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72
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Name Mkhonta / Mkhongane
Naam

Subject Tape 26/27
Vak

Place Ngwenyeni / Zombodze
Plek

Feint Ruling with Margin
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JD. 192

Interview / Book 1

Interviewed at Ngwenyameni / Zombodge

Date - 31st Aug. 1983

Informants	1	Magolozu Mkhonta	MM ₁
	2	Maputwane Motsa	MM ₂
	3	Matempe Mkhonta	MM ₃
	4	Masha Mkhonta	MM ₄
	5	Albert Mkhonta	AM

Interviewers Carolyn Hamilton C.H.

Hlahlamhlo Dlamini H.D.

- 1 Babe It means father.
It could mean a biological father.
It could also mean somebody at the age group
with your father, and used as a respectful
word. (See glossary)
- 2 libutfo, See glossary

3 Malindare;

It is a name of a libutfo, made up
of men born c. 1924 - 1929.

C.H. What is his name ?

H.D. Magoloza, Chief Magoloza

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

H.D. Utsi kambe ngabe uyath kutsi watalwa
Do you know when were you born?
nini ?

M.M. Awu nani
No I don't know.

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

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

H.D. ^① Ligama babe
What is your name ?

M.M.₂ Mapitwane Motsa

H.D. Mapitane

M.M.₂ Mapitwane

H.D. Mapitwane

M.M.₂ Mapitwane Motsa

C.H. di-butfo babe
What is your di-butfo, ² babe ?

M.M.₂ ^③ Malinolane

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

H.D. Uyasati akhatsi akho kutsi watalwa nini?

Do you know when were you born?

MM₂ Angate ngako lokulebala ^{shinglupeni} etinkhomeni

I don't know because I was looking after cattle

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

C.H. He does know

And the next man?

MM₃ Matempa Mkhonta

H.D. Mabhebha

MM₃ Matempa

H.D. Matempa

C.H. Libutfo²?

H.D. Ubutfo lini?

What is your regiment libutfo²?

MM₃ Ngangu Malinolane

I am Malinolane³

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

H.D. Watalwa nini ke Mkhonta?

When were you born Mkhonta?

MM₃ Empeleni onje- ngethe ngyati motgaba la
I don't know when I was born

ngatalwa khona babe

H.D. I been - I dont know, when I was born

- 1 Sasihleti la ematsheni
We were sitting here on the stones
- 2 Ngoba yayngakepiki yonkhelelyakayaka
Because it is before all these things came here.
- 3 Nabobabe bentfu ngulokutsi bebe
Even our fathers were illiterate.
ngakapundzi

4 Naleli Nohya lah ngakapiki
Even this Indian had not come
H.D. yeboke sesikuwe-ke.
You are the next one

C.H. Ligoma lakho?
What is your name

MM₄ Masha

H-D Masha

C.H. Mkhonta

MM₄ Mkhonta

C.H. Libutfo lini
What is your libutfo?

MM₄ Malinolane³

Wekumeno

It is a respectful salutation, usually used in greeting: translated as 'of the right hand'

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

H.D. Awet newe kutai watalwa nini.
Do you also don't know when were you born?
Nakaolzen nje?

MM4 Awu; wena ⁽⁴⁾ wekunene, angati nje kutai
you of kunene I don't know when I
ngatalwa nini, umnyaka kutai nguyatsai
was born.
ngubani.

C.H. The last man

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

A.M. Albert

H.D. Ligama lakho

A.M. ^{your name} Albert

C.H. Mkhonta?

A.M. Mkhonta

C.H. libutfo lini babe?
What is your libutfo, babe?

A.M. Malindan³

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

38 ka - Masum bangatsha:

H.D. uyah kutsi watalwa nini ?

Do you know when were you born?

A.M. Awu, nganghlypha umlomo wawukhulu
I would be telling a lie, wasting my energy
ngagugela etinkhomeni
because I spent much time looking after cattle

H.D. Ngumalindane
I am Malindane³

A.M. yebo

yes

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

H.D. Sifuna kubuta naku boMkhonta, kutsi
We want to ask this Mkhonta, that where did the
bakaMkhonta bachamukaphi?

