



Kutai betaboa ngubaru e angmet  
 that he is born of whom, it don't  
 Nthufuhui kutai betaboa ngubaru  
 know Nthufuhui that he is born of  
 nya nguyah kutai Nthufuhui  
 whom. You do know that Nthufuhui  
 utala Magallala.  
 begot Magallala

[ ] a genealogy

J) Sekunaraku ke Nthosi Namu  
 Then there is this Nthosi, Namu<sup>15</sup>  
 Na Hlubi, Nthi-ke Nya to  
 and Hlubi, you may now can you  
 ngule wama ke us so can you  
 explain to us now, that the Namu  
 you kutai to Namu Na Hlubi  
 and Hlubi, they are the children  
 bebabanthwababani base  
 of whom and how they separated  
 behukana nyam?

LH Lapu una nyia tabu am laba  
 a was tabu the son for one mother  
 to Hlubi Na Namu. betaboa  
 Nthufuhui and Nthufuhui people are born  
 ngudanga, aisele. On the fanga  
 of ngudanga we to an way at Nthufuhui  
 ka imbe e ha imbe zala  
 at imbe e ha the old one

882

15 Dlamini: a name which appears frequently in the Nguni legends, and the person from whom it is often claimed that the Swazi king's line descends.

16 Hlubi, a name which appears in the Nguni legends; it is sometimes claimed that the Ndebele people are descended from Hlubi.

17 Langa: according to Baines, the name features in the genealogies of both the Nguni and the Ndebele (pp. 10, 12).

18 Butonga: place of the Tjonga's: the same as ka Tembe. (see n. 19)

19 ka-Tembe: place of the Tembe people in east of the Lubombo mountains and to the south of present-day Napato.

lethona. Naseba ebenta le bathfala  
 litye working, it was found that something  
 Kaku engale akubambanga kahle  
 seem to be not in order, may be the  
 lapha stoma lomshina avoutsatanga  
 machine chabwot record properly  
 Kahle nkhozi. Basicala - ke nkhozi  
 nkhozi, we are asking nkhozi  
 kuter mhlawumbi nawungakhona  
 that maybe if you are able to  
 kukhumbula kususela nje  
 remember might from the beginning  
 le ekucaleni

LM hi-

JD e-e- nkhozi  
ye nkhozi

LM awu cha wela wkhene nami  
 ch no awa wkhene it also would  
 ngingete ngath lekudake mi kuthi  
 know from the beginning that who was  
 kwaba ngubani nabani  
 and who else  
 Kakhwa - ke ngiyah  
 But it know  
 lengingamath kahle ngulo  
 whom it can know igil is nkhozi<sup>13</sup> that  
 nkhozi kuter utalwa  
 he is born of whom  
 nguladwa e lengamath nkhozi  
 I don't know nkhozi

14 Werra Weikmann 7 years of the night  
hand's a plate form of address.

52

Awu avasalise nji bankhosi kokugala  
 let us apologize bankhosi at just  
 Ngoba kasshite lakamthwanentkosi  
 as we had said to Mthwankhosi  
 asifanelo sifike kubhinkhi lchiphelilo  
 we had to come last week and  
 kasidya bambeka, nemlayeto lese  
 we were unable, and we sent a message  
 kisi Ryawenta naku swafikanga  
 and it didn't come bankhosi  
 bankhosi. mane mabeke telelo.

de patient with us.  
 Katsi kulokiamsebenti isethpa nje  
 concerning our work, Mthfulini, their  
 Mthfulini, lokuta kwabake  
 coming that year before last year  
 Nyakenye kwase kusala la  
 something was left in the explanation  
 ekulandzeleni kakhle kwalamthkosi  
 of the logical sequence of the Kings of  
 aka Mamba kuti alandzela  
 ka-Mamba<sup>14</sup> that how do they follow  
 njan ngebuzala babo nje  
 each other according to their age  
 kusukela kubel ekudzabukeni  
 from after they have chibika<sup>15</sup> of  
 kwabababakamamba kuti inkhosi kwaba  
 the Mamba people that the King became  
 ngubani kweta bani kweta bani  
 whom followed by whom and so on  
 kuzi kutakuba kulentkosi  
 till to the present King.



