PAGES 72 BLADSYE

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# Exercise Book
# Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name / Naam: SBS SERIES TAPE 10

Subject / Vak: Ndzinisa History

Place / Plek: BOOK 2

Feint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

Footnotes

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



tins. tikhali kutsiwe nje lomsebenti wafiwe
that harvested the the spears, it would be said that
kutsi ngifuna tikhali, sekufuneka tikhali
this duty, it would be known that I want spears,
akufiselwe sibongo sakabani bafune tikhali.
spears are now wanted, such and such a surname
Sekufuneka loku naloku naloku. Lapha kuni
should be told to search for spears. That and that
ke?
and that is wanted, what about you?

LN Cha wena wekunéne kute tikhali
No wena wekunene there are no spears.

DD Ngaphandle kokutfwalela bona bukhosi
Except for carrying for the kingship of
bakaNgwane
kaNgwane[27]

LN ngaphandle tsine sasitfwalela bona bukhosi
Except that we were carrying for the kingship of
bakaNgwane saba netinhloli tekubuke l' inkhosi
kaNgwane[27] and we had spies for guarding this
lelive manje ke solo sihleti kuleyo ndzawo
live[58] for the king and now we are still staying
lapho sakekwa khona.
in that same place where we had been placed.

DD Lo, ngiyacolisa lokufihla bantfwabenkhosi[98]
This, I am sorry, this kufihla bantfwabenkhosi
lapha kunkhomo kusentiwa yini babe?
there at nkhomo[21], is it still done babe[8]?

LN Awu kakhulu wena wekunene
Ewu[18] very much wena wekunéne

DD Kwentiwa ngubakabani?

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 (variants : Gunundvwini, Gundwini, Gunundvu, Gunundu) : a place located about 11 km south-east of Manzini; (Grotpeter, Hist. Dict. p 47) 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



Who do that?

LM kwentiwa ngubakandzinisa, Lentsaba nje
It is done by those of ndzinisa. Actually, this mountain
lonkhomo e njoba batsi sihhehle sakandzinisa
this nkhomo[21] e[10] just as they say it is a sihhehle[71] of
sekubalekela kwase ke sekubonwa ke kutsi
ndzinisa[7] for refuge, it was seen that the kingship
bukhosi laph' enhlambeni bantfwabenkhosi
there at enhlambeni[120], bantfwabenkhosi[98] and there
nalaph' elwandle lapho bakhona nje
at Lwandle[121] where they are are, at Gundvwini[122]
eGundvwini sebalahlwa lapha kunkhomo
they are lahlwa'd[123] there at nkhomo[21]
e-e
Yes

DD ngumsebenti
It is a duty

LN ngusebenti wetfu tsine bakandzinisa. E kuke
It is our duty, we of ndzinisa. E[10] it once
kwenteka ngalomunye umnyaka kwabhubha
happened in another year that the umntfwanenkhosi[98]
umntfwanenkhosi Soni wa Mahlokohla lapha
Soni[124] of Mahlokohla[125] died, at nhlambeni[120] at
enhlambeni ekweceni. Abhubhile ke kwabona
kweceni[126]. After he had died it was seen that
kutsi ndvuna Mandanda kuyawufuna lapha
ndvuna[65] Mandanda[127] should go and search for the
kusihhehle kunkhomo basifuna basitfola sihhehle
sihhehle[71] at nkhomo[21], they searched and they
nasebaya bakhohlwa kubita wakandzinisa, kwase
found the sihhehle[71]. When they went there they forgot

