

B. O. H. P. MCHONTA HISTORY ANAGOLOTA Mchontca et al. 2/3

19 Ingers

This is a Swazi exclamation word, used to report an oncoming impu, to make everybody ready to fight or run away

20 Emabutfo see glossary

4° benitfu: a generic term for interior, non-Nguni speaking peoples.

2 Kutsi Kwakufiwa nyan Kugale?  
that how they arrived first

H.D. Cha usho nye Kutsi lomung, uyasho nye  
he she means that can be by car  
Kutsi aya batai benta naku nasaku  
that we hear them saying they shot this and this  
Nomeke kwenta nyari, urose titho  
or what happened tell such things  
letingalo.

2 Awa angat lufo ngobe laba bakudzala  
Awa, I don't know because the old people  
phela umuntu abeba ahale atsi  
a person could not sit down  
axoshome  
relax

C.H. - What is he saying?

H.D. He says --

4 Basho kumbe laba mine bekunene basho  
May be they mean that you bekunene, they mean  
ngokutsi kwakublaselwa timphi. Kuliwa  
that he was invasions timphi and fighting  
2 Hawu

3 Kwakublaselwa timphi Kuliwa.  
there was invasions and timphi, fighting

H.D. They were fighting all the time

1 Mine ngobuka lokutsi basho Kuter.  
I think they mean that

bok

Spr

ringt

bok

Spr

k

ringt

gbok

Sp

x

ringt

gba

Sp

ok

ringt

ngb

Sp

ok

ringt

ngb

Sp

bok

Spr

ringt

Sp

bok

Spr

k

ringt

bok

Sp

x

48 timphi see grocery

Uyalate ligama lakhe ?  
do you know his name ?

2 Ngiyalate ligama lakhe  
I know his name

H.D. Angubani ?  
who is he ?

2 Ngu Lo Mqokolo  
he is Mqokolo

H.D. I know her name Lo Mqokolo

C.H. Lo Mqokolo, Okay

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

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

3 Nakwentiwa njani wena wekwenene ?  
About what year of Kwenene ?

H.D. Kutsi Kukhona yini lokunye lelungasitokela  
do you anything more you can tell us about ?  
ngako ?

3 Kuto kubhechaba lesime ngalo la  
There is nothing concerning the story.

Interviewed at Ngwenyameni / Zimboodze

Date 31<sup>st</sup> Aug 1983

- Informants
- 1 Magolozu Mkhonta MM<sub>1</sub>
  - 2 Majutane Matsa MM<sub>2</sub>
  - 3 Matempa Mkhonta MM<sub>3</sub>
  - 4 Masaba Mkhonta MM<sub>4</sub>
  - 5 Albert Mkhonta

Interviewers Condyss Hamilton

Ashlamhlo Hamini

PAGES  
72  
BLADSYE



Springbok®

# Scribbling Book Kladboek

SIZE A4 (297 x 210mm) GROOTTE

Name Mkhonta / Mkhonyane  
Naam  
Subject Topic 26/27  
Vak  
Place Nyenyeni / Zombodze  
Plek

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 192

Interview 1 Book 2



3 Wabuya Ngala  
He came this side  
H.D. He came this way

3 Utawufika - ke Magoleza atthfali kintfombi  
Then Magoleza came and found the lady laMotsa  
lo laMotsa

H.D. Magoleza had to marry the laMotsa then

C.H. Do they know who was the father of  
la Hlatshwayo

H.D. Uyise wala Hlatshwayo - ke ?  
The father of la Hlatshwayo then ?

2 Eke ngeke ngemchodze impela, uyise wakhe okho  
I wouldn't say really, the father of my great-grand father  
wami ngeke ngemchodze  
I wouldn't know.

H.D. Cha I wouldn't say

3 Kukhona la Sengingasathfali khona  
There is something, I don't understand

2 Ngoba ngema lakho yena khokho ngiyalethi  
Because I know the name of my great-grand-father but  
Koolswa Uyise ngeke ngemchodze ngoba  
his father I don't know because  
nekhaya nje ngula Hlatshwayo  
at home is la Hlatshwayo

H.D. The name of grand-mother, I know the name



H.D. Uyise walaMotsa mhlawumbi basho naye  
LaMotsa, father may be the said  
no?e bayeka khona lapha emgwagweni?  
or they just left there on the road?

2 Asinobati labantfu bekunen - s. lantsa lapha  
We can't know these people laka are they from here  
" , nathibongo , ngangisi Kutsiwa ngula  
I Whang , don't they say Ngilane?  
Ngilane?

H.D. The father of LaMotsa is Ngilane

2 Umna wakhe  
Her mother

H.D. Umna  
her mother

Uyise walaMotsa  
the father of LaMotsa

H.D. The father of LaMotsa is Ngilane

C.H. Was he a chief of the Motsa clan?

