

PAGES
72
BLADSYE



Springbok®

Scribbling Book Kladboek

SIZE A4 (297 x 210mm) GROOTTE

Name
Naam

Mkhonta / Mkhonyane

Subject
Vak

Lepe 26/27

Place
Plek

Ngwenyeni / Zombodzo

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 192

Interview 1 Book 2

Interviewed at Ngwenyameni / Zombodze

Date 31st Aug. 1983

Informants

- 1 Magolozu Mkhonta MM₁
- 2 Majutane Matsa MM₂
- 3 Matempa Mkhonta MM₃
- 4 Masaba Mkhonta MM₄
- 5 Albert Mkhonta

Interviewers

Conolynn Hamilton

Hlabamehlo Hamini

Uyalata ligama lakhe ?
Do you know his name ?

2 Ngryalata ligama lakhe
I know his name

H.D. Arqubari ?
Who is he ?

2 Ngrye Lo Mgokolo
he is Lo Mgokolo

H.D. I know her name Lo Mgokolo

C.H. Lo Mgokolo, Okay

Can they tell us any more stories about that
early early history ?

H.D. Kukhona yini lokunye lelungase nsetekelo
Can you tell us anything more
Kona lokwa nye nakusa kusapikwa
from the time of arrival, the historical
lapha Kadzani, Kadzani Kutsi
events that
Kwahanjwa njani ?
how did it go

3 Nakwentiwa njani wena wekunene ?
About what you of Kunene ?

H.D. Kutsi kukhona yini lokunye lelingasitekela
Is there anything more you can tell us about ?
ngako ?

3 Kuto kubhulobaba lesime ngalo la
there is nothing concerning this story.

48 timphi : see glossary

2 Kutsi kwakufiwa nyam kugala?

that how they arrived first

H.D. Cha usho nye kutsi lamunye uyasho nye

No she means that somebody can

Kutsi sva batai benta naku nasaku

that we hear them saying they did this and this

Nomake kwenta nyam, usose tithfo

or what happened

tell such things

letinjalo.

2 Awu angati lutfo ngobe laba bakudzala

Awu, I don't know because the old people

phela umuntu abeba ahlale atsi

a person could not sit down

axoshome

relax

C.H. What is he saying?

H.D. He says --

4 Basho kumbe laba mine bekunene basho

May be they mean that you bekunene, they mean

ngokutsi kwakubhasehwa timphi kuliwa

that there was invasion timphi and fighting

2 Hawu

3 Kwakubhasehwa timphi kuliwa.

There was invasion and timphi, fighting

H.D. They were fighting all the time

1 Mine ngobuka lokutsi basho kutsi

I think they mean that

19 Ingene

This is a Swazi exclamation word, used to report an on coming impi, to make everybody ready to fight or run away.

20 EMabutfo see glossary

49 Besutfu: a generic term for interior, non-Nguni speaking peoples.

Kwakuliwa, Kwakuhlasetwa, Kuliwa
there was fighting, invasion, fighting
Kuphunywa timphi.

going out for timphi
arriving and salutes the people at Home

H.D. Fighting all the time, during the time in
the earlier days.

1. Lesikuvako-ke kutsi emadoodza abe
We hear that men were going out
aphuma kutsiwe ingene, Kuphume-ke
after it has been announced ingene¹⁹
emadoodza ahambe aye emphini
Then men had to go to emphini⁴⁸
bahambe bayokulwa naletimphi.
they went to fight

H.D. When the men were called ingene, they
we asked to go and join emabutfo^{the other}²⁰

C.H. Who were they fighting?

H.D. Balwa nabaphi Mkhonta?
Fighting with whom Mkhonta?

