

S. O. H. J. MANCHA HISTORY L. Mancha B. N. Mancha 25.08.83 4/4

1-62

L.M. There are none, tindvuna are bantwabenkhor³¹. They were put in control by Maja¹. xxoo to be tindvuna. xx
He put in Bizwayo⁵⁵ xx He put in Mliba⁵⁶ oo both of Mamba.

xx
N.M. Mxwalo⁵⁷.

xx
L.M. Also of Mamba. xx. He again put in Nawam⁵⁸ of Hlanze⁵⁹ at
xx Sicilweni⁶⁰

xx
Q. Did the Mamba emankhosi[?] ever have otinsiba⁶¹? Tinsidamisi

L.M. They do have them.

N.M. They do have them.

xx
Q. During the time of Malayi were there tinsiba?

L.M. I don't know.

Q. Did they have tincku⁶²?

L.M. They were present.

Q. sigadla?

L.M. There is no sigadla here in our place.

xx
Q. Which people did Mamba and Malayi find here when they arrived?

2-59

Q Who was his father? xx the father of Mbatjane?

xx

L.M. The father of Mbatjane was Mamba.

H.M. He was Malayi?

L.M. He was Malayi.

xx

Q What are the tibango of other women who bear Mamba's?

L.M. I do not know who bore Mamba, or Magadlala and Nfulini.

xx

H.M. xxoo daVundlamati³⁴ was a wife of Malayi. xx She was of the Shongwes.

xx

L.M. The mother of Mbatjane¹².

Q. Malayi was a hero, but was he also a chief?

L.M. The reason why, as I have spoken was that he was umutjwanenkhozi³¹. He had his own people. xx Subject to them, he was then given this kingship because of his heroism.

xx

Q. Were these chiefs placed under xx oo Malayi?

xx

L.M. There were none.

Q or tindrana?

7-52

xx

Q Do you know where Magadlala⁶ was buried?

N.M. Auru, we do not know because we oo Mambé's are not buried in the caves. Only the deceased person's clothes are put in the cave. oo Where Nfulini was buried, together with Magadlala⁶ there is a forest there, over those mountains. Even today it is referred to as Makhosini⁴⁸.
 xx Over there, when coming to Kattlatzi⁴⁹, the forest is visible, on these mountains, it is still called oo Makhosini. oo That is where their clothes were put. Even now, if an inkhosi⁸ dies he is buried here, in the vicinity of his home. Then his clothes are taken to the cave.

xx

Q Where is Nfulini buried? xx

L.M. I have been talking about Nfulini and the others, for he is the one who begat Magadlala.

xx

Q. Was laMabhume⁵⁰ the mother of Malayi?

xx

L.M. I do not know her name, that is oo as to whose daughter she was. What we know is that she was oo of the sibango Mavimbela⁵¹. xx What I know is that is where Malayi's mother comes from. From .ka Mavimbela⁵² is where Maja's mother comes from xx Maja was also born of a Mavimbela mother. xx The one ^{amongst the emakhosi⁸} who was born oo of a woman from the Shanguwe⁵³ people was Mbatjane¹², the father of Maja xx

-is the king?

S.M. At kaNgwane¹⁸?

Q Yes.

S.M. Awa, it was the father of Samhlo; who was Samhlo born of?

H.D. It was Ngwane.

S.M. That's it! It means that it was then Ngwane.

Q Where was Malayi buried?

S.M. He is there

H.M. He is here at Phophonyane⁴².

S.M. At Phophonyane.

● xx

Q Was Malayi umuti also there?

S.M. Yes.

Q What was the name of Malayi's umuti?

S.M. It was Mbelobeleni⁴⁷, is that not so?

H.M. It was Mbelobeleni!

xx

45
Q Which oo Hlohho, and where in Hlohho?

S.M. Are, I don't know. I only heard about Hlohho, where Senghlo had a residence. xx What I know is that when the king left Shiselwene, he went to Hlohho. xxoo Then Malayi came and said 'No! I do not want this one. Myself, I am fetching back that brother of ours'. xx It was then that Malayi went to fetch oo Senghlo there. ix He then came back with oo Senghlo, where he gave him the kingship.

xx
Q What was oo the name of the area where Malayi was living?

xx
S.M. It was Prophanyane⁴² xx, here at Mbatfite⁴³ of the Kings. xx Then Mamba⁴⁴ went down, that side, to the bottom of the mountain. He went down there because in the early days people kept moving - as we had oo, coming from ka Tembe¹⁷. People moved constantly from place to place, wandering, just like the whites oo who crossed the seas oo do come here. xx At Mphoteni⁴⁵ oo Mamba⁴⁶ grave is there xxoo It is not in a cave xx We go there when we want to speak to the ancestors. We go there. It is still there.

