

S. O. H. P. MACHONPA

HISTORY : Mhambhale vs Ram Mhambhale

2/3

people fight with Hlobi
 H ~~the~~ Bellow kaphu babanango
 Where did the Mkhonta fight
 nat'ubi
 Hlobi

5. Nat'ubi, sit'olana babanango
 dit'ubi, we met at Babanango
 nabaf'uka abuthugela t'ama t'ama
 they were heading to Thugela, we were
 luthukela sit'upa ngaba, m'ama
 crossing Thukela coming this side, when
 ubuka abance uyabona
 you see that side facing abance, you
 kubona ubona, uyabona, ubona
 point it that side, you see, you point
 abance uyabona
 abance, pointing it up this way, &
 kaphu lon'ubi wat'aba w'ama
 that's where our home was found
 aban'ama, aban'ama
 at Nhl'ngwane, that's where we
 nat'ubi thona eduna
 met t'ubi, so we fought 5 years.

fighting.

H ~~the~~ were they met, they fought
 with other t'ama t'ama
 but who was the Mkhonta chief
 there

H to waba y'ub'ubi y'ubi babanango
 The head of the Mkhonta - - -

3. Mawandla
 It was Mawandla.

4. Mawandla
 Mawandla is born of Mpitsholo
 Mpitsholo is born of Mgwangwa, Mgwangwa
 is born of Manyisa, Manyisa
 is born of Manyisa, Manyisa by
 Mkhubaweluthuli, Mkhubaweluthuli
 is born of Ncothane

ngamangala...
 I was surprised because he was
 labavele ahlala...
 with the old people "cranqueni". The
 imilandva...
 histories are vast, it just depend
 of which ^{history of} people are we interested
 ngetwe...
 people and people, because they
 kutu...
 are different, each people went the
 kanye, kutamba...
 way, even the old people
 labadzala baboqqa...
 would tell differently
 kutu...
 that we travelled like this, we
 bakanyane, kanye...
 the Nzwanes, like I have said
 that, we are of the Nzwanes

No one can say we are
 strangers here, No Mkhonka is
 a stranger, we are of origin, we
 knowed on the other side, we crossed
 with them the...
 I even told
 even the king and he said
 I must be recorded, so I went
 to be recorded at Nkanni

H
 they tape recorded at Nkanni
 Can I just
 ask one more question?
 H...
 C...

H He got this from the old man, Haganat Mubulu, I think

I Is that the name of the man?

H Ya - the age

C The regiment

H Yes the regiment, the Basotho Ngububeni, yes they always when they are out at home, all the men with "basa" umbilo, what they did work with the white there and then the

S Bese bayajetsa ke
Bese they would tell

H Then the old men would telling the boys the history

C The history.

H just like that

C So there's where the white are

H The old factory are all

found you
C ~~the~~ He didn't know any of them
no one else

H No and they are all finished

C And all the white there

H I think I saw them, I saw others who could know the history, who are they

S Yes, I don't know, I would

be lying, because you can see, seeing them white haired

H Yes, I saw them, because then you hope -

S I saw them, I saw them, I saw them
Some time they saw one grey haired man and he directed them to me

2b)

Content:

(7) Interview: SAE Ukhenta (Continued)

5. *Sabe. Mhale. Ngadlala wakho.*
 My grandfather, Ngadlala, he is still
 alive, then it was
ngadlala ngadlala wata Nhlengethwa,
 to Ghoqa, a Nhlengethwa
ombandwa bama ngadlala
 this history, I got from
~~Ngadlala~~ *Ngadlala, Ngadlala, Ngadlala*
 Ma Gadi, & Ngadlala, these I found
ngadlala ngadlala ngadlala
 still there, when I was boy
ngadlala ngadlala ngadlala
 I found, it was
ngadlala ngadlala ngadlala
 the ~~lesson~~ (lesson) when we sat
ngadlala ngadlala ngadlala
 at the fire made at the kraal, our
 children will not know our history
 because we no longer stay at ^{the} kraal

Ruth Ndlela

7/7/83	1 hr. translation.
8/7/83	5½ hour transcribing.
9/7/83	1½ hour translation.
11/7/83	3 hrs
12/7/83	3 hrs
13/7/83	4 hrs.
14/7/83	2 hrs
15/7/83	5½ hrs
16/7/83	4 hrs
	<u>28½ hrs</u>

nawaala luthuyala ^{waitoto} wator na danta
 and crossed Phonyolo and when he
 X lapha paki uti - uti ^{nyemototo}
 came there, when he went to
 bambona babaleka bambona
 they saw him, and ran away
 bamesaba, batishiya tititheno
 they saw him and feared him so
 leto kinkhomo tati ngu 3000 waitoto
 they left the cattle and the number
 wahghuba ualunya nato la.
 of them was 3000, he took them
 back.

nyabwaga

S. Eyo Mbay akhona arpus ayaba
 I do let me stop there ur Mhoni
 latantta longway lamphi, longhuma
 these people were war heroes, they
 ngabo, hembutto, kabewele wabala
 were of the libutfo, they stayed
 lapha ka Ngwane, lapha ^{at Mhoni}
 at ka Ngwane, with the Ndlovile

kullbandzeni babala them
 with Mbandzen. they stayed there
 Nyabale Mhoni - nyat usua kade
 The Mat Mr Mhoni - I don't know if
 wakhalo gni nyabalele ayaba ayaba
 the lady still is not satisfied with
 nyabalele kade kadele ayaba ayaba
 Sombilele, she is emphasising on kadele
 photsile. Nyabalele ayaba ayaba

we could have finished. - I am
 history of Nyabalele
 know, the history of Nyabalele and
 history of Nyabalele
 Sombilele are found here at the
 H The history of Nyabalele is
 here at the

C You see if there are some old books
 here at
 H. Longway Mhoni ayaba ayaba
 S. Ayaba ayaba ayaba ayaba
 They are finished because I also
 heard the form there my grandpa
 heard the form there my grandpa

of cattle.

S. Sesibemdzabuko

We are of the origin.

C. I wonder what

H. Tibongo tabo behabonga

Did they have Tibongo?

S. laba bakite - Mhm - tibonga

My people - yes - Mhlatsi are
+ Mhlatsi there.

H. Yes, Mhlatsi's

S. Nginga tisho

I can say them.

H.

C. - Hab fine

H. Asawutifaku ke. Say them.

S. Tamhlatsi oh. "Sgo. hloza

sakisi
samanzi, umdingi u-a Manzi

wasemkabala

S. kwalye selimo, wathandzo tintano

He was a hero, he came and find,

lembu tindle la babalite

the cattle of the king stolen, and the

bovines bawfu, waye watsoka

people had fled., so he took his

libhastu to waha mabili

horse, new ones, other of them

wangwabanga manolo luthonyo

and he went crossed Phozole

Washanga baha ewa Sude - aye

he passed Mabudu and came

wichanuka wachanuka layitulu

ti - he appeared up to here at

Phozole, etulu, sta, eta wawela

Phoze, up here, he came,

inguvum

Nzwane and the others

H Labanye Lavatoka, ka-
~~the~~ Others who took of the
 ntswana bathwame na ubani
 children of Nzwane, who died.
 S. Takisi, ngaphandle kwalezandla
 With us, except that family
 leya yeMpandzeni kuthe kuli
 of Mpandzeni no other, no
 lowake wateka
 one took of them.

H Except one of the Mkhentse got
 Nzwane's baby
 C. Only one, ~~and~~ ~~the~~ ~~other~~
 who were ~~in~~ other people
 the Sibandze with Nzwane

H Sibandze nabe bebana Nzwane.
 The Sibandze were with Nzwane
 laba baka Sibandze the Sibandzes

S. Baka Sibandze buyale ~~kwakho~~
 The Sibandze started ~~to~~ treating
 Mkhosi Kuloohlolo
 the King during Kuloohlolo time

11. The Sibandze said

S. kwelabho nje intso ngoba
 To treat the King, they only
 behavele belabha unless bona
 had been responsible for treating the
 ancato lapha elutshonwente
 King, with the namages
~~the~~ phosisa nje lowo
 I would be lying, because their
 relationship angawati k'aba baka batatla
 history I don't know, if they ever
 iphi kwakho. belabha nje ngoba
 were married or named one of Nzwane's
 to naba, iNyanaga totshonwente
 they were with us, they also as with the
 of the King.

