

Date of print out: 19 4 2016 3:18

jotters	CH1	CH2	jen enter	edit	edit	edit	edit
3	yes	yes	yes	re 20/7			

- according to endnote 3 the young Mamba king designate, Maja II accompanied them - is his other name perhaps Tibamu??
- **I AM TO TONE DEATH TO HEAR IF ALL THE QUESTIONS ARE BEING ASKED BY MD OR IF SOME OF THE QUESTIONS ARE BEING ASKED BY TIBAMU/1(Ch1)/5(jotters)/Maja(endnote 3) IE. CANNOT SOLVE PROBLEM OF INTERVIEWERS!!!** Clearly there was some confusion when (jotter)3 turned round and translated/talked to PB and HK and that was then transcribed as another person speaking - but sounds to me to be the same person. But none the less, i think there is a different person speaking, but I am not sure??
- standard way of dealing with *ka*- prefix: "text, text, *ka*Tembe text, text" - "EN: Tembe, *ka*Tembe: place of bla bla .."
- standardise way in which we use original has: ... when referring to a verb, ie. do we use the (ku)- prefix, or do we use verb as used in text, that is with its specific nounclass prefix
- remeber to add list of explanation about central persons like Somhlolo, Mswati, Shaka etc
- repetitive nature of explaining what the Lubombo, Phongolo etc is in every interview
- note that by repeating standardised ednnotes for each interview each interview functions neatly as a unit, **BUT** it will make the index very tedious in that it refers to the sam information repeatedly but on different pages
- we will have to standardize use of roman small numerals i) ii) etc as opposed to using ';' to indicate different parts of a note (end and foot)
- standardise positive reply: *ehhee* or yes
- in many of these interviews the translator actually seems to have a lot of expert knowledge/ fore knowledge and opinions about the incident/ history under discussion. Sometimes they directly intercede and tell the informants that they are not speaking the (whole) truth. Sometimes, in their translation back to the interviewers, they add information. This must be seen as distinct from the information that the interviewers in question have/ are willing to give. Ie. note that this is yet another veil between 'us' and the 'pure, unadulterated' past.

Title: Swimming in Dangerous Waters[re: does this remark reflect the essence of this interview??]

Interviewed at: Zulwini

Date: 15 July 1970

Narrators: Logwaja Mambaⁱ (LM)
Nhlanganiso Mambaⁱⁱ (NM)

Interviewers: Philip Bonner (PB)
Hilda Kuperⁱⁱⁱ (HK)
Makhungu Dlamini^{iv} (MD)
Tibamu [ask PB] (1)

Transcriber:

[p1] **

(LM) We found <these people>^a here when we arrived.

(NM) When we were from *kaTembe*^v.

**

(MD) You should have said they are *emakhandzambili*.

(LM) In fact, the *indvuna* is of Mavimbela^{vi}.

**

(MD) Is there a reason why you chose them, [p2] <why> they became the *emakhosikati*, the ones who bear the kings of here? ** Or was it because you found them here? Where did you find the Mavimbela people? Were they here?

^bThe whole area^c is that of the Mamba. They have their small area^d.

Where are they scattered?

(LM) They have their own small place^e.

**

Down there in the bushveld^{vii}.

(HK) Is there something like an *insila*^f here, at *kaMamba*?

** [p3]

(LM) *Awu*, there is none. But Bhokweni^{viii} had an *insila* <named> Matimba^{ix}.

(MD) Was he not an *umfana*^x?

(LM) No!

(MD) Are you sure, *Nkhosi*^b, you know what an *insila* is?

^aNot clear from the original who is being discussed here. Possibly the Mavimbela.

^bAt this point of the conversation Makungu Dlamini broke interrupted his questioning of the narrators and addressed the next two sentences to the interviewers, Phillip Bonner and Hilda Kuper. The reader should be attentive to his dual conversations throughout the interview.

^cOriginal has: *indzawo*.

^dOriginal has: *ndzawana*.

^eOriginal has: *indzawana*.

^f*insila*: i) dirt of any description; ii) every Swazi king has two *tinsila*, one drawn from the Mudli people and the other from the Motsa people. There is a ritual transference of blood between them and the king, and as a result, their loyalty determines very directly the health of the king. It is their duty to watch and guide the *umntfwane khosi* and to report any hint of treason (Kuper, *African Aristocracy*, p.58). The *tinsila* have great administrative authority and are closely associated with the rituals of kingship.

^a*umfana*: literally a boy. The term is used to denote somebody in the king's service (eg. the police force are known as the *bafana* (plural) of the king).

^b*Nkosi*: literally, king. The original *sibongo* of the Ngwane royal house — shared by its numerous branches, in this instance, the Mamba. Like all the Dlamini *tinanatelo*, it can be used as a respectful form of address, and in these instances it has the equivalent meaning of the English 'sir'.

* *

An *insila* is chosen as a boy, and should grow up with <the king>. When the initiation rituals for the kingship are performed, whether <it be> incision or whatever, <the boy who is to be the *insila*> has to go through the same process. [p4] In other words, he is then taken as if he is his <the king's> brother because he has, indeed, come with the *sibongo*. Even the *emakhosikati*^f of the king and <those of> the *insila* dine together.

* *

<The *emakhosikati* of the *insila*> are respected just the same as those of the king.

(MD) <He says> *there is no insila!*

Did you, *Nkhosi*, also find the Hlanze^x people here?

(LM) We found^l them here.

(MD) Who was their chief^e?

(LM) We do not know.

* * [p5]

(MD) Did you find other *tibongo* here besides the Mavimbela and the Hlanze people?

(LM) The Nhleko^{xi} people were present.

(NM) And the Mlotsa^{xii} people.

* *

(MD) How did they come here, to *kaMamba*?

(LM) They are *emakhandzambili*.

[p6] * *

(MD) These whom you found here?

(LM) They are many: also, the Matsebula^{xiii} people; the Mkumane^{xiv} people.

* *

(MD) Did you attack them when you arrived here?

(LM) No.

* *

(MD) * * Who was the king of *kwaNgwane* when you split there, coming here?

(LM) I do not know, *Nkhosi*, because [p7] we are relatively young^a. I think that it could be *Somhlolo's father, Mangibuka*.

* *

(T) Can you tell us, *nine bekunene*^b about some of the *timphi* in which <the Mambas> were involved, * * which you sent out. * * As when Mswati would send out an *imphi*, and the

^c *emakhosikati*: wives of king.

^d Unfortunately the direct reply to this question is not clear.

^e These words were spoken in English.

^f Original has: *khandza*.

^g Original has: *sikhulu*.

^a In *siSwati* the concept of age is equated with that of wisdom, and conversely that of youth with less knowledge. In this case the informant does not mean to suggest that he is young in years, so much as in knowledge. [CH actually, I think he means he is of the current generation, i.e. distant from those old days.]

^b *nine bekunene*: literally you (plural) of the right hand; a polite form of salutation drawn from the *tinanatelo* of the ruling royal house (the royal Dlamini), and applied very widely.

[F1] Logwaja Mamba -1970]

Mamba people were required to take up arms and join in. Do you have your <own *timphi*> /that is besides those which were *Bayethe*?^c [p8]

**

(LM)There is only one.

**

When king^d Maloyi^{xvi} went to fetch Somhlolo <who> was the king there, then the Nhleko people looted^e cattle from kaMamba. They had built there, at Ntfutfukati^{xvii}. When the Mamba people came back from there with the king, Somhlolo, they found that the cattle had been looted by the Nhleko people. Maloyi then sent out a *imphi* to attack^f them and to retrieve the cattle. That is the one! [p9]

**

(HK) Did <that *imphi*> have a name?

**

(LM)No, it did not.

**

(T)What was the name of the Mamba *libutfo* which attacked the Nhleko people?

(LM)I doubt that there is anyone who knows the *libutfo* of Maloyi /because we are relatively young\, I know that of Mbatjane^{xviii}.

**

(T)What is your *libutfo*, Mlondoloz^{xix} or [p10] what?

(LM)I am a *lSotja*^{xx}.

**

(T)I would like you, *Nkhosi*, to explain carefully: here, <in the Mamba place> you have another name for the *emaSotja*. Is that not so?

(LM)It is so.

(MD & T)<Each had his own *libutfo*; which do you start with?>^s

** [p11]

(LM)We started with Ntfulini^{xxi}.

**

We do not know his *libutfo*.

**

Then we come to Magadlela^{xxii}. We do not know <his *libutfo*>. Then we come to Mamba^{xxiii}, we do not know his *libutfo*. Then we come to Maloyi, we do not know his *libutfo*. We now come to Mbatjane and we know his *libutfo*. It was *Novu*^{xxiv}.