Mkhonta^{people} originate from?

Bachamuka kaMasimbangatsa
they originate from - ka-Masimbangatsa³⁸

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

1 Ngitsi mine bachamuka kaMasimbanga^{nya}
I say we came from kaMasimbanga

Nawubuta wena kutsi bakamkhonta

Answering your question about the origin of the
bachamukaphu, ngitsi - ke mine bachamuka
Mkhonta people, I say they came from
kaMasimbanga

Ka-Masimbanga.

H.D Mkhonta people came from Masimbanga

C.H. Where is that?

H.D Ngikuphi - ke lapho - ke

Where is that?

1 Ingatsi kusekwelelweni kakhulu kaNgwane

Seemingly it is far past ka-Ngwane

lowengala hayi ngala ngale Swatini
beyond the border not here that hole in Swatini

H.D Far to the North.

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

H.D. Kukhona lokunye lesingamelelela kuko kuloku?

Can you help him by adding something

2 A; kute ukhuluma khona nje loku

There is nothing he has just said what

lesikwatko lesakuba ngabobabe

We know and got from bobabe.

H.D Is that we have been heard about

that

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

H.D. Utsi uyeva kutai uyaplatsa kwenollula
She says she understands you talk about a place Ka-Ngwane utai koshwa kungakuyuphi beyond Ka-Ngwane but where is exactly indzawo?
Ka Ngwane [the name of the place]

I Mane nami angakuyinyatseli kutai
I don't know where is exactly in the Hhohho kukuphi ngakubo Hhohho.
obstruct

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

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

H.D. Lonikhona-ke mlapha nye, sine lomunye
As you are here, can any one of you tell us the story of your angatshela yini indzaba yokupika arrival here as Mkhonta people here kwebo kaMkhonta nebefika ho

39 Sibandze: (variant: Nsibandze) a Swazi subango. The Nsibandye people have occupied the area around Zombadze, southern Swaziland, since the reign of Ndrungunye, possibly since that of Ngweni.

Nabanzinga lapha e Maswati ?
in Swaland.

1 Uma befika la, a empeleni ngoKuva
When they arrived here, truthfully I was still young
ngingumntwana mine, laba bakaMkhonta
But we were told that they were found by Sibandze³¹
ngoKuva, bathfolwa ngu Sibandze

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

E.H. Then ?

H.D. Chubeka kanzalo-ke

Continue as you telling

1 Manje nabathfolile-ke loSibandze-ke umzala
After Sibandze had found them their Cousin
wabo, umzala

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

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

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

MMV, Ukuze-ke lo Sibandze abese^{way}yabika
Untill Sibandze had to report to the King
enkhosini

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

MMV, Kwase Kutawufika - ke kokutsi ke yatsi
Then it came to a point where the King
inkhosi, Awu! Sibandze, hamba
said Awu! Sibandze go and
ubonele lo Mkhonta indzawana yakhe
find a place for Mkhonta

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

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

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

MM, Wena Wekunene
you of Kunene ⁴

C.H do the others have the similar stories

H.D lomunye - ke longahle amnatele lo?
Any one else who could confirm what he has said?

40 Chibidze (variant Cibide): area just west of
Zombadze in southern Swaziland

41 unyanga: ritual specialist and concoctor of charms

2 Awo nine bekunene npingoba Resikubibandze
 Awo you of Kunene⁴ as we are at Sibandze
 nye manje, Sibandze wanthfola lobabe
 grow Sibandze found our grand-father
 lomkhulu, Lo Ndzata, kute Sithfola
 Ndzata, and that is how
 lenodzawo

We got to place

H.D. Sibandze found our grand father Ndzata
 Mkhonta

2 Manje-ke anthfola abebasa lapha
 He found him making fire at Chibidze
 ku Chibidze

H.D. When he found him he was always making
 fire at Chibidze.⁴⁰

2 Angulokotela lo Ndzata
 Ndzata was a dokotela⁵¹

H.D. Ndzata was a doctor

C.H. What is a dokotela? is it the Inyanga⁴¹?

