S.O.E.P.MAMBA HISTORY:L.Mamba & Nhlanganiso Mamba 1/2

107 [illegible] – [illegible]

108 [illegible] – handsome young fellow

110 [illegible] – one who makes or cuts a thing; who divides

111 [illegible]: person with [illegible] [illegible] forehead

113 [illegible] or waNhloko: a precise person; one who says what he will do

37

ukuMahlashana uSeNgudzeni

Mahlashana [illegible] Ngudzeni

(ulikhandzi) lwe leNgudzeni

You have found the Ngudzeni [illegible]

lingenandlela, ujike wase uluvula

without a path, you [illegible] and make

tindlela tanhlelu selukhona kagay,

paths in it today there are guides

ngalabutawulicolisa,

who are going to guard it further

imbimbisi yakho semakahle, wenakahle

[illegible] you [illegible] built [illegible] you are well

Maja wemisa kengumi lahucala

built badly Maja you are built like the

bemandvulo. Umhlana wakhe

early one of old [illegible] people [illegible]

wawusikhensa, kungati bantfu

[illegible] of people would

bangagcila mala selawushisa umuzi

[illegible] they are setting you [illegible]

wakho nkosi lowati, asikwakhele wona,

[illegible] which [illegible]

kufo asakhwoza Maja ukuMahlashana,

build it for you [illegible] Maja [illegible]

uSeNgudzeni, ulikhandzi lwe

Mahlashana [illegible] you found

leNgudzeni lingenandlela walikhala

the Ngudzeni [illegible] path you

tindlela (tintfenti) tatingekho

[illegible] the [illegible]

were not [illegible]

100 Mal[illegible] — small patches of forest

101 Ngwedze[illegible] — the Mlamba umpakhelsi and surrounding area, located about 25 km east of Hlatikhulu in southern Swaziland

102 Me[illegible] - possibly umbembesi - one whose back is concave and appears to be leaning forwards, buttocks pushed upwards

103 Ngwe[illegible] — a sinanaleto of some the clans of Swaziland. See glossary

104 Sethensu[illegible] — concave.

105 (ti(i) ntfombi[illegible] — young girls of marriageable age.

96. Madunani : a place amongst the tindwuna. (see n. 86)

97. Ndushulwini :

98. Mgungundlovu

99. (w) Lukhahlamba - in the Drakensberg

Croxley

Exercise Book
Skryfboek

J.D. 267

Name / Naam: MAMBA

Subject / Vak: BOTHER INTERVIEW

Place / Plek: Book II

Feint Ruling with Margin
Dowwe Lineering met Kantlyn

Mamba

Bonner Series

Interview with Loguaja Mamba, and Nhlanganiso Mamba;

15.07.1970.

Original transcript/translation	60 pp.
Edited version	24 pp + 20 pp.
Bonner original transcript	2 pp.

BONNER INTERVIEW
15·07·1970

Mamba History

LOWAJA MAMBA.

TRANSCRIBED AND TRANSLATED
BY B. MAVIMBELA
DICTATED AND EDITED
BY HAMILTON
INDEXED.

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History

- HAMILTON SERIES, INTERVIEW WITH Ezrom Shilela, 6·10·83.

(4) NHLEKO HISTORY

- HAMILTON SERIES, INTERVIEW WITH Johane Nhleko et al, 21·03·86.
- HAMILTON SERIES, INTERVIEW WITH. Mandanda Nhleko et al, 14·10·85.
- MAMBA SERIES, INTERVIEW WITH. Khushwa Nhleko and Dibhi Nhleko, 13·04·86.

(5) NKONYANE HISTORY

- HAMILTON SERIES, INTERVIEW WITH Mshange Nkonyane and Dingili Nkonyane, 31·08·83

6. NSIBANDZE HISTORY

- Swaziland BROADCASTING SERVICES SERIES, INTERVIEW WITH. Mbhabha Nsibandze, (n.d.).
- Royal Series, INTERVIEW WITH Phuthaphi Nsibandze, (n.d.).
- HAMILTON SERIES; 2 INTERVIEWS WITH Maphumulo Nsibandze, 8·07·83 and. 13·07·83.

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- BONNER SERIES; INTERVIEW WITH Logwaja Mamba, 15.07.1970.
- HAMILTON SERIES; 2 INTERVIEWS with Logwaja Mamba, 25.08.83 and 14.10.86.
- Article by B. Sukhondze, 'The Mamba Clan of Swaziland: An Oral History', from Ngadla, vol.1, no.1 (1976).
- DISSERTATION BY R.S. Mamba (filmed under Section Two)

(2) MKHONTA HISTORY

- HAMILTON SERIES; INTERVIEW WITH Mhawukelwa Sam Mkhonta; 4.07.83.
- HAMILTON SERIES; INTERVIEW WITH Magoloza Mkhonta, et al, 31.08.83.

(3) NDLELA HISTORY

- ROYAL SERIES, INTERVIEW WITH Simbimba Ndlela. c. 1968.
- HAMILTON SERIES, 2 INTERVIEWS WITH Simbimba Ndlela, 27.07.83 and 17.08.83.
- HAMILTON SERIES, INTERVIEW WITH Mlunjana Ndlela, 14.10.83.

Swaziland
Oral History Project

Section One

145 Hlelehleli – [illegible] / [illegible]
an area around the junction of the [illegible] Shiri
Supplement [illegible], also the name of a [illegible] settlement
in northern Swaziland, north of Pigg's Peak

146 Lupuzi – is a [illegible] about
[illegible]

147 Nasika –

148 Sobamba – major royal residence of Sobhuza II,
located in central Swaziland between Nsabane and
Manzini. Sobamba was also the name of
a residence of [illegible] in east-central [illegible],
and of [illegible] Somhlolo's at the N'dzimba in central
Swaziland (Grotpeto, p.175)

1 —

3 Mshayi wempala wyezifaka Ogudeni

Mshayi wempala wyezifaka elugudeni

impetsimpetsi yakutsi luwelahali, uvele

luwe lukutsi laphutsitela,

him who appeared wrongly

lalephutsitelisiwa yempi lembili

yempi yeMangesi kanye neMajalimane

Bakatlqwane bekangasalulu emiathkaya

sekalala etsafem tekhulu lakatlqwane

people

tase tuyawagedla emaphuke.

the bush ~~place~~ ~~then~~ khelo

3 sekuhlwele

1 ngumpetsimpetsi yakutsi uvele kabi

uvele luwe lakatlqwane laphutsitela

laphutsitelisa yempi lembili

yeMangesi kanye neMajalimane,

Ekonomika evropských států

Stručné dějiny evropského hospodářského života od konce 18. století do dnešku

Mgr. Petr Novotný, Ph.D.

