

Bonner Series: Tape A5, 211
English Typescript: Mandlabovu Fakudze, notebook 1
Fakudze History

Typescribed by: Nokuthula Vilakati for FHYA

Date: 8 September 2023

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

[INTERVIEWED AT: Macetsheni

[DATE: 19.06.70

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

[2] [KEY INFORMANT: Mandlabovu Fakudze

[Other Informant: [3] Mgudvwa Ntusi Masango

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

[1]

[1] khosi which the emakhosi¹ hm..?

[2] the emakhosi of KaNgwane².

[1] the emakhosi of KaNgwane, hm...!

[2] Mhm...!

[1] Mhm...!

¹ emakhosi:

a. A plural form of the word 'inkhosi' or king. Its direct translation is 'kings' or African traditional national leaders.

b. This may also refer to paramount chiefs.

² KaNgwane:

a. This means a place for the Ngwane people, present-day Swaziland.

b. This may also refer to a South African homeland next to present-day Swaziland.

[2] When we arrived there, we were taken by this person, and our inkhosi³ remained there, KamaTembe, KaTembe⁴.

[1] Your inkhosi remained there KaTembe?

[2] Somatani, our inkhosi.

[1] Who was he?

[2] It's Somatani, our inkhosi,

[1] It's Somatani, your inkhosi.

[2] He took our man, he went with the inkhosi, like those who were taken by Jesus elokwini⁵ ...ehhe! because we went with them, we went, we went and gathered firewood, we went and gathered firewood, we went, we didn't know who

[09]

[2]

the inkhosi⁶ was because we no longer know, this is an old story.

[1] Wo! You were taken by baKaNgwane⁷ at the time..., they came with you.

[2] They came with us, we went through Lubombo.

[1] hhe.

[2] We again, we returned with them, we returned to KaZulu⁸, this mountain KaZulu which is called _____. We came back to here at Phongola and we came to Shiselweni,

[1] At Magudu⁹?

[2] at Magudu,

[1] Hm!

³ inkhosi:

- a. A term denoting a king or a leader of a nation.
- b. This may also convey respect to one in authority, such as king or chief.

⁴ KaTembe: An area in the vicinity of present-day Maputo.

⁵ elokwini: a. This denotes that a person is trying to recall something; A crutch utterance literally 'at this'

⁶ inkhosi: See note 3

⁷ baKaNgwane: This means people belonging to KaNgwane, present-day Swaziland.

⁸ KaZulu: This refers to a place of the Zulu or present-day Zululand.

⁹ Magudu: An area named after the Magudu Hills, located 25 kilometres near Phongola just beyond the southern Swazi border with South Africa.

[2] where we returned from.

[1] Wait ke-babe¹⁰.

[1] Where did the Fakudze inkhosi remain?

[2] At Tembe.

[016]

[3]

[1] At Tembe, what was his name?

[2] Ya...our inkhosi was Somatani.

[1] It was Somatani, the chief.

[1] This area, what do you call it, babe, there, where the
emaSwati¹¹ took you from?

[2] Here at Lubonjeni¹².

[1] Here at Lubonjeni, [its]¹³ name, you said is what, Tembe?

[2] It's at Tembe, ahead of this place where the Malangeni came from,

[1] At Tembe's.

[1] There at Tembe now, where is it? Is it here KaNgwane or beyond, beyond
the boundary?

[2] It is beyond the Lubombo, the Lubombo,

[1] I mean that in which area, or below this place?

[2] When you go up, go up there (go up the hill)

[1] Or is it in Phuthukezi¹³ or within eSwatini¹⁴?

[025]

[4]

[2] It is at Phuthukezi.

¹⁰ babe: a. Literally this means, father.

b. May also be used in reference to any of one's father's brothers

c. A respectful term used also to address any man of one's father's age

d. This is also a term of respect to any man about one's father's age

e. The term may also be used to denote one's paternal aunt.

¹¹ emaSwati: In this sense used to denote members of the ruling clan in present-day Swaziland.

¹² Lubonjeni: Referring to a place in present-day Swaziland, or the Lubombo District.

¹³ Phuthukezi: Present-day Mozambique.

¹⁴ eSwatini: This refers to present-day Swaziland

[1] But for now when we cast our thoughts
right on that place, who is the present sikhulu¹⁵, there, on
that place?

[2] We no longer know.

[1] Can you really indicate if (the place) is next
to which town around, and where is that?

[2] I no longer know towns.

[1] No sir.

[1] The old person, who is the mtfombo¹⁶ of the
Fakudze, when he remained there, what did he do?

[2] He remained, remained there forever.

[1] What did he finally do?

[2] I don't know about him, about his death, he died there,
he did not return with us. However, that person arrived
here at KaNgwane¹⁷.

[034]

[5]

[1] Ehh! Then because the Fakudze went
with the emaSwati¹⁸ until they arrived at Shiselweni, do
you mean that?

[2] Ehhe, ehh, babe¹⁹.

[1] But on their arrival there at Shiselweni, were they given
anything, or any work they worked, or they were
allocated an area, or they ruled over (that place)?

[2] We were allocated just our area, we were staying on
our area.

¹⁵ sikhulu: African traditional chief, who directly reports to the king or head of state.

¹⁶ mtfombo:

a. Literally refers to a stream

b. This can also mean a source from which something originates

¹⁷ KaNgwane: a. Present day Swaziland where members of the Ngwane ethnic group came to reside.
b. In another context, this may mean the South African homeland next to Swaziland.

