

S. O. H. P. MICHONTE HISTORY: Magdalen Michonte et al. 1/1

C.H. Does he know where he was born?

H.D. Uyasati akhatsi sakho kutse watalwa nini?

M.M.₂ Ainyath ngako lokulibala ^{Kulappa} etukhomeni
I don't know because I was looking after cattle

H.D. I would not say when I was born

C.H. He does know

And the next man

M.M.₃ Matempa Mkhonta

H.D. Mablebha

M.M.₃ Matempa

H.D. Matempa

C.H. Libutfo?

H.D. Ubutfo lini?

What is your ~~name~~ Libutfo?

M.M.₃ Nganyu Malinsane

C.H. Does he know when he was born?

H.D. Watalwa nini ke Mkhonta?

M.M.₃ Empelani ngyi-nyeke ngyath mogaba la
I don't know when he was born

C.H. What is his name?

H.D. Mgoloza, Chief Mgoloza

C.H. Does the Chief know when he was born?

H.D. Utsi, Kambe ngabe uyath kutse watalwa
Do you know when he was born?
nem?

M.M.₁ Awe nam
He doesn't know

H.D. He doesn't know when he was born

C.H. Ask the next man what is his name?

H.D. Ligama babe
What is your name?

M.M.₂ Mapitwane Motse

H.D. Mapitane

M.M.₂ Mapitwane

H.D. Mapitwane

M.M.₂ Mapitwane Motse

C.H. Libutfo babe
What is your name?

M.M.₂ Malinotane

Mkhonta

Hamilton Series

Interview with Magoloza Mkhonta et al,

31.08.83

Original transcript translation

63 pp.

Edited Version

24 pp.

HAMILTON SERIES

Mkhonta History

CHIEF MAGOLOZA MKHONTA ET AL

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ANNOTATED BY C. HAMILTON AND
J. DLAMINI, 1985.
EDITED BY C. HAMILTON, APRIL
1986.

Mkhonta
History

- HAMILTON SERIES, INTERVIEW WITH Ezrom Ndleka,
6.10.83

(4) NHLEKO HISTORY

- HAMILTON SERIES, INTERVIEW WITH Johane Nhleko et al,
21.03.86
- HAMILTON SERIES, INTERVIEW WITH Mandanda Nhleko
et al, 14.10.85
- MAMA SERIES, INTERVIEW WITH Khushuwa Nhleko and
Dubei Nhleko, 13.04.86

(5) NKONYANE STORY

- HAMILTON SERIES, INTERVIEW WITH Mshange Nkonyane and
Dingili Nkonyane, 1.08.83

6 NSIBANDZE HISTORY

- Swaziland BROADCASTING SERVICES SERIES, INTERVIEW WITH
Mhlabha Nsibandze, (n.d)
- Royal Series, INTERVIEW WITH Phuthlaphu Nsibandze,
(n.d)
- HAMILTON SERIES; 2 INTERVIEWS WITH Mapumulo Nsibandze,
8.07.83 and 13.07.83

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(1) MAMBA HISTORY

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

(2) MKHONTA HISTORY

- HAMILTON SERIES; INTERVIEW WITH Mkhawukelwa Lam Mkhonta, 4.07.83.
- HAMILTON SERIES; INTERVIEW WITH Magoloza Mkhonta, et al, 31.08.83.

(3) NDLELA HISTORY

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

Swazi land
Oral History Project

Section One

H.D. Yes he was a inyanga.

Wenta Kakhle

you are right

2 Wabe-ke la Sibandze-ke sewusolako
then Sibandze suspected the line and
lomkilo-ke sewudzine uthumela-ke
he sent because there was no peace
live kugala lahsahlupleki lsayaluka
in the world at that time and then
sewutai-ke
he said

H.D. And Sibandze had to notice that there
is a pine all the time there.

