

S. O. H. P. MANDA HISTORY, L. Manda & N. Manda 25, 06, 85 1/4

12. Ngos swati ÷ The idea here <sup>stems</sup> from the fact that Nlambo people have got their own niabutte? of which there is an equivalent within the entire Swazi Society. The word refers to the language of the Swazi nation.

13. Soya/Masotja ÷ libutfo?  
lisotja - a member of the Masotja; comprised of those born c. 1915

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

C what did he say?

LM Maja utalwa ngu Mbatjane  
 Maja<sup>10</sup> is born of Mbatjane<sup>11</sup>  
 Mbatjane utalwa ngu Maloyi  
 Mbatjane is born of Maloyi<sup>5</sup>  
 Maloyi utalwa ngu Mamba<sup>113</sup>  
 Maloyi is born of Mamba  
 Mamba utalwa ngu Magadlala<sup>4</sup>  
 Mamba is born of Magadlala  
 Magadlala utalwa ngu Mfuleni  
 Magadlala is born of Mfuleni<sup>3</sup>

C yebo  
yes

LM awu lena ku Mfuleni  
 awu<sup>12</sup> there in Mfuleni we do not  
 asisacondzi kutsi Mfuleni utalwa  
 knew that is was Mfuleni  
 ngubani

HD Beyond Mfuleni we do not know  
who bears Mfuleni

C what is his ubutfo, LoSwaja?

HD Ubutfo lina kubi?  
what is your ubutfo? <sup>7</sup> kabi? <sup>16</sup>

LM. Mini lapha kut kutsi ngunge etibawisi  
I am a Tswana<sup>13</sup> and amongst  
my people

12. *lunt* - exclamation

13. *Tilawun* - *libuffa*<sup>7</sup> within the  
Mamta people

113. According to Richard Patrick, Mamta was  
also known as *gasa*

minit Sekambani, letelwa ngusibabikani  
& so and so, who is Com of  
ngidibutfo ledingututsi, noma ke  
so and so. I belong to such and such  
sowutapubuta lahututabo sowulalala  
libutfo? Or then she will ask what  
kuyi-ku.

she ever she will ask, can you listen from her  
LM Sale ngichuluma-ke?  
Can I now speak?

C yebo  
yes

LM ngingulo gwaja nime Mamka  
I am Logwaja<sup>3</sup> Mamka  
wa Blukwemi. Blukwemi-ku utalwa  
of [Com of] Blukwemi? Blukwemi is Com  
nga Maja.  
of Maja<sup>10</sup>

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

HD Ungabuyela emuva Solo ulamba  
you can also go back whilst  
nye  
Continuing with the story.

HM utelke ubuyise  
tell it and continue telling it (story)

LM Maja -ke utalwa ngabafane  
Maja is Com of "Nabafane"

7 mbutfo - see below  
mbutfo (plural)

8 Lugwaja - person's name. <sup>lit:</sup> to a place.

9 Blokweni - person's name; Mamba king

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

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 Blokweni; Mbatjane II was the son of Blokweni. According to Richard Patrick, Mbatjane II was also known as Khusimusi, and Mbatjane I as Denandloru (and - his praises, Mbatjane is II is addressed as Khusimusi).

LM Batsuni?

What do they say?

HD Batsi na'gabukapli?

They say what did you gabukapli?

LM Uti sisall sikhilumia-ke

You say we can now talk

HD utakutse, mane senuitjengesa kutse.

She is going to tell you but at the moment

lekitanahilangana nam ngulokutse

She is showing you what you will meet, that

besuhapli kahaManiba, Calhamukapli

is what did the Maniba<sup>2</sup> people leave, come from

HM Sitawutala natio-ne loku, ngukitel

We are going to start with this

Aku Akusino emakhozi-ke nye

Museffuleni, Magaddele, Maloyi<sup>5</sup>

laba & onfulum, naboMagaddele,

and others are not Kings. The

naboMaloye. Umizabu wali emuwa

Umizabu<sup>6</sup> is traced far back

& Sichamuka khona nalaba

We came from there, with these

bakartgwane,

people of Ngwane

LM asengicall-ke muni Seluyemakela

Let me start. It is now according

kanibe

is it so

HD Sowutawushu ligama calho-ke utse

You must now feel & tell your

name. Same.

