

SBS Collection: Tape 10, A229
English Typescript: Lomadayeka Ndzinisa et. al., notebook 2
[Ndzinisa History]

Typescribed by: Nokuthula Vilakati for FHYA

Date: 22 April 2023

Key to FHYA typescriber's conventions:

- Where the typescriber edits/amends the original text, the edited/amended text appears in grey.
- The audio-tape counter numbers from the original text appear in square brackets, justified Left, and pertain to the text below them.
- The page numbers of the original text appear in square brackets, justified Right, and pertain to the text below them.
- The footnotes which appear on the left-facing page of the original text have been added at the bottom of each typed page. The numbering of the original notes has been retained.
- Where the typescriber is unsure of a word, the word is placed within square brackets and a question mark. [word?]
- Where word/s are illegible, the illegible word is replaced with square brackets and a question mark. [?]
- Endnotes appear in grey, within square brackets on the last page of the document. They comprise the typescriber's notes regarding their editorial interventions.

INTERVIEWED AT: SBS, Mbabane

DATE: N/D

[1] **KEY INFORMANT:** Lomadayeka Samson Ndzinisa (LN)

[2] **OTHER INFORMANT** John Siguca Tfwala (JT)

[3] **OTHER INFORMANT** Magangeni Dlamini (MD)

[4] **INTERVIEWER** Dumisa Dlamini (DD)

[5] **OTHER INTERVIEWER** Sabelo Ndzinisa (SN)

[347]

[36]

that harvested the, the spears, it would be said that
this duty, it would be known that I want spears,
spears are now wanted, such and such a surname
should be told to search for spears. That and that
and that is wanted, what about you?

[LN] No wena wekunene there are no spears.

[DD] Except for carrying for the kingship of KaNgwane.

[LN] Except that we were carrying for the kingship of KaNgwane and we had spies for guarding this live for the king and now we are still staying in that same place where we had been placed.

[DD] This, I am sorry, this kufihla¹¹⁹ bantfwabenkhosi there at Nkhomo, is it still done babe?

[LN] Awu very much, wena wekunene

[360]

[37]

[DD] Who do that?

[LN] It is done by those of Ndzinisa. Actually, this mountain, this Nkhomo e just as they say it is a sihhehle of Ndzinisa for refuge, it was seen that the kingship there at eNhlambeni¹²⁰, bantfwabenkhosi and there at eLwandle¹²¹ where they are are, at Gundvwini¹²² they are lahlwa'd¹²³ there at Nkhomo Yes.

[DD] It is a duty.

[LN] It is our duty, we of Ndzinisa. E it once happened in another year that the umntfwanenkhosi Soni ¹²⁴of Mahlokohla ¹²⁵died, at eNhlambeni at

¹¹⁹ kufihla: lit. to hide; but can also mean to bury

¹²⁰ eNhlambeni: a place situated about a few kilometres south of Manzini.

¹²¹ eLwandle: lit at the sea; a place located a few kilometres south-east of Manzini.

¹²² Gundvwini: (variant: Gundwini): A place located about 11 kilometres south-east of Manzini; (Grotpeter, Hist.Dict. p47) says it is a site of an important kraal once governed by Logcogco; It is especially important as the location of numerous lusekwane trees, branches and leaves of which are picked by youths during the first day of the Incwala ceremony.

¹²³ Lahlwa'd: taken from the verb lahla which means throw away, reject, abandon, it also means bury.

¹²⁴ Soni: lit sinner; prince

¹²⁵ Mahlokohla: alias Ngwane V, Bhunu; Swazi king who reigned between 1889, when he succeeded Mbandzeni, and 1899 when he died.

