

**Bonner Series: Tape A5, 211**  
**English Typescript: Mandlabovu Fakudze, notebook 3**  
**Bonner Series**

**Typescribed by:** Nokuthula Vilakati for FHYA

**Date:** 10<sup>th</sup> October 2023

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- Where the typescriber edits/amends the original text, the edited/amended text appears in grey.
- The audio-tape counter numbers from the original text appear in square brackets, justified Left, and pertain to the text below them.
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- The footnotes which appear on the left-facing page of the original text have been added at the bottom of each typed page. The numbering of the original notes has been retained.
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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)

[72]

[1] What is the name of the shifu<sup>424</sup> of the sikhulu<sup>i</sup> of that place?

[2] He is Mandlinkomo.

[1] Is he Mandlinkomo, his sibongo<sup>425</sup> is what?

[2] Of, of \_ \_ \_

[3] Mabuza.

[1] Of Mabuza.

[2] Enhhe. Enhhe.

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<sup>424</sup> shifu: the traditional chief who is appointed by the king to head a chiefdom

<sup>425</sup> sibongo: Clan name or praise name. Literally means to show gratitude.

[1] Then we left and we came back, we came back this side and we crossed by Vusweni, this means the people of Mafutseni, it means that they were present before the Fakudze, or did they arrive after the \_ \_ \_ Fakudze?

[3] They arrived after the Fakudze.

[1] They arrived after the Fakudze.

[3] Remember indeed that Malindza was at Mafutseni.

[2] Enhhe enhhe enhhe, they came after the Fakudze.

[796]

[73]

[1] Hha, they arrived after the Fakudze. We continue there.

Which group occupied the other place, was it the Malindza?

[2 and 3] It was Malindza, of Malindza, (that is, the place they occupy).

[1] This Malindza it means that he was present, or did he come after the Fakudze?

[2] He was at the place.

[1] He was at the place.

[2] Mhm.

[1] Mhm. Then we continue and we turn to this side?

[2] It is still Malindza.

[1] It is still Malindza. It's not very wrong, yes sir.

[1] Then again, we turn this side, it is still who?

[2] Now we arrived at \_ \_ \_ , we came from \_ \_ \_ emalokwini<sup>426</sup> from KaJosiah<sup>427</sup>.

[3] No indeed they had not left from KaJosiah<sup>428</sup>.

[1] Did we come to this place, at Mkhweli, or?

[74]

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<sup>426</sup> emalokwini: This is usually a speech crutch word, that denotes that the speaker is trying to recall something

<sup>427</sup> KaJosiah: This refers to Josiah's place or homestead

<sup>428</sup> KaJosiah: See note 427

- [2] At Mkhweli.
- [1] At KaMkhweli<sup>429</sup>?
- [2] Enhhe, because bakaMkhweli<sup>ii</sup> came down here, babe.
- [1] Owu, KaMkhweli<sup>430</sup> came down here, were the bakaMkhweli<sup>431</sup> present at the time the Fakudze arrived here or they arrived \_ \_ \_
- [2] Wo, we had set up our homesteads here, alongside them.
- [1] Had you set up your homes at the mountain together?
- [2] E, enhhe.
- [1] Then they mixed, mixed with the Gamedze of KaMadlenya<sup>432</sup>?
- [2] E. Mhm.
- [3] How about down at that place?
- [2] Mhm. There are the Shongwe people.
- [3] Hhe? (what?)
- [2] The Shongwe people at that place.
- [3] Which Shongwe people are those?
- [811]

[75]

- [2] Beyond there, here beyond the Lusutfu.
- [3] They were below, they found them ahead these, they found ours below at that place.
- [2] E, we found the e, below e \_ \_ e \_ \_ e \_ \_ \_ e
- [3] Mgananeni,
- [2] At Mgananeni, at Mpholonjeni,
- [3] Iya! (Yes!)
- [2] At Mpholonjeni.
- [1] Wo, who was, who was the sikhulu of that place,

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<sup>429</sup> KaMkhweli: The name of a place

<sup>430</sup> KaMkhweli: See note 429

<sup>431</sup> bakaMkhweli: See note 429

<sup>432</sup> KaMadlenya: This may mean the place where the Gamedze clan members settled or can also refer to the leader of the Gamedze clan, Madlenya

they \_ \_ \_ were of what sibongo<sup>433</sup> and what sibongo<sup>434</sup>?

[2] They were of Mbukwane.

[1] They were of Mbukwane, where are they today?

[2] A, they went away.

[1] What was the sibongo<sup>435</sup> of there?

[2] It was Masango.

[1] Wo, were the Masango people of gogo's<sup>436</sup> family?

[818]

[76]

(Laughing.)

[1] I don't understand babe<sup>437</sup>, because even the Masango people too appear to have been a libandla<sup>438</sup> too, say ndvuna<sup>439</sup> that, landza, landza<sup>440</sup>, about the Masango that where are they, how did they leave, where did they go to?

