

S.O.H.P.GAWDZ

HISTORY: Moses Gamedze

1/2

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) Arabesque. Profile  
He had been installed. Ngwane (22) was dead.  
Ngwane (22) ngulo Swaba sibuthuli (18) Sebathunywa  
It is this Swabasiluthuli (18). They were  
ngulo Swabasiluthuli (18)  
sent by this Swabasiluthuli (18)

HB And Swabasiluthuli (18) was instructing this  
other party to follow up.

Yes

Which party?

MM Ngu Mutanenkosi.  
It is the prince.

HB Ngu Mutanenkosi.

MM It is the prince.  
In Hlabi (20) Sepuba-ke yinduna (20) kanye  
Hlabi (20) then it was induna (20) another  
indodza Mlabha (19) lo Nyawo (21) ke lamukho  
man Mlabha (19), then Nyawo (21) today.  
nye

itrini ?  
 What is saying ?  
 140 A-a . Angirewa .  
 A-A : I can't hear  
 e I just wanted to know , I didn't understand  
 that piece about Dwabasiluthuli (18)

MM1  
 o, u Dwaba siluthuli (18) yinkosi yaka Ngwané (21)  
 Oh, Dwaba siluthuli (18) is the king of Kanguane (19)  
 phela lotelwa ngu Gwana (7) Aberapile Gwana (7)  
 In fact, born of Gwana (7). Gwana (7) was dead  
 Ware utale u Dwaba siluthuli (18) Nabolentle-ke  
 then he beat Dwabasiluthuli (18) . When  
Dwabasiluthuli (18) uthe - ke , lobaya ku Muthu (6)  
Dwabasiluthuli (18) was up there, he said because they  
 athuma to Mabha (14) enye indoda yotho  
 are going to Muthu (6), sent this Mabha (14), who was one  
 yenduna malomntonkoni uthe abathathe  
 of his men, induna (24) and this princ.  
 lenye lupi batandele lo Bathwa  
 And said they should take another lupi (8) and  
 bahamba ngenhla. Thine nitawaphuma  
 follow there Bathwa (11) and go beyond with  
 ngalindlela testhwa Bathwa (11) ngala  
 the way which was said by Bathwa (11) at  
 nge Lubombo (13) lo Mabha (14) ngulo Nyawo (21)  
Lubombo (13) phi Mabha (14), it is this Nyawo (21)  
 lampha bahamba bathi kuyawuphela  
 today, they went and it was said that  
 lunyawo ubawo sekuba ngu Nyawo (21)  
 their foot would get finished, it is  
 this Nyawo (21)

2d See glossary.

(21)



Kakhulu bakhulu kakhulu bekha nola  
 when they came down with the  
 Bathwa<sup>(1)</sup> Nabeke nala Bathwa laba  
 Bathwa<sup>(2)</sup> people there people of Mandlazi<sup>(5)</sup>  
 boku Mandlazi<sup>(5)</sup> Bathwa<sup>(4)</sup> ke nare  
 when Spring was drawing near  
 kuthwasa lilebo bafa bonke ngobe  
 all the Bathwa<sup>(1)</sup> people died because it  
 kuyashira ngoba abokwati kubisa. Kwase  
 was hot they were not used to hotness.  
 kunale lidlangana angati labungela  
 Only a group remained I don't know  
 emwa yini kuyabungela kuya Mbatane<sup>(16)</sup>  
 ichethe they returned to Mbatane<sup>(6)</sup> ni  
 entabeni tare Mdzimba<sup>(7)</sup> yini.  
 the Mountains of Mdzimba<sup>(7)</sup>  
 Sebayaphamba-ke laba baka Ngwane,  
 then the Ngwane<sup>(14)</sup> people went and went  
 bahamba, bahamba ngoko kolo kubombu-ke  
 around the kubombu<sup>(13)</sup> and they arrived.  
 bayefika ke. Nabekele lapha sebayaphamba-  
 when they were staying there and they went  
 ke Dwa bariluthuli<sup>(18)</sup>. lithi-ke abengokhuphuka  
 up to Dwabariluthuli<sup>(18)</sup> Before he/she  
 rowuthi-ke rowuthi-ke lapha-ke ku  
 went up, he/she said to Mlathe<sup>(19)</sup>  
 Mlathe<sup>(19)</sup> malomatwarentsoni uhlubi<sup>(21)</sup>  
 and prime uhlubi<sup>(20)</sup>

c Okay. So can you just translate  
 that last piece for me about  
 Dwabariluthuli<sup>(18)</sup>

