

PAGES
72
BLADSYE

Book I



Springbok®

Scribbling Book Kladboek

SIZE A4 (297 x 210mm) GROOTTE

Name
Naam GAMEDZE

Subject
Vak TAPE 19

Place
Plek _____

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

INTERVIEW I JD. 192

INTERVIEWED AT | HLU TI
DATE | 24/08/83
INFORMANT | MOSES MLUNSI GAMEDZE (MM)

LIBATED | MASOTSA

BORN | 15/10/11

INFORMATION HEARD FROM | HIS FATHER

NAME OF HIS FATHER | JOHN MBULAWA GAMEDZE

TESTIMONY GIVEN ON VERAMBAH, LARGE MISC. AUDIENCE
DRIFTING IN AND OUT (BROTHER TO MRS. NYAWO (NEE GAMEDZE)
OF MPHATSENI).

It could mean, literally, to cry. It also could mean lodging a complaint. In this context, it has been used to mean desperately wanting to know something

(2)

(3) Clan name for the Dlamini people.

(4)

(5) It is sometimes the clan name of the Zulu people. However, here it is the name of a person.

(6)

c He can begin.

MM. Lomlandvo - ke ny'engobe inkhala⁽¹⁾ - ke. mine
This history as you are Khala⁽¹⁾ing you
bekunene⁽²⁾ Dlamini⁽³⁾ uke #Khorotana Nemblopho,
a bekunene⁽²⁾, Dlamini⁽³⁾ and this white lady
hine labadzala babentjela Kutai
We were told by those older than us
nabo babekwa kulabadzala naku Mvelinchanti⁽⁴⁾
and even them heard from those older than
futhi ngobe bebavavini kutluluma naye.
them and also from Mvelinchanti⁽⁴⁾ because they used to talk
with him [Mvelinchanti]
HD We were told

c Don't worry, I understand

HD Okay

MM. Ufuna ngiphulume silungu yini?
Do you want me to talk English?

HD. Neso lungaphela, lungaphuluma.
Even if you can attempt, you can talk it.

MM. Bathi - ke lobaba abekho athi
It is said that my father used to say
lamathori lamathathu alapha e Seta
that the three kings of South Africa they
Aphika ayinin Nempati ukwelamana.
Come from the same womb of a woman.
Zulu⁽⁵⁾ waba ngemathibuto kulo Npati
Zulu⁽⁵⁾ was the first born from this woman,
elamya nge Muthu⁽⁶⁾ lithunjano
followed by Muthu⁽⁶⁾ and the last born was

(7)

(8) See glossary.

(9)

(10) Means getting serious. Speak seriously with roused feelings.

Kungu Gwana. ⁽⁷⁾ Wabeka le Zulu ⁽⁵⁾. Kwathi
 Gwana ⁽¹⁾, Zulu ⁽⁵⁾ was instilled. Those nations
 letive letihlela le toba nemona
 living there were jealous and wanted
 tafuna kubabulala. Wase uyabaleka
 to kill them. Then he ran with his
 nempu ⁽⁸⁾ yaphi. Ovu, na Muthu ⁽⁶⁾
 own impi ⁽⁸⁾. When Muthu ⁽⁶⁾ was staying with
 Wathi ukhleti - ke, ukhleti nolomfawaba
 his younger brother and said they were
 lomane, Sewathi eyi nathi
 going to be killed as well, let us
 batavubulala abaleke. Uyabaleka - ke
 ran away. Muthu ⁽⁶⁾ also ran away
 naye Muthu ⁽⁶⁾ ulandela le Zulu ⁽⁵⁾ lems
 following this Zulu ⁽⁵⁾ When Gwana ⁽¹⁾ had
 erele - ke le Gwana ⁽¹⁾ lapha, abanfaka
 remained behind they put on him the
 letiquubo ⁽¹⁾ tebukhosi, onke tabhoka
⁽¹⁾ of kingship, and the other nations
 letive nyaba kobe phakati kwetive, loy abaleka
 bhoka ⁽¹⁾ ed became they were amongst nations, and
 ke na Gwana ⁽¹⁾ roy abaleka - ke
 Gwana ⁽¹⁾ also ran away, following Muthu ⁽⁶⁾
 na Gwana ⁽¹⁾ ulandela Muthu lapha
 where he had gone to. They went
 abheka ngaphona. Bayabamba - ke kulabankla
 up there where I don't know. But
 I think they went around Tanzania,
 kodwa uyabona bathaya ngase

(11)

Tanzania nauyina kancane nye ngoke
as I mightly heard it, I am just
ngilande, ngilanda nye kuhamba kwabo.
relating how they went.

(12)

Bahamba, bahamba, bahamba-ke, Mabefika
They went, went, and went, when they
ekhetini Mare Africa, badibano

(13)

approach the middle of Africa, they met
no Bathwa⁽¹⁾. Bahamba babuta indlela,
the Bathwa⁽¹⁾. As they were going, they
anikababoni yini barekutini. Bali Bathwa⁽¹⁾
were asking the way, didn't you see them.

