

PAGES  
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BLADSYE



# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Carolyn H. Interview  
Naam

Subject Myeni History  
Vak

Place Myeni, KaVuma (Eubonjeni)  
Plek

Book 1

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

Interview Conducted by : Carolyn Hamilton = C.H.  
Assisted by : Rother Sietteme Mamba = R.S.M.

SUBJECT MATTER : Myeni History  
DATE OF INTERVIEW : 21/3/86  
PLACE : Ka Vuma (Etubonjeni)

Informants : David, Manzendlela,  
Myeni = D.M.; Siphike  
Myeni = S.M.; Phathakanyani  
Myeni = P.M.; Florah  
Myeni = F.M.

Others Present : Fanyaza Myeni = F.M.  
Magaya Myeni = M.M.  
Kufakwendlu Shabangu = K.S.  
Gibhita Myeni (La Mamba) = G.M.

## Footnotes.

1 name of the person whose surname is 'Shabangu'

2 Wo — 1. interjection, expressing amazement (whether of admiration or displeasure), regret, grief, etc. Hence: Oh! alas! etc.  
2. In SiSwati it could also mean: 'I see or I get it / I understand, and in this sense, it is usually a response to someone's point.'

Throughout the interview, the interviewers were not sure whether their tape-recorder was working or not. When one of the two interviewers was busy 'testing' the tape-recorder by making noises such as "testing, testing", the other was talking with the informants and he eventually interviewed them. Part of this interview was not recorded on the tape, as it was thought that the tape may not have been working throughout the interview.

The interviewers ended up making notes on a notebook, while at the same time recording the interview on the tape. All this should explain the missing part of the interview, as well as why sometimes there is silence on the tape.

R.S.M. Kufakwendlu myeni?  
Kufakwendlu<sup>2</sup> Myeni

K.S. Cha, Shabangu  
No, Shabangu.

R.S.M. Wo, Shabangu.  
wo<sup>2</sup> Shabangu.

C.H. I think it is working, but not playing  
I think it is working, but not playing.

R.S.M. Wo  
wo<sup>2</sup>

C.H. So, because I put (in) a music tape and I  
so, because I put in a music tape and I  
couldn't hear anything.  
couldn't hear anything.

Written by R.S. Mamba.

22/3/86

A supplement to Myeni History, as narrated by Flora Myeni after the group interview.

Siphike I begot Mshayeli and Mkakwa. Mshayeli begot Siphike II, the ruling chief today.

Mkakwa was a regent during the minority of Mshayeli and he handed the chieftaincy over to Mshayeli when he came of age.

Mkakwa begot Nkunzi by his wife whose surname was Mamba. Nkunzi, too, married two Mamba girls, both of whom were Bhokweni's daughters.

Sometime during the reign of Nkunzi, one of Nkunzi's wives, Bhokweni's daughter, died of poison. Her sister took hers and the deceased woman's children and fled to Nhloya, in Kamamba.

One of the children of Nkunzi by one of Bhokweni's daughters is Silwane, Zibizezwe Myeni. Silwane grew up into a man while staying with his mother's people in Kamamba, following her mother's fleeing from eJozini with him.

After the death of Nkunzi, Silwane was fetched from Kamamba to eJozini, to succeed his father to the chieftaincy. On his arrival at eJozini, Silwane was not, at first, acceptable as a successor because in the records only the name Zibizezwe Myeni appeared.

Some of the Myeni people came to Swaziland to find out if this Silwane was, in fact, Nkunzi's son, who was to take over the chieftaincy after Nkunzi's death. They were told by the then Indlowukati that the rightful heir was this Silwane, whose other name, it transpired, was Zibizezwe, Nkunzi's son by Bhokweni's daughter.

After this inquiry, Silwane was installed as chief of the Myeni branch found in the Republic of South Africa, at eJozini.

Mshayeli was also Siphike I's son, but junior to Mkakwa, his brother. Mshayeli, too, married a Mamba girl, Sitjopa, Majat's daughter. Mshayeli's son, by Sitjopa Mamba is the present Myeni chief, Siphike II.

Siphike II himself has a Mamba wife, Majat's great-grandson.

Silwane, alias Zibizezwe's mother is also a Mamba.