C.H. At Chubridge

H.D. At Chubridge

2 Utsi awu akeningbambele naluya lukhanya
He said Awu could you catch for me that
lapla kukhona intfo khle utsi loti loti lapla
there is something like a flow of flowers
aseamuntata-ke eua olvoelza ayambamba-ke
then man took him and brought him
eta naye utsi-ke lobabe mkhulu Ndzata
then man was taken by father the great grand father
lokhokho, wami Ndzata, utsi-ke awu
said I love my thing which should not
ngisientfo yame ayinyeni ekhaya lemuntho
come at home at my house here

2 Awu nino bekavene nyojaba Resika Sibandze
Awu you of know as we are at Sibandze
nje manje. Sibandze wanthpala lobabe
lomkhulu, lo Ndzata, kute Sithfoli
lenozawo.

H.D. Sibandze found our grand father Ndzata
Mkhonta

2 Manje-ke amthpala abebasa lafpa
ke found him making fire at Chubridge
ke Chibidze

H.D. When he found him he was always making
fire at Chubridge.

2 Angubokotela lo Ndzata
Ndzata was a doctor
H.D. Ndzata was a doctor

C.H. What is a doctor? is it the enyanga?

H.D. Abenyanga?

2 when, mane nginentela nyale silungu
bam making at simpler for you, when it was
kumbe nungwa kahlle
to what people?

40 Chindze (Narent Akide): area just west of
Zombod in southern Overland

41 myyoo: ritual specialist and caretaker of centrops

MM, Ukuze-ke loSibandze abeseyabika
Until Sibandze had to report to the King
enkhosini

H.D. Until Sibandze had to report to the King.

MM, Kwase kutawufika-ke kokutsi ke yatsi
Then it came to a point where the King
enkhozi; Awe! Sibandze, hamba
said Awe! Sibandze go and
ubonele lo Mkhonta indzawana yakhe
find a place for Mkhonta

H.D. Sibandze reported to the King and the King
said Sibandze go and look for a place
for Mkhonta where he could settle.

MM, Nangempela-ke wasuka Sibandze wase
Then Sibandze had to find the
uyambonela-ke indzawana yakhe-ke
small place for him

H.C. And Sibandze looked for the place and
show him the place where he was

MM, Wena Wakunene
you of Europeans

C.H. do the others have the similar stories

H.D. Lomunye-ke longahle amnawatele lo?
Any one else who could confirm what he has said =

7

Nabanzinga laha e Madwate ?
was found

1 Uma befika la, a empeleni ngokuba
When they arrived here, however it was still young
ngingumntwana mine, laba bakaMkhonta
but we were told that they were found by Sibandze
ngokuba, bathfolwa nge Sibandze

H.D. What I heard, when I was told, the people
of Mkhonta were found by Sibandze

E.H. Then ?

H.D. Chubeka kanye-ke

Continued as you talk

1 Manje nabathfolile-ke le Sibandze-ke umzala
After Sibandze had found them their cousins
wabo, umzala

A.D. There was a cousin to Mkhonta people
that very Sibandze

1 Manje-ke kwahamba kwahamba-ke
Then as time went on, they continued to go
bachubeka-ke nalemisebenti-ke
the duties of the King
wenkhosi

A.D. I went on with the work of the King

39 Sibandza: (imperial Sibandza) a Swazi sibango. The Nkandya
people had occupied the area around Zambadze,
southern inland, since the reign of Ndoungunye,
possibly since that of Ngweni.

6
C.H. Can you ask them to explain to us where it is exactly I realize that it is Ka Ngwane but near what place?

H.D. Utsi uyova kuti uyaplatsa kwendlula she says. On unobokwane you talk about a place Ka-Ngwane utsi kodwa kungakuyuphi beyond Ka-Ngwane but where is exactly indzawo? Ka Ngwane [the name of the place]

I. Mane nani arya kayenzatseli kuti I don't know where is exactly in the Phohho kukuphi ngakubo Phohho. District

H.D. I don't know I have never been there where about in Phohho.

