

S.O.H.P. MYANI HISTORY : David Nyen¹ et al, 1/3

R.S.M. wo, awu, kutsi njena sowukhandza seude
 wo, awu⁴, it is just that you have found ^{that} truly
 seyiyalwa. Empeleni kutsi njena sihamba
 iyalwa⁶. In fact, we are moving around
 ngemilanduwo njoba sesike sichaza ke
 because of the duty concerning history, as we
 kubobabe — kutsi nje kuye kube
 have already explained to bobabe⁷ (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. Sicela nje ligama.
Know who and who are present. ^{Especially your} We ask for a name

P.M. ngingu phathakanjani Myeni
 I am phathakanjani Myeni

R.S.M. banike?
 who?

P.M. Phathakanjani.
 Phathakanjani. ^{Talking about his domestic problems}

R.S.M. nakoke lokubublungu, Gogo ke?
 Oh, that is quite sad. What about gogo⁸?

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,
 wo²

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

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. Is it?
is it?

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

R.S.M. wo. Kufakwendu Shongwe?
wo. Kufakwendu Shongwe?

K.S. Shabangu
Shabangu.

R.S.M. wo, Shabangu.
wo 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 nje
wo I will ask even this one, although he is
nabakitsi, utawumangala.
just arriving, he will be amazed.

P.M. wen wekunene!

R.S.M. you of kunene³
awu, yebo kakhulu nkhosi.
awu⁴ yebo kakhulu nkhosi⁵

S.M. _____ laphethaya babuza igama lakho
_____ here at home, they are asking your name

3 (wena - wekunene — 1. a salutation, usually addressed to members of the distinguished Swazi families, such as chiefs, indunas, etc. 2. Generally used salutation, when a person is trying to be respectful.

4 awu } - 1. (interjection) of sudden surprise
variant 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.

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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?
Kufakwendlu² Myeni

K.S. Cha, Shabangu
No, Shabangu.

R.S.M. Wo, Shabangu.
Wo² Shabangu.

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

R.S.M. Wo
Wo²

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.

m ... handle came to

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.'

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 Indlounkati 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 eSizini.

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

Siphike II himself has a Mamba wife, Maja I's great-grandson. Silwane, alias Zibizezwe's mother is also a Mamba.

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 chieftancy. On his arrival at eJozini, Silwane was not, at first, acceptable as a successor because in the records only the name Zibizezwe Myeni appeared.

Interview conducted by : Carolyn Hamilton = C.H.
Assisted by : Rother SICHHEM 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.; Phathakanyeni
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.

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Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Naam Carolyn H. Interview

Subject Vak Myeni History

Place Plek Myeni, KaVuma (Ehlabeni)
Book 1

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

Sector 1 One

Myeni History

Hamilton series

21.03.86.

David Myeni et al

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

C.H. Is this the uMkhuze, umfula?
Is this the uMkhuze¹⁴, 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? ^{and have?} Do they?

D.M. Wawela ne Mfolozi, ne Mfolozana
'you also crossed the Mfolozi¹⁵ and little Mfolozi¹⁶

R.S.M. e-e. Wawela ne Mfolozi. Awu cha,
yes, 'you also crossed uMfolozi'; awu¹⁴ no, it
engatsi tiyeta ke impela.
seems as if they [~~Amantela~~] are really coming.

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

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

D.M. ase kushayizingwevu nyalo.
let the Izingwevu¹⁷ strike now.

R.S.M. tiyeta tingwevu, ahte.
the ~~tingwevu~~¹⁷ are coming, let them come.

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

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

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

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

16 Little Umfolozi — perhaps ^{it's} the white Umfolozi.

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

D.M. yebo
yes

R.S.M. yeti-ndi-ouu...
of... ele-pha-nts. [R.S.M. takes notes, thus ^{the words} saying aloud]

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

people, but it is opened by industrious people.

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

D.M. e-e-

yes

R.S.M. lapha sinda: Mnguni, wena wase Ngingi
here we have: Mnguni, you of eNingizimu¹²,
Zimu, wena we Sinda yetindlouu
you of Sinda 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 wawuphindeleka
'you crossed umkhuze' and recrossed it

R.S.M. e-e-

yes

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

R.S.M. wawela umkhuze, waze
'you crossed umkhuze, and re-crossed
wawu-phindeleka.

it:

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

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

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

do they go, if you continue?

D.M. fitsi Mnguni, wena wase Ningizimu, wena
they say: Mnguni, you of eNingizimu¹², you
wawelu Mkhuze wawuphindelela.

crossed the Mkhuze [River] and recrossed it.