N.M. But according to custom, stones were got put on it. xx As a result we just identify where the umphakatsi was built. xx The spot where the umphakatsi was built oo marks his grave

xx
Q At that time, when Mamba was staying in that umuti where you sacrifice to the ancestors, who was

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was still built here. The imphi then fought with these people of Ghoshweni³⁸. Maloyi took up arms and went there. When Sombhlo heard of the advent of the Zulu imphi, he fled. Zidze's³⁵ imphi was defeated, and Maloyi returned here, KaMamba³⁹. They had already informed him that the king was no longer at Hhohho³⁶, that he had run away and was at Mago'oholo's⁴⁰ place. When Maloyi arrived there, the king was so already gone. 'itwri', so they said, 'Nkosi'³⁰, an axe broke and another axe was put'. They had installed another umntfwanenkhosi³¹. It appears that it was Ngwekati⁴¹. xx The people of Nguwane installed Ngwekati after Sombhlo had left.

xx

Q. Who did that?

A.M. I do not know, xx they were the kantfwabenkhosi³¹ there. They installed another umntfwanenkhosi, yet the king had run away, he was still alive.

xx

Q. Was Ngwekati so the brother of Sombhlo?

A.M. I think he was his brother, so indeed, he was supposed to be his brother.

xx

Q. Have you ever heard of Magwegwwe?

A.M. No. xx It was there that Maloyi arrived. When he so discovered what they had done, he did not approve it. so He did not accept Ngwekati.

xx

DM No, he was as the son of Mamba¹³. xx but as the families of Samhlo and Malayi were then still one and the same family xx Since Malayi was a hero in the reign of Samhlo as Samhlo gave him this kingship, saying, 'No, my brother, because of your heroic deeds, you will no longer be called umntjawanenkhozi³¹, but inkhosi!' xx He then gave as Malayi the intlambe²⁷. xx as he said Malayi no longer had to gidza incwala³⁰ with Samhlo. xx He said that Malayi should wear the left horn of the elephant, and should bring to him the right-hand horn.³²

Q As a penis-sheath?

DM Yes - it was used for that! as Samhlo said, 'you may kill a person with impunity in your own area, and you may eat insiti³³ on your own. xx you will send out an imphi of your own as accord if you want to carry out an invasion. xx If I want to kill a person here, and he escapes to you, I will as not send as someone after him. xx I will not call you to hlehla³⁴. I will only call you when I am going to invade. xx That is how the as prerogatives and jurisdiction of the as Mamba kingship were defined, as given to Malayi by Samhlo.

Q Why did Samhlo favour Malayi in this way?

DM It just happened. When Zidze's³⁵ imphi came here - as being chased by Shaka, the Zulu ruler. - Samhlo, the king, was away at thohlo³⁶ whilst lishuselo³⁷

24
 M. Awa! No! Was it not at Shiselweni, where Sambilolo left?

xx
 H.D. If this Dlamini was a king, why did they not take 'Hlubi' as a sibongo?

W.M. They had the same sibongo xx They were both oo of the sibongo Nkholi xx The reason why we separated and became the people of Mamba is because of the coming of the oo whites, and oo through their imposition of taxes. xx They said, 'This one is of Nkholi Mamba', and it was said by the police, 'This one is of Nkholi Dlamini'. And oo today, to the Nguni people it is not said 'Nkholi Dlamini', oo or is it said here 'Nkholi Mamba'. They said oo that these should no longer be 'Nkholi Mamba', and they said the same thing to those of Nguni. oo Thereafter it was just said 'Dlamini'. Even in oo one's pass-book it was just written 'Dlamini', or oo in oo case, it was just oo written 'Mamba'.

Q Can you tell us oo the story about Sambilolo and Maloyi⁷?

M. Yes, in fact, Maloyi was a hero in Sambilolo's time.

Q Was he a relative?

M. He was his brother.

xx
 Q Was Maloyi then also a child of Nguni?

20

xx we also became emakhosi⁸, and have our own inhlambelo²⁴: oo it started in the reign of Somhlolo. xx Somhlolo oo allowed us this after Maloyi proved himself to be a hero, oo to Somhlolo.

