

S.O.E.P. MYANI HISTORY e DAVID Myani et al 2/3

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efubonjeni, or was it only Siphike?  
eLubonjeni, or was it only Siphike?

R.S.M. NguVuma?  
it's Vuma?

D.M. e-e-

yes

R.S.M. Wo. to Vuma nawubuka weta yini.  
wo? - This Vuma, do you think he came  
ngalapha noma nje wasala ngale?  
this side, or did he remain that side?

D.M. wavelle wasala yena.  
He remained that side.

R.S.M. wasala ngale, abasekhona?  
He remained that side; was he still alive?

D.M. e-e-

yes

R.S.M. Wo.

wo?

C.H. and Mlangazi, did they ever heard of Mlangazi?  
and Mlangazi, did they ever heard of Mlangazi?

R.S.M. Mlangazi kodwa niyankhumbula yini?  
Mlangazi, do you remember [Something about him?]

D.M. Mlangazi lomunye waka kunene; Tozala Sidladi  
another Mlangazi is of Kunene [clan], who begot Sidladi.

P.M. kwakunguyena atalela lendlu yalapha.  
He was the one who begot [children] for this house.

D.M. Cha, Mduna; yindoda.  
No, is [person] is a male; it's an indoda<sup>49</sup>

F.M. yindoda, to Mlangazi  
it's an indoda, this Mlangazi.

R.S.M. Wo, watala Zihlathi,  
wo? he begot Zihlathi?

49 indoda } - see glossary.  
variant: indvoda }

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S.M. ngu Sitjopa

she was/is Sitjopa<sup>48</sup>

R.S.M. wo, Sitjopa. Ngu Sitjopi?

wo<sup>2</sup>, Sitjopa; it's Sitjopi?

D.M. Sitjopa

Sitjopa.

R.S.M. wo, Sitjopa, umntfwana Maja?

wo<sup>2</sup>, Sitjopi; Maja [I]'s child?

S.M. e-e

yes

R.S.M. wo ya, utsi bhuti kuBhokweni?

wo<sup>2</sup>, ya", she would call Bhokweni a broth?

S.M. e-e

yes

C.H. Now, do you think you could ask them who was

now, do you think you could ask them who was

the father of Siphike; Siphike the first, the

the father of Siphike; Siphike the first, the

one who crossed the Mkhuze?

one who crossed the Mkhuze?

R.S.M. ya. Anisakhumbuli ke lokutsi lobabeke walo.

ya". Don't you remember who was the father

Siphike, lolwesuka ngale; lona lasetsiwe ngaye

of the Siphike, who journeyed from that side to

njena babe la kulendzawo; Siphike lona

this side, after whom, this one has been named,

D.M. ngu Vuma

it's Vuma.

R.S.M. wo.

wo<sup>2</sup>

C.H. now, did Vuma himself ever come this side,

now, did Vuma himself ever come this side,



#8 The variant of Sitjopa is Sotshopi (-tsh- is  
the Zulu phonetic transcription for  
-tj-, which is the Swazi one.

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F.M. babebathi ngu Mkakhuwa, basho kuMkakua  
they call Mkakua, Mkakhuwa<sup>47</sup>. [they all laugh]

D.M. e-e. ubhekile, uyabona lapha; kwabhalwa;  
yes, she is looking [at something], she sees there, it  
yeb'uyabona lapha.  
was written; yes she sees there.

R.S.M. Wo, Myeni, vele, kusekhabonyoko le?  
wo<sup>2</sup>, Myeni, indeed, it's your mother's place there?

D.M. e-e-  
yes

P.M. lona phela utalwa ngudzadze waboBhokweni  
this one was begot by Bhokweni's sister

F.M. lona nje aze abekwe lo; uzalwa ngudade  
this one was installed [as a chief] because he  
waboBhokweni.  
was begot by Bhokweni's sister.

S.M. uzalwa ngu, mama uzalwa ngu Maja.  
[she] was begot, "my mother was begot by Maja<sup>1</sup>

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

F.M. Solo yindlu yakaMamba yonke le.  
it is still the house for kaMamba, all these [people]

R.S.M. Solo yindlu yakaMamba?  
it is still the house of kaMamba?

D.M. yebo.  
yes

R.S.M. wo, wo, utalwa ngumntfwana Maja?  
wo<sup>2</sup>. wo<sup>2</sup>, he was begot by Maja<sup>1</sup>'s child?

S.M. e-e-  
yes

R.S.M. longu. - ?  
who was/is - ?

47 F.M. and other informants were amused by C.H.'s pronunciation [as well as R.S.M.'s, before he grasped who C.H. actually meant] and here, F.M. repeats C.H.'s 'less-Swazi' pronunciation of Mkakwa.



D.M. Zibizezwe awumazi?

Don't you know Zibizezwe?

R.S.M. Zibizezwe, kukhona waka...

Zibizezwe, there is [Zibizezwe] of...

F.M. Ila Zibizezwe phela labonakala lemabhukwini.

that [name] of Zibizezwe, was seen in the [record]

S.M. e-e-

books. ←

yes

D.M. e-e-

yes

R.S.M. wo

wo<sup>2</sup>

F.M. ubizwa ngamanye nje lapha.

He is called by others [names] here.

R.S.M. lo Silwane wakabani sibongo, waka Myeni?

Who is the surname of Silwane, it is Myeni?

D.M. Waka Myeni - Uzalwa khona le ka Mamba

He is of Myeni [surname]. He was begot there, at ka Mamba

R.S.M. wo utalwa ngumntwana Bhokweni?

wo<sup>2</sup>, he was begot by Bhokweni's child?

D.M. yebo

yes

R.S.M. lelingubani ligama lakhe?

whose name was/is who?

S.M. banike?

who [do are you talking about]?

R.S.M. lomntwana Bhokweni?

this child of Bhokweni?

F.M. Ngu Naneleni

it is/was Naneleni

R.S.M. wo.

wo<sup>2</sup>



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R.S.M. lomntfanalo Nkunzi?  
the child of Nkunzi?

D.M. e-e.  
yes

C.H. when did he die?  
when did he die?

R.S.M. wafa nini lo...?  
when did this... die?