C.H. Can they choose any one of them to tell us the story, of how did the Mkhonta people joined the Swazi nation?

H.D. Lonikhona-ke mlapha nje, sine lomunye As you are here, can any one of you tell us the story of your angasitshela yini indzaba yokuphika arrival here as Mkhonta people here kwebokhaMkhonta nebefika ko

1 N. tri mine bachamuka kammisimbanga
 nawubuta wena kiti bakamkhonta
 Answering your question about the origin of the
 bachamukapu, ngitei - k mine bachamuka
 Mkhonta people, I can't say they came from
 Kamalambanga
 Ka-Malambanga

H.D. Mkhonta people came from Masimbanga

C.H. Where is that?

H.D. Ngokuphi - ke lapho - ke
 Where is that?

1 Ingatai kusekwelile kakhulu kalgwar
 Seemingly it is far past Ka-Kgwere
 lowungala chaji ngala ngala Swatini
 beyond the border of the river that flows in Swatini

H.D. Far to the North.

C.H. Can they tell us anything more about that

H.D. Kukhona lokunye lesingamelebelela kuko kulokunye?
 Can you help him by adding something

2 A; kute ukhuluma khona nje lokunye
 There is nothing to be said about what
 leskwahko lesakwova ngabobabe
 We know and get from bababe

H.D. Is that we have been heard about
 that ---

H.D. uyoh kutai watalwa nini?
Do you know where were you born?

A.M. Awu, nganzhlyha umlomo wawukhulu
I would be born here, west of my house
ngagugela etinkhomeni
because I spent much time looking after cattle

H.D. Ngumalunctane
I am Malunctane³

A.M. yebo
yes

C.H. Henny, now can you put the questions I would like
to know, where do the Mkhonta people
come from, can they choose one of them to
speak & the others can add but the
who is speaking can be introduced
himself as who is his name and who
is his born of.

H.D. Sip na kubuta naku boMkhonta, kutai
I want to ask this Mkhonta, that where shot the
-kaMkhonta bachamukaphi?
Mkhonta's originate from?

1. Bachamuka kaMasimbangatshe
They originate from -ka-Masimbangatshe³⁰

H.D. Suwe kambe?
Do we understand each other?

Handwritten text along the left margin, possibly a list or index, including characters like '0', '1', '2', '3', '4', '5', '6', '7', '8', '9', 'A', 'B', 'C', 'D', 'E', 'F', 'G', 'H', 'I', 'J', 'K', 'L', 'M', 'N', 'O', 'P', 'Q', 'R', 'S', 'T', 'U', 'V', 'W', 'X', 'Y', 'Z'.

38 ka- Masumbongatka:

C.H. I presume he knows when he was born

H.D. Awath nawa kutai watalwa nini?
Do you also don't know when was you born?
Nakadzeni nye?

M.M. Awu; wena wekunene, awath nye kutai
you of kunene I don't know when I
ngatalwa nini, umunyaka kutai ngiyalwa
was born.
ngubani.

C.H. The last man

H.D. Wena-ke babe?
What about your father

A.M. Albert

H.D. Ligema lakho

A.M. ^{your name} Albert

C.H. Mkhonta?

A.M. Mkhonta

C.H. Libutfo biri babe?
What is your libutfo, babe?

A.M. Malindani

C.H. Does he know when he was born?

brother because he will be here at home
Nolzata will be going back to at the Kings
place

C.H. What is that?

H.D. Nolzata

C.H. What is that?

H.D. Nolzata is the name

C.H. No but what thing they had to give whole
thing, what thing?

H.D. Kooloo ukutsi Wamunkasi?

2 Womunika kudzawo, lesicita lesikaso
He gave him the piece of wood in mouth

H.D. He gave him the place

2 Wamunka lesitai nje lesikaso, lesichumatsi
He gave him the piece of wood
nje lesikaso, lesitai kasi

H.D. He gave the place, the place where he was
sitting

lomnakabe - ke leenyaye ny. la.