Q. Can you help us here, Ntfulini²⁸, oo how did the Mamba people come to be called 'Mamba'. From where did they leave?

xx

SM. hoo, that is a recent thing. xx It happened during the time of Mswati oo between him and the Mamba ruler Mbatjane¹². Mswati married oo a young daughter of Mbatjane.²⁹

Q. What was the isango of Maloyi⁷?

SM. He was of Dlamini. We were called Dlamini. We are all of the Nkhosi³⁰ people.

xx

Q. What happened to Hlubi?

xx

SM. Hlubi was the eldest xx the one who dzabuka'd with Dlamini.

Q. Where was Hlubi buried? oo

SM. Aure! oo I do not know.

Q. oo Where were Hlubi's imiti built?

5-14

he gave Dlamini his people and he also gave Hlubi his people

xx

N.M. He then slaughtered two cows. He said, my children, the one who finishes skinning his beast first, he is the one who will be my heir. He took a sharp knife and gave it to Hlubi, the younger one. He then took a blunt knife of brass and gave it to the older one.

xx

L.M. A. 21²³ Although the elder ∞ tried hard with the brass knife awu, it was ∞ a difficult and slow way of skinning the cow. Yet with the younger one, Hlubi, it was easy, and he finished skinning his beast ∞ first. Hlubi ∞ then took the kingship. He was installed as king, and ∞ the elder son, Dlamini came under him.

xx When they left kaTembo⁷, they went together, each with his own ∞ followers. They came ∞ here to this land. - as it is said ∞ 'we skitted ∞ around the subombo'²⁴ xx When we came to this place, ∞ we, the people of Dlamini went up the Ngwaruma²⁵ river. As for the people of Hlubi, they went up the Phongda²⁶ river. xx That was its end - when we came to this land with the people of Hlubi and spread ∞ through the land. xx Thus Dlamini ∞ came under Hlubi as it is ∞ today. xx Since then, we are under Hlubi. xx Also whatever Dlamini does here, he must ∞ submit it to the king, Hlubi.

+8 In iswate¹⁵ I belong to the

emaSotja¹⁶.

xx

N.M. I am Nkhangano Mamba. I am born of Bhekweni¹⁰; Bhekweni who was born of Maja; Maja who was born of Mbatjane; Mbatjane who was born of Malayi; Malayi who was born of Mamba; Mamba who was born of Magadlala; Magadlala who was born of Ntfuleni. I will stop there. Now my libutfo here amongst the Mamba people so is Tibawu¹⁴ so amongst the Nguwane, I belong to the emaSotja¹⁶.

xx

Q Can you tell us, where you are of the Mamba's dzabuka'd?

SM. We dzabuka'd at kaTembe¹⁷. xx When we dzabuka'd, we were with the people of kaNguwane¹⁸. xx At kaTembe, where we dzabuka'd, the house of Mamba is born of the house of Dlamini¹⁹. The house of Nguwane is born of Hlubi.²⁰

xx

● N.M. Our mkhulu²¹ is Dlamini.

SM. There were two brothers, this Hlubi and so this Dlamini. xx They were so both sons of Langa²². At birth, they followed one another xx. the elder being Dlamini xx. Now, when these boys grew up so their father, Langa, was not satisfied with the mental development of the elder one, this Dlamini. He so felt that the elder one was so not fit to be in charge of so his umuti. so The one who appeared to be better was this Hlubi. so Langa then devised a plan to deprive Dlamini of the kingship. He divided the people amongst them. Then

pp. 1-3 Mamba

interviewed at: Ngudzeni¹
date: 25.08.83

informants: Logwaja Mamba² (L.M.)
Nhlanguano Mamba (N.M.)
Phetfwayini Dlamini³ (P.D.)

interviewers: Henry Dlamini (H.D.) } a.
Carolyn Hamula (C.H.) }

xx
Q xx Where did you dzabuka? xx oo
Where do the Mamba people come from?

A.M. We are going to start with this; Ntfulini⁵, Magadtele⁶,
Malayi⁷ and others are got emakho.⁸ The umdzaku is
traced far back. We came from there, with these
people of Nguane.

xx
L.M. I am Logwaja Mamba, born of Bhokweni,¹⁰ Bhokweni, who was
born of Maja,¹¹ xx Maja was born of Mbatjane,¹² xx Mbatjane
was born of Malayi; Malayi was born of Mamba,¹³
Mamba was born of Magadtele; Magadtele is born of
Ntfulini. xx Now, there, at Ntfulini - we do not know
who begot Ntfulini.

xx
Q What is your libutfo bake?