C.H. Nkunzi  
Nkunzi

R.S.M. lo Nkunzi?  
this Nkunzi?

F.M. asiboni ukuthi sisazi  
we don't think we still know.

D.M. asibizanga, ngaba naku sasibingabhali.  
we never noted [the date], because we weren't <sup>writing</sup>

R.S.M. aniboni kutsi kumcoka ke lokubhala?  
Do you not see that it is important to write

D.M. e-e- [down things]?

R.S.M. lo Nkunzi yena utala?  
this Nkunzi, himself, begot [who]?

F.M. Silwane  
Silwane

R.S.M. watala Silwane. Silwane lo ka Mamba?  
he begot Silwane. Silwane of ka Mamba <sup>746</sup>

S.M. e-e abehlala khona le.  
yes, he used to stay there.

D.M. Zibizegawe.  
[it is] Zibizezwe

S.M. Kuthiwa ngu Silwane ke lekhay, igama lethiwa lona  
he is called Silwane at home, the name he was given

46 Silwane of KaMamba — the interviewer <sup>was</sup> suddenly reminded of another Silwane. KaMamba is in the Southern part of Swaziland, under Mamba leadership.

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R.S.M. wo, ayinkhosana lenkhulu, enhhe.  
wo<sup>2</sup> he was a great inkhosana<sup>45</sup>, enhhe<sup>22</sup>

C.H. what's this?  
what's this?

R.S.M. he was sort of a senior inkhosana.  
he was sort of a senior inkhosana.

C.H. enhhe. And was his son Nkunzi?  
enhe<sup>22</sup>. And was his son Nkunzi?

R.S.M. umntfanakheke kwakungubani, kwaku nguNkunzi?  
Who was his child, was it Nkunzi?

D.M. e-e

yes [they all burst into laughter]

R.S.M. wo

wo<sup>2</sup>

F.M. nguNkunzi  
it was Nkunzi

D.M. ngoba, bakwethu, kuthi kungakhulunywa loky bese  
Because, our talk, once this has been  
kubuye

spoken, it then

R.S.M. bese kuyalahleka?

it then get lost?

D.M. awubonike sesikhulume kuninginye.  
Don't you see, we have talked a lot

R.S.M. wo, umntfanakakwa kwakunguNkunzi.  
wo<sup>2</sup> Mkatwa's child was Nkunzi.

C.H. now, is he still alive?

now, is he still alive?

R.S.M. usekhona loNkunzi?

Is this Nkunzi still alive?

D.M. Cha, sewafa; sengu Silwane lokhona.

No, he died, it is Silwane, who is present.



PAGES  
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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, Kalluma / E. Lubonjeni

Book 3

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267



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 senguSiphike  
Now, this one has been taken back to be Siphike  
ngugogo. Ubuyiselwa kulona laqala laKaNgwane,  
it's gogo, he has been taken back to the first [Myeni]  
longuyena lakhonta laKaNgwane,  
in KaNgwane<sup>44</sup>, that khonta<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 he is, 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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D.M. Numa use Jozini.

Numa is at Jozini<sup>56</sup>

R.S.M. wangawatjwa eJozini?

He was buried at eJozini?

D.M. e-e.

yes

R.S.M. wo.

wo<sup>2</sup>

C.H. And Siphike, the first?

And Siphike, the first?

R.S.M. anisakhumbuli ke kutsi Siphike wekugala

Don't you remember where Siphike I was

wangawatjwaphi?

buried?

P.M.

R.S.M. wo.

wo<sup>2</sup>

D.M. ngoba lendawo

kadisengakahlukaniswa

end of side

Because this area had not been seperated then.

R.S.M. wo

wo<sup>2</sup>

56 Jozini — situated about 18km South-east of  
the Swaziland Border Post.



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R.S.M. e-e-

yes.

F.M. kepha ke kasazi ukuthi lo Maguma wayengun-  
But then we don't know what sort of a  
muntu onjani  
person, this Maguma was.

C.H. and Duma  
and Duma

R.S.M. na Duma, anikhumbulike Duma?  
and Duma, don't you remember Duma?

D.M. Cha.  
No.

R.S.M. na Nsindze, anikhumbuli? Nitsi ngu  
And Nsindze, you don't remember him? Do you  
Nsindze, noma...?  
say it's Nsindze or...?

D.M. Sindze  
Sindze

R.S.M. Sinda ngesi Zulu?  
Sinda in Zulu?

D.M. e-e-  
yes

C.H. Where was Vuma buried?  
where was Vuma buried?

R.S.M. anikhumbuli kahle lokutsi yena lo Vuma  
Don't you remember well, where this Vuma  
wabe sawungcwatjwaphi, njoba niyakhumbulq  
was buried, as you remember this  
lo kundini; Vuma ke yena, anisakhumbuli  
kundini? Don't you remember where  
kutsi ngabe lithuna lakhe likuphi?  
Vuma's grave is [found]?



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R.S.M. wo.

wo<sup>2</sup>

C.H. And the father of Luidini?

And the father of Luidini?

R.S.M. anisakhumbuli kutsi lobabe wakundini kutsi

Don't you remember who Luidini's father  
ngangubani?  
was?

D.M. hhayi  
no

R.S.M. niyamkhumbula umuntu lokutsiwa ngu

Do you remember a person's name?

Maguma emilandweni yenu?

Maguma, in your imilandweni

S.M. kungaze kwazi abantu abadala

only elders, would know.

P.M. likhona lelogama laMaguma; angimati

that name, of Maguma is present in our history;

lokutsi abasima Kanjani.

I don't know how he featured [in our history].

R.S.M. ya, niyakhumbula kona kutsi kukhona

ya", you do remember that there was

umuntu labekungu Maguma?

a person who was [called] Maguma?

S.M. e-e-

yes

R.S.M. ya, they do remember something about

ya", they do remember something about

Maguma.

Maguma.

F.M. sezwa nje utaba umekhuluma

we only heard from utaba<sup>ss</sup>, when talking.

ss ubaba  
variant: babe }

see glossary.

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P.M. e-e.

yes

R.S.M. wafelaphi lotundiri yena?  
where did this kundiri die?

