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Mukhonta

THE MUSEUM OF THE HISTORY OF THE PEOPLE OF THE WORLD  
S.A.M. MUKHONTA

CONTENTS 2(A)

INTERVIEW: SAM MKHONTA, AT: ETUNZINI  
ON:

PP 1-

(HOURS: )

5 Mine ngingu Mhawukelwa Sam. Mkhonta

Q am Mhawukelwa Samuel Mkhonta

H Will He do the History from the start when they came here.

C Yes I think so

3 Nine bekunene! mine ngitalwa

(Salute) I am born of

ngu Msembuluko - Msembuluko utalwa

Msembuluko - Msembuluko is born of

ngu lo Ngudu - lo Ngudu utalwa ngu Mhlatsi

Ngudu - Ngudu is born of Mhlatsi

Mhlatsi utalwa ngu Mazubane -

Mhlatsi is born of Mazubane

Mazubane utalwa ngu Mgijimi -

Mazubane is born of Mgijimi

Mgijimi utalwa ngu Mawandla

Mgijimi is born of Mawandla

Mawandla utalwa ngu Mkhubaweluthuli

Mawandla is born of Mkhubaweluthuli

Mkhubaweluthuli utalwa ngu Manyisa

Mkhubaweluthuli is born of Manyisa

Manyisa utalwa nguNgwanya

Manyisa is born of Ngwanya

Ngwanya utalwa nguMpintsholo

Ngwanya begat Mpintsholo

Mpintsholo atale Manyisa

Mpintsholo begat Manyisa

Ngulapha unlanduo wetfu uphelela

This is where our generation ends

khona. Kepha-ke nkhozi labantfu

but these that I have named

lengibabala la bekungemakhosi

named here were the Kings

singakahlangani ne baka Ngwane

before we joined with the Ngwane

H These people, he has been the name.

he have said, they were kings <sup>them</sup>

before they joined Ngwane.

C. Where?

S. Sasidla liselwa ngalesosikhatzi

We were feeding on "emaselwa" at that

sasile le - kucamuka kwethu

time we were ~~we originate~~ <sup>By origin</sup>

sicamuka e South West Africa sigelha  
we originate from South W.A we

H They came from South West Africa

S Manje masifika kulaba bakaZulu

≡ were moving downwards. Now we reached theZulu

Sifikela kuDzingiswako. waka Mtsetfwa

we came to Dingiswayo the <sup>Mtsetfwa</sup> ~~Mtsetfwa~~ <sup>→</sup>

H When they arrived in Zululand  
they find they stay with Dzingiswayo  
the Mtsetfwa.

S 'Sahlala khona sithatsi kulapho

We stayed there a long time that's where

kufikela Mkhubaweluthuli.

Mkhubaweluthuli <sup>arrived.</sup> started ~~meeting~~.

H They stayed there until Mkhubaweluthuli  
came

C. Do they - were they with the Mtsetfwa

H Nine bakaMtsetfwa nine.

Were you with the Mtsetfwas

S Ehe.

Yes

H We were found with the Mtsetfwa  
C Where in Zululand

S. EKazulu - le Kubheka - Ehe-~~th~~  
Eh-- at kwazulu - towards - e - e -  
NgaseThekwini. angisho njalo ngoba  
Durban let me say because I  
ngitawubala kutsi ngale kwe -  
will consider that it is across  
luThukela  
the Thukela

C Thekwini - Durban.

S Nasisuka - ke - lapho sesiya  
When we moved from there we  
Kubaka Ndwandwe.  
went to the Ndwandwes

H When we moved from - ~~isi~~  
nisuka kuphi?  
You moved from where?

9E  
27/2/2016 S. Sisuka kulaba baka Mtsetfwa  
~~siya~~ We moved from the ~~Mtsetfwa~~  
siya kulaba baka Ndwandwe  
and we went to the Ndwandwes

nasifika kulaba bakaNdwandwe. k  
when we arrived to the Ndwandwe we  
sathandza kubusa <sup>E</sup> ~~Yaka~~ <sup>Yaka</sup>  
found Yaka ruling.

H When we move from the  
Nthethwas we moved to Ndwandwe  
Labebusa bekungubani?

Q Who was ruling.

S Labebusa kwakungu Yaka lo  
Yaka was ruling - Yaka is  
tala Zwide.  
father of Zwide

H The king there was Yaka, the  
father of Zwide

C Yanga

H Yaka

S Sahlala ke khona kwabonakala  
We stayed there until it was  
kutsi uma sebachaya timpheng  
apparent that when they divine -  
labq bakitsi babona kutsi  
my people - found that

6  
lobukhosi baka Ndwandwe  
the kingship of the Ndwandwe.  
buyaphela bakhetsa lokubaleka  
is coming to an end - so they choose  
ngoba ule babejuba bafuna  
to flee because it was also their  
kuya kubo laphe badsabuka  
plan to proceed to their original  
khona emanyiseni  
place, Manyiseni.

H. When it came to - they started  
deciding - they divine - when  
they divine they find that  
the Nxumalo kingship is  
getting finished. so they started  
to <sup>ready to</sup> get away from them, they  
wanted to get a chance to get  
away from them. ~~then~~ because  
they have got nothing more.

C When the Mkhonta people were  
with Zwile - Where? ~~could~~ <sup>do</sup> you  
know <sup>the</sup> name of the place or ~~the~~ ~~the~~ ~~name~~ the ~~name~~ name



of the Kraal of the Mkhouta.

H. utsi ke ngalesikhatsi bakca  
*she is saying at the time the Mkhoutas*  
Mkhouta bana Zwide - e -  
*were with Zwide - e.*

S. Babenelikhaya labo

*They had their own home.*

C Ya - when they were with Zwide

H. Lapha labana Zwide khona

*Where they were with Zwide - As*

nawubukako bahlangana kuphi

*you know - where did they meet*

S. Noma ngingati kahle kodwa

*Although I do not know very well*  
~~am not sure~~ but we

sati kahle tutsi sihlange ne nga

*are sure that we met across*

phesheya kweluthukela kodwa

*the Thukela but when we look*

nakubuketa kahle kusedvute nala

*closely its closer to Pretmantho*

Mgungundlovu lapha kwakwakhe

*{Mgungundlovu} where Dingane's home*

umti waDingane khona.

*was built,*

H Although I am not quite well true - because I doubt if it should be nearer to Pietermaritzburg where Dingane had his kraal

C. Okay - right

S. Manje - ke - sasulakie

Now then we moved from there  
lapho nasiwela luThukela  
when we crossed Thukela,  
ngulapho sahlanguana naHlubi  
that was where we met Hlubi

H When they crossed the Thukela they met Hlubi.

C. Oh - right - was Hlubi a person or people?

S. Ukanye neMalangenzi  
~~is~~ among the Malangenzi

H The Hlubies were ~~part~~ out of Dlamini's.

C So Hlubi was a chief is that right

S. Abeyinkhosi - waba yinkhosi,  
He was king - He became king

ngoba namanje bathkhulu. Babe  
 because even now they are chiefs. They  
 banga lobukhosi nebakarngwane.  
 were <sup>quarrelling</sup> ~~scrambling~~ over the kingship with  
 uya-phuma  
 wase uyabaleka uya-le-  
 the Ngwanas, And then he flee to --

C ~~Q~~ So you were with Hlubi.

S Nasihlangana ke naye ke  
 When we met him

kwaliwa, nababekisa laba  
 we fought when they figure out - our  
 bakitsi labadzala batsi  
 old folks say

kwaliwa iminyaka lemihlanu  
 we fought for five years

Singabavumeli wawela luThukela  
 Not allowing them to cross Thukela

nabo bangasivumeli kube site  
 and they also did not allow us to

ngala sitofika la kaHlatsi,  
*cross to this side to reach Hlatsi'*

Hlatsi lola ea leni kwe Glencoe  
*The Hlatsi' which is close to Glencoe*

H When we joined together we fought  
 Nalwa nalama Hlubi?

*You fought the MaHlubi'*

S Yebo!

*Yes*

H We fought with the MaHlubi

C Mh. who was the chief  
 of the Hlubi

S. Yebo

*Yes*

H Kwakungubani lo chief wa lamaHlubi

*Who was chief of the Hlubies*

S. Kwakungu Hlubi

*It was Hlubi*

H. It was Hlubi

C The people were also called  
 Hlubies

S+H Yes.

e okay

4  
S Manje<sup>-ke</sup> satsi narese Hlukana lapho

Now when we separated from the  
nabo baphuma ngetasi tsine  
they moved ~~to the~~ below across and  
Saphuma ngenhla - sesiyeta siya  
we moved above on the other side.

Lamba si<sup>+</sup>gatsi nasitawufika la  
so we came sojourning, when we  
edvute ne ma Gudvu tinhloli'

came close to MaGudu our spies  
let tefu <sup>ngulapha</sup> ~~ngulapha~~ ~~ta~~ hlanguana khona  
met with

nebantfu lofake lusiba layi-  
people one with a feather on  
nhloko.

the head

A When we came to Ma<sup>b</sup>guda -  
Magudu

C. Magudu

H that is where our spies met  
people with a feather on the head  
Yebo ke - bafake lusiba

S Base babayele emuva batsi  
 They went back to report  
 kunebanftu labangale kuletinda  
 that there are people over these mountains  
 leti banengi labanftu & -  
 - there is lots of these people - e  
 babanengi nje. lo munye waba  
 being many still there is one  
 ufake lolusiba kwase kushaywa  
 of them wearing a feather. They they  
 lamatsambo phansi, nashaywa  
 divined with the bones. When this  
 lamatsambo kwabona kala kutsi  
 was done it became apparent  
 inkhosi' loya muntfu, uma ke  
 that the person was a king. So when  
 sekubeliwe kutsi <sup>lo munye</sup> sitakwenta njani  
 everything was planned as to what will  
 njobe ~~eng~~ ayinkhosi' nje lapha kune  
 he done since <sup>the person is a king</sup> ~~that is a king~~, and we  
 inkhosi' lapha phakatsi. Kwabona kala  
 have our own king. So it ~~is a~~  
~~etc.~~

kutsi nakushaywa lamatsambo  
 became apparent after divining  
 kwesibili e- bukhos, betfu t sine  
 for the second time - e- ~~the~~ <sup>our</sup> kingship  
 Manyisa se buyaphela buphelela  
 the Manyisa was coming to an end and  
 kubedlula kulabantfu asisakwati  
 kubedlula, it was ending into these

Kubedlula  
 people we cannot pass them.

H Ya -- infact I was going to  
 remind you about Manyisa  
 E- hiphu ma eManyiseni?

Are you from Manyiseni?

S. Qha sisaphu sisagomuka le  
~~sia~~ No! we are still from Away  
 singe Manyisa sine

we are manyisas ourselves

H We were the Manyisa - the Mkhonto  
 themselves; their tribe was a  
 Manyisa

C \_\_\_\_\_, the rest of  
the story

H. The rest of the story, he says  
the spies who went to see  
what is happening the other  
side because many of the  
people are coming behind  
and the spies go in front  
where they saw these people  
one with a feather and then  
they said oh no lets go  
back and tell these people.  
So they divine again and  
then they decided oh no there  
is a king among these  
people

C Aha.

S. Manje ke kwabonakala  
kutsi ule ngeke. sete luffo  
kwase kulingiswa



S Manje ke kwabonakala kutsi  
 Now it was apparent that  
 ngeke sefite lutto kwase kulungiswa  
 we will not be able to do anything  
 inkhuluma yotutsi njengoba labantfu  
 so we prepared for a negotiation - the  
 bangemakhosi bekufanele siyababekisa  
 since these people ~~were done~~ had a king  
 phansi tikhali njengoba sisandza  
 we should ask them to put down arms  
 kusuka kumahlubi, kulwanemahlubi  
 we had just been fighting Hlubis

H Now they had to come calm down  
 to decide - we had been fighting  
 the Hlubies for 5 years - now lets go  
 and ask them not to fight just  
 to put down the assegais.

