

PAGES
72
BLADSYE



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SIZE A4 (297 x 210mm) GROOTTE

Name MAMBA (+ NHleka)
Naam
Subject TAPE 21
Vak
Place Book 1
Plek

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 192

INTERVIEWS AT: ENGUDZENI,¹ kaMamba

DATE: 25. 8. 83

Informants: Logwaja Mamba² - LM

NHLangano Mamba - NM

Main Informant: Logwaja Mamba - LM

ALSO present: inkhosikati, La Mbandzeni, mother of the present chief

HEARD FROM¹¹²

INTERVIEWERS: Carolyn Hamilton - C

Hhatlamhlo Blamini - HD

110 Ngudzeni: the Mamba umpakatsi, and the area around it, located about 25 km. east of Hlatikulu in southern Swaziland.

111 Logwaja Mamba, son of Bhokweni, the grand-father of the present Mamba chief. For biographical data see interview 2, 14.10.85, Logwaja Mamba.

112 For a detailed description of the passing on of Mamba history see interview 2, Logwaja Mamba, 14.10.85.

1. Dzabuka - See glossary
Variant: Dabuka

2. Mamba - Sibungo

3. Ntfulini - person's name; usually the earliest name on the Mamba kinglist. According to Richard Patrick, Ntfulini was also called Nshikela and Luta. Patrick lists Ntfulini as being the son of Dlamini III.

4. Magadela - Mamba king, son of Ntfulini

5. Maloyi - person's name; grandson of Magadela. According to Richard Patrick, Maloyi was also known as Nkholiswa.

6. Mdzabu - See glossary, dzabuka

LM Batsui ?

What do they say ?

HD Batsi nadzabukaphi ?

They say where did you dzabuka ?

LM Utsi sisall sihhuluma-ke

You say we can now talk.

HD utakusho, mane souwutjengisa kuti.

She is going to tell you, but at the moment

lehutawuhlangana nam ngulokutse

She is showing you what you will meet, that

besukaphi bakamamba, ka Chamukaphi

is where did the Mamba² people leave, come from.

HM Sitawucala ngaloo-ke lohu, ngukel

We are going to start with this.

lohu akusino emakhosi-ke nye

Mesetfulim³, Magadlala⁴, Maloyi⁵

laba koutfulim, rabo Magadlala,

and others are not kings. The

rabo Maloyi. Umdzabu wale emava

Umdzabu⁶ is traced far back.

Si Chamuka khona nalaba

We came from there, with these

bakartgwane.

people of Ngwane.

LM asengicali-ke muni, Sekuyemakela

Let me start. Is it now receiving.

kambe

HD Sowutawusho ligama lakho-ke utsi

You must now tell & tell your name. Saying

7. libutto - see glossary
mbutto (plural)

8. Logwaja - person's name. ^{lit;} This refers to a [✓] hare.

9. Bbokweni - person's name; Mamba king.

10. Maya - person's name. It should be noted that the Mamba kinglist contains the names of two Mayas. Maya I was the father of Bbokweni; Maya II is the grandson of Bbokweni, at present ruling the Mamba, and according to Richard Patrick is also known as Mnlansundru.

11. Mbatjane - person's name. It should be noted that the Mamba kinglist contains the names of two Mbatjanes. Mbatjane I was the grandfather of Bbokweni; Mbatjane II was the son of Bbokweni. According to Richard Patrick, Mbatjane II was also known as Khisimusi, and Mbatjane I as Denandlovu (and in his praise, Mbatjane is II is addressed as Khisimusi).

mint sibanihani, totalwa ngusibanihani.
 I so and so, who is born of
 ngilbutfo ledingubutsi, noma-ke
 so and so. I belong to such and such
 sowutapubuta lahututako sowulalela
lbutfo⁷ or then she will ask what
 kinye-ku.

she ever she will ask, then you listen from her.

LM Sale iyikhulima-ke?

Can I now speak?

C yebo
 yes

LM nginguloGwaja nime Mamba

I am Logwaja⁸ Mamba.
 wa Bhwkwem. Bhwkwem-ke utalwa
 of [born of] Bhwkwem⁹. Bhwkwem is born
 ngu Maja.

of Maja¹⁰.

C yebo, can he go any further than
 yes
 that.

HD Ungabuyela emuva solo uhanba
 you can also go back whilst
 nye

Continuing with the story.

HM ubeke ubuyise
 tell it and continue telling it [story]

LM Maja-ke utalwa nguBatjane
 Maja is born of "Batjane"

12. *Amu* - exclamation

13. *Tibawini* - libuffo⁷ within the
Mamba people

14. According to Richard Patrick, Mamba was
also known as *gasa*.

15. *...*

C what did he say?

