

Bonner Series
Magagula History

Informants: 2 King Makwebe Magagula
3 Mema Masilela
4 Mevane Magagula
5 Mcendzave Magagula
Place: Madlangemphezi

Date: ?

Book 3

Exercise Book Skryfboek

ena

Feint
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2 Ngiyati kona lokutsi bakahlanti yaka
I know it that they are from lahlanti
Ndukolwako, nane angitfoli kahle kutsi
of Ndukolwako, however I don't get it clear
batalwa ngubani, kumbe banga kumbala
that who begotten them, may be my
laba banaketfu.

brothers can remember it.

4 Kute vele asisabati kahle.

Nothing, infact we don't know them clearly.

1 Nisio kutsi laba baka vokolwako
you mean these of vokolwako come
bachamuka lapha kumjoli.
from Mnjoli.

2 bachamuka lapha kumayeni.
There come from Mayeni.

1 lapha kunakabo Mayeni.
There to Mayeni's brother.

2 unakabo Mayeni phela ngalokumjoli.
Mayeni's brother is this Mnjoli.

1 ya!
ya!

2 Namunje nje kankhe labakwentako
Even now what ever they are doing comes
kuta khona lapha batsi kalagogo
here, they say it is their grand mother's
wabo nje la ka Mayeni.
place, just here at Mayeni's place.

3 batwalwa ngu lokwanyana -
They are begotten by so and so -

2 Ngalomnjoli.
Is this Mnjoli.

3 Ngu Mdvuba.

Is Mdvuba

2 enhhe,

enhhe

1 Laba baka, dvokolwako batalwa

These from dvokolwako are they begotten

Ngu moyeni yini Noma ngu Mnjoli.

by Moyeni or they are begotten by Mnjoli.

2 Selitsanga la Mnjoli -

Is descendants of Mnjoli -

3 -- Lwa Mnjoli.

-- of Mnjoli.

1 Ngabe niyati yini kutsi, Laba Phica

Do you know that these of Phica

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Nalaba baka, dvokolwako base bahlukane

and this of dvokolwako as to how

njani. ba pita.

did they Split. of Pita. Phica.

2 a sati

We don't know.

3 akwateki, Loku suka Kwa Phica aye le

It is not know, the moving of Phica to there

aye e mafutsemi.

to Mafutsemi

1 a sa suka Ngala.

He was from this side.

2 ye bo Ngoba lo Phica uyise wakhe

Yes because this Phica's father was

ngu Bhudla.

Budla.

1 ya.

ya.

2 Lofike wase ucamba le, lobukhosi.
He named him there, this bukhosi
nje busuka Lapha KuBhudda Sekageni
moves from there, from Bhudda, then
kuPhicani -
to Phicani.

1 Laba balapha eNyakatfo, e-bona
Those who are there at Nyakatfo, e--
bantfu laba - leni namatse lana njani
they are people who or how are you
Nabo.
Close to them.

2 Ka gogo Njengoba nje laba buka
Is at our grand Mothers place like those
vokolwako, Sebatsi kaka gogo lapha,
of vokolwako, they said it is at their grand
Kuka gogo lapha eNyakatfo lapha
mother's place here, it is at our grand mother's
Sindzabuka khona, lobukhosi loMoyeni
place there at Nyakatfo, we elzabuka there, this
lapha andzabuka khona. Kuka gogo
bukhosi - this Moyeni elzabuka there. It is
wakhe.
his grand mother's place.

1 Sekukhona Lapha Ngingeva khona
There is somewhere where I don't get you,
umantsi le Nyakatfo inkloko
is where you say Nyakatfo is the head
yalapha eMandlangempisi yaka Moyeni
of here at Mandlangempisi. Is of Moyeni.
Manje witsi te Moyeni watichamukela le
Now, you said Moyeni came from there

atitela yendwa wakhandza kangana
coming alone and he that there are
bantfu wefika wahlaca lapha,
no people and he stayed here,
Sekuyasho-ke kutsi le NgeSheya Sekutho
that means that across there there is
njalo inhloko lesekusho kutsi inhloko
also another head, that means is head
kuna Moyeni,
to Moyeni

- 2 Asitsi babe, kutalaba boMdruba — —
Let us say men, this Mdruba came — —
- 3 baka Magagula.
the Magagula.