1. Bonphose 7 plural for the praise name of the royal clan; also applied more widely as a respectful form of address
2. Muthwenekhosi; lit. child of the king; the nearest English equivalent is prince or princess. The title is usually reserved for the children of the Swazi king, but as the Namba ruler is also considered to be a king (albeit a second-grade one) his children are also given this title. The informant is the son of the early Namba chief Khobweni.
3. Dzabuka: see glossary.
13. Ntfuleni; an address-name or title used for members of the Namba clan. Ntfuleni was the putative ancestor of the Namba people.
4. ka Namba: place of the Namba people

Interviewed at Engadyu

Date 14/10/85

Informants Logwaga Mamba = LM  
Inkhobati kaMamba - 4.  
is wife of the late Mamba  
king, and a royal claimant  
ultman.

Interviewer - Jhi Plamen = J.J.

C. Hamilton



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Mamba History - 2

LOGWAJA MAMBA.

TRANSCRIBED AND  
TRANSLATED BY JOHN  
DLAMINI; EDITED, ANNOT  
ATED AND INDEXED  
BY CAROLYN HAMILTON





ta khe.

[praise]

L.H. Sobabe wa Mamba, ngu Magadlila  
The father of Mamba, in Magadlila  
awu angitati-ke ta Magadlila, neta Mamba  
I don't know those of Magadlila and  
nje ngati tibili, naku Maloyi nje  
Mamba, I know only two for Maloyi  
ngati tibili, lengetati kakhulu  
and know two those of Mbatshane  
ngeta Mbatshane neta Bhokweni  
and those of Bhokweni

5.7) Utsi-ke uma kungete kwa kakhulu  
It does not worry you  
Nthfulini, mane usitai kancane  
Nthfulini, just give us a bit  
kuciti ta Mamba neta Maloyi  
from those of Mamba, Maloyi  
neta Mnthwanenkhozi Bhokweni mane  
and those of Mnthwanenkhozi Bhokweni  
nje utsi- nje kholwama takhona  
just give the hunts of it  
noma ncala ngamamba, eseta  
or we start from Mamba then  
ku Maloyi angitisi neta Bhokweni.  
we come to Maloyi and lastly Bhokweni.

L.H. Wo tborogo wena ukhosi Lemankhosi  
Oh the praises you ukhosi for the King  
nawubonga ukhosi utawubonga  
when you praise the King, to praise  
emankhosi, ncala lembile  
the King you start in the front



L.M. Awu atiguguku  
He they don't change

J.D. Atiguguku  
They don't change

L.M. e-e-  
eyes

J.D. Noma kwengetekela ke beee-  
or adding something there...

L.M. e-e- kwengetwa ngoba tberenge  
yes they are added because praise  
phela kuba ngu munthfu nye nangebe  
of a person, depends on somebody  
anengconde, tberenge tontkosi  
who has a talent, the praises of the King  
tetsiwa kuto kwatko kutai  
are made and nobody knows  
tengalwa ngubani, kuba anawodja  
how they start, it is just a man  
nye lenemponoloo dese nyambanga  
who has the mind [talent]. Then he  
ngemabenti wankhosi leywentako  
praises for the work of the King which  
dese ubongwa ngalombenti wayo  
he does, he is praised & according  
e-e-  
to his work eyes.

J.D. Utsi nkhozi lobabe wa Mamba  
She says nkhozi the father of Mamba  
fane nkhozi kwatko kutai also  
I hope just forgotten, whom did you  
ngubani, ngatikhumbala yini  
say was, can you remember his

ngulalala, ngulalala emalvodya temulala  
 listening to the old men, there were  
 kusekhona emakhele, ngulalala  
 still emakhele listening when  
 lepha mabakhubana lethifo, tase  
 they are discussing these things  
 tyasana - ke la engcondweni yam.  
 and it stuck in my mind  
 ngoba kety bange temakhele apakumba  
 No I know even the praises of  
 ngulalala,  
 the mambo kings.

J.D. utai - ke kithfulim, ngoba apakumba  
 She says, kithfulim, as we are talking  
 ngobaba yeth bange yena temakhele  
 about the story of praises of kings  
 leth bange tyaguguka yini namo  
 are the praises of the kings changing  
 ake ngutai nje mhlawumbe kubanywa  
 let me say may be we are praising  
 lamuthfwanonkhosi Maja lokhona  
 the present King Maja the second,<sup>21</sup>  
 weabili, kutai konyaka mhlawumbe  
 that this year he might be praised  
 mhlawumbe abawo ekhumbeni  
 this way as the time goes on, we  
 kwesikhata, kubambi ukhanda  
 first that they have changed  
 kutai sethugugukile athise  
 they are no more like before.  
 mikhuleni.

