

PAGES  
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# Exercise Book Skryfboek

SIZE A4 (287 x 210mm) GROOTTE

Name  
Naam

Carolyn H. Interview

Subject  
Vak

Myeni History

Place  
Plek

Kamyeni, Kalvuma (Hlabonjeni)

Book 6

Feint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

lapho

RSM. wo. ...

lapho, ... sibleke  
...  
nyulakenerkhsi phona

RSM. lapho, ... senyaje senyafumbona

FM. ebunoni ade; saresiyatungina phela

RSM. wo. ...

... njete lapho, senyafumbona

DM. sase senyafumbona, ... sibile sibuya

lapho, njete sibile kwinu letineusa, sibile

sibile sibile kwinu letineusa, sibile sibuya

sibile kwinu letineusa; sibile sibuya njete

sibile sibuya kusasa, sibuya kusasa sibuya

kusasa

RSM. ...

79 embo - a state house, near lobamba royal residence.

80 lilawu - a hut that has been built for males to sleep in.

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loshifi.

it held for her by this chief.

R.S.M.

wo.

wo<sup>2</sup>

D.M.

sesiyasukake laphoke, sesiyembake, sikhleke  
we then moved from there to embo<sup>79</sup>. We occasion-  
ally went to press for our request at embo [from where  
ngulakunenkhosi Khona

we were sleeping]. This [embo] was where the king was.

R.S.M.

wo, laphoke

senyanje seniyakumbona  
wo<sup>2</sup>, there, were you just going to merely meet him?

F.M.

ekuganeni vele; sasesiyokugana phela.

that was really the end; we were going for the final stage.

R.S.M.

wo, nanisuka nje kuyowunatsisa lona

wo<sup>2</sup>, when you left, after helping her drink, you then  
kwase kuyakhulunywa njeke lapho, seniyakumbona,  
talked with her, right then and you went away?

D.M.

sase sesiyachittheka, siyemuka; sesikhle sibuya  
we then got scattered; we went away. We then  
lapho, ngoba sasilelwini lelincusa, sikhle

occasionally went to embo, because we were in  
sibuya sithi bazawusikhulumisa, sikhle sibuya

lilawu<sup>80</sup> for the lincusa<sup>59</sup>. [When going] to embo, we  
sithi bazawusikhulumisa; sikhle sibuya njalo.

we were hoping that they [the king] would talk to us.  
Bathi sibuye kusasa, sibuye kusasa, sibuye  
They said we should come the following day,  
kusasa

R.S.M.

wo. Enhhe, natsi emva kwesikhatsi ke

wo<sup>2</sup>, Enhhe<sup>22</sup>, and you occasionally came

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nibohle nita, nibohle nita?

to emba [to the king]?

D.M. yase iyasibizake inkosi, isibiza njelinge

The king then called us, on another day, saying

ilanga, ithi: "Baphi labaka Myeni? ngiyabafuna."

"Where are the Myeni people? I want them."

Sase siyangenake.

We then went there.

R.S.M. Wo, kusho kutsi lenkhosi yayati lokutsi

Wo<sup>2</sup>, so, it means that the king knew about

nikhona, yase ijeliwe?

your presence, he had been told?

D.M. abeseyijeliwe

He had been told.

R.S.M. angati yena lokutsi babohle batsi.

He didn't know himself that

F.M. angazi yena

He did not know, himself [the king]

R.S.M. kwakwentiwa ngubaba, ngulabantfu nje?

it was done by the people?

D.M. wathi asuka nje wabathi: "Njengaloku kade

The first thing he said was: "As the Myeni

bafika laba baka Myeni, baphi?"

people arrived here long ago, where are they?"