**

There are many. Unfortunately I have forgotten the other ones.

** [p12]

^cBayethe: a salutation delivered only to the reigning monarch. Here it is used to mean the forces of the Ngwane King.

^dOriginal has: *inkhosi*. This word is usually only used in reference to the Dlamini Monarch. When used to refer to the rulers of chiefdoms within Swaziland, the indicates that these people have higher status as well as statutory perogatives than mere chiefs. The highest status and final power still resides with the Dlamini Monarch.

^eOriginal has: *sebatidlile*, to eat.

^fOriginal has: *hlasela*.

^gThis insert summarizes an akward, less coherent passage in the original.

()The Mjibha is a Mamba <one>. Mention those of Mbatjane.[re: I have deleted 'in the time of'. This is once again, the time space issue. original has: *ku-* which is the form the *ka* locative takes for noun class 1]

(LM)At Mbatjane's I know of the iNovu.

**

Maja^{xxx} then came after.

**

Maja's were iMjibha, then iNsele. Then it was iNdlovu. *Awu*, those are the ones that I know. Then came Bhokweni^{xxvi}. At Bhokweni's [re:i have deleted 'time']there was the Magugude, then Mqhoza, then Malalane. Then Dlamini. Then Ludlambendlu, then Tibawu, then Mjibha, and that is where it ends. [p13]

**

(MD)You people of Mamba, you know that from the place of the early kings until this very one, ** you used to go out^a with the people of Ngwane to *timphini*. Can you tell us with which *imphi* of kaNgwane did you go out with, fighting, and during which king's <reign>? I will also remind you of the *timphi* if you have forgotten them. Mswati, ** rather, Somhlolo sent out an [p14] *imphi*. We of kaNgwane were fighting with the Zulu, there at Lubuya^{xxvii}. Do you know of that *imphi*?

() Yes.

(MD)Were you people of Mamba present in that one?

**

<They want to know> whether you Mambas went out with our *imphi*? ** I said, yes, the Mamba people do go out to the *imphi*. Even this last one, [p15] they went with the *imphi* to the *imphi*. ** I will start from Somhlolo: ** were you, the Mamba people, present at the *imphi* of Lubuya?

**

(LM)Yes.

(MD) *They were <at the battle of Lubuya.>*

**

We are through now with <the *imphi*> of Somhlolo, that of Lubuya, and you were present. Mswati sent out *timphi* to attack the Sotho people, up over there at kaHhohho^{xxviii}? Were you taking part in those, you of the Mamba people?

(LM)We did go to Mshadza^{xxix}.

(MD)No, do not say Mshadza, that one is of Mbandzeni, [p16] those of Mswati?

(MD) *They fought all the wars of Mswati, even that one of Lugogodvolo^{xxx}. They say some of their forefathers were killed there.*^a

The *imphi* that was sent out by Mbandzeni, was that the one of Mshadza - after the English came to request <the *imphi*'s assistance> - where the Ndlavela went out. Did the Mamba people go out to that *imphi*?

(LM)They did go out. ** It was Maja who went out there. Mbandzeni said that Maja should not go, he should come back home for he is also a king, and they, \Mbandzeni and Maja/, would

^aOriginal has: *phuma*.

^aNote that the original answer by Logwaja Mamba is inaudible on the tape.

fukamela^b [p17] the *imphi*. In the cattle byre at Mbekelweni, Maja returned **
<Mbandzeni> said, "Go back, *Nkhosi*, you cannot go there. I have sent out the *imphi* and
we will *fukamela* it with you, here".

**

(MD)Did you people of Mamba go out with the *imphi* of 1939 to 1945, that which was sent out by
Sobhuza?

[p18] **

(LM)That one! We did go out greatly, ** and the people of Ngwane were running away, together
with all these *Makhandza*^{xxxv}!

(MD)*Awu*, get away with you, get away with you! Who was running away? You are swimming in
dangerous waters!

(LM)They were caught by force, *mntfwanenkhos!* **^c The police had to catch them and throw
them into the vans, because they were running off!

(MD)Were the Ngcamphalala^{xxxx} people here [p19] when the Mamba people came here?

(NM)I suppose that they were indeed here because I found the Ngcamphalala being here.

(MD)No, *Nkhosi*. <If> you talk, you must speak the truth. As for you, *Nkhosi*, you were not born
in those days.

(NM)I do not know them; I only came to know them recently. I found that they have their *live*. I
do not know whether they have just come or what.

**

(MD)That is better, *Nkhosi*, for I am afraid to talk about what you have just recently seen. **

(MD)[p20] He does not know. He says that he had started knowing about Ngcamphalala when he
was an old man himself. The main Swazi group which went straight to Shiselweni^{xxxxii}. We
can find out who was the Swazi king who came to Shiselweni, who came to Shiselweni first
because they departed from that Swazi king when they reached Shiselweni. Yes. So I do
not think there is any difficulty there.

(PB)*I thought that we couldn't get that information. What I want to find out is who is the Swazi
king when they came.*

(MD)[p21] No, no. They departed from the main Swazi group which went straight to Shiselweni.
That was the king.

(PB)And then they came back here. That's fine.

(MD)Yes.

(HK)*Nkhosi*, what I want to know is whether, during the time of *incwala*, you sing special songs?

(4)Do you have your own songs, *nkhosi*, which are specifically for the purpose of your *luselwa*^a
here, or do you sing *imigubho*^b which are sung by whosoever.

(NM)Yes, ** but what does 'special' mean? [p22]

(HK)How many are there?

(NM)There are two.

(HK)They are not sung by just anyone?

^b*fukumela*: brood, sit on eggs; be confined or secluded; be foreboding, sutry (as weather) (Rycroft, *Dict.*, p.26).

^cAt this point in the conversation, there is laughter.

^a*luselwa*: gourd plant, calabash; the ritual gourd used in the *incwala* ceremony. Can also refer to a local form of the
incwala ceremony carried out by those Swazi chiefs who do not attend the main *incwala*.

^b*imigubho*: slow ceremonial dance song.

(NM)They are also sung when there is sacrificial *tjwala*^c for the ancestors. **

(HK)Is the *inqaba kancofula*^d sung? [p23]

**

(NM)No!

**

(LM)The *incwala* is not *gujwa*^ed; no, it is not *gujwa*^d, *Nkhosi*.

(MD)Was there a Mamba person, up over that side called Pholile, who was killed by an Ngwane king?

** [p24]

(LM)It happened that this Pholile was an *mntwanenkhosi* of ...

**

... of *kaMamba*.

At the time when he was killed he was in charge of an area^f on behalf of the Mamba kingship - rather like *tindvuna* who live in an area^g and are in charge there on behalf of the Mamba kingship. Now, <as to> his acts: he paid tribute^h at the place of the king. When he slaughtered a big beast for the purpose of ancestral sacrifice, he would sendⁱ a flank <to the king>. He continued doing that until it was realized that there was something bad in what he was doing thereby [p25] to the *inkhosi*, to Maloyi. He had started to wear the flank first, before it was sent to the *inkhosi*. Even when he killed ...

**

... a leopard he would start by sitting on the hide before it was sent to the king. <People> then informed the king saying, "Awu, your brother, this one, he is reviling you. He is now doing this!" Then Maloyi went to request from Somhlolo permission to kill <Pholile> because he was doing this. The king then sent out an army to kill him.

(MD)Which king? [p26]

(LM)Somhlolo.

**

It came out from *kaNgwane*, and it killed him.

**

(MD)Then, how did you Mamba people come here? Do you say that you were recommended by the king <to settle here> or did you split on your own from these Ngwane people, from those who were going there, to Shiselweni. And you came and settled on your own, this side?

(LM)We split off of <on> our own accord. We were not given it by the king. We were going with them also.

(MD)You were coming with the people of Ngwane from there, [p27] at the Lubombo^{xxiv}?

^c*tjwala*: alcoholic beverage brewed from sorghum or maize.

^d*inqaba kancofula*: a special *umhubo* (solemn song, usually specific to a *sibongo* or a *libutfo*), sung only at the *incwala*.

^e*gujwa*: derived from *kugubha*, a slow ponderous style of group dancing.

^fOriginal has: *indzawo*.

^gOriginal has: *indzawo*.

^hOriginal has: *tfula*.

ⁱOriginal has: *chuba*.

{F1} Logwaja Mamba -1970]

(LM) We came with them from there, from the Lubombo. We were still together. When the Ngwane people came to Shiselweni, they went up the Phongola River^{xxxv}.