1. Ake ngiphindze ngitsi la, kule emphini
Can I repeat and say, at Emphini⁴⁸
loyachosha beSuthfu ngakulaMaSwati
they chase the beSuthfu⁴⁹ near the MaSwati

21 Lochegu: a libutfo of Mswati, made up of those born
c. 1846-1856. The 'ku' prefix is not clear in
this context.

22 Mabuthfo - see glossary

50 ka Soshangane (-lit: at the place of Soshangane). Soshangane
was a refugee from the Zulu kingdom who fled
northwards into Mozambique

51 Indlavela: a libutfo of Mswati, made up of those
born c. 1844-1855

Yokugcina kubobabemkhulu kubo
 the last in our grand-father - Mgobhame
 Mgobhane, ku loghegu ngulena
 and others, - at Loghegu²¹ is that one which
 beyayyohlasela kaSoshangane
 went to fight at kaSoshangane⁵⁰

H.D. The fight departed Lesotho⁴⁹, from Swazis
 Swazi Mabuthfo²⁹, for Lesotho, leKunye
 the other thing
 babe seba?

they
 1 Yokugcina kuKaSoshangane
 The last one is at kaSoshangane

H.D. The last fighting was at Soshangane.

May bekaYohlasela indlavela naLoghegu²¹
 They also went to fight indlavela⁵¹ and Loghegu
 le ka Soshangane

H.D. Fighting indlavela and Logheku.
 there at kaSoshangane

C.H. Did the Mkhonta people ever fight against
 the Zulus?

H.D. BaKaMkhonta base balwa yini nebaKaZulu?
 Did the Mkhonta people ever fought with Zulu people
 2 Abazange balwe
 They never fought

H.D. No they never fought with the Zulu.

C.H. Did they hear any other stories about the Mkhonta ?

2 Kodwa kwakuvakala nje kutsi impi yake Zulu yake yabakhona, kubalekwa of Zulu people was there, people were running away
3 Kwakubalekwa

there was running away
2 Kwakuvakala nakubalekwako nje Kepha it was heard, when running away but there akubonakalanga kutsi yagwozana nothing seen as stabbing, that there was stabbing Kuphi, kwakuvakala kutsi yagwozana here or there, it was just heard that there was ka Zulu nje kuphela Kadzani stabbing at ka-Zulu only long time ago

H.D They heard that the Zulu, Zulu warriors who came they were around

C.H. Can they tell us any stories or other things that the Mkhonta people did for the Swazi King ?

H.D. Ningasitshela injini lokunye bakaMkhonta Can you tell us anything more the Mkhonta people labakwentela inkhosi yeMawazi? did for the King of the Swazis ?

23 Umhlaba.

Umhlaba literally means the soil. It also means the World, & it could also mean the country, for example Swaziland, and in this case I think it has been used to refer to a country.

52 kaMkhonta: place of the Mkhonta's.

Hayi - ke inkhosi yemaswati angitsi
 No the King of the Swati people, it was
 Kwakusenkhosini la lo kaMkhonta
 at the Kingoom here at kaMkhonta⁵²
 3 lokunye labaphindze bakwenta?
 What else did they do?

H.D. Usho labakwenta bera eMkhosini laba
 do you mean what they did at the King these
 bakaMkhonta,?
 Mkhonta people?

2 Kwakukhushwe nje umhlaba wonke
 The whole umhlaba²³ was summoned.

C.H. In a sort of the work they special do

H.D. Lekusho kutsi - ke lena unsebenti wabo
 that means the work given to them
 lababe mkwe yinkhosi kutsi nire - ke
 by the King that you Mkhonta
 bakaMkhonta ntabesebent naku
 people will do this work

C.H. Or special work

H.D. Nomake lokubalulekile nje lekuconzane
 or something important specifically assigned
 nebakamkhonta lokungukona kusentshetwa
 to the Mkhonta people, which is worked
 ngabo?
 by them

2 Kwakamkhonta kwaba ngilo bora
 from the Mkhonta people it was that
 lemphondze yinkhosi lesibenta nyayo
 root of the King, by which we work

- 53 Rock of Ngwane: also known as itshe lejuba, this rock is located about 35 km west of the present-day town of Pongola, along the road to Piet Retief and just south of the Swaziland border.
- 54 Transvaal: presumably the Transvaal, the south African province along Swaziland's western and south western borders.
- 55 Gwamile: also La Botsibeni, queen regent of Swaziland until Sobhuza II was installed in 1899-1921. However, this may refer to another Gwamile (see p. 45).

lapha --
here

H D They were electing the King

C. H. Can you ask Masha when or any of them when they came, when the Sibandze found them here, who was in charge of the Sibandze?