## Footnotes

128 Dumakudze (variant: Dumakude): prince

129 Sononzi: probably prince



kwaphlangana. Balandga mine lo ngafike ngabonga
to call one of ndzinisa and then it closed up they
kwavuleka wangena umntfwanenkhosi. Bonkhe
fetched me and I came and praised and it opened up
bantfwabenkhosi bo Dumakudze bo Sononzi bonkhe
and the umntfwanenkhosi entered. All the bantfwabenkh
balahlwa lapha kunkhomo, bonkhe bantfwabenkhosi
osi such as Dumakudze, Sononzi, they are all
lapha enhlambeni, eGundvwini
lahlwa'd at nkhomo, all the bantfwabenkhosi at nhlambeni
at Gundvwini
DD ngumsebenti webakandzinisa lowo
That is the duty of those of ndzinisa
LN ngumsebenti webakandzinisa lomkhulu. Lentsaba
That is the great duty of those of ndzinisa. This
nje nyalo 'tsite inkhosi ingash. ingagavulwa
mountain now, the king said it should not be cut
ingashiswa kulenkhomo, kodvwa siye nje lapha
down and should not be burnt at this nkhomo, but we
kunkhomo ngaphandle kokuba kughamuke
sometimes go to nkhomo unless Lomadayeka of
Lomadayeka wakandzinisa ayobonga lapha
ndzinisa comes to praise at nkhomo, it can close
kunkhomo kungavaleka noma kusemini, kungaga-
up even at noon, when the trees are cut you
vulwa tihlahla ukhandze setihlumile, wena
find that they had grown up again, wena
wekunene lenkhomo le
wekunene his nkhomo
DD Owu Mgomba kasibonge kuphumelela kwakho.
Owu Mgomba, we appreciate your coming here.
Kuhamba kwemuntfu lomdzala kusuka

The walk of an old man from far away, you
khoshane utsite wena usuka khona eSiphofaneni
said you come from Siphofaneni[12]

LN ngisuka khona eSiphofaneni mine
I come from Siphofaneni[12]

DD Awu ndzinisa sibonge. Ekukhumbuleni
Awu[18] ndzinisa we are grateful. As far as you can
kwakho emajaha nje lalingana nawe lasekhona
remember, who are the emajaha[62] who are of your age
ngabe bobani, nalehlehle nawo mhlawumbe
who are still alive, those you have hlehla'd[63] with
lenivulelwe nabo etikhatsini tabo
or may be those you had made to fight with during their time
LN Ewu bontsanga yetfu wena wekunene ang.
Ewu[18] my age group people wena wekunene have all
sebabhubhe bonkhe emasotja
died, the emasotja[25]

DD Mzomba
Mzomba[17]

LN Anele kubuy' emphini nje abhubha onkhe
After they had come from the imphi[28] they all
bontsangayetfu
died, my age group.

DD Um emphini ujoyine ungakanani wena?
Um[22] how old were you when you joined the imphi[28]?

LN Cha angiyanga wena wekunene angifuni
No I did not go wena wekunene, I do not
kucala emanga
want to tell lies

DD Wo
Wo[41]

## Footnotes

130 Manzini : a town which is at the center 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 : Mkhatshwa) : surname; sometimes referred to as Nxumalo, Ndwandwe ; it is a Nguni clan that is classed among the Emafikamuva (late comers) in Swaziland.

133 umbutfo : see glossary

134 emabhaga :



LN Ngitsite ngijoyinile lapha egroundini kamanzini
Just after I had joined at the ground in Manzini[130] as
ngangimabhalane wemasotja, kwaze kughamuka
a Secretary of emaSotja[25], a word came from
ligama khona kumkhulu kutsi njoba ngitsi
mkhulu[107] that just as I say we are ruled at
lapha siphetfwe ehwandle lapha kuchief
Lwandle[121] there by Chief Mgwejesi[131], we were
Mgwejesi, tsine sase siyencandzwa tsine
then sent back, we of ndzinisa[7], and we
bakandzinisa sijoyinile
had joined.

