

S. O. E. P. MANDA HISTORY & L. Manda & Nhlalozana Manda 2/2

- 40 Fukamela: derived from fukama - to sit, as does a hen hatching.
- 41 Mbekelweni: Mbandzeni's capital situated about 10km north of present-day Matsapha
- 42 Sobhuza: the late King of Swaziland, Sobhuza II. The reference is to the Second World War in which some 10 Swazi companies, comprising almost 4000 men, participated
- 43 Makhandza: ~~small~~ shortened form of emakhandzambili.
- 44 Awa! non-influencing interjective.
- 45 mntfwanankhosi: lit. child of the King. Title usually reserved for the princes and princesses, whatever their age, but sometimes extended to other, more distant members of the royal family.
- 46 Ngcamphalala people: according to Kuper, the Ngcamphalala are bendzabuko, related to the Thangwe, Matse, Kunene and Gamedze peoples. (An African Aristocracy, p. 233)
- 47 Lo luselwa: lit: the ritual gourd used at the incwala; luselwa ~~also~~ used to refer to a local form of ^{the} incwala ceremony carried out by those Swazi chiefs who do not attend the main incwala.
- 48 imigubho: slow, ceremonial dance-songs.

- 36 ka Hhohho: the name of Mswati's ^{= capital} in northern Swaziland, on the north bank of the Lamati r. after which the northern administrative district of modern Swaziland was named (Matsebula, A History of Swaziland, p. 18) (ka Hhohho is also the name of Semhlobo's administrative capital just north-east of present-day Mhlosheni in southern Swaziland, and the modern name of that area; Bonner, Kings, p. 14).
- 37 Mshadza: there is some debate both as to the origins of this name, and the war(s) to which it refers. According to Matsebula (Izakhiwo zamawazi, p. 29) the name Mshadza derives from a Pedi word meaning (li) bandla. The Swazi fought the Pedi twice in 1869, the Pedi triumphed, while in 1879 the Swazi were victorious. Matsebula claims the name applied to both wars. Other sources claim that the name Mshadza derives from the Mshadza mountain to which the Pedi retreated during the second war; this limits the use of the description thus to the 1879 Swazi-Pedi war (B. Sikkhondze, 'The Mamba clan of Swaziland: an Oral History' in Ngadla, vol. 1, 1 (1976) p. 19).
- 38 Lugagodvob: according to Matsebula, this was the name of a libutfo of Semhlobo and Mswati (Izakhiwo, appendix B). It may be ~~a~~ meant to be 'imphi yekugedvula', the name of an army which Mswati sent out to support Mawewe.
- 39 iNdlawela: a libutfo ^{formed by} Mswati, generally made up of men thought to have been born between 1844 and 1855.

- 27 disotja: member of the Masotja libutfo, ^{largely} made up of men born between 1914 and 1919.
- 28 Ntfuleni, once only Mamba ruler, a son of 'Dlamini' and grandfather of the ruler Mamba. According to Patrick he was also known as Luba and Mshukila (Genealogy m.s.).
- 29 Magadlala: Patrick confirms that he was the son of Ntfuleni (Genealogy m.s.), as does E.B. Mamba ('A History of the Mamba Kingdom', appendix).
- 30 Mamba: Patrick confirms he was the son of Magadlala, and notes that he was also known as lyasa (Genealogy m.s.), as does E.B. Mamba ('A History of the Mamba Kingdom', appendix).
- 31 iNovu: lit. Erianthemum tree (budding).
- 32 Maya: Patrick confirms that he was the son of Mbatjane I. (Genealogy m.s.) as does E.S. Mamba ('A History of the Mamba Kingdom', appendix).
- 33 Bhokweni: Patrick and E.S. Mamba's genealogues both agree with this.
- 34 Dlamini: the informant seems to be asserting this as the name of a libutfo, but that seems unlikely.
- 35 Lubuya: a small river that rises in the south of Swaziland, in the middleveld. It then flows north-eastwards eventually to join the Mhlathuzana. The battle of Lubuya fought in 1836 between the Swazi under Samkhalo and the Zulu under Dungane, resulted in a Swazi victory.