H-D. Lesikhatsi Sibandze asatawuthfolo laba
At the time when Sibandze, was to get the Mkhonta
bakaMkhonta, abangubani lebeputse
people, who was ruling
laba baka Sibandze?
the Sibandze people?

2. Sinyabona kungatsi ngu Swami - Kube
We think that it is Swami -
Gwamile, Ngoba lomuti waka Sibandze mudzalu
Kube Gwamile, because the home of the Sibandze people is old
endovuneni, ngyabona usephansi e Ngwane
at indovuna, I think is under Ngwane
Kukhona lakutsiwa kusetsheni le Ngwane
There is a place called the Rock of Ngwane.
khona le ka Zulu le e Ivanwane
then at Ka-Zulu, then at Ivanwane.

H D There is a place called Tsheni la Gwane
I think old, older days during the time of
Gwamile.

Nasenjana: indrina of the early king Ngunweo
Zambodze royal residence in southern Suiyale d.

2 Wachube bakamkhonta le usho njalo le
 the ^{people of} Mkhonta continued, he says that
 abasa le wale waka sibandze
 he was then of Kasi bandze

H.D. Argubani?
 Who is here

3 Ngeke ngisho angumtholi kahle, kutshi
 I can't say, I don't know well that
 Kwakubani?
 who is he

H.D. I don't know who he was

4 Ngoba la Kasi bandze kusentshe Mswa
 because here the Sibandze use Silele ⁴³
 Silele kaKhulu
 mostly

2 KwakunguSilele na Masenjara bakasibandze
 It was Silele ⁴³ and Masenjara ⁵⁰ the Sibandze people
 Kasati - ke lafa ekwahluKanseni ngoba
 we don't know here at the dispersion because
 longkona lafa kwakufanele kutholakale
 what was to be found here of
 Kwebaka Sibandze kutshi lokhu laba
 the Sibandze people is that
 kaMkhonta longyeMa batsatsa
 the Mkhonta people who ^{chose} took between
 kuluba lababili ngubani ngoba
 the two because we also don't know
 natsi aset [who became the heir of the Mkhonta
 people]

H.D. The two people senior to Sibandze

57 Ngwargare:

58 Duka:

59 Ludlaku:

60 Mabhama:

we don't know which one they say he took to Mkhonta people to the King, we cannot tell

C.H. He gave two names, which were Masenjara and .

H.D. Masenjara and Silele

3 Atawutala abe le laba - , ngoba phela. He is to beget - - - because indlu yabo Ngyangane le ya douba nje the house of Ngyangane, that duba Asati nokulsi lomobala ngubani we don't know who was the eloler ngobe laba babenta Kupuna kubanga because there was a sort of dispute laba bo Luollaku between Luollaku and others.

2 Bo Luollaku Luollaku and others.

3 Kwenta niro ngoba phela benyile sine lo You have caused this because you did go there kuMabhamula ngoba kulapho nganathfola to Mabhamula, it is where you should have khona to such an information.

2 Abekanga-ke lapha abekanga-ke le He didn't mention here and he didn't

Kulaba bakubo

mentran even there at his place

3

Abekufanele kubuta nino kutsi

You were supposed to ask that who brought bachutshwa ngubani, natsi uchwutshwe them

ngu Sibandze up phela Kwakufanele by Sibandze only, you should have kubute kahle

asked this properly.

you said he was brought

C.H.

By the time the Mkhonta people came here

who was their King?

H.D

Ngesikhatsi baka Mkhonta, aswano By the time the Mkhonta people babe Let us listen

to each other babe! [the last part is irrelevant, he is disturbed]

2

Akenthulo

Keep quiet

H.D

Ngesikhatsi baka Mkhonta beta ngala

By the time when the Mkhonta people came this side inkhosi yabe ngubani?

who was their King?

