

S. O. H. P. MICHONTA HISTORY (Magdalena Michonta et al. 5/9)

PP 44-47

M3 xx The house of Ngwangane⁴³, that of Druba⁴⁴ - we don't know who was the elder because there was a sort of dispute between Ludlaku⁴⁵ and others.

M2. Ludlaku and others.

M3. You have caused this because you went there, to Mabhamula⁴⁶. That is where you should have found such information.

M2. He didn't mention here, and he didn't mention even there, at his place.

M3. You were supposed to ask who it was who brought them. You said he was brought by Sibandze only. You should have asked this properly!

xx

Q. By the time the Mkhonta people came this side, who was their inkhosi?

M2. It means that it was Gwamile~~xx~~ I think that it was Gwamile, if I look at the position of Silele, and the stage of the Ndlauele and Doghegu.

xx

Q. When the Mkhonta people arrived // did they become chiefs⁴⁷? //

xx

M2. // I have already explained this //xx Ndzata was found. // He then went to treat⁴⁸ the king. // Then the king said 'Don't run away. You can plough for

pp. 42-43

M2 We think that it was ~~xx~~ the Gwamile's³⁸, because the home of the Sibandze people is ~~dd~~, at the place of the indvuna. I think that it "was" under Ngwane. There is a place called the Rocks of Ngwane³⁹, there at kaZulu, in the Transvaal. ~~xx~~ The people of Mkhanta ~~convinced~~. He says that he was there, of kaSibandze.⁴⁰

Q Who was "he"?

M3 I can't say. I don't know ~~xx~~ who he was ~~xx~~.

~~xx~~

M4 Because here the Sibandze use Silele⁴¹ a lot.

M2. It was Silele and Masenjana⁴², the Sibandze people.

~~xx~~.

9
pp. 39-42

«The last one fought by,» our grand-father, Mqobhane, and others, and Loqhegu³⁵, is the one which went to fight at Soshangané's³⁶ place. xx They also went to fight, Ndlovéla³⁷ and Loqhegu, there at Soshangané's place.

xx

Q Did the Mkhonta people ever fight with the Zulu people?

M2 They never fought xx but there were run-aways of an inphi of Zulu people «that,» was there. People were running away

M3 There was running away.

M2. «It was not heard there was stabbing, here or there // It was just heard that there was stabbing at the Zulu only, a long time ago.

xx

Q Can you tell us anything more about what the Mkhonta people did for the King of the Swazis? xx Or was something important specifically assigned to the Mkhonta people, something which is worked by them?

M2 For the Mkhonta people. It was that root of the King, by which we work. here.

H.D. They were doctoring the King.

xx

Q At the time when Sibandze went to get the Mkhonta people, who was ruling? the Sibandze people?

pp. 35-38

M₂ I wouldn't say, really, xx. I know the name of my great-grand-father, but his father I don't know, because at home it is called La Hlatshwako. xx

Q Do you know the name?

M₂ I know the name. xx It is Lomqokolo.

xx

Q Can you tell us anything more from the time of arrival, the historical events, how did it go?

M₃ About what, wena wekunene?

Q Is there anything else,?

M₃ There is nothing concerning this story.

xx

M₄ Nini bekunene, maybe they mean were there xx timphi, and fighting?

xx

M₃ There was invasion, timphi, fighting.

xx

M₁ We hear that men were going out, after it had been announced. 'ingene!'³¹ Then men had to go to war.³²

xx

Q Who were they fighting with, Mchanta?

M₁ Can I repeat? In the war³³ they "chased" the Beledithu³⁴ in they were on the side of the Swazis //.

WV

pp31-35

M3 It would be better if you found our fathers. They would be in a better position to know who was the father of Magoloza, because they would ask for themselves.

Q Who were the wives of Magoloza and Ndzata?

xx

M2. We can't trace their birth. It is available as from Magoloza.

M3 Yes, he married laMotsa²⁶, he begot Mshobuya. This Mshobuya is begotten by laMotsa.

xx

M2 Mshobi was born of laMamba²⁷.

M3 Magoloza had laHlatshwako²⁸. xx who begot my grandfather when they came from there.

xx

Q The father of laMotsa - maybe they said "who he was", or perhaps they just left it there on the road?