L.M Maja utalwa nguMbatjane
 Maja¹⁰ is son of Mbatjane¹¹
 Mbatjane utalwa ngu Maloyi
 Mbatjane is son of Maloyi⁵
 Maloyi utalwa ngu Mamba
 Maloyi is son of Mamba¹¹³
 Mamba utalwa ngu Magadlala
 Mamba is son of Magadlala⁴
 Magadlala utalwa ngu rHfulini
 Magadlala is son of rHfulini³

C yebo
yes

L.M awu lena ku rHfulini
awu¹² there, in rHfulini we do not
 asisacondzi kutsi rHfulini utalwa
 know that is who begets rHfulini
 ngubani

H.D Beyond rHfulini we do not know
who bear rHfulini

C what is his libutfo, LoSwaja?

H.D Ubutfo lini babe?
 What is your libutfo? ¹⁶ babe?

L.M Muni lapha kuti kutsi ngunge wetibawini
 I am of Tibawini¹³ here amongst
 my people

14. (Nge)siswati ÷ The idea here ^{the} stems from the fact that Mamba people have got their own mabutto⁷ of which there is an equivalent within the entire Swazi Society. The word refers to the language of the Swazi nation.

15. Sotja/Masotja ÷ libutto⁷
Lisotja ÷ a member of the Masotja; comprised of those born c. 1915

16. babe ÷ literally it is translated father, but it is also used as a respectful form of address.

ngesi Swati ngingewemasotjeni
In SiSwati¹⁴ I belong to ~~the~~ Masotja¹⁵

HD

LiSotja

He is a Sotja¹⁵

C

what his regiment amongst the
Mamba?

HD

lapka kubo Mamba - ke etibawini
what about within the Mamba people.

Lm

kaMamba ngingewetibawini.

Within the Mamba people I belong to the tibawu¹⁵

HD

he said I am a Sotja at mambas

I am Tibawu asotja

C

okay. —

HD

Babe - ke

what about you Babe¹⁶

HM

Muil - ke ngingu Hlanganiso Mamba,
I am Hlangano Mamba.

ngitalwa nguBhokweni, Bhokweni
I am com of Bhokweni. Bhokweni is

utalwa nguMaja, Maja utalwa
com of Maja, Maja is com

ngMbatjane, Mbatjane utalwa
of Mbatjane. Mbatjane is com of

ngumaloyi, Maloyi utalwa ngu-
Maloyi, Maloyi is com of

Mamba
Mamba

19. Tembe ÷ ~~place~~. Area near the sea south of Delagoa Bay. :- The word derives from the Tembe river which flows in that area near the present-day city of Maputo in Mozambique.

Mamba utalwa nguMagadela.
 Mamba is Com of Magadela
 Magadela utalwa nguntfuline.
 Magadela - is Com of Hfulini
 ngiyema-ke khona lapho. Manje-ke
 I will stop there. now my
 libutfo lami-ke lakamamba
 libutfo⁷ here amongst the Mamba people,
 ngiwetibawini, ngesi: Hgwane
 I am of [belong] tibawini¹³. According to
 ngenge we Masofeni
 the Hgwane; Society I belong to Masofa¹⁵
 in Mamba's I am tibawini¹³, Hgwane
 I am a Sofa¹⁵.

HD

Can he tell us the story now,
 where did the Mamba originate,
badabuka'

HD

ungasitjela lapha nabadzabuka
 can you tell us about where you
 labakamamba kutsi badzabuka
dzabuka'd, these of Mamba that is
 kuplu-ke ?

LM

where did they dzabuka. ?
 Tsini sadzabuka kaTembe
 we dzabuka'd at kaTembe¹⁴

- 17 Dlamini: Matsekuba (chart opposite p.4) gives Dlamini (III) as the son of Ludwanga I, and as the father of Ngwane; Mamba however traces the Mamba House to Dlamini, and the royal line through Hlubi
- 18 Hlubi: Matsekuba (chart opposite p.4) gives Hlubi as another son of Ludwanga, but not the heir. Logway Mamba however traces the royal Ngwane line through Hlubi. The informant Simbumba Ndlela claims that there were three brothers; Mamba, Hlubi and Dlamini, and that Hlubi, the rightful heir was deprived of the kingship. Simbumba states that the royal Ngwane descend from Dlamini, and the Ndlela people from Hlubi.

HD We originated from Tembe

LM le sadzabuka khona
where we dzabuka'-d!

HD where we came from

LM Mas dzabuka ka Tembe ku Sihanje
When we dzabuka'-ed at ka Tembe we were
nalaba bakatgwane
with the Ngwane people.

HD when we were at Tembe we were
together with the people of Ngwane.

C Summary : : babe'6

LM le ka Tembe le sadzabuka khona
at ka Tembe, where we dzabuka'-d,
lenatu yakitsi yaka Mamba italwa
the house of Mamba is
ngu Mamini. lenatu yakatgwane
son of Mamini. The ^{house of} Ngwane
italwa ngu Hlubi
is son of Hlubi. '18

HD where we originated from, this
Mamba family, sengikhokhwa
unfortunately, I forget
leyenu
the one of yours.