Vanant Dabuka see glossary

2 Mamta - Setingo

3 Mfuleni - Setingo; usually the earliest name in the Mamta legend. According to Richard Patrick, Mfuleni was also called Nshukile and Jula. Patrick lists Mfuleni as being the son of Emeni III.

4 Magadela - Mamta king, son of Mfuleni

5 Matoyi - Setingo; grandson of Magadela. According to Richard Patrick, Matoyi was also known as Nkholiswa.

Makuba - see glossary, dzabuka



110 Ngudzeme: the Mamba umpaketsi, and the area around it, located about 65 km. east of Hlatikulu in southern Swaziland.

111 Logwaja Mamba, son of Elokweni, the grandfather 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.

INTERVIEWED AT : ENGU DZEMI, kaMamba

DATE : 25. 8. 83

INFORMANTS : Logwaja Mamba<sup>2</sup> - LM  
NHLangano Mamba - NM

Main Informant : Logwaja Mamba - LM

ALSO present : inkosikati, la Mbandzeni, mother of the present chief

HEARD FROM<sup>12</sup>

INTERVIEWERS. Carolyn Hamilton - C  
Hhahlanhlo Blamini - HD



Mamba

Hamilton Series

Interview (1) with Sogwaja Mamba, and  
Nhlanguiso Mamba.

25.08.83

Original transcript/translation.

105 pp.

Edited Version

33 pp.

HAMILTON INTERVIEW I

25.08.83

Mamba History

LOGWAJA MAMBA

TRANSCRIBED AND TRANSLATED  
BY B. MAVIMBELE (1985)  
ANNOTATED AND EDITED  
BY C. HAMILTON (1986)

the other<sup>one</sup> was given lithusi, a blunt  
knife.

C Hlubi got the Sharp knife?

HD Hlubi got the sharp knife.

LM Kwase vele utu yinkhos' lolomncand  
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 kaTembu  
When they left kaTembu<sup>19</sup> place they both  
sebehamita 'Cobabli, nguloyo  
went together, each with his own  
une bantfu bakalchi, sebata indomhlaba  
people country to this land  
nyenzoba kutsuwa sacedza Lubombo<sup>21</sup>  
It is said, we finished 'the  
ngekulilekhetela'  
Lubombo hichulelang<sup>115</sup>

HD When they moved from Temb'e they  
walked towards the Lubombo

C Towards or to the Lubombo?

21. lithusi - grass

115 hlehetela - Skirt; edge around

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

unika lolomdzala  
brass and gave it to the older one.

C

HD

HM Uma batiklinga letinkhomo lapha  
When skinning the cows here...

HD It gave the knife

C I understand

LM awu: lapha kulomdzala utatsa  
awu<sup>12</sup> Although the eldest one tried  
ziki ziki unike welifusi umatlewa  
hard with the brass knife, awu  
awu inkhomo ayikhindzeki awu  
it was difficult and slow to skin his  
kulomdzane kutlubi inkhomo  
cows for him, yet with the younger one  
Hu-hu-hu, yaphela inkhomo,  
the Hlubi it was easy and he finished  
uyabutsatsa bukhosi Hlubi sele  
skinning the cow [fast]. Hlubi then  
yambeka uba yinkhosi. Sawubuya  
hook the kangaroo. He indeed installed  
ngaphansi lolomdzala.  
him as king and the eldest cow under him

HD The older one was given a sharp



C Say what he is saying!

HA) The 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 ukhala lenkhomo tiba  
He then slaughtered two cows  
timbele

HA) And he slaughtered two beasts.

NM utsi lotawuyicedza kucala  
He said, my children, the one  
kuyihidza lenkhomo bantfuabanni  
who is going to finish first slaughtering  
kutaba nguyena ukhosi yami.  
First, he said the one who will be my  
Wase utsatsata amukhwa lokhaliphateo  
Keng [he] He took a sharp knife and  
unika leHubi lomncant, sowutsatsa  
he gave it to Hubi, the younger one  
lolongakwati kukhalipha welitfusi.  
He then took the blunt knife of

LM Manje-ke nabakhula labafana  
Then when these boys grew up.  
kuleyise, lolanga  
to their father, thus Langa

HD) when the boys were growing up  
under his father....