Tanzania nauyua kancane nye nyoke  
 as I mightly heard it, I am just  
 ngilande, ngilanda nye kuhamba kwabo.  
 relating how they went.  
 Bohamba, bohamba, bohamba-ke, Mabejika  
 They went, went, and went, when they  
 ekhuthini Mare Africa, badibans  
 approach the middle of Africa, they met  
 na Bathwa<sup>(1)</sup>. Bohamba babula indlela,  
 the Bathwa<sup>(1)</sup>. As they were going, they  
 anikababoni yini barekuthini. Bali Bathwa<sup>(11)</sup>  
 were asking the way, didn't you see them  
 sababona bendlela la. Bale lapho  
 They said, we saw Bathwa<sup>(11)</sup> passing here.  
 Khona kugcina intaba lelelaka le  
 They are there where this mountain  
 kengaku Mananga<sup>(2)</sup>, Lubombo<sup>(3)</sup> luhamba  
 begins. from Mananga<sup>(2)</sup>, Lubombo<sup>(3)</sup> stretches  
 loyoginwa le. lapho kugcina khona  
 and ends where the mountain called  
 kakhona-ke lentaba lebathi Sundzi.  
 Sundzi<sup>(13)</sup> ends.  
 ngulapha kwathe khona Muthu<sup>(6)</sup> Awa  
 It is where Muthu<sup>(6)</sup> slides. The people of ka Ngwane<sup>(14)</sup>  
 baka Ngwane<sup>(14)</sup> beplake, beplake-ke, bepla-ke  
 came down and came down, going with  
 bahamba nabo la Bathwa<sup>(11)</sup>  
 the Bathwa<sup>(11)</sup> people  
 Sabajoyina shela lolophu. lentaba  
 They joined the mountain which they  
 labashoko Mandlazi<sup>(15)</sup> lapho bebakhona  
 now is Mandlazi<sup>(15)</sup>

Kungu Gwana. <sup>(4)</sup> Wabeka lo Zulu <sup>(5)</sup> Kwathi  
Gwana <sup>(4)</sup>, Zulu <sup>(5)</sup> was hunted. These nations  
letive letihlala ke toba nesomus  
living there were jealous and wanted  
to kill them. Then he ran with his  
nempu own impi <sup>(8)</sup> yokhe. Ovu, Ma Muthu <sup>(6)</sup>  
Wathi ukhleti - ke, ukhleti molomfawaba  
his young as brother and said they were  
going to be killed as well, let us  
batwambulala abaleke. Myabaleka - ke  
run away. Muthu <sup>(6)</sup> also ran away  
naye Muthu <sup>(6)</sup> ulandela lo Zulu <sup>(5)</sup> fuma  
following this Zulu <sup>(5)</sup> when Gwana <sup>(4)</sup> had  
erele - ke lo Gwana <sup>(4)</sup> lofha, abanfaka  
observed behind they put on him the  
letiquiso <sup>(7)</sup> tebukhosi, onke tabhoko  
figure <sup>(6)</sup> of kingship, and the other nations  
letive njaba bebehphakati kwetive, loyabaleka  
bhoka <sup>(9)</sup> ed became they were amongst nations and  
ke na Gwana <sup>(4)</sup> loyabaleka - ke  
Gwana <sup>(4)</sup> also ran away following Muthu <sup>(6)</sup>  
na Gwana <sup>(4)</sup> ulandela Muthu <sup>(6)</sup> lofha  
where he had gone to. They went  
abheka ngokhona. Boyabamba - ke kulibambela  
up there where I don't know. But  
I think they went around Tanzania,  
kodwa ngqobona bakhaya ngare



(7)

(8) see glossary.

(9)

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



c He can begin.

MM. Lomlandvo - ke nyengobe inkaloi-ke. mine  
This history as you are kheliding you  
bekunene<sup>(1)</sup> lamini<sup>(2)</sup> nabe Mkhonstana Nembhlohe,  
Q bekunene<sup>(2)</sup> lamini<sup>(3)</sup> and this was a lady  
hine labadzala babentjela kutu  
We were told by those older than us  
nabo babekwa kulabadzalas naku Mvelindhanta<sup>(4)</sup>  
and even then heard from those older than  
futhi ngobe bebaamun kuphuluma naye.  
them and also from Mvelindhanta<sup>(4)</sup> because they used to talk  
with him [Mvelindhanta]  
HD We were told

c Don't worry, I understand

HD Ok

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

HD Nawe lingaphela ungaphuluma.  
Even if you can attempt, you can talk it.

MM Bathi-ke lobaba abekho athi  
It is said that my father used to say  
lamathosi lamathathu o'apha e lola  
that the three kings of South Africa they  
Aphikho ayim nembfati ukwelamane.  
Come from the same womb of a woman.  
Zulu<sup>(5)</sup> waba ngemathibho kulo mfati  
Zulu<sup>(5)</sup> was the first born from this woman,  
elampana nge Muthu<sup>(6)</sup> lithinjane  
followed by Muthu<sup>(6)</sup> and the last born was

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) Ilan, name for the Slamin people.