S. Kwase kulungiswa ~~or~~ emashumi  
 Then we prepared 50 <sup>head</sup> herds  
 lasihlany etinkhomo tikLetsiwe  
 of cattle selected to go and  
 kuyababekisa phansi tikhali  
 ask them to put down arms.

kubi qha asingalwi sesiyakhonta  
 No let us not fight we are "Konting"  
 Kubo, Uma-ke sifika Kubo  
 to them. When we came to them  
 sesimemeta ~~siya~~ njengalapha.  
 we shouted at a distance  
 siyakhonta (nine - bekunene)  
 we are here to "Khonta" (salute).

H Now they had decided that  
 what plan are we doing now  
 so they collected herd of cattle -  
 50 herds of cattle to go and  
 khonta to the ~~king~~<sup>them</sup> to the king

C. Not to the Hlubi but to the  
 what people

H Not to the Hlubi but to  
 these people's - king. - so they  
 went to the king and started  
~~to~~ shout - E - siyakhonta - we  
 have "khontaed", so that means  
 we have come under your

arm pits

C. Who was the king there?

H. Ayingubau ke - le Nkhosi?

Who was the king.

S. Si file na Mawandla ke - lapho

We came into Mawandla to that place

H. Usho laba - ~~ba~~ yale sive

She means king of the people you find.

S. Kwangu Dlamini inkhosi

It was Dlamini who was king

H. Dlamini was the king.

S. Sahlal... - kwabonakala ke

We stay - so when we  
kutsi nasifika kubo-ke cha-  
had arrived at them <sup>no</sup> they

basemukela batsatsa let inkhomo

accepted us and they took the

kwabekwa phansi fikhali sahlala

cattle and they put down the arms

nabo nase hatsi ~~sithi~~ batawuti

they told us that as  
~~ngabe sikhonta nje~~

ngabe sikhonta nje, batasitsatsa

we "khouta" to them, they will

basifake latubo ngoba tsine  
 incorporate us to them - we  
 sikhandze bakangwane banga-  
 found the Ngwane not allowing  
 khontisi<sup>or batsi</sup> bane sicolo, bantfu  
 "khonta" they had folawa people.  
 labantfolile babutfwa sicolo  
 they got would be collected by.

H When we came to them we  
 find that the Ngwane people  
 had people that they always  
 when they go they got these  
khontas, they don't khonta  
 they just keep them.

C. As part of iNgwane?

H As part of iNgwane. Same  
 thing what could happen  
 when we are, say we are  
 not the Mkhontas ourselves now  
 we are here, The Mkhontas  
 wherever they moved or Dwalen

or down anywhere Hlakulu  
or anywhere, we follow them  
because we hope they are our  
defence.

C. So that was what what the  
Mkhontas were doing with  
Ngwane

H Yes.

C Where did they Khonta Dlamini

H Bekungu kuphi lapho?  
where was that

S Kwakule — nge ma Sude lapho  
~~ngo~~ It was near ma Sude here  
ngale nje kunemshini

over that side is a cotton  
wa kotini phasi kwaleta tintsaba  
ginnyery below those mountains  
ngulapho sabokhandza Khona  
ats where we met them

lamalangeri ngoba babengahlali  
the Malangeri because they were  
lapha kungenangaba Khona  
stayed where there was no fort

H Kunetingaha?  
There are torts.

S. Ehe.  
Yes

H. Lomshini wakotini?

The cotton ginney.

S. Unganeno ngotubuya ngala  
This side towards

ngema Sudu, utsi na wulapha  
ma Sudu when you are there  
nge Magudu <sup>base</sup> ukhomba nje ngalapha  
near Magudu then you point as  
phansi ' tintsaba kwaletatintsaba  
you point down there to those mountains  
ukhomba lendzowo lapha kwa  
<sup>Likewise</sup>  
~~then you~~ <sup>you</sup> point to the place where  
kwakhe la Malangeni khona  
the Malangeni had built.

H There is cotton mill near  
Magudu under the hill top.

C \_\_\_\_\_ That's the place?

S+H Mm.

S Ngako ke ngulapho sihlanguw  
So that is where we met or  
khona nalaba baka Ngwane  
joined with the Ngwane:

Kutambe ke kubonakalo kuti;  
so it went until came  
kuge kufike sikhatsi sokube  
time that

Kubuse Ngwane Sesiyelela ke  
Ngwane ruled. Then we

siwela luPhongolo na Ngwane  
crossed Phongola with Ngwane.

Sibuya nganeno. ~~the~~ Sekuli -  
we came towards this side - Wh

nakuliwa lapho - ke - liyagutsh  
we fight at those places the

lelize liyutshwa ngeluh Phongolo  
regions <sup>was</sup> ~~were~~ <sup>cut</sup> ~~divided~~, <sup>cut</sup> ~~divided~~ by.

lonkhe luPhongolo kuyawufika  
the Phongolo - the whole of Phongola

elwandle nale lapha kujubane  
until the sea, even where the

lapho luPhongolo <sup>kuye</sup> khona, <sup>kuwenzuka</sup>

'Phongola \_\_\_\_\_ until you go

Kush' - - live nje likalwe

up - it just means the land is

134 ngelePhongolo laKitsi

<sup>or measured</sup> bounded by Phongola our land

nalabelungu, nalababakaZulu

the-utiles and the Zulus.

Sahlukana lapha emantini

we separated at the waters

ngoba yagwazana lapha

because ~~was~~ there was stabbing (fig)

emantini yagwazana, yagwazana

in the water, fights of fights

Kwabonakala kuti sengelenu

until it was decided that the land

nani ngale natsi asite sale

across is theirs and ~~across~~ we shall

wela luPhongola nani anana

not cross Phongola and you shall

lwewela. → Sesiyewela ke -

also not cross it. ~~to~~ <sup>then</sup>



Uma sewela - ke loku Phonyolo  
 we crossed, crossed the Phonyolo  
 sengulapha ataw ukwakha khona  
 that's where He built at the  
 lapha e Nkoneni ngale nje  
 place called Nkoneni just over  
 ngaphansi, kuyindzawo lentle  
 that side, it's a good place  
 kabi, kunengaba nalapho  
 Very good, there is a fort over <sup>there</sup>

H. Konze utsite nguNgwane

+) ~~that~~ By the way you said it's Ngwane

S. Solongu Ngwane - ke lowo

Ngwane Yes it's still Ngwane

Ngwane wesibili

Ngwane II

H. His (kraal) is called Nkoneni

C. Where is Nkoneni

H. Nkoneni

S. Kulapha e Transvaal

It's in the Transvaal.

C. Near Pretoria somewhere there?

H. Kungedvute kwase PiteTifi?

Is it near Piet Retief.

S. Kusedvute ne Pite tifi ngoba

Its near Piet Retief, because

[142] nayi ne \_\_\_\_\_ vele uphetha  
here the \_\_\_\_\_ still und

[143] khona nge (ngetitifiketi)  
control with \_\_\_\_\_

H. Akusiko lapho kunesitola

is it not where

kubitwa ngekutsi kuse ntfonge

it called Ntfongeni

intfonga yaNgwane?

intfonga yaNgwane. (Ngwane's rod)

S. Intfonga yaNgwane kukhona

"Ngwane's rod" Inintfonga yaNgwane

lapho.

That is the place.

H. Ohho

C. What is the name of

that kraal of Ngwane's kraal

that you just spoke about.

H. Nkweni

S. Ca yintsaba le Nkweni

No Nkweni is a mountain

Akusilo ligama lelikhaya

its not a name of a home.

H. Nkweni is a hill

C. Not a kraal of Ngwane

S. Akusilo lithaya

Its not a home or kraal.

likhaya laliphaphansi

the home was down there

laphapha kunengaba khona

~~at the~~ where there is a fort

lekwasini nasibafana watsi

where when we were still <sup>small boys</sup> young a

umtombi lapha lengaba lena

certain white told us that the fort

inemamayela ladlula ku 25

has more than 25 miles distanc

miles uhamba.

when you walk through.

H. A certain European told

us that you can walk  
for 25 miles inside

C. In the cave, and that  
is near at his place

S Ngulapha abehleti khona  
That's where he was staying,  
abengwa netikhono takhe  
he got in there with ~~the~~ <sup>his</sup> cattle  
khona ne bantfu bakhe khona  
and his people.

154-5] C

H That's the thing.

[156] C

S Uma sekusuke lapha ngoba  
"Now from here - because  
abehleti lapha Ngwane was  
Ngwane was staying here then  
sewuba ngumuntfu, labatsi,  
then he became a prson, about whom  
bakaNgwane lenkhosi ingenwe  
the Ngwane people said what's wrong  
yini, wase uyawukhwela entsheni  
with the king, he goes to climb

a rock which is unclimbable, or  
 lelingakhweleki, wesuka nje  
 hard to climb He would run  
 ekhaya agijime aze ayofika  
 from home until he comes to the  
 kulelitshe, ~~lelinga~~ akhwele  
 the rock and climb up the  
 entsheni lelingakhweleki  
 rock which is hard to climb.

H Ngwane had surprised them  
~~Nga~~  
 because he use to run

away from home go to the  
 rock and climb up the rock.

S + Akhwele kulelitshe, Akhwele  
 He would climb up the rock, climb  
 etulu, lelitshe leli lapha etulu  
 high, this rock at the top, ~~the~~  
 lona nje lugobo lwalo ngoba  
 itself, because it has many,  
 linematshe lamanengi, lapha  
~~rocks~~ stones. At the top

etulu - linematshe lakhiwe  
 it has stones which are  
 njengisicoco, njengangiyane  
 made like a ~~fray~~ "sicoco" [O]  
 angisho njalo. Ehe - agaqwe  
 let me say - Ehe - they are arranged  
 njengering wona nje ugobo  
 as a ring they themselves  
 kowa makhulu kodwa  
 but they are big, as  
 nawuwabuka lapha etulu  
 you look them up at the top  
 lamatshe linengi lawo lapha

Most of these stones are made like  
 \* etulu akhiwe njengesicoco  
 "sicoco" - (a leather ring worn by Swazi old men  
 on the head)  
 Wase uyakhwela agyima  
 so he would climb remaining  
 wakhwela kaushi umuntfu  
 He climbed yet ~~there is~~ an old  
 lomdzala akakhweli, kuyinqal  
 person cannot climb, it's a

loku singesuka hawe la naba-  
mystery, we can all take off to it

bali ngke nikhwele kodwa  
but both of you cannot climb it  
dorgaka angakhevela.

yet a young person can climb!

H. He is telling that Ngwane used  
to climb up there.

C. Litshe la Ngwane [Rock of Ngwane]

S+H Litshe la Ngwane

~~S~~ ~~LA~~

S Lalingaketsiwa ~~ag~~ lesosikhatsi

It was not named at the time.

letsuwe muva kutsi lingumhlobo

- it was named after, - seeing that

lelitshe lakhe - laseseliba la Ngwane

the rock is an omen - so its <sup>because</sup> ~~his~~ <sup>name</sup> ~~rock~~

H. It was after he had done all  
this that they noticed that <sup>Why</sup> ~~that~~

<sup>is who</sup> old man running ~~at~~ from home

climbing up the rock (why?) then

later on they had to give

a nickname to the rock - litsha  
laNgutane.

C. The stone - Mh - I see

S. ~~Kwabonakala ke kutsi~~

S. Kwaba njalo ke kwabonaka

So it was like so, and then  
kutsi <sup>ke</sup> uma sekuba uba kuba  
after time went and went  
kuye kubonakale kutsi ngoba  
until we saw that

selo kuliwa naletimphi sibwa

since we are still fighting the war  
nebeSutfu kutsi sikwazi

with the Suthu so that we may

kuzena la ngoba lapha  
enter here on the other side was

Kwakuyingaba yenkhosi, Sesi  
the King's fort. So we were

fuga la beSutfu manje sifuna  
pushing, the Suthu now <sup>we</sup> <sup>can</sup> wanting

kuzena kulelive leli ngala  
do enter into this land on this



when the case is  
 kuse ngabeni, kuabonakala kutsi  
 side. Then when these started  
 nase kukhwesha laba lasase  
 pushing away - these ~~is~~ we were  
 silwa nabo lapka lamakha  
 fighting with - these "Found ahead"

mba ndzantili lesawakhandza la  
 who we found got here - they started  
 ayukhwesha, kuase kubonakala  
 giving way, then it was decided  
 kutsi gha ngobe bathwesa  
 that ~~is~~ now that they are.  
 sekutawughutshakwa nelikhaya  
 giving way, let the home extend  
 Sekughubeka Nduungunya.

