

SYNOPSIS RE

(B3) Magoloza Mkhonta

Mkhonta people originate from *kaMasimbangatsha* (beyond the borders of Swaziland, north of the Nkomati River). A junior Mkhonta, Ndzata, entered the Swazi area at the time of the reign of Mswati. His skill as a healer was recognised by the Sibandze governor at Zombodze (Silele, or Gwamile or Masenja), and under Sibandze patronage Ndzata was taken to doctor the king. In an effort to keep Ndzata from leaving his service, the king arranged for Ndzata to be given a piece of land. Ndzata then went to fetch his elder brother, Magoloza who was staying with their 'sister' at *kaShabangu*. Magoloza farmed the land, whilst Ndzata continue to administer the king.

'Title: "Awu, it is beyond my power, this load. I am going to fetch my brother, Magoloza, who is older than me."

Date: 31 August 1983

Interviewed at: Ngwenyameni<sup>ii</sup>

Narrators: Chief Magoloza Mkhonta<sup>iii</sup> (MM)  
Mapitwane Motsa<sup>iv</sup> (MP)  
(*libutfo*: Malindane<sup>v</sup>)  
Matempa Mkhonta<sup>vi</sup> (MT)  
(*libutfo*: Malindane)  
Masha Mkhonta<sup>vii</sup> (MA)  
(*libutfo*: Malindane)  
Albert Mkhonta<sup>viii</sup> (AM)  
(*libutfo*: Malindane)

Also present: Other members of the *libandla*<sup>a</sup>

Interviewers: Carolyn Hamilton (CH)  
Henry 'Hlahlamehlo' Dlamini (HD)

Transcriber and  
Translator: John Dlamini

\* \* [pp1-3]

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<sup>a</sup>*libandla*: assembly of elders, council (Rycroft, *Dict.*, p.3); local people. [re: men and women??]

(HD)[p4] Where did the Mkhonta<sup>ix</sup> people originate<sup>a</sup> from?

(MM)They originate from *kaMasimbangatsha<sup>x</sup>*.

\* \* [p5]

(HD)Where is that?

(MM)Seemingly it is far past *kaNngwane<sup>xi</sup>*, beyond the border, not here, beyond Swatini<sup>xii</sup>.

\* \*

(HD)[p6] Where exactly is that place<sup>b</sup>?

(MM)I do not know exactly, in the Hhohho<sup>xiii</sup> district<sup>c</sup>.

\* \*

(HD)Tell us the story of your arrival here as Mkhonta people, [p7] here in Swaziland.

(MM)We were told that when they arrive here the Mkhonta, the Mkhonta people were found by Sibandze<sup>xiv</sup>.

\* \*

Their cross-cousin<sup>d</sup>.

Time went by<sup>e</sup> and they carried out the duties of the king.

\* \* [p8]

Until Sibandze had to go and report at the place of the king<sup>f</sup>.

\* \*

Then it came to a point where the king said, "*Awu*, Sibandze, go and find a small place<sup>g</sup> for Mkhonta.

\* \*

Then Sibandze had to find<sup>h</sup> small area<sup>i</sup> for him.

\* \*

*Wena wekunene!*

(HD)Can any else confirm what he has said?

(MP)[p9]*Awu, nine bekunene*, as we are at Sibandze now, <so is was> that Sibandze found our grandfather<sup>j</sup> Ndzatu<sup>w</sup> and that is how we got this place<sup>k</sup>.

\* \*

He found him making fire<sup>re: check sing or plural at Chibidze<sup>xi</sup></sup>.

\* \*

Ndzatu was a doctor<sup>a</sup>.

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<sup>a</sup>Original has: *bachamuka*.

<sup>b</sup>Original has: *indzawo*.

<sup>c</sup>Original has: *kubo Hhohho*.

<sup>d</sup>Original has: *umzala*.

<sup>e</sup>Original has: *kwahamba, kwahamba*, literally walking in one place.

<sup>f</sup>Original has: *enkosini*.

<sup>g</sup>Original has: *indzawana*. [re; please check this]

<sup>h</sup>Original has: *uyabonele*.

<sup>i</sup>Original has: *lenzawana*.

<sup>j</sup>Original has: *bobabe*.

<sup>k</sup>Original has: *indzawo*.

<sup>a</sup>Original has: *dokotela*, further conversation clarifies that he means an *inyanga*.

\*\* [p10]

\*\* Sibandze was suspicious about the fire, \*\* because there was no peace in the world at that time

\*\*  
\*\*

He said, "Awu, catch that lunatic<sup>b</sup> for me<sup>xvii</sup>. There is something like a flame there". Then the men caught him and brought him back. Then my \*\* great grandfather<sup>c</sup> Ndzatu said, "I have something<sup>d</sup> which should not be brought home.

[p11] \*\* "Because he was a doctor<sup>e</sup> he put him here. Then Sibandze went to the place of the king<sup>f</sup>.

[re: sense of this sentence?? I am sure it is just a bad translation]

\*\*

\*\* He found that the king was ill, with the same disease <that> Sibandze finds at the place of the king<sup>g</sup>.

\*\* [p12]

Sibandze said, "Awu, king, there is a lunatic<sup>h</sup> at my place. I think that <he> might be able to help our pain and suffering here.

\*\*

Then the king told Sibandze to fetch him [re: check sentence construction]. Sibandze brought the lunatic<sup>i</sup>...

\*\*

... to the place of the king. At the king's place<sup>j</sup> <the lunatic<sup>k</sup>> laboured.

\*\* [p13]

He succeeded and <the king> felt the cold, nice air.

\*\*

<The king had recovered> and Ndzatu ran away to his home at Zombodze<sup>xviii</sup>.