P.M. lapha nje eNgwavuma  
just here, at Ngwavuma.

R.S.M. wo.

wo<sup>2</sup>

C.H. nhā, where, at Ngwavuma?  
nhā<sup>18</sup>, where, at Ngwavuma<sup>52</sup>?

R.S.M. lapha eNgwavuma mandzawonaphi nje?  
here at Ngwavuma<sup>52</sup>, at which place?

F.M. langaphezu kwanayintaba  
on top of that mountain

D.M. kulenkantolo lekona lapho; kulemithombe  
at the court found there; there are imithombe<sup>53</sup>  
Batjala ngemithombe; kukhoni umuthi losihlahla  
They plant imithombe; there is a tree which is  
okuthiwa ngumthombe, ubese uyamila, ungapjalu,  
called umthombe; it grows, after being planted,  
ubamkhulu.  
into a big tree.

R.S.M. wo. ngumthombe?  
wo<sup>2</sup> its umthombe?

F.M. ngumthombe  
its umthombe.

P.M. ngumthombe wokunatsa, ukhona lapho nje  
its umthombe for drinking, it is just there.

R.S.M. wo, tihlahla lemithombe?  
wo<sup>2</sup>, its trees, these imithombe?

D.M. e-e- tihlahla lemithombe, injengemikhiwa  
yes, its trees, these imithombe; they resemble umkhiwa<sup>54</sup>



52 eNgwavuma } - 1. a territory in North-east of  
variant: iNgovuma } Zululand, on the boarder between  
Swaziland and Zululand, east  
of Swaziland, 2. A river in the  
South of Swaziland.

53 imithombe } - a certain type of trees  
variant: intfembe }

54 umkhiwa } - possibly ficus. Umkhiwa is  
said to look similar to umthombe  
variant: inkhiwane.



C.H. Did they come this side or not?  
Did they come this side or not?

R.S.M. no, they remained there.  
no, they remained there.

C.H. they remained there. Do they know the father  
they remained there. Do they know the father  
of Uuma?  
of Uuma?

R.S.M. Niyamkhumbula lobabe wa Uuma yena?  
Do you still remember the father of Uuma?

D.M. hhai  
no

R.S.M. sekukhoshane kakhulu  
It is in the distant past.

D.M. Sekukhoshane kakhulu.  
It is in the distant past.

R.S.M. impela.  
indeed.

C.H. Do you want to read to them, just for interest,  
Do you want to read to them, just for interest,  
tell them that we found this from the Archives.  
tell them that we found this from the Archives.

D.M. akusiye Lundini?  
Is it not Lundini?

R.S.M. Wo, uyamkhumbula Lundini?  
Wo, you remember Lundini?

D.M. e-e-  
yes

P.M. kufute kutsi utalwa nguLundini.  
He should have been begot by Lundini.

R.S.M. Wo, kungenteka kutsi utalwa nguLundini?  
Wo, it could be that he was begot by Lundini?

C.H. Did they come this side or not?  
Did they come this side or not?

R.S.M. no, they remained there.  
no, they remained there.

C.H. they remained there. Do they know the father  
they remained there. Do they know the father  
of Uuma?  
of Uuma?

R.S.M. Niyamkhumbula lobabe wa Uuma yena?  
Do you still remember the father of Uuma?

D.M. hhayi  
no

R.S.M. sekukhashane kakhulu  
it is in the distant past.

D.M. Sekukhashane kakhulu.  
it is in the distant past.

R.S.M. impela.  
indeed.

C.H. Do you want to read to them, just for interest,  
Do you want to read to them, just for interest,  
tell them that we found this from the Archives.  
tell them that we found this from the Archives.

D.M. akusiye Lundini?  
Is it not Lundini?

R.S.M. Wo, uyamkhumbula Lundini?  
Wo, you remember Lundini?

D.M. e-e-  
yes

P.M. kufute kutsi utalwa nguLundini.  
he should have been begot by Lundini.

R.S.M. Wo, kungenteka kutsi utalwa nguLundini?  
Wo, it could be that he was begot by Lundini?

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R.S.M.

wo

wo<sup>2</sup>

C.H.

Did they stay there at eTjaneni when these ones did they stay there, at eTjaneni when these came this side?

ones came this side?

R.S.M.

Wo, baseTjaneni. bavele beta njeke, e-nini ke wo<sup>2</sup>, they are at Tjaneni. Did, when did they come bona, beta nini lokuhlala eTjaneni? Nehlutana ni to eTjaneni? When did you [your ancestors] ni nabo,

get separated from them?

D.M.

Sasala thina. Kusho kuthi loSiphike wawele We remained. It means that this Siphike just wasowubashiya khona le, left them there, yonder.

R.S.M.

Wo, sekughubeka ngalapha, nabo bayaghubeka ngale wo<sup>2</sup>, then [the family] expanded this side, as well as that side

D.M.

Sowuzala thine ngalapha nje, sebaqhubeka vele. When he begot us, this side, they [others] continued ngale.

that side [lineage continued]

R.S.M.

Wo, leTjaneni kungale kaZulu?

wo<sup>2</sup>, Tjaneni, is that side, in Zululand?

D.M.

e-e, ngani sikhulume kabla.

yes, as we have said very well [earlier]

C.H.

on the Mkhuze.

on the Mkhuze<sup>14</sup>

S.M.

nalayi Jozini nje kungaphesheya koPhongolo. even here, at Jozini, is across the Phongola.

R.S.M.

Wo. e-e.

wo<sup>2</sup>, yes.



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D.M. Cha, uzala bani; Sidladla.  
No, he begot who; Sidladla.

R.S.M. wo, watala Sihlahla  
wo he begot Sihlahla.

D.M. Sidladla  
Sidladla.

R.S.M. Wo, Sidladla; Sidladla sesilwane. Mlangazi watala  
wo Sidladla; Sidladla of an animal Mlangazi bore  
Sidladla.  
Sidladla.

C.H. now, the siblings of Sidladla, where are they?  
now, the siblings of Sidladla, where are they?

R.S.M. bakhona yini bantfu bakabo Sidladla, noma labatalu  
There are people who were born with Sidladla, or people who  
bantfuaba Sidladla; kute lokhona nyalo,  
were begot by Sidladla's children, aren't they? Not even one  
now?