(14)

sababona bendlela la. Bale lapho
They said, we saw Bathwa⁽¹⁾ passing here.
khona kugcina intaba lelenka le
They are there where this mountain

(15)

lengaku Mananga⁽²⁾, Lubombo⁽³⁾ luhambe
begins. from Mananga⁽²⁾, Lubombo⁽³⁾ stretches
logogwina le lapho kugcina khona
and ends where the mountain called
kukhona-ke lentaba le bathi bendzi.
Lendzi⁽¹³⁾ ends.

ngulapha kwakhe khona Muthu⁽⁶⁾ Awa
It is where Muthu⁽⁶⁾ resides. The people of
baka Ngwane⁽⁴⁾ behlake, behlake, behla-ke
came down and came down, going with
bahamba nabo la Bathwa⁽¹⁾.

The Bathwa⁽¹⁾ people
Sebajoyina phela lolophu lentaba
They joined the mountain which they
labashoko Mandlazi⁽¹⁵⁾ lapho bebakhona
now is Mandlazi⁽¹⁵⁾

(16)
(17)
(18)
(19)

kakhulu bakhulu kakhulu behla nala
 when they come down with the
 Bathwa⁽¹⁾ Nabele nala Bathwa laba
 Bathwa⁽¹⁾ people there people of Mandlazi⁽⁵⁾
 boku Mandlazi⁽⁵⁾ Bathwa⁽¹⁾ ke nare
 when Spring was drawing near
 kuthwara likhobo bafa bonke ngobe
 all the Bathwa⁽¹⁾ people died because it
 kuyashisa ngoba abokwati kubisa. kwase
 was hot they were not used to hotness.
 kurale lidlangana angati labuyela
 Only a group remained I don't know
 emuva yini kuyabuyela kuya Mbabane⁽¹⁶⁾
 whether they returned to Mbabane⁽¹⁶⁾ ni
 entsweni sare Mdzimba⁽¹⁷⁾ yini.
 the Mountains of Mdzimba⁽¹⁷⁾
 Sebayabamba-ke laba baka Ngwane
 then the ka Ngwane⁽¹⁴⁾ people went and went
 bahamba, bahamba ngoko kulo kubombu-ke
 around the kubombu⁽¹³⁾ and they arrived.
 bayefika ke. Nabeleli lapha sebayaphuka
 when they were staying there and they went
 ke Dwa baruluthuli⁽¹⁸⁾ lithi-ke abengokhuphuka
 up to Dwabailuthuli⁽¹⁸⁾ Before he/she
 rowuthi-ke, rowuthi-ke lapha-ke ku
 went up, he/she said to Mlabha⁽¹⁹⁾
 Mlabha⁽¹⁹⁾ nalo Matwanentho ni
 and prime Hlabi⁽²⁰⁾ uhluli⁽²¹⁾

c Okay. So can you just translate
 that last piece for me about
 Dwabailuthuli⁽¹⁸⁾

(2) See glossary.

(21)

jitini ?

What is [redacted] saying?

140 A-a. Angireva.

A-a. I can't hear

e I just wanted to know, I didn't understand that piece about Dwabasiluthuli (18)

MM

o, u Dwaba siluthuli (18) yinkoni yaka Nqwan (21)
 Oh, Dwaba siluthuli (18) is the king of Kangwane (19)
 Mela lotelwa ngu Gwana (7). Aberapile Gwana (7)
 In fact, born of Gwana (7). Gwana (7) was dead
 Wase utale u Dwaba siluthuli (18) Nabolentle-ke
 then he begot Dwaba siluthuli (18). When
Dwaba siluthuli (18) uthi-ke, lobaya ku Muthu (6)
Dwaba siluthuli (18) was up there, he said because they
 uthuma to Mlobha (19) enye indoda yathe
 are going to Muthu (6), sent this Mlobha (19), who was one
 yenduna nalomntanentoni uthi abathathe
 of his men, indandand and this prince.
 [redacted] lenye lupi balandele [redacted] lo Bathwa
 and said they should take another lupi (8) and
 bahamba ngenhla. Thine ritawaphuma
 follow there Bathwa (11) and go beyond with
ngalendlela terhwa Bathwa (11) ngala
 the way which was said by Bathwa (11) at
ngalubombo (13) lo Mlobha (19) ngalo Nyawo (21)
lubombo (13) this Mlobha (19), it is this Nyawo (21)
 lampla bahamba bathi kuyawuphela
 today, they went and it was said that
 lunyawo ubamba sekuba ngu Nyawo (21)
 their foot would get finished, it is
 this Nyawo (21)

(22)

Kani ngu Mlabha (19)

Yet it is Mlabha (19)

HB During the time of Ngwane? (22)

MM e-e. Ngwane (24) Ya the during the
Yes. Ngwane (24)

time of Ngwane (22) Arabepine. Profile
He had been installed. Ngwane (24) was dead.
Ngwane (22) ngulo Swaba sibuthuli (8) Sebathungwa

It is this Swabariluthuli (8) they were
ngulo Swabariluthuli (13)

sent by this Swabariluthuli (13)

HB And Swabariluthuli (13) was instructing this

other party to follow up.

