

Title: "He carried the load of the king" [p7]  
"A goat cannot be a cow" [p19] [re: doesn't relate to  
[essence of this narrative](#)]

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

Date: 19 June 1970

Narrators: Mandlabovu Fakudze<sup>iii</sup> (MF)  
(libutfo: Gavu<sup>iv</sup>)  
(MM) Mgudwa Ntusi Masango<sup>v</sup>  
(libutfo: Ndlozini<sup>vi</sup>)  
(uMF) *make unntfwanenkhosi* Masango Fakudze<sup>vii</sup>  
(maiden *sibongo*: Nkhosi<sup>viii</sup>)

Information heard from: Mkhando<sup>ix</sup>  
(libutfo: Nyatsi<sup>x</sup>)  
Gendalifukula<sup>xi</sup>  
(libutfo: Ngulube<sup>xii</sup>)

Interviewer: Philip Bonner  
[re: PB can you remember who] (1)

Transcriber: Nokuthula Vilakati

\* \*

(MF)[p2] <The Ngwane<sup>xiii</sup> people> came with us, we went through Lubombo<sup>xiv</sup>.

\* \*

\* \* We returned with them, we returned to *kaZulu*<sup>xv</sup>, this mountain *kaZulu* is called /Magudu<sup>xvi</sup>.  
We came back to here at Phongolo<sup>xvii</sup> and we came to Shiselweni<sup>xviii</sup>.

\* \*

(1)Where did the Fakudze<sup>xix</sup> king<sup>a</sup> remain<sup>b</sup>?

(MF)At Tembe<sup>xx</sup>.

(1) [p3]

At Tembe, what was his name?

(MF)He was Somatani<sup>xxi</sup>.

\* \*

(1)That area<sup>a</sup> there, where the Swati<sup>xxii</sup> took<sup>b</sup> you from, what do you call it, *babe*<sup>c</sup>?

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

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

\* \*

(MF)It is at Tembe, ahead<sup>d</sup> of this place where the Malangeni<sup>xxiii</sup> came<sup>e</sup> from.

\* \*

It is beyond the Lubombo.

(1) \* \* Is it in Phuthukezi<sup>xxiv</sup> or within eSwatini<sup>xxv</sup>?

(MF)[p4] [It is at Phthukezi.](#)

(1)But for now, when we cast our thoughts right on that place<sup>f</sup>, who is the present chief<sup>g</sup> there, on that place<sup>h</sup>?

(MF)We no longer know.

\* \*

(1)The old person who is the *mtfombo*<sup>i</sup> of the Fakudze, when he remained there, what did he do?

(MF)He remained, he remained there forever.

\* \*

I do not know about him, about his death, he died there, he did not return with us. However that person arrived there at kaNgwane.

\* \*

(1)[p5] [When <the Fakudze> arrived here at Shiselweni, were they given anything, any work? Or they were allocated<sup>j</sup> an area<sup>k</sup>, or did they rule over <that place>?](#)

(MF)We were only allocated our area<sup>l</sup>. We were staying in our area<sup>m</sup>.

\* \*

There at Shiselweni.

(1) \* \* Which was that place, there where the ruins<sup>n</sup> <of the old homesteads> of the Fakudze are?

\* \*

(MF)[p6] [Enhle. Below the Ngudze<sup>xxvi</sup>.](#)

\* \*

(1)Is there work that the king<sup>a</sup> had given to the Fakudze people \* \* when they were staying there?

\* \*

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

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

<sup>c</sup>*babe*: literally, father, but also used for father's brother, father-in-law as well as general respectful form of address for any older man (Rycroft, *Dict.*, p.2).

<sup>d</sup>Original has: *lenbili lapho*.

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

<sup>f</sup>Original has: *khona nje*.

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

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

<sup>i</sup>*umtfombo*: source/spring from which other things come.

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

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

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

<sup>m</sup>Original has: *endzaweni*.

<sup>n</sup>Original has: *tinzala*.

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

[p7] \*\* *Wena wekunene, down at <that place> were the emaSwati found the Fakudze people, they went with them and left that king of the Fakudze. Were others also taken, either the brothers of the king<sup>b</sup>, or the bantfwabenhosi?<sup>?</sup> How were they taken from there?<sup>?</sup>*

(MF) That *babemkhulu* was taken, the *gogo* who was the one who was called Fakudze, who returned, and also going with the kings<sup>c</sup>, he carried the load<sup>d</sup> of the king.

(1) Was he taken \*\* the brother of the chief<sup>e</sup>, or was he the chief<sup>f</sup>? [re: english grammar!]

(MF) *Enhle*, the brother of the chief<sup>e</sup>.

(1) \*\* These Fakudze people, inter-marrying, going together the entire nice and long journey, does this mean that they took them by force, or <not>?<sup>?</sup>

(MF) [p8] *No.*

(1) There was consultation, then they went together?

(MF) We were attracted<sup>h</sup> to the *live*.

(1) Because these Fakudze people also became attracted to the *live*, and attracted to the kingship, were others also attracted? Like the Fakudze people did they also join with the *libandla*, that of *kaNgwane*, which is now together with the Fakudze people, did they go to where they were going to? Were there others who also said, "We also enter, we go with the kingship"?

(MF) Many people came together with the king.

(1) \*\* What were their *tibongo*?

\*\*

(MF) \*\* The Nkhambule<sup>xxvii</sup>.

\*\*

[p9] *Yes. Enhle! Also with the boy<sup>i</sup> who asked<sup>j</sup> from a young Nkhambule man<sup>k</sup>. [RE could this be a praise?<sup>?</sup>*

\*\*

(1) Are there other again different *tibongo*, or other *emabandla*<sup>a</sup>

(MF) There are.

\*\*

We also go and keep these, we cannot exhaust the *tibongo*.

(1) [p10] *Do you remember how they met with the bakaNgwane, these Nkhambule people? Where were they?<sup>?</sup>*

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

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

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

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

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

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

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

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

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

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

<sup>a</sup>*emabandla*: plural form of *libandla*, see glossary.

(MF)I do not know them. \* \* They originated<sup>b</sup> from here at Tembe, \* \* they came and we were together.

(1)You first saw them, the Fakudze <*sive*> first saw them when they had gone for quite some distance, or they came with them to here?

(MF)We came with them to that place, we came and we came with the king, to this *sive*.  
\* \*

It <*sive*> went by, it went and the other <*sive*> went and *khonta*, went and *khonta*, went and *khonta*. *Ye!* Went and *khonta*, the *sive*, and that which *khonta*'d, *khonta*'d here to our king.

(1) \* \* It is clear that the kingship was at Shiselweni because we all know that even today it is there.

But [p11] then, how did it move \* \* to down there at Mdzimba<sup>xxviii</sup>?

(MF) \* \* It came while we were still being pushed by the Zulu *imphi*<sup>xxix</sup>.  
\* \*

We were escaping from the Zulu *imphi*, coming to our *live*, going to the people who had *khonta* at our place<sup>c</sup>.  
\* \*

Then we left \* \* we proceeded and \* \* we came and built up <our homestead> right here, below the Mdzimba.  
\* \*

(1)Who was the Zulu king at the time, at the time when all these *tiphitsiphitsana*<sup>d</sup> took place?

(MF)I say it is Shaka.

[p12] [need to come back to this section, CH will edit more once in typed form]

(1)Was there a relationship between the Ngwane people and the <people> of Zwide maybe, that was heard of, during those times?

(MF)*Aww!* There was some relationship, coming from here, we were here, where we stayed well.  
\* \*

Then Somhlolo left.

(1)Then Somhlolo left and went to Zwide<sup>xxx</sup>?

(MF)To Zidze, \* \* Zidze called him saying he should come to him, at *kaZulu*.<sup>xxxi</sup>  
\* \*

Yes, when he was at *kaZulu*, he killed kings, this Zidze, then when he was here, then when he arrived here, he said

---- who was the king of *kaNgwane*, it was Somhlolo.  
\* \*

[p13] When he went there, he came and he said, no we say, "They say you kill kings, you Zidze, however, you won't kill him, this is a king".  
\* \*

\* \* It is as if they were pushing us, these \* \* they fought with us, these people of Zidze<sup>a</sup>.

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

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

<sup>d</sup>*tiphitsiphitsana* from *siphitsi*: confusion, disorder.

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

[p14] \* \*

(1)What about the Mntolo<sup>xxxiii</sup> people at the time the Swati had left Shiselweni and had gone to Mdzimba?<sup>9</sup> What did the Fakudze people do?<sup>9</sup> \* \*

(MF)We became *tindvuna*.

\* \*

(1)Who was the *indvuna* of the Fakudze at the place of the kingship at that time, his name?

(MF)He was \* \* Mngayi<sup>xxxiii</sup>.

\* \*

[p15] He was the boy<sup>b</sup> of the king. \* \*

(1) \* \* The Fakudze went with the kingship, they went to kaNgwane, they stayed there at kaNgwane, there until they found this area<sup>c</sup> when they were here<sup>d</sup> at Macetsheni, how did they go?

(MF)When we left Shiselweni and we came here the king said, \* \* we should go to a man who was there next to kaTsabedze<sup>xxxiv</sup>, who would show us where to stay.

(1)Who is the Tsabedze man and where is he?

(MF)He is there, he is there, beyond this place.

(1)At Malindza<sup>xxxv</sup>?

(MF)Here, right here. \* \*

(1) \* \* You found a Tsabedze man on that place<sup>e</sup>.

(MF)[p16] Yes, at this place.

\* \*

(MF)<The Tsabedze>, they allocated an area<sup>f</sup> to us and we stayed there, we stayed side by side. \* \*

(1)In other words, this means that a place was allocated to them by the Tsabedze people.

(MF)They then reported one another to the king.

(1)[p17] Then they did something wrong at the place of the kingship.

(MF)Ee, they reported one another.

\* \*

(1)What happened then?

(MF)They were killed, it started thus: <the king> fought them and they said, \* \* the king is a goat, they were fighting with a goat.

(1)At the time all these serious matters happened, there among the Tsabedze, did they have a chief<sup>g</sup>, and what was his name?

(MF)He was Sihlase<sup>xxxvi</sup> <Tsabedze>.

\* \*

(1)When these the Fakudze people came here, into this area<sup>b</sup>, where we are, at Macetsheni, who was the chief<sup>f</sup> of the Tsabedze at that time.

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<sup>b</sup>Original has: *umfana wenkhosi*: literally boys of the king, that is, those in service of the king.

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

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

<sup>e</sup>Original has: *siganga*, round, dome shaped hill, like a termite hill.

<sup>f</sup>Original has: *natsi*. [re: basisekela natsi]

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

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

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

(MF)[p18] \* \* When they came there, he was Maphisholo<sup>xxxxii</sup>, Sihlase's father.  
\* \*

(1)Because you were allocated<sup>d</sup> that area<sup>e</sup>, being proud, being proud because of kingship.

(MF)We were the kings.

(1)\*\* What caused people to clash, that is, the Tsabedze people with the kingship. \* \*

(MF)\*\* When this Maphisololo died, and was succeeded by Sihlase, Sihlase's brother went and reported \* \* to the [p19] king, "I mbulingubo<sup>f</sup> Silo<sup>xxxxiii</sup>, I am being killed"

(MM)They were disputing<sup>g</sup> alone.

(MF)They were disputing<sup>h</sup> alone.  
\* \*

You say, "You *mbulingubo* you are being killed", he said, when he said, "*Hawu!* you are killed, what do you have?" He said, "*Awu!*" I said when I said I will go to the king, "I will run and go to the king", this one said, "A goat cannot be a cow" [re: check pronouns in this paragraph and use of "ita!"]

(MF)Mswati became angry.

(1)[p20] It was those who are there at Malindza, did they clash with those then?

(MF)They were not of Malindza alone, they clashed alone among themselves, they were king alone, their chief<sup>f</sup>, they fought with the chief<sup>f</sup>, they said, when then, when there was fighting there, they were sent away and they went, they went to *kaZulu*.  
\* \*

(MF)They then returned, they \* \* came and *khonta'd* there at that ...

(1)I say they ended up being killed and they then ran away.  
\* \*

[p21] They then ran away and went back to *kaZulu*?

(MF)Ya.

(1)But did others remain, some of the Tsabedze, their descendants?

(MF)They came back there, they came and they came to *khonta* here.

(1)They were coming from there, *kaZulu*?

(MF)*Ehhe*, they came to *khonta* here.

(1)They *khonta'd* \* \* in which place?

(MF)Right here at ...

(1)Here at Macetshemi?

(MF) *Mh*

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

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

<sup>f</sup>*mbulingubo*: literally, to expose a sleeping person by removing the cover or blanket ie. could have implication of standing naked. It is also a *siSwati* proverb denoting respect to a higher authority, appealing to the king.

<sup>g</sup>Original has: *banga*, cause produce ; go towards, make for; contend, dispute (eg. over an inheritance) (Rycroft, *Dict.*, p.3). When it is used in a metaphorical sense, it refers to a succession dispute, which occurred after the death of a chief, king or ordinary head of a household.

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

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

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

(1) At the time the Fakudze returned from the place of the [\[p22\] kingship to stay at the area<sup>c</sup> of Macetsheni, were other people present, or other clans<sup>d</sup>, apart from these, the Tsabedze people, in that area<sup>e</sup>?](#)

(MF) *Enhhe*, some clans<sup>f</sup> were present, the clans<sup>g</sup> who stayed with \* \* the Tsabedze people.

(1) I mean, \* \* did they not have their own chief<sup>h</sup>, the other groups. Or was there maybe another chief, who was there, who was not of the Tsabedze?

(MF) They were of the Malindza people.