- 19 mine bekweni: lit. you (pl.) of the right hand; one of the Dlamini address-names shared by the Mamba, but also applied more widely to people of other clans as a polite form of address.
- 20 timphi (sing. imphi) in siSwati: this word is used to refer both to the armies, and to the warriors themselves.
- 21 Bayethe: a salutation delivered only to the reigning monarch, a statement of majesty.
- 22 inkhosi: usually translated as king, but when used to refer to the rulers of clans or chiefdoms within Swaziland who recognize the paramountcy of the Dlamini monarch, the word indicates a status of having a number of key kingly prerogatives (i.e. denied to chiefs) although without being the highest ruler.
- 23 Maloyi: head of the Mamba people during the time of Somkhlo.
- 24 Njufukati: a mountain west of the Lubombo range about 2 km north of the Ngwaruma river and about 18 km west of Nsoko in south-eastern Swaziland.
- 25 Mbatjane: there were two Mamba rulers of this name, Mbatjane I, the son of Maloyi, and Mbatjane II, the great grand-child of Mbatjane I, also known as Khisimusi.
- 26 Mlandoloni: a member of the Balandoloni, the libutfo of the late King Sobhuza II, made up largely of men born between 1899 and 1909.

14 Mlotsoa people.

15 Matsebula people: according Kuper, the Matsebula are 'bemdzabuko' and are related to the Mkhabela people.

Today the Matsebula people are closely associated with the Swazi royalty, providing the chief ritual wife to the Swazi king. (An African Aristocracy, pp. , 233)

16 Mkeumane people: According to Skelton, Mkeumane was an indvuna of the Nkhleko chief Hlekwaso who escaped when the Mamba inkhosi, Malayi attacked the Nkhleko. Mkeumane and his following were given land at Ngudzeni. Along with the Misi and the Matsebula at Ngudzeni, they were required to pay tribute by ploughing, weeding and harvesting the fields of the senior chief at Edzakasim. The Mkeumane people came under the Mamba during the reign of King Bhunu.

17 ka-Ngwane: lit. the place of Ngwane. It can be used to refer to the whole of the Swazi king's domain or to the heart of the kingdom, the area around the principal royal residence.

18 In sichwati ^{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 - years so much as in knowledge.

and to report any hint of treason (Kuper, African Aristocracy, p.58). The intsila have great administrative authority and are closely associated with the rituals of kingship. (Amongst the Zulu the historic role of the intsila was slightly different: the Zulu intsila was in charge of the cleaning of the king and the disposal of all of his body wastes so that they could not be used as powerful medicines against him)

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

9. umfana: lit. a boy; it could mean someone in the king's service (eg the police force are known as the bafana (pl) of the king)

10 It is not entirely clear from the original transcript whether this question was posed by 'it'.

11 Nkhosi: an address name specifically associated with the Mamba people. It is also shared by the Dlamini's and among others. Like all the Dlamini address-names it can be applied as a polite title to all people regardless of their clan of origin

12 Hlanze people: found in the Hlatikhulu area at Lubuli, and apparently related to the Matschula (R. Patrick, n.s.)

13 Nhlako people: lived at Nqutukati in the Lowveld, and were virtually decimated by the Mamba chief Maloyi. (E. Dikhardz 'The Mamba clan of Swaziland. An Oral History' in Ngadla, vol. 1, (1976) p. 19). (see n: 24 below)

eZulwini was the Mamba umphakhatu at the time of the interview and the venue for the interview.
 eZulwini was built by Mbatjane II, the Mamba inkhosi who died in 1966 (his son, Maja II, was only installed in 1972, and would have begun to use his own umphakhatu much before that date.
 eNdushulweni lie in the eNgudzeni area of the Mamba chiefdom)

- 4 kaTembe: place of the Tembe people i.e. the sea east of the Sukumbi mountains between present-day Maputo and Lake Chikaya
- 5. Mavimbela: a common Swazi subango. According to Bonner, the Mavimbela people were of Sotho origin. They lived in northern Swaziland. They first subordinated themselves to Bambhlo. Mswati subsequently sought to bring them under tighter royal control, but met with some resistance. (Kings, pp. 30-1; 86, 89)
- 6. bushveld: i.e. the lowveld in the eastern part of Swaziland, generally considered to be a poor quality area.
- 7 insila (pl. hinsila): i.e. of any description, if every Swazi king has two hinsila, one drawn from the and the other from the There is a ritual transference of blood between them and the king. As a result, their loyalty determines very directly the health of the king. It is their duty to watch and guide the princes

58 -

comes from?

