

PASS MARK

Hamilton Series 23(a) Part 2

Malinga History

interviewer : Thomi Namini ?

interviewee : Mafayifa Malinga

Place : Mlindazwe

Date : Winter of 1983

Book I

**student note book**

**feint and margin**

name ..... SWOHP .....

72 PAGES

S.A. 72F



A short note to the interview:

The interview has more than one informant. Mafayifa Malinga (of eMasofjeni libutfo) is the key informant. Amongst the others whose names have been given are:

- Informant 1 = possibly Ihami Namini (refer counter nos: 118-128 & 175-179 where he is being addressed as such)
- Informant 2 = Mafayifa Malinga (of eMasofjeni) (counter 001-009)
- " 3 = Khathazile (counts 042-052)

The name of the place where the interview took place hasn't been given, but it would appear from the tape that it was at Mlindazwe (009-014). Words which are not clear from the tape have been rung in pencil. Lastly, the interview was carried out through an interpreter which in this case was informant 1. He is heard pausing from time to time to interpret to a white lady who is also heard through-out the interview asking questions in English.

from m... could no... a... sp... — ottudil 1

Can I ask for your name?

ottudil... libutfo... — insitobams

... Mafayifa... according to the district... of plain... (18PI) being... -dopi/... near...

Mafayifa! 11PI

1 Mafayifa?

Mafayifa?

2 ... (Kuba... Kubiinda...)

Yes... (Then there's a...)

sekuvakala... lokhwehlelake.

Someone caught?

1 ... libutfo... libutfo... libutfo... libutfo...

libutfo... libutfo... libutfo... libutfo...

libutfo... libutfo... libutfo... libutfo...

2 ngiwemasofjeni...

... of eMasofjeni?

1 ... libutfo... libutfo... libutfo... libutfo...

... when he was born? ... libutfo... libutfo...

... libutfo... libutfo... libutfo... libutfo...

... when you were born? ... libutfo... libutfo...

... libutfo... libutfo... libutfo... libutfo...

... libutfo... libutfo... libutfo... libutfo...

... libutfo... libutfo... libutfo... libutfo...

2 ... libutfo... libutfo... libutfo... libutfo...

... libutfo... libutfo... libutfo... libutfo...

... libutfo... libutfo... libutfo... libutfo...

Place Names?

- Kabinga
- Kapuvakela
- Gucuka
- Mlindazwe
- Isembekwako



1 libutto — age-grade regiment; regiment

2 emaSotjeni — locative form for the libutto of emaSotja, a libutto which according to the District Commissioner's guide (1981) comprised mainly of men born roughly between 1906-1911.

interviewer?

1 ngisaceta ngamabakho?   
 Can I ask for your name?

2 nguMafayifa?   
 I am Mafayifa?

1 Bani-ke?   
 who?

2 Mafayifa!   
 Mafayifa!

1 Mafayifa?   
 Mafayifa?

2 nhenhe (kuba khona kubinda bindza... the yes. (then there's a brief silence. sekuvakala lokwhelelako.) Some-one coughs)

1 (kuvakala livi lemlumbi litsi: "Ask his (white woman heard saying: "Mbutle nge-libutto") Libutto lakho, ubutto lini? -libutto lakhe.") The libutto of yours which is it?

2 ngiwemaSotjeni.   
 I am of emaSotjeni?

1 (kuvakala umlumbi atsi: "Does he know (white woman heard saying: "Ngabe uyati yini when he was born?" ) Uyati kutsi kutsi watalwa nini?" ) Do you know watalwa nini? (kuvakala umsindo webantwana when you were born? (noise made by children lekungati bayatidlalela bucadlwana) who seem to be playing near-by)

2 A, ngulapho ngingati ng... ngob' angifundanga.   
 Ah, I don't know because I'm illiterate.

1 (umlumbi futsi uvakala atsi: "what is the name



3 tinanatelob — extended clan praise name

4 sibongo — clan name ; surname ; family name ; (also a praise)

white woman again is heard saying: Lendzawo of this place? "Lendzawo kutsiwa

ligama layo kutsiwa yini? This place

ngakuphi? what is it called?

2 La? coshele nabaya bantfu nabaya

here? yes

siomhenhed. Hahagito bngit awelile (liyaphindoo

yes

2 La, kuseMlindazwe la kangaki. Sukahi

here, it is at Mlindazwe, here

1 (uvakala ahumusha ati): eMli-ndazwe. --- the

heard interpreting saying: "at Mli-ndazwe ---

place is called eMlindazwe. Bantwana seloku-

lendzawo kutsiwa kuseMlindazwe. The children

nanabo abatibeki mani phansi. Bayadlala.

are still busy with their noise. They are playing.

Munye wabo uvakala ati: Hhayi mani! Lomunye

One of them is heard saying: "No, don't please!" Another

sewuvakala ahleka. Lomunye uyamemeta.

one is heard laughing. Another one again is shouting.

Sekuvakala livi lemumbi futsi litri: Can you

A white woman's voice is then heard saying: "Ungam-

ask --- for the tinanatelob of the

-cela asitjiele ngetinanatelob talaba

Malinga people." E--- ti--- tinanatelob

bakaMalinga." E--- what are the

takaMalinga tes--- (kukhona lolungisa livi)

tinanatelob<sup>3</sup> of the Malinga people (some-one clearing his

tesibongo titsini --- (sekuphatamisa lichudse

voice) of the sibongo<sup>4</sup> --- (there's disturbance from a

lelivakala likhala duntane. Sekuvakala umlumbi



5 sisi — literally "sister", a term sometimes used loosely to refer to any woman or girl of the same age as one as it has been used here.

6. mngami — The term according to Rycraft means: "my friend" Rycraft b.k., Concise SiSwati Dictionary, 1981

7 sihanatelo — singular form for tinanatelo (see note 3)

8 kitsi — of the speaker and the clan he belongs to (also of the speaker and his family members.)

9 wena wekunene — literally: "You of the right hand side"

10 wena weluhlanga — literally: "You of the reed"

11 wena we... — literally: "You of ..."

12 indlunkhulu — a principal hut in a homestead.

crowling cock nearby. Then a white woman futsi atsi --- tell them to go away heard saying: "batjele basuke ngoba --- because ---". "A, yesisi, asusisite mngami." --- "Hey, sisi<sup>5</sup>, can you please help us mngami<sup>6</sup>. Asusicoshele nabaya bantfu nabaya chase those people away there. I thought I asked them (to go away) (The futsi lichudze likhala kangako). Sukani cock crows again as it did before). You go lapha nine !! (umemeta ngelulaka). (uya-away you !! (shouts in an angry tone) (white -khuluma umlumbi, akuvakali.) Sinanate --- s --- woman speaks, but its barely audible) The --- sinanate --- the sinanate<sup>7</sup>.  
Isine kitsi kutsiwa : Mkhosi ; Namini ; In the sibongo of kitsi<sup>8</sup> we say : Mkhosi ; Namini ; Wen' wekunene ; wen' weluhlanga ; wen' wena wekunene<sup>9</sup> ; wena weluhlanga<sup>10</sup> ; wena we --- , taka Malinga titsini<sup>11</sup> ? we --- what are those <sup>(tinanatelo)</sup> of the Malinga people then?  
2 Kutsiwa : Isambekwako .  
It is said : "Isambekwako"  
1 Kutsiwa : "Malinga ?"  
It is said : "Malinga ?"  
2 Kutsiwa : Isambekwako ; Malinga ;  
It is said : Isambekwako ; Malinga ; Mcusu ; Mcusu wen' wendlunkhulu ;  
"You of the indlunkhulu<sup>12</sup>" ;  
1 Asowume phela (Baphindbe bayevakala



13 nhe — a way which can be interpreted to mean or connote ideas like: "tell me more"; "what next"

Can you pause please. (Thee's noise again from bantwana) bucadlwana-nye. Sekuvakala

the children who were playing nearby. Then a white umlumbi atsi: "It does not start with woman" is heard saying: "Asicali nga Malinga?" Malinga?" ) Awucali (nga Malinga (Kukhona) You don't begin (it) by (saying) Malinga (some-one) lotsi: "nhenhe." ) ucala nga thembekwako? says: "No, you don't", you begin by (saying) Isambekwako? 2 nhenhe, Isambekwako. Kutsiwa? : Isambe- Yes, Isambekwako. It is said: Isambe- -kwako.