(4)

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

(6)

INTERVIEWED AT | HLUTI

DATE | 24/08/83

INFORMANT | MOSES MLUNGISI GAMEDZE (MM)

LIBATED | MASOTJA

BORN | 15/10/11

INFORMATION HEARD FROM | HIS FATHER

NAME OF HIS FATHER | JOHN MBULAWA GAMEDZE

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



PAGES  
72  
BLADSYE



Book 1

Springbok®

# Scribbling Book Kladboek

SIZE: A4 (297 x 210mm) GROOTTE

Name Naam GAMEDZE

Subject Vak TAPE 19

Place Plek \_\_\_\_\_

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

INTERVIEW I JD. 192

Section One

Gamedze History

Hamilton series

24.08.83

Moses Gamedze

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



MM Laba labambulala - ke labefowabe netimicpu tokhe,  
 Those who killed him, his brother and  
 bamulika le bathi subulwe Maswati. Kanti  
 his attendants. Yet it was not  
 Cha akunjalo. bialulawa ngabo.  
 like that. He was killed by them.  
 HD They went back to report that he was  
 being killed by Swazis.

MM Bare bayapekela - ke kumfuma - ke.  
 Then they stopped looking for him.  
 HD And then they neglected looking for him.  
 Bamqawaba khona lapha, lithina lapha  
 they buried him here, his tomb/grave  
 liyatwa nje  
 is known.

AB His grave is there, we know it.

MM Akangwajelwanga le - eMothini  
 He was not buried there in the forest,  
 mjengala kungwajwa kaphori yala kithi  
 where our king was buried.  
 Khona.

HD They didn't put him in the where  
 our king they put them

aripuna ukufa, njalo Makhala.

HB Want to die, we are dying for nothing.  
And the Nqwane<sup>(22)</sup> 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 ebunipha  
When they had said that, at night with  
his brothers and gathe<sup>attendants</sup> Mabafowabo,

HB When they had sat back after

the dark the Ukhe<sup>(31)</sup> and the brothers

MM Naputhatha nje Nithongo sekulala. A  
When we had our first Nithongo<sup>(36)</sup>  
babembulala to Dingane<sup>(31)</sup> lapha  
then they were killing this Dingane<sup>(31)</sup> here  
endlini lapho afakwe khona.

HB And then they stabbed Dingane<sup>(31)</sup>

C Is that the Nyano<sup>(20)</sup>?

Not Nyano<sup>(20)</sup>. Swazis they say. Sebatini-ke  
then they said,

HB Swazis.

(31)

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



(32)

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

(34) Exclamation of surprise.

(35) See gloramy.

Commlane uyie mkhulu Commlane lo Swaba-  
Youna, huncle the younger uncle of my father  
Silathuli le e Kubonjeni<sup>(21)</sup>

MM Dwabasiluthuli<sup>(18)</sup> there at Kubonjeni<sup>(32)</sup>  
HB They were looking for him very  
badly. So he ran away coming to this  
place here where his young father was.

MM Dwabasiluthuli<sup>(19)</sup> Mwa epha khona  
When he came there he related it to  
uyabalandira laba baka Nqwane. So wafite - ke  
the baka Nqwane people. Dwabasiluthuli  
Dwabasiluthuli<sup>(18)</sup> hepho khona ku pho Nqwane  
was dead, there was Nqwane<sup>(22)</sup> being born,  
rewutibhungwana.

HB he was lithungwana<sup>(33)</sup>  
Then we came here and told the  
Nqwane<sup>(22)</sup> people only Dwabasiluthuli<sup>(18)</sup>  
was still a young man at home.

MM Bathi - ke baka Nqwane Mha  
The ka Nqwane<sup>(1A)</sup> people say, 'Mha (34) you  
nilethela lupi sijuna! Kuribulala  
have brought an lupi<sup>(35)</sup> to us, you  
senyachamba sijobatjela Kuthi nila  
want to kill us, we are going to  
tell them that you are here. We do

komusane uyine mkhulu komusane lo Swaba-  
Younger uncle the younger uncle of my father  
Siluthuli lo e Kubonjeni<sup>(32)</sup>

HB Umsi Swabasiluthuli<sup>(31)</sup> there at Kubonjeni<sup>(32)</sup>  
They were looking for him very  
badly. So he ran away coming to this  
place here where his young father was.

MM Swabasiluthuli<sup>(31)</sup> Umsi epha khona  
When he came there he related it to  
my abalandira laba baka Nqwane. Sozwifile - ke  
the baka Nqwane people. Swabasiluthuli  
Swabasiluthuli<sup>(31)</sup> neku khona ku phwe Nqwane  
was dead, there was Nqwane<sup>(22)</sup> being born,  
rebutibhanguwane.

HB he was Ukhungwana<sup>(33)</sup>  
Ukhungwana<sup>(33)</sup>  
Then we came here and told the  
Nqwane<sup>(22)</sup> people only Swabasiluthuli<sup>(31)</sup>  
was still a young man at home.

MM Bathi - ke baka Nqwane Ukha  
The ka Nqwane<sup>(21)</sup> people say, Ukha (21) you  
vinilethela impi siyona! Ku ibulala  
have brought an impi<sup>(37)</sup> to us, you  
seniyahamba siyobanjela Kuthi sila  
want to kill us, we are going to  
tell them that you are here. We do





ka Nyawo? (20)

At Nyawo (20)

C Where the Nyawos (20) are?