L.M. I am of the Tibawu¹⁴, here, amongst my people

- 9 umdzabu: noun derived from kudzabuka, see glossary
- 10 Bhokweni: the Mamba inkhosi who reigned from some time in the late nineteenth century until 1940; he was succeeded by Mbatjane II
- 11 Maja: a ^{nineteenth century} Mamba inkhosi, born of Mbatjane. (Maja is also the name of the present Mamba inkhosi.)
- 12 Mbatjane: i. Mbatjane I, a ^{nineteenth century} Mamba ruler (Mbatjane was also the name of a twentieth century Mamba inkhosi)
- 13 Mamba: early Mamba ruler, and the son of Magadela. Also known as Gasa (K. Patrick, genealogy m.s.)
- 14 Tibawu: name of a Mamba libutfo
15. siSwati: literally the Swazi language. Here the informant is drawing a distinction between the emabutfo called up by the Mamba inkhosi and those called up by the royal Swazi king.
- 16 emasotja: a libutfo largely made up of those born roughly between 1914 and 1919.
- 17 ka Tembe: place of the Tembe people i.e. the area east of the Subambo mountains between present-day Maputo and L. Sibaya
- 18 ka Ngwane: lit. the place of Ngwane. It can be used to refer to the whole of the Swazi king's domain or to the heart of the kingdom, the area around the principal royal residence.

- 1 Ngudzeni: the Mamba umphakatsi in the Ngudze hills, lying between the Mbulungwane - Maloma road junction and the Mhlathuze River - , approximately 25 km east of modern Hlathikulu in southern Swaziland.
- 2 Lagwayi Mamba: son of the Mamba inkhosi, Bhokweni, who died in 1340.
- 3 Phetjwayini Dlamini (variant Phefayini): daughter of Sobhuza II, and chief wife of the late Mamba inkhosi, Mbatjane II.
- 4 Q - this symbol is used whenever the question asked emanated from both interviewees, either through as a result of prior discussion or through the act of translation.
- 5 Ntfulini: an early Mamba ruler, the son of 'Dlamini' and the grandfather of the ruler Mamba. According to R. Patrick he was also known as Lula and Mshikela (Genealogy ms.)
- 6 Magadlila: the son of Ntfulini, who became a Mamba ruler.
- 7 Maloyi: ruler of the Mamba people during the time of Somhlolo.
- 8 emakhosi: (mg. inkhosi) usually translated as kings, but when used to refer to the rulers of clans or chiefdoms within Swaziland who recognize the paramountcy of the Dlamini monarch, the word indicates the status of having a number of kingly prerogatives (i.e. denied to mere chiefs) although without being the highest ruler.

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L.M. Auru, no, there is none. Even if it was there, except if it is his father Mbatjane. xx Mbatjane was with the Sibutfo iNrou. I do not know Maloyi's. Mbatjane was with the iNrou. xx It is said that he used iNrou to carry out an invasion.

xx

Q. Were the emabutfo of Maloyi's time in stages, as they are now here at our place or where there is Lyina?

N.M. They were like that

L.M. Sure, it is like that.

xx

Q. During those days was circumcision practised?

N.M. Auru! We don't know during the reign of which of the Nguwane kings circumcision came to an end because we know that here at our place circumcision was practised in earlier days. Also amongst the Swazi people. xx

x

Q. Where did you get this history?

L.M. We grew up when the elders were yet alive, like our father, Bhotkwani. xx We used to listen when they were telling stories. We were boys at that time

xx

Q. Do you know what 'embo' means?

L.M. I do not know.

N.M. And I also do not know it. I saw the

umuti ^{92,} Embo.

Q. Thank you, thank you for everything!

9-100.

out to Bhukwane. As at present, they are there at Bhukwane's place.

xx

Q What are the tinanats of the Mamba?

SM. When bongaing?

N.M. She means when bongaing or when just eating!

xx

Q M. It is said 'Nkhosi,
Dlamini,
You of the Right Hand;
It is not said 'You who are most handsome'. It is
just said 'Nkhosi,
Dlamini.
You of the Right Hand'.

xx

Q Who is it that the ~~the~~ Mamba people do not marry.
What tibango are not married by the Mamba?

SM. There is no one. xx We do not marry among ourselves.

xx

Q Maybe you know what was Malaya's libuffo?

SM. Awe, we do not know it.

Q xx Do you think that, for example, Maja's libuffo was of his
age, age by age?