H.D. Abeynyanga?
 Was he an Inyanga

2 ebe, mane nginentela ngale silungu
 I am making it simpler for you, when I use
 kumbi ningeva kahle
 the white people, s. Wondze

H.D. Yes he was a inyanga.

Wenta kahle
you are right

2

Wabe-ke lo Sibandze-ke sewusolako
Then Sibandze, suspected the fire and
lombilo-ke sewusolazine uthumela-ke
he sent because there was no peace
live kugala lahsahlupheke lsayatuka
in the world at that time and then
sewutai-ke
he said

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

C.H. At Chubedze

H.D. At Chubedze

2

Utsi awu akeringbambele naluya lublanya
He said Awu could you catch for me that luvatic
lapta kukhona utfo khle utai loti loti lapta
there is something like a flame of flame
ase amutsatza-ke ema dvolga ayambamba-ke
then men took him and brought him
eta naye, utai-ke lobabe mklulu Ndzata
then my grand-father Ndzata, the great grand-father
lakhokho, wami Mdzata, utsi-ke awu
said, I have my thing, which should not
ngisentfo yami ayingeri ekhaya lenuntfu
come at home, at somebody home

5 Budokotela

Dokokela is taken from English 'doctor' but in this case it means the chuyanga

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

2 ehee ⁽⁵⁾ lobuolokatela bathe, sewuyambeka-ke
yes because of his being dokotela, he puts him here
la uyesuka-ke uyesuka-ke Sibandze
then he goes, Sibandze goes to the King.
uyathambela naye nya enkhosini.

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

2 Naya-ke enkhosini-ke, ngekubonako
Going to the King he finds that the King is sick,
kutsi inkhosi iyagula, kutsi loku
from the same disease
naye abegulelwa ngulokufa lakukhanda
which Sibandze finds here
Sibandze nangale ebukhosini kakhosini
at the King's residence

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

6 Awa! It is an exclamation word used when one sees something sad or exciting.

2 Utai-ke lo ⁶awu nkhozi kungata
 Sibanolze said to the King, it seems
 ngeneluhlanya lwami lekaya, ingata
 I have my-lunatic person, I think
 kungangisa kulenceba lengilbona
 it can help in this painful
 lelo kuwe ebuhlungwini
 suffering we are having here

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

2 Uyamlandza-ke, itsi-ke inkhozi
 then he went for him as the said go to
 mlandze
 get him

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

2 Uyatsatsake lehlanya lwakhe-ke
 then he brought his lunatic person

H.D. And took his mad

2 Uele-ke uyamalo-ke ekhosini
 He went with it to the King

H.D. He went with him to the King

2 Luyepka-le le ekhosini luyasebenta
 Arriving at the King's place it worked

42 Zombodze: There are two sites in modern Swaziland known as Zombodze. One lies just east of Lobamba in central Swaziland. The other is located in southern Swaziland, approx. 10 km south-west of Mhlosheni, and was an capital of the early Swazi kings.

H.D. and then he works

2 Iyaphumelela-ke iva umoya nayo locandzako
He was successful and felt the cold
lomrandzi
nice air

H.D. and then he was feeling well

2 Iva-ke lokutai nayo umrandzi
Feeling nice, Ndzata used to run away
sewuhle-ke abaleka-ke lo Ndzata
to his home at Zombodze
abuya la ekhaya ka-Zombodze

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

2 Nabaleka-ke ahle abuya la ka-Zombodze
On the process of frequent running away to Zombodze
H.D. All the time running back to Zombodze

2 Itai-ke inkhosi awu, uyandhlophe
The King said Awu! He is troubling me this boy
lomfana sibandze uyabaleka lapha bese
sibandze, he runs away saying that he
utai ufakele kuyolima
wants to plough

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

going to plough.

2 Manje - ke kwakusalingwa nangemakhuba

At that time ploughing was done by hoes

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

C.H. Chubeka babe
Continue babe?

2 Uta angchubeka?

Do you say I must continue?

H.D. Eehe ubeka kakile nje wena.
yes put nicely as you were doing
to uhambisa nje.