\*\*

The king commented to Sibandze, "Awu, he is troubling me, this *umfana*<sup>a</sup>. He runs away saying that he wants to cultivate<sup>bn</sup>.

\*\*

[p14] At that time cultivation was done by hoes.

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<sup>b</sup>Original has: *luhlanga*.

<sup>c</sup>Original has: *bobabe mkhulu*.

<sup>d</sup>When interviewer (HD) translated this *siSwati* sentence for interviewer (CH) he said as follows, "And Sibandze asked the man to go and try to look what is this thing <that> makes fire all the time."

<sup>e</sup>Original has: *dokotela*.

<sup>f</sup>Original has: *enkhosini*.

<sup>g</sup>Original has: *ebokhosini*.

<sup>h</sup>Original has: *luhlanga*.

<sup>i</sup>Original has: *luhlanga*.

<sup>j</sup>Original has: *enkosini*.

<sup>k</sup>Original has: *luhlanga*.

<sup>a</sup>*umfana*; literally, boy; someone in the king's service.

<sup>b</sup>Original has: *kuyalima*, plough, hoe, cultivate (Rycroft, *Dict.*, p.56).

\* \*

Then the king said, "This *umfana* runs away to his home, but it is in his presence that I feel better".

\* \*

[p15] The king said to Sibandze, "I sympathize with him, \* \* but Mkhonta is troublesome!" \* \*. My great grandfather Ndzatu said – after Silele<sup>xx</sup> showed him what he was to do <as instructed by the king> – he said, "*Awu*, it is beyond my power, this load. I am going to fetch my brother Magoloza<sup>xx</sup> who is older than me.

\* \*

Then he went, and fetched Magoloza his elder brother from Masimbangatsha. [p16] It was through him that we are in this place<sup>c</sup>.

\* \*

When he arrived her, he give /a beast\ from his home<sup>d</sup> to his younger brother. He said, "Here is the beast given to me by the king". The king has instructed his *indvuna* to give it to me.

\* \*

Then Ndzatu said, "As I am looking after this work, the work of this home is yours".

\* \* [p17]

He<sup>e</sup> gave him the place<sup>f</sup> on which we reside.

\* \*

[p18] He was not *phakelaing* him; it is not a *liphakelo*<sup>g</sup>. We are the *bafana* for this purpose – as <if> he is still alive today –: he had gone to work as a doctor<sup>h</sup>, we have to remain and work here at home so that he gets food<sup>i</sup>.

\* \* [p19]

\* \* When Magoloza came here to his brother, he came with his wives.

\* \*

He built.

\* \*

There where I am.

\* \* [p20]

At Mpandzeni<sup>xvi</sup>.

<sup>c</sup>Original has: *nye la*.

<sup>d</sup>Original has: *kakhe*.

<sup>e</sup>It is not clear from the original who this 'he' is. The following reference to *liphakelo* suggests that it is probably the king.

<sup>f</sup>Original has: *lenzawo*.

<sup>g</sup>*liphakelo*: allotment of land, such as the land given to the children of the king after his death.

<sup>h</sup>Original has: *dokotela*. The narrator has earlier made it clear that he his using this word so that it is easier for the white people to understand.

<sup>i</sup>ie. by this incident the precedent is created whereby Magoloza (and descendants) have to cultivate land on behalf of Ndzatu, who remains in the service of the king.

\*\* He begot and the pumpkin spread. [re: in Hlophe interview did we not keep this expression in siswati ]  
\*\*

This then is how the Mkhonta got the small place.

(HD)Is there anything that you can add to this <testimony>?

(MT)Awu, it seems that he is really talking. [p21] We could say that we add, yet we would add something irrelevant, for he is putting that which we heard from our fathers.  
\*\*

\*\* When Magoloza was brought by Ndzatu, he said, "I cannot treat this king because I am young. It is easy for me to bring that one – my brother – there at kaMasimba, my king"  
\*\*

He brought him, that one at kaMasimba. When he came, he handed over, saying, "I cannot treat the king, Mkhonta, [p22] it <should be you>, as an elder, you can treat the king", so said Ndzatu to Magoloza.  
\*\*

(HD)Is there anything that you want to add, *babe*.

(MM)Awu, they are telling the right thing, *wena wekunene*, <those> who are talking. There is nothing more which I can add. \*\* We found it like that, as they are putting it. That is that, our grandfather<sup>a</sup> came from there where they found the other one, his younger brother. When they found the younger brother, [p23] these Zombodze people<sup>xii</sup> took him, and sent him to kaNgwane. \*\* When he arrived, he worked, <and then he said>, "Awu, I am hurrying home to plough because I come from the mountains."

<Then the king said>"Yes if it is like that then, Silele, do this. Go and find a small place for the Mkhonta people, so that they will be able to find a person who will resow for them, who will plough and sow at home".

\*\* After the gift he went off to get his elder brother. "Awu, this is too much for me. It is better that my elder brother take over! \*\*". [p24] Magoloza then became the one who will proclaim at this place. That you, *nine bekunene*, come to do this. Summoning this one, organizing this *sive* to work here at home." \*\*  
\*\* [p25]

(MA)There is only one house. They are one. Their houses are combined, the junior house and the senior house. We summons each other. Always when we call those of this side, we know that it is junior, yet it is one.  
\*\*

They come and work and they return home. [p26] It means that we are calling each other as people of a *lusendvo*<sup>a</sup> at home. We call those to come and work with us here.

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<sup>a</sup>Original has: *lomkhulu*.

<sup>a</sup>*lusendvo*: descendant of a common ancestor; a lineage.

\* \*

It continued, as it is continuing, \* \* until again my father took over; continuing until it reached the stage that nothing ever caused a quarrel that led to a fight.