HM Vabona kutsi lolomdzala loblamini.  
their father was not satisfied  
loyise wabo, awu uncondiso wakhe  
with the mental development (faculties) of  
awumelisi, loyise, wabo lolanga,  
the elder one thus blamini.  
wabuka kuti angete awuphatse  
He [thought] saw that the eldest  
lomuti wam lolomdzala longatse  
one cannot be in charge of my  
uncondiso <sup>roalolomncane</sup> hlubi  
residence, <sup>[the one]</sup> who appears to be better is  
wase wenta usu lehutsi amemuka  
the younger one thus mali. Then he devised  
lobukhosi emahl loblamini wase  
a plan to depose blamini the Kingship.  
ke manjena utaphakulela kantfu  
He then divided people amongst them  
kutsi, na blamini umntu kakakhi,  
then he sent blamini out and he  
naloHenti umntu bakaphe kantfu  
also gave him his people

AM Mubhulu wetsu nguBlamini  
Our grandfather is Blamini  
HD Our grandfather is Blamini

LM Telamani labantfu lababili  
These two persons are brothers  
& both are Blamini  
this Mubi and Blamini  
C 3 understand

AM batjele nalogise wato Mwaketfu  
Tell them about their father my brother

LM batalwa ngulanga lababili le  
They are both sons of Langa

HD They are the sons of Langa

LM lokutalwa kwato belalamana,  
In their birth they are following one  
kwatonakana kutsi loyise wato  
another. It appeared that their father  
labafana i... wato bothubi  
these boys, Mubi and  
naBlamini. lomdzala  
Blamini the eldest is  
to nguloBlamini welanywa nguHlubi  
this Blamini, and Mubi comes after  
batalwa-le ngulanga  
kutsi they are sons of Langa

HD These two sons of Langa both of  
them are his sons

10 Langa - persons' names

14. Nkulu - grandfather, or possibly an earlier ancestor

Hi. We originated from Tembe

LM le sadzabul a khona  
where we dzabuka'd!

HD which we came from

LM Masing bulha ka Tembe - le Silanye  
When we dzabuka-ed at ka Tembe<sup>19</sup> we were  
nalata zakatgwane  
with the Agwane people

HD When we were at Tembe we were  
together with the people of Agwane

C Summary: bube<sup>16</sup>

LM le ka Tembe le sadzabul a khona  
at ka Tembe, where we dzabuka-d,  
lendlu yakitsi yaka Mamba italwa  
The house of Mamba is  
Ngu Mamini. lendlu yakatgwane  
son of Mamini. The <sup>house of</sup> Agwane  
italwa ngu Hluti  
is son of Hluti.<sup>18</sup>

HD Which we originated from, this

Mamba family, Sengchichilwa  
unfortunately, I forget  
leyenu  
the end of yours.

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

Mamba utakwa ngu Magaalala.  
 Mamba is born of Magaalala  
 Magaalala utakwa nguntfulane.  
 Magaalala is born of Hfulini  
 Hguyema-ke khona lapho. Mange-ke  
 I will stop there now my  
 libutfo lami ke laka namba  
 libutfo here amongst the Mamba people  
 ngwetibaweni, ngesi Hgwane.  
 Sam g (below) tlawu according to  
 ngingweni masotja

HD

the Hgwane Society is belong to Masotja<sup>15</sup>  
 in Mamba's I am tlawu<sup>15</sup> Hgwane  
 I am a Sotja<sup>15</sup>

C

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

HD

ungasitjela lapha nabadzabuka  
 can you tell us where you  
 labaka Mamba kuba nabadzabuka  
dzabuka d. these Mamba that is  
 luplu-ke?