Ústav ekonomických dějin, Fakulta evropských studií, Masarykova univerzita, Brno

Pracovní verze k interaktivní přednášce, 2. ročník, zimní semestr 2024/25

Poslední aktualizace: 14. 9. 2024

Tento text je pracovní verze k interaktivní přednášce. Slouží jako podklad pro diskuzi v hodině, ne jako hotová kapitola. Chybí mu citace, chybí mu grafy, chybí mu poslední verze. Pokud ho čtete, čtete ho jako rozpracovanou mapu, ne jako jízdní řád.

1. Co je ekonomika evropských států a proč ji studovat

Evropa je malá. Rozloha Ruska je asi dvanáctinásobek rozlohy Francie, populace Číny je desetinásobek populace Německa. Přesto se na tomto kontinentu za posledních 200 let vyvinuly ekonomické systémy, které ovlivnily zbytek světa mnohem více, než by jejich velikost dovolila. Parní stroj byl vynalezen v Anglii, ale Evropa ho dokázala rozšířit do Belgie, Francie, Německa, Rakouska-Uherska, Itálie a Ruska dříve, než kdo jinde. Železnice byla vynalezena v Anglii, ale evropské státy ji dokázaly stavět i tam, kde to bylo finančně ztrátové, z politických důvodů. Průmyslová revoluce byla v Evropě jiná než jinde, protože se odehrávala v prostředí, kde už existovaly cechy, banky, burzy, pojišťovny, katastry, daňové systémy a vzdělaná vrstva zvyklá číst a psát.

Tento text se ptá, jak se z toho všechno vyvinulo a co z toho dodnes platí. Ne jako historická kuriozita, ale jako soubor vysvětlení, proč dnešní evropské ekonomiky vypadají tak, jak vypadají, a proč se chovají tak, jak se chovají. Cílem je, aby student po přečtení dokázal vysvětlit, proč Německo má silné pojišťovnictví a slabý kapitálový trh, proč Francie má silný stát a malé firmy, proč Rakousko-Uhersko zkrachovalo a co z toho zbylo, proč Rusko dodnes vyvážené suroviny a proč Evropská unie funguje tak, jak funguje, a proč se mění.

Text je rozdělen na kapitoly, každá kapitola má jedno téma a jedno hlavní otázky. Na konci každé kapitoly je seznam pojmů, které by student měl umět vysvětlit, a seznam otázek, na které by student měl umět odpovědět. Na konci textu je seznam doporučené literatury. Text je psán česky, protože je určen pro české studenty, ale pojmy jsou uvedeny i v originálu, protože v literatuře se používají.

136 Lusaseni –

137 Mchezo –

138 Malalane –

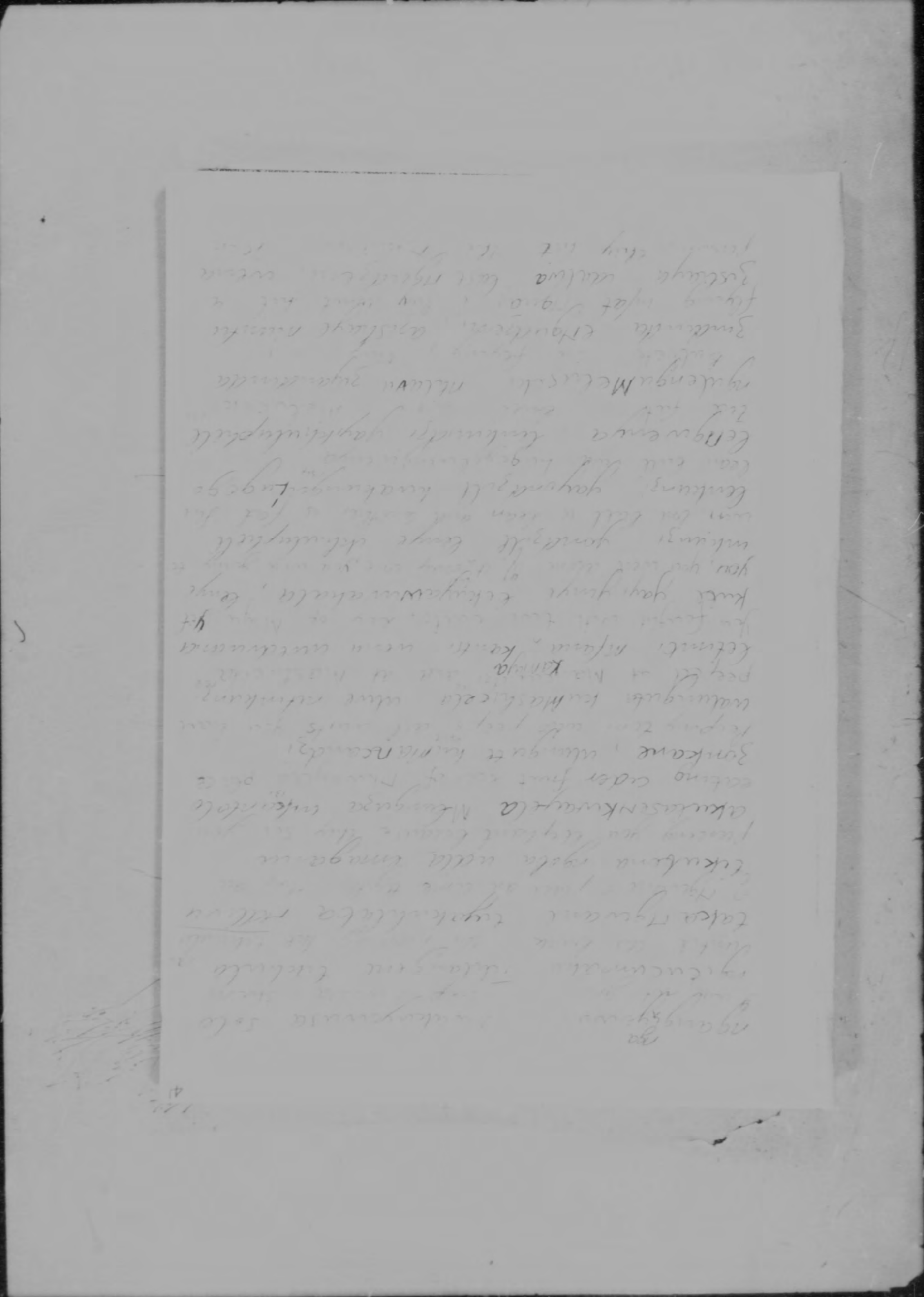
139 Magugudu –

140 Lukhanda – upper of the kraal of cattle
in which the kraal the sit

141 Izinyanda – sylets

142 Tyanini – the [illegible]
[illegible] about 12 km. south of Hgudzane
the Namba umpakatsa

180 Mbolekelene: royal residence of Namba king, Malaye,
situated to the south east of the Mtkathuze river
on the edge of the Middleveld.



