

Bonner Series: Tape A5, 211
English Typescript: Mandlabovu Fakudze, notebook 2
Bonner Series

Typescribed by: Nokuthula Vilakati for FHYA

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- Where the typescriber edits/amends the original text, the edited/amended text appears in grey.
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- Endnotes appear in grey, within square brackets on the last page of the document. They comprise the typescriber's notes regarding their editorial interventions.

[INTERVIEWED AT: Macetsheni

[DATE: 19.06.70

[1] Interviewer: At the same interpreter to a white man

[2] [KEY INFORMANT: Mandlabovu Fakudze

[Other Informant: [3] Mgudvwa Ntusi Masango

[Other informant: [4] Make Masango (uLaNkhosi)

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[2] It went up to Ntilongo.

[1] It went up to Ntilongo? By the way, where is Ntilongo, as we are here?

[2] It's at Lubonjeni²³⁸.

[1] At Lubonjeni²³⁹?

[2] Enhhe.

[1] Hhawu!

²³⁸ Lubonjeni: The name of the area under the Lubombo district in the present-day Swaziland.

²³⁹ Lubonjeni: See note 238

- [2] Above the Lusutfu²⁴⁰.
- [1] Above the Lusutfu²⁴¹.
- [2] All these tive²⁴² entered that that _ _ _ that place _ _
- [1] All these tikhulu²⁴³ that are neighbours, entered that live²⁴⁴
which was of the Tsabedze?
- [2] Enhhe.
- [1] Mhm.
- [3] Don't leave out these _ _
- [2] Because this live²⁴⁵ is of inkhosi²⁴⁶.
- [3] Don't leave out these mountains.
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- [2] Mhm.
- [1] These, these Bulunga mountains?
- [2 & 3] At Bulunga, mhm, going up to there at Mdumezulu.
- [1] Extending to Mdumezulu, e, it was still the Tsabedze
live ²⁴⁷which is supposed to have been taken by the Fakudze.
- [2] Enhhe. Because the Tsabedze live²⁴⁸ is like this,
like their sibongo²⁴⁹, they were _ _ were put by the inkhosi²⁵⁰
because the inkhosi²⁵¹ __, we fought with tive, here, we _ _ drove
them out , then they khonta'd²⁵², people went and stayed there,

²⁴⁰ Lusutfu: The Great Usuthu River in Swaziland

²⁴¹ Lusutfu: See note 240

²⁴² tive: Many nations, ethnic groups, clans

²⁴³ tikhulu: Many chiefs, people in authority over different localities in a state

²⁴⁴ live: A nation or land or domain

²⁴⁵ live: See note 244

²⁴⁶ inkhosi: the king in authority in a state

²⁴⁷ live: See note 244

²⁴⁸ live: See note 244

²⁴⁹ sibongo: 1. Surname, clan name

2. Clan praise name

²⁵⁰ inkhosi: See note 246

²⁵¹ inkhosi: See note 246

²⁵² khonta'd: 1. To seek permission from the person in authority, either from the sikhulu or the inkhosi to set up a homestead in a particular area

2. To send regards

3. To worship

went and khonta'd²⁵³, went and stayed.

[1] Mhm.

[2] Mhh.

[1] The people of Tsabedze, at that time, did they have any subjects, or any _ _ _ any _ _ _ any, any _ other, just _ _ _ a certain libandla²⁵⁴, so that others khonta'd²⁵⁵ from them?

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[2] Hawu, by the way, we vana²⁵⁶ with them they, they _ _ _ were tikhulu ²⁵⁷and people.

[1] I mean to say they, who are these, who are the people, who were their subjects?

[2] No people were their subjects, it was the Tsabedze people who, they_ _ _ they _ _ _

[1] Only the Tsabedze? Mhm.

[2] Like tikhulu²⁵⁸, he was staying, with, with his people. The Gamedze people were next to them.

[3] They had khonta'd ²⁵⁹to them! They had khonta'd²⁶⁰ to them.

[1] Except that the Gamedze, sir.

[1] Eh, because also the bukhusi ²⁶¹had _ _ _ taken out the Fakudze from there, at emphakatsini²⁶² they gave them, they were given the work to stay here at this place of

²⁵³ khonta'd: See note 252

²⁵⁴ libandla: 1. An ethnic group or a clan

2. A church group or denomination

3. Advisers to the head of state or the sikhulu or representatives of the Swazi nation or part of it called together to discuss any matter of national or communal concern in accordance with Swazi custom.

