

PAGES  
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BLADSYE

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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Carolyn H. Interview  
Naam  
Subject Myeni History  
Vak  
Place Myeni, Kalluma (Etubanjeni)  
Plek  
Book 2

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

nra nibetharia gni leditukhumbulato, nra  
 kumbe, ananga, pite, nra hilahe emora  
 kachala, emilantowen, gize, yenu? kuthera  
 nra lapa diblangani khona nebataMedun  
 nebataMataso?

nra nra, kuzi  
 nra ashlangamintawo

nra when they were in the South, south of Mataso, were  
 nra nra

nra were there then with them, the Tibonga  
 of the people there, the Mitelung, Shwabo  
 or anything like that?

nra nra nra nra nra nra nra nra nra nra  
 nra nra nra nra nra nra nra nra nra nra  
 nra nra nra nra nra nra nra nra nra nra  
 nra nra nra nra nra nra nra nra nra nra

nike nibekhona yini letiku khumbulako, kutsi  
 the Mchunu clans, as to whether there is  
 kumbe encenye nake naba tiblobo emuua  
 something to do with your relations with them  
 kakhulu, emilandweni njeke, yenu? kukhona  
 or not, in your history, in olden times,  
 yini lapha tiblangana khona nebaka Mchunu,  
 long ago? Do you converge somewhere with  
 nebaka Mabaso?  
 those of Mchunu and Mabaso clans?

D.M. bhayi, kuze

No, there isn't any

P.M. asiblangani ndzawo

We do not converge anywhere [with them]

C.H. when they were in the South, South of Mkhuzi river,  
 when they were in the South, South of Mkhuzi river,

R.S.M. yes,

yes,

C.H. who were there with them, the tibongo,  
 who were there with them, the tibongo,  
 of the people there, the Mthethwa, Qwabe  
 of the people there, the Mthethwa, Qwabe or  
 or anything like that?  
 anything like that?

R.S.M. ngesikhatsi ke nile, nasenwa ngabokhokho,  
 During the period in which you were there  
 le, kuleya ndzawo yase Mbambo, ngutiphi nje,  
 yonder, in the place called Mbambo, from what  
 tibongo adrutane, bomakhelwane labenihlabi  
 you were told by your ancestors, which clans  
 nabo kuletibongo? Ngabe bakamtsetfwa niyaba  
 were your neighbours, with whom you lived?

khumbula yini, kutsi kungatsi bayaphatsetqa?  
do you remember anything to do with the Mthethwa, in this connection?

S.M. | Cha  
no —

F.M. | kwasekusuka labadzala ke, thing  
It was the elders who left [that place];  
asazi.

we know nothing.

D.M. | e-e, ngoba kwasekusuka labadzala ke  
yes, because it was the elders who left  
Nele singathi asisazi

[that place]; we can really say we don't know.

R.S.M. | e-e  
yes

C.H. | What does he say?  
what does he say?

R.S.M. | We don't know, it's only the elders  
we don't know, it's only the elders  
who would have known,  
who would have known

C.H. | could you explain about how we learnt  
could you explain about how we learn  
from Bryant that the name of the Myeni people used to  
be Myeki  
to be Myeki.

R.S.M. | Myeki?  
Myeki

C.H. | -- ki  
-- ki

R.S.M. | Myeki  
Myeki

C.H. ya, Had they ever heard that?  
ya!! Had they ever heard that?

R.S.M. ingabe ke, ngoba ukhona lowabhala  
I wonder, because someone wrote in  
enwadzini kutsi <sup>kungafisi</sup> lesibongo Saka Myeni  
a book that, it seems as if the Myeni clan-name  
saka saba Sakamyeki, ingabe naku naku  
was once called Myeki; I wonder if you ever  
va yini lokunjalo, emilandweni yenu, nomq  
heard something like that, in your history, or  
kusho kutsi abephaphalata lo?  
does it mean that this [writer] was mistaken?