F.M. "Ngiva kutshi kade bafika, abangeniswa

"I hear that they arrived long ago, why can't they

ngani la?" Bathi ke: "Wo, bathi Sifuba

be let in here?" They [people] said: "Wo, Sifuba

akabayisi" Wathi: "Hhawu loyo besengimophe

doesn't take them to [you]". He then said "Hhawu

isinkwa." Ngesimo sekwephuza kubekwa

I had given that one 'bread'. As this [one]

81 dzadze - 1. one's biological sister.  
variant: udade 2. a polite way of addressing or talking about a girl, without calling her by name.

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kwalo. Abasathi uzawuza la, apha the delayed, Sifuba was about to come here, to Sifuba [to be chief].

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

F.M. uma athi uyabuka uthi: "Ha! Ngu ekeleni! When he [Sifuba] saw us, he said: "Ha! leave wabe athathimoto ayowushona eMbabane me alone!" He then took his car and went to Mbabane

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

D.M. Sibatheke sithi akasifake, angasasifaki. We asked him, in vain, to take us in.

R.S.M. anyway, asengichazele lodzadze. Anyway, let me explain to this dzadze<sup>81</sup> anyway, when they were to see the king Anyway, when they were to see the king now, for many days, they were kept in now, for many days, they were kept in sort of abeyance by certain members of sort of abeyance by certain members of the royal family, Sifuba, in particular, was the royal family, Sifuba, in particular, was hoping to become chief of this place. hoping to become chief of this place. And when he saw these people coming, to And when he saw these people coming, to present the heir to the throne of the Myeni present the heir to the throne of the Myeni people, then he, sort of, gave up, and instead people, then he, sort of, gave up, and instead

82 umntanenkosi } - see glossary.  
Variant: Umntanenkosi

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of taking these people to the King, he got into his car and drove away, leaving the Myeni outside, unattended, and he disappeared for ever. Wo. Kubuta lenkhosi disappeared for ever. Wo. Was it the King, lokutsi: "Baphi labantfu, longrua kutsi kune who was asking: "Where are the people, as I hear bantfu la?"

that there are people here?"

D.M. e-e. "Kade bafika labantu baka Myeni, yes. "The Myeni people arrived here long ago, baphi abangeni ngani?"

why aren't they let in?"

F.M. wathi: "Kade befika, abalethwa ngani la?"

He said: "They arrived long ago here, why aren't

Kutholakala kuthi bayasibuka nje sigcika let in?" It was found that they just looked at us, khona la. Kuthiwe: "Buyani ngakusasa"

here, saying: "Come back the following day".

Siphindele.

We did come the following day.

D.M. Kwase kukhuluma Masizela.

Then Masizela spoke.

F.M. sasizwa ngu Masizela, umntanenkosi wakavumisa.

We were helped by Masizela, <sup>lavumisa</sup> umntanenkosi<sup>82</sup> of ka

D.M. ya, kwase kukhuluma Masizela. Sabe sesi

ya", Masizela then spoke. We were then helped

sizwa ngu Masizela longuyena wabesowuyasingenisa.

by Masizela, who eventually took us in.

83 Silo } the title, by which the king  
variant: isilo } is addressed

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R.S.M. Wo.

wo<sup>2</sup>

C.H. Can I ask a question, before they went to  
Lobamba, did they know that Sifuba or  
Lobamba, did they know that Sifuba or who  
who ever; wanted to take this area?  
ever, wanted to take this area?

R.S.M. Nanisengakayi ke katobamba, nanati yini.  
Before you went there, at lobamba, did you  
lokutsi kukhona longatsi sawufuna kuta lapha  
know that someone wanted to come here,  
atowutsatsa lendzawo?  
to take this area?

F.M. asingati.  
we didn't know.

R.S.M. Wo, naningati.  
wo<sup>2</sup>, you didn't know.