122 Kusha — 1) Move along on the belly.
crawl along on the ground
2) Rustle, rough hair
3) Scowl, frown, contract
4) Ferret out, root from among or
pull out from a bundle.
5) Chest & navel make thu
(Campbell & Uhlenbeck p. 356)

122 Lolluvo — small chicken hawk

124 Ulmadeza — possibly a bird in a tree?)

125 Mauldaldhena — 4th wife, to be pleasing
who is current, essential and
eager to test, try or constitutiga
Hoffmann.

126 (U) Mikumbi — trough for dogs to eat at; a
hunt or camp

122 Lu[illegible] Mauldaldhena,

1.4 Manuvad

1.5 Hirtudes: discuss, upanad

1.6 Mandfuyad: possibly derived from ṛut jinga (to blow away)

1.7 [illegible]

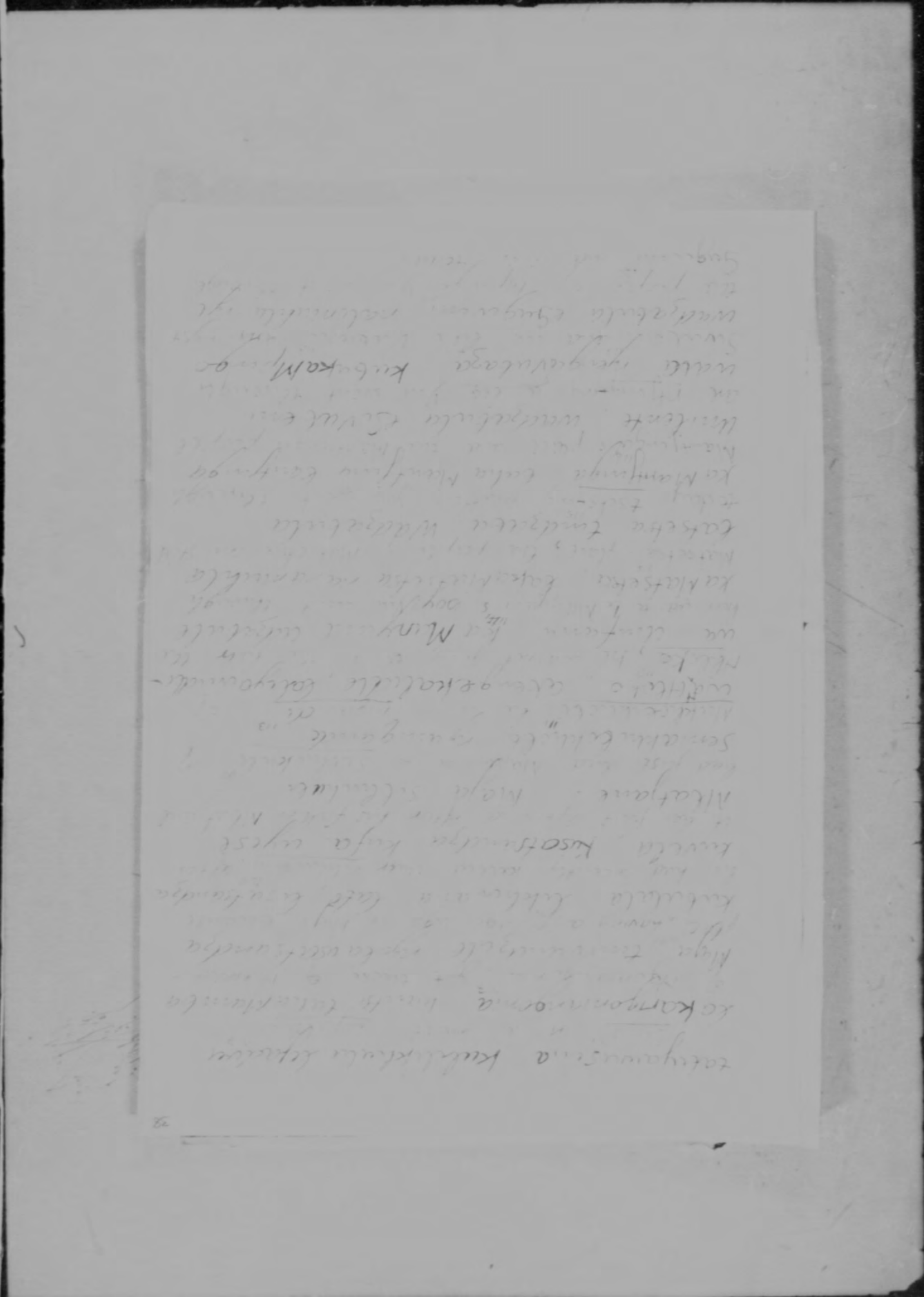
1.8 [illegible]

1.9 [illegible]

1.10 [illegible]

1.11 Gugulun [illegible]

1.12 (Pilla) Gugu - [illegible]



Maloyi zuze, uyalamba zuze
[illegible]
ukuya ekuwa kazulu, uma abuyele
[illegible]
kazulu-ke, ch, ukhosi uyochelu
[illegible]
uSomhlolo sowubulekile, umukele
[illegible]
ule kuteSuffa, sewuyahlomuke
[illegible]
Maloyi uyalamba uya le uyamlandza
[illegible]
Uma amlandza-ke ukuya nye ke
[illegible]
ukuyela, uma kuwa ukhosi,
[illegible]
Sengumcatsell, lona qaqa ukuyekela-
[illegible]
ke uyakuya-ke ukhosi uSomhlolo
[illegible]
laptu kwelakwegadi, uku, ufu-ke
[illegible]
uSomhlolo, uma, ufunelwa kengangasa-
[illegible]
tsemkanga kuts lewangatuyo
[illegible]
ngetuye kulomkuse nama, Sewungatuy-
[illegible]
sile. Sewungulomhlomo-ke wesaseele
[illegible]

imvula wase Mangaphansi-ke
imvula[155] And [illegible] became
le loDlamini sekuba ngujena lola
water [illegible] the Dlamini became the
ngaphansi & kantsi ekutalweni.
famous one yet according to truth
ngujena lowatalwa kucala ali
be the one who was born first. Ah it
kwahamba kwahamba ke, kwahamba-
went and went and went and went [days
ke, kwahamba ke kwabonakala
went by], and it appeared (emerged)
kwekutsi ngesikhatsi-ke sesisabalele-ke
in Maloyi's[22] time and [the [illegible]
kuMaloyi-ke sekungu Somhlolo
Somhlolo by the latter it was scattered
sesikulendzawo kwase kuchamuka
in this area, that one Zidze[155] appeared
Zidze-ke acufuwa nguShaka uma
[was seen coming] being [expelled] [driven away] by
efika-ke la khulelakwaNgwane
Shaka[155]. When he came here to this [country],
ulwa naye-ke Maloyi ulwa naye,
of Ngwane Maloyi fought with him. Then the
inkhosi-ke seyiyabaleka uSomhlolo
king, Somhlolo ran away after hearing that
ngekuva kutsi nansi impi yakaZulu
here is the Zulu impi[2]. He went
usuya le kaMagutulu uyamkhutsa-ke
that to Magutulu's[155] [illegible] Maloyi