H.D. He had to go to Call Magoloya the brother to him

C.H. Ka Masumbangata

2 Ka Masumbangata

C.H. Ka - Masumbangata

2 Uyepka - ke la nyenikake lomnakabe

lomncare utu - ke naku ankhome

leenyakwe nyukhosi yona indvuna

letate ayunguka yona rekhozi naku - ke

H.D. The King and then he said, here the King that he has given to me.

2 Sewaryuka - ke kape e Holzata - ke

utsi loenyakheke leyaksebeshi mure

le nyewakhe le lowalupa ekhaya

H.D. Holzata decided to give the whole thing to the

Handwritten text in a vertical column on the left side of the page, possibly a list or index. The text is difficult to read due to its orientation and the quality of the scan. Some legible fragments include "inc", "S", "L", "X", "B", "O", "R", "K", "C", "A", "T", "I", "O", "N", "S".

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Utsi-ke lo, awu sayyepika-ke
 inkhos utsi ke baymbonole, utai-ke
 lo Sibandze, a inkhosi utsi
 angukulayele lepha sayoba sayaphlupha
 Mkhonta. Utsi-ke lo babe, khokho
 womi Holzate utsi, awu kube
 amlayele silele, njingokukhuluma
 kwentkhosi, utsi awu awungangami
 lomthwale, ngisulanolga umenakentfu
 Magoloza lomolzala.

H-D Ant Holzate say awu Sibandze

This work is not, it big is not
 same like me, I must go for my duties
 brot is

Sewayepika lo ulandza lo ka-
 Masumbangatsla, lo Magoloza-ke
 Masumbangatsla

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going to plough

Manje-ke kwokusalingwa siyemakubi.

H.D. It was hoe then used hoe at
that time

C.H. Chubeka babe

2 Uter aychubekke ?

H.D. Eche ubeka ke tibe nje wena
to uhambisa nje.

2 Manje-ke nangabeke, uter-ke inkhosi
awu njaba lompana uyangibalekela
ahle abuyela le eklaya katar
nguyaphulaphula lepta na akhona

H.D. The King said, as this boy keeps on
running away go home go back home
but I am always happy when he is
here, feel better

H.D. And then he went

nyapumelila-ke wa umoya nayo locundzako
lomnaolzi

H.D. And he he was feeling well

Eva-ke lokutai nayo umrandzi
sewuhle-ke abalika-ke lo Ndzata
abuya la ekhaya ka-Zomboolze

H.D. Ndzata had to disappear all the time
coming back to Zomboolze

Nabalika-ke abli abuya la ka-Zomboolze

H.D. All the time running back to Zomboolze

Eta-ke enkosi awu, unyandhlophe
kompana abantzi uybalika lapha bese
ntar nyakeli Kuyolima

H.D. The King complained that a boy runs
away back and saying that he is

Utei-ke to awu ukhosa angate
 Sibanyzi sawi...
 ngenehlanya twame leklay. anyati
 kungangisa kulekhoba kuylibasa
 leyo kawe ebukhanywini

H.D. And Sibanyzi said to the King, I have
 got my lunatic person at my place, may
 be he can help.

2 Uyamlandza-ke, isi-ke ukhosi
 mlandze

H.D. And the King decreed, go and fetch
 him and he went for him

2 Uyatsatsake lehlanya twakhe-ke

H.D. And took his mad

2 Dela-ke uya nalo-ke ekhosi

H.D. He went with him to the King

2 kuyepka-ke le ekhosi uya sebenta

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6 Page word
... ..
... ..

H.D. And Sibandze asked the men to go and try
to look what is this thing makes fire
all the time

2. eheo lobuoketela bathe, sawuyambeka-ke
go because of the time lokela, he put here here
la uyisuka - ke uyisuka - ke Sibandze
and Sibandze went to the place
uphambela maye nya enkhosini

H.D. And Holzatu said to Sibandze, I have
got my thing which does not enter to
the kraal.