F.M. seva nje uma sekusho Silo kuthi: "Long  
we heard only when the Silo<sup>83</sup> said that: "  
bekufanele ashaywe luvalo, ngoba besengi  
This one [Sifuba] had to be shocked, because  
mcabangele kuthi, ngoba Mshayeli  
I had thought for him that, since I don't see  
angimbona, kuthi bantwabakhe taphi, angazi  
Mshayeli's children, I don't know whether they  
noma bafa bonke yini, ngoba ngangimbona  
all died, because I used to see him travelling  
ahamba nekwabafana la, kwafa konke  
in the company of boys here; Did they all die,  
yini ngoba abaqhamuki la." kwabanjalo ke.  
because they don't appear here." It was like that.

84 live } - see glossary.  
variant: ilizwe }

85 405

R.S.M. wo.

F.M. wo<sup>2</sup>  
wathi sowumcabangele kuthi lo, angahle  
He said that he had thought for this one [Sifuba]  
azowuthatha elizwe teli.  
that he may come to take this live<sup>84</sup>

R.S.M. wo.

wo<sup>2</sup>  
F.M. Manjèke masabona thine, wagcina  
Now, when he [Sifuba] saw us, he ended  
athe, "Niyowubusa nini, nimpunga nje?"  
up having said: "When are you going to rule,  
wasuka wathatha imoto wahamba, wathi  
as you are grey-haired?" And he then took a  
yena uyagula, uya eMbabane.  
car and went, saying that he was ill, therefore, he was

R.S.M. wo. going to Mbabane.

wo<sup>2</sup>

F.M. Sithi ke lesilo: "Wo, obefanele kuva  
Then the Sile<sup>83</sup> said: "wo<sup>2</sup>, he had to feel  
buhlungu loyo, ngoba naye abasa buke kuthi  
pain, that one, because he was longing eagerly  
uzawuthola sinkwa". Thina sesuka la  
to get 'bread'. We, ourselves left here,  
Singazi.

not knowing

R.S.M. wo.

wo<sup>2</sup>

D.M. Sebabuza ke kuthi ulethwe ngubani, kwathwa  
They then asked [ust] who had brought him [the  
ke ulethwe nguPhathakanjani Myeni  
chief], It was said, he had been brought by Phathakanjani,  
Myeni



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R.S.M.

wo.

wo<sup>2</sup>

D.M.

enhhe.

enhhe<sup>22</sup>

R.S.M.

asho lomletse njengemuntfu lomdzala?  
Meaning, someone who had brought him, as an elder?

D.M.

e-e. lokuthi ngubani lamlethile. Sebathike  
yes, that is, who had brought him. They then

"kuze yini lokunye lokuyowuvela?" Bathi  
said: "Is nit there something else that is going to

ke "Nguye, nguye yena lo." Wase uyasifa-  
appear?" They said: "It's him, it's him, this one".

kazela ke na Masizela.  
And Masizela then witnessed for us, as well.

R.S.M.

Masizela?  
Masizela?

D.M.

Masizela Dlamini, lolasabhubha, nangu  
Masizela Dlamini, the one who died; this one

wakaLavumisa  
of Katakumisa<sup>32</sup>

R.S.M.

Wo, batsi, nabuta Sobhuza kutsi uletfwe  
wo<sup>2</sup>. When Sobhuza [I] asked, who has brought

ngubani, batsi uletfwe ngubani ke?  
him [the chief], who, did they say, had brought 'him'?

D.M.

ngu phathakanjani Myeni  
It's Phathakanjani Myeni.

R.S.M.

wo. kusho kutsi lokuletfwa, kuye kube  
wo<sup>2</sup> Does it mean that 'to be brought' by

ngumtsetfo vele kutsi kufanele kubekhona  
usually a law, that, there must be someone who

lokufanela kutsi amletse? kwakusho kutsini  
should bring him [a chief]? What did it mean

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lokutsi: "Uletfwe ngubani?"

to say: "Who has brought him?"

D.M. Kusho kutsi laneliciniso nako, lonengomo  
It means, [a person] who has the truth about it;  
wokuthi unelicaniso, akezi ngebucali yini;  
who would stand for this, that [he was the right one]; he  
kulicaniso yini kuthi kufanele kuthi eze  
wasn't coming with tricks.