H So Nduungunye ~~extended~~ occupied the  
 Ya extended home.

S Nasaghubeka Nduungunya, Nduungunya  
 So Nduungunye

wakha umuti lowaba (Ludzizi)  
 built a home called Ludzizi  
 (Kugala), ngoba Mbidiimbidi  
 first, because Mbidiimbidi

lena yalyakhuwe ngu  
was built by Ngwane.

Ngwane kugala. IMbidlimbidli  
first. IMbidlimbidli ~~where~~ <sup>the</sup>.

lo-lapha laphuphurgislo khona  
place I've been saying is where  
wafike wakha IMbidlimbidli  
he came and built IMbidlimbidli.

H Ngwane wakha Ludzidzi  
Ngwane built Ludzidzi

S Ya - walwa - gha - lo  
yes - he - - - no - - its

Ndvungunye walwaka loku  
Ndvungunye who built  
dzidzi, loku lwesibili le

Ludzidzi the second one that  
nikhomba le. lesekwa<sup>here</sup>hiwa  
you point was built by  
ngu Mswati

Mswati..

S I Mbidi mbidli yakhiwa ngu Mbidi mbidli was built by Ngwane, Ngwane.

H I is + the kraal, the name of kraal. - sh

C Who was there?

H Ngu Ngwane. is Ngwane.

S E - - gha ngu Ndvungunye lo & - - no d was Ndvungunye wakha lonuti wase Ludzidzi.

F who built the home of Ludzidzi

H Ndvungunye built the Ludzidzi

C So can we get that, where the Mkhonta were with Ngwane, where did the Mkhonta live?

H \_\_\_\_\_ babana Ngwane

\$ \_\_\_\_\_ were with laba baka Mkhonta Ngwane the Mkhontas

S Ekh ~~ng~~ sarele sawela  
 Eh ... we crossed  
 nabo ngoba <sup>satsi kuba</sup> sarele  
 with them, because after we  
 sikhonte, sahlala khona  
 had khonta, we stayed with  
 kwatsi inkhosana yetfu  
 them; ~~the~~ our heir got  
 yafuma yaya eManyiseni  
 out and went to ~~the~~ Manyiseni  
 kwatsi (nasilisokancati) nembiffu  
~~the~~ the first born  
 Ulnakabo (~~the~~ Nkhosi) basala  
 the brother to Nkhosi remained  
 Tindlu letasala taba tintatfu  
 Houses that ~~were~~ <sup>remained</sup> ~~left~~ were three.  
 Le Manyiseni ngulapha kuni  
 at manyiseni ~~is~~ <sup>is</sup> where our  
 inkhosana yetfu, sesusala  
 heir is, so we remained  
 tsine sivele sibaka Mkhont  
 as the Mkhontas.

ngeba laba baka Ngwane.  
 because the Ngwane would  
 babetsi nabaya kitsi batsi  
 say when they come to us - say  
 hambani lapha ~~to~~ kunaba  
 go to those the  
 baka Mkhouta babouta kwase  
 Mkhoutas, they thought they  
 nhlamba kani sebasetha Sibong  
 were insulting yet they gave  
 Sesiba baka Mkhouta  
 us surname, then we became Mkhoutas

H hm the name Mkhouta  
 was given to them when  
 they donated the cattle to  
 Ngwane - so they did not  
 bother about their real  
 surname because they are  
 Mkhoutas since they had  
 said 'Siyakhouta!'

C. Where did they get the  
 land then or they were

with Ngwane.

S Lapho sasika Dlamini,  
 'At that time we were with Dlamini  
 Nklosi bese kuba nguNgabaze  
 Nkosi' and then Ngabazeluthuli  
 luthuli wesibili sekuba  
 the second and then ;  
 nguNgwane - ke - singisi  
 Ngwane - so then when  
 nasisuka lapho sita  
 we moved from there to -

H. Mine - newele iNgwanama  
 You are with, you crossed Ngw-  
 nebaNgwane and  
 with the Ngwanes.

S. Sewele unkh - - - toku  
 We crossed unkh. - this  
 LuPhongolo, silwewela neba  
 Phongolo, we crossed it  
 Ngwane sesakhonta ncanti  
 with the Ngwanes we had ~~an~~ <sup>khonta</sup> and  
 tsine asisakhonti nasesila  
 long ago, we were no more to that

sesiwale singemalwatsi, koulhe  
we were already siasis, all  
loku lokulivile ngubaka Ngwane  
these which had been bought by  
bakalwe banatsi.

H Ngwane they fought with us  
All what Ngwane did we  
were with them ourselves

S Mkhaw - kubambe ke - -

E so it went

C Plw ngolo

H Hm

C Were the Mkhosas with Ngwane's  
malabufu

H Yes, beingemabufu <sup>range</sup>

S Basingamabufu time laba  
We were warriors, we, those  
bakatsi a Ngwane, kusuka le ku  
of my people, of Ngwane <sup>starting from those</sup> ~~so~~ from  
Gizimi - Gizimi <sup>our place</sup> kati lowabe but fu

Gizimi with us ~~so~~ who was  
<sup>those who had</sup>  
<sup>seen gathered</sup>

aveli alwa ku Ngwane kutse  
 kept, just fighting with  
 kuti ku Ndwungunya ku- kaize  
 Ngwane until Ndwungunya  
 Ndwungunya akasebentanga kakhulu  
 Ndwungunya die not work much  
 washacha walimale basebancane  
 He died early, the children  
 nalabantwana, kukhona Sonhlolo  
 were still young. there was Sonhlolo  
 lakisi kukhona Mzabane, kuyi  
 with us was Mazubane, so  
 liwa, ke- kuliwa letimpi siya  
 we fought, fighting she was  
 le phambili. Emva kwaloko  
 we are proceeding forward. Aft-  
 sekuba ngamhlatsi la kisi  
 that then it was Mhlatsi here  
 solo silwa ne baka Ngwane  
 with us, we were still fighting helping  
 selekelola baka Ngwane, asizange  
 the baka Ngwane, we never



tsine - schlukane rebata Ngwane  
separated from baka Ngwane  
till namuhla

~~that~~ till today

H. E. - we have never departed  
from the Ngwane since then  
we have been joined together  
up to now.

C so when the Mkhonta people  
fought with Ngwane were  
they in the same mbutfo  
as <sup>the</sup> Ngwane or were there some  
mbutfo - that ~~was~~ <sup>were</sup> Mkhonta butfo  
and some that were Ngwane  
butfo.

er 5. @ha saisebandzawanye kuphela

~~we~~ we use to be together except  
sasehlukene ngetindlu - babe  
were in different houses or houses - 9  
sengivile toku lomake akhuluma -  
have heard as she has been <sup>speaking</sup>

sasehlukene ngetindlu - tindlu  
we were in different houses - houses

kaphela ngoba bakal'gwane  
 only because bakal'gwane  
 bala njengebantfu lababafola  
 refused, like people they got  
 bakafake layiklaya, basikha  
 the incorporated them into the home  
 sibaneuji base vele basateke  
 we were many, so they built for  
~~sodwa~~ sodwa, sibafika lapho  
 na differently, each time we arrived  
 nabo base sikhala sodwa kod  
 they, ~~would~~ <sup>we</sup> would stay by ourselves  
 nakumenyetwa, simenyetwa, njengonamb  
 but when "calling" <sup>summoned</sup> we would be called  
 nje simenyetwa "lapha kazombodze  
 like today we are "called" at Zombodge  
 emtini wenkhusi, simenyetwa ngob  
 the home of the king, we are called bea  
 a vele asizange sifature phukat  
 just, we were never put inside  
 kodwa sababelibutfo laphakati  
 but we became the "libutfo" of the  
 inside

H Yes, we were winners of Ngwane, Ngwengwane most low?

S Eher

H So he did not bring us to the kraal, whenever he went we would go and he would give us a place to stay.

C Can I just ask one more question, Who was the Mkhentse chief who ~~khoutaed~~ to Ngwane which one?

S Satsi nasi la saphela kuba. When we were here our ~~the~~ chief ~~uma~~ ~~resikulalabanga~~ chieftanship came to an end, when ngoba nekkhosana yetfu yase <sup>outside</sup> ~~ice~~ we were with the Makongu, because Kwabe sekuyaphela kuba, bochof was away, so our chieftanship came to an end.

H Eher  
S Iobu chief lobu brigale. So this chieftanship started

kuMhlatsi, masisikelwa la  
 with Mhlatsi, when this region was  
 ngoba langileletu khona nje  
 cut for us, here where I am sitting is  
 kuse Hawini, bhawu leli  
 at Hawini, This bhawu was  
 leli niketwa Mhlatsi ngenipi  
 given to Mhlatsi during the war  
 yebu. Uniketwa la

100 of \_\_\_\_\_ He was given <sup>here</sup>  
 Sasibanfifi vele <sup>tsine</sup> siphetsa  
 were were already people preparing the impi  
 lomutsi weupi kulaba bakaNgwa  
 we had the medicine of war for the  
 kutsi, naku tawusuka impi  
 Ngwane so before impi | leaves  
 siye khona siphetsa lomutsi  
 we go there with the medicine  
 sihambe siyochela lenyphi  
 we go to "prepare" the impi  
 siphindze sibuye singesibo  
 and we would come back we

Kubanaumzane,

100 be chief. Kodvwa nasekule  
 were not chiefs, just respectable men  
embilawu ka kufazidze  
 but at Mbilaweni with lazidze  
inkosi ~~the~~ yaniketa laba  
 the king, He gave my  
ba kitsi lelihanu leli  
 people this lithawu this  
lesibhleti kulo lithawu sapha  
 we are staying at, The lithawu  
kelwa lapha ka Zombodze  
 was dished there at Zombodze.  
lithawu siphakulu a yinkosi  
lithawu was dished to us by the  
Lazidze

king lazidze

H. Lazidze had to give us  
 a shield, a shield is  
 like this

when we are fighting  
 it is there to help

C. Ya - can you ask him

who was the Mkhonta chief during the time of Ngwana.

H Kodwa utsite ~~ka~~ kwaka

By the way you said who was ngubani chief khona lapha chief at that place or time: kweso sikhatsi

S. ~~Kwaka~~ kuNgwana, kwakute

During Ngwana, we did not, baphela buchief lapha our chieftanship ~~ended~~ <sup>ended</sup> when lapha nasiyawukhonta we went ~~to~~ khonta to the Kubo kwaphela kuba kuba our chieftanship ended buchief

H When we went to khonta to Ngwana

S Dlamini eh

C Dlamini

H To blame our being chiefs came to an end because we were following Nswana who was king. There was no chief among ourselves.

C Okay. Did Nswana appoint somebody to look after the Mkhonta something like induna or some like that

H Kukulona yava Nswana lamcaboy <sup>was</sup> ~~at~~ there anyone whom Nswana kutsi: lundvodza yakankhonta thought, this man of Mkhontas is le ulakariphile asimente wise - lets make him kwakutsi.?

such

S Ee ha, kwakwatwa ngekuti. No. It was only kusun sitinyanga, sasibakhulu that were with doctors, we were

ngebun yanga singenandlu  
 great in being witchdoctors, we did  
 singameuh mintfa  
 not have a kraal, we never called

H. We were known that we  
 had wisdom, so when the  
 king want something ~~the~~ <sup>to</sup>  
 divine so ~~we~~ he would  
 come to us and we  
 would divine something  
 that would come true.

Q. Ya - was there any name  
 of a famous diviner.

H. laba <sup>labanya</sup> ~~test~~ lebe batinganga  
 Those others who were also  
 nato laphu laba phengulaki  
 witchdoctors, who divined.

babangebaka bani

were of what surname

S. Kwa kungebaka sibandze laba  
 They were sibandze, These  
 belapha ebukhosini phakats,  
 were healers inside the Royal ~~the~~  
 form



~~less~~ less sikhat. babelapha  
at that time, they were healing the  
indlovukati laba baka Sibandze

Q: Queen mother, these, the Sibandze  
babent a youkhe into nyangoba  
they were doing everything since even  
koukhe laku benevuala kwa  
all ~~these~~ <sup>things</sup> for incwala were  
kwenziwa ngibo  
done by them

H: The Sibandze <sup>people</sup> were

C: Where.