[3] Awu, you of the right hand I don't know, I will landza<sup>441</sup> a little. E, the people of my clan, left when the inkhosi<sup>442</sup> was at KaHhohho, that is, Mswati, e, after the people of Sihlase had been killed. Then it was seen as though they were quarrelling, they saw that awu, we will be killed like, like the Tsabedze. Then they left, and went back to KaZulu<sup>443</sup>.

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<sup>433</sup> sibongo: See note 425

<sup>434</sup> sibongo: See note 425

<sup>435</sup> sibongo: See note 425

<sup>436</sup> gogo: a. literally grandmother. b. Can also refer to a paternal brother to one's grandmother. c. A term of respect to any old woman of one's grandmother's age.

<sup>437</sup> babe: a. Literally, father. b. Can also refer to one's father's brothers. c. A term of respect to any man of one's father's age or to any adult male.

<sup>438</sup> libandla: a. An ethnic group or a clan. B. A church group or denomination. 3. Advisers to a head of state or the chief; 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.

<sup>439</sup> Ndvuna: a. Literally the inkhosi's runner. b. A term of respect to an older man usually by another man

<sup>440</sup> Landza landza: a. To tell a story in the order of the occurrence of the events. b. To fetch something from a place bit by bit.

<sup>441</sup> Landza: See note 440

<sup>442</sup> inkhosi: The person in highest authority in an African monarchy

<sup>443</sup> KaZulu: At the place or area known as KaZulu

[1] Did you remain behind?

[3] I then remained.

(Laughing.)

[3] There was gogo's malume<sup>444</sup>, this is the story: e, we were coming back from my mother's home, like the people we have talked about today.

[833]

[77]

[1] Eh. Mhm.

[3] We came back, and we stayed then, babemkhulu<sup>445</sup> was still attacking the imphi<sup>446</sup>, the iNyatsi<sup>447</sup>, of inkhosi<sup>448</sup>, until they built umuti<sup>449</sup>, and our fathers were born. We are still like this, our inkhosi had gone to KaZulu<sup>450</sup>.

[1] Mhm. He said \_\_ \_\_ \_\_. Where were you at the time of \_\_ \_\_ \_\_ before, you the Masango?

[3] At Mganyaneni.

[1] At Mganyaneni.

[3] Hhe.

[1] Where is the place of Mganyaneni, there below, when you show me, where is that, what is it called today?

[3] Below, at Mpholonjeni.

[1] At Mpholonjeni.

[842]

[78]

[3] Mhm.

[1] Wo, on the siganga<sup>451</sup> called Mpholonjeni?

[3] You of the right hand!

[1] You of the right hand! Who was your leader then?

[3] We were administered by him, our inkhosi<sup>452</sup>, Mbukwane.

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<sup>444</sup> gogo's malume: literally, a grandmother's uncle

<sup>445</sup> babemkhulu: literally a great grandfather

<sup>446</sup> imphi: a. literally, army b. a fight or a battle c. a regiment or part of an army

<sup>447</sup> iNyatsi: The major age regiment or the libutfo of Swazi King Mswati II

<sup>448</sup> inkhosi: See note 442

<sup>449</sup> umuti: a. A clan or a village b. Literally, a homestead

<sup>450</sup> KaZulu: Present-day Zululand

<sup>451</sup> siganga: an open area, or place

<sup>452</sup> inkhosi: See note 442

- [2] Mbukwane, they are of Mbukwane.
- [1] Was he the sikhulu<sup>453</sup>?
- [3] Enhhe, he was our inkhosi<sup>454</sup>, not sikhulu<sup>455</sup>.
- [2] He was indeed sikhulu<sup>456</sup>.
- (They are laughing.)
- [1] Who was the inkhosi<sup>457</sup> at the time, the Masango \_ \_ \_ umuti<sup>458</sup> split up?
- [2] He was Mswati.
- [1] He was Mswati?
- [2] Mhm.
- [1] Mhm. What sive<sup>459</sup> is the majority of your \_ \_ \_ your, your people?
- [851]

[79]

- [3] When I heard. They say we came through the moya<sup>460</sup> from the South.
- [2] From KaZulu<sup>461</sup>?
- [1] KaZulu, or from beSutfu<sup>462</sup>, or from where, at emaShanganeni<sup>463</sup>?
- [2] Up there at KaZulu, they say it's at Etjeni of Ntunjambili, I don't know where it is.
- [1] You of the right hand! He says \_ \_ \_ . Can you landza, landze<sup>464</sup> a little that truly, truly, truly that what made the Masango people give up (their area) ?
- [3] They gave up because of the stabbing of the Tsabedze people they were staying with.
- [1] Were they being fought by the Tsabedze?
- [3] They, it \_ \_ the Tsabedze were being killed.
- [1] Were the Tsabedze people being killed?
- [3] Enhhe.
- [863]

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<sup>453</sup> sikhulu: See note 424

<sup>454</sup> inkhosi: See note 442

<sup>455</sup> sikhulu: See note 424

<sup>456</sup> sikhulu: See note 424

<sup>457</sup> inkhosi: See note 442

<sup>458</sup> umuti: See note 448

<sup>459</sup> sive: a. Literally a nation, or an ethnic group

<sup>460</sup> Moya: Literally, wind

<sup>461</sup> KaZulu: See note 443

<sup>462</sup> beSutfu: the Sotho people, or those belonging to the Sotho ethnic group