Yes

c Which party?

MM Ngu Mutanentoni.

It is the prince.

HB Ngu Mutanentoni.

It is the prince.

MM le Hlabi (20) Sepuba-ke yinduna (20) lenye

Hlabi (20) then it was induna (20) another

indodza Mlabha (19) lo Nyawo (21) ke lamukha

man Mlabha (19), this Nyawo (21) today.

nye

(23)

HD The other man was Mlabha⁽¹⁹⁾ who is
ndama⁽²⁰⁾. Now is Myawos⁽²¹⁾.

(24)

MM kuzi kuti Myawo⁽²⁰⁾ nyawashamba kufhela
so that nyawo⁽²⁴⁾ will walk until the
lunyawo.

HD Why they mean nyawo⁽²⁰⁾ because you
will walk until your foot get
finished.

MM Y ena kwakungu Mlabha⁽¹⁹⁾ y ena.
He was Mlabha⁽¹⁹⁾
HD The name was Mlabha⁽¹⁹⁾.

Ahamba nalamatankoni nempu - ke
HD He was going with the prince with impi⁽³⁾
going with the mbutfo⁽²³⁾ of Matankoni⁽²⁴⁾
e of Hubi⁽²⁴⁾?

Hubi⁽²⁰⁾ yes Hubi⁽²⁰⁾. Ababanga barahamba
kabarebagina le. Wahamba Mlabha⁽¹⁹⁾ were
they stopped here. Mlabha⁽¹⁹⁾ continued
ufika ngudla hondzi.
skintung the hondzi⁽¹³⁾

(25)

HD They ~~did not~~ didn't go but Mbaba

proceeded

HD proceeded until he comes near the Lundi⁽¹³⁾

c What is Lundi⁽¹³⁾?

Lundi⁽¹³⁾ Drakensberg ~~Mountains~~ Mountains

c Oh ~~Mountains~~ Mountains

Bahlala - ke Sikkhali - ke. Kodwa seloku
They stayed there for some time. But they
bathi owa, nyole.

raid Oh, we are going there.

HD All the time they keep on saying,

Oh, by the way we are going there.

Nembala bare boy akhuzukela bayamukela

Then they khuzukela⁽²⁵⁾ and climbed

Lubombo⁽³⁾ and bathi lorathunywa yinkhosi

senyophona, bahamba! because we

were sent by the king, we are going there. ^{they went}

HD They walked towards Lubombo⁽³⁾ We were

said by the king, so we must go.

(27)

Bokhwele-ke thezulu ke bayofika
They climbed up and arrived at
e Mthonyeni⁽²⁶⁾ ngulapho boklangava khono-
Mthonyeni⁽²⁶⁾, its where they met.
Ke.

HD They climbed up until they came together
at Mthonyeni⁽²⁶⁾

E Ngwavuma⁽²⁷⁾

At Ngwavuma⁽²⁷⁾

HD At i Ngwavuma⁽²⁷⁾

Sebayatha-ke baka Nyawo rebayakhala-ke.
Then the Nyawo⁽²⁰⁾ people built and
HD And they got up land and started
settling.

Myabhubha Swabasiluthuli⁽¹⁸⁾ Khono.
Then Swabasiluthuli⁽¹⁸⁾ died here at
Lapha ka Nyawo⁽²⁰⁾ Lapha akhe Khono
the Nyawo⁽²⁰⁾ area where he is settling
namanje.

HD And Swabasiluthuli⁽¹⁸⁾ passed away at
the place now they are

(28)

Ka Nyawo? (20)

C At Nyawo (20) where the Nyawos (20) are?

(29)

MM Yes. Kukhona - ke likhethi kuthini a there is a forest called Hlatikulu (28) nqo Hlatikulu (28) & Manjeini (29) babanjaka khona at Manjeini (29) where they put him in the Emhondzeni bangqwa. Kuwentandza lapho.

(30)

HD There is a forest which has got a cave and left left, there is a cave there. Cave where he was put after his death

(31)

Yes, Yes. Manje - ke uma bakheti - ke when they were settling here. lapho

HD He sitted here.

MM Kwabambe Kwabamba - ke, Kulabona It went and went and the Zulu (29) kings Emakhoni aka Zulu (29) - ke to Shaka (29) nalo quarrelled, this Shaka (29) and Dingane (30) Dingane (30) were nyambulala - ke to Shaka (29), Dingane (30) then killed this Shaka (29) nyambulala to Dingane (30), nyulawa killed this Dingane (30), killed by Dingane (30). nqo Dingane (30).

HD He killed a [redacted] time that Zulu (25) kings
started fighting each other and then
Dingane (30) was killed.

C No Shaka (29) was.

HB Shaka (29) was killed.