Kweceni¹²⁶. After he had died it was seen that Ndvuna Mandanda¹²⁷ should go and search for the sihhehle at Nkhomo, they searched and they found the sihhehle. When they went there they forgot

[371]

[38]

to call the one of Ndzinisa and then it closed up. They fetched me and came and praised and it opened up and the umntfwanenkhosi entered. All the bantfwabenkhosi such as Dumakudze¹²⁸, Sononzi¹²⁹, they are all lahlwa'd at Nkhomo, all the bantfwabenkhosi at Nhlambeni or Gundvwini

[DD] That is the duty of those Ndzinisa,

[LN] That is the great duty of those of Ndzinisa. This mountain now, the king said it should not be cut down and should not be burnt at this Nkhomo, but we sometimes go to Nkhomo unless Lomadayeka of Ndzinisa comes to praise at Nkhomo, it can close up even at noon, when the trees are cut, you find that they had grown up again, wena wekunene this Nkhomo

[DD] Owu Mzomba, we appreciate your coming- here.

[383]

[39]

The walk of an old man from far away, you said you come from Siphofaneni.

[LN] I come from Siphofaneni.

¹²⁶ Kweceni: probably a place around Gundvwini

¹²⁷ Mandanda: a Mtsetfwa; per Richard Patrick Mandanda was the son of Mgudlula (alias Luhhohho) of Lomadzala (alias Masundvu) of Nkwala. According to Bonner, (Kings, p294) he was the traditional Prime Minister of Swaziland.

¹²⁸ Dumakudze(variant: Dumakude): prince

¹²⁹ Sononzi: probably prince

[DD] Awu Ndzinisa we are grateful. As far as you can remember who are the emajaha who are of your age who are still alive, those you have hlehla'd with or maybe those you had made to fight with during their time.

[LN] Ewu my age group wena wekunene have all died, the emaSotja.

[DD] Mzomba

[LN] After they had come from the imphi they all died, my age group.

[DD] Um how old were you when you joined the imphi?

[LN] No I did not go wena wekunene, I do not want to tell lies.

[DD] Wo

[394]

[40]

[LN] Just after I joined at the ground in Manzini¹³⁰ as a secretary of emaSotja, a word came from mkhulu that just as I say we are ruled at Lwandle there by Chief Mgwejesi¹³¹, we were then sent back, we of Ndzinisa, and we had joined

[DD] Um

[LN] The king said, even those of Mkhatjwa¹³² I do not want them to go the imphi, they have their own umbutfo¹³³ of water, they own way here

[DD] Their duties they are doing

¹³⁰ Manzini: a town which is at the centre of the country, also referred to as the Hub of Swaziland. The town of Manzini is the administrative Headquarters of the Manzini District. It was before called Bremersdorp.

¹³¹ Mgwejesi: personal name

¹³² Mkhatjwa (variant: Mkhathwa): surname; sometimes referred to as Nxumalo, Ndwandwe; It is a Nguni clan that is classed among the Emafikamuva (late comers) in Swaziland.

¹³³umbutfo: see glossary

[LN] Their duties just as they doctor, their doctors are my libutfo, as much as if they can marry a woman, our children cannot exclude themselves even the cattle of emabhaqa¹³⁴ because we are

[405]

[41]

doctors of the king, we doctor the king.

[DD] Mzomba I would like you to put just one (word) directing it to the sive of emaZomba as a whole about this life because as far as I see those of Dvuba and Dludlu and those of Ndzinisa and those of Tsela, these children will intermarry because they know not each other, and because they do not know how they are related because they no longer meet just as it was done in the past days, which one can you put Mzomba.

[LN] Awu wena wekunene the one you are saying is great, and indeed this also worries me, it makes me suspect that awu bekonene indeed I wish we could meet the family, all the time, that we meet and talk one way and so that we can know where we stand, and that our great chieftainship is here where we are just so I have said before that actually

[423]

[42]

these are three men, this Ndzinisa and this Dvuba and this Dludlu not that they are surnames

[DD] And this Tsela

[LN] They are surnames of origin, these are children of

¹³⁴ Emabhaqa:

one man in a home in an umuti.

[DD] Mzomba

[LN] It has just been the division because it can be,
it can be Dumisa Dlamini far away and those
people become of Dumisa and they no longer of
Nkhosi¹³⁵.