M2. We can't know these people, bekunene, we take from here by tibango. Don't they say Ngilane?

xx

Q Was Ngilane a Motsa chief?

M3. He was just an ordinary person because he was coming from the Phangole²⁹. "This Motsa was one of those who came from kaZulu."³⁰

xx

Q "Who was the father of laHlatshwako,?"

pp 26-31

xx

M₁ Regarding our grandfather Magobya, the real thing mentioned was that he was collected by his young brother. He called him there because they separated when they arrived in those places. This one was here, the other one was there across the Nkomazi²⁵. The elders told us that it "was" across the Nkomazi.

Q. The one who is here is the young one?

M₁ It "was" the young one who met Zombodze. xx "I am" from "Magobza who begot Mhiko, who begot Mshobi. xx Mshobi begot me.

xx

Q. Who was the father of the first Magobza?

M₁ I don't know. These men may know xx we are younger than they are. I can't know the father of Magobza. I know only this point about the coming of Magobza.

His father we don't know. xx For we should not speak of a thing that we have never seen. xx If you don't know the name, you can't mention it, saying I know this one. xx We should not take this to ourselves. We are surely confirming that we missed it. We didn't ask them who the father of Magobza was. Sure, we missed it. In the old days what the elders said could not be directed. // xx Also, they did not use him. It seems they never used him. They used Magobza in most cases as the one who came. They can say who was his father. They are not talking about him.

pp 26-31

xx

M₁ Regarding our grandfather Magobza, the real thing mentioned was that he was collected by his young brother. He called him there because they separated when they arrived in those places. This one was here, the other one was there across the Nkomazi²⁵. The elders told us that it "was" across the Nkomazi.

Q. The one who is here is the young one?

M₁ It "was" the young one who met Zombodze. xx "I am" from "Magobza who begot Mhiko, who begot Mshobi. xx Mshobi begot me.

xx

Q. Who was the father of the first Magolozza?

M₁ I don't know. These men may know xx we are younger than they are. I can't know the father of Magolozza. I know only this point about the coming of Magolozza.

His father we don't know. xx For we should not speak of a thing that we have never seen. xx If you don't know the name, you can't mention it, saying "I know this one." xx

We should not take this to ourselves. We are surely confirming that we missed it. We didn't ask them who the father of Magolozza was. Ah, we missed it. In the old days what the elders

said could not be directed. xx Also, they did not use him. It seems they never used him. They used Magolozza in most cases as the one who came. They can say who was his father. They are not talking about him.

pp. 22-26.

M₁ Awe, they are telling the right thing, wena wekunene, those who are talking. There is nothing more which I can add. xx We found it like that, as they are putting it. That is that. our father came from there where they found the other one, the younger brother. when they found the younger brother.

when Lambadze people took him, and sent him to kaNgwane²². xx When he arrived, he worked, and then he said, 'Awe, I am hurrying home to plough, because I came from the mountains.'

'Awe, yes, if it is like that then, Sibele, do this. Go, and find a small place for the Mkhonta people so that they will be able to find a person who will sow for them, who will plough and sow at home'.²³

After the gift he went off to get his elder brother: 'Awe, this is too much for me. It is better that my elder brother take over! xx Magobza then became the one who proclaimed at this place. - 'Mhine bekunene, come to do this. Summoning this one, organizing the nation to work here at home. xx

M₄ There is only one house. They are one. Their houses are combined, the junior house and the senior house. We summons each other. xx They come and work and they return home. It means that we are calling each other as people of a family²⁴ at home. We call those to come and work with us here. xx It continued, as it is continuing, xx until again my father took over; continuing until it reached the stage that nothing ever caused a quarrel that led to a fight.

pp. 16-22.

that we came to this place.

xx

xx When he arrived here, he gave this to his younger brother. He said 'Here is the beast given to me by the king. The king instructed the induna to give it to me. xx Then Ndzata said as I am looking after this work, the work of this home is yours.' xx He ¹⁶gave him the place on which we reside. xx He was ¹⁸not ti-shakelo. We are the bafana, ¹⁷phakela'd; it was not a ¹⁹paper. He had gone to work as a doctor, we had to remain and work here at home so that he gets food. xx Magobya came with his wives, xx he built there, near where I am xx at Mpandzeni. xx He begot, and the pumpkin spread. xx This then is how the Mkhonta got a small place.