MM Shaka (29) was killed. Bane boyenka-ke
then the ~~the~~ Ngwane (22) people left.
boka Ngwane (10)

HB The ka Ngwane (14) people.

Bathike asafika-ke Ndingane (31) asafika-ke
It is said that Ndingane (31) came
Ndingane (31) la athi uyaboleka bafuna
saying that he was running away because
Kumbulalo le.

HB they wanted to kill him.
And when Dingane (30) came here that they
were looking for him to want to kill
him.

E Lundi (13) babempuna kangina impelo
At Lundi they were looking for him
wase uya-ke athi uya for kuyie
badly, then he went to his [redacted]

lomane uyie mkhulu lomane lo swaba-
Younger uncle, the younger uncle of my father
siluthuli ke e kubonjeni. (32)

This Swabasiluthuli (33) there at Kubonjeni (32)

HB They were looking for him very
badly. So he ran away coming to this
place here where his young father was.

MM Swabasiluthuli (34) Mwa epa khona
When he came there he related it to
myabalandira laba baka Nqwane. Sonafite - ke
the baka Nqwane people. Swabasiluthuli (35)
Swabasiluthuli (36) rephthova kuzhwe Nqwane
was dead, there was Nqwane (22) being born,
rebutibhungwana.

HB There we came here and told the
Nqwane (22) people only Swabasiluthuli (38)
was still a young man at home.

MM Bathi - ke baka Nqwane Mwa
The ka Nqwane (39) people say, 'Mwa (39) you
minithela lupi nijuna. Kuribulala
have brought an lupi (35) to us, you
seny ahamba nyobatjela kuthi mila.
want to kill us, we are going to
tell them that you are here. We don't

(32)

? (33) libhunga : post-pubescent youth; libhungwana suggests
someone slightly younger than that.

(34) Exclamation of surprise.

(35) See glossary.

(31)

(3b) sithongo : a nap; short sleep.

arifana ukufa, njalo Mahkala.

HD Want to die, we are dying for nothing.
And the Nqwane (22) people said, no, no
we don't want to die for nothing here. So we
are going to say it out.

MM Mabashonjalo-ke, kutshi ebunqun
When they had said that, at night with
his brothers and father's attendants,
nezinzeke yakhe nabafowabo,

HD When they had sat back after
the dawn the Nceke (31) and the brothers

MM Naputhatha nye sithongo sekulala. A
When we had our first sithongo (3b)
babembulala to Dingane (31) lapha
then they were killing this Dingane (31) here
endlini lapho afakwe khona.

HD And then they stabbed Dingane (31)

C Is that the Nyawo (20)?

Not Nyawo (20). Swazi they say. Sebatini-ke
then they said,

HD Swazi.

MM Haba labambulala - ke labafowaba netinlepu tokhe,
those who killed him, his brother and
bawubika le bathi mbulewe manwati. Kanti
his attendants. Yet it was not
cha akunjalo. Wabulawa ngabo.
like that. He was killed by them.

HD They went back to report that he was
being killed by Swazi.

MM Bare bayafekela - ke kumfuma - ke.
Then they stopped looking for him.

HD And then they neglected looking for him.

Bamqawaba khona lapha, lithuma lapha
they buried him here, his tomb/grave
liyatwa nje
is known.

AB His grave is there, we know it.

MM Akangwatjelwanga le - ekhohini
He was not buried there in the forest,
mjengala kungatjwa kakhoni yalalini
where our king was buried.
Khona.

HD They didn't put him in the [redacted] where
our kings they put them

(37) Hills lie about 25 km outside
the Swazi border, due south of the
present-day town of Pongola

MM Kubambe kwabamba-ke belive libleti
It went and went, this country
Kanjalo.
remained like that.

HS It went by this, by this until
the country stayed like that.

MM Majie-ke, Myabova kuthona lidaba-ke
then you see, there is a story,
majie! myalaba kulala lapha ya then there
and Shaka⁽²⁹⁾ is different
maleya Shaka⁽²⁹⁾ iyodwa.

HS Ho!
I see.

MM Ekhe. Mhleli Kanjalo-ke Ngwane⁽²⁷⁾ wase
Yes. That is how Ngwane⁽²⁷⁾ stayed,
myamka ke lapha sithi. They i nyengoba
then he moved and said, because they
rebambulele setokufa.
have killed him, we are going to die.

HS And Ngwane⁽²⁷⁾ moved from there. Because
of they have killed the person. So we
are going to be killed.

MM Sebaya e Magudu⁽³⁷⁾
They went to Magudu (37)

(38)

HB Then, they moved to Magudu. (33)

Uma kefika e Magudu, (37)

HB When they reached Magudu, (37)
When they arrived to Magudu, (37)

MM bayahlalehla

They stayed for a short while.

HB Stayed a while

Bopha lomuti kutswa yi Shiselo. (38)

They built the residence which is called Shiselo. (38)

HB They built up a pool called Shiselo.

MM here imka nye itekwathwa la.