\* \*

The Malindza people have their own area<sup>i</sup>

(1) But that again, you are seen being overcrowded [oppressed/ pressured check] with the Gamedze<sup>xxxix</sup> people, and which other group? How did that happen, *babe*?

(MF) The Gamedze were next to [check translation of 'next to'] the Tsabedze people.

\* \* [\[p23\]](#)

The Gamedze people had indeed returned from ...

\* \*

... eating *imbuya*<sup>a</sup> at the place of the king.

(MM) They were people.

(MF) They were just <ordinary/common> people next to them, not chiefs<sup>b</sup>.

(1) \* \* How did the Gamedze get chiefs?

(MF) They were chief<sup>c</sup> then because they are beyond that place, these who are here at our homestead, apart from the Hhishi<sup>d</sup> people, the Hhishi people were the ones who then returned to eat *imbuya*<sup>d</sup> at the place of the king.

(1) [\[p24\] Were the Gamedze people chiefs<sup>e</sup> beyond the Lusutfu<sup>xli</sup>?](#)

(MF) Yes! Yes!

(1) \* \* These beyond this <place> are the Gamedze.

(MF) They are the Madlenya<sup>xiii</sup> people.

(1) Were these people of Madlenya already chiefs<sup>f</sup>?

(MF) Yes! Yes!

(1) The Gamedze people, this side, \* \* they were just people?

(MF) Just nearby?

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

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

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

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

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

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

<sup>i</sup>Original has: *indzawo*,

<sup>a</sup>*imbuya*: literally, edible leaves (such as spinach); also a *siSwati* proverb indicating respect.

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

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

<sup>d</sup>*imbuya*: literally, edible leaves (such as spinach); also a *siSwati* proverb indicating respect.

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

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

(1) At the time the Fakudze came here to Macetsheni, were the Gamedze — that surround us with their chiefs — were they present? Or who was the first to build this place? Or did the Gamedze have no chief<sup>f</sup> during that time?

(MF) [p25] The Gamedze people had gone to eat *imbuya*<sup>h</sup> at the place of the king \* \* they said,

We are carrying the *mkhondvo*<sup>i</sup> of the afternoon  
we are not from that place.<sup>j, k</sup>

\* \* They were asked by this king, \* \* "Who is this one who remained right there?" Mjingi<sup>xiii</sup> remained, Mjingi belongs to the Fakudze. The king took and sent an envoy<sup>l</sup>, this one who brought him here to Mjingi, this Logwaza<sup>xiv</sup>.

\* \*

He was blowing ash for him<sup>m</sup>.

\* \*

Gamedze then stayed.

\* \*

(MF) This one was alone, \* \* this one entered by himself \* \*.

(1) [p26] Where did that person *vumbuka*<sup>a</sup>?

(MF) He has another place<sup>b</sup>.

\* \*

(1) But at the place of the kingship<sup>c</sup> at the time<sup>d</sup> the Gamedze had built a big <homestead>, who was the king of that place, at that time<sup>e</sup>.

\* \*

Those, those there, beyond this place?

\* \*

(MF) It was king Mswati.

\* \*

[p27] It was like that, it was Somhlolo, \* \* this was built for them, he found them being chiefs<sup>f</sup> together with the Tsabedze, they were the other chiefs<sup>g</sup>.

(1) It was Somhlolo?

(MF) Yes, they say by their coming, these came hurrying when the king had invited *butimba*<sup>h</sup>.

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

<sup>h</sup>*imbuya*: literally, edible leaves (such as spinach); also a *siSwati* proverb indicating respect.

<sup>i</sup>*mkhondvo*:

<sup>j</sup>[check translation, shouldn't it be - 'we are not from where they are?'

<sup>k</sup>*Sitfwele umkhondvo wentsambana tsine,*

*singasibe bakhona.*

<sup>l</sup>Original has: *lincusa*.

<sup>m</sup>'he was blowing ash for him': [re: proverb meaning?]

<sup>a</sup>*vumbuka*: literally, sprout, ie. originate.

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

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

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

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

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

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

\* \*

He came, the people of Madlenya came along and also the Tsabedze came along. They belonged to the same place.

(1) At the time when the Tsabedze people clashed and fought with themselves, which kingship was there, who was the king?

(MF) He was Mswati, they clashed \* \* .

\* \*

(1) [p28] Wena wekunene! You say that the Gamedze people, they were beyond this place, above the mountain, how did they come to be there at the mountain?

(MF) They came from right there at Shiselweni, just like <we did>.

\* \*

(1) But did they not come, are they not the Gamedze people, those who are beyond the Lusutfu?

(MF) It was the people of kaMadlenya.

\* \*

They had gone to their mother's homestead where they, they set up their village.

\* \*

[p29] \* \* The people of kaMkhweli<sup>xiv</sup>.

\* \*

The Gamedze people, they were with \* \*

\* \*

Mbongoza<sup>xvi</sup>, with their *malume*<sup>a</sup>, they were the *tinyanga* of the king.

\* \*

Their *malume* is Mbongoza.

(1) [p30] Who are they, those who were of Mbongoza, who are these <people>?

(MF) The Nkhosi people.

(1) At the time, because we heard that they had gone to, \* \* to his mother's <homestead> before then, who was the chief<sup>b</sup> of that area?

(MM) [p31] He was Mbongoza.

\* \*

(1) \* \* Are the people of Mbongoza 's house<sup>d</sup> still present up to this day?

\* \*

(MF) They are present, \* \* they have spread.

(1) Are they under other chiefs, \* \* ?

(MF) They are under this one, \* \* the *umshana*<sup>c</sup> of that place, then this one went to \* \*

*kaHohho*<sup>xvii</sup>, we went with him to *kaHohho*, then he came back, \* \* and found those of ---  
- shouting,

---

<sup>h</sup>*butimba*: a hunting group, selected and led by a king.

<sup>a</sup>*malume*: literally, maternal uncle, but can also be maternal aunt.

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

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

<sup>d</sup>Original has: *indlu*. [check tape]

\* \*

"Because you are the *tinyanga* of the king but they want your *imiti*"<sup>f</sup>

\* \*

[p32] They were shouting, you are entering inside with respect.

(1) \* \* Here the Gamedze \* \* have separated: one group from the other. What separated them and how?

(MF) \* \* It is *kuhamba*<sup>g</sup>, \* \* they don't build in one area<sup>h</sup>, some are at Hhohho and where are the others?

(MM) You mean these books, chief<sup>i</sup>, these taxes, there came this tax.

\* \*

(MM) It is that <tax> which made them little chiefs<sup>a</sup>.

\* \*

(1) \* \* When the Gamedze people took the kingship of the people of Mbongoza, [p33] who was the king of that place<sup>b</sup>? At that time?

(MF) It was Mswati. \* \*

\* \*

(1) \* \* Before the Fakudze came to this area<sup>c</sup> which we are in, called Macetsheni \* \*, what was the place called before? \* \*

\* \*

(MF) It was called Ndabeni<sup>shiii</sup>!

\* \*

(1) [p34] Why was the place called Ndabeni, what was the story?

(MF) It was just a name, we do not know why it was Ndzabeni. [re: note shift in spelling]

\* \*

(1) When the Fakudze people were installed<sup>d</sup>, then the name was changed and it became Macetsheni?

(MF) It was called Macetsheni because, \* \* they left \* \* our king went to *kaZulu*.

(MM) \* \* *Hhnhhi*<sup>e</sup>, that of Ndabeni is our name.

(MF) *Hhe*<sup>f</sup>, it is really ours.

(MM) *Enhle*<sup>f</sup>, did you hear when they asked those of the *bekunene*?

(MF) I am *landza*<sup>g</sup>ing that then.

<sup>e</sup>*umshana*: nephew or niece (Rycroft, *Dict.*, p.87)

<sup>f</sup>*Ngoba nitinyanga tenkhosi mane bafuna lemiti yenu.*

<sup>g</sup>*kuhamba*: literally, going. Here it means change and development.

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

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

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

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

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

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

<sup>e</sup>*Hhnhhi*: exclamation of agreement.

<sup>f</sup>*Hhe*: exclamation of agreement.

<sup>g</sup>*landza*: to tell a story in the order of the occurrence of events; to bring something to a place or to someone.

(MM) \* \* They say which was the place<sup>h</sup>? It is as if the name is of the Tsabedze people.

(MF)[p35] Enhhenhle, but no.

(MM) \* \* This name is that of our residence.

(MF)It is that of our residence.

(1) \* \* This name, \* \* Ndabeni was named by the residence of the ...

(1&MM)Fakudze.

\* \*

(1) \* \* It is not clear: \* \* what was the name of the area<sup>i</sup> before the Fakudze people arrived.

(MM) \* \* Here it is just Mhlongomvula<sup>xix</sup>.

\* \*

(1)Where were these Tsabedze people, at that time?

\* \*

(MM)[p36] This is their *live*, all of this.

\* \*

\* \* Extending to \* \* up there at \* \* Thulwane<sup>l</sup>.

\* \*

It <the *live*> meanders through these mountains.

\* \*

The Bulunga<sup>li</sup> mountains.

(1)Oh! In other words[check translation] it is still *live*, which it should be said it is of, it is of the Fakudze?

(MM)It is of the Fakudze.

(1) \* \* At the time when the /Fakudze people\ were staying in this, their *live*, how wide was it? \* \*

When we count these *tiganga*, where was it ending?<sup>o</sup> \* \*

(MF)[p37] It went up to Ntilongo<sup>lii</sup>.

\* \*

\* \* At Lubonjeni<sup>liii</sup>.

\* \*

Above the Lusutfu

\* \*

All these *tive* entered that area<sup>a</sup>.

(1)All these chiefs that are neighbours, entered that *live* which was of the Tsabedze?

(MF)*Enhle*.

\* \*

(MF)Because this *live* is of the king.

(MM)Do not leave out these mountains.

\* \*

(MF)(MM)[p38] At Bulunga, mhm, going up to there to Mdumezulu<sup>liv</sup>.

---

<sup>h</sup>Original has: *siganga*, small round hill.

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

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

(1) Extending to Mdumezulu, it was still the Tsabedze *live* which is supposed to have been taken by the Fakudze.

\*\*

(MF) \*\* We fought with the *tive*, here, we drove them out, then they *khont'a'd*, people went and stayed there, went and *khont'a'd*, went and stayed.

\*\*

(1) At that time, did these people of Tsabedze \*\* have any subjects, or \*\* a certain *libandla*, so that others *khont'a'd* from them? [check translation of 'from']

(MF) [p39] \*\* Indeed, we have a good relationship<sup>b</sup> with them \*\* they were chiefs and people.

(1) I mean to say \*\*, who are these people, who were under them?

(MF) No people were under them [check translation], it was the Tsabedze people \*\*

(1) Only the Tsabedze? \*\*

(MF) Like chiefs, we were staying with our people. The Gamedze people were next to them.

(MM) They had *khont'a'd* them! \*\*

(1) \*\* Was there work which was given to the Fakudze that, they will work this, work for the kingship?

(MF) [p40] \*\* No, I do not understand, we were staying, because all this was of --- the king, they were residences of the king, these. \*\* This residence of the Fakudze is of the king.

\*\*

At Macetsheni. [re: privileging words of Mgudwana over *make* Msango]

(1) How was this residence of the king set up, *babe*. I do not quite get that?

\*\*

(MF) It happened thus. When our king Shayani came back from his journey to *kaZulu*, then this *gogo* \*\* went to *mbula ingubo*<sup>a</sup> to the king \*\* and the *indlovukazi* said, "He is born of the Zembeni<sup>iv</sup> residence".

\*\* [p41] The Ingwenyama<sup>vi</sup> said, "He is of what Zembeni, this thing, \*\* he is a liar because it has turned against my friend", he was a renowned warrior<sup>b</sup>, that one.

\*\*

Shayani<sup>vii</sup>. His brother was a renowned warrior, they fought, yet they were brothers.

(1) \*\* At the time that the Tsabedze people were fighting, \*\* did the Tsabedze people invite the Fakudze people to help in this struggle?

(MF) No.

\*\*

(1) What did they really do?

(MF) [p42] They waited, \*\* the Fakudze people just waited because those were their kinsmen with whom they had stayed \*\* they had inter-married, inter-married, inter-married \*\* now they, the *imphi* entered and fought<sup>c</sup> with these, the Tsabedze people.

\*\*

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

<sup>a</sup>*mbula ingubo*:

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

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

It did not fight with our \*\* people [re: is clan 'left out' or is it better translation].

(1)At the time when the Fakudze people were allocated this area<sup>d</sup>, were there other people who were allocated \*\* the area<sup>e</sup> being occupied, \*\* by the Tsabedze? Were the Fakudze allocated a strip of land<sup>a</sup>, or did they tell them to take everything, even that which had already been *khontelwa*<sup>b</sup> by other people? \*\*

(MF)This was taken <the land>, which was occupied by the [p43] Tsabedze, it was here to Mjingi, \*\* [p43] it<sup>c</sup> was combined with that which they allocated to us.<sup>d</sup>

(1)Because the one on this side, which has been built by the Gamedze people, which sticks up, a tower what is it's name?

(MF&MM)It is Phonjawa<sup>hiii</sup>.  
\*\*

(1) \*\* Why was it called Phonjawa?

(MF)We \*\* do not know from the Tsabedze people because they stayed right there with us, we were conquered<sup>e</sup> by their *timbita*<sup>f</sup>, we did not know the *timbita* when we came from Shiselweni.  
\*\*

(1)[p44] \*\* This residence of, this *umphakatsi* of that place which is called Vikizijula<sup>ix</sup> \*\* when was it named, how was it named?

(MF)At kaHhishi \*\*.

(MM)This Vikizijula is a person.  
\*\*

(MF)This Vikizijula is a person, the residence of there was kaHhishi  
\*\*

This Vikizijula is a child of this area<sup>g</sup>.