\* \* [p27]

(MM)Here <regarding> our grandfather<sup>b</sup> Magoloza, the real thing mentioned is that he was collected by his younger brother. [p28] He called him there because they separated when arriving in those places<sup>c</sup>. This one was here, the other one was there across the Nkomazi<sup>xxiii</sup>. The elders told us that it is across the Nkomazi.

(HD)The one who is here, is the young one?<sup>d</sup>

(MM)It is the young one who met Zombodze.

(HD)<Can you tell us who are your ancestors, Mkhonta?>

[p29] \* \* I am born from Magoloza.

\* \*

Magoloza begot Mbiko<sup>xxiv</sup>, Mbiko begot Mshobi<sup>xxv</sup>, Mshobi begot me.

\* \*

(HD)[p30] Who was the father of the first Magoloza?

(MM)I do not know. These men may know \* \* we are younger than they are. I cannot know the father of Magoloza. I know only this point about the coming of Magoloza. His father, we do not know.

\* \*

For we should not speak of a thing that we have never seen. \* \* If you do not know the name, you cannot talk about it, saying, I know this one.

\* \*

We should not take this to ourselves. We are surely confirming that we missed it. [p31] We did not ask them who the father of Magoloza was. *Awu*, we missed it. <In the old days what the elder said, could not be directed>.

\* \*

(MP)Also, they did not use<sup>e</sup> him. It seems they never used<sup>f</sup> him. They used<sup>g</sup> Magoloza in most cases as the one who came. They can say who was his father. They were not talking about him.

(MT)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.

\* \*

(HD)[p32] Who were the wives of Magoloza and Ndzatu?<sup>h</sup> \* \*

(MP)We cannot trace their birth, it is available as from Magoloza.

(MT)Yes, he married LaMotsa<sup>xxvi</sup>. He begot Mshobiya<sup>xxvii</sup>. This Mbiko is born of LaMotsa.

<sup>b</sup>Original has: *mkhulu*.

<sup>c</sup>Original has: *ndzawo*.

<sup>a</sup>Original has: *sebentsi*.

<sup>b</sup>Original has: *sebentise*.

<sup>c</sup>Original has: *sebentisa*.

\* \*

(MP)Mshobi is born of LaMamba<sup>xxviii</sup>.

(MT)Magoloza had<sup>d</sup> LaHlatshwako<sup>xxix</sup>.

\* \*

<LaHlatshwako> who bore my grandfather when they came from there.

\* \* [p33]

(HD)[p34] The father of LaMotsa - maybe they said <who he was>, or perhaps they just left it there in the road?

(MP)We cannot know these people, *bekunene*, we take from here by *tibongo*. Do they not say Ngilane<sup>xxx</sup>?

\* \*

(HD)Was Ngilane a Motsa chief?

(MT)He was just an ordinary person because he was coming from the LuPhongolo<sup>xxxi</sup>. <This Motsa was one of> these who come from *kaZulu*<sup>xxxii</sup>.

\* \* [p35]

(HD)<Who was> the father of Hlatshwako then?

(MP)I would [re: could?]not say, really. \* \*

\* \*

\* \* I know the name of my great-grandfather, but his father I do not know, because at home it is <called> LaHlatshwako.

\* \*

(HD)[p36] Do you know the name <of the great-grandfather>?

(MP)I know the name.

\* \*

It is LoMqokolo<sup>xxxiii</sup>.

\* \*

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

(MT)About what, *wena wekunene*?

(HD)Is there anything <else>?

(MT)There is nothing concerning this story.

\* \* [p37]

(MA)Nine *bekunene*, maybe they mean, were there invasions<sup>a</sup>, *timpfi* and fighting<sup>b</sup>?

(MP)*Hawu!*

(MT)There was invasion<sup>c</sup> [re: were invaded?? - verb in passive form], *timpfi*, fighting<sup>d</sup>.

\* \* [p38]

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<sup>d</sup>Original has: *unabani unala*.

<sup>a</sup>Original has: *hlaelwa*.

<sup>b</sup>Original has: *kuliwa*.

<sup>c</sup>Original has: *hlaelwa*.

<sup>d</sup>Original has: *kuliwa*.

(MM) We hear that men were going out, after it had been announced *ingene*<sup>e</sup>! Then men had to go to *emphini*. They went to fight<sup>f</sup> with/against [nale] the *timphi*.  
\* \*

(HD) Whom were they fighting<sup>g</sup> with, Mkhonta?

(MM) Can I repeat and say, at *emphini* they became arrogant towards<sup>h</sup> the *beSutfu*<sup>xxxiv</sup>, <they were on the other side of the Swazi>. [p39] The last one <fought by> our grandfather, *Mqobhane*<sup>xxxv</sup> and others, and *Loqhegu*<sup>xxxvi</sup>, is the invasion<sup>i</sup> there at *kaSoshangane*<sup>xxxvii</sup>.  
\* \*

\* \* The *Indlavela*<sup>xxxviii</sup> and the *Loqhegu* went to invade<sup>j</sup> there at *kaSoshangane*.  
\* \*

(HD) Did the Mkhonta people never fight<sup>k</sup> with the Zulu people?

(MP) They never fought.

\* \* [p40]

But there were rumours of an *imphi* of Zulu people <that> was there. People were running away.

(MT) There was running away.

(MP) It was heard, when running away that there was stabbing here or there — but there was nothing seen <here>. It was just heard that there was stabbing at *kaZulu*, only <it was> a long time ago.  
\* \*

(HD) Can you tell us anything more about what the Mkhonta people did for the king of the Swazi?

\* \* [p41]

\* \* Was something important specifically assigned to the Mkhonta people <something> which is worked by them?