20 Langa - person's name

114

114. Mkhulu - grandfather, or possibly an earlier ancestor

HM Makhulu wethu nguDlamini
 Our makhulu ¹¹⁴ is Dlamini.
 HD Our grandfather is Dlamini.

LM - telamami labantfu lababili
 These two persons are brothers
 & bothubi na Dlamini
 this Hlubi and Dlamini
 C I understand.

HM batjele nalojise wato Mmaketfu
 Tell them about their father, my brother.
 LM batalwa ngulanga bobabili le
 They are both sons of Langa.
 HD They are the sons of Langa

LM lokutalwa kwabo belalamana,
 In their birth they are following one
 kwatonakana kutsi lojise wabo
 another. It appeared that their father,
 labafana ~~le~~ wabo bothubi
 these boys, Hlubi and
 na Dlamini. lomdzala ~~na~~
 Dlamini. The eldest is
 to ngulo Dlamini welanywa nguHlubi.
 This Dlamini, and Hlubi comes after
 batalwa - le ngulanga.
 lum. They are sons of Langa.
 HD These two sons of Langa both of
 them are his sons.

LM Manje-ke nabakhula labafana
 Now, when these boys grew up,
 kuloyise, lolanga
 to their father, this Langa

HD When the boys were growing up
 under his father....

HM Wabona kutsi lolomdzala lolamini.
 Their father was not satisfied
 loyise wabo, awu uncondiso wakhe
 with the mental development [faculties] of
 awumelisi loyise, wabo lolanga
 the elder one, this lamini.

Wabuka kutsi angete awuphase
 He [thought] saw that the eldest
 lomuti wami lolomdzala longatse
 one cannot be in charge of my
 uncondiso ngalolomncane Hlubi
 residence, ^[the one] who appears to be better is

wase wenta lisa lekutsi amemuke
 the younger one, this Hlubi. Then he devised
 lobakhosi emakhe lolamini wase
 a plan to deprive lamini the kingship.

ke manjena ubaphakulela bantfu
 He then divided people amongst them.

Kutsi na lamini umnika bakakhi,
 Then he gave lamini his and he
 valohlubi umnika bakaphe bantfu
 also gave Hlubi his people.

C Say what he is saying!

HD Ful king told this one says you have your own people, you have your own people, you look after this people, you look after this people.

NM Wase-ke uhlabu lenkhomo tibe
He then slaughtered two cows.
timbili

HD And he slaughtered two beasts.

NM utsi lotawuyicedza kucala
He said, my children, the one
kuyihlidza lenkhomo bantfuabani
who is going to finish first slaming
kutaba nguyena inkhosi yami.
First, he is the one who will be my
wase utsatsata umukheva lokhaliphako
Keng [hear] He took a sharp knife and
lenka loHlubi lomncand, sowutsatsa
to gave it to Hlubi the younger one.
lolongakwati kukhalipha welitfusi
He then took the blunt knife of

Unika kolomdzala
brass and gave it to the older one

C

HD

NM

Uma batiklinga etinkhomo lapha
When skinning the cows here...

HD

ga give the knife

C

3 understand

L

awu: lapha kolomdzala ubatse
awu¹²: Although the eldest one tried
ziki ziki unike welifufi unulelwa
hard with the brass knife, awu!
awu inkhomo ayibindzeki awu
it was difficult and slow to skin lus
kulo lomncane kutHubi inkhomo
Cows for him, yet with the younger one
Hu-Hu-Hu, uyaphela inkhomo,
the Hubi, it was easy and he finished
uyabutsatsa bukhosi Hubi vele
skinning the cow [fast]. Hubi then
uyambeka uba yinkhosi. Sawubuya
took the kingship. He indeed installed
ngaphansi kolomdzala.
him as king and the eldest came under him
The other one was given a sharp

HD

21. Luthisi - Grass

115 lilehletela - Skirt; edge around.

21 Lubombo - mountain range along the eastern border of Swaziland.

the other ^{one} was given lithusi²¹, a blunt
knife.

C Hlubi got the Sharp knife?

HD Hlubi got the sharp knife.

LM Kwase vele uba yinkhos. lolomncane
He indeed became the king, the younger
Sowuphatsa lolomdzala
one ruled over the elder one.

HD So the young one became a king.

LM Uma-ku Sebesuka li Katemb¹⁹
When they left Katemb¹⁹ place, they both
sebehamba kobabili, nguloyo
went together, each with his own
une bantfu bakakhe, sebata kulomhlaba
people coming to this land
njengoba kutsuwa sacedza Lubombo²¹
As it is said, we finished the
ngokuhlalehletela
Lubombo hlehleleling¹¹⁵

HD When they moved from Temb they
walked towards the Lubombo

C Towards or to the Lubombo?