1 Isambekwako. (Sekuvakala umlumbi futsi zen' Isambekwako. (The white woman is again heard atsi: "Na --- Isambekwako." ) E---aba saying: "Na--- Isambekwako." ) E---the novel

2 Malinga. Malinga. (bashi Kanye Kanye nalobutwako) Malinga (they say this at the same time) you nhe.

1 nhe<sup>13</sup>. Mcusi. Mcusi? Mcusi? Mcusi? Mcusi? Mcusi? Mcusi? Mcusi? Mcusi?

1 Mcusi (sewuvakala atjela umlumbi ngelivi Mcusi (heard telling the white woman in a leliphansi atsi "Mcusi.") Mcusi?



14 cakatsisa — the meaning of the word is explained by the same speaker on the same page.

low tone saying: ("Meusi...") Meusi (and then)?

2 Men' udl' ucaKatsise...  
 'You who eats and cakatsisa'  
 1 nhe? what?

2 Men' udl' ucaKatsise (kuba nekubindzabindza)  
 'You who eats and cakatsisa' (there's a brief silence)

1 Men' udl' ucaKatsise...  
 'You who eats and cakatsisa'

2 Ungendlulisa phans' enkhaba, nhe? nhe? (sekuvakaba)  
 'You let me pass under the navel. what? what? (Then

livi lalomsikati litsi: 'Men' udl' ucaKatsis'  
 a female voice says: 'You who eats and cakatsisa

ubeke phans' enkhaba. "Nhenhe, wen' and stores below the navel") Yes, 'You

udl' ucaKatsis' ubeke phans' enkhaba. who eats and cakatsisa and stores below the navel'

1 Udl' ubeke phans' enkhaba?  
 'You eat and store below the navel?'

2 nhenhe, wendlulisa phans' enkhaba  
 'Yes, you let it pass below the navel you

wafut' ekhabonyoko. (sekukhona lelinye resembled your mother's kinsfolk" (Another voice is

livi letitsi: 'wendlulisa phans' enkhaba... heard saying: 'You let it pass below the navel

wafut' --- afut' ekhabonyoko?') nhenhe. you res --- resembled your mother's kinsfolk?') Yes.

1 Ungendlulisa phans' enkhaba?  
 'You let me pass below the navel?'

2 nhenhe, wafut' ekhabonyoko. (Bayevakala Yes, You resembled your mother's kinsfolk (the futi bantwana kikhona longats' uanemeta utsi:



15 mnh — an equivalent of "is there any?"

16 mkhulu — grandfather; ones grandfathers (also one's grandfather's brother; any man of the same age as one's grandfather)

17 mphofu — could refer to colour e.g.: tawny; tan coloured; light brown or could mean poor.

children are heard again. One of them is heard shouting & "YeBheki!" Bayachubeka nekubanya umsiindoo.

calling: "Hey, Bheki!" They - they continue making Sekuvakala livi lekhuba ngelulaka n'itsi:

noise. Then a man is shouting angrily at them "Ngitanishaya!!" Sebavakala bakhulumela

saying: "I'm going to beat you!!" They are then heard ekudzeni. -- ekhabanyoko. Kukhona

speaking at some distance away) -- your mothers kinsfolk. lokusele Khathazile? mnh?

Is there anything we left out? Khathazile? mnh?

3 nhenhe, mkhulu. Yes, mkhulu<sup>16</sup>.

2 Kukhona? Is there any?

3 mnh. Yes.

2 Shano phela ake -- ngi -- ngiyakhohlwa Say it -- bak -- ba -- forget (some nana

nami kuyahlangana la -- Labanye? of the things) say. nhe? Others?

3 Mcusu lomphofu netinyawo takhe. "Mcusu who is mphofu<sup>17</sup> and his feet"

2 Awuvake ... lesinanatelo "Mcusu lomphofu." Well done. -- the sinanatelo "Mcusu who's mphofu."

1 Mcusu lomphofu netinyawo takhe? "Mcusu who is mphofu and his feet"?

2 mnhi. Netinyawo takhe. Yini? Yes. And his feet. Do we still have

lokusele manje? anything that we left out?

3 Ungatsi sekute. the Manana people.



18. bakaMalinga — people of the Malinga Sibongo  
(see note 4)

19. tibongo — plural for Sibongo (see note 4)  
the meaning of this term in  
this context could go beyond that  
of Sibongo to include other senses  
like: clans; 'tribes'; ethnic  
groups

20. bakaManana — people of the Manana Sibongo  
(see note 4)

21. nhe — a word which can be interpreted as  
meaning: I understand; I get your point;  
I follow you / what you're saying; etc.

Looks like there's nothing... nalaba bakaMalinga

2. Kute — Malinga people related? Bati-

'there's nothing...?' Are they relatives? (or

1. (Kuvakala livi lemlumbi Malitsi: "Can we ask?

(A white woman's voice is heard saying: Asiba bute

2. him who did the Malinga people not

Kutsi laba bakaMalinga ngubaphi lebe banga-

marry?") E--- ti... bakaMalinga uyabuta

-tsatsani nabo?") E--- the bakaMalinga<sup>18</sup>,

labangabateki ngubaphi kuletibongo leti-

which are: the people they don't marry

-khona laph' enhlabeni? Tell us how

amongst the tibongo<sup>19</sup> which we have here on earth?

2. Abateki? bakaManana. Ka--- ungantjela

They don't marry the bakaManana<sup>20</sup>.

1. (uyahumusha: "they don't marry Manana."

interpret: "Abateki bakaManana" "the white

uyabuta umlumbi: "Manana?") Manana.

woman asks: "bakaManana?" ) BakaManana.

2. (Umlumbi uyavuma uti "nhe". ) Labanye?

(white woman says: "nhe" ) Others?

2. Awu, Dw, they say

Aw, kucho ba--- bata

1. bakaManana kuphela?

is it the bakaManana only? ngubaphi

2. bakaManana kuphela. Can he explain

it is the bakaManana only? Angantjela

1. (uyahumusha: "It's only Manana

(interpret: "Ngulaba bakaManana kuphela

people they don't marry." Sewuyabuta

labangabateki: "The white woman then asks:

umlumbi utsi: "Are the Manana people



Ngabe laba bakaManana nalaba bakaMalinga  
 and the Malinga people related? Bati-  
 bahlobene yini? Are they 'relatives' (or  
 -hlobo yini laba bakaManana nebakaMalinga?  
 not) these bakaManana and the bakaMalinga?

- 2 nhenhe. bebakhe ndawonye kudala.  
 Yes. they had built ndawonye in the older days.
- 1 (uyahumusha: "Yes, they are." Sewuyabuta  
 (interprets: "Yebo, bangito." "Again the white  
 futs' umlumbi utsi Seku H... h... how?")  
 woman asks: "K... k... kanjani?" heard  
 Kanjani? (kuchubeka umlumbi: tell us how  
 How? (white woman continuer: "Sitjela? Kutsi  
 that is?") Ungasitjela ka... ungasitjela  
 bahlobene njani?") Can you tell us... can  
 yini kutsi batihlobo ngakuphi bangena  
 you tell us how 'they are relatives', how are  
 njani? yini?  
 they related?