185 Zedze – variant Zwide: Ndwandwe king in the early nineteenth century.

186 Shaka – Zulu king in the early nineteenth century (c.1816 – 1828)

185 kaMagobhola: [illegible] Sotho [illegible], Nagoa [illegible] situated – the Drakensberg mountains, not [illegible] g modern [illegible]

Mbali kemkemu yose ezisisuka
ku [illegible] kwa [illegible]
upendeleo ku [illegible] mikimomo
Kasse ya [illegible] ya [illegible]
kwa [illegible] ku [illegible]
kemkemu [illegible] ya [illegible] ke
Kwa [illegible] ku [illegible]
Suke [illegible] ku [illegible]
Suke [illegible] Kwa [illegible]
Suke [illegible] Kwa [illegible]
ngulumkamu ke [illegible] ngoko
Ki [illegible] [illegible]
Kwamba [illegible] kwa [illegible]
Kwa [illegible] [illegible] kwa [illegible]
Kwa Nyumba [illegible] ya [illegible]
Mpengula [illegible] [illegible]
ngulumkamu [illegible] [illegible]
Suke [illegible] Kwa [illegible]
Suke [illegible] Kwa [illegible]
Mbali kemkemu yose ezisisuka

182 Gwazi — see glossary.

183 According to Matsebula (exact opposite p. 4) Hlubi and Dlamini were the sons of Gudwanga and Dlamini was the two who gained the kingship, not Hlubi. In yet another version (Simonimba Nzama) it is claimed ~~that~~ there were originally three brothers, Ellanda, Hlubi and Dlamini, Hlubi, the rightful heir was deprived of the kingship, and the royal Nguni descended through Dlamini, the followers of Hlubi becoming the Ndlelas

184 Butfongwa, place of the Thonga people

HM Kutzaluka kwetfu sahaluka 132
About our [illegible] or [illegible] 2
kanye kanye nelakaHgwane
together with the people of Ngwane -
Tatetelamana ~~buti~~ boDlamini
Dlamini and Hlubi were coming after one
naHlubi, batalwa nguLanga 133
another, by both and were born of Langa
Ngakoke Langa Sowutalala
Thus Langa [illegible] the sons of his
tinkhosi tahhe letimbili watsi-
He then said to these two
ke: kulamadvodzana akhe
sons of his this Dlamini was
lamatsatfu kungulomkhulu-ke boDlamini,
the [eldest] son he said,
Watsi ke letawucedza kudla
he who is going to finish first in
kuhlinza lenkhomo kutala nguyena
skinning the beast, he will be the
yena. Mkhosi wami Ngwenta
one who will be my [illegible] there
kwaleke. WaLanga wasi utsatsa
his [illegible]. Langa [illegible] took a
Umukhwa lelinyakhalephu umuka
blunt knife and gave it to
boMhlaluli boDlamini, utsatsa-ke
the [illegible] Dlamini, this Dlamini he
Wensimbi lekhaliphaka umuka
took a [illegible] iron, the sharp one

153 Langa [illegible] p. [illegible], Langa does not appear on the royal genealogy compiled by Mutebuka, chart opposite p. 4.

2 Mgr Nguyễn Hữu Hoàng Sơn

× Giuse Đỗ Đức Đức

2 Mgr Đaniêl

y Nguyễn Đức Minh Tiến

× Micêa Nguyễn Văn Tuấn

2 Mgr Giuse Trần Đình Ngôn

× Bernadetta Trần Thị Hiền

2 Anna Nguyễn Thị Thanh Tâm

× Benedicta Nguyễn Thị Thu Hà

2 Mgr Phêrô Phạm Minh Mẫn

y Nguyễn Đức Minh Tiến

× Giuse Đỗ Đức Đức

2 Mgr Đaniêl

| | | | |

| — Nguyễn Đức Minh Tiến

Giu Bosco Phạm Minh Mẫn

Gioan Tẩy Tiền Nguyễn Văn Tuấn

Sebastian Đỗ Đức Đức

Gioan Maria Vianney Trần Đình Ngôn

Anna Trần Thị Hiền

Benedicta Nguyễn Thị Thu Hà

Bernadetta Nguyễn Thị Thanh Tâm

Micêa Nguyễn Văn Tuấn

Phêrô Phạm Minh Mẫn

Giuse Đỗ Đức Đức

Đaniêl Nguyễn Đức Minh Tiến

151 (L(ND) [illegible] – assembly of the people, and for the elders where local affairs are de[illegible]ed

152 Dgatuwa – see glossary

1 wo. libito lam nimi ngumLogwaja.
wo? My name is Logwaja

x Logwaja
Logwaja

1 Mamba
Mamba

x Mamba
Mamba?

1 yebo libutfo lam ngumthibaumi
Yes My libutfo is a Thibaumi

x tibaumi
Tibaumi

y 1

x ufuna ligama lalendzawo lalo-
He is asking for the name of this place
nyhakatsi?
of this nyhakatsi

1 Ngu Sezulwini.
It is Zulwini

y where did he get all this?

x Watjelwa ngubani tonkhe letintfo
Who told you all the things you
lesowusitjele nanje la
have told us just now?