DD Um
Um[22]

LN Yats' inkhosi nebakaMkhatjwa angifuni bay'
The king said, even those of mkhatjwa[132] I do not
emphini banembutfo wabo lo wemanti bendlela
want them to go the impi[28], they have their own
yabo lapha
umbutfo[133] of water, they own way here

DD Emisebenti yabo labayisebentako
Their duties they are doing

LN Emisebenti yabo ngoba belapha nje letinyanga
Their duties just as they doctor, their doctors are
tabo libutfo lami, ngangoba nje umna bangateka
my libutfo[33], as much as if they can marry a
umfati nebantfwana betfu abakhiphi ngisho
woman, our children cannot exclude themselves
tinkhomo temabhaga ngokutsi sitinyanga
even the cattle of emabhaga[134] because we are
tenkhosi, selaph' inkhosi phela.

## Footnotes

126 Kweceni : probably a place around Gundwini

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.

doctors of the king, we doctor the king.

DD Mzomba bengingatsandza nawungabeka libe linye
Mzomba[17] I would like you to put just one (word)
ubhekise esiveni sakaw semazomba sonke
directing it to the sive[54] of emazomba[116] as a whole
siphelele sitse nya kulemphilo ngoba ngibatse
about this life because as far as I see those
ngibuka labakaDruba bakaDludlu, (bakandzinisa)
of Druba[51] and Dludlu[52] and (those of ndzinisa) and
nebakaTsela batawutekana labantfwana ngekunga-
those of Tsela[53] these children will intermarry because they know
tani ngekungati lokutsi badlelana kuphi ngobe
not each other, and because they do not know how they
akusahlanganiwa ngobe kwakwentiwa etikhatsini
are related because they no longer meet just as it was
tapambili, ungabeka liphi Mzomba?
done in the past days, which one can you put Mzomba[17]

LW Awu wena wekunene likhulu lololikhulumako
Awu[18] wena wekunene the one you are saying is great,
kutsi vele nami kuyangihlupha kuyangisolisa
and indeed this also worries me, it makes me
kutsi awu bekunene vele ungatsi singake
suspect that awu[18] bekunene indeed I wish we
sihlangane e umadeni, tonke letive sesihlangane
could we e[10] the family, all the five[54] that we meet
sikhulume indlela ibe yinye satane kutsi sime
and talk one way and so that we can know where
la bukhosi kefu lobukhulu nabu, lapha sikhona
we stand, and that our great chieftainship is here where
njoba ngilandzile lapha phambili kutsi phela
we are just as I have said before that actually

Footnotes

135 Nkhosi: (lit. translated as king), is a sibongo as well as a sinanatelo. According to Nhlangano 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 Dlamini 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.



ngemadvodza lalamatsatfu londzinisa, nalo Dvuba
these are three men this Ndzinisa[7] and this Dvuba[51]
nalo Dludlu bhayi kutsi bje tibongo
and this Dludlu[52] not that they are Surnames
DD NaloTsela
and this Tsela[53]
LN Tibongo tekuchamuka cha, bantfwabendvodza
They are surnames of origin these are children of
yinye laba ekhaya emtini
one man in a home in an umuti[64]
DD Mzomba
Mzomba[17]
LN Sekumane kwehlukana nje ngoba kungesuka
It has just been the division because it can be,
bese kuba, sengu Dumisa Dlamini le khashane
it can be Dumisa[5] Dlamini[30] far away and those
sebaka Dumisa labo bantfu abasesibo
people become of Dumisa[5] and they are no longer of
baka Nkhosi
Nkhosi[135]
DD Mzomba
Mzomba
LN Wena wekunene
Wena wekunene
SN Wena babe wawusebentani wahambaphi
You babe[8] what was your job, where and where did
wahambaphi usebenta kuphi usebenta kuphi
you go, where have you been working, and where
emphilweni yakho usebenta nabobani
in your life and working with who?
LN E kugala kwami wend wekunene ngesuka

## Footnotes

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 center of the country. It has the country's only airport. (Grotpeter Hist. Dict. p 93)

137 eJozi : refer 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.