6 Emakhehla? This is a plural  
for lekhela meaning a married  
man who has adopted head-rings

21 The reigning Mamba king

sakuba Bhuku, large phase Etaloma  
and it becomes Subhika below  
shlangeni  
at Maloma

JD

Uta-ke Nkhosi Kupka Kwakhe la  
She says ukhosi her first coming  
Kwamfambisa Kucala, lomlanoloo  
here pleased her, the history you gave  
lowam tshele wona Mamba-ke kutai  
to hear. Now she says that she  
sewunehutanoloo kutai at Kathulu  
has developed interest in you, to know  
ngawe kutai wena ungu bani  
more about you that who are you born  
Wabani, Malokutai kuge wati  
of whom, and that as you know  
lomlanoloo kangaka wena  
this history so much amongst the  
kulabaka Mamba, kwahamba kangam  
Mamba people, How did it go.

LM

wena wakenene, mine ngngwe  
you of Kunene, I am dogwaja of  
Logwaja wa Bhokweni, lokuge nyeti  
Bhokweni, that I know the history of  
lomlanoloo waka Mamba, nyet khalelo  
the Mamba people, I grew under my father  
Kubabe Ku Bhokweni. Nge khandze  
Bhokweni, I found old people  
Kusere baw. Thfu la boozala, nyetalele  
listening being a boy, cooking  
ngengusifana nyetikhala babe  
for my father

20 Ehotuani: grandfather of the present Mamba chief,  
and the Mamba head in his time

LM: ...  
LM: ...  
JD: ...  
LM: ...

LM: ...  
JD: ...  
LM: ...

JD: ...  
LM: ...  
JD: ...  
LM: ...

JD: ...  
LM: ...  
3: ...  
LM: ...



amebantfu bakie, kele lolo  
 has his people, the plot, and is  
 Ndjala Rewuphetee lolomuncas  
 already under the rule of the young  
 Rewuphetee. Reingulo  
 one, already he is a king, the  
 flube. Njala Nalawubla reje  
 flube. As it is, to-day.  
 Nulfall. Che pquokke  
 yes that is it.

- [The Princess not available comes  
 and explains  
 that the change of name  
 came with the colonial  
 administration and the  
 Mammi people are the  
 so called Mammi people  
 and the flubi people are  
 the so called the Mammi  
 people]

57) Be sudele - ke, nphos fumbel  
 May be you will remember, the Nklor  
 'sakhumbula' 'jini Ntshphom'  
 may be Ntshphom, that  
 Kulae lenphoskat, Seyaybala  
 who was that Nklor who  
 'am. ebooyama Kwakungula  
 he got these two words?

5 nkhorokata in glossary

to Hlubi. Also the matoke  
the Hlubi. Now, because of these are they  
tinkhomo, tshingem. Hluba wife  
cattle, skinning them, but it is said  
Kutsiwa, to be baka Manaba  
that the Manaba people, also, are patient  
already, bakhanga, with horns  
we skinned the cattle  
bakhanga, with horns, rigid, the fupa  
we skinned the cattle, with the thumb  
Kwesukela, lapho. Babatse, laba  
it started from there. The Damini people  
baka Damini, zika zika, have  
tried with the blunt knife, the  
lapho, the Hlubi, hwi, hwi  
Hlubi people, there, roughly skinned  
hwi - hwi. Have yaphela, with horns,  
and the cattle, was finished  
Have, bakhanga, baka  
people, were, shooting, and, Damini  
laba, baka, Damini. Hlubi  
people, showed, bakhanga, Hlubi  
bakhanga, bakhanga, Hlubi  
is, taking, the, Kuyaloo, people  
Baba, Kuyaloo, baka, baka - ke  
they were, and, then, they, left, from  
the, emphumalaka, betu, Kuyaloo, baka  
the, East, to, this, place.  
bakhanga, bakhanga, Malowe  
two, of, them, left, Malowe, has, his  
bakhanga, bakhanga, Malowe  
own, people, and, that, one



