

S.O.B.P. MYANI HISTORY : David Myeni et al. 3/3

264

177

R.S.M.

we were asked by the libandla

we were asked by the libandla⁷⁶

D.M. sebayasitsatsa ke sebasiyisa ku Ndloukazi
they then took us to Ndloukazi

R.S.M. wo, nitsatfwa ngulelibandla?

wo, you were taken by this libandla?

D.M. sritsatfwa ngulelibandla sesiya ku Ndloukazi
we were taken by this libandla; we then to
ke siyahlala naye.

Ndloukazi, and sat with her

R.S.M. wo.

wo

D.M. lo Shifi ke base bamnika ludiwo

This chief was then given ludiwo⁷⁷

R.S.M. usengaka dibani nenkhosi?

He [Siphike II] hadn't yet met the inkhosi⁵⁷

D.M. asikadibani nenkhosi.

we hadn't yet met the inkhosi⁵⁷

F.M. sagcina khona lapho.

we went ^{there} to the inkhosi⁵⁷ at last.

D.M. base bamnika ludiwo ke wahamba nalo

They then gave him ludiwo⁷⁷, and he
agugile, waluyisa ku Ndloukazi amnathisa,
took it to the Ndloukazi⁷⁸ [scrambling] on his knees,
abanjengalapha.

to help the Ndloukazi drink from it, as far as that place,

R.S.M. unikwa, loludziwo unikwa ngu-

he [Siphike II] was given this ludiwo⁷⁷ by ... ?

D.M. lelibandla nje, lwafike lwabekwa lodiwo

[by] the libandla. The ludiwo, on arrival, it was put
kwathiwa akaluthathe loshifi ayowunathisa
down, and the chief was told to take it and help the

77 ludziwo } — container made out of
variant ludiwo } clay, used for collecting and
another: udiwo } keeping liquids, such as
water or traditional beer.

78 Indlovukazi } — see glossary
variant: Indlovukati

238

P71

D.M. abesesibikile ngoba ngunalincusa leliude
We had already reported, because it's this lincusa⁵⁹
likhulume,

which talks for us, or on our behalf.

R.S.M. Wo! We had reported already, through the
Wo!² We had reported already, through the
lincusa
lincusa

C.H. Can you ask that, was the king pushing them to
Can you ask that, was the king pushing them
bring the chief?
to bring the chief?

R.S.M. Wo, uyabuta kutsi awu, ngabe unguye yini
Wo!² He [king] asked you, if the rightful [chief]
lokufanele kutsi abekwe le!
was this one?

D.M. yebo
yes

R.S.M. kubuta yena, kubutinkhosi?
It was him asking, it was the inkhosi,⁵⁷

D.M. Cha, ayisengakabuzinkhosi, sisabuzwa
No, the inkhosi⁵⁷ hadn't asked yet; we were
libandla.

at this stage, being asked by the libandla⁷⁶
R.S.M. Wo, nisabutwa libandla lakhe lale?
Wo!² you were being asked by his libandla?

D.M. lakalobamba.
[libandla] of lobamba

R.S.M. Wo! Nabutwa libandla laka Ngwane.
Wo!² You were asked by the libandla⁷⁶ of Kalligwane.

C.H. What is this?
What is this?

76 ibandla } an assembly of adult males
variant: ibandla }
Also: ebandla — 'e' being a locative.

basiyisa ngale ngemva kwesibaya kaLobamba
 took us to the back of the kraal of Lobamba,
 ngulapha bazasikhulumisa khona, bacale basikhu-
 where they would talk to us. They first talked to
 lumise, basibuza, kuthi "lona simbeka nje nguye
 us, asking us saying: "This one, as you install
 yini?" Babuza nabo anti
 him, is he the rightful [successor]?" Asking these to anti⁶⁵

R.S.M. Kukatobamba mosi?

It's at Lobamba, was n't there?

D.M. Sikatobamba

we [were] at Lobamba

R.S.M. Sebayani... natsi benibonge, sebaningenisa
 they then ... after you bengad⁷⁵, they then took
 endlini, sebanibuta ke, bacale banibuta ^{pha-}
 you into a hut and asked you, did they ask
 ndle?

you, first outside?