[DD] Mzomba

[LN] Wena wekunene

[SN] You babe what was your job, where and where did
you go, where have you been working, and where
in your life and working with who?

[436]

[43]

[LN] E when I started wena wekunene, I left school at
Matsapha¹³⁶ and I went to eJozi¹³⁷ and there I became
the secretary, I came back from Jozi, they fetched
me after I had gewuka'd¹³⁸, those of Ndzinisa fetched me
because they knew that after the death of my brother
Mboni, Mlondolozu, I had to come back and look after these of
Ndzinisa and I returned from Johannesburg and indeed I
stayed. Then I found a job in the farms of the
Government, in the Ministry of Agriculture, I worked

¹³⁵ Nkhosi: (lit. translated as king), is a sibongo as well as sinanatelo. According to Nhlanguano Mamba (2), (Hamilton Series) the Dlamini and the Mamba both had the sibongo, "Nkhosi" until the arrival of the whites when, for tax purposes, the respective groups were called by their subsidiary names (Dlamini and Mamba). Kuper (African Aristocracy p.111) states that the Ginindza, Dvube and Ngwenya also originally bore the royal Nkhosi Dlamini sibongo. Other clans that she lists are the Magutfulela and the Magongo. Even after subsidiary names were adopted, some people continued to adopt the Nkhosi sibongo. Nkhosi is also used as a polite form of address.

¹³⁶ Matsapha (variants- Matsapa, Mathapha): A town four miles west of Manzini on the highway to Mbabane; It is the site of the major commercial and industrial centre of the country. It has the country's only airport. (Grotperter Hist. Dict. p.93)

¹³⁷ eJozi: refers to Johannesburg; also known as eGoli

¹³⁸ gewuka'd: means to go away from home for a very long period of time without writing even a letter home to find out how they are at home

there as a secretary. Then I went to Mankayane¹³⁹.

where I met with my wife and then I returned to Manzini, then to Hlatsi¹⁴⁰, I came back from there and I_____. I was then caught up by asthma, the doctors told me to go to Siphofaneni where I will get hot springs and settle well.

I stayed bekunene e I got in there in 1959 until

[450]

[44]

I was pensioned in 1968, they pensioned me those of the Government.

[DD] You got then in '59 and you were pensioned in '68

[LN] Yes, no, no

[DD] '49, I suppose you got there in '49

[LN] '49_____

[DD] Um. You were working with which were known people in the land of KaNgwane?

[LN] E in this land of KaNgwane I was working with Joseph Mavimbela¹⁴¹, Joseph Mavimbela the one who was once in Parliament. I worked with babe Sikhunvana¹⁴² there in Manzini, I worked with J.B Sukati¹⁴³ e, it was still the swamps

[DD] Mfundza¹⁴⁴.

¹³⁹ Mankayane: a place located about 43 kilometres south-west of Manzini

¹⁴⁰ Hlatsi (variants- KaHlatsi, Hlathikhulu): lit. the place of the forest; Hlathikhulu is a town in central south-western Swaziland

¹⁴¹ Mavimbela: surname

¹⁴² Sikhunyana: personal name

¹⁴³ J.B. Sukati: Could be John Brightwell, Mfundza who was a Deputy Prime Minister of Swaziland from June 1967 until July 1971. Born at Ezabeni in the Manzini District in 1915, he was educated at the Swazi National Schools. He was appointed senior indvuna of the Swazi regiments in World War II by King Sobhuza in 1940, thus serving in an important liaison role between the Swazis and the European military leaders. (Grotpeter, Hist. Dict. p.160)

¹⁴⁴ Mfundza: a Deputy Prime Minister of Swaziland, June 1967 to July 1971, born at Ezabeni, Manzini District in 1915, educated at Swazi National Schools. Appointed senior indvuna of the Swazi regiments in World War II by

[LN] No, Sukati, John Sukati.