And it was moved to be built here.

HB And then, when it moved and then

settled here.

MM Kuchamuka laba baka Ndwandwe, (39)

These Ndwandwe people came

HB Arrived the Ndwandwe people.

MM Bethi, sha rayi luphi reyithona,

They said, sha, the luphi has

come,

let's run away

HB They said sha that is the fighting

on now.

(39)

(40) lit: one rib.

Let's run away.

MM Bothu phawa fuphona Beruthu bakhe
 They said oh, there are Beruthu people
 lapha phawu kwe Mkhwa khwa (39) ^{will}
 residing have under Mthwakha (39) We have
 kuthi phawa linceba linge nye ukhaye nye
 heard that [it takes] one wound; you beat
 kanye bafe
 one and they die.

HD We ~~had~~ heard that there were seated
 under the Mthwakha (39) will that one they
 stab you one you just hwi! die,
 buried

M Abalwi nye nakanye babambel nye vele
 They don't fight even once. They
 bantila nye
 destroyed them.
 HB They are terrible.

MM Ngulophu-ke kwavela khona ke lapha
 It's ~~how~~ how ~~came~~ bambolunge (40) came
 kithi kuthiswa bambolunge (40)
 about.

HD It's where we got the surname
 say.

(41)

bambolunge (40)

MM Tinga letimbili
When they are two.

HD ~~Which they are two~~

MM Lware Khabomoke
It belongs to the mother of my mother.
HB One, other one is from my mother.

MM Lokuti linceba linge, ~~my~~ my amplunde
Which means, there is only one wound,
linceba, akwila lokuti.
if you make another wound, it doesn't belong to us.
HD That means one whole of

wound.

HD wound its one
then you die off.

HB Iya
Yes

MM Lokw bokupundawa ~~by~~ Batwa (41)
Ghi, they were taught by Batwa (41)
HD There, they were told by ~~by~~ Batwa

MM Butwathi (42) Uma ngiphumbula Kahl
Butwathi (42) If I remember well,
nye

(42)

(43)

(44)

(45) Variant form of Mwazi⁽⁴⁴⁾

bathi they Motswati⁽⁴³⁾ We thwisa Ngithi
 lo Mwazi⁽⁴⁴⁾ Motswati⁽⁴³⁾ Mo thwata⁽⁴³⁾ Mwazi⁽⁴⁴⁾
 was named by us Motswati⁽⁴³⁾ plus
 HD When I recall it back what I collected

from, they say

MM ho Mwazi⁽⁴⁵⁾

plus to Mwazi⁽⁴⁵⁾

HD a name was given by us to call

MM Mwazi⁽⁴⁴⁾

Mwazi⁽⁴⁴⁾

Motswati⁽⁴³⁾ Ekhe. Manje sarengokhangano

Motswati⁽⁴³⁾. Yes, then we met with

ke la pho baloba baka Ngwane⁽⁴⁴⁾ bare

the Ka Ngwane⁽⁴⁴⁾ people, they said we are

besivale sifuna mine ufowethu

looking for you my brother.

HD And then we came together joining to

Ngwane⁽²²⁾ people.

MM Wathi-ke Ngwane⁽²²⁾ sengidime tilwane

Ngwane⁽²²⁾ said I am tired of the animals,

tilwane ngapha. Sengidime ukhamba

animals this side. We want to go

ngentla thine.

past it.

HB Ngwane said I am so now tired
of going seeking the
the wild animals

HB Wild animals

Terrible ones

HB terrible all there I am so tired.

MM Louine vinko loku singakwati
Because you have it, you can beat
kushaya ngobe nabo babe fundenie
because even then had been taught.

Bathwa loku kufakwa lapha shuheni
Bathwa, this which is put here - at -

HB As you have spears of killing there
thing, can't you do it as you have
coped from the Bathwa?

MM Nengenpela - ke sarenjibamba ke
then we went towards there.
sibheka ke

(A6)

(A7)

HD Then we had to move towards this place,
where it was said

In Swaziland. Njoba nakwile nye
As we ~~are~~ are residing

C Who were the people he asked to do
the killing for him? who, who were

HD The Gamedzes⁽⁴⁶⁾

C The Gamedzes⁽⁴⁶⁾

Yes Gamedzes⁽⁴⁶⁾

C Where did he find the Gamedzes⁽⁴⁶⁾?

He?

What?

C Where did Puwane⁽²²⁾ find the Gamedzes⁽⁴⁶⁾?

E Mkhwakhweni, Mkhwakhwa, e Mkhwakhweni,
at Mkhwakhweni⁽³¹⁾, Mkhwakhwa⁽³⁴⁾ at Mkhwakhweni⁽³⁷⁾

C Where is that?

HD Where we came from - Ntjanyane⁽⁴⁷⁾ place
Ntjanyane's

(48)

Ya, ya.
Yes, yes.

C Oh ya, ya.