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Pholile is threshing his sorghum there, they sing the incwala song. xx Then Samkhlo became angry and said, 'kill him! And after you have killed him, oo cut off his left hand and bring it to me so that I can make- sure that it is he who you killed'. For it was said that he had very ^{long} finger nails.

And indeed, it happened like that. They killed oo him, and oo the hand was sent to Samkhlo and he said 'It is so; it is he who you have killed'. xx That was the end.

xx

Q' Who became the inkhosi after Pholile?

L.M. It occurred thus, that when Maloyi was sending his agents out to call all the people who were under Pholile. Pholile's people were in the caves, trying to evade Maloyi's agents xx. They used to run into the caves and stay there when Maloyi's representatives came to call on them. The caves are those at Lucdweni³⁰. They would stay in the caves like oo rock rabbits. Maloyi went to report to Samkhlo that oo since the killing of Pholile, his people are running away. Then Samkhlo sent out Bhukwane³¹. He said 'Go, Bhukwane, and burn the dried fat there so that the rock rabbits of Maloyi come out, for oo they are running from him. When you get there, umngwenenkho³¹, say out that you are Bhukwane, from me!'. oo So it was that Bhukwane came here to Lucdweni. He did indeed burn the dried fat. 'Wo! Come back. I am Bhukwane!'. They came

Phile died after his father Nguenyama had died.
and Mamba died. Then Malayi was appointed.
xx After Mamba died, Malayi was installed as an
inkhosi⁸. After Nguenyama died, Phile was
installed as an inkhosi.

xx

Q Did

Phile become an inkhosi?

LM No! He became an umntfuzanenkosi³¹, like Nguenyama,
his father. xx He also ruled. He ruled on behalf
of Malayi. xx While Nguenyama was ruling on
behalf of Malayi, Malayi was there at Phophonyane.⁴² oo
xx Phile became jealous of the inkhosi, Malayi.
He wanted to succeed. xx He started doing things that
were not good. xx Whenever he killed
something - when a leopard was killed in the
area - he would start by spreading the hide on the
floor [like a mat]. By the time he sent it to Malayi,
the inkhosi⁸, it would be first spread out on
the floor. xx when he slaughtered an
ox for the ancestors, he was meant to take the
flank to the inkhosi. They say that he would
start by putting the flank on himself first, and
then sending it to the inkhosi. xx oo When Malayi
heard that, he reported it to Sombolo, saying
it was best to kill oo Phile. xx The king did not
want Phile to be killed, even though Malayi
insisted. xx Malayi realized that his brother was
carrying on with a bad thing. He then devised a plan
to make the king angry. xx

He then said, wena waphakathi⁸⁷, when my brother

3-87

xx

Q Who was the father of Ngwenyama?

L.M. It was Magadela⁴.

xx

Q Can you tell us any stories about Ngwenyama?

L.M. Awe! There aren't any that I can tell about Ngwenyama. When Mamba went down, he left Ngwenyama here.
xx He ruled on behalf of Mamba.

xx

N.M. This Ngwenyama was ^{the} liphosa kubekwa²⁶ of Magadela.

L.M. He was a liphosa kubekwa. However, we can do nothing about that because he was supposed to be ~~was~~ nominated to the succession after Magadela's death, and it was found that ~~he~~ he was left-handed.³²
xx so Mamba was installed. xx He then became an umntfwanenkhozi³¹.

xx

Q Whose was the mother of Ngwenyama?

L.M. Awe! We certainly don't know who she was, nor the mother of Mamba, or Magadela or Ntfuleni.

xx

N.M. To show you that we really don't know - we don't even know who the mother of Phile was.

xx

Q Are there any stories that you can tell us about Phile?

L.M. Yes. xx Since Phile was ruling on behalf of Mamba,

Q Can anyone tell us about the Nhlako?

xx

LM. Am, we don't know xx because only the children are still alive.

Q What about these Nhlakatsi⁸³? xx Were any of them under the Mamba?

xx

N.M. oo These are gone around, except for Janara, xx and Makati and others.

LM. Makati and others, xx pay allegiance to the Damini people.

xx

Q During the time of Phdile Mamba⁸⁴, who was the inkhosi.

N.M. It was Malayi

xx

Q Was Phdile a chief?

LM. He was an imntfwanenkhozi³¹.

xx

Q Was he Malayi's brother?

LM. Eeh-eeh [agreeing]

Q Who was his father?

N.M. It was Ngwenyama.⁸⁵ xx Ngwenyama was his name. ^{be}

4-77.