F.M. khayi Myeni, Myeki? Cha, asikwazi.  
Not Myeni, [but] Myeki? No, we don't know it

D.M. Sazi nje thing kuthi Myeni  
we, ourselves know only 'Myeni'.

R.S.M. nati nje nine lokutsi Myeni?  
all you know yourself is saying 'Myeni'?

D.M. e-e.

yes

C.H. What caused them to come this side, at  
what caused them to come this side at  
etubonjeni, from KwaZulu?  
etubonjeni, from Zululand?

R.S.M. Nakoke senisuka ngabe, kumbe encenye  
Now, when leaving that side [your original home]  
newel UMKhuze senita ngalapha etubonjeni  
probably crossing the UMKhuze [rivers], coming  
kutsi ngabe kwentiwa yini, nanitvakashela  
this side etubonjeni, what made you leave  
noma kwa ku khona nje into labeyitsite  
your home? Were you just journeying leisurely,

22 enkhe — 1. yes 2. that's it! 3. I see 4. I agree

kwentiwa yini lokuze newele lomkhuze?  
or something was pushing you to go? What made you cross the

D.M. lokuthi sizowufika la Swazini? Mkhuze?

You mean how it came about that we eventually arrived here in Swaziland?

R.S.M. enkhe  
enkhe<sup>22</sup>

D.M. Wo, nabawela lomkhuze base bayalapha  
wo<sup>2</sup>, when they crossed this Mkhuze [river] they then  
e, bathi nguse Jozini. Bawela babase-  
went to e-Euni, they say it's at Jozini. They  
Jozini.

crossed and went to Jozini.

R.S.M. e Jozini?  
at Jozini?

D.M. e-e kwase kusuka lo Siphike ke  
yes, then this Siphike [I] [from] here, then  
sowuyawela  
crossed

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

D.M. Sowuwelela, uza lapha  
He then crossed to this side

R.S.M. wo, kushonje kutsi.  
wo<sup>2</sup>, then it means that ... [R.S.M. is writing down all this somewhere]

D.M. manje ma-...  
now when... Eun finished sentence.

C.H. what is this?  
what is this?

R.S.M. Wo, kusho kutsi ngu Siphike ke, lowase  
wo, it then it means it was Siphike who  
sowusuka ngale ke yena la e Jozini,  
journeyed from that side at Jozini; and

23 hlasela - go out to war; invade, any particular locality (ky or loc.); go, or come, against with the purpose of fighting, attack, as any particular person or 'tribe'. hlaselwa - suffer the action

24 Zibhebhu } - is supposed to be the name of variant; Yibhebhu a certain leader. The Ndwandwe Zulu dialect use 'y' where 'z' would normally be used by Swazis.

25 inkosi } - see glossary  
variant: inkhosi

26 umnakabo - Usually used with umfowabo. These words mean 'brother' or 'sibling', but they could also mean a cousin or a clansman or clanswoman, if the referent is not one's sibling.

sowuta la?  
came to here?

D.M. e-e- wabe sowucoshwa, wasuka lena yes, he was then expelled by, he left wa, babesebathi akayowuklasela kulenye that place, they then said he should go to indawo hlasela<sup>23</sup> a certain place.

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

D.M. athunywa ngu Yibhebhu, inkosi yakhe Being sent by Zibhebhu<sup>24</sup>, his inkosi<sup>25</sup>, said wathi akahambe ayowuklasela, lenkosi yaka- he should go to hlasela<sup>23</sup>. This inkosi of Zulu, Hhi akaphume ayowubulala umnakabo Zulu<sup>26</sup> land, said let him [Siphike] go out to kill his

R.S.M. Ngu yiphi lenkosi, ngu Zibhebhu noma Sibhebhu? Who is this inkhosi<sup>25</sup>, is he Zibhebhu or Sibhebhu?

D.M. ya, ngu Yibhebhu  
ya" it's Yibhebhu.

R.S.M. Yibhebhu?  
Yibhebhu?

D.M. e-e- Ngu Yibhebhu Zulu. noma Buthelezi. yes, it's Yibhebhu Zulu or Buthelezi.