2. Naya-ke enkhosini-ke, ogetubonako
during the time he found that the King is sick.
Kuter inkhosi syagula, kater loku
from the time Sibandze
Naye abegulelwa ngulokufa lakukhanda
Sibandze sawozi ngulokufa
Sibandze nangale ebukhosini kakhona

H.D. And Sibandze went to the King's place
he found that somebody is sick even
there.

5 Quokkata
Dokkata is taken from English doctor
but in this case it means the chrysope

H.D. Where I am

C.H. Where is that?

H.D. Ngukuphi - Ke Caphe?

2 Empandzoni

H.D. The place called Empandzoni

2 Wase uyatalake lathesangana shiyombanabank
 He says and he says he is ahead

H.D. Then we become become family big family

2 Kwase bakamkhonta bayithela - Ke

basitholake lesincitei

H.D. That is how the Mkhonta people got this
 Area

C.H. Can any of the others add something or
 he is still continuing now

2 Cha - Bengumile

He is here stopped

H.D. Kukhona lemgamengela sigako siyo?

2 Awu Kurgatei a abhuluma impela
 Awu at seems to be a gathering place

The Senion indlu -

C.H This line of Ndzata

H.D This line of Ndzata

C.H On that side

H.D Bakka Ndzata ngibaphu ngulaba labalengsheya
Which are the Ndzata people these are
Noma ngulaba
or these

4 Banye mane indlu yabo, banye bona
They are at the house of the Senion They are one
lehnollu tabo lapha ekhatei Kubaynollu
They are and included in the Senion
lencane le kubengulenkulu lena
and the Senion

Riyamemeta nje njalo nje unia sinemeta
We call each other [Senion] always when we call
labalenollu tengale, tino nje seti kutzi
[of the] [the side], we know that
incane le Kani yuye yona.
It is just as it is

H.D We are all the same family, the Senion we
know that that one is a Senion that one is
a Senion.

A Befike-ke la Besebenta nabe babuyele ekhaya
They come and the [Senion] [the] [the] home

12. Messia

Quelques mots latins pour le culte here.
This should mention an order - as to
summon the people for example when
a chief or King wants the people to
come and do a business for the paying
of allegiance

18 22 24

ngako-ke susapika atakumela lolomdzela
 Ke asamelanizile lo ranyu lolomdzela
 Wakethu enollini e loMagolozu
 Sewa kumelake loMagolozu anguyena-ke
 atawumemeta laha enolaweni kokutari
 sine bekunene buyani sito kwenta
 Naku, Kumemeta lo-ke ogogca leave
 kutwuse tshetwe laha ekhaya, Kuyasetshetwa
 ke lokusetshetwa kuchubeka tot
 kube kuyachubeka kuyasetshetwa
 lenollu kani yona ishawba
 umbili nyengoba nati nje kutu kube
 ngesheya stalengsheya. Loya ngile lere
 lera ngile Mkhulu, loya le lengsheya

f.D The Mkhontus across, across the streams
 they are the junior, these are the elder ya

7 Indlu

The word indlu does not ^{mean} a house but refers to a ^{section of} dwelling

10 Indlu emhlabeni

Would mean a dwelling house but here it means a farm, ^{section of} land

11 Indlu emhlabeni

This means a dwelling ^{section of} land as opposite of indlu emhlabeni

laba baka Zombondze bamusa katigwano⁴⁰
 ngako lokusebenta kwakhe, stace ofika
 asebenta awu kubonakalisa-ke kutse
 awu ngifakele ekhaya nysayawut khubulela
 ngoba ngiphussa ettsabeni, awu cha
 mangabe kumplo shilo yente nje
 hambani niyobabonela labakomkhonta
 kutse bathole sicitsanyera, sokutai
 bathath kuthola amantfu wakubakhubulela
 kubahumela ekhaya, ngulapla-ke
 kutarouhamba kubandibe khona
 seabankene-ke asalarolga lomrakabo
 lomkhulu lo kutse awu mure
 akukangipeli lokun, kuscoro kutse
 kutsetse : : : : : kethfu lomkhulu
 lotaroumela kava ngoba amolala