(MP) For the Mkhonta people it was that root<sup>a</sup> of the king, by which we work [p42] here.

(HD) *They were doctoring the king*.<sup>b</sup>  
\* \*

(HD) At the time when Sibandze went to get the Mkhonta people, who was ruling the Sibandze people?

(MP) We think it was \* \* the *Gwamile*<sup>xxxix</sup> and others, because the home of the Sibandze people is old, at the place of the *indvuna*<sup>c</sup>. I think that it is under Ngwane. There is a place called the Rock of Ngwane<sup>d</sup>, there at *kaZulu*, in the Transvaal<sup>xi</sup>.

<sup>e</sup>*ingene*: literally, enter. The term used to call up the army. Enter, come in, go in; invade (enter an enemy territory) (Doke & Vilakazi, *Dict.* p.554).

<sup>f</sup>Original has: *kulwa*.

<sup>g</sup>Original has: *balwa nabaphi*

<sup>h</sup>Original has: *bayachosha*.

<sup>i</sup>Original has: *hlasela*.

<sup>j</sup>Original has: *hlasela*.

<sup>k</sup>Original has: *balwa*.

<sup>a</sup>Original has: *phondze*, [re: *kuphonsa* - bewitch; *imphandze* - root]

<sup>b</sup>Throughout the interview (HD) translated the *siSwati* speaking narrators information into English. We have only reflected his translations when they contain information not expressed by the narrators.



\* \*

[p43] The people of Mkhonta continued. He says that he was there, <he> of kaSibandze<sup>xiii</sup>.

(HD)Who is here?

(MT)I cannot say. I do not know \* \* who he is.

\* \*

(MA)Because here the Sibandze use Silele a lot.

(MP)It was Silele and Masenja, the Nsibandze people.

\* \* [p44]

(MT) \* \* The house of Ngwangane<sup>xiii</sup>, that of Dvuba<sup>xiv</sup> - we do not know who was the elder because there was a sort of dispute between Ludlaku<sup>xv</sup> and others.

(MP)Ludlaku and others.

(MT)You have caused this because you went there, to Mahambula<sup>xvi</sup>. That is where you should have found such information. [re; what is going on here, are they accusing the SWOHP project as having caused something in the gathering of interviews - give footnote here?]

(MP)He did not mention here, and he did not [p45] mention even there, at his place.

(MT)You were supposed to ask who is was who brought them. You said he was brought by Sibandze only. You should have asked this properly!

\* \*

(HD)By the time the Mkhonta people came to this side, who was their king?

(MP)It means that it was Gwamile.

\* \*

I think that it was Gwamile, if I look at the position of Silele, [p46] and the stage of the Ndlavela and Loqhegu.

\* \*

(HD)When the Mkhonta people arrived, <did> they come as chiefs<sup>a</sup>, or <did> they become chiefs<sup>b</sup>?

\* \*

(MP)<I have already explained this>. \* \* Ndzatu was found.

\* \* [re: why are we giving repeat - no new historical information]

[p47] Ndzatu then went to treat the king. Then the king said, "Do not run away. You can cultivate for yourself with a hoe<sup>c</sup>." I thought that we have explained this. I think that it was like this: he often ran away and came back. Then the king said to the *umfana* Silele, "Look out for a small place for him, for he is troubling me. He runs away to cultivate here at home. Find him a small place, a very small place, so that he can find men to help, to cultivate for him, so that he does not complain of hunger while he is detained by me". Did I not explain this explicitly? [re: note aggression from (MP)]

(HD)[p48] Yes.

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<sup>c</sup>Original has: *endvuneni*.

<sup>a</sup>Original has: *tikhulu*.

<sup>b</sup>Original has: *tikhulu*.

<sup>c</sup>Original has: *ngemikhono*, literally, with the arms, ie. by means of a hoe.

\* \*

Where did the Mkhonta people get the *sibongo* of 'Mkhonta'?

(MP) *Awu*, I cannot help you there.

(MT) But we will tell you that our grandfather Mqobhane<sup>d</sup> heard it from Magoloza, that his *sibongo* was Mkhonta.

\* \*<sup>e</sup> [p49]

(HD) \* \* Are you 'Mkhonta' because you *khonta*'d?

(MP) Our *sibongo* suggests that.

\* \*

The *sibongo* only implies [p50] that we live at *ekuKhontem*<sup>shvi</sup>.

\* \*

(HD) Can you tell us, is it true that the Mkhonta people came from the west<sup>f</sup>, rolling in a *silulu*<sup>shiii</sup>?

(MT) We cannot know. We know what was told to us, as we have indicated.

(MP) We cannot go deep into that.

\* \*

(MT) We understand that they come from there. [p51] <On arrival> they separated. This one went his way to there, which was not homewards. \* \* It was established, a home was built. He also left. There was a separation, and this one is found here, because of the dispersion. <When the grandfather<sup>a</sup> dispersed> they knew each others direction, and destination. When this one wanted him, it <was> said,

"How can you find him? How can you see the one you are looking for?"

It was said, "No, we can see him in the *emabutfo*"

"How can you see him by the feet?"

"*Ngetinyawo*! We can surely see him."

[p52] When this one started looking for him, he found him in the *emabutfo*. He recognised him.

This is the one, the Mkhonta person <that> is being looked for.

(HD)<sup>c</sup> When we came down this way from the west, we separated. \* \* <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 ...

\* \*

... to find Magoloza" and Magoloza was found amongst the *libutfo*. They looked at him and said, "It is Magoloza!"

\* \*

(MP) [p53] They knew him there because we heard with our ears. We did not see it. He said he was at/in his sisters's home there.

<sup>d</sup>Mqobhane: variant spelling of Mqobhane, see endnote xxxv.