<sup>463</sup> emaShanganeni: where the Shangani people are found

<sup>464</sup> landza landze: See note 440

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- [1] Who killed them?
- [3] They were killed by inkhosi<sup>465</sup>.
- [1] They were killed by the bukhosi<sup>466</sup>.
- [3] Mhm.
- [1] Did they run away?
- [3] E, they, it was seen that when it, it came to them that the inkhosi<sup>467</sup> said e, “Mbukwane is ruling there, he is inkhosi<sup>468</sup>,” it vimbela’d<sup>469</sup> there. They were told by people.
- [1] Awu, they were cowards.  
(They are laughing.)
- [1] At that time was it the time the Tsabedze also \_ \_ \_ ran away and some returned to KaZulu<sup>470</sup>?
- [3] They had gone, the Tsabedze, the Masango followed after them.
- [1] Wo. The Thabede’s went. Were those the times which follow each other, or was it the bukhosi<sup>471</sup> still behind,
- [874]

[81]

- he was one, the ruler, isn’t that so?
- [3] He was still Mswati.
- [1] Was he still Mswati?
- [2] Mhm.
- [1] Mhm. Or, you of the right hand, the bukhosi<sup>472</sup> had \_ \_ killed the Tsabedze, and the Masango thought that they too will be killed, was this because they were mixed?
- [3] They were not mixed.

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<sup>465</sup> inkhosi: See note 442

<sup>466</sup> bukhosi: kingship or chieftancy

<sup>467</sup> inkhosi: See note 442

<sup>468</sup> inkhosi: See note 442

<sup>469</sup> vimbela’d: a. To attack b. To stop or block something

<sup>470</sup> KaZulu: See note 443

<sup>471</sup> bukhosi: See note 466

<sup>472</sup> bukhosi: See note 466

- [1] They were not mixed.
- [3] There came people and said the inkhosi<sup>473</sup> said he will kill you.
- [1] Hha.
- [3] People were talking.
- [2] They talked lies, they were lying.  
(Laughing.)
- [1] They heard some rumours sir. Babe<sup>474</sup> Fakudze because,  
[886]

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- you are an older person which we still hear that no,  
you are the boys of ebukhosini<sup>475</sup>, because the \_ \_ \_ work is being  
all done, all, all of ebukhosini<sup>476</sup> like incwala<sup>477</sup>, maybe you  
still, do you still work, or how does it stand there?
- [2] I know that we cut incwala, ours.
- [1] You of the ancient stock! Are there some on that place now,  
this, this, you were there, there at the time, before?
- [3] When we left, the inkhosi<sup>478</sup> brought down the Mpholonja<sup>479</sup>.
- [2] No, he \_ \_ brought down, it was \_ \_ \_ khonti<sup>480</sup>, it was khontwa<sup>481</sup> by \_ \_
- [3] The Mpholonja.
- [2] No, it was khontwa<sup>482</sup>, it was khontwe<sup>483</sup>, it was khontwe<sup>484</sup> by \_ \_ \_
- [3] Leave me babe<sup>485</sup>, leave me babe<sup>486</sup>, I am going, I'm going there:  
He brought down his cattle to go to the Mpholonja,

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<sup>473</sup> inkhosi: See note 442

<sup>474</sup> babe: See note 437

<sup>475</sup> ebukhosini: belonging to royalty

<sup>476</sup> ebukhosini: See note 475

<sup>477</sup> incwala: The annual national first fruit ceremony

<sup>478</sup> inkhosi: See note 442

<sup>479</sup> Mpholonja: The name of a mountain found at Mpholonjeni, on the outskirts of Mbabane.

<sup>480</sup> khonti: a variation of the word, khonta, meaning to seek permission to set up a homestead from the chief who is in authority

<sup>481</sup> khontwa: A variation of the verb khonta, see note 480

<sup>482</sup> khontwa: See note 481

<sup>483</sup> khontwe: A variation of the verb khonta, with the -e denoting time in the past, see note 480

<sup>484</sup> khontwe: See note 483

<sup>485</sup> babe: See note 437

<sup>486</sup> babe: See note 437



he brought down e, the Ndluku, Ndlukuya people.

- [2] He first brought down Ndlukuya,  
(Just switch it off)

[904]

[83]

- [2] It was khontwa<sup>487</sup> by \_

- [3] It's as if there are two.

- [2] The story was, the place, was khontwa<sup>488</sup> by, by \_ \_ \_ by  
Ndlukuya.

- [3] He was Tfwala (his sibongo.)

- [2] He was Tfwala, the people of that place, when he had khonta'd<sup>489</sup>  
they arrived and were driven away by rats,  
the Tfwala, who had khonta'd at the place of imbube<sup>490</sup>, of  
the Ludzidzini man.  
(inaudible, in English)

- [1] The Masango by the way at the time they were living  
here, had they stayed before the arrival of the emaSwati,  
or when did they begin to live at that place, at those times?