22) Iigwawuma - name of a river

It rises north of Nhlanguano in the southern western part of the country and flows due east. It crosses the Lubombo Mountains at Iigwawuma point. It enters Natal and joins the Pongola river.

23. Lufhongo - name of a river. It

rises in the Frakenburg Mountains south & west of present day Pieter Retief and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the Usuthu to form the Maputo river. Considered by many Swazis to be the natural southern boundary of Swaziland.

HO Baya abonyeni?
 did they went to to the Lubombo?
 enhe, bahamba ngelubombo
 (agreeing) they went by the Lubombo.
 HO They went round the Lubombo
 Mountain

LM Unia sifika kulendzamo lena
 When we came to this place we
 tsint sesenyusa ngwawama laba
 we went up by the Ngwawama²² (river)
 baka Mamini. Bahahlubi sebunyusa
 the people of Mamini. As for the people of
 Lufhongo.

HO Hlubi they went up by the Lufhongo²³
 When we came to this place
 here

C Which king?

HO Mamini went through Ngwawama

Hlubi sebunyusa Lufhongo.
 Hlubi went up by the Lufhongo (river)

HO Hlubi followed Lufhongo up.

LM Kwaba kuphela kwakhona nasifika
 That was its end when we came

kulomhlaba, nabakaHlubi,
to this land, with the Hlubi people
Suyenaka kulilive
and spread ^{with} the country

HO Then is when we scattered all over
this place.

LM loBlamini Sewuvel uqhafwa
Thus Blamini became under
nguloHlubi njengoba nanamuhla
this Hlubi as it is so
veli kunyalo
today.

HO and Blamini was head of
Blamini like today.

C and Hlubi was the head of everything

HO lo Hlubi abe nguye lomkhulu?
was Hlubi the head?

LM eh: kwaba nguye intshosi.
(agreeing), He became the king.

HO Hlubi became a king.

C In other words what you are saying
is wrong, Blamini was not the head

HD NgweHubi lowaba yinkhosi?
 Is it Hubi who became a king?
 ehubi (agreeing)
 yes

HD Hubi became a king.

e please close again.

HD yebo-ke
 yes, then

LM kwaba-kuphela khona lapho nje
 That is how it happened, as
 njengoba nanamhla beloku kanyalo -
 As it is today, since then
 nje Siphansi kuHubi, namamini
 we are under Hubi. And also whatever
 lapha lakwentako ukumkisa
 Mamini does here he sent it to
 leMkhosini kuHubi.
 Hubi, the king.

HD BT went like that. and now

everything Mamini what he
 is doing is taking to Hubi.

LM Sekuba ngiloko-nye njengobe
 That is how it became, as
 sesishito batalana-nye
 we have said they are following
 one another by birth.

24. Inhlambelo = Sanctuary, where the King is doctored with special medicine; so-called 'washing enclosure' in the cattle-byre in which key rituals of the incwala are performed.

HU and it became a generation like that

LM lamakhos, lokutsi, size natsi the kings, that is how we also became sesiba ngemakhos, sesiba nentlambelo Kings and have our inhlambelo²⁴, kucale kuSomhlolo.

This started under Somhlolo's reign.

HU It started from Somhlolo that we happen to have inhlambela ourselves.

C what is inhlambela²⁴, the inuwala?

HU inuwala yini?

So it what is inuwala³⁴?

Cha! watsi uSomhlolo kube lo no: Somhlolo [allowed us] said, after

Maloyi waba lichawe katihulu

Maloyi⁵ ~~bec~~ proved to be a famous lapha kuSomhlolo

warrior, during Somhlolo's time.

HU Maloyi was a lichawe, famous warrior.

C Before he tells us the story of

Maloyi can we ask him how did

25. Sibongo - see glossary.
Tibongo (plural)

26. Mtfulini - praise for the Mamba
Sibongo²⁵; i.e. in this case it
refers to the Mamba informants.
(also see note 3).

the Mamba get their own
Sibongo²⁵, where did they break-off
did they break off from Namini
or from Hlubi?

HA

ase usewete eaptra-ke
can you help us
nfulini laba baka Mamba nase
Nfulini²⁶ where did the people of
batanufika babitwe ngekutsi
Mamba leave, when they came to be
baka Mamba basuka ngakuphi,
called the Mamba people? from where
besukela kuphi?
did they leave?

C

did they break-off from Mamba, S
near Namini or from Hlubi?

HA

bebehekana na Namini noma
they seperated with Namini or from
bakesukela kuphi?
where did they leave [where were they from]?

LM

laba baka Mamba?
these people of Mamba?

HA

lulre
yes (agreeing)

17
L1 lokube sekutsina sibakawa Mamba?
the reason why we were called people of Mamba?
HD enhe (agreeing)

L1 anu. yintfo yanyalo leyo
anu¹²: that is a recent thing.
HD this is a recent thing.