3. (wena wekunene — a salutation, usually addressed to members of the distinguished Swazi families, such as chiefs, indynas, etc. 7. Generally used salutation, when a person is trying to be respectful.

4. awu } - 1. (interjection) of sudden surprise  
Naupint awu } 2. of surprised interrogation.  
3. in some contexts this morpheme is non-influencing in a sentence.

5. 'yebo kakhulu (Nkhosi)' — a polite, traditional manner of responding to a greeting.

R.S.M. 19 it?  
is it?

C.H. I think it might be recording, so we will see, but let us try and take notes as well.

R.S.M. wo. Kufakwendlu Shangwe?

wo<sup>2</sup>. Kufakwendlu Shangwe?

K.S. Shabangu  
Shabangu.

R.S.M. wo, Shabangu.  
wo<sup>2</sup> Shabangu.

M.M. Ngingu Magaya mine  
I am Magaya, myself

R.S.M. Magaya  
Magaya

M.M. e-e, Magaya Myeni.  
yes, Magaya Myeni

R.S.M. Magaya Myeni?  
Magaya Myeni?

M.M. e-e.  
yes

R.S.M. wo. Ngitawubuta nalona naloku efika nye  
wo<sup>2</sup> I will ask even this one, although he is nabakitsi, utawumangala.  
just arriving, he will be amazed.

P.M. wen wekunene!

R.S.M. ya of kunene<sup>3</sup>  
awu, yebo kakhulu Nkhosi.

awu<sup>4</sup> yebo kakhulu Nkhosi<sup>5</sup>

S.M. ————— laphekhaya babuza (igama lakho)  
here at home, they are asking your name

6 iyalwa — a term used as a proverb, meaning 'we are already eating, drinking, etc.' It is usually used when people are found doing something (which could, and have to be done by many people) at the exclusion of those / the one finding them already engaged.

7 bobabe — means 'Our father(s)' both singular: babe one's biological father, as well as uncles. Also see glossary.

8 gogo — strictly speaking, gogo is one's biological grandmother, but among the respecting and respectful Swazi people, gogo is stretched to cover any or all old women, who qualify to be someone's grandmother. See glossary.

R.S.M. wo, awu, kutsi njena sowukhandza seude wo, awu<sup>4</sup>, it is just that you have found that truly seyiyalwa. Empeleni kutsi njena sihamba iyalwa<sup>6</sup>. In fact, we are moving around ngemilanduwo njoba sesike sachaza ke because of the duty concerning history, as we kubobabe — kutsi nje kuye kube have already explained to bobabe<sup>7</sup> (pointing at them) kable lokutsi sitfole lamagama, sentele — It's just that it is usually good that kwati lokutsi bobani nabani nabani labani we should get the names (of people) so that we may khona. Siceba nje ligama.

Know who and who are present. We ask for a name <sup>respectfully your</sup>

P.M. ngingu phathakanjani Myeni  
I am phathakanjani Myeni

R.S.M. banike?  
who?

P.M. phathakanjani.  
phathakanjani. <sup>Talking about his domestic problems</sup>

R.S.M. nakoke lokubublungu, Gogo ke?  
Oh, that is quite sad. What about gogo<sup>8</sup>?

F.M. mine ngingu Florah Myeni  
myself, I am Florah Myeni

R.S.M. Florah Myeni?  
Florah Myeni?

F.M. e-e  
yes

R.S.M. wo.  
wo<sup>2</sup>

C.H. maybe you should explain about the tape  
maybe you should explain about the tape

ke - a non-influencing word if used by itself in many contexts.

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recorder and the problems of everybody talking at once.

at once.

R.S.M. Wo

Wo<sup>2</sup>

C.H. So, if one person can speak and others can assist if necessary

R.S.M. Wo.