- [3] While the inkhosi<sup>491</sup> was back there, they were here.

- [1] Eh, it means, you mean in other words,

- [2] The inkhosi's<sup>492</sup> people.

[916]

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- [1] Were they the first people, who \_ \_ \_ came before the, the emaSwati<sup>493</sup>.

- [2] Eh, we are the found-ahead people.

- [1] The found ahead people.

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<sup>487</sup> khontwa: See note 481

<sup>488</sup> khontwa: See note 481

<sup>489</sup> khonta'd: See note 480

<sup>490</sup> imbube: A term of respect used to refer to the king

<sup>491</sup> inkhosi: See note 442

<sup>492</sup> inkhosi: See note 442

<sup>493</sup> emaSwati: people who belong to the Swazi ethnic group

- [2] You of the right hand!
- [1] Hha.
- [2] The inkhosi<sup>494</sup> people, they worshipped the inkhosi<sup>495</sup>.
- [1] Do you remember other groups of people on that siganga<sup>496</sup>, the one we are talking about, who were neighbours of tikhulu<sup>497</sup> at that area?
- [3] Awu, I don't know, you of the right hand, because that is old, when I heard them talking, I heard that this mountain, Mphukwane , (it) ate on those mountains which are here, e, called KaMaphungwane. There, there was the Ndzabandzaba people, I gathered.
- [1] What about the Tfwala clan babe<sup>498</sup>, because they are mentioned at this siganga<sup>499</sup>,

[929]

[85]

- [2] The Tfwala people.
- [1] Where \_\_ where \_\_ where had they come from, where, where?
- [2] The Tfwala came from \_\_ \_\_ Ludzidzini.
- [1] They came from Ludzidzini.
- [2] Yeyi, they khonta'd<sup>500</sup> at this place, \_\_ \_\_ \_\_ \_\_ running away from these.
- [1] They arrived and khonta'd<sup>501</sup> at this place which the Masango had left?
- [2] They were khontiswa<sup>502</sup> by the inkhosi<sup>503</sup>.
- [1] They, they were put by inkhosi<sup>504</sup>.
- [2] Yenhhe.

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<sup>494</sup> inkhosi: See note 442

<sup>495</sup> inkhosi: See note 442

<sup>496</sup> siganga: See note 451

<sup>497</sup> tikhulu: Plural or word sikhulu, which refers to many chiefs

<sup>498</sup> babe: See note 437

<sup>499</sup> siganga: See note 451

<sup>500</sup> khonta'd: See note 489

<sup>501</sup> khonta'd: See note 489

<sup>502</sup> Khontiswa: a variation of the word khonta, see note 489

<sup>503</sup> inkhosi: See note 442

<sup>504</sup> inkhosi: See note 442

- [1] Mhm. Where are they, where are they today?
- [2] These, listen babe<sup>505</sup>: those who khonta'd<sup>506</sup> at \_ \_ \_ Mpholonja,
- [1] Who had khonta'd<sup>507</sup> on the siganga<sup>508</sup> which is Mpholonja<sup>509</sup>.
- [2] This one, up there. You heard by the way that there is Mpholonjeni up there?
- [1] Yes.
- [938]

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- [2] Enhhe, they khonta<sup>510</sup>, Dlukuya khonta<sup>511</sup>, Dlukuya khonta'd<sup>512</sup> at the \_ \_ \_ the \_ \_ Mpho, the Mpholonja, it came down here following \_ \_ \_ Dlukuya until it came here.
- [1] Mhm. Because indeed the Tfwala and the Dvuba had joined at that time, how about at Mpholonjeni, because we see that it's the Dvuba?
- [2] Listen babe<sup>513</sup>.
- [1] Tell me.
- [2] The Tfwala people left from that place and when they arrived, they grew crops, they grew sorghum, here, you see the sorghum field.
- [1] Hhe.
- [2] The sorghum sprouted. After sprouting they \_ \_ then, after these had said, they asked, they called these, they called the Tfonga<sup>514</sup>, they called them by the

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<sup>505</sup> babe: See note 437

<sup>506</sup> khonta'd: See note 489

<sup>507</sup> khonta'd: See note 489

<sup>508</sup> siganga: See note 451

<sup>509</sup> Mpholonja: See note 479

<sup>510</sup> khonta: See note 489

<sup>511</sup> khonta: See note 489

<sup>512</sup> khonta'd: See note 489

<sup>513</sup> babe: See note 437

<sup>514</sup> Tfonga: A group of Africans traditionally living along and near the Indian Ocean in present-day Mozambique, slightly southward. They were north or east of the Nguni, of which the Swazi are one.

name Tfonga<sup>515</sup>, they were called a sive<sup>516</sup> of Tfongas<sup>517</sup>! Some rats

[953]

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came out there when the sorghum had fully grown, had fully grown and ready for harvest, the rats entered em \_ \_ \_ em \_ \_ \_ etilo<sup>518</sup>, they had infested at, at lokwini<sup>519</sup>. They then did this, they said how is the sorghum! Awu! They harvested it, then they harvested it, they hid the corn and put it into containers but the rats were knitted there. When they realised this they, they said let us tresh the corn and put it into an ingungu<sup>520</sup> but the rats came out of the tingungu<sup>521</sup>.