2

Kusho kutsi ngu Gwamile wekunene

It means he is Gwamile

H.D

Oh - is just Gwamile

2

Kubonakalisa kengatsi ngu Gwamile

I think he is Gwamile

Nangubuka lesigaba, sabo dilele

if I look at the position of dilele

24 Sikhulu

Sikhulu in the Swazi context means a Chief of the area.

Nesigabeni salaba be Nollaveleni naku
and the stage of the Nollavela⁵¹ and
Loghegu
Loghegu²¹ -

H-D When I look at this Mabutfo's²² Loghegu
and inollavela, inollavelo ?

2 ehee

H-D Loghegu neNollavela, these two Mabutfo's
they are elders.

C.H. When the Mkhonta people come here did
they become sikhulu²⁴ at that time

H-D Nabefikako labaka Mkhonta, befu ka
When the Mkhonta people arrived, they came as
batikhulu, base baba tikhulu nje
chiefs, became the chiefs?

2 Aiji abazange, bengtari sichazile ekugaleneni
No they didnt, I thought we had explained at the beginning

H-D We have said it before

2 Mine ngitae ekugaleneni, samtshela kutu
I said at first we explained that it was found, our
kwathfolakela lobabe Mkhulu Ndzata kapu
grand-father Ndzata, I thought we explained
besitisi syachaza

25 Mfana - it literally means a boy,
but in this context it refers to
an attendant to a senior somebody.

H D I said Ndzatscha was found

2 Ndzata - ke sewuya ngokwelapha inkhosi
Ndzata then went to cure the King.

H.D. Then he went to the King being a doctor.

2 Sengukhatai - ke seyitai inkhosi
It is then when the King said

ungesabaleka utohlwela ngemkhono
don't run away, so that you can plough for yourself by hoe
bengitai sichozile lapho; nalapha
I thought we explained even here

nguyabona kunjalo, sewuhle - ke
I think it is like this he often
abaleka abuya la seyitai - ke inkhosi

ran away and came back, then the King said
Kulomfana kuSilele mbonele
to the Mfana Silele see for him

sichintshwana ngoba uyangilupha
a small place because he is troubling me
ubalekela kutwolina la ekhaya
he runs away to plough here at home

mbonele nje indzawana sichutshona
just him a small place, small place
lesincanyana atothola lamabodza
very small, so that he find these men

akhona abohle naye anabimela,
to help by ploughing for him
angakhalisi ngelphango ngoba
so that he doesn't complain of hunger

ngisambambile angitai ngikubekela?
While he is being held by me, should I explain?

26

Lbongo

see glossary

Bengtsi ngokubeka kahle lokhu. I think I explicitly explained that.

A.D. yebo
yes

C.H. Okay

Did they ever hear the story how the Mkhonta people ^{get} the name 'Mkhonta'?

H.D. Baka Mkhonta basitholaphi les bongo Where did the Mkhonta people go to sbongo sekutsi Mkhonta. 26

of Mkhonta

2 Awu! ngeke-ke lapho sekutiso

Awu we can't help you there

3 Koolowa sitakutshela-ke tsine kutai But we will tell you that our grand-father babe mkhulu Mghobhane was wa Mghobhane heard it

Ku Magolozu kutai sbongo sakhe from Magolozu that his sbongo saka Mkhonta.

is Mkhonta

H.D. My grand-grand father, heard that the Mkhonta from Magolozu

3 Iya ngaphuzelze ngtsi mine wavela mkhulu Yes, again I say I my grand-father born watala babe sbonga sakhe was wa my father his sbongo We heard

27 khonta. In Swazi it means to ask for a residential place from a chief or a king. Usually by somebody coming outside the chiefdom or kingdom; see glossary.