LM

where did they dzabuka ?  
 Tsini nabadzabuka ka tembe  
 we dzabuka d at ka tembe

19 Tembe - flat area near the S.  
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



ngesi Swati ngingeweniasotjani  
Bro Si Swati<sup>14</sup> & belong to the Niasotja<sup>15</sup>

HD Li Sotja  
He is a Sotja<sup>15</sup>

C what his regiment amongst the  
Mamba?

HD laphu kuba Mamba-ke Etibawini  
What about within the Mamba people

Lm kaMamba ngingewetibawini.  
Within the Mamba people & belong to the tibawii<sup>16</sup>

HD he said I am a Sotja at mambas

I am Tibawu asotja

C okay. —

HD Babe-ke  
What are about you kate<sup>16</sup>

HM Mimb. ~~the~~ ngingu Manganase Mamba.  
I am Manganase Mamba  
ngatalwa ngu Bhekweni, Bhekweni  
I am born of Bhekweni, Bhekweni is  
utalwa ngu Maja, Maja utalwa  
born of Maja, Maja is born  
of Mbatjane, Mbatjane utalwa  
of Mbatjane, Mbatjane is born of  
ngu Maloyi, Maloyi utalwa ngu-  
Maloyi, Maloyi is born of  
Mamba  
Mamba

28. Intfonti - Is a post-pubescent  
young unmarried woman 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. Hkhusi - literally it is translated  
as King. In this case it is  
not clear whether  
it is a Sibomzi<sup>25</sup> or Sumanatele.  
However, in most usage it is  
taken to be a Sumanatele of the  
Blamini people.

LM lokube sekutsiwa sibakwa Mamba?  
the reason why we were called people of Mamba?  
HD euh (agreeing)

LM amu yintfo yangalo leyo  
awuzi 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 ikanyani?  
how did that happened?

LM lokutsi sengebakamamba?  
the reason why we are of Mamba?

HD euh  
ye (agreeing)

LM kwe suka. lentfo yentehi kuniswati  
si began, this thing happened between  
nambafane  
Mswati and Nbatfane (or during their time)

HD si happened to Mswati together  
with Nbatfane

the Mamba get their own  
Sibongo<sup>25</sup>, when did they break-off  
 did they break off from Hamini  
 or from Hlubi?

HD ase usewete kapira-ku  
 can you help us led  
 nfulim laba bakamamba nase  
 nfulim<sup>26</sup> when did the people of  
 batanufika babire ngekutsi  
 Mamba leave when they came to be  
 bakamamba basuka ngakuphi,  
 called the Mamba people? from where  
 besukela kuphi?  
 did they leave?  
 C did they break-off from Mamba, I  
 mean Hamini or from Hlubi?

HD belchukana namamini noma  
 they separated with Hamini or from  
 babesukela kuphi?  
 when did they leave [where were they from]?

LM laba bakamamba?  
 those people of Mamba?

HD euh  
 yes (agreeing)

25. Sibongo - see glossary.  
Sibongo (plural)

26. Mthulini - praise for the Namba  
Sibongo<sup>25</sup>; i.e. in this case it  
refers to the Namba informants.  
(also see note 3).

25. Sibongo - see glossary.  
Sibongo (plural)

26. Mfuline - praise for the Namba  
Sibongo<sup>25</sup>; in this case it  
refers to the Namba informant.  
(also see notes).

HQ and it became a generation like that

LM lamakhosi, lokutsi, size natsi the kings, that is how we also became Sesiba ngemakhosi, sesita nhlambelo kings and have our nhlambelo, Kucala kuSombilolo.

This started under Sombilolo's reign.

HQ It started from Sombilolo that we happen to have nhlambelo ourselves.

C what is nhlambelo<sup>24</sup> the incwala?

HQ incwala yini?

~~It~~ what is incwala<sup>34</sup>?

LM Cha: watsi uSombilolo kubi lo no: Sombilolo (allowed us) said after

Maloyi, waba lichant kabimbu

Maloyi he proved to be a famous lapha kuSombilolo

warrior, during Sombilolo's time

HQ Maloyi was a lichant, famous warrior.