2 Manje - ke nangubeka, itai - ke inkhosi

Then the King said awu⁽⁶⁾ because this boy
aron njoba lomfana uyangbalekela
runs away to his home, yet I feel much better
ahle abuyela le ekhaya katsi

in his presence

nguyaphulaphula lepta na akhona

H.D. The King said, as this boy keeps on
running away go home go back home

but I am always happy when he is
here, feel better.

43 Silele: father of the late Usibardze chief Phulaphi.

2

Utsi-ke lo, awu seyiyasuka-ke
 The King said to Sibandze I sympathize
 inkhosi utai ke beyimbonelele, utai-ke
 with him, then the King said to Sibandze
 lo Sibandze, a inkhosi utai
 let me show you there because Mkhonta is
 angikulayele lepta ngoba seyayhlufla
 troublesome
 Mkhonta. Utsi-ke lo babe, khokho
 then he said this father, my great
 wami Ndzata utai, awu kube
 grand-father Ndzata, said, awu after Silele had
 amlayele Silele, njengokukhuluma ⁴³
 showed him, as the King has said. He said
 kwenkhosi, utai awu awungangami
 awu it is beyond my power, this load
 lomthwalo, ngisalandza umnakentfu
 I am going to get my brother, Magolozu who
 Magolozu lomolala.
 is older than me.

H-D

And Ndzata say awu Sibandze
 this work is not, it big is not
 some like me, I must go for my elder
 brother.

2

Swayepika lo ulandza lo lo ka-
 The he went to get Magolozu at
 Masumbangatsa, lo Magolozu-ke
 Masumbangatsa ³⁸, his elder brother

44 undvina : see glossary

lomnakabo - ke leengaye nye la .
through him we are in this place

H.D. He had to go to call Magoloza the
brother to him

e.H Ka Masimbangatsa
at Masimbangatsa ?

2 Ka Masimbanganja
at Masimbanganja

e.H Ka - Masimbanganja
at Masimbanganja

2 uyefika - ke la nyankake lomnakabo
When he arrived here he gave this to his brother
lomncane utu - ke naku inkhomo
the young one, he said here is the cow given to
lergumkwe yinkhosi yona indvuna
me by the King, the King has instructed the
letsu ayinkwe yona inkhosi nakes-ke
indvuna⁴⁴ to give to me.

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

2 Sewuyanka - ke lapho e Ndzata - ke
then Ndzata said as I am looking after
utsi loengbheke loyamseberti mine
this work, this one is yours, the work of
lo nyewakho lo lowalapha ekhoya
this home

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

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

C.H. What is that ?

H.D. Nolzata

C.H. What is that ?

H.D. Nolzata is the name

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

H.D. Kooloo ukutsi Wamunkani ?

What did he give him ?

2 Wamunika lenzowo, lesiciti lesikuso

He gave him the place on which we reside

H.D. He gave him the place

2 Wamunika lesiliti nye lesikuso, lesichumatsi

He gave him this place where we are

nye lesikuso, lesihleh kuso

H.D. He gave the place, the place where we are

sitting.

2 Angamplakeli akasilo phakelo, sibafane
 He was not allotting him, it is not an allotment, we are
 bekutsi na njengoba nye alapha ke
 the boys, for the purpose as he is here
 njengangqu nye asekhona nye nalamuhla
 as he is still alive to-day
 nayokusebenta le ku dokotela, kufuneka
 when he had gone to work as a dokotela, we have
 lange khoya sale kusebentela aqhe
 to remain and work here at home so
 kwaba njengaloku ngkubeka
 he gets food.

H-D Awusho kutsi utsi lona wabe sewuyashya
 Tell me, you say he left there and
 la uyahamba?
 Went?

2 Akashiye lo Ndzata wethula kumnakabo
 He should leave, this Ndzata, he presented
 lomkhulu
 his elder brother

H-D Ndzata give the place to his brother the elder.

2 eehe utsi-ke lenkhomo letsiywe
 yes, he says the cow
 nayi lengtayibhika mnakethfu, abheke
 here it is, I am going to look after my brother, look
 wena, wena utawubita labantfu bami
 after it, you are going to call my people, with
 lengtshlalela le
 whom I stay here.

H-D This place you look after the people

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

C.H. Who is that Ndzata ?