8 Duchenne's of the eye  
most commonly affects old people  
and causes the lower eye lid  
(a. palsy)

9 Umpdukatai of the glassy

Ngye e bepole kuanjanywa  
 I went to bands, for 6 months  
 tanyanga lethelethapha, ngayabuya  
 ekelele, I came back here  
 ekhanya ngase nguye khuphuka  
 then I went up to Salimani Jack  
 nguya Salimani Jeki  
 for 6 months, came back and  
 tanyanga lethelethapha, ngayabuya  
 I went to Brakpan where I started  
 Khona nguya e Brakpan  
 taking a 9 months contract, I came  
 kulapha ke sicala kutatela  
 back from Brakpan and went  
 to 9, ngayabuya - ke I  
 to Crown Mine, then that was  
 Brakpan, nguya e Crown  
 my last working contract  
 Mine, nguyagama - ke Khona

57) Kushi kutsi babe e kholemi  
 that means babe you have never  
 awuzange siye ike uye; awukwate  
 been in school, you are  
 nje kubhala  
 ukhulata

LM. Awun ngaye nje ngase ngagama  
 I went and I stopped before I came  
 ebaloni, ngati le siZulu  
 much, I know Zulu, I know Her  
 Haka nguye khuluka ngabe  
 I am feeling now



kutai nyo kuleso akhatan  
 at that time I was working  
 mansebenta kutachoni  
 long ago in it.  
 kangakarara, ubikisi  
 ngalembe with the name  
 of anything at the name of you  
 Mamyaka Mangabe ngawu thu-  
 gawu beo the year  
 mbula mamyaka.

L.M. Angyokumbula nyath kugawa  
 I don't remember I know it stop  
 kwami kutai ngawu nyo 1940  
 in 1940

SD Kuyawusebenta  
 the age to work

L.M. e se -  
 yes

SD Kwokumbuli kutai ngabe  
 you don't remember how many yes  
 waya mamyaka lamnyaki  
 of chid yu as the working  
 Emajanya lamnyaki nyepambi  
 contracts to work 1940  
 kwalo 1940

L.M. Emajanya awu, emajanya  
 contracts, I remember the year  
 nyaba ngisho nyo kutai  
 that

still well, it was to go to Odeh  
beranya e Doli ngenchaba yelipjini  
because of work contract

JD Uplunche ubuya la ekhaya  
and then come back to home

LM e - e  
yes

JD Ntai wawurana kuya kutshu  
she wants to know the compounds  
Inkompole e Jazi?  
you work in at Jazi?

LM E ngawurana kuya kutshu  
I want to go to those of Crown Mines  
Crown Mines, Koolwa ngcala  
but I started at Venole then from  
e Venole, Nyaphuma e Venole  
Venole I went to Brakpan<sup>28</sup>  
Ngase nguya e Brakpan,  
then from Brakpan, I went to  
Selguyaphuma e Brakpan nguya  
Salman Jak<sup>29</sup>, Inent-dalman Jak  
e Sabman Jake, Ngayasa  
I worked to those of Crown  
e Salman Jake sengulebenta-ko  
Mines<sup>26</sup> then I became much  
kutshu Crown Mines. Ngase  
and I stayed here at  
Ngapheliswa Ngestlonella-ko  
home.  
Senguyahlala la ekhaya.

JD Awusa khumbuli Nkhosi  
So do you remember Nkhosi?

24 eGoli: Johannesburg

25 eJozi: Johannesburg

26 eCrown

26 Crown Mines: situated in south-west Johannesburg

27 eVerde: possibly Evardos, about 100 km east of Johannesburg

28 Brokpas: South African town just east of Johannesburg

29 Probably: Summer and Jack mine, in Johannesburg

LH e e

J.D) Kage sab kutai utakutai nyabonga  
kani? "not afraid not you might fear"  
nyabonga kana kapa  
khangly here

LH Anu'ingani sikula esgatu kmi.  
It was then in my blood

J.D) Sewecela - ka khosi kutai  
She is a spirit who did you spend  
Sikhatsi akho kasengi wena  
most of your time khosi here at  
Ucictephi, Khona la Cingoloni  
Eugoloni, but at Ucictephi or  
la' emipaka buni yini wena  
you did go out to stay  
bewoko ukhambi uyeronkhala  
Somerchene out of way lang!  
le ngaphandle kwase watum  
er' out ka Nywane, she want to  
Khona le ka Nywane, Usholo  
know wella, since you were  
ngakwa khona kutai vele vele  
koni you were always here.  
natawa nje vele wole ukhona  
la