C Before he tells us the story of

Maloyi can we ask him how did

24. inkhambelo - Sanctuary, where the  
king is doctor'd with  
special medicine; so-called  
'washing enclosure' in the cattle byre  
in which key rituals of the incwala  
are performed





HD MguHlubi lowata yinkhosi?  
Is it Hlubi who became a king?

LM enli (agreeing)  
yes

HD Hlubi became a king

c please close again

HD yebo ke  
yes, then

LM kwata kuphela khona lapho nje  
That is how it happened as  
njengoba namankla beloku kunyalo -  
As it is today, since then  
nje Siphansi kwaHlubi, naMamini  
we are under Hlubi and also whatever  
lapha lalawentako ukusuka  
Mamini does here he sent it to  
leMkhosini kuHlubi.

HD Hlubi the king  
BT went like that and now  
everything Mamini what he  
is doing is taking to Hlubi

LM Sekuba ngiloko-nje njengobe  
That is how it became as  
Sesigato batatana-nje  
we have said they are following  
one another by birth

D

kuomblaba, ulakahlubi,  
to this land with the Hlubi people  
Siyenaka kulive.  
and spread <sup>with</sup> the country

HD Then is what we scattered all over  
this place.

LM loBlamini sawavell uphathwa  
Thus Blamini became under  
nguloHlubi njengoba sanamulila  
this Hlubi ~~is~~ it is so  
veli kunyalo  
today

HD and Blamini was head of  
Blamini like today.

C and Hlubi was the head of everything

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

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

HD Hlubi became a king.

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

HD Eaya Lubenyeni?  
 did they want to go to the Lubombo?  
 LM Enhe, kahamba ngelubombo  
 (agreement), they went to the Lubombo.  
 HD They went round the Lubombo  
 Mountain.

LM Uma Siphika kulenzawo lena  
 When we came to this place we  
 tsint sesenyusa ngawama laba  
 we went up by the Ngawama<sup>22</sup> (river),  
 kaka Blamini. kahahluti<sup>23</sup> sebenyusa  
 the people of Blamini. As for the people of  
 Luyhongolo.  
 Hlubi they went up by the Luyhongolo<sup>23</sup>  
 HD When we came to this place  
 here

C which king?

HD Blamini went through Ngawama

HD Hlubi sebenyusa Luyhongolo.  
 Hlubi went up by the Luyhongolo (river)

HD Hlubi followed Luyhongolo up.

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

22) Mgwavuma - name of a river

It rises north of Mbilangano in the southern western part of the country and flows due east. It crosses the Lubombo Mountains at Mgwavuma port. It enters Natal and joins the Benguela river.

23 Luythungole - name of a river. It

rises in the Hlakenburg Mountains south + west of present Piet Retief and runs eastward 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.

HD Mfuluni  
Mfuluni  
C Magadlila

HD Magadlila, kahlanguana njani  
Magadlila how do these connect  
laba kutaba laka Blamini?  
with the people of Blamini?  
C with the line of Somhlolo

HD Kulelayini ya Somhlolo kutse kayesuka  
In the line of Somhlolo, that is, they  
sebayawujomella lepha, bayomulela  
join there. with what sort of  
nqoburini lobanyani, kahlanguana  
relationship do they join how do they  
njani?  
Connect?

HD Ngekutalwa phila kwona le.  
By birth, in there  
ngekutalwa le. ngoba vele seta  
by birth that because we indeed  
Sikanyel  
can't together

HD We can't along all together.

1 Cha bokuneni chubekani angelangi  
No: bokuneni<sup>23</sup> continue I am not  
Nmsidvo, kungelona kutse eulenyel  
making noise, I thought you will

33 Kokunen - This is a polite  
form of address. In this case  
the individual that  
is speaking is addressing  
the interviewee. It is also  
a praise for the  
Manini people. Literally:  
'you of Kunen'

HD He the brother

C of Sombhlo?

HD of Sombhlo

C In other words was he <sup>also</sup> a son  
of Ngwan?

HD Haya abengumtswana wanzwan?  
was he also a child of Ngwan?

LM lobani?  
who?