²⁵⁵ khonta'd: See note 252

²⁵⁶ vana: 1. Closely related (in good relations)

2. Can hear each other or can understand each other.

²⁵⁷ tikhulu: See note 243

²⁵⁸ tikhulu: See note 243

²⁵⁹ khonta'd: See note 252

²⁶⁰ khonta'd: See note 252

²⁶¹ bukhusi: Chieftaincy or kingship

²⁶² emphakatsini: A place where men assemble usually at the home of sikhulu or inkhosi, or royal village

Macetsheni, was there work, which was the one,
given to the Fakudze that, they will work this,
work for the bukhusi?²⁶³

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[2] Awu, no I don't understand, we were staying , because all
this was of _____ inkhosi²⁶⁴, it was imiti ²⁶⁵of inkhosi²⁶⁶, these.
E, this umuti²⁶⁷ of the Fakudze is of the inkhosi.²⁶⁸

[3] At Macetsheni.

[2] At Macetsheni.

[1] E, this inkhosi's ²⁶⁹umuti²⁷⁰ _ of Macetsheni was _ _ _ you _ _ you _ _
you say how was it set up, babe²⁷¹, I don't quite get that?

[2] It was of inkhosi²⁷². (The umuti belonged to inkhosi.)

[1] The inkhosi's²⁷³ umuti²⁷⁴ was being set up.

[2] It happened thus.

[1] Enhhe, there, you mean!

[2] Mhm. It happened thus, when our inkhosi ²⁷⁵Shayani came
back from his journey to KaZulu²⁷⁶, then this_ _ _ this _ _ this

²⁶³ bukhusi: See note 261

²⁶⁴ inkhosi: See note 246

²⁶⁵ imiti: Many homesteads or households

²⁶⁶ inkhosi: : See note 246

²⁶⁷ umuti: One homestead or household

²⁶⁸ inkhosi: : See note 246

²⁶⁹ inkhosi: : See note 246

²⁷⁰ umuti: : See note 267

²⁷¹ babe: Literally one's father

2. Any of one's father's brothers

3. A term of respect to any man of one's father's age

4. A paternal aunt

²⁷² inkhosi: : See note 246

²⁷³ inkhosi: : See note 246

²⁷⁴ umuti: : See note 267

²⁷⁵ inkhosi: : See note 246

²⁷⁶ KaZulu: a place in Southern Africa occupied by the Zulu ethnic group

gogo²⁷⁷ started and went to, and went to mbula ingubo²⁷⁸ to the inkhosi²⁷⁹, when [s]he went to mbula²⁸⁰ that to the inkhosi²⁸¹, to the inkhosi²⁸², they said when they came, they came and the indlovukazi²⁸³ said....

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“He is born of the Zembeni umuti²⁸⁴.” He said the ingwenyama²⁸⁵ said,

“He is of what Zembeni, this thing, this thing, he is a liar

because it ___ it ___ it ___ has turned against my friend,” he was ingwazi²⁸⁶, that one,

[1] Mhm.

[2] That one, Shayani. His brother was an ingwazi²⁸⁷, they fought yet they were brothers.

[1] Not a particular word.

[1] At the time that the Tsabedze, after then, right there on that ___ moment there was fi__ fighting, and also, hard__ship, who, the Tsabedze, did they invite the Fakudze to help in this struggle?

[2] No.

[1] No sir.

[1] What did they really do?

²⁷⁷ gogo: 1. literally grandmother

2. A paternal brother to one's grandmother

3. A term of respect to any old woman of one's grandmother's age

²⁷⁸ mbula ingubo: 1. Literally to expose

2. A SiSwati proverb meaning to seek help from the one in authority

²⁷⁹ inkhosi: : See note 246

²⁸⁰ mbula: : See note 278

²⁸¹ inkhosi: : See note 246

²⁸² inkhosi: : See note 246

²⁸³ indlovukazi: The queen wife of the inkhosi or king

²⁸⁴ umuti: : See note 267

²⁸⁵ Ingwenyama: 1. Literally another name for inkhosi, denoting great respect

2. The person appointed as Ngwenyama under Swazi law and custom or any person for the time being exercising the functions of the Ngwenyama under Swazi law and custom.

²⁸⁶ ingwazi: a good fighter

²⁸⁷ ingwazi: : See note 286

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[2] They waited, these, the, the bakaFakudze just waited because those were their clan's people who they had stayed with, their kinsmen, they had, they had inter-married, inter-married, inter-married, inter-married, now they, the imphi²⁸⁸ entered and fought with these, the Tsabedze.

[1] Mhm.

[2] It did not fight with our clan's people.

[1] E _ _ _ _ , at the time when the Fakudze were allocated this area, or, were there other people who were allocated, allocated, e, the area being occupied, occupied by the Tsabedze? Or were the Fakudze allocated a strip of land, or did they tell them to take everything, even that which was already _ _ _ _ khontelwe ²⁸⁹by other people?

[2] Ewu, this was taken, (the land), which was, which was occupied by the Tsabedze, it was, it was _ _ _ it was, it was here to Mjingi,

[1] E, except that.

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[2] It was combined with that which they allocated to us.

[1] Except that.

[2] Because the one on this side, which has been built by the Gamedze now, which is lo_ _ _ng, a tower, what is its name?