D.M. yebo
 yes

R.S.M. Batsi nje kube banibone nibonga base
 Did they just know, after they heard you
 bayati kutsi nite vele kuthona lenitewumbeka?
 benging⁷⁵, that you had come to instal someone?

D.M. Sasibanengi nje
 we were many —

R.S.M. wo
 wo²

D.M. asivele sesibikile
 we had already reported [about our coming] before

R.S.M. wo nasenibikile, wo.
 wo², you had already reported, wo²

215

164

R.S.M.

Kwakulisiko yini lokutsi ninikane letinkhomo?
was it a custom for you to etchange cows?

S.M.

sasetjelekana

we were lending each other.

R.S.M.

Wo, nanetjelekana

wo², you were lending each other.

S.M.

ngoba kusekudeni le

because it's very far there [KaNgwane⁴⁴]

R.S.M.

Wo!

wo² —

C.H.

and then is that when the chief was installed?
and then is that when the chief was installed?

R.S.M.

ya, just before. Enhhe. Manje ke umq

ya¹¹, just before, Enhhe²². Now, that having

sekwentekile loko, inkhomo seyiphumile, seniya
happened, the cow having been sent to KaNgwane⁴⁴,

KaNgwane ke? Nitsatsa lenkhomo?
what else happened? you took this cow [and]?

D.M.

Sayesibayeni

we went into the kraal

R.S.M.

leKaNgwane?

there, yonder, 'KaNgwane'?

D.M.

kwabongwa

it was bongwa

R.S.M.

Wo!

wo²

D.M.

Katobamba. Base bayayemutela ke.

lobamba they then welcomed it. They did
ungatsi phela abasiyisanga kuNdloukazi, base
not [at first] take us to Ndloukazi, [but] they

D.M. lekaNwane sagala sathi uma sifika, savele
there, kaNwane⁴⁴, when we arrived, we brought
sasesilandinkomo
a cow with us.

R.S.M. wo!
wo¹²

D.M. le
there

R.S.M. lekaNwane
there, kaNwane⁴⁴

D.M. e-e lena, sabese, ukhona lomunye
yes, there, there was another [person]

S.M. Elias Ndimande
Elias Ndimande

D.M. Ndimande, manje, sasesimnika lenkomo
Now, we gave this cow to Ndimande, which
ngala, sesithathinkomo simnika inkomo reale.
[cow] was this side; we took his cow that side [kaNwane]

R.S.M. wo!
wo¹²

D.M. sasesingenesibayeni ke kuyabonzwake.
we then entered into the kraal and we brought⁵

R.S.M. Ndzimandze waninika inkhomo?
Ndzimandze gave you a cow?

D.M. e-e.
yes

R.S.M. ayitsatsa enkhosini?
taking it from the inkhosi⁵⁷?

D.M. cha, yakhe, sintjintja leyethu iela
No, it was his; "no" exchanged with him.

R.S.M. wo!
wo¹²

75 bongwa'd — } see glossary.
bongwa — }

khumbula lapha nangabaphuma sisi. Cha
a bit when she got out [to her in-laws]. No,
|kulungile. Umase abe
its alright. Then when he was
Kwake, ingilaphekutsenini kwantekanjani
installed, I am concerned about this, that what
nje, abesetanayo babe Myeni
happened [when he was installed], babe⁵⁵ Myeni has been

P.M. kwalayikhaya, emasikwakhona? telling us
you mean customs for this home?

R.S.M. e-e.
yes

P.M. | Hhawu
Hhawu⁷²

R.S.M. e-e.
yes

S.M. | lemsamo phe¹a? angithi Sagondana neNdloukazi
there at emsamo⁷³? Didnt we face the Ndloukazi⁷⁴?

P.M. bengitsi nisho kwangala
I thought you mean [things] for this side.