HD lo Maloyi

LM Cha wamamba

HD He is <sup>of</sup> Mamba [child]

HD He was the son of Mamba

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

HD utsi laba lo Mamba, Magaddele  
She says these Mamba, Magaddele

C Ntfulini  
Ntfulini



entapasini nam nye lipasi lenu  
in the pass, even in your pass it  
kutsuwa Damini ralapha kutsi  
is said [written] Damini and also in  
kutsuwa namba.  
ours, it is said [written] Mamba

C Can you ask him Henry to tell  
us the story about Maloyi  
and Somhlolo.

HD asusitjela na Somhlolo na Maloyi.  
Can you tell us about Somhlolo and Maloyi.  
& indzaba ya Maloyi na Somhlolo.  
the story of Maloyi and Somhlolo

LM wo phela Maloyi, naba lichawe  
la <sup>yes</sup> ku Somhlolo  
[warrior] in Somhlolo's time

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

C was he related to Somhlolo at all?

HD abesihlobo yini?  
was he a relative?

LM abengumnakato  
He was his brother

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)

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

(HM) base batsi lona nge waka Athamba  
 Then they said this one is  
 nkholosi mamba lona - ka Sekushe  
 of nkholosi<sup>20</sup> mamba and this was sent  
 lamaphoyisa wo lona waka  
 by the police wo: this one is of  
 nkholosi Blamini batsi labamklopho  
 nkholosi<sup>24</sup> Blamini the white people said  
 nanyalo-nyl kulabekha ngwan  
 And even today, to the ngwan  
 akushwo kutsi nkholosi Blamini, akushwo  
 people it is not said nkholosi Blamini  
 nalapha tatti kutsi nkholosi mamba  
 and it is also not said nkholosi  
 batsi-nye nakutsi wa wakankholosi  
 mamba here. They said there is nothing  
 mamba lona <sup>base</sup> batsi kute wakankholosi  
 like nkholosi Mamba and they  
 mamba batsi nakulaba bakangwan  
 said the same thing to these of Ngwan.  
 Kwase kutsi wa Blamini <sup>ngoke</sup> because  
 then it was just said Blamini.



why didn't they take <sup>the</sup> Sibongo<sup>25</sup>  
Hlubi?

HD Uma-ke lo Blamin abeyinkhosi  
If this Blamin was a king why  
Bekanan kutatsa Sibongo sekuba  
did not they take Hlubi as a  
ngutHlubi.

Sibongo.  
HM abe katongwa kanyekanye nye  
They had the same Sibongo<sup>25</sup>  
HD Sumant they were using the

same.

HM eufe, abe bekankhosi nye  
(agreeing) they were [both] ~~all~~ together  
kanye-kanye  
of nkhosi<sup>29</sup> [by Sibongo<sup>25</sup>]

HD They use to call themselves  
Nkhosi<sup>29</sup>.

AM Lokutsi sehluwane tsine uena wabantu  
The reason why we separated and  
became into two tsine Sibakamamba  
then we heard the people of  
Kufika kwabona labo ngentselo.  
Mamba is because of the coming  
[arrival] of these, the coming of the

C did they ever hear of <sup>any</sup> places

where Hlubi had his residences?

HD Kukhona yini indzamo kapha  
 35 then a place which you heard  
 kenase nayisa kutsi kapha  
 about that is here Hlubi's residence  
 Sekenatshi Hlubi kapha ngimnti  
 was built, here it is Hlubi's  
 ya Hlubi, kama ngimnti ya Hlubi.  
 residences, these it are Hlubi's  
 kenase nakwisa kutsi umntu wakhe  
 residences, what you heard concerning  
 wawula

the location of his residence  
 HD awu shake. Alusiko le Shiselweni<sup>30</sup>  
 Awu<sup>27</sup>, no 35 it not at Shiselweni  
 kapha kwesuka uSombhlo.  
 where Sombhlo left.

HD no. I would think it Shiselweni  
 where Sombhlo moved.

C If Hlubi was the ~~elder~~, I mean  
 the King, and Blamini was not  
 the king, why have the Blamini  
 people got the Sekongo<sup>28</sup> Blamini

30. Shiselweni - Area in Southern  
Swaziland extending South  
as far as the Phungola river and  
eastward to the Lubombo mountains,  
occupied by the early Swazi kings,  
Ngweni and Ndsinyane, and by  
Sombhlole in the earliest  
phase of his reign. Today it is  
one of the administrative  
districts in the country.