H.D. Abesikhulu yini la Motsa, laNgilane  
Was Motsa a chief Ngilane

3 Abengimuntfu ngoba abesuka la oLuphongo  
He was just an ordinary person because he was coming from  
ngulabesuka ngale ka Zulu, laMotsa  
Luphongo<sup>15</sup>, it is those who come from ka-Zulu

H.D. The Motsa came from across Phongela  
from Zululand.

8 thungo = See glossary

15 Lu phangda - the phangda river rises in the  
Drakensberg mountains, south west of modern Piet  
Retief and runs eastwards almost parallel to, and  
just beyond the southern border of Swaziland.

C.H. What was his grand-father

H.D. Augubani gora ?

Who is he

3 lo logogo ?

the grand-mother

H.D. Sobabe Mkhulu ?

the grand-father

3 Ngitai beta na Magolozu laba bogogo

Yes they came with Magolozu, these grand-mother

lokhokho wami ula Hlatshwako

the grand-parents, ula Hlatshwako

H.D. Grand-Mother la Hlatshwako came with

Magloza

3 Ehee lo Magolozu uta nabola Hlatshwako

Yes this Magolozu came with nabola Hlatshwako?

H.D. He came with bo la Hlatshwako

C.H. Somewhere Mkhomati ?

H.D. Ngale ngesteya kwe Mkhomati

There across the Mkhomati

2 Ehee utanabo lo

Yes he came with them there

H.D. From across the Mkhomati

C.H. Do they know who is the father of la Motsa

was ?

17 ColoHlatswakko

It's could mean the Hlatswakko  
Women, or literal means the other women  
with Lohlatswakko.

H.D. Enakhosikati a Magolozu na la Nohatsha  
 Who were the wives of Magolozu and the wives of Nohatsha  
 ba nungakumbula kutsi abengulabambani  
 Can you remember who were they  
 lo Wa Magolozu wakugala newa Nohatsha  
 and for the first Magolozu and for Nohatsha  
 bates-ke Nohatsha abeteko ulabambani.  
 they said but Nohatsha married so and so

2 A-ngeke sikukhombi lokutala kwabo  
 We can't hear their breath <sup>is so small</sup> and <sup>is so</sup> faint  
 Kuthfolakelo la ku Magolozu  
 as from Magolozu

3 Eya utratse ula Motesa, utawutala lo Mshobiyi  
 Yes he married la Motesa, got the Mshobiyi  
 lo Mbiko utalwa ngula Motesa  
 this Mbiko is begotten by la Motesa

C.H. lo Motesa

2 Lo Mshobi utalwa ngula Mamba  
 Mshobi is born of la Mamba

3 Lo Magolozu unabani unala Hlatshwako  
 Magolozu has ulahlatshwako

H.D. Magolozu married la Hlatshwako

3 Totala babe Mkhulu, unala Hlatshwako  
 Who begot my grand-father, had la Hlatshwako  
 Nababuya lo  
 When they came from there

C.H. For for his grand-father

H.D. his grand father

ba  
Sp  
rin  
gb  
Sp  
k  
rin  
gb  
Sp  
k  
rin  
gb  
Sp  
ok  
ori  
ng  
ok  
p  
ng  
ok  
Sp  
rin  
ba  
Sp  
k  
rin  
gb  
Sp  
k

57 Ngusargare:

58 Duka:

59 Luduku:

60 Mabamula:

2 Wachuba bakamkhonta lo usho njalo la  
the Mkhonta continued. he says that  
abasa lo wale waka sibandze  
he was one of Kabisandze

H.D. Argubani ?  
Who is here

3 Ngeke ngisho angumtholi kahle, kutai  
I can't say. I don't know well that  
kwakubani ?  
who is he

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

4 Ngoba la Kabisandze kusenthe Mhewa  
because here the Sibandze use silele<sup>43</sup>  
silele kakhulu  
mostly

2 Kwakungusilele na Masenjara bakasibandze  
it was silele<sup>43</sup> and Masenjara<sup>50</sup> the Sibandze people  
kasati-ke lafa ekwahlu kamveni ngoba  
we don't know here at the dispersion because  
longkona lafa kwakufanele kutholakale  
what was to be found here  
kwebaka sibandze kutai lokhu laba  
the Sibandze people is that  
kamkhonta longuyeka batsatsa  
the Mkhonta people who look between  
kuluba lababili ngubani ngoba  
the two because we also don't know  
natsi asati [who became the heir of the Mkhonta  
people]

H.D. The two people senior to Sibandze



oo  
Sp  
in  
bc  
S  
k  
in  
bc  
S  
k  
in  
bc  
S  
ok  
ori  
ok  
ori  
ing  
ok  
Sp  
ing  
bc  
Sp  
k  
in  
bc  
S  
k

56 Vasejara: indura of the early king Ngarao  
Zambodze royal residence in southern Sulu

Lapha --  
here

H D They were electing the King

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

H. D. Lesikhatsi Sibandze asatawuthfolo laba  
At the time when Sibandze was to get the Mkhouta  
baka Mkhouta, abangubani lebephetse  
people, who was sending  
laba baka Sibandze?  
The Sibandze people?