<sup>e</sup>At this point in the conversation, the narrators felt upset by the question and a general confused discussion ensued.

<sup>f</sup>Original has: *shonalango*.

<sup>a</sup>Original has: *mkhulu*.

<sup>b</sup>*ngetinyawo*: literally feet. It can also mean footprints/trail.

<sup>c</sup>The following paragraph was spoken in English.

\* \*

At *kaShabangu*<sup>xix</sup>.

\* \*

He was at the Shabang's place. He<sup>d</sup> knew that he had taken that direction. They separated as you have said. He came from this side. They say that he came from this side, but they separated, <taking> this direction. [p54] And he mentioned that he is at his sister's place.

\* \*

(HD)Did Ndzatu leave from the Nkomazi?

(MT)No. It was this one who come from there, this Magoloza. When this one ran away to this side, \* \* <running in the wilderness like a madman>, even that one went mad, and went to his sister. [re: i think this reflects the paragraph - but just check it]

\* \*

/This Ndzatu\ was given a present, [p55] the beast, the small place, given to him by the king as a reward for his labours.

\* \*

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 gone to his sister." Then he went to get him from there, from *kaMasinibangatja*<sup>i</sup>.

\* \*

He went to fetch the elder one — you know yourselves that there is an elder one [p56] in a 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!" He<sup>a</sup> became an *umfana* and he sat down.

\* \*

(HD)Who are the Mkhonta people related to?

(MP)There are Mkhonta people at Thuzini<sup>ii</sup>, Nkonjeni<sup>iii</sup> and other at Sigombeni<sup>iii</sup>.

\* \* [p57]

[p58] We do not marry all these people. \* \*

(MT)There is no other *sibongo* which we do not marry.

\* \*

(MP)[p59] Where we come by work. \* \* at kaNgwane, \* \* it was said it is not necessary <to marry> the *ntfwabenkosi*. Because you work with them, you take them as your grandmothers. They are our grandmothers<sup>iv</sup>.

(HD)<sup>b</sup>*It was said at kaNgwane that we, the people who are working in this sigodlo, we must call the girls in the sigodlo 'sister'. We do not marry them.*

\* \*

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<sup>d</sup>It is not clear from the original to whom this 'he' refers to.

<sup>a</sup>It is not clear from the original to whom this 'he' refers to.

<sup>b</sup>The following paragraph was spoken in English.

(MT)/The Mkhonta people\ do not marry the Nkhosi<sup>b</sup> people. But the Nkhosi people, we see them now marrying those of here, at home. [p60] Yet they were not marrying, if we hear <what was said about> ancient time<sup>c</sup>.

\*\*

(HD)Do the Mkhonta people call themselves Mantungwa<sup>hi</sup>?

(MT)We do not know the way of there. We found that at kaNgwane, we do not marry those of the *makhosi*, because <we> work with them. They are <our> children.

\*\*

(HD)[p61] This word 'Embo<sup>hii</sup>', do you know it, what does it mean?

(MP)\*\* We do not know. We got it in building, saying we are building Imbo<sup>lviii</sup>.

\*\*

(HD)Can you give us the *tinanatelo* of the Mkhonta people?

(MT) Mkhonta,  
Mhlungwane<sup>lix</sup>,  
Sand of the big residence,  
Green Mhlungwane, like the *ncwoshane<sup>lx</sup>*,

Beautiful are the \*\* [p62] Mahlungwa [re: Ma not typo]

when the sun is about to set,

Mkhonta,  
Mhlungwane  
Dlabatsi<sup>lxi</sup>,  
You of the big residence.

\*\*

(HD)[p63] At that time was the cultivation was done *ngemikhono<sup>a</sup>*?

(MT)There was ploughing *ngemikhono*. Ox-ploughs were not used at that time. There were no *tinkabi<sup>b</sup>*.

\*\*

(HD)What were the hoes made out of?

(MT)Iron <would be> forged, <as is done by a black-smith>, hoe hafts were made, and bored to fit the hoes.

\*\*

The ancient people<sup>c</sup> were making the hoes themselves.

---

<sup>c</sup>Original has: *kadzeni*.

<sup>a</sup>*ngemikhono*: literally, with the arms, ie. by means of a hoe.

<sup>b</sup>*tinkabi*: oxen, more specifically, draught oxen.

<sup>c</sup>Original has: *batikhadzela*.

his interview is available on SWOHP archive Hamilton collection cassettes \*\*; the interview starts at \*\*. The transcribed and translated version of s interview comprises sixty three pages (A5) and is stored in a box labelled Mkhonta.

Ngwenyameni: the *umphakatsi* of the Mkhonta chiefdom, located about 7km west of present-day Mhlosheni in central southern Swaziland. {I}

Magoloza Mkhonta: {no more I}

Mapitwane Motsa:

Motsa: a *sibongo* commonly found in Swaziland. According to Kuper, the Motsa are known as *bomdzabuko* (*bemdzabuko* true Swazi) and are related to Mnisi and Tfwala (*African Aristocracy*, pp.111;233). They provide the king's left-hand *nsila*, and his left-hand queen (*ibid*, pp.79,80). According to Mtshembu (*History* (new edition), p.21) the Motsa were of *beSutfu* origin, living between the *luSutfu* and Nkomati Rivers. The present-day Motsa chiefdom is located in south-western Swaziland. {I}

Malindane: for further information on the Malindane, see appendix on *emabutfo*.