[1] The rats?

[2] Dead rats still dropped from inside. They had rot inside.

[1] Mhm. Does this mean that the Tfwala and the Dvuba stayed together, were they together, there where there was kulokanyana<sup>522</sup>?

[2] The, the Dvuba people followed the people who followed them to their area, after the arrival of the inkhosi's<sup>523</sup> people.

[1] Were the Dvuba people the inkhosi's<sup>524</sup> boys?

[966]

[88]

[2] Ehe, they came from Ludzidzini they, they followed this Dlukuya, this one who

[1] They followed the Tfwala people.

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<sup>515</sup> Tfonga: See note 514

<sup>516</sup> sive: See note 459

<sup>517</sup> Tfongas: See note 514

<sup>518</sup> etilo: A crutch word, to give the speaker time to think before they say something.

<sup>519</sup> lokwini: See note 426

<sup>520</sup> ingungu: An underground pit used for storing cereals for a long period of time in African societies.

<sup>521</sup> tingungu: The plural of ingungu, see note 520

<sup>522</sup> kulokanyana: A crutch word, to give the speaker time to think before they say something.

<sup>523</sup> inkhosi: See note 442

<sup>524</sup> inkhosi: See note 442

[2] Who had khonta'd<sup>525</sup> at that place, the Tfwala people.

[1] But because the Dvuba and the Tfwala people had all seemingly come from Mpholonjeni, then they went down to that place, did they stay together there?

[2] Cattle were taken and were sent \_ \_ \_ \_ to Dlukuya, which were brought by the inkhosi's boy, this \_ \_ this \_ \_ this Dvuba.

[1] That is where it is not clear, babe<sup>526</sup>, that

[2] That one, my friend,

[3] Jabhane, Jabhane.

[2] Jabhane.

[1] I want to establish that, the Tfwala people

[2] Listen babe<sup>527</sup>: you were taken to Dvuba, then

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Dvuba, they, they, they came here with him, he came with the boy of, of lokwana<sup>528</sup>, he herded calves, Dvuba was a herdboys, the cattle were herded there, he said then they, he, he was here at the bushveld it was remembered that the live<sup>529</sup> has \_ \_ \_ cattle.

[3] It seems they did not stay together; it seems that indeed, they did not stay.

[2] They had brought him to them, he was brought to them.

(Inaudible, in English.)

[2] The emaNdukulu sometimes they, they, they castrated cattled and cut their horns.

[1] Mhm. Let's wait babe<sup>530</sup>. But this means where

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<sup>525</sup> khonta'd: See note 489

<sup>526</sup> babe: See note 437

<sup>527</sup> babe: See note 437

<sup>528</sup> lokwana: See note 426

<sup>529</sup> live: A nation, dominion, place or area.

<sup>530</sup> babe: See note 437

had the Tfwala people come from, their origin, or  
how had they come in order that?

[2] I \_\_ I \_\_ I don't know about them, they came from  
Ludzidzini this \_\_\_ Dlukuya.

[1] Did he come from Ludzidzini?

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[2] Enhhe.

[1] On his arrival at Ludzidzini, it is not clear where he had  
come from.

[2] He came from, I don't know about him at \_\_\_ at \_\_\_ their  
tindzala<sup>531</sup>, because it is these, the, all these the..., the, the,

[1] You should sometimes remind him. He doesn't know that.

[3] It's like, it's as if, it's as if, the Tfwala people had come  
together with the inkhosi<sup>532</sup> to this side,

[2] Enhhe.

[3] It's like they came through this side,

[2] Yes it was fetched by them, they followed us.

[1] Hha. The Fakudze because they were living here,  
did they live alone or maybe there was,  
another libandla<sup>533</sup> on their place of Macetsheni?

[3] Other imihlobo<sup>534</sup>.

[1007]

[91]

[2] There were many imihlobo<sup>535</sup>.

[1] I mean that when it is the umhlobo<sup>536</sup> which, which,

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<sup>531</sup> tindzala: The old homestead usually left inhabited prior to moving to a new site

<sup>532</sup> inkhosi: See note 442

<sup>533</sup> libandla: See note 438

<sup>534</sup> imihlobo: Different ethnic groups, clans or nations.

<sup>535</sup> imihlobo: See note 534

<sup>536</sup> umhlobo: One ethnic group, clan etc.

which, which, which, which is of a little sikhulu<sup>537</sup> nearby.

[2] A little sikhulu<sup>538</sup> is the one , it's this one, it's that one of, of, of, of \_\_\_\_\_

[3] Gamedze.

[1] It's only the Gamedzes. Let us get this straight, you of the right hand, that because you know that tibongo<sup>539</sup> join, join each other, they mix up and they also separate, separate from each other, how do the Fakudze fare on that point, when I estimate, there is almost the Nkhosi-Magongo, the Nkhosi-Dlamini, the Nkhosi. But then you find that there are the Kunene, the Sha \_\_\_\_

[2] The Fakudze, we, we, we , we are only the Fakudze, in our clan there is none, we, we, we, we don't mix (with others).