(1)But they say he is Vikizijula, he warded off which spears<sup>h</sup>?<sup>i</sup>

(MF)He ruled over *emalawu*<sup>j</sup> because *ebutsiwe*<sup>k</sup>.

(1) \*\* This Vikizijula, which chief was he under at that time? \*\* Was he under the Tsabedze people, or the Fakudze people, or the Gamedze people?

(MF)[p45] \*\* He was sheltered by us, \*\* at first \*\* he was with \*\* the Tsabedze.

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

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

<sup>a</sup>Original has: *banikwa sincintjana*.

<sup>b</sup>*khontelwa*: passive form of *khonta*.

<sup>c</sup>'it' in this context refers to the land.

<sup>d</sup>At this point in the interview the interviewer explained to Phillip Bonner that the land that was being pointed out by the informants, is an exception [check, listen to tape to understand that a certain area is an exception to what???]

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

<sup>f</sup>*timbita*: generic name for a number of potions usually prepared by *tinyanga*, and prescribed for relief from specific ailments; also the term for large pots.

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

<sup>h</sup>This sentence is a pun on the name Vikizijula, from *vika* to ward off/ defend, and *isijula* spears in *iziZulu*.

<sup>i</sup>At this point in the conversation there is laughter.

<sup>j</sup>*emaLawu*: barracks; quarters of unmarried men.

<sup>k</sup>*ebutsiwe*:

\* \*

Then he came here \* \* then we prepared a place<sup>1</sup> for him.

(1) *Wena wekunene* \* \* Today, when we look, we find that there are many Fakudze chiefs \* \* also there, who is the *indlunkhulu*? <Which place> is the *umphakatsi* of the Fakudze? \* \* [check re grammatical english changes]

\* \*

Those of where?

(MF) This one at Macetsheni.

\* \*

(1) [p46] But how did it happen that they all separated, such that one calls himself the chief<sup>a</sup> and another calls himself the chief<sup>b</sup>, too?

(MF) \* \* This one left, \* \* he asked of the people of Lobamba<sup>ix</sup>, he asked from Shayeni, who was the king of the Fakudze. [re: deleted <chiefdom> can't be king in a <chiefdom>] He asked and went to the king, he took this *umcenge*<sup>c</sup> of your *live* of kaNgwane.

\* \*

(MM) At Ngcoseni<sup>ixi</sup>.

(1) At Ngcoseni?

(MF) *Enhle*, he had come from Lobamba.

\* \*

(1) [p47] \* \* Explain to me, how did he get this area<sup>d</sup> when he became the chief?

(MF) He found a place<sup>e</sup>, <a place> then of the king, then he \* \* *khonta*<sup>d</sup> to the king.

(1) Was he allocated <that place> by the kingship?

(MF) Yes.

(1) Which king, who is the one who created the other chiefs of the Fakudze? \* \*

\* \*

(MF) It was Mswati who ruled.

(1) During Mswati's reign! Here, who was the king, was he Somhlolo, or was he Mswati?

(MF) [p48] We came with Somhlolo.

\* \*

(1) Somhlolo placed <the people>, he put them there at Macetsheni and he put the others at Lobamba?

(MF) Yes.

\* \*

(1) \* \* <Who was> the king when they went to Ngcoseni?

(MF) They were placed by Mswati \* \* .

<sup>1</sup>Original has: *indawo*.

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

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

<sup>c</sup>*umncenge*; milkpail. [RE and figurative meaning?]

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

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

(1)[p49] At the time the Fakudze were here, they were given this \* \* field of the king, were there <then> other who arrived and asked<sup>a</sup> from the Fakudze, or who were brought to this area of the Fakudze, who were chiefs?

(MF) *Enhle*, the people arrived, they followed us.

(1) Who are they?

(MF) They are the Tsabedze and Shongwe<sup>bii</sup> people.  
\* \*

Yes, they, they went like this, they said when they left ...

(MM) At Matsamo<sup>lxiii</sup>, in Hhohho.  
\* \*

(1) \* \* They came and were they put in this area<sup>b</sup>?

(MF) They came and they were put here, about, about here, this side, they were settled by those the residence, they belonged to Mswati.

\* \* [p50]

They were put this side at ...

(1) At Timbutini<sup>lxiv</sup>, these Shongwe people.

(MF) At Timbutini, yes.  
\* \*

(1) \* \* At the time they were put here at Timbutini \* \* were they place at a wing of the Fakudze, or were they put alone? Did they stay alone?

(MF) Listen, *babe*.  
\* \*

They came \* \* they came and put, they put *tintfonga*<sup>c</sup> here at Mjingi<sup>lxv</sup>.  
\* \*

[p51] They followed us, they came from Shiselweni

(1) Then it was a Fakudze who gave them <a place> here at Timbutini?

(MF) Yes.

(1) But at the time they changed here they changed their place there at Mashobeni<sup>lxvi</sup>, that is, the Shongwe people, who was their leader<sup>d</sup>, or their chief<sup>e</sup>?

(MF) \* \* He was Matsafeni<sup>lxvii</sup>.  
\* \*

\* \* He was Tikhuni when he arrived there.

(1) Tikhuni arrived there.

(MF) E, then he died.

(1) Then Matsafeni came after him?

(MF) [p52] Matsafeni came after him, it was then Matsafeni who went.

---

<sup>a</sup>Original has: *celela*, in this case it seems to mean 'asked for a place to settle'.

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

<sup>c</sup>*tintfonga*: a persons belongings; rods carried by men when leaving their homesteads. *tintfunga*: wattling, lath; used in house construction (Ziervogel, *Swazi texts*, pp.20,190).

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

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

\* \*

They were taken out by Matsafeni, they went to Hhohho.

(1) Was another person present who was called Matsafeni at those times, or besides this one of the Shongwe?

(MF) I do not know him, <only him that> \* \* begot Matsamo.

(1) \* \* Do you know only Matsafeni Shongwe, who begot Matsamo Shongwe?

(MF) Yes.

(1) \* \* By the way<sup>a</sup>, this Matsafeni is he the one who is known to have been a great leader who left with the *sive* here to go to Mashobeni?

(MF) Yes.

(1) Before the Fakudze people allotted<sup>b</sup> the Shongwe people this area<sup>c</sup>, who stayed in that area<sup>d</sup>? How did they stay?

(MF) [p53] It was occupied by us, [rest of translation must be checked by listening to tape with Swazi speakers]

\* \*

When he did not get the place, \* \* he said, "Awi!" the king says go then and when you have a good relationship<sup>e</sup> with this man, that you may go, then you will be back, I will take you when you come back and then put you where I can put you.

(1) [p54] In other words, you mean to say, that area<sup>f</sup> was yours, that of the Fakudze people?

(MF) It is ours, even today.

(1) Then did you allocate <the place> to the Shongwe people?

(MF) \* \* We lent it to them.

(1) You lent <it to> them so that they could *goba umfunt*<sup>g</sup> there?

\* \*

(1) \* \* At the time the Shongwe people arrived here <when> they asked to *goba* sticks<sup>h</sup> \* \* here at the Fakudze place, who was the *bukhosi* of kaNgwane at that time?

(MF) It was Somhlolo.

(1) \* \* Besides these Shongwe people \* \*, were others present whom you had installed maybe next to them, right there in that area<sup>i</sup>?

(MF) [p55] No.

(1) *Wena wekunene*, because you were, you were the king's boys<sup>a</sup>, that is <you>, the Fakudze people \* \* do you have another knowledge, knowledge to see something which is hidden,

<sup>a</sup>Original has: *konje*, well then, so then, by the way.

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

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

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

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

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

<sup>g</sup>*goba*: literally, to bend <a branch> so that it provides shade. Also a *siSwati* proverb meaning a person has set up a homestead in an area.

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

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

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

which I can equate to things which are miracles, is there something which the Fakudze people know?

(MF)None.

\* \*

(1)In this area<sup>b</sup>, here at Macetsheni today, is there a residence of the kingship.

(MF)There is.

(1)What is it called? \* \* What is the name of the residence?

(MF)[p56] It is not named.

(1)It is not named, *hawu!* Can the name of the residence of the kingship be lacking?

\* \*

(MF)Why should we continue, because indeed this residence of the king, this one of Macetsheni, they say that the Macetsheni one was taken, it was the one, this is now Macetsheni.

(1) *Wo*, it is called Macetsheni?

(MF)*Enhle*.

\* \*

(MF)To us there came back that<sup>d</sup> of Ndabeni.

(1)Here at the place of the Fakudze the residence became Ndabeni? [\[check translation with Swazi speakers\]](#)

(MF)It is this one, this.

(1) *Wene wekunene!* When was it put there? Who was the king?

[p57] \* \* At those times when the residence was put here, when the residence of the kingship was set up at Macetsheni?

(MF)\* \* He was Somhlolo.

(1)Somhlolo. Was there someone who was the *indvuna* to guard that residence of the kingship?

(MF)He was Mjingi.

\* \*

He had left, this Shayani \* \* ...

(1)So then<sup>e</sup>, what was Mjingi's *sibongo*, was he a Fakudze?

(MF)He was a Fakudze.

(1)Mhm, was he the chief?

(MF)*Enhle*.

(1)Was that at the time when he was given \* \* this work of guarding the residence of the kingship?

(MF)[p58] Mhm, the residence was new. \* \* He was going to eat *imbuya*<sup>a</sup>, his *gogo*.

(1)Is there a reason which \* \* led to \* \* the residence of the kingship being put here? \* \*

(MF)This residence?

(1)E.

(MF)No, it was put here because \* \* we were in charge, \* \* on behalf of the king.

---

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

<sup>c</sup>agreeing

<sup>d</sup>Original has: *sekubuya lowa*Ndabeni. This [\[check with translators\]](#) suggests that what is being referred to is a residence.

<sup>e</sup>Original has: *konje*, well then, so then, by the way (Rycroft, *Dict.*, p.53).

<sup>a</sup>*imbuya*: literally, edible leaves (such as spinach); also a *siSwati* proverb indicating respect.

\* \*

It was sheltering us.

(1) In other words was it, had it come to its place<sup>b</sup>?

(MF) Yes.

(1) To its field<sup>c</sup>?

(MF) [p59] [Yes.](#)

(1) This is because, *wena wekunene*, the residence which administered the kingship of the home of the Fakudze, this means that in other words, like the king<sup>d</sup>?

(MF) We were administered<sup>d</sup>, we were administered by the king.

(1) You were administered by the king, you awaited everything that was said by the king<sup>e</sup>?

(MF) You hear well then.

(1) \* \* How about the Fakudze, because indeed long-ago there was *kokhelana*<sup>e</sup> of fire, marrying girls away, all those things, is there a child of the place of the kingship who was married<sup>f</sup> into the Fakudze?

\* \*

(MF) No, no.

(1) [p60] [Among the Mntolo people, were there some girls who were married into the place of the kingship \\* \\* at those times?](#)

(MF) They are. \* \*

(1) \* \* Who are those, \* \*

\* \*

...

\* \* *emakhosikati* of this here?

(MF) They are at Lobamba, even today. They are there, at, \* \* the present Sobhuza.

(1) \* \* This started from which kings?

(MF) This had started from Mswati.

\* \*

(1) \* \* The Fakudze \* \* guarded the kings field, is there something \* \* , which they know, that maybe they are supposed to take to the place of the kingship at those times, which they know, \* \* which means tribute?

(MF) [p61] \* \* [We emptied everything that we had got \\* \\* when <we have> sorghum, we carried it \[ch note: check translation by african languages\] and took it to the place of the king.](#)

(1) You mean to say even now you still do that?

(MF) *E*, now.

(MM) \* \* It is the weather.

(MF) That is affected by famines now.

(1) \* \* *Wena wekunene*, we have talked, the story is long \* \* talked about the Mntolo indeed, but can you start and make \* \* that we hear well that the first, \* \* the first chief of the Fakudze

---

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

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

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

<sup>e</sup>*kokhelana*: literally, to burn, for example grass; to establish good relations between two nations.

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

people was whom, followed by whom, followed by whom, until it came to the chief who is present today. You count them all by their names, you [p62] *gamba*<sup>a</sup> them and say it was whom, then who entered, who then entered \*\* until it is the chief who is present today.

(MF) He was Shayani.

\*\*

(1) Then he begot whom?

(MF) Baleni<sup>lviii</sup>.

\*\*

*E*, he was Baleni, Shayeni's brother. \*\*

\*\*

Baleni remained here at *kaNgwane*.

(1) Was he in position<sup>b</sup>?

(MF) He was in position.

(1) Then who followed?

(MF) He begot Mjingi.

(1) [p63] Did he beget Mjingi?

(MF) *E*, he was Mphoso.

(1) He was Mphoso, *wo*, is this area<sup>c</sup> Mphoso too?

(MF) *Enhle, enhle*<sup>d</sup>.

\*\*

Then today then, is Mandlabovu.

\*\*

(1) *Wena weluhlanga*! Is there something which might have happened because indeed that person, Mphoso, of whom we hear that he is the father of our kingship which we have today, he is renowned for, that he was a *silomo*<sup>a</sup>, or he was an *ingama*<sup>b</sup>, or he was a *liculuculu*<sup>c</sup>?

(MF) [p64] Now indeed, I heard that the people we, we carried<sup>e</sup> loads, we were renowned warriors<sup>f</sup>.

(1) You carried for the kingship?

(MF) We were renowned warriors<sup>g</sup>, carrying for the *inkhosi*. These *imiti* all these were smeared [check tape] by us, bricks were mixed by us.

---

<sup>a</sup>*gamba*: to utter directly a name, or praise name of a person.

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

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

<sup>d</sup>agreeing.