61 Nkhosi: a polite address form, derived from the tinanielo of the Damnis.

kutai sakamkhonta bonkhe ngo njoba
that he is Mkhonta, everybody as we
shlet la.

one sitting here

H.D. We all became Mkhontas

3 Eja nabonake basitla sasiva sibongo
yes even our mother begot us and we hoot
kutsiwa kutai Mkhonta

H.D. Sibongo said that Mkhonta
All people a talking about the, the Mkhonta
name, how it was inherited, seeming
they are upset by the questions
concerning their hereditary the Sibongo
'Mkhonta'

H.D. Aousuvale phela naku sewutakona wena
Can you stop because you are going to spoil it
Manje-ke ngokutai-ke nako-ke
now, that here we are
seringe bakamkhonta nonkhe ngoba
then you are Mkhonta people all because
Makhonta yini?

you khonta-ol? ²⁹
2 Kusho nalesibongo sethu.
Our Sibongo suggests that

H.D. Kusho lesibongo senu
your Sibongo implies that,

2 Ang kuvumele nye nkhozi ungakachubeki
Let me agree with you, nkhozi before you continue
ne Mkhulumo kutsi Kusho lesibongo
with the conservation, that the Sibongo implies

28

Shulu -



a large basket

woven from twisted grass for the storage of grain.

Kusho kutai tsine sahlala ekukhonteni
that we live at Ekukhonteni only.
nje kuyhela

[This could mean that we stay in a place where we Khonteni]

H.D. Our surname say. Mkhonta

C.H. Can you ask them do the Mkhonta people
say that they came from the west
in a rolling silulu

H.D. Ase nisitekele - ke kungoko yini
Can you tell us, is it true that the Mkhonta people
lokutsi bakaMkhonta bachamuka le
came from the Shonalanga [West] in
eShwonalanga beta bavilita ngalethfo
a rolling silulu. ?
lebatai silulu

3. Asinokwath lapho, tsine sath lolowalawo
We can't know, we know what was tolet
nje nyoba sikubekisela nkhozi
to us as we has exemplified. indicated.

2. Lapha kulokho ngeke sifike kakhulu
We can't go deep in that

H.D. They only know that they went for him
to call him, to call him to come here.

3. Siyakuba lokutsi kwaghangyukwa le
We understand that they came from there

29 Ngetnyawo.

Ngetnyawo literally means by feet, the recognition of him by his feet. It could also mean following the foot-marks on his direction.

lo, kugbanyukwa kwakhona
 In the coming/arrival they separated
 kwelulukwane lonake wahamba kwaphe
 this one went his way to theno
 nye aya le kwakungasiko ekhaya
 which was not homewards
 kutsi kwakwakhwe kulukhaya kutsi
 that it was established, it was a home
 kwakwakhwe, wahamba naye
 that it was built, he also left
 kwelulukwana, nalona uthfolakala lapha
 there was separation, and this one is found
 nye kwelulukwana, lapha nakubanywako
 here because of dispersion when left
 Koo... kwelulukwana kwatwa
 in their dispersion they knew each other
 lokutsi kubhona lapha lona aya
 s directions and destination
 khona le, lo mthethu. Nase apurwa
 of grand-father. When this one wanted
 ngulona kutsiwa-ke, nngambona
 him, it is said that, how can you find him
 ngani nje phela lona lomfunako
 How can you see him the one
 nngambona ngani? Kutsiwa-ke
 you are looking for. ? It was said that
 cha singambona emubuthweni
 no we can see him in the Mubuthfo 22
 le, nngambona ngani sgetinyawo
 How can you see him by feet
 nngambona tunc lo
 We can see him

nembala-ke nasofurwa ngulo
 Surely, when this one started looking for him
 Sewuvele uyombona le embuthweni
 he found him at the mbutho²²
 Sewuyathfolakala kutsi ngurangu
 He recognized him that he is this one
 lomunthfu waka Mkhonta lofunekako
 the Mkhonta person being looked for

H.D. When we came down this way from the
 west, we separated from them, this
 way came one, that one went that
 way to the North so they said how
 are we going to find each other, then
 one said look, it easy to find that
 one, ngubani-ke to ngu Magolozza?
 Who is that one is it Magolozza?

3
 ngu Magolozza

It is Magolozza

H.D. It is easy to find Magolozza and

then Magolozza was found among the

mbutho²², they looked at him and said

this is Magolozza

30 Shabangu: a Swazi sibongo.

C.H. Can you tell us who other Mkhonta people you are related to

2 Lokumati kwabo le ngoba phele loku they knew him there because this we heard sikwa ngethollebe suryokwati, watai with our ears, we don't see it, He said abekadzadze wabo le he was in his sister home there

H.D. We don't know, we heard that he was at sister's place.