H: We were doing nothing  
but they <sup>were</sup> doing the incwala  
and the like.

C: I see, the Sibandze were  
older and the Mkhontas were  
just diviners.

H: Yes, the Mkhontas were just  
diviners.

C: Does he know any story

when the king came to  
the Mkhoutas to divine for  
him

H. Utsi kukhona lapha khona  
~~Do~~ <sup>was</sup> ~~for~~ there an incident ~~where~~  
ungakumbula khona lapha  
<sup>you remember</sup>  
~~mentay~~ where, or  
mhlayimbe bathi waka Mkhout  
let a Mkhouta  
ase aphengula naku  
divine this ~~a~~ particular  
lokutsite nje. Mhlayimbe nje  
thing, ~~As for us~~ we  
loku sila nasasihyela emuva  
are here, when we go back  
semyaxoxelana ke sixoxelana  
and we talk something

S. kwakukhona kitsi kudzala  
It was there with us a long  
kuMawandla nje ngobu  
time back during Mawandla  
~~nakub~~ nasingena kuMalayeng  
since when we joined the Malayeng

sangeniswa, timphengu letatsha  
~~to~~ divining, was  
 ywa ngube Nkholi, at ngoba  
 done by the king because he  
 abet shayela yena, nasetika  
 would divine for himself, and  
 phakato abet bukela yena  
 when he got in, he would divine  
 kwethu abengabukeli utosi  
 for himself, for the Nkhosha, at  
 abetuka lokutsi utatwenta  
 the king, He would divine as to  
 njani ente njani (lalutsini)  
 what he should do

njengamanje ngiyabona  
 like now <sup>4 cause</sup> you are trying  
 lokutsi njama kahle kutsi  
 to to get to know well this  
 nati lo - lo ubandvo wetfu  
 our history  
 manje ke ngifuna kunichazela  
 now I want to explain to you

kahe le labenta lesidelo  
 clearly, the one who made the <sup>nuti</sup> ~~the~~  
 sempi adule kulokun, uti  
 for was, pass from that, and  
 bhela kungesyo into inkhosi  
 divine himself, not being direc-  
 letsite buka, you ibeyintshok  
 by the king to divine, the king  
 kuti yenta naku naku isma  
 would tell him to do such a case

H. Abergubani korje - Abergu -

Who was that by the way - it was

S. kusuka kuGijimi, kumazuba  
 From Gijimi, Mazubane.

kuMhlatsi bantfu labachel  
 Mhlatsi, they are people who  
 lemphe kwachina ngabo  
 prepared the Impis for fighting and  
 it ended with them.

H. Those who could divine.

like these were five. It  
this time they going to win  
 all the time but not

being sent by the king. They just decide on themselves lets try and see whats going to happen today or tomorrow or next week so these people the Mkhoutas <sup>but</sup> were not sent to die so they were just thinking that themselves.

C. In the time of Ngwane. the Mkhouta men would be in amabutho where were the women and children

H. Ngzikhatsi ke sa Ngwane, During the time of Ngwane. laba bakamkhouta labane these Mkhoutas who lead bantfwang, batfwana nabonah children, <sup>children</sup> ~~the wives~~ <sup>ke women</sup> lamabutho abe Kuphi ke. where were the amabutho

5. Emabutho nasifika lapha Amabutho when we arrived here

kufika Ngwane, abe - kwagala  
 Ngwane arriving, it was - it first  
 kwachaswa kulingaba  
 they would hide on the fort  
 wonke umuntu waba phakathi  
 every body was inside. the  
 kulingaba nebantwana  
 fort, children and  
 kouthe. Manje ke emu  
 everything, Now the Mabuthe  
 butfwa abekata ukhosi  
 were staying with the king  
 agadze, ngaba ukhosi  
 keeping guard, because the king  
 yayingasali bakuliwa  
 was not left behind when the  
 Kwakuliwa ikhosi ukhosi  
 go fighting, he would be present  
 yayingasali emuva, butsi  
 when fighting, the king was never left  
 ayisale emuva.  
 behind.

H During these days the king was not left behind, he was always with emabutto when they fight, so \$  
S. Emabutto on the abesele

All the mabutto would be abe lapha enkhosini, with the king, Tamathosikati ~~abe vela~~ abekwe

The wives would be put in aphhwe le platatsi langabini hidden - inside the fort.

H. All the mabutbos were always with the king and the Makhositati and children were put in the cave

C In the cave - hnn I see. Even the Mkhouta women were there. hnn stay

C ehnn ~~what~~ can we go on

what happened with the  
Mkhouta with Sombhlolo.

S. Aun ku Sombhlolo ke  
so with Sombhlolo we  
Sasibelo sekunye Mazubane  
were with Mazubane  
ku Sombhlolo. Nguye abechela  
during Sombhlolo, It was he who  
let mpho, sihambe naye  
prepare the warriors for war, go with him.

H. Waka Mkhouta ka Manyisa?  
Is Manyisa a Mkhouta?

S. Han ya waka Mkhouta phela  
Yes He is a Mkhouta, we are  
singe Manyisa. Manyisas.

H. Ya...

S. Kuphela nje kutsi sibaka Mkhouta  
~~the~~ Only that we are Mkhouta  
Nguye futsi lesi - kuyutsh  
its also him - ~~we~~ they entered  
naye la - kuyoshona le  
with him here - going that side



la kulwa nagi impi <sup>lena</sup> yase  
 fighting this war of Lubuya.  
 yeLubuya, kubonatala kutsi,  
 then came the  
 sekubuya laba batakulu, ba  
 Zulus, the Zulus followed us  
 kaZulu basilandzela ngetinkhomo  
 because of cattle yet we  
 tsine siyewulwa nebeSutfu  
 were going to fight with Suthus  
 kuphela nje bakaZulu babe  
 the only thing the Zulus wanted  
 khala ngetinkhomo kute  
 was cattle, we never have  
 umbango wetfu nebakaZulu  
 a querril with the Zulus.  
 ngaphandle kwetinkhomo  
 except cattle, until  
 kuyawuphuma phansi elubonjeni  
 down the Lubombo to the  
 elwandle. kuphela nasesifika  
 sea, Now when we came

le ufika kaphunga lapha  
 at Phunga ~~there~~ where  
 afika wahlala khona  
 he came to ~~the~~ Sit, and he  
 wacambalala.

Stretched himself down

4. Lo ---

5. Lo Sombulolo ufika kaphunga

~~5.~~ ~~His~~ Sombulolo coming to Phunga  
~~uyacambalala~~  
 akushiwo kutsi kukaphunga lapha

and slept down, the place was not called Phunga

kukhandza kutsi nacambalala

so when he stretched himself down  
 ukhosi iyacambalala, kuvaka

the king, a certain smell was

liphunga <sup>kunuka</sup> ngale. Kutsiwa

sensed from the other side, He sent

akuyohlola lamabutfo kutsi

mabutho to go and check what was

ngabe kunukani, bayahlola

Smelling, they checked but they

ababoni butfo kuze

saw nothing so the place

~~the~~ kwetsiwe kutsiwe kuka  
 was named kaPhunga (smell)  
 Phunga. Akhona uBonhlolo siya  
 With Bonhlolo, we were  
 le mbeli silandzela Dookolwa  
~~to~~ going forward, following Dookolwa  
 to nebe Sutfu. manje ke  
 with the Setlus, now the  
 sewucambalala uyaphumula  
 ngoba  
 he stretched himself down, resting.  
 yet, ngoba lamakwosi lawa  
 because these kings, these  
 abevela atilwela, Emakwosi  
 have been fighting for themselves,  
 akazange abuyele emuva  
 The kings never remain behind or  
 emphini, abevela alwa. Na-  
 go back during the war, they would  
 siya-ke le uhlala phansi-ke  
 fight; going there, he then sat  
 kunuka leli-phunga sekutsiwe  
 down, and then the smell came

kutaPhunga. Kuyiwa embili  
and then the place was called kaPhunga  
mchazele to make.

we were going forward, explain to her.

H The name Phunga, is a  
place called Phunga, ka-  
Phunga, it was given a  
nickname by Sombhlo,  
Sombhlo he said to the  
mabutfo, where does the  
<sup>what is that smell</sup>  
smell come from. And he  
said look go out and  
find out what is the  
smell what kind of thing  
smells like this so <sup>they</sup> came  
back and said they did  
not see any thing so then  
the place was called kaPhunga

C. You know it

H Yah - towards, when you go  
to Sidvokodvo

C. \_\_\_\_\_

H kaPhunga, he was just resting

C just resting.

H Ya because He <sup>was</sup> among the ~~people~~ <sup>usuka</sup> taking advance following the people they were chasing

S Nasuka - ke lapho <sup>usuka</sup> solo

He went from there, my people <sup>are</sup> <sup>ukosi</sup> buthona lababakisi, uhamba still with him, he is going with

nabo, nasuka lapho ngenjoba them, when he went from there as

ubona kwakhe ngoko ufake

you see where Nyobe has built, uhhlala phansi; ucambalala

He sat down, and stretched himself.

phansi, lenkosi yayineahlolo

down. The king ~~was~~ <sup>had</sup> a strange lomunye nje, ucambalala phansi

habit. He stretched himself on

kufika kuhlanya lutha luyayya

the ground and a lunatic came

ma kufike kuhlala lay, ehlala

running and sat near him

kwakhe. Lapha sekweziwa  
 so the place was  
 legandzawo kutsiwa kukh  
 ejwen a name that its  
 mahlanya, Mahlanya nasi-  
 Mahlanya, Mahlanya serious  
 khuluma hegobe wakhe  
 speaking is at the  
 ula ngaka Ngobo lapha  
 place near Ngobo, where the  
 kwakute umutlwa agijima  
 a person came running and  
 wafika wahlala adute ne N  
 sat close or near the King.

H Ngobo - Ngobo lokuphi  
 where?

S Ngobo nanguya Bethal  
 Ngobo at Bethal.

H Hmm - - - - -

S u fka ucambalala khona  
 He came and stretched himself

uSombhulo lapho, ngulapho  
 Sombhulo at that place, that's  
 sitamfike sikhawonke ubi  
 also where we met the  
 kaMaseko, uma sitfolana  
 Maseko, when we met the  
 nebaka Maseko lapho ngulapho  
 Maseko, then we planned  
 sent a nifuna lise lokutsi  
 a way of how are  
 loDvokolwako simehlula  
 we going to defeat Dvokolwako  
 kanjani, Ulapha eZitheni  
 Dvokolwako was at  
 Dvokolwako, Zitheni?

H Ya

S lowa se Zitheni, sekutuna  
 he was at Zitheni, so a plan had  
 neliu lapha kutsi sitamenta  
 to be made that how are we  
 njani, sekukhishwa intfombatawa  
 going to deal with him, so a girl

nemfana, kuyakwebiwa  
 and a bog were taken, to goad  
 winvunulo wengkasi yaka  
 steal ~~the~~ cockbor of the king of  
 Dvokolwato, "kwen wekina  
 Dvokolwato, salute,  
 kute sibangobe laba baka  
 until we defeat these people  
 Dvokolwato ~~to~~ ifunwa  
 of Dvokolwato, It was needed  
 ngu Souhlole lentfo,  
 by Souhlole.

C What is it.

\$/

H \$ Well Souhlole, all this  
 happened when they are  
 at Houndran I don't know  
 if you know this, you  
 know when you come down  
 from Mahlanya; there is  
 a steep when you come  
 from Mahlanya, there is



something they are selling on  
the right hand side when  
coming this side Manzini  
on the right hand side

S. Mmbekisele nje nanguya umshini  
try to direct her by that machine for  
logaya Manyalo.

H. There is a machine for  
manure.

There is a road coming from  
Mankoyane joining the  
main road to Manzini and  
past some gum trees and  
then there is a station and  
then follow the way going  
to where Power station

S. Ya Power

H. Power station and then  
just there Sombhlo was  
there with nabutfo and  
then batansulwa nalo  
~~wo~~ They were going to fight  
waka Dookolwako?  
with Dookolwato?