<sup>e</sup>*wena weluhlanga*: you old the ancient stock.

<sup>a</sup>*silomo*: a person of substance; a popular person; a wealthy individual.

<sup>b</sup>*ingama*: a male person popular among women.

<sup>c</sup>*liculuculu*: a male person shunned by women.

<sup>d</sup>These comments caused laughter.

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

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

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

(1) *Wena wekunene!* Is there another thing which we can remember about Hlahla<sup>lxix</sup>, \* \* that he was what?

(MF) \* \* He died just by this; when he took a wife when his father was alive; he then died.

(1) \* \* Because the Fakudze had built here, were they attacked<sup>h</sup> by those who lived by attacking<sup>i</sup> others, the Zulu people?

(MF) *Hawu*, indeed.

(1) You mean, *wena wekunene*, they attacked them many times, or maybe you mean that how?

(MF) [p65] Many times, many times they went and *vinjelwa*<sup>j</sup> all the goats and calves.

(1) Did the Fakudze people herd the <animals>.

(MF) Throughout the area<sup>k</sup> of *kaNgwane*.

\* \*

(1) What did the Fakudze do when the *libutfo* came? \* \*

(MF) There was just fighting because they ran away. \* \*

(1) You mean that the Fakudze people were cowards, running away?

(MF) *Owu*, they ran away indeed, they stabbed each other when fighting here.<sup>l</sup>

(1) [p66] \* \* However while we still count the Fakudze and all that, who was \* \* the king of *kaNgwane* at that place<sup>m</sup>?

(MF) *Awu*, I have counted<sup>n</sup> many times, already.

\* \*

\* \* I have counted Somhlolo.

\* \*

(1) Is the coming \* \* of Somhlolo also the coming of the Fakudze here?

(MF) I counted Mswati.

(1) You counted Mswati.

(MF) Do not count Ndvungunye

\* \*

[p67] I counted, he is Ngwane, he is Mswati, he might be Ngwane.

(1) Is he Ngwane?

(MF) E, then, Ludvonga was installed, then he died, Ludvonga.

(1) E. Then Ndvungunye was installed. Is there something we may get, as we are ignorant, us children, while you are old?

(MF) *Awu*, you will not get anything, I am \* \* also young too.

(1) What was that they (check translation with Swazi speakers) called *Lubuyeni*<sup>lxix</sup>?

(MF) At *Lubuya*<sup>lxix</sup> which is not *buya*<sup>a</sup>, I know it when I hear by ears.

\* \*

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

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

<sup>j</sup>*vinjelwa*: to block, to stop; to attack.

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

<sup>l</sup>At this point in the conversation there is laughter.

<sup>m</sup>Original has: *lapho*.

<sup>n</sup>Original has: *bale*.

<sup>a</sup>*buya*: literally, to return.

(MF)I have not seen it.

(1) \*\* What was said about it? \*\*

(MF)[p68] They stabbed<sup>b</sup> each other, it became a surprise, \*\* they stabbed<sup>c</sup> each other for days, rivers changed and became red this side.

(1) So then<sup>d</sup>, who were stabbing<sup>e</sup> each other?

(MF)Those of Somhlolo.

(1) *Owu*, Sobhuza I

(MF)It was Mswati

(1)It was Mswati

(MF)*Inhhi*<sup>f</sup>.

\*\*

(MF)I do not know whether it was Mswati or if it was Sobhuza.

\*\*

Because there came the Zulu people who liked it when he killed. Then, when this Somhlolo died, then LaZidze<sup>ixii</sup> \*\* said, "*Awu*, you Ngwane people, you Zulu people, stop [p69] fighting you will fight with whom for I am of the *umfat*<sup>g</sup> *sidvwaba*<sup>h</sup>."

\*\*

They helped them because they had \*\* taken out men like those to block there at LuPhongolo.

(1) \*\* When the Fakudze were put on this field of the king, were there neighbours surrounding the field, when I mean neighbours I mean other chiefs? [re: repetitive]

(MF)There are.

(1) Other places<sup>a</sup>, e! \*\* This means that \*\* the Fakudze found them present already \*\* how did they come?

\*\*

Let us start and count<sup>b</sup> them one by one, [p70] surrounding the whole of here at home \*\* . Let us start with the Gamedze people this side, in order that we clearly understand.

(MF)The Madlenya people.

(1)Did the Fakudze find the people of Madlenya already at that place?

(MF)*Enhle*<sup>c</sup>.

(1) \*\* We continue, where do we go? We come to the other Gamedze people now?

(MF)*Awu*, these Gamedze people have come in the middle.

(MF) *Wo*, we will say who was he, right there?

---

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

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

<sup>d</sup>Original has: *konje*, well then, so then, by the way (Rycroft, *Dict.*, p.53).

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

<sup>f</sup>agreeing.

<sup>g</sup>*umfati*: a term used to refer to: any woman past age of a girl; any man's wife.

<sup>h</sup>*sidvwaba*: the skin skirt worn by married women, or by women who already have a child/children, even if unmarried.

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

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

<sup>c</sup>Expression of agreement.

(MF) \* \* We will say he was Mbongoza.  
\* \*

(1) Did the Fakudze found them already present?

(MF) E, we came with them.

(1) [p71] We came with them, we entered together. Then we continued and we ascended, we went there, to Timbutini on this plateau.

(MF) At Timbutini they are \* \* the Khamatho<sup>lxviii</sup> people of the friend ...

(MM) Khamatho of what? Are they not those who left, the Khamatho people, when they had built, living there.  
\* \*

(1) I mean chiefs \* \* surrounding the home of Macetsheni \* \* then who is the <chief> on the other side?

(MF) Then there are those of Mafutseni<sup>lxiv</sup>.

(1) They are of those Mafutseni. So then, they are of which <sibongo>?

(MF) The Nkhosi people.

(1) [p72] What is the name of the chief of that place?

(MF) He is Madlinkhomo<sup>lxv</sup>.

(1) \* \* His *sibongo* is what?  
\* \*

(MM) Mabuza.

\* \* [re: long section on movement left out here? isn't it important]

(1) \* \* The people of Mafutseni \* \* where they present before the Fakudze, or did they arrive after the Fakudze?

(MM) They arrived after the Fakudze.  
\* \*

(MM) Remember indeed that Malindza was at Mafutseni.

(MF) \* \* *Enhle*, they came after.

(1) [p73] \* \* They arrived after the Fakudze. We continue then, which group entered the other place, was it the Malindza people?

(MF&MM) It was thus, Malindza, the people of Malindza \* \*

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

(MF) He was there.  
\* \*

(1) \* \* Then we continue and we turn to this side?

(MF) It is still Malindza.

(1) Then again we turn to this side, it is still whom?

(MF) Now we arrived at..., we came from *emalokwini*<sup>a</sup> [check with siSwati speakers] from *kaJosiah*<sup>lxvii</sup>.

(MM) No, indeed they had not left from *kaJosiah*.

(1) Did we come to this place, at *kaMkhweli*? \* \*

(MF) [p74] At *kaMkhweli*.  
\* \*

<sup>a</sup> *emalokwini*: this denotes that the speaker is trying to recall something; or it may simply imply that it is unimportant.

*Enhle*, because the Mkhweli people came down here, *babe*.

(1) \*\* Were the Mkhweli people present at the time the Fakudze arrived here? \*\*

(MF) *Wo*, we had built here alongside them

(1) Had you set up your homes at the mountains together?

(MF) *E, enhle*.

(1) Then they mixed, mixed with the Gamedze people of *kaMadlenya*?

(MF) *E. Mhm*.

(MM) How about down below<sup>b</sup>?

(MF) \*\* There are the Shongwe people.

\*\*

(MM) Which Shongwe people are those?

(MF) [p75] Beyond there, \*\* beyond the Lusutfu.

(MM) They were below, they found them ahead these, they found ours below. \*\*

\*\*

Mgananeni<sup>lxvii</sup>.

(MF) At Mgananeni, at Mpholonjeni<sup>lxviii</sup>.

(MM) Yes.

(MM) At Mpholonjeni.

(1) \*\* Who was the chief of that place, they were what *sibongo*? \*\*

(MF) They were the people of Mbukwane<sup>lxix</sup>.

(1) They were the people of Mbukwane, where are they today?

(MF) A, they went away.

(1) What was the *sibongo* of there?

(MF) It was Masango<sup>lxxx</sup>.

(1) *Wo*, were the Masango people of *gogo's* family?<sup>a</sup> [p76] I do not understand, *babe* because even the Msango people too appear to have been a *libanda* too. Say, *ndvuna*, \*\* narrate about the Masango people that where are they? How did they leave? Where did they go to?

(MM) *Awu, wena wekunene!* I do not know, I will narrate a little. *E*, the people of mine left when the king was at *kaHhohho*, that is Mswati, e, after the people of Sihlase had been killed. Then it was seen that they were quarreling, they saw that, "*Awu*, we will be killed, like the Tsabedze people." Then they left, and went back to *kaZulu*.

(1) Did you remain behind?

(MM) I then remained.<sup>b</sup>

There was *gogo's malume*<sup>c</sup>, this is the story: e, we were [p77] coming back from my mother's home, like the people we have talked about today.

\*\*

---

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

<sup>a</sup>There was laughter at this point in the conversation.

<sup>b</sup>There was laughter at this point of the conversation.

<sup>c</sup>*gogo's malume*: grandmother's uncle.

We came back and we stayed then, *babemkhulu* was still attacking the *imphi*, the Inyatsi, of king, until they built residence, and our fathers were born. We are still like this, our king had gone to *kaZulu*.

(1) \*\* Where were you \*\* before, you the Masango people?

(MM)At Mganyaneni<sup>bxxxi</sup>.  
\*\*

(1)Where is the area<sup>d</sup> of Mganyaneni, there below, when you show me, where is that, what is it called today?

(MM)Below, at Mpholonjeni.  
\*\*

(1)[p78] On the *siganga*<sup>c</sup> which is called Mpholonjeni.  
\*\*

Who were you under then?

(MM)We were administered [check african languages] by him, our king, Mbukwane.

(MF)Mbukwane, the people of Mbukwane.

(1)Was he the chief<sup>a</sup>?

(MM)*Enhle*, he was our king, not a chief<sup>b</sup>.

(MF)He was indeed a chief.<sup>c</sup>

(1)Who was the king at the time<sup>d</sup>, when the residence of Masango split up?

(MF)He was Mswati.  
\*\*

(1) \*\* What area<sup>e</sup> are the majority of your people?

(MM)[p79] When I heard. They say we came through the *mova*<sup>f</sup>, from the *ningizimu*<sup>g</sup>.

(MF)From *kaZulu*.

(1)*KaZulu*, or from *beSutfu*<sup>hxxii</sup>, or from where, at the place of the Shangane<sup>hxxiii</sup>? [re: it is our decision to translate ema thus: at the place of the Shangane]

(MF)Up there at *kaZulu*, they say it's at *Etjeni Ntunjambili*<sup>hxxiv</sup>. I do not know where it is.

(1) \*\* Can you *landza* \*\* a little about what truly, \*\* made the Masango people give up <their area>.

(MM)They gave it up because of the stabbing<sup>h</sup> of the Tsabedze people they were staying with.  
\*\*

The Tsabedze people were being killed.

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

<sup>e</sup>*siganga*: small, round-shaped hill.

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

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

<sup>c</sup>There was laughter at this point of the conversation.

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

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

<sup>f</sup>*moya*: air, wind; breath; soul, spirit (Rycroft, *Dict.*, p.63).

<sup>g</sup>*ningizimu*: term for south, Ningizimu. *kaZimuzimu*: literally place of the cannibal, or ogre (in a folk tale). [re: isn't there a specific place with this name??]

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

\* \*

(1)[p80] Who killed them?

(MM)They were killed by the king.

\* \*

(1)Did they run away?

(MM) \* \* When it <imphi> [check with siSwati speaker could be king as well??] \* \* came to them \* \* the king say, "Mbukwane is ruling there, he is the king", it *vimbela*<sup>i</sup>d there. \* \*

(1)*Awu*, they were cowards.<sup>j</sup>

\* \* Was it that time that some of the Tsabedze people also ran away, and some returned to *kaZulu*?

(MM)They had gone, the Tsabedze people, the Masango people followed after them.

(1) \* \* Were those the times which followed each other, or was the kingship still behind, he was one, the ruler, is that not so?

(MM)[p81] He was still Mswati

\* \*

(1)The kingship had killed the Tsabedze, and the Masango people thought that they will be killed, was this because they were mixed?

(MM)They were not mixed.

\* \*

There came people, and said the king says he will kill you.

\* \*

People were talking.

(MF)They were talking lies. \* \* <sup>a</sup>

(1)[p82] \* \* *Babe Fakudze* because you are an elder person<sup>b</sup> which we still hear that, no, you are the boys<sup>c</sup> of the kingship, because the work is being all done, \* \* all of the place of the kingship like *incwala* \* \* do you still work, or how does it stand there?

(MF)I know that we cut *incwala*.

(1) \* \* Are there some on that place \* \* this \* \* you were there, there at the time, before.

(MM)When we left, the king brought down the Mpholonja<sup>hxxv</sup>.

\* \* <sup>d</sup>

He brought down his cattle to go to the Mpholonja, he brought down e, Ndlukuya<sup>hxxvi</sup> people.

(MF)He first brought down Ndlukuya.

\* \* \* [p83]

(MM)It is as if there are two.

(MF)The story was, the place<sup>f</sup> was *khontwa* by Ndlukuya.

---

<sup>i</sup>*vimbela*: to attack; to stop or block.

<sup>j</sup>There was laughter at this point of the conversation.

<sup>a</sup>There was laughter at this point of the conversation.