(MD) And you went up the Ngwavuma^{xxxvi}?

(LM) And we went up the Ngwavuma!

* *

(HK) [p28] Are there *emakhosikati* of kaMamba who came out from here and went to marry there, /at kaNgwane\?

* *

(LM) There is one who led us to be the Mamba. She was *banjwa*^a by the king, Mswati. She was a child of Mbatjane. <Mswati> then married her.

* *

The Mamba *sibongo* started coming about. It started from there.

Bhokweni <also> took two [p29] children to the king, who is still alive today – the Ngwenyama^{xxxvii} .

* *

(HK) <There are> Two children of Bhokweni at the place of kingship?

(LM) Yes.

* *

(HK) Was [p30] Mbikakhe^{xxxviii} ...

* *

... the name of Mswati's *inkhosikati*?

(LM) Yes.

* *

(HK) Was she given land^a here where she could settle after the king died?

(LM) I do not know about the land^b issue. The matter that I know is that he took her and she became an *inkhosikati*, but they say that she never bore a child there. [p31]

(HK) * * Did they not send her an *inhlanti*?

(LM) *Awu*, * * I do not know.

(HK) Are there cattle, here at home, which belong to the king at kaNgwane.

* *

(LM) No.

(HK) Are there no *tinhlonhla*^a?

(LM) There are none.

(HK) * * Please give us your *tinanatelo*. * *

(LM) It is said first of all,

You of the right hand', * * [p32]

then,

`Nkhosi, Dlamini, you of the right hand',

^a*banjwa*: derived from *kubamba*, to catch.

^aOriginal has: *umhlaba*.

^bOriginal has: *umhlaba*.

^c*inhlanti* (plural *tinhlanti*): a junior co-wife; usually the sister of her fellow-wife; in the case of royalty the junior co-wife is usually given in marriage to the king to assist in caring for the first wife's children, or to produce heir in case where first wife proves to be barren.

^d*tinhlonhla*: cattle of the king, sent out to graze far afield.

and you stop there.

* *

(?TI) What about *tibongo*?

(LM)I know these of Maloyi:

He is Maloyi,

Ugly next to the mouth^c,

Dust, dust which refuses to allow clouds to blend,^f

Saying only his dust must rise,

Saying to Hlekwako^{xxxix} and Mlotsa^{xl}.

Clouds of dust going down the Simunyane^{xli} and Nhloya^{xlii},

Towards the end when they came to Mchoncwane^{xliii}.

Finger that is stiff as with cold,^g

Ready to scoop out men's *tikikila*^h.

At the place of Maloyi's family,

The doorway is not blocked by a door, [p33]

Instead, the heads of men are used^a.

Nkhosi.

* *

I also know <the *tibongo*> of Mbatjane, the one who is born of Maloyi. I even know those of Maja, born of Mbatjane.

* *

<Mbatjane:>

he is Dumudumu^b,

Who eats flock of birds,

He eats down and he eats up.^c

[re: check here] *Luwewe*^d who responds with alacrity when called, [p34]

^cIt is sometimes suggested that Maloyi's lips looked swollen, or that they pouted in anger.

^fThe meaning of this line is that Maloyi did not want the dust of his passing to mingle with that of anyone else.

^gAn alternative translation could be 'finger that is hidden peacefully'.

^h*tikikila*: bird's innards.

^a*Ngumaloyi*

mabi Lunganemlomo,

Ntfulintfuli lowala tintfuntfu

kutsi tiblunyelana

Asho kuboHlekwako naMlotsa

tintfuntfu tewus'umunyane nentloya tati tiya kuMchoncwane

tatiya ngekuguneni lugalo lungogo lugogobelelufanela

kukhipha tikikila temachodza

kaboMaloyi

kwakungavalwa ngeswalo endlini

kwakuvalwa ngemakhandza emadvwodza.

^b*dumudumu*: literally, a very important affair; heavy fall of hail causing a battering, thundering sound; large quantity (as of beer, feast etc.); grand occasion (Doke & Vilakazi, *Dict.*, p.174).

^cThis line conveys the sense that he is free to do as he pleases.

^d*Luwewe*: possibly derived from 'we' a hailing word, the equivalent of the English 'hey', *luwewe* might thus mean the one who is hailed. *Siwewe* however refers to a precipice, or a he-goat.

Because it has been called by Mtsetfwa^{xlv} and it responded;
I have long been telling you, Mbatjane,
You should stop eating men's cattle,
When you eat cattle which belong to the *emadvwuna*^e of kaMamba,
It will bring you sorrow;
You have eaten those of Mbokwa^{xlv} and others,
The others who try cases,
Who are the *emadvwuna* of kaMamba.
You ate those of Mdimpile^{xvii} and others,
The people who try cases, who are *emadvwuna* of kaMamba.
Your wrath, *Nkhosi*, is in the lenses of the eye;
If only it was in the eyelids *Nkhosi*,
I would be taking it out.
I do not know when it is that the waters sleep,
For they flow day and night [p35] [trying the trail](#);
River which has round and polished stones.
The king has cut a shield from a zebra hide
And he also cut a shield from game;
And I could not hold it,
I am a commoner, because it would not suit me.
When entering a residence, only Siphuzi^{xviii} remain.
Siphuzi will remain; joining them.
Construct a fence with long *amahlahla*^a
For the *ingcungcu*^b will walk over with ease if they are short.
Because he has found it overgrown at Manyisela^{xviii}.
He sent a head, yet everyone else sent a foot;
You play with a *khatsa*^c like a puppy.^d

^e*emadvwuna*: the family of an established *indvuna*-ship.

^a*amahlahla*: branch for fencing cattle enclosures; ruffian, savage.

^b*ingcungcu*: tail-less animal (Rycroft, *Dict.*, p.30). [ch specifically in this case the king??]

^c*khatsa*: head ring or pad to support a load. [re: but also all the ethnographic info about royalty and the national inkatha]

^dWo! *nguDumudumu*

Umdlanyoni

lona lidla phansi, lidle phezulu

uwewe lukamabizwa asabele

ngoba lumenyetwe nguMtsetfwa lase liyavuma.

Mbatjane, kadeze ngigutjela ngitsi

Khawula kudla tinkhomo temadvwodza

ngoba nawudla tinkhomo temadvwuna kaMamba tiyakwentela lusizi

udle ta...Mbokwe ematsetsa Mdzaba

emadvwuna akaMamba

wadla tabomdimpile ematsetsa ndzaba

emadvwuna akaMamba,

lulaka lwakho Nkhosi lisetinhlavini

temehlo tekubheka belumane lusemakhosheni nkhozi ngase

ngiyaluhlangula.

Wena wekunene! [p36]

* *

<Maja:>

Black calf which gets itself involved in affairs,

It is in the Maduneni^{xix};

Do not milk it, *tindvuna* of *kaMamba*,

Leave it to suck on its own,

for once you try to milk it,

It will come out and cavort like a calf going to its mother.

It will run madly for its residence at Ndushulweni^l and that of Mgungundlovuⁱⁱ,

And that of Lukhahlambaⁱⁱⁱ which we built for Maja,

Where Maja is, [p37] he is, in the corpses, [re: check translation??]

he is in Ngudzeniⁱⁱⁱ,

You found the Ngudzeni *live* without a path,

You came and opened paths in it.

Today there are grinders who are going to grind it finely;

Our Mbimbisi^a, well-built body,

You are well-built Maja,

You are built like the early Nguni^{iv} people of old;

His back was a *sibhensu*^b as if people might sit on it.

Here, they are setting your residence on fire, *Nkhosi*,

<The one> which you requested us to build for you.

Where Maja is, he is in the corpses,

He is at Ngudzeni;

You found the Ngudzeni *live* without a path,

You scratched paths into it. [re: previous ?Ndwandw praise with scratching paths into something - ?Soshangane and Magudu]

The young girls were not there, [p38]

They had gone to *sina*^c in the great *lijadvu*^d of Ngomangoma^{iv};

Emantikangiwati kutsi alala nini ngoba ebusuku nemini abe asoloku ahamba azama umzamo

Umfula lombokodvo zibushelezi

inkhosi isike lihawu lelidvuba

yase isika lihawu lenyamatane

ngangete ngaliphatsa

mine mfokatana ngoba lalingete lingifanele.

Longela muti kuyawusala siphuzi

Siphuzi siyawusala siba jowanisa

ingcungcu ibiyeleni ngamade amahlahla

ngoba kulamafishane uyawugcabishela ngoba ukhandze kwena

kwena kwemanyisela usuke wamikisa inhloko kantsi

bonkhe bantfu bamikisa lunyawo udlala ngekhatza unje ngemdlane.