1 angitwa kulatsidzala.
I heard them from the elders

x ligama lakho lalo ungubani
What is your name? Who

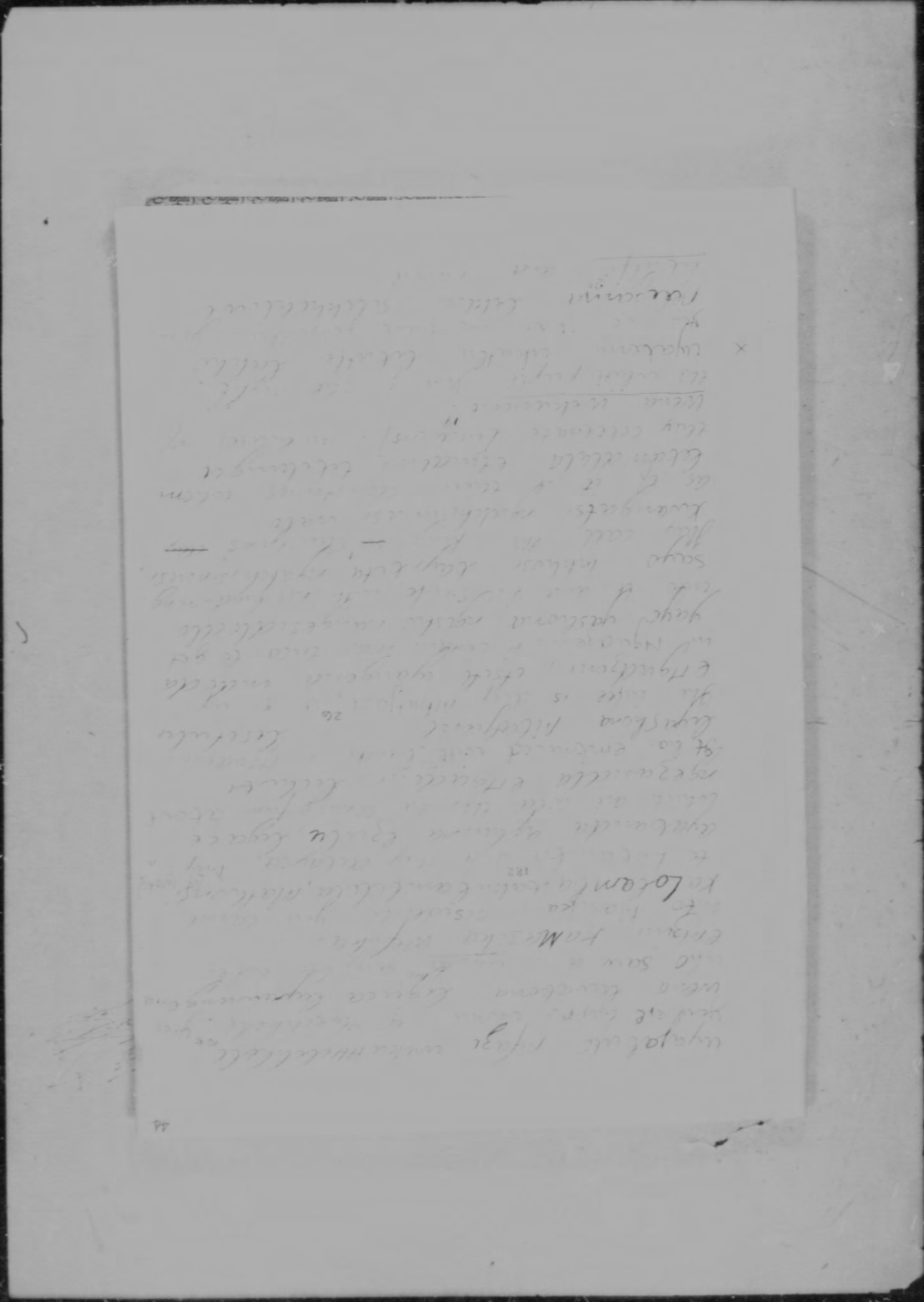
y

147 Leguaju – name of a pattern

148 Unghakarte – a dish consisting of kaapuetete and the mean measure

149 Tibawo – a chief's [illegible] of the Namoto clan

150 Zulawa – name of an [illegible] of Unghakarte



pp. 7-10

timphi[20] in which the Mamba's were involved? As when Mswati would send out an imphi[20], and the Mamba people were required to take up arms and join in. Do you have your own timphi, fought by the Mamba's that is besides those which were Bayethe[21]?

xx

L.M. There is only one. xx When inkhosi[22] Malaji[23] went to fetch Somhlolo xx the Nhleko people looted cattle from the place of the Mamba people. They were settled there at Ntfutfukati[24]. When the Mamba people came back from there with the king, Somhlolo, they found that the cattle had been stolen by the Nhleko people. Malaji then sent out a imphi[20] to attack them and to retreive the cattle. That is the one!

xx

I. Did that imphe have a name?

L.M. No, it did not.

xx

I. What was the name of the Mamba libutfo which attacked the Nhleko people?

L.M. I doubt that there is anyone who knows the libutfo of Malaji because we are relatively young[18]. I know that of Mbatjane[25].

xx

I. What is your libutfo, Mlandoba[26] or what?

Ngiyeka kwa endzabuko yetfu mail
That is our ~~my~~ Indzabuko[10] you
lekunine[10]
of the night[19]

× Wena sakamam'a sekengi sakho
Is your sekengi[20] Mama's your
kabe?
kabe[20]

5 Yebo
Yes

4 Bakanklosi Bakanklosi
They are of Nklosi[11] they are of Nklosi[11]

× Mamba
Mamba

4 Bakankhosi
They are of Nkhosi[11]

× Kubani Bakankhosi.
Who are of Nkhosi?

4 Bakanhlamba.
The people of Nhlamba

× Incwala yetakanhlamba ikatsa
How many days does the Incwala[158]
emalanga lamangalu?
of the Nhlamba people take?

1 Asiyiguds incwalu
We do not guts[150] Incwala[152]

× Luselwa
It is Luselwa[178]?

1 Luselwa ye kuphula, kutsi nenta
It is only Luselwa time when

16-18

those of Mswati?

xx

1 They oo fought all the wars of Mswati, even that one of Lugogadvolo.[38] They say some of their forefathers were killed there.

M.D. oo The *imphi* that was sent out by Mbandzeni, that was oo the one of Mshadza – after the English people came to request the *imphi's* assistance – where the Ndlanela[39] went out. Did the Mamba people go out oo to that *imphi*[20]?

L.M. They oo did go out. It was Maya[32] who went out there. Mbandzeni oo then said that Maya should not go, he should come back home for he is also an *inkhosi*[22], and they, Mbandzeni and Maya, would *fukamela*[40] the *imphi*[20]. In the cattle byre at Mbekelweni[41] Maya returned xx. Mbandzeni said oo you had to come back, you cannot go there. I have sent out the *imphi* and we will *fukamela*[40] it with you here.

xx

M.D. Did you people of Mamba attend the *imphi* of 1939 to 1945, that which was sent out by Sobhuza.[42]

xx

L.M. That one! We did oo go out indeed, and the people of Nguane were running away, together with all these *Makhandza*..[43]!