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

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

<sup>d</sup>At this point (MM) gets up and moves seats.

<sup>e</sup>At this point there is a request to switch the tape recorder off. [need to check if this was indeed done]

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

(MM)He was of the Tfwala<sup>lxxxvii</sup>.

(MF)He was of the Tfwala, the people of that place, when he had *khonta'd* they arrived and were driven away by rats<sup>g</sup>, the Tfwala, who had *khonta'd* at the place of *Imbube*<sup>lxxxviii</sup>, of him of Ludzidzini<sup>lxxxix</sup>. [[check with siSwati speaker](#)]

(1)At the time when the Masango people were living here, had they stayed before the arrival of the Swati or when did they begin to live at that place, at those times?

(MM)While the king was back there<sup>h</sup>, they were here.

(1)*E*, it means, you mean in other words ...

(MF)The king's people.

(1)[[p84](#)] [Were they the first people who came before the \\*\\* Swati?](#)

(MF)We are the found ahead people<sup>a</sup>.

\* \*

The king's people, they *khonta'd* the king.

(1)Do you remember others on that *siganga*<sup>b</sup>, the one who we are talking about, who were neighbours of the chiefs at that area<sup>c</sup>?

(MM)*Awu*, I do not know, *wena wekunene*, because that is old, when I heard them talking, I heard that this mountain, Mpukhwane<sup>xc</sup>, <it> ate those mountains which are here, e, called *kaMaphungwane*<sup>xci</sup>. There, there was the Ndzabandzaba<sup>xcii</sup> people, I gathered.

(1)What about the Tfwala people, *babe*, because they were mentioned at this *siganga*<sup>d</sup>?

\* \* Where had they come from? \* \*

(MF)[[p85](#)] [The Tfwala came from Ludzidzini.](#)

\* \*

\* \* They *khonta'd* at this place<sup>e</sup> running away from these.

(1)They arrived and *khonta'd* at this place which the Masango people had left?

(MF)They were *khontiswa* by the king.

(1)They, they were installed<sup>f</sup> by the king?

(MF)*Yenhhe*.

(1)\* \* Where are they today?

(MF)These, listen *babe*: those who had *khonta'd* at Mpholonja

(1)Who had *khonta'd* on the *siganga*<sup>g</sup> which is Mpholonja.

(MF)This one, up there. You heard — is it so —<sup>h</sup> that there is Mpholonjeni up there?

\* \*

<sup>g</sup>Original has: *emagundvwane*, could be rats or mice.

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

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

<sup>b</sup>*siganga*: small, round-shaped hill.

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

<sup>d</sup>*siganga*: small, round-shaped hill.

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

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

<sup>g</sup>*siganga*:

<sup>h</sup>Original has: *kambe*, of course; is it so? (Rycroft, *Dict.*, p.44).

[p86] *Enhle, they khonta, Dlukuya<sup>xviii</sup> khonta, Dlukuya khonta'd at the Mpholonja, it came down here following Dlukuya until it came here.*

(1) \*\* Because indeed the Tfwala people and the Dvuba<sup>xiv</sup> people had joined at the time, how about the Mpholonjeni, because we see that it is the Dvuba people?

\*\*

(MF) The Tfwala people left from that place and when we arrived, they grew crops, they grew sorghum, here, you see the sorghum field.

(1) *Hhe.*

(MF) The sorghum sprouted. After sprouting \*\* after these had said, they asked, they called these, they called the Tfonga, they called them by the name Tfonga<sup>xv</sup>, they were called a *sive* of the Tfonga! Some rats<sup>a</sup> came out [p87] *there where the sorghum had fully grown, \*\* and was ready for harvest, the rats entered into etilo<sup>b</sup> they had infested \*\* , at lokwini<sup>c</sup>. They did this, they said how is the sorghum? Awu! They harvested it, then they harvested it, then hid the corn and put it into containers, but the rats were knitted [RE. ??knitted] there. When they realised this they, they said let us thresh the corn and put it into an *ingungu<sup>d</sup>* but the rats came out of the *tingungu.**

(1) The rats?

(MF) Dead rats still dropped from inside. They had rot inside.

(1) \*\* Does this mean that the Tfwala and the Dvuba stayed together, were they together, were they together, there where there was *kulokanyana<sup>e</sup>*?

(MF) \*\* <The Dvuba people> followed the people who followed them to their area, after the arrival of the king's people.

(1) Were the Dvuba people the king's boys<sup>f</sup>?

(MF) \*\* [p88] *They came from Ludzidzini they, \*\* they followed this Dlukuya. \*\**

(1) They followed the Tfwala people.

(MF) Who had *khonta'd* at that place, the Tfwala people.

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

(MF) Cattle were taken and were sent to Dlukuya, which [check siSwati speaker] *were brought by the king's boy<sup>g</sup>, this Dvuba.*

(1) That is where it is not clear, *babe*, that.

(MF) That one, my friend.

(MM) Jabhane<sup>xvi</sup>, Jabhane.

(MF) Jabhane.

<sup>a</sup>Original has: *emagundvwane*, could be rats or mice.

<sup>b</sup>*etilo*: this denotes that the person is trying to recall something that has slipped from his mind; or that the thing is not important.

<sup>c</sup>*emalokwini*: this denotes that the speaker is trying to recall something; or it may simply imply that it is unimportant.

<sup>d</sup>*ingungu*: an underground pit used for storing cereal for a long period of time in African societies.

<sup>e</sup>*kulokanyana*: this denotes that the person is trying to recall something that has slipped from his mind; or that the thing is not important.

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

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

(1) I want to establish that the Tfwala people ...

(MF) Listen *babe*: you were taken to Dvuba, then Dvuba they [p89] came here with him, he came with the boy<sup>h</sup> of *lokwana*<sup>i</sup>, he herd calves, Dvuba was a herdboy, the cattle were herded there, he said then \* \* he was here at the bushveld<sup>a</sup> it was remembered that the *live* has cattle.

(MM) It seems they did not stay together, it seems that indeed they did not stay.

(MF) They had brought him to them, he was brought to them.

\* \*

The Ndukulu<sup>xvii</sup> sometimes they castrated cattle and cut their horns.

(1) \* \* Let us wait *babe*. But this means where had the Tfwala people come from, their origin, or how had they come? \* \*

(MF) I do not know about them, they came from Ludzidzini \* \* this Dlukuya.

\* \*

(1) [p90] On his arrival at Ludzidzini, it is not clear where he had come from.

(MF) He came from, I do not know about him at their *tindzala*. \* \*

(1) You should sometimes remind him. He does not know that.

(MM) \* \* It is as if, the Tfwala people had come together with the king to this side.

\* \*

It is like they came through this side.

(MF) Yes, it was fetched by them, they followed us.

(1) \* \* The Fakudze people \* \* they were living here, did they live alone or there was another *libandla* on their place of Macetsheni?

(MM) Other *imihlobo*<sup>b</sup>.

(MF) [p91] There were many *imihlobo*.

(1) I mean that when it is the *umhlobo* which is of a little chief<sup>f</sup> nearby.

(MF) A little chief<sup>d</sup> is the one, \* \* of ...

(MM) Gamedze.

(1) \* \* Let us get this straight, *wena wekunene*, that because you know that *tibongo* join, join each other, they mix up and they also separate, separate from each other, how do the Fakudze people fare on that point, \* \* I estimate, there is almost the Nkosi-Magongo<sup>xviii</sup>, the Nkosi-Dlamini, the Nkosi. But when you find that there are the Kunene<sup>xix</sup>, the Sha---

(MF) The Fakudze people, we are only Fakudze in our clan<sup>e</sup> \* \* we do not mix \* \*.

(MM) [p92] Mntolo<sup>c</sup>.

(MF) We are the Ntolo alone. \* \* [re:deleted ma of maNtolo]

(1) Say your whole *sibongo* your *sive*, so that I can know it is Fakudze then what?

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

<sup>i</sup>*lokwana*: this denotes that the speaker is trying to recall something; or it may simply imply that it is unimportant. [RE colloquially translated as what's-name?]

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

<sup>b</sup>*imihlobo*: different ethnic groups, clans or nations

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

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

<sup>e</sup>Original has: *nje kuphela kitsi kute*.

(MM)With also the Msutfu<sup>ci</sup> people, why do you say that, you mix with the Nkhambule<sup>ci</sup> people?

(MF)The Nkhambule people.<sup>a</sup>

(1)But because they mix with the Msutfu people roughly you mean that maybe do you not come from one place<sup>b</sup>?

(MF)We do not come from one place. You see the way they are burried, they face ...

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

(MF)There are the ...

(MM)The Motsa people.

(MF)The Motsa people, \* \*. [re: this is unnecessarily repetitive; also it sounds as if though the speakers are a bit drunk  
]

\* \*

(1)[p93] And the Tfwala, people are they related?

(MF)And the Tfwala people, they are related.

(1)They do not marry each other?

(MF)Awu, they do not marry each other.

\* \*

And the Mvulane<sup>ciiii</sup> people.

(MM)Of Mvulane of Mnisi<sup>civ</sup>.

(MF)E, the Mnisi people.

(1)\* \* The Masango<sup>cv</sup> people, how about them, they are related to whom, on relationships like these \* \*.

(MM)Awu.

(1)Or are they indeed Tfonga people?<sup>c</sup>

(MM)[p94] Awu! I do not know because it is said [check with siSwati speakers].

Masango,  
Ntusi,  
You of the beautiful navel!  
You of two umbilical cords,  
You of Luvuno<sup>ci!de</sup>

(1)They are related to which other *sibongo* besides this one?

(MM)I do not know \* \* that the Nkhambule was of which <*sibongo*>, I do not know him, I know myself only, that I exist.

---

<sup>a</sup>At this point in the conversation there is laughter.

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

<sup>c</sup>There was laughter at this point in the conversation.

<sup>d</sup>*Masango,*  
*Ntusi*  
*Nkabanhle!*  
*Nongombili,*  
*Wena waluvuno!*

<sup>e</sup>There was laughter at this point in the conversation.

(1) \*\* *Mntfwanenkhoši*, because you are also present, say the *sinanatelo* of your in-laws, how does it go, it is Fakudze, then what, say it?

(uMF) *Awu*, how can I know, *nkhoši*.

(1) Narrate the *tibongo* Mntolo.

(MF) Mntolo was a person.

(1) No, wait Mntolo, you may *landza* the *sinanatelo* of \*\* say Fakudze, then what, add and add. So that we may hear the *tinanatelo* \*\*.

(MF) Fakudze, Mntolo.

\*\* [p95]

(MF) *Mayisandzaba*<sup>a</sup>, *Mayisandzaba*, *Mayisandzaba* to the king.

\*\*

(1) \*\* When you say 'Mayisandzaba' does it mean that they say so because you were messengers?

(MF) We took the story to the king, being sent about.

(1) \*\* Now, Mntolo, why was that said?

(MF) Mntolo was a person.

(1) *Owu*, was it a name of a person?

(MF) Mhm.

\*\*

He was our king, too.

(1) The king of your <clan>, ... [re: ??clan]

(MF) Fakudze was also the king of ours.

(1) [p96] Are they old kings, besides the ones we mentioned?

(MF) And others we do not know.

(1) Here at *kaMasango*, by the way<sup>b</sup>, you said they say what? \*\*

\*\*

Mention only the *tinanatelo* and *landza* all these \*\*.

(MM) Our *sibongo* does not mix with other people's *tibongo*.

(1) Say it out, so that I may hear.

(MM) \*\* Masango,

Ntusi,

You of the beautiful navel,

You of two umbilical cords of Luvuno,

You of Makhungubala<sup>cvi</sup>,

You are like a slaughtered cow,

You of Ndzinisa<sup>cvi</sup> who is Lubhoko!<sup>c</sup>

<sup>a</sup>*mayisandzaba*: one who takes the story.

<sup>b</sup>Original has: *konje*, well then, so then, by the way (Rycroft, *Dict.*, p.53).

<sup>c</sup>*Masango*,

*Ntusi*,

*Nkabanhle*,

*Wena Wanongo mbili*,

*Nongombili waLuvuno*

*Wena waMakhungubala*,

(1) *Ewu*, these are too many. *Aw*, Masango what does that mean?

\* \*

(MM) [p97] They say, there where they came from I do not know, \*\* I hear that it was rocky, being dense and rocky, while people were disorganised, \*\* 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?

(MM) *Enhle*.

(1) By the way,<sup>a</sup> then they say Masango then what?

(MM) Ntusi<sup>cx</sup>.

(1) Wait, then it is said Ntusi what does that mean?

(MM) I do not know that, it is a cow indeed the cow which wears shields.

\* \*

When I gather, I find that those are our *tibongo*.

(1) Because you, you say you found the *tibongo* still being used.

(MM) Yes.

(1) [p98] Are they still used, even today?

(MM) Yes.

(1) *Wena wekunene*.

\* \*

(MF) Ndvundvumane<sup>cx</sup>.

(1) How did it begin?

(MF) Ndvundvumane I say they crawled to their brothers.

(1) Praise him indeed! *Muka*<sup>b</sup> with him, *muka* with him.

(MF) Mdladla who is not crossed over!

He will be crossed over by banks of rivers!<sup>c</sup>

(1) That is all then?

(MF) Mh. I will praise...

(1) You do not praise him well.

(MF) I will praise, I will praise another one.

(1) [make sure on tape that this is indeed (1) speaking]

He found *santelantela!*

He was poured by the *mgazi* of Ziwayeka<sup>cx</sup>  
boiling *amajubuko*,

[p99] You the Ntimandze<sup>cxii</sup>

Do not drink from Dudusini<sup>cxiii</sup>!