xx

Q. Is there anything that any of you can add to his testimony?

M3. Anu, it seems that he is really talking. We could say that we will add, yet we would add something irrelevant, for he is putting that which we heard from our fathers. xx When Magobza was brought by Ndzata, he said 'I cannot treat this king because I am young. It is easy for me to bring that one there at Kamasumba, my king'. xx

He brought him, that one at Kamasumba. When he came, he handed over, saying 'I cannot treat the king, Mkhonta; it should be you as an elder; you can treat the king', so said Ndzata to Magobza.

xx

Q. Is there anything that you want to add, babe?

pp. 9-16

goes at Chibidze.⁹ xx Ndzatu was a doctor xx an inyanga¹⁰
 xx Sibandze was «suspicious about the fire» because there was
 no peace in the world at that time. He said 'xx Catch
 that lulanyanya for me. There is something like a flame there!
 Then the men caught him and brought him back.
 My «great grandfather Ndzatu said 'I have something
 which should not be brought home.' xx Because he was a
 doctor, Sibandze put him here. Then Sibandze went to
 the king. xx He found that the king was ill xx Sibandze
 said to the king, there is a lulanyanya at my place. I think
 that «he might be able to alleviate, xx pain and
 suffering to... xx» The king then told Sibandze
 to fetch him. Sibandze brought the lulanyanya xx to the
 king, «at the king's place the lulanyanya laboured, xx It
 succeeded and the king felt the
 cold, nice air. xx

«The king had recovered» and Ndzatu returned to his home
 at Zambadze.¹² xx The king commented to «Ah, here,
 he is troubling me, this is...»¹³ He runs away saying that
 he wants to plough! At that time, ploughing was done
 with hoes. xx The king continued saying 'This umfana
 runs home, but it is in his presence that I feel better.' xx
 The king said to Sibandze 'I sympathize with him, «but
 Mkhanta is troublesome! Then - the king told
 to come and serve him,» xx My great-grandfather
 Ndzatu said that after Silele¹⁴ shaved him «what he was
 to do», he said, 'Ah, it is beyond my power, this load.
 I am going to fetch my brother Magoloza¹⁵ who is older than
 I. He went, and fetched Magoloza
 his elder brother, from Masimbangatshe. It was through him

pp 4-9 xx.

Q. Where did the Mkhonta people originate from? //

M1. They originate from kaMaom bangatcha⁴.

xx

Q. Where is that?

M1. Seemingly it is far past kaNgwane⁵, beyond the border, not here. xx.

xx

Q. Where exactly in kaNgwane? //

M1. I don't know where exactly, in the Hlohio⁶ district.

xx

Q. Tell us the story of your arrival here as Mkhonta people, in Swaziland.

M1. We were told that when they arrived here, they were found

by Sibandze⁷. xx their cousin. xx Time went by, and they "carried out" the duties of the king. Until "the time came" for Sibandze to go and report to the king. xx The king said "Aww, Sibandze, go and find a place for Mkhonta. xx So" Sibandze sought out a small area for him. xx Wena wekunene⁸!

xx

Q. Can anyone else confirm what he has said?

M2. Aww, mwane bekunene⁸, as we are at Sibandze now, so was it that Sibandze found our grand-father Ndzatu, and that is how we got the place. xx He found him making

Mkhonta

HAMILTON SERIES

Interviewed at

eNgwenyameni¹,

Date

31.08.83.

Informants:

Chief Magabza Mkhonta (M1)
Mapitwane Motsa (M2) (Malindane²)
Matempa Mkhonta (M3) (Malindane)
Masha Mkhonta (M4) (Malindane)
Albert Mkhonta (AM) (Malindane)

Also present:

Other members of the libandle³.