1 Kukhabela

In the way of soil Kukhabela means
resowing after a ploughage of the
ground in nature which is heavy
rain, but worms in the soil are
few in number. Therefore the land is not
ploughed again but the resowing is
done on the gaps where there are no plants.

2 Kuluma

The word Kuluma means to plough
but here it is used to mean both
ploughing and sowing which are
done simultaneously.

46 ka-Ngwane: It is the place of the Nkwane.

The name can refer either to the chief of
Swaziland, or to the head of the nation around
the main royal residence of the king.

muna wena usokhulu sguweni usigphataca
 H. D. ...
 lenthozi, Kushi lo Holzata - Ke Kulo
 ...
 Magaloga

H.D. I cannot handle the thing myself, you as
 a old man your this is the way to do
 it.

C.H. Does the chief want to add something?

P.D. Kukhona babe langabanantela syakio?
 ...

M.M. Awu bakhuluma kona wena sekunene laba
 ...
 labakhulurake kuto lokunenge
 ...
 longaphundze sigtzi lapha bakhuluma lito
 ...
 netsi sakhandza kunjalo sjergalokhe
 ...
 babeka laba, lokutai lomkhulu
 ...
 wachemuka le labathfolu lo lomunye
 ...
 lo umfowabo lomncane nabathfolu-ke
 ...
 lomfowabo lomncane asebantantsa-ke
 ...

1822

Singatar singyeta kalai sangyeta loku
 We brought some we sold, we we sold something
 losokuhomba elilem, ngoba ubaka kena
 lokubeshkura ngoba labababe

H.D. No we must agree with him, what he is
 saying because we have^{we} heard all these
 things he is talking about.

3 Ngoba phela loMagolozu mangabe alandwa
 because it was Magolozu who he was brought
 ngulo Ndzata lo uter yena mine syoko
 by Ndzata to send it cannot
 nyeyplate, bukhozi ngobe ngumncane
^{mean} ^{the King} because it was young
 kulula mine ngilanzijo loyi bukhozi yami
 it is easy for me to bring that one by the way
 lele kaMasimba, lomnakethu-ke

H.D. Magolozu decided to go for his elder brother
 kaMasimba, al masimba

3 Dewuyamland - ke loya lele kaMasimba-ke
 he he must have sent it to Masimba
 upka uyemka-ke lo utzi mine
 when he came he gave him and sent it cannot
 bukhozi ngoyete ngayplate Mkhontu
^{points to King} ^{Mkhontu}
 that.

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45. A group of people in a field

1872

1872

because I will be going, I will be staying there myself.

C.H. Who is that Ndzata ?

H.D. Ndzata

2 Wakucelza - no loko - ke kucelzawo

He promised that he would go
yaka Mkhontu nyonyo nayo natsi sije
his brother's name, a small place

ya tloakala ngalilohlobo. neta - ke Magoloza - ke

It was found on that day. When the name came

eta la kumrakabo uta - ke sewunomakhoskete

here to his brother he came with his

akhe

Wives

H.D. Magoloza came back while he had married

with his wives.

2 Uyakha - ke

He would

H.D. And build up a kraal

2 Wakha - le

build the

H.D. Build up - le - kraal

2 Le langkhona sije

Here was a kraal

2 Angampakeli akusilo phakelo, abafana
 bekuta na njezoba nje alapha ke
 njezanakgu nje asikhona nje nelamukha
 ayokusibenta le ku dloketela, kufuneka
 langekhaya kabi linsibentela cell.
 kaba njezaloku nje kubeka

H-D Awushe kuti uti lona wabe sewuyashya
 la uyahamba ?