- 2 Kutsiwa: Manana; Meusi.  
 It is said: "Manana; Meusi."
- 1 (uyahumusha: "Because they s... they say:  
 (interprets: kungoba ba... bati:  
 "Manana; Meusi". Umlumbi uyavuma utsi:  
 "Manana; Meusi." The white woman agrees saying:  
 "nhe". Sewuyachubeka futsi utsi: "Can he explain  
 'nhe'. The white woman continuer: Angachaza  
 how the two Sibongo, if they were once  
 yini kutsi letibongo letimbili tase tehlukana  
 together, did they split?" ) Nawu... Namuhla  
 njani njengobe bake babakanye? " If you...  
 nawungasitjela yini kutsi base bahlangana



could mean: in one place or living together (e.g. in one homestead)

not in the past and the past

Yes, they had built indawonye in the olden days.

1 (uyahumusha utsi: "They were settling in (interprets and says: "Bebahlala emtini one homestead."

one homestead." Sekuvakala umlumbi utsi: munya."

"The white woman is then heard "They were in one homestead together?" Yes.

saying: "Bebasemtini munya ndawonye?" Yebo.

(Uphindze uyabut' umlumbi utsi: "And then Again the white woman asks: "Babese why did they split?"

us Babese "ba-behlukani swa yini?" Why did they -hlukani swa yini?

then split? yini - longan layela then split? this any place to which you

2. Angibati kutsi behlukanisw a yini. I don't know why they split.

1 (uyahumusha utsi: "I wouldn't say why (interprets saying: Ngingete ngasho kutsi they -- the -- the -- they disappear -- e -- ba -- b -- b -- banyamalali swa yin -- e -- I mean they -- they seperated."

if you can --- can you tell us whether yini bahlala ndawonye babese baphindze they once lived together and then bayehlukana?

later split? nhenhe, bebakhe ndawonye kudala.

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ngifuna kutsi -- behlukanisw a yini." The white uyabuta umlumbi utsi: "Where do we woman asks again that: Singabattola kuphi find the Manana people today?" Mamuhla laba bakaManana namuhla?" bakaManana battolakala kuphi?



dzadzewetfu — used much the same way as sisi (note 5), but can sometimes be used very loosely to even refer / address any woman (young or old) especially when it is used by an old person as it seems likely here.

1 (uyahumusha utsi: "They are Ma-nana<sup>people</sup> but they are very few (thus) getting finished Koduwa-ke sebalidlantana sebaga ngekuphela now." Ulumbi uyabuta utsi: "Where w--- but manje." White woman asks: "Singa--- sing--- we f--- can you direct us to ---")

Ungasilayela yini --- "Kukhona yini longasilayela Can you --- is there any place to which you lapha sitawutfole asaphila lokhona? Where can direct us where we'd find some living?"

3 Ukhona Dlovadlova "There is Dlovadlova." 2 Awu, Dlovadlova ukhona ku--- wentani? "Ow, Dlovadlova, what is he there f--- for? Ngoba vele e--- Dlovadlova naye wena 23 Because indeed e--- Dlovadlova, you dzadzewetfu dzadzewetfu akatate --- watalema la was not b--- he was born here but Kepha-ke was' uyahamb' uyawuhlal' he then moved to stay in the enkhanga, angiboni kutsi angalandza

Today where can the bakaManana be found?

2 BakaManana (?s eton 992) — The bakaManana?

1 mnk. humusha: --- made the suggestions to Yes.

2 Bakhona bimitfonsela nobey bangasekho There are a few of them although a majority of sebaphela koduwa khon' imitfonsela yabo. them is is n't, but there is a few of them.

1 (uyahumusha utsi: "They are Ma-nana<sup>people</sup> but they are very few (thus) getting finished Koduwa-ke sebalidlantana sebaga ngekuphela now." Ulumbi uyabuta utsi: "Where w--- but manje." White woman asks: "Singa--- sing--- we f--- can you direct us to ---")

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24 nhi — (see note 21) ...

... sometimes it used ...

... it ...

... but ...

... they are very few ...

... can you direct us to ...

... where's ...

... where is this ...

... where is this ...

... where is this ...

... where is this ...

... where is this ...

bushveld so I don't think he can have  
Kangakanania ...  
much to tell them

1 Uyahumusha : --- made the suggestions to  
(interprets : the school beka cange Dlovadlova  
Dlovadlova but the man says Dlovadlova

Kodvuwake lendvudza itsi Dlovadlova  
does not know anything because he didn't ---  
akati lutfo ngobe aka --- akakhulelanga

grew up here. He didn't spend most of his  
lapha. Sikhatsi sakhe lesinyenti akasi-  
time --- Uyabuta futsi umlumbi : The

-chitsanga --- "the white lady asks again : "Libito  
guy's name is Dlovadlova?" Yes --- but  
lalowekunene ngu Dlovadlova?" Yebo --- Keduwa

is Dlovadlova but he can't tell anything  
ngu Dlovadlova kepha kute langakusho  
because he didn't spend most of the

ngobe akahlalanga Sikhatsi lesinyenti  
time here. Uyavuma umlumbi : nhi where's  
lapha. "the white woman says : "nhi<sup>24</sup> Ukuphi

he?" Ukuphi lo Dlovadlova? (originate?)  
Kungu manje-nje? "Where is this Dlovadlova?"

2 Ukhona ng --- ungale. He's th --- he's that side you heard  
1 ngale Kuphi? that side where?

2 nga --- ngala. th --- this side  
1 Uyahumusha : "just next to --- e ---"  
(interprets : "edvute-nje ne --- e ---"

2 nasi sikolo



25 bakaMalinga (see note 118)

(you see) that school?

1 Ungakuphi-ke? where about then?

2 ungentasi He's below (the school)

1 (uyahumusha: "Below the school" uya- (interpret: "ngentasi) kwes- kwesikola." The

-buta umlumbi akuvakali. Lohumusho utsi: white woman asks - but it's in-andle. The

"Across the river, no near the river" Seku- interprete say: "Mshiga lowo kwalomfula, nhinhi,

-vakala uncindvo webantfwana. Uyachubeka edvute nalomfula. "then there's noise from children.

umlumbi utsi: "Can he tell us any Besuka white lady continer: Kukhona yini tindzaba

stories about the Malinga people --- --- langasitekela tona ngalaba bakaMalinga ---

when he was a child, did hear --- he labetiva asemncane, eva --- Kukhona yini

hear any stories about where the Malinga tindzaba labetiva mayelana nekutsi laba

people come from, where did they originate?" bakaMalinga ngabe babechamukaphi, babedzabukaphi?"

Ungas' usitekele yini ngebakaMalinga kutsi Can you tell us anything which you heard

nawukhulako naku --- coca khngayo le --- teini? whilst you were still growing up about

lemilandvo e --- batsi bakaMalinga the origin of the bakaMalinga<sup>25</sup> as to where

bachamukaphi lapha besuka khona? did they come from?

2 Ucala ngekukhwehlela. Uti kusuka usikhahlata



26 Kabinga — could be name of place surrounding neighbouring / Mlindawatt.

27 mkhulu — (see note 16)

28 Mahlabatsini — according to oral sources this refers to the sandy places east of the Lubombo. (There is also a place called by this name south of the Ngome forest in Zululand.)

(he coughs first) and then spits out the phlegm) phansi sikhwehlela) Awu, mkhul' umsebenti. Ow, it's a big task we didn't know. Bay Besingawati kutsi mkhulu ka --- u --- we --- it would --- be it would be this big (a mkhulu dangaka. Bona bachamuka ngala, complaint). Then, they came from this side, nangivako, ngalapha e --- (kungati when I hear, from this side at --- (seems kunelivi lelisikati leletama kumkhumbuta) there's a female voice trying to remind him) ngalapha kutsiwa kuKabinga khona. this side at, from the place they call Kabinga. Befika-ke bakha lapha-ke ngesheya. Besuka They came and built across over there. Then base bayokwakha ngale phas' anay' they moved to build that side below that intsaba, nay' intsaba, nagiya. Base-ke mountain, that mountain over there. Then sekuta --- talwa-ke ku --- Malinga-ke they --- they begot --- Malinga right there ngakhona ngale (lohumushako uvakala kuph in the same place. (The) interpreter seems kungati' uyahumusha) to be heard interpreting)

3 Besuka Kabinga mkhulu bakh' eMahlabatsini? They moved from Kabinga, mkhulu, and built at Mahlabatsini

2 nhenhe.