2 Ka Shabangu
at Shabangu, ³⁰₅
C.H. Ka. Shabangu

2 Batsi Kuka Shabangu
they say it is Ka Shabangu
H.D. They say is Shabangu

2 Lapho abekhona le wamati lokutsi he was at Ka Shabangu, he knew that he lona loku abheke lona kwelulukwana had taken that direction, they separated le nyobanisho kutsi wachamuka le as you have said he came from there boyakusho lokutsi bachamuka ngala they say that he came from this side Kepla - ke behlukana babheka le but they separated, took this direction

Wase nyamusho lokutsi ule Kadzadze
And he mentioned he is at his sister's
lotailo lo.

Certain

A.D. And this one said they knew that he went
to the sister there, to stay, Kwasho lothelakala
said the one found
la e ?

There

Lothelakala, the one who said we know
where he is, he went to the sister.

C.H. Did Ndzatscha also originate from Nkomazi?

H.D. Ndzata - ke yena wabe sewusukela lo
Did Ndzata left from Nkomazi?
Nkomazi?

3 Chake ngulona lowachonuka le
No it is this one who came from there
to Magolozu, nalona abaleka eta ngala
the Magolozu, when this one ran away to this side
naye aihlamyela setiganga, naloya
and he was lunatically running in the wilderness
wahlanya waya Kadzadze wabo le
and that one madly went to his sister Non

H.D. That one Magolozu went to sister

3 Utsi - ke lo nase athfola lomthfola
He says whe he got the gift

lenkhomo, lechushwana, lenkwa
the beast, the small place, given to him by
sona ykholosi ngokusebente kwakhe.

the King as a reward for his working.

H.D. And then this one when he has got -

C.H. Which one ?

13 Lo Ndzata
this Ndzata ?

H.D. Lo Ndzata
this Ndzata

3 Ngokuthofola lechushwana lenkwa
Because of getting the small place given by
yinkholosi
the King.

H.D. Got a place which is given by the King

3 Utsi ke lo sengingayomfuna lo
This one said, I can go to look for him
ungala, uya le - ke kaodzaye wabo
is this side, has gone to her sister
la aMlandze khona kaMasumbanganja
then he went to get him from there at kaMasumbanganja.

H.D. And Ndzata decided to go for Magolozu

C.H. No -

3 Ulancho lomdzala ngoba phela endlini
I went call the elder one because in a house
noni ngathi kuteni kukhona lomdzala
you know yourselves that there is an elder person

~~31~~ ~~Labongo~~

62 ethunzi : possibly Mthunzi, on the Zululand coast about 32 km south of present-day Empangeni

63 Nkonjeni

64 Sigombeni : area about 15 km north of present-day Matapla

Mukhona lomncane, amalwa langahise
 in the family and the younger one, you are not born
 nokhe nobabili, utsi lona-ke
 on the same day, all two of you, this one said this
 lentahomo mine ngeke ngayihlabe anyetho
 Cow, I cannot stab ^{slaughter} it in the absence of my elolw
 umnakethfu lomkhulu, Kufuneka
 brother

Ngumnakethfu lomkhulu lotayiflakuhla
 my elolw brother comes to choose it
 it is needed that

Uba ngumfana njeke yena uyatshlala
 He became a boy and he eat slowly

C.H Can you ask them where the Mkhonta
 people related to ?

H.D Laba bakaMkhonta, labakanye nani
 Who are the Mkhonta people related to
 ngubaphi ?
 you

2 Aye luphoko-ke, ngoba naba eThunzini
 there are Mkhonta people at Thunzini, ⁶²
 naba beMkonjeni labanye base SigoMbeni
 Mkonjeni ⁶³ and others are at SigoMbeni ⁶⁴

H.D Thunzini, the others at SigoMbeni

C.H No no, no, what other Abongo

H.D BakaMkhonta
 the Mkhonta people
 ehee

3 yes

65. Gamedze: a Swazi subongo

66. Kunene: a Swazi subongo

C.H No, no, I will put example Gamedze⁶⁵ people and Kunene⁶⁰ people, they say that they are related, are there any Libongo²⁶ that the Mkhonta people are related to ?