D.M. It came from Nalgi. I, you want
 mean what does it mean? XX It means to be
 patient, to say belobelo '69
 XX

M.D. The question is this, people of Nkosi: at that
 time, there at KaZulu, the king, Shaka,
 had emabutho, one of which was called
 the Mbelebele. The question is whether the
 name of the umphakatsi is derived from the
 attack on KaNgware by this libutho?

N.M. For sure it is not like that.

D.M. No, it is not like that. Shaka did not advance
 on this side
 XX.

55-58

H.K. I see! How do the emakhosikazi dress ^{oo} where? ^{oo}
Do they wear the red feathers of the lourie?

L.M. No, the emakhosikati, on the day of the liselwa⁴⁷?

H.K. Yes, babe.

L.M. They are smart. The emakhosikati of the inkhosi²² ^{oo}
wear a red lourie feather¹⁶⁵ in their hair, for everyone
is rejoicing. They wear tidwaka¹⁶⁶ and ^{oo} the
red lourie feather ^{oo} they are happy
for the inkhosi is biting..

H.K. xxoo Who was the very first Mamba inkhosi²³?

L.M. The first inkhosi is Ntfuluni xx Magadlala was
born of Ntfuluni. xx Magadlala ^{oo} begot Mamba³⁰. Mamba
begot Malayi²³. Malayi begot Mbatjane²⁵. Mbatjane
begot Maja³². Maja begot Bhokweni⁸. Bhokweni
begot ^{oo} the one who has just passed away, ¹⁶⁷ Mbatjane,
^{oo} who was named after his ancestor.

H.K. xxoo What are the names of the Mamba imphakatsi,
like those of the Dlamini. ^{oo} They have Lobamba¹³⁵ and
Zombadze¹⁶⁸. The old names ^{oo} - what are they? xx

L.M. Now I remember xx that Malayi is of Mbelebeleni.¹²⁸
Mamba, we are all relatively young. It seems
that Malayi is of Mbelebeleni.

H.K. Where do you think that the name Mbelebeleni

2-55.

H.K. It is lusehwa? ⁴⁷

L.M. It is only lusehwa, even when, at the beginning of a year, the inkhosi ²² 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.

H.K. oo What about the imvunulo ⁵⁶ of the lusehwa ⁴⁷? xx

L.M. Concerning imvunulo; we put on an inkhonyane ¹⁵⁷, xx the emabutfo put on an inkhonyane, they take up battle-shields. We do not gidza, but ^{what} we do is kugubha ¹⁵⁸ in the insangu ¹⁵⁹. Just like ummemo ¹⁶⁰, since we are rejoicing. It is the day that the inkhosi ²² bites!

xx

1 oo Do you put on emasobha ¹⁶¹?

L.M. We do not put them on. Neither do we wear umdada ¹⁶² or umqhele ¹⁶³. We tie emajobo ¹⁶⁴ like this.

H.K. Do you oo attend the incwala at Lobamba, ¹³⁵ Nkhosi ¹¹?

L.M. We do not go xx That is what Lamhlo said, he said we should not gidza, we are not supposed to attend the incwala xx Even the emabutfo of here do not go. We do not go to the incwala.

pp. 50-52

back. You are 'now' the left arm, and I am the right arm.⁵² Build an inhlambelo⁵³. 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.⁵⁴ You will ^{call up and} send out oo timphe at your own discretion xx 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 there for this.