D.M. Bakhona bangale.  
There are, they are that size.

R.S.M. basela nyale? They are?  
they remained that size? There are?

D.M. e-e-  
yes

C.H. where are they?  
where are they?

D.M. eTjaneni.  
at Tshaneni<sup>si</sup>

C.H. at Tjaneni?  
at Tjaneni?

R.S.M. base Tjaneni?  
they were at Tjaneni?

D.M. e-e-  
yes

so sidladi - is a SiSwati word for paw.

si etjanieni } - Also known as 'Ghost  
variant: etshaneni } Mountain' - just outside the  
town of Mkhuzo, in North-  
eastern Natal.

R.S.M. asengitsi njena, ngibekise njoba labanye  
 Let me say that, to give an example,  
 kumbe ukhanya kutsi baya kumbe encenye  
 [we know that] some people [chiefs] go  
 eNkanini labanye kumbe baya kaZombodze,  
 to Nkanini, others maybe to Zombodze,  
 tintfo letinjalo nje. Bona ke babakhulu  
 things like that. As for the Myeni, whom  
 misana nabaphi le kaNgwane  
 did they report to, who was their liason kaNgwane?

D.M. kusho kuthi aba, abafike  
 [many voices speak at once] it means that, he used  
 aye kaLobamba, aye lapha kaNdimande  
 to go to Lobamba, to kaNdimande, lincusa<sup>59</sup>  
 lincusa.

[of his]  
 R.S.M. Wo, lincusa loNdzimandze?  
 Wo<sup>2</sup>, the lincusa<sup>59</sup> was this Ndzimandze?

D.M. enhhe. Bese umngenisela kaLobamba  
 enhhe<sup>22</sup>. Then he [Ndzimandze] took him [Mshayeli] to

R.S.M. loNdzimandze lincusa? Lobamba [know]  
 this Ndzimandze was lincusa?

D.M. yebo, lalibese lihamba naye baye ka  
 yes, [this lincusa<sup>59</sup>] would then go with him  
 lobamba

[Mshayeli] to Lobamba [royal residence]  
 F.M. abengena ngalo, nanyalo singena ngalo  
 He [Mshayeli] got into Lobamba, through lincusa<sup>59</sup>

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

D.M. singena ngemsa wakhe nyalo  
 Now, we get into [Lobamba] through his son.



59 lincusa — see glossary

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sikhulu mosi?  
Mshayeli was a chief?

D.M. e-e-

yes, [he was]

C.H. who was he under?  
who was he under?

R.S.M. under in what sense?  
under in what sense?

C.H. was there anyone above him in other  
was there anyone above him, in other  
words, where did he report to? Did he report  
words, where did he report to? Did he  
to Zombodze, or  
report to Zombodze or...

R.S.M. Oh!  
Oh!

C.H. Did he - e- , you know  
Did he eZumi, you know

R.S.M. Oh ya. tapha, <sup>nabo, kumbabe</sup> nakutselwa, noma nakun-  
oh ya! here, if, maybe there was something  
ngani ngani, ngukuphi labefika akhun-  
he was to be told by the king, where did  
lume nabo lekaNgwane; abeya kaZombodze,  
he report to, at kaNgwane? Did he report to  
noma abeya kuphi kuphi; ngukuphi nje  
Zombodze or to somewhere else? On his  
labefika aqondzane nabo etintfeni nje  
arrival kaNgwane, whom did he first meet,  
labeyokutikhuluma? Tintfo nje la-  
before he was taken to the king, and where was he?

D.M. nakukhona layokukhuluma,  
if there was something he was to talk about

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R.S.M. What he knows is that Mkakwa used to come  
What he knows is that Mkakwa used to come  
down to hunt  
down to hunt

C.H. Where was his umphakathi?  
Where was his umphakathi?

R.S.M. abehlalaphi ke yena lo Mkakwa, abehlala...?  
Where did this Mkakwa stay, did he...?

P.M. abetathe khona lapha, lapha...  
they had built just here...

R.S.M. layi Ngwavuma,  
at Ingwavuma?

P.M. |

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

P.M. ngulokuthi kade kusengakahlukaniswa  
well, at that time, there was not this  
kuthi nguka -

distinction [that this is part of Swaziland; this, is not.

R.S.M. ya, kwakwele nje ntsiwe,  
ya", it used to be said its [Swaziland]

P.M. ya kuse Swazini, kuse Swazini  
ya" it's in Swaziland, it's in Swaziland

R.S.M. e-e  
yes

C.H. e... So, this um, Mshayeli, was he  
e-[um] So, this Mshayeli, was he a  
a chief?  
chief?

R.S.M. oh yes, e- Angitsi Mshayeli kwaku-  
oh yes, e-[um]. Is it correct that



58 Umpakathi } see glossary.  
Variant: Umpakatsi }

nje ngingabekisa ngoba, nami ngimkane  
 yet I heard many stories about people, such as  
 kodowa ngiyathumbula ngabo Maloyi,  
 Maloyi, who lived many, many years ago. I <sup>these</sup> remember,  
 lowaphila tigidzi teminyaka. Kute nani  
 Do you also remember something about  
 lenikukhumbulako nje lokunjalo?  
 Mkakwa, like I do?

F.M. mina ngizwa nje kuthi Mkakwa waye-  
 All I heard, myself, is that Mkakwa used  
 shaya lobaba, Mshayeli,  
 to beat baba<sup>55</sup> Mshayeli.

R.S.M. wo

wo<sup>2</sup>

F.M. lomkakwa  
 this Mkakwa.

R.S.M. e..

e- [um]

F.M. ngoba abemngugeno amdala kulo Mshayeli  
Because he was the one older to Mshayeli.

R.S.M. e- abemncane lomshayeli?  
 e- [um] Mshayeli was younger [to Mkakwa]?

F.M. | e-e

yes -

F.M. mine lengikuvako kutsi abehla atawa  
myself what I hear is that he used  
 tingela la  
 to come down here, to hunt for game.

R.S.M. wo

wo<sup>2</sup>

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

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P.45

R.S.M. Khona nje la ?  
just here ?