¹⁸ emaSwati: See note 11

¹⁹ babe: See note 18

- [1] There at Shiselweni?
- [2] There at Shiselweni.
- [1] E, but today, just, when we take, and channel
our thought, which is that place there, where
it was the tindzala²⁰ of the Fakudze?
- [2] I do not understand it, where I understand is here,
___ at ___ Ngu___ dzeni²¹!

[042]

[6]

- [1] Up there at Ngudzeni?
- [2] Ehhe! below the---- Ngudze (hill or mountain).
- [1] Below the Ngudze (hill or mountain)
- [2] Enhhe!
- [1] Is there work that the bukhusi²² had given
to the Fakudze that, maybe the Fakudze will be
working, as they were staying there?
- [2] Being the tindvuna²³, and uneasy, then again ___ (the story begins)
Mjingi, the indvuna²⁴, ___ the ___ boy of inkhosi²⁵, he asked for a
boy from Shaya __ from Shayane
- [1] Hm!
- [2] He was given to him, the people of Lobamba.
- [1] Hm! boMaboya²⁶

²⁰ tindzala: A previous location of a family homestead or clan before relocating to a new site.

²¹ Ngudzeni: An area in the southern part of Swaziland, under the Shiselweni District, east of Hlathikhulu, named after the Ngudze Hills, nested between Mbulungwane and Maloma Roads, as well as the Mhlathuze River.

²² bukhusi

- a. Literally kingship or royalty
- b. In this context, this refers to the ruling Dlamini royal family.

²³ tindvuna

- a. the king's runners or governors
- b. people holding leadership portfolios.

²⁴ indvuna

- a. A king's runner or governor.

²⁵ inkhosi: See note 3

²⁶ boMaboya

- a. This may refer to Maboya clan

- [2] Ya! boMaboya
 [1] Of Maboya's family?
 [2] Of Maboya's family
 [051]

[7]

- [1] Eh, may I talk a little, you of the right hand, that is down, (that place) where ___ the emaSwati²⁷ found the Fakudze, they went with them and left that inkhosi²⁸ of the Fakudze, were others also taken, either the brothers of inkhosi²⁹, or the inkhosi's³⁰ children? how were they taken from that place?
- [2] That babemkhulu³¹ was taken ___ the ___ the gogo³² who was the one who __ was Fakudze, who returned ___ and also going with the emakhosi³³, he carried the load of inkhosi³⁴.
- [1] Was the one taken that one who was the brother to the sikhulu³⁵, or he was the sikhulu³⁶?
- [2] Enhhe _____, the brother of sikhulu³⁷.
- [1] E, when at the time the baKaNgwane³⁸ joined the Fakudze, inter-marrying, going together the entire nice and long journey, does this mean that they took them by force? or

b. To Maboya and company.

²⁷ emaSwati: See note 22

²⁸ inkhosi: See note 3

²⁹ inkhosi: See note 3

³⁰ inkhosi: See note 3

³¹ babemkhulu: Refers to grandfather.

³² gogo:

a. Literally my grandmother

b. It may also mean the paternal brother to one's grandmother

c. Also a term denoting respect to any elderly lady who is as old as one's grandmother.

³³ emakhosi: See note 1

³⁴ inkhosi: See note 3

³⁵ sikhulu: See note 15

³⁶ sikhulu: See note 15

³⁷ sikhulu: See note 15

³⁸ bakaNgwane: See note 7

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[8]

[2] No.

[1] there was consultation, then they went together?

[2] We were attracted to the--- live³⁹.

[1] E, because the Fakudze also became attracted to the live⁴⁰ and attracted to the bukhusi⁴¹, were others, also attracted? Like the Fakudze, did they also join with the libandla⁴², that__ of KaNgwane⁴³, which is now together with the Fakudze, did they go to where they were going to? Were there other people who also said we also came going with the bukhusi⁴⁴?

[2] Many people came together with the inkhosi⁴⁵.

[1] Eh, I mean did they have different tibongo⁴⁶ or what were their tibongo⁴⁷?

[2] There are, there are.

[1] Who were those people?

[2] They are, it was the ___ the ___ they are ___ you heard

[073]

[9]

that they asked from , asking from the, the __ the __ the __ the Nkhambule

³⁹ live:

- a. This refers to a country, land, or domain
- b. This can also mean a nation or a people with a shared descent.

⁴⁰ Live: See note 39

⁴¹ bukhusi: See note 22

⁴² libandla

- a. A church group or denomination
- b. In this context, an ethnic group or one clan
- c. It can refer to advisors to the king or head of state or representatives who stand in for others to discuss matters of concern in accordance with Swazi custom.

⁴³ KaNgwane: The place KaNgwane is present-day Swaziland.

⁴⁴ bukhusi: See note 22

⁴⁵ inkhosi: See note 3

⁴⁶ tibongo: a. Literally, clan name or surname
b. It also means praise names.

⁴⁷ tibongo: See note 46

- [1] The Nkhambule? It's the Nkhambule people, sir.
- [2] Yes. Enhhe! also with the boy who asked from a Nkhambule lijaha⁴⁸
- [1] You of the right hand!
- [2] Shayani _ _ _ _ he came _ _ _ _
- [1] Are there other again different tibongo⁴⁹, or other emabandla⁵⁰?
- [2] There are.
- [1] What are their tibongo⁵¹ too?
- [2] We also go and keep these, we cannot exhaust the tibongo⁵².
- [1] I mean just those we reme, remember just when we are told (stories)
- [2] E it is the Nkhambule
- [1] And who else?
- [2] A! Maybe _ _ _ I won't finish, you cannot exhaust (mentioning) the baKaNgwane⁵³. (he is laughing).
- [083]

[10]

- [1] Do you remember how the Nkhambule met with the baKaNgwane⁵⁴? Where were they?
- [2] I don't know them, even these they _ _ _ they _ _ _ came from there at Tembe , they _ _ _ they came and we were together, they.
- [1] You first saw them _ _ _ the Fakudze sive⁵⁵ first saw them when they had gone for quite some distance, or e! they came with them to there?
- [2] We came with them to that place _ _ we came and we

⁴⁸ lijaha: a. A male whose age is between that beyond that of a boy and before adulthood or a married man.