M.D. Awu,[44] get away with you, get away with you! Who was running away? You are swimming in dangerous waters!

pp. 12 - 16

then Mjibha , and that is where it ends.

xx

M.D. You people of Mamba, you know that from oo the time of the early kings oo until this very one, oo you used to go out with the people of Nguane do oo war. Can you tell us with which imphi[20] of kaNguane[17] did you participate, fighting, and during which king's reign. I will also remind you of the timphi[20] if you have forgotten them. Msuati, let me say oo rather, Somhlolo sent out an imphi. We of kaNguane[17] were fighting with the Zulu oo, there at Lubuya[35]. Do you know of that imphi? xx Were you people of Mamba present in that one?

xx. If you Mambas went out with our timphi xx I said, yes, the Mamba people do go out to the timphi. Even this oo last one, they went with the imphi[20] to the imphi[20] xx I will start from Somhlolo, that is where you, you the Mamba people present at the imphi of Lubuya?

xx

1. They were at oo the battle of Lubuya.

M.D. We are through now oo with the imphi of Somhlolo, that of Lubuya. oo Were you present when Msuati sent out timphi[20] to attack the Sotho people, up over there at Kathohho[36]? Were you taking part in those, you of Mamba?

L.M. We did go to Mshadza[37].

M.D. No, do not say Mshadza, that one is of Mbandzeni,

pp. 10 - 12

L.M. I am a Lisotja.[27]

xx

I I would like you, nkhosi", to explain oo this matter carefully: here, oo in Mamba chiefdom, you have another name for the emaSotja.[27] Is that not so?

L.M. It is so.

I oo Each had his own libutfo; which do you start with?

xx

L.M. We started with Nfulane.[28] xx We do not know his libutfo. xx Then we come to Magadlela[29]. We do not know his libutfo. Then we come to Mamba[30], we do not know his libutfo. Then we come to Malayi[23], we do not know his libutfo. We now come to Mbatjane[25] and we know his libutfo. It was iNone[31] xx There are many. Unfortunately I have forgotten the other ones.

2. The Mjibha is oo a Mamba one, mention those of the time of Mbatjane.

L.M. In oo the time of Mbatjane I know oo of the iNone. xx Maya[32] then came after him. oo Maya's were iMjibha, then iNsele. Then it was iNdlovu. Those are the ones that I know. Then came Bhokweni[33]. In Bhokweni's time there was the Magugude, then Mqhoza, then Matalane. Then Dlameni[34]. Then Ludlambendlu, then Tibane,

TP. 4 - 7

M.D. Who was their chief?

L.M. We do not know.

xx

1 Did you oo find other tibango here besides the Mavimbela and the Hlanze people?

L.M. The Nhleko[13] people were here. oo

N.M. And the Mlotsa[14] people

xx.

1 How did they come here, in the Mamba area? oo

L.M. They are emakhandzambili

M.D. Who else oo did you find here?

L.M. They are many: the Matsebula[15] people; the Mkumane[16] people.

1 Did you attack them when you arrived here?

L.M. No.

1 xx Who was the king of oo ka Nguane[17] when you split there, coming here?

L.M. I do not know, nkhosi[11], because we are oo relatively young[18]. I oo think that it could be Somhlolo's father.

xx

M.D. Can you tell us, nine bekunene[19] about oo some of the

1 The whole area is that of the Mamba people. They have their small area. Where are they scattered? xx

L.M They have their own place xx down there in the bushveld[6]

H.K. oo Do the Mamba's have something like an insila[7]? xx

L.M. Bhekweni[8] had an insila[7] oo named Matimba

I. Was he not an umfana[9]?

L.M. No!

M.D. Are you sure you know what an insila[7] is? xx oo An insila[7] is chosen as a boy, and should grow up with the king. When the iniation rituals for the kingship are performed, whether it be incision or whatever, the boy who is to be the insila[7] has to go through the same process. In other words he is then taken as if he is his brother because he has indeed come with the sibongo. Even the emakhosikati oo of the king oo and those of the insila[7] dine together. oo The emakhosikati of the insila are respected just the same as those of the king oo

I There is no insila!

I[10] Did you, nkhosi", also find the Hlanze[12] people here?

L.M We found them here.

Mamba

BONNER

informants: Lognaya Mamba [1] (L.M)
Nhlanganiso Mamba [1] (N.M)

interviewers: Philip Bonner (P.B)
Hilda Kuper (H.K)
Ma Elamini (M.D)
Tibamu (?) [2] (1)
(5)

interviewed at: eZulwini [3]

date: 15.07.1970

information heard from: 'the old people'

pp.1-2

L.M. xxoo We found these people here when we arrived.

N.M. When we were from kaTembe [4].

xx

M.D. You should have said they are <u>ewakhandzambili</u>

L.M. In actual fact, the <u>indvuna</u> is of Mavimbela [5].

xx

I Is there is reason why they became the <u>emakhosikati</u>, the ones who bear the Mamba oo kings? Or was it because you found them here?

M.D. Where did you find the Mavimbela people? Were oo they here?

Mambe

p. 36 where are Mbushulwane, Mguguduka

p. 37 " " is Mklashana residences of Maja?

p. 38 who were Manyane

p. 38 where is Siwukene

who was Vubaza

" " Mpingo.

p. 44 who is Masika?

where is Hlelehele

p. 45 " " Zulwane umpakatsi

Ngugeka kwa ndzatuka yetfu nasi
That is say → ndzatuka yes
Ekwenti[10]
[illegible][19]

× Wena sakamamba sekungi sakho
[illegible]
Kabe?
Kabe[20]

5 Yeko
Yes

a Kakankhosi Kakankhosi
[illegible]

× Mamba
Mamba

a Kakankhosi
[illegible]

× Kebani Kakankhosi
Who are [illegible]?

a Kakamamba
The people [illegible]

× Mewala yekakamamba Hatsa
How [illegible]
Ewalanga kazungaka
[illegible]

1 Asungati [illegible]
[illegible]

× Kaselwa
[illegible]

1 Kaselwa [illegible] kuti nemu
[illegible]

[illegible] [illegible] ke uwesekudla
and I [illegible] the [illegible] build
yatsha emhlambeli utamuyekela kugedza
an [illegible] [illegible] will [illegible] [illegible]
umuvala utawumcwadza ngelugkhondvo
[illegible] He will [illegible] you feel [illegible] with
kwesalovu lusancele aini
a left hand [illegible] [illegible] will [illegible] my
ngekamumcwadza ngesekudla utawutekha
feel with [illegible] [illegible] [illegible] left hand. You
phela ungla uyahlasela lapha
will [illegible] out an [illegible] [illegible] when
uyahlasela khona. Umuntfu nemeala
you take an [illegible] [illegible]. When an
abaleka angena kuwe [illegible]
individual [illegible] [illegible] [illegible] [illegible]
angisuyuphundze ngungeni kwatengwa ke
want to tell [illegible] that [illegible] [illegible] [illegible]
khona lapho lokusimenhlambelo
into your [illegible] [illegible], [illegible] [illegible] [illegible]
nje. Kuze kube ngunamunhla nje [illegible]
then that is whether [illegible] the [illegible]
sabufuhla ngaloke lituhlosi tsine
That is [illegible] [illegible] [illegible] [illegible]
lapha kusitgwaru ngekulumdza uSimelilo
in [illegible] [illegible] [illegible] [illegible]
wase uyasimika uSimelilo yingota
Semelilo [illegible] [illegible] to [illegible] [illegible]
simenhlambelo nje, lapha kahlamula
an [illegible] the [illegible]
Ma[illegible] [illegible]