H.D Usho kutai bantfu labathlobo-teru she means people who are closely related and letihlobo letihamba ngegazi ngubaphi share Libongo²⁶ with you, who are they ?

3 Setai bakaMkhonta mpela nganaba we say the Mkhonta people, surely are these ngesheya nje natuolu letimhlophe across at the white houses

H.D Mkhonta people are that across - -

C.H. No no you didn't explain the question Let us start again, you didn't. I want to know which Libongo²⁶ do the Mkhonta people not marry

H.D Utsi ngimi lengungakeva, utsi laba Says I am failing to understand, says the Mkhonta bakaMkhonta labangasitke Libongo²⁶ people whom you don't marry because of Libongo

ngusiphi labangatekani naso?

Which Sibongo they dont take? [Manny]

2

Bayevakala bona babuta lesingabatsatsi
They are understood they are asking which you dont
mine la eklaya,
Manny here at home

3

Asibatsatsi nje bonkhe labantfu

We dont marry all these people
lesibabalako, asibatsatsi kubenta
we are enumerating, we dont take them as
bafati
our wives

1

Basho umhlobo lomunye longaphanelle
They mean other people besides the Mkhonta
mhlakethfu
people my brother

2

Lomunye ngaphanelle longatsathwa
Another outside whom the Mkhonta people dont.
bakaMkhonta lomunye natsi
Manny, which is our relative with us

3

Kuto, umhlobo nje longaphanelle kuto
Nothing, other Sibongo²² outside, there is no one
tsine lesingawutsatsi
we dont marry [Sibongo]

2

Kuba bonzala nje kuphela bonzala
Only our cousin, we know that this cousin
wati kutai kutalwa lo la kutalwa
is born here and that one there
do la

HD

We marry except Mkhonta people

31 Sigodlo → see glossary

32 Mortwanenthozi → ~~lit: children~~
of the king; equivalent to the English terms prince/
princess

67 Nkosi : in this context Nkosi refers to the
the Dlamini people, especially the extended
royalty.

2 Lapha kufika khona-ke ngemsebenti
 where we come by work it was said at
 kwakutsiwe kangwane⁴⁶ laba lababa
 kangwane, the children of the King, it is not
 nkwaberkosi akuzimgeki - ke
 necessary
 njengoba nisebenta bona sine mbateatsa
 because you work them you take them as
 batsi sibogogo tsini bogogo benu.
 your grand-mothers, they are our grand mothers
 H.D. It was said kangwane⁴⁶ that we the people
 who working in this Sigollo³¹, we must
 call girls in the Sigollo sister, we don't
 marry them

E.H. Does that mean that no Mkhonta^{has} ever married
 the Mntwanenkhozi³².

H.D. Sekusho kutsi bakaMkhonta vele
 It means therefore that we don't marry the Mkhonta
 abasitsatsi sine
 people

3 ababatsati labakankhozi doolowa laba
 They don't marry the ~~the~~ Mkhosi⁶⁷ people but the
 bakankhozi esiyababona manye
 Nkhosi people, we see them marrying the them now
 sebayabatsatsa bona labala ekhaya
 they marry these of here at home

68 ntungwa : see glossary.

Kani nabo bebangatsatsi nasiva
yet they were not marrying, if we hear
Kadzem
from ancient time

H.D Notice now the few of the Mkhonta, the many
Mlemims now they just started

C.H Can they tell us do the Mkhonta people
say that they are 'Ntungwa'⁶⁸ people?

H.D BaKaMkhonta batbita ngokutsi bange Mantungwa
do the Mkhonta people call themselves Mantungwas?
yini?

