

S.O.H.P. CAMBODIA HISTORY: Modern Cambodia

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that Madlanya<sup>(88)</sup> said I cannot marry the  
daughter of a dog.

And Mswoti<sup>(44)</sup> was Very, Very Angry.

HD And Mswati<sup>(44)</sup> was Very Angry.

MM Sebanyabamkela-ke. Iyaruswaga lekithi ke.  
They then attacked them. And went to stab them  
[kier] Iyagudlaza  
and gadlazel<sup>(93)</sup>ing

HD And then they were attack.

MM And bareke babulala w anti wababes.

HD And then they killed the Aunt of my father.  
They killed my father's Aunt.

MM Mbulawa ngaye Mswati<sup>(44)</sup> ngicandla kethe.  
He was killed by Mswati<sup>(44)</sup> with his own hand.

HD Mswati<sup>(44)</sup> had to kill my father's Aunt

MM Itthi nawi ngijuna kumqawa kona  
He said I want to stab this one  
ngobe kenekele<sup>(93)</sup> ngoba  
because this nk ekle<sup>(93)</sup> because  
dadewethu.

HD And I want to use my hand  
killing her because there I have been

(92) Bump mainly as metal against metal.  
(C.M. Dake AND B.W. VILAKAZI)

(93) a woman ready for marriage - were  
the hands of a married woman

MM Arente kutu. hiphwe lephwa kuzi  
Let's do something. Let's provoke them  
kumke leupi<sup>(35)</sup> nizobagwaza.  
so that we can the leupi<sup>(35)</sup> can be caused so that  
145 We start making noise so that they  
fight.

And now Madlanya<sup>(88)</sup> wabalungirela  
Madlanya<sup>(88)</sup> | arranged everything, everything,  
korkhe, korkhe, loku, letiphe - ke  
the cows for thanking the Mutswana<sup>(91)</sup>  
teubonga Mutswana<sup>(91)</sup>

145 And Madlanya<sup>(88)</sup> prepared everything to  
show that he is grateful.

MM Mbewe - ke Mwati<sup>(44)</sup> kutu, ligatu kube  
After Mwati<sup>(44)</sup> had heard, after Mwati<sup>(44)</sup> had  
kubewe - ke Mwati ngobe bare bathu u Mwati<sup>(44)</sup>  
heard, because Mwati<sup>(44)</sup> won't take  
kha ngeke amthathe  
the Mutswana<sup>(91)</sup> of a dog. Oh, you  
Mutswananiya. Hhew!! Mwati njalo  
are saying that Madlanya<sup>(88)</sup>. Let's equip  
Madlanya<sup>(88)</sup> Ayilome.  
ourselves [with cows].

145 The mutswana<sup>(31)</sup> went back to Mwati<sup>(44)</sup>  
told Mwati<sup>(44)</sup>

MM And yet they took him that Madlenya<sup>(88)</sup>  
didn't want a child. So he can't marry  
that child, those messengers were sent to

Mswati<sup>(84)</sup> Warethi - Anginawuthatha Sumntwanenja  
Then he said, I cannot marry the daughter of a  
Kwatsiwa Kuthi Lapha, Kusho  
This was said by the messengers  
Letithunywa Nqoba Lapho Ku Mlotjwa<sup>(90)</sup>  
Because his at Mlotjwa<sup>(90)</sup> and my  
they used to fight babaqwa  
people stabbed them because  
laba bakithi nqoba bore navaku  
my people they had them

HD C lotulri itri  
Oh saying  
tywa

HD Jya  
Yes

MM lolo bane fonko-ke laba baka Nqwane<sup>(14)</sup> Ko kuthi  
The Ka Nqwane<sup>(14)</sup> people are still having  
arente  
recalcitrant.

HD They had grudges, the Nqwane<sup>(22)</sup> people  
had grudges.

is Gamede<sup>(46)</sup> and Shongwe<sup>(87)</sup>. There are the  
brothers.