[2 & 3] It is Phonjwana.

[1] It's Phonjwana?

²⁸⁸ imphi: 1. Literally army
2. A fight or a battle
3. A regiment or part of an army

²⁸⁹ khontelwe: khontwa by, for khonta: See note 252

[2] But, e, you say its name is Phonjwana?

[2 & 3] It's Phonjwana.

[1] But why is it called Phonjwane?

[2] We also don't know from the Tsabedze, because they stayed right there with us, we were hlulwa'di by their timbita²⁹⁰, we did not know the timbita, when we came from Shiselweni.

[1] E, he only knows that _ _ _ _ by the _ _ _ hills, that is at Phonjwana, at the Phonjwana hill.

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[1] E, this umuti ²⁹¹of, of this umphakatsi ²⁹²of that place which is called Vikizijula, it was at _ _ _ it _ _ _ when was it named, how was it named?

[2] At KaHhishi²⁹³, at KaHhishi²⁹⁴.

[3] This Vikizijula is a person,

[1] Wo.

[2] This Vikizijula is a person, the umuti of there was KaHhishi.

[1.] The umuti of there was KaHhishi? Is it a name of a person to say Vikizijula?

[2] This Vikizijula is a child of this area. (He lives there)

[1] But they say he is Vikizijula, he warded off which tijula²⁹⁵?

[2] (They are laughing.) He reigned over emalawu ²⁹⁶because ebutsiwe.

[1] It was a.

[1] Now this Vikizijula was under which sikhulu ²⁹⁷

²⁹⁰ timbita: Medicinal drinks usually prepared by tinyanga or traditional doctors

²⁹¹ umuti: : See note 267

²⁹² umphakatsi: : See note 262

²⁹³ KaHhishi: The name of a place, can also be a homestead or clan village

²⁹⁴ KaHhishi: : See note 293

²⁹⁵ tijula: Literally assegais for game

²⁹⁶ emalawu: Literally a hut for unmarried boys in a homestead, or warrior's huts

²⁹⁷ sikhulu: A chief or a person with authority

at, at that time, or was he under the Tsabedze,

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or the Fakudze, or the Gamedze?

[2] He was put, was, was, was then, he was sheltered by us,

he was with the, at first, first he was with the, with

the Tsabedze,

[1] Tsabe, he was with the Tsabedze.

[2] Now he came here, he _ _ _ _ he then, he then,

he then, we prepared for him a place.

[1] You of the right hand! But then, because today,

when we look, we find that the Fakudze

tikhulu²⁹⁸ are many, also there, also there, also there,

which is the indlunkhulu²⁹⁹ the umphakatsi³⁰⁰ of the Fakudze,

who are _ _ they, among the

Fakudze?

[3] This one.

[1] It is the people of which place?

[2] This one at Macetsheni.

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[1] It is these people of Macetsheni?

[2] Mhm.

[1] But how did it happen that they all sepa,

separated, such that one calls himself the sikhulu³⁰¹, and another

calls himself the sikhulu³⁰², too.

[2] Here, this person left, that one, he asked for

²⁹⁸ tikhulu: : See note 243

²⁹⁹ indlunkhulu: 1. Literally the main hut

2. This can also refer to the chief wife

³⁰⁰ umphakatsi: See note 262

³⁰¹ sikhulu: See note 297

³⁰² sikhulu: See note 297

the people of Lobamba, he asked from Shayani,
who was the inkhosi³⁰³ of the Fakudze chiefdom. He asked
and went to the inkhosi³⁰⁴, he took this _ _ _ this
umcenge³⁰⁵ of your live of KaNgwane³⁰⁶.

[1] Mhm. There was a.

[3] at Ngcoseni.

[1] At Ngcoseni?

[2] Enhhe, he had come from Lobamba.

[1] Had he come from Lobamba?

[2] NHhe.

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[1] How did it happen, explain to me , how did he get
this place when he became the sikhulu³⁰⁷?

[2] He found a place, then of the inkhosi³⁰⁸, then he, it
then, it then came, then, then, it then, then then, he then khonta'd³⁰⁹ to the inkhosi³¹⁰.

[1] Was he allocated that place by the bukhusi³¹¹?

[2] Yes.

[1] Ohh. Who is the inkhosi³¹², who is the one who
created other tikhulu³¹³ of the Fakudze, it was _ _ _ at the
time of the rule of which inkhosi³¹⁴?

[2] It is still, we came from Shiselweni. (Originated)

³⁰³ inkhosi: : See note 246

³⁰⁴ inkhosi : See note 246

³⁰⁵ Umcenge: Literally a milk pail

³⁰⁶ KaNgwane: 1. The place that came to be inhabited by the Ngwane ethnic group
2. It may also mean the South African homeland next to Swaziland

³⁰⁷ sikhulu: : See note 297

³⁰⁸ inkhosi: : See note 246

³⁰⁹ khonta'd: See note 252

³¹⁰ inkhosi: : See note 246

³¹¹ bukhusi: See note 261

³¹² inkhosi: : See note 246

³¹³ inkhosi: : See note 246

³¹⁴ inkhosi: : See note 246

[1] No babe³¹⁵, I mean to say, I mean the people of Ngcoseni, or these, the people of Lobamba, who was the ruler at the time of the bukhusi³¹⁶ up at that place?