[1024]

[92]

[3] Mntolo.

[2] We are the maNtolo<sup>iii</sup> alone. Even these the the \_\_\_\_\_.

[1] Say your whole clan's name so that I can know it, it's Fakudze then what?

[3] With also the Msutfu<sup>iv</sup>, why do you say that you mix with the Nkhambule.

[2] The Nkhambule people, (laughing.)

[1] But because they mix with the Msutfu roughly you mean that maybe don't you come from one place?

[2] We don't come from one place. You see the way they are buried, they face \_ \_ \_ (meaning the Nkhambule.)

[1] Among the Tfwala are there people they mix, mix up with, on that moment?

[2] There are, the, of, the, the, the, of

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<sup>537</sup> sikhulu: See note 424

<sup>538</sup> sikhulu: See note 424

<sup>539</sup> tibongo: Plural of word sibongo, see note 425

- [3] The Motsa.  
 [2] The Motsa, the Motsa.  
 [1] The Motsa people.

[1036]

[93]

- [2] Yes.  
 [1] And the Tfwala, are they related?  
 [2] And the Tfwala, they are related.  
 [1] Don't they marry each other?  
 [2] Awu, they don't marry each other.  
 [1] Now.  
 [2] And the Mvulane<sup>540</sup> too.  
 [3] Of Mvulane of Mnisi<sup>541</sup>?  
 [2] Eh, the Mnisi.  
 [1] Mhm. (Inaudible, in English.) The Masango,  
 how about them, they are related to who,  
 on relationships like these, on things like  
 these?  
 [3] Awu.  
 [1] Or are they indeed Tfonga<sup>542</sup>?  
 (Laughing.)

[1044]

[94]

- [3] Awu! I don't know because our sibongo<sup>543</sup> goes Masango,  
 Ntusi<sup>544</sup>, You of the beautiful navel! You of the two umbilical cords!, You of Luvuno!  
 (They are laughing.)  
 [1] They are related to which other sibongo<sup>545</sup>, besides this one?

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<sup>540</sup> Mvulane: Clan praise name of both Motsa and Mnisi

<sup>541</sup> Mnisi: A popular clan name in Swaziland

<sup>542</sup> Tfonga: See note 514

<sup>543</sup> sibongo: See note 425

<sup>544</sup> Ntusi: A name of a person

<sup>545</sup> sibongo: See note 425



[3] I don't know, I don't know that the Nkhabahle was of which sibongo<sup>546</sup>, I don't know him, I know myself only, that I exist.

[1] You child of inkhosi<sup>547</sup> because you are also present, say the praise name of the sibongo<sup>548</sup> of your in-law's clan, how does it go, it's Fakudze then what, say it?

[4] Awu, how can I know, Nkhosi<sup>549</sup>.

[1] Landza<sup>550</sup> Mntolo the tibongo<sup>551</sup>.

[2] Mntolo was a person.

[1] No, wait Mntolo, you may landza<sup>552</sup> the praise name of your clan, say Fakudze then what, add and add. So that we may hear the praise names of that sibongo<sup>553</sup>.

[2] Fakudze, Mntolo.

[1064]

[95]

[1] Fakudze, Mntolo.

[2] One who takes the story! One who takes the story! One who takes the story to the inkhosi<sup>554</sup>.

[1] One who takes, one who takes the story to inkhosi<sup>555</sup>, owu! That is it.

[2] Enhhe.

[1] Wait babe<sup>556</sup>. When you say Mayisandzaba does it mean that they said so because you were, messengers?

[2] We took the story to the inkhosi<sup>557</sup>, being sent about.

[1] Mayisandzaba it means. Now Mntolo, why was that said?

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<sup>546</sup> sibongo: See note 425

<sup>547</sup> inkhosi: See note 442

<sup>548</sup> sibongo: See note 425

<sup>549</sup> Nkhosi: a. Used as a praise name to anyone of royal personage. B Also used as a sign of respect to any Swazi.

<sup>550</sup> landza: See note 441

<sup>551</sup> tibongo: See note 539

<sup>552</sup> landza: See note 441

<sup>553</sup> sibongo: See note 425

<sup>554</sup> inkhosi: See note 442

<sup>555</sup> inkhosi: See note 442

<sup>556</sup> babe: See note 437

<sup>557</sup> inkhosi: See note 442

- [2] Mntolo was a person.
- [1] Owu was it a name of a person?
- [2] Mhm.
- [1] Just the name of. Now Mntolo?
- [2] He was our inkhosi<sup>558</sup> too.
- [1] The inkhosi<sup>559</sup> of your clan, of, of, of
- [2] Fakudze was also the inkhosi<sup>560</sup> of our clan.
- [1075]

[96]