That is why we have the inhlambelo⁵³. That is how we gained our kingship.²² at kaNgwane¹⁷ - by fetching Somhlolo. Then Somhlolo gave us this oo this prerogative, to have the inhlambelo here, kaMamba.⁷⁵

That is our indzabuko⁵⁵,

Nine bekunene!¹⁹

H.K. Is your sibongo 'Mamba' babe?

2 Yes.

1 They are the people of 'Nk'osi'." xx the people of Mamba.

H.K. How many days does the incwala of the Mamba people take?

J.M. We do not gidza incwala.

PP. 48-50

Hlubi skinned oo his carcase quickly, finishing first. The kingship thus oo devolved on Hlubi, the younger son. xx The elder became the junior through this act.

Days passed, and they remained together. oo At that time they were skiving the dubombos¹⁴⁴, until they came to this place. As we see here, we came from kaNgwane¹⁴⁷ down there at kaTembe¹⁴⁵ at kaButfangwa¹⁴⁶. That is how oo things happened. Hlubi continued as the senior. He gidza'd uicwala oo Dlamini became the junior, oo although according to birth oo he came first. Things went on oo until the time of Malayi²³. oo At that time, Somhlolo reigned. oo We scattered around in this area oo then came Zidze¹⁴⁷, spilling out of Zululand¹⁴⁸, being driven by Shaka¹⁴⁹. When Zidze arrived here, Malayi fought him. The king, Somhlolo fled when he heard of the oo advance of the Zulu¹⁵⁰ impi. He went oo to kaMagobholo.¹⁵¹

Malayi oo then drove Zidze back to kaZulu. xx oo But now the king was absent. He had run away, and was amongst the Sotho people. Malayi took up arms and went there to fetch him.

oo xx oo
He said 'Auru!⁴⁴ Return, king, I have driven ^{that} Zidze away', and indeed, he came back with Somhlolo, to kaNgwane¹⁷. Somhlolo said 'Auru⁴⁴!', my brother, I had oo given up all hope of returning to my kingship. You have brought

164 emajobo : skins which hang down in the front and in the back from the waist.

165 Red lavis feathers traditionally considered to be a sign of royalty.

166 tidvwaba - form of leather kilt worn beyond knee length.

167 ie Mbatjane II, who died in 1966.

168 Zombodze: In modern Swaziland there are two sites known by this name; one east of Lobamba in central Swaziland, the other located in southern Swaziland, about 10 km south-west of Mhlosheni. Zombodze was also the name of a residence of the early Swazi king, Ngwenane.

169 belobelo : the meaning of the word is not clear.

154 ivory penio-cones made from the left and right tusks of the elephants

155 indzabuko : the story of how a group dzabuka'd.

156 imvunulo : traditional attire.

157 in'khonyane : i) lit. a calf, ii) rolled calf skin slung from the hip to the shoulder with only the fur visible.

158 kugubha : lit. 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.

159 insangu : a section of the cattle-byre in which men tend to congregate.

160 ummemo : gathering of a group of people to labao for a king (or a chief).

161 emaohoba : a form of regalia made from the bushy ends of cow tails which are worn around the neck and which hang down over the shoulders.

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

163 umqhele (variant: umchele) bead circlet worn around the head.

146. e Butongwa: the place of the Thonga people is area east of Swaziland.
147. Zidze (variant: Zwide) ruler of the Ndwandwe who occupied the area immediately to the south of the people of Ngunene.
148. The Ndwandwe people who were squeezed out of Zululand in stages, Zwide finally leaving in 1824.
149. Shaka: king of the Zulus, c. 1816-1828.
150. 'Zulu' is used here in a broad way as a generic term for the speakers of a slightly different dialect to siSwati and who originated south of the Phongola river.
151. kaMagob holo: the residence of a sotho chief - Magobho, situated in the Dlomortlomo mountains, north-west of modern Swaziland.
152. The right-side is always associated with ^{seniority and} the kingship, eg. A left-handed person cannot become king.
153. inhlambelo: sanctuary or 'washing enclosure' in the royal cattle byre where the king is 'doctored' with special medicines and where key rituals of the incwala are performed.