2 Ngyabona Kungatsi ngu Gwami - Kube

I think that I is Gwami -  
Gwamile, Ngoba lomuti waka Sibandze mudzala  
Kube Gwamile, because the home of the Sibandze people is called  
endovuneni, ngyabona usephansi e Ngwane  
at indovuna<sup>44</sup> I think is under Ngwane  
Kukhona lakutsiwa kusetsheni le Ngwane  
There is a place called the Rock of Ngwane.<sup>53</sup>  
Khora le ka Zulu le e Ivanwane  
there at ka Zulu, there at Ivanwane<sup>54</sup>

H D There is a place called Iheni la Gwane

I think old, older days during the time of  
Gwamile.

53 Rock of Ngwane: also known as Itshe Gijuka, this rock is located about 35 km west of the present-day town of Pongola, along the road to Pekalet and just south of the Swaziland border.

54 Transvaal: presumably the Transvaal, the South African province along Swaziland's western and south western borders.

55 Gwamile: also da Botsibani, queen regent of Swaziland until Sobhuza II was installed in 1899-1921. However, this may refer to another Gwamile (see p45).

Hayi - ke inkhosi yiswasati angitai  
 He the ... of the Swati people, it was  
 Kwakusenkhosini la ka Mkhonta  
 at the King's court here at Mkhonta<sup>52</sup>

3 Lokunye labaphindze bakwenta ?

What else did they do ?

H.D. Usho labakwenta bema eMkhosini laba  
 do you mean what they did at the King's court these  
 bakamkhonta, ?

Mkhonta people ?

2 Kwakukhushwe nje umhlaba wonkhe

The whole umhlaba<sup>23</sup> was summoned

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

H.D. Lekusho kutsi - ke lena unsebenti wabo

that means the work given to them

lelabo mkwe yinkhosi kutsi nina - ke

by the King that you Mkhonta

Bakamkhonta ntabosebenti naku

people will do the work

C.H. Or special work

H.D. Nomake lokubalulekile nje lekucandzane

or something important specifically assigned

nebakamkhonta lokungukona kusentshetwa

to the Mkhonta people, which is worked

ngabo ?

by them

2 Kwakamkhonta kwaba ngilo lena

for the Mkhonta people it was that

lemphezulwe yinkhosi lesibenta nayo

root of the King, by which we work

23 Umhlaba

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

52 kaMkhonto: place of the Mkhonto's.

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

2 Kodwa kwakuvakala nje kuti imphi  
 but there were rumours that <sup>48</sup> ~~except~~  
 yakaZulu yake yabakhona, kubalekwa  
 of Zulu <sup>was there</sup>, people were running away  
 3 Kwakubalekwa

2 Kwakuvakala nakubalekwa nje kepta  
 It was heard when running away but there  
 akubonakalanga kuti yagwagani  
 nothing seen as stabbing, that there was stabbing  
 Kuphi, kwakuvakala kuti yagwagani  
 here or there, it was just heard that there was  
 kaZulu nje Kuphela Kadzeni  
 stabbing at kaZulu only long time ago

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

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

H.D. Ningasitshela nje lokunye bakaMkhonta  
 Can you tell us anything more? Mkhonta people  
 labakwentela inkosi yeMhovozi?  
 did for the King of the Swazis?



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

2 Koolwa kwakwakala nje kuti impi  
 But there were rumors that <sup>48</sup> imphe  
 yaka Zulu yake yabakona, kubalekwa  
 of Zulu people, was there, people were running away  
 3 Kwakubalekwa

There was running away  
 2 Kwakwakala nakubalekwa nje kepta  
 I was heard, when running away but there  
 akubona kalanga kuti yagwazana  
 nothing seen as stabbing, that there was stabbing  
 Kuphi, kwakwakala kuti yagwazana  
 here or there, it was just heard that there was  
 ka Zulu nje kuphela Kadzeni  
 stabbing at ka-Zulu only long time ago

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

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

H.D. Ningasitshela nje lokunye bakaMkhonta  
 you tell us anything more to Mkhonta people  
 sabakwintela inkosi yeMkhonta?  
 what for the King of the Swazis?