^aMbimbisi: possibly *mbembesi* - one whose back is concave and who appears to be leaning forward, buttocks pushed outwards.

^b*sibhensu*: a concave object.

^c*sina*: to dance, to celebrate.

^d*lijadvu*: a dancing competition for young people.

Yet those of *kaMamba*,
They nurture a grudge against Maja,
For he had killed their *likhwana*^c soon after he appeared,
After his father Mbatjane died,
Maja is *Sibhukuli* of Makhobokhobo^g;
He is *Mqandi waNhloko*^h,
He was not going to be the heir,
The heir was to be a boy of Manyane^{hvi}s.
You passed through *kaMatsetsa*^{hvi}.
The people of Matsetsa are still today *tsetsa*^{at}ing matters;
You went through *kaMantjinga*^{hiii},
The people of Mantjinga are *ntjinga*^{bi}ing a leg;
You *dzabula*^d d eSivubeni^{lix}
And you were like *Vubaza*^{iv} amongst the Mpingo^{hi} people;
You *dzabula*^d at Gugwini
And even today [p39] the people of Gugwini^{hii} are still carrying *ligugu*^{d, c}.

^c*likhwane*: handsome young fellow.[re: what is referenece for this??]; species of tall sedge, *Cyperus fastigiatus*, used for making mats; one of the last regiments of girls formed by Dingane, immediately before the *inKehlela* [re: what is this?](Doke & Vilakazi, *Dict.*, p.421).

^f*Sibhukuli*: one who cuts, divides or marks a thing.

^gMakhobokhobo: a person with a jutting forehead and jaw.

^h*Mqandi waNhloko*: a precise person; one who says what they think.

^a*tsetsa*: to discuss, reprimand.

^b*ntjinga*: possibly derived from (*ku*)*ntjinga*, to throw away.

^c(*ku*)*dzabula*: cleave, crack, split, tear accross (Rycroft, *Dict.*, p.19).

^d*ligugu*: i) a large black cockroach ii) a valuable, prized object (Doke & Vilakazi, *Dict.*, p.273).

^e *Litfole lelimnyama lingayindaba*

liseMaduneni

ningalisengi tindvuna takaMamba

liyekeleni litimunyela

ngoba niyatsi niyalisenga liyawuphuma liyadule

lilingise inkhonyana nayiya kumina.

Liyadulele umuti wabo weNdushulweni neweMgungungdlovu

neweLukhahlamba, Maja lebesimakhe le i..vona.

Lapho asakhona Maja ukuMahlashana

uSeNgudzeni lingenandlela,

ufika wase ulivula tindlela,

Namhla sekhukhona bagayi ngulabatawulicolisa

iMbisis yakitsi, simakahle

wemakahle Maja

wemisa benguni bakucala bemandvulo umhlana wakhe

Wawusebhensu, kungatsi bantfu bangagibela.

Maba sebawushisa umuzi wakho nkosi

lowatsi asikwakhele wona

lapho Asakhona Maja ukuMashana

UseNgudzeni

ukhandze live leNgudzeni

lingenandlela walibhala tindlela

Wena wekumene!

* *

^a<Bhokweni:>

Bird that ate other birds,
Husha^b them little chicken-hawk,
 Our Manhlahlana^c who is sitting on the *mnduze*^d,
 One whose feathers are the colour of soil.
 He is keeping the herds of *kaMamba* from wandering,
 Maja's hawk with reddened eyes,
 It looked persistently past the *umkhumbi*^e of Mamba,
 until it became shy,
 The fog has confused me,
 you of the Mamba people,
 by covering the mountain;
 It has covered the Ngudzeⁱⁱⁱ;
 It has covered Maloyi,
 and it has gone to cover Lucolo^{iv};

tintfombi tatingekho
tatiyawusina kulelikhulu lijadvu lakaNgimangoma
kantsi takaMambaMaja tinivundzile
ngoba usatsandza likhwana lato
lisatsandza kuvela kustsandza kufa uyise Mbatjane.
Maja sibhukuli semaKhobokhobo
Ngumqandi waNhloko
Abengekalidle
laliyawundliwa umfana ka anyane.
Udzabule kaMatsetsa
bakaMasetsa nanamuhla batsetsa tindzaba.
Wadzabula kaMantfinga
bakaMantfina batjinga umlente
wadzabula eSivubeni
waba njengavubaza kubakaMpingo
wadzabula eGugwini
nabomuhla nje ..be Ggwini solo balitfwala ligugu.

^aThe identity of the *imbongi* (praiser) is not clear from the original transcript, but it is likely to have been Logwaja Mamba.

^b(*ku*)*husha*: i) to move along on the belly, wriggle. ii) seduce, allure, entice. iii) to draw out one from among others, elicit information; iv) cheat; v) make thin, reduce; vi) to rustle, to drone (Doke & Vilakazi, *Dict.*, p.350). In this instance the word probably refers to the weaving motion of a hawk swooping down to attack.

^cManhlahlana: one who is curious, observant and eager to test, try or investigate affairs.

^d*mnduze* known in English as the Rubber Euphorbia (*Euphorbia tirucalli*). Part of the *Euphorbia* genus (sometimes called candelabra trees or 'naboom'); spiny succulent trees with white, and generally poisonous, latex. The Rubber Euphorbia is between 6-9m tall and is widespread at low altitudes in bushveld and rocky hillsides. The fruit can be used for general medicinal purposes, as an insecticide and as fish poison. This plant was also used extensively as hedges around homesteads and are still found on old kraal sites (Pooley, *Trees*, p.236). Moll notes that the Rubber Euphorbia has been so extensively cultivated for hedges that is difficult to say where it grows naturally and where it has been introduced through human habitation (*Palgrave Trees*, p.452).

^e*umkhumbi*: troughs for dogs to eat at; a boat or ship.

I could only see the Since^{lv} shaking;
If it had covered me, a commoner, [p41]
I was not going to sleep,
I would shiver until the break of morning.
The *tikhulu*^f of kaNgwane have come together,
Elephant, they are piercing you,
For they see you eating the *emaganu*^g of Nkwayela^{lvit} s.
Peeper who peeps into all the courts,
You have peeped at Mancandzi^{lvii} and at Mashicela^{lviii} .
You fought with two bulls,
boy of Maja,
Yet you, you were alone.
If it had been only one, you would have won,
One bull is lean, the other is fat,
The lean bull was Lugogolwengwenya^a
The fat bull was Meluseki^{lvix} .
Bullets are flying, they are flying at Ngudzeni,
They don't hit a person,
they hit the Ngudzeni rock;
You [p42] who walk in the Ngudzeni,
Take care of your skull, it is spilling
You summoned <people> to the Malalane^{lsx} ,
Exhorting them to be prompt at Lusaseni^{lsxii} ;
You summoned <people> to the Mchoza^{lsxiii} ,
exhorting them to be prompt at Lusaseni;
You summoned <people> to the Magugudu^{lsxiii} ,
exhorting them to be prompt at Lusaseni.
Our bull whose forehead^b is reddish,
It came from Mbelebeleni^{lsxiv} with its horns wide open thinking that it will stab at those with curved
horns;
Women of the Ngudzeni fetch much firewood;
You can see that the cold at Ngudzeni is chilly,
The child stepped in at Tjanini^{lsxv} until the *izimvava*^c broke.^d

^f*tikhulu*: district headmen, chiefs.

^g*emaganu*: an alcoholic drink made from the fruit of the Marula tree (*Sclerocarya caffra*).

^aLugogolwengwenya: literally, the hide of a crocodile; possibly the name of a person.

^bOriginal has: *lukhandza*, the upper head of a beast on which the horns are set.

^c*izimvava*: split, crack, cleft, flaw; beast with upright, pointed horns.