R.S.M. sisho konkhana nje, asicale ngala, kumbe? Noma
we mean [things] for all sides; let us start with
singacala ngale kundlouwukati, laawagala khona,
what happened this side maybe? Or, that side, on
kwagala ngale?
Ndlouwukati⁷⁴, which came first, that side?

D.M. e-e.
yes

R.S.M. angatsi abeseta nayo babe? Utsite kwatukhona
wasnt babe⁵⁵ [there] coming with it? He said there
lincusa lentanjani? Ngale kaNgwane, kwentanjani?
was a lincusa⁵⁹, what did [this lincusa] do? What
what happened kaNgwane⁴⁴?

72 khawu - interj. 1. of strong disapproval,
regretful surprise.
2. of great surprise, wonder.

73 emsimo -- 1. the upper part of a hut, where
important items of the household
are kept. 2. In this context
emsimo seems to refer to
Kanguane⁴⁴, where the authority
dwelt.

74 Inllawukez - see glossary

|santum kuaba nemgidwo wayi-
meet — and danced; was he taken to
Swa le; kwentiwa njani nje?
there [toban ba]; What exactly, was done?

P.M. | inkhosi iyabekwa nje njenga
the inkhosi⁵⁷ is installed just like —

D.M. usho makubekwa bani, lost, fi?
you mean when who was installed, this chief?

R.S.M. e-e
yes

D.M. Wo, kwa- , kwehla lela lincusa, lehla na-
wo² that lincusa⁵⁹ came down here,
nalomunye around [19]75!⁶⁰

R.S.M. Wo, kulakubo 75? Wo! Wabekwa sawunga
wo² it's around [19]75? Wo² Were you this
la wena?
side by then?

S.M. e-e. ngibekwe sengisuka leka Ngcamphakha
yes. I was installed, after moving from kaNgcamphalala⁷⁰

R.S.M. wo! wo! Ngoba Sisi weta lapha.
wo² wo² because [my] sister came here --

S.M. Sagidzile
after [she] gidzaid⁷¹

R.S.M. ya asagidzile?
ya" after she had gidzaid?

S.M. enhhe
enhhe²²

R.S.M. wo! wo! wo! Cha, nembala kusho kutsi
wo! wo! wo! No, I think; it seems, I
sengingakutfola ke, ngoba ngiyakhumbur-
can get it now because I remember a

70 It was said that Siphike II temporarily lived among the Nqamphalala people (Nimba neighbours near Siphofaneni, on the Manzini-Big-Bend road). He had to be fetched from KaNqamphalala (it is a chiefdom), when he was installed as a Myeni Chief.

71 gidza'd } — see glossary
Unanti:gidza }

84 live } - see glossary.
variant: ilizwe }

396

P.76

R.S.M. Wo.

wo²

C.H. Can I ask a question, before they went to
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.

wo², you didn't know.

F.M. sevanje umasekusho Silo kuthi: "Lona
we heard only when the Silo⁸³ 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 baphi, angazi
Mshayeli's children, I don't know whether they
nama bafa bonke yini, ngoba ngangimbona
all died, because I used to see him travelling
ahamba nekwetafana la, kwafa konke
in the company of boys here; Did they all die,
yini ngoba abaghamuki la." kwabanjalo ke.
because they don't appear here." It was like that.

83 Silo

variant: iSilo

the title, by which the king
is addressed

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, longiwa 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 buyasibuka nje sigicika 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, umtanenkosi wakataumisa. We were helped by Masizela, ^{kawumisa} umtanenkosi ^{si} 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.

82 umntanenkesi } - see glossary.
Variant: umntanenkesi }

352

kwalo. Abasathi uzawuza la, apha the
delayed, Sifuba was about to come here,
to Sifuba

[to be chief]

R.S.M. Wo!
Wo!²

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

R.S.M. Wo!
Wo!²

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

R.S.M. anyway, asengichazele lodzadze. Any-
anyway, let me explain to this dzadze⁸¹-
way, 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

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

nibohle nita, nibohle nita?
to eMba [to the king]?