[467]

[45]

[DD] Oh

[LN] Um-um. He married the umntfwanenkhosi Mdzambile¹⁴⁵
at eNhlambeni, um in Manzini. I worked with
Naphtali¹⁴⁶ Dlamini at Sigombeni¹⁴⁷, the one who is
dead, and with David¹⁴⁸

[DD] Um

[LN] Um-um there at Manzini

[DD] No I think we are grateful babe, we are very very
grateful Mzomba

[LN] Nine bekunene.

[SN] Nine bekunene I have here umnumzane¹⁴⁹ John
Siguca¹⁵⁰ Tfwala¹⁵¹ of Manzini, e some people know
him as one of Tiyeni¹⁵², indeed he is also
here he would tell me whether he is from Tiyeni, e
but we have met each other there at Manzini
around the Wesleyan church. Can you tell me you Tfwala

[483]

[46]

What you found in your childhood which is no
longer done now which is SiSwati¹⁵³

King Sobhuza in 1940, thus serving in an important liaison role between the Swazis and the European military leaders, (Grtpeter, Hist. Dict p.160).

¹⁴⁵ Mdzambile: probably a princess

¹⁴⁶ Naphtali: personal name

¹⁴⁷ Sigombeni: a place located in about 13 kilometres north-west of Manzini

¹⁴⁸ David: a personal name

¹⁴⁹ umnumzane: head of household; gentleman; mister; sir

¹⁵⁰ John Siguca: personal name

¹⁵¹ Tfwala (variants- Twala, Thwala): lit. carry; also a surname

¹⁵² Tiyeni: lit. in tea; a place situated probably in the east of Dlangeni

¹⁵³ siSwati: refers to Swazi language; also to Swazi culture and/or custom

[JT] Wo Ndzinisa e that which I found Ndzinisa in our childhood, as we grew up, it so happened that in 1939 when an imphi was joining, we were young e in siSwati actually we were still looking after calves, we were looking after calves. E they went to an imphi while were still in calves. While they were still in the imphi, then the last group went up in 1941, e it was a stage for us to go to the cattle now, in the stage of going to the cattle, of looking after cattle Ndzinisa. E Ndzinisa, it continued e, we joined the cattle, the cattle staff, e of boys now, in the time of us to start in the High School of KaNgwane. The High School of KaNgwane then e is

[47]

to be made to fight Ndzinisa

[SN] Um. Can you tell me about the first stage in the calves, that you used to do, you found them doing what?

[JT] Wo in the calves Ndzinisa, when we looked after the calves, it was where one started to know that there is something like making people fight

[SN] Wo it is started in the calves

[JT] You start by beating each other with leaves, occasionally the old one, the one who watches came those who are going to make you fight tomorrow, they would teach us with these leaves, and you would beat one another, they would teach you with leaves and you would beat one another before they removed the leaves

[SN] Yah it was just done in order that you can learn

[JT] It was done so that you come to the great

[517]

[48]

staff of cattle Ndzinisa e you start to get into the real High School of KaNgwane you would be knowing to defend yourself Ndzinisa because the great things in fighting Ndzinisa is defence, protecting your own whole body, and that you learn to be a good shot, you would hit that person if it is said you must hit him on a particular place and you would mark hit him just on that spot openly, your commander would just shout and say hit him on such and such, or he would say hit him on the nose, or he would say hit him on the inondvo¹⁵⁴ or he would say hit him on the ndabamagwevu¹⁵⁵, or he would say hit him on the sides you would do that in a way that would make those who are making you fight happy in front of the other

[532]

[49]

Ndzinisa not that he is saying it to you only to do that to him but that he is talking aloud, so that he must also defend himself

[SN] These people are also making him very angry

[JT] He also has his own commander Ndzinisa which is making him angry, which keeps on telling him to hit such and such. Therefore, Ndzinisa it was like that after we got into that stage of being made to fight Ndzinisa

¹⁵⁴ inondvo

¹⁵⁵ ndabamagwevu (variant- ndzabamagwevu):

[SN] Um can you tell me, from which time of the day were these calves being looked after.

[JT] Wo

[SN] Until what time and how?