D.M. enhhe, ngenhla la.  
enhhe<sup>22</sup>

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

C.H. just here at the bottom?  
just here, at the bottom?

R.S.M. ya  
ya"

C.H. nhā, it's very interesting. Now, what can  
nhā, it's very interesting. Now, what can they  
they tell us about Mkakwa? What did he  
tell us about Mkakwa? What did he do, we  
do, we know he was, it was said he  
know he was, it was said he was  
was an inkosi?  
an inkosi<sup>57</sup>?

R.S.M. Mkakwa ke, nanikhumbula njena, kute  
As for Mkakwa, if you still recall,  
yini lenikhumbulako nje kwakhe  
do you remember/know anything about him,  
kutsi wentani, Mkakwa, latiwa ngako,  
his deeds, what is Mkakwa known for?

F.M. Kuze lesingakukhumbula ngoba <sup>(about Mkakwa)</sup> Mkakwa  
we can't remember anything because we  
besibancane sonke.  
were all young.

R.S.M. Wo e-e, kute njenge <sup>sengisho</sup> nailabekushiwo  
woz yes, Nothing even what you heard  
labekhulunywa kumbe kutsi njengami  
spoken by elders? Like myself, I am young



57 inkosi — see glossary

C.H. nhin, so he was buried on the other side  
nhin<sup>I</sup>, so he was buried on the other side.

R.S.M. ya, where Fundini was also buried.

ya, where Fundini was also buried

C.H. aha! Siphike the first is also there?

aha! Siphike the first is also there?

R.S.M. ya

ya!

C.H. Okay, where is Mshayisele?

Okay, where is Mshayisele?

R.S.M. Mshayeli

Mshayeli

C.H. ya, the father of the present chief.

ya!, the father of the present chief.

R.S.M. Oh ya! Mshayeli. Lonake lithuna

Oh ya! Mshayeli, where is Mshayeli's

la Mshayeli ke?

grave?

D.M. lilangenhla ke lona

that one's [grave] is just up there.

F.M. lisithwe ngunangumuzi nye njongob'uwubona.

it is obstructed by this homestead, as you see it.

FootNotes

1



Interview conducted by: Carolyn Hamilton = C.H.  
Assisted by: ROTTER. SICHEME MAMBA = RSM

SUBJECT MATTER : Myeni History

DATE OF INTERVIEW : 21/3/86

Place : Kalluma (Etubonjeni)

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

Others Present : Fanyaza Myeni  
Magaya Myeni  
Kufakwendlu Shabangu  
Gibhita Mamba (Mrs ~~Shabangu~~ Myeni)

PAGES  
32  
BLADSYTE

Croxley

Exercise Book  
Skryfboek

SIZE A (21 x 18mm) GROOTTE

Name Carolyn H. Interview  
Naam

Subject Myeni History  
Vak

Place Myeni, Kavuma (Lubanda)  
Plek

Book 4

Feint Ruling with Margin  
Downwe Lineering met Kantlyn

JD. 267



62 Inqwenyama - title for the King of Swaziland,  
usually Sobhuza II



PAGES  
32  
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Place  
Plek

KaMyeni, kaVuma (Eubonjeni)  
Book 5

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

027

R58

R.S.M. kumbe encenye ingabakhona.  
maybe it can be {found}.

C.H. So what did he say?  
So, what did he say?

S.M. asiko ngabo 72?  
wasn't it in [1972]?

R.S.M. asengibekise nje ngitsi, <sup>kumbe</sup> encenye, nakabekwa,  
let me figure out, maybe, when he was  
ubekwe, ubekwe la besekukhona yini na  
installed, were the {political} parties present  
kwemaphathi nje, nakwemaphathi, abesakhona?  
{notably} by then, or no?  
Cha?

C.H. What's this?  
what's this?

P.M. | emaphathi, njongaba nje seku  
{you mean} parties, as there —

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

F.M. Ndiphethe wekuqala wakaNgwane abengaka  
the first Independence {Celebrations} for kaNgwane,  
bekwa.  
this person had not been installed {by then}.

R.S.M. Wo, cha empeleni singedlula ke, sitawubuye  
Wo<sup>2</sup> No, really, we can pass on we will  
sikutfola loko. Kodwana ke saba sidze sona  
find about this later. But then it was a long  
sikhatsi asahambile Mshayeli, asengakatsitsi  
time after Mshayeli's death, before this one



020

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C.H. Was it after Independence or before  
Was it after Independence or before  
Independence?  
Independence?

R.S.M. Indiphethe yase itfoliwe nabekwa?  
Had the Independence been found when he was installed?

D.M. Yayisengaka ifolakali ngoba itfolakale nyalo  
it hadn't been found, because it has been  
phela nga 68  
found now, in [19]68.

F.M. yase itfolakele.  
it had been found.

D.M. hhe...?  
what?

F.M. ngoba nasiya ku Ndiphendence kugala  
because when we when to Independence  
ga, abengakabekwa lo  
[celebrations], for the first time, this one hadn't been installed.

R.M. uthini?  
what do you say?

F.M. ngiqinisile  
truly.

R.M. |

F.M. Cha, zangagule bo! Ngisho kaNgwane  
No, 'he was not ill!' I mean kaNgwane<sup>##</sup>  
mine leNdiphendence  
myself, at Independence [celebrations].

D.M. kube kukhona incwadi ngakuncono,  
if there were a [written] book, it would be  
kuze?  
better? Is there any?



990

R.S.M. ya, cha kufanele kusho kutsi saba sidze ya, no its understandable. So, it means that it sikhatsi angakabekwa yena babe wakule- was a long time before babe<sup>55</sup> of this area ndzawo?

F.M. Sabasidze. was installed?

it was long.

R.S.M. nanibukiminyaka nje, ngahle kube yafika When looking at the number of years, how kule mingakhi? Anisakhumbuli? many years elapsed? Don't you remember?

P.M. nabekwa lo yase ilishumi, afile when this was was installed, they were ten, after he,

R.S.M. wo yase ilishumi, afile. [Mshayeli] died wo<sup>2</sup> they were ten since he had died.