S Yebis waka Duokolwato  
 Yes Duokolwato  
 Nasihlangene, sesihlangene  
 neh - nasihlangene, sesihlangene  
 together with, we were together  
 nebaka Maseko labati leti  
 with the Maseko, labo know the  
 ngaba sesitibute tonke  
 forts, we had asked from them  
 letingaba.  
 about those forts.

H In that place they had  
 met the Maseko, nebaka Ma  
 gagula?

S Eeh ~~we~~ sesihlangana ne  
 Yes were together with  
 baka Maseko, kuphela  
 the Maseko only.

Baka Maseko labo ngabon  
 Those Masekos showed  
 bakhombisa uSombulolo tipgab  
 Sombulolo the forts here  
 lapha ngaba kwakutinqelwa  
 because it was also sought

kutsi lomuti wenkhosi utawana  
 where the king's residence would  
 lapha kunetingaba Khona Ngweni  
 he built, where there are forts. It  
 basikhauba letingaba kuze  
 them also moved - as the forts so  
 kusuke - zi - lomuti usuk-  
 that - the - home, was  
 la wawufanele ubhale  
 moved there, it was supposed  
 kaPhunga, kaPhunga uje kude  
 to be at kaPhunga, <sup>at kaPhunga</sup>  
 unenizawo kunenzawo  
 there is no one who can claim a  
 noma ngumfwane Nkhosi,  
 place, even a king's child, the  
 yenkhosi leyondzawo, <sup>e-</sup> yaSumblo  
 place belongs to the king, lombhala  
 e- lokuya, sekuywa ngakuti  
 so to proceed to here it was because  
 lapha asikatitfoli letingaba  
~~the~~ <sup>we</sup> hadn't got the forts at  
 Phunga

000

sekuyawufunwa letingaba ke  
 so we were in search of  
 tiyatfolakala sikhonywa  
 the forte, we find them being  
 bakamaseko. Ngulapha <sup>kwela</sup> ~~kwatit~~  
 shown by the Maskos

lomuhfu. ~~ohlato~~ alhlanya  
 This person <sup>who</sup> ~~was~~ was a lunatic  
 ete eNkhosini, latsi li-  
 came to the king, the guard  
 butfo letfuka lapha nalu  
~~wanted~~ noticed later that this  
 luhlanya luya eNkhosini  
 lunatic, ~~sa~~ <sup>went</sup> to the king and  
 lwaqike lwahlala la yi  
 then sat just near  
 celeni kwenkhasi.

the king

H Its where Souhlolo, ngu  
 Souhlolo mosi lowo - where  
 that is Souhlolo?

Souhlolo met, there wa.

man who was mad he came running • He came to sit just next to him and he was surprised and these man and everybody was choiced  
 Eg- <sup>what is wrong</sup> this man, this man came running and sat next to the king.

5. Manje ke ngulapho sebayalususa  
 to they removed him, this ke loluhlanya, yabesejitsi lunatic, the king said inkhosi abaluyekele. kukhona they must leave him alone. He lekuthombako, kwase kuchamuka predicts something, then the Maseto bakaMaseto kufike kukhuhunya came, they had a talk with nabo kute kersuke, ~~and~~ iphindze them, so that <sup>taking</sup> Sombhlo again inkhosi yenu uSombhlo had to go <sup>he</sup> himself

lugobo lwakhe. aze afile  
 until he came  
 lapha laphapha ~~ka~~ sekwa  
 to that place now called  
 ba seNkhanini <sup>khona</sup> kodwa ~~yena~~  
 Nkhanini' but its not  
~~wa~~ akukakhi yena kwakhe-  
 him who built there its  
 Mbandzeni ufike khona ukhala  
 Mbandzeni, He came there and  
 ngulapha aphaka khona impir  
 he arranged his warriors or impi  
 yaDvoko lwako, iphakelwa lapha  
 to fight Dvoko lwako, it was arranged  
 eNkhanini, ikhishwa, nguye, wa  
 at Nkhanini, he led ~~them~~ out to  
 hlasela <sup>le-</sup> laba bakaDvokolwak  
 fight Dvokolwako  
 njoba saye saba beka le  
 we followed them until - at  
 eMliba lapha bafika  
 Mliba where they

sebahlonga khona ~~seba~~ batsi  
 gained ground, and they took  
 batsatsa lomutsi wabo baya  
 their medicine and hid it  
 wufihla, bawufihla lapha, kani  
 they hid it, the Nqwane  
 laba bakaNqwane. sebahlophelo  
 people were yearning to get  
 kutsi kutfolakala loya natsi  
 the medicine. so the  
 base bawufihla lapha entsebeni  
 people of Duskolwako hid it on the  
 ngulapha babe sebatsi labakubisi  
 mountain, that why my people  
 balakitsi saye safika ka  
 say they even reached  
 Zandondo, Saye safika  
 Zandondo

H mu - nu - nu

S Saye safika ka? sasiva  
 We reached Zan', we used  
 sibafana <sup>kutsi</sup> lapha bakhuluma  
 to hear ~~that~~ when were small boys

lababizala bats' kukhona  
 the old people speaking of a place  
 kaZandondo ngingati kutsi;  
 called Zandondo, I never knew I  
 ngiyozge <sup>ngibone</sup> ~~ngifike~~, ngabona  
 would see it, I saw it  
 sengisho <sup>ke</sup> kutsi wena wekunene  
 I am to say, your (salute)  
 loku <sup>lo-la</sup> lakufunako lo make  
 that these things that she  
 letintfo latifunako nje tinge  
 wants are true  
 maginiso kodwa mine  
 but I had  
 ngangitsite ngitawukhuluma  
 said I want to speak  
 lapha kumatsebula yena wese  
 to the recorder, and her to  
 uyatitsatsele, ngikhlume nje  
 take it, to speak all by  
 ngingedvwa <sup>asa ngibute</sup> ~~wese~~ uyangi  
 myself, and to ask me



Ke lapha angikuta khona  
 wherever she waits, <sup>to ask</sup>.  
 njikhulume nje ngihambe  
 to speak and proceed, but  
 kodwa ke - njingoba manje  
 as it seems that since  
 kuyabonakala kelesi gha asakho  
 she is here

n nje yintfo lapha  
 it is something she  
 kuyati nalomake  
 wants to know.

H Lo uyakhele kusaku lokunye.  
 she is building up the information  
 angitsi njenganaku nje  
 say like what you have  
 (lokubonile) naku kubhalwe  
 seen, it's written

S. Ya - ufuna kukhlanganisa  
 she wants to connect

H Manje ke ufuna lapha  
 Now she wants those.

at ashode khona <sup>ngaloku</sup> ~~ku~~ <sup>ku</sup> ngalaba  
 gaps in information ~~from~~ <sup>from</sup> the  
 labanye ngoba anifanani  
 S Ya --- <sup>others</sup> for you are not the same

H lolomunye kufike kumehlule  
 another one ~~to~~ gets to a problem  
 bese uyabona kutsi wo-  
 or fails or something then she  
 akefikanga ke-bani wangitshela  
 sees that so + so did not tell  
 kahle la → me correctly.

S Hm hm. Ya

H Mkhonta, uhambele la  
~~to~~ Mkhonta has moved here.  
 wahamba la kusuka la  
 and here <sup>from here</sup>  
 ugondza ku \_\_\_\_\_ <sup>ingefika</sup> ~~the~~  
 to \_\_\_\_\_ when you reach  
 uyabuya ku M. \_\_\_\_\_ bese  
 \_\_\_\_\_ then  
 uyabuya ubuya ufika ku  
 you come back you reach

# Mshoti - Sewuyedhula kuMshoti  
 Mshoti, then you pass Mshoti;  
 uyawushona e-e ka Zombodge  
 you come to - to Zombodge  
 sewuyabona ke lountfu . O-O  
 then you see that then here  
 nangu ke lountfu lowanghwa  
 is the person who told me  
 watsi.

such & such

S Oha sengisla kutsi uma  
 ho, I mean that when  
 sesiyiqedzile lempi ya Dvokolwako  
 we had finished fighting Dvokolwako  
 yonke yaphele lempi kwatsi  
 all the wars got over, then  
 kuMswati, sekungu Mhlatsi ke  
 during Mswati, it was Mhlatsi.  
 kutsi nabo ke bakisi ba-  
 with us, so my people went  
 hamba baya e (Siyo). (li Siyo)  
 to Siyo, li Siyo

noma ngingagondzi kahle.  
 although I am not sure as to  
 kutsi likuphi, nasiva lali  
 where it is, when we hear  
 kwakuliwa umbango wama  
 it was, ~~There was~~ <sup>fighting over</sup> a quarrel  
 Mawewe babecelwe ~~with~~ <sup>Taba</sup>  
 with Mawewe, The Ngunu people  
 baKaNgwane kuye kwelikelela  
 were asked to go and help  
 lapha phansi baka bale-  
 down those of that side.  
 kodwa inkhosi Lazidze  
 but the king Lazidze.  
~~kuba~~ yabe zeyilinga kumphungu  
 tried to give  
 kumphungu ibukela kusebenta  
 a nest, considering the work  
 kwalaha bakaMkhonta bache  
 of the Mkhontas, preparing the  
 letimphi ekuhlanguweni kwabo  
 warriors for war overseas they joined

ibuka lesigaba solo laba  
 considering the time since they  
 khona la yase iyamphumuta  
 had been present, then he gave him  
 itsi lo Mhlatsi utawubuya  
 a rest ~~and~~ saying Mhlatsi must  
 a - a kete - iyamphumuta  
 come and rest, and tie britt  
 imathela eThunzini. sesibange  
 for him at eThunzini, after a  
 nena - ne - na Gyaqya kwakunembango  
 quarrel with Gyaqya, a quarrel  
 wetfu nebaka Nkhonyane manje  
 between us and the Nkhonyanes, now  
 yase sejitsi gha Mhlatsi useHawini  
 he he said - wo, Mhlatsi has Hawini  
 baka Nkhonyane ba la  
 the Nkhonyanes here.

- H E - nanilwa nebaka Nkhonyane  
 S - you were fighting with Nkhonyane  
 S gha sasibanga nye kwakunyalwa  
 No! <sup>we</sup> were just quarrelling

sibanga kukahwa emasimu  
querrelling over fields

H They had a querel with  
 Nkoyane themselves, it was  
 during — & — kwatusikhatsi  
 it whose time?  
 sabani?

S. Kwakunguhlatsi

It was Uhlatsi!

H Sengiso inkosi

I mean the king

S Kwakungumswati

It was Mswati

H During the time of Mswati  
 they fought Nkoyane — but  
 they did not fight, they  
 were querrelling.

S. Kuze sitfole deliwe ngoba  
 until we got this land

ngoba kufuneka salitfole kanyaka  
 a shield was in demand, so we

H That's where they got this littawre

C Okay. If you can just ask why did Sombhlo go to the Maseko

H <sup>UTS,</sup> Abesayekwentani lapha, U Sombhlo, why did Sombhlo went to Kweb - a Mas -

'The Mas -

S Kwebaka Maseko Labaka Maseko

To the ~~mas~~ Maseko? these Maseko

bantfu lesahlanya nabo, nabo

we ~~need~~ <sup>meet</sup> them, they also

beta seba khonta la ku Sombhlo came to "khonta" also to Sombhlo

x laba sala kube Suthu, sebasikhombisa

they remained from the Suthu, they

tingaba tekucasha, u Sombhlo

showed us the forts to hide, Sombhlo

abefuna labati kahle tingaba

wanted people who knew perfectly

nyoba nyofuna kwati.

the forts as you want to know

- H. Sombhlole was keen enough to look for a person who knew could one find the King's fort.
- C. Why did Sombhlole want the hiding place,

H. #

S. Dvokolwato.

H. He wanted to fight with the Magagulas

C. # They were fighting with the Magagulas not with Zwile

H. Not with Zwile.

S. Not Zwile

C. Okay, did the Mkhonta people go to the Masoko with Sombhlole.

S. Ahe, sasinabo Sombhlole

He wa - we were with them, Sould Khona lapho <sup>place,</sup> at that ~~time~~.