[2] During Mswati's reign.

[1] During Mswati's reign here, who, who was the inkhosi³¹⁷, was he Somhlolo, or was he Mswati?

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[2] We came with Somhlolo.

[1] You came with Somhlolo?

[2] Yes.

[1] Somhlolo put (the people), he put them here at Macetsheni, and he put the others at Lobamba?

[2] Yes.

[1] E, who was the inkhosi³¹⁸, was he Msw_____?

[2] It was at, this umuti³¹⁹ of this side,

[1] It was among the people of the _____, this umuti³²⁰ I see it.

[2] Yes.

[1] Then the people who went there, who put them there?

[2] They were put by M_____ biya, the child of, of, of gogo³²¹.

[1] I mean the inkhosi³²² when they went to Ngcoseni?

[2] They were put by _____ by _____ by Mswati, indeed.

[1] By Mswati?

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³¹⁵ babe: See note 271

³¹⁶ bukhusi: See note 261

³¹⁷ inkhosi: See note 246

³¹⁸ inkhosi: See note 246

³¹⁹ umuti: See note 267

³²⁰ umuti: See note 267

³²¹ gogo: See note 277

³²² inkhosi: See note 246

[2] Mhm.

[1] At the time the Fakudze were here, they were given this, this field of inkhosi³²³, were there others (clans) who arrived and asked from the Fakudze, or who were brought to this place of the Fakudze, who were tikhulu³²⁴?

[2] Enhhe, E the people arrived, they followed us.

[1] Who are they?

[2] That is, they are called, they are Tsabe, the, the,

[1] the Shongwe.

[2 & 3] The Shongwe?

[2] Yes, they, they went like this, they said when they left,

[3] at Matsamo, in Hhohho.

[2] In Hhohho, now the _ _ _ _

[1] They, they came and where were they put here in this place?

[2] They came, and they were put here, about, about here, this side, they were placed by owners of the umuti³²⁵ bo! They belong to Mswati,

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[1] Mhm. the..., the Shongwe.

[1] Where is that place, I mean this, the name of there, on that siganga³²⁶, what is the siganga³²⁷ called?

[2] They were put this side at _ _ _

[1] At Timbutini, the Shongwe.

[2] At Timbutini, yes.

[1] You of the right hand!

[2] You of the right hand!

[1] E, at the time they were put here at Timbutini , by the

³²³ inkhosi: See note 246

³²⁴ tikhulu: See note 243

³²⁵ umuti: See note 267

³²⁶ siganga: an open area, or an inhabited place

³²⁷ siganga: See note 326

way it means were they put at a wing of the
Fakudze, or were they put alone, they stayed
alone?

[2] Listen, babe³²⁸.

[1] You of the right hand!

[2] They came then, they came and put, they put tintfonga³²⁹
here to Mjingi.

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[1] They came and put tintfonga³³⁰ here to the Fakudze?

[2] Enhhe.

[1] Then the Fakudze man _ _ _ _ _

[2] They followed us, they came from Shiselweni.

[1] Then it was the Fakudze man who allocated them there at Timbutini.

[2] Yes.

[1] But at the time they changed places here, where
they changed their place and went to Mashobeni, that is, the
Shongwe, who was their leader, or their
sikhulu³³¹?

[2] He _ _ _ _ _ he was Ma, he was Matsafeni

[1] He was Matsafeni

[2] He _ _ _ he was, he was Tikhuni when he arrived there.

[1] Tikhuni arrived at that place.

[2] E, he then died.

[1] Then Matsafeni came after him.

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³²⁸ babe: See note 271

³²⁹ tintfonga: 1. Rods carried by men when leaving their homesteads
2. A person's belongings

³³⁰ tintfonga: See note 329

³³¹ sikhulu: See note 297

- [2] Matsafeni came after him, it was then Matsafeni who went.
- [1] They were _ _ _ taken out by Matsafeni?
- [2] They were taken out by Matsafeni, they went to KaHhohho.
- [1] You of the right hand! Was another person present who was [known as] Matsafeni at those times, or besides this one of the Shongwe?
- [2] I don't know him, he _ _ he _ _ bore Ma _ _ _ m _ _ _ Matsamo.
- [1] O, you know only _ _ _ _ Matsafeni Shongwe, who bore Matsamo Shongwe?
- [2] Yes, Mhm.
- [1] Another important e?
- [1] By the way this Matsafeni is he the one who is known to have been a great leader who left with the sive³³² here to go to Mashobeni?
- [2] Yes.
- [1] Before the Fakudze allocated
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the Shongwe this place, who stayed on that place, how did they stay?