- 140 Dlamini: a putative ancestor of the Swazi royal house
- 141 Hlubi: a putative ancestor of the Swazi royal house.
142. Langa: generally considered to be an early figure in the royal lineage, although his name does not appear in the royal genealogy compiled by Matsebula (A History of Swaziland, chart opposite p.4) Matsebula has Hlubi and Dlamini as the sons of Sudvonga, and gives Dlamini as the name of the rightful heir, and as the one who gained the kingship. In yet another version (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 bled, and the royal line Ngunene thus descended through Dlamini, the followers of Hlubi becoming the Ndlela people.
- 143: ii. the heir.
144. Orig. has 'ba hlehlelele ngedubambo'. The narrator has incorporated part of the Dlamini praises into his story in this phrase.
- 145 ka Tembe: area around present-day Maputo extending southwards towards Lake Sibaya.

129 eTjanini: area about 12 km south of eNgudzeni, in the Mamba chiefdom.

130 izimvava: splits.

131 This line suggests that they were reluctant to participate.

132 Hhelekhhele: an area in the vicinity of the junction of the Manzini - Siteki - Sipdaveni roads; it also the name of one of Mswati's settlements in northern Swaziland, north of Pigg's Peak.

133 liguca: a calf about to be weaned.

134 Masika: not as yet identified.

135 Lobamba: the ngqwi royal residence of Sobhuza II, located in central Swaziland between Mbabane and Manzini. Lobamba was also the name of Ngweni's residence in southern Swaziland, and of Sombhlo's at the Mdzimba in central Swaziland (Lynd Peter, Historical Dictionary, p.175).

136 eNgudzeni: a dialect variation on eNgudzeni.

137 Khisimusi: a siSwati-ized form of Christmas.

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

139 It is not entirely clear from the original who asked this question.

- 116 emaganu: an alcoholic drink made from the fruit of the
cider tree (Sclerocarya caffra).
- 117 Nkwayela: not as yet identified.
- 118 Mancandzi: " " " "
- 119 Mashicela: " " " "
- 120 Lugogo/wengwenya: lit: the hide of a crocodile; possibly the name
of a person.
- 121 Meluseki: probably the name of a person.
- 122 The original has (ku)memeta, with an implicit object, 'people'.
123. Malalane: one of Bhokweni's libutfo.
- 124 edusaseni: the lusasa is the residence of a crown prince's
his residence until his installation.
- 125 Mchoza: one of Bhokweni's libutfo.
- 126 Magugudu; " " " "
- 127 The original has lukhandza; the upper head of a beast, on
which the horns are set.
- 128 Mbelebeleni: royal residence of the Mamba inkhosi,
Malayi, situated to the south-east of the Mthathuze
ruins on the edge of the middlefield.

Mpungo: the subango of a group of people living within the Mamba chiefdom.

106 elyugwini: area in the Mamba chiefdom.

107 ligugu: i) a large black cockroach; ii) a valuable, prized object (Doke and Vilakazi, Zulu-English Dictionary, p. 273)

108 Bhokweni: the identity of the imbongi in this case is not clear but appears to be Sagwaja Mamba. Also see n. 8.

109 (ku)husha: i) lit: to move along on the belly, wriggle; fig: the weaving motion of the hawk swooping down to attack. ii) to seduce, entice, iii) to draw out one from among others iv) to rustle, to drone. (Doke and Vilakazi, Zulu-English Dictionary, p. 350)

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

111 Mduze: possibly midvute (melkbas) tree, euphorbia triacalli.

112 umkhumbi: i) trough for dogs to eat at; a boat or ship.

113 Ngudze: the hills in the heart of the Mamba chiefdom.

114 Lucolo: mountain in central southern Swaziland, about 12 km. east of the Mbulongwane road junction.

115 Senze: probably esincneni mountains just south of the confluence of the Mkhondvo and Lusutfu rivers in central Swaziland.

89. Nguni, a sinanalelo of certain of the clans of Swaziland, associated with Zulu origins; an indicator of antiquity

90 sibhensu: a concave object

91 ^(ku) sima: to dance, to celebrate

92 lijadvu: a dancing competition for young people.