H. Sombhlole was among the Mabrutho,



6. And the Mkhouta were with the nabutho.

3 Ehe - -

4 And the Mkhouta

C. Right 7 see.

5. Emva <sup>twa</sup> kwaleya mpi yelivinyo  
 After that war of ~~the~~ <sup>the</sup> section  
 kwabe sekutsi kuMbandzeni anga-  
 of warriors, then it was Mbandzeni  
 sekho Mswati kwaphuma bobabe  
~~the~~ Mswati was late, our <sup>grand</sup> fathers  
 mkhulu wami - ke - manje  
 named

Indlavele nabaya bo Masibekela

Indlavele, these, Masibekela  
 boMbangamunye ba phuma layi  
 and Mbangamunye, ~~went~~ <sup>came out</sup> ~~from~~ <sup>correct</sup>

khaya baya - le - e Mshadza  
 here and went to Mshadza

4 During Mbandzeni my grandfathers  
 and the others went to  
 Mshadza

during Mbandzeni's time — Babe

Were they

yakulwa?

going to fight. ?

S. Kwakucele eMangisi

+ The English had asked them

H

C. That's too late for us  
lets turn to Souhlolo  
and finish up.

S. Oh ufuna kugeleza nge  
wo ~~ya~~ <sup>she</sup>, wants to finish  
Souhlolo.

with Souhlolo.

H. Ya acibuyele kuSouhlolo  
lets go back to Souhlolo

S. Ya angitsi le ku<sup>S</sup>ouhlolo

Now here with Souhlolo

uSouhlolo utsata si

Souhlolo took me +

nasekukhetswa intombatana

choose a pretty girl

leuhle kukhetswa ligaha  
 and also choose a husband  
 lelelele. sebaya e~~ts~~tswa  
 youngman, these two people  
 labatsi lababili bayo<sup>kweba</sup>~~tswa~~  
 were taken to go and steal  
 umvunulo - reifuna unchazele  
 the [cock box], I want you to  
 ngabomvunulo ungawesabi ngoba  
 explain <sup>to her</sup> about this cock box, don't  
 ayintfo lelele leyawurele  
 be afraid because it is something  
 ikhulunywe. Nababekwa ke  
 that is spoken about, so they were  
 seba fihlwa nje edvute <sup>kutsi</sup> ngoba  
 hidden just near by.  
 sine si - e - libutfo louthe  
 we - we <sup>all</sup> we libutho  
 lika Phunga lapho kubindise  
 was at kaPhunga where everything  
 konkhe - konkhe konkhe  
 was kept, everything, everything

4 ne nkhozi Soukhlole akhona  
 Even the King Soukhlole was  
 Lapho.

-Here

5. Nenkhozi Soukhlole ukaPhunga  
 Even the King Soukhlole was ~~the~~  
 Lapha kwatiwa kutsi kuse  
 at kaPhunga, its known to  
 hlatsini lapha bangeke basheshe  
 be the bush where we cannot  
 bantfole khona, kukhethwa ke  
 be easily reached, so the  
 labantfu lababili laba kutsi  
 two people were chosen went  
 bayo ba - yotfola lomvunulo  
 to find the cock box  
 ngoba labantfu abehluleki  
 because these people were  
 biyabashaya kodwa asiba  
 undefeatable, we fight the  
 ngobi sesifuna kubangoba  
 but we don't defeat them  
 So we wanted to defeat them

manje, kushaye. Mawandla  
 now Mawandla divined  
 kushaye laba bakitsi <sup>ema-</sup> ~~ngoba~~  
 my people divined using  
~~Sonhlolo~~ ~~to~~ tsambo ngoba  
 the divining bones, during  
 Kusohlolo ngu Mazubane kushaye  
 sonhlolo, ngazubane divined  
 yena:

H The Mkhouta people the one  
 who divine was Mazubane.

S Yes yes:

H ~~Yes~~ ~~Yes~~

S Ushaye lamabanko kibe ngeke  
 He divined that we cannot  
 Siphelulo labatfu singatfoli  
 defeat these people before we  
~~imvunulo~~  
~~imvunulo~~, lowawugwedlwa we  
~~imvunulo~~ <sup>get</sup> the [cochbox] which was  
 indlomo, welitinyo lendlora  
 prepared from tooth of an elephant  
 lowawentelwa ~~to~~ eMakhosi  
 which was made for the kings

H He divine that we cannot  
conquer these people unless  
we get the \_\_\_\_\_,

"unavunuba."

C what?

S Angeke awati.

H Now <sup>she</sup> <sup>wait</sup> <sup>know</sup> the siswati they put a

cockbox in \_\_\_\_\_

C Oh ya - ya - ya

H Now they choose ~~for~~ <sup>pretty</sup>  
lucky and a handsome  
man, two of these people  
so telling trying the means  
of getting the cockbox

S Kwantelwa kuti <sup>la</sup> lentombatana

ya was so the lady,

itawuti ingahlala lapha ka  
could stay at Dvokolwako  
Dvokolwako itawute iyhawukele  
until the king could desire  
lenkhosi lombana ule  
heya, the boy was

mabulfwani sawabutsi tile laye -  
 with the mabulfo, not in the  
 khuya, utawatsi uyayr hamba  
 house, so after he desire her  
 husband, kutzi kulidanga  
 the king, on the day that he  
 uyivashura imujira wote wabwa  
 X visits him, (binds) him so  
 lapha asabeka khona umumoto  
 she could see where ~~the~~ he puts  
 kutzi ayabe la mumoto wabuka  
 the (cockboy).

Khona kaphi, nasekwata lapha  
 now from there, there was  
 kuletamphi titha kutoko  
 these ways.

kwahlala kwahlala kwabonakala  
 so time went until the  
 kutzi wo umumoto wabeka  
 lady knew where umumoto was  
 la kwakanye gase iyambita  
 put, so ~~she~~ ~~called~~ the king

lenthozi, yase iyawubuka  
 called her, then he placed the  
 lomvunulo sekutsi tulahlaza  
 (cockbox), then the girl told  
 sewutshela lomnganathe kutsi  
 her friend, that she  
 uyabona ngitawutsintsa. lesichaba  
 will touch this door  
 lesi, swalo <sup>ngawati</sup> ngitawuthe ngitsintsa

In situati door called sichaba,  
 lesichaba lesi ngitabe sengibuya  
 I will touch this door, then I  
 nawo ke wena bese usukela  
 will be coming with it, so  
 etule namuhla ungakhumuli  
 you must be quick, Don't take  
 ulale use uphelle nginwa  
 of your clothes today when you sleep.  
 bonke lafha awubeka khona  
 be ready, I have seen where he  
 H. Alike - ke ahgikubuyisele  
~~He~~ No - let me return you  
 backwards



emura. Ta and then on  
backwards,  
a settled day that now  
today she

and she said  
to this handsome man that  
look today you mustnt  
relax just sleep with all  
your cloths.

side 2.

its not a law to seeing  
a woman walking bare so  
she took

she collected  
off they go.

S' Mame ke nase bahamba, <sup>bahamba</sup>  
Now when they were going, they <sup>went</sup>  
kuakutsive batarisi nabawila  
they were told that when they  
umfula lomkhulu ngoba babe  
cross <sup>across</sup> ~~the~~ river, they had been

nikiwe nalemisebenti, baphahle.  
 given the "muti", when they cross  
 these benta lelosingisa lomutsi;  
 a big river, they would do a certain  
 e - bayawewela ke lomfula  
 ritual with the muti, so they crossed  
 till ke <sup>baze</sup> bayawufika ke. <sup>base</sup> ~~base~~  
 the river, until they arrived,  
 lo - sekubalwa phansi labo  
 Now - they sat down, these, the  
 bakamkhonta bakha lomutsi  
 ikhontas and the formulated the  
 wokutsi situwathi, sesiwakha  
 "muti" ~~the~~ <sup>which</sup> will allow - so we build  
 ngalamandla abo, sesiyawatsa  
 the ~~the~~ <sup>muti</sup> with their power, so the cockbox  
 lomnowadvo siyawusebentisa  
 was taken and used, mixed  
 siyawuhlanganisa sesithumba  
 so that he would go  
 kutsi akaphume ayawuhlasele  
 out and fight the Dutch.

be. Suthu, atsi utsi ukhabela  
 while he is fighting the Suthu  
 be. Suthu kwakunyeleka, atsi  
 at that time we came and  
 siphka Asine si bhubhisa lomuti  
 destroyed, we destroyed his home  
 layi khaya bafita bakNgwane  
 the Ngwane people came and  
 bawukhuthisa, nana baya  
 destroyed it, when they came  
 bakhandza bakNgwane sekudaka  
 back, they find the Ngwane were  
 sebagedza ngabo, kwakunyeleka  
 finished destroying, it was then that  
 simngoba khona sebataleka  
 he was conquered. So he took  
 ke, sebataleka, seseba bhuthise  
 off running, they flee, we had  
 Suedzile abekho bona, saba  
 destroyed everything when they were  
 tfunba nge nt fongwane wabo  
 away, we bewitched them using  
 their cock box.

H Now the \_\_\_\_\_ the cock box  
the ukhlozi mixed up the  
medicine

S Nqoba kwakutinyanga ngokuba  
because it was a group of <sup>labantlali</sup> labantlali  
labantlali kublangamisa tinjanya  
witch doctors that combined ideas on  
to ukhlozi

the mixing of the nuts, they were all doctors

H The witch doctors, <sup>of the king</sup> each contributed  
his sense, \_\_\_\_\_ to  
use this and \_\_\_\_\_ bring this together  
with this and this somebody  
to bring ~~the~~ all what he  
knows and they put it  
together, they take this [cock box]  
and the \_\_\_\_\_ cross  
the river.

C. Hum - hum

H Now when the Mazagula, has  
baya tshelwa laba

baka Magagula?

S<sup>Am</sup> <sup>Am</sup> Edritshelwanga... uona baka Magag  
 The Magagula were never told, they  
 ula bavuka lingala ngoba  
 woke up, the sun up here, because  
 kwatsh kube befike lapha  
 when they came here, when  
 new ele umfula abusuku base  
 they crossed the river, at night, the  
 bayalala bakamagagula bavuka  
 magagulas slept and woke in  
 ne makubetseta bahlle kuloo  
 up - trying to approximate the time at  
 11 - lila emini, kungukhona  
 about 11 - the day, that's when they  
 bavuka, bakhandza labantfu  
 woke up, these people had  
 sebhawuka akusena nutfu  
 gone already, there was no  
 nefinkhomo solo taba se  
 berson, even the cattle were -

balala akusho kutsi kumbe  
 they slept, it doesn't mean that  
 ha. ———. they ———

H 8 - these people the  
 Magagula went just asleep  
 until eleven o'clock. because  
 it was at the night time  
 so when they got up at  
 eleven o'clock day approx  
 the sun was up <sup>right</sup> here.  
 now where is everybody.  
 Everybody is gone run away  
 because of the Nguni people  
 M. ———.

G. Kwakhishwa, kwakhishwa  
 people were sent out from  
 bantfu lapha ka Magagula baya  
 the Magagulas to go and look  
 wafuna lenkwasikati leleying  
 for the wife who was  
 sekho.  
 missing.

9 To the Magagula e. instructed  
 people, the men to go and  
 look for this inkosikati who  
 had ran away

C Why?