C Right. So who do the Gamede<sup>(44)</sup> people  
do not marry which people?

mm Well, they used to not marry Shongwe<sup>(87)</sup>  
before. The only quarrel between Mwata<sup>(44)</sup>  
and Madlanya<sup>(88)</sup> Madlanya<sup>(88)</sup> had to offer,  
Mwata<sup>(44)</sup> offered a lady to Madlanya<sup>(88)</sup>  
his sister. And now, these messengers came  
in that was sent by the king to offer  
you, his sister.

C Madlanya<sup>(88)</sup> Sibongo<sup>(87)</sup> what?

mm Gamede<sup>(44)</sup>.

C Gamede<sup>(46)</sup>, Ya.

mm And now, Madlanya<sup>(88)</sup> Chief Madlanya<sup>(88)</sup>, Oh,  
I am now old what shall I do?

(87)

(88)

(89) See glossary

C Somy, for this, Henry, what did he say?  
The elder son was Kumene<sup>(54)</sup> And the  
brother to that one ngobe Mkholi had  
three sons. And now, Kumene<sup>(54)</sup> and  
Modoneli<sup>(55)</sup> and the other one. Now the  
first, this son was

C Kumene<sup>(54)</sup>

Kumene<sup>(54)</sup> yes. But there is another name they  
used to call them.

H3 Mkholi<sup>(54)</sup>

M1 Mkhi?  
What?

H3 Mkholi<sup>(54)</sup>

M1 No, No, No, No -

add me

in 1956. The elder son who went with  
his brother and after that, they had  
these names Kumene<sup>(54)</sup> and Modoneli<sup>(55)</sup>. Today



But you can hear some phonetics.

C Ya, ya

Tsi, fa.

C Ya.

MM Just like Zulus<sup>(5)</sup> Xhosa.

C Eh, eh, ya.

MM Now they, this old bushmen have to change the tongue a lot

C So, can you tell us the Siwantsela of the Gamedze<sup>(46)</sup> people?

MM Hababaka Gamedze<sup>(46)</sup>, Mufowalo Gamedze<sup>(46)</sup>, Ngibo  
These are the " " brother of the " " It's them  
Kona la, Gamedze<sup>(46)</sup> lo Gamedze<sup>(46)</sup> legama. Yes  
here, This " , it's a name.

C Was the name of

MM For that Man. Ngobe Kotulala Kwakungulo  
Became, at first, it was Kumene<sup>(54)</sup>  
Kumene<sup>(54)</sup> nalo Madonela,  
and this

AD Because Gwana (7) was looking for Muthu (6)

Yes

C So, were the Gawedze (46) people something special for the Swazi kings? Indians (89) or Arabs (91) or anything like that Nkulule (91) what were they?

AD There are brothers by birth.

C So, related?

Related by birth. At one time, Zulu (5) and Nqwenane (22), you can hear them talking together, though are phonetic, hi, ha, ta

C Ya, ya, ya.

MM Men, Muthu (6) stayed with Hottentots, with Indians for long time they change their tongue totally out.



Ngulomoya lathayako.  
It is this wind blowing.  
Thank you. Sorry about that. Okay. Sorry,

go on.

n Kodusa bereiphuluma Nyami Mkhosi<sup>(83)</sup>  
But, what were we talking about Mthosi<sup>(83)</sup>

Bese sikhuluma,  
We were talking about,  
what we were talking about? We were  
talking about Nqwane<sup>(24)</sup> and Gamedze<sup>(26)</sup> coming  
together.

n Saklangama Khona e Mkhwakhwesi<sup>(39)</sup> Ekhe.  
When can meet at Mkhwakhwesi<sup>(39)</sup> - Yes.  
I was kuyotholokale futhi bebavale siphuma.  
It was then found that we were looking for each other.  
We met at Mkhwakhwesi<sup>(39)</sup>. It shows that,

proves that we were looking each  
other. We were look other.

Nqoba lo Iwama abafuna lo Muthu,  
Because this Iwama<sup>(7)</sup> was looking  
for Muthu<sup>(6)</sup>

INTERVIEWED AT

HLUTI

DATE

24/08/83.

