

Bonner Series

Magagula History

Informants: 2 King Makwebe Magagula

3 Mema Masilela

4 Mewane Magagula

5 Mcendzave Magagula

Place: Madlangemp'his

Date: ?

Book 3

Exercise Book
Skryfboek

ENA

Feint
32 page



2 Ngiyati kona lokutsi bakahlanti yaka
I know it that they are from lahlanti
Nduokolwako, nane angitfoli kahle kutsi
of Nduokolwako, however I dont get it clear
batalwa ngubani, kumbe banga kumbala
that who begotten them, maybe my
Laba banaketju.

brothers can remember it.

4 Kute vele asi sabati kahle.

Nothing, infact we dont know them clearly.

1 Nisio kutsi laba baka volkolwako
you mean these of duokolwako come
bachamuka lapha kumjoli.
from Mnjoli.

2 bachamuka lapha kumeyeni.
They came from Meyeni.

1 lapha kunakabo Meyeni.
There to Meyeni's brother.

2 unakabo Meyeni phela NyaloMnjoli.
Meyeni's brother is this Mnjoli.

1 ya!

ya!

2 Namanje nje kankhe labakwentaka
Even now what ever they are doing comes
kuta khona lapha batsi kulagogo
here, they say it is their grand mother's
wabo nje la ka Meyeni.
place, just here at Meyeni's place.

3 batwalwa ngu lokwanyama -
They are begotten by sound so --

2 NyaloMnjoli.
IS this Mnjoli.

3 Ngu Mdvuba.
Is Mdvuba

2 e Nkhe,
enkhe

1 Laba baka, dvokolwako batalwa
These from dvokolwako are they begotten
Ngu moyeni yini Noma ngu Mnjoli.
by Moyeni or they are begotten by Mnjoli.

2 Selitsanga la Mnjoli -
Is descendants of Mnjoli -

3 -- Lwa Mnjoli,
-- of Mnjoli.

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1 Ngabe niyati yini kutsi, Laba Phica
do you know that these of Phica
nalaba baka dvokolwako base bahlukane
and this of dvokolwako as to how
njani. ba lita.
did they split. of lita. Phica.

2 a sati
We don't know.

3 akwateki, Loku suka kwa Phica aye le
It is not know, the moving of Phica to there
aye e mafutseni.
to mafutseni

1 a sa saka ngala,
He was from this side.

2 ye bo ngoba lo Phica uyise wakhe
Yes because this Phica's father was
Ngu Bhudla,
Budla.

1 ya.
ya.

2 Lofike wase ucamba le, lobukhosi
He named him there, this bukhosi
nje busuka Lapha Ku Bhudla Sekageni
moves from there, from Bhudla, then
ku Phicani -
to Phicani.

1 Laba balapha eNyakatfo, e-bona
Those who are there at Nyakatfo, e-
bantfu laba - leni namatse lana njani
they are people who or how are you
Nabo.
Close to them.

2 Kagogo Njengoba nje laba buka
Is at our grand Mothers place like those
vokolwako, Sebatsi, kaka gogo lapha,
of vokolwako, they said it is at their grand
Kuka gogo lapha eNyakatfo lapha
mother's place here, it is at our grand mother's
Sindzabuka khona, lobukhosi loMoyeni
place there at Nyakatfo, we dzabuka there, this
lapha andzabuka khona. Kuka gogo
bukhosi - this Moyeni dzabuka there. It is
wakhe.
his grand mother's place.

1 Sekukhona Lapha Ngingeva khona
There is somewhere where I don't get you,
umantsi le Nyakatfo inhloto
is where you say Nyakatfo is the head
yalapha eMandlangempisi. yaka Moyeni
of here at Mandlangempisi. Is of Moyeni.
Manje witsi te Moyeni watichamukela le
Now, you said Moyeni came from there

atitela yendwa wakhandza kangana
 coming alone and he that there are
 kanti wafika wahlala lapha,
 no people and he stayed here,
 Sekuyasho-ke kutsi le Nge Sheya Sekukhona
 that means that across there there is
 njalo inhlolo lesekusho kutsi inhlolo
 also another head, that means is head
 kuna Moyeni,
 to Moyeni

2 Asitsi babe, kutalaba bo Mdruba - -
 Let us say men, this Mdruba came - -

3 baka Magagula,
 the Magagula.