LM. I do not know Mambao. xx I think that I can say one or two things only. xx

He is a long thin Mamba [snake] which builds its abode in a ^{ter-ite} hill;

I wonder why it is afraid to build its abode in a luphatse⁸⁰;
It fears that its teeth are going to hlokoma⁸¹..

That is all that I know of Mambao praises.

xx

Q. What about Magadlala?

LM. Awe, no!

N.N. dear it.

xx

Q. Can you tell us any stories about the Hlanze⁵⁹ people.

LM. Awe! There is nothing that I know about these Hlanze. I only know that they were the ones who were found in this place, here at Sitfobelweni.⁶³

xx

Q. Are there any old Hlanze people around?

LM. Awe! The people are all dead, Nkhosi⁷⁹; they are all dead, because even his Mozubase⁸² who is of Newabi⁵⁸, who is still alive so is in a critical state. Even if someone came to report that he has passed away, it would not surprise us.

xx.

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Q Did he have so many followers?

LM. Ans, we cannot know that.
xx

Q Can so you praise Maloyi?

LM. I do not know them very well. I know a little bit.

xx

Maloyi.

He is Maloyi next to the mouth,⁷¹

Maloyi next to the mouth;

Dust, dust who has refused to allow smoke clouds to blend,⁷²

He said only his dust must rise,

saying so to Nkwako⁶⁶ and Mlisa⁶⁷;

Simunyane⁷³ and Hoya⁷⁴ were the smoke going to Mchoncwane,⁷⁵

going towards the end;

Feather that is ready to billow up;

It has taken a man

It ate Mngayi⁷⁶ who was born of Sanyezane;⁷⁷

Jingo that is stiff with cold,

ready to take out men - the Kira⁷⁸

At the house of Maloyi's family,

A door is not used to shut the door opening,

Instead the heads of men are used.

Nkholi.⁷⁹

xx

Q How was Mamka praised?

-This

Q Who was the Nkhleko chief?

J.M. It was Hlekwako⁶⁶ and Mlotso⁶⁷, xx they were following each other by birth. xx oo. Hlekwako.
xx was the one who was in control xx but by birth the eldest, as I am told, was Mlotso. xx I also heard that my mother was born of the Mlotso people xx oo Hlekwako took the heirship of the Nkhleko.

He took it - awu, I am now delving into the history of the Nkhleko and Mlotso peoples! xx They say that this Mlotso was staying at Dlangaleni⁶⁸ - oo he was a blacksmith there. xx Now the oo younger one was at home. There was Hwaka⁶⁹ there. The elder was there at Dlangaleni. When people came to their home, oo he would say to Hlekwako, 'My brother, take out food to be eaten xx Then people khonta'd this Hlekwako and followed him. xx Then Hlekwako rose on top, and Mlotso came under him oo.

xx

Q Can you tell us stories about the Mavimbela⁵¹ people?

J.M. Awu! As I have already said, wena wekuvone⁷⁰, xx I am not sure whether we found the people of Mavimbela here, or how it was.

xx

Q Why was Malayi so powerful? oo What was this great wisdom which enabled him to fight off oo Zwidi?

J.M. oo He had strength.

66
 J.M. It seems they found the people of Hlanze,⁵⁹

xx
 Q Where did they find them?

J.M. I do not know whether they were found by this Mamba or what

N.M. at Sitfobelweni.⁶³

● Q Are the Hlanze still under the Mambas?

xx
 J.M. Yes.

Q Who else are found living under the Mambas?

J.M. Awe! I don't know. Truly, I would be lying!

xx
 Q What about the people of Nhlaka?⁶⁴

● J.M. The Nhlaka people were likhandza⁶⁵. They were chiefs. We found them in this area. xx The reason why we gained control over them is because they attacked and looted cattle from ka Mamba³⁹ during the time when Malayi had gone to fetch San'hisob. These are the Nhlaka people. xx After the king gave Malayi all this kingship, xx Malayi returned to find that the Nhlaka had looted all the cattle xx He then took up arms and attacked them. xx They ran away so he then took the land also. xx Some of them khanta' d him.

- 86 liphosa kubekusa : refers to an individual who was nearly appointed (a runner-up).
- 87 wena wa-phakathi : lit. you of inside; a respectful salute for the king.
- 88 Lucolweni: mountains about 12 km due east of the Mbulungwane road junction in central southern Swaziland.
- 89 Bhukwane:
- 90 iNovu: a Namba libutfo.
- 91 Lyana: libutfo ^{largely} made up of men born roughly between 1939 and 1961.
- 92 'Embo': state house, built by the late king, Sobhuza II.