[JT] Wo. Yes then Ndzinisa, the calves, after they had come back from pastures before they are milked in the morning, that is that they (cattle) are driven away by those who look after them to feed them in the morning e Ndzinisa so that they can have more milk they

[50]

could come back thawy so that milk can be gotten because they used to be milked Nzinisa. After they had milked and milked and have completed, they would then go and get food Ndzinisa. Then after that they would start and say 'boys separate the calves from the cows. Then we start, the boys would separate the calves from the cows. Then we start, the boys would separate the calves from the cows Ndzinisa and drive them aside, and we would right then Ndzinisa because some do not want to be separated from their mother-cows Ndzinisa. Awu, we would finally conquer them Ndzinisa, they would drive them off to another place the cows would go to another place in the grazing place, in the High School where they are beaten day after day, they are beaten by a stick Ndzinisa,

[558]

[50]ⁱⁱ

they are beaten. It was the diospyros plant stick that

was strong Ndzinisa, it was one which was the strong one indeed. I would wither Ndzinisa, it would be cut the day before if your commanders had cut them the day before, there would be some who would go to cut them and leaves would be removed from them and they would be left to wither Ndzinisa.

[SN] Awu we will come back there later Tfwala, I could see that you are getting carried away, let us go there

[JT] Yes then

[SN] To the calves, what kind of calves were separated?

[JT] Wo Ndzinisa, it was the young calves Ndzinisa because it is started when a cow has a calf Ndzinisa, firstly it goes with its mother, this calf, Ndzinisa, so that it gets used to it during those day while there is still umtfubi¹⁵⁶

[571]

[51]

in her mother, there is just a short period for that, you sometimes teach it that it gets tied, it is said that you must hold it properly with its legs and with its arms, you had to hold it properly because it can break Ndzinisa. Therefore Ndzinisa they go with the big ones, which are emaguqa¹⁵⁷ those that are called emaguqa the calves which can indeed, can leave you if it is time to run Ndzinisa. Therefore, you as boys would get powerful for them,

¹⁵⁶ umtfubi: probably the yellowish milk which a cow which has just borne a calf gives, i.e. during the first or second week after birth

¹⁵⁷ emaguqa: possibly very grown-up calves but which still get milk from their mother-cows.

boys who have grown up looking after herds Ndzinisa
Then after the cattle have been driven away,
you would then take your calves and go to
feed them in your own places, you just move
around Ndzinisa, you just make them feed
next to places closer home Ndzinisa because they

[586]

[52]

have feelings of their cow mothers and would then run
away and leave you and go to their cow mothers Ndzinisa.
Then you will be the ones to know that the cattle
are now coming back with those that are older
than you, you then quickly bring them back and
you wait for the cattle Ndzinisa, then you quickly
bring them into their kraal Ndzinisa, and by that
time, it is the evening.

[SN] You bring them into their kraal before they get milk don't
you milk twice?

[JT] No Ndzinisa, it just happens that some are milked
twice and others are not milked Ndzinisa, it depends
on the order of the headman of that particular
home Ndzinisa, but they are milked Ndzinisa, I
must make that clear that they are milked, but
amongst the cattle, because the cattle are for a
person, there is sometimes_____ which becomes

[600]

[53]

very nice amongst them Ndzinisa, then he would say
awu you must not milk these, you will then follow

that order which he said Ndzinisa, or if he says
milk them all; you will milk them Ndzinisa
according to what he has said.

[SN] Yah, now were already on looking after cattle
and I took you back and brought you back,
can you continue with looking after cattle

[JT] Yes then Ndzinisa

[SN] Yes Tfwala

[JT] You then come to the stage of cattle now,
then Ndzinisa you also see then Ndzinisa, you
you now see that you are now coming out
from name of being Sidvwabasemfati¹⁵⁸ during
this time because you are now going to the

[613]

[54]

grazing lands Ndzinisa. These cattle then, there are
some places Ndzinisa which are called by names
just like us we fed them at Kuqapheni¹⁵⁹ where we
were trained and we were made to fight, the valley,
the veld which is called Ekuqapheni, that side
of the Black Mbuluzi¹⁶⁰. The dam in which we were
trained is the Mhlambanyoni¹⁶¹, it is a dam
and the dams were a few by that time, it was
before the one of Phowe¹⁶², and before those of all

¹⁵⁸ Sidvwabasemfati: sidvwaba- is a married woman's skin skirt and umfati is a married woman;
Sidvwabasemfati lit. means the skin-skirt of a married woman; can be a name given to young boys who spend
most of their time with their mothers at home.