H. No other time but the Sibandze were
 present
 C. Were the Mkhentse people bantshabuko
 H. Yes they are called bantshabuko
 because from the beginning they
 present and so there were 50 heads
 of cattle

to omhlolo uyeyaba asuka

as Mswati moved
~~South~~ ^{North} uyeyiwatluh bilom
 from here to build his house
 khona lapha, lapha ^{which} ~~is~~
 at that place, the place ~~is~~
 naba baka ~~the~~ baka Hlopho
 is controlled by - by the Hlopho
 khona, induna into ~~is~~
 these are chiefs and these of
 ba capo baka Maphanga but
 the Maphanga they are chiefs
 baka M. dzinguolane, induna
 they are of the same blood as Madvozi-
 ta Ngwane. ta- ta dzinguolane
 abana, they were chiefs of Ngwane.

C. When the Mkhonta people started
 Ngwane did they marry with the

Blam: people.

H. ~~the~~ lapha namkhonta ~~to~~
 she says when you khonta to the

but ~~the~~ ~~people~~ ~~of~~ ~~the~~ ~~Ngwane~~ ~~people~~
 Ngwane, no girl fell in love with
 any man.

you, do you propose each other
 S. Bakha, kodwa honye bendlu
 two were some, but not in my
 yakiba lapha ~~the~~ ~~family~~
 family, at Mpondzeni there is
 unkhona ~~the~~ ~~Ngwane~~ ~~family~~
 a child of Ngwane, but the
 baka Mkhonta baka dza lapha kodwa
 Mkhonta were marrying the Ngwane
 baka ~~the~~ ~~Ngwane~~ ~~family~~
 their side still there some of
 like the Mkhontas.

H. They still got married to the king
 of Ngwane

C. To see, not me see if I can
 remember a question

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

bahle kushona bala-ya
as beautiful as the setting of the sun
baluhlala banjengamoshane
as green as the weeds by the ~~side~~
ba Ngwawethuli -

C. Are they Embos people?

S. H. H. - [No]

C. I see

H. What did you ask
Oh Mal game

[1] C.

H. I just want to find
out Mabagane warabani
wa Mlopho.

S. Ee' Ya

H. Abeyiduna
Was he - chief.

S. Induna ya Mungu - yaka
he was chief of Nduungu ~~of~~
Sombhlo, ngoba laba ba
Sombhlo, because these of
Nduungunya ngwaba bakuba
Mabagane are these of
MaDudlana Madungudlana
Madungudlana, Madungudlana
akalaba uye le, ngombandzo
ran away, I found him
le kalaba ngwaba wena
at the north (kalam), and I said
ngwaba akalaba ngwaba
why do you run away, for
wena ngwaba Nduungunya, kuba
you are of Nduungunya, where
Sikushane Sikole, Sidungunya
a ~~place~~ school had been built, that of
bora ba Nduungunya, laba
Dungunya, they are of Nduungunya,
ba Sombhlo laba Induna
those that ~~were~~ chief to Sombhlo

C. I understand that

H ~~to~~ And when everybody is inside and so there are no people there where are they can't see

C The Mthonta people come with the Silulu from the North.

S Yes, Hm. Saphuna a...
Yes, we come from the North well that's north really

H

S Bese bayabalika
Then they would flee.

C Silulu rolls away

S Yes silulu, yes

H

C roll away balika
do you balika with
silulu

H

S. C Many ke Now

C Sigollo?

S S. Singenaso sigollo ngobu
he had no sigollo, because
sasi ngakhi sasi, ato kuyatke
we never settled down and build
sake kuyawutwatha outside
we were going to build after we
sasingatke

had reached our destiny, we never built

C Mthonta is that.

They are not all sigollo Mthonta
C Right all the Mthonta people
are okay Mthungwa.

H Abasibe barabotungwa

They are not Mthungwas

S No, emanyisa, ba

No, Manyasar They are

sicilulle situngqita mulla
 seem we are in "siluli", rolling
 situbhagale ngoba no ^{upside}
 down, that was our way of hiding
 sikhutsi leedze sasi, abe ku
 we never stayed a long time at
 suye le de babonch'hoce
 a place, we were humming to that
 kusepelle natube, nyobokhup
 place, they had a king and royal
 lenkhosi yabo kodwa bane
 residence, with respect to their king
 sasinengaba yomuti kuti
 but we had a strange medicine
 naabona libutfo, lineye bane
 when we see a libutfo, many
 la best bafakwa lapha bulandim
 of them in front of us as far as the
 situakhona bomeke hase bomeke
 house, then we would make the
 sikungqita le - tasi libutfo
 medicine, then the iduler will
 na

situbhagale ngoba no ^{upside}
 down, that was our way of hiding
 sikhutsi leedze sasi, abe ku
 we never stayed a long time at
 suye le de babonch'hoce
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pp.4-9

Thukela⁸: xx When we moved from there, we went to the Ndwandwe⁹ people xx We moved from amongst the Mthethwa people, and went to the Ndwandwe people. When we arrived amongst the Ndwandwe people, we found Yaka¹⁰ ruling. xx Yaka is the father of Zwide¹¹ xx We stayed there, until, when divining, my people discovered that the kingship of the Ndwandwe people was coming to an end. So they chose to flee. xx It was, furthermore, his plan to proceed to their original place, Manyisani¹².

xx

Q When they were with Zwide, as you know, where did they meet?

A Although I do not know very well, we are very sure that we met across the Thukela. But when we look closely, it's closer to Ngungundlovu¹³, where Dingane's umuti was built. xx Now then, we moved from there, when we crossed the Thukela, that was where we met Hlubi¹⁴, xx among the Mlangeni¹⁵.

CH. So Hlubi was a chief, is that right?

S.M. He was an inkhosi. He became an inkhosi, because even now, they are chiefs¹⁶. They were quarrelling over the kingship with the people of Ngwane. Then he fled. xx

CH. So you were with Hlubi?

S.M. When we met him¹⁶, we fought. When our elders figure

Mkhonta

HAMILTON SERIES

Interviewed at: eTunzini¹

Date: 4.7.83

Informant: Mhawukelwa Samuel Mkhonta² (SM) ..

Interviewers: Carolyn Hamilton (C.H.) } Q.
Henry 'Kahlamehlo' Dlamini (H.D.) }

pp. 4.

S.M. I am Mhawukelwa Samuel Mkhonta. xx Nine bekunene³!
I am born of Msombuluko; Msombuluko is born of
Ngudu; Ngudu is born of Mhlatsi; Mhlatsi is born of
Mayubane; Mayubane is born of Mgiyimi; Mgiyimi
is born of Mawandla; Mawandla is born of Mkhuba-
weluthuli; Mkhubaweluthuli is born of Manyisa; Manyisa
is born of Ngwanya; Ngwanya bore Mpintsholo;
Mpintsholo bore Manyisa. That is where our history
ends. But these people that I have named here,
Nkholi⁴, were the kings before we joined here with the
people of Ngwane. xx We were feeding on luslwa⁵
at that time. By origin we come from South-West
Africa. We "came" down. Then we arrived at the
place of the Xulu people. We came to Dingiswayo of the
Mthethwa⁶ people. xx We stayed there a long time. That
is where Mkhubaweluthula arrived.

xx

Q. Were you with the Mthethwa people?

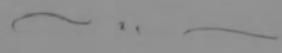
S.M. Yes, xx at Kazulu⁷ towards Tlokoetse. xx It was across the

Dlamane uti

uma ungisikela Fambuchi, awu
 if you cut me "Fambuchi", I am
 lomfana ngimentela kunane
 doing this for this boy so that
 aphumule lapha lithuntilekhe
 he can rest there, that's his
 bese tsine sisebita ngokuti,
 "liThunti", so we called the place
 kuse Thunzini, ligama leodzawo
 Thunzini, the name of the place
 lithunzi.

is Thunzi

C right.



sekule tilwane, alifake ombonyeni
it is tender and then eat
a _____ lona lelilwane
the shield.

roast,
kwakungatfoswa.

They would not roast.

S. kwakuchandza, wona bembhambane
You would find, if there was
nani fka endzaweni, semhlabane
invading or raiding to a certain place
bakaleke, basinye lo tswala,
the people would flee leaving the
bees.