Wo<sup>2</sup>

D.M. lomfana awukambuzi igama lakhe this boy, you haven't asked his name

R.S.M. Wo, besengitsi ngishito

Wo<sup>2</sup> I thought I did

D.M. Magaya

Magaya

R.S.M. e-e. (besengimbutile). Wo cha, empeleni yes (I have already) asked his name. Wo<sup>2</sup> no,

ke ngekutsike naku, sitake sifame ngalokwe indeed ke? although this machine of ours is mshini, kungatsi akulungi kahle, sitawuphinde not working well, we will try to use it, at the same srbhale futsi. Kutsi ke kulokwemshini kuye time writing down [what we hear]. But then, when kubekahle nangabe kuthuluma muntfy using this machine, it is usually better if only one munye ngasinge sikhatsi, labanye ke person talks at a time; others may assist where kungaba khona labangable bamsita, kumbe they can be of some help [as we proceed



10 tinanatelo } see glossary  
variant: izithakazelo

"ya" - an Afrikaans word for 'yes'

encenye etindzaweni, lefitsite, koduwa kuhambe with the interview, but let it be done one by one (even in assisting), because if you talk akute kwevakala kahle. Asati ke, kumbe Simultaneously, it is usually hard to hear. We encenye ningambona Tongakhuluma wengala don't know, maybe you can appoint the ngubani?

D.M. angthi nje babe vele kusho kuthi njenge [well] let me say, babe, indeed, it means that lento ezawukhulunywa vele imelwa a thing, like this, which is to be spoken, is, indeed ngumuntu munye to be faced by one person.

R.S.M. e-e. yes.  
D.M. lababanye bangamane nje (basize) the others may merely help.

R.S.M. babohle (basifa). e-e. lapha labati khona, they can occasionally help, yes, where they know.

C.H. What is their tinanatelo?  
What is their tinanatelo?

R.S.M. wo.  
wo.

C.H. ya, as much as possible.  
"ya" as much as possible.

R.S.M. tinanatelo ke nine baka Myeni, titsini? tinanatelo<sup>10</sup> ke? [for] you, Myeni people, what ngoba sryati phela ngesiswati kutsi kutsi ave they? As we know in SiSwati that [people]

<sup>12</sup> eNingizimu — is a descriptive term, referring to 'the south' of a thing talked about; it could be south of a country, territory,

<sup>13</sup> Sinde — it might be Ntsinde, the head of the junior section of the Myeki Chieftaincy, as narrated by Bryant, A.T., in Olden Times in Zululand and Natal, Longman, London, p. 338. This Myeki clan, according to the same author, ended up having acquired the clan name 'Myeni', especially Ntsinde's descendents. This 'Sinde' could, well, be the Myeni ancestor, the difference being only that of spelling between Bryant's and this one.

Myeni, besesiyachubeka. Manj tsine sima-say: 'Myeni,' and we continue. Now, we lapha, asitati tonkhe; titsini nje, nawuch-ourselves stop here, we don't know them. How beka?

do they go, if you continue?

D.M. fitsi Mnguni, wena wase Ngingizimu, wena they say; Mnguni, you of eNgingizimu<sup>12</sup>, you wawelu Mkhuze wawuphindelela. crossed the Mkhuze [river] and recrossed it.

R.S.M. Wena wase Ngingizimu? 'you of eNgingizimu<sup>12</sup>?'

D.M. e-e. Sinde. yes. Sinde--

R.S.M. Wena wase Ngingizimu, wena-? 'you of eNgingizimu, you-?'

D.M. Sinde yezindlovu 'Sinde<sup>13</sup> of elephants.'

R.S.M. Wena we Sindi? 'you of Sindi?'

D.M. Sinde, Sindi yezindlovu Sinde, Sindi of elephants

R.S.M. Wena we Sinde? 'you of Sinde?'

D.M. Sinde yetindlovu. 'Sinde of elephants'

R.S.M. Wena we Nsindi? 'you of Nsindi?'

D.M. Sinde Sinde.

R.S.M. Wo, Sinde, yetindlovu? Wo<sup>2</sup>, Sinde, of elephants?

14 umkhuze - a river in Northern Natal Zululand District, just south of Swaziland.

D.M. yebo  
yes

R.S.M. yefi-ndi-ouu...  
of... ele-pha-nts. [R.S.M. takes notes, thus saying aloud] <sup>the words,</sup>

D.M. wena ndlu lengavulwa ngemavila, ivulwa  
'you house which is not opened by idle  
tikhutsali

R.S.M. ivulwa tikhutsali  
it is opened by industrious people

D.M. e-e-  
yes

R.S.M. lapha sindi Mnguni, wena waseNingizimu  
here we have: 'Mnguni, you of eNingizimu<sup>12</sup>  
zimu, wena we Sindi yetindlouu  
you of Sindi of elephants.'