93 Ngomangoma: lit: many songs

94 likhuzana: handsome young fellow

95 Si bhukuli: one who marks, cuts or divides a thing

96 Maklobokhobo: person with a jutting forehead and jaw.

97 mqandi wankhoko: a precise person; one who says what they think

98 Manyane (variant: Manyawo) a person as yet unidentified

99 kaMantsetsa: an area within the Mamba chiefdom

100 (ku) tsetsa: to discuss; to reprimand.

101 kaMantjinga: an area within the Mamba chiefdom.

102 (ku) ntjinga: possibly derived from kutjinga, to throw away.

103 eSivubeni: an area within the Mamba chiefdom.

104. Dubaza; the name of a well known personage of the Mpingo sibango

- 80 ungungu: a wild animal.
- 81 Manyibela = possibly Manyisem south-west of modern Hlutsi, or Manyisem east of the Hlatikhulu - Mbulungwane road near Mpateni.
- 82 Wena wekunene: lit. you of the right hand, a common Tlamen salutation shared by the Mambas.
- 83 Maduneni
- 84 Ndushutweni: the umphakatsi of Maja I, situated somewhere between present-day Malama and the Ngudzeni foothills in the Mamba chiefdom (later, when Maja gained control of Ngudzeni hills this umphakatsi was rebuilt there).
- 85 Ngungundlone: another umphakatsi of Maja I, situated in the same area (later, when Maja gained control of the Ngudzeni this umphakatsi was rebuilt higher up).
- 86 Lukhatlambe (variant: Lukwah'izamba): a third umphakatsi of Maja I, situated in the Ngudzeni foothills. (later, when Maja gained control of the Ngudzeni, this umphakatsi was rebuilt higher up).
- 87 Ngudzeni: heart of the Mamba chiefdom, east of present-day Malama.
- 88 Mbimbisi: possibly mbembesi - one whose back is concave and who appears to be leaning forward, buttocks pushed outwards.

69 hikikela : birds' stomachs; birds' innards

70 Dumudumu : lit i) a very important affair; ii) a heavy fall of hail causing a heavy battering sound iii) a large quantity (as of beer, a feast etc) iv) a grand occasion (Doke and Vilakazi, Zulu-English Dictionary, p.174)

71 This line conveys a sense that he is free to do as he pleases.

72 lawewe : possibly derived from 'we', a hailing word, equivalent to the English word 'hey'; -lawewe might thus mean the one who is hailed. lawewe however refers to i) a precipice ii) a he-goat.

73 Mtsetjwa : a sibongo of Zulu origin. The Mtsetjwa are emafikemura who khonta'd Mswati

74 emadrwana : the family of an established induna-ship.

75 kaMamba : lit: the place of the Mambas. It could refer to the entire Mamba chiefdom, or to its core only.

76 Mbokwe (Mboke) a son of Bhemu, brother of Mbatjane.

77 Mdimpile (variant: Mtimphile) a Mamba court official

78c i) possibly the name of a person ii) (variant, sputhe) a tree trunk left behind after felling.

79 amahlala : branches cut off from a tree.

58 unhlank. 'co-wy' given to assist a sister in the bearing of an heir especially where a chief wife proves barren.

59 tunhkhila: cattle of the king sent out to graze far of field

60 Elamun: name of a putative royal Swazi ancestor and the abango, as well as a svanatsilo.

61 It is sometime suggested the Malay's lips looked swollen, or ^{stul ray} puffed in anger

62 The meaning of this line is the Malayi did not want the dust of his passing to mingle with that of anyone else.

63 Hlekwako: early chief of the Nkhleko people.

64 Mlotse: - a brother of Hlekwako who was under the latter. Eventually Mlotse itself evolved into a separate subango used by his descendants

65 Mumyane (^{variant} Munuwane): river about eight kilometers east of present-day Malama.

66 Nhloya: river about 7 km. east of present-day Malama.

67 Mchonaware: hill and area about 10 km east of present-day Malama

68. The original has 'lugalo lungage
lugogobile'; an alternative translation could be 'finger that is hidden peacefully'.