^dInyoni leyadla letinye tinyoni

bahushe lohleya

Manhlahlana wakitsi lohleti emnduzeni

losiba tilutfuli ucaphela imihlambi

YakaMamba kweluka

lusoti livaMaja lolumehlo abomvu

lugolotele umkhumbi wakaMamba waze wakhophota

Wena wekunene! [p42]

Beater of impala until you put them in the gully,
 Beater of impala until you put them in the snare;
 Our commotion, for he appeared at a bad time,
 When he appeared, our *live* became confused,
 It was disrupted by the two *timphi*,
 The war between the British and the Germans;
 The people of Ngwane were no longer staying at home,
 They were sleeping out in the bush;
 The *tikhulu* of kaNgwane pulled in their wings^{a, b}

inkungu ingiphicile nine
 bakaMamba
 kwembatsa tintsaba
 yembetse ingudze
 yembetse Maloyi
 yayeyembatsa Lucolo.
 Ngibone ngeSince saseyiyatamatama
 kube yayembetse minemfokafane
[\[p41\] Ngangayowulala kwakuyowusa](#)
 solo ngicucumba.
 Ngwane tiyakuhlaba
 ndlovu tikubona
 ngoba udla emagavu akulasenkwayela.
 Mlunguza inkantolo zonkane
 ulungute kuMancadzi walungula kuMashicela
 ulwe netinkunzi letimbi
 mfana kaMaya
 kantsi wena uwedvwana
 kube yayiyenye bekuyawuvakala,
 lenye inkunzi yondzile lenye ikhuluphele, lenkunzi yayondzile
 kakunguLugogo leNgwengya,
 lenkundzi yayikhuluphele ngulenguMeluseki.
 Nhlavu ziyandinda, ziyandinda eNgudzeni
 azishaye muntu
 zishaye idalwa laseNgudzeni
 wena ohamba eNgudzeni
 bhashobha schobho sakho siya-citseka
 umemete eMalalalane
 watsi ngemandla eLusaseni
 wamemeta eMagudu
 watsi ngemandla eLusaseni.
 Inkundzi ya itsi lelukhandza libomvu
 ichamuke eMbelebeleni ... impondo zayo zimankenkenene
 ithi izawuhlaba kwezimakhondela.
 Bafati beNgudzeni tfotani kakhulu tinkhuni
 niyalibona lichwa leNgudzeni liyabandza liyachekeka.
 Umntfwana unyatsele eTjanini kwaze kwephuka izimvana.
^aThis line suggests that they were reluctant to participate.
^bMshayi wempala uyezifaka ogendeni

[(61) Logwaja Mamba -1970]

(MD) It is dusk now!

(LM) Known as our commotion,
it appeared as ugly,

When he appeared, the *live* of kaNgwane was in confusion,
It was disrupted by the two *timphe*;

The war between the British and the Germans; [p44]

You are happy, women of Hhelehhele^{lxvii},

You who saw the *liguca*^a going to enter Masika^{lxviii}'s residence,
You came to Lobamba^{lxviii} and they delayed.

Drops of water that are cold, they are coming from above,
It has embraced with the hands at Ngudeni^b;

The pool is deep, Mbatjane;

It is up at Ngudzeni.

A certain man tried to enter it,
and he sank with his headring.

They call the *Inkhosi* `Khisimusi'^c,

as if it their Christmas which they celebrate inside the houses of the whites!^d

Wena wenkunene!

* *

My name is Logwaja

* *

Mamba

Mshayi wempala uyezifaka elungibeni
impitsimpitsi yakitsi

luvela kabi, uvele live lakitsi laphatsitela,

laliphitsiteliswa yimpi lembili

yimpi yeMangisi kanye neMajalimane

BakaNgwane lebangasalali emakhaya

seebalala etsafeni

Tikhulu takaNgwane tase tiyawagodla emaphuko.

^a*liguca*: calf about to be weaned.

^bNgudeni: dialectical variation of Ngudzeni (see endnote liii).

^c*Khisimusi*; a *siswati*-ized form of Christmas.

^dNgumpitsimpitsi yakitsi

ivele kabi

uvele live lakaNgwane laphitsitela

liphitsitelisa yimpi lembili yeMangisi kanye neMajalimane,

uyajabula mfazi wakuHhelehhele

wena lowabona liguca liyawungena eMzini kaMasika

wefika Lobamba bakubambelela

mathonzi ayabanda aphuma ezulu

ligace ngezandla eNgudeni

lichibi liyashona Mbatjane lisetulu eNgudzeni,

itsite iyangena indoda

yaye yashona ngisho nangesidlodlo ...

Inkhosi bayibita ngakhisimusi

kwangatsi ngukhisimusi wabo lebamdlala etindlini tebelungu.

* *

I am of the tiBawu^{lxxix} *libutfo*. [re: changed english]

* *

(HK) Who told you all the things that you have now told <us> here? [re: changed english]

(LM) I heard them from the elders^c.

(HK) What is your name, *babe*? [p46]

(NM) I am Nhlanganiso ...

* *

... of the tiBawu.

* *

I heard this history from the elders^a.

(HK) * * Did you hear it from the men of the *emabandla*^b?

(NM) Yes.

* *

(MD)^cThe house of the kingship is indeed the one of the *isihlalo*^d. Can we say thank you, *nine bekenene*. * * Where did the Mamba people *dzabuka*? How did you *dzabuka*? [p47]

(NM) * * We *dzabuka*'d together with the people of *kaNgwane*. Dlamini^{lxxx} and Hlubi^{lxxxi} followed each other by birth, <both> born of Langa^{lxxxii}. Thus, Langa killed two of his cows. He then addressed his two sons saying, "He who finishes first in the skinning of his beast, will through his achievement, become my arm"^e. Langa then took a blunt knife and gave it to the elder son, Dlamini. He took a sharp knife made of iron, and gave [p48] it to Hlubi, the younger one. Hlubi skinned his carcass quickly, finishing first. The kingship thus devolved on Hlubi, the younger one. * * The elder became the junior through this act of there^{lxxxiii}. Days passed, and they remained together. * * At that time they were skirting the Lubombo^f, until they came to this place^g. As we are here, we came here to Ngwane from down there at kaThembe, at buTfongwa^{lxxxiv}. That is how things happened. Hlubi eventually^h became the senior. He *gidzad* [p49] *incwala*. <Dlamini> became the junior, although according to birth he came first. Things went on * * until the time of Maloyi. <At that time,> Somhlolo reigned. We scattered around in this areaⁱ. Then came Zidze^{lxxxv}, being pushed^j by Shaka^{lxxxvi}. When <Zidze> arrived here, *kaNgwane*, Maloyi fought him. * * Then, the king, Somhlolo fled when he heard of the advance of the Zulu *imphi*^{lxxxviii}. He went to *kaMagobholo*^{lxxxix}. Maloyi then drove^k [p50] Zidze away, * * back to *kaZulu*. * * But now the

^cOriginal has: *badzala*.

^aOriginal has: *badzala*.

^b*emabandla*: assemblies of the people and/or elders where local affairs are discussed.

^cIt is not entirely clear from the original transcript who asked this question.

^d*isihlalo*: chair, seater, stool; position, rank, status, throne (Rycroft, *Dict.*, p.37).

^eie. the heir.

^fOriginal has: *bahlehetela ngeLubombo*. The narrator has incorporated part of the Dlamini praises into his narrative.

^gOriginal has: *indzawo*.

^hOriginal has: *wajinge*, do always, continually, eventually.

ⁱOriginal has: *indzawo*.

^jOriginal has: *chita*.

^kOriginal has: *chitsa*.

king was absent. He had run away ** , and was amongst the Sotho people. Maloyi took up arms and went there to fetch him.

**

He said, "Aww! Return king, I have driven that Zidze away", and indeed, he came back with Somhlolo, to kaNgwane.

Somhlolo said, "Aww! My brother, I had given up all hope of returning to my kingship^a. You have brought me back. You are now the left arm [p51], and I am the right arm^b. Build an *inhlambelo*^c. You will no longer *gidza incwala*. You will cover your penis with left-hand ivory and I will cover my penis with the ivory of the right-hand^d. You will call up and send out *timphi* at your own discretion ** When an individual seeks refuge with you because I want to kill him, ** your sanctuary will be inviolate. I will never pursue and enter <into the area under your jurisdiction>". Thanks were made^e there for this.

That is why we have the *inhlambelo*. That is how we gained our kingship at kaNgwane - by fetching Somhlolo. Then Somhlolo gave us <this prerogative> to have the *inhlambelo* here, at kaMamba. [p52] That is our *indzabuko*^f, *Nine bekumene!*

(HK)Is your *sibongo* `Mamba' *babe*?

(LM)Yes.

(MD)They are the people of `Nkhosi'.

**

The people of Mamba.

(HK)How many days does the *incwala* of the Mamba people take?

(LM)We do not *gidza incwala*.

(HK)It is *luselwa*?

(LM)It is only *luselwa*, even when [p53], at the beginning of a year, the king enters the *inhlambelo*, and bites the first-fruits there, no *incwala* is *gidwa'd*. He does the biting within the *inhlambelo*, and spits, marking the beginning of the new year. The *incwala* is not *gidwa'd*.