H.D. Ndzata

2 Wakuceelza - ke loko - ke Endzawo

He finished that the place is
yakamkhonta nyeyo nayo sicuti nje
for Mkhonta is not, a small place

yatfolakala ngalelohlobo. neta - ke Magoloza - ke
It was found in that way, when Magoloza came
eta la kumnakabo uta - ke sewunemakhositate
here to his brother, he came with his
akhe

wives

H.D. Magoloza came back while he had married
with his wives.

2 Uyakha - ke

He built

H.D. And build up a kraal

2 Wakha le

built there

H.D. Build up somewhere

2 Le langkhona nje

there where I am

45. A Swazi metaphor for the growth of a family
or lineage,

H.D. Where I am

C.H. Where is that ?

H.D. Ngukhphi - ke lapho ?

Where is that

2 Empanozeni
at Empanozeni

H.D. The place called Empanozeni

2 Wase uyatalake letlangana sehyerabanaba-ke
He begot and the pumpkin plant spread ⁴⁵

H.D. Then we become become family big family

2 Kwase bakaMkhonta bayithola - ke
*Then this is how the Mkhonta people
basitholake beneciti
got the small place*

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

C.H. Can any ~~of~~ others add something or
she is still continuing now

2 Cha - sengumile
No I have stopped

H.D. Kukhona lemgamengetela uyako naye P
Is there anything you can add on this

3 Awu Kungate uyakhuluma impela
awu it seems he is talking really

Singatsi sungeneta katsi sesungeneta loku
 We could say we adol, ye we adol something
 losokuhamba eleleni, ngoba ubeka kona
 irrelevant - because he is putting that
 lokubesikura ngoba labobabe
 which we heard from our fathers

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

3 Ngoba phela loMagolozu mangabe alandwa
 Because when Magolozu when he was brought
 ngulo Ndzata lo utsi yena mine ngeke
 by Ndzata he said I cannot
 nguyiplatse inkhosi ngobe ngumncane
~~rule~~ ^{great} rule this King because I am young
 kulula mine ngilanzelze loyi inkhosi yami
 it is easy for me to bring that one my King
 lele kaMasimba, lomnaketfu-ke
 here at kaMasimba, ³⁸ My brother

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

3 Sewuyomlandzo - ke loya lele kaMasimba-ke
 He he brought him that one at kaMasimba,
 upika uyemuka-ke lo utsi mine
 when he came he gave him and said I cannot
 inkhosi ngengete ngayiplatse mkhonta
^{great} rule to King mkhonta

Mina wena umkhulu nguweni ungaphatsa
 Here it is to you as an elder, you can ^{treat} ~~rule~~
 lenkhosi, Kusho lo Nolzata - ke kulo
 the King, said Nolzata to
 Magoloza
 Magoloza

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

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

H.D. Kukhona babe langabanamatela ngakho?
 Is there anything you want to add, father? babe?

M.M. Awu bakhulumu kona wena wekunene laba
 Awu they are telling the right thing ^{wena} ~~wekunene~~ ⁴ these
 labakhulumu kuto. lokunengi
 who are talking there is nothing more

longaphuzoze ngitai lapla bakhulumu lito
 which I can again say here they are telling false
 netai sakhandza kunjalo njengalokhu
 we found it like that as they
 babeka laba, lokutai lomkhulu
 are putting that is that grand-father

Wachamuka le lobathfolu lo lomunye
 Come from there where they found the other one
 la umfowabo lomuncane nabathfolu-ke
 his younger brother, when he found the
 lomfowabo lomuncane asebantantsa-ke
 younger brother then they took him

7 Kukhubula

In the Swazi context, Khubula means re-sowing after a damage caused by vagaries of nature such as heavy rain, cut worms in the soil or poor germination. Usually the land is not ploughed again but the re-sowing is done on the gaps where there are no plants.

8 Kulima

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

46 ka-Ngwane: lit: at the place of the Ngwanas.