Matempa Mkhonta: {no more I}

Masha Mkhonta: {no more I}

..Albert Mkhonta: {no more I}

Mkhonta: a *sibongo* found in Swaziland. The Mkhonta claim to have been/ to be important royal *tinyanga*. According to Kuper, the Mkhonta people provided the Swazi king with ritual specialist for the *incwala* (*African Aristocracy*, p.220). The present-day Mkhonta chiefdom is situated in southern Swaziland, north of present-day Zombodze. {E}

kaMasimbangatsha (Masimba, Masimbeni): literally, place of the faeces (*emasimba*); *kaMasimba* is an abbreviated form of *kaMasimbangatsha*, the place of origin claimed by the Mkhonta people. {I} {E}

kaNgwane: literally, the place of Ngwane. Ngwane was an early Swazi king. Today the original *siSwati* phrase, *kaNgwane*, means, the whole of Swaziland; the inner 'heart' of Swaziland, around the principle residence of the reigning monarch; a Swazi 'homeland' (so-called native reserve) within the Republic of South Africa, adjacent to Swaziland. {E}

Swatini: ie. Swaziland. [PB: why are they using different word?]

.Hhohho, *kaHhohho*: there are, and have been in the past, a number of places with this name, according to Matsebula, Hhohho in the southern parts of Swaziland, was the *lilawu* of Ngwane (*History* (new edition), p.11). Henry 'Hlahlamehlo' amini also refers to the Hhohho of Ngwane (SWOHP, Maphumulo Nsibandze, Hamilton series, 08-07-1983). It was also the name of Somhlolo's administrative capital in southern Swaziland, near present day Mhlosheni. In an interview with Msila Shiba VOHP, Hamilton series, 28-03-1983) it is noted that the Shiba people had a close connection to this Hhohho; two Shiba ancestors Mkhiza and Fakire *indvuna* at Hhohho. In the interview with Msila Shiba the exact location of this Hhohho is also discussed, probably through the above association, the area presently inhabited by the Shiba people, just north-east of Mhlosheni is also known as Hhohho. Hhohho was also the name of Mswati's residence on the north bank of the Nkomati River in northern Swaziland; it is from this settlement of Mswati's, that the modern northern administrative district (Hhohho) derives its name (Kuper, *Sobhuza II*, p.XIII). {PB, RE}

.Sibandze (Sibande, Nsibandze, Nsibande): a *sibongo* commonly found in Swaziland. According to Matsebula (*History* (new edition), p.11) the Nsibandze have held office of *indvuna*-in-charge of southern Zombodze establishment since the time of the later eighteenth-century Swazi king, Mswati (*waDlamini*). According to Kuper, the Nsibandze are *labafik'emuva* (late-comers) to the kingdom. The present-day chiefdom lies to the south of the Nhlabatsi and Motsa chiefdoms. It occupies an area centered on the Zombodze royal residence, close to the present-day border between Swaziland and South Africa. {I}

Ndzatu (Ndzata) Mkhonta: an Mkhonta *inyanga* who was introduced to Ngwane by the Nsibandze, and who was there-after responsible for the ritual of the king (SWOHP, Hamilton series, Maphumulo Nsibandze, 8 & 13-07-1983). {I}

.Chibidze: area just west of Zombodze in southern Swaziland. {I}

i. In an interview with Mhawukelwa Samuel Mkhonta, a story of a lunatic with prophetic power placing himself next to the king, is related (SWOHP, Hamilton series, 04-07-1983).

ii. Zombodze (Zombode): has been the name of a number of Swazi royal residences at different times in history: Zombodze was an early royal residence in southern Swaziland of Ngwane (*waDlamini*). The first of these early Zombodzes was built near Matsafeni at the confluence of the Ncotshane and the Mzimvubu Rivers. Due to fever, this Zombodze was moved and is described as being about 10km south west of present-day Mhlosheni, close to Ngogweni and a place called Schurwekop as well as facing the Mzisangu River (SWOHP, Simelane Simelane, Bonner series, 06-05-1970).

Although the Zombodze of Ngwane (*waDlamini*) was burnt down by 'Zulu' forces, this residence was continued (and/or resurrected) by Somhlolo VOHP, Josefa Dlamini, 08-05-1995); and the governor was Matsafeni Nsibandze.

Under royal command, Lohiya Nsibandze built Zombodze for Mswati (*waSomhlolo*); Zombodze functioned as an *umphakatsi* (administrative headquarters) for Mswati and was built on the site of a previous *lilawu* (bachelor quarters) of Somhlolo called Hhohho (Hamilton series, Maphumulo Nsibandze, 08-07-1983).

Members of the Nsibandze *sibongo* have traditionally been the governors of the Zombodze(s) in the south, and at present there is a settlement in the area known as Silele (after Silele Nsibandze).

Zombodze was also the name of the capital of the late nineteenth-century Swazi king, Bhunu (*waMbandzeni*), located approximately 15km due east of present-day Lobamba in central Swaziland in the foothills of the Mdzimba mountains. This was the residence of LaBotsibeni (Gwamile) the queen-mother. {I} {E} {RE,PB}

.Silele (Nsibandze): Silele Nsibandze was born in about 1868 and, like his father, Masenjana before him, also became *indvuna* of the first Zombodzeni, *Biog.*, p.462-463). He "married a girl from Tigodvo" (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p37]) and a another wife was called LaMelusi, a descendent of Mswati through Sifuba and Dalada (SWOHP, Maphumulo Nsibandze, Interview I, 08-07-1983 [p20]). In 1888 he was forced to flee because of complicity in a plot to overthrow Mbandzeni, but was allowed to return in 1889. Jones says that he assisted in the installation of Sobhuza II and died in about 1915 and was eventually succeeded by his son Phuhlaphi (Kuper, *Sobhuza II*, p.12). {e}

Magoloza: name of the present Mkhonta chief and one of his early ancestors (SWOHP, Hamilton series, Sam Mhawukelwa Mkhonta, 04-07-1983) to note that in this interview Mapitwane Motsa describes him as the elder brother, but that in another interview Maphumulo Nsibandze describes him as younger brother (SWOHP, Hamilton series, Maphumulo Nsibandze, 08-07-1983).