C.H. Mandlakazi?  
Mandlakazi?

R.S.M. Waka Buthelezi noma Zulu?  
Was he of Buthelezi or Zulu clan?

F.M. [redacted]  
C.H. [Voices muttering away an argument over his <sup>hard to hear</sup> surname] was it Buthelezi or Mandlakazi? Can you get that clear? Was it Buthelezi or Mandlakazi? Can you get that clear?

R.S.M. e. , ngabe , wo , nitsi kuka Zulu , wata Zulu  
eZung was wo<sup>2</sup> , you say its in Zululand , was  
lo Yibhebhu?

this Yibhebhu of Zulu clan?

F.M. = lenzawo kuka Zulu  
the area is in Zululand.

R.S.M. wo

F.M. wo<sup>2</sup>  
nesibongo sakhe wata Zulu  
even his surname was Zulu

R.S.M. wata Zulu?  
He was of Zulu surname?

F.M. loyibhebhu  
this Yibhebhu.

R.S.M. wo. Ayinkhosi loyibhebhu. ?  
wo<sup>2</sup> Was he an inkhosi<sup>25</sup> , this Yibhebhu?

D.M. yebo.  
yes

R.S.M. watsi akayowublasela. ?  
He said [Siphike I] should go to blasela<sup>23</sup> who?

D.M. wathi akayowubulala Sidladla  
He said he should go and kill Sidladla.

R.S.M. Sihlahla?  
Sihlahla?

D.M. Sidladla.  
Sidladla

R.S.M. Sidladla?  
Sidladla?

D.M. e-e , kani ngumfowabo.  
yes , whereas he was his [Siphike's] mfowabo<sup>26</sup>

R.S.M. wo , ngumfowabolo Siphike ?  
wo its mfowabo<sup>26</sup> this Siphike ?



27 hloma'd — arm, take up one's weapons for a fight; arm oneself with, as an assegai.

28 ibutho } — see glossary.  
variant: lbutfo }

29 Nkuntjini }  
variant: Nkuntshini }

30 Thekwane } — 1. Sobhuza apparently nominated  
variant: Tsekwane } others of his sons to succeed  
his rather than Mswati, including  
Thekwane [Bonner, p. 48]  
2. Tsekwane apparently fled  
Swaziland to Zululand at the  
time of the Fokoti rebellion:  
Tsekwane was the son of a  
daughter of Zwibe, Lavumisa —  
a m'co-wife (inhlanti) of Tsandzile.  
Later, Tsekwane returned to  
Swaziland and was welcomed  
and given a place to live near  
present-day Lavumisa (formerly  
Gollel.) [Matsebula, pp. 16-17]

31 Lubongeni — Lebombo or UBombo mountain  
range, eastern of Swaziland,

32 Katalumisa — formerly known as Gollel; but  
today known as Lavumisa's [place]  
Lavumisa was Sobhuza I's wife, mother  
of Tsekwane

D.M. yebo  
yes

R.S.M. Wo, kaniloSidladla ngumnakabolo Siphike, manje  
wo<sup>2</sup>, yet this Sidladla was umnakabo<sup>26</sup> this Siphike,  
ke Siphike watsi cha...  
now Siphike said 'No'...

D.M. wasuyasuka ke loSiphike vele ukhona nale  
This Siphike then hloma'd<sup>27</sup>, together with his  
butho lakhe sawuwele uyawela manje.  
ibutho<sup>28</sup> and he now crossed, indeed.

P.M. uyabaleka  
he was fleeing

D.M. uyabaleka  
he was fleeing

R.S.M. Wo, sawusuka layi Jozini?  
wo<sup>2</sup> he was now moving away from Jozini?

D.M. enhhe, sawuwele sawuyabaleka uye Nkuntjini,  
enhhe<sup>22</sup>, he fled to Nkuntjini<sup>29</sup>, he went  
uya ku Thekwane<sup>30</sup> } there at Nkuntjini].