2 Akashayi lo idzata mithfula kumakabo
 lomkhulu

H-D Ndizata give the place to his brother to look

2 eche uti-ko lenkhawe letaywe
 mayi lenglayibhika unakalifu, abhako
 wena, wena ulawubata labantfu bami
 lengkhalala le

H-D This place you look after the people

44 Zombodze

(see notes)

Zombodze is a name of a place, but here it is used as if it is a name of a person

47 Mkomati (variant: Komati) runs near the present day Transvaal town of Carolina about 100 km west of Durban, following an erratic path before entering Swaziland about 15 km south of Havelock mine, and flowing in a north-westerly direction across northern Swaziland, exiting the country near Bordergate.

46 Inju: chief

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16 Ula Mota

Ula Mota means a Mota woman,
whose father is a Mota. Thus Ula is a
special prefix used to denote a female
whether married or not married for
example Ula Mamba, meaning a lady born
of Mamba or a married lady born of
Mamba.

16 Ula Mator

U la mator means a Mator woman,
whose father is a mator. Thus la is a
special prefix used to denote a female
whether married or not married. For
example ula Mamba meaning a lady born
of Mamba or a married lady born of
Mamba.

nater asibabutanga Kutai le Magoloza
 We didnt ask them who was the father of
 utalwa Ngubani awu kweshuya
 Magoloza awu we missed it
 Koolowa - ke kwakungakufanako ngoba bantfu
 but it was not important because of people
 labadzala wawungete ubakhona kanyala.
 of the ancient days you could not overcome him

H.D) We didnt ask them what was the name
 of Magoloza's father.

2 Futa babengamsebentisi nje lokungate
 Also they did not ask him at some they never
 abanone bamsebentise, babesebentisa
 use him they never
 Magoloza kakhulu, lo nje kungate.
 Magoloza in most cases, as
 wachamuka nje bangasho Kutai uyise
 came they can say who was his
 Ngubani, babengakukhulumisi lotto.
 father they are not talking about him

3 Ncono bewukhondze bobabe, ngabe
 It would be better if you found out father, they would be
 bayamati bosa uyise wa Magoloza
 in a better position to know who was the father of Magoloza.
 Ngoba nabo abebatubutela
 because they would ask for themselves.

CH Do they know ^{who} Magoloza or Melzeta married
 the names of the lady so as

H.D. Uyise waMagolozu wakugala abengubani?
Who was the father of Magolozu the first?

M.M., Angati kulamadoodza kumbi atawufika
I don't know from these men may be they know
ngoba, ^{lekunye} singulabaucane kuko, sgeke
because another thing we are young. than them
ngumati ny mine uyise waMagolozu, ngati
I can't know the father of Magolozu. I know
yina lenthwanya nye kutai Magolozu
only this point that Magolozu, that where chief
wachamukaphi, yna nye uyise wakhona
he come, his father we don't
asumati tene.
know.

H.D. they don't know the father of Magolozu

M.M., Ngoba akupuneki sekhubu intfo
Because we should not tell something that we have never
lesungazange nybone ngoba nawungalati
seen because if you don't know the
ligama sgeke ukhubu nyehgama
name, you can't talk about the name of
nawungalati; utai lona uyamati
you don't know it, and say I know this one

H.D. We know the story of what we said because
of the grand-fathers what they talked about

M.M., Singakutsai liku sekubuyise kutai
We should not take this to ourselves
nyacurisa kutai kwasshya
we are surely confirming that we suspect it.

of - - -

H.D. Babesukela - Ke utai - Ke mhlawumbé
 They come She says May be it have not
 angkachazi kahle lapha kuwe Mkhonta
 explained to you Mkhonta
 Utai wena utalwa ngurangu longu chief
 she says you are born by this one who is a chief
 Sewuphunde njalo loya utalwa ngurangu
 then again that he born by that one
 longu chief njalo nje uze ufika lapha
 who is a chief like that until you come
 kuMagolozá nakashoko.