Yokugcina Kubobabemkhulu Kuba  
the last <sup>is our grand-father</sup> <sup>at Mqobhane</sup>  
Mqobhane, Ku logoghegu ngulana  
and others. At logoghegu <sup>is that one which</sup>  
leyayyohlasela kaSoshangane  
went to fight at kaSoshangane <sup>50</sup>

H.D. The fight departed less than <sup>49</sup> from Swazi  
Swazi Mabutfo, for Lesotho, leleKunye  
babe seba? <sup>the other thing</sup>

1 Yokugcina kuKaSoshangane  
<sup>they</sup>  
The last one is at kaSoshangane

H.D. The last fighting was at Soshangane.

2 Kaye bekaYohlasela Mollavela na logoghegu <sup>21</sup>  
They also went to fight mollavela <sup>51</sup> and logoghegu  
le ka Soshangane  
<sup>there at kaSoshangane</sup>

H.D. Fighting Mollavela and Logoghegu.

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

H.D. BaKaMkhonta base balwa yini nebaKaZulu?

Did the Mkhonta people ever fought with Zulu people

2 Abazange balwe  
They never fought

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

21 Uchigwa: a tribe of Swati, was a group born  
c. 1844-1855. The ku prefix is not clear  
the context.

22 Mlabuthfo - see glossary

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

51 Indlavela: a tribe of Swati, made up of those  
born c. 1844-1855

Kwakuliwa, Kwakuhlaselwa, Kuluwa  
 there was fighting <sup>invaded</sup>, fighting  
 Kuphanywa <sup>trumpet</sup>.  
 going out for <sup>trumpet</sup>  
 [arriving and salutes the people at Home]

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

1. Lesikuvako-ke Kutsi: emadwoodza abo  
 We hear that men were going out  
 aphuma Kutsiwe ingere, Kuphume-ke  
 after it has been announced <sup>ingere</sup>  
 emadwoodza abambi aye emphini  
 the men had to go to <sup>emphini</sup>  
 bahambi baykulwa netaimphi.  
 they went to fight

H.D. When the men were called <sup>with/against the</sup> <sup>ingere</sup> <sup>19</sup> <sup>trumpet</sup> they  
 we asked to go and join <sup>the other</sup> <sup>20</sup> <sup>emabutfo</sup>

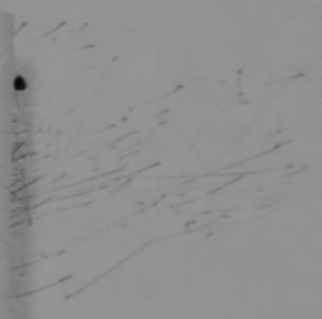
C.H. Who were they fighting?

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

1. Ake ngiphindye ngitei la, Kule emphini  
 as I what and say, at <sup>emphini</sup>  
 loyechesha bebuthe ngakulo Mahwati  
 they chase the bebuthe <sup>49</sup> now the Mahwati

oo  
Sp  
rin  
bc  
Sp  
k  
rin  
gb  
S  
k  
rin  
gb  
S  
k  
rin  
gb  
S  
oo  
Sp  
rin  
bc  
Sp  
rin  
gb  
S  
k

28 Stike - a large basket  
- woven from twisted grass for the  
storage of grain.



Kutai Sakamkhonta bonkhe nyo sijoba  
that he is Mkhonta, everybody as we  
shlela la.

one sitting here  
H.D. We all became Mkhontas

3 Eya nabomake basitala sasiva sibongo  
yes even our matter begot us and we had  
Kuterwa kutai Mkhonta

Sibongo said that Mkhonta  
All people a talking about the Mkhonta  
name, how it was intended, meaning  
they are upset by the questions  
concerning their heredity or Sibongo's  
"Mkhonta"

H.D. Arouswale phela naku sewutakona wena  
Can you stop because you are going to spoil it  
Manje-ke ngokutai-ke nako-ke  
now, that here we are  
Beringobaka Mkhonta sionkhe sigoba  
then you are Mkhonta people all because  
Mkhonta ijini?

you Khonta - <sup>27</sup> ?  
2 Kusho nalesibongo sethpu.  
Our Sibongo suggests that

H.D. Kusho lesibongo sena  
your Sibongo implies that.