⁴⁹ tibongo: See note 46

⁵⁰ emabandla: A plural form of 'libandla' See note 26

⁵¹ tibongo: See note 46

⁵² tibongo: See note 46

⁵³ baKaNgwane: See note 7

⁵⁴ baKaNgwane: See note 7

⁵⁵ sive: a. A clan

b. A nation

c. Literally, people.

came with the inkhosi⁵⁶, __ to this sive⁵⁷

[1] To that (sive) of the Nkhambule?

[2] That (sive) went by, it went and the other (sive) went and khonta⁵⁸,
went and khonta⁵⁹, ye!--went and khonta⁶⁰, the sive⁶¹,
and that which went and khonta'd⁶², ye! went and khonta'd⁶³ here to our
inkhosi⁶⁴.

[1] Hm! E, just because there, indeed bukhosi⁶⁵, you
of the right hand! It is clear that bukhosi⁶⁶ was at
Shiselweni because we all know that even today it is there

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[11]

but then how did it move then __ proceed down there at Mdzimba?

[2] It came from, it came while we were still being pushed
by the Zulu imphi⁶⁷

[1] Mh!

[2] We were escaping from the Zulu imphi⁶⁸, coming to our live⁶⁹,
going to the people who had khonta⁷⁰ at our place.

[1] Mh!

[2] Then we left and __ we proceeded and __ we , we came and
set up (our homestead) right here, below the Mdzimba

⁵⁶ inkhosi: See note 3

⁵⁷ sive: See note 55

⁵⁸ khonta:

a. A process of paying tribute or homage to show respect to a chief, such as to secure a portion of land for setting up a homestead

b. To pay homage or to show respect, serve, wait upon, when this refers to a person

c. To worship.

⁵⁹ khonta: See note 58

⁶⁰ khonta: See note 58

⁶¹ sive: See note 55

⁶² khonta: See note 58

⁶³ khonta: See note 58

⁶⁴ inkhosi: See note 3

⁶⁵ bukhosi: See note 22

⁶⁶ bukhosi: See note 22

⁶⁷ imphi: a. Literally means army. B. Also fight or battle. C. Can mean regiment or part of an army.

⁶⁸ imphi: See note 67

⁶⁹ live: See note 39

⁷⁰ khonta: See note 58

- [1] Mh!
- [2] Enhhe!
- [1] Who was the Zulu inkhosi⁷¹ at the time, at the time whereby all these tiphitsiphitsana⁷² took place?
- [2] A! I say it's ___ Shaka.
- [1] It's Shaka.
- [2] Mh!
- [104]

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- [1] BaKaNgwane⁷³, was there a relationship between them and these boZwide⁷⁴, maybe, that was heard of during those times?
- [2] Awu! There was some relationship, coming from here, we were here at, here, here, where we stayed well.
- [1] You ___ you left at that time?
- [2] Then Somhlolo left.
- [1] Then Somhlolo left and went to Zwide.
- [2] To Zidze, and he called him, Zidze called him saying, he should come to him, at KaZulu⁷⁵.
- [1] Wo (okay or alright.)
- [2] Ye, when he was at KaZulu⁷⁶, he killed emakhosi⁷⁷, this Zidze, then when he was here, then when he arrived here he said _____, Who was the inkhosi⁷⁸ of KaNgwane⁷⁹, it was Somhlolo ,

⁷¹ inkhosi: See note 3

⁷² tiphitsiphitsana: This refers to riots, disorder, unrest or troubles

⁷³ BakaNgwane: See note 7

⁷⁴ boZwide:

a. This may refer to Zwide, a Ndwandwa king and his nation

b. Another sense would be a more general reference to kings like Zwide and similar compatriots of his time.

⁷⁵ KaZulu: See note 8

⁷⁶ KaZulu: See note 8

⁷⁷emakhosi: See note 1

⁷⁸ inkhosi: See note 3

⁷⁹ KaNgwane: See note 2

[1] Ehh!

[2] Sobhuza.

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[1] Yes.

[2] When he went there, he came and he said, no ___ we say:

“ They say you kill emakhosi⁸⁰, you Zidze, however, you won't kill him, this is an inkhosi⁸¹.

[1] You of the right hand!

[1] E, as we are here on that hill, that hill of bukhusi⁸² of KaZwide⁸³ and baKaNgwane⁸⁴, is there another thing, that ___ that which we may know, that maybe this is what happened, or it happened before, or it happened after, or it happened during those times?

[2] Indeed then, you know what, it is as if they were pushing us, these, they ___ they fought with us, these baKaZidze⁸⁵, they ___ sibasela⁸⁶ there at mgoneni⁸⁷

[1] E, but has it been established that at those times the emakhosi⁸⁸ boShaka⁸⁹ and boSomhlolo⁹⁰, they

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⁸⁰ emakhosi: See note 1

⁸¹ inkhosi: See note 3

⁸² bukhusi: See note 22

⁸³ KaZwide: a. This may refer to people under King Zwide's rule
b. People of Ndwandwa descent, led by the King Zwide.