R.S.M. Wo.

wo<sup>2</sup>

D.M.

C.H. Can we ask one question, was anybody, for  
Can we ask one question, was anybody, for  
example, the king himself, pushing them to  
example, the king himself, pushing them to  
choose their chief, to install their chief,  
choose their chief, to install their chief,  
before they went to lobamba?  
before they went to lobamba?

R.S.M. Wo, lapha nasenihleti, kubonakala kutsi  
wo<sup>2</sup>, So, here you had been sitting for a long  
ungatsi sesidze lesikhatsi njoba njeng  
time, as anti<sup>65</sup> has said the period was too  
anti asatsite ingatsi sasesidze nalesi-  
long, hence Sobhuza [ ] ended up saying: "I will  
khatsi, Sobhuza waze watsi; "Sengitawu  
now send this". Was it he [Sobhuza] who  
mikisa nangu", abesasho yini kutsi;  
was saying: "I am now going to instal a  
"sengitawubeka umuntfu". Nguye yini  
person? Did he say a person should be

85 indoda } - see glossary.  
Variant: indvodza }

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labesatsi: Akubekwe umuntfu, bekani umuntfu?  
installed, instal a person? Or it's you who, when  
Noma nje kusho kutsi nani natsi kube  
realizing that he [Siphike II] had recovered,  
nibone kutsi awu sowuphilile, naseniyamu  
you then sent him?  
mikisa?

D.M. Cha, asizange simumikise ngokuthi  
No, we never sent him because there was  
kukhona lesikuzwako, thina kuphelake,  
something we heard; the only thing is that  
ligama lenkosi naseyisiphendula lena yathi  
wh. King when talking to us, said: "Hhawu,  
ke yonai" Hhawu, sengimangele kuthi  
I have been worried that didn't Mshayeli leave  
Mshayeli kanti akashiyanga lutho yini  
a stick ebandla<sup>76</sup>? I, myself, was thinking  
induku ebandla? Nami kade sengithi  
of sending a person to go and check  
sengizawuthumela umuntu, kuthi ayowubhala  
that, didn't Mshayeli leave something [someone]  
kuthi Mshayeli akashiyanga lutho yini  
because he was an indoda<sup>85</sup> for here at  
ngoba akade ayindoda yalapha ekhaya,  
home, even when in trouble, or when not.  
noma ahlupekile, noma angakahlupheki

R.S.M. wo. e-e.

wo<sup>2</sup>, yes

D.M. wasowuthi ke kulo shifu, wathi: "Kufuneka  
He then said to this chief, he said: "You should

so Here, the meaning seems to be that, this was the king's statement, he made at that time 'Mouth' is usually taken to mean the 'words' of so-and-so, which he/she spoke at that occasion.

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wakhe lilawu njengamshayeli, ngoba kade build a lilawu<sup>80</sup>, like Mshayeli, because he was ahlala lakhaya; staying here at home."

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

D.M. kusho Silo, kusho leSilo semaSwati, umlomo it's Silo<sup>83</sup> who was saying this, the Silo<sup>83</sup> of the waso lesawuphendula lapho. Swazis, the mouth<sup>86</sup> with which he replied there.

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

S.M. athi: "kade nihlaleleni naye?" saying: "Why have you been sitting with him?"

D.M. athi: Anihlaleleni naye?" saying: "Why have you been sitting with him?"

S.M. "Aze aguge kangaka?" "Till he aged, this much?"

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

F.M. wathi: "Naye akahambe akhe njengeyise". He said: "Let him, too, go and build, like his father."

D.M. athi akakhe lilawu lakhe le, njengababa, saying, let him [chief] build his own lilawu<sup>80</sup>, there njenga Mshayeli, wathi: "Mshayeli kade kuyinda [at Lobamba, it seems], like father Mshayeli; he da yalapha ekhaya." said: "Mshayeli was an indoda<sup>85</sup> for here, at home".