MM Ndingapenduli - ke lapho

Before I pass there

HB Before I pass away from there

baralabane bare ba ba ba barachawuka
When they had quarrelled, when they were

ku Benthuland - ke labe Benthul, badibana
coming from Benthuland, there Benthul
na Mzilikazi (48)
people, they met

HB The Benthul met together with Mzilikazi (48)

kube barabane nalo Shoka (29)

After they had quarrelled with Shoka (29)

HB After have quarrelled with Shoka (29)

MM Ngobe kute babe lapho nye barabane

For them to be here, is because they
nalo Shoka (29)
quarrelled with Shoka (29)

HB Because of being here - they, because of

they have quarrel with Shoka (29)

MM seloku balwa njalo-nye, seloku balwa

Tought now and again, now and again,

njalo nye, seloku balwa njalo-nye
now and again

(49)

HB Fighting all the time. Fighting all the time

MM Kani babe Mandana
Yet they liked each other because
ndawonye.

HB they stayed together
They were friendship all along.

MM Manje-ke ukubafe Mshweshwe,
After the death of Mshweshwe,
HB After Mshweshwe died,

MM Nebchamba-ke.
when they were going
HB And then moved.

MM Bathe bare Hlobane⁽⁴⁹⁾
while they were at Hlobane⁽⁴⁹⁾
HB when they were just at Hlobane⁽⁴⁹⁾

MM Bathi Benuthu ku Mahobane⁽⁵⁰⁾
The Benuthu say Mahobane⁽⁵⁰⁾
HB The Benuthu call it Mahobane⁽⁵⁰⁾

MM Bathibana
They met with Militani⁽⁵¹⁾
HB And they met Militani.

MM Loba baka Khumalo⁽⁵²⁾
There Khumalo⁽⁵²⁾ people
HB The Khumalo⁽⁵²⁾

(50)

(51)

(52) Use name (ibongo) of the Khumalo⁽⁵²⁾ people

(53) Name of a place where the
Kumene people settled

MM Aya e Kodeshiya naye
They were going to Rhodesia.

C Ya

HB He was going up.

MM Bare bayalwa - ke lafho - ke
Then they fought there.

HB And they fought there

MM banchorho baze ban eukho le
Until they chased them up there

HB And they chased him, they chased him

MM Kukhona tidawo Muthina ku Kumene (53)
There is a place called Kumene (53)
Kumene was another part of the area. Iya
Then Kumene (54) settled in this area.

C Who chased him?

One Transvaal

C Who the one chasing him?

The Bemba

C The Bemba

Gamedes⁽⁴⁶⁾

c The Gamedzes.⁽⁴⁶⁾

MM Sebayabuya - ke

They then come

HB Then they came back.

MM Bayabuya, bayabuya, bayabuya, Injingo yabo
They come, come and come, their aini was
babejura kuya sekuyie lomneane
to go to his younger uncle,

O Swaba siluthuli⁽²⁸⁾

Swaba siluthuli⁽²⁸⁾

HB Their aini was to go back to Swaba siluthuli⁽²⁸⁾

their small father.

MM Mwa befika - ke kapha e Mkhwakhweni⁽³⁹⁾
When they arrived here at Mkhwakhweni⁽³⁹⁾
rebayakha - ke.

They settled

HB Then, when they arrived at Mkhwakhweni⁽³⁹⁾

they settled.

MM Nawaye mithanda irekhona mithangolo ya Matje.
Even now the caves are still there.

HB Even today you see the stones together

(54) Swati name of Mthoeshoe.

MM Uma babeki-ke lapho,
When they had ~~settled~~ settled there,
HB While still living there,

MM Iya, Iya. Umas bejika lapho bapumona
Yes, Yes. When they came, they found that
Kuthi u Shaka⁽²⁹⁾ inkhosi yaka Zulu
Shaka⁽²⁹⁾ the king of the Zulus, he was here
abelapha abapuma labantwana be Mthoeshoe
looking for their children of Mthoeshoe
HB Iya that Shaka⁽²⁹⁾ has been here looking
for these Mthoeshoe⁽⁵⁹⁾ children.

MM Yena utshi Shaka⁽²⁹⁾ angiqabanga nini
Shaka⁽²⁹⁾ said, I didn't quarrel with the
nabantwana.
children

HB And Shaka⁽²⁹⁾ said, I am not quarrelling
with the children.

MM Ngangibane naye.
I had only quarrelled with ~~him~~ him
HB I was, I was quarrel with him.

MM Senqibapuma labantwana ababuyela
I want the children, they
ekhaya.

HB I want the children back home.
I want the children back home.

(54) old form of Tjede (55)

(57)

MM Wabamba Shaka wabafurwa ke waze way of ka
Shaka (59) went looking for them
lapha ikhona bidawo lokuthwisa kwe
until he reached a place called Tjede (55) called
Tjede khona. Lokuthi i Tjede

Tjede (55)
Tjede. Bathi
The Tjede (56) which is yi Tjede (55) hzulw
esidala also. Tjede (57) that is

the da Zulu language.