R.S.M. Wo, uye Nkuntjini, khayi layi Lubongeni?  
wo<sup>2</sup>, he went to Nkuntjini, not to Lubongeni<sup>31</sup>?

D.M. wabaleka wasowuya laphe Nkuntjini, kaka-  
He then fled to Nkuntjini, in Katalumisa<sup>32</sup>,  
vumisa, ku Thekwane.  
to Thekwane<sup>30</sup>.

R.S.M. enhhe, wasesowuta laku Tsekwane,  
enhhe<sup>22</sup>, he then went to Tsekwane.

D.M. laku Thekwane ke Sowuyafika e Nkuntjini;  
Here at Thekwane's place, when he arrived at  
sowuyafika utshi Thekwane: "Hhawu nayimpi!"  
Nkuntjini, Thekwane said: "Hhawu<sup>32</sup>, here is an imp<sup>34</sup>"

Footnotes.

33 khawu! — interjection. 1. Of strong disapproval, regretful surprise, eg. Don't! You mustn't! 2. Of great surprise, wonder.

34 impi — } see glossary.  
variant: imphi }

35 emahawu } 1. general term for shield  
 singular: ihawu } 2. Small shield, used at dances  
 variant: lihawu } or when travelling.

36 emabheshu } n. Skin buttock-covering  
 singular: ibheshu } of males.  
 variant: libheshu

ubona boZulu baphethe mahawu nemabheshu.  
 He was seeing the Zulus carrying the emahawu<sup>35</sup>  
 Mabasayathona, uthike Siphike: "angilwi niceleleni  
 and emabheshu<sup>36</sup>. When they approached [Latumisa place]  
 ngiyabaleka".

Siphike said: "I am not fighting; please ask <sup>for protection</sup> for me, I'm fleeing".  
 R.S.M. wo, watsi nefika watsilona, angitfoli kabheke,  
wo<sup>2</sup> When he [Siphike] arrived, I don't get it quite  
 watsi lotsekwane: "nayimphi!" ?  
 clear, this Tsekwane said: "Here is an imphi<sup>34</sup>?"

D.M. e-e-, ngoba phela ubona beza namahawu,  
 yes, because, of course, he saw them coming with  
 unelibutho loSiphike.

emahawu<sup>35</sup>, and this Siphike was accompanied by 2  
 R.S.M. Wo, loSiphike? libutho<sup>28</sup>

wo<sup>2</sup>, this Siphike?  
 D.M. enhhe,  
enhhe<sup>22</sup>

C.H. What is that?  
 What is that?

R.S.M. Siphike, when he arrived at Nkuntjini, at  
 Siphike, when he arrived at Nkuntjini, at  
 Tsekwane's place, Tsekwane saw Siphike  
 Tsekwane's place, Tsekwane saw Siphike arriving  
 arriving with his army and then he said:  
 with his army and then he said: "Oh, here  
 "Oh, here is an army!", and then Siphike  
 is an army!", and then Siphike said,  
 said: "No, I am not fighting".  
 "No, I am not fighting".

C.H. Right.  
 Right

D.M. Watsike ucelinhloto lenemeklo  
 He said he was asking [for help.] for the head, which has eyes.  
 R.S.M. mani wait.

D.M. nhā  
 nhā<sup>18</sup>

R.S.M. Wo, ngalokusho njalo abesho vele kutsi ucela  
 wo, by so saying, did he mean that he was kutsi ahlalekhona, bhayi kutsi uyalwa nabo?  
 asking for permission to stay there, not that he was fighting?

D.M. yebo. Wase uyahamba ke Thekwane sawuya  
 yes. Thekwane then went to kaNgwane, to kaNgwane, kuMbandeni  
 Mbandeni.

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

D.M. wafika ke wathi lekumbandeni, wathi:  
 On arrival at Mbandeni's place, he said:  
 "kukhona umuntu langakhelenkloko".  
 "There is a person who is building on my head".

R.S.M. e-e-  
 yes

D.M. sawuyeza ke naMbandeni, wathi: "uyalwa  
 He, then came, and Mbandeni said: "He is yini?"  
 Wathi: "Akalwi".