Yes

1 (uyahumusha lo njengoba bakhuluma laba.

(interpret as these are speaking)

Umlumbi sewuvakala atsi: Say, Thami,



29 e Ishaneni — possibly the mountain peak at the extreme south of the Lubombo near the Mkhuzi river.

30 nhe — (see note 21)

31 kuMavukela — locative form for Mavukela, a place — a-?

32 baka Isambekwayo — people of the Isambekwayo area, an place possibly found around the Gege area (see note 39)

33 nhe? — a word connoting the following ideas: what?; can you say that again?; can you repeat that?; I didn't get your point; pardon; etc. (compare with notes 21 and note 13)

34 phela — word which connotes the following ideas: "you'll remember"; "you'll recall".

The white woman is then heard saying: "Awusho, from Dinga to where?" Uyaphendula: "To Inami, besuka kaDinga bayaphi?" Replier: "Bay' MahlabaTsini, from MahlabaTsini to Ishaneni eMahlabaTsini, besuk' eMahlabaTsini bay' eIshaneni."

Umlumbi utsi: "nhe." Lohumushako uyachubeka. The white woman says: "nhe." The interpreter continues utsi: "From there to Mavukela." and says: "Besuka lapho baya kuMavukela."

2 Bona-nye bangala umtsetfo wabo labaka- They are this side, this baka Isambekwayo Isambekwayo. Abekho la eMlindazwe.

They not here at eMlindazwe.

1 Uyahumusha: "... ambekwayo." Uyabutsa (he interprets: "... ambekwayo." The white woman Umlumbi: "eIsambu-...?" Lohumushako asks: "at Isambu-...?" The one interpreting says: utsi: "Isambekwayo." Umlumbi utsi: "Isambe-Isambekwayo." The white woman says: "Isambe-

-kwayo. Where is Isambekwayo -- kwayo?" -kwayo. (Kuphi lendzawo lekutsi ngu Isambekwayo -- kukhona lovakata ahleka kancane.) Ngu Kuph' -kwayo?" some-one getting amused) Where is eIs --- ka Isembekwako?

this place called Isambekwayo?

2 nhe? nhe?

1 ka Isembekwako ngu Kuphi? At Isembekwako where is it?

2 ku-... kungale phela It -- it is over that side, phela.

3 Mshiya lowa kwengcwaco loy' e-...



35 KuboMlipha — connotes following ideas: in / around the place(s) where people like Mlipha lives; in the place where Mlipha lives; in the place of Mlipha and his neighbourhood.

36 nhe? — (see note 33)

37 KaVelamuva — could mean the place where Velamuva is chief, that is the place around Gege and Sicunusa in the south-western part of southern Swaziland.

Across the road which leads to e--- leyendubile  
2 Mgesheya kw--- kwengwaco  
across the --- the road.

1 ku--- KuboMlipha? turned to piet  
In --- in KuboMlipha?  
2 nhe? that way there? Umlumbi  
nhe?

1 KuboMlipha? side ---  
in KuboMlipha?

3 Mlip' ungala. before side of the b---  
Mlipha is this side.

2 Mlip' ungala (Umlumbi uvakala a-  
Mlipha is this side. (white woman is heard  
-khulumela phansi) Mlipha --- Moses  
speaking in a low tone) Mlipha --- Moses,  
loba --- ebengumfundisi? the one who was a priest?

1 mnh. Iya, going west, iya. And there's  
yes.  
2 Ungala e--- KaVelamuva.  
He is this side at e--- at KaVelamuva?

1 embili le --- ?  
further there? --- ?

2 nhenhe, nabaya-nje.  
Yes, there they are.

1 wo. (Umlumbi uyabuta: "So, where's e---  
Oh. (white woman asks: Ngukuphike  
'Isambekwayo?' Lohumushako uyahumusha:  
Ka'Isambekwayo?" The interpreter says: Ka-  
'Isambekwayo, there is a old road going  
'Isambekwayo, kukhon' umgwaco lomdzala  
straight up e--- some years back they



38 ePiet - Retief --- locative meaning 'to Piet - Retief' a town located in present-day South-Africa, just close to the south-western border of Swaziland.

39 lesikuGege --- "the one which is in Gege", Gege is the name of a place located on the south-western part of southern Swaziland just a few kilometres north of Mahamba border post.

locendz' enhla e --- eminyakeni leyendlulile were going --- the buses were going  
 emabhasi abehamba --- emabhas' abehamba straight up and then turned to Piet  
 acondz' enhla abese-ke asayajik' abhek' Retief that way there. "Umlumbi ePiet Retief<sup>38</sup> ngayo leyo ndlela lapho." White woman says: "Ngalapha kweluthaka?" The Lohumushako utsi: "This side of the b --- interpreter says: "Ngalapha kwelu --- kusuka from Ma --- Gege police station there's a e.Ma --- esiteshini semaphoyisa lesikuGege<sup>39</sup>, road straight --- "Umlumbi umhlaba kukhona umgwaco locondze ---" White woman lulwimi: "going west?" Lohumushako interrupts him: "ubhek' enshonalanga?" The one utsi: "Iya, going west, iya. And there's interpreting says: "Iya, kubhek' enshonalanga, iya. Thembekwayo the other side." Uyabuta Ngalapha kwakhona-ke senguThembekwayo." White woman asks again: "nguThemkwayo noime Zambekwako?" Lohumushako utsi: "Thembekwako." Interpreter says: "nguThembekwako."  
 3 Tsambekwako. (sekukhona lokhulima Tsambekwako. (some-one speaking as if sakuhleba.)  
 whispering)  
 1 (Umlumbi uvakala atsi: la E-- --- that's where (white woman heard saying: E--- ngabe ngulapho we find the Malinga people today?")



40 bakamalinga (see note 18)

singabattola khona-nye bakamalinga namuhla? Ngulapha singaphinde sibattola khona-  
is it where we can find the bakamalinga nasisuka la? Mlotane  
-Malinga when we leave from here?

2 Lapha kambe? Nanisuka la? from here, is that what you mean? When you leave from here?

3 LeKaTsambekwako there at KaTsambekwako.

1 LekaTsambekwako there at KaTsambekwako.

2 nhenhe yes.

1 (Umlumbi utsi: "Who're they under there?")

(white woman says: "Bebangaphansi kwabani le?")

Bap--- Baphettwe ngubani - Ke anshifu

They--- they were administered by who, the wabo le?

chief of theirs there?

2 Baphettwe --- baphettwe ngu Mshengu

They were administered --- administered by Mshengu.

3 Mdluli?

Mdluli?

2 nhenhe.

Yes

1 (Umlumbi utsi: "Where's Dinga?") L---

(white woman says: "Ngu kuphi kaDinga?") In---

lapha kulendzawo lowutsi besuka

in the place you say they came from kaDinga,

kaDinga ngukuphi-ke lapho?

where is it (that place)?

2 A, kungesheya kwe--- kwe---



41 iNdlotane — possibly the river which runs west of Sicunusa (see note 37) just close to the border.

Ah, it is across the --- the --- the  
KweNdlotane iNdlotane<sup>41</sup>.

1 (uyahumusha) It's across the Ndlotane River. That is where the place called Dinga iNdlotane. Kulapho-ke lalenzawo lebitwa ngekubwisa is. "Umlumbi utsi: "Near wh --- near nguKabinga ikhona." White woman says: "Madvute what place today?" Lohumushako na--- madvute nayiph' indzawo namuhla?"

2 akeva, sowuphindze uyabuta futsi umlumbi: Interpreter misses the point and white woman repeats: "Near what place today? How can we find Edvute nayiph' indzawo namuhla? Singayitfola it." Sebaphinde babuyile bantwana njani." (The children are back and are making nemsindvo wabo) Singa --- singatsi

noise again.) What can we --- what can we say Sifumani namuhla? Singatsi sifuna we are looking for today? What place can we Kuphi? Eceleni kwayiph' indzawo? say we're looking for? Near which place?