C what is it?

HD that their name change to
Mamba

C how did that happen?

HD kwenteka kanyani?
how did that happened?

L1 lokutsi sengebakamamba?
the reason why we are of Mamba?
HD enhe

yes (agreeing)

L1 kwesuka. lentfo yenteke kunSwati
It began, this thing happened between
nambatjane

Mswati and Mbatjane (or during their time)

HD It happened to Mswati together

with Mbatjane

28. Intfombi - Is a post-adolescent young unmarried women but in the case of royalty. She may be even younger. This is also an age or condition of a fully-grown up girl.

29. Hkhosi - literally it is translated as King. In this case it is not clear whether it is a Sibongo²⁵ or Sumanatelo. However, in most usage it is taken to be a Sumanatelo of the Blamini people.

LM wase usuleka Mswati Sowutsatsa ²⁸
Then Mswati married an intfombi
intfombi unantfwana Wambatjane
which was Mbatjane's child.

HD Mswati married Mbatjane's daughter

C which Mswati was this, was it
Mswati the son of Somhlolo?

HD Lo Mswati ngumuphi, ngulomntfwana
which is this Mswati, is the child
wa Somhlolo?

of Somhlolo?
luhl

yes

HD yes, is the son of Somhlolo.

C what was the Sibongo²⁵ of Maloyi?

HD Sibongo sa Maloyi, sasingesakabani?
what was Maloyi's Sibongo²⁵?

LM abe ngewaka lamini. Sasibitwa
He was of lamini. We were
ngokutsi, sangebaka lamini - ye sonkhel
called lamini. We are all of the
Sibakankhosi.

Aklosi²⁹ [people]

HD Maloyi surname was lamini. We were
all called lamini

C what happened to Hlubi?

HD Kwabe sekwenteka nani kuHlubi?
what then happened to Hlubi?
kuHlubi?
to Hlubi?

HD ehlol

yes

M Hlubi phela nguye lomdzala
Infact, Hlubi is the eldest.

HD Hlubi was the eldest.

M Ngulomdzala Hlubi
Hlubi is the eldest who
lowadzabuka naStamini
dzabuka-d' with Stamini.

HD Hlubi is an old person who
came after Stamini.

C Does he know where Hlubi was
buried?

HD Epha kwalahlwa Hlubi khona
do you know where Hlubi was
uyaki
buried?

M awu ngingehl ngati
awu¹²! I cannot know.

HD No, I wouldn't know.

30. Shiselweni - Area in Southern Swaziland extending South as far as the Phongola river and eastwards to the Lubombo mountains, occupied by the early Swazi Kings, Ngwenane and Ndvungunyane, and by Somhlolo in the earliest phase of his reign. Today it is one of the administrative districts in the country.

C did they ever hear of ^{any} places where Hlubi had his umiti?

HO kukhona yini indzawo lapha ^{residences} Is there a place which you heard ^{residence} lenase rayisa kutsi lapha about that is here, Hlubi's residence Bekwakhle Hlubi lapha ngumti, was built, here it is Hlubi's ya Hlubi, lena ngumti yathubi, residences, these it are Hlubi's lenase nahlewa kutsi umuti wathle residences, what you heard concerning wawula the location of his residence.

awu shake. Alusiko le Shiselweni ²⁷ Awu, no Is it not at Shiselweni ³⁰ lapha kwesuka uSombhlo. where Sombhlo left.

HO no. I would think is Shiselweni where Sombhlo moved.

C If Hlubi was the ~~elder~~, I mean the king, and Hlaminini was not the king, why have the Hlaminini people got the Sibongo ²⁵ Hlaminini

why didn't they take ^{the} Sibongo²⁵
Hlubi?

HD Uma-ke lo Dlamini abeyinkhosi
of this Dlamini was a king why
Bebanani kutsatsa sibongo sekuba
did not they take Hlubi as a
ngathlubi.

Sibongo.

HM abe babongwa kanyekanye nye
They had the same Sibongo²⁵

HD Sumamul they will using the
same.

HM enkhe, abe bebakankhosi nye
(agreement). They were [both] ~~all~~ together
kanye-kanye
of nkhosi²⁹ [by Sibongo²⁵]

HD They use to call themselves
Nkhosi²⁹.