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

D.M. kusho wona umlomo wesilo. Saying that, was Silo's<sup>83</sup> mouth.

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R.S.M. Wo, They were not pushed at all, but they wo<sup>2</sup>. They were not pushed at all, but they got to know that someone was coming here, when they got there; the king told them: " Oh, I thought no one had been left by Mshayeli, because I saw no one coming up here to say: "This is the one who was left by Mshayeli? They got to know this there. this there.

C.H. Can I just ask, these are just odd questions; Do they know who, something to help us about a place called embundwini, embundwini? embundwini?

R.S.M. embundwini, kukhona indzawo leniyatiko embundwini, Is there a place you know, lokutsiwa kuse Mbundwini? which is called embundwini?

D.M. Mbuthu? kuse Mbuthu. Awubute. Mbuthu? at Mbuthu, try to look it up [there].

R.S.M. Kuphi ke? Where, by the way?

87 ku - is supposed to indicate place, if used with nouns eg. ku Mangwazana. (a place)

D.M. awubuke kuthi ngabe kuthi embuthu yini. look it up [there], and find out if it is not saying embuthu.

R.S.M. embuthu? embuthu.

D.M. e-e- yes

R.S.M. e-batsi embundwini e sum they [she] says, embundwini.

C.H. e yes

R.S.M. kumbe encenye kungenteka kube wabhalakabi

Maybe; it is possible that this person wrote

lo, kodwa ngukuphi embuthu khona? incorrectly, but then, where is embuthu?

D.M. embuthu, kukhona la, nakuya nje embuthu, it's just here; there it is.

R.S.M. wo, lapha wo, here.

D.M. e-e- la emasotjeni, lapha lakunemasotji yes here, at the Soldier's [camp], where the

khona. soldiers are [found].

C.H. Oh!, right. What about Mangwazana? Oh!, right. What about Mangwazana?

R.S.M. Mangwazana ke, indzawo? Mangwazana, is it a place?

D.M. kulee Jozini, lapha se bathi kuse Jozini it is at Jozini<sup>56</sup>, where they say it's at Jozini;

khona, kuku Mangwazana it is <sup>87</sup>ku Mangwazana

R.S.M. wo, kuku Mangwazana? wo, it is ku Mangwazana?

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D.M. ya, kuku Mangwazana, ligama lelisha lokuthi ya" it is ku Mangwazana, it is the new name kuse Jozini, kuku Mangwazana.

that of eJozini; it is ku Mangwazana [the old name]

C.H. On top of the hill?  
On top of the hill?

R.S.M. the old name of Jozini is Mangwazana  
The old name of Jozini is Mangwazana.

D.M. ngulapho sasuka khona, kade kuthiwa  
It's where we left [originally], it used to be kuku Mangwazana.  
called Mangwazana.

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

C.H. and where is eNdabeni?  
and where is eNdabeni?

R.S.M. Mangwazana?  
Mangwazana? [na]

D.M. ku Mangwazane  
ku Mangwazane [ne]

R.S.M. Mangwazane?  
Mangwazane?

D.M. e-e-  
yes.

R.S.M. wo. Sorry, what have you said?  
wo<sup>2</sup>, sorry, what have you said?

C.H. eNdabeni, eNdabeni?  
eNdabeni, eNdabeni?

R.S.M. ngukuphi ke eNdabeni? Kukhona indzawo  
where is eNdabeni? Is there a place called leniyatiko lokutsiwa kuse Ndabeni?  
you know, which is called eNdabeni?

88 umphakathi } — see glossary  
variant: umphakatsi

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C.H. Something kaNyawo?  
Something kaNyawo?

R.S.M. encenye kaNyawo yini?  
maybe it's kaNyawo?

S.M. wo! kaNyawo eNdabeni, ngule, kulaba  
wo!<sup>2</sup> kaNyawo eNdabeni, is there, among  
bakaNyawo, kungaphezulu le laba bakaNyawo  
those of Nyawo; it is up there, among the Nyawo.