- [1] Are they old emakhosi<sup>561</sup> besides the ones we mentioned?
- [2] And others we don't know.
- [1] Here KaMasango<sup>562</sup> by the way you said they say what, it's Ma, Masango then what, mention (the rest), mention so that I may hear.
- [3] Awu, I will mention yet I don't know anything,
- [1] Mention only the tinanatelo<sup>563</sup> and landza<sup>564</sup> all these, landza<sup>565</sup> all these.
- [3] Our sibongo<sup>566</sup> does not mix with other people's tibongo<sup>567</sup>.
- [1] Say it out so that I may hear the (sinanatelo.)
- [3] Mhm. Masango, Ntusi<sup>568</sup>, You of the beautiful navel, You of two umbilical cords, Two umbilical cords of Luvuno, You of Makhungubala, You are like a slaughtered cow, You of Ndzinisa who is of Lubhoko.
- [1] Ewu, these are too many. Aw, Masango what does that mean?
- [3] They say,
- [1] Until you are M, Masango.

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<sup>558</sup> inkhosi: See note 442

<sup>559</sup> inkhosi: See note 442

<sup>560</sup> inkhosi: See note 442

<sup>561</sup> emakhosi: The plural of emakhosi. See note 442

<sup>562</sup> KaMasango: The Masango clan name

<sup>563</sup> tinanatelo: The praise names for a clan

<sup>564</sup> landza: See note 441

<sup>565</sup> landza: See note 441

<sup>566</sup> sibongo: See note 425

<sup>567</sup> tibongo: See note 539

<sup>568</sup> Ntusi: See note 544

[2] You are Ma, Masango.

[1094]

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[3] They say, there where they came from, I don't know, I hear that it was rocky, being dense and rocky, while people were disorganized, they were disorganized, and it became clear that owu! Masango was no longer there he had come out; it was a name.

[1] Owu! It was a person's name?

[3] Enhhe.

[1] By the way then they say Masango then what?

[3] Ntusi<sup>569</sup>.

[1] Wait when it is said Ntusi<sup>570</sup> what does that mean?

[3] I don't know that it is a \_ \_ \_ cow indeed the cow which wears shields.

[1] Owo. Mhm.

[3] When I gather, I find that those are our tibongo<sup>571</sup>.

[1] Because you, you say you found the tibongo still being used.

[3] Yes.

[1110]

[98]

[1] Are they still used even today? (The tibongo?)

[3] Yes.

[1] You of the right hand!  
(Inaudible in English.)

[2] Ndvundvumane.

[1] How did it begin?

[2] Ndvundvumane I say they crawled to their brothers.

[1] Praise him indeed! Muka<sup>572</sup> with him, muka with him.

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<sup>569</sup> Ntusi: See note 544

<sup>570</sup> Ntusi: See note 544

<sup>571</sup> tibongo: See note 539

<sup>572</sup> muka: Literally to drown, here it means to go on and say praise names

- [2] Mdladla who is not crossed  
over! He will be crossed over by banks of rivers!
- [1] That is all then?
- [2] Mh, I'll praise \_\_ I'll prai \_\_ se, I'll praise .
- [1] You \_\_ don't praise him well.
- [2] I will praise, I will praise another one.
- [1] He found santelantela<sup>573</sup>! He was poured by the mgazi<sup>574</sup>  
of Ziwayeka<sup>575</sup>, boiling amajubuko<sup>576</sup>,
- [1125]

[99]

- You of the Ntimandze, don't drink from Dudusini ! You will be  
drinking the blood of Ngwekati! Those are the Shongwe (tibongo.)
- [1] Mhm. Another one, there is no other one who follows,  
which you may praise also.
- [2] He, I can praise \_\_\_\_\_
- [1] Who can you praise?
- [2] Awu nabakitsi<sup>577</sup>! (There is a noise.) the people of Ngwazini.
- [1] Yebo-ke! (Yes.)
- [2] At our place, the people of Lobamba.
- [1] Hhe.
- [2] Eh, there is, there is Mashadzekhwaneni.
- [1] Mashadzekhwaneni?
- [1] Hhehhe.
- [1] Praise, praise him then.
- [2] Awu, there, there, there is, there is, I can talk,  
the likhehla<sup>578</sup>, is getting old (i.e. too old to remember.)

[1141]

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<sup>573</sup> santelantela: Part of praise names

<sup>574</sup> Mgazi: Part of praise names

<sup>575</sup> ziwayeka: Part of praise names

<sup>576</sup> amajubuko: Part of praise names

<sup>577</sup> nabakitsi: An interjection to express an emotion

<sup>578</sup> likhehla: Literally, an old man

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[1] Hhehhe, no babe<sup>579</sup>, start with the name, before babe<sup>580</sup>  
and say who is the shifu<sup>581</sup>?

[2] I'm Shifu<sup>582</sup> Mandlabovu.

[1] He is Shifu<sup>583</sup> Mandlabovu. Fakudze.

[1 and 2] Fakudze.

[1] Which libutfo<sup>584</sup> are you?

[2] I belong, I belong, I belong to Ligavu<sup>585</sup>.

[1] Do you belong to Ligavu<sup>586</sup>?

[2] Mhm.

[1] You of the right hand!