HM Lokutsi sehluwane tsine wena wabantu
The reason why we separated and
bese kutsiwa tsine sibakamamba
... then we became the people of
Kufika kwabona laba, ngentselo
Mamba is because of the coming
[arrival] of these, the coming of the

31. wo! - an exclamation.

kufika kwebelungu.
 white people. through the taxes.
 (H) where we started dwell is when
 the European arrived. when we
 were paying tax.

base batsi lona ngevakattamba
 Then they said, this one is
 nkhozi mamba lona ku Sekusho
 of nkhozi²⁹ mamba and this was said
 lamaphoyisa. wo lona waka
 by the police. wo³¹: this one is of
 nkhozi blamini batsi labamlophe.
 nkhozi²⁹ blamini. the white people said
 nanyalo-nye kulabakattgwani
 And even today, to the ngwani
 akushwo kutsi nkhozi blamini, akushwo
 people it is not said nkhozi blamini
 nalapha kutsi kutsi nkhozi mamba,
 and it is also not said nkhozi
 batsi-nye nakutsiwa wakankhozi
 mamba here. They said there is nothing
 mamba lona ^{base} batsi kute wakankhozi
 life. nkhozi mamba and they
 mamba batsi nakulaba bakattgwani
 said the same thing to those of ngwani.
 kwase kutsiwa blamini ngeke because
 then it was just said blamini.

32. pass - identity card that was used
during the colonial days and
it is still used in the
Republic of South Africa for the
South Africans (not the
white people)

enMapasini, nam nye lipasi lenu
in the pass³², even in your pass it
kutsuwa Blamin. ralapha kutsi
is said [written] Blamin. And also in
kutsuwa Mamba.

ours, it is said [written] Mamba.
C Can you ask lum Henry to tell
us the story about Maloyi
and Somhlolo.

HD asusitjeli nga Somhlolo na Maloyi.
Can you tell us about Somhlolo and Maloyi.
Indzaba ya Maloyi na Somhlolo.
the story of Maloyi and Somhlolo.

EM wo phela Maloyi, waba lichawe
yes, Infact Maloyi was a hero
la ku Somhlolo
[warrior] in Somhlolo's time.

HD Maloyi was a lichawe during the
time of Somhlolo
hero [warrior].

C was he related to Somhlolo at all?

HD abesihlobo yini?
was he a relative?

EM abengumnakabo
He was his brother.

HD He the brother

C of Sombhlo?

HD of Sombhlo

C In other words was he ^{also} a son of Ngwane?

HD Naye abengumafwana wanzwane? was he also a child of Ngwane?

lobani?

who?

HD lo Maloyi

Maloyi

Cha wamamba

HD He is ^{of} Mamba [child]

HD He was the son of Mamba

C where did this line of Ntfulini, Magadela, Mamba, Maloyi, how did they connect to the Stamini?

HD utsi laba lo Mamba, Magadela

C She says these Mamba, Magadela

Ntfulini

Ntfulini

33. Kokunene - This is a polite form of address. In this case the individual that is speaking is addressing the interviewers. It is also a praise for the Blaini people. Literally: "you of Kunene"

H/D Mfuluni
Mfuluni,
C Magaddele

H/D Magaddele, bahlangana nyani
Magaddele, how do these connect
laba kutaba baka Damini?
with the people of Damini?
C with the line of Somhlolo

H/D Kulelayini ya Somhlolo kuti bayesuka
In the line of Somhlolo, that is, they
sebawuyomella lepha, bayomella
join there. = with what sort of
ngoburini lobunani, bahlangana
relationship do they join. How do they
nyani?

Connect?

ngokutalwa phila kwona le,
by birth, in there.
ngokutalwa le. ngoba vele seta
by birth there. Because we indeed
Sikanyel
came together.

H/D We came along all together.

1 Cha bokuneni chubhani angitangi
No: bokuneni³³, continue, I am not
nensidvo, bengelona kuti eicanyel
making noise, I thought you will

Senitawefuka nengabe nisaghubelha
be disturbed and stop continuing with your business.

HM Kutsi akutawemikela lolu
Is this not going to record that
C what did she say?

HD She wants to speak to them

C she wants to speak to them,
to who? Okay, they were
explaining to us how, when he
was explaining that Maloyi is a
brother of Sombhlo. Does he mean
that Maloyi was part of the royal
family?

HD Mawutsi lo Maloyi abengumndakabo
When you say Maloyi was a
Sombhlo boushro lotutsi nfuleni
brother to Sombhlo, you meant,
naye abekhona lapho?
nfuleni, that he was also present there.
yayiso lo yinye indle
It was still one and the same
family.

21
HD) It was ^{only} one family all the time

c Ghubeka babe

Continue babe¹⁶

HD) Solo Sikkuluma ngamaloyi babe

We are still speaking about Maloyi, babe¹⁶
ngengoba loMaloyi abeli chawel leli khulu

Since Maloyi was a great warrior
lapha ku Sombhlo wase Unnika
(hero) in Sombhlo's time then he gave
lobukhosi watsi zha mfowethu
kuni this kingship and said no, my
ngalobuchawe bakho lowukweni
brother, because of your heroic which
sowuyinkhosi. Awasesye Unnikwand
you have done, you are no more the
nkhosi

Kings child but a king.