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

laba baka Zombonolze bamusa Kallgwane
these Zombonolze people and sent him to Kallgwane
 Ngako lokusebenta kwakhe, nase afika
therefore his work when he arrived
 asebenta awu Kubonakalisa-ke Kutsi
worked awu it appeared that
 awu ngifakele ekhaya ngisayawuthubulela
awu I am hurrying home to plough
 ngoba ngiphusa ettsabeni, awu cha
because I come from mountains, awu yes
 Mangabe kunjalo Silelo yente nje
if it is like that Silelo, do this
 hambani niyobabonela labakMkhonta
go to find for the Mkhonta people
 Kutsi bathole sicitsanyana, sokutai
that they find a small place so that they
 bathwa kuthola amuntfu wakubakhubulela
be able to find a person who will plough for them
 kubahumela ekhaya, Ngulapla-ke
plough and sow at home, it is where
 kutawuhamba kubambe khona
as time went on
 seabankere-ke asalandza lomnakabo
after the gift, he went to get his elder brother
 lomkhulu lo Kutsi awu mine
awu me
 afukangapheli lokhu, kuncono kutai
this is too much for me, it is better that
 Kutsatale umakethfu lomkhulu
my elder brother takes
 lotawumela kava ngoba amolala
who will want to hear because he is old

12 Memeta

Could not literal mean to call here.
This word memeta could mean to
summon the people for example when
a chief or king wants the people to
come and do a certain job as paying
of allegiance

The senior indlu ⁹

C.H This line of Ndzata

H.D This line of Ndzata

C.H on that side

WAD Baka Ndzata ngibaphi ngulaba labalengshaya
Which are the Ndzata people those across
Noma ngulaba
or these

4 Banye mane indlu yabo, banye bona.
They are it is only their "house" they are one
leindlu tabo lapha ekhatsi kubayindlu
Their houses are combined, the is junior house
incane le kubengulenkulu lena
and the senior "house"

12 Riyamemetarra nje njalo nje unna sinemeta
We call each other [Summon] always when we call
labalendlu lengale, tino nje seti kutisi
those of the house. this side, we know that
incane le kani yunye yona.
it is junior yet it is one

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

A Befike-ke la Sisebenta nabo babuyele ekhaya
they come and work and they return home

13 Lusendvo:

According to C. M. Doke and B. W. Vilakazi in their Zulu-English Dictionary, Lusendvo means, descendants family lineage.

In the Swazi context the word Lusendvo covers a wider scope than a family

13

Kusho nje kutsi kubitana kusenobvo ekhoya
 It means that we are calling each other as people of family at
 sibita laba babuye antosebenta nabo la
 home, We call those to come and work with us here
 H.D. We call them to come to work here and
 work together with them

4

Ngakoke kuchubekako njengoba kuchubeka
 Therefore it continues as it is continuing
 kubonakala kutsi amu lababobabe ke
 it appears that amu our fathers
 kubambe kuze kube ngulaba bobabe
 it continued until to our fathers
 selokuchubeka kute lokhfo lelwake
 still continuing there was nothing which
 lwakhulunywa. lelyinkhuluno yokutsi
 was discussed, as a conservation of
 loku naloku kuyasolakala, kwaye
 complain / Conflict till
 kwatsatsa labomkhulu Mbiko kwaye
 our grand-fathers Mbiko till
 kwaphundze kwatsatsa lobabe,
 again my father took over
 selokuyachubeka kokuphela sekuze
 Continuing until it
 kupike langabeni kutsi kute lokwako
 reached the stages that nothing ever
 kwachantshura kutsi kumbe
 caused a quarrel that led to
 Kwahwa
 a fight

46 Shigu: chief

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

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

H D Mhla Shifu angasitshela kutsi loyise
 May be Shifu⁴⁰ can tell us that his first
 wakugala kwaba nguloyi kwaba nguloyi
 father was 20 and 20
 kuzo kupike ku Magoloza?
 untill it reaches to Magoloza

MM, Kuto kupike ku Magoloza?
 Until it reaches to Magoloza?