MM Yes. Kukhona - ke likhethi kuthina a  
there is a forest called Hlatikulw (28)  
near Hlatikulw (28) & Dlangeni (29) labanfaka khona  
at Dlangeni (29) where they put him in the  
Emhondzeni bangqwa. Kunentandza lapho.  
Cave and kept kept. There is a cave there.

HD There is a forest which has got a  
Cave where he was put after his death

Yes, Yes. Mangie - ke uma bakleti - ke  
when they were settling here.  
lapho

HD He sitted here.

MM Kwabambe Kwabamba - ke, Kulabana  
It went and went and the Zulu (5) King  
emakhoni aka Zulu - ke to Shaka (29) mba  
quarrelled, this Shaka (29) and Dingane (30)  
Dingane (30) were nyambulala - ke to Shaka (29)  
Dingane (30) then killed, this Shaka (29)  
- mbulala to Dingane (30) mbulawa  
killed this Dingane (30), killed by Dingane (30)  
near Dingane (30).

Bokhwela-ke thezulu kee bayofika  
they climbed up and arrived at  
e Mthonyeni<sup>(26)</sup> ngulapho boklangwa Khona-  
Mthonyeni<sup>(26)</sup>, it's where they met.  
Ke.

HD they climbed up until they came together  
at Mthonyeni<sup>(26)</sup>

E Ngwavuma<sup>(27)</sup>  
At Ngwavuma<sup>(27)</sup>  
HD At i Ngwavuma<sup>(27)</sup>

Sebayakha-ke baka Nyawo sebayahlala-ke.  
Then the Nyawo<sup>(29)</sup> people built and  
HD And they got up land and started  
settling.

Myabhubhu Swabasiluthuli<sup>(18)</sup> Khona  
Then Swabasiluthuli<sup>(18)</sup> died here at  
Lapha ka Nyawo<sup>(20)</sup> Lapha akhe Khona  
the Nyawo<sup>(20)</sup> area where he is settling  
namanye.

even now  
HD And Swabasiluthuli<sup>(18)</sup> passed away at  
the place now they are



HD They didn't go but Mkaba

proceeded

HD proceeded until he comes near the Lundji<sup>(13)</sup>

C What is Lundji<sup>(13)?</sup>

Lundji<sup>(13)</sup> Brankenberg Mountains

C Oh Mountains

Bahlala - ke Sikkhatu - ke. Kodwa relokwa  
They stayed there for some time. But they  
bathi owu, nyole.

said Oh, we are going there.

HD All the time they keep on saying,

Oh, by the way we are going there.

Nembala bore bayakhuzela bayamkukela  
then they khuzela<sup>(25)</sup> and climbed  
Lubombo nye bathi losathunywa ijikhori  
Lubombo<sup>(3)</sup> and said, because we  
senyokhona, bekamba!

we were sent by the king, we are going there, <sup>they went</sup>  
HD They walked towards Lubombo<sup>(13)</sup> We were

said by the king, so we must go.

HD The other man was Mlabha<sup>(19)</sup> who is  
nduna<sup>(22)</sup> Now is nyawo<sup>(21)</sup>

MM kuzi kuti nyawo<sup>(20)</sup> nyawo<sup>(20)</sup> nyawo<sup>(20)</sup> nyawo<sup>(20)</sup> nyawo<sup>(20)</sup>  
So that nyawo<sup>(20)</sup> will walk until the  
lunyawo.  
foot gets finished.

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

MM Y ena kwakungu Mlabha<sup>(19)</sup> nyawo.  
He was Mlabha<sup>(19)</sup>  
HD The name was Mlabha<sup>(19)</sup>

HD Akamba matantankoni nempi - ke  
He was going with the prince with impi<sup>(8)</sup>  
going with the matantankoni<sup>(23)</sup> of Matantankoni<sup>(24)</sup>  
e of Hubi<sup>(20)</sup>?

Hubi<sup>(20)</sup> yes Hubi<sup>(20)</sup>. Akamba barakamba  
babarebagina ke. Wakamba Mlabha<sup>(19)</sup> were  
they stopped here. Mlabha<sup>(19)</sup> continued  
ufika ugudla lunyaji  
skating of the lunyaji<sup>(13)</sup>

HB fighting all the time. fighting all the time

MM Kari babe Maudana  
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 Moshoshoe,  
HB After Mshweshwe died,

MM Nebahamba-ke.  
when they were going  
HB then moved.

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

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

MM Badibana no Militani (51)  
they met with Militani (51)  
HB and they met Militani.

MM Loba baka Khumalo (52)  
there Khumalo (52) people  
HB the Khumalo (52)



(49)

(50)

(51)

(52) clan name (Nibongo) of the Khumale (54) people

Ya, ya.  
Yes, yes.

C Oh ya, ya.