⁸⁴ baKaNgwane: See note 7

⁸⁵ baKaZidze: Literally those of Zidze or people of Zidze's descent, belonging to the Ndwandwa ethnic group then under the King Zidze or Zwide. .

⁸⁶ sibasela: Idiom possibly to mean in hot pursuit

⁸⁷ emgoneni: Idiom possibly to mean in hot pursuit.

⁸⁸ emakhosi: See note 1

⁸⁹ boShaka: This refers to King Shaka alone.

⁹⁰ boSomhlolo: This refers to King Somhlolo alone even though the prefix bo- presupposes more than one person

hambelana⁹¹ and vuselana⁹²?

[2] No sir.

[1] What about the Mntolo⁹³ at the time the emaSwati⁹⁴ had left Shiselweni and had gone to Mdzimbaⁱⁱ? What did the Fakudze do because it is as if they, we cannot find a routeway that which they went through?

[2] We became tindvuna⁹⁵.

[1] You became tindvuna⁹⁶ and went there, went with bukhosi⁹⁷

[2] Mh!

[1] Who was the indvuna⁹⁸ of the Fakudze at ebukhosini⁹⁹ at that time? His name?

[2] He was ___ was ___ he was __ Mngayi

[1] He was Mngayi?

[2] Enhhe.

[1] This Mngayi until he was indvuna¹⁰⁰ there at ebukhosini¹⁰¹, does, but, this means he was

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renowned for what? he was silomo¹⁰² through what?

⁹¹ hambelana

- a. Literally, to pay each other a visit
- b. To also mean to maintain close, neighbourly ties.

⁹² vuselana

- a. Literally, to check on each other's welfare
- b. This may also mean a cordial greeting or relationship.

⁹³ Mntolo:

- a. One of the Fakudze clan praise names.

⁹⁴ emaSwati: See note 11

⁹⁵ tindvuna: See note 23

⁹⁶ tindvuna: See note 23

⁹⁷ bukhusi: See note 22

⁹⁸ indvuna: See note 24

⁹⁹ ebukhosini: This refers to royal residence where the royal family resides.

¹⁰⁰ indvuna: See note 24

¹⁰¹ ebukhosini: See note 99

¹⁰² silomo

- a. This refers to a trait that sets one apart as a person of great repute or status.
- b. It may also refer to a trait of distinct stealth, as a great warrior.
- c. This may also refer to a wealthy person.

[11 FOOTNOTES have been deleted]

[2] He was the boy of the inkhosi¹⁰³, through __ through being a boy to the inkhosi (How he was renowned.)

[1] E, but because then when they had gone, the Fakudze went with bukhosi¹⁰⁴, went to KaNgwane¹⁰⁵, they stayed there at KaNgwane¹⁰⁶, there, but until they found this area when they were here at Macetsheni, how did that go?

[2] When we left Shiselweni and we came here, and the inkhosi¹⁰⁷ said, he said we should go to a man, who, was there next to KaTsabedze¹⁰⁸, he __ __ will show us where will we stay.

[1] Who is the Tsabedze man and where is he?

[2] He is there, he is there, beyond this place.

[1] At Malindza?

[2] Here, right here, right here.

[1] Oh! Oh! You found a Tsabedze man on that

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siganga¹⁰⁹?

[2] Yes, at this place.

[1] When the Tsabedze man was found here by the Mntolo (people) what ha__ happened? Did he explain what __ what happened? Did he explain what happened to the Tsabedze to leave this place?

¹⁰³ inkhosi: See note 3

¹⁰⁴ bukhosi: See note 22

¹⁰⁵ KaNgwane: See note 2

¹⁰⁶ KaNgwane: See note 2

¹⁰⁷ inkhosi: See note 3

¹⁰⁸ KaTsabedze:

- a. A place of domicile inhabited by members of the Tsabedze clan
- b. This may also refer to a homestead belonging to a Tsabedze family

¹⁰⁹ siganga

- a. This refers to vacant piece of land or area

[2] No, we stayed and we set up our homesteads, stayed and set up our homesteads with them.

[1] You came and set up your homestead with the Tsabedze?

[2] Enhhe (yes, indeed.)

[1] They you?

[2] They allocated an area to us and we stayed here, we stayed side by side, we stayed side by side.

[1] In other words, this means that a place was allocated to them by the Faku, the Tsabedze?

[2] They then, they then reported one another to the inkhosi¹¹⁰.

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[1] They then did something wrong at ebukhosini¹¹¹?

[2] Ee, they reported one another

[1] They reported one another

[2] Enhhe! Enhhe!

[1] What happened then?

[2] They were killed, it started thus: the (inkhosi) fought them and they said, they said, this inkhosi¹¹² is a goat, they were fighting with a goat.

[1] At the time all these tigiaba¹¹³ happened there among the Tsabedze, did they have a sikhulu¹¹⁴, and what was his name?

[2] He was _____ Sihlase.

[1] He was Sihlase Tsabedze?

[2] Mh.

[1] You of the right hand. E, at the time these the Fakudze came here, in this area, where we are, at Macetsheni, who was

¹¹⁰ inkhosi: See note 3

¹¹¹ ebukhosini: See note 99

¹¹² inkhosi: See note 3

¹¹³ tigiaba: a. It refers to critical incidents, or an unfolding set of events

¹¹⁴ sikhulu: See note 15

the sikhulu¹¹⁵ of the Tsabedze at the time?