2 Laba baka Magagula bente banga
 Those the Magagulas came as a homestead
 muti we Nyakatfo, babitwa nje ngoba
 of Nyakatfo, they were called as it
 kutsi wa Siyi Nyakatfo. Kubitwa kutsi wa
 is said we are Nyakatfo. It is called
 in Nyakatfo nje ngoba ubona Lishi Selo
 Nyakatfo because you see Lishi Selo
 Le : Litala bo Zombodze, kuta nje
 there begotten Zombodze, we came as
 Siyi Nyakatfo nje kuka gogo lapha
 Nyakatfo, it is at our grand mother's place
 e Nyakatfo lapha kutalwa bo khe
 there at Nyakatfo, is where all the
 lobukhosi, loku sekaphuma lobukhosi
 Bukhosi is begotten, then the ne bukhusi
 lobusha. Lo Moyeni asakha lowe Ntundakusaka
 came. Then, this Moyeni built the one

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Asaphuma Lapha Kagogo wakhe

Ndundakusuka, he was from his grandmothers
eNyakatfo.

place at Nyakatfo.

1 Usho kutsi kamba

You mean so

Sengitsi kancane kungani tjoli kable

I don't get you quite clear, you

benitsite loMoyeni, laba bakaMoyeni

said this Moyeni, those of Moyeni

besuka eMdzimba beta Lapha manje

were from Mdzimba and came here; now

Senikhombakutsi iNyakatfo Lapha

you say Moyeni is from there

Kaphuma khona Moyeni.

at Nyakatfo.

2 e

e

1 enhhe, Ngubani ke loyo lomkhulu

enhhe, who is the grandfather who came

lowefika Lapha eNyakatfo abe phumaphi

to Nyakatfo, where was he from?

4 Labantfu beta banye, nabata babanye

This people came as one, coming as one,

Kufika Leyadlu indzabuka leye Nyakatfo

ON arrival of this indlu of Nyakatfo dzabakad;

Kuka nangubabe nguMagondvonga.

it is at our father's place he is Magondvonga.

Localake kwaba leNyakatfo ke isuka

at first it was Nyakatfo e from

kuMagondvonga bona indlu yaka Magondvonga

Magondvonga, they are of Magondvonga.

keleyo, Jayisolo iyinye Ngula yike ^{30/09}
 those ones. It was still one, it is where
 intintse khona La Kuleli Le Bulawelzeni,
 it sat properly to that of Bulandzeni,
 Sekuphuma - tonkhe Letimphawu ke,
 then all the branches came out,
 Zapho kufike kwehlukane khona,
 That is where the division occurred.

Nasiva njengo ba noma singawaku
 when we hear, though we cannot
 chaza kahle lokunye, kepha LoMagagula
 explain clearly other things, but this
 Lo Munye isika yakhe LoMagagula,
 Magagula is one. There is one Pillar of Magagula.

Njengoba si sho kutsi kusukela eTjenile
 As we say from Etjenilembube as
 Mbube uhamba ke Lapha Sekuphuma
 he moves homestead were

Zapho kusala tindlu, kusala tindlu
 left behind, homestead were left
 kusala tindlu, kusala tindlu yena
 behind, homestead were left behind, one
 Munye. Kute lomunye Magagula
 by one. There is no other Magagula who
 lowa chamura ngalinye Lisango,
 came through another gate.