.Mpandzeni (Mphandzeni): area and *umphakatsi* of the Mkhonta. {no more I}

i.Zombodze people: this is probably a reference to the Nsibandze who have held the office of *indvuna*-in-charge of southern Zombodze establishments since the time of the later eighteenth-century Swazi king, Ngwane (*waDlamini*).

ii.Nkomazi (Nkomati): a river which arises near the present-day town of Carolina (Mpumalanga province, South Africa). It follows an erratic path before entering Swaziland about 15km south of Havelock mine. Flowing in a north-easterly direction across Swaziland, it exits the country near Borderline in the north-east to enter the Indian Ocean just north of Maputo.

Nkomazi: a river of this name rises in the Drakensberg Mountains and flows eastwards across the province of Natal to enter the sea about 50km south of Durban.

v.Mbiko: {no more I}

v.Mshobi: {no more I}

i.LaMotsa: literally, daughter of Motsa. Motsa is a *sibongo* commonly found in Swaziland. According to Kuper, the Motsa are known as *ndzabuko* (*bemdzabuko* true Swazi) and are related to the Mnisi and Tfwala (*African Aristocracy*, pp.111;233). They provide the king's left-hand queen, and his left-hand queen (*ibid*, pp.79,80). According to Matsebula (*History* (new edition), p.21) the Motsa were of *beSutfu* origin, living between the *luSutfu* and Nkomati Rivers. The present-day Motsa chiefdom is located in south-western Swaziland. {I}

ii.Mshobiya: {no I}

iii.LaMamba: literally, daughter of Mamba.

mba: a *sibongo* commonly found in Swaziland. The Mamba people claim a common origin with the Swazi royal house; Simbimba Ndlela states that Mamba was Ludvonga's *lisokanchanti* (first-born son) and a brother of Lozingili, Hlubi and Dlamini (SWOHP, Hamilton series, 27-07-1983); they entered Swaziland through the Ngwavuma breach in the southern Lubombo mountains. They derive their name from an early ruler of their own line, called 'Mamba'. The Mamba people enjoy a special status among the peoples of Swaziland and are entitled to hold their own lesser version of the *wala*. According to Bonner (*Kings*, p.28) the Mamba were the natural heirs to Somhlolo's power after he left the southern region for the Mdzimba area. The present-day Mamba chiefdom lies west of Maloma in central southern Swaziland. {I}

x.LaHlatshwako: literally, daughter of Hlatshwako.

Hlatshwako (Hlatshwako): a *sibongo* found in Swaziland. The Hlatshwako people originate in the area south of the Phongolo River and sought refuge in Swaziland under Mswati (*waSomhlolo*). According to Kuper, the 'Hlatshwako' people are known as *labafik'emuva* (late-comers) to the Swazi kingdom (*African Aristocracy*, p.233). Presently they occupy a chiefdom in western Swaziland. {I}

cx.Ngilane: {no more I}

ci.Phongolo: this river rises in the Drakensberg mountains south and west of the present-day South African town of Piet Retief, and runs eastwards almost parallel to the southern border of Swaziland. It flows through the Lubombo mountains to join the *luSutfu* river in forming the Maputo river that empties into the Indian Ocean in the Bay of Maputo.

cii.*kaZulu*: literally, place of the Zulu people. Used in a general sense by Swazi to refer to the whole area south of the Phongolo, and sometimes, to refer to the area to the south-east. {E}

ciii.LoMqokolo: {no more I}

civ.*beSutfu*: a term used in a generic sense in Swaziland for people distinguished by their origins in the interior of the country, and their dialect and custom differences from the people who originated east of the Lubombo mountains or south of the Phongolo River. {E}

cv.Mqobhane: {no more I}

cvi.Loqhegu: for further information the Loqhegu, see appendix on *emabutfo*.



vii. *kaSoshangane*: literally, place of Soshangane. This is probably a reference to the Swazi support of Mawewe (*waSoshangane*) during the Gasal war between the Mawewe and Mzila (*waSoshangane*) in 1856. {RE}

viii. *Ndlavela*: for further information about the *Ndlavela*, see appendix on *emabutfo*.

ix. *Gwamile*, original has: *kuboGwamile*. *Gwamile* another name for the *LaBotsibeni Ndluli*. She was an *Ndluli* woman who married *Mbandzeni* after his heir *Bhunu*. *LaBotsibeni* was queen regent of Swaziland until *Sobhuza II* was installed, ie. from 1899-1921. Her residence was *Zombodze* in central Swaziland. This reference may, however, refer to another *Gwamile*. {I}

Rock of *Ngwane* (*etjeni laNgwane*, also known as *litshe lejuba*): a rocky outcrop that lies about 35km outside the present day town of *Pongola*, along the road to *Piet Retief* and just outside the Swaziland border. The rock of *Ngwane* is recognised as being of special significance to the Swazi kingship, and is a prominent feature in the oral traditions concerned with this period. Although located in South Africa, it is cared for by a custodian appointed by the Swazis. {E}

Transvaal: previous administrative area of South Africa, comprising of present-day *Mpumalanga*, *Northern*, *North-Western* and *Gauteng* Provinces. In this instance *Mapitwane Motsa* seems to be referring to the area that borders Swaziland, ie. *Mpumalanga* province. {RE, check}