MM Nyinyapenduli - ke lapho  
Before I pass there  
HB Before I pass away from there

barabane bare ba ba ke barabane  
When they had quarrelled, when they were  
in Beuthuland - ke lobe Benth, badibava  
coming from Beuthuland, there Benth  
na Mzilikazi (48)

HB The Benth met together with Mzilikazi (48)

kube barabane nalo Shaka (29)  
After they had quarrelled with Shaka (29)  
HB After have quarrelled with Shaka (29)

MM Ngobe kute babe lapho ny'e barabane  
For them to be here, is because they  
nalo Shaka (29)

HB Because of being here - they, because of  
they have quarrel with Shaka (29)

MM seloku balwa nyalo-ny'e, seloku balwa  
Fought now and again, now and again,  
nyalo ny'e, seloku balwa nyalo-ny'e  
now and again

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

In Swaziland. Njoba sakhile nye  
As we are residing

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

HD The Gamedjes<sup>(46)</sup>

C The Gamedjes<sup>(46)</sup>

Yes Gamedjes<sup>(46)</sup>

C Where did he find the Gamedjes<sup>(47)</sup>?

He?

What?

C Where did Mwame<sup>(48)</sup> find the Gamedjes<sup>(49)</sup>?

E Mkhwakhweni, Mkhwakhwa, e Mkhwakhweni,  
at Mkhwakhweni<sup>(51)</sup>, Mkhwakhwa<sup>(52)</sup> at Mkhwakhweni<sup>(53)</sup>

C Where is that?

HD Where we came from - Ntjanyase<sup>(57)</sup> place  
Ntjanyase's



HB Ngwane<sup>(2)</sup> 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 Loune ninko loku ninkokwati  
Because you have it, you can beat  
kushoya ngobe nabo babe fundeni  
because even then had been fought.

Bothwa loku kufokwa lapha shupeni  
Bothwa, this which is put here. at -

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

MM Nengenpela - ke sarenjohamba ke  
then we went towards there.  
sibheka le

batti they say Motswati (43) We hura ngithi  
lo Mmwa (44) Motswati (43) Mo hura (43) Mmwa (44)  
was named by us - Motswati (43) this  
43 When I recall it back what I collected

from, they say

MM ho Mmwa (45)  
this is Mmwa (45)

HD a name was given by us to call

MM Mmwa (44)  
Mmwa (44)  
Motswati (43) Ekhe. Manje sarenyokhanya -  
Motswati (43). Yes, when we met with  
ke la pho maloba baka Ngwane (44) bare  
the ka Ngwane (44) people, they said we are  
beziwele 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 telwane  
Ngwane (22) said I am tied of the animals,  
telwane ngapha. sengidime ukhamba  
animals this side. We want to go  
ngemba thine.  
past it

(43)

(44)

(45) Variant form of Mwata<sup>(44)</sup>



kwambunge (40)

MM

Tinga letimbili  
When they are two.

HD

Which they are two

MM

Lware Khabomoke  
It belongs to the mother of my mother.

HD

One, other one is from my mother.

MM

Lokuti linceba linge, my amphunde  
Which means, there is only one wound,  
linceba, akwilo lokuti.

HD

if you make another wound, it doesn't belong to us.  
That means one side of

wound.

HD

wound is one

then you die off.

HD

Sya.

Yes

MM

Loku batupundiswa Batwa (41)  
Yes, they were taught by Batwa (41)

HD

There, they were told by Batwa

MM

Batwathi (42) / Mma ngiphumbula Kahl  
Batwathi (42) If I remember well,  
me

lets run away.

MM Bathi phawa futhwa Beruthu bakhe  
They said oh, there are Beruthu people  
lapha phawu kwe Mkhwakhwa (39) since  
residing here under Mthwakhwa (39) We have  
kuthi phawa linceba linge nye ukhaye nye  
had that [it takes] one wound; you beat  
kanye bafe  
one and they die.

HD We heard that there were nested  
under the Mkhwakhwa (39) hill that once they  
stab you one you just hwi! die,  
buried

MM Abalwi nye nakanye babambe nye vele  
They dont fight even once. They  
bantila nye  
destroyed them.  
HD They are terrible.

MM Ngulapha-ke kwavela khona ke lapha  
It's how bambulunge & came  
kithi futhwa bambulunge. (39)  
about.

HD It's where we got the surname  
say

(39)

(40) let me rib.



HB Then, they moved to Maqudu. (33)

MM Maqudu kefika e Maqudu, (34)  
HB When they reached Maqudu, (37)  
arrived to Maqudu. (37)

MM bay ahlalehela  
They stayed for a short while.  
HB Stayed a while

MM Basiba lomuti kutswa yi Shiselo (38)  
HB They built the residence which is called Shiselo.  
They built up a post called Shiselo.

MM Here imka nye itekwathwa la,  
And it was moved to be built here.

HB And then, which is moved and then  
settled here.

MM Kuchamuka laba baka Ndwardwe, (39)  
HB There Ndwardwe people came  
arrived the Ndwardwe people.

MM Bathi, kha rayi luphi reyithona,  
They said, kha, the luphi has  
Asibaleke  
come, let's run away  
HB They said kha that is the fighting  
on now.