H That's the lady from the fig.  
 Yeloni-ke

5 Kuzi kuyas- nyengoba igusho  
 like I have said, this  
 tutsi wasitshentwa lomuntfu  
 person was bewitched that  
 kuzi bona bahambe, kuzi-ke  
 he went to fight, so that  
 sibangobe laba baka Magagula  
 we could defeat him, we  
 saba ngobiswa kutsatso amvu  
 conquered them because we

nulo wabo, kodowa litulu,  
 took the cockles, but the "rain"<sup>mint</sup>  
 like bala nalo, babelicashua  
 they refused with it, they hid  
 sanyuma lelitula lelitwa  
 it, we wanted it, which is  
 tantsi laka Dvokolwako, balicha  
 called "the rain of Dvokolwako". They  
 slusa till lachala nabo  
 hid it until today it is still  
 ongekumbuli kabile nangwa  
 with them, I don't remember well  
 kulahatigala kutsi balitsatsa yin  
 from the old, if they did take that  
 labakutsatsa yimitsi<sup>wab</sup> bababe  
 what they took were the medicine.  
 Vimba ngayo timphi, bakutsatsa  
 they would prevent wars with those, they  
 labalangeni mane angati roma  
 took them but I don't know  
 use khona yini es godlwani. I can  
 if they are still there at the



khona yini lounge wati, kodwa kona, royal residence., but they had vele bakutsatsi bakutsatsi'e really taken them (muti's)

H The Magagulas they were ~~eat~~

conquered all that way that the Surge, mixed up the medicine with their cock-  
box then just to make prone to conquering

C So they were easy to beat

H They were easy to beat.

C so why was Sombulolo fighting with the Magagula.

H Abelwe lani yena Sombulolo

Why did Sombulolo, fight

snala bakaba Magagula

with the Magagula

S ~~baba~~ laba bako Magagula kava

The Magagulas had kings

Kungemakhosi laba khona la

yet Sombulolo was also king

kwakuliwa kuki s'ame  
 so they fought to diminish  
 lobkhor bakajagula kuki  
 their kingship of the Magajulas so  
 bukhor bakalayeni,  
 as to establish the kingship of <sup>Makays</sup>

A. E. the Magajula were  
 high people.

C. They were kings themselves

H. Themselves yes so while  
 e - Ngwane, I mean Sowkolo  
 odis - is king here and so  
 the best thing is to dethrone  
 these people

we cannot be two

I am a king, they have  
 a king themselves. There must  
 be one king.

C. Did the Magajula have  
 a sigodlo.

H. uti babana so sigodlo?  
 Did they have sigodlo.

S Yabo babuso babengemathosi  
Yes they had it, they were kings

G. And incwala

H Babenganyigidzi incwala  
Did they celebrate incwala

S ~~Bangatsi~~ No-no babegidzi  
No they never celebrate ~~it~~.

incwala Angitsi natsi sasiji-  
incwala, even the Malagani did  
ngayigidzi incwala, incwala  
not celebrate incwala, incwala  
it yati na kuMswati kwakhe  
has been celebrated and established during  
neMkhosi lowawwele ugidzwa  
Mswati, there was a certain occasion  
kwentelwa luselwa, ngoba  
which was celebrated for the <sup>"embuselwa"</sup> (pickles), because  
loluselwa lolu lantse tve  
the "pickles" were used by all  
tativete lilukhafula, kwakute sine  
the nations, there was no nation  
sasingalukhafuli loluselwa  
that did not eat the "pickles"

kwage kwahamba kwabonaka  
 this went on until we  
 kutsi sesigidza incwala  
 celebrate the incwala

le ncwala ya, Ngaba-ka Ngofula  
 The incwala, and the Ngaba-ka  
 yayivalwe ya - kokugala  
 Ngofula, was closed - He was

yayikhipha imphe ya - bayibungile  
 taking out ~~the~~ the "imphe", ~~to~~ ulw  
 yayidza incwala, ya - yakuyivela  
 they returned she celebrate incwala

kuyingoma naye - le Ngaba-ka ngofula  
 it was a song - the ingaba-ka ngofula

yemphi nakutsiwa [nansi  
 - of war when we say <sup>sing</sup> - here is  
 ingaba ka ngofula - kutsiwe nansi

"the fort or refuge of Ngofula" - then  
 silo ikhungi ye] kukhonywa  
 say "here is the "bull" - pointing  
 lenkungi len hamba nayo  
 at the "bull" you were with

lagimkhatini, libetfo liltabela  
 in the middle, the abetfo would  
 benyoma nyola kunetkenzi lamk  
 be singing this song because <sup>the</sup> ~~a~~  
 atini. Impi yayingaphumi imgethe  
 "bull" in their mist, The "impi" would not  
 inkunzi

'go out without the "bull"

e/a H. Ingakho inkunzi  
 without the "bull"

H This song was sung because  
 of the, libetfo when they sing  
 the king is among them, there  
 is only this song which is  
 sung

C ~~The~~ Hmn - I see and the  
 Magagula had a sigodlo  
 but they had no incwala

H They had no incwala but  
 they had sigodlo.

C Where were the Magagula  
 living at that time?

S. Babe ka Dookolwako le  
 They were at Dookolwako where  
 lapha bakhona,  
 they are even to day.

H. Its where, its where ---

S. Bakuphi ke-babe

! You mean ---

Hmum - E --- Mliba, bangak  
 at Mliba, over.

! Kwe Mliba, base khona  
 the Mliba, even today they  
 mivanisa yabo.  
 are still there.

H. I wanted us to say this  
 man Simelane who was  
 doing this map for me  
 is teaching there.

C. Okay, that's where they  
 were living there before  
 the time of Loukolo  
 and when Loukolo was  
 fighting with the Magajula

where was Sombhlolo?

H The <sup>to</sup>suphi a Sombhlolo, kaPhungu  
Sombhlolo was from there, kaPhungu

S ~~the~~ - ~~the~~ Cha - ahe unuti  
No - he was - the house was  
wawula shisebeni, ~~not~~  
here at shisebeni

H Oh unuti wawula shisebeni  
- the house was here at shisebeni

S nelilawu lakhe, lilawu  
even his special hut, his hut  
lakhe wakha Hhohlo la  
he built Hhohlo at  
lapha<sup>er</sup> Tibondzeni  
Tibondzeni

C What was that?

S Kwakulilawu la Sombhlolo indzawo  
It was a hut of Sombhlolo, a  
ya Sombhlolo, kutsiwa lilawu  
place of Sombhlolo, it was called  
yifhohlo, Ngusho na Mswati  
Hhohlo, even Mswati

walakha la lapha e Shiselweni  
 built here at Shiselweni  
 one            hlawu lakhe ~~at~~  
 his house, moving  
 asisuka le e ~~Hshinga~~ Mjindini  
 from Mjindini, running  
 agizima, walakha, walakha  
 he came and built, built it  
 la - aseuka le ka Hhohho  
 here, from ka Hhohho.  
 walakha la.  
 he built it.

© So that was before Somboloti  
 went north, before he went  
 to e            and to           

S. Uvathle lomuti le sewathini  
 The home up there was  
 wakhiva nguMswati: lapha  
 build by Mswati, where



kugalwe khona eludzidzini ku  
 we begau - at Ludzidzini - to  
 qidruwa kusenawala yaciniswa  
 celebrate the incwala, and it was  
 kuye, Ke Mswati, Sombhlo abe  
 established during Mswati's time, Sombhlo  
 lwa letimphi, kani Nakhwenti  
 fought the wars, but even Mswati  
 ulwe kakhulu wendhla lo  
 did fight a lot, even more than  
 Sombhlo.

Sombhlo.

C. Can I also ask a question.  
 did Ngwane plant fields  
 was he planting grain.

H. Abelima yini Ngwane.  
 Was Ngwane ploughing crops.

S. Kwakulinywa.

' Yes, we ~~plough~~ farmed.

H. Yes he was ploughing.

S Kwakulingwa a ngeria khuba  
 We would farm using hoes  
 lawa, kwakungaka boshelwa  
 these, there were no cattle span  
 tinkomo, indzawo lenyanga  
 , a place as big as this  
 layibalem la warungatfolo  
 yard, you could get a 1000  
 kulla lokungafika onthu kugasa  
 bags' yield. Just this distance  
 neni omasaka lalibanga.

H Ya \_\_\_\_\_ some of  
 those houses.

C <sup>Yaya</sup> What were they planting.

H Mealies, what were they  
 bebalima ini.

S. Bebalima emabele nawo  
~~the~~ <sup>they</sup> ~~at~~ would farm sorghum, and  
 nje <sup>ummbilal</sup> ummbli kancane. kodu  
 a little bit of maize

into yayatiwa katlulu kwaku  
 but mainly it was  
 ngemabele,  
 sorghum.

H They were used to

C So when they go to fight  
 and they go to hide  
 in the cave, <sup>remember he</sup> ~~the~~ <sup>was</sup>  
 was telling us about going  
 into -- what happened to  
 the fields

H Nakuli wako lebangena  
 - During the wars they would get  
 emkhomeni,  
 into the cave

S. Kwakungenwa emkhomeni kufihwa  
 Yes, they would get into the cave  
 - emakhosikati ngaba inthasi yayi  
 hiding the wives, because the king  
 ngafihlwa, kwakufihlwa ema  
 was never hidden, it was only

khosikati yayifihlwa nase ku  
 the caves, which were hidden,  
 bronakala kutsi inphi sezi  
 the king would be hid when it  
 te emandla, sesivukela inkosi  
 is apparent that the impi is  
 sisiyayifihla.

getting defeated, then he would be  
 H what was happening only <sup>hidden</sup>

women and children hide  
 in the caves and the  
 king would be taken to  
 hiding when they see that  
 the warriors are defeated.

G. Did Nzwane plant in  
 the Phongolo then?

H Wake walima Nzwane lema  
 S <sup>Did Nzwane farm</sup> around  
 the Phongolo

S kwaku lina sine <sup>nye</sup> Isenkhe lesasi  
 It was the people that did  
 farm

chona kuye, ngoba yena abe  
 He would form just a little  
 lima phika layidvutane naye  
 but the people would  
 koduma kwakulingwa kuletwawe  
 farm and would bring some  
 lapha kuye kusuke ePhongolo  
 of the products to him, from Phongolo  
 kwakuvele kuyindzawo yathe ye  
 it was his  $\frac{1}{2}$  land the  
 ePhongolo

Phongola land.

H. He use to plough ~~a~~ from  
 Phongolo and those people  
 \$ wh - -

S. Kuletwawe dekuye  
 bring to him.

H. who were with him all the  
 time were having shares of ploughing

C. Also she - did Nqwane have  
 a lot of cattle.

H. Abenato tinkhomo futsi naye  
 Did he have cattle, ~~and~~ also

S kakhulu

\* lots!

H Yes

C Did he have a sigodlo

H kakhulu abenaso sigodlo

S ~~He~~ kakhulu nguyena abenaso

Yes, he had one.

H Yes he had a kmaal

S Sigodlo sigale kuDwaba zi

Theroyal residence started with Dwaba

luthuli kubata ~~zi~~ nesigodlo

→ Ziluthuli, to have a sigodlo

ngoba yena kwakuyindle

because he was <sup>of</sup> the ~~older~~

leucane, lenkhulu ngelena

or <sup>inferior</sup> ~~superior~~ house, the <sup>superior</sup> ~~inferior~~ house

leyabe seyiyayekela bukhasi

is the one that left off being

indle leucane leleti leleti kuy

ling, its the inferior house

spoke se kuba nesigodlo seyi  
 where I belong, and to have a  
 kugala le ku Dwabaziluthuli  
 royal residence was started during  
 na Ngwane uba nesigodlo, na Dwa  
 Dwabaziluthuli and Ngwane had a  
 ngunye uba nesigodlo na Sombhlo  
 royal residence, Ndurungye too, and  
 uba nesigodlo, na Mswati uba  
 Sombhlo had one, Mswati also  
 nesigodlo, till namu hla nje  
 had a "sigodlo", until today  
 solo kwaba sigodlo.

there is still a royal residence

G. Did the Mkhonta people before  
 they came to Ngwane did  
 they have a 'sigodlo'?

H. The Mkhonta

S. E-Tsine sasihamba nenkhesi

E, we were with the king.