_____ only
when they come to a place
where there was beer, the
people would run away
then _____
otherwise meat.

C. Just meat, ~~at~~ there were no
crops.

C. Did Matsibula have questions that
he wanted you back?

C NO

H Not sure

S uteni, kusembusweni, kuseThu-
^{Its} nzi, ^{at Thunzini} letswi, eThunzini yindzawo
the name Thunzini is
leligama lamhlatsi; leletsiba
a ~~place~~ ^{name} of Mhlatsi, it was
~~given~~ ^{given} to this home (Mhlatsi's)

H leThunzini [Thunzini]

S. Eh-eh - leThunzini yetiswa yintlezi
Thunzini was named by king
Ladize, Mhlatsi lithunzi, sahe
Ladize, Mhlatsi lithunzi, so
sesitsi kuseThunzini.
we said it at Thunzini

H Mhr _____

S. Uma wena ungisitela liHawn
when you cut me the Shield

H ^{kanjani} they fought

S. Ngoba lakisi ngbatse
Because here of cant
ngyacabanga angiboni ngoba
thint, of cant see because
lemakpondweni, sebafa laba
even at Mampondweni, they are
labadzala, ngingati kiloi ngaki
dead these old people, not knowing
lamntwane nkhozi angawati yini
if the Prince could know it

C. Chief _____

H _____

C Just one more question,

H utsi kuleona lasafisa kuku

? buta lo [there is something she wants
to ask]

S. an - - -

C. where did they get the

food for these anabutho for Ngwane
and Soukhito

H Kudla bebatufola kuphi laba
where did they get food for
enabutho of Ngwane,
the nabutho for Ngwane.

S. Kwakudliwa inyama,
They ate meat.

H They would slaughter.

S. Kwakudliwa inyama, emphini
They ate meat, at war, there
kute kudla lokwaka kwaphukwa
would be no food, no food would
emphini, kwakudliwa, hewane, both
be cooked at war, they would eat
nangabe abakezi, nabalambile tyins.
^{with animals}, they would roast, if they had
nabulambile lalidimela li hawu
not roasted anything, a man when
lilose lapra litsamke, nangabe
hungry would roast the shield until

- H. kusho kuti,
it means
- S. kutini
what.
- H. Bempuna kuti sibali lapha
I wanted to say - brother-in-law -
Kamahagane se kwabala kwa
at Mahagane no one can
bata wokamahagane.
he found
- S. Lo Mahagane Hlople, sedwafa
This Mahagane Hlople, is dead
lapha shiselweni, ngupati ke
there at Shiselweni, I don't know
kutsi ningatfolo bani, na usizwa
if you can get, even na usizwa
ufike, angisati ningatfolo bani
is dead, I don't know who you can
lapho ngoba angiboni loundzala
get, because I can't think of an
lapho ngoba benifanele kumh
old ^{person} there, because that

- Hola lapho umlandvo.
where you would get the history
- H. Phandle kuti ngabe kutfolokala
except that we could get
usizwa,
faith
- S. Usizwa lesi aye khona le —
Usizwa we were with him at —
abenguyena abewati yati -
it was he who knew the
loundandvo ngoba a nasilandza
history, because when we are
besilandza, silandze abese
relating, then he would be
sikuba khona lapho afike eme
caught up somewhere, then I
khona bese sengiyedlula,
would proceed, he knew it
abewati yena, abengawichozela
though, he could explain to
ngabobabe kuti balwa kangoni
you about our fathers, as to

at all say _____ lula

e--No

H usho kutse, he said at the beginning they "khontae", they donated cattle -

C cattle not bulls

H ~~cattle~~ not bulls and then that side, so when ^{coming to} ~~they~~ khontae they shouted and then they spoke about bulls, saying siyakhonta, _____ call them mkhonta, they got their name but actually they were called mkhonta because they had come to khonta, driving the cattle

C What is "isthakagelo" of mkhonta

H usho sinanatele.

she means "sinanatele"

S. kutsi kutsiwa mkhonta, Ny _____
With us we say mkhonta _____
Mkhonta, Mkhungwane, Nhlabatsi,
Mkhonta, Mkhungwane, Nhlabatsi

Manyisa, noma khubaweluthuli, nibahle
Manyisa, noma khubaweluthuli, as pretty
tushona litang, nilubata
as setting sun, as green as
nyengonoshane, kubakwa emagane
incestane, counting the names
alabantfu laba babengemathosi
of the people that were kings.

H Mm - - -

S Tsine nje ~~was~~ sinanatele kaibe
we "nanatele" rightly when we
nowu utsi, Mawandla wa
sai, Mawandla of Mpisholo
mpisholo, kodwa nemagana
but even the names of the
alabantfu babe ngemathosi,
people that were kings

C _____
|
|

sekute. la kitsi ngoba lineyi,
 no one among us because most
 of them, namanye ungabakho naba
 of them, even now you can find
 nje kukhona e- labantu go
 them, they are there - e - your
 yeu, batikita ngokutsi. —
 equals, they called themselves
 khona la, solo batatse
 here, they still
 loyo roya,
 have that spirit.

[22]

H Mhm —

S. labedama e- ngikabelama,
 They came ^{after} (okholozi), they came
 labedama kabe - le ukhondze
 after the balondolozu - you
 kutsi bona bayintsanga
 that they are equals

H Ya - - -

S Mhm, balama luphondvolwe
 They ^{came} after the luphondvolwe

ndlovu, cigitsi (kengatito) emabutto
 ndlovu' ~~at~~ here at my place
 eta kanye, eta, emabutto
 the mabutto come this way, the
 ate afika aqira kutsi kanga
 mabutto came until they were
 bakhe lakitsi kuvaleke kunanga
 discouraged by Sobhuza
 Sobhuza, kuvaleke la kuSobhuza
 it was closed by Sobhuza

H Ya - cha - -

S. kuvaleke kunanga sen-za, emabutto
 it was closed by Sobhuza, the
 butto time besiselo siwabita
 mabutto we were still calling or
 le, uSobhuza wase uyakunyatela
 collectin' them, Sobhuza abolished
 konkhe loku, kwase kuyacima
 it, so it diminished

C I understand that, when the
 Mkhonta, "Mkhonta", to Ngwane did
 they Thula to the sigobho

baku --- ku -- ngikhohlwe
 & forget
 lani Nkosi yami, Nguya khohlwa
 I have forgotten
 Angilho kishi emabutto abevete
 let me see that the nabutto
 etsiwe siZulu outhe; outhe
 were named in Zulu all; all the
 lamabutto, wama nasiwela
 nabutho, when we crossed
 Nqoswe nje emabutto outhe
 with Nqoswe all the nabutto
 abevete aZwada bekungu
 were speaking Zulu, no one spoke
 SiSwati ~~ku~~ ^{Kate} kwaswawwa
 siSwati, no one, siSwati was
 muva ku lombhlo, kwakungu
 spoke during lombhlo, then
 khona kubwawwa siSwati
 siSwati was spoken, we made
 lolulwimi sakwa kulu lisifa.
 this language, ours

lolulwimi, this language
 C Ya
 S. Ngoba lolulwimi^{no} lolulwimi
 This language was developed
 kubombhlo, lolulwimi kodwa
 during lombhlo, this language but
 jinga lakite, namanye akubwateki
 with us, even now, its hard to
 kulukhuni, linang, laba basizulu
 speak siSwati, most of the people
 bonke,
 still speak siZulu
 Q Was there any a- amabutho
 with ladies, like I twin Shaka
 had Canyane,
 Y Canyan, the ladies,
 I lapha emaphelweni sekwabate
 With the maphela, there is no one
 S. Ah - sekute, nemboto dwo ebomvu
 no one, even the Mbokodo
 sekute, e - na Dzakwakwesutsa
 no one, e even Dzakwakwesutsa

kwatubobam lamabutfo ematito
were those mabutfo, their names
abo kodwa uma sesifika
but when we got to
kuZwide, bekukhona emaphela
Zwide, there was emaphela

- C Emaphela, that was one of
zwide
- S Emabutfo, kwakukhona emaphela
Mabutfo, there was emaphela
- H Abengewadzwide,
They were of Zwide
- S Akitsi, sipikele kuZwide, emabutfo
for us, we came to Zwide, emabutfo
abesabutfo nje nyalo ^{to} inganga
who were there were as old as
yabo shaka, besi kungenaphela
shaka, were emaphela
- C Did the Mkhonta _____

- H The Mkhonta were the Maphelas
- C They were.
- H Yes.