2 Anga kuvumele nje nkhozi ungakachubeki  
let me agree with you, nkhozi before you continue  
ne Mkhulumo, kutai Kusho lesibongo  
with the consentation, that the Sibongo implies

Kutisi sakamkhonta monkhe syo syoba  
that he is Mkhonta, everybody as we  
sahle la.

one sitting here  
H.D. We all became Mkhontas

2 Eya nabomake basitala sasira sibongo  
yes even our matter begot us and we had  
Kutisiwa kutisi Mkhonta

Sibongo said that Mkhonta  
All people a talking about the Mkhonta  
name, how it was inherited. Concerning  
they are upset by the questions  
concerning their hereditary to Sibongo  
"Mkhonta"

H.D. Arosurvale phela naku sewutakona wena  
Can you stop because you are going to spoil it  
Manje-ke ngokutisi-ke nako-ke  
now, that here we are  
Aringebakamkhonta monkhe syoba  
then you are Mkhonta people all because  
Mkhonta yini?  
you Khonta - it<sup>277</sup>

2 Kushe nalesibongo sethu.  
Our Sibongo suggests that

H.D. Kushe lesibongo sena  
your Sibongo implies that.

2 Anq kuvumele nye nkosi ungakachibeki  
let me agree with you, nkosi before you continue  
ne Mkhulumo kutisi Kushe lesibongo  
with the conversation, that the Sibongo implies

27 Khonta - In Swazi it means to ask for a residential place from a chief or a King. Usually by somebody coming outside the Chiefdom or Kingdom; see glossary.

61 Nkhosi: a polite address form, derived from the hwaratelo of the Damaris.



Bengtsi ngokubekke kahle lokho.  
I think I explicitly explained this

H.D. yebo  
yes

C.H. OKay

Did they ever hear the story how the Mkhonta  
people <sup>got</sup> the name 'Mkhonta'?

H.D. Baka Mkhonta basithelaphi les bongo  
Where did the Mkhonta people go to sbongo <sup>26</sup>  
sekutsi Mkhonta.  
of Mkhonta

2 Awu! ngeke-ke lapho sekulile  
Awu we can't help you there

3 Kodwa sitakutshela-ke tsine kutai  
but we will tell you that our grand-father  
babe Mkhulu Mqobhane wasi va  
Mqobhane heard it  
kuMagolozu kutai sbongo sakhe  
from Magolozu that his sbongo  
saka Mkhonta.

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

3 Eya ngiphundze ngtai mine wavela Mkhulu  
yes, again I say to my grand-father bami  
watala babe sbonga sakhe wasi va  
my father his sbongo he heard



H.D. I said Ndzatscha was found

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

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

2 Sengukhatai - ke seyntai inkhosi

It is then when the King said  
ungesabaleka utotihmela ngemkhono  
don't run away, so that you can plough for yourself by hole  
bengitai sichazile lapho, salapha

I thought we explained <sup>even here</sup>  
nguyabona kunjalo, sewuhle - ke  
I think it is like this, <sup>he often</sup>

abalika abuya la seyntai - ke inkhosi  
ran away and came back, then the King said  
Kulomfana kuSilele mbonele

to the Vifana <sup>Silele see for him</sup>  
Sichintshwana ngoba uyangilupha  
a small place because he is troubling me  
ubalekela kutwulima la ekhaya

he runs away to plough here at home  
mbonele nje indzawana sichutshona

just here a small place, <sup>small place</sup>  
lesancanyana atothfela lamaob odza

very small, so that he find this man  
athona abohle naye amuhmela,

to help by ploughing for him  
argakhal' ngelphango ngoba

so that he doesn't complain of hunger  
ngesambambile angitai ngokubekela?

While he is being told by me, didn't I explain?



Nesizabeni salaba be Nollaveleni naku  
and the stage of the Nollavelo<sup>51</sup> and  
Loghegu

H.D. Loghegu<sup>21</sup>  
When I look at the Mabutfo's Loghegu  
and nollavela, nollavelo?

2 ehee

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

C.H. When the Mkhonta people came here did  
they become sikhulu<sup>24</sup> at that time

H.D. Nabefikako labaka Mkhonta, bepha  
when the Mkhonta people arrived, they came as  
bathikhulu, base baba tikhulu nje  
chiefs, became the chiefs?

2 Ayi abazango, bengitai sichazile eKugaleni  
No they didn't, I thought we had explained at the beginning

H.D. We have said it before

2 Mine ngitae eKugaleni, samtshela kutae  
I said at first we explained that was found, 10 v.  
Kwathfolakela lobabe Mkhulu Nolzata lapha  
grand-father Nolzata, I thought we explained  
besitai syachaza

24. Sikhulu  
Sikhulu in the Swazi context means  
a chief of the area.



Kulaba bakubo

mountain even there at his place

3 Abekufanelo Kubuta sine Kutsi

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

ngu Sibandze up phela Kwakufanelo  
by Sibandze only, you should have  
mibute kahle

asked this properly

C.H. By the time the Mkhonta people came here

who was their King?

H.D. Ngesikhatei baka Mkhonta, a savane

By the time the Mkhonta people let us listen  
babe

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

2 Akemthulo

Keep quiet

H.D. Ngesikhatei baka Mkhonta beta nyala

By the time when the Mkhonta people came the role  
inkhosi yabe ngubani?

who was their King?