HD) And Sombhlo was given a power

that is now become a king because

you have been a king for long

time-you have been lichawel for a
hero (warrior)
long time

HM) Waseke Unnika lenhlambelo

He then gave kuni inhlambelo²⁴

34. incwala, - see glossary,

(116) gidza: see glossary

35. Gintangan^w — penis-sheath. The 'king' wears an ivory, penis sheath made from the right horn of the elephant

HD And he gave him inhlambelo
inhlambelo²⁴
 Umniko kutsi utawuyekela kugidza
 he allowed him not to e gidza¹¹⁶
inwala kuphela.

HD inwala³⁴ only, at his/Somhlolo's place
 you are not going to dance
inwala³⁴

HD watsi-ke utakwumula ngeluphondo
 He said he shall dress up with
 lendlovu lwesancele, lwesekudla
 the left horn [ivory] of an elephant and should
 aluletse kuye.

HD bring to him the right hand horn.
 you dress a horn of indlovu on
 elephant
 the right and then on the left
 you bring it to me.

C izintangan^{w 35 ?}
³⁵

HD Kwakusebentiswa kube yini-ke
 It was used to be what,
 loko, intangan^{w 35}

HD euh kwakusebentiswa loko.
 yes, that it was used for that

36. Insiti :- powder from charred
medicine

Watsi - ke utaku bulala ununtu
 He said you will kill a [human
 edzaweni yakho ke manye
 being] person in your area and you
 utiddele insiti
 eat insiti²⁶ on your own.

HD now you are going to assign a
 person in your place and then
 you don't bring anything to me.

C : ; Somy, I don't think
 you are explaining, explain that
 please?

HD Tell I become a chief. if now
 I am a chief. you were going to
 give me that power. He said
 look you are going to make people
 fine when they are wrong, they
 give you a beast, you don't
 bring it to me, it is yours.

37. Impi - see glossary.

38. (Ku) hlehla - pay tribute to
a king or a chief.

utatsukuphela impi uma ufuna
 You will sent out an impi³⁷ on your
 kuyawuhlasela uyawuhlasela
 own if you want to ~~attak~~ carry
 khona
 out an invasion.

HO you can organize a war if you
 want to go hlasela someone
 invade.

Mangibulala umuntu mine la
 If I want to kill a person here and
 waphumyela wayawungena kuni
 he escape into you. I will
 angiseyowuphuzi ngikhiphe
 never again. send
 ngiye lapha ngiyombulala.
 to kill him there.

HO If I have punished a person here
 and ^{then} that person runs out from me,
 if he goes to your place I am
 not going to follow him. being
 trying to catch him up from you

Kengakumemeta utawuhlehla la
 I will not call you for kuhlehla³⁸

kimi ngitakubita nuni kuyhlla
I will only call you when
nangiyamuhlasele.

I am going to invade.

HO I am not going to ask you to
come and work and help here.

I will only ask you to come
and go and fight with me and
fight and lets go and fight.

LM kwemalapho. ke lobukhosi befu
that is how our [Mamba] kingship
lapha babe sobubabukhosi kwona,
jurisdiction is here. then it became a
Maloyi antuwl ngu somhlolo.

HO I's where we ended when Maloyi
was given. bukhosi by Somhlolo.
Kingship

C who ended? what ended?

HO I's where they stopped, still
today is like that.

39. Shaka - Zulu King

117. Zidze: variant Zide, the Ndwanawe king in the early nineteenth century

40. HHohlo - (variant: Hoho). HHohlo is the name of the area just north east of Mhlosheni in which the Shiba people are settled.

HHohlo was Somkhulo's administrative capital near present day Mhlosheni. Hoho is also the name of the northern administrative district of Swaziland today, taking its name from Mswati's Hoho capital on the north bank of the Lomati river in northern Swaziland.

41. Lushiso - probably Shiselweni, Somkhulo's royal residence in southern Swaziland.

C Why did Somhlolo favour

favour Maloyi in this way?

H0 Abemkandzani loMaloyi kangaka
Why did Somhlolo liked Maloyi
Somhlolo?

So much?

L1 Kwenteka - nye, kwatsi rakufika
It just happened. When Zidze's impi³⁷
impi yazidze la, ngobe ka Zulu
came here, because the ruler in the
kwakubusa Shaka. Ha afika Zidze
Zulu place was Shaka³⁹. When Zidze came
acoshwa ngushaka eka Zulu, inkhosi
being chased by Shaka from the Zulu place,
seyingekho uSomhlolo aseleka Hhoho
Somhlolo the king was away in Hhoho.⁴⁰
liShiselweni solo lakhile la, yase
whilst liShiselweni⁴¹ was still built here. The
yalwa lempi nalaba bantu
impi³⁷ then fought with these people of
liShiselweni naMaloyi, Sowuyahloma
Shiselweni³⁰ and Maloyi took up arms and
uya le. Sowuyeva uSomhlolo kutsi
went there. Then Somhlolo heard that
impi yaka Zulu ile eShiselweni
the Zulu impi is at Shiselweni, being
ale wase nyaphuma yabaleka
there. Then he went away,
running away. This king is

42. Magobhlo ÷ family probably
Magobayi, the Nkheye chief based in the
Dlamadlamo mountains. (see Bonner, Kings, pp
27-28.