152 [illegible] washing
inclosure in the royal office bye where the
king is declared with great rejoicing, and
where they thrust the [illegible] in fashion

153 [illegible]

166 ie left and right tusks of the elephants from
which pens sheaths were made

32 - 34

Clouds of dust going down the Mungane[65] and Nhlaya[66]
Towards the end when they came to Mchanwane[67].
Finger that is stiff as with cold,[68]
Ready to scoop out men's tikikila[69]
At the place of Malayi's family,
The doorway is not blocked by a door,
Instead, the heads of men are used.

Nkosi."

xx
I also know oo the tibongo of Mbatjane[25], the oo one
who was born of Malayi[23]. I even oo know those
of Maja[32], born of Mbatjane.

xx
oo Mbatjane.
He is known as Dumudumu[70],
Flock of birds,
He eats down and he eats up.[71]
Luweme[72] who responds with alacrity when called,
Because it has been called by Mtsetfwa[73] and
it responded:

I have been telling you, Mbatjane,
You should stop taking men's cattle by force,
When you take by force cattle which belong to the
emadvuma[74] of kaMamba[75],

It will bring you down;
You have taken by force those of Mbokwe[76] and others, oo
The others who are those who try cases,
Who are the emadvuma[74] of kaMamba[75].

41-42

For they see you eating the emaganu[116] of Nkuayela's[117] place.
Peeping Tom who peeps into all courts,
You have peeped at Mancandzi[118] and at Maphicela.[119]
You fought with two bulls, boy of Maja,
Yet you, you were alone.
If it had been only one, oo you would have won,
One bull is lean, oo the other is fat,
The lean bull was Sugogolwenguenya,[120]
The fat bull was Mehuseki.[121]
Bullets are flying, they are flying at eNgudzeni,[87]
They don't hit a person, they hit the Ngudzeni rock;
You who walk in the eNgudzeni,
Take care of your skull, it is spilling
You summoned people[122] to the Malalane,[123]
oo Exhorting them to be prompt at eduasaeni;[124]
You summoned people[122] to the Mchoza,[125]
oo exhorting them to be prompt at eduoaseni;
You summoned people[122] to the Magugudu,[126]
oo exhorting them to be prompt at eduoaseni.
Our bull whose forehead[127] is reddish,
It came from Mbelebeleni[128] with its horns wide open
thinking that it will oo stab at those with curved horns;
Women of the eNgudzeni fetch much firewood;
You can see that the cold at Ngudzeni is chilly oo,
The child stepped in at eTjanini[129] until the izimvava[130]
broke.

Wena wekunene![82]

pp. 44-48 xx

My name is Laguaja Mamba. xx My Rubutfo, I am of the tiBawu.

xx

H.K. Who told you all the things that you have told here, now?

L.M. I heard them from the elders.

xx

N.M. I am of the tiBawu. xxoo I heard this history from the elders.

xx

H.K. oo Where did you hear it? Did you hear it from the men of the emabandla[138]?

NM oo Yes.

N.M.[139] xx Where did the Mamba people dzabuka? How did you dzabuka?

N.M xx We dzabuka'd together with the people of kaNguane[17]. Dlamini[140] and Hlubi[141] followed each other by birth oo both born of Langa[142]. Thus, Langa killed two of his cows. He then addressed his two sons. oo saying,
'He who finishes first in the skinning of his beast, will through his achievement, become my arm[143]. Langa then took a blunt knife and gave it to the elder son, Dlamini. He took a sharp knife oo made of iron, and gave it to Hlubi, the younger son.

pp. 43 – 44

Beater of oo impala until oothey are in the gully,
Beater of oo impala until oo they are in the snare;
oo Our commotion, for he appeared at a bad time,
When he appeared, the country was in confusion,
Our country was disrupted by the two *Trimphi*,
The war between the British and the Germans;
The people of Nguvane were no longer staying at home,
They were sleeping out in the bush;
The *tikhulu* of kaNguvane[17] pulled in their wings.[131]

M.D It is dusk now!

d.M. Known as our commotion, for he appeared at a bad time,
When he appeared, the country was in confusion,
Our country, kaNguvane[17], was so disrupted by the two *trimphe*;
The war between the British and the Germans;
You are happy, women of Hthlehthele,[132]
You who saw the *liguca*[133] going to enter Maseka's residence,[134]
You came to Lobamba[135] and they delayed.
Drops of water that are cold, they are coming from above,
It has embraced with the hands at Ngudeni[136];
The oo pool is deep, Mbatjane;
It is up at eNgudzeni.
A certain man tried to enter it, and he sank with his heading.
They call the *inkhosi*[22] 'Khisimusi',[137] as if it their Christmas which they celebrate inside the houses of the whites!
Ulewa welunene![82]

pp. 38 - 41

The people of Matsetsa are still today tsetsa'ing[100] matters;
You went through ka Mantjinga,[101]
The people of Mantjinga are ntjinga'ing[102] a leg;
You went through eSivubeni[103]
And you were like Vubaza[104] amongst the Mpingo[105] people;
You went through eYugwini[106]
And even today the people of eYugwini are still carrying ligugu.[107]

Wena wekunene[82]!