2 Laba baka Magagula bente banga
Those the Magagulas came as a homestead
muti we Nyakatfo, babitwa nje ngoba
of Nyakatfo, they were called as it
kutsi wa Siyi Nyakatfo. Kubitwa kutsiwa
is said we are Nyakatfo. It is called
inyakatfo nje ngoba ubona Lishiselo
Nyakatfo because you see Lishiselo
le : litala bo Zombodze, kuta nje
there begotten Zombodze, we came as
Siyi Nyakatfo nje kuka gogo lapha
Nyakatfo, it is at our grand mother's place
eNyakatfo lapha kutalwa boMkhe
there at Nyakatfo, is where all the
lobukhosi, loku sekaphuma lobukhosi
bukhosi is begotten, then the ne bukhosi
lobusha. Lo Moyeni asakha lowe Ntundakusuka
came. Then, this Moyeni built the one

319 Asaphuma Lapha Kagogo wakhe
Ndundakusuka, he was from his grandmother's
eNyakatfo.
place at Nyakatfo.

1 Usho kutsi kambe —
you mean so —
Sengitsi kancane kangani tjoli kahle
I don't get you quite clear, you
benitsite loMoyeni, laba bakaMoyeni
said this Moyeni, those of Moyeni
besuka eMdzimba beta Lapha manye
were from Mdzimba and came here; now
Senikhombakutsi iNyakatfo Lapha
you say Moyeni is from there
Laphuma khona Moyeni,
at Nyakatfo.

2 e —
e —

1 enhhe, Ngubani ke loyo lomkhulu
enhhe, who is the grandfather who came
lowefika Lapha eNyakatfo abe phumaphi
to Nyakatfo, where was he from?
4 Labantfu beta banye, nabata babanye
This people came as one, coming as one,
Kufika Leyadlu indzabuka leye Nyakatfo
ON arrival of this indlu of Nyakatfo dzabakad;
Kuka Nangubabe nguMagondvonga.
it is at our father's place he is Magondvonga.
Localake kwaba leNyakatfo ke isuka
at first it was Nyakatfo e from
kuMagondvonga bona indlu yaka Magondvonga
Magondvonga, they are of Magondvonga.

kele yo, yayiso lo yinye ngula yike ³⁰⁶⁹
 those ones. It was still one, it is where
 intint e khona la kuleli le Bulawetzeni,
 it sat properly to that of Bulandzeni,
 Sekuphuma - tonkhe letimphawu ke,
 then all the branches came out,
 zapho kufike kwehlukane khona.
 That is where the division occurred.
 Nasiva njengo ba Noma Singawaku
 when we hear, though we cannot
 chaza kahle lokunye, kepha lo Magagula
 explain clearly other things, but this
 lo Munye isika yakhe lo Magagula.
 Magagula is one. There is one Pillar of Magagula.
 Njengoba si sho kutsi kusukela eTjenile
 As we say from Ejenilembube as
 Mbube uhamba ke lapha sekuphuma
 he moves homestead were
 zapho kusala tindlu, kusala tindlu
 left behind, homestead were left
 kusala tindlu, kusala tindlu yena
 behind, homestead were left behind, one
 munye. Kute lomunye Magagula
 by one. There is no other Magagula who
 lowa chumuka ngalinye lisango.
 came through another gate.