¹⁵⁹ Kuqapheni: probably one of the grazing lands around Tfwala's place (eTiyeni).

¹⁶⁰ Black Mbuluzi: the river which is the northern one of the two main branches of the Umbeluzi River. It starts
near the South African border south-west of Forbes Reef, dips south near Mbabane then undulates across
most of Swaziland before joining the White Umbeluzi, fifteen miles west of the Mozambique border (Gotpeter,
Hist. Dict. p.13)

¹⁶¹ Mhlambanyoni: a dam probably in the Tiyeni area, east of Mbabane

Maphophoma¹⁶³ were divided, it is Mhlambanyoni.
All these then Ndzinisa, these starting from
Dlangeni, to Mhlambanyoni, all the Nkiliji¹⁶⁴ that
side, and coming back to Mhlambanyoni, we, I
do not even speak about us at Nsingweni¹⁶⁵, indeed
we are Mhlambanyoni which is across the
Mbuluzi, it is at Nsakali¹⁶⁶ Ndzinisa.

[628]

[55]

[SN] Um where we were at the dip, you would go to a
dip, what was happening there, what did you
find that was done?

[JT] At the dip then Ndzinisa there is nothing else
we, I just came knowing from Mhlambanyoni
because it sometimes happened Ndzinisa that this
dip would contain a great number of cattle,
therefore the police responsible for dipping the
cattle would need to start earlier, and should be the
one who is well fed with knowledge and should
take care because he is also counting. The books
should be well written Ndzinisa, they used to start
during moonlight or when it was dawning Ndzinisa
and they would enter. You Ndzinisa by that time the
cattle, he ends by counting them and they would

[644]

[56]

¹⁶² Phowe: probably a dam, east of Mbabane

¹⁶³ Maphophoma: probably a dam, east of Mbabane

¹⁶⁴ Nkiliji: a place located about 25 kilometres east of Mbabane

¹⁶⁵ Nsingweni: a place located in the north-east of Mbabane

¹⁶⁶ Nsakali

dip, by that time you are no longer there, you are being thrashed Ndzinisa you are thrashed.

[SN] Awu, they liked this thrashing stick.

[JT] Awu it was a school Ndzinisa because a person who went to, who attended to that school Ndzinisa like me because I have gone through these schools, you yourself quickly see him and hear him, or you could see that or this one we were together in my stage of my particular school. Can't you see I, we know this High School of KaNgwane of being made to fight, the discipline and respect that is there Ndzinisa, I just select him while walking there that this one went through my High School, he was made to fight. There is some respect Ndzinisa which becomes very difficult, which helped the world, where we were made to fight Ndzinisa because it would give a person, you would know

[658]

[57]

an old person Ndzinisa, you would know how to speak with a person Ndzinisa, tha how do you speak with a person Ndzinisa , what stage is this one in Ndzinisa and how you are supposed to speak to him Ndzinisa. It gave you those things that school, that High School of KaNgwane of being made to fight Ndzinisa.

[SN] At the dip what did the old ones do, didn't they fight?

[JT] No Ndzinisa, it was that after they had pleased themselves with you Ndzinisa continuing to make you fight

E the stick thrashing continuing because the joy is with you Ndzinisa e they would according to their age, would start Ndzinisa and they would hold it, and now it is handled by the old emajaha and you would listen how it went.

[672]

[58]

[SN] The beating stick.