D.M. yebo  
yes.

R.S.M. wena ndlu lengavulwa ngemavila,  
'you, house which is not opened by idle people,  
ivulwa tikhutsali.

it is opened by industrious ones. ['people']  
D.M. wawela umkhuze, waze wawuphindelela  
'you crossed umkhuze' and recrossed it

R.S.M. e-e-  
yes

D.M. waso wuhlala phansi uyabhema  
and then you sat down and smoked.

R.S.M. wawela uM-khu-ze, waze  
'you crossed umkhuze, and-ve crossed  
wawu-phindelela.  
it:

15 Mfolozi — a river in the Natal-Zululand District. there is black and white UMfolozi rivers.

16 little UMfolozi — perhaps, <sup>the</sup> the white UMfolozi.

17 izingwevu } a colloquial term for  
variant: tingwevu } old people, seemingly derived from the fact that old people's hair tend to go white in old age.

C.H. Is this the uMkhuze, umfula?  
Is this the uMkhuze<sup>14</sup>, a river?

R.S.M. yes. Wena wawel' uMkhuze waze yes, 'You, who crossed the Mkhuze and wawuphindelela, Tichubeka fitsini? Setimile, recrossed it. And then how do they continue? <sup>end here?</sup> Do they?

D.M. wawela ne Mfolozi, ne Mfolozana 'you also crossed the Mfolozi<sup>15</sup> and little Mfolozi<sup>16</sup>

R.S.M. e-e. Wawela ne Mfolozi. Awu cha, yes, 'you also crossed uMfolozi'; awu<sup>14</sup> no, it engatsi tiyeta ke impela. seems as if they [ingwevu] are really coming.

D.M. hhayi, sengiyema No, I am stopping [he is laughing]

R.S.M. Sowuyema? you are stopping?

D.M. ase kushayizingwevu nyalo. let the izingwevu<sup>17</sup> strike now.

R.S.M. tiyeta tingwevu, a tite. the tingwevu<sup>17</sup> are coming, let them come.

C.H. Do the Myeni people say that they are Ntungwa, abaNtungwa?  
Do the Myeni people say that they are Ntungwa, abaNtungwa?

R.S.M. Wo, nanisho nje nge mlantvo yenu, waz when you say, in your history, do niye nisho yini kutsi ningemaNtungwa? you ever say that you are eMaNtungwa?

D.M. cha, asikusho loko; Sithi sibelNguni No, we never say that; we say we are Nguni's

18 • nhā — interjection 1. is that so? really?  
2. yes! (I understand or agree)

R.S.M. nhā  
nhā<sup>18</sup>

D.M. Sitrh. Sibe Nguni base Ningizimu  
we say we are the Ngunis of eNingizimu<sup>12</sup>

C.H. Can you ask them: 'What does it mean to  
Can you ask them: 'What does it mean to be a  
be a Nguni?  
Nguni?'

R.S.M. lokutsi nibe Nguni ke, nibe Nguni bakuphi?  
this saying that you are Ngunis, you are<sup>of where?</sup>

D.M. Base Ningizimu.  
of eNingizimu<sup>12</sup>

R.S.M. Wo, be Nguni base Ningizimu. Wo, anisiwa  
wo<sup>2</sup>, you are Ngunis of eNingizimu, wo<sup>2</sup>, you  
eMaNtungwa?  
are not eMaNtungwa?

D.M. Cha,  
No.

R.S.M. nibe Nguni base Ningizimu?  
you are Ngunis of eNingizimu?

D.M. e-e-  
yes

C.H. nhā, now, could you ask them what happened  
nhā<sup>18</sup> now, could you ask them what happened  
at, to the tinanatelo, what happened at Mkhuze?  
at, to the tinanatelo<sup>10</sup>, what happened at Mkhuze?

R.S.M. njengaloku lakuletinanatelo kukhona lapha  
as in the tinanatelo<sup>10</sup>, there is somewhere, where you  
nikhuluma ngemkhuze khona, kushokutsi,  
talk about Mkhuze, is it a river?  
ngiyabona ngumfula?

19 bogogomkhulu } 1. Our great-grandmothers.  
2. our ancestors.

singular: gogomkhulu.

D.M. e-e.

yes

R.S.M. kutsi ni, ufakeka kanjani lomkhuze, then, how does this Mkhuze come in, how wangena njani emlandweni yenu? did it get into your history?