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[2] He ___ he was ___ when they came there, he was ___
Maphisholo, Sihlase's father.

[1] Was he Maphisholo, Sihlase's father?

[2] Yes.

[1] Because you were allocated that area, being proud, being
proud because of bukhosi¹¹⁶?

[2] We were the emakhosi¹¹⁷.

[1] E, this means then, because there could be
the ___ what can be remembered, reasons that what
caused that, what caused that, that the,
people clashed, that is, the Tsabedze with bukhosi¹¹⁸,
was there another thing which we can ___ we can
add apart from this?

[2] It went thus, it went thus, a man from there went,
when this Maphisholo died, and was succeeded by
Sihlase, Sihlase's brother went and reported this----

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(person) ___ he said ___ this one ___ this inkhosi¹¹⁹, the inkhosi¹²⁰,
to the inkhosi¹²¹, "I mbul' ingubo¹²² silo¹²³, I am being killed."

[3] They were banga'ing¹²⁴ alone.

¹¹⁵ sikhulu: See note 15

¹¹⁶ bukhusi: See note 22

¹¹⁷ emakhosi: See note 1

¹¹⁸ bukhusi: See note 22

¹¹⁹ inkhosi: See note 3

¹²⁰ inkhosi: See note 3

¹²¹ inkhosi: See note 3

¹²² mbul' ingubo

a. An idiom which means to make an appeal.

¹²³ silo

a. A term for showing respect and honour to a king.

¹²⁴ banga'ing: Literally to have a dispute

- [2] They were banga'ing¹²⁵ alone.
- [1] Mnhh! Hhawu! [(An interjection used to express surprise.)]^{iv}
- [2] You say, “ You mbul' ingubo¹²⁶ you are being killed,” he said, when he said, he said, “Hawu! you are killed. What do you have?” He said, “Awu! I said when I said I will go to inkhosi¹²⁷, I will run and go to inkhosi¹²⁸,” this one said, “ A goat cannot be a cow.”
- [1] You of the right hand!
- [2] Mswati became angry.
- [1] When the Tsabedze, you of the right hand! At the time they __ _ clash, clashed, they bangi, bangisana¹²⁹, was it those that were left on that siganga¹³⁰ or?
- [2] No.
- [193]
- [1] It was those who are there at Malindza, did they clash with those then?
- [2] They were not of Malindza alone, they clashed alone among themselves. They were emakhosi¹³¹ alone, their i-i-sikhulu¹³². They fought with the sikhulu¹³³. They said, when then, when there was fighting there, they were sent away and they went, they went to KaZulu¹³⁴.
- [1] Oh! Did they leave there and return to KaZulu¹³⁵?
- [2] Mh!
- [1] No sir, they are not together.
- [1] When did that e__ _ nd? That is, when they still

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¹²⁵ banga'ing: See note 124

¹²⁶ Mbul'ngubo: See note 122

¹²⁷ inkhosi: See note 3

¹²⁸ inkhosi: See note 3

¹²⁹ bangisana: See note 124

¹³⁰ siganga: See note 109

¹³¹ emakhosi: See note 1

¹³² sikhulu: See note 15

¹³³ sikhulu: See note 15

¹³⁴ KaZulu: See note 8

¹³⁵ KaZulu: See note 8

ku__ bangiswana¹³⁶, doing that?

[2] They then returned, they then, they ___ came
and khonta'd ¹³⁷here at that __

[3] I say they then ended up being killed and they
then ran away.

[203]

[21]

[2] They were ___ they were being killed, then they went away.

[1] Oh!, bukhusi¹³⁸, interve__ , inter?

[2] It inter__ ve__ it i __ (intervened.)

[1] They then ran away and went back to KaZulu¹³⁹.

[2] Ya. (Yes.)

[1] E, but did others remain, some of the
Tsabedze e, desc__ their descendents?

[2] They came back there, they came and they came to
khonta¹⁴⁰ here.

[1] E, they were coming from there, KaZulu?

[2] Enhhe. They came to khonta¹⁴¹ here.

[1] They khonta'd¹⁴², khonta'd¹⁴³ in which place?

[2] Right here at __

[1] Here at Macetsheni?

[2] Mh.

[1] E, At the time the Fakudze returned from

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[22]

ebukhosini¹⁴⁴ to stay at the place of Macetsheni,

¹³⁶ kubangiswana: See note 124

¹³⁷ khonta'd: See note 58

¹³⁸ bukhusi: See note 22

¹³⁹ KaZulu: See note 8

¹⁴⁰ khonta: See note 58

¹⁴¹ khonta: See note 58

¹⁴² khonta: See note 58

¹⁴³ khonta: See note 58

¹⁴⁴ ebukhosini: See note 99

were other people present, or other imihlobo¹⁴⁵
apart from these the Tsabedze, on that area?

[2] Enhhe, some imihlobo¹⁴⁶ were present, the imihlobo¹⁴⁷
which stayed with, with the Tsabedze.

[1] I mean that didn't they have their own sikhulu¹⁴⁸?
the other group, or maybe was there another
sikhulu¹⁴⁹ who was there, not of the Tsabedze?

[2] They were (the people) of KaMalindza.

[1] They were the people of KaMalindza. [(they belong to.)]'

[2] The people of KaMalindza have their own area.

[1] But, that again, you are seen being
overcrowded with the Gamedze. and which other groups,
how did that happen, babe?

[2] The Gamedze were next to the, the---the---

[222]

[23]

___ the Tsabedze.

[1] They were _ they were ___. Does it mean that the Gamedze
were indeed surrounding the area?