C what happened to Hlubi?

HD Kwate sekwenteka nyani kuHlubi?  
What then happened to Hlubi?

LM KuHlubi?  
to Hlubi?

HD euh

LM yes  
Hlubi phela nguye lomdzala  
In fact, Hlubi is the eldest.

HD Hlubi was the eldest

LM Ngulomdzala Hlubi  
Hlubi is the eldest who  
lowadzabuka naBlamini  
dzabuka-d' with Blamini

HD Hlubi is an old person who  
came after Blamini.

C Does he know when Hlubi was  
buried?

HD Laphe kwalahluwa Hlubi ukhona  
do you know when Hlubi was  
u/yabi  
buried?

LM awu, ngingehle ngati  
awu, I cannot know.

HD No, I wouldn't know.



LM were usuleka Mswati Semutsatsa<sup>25</sup>  
 then Mswati married an intfombi  
 intfombi unntfwana Wankatjane  
 which was Mntjane's child.

HQ) Mswati manul nitatjane's daughter

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

HQ) Lo Mswati ngumntfombi, ngulomntfwana  
 which is this Mswati, is the child  
 wa Sombilolo?  
 of Sombilolo?

LM luhle

HQ yes<sup>yes</sup> - is the son of Sombilolo.

C what was the Sibongo<sup>25</sup> of Maloy?

HQ) Sibongo sa Maloy, sabungesakatani?  
 what was Maloy's Sibongo<sup>25</sup>?

LM abengwaka Blamini Sab. kitwa  
 He was of Blamini. We were  
 ingekutsi, Singebaha Blamini. nje Sontkil  
 called Blamini. We are all of the  
 Sibakankhosi.

HQ) Maloy. Surname was Blamini. We were  
 all called Blamini

Watsi - ke utakubulala ununtu  
He said you will kill a [human  
edzaweni yalho ke many  
being] person in your area and you  
utidlele insiti  
eat insiti<sup>26</sup> on your own.

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

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

HA 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.

HD And he gave him inlambelo<sup>24</sup>

LM Umnika kutsi utavuyekela kugidza  
he allowed him not to gidza<sup>116</sup>  
inwala kuphela.

HD you are not going to dance  
inwala<sup>34</sup> only, at his/Somhlolo's place

inwala<sup>34</sup>

LM watsi-ke utakwunika ngeluphondo  
He said he shall dress up with  
lendlwovu lwesaneli, lwesetudla  
the left horn [ivory] of an elephant and should  
aluletse kuye.

HA you dress a horn of indlovu on  
the right and then on the left  
you bring it to me.

C izintangan<sup>35</sup>?

HD kwakusibentiswa kuti yini-ke  
It was used to be what,  
loko, intangan<sup>35</sup>

M euli kwakusibentiswa loke.  
yes that it was used for that

42 Magokholo - probably  
Magokaji, the Nibuye chief based in the  
Domadlomo region (see Bonso, Kango, pp  
27-28)

43 Ngwekati - name of a person  
According to Kupor, Ngwekati was the son of Somhlo  
(Survey, p.54), while Matschula (chart opposite  
p.4) gave Ngwekati as a brother of Somhlo.  
According to Bonso (pp. 28, 45) Ngwekati  
challenged the accession (possibly the later rule) of  
Somhlo.

C Why did Somhlolo favour.

favour Maloyi in this way?

HD Abemkandzan (Maloyi kangaka  
Why did Somhlolo like Maloyi  
Somhlolo?  
So much?