Nake nawuhamba yini, noma, wangena Did you ever walk across it or what; how njani?

did it get into [your history]?

D.M. Sawuwela, bogogomkhulu njoba sisho nje We crossed it; our ancestors, as we say babaghamuka ngale, kuyasho nje futhi ngu- that they were coming from that side; it does khona kwazulu

mean that it is somewhere in Zululand.

R.S.M. Wo.

wo<sup>2</sup>

D.M. bawuwela lomkhuze they crossed this Mkhuze

C.H. are they grandfathers? are they grandfathers?

R.S.M. Wo. Bogogomkhulu, noma ngugogomkhulu, wo<sup>2</sup>. it's bogogomkhulu<sup>19</sup> or it's gogomkhulu, noma nje sowusho kutsi bakadzeni? or you mean that it's ancestors?

D.M. ngingatsi bokhokho; bokhokho bakadzeni. I can say they are ancestors; they are anscent ancestors.

C.H. and his ligama, what is the name? and his ligama, what is the name?

R.S.M. of the ancestor? of the ancestor?

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C.H. ya  
ya"

R.S.M. anikhumbuli lokutsi lolokunguyena abewela  
Do you remember the name of the ancestor  
akungubani, anisati lapho? Noma nisakhu-  
who actually crossed the rivers? Don't you  
mbula lokutsi longuyena ewela kulabogogo  
remember who, amongst your bogogo's  
kwakungubani?  
crossed?

Voces [muttering voices unclear, showing uncertainty] akusiSinde; nguSinde. <sup>wasn't he?</sup> It's Sinde,

C.H. So they think it is possibly in Sinde who  
So they think it is possibly in Sinde who  
crossed the Mkhuze?  
crossed the Mkhuze?

R.S.M. ya  
ya"

C.H. So they say that was Mkhuze?  
So they say that was Mkhuze?

R.S.M. ya, they crossed the Mkhuze.  
ya, they crossed the Mkhuze.

C.H. where were they in Kazulu before?  
where were they in Zululand before?

R.S.M. sorry?  
sorry?

C.H. where in Kazulu?  
where in Zululand?

R.S.M. anisakhumbuli kahle lokutsi lapha ke nani-  
Don't you remember that when you,  
suka lapha ke, bo khokhomkhulu, loSinde,  
your ancestors, this Sinde, crossed the

20 dabuka'd } see glossary  
dzabuka/variant)

newela loMkhuze etangalapha, kutsi abesuka  
Mkhuze, coming this side, he was coming from  
kuyiphi indzawo kaZulu, njoba ingaka nje  
which place or area, in Zululand, as Zululand  
yakaZulu, anisakhumbuli kable?  
is so big, don't you remember?

S.M. awukelapha asisakhumbuli kahle, njoba  
awu<sup>4</sup> there, we no longer remember well,  
ngabadala nje bathi sadabuka eMbambo  
because it's elders who say we dabuka'd<sup>20</sup> at Mbambo

R.S.M. wo, embambo?

wo<sup>2</sup>, at Mbambo?

S.M. e-e, embambo, lapha sadabuka khona  
yes, at Mbambo, where we dabuka'd<sup>20</sup>.

R.S.M. wo.

wo<sup>2</sup>

C.H. nhā, from embambo?

nhā<sup>18</sup>, from embambo?

R.S.M. yes.

yes

C.H. Babanango, Babanango?  
Babanango, Babanango?

R.S.M. embambo, noma eBabanango?  
at embambo or at Babanango?

S.M. cha, embambo  
No, at embambo

R.S.M. wo, embambo.

wo<sup>2</sup> at embambo

C.H. is that near the umhlathuze river?  
is that near the umhlathuze river?

R.S.M. embambo, anicondzi kahle lokutsi kungabe  
at Mbambo, don't you know whether it



R.M. kuseccleni kwemkhlatfute, kwemkhlatuze?  
is near the umkhlatuze [river] or not?

S.M. (eNingi Zimu) nje, mane asigondi tabelle.  
it's at eNingizimu<sup>2</sup>, but we don't know [the place]

R.S.M. | wo.  
wo<sup>2</sup> —

C.H. Did the Myeni people, oh, who are the  
Did the Myeni people, oh, who are the  
Myeni people related to, in other words,  
Myeni people related to, in other words,  
who do they not marry?  
who do they not marry?