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

R.S.M. |

C.H. So, he was installed roughly in 1960. So, he was installed roughly in 1960.

R.S.M. e.e. yes

C.H. | enhe... Okay  
enhe<sup>22</sup>... Okay.

R.S.M. ngeke nikhumbule kutsi ubekwe nini Can't you remember the year in which umnyaka yena he [referring to the chief] was installed?

S.M. |

979

R.S.M.

lamasotsha?

these soldiers?

S.M. |

ngoba wazalwa ngalempi yaHikla

Because he was born by the time of Hitler's

war.

R.S.M.

Wo

wo<sup>2</sup>

D.M.

ligama lami nje ngu Hikla

my name, in fact, is Hitler.

R.S.M.

Wo, ligama lakho kutsiwa ungu Hitler

wo<sup>2</sup>, your name is said to be Hitler,

ngalempi?

because of this War?

D.M.

yebo

yes

R.S.M.

lokusho kutsi ke nakafa ke lomtzele

which means then that when the elder one,  
Mshayeli wasowelanywa wena?Mshayeli <sup>died</sup>, you had someone coming after you?

D.M.

e.e. ngasengelanywa, ngiyinganyana

yes I had someone coming after me, being

ecina cinile nje,

a little child who was by then quite strong.

R.S.M.

wo

wo<sup>2</sup>

D.M. |

ibele

R.S.M.

wo, kusho nje kutsi vele nje kulapha

wo<sup>2</sup>, so it means that, indeed, it was around

kubo H9 nombe H8

[1949 or 1948.

D.M. |

kuthabasifundisanga phela thine

[The problem is that] they never taught us —

965

P. 54

ingoba nalaba boMabuyakhulu ufa  
because even these boMabuyakhulu —, by the  
lange, sekudala babuya

time he [possibly Mshayeli] died, they had come back long ago.  
R.S.M. kusho nje kutsi kubuya kwemasotsha

So it means that, after the returning of the  
wahlala iminyaka nje vele leminengi?  
soldiers, he stayed for many years [still alive]?

D.M. e.e. wahlala nje vele iminyaka  
yes he stayed for many years indeed.

R.S.M. Teminengi vele?  
for many [years] really?

P.M. Kepha ngiyetsembe kutsi yaba mibili  
But I hope that they [years] were two

R.S.M. wo- kungenteka kutsi yaba mibili  
wo<sup>2</sup>, it could be that they were two.

D.M. nami ngikhumbula kuthi nababuya nje  
I, myself, remember that when the soldiers  
emasotsha, abuya ngisengumfana nje,  
returned, they returned while I was still  
ngisalibele. Keja ngangelanywa kanye  
an idiot boy, but I had one child coming after me.

R.S.M. wo, kantsi wena nawubuka vele  
wo<sup>2</sup>, by the way, do you think you were  
watalwa kumbe <sup>erionye</sup> takubo '44, noma '45.  
born around [19]44 or [19]45. Were you  
Wena watalwa nakubuye masotsha, noma  
born when the soldiers returned or [what]?

D.M. angifika sengizelwe, sengelanywa,  
they [soldiers] found me having been born  
angifika sengelanywa.  
and having someone who comes after me.



949

P.53

F.M. le lengamgana njemine <sup>ngukabe</sup> babuya khona  
the man whose suit I accepted, [was one  
le.

R.S.M. Wo. -  
wo<sup>2</sup>  
of those who had come from there [World War II]

F.M. wabulalintunzinqisekhona baba, wahlala futhi  
when [he] slaughtered the bull, baba<sup>SS</sup> was still alive,  
ngaze ngaba neyingane lezinti  
and he stayed until I had [raising fingers] children

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

F.M. Solangakafi  
still he hadn't died.

R.S.M. Wo! kusho nje kutsi kungenteka kube  
wo<sup>2</sup>! So, it means that, it might be.

D.M. angithi, ngiyabona kulapha 1949 naba  
let me say, I think it is around 1949 or  
1950.

P.M. Wena uyamazi infana?  
You, do you know him, boy?

D.M. angimazi, ngiyamazi; obaba ngababona bagundile,  
I don't know him; I know obaba<sup>SS</sup>, I saw  
ufe sengikhona, vele kade sengikhona.  
them with their hair shaved, I was present when he died.

P.M. nakugala nje lapho kubuya emasotsha.  
when the soldiers began returning.

D.M. hhuji emasotsheni asekudeni  
No, the soldiers are very far away [their return]

F.M. e-e. wahlala ngoba emasotsha  
yes; he stayed, because the soldiers

938

P52

babe Mshayeli ufe nini, umnyaka?   
 babe<sup>55</sup> Mshayeli died, I mean, the year?

S.M. sekunesikhathi

it is quite sometime since [this happened]

R.S.M. nasowubekisa nje sawukala, lemphi yesibili   
 when approximating, when the Second World   
 yemhlaba, abesafite?   
 War began, was he dead?

C.H. |

S.M. yesibili yabani, leya Hikhlika?

The second one, for who, [you mean] Hitler's?

R.S.M. e-e- leya Hitler

yes, Hitler's.

F.M. abangakafi

He hadn't died by then.

D.M. abangakafi

He hadn't died by then.

S.M. abangakafi

He hadn't died by then.

D.M. ngoba aze abuya lamasotsha

[I'm saying this], because until they returned [he was alive]

R.S.M. abuya akhona?

him alive.

they [Swazi participants in World War II] returned and found

D.M. e-e abuyela kuye vele, ngoba nguye

yes, they returned on him, because it's him   
 labawa.

who

R.S.M. labawakhokhile?

[it's him] who had sent [the soldiers] out?

D.M. e-e wawele wawakhelela inkunzi

yes, he slaughtered a bull for them

914

P.51

D.M. ya, kuthiwa kuka Vuma

ya", it is said it's Kalluma.

R.S.M. nalendzawo le kuthiwa kuka Vuma?

even this area, here is called Kalluma?

D.M. e-e yonke le, iye iyowushaye Ngovuma

yes, the whole area here, till it reaches Ngovuma

R.S.M.

C.H. Oh!

Oh!

R.S.M. So, lomphaka.