1. Yendwa kutsi abe lapha ngeSheya
 alone that he is across there.
2. Cha, aketi nge kwakhe yendwa, njengoba
 No, he did not come alone, like you
 uliSwati nje Shongwe ubona Lemiti
 are a Swazi Shongwe you see the Kraals

yenkhosi, Lobukhosi bekuselo kungu
 of inkhosi, the bukhosi was still the
 LeNyakatjo, Sebuyaphuma ke Lobukhosi,
 Nyakatjo, then the bukhosi came out,
 Sebusiya komuti lomelzala we Nyakatjo.
 They left the old umuti of
 Setaphuma Lenkhosi loMoyeni Se wutawa
 Nyakatjo. Then the inkhosi, this Moyeni
 Camba lona Se wuya Sala Loya wakagayo
 came out and built here, he left that
 wakhe wenyakatjo Seloya Moyeni yonkhe
 one of his grand mother, that of Nyakatjo still
 Le Miti, Nalo wenyakatjo.

all these imiti is for Moyeni, and the one of ^{Nyakatjo} n.
 1 Nakuke nje ngoba kuya khanya kutsi,
 Now as it is clear that those
 Laba bangesheya Sengatsi bona ba
 who are across, it seems they are
 tiphetse ngekwa bo vele abasekho
 ruling themselves, real they are not
 kuMoyeni, kumenjani lapho emehluko
 under Moyeni, how did it stand there, what is
 wenu yini lapho
 the difference between you there.

2 Lapho Sekwenta kuhlala nje ngoba
 It is cause by staying there because
 Sebahleti indrawo yaba nabo bodwana,
 they are staying in their area alone,
 Bagcive Sebahleti banga samenyetwa lapha,
 They end up not being called to pay tribute
 Setatiphetse ngale Njengalaba baka
 here, they are ruling themselves like

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duokolwako - batiphetsa. Lapha endzaba
the one of duokolwako. By Kudzabaka they
kweni yabo banye, kwenta kuhla la
are one, it was because they were
nje ngoba abasa menyetwa nabo
staying there because they are not called
Sebayatibusela nje. Lobukhosi babo
to pay tribute they are raising themselves. Their
banye, Ngu Moyeni.

Bukhosi is one is Moyeni.

1 Nakuke Lesifuna kukatjolatjola njengoba
This is what we want to find out as
Nisho kutsi batiphatsa laba labangesheya
you say that they ruled themselves those
ngekukhula kwesikhatsi e - batiphatsa
who are across as time goes on e - did they
kuse na Moyeni yini vele base baya
ruled themselves during Moyeni's time, they
timela nge kwabo Noma batiphatsa kucala
stood up on their own and they ruled
eMswati angakejiki kuleli Laka Ngwane na
themselves before Swazis came to this of Ngwane

2 Cha Lokatiphatsa kwabo laba labangesheya
No those who are across ruled
nje batiphatsiswe nyukutsi, kubase
themselves because Mswati

Kufika Mswati, Senufaka umuti wakhe
came and placed his kraal
lapha eMkhatsini wabo. Sebaphatjwa
in the middle of them. They were then
Ngulamuti wa Mswati, akabo abaya
under the kraal of Mswati. Moyeni

Kayo gena lomoyeni lapha e Sidwashini.
 Never enter there at Sidwashini.
 Base baphatjwa Ngulomuti wa Mswati
 They were then under the kraal of
 Nje Ngalaba nje ngobabase baphatjwa
 Mswati. Like these ones because they
 Ngulomuti wenyakeni. Kutiphatsa
 are under the umuti of Nyakeni. They
 kwabo nje nguloko babese baphatjwa
 rule themselves just because they were
 Ngu-Nakw' umuti wa Mswati e Sidwashini
 under Mswati's kraal at Sidwashini.

1 Ngabe Mhlangala niyamati yini, ngubani?
 Do you know Mhlangala, who is he
 abetuphi, ayini?
 Where was he, what was he?

2 batsi bani
 They say who?