2 Kusho Kutsi ngu Gwamile wekunene

It means he is Gwamile

H.D. Oh - is just Gwamile

2 Kubonakalisa kungatei ngu Gwamile

I think he is Gwamile

Nangubuka lesigaba, sabo Silelo

if I look at the position of Silelo 43



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

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

H.D. Masenjara and Silelo

3 Atawutala abe le laba --, ngoba phela  
He is to begit - because  
inollu yabo Nqwangano le ya dloba nje  
the house of Nqwangano, that dloba  
Asahi nokutsi lomolala ngubeni  
we don't know who was the dlober  
ngobe laba babonta Kupura Kubanga  
because there was a sort of dispute  
laba bo Luollaku  
between Luollaku and others.

2 Bo Luollaku  
Luollaku and others

3 Kwenta nino ngoba phela benyile nino le  
you have caused this because you did go there  
KuMabhamula ngoba kulapho nganathfola  
le Mabhamula, it is where you should have  
thira  
Such are information.

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

C.H. No, no, I will put example Gemedze<sup>65</sup>  
people and Kunene<sup>66</sup> people, they say that  
they are related, are there any  
Lbongo<sup>26</sup> that the Mkhonta people  
are related to?

H.D. Usho kuti bantfu labathlobo-teru  
She means people who are closely related and  
letihlobo letihamba ngegazi ngubaphi  
Share Lbongo<sup>26</sup> with you, who are they?

3 Sisi baka Mkhonta mpela ngasaba  
We say the Mkhonta people, and are there  
ngesheya nje natnolus letimhlophe  
across at the white houses

H.D. Mkhonta people are that across - -

C.H. No no you didn't explain the question  
Let us start again, you didn't. I  
want to know which Lbongo<sup>26</sup> do the  
Mkhonta people not marry

H.D. Utsi ngimi lengingakeva, utsi laba  
Says I am failing to understand, says the Mkhonta  
baka Mkhonta labangasitoko Lbongo<sup>26</sup>  
people whom you don't marry because of Lbongo



50

Mukhona lomncane, amalwa langalinye  
 in the family and the younger one, you are not born.  
 Nokhe nobabili, Uhai lona-ke  
 on the same day, all of you, this one said this  
 lentahomo mine ngethe ngyihlabe anytho  
 C-13, I cannot stay <sup>stay</sup> in the absence of my elder  
 umnakethfu lomkhulu, Kupuneka  
 brother  
 ngumnakethfu lomkhulu lotayiflakuhla  
 my elder brother comes to church  
 uba ngumfana njeke yena uyathlala  
 he became a boy and he eat slowly

CH Can you ask them where the Mkhonta  
 people related to?

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

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

H.D Thunzini, the others at SigoMbeni

CH No no, no, what other <sup>the</sup> abongo

H.D BakaMkhonta  
 the Mkhonta people

3 ehee  
 yes

38 ~~Stange~~

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

63 Nkonjani

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

lenkhomo, leat hushwana, lamkwa  
the beast, the small place, given to him by  
Rona ykxosi ngokusebente kwakhe.

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

C.H. Which one?

3 Lo Holzata  
this Holzata?

H.D. Lo Holzata  
this Holzata

3 Ngokuthofola leechwana lamkwa  
Because of getting the small place given by  
yinkxosi  
the King

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

3 Utsi ke lo sengingomfuna lo

This one said, I can go to look for him  
ungola, uya lo - ke kodzadze wabo  
is this one, his gone to her sister

la aMlandze khona kaMlamabanganga  
then he went to get him from there at kaMlamabanganga

H.D. And Holzata decided to go for Magolozu

C.H. No---

3 Ulandza lomdzala ngoba phela enellini

I went call the eldest one because in a house  
nani ngqale kutani kukhona lomdzala  
you know yourselves but there is an elder person



Wase nyamusho lokutsi ule Kadzadye  
and he mentioned he is at his sister's  
house to.

Certain

H.D. And this one said they knew that he went

to the sister there, to stay, Kwasho Lolothelakala  
said the one found

la e ?

Here

Lolothelakala, the one who said we know

where he is, he went to the sister.

C.H. Did Ndzatscha also originate from Nkomaze?

H.D. Ndzatscha - Ke yina wabe sewusukela le  
Did Ndzatscha left from Nkomaze?  
Nkomaze ?