LH La ka Mamba nje la Cingoloni  
He at Kambambwe here at  
Kuphela nje siangaphula  
a Cingoloni into there it was

22 Ngudzen: the name of the Nambou.  
umprokata, about 3 km west of present-day  
Maloma in eastern Swaziland.

23 emphokatsine: Swazi form of umprokata (see glossary)





7 Libanella 7 1850 1850

~~1850~~  
~~1850~~  
~~1850~~

sungumfara lokubanga lebadzala  
 si a day to people the old people  
 LaHankho e i Hange to wesa ba yree  
 the Kama i ba e i ba e i ba e i  
 uola Kanyu uola ufa name ubi  
 how do you start a i uola to  
 ne e uola i yungaba i ba banga ufa.  
 become uola to uola uola uola

L.H. Ho uwa banga i uwa banga  
 the you e i ba e i ba e i ba e i

J.D. uwa banga i uwa banga  
 uwa e i ba e i ba e i ba e i

L.M. Cha, uwa i uwa uola uola uola  
 uola uola uola uola uola uola  
 uola uola uola uola uola uola  
 uola uola uola uola uola uola  
 uola uola uola uola uola uola  
 uola uola uola uola uola uola

E. Kubaba be berganga banga uma  
 yes i e i ba e i ba e i ba e i  
 Kuba khona babe Kubaba  
 my father i uola uola uola uola  
 be kubaba kwe kwe kwe kwe kwe  
 uola uola uola uola uola uola  
 uola uola uola uola uola uola  
 uola uola uola uola uola uola  
 Kubakhona - ke Kubaba uola

uola uola uola uola uola uola  
 uola uola uola uola uola uola  
 uola uola uola uola uola uola  
 uola uola uola uola uola uola

mekunene kema ...  
you if kuno ...  
kokuta kongcane ...  
and also ...

JD WC  
oh

LH Ngoyacala ngo  
I can ...

JD Kuyatai akhoo ngam dera. you  
Can you come ...  
kibongo kyabupta, at by ...  
the process ...  
Kahle, ubi ke ...  
come out clearly ...  
ngayaphanga ...  
Mkhali, ...

LH L bongo to Blakwen ...  
The ...  
ngato  
It ...

[The Beginning of ...]

[End of ...]

JD Nte akhoo ...  
Nalabachela ...  
lewite ...  
Shokwen ...  
where ...



lemit, Kuegna Kwamin to  
Kube ngube la etlaya  
Meyra

JD Utai etlaya Kube ngube Kumbula  
Kutar amuthfawentkoo Mbaloo  
the prince Mbatshoo was killed  
Kabe sedubekwa lava  
[The student is not clear]

LM Anon swankumbula ngoko  
Kutar amuthfawentkoo Mbaloo  
Kube ngube Kutar wabekwa  
Kutar amuthfawentkoo Mbaloo  
Kutar amuthfawentkoo Mbaloo

JD Anon Kuba ngube Kutar  
Kutar amuthfawentkoo Mbaloo

LM Anon Kuba ngube Kutar  
Kutar amuthfawentkoo Mbaloo

JD Anon Kuba ngube Kutar  
Kutar amuthfawentkoo Mbaloo  
Kutar amuthfawentkoo Mbaloo  
Kutar amuthfawentkoo Mbaloo  
Kutar amuthfawentkoo Mbaloo

9-16 learnt the praises of the Mamba

inkhosi<sup>15</sup>

Q. xx oo Do the praises change over time, Ntfulini<sup>14</sup>? xx

S.M. No, they don't change.

xx  
Q. Are things added?