D.M. yase yasibizake inkosi, isibiza ngelinye
the king then called us, on another day, saying
ilanga, ithi: "Baphi abaka Myeni? ngiyabafuna."
"Where are the Myeni people? - want them."
Sase siyangenake.

We then went there.

R.S.M. Wo, kusho kusi lenkhosi yayati lokutsi-
wo², so, it means "at the king knew about
nikhona, yase itjeliwe?
your presence, he had been told?"

D.M. abesayitjeliwe
He had been told.

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 ngubha, 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 bakamYeni, baphi?"
people arrived here long ago, where are they?"

F.M. "Ngiva kuti 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 besengimuphe
doesn't take them to [you]". He then said "Hhawu
isinkwa." Ngesimo sekwephuza kubekwa
I had given that one 'bread'. As this [one]

299

R74

loshifi.

it held for her by this chief.

R.S.M. wo.

wo²

D.M. sesiyasukake laphoke, sesiyembake. sikhleke
we then moved from there to embo⁷⁴. We occasion-
ngulosiuka siyembo, siyuka siyembo, phela
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 seniyakumbona³wo², there, were you just going to merely meet him?

F.M. ekugineni nele; sasesiyokugcina phela.

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

R.S.M. wo, nanisuka nje kuyowunatsisa lona

wo², when you left, after helping her drink, you then
kwase kuyakhulunywa njeke lapho, seniyakamba,
talked with her, right then and you went away?

D.M. sase sesiyachittheka, siyemuka; sikhle sibuya

we then got scattered; we went away. We then

lapho, ngoba sasilekwini lelincusa, sikhle

occasionally went to embo, because we were in

sibuya sithi bazawusikhulumisa, sikhle sibuya

lilawu⁸⁰ for the lincusa⁵⁹. [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

they said we should come the following day.

R.S.M. wo. Enhhe, natsi emva kwesikhatsi ke

wo², Enhhe²², and you occasionally came

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

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

PAGES
32
BLADSYE

Croxley®

Exercise Book Skryfboek

SIZE: A4 (297 x 210mm) GROOTTE

Name
Naam

Carolyn H. Interview

Subject
Vak

Myeni History

Place
Plek

KaMyeni, KaVuma (Hubonjeni)

Book 6

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 267

iNdloukazi.

Indloukazi drink from it.

R.S.M. Wo, lunemanti?

~~wo~~, it had water in it?

D.M. lunetjwala.

It had [traditional] beer in it.

R.S.M. Wo, lunetjwala. Unikwa ngulelibandla?

~~wo~~, it had beer in it. He was given [the ^{in his libandla?} ludziwo] by a

D.M. Unikwa ngulelibandla. Waguca ke, wase sawu.

He was given it by this libandla. He [chief] knelt
like uyayinathisake, wase sawubuya nalo
till he reached her [Indloukazi] and helped her
lakithi. Sesizonatha ke thina libandla.

drink from the ludziwo⁷⁷

R.S.M. Lwalugwele?

It was full?

D.M. Cha, lwalugwele

No, it was full.

F.M. ngawasinika sikhebesi? Lwalugwele

Would he give us less than [full]? It was full. [laughing]

R.S.M. wo, abengeke acale.

~~wo~~, he wouldn't dare do that.

P.M. lwalungaka nje

It [the ludziwo] was this size [demonstrating]

R.S.M. waguza phansike waze wayowufika?

Did he go on his knees until he arrived?

D.M. abahamba ngamadolo nje; wamnathisa,

He was going on his knees, until he helped her
naye akazange alubambe lodiwo, angalu
drink herself without holding this ludziwo⁷⁷, this
bambi loNdloukazi; wawele wabanjelwa ngu ye
Indloukazi did not hold the ludziwo. She had

508

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!
wo¹²

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?
we², 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?

501

P85

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

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 embutho?

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. kuleeJozini, lapha sebathi kuseJozini
it is at Jozini⁵⁶, where they say it's at Jozini;
khona, kukuMangwazana
it is ku⁸⁷Mangwazana

R.S.M. wo, kukuMangwazana?
wo² it is kuMangwazana?