R.S.M. watsi kukhoni umuntu lomakhelenkloko?  
 He [Sekwane] said there was a person who was building on his, head?  
 fighting?" He said: "He is not fighting?"

D.M. e-e, kusho loThekwane, ukhuluma te  
 yes, it's this Thekwane who was saying so, kuMbandeni. Uyabuza ke Mbandeni uthi: "Uyalwa  
 to Mbandeni. Mbandeni then asked, saying:

37 (inhlako lenemehlo) — the head which has got eyes. This is a SiSwati saying that is usually spoken when a person is desperately asking for asylum or accommodation (as in the night), it is usually intended to convey the idea that the head has very important parts, such as the eyes and therefore its safety is very crucial for survival.

38 amankentshane — wild or Cape Hunting Dog (Lycan pictus)

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yini?" uthi: "kangilwi"  
"Is he fighting?" "He said: "I am not fighting."

R.S.M. enhhe.

enhhe<sup>22</sup>

D.M. uthi ke: "Mlande"

He [Mbandzeni] said: "Go and fetch him",

R.S.M. e., watsi ke: "Mlandze"?

e-Zum] he then said: "Go and fetch him"

D.M. e-e. Uyabuzake Mbandeni, uthi: "Uyalwa yini?"

yes. Mbandeni then asked, saying: "Are you

uthi ke. Siphike: "Angilwi, Ngifunihleko lenemehlo"

fighting?" Siphike said: "I am not fighting, I

R.S.M. Wo, watsi Siphike: "Cha, angilwi"

am asking [for help] for the head which has got eyes<sup>37</sup>.

D.M. Sawuyazake lapha kulo Thekwane, uthi ke:

He then asked from this Thekwane, saying: "Who

"lendawo lena inabani?"

is the occupant of this area?"

R.S.M. sekubuta lombandzeni?

It was this Mbandzeni who was asking?

D.M. e-e, sekubuzela lombandeni. Uthi ke Thekwane,

yes, it was this Mbandeni asking. Thekwane then

"Ayinamuntu; ineyilwane, inemabhubesi"

said: "It [the area] is without an occupant; it has animals,

R.S.M. abutake . . . ?

it has lions;

asking . . . ?

D.M. "inemabhubesi naman kentshane." Ubuza lapha Thekwane

"It [the area] has lions and amankentshane<sup>38</sup>" asking

R.S.M. asho lendawo yalabonjeni?

↳ Thekwane,

referring to the area here, at labonjeni<sup>31P</sup>

D.M. yona lendawo nje, lelesikuyo

this very area in which we are now.

39 ndoda } — see glossary,  
Narrant: Nduodza  
plural: emaduoetza

R.S.M. watsi ke, Tsekwane watsi: "inetilwane."  
Tsekwane then said: "It has animals"

D.M. e-e., wathi ke: "Mthatheni ke, niyombeka khona, yes. He [Mbandzeni] said: "Take him [Siphike] and Akuliwake, ndoda, la; akusiko leka Zulu lawu place him there. There is no fighting, ndoda<sup>39</sup> he; ghamuka khona, akuliwa la." it's not there, yonder in Zululand where you come from."

R.S.M. Watsi Kunetilwane?  
He said: "there are animals?"

D.M. e-e., wathi uzawuyigawulela, naye yindob yes, [then] he [Siphike] said he would cut da, uzayibonela.

R.S.M. wo, wo<sup>2</sup> because he was already a man [to do that]

D.M. sebhlaselwa ngulebhubesi ke manje, njengaloku then they were blaselwa<sup>d23</sup> by a lion now, as kade bebasho kuthi kuneyilwane, tyamosha they [Tsekwane and his subjects] said that there were animals<sup>which destroy</sup>

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

D.M. basebaveleke sebayaklomake they then kloma<sup>d27</sup>.

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

D.M. sebayalibulala lebhubesi, balibulala ngemkha they killed this lion, killing it by spear(s). nto.