S. Emabutfo, ligama lemabutfo
The mabutfo "we name" emabutfo
A Angitso ushu njalo
she is ~~the~~ singing like that
H That was the name of the mabutfo

- C _____
- C _____
- S kweta, kweta ke seto setiwa
so it come that we were
nalababuzwane, kweta usho
named with the Nzwanes, when
la, lamabutfo abengabitwa njenge
we came ~~from~~ ^{with} them, the mabutfo were
ba abitwa, abebitwa belwa
not called as they are called, they
luluma, ~~luluma~~ ^{by} luluma, kwesi Zulu
were called that language, that one,
ngoba site kopia, kakhona ulokhonde
Zulu, because we came here, here
kukhona e - intanga ya Cetchwayo
e - intanga, - e - equal to Cetchwayo
e - e - - "Mkhonta", kukhona
the "lion", there was

Labanye babanye
 others came out to that direction
 labanye babhaka ka Basa
 others went to Gasa
 kikhona nje eManyisa, sawabingane
 there are Manyisa there too, in Shanganie land
 kutiwa ku seManyisani le ka
 ds called at the Manyisa (Manyisa)
 Gasa bathona, nathona nala
 at ka Gasa they are here, even here
 kutsi sekukhona kodwa to
 we have a place called that, but
 indlu lengiyona ngeloya
 the superior house is the one
 lell ka Gasa. ngoba lugobo
 that is at ka Gasa, because ^{that}
 lvetfu una siphuma ~~lell~~
 we came from up
 siphuma eulila e Congo, asisibo
 a from Congo, we are not of
 belomhobo kutsi singama swati, gete
 this kind of Swazi, we are

sitive nje talenkha e Afrika
~~people~~ of the northwestern Africa.
 lokuba ngeMaswati kusigale sese
 le be Swazi, we started when
 nani, Dase sesiba munye nani,
 we were with them, then we became one,
 sisibitwa kutsi singamaswati
 so we got to be called Swazis.

We became Swazi when we

were among the Swazis, all

along we had just belonging to
 that part, but since then we
~~we~~ joined the Swazis we became
 Swazis.

C# Before they joined the Swazis
 were there ukhona amabutho

S Yebo (Yes)

C Do you know the names

S Name ngingete ngat kutsi,
~~that~~ I do not know who

133
C There are all the chiefs
and then where did he
tell us they came from
They came in the circle

S Ba - saata kapa y...
we were coming by 'chulu'
uma aiebla phela kadzala
when we were coming down, during
belutoma laka Emuzima y...
no old days, it was said ka Zomzoma
to kutoma south west Africa,
in English, South West Africa,
kwakutsuwa time a...
it was said we come from

~~... ..~~
cannibals, they took us as
... ..
cannibals, because of these words, we
lila - la Setai
would come down from up, when seeing
sisingu, base
many people, then would scare them

134
ate aiebla,
until we pass them.

H N... when they come out from
... .. they left,
people
... ..

C Ye - - ya

H and they

C

H That's why they to make
... .. to
... .. the people

... ..

C why did they move, the
... .. people why did they
... ..

H why because a yini?
You said what made you move

S E - kwakutsuwa

It was quarrels of the houses
kwakutsuwa
so they separated like this

pp. 61-68

He was at eZitheni, so a plan had to be made as to how we were going to deal with him: a girl and a boy were sent out to go and steal the imvunulo⁶³ of inkhosi Drobhwaka, wena wekunene⁶⁴. xx

We were together with the Maseko who know the mountain fortresses. We had asked them about the mountain fortresses. xx We were together with the Maseko only. These Maseko showed Samhlo the mountain fortresses here, because a site was being sought where there were mountain fortresses, where the inkhosi could be built, xx so the umuti was moved there. It was supposed to have been at kaPhunga. xx There is no-one who can claim a place, even an umngqwanenkhozi⁶⁵. The place belongs to the inkhosi, Samhlo. We proceeded to here because there were no mountain fortresses at kaPhunga. xx We were in search of mountain fortresses. We were shown them by the Maseko. This person who was a luhlanya came to where the inkhosi was. The libutfo noticed later that this luhlanya had gone to where the inkhosi was, and had sat just near the inkhosi. xx

So they removed him, this luhlanya "but" the inkhosi said that they should leave him alone. He "predicted" something. Then the Maseko came. They had a talk with them.

xx
The inkhosi himself, Samhlo, then went on to the place now called Nkhanini⁶⁶ - but it was not he who built there, it was Mbandzeni. Samhlo went there and

pp. 56-61

«Sombhlo» came to sit, and where he stretched himself out xx - the place was not called kaPhunga yet. When the inkhosi stretched himself out, a certain smell was sensed from the other side. He sent his emabutfo to check what was smelling. They checked, but they saw nothing. So the place was named kaPhunga.

With Sombhlo, we were going forward, following Dvokdwako⁵⁶ with the Beautiful. Now, he stretched himself out, because these emakhosi had been fighting, for themselves. The emakhosi never «remained» behind or «went» back during the war; they would fight when we «got» there, he then sat down, and then the smell came, and the place was called kaPhunga. xx 11

We went from here. My people were still with him. He was going with them. He went from there «to where» Ngoko⁵⁷ has built. He «again» sat down and stretched himself out - the inkhosi had a strange habit. He stretched himself out on the ground, and a luhlanya⁵⁸ came running, and sat near him. So that place was given a name - Mahlanya⁵⁹. Mahlanya, seriously speaking is at the place near Ngoko's place xx at Bethal⁶⁰.

«Sombhlo» came, and stretched himself out at that place. That's also where we met the Maseko⁶¹ people. xx We planned a way to defeat Dvokdwako. Dvokdwako was at eLitheni⁶².

pp 50-56

H.D. By the way, who was that?

S.M. From Gijimi, Mazubane, Mhlatsi, they are people who prepared the armies for fighting and it ended with them xx Emabutfo, when we arrived here, and when Ngwane arrived, xx at first, they would hide in the mountain fortress. Everybody was inside the mountain fortress, children and everything. Now, the emabutfo were staying with the inkhosi, keeping guard, for the inkhosi was not left behind. When they went to fight, he would be present "at the fighting". He was never left behind xx All the emabutfo would be where the inkhosi was. The wives were put, or hidden, inside the mountain fortress. xx So with Sambhlo, we were with Mazubane, during the reign of Sambhlo. It was he who would prepare the army, xx

H.D. Was Manyisa an Mkhonta?

S.M. Yes, he "was" an Mkhonta. We are Manyisa. Only that we are the people of Mkhonta. It's also him. They cut across with him here, going that way, fighting this imphi of Lubuya⁵⁴. Then came the Zulu people. The Zulu people followed us because of cattle. We were going to fight against the Beutfu. The only thing the Zulu people wanted was cattle. We never quarrelled with the Zulu, except over cattle, until down the Lubombo to the sea.

Now, when we arrived at Kaphunga⁵⁵ - that's where

Q Those others who were also tinyanga, who phengula⁵⁰'d, who were they the people of?

A.M. They were Sibandze; these were healers. ^{inside} the ebukhosini⁵¹. At that time, they were treating the indlovukati⁵². These people of Sibandze were doing everything, even all the things for the inawala were done by them.

xx

Q Can you remember an incident of an Mkhonta phengula-ing a particular thing? xx

A.M. It was there with us, a long time during "the time of" Mawandla, for, when we joined up with the Malangeni ^{the divining was done by the} inkhosi, he would beat⁵³ them himself. When he got inside, he would examine them himself xx. He would do this "so as to discover" what he should do. Like you, now. I can see that you are trying to get to know our history well.

Now, I want to explain to you clearly: the one who made the 'medicine' for war.

x

pp. 41-46

S.M. When we were here, with the Malangeni, our chiefship came to an end, because our hero was away. So our chiefship came to an end. xx So this chiefship started with Mhlatsi, when this region was cut for us. Here where I am sitting is ettawini. This lihawu⁴³ was given to Mhlatsi during the war. xx He was given it here. "Our people" were already preparing for the imphi. We had the medicines of war for the people of Ngwane. So before the imphi departs, we go there, with the medicine. We go to ritually strengthen⁴⁴ the imphi, and we would come back. We were not chiefs, just respectable men. At Mbilaneni,⁴⁵ with LaZidze,⁴⁶ the inkhosi gave my people this lihawu, where we are staying. The lihawu was allotted⁴⁷ here at Zambada. The lihawu was allotted to us by the inkhosi, LaZidze⁴⁸.

xx

Q By the way, who was the chief at that place at time?

S.M. During "the time" of Ngwane we did not "have one". Our chiefship ended when we khonta'd them. Our chiefship ended.

xx

Q Was there anyone, - a man of the Mkhonta's whom Ngwane considered to be war-enough to make something?