R.S.M. Wena wase Ningizimu?
'you of eNingizimu¹²'

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

R.S.M. Wena wase Ningizimu, wena?
'you of eNingizimu, you?'

D.M. Sinde yezindlowu
'Sinde¹³ of elephants.'

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

D.M. Sinde, Sinde yezindlowu
Sinde, Sinde of elephants

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

D.M. Sinde yetindlowu,
'Sinde of elephants'

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

D.M. Sinde
Sinde.

R.S.M. Wo, Sinde, yetindlowu?
we², Sinde, of elephants?

12 eNingizimu - is a descriptive term, referring to 'the south' of a thing talked about; it could be south of a country, territory,

13 Sinde - it might be N'sinde, 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, ^{very} well be the Myeni ancestor, the difference being only that of spelling between Bryant's and this one.

encenye ~~indzaweni~~, lefitsite, kodwa kuhamba
with the interview], but let it be done one by
ngamunye, ngoba nanikhuluma kanye kanye
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?

person] who can start talking; so, it is who?

D.M. angithi nje babe vele kusho kuthi njenge
[well] let me say, babe², indeed, it means that
kente 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 labatikhona,
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?
tinanatelo¹⁰ ke⁹ [for] you, Myeni people, what
ngoba sityati phela ngesiswati kutsi kutsi
ave they? As we know in SiSwati that [people]

10 tinanatelo } see glossary
variant: izithakazelo }

"ya - an Afrikaans word for 'yes'

recorder and the problems of everybody talking
recorder and the problems of everybody talking
at once.
at once.

R.S.M. Wo

Wo²

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

R.S.M. Wo.

Wo²

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

R.S.M. Wo, besengitsi ngishito
Wo² I thought I did

D.M. Magaya
Magaya

R.S.M. e.e. besengimbutite. Wo cha, empeleni
yes I have already asked his name. Wo² no,
ke ngekutsike naku, sitake sitame ngalokwe
indeed ke? although this machine of ours is
mshini, ^{natoku} 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 kukhuluma muntfu
using this machine, it is usually better if only one
munye ngasinye sikhatsi, labanye ke
person talks, at a time; others may assist where
kungaba khona labangahle bamsita, kumbe
they can be of some help [as we proceed

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

nike nibekhona yini letiku khumbulako, kutsi the Mchunu clans, as to whether there is kumbe encenge nake naba tihlobo emuva something to do with your relations with them kakhulu, emilandweni njeke, yenu? kukhona or not, in your history, in olden times, yini lapha tihlangana 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. asihlanganindzawo

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 anything like that? anything like that?

R.S.M. ngesikhatsi ke nile, naseniva 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 adutane, bomakhelwane labenihlala you were told by your ancestors, which clans nabo kuletibongo? Ngabe bakamtsetfwa niyaba were your neighbours, with whom you lived?

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SIZE A4 (297 x 210mm) GROOTTE

Name Carolyn H. Interview
Naam

Subject Myeni History
Vak

Place Myeni, Kalluma (Ehlabeni)
Plek
Book 2

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

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 labe
 do marry them [of Dlamini clan]. I am talking
 nisihlonipha

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

D.M. vele siyahlonipheka, 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

wo²

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 tibongo², Mabaso and Mchunu?

R.S.M. nhri

nhri¹⁸

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

21 tibongo - see glossary
singular: Sibongo

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R14

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

D.M. baka Mzimela ^{ngezwa} ungathi abathathani 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-
Wo² we thank you. Wo² 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 marry like this one. ^{It seems as if you are coming with it}

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, ngalokutsi Mnguni. Wo, kusho kutsi
ya" by saying: "Mnguni". Wo², then it means
njena baka Simelane
that those of Simelane [clan].

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

R.S.M. koduwa, sesisho njeke empeleni kuleti kha
In fact, we are talking about the past times,
tsi letiphelile, ngoba kunyato sekufika phela
because these days things have changed.

kuseccleni kwemkhlatfute, kwemkhlatfuze?
is near the umkhlatfuze [river] or not?

S.M. (eNingizimu) nje, mane asigondi kahle.

it's at eNingizimu², but we don't know [the place]

R.S.M. | wo.

wo² —

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 siwa nje
not marry? As we hear that the Kunene
kutsi baka Kunene abatsatsani ne baka 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?

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

S.M. awukelapha anisakhumbuli kahle, ngoba
awu⁴ there, we no longer remember well,
ngabadala nje bathi sadabuka eMbambo
because it's elders who say we dabuka'd²⁰ at Mbambo

R.S.M. Wo, eMbambo?

wo², at Mbambo?