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

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



8[10] when I started wena wekunene, I left school at esikolweni kuMatsapha[136] ngaya eJozi[137], ngefika Matsapha and I went to eJozi and there I became ngaba ngumabhalane, ngabuy' eJozi bangilandza ku secretary, I came back from eJozi, they fetched sengigewukile, bangilandza bakandzinisa ngoba me after I had gewuka'd[138], those of ndzinisa[7] fetched me bati kutsi kufa kwemnakeffu lomboni lo because they knew that after the death of my brother Mlondozi[114] angibuye ngitewubuka bakandzinisa mboni[113] Mlondozi, I had to come back and look after those of ngabuya ke eJozi ke, impela ke ngahlala ke ndzinisa and I returned from Johannesburg and indeed I Agase ngitfol' umsebenti lapha emapulazi stayed. Then I found a job in the farms of the kaHulumende kaAgriculture, Sengisebenta khona Government, in the Ministry of agriculture, I worked ngingumabhalane. Sengiy' emankayane lapha[139] there as a secretary. Then I went to Mankayane ngatfol' inkosikazi yami khona, ngiphindze where I met with my wife and then I returned ngiyabuya kaManzini[130], kubo Hlatsi[140], ngiyabuya lapho to Manzini, then to Hlatsi, I came back from sengiba _____. ngikhwela sifuba sekungula there and I _____. I was then caught up by semoya bobokotela sebangitsi angiye eSiphofaneni asthma, the doctors told me to go to Siphofaneni[12] lapho ngitawutfola bomanzana ngihlale kahle. where I will get hot-springs and settle well. ngahlala ke bokunene ke e ngangena ngo 1959 I stayed bokunene o[10] I got in there in 1959 until

## Footnotes

141 Marimbela : surname

142 Sikhunyana : personal name.

143 Mfundza : personal name

144 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).



fofi ke ngize ngipenishelwe ngo 1968, bangipenishela
I was pensioned in 1968, they pensioned me
ke bakahulumende
those of the Government.

DD Wangena nga '59 wapenishelwa nga '68
You got then in '59 and you were pensioned in '68

LN E-i qha qha
Yes, no, no

DD 49 kufanele kutsi kuba wangena nga '49
'49, I suppose you got there in '49

LN '49 _____
'49 _____

DD Um, wawusebenta nabobani nje labatiwako
Um[22]. You were working with which were
lapha emhlabatsini wakangwane?
known people in the land of Kangwane[27]?

LN E lapha' emhlabatsini wakangwane, ngangisebenta
E[10] in this land of Kangwane[27] I was working
na Joseph Mavimbela Joseph Mavimbela
with Joseph Mavimbela[141] Joseph Mavimbela[141] the
lo lowake wangena ephalamende. ngisebenta
one who was once in Parliament. I worked with
nababe Sikhunyana lapha kamanzini ngisebenta
babe[8] Sikhunyana there in Manzini[130], I worked with
na J. B. Sukati e lapha kwakusengemadokodo
J. B. Sukati[144] e[10], he was still the swamps

DD Mfundza
Mfundza[143]

LN Cha, Sukati, John Sukati
No, Sukati[2], John[144] Sukati[2]

DD O

## Footnotes

145 Mdgambile : probably princess

146 Naphatali : personal name

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

148 David : personal name

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

150 John, Siguca : personal names

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

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



Oh

LN Um-um, Watek' umntfwanenkhosi Mdgambile
Um-um. He married the umntfwanenkhosi Mdgambile
enhlambeni, um lapha kamanzini. Ngasebenta
at Nhlambeni, um in Manzini. I worked with
naNaphtali Dlamini eSigombeni lowabhubha
Naphtali Dlamini at Sigombeni, the one who is
nabaDavid
dead, and with David

DD Um
um

LN Um-um lapha kamanzini
Um-um there at Manzini

DD Cha ungatsi sibongile babe, sibonge kakhulu
No I think we are grateful babe, we are very very
umpela
Mzomba
grateful Mzomba