S.M. Cha, it was only known that we were tinyanga⁴⁹. We were great at being tinyanga. We did not have a house. We never summoned anyone.

pp. 37-41

S.M. We, those of my people, were warriors of Nguane. Starting from there, Ijimi³⁷ of our place, those who had been gathered, used to fight at Nguane's. From there, it comes to Ndirungunye. Ndirungunye did not work a great deal. He died early. The children were still young. There was Samkolo, with us was Mazubane³⁸. So we fought, fighting the limphi. We are proceeding forward. After that then, it was Mhlatsi³⁹ here with us. We were still fighting, helping the people of Nguane. We never separated from the people of Nguane till today.

C.H. So when the Mkhonta people fought with Nguane, were they is the same emabutfo as the Nguane? Or were there some emabutfo which were Mkhonta emabutfo, and some that were Nguane emabutfo?

S.M. No, we used to be together, except that we were in different houses. I have heard her "question". We were in different houses, x: The people of Nguane took people and incorporated them into the home. We were many, so they built differently for us. xx We would stay by ourselves. When summoned⁴⁰, xx as we are today summoned to Zambadye⁴¹, the home of the king, we were summoned because we were never put inside, but we became the libutfo of the inside.⁴²

xx

C.H. Can I just ask one more question? Who was the Mkhonta chief who khonta'd to Nguane? xx

pp 32-37

and built Mbidimbidi.

H.D. Ngwane built Ludzidzi.

S.M. Yes, no - it is Ndungunye who built Ludzidzi; the second one that you point out there was built by Mwashe.
 xx Mbidimbidi was built by Ngwane xx It was Ndungunye who built the home of Ludzidzi. xx The Mkhanta people crossed with the people of Ngwane, because after we had khanta'd, we stayed with them; our heir got out and went to Manyisani, but, the first born xx the brother of Nkhor³⁵ remained. The houses which remained were three. Our heir is there at Manyisani. So we remained as the Mkhanta's. because the people of Ngwane would say, when they came to us, 'Go to the people of Mkhanta'. They thought that they were insulting us, yet they gave us a sibongo. Then we became the people of Mkhanta.

xx

At that time, we were with Dlamini, Nkhor³⁶, and then Nabaze Luthuli³⁶ the second, and then Ngwane.
 xx we crossed xx the Phongob, we crossed it with the people of Ngwane, whom we khanta'd long ago. We no longer khanta'd. We were already Swazis. All those which had been fought by Ngwane, they fought with us.

xx

Q Where the Mkhanta's with Ngwane's emabutfo?

xx

pp 27-32

unclimbable. xx He would climb up the rock, climb high, to the top of the rock itself. It has many stones on the top. It has stones which are made²⁸ like a heading - let me say, they are arranged as a ring xx but they are big. xx Most of these stones are made like a heading so he would run and climb, he climbed, yet an old person cannot climb. It's a mystery. We could take off to it, but neither of you could climb it, yet a young person can climb.

44. Litshhe laNgwane²⁹?

SM } Litshhe laNgwane!
HD }

SM. It was not named at the time. It was named afterwards, seeing that the rock was an omen. So it became Ngwane's. So it was like that. After some time went by, it was seen that since was against the Besufu³⁰ were still being fought, we may enter here, - on the other side was the King's mountain fortress. So we were pushing the Besufu. We want to enter this land on this side, where the mountain fortress is. Then when these started pushing away, those with whom we were fighting these - the emakhandzambili³¹ - who we found here. Then it was decided that 'No, now they are giving way, let the home extend'.³² So Ndrunguny occupied the extended home, xx Ndrunguny built a home called Ludzidzi³³, the first, because Mbidlimbidli³⁴ was built by Ngwane, the first. Mbidlimbidlini, the place where, as she been saying, he came

pp. 23-27

CH Where is Nkoneni?

xx

S.M. Its in the Transvaal.

xx

Or is it near Piet Letief?

S.M. Its near Piet. Letief. xx

H.D. Is it not where it is called Ntlangeni, intfanga yaNqwane²⁷S.M. Intfanga yaNqwane, that is the place.

CH. What was the name of Nqwane's kraal, "the one" that you just spoke about.

H.D. eNkoneni

S.M. No, Nkoneni is the name of a mountain, not a home.

xx It is not a home ^{mountain fortress}. The home was down there, where there was a ^{mountain fortress}. When we were still small boys, a certain white told us that one could go about twenty-five miles into the mountain fortress. That's where he was staying. He got in there with cattle and his people.

xx

Now, from here - "when Nqwane was staying here, it was said by his people, 'What's wrong with King? He goes climbing a rock which is almost unclimbable'. He would run off from home, until he came to the rock. He would climb up the rock which is almost

pp 20-23

S.M. Yes.

H.D. The cotton ginny?

S.M. This side, towards Magudu - when you are there, near Magudu, then you point, as you point down there to those mountains. Likewise, you point to the place where the Malangeni had built..
 xx So that is where we met, or joined with the people of Ngwane. So it went, until the time came that Ngwane was ruling. Then we crossed the Phongolo²³ with Ngwane. We came towards this side. When we fought there, the live²⁴ was cut, cut by the Phongolo, the whole of the Phongolo, until it reaches the sea,
 xx it means the land is determined by the Phongolo; our land, the whites, and the Zulu. We separated at the water because there was stabbing in the waters; stabbings, stabbings; until it was decided that the land across is theirs, and we shall not cross the Phongolo, and you shall not cross it either. So then

So then we crossed, crossed the Phongolo. That's where he²⁵ built eNkoneni²⁶, just over that side. It's a good place, very good. There is even a fort here.

H.D. By the way, you said that it is Ngwane?

S.M. Yes, it's still Ngwane; Ngwane II.
 xx

pp. 13-20

Q Are you from Manyisani?

S.M. No! We come from far away. We are Manyisa's ourselves.
 xx Now, it became evident that there was nothing that we
 could do, so we prepared for negotiation. Since these people
 had a king, "we decided" to ask them to put down arms.
 We had just been fighting the Hluba people. xx We prepared
 gift, head of cattle, selected to be sent to ask them to
 lay down arms. It was said 'No, let us not fight. We are
khonta'ing them'. When we came to them, we shouted from
 a distance, 'We are here to khonta, nwe bekunene!'.

xx

Q Who was the inkhosi?

S.M. We came with Mawandla to that place; xx it was
 Dlamini who was the inkhosi "who we found there". xx
 They accepted us, and they took the cattle. They laid down
 their arms. They told us that, seeing as we had
khonta'd to them, they would incorporate us. xx We found
 the Nguane people did not allow "people to" khonta. They
 had patfolwa²¹; these Ydwa people were butfwad²²xx.

xx

Q Where did they khonta Dlamini.

S.M. It was near Magudu. Here, over that side is a
 cotton ginnery below those mountains. That's where
 we met them, the Malangeni, for they never stayed
 where there was no fort.

H.D. There are forts?

pp. 9-13

things out, they // say that we fought for five years, not allowing them to cross the Thukela. And they also did not allow us to cross to this side to reach kaHlatsi¹⁷, the Hlatsi which is close to Glencairn.

xx
Q You fought the Hlubi people?

S.M. Yes.

xx
Q Who was the chief of the Hlubi.

S.M. It was Hlubi.

xx
Q# The people were also called Hlubi?

S.M. yes. xx Now, when we separated from there, they moved below and across, and we moved above on the other side also we came journeying. When we came close to Magudu¹⁹ our spies met with people with a feather on the head. xx They came back to report that there are people over these mountains. There are lots of these people. xx Still, there is one wearing a feather. They then beat the bones²⁰. When this was done, it was apparent that the person was an inkhosi. xx Everything was arranged, but what was to be done for this person was an inkhosi, and we too had our own inkhosi.

So, it became apparent after the bones were again beaten. That our kingship, that of the Manyisa's was coming to an end. It was ending in to these people; we could not pass them.

xx

pp 126-132

were still there when I was a boy xx "It was the lesson learnt, when we were seated around the fire. Our children will not know it, because we no longer stay at the lisango¹⁰⁹

Q. "Who else might know the history?"

S.M. No, I don't know. xx. The histories are vast. It just depends on the history of which nation we are interested in, xx because they are different. Each people went "its own way". Even the old people would tell it differently, that we travelled like this. We, the people of Ngunene, as I have said, we are of the people of Ngunene. No-one can say that we are strangers here. No Mkhonta is a stranger. We are of the ledzabuka; we khonta'd on the other side. We entered here at the Phongolo with them. I even told the inkhosi, and he said I must be recorded. So I went to be recorded at Nkhamin

xx

Q. Where did the Mkhonta people fight with Hlubi?

S.M. With Hlubi? We met at Babanango¹¹⁰. They were heading towards the Thukela. We were crossing the Thukela, coming this side. When you are on that side facing Glencair, you point to it on that side. You see, you point to Glencair, pointing it up this way. That where our umuti was found, "ethlongwane". That's where we met Hlubi. So we fought for five years.

xx

Q. Who was the head of the Mkhontas then?

pp. 122-126

Q. What about Tibongo?

S.M. xx There are those of Mhlatsi. xx I can say them
 [TIBONGO - SEE APPENDIX ONE.]