Bhokweni[108]

Bird that ate other birds,
Husha[109] them little chicken-hawk,
Our Manhlahlana[110] who is sitting on the nnduze,[111]
One whose feathers are the colour of soil.
He is keeping the herds of ka Mamba[75] from wandering,
Majas hawk with reddened eyes,
It looked persistently at the umkhumbi[12] of Mamba,
until it became shy,
The fog has confused me, you of the Mamba people,
by covering the mountain;
It has covered the Ngudze;[113]
It has covered Maloyi,[23] and it has gone to cover Lucolo;[114]
I could only see the dunce[115] shaking;
If it had covered me, an insignificant man,
I was not going to sleep,
I would shiver until the break of morning.
The tikhulu of ka Nguane[17] have come together,
Elephant, they are piercing you,

-38

It will run madly for its residence at Ndushulweni[84] and that of Mgungundlovu,[85]
And that of Lukhahlamba[86] which we built for Maja,
Where Maja is, he is in the copses, he is in Ngudzeni,[87]

You found the Ngudzeni area without a path,
You came and made paths in it.
Today there are grinders who are going to grind it finely;
Our Mbimbisi[88], well-built body,
You are well-built Maja,
You are built like the early Nguni[89] people of old;
His back was a nibhenxu[90] as if people might sit on it.
Here, they are setting your umuzi on fire, nkhosi[11],
The one which you requested us to build for you.
Where Maja is, he is in the copses,
He is at Ngudzeni;[87]
You found the Ngudzeni area without a path,
You scratched paths into it.
The young girls were not there,
They had gone to sina[91] in the great lijadvu[92] of Ngomangoma;[93]

Yet those of kaMamba,
They nurture a grudge against Maja,
For he had killed their lukhwana[94] soon after he appeared.
After his father Mbatjane died, Maja is Sibhukuli[95] of Makhobokhobo;[96]
He is Mqandi of Nhloko,[97]
He was not going to be the heir,
The heir was to be a boy of Manyane's.[98]
You passed through kaMatsetsa[99]

You take by force those of Ndumpile[77] and others,
The people who try cases[74], who are emadvwana[75] of kaNamba
Your wrath, Nkhosi[11], is in the lenses of the eye;
If only it was in the eyelids Nkhosi, I would be taking it out.

I do not know when it is that the waves sleep,
For they flow day and night trying the trail;
River which has rounded and polished stones.
The inkhosi[22] has cut a shield from a zebra hide
And he also cut a shield from game;
And I could not hold it,
I am a commoner, it would not suit me.
When entering a residence, only Sophuza[78] remain.
Sophuza will remain; Joining them.
Construct a fence with long amathlahla[79] for
For the ingcungu[80] will walk over with ease if they are short.

Because he has found it overgrown at Manyisela[81]
He sent a head, yet everyone else sent a foot;
You play with a coil of grass like a puppy

Ulena wekunene[82]!

xx.
Maya

Black calf which got itself involved in affairs,
It is in the Madunene[83];
Do not milk it tindvwana of kaNamba[75],
Leave it to suck on its own, for once you try to milk it,
It will come out and cavort like a calf going to its mother.

M. 30 – 32

L.M. I do not know about the cattle issue. The story that I know is that he took her and she became an inkhosikati, but they say that she never bore a child there.

H.K. Did they not send her an inhlanti[58]?

L.M. Aure, I do not know.

H.K. Are there cattle here which belong to the King at KaNgwane[17]

L.M. No.

H.K. Are there no tinhlonhla[59]?

L.M. There are none?

H.K. Please give us your tinavatelo.

L.M. It is said first of all,
'Yang the right hand, then, 'Nkhosi[61], Dlamini[60],
yang the right hand', and you stop there

I What about tibongo?

L.M. I know those of Malayi:
Malayi,
Mgly next to the North,[61]
Dust, dust which refuses to allow lands to blend,[62]
Saying only his 'oo, dust must rise,
Saying to Hlekwako[63] and Mhotsa[64].

27 - 30

L.M. We came with oo them from the Lubombo. We were still together. When the Nguane people came to Ohiselweni, they went up the Phongola[54] River

M.D. And you oo went up the Nguavuma[55]?

L.M. And we oo went up the Nguavuma!

xx

H.K. oo Are there emakhosikati of the Mamba people who came out from here and went to marry there, oo at kaNguane[17]?

xx

L.M. There is one who led us to be the Mamba. She was banjwa'd[56] by the king, Mswati. She was a child of Mbatjane[25] oo Mswati then named her. xx The Mamba sibongo started coming about then. xx Bhokweni[8] oo took two children to the king, the king who is still alive today, the Ngwenyama.[57]

xx

H.K. Two children of Bhokweni are at the royal place?

L.M. Yes. xxoo Mbikakhe was the name of Mswati's inkhosikati.

xx

HK. Was she given land here where she could settle after the king died?

pp. 24 - 27

doing that until it was realized that there was something bad in what he was doing thereby to the inkhosi[22] to Malozi. He had, in fact, stated to wear the flank first, before it was sent to the inkhosi. Even when he killed a leopard he would start by sitting on the hide before it was sent to the inkhosi. People then informed the inkhosi saying, 'Awu,[44] your brother, this one he is reviling you. He is now doing this'. Then Malozi went to request from Samthlolo permission to kill oo Phdile because oo he was doing this. The inkhosi then sent out an army to kill me

M.D. Which inkhosi?

L.M. Samthlolo xx It came out from kaNgwane[17], and oo it killed him.

M.D. xx Then, how did you Mamba people come here? Do you oo say that you were recommended by the inkhosi to settle here, or did you split on your own from here kaNgwane - oo from those who were going there, to Ghiselweni[52]. And you came a settled on your own this side

L.M. We oo split off of our own accord. We were not given oo it by the King. We were going with them also

M.D. You were coming with the people of Ngwane from there, at the Lukombo[53]

21 - 24

N.M Yes, but what does special mean?

H.K How many are there?

N.M There are two

H.K They are not sung by just anyone?

N.M. They are also sung when there is sacrificial tjwala[49] for the ancestors

xx

H.K. Are the ingaba kancofula[50] sung?

xx

N.M No!

xx

L.M The mewala is not gujwa'd[51]; no, it is not gujwa'd, intkhosi"

M.D Was there a Mamba person xx called Phokile was killed by an Nguane king?

xx

L.M. It happened that this Phokile was in mntwanenkhosi[45] among the Mambas. At the time when he was killed he was in charge of an area on behalf of the Mamba monarchy. – rather like tindvuna who live in an area and are in charge there on behalf of the Mamba monarchy. Now, as to his acts, he paid tribute to the king. When he slaughtered a big beast for the purpose of ancestral sacrifice, he would send a flank to the king. He continued.

I.M. They were caught by force, mntfwanenkhosi[45]! They were taken by force The police had to catch them and throw them into the vano, because they were trying to run off!

M.D. Were the Ngamphalala[46] people here when the Mamba people came here?

N.M. I suppose that they were - indeed here because I found the Ngamphalala being here

M.D. No, nkhosi[11] If you talk, you must speak the truth As for you, nkhosi, you were not born in those days

N.M. I do not know them; I only came to know of them recently. I found that they have their place. I do not know whether they have just come or what.

xx

M.D. That is better, nkhosi[11], for I am afraid to talk about what you have just recently to seen. xx

xx

H.K. Nkhosi[11], what I want to know is whether, during the time of incwala, you sing special songs?

1. Do you have your own songs, nkhosi, which are specifically for the purpose of your luselwa[47] here, or do you sing imnguboko[48] which are sung by whoever.