Interviewers

Carolyn Hamilton (CH)
Henry 'Hahlameho' Dlamini (H.D.) } @

41. Silele: see note 14
42. Mosenjana: indvuna of the early king Ngwane's Zombadze royal residence in southern Swaziland.
43. Ngwangane:
44. Druba:
45. Ludlaku
46. Mabhamula:
47. Original has 'tikhulu'.
48. Original has 'kwelepha' which can mean to treat an illness, or to 'doctor' in a ritual way
49. Magolozu: see note 15.
50. Kukhanteni: lit the khanta place.
51. silulu: a large basket woven from twisted grass for the storage of grain.
52. mkhulu: lit: grandfather. The term can be used to refer to an even more remote forefather

- 32 Original has 'emphini'.
- 33 Original has 'emphini'.
- 34 BeSuthfu: a generic term for interior, non-Nguni speaking peoples.
- 35 Lophegu: a libutfo of Nswati, ^{largely} made up of those born between c. 1846-1856.
- 36 Soshangane: a refugee from Shaka's Zulu kingdom who fled northwards into Mozambique.
- 37 Ndlovela: a libutfo of Nswati's, largely made up of those born between c. 1844-1855.
- 38 The original has 'kubogwamile'. Gwamile, ^{of the Mduli} ~~also~~ ^{clan} also LaBotsibeni, ^{was} queen regent of Swaziland until Sobhuza II was installed, i.e. from 1899-1921. This reference may, however, refer to another Gwamile.
- 39 The Rock of Ngwane: also known as itshe lejiba, this rock is located about 35 km west of the present-day town of Pongola, along the road to Put Relief, and just south of the Swaziland border.
- 40 kaSibandze: lit: the place of the Sibandze people. The Sibandze chiefdom is located in the Zombadze area of southern Swaziland (see note above).

- 24 Iusendvo: descendants of a common ancestor; a lineage.
- 25 Nkomazi (variant: Komati): a river which rises near the present-day Transvaal town of Carolina, and which follows an erratic path before entering Swaziland about 15 km. south of Havelock mine, and flowing in a north-easterly direction across northern Swaziland, exiting the country near Bordergate.
- 26 laMotsa - lit. daughter of Motsa. Motsa is a subongo commonly found in Swaziland. The Motsa chiefdom is located in south-western Swaziland.
- 27 laMamba - lit. daughter of Mamba. Mamba is a subongo commonly found in Swaziland. The Mamba chiefdom is located in central-s.
- 28 laHlatshwako - lit. daughter of Hlatshwako. Hlatshwako is a subongo commonly found in Swaziland. The Hlatshwako chiefdom is located in south-western Swaziland.
- 29 Phongolo: this river rises in the Drakensberg mountains south and west of Piet Retief and flows eastwards just south of the Swaziland border.
- 30 kaZweu: lit. the place of the Zulu people; often used by Swazis to refer to all the country south of the Phongolo River.
(lit: enter)
- 31 ingene: the term used to call up the army.

- 13 umfana (pl. bafana): lit. ¹⁹ boy; someone in the king's service.
- 14 isilele: father of the late Nsibandze chief Phuthlaphi.
- 15 Magloza, name of the present Mkhonta chief, and of one of his ancestors.
- 16 He: it is not clear from the original whether this 'he' refers to Ndzatu, or to the king. The following reference to liphakelo suggests that it is probably the king.
- 17 (ku)phakelo: to give, allot, distribute
- 18 liphakelo: an allotment, such as the land given to the children of a king after his death.
- 19 mpandzeni.
- 20 kaMasimba: (lit. place of the emasimba (faeces)) see note 4.
- 21 babe: lit. father. The original indicates that it is the chief who is being thus addressed.
- 22 kaNqwane: lit. the place of the Nqwane. This phrase can be used to refer to either the whole of Swaziland or the heart of the kingdom, the area around the main royal residence.
- 23 It is not clear in the original whose words these are. They seem to be the reported speech of the king.