[2] Mh. The Gamedze had indeed returned from _____. From_____

[3] They were people.

[2] to kudl' imbuya¹⁵⁰ to the inkhosi¹⁵¹.

[3] They were people .

[2] They were just (ordinary/common) people next to them, not being tikhulu¹⁵².

¹⁴⁵ imihlobo:

- a. In this sense, refers to different ethnic groups
- b. Literally, varieties or types of people, groups, or things

¹⁴⁶ imihlobo: See note 145

¹⁴⁷ imihlobo: See note 145

¹⁴⁸ sikhulu: See note 15

¹⁴⁹ sikhulu: See note 15

¹⁵⁰ kudl' imbuya:

- a. Literally to eat an edible green leafy vegetable
- b. In this sense used figuratively to mean seeking help or the intervention of one in authority

¹⁵¹ inkhosi: See note 3

¹⁵² tikhulu: This refers to chiefs

[1] You of the right hand! Mh. But on this day
we are seeing the Gamedze as though, they
are still er_ emerge, emerging here. They have
tikhulu¹⁵³. How did they start until they had tikhulu¹⁵⁴?

[2] Wo, they were tikhulu¹⁵⁵ then because they are beyond that
place, who are here at our homestead, apart from the Hhishi people? The Hhishi
were the ones who then returned to 'kudl' imbuya¹⁵⁶ to the inkhosi¹⁵⁷.

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[24]

They came down. They stayed next to the Tsabedze.

[1] Oh! Were the Gamedze people the tikhulu¹⁵⁸ beyond the
Lusutfu? (The Great Usutu river in Swaziland).^{vi}

[2] Enhhe enhhe.

[1] E, these, these beyond this area are the Gamedze o!

[2] They are of KaMdlanya.

[1] O! Were these people of KaMadlenya already tikhulu¹⁵⁹?

[2] Enhhe enhhe.

[1] The Gamedze people thes__e, this side they, they
were just people.

[2] Just nearby.

[1] At the time the Fakudze came here at Macetsheni,
were the Gamedze, that are on our surroundings
with their tikhulu¹⁶⁰, were they present? Or who were the
first to set up their homestead at this place? Or did the Gamedze
have no sikhulu¹⁶¹ during that time?

¹⁵³ tikhulu: See note 152

¹⁵⁴ tikhulu: See note 152

¹⁵⁵ tikhulu: See note 152

¹⁵⁶ kudl' imbuya': See note 150

¹⁵⁷ inkhosi: See note 3

¹⁵⁸ tikhulu: See note 152

¹⁵⁹ tikhulu: See note 152

¹⁶⁰ tikhulu: See note 152

¹⁶¹ sikhulu: See note 15

[2] The Gamedze had gone to 'kudl' imbuya¹⁶²
to enkhosini¹⁶³, and __ they __ they went to kudl' imbuya¹⁶⁴.
they said, ["Sitfwele umkhondvo wentsambama^{vii}]¹⁶⁵."
We were not from that place." Now then when they __ they __ they __
were, they were asked by this inkhosi¹⁶⁶, that that i __ i inkhosi¹⁶⁷
was asking "Who is this one __ who __ who remained right there?"
Mjingi remained, Mjingi belongs to the Fakudze. The inkhosi¹⁶⁸
took and sent a lincusa¹⁶⁹ this one who __ who __ who brought him
here to Mjingi, this __ this __ this __ this __ this this __ Logwaza.

[1] Mh.

[2] He was __ he was __ he was __ he was __ was __ was __
[phuphutsel' umlotsa]^{viii}.

[1] Mh.

[2] Gamedze then stayed.

[1] How about that Gamedze man?

[2] This one was alone, that one, this one entered by himself,

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that one.

[1] Where did that person vumbuka? [(originate.)]^{ix}

[2] He has another place.

[1] Hho, Hm.

[1] Enh, but at ebukhosini¹⁷⁰ at the time __ the Gamedze
had built a big (homestead), who was the inkhosi¹⁷¹

¹⁶² kudl' imbuya: See note 150

¹⁶³ enkhosini: to the inkhosi

¹⁶⁴ kudl' imbuya: See note 150

¹⁶⁵ 'Sitfwele umkhondvo wentsambama': A SiSwati idiom literally to trail after or make a track

¹⁶⁶ inkhosi: See note 3

¹⁶⁷ inkhosi: See note 3

¹⁶⁸ inkhosi: See note 3

¹⁶⁹ lincusa: A traditional liaison person able to navigate royal protocols

¹⁷⁰ ebukhosini: See note 99

¹⁷¹ inkhosi: See note 3

of that place, at that time?

[2] Those that were wi__th us (at that place) ?

[1] Those, those there, beyond this place?

[2] Wo, the inkhosi ¹⁷²of there is _____

[1] The inkhosi¹⁷³ of here the ___ KaNgwane¹⁷⁴.

[2] KaNgwane¹⁷⁵?

[1] Enhhe.

[2] It was _____ was _____ inkhosi ¹⁷⁶Mswati.

[1] It was Mswati?

[2] Mh.

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[1] Mh.

[2] It was like that, it was ___ Somhlolo, this one, these,
this was built for them, he found them being ___ being ___
tikhulu¹⁷⁷, together with the Tsabedze, they were the other tikhulu¹⁷⁸.

[1] It was Somhlolo?

[2] Enhhe, they say by their coming, these came
hurrying, they _____ when _____ the inkhosi¹⁷⁹ had invited
butimba¹⁸⁰.

[1] Mhh.