S.M. e-e, eMbambo, lapha sadabuka khona
yes, at Mbambo, where we dabuka'd²⁰.

R.S.M. Wo.

wo²

C.H. nhā, from eMbambo?

nhā¹⁸, 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.

wo² 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

20 dabuka'd - } see glossary
azabuka (variant) }

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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?

Voices

akusi Sinde; ngu Sinde ^{wasnt he?}

[muttering voices unclear, showing uncertainty] It's Sinde,

C.H. So they think it is possibly in Sinde who
So they think it is possibly inside 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, bokhokhomkhulu, lo Sinde,
your ancestors, this Sinde, crossed the

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 sishonje
we crossed it; our ancestors, as we say
babaghamuka ngale, kuyasha nje kuthi ngu-
that they were coming from that side; it does
khona kwazulu

mean that it is somewhere in Zululand.

R.S.M. Wo.

wo²

D.M. sawuwela lomkhuze
they crossed this Mkhuze

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

R.S.M. wo. Bogogomkhulu, noma ngugogomkhulu,
wo² it's bogogomkhulu¹⁹ 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 ancestor 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?

19 begogomkhulu } 1. Our great-grandmothers.
 } 2. Our ancestors.
singular: gogomkhulu

R.S.M. nhā
nhā¹⁸

D.M. Sithi Sibe Nguni base Ningizimu
we say we are the Ngunis of eNingizimu¹²

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 ^{of where?} batuphi?
this saying that you are Ngunis, you are,

D.M. Base Ningizimu
of eNingizimu¹²

R.S.M. Wo, be Nguni base Ningizimu, Wo, anisiwa
wo², you are Ngunis of eNingizimu, wo², 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
nhā¹⁸ now, could you ask them what happened
at, to the tinanatelo, what happened at Mkhuze?
at, to the tinanatelo¹⁰, what happened at Mkhuze?

R.S.M. njengaloku lakule tinanatelo kukhona lapha
as in the tinanatelo¹⁰, there is somewhere, where you
nikhuluma ngemkhuze khona, kushokutsi,
talk about Mkhuze, is it a river?
ngiyabona ngumfula?

ubona boZulu baphethe mahawu nemabheshu.
He was seeing the Zulus carrying the emahawu³⁵
Mabasayakhona, uthike Siphike: "angilwi niceleeni
and emabheshu³⁶. When they approached [Latumba place]
Ngiyabaleka".

Siphike said: "I am not fighting; please ask ^{for protection,} for me, ^{for me, reflecting,}?"

R.S.M. wo, watsi nefika watsilona, angiffoli kahleke,
wo² When he [Siphike] arrived, I don't get it quite
watsi loTsekwane: "nayimphi?"

clear, this Tsekwane said: "Here is an imphi³⁴?"

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

emahawu³⁵, and this Siphike was accompanied by ²
libutho²⁸

R.S.M. Wo, loSiphike?
wo², this Siphike?

D.M. enhhe.
enhhe²²

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

35 emahawu

singular: ihawu

variant: lihawu

1. general term for shield
2. small shield, used at dances or when travelling.

36 emabhestu

singular: ibhestu

variant: libhestu

1. skin buttock-covering of males.

D.M. yebo
yes

R.S.M. Wo, kaniloSidladla ngumnakabolo Siphike, manje
wo², yet this Sidladla was umnakabo²⁶ this Siphike,
ke Siphike watsi cha...
now Siphike said 'No' -

D.M. wasuyasuka ke loSiphike ude uhlanga nale
This Siphike then blomad²⁷, together with his
business lakhe sawuuele uyawela manje.
ibutho²⁸ and he now crossed, indeed.

P.M. uyabaleka
he was fleeing

D.M. uyabaleka
he was fleeing

R.S.M. Wo, sawusuka layi Jozini?
wo² he was now moving away from Jozini?

D.M. enhhe, sawuuele sawuyabaleka uye Nkuntjini,
enhhe²², he fled to Nkuntjini²⁹, he went
uya kuThekwane
to Thekwane³⁰ [there at Nkuntjini].

R.S.M. Wo, uye Nkuntjini, bhayi layi Lubonjeni?
wo², he went to Nkuntjini, not to Lubonjeni³¹?

D.M. wabaleka wasowuya laphe Nkuntjini kaka-
He then fled to Nkuntjini, in kakaVumisa³²,
vumisa, kuThekwane.
to Thekwane³⁰.

R.S.M. enhhe, wasesowuta lakuTsekwane.
enhhe²², he then went to Tsekwane.