LN Nine bekunene.
Nine bekunene

SN Nine bekunene nginemnumzane lapha John
Nine bekunene I have here umnumzane John
Siguca Tfwala walapha nje kamanzini, e
Siguca Tfwala of Manzini, e° some people know
labanye bamati ngekutsi wetiyeni, vele ke
him as one of Tiyeni, indeed he is also
naye nangu angangitjela kutsi wetiyeni, e
here he would tell me whether he is from Tiyeni, e°
kepha sitfolana khona lapha kamanzini
but we have met each other there at Manzini
ngeweseli. Asewungitekele kutsi lowakukhandza
around the Wesleyan church. Can you tell me, you Tfwala

## Footnotes

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

wena ufwala e yini ebuncaneni bakho nje
what you found in your childhood which is no
lesegingasentiwa manje lokusiswati
longer done now which is siswati[153]
JT wo ndzinisa e mine ke lengakukhandza
Wo[41] ndzinisa[7] e[10] that which I found ndzinisa[7] in
ndzinisa ebuncaneni betfu njeke ekukhuleni
our childhood, as we grew up, it so happened
kwetfu, kwatsi ngo 1939 nakujoyina imphi,
that in 1939 when an imphi[28] was joining, we
sibancane e ngesiswati vele sasisosematfoleni
were young e[10] in siswati[153] actually we were still
selusa ematfole. E bahamba ke bay' emphini
looking after calves, we were looking after calves. e[10]
sisematfoleni. Batsi nabase mphini kwase kukhu-
they went to an imphi[28] while we were still in calves.
phuka bekugcina lapha ngo 1941 e sesigala ke
While they were still in the imphi[28], then the last group
tsine kungen' etinkhomeni ke manje ebangeni
went up in 1941, e[10] it was a stage for us to go to the
lekuy etinkhomeni lekwelusa tinkhomo ndzinisa
cattle now, in the stage of going to the cattle, of looking
E ndzinisa ke kuyaghubeka ke e siyakungena
after cattle ndzinisa[7]. E[10] ndzinisa[7] it continued e[10], we
ke etinkhomeni estafini setinkhomo e sebafana
joined the cattle, the cattle staff, e[10] of boys now,
manje esikhatsini sekugalisa kungena etigh
in the time of us to start in the High School of
school yakangwane. I High School yakangwane
kangwane[27]. The High School of Kangwane[27] then e[10] is
ke e kuvulelwa ndzimsa

to be made to fight ndzinisa[7]

SN um. Asewungitsele laph' ekugaleni lapha

Um[22]. Can you tell me about the first stage in

emaffoleni kutsi khona nanentani, wakhandza

the calves, that you used to do, you found

bentani

them doing what

JT Wo lapha ke emaffoleni ndzinisa naselus' emaffole

Wo[41] in the calves ndzinisa[7], when we looked after

ke kwakungulapha ke kucaliswa khona kucala

the calves, it was where one started to know

kwati kutsi kuyavulelwa

that there is something like making people to fight

SN Wo kucalwa lapha emaffoleni

Wo[41] it is started in the calves

JT Ncale ke nishayane ngemacembe kubohle

You start by beating each other with leaves,

kufika nje lolomdzala lonibukako longuyena

ocassionally the old one, the one who watches came

bata batanivulela kusasa bani banivundzise

those who are going to make you fight tomorrow, they

ngalamacembe nishayane, banifundzise ngala

would teach us with these leaves, and you would beat

macembe nishayane, bangakatiphundli kuba

one another, they would teach you with leaves and you

tinsnati ndzinisa

would beat one another before they removed the leaves ndzinisa[7]