(HK)<What about> the *invunulo*^g of the *luselwa*? **

(LM)Concerning *invunulo*; we put on an *inkhonyane*^h, ** the *emabutfo* put on an *inkhonyane* only, they <take up> battle shields. We do not *gidza*, but what we do is *kugubha*^a in the *insangu*^b. Just like *ummemo*^c, since we are rejoicing. It is the day that the king bites! [p54]

^aOriginal has: [re: can't find 'kingship' in original transcript]

^b'right arm': the right side is always associated with seniority and the line of succession. A left handed person cannot accede to the Swazi kingship. [re: also stuff about right/ left house]

^c*inhlambelo*: so-called 'washing enclosure' or sanctuary in the cattle byre in which key rituals of the *incwala* ceremony are performed; upper end of royal village, where king is doctored with special medicines (H.Kuper, *An African Aristocracy*, p.42); the name given to the (limited) version of the *incwala* performed by the Mamba ruler.

^die., penis-covers made from the left and right tusks of the elephant.

^eOriginal has: *kwabonga ke-khona lapho*.

^f*indzabuko*: the story of how a group *dzabuko*'d ie. originated.

^g*invunulo*: traditional attire.

^h*inkhonyane*: i) literally, a calf; ii) rolled calf skin, slung from the shoulder to the hip with only the fur visible.

^a*kugubha*: literally to perform a dance-song, usually with sticks held in the right hand. It is characterized by slow, ponderous movements and tunes. The dancers tend to remain on one spot. It is usually performed by an assembled *libutfo*.

^b*insangu*: front gate of a cattle byre, a place where men meet around a fire in the early morning and evening.

^c*ummemo*: gathering of a group of people to labour for a king (or a chief).

* *

(1) Do you put on *emashoba*^d?

(LM) We do not put them on. Neither do we wear *umdada*^e or *umqhele*^f. We tie *emajoba*^g like this.

(HK) Do you attend the *incwala* at Lobamba, Nkhosi?

(LM) We do not go.

* *

That is what Somhlolo said, he said we should not *gidza*, we are not supposed to attend the *incwala*.

* * [\[p55\] Even the *emabutfo* of here do not go. We do not go to the *incwala*.](#)

(HK) I see! How do the *emakhosikazi* dress here? Do they wear * * the red feathers of the lourie^h?

(LM) *Wo*, the *emakhosikati*, on the day of the *luselwa*?

(HK) Yes, *babe*.

(LM) They are smart. The *emakhosikati* of the *inkhosi* wear a red lourie feather in their hair, for everyone is rejoicing. They wear *tidvwaba*ⁱ and the red lourie feather as they are happy for the king [\[p56\] is biting](#).

(HK) Who was the very first Mamba king?

* *

(LM) The first king is Ntfulini. [re: note present tense]

* *

Magadlela is born of Ntfulini.

* *

Magadlela begets Mamba. Mamba begets [\[p57\] Maloyi. Maloyi begets Mbatjane. Mbatjane begets Maja. Maja begets Bhokweni. Bhokweni begets the one who has just passed away, Mbatjane, who was named after his ancestor.](#)

(HK) * * What are the names of the Mamba *imiphakatsi*, * * like those of the Dlamini people. They have Lobamba and Zombodze^{xc}. The old names * * what are they?

(LM) I remember * * that Maloyi is of Mbelebeleni. Mamba, [\[p58\] we are all relatively young^a. It seems that Maloyi is of Mbelebeleni.](#)

(HK) Where do you think that the name Mbelebeleni comes from?

(LM) It came from Maloyi. Do you want to know what it means?

* *

It means to be patient, to say *belobelo*^b.

* * [\[p59\]](#)

^d*emashoba*: a form of regalia made from the bushy ends of cow tails which are worn around the neck and which hangs down over the shoulders.

^e*umdada*: bead waist belt which hangs down below the knees in the front and in the back.

^f*umqhele* (variant *umchele*): bead circlet, worn around the head.

^g*emajoda*: skins which hang down in the front and in the back from the waist.

^hRed lourie feathers, traditionally considered to be a sign of royalty.

ⁱ*tidvwaba*: form of leather kilt worn beyond the knee.

^aIn *siSwati* the concept of age is equated with that of wisdom, and conversely that of youth with less knowledge. In this case the informant does not mean to suggest that he is young in years, so much as in knowledge. [CH actually, I think he means he is of the current generation, ie distant from those old days.]

^b*belobelo*: the meaning of this word is not clear.

01) Logwaja Mamba -1970]

(MD)<The question> is this, people of *Nkhosi*: * * at that time, there at *kaZulu*, the king, Shaka, had *emabutfo*, one of which was called the Mbelebele. * * <The question is whether> the name of the *umphakatsi* is derived from the attack on *kaNgwane* by this *libutfo*?

[p60]

(NM)For sure it is not like that.

(LM)No, it is not like that. Shaka did not advance on this side.

* *

[re: is this the end of tape, transcription ± ends here, but wonder if whole tape has actually been transcribed??]

rejected

i. Logwaja Mamba: son of the previous Mamba ruler, Bhokweni (who died in 1940) described himself as having had a little schooling in *siZulu* [re: I thought he is just saying I did not have much schooling, ie I am an uneducated man]. He became a migrant labourer, taking contracts on the South African goldmines. He worked first at Evander (6 months), then in Brakpan (9 months), then at Simmer and Jack, and finally at Crown Mines. His health failed him, and he returned home for good in 1940. He farmed and then, on the death of his father, became involved in the Mamba court, assisting the Mamba regent, Ngculu. Logwaja Mamba noted that he had heard the history of the Mamba while growing up under his father Bhokweni. In an interview with C. Hamilton on the 14-10-1985, Logwaja Mamba described how, "As a boy, cooking for my father, I would listen to the elders. I would listen to the *emakhehle* (the headringed or senior men). When they discussed things, it stuck in my mind. I even know the *tibongo* of the Mamba kings". In this interview he also described the process of learning how to praise (Biographical information from SWOHP, Hamilton Series, Logwaja Mamba, 14-10-1985).

ii. Nhlanganiso Mamba (variant Nhlango): son of the Mamba ruler Bhokweni.

iii. Hilda Kuper: anthropologist who conducted extensive fieldwork in Swaziland in the 1930's and subsequently. Her major ethnography was *An African Aristocracy: Rank among the Swazi*, first published in 1947. This interview was arranged jointly by Bonner and Kuper with the assistance of *umntfwanenkhosi* Makhungu, and the other young Mamba king designate, Maja II, successor to Mbatjane.

iv. Makhungu Dalmini: son of Sobhuza II

v. Tembe, *ka* Tembe: place of the Tembe people ie. the area east of the Lubombo mountains between present day Maputo and Lake Sibaya.

vi. Mavimbela: a common Swazi *sibongo*. According to Bonner, the Mavimbela people were of Sotho origin. They lived in northern Swaziland and were subordinate to Somhlolo. Mswati subsequently sought to bring them under royal control, but met with some resistance (*Kings*, pp. 30-31; 86; 89).

vii. Bushveld: ie. the lowveld in the eastern part of Swaziland.

viii. Bhokweni: was the Mamba king from some time in the late nineteenth century until 1940; he was succeeded by Matjane II.

ix. Matimba:

x. Hlanze: *sibongo* of a group found *in situ* by the Mamba when they settled in the area. The Hlanze resided near Hlatikhulu at Lubuli and are apparently related to the Matsebula (R. Patrick, *Geneology*, ms.).

xi.Nhleko: a Swazi *sibongo*. These people lived in the Lowveld and were virtually decimated by the Mamba ruler Maloyi (B. Sikhondze, 'The Mamba clan of Swaziland: an Oral History', *Ngadla*, vol.I(1976), p.19). [CREATE XREF TO NHLEKO INTERVIEWS](#)

xii.Mlotsa people: Mlotsa was a brother of the early nineteenth century Nhleko chief, Hlekwako and subordinate to him. Eventually 'Mlotsa' evolved into a separate *sibongo*, used by his descendants (not to be confused with a separate *sibongo*, the Mlotsa).

xiii.Matsebula people: a Swazi *sibongo*. According to Kuper, the Matsebula are *bemdزابuko*, and are related to the Nkhabela people. Today the Matsebula people are closely associated with the Swazi royalty, providing the chief ritual wife (known as the right hand *sesulamsiti*) to the Swazi king (*African Aristocracy*, p.80; 233).

xiv.

xv.Mkumane people: according to B. Sikhondze, Mkhumane was an *indvuna* of the Nhleko chief, Hlekwako. Mkhumane escaped when the Mamba king, Maloyi, attacked the Nhleko, and he and his followers were given land at Ngudzeni [re: by whom?]. Along with the Msimbi and the Matsebula at Ngudzeni, they were required to pay tribute by ploughing, weeding and harvesting the fields of the senior chief at Edzakanini. The Mkhumane people came under the Mamba during the reign of King Bhunu.[re: do not understand the last sentence??]