---

*unjengenkomi hlatshiwe,*

*Wena waNdzinisa waLubhoko.*

<sup>a</sup>Original has: *konje*, well then, so then, by the way (Rycroft, *Dict.*, p.53).

<sup>b</sup>*muka*: literally, to depart, but in this instance the speaker seems to be urging the praiser to be 'swept on' with the praising.

<sup>c</sup>*Mdlala longawelwa!*

*Uyawelwa ngetihlenge temifula!*

You will be drinking the blood of Ngwekati<sup>cxiv</sup>!

Those are the Shongwe people.

(1) \*\* Another one, there is no other one who follows, which you may praise also.

(MF) He, I can praise...

(1) Who can you praise?

\*\*

(MF) \*\* There is Mashadze<sup>cxv</sup> *khwaneni*<sup>b</sup>. [re: this is spelt as one word by the transcriber]

\*\*

(1) Praise him then.

(MF) \*\* I can talk, the *likehla*<sup>c</sup> is getting old.

(1) [p100] *Hhenhhe, no babe, start with the name, before babe and say who is the chief*<sup>fd</sup>?

(MF) I am the chief<sup>e</sup>, Mandlabovu.

\*\*

(1&MF) Fakudze.

\*\*

(1) [p101] You have talked quite well chief<sup>f</sup>, throughout the speech, where did you get it from?

\*\*

(MF) From Mkhando.

\*\*

\*\* Mkhando who *khandā*<sup>g</sup> the Ngcamane<sup>cxvi</sup> of *kaLuhleko*<sup>cxvii</sup> <sup>h</sup>.

(1) Which *libutfo* did he belong to?

(MF) He belonged to *Inyatsi*.

\*\*

(MM) My name is \*\*

\*\*

[p102] Mgudvwa Ntusi Masango.

\*\*

I belong to to the Ndlozini.

\*\*

(1) Then where did you get all that you've said?

<sup>a</sup>*Khandza santelantela!*

*Sithele ngemazi weziwayeka!*

*Chaphazeka amajubuko*

[p90] *maNtimandze*

*Ninganatsi eDudusini!*

*Niyabe ninatsa tingati tangwekati!*

[re: I have followed the punctuation as given in the english version ]

<sup>b</sup>*khwaneni*:

<sup>c</sup>*likehla*: old man (Rycroft, *Dict.*, p.47).

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

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

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

<sup>g</sup>*khandā*: may mean to doctor with charms; to pound, to beat.

<sup>h</sup>*Mkhando okhanda amaNgcamane akaLuhleko*.

(MM) From a person from the Ngulube *libutfo*.

(1) You got it from someone of the Ngulube *libutfo*, what is the name of that person, because when you say he belongs to the Ngulube *libutfo*, do you mean the animal?<sup>a</sup>

(MM) You of the *uganda lufukula!*<sup>b</sup>

(1) You of the *uganda lufukula!*

(MM) I got it from the elderly<sup>c</sup>

[p103] You who does not beat a female person

because you rely on a little bush!<sup>d</sup>

(1) Fakudze, as we add onto the speech of this Fakudze homestead, which chief worked the work of the kingship before, or the work of *etinawalen<sup>f</sup>* as you worked it, or it began from which chief<sup>e</sup> of the Fakudze?

(MF) It began there at Lobamba Lomdzala<sup>cxviii</sup>.

(1) From which chief of the Fakudze?

(MF) \* \* From Mngayi.

(1) Did this begin from Mngayi?

(MF) Mhm.

(1) *Wena wekunene*.

---

<sup>a</sup>There was aught at this point in the conversation.

<sup>b</sup>*Uganda lufukula!*

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

<sup>d</sup>*Umuntu lomsikazi angashaywa ngoba uthemba isihlashana!*

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

<sup>f</sup>*etinawalen<sup>i</sup>*: plural of *incwala*.

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

Date of print-out: 19 4 2016

- CH need to edit
- *tive/sive* can move about - on east side of Lubombo the Ngwane was already a *live*
- in this interview, *kaNgwane* seems to relate to the area around Mdzimba. Does that have to do with present Swaziland Politics or is it linked to some notion of being swazi that started only when Somhlolo moved to Mdzimba?
- need to standardise use of caps or not - Malangeni maLangeni
- note in this translation we say *babe* not father (as in (a2, a22))
- [p26] [RE note first time that time and space mentioned a two separate concepts!!! Speak to African Language dept about etymology of 'sikhatsi']
- [p32] [RE note place and time]
- clansmen = kinsmen  
father = babe  
hero = renowned warrior
- RE *yenhhe enhle* etc. are obviously not the same?? Stuck to *enhle* etc. in this interview, did not translate to yes.
- pushed by a Zulu *imphi*: as our prefatory essay makes clear, the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom centered on Magudu. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'.

[re: note that all rivers that start with LU i write as *lu...* ]

[RE: *fakudze returned again* to *kaZulu* after coming through Lubombo with Ngwane [p2]

• I reflect spelling of transcriber in text, but keep to Swazi orthography in EN eg. in text might have alternatively, *luSutfu* or *Lusutfu* but will in EN say *luSutfu River*.

• Interview excruciatingly boring from [p80] onwards - people are too drunk to make much sense

• [p4] (MF) He remained, he remained there forever. [RE ie. this shade has no effect on the present

Fakudze??]

\*\*

I do not know about him, about his death, he died there, he did not return [write in essay about use of word return, conflation of events; confusion in temporality do not know, but interesting occurrence] with us. However that person arrived there at *kaNgwane*.

• [p21] They then ran away and went back to *kaZulu*?

[going back to *kaZulu*, ie. they were from there in the first place]

• [p34] (MF) It was called Macetsheni because, \*\* they left \*\* our king went to *kaZulu*. [what? he got support from the Ndwandwe faction, read carefully]

(MM) \*\* *Hhnhhi*<sup>a</sup>, that of Ndabeni is our name.

• Narrative device - *Ngalenyindlela* (wrongly translated as 'in other words') used when person who is asking questions wants a confirmation/ double check on some issue. Device that is acceptable to all parties without being seen as rude.

---

<sup>a</sup>*Hhnhhi*: exclamation of agreement.

- Narrative device - *phela* = indeed, really, truly (wrongly translated as 'by the way') used when giving related information
  - Narrative device - *konje* = by the way, so then, well then. Is it a narrative device, if so, what is its purpose?
  - [p58](MF) It was sheltering us. [RE check this 'it' - the umuti or the king??]
- (1) In other words was it, had it come to its place? [Original has: *dzaweni*]  
(MF) Yes.  
(1) To its field? Original has: *ensimini*.
- Could it be that a ruler always 'begets' the next ruler, irrespective of whether there is a biological connection or not? ie. in the genealogy of a ruling lineage one can use the word beget in a non-biological way? [\[p62\] and look at Mamba geneology](#)

i. This interview is available on SWOHP archive Bonner Collection cassette 17; the interview starts at counter number 1. The transcribed and translated version of this interview comprises 103 pages (A4) and is stored in a box labelled Fakudze history.

ii. Macetsheni: this place cannot be located on the map by SWOHP. R.S. Mamba and Mr Makhanya (Sw.N.A.) locate Macetjeni in the area between the main Manzini—Siphogfaneni road and the Mzimphofu River. It is in the region of 'Gilgal'. [re: PB didn't you do an interview there?/ also the present-day *umphakatsi* of Fakudze]

iii. Mandlabovu Fakudze: he is described as a chief (*shifu*). At the end of the interview, Mandlabovu explains that he got his information from a person named Mkhando who belonged to the Inyatsi *libutfo*. [re: and more]

iv. Gavu: *libutfo*

v. Mgudwa Ntusi Masango: at the end of the interview, Mgudwa Masango explains that he got his information from an elderly person from the Ngulube *libutfo*

vi. Ndlozini: *libutfo*

vii. Masango Fakudze:

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

ix. Mkhando:

x. Nyatsi:

xi. Gendalikufula:

xii. Ngulube:

xiii.Ngwane was an early Swazi king. Today the original *siSwati* phrase, *kaNgwane*, means,

i) the whole of Swaziland.

ii) the inner 'heart' of Swaziland, around the principle residence of the reigning monarch

iii) in apartheid South africa, *kaNgwane* was also the name of a Swazi 'homeland' (so-called native reserve), adjacent to Swaziland.

xiv.Lubombo (locative *eLubonjeni*): mountain range forming the eastern border of Swaziland, and along which the early Ngwane people were supposed to have traversed before entering present-day Swaziland.

xv.*kaZulu*: literally, place of the Zulu people. Used in a general sense by Swazis to refer to the whole area south of the Phongolo River, and sometimes, to the area to the south-east.

xvi.Magudu (Magudvu, Gudvu): hilly area about 25km outside of present-day Swaziland border, due south of present-day town of Pongola. Magudu was the capital of the late eighteenth and early nineteenth-century Ndwandwe kingdom. There are also two other places called Magudu; a site in the north east of Swaziland as well as Magudu II, a settlement about 100km north of Maputo.

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

xviii.Shiselweni (liShiselo): literally, the place of ashes. This is the name given to the Zombodze *lilawu* of Ngwane after it was burnt by 'Zulu' forces (this *lilawu* was near Mhlosheni). In time, the name came to connote the area in southern Swaziland surrounding this old *lilawu*. This area was occupied by early Swazi kings, Ngwane (*waDlamini*) and Ndvungunye (*waNgwane*), and by Somhlolo in the earliest phase of his reign [re: check on this, especially with regard to Josefa Dlamini].

i) in an interview on the 08-07-1983, Maphumulo Nsibandze says that Lishiselo of Ngwane (*waDlamini*) was under [the governorship of] Tigodvo (SWOHP, Hamilton series, Maphumulo Nsibandze, 13-07-1983).

ii) according to Matsebula this was the name of a residence of Ndvungunye (*waNgwane*) (*History* (new edition), p.7).

iii) Josefa Dlamini, in discussing Somhlolo's residences, mentions that Somhlolo never stayed at Shiselweni and that his father's had left there by the time he was born (SWOHP, Bonner series, 08-05-1970).

iv) Masenjane Nsibandze (*waLohiya*) built a *lilawu* for Mswati at a site associated with Ngwane, *NifongeniNgwane*; later on this *lilawu* moved to Shiselweni (SWOHP, Hamilton series, 13-07-1983).

v) at present, Shiselweni is the name of an administrative district in southern Swaziland.

xix.Fakudze: a *sibongo* commonly found in Swaziland; Kuper and Matsebula list the Fakudze as *bemdzabuko* (*African Aristocracy*, p.233; *History*, (new edition), p.1). Numerous Fakudze have, over time, held high office

under the Swazi kings. Historically they are also *tindvuna* of residences in central Swaziland. The present-day Fakudze chiefdom is in central Swaziland, south west of Mpaka.

xx.Tembe, *ka*Tembe: place of the Tembe people ie. the area east of the Lubombo mountains between present-day Maputo and Lake Sibaya. In the mid-eighteenth century the lowland area between the Umbelusi and Maputo area was controlled by the Tembe king Mangobe. By the end of the eighteenth century various factions of the Tembe controlled an area two hundred miles inland from Delagoa Bay (present-day Maputo) and a hundred miles along the coast (Hedges, pp.134-137). {I}

xxi.Somatani: we have been unable to find further information about this person. {no I; checked Bryant}

xxii.Swati: in the reign of Mswati (*wa*Somhlolo) the Dlamini (also known as Ngwane people) and their subjects, started to call themselves '*ema*Swati'. [re: check my note, also what about saying something about the establishment of this name in the written tradition by missionaries, traders etc. in the 1850's. ]

xxiii.Malangeni: literally, people of the sun. The king of Swaziland is known as 'the sun', and 'Malangeni' is considered to be a title with strong associations of royalty. In some cases it is used to suggest common origins with the Swazi royal house. {E}

xxiv.Phutukezi: literally, the place of the Portuguese, ie. present day Mozambique.

xxv.*e*Swatini: literally, the place of the Swazi, ie. present-day Swaziland. {no I}

xxvi.Ngudze: the Ngudze hills lies between the Mbulongwane — Maloma road junction and the Mhlathuze River, approximately 25km east of modern Hlathikulu in southern Swaziland.

xxvii.Nkhambule (Nkambule): a *sibongo* commonly found in Swaziland. According to Matsebula, the Nkambule fled to the Swaziland area during the reign of Mswati, and were given protection there, becoming one of the groups known as the *emafikamuva* (*History* (new edition), p.42). Kuper also lists the Nkambule as *emafikamuva*, but describes them as a Sotho group (*African Aristocracy*, p.233). Other informants indicate that the Nkambule people originated at Godlwako just south of Swaziland's southern border with South Africa (see for example, SWOHP, Bonner series, Masibekela Nkhambule (typescript), 24-04-1970; Vilakati series, 21-08-1992; Sithole series, 24-08-1992). In yet another interview (SWOHP, Bonner series, Tigodvo Hlope, 01-04-1970) a Nkambule person states that the Nkambule of the Gollel area (ie. near Godlwako) gave protection to an early Ngwane king, and there-after joined the Ngwane. Simbimba Ndlela also refers to an early Ngwane king finding the Nkambule at Godlwako (SWOHP, 27-07-1983). {I}{E}

xxviii.Mdzimba (Mdimba, Mtimba): mountain range in central Swaziland, located between the present-day towns of Mbabane and Manzini. This is the area that Somhlolo fled to during the disturbances in the earlier part of his reign. Stuart's informant, Mnkankoni Kunene noted that the name Mdzimba or 'Mtimba' was conferred on the mountains by Mhlangala Magagula (*J.S.A.*, vol.3, p.286). Phica Magagula gives 'Mdzimba' as an *umpakatsi* of the Magagula (SWOHP, Bonner series, 19-04-1970). {I}

xxix.'pushed by a Zulu *imphi*': as our prefatory essay makes clear, the major pressure on this area in the early years of Somhlolo's reign was from the Ndwandwe kingdom centered on Magudu. There appears to be a tendency for Swazi narrators to designate all powerful southern neighbours as 'Zulu'.