SN Ya kwentelwe kutsi ukwati nje lokuvika

Yah it was just done in order that you can learn

JT kwentelwa nje kutsi nawufika kulesa stafu

It was done so that when you come to the great

lesikhulu setinkhomo ndginisa e lapha sewuvele
Staff of cattle ndginisa[7] e[10] you start to get into the
ucala ungena khona impela ethigh school
real High School of kangwane[27] you would be
yakangwane ube sewukwati kwika ndginisa
knowing to defend yourself ndginisa[7] because
ngoba tintfo letinkhulu laph ekushayaneni
the great things in fighting ndginisa[7] is defence,
ndginisa kwika utivikele lomtimba wakho
protecting your own whole body, and that you learn
wonkhe, nekutsi ke ufundze kunemba
to be good shot, you would hit that person if
umnembe lowamuntfu nakutsiwa mshaye
it is said you must hit him on a particular
endzaweni letsite umshaye kuleyo ndzawo
place and you would mark hit him just on
kungafihlwa avele amemete locommander
that spot openly, your commander would just
wenu lapha atsi mshaye kutsi noma utsi
shout and say hit him on such and such, or he would
mshay' iwphumulo, noma utsi mshay' inondvo,
say hit him on the nose, or he would say hit him
nom' utsi mshayi indabamaguvu, nom' utsi
on the inondvo[154] or he would say hit him on the
mshaye timbumbusi ukwente loku kuze
ndabamaguvu[155], or he would say hit him on the
kubagabule laba labanivulelako, nalo[10] munye
sides you would do that in a way that would make
eva ndginisa, khayi kutsi usho kuwe kutsi
those are making you to fight happy in front of the other
mente kutsi, ukhulumela kakhulu, naye akativikele

Footnotes

154 inondvo:

155 ndabamaguvu (var. ndzabamaguvu):

ndzinisa, not that he is saying it to you only that do him
that, he is talking allowed, he must also defend himself
SN Naye bayamtjotjotela labantu
These people are also making him very angry
JT naye unecommander yakhe ndzinisa
He also has his own commander ndzinisa
lemtjotjotelako lesolo imbita kutsi shaya kutsi.
which is making him angry which keeps on telling him
ngako ke ndzinisa ke kwakunjalo ke
to hit such and such. Therefore ndzinisa it was like
nasesingene ke ebangeni lako impela kuvulelwa
that after we had got into that stage of being made
c ndzinisa.
to fight ndzinisa
SN Um awungitjele lamatfole kutsi khona ke
Um[22] can you tell me, from which time of
abeluswa kusukelwa ngasiphi sikhatsi
the day were these calves being looked
selilanga,
after
JT Wo
Wo[41]
SN Kuze kube sikhatsi sini kanjani.
until what time and how?
JT Wo. Yebo ke ndzinisa ematfole ke titsi
Wo[41]. Yes then ndzinisa, the calves, after they had
tingask tibuye emphungeni kukhona kutsi
come back from pastures before they are milked in the
tiruka tihambe nalaba lasebatelusa bayotodli-
morning, that is that they (cattle) are driven away by those
sa imphunga e ndzinisa tikwati kuphakatsa
who look after them to feed them in the mording

kahle tibuye nato setinéibilikile lukwati
e ndzinisa so that they can have more milk and they
kutfolakala lubisi ngoba phela bekusengwa
could come back thawy so that milk can be gotten
ndzinisa. ngako ke kutsi kungasengwa ke
because they used to be milked ndzinisa. After they had
basenge ke, e kucedzwe kutsiwe nya bese
milked and milked and have completed, they would
kuhanjwa ke kuyawutfola lokunya ngasetfunjini
then go and get food ndzinisa then after that
ndzinisa. Sekuyagala ke manje sekutsiwa bafana
they would start and say 'boys separate the calves
khetsani ematfole. Sesiyagala ke bafana ke
from the cows, then we start, the boys would separate
sebayawakhets' ematfole ke ndzinisa ke
the calves from the cows ndzinisa and drive them
bawabuyisa ngenhlanye, sekuyagijinywa lapho
aside, and we would fight then ndzinisa
ndzinisa ngoba lamanye akefuni kwehlukana
because some do not want to be separated from
nabonna ndzinisa. Awu ataze ke ndzinisa
their mothers-cows ndzinisa. Awu we would finally
siwehlule bese ke natsi siwashaya siwabhekis'
conquer them ndzinisa, they would drive them off