INFORMANT

MOSES M<sup>LUNYISI</sup> GAMEDZE (MM)

LIBUTFO

MASOTJA

BORN

15/10/11

INFORMATION HEARD FROM

HIS FATHER

NAME OF HIS FATHER

JOHN MBULAWA GAMEDZE

TESTIMONY GIVEN ON VERANBAR, LARGE MISC. AUDIENCE  
DRIFTING IN AND OUT (BROTHER TO MRS NYAWO (NEEGAMEDZE)  
OF MPAISENI/MPATHENI)

Ayoba                      abefuna    yena    kutti    kwentisa  
May be                    me/the    wanted  
yeni    kutti    batho  
something    to    be    done.

HD kungen gawa lawa.

There are just names.

Ngirika roko Bembu land abaka Mlungiri<sup>(98)</sup>  
I am here Bembu land of [people] of Mlungiri<sup>(98)</sup>

MM Mlungiri<sup>(98)</sup> Ngitarwula baka Mlungiri<sup>(98)</sup> here  
Mlungiri<sup>(98)</sup> I will ask the Mlungiri<sup>(98)</sup> people  
tuba Mbongo. Kani sibe go roko  
then it will be a Mbongo<sup>(99)</sup>  
ngu Mkware<sup>(100)</sup> name.

It is Mkware<sup>(100)</sup>

AD Mlungiri<sup>(98)</sup> is temporary. Mkware<sup>(100)</sup> is the  
surname.

Yes. It is, their name is Donica, your  
children, all your children will be called  
baka Donica. The surname is there

you see is

indicated by this name.

C Du Gamedze<sup>(101)</sup> thank you very much.

That's very good.

MM Anqwa lepha kuti utholo kake yini?  
I don't know whether she/he understands  
it clearly.

(98)

(99) See glossary.

(100) clan name of the Mkwene people.



into ebukungu arinarubho kunge  
something bad, we cannot take any other  
into kumunge muntu. <sup>Qwenia nje</sup>  
Mung, another person. <sup>To the area</sup>  
Gucula-hje

HB From there, from there and there is where  
they started Marrying Shongwe

And Gamedze<sup>(44)</sup>

HB Gamedze<sup>(44)</sup>

C Oh, from the time of Mwati<sup>(44)</sup>

Yes. The time of Mwati<sup>(44)</sup>

C Oh but why did Kunene<sup>(54)</sup> and Madomela<sup>(55)</sup>  
and Gamedze<sup>(44)</sup> why did they split?

HB B ekhukaniwa yini boka Gamedze<sup>(44)</sup> ne boka  
what made the Gamedze<sup>(44)</sup> and Kunene<sup>(54)</sup>  
Kunene<sup>(54)</sup>?

MM Abatanga behluka.  
people separate?

HB They never separated.

HB They have never separated.

MM There are the names.

swear.

Yes. Ngoba nye nokuthise nye kutshisa  
Because when it is said  
lijozi Muvuzi lojozi gobara Madlanya<sup>(35)</sup>  
Muvuzi<sup>(45)</sup> who spent a night<sup>(94)</sup> Madlanya<sup>(35)</sup> who  
nye abeqwiza lomnikoti. Inqwenyama<sup>(45)</sup>  
tried to stab the female. The  
beyingakithandi loko.  
Ngwenyama<sup>(45)</sup> didn't like that.

HB

Iya

Yes

MM

Ngoba waze wathi Ngwenyama<sup>(45)</sup> Manje  
Because the Ngwenyama<sup>(45)</sup> said he  
revidia dadwaba mola Muzim<sup>(46)</sup>  
Wendirela<sup>(47)</sup> ed his notes of  
khona le  
Muzim<sup>(46)</sup>

c Can I ask you a question, why did  
these Kunene<sup>(44)</sup>, Modonela<sup>(45)</sup> and Gamedze<sup>(46)</sup>  
why did they split like that?

MM E Manje-ke, kwase-ke kumka kopho-ke  
It started from there that we  
ukuthi waka Shongwe<sup>(47)</sup> renyamaththa.  
Cannot many the Shongwe<sup>(47)</sup> people.  
Kodwa kwakunganye ekuthi bobaba  
But it was they were doing

(94)

(95)

(96)

(97) kwendisele : to give a woman i manag  
to a man who has not proposed  
to her