R.S.M. lapha ke njoba nje, sigati kutsi kukhona  
Here then, as we know that there are  
labanye lokutsiwa: "cha, tikhlobo leti,  
some people, of whom is said: "No, these are  
ningete natitsatsa", ngubaphi ke nine  
relatives, you cannot marry them", who, don't  
leningabatsatsi kuletibongo nje  
you marry, among the various clan-  
lokutsiwa ungatsi nine ningete nabatsatsa  
names, about whom it is said you should  
kuletibongo letikhona? Njoba siva nje  
not marry? As we hear that the Kunene  
kutsi baka Kunene abatsatsani nebaka Shongwe,  
people do not intermarry with the Shongwe,  
niyabona leto tibongo leto; sengishoke kini  
do you see those surnames; then I mean  
ke into lenjalo nje, kutsi ngabe ngangu-  
something similar to that, in your case,  
yiphi?  
as to which ones?

P.M. | Kute vele \_\_\_\_\_ ngaphandle kwebaka Myeni  
 There really isn't any \_\_\_\_\_ except the Myeni,  
 kuphela  
 only.

D.M. baka Mzimela <sup>ngazwa</sup> ungathi ababathani nebaka-  
 I heard as if those of Mzimela [clan] do not  
 Myeni,  
 intermarry with those of Myeni [clan]

S.M. ya, baka Mzimela  
 ya, it's those of Mzimela [clan]

D.M. baka Mzimela  
 it's those of Mzimela [clan]

R.S.M. wo, siyabonga. wo, baka Mzimela; anisikhu-  
 wo<sup>2</sup> we thank you. wo<sup>2</sup> it's those of Mzimela clan;  
 mbuli lesinye ke naso longatsi sinjalo  
 don't you remember another surname, people of  
 Sibongo? Ingatsi uyeta naso anti  
 which, you also don't many like this one. <sup>It seems as if you're coming with it.</sup>

D.M. kusho kuthi nalabaka Simelane siyahla-  
 If means that even those of Simelane clan, we  
 ngana ngokuthi "Mnguni."  
 do come together with them, when we say "Mnguni."

R.S.M. ya, ngalotutsi Mnguni. Wo, kusho kutsi  
 ya, by saying: "Mnguni". wo<sup>2</sup>, then it means  
 njena baka Simelane  
 that those of Simelane [clan] -

D.M. nebaka Ndwardwa  
 as well as those of Ndwardwa [clan]

R.S.M. kodwa, sesisho njenge empeleni kuletiha-  
 In fact, we are talking about the past times,  
 tsi letiphelile, ngoba kwanyalo sekufika phela  
 because these days things have changed.

21 tibongo - see glossary  
singular: Sibongo

nangingabekisa njena, uyabona natsi sasi-  
If I can give an example, you see, we [Mamba]  
ngatsatsani nalabanye, njengalaba baka  
in the past, did not marry some people, such  
Dlamini, koduwa njalo sekuyatsatwana,  
as those of Dlamini clan, but now they [Mamba]  
ngisho ke kulesikhatsi lesiphelile sibongo labo  
do marry them [of Dlamini clan]. I am talking  
nisihlonipha

about the past, [which] surname did you respect?

D.M. vele siyakhloniphaka lesaka Simelane  
indeed, that of Simelane is respectable.

F.M. baka Simelane nebaka Ndwandwe  
it's those of Simelane [clan], as well those of Ndwandwe [clan].

R.S.M. wo  
wo<sup>2</sup>

D.M. kuthiwa beNguni bonkhe labo  
it is said they are Ngunis all these.

R.S.M. e-e.  
yes.

C.H. Now um, do they marry they did they ever  
Now um, do they marry they did they ever  
heard of the tibongo, Mabaso and Mchunu?  
heard of the tibongo, Mabaso and Mchunu?

R.S.M. nhri  
nhri<sup>18</sup>

C.H. and whether they were related to them in the  
and whether they were related to them in the  
past, long ago?  
past, long ago?

R.S.M. ingabe naniwa lesibongo saka Mabaso, nesaka Mchunu  
Have you ever heard about Mabaso and





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