S.M. «Mhlatsi» was a hero. He came and found that the cattle of the inkosi had been stolen, and that all the people had fled. So he took his horse, new ones - two of them, and he went across the Phongolo. He passed Magudu. xx and appeared up here, at Ngoge.¹⁰⁴ He crossed the Phongolo, and when he arrived there, he went to the Motana. They saw him and ran away. They saw him, and feared him, so they left the cattle, about 3000 of them. He took them back.
 [TIBONGO - see

No, let me stop there, Nkhosi. These people were ^{the stabbers} ig. the imphi. They of the emabutfo. They stayed at kaNgwane; with the Ndlaula, with Mbandzeni. They stayed there. That's it, Nkhosi. I don't know whether the lady is satisfied regarding Sombolo. She has focussed on Sombolo. xx The history of Ngwane and Sombolo are found here at Shiselweni.

Q. Are there any old women who may have something to add?

S.M. They are finished, because I also heard this from them; my grandfather, of the Mgadlala¹⁰⁵, he is still alive. Then it was Sobengu, an Nkhengofuwa¹⁰⁶. This history I got from Magadu¹⁰⁷, Ngulubeni¹⁰⁸. Those whom I found who

pp. 117-122

For you are of Ndrungunye, there where a school has been built, that of Ndrungunye. They are of Ndrungunye, those who were Samhlobo's tindvuna. As Mswati moved from here to build his lilawa there, the place which is controlled by the Hlope people, who are tindvuna. And those who are the people of Maphanga⁶²; They are tindvuna. They are of the same stock as Madvungudlani. tindvuna of Ngwane, - Ndrungunye.

xx

Q. When you khonta'd the people of Ngwane, did you then "marry any of their girls"?

S.M. There were some "who did so", but not in my house. Mphandzemi¹⁰³ there is a child of Ngwane, but the people of Mkhonta were marrying the people of Ngwane. xx.

xx

The Sibandze people started treating the inkhosi during "the time of" Samhlobo xx. I don't know their history, I don't know if they married one of Ngwane's. They were with us. They were also tinyanga of the inkhosi.

xx

CH. Were the Mkhonta people bemdzahuko?

S.M. Yes.

H. D. Yes. They are called bemdzahuko because from the beginning, they surrendered, khonta'd with 50 head of cattle.

S.M. We are bemdzahuko.

pp. 114-117

CH xx The Mkhonta people came with the sikulue from the north.?

S.M. Yes, we came from the north really

CH. sigadbo?

S.M. We had no sigadbo because we never settled down and built. We were going to build after we got where we were going.

CH. xx Are the Mkhonta people, are they 'Mutungwa'?

H.D. They are not Mutungwa people.

S.M. No, Manyasa,
They are as beautiful as the setting of the sun.
As green as the newoshane.⁹⁷ x

H.D. "Who was Mahagane⁹⁸, was he a Hophe⁹⁹?"

S.M. Yes.

H.D. Was he an indvuna?

S.M. He was indvuna of Ndvungunye, of Sombhlo. because these of Ndvungunye are these of Madungudlana.¹⁰⁰ Madungudlana ran away. I found him there, at katgware. x I said 'Wena wekunene, why do you run away?

pp. 109-113

had a sigadlo, until today, there is still a sigadlo.

C.H. Did the Mkhonta people, before they came to the Nguane, did they have a sigadlo?

S.M. We went with our inkhosi. We were, they were hurrying there, so as to ^{return} because they did not know where they came from. They were Shangaans⁹³ themselves so they were hurrying to return to the place where they came from. So they were searching, not knowing because of the dzabuka of the nations. Some of them met and joined again here at Manyisere. Some others came from that side. Some others came from another place. Then we joined with Shangane^{93a} up there, "near" Beira^{93b}.
 xx We came; we had our umutse "it had the effect that when someone else appears, it would cause a change and

We would find ourselves going into a house.

It would seem as though we were in a silulu⁹⁴, rolling down. That was our way of hiding. We never stayed a long time in one place. We were hurrying to that place. They had an inkhosi and a sigadlo which hlonpha⁹⁵ their inkhosi but we had an umutse: when we see a libutfo, many of them in front of us, as far as his house, then we would make up the umutse.

C.H. xx Did Nguane plant fields? Was he ploughing for grain?

S.M. Yes, it ^{was} farmed xx It ^{was} farmed using ^{hoes} ^{the size of} ^{this yard}. xx There were no cattle span. A place as ^{the size of} this yard would yield 1000 bags. Just this distance. They would farm emabele⁹¹ and a little bit of maize, but mainly emabele.

xx
Q Did Nguane farm around the Phongolo?

S.M. All the people ^{farmed} ^{he would} farm just a little, but the people farmed and would bring some of the products to him, from the Phongolo. It was his land, the Phongola area.

xx
Q Did he have cattle also?

S.M. Plenty.

xx
Q Did he have a sigadlo?

S.M. Yes, he had one. xx The sigadlo started with Dwabasiluthuli⁹², to have a sigadlo because he was of the junior house. The great house is the one that left off the kingship. It is in the junior house that we are sitting. To have a sigadlo was started during the time of Dwabasiluthuli. xx Nguane had a sigadlo, Ndorongunye too, and Lembele had one. Mruati also

pp. 18-103

went on until we gidza'd the incwala. The incwala and the Ngaba ka Ngofule⁸² was closed.

He was taking out the imphi. So when they returned, they gidza'd incwala. It was a song, the ingaba ka Ngofule - of uMat. When we say⁸³ 'Here is the mountain fortress of Ngofule', then it is said 'Here is the bull',⁸⁴ pointing to the bull you go with in the middle. The libutfo would be singing this song because of the bull in their midst. The imphi would not go out without the bull.

xx

CH. Where were the Magogula living at that time?

A.M. They were at Dvokedwoko, where they are, even today xx at Mlika,⁸⁵ over the Mlika. Even today, they are still there.

xx

Q. Where was Sombhlo from?

A.M. No, he was, the umute was here at Shiselweni.⁸⁶ xx Even his lilawu⁸⁷, his lilawu, he built at Hhohho,⁸⁸ at eTikandzen⁸⁹ xx It was the lilawu of Sombhlo, a place of Sombhlo's. It was called Hhohho. Even Mswati built here at Shiselweni xx his lilawu, coming from there, eMjundini⁹⁰. He ran, and came and built it here; he came from there, ka Hhohho; he built here. xx The up there was built by Mswati, where we began, at edudzidzini, to gidzwa incwala, and it was established during Mswati's "time". Sombhlo fought the imphi, but even Mswati fought a great deal, even more than Sombhlo.

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missing; unyanga of the inkhosi.

xx

The Magagula^{si} were never told. They wake up xx these people had gone already, xx people were sent out by the Magagula to go and look for the wife who was missing.

xx

The rain umutsi, which is called 'the rain of Dvokedwabo', we wanted, but they hid it, until today, it is still with them xx

Q. Why did Sankhlo fight with the Magagula?

A.M. The Magagula people had emakhosi. Yet Sankhlo was also an inkhosi, so they fought to diminish the kingship of the Magagulas, so as to establish the kingship of the Malangeni.

Q. Did the Magagula have a sigodlo?

A.M. Yes, they had it, they were emakhosi.

xx

Q. Did they gidza incwala?

A.M. No, they did not gidza incwala. Even the Malangeni did not gidza incwala. Incwala has been established during the reign of Mswati. There was an occasion which was celebrated, for the Luselwa, because the Luselwa was used by all nations. There was no nation which did not spit the Luselwa. This

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boy was ~~at~~ with the emabuffo, not in the home.
 So after the inkhosi was attracted to her, xx he visited her, and she
 became accustomed to him so that she could see where he put the imvunulo

Now, from these ~~is~~ were timphi. So time went by,
 and it was seen, 'Oh, the imvunulo is kept here.'