MM, Ukutai mine sengutalwa to Magolozá utala
 you say me I am born by this Magolozá begot
 Mbiko uyabuya Mbiko utala Mshobi
 Mbiko then Mbiko begot Mshobi

H.D. Magolozá is the father of - - -

MM, Magolozá utala Mbiko. Mbiko utawutala
 Magolozá begot Mbiko, Mbiko begot
 Mshobi, Mshobi sewutala mine
 Mshobi, Mshobi begot me

C.H. Mshobi is his father?

H.D. Mshobi is his father

CH Does he know who was the father of
 the first Magolozá?

Amlandoza lona ngoba behlukana ekhatsi
 he... because the...
 nakufikwa la Kulehinczawo lona
 when...
 abela lona ale ngesheya kweMkomazi
 was here... was there across the
 batesi kungesheya kweMkomazi nabasho
 Mkomazi, they say it is across the Mkomazi⁴⁷
 labadzala.

When he did tell us
 H.D. Lona labelapha ngulona lomncane
 this one who here is there young one

MM, Ngulona lomncane longuyena ahlangana
 it is the young one who met Zombodze
 nalo Zombodze

H.D. The young one was staying here, the elder
 one and Magolozu was there

C.H. at uMkhomazi, Mkomazi river

H.D. EMkomazi River

MM, EMkomazi

C.H. Sonnyk ^{perhaps you should explain the question more by} to ask him to tell

us who his father is, the father of the chief
 to-day and who was the father of the chief

14 Zomboshe

(see index)

Zomboshe is a name of a place, but here it is used as if it is a name of a person

47 Mkomati (variant: Komati) runs near the present day Karooal town of Carolina about 100 km west of Swaziland, following an erratic path before entering Swaziland about 15 km south of Hlane's empire, and flowing in a north easterly direction across northern Swaziland, exiting the country near Bordergate.

H D They have never quarrelled since the
grand-fathers and for ever, all the great
grand-fathers were working together up to now
they have never quarrelled is to each
other

E H Could you ask the chief if he could tell us
who his father was back to the first
Magolozza

H D Mhla Shifu angasitshela kutzi loyisi
May be Shifu's ⁴⁰ son told us his first
wakingala Kwaba nguloyi Kwaba nguloyi
father was so and so
Kuzo Kupike kuMagolozza?
until it reaches to Magolozza

HM, Kuto Kupike kuMagolozza?
until it reaches to Magolozza?

H D yes
yo

HM, e Lapha kumkulu magolozza, longukona
Here at grand-father magolozza
longukona lokubahwa, ku kutzi
Many mentioned us that
walandowa ngulomakabe lonencane
he was collected by his young brother

Kusho njo kutu kubitana kusenoboo ekhoya
 It means that we are called to work together with family at
 Sibita laba babuye seksebenta nabe la
 home, we call them to come and work with us here

H.D. We call them to come to work here and
 work together with them

Ngakoke kushubekake, pengoba kuchubeka
 Kumbaka at continues as it is continuing
 Kubonakala kutu amu lababobabe - ke
 at appears that amu amu father
 Kubambe kuzi kube ngulaba bobabe
 at continued until the father
 Selokuchubeka kutu kutho belwaka
 still continuing the one who is still
 kwaKhulungwa - beluyekhulungwa yokutai
 was deceased, as a conservation of
 loku maloku kuyasolakala, kwaye
 conflict
 Kwakata labomkhulu Mbiko kwaye
 our grand-father's name
 Kwaphundze kwakata lobabe,
 again my father's name
 Selokuyachubeka kokuphela sekuzi
 continuing
 Kupiko ladgabem kutu kutu lokwak
 reached to stage
 Kwachantshura kutu kumbe
 caused a quarrel that led to
 Kwaliwa
 a fight