[JT] The beating stick Ndzinisa, it would be used until you feel happy. They are fighting Ndzinisa, when it is hard you would not take out the shield that side to beat with because you would be killing, that is for the government, the beating is needed, that is all, it would be used, if you defeat him, you would defeat him by it openly and everyone would see that no you have really defeated him, it would be said chase him until you bring him in the sidywaba of his mother and you would giya after him, when you chased him Ndzinisa.

[SN] Um no I hear you Tfwala. E what other things you used to do, the games for playing right there at the valleys.

[JT] Yes then Ndzinisa the games we actually started with Ndzinisa because we grew up in imiphakatsi¹⁶⁷

[707]

[60]

we would completely do that Ndzinisa, and there would be tindvuna and the forerunners just as I

¹⁶⁷ imiphakatsi (singular- umphakatsi_: see glossary

am a forerunner in this sigodzi Ndzinisa, e
and that in looking after the herd you would be
a fore-runner, e there is a chief, there is also an
indvuna e there is also libandla¹⁶⁸, you can just see
what is done, that you see done there in emakhaya¹⁶⁹
in your imiphakatsi, then you would do it .

[SN] Um the crimes are also tried.

[JT] The crimes are also tried and you would be found guilty
Ndizinsa and you would stand up, just what you see
them doing, you would just do it Ndzinisa.

[SN] Ya other games then such as so-and-so is
supposed to restrain the cattle, to cause the cattle
to go back

[JT] how to cause then to back babe?

[723]

[61]

[SN] Just like when maybe they are scattered all over
and they need to be turned back and go this
side or maybe to go and drink in big
rivers.

[JT] Yes because indeed they sometimes go to drink
there is usually their time to go and drink Ndzinisa.

E then you would do those small games which
follow the cattle Ndzinisa, then you would
have commanders here, there are those who
command, then it is recognized that there are
grown up boys who keep on shouting at others, there
are those who just go, so-and-so then Ndzinisa

¹⁶⁸ libandla: see glossary

¹⁶⁹ emakhaya: lit. homes; but can also refer to rural areas

just as we have talked.

[SN] Sometimes when you are just seated and playing, playing a certain game, maybe you

[738]

[62]

hlehla

[JT] Wo Ndzinisa

[SN] Then one cow is seen going astray or here it is going to emabele¹⁷⁰ of people, one boy from here will see and there would be a need of one boy to go and restrain this cow from going there.

[JT] Yes Ndzinisa.

[SN] Yes, sometimes what would you do so that may be you, would stand and leave the game or may be that one would stand and leave the game to go and turn back the cattle.

[JT] Awu I do not know Ndzinisa because the tigodzi are many but indeed the youngest would occasionally stand Ndzinisa and go to turn back the cattle in such a libutfo Ndzinisa which

[750]

[63]

was needed to stand first Ndzinisa.

[SN] E do you remember the holding of a stick.

[JT] The holding of a stick Ndzinisa.

[SN] Yes

[JT] To handle it how, can you make an example.

¹⁷⁰ emabele: can refer to female breasts; to sorghum, to food in general; to crops

[SN] To hold a stick like this, one would hold a stick like this, the one who would fail in the stick then it would be said he is the one.

[JT] Wo that then Ndzinsa we found it done by our grown-up boys which made us fight Ndzinsa that. We when we would come to this libutfo awu we would just come and were proud because we now beat each other, we look down upon each other, we would send one another through beating but we found this holding a stick among the old boys who

[766]

[64]

made us fight Ndzinisa, we saw that and then the grown up boys dispersed, just a few were left, e the heroes of them would then go to work in eJozi, when it was still a precious thing to go to eJozi Ndzinsa. We found that when you had gone to eJozi you had gone to work on a real job um

[SN] Yah, what can you say is the other thing that you found during your boyhood?

[JT] Awu I do not know Ndzinisa because e after I had left from others, I can just say Ndzinisa that awu after we had finished right there we also in our boyhood Ndzinisa, starting to disperse now Ndzinsa we became clever and wanted to search for schools and then we left Ndzinsa to search for schools e Ndzinisa. E we learned from schools Ndzinisa.