So then the inkhosi called her. Then he placed put the imvunulo in its place. Then the girl told her friend that she would touch this door, xx 'I will touch this door, then I will be coming with it, so you must be quick. Don't take your clothes off tonight when you sleep. Be ready. I have seen where he keeps it!'

xx

Now, when they were going, xx they were told that when they crossed a big river, they would use some umutsi which they had been given. So they crossed the river. They arrived. xx They sat down, these Mkhontso, and made up umutsi - so we build ~~the~~ ^{um} with their power. The imvunulo was taken, and used, mixed with other things, so that he would go out and attack the Besuthu.

While he was away, fighting the Besuthu, we came and destroyed his umuti. The people of Ngwane came, and destroyed it. xx It was then that he was conquered. So he ~~took~~ off, ran away. They fled. We had destroyed everything when they were away. We bewitched them with their mfengwane.

xx

It was a group of inyanga who combined ideas on the

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it was Mbandzeni who was reigning. Our grandfathers, xx
the Mdlawela⁷⁷, Masibekela and Mbengamunye and others
came out from here and went to Mshadza⁷⁸. xx The
English had asked them

xx

Q. Let's go back to Sombhdo.

A.M. Yes. xx Now, Sombhdo xx chose a pretty girl and a
handsome young man. The two people
were taken to go and steal the invunulo xx So
they were hidden just nearby. Well, all the libutfo,
was at Kaphunga, where everything was kept. xx

Q. Even the inkhosi, Sombhdo was here.

A.M. Even the inkhosi, Sombhdo was - at Kaphunga.
It was known to be in the forest, where where
we could not be easily reached. So the two
people were chosen to go and find the
invunulo. "It was" because these people were undefeatable.
We fought them, but we couldn't defeat them. So we
wanted to defeat them.

Now Mawandla beat, my people beat the bones xx
Mawandla, beat the bones, "and found" that
we could not defeat these people before we obtained
the invunulo, which was manufactured from the
tusk of an elephant, and made for the emakhosi

xx

The plan was that the girl would stay at
Ivokedwako's place until the inkhosi desired her. The

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a quarrel with Mawewe⁷². The people of Ngwane were asked to go and help down there, the people of that side, but the inkhosi, daZidze, tried to relieve the burden. Considering the work of the Mkhonta people - preparing the timphe far was ever since they joined, ~~and~~ considering the time since they joined, so she⁷³ then gave them a rest, saying that Mhlatsi should come and rest, and she built for him at ethunzini. After a quarrel with Giyaguya⁷⁴, after a quarrel between us and the Nkhonyane⁷⁴ people, she said, 'No, Mhlatsi has ehawini, "the Nkhonyane, they are here."

#2 You were fighting with the Nkhonyane people?

S.M. No, we were just quarreling, quarrelling over fields. xx
 "in the time of" Mhlatsi; when Mswati was inkhosi. xx
 We got this land, a lihawe was in demand, so we got it.
 xx

Q Why did Samhlo go to the Maseko?

S.M. xx "We met the Maseko". They also came to khonta, also to Samhlo. They stayed at the ^{place} of the Besutha. They showed us the mountain fortresses in which to hide. Samhlo wanted people who knew the mountain fortresses very well. "Just, so you want to know."
 xx

C Did the Mkhonta people go to the Maseko with Samhlo?

S.M. xx We were with them, "with" Samhlo, at that place. After that impi, of the liviso⁷⁶, then "Mswati died, and

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he prepared his imphe to fight Dvokdwako. It was prepared at eNkhanini. He led it out, to fight Dvokdwako. We followed them until at eMlika⁶⁷, where they waited, and they took their umutsi⁶⁸ and hid it. They hid it. The people of Nguane were yearning to get the umutsi, so the people of Dvokdwako hid it on the mountain. That's why my people say they even reached kaZandondo⁶⁹ when we were small boys, we used to hear the old people speaking of a place called kaZandondo. I never knew I would see it. I saw it. "I must say," that the things she⁷⁰ wants are true; but I had said that I wanted to speak to the recorder, and for her to take it, and to ask me whenever she wants to ask; to speak and to proceed; but it seems that as she is here xx there is something that she wants to know.

H.D. She is building up the information xx

S.M. She wants to connect things.

H.D. Now she wants those gaps in the information from other "people," for you "informants," are not the same. Another one gets to a problem, or fails on another thing, and then she sees that so and so did not tell me correctly.

xx

S.M. When we had finished fighting Dvokdwako's imphe, and all the wars were over, then, during the reign of Nswati, it was Mhlatsi with us - my people went to Luyis⁷¹. - xx I am not sure as to where it is. There was fighting xx -

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and then said. xx You would find that if there was
invading or raiding of a place, the people would flee,
leaving the guba ¹²⁶

xx

The name 'ethunzi' was the name of Mhlatsi. It
was given to this umuti. This ethunzi was named
by inkosi Latidze, "Mhlatsi, lithunzi" ¹²⁷, so we said
to 'ethunzi'. xx When you cut me the lihawe, you
cut me. I am doing this for the umfana
so that he can rest there. That's his litjanti.
So we called the place ethunzi.

Tupany umuti

60 Bethal: mission station at Makhanya

61 Maseko: a sibongo commonly found in Swaziland. The Maseko chiefdoms lie in central western Swaziland.

62 eZitheni: (variant Lozitha; Lozithelene) area around the royal residence of Lozitha, about 5 km east of present-day Lobamba.

63 mvunulo: adornment; euphemism for a penis-sheath.

64 mena wekunene (pt. niwe bekunene) one of the sinanatebo of the Dlamini sibongo, used more widely as a polite form of address.

65 umntshwanenkhozi lit. a child of the king, i.e. a prince or princess. The term is sometimes used more broadly for the direct descendants of past kings, e.g. the grandsons of Mswati.

66 (e)Nkhanini: Ludwanga's royal residence erected at the junction of the Lobamba and Mbabane-Manzini roads; at present the site holds the Swazi National Offices. Isaac Dlamini, the king's official tape-recorder, was based at Nkhanini.

67 (e) Mliba: mountain ^{in the Magagula chiefdom} about 50 km north-east of present-day Manzini.

kingship. The locative form suggests the inner circles of royalty.

52 indlonkati: lit. great - she - elephant, the queen mother

53 see note 20.

54 Lubuya: battle of 1836 between the Swazi, under Somkhobo, and Dugane's Zulu, which resulted in a Swazi victory. So-named after the central southern Swaziland river on the banks of which it was fought.

55 kaPhunga: lit. the place that smells: area in central southern Swaziland in the Sinceni mountains.

56 Drobwako, presumably the Magquba chief who gave his name to the area round Maba mountain. (see note 67)

57 Ngobo: we have been unable to trace this page

58 luhlanya: usually translated as 'lunatic', the word can also be used of a person whose behaviour is uncontrolled or eccentric.

59 Mahlanya: area in central Swaziland between present-day Lobamba and Manini

central Swaziland; the other is located approximately 10 km south-west of Mkhosheni.

42 Original has 'sababelibutfo laphakatsi'.

43 lihawu: 'it'shield'; usually cut from the skin of one of the king's beasts; in this case the word is used figuratively to refer the land given to the Mkhantsi.

44 Original has 'siyochela lemphi'.

45 Mbilaneni: hill in southern Swaziland, about 8 km south of modern-day Nhlanguano, site of a royal grave. Also known as the Nzama royal grave.

46 LaZidze (variant LaZwido) also Thandile, daughter of Zwido, King of the Ndwandwe, and mother of Sombhlo's heir, Mswati.

47 Original has siphakelwa from (ku)phakela - to dish out, to distribute.

48 Inkhoru LaZidze: this refers to the regency of LaZidze, following the death of Sombhlo in c.1838, and before the accession of her son Mswati in 1844.

49 inyanga (sing: inyanga) ritual specialists, and/or herbalists.