D.M. noma kuse Sicabeni?  
Or it is at Sicabeni?

S.M. Cha, kukhona umphakathi bathi kuse-  
No, there is an umphakathi<sup>88</sup>, called  
Ndabeni, lezulu kaNyawo.  
eNdabeni, up there, kaNyawo.

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

D.M. kuelele kuthiwe kuseNdabeni?  
It's just said, it's eNdabeni?

S.M. ya, ngoba kuse Ngwaleni phela khona, kwaku-  
ya, because it is, in fact, at Ngwaleni; it used to  
ngumphakathi leNdabeni. Ukhona umphakathi weNdabeni  
be umphakathi<sup>88</sup> there at eNdabeni, there is umphakathi of eNdabeni.

D.M. wo.  
wo<sup>2</sup>

C.H. Does he know where it is? How do you  
Does he know where it is? How do you  
get there?  
get there?

R.S.M. ngukuphi njena kaNyawo?  
Where, by the way, is kaNyawo?

S.M. nakuya, mane kusithe nazihlahlala, le  
there it is, but the trees are obstructing; there



39 kaTembe — is in present-day Mozambique

D.M. kule, kusho kuthi kungale ngetulu nje, kwale-  
It's there, So, it means that, it is over the top  
ntaba. kunasikhala nasiya nje.  
of the mountain. At that opening, there, yonder.

R.S.M. wo, kuselikhala wo, kusho kutsi kaNyawo  
wo<sup>2</sup>, at the opening, wo<sup>2</sup> Does it mean that  
kungale kweLubombo?  
kaNyawo is that side of the Lubombo [mountain]?

D.M. ya, kungale kweLubombo.

ya<sup>11</sup>, it is that side of Lubombo.

R.S.M. wo.

wo<sup>2</sup>

C.H. Who is Mhlupheki?

Who is Mhlupheki?

R.S.M. Mhlupheki-ke, kute umuntu lenimatiko  
Mhlupheki, Isn't there a person you know  
longu Mhlupheki?  
as Mhlupheki?

S.M. Mhlupheki, muphi, Mhluphane?

Which Mhlupheki? Mhluphane?

P.M. ule eLwandle, lekaTembe.

He is there at the Sea [area], there kaTembe<sup>89</sup>

R.S.M. wo, kaTembe. Uyini ke yena?

wo<sup>2</sup>, kaTembe. What is he?

P.M. uyisikhulu

He is a chief.

R.S.M. wo. loMhlupheki ulekaTembe njenyalo?

wo<sup>2</sup>, Is this Mhlupheki there at kaTembe just now?

P.M. e-e.

yes.

R.S.M. usikhulu kani, wo Sikhulu!

He is a chief, by the way; wo<sup>2</sup> it's a chief!

D.M. kule, kusto, katti, kungale ngetulu, gje, kuala  
The first 2... it means that it is over the top  
ntaba, kurostikala nasya gje.

22 M. wo, kuselikala bes, kusto kuti kaligulo  
The mountain that opens there  
kungele kusetubondo?

D.M. ya, kungale kusetubondo.  
It is that side of tubondo.  
22 M. ya, wo.

C.H. who is Mbluphete?  
22 M. Mbluphete ka, kute ununtu leminetiko  
Mbluphete, that is a person you know.

22 M. Mbluphete, mughl, Mbluphete?  
de Mbluphete?  
22 M. ule ebande, lekatambo

22 M. wo, katambo, ughine ke yera?  
The katambo, that is the...  
He is there at the summit the katambo

22 M. wo, Sikulu  
The is a chief

22 M. wo, Mbluphete, wokatambo gnyalo?  
The is the Mbluphete, that is the...  
22 M. wo, Sikulu

22 M. wo, Sikulu, wo, Sikulu  
The is a chief, that is the...



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