HB we looked for them when we came
back to Tjede (54) Tjede (55)

MM E-e. Tjede (55) Wazuyapka-ke
Yes Tjede (55). Then he came and
uyabhwela Shaka (29) kakhona ithe kuthwisa
Shaka (29) climbed the stone which is
ku Shaka (29) lapha akhwela khona athi
called is of Shaka (29) what he climbed
uyabahlola kulezigodi enivela ke
hoping that he was checking there at
ku Sindandlala (57) kuthi ngaba balapha,
Sindandlala (57), because they are here, where
bathini?
are they?

HB And he climbed up on the stone and
looking for them where we should
they hide - - -

MM Ware myabuya - ke. Cha seriyabuyela
The then came [back]. No, I am going
angibaboni.

back, I don't see them.
HD And! they came back and saying well,
I have come back because I don't see
them.

MM Lapha akwela Khona kule Godlway (58)
Where they crossed is called Godlway (58)
But kule khophwayo.
But it's khophwayo

HD Where we cross the place is called
e khophwayo

MM e-e. Ngaphambi ko Mkhawakwa (39) uje
Yes. Before Mkhawakwa (39)

HD Mfor you pass Mkhawakwa (39)

MM Lempu yakhe yale ngaklala - ke
that empu (35) remained there.
Lapha.

HD His army then get rested there

MM Uthi - ke Shaka, awu seribuyela
Then Shaka said, [now] we are going back.
- emawa

to

(59) Rivers in the Drakensberg Mountains
south and west of Piet Retief and
run eastwards almost parallel to the
southern border of Swaziland. It flows
through the Lubombo Mountains and join
the Muthu to form the Maputa river
considered by many Swazis to be the
natural southern boundary of Swaziland.

(60) Variant form of Godlwaka. Claggy Mountain
5 km south of the Swazi border,
approximately 20 km outside of the
present-day town of Pongola along
the road to Piet Retief.

(61)

Zulu

Zululand.

HB And Shaka⁽²⁹⁾ said, eWu⁽⁵⁸⁾, we are now
going back Zulu⁽⁵⁾.

MM Sengekhulekile

I have ~~failed~~ failed

HB I have failed.

MM Sengikhukhise.

I have forgotten

HB And I have forgotten.

MM Anqienlurwela

komfula Lu-phongole.

I am not going to cross this river. Phongole⁽⁵⁹⁾

HB I am not going to cross the Phongole⁽⁵⁹⁾

MM Sebayawutibonela, bengithi ngibonwa

they will see for themselves, I want

babuyele ekhaya.

them to go back home.

HB They will see for themselves but I wanted

to bring them back home.

MM Lozetaba kune Godlwayo - ke khoklwayo⁽⁶¹⁾ ke.

Then it was called Godlwayo⁽⁶⁰⁾ khoklwayo⁽⁶¹⁾

kokhithina kune Godlwayo⁽⁶⁰⁾ kune khoklwayo⁽⁶¹⁾.

Which is called Godlwayo⁽⁶⁰⁾. It is

called khoklwayo⁽⁶¹⁾

(62) variant form of Godlwago.

(63)

(64) Literally it means cut. But in this context it means to kill.

HB Why now the place is called Khoklwako ⁽⁶²⁾

MM Godlwako ⁽⁶³⁾ kwe Khoklwako ⁽⁶²⁾?
Godlwako ⁽⁶³⁾ it it Khoklwako ⁽⁶²⁾?
E-e. Shaka wathoklewa wathi angisayopluidi
Yes. Shaka ⁽⁶⁴⁾ forgot and said, I'll never
return here.
Come here again.

HB Because Shaka ⁽⁶⁴⁾ forgot.

MM Ngulopho-ke Shaka ⁽⁶⁴⁾ marothi u buyela
It's when Shaka ⁽⁶⁴⁾ was going back and
found that Ndingane ⁽³¹⁾ was
revengeful kumbulala ⁽³¹⁾ to
kill him.

HB That's why when he went back he met Dingane ⁽⁶⁴⁾
Coming fighting

MM Bare bayanjuba-ke Ngendlela yabo-ke
They then judged ⁽⁶⁴⁾ him by whatever
labambulala ⁽⁶⁴⁾ way they killed him.

HB And they were
killed him, they did it.

MM Ayike neyiyablangana-ke kokutini-ke
It meets that Nqwane ⁽⁶⁴⁾, they met
Nqwane ⁽⁶⁴⁾

(65) Mean up above (in locality), as up-country, at the upper end. (A.T. BRYANT).
Also means upwards, higher up, at the up hand (C.M. DOKE AND B.W. UILAKAZI)

wabe rebadibana nebofitui-ke [redacted] lepho-
with there of ours, when they were
ke sebalung'ekha nebo fitui to Mzilikazi (48)
coming from enka (65) chasing this Mzilikazi (48)
down? Sebaphuma-ke sebakamba-ke ngentari
They went out and went. passed us.
kwakiti.