[1] Fakudze, kaMntolo<sup>587</sup>, is that the name of the  
umuti<sup>588</sup> where we are, where are we?

[2] We are at Macetsheni.

[2] Mhm.

[1] Because the Macetsheni name is no longer used,

[1153]

[101]

the place is no longer Macetsheni.

[2] It is still in use.

[1] You have talked quite well shifi, throughout the speech,  
where \_ \_ \_ did you get it from?

[2] From the elderly people, I, I got it from, from

[1] From whom?

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<sup>579</sup> babe: See note 437

<sup>580</sup> babe: See note 437

<sup>581</sup> shifu: See note 423

<sup>582</sup> shifu: See note 423

<sup>583</sup> shifu: See note 423

<sup>584</sup> libutfo: The age regiment for a Swazi male

<sup>585</sup> Ligavu: The first age regiment under Swazi King Sobhuza II

<sup>586</sup> Ligavu: See note 585

<sup>587</sup> KaMntolo: At Mntolo's place

<sup>588</sup> umuti: See note 448

- [2] From Mkhando.
- [1] You got it from Mkhando.
- [2] Hhe. Mkhando who khanda<sup>589</sup> the Ngcamane<sup>590</sup> of Kaluhleko.
- [1] Which libutfo did he belong to?
- [2] He belonged to Inyatsi<sup>591</sup>.
- [1] He belonged to Inyatsi, you got it from Nyatsini<sup>592</sup>.
- [2] I got it from Nyatsini<sup>593</sup>.
- [1] Your name, your sibongo<sup>594</sup> and your age, what is your name?
- [3] Awu, my name is Mgudvwa.
- [1] You are Mgudwa and what is your sibongo<sup>595</sup>?
- [1168]

[102]

- [2] Masango.
- [3] Mgudvwa Ntusi Masango.
- [1] Mgudvwa Ntusi Masango. Eh, which libutfo<sup>596</sup> do you belong to Ntusi?
- [3] I belong to Ndlozini<sup>597</sup>.
- [1] You belong to Ndlozini<sup>598</sup>.
- [3] Mhm.
- [1] Then where did you get all that you've said?
- [3] From a person of the Ngulube<sup>599</sup> libutfo<sup>600</sup>.
- [1] You got it from someone of the Ngulube libutfo, what is the name of that person, because when you say he

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<sup>589</sup> khanda: This means to doctor with charms or to pound/beat something

<sup>590</sup> Ngcamane: The clan praise name of the Maseko

<sup>591</sup> Inyatsi: A major age regiment, out of the six, under Swazi King Mswati II

<sup>592</sup> eNyatsini: Belonging to the Inyatsi age regiment

<sup>593</sup> eNyatsini: See note 592

<sup>594</sup> sibongo: See note 425

<sup>595</sup> sibongo: See note 425

<sup>596</sup> libutfo: See note 584

<sup>597</sup> Ndlozini: This is the second main age regiment to the major Balondolozzi age regiment under Swazi King Sobhuza II

<sup>598</sup> Ndlozini: See note 597

<sup>599</sup> Ngulube: One of Swazi King Bhunu's age regiments

<sup>600</sup> libutfo: See note 584

belongs to the Ngulube libutfo<sup>601</sup>, do you mean the animal?

(Laughing.)

[3] You of uganda lufukula<sup>602</sup>!

[1] You of uganda lufukula<sup>603</sup>!

[3] I got it from the elderly, “ you who does

[1182]

[103]

not beat a female person because you rely on  
a, a little bush!” Mhm.

[1] Fakudze, as we add onto the speech of this  
Fakudze homestead, which sikhulu<sup>604</sup> worked  
the work of ebukhosini before, or the work  
of etincwaleni<sup>605</sup> as you work it or  
it began from which, from which sikhulu<sup>606</sup> of  
the Fakudze?

[2] It began there at Lobamba Lomdzala<sup>607</sup>.

[1] Eh, from which sikhulu of the Fakudze?

[2] From, from Mngayi.

[1] Did this begin from Mngayi?

[2] Mhm.

[1] You of the right hand!

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<sup>601</sup> libutfo: See note 584

<sup>602</sup> uganda lufukula: A part of praise names

<sup>603</sup> uganda lufukula: See note 602

<sup>604</sup> sikhulu: See note 424

<sup>605</sup> etincwaleni: Plural of incwala, see note 477

<sup>606</sup> sikhulu: See note 424

<sup>607</sup> Lobamba Lomdzala: a. Literally Old Lobamba. b. The name of present-day Mahlanya

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<sup>i</sup> [sikhulu: a synonym for shifu or chief included as footnote 424 (b) in the original transcript]

<sup>ii</sup> [bakaMkhweli: same as preceding footnote, referring to the people of KaMkhweli]

<sup>iii</sup> [maNtolo: In the original transcript, this is footnote 539b. This word refers to the Fakudze, whose clan praise name is Mntolo.]

<sup>iv</sup> [Msutfu: In the original transcript, this is footnote 539c. This word refers to the Nkhambule people, whose clan praise name is Msutfu]