H D ekekeke
 yes

MM, e Lapla kumkhulu Magoloza, longukona
 Here at Grand-father Magoloza the real
 longukona lokubakwa, la kutsi
 thing mentioned is that
 walandowa ngulomnakabe lomncane
 he was collected by his young brother

14 Zombodze

(see note 42)

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

47 Mkomazi (variant: Komati) rises near the present day Transvaal town of Carolina about 120 km west of Swaziland, following an erratic path before entering Swaziland about 15 km south of Havelock mine, and flowing in a north-easterly direction across northern Swaziland, exiting the country near Bardegate.

amlandoza lena ngoba behlukana ekhatsi
 He called him there because they separated
 nakupikwa la kulehrokwow lona
 when arriving in these places, this one
 abela lona ale ngesheya kweMkomazi
 was here the other one was there across the
 batsi kungesheya kweMkomazi nabasho
 Mkomazi, they say it is across the Mkomazi ⁴⁷
 labadzala.

When the old tell us

H.D. Lona labelapha ngulona lomuncane
 this one who here is there young one?

MM, Ngulona lomuncane longuyena ahlungana
 it is the young one who met Zombodze
 nalo Zombodze

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

C.H. at uMkhomazi, Mkomazi river

H.D. Mkomazi river

MM, Mkomazi

C.H. Sonny, ^{perhaps you didn't explain the question properly}
 to ask him to tell

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

of - - -

H.D. Babesukela - ke utsi - ke mhlawumbé
 They came - She says may be I have not
 angakachazi kahle lapha kuwe Mkhonta
 Clearly explained to you Mkhonta
 Utsi wena utalwa ngunangu longu chief
 She says you are born by this one who is a chief
 Sewuphunde njalo loya utalwa ngunangu
 then again that was born by that one
 longu chief njalo nje uze upiko lapha
 who is a chief like that until you come
 kuMagoloza nakashoko.
 to Magoloza and Shoko

MM, Ukutsi mine sengitalwa to Magoloza utala
 you say me I am born by this Magoloza, begot
 Mbiko uyabuya Mbiko utala Mshobi
 Mbiko then Mbiko begot Mshobi

H.D. Magoloza is the father of - - -

MM, Magoloza utala Mbiko, Mbiko utawutala
 Magoloza begot Mbiko, Mbiko begot
 Mshobi, Mshobi sewutala mine
 mshobi, Mshobi begot me

C.H. Mshobi is his father?

H.D. Mshobi is his father

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

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

M.M., Angati kulamadoda kumbe atawufika
I don't know from these men may be they know
ngoba, ^{lokunye} singulabaucane kuko, ngeke
because another thing we are younger than them
ngumati ye mine uyise waMagolozu, ngati
I can't know the father of Magolozu, I know
yona lenthounya ye kuti Magolozu
only this point that Magolozu, that where did
wachamukaphi, yona njo uyise wakhona
he come, His father we don't
asumati tise.
know.

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

M.M., Ngoba akufuneki ukhulume intfo
Because we should not tell something that we have never
lesingazange sibone ngoba nawungalati
seen because if you don't know the
ligama ngeke ukhulume ngehgama
name, you can't talk about the name of
nawungalati; uti lona uyamati
you don't know it, and say I know this one

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

M.M., Singakutsati loku sikubuyise kuti
We should not take this to ourselves
suyacivisa kuti kwasshya
we are surely confirming that we missed it.

nata asibabutanga kutai lo Magoloza

We didnt ask them who was the father of utalwa Mgubani awu kwasishya Magoloza - awu we missed it

koolowa - ke kwakungakafanelo ngoba bantfu

But it was not supposed because old people labadzala wawungeke ubakhone kaqala. of the ancient days, you could not overcome them

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

2. Futal babengamsebentisi nji lokungate

Also they did not use him, it seems they never abamane bamsebentise, babesebentisa used him they used

Magoloza kakhulu, lo njo kungate.

Magoloza in most cases, as wachamuka nji bangasho kutai uyise came they can say who was his

Ngubani, babengakubulumis loko.

father they we not talking about him

3 Ncono bewukhandze bobabe, ngabe

It would be better if you found our fathers, they would be bayamati bora uyise wa Magoloza in a better position to know who was the father of Magoloza

Ngoba nabo abebatubutele

because they would ask for themselves

0 H Do they know ^{who} Magoloza or Nelzeta married

the names of the lady (La ar)

16

UlaMotsa

U la Motsa means a Motsa woman, whose father is a Motsa. This la is a special prefix used to denote a female whether married or not married for example ulaMamba, meaning a lady born of Mamba or a married lady born of Mamba.