MM Kubambe kwahamba ke selive hileli  
It went and went, this country  
Kanjalo.  
remained like that.

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

MM Maje -ke, myabona kuthona tidoba -ke  
then you see there is a story,  
maje! myalaba kulala lapha ya then there  
and Shaka<sup>(29)</sup> is different  
maleya Shaka<sup>(29)</sup> iyodwa - - -

HS Ho!  
I see.

MM Ekhe. Mhileli Kanjalo -ke Nqwane<sup>(22)</sup> wase  
Yes. That is how Nqwane<sup>(22)</sup> stayed,  
myamka ke lapha khini. Mhoyi myengoba  
then he moved and said, because they  
rebambulele setakufa.  
have killed him, we are going to die.

HS And Nqwane<sup>(22)</sup> moved from there. Because  
of they have killed the person. So we  
are going to be killed.

MM Sibaya e Magudu<sup>(31)</sup>  
They went to Magudu (37)

HB Why now the place is called Khoblwako<sup>(62)</sup>

MM Godlwato<sup>(63)</sup> fine Khoblwako<sup>(62)</sup>?  
Godlwato<sup>(63)</sup> it it Khoblwako<sup>(62)</sup>?  
E-e. Shaka Waphoklewa Wathi angisyo plunde  
Yes. Shaka<sup>(64)</sup> forgot and said, I'll never  
ngibuye la. come here again.

HB Because Shaka<sup>(64)</sup> forgot.

MM Nqulopho - ke Shaka<sup>(65)</sup> nasithi u buyela  
It's when Shaka<sup>(64)</sup> was going back and  
temuwa upha kuthi Ndingane<sup>(31)</sup>  
found that Ndingane<sup>(31)</sup> was to  
rengake kumbulala lupela.  
kill him.

HB That's why when he went back he met Dingane<sup>(89)</sup>  
coming fighting

MM Base bayampuba - ke Nqendlela yabo - ke  
They then jube<sup>(66)</sup>ed him by whatever  
lebambulala Ngayo.  
way they killed him

HB And they were -  
killed him, they did it.

MM Ayike reyiyablangana - ke Kokutini - ke  
It meets that Nqwane<sup>(67)</sup>, they met  
Nqwane<sup>(67)</sup>



(62) Variant form of Godswayo.

(63)

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

Zulu

Zululand.

HB And Shaka<sup>(59)</sup> said, uWu<sup>(58)</sup> we are now going back Zulu<sup>(5)</sup>

MM Sengokhulule

HB I have failed. failed

MM Sengokhulule

HB I have forgotten. forgotten.

MM Angqisenalwela lompulo luPhonyolo

HB I am not going to cross this river. Phonyolo<sup>(59)</sup>  
I am not going to cross the Phonyolo<sup>(59)</sup>

MM Sebayawutibonela, benqithi ngibonwa  
They will see for themselves, I want  
babuyele ephaya.  
them to go back home.

HB They will see for themselves but I wanted  
to bring them back home.

MM lozekuba ture Godwayo - ke khokwayo<sup>(61)</sup> ke.  
Then it was called Godwayo<sup>(60)</sup> khokwayo<sup>(61)</sup>  
hokuthina ture Godwayo<sup>(60)</sup> ture khokwayo<sup>(61)</sup>.  
Uhuru is called Godwayo<sup>(60)</sup>. It is  
called khokwayo<sup>(61)</sup>

(59) Rises in the Dorensberg Mountains  
south and west of Piet Retief and  
runs eastwards almost parallel to the  
southern border of Swaziland. It flows  
through the Lubombo Mountains and joins  
the Umutu to form the Maputo river  
considered by many Swazis to be the  
natural southern boundary of Swaziland.

(60) Variant form of Godwako. 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)



MM Were my abunya - ke. Cha sengiyabungela  
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 akwelen Khona kule Godlway (58)  
Where they crossed is called Godlway (58)  
But kule Khoklwayo.

But it's Khoklwayo  
HD Where we cross the place is called  
e Khoklwato

MM E-e. Ngaphambi ko Mkhwakhwa (39) aje  
Yes. Before Mkhwakhwa (39)

HD After you pass Mkhwakhwa (39)

MM Lempfi yakhe yale - yahlala - ke  
That empfi (35) remained there.  
Lapha.

HD His army then get rested there

MM Uthi - ke Shaka, Anu sibungela  
Then Shaka said, [now] we are going back  
- emava  
to

MM Wabantu Shaka wabafwaseke waze wayafika  
Shaka<sup>(29)</sup> Went looking for them  
Laphu ikhona bidawo lokuthiswa kuse  
until he reached a place called Tjiede<sup>(55)</sup> Called  
Tjiede Khona. lokuthi i Tjiede  
Tjiede<sup>(55)</sup>

Tjiede. Bathi  
The Tjiede<sup>(56)</sup> which is yi Tjiede<sup>(57)</sup> hiziwa  
esidala kaso. Tjiede<sup>(57)</sup> that is

the old Zulu language.