HB And they met — — —

MM But kumpela lepho Ngwane (22) athi-ke
[redacted] But from there Ngwane (22) [redacted] said, I am
mine sengidime silwale ngentari
tired of [redacted] animals and forests. I'll
Emahlathi. Sengitawambaka ngentari.

go because I am below.

HB Ngwane (22) said I am now tired of seeing
the wild animals all the time. I am
now going to come this way.

MM Yaphakana-ke.

They then fought each other.

HB Then they were given the chance

MM Sakamba-ke

Then, we went.

HB And then, we travelled —

(66) Name of a place.

(67)

(68)

(69) Variant forms of Ngwavuma.⁽²⁷⁾

MM Ngwane⁽²²⁾ ke khona netjeni la Ngwane⁽²²⁾
Mwane⁽²²⁾, there is a stone of Ngwane⁽²²⁾
Lapha ku Luganga wase nyamba njalo.
at Luganga⁽⁶⁴⁾, then he went.

kuhamba kuyokhona, kuhlala kholwe kuphinde
As they went, they were building residences, stayed for
Kunduluse, kuphinde kwakhona kuhlalokho
a white and then went on and again stayed
live.

HD ^{got} a white
from etjeni la Ngwane, we moved a
from the stone of Ngwane⁽²²⁾
distance and then

c Is it Gamedze⁽⁴⁶⁾

No, there are Zulus⁽⁵⁾, Ngwane⁽²²⁾

HD Zulus⁽⁵⁾, Ngwane⁽²²⁾

MM Bayabamba-ke. Lapha-ke bakithi-ke
They went. then our people went. then
bakithi. Sekuba kaka Mkalipi⁽⁶⁷⁾
it was the Mthalipi⁽⁶⁷⁾ people

HD There the Gamedze⁽⁴⁶⁾ and Mkalipi⁽⁶⁷⁾

MM Eukha ne Ngwede⁽⁶⁸⁾ ne Ngovuma⁽⁶⁹⁾
Mp the Ngwede⁽⁶⁸⁾ and Ngovuma⁽⁶⁹⁾

HD And i Ngwede⁽⁶⁸⁾ and Ngovuma⁽⁶⁹⁾

(70)

(71) Simantela (72) of the Fokudze (73) people.

(72)

(73) What name of the Fokudze (73)

(74)

(75)

MM Nolo Mdluli (70)
And this Mdluli (70)
HB And Mdluli (70)

MM E hhe. kwane kutshi-ke baka Mfelo, baka
Yes. then the Mfelo (71) people, the Fokude (73),
Fokude (73) ke e Mkhulandle. (74)
at Mkhulandle (74)

HB And Fokudze (73) Mkhulandle (74)

MM Kwagana baka Gumbi (75) entani
The Gumbi (75) people down [there] were the last.
HB And the last people were Gumbis.

MM Siyaleke e Nyakatho.
We are going to the North e Nyakatho
HB And then we were going to, towards the
north.

MM Namang'e kurese nraathe Kanjalo-ye.
Even today we are still settling like that.
HB Even today we still settle the same
way.

c g see. I see

MM Thine ke serufa kofho-ke
We came from there and passed
Mndhula e Mthambama (75)
on to Mthambama (75)

(76) Variant form of Mthambama (zulu).

(77)

(78)

(79)

(80)

HD And then we moved from there
at Mthambama (76)

MM Sintka lopha e Mbilaveni (77)
We came from Mbilaveni (77)

HD Moving from e Mbilaveni (77)

MM Lokuthwa ye Hlobane. Nawaje intandza
which is called Hlobane (79) even now, the
isekhona etulu nye
caves are up there.

HD This is Mbilaveni (77) which they call it Hlobane (79)

MM Sekyedlulwa-ke.
Then it was passed.

HD Then we passed.

MM Mthambama (75)

Mthambama (75)

HD Mthambama (75)

MM Sinteni (78)

Sinteni (78)

HD Sinteni (78)

MM Kwa Phunga (79) phela

Infact at Phunga (79)

HD Kwa Phunga gazi (80)

at Phungagazi (80)

(81)

(82) Name of a person.

MM Bere tyelele sehlele noma nre Siphofane⁽⁸⁰⁾
Then we go down until Siphofane⁽⁸¹⁾
HB Now here

MM Siphoneni

C Oh, that is very, very interesting. When,
when the Swazi King and the Gamedjas⁽⁸⁴⁾
came together.

MM Nqwane⁽²²⁾
Nqwane⁽²²⁾
C Nqwane⁽²⁴⁾

He was a young man. EMkhwakhweni⁽³⁹⁾. Now
we find that Nqwane⁽²²⁾ was looking for
Whuthu⁽²²⁾

C Ya, ya.

Is her summary.

HB Cha kufhona Wabinda lopha Kojwa
She was injured/wounded here, but there
MM kufhona lokufakako lopha, kubhe kufhuma ke.
is something he puts. It usually comes out.
[It is irrelevant to the foregoing conversation.]

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