xvi.Maloyi: contemporary of Somhlolo and head of the branch that later became the Mamba. Mamba tradition tell of how Maloyi, the most powerful man in the Shiselweni district during Somhlolo's absence, fetched the king from the Dlomodlomo [re: where is this??] mountains when the Ndwandwe military threat from across the Phongola was over.

xvii.Ntfuntfukati: a mountain west of the Lubombo range about 2 km north of the Ngwavuma river and about 18km west of Nsoko in south-eastern Swaziland.

xviii.Mbatjane: there were two Mamba rulers of this name, i) Mbatjane I, the son of Maloyi, and ii) Mbatjane II (also known as Khisimusi), the great grandson of Mbatjane I.

xix.Malondolozu: a member of the Balondolozu *libutfo*. For further information of the Balondolozu, see appendix on *emabutfo*.

xx.Lisotja: member of the *emaSotja libutfo*. For further information on the *emaSotja*, see appendix on *emabutfo*.

xxi.Ntfulini: an early Mamba ruler, a son of 'Dlamini' and grandfather of the ruler, Mamba. According to R.Patrick, he was also known as Lula and Mshikila (*Genealogy*, ms.).

xxii.Magadlela: R.Patrick confirms that that he was the son of Ntfulini (*Genealogy* ms.); as does R.S.Mamba (*A History of the Mamba kingdom*, appendix).

xxiii.Mamba: R.Patrick confirms he was the son of Magadlele, and notes that he was also known as Gasa (*Genealogy* ms.), as does R.S.Mamba (*A history of the Mamba kingdom*, appendix).

xxiv.iNovu: literally, the *Erianthemum* tree (bird lime), but in this instance seems to refer to a *libutfo*. For further information see appendix on *emabutfo*. [re: can't find this in tree books]

xxv.Maja: R.Patrick confirms that he was the son of Mbatjane I (*Genealogy*, ms.) as does R.S.Mamba (*A History of the Mamba kingdom*, appendix).

xxvi.Bhokweni: both the R.Patrick and R.S.Mamba's genealogies confirm that Bhokweni succeeded Maja.

xxvii.Lubuya: river which runs between Mstambama and Mavukotfu hills in the Shiselweni district, about 11km north-east of Hlathikhulu village (Matsebula, *History* (new edition), p.31). In c.1836, during the reign of Somhlolo, a battle between the Swazis (under the command of Mngayi Fakudze) and the Zulu (under the command of Masiphula Ntshangase) was fought on the river banks. The battle resulted in a Swazi victory.

xxviii.kaHhohho: there are, and have been in the past, a number of places with this name: i) According to Matsebula, Hhohho in the southern parts of Swaziland, was the *lilawu* of Ngwane (*History* (new edition), p.11); ii) It was also the name of Somhlolo's administrative capital in southern Swaziland, near present day Mhlosheni; iii) Hhohho was also the name of Mswati's capital on the north bank of the Lomati river in northern Swaziland; iv) It is from this settlement of Mswati's that the modern northern administrative district (Hhohho) derives its name (Kuper, *Sobhuza II*, p.XIII); v) It is the name given to the area just north-east of Mhlosheni, presently inhabited by the Shiba people.

xxix.Mshadza (variant Mshada): There is some debate as to the origin of this name and the war(s) to which it refers. According to Matsebula, there were two wars known by this name. The first was fought in 1869 against the Pedi, and was lost by the Swazi. The second was fought in 1879, during the reign of Mbandzeni, and saw the Swazi successfully attack the Pedi on behalf, and with the help of, the British. Matsebula claims that the name 'Mshada' is derived from the Pedi word '*mosoto*' meaning 'king's council' (J.M. Matsebula; *Izakhwo zamaSwati*, p.29). P. Delius translates '*mosate*' as 'king's village' (personal comment [check]). [Other sources claim that the name Mshada derives from the Mshadza mountain to which the Pedi retreated in the second war. \(B. Sikhondze, The Mamba clan of](#)

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Swaziland: An Oral History, in *Ngadla*, vol. 1 (1976) p.19). This latter claim confines the label 'Mshadza' to the 1879 Swazi-Pedi War. [re: make sure which war was on behalf of the british]

xxx.Lugogodvolo: according to Matsebula, this was the name of a *libutfo* of Somhlolo and Mswati (*Izakhiwo*, appendix B). It could also be a reference to '*imphi yekugedvula*', the name of an army which Mswati sent out to support Mawewe.

xxxi.Mkhandza: [re: form of *emakhandzambili*??]

xxxii.Ngcamphalala people: a Swazi *sibongo*. According to Bonner (*Kings*, p.27), the Ngcamphalala together with the Mamba, Khumalo, and others, remained at Shiselweni when Somhlolo retreated northwards. Kuper (*An African Aristocracy*, p.233) notes the Ngcamphalala as being *bemdzabuko*, related to the Shongwe, Motsa, Kunene and Gamedze, while Matsebula (*History* (new edition), p.22) says that they were an original 'eMbo' group who remained behind during the Mbo movements and later crossed Lubombo.

xxxiii.Shiselweni: area in southern Swaziland extending south as far as the Phongolo river and eastward to the Lubombo mountains. Occupied by the early Swazi kings, Ngwane and Ndvungunye, and by Somhlolo in the earliest phase of his reign. Somhlolo had an early residence here, near Mhlosheni, [re: what is reference??], but according to Matsebula this was the name of a residence of Ndvungunye (*History* (new edition), p.7)

xxxiv.Lubombo (locative *eLubonjeni*): mountain range forming the eastern border of Swaziland, and along which the early Ngwane people were supposed to have traversed before entering present-day Swaziland.

xxxv.Phongolo river: this river rises in the Drakensberg mountains south and west of the present-day South African town of Piet Retief, and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the *luSutfu* river in forming the Maputo river that enters the Indian Ocean in the Bay of Maputo.

xxxvi.Ngwavuma: rises north of present-day Nhlangano in the western part of southern Swaziland, and flows due east across much of southern Swaziland. It breaches the Lubombo mountains near Big Bend and enters Natal where it joins the Phongolo. It flows eastwards to the Indian Ocean, lending its name to much of the area between the Lubombo and the sea. The *ngwaVuma* drains most of southern Swaziland.

xxxvii.Ngwenyama: literally lion, a title reserved for the Swazi king. In this case the reference is to Sobhuza II.

xxxviii.Mbikakhe:

xxxix.Hlekwako: early Nhleko chief whose *umphakatsi* iNcandvuzini [check spelling] was located between present-day Maloma and Lubuli.

xl.Mlotsa: see endnote xii.

xli.Simunyane: probably the Munyane river (variant Munuwane), about 8 km east of present-day Malome.

xlii.Hloya: probably Nhloya river, about 7km east of present-day Malome.

xliii.Mchonchwane: hill and surrounding area about 10km east of present-day Malome.

xliv.Msetfwa: a Swazi *sibongo* of Zulu [re?? rather nguni]origin. The Msetfwa are *emafika'emuva* who *khontha'd* Mswati.

xlv.Mbokwa: son of Bhemu. Bhemu was the brother of Mbatjane (see endnote xviii).

xlvi.Mdimpile (possibly Mtimphile): a Mamba court official. [re: what is reference??]

xlvii.Siphuzi: possibly the name of a person, *siputhi* is a tree trunk left behind after felling.

xlviii.Manyisela (possibly variant of Manyiseni): There are two places called Manyiseni. 1) Located at *kaGasa* (the Soshangane kingdom) in northern Mocambique. 2) A place between the *luSutfu* and the Ngwavuma rivers in the Lubombo mountains, about 10km south of the *luSutfu* river breach.

M. South east of modern Hlutsi, or M. east of Hlatikhulu-Mbulongwane road near Mpatseni.

(SWOHP, Hamilton series, Sam Mkhonta, 4-7-1983 (in this interview Hamilton notes that Manyiseni could be named after Manyisa Mkhonta); SWOHP, Bonner series, Logwaja Mamba 15-7-1970).

xlix.Maduneni: a place amongst the *tindwuna*. [re: more]

l.Ndushulweni: the *umphakatsi* of Maja I, situated somewhere between present-day Malome and the Ngudzeni foothills in the Mamba chiefdom. (Later when Maja gained control of the Ngudzeni hills his *umphakatsi* was rebuilt there). [re: ref?, rebuilt??]