[2] Mh. He came, the people of Madlenya came alone and also the
Tsabedze came alone. They belonged to the same place.

[1] Mhh. At the time when the Tsabedze _____ clash,
clashed and fought within themselves, which bukhusi¹⁸¹ was there? Who

¹⁷² inkhosi: See note 3

¹⁷³ inkhosi: See note 3

¹⁷⁴ KaNgwane: See note 2

¹⁷⁵ KaNgwane: See note 2

¹⁷⁶ inkhosi: See note 3

¹⁷⁷ tikhulu: See note 152

¹⁷⁸ tikhulu: See note 152

¹⁷⁹ inkhosi: See note 3

¹⁸⁰ Butimba: A hunting party led by the inkhosi

¹⁸¹ bukhusi: See note 22

was the inkhosi¹⁸²?

[2] He was ___ Mswati, they clashed ___ they clashed. He was then Mswati, they just clashed ___

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[1] He ___ he was Mswati?

[2] Yes.

[1] You of the right hand!

[1] Mswati, sir.

[1] You of the right hand! You say that the Gamedze, they were beyond this place, above the mountain.

How did they come to be there at the mountain?

[2] They came from right there at Shiselweni, just like (we did.)

[1] They came from right there at Shiselweni, also.

[2] Mhm.

[1] But didn't they come. Are they not the Gamedze, those who are beyond the ___ the ___ the ___ the Lusufu?

[2] It was the people of KaMadlenya¹⁸³.

[1] The people who were above the mountain?

[2] Mh, they had gone to their mother's homestead where they, they set up their village.

[1] At KaMkhweli¹⁸⁴?

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[2] M! At KaMkha ___ KaMkha ___ here, the people of KaMkhweli.

[1] Wo, these of KaMkhweli.

[2] The Gamedze, they ___ they ___ they were ___ with ___

[3] Mbongozi, Mbongozi.

[2] With ___ with, with ___ they were with ___ with ___ Mbongoza, with their

¹⁸² inkhosi: See note 3

¹⁸³ KaMadlenya: [People of Madlenya]

¹⁸⁴ KaMkhweli: [Name of a place]

malume¹⁸⁵, they were the tinyanga¹⁸⁶ of inkhosi¹⁸⁷.

- [1] Those sir they were _____
- [1] Who was their mother, by the way, them these, the Gamedze who _ _ _ followed and went to their mother's home.
- [2] Awu! I won't know their mother.
- [3] Malume¹⁸⁸.
- [1] Who is he?
- [3] Malume¹⁸⁹. Mbongoza.
- [1] It is Malume¹⁹⁰ Mbongo ____?
- [2] Their malume¹⁹¹ is Mbongoza.
- [1] Their malume¹⁹² is Mbongoza?
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- [2] Yes.
- [1] Wo, maybe who are they, those who were of Mbongoza, who are those (people) ?
- [2] [They are of]^x--BakaNkhosi¹⁹³.
- [1] [They are of]^{xi} BakaNkhosi¹⁹⁴?
- [2] Mnhhe.
- [1] Mh.
- [1] It's the Dlamini people.
- [1] At the time, because we hear that they had gone to, they had gone to his mother's homestead, before

¹⁸⁵ malume:

- a. Maternal uncle
- b. Also used to refer to the wife of one's maternal uncle

¹⁸⁶ tinyanga:

- a. Traditional doctors
- b. Months in a year

¹⁸⁷ inkhosi: See note 3

¹⁸⁸ malume: See note 185

¹⁸⁹ malume: See note 185

¹⁹⁰ malume: See note 185

¹⁹¹ malume: See note 185

¹⁹² malume: See note 185

¹⁹³ BakaNkhosi: Refers to people of royal descent or lineage/personage

¹⁹⁴ BakaNkhosi: See note 193

then, who was the sikhulu¹⁹⁵ of that area?

[2] This one ___ he went, Mbongoza , he said, he then said,
“Remain well my children, here.”

[1] The sikhulu¹⁹⁶ of that place, who was he?

[2] Here, those of his mother’s homestead.

[1] Was it those of his mother’s homestead?

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[3] He was Mbongoza.

[1] Was he Mbongoza?

[2] Enhhe.

[1] There was this Mbongoza.

[1] Are they still present, really, are the people of
Mbongoza’s family still present up to this day?

[2] I ___ u ___ wi ___

[1] Or here at KaNgwane¹⁹⁷?

[2] They are present, they have spread.

[1] Are they under other tikhulu¹⁹⁸, other tikhulu¹⁹⁹?

[2] They are under this one, the one who then _____ ,
the umshana²⁰⁰ of that place , then, went to KaHhohho,
this one, we went with him to KaHhohho, then he came back,
then he came back there and found those of ___ of ___ , shouting,

[1] Hha!

[2] “Because you are the tinyanga²⁰¹ of inkhosi²⁰² but they want your imiti²⁰³.”