S.M. Yes, they are added because the praises of a person depend on the talents of someone. The praises of the inkhosi<sup>15</sup> are made, oo but nobody knows how they started. It just takes a man with talent to praise oo the inkhosi for what he has done.

xx  
When you <sup>praise</sup> the inkhosi you start from the front, oo from the young one, going backwards

xx [PRAISES OMITTED]

Q. How did you learn to praise, Nkholi<sup>10</sup>?

S.M. You don't praise when you are still young xx but when you are grown, the thing gets in your mind. Yes, I did not praise during the time of my father. oo Only when my brother was installed was I free to praise. oo Thus when I would arrive at the home of the inkhosi to listen to the libandla, I would enter the cattle byre and praise. oo I would praise for the thing is here in my head. I stored it xx

Q. Did <sup>you</sup> practice beforehand, Nkholi<sup>10</sup>, perhaps in the forest? ooxx

S.M. Which inkhosi can you praise in the forest



p. 5-6, that time <sup>- even</sup> when we were boys we would cut only one stick for the whole week. So Danga then took a blunt knife made of brass and gave it to Dlamini <sup>o</sup> then he took a sharp knife made of iron and gave it to Hlubi. Then he said, 'Here are the cattle! Skin them!!'

As it is said, we Mamba people, we are patient. We<sup>6</sup> skinned the cow with the thumb<sup>7</sup> so we tried with the blunt knife. But the Hlubi skinned quickly, and the cow was finished! Smoke rose <sup>o</sup> on his side<sup>8</sup>. Some of Dlamini's people frequented that side. <sup>o</sup> The people shouted 'Hhule<sup>9</sup>!', Hlubi. 'eign<sup>10</sup>!!'

Then together, they left the east, coming to this place. The two of them left, each accompanied by two own people; the elder one, under the rule of the younger one, <sup>o</sup> the younger one already a king, this Hlubi!

xx

pp. 8-9

Q. 'oo We have developed an interest in you, We would like to know more about you. <sup>Nkholi<sup>10</sup></sup>

S.M. Wena wekunene<sup>11</sup>! I am Sogwaja, <sup>o</sup> of Bholweni<sup>12</sup>. <sup>o</sup> I know the history of the Mamba people <sup>o</sup> because I grew up under my father Bholweni <sup>o</sup> as a boy, cooking for my father, I would listen to the elders. <sup>o</sup> I would listen to the emakhethla<sup>13</sup> when they discussed things. It stuck in my mind <sup>o</sup> I even

Mamba

interviewed at: Ngudzeni'

date: 14.10.85

informants: Logwaja Mamba (d.M.)  
Phetwayini Dlamini<sup>2</sup> (P.D)interviewers: John Dlamini (J.D) } @\*  
Carolyn Hamilton (C.H.) }

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xx

oo Tell us the story of Dlamini<sup>3</sup> and Hlubi<sup>4</sup>, and how they separated.

Q. I was told that they oo came from one mother. This Hlubi and this Dlamini were the sons of Langa<sup>5</sup>, oo born while we were at Buffonga, kaTembe. Yes, the elder was Dlamini, followed by Hlubi. oo The children were raised by Langa who oo watched them keenly. He realized that the elder one, Dlamini, lacked wisdom, and was oo filled with anger and jealousy. oo A plan was then sought to deprive him of the kingship and to give to the younger one, Hlubi.

oo Langa gave them each a following of their own, saying 'Here are your people, Dlamini', 'Here are your people, Hlubi'. Then he slaughtered two cattle and said, 'Here are the cattle; the one who finishes skinning his carcass first oo will be my heir.' He was, however, oo plotting to deprive his elder son oo of the kingship. There were oo knives at that time. oo It was a rare thing to have something like a knife at.

Sathfola kutai mokuta,  
we got that and that,  
Kuhuka ngemzobent' wemuntfu.  
It comes to a person

SD Awe oha abjabanga mkhosi  
oh thank you mkhosi

nakhona lupha ichananelwe ni  
 the same thing applies to this  
 Kunge Mleka kube thamba  
 thambetelo, that they come after  
 sienjabulo nje bese kuba  
 phesantsi then comes  
 thrapatelo  
 thrapatelo

FD In - Uhai-ke nkhozi  
 Oh, she says nkhozi she sees  
 uyabona delipoint lakho  
 your point  
 Kushi kutar ngalenge indlela  
 that means in another way  
 thrapatelo thngaba slawo  
 thrapatelo can be historical,  
 umlanoloo wamuthfu, nona  
 and give the history of a person  
 waleso, abongo, ngokubuka  
 or of that class name, according  
 kwakho  
 to your view

4 Umlanoloo wamuthfu  
 The history of a person

FD Sengingabai nje - -  
 it can say - -

4 Umlanoloo wamuthfu nona  
 The history of a person 'nkhozi'  
 nkhozi nanka ngemsebenzi  
 comes from act of that  
 walo wamuthfu, batsi kubani  
 person, the say to me and so

Labaafala babe nchwath kutu  
 kwentwa yini lokuthe iMaSwati  
 kanye nalo kanye kubango letimbalwa  
 aye feni, tibebe, yini feni that  
 uphanda kutu bantshwaratelo  
 kanti letinye ntc, ngokubuka  
 elont bave, ye according to your  
 kwam nomu mhlawumbe  
 new or may be from elot  
 nngokwath kulabaafala.