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

487
R.S.M.

R8H

Wo, They were not pushed at all, but they
wo². 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, Awubuke.
Mbuthu? at Mbuthu, try to look it up [there]

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

487
R.S.M

R8H

Wo, They were not pushed at all, but they
wo². They were not pushed at all, but they
got to know that someone was coming
got to know that someone was coming
here, when they got there; the king told
here, when they got there; the king told
them: " Oh, I thought no one had been
them: " Oh, I thought no one had been
left by Mshayeli, because I saw no one
left by Mshayeli, because I saw no one
coming up here to say: " This is the one
coming up here to say: " This is the one
who was left by Mshayeli? They got to know
who was left by Mshayeli? They got to know
this there
this there.

C.H. Can I just ask, these are just odd
Can I just ask, these are just odd
questions; Do they know who, something to
questions; Do they know who, something to help
help us about a place called eMbundwini,
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. Mbutu? kuse Mbutu. Awubuke.
Mbutu? at Mbutu, try to look it up [there]

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

482

wakhe lilawu njengamshayeli, ngoba kade
build a lilawu⁸⁰, like Mshayeli, because he was
ahlala lakhaya,
staying here at home."

R.S.M. enhhe
enhhe²²

D.M. kusho Silo, kusho leSilo semaswati, umlomo
It's Silo⁸³, who was saying this, the Silo⁸³ of the
waso lesawuphendula lapho.

Swazis, the mouth⁸⁶ with which he replied there,

R.S.M. wo.

wo²

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!

wo¹²

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 lilawu⁸⁰, here
njengamshayeli, wathi: "Mshayeli kade kuyinda
[at Lobamba, it seems], like father Mshayeli, he
da yalapha ekhaya."

said: "Mshayeli was an indoda⁸⁵ for here, at home'.

R.S.M. enhhe.

enhhe²²

D.M. kusho wona umlomo wesilo.

Saying that, was Silo⁸³ mouth.

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.

#72

iabesatsi: Akubekwe umuntu, belani umuntu?
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 lesi kuzwako, thina kuphela ke,
something we heard, the only thing is that
ligama lenkosi naseyisiphendula lena yathi
wh. King when talking to us, said: "Hhawu,
ke yona: "Hhawu, sengimangele kuthi
I have been worried that didn't Mshayeli leave
Mshayeli kanti akashiyanga lutho yini
a stick ebandla⁷⁶? 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 indoda⁷⁵ for here at
ngoba akade ayindoda yalapha ekhaya,
home, even when in trouble, or when not.
noma akhuphekile, noma angakahlupheki

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

wo? yes

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

85 indoda } - see glossary.
variant: indvodka }

452

181

lokutsi: "Uletfwe ngubani?"
to say: "Who has braught him?"

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

R.S.M. Wo.
Wo²

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 nasinithleti, jubonakala kutsi
Wo², So, here you had been sitting for a long
ungatsi sesidze lesikhatsi njoba njeng
time, as anti⁶⁵ has said the period was too
anti asatsite ingatsi sasesisidze nalesi-
long, hence Sobhuza [S] 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

437

180

R.S.M. wo.

wo²

D.M. enhhe.

enhhe²²

R.S.M. asho lomletse njengemuntfu lomdzala?

Meaning, someone who had brought him, as an elder?

D.M. e-e. Tokulhi 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. Masitsela?

Masitsela?

D.M. Masizela Dlamini, lolasabhubha, nangu

Masizela Dlamini, the one who died; this one

wakaLavumisa

of kaLavumisa²²

R.S.M. Wo, batsi, nabuta Sobhuza kutsi uletfwe

wo². When Sobhuza^{III} 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

wo² 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 kutsi

should bring him [a chief]? What did it mean

405

171

R.S.M. wo.

wo²

F.M. wathi sowumcabangele kutshi lo, angahle
He said that he had thought for this one [Sifuba]
azowuthatha lelizwe teli.
that he may come to take this live⁸⁴

R.S.M. wo.

wo²

F.M. Manjike 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
going to Mbabane.