H.D. Enakhosikati a Magoloza na la Nohatsha
 Who were the wives of Magoloza and the wives of Nohata
 ba nunga khumbala kutsi abengulabambani
 Can you remember who were they
 lo wa Magoloza wakugala newa Nohatsha
 and for the first Magoloza and for Nohatsha
 batsu-ke Nohatsha abeteke ulabambani.
 they said that Nohatsha married so and so

2 A-ngeke sikukhombwe lokutala kwabo
 We can't trace their birth, ^{it is aware} we realize
 kuthfolakele la ku Magoloza
 as from Magoloza

3 Iya utsatse ula Motsa, utawutala lo Mshobiyi
 Yes he married la Motsa, begot this Mshobiyi
 lo Mbiko utalwa ngula Motsa
 this Mbiko is begotten by la Motsa

C.H. lo Motsa

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

3 Lo Magoloza urabani unala Hlatshwako
 Magoloza had ulahlatshwako

H.D. Magoloza married la Hlatshwako

3 Totala babe Mkhulu, unala Hlatshwako
 Who begot my grand-father, had la Hlatshwako
 Nababuya le

C.H. Where they came from there
 For for his grand-father

H.D. his grand father

17 Bola Hlatswako

This could mean the Hlatswako women, or literal mean the other women with Lohlatshwako.

C.H. What was his grand-father?

H.D. Argubani yana ?

Who is he

3 lo logogo ?

the grand-mother

H.D. Lobabe Mkhulu ?

the grand-father

3 Ngitai beta na Magolozu laba bogogo

I say they came with Magolozu, these grand-mothers
bokhokho wanni ula Hlatshwako

My great-grand-parents ula Hlatshwako

H.D. Grand-Mother la Hlatshwako came with

Magolozu

3 Ehee lo Magolozu uta nabola Hlatshwako

Yes this Magolozu came with Bola Hlatshwako¹⁷

H.D. He came with bo la Hlatshwako

C.H. Somewhere Mkhomati ?

H.D. Kgale ngesheya kwe Mkhomati

There across the Mkhomati

2 Ehee utarabo lo

yes he came with them there

H.D. From across the Mkhomati

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

13 Tibongo = See glossary

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

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

2 Asinobati labantfu bekunene - satsisa lapha
We can't know these people ⁴ bekunene we take from here
nye, ¹⁸ naetibongo, ¹⁸ ngangitsi kutsiwa ngula
¹⁸ tibongo, don't they say Ngilane?
Ngilane?

H.D. The father of LaMotsa is Ngilane

2 Unina wakhe
Her mother

H.D. Unina
her mother

2 Uyise walaMotsa
The father of LaMotsa

H.D. The father of LaMotsa is Ngilane

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

H.D. Abesikhulu yini lo Motsa, loNgilane
Was Motsa a chief Ngilane

3 Abengimuntfu ngoba abesuka la eLuphongolo
He was just an ordinary person because he was coming from
ngulabesuka ngale ka Zulu, loMotsa
Luphongolo¹⁵, it is those who come from ka-Zulu

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

3 Wabuya Ngala

He came this side

H.D He came this way

3 Utawufika - ke Magolaza atfole lentfombi

*Then Magolaza came and found the lady laMotsa
lo laMotsa*

H.D Magolaza had to marry to la Motsa then

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

H.D. Uyise wala Hlatshwayo - ke ?

The father of la Hlatshwayo then ?

2 Ehe ngeke ngumchodze impela, uyise wakho
I wouldn't say really, the father of my great-grand father

*wami ngeke ngumchodze
I wouldn't know.*

H.D. Cha I wouldn't say

3 Kukhona la Sengingasathfoli khona

There is something, I don't understand.

2 Ngoba ligama lakhe yena khokho nguzaleti

Because I know the name of my great-grand-father but

*Koolwa uyise ngeke ngumchodze ngoba
his father I don't know because*

*nekhaya nje ngula Hlatshwayo
at home is la Hlatshwayo*

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