- 49 tywala: alcoholic beverage brewed from sorghum or maize.
- 50 ingaba kancofula: a special umhube (solemn song usually specific to a clan or libutfo) sung only at the incwala.
- 51 gujwa: derived from kgubha, a slow, ponderous styled group dancing.
- 52 Shushweni: area in southern Swaziland extending south as far as the Phongola R. and eastwards to the Lubombo mountains; the early the heart of the Swazi Kingdom under Ngwenane, Ndwungunyane and Semthlaba is the earliest phase of the latter's reign.
- 53 Lubombo: range of mountains forming Swaziland's eastern boundary.
- 54 Phongola: a river which rises in the Drakensberg mountains south west of Madsen's Let Relief and runs eastwards almost parallel to the southern border of Swaziland. It breaches the Lubombo mountains to join the Mshu, becoming the Maputo R.
- 55 Ngwavuma: a river which rises north of present-day Nhlengano and flows due east draining much of southern Swaziland. It breaches the Lubombo mountains to join the Phongola river in Natal.
- 56 banjwa'd: derived from kubamba, to catch.
- 57 Ngwenyama: a title reserved for the Swazi King.

MANBA

* The Origins of the Mamba Clan.

We originated together with the Nkwane. There were two brothers Biamini and Klubi, whose father was Langa. The elder was Biamini. 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 Biamini, the elder son, Langa handed him a blunt knife, whilst to Klubi he handed a sharp knife. So Klubi 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 Sobhlole became king we were already here. Biamini remained inferior to Klubi and Klubi performed incwala ceremony.

It was the days of Maloyi, and the Swazi King was Sobhlole. 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 ~~xxxxxx~~ Zululand. Sobhlole fled from his home and went to Magobhoyi. Maloyi beat Zwide in that struggle, but only to learn that the king Sobhlole had fled from the Zulu to Magobhoyi amongst the Gutho. 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 Sobhlole 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 ~~xxxxxx~~ 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. ~~xxxxxxx~~ He swore 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 Sobhlole.

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 kings bite of the first fruit. His regiments wear ordinary calf skin pendulous stri s and do not dance like the others do at Lotamba. However the Mamba warriors are exempted from participating in incwala ceremonies at Lotamba. We eat 'Uvelwa' (the chief eats the first crop of each season). After the main incwala ceremony in Swaziland the Mamba king ~~xxxxxx~~ follows in his area with uvelwa ceremony, part of the incwala ceremony. Here and there the methods of conjuring in ~~xxxx~~ 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 talks to the ancestors for other rituals.

The lineage of Mamba kings:-
Mfulini

Migadilela

Mamba

Maloyi (of Mbelebeleni village)

- whose mother was

uvelwa

La'abhuze

Mhatsane I

La'Songwe

Maja

La'obhane

Mokweni

La'khosi (daughter of Sobhlole (Zwinye))

Mhatsane II

La'bandzeni

ORIGINAL TRANSCRIPT

15.7.70

INFORMANTS: LOGWANA MAMBA: UELANDISO MAMBA : TIBANI

AREA : MAMBA

REGIMENTS: 1. MASOTHEKI 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. Shokweni had Masiaba as his bodyguard but not as his inala.

The Hlanze people are the forefounders, also the Mlotse, Mhleko, Mavisibela. 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 Ngwenamalalan. Then Maloyi, the Mamba king, when he returned from bringing Swati back from Ekhoko, 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. Magadela	-	"	"
3. Mamba	-	"	"
4. Maloyi	-	"	"
5. Mbatshane I	-	Inovi Regiment	1st OF SWAZI
6. Maja	-	Jibha, Tiseia, Nilonga regiments	
7. Shokweni	-	Magande, Mchana, Malalane, Dlamini, Indlamedlu, Tibavu, Indlaba Regiments.	

During the battle of Lubuya the Mamba were present as forces of the King. In fact they used to fight in all the Swane 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 Shisweni, 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 Sombolo 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 King Shokweni's royal maidens were offered to both his 1st or wives. Mbatshane was the maiden who was the originator of the Mamba clan, who had been hitherto Dlamini.