2 Khona le? There? Khona Sabhuzo  
1 nhenke yes

2 ningatsi Kabinga Mahlabati. You can say Kabinga.

1 (uyahumusha) We can st --- still call (interprets: Singaj --- Singajinge. utsi it Kabinga." Umlumbi utsi: "At the



42 emaswati — possibly the Ngwane people who later became known as "emaswati" (Swazis); (also the citizens of present-day Swaziland)

43 phela — (see note 34)

Kabinga "white woman says: "Ngalesikhatsi time when the Malinga people were living laba bakaMalinga bahleli le Kabinga at Dinga who was the Swazi king?" Kwakungubani inkhosi yemaswati?" Ngesikhatsi bahla --- ba --- basakhe le here during the time they liv --- when they had built Kabinga; inkhosi kwakungubani yal... there at Kabinga who was the king of yemaswati? th... of the emaswati."

2 A, ngete ngati Kutsi boso --- nabbo --- bo --- Ah, I wouldn't know who it --- it --- it --- bokungubani ngobanya phela Mahlokohla it was because, phela<sup>43</sup>, Mahlokohla e --- e --- ngulotala Sobhuza. Angati noba is the one who begot Sobhuza. I don't know bokungulele --- lomdzala yini? Angati whether it was the --- the old one or not. I don't know.

1 Uyahamusha: "I don't know. I wouldn't (interpret: "Angati. Ngete ngasho nome say whether its Mahlokohla the one Kwakungu Mahlokohla lona lototala inkhosi who bear the late king Sobhuza." leseyakhotsama Sobhuza."

Umlumbi uyabuta: "Why did the Malinga white woman asks: "Laba bakaMalinga besuswa people move to Mahlabatsi from Dinga?" yini le Kabinga bate bay' eMahlabatsini?" Besuke lani lekuDinga nawuvako Why did they move from KuDinga, when you hear laba bakaMalinga?"



KuDinga (see note 26) please note that the interpreter uses both KaDinga and KuDinga interchangeably (e.g. counter 160-174) (note the effect this has on the meaning)

these bakaMalinga<sup>44</sup>

2 Awa, ngete ngati kutsi besuke  
 Ow, I wouldn't know why they  
 moved.  
 1 (Umlumbi uyabuta: "Does he know where  
 the Malinga people before they came  
 to Dinga?" Uyati yini kutsi laba  
 beta KaDinga?") Do you where they  
 say they came from when they  
 -fika lapha KaDinga?  
 they arrived here at KaDinga?

2 Angati  
 I don't know.  
 1 (Uyahumusha: "I don't know  
 (interprets: "Angati...")  
 Umlumbi uyachubeka nekubuta utsi: "Does  
 white woman continue asking: "Ngabe  
 he know how the Malinga people  
 uyati yini kwekutsi laba bakaMalinga  
 became part of the Swazi nation?" )  
 Kwenteka njani kwekutsi babe yincenge yesive  
 Uyati yini kutsi befika baba  
 semaSwati?" Do you know that they  
 bangena kanyani lapha bakaMalinga  
 these bakaMalinga came to be people  
 kuba bantfu labakanye nemaSwati?  
 who were one with the emaSwati?  
 2 Awa, ngete ngati lamini.



45 bendzabuka — the word is bendzabuko meaning those people who dzabuka'd (originated, that is broke away or split from another group)

46 ngemafikamuva — are people who are "emafika-muva" (late comers) meaning those people who came and found the original Ngwane already settled in present-day Swaziland.

47 ngemakhandzambili — are people who are "emakhandzambili" (found aheads) meaning those people who were found by the original Ngwane in present-day Swaziland.

48 live — generally means a country, but here it could also mean: a territory or a specific place within the Swazi territory

49 baka'isambekwako — (see note 32)

Ow, I wouldn't know, Namini.

1 (uyahumusha : "I wouldn't know." Umumbi

(interprets : "Ngingete ngati : "white woman

uyachubeka nemibuto yakhe : em --- do

continues with her questions : "em --- laban

the Malinga people call themselves

baka Malinga ngabe batibita ngekutsi

bendzabuka or emafikamuva or

bendzabuka<sup>45</sup> yini nome ngemafikamuva<sup>46</sup> nome

emakhandzambili? " Baka Malinga bona

ngemakhandzambili? " the baka Malinga, them,

batibuta --- batibita ngekutsi ba --- as

do they question themselves --- do they call

bendzabuko nome bona bangemakhandzambili

themselves --- bendzabuko or they are always

nome? wayo people they must just

emakhandzambili or what?

2 E--e, bati --- kukhanya kutsi they

g--es they c --- it seems that when

nakufika Mshengu la, Mshengu la wena

Mshengu arrived here, Mshengu here, you

Namini la kulem --- kule ---

Namini, here in th --- in th ---

ku'-ku --- kulelive kwatsiwa ba ---

th --- this live<sup>48</sup> it was said they should

babobengca baka'isambekwako Mshengu

pass the baka'isambekwako<sup>49</sup>, Mshengu, the

londzala.

old one.

1 (uyahumusha : "E-- Mshengu when e--"

(interprets : "E-- Mshengu uma e--"

he was coming to settle here ---



idm/ni 50 Mkhondvo — a river and area at about  
 25 km south of Manzini  
 (continues interpreting as they both speak  
 bakhuluma Kanye Kanye: "--- he went ---"  
 at the same time: "--- was' uya e---")  
 2 Wabashiya la Kwakhanya Kutsi  
 and he left them here. It became clear that  
 ngemakhandzambili, babence.  
 they were emakhandzambili they should pass them.  
 1 Uchubeka nekuhumusha: e--- it was  
 (continues interpreting: "e--- Kwatsiwa  
 said they must not e--- move the  
 banga besusi laba baka Isembekwayo."  
 Isembekwayo people. They must just  
 Babendlula-nje Kuphela bese Mshengu  
 pass them and settled after the... they  
 bayahlala-ke uma s... seabendlule  
 have passed the Isembekwayo Malinga  
 laba baka Isembekwayo baka Malinga  
 people. That is Mshengu who was told to...  
 NguMshengu lolowatjelwa ku...  
 to go behind them, to pass them not  
 Kutsi ahambe emuva kwabo, abendlule  
 to disturb, to go there and settle somewhere  
 angabaphatamisi, endlule ayokwakha  
 not to ---- "Umlumbi uyachubeka  
 kulenge indzawo, hhayi ku... "white woman  
 mekubuta: "Was that Mshengu i?"  
 continuer asking: "Ngabe loya kwakungu Mshengu  
 NguK... ngulo Mshengu wakucala yini"

uma eta kutawuhlala la --- was that  
 2 was' uya le ngesheya kwe Mkhondvo.  
 He then went there across the Mkhondvo<sup>50</sup>  
 1 Uchubeka nekuhumusha nyengoba-nje  
 (continues interpreting as they both speak  
 bakhuluma Kanye Kanye: "--- he went ---"  
 at the same time: "--- was' uya e---")  
 2 Wabashiya la Kwakhanya Kutsi  
 and he left them here. It became clear that  
 ngemakhandzambili, babence.  
 they were emakhandzambili they should pass them.  
 1 Uchubeka nekuhumusha: e--- it was  
 (continues interpreting: "e--- Kwatsiwa  
 said they must not e--- move the  
 banga besusi laba baka Isembekwayo."  
 Isembekwayo people. They must just  
 Babendlula-nje Kuphela bese Mshengu  
 pass them and settled after the... they  
 bayahlala-ke uma s... seabendlule  
 have passed the Isembekwayo Malinga  
 laba baka Isembekwayo baka Malinga  
 people. That is Mshengu who was told to...  
 NguMshengu lolowatjelwa ku...  
 to go behind them, to pass them not  
 Kutsi ahambe emuva kwabo, abendlule  
 to disturb, to go there and settle somewhere  
 angabaphatamisi, endlule ayokwakha  
 not to ---- "Umlumbi uyachubeka  
 kulenge indzawo, hhayi ku... "white woman  
 mekubuta: "Was that Mshengu i?"  
 continuer asking: "Ngabe loya kwakungu Mshengu  
 NguK... ngulo Mshengu wakucala yini"



s1 phela (see note 34)

s2 mh represents same ideas as nhe (note 21)

wekucala yini?") Was --- was that the name ngulo Mshengu wesibili? Mshengu I or Mshengu II? babita nge-

2 Awu, wesibili? wesibili phela ngu --- Ow, the second one? The second one, phela<sup>s1</sup>, is aw --- wesibili the ngulo phela wena ow --- the second one is this one, phela, you Dlamini ngulo Mbhoce sibili. Ngu Mshengu Dlamini is this Mbhoce, the second one. lomdzala I know that Lohumushako: "ya"

It is Mshengu who's the eldest.