D.M. lakuThekwane ke Sowuyafika eNkuntjini,
Here at Thekwane's place, when he arrived at
sowuyafika uthi Thekwane: "Hhawu nayimpi!"
Nkuntjini, Thekwane said: "Hhawu³³, here is an imp³⁴."

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

28 ibutho } — see glossary.
variant: libutho }

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' (inblanti) of Tsanzile.
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 Lubanjani — Lebombo or UBombo mountain
range, eastern^{most} Swaziland,

32 Kalavumisa — formerly known as Gollel, but
today known as Lavumisa's place
Lavumisa was Sobhuza I's wife, mother
of Tsekwane.

Footnotes.

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

34 impi — } see glossary.
variant: imphi }

R.S.M. e., ngabe --, wo, nitsi kuka Zulu, waka Zulu
eZungu was wo², you say it's 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. wo²
nesibongo sakhe waka Zulu.
even his surname was Zulu.

R.S.M. waka Zulu?

He was of Zulu surname?

F.M. loyibhebhu
this Yibhebhu.

R.S.M. wo. Ayinkhosi loyibhebhu? 1
wo² Was he an inkhosi²⁵, this Yibhebhu?

D.M. yebo.
yes

R.S.M. watsi akayowubulala?
He said [Siphike I] should go to bulala²³ 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] mfowabo²⁶

R.S.M. wo, ngumfowabolo Siphike?
wo its mfowabo²⁶ this Siphike? 1

sowuta la?
came to here?

D.M. e e., wabe sowucoshwa, wasuka lena
yes, he was then expelled by, he left
wa, babesebathi akayowuhlasele kulenye
that place, they then said he should go to
indawo
hlasele²³ a certain place.

R.S.M. wo

wo²

D.M. athunywa ngu Yibhebhu inkosi yakhe,
Being sent by Zibhebhu²⁴, his inkosi²⁵, said
wathi akahambe ayowuhlasele, lenkosi yaka-
he should go to hlasele²³. This inkosi of
Zulu, hi akaphume ayowubulala umnakabo
Zululand, said let him [Siphikō] go out to kill his
umnakabo²⁶

R.S.M. Nguyiphi lenkosi, ngu Zibhebhu noma Sibhebhu?
Who is this inkosi²⁵, 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.

Voices muttering away an argument over his ^{hard to hear} surname

C.H. Was it Buthelezi or Mandlakazi? Can you get that clear

Was it Buthelezi or Mandlakazi? Can you get that
clear

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

24 Zibhebhu } - is supposed to be the name of a certain leader. The Ndwandwe variant: Yibhebhu } 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

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

D.M. lokuthi sizowufika la Swazini? Mkhuze?

R.S.M. enkhe
 You mean how it came about that we ^{eventually} arrived here in Swaziland?

enkhe²²

D.M. Wo, nabawela lomkhuze base bayalapha
 wo², when they crossed this Mkhuze [river] they then
 e, bathi nguse Jozini. Bawela babase-
 went to e [um] , 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

wo²

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

R.S.M. wo, kushonje kutsi.

wo², then it means that

[R.S.M. is writing down all this sentence]

D.M. manje ma...

now when... [unfinished 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

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

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
encwadzini kutsi, ^{ku}lesibongo Saka Myeni
a book that, it seems as if the Myeni clan name
Saka saba Saka Myeki, ingabe naku naku
was once called Myeki; I wonder if you ever
va yini lokunjalo, emilandweni yenu, noma
heard something like that, in your history, or
kusho kutsi abephampalata 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
eLubonjeni, from KwaZulu?
eLubonjeni, from Zululand?

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

khumbula yini, kutsi kungatsi bayaphatseka?
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

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

C.H. Killed it [Iron] by spears, [as] it was breaking calves.

nhi
nhi¹⁸

D.M. embutfu, kojangulangaphansi?

[By the way] is embutfu just below here?

P.M. e-e-

yes

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

S.M. e-e-

yes

R.S.M. khona la kulenzawo?

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 blaseling²³ them?

D.M. ya, laseliphulematfole

ya¹¹, it had begun breaking calves.

R.S.M. wo

wo²

D.M. basebayahlomake ngemkhonto; baphatthemahawu

They then bloma'd with spears; they carried

kwakungekto izibhamu ngalesosikhathi.

emahawu³⁵. There were no guns at that time.

P.M. kwakuse Mbekelweni lemtini wenkhosi

it was at Mbekelweni, at the king's umuti⁴⁰

R.S.M. watsike 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; akusike leka Zulu lawu place him there. There is no fighting, ~~ndoda~~^{ndoda} here, 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 yind- yes, [then] he [Siphike] said he would cut da, uzayibonela.