- [2] It was occupied by us; the place was allocated to us by the men, the men who had, who, who showed us to stay and extend to that area, he said, "You should come, don't _ _ _ put next to us a person who _ _ who _ _ because, as a person, when you come; you are followed by an imphi³³³. Now when it comes here you _ _ _ you have put people that side." Thereafter we, we came and put them that side, he said when he said he _ _ he _ _ is going to _ _ to ask from the inkhosi³³⁴,

³³² sive: A nation, ethnic group or a clan

³³³ imphi: See note 288

³³⁴ inkhosi: See note 246

to ask from the inkhosi³³⁵, he did not get the place.

[1] Mhm.

[2] When he did not get the place, then he said
awu! the inkhosi³³⁶ says go then and when you vana³³⁷
with this man, that you may go, then you will be back,
I will take you when you come back and then put you

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where can I put you?

[1] In other words, you mean to say, on that place,
was the place yours, that of the bakaFakudze?

[2] It's ours even today.

[1] Then did you allocate the place to the Shongwe?

[2] Innhi, we lent the place to them.

[1] You lent them so that they could goba³³⁸ umtfunti³³⁹
there?

[2] Yes.

[1] You of the right hand! At the time the Shongwe people
arrived here, they __ asked to goba³⁴⁰ rods here at the
KaFakudze place, who was the bukhusi³⁴¹ of KaNgwane³⁴²
at that time?

[2] He was Somhlolo.

[1] He was Somhlolo. Besides these Shongwe,
was, were others present who you had, you had put

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³³⁵ inkhosi: See note 246

³³⁶ inkhosi: See note 246

³³⁷ vana: See note 256

³³⁸ goba: a. Literally to bend knees.

³³⁹ goba umtfunti: a siSwati proverb meaning to set up a homestead

³⁴⁰ goba: See note 338

³⁴¹ bukhusi: See note 261

³⁴² KaNgwane: See note 306

maybe next to them, right there at that place?

[2] No.

[1] No, sir. E, you of the right hand because you were, you were the inkhosi's³⁴³ boys, of, that is, the Fakudze, in other words, it means do they have another knowledge, knowledge to _ _ _ see something which, which is hidden, ey, which I can equate to things which are miracles, is there something which the Fakudze know?

[2] None.

[1] None?

[2] Enhhe.

[1] At this place as we are here at Macetsheni today, is there an umuti³⁴⁴ of bukhusi³⁴⁵?

[2] It's there.

[1] What is it called? It's _ _ called what, what is the name of the umuti³⁴⁶?

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[2] It was not named.

[1] It is not yet named, hawu! Can the naming of the umuti of bukhusi³⁴⁷ be left out?

[3] We get this _ _ this _ _

[2] Why should we continue because indeed this umuti³⁴⁸ of inkhosi³⁴⁹, this one of Macetsheni, they say that the

³⁴³ inkhosi: See note 246

³⁴⁴ umuti: See note 267

³⁴⁵ bukhusi: See note 261

³⁴⁶ umuti: See note 267

³⁴⁷ bukhusi: See note 261

³⁴⁸ umuti: See note 267

³⁴⁹ inkhosi: See note 246

Macetsheni one was taken, it was the one, this this is
now Macetsheni.

[1] Wo, is it called Macetsheni?

[2] Enhhe.

[1] Onhho.

[2] To us there came back that of Ndabeni, (the umuti).

[1] Here at the Fakudze chiefdom the umuti³⁵⁰ became Ndabeni.

[2] It's this one, this.

[1] You of the right hand! When was it put there?

Who was the king? Who was the, who was the inkhosi³⁵¹

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at those times when the umuti³⁵² was put here, when the umuti³⁵³
of bukhosi³⁵⁴ was set up here at Macetsheni?

[2] The umuti³⁵⁵, he was, he was Somhlolo.

[1] Somhlolo. Was __ there someone who was the indvuna³⁵⁶
to guard the umuti³⁵⁷ of bukhosi³⁵⁸?

[2] Who _ _ _ was, he was, he was, he was, he was Mjingi.

[1] He was Mjingi?

[2] He had left, this Shayani, when we _ _ _

[1] By the way what was Mjingi's sibongo³⁵⁹, was he a Fakudze?

[2] He was a Fakudze.

[1] Mhm, was he the sikhulu³⁶⁰?

[2] Enhhe.