1 (Uyachubeka umlumbi ufuna kuvisisisa? (White woman continues asking in order to get Kahle: "the one who died just recently?"

the point clearly: "Lona losandla kubhubha-nye?" Lohumushako uyaphendvula utsi: isa --- a different interpreter replies: "--- lomunye Mshengu."

Mshengu. "Umlumbi akenetiswa Kahle: "Can white woman not happy with the reply: "Ake you just make sure that its not

sewuvisisise Kahle kwekutsi ngabe akusuye the one who just died." Lohumushako yini lona losandza kubhubha." Interpreter

utsi: "No, its not the one, that one he says: "cha, akusuye, loyo utse --- Lo- said ---. This Mshengu number 1---number 2--"

-Mshengu wekucala --- wesibili ---." White woman Umlumbi utsi "mh." Lohumushako heard saying "mh"<sup>s2</sup> Interpreter continues and is

uyachubeka utsi: "--- so this is the last heard saying: "--- ngakoke lona nguloweku- one." Umlumbi utsi: "mh" futi. Lohumushako



-gcina-... "white woman again says 'mnh' The  
 uyachubeka: E... they call them same  
 interpreter continues: E... bababita nge-  
 name Mshengu... Umlumbi utsi: "mnh, ukhe  
 -ligama linye, Mshengu... White woman says: "Yebo  
 know that. I know that." Lohumushako: "...  
 loko ngiyakwati. Ngiyakwati loko." Interpreter: ...  
 that that man should be number 3. Uyachubeka  
 Kutsi loya, kufute abe ngu wesitsattu." White woman  
 nomlumbi: "I know that." Lohumushako: "Iya"  
 continuer: "Ngiyakwati loko." Interpreter: "Yes."  
 Umlumbi: "Number 3 the one who's ---?"  
 White woman: "Wesitsattu, lona lo ---?"  
 Lohumushako: "Iya, the one who's --- who's  
 Interpreter: "Yes, lona lo --- lona  
 recently late." Umlumbi utsi "Oh, iya," samuntfu lodziniwe.  
 losandza Kubhubha. "White woman responds like a  
 So he is talking about which one?"  
 tired some-one: "Oh, iya<sup>53</sup>. Ngumuphi lona lakhutuma  
 Lohumushako: "Iya --- a --- he's talk ---  
 ngaye?" Interpreter: "U --- ukhulum ---  
 he's talking about the second one because  
 ukhulum ngalona wesibili ngoba Mshengu  
 number 1 Mshengu and number 2 Mshengu..."  
 wekucala na Mshengu wesibili ---" White woman  
 Uyachubeka Umlumbi: "Can you ask him  
 insists: "Ake sewumbute Kutsi ngabe  
 does he mean the Mshengu who  
 usho Mshengu lona losandza Kubhubha  
 died recently?" ) Awusho lo Mshengu  
 yini? " Don't you mean the Mshengu  
 lo --- lom --- ?

ss iya --- it could represent same ideas as  
 nhe (in M note 21)  
 Mshengu...  
 Umlumbi utsi: "mnh, ukhe  
 -ligama linye, Mshengu... White woman says: "Yebo  
 know that. I know that." Lohumushako: "...  
 loko ngiyakwati. Ngiyakwati loko." Interpreter: ...  
 that that man should be number 3. Uyachubeka  
 Kutsi loya, kufute abe ngu wesitsattu." White woman  
 nomlumbi: "I know that." Lohumushako: "Iya"  
 continuer: "Ngiyakwati loko." Interpreter: "Yes."  
 Umlumbi: "Number 3 the one who's ---?"  
 White woman: "Wesitsattu, lona lo ---?"  
 Lohumushako: "Iya, the one who's --- who's  
 Interpreter: "Yes, lona lo --- lona  
 recently late." Umlumbi utsi "Oh, iya," samuntfu lodziniwe.  
 losandza Kubhubha. "White woman responds like a  
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 ngaye?" Interpreter: "U --- ukhulum ---  
 he's talking about the second one because  
 ukhulum ngalona wesibili ngoba Mshengu  
 number 1 Mshengu and number 2 Mshengu..."  
 wekucala na Mshengu wesibili ---" White woman  
 Uyachubeka Umlumbi: "Can you ask him  
 insists: "Ake sewumbute Kutsi ngabe  
 does he mean the Mshengu who  
 usho Mshengu lona losandza Kubhubha  
 died recently?" ) Awusho lo Mshengu  
 yini? " Don't you mean the Mshengu  
 lo --- lom --- ?



who --- who --- ?

Ngisho Mshengu lom dzala Mkhulu  
 I mean Mshengu, the old one. His grandfather.  
 wakhe kwa khulu ngumkhulu wakhe  
 It was said it was his grandfather,  
 lo ...  
 this one. the one who had ...

1 Uyahumusha: "He says, he's referring  
 (interprets: Uts' u khulum' a inga Mshengu  
 to Mshengu, the ... " Uyaphendvata  
 lona lo ... " White woman replies saying:  
 umlumbi: mnh, I see. When the ... when  
 "mnh"<sup>54</sup> I see. Ngesi khatsi laba ... ngesi khatsi  
 the Mdlu -- (uyakhwehlela) people ... Malinga  
 laba ka Mdlu -- (coughs) -- baka Malinga kutsi  
 people to settle ... did the Malinga  
 bahlale ... ngabe laba baka Malinga  
 people then come under the Mdluli people?  
 babese baphatwa ngalaba baka Mdluli yini?  
 Lesikhatsi - k' efika - ke lapha

When Mshengu came here and then passed  
 Mshengu endlula aya le lengemuva  
 going there behind them, going there  
 kwabo aya lapha - laph' asa ...  
 to where he had built did they  
 asakhe khona baka Malinga baya  
 the baka Malinga go there to  
 yini le ku Mshengu? know what they  
 Mshengu?

2 Kuya ku? (kukhona lovakala atsi:  
 go to where? (some-one heard saying:  
 'kuyawukhosela.')

*[Faint handwritten notes in red ink, mostly illegible due to bleed-through and fading. Some words like 'white woman', 'Mshengu', and 'grandfather' are visible.]*



ss tselangaye — "pay tax with him" meaning that when they pay tax they are identified as his subjects, that is they are registered under his name.