X yetfu <sup>Sasi</sup> + baja kele kubuyela  
 ours, we were, they were hurrying to

ngoba bebangati kutse baqhamukez  
 x return, because they did not know  
 phi, labantfu bangema Shengane  
 where they originate, they were  
~~but~~ lugobo lwabo laba.  
 Shengani themselves, so they  
 babejakelle kubuyela le  
 were hurrying to return to  
 Tapha bebaqhamuka khona  
 the place of their origin, so  
 batfunguluta bangati ngoba  
 they were searching not knowing  
 kudzabukana kwetive, kani  
 because the splitting of the people  
 le <sup>letive</sup> tshiphi setiyawubhlangane <sup>phindze</sup>  
 some of them met and joined  
 tihlangane la eManyisei ngoba  
 again here at Manyisei  
 sekutsiwa ngeManyisei nje, lamanye  
 that is why it is called Manyisei  
 aqhamuka, lamanye le, setiyabangane  
 some others came from that side



tsuka le - ~~antla~~ kaoshangane  
nebetenda

some others came from another place

~~enke~~ nase ~~uyohlangana~~ ne [B]

then we joined with B

H They came from north of  
(Beira)

C who are those

H The Mkhoutas, they went  
down to Manyisa.

S Ya sihamba sitsi.

Yes, we were going this way

H E they went down this way

C Do they have a sigod?

S Sasite sasinemutsi wetfu

We came, we had our <sup>anti</sup> medicine

tsine lowawetsi nawigh

which, when somebody else

amuker lapha wena bese

appears at a distance we

seyiyaphendvuka <sup>sethamba</sup> sigatsi

would then change, and would be

endhoni, sewungatsi

walking in a house, it would

sesilulu sekugigika indlu  
 seem we are in "silulu", rolling.  
 sikubhagele ngoba sasigahlali  
 down, that was our way of hiding  
 sikhatsi lesidge sasijake kutsi  
 we never stayed a long time at  
 suye le be babeneNkhozi  
 a place, we were humming to that  
 kusepodlo nakubo, ngokethlompha  
 place, they had a king and royal  
 lenkhozi yabo kodwa tsine  
 residence, with respect to their king  
 sasinenzaba yemutsi kutsi  
 but we had a strange medicine  
 nasibona libutfo linenzi limele  
 when we see a "libutfo", many  
 la bese bafakwa lapha kulendle  
 of them in front of us, as far as this  
 sekwakhiwa lomutsi bese lomutsi  
 luse, then we would make the  
 sekugigika le - kani labantfu  
 medicine, then the silulu will  
 roll

laphatatsi

bayahamba, nget nyawo <sup>would feet</sup> sewinga  
with the people inside, the people ~~are~~ walking

ti <sup>ya</sup> ~~to~~ gigika lendlu, babaleke  
on their feet but inside a house, which

bantfu bamangale, inella, yini  
<sup>(libutfo)</sup>  
would be rolling, the people would be  
lentfo legigikato lelibbola, bu-  
scared of the rolling object, like  
amba nyaphakatsi.

a ball, people would be walking <sup>inside</sup>

H E - you know that indluku/u  
S

H He says they had medicine  
which when they make it  
if you are coming as far as  
the trees there coming towards  
here, now you find this it  
rolls like that, everybody  
is inside

S Silulu,

C Silulu

H+S Yes., yes

C. I understand that

H ~~is~~ And then every body is inside ~~and~~ so there is no people there where are they can't see

C \_\_\_\_\_  
the Mthonta people come with the silulu from the North,

S. Yeso, Hm. Saphuma e  
Yes, we come from the North vele tsime north really

H \_\_\_\_\_

S. Bese bayabaleka  
Then they would flee.

C. Silulu rolls away

S. Yes silulu, yes

H \_\_\_\_\_

C roll away \_\_\_\_\_ baleka  
do you baleka with silulu

H \_\_\_\_\_  
 S# Manije ke Now -  
 C Sigodlo?

S Sasingenaso sigodlo ngoba  
 We had no sigodlo, because  
 sasirgalku sasirake kuyapika  
 we never settled down and build  
 sake kuyawukwatha esibili  
 we were going to build after we  
 sasirgalku

had reached our destiny, we never build

C. What is that.

H They had no sigodlo themselves

C Right - all the Mkhonta people  
 are they Mntungwa.

H# Abasibo bakamntungwa

They are not Mntungwas

S No, eManyisa, ba

No, Manyisas - they are

bakle kushone bilanga  
 as beautiful as the setting of the sun  
 baluhlata benjengeshano  
 as green as "the weeds by the <sup>river</sup> ~~water~~  
 ba Ngwamasi thuli wa

C. Are they Embo people?

S. Ehm ehm - [No].

C. I see.

H. what did you ask.  
 Oh Mahagane

40  
 ↓  
 41]

C. \_\_\_\_\_

H. I just want to find  
 out. Mahagane wakabani  
 wakattlophe.?

S. Eeh \_\_\_\_\_ Ya

H. Abeyndvuna.  
 Was he - chief.

5 Yindvuna ya Ndvungu - ya-ya  
 He was chief of Ndvungu ~~ya~~ of  
 Soumbolo, ngoba laba ba  
 Soumbolo, because these of  
 Ndvungunya ngunaba bakubo  
 Mahagane are these of  
 MaDu<sup>ngu</sup>udlara, MaDungudlana  
 Madungudlana, Madungudlana  
 ubaleka uya-le, ngimkhondza  
 ran away, I found him  
 le kaNwane, ngitsi wena  
 at the north (kaNwane), and I said  
 wetunene ubale kelani ngergeka  
 why do you ran away, for  
 wena uwa ~~Ndvu~~ Ndvungunya, bapha  
 you are of Ndvungunya, where  
 sekwa<sup>ku</sup>ke, we sikolo, saDvungunya  
 a ~~place~~ <sup>school</sup> had been built, that of  
 bona baNdvungunya, laba  
 Dvungunya, they are of Ndvungunya,  
 baSoumbolo laba tindvuna  
 those that ~~are~~ <sup>were</sup> chief to Soumbolo

to Sombhoto uyeyoba asuka  
 as Mswabi moved  
<sup>Mswabi</sup> Sombhoto ayewukwaka bilawu  
 from here to build his house  
 khona lapha, lapha kuphetol  
 at that place, the place <sup>which</sup> ~~where~~  
 naba baka ba-baka Hlopho  
 is controlled by - by the Hlopho,  
 khona, tinduna lent' nanaka ba  
 those are chiefs and these of - of  
 bakabo baka Maphanga tinduna  
 the Maphanga, they are chiefs  
 bakabo Madvunguolane, tinduna  
 they are of the same blood as Madvungu  
 ta Ngwane. ta - - ta Ndvungumye  
 abana, they were chiefs of Ngwane.

C. When the Mkhonta people khonta to  
 Ngwane did they marry with the  
 Dlamini people.

H ~~the~~ utsi lapha nani khonta kulaba baka Ng  
 she says when you khonta to the



kute intombatana yakhona leyake yanizana:  
Ngwane, no ~~o~~ girl fell in love with  
anizomani.

you, do you propose each other.

S Bakhona, kodwa ibayi kulendle.  
There were some, but not in my  
yalike lapha eMpandzeni kubona  
family, at Mpandzeni there is  
umntwana waNgwane <sup>kuphela</sup> ~~lapha~~ lapha  
a child of Ngwane, but the  
baka Mkhonta bekudza lapha kaNgwane.  
Mkhonta were marrying the Ngwane  
bona nanamuhla bakhona labakokok.  
they are still there some of  
out the Mkhontas.

H They still got married to the king.

S Ngwane.

C I see, let me see if I can  
remember a question

C ~~o~~ Who else did they marry with  
the people that they found with.

Ngwane and the others

H Labange labateka, ka- kuba  
~~the~~ others who took of the  
 ntfwana baNgwane ngangubani,  
 children of Ngwane, who died.

S. Jakitsi, ngaphandle kwalezandlu  
 With us, except that family  
 leya yeMphandzeni kute kute  
 of Mphandzeni no other; no  
 lowake wateka  
 one took of them.

H Except one of the Mkhontas got  
 Ngwane's baby.

C. Only one, ~~and~~ <sup>of</sup> ~~it~~ <sup>I see</sup>, and other  
~~of~~ who were ~~with~~ <sup>the</sup> other people  
 'the Sibandze' <sup>were</sup> with Ngwane

H Sibandze nabo leba Ngwane  
 The Sibandze were with Ngwane  
 laba baka Sibandze the Sibandzes

S. Baka Sibandze bazale <sup>kwelapha</sup> ~~kuba~~

The Sibandze started ~~#~~ 'treating'  
~~the~~ Nkhosi kuSombhlo,

the king during Sombhlo's time

H The Sibandze people d \_\_\_\_\_

S kwelapha nje inkosi ngoba  
 To treat the king, they only  
 bebelele belapha inkhosi bona  
 had been responsible for treating the  
 angibati lapha ekutsatranwenite  
 king, with the namages.  
 njaba ngangiyaphosisa ngoba lowo  
 I would be lying, because their  
 nlandvo angiwati kutsi bako batratra  
 history I don't know, if they ever  
 yini kaNgwane, bebelapha nje, njanga  
 were married or married one of Ngwane,  
 Si njaba, Sityanga zeNkhosi.  
 they were with us, they also as witchdoctors  
 of the king.

H He only know that the Sibandze were

just \_\_\_\_\_

C. Were the Mkhonta people beudzabuko

H Yes, they are called beudzabuko  
 because from the beginning they  
 surrendered. ~~as~~ khonta with 50 heads  
 of cattle

of cattle.

S. Sesibemdeabute

We are of the origin.

C. I wonder what

H. Tikongo laba be babonga

Did they have fibongo!

S. laba bakitsi - Mhm - tikhona

My people - yes - Mhlatsi's are  
tamhlatsi there.

H. Yes, Mhlatsi's

S. Nginga tisho

I can say them.

H.

C. That's fine.

H. Ase wustifaka ke. Say them -

S. Tamhlatsi oh. "Sgobhoza

sakitsi  
samanzi, umdzingi wa Manzi

## sase Mbabala

Tibongo.

5 Kewatu silomo, wathandza tinklomo  
 He was a hero, he came and find  
 leutlusi lidhine la-babaleke  
 the cattle of the king stolen, and the  
 boukhe bantfu, waye watsatsa  
 people had fled., so he took his  
 libhashe ~~to~~ nasha mabili  
 horse, new ones, ~~to~~ two of them  
 wayewashaya wawela luthonyolo  
 and he went crossed Phonyole  
 Washaya lapha eua Suda waye  
 he passed Mabudu and came.  
 wachamuka achamuka layitulu  
 to - he appeared up ~~to~~ here at  
 (Ngoje) etulu, eta, eta wawela  
 Ngoje, up here, he came,

watotsi

wawela luthonyolo watotsi na phandya  
 and crossed Phonyolo, and when he  
 X lapha, nabi utsi - utsi ayemotatana  
 came there, when he went to  
 bambona babaleka, bambona,  
 they saw him, and ran away  
 bamesaba, batishiya tirkhomo  
 they saw him and feared him so  
 leto tirkhomo tatingu 3000 watotsi  
 they left the cattle and the number  
 watighuba wabuya rato la.

Uigabonga  
 }

of them was 3000, he took them  
 back.

3 Eyi ldayi nkhozi angine ngoba  
 i do let me stop there ur nkhozi  
 labantfu tingwage temphi. kengikhukhona  
 these people were war heroes, they  
 ngabo, hembutfo, babevele bahlala  
 were of the libutfo, they stayed  
 lapha kaNgwane, lapha  
 at kaNgwane, with the Ndlavele.

kuMbandzeni bahlala khona,  
with Mbandzeni, they stayed there.

S Nguloko Nkhosi - angati uona lomake  
It's that Mr Nkhosi - I don't know if  
usakhala injini ngabomhlolo. ngoba ngentsi  
the lady still is not satisfied with  
ucide kakulu kuSombhlo. ngabe sese  
Sombhlo, she is emphasising on Sombhlo  
phetsile. — Ngobangqinisele

S we could have finished. — I am  
impela ihistory yaNgwane naSombhlo  
serious, the history of Ngwane and  
ihistory yakhona ila Shiselweni.  
Sombhlo are found here at Shiselweni.

H The history of Ngwane & Sombhlo is  
here at Shiselweni.

C. Can you ask if there are some old ladies  
who at

H Bogogo futsi labati nyagawe.

S • Awu zebaphelile ngoba nami ngany  
They are finished because I also  
kuva kubu ngikhandze la babe Mkhulu  
heard this from them, my grandpa  
ngadlela a sekona. kwatsi lapha ngadlela.