Swazi commander, placed in charge of the southern tip of the esinceni hills by Samhlo, and who was responsible for killing Dugave in the Nysius territory. Bonner gives his sibongo as Dlamini (Kings, pp. 33, 44).

78 tikikela: birds unites.

79 Nkhosi: an address-name shared by the Mambas and the Dlaminis.

80 duphatsa: narrow passage or crevice between rocks.

81 (ku) hlokoma i) to make a confused noise (rumbling, hubbub)
 ii) to babble (like distant water)
 iii) to tingle, to hum.
 iv) to pour praises on, to acclaim.

(Doke and Velakazi, Dictionary, p. 332.)

82 Mzabase: ^{present-day} indvuna amongst the Hlance people at
 Sicilweni (see note 60).

83 Nhlakatsi: the Nhlakatsi chiefdom lies immediately west of that of the Mamba.

84 Pholile Mamba: a recalcitrant brother of Malayi who challenged his authority and was killed.

85 Ngwenyama: according to Matschula Ngwenyama was a son of Dlamini III (History, chart opposite p. 4). (Ngwenyama is also title applied to the Swazi king, meaning 'the lion'.)

68 Dlangaleni.

69 tjwala: alcoholic beverage.

70 wena wekunene: lit. you of the right hand; a polite title drawn from the tinanateb of the ruling house, and applied very widely.

71 Other versions have 'ugly next to the mouth. It is sometimes suggested that Malayi was remarkable for his swollen or pouting lips.

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

73 Simunyana: probably the Muniyane (variant Muniwane) river about 8 km east of present-day Maloma.

74 Hloya: probably Nhloya river about 7 km east of present-day Maloma.

75 Mchoncwane: hill and surrounding area about 10 km east of present-day Maloma.

76 Mngayi: possibly Mngayi Jakudze, commander of the Swazi forces who fought the Zulu at Lubuyas in (Bonner, Kings, p. 44)

77 Sonyezana: the only famous person of this name whom I have located was Sonyezane who was also a

60 Siciluwene (variant Sicilene) small stream mid-way between Maloma and Nsoko in south-eastern Swaziland.

61 hinsila: lit. body dirt, intimately linked to person even once removed, thus a powerful charm. People known as hinsila (or hinsilamsiti) are chosen from specific clans to protect the king against magic of this type. (amsiti - root, or helper).

62 hincikeu: special royal attendants

63 Sifjobeluwene: area about 12 km. east of Kubsuta in central-southern Swaziland.

64 Nhleko people: lived at Ntjufukati in the Lowveld, and were virtually decimated by the Mamba ruler, Malayi (see B. Sikhondze, 'The Mamba clan of Swaziland: an Oral History' in Ngadla, vol 1 (1976) p. 19).

65 likhandza: lit. someone found ahead; i.e. they were found in situ by the Mambas

66 Hlekwaso: early Nhleko chief whose umphakatsi incandvane was located somewhere between present-day Maloma and Lubuli

67 Mlotsa: a brother of Hlekwaso, and subordinate to him. Eventually 'Mlotsa' evolved into a separate sibongo used by his descendants.

48. Makhosini: lit. place of kings; generally denoting the area where they have been buried.

49 kaHlatzi (variant HlatiKhulu) town in central south-western Swaziland.

50 laMabhume: daughter of Mabinume

51 Navumbela: according to Bourne, the Navumbela were a Sotho group living in northern Swaziland and who subordinated themselves to Samhlo (Kings, pp. 30-31)

52 kaNavumbela: the place of the Navumbela people

53 Shongwe: a common Swazi sibongo. The Shongwe submitted to Samhlo without resistance, and the chief, Tikhuni, married a daughter of Samhlo. Shongwe chiefs went to marry alternately amongst the Mamba and the Uguwane for their chief wives.

54 laVundlamati: the daughter of Vundlamati

X 55 Bizwayo:

X 56 Mleba:

X 57 Mfualo:

U 58 Newshi:

59 Hlanze: sibongo of a group found in situ by the Mambas where they settled: resided near HlatiKhulu at Subuli and are apparently related to the Matsebula (cf. Paton's genealogy ms.).

the modern Swaziland border) (see Bonner, Kings, pp. 27-28).