R.S.M. wo. Siphike manje sowakhile?  
wo<sup>2</sup>. Siphike had now built [his residences]?

#0 umuti - see glossary

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D.M. e-e, sowakhile lo Siphike, Sebayalibulala  
yes, he had built, this Siphike. They then  
ngemkhonto. Selephulematfole.

C.H. nhā  
nhā<sup>18</sup>

D.M. embutfu, kojangulaphansi?  
[By the way] is embutfu just below here?

P.M. e-e-  
yes.

R.S.M. kwakungusembutfu lapha labebatingela khona?  
was it embutfu were they used to hunt?

S.M. e-e-  
yes

R.S.M. Khona la kulendzawo?  
just here, in this area?

D.M. e-e. Base bayalithwalake sebaliyisa kuye  
yes. They then carried it and sent it to  
Mbandeni  
Mbandeni.

R.S.M. lelibhusi lalibahlasela?  
this iron was blaseling<sup>23</sup> them?

D.M. ya, laseliphulematfole  
ya", it had begun breaking calves.

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

D.M. basebayahlomake ngemkhonto; baphathemahawu  
They then bloma'd with spears; they carried  
kwakungekho izibhamu ngalesosikhathi.  
emahawu<sup>35</sup>. There were no guns at that time.

P.M. kwakuse Mbekelweni lemtini wenkthosi  
it was at Mbekelweni, at the king's umuti<sup>40</sup>

#1 bhanembala na! — an expression of surprise, shock, amazement, etc. at what one sees, or hears.

#2 ffulwa'd — literally means to take off and put down, what had been carried on one's head. This word in SiSwati means to deliver, hand-over, give something to a king or chief, as a required and expected gesture, to show loyalty and subordination to a chief or king.

#3 bobabe — see glossary  
bo- — could be a prefix and mean 1. so-and-so and company 2. so-and-so viewed as a class or member of a certain group.

R.S.M. kwakuse Mbekelweni?  
it was Mbekelweni?

D.M. ya, lemfini wenkhosi.  
ya" at the king's umuti<sup>40</sup>

R.S.M. wo, senivele nligwazile. bhanembala na!  
wo<sup>2</sup>, then, you had already stabbed it. bhanembala na!<sup>41</sup>

D.M. e-e. Lathilithi liyabonga balyuba, bahlanganisa yes. When it attempted to jump up wildly, they gave iyihlangu bathi.

R.S.M. e-e. it a fatal stab-wound; they put together their shields like this.  
yes.

D.M. manje nalithi lona liyakobha, bayalifaka bonq  
Now, when it attempted to jump up; they ngaphansi.

stabbed from underneath, and then? and then?

R.S.M. lapho ke selijwetfulwa enkhosini kumbandzeni,  
Now, when it was sent to be ffulwa'd<sup>42</sup> sowutsini ke Mbandzeni?

Mbandzeni, what did Mbandzeni say?

P.M. Sowutsi Mbandzeni: "Awu! lamadvodza anemandla, Mbandzeni then said: "Awu<sup>41</sup> These madvodza<sup>39</sup> have abulala silwane lesingaka!" strength; they kill an animal which is of this size!"

R.S.M. kwasekuma khona lapho?  
[Did] it then stop there?

P.M. kwase kuma khona lapho; sekutawutaleka laba bobabe ke, it then stopped there; then bobabe<sup>43</sup> were begot.

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



## kaNgwane — 1. A Swazi word used as a synonym for Swaziland. It means "the place (or country) of Ngwane. 2. the area around Lobamba, where the royal power really sits. 3. A territory in the Republic of South Africa, which is mainly inhabited by Swazi people who got cut off during the demarcation of the political boundaries. This territory was declared Independent and was given to the inhabitants, by the Government of the Republic some years ago.

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R.S.M. Kwabe sekuyachubeka sekur. . . .  
Then it continued and . . .

P.M. Kutaleka kwabo ke, babesebaphatfwa ngumthuhlane  
After they had been begot, they then caught fever.