xxx.Zwide (Zidze): the most famous of the Ndwandwe kings, who reigned in the late eighteenth and early nineteenth centuries; he is often given as the son of Langa. According to Bryant, at its height, the Ndwandwe kingdom stretched from the Phongolo River to the Black Mfolozi River and from the Ngome forests to Lake St.Lucia. Zidze's attacks on the Ngwane proto-state (c.1816) nearly destroyed the power of Somhlolo; Somhlolo fled to the north and was only able to establish his power in the south after the defeat of the Ndwandwe by Shaka in 1819. As a diplomatic manoeuvre between two powerful polities, a marriage between Somhlolo and the daughter of Zidze, Tsandile, was contracted. The daughter of Zidze bore Somhlolo his heir, Mswati, and acted as regent of the Swazi state during the minority and later death of Mswati. {E} {I}

xxxi.Somhlolo visit Zidze: [REother refs to this?]

xxxii.Mntolo: further on in the interview it becomes clear that Mntolo is a *sinanatelo* of the Fakudze *sibongo*.

xxxiii.Mngayi (Fakudze): the commander of the Swazi forces who fought the Zulu at the battle of Lubuya in c.1839 (Bonner, *Kings*, p.44). A certain Mngayi led the Swazi in the 'Elephants Battle' during the regency of Tsandile; this may have been Mngayi Fakudze (SWOHP, Bonner series, Maboya Fakudze, 23,26,31-1970). In the *J.S.A.* vol.1 appendix 1 (p.360) there is a reference to a person called 'Mngayi' who functioned as Somhlolo's chief *indvuna*. {I}{E}

xxxiv.*ka*Tsabedze: a *sibongo* found in Swaziland. The present-day Tsabedze chiefdom is in the Mpaka area in central-eastern Swaziland. Bonner states that the Tsabedze people were of *beSutfu* origin, and had occupied the Lubombo flats before the arrival of the royal Ngwane (*Kings*, p.31). Kuper lists the Tsabedze as *bemdزابuko* or true Swazi (*African Aristocracy*, p.233).

xxxv.Malindza: we have been unable to find further information about this person.{no more I}

xxxvi.Sihlase: we have been unable to find further information about this person. {no more I}

xxxvii.Maphisholo: we have been unable to find further information about this person. {no more I}

xxxviii.*silo*: form of the word *silwana*, literally a wild beast (especially lion or leopard); a title reserved for the King (Rycroft, *Dict.*, p.57). According to Kuper it is a "monster hero of ancient legend" in whose guise the king appears during the *incwala* (Kuper, *Sobhuza II*, p.280). In Bryant's *iziZulu* dictionary it is given as a wild beast of any kind, hence leopard, snake (from its fatality of bite); the Zulu king (from his prerogative of executing people), or any white man (from the dread his appearance and power inspires)(Bryant, *Dict.*, p.359).

xxxix.Gamedze: a *sibongo* commonly found in Swaziland. The present-day Gamedze chiefdom lies east of Sidvokodvo and north west of Siphofaneni in central Swaziland. Bonner describes the Gamedze as *emakhandzambile*, or those 'found ahead'. They were forced to submit to royal authority by Mswati (*waSomhlolo*) after 1852 as part of a wave of assaults on *emakhandza* autonomy (*Kings*, p.86). Kuper, on the other hand, describes the Gamedze as *bemdzabuko* or true Swazi (*African Aristocracy*, p.233).

xl.Hhishi: we have been unable to find further information about this place. {no I}

xli.*luSutfu* River: major river that transverses central Swaziland, and, after breaching the Lubombo mountains near Big Bend, it joins the Phongolo River on the South Africa — Mozambique border. {I}{E}

xlii.Madlenya: we have been unable to find further information about this person/place. {no more I}

xliii.Mjingi (Fakudze): we have been unable to find further information about this person. {no more I}

xliv.Logwaza: we have been unable to find further information about this person. {no I}

xlvi.*kaMkhweli*: literally, at Mkhweli; a *sibongo* commonly found in Swaziland. According to Jones, Mkhweli Gamedze was the chief of an area on the south-eastern slopes of the Bulungu hills in central Swaziland extending along the northern bank of the *luSutfu* River to its confluence with the Mzimpofu river. Gamedze's residence is located on H.E. Schoch's map (1914). Part of the Gamedze area east of Siphofaneni was taken over by followers of Mahlabandzaba Dlamini (probably prior to 1900) but was still referred to as *kaMkhweli* (*Biog.*, p.246-247, drawing on Swaziland National Archives, papers relating to concessions and chiefs; Official Gazette Extraordinary, vol.25(373) Dec. 1908, George Grey).

{no more I; checked Kuper, Myburgh, Matsebula, Bonner }

xlvi.Mbongoza: we have been unable to find further information about this person. {no more I}

xlvii.Hhohho, *kaHhohho*: there are, and have been in the past, a number of places with this name:

i) according to Matsebula, Hhohho in the southern parts of Swaziland, was the *lilawu* of Ngwane (*History* (new edition), p.11). Henry 'Hlahlamehlo' Dlamini also refers to the Hhohho of Ngwane (SWOHP, Maphumulo Nsibandze, Hamilton series, 08-07-1983).

ii) it was also the name of Somhlolo's administrative capital in southern Swaziland, near present day Mhlosheni. In an interview with Msila Shiba (SWOHP, Hamilton series, 28-03-1983) it is noted that the Shiba people had a close connection to this Hhohho (two Shiba ancestors Mkhiza and Fakuza were *indvuna* at Hhohho. In the interview with Msila Shiba the exact location of this Hhohho is also discussed.

iv) probably through the above association, the area presently inhabited by the Shiba people, just north-east of Mhlosheni is also known as Hhohho.

iii) Hhohho was also the name of Mswati's capital on the north bank of the Nkomati River in northern Swaziland; it is from this settlement of Mswati's, that the modern northern administrative district (Hhohho) derives its name (Kuper, *Sobhuza II*, p.XIII). {PB<RE}

xlviii.Ndabeni: there are a number of places with this name.

i) a place called Ndabeni lies between the Ngwavuma and *luSutfu* Rivers, in the Lubombo mountains (about 15km south of the *luSutfu* River). It is close to Ngazini.

ii) name of a Nyawo *umphakatsi* in the southern Lubombo.

iii) Ndabeni forest lies on the Lubombo mountains about 5km south of Swaziland's southern border with South Africa.

iv) there is a place called Ndabeni 10km north of Jozini in the southern Lubombo mountains (on the South African side).

v) Mandlabovu Fakudze (this interview) says that the Macetsheni people's village was known as Ndabeni in the area of Mhlongomvula. It appears that the people he is referring to are either the Tsabetse or the Fakudze, both of which have chiefdoms in central Swaziland, east of Manzini. {I}

xlix.Mhlongomvula:

l.Thulwane: we have been unable to find further information about this place. {no info on I}

li.Bulunga: the Bulunga mountains are about 20km south east of Manzini, between the *luSutfu* and the Mzimpofo Rivers. Bulunga is also the name of a mountain in this range - it was also the name of the early Shongwe chief, Tikhuni. {I}

lii.Ntilingo: {no I}

liii.Lubonjeni (locative form of Lubombo): mountain range forming the eastern border of Swaziland, and along which the early Ngwane people were supposed to have traversed before entering present-day Swaziland. {I}

liv.Mdumezulu: range of hills 27km east of Manzini and 12km south-west of Mpaka in central Swaziland. {I}

lv.Zembeni: we have been unable to find further information about this person.{no I}

lvi.Ingwenyama( Ingonyama, Ngonyama): literally, the lion. Description derived from the praise names (titles) reserved for the Swazi king.

lvii.Shayeni: we have been unable to find further information about this person.{no more I}

lviii.Phonjawa: we have been unable to find further information about this person.{no I}

lix.Vikizijula: a place by this name lies on the road between Gilgal and Siphofaneni, about 28km south east of Manzini, it is also clear from the rest of the conversation that this is the name of a person. {no I}

lx.Lobamba: there are a number of places known as Lobamba,

i) according to Grotper, Lobamba was the name of a very early Swazi king Ngwane's first village' in south-eastern Swaziland (*Dictionary*, p.75) (not to be confused with Ngwane, father of Ndvungunye).[RE: can't check on grotper sources]

ii) according to Matsebula, Lobamba was the residence of LaMndzebele (the mother of Ndvungunye, wife of Ngwane), where the *incwala* was performed during the latter's reign (*History* (new edition), p.12).

iii) according to Msila Shiba, Ndvungunye had a residence called Lobamba, located north-east of Mhlosheni, in southern Swaziland, just near a mountain called (Li)Hlobane (SWOHP, Hamilton series, 23-08-1983).

iv) according to Mbali Hlope, Lobamba was a *lilawu*, which "left" Zombodze of Ngwane "to go where Sobhuza [Somhlolo] was to be born, there at Sikhaleni *seGundwane*" (SWOHP, Hamilton series, 12-07-1983). If the phrase "to be born" is read figuratively, she can be understood to be saying that the first independent residence of Somhlolo was called Lobamba and is near Sikhaleni *seGundwane* in the south of Swaziland. In about 1820 Somhlolo built [another] Lobamba near the Mdzimba mountains. It is now sometimes referred to as Old Lobamba. According to Mandlenkosi Nxumalo, Lobamba was a residence of Somhlolo's (SWOHP, Bonner series, 23-04-1970). According to Maboya Fakudze, "old Lobamba" was built by Somhlolo at Nokwane; this is near the Manzini — Mbabane Road junction at the Malkerns' market place (SWOHP, Bonner series, 23,31-05-1970).

v) Lobamba is also the name of the residence of the Queen Mother during the reign of Sobhuza II situated roughly midway between Mbabane and Manzini. {PB,RE}

lxi.Ngcoseni: we have been unable to find further information about this place. [re: check A8]{no I}

lxii.Shongwe: a *sibongo* commonly found in Swaziland. The Shongwe submitted to Somhlolo without resistance, and the chief, Tikhuni, married a daughter of Somhlolo. Shongwe chiefs tend to marry alternately amongst the Mamba and the Ngwenya for their chief wives. The Shongwe chiefdoms are directly south of Siphofaneni on the *luSutfu* River, and west of Siteki. Another Shongwe chiefdom lies in the northern most part of Swaziland, on the border with South Africa. {I}

lxiii.Matsamo: the name of the border-post between Swaziland and South Africa in the far north of Swaziland. {I}

lxiv.Timbutini: hills 13km south east of Manzini. / 15km west of Manzini on the Manzini — Siphofaneni road. {I}

lxv.Mjingi: we have been unable to find further information about this person. {no more I}

lxvi.Mashobeni (possible variant Lushobeni); area and place about 7km south of present-day Nhlango; also the name of an area east of the main road between Nhlango and Gege in south-western Swaziland. In the far north of Swaziland it is the name of an area on the border with South Africa, near the Nkomati River. {I}

lxvii.Matsafeni: we could trace references to two people called Mtsafeni:

- i) Matsafeni Mdluli, brother of LaBotsibeni and an important figure in the Swazi royal circles during the regency of LaBotsibeni. [Re: is this the same person indicated by Bonner??]According to Bonner, Matsafeni Mdluli was the *indvuna* of Hhohho during the time of Mswati (*waSomhlolo*). Matsafeni Mdluli urged the Swazi to go to war with the *beSutfu* in 1868, against the advice of Tsandile. The Battle of Ewulu (also known as battle of Hulu) proved to be a crushing defeat for the Swazi, who lost most of their *imphi*, including many *bantfwanenkhosi* (*Kings*, p.114; SWOHP, Bonner series, Ndambi Mkhonta).
- ii) Matsebula refers to a Matsafeni, son of Mswati (*waSomhlolo*) by Yoyo Sihlongyane (co-wife of Yangase Shongwe), who married Lukhambule Zwane and who bore him Mhola, Ntfonjana and six other children (*History* (new edition), pp.45,46).

lxviii.Baleni: we have been unable to find further information about this person. {no more I}

lxix.Hlahla: we have been unable to find further information about this person. {no I; no jones}

lxx.Lubuyeni: a locative meaning the place of the Lubuya River. The Lubuya River runs between the Mtsambama and Mavukotfu hills in the Shiselweni district, about 11km north east of Hlatikulu village (Matsebula, *History* (new edition), p.31). {I}

lxxi.Lubuya, battle of: this battle was fought on the banks of the Lubuya River between the Swazi, commanded by Mngayi Fakudze and the Zulu lead by Masiphula Ntshangase in c. 1836, and resulted in Swazi victory (the battle was fought during the reign of the Zulu king, Dingane and Somhlolo, of the Swazi).{I}

lxxii.LaZidze (Thandiye, Thandile, Tsandzile, Tsandile, Tsandziwe, Nomphethu): daughter of Ndwandwe ruler, Zidze who married Somhlolo in the early nineteenth century and bore his heir, Mswati. After the death of Somholo c.1838 she acted as regent during the minority of Mswati until c.1844. After the accession of Mswati to the throne, she continued to play an important role in the ruling of the Swazi polity. After the death of Mswati, LaZidze, together with *umntfwanenkhosi* Ndwandwa, was again regent during the minority of Mswati's heir, Mbandzeni. Under her guidance the Ndwandwa rebellion was put down, and Mbandzeni installed (Jones, *Biog.*, pp.446; 169). {I}{E}

lxxiii.Khamatho: we have been unable to find further information about this person. {no I}

lxxiv.Mafutseni: area about 15km east of Manzini, at the junction of the Balegane-Manzini/Siteki roads. Mafutseni means 'oil' (Zwinoira, *African ethnonyms and toponyms*, p.26). {I}

lxxv.Madlinkhomo Mabuza: according to Jones, he was a chief on an *inhlonhla* at Mafutseni in the last quarter of the nineteenth century and early twentieth century. In 1903 he was classified as a sixth class chief and it was noted in 1935 that he only had 139 followers. Mabuza was an important ritual specialist, and his services were used during the installation of Sobhuza II in 1919 (*Biog.*, p.369; drawing on Swaziland National Archives, papers relating to concessions and chiefs; Van Warmelo 1935; Kuper 1978, *Biography*). [re: *inhlonhla* in glossary?]