3 Chake ngulona lowachonuka le  
No it is this one who came from there  
to Magolozu, nalona abaleka eta ryala  
the Magolozu, when this one ... arrived to this side  
naye ahlanyela setiganga, naloya  
and he was hungrily running in the wilderness  
wahlanya waya Kadzadye wabo le  
and that one really went to his sister there

H.D. That one Magolozu went to sister

3 Utsi - Ke lo nase athfola lomthfola  
he says when he got the gift

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

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

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

2 Ka Shabangu  
at Shabangu's

C.H. Ka. Shabangu

2 Batai Kuka Shabangu

they say it is Ka Shabangu

H.D. They say is Shabangu

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

30 Phokaragu: a Swazi ibango.

oo  
Sp  
in  
in  
Sp  
k  
in  
in  
Sp  
S  
k  
in  
in  
Sp  
S  
ok  
Sp  
in  
in  
Sp  
oo  
Sp  
in  
in  
Sp  
oo  
Sp  
k  
in  
in  
Sp  
S  
k

~~Handwritten scribbles~~

8  
8  
8  
8

nembala-ke nasafinwa ngulo  
 Sunday, when they started looking for him  
 Rewuvelo uyombona le embuthfweni  
 he found him at the mbuthfo<sup>22</sup>  
 Rewuyathfolakala kutai ngurangu  
 He recognized him that he is this one  
 lomunthfu waka Mkhonta beforekako  
 the Mkhonta person being looked for

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

3 ngu Magoloza

H.D. It is easy to find Magoloza and  
 then Magoloza was found among the  
 libuthfo<sup>22</sup>, they looked at him and said  
 this is Magoloza

lo, Kugba nyukwa Kwakhona  
 In the coming season they separated  
 Kwehlukwana lonake wahamba Kwathe  
 this one went by way to Mena  
 nye aya le Kwakungasiko ekhaya  
 which was not homewards  
 Kutai Kwakwakhwe kulikhaya Kutai  
 that it was established, it was a house  
 Kwakwakhwe, Wahamba naye  
 that it was built, he left  
 Kwehlukwana, salona uthfolakala lapha  
 there was separation, and this one is found  
 nye Kwehlukwana, lapha sakubanjwako  
 here because of dispersion where left  
 Kook-wo Kwehlukwana Kwatiwa  
 in their dispersion they knew each other  
 lokutai Kubhona lapha lona aya  
 & directions and destination  
 Khona lo, lo mabulu. Nase apuwa  
 of grand-father. When this one wanted  
 ngulona Kutsiwa-ke, Mngambona  
 him, it is said that, how can you find him  
 ngani njo phela lona lompanako  
 How can you see him the one  
 Mngambona ngani? Kutsiwa-ke  
 you are looking for? It was said that  
 Cha Mngambona emubuthweni  
 no we can see him in the Mubuthweni  
 lo, Mngambona ngani syetinyawo  
 How can you see him by feet  
 Mngambona tano lo  
 We can see him

29 Ngetnyawo.

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



Kusho kutai taine salala ekuthonteni  
 that we live at Ekuthonteni only.  
 nje kuyibela

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

H.D. Our surname say, Mkhonta

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

H.D. Ase nisitekele - ke Kungiko yini  
 Can you tell us, is it true that the Mkhonta people  
 lokutai bakaMkhonta bachamuka le  
 came from the Shoanalanga [west] in  
 eshwoanalanga beta bavilita nyalithfo  
 a rolling Silulu?  
 lebutai silulu

3 Asinokwath lapho, taine sath lolowaladlwa  
 We can't know, we know what was told  
 nje njoba sikubekela nkhozi  
 to us as we has exemplified indicated.

2 Lapha kuloko ngeke kufike kakhulu  
 He can't go deep in that

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

3 Siyakuba lokutai kwanganyakwa le  
 We understand that they came from there



2 Lapha Kupika Khona-ke ngemsebenti  
 where we come by work it was said at  
 Kwakutswe Kanguane<sup>40</sup> laba lababa  
 Kanguane, the children of the King, it is not  
 Mtwabankosi akudziMziki - ke  
 necessary  
 njengoba nisebenta bona mine mbateata  
 because you work them you take them as  
 batsi sibogogo tsini bogogo benu.  
 your grand-mothers, they are our grand mothers

H.D. It was said Kanguane<sup>40</sup> that we the people  
 who working in this Sigodlo<sup>31</sup>, we must  
 call girls in the Sigodlo sister, we don't  
 marry them

C.H. Does that mean that no Mkhonta<sup>40</sup> ever married  
 the Mntfwanenkhozi<sup>32</sup>.