3 Mhlangala Cuyahleba)
 Mhlangala (whispering)

2 Sibongo.
 Surname.

1 Ngu Magagula Naye
 He is also a Magagula.

2 Asi Mkhumbuli
 We don't remember him.

1 e - Lobe ka Mkhulu lapha waka Magagula
 e - A Senior person here, a Magagula also
 lobe kabitwa ngekutei ngu Mhlangala, leni
 who was called Mhlangala, any one
 Mkhumbulako:
 you remember.

3 a - kate

a - there is none.

2 a Si Khumbuli lapho kubonakale kutsi,

We don't remember where it is seen that
ukhona. Ngoba kukhona into lesiagayati
he is present, because there is something we
leyasilahlekele kubabe Mandlangempisi
don't know, which we lost from our father.

Nakatsi inkhosi yaka 8, Manje
Mandlangempisi when he says he was a 8th inkhosi

asati & Sesibese siyabafuna laba
Now we don't know we had tried to look for

asitjoli kutsi bobani Ngoba akutjolaka -
the others as to who are they but failed because

langa lamabito abo, kulaba labandzala
we cannot find their names, the elders

labebasitokela loku abasa khumbuli
who told us this in our opinion don't

watsi uma sibuka. Ngulapho lihhala
remember it. That is where we loose

lipike lisi lahlekele khona, kona siyeva
the traces, however we hear that

kutsi lo Simangaliso, lotelwe ngu Mandlangempisi
this Simangaliso who is begotten by

mpisi, bekayi khosi yaka 9, Manje ke
Mandlangempisi that he was a 9th inkhosi

lo losabekwe ngitsi nje nyalo inkhosi
Now the one we have installed is a 10th

ye li Shumi, konelwa asitajoli ke kutsi
inkhosi, but we don't get the names

laba lababili bobobani emabito abo.
of these 2 as to who are they.

1 Lona lobekaphetsa umlingo loku
 The one who was carrying the Magic, this
 kwemanti, kwakungu Moyeni yini. Noma
 of water, was it Moyeni or was
 bekungu Mnjoli kulaba baka Magagula
 Mnjoli among the Magagulas.
 Na?

2 Wo loku kwemanti, kwemakanye
 Wo this of water, it stood like this
 kwa Moyeni, kwa Lenkhosi. kwa Moyeni,
 it was Moyeni, it was for the inkhosi Moyeni
 Manje abentanye lamakhosi kutsi
 Now the Amakhosi were doing like this,
 Lenkhosi. LeLenkhulu inga kuphatsi
 the senior inkhosi did not carry the
 lamanti, kunikwe nangu umnakabo
 water, it was given to the younger
 lomncane kuphatfwe nguye Ngulo Mnakabo
 brother to carry it; IS the younger
 lomncane.
 brother (who carries it).

3 Lowakahlanti
 The one of inkhanti.

2 Lowakahlanti, lomnjoli nje ukutsatsa
 The one of inkhanti, this Mnjoli takes it
 ngoba ngekudzabuka kwabo bekunga
 because by their kudzabuka was carried
 phatfwa ngule Nkhosi, kuphatfwe Ngulo
 by this inkhosi, it was carried by
 lomncane.
 the young one.

1 Nje ngo bekunene Niyakubona Loku
 Still bekunene you see that this is
 Kutsi kusipho sankhuzankhulu, Ngabe
 a gift from God, how did the
 Lesipho wasifola njani. LoMagagula
 Magagula get this gift,
 Na, Sengisho Magagula wankhe.
 I mean the whole Magagula.

2 Kute Lonhati zapho Kutsi wakutfola
 There is no one who can know that, how
 Kanjani ngoba kute umuntu lowati
 did he get it because there is no person
 hola intfo nje, umuntu wankhe
 who find something like that, every person's
 sipho wasiphiswa nguNkhuluNkhulu,
 gift is given by God. There is no person
 kute nje umuntu lo wasa watifolela,
 who find's something on his own.

1 LoKuchaza Kutsi kunje ngalobukhosi
 That explains that it is like this bukhesi
 Ngoba asati kutsi aze yinkhosi
 because we don't know that he was a
 Kwa eala njani.
inkhosi how did it started.