LM Awu mine ayath kutu  
 I dont know what causes  
 kubangeha yini loko  
 that

4 Inanabile atentwa yimisebent  
 are inanabile not caused by  
 yimuntlifu yini, nguyabekisa nje  
 the acts of a person

5D e - e - ukhosi

4 Zibongo kwela ngemisebent  
 praise come by acts of a person  
 yemuntlifu, kutu awu  
 that he has pleased in this way  
 ngabulise kanye bese kwela-ke  
 then comes praise  
 Zibongo. Nguyabuka - ke  
 think

12

Amantato 17. see glossary



11 Nkosazana, lit. means a young white  
woman.

It could also mean daughter of  
the King.

Kutsi lomunthfa lewa ngumunthfa  
 that the people in the country  
 lofanole abenolwile nemphe katei  
 who must be near the unphakolan  
 Rvga Maabentisa, nje ngala ekhaya  
 did call make use of him like some of house  
 L.M. Ngicalo ekubhubheni kwababe  
 I started after the death of my father  
 Salsathwa ngumunthfwanenthozi  
 we were taken by unathfwanenthozi  
 lebe phatsele uninyeni & walo  
 who working for the husband of this one  
 Salsathwa ngumunthfwanenthozi  
 we were taken by unathfwanenthozi  
 ngoba abesemucane ke  
 because they were still young  
 unphosi mbatsheane indibili  
 Mbatsheane the unphosi, we took  
 Rambatsa - ke Romiyica  
 him to Kallgwano. Then my father  
 Kallgwano. Kwaphatsa - ke wabe  
 Ngulu subject on behalf of the  
 lomunye, Ngulu waphatsa  
 unthfwanina. Then he subject us  
 lomunthfwanina. Wase unyabusa  
 of Bhekweni [He collected all the old  
 ke - sonkhe time ba Bhekweni  
 sons of Bhekweni to work with him  
 labazala wabi as boys  
 at home to help him to look  
 ka phanya. Nibombanwa  
 after that time]

10 Mattliwa is a name of a child  
it could also mean principal  
a sort of official

31 Ka Hwane: lit: the place of the Hwane people. It can  
be used to refer to the whole of Swaziland, or  
to the area around the king's capital residence at  
the heart of the kingdom. The phrase is used  
in the latter context in the case

Bengaba neli Nalumbi, nyupakot  
because of love, Nalumbi, I know  
Kona lekut bhatata wane  
how to write it, now find  
Bengabulwa canella kenta  
because of you know, giving the  
nye a disolongi [Stakung].

[Stakung] it can't write.  
SD Nase ngana lekuyawusebenta  
why you stopped writing, kkhoei  
Kkhoei wafika la ekhaya  
that did you do here at home,  
wase wentani nye la ekhaya  
how did you make your living?  
Bewutiphulisa njani

LM. Bengulima, benghwa nye  
I used to plough, plough and get  
Khollo ngonella bantwabanti.  
food to feed my children.

SD Laba ba amphiakakini wase  
iban the No. amphiakakini yeached  
ucala nini amphiakakini  
that you are amphiakakini who can  
Kubiana kuti ngu wunthfu  
be amphiakakini  
levis gawisebentisa