So, the umphakatsi <sup>go</sup>

C.H. and it's just here, somewhere?

and it's just here, somewhere?

R.S.M. e. lomphakatsi wakhe ke lo Mshayeli,

e [um] the umphakatsi of this Mshayeli, where  
abesukaphi lapha? Khona lapha nje, abesur  
did it move from here? Was it moved from  
ka khona la, wakha khona la?

here, and rebuilt in the same area here?

D.M. e-e abasuka, kuyona lendawo

yes, he had moved from this <sup>same</sup> area.

R.S.M. wo, kusho nje kutsi solo lendzawo vele

wo, it means that the area is still one [and  
yinge, akazange ahambe libanga lelidze  
the same]; he never travelled a long distance.

D.M. ya, ngiyo nje lendzawo

ya", it is this area.

C.H. When did Mshayeli die?

When did Mshayeli die?

R.S.M. e. anisakhumbuli ka kutsi ke yena

e [um], don't you remember well, when



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R50

S.M. |

setguye nje nyalo.  
it's him now.

R.S.M.

wo

wo<sup>2</sup>

C.H.

Can you ask him where was the  
Can you ask him where was the  
Mshayeli umphakatsi; is that the one on  
Mshayeli umphakatsi<sup>60</sup>; is that the one on  
the other side?  
the other side<sup>60</sup>

R.S.M.

umphakatsi waMshayeli wona wawu-  
Where was Mshayeli's umphakatsi<sup>60</sup>?  
kuphi?

D.M.

wawukhona lapha klabhubhele khona  
it was just here, where he died.

R.S.M.

khona la?  
just here?

D.M.

e-e.

R.S.M.

yes [many voices]

ya abesuka laka, abesuka kaVuma?  
"ya" was he coming from kaVuma?

D.M.

Cha, vele kuKaVuma lendawo

No, in fact, it is kaVuma, this area [chiefdom]

R.S.M.

wo! kuKaVuma lendawo

wo<sup>2</sup> it's kaVuma, this area

D.M.

ya

ya"

R.S.M.

wo, lomphakatsi watsiwa ngekutsi kuka-

wo<sup>2</sup>. The umphakatsi<sup>60</sup> was named

Vuma?

kaVuma [as well]?

60 umphakatsi } — see glossary.  
Variant: umphakathi }

D.M. Chake  
no.

R.S.M. anisakhumbuli lokutsi sasidze kangakanani  
Don't you remember how long was  
lesikhatsi, nasekutfolwa leNdiphethe; ngoba  
the period [between the Independence Celebrations  
besifuna nje lokubona kutsi kumbe  
and the installation of Sihike II] [ask this]  
encenye ngabe wabekwa nini, kutsi  
because we wanted to estimate when he was  
nakutfolwa leNdiphethe nalapho asabekwa  
installed. When Independence was found, was  
ke yena. Noma kwatsi nakubuywa nje  
he then installed at that time, or just after  
eNdiphetheni. Kwase kuba sikhanyana Sowuya  
returning from Independence Celebrations, he was  
bekwa yini?  
then installed?

C.H. e-e- Can you ask him to describe  
e-e-um] Can you ask him to describe  
what happened when he was made a  
what happened when he was made a  
king, I mean a chief; what happened here?  
king, I mean a chief; what happened  
did he go to tobamba? Did the king  
here? Did he go to kabamba? Did the king  
confirm it? What exactly happened?  
confirm it? What exactly happened?

R.S.M. Oh! ngesikhatsi vele asabekwa, kwentwa  
Oh! By the time he was installed, what  
njani nje, ngabe kwablangana siwe  
d zds were performed; did this siwe [here]



69 sive

variant: Isizwe

see glossary.

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R.S.M. It looks like by 1968 he had not been installed,  
it looks like by 1968 he had not been installed.

C.H. that ~~was~~ before Independence?  
that was before Independence?

R.S.M. Ya.  
"ya"

C.H. But after; soon after.  
But after; soon after.

F.M. Kuhlupha kona lokungafundzi, labeminyaka  
the troublesome thing is that of being illiterate;  
bayayati.

those who know about years, know [the date]

D.M. Manje lelipasi, seliqhubi-minyaka leminyaka?  
Now, for how long has this lipasi<sup>66</sup> been used; how many years?

F.M. bona labazali bathu (kusifakodakeni)  
our parents did wrong by putting us in<sup>67</sup>  
mud

D.M.

[hard to hear]

S.M. Njoba naku siya le  
as when we went there  
bathi kuthela yena, siphike akatheli, ngithi  
they said it him, Mphim, it seems, who pays tax,  
mina anthi phela ngimi lo Siphike  
Siphike does not pay tax. I said: "It's me, this Siphike!"

R.S.M. Wo! - kushonje kutsi anisacontu  
wo!<sup>2</sup> It means you no longer remember  
lokutsi ngabe sasisidze kangakanani?  
how long was the period? Is anti<sup>65</sup> leaving  
Sawuhamba wonke anti?  
for good?

<sup>66</sup> lipasi — refers to a pass-out Slip or a clearance Certificate (for tax). Due to the importance of tax in Swaziland, almost every piece of paper usually mistaken for lipasi by non-literate old Swazi people.

<sup>67</sup> appears to mean 'by not educating <sup>US</sup> the not sending us to school. <sup>formal</sup> lack of education is likened to being in 'mud' by the informant if 'putting us into mud' is actually her words.

<sup>68</sup> Siphike II's first name is Mphini and he was called by this name till he was installed as chief of the Myeni people, upon which occasion, he then assumed the title/ name Siphike II.



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

F.M. Yokugalake, sigala kuyowubona indipende  
the first one; [when] we were going to watch  
ga  
independence [celebrations] for the first time?

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

F.M. abangakabekwa lo.  
this one had not been installed by then.

R.S.M. ubekwa muva  
He was installed later.

F.M. ubekwa muva  
He was installed later

R.S.M. sesinganani ke anti sikhatsi-?  
how long anti<sup>65</sup> was that time?

F.M. seyiva igala njeke, ikhivela njeke ngesi-  
then it [independence celebrations] occasionally  
khatsi sayo  
occurred, during its time—

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

F.M. koduwa njeke leyekugala ga abangaka  
But then the very first one, he had not  
bekwa.  
been installed.

R.S.M. wo! kusho kutsi kungenteka kube ubekwa  
wo!<sup>2</sup> So, it means that it might be that  
lakubo 70 - lakubo  
he was installed around [19]70

C.H. (what's that)?  
(what's that)?

65 anti -- refers to an aunt in English: one's father's sister (in Siswati). In this context anti is supposed to be a polite, respectful way of referring to a man's sister.

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P.62

S.M. nakwenziwa Indiphethe yeNgwenyama?  
When the Ingwenyama's Independence was done?

R.S.M. ee, ngingatsi, <sup>namqabe</sup> kutsiwa eMaSwati cha  
yes, I can say, when it was said that  
konke vele sekukuwo manje, emaNgesi  
full control of everything was now on the  
asakambile. Kumbenasekutsiwa tikhulu seti-  
Swazi <sup>after</sup> the British had gone; perhaps when chiefs  
bonana nenkhosi, Sobhuza, abekhona yini;  
were summoned to meet inkhosi<sup>57</sup> Sobhuza II, was  
Singabona: kahle kutsibesabekiwe yini; nomq  
be there, we can then find out if he had  
abesengakabekwa  
been installed by then or not

F.M. abangakabekwa lomuntu, vanini longinitske  
this person had not been installed by then,  
la.

listen to me, as I tell you.

R.S.M. wo!  
wo<sup>12</sup>

F.M. lendipende, yokugala nje go?  
the first Independence [celebration]?

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

F.M. kukhona nabo Mashela la?  
[at which] there were to Mashela<sup>64</sup> here?

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

F.M. kunemfazi ouwayembethe ingubo lapha  
[at which] there was a woman who was wearing  
Phezulu?  
a blanket on top?



64 Mashela - possibly [President] Samora Machel  
of Mozambique.

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C.H. it's 1979

it's 1979

R.S.M. Wo! loku, ngiyabona loku kwa, nguloku-  
wo!<sup>2</sup> this, I think is, has something  
 phatselene nelulimo. ngulokuphatselene  
 to do with farming. This is related to farming  
 nelulimo loku. Kuanyalo nga 79, vele  
 business. It is for now, in [1979], he  
 abesabekwa kadzeni  
 had long been installed, by then, indeed.

D.M. awu abesabekwa kadzeni  
awu<sup>63</sup>, he had long been installed.

R.S.M. e-cha, engatsi loku lokuphatselene  
 e- [um] No, it seems that it is important to  
 netindzawo telive kuble lokutsi vele  
 keep those documents which have something  
 nikugane lokwemaphepha lokunjalo.  
 to do with the country.

C.H. Did the chief go to lobamba for <sup>the</sup> independence?  
 Did the chief go to lobamba for the  
 Can you ask that?  
 Independence?

R.S.M. Waya yini, empeleni, katobamba nangabe  
 Did you [chief], in fact, go to lobamba, when  
 kutfolwindiphethe? Sengisho kutsi waya  
 independence was found? I mean, did you  
 yini, wasowubekiwe?  
 go there, had you been installed by then?

S.M. e-e

yes

R.S.M. wasowubekiwe, nakutfolwindiphethe?  
 You had been installed, when independence was  
 found?

63 awu - 1. interjection of sudden surprise.  
2. interj. (penult. stress, final syllable  
lengthened in slow enunciation)  
of surprised interrogation. eg.  
IS that so? Do you mean to say  
so?



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P.M. yabuta inkhosi  
the Inkhosi<sup>57</sup> asked.

R.S.M. Wo... The king asked as well.  
Wo<sup>2</sup> the king asked as well.

C.H. enhe  
enhe<sup>22</sup>

D.M. sesiyawusizwa bantwabethu. Thine nje  
we shall be helped by our children. We,  
phinde.  
ourselves, there is no hope.

R.S.M. abegula  
He was ill.

P.M. e-e- wathathiminyaka nguloku angaphili  
yes. He took many years still not getting well.

R.S.M. Wo! ---  
Wo<sup>2</sup>

P.M. waphose wahamba  
He almost went [died]

R.S.M. Wo! ---  
Wo<sup>2</sup>

C.H. what is that?  
what is that?

R.S.M. He was very sick; he almost died  
he was very sick; he almost died

C.H. and then, what decided eventually?  
and then, what decided eventually?

R.S.M. kwase nasenimbona ngaba asaphilile?  
then, did you see that he had become well?

P.M. sambona buncono ke, Samyisenkhosini  
we saw his becoming better, then we took him to

S.M. angazi (encwadi) nobe ngiyo yini lena  
I don't know if this is the book [documents].

Io, saba sidze kakhulu impela?  
was installed, was it very long, indeed?

D.M. ayi saba side kakhulu impela. Baze  
no, it really was very long. Even people  
bafuna nebantu  
wanted to...

R.S.M. kunihlupha kulendawo?  
to trouble you in this area?

D.M. abese basihlupha vele. Sesingasa boni nathi...  
they were already troubling us. We were not <sup>ourselves</sup> ~~dealing~~

P.M. nenNgwenyama yabuta kaNgwane "lokutsi"  
Even the INGwenyama<sup>62</sup> asked, in kaNgwane<sup>44</sup>; "why  
aze abe ngaka kwentiwa yini?"  
had he [Siphike II] been kept until this old?"

R.S.M. e.e.

yes.

P.M. | ngatsi mine "kadza asigulela"

I said: He [Siphike II] had been ill for us."

R.S.M. e.e.

yes.

C.H. Why was such a long period?

Why was such a long period?

R.S.M. lolokwenta kutsi sibe sidze kangaka, njoba

What really made you take so long a  
abasakhona, abengabekwa, abemdzaka, anikhe  
time [to install him], as he was present, he  
mbuli kutsi ngabe kwakuyini remember?  
could have been installed, as he was old enough, why, don't you

P.M. kwakungibo buhlungu njoba sabika enkhosini  
it was illness, as we reported to the inkhosini

R.S.M. wo, nenkhosi yafika yabuta kofe?

wo<sup>2</sup>, even the inkhosi, asked, by the way?