lxxvi.kaJosiah: literally, at the place of Josiah. We have been unable to find further information about this person and/or place. {no I}

lxxvii.Mgananeni: [re: could it be?? Mgangeni: according to Sidlane Simelane, 'Mganganeni' was "of Ngwenya", and seems to have been a war-hero (SWOHP, Hamilton series, 09-07-1983).

lxxviii.Mpolonjeni (Mpholonjeni): a place about 20km south west of Siteki on the Lubombo flats in the east of Swaziland. There is another place of this name about 8km west of Mbabane, near the *luShushwana* River. {I}

lxxix.Mbukwane: the only person with the name Mbukwane that we have been able to trace is an uncle of Mswati (*waSomhlolo*). It is not clear from the reference whether he was a maternal or paternal uncle. The occurrence of the reference to Mbukwane as part of a delegation together with Mswati's mother, Tsandile, of the Ndwandwe, suggests that he may have been a maternal uncle, ie. the Ndwandwe (Matsebula, *History* (new edition), p.41). {E}

lxxx.Masango: in this interview Mandlabovu Fakudze, indicates that the Masango people were living in Swaziland before the arrival of the royal Ngwane. During the time of Mswati (*waSomhlolo*) most of the Masango migrated south of Swaziland. {I}

lxxxi.Mganyaneni: {no info I; no Jones}

lxxxii.*beSutfu*: a term used in a generic sense in Swaziland for people distinguished by their origins in the interior of the country, and their dialect and custom differences from the early Swazi immigrants (Ngwane) who originated east of the Lubombo mountains or south of the Phongolo River. {I}

lxxxiii.Shangane (*emaShanganeni*): the inhabitants of southern Mozambique who are the descendants of the Ndwandwe chief, Soshangane, who settled there in the early nineteenth century. {I}

lxxxiv.*Etjeni Ntunjambili*: literally, rock of two apertures. The rock of two openings features in Swazi folklore as a place associated with the cannibal figure Zim-Zim. Thus the name, Ntunjambili, is linked to the term for south, Ningizimu. {e}

lxxxv.Mpholonja: this is the name of a mountain found in a place called Mpholonjeni (see endnote lxxviii). {T}

lxxxvi.Ndlukuya: we have been unable to find further information about this person. {no I; no Jones}

lxxxvii.Tfwala: we have been unable to find further information about this name. {no I; no Jones}

lxxxviii.*Imbube*: lion, a praise name for the King of Swaziland (Rycroft, *Dict.*, p.6).

lxxxix.Ludzidzini (locative form of Ludzidzi; also Didini, Ludidini): there are a number of sites of this name in Swaziland.

i) Simbimba Ndlela mentions that a very early Ngwane king, Mswati (father of Ludvonga; Ludvonga father of Hlubi and Dlamini) had a residence at Ludzidzini (SWOHP, Simbimba Ndlela, Hamilton series, 27-07-1983).

ii) according to Sam Mkhonta, "Ludzidzi" was a residence of Ndvungunye (SWOHP, Hamilton series, 04-07-1983). Mlonkoto [re: ?? in the PB JSA photocopies] describes this residence as located west of the farm Paradys, halfway between the Matambi River and the Mhlosheni hills.

iii) the informants Giba and Mnkankoni list "Didini" as a residence of Somhlolo and of Mbandzeni (*J.S.A.*, vol.1, Appendix 2. See also Appendix 1, and evidence of Giba).

iv) According to Matsebula, Ludzidzini was the name of Mswati's (*waSomhlolo*) *umphakatsi*, and the residence of his mother Tsandile. This Ludzidzini was situated at Ludzeludze, half-way between Zombodze and Matsapha schools in central Swaziland and was under the governorship of Sandlane Zwane (*History* (new edition), p.38; Grotper, *Historical Dictionary*, p.18).

v) Ludzidzini is also the name of the royal residence of the present king of Swaziland, Mswati, just south-east of Lobamba in central Swaziland. {PB, RE}

xc.Mphukwane: [re: could this be Mbukwane?]

xc.i.kamaphungwane: area in the central Lubombo mountains, about 15km south of Siteki. Maphungwane is associated with the early migration, and present location of the Maziya people. Maphungwane (son of Mafu) was an early chief in the Maziya genealogy (SWOHP, Mphundle Maziya, Bonner series, 1970).{I}

xcii.Ndzabandzaba: we have been unable to find further information about this person. {no I, no Jones}

xciii.Dlukuya: we have been unable to find further information about this person. {no I; no Jones}

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

xcv.Tfonga: generic term for the inhabitants of the area east of the Lubombo mountains and south of present-day Maputo. {I} [re: when is it Tembe, when is it Tfonga]

xcvi.Jabhane: there is a reference in Jones to a Jabhane (*waMbandzeni*). He was given a *liphakelo* at Sipocosini, south west of Mbabane in the *luSushwane* River valley. At the turn of the century he was described by the British administration as important and classified as a fourth class chief. He died sometime in 1926 or 1927 (*Biog.*, p.106, drawing on Swaziland National Archives, papers relating to concessions and chiefs; Official Gazette Extraordinary, vol.25(373) Dec. 1908, George Grey). {RE}

xcvii.Ndukulu: we have been unable to find further information about this person. {no I; no Jones}

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

xcix.Kunene: a *sibongo* found in Swaziland. The present-day Kunene chiefdom lies north east of Mbabane. Kuper who describes the Kunene as *bemdzabuko* or 'true Swazi', also states that intermarriage is prohibited between the Kunene and the Ngcampalala, Shongwe and Motse and Gamedze peoples (*African Aristocracy*, p.233). Matsebula lists the name Kunene as an early 'Bembo-Nguni' leader (*History* (new edition), p.8).

c.Mntolo: we have been unable to find further information about this person. {no I;no jones}

ci.Msutfu: [re: could they mean besutfu]

cii.Nkhambule (Nkambule): a *sibongo* commonly found in Swaziland. According to Matsebula, the Nkambule fled to the Swaziland area during the reign of Mswati, and were given protection there, becoming one of the groups known as the *emafikamuva* (*History* (new edition), p.42). Kuper also lists the Nkambule as *emafikamuva*, but describes them as a Sotho group (*African Aristocracy*, p.233). Other informants indicate that the Nkambule people originated at Godlwako just south of Swaziland's southern border with South Africa (see for example, SWOHP, Bonner series, Masibekela Nkhambule (typescript), 24-4-1970; Vilakati series, 21-8-1992; Sithole series, 24-8-1992). In yet another interview (SWOHP, Bonner series, Tigodvo Hlope, 01-04-1970) a Nkambule person states that the Nkambule of the Gollele area (ie. near Godlwako) gave protection to an early Ngwane king, and there-after joined the Ngwane. Simbimba Ndlela also refers to an early Ngwane king finding the Nkambule at Godlwako (SWOHP, 27-07-1983). {I}{E}

ciii.Mvulane: Jones has a reference to a Mvulane Dlamini (*waMswati*) who was active in public life after the death of Mbandzeni. He died in 1898 (*Biog.*, p.165).

civ.Mnisi: according to Bonner, the Mnisi people, who are of *beSutfu* origin, were living in the area around Mbabane before the arrival of the royal Ngwane people (*Kings*, p.30). Matsebula notes that Mnisi were *beSutfu*, and Lanqabane Mnisi who lived at the foot of Mdzimba mountains, showed Somhlolo the mountain refuges there (*History* (new edition), p.21).

cv.Masango: in this interview, Mandlabovu Fakudze explains that the Masango people were living in Swaziland before the arrival of the royal Ngwane. During the time of Mswati (*waSomhlolo*) most of the Mswati migrated south of Swaziland.

cvi.Luvuno: we have been unable to find further information about this person. {no I; no jones}

cvii.Makhungubala: we have been unable to find further information about this person. {no I; no jones}

cviii.Ndzinisa: according to Mag Dlamini, Ndzinisa was a brother of King Ndvungunye and of Liba. All were son of King Ngwane (*waDlamini*) (SWOHP, Dlamini series, 01-06-1977). {I}

cix.Ntusi: we have been unable to find further information about this person. {no I; no jones}

cx.Ndvundvumane: we have been unable to find further information about this person. {no I; no jones}

cxii.Ziwayeka: we have been unable to find further information about this person. {no I; no jones}

cxii.Ntimandze: we have been unable to find further information about this person. {no I; no jones}

cxiii.Dudusini: we have been unable to find further information about this place. {no I; no jones}

cxiv.Ngwekati: [re: could it be? Ngwekazi: according to Kuper, Ngwekazi was a son of Somhlolo (*Survey*, p.54). Matsebula lists him as a brother of Somhlolo (*History* (new edition), chart opposite p.18). Forbes talks of a brother of Somhlolo, Ngwekazi, assuming control of the Shiselweni area (FC, vol.37, no4c, Forbes, *History*). Bonner, drawing on Forbes, suggests that Ngwekazi mounted a challenge to Somhlolo at the time of his accession to power (*Kings*, p.28) or in the later rule of Somhlolo, assuming control of the south of Swaziland after Somhlolo withdrawl to the north (*Kings*, p.44). Logwaja Mamba also indicates that he was installed when Somhlolo left (SWOHP, Hamilton series, 25-09-1983).{I}]

cxv.Mshadze (Mshada): There is some debate both as to the origin of the name and the war(s) to which it refers. According to Matsebula, there were two wars against the Pedi known by this name. (J.M. Matsebula; *Izakhwo zamaSwati*, p.29).

i) The first was fought in 1869 against the Pedi, and was lost by the Swazi. Bonner, calling this war 'Ewulu' (*Kings*, p.115) describes it as being fought without the blessing of the regent Tsandile and leading to a decisive loss for the Swazi.

ii) A second war against the Pedi was fought during the reign of Mbandzeni and saw the Swazi successfully attack the Pedi on request, and with the help, of the British in 1879 (*Kings*, pp. 154-155). Delius (*The land belongs to us*, pp.243-246) gives a detailed description of this important battle and interprets this battle as the final straw in the dissolution of Pedi sovereignty in the late nineteenth century. Matsebula claims that the name 'Mshada' is derived from the Pedi word *mosoto* meaning 'king's council' (J.M. Matsebula; *Izakhwo zamaSwati*, p.29). P. Delius

translates *mosate* as 'king's village' (personal comment [re: check different spellings]). Other sources claim that the name Mshada derives from the Mshadza mountain to which the Pedi retreated in the second war. (B. Sikhondze, "The Mamba clan of Swaziland: An Oral History, in *Ngadla*, vol.1 (1976) p.19). This latter claim confirms Bonner statement that confines the label 'Mshadza' to the 1879 Swazi-Pedi War. {I}{E}

cxvi.Ngcamane: according to Richard Patrick, Bafana Maseko, who died in 1978, was a son of Ngcamane II, who was the son of Mahhohloka alias, Mbangakuwela, of the Kazondwako (Hhohho district) branch of the Maseko. The Ngcamane are presumably the descendents of Ngcamane I. [re: got this note out of the CH1 edit of (B8), it needs to be edited and referenced. see jones p.389].

cxvii.kaluhleko: we have been unable to find further information about this place/person. {no I; jones info not on p356}

cxviii.Lobamba *lomdzala*: literally, old Lobamba. There are a number of places known as Lobamba  
i) according to Grotperter, Lobamba was the name of a very early Swazi king Ngwane's first village' in south-eastern Swaziland (*Dictionary*, p.75) (not to be confused with Ngwane, father of Ndvungunye).[RE: can't check on grotperter sources]

ii) according to Matsebula, Lobamba was the residence of LaMndzebele (the mother of Ndvungunye, wife of Ngwane), where the *incwala* was performed during the latter's reign (*History* (new edition), p.12).

iii) according to Msila Shiba, Ndvungunye had a residence called Lobamba, located north-east of Mhlosheni, in southern Swaziland, just near a mountain called (Li)Hlobane (SWOHP, Hamilton series, 23-08-1983).

iv) according to Mbali Hlope, Lobamba was a *lilawu*, which "left" Zombodze of Ngwane "to go where Sobhuza [Somhlolo] was to be born, there at Sikhaleni *seGundwane*" (SWOHP, Hamilton series, 12-07-1983). If the phrase "to be born" is read figuratively, she can be understood to be saying that the first independent residence of Somhlolo was called Lobamba and is near Sikhaleni *seGundwane* in the south of Swaziland. In about 1820 Somhlolo built [another] Lobamba near the Mdzimba mountains. It is now sometimes referred to as Old Lobamba. According to Mandlenkosi Nxumalo, Lobamba was a residence of Somhlolo's (SWOHP, Bonner series, 23-04-1970). According to Maboya Fakudze, "old Lobamba" was built by Somhlolo at Nokwane; this is near the Manzini — Mbabane Road junction at the Malkerns' market place (SWOHP, Bonner series, 23,31-05-1970).

v) Lobamba is also the name of the residence of the Queen Mother during the reign of Sobhuza II situated roughly midway between Mbabane and Manzini. {RE,PB }