[783]

[65]

When we already had matured brains Ndzinisa, e we would also see what we learnt, we would be promoted and promoted because we had knowledge, we went to school when we were grown-up boys Ndzinisa.

[SN] You mean to be made to skip over a standard.

[JT] To be made to skip over a standard Ndzinisa.

You would come somewhere in one year, you would go through two standards Ndzinisa because I know

Ndzinisa, I can now recognize and my brain

is now clever Ndzinisa, while I am still low

but you would find that awu in the middle

I am promoted to another standard, I will

also pass that one.

[SN] Just as easy as that.

[JT] Just as easy as that Ndzinisa because my brain

[799]

[66]

is now ready Ndzinisa; it is also aware, it has been sharpened that side in the High School of KaNgwane there really Ndzinisa, one goes, if you have never been made to fight Ndzinisa we would see you, we who had gone through that school and say this one has never entered into our school Ndzinisa, this High School of KaNgwane, it builds up people and it makes them know each other Ndzinisa.

[SN] What do you say about it now, do you say we can now go to the school which is like that?

[JT] Awu no Ndzinisa e the live is civilized now
Ndzinisa e there are stages now just
as now other types of schools are there for learning no, you
see the schools that are existing now are the
modern ones Ndzinisa, the imphi of there

[67]

we just put into a pocket and you would see that
now it is difficult Ndzinisa, when I put into my
pocket you have to protect your skin, because I
will kill you right now Ndzinisa.

[SN] With this mhlalakhikhini¹⁷¹

[JT] With this mhlalakhikhini Ndzinisa, whereas we in the
past used to beat one another until we want no more,
and stubbornness would be finished. When it is said you were
squeezed it is said because of this reason, it is said you
were squeezed, and stubbornness would be completely finished,
it would be finished because you are beating, beaten, while you are beaten you are given a
mature brain, Ndzinisa.

[SN] Awu no thank you very much Tfwala

[JT] A stranger would also come Ndzinisa whom you
don't know from where he comes from Ndzinisa who
will find you and would say let us get sticks. Maybe

[836]

[68]

he would find you just playing and when you are happy
that you don't know him, he also does not know you,
who would just say get sticks, then you would beat one another Ndzinisa, and you beat one
another Ndzinisa.

[SN] Yah

¹⁷¹ mhlalakhikhini: the one that stays in a pocket; probably refers to a knife

[JT] Then this stranger would leave you and you would never say at home that a certain person came and hit us and made us fight, you would never dare to talk, you would just keep quiet and that would be only yours.

[SN] Hey Tfwala can you tell us about inzema¹⁷² we have forgotten about it.

[JT] Wo we stabbed the inzema Ndzinisa. After we had stabbed the inzema Ndzinisa, we stabbed it with tija¹⁷³.

[SN] What is that?

[JT] These tija we carved sticks, just strong sticks Ndzinisa, which will enable us to hurl it, then we

[856]

[69]

would look for, e there is something that we put on the tija which makes it that when you stab this nzema it would not, it would completely come in when it pierces it and then it would remain right there, even if it (inzema is rolling, but it remains pointing and not just piercing it but messes it up, these tija are meant for that. There is something that is put at the tip of the tree that is called e, the

[SN] the luphahlo ¹⁷⁴

[JT] It is inkhofu¹⁷⁵, we would dig the inkhofu from the ground, The inkhofu has a small lump underground, then we would put, cut it properly, and separate it properly Ndzinisa and

¹⁷² inzema: very big, heavy bulky thing as a great stone, heavy log or unusually heavy child; possibly a very huge wild animal

¹⁷³ tija (sija): probably a type of spears used for hunting

¹⁷⁴ luphahlo: probably a species of a tree

¹⁷⁵ inkhofu: probably a species of a plant

put it in the tija, then just a small part would be left out which we know that after it had pierced in the inzema_____ because if it can go through.

[ⁱ KEY: added to denote the main respondent.]

[ⁱⁱ Notebook page numbering [50] is duplicated in the transcript.]