*kaSibandze*: literally, the place of the *Sibandze* people. *Sibandze* (*Sibande*, *Nsibandze*, *Nsibande*): a *sibongo* commonly found in Swaziland. According to *Matsebula* (*History* (new edition), p.11) the *Nsibandze* have held office of *indvuna*-in-charge of southern *Zombodze* establishment since the time of the later eighteenth-century Swazi king, *Ngwane* (*waDlamini*). According to *Kuper*, the *Nsibandze* are *labafik'emuva* (late-comers) to the kingdom. The present-day chiefdom lies to the south of the *Nhlabatsi* and *Motsa* chiefdoms. It occupies an area centered on the *Zombodze* royal residence, close to the present-day border between Swaziland and South Africa. {I}

i. *Ngwangane*: {no I}

v. *Dvuba* (*Duba*): a *sibongo* found in Swaziland. *Kuper* gives *Dvuba* as *labafik'emuva* (late-comers) of *Nguni* origin (*African Aristocracy*, p.233). In present-day Swaziland one of the *Dvuba* chiefdoms is in north west of *Mbabane* and the other is south west of *Siteki* on the *Lubombo* flats. {I}

.*Ludlaku*: {no info on I}

i. *Mahambula*: {no I}

ii. *ekuKhonteni*: literally, the *khonta* place. {no more I}

iii *silulu*: large grain storage basket made of lightly woven grass, with a small neck, and a stopper made of dung. However, the term has strong taphorical meaning .... [re: ask ch to write note]

κ. Shabangu: a *sibongo* commonly found in Swaziland. According to Kuper, the Shabangu are related to the Gwebu, and are *emakhandzambili* (those and ahead) (*African Aristocracy*, p.233).

η. Masinibangatja: see, *kaMasimba* endnote x.

θ. huzini: area near present-day Dwaleni in central southern Swaziland where Mkhonta people are known to reside. It is also the name of an area and present-day town of Mthunzini on the KwaZulu coast, about 32km south of Empangeni. {E}

ι. Nkonjeni: we have been unable to trace a place by this name. It could be a reference to Nkoneni, a mountain about 15km south-west of Mhlosheni, or Piet Retief and across the border in South Africa. According to Sam Mhawukelwa Mkhonta, a residence of Ngwane (*waDlamini*) was near Nkoneni; the residence was a mountain fortress '*qaba*' (SWOHP, Hamilton Series, 04-07-1983). Simbimba Ndlela mentions that Hlubi (*waLudvonga*, brother of Dlamini) and his followers went past Nkoneni (SWOHP, Royal series, 1982). {I}

κ. Sigombeni: is a present-day area about 10km north of Manzini, and 15km north of Matsapha. Mankwempe Magagula says that Sigombeni is the name of a place granted to Madzanga Mkhathshwa by Mswati. *J.S.A.*, vol.1, appendix 2 gives Sigombeni as 'a kraal of Sobhuza'. {I}

[re: endnote on practices of forging family out/ creating alliances/ concentrating cattle bride wealth in royal circles through marriage practices ]

λ. Nkhosi: the original *sibongo* of the Ngwane royal house, shared by its numerous branches. It can now be used as a *sibongo* itself, or one of the *anatelo* of the royal related clans. Kuper lists the Ginidza, Dvu, Magutfula and Magongo as all sharing the 'Nkhosi' appellation (Kuper, *African Aristocracy*, p.233). {I}

μ. Mantungwa: a generic term for the inhabitants of upland Zululand. For more information see C.A. Hamilton, *Ideology, oral traditions and struggle power in the early Zulu Kingdom*, unpublished MA dissertation, University of the Witwatersrand, 1986.

ν. Embo: re: need standardised endnote with ref to portuguese embo]

ξ. Embo State House: western-style Swazi royal residence built in 1968 for the reception of diplomats attending the Independence celebrations. It is situated a few kilometers east of Lobamba in central Swaziland. The name is a reference to an Embo identity, linked to a place of early origin.

ο. Embo: [give historical info] [re: pb to write note 20 11 1995 12:38]

π. Embo: according to Sidlane Simelane *eMbo* is the place where all the *tive* originated/ came out from (SWOHP, Hamilton series, p.24).

i.Imbo: literally, malarial fever. Possibly a mispronunciation of Embo, meaning Embo State House, a royal residence of Sobhuza II's, built in 1968

Mhlungwane: we have been unable to find further information about this name. {no info on I}

Newoshane: according to Sam Mhawukelwa Mkhonta, (SWOHP, Hamilton series, 04-09-1983) he was the founding ancestor of the Mkhonta. {E}

Dlabatsi: one of the *sinanatelo* of the Mkhonta people. {I}

rejected

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- why are these narrators reluctant to speak?
- when people do not know answer, they often say we will not speak of something we have not seen -ie the history is something that is visible and present
- privilege questioner that speak in siswati - because that is what the people responded to
- 'making fire' - what does this denote - land ownership or war Hlophe interview similar fire making reference
- Time went by<sup>a</sup> [re: expressed in locative terms] and they carried out the duties of the king.

\*\* [p8]

- [p43] The people of Mkhonta continued. He says that he was there, <he> of kaSibandze<sup>kii</sup>.

(HD) Who is here? [re: note spatial location of time]

(MT) I cannot say. I do not know \*\* who he is.

- I think that it was Gwamile, if I look at the position of Silele, [p46] and the stage of the Ndlavela and Loqhegu. [re: note space]

• ancient time. [re: ka-dze-ni: locative form of distant?? - space/time]

• ancient people [ba-ti-kha-dze-la]

Jotter	CH1	PB read	CH2	RE edit	edit	edit	edit
2	yes			yes 19/4	re 20/10		

.kaSibandze: literally, the place of the Sibandze people. The present-day Sibandze chiefdom is located in the Zombodze area of southern Swaziland

<sup>a</sup>Original has: *kwahamba, kwahamba*, literally walking in one place.