2 Kushi Kutsi vele watalwa nabo Singati
 That means real he was born with it, we
 Kutsi babutfola njani ngoba sikhandze
 don't know that how did he get it because
 vele kwatwa kutsi uma kufunwa emanti
 we found that when they want water
 nje ngelitaba kwakuvele kuti we kaMagagula.
 Like rain they really came to Magagula.

1 Kondwa Ngabe akusilo Liciniso Kutsi
But, will it be true that
Laba bakamagagula lo - le ligcolo labamanti
the Magagulas the - this Ligcolo of this
balifola kulaba baka Mngomentulu na?
water they got it from the Mngomentulu

2 Mhlawumbe naka khona lewatiko.

430 May be if there is someone
angeke samphikisa nye, njenge to
who know may disagree with us, like
Lesi yikhandze seyikhona.
Something we found already there.

3 mane asati

unfortunately we don't know.

4 mane asati

unfortunately we don't know.

2 asati Ngobaphela nale lapho

we don't know because they said even

Sindzabakakhona siyeva Kutsi

there where we dzabuka from there

Likhona leligcolo, lebe satjwini, Tsine ke

is this ligcolo, there at Sothosi we

Ngekubuka kwetfu sitsi bent a nake

view it that they came with it

khona le -

there - - -

1 Be Satfu

They are Sothos

2 Be Satfu ngoba siyeva kutsi kukhona

They are Sothos because we hear that

Letube Satfu, asibatike laba baka.

there is a kind of Sothos, we don't know

Mngometula.
the Mngometula.

1 Asati. Nomu kukhona leni kwatikhona
we don't know, whether you know as to
kutsi kuyetwa e-Ngaleligcolo
what was done with the Magagula
laka Magagula, nakagidwa lomkhosi
ligcolo, where there is the national
wesive e-Lena endlakhulu na?
436 dance e- there at Ndulakhulu?

2 encweleni
at Ncweleni.

1 yebo
yes

2 kwentwe Ngaleligcolo laka Magagula
what was done with the Magagula ligcolo.

1 yebo
yes

2 Asati kahle Ngoba asikase Saka bona,
we don't know it well because we haven't see it,
ifo Lebengiyibona nje Nami mnaketyu
what I use to see brother is, what
Lebengiyibona lapha, bengibona uma
I use to see here, I use to see when
kame umhlaba nje, kulandwe
the soil is dry, they collect this
laka Magagula ahambe aye le Nkhosi ku
Magagula and go to the inkhosi, that
shela. Lapha encweleni angati, anga
all. At encweleni I don't know, I don't
boni lapha encweleni
think at encweleni.

1. Ake nisho njalo sizatfu Salo kuhla selwa
Can you say again the reasons of attacking
Kwelaba bakamagagula, Kutsi kwa kuyini
the Magagulas, what was the cause
kwakwente njani
what had happened.

2. a-- Ngingatsi sizatfu sekuhla sela
a-- I can say the reasons of this attack
kwaka sabangwa Lelive, belibangwa
was fighting over land, it was fought over
Ngesikhali, Lolone Mundla ahlasela
with a spear, those who had strength
akho ntise labantfu babe bakhe.
attacked and Khentisa the people and
Kungajuneki Kutsi kuphindze
they became his. It was not want that
Kube nalo mnye.
there is someone else.

3. Lenye inkhosi,
another inkhosi.

2. ubona nje selo kwahlaselwa kuliwa
you see they were always attacking each
Kubangwa lomhlaba Kutsi akujuneki
other, fighting over this soil, that
akukhondze umntfu wena ngalokukundzele
someone must not find you because he
kwakhe ngekubona emandla, akujihlile
was looking down upon you looking at the strength,
atgatse labantfu khokhe lokwako. ubuyele
he crashed you and take the people and all your
usho she phasa khe, akusho Kutsi beku
belongings. Then fall under him, that does not mean

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