R.S.M. wo, ^{because's} already a man [to do that]

D.M. ^{wo²} sebaslaselwa ngulebhubesi ke manje, njengaloku then they were blaselwa^d²³ by a lion now, as kade bebasha withi kuneyilwane, tiyamoshu they [Tsekwane and his subjects] said that there ^{which destroy} were animals.

R.S.M. wo

D.M. ^{wo²} basebaveleke, sebayaklomake they then kloma^d²⁷.

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

D.M. sebayalibulala lebhubesi, balibulala ngemkha- they killed this lion, killing it by spears). nto.

R.S.M. wo. Siphike manje sowakhile?
wo². Siphike had now built [his residences]?

#7H

P25

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

R.S.M. enhhe
enhhe²²

D.M. uthi ke: "Mbande"
He [Mbandzeni] said: "Go and fetch him",

R.S.M. e. , watsi ke: "Mbandze"
e-Zumi he then said: "Go and fetch him?"

D.M. e-e. Uyabuzake Mbandeni, uthi: "Uyaliwa yini?"
yes. Mbandeni then asked, saying: "Are you
uthi ke Siphike: "Angilwi, Ngifunihloto lenemehlo"

R.S.M. Wo, watsi Siphike: "Cha, angilwi"
am asking [for help] for the head which has got eyes³⁷.

D.M. Sawuyazake lapha kulo Thekwane, uthi ke:
He then asked from this Thekwane, saying: "Who
"londawo lena inabani?"
is the occupant of this area?"

R.S.M. "sekubuta lombandzeni?"
It was this Mbandzeni who was asking?

D.M. e-e- sekubuza lombandeni. Uthi ke Thekwane,
yes, it was 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 kulo Thekwane
"It [the area] has lions and aman kentshane³⁸" asking

R.S.M. asho lendzawo yalalubonjeni? Thekwane,
referring to the area here, at Lubonjeni³¹.

D.M. yona lendawo nye, lelesikuyo.
this very area in which we are now.

44 khonta'd — see glossary.

45 inkhosana } — see glossary
variant: inkosana }

58H

P29

R.S.M. Kwabe sekuya chubeka seku. . . .

Then it continued and

P.M. kutoleka kwabo ke, babesebaphatfwa ngumthuhlana
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, 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!² let me get it clearly, Siphike begot Mshayeli?

D.M. yebo
yes

R.S.M. wo

wo²

D.M. Manje ke nyalo sesibete Siphike lo; sowubuyele
Now, we have installed Siphike, this one;
kugogo.

he has gone back to gogo

R.S.M. wo

wo²

D.M. e-e, bambiza ngalo khona leka Ngwane uma
yes, they called him by it [this name], when he
abekwa, kwathiwa ngu Siphike.

was installed there at kaNgwane¹⁴, 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

- ## 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. kwakuse Mbekelweni?
it was Mbekelweni?

D.M. ya, lemtini wenkhosi.
ya" at the king's umuti⁴⁰

R.S.M. wo, senivele nliqwa^{zile}. Hhanembala na!
wo², then, you had already stabbed it. Hhanembala na⁴¹!

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

R.S.M. e-e.
yes. ↳ like this.

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

C.H. | stabbed from underneath,
and then?
and then?

R.S.M. lapho ke seli^{yo}wetfulwa enkhosini kumbandzeni,
Now, when it was sent to be fulwa⁴² to
sowutsini ke Mbandzeni?

Mbandzeni, what did Mbandzeni say?

P.M. Sowutsi Mbandzeni: "Awu! lamadvodza anemandla,
Mbandzeni then said: "Awu⁴¹! These madvodza³⁹ 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 bobabeke.
it then stopped there; then bobabe⁴³ were to go.

R.S.M. wa.
wo²

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

42 hfulwod — 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.

43 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.

#0 umuti - see glossary

39 ndoda } - see glossary,
Variant: Nduodza
plural: emaduetza

37 (inkhloko 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).

D.M. Watsike ucelinhloto lenemehlo

He said he was asking [for help.] for the head, which has eyes.

R.S.M. mani
wait.

D.M. nhā
nhā¹⁸

R.S.M. Wo, ngalokusho njalo abesho vele kutsi ucela
wo, by so saying, did he mean that he was
kutsi ahlalekhona, khayi 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
wo²

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. sawuyezela ke naMbandeni, wathi: "uyalwa
He ^(Siphike Probably) then came, and Mbandeni said: "He is
yini?" Wathi: "Akalwi".

R.S.M. watsi kukhona umuntu lomakhelenkloko?
He [isekwane] said there was a person who was building on his ^{head?}

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