- 5 ka Ngwane: lit: the place of the Ngwane. The term can be used to refer to the whole of Swaziland, or more specifically, to the area around the main royal residence, i.e. the seat of royal power.
- 6 Hhohho: northern administrative district of Swaziland.
- 7 Sibandze (variant: Nsibandze, Sibande); a sibango commonly found in Swaziland. The Sibandze people live around Zombadze to the immediate south of the Mkhonta chiefdom.
(pl. nini bekunene)
- 8 hena wekunene (lit. you of the right hand). A polite salutation using a sinaratelo of the royal house.
- 9 Chubudze (variant: Cibide) area just west of Zombadze in southern Swaziland.
- 10 inyanga: ritual specialist, concocture of centripis; herbalist.
- 11 luhlanya: usually translated as a lunatic, the word can also indicate someone whose behaviour is uncontrolled or eccentric.
- 12 Zombadze: There are two sites in modern Swaziland known as Zombadze. One lies just east of Lobamba in central Swaziland. The other, to which the informant appears to refer, is located in southern Swaziland, approximately 10 km south-west of Mhlosheni, and was a capital of the early Swazi kings, ^{traditionally} governed by an Nsibandze indvuna.

1. Nguenyameni the umphakatsi of the Mkhonta chiefdom, located about 7 km. west of present-day Mhlosheni in central southern Swaziland.
2. Malundane: a libutfo of Sobhuza II, largely made up of men born between c. 1924 - 1929
3. libandla: assembly of local people.
4. kaMasimbangatsha: we have been unable to locate this place.

pp. 61-63.

xx

Q "Can you give us the tinanatelo of the Mkhanta people?"

M3 Mkhanta,

Mhlungwane,⁶¹

Land of the big residence,

Green Mhlungwane, like the newoshane⁶²;

Beautiful are the Mhlungwa when the sun is about to set,

Mkhanta,

Mhlungwane,

Diabatsi,⁶³

You of the big

residence.

xx

Q At that time was the ploughing done ngemikhono⁶⁴?

M3 There was ploughing ngemikhono. Ox-ploughs were
not used at that time. There were no tiikabi⁶⁵

xx

Q What were the hoes made out of?

M3. Iron " would be melted, as is done by a black-smith,
hoe haps were made, and bored to fit the hoes. xx
the ancient people were making the hoes themselves.

pp 58-61x

M3. There are other sibongo which we do not marry:

xx

M2. Where we came by way, at Kaligware, xx it was said that it was not necessary to marry the bantfuabenk hosi. Because you work with them, you take them as your grand-mothers. They are our grand-mothers.

H.D [translating above which was originally in siSwazi into English].

It was said at Kaligware that we, the people who are working in this sigodlo, we must call the gods in the igodlo 'sister'. We don't marry them.

M3. The Nkhonta people, do not marry the Nkhosi⁵⁹ people. But the Nkhosi people, we see them xx marrying those of here, at home, yet they were not marrying, if we hear "what was said about ancient times".

xv

Q Do the Nkhonta people call themselves Mantungwa?

M3. We don't know the way of there. We found that at Kaligware, we don't marry those of the makhozi, because "we" work with them. They are "our" children.

x

Q This word 'Embo', do you know it, what does it mean?

M2. xx We don't know. We got it in construction, saying we are building Imbo.⁶⁰

PP-53-54

that direction. They separated so you have said. He came from there. They say that he came from this side, but they separated, "taking" this direction. And he mentioned that he is at his sister's place.

xx

Q. Did Ndyata leave from the Nkomayi.

M3. No, it was this one who "came" from there, this Magoloz. When this one ran away to this side, xx "running in the wilderness like a madman", even that one went mad, and went to his sister.

xx "This Ndyata" was given a present, the beast, the small place, given to him by the king as a reward for his labours, xx Because of getting the small place given by the king, this one said 'I can go and look for him, "he" is this side. "He" has to go to his sister. Then he went to get him from there, from ka Maimi bangatja. "He said" 'I want to call the elder one, you know yourselves that there is an

W elder one in the family, and the younger one. You are not born on the same day!

This one said, 'I cannot slaughter this beast in the absence of my elder brother. It is necessary that my elder brother comes to divide it! He⁵⁵ became an umfana and he sat down!

xx

Q. Who are the Mkhanta people related to?

M2. There are Mkhanta people at Thunzini⁵⁶, Nkenjini⁵⁷ and others at Sigombeni⁵⁸ xx We don't marry these. xx

pp 50-53

M2 We can't go deep into that.

xx

M3. We understand that they came from there. "Coming here," they separated. This one went his way to there, which was not homewards. "A home was built". He also left. There was a separation, and this one is found here, because of the dispersion. "When they dispersed," they knew each other's direction, and destination, of the mkhulu⁵². When this one wanted him, it "was said 'How can you find him?' xx It was said 'No, we can see him in the embutfo'. 'How can you see him?' 'Ngetinyawo⁵³'. We can surely see him. When this one started looking for him, he found him in the embutfo. He recognized him. This is the one, the Mkhonta person being looked for.