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li.Mgungundlovu: another *umphakatsi* of Maja I, situated somewhere between present-day Malome and the Ngudzeni foothills in the Mamba chiefdom (Later when Maja gained control of the Ngudzeni this *umphakatsi* was rebuilt higher up).[re:ref?]

lii.Lukhlahamba (variant Lukwahlambe): a third *umphakatsi* of Maja I, situated in the Ngudzeni foothills (Later, when Maja gained control over the Ngudzeni, this *umphakatsi* was rebuilt higher up). [ref? rebuilt??]

liii.Ngudzeni: this could be understood to refer to, i) the Mamba present *umphakatsi* in the Ngudze hills, lying between the Mbulongwane - Maloma road junction and the Mhlathuze River, approximately 25km east of modern Hlathikulu in southern Swaziland or ii) could be taken to mean the heartland of the Mamba chiefdom, around the Ngudze mountains east of modern Hlathikhulu and Maloma.

liv.Nguni: a *sinatelo* of certain of the *sibongo* of Swaziland associated with Zulu origins; an indicator of antiquity.

lv.Ngomagoma: literally, many songs.[re: more - eg. thus, place of many songs??]

lvi.Manyane (variant Manyawo): we have no further information about this person.[ch:more]

lvii.Matsetsa: an area within the Mamba kingdom.[ch:more]

lviii.Matjinga: an area within the Mamba chiefdom. [ch: more]

lix.Sivubeni: an area within the Mamba kingdom. [ch:more]

lx.Vubaza: the name of a well know personage of the Mpingo *sibongo*. [ch: more]

lxi.Mpingo: *sibongo* of a group of people living within the Mamba chiefdom.

lxii.Gugweni: area within the Mamba chiefdom. [ch more]

lxiii.Ngudze: hills in the heartland of the Mamba kingdom (see also endnote liii).

lxiv.Lucolo (variant Lucolweni): mountains about 12km due east of the Mbulongwane road junction in central southern Swaziland.

lxv.Since (variant, Sinceni, Sinceneni): range of hills about 17km north-west of Sitfobela, and just south of the confluence of the Mkhondvo and Lusutfu rivers in central-southern Swaziland.

lxvi.Nkwayela:

lxvii.Mancandzi:

lxviii.Mashicela:

lxix.Meluseki:

lxx.Malalane: one of Bhokweni's *libutfo*.

lxxi.Lusaseni: the *lusasa* is the residence of a crown prince, ie. his residence until his installation. [re: ?ref] i) dense bush; ii) quaters of the young Queen-mother, ritual capital (Rycroft, *Dict.*, p.86).

lxxii.Mchoza: one of Bhokweni's *libutfo*.

lxxiii.Magugudu: one of Bhokweni's *libutfo*.

lxxiv.Mbelebeleni: In this interview Logwaja Mamba gives Mbelebeleni as the *umuti* of the 19th century Mamba chief Maloyi, and situated to the south-east of the Mhlathuze river on the edge of the Middleveld. Bonner locates Mbeleni on the edge of the Middleveld, near Ngudzeni. According to Mphita Dlamini, Mbelebeleni was given to LaMncina (whose senior born son was Mantinti) by her husband, Somhlolo (SWOHP, Bonner series, 8-05-1970, [p1]). [mpitha Dlamini interview done at present-day Mbelebeleni, where is it??]

lxxv.Tjanini: area about 12km south of Ngudzeni, in the Mamba chiefdom.

lxxvi.Hhelehhele (Helehele): there are two sites in present-day Swaziland known as Helehhele: i) the first, in central Swaziland, is the area around the Manzini - Siteki - Siphofaneni road junction, east of Manzini; ii) the

second is located north of Pigg's Peak. According to Bonner (*Kings*, p.254, note 1) Hhelehhele was one of a number of chiefdoms around Mswati's northern capital, Hhohho, placed under the rule of Mswati's brothers and wives.

lxxvii.Masika:

lxxviii.Lobamba: there are a number of places known as Lobamba

i) according to Grotper, Lobamba was the name of Ngwane II[re: check 'II' or 'III']'s first village' in south-eastern Swaziland (*Dictionary*, p.75);

ii) according to Matsebula, Lobamba was the residence of LaMndzebele (the mother of Ndvungunye, wife of Ngwane III), where the *incwala* was performed during the latter's reign (*History* (new edition), p.12);

iii) according to Msila Shiba, Ndvungunye had a residence called Lobamba, located north-east of Mhlosheni, in southern Swaziland, just near a mountain called (Li)Hlobane (SWOHP, Hamilton series, 23-08-1983);

iv) likewise, Somhlolo called his headquarters Lobamba, when he built it in about 1820 near the Mdzimba mountains. It is now sometimes referred to as Old Lobamba. According to Mandlenkosi Nxumalo, Lobamba was a residence of Somhlolo's (SWOHP, Bonner series, 23-04-1970). According to Maboya Fakudze, "old Lobamba" was built by Somhlolo at Nokwane [re: where is this??] (SWOHP, Bonner series, 23,31-05-1970);

v) Lobamba is also the name of the residence of the Queen Mother during the reign of Sobhuza II, situated roughly midway between Mbabane and Manzini.

According to Mbali Hlope, Lobamba was a *lilawu*, which "left" Zombodze, and "to go where Sobhuza was to be born, there at Sikhaleni *seGundwane*" (SWOHP, Hamilton series, 12-07-1983). [re: which Sobhuza??]

lxxix.tiBawu: for further information of the tiBawu, see appendix on *emabutfo*.

lxxx.Dlamini: a putative ancestor of the Swazi royal house. In the Matsebula royal genealogy Dlamini and Hlubi are given as brothers. Although Hlubi was the eldest, Dlamini became the king (*History* (new edition), chart opposite p.18). Matsebula lists Hlubi and Dlamini as the sons of Ludvonga, and gives Dlamini as the name of the rightful heir, as the one who gained the kingship. In yet another version of the royal genealogy (create cross reference testimony of Simbimba Ndlela) it is claimed that there were three brothers: Mamba, Hlubi and Dlamini. Hlubi, the rightful heir, was deprived of the kingship when his right-hand was deliberately burnt, and the royal line of Ngwane thus descended through Dlamini, the followers of Hlubi becoming the Ndelela people.

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lxxxii.Langa: generally considered to be an early figure in the royal kinglist, although his name does not appear in the royal genealogy compiled by Matsebula (*History* (new edition), chart opposite p.18).

lxxxiii.[create xref to other interviews with this incident](#)

lxxxiv.*buTfongwa*: generic term for the inhabitants of the area east of the Lubombo mountains and south of present-day Maputo. [re:bu - quality of prefix]

lxxxv.Zidze (variant Zwide): the most famous of the Ndwandwe kings, who reigned in the late eighteenth and early nineteenth centuries.

lxxxvi.Shaka: king of the Zulus, c. 1861-1828. [re: on a point of standardization - do we need to explain who Shaka was if we do not explain who Mswati, Somhlolo etc. was?]

lxxxvii.'pushed by Shaka': During 1818 and 1819 there were three attacks on the Zulu by the Ndwandwe; the first attack in 1818 was repelled and a second attack, later sometime in 1818/1819, was parried. It was only during a third attack, in 1819, that the Ndwandwe and the Zulu armies met head on and the Ndwandwe were defeated. The Zulu counter attack drove Zwide across the Phongolo (J.B. Wright & C.A. Hamilton, *Traditions and transformations; the Phongolo-Mzimkhulu region in the late eighteenth and early nineteenth century*, p.67). For other accounts of this campaign, see Bryant *Olden Times*, chapter 22; *J.S.A.*, vol. 1, p.17, evidence of Baleni; *J.S.A.*, vol. 3, evidence of Mmemi.

lxxxviii.zulu *imphi*: the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom centered on Magudu. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'.

lxxxix.Magobholo: the residence of a Sotho chief, Magobholo, situated in the Dlomodlomo mountains, north-west of modern Swaziland.

xc.Zombode (variant Zambodze): has been the name of a number of Swazi royal residences at different times in history:

i) Zombode was the name of a very early royal residence in southern Swaziland of Ngwane — the exact location of which is still a matter of debate amongst historians.

ii) Zombodze was also the name of the capital of the late nineteenth-century Swazi king, Bhunu, located approximately 15km due east of present-day Lobamba. [re: which present day one??]

In present-day Swaziland there are two sites of this name: iii) one lies east of present-day Lobamba in central Swaziland in the foothills of the Mdzimba mountains; iv) the other is located in southern Swaziland, about 10 km south-west of present-day Mhlosheni, and was traditionally governed by an Nsibandze *indvuna*.

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