H.D. Sekusho Kutsi bakaMkhonta vele  
 it means therefore that we don't marry the Mkhonta  
 abasitsatsi tsine  
 people

3 Ababatsati labakankhozi abalowa laba  
 they don't marry the the Mkhosi<sup>40</sup> people but the  
 bakankhozi sayababona manje  
 Mkhosi people we see them marrying the their own  
 sebayabatsata bona labala ekhaya  
 they marry these of her at home

31 Sigodde → see glossary

32 Montfwanenthosi →  
of the king; equated to  
princis

lit. child

the English term prince

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

3 Kwakulunywa ngemk<sup>36</sup>hono, Kwakungaka-  
There was ploughing by hoes, OR ploughs were  
lunywa ngetinkhabi, Kwakute tinkhabi  
not used at that time, there were no oxen

H.D There were no oxen

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

H.D Lemakhuba abentive ngani ?

What were the hoes made out of

3 Kwakusa khandwa emakhuba kaphuselwa  
melting iron as black smith, the making  
elugodweni, kurtshantshe  
of hoe hafts, bonny of the haft  
Kwentwe nje, Lemisuka Lemdzala  
to fit the hoe like this [possibly pointing and showing]  
Kungumuka ngala bantshantshe

ngala, babhobote la

2 Kubholwe

loving

3 Kubholwe la, Kubnywe-ke batikhandzala  
loving here, and ploughing, the ancient  
bona bantfu labadzala

people were making the hoes themselves

H.D The black smith the iron

37 Tinklabu this word literally means  
oxen.

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



Mahyawushona hlanga, Mkhonta  
are the Mhlangwa, when the sun is about to set  
Mhlangwane, Mlabatsi. Yena Wamuth  
Mkhonta, Mhlangwa, Mlabatsi you of big  
Mkhulu.  
home.

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

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

2 Cha utsi Nollabatsi, hayi Mhlabatsi  
No says Nollabater, not Mhlabater

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

C.H. Hleba - -

2 Nollabatsi

C.H. Can you <sup>just</sup> ask them to the- that he was talking  
about the- that they were hoeing in those  
days?

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

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

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

C.H. Do the Mkhonta people know what the word <sup>33</sup> Embo means?

H.D. Lehgama leltsi Embo nyakhi hshoni? This word Embo, do you know it what does it mean?

2 Cha asivele sigwalisi sitsi asah  
No let us fulfill and say we don't know  
shithifola nakwakhuwa nje kutswa  
we get it in constructions, saying that  
Kwakhuwa Embo,  
we are constructing Embo.

H.D. We just know that there is a place where  
they call it <sup>33</sup> Embo, with the Kings.

C.H. Can they get us <sup>34</sup> the tinanatele of the Mkhonta people?

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

C.H. Mkhonta

3 Mkhonta, Mhlungwane, Mhlabatsi Lemuth  
Sand of the bag  
Mkhulu, Mhlungwane loluhlata  
house, green Mhlungwane,  
louyengencwoshane, Mahle Mhlungwa  
like the newoshane of A Beautyfull are the

33 Embe 7 see glossary

34 Iranatele 7 see glossary

35 Newoshane 7 An newoshane is type  
of greminal <sup>(grass)</sup> which is usually green  
green, it grows in a water-logged place  
such as the banks of rivers.

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

Keni nabo bebangatsatei nasiva  
yet they were not marrying & if we hear  
Kadzeru  
from ancient time

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

C.H Can they tell us do the Mkhonta people  
say that they are 'Ntungwa' <sup>168</sup> people?

H.D Bak Mkhonta batibita ngokutsi bange Mantigo.  
Do the Mkhonta people call themselves Mantungwas?  
yini?

3 Asati nye indlela yakhona kuyikhanda  
we don't know the way of them we don't  
Kutai leKalgwane singabatsatei bebemakhoi  
that at Kalgwane don't marry, those of the Makhoi  
ngoba nino nisebenta bona bantwabenzi  
because because you work there, they are your  
leba.  
children

H.D We were told that Kalgwane that we don't  
marry, don't propose the girls, they are  
sisters to us because we are working  
in the Sgoallo

Ngusiphi labangatekani naso?

Which things they don't take? [many]

2 Bayvakala bona babuta lemgabatsatsi  
They are understood they are asking which you don't  
nino la ekloya,

many here at home

3 Asibatsatsi nje bonkho labantfu

We don't marry all these people

lebabalako, asibatsatsi kubenta

we are enumerating, we don't take them as

bafati

our wives

1 Baso umhlobo lomunye longaphandle

They mean other people besides the Mkhonta

mnakethfu

people my brother

2 Lomunye ngaphandle longatsathwa

Another outside whom the Mkhonta people don't

bakaMkhonta lomuni natsi

many, which is our relative with us

3 Kute, umhlobo nje longaphandle kut

Nothing, other things outside, there is no one

tsine leingawutsatsi

we don't marry [things]

2 Kuba bonzala nje Kuphela bonzala

Only our cousin, we know that the cousin

wati kutai kutalwa lo la kutalwa

is born here and that one there

lo la

H D We marry except Mkhonta people