1. Yendwa kutsi abe lapha ngeSheya
 alone that he is across there.

2. Cha, aketi nge kwakhe yendwa, njengoba
 No, he did not come alone, like you
 uliSwati nje Shongwe ubona Lemiti
 are a Swazi Shongwe you see the Kraats

yenkhosi, Lobukhosi bekuselo kunye
of inkhosi, the bukhosi was still the
LeNyakatfo, Sebuyaphuma ke Lobukhosi,
Nyakatfo, then the bukhosi came out.
Sebusiya komuti lomelala we Nyakatfo.
They left the old umuti of
Sebuyaphuma Lenkhosi loMoyeni se ntwana
Nyakatfo. Then the inkhosi, this Moyeni
Lamba lona Se waya Sala Loya wakagayo
came out and built here, he left that
wakhe we Nyakatfo Se loya Moyeni yonke
one of his grand mother, that of Nyakatfo still
Le Miti, Nalo we Nyakatfo.

all these imiti is for Moyeni, and the one of ^{Nyakatfo}
1 Nakuke njengoba kuya khanya kutsi;
Now as it is clear that those
Lababangesheya Sengatsi bona ba
who are across, it seems they are
tiphetse ngekwabo vele abasekho
ruling themselves, real they are not
kuMoyeni, kumenjani lapho emehluko
under Moyeni, how did it stand there, what is
wenu yini lapho
the difference between you there.

2 Lapho sekwenza kuhlala nje ngoba
It is cause by staying there because
Sebahleti indrawo yaba nabo bodwana.
they are staying in their area alone.
Bacine Sebahleti banga samenyetwa lapha,
They end up not being called to pay tribute
Sebatiphetse ngale njengalaba baka
here, they are ruling themselves like

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dukolwako batiphetse. Lapha endzaba
the one of dukolwako. By Kudzabuka they
kweni yabo banye, kwenta kuhlala
are one, it was because they were
nje ngoba abasa menyetwa nabo
staying there because they are not called
Sebayatibusela nje. Lobukhosi babo
to pay tribute they are raising themselves. Their
banye, nguMoyeni.

Bukhosi is one is Moyeni.

1 Nakuke Lesifuna kukatfolatfola njengoba
This is what we want to find out as
Nisho kutsi batiphatse laba labangesheya
you say that they ruled themselves those
ngekuhula kwesikhatsi e-batiphatse
who are across as time goes on e-- did they
kuse naMoyeni yini vele base baya
ruled themselves during Moyeni's time, they
timela ngekwabo Noma batiphatse kucala
stood up on their own and they ruled
eMswati angakejiki kuleli LakaNgwane na
themselves before Swazis came to this of Ngwane

2 Cha Lokutiphatse kwabo laba labangesheya
No those who are across ruled
nje batiphatsewe nyukutsi, kubase
themselves because Mswati

Kufika Mswati, Senufaka umuti wakhe
came and placed his kraal
lapha eMkhatsini wabo. Sebaphatjwa
in the middle of them. They were then
Ngulamuti waMswati. Akabo abaya
under the kraal of Mswati. Moyeni

Kayo gena lomoyeni lapha e Sidwashini.
Never enter there at Sidwashini.

base baphatjwa Ngulomuti wa Mswati

They were then under the kraal of
nje Ngalaba nje ngobabase baphatjwa
Mswati. Like these ones because they
Ngulomuti wenyakeni. Kutiphatsa
are under the umuti of Nyakeni. They
kwaabo nje nguloko babese baphatjwa
vale themselves just because they were
Ngu-Nanka umuti wa Mswati e Sidwashini.
under Mswati's kraal at Sidwashini.

1 Ngabe Mhlangala nyamati yini, ngubani?
Do you know Mhlangala, who is he
abekuphi, ayini?

Where was he, what was he?

2 batsi bani

They say who?

3 Mhlangala Cuyahleba

Mhlangala (whispering)

2 Sibongo

Surname.

1 Ngu Magagula Naye

He is also a Magagula.

2 Asi mkhumbuli

We don't remember him.