43. Ngwekati - name of a person
According to Kupes, Ngwekazi was the son of Samhlo.
(Survey, p. 54), while Matschula (chart opposite
p. 4) give Ngwekazi as a brother of Samhlo.
According to Bonner (pp. 28, 45) Nkwekazi
challenged the accession (possibly the later rule) of
Samhlo.

lenkhosi uSombhlo. bayayicitsa-ke
 Sombhlo. They then defeated
 leyazidza impi naMaloyi. Sowmyabuya
 Zidze's impi³⁷ and Maloyi returned
 lapha kaMamba. Sebambikela-
 to the place of the Mamba people. They had
 ke kutsi inkhosi ayisekho - le
 already informed him that the king
 kaHhoho, Seyibalekile, SeyikaMagobhlo
 is no more at Hhoho,⁴⁰ it has ran away.
 uyefika-ke Maloyi le ukhanda kutsi
 Hhat kaMagobhlo⁴². When Maloyi arrived
 inkhosi ayisekho. Awu, sekwenle-nyam
 there king no more there. awu²⁷, what
 na batsi awu inkhosi kube kuphuka
 has happened, they said awu inkhosi²⁹, an
 zembe kubekwe zembe. Sebabeke
 axe broke and another axe was put. They
 lomunye umntwanenkhosi masiva
 had installed another child of the king,
 Sengatsi kwase kunguNgwekati.
 it appears that it was Ngwekati⁴³

- C what does he say?
- H) he says when^{an} axe broke you put another one.
- C but what does he say about inkhosi²⁹ Ngwekati⁴³?

HA Ngwa Ngwekati, asighubeke
Let us continue with
nga Ngwekati
Ngwekati

HA Lo Ngwekati abe sebambeka
The people of Ngwan installed
labaka Ngwan Seyihambile
Ngwekati after the king had
lentkosi.
gone [left].

HA Cala khona, chambile nye
Start there, it is gone because
ibalekile, we lempi
it ran away, it^{ward} about the impi³²

HA When the king ran away and
the Ngwan people replaced

Ngwekazi. Babeka Ngwekazi?
They installed Ngwekazi⁴³?
enhi (agreeing)

yes
yes

HA ufika-ke Maloyi nakefika-ke
When Maloyi came there.

C ucolo babe, does not he mean
Excuse babe⁴⁴ 16
that Ngwekazi replaced Sombilolo?

HD Lomgwekazi usho kutsi abevala
Does it mean that this Ngwেকazi
Sikhala sa Somhlolo.
was replacing Somhlolo.

HD enle Sekwentwa ngulaba
yes, that was done by these

HD Those, they were replacing
Ngwেকazi instead of Somhlolo.

C who put Ngwেকazi?

HD ngubani lobekafalea Ngwেকazi.
Who was putting Ngwেকazi

HD angati kubaphatsi bale, ngingete
I do not know from the authorities of there.
ngamati ngoba ngibo bantwana
I would not know him because they are
bentkosi le. Sebakha lominye
the children of the king there. They installed
umntwanenkosi kantsi enkosi
another child of the king yet the king
ibalekile ukhona le.
has ran away, he is ^{there} ~~there~~, alive.

HD I don't know, I would not say
who was doing that.

C who was Ngwেকazi?

45. Magwegwe - person's name

According to Bonner (p.28) Magwegwe was a brother of Samhlo's who usurped the latter's position in southern Surayida when Samhlo fled to the north. Magwegwe was not recognized by the Mamba chief, Malayi; who sent a force to fetch Samhlo and to sweep Magwegwe from power.

HO Lottgwekati yena angubani?
 who was Mgekwati?

LM angubani?
 who was he?

HO mhunhu (agreeing)
 yes

LM Mguye Lottgwekati phela.
 He is ^{this} Mgekwati indeed.

HO he was Mgekwati

C was he a brother of Somhlolo?

HO angumakabo yini lo Somhlolo?
 Was he Somhlolo his brother?

LM nguyabona kuti abengumfowabo,
 I think he was his brother. He was
 vele kufanele kuti abengumnakabo.
 indeed supposed to be his brother.

HO & likely to be his brother

C did they ever hear of Magwegwe?

HO ngaMagwegwe - ku nake nena?

did you ever hear about Magwegwe?⁴⁵

LM Cha

NO

HO NO

LM ngulapho asetawufika Maloyi.
 It was there that Maloyi⁵
 arrived.