LM hi

SD Singasho nye igale, nga amphiakakini  
I can't write at amphiakakini

1. Ngudzeni: the Namba umphakatsi in the Ngudze hills, lying between the Mbulanguane - Maloma road and the Mhlathuze river, in southern Swaziland.
2. Phetwayini Dlamini (variant: Phetfayini) daughter of Sobhuza II who was the chief wife of the late Namba inkhosi, Mbatjane II.
3. Dlamini: a putative ancestor of the Swazi and Namba royal houses.
4. Hlubi: a putative ancestor of the Swazi royal house.
5. Danga: generally considered to be an early figure in the royal lineage, although his name does not appear in the royal genealogy compiled by Matsekula. (A History of Swaziland <sup>introduction</sup>, chat opposite p. 6) Matsekula claims that Hlubi and Dlamini were the sons of Suvonga, and gives Dlamini as his heir and successor. In yet another version (testimony of Simbimba Ndlela) it is claimed that there were three brothers: Namba, Hlubi and Dlamini. Hlubi, the rightful heir, was deprived of the kingship when his right hand was deliberately burnt, and the kingship went to Dlamini, the followers of Hlubi becoming the Ndlela people.
6. In this case, the 'we' refers to Dlamini from whom the Namba people claim descent.
7. Skinning with the thumb - using the thumb to press

the skin away from the flesh instead of slashing at it with a knife.

8 smoke of the fires prepared for cooking the meat is the sign that Hlubi had won.

9 khule: equivalent to the English 'hurrah!'

10 Nkholi: an address-name of the Mamba people

11 Mena wekunene: hit you of the right hand; a common Dlamini salutation shared by the Mambas but also used as a <sup>polite</sup> form of address more widely.

12 Bhokweni: the Mamba inkholi who died in 1940.

13 emakhehla: married men who wear headrings.

14 Nthulini: the name of an early Mamba ancestor used as a polite form of address.

15 inkholi: usually translated as king, but in the Mamba context, the ruler is not an equal of the Swazi king, but enjoys certain of the prerogatives of a king (sing inkholi).

16 kaligwane: can refer to the whole of Swaziland or to the heart of the country where the king's main royal residence is situated.

17 elyde: Johannesburg

18 Cram Mines: situated in south-west Johannesburg.



21-26

S.M. I used to plough, to plough and get food to feed my children xx I became involved as at the Mamba court after the death of my father. We were taken by the umntfwanentshoni<sup>22</sup>, Ngenku to help him rule as regent. He was the regent because the entshoni was still young. Ngenku ruled on behalf of the mntfwana<sup>23</sup>. That is how I came to this home xx I cannot remember which year he was enthroned - because I am somebody who is not educated.

xx

Q. Why do the Swazis have tinanatele?

S.M. I don't know what caused that

P.D. entshoni tinanatele caused by the acts of a person? xx  
Tibango come by the acts of a person that he has pleased in this way, then come the tibango. I think that the same thing applies to these tinanatele - after something pleasurable come the tinanatele.

Q. xx That means that in one way tinanatele can be historical, giving the history of a person or of a xbango, according to your view.

xx

P.D. The history of person, Nkosi<sup>10</sup>, comes from the acts of that person. They say to so and so, 'we got that and that' it comes by the acts of a person.

Q. Oh, thank you Nkosi<sup>10</sup>!

19 Evander: situated about 120 km east of Johannesburg.

20 Borakpan: situated just east of Johannesburg

21 Summeranck: a mine in Johannesburg.

22 umngwanenkhosi: lit. child of the king, equivalent of the titles prince and princess

23 umngwanana: lit. child - this title is reserved for a 'crown prince', i.e. heir waiting to be installed.

\* The symbol Q (for questioner) is used to represent both interviewees as all the questions were composed jointly.

4  
b-21 because we praise - the cattle-byre.

Q Does that mean that you stay in the cattle-byre?

A M. Yes!

Q Were you not afraid that you might praise wrongly?

A M. It was then in my blood!

Q ● Where have you spent most of your time, Nkholo<sup>10</sup>? Here at Ngudzeni, at the umphakatsi, or did you stay outside Swaziland somewhere, or at kaNgweni<sup>16</sup>?

A M. xx When I was still well I used to go to Elydi<sup>17</sup> on a work contract. xx I went to the compound at Crown Mines<sup>18</sup> - but I started at Evander<sup>19</sup>. From Evander I went to Brakepan<sup>20</sup>, and from there to Summer and Jack<sup>21</sup>, and finally to Crown Mines. Then I became weak, and since then I have stayed home. xx I stopped in 1940. xx I went to Evander for 6 months, and came back home. I went to Summer and Jack for six months and came back. I went to Brakepan on a nine month contract. Crown Mines was my last contract. xx I went to school a little, but stopped before I achieved much. I know Zulu - although I am failing now because I have palsy. I know to write so but now my hand shakes too much.

Q: When you stopped working, Nkholo, what did you do at home, how did you make a living?