HB we looked for them when we came

back to Tjiede<sup>(54)</sup> Tjiede<sup>(57)</sup>

MM E-e. Tjiede<sup>(55)</sup> wase uyafika-ke  
Yes Tjiede<sup>(55)</sup>. Then he came and  
uyakhwela Shaka<sup>(29)</sup> kakhona ithe kuthiswa  
Shaka<sup>(29)</sup> climbed the stone which is  
ku Shaka<sup>(29)</sup> lapha gakhwela khona athi  
called is of Shaka<sup>(29)</sup> what he climbed  
uyabahlola kulezigodi emile ke  
hoping that he was checking there at  
ku Sindandlala<sup>(57)</sup> kuthi ngaba balapha,  
Sindandlala<sup>(57)</sup>, because they are here, where  
lokuphi?  
are they?

HB And he climbed up on the stone and

looking for them where we should

they hide - - -

(54)

old form of

Tede (55)

(57)



MM Mma babeti-ke lapho,  
When they had settled there,  
HD While still living there,

MM Iya, Iya. Mma bapula lapho bapumisa  
Yes, Yes. When they came they found that  
Kutshi u Shaka<sup>(29)</sup> inkhosi yaka Zulu  
Shaka<sup>(29)</sup> the king of the Zulus, he was here  
abelapha abapuma labantwana be Mthweswe  
looking for their children of Mthweswe  
HD Find that Shaka<sup>(29)</sup> has been here looking  
for these Mthweswe<sup>(29)</sup> children.

MM Iena kutshi Shaka<sup>(29)</sup> angicabanga mini  
Shaka<sup>(29)</sup> said, I didn't quarrel with the  
nabantwana.  
children

HD And Shaka<sup>(29)</sup> said, I am not quarrelling  
with the children.

MM Ngangibone naye.  
I had only quarrelled with him  
HD I was, I was quarrel with him.

MM Senyabapuma labantwana. ababuyela  
I want the children, they  
ekhaya.  
should go back home.  
HD I want the children back home.

(54) Hindi name of Methoethol.

Gamedes<sup>(46)</sup>

c The Gamedes<sup>(46)</sup>

MM Leboyabuya - ke

They then come

HB Then they came back.

MM Boyabuya, boyabuya, boyabuya, buyongo yabo  
They come, come and come, their aim was  
babejwa kuya sekuyire komuncu  
to go to his younger uncle,

O Swaba siluthuli<sup>(48)</sup>

Swaba siluthuli<sup>(48)</sup>

HB Their aim was to go back to Swaba siluthuli<sup>(49)</sup>

their small father.

MM Mwa bejika - ke kapha

e Mkhwakhweni<sup>(39)</sup>

When they arrived here at Mkhwakhweni<sup>(39)</sup>

rebaykha - ke.

They settled

HB Then, when they arrived at Mkhwakhweni<sup>(39)</sup>

they settled.

MM Nawang'e mithanda isikhona mithangala ya Matje.  
Even now the caves are still there.

HB Even today you see the stones together.



MM Aya e lodeshiya naye  
They were going to Rhodesia.

C Ya

HB He was going up.

MM Bare bayalwa - ke la pho - ke  
Then they fought there.

HB And they fought there

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

HB And they chased him, they chased him

MM Kukhona sidawo Bantwana ku kuene (53)  
There is a place called kuene (53)  
kuene wase makha pauladawo. Iya  
Then kuene (54) settled in this area.

C Who chased him?

One Transvaal

C Who the one chasing him?

The Bantwas

C The Bantwas

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

PAGES  
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BLADSYE

Book 11



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# Scribbling Book Kladboek

SIZE A4 (297 x 210mm) GROOTTE

Name CAMELZEE  
 Naam \_\_\_\_\_  
 Subject TAPE 19  
 Vak \_\_\_\_\_  
 Place \_\_\_\_\_  
 Plek \_\_\_\_\_

Feint Ruling with Margin  
Dowwe Linsëring met Kantlyn

INTERVIEW I JD. 192



MM Bese tye hla re hla noma nre Siphofane<sup>(30)</sup>  
then we go down until Siphofane<sup>(31)</sup>  
HB Now here

MM Siphoneni

C Oh, that is very, very interesting. When,  
when the Swazi King and the Gamedjes<sup>(32)</sup>  
came together

MM Ngwane<sup>(22)</sup>  
C Ngwane<sup>(22)</sup>  
Ngwane<sup>(24)</sup>

He was a young man. E Mkhwa khweni<sup>(33)</sup>. Now  
we find that Ngwane<sup>(22)</sup> was looking for  
Mhuthu<sup>(32)</sup>

C Ya, ya.

Is her summary.

HB Cha kufhona. Wabinda lofha kojwa  
she was injured/wounded here, but there  
MM kufhona lotafakoto lofha. kulle kufhona ke.  
is something he puts. It usually comes out.  
[It is irrelevant to the foregoing conversation.]