1 e - Lobe ka Mkhulu lapha waka Magagula

e - A Senior person here, a Magagula also
lobekabitwa ngekutsi ngu Mhlangala, leni
who was called Mhlangala, any one
Mkhumbulako:

you remember.

3 a - kut'e

a - there is none.

2 a Si Khumbuli lapho kubonakale kutsi,
we don't remember where it is seen that
ukhona. Ngoba kukhona into lesiagayati,
he is present, because there is something we
leyasilahlekela kubabe Mandlangemphisi
don't know, which we lost from our father.
Nakatsi. Inkhosi yaka 8, Manje
Mandlangemphisi, when he says he was a 8th inkhosi
asati & Sesibese siyabafuna laba
now we don't know we had tried to look for
asitfoli kutsi, bobani Ngoba akufolaka -
the others as to who are they but failed because
langa lamabito abo, kulaba labandzala
we cannot find their names, the elders
labebasitokela zoku abasa khumbuli
who told us this in our opinion don't
natsi uma sibuka. Ngulapho liphala
remember it. That is where we loose
lifuke lisi lahle kele khona, kona siyeve
the traces, however we hear that
kutsi lo Simangaliso, lotelwe ngu Mandlangemphisi
this Simangaliso who is begotten by
mphisi, bekayi khosi yaka 9, Manje ke
Mandlangemphisi that he was a 9th inkhosi
lo losabekwe ngitsi nje nyalo inkhosi
Now the one we have installed is a 10th
ye Li Shumi, konelwa asitfoli ke kutsi
inkhosi, but we don't get the names
laba lababili bobobani emabito abo.
of these 2 as to who are they.

1 Lona lobekaphetse umlingo loku
The one who was carrying the Magic, this
kwemanti, kwakungu Moyeni yini. Noma
of water, was it Moyeni or was
bekungu Mnjoli kulaba baka Magagula
Mnjoli among the Magagulas.
Na?

2 Wo loku kwemanti, kwemakanye
Wo this of water, it stood like this
kwa Moyeni, kwa Lenkhosi. kwa Moyeni,
it was Moyeni, it was for the inkhosi Moyeni
Manje abentanye lamakhosi kutsi
Now the Amakhosi were doing like this,
Lenkhosi. LeLenkhulu inga kuphatsi
the senior inkhosi did not carry the
lamanti, kunikwe nangu umnakabo
water, it was given to the younger
lomneane kuphatfwe nguye Ngulo Mnakabo
brother to carry it; is the younger
lomneane.
brother (who carries it).

3 Lowakahlanti
The one of inkhanti.

2 Lowakahlanti, lomnjoli nje ukutsatsa
The one of inkhanti, this Mnjoli takes it
ngoba ngekudzabuka kwabo bekunga
because by their kudzabuka was carried
phatfwa ngule Nkhosi, kuphatfwe Ngulo
by this inkhosi, it was carried by
lomneane.
the young one.

1 Njengo bekunene Niyakubona loku
STILL bekunene you see that this is
kutsi kusipho sankhulunkhulu, Ngaba
a gift from God, how did the
Lesipho wasitfola njani. LoMagagula
Magagula get this gift,
Na, Sengiso Magagula wonke.
I mean the whole Magagula.

2 Kute Longati zapho kutsi wakutfola
There is no one who can know that, how
Kanjani Ngoba kute umuntfu Lowati
did he get it because there is no person
holela into nje, umuntfu wonke
who find something like that, every person's
Sipho wasiphiswa Ngunkhulunkhulu,
gift is given by God. There is no person
Kute nje umuntfu lo wase waitfolela,
who find's something on his own.

1 Lokuchaza kutsi kunje Ngalobakhosi
That explains that it is like this bukhosi
Ngoba asuti kutsi aze yinkhosi
because we don't know that he was a
Kwacala njani.
INKHOSI how did it started.