³⁵⁰ umuti: See note 267

³⁵¹ inkhosi: See note 246

³⁵² umuti: See note 267

³⁵³ umuti: See note 267

³⁵⁴ bukhosi: See note 261

³⁵⁵ umuti: See note 267

³⁵⁶ indvuna: the runner of inkhosi or sikhulu

³⁵⁷ umuti: See note 267

³⁵⁸ bukhosi: See note 261

³⁵⁹ sibongo: See note 249

³⁶⁰ sikhulu: See note 297

- [1] Was that when he was given also this work to, to guard the umuti³⁶¹ of the bukhosi³⁶²?
- [2] Mhm the, the umuti³⁶³ was new, enhhe, at the time he was given the umuti³⁶⁴ of the ___ of ___ of, he then,
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he, he, he yidla imbuya³⁶⁵, his gogo³⁶⁶ (yidla the imbuya).

- [1] Is there a reason which made, which led to that the the umuti³⁶⁷ of bukhosi³⁶⁸ be put here, or how is that, right here?
- [2] This umuti³⁶⁹?
- [1] E.
- [2] No, it was put here because indeed, e, now we we were ___ we ___ were ___ were ___ were ___ we were in charge on behalf of, in charge on behalf of inkhosi³⁷⁰.
- [1] Was it put because you were in charge on behalf of inkhosi³⁷¹?
- [2] Yes.
- [1] In other words, it ___
- [2] It was sheltering us
- [1] In other words was it, had it come to its place?
- [2] Yes.
- [1] To its field?

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³⁶¹ umuti: See note 267

³⁶² bukhosi: See note 261

³⁶³ umuti: See note 267

³⁶⁴ umuti: See note 267

³⁶⁵ yidla imbuya: a siSwati proverb meaning to seek help from the inkhosi

³⁶⁶ gogo: See note 277

³⁶⁷ umuti: See note 267

³⁶⁸ bukhosi: See note 261

³⁶⁹ umuti: See note 267

³⁷⁰ inkhosi: See note 246

³⁷¹ inkhosi: See note 246

- [2] Yes
- [1] You of the right hand! This is because you of the right hand, because the umuti³⁷², you mean that then it was it, who administered the bukhusi³⁷³ of the home of the Fakudze, this means that in other words, like inkhosi³⁷⁴?
- [2] We were administered, we were administered by inkhosi³⁷⁵.
- [1] You were administered by inkhosi³⁷⁶, you __ you, you awaited everything that was said by the inkhosi³⁷⁷?
- [2] You hear well then.
- [1] Yes, sir. How about the Fakudze, because indeed long __ ago there was kokhelana³⁷⁸ of fire, marrying of girls away, all those things, is there a child of ebukhosini³⁷⁹ who was married into the Fakudze clan?
- [2] Of where?
- [1] E, of KaNgwane , the child of inkhosi³⁸⁰, I mean that.
- [2] No, no.
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- [60]
- [1] E, but then among the Mntolo, were there some tintfombi³⁸¹ who were married into ebukhosini³⁸², or at those times?
- [2] They are, they are.
- [1] Yes. E, who are those, who were those tintfombi³⁸³?

³⁷² umuti: See note 267

³⁷³ bukhusi: See note 261

³⁷⁴ inkhosi: See note 246

³⁷⁵ inkhosi: See note 246

³⁷⁶ inkhosi: See note 246

³⁷⁷ inkhosi: See note 246

³⁷⁸ kokhelana: To stablish good relations between two nations or states

³⁷⁹ ebukhosini: At the royal palace, place or kraal of the king or royalty

³⁸⁰ inkhosi: See note 246

³⁸¹ tintfombi: Females of an age whereby they are no longer girls but have reached puberty

³⁸² ebukhosini: See note 379

³⁸³ tintfombi: See note 381

- [2] They are tintfombi³⁸⁴ of, of _ _
- [1] I mean those emakhosikati³⁸⁵ of this here?
- [2] They are at Lobamba , even today. They are there, at, the present Sobhuza.
- [1] E, this started from which emakhosi³⁸⁶?
- [2] This started from Mswati.
- [1] Did it start from Mswati?
- [2] Yes.
- [1] It started. Because indeed wo, the Fakudze also they, they guarded the inkhosi³⁸⁷'s field. Is there something which, which they know, that maybe they are supposed to take to ebukhosini³⁸⁸ at those times, which they know, at the
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- times, at the times, which means tribute?
- [2] E. We emptied everything that we had got, when _ _ when sorghum, we carried the food and took it to the inkhosi³⁸⁹.
- [1] You mean to say even now you still do that?
- [2] E.... now,
- [3] It's, it's the sun.
- [2] That, that is affected by famines now.
- [1] Ew, they used to send some kaffir corns , except these days. You of the right hand because we have talked, the story is too long, we talked about the Mantolo indeed, but can you start and make _ _ make, make us, us, that we hear well that the first, for the Fakudze,

³⁸⁴ tintfombi: See note 381

³⁸⁵ emakhosikati: The wives of inkhosi

³⁸⁶ emakhosi: The plural of the word inkhosi, see note 246

³⁸⁷ inkhosi: See note 246

³⁸⁸ ebukhosini: See note 379

³⁸⁹ inkhosi: See note 246

the first sikhulu³⁹⁰ was who, followed by
who, followed by who, followed by who,
until it came to the sikhulu³⁹¹ who is
present today. You count them all by their names, you

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gamba³⁹² them and say it was who, then who entered, who
then entered, then who entered, who then entered, until then it
is the sikhulu³⁹³ who is present today.