- 41 Ngwekazi (variant: Ngwekazi): according to Kuper Ngwekazi was a son of Somhlolo (Survey, p. 59), while Matsekuba lists him as a brother of Somhlolo (History, chat opposite p. 4). Bonner claims that Ngwekazi challenged the accession or possibly the later rule of Somhlolo (Kings, pp. 28, 45).
- 42 Pophonyane: area just north-east of the Mamba umphakatsi at Ngudzeni (see note 1). There is also a river beyond Pigg's Peak in the far north of Swaziland which bears this name.
- 43 Mhlathuze (variant Mhlathuze): this river rises in south-central Swaziland and flows north-eastwards past Ngudzeni to join the uSuthu river about 15 km. west of Big Bend.
- 44 Mamba: the informant is using the sibongo Mamba to refer to Malayi.
- 45 Mpophoteni - at the Mpophota, a tributary of the Mhlathuzana river, near Kubula and north-east of present-day Hlathikhulu.
- 46 Mamba: it is not clear whether the informant is referring to the early ruler called Mamba (see note 13), or whether he is using the sibongo as a polite form for another Mamba ruler (see, eg. note 44).
- 47 Mbelebeleni: according to Bonner (see Kings, map. p. 16) it was located on the edge of the middleveld, near Ngudzeni. (see note 1).

Swazi Kingship

- 33 msiti powder from charred medicines.
- 34 (ku) hlehla: to pay tribute
- 35 Zidze (variant Zwide): the Ndwandwe ruler in the early nineteenth century.
- 36 Hlohho: name of Samhlobo's 'administrative capital' near present-day Mhlosheni, and the name given to the area just north-east of Mhlosheni, inhabited by the Shika people. Hlohho was also the name of Mswati's capital on the north bank of the Somati river in northern Swaziland, from which the modern northern administrative district (Hlohho) derives its name.
- 37 lishiselu: probably a reference to Shiselweni, Samhlobo's royal residence in southern Swaziland (see n. 38)
- 38 Shiselweni: area in southern Swaziland extending south as far as the Phangola river and eastwards to the Subambo mountains, occupied by the early Swazi kings Ngwenane and Ndvungunyane, and by Samhlobo in the earliest phase of his reign.
- 39 kaMamba: place of the Mamba people
- 40 Magobholo: probably Magoboyi, the Mkhize chief based in the Dhomodomo mountains at that time (i.e. just ~~east~~^{west} of).

it joins the Phongolo river

- 26 Phongolo river: rises in the Drakensberg mountains south and west of present-day Pietermaritzburg and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains, joining the ^{uSuthu} river to form the Maputo river.
- 27 inkhambelo: so-called 'washing enclosure' or sanctuary in the cattle byre in which key rituals of the incwala ceremony are performed; the name given to the (limited) version of the incwala performed by the Mamba inkhosi.
- 28 Ntfulini: the name of a famous Mamba ancestor (see notes) used here as a ^{polite} address form for the Mamba informant.
29. The story thus far suggests that the rule of exogamy was being broken, for Mawati and Mbatjane were both descendants of one man, Danga.
- 30 Nkhosi - (lit. translated as king) in this case Nkhosi seems to be used as an original sibongo, although it also enjoys similar usage as a mbanateko.
- (pl. bantfwabenkhosi)
- 31 umntfwanenkhozi: (lit. child of the king; a title reserved for royalty, roughly equivalent to the titles 'prince' / 'princess').
- 32 Right-handedness is associated with the line of succession. A left-handed person, for example, cannot succeed to the

- 19 Dlamini: a putative ancestor of the Swazi royal house.
- 20 Hlubi: a putative ancestor of the Swazi royal house.
- 21 Mkhulu: grandfather; early ancestor;
- 22 Langa: generally considered to be an early figure in the royal kinglist, although his name does not appear in the royal genealogy compiled by Matsebula (A History of Swaziland, chart opposite p. 4) Matsebula lists Hlubi and Dlamini as the sons of Ludvonga, and gives Dlamini as the name of the rightful heir, and as the one who gained the kingship. In yet another version (testimony of Dumbumba Ndlela) it is claimed that these were three brothers: Mamba, Hlubi and Dlamini. Hlubi, the rightful heir, was deprived of the kingship when his right-hand was deliberately bount, and the royal line of Nguane thus descended through Dlamini, the followers of Hlubi becoming the Ndlela people.
- 23 Awe: non-influencing interjective.
- 24 Original has 'sacedza dubombo ngekubhlehletela', one of the praises of the royal Nguane. The Dubombo mountain range forms the eastern border of Swaziland.
- 25 Nguavuma river: rises north of present-day Nhlanguano in the south-west of Swaziland, and flows due east. It breaks through the Dubombo mountains and enters Natal where