2 Kusho kutsi vele watalwa nabo Singati
That means real he was born with it, we
kutsi babutfolela njani Ngoba Sikhandze
don't know that how did he get it because
vele kwatwa kutsi uma kufunwa emantzi
we found that when they want water
nje ngelituba kwakavele kuti we kaMagagula,
Like rain they really came to Magagula.

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1 Kondwa Ngabe akusilo Liciniso Kutsi
But, will it be true that
Laba bakamagazula lo - le ligcolo Lalimanti
the Magazulas the - this Ligcolo of this
balitfola kulaba baka Mngomentulu na?
water they got it from the Mngomentulu

2 Mhlawumbe naka khona lewatiko.

430 May be if there is someone
angeke samphikisa nye, njenge to
who know may disagree with us, like
Lesi yikhandze seyikhona.

Something we found already there.

3 mane asati

unfortunately we don't know.

4 mane asati

unfortunately we don't know.

2 asati Ngobaphela nale lapho

we don't know because they said even
Sindzabakakhona siyeva Kutsi
there where we dzabuka from there
likhona leligcolo, lebe satfwini, Tsine ke
is this ligcolo, there at Sothos. we
Ngekubuka kwetfu sitsi bent a nake
view it that they came with it
khona le -

there - - -

1 Be Satfu

They are Sothos

2 Be Satfu ngoba siyeva kutsi kukhona

They are Sothos because we hear that
letube Satfu, asibatike Lababaka.

there is a kind of Sothos, we don't know

Mngometala.

the Mngometala.

1 Asati. Nomra kukhona leni kwatikhona
we don't no, whether you know as to
kutsi kuyetwa e- Ngaleligcolo
what was done with the Magagula
laka Magagula, naka giswa lomkhosi
ligcolo, when there is the national
wesive e- lena endakhula na?

436 dance e- there at Ndakhula?

2 encwaleni
at ncwaleni.

1 yebo
yes

2 kwentwe Ngaleligcolo laka Magagula
what was done with the Magagula ligcolo.

1 yebo
yes

2 Asati kahle Ngoba asikase Suku bona,
we don't know it well because we haven't see it,
itfo Lebengiyibona nje Nami mnaketyu
what I use to see brother is, what
Lebengiyibona lapha, bengibona uma
I use to see here, I use to see when
kome umhlaba nje, kulandwe
the soil is dry, they collect this
lo Magagula ahambe aye le Nkhosi, ku
Magagula and go to the inkhosi, that
shela. Lapha encwaleni angati, anga
all. At encwaleni I don't know, I don't
boni lapha encwaleni,
think at encwaleni.

1. Ake nisho njalo Sizatfu Selo kuhla selwa
Can you say again the reasons of attacking
Kwelaba bakamagagula, kutsi kwa kuyini
the Magagulas, what was the cause
kwakwente njani
what had happened.

2. A-- Ngingatsi Sizatfu Sekuhla Sela
A-- I can say the reasons of this attack
kwakaSabangwa Lelive, beli bangwa
was fighting over land, it was fought over
NgesiKhali, LoloneMundla ahlasela
with a spear, those who had strength
akho ntse labantfu babe bakhe.
attacked and Khentisa the people and
Kungafuneki kutsi kuphindze
they became his. It was not want that
Kube nalo mnye.
there is someone else.

3. Lenye inkhosi,
another inkhosi.

2. Ubona nje Selo kwa hlaselwa kuliwa
you see they were always attacking each
Kubangwa lomhlaba kutsi akufuneki
other, fighting over this soil, that
akukhondze umntfu wena ngalokukukondze
someone must not find you because he
kwakhe ngekubona emandla, akuzihlile
was looking down upon you looking at the strength,
atgatse labantfu khokhe lokwako. ubayele
he crashed you and take the people and all your
usho she phasa khe, akusho kutsi beku
belongings. Then fall under him, that does not mean