"to seek refuge" (yini kuti siKulu)

- 1 Kuyawungena phans' akhe -- to be under him -- you know of a
- 2 nhenhe, aka Malinga? Yes, who was once of the baka Malinga?
- 1 lo - - - losaphakamis - - - the - - - the one who had - - -
- 2 baya. Batsela ngaye. Nguyena shifi, they did go. They tselangaye<sup>ss</sup>. He is the chief, (uyahumusha: "It was their shi-... chief, interprets: "kwakunguyena shifi wabo,
- 2 loMshengu. who was in charge? this Mshengu bani? lowabephetse?"
- 1 that Mshengu." Uyabuta umlumbi: "Who loya Mshengu." white woman asks: "Ngubani was in charge of the Malinga people lowabephetse laba baka Malinga ngaleso at that time?" Baka Malinga sikhatsi?" The baka Malinga, their umholi wabo beba - - - kungubani, leader, who was he, the one who was lowabebaphetse?"
- 2 Awu, angati neba - - - lapha. Oh, I don't know where they bachamu ka khona. where were they living? came from Malinga, baka Malinga?"
- 1 (uyahumusha: "I don't know where they (interprets: "Angati le labeba dza buka, originated, coming from." Uyachubeka bachamu ka khona." White woman continues umlumbi: "Does he know who was the



so phela - (see note 34)

... they are identified as persons/subjects, that is they are registered

... the one who had

... they did go they felt wrong

... it was their chief

... interpreter: kwaMshengwen-shifi wabo

... Mshengu

... that Mshengu

... white woman

... was in charge of the Malinga people

... Baka Malinga

... at that time

... the Baka Malinga

... their

... teacher who was the one who was

... in charge of them

... Awa ngoti

... from where they

... come from

... I don't know where they

... from

... white woman

... that he know who was the

asking: "Ngabe uyati yini kutsi sikhulu chief?") Awumati-shifi lowase Babakhe kwakungubani?" Don't you know of a waba waka Malinga? chief who was (once) of the baka Malinga?

2 Cha. Malinga - ku - ku - ngu Mshengu - Khona

NO

1 Uyahumusha: "No, the - - they don't (interprets: "Cha, ba - - - bate sikhulu." have the chief") Uyachubeka umlumbi: White woman continuer: "Ngabe uyati Does he know who was in charge?" yini kutsi ngubani - ke lowabephetse?" ad Lowabebaphetse - ke? What about one who had been in charge of them?

2 Leba - - - baphatwa ngo - - - kube Th - - - they - - - they were administered - - - Kufike loMshengu phela. after the arrival of Mshengu, phela<sup>58</sup>

1 Uyahumusha: "They were under Mshengu (interprets: "Baba ngaphansi kwaMshengu after he - - his come back" Uyachubeka ngemuva ku - - - kwekubuya kwakhe." White umlumbi: "At that time when they woman continuer: "Kuleso sikhatsi uma were under Mshengu where were <sup>they</sup> living?" basengaphas' aMshengu babehlalaphi?" Kuleso sikhatsi naba - - - sebaphans' At that time when they - - - they were under aMshengu beba hlalaphi, beba khophi? Mshengu where were they living, where had they built?"

2 Bebakhe ngakhona ngale.



57 Kabingane — literally "at a place called Dingane or at Dingane's place" (a slip of the tongue from the speaker.)

58 ilokwana — word used <sup>meanwhile</sup> when one forgets a name of a thing he wants to talk about to maintain the flow of speech.

59 Gucuka —

They had built in that place over there. (uyabuta umlumbi: "Kabingane?") Bebakhe (white woman asks: "at Kabingane?") At Kabingane, Kabingane? Kabingane<sup>57</sup>, at Kabingane?

2 Nakabinga ku...ku...nguMshengu. Khona Even at Kabingane it --- it --- it is (under) Mshengu.

2 la ngala nyoba lapha ubona - nje Right here, this side, as you can see here nay' intsaba naye lakutsiwa

this mountain where it is said it's ilokwana ngu Gucuka beba --- bakhe ilokwana<sup>58</sup>, it is Gucuka<sup>59</sup>, they had --- had

Khona lapho, babesuka le bakha built there, they were coming from there Khona lapho.

(former place) and they built here.

1 Uyahumusha: Most of their homes are (interprets this: "Emakhaya abo lamangenti found there in the place called Gucuka.

4 Up to now you can still find --- kute kube ngunyalo usengatfola ---

Uyabuta umlumbi: "That's where?" White woman asks: "KuKuphi?"

2 Lohumushako uyaphendula: "Gucuka" Uya- The interpreter replies: "Gucuka" White

4 -chubeka umlumbi: "At that time, the woman continues: "Kuleso sikhatsi, ngesikhatsi time of Mshengu where were the Mdluli saMshengu, babe hlalaphi laba bakaMdluli or the Malinga living?" Ngalesa



60 indzawo — place, territory; piece of ground (also space)

61 indawo — Zulu word for indzawo (note 60 above)

62 nhe — (see note 33)

1 Baphetfwe nguMshengu? When they were administered by Mshengu?

2 Bebakhhe ngakhona ngale. They had built on that side (same place). There

4 Ibizwa ngokuthiwani lendawo? What is that indawo called?

2 nhe? nhe?

4 Ibizwa ngokuthiwani lendawo lowuth' ingale komgwaco? (kukhona lochazekako) that side of the road called? (some-one getting amused)

2 Ku... kuKaIsambekwako. It is... it is at KaIsambekwako.

4 KuKaIsambekwako. (umlumbi utsi: "Ow, it is at KaIsambekwako. (white woman saying: "Ow, right." Bayadlala bantfwana budze kulungile" Children are playing at some budvute-nje)

nobe laba bakaMalinga?") At that time Sikhatsi sa-Mshengu Mdluli ngabe... you of... Mshengu Mdluli where were the... bakaMalinga-ke bona bebahlala kuphi bakaMalinga living, an indawo, where indzawo, bebakhhe kuphi? had they built?

2 Meba... baphetfwe nguMshengu? When they were administered by Mshengu? Baphetfwe nguMshengu? administered by Mshengu?

1 Baphetfwe nguMshengu. administered by Mshengu.

2 Bebakhhe ngakhona ngale. They had built on that side (same place). There Kwemgwaco across the road. they were amakhandzumbili?

4 Ibizwa ngokuthiwani lendawo? What is that indawo called? nhe? nhe?

4 Ibizwa ngokuthiwani lendawo lowuth' ingale komgwaco? (kukhona lochazekako) that side of the road called? (some-one getting amused)

2 Ku... kuKaIsambekwako. It is... it is at KaIsambekwako.

4 KuKaIsambekwako. (umlumbi utsi: "Ow, it is at KaIsambekwako. (white woman saying: "Ow, right." Bayadlala bantfwana budze kulungile" Children are playing at some budvute-nje)



63 bendzabuko (see note 45)

64 Babe — father; one's father; one's father's brother; any man of the same age as one's father.

distance nearby and them.

1 (Uyabuta umlumbi... I'm sorry, I didn't --- you (white woman asks: "Lucolo, angi --- awu-didn't tell me the answer to that So -kangitjeli imphendvulo kulowa mbuto question did they call themselves Umlumbi ekutsenini ngabe babetibita ngekutsi...")

bendzabuko or emakhandzambili?") bendzabuko yini nome ngemakhandzambili?"

kukhona lapha sewu --- unga kasi- There is somewhere you --- you haven't -tjeli khona -- kutsi kodwa e --- me told us as to they --- here the ---

ba --- lapha naba --- laba baka Malinga were the baka Malinga a people of bendzabuko yini nome bangemakhandzambendzabuko<sup>63</sup> or they were emakhandzambili?

-mbili? Uyabuta umlumbi futsi: "The white woman asks again: "Bengitsi thought you answered it already. --- didn't uwaphendvulile --- ngabe bewusenga- you tell us already?" -Kasitjeli?"

4 Angith' usitjelile babe wathi nge-Babe<sup>64</sup> has already told us that they were -makhandzambili ngoba ba --- babengca emakhandzambili because they --- they passed babakhandz --- them, they had found them ---

2 nhenhe! Babengca babakhandza, Yes! They passed them, they found them

4 utsi babakhandza.



65 'bo Mshengu — Mshengu and other people ;  
Mshengu and others.

66 baka Manana — (see note 20)

67 Kanye — could mean : at the same  
time ; once ; or in one (same)  
place.

he says they found them.