50 (ku)phengula: divine by casting bones

51 ebukhosini locative form of bukhosi, meaning

- 34 Mbidlimbidli: according to Matsekula, Mbidlimbidli was in the Mankayane area and was the home of File, an inhlanti (sister-in-law) of LaZidze, and her son, by Sombolo, Nawanawa (Matsekula, 2d edition, p. 25) (although note that Kuper, The Swazi, gives 'Ndwandwe' as a son of Nswati, p. 54). Ndwandwe's descendants, Mkoziwa and Sifuba occupied ^{the} area to the immediate south of Mankayane, and it is presumably somewhere in that chiefdom that Mbidlimbidli was originally situated.
- 35 Nkhosi: original part of the sibango of all the royal related clans (eg. Nkhosi Namba, Nkhosi Gwindza) it is now either a sibango itself, or one of the tinantelo of the royal related clans.
- 36 Ndabanyeluthuli: possibly Dwebesi luthuli, putative ancestor of the Nqwanu ruling line.
- 37 Gijini: ¹²⁰⁰ great-great-great grandfather of the informant, see p. 1.
- 38 Mazubane: great-great grandfather of the informant; see p. 1.
- 39 Mhlatsi: great-grandfather of the informant; see p. 1.
- 40 Original has 'menyetwa' from (K)memeta to summon as in to call people to perform tasks,
- 41 Zambadze: there are two sites in modern Swaziland known by this name. One lies east of Lobamba in

a heading shape.

- 29 itshe laNgwane: the rock of Ngwane, also known as itshe lejuba, this rock is located about 35 km. outside the present-day town of Phongolo, along the road to Piet Retief, and just south of the Swaziland border.
- 30 Beswifu (variant: Solho): used in Swaziland as a generic term for people distinguished by their inferior origins, dialect and custom differences, from the Swazi who originated east of the ukombo, and from the groups which came from the south.
- 31 emakhandzambili: lit those found ahead - term applied by the immigrant Swazi to the original inhabitants of Swaziland.
32. Original has sekutawughutshekwa, from (ku)qhubeka meaning to proceed, continue, extend.
- 33 Ludzidzi (variant: Didini): a number of important royal residences with this name are known to have existed. According to Matsubela, (new edition, p. 9) ~~says~~ it was the name of Mswati's natural um. phakatsi, and the residence of his mother Tsandile. This Ludzidzi was situated at Ludzeludze, halfway between the Zombadze and Matsapha schado. (p. 31). The name Ludzidzi is also the ~~new~~ name of the new king of Swaziland, Mswati III, royal residence just south-east of Lobamba in central Swaziland.

- 17 Ka Hlatsi: lit. the place of the forest; this name is a variant of Hlathikhulu, a town in central southern Swaziland. In this case it is another Ka Hlatsi that is being referred to.
- 18 Iylencae: small town in northern Natal, near Dundee.
- 19 Magudu: hills about 25 km. outside the Swazi border, due south of the present-day town of Pongola.
- 20 beat the bones: the original has 'nashaywa lamitsambo'; meaning to divine.
- 21 batfolwa: from butfol to find, adopt, i.e. the ones found, adopted.
- 22 butfwa: gathered up, collected.
- 23 Phongolo: this river rises in the Drakensberg and flows eastwards just outside and broadly parallel to the southern border of Swaziland.
- 24 live: country, region,
- 25 'he': - it is not clear from the original to whom this 'he' refers. However, see H.D.'s next question.
- 26(2) Nkoneni: reputed to be a mountain near the present-day South African town of Piet Retief.
- 27 intfonga yalngwane: lit. the rod of Ngwane.
- 28 Original has 'akhiwe' from kwakha meaning to build. It is not clear in the original whether each stone is shaped like a heading, or if they were built into

Swaziland, some of the Ndwandwe Kingdom's descendants are resident in modern Swaziland.

10. Yaka: Ndwandwe ruler in the later eighteenth century.
 (Hodges)
11. Zwede: the most famous of the Ndwandwe kings, who reigned in the late eighteenth and early nineteenth centuries.
12. Manyiseni: 'Manyisa' appears from the rest of the testimony to have been the name of one of the Mkhonto forefathers (see p. 27); as well as having become a subongo of his descendants. According to the informant (p. 27) Manyiseni is at Kalyasa (see note 114).
13. Mqungundlovu: Dingane's main residence in the Nkumbane valley, just south of the White Mfolozi river.
14. Hlubi: subongo of group of people who originally inhabited the area around present-day Utrecht in northern Natal and who appear to have some remote historical connection with the Nguni people of Swaziland. The name Hlubi appears on the Nguni Kinglist.
14. Malangeni: title reserved for members of the Nguni royal house.
15. The original has 'tikhulu'.
16. It is not clear from the original who the 'him' is. The foregoing question was asked in English, not siSwati. Although the informant gave his testimony in siSwati he could speak English, and presumably understood, and answered the query.

1. eTunzini: area near modern-day Dwaleni, between Mhlosheni and Nkhlangano in southern Swaziland.
2. Sam Mkhonta is a practising herbalist and ritual specialist, operating from his home at Tunzini.
3. ime bekunene (sing. wena wekunene) lit: you of the right hand. a salute of respect, derived from the tinanatebo of the ruling Dlamini and related groups.
4. Nkloni: in the case the word is used as a polite salutation. It is drawn from ^{the} tinanatebo of the ruling Dlamini and related groups.
5. luselwa: gourd plant, calabash; the ritual gourd used in the incwala ceremony.
6. Mthethwa (variant Mtsofwa): a kingdom which rose to prominence in the second half of the eighteenth century on the Zululand coast, descendants of which are today resident in Swaziland.
7. kaZulu: lit place of the Zulu people; a term used in Swaziland to refer more generally to the whole area south of the Phongolo river.
8. Thukela: major river dividing Zululand and Natal; lying north of Durban and south of the Mthethwa kingdom.
9. Ndwandwe: kingdom of the late eighteenth and early nineteenth centuries lying to the immediate south of

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xi
 S.M. They came after, they came after the Balanddoyi¹²⁰,
 You find that they are contemporaries.
 xx They came after the Duphondvolwendani¹²¹ here at my
 place. The emabutfo came this way xx until they were
 discouraged by Sobhuza. It was closed by Sobhuza. xx
 We were still calling the emabutfo, Sobhuza
 abolished, so it diminished.

xx

Q. "What are the binanatebo, of the Mkhonta?"

S.M. With us, we say:

Mkhonta,

Mhlungwane¹²²,

Nhlabatni¹²³

Manyisa

no Makhubaweluthuli¹²⁴, as pretty as the setting sun,

As green as incoshane,

Counting the names of the people that were emakhoni.

We give the binanatebo "or well" when we say
 'Mawandla g Mpisholo', but even the names of the
 people who were emakhoni.

xx

Q. Where did they get the fassi for the emabutfo of Nguwane

S.M. They ate meat. "When at war¹²⁵ there would be no food," No
 food could be cooked at war. They would eat wild animals.
 They would roast. If they had got roasted anything, a
 man who was hungry would roast the shield until tender

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xx

C.H. Before they joined the Swazis, were these Mkhonto amabutho?

S.M. Yes.

CH. Do you know the names?

S.M. I do not know who were those emabutho, "what their names were", but when we got to Zululw, there was the emaphela¹⁵. xx Those who were as old as Shaka were emaphela. xx "When we came with the Nguni people", the emabutho were not called as they are called, they were called by that language, that one, siZulu. xx The emabutho were all named in siZulu. xxx When we crossed with Nguni, all the emabutho zunda'd. No-one spoke siSwati. No-one! siSwati was spoken during Sombulo's "time". Then siSwati was spoken. We made this language out. xx But even now it's hard to speak siSwati. Most of the people still speak siZulu.

Q. Were there ladies in amabutho?¹⁷

S.M. No, longer. Even the old Mkhadvo¹⁸, no longer even Dzakwakhawutsa¹⁹. No longer among us because, most of them, even now you can find your contemporaries xx They still have that spirit.

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S.M. It was Mawandla. xx Mawandla "was" born of Mpitsho; Mpitsho "was" born of Ngwanga; Ngwanga "was" born of Manyisa; Manyisa "was" born of Mkhubaweluthuli; Mkhubaweluthuli "was" born of Ncoshane

CH. xx They came in the silulu?

S.M. We were coming by "means of" a silulu. When we were coming down, during the old days, it was said kaZimuzimu¹², so which the whites call 'South-West Africa'. It was said we came from emazimini. Because of these imikhuko¹³ "we would, on seeing a nation, ~~we~~ frighten them, until we passed them

xx

Q xx What made you move?

S.M. It was the quarrels of the houses. So they separated like this: some "went out" in that direction; others went to kaGasa¹⁴. There are Manyisa's here too, the Shangané people. It's called eManyisani, there at kaGasa. They are here, even here we have a place called that. But the great house is the one that is at kaGasa.

When we left from up there, the Longs, we were not of the same kind as, say, the Swazis. We were, a twi of upper Africa. We started being Swazis when we joined them. Then we became one; so we got to be called Swazis.