H.D. [translating above which was originally in siswati into English] When we came down this way from the west, we separated xx. "One came this way", that one went that way to the north. So they said "How are we going to find each other?" Then one said 'Look, it is easy to find that one xx to find Magobza', and Magobza was found amongst the libutfo. They looked at him and said 'It is Magobza!'

xy

M2. They knew him there because we heard with our ears. We didn't see it. He said he was at his sister's home there xx at the Shabangu's place. xx He was at the Shabangu's place. He knew that he⁵⁴ had taken

pp. 50-53

M2 We can't go deep into that.

xx

M3. We understand that they came from there. "Coming here," they separated. This one went his way to there, which was not homewards. "A house was built". He also left. There was a separation, and this one is found here, because of the dispersion. "When they dispersed," they knew each other's direction, and destination, of the Mkhulu⁵². When this one wanted him, it was said 'How can you find him?' xx It was said 'No, we can see him in the embutfo'. 'How can you see him?' 'Ngetinyawo⁵³! We can surely see him. When this one started looking for him, he found him in the embutfo. He recognized him. This is the one, the Mkhonta person being looked for.

H.D. [translating above which was originally in siswati into English] When we came down this way from the west, we separated xx. "One came this way", that one went that way to the north. So they said 'How are we going to find each other?' Then one said 'Look, it is easy to find that one xx to find Magoloba', and Magoloba was found amongst the libutfo. They looked at him and said 'It is Magoloba!'

xy

M2. They knew him there because we heard with our ears. We didn't see it. He said he was at his sister's home there xx at the Shabangu's place. xx He was at the Shabangu's place. He knew that he⁵⁴ had taken

pp. 47-50

yourself, with a hoe! I thought that we had explained this. I think that it was like this: he often ran away and came back. Then the king said to the umfana Silele, 'Lock out a small place for him, for he is troubling me. He runs away to plough "there" at home. Find him a small place, a very small place, so that he can find men to help, to plough for him, so that he does not complain of hunger while he is detained by me'. Didn't I explain this, "most explicitly"?

Q. Yes. xx Where did the Mkhonta people get the sibongo of 'Mkhonta'?

M2. Awu, we cannot help you there.

M3 But we will tell you that our grandfather Mqobhane heard it from Magalozu⁴⁹, that his sibongo was Mkhonta.

xx.

Q. Are you 'Mkhonta' because you khonta'd?

M2 Our sibongo suggests that^{xx}. The sibongo implies that we live a ekukhonteni⁵⁰.

xx

Q. Can you tell us, is it true that the Mkhonta people came from the west, rolling in a seku⁵¹?

M3. We can't know. We know what was told to us, as we have indicated.

61 Mhlungwane:

62 newoshane: type of grass (graminae) which is ever-green.
It usually grows in water-logged places. It is
commonly used for making traditional beer strainers. According
to S. Mkhonta (S.W.A.P. Hamilla Series, edit p 27) Newoshane was the founding
ancestor of the Mkhonto.

63 Dlakatsi: we have been unable to identify this name

64 ngemikhano: lit: with the arms; i.e. by means of a hoe.

65 tinkabi: oxen, or more specifically, draught oxen.

53. ngetiniyawo: lit. by feet. It can mean footprints/trail.

54. It is not clear from the original to whom these 'he's' refer.

55. It is not clear in the original to whom this 'he' refers.

56. Thunzini: probably the area near present-day Dwaleni in central southern Swaziland. N. Thunzini is ...

57. Nkonjeni: see how been made to be as the name. Nkonjane is an area about 10 km north of Etopi in eastern Eswatini.

58. Sigombeni: area about 15 km north of present-day Matsapha.

59. Nklosi: a praise name of the ruling house.

60. Imbo: lit. malarial fever. Possibly a mispronunciation of Embo here. (for Embo, see glossary), meaning Embo State House, a royal residence of Sobhuza II's, built in 1968.