2 labo Mshengu these bo Mshengu<sup>65</sup>

1 mnh. (Sekakhona lovakala ahumusha : So  
mnh. (Some-one is then heard interpreting:  
they were called emakhandzambili. "Umlumbi  
Ngako-ke babebitwa ngekutsi ngemakhandzambili."  
utsi : "... you must realize that if  
"The white woman says: "... nibobona  
you people don't translate it for me ...  
lokwekutsi uma ningangihumusheli ...  
I don't know ... you didn't tell me  
Angati ... ani kangitjeli kutsi  
that he said that ... So ... after  
ukushito loku ... Ngako-ke ... bang-  
so, they are emakhandzambili. Are the  
-emakhandzambili. Ngabe nalaba baka-  
Manana people also emakhandzambili?" )  
-Manana nahabo bangemakhandzambili yini?" )  
labo baka Manana -ke bona? Mshengu  
How about these baka Manana<sup>66</sup>?

2 Baka Manana-nje.  
They are just baka Manana.

1 mnh.  
mnh.

2 Baka Manana-nje.  
They are just baka Manana<sup>67</sup>

1 Bangemakhandzambili nabo?  
Are they also emakhandzambili?

2 Beba ... bebakhe Kanye nalaba  
They had ... they had built Kanye<sup>67</sup> with  
baka Malinga.



68 tselaid ngaye — (see note ss)

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these bakaMalinga.  
 1 uyahumusha: "They were together."  
 (interprets: "Babenzawonye -- -- 'ya kutsole."  
 2 base bayahlephuka-ke.  
 and then they seperated.  
 and then they seperated." Umlumbi utsi:  
 base bayahlephuka-ke "White woman says:  
 Under which Swazi king did they  
 Ngesi knatsi behlukana kwakunguyiphi lenkhasi  
 seperate? Was it after the death on  
 yemaSwati leyayibusa? Ngabe behlukana ngemuva  
 o--- or -- or under --- perhaps you  
 kwekufa --- noma --- ngaphansi --- mhlawumbe  
 could ask that did they seperate after  
 ungambuta kutsi ngabe behlukana ngemuva  
 Mshengu, after the death of Mshengu I?"  
 kwekufa kwaMshengu yini Mshengu wekucala?"  
 E--- behlukana nalaba bakaMalinga  
 E--- did they seperate with these  
 nalabaka--Manana nakwe-- sekufe Mshengu  
bakaMalinga and these baka--Manana  
 yini lowekucala?  
 after the death of Mshengu I?  
 2 Angati-ke lapha, ---ngibon' kutsi kube  
 I don't know on that one. --- think if  
 ebe vele batsela ngaye.  
 they indeed tselaid ngaye.  
 1 uyahumusha: I am not quite sure, but  
 (interprets: Anginaso siciniseko kahle koduwa-ke  
 all I know is --- (they taxed) a--- a--- "  
 lengikatike kutsi --- batsel --- a--- a--- "  
 Umlumbi utsi: Pay tax? Tax exactly tax



69. "i tribute" — ngekwenchazelo yabo ke  
lingasho nansi imiconduo telandzelako:  
kutsela, kwetfula; kubonga.

70. luhlobo — means following ideas in kind; sort;  
nationality; race; breed (species and  
genus)

71. beSutfu — people of Sotho origin (also citizens  
of present-day Lesotho)

White woman asks: "Batsela umtselo? Umtselo  
or 'tsela'?" Batsi: "Iya, 'tsela' Umlumbi  
mbamba noma 'kutsela'?" They say: "Iya 'kutsela'."  
utsi: "That's not necessarily to pay tax."

White woman says: "Loko akusiko kutsi mbamba-  
It's got to be to pay tribute." Lohumtshako  
-mbaba kutsela umtselo. Kufute kutsi 'i tribute'." Interpret  
utsi: "Okey, I'm saying tribute". Umlumbi:

says: "Kulungile-ke ngisho 'i tribute'." White woman:  
"to 'tsela' okey. I see. Are the Malinga  
'kutsela', kulungile. Ngiyabona. Ngabe laba baka-  
people Basothos?" Laba baka Malinga  
-Malinga babeSutfu yini?" These baka Malinga

2 babahlobo bani laba -- babeSutfu  
what luhlobo<sup>70</sup> are they -- are they beSutfu<sup>71</sup>  
yini? (Sebaphindze bayevakala futsi  
or what? (the children are heard making  
bantswana. Munye uvakala amemeta ati:  
noise again. One of them is heard shouting:  
"YeMnden! asambe!")

2 Labaka Malinga? Kusho kutsi  
These baka Malinga? It means they are  
beSutfu.

1 (uyahumusha: "I'd suppose they are  
(interprets: "Ngita wutsatsa ngekutsi  
beSutfu's"  
babeSutfu."

2 (uyahleka, uyakhwehlela. konkhe loku ukwenta  
(laughs and then coughs. All these he does  
uyakhuluma) Nits' angitsini phela ngoba



- 72 mkhulu — (see note 16)
- 73 bakaMlipha — people of the Mlipha clan
- 74 nhe? — (see note 33)
- 75 phela — (see note 34)

as he speaks ) what do you <sup>(plural)</sup> think I should  
 phela naku --- (uchubeka nekuhleka)  
 say because --- (continues laughing)

- 1 (uyahumusha : "He thinks that they  
 (interprets : "Ucabanga kutsi kune kwenteka  
 might be beSothos but he's not sure."  
 kutsi babeSutfu koduwake akanaso siciniseko saloko.")
- 3 BeSutfu, mkhulu, akusi bakaMlipha?  
 The beSutfu, mkhulu<sup>72</sup>, is it not the bakaMlipha<sup>73</sup>?

- 2 nhe?  
nhe<sup>74</sup>?
- 3 BakaMlipha phela beSutfu.  
 It is the bakaMlipha<sup>72</sup> phela<sup>75</sup> the beSutfu.

- 2 A, awu, mnh.  
 No, no, no.
- 3 Natsi sibeSutfu?  
 Are we also beSutfu?

- 2 mnh, nabo (lohumushako uyachubeka  
 No, and them (interprets continues interpreting  
 ngelivi leliphansi) bona labakaMalinga  
 in a low tone) these bakaMalinga, I do  
 ngiyabuka lapho kutsi nhinki. Ngoba  
 feel that they are not. Because even  
 nalabakaMlipha beSutfu.  
 them these bakaMlipha they are beSutfu.

- 1 (uyahumusha : They might be ta --- that  
 (interprets : "Bangaba --- kutsi laba  
 the Malinga the S--- e--- Mlipha they  
bakaMalinga --- e--- bakaMlipha nanabo  
 are also Sothos." Umlumbi utsi : "Did e---  
 babeSutfu." White woman says : "Ngobe laba  
 the Malingas ever have a tradition



76 Silulu a grass-woven round basket normally used for storing grain.

bakaMalinga nanabo banawo yini umlandu of having arrived here in a Silulu, --- wekutsi befika lapha ngesilulu, --- kuti come rolling in a silulu?" ) YeMalinga, beta bagicika ngesilulu?" ) Hey, Malinga, kute --- laba labase nanicocela, base is there no --- the people who once told you (stories) bakucocela yini laba bebenicocela kona did they ever tell you, the people who were telling loluhambo lolunjengalolu kutsi you (plural) about a journey like this one, that nachamuka nesilulu nome kuta you came in a silulu<sup>76</sup> or you arrived with nesilulu ti--- bakhuluma ngetindzaba a silulu th--- talking of stories of tesilulu? silulu?

2 Kutawucitfwa la? Ngesilulu? (Baya-to be emptied here? By a silulu? (They -hleka. )

1 (uyahumusha : " Rolling in a silulu to (interpretr : " Bagicika ngesilulu be released out when they are here is batowukhululwa uma sebefike lapha ngabe- that --- the question he is--- asking --- ngumbuto lawu butako Mnumzane Mr. Dlamini." ) Utsi wena ni--- nine-- Dlamini." ) You are saying --- you--- you Kubuta kutsi ku--- kukhona yini want to ask that is there anything which bwakuba kuta be... bakaMalinga beta











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