[2] He was Shayani.

[1] Was he Shayani?

[2] Yes, enhhe.

[1] Then he bore who?

[2] Baleni.

[1] Did he begat Baleni?

[2] E, he was Baleni, Shayani's brother, then he,

[1] Wo, ohh, this Shayani, his brother is Baleni?

[2] Enhhe, Baleni remained here at __ KaNgwane³⁹⁴.

[1] Was he in position?

[2] He was in position.

[1] Then who followed?

[2] He, he, he, he bore Mjingi.

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[1] Did he begat Mjingi?

[2] E, he _ _ _ was Mphoso.

[1] He was Mphoso, wo, it's this place Mphoso

³⁹⁰ sikhulu: See note 297

³⁹¹ sikhulu: See note 297

³⁹² gamba: to directly utter a name, or a praise name of a person

³⁹³ sikhulu: See note 297

³⁹⁴ KaNgwane: See note 306

too?

[2] Enhhe, enhhe.

[1] You of the right hand!

[2] Then today then, it's Mandlabovu.

[1] Is it Mandlabovu today?

[2] Mhm.

[1] You of the ancient stock! Is there something which might have happened because indeed that person, Mphoso, who we hear that he is the father of our bukhusi³⁹⁵ which we have today, he __ he is renowned for, that how was he a silomo³⁹⁶, or if he was a silomo³⁹⁷, or he was an inganwa³⁹⁸, or he was a liculuculu³⁹⁹?

[2] (They are laughing) Now indeed, I __ __ I heard

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that the people, we, we carried loads, we were tingwazi⁴⁰⁰,

[1] You carried for bukhusi⁴⁰¹? (carried loads)

[2] We were tingwazi⁴⁰², carrying for the inkhosi. These imiti⁴⁰³ all these were smear __ __ ed by us, bri, bri, bricks were mixed by us.

[1] You of the right hand! Is there another, is there another thing which we can remember about Hlahla,

__ __ __ that which, that he was what, he was what?

[2] A __ he __ he __ he said __ he died just by this; when he took a wife; when his father was alive; he then died.

³⁹⁵ bukhusi: See note 261

³⁹⁶ silomo: A distinguished person

³⁹⁷ silomo: See note 396

³⁹⁸ inganwa: A bachelor who appeals to many women

³⁹⁹ liculuculu: A single male who does not have a female companion or is not married

⁴⁰⁰ tingwazi: Good fighters

⁴⁰¹ bukhusi: See note 261

⁴⁰² tingwazi: See note 400

⁴⁰³ imiti: The plural of the word umuti, see note 267

[1] Nothing sir. Because the Fakudze had built at this place,
were they attacked by those who lived by
attacking others, baKaZulu⁴⁰⁴?

[2] Hhawu, indeed.

[1] You mean that you of the right hand they attacked
them many times, or maybe you mean that

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how __ ?

[2] Many times, many times they went and vinjelwa⁴⁰⁵, all
the __ the goats and caves.

[1] Did __ the Fakudze herd the (goats) ?

[2] Throughout the live⁴⁰⁶ of KaNgwane⁴⁰⁷.

[1] The time when

[2] All that land which starts at KaNgwane⁴⁰⁸.

[1] The time when the Zulu. What did the Fakudze
do when the fighting libutfo came, what
did the bakaFakudze do?

[2] There was just fighting because they ran away
and entered, they ran, when __ _when they ran away, they ran.

[1] You mean that the Fakudze were cowards,
running away?

[2] Owu, they ran away indeed, they stabbed each
other when fighting here, they, (laughing).

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[1] E. However, while we still count the Fakudze

⁴⁰⁴ baKaZulu: the people found in the area known as Zululand, occupied by the Zulu ethnic group

⁴⁰⁵ vinjelwa: to obstruct

⁴⁰⁶ live: A nation, land or domain

⁴⁰⁷ KaNgwane: See note 306

⁴⁰⁸ KaNgwane: See note 306

and all that, __ the bukho⁴⁰⁹, the inkhosi⁴¹⁰ of KaNgwane⁴¹¹
who was there?

[2] Awu, I have counted many times, already.

[1] You have counted many times, already.

[2] Because indeed __

[1] You have counted , who have you counted ? Count and name.

[2] I have, I have counted Somhlolo.

[1] You have counted Somhlolo.

[2] I counted _ _ _

[1] Is the coming, the coming of Somhlolo also the coming of
the Fakudze here?

[2] I counted M _ _ _ Mswati.

[1] You counted Mswati.