(81)

(82) Name of a person.

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

MM Sintka lapha e Mbilaveni (77)  
We came from Mbilaveni (77)  
HD Moving from e Mbilaveni (77)

MM Lokuthiwa ye Hobane. Namaje initsandza  
khulu is called Hobane (77) Even now, the  
isekhona etulu ye  
caves are up there.

HD This is Mbilaveni (77) where they call it Hobane (77)

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  
In fact at Phunga (79)  
HD Kwa Phunga gazi (80)  
at Phungagazi (80)



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

MM Sintka lapla e Mbilaveni (77)  
We came from Mbilaveni (77)  
HB Moving from e Mbilaveni (77)

MM Lokuthwa ye Hlobane. Nawaje intsondya  
khulu is called Hlobane (77) Even now, the  
isekhona etulu ye  
caves are up there.

HB Yhis is Mbilaveni (77) khulu they call it Hlobane (77)

MM Sekyedhela - ke.  
Then it was passed.  
HB Then we passed.

MM Mthambama (75)  
Mthambama (75)  
HB Mthambama (75)

MM Sinteni (78)  
Sinteni (78)  
HB Sinteni (78)

MM Kwa Phunga (79) phela  
In fact at Phunga (79)  
HB Kwa Phunga gazi (80)  
at Phungagazi (80)

(76) Variant form of Mthambamalulu.

(77)

(78)

(79)

(80)

MM Nolo Mduli (20)  
And this Mduli (20)  
HB And Mduli (20)

MM E hhe. kwere kuti-ke baka Mfola, baka  
Yes. Then the Mfola (21) people, the Fokude (23),  
Fokude (23) ke e Mkhulandle (24)  
at Mkhulandle (24)

HB And Fokude (23) Mkhulandle (24)

MM Kwagima baka Gumbi (25) entari  
The Gumbi (25) people down [there] were the last.  
HB And the last people were Gumbis.

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

MM Namang'e kusere siraphe Kanjalo - uje.  
Even today we are still settling like that.  
HB Even today we still settle the same  
way.

C I see. I see

MM Thine-ke Senja kofho-ke  
We came from there and passed  
Mndula e Mthambamba (25)  
on to Mthambamba (25)



(70)

(71) Sunintels<sup>(72)</sup> of the Fokudze<sup>(73)</sup> people.

(72)

(73) Uan name of the Fokudze<sup>(73)</sup>

(74)

(75)

MM Nqwane<sup>(22)</sup> - ke khona setjini la Nqwane<sup>(22)</sup>  
Mwane<sup>(21)</sup>, there is a stone of Nqwane<sup>(22)</sup>  
Lapha ku Lugauga wase uyamba njalo.  
at Lugauga<sup>(64)</sup>, then he went.  
kubamba kuyakhona, kubhala khuluwe kufundwe  
As they went, they were building residences, stayed for  
kudlulise. kufundwe kwakhona kubhala khuluwe  
a white and then went on and again stayed  
live.

HD got a white  
from setjini la Nqwane, we moved a  
from the stone of Nqwane<sup>(22)</sup>  
distance and then

C Is it Gamedge<sup>(46)</sup>

No, there are Zulus<sup>(5)</sup>, Nqwane<sup>(22)</sup>

HD Zulus<sup>(5)</sup>, Nqwane<sup>(22)</sup>

MM Bayabamba-ke. Lapha-ke bakithi-ke  
They went. then our people went. then  
bakithi. Sepula kaka Mkhalipi<sup>(67)</sup>  
it was the Mkhalipi<sup>(67)</sup> people

HD There the Gamedge<sup>(46)</sup> and Mkhalipi<sup>(67)</sup>

MM Eukha ne Nqwede<sup>(68)</sup> ne Nqavuma<sup>(69)</sup>  
Mp the Nqwede<sup>(68)</sup> and Nqavuma<sup>(69)</sup>

HD And -- i Nqwede<sup>(68)</sup> and Nqavuma<sup>(69)</sup>

(66) Name of a plate.

(67)

(68)

(69) Variant form of Ngwavuma.<sup>(27)</sup>



wabe rebadibana rebotitui-ke lapho  
with three of ours, when they were  
ke rebabuy' embas nabo kurotha lo Mzilikaf. (48)  
coming from enkha (65) chasing this Mzilikaf (48)  
down. Sebaphum-ke rebabamba-ke ngentari  
They went out and went passed us.  
kwakiti.

148 And they met - - -

MM7 But kumkela lapho Ngwane (22) atthi-ke  
But from three Ngwane (22) said, I am  
mine sengidimwe silwawe ngentari  
tired of animals and forests. I'll  
Cusabathi. Sengitawabamba ngenthas.  
go because I am below.

HD Ngwane (27) said I am now tired of seeing  
the wild animals all the time. I am  
now going to come this way.

MM7 Yaphakana-ke.

They then fought each other.

HD Then they were given the chance

MM7 Sabamba-ke.

Then, we went.

HD And then, we travelled -

(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)