3 Asath nye irallela yakhona besiyikhandza
We dont know the way of them we found
Kutsi leKaNgwane sungabatsatsi bennakhoi
that at KaNgwane dont marry, those of the Makhozi
Ngoba sine nsebenta bona bantwabeni
because because you work them, they are your
laba.
children

H.D We were told that KaNgwane that we dont
marry, dont propose the girls, they are
sisters to us because we are working
in the Sgoole

33 Embo 7 see glossary

34 Inanatele 7 see glossary

35 Newoshane 7 An incostone is type of graminal ^(grass) which is usually green, it grows in a water-logged place such as the sides of rivers.

It is commonly used for making traditional beer strainer [lehlute]

E.H. Do the Mkhonta people know what the word ³³ Embo means?

H.D. Lehgoma lelets: Embo nyakh hshori?
 This word Embo, do you know it what does it mean?

2 Cha asivele ngwalise seti asat
 No let us fulfill and say we don't know
 silithfola nakwakhuwa nje kutsiwa
 we got it in construction, sayin dit
 kwakhuwa Embo,
 we are constructing Embo.

H.D. We just know that there is a place which
 they call it ³³ Embo, with the Kings

E.H. Can they get us the ³⁴ tinanatele of the Mkhonta people?

H.D. Tinanatele ta ka Mkhonta nungasuka
 of the Mkhonta people tinanatele, can you give us
 yini bo Mkhonta
 bo Mkhonta?

E.H. Mkhonta

3 Mkhonta, Mhlungwane, Mhlabatsi Lemuth
 Mkhulu, Mhlungwane ^{Sand of the big}
 home, ^{Green} Mhlungwane,
 louyengerwoshone, Mahle Mhlungwa
 like the newoshone at, & Beautiful are the

36 Kulima ngemkhono 7 this means ploughing.
umkhono means arms.

Kulima ngemkhono specifically means the traditional methods of ploughing by hoes or wooden tools, this method was very strenuous. It disappeared with the development of technology, but it is still done in a small scale such as ploughing in the gardens.

Mahyawushona hlango, Mkhonta
are the Mahlungwa, when the sun is about to set
Mhlungwane, Dlabatsi: Yena Wamuti
Mkhonta, Mhlungwane, Dlabatsi you of big
Mkhulu.
home.

C.H. Are you related to the Mhlabatsi people?

H.D. Sencala lenye-ke indzaba, lapha utsi
you have started another story here, you say the
to Mhlabatsi Sewungenaphi-ke lapho?
Mhlabatsi, where does he enter into there?

2 Cha utsi Nollabatsi, hayi Mhlabatsi
no says Nollabatsi, not Mhlabatsi

H.D. Asebuyle-ke Mkhonta
let us go back Mkhonta

C.H. Hleba - -

2 Nollabatsi

C.H. Can you ^{just} ask them to the-- that he was talking
about the-- that they were hoeing in those
days?

H.D. Asewe-ke Mkhonta, utsi-ke
let us clear here Mkhonta, you say at that
Kuleso akhatsi kwakusahinywa
time, ploughing was done by arms?
ngemikhono? [Mining hoes]

37 Zinkhobi this word literally means oxen.

But in this context it means draught animals more especially oxen. These oxen are used for pulling the plough and many other things.

36

3 Kwakulunywa ngemkhono, kwakungaka-
 There was ploughing by hoes, OR ploughs were
 lunywa ngetinkhabi, kwakute ntkhabi³⁷
 not used at that time, there were no oxen
 H.D There were no oxen

C.H. What kind of hoes, what were they made
 of ?

H.D Lamakhuba abentive ngani ?
 what were the hoes made out of

3 Kwakusakhandzwa emakhuba Kuphuselwa
 melting iron as black smith, the making
 elugodweni, kurtshuntsha
 of hoe hafts, boring of the haft
 kwentwo nje, emisuka bumdzala
 to fit the hoe like this [possibly pointing and showing]
 khungumuka ngala bantshuntsha
 ngala, babhobote la

2 Kubholwe
 boring

3 Kubholwe la, kulinywe-ke batshuntsha
 boring here, and ploughing, the ancient
 bona bantfu labadzala
 people were making the hoes themselves
 H.D The black smith the iron