LM Kwenteka-nye, Kwatsi nakufika  
It just happened when Zanze's <sup>117</sup>impi<sup>37</sup>  
impi yaziye la nyobe ka Zulu  
came here because the ruler in the  
kwakubusa Shaka ha afika ziyel  
Zulu place was Shaka<sup>39</sup> when Zanze came  
Acostwa ngushaka eka Zulu, inkosi  
~~ceza~~ chased by Shaka from the Zulu place.  
seyingekho uSomhlolo aseleka Hhohu<sup>40</sup>  
Somhlolo the king was away in Hhohu.  
liShuselo solo lachide la yase  
whilst liShuselo<sup>41</sup> was still built here. The  
yalwa impi nalaba bantfu  
impi<sup>37</sup> then fought with these people of  
liShuselweni naMaloyi Sowuyaboma  
Shuselweni and Maloyi took up arms and  
iya li Sowuyeva uSomhlolo kutsi  
went there. Then Somhlolo heard that  
impi yaka Zulu ile eShuselweni  
the Zulu impi is at Shuselweni, being  
ale wase uyaphuma uyabaleka  
there. Then he went away,  
running away. This king is

39. Shaka - Zulu King

117 Zidze: variant Zwide, 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 Shika people are settled

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

41 Lishiso - probably Shiselweni, Swahilo's royal residence in southern Swaziland

kimi ngitabita nunt kyilla  
I will only call you when  
nangyanahlasela

I am going to invade  
HD 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. ne lobukhosi betfu  
that is how our [Namba] kingship  
lapha babesobukhosi kwona,  
jurisdiction is, here then it became a  
Maloyi amkul now Sombhlo.

Kingship. Maloyi was given by Sombhlo  
HD Is where we ended when Maloyi  
was given bukhosi by Sombhlo.

C who ended? what ended?

HD Is where they stopped, still  
today is like that

LN utatukhphela impi una ufuna  
 You will sent out an impi<sup>37</sup> on your  
 kuyawublasela uyawublasela  
 own if you want to ~~attak~~ carry  
 khonka  
 out an invasion

HD you can organize a war if you  
 want to go klasela someone  
 invade

LN Mangikhalo unantfu mine la  
 If I want to kill a person here and  
 waphumula wayawungena kumel  
 he escape into you I will  
 angiseyowuphuzi ngikhiphe  
 never again. send  
 ngiyelapha ngiyombulala.  
 to kill him there.

HD If I have punished a person here  
 and <sup>then</sup> that person runs out from me,  
 if he goes to your place I am  
 not going to follow him. belung  
 trying to catch him up from you

LN Kengakumemeta utawublehla la  
 I will not call you for kublehla<sup>38</sup>



37 iripi - see glossary.

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



34. Inwala - see glossary.  
(116) gidze: see glossary.

35 Guntang<sup>al</sup>ane - paris-his. The 'king' is  
made of ivory, penis sheath: made from the  
right horn of the elephant

HA) It was <sup>only</sup> one family all the time

c Phubeka kabe  
Continual kabe<sup>16</sup>

HA) Solo Sikeluluma ngamaloyi kabe  
We are still speaking about Maloyi kabe<sup>16</sup>

LM) ~~ngengebe~~ loMaloyi abeli chawel lelikhulu  
Some Maloyi was a great warrior  
Lapha kaSombilolo wese Umnikka  
(her) in Sombilolo's time then he gave  
lobutkosi watsi qha nfwethu  
him this kingship and said no, my  
nyalobulhave bakho lasukwenti  
brother, because of your heroic which  
Sowuyintkosi. Awasesiyi Umntfwanal  
you have done you are no more the  
ntkosi  
king's child but a king.

HA) And Sombilolo was given a power  
that is now become a king because  
you have been a king for

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

HM) Waseke Umnikka lenhlantelo  
He then gave him inhlantelo<sup>24</sup>

Sentaweyika nungab<sup>h</sup> nusaqhubela  
to be disturbed and stop continuing with your business.

N.M Kutsi, abantawemikela lelile  
Is this not going to record that  
C what did she say?

H1) 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 Sombilolo does he mean  
that Maloyi was part of the royal  
family?

H1) Hawutsi lo Maloyi abengumralabo  
When you say Maloyi was a  
Sombilolo bawushe lokutsi nfuleni  
brother to Sombilole, you meant,  
naye abekhona lapho?  
nfuleni, <sup>26</sup> that he was also present there.  
yayisole uyinye enkulu  
It was still one and the same  
family.