[2] Do not count Ndvungunye.

[1] Yes.

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[2] I _ _ I counted, I _ _ _ _ he is Ngwane, he _ _ who _ _ he
is Mswati, he might be Ngwane.

[1] Is he Ngwane?

[2] E, then, Ludvonga was installed, then he died,
Ludvonga.

[1] E. Then Ndvungunye was installed, is there something
we may get, get as we are ignorant, us children,
because you are old?

[2] Awu, you won't get anything , I am, me too, I
am young too.

⁴⁰⁹ bukho...: the full name is bukhusi, see note 261

⁴¹⁰ inkhosi: See note 246

⁴¹¹ KaNgwane: See note 306

[1] What was that (place) called Lubuyeni⁴¹²?
[2] At Lubuya⁴¹³ which is not 'ibuya, I know it, when I
hear by ears.

[1] E.

[2] I have not seen it.

[1] It , how was _ _ _ , how was it when they say,

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what do they say?

[2] They stabbed each other , it became a surprise, there was,
they stabbed each other for days and days, rivers
changed and became red this side.

[1] Who were stabbing each other, by the way?

[2] BoSomhlolo⁴¹⁴, Sobhuza.

[1] Owu, Sobhuza, 1.

[2] It was Mswati.

[1] It was Mswati?

[2] Inhhi.

[1] Inhhi.

[2] I don't know either if it was Mswati or if it was Sobhuza.

[1] Wo.

[2] Because there came the baKaZulu⁴¹⁵ who liked when he
killed, killed, then when he died, this Somhlolo, then
LaZidze⁴¹⁶ then said, "Awu, you baKaNgwane⁴¹⁷; you

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baKaZulu⁴¹⁸, s_ _ stop fighting, you will fight with

⁴¹² Lubuyeni: A locative meaning at the place next to the Lubuya River which runs between the Mtsambama and Mavukutfu Hills in the Shiselweni District in present-day Swaziland.

⁴¹³ Lubuya: See note 412

⁴¹⁴ BoSomhlolo: Somhlolo and others

⁴¹⁵ baKaZulu: See note 404

⁴¹⁶ LaZidze: Daughter of Zidze or Zwide

⁴¹⁷ baKaNgwane: The people found in present day Swaziland

⁴¹⁸ baKaZulu: See note 404

who because I am the umfati's⁴¹⁹ sidvwaba⁴²⁰ .”

[1] Mhm.

[2] They helped them because they had, they had taken out men like those to block there at __ at _ Lumphongolo.

[1] E. When we thoroughly comprehend, the, the story, that because the Fakudze were put on this field of inkhosi⁴²¹, were the neighbours surrounding the field, when I mean neighbours, I mean other tikhulu?

[2] They are.

[1] Other places, e! but this means that or the Fakudze found them present already or how did they come?

[2] They__ they __

[1] Let us start and count them one by one, surrounding

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the..., the, the whole umuti⁴²² of of here at home, the place of here at home. Let us start with the Gamedze this side, in order that we clearly understand.

[2] The Madlenya people.

[1] Did the Fakudze find the people of Madlenya already at that place?

[2] Enhhe.

[1] E, we continue , where do we go? We come to the other Gamedze people now?

[2] Awu, these Gamedze people have come in the middle.

[1] Wo, we, we will say who was he, right there?

⁴¹⁹ umfati: This refers to any female who is past puberty stage, or a wife

⁴²⁰ sidvwaba: Literally the skirt of a woman

⁴²¹ inkhosi: See note 246

⁴²² umuti: See note 267

[2] We will say, we will say he was Mbongoza.

[1] We say he was Mbongoza?

[2] Mhm.

[1] They, did the Fakudze find them already present?

[2] E, we came with them.

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[1] We came with them, we entered together. Then we continued and we ascended, we went there, to Timbutini on this plateau.

[2] At Timbutini they are, they are these, the Khamatho people, the Khamatho, of the friend _ _

[3] Khamatho of what? Are they not these who left, the Khamatho left when they had set up their homesteads, living there.

[2] They also _ _ _ _

[1] I mean tikhulu⁴²³ because we are, we are surrounding, surrounding the home of Macetsheni.

We are surrounding the home of Macetsheni, the Macetsheni place, then who is the (sikhulu) on the other side?

[2] Then the people of Mafutseni.

[1] They are of Mafutseni. By the way they are of what sibongo?

[2] BakaNkhosi⁴²⁴.

[1] The chief at Mafutseni, around the _ _ _

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⁴²³ tikhulu: See note 243

⁴²⁴ BakaNkhosi: They are of royal personage or literally the Nkhosi people

ⁱ [The numbering for this word in the footnotes is the same as the next word: ⁱ hlulwa: This may mean not in a position either to make or take or drink]

ⁱⁱ [Numbering of this word is the same as the previous one in the footnotes of the original transcript: buya: literally means to return]