D.M. manje lokuzalwa kwabo nyalo, lona nje  
Now, their being born, now, this one [Siphike]  
Sowubuyele sowungugogo lo. lobabe, lo-  
has gone back and has become gogo<sup>3</sup>, this one.  
Mshayeli; lobabe, lazala thina; lo Mshayeli  
This father, Mshayeli, this father who begot us,  
lozalwa ngu Siphike  
this Mshayeli who was begot by Siphike.

R.S.M. Wo! Asengitsi ke, Siphike utala Mshayeli?  
Wo!<sup>2</sup> let me get it clearly, Siphike begot Mshayeli?

D.M. yebo  
yes

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

D.M. Manje ke nyalo sesibete Siphike lo; sowubuyele  
Now, we have installed Siphike, this one;  
kugogo.  
he has gone back to gogo<sup>3</sup>

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

D.M. e-e, bambiza ngalo khona lekaNgwane uma  
yes, they called him by it [this name], when he  
abekwa, kwathiwa ngu Siphike.  
was installed there at kaNgwane<sup>##</sup>, it was said he's Siphike,

C.H. Siphike is actually Mshayeli?  
Siphike is actually Mshayeli?

R.S.M. No, Siphike bore Mshayeli. Angitsi ngu-  
No, Siphike bore Mshayeli. Is it true

44 Khonta'd — see glossary.

45 inkhosana } see glossary  
variant: inkosana }

Mshayeli lolotala nine?  
that Mshayeli begot you, isn't it?

D.M. e-e-, thina sesizalwa nguMshayeli.  
yes, we were begot by Mshayeli.

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

D.M. Manje lona sowubuyiselwe kuthi senguSiphite  
Now, this one has been taken back to be Siphite  
ngugogo. Ubuyiselwa kulona. Iqala laKaNgwane,  
it's gogo<sup>8</sup>, he has been taken back to the first [Myeni]  
longuyena lakhonta laKaNgwane,  
in KaNgwane<sup>44</sup>, that Khonta'd<sup>45</sup> here in KaNgwane<sup>44</sup>.

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

C.H. Now, can we ask who is Mkakhwa?  
Now, can we ask who is Mkakhwa?

R.S.M. kwake kwabakhona yini umuntu longu-  
was there, in the past, a person known as  
Mkakhwa la, noma nguMkakhwe,  
Mkakhwa here, or it's Mkakhwe?

D.M. usho Mkakwa.

He is referring to Mkakwa.

R.S.M. wo, Mkakwa, e-e, Mkakwa abekanjani?  
wo<sup>2</sup>, Mkakwa, yes. Who was Mkakwa?

F.M. nguMfowabo Mshayeli.

[He was] Mshayeli's mfowabo<sup>26</sup>

R.S.M. wo, ngumfowabo Mshayeli?  
wo<sup>2</sup>, he was Mfowabo<sup>26</sup> Mshayeli?

D.M. yebo.  
yes.

P.M. yinkhosana lenkhulu.  
he's a great inkhosana<sup>45</sup>

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A18.2.6.2

Mr. [Name] has been taken back to the [Location] [Location]  
 the [Name] has been taken back to the [Location] [Location]  
 Mr. [Name] has been taken back to the [Location] [Location]

Mr. [Name] has been taken back to the [Location] [Location]  
 the [Name] has been taken back to the [Location] [Location]  
 Mr. [Name] has been taken back to the [Location] [Location]

Mr. [Name] has been taken back to the [Location] [Location]  
 the [Name] has been taken back to the [Location] [Location]  
 Mr. [Name] has been taken back to the [Location] [Location]

Mr. [Name] has been taken back to the [Location] [Location]  
 the [Name] has been taken back to the [Location] [Location]  
 Mr. [Name] has been taken back to the [Location] [Location]

Mr. [Name] has been taken back to the [Location] [Location]  
 the [Name] has been taken back to the [Location] [Location]  
 Mr. [Name] has been taken back to the [Location] [Location]



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***PUBLISHER:***

**Collection held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa**

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