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¹⁹⁵ sikhulu: See note 15

¹⁹⁶ sikhulu: See note 15

¹⁹⁷ KaNgwane: See note 2

¹⁹⁸ tikhulu: See note 152

¹⁹⁹ tikhulu: See note 152

²⁰⁰ umshana: A term used to refer to nephew or niece

²⁰¹ tinyanga: See note 186

²⁰² inkhosi: See note 3

²⁰³ imiti: Literally homesteads or households

- [1] Hhm.
- [2] They were shouting, you are entering inside with respect.
- [1] Mhm, Here the Gamedze because here they have sepa_,
separated: one group from the other, what separated
them and how?
- [2] Wu, it is kuhamba²⁰⁴, kuhamba²⁰⁵, because the umuti²⁰⁶
is that one of ___ there won't __ of __ they don't set up their
homes in one place, some are at Hhohho and where are the others?
- [3] You mean these books, shifu²⁰⁷, these taxes,
there came this tax.
- [2] Because ___ this ___ this, this tax-paying has just started.
- [3] It's the (tax) which made them little tikhulu²⁰⁸.
- [2] It's that which made them little tikhulu²⁰⁹, little tikhulu²¹⁰, little tikhulu²¹¹.
- [1] Mhm. Except.
- [1] By the way at ebukhosini²¹² of KaNgwane²¹³, at the time
the Gamedze took over the bukhusi²¹⁴ of Mbongoza

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who was the inkhosi²¹⁵ of that place? At that time?

- [2] He was Mswati, he was Mswati.
- [1] Was he Mswati?
- [2] Mswati.
- [1] Ohh! ehh! Before the Fakudze came to

²⁰⁴ kuhamba:

a. Literally to leave

b. In this sense, this means to change and develop

²⁰⁵ kuhamba: See note 204

²⁰⁶ umuti: Singular form of word imiti, see note 203

²⁰⁷ shifu: The chief, also referred to as sikhulu in SiSwati

²⁰⁸ tikhulu: See note 152

²⁰⁹ tikhulu: See note 152

²¹⁰ tikhulu: See note 152

²¹¹ tikhulu: See note 152

²¹² ebukhosini: See note 99

²¹³ KaNgwane: See note 2

²¹⁴ bukhusi: See note 22

²¹⁵ inkhosi: See note 3

this place in which we are in, which we say is Macetsheni, by the way, what was the place called before, what was the name of the place?

[2] Here at Mace__

[1] Here eh?

[2] At our, here at our, it is the norm of this place_____

[1] I mean that before the ___ that the Fakudze entered here on this place, what was the name of this place, what was that place called?

[2] It was called Nda_beni!

[1] It was called Nda_beni?

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[2] Yes.

[1] Why was the place called Ndabeni? What was the story?

[2] Just a name, we don't know why it was Ndabeni.

[1] It was called.

[1] Then say following that, because the Fakudze were put, then the name was changed and it became Macetsheni?

[2] It's called Macetsheni because, eh, they, they left these they ___ went, the this our inkhosi²¹⁶ left for KaZulu²¹⁷.

[3] Hhinhhi, Hhinhhi, that of Ndabeni is our name.

[2] Hhe, it is ours.

[3] Enhhe, did you hear when they asked from the people of the right hand.

[2] I am landza²¹⁸ing that then.

²¹⁶ inkhosi: See note 3

²¹⁷ KaZulu: See note 8

²¹⁸ landza

a. Literally to bring something or someone
b. This also mean to recount, to retell

[3] Eh, They say which was the siganga²¹⁹? It is as if
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the name is __ is __ of the Tsabedze people.

[2] Enhhenhhe, but no.

[3] But this name is that of our umuti²²⁰.

[2] It is that of our umuti²²¹.

[1] E, this name, this name Ndabeni was named by the umuti²²² of _____

[2 and 3] Fakudze.

[1] of the Fakudze

[2 and 3] Yes. You of the right hand!

[1] It means it is not clear before, when the
Fakudze had not come, that what was the
name of the place?

[3] Awu, here it's just Mhlongomvula.

[1] It was called Mhlongomvula.

[3] Yes. You of the right hand!

[1] Where were these, the Tsabedze, at that time?

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[2] They were staying _____ .

[3] This is their live²²³, all this.

[1] Is this all their live²²⁴, that of Macetsheni?

[3] All this (live) extending to as far as up there at __ at Thulwane.

[1] The (live) facing there at Thulwane?

[3] The (live) meanders through these mountains.

[1] The Bulunga mountains?

²¹⁹ siganga: See note 119

²²⁰ umuti: See note 206

²²¹ umuti: See note 206

²²² umuti: See note 206

²²³ live: See note 39

²²⁴ live: See note 39

[3] The Bulunga mountains.

[1] Oh! In other words it is still live²²⁵, which it should be said it is of, it is of the Fakudze?

[3] It's of the Fakudze.

[1] These, the Tsabedze, You of the right hand! at the time they were sta, staying in this their live²²⁶, how wide was it? Almost, when we count these tiganga²²⁷ that it was ending there, it was ending there, it was ending there, it was ending there, it was ending there, its^{xii} surroundings.

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ⁱ [Corrected wrong spelling in the original transcript from it's to its]

ⁱⁱ [Mdzimba: A mountain and hill range in northwestern Swaziland. The mountain is named after people who lived in the mountains led by a chief by the name of "Dzimba"]

ⁱⁱⁱ [This footnote is numbered as 113 in the original transcript due to 11 skipped footnotes in the original transcript. This then affects the numbering of the rest of the footnotes in this typescript.]

^{iv} [Text now included as the footnote 52]

^v [Text now included as the footnote 59: ^v KaMalindza: They belong to the place of Malindza]

^{vi} [Text now included as the footnote 60]

^{vii} [Changed back to SiSwati idiom]

^{viii} [Changed back to SiSwati idiom]

^{ix} [Text now included as the footnote 65]

^x [Translation is now included]

^{xi} [Translation is now included]

^{xii} [Corrected wrong spelling in the original transcript from it's to its]

²²⁵ live: See note 39

²²⁶ live: See note 39

²²⁷ tiganga: A plural form of siganga, see note 109