R.S.M. wo.

wo²

F.M. Sithi ke lesilo: "Wo, obefanele kuva
Then the Silo³³ said: "Wo², he had to feel
buhlungu loyo, ngoba naye abasa buke kutshi
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.

wo²

D.M. Seabuza ke kutshi ulethwe ngubani. ^{Kuethiwa}
They then asked [ust] who had brought him [the
ke ulethwe nguPhathakanjani Myeni
chief]. It was said, he had been brought by Phathakanjani
Myeni

551

P90

C.H. Don't worry to write these, I will write them,
Don't worry to write these, I will write them,
if you can just tell me the answer. Okay.
if you can just tell me the answer. Okay.

R.S.M. Oh, ya.

END of
side 2
oh ya!!

S.H.I

C.H of ^{the} what people?
of the what people?

R.S.M. Sakuphi, Sebakabani bantfu, anikhumbuli?
of where, of which people, you don't remember?

P.M. baka Zulu, Sewafa lo Mhlupheki
of kaZulu; this Mhlupheki died.

R.S.M. wo, bakaZulu
wo², of kaZulu [people].

P.M. ngulabaka Mzimba.
it's those of kaMzimba.

R.S.M. bakaMzimba labantfu?
These people are of Mzimba?

P.M. ya
ya"

R.S.M. wo Mzimba ligama lemuntfu?
wo². is Mzimba the name of a person?

P.M. e-e.
yes

R.S.M. labantfu ke, sibongo sabo?
and the people then, their name?

D.M. ngu Tembe
it's Tembe

R.S.M. wo ngutembe lesibongo!
wo² it's Tembe, the clan-name!

D.M. ya, ligama, Mzimba.
ya", the name, [is] Mzimba.

P.M. e-e. lolokhona nyalo
yes, the present one now.

R.S.M. lolokhona nyalo?
it's the present one now?

D.M. e-e.
yes

PAGES
32
BLADSYE

Croxley®

Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name Carolyn H. Interview
Naam

Subject Myeni History
Vak

Place KaMyeni, Kalluma (Etabonjeni)
Pl-k
Book 7

Feint Ruling with Margin
Downwe Lineëring met Kantlyn

JD. 267

525

P88

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
wo², at the opening, wo²? Does it mean that
kungale kwetubombo?
kaNyawo is that side of the tubombo [mountain]?

D.M. ya, kungale kwetubombo.
ya¹¹, it is that side of tubombo.

R.S.M. wo.

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 eKwandle, lekaTembe.

He is there at the Sea [area], there kaTembe⁸⁹.

R.S.M. Wo, kaTembe. Uyini ke yena?
wo², kaTembe. What is he?

P.M. uy; Sikhulu

He is a chief.

R.S.M. wo. lo Mhlupheki ulekaTembe njenyalo?
wo². 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; wo² it's a chief!

39 Katembe - is in present-day Mozambique

517

C.H. Something kaNyawo?
Something kaNyawo?

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

S.M. wo¹ kaNyawo eNdabeni, ngule, kulaba
wo² kaNyawo eNdabeni, is there, among
bakaNyawo, kungaphezulu le laba bakaNyawo
those of Nyawo; it is up there, among the Nyawo.

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

S.M. Cha, kukhona umphakathi bathi kuse-
ivo, there is an umphakathi^{ss}, called
Ndabeni, lezulu kaNyawo.
eNdabeni, up there, kaNyawo

R.S.M. wo¹
wo²

D.M. kwele kutiwe kuseNdabeni?
It's just said, it's eNdabeni?

S.M. ya, ngoba kuse Ngwaleni phela khona, kwaku-
ya¹¹, because it is, in fact, at Ngwaleni; it used to
ngumphakathi leNdabeni. Ukhona umphakathi weNdabeni,
be umphakathi^{ss} there at eNdabeni. There is umphakathi^{ss} of eNdabeni.

D.M. wo.
wo²

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 nazihlaha, le
there it is, but the trees are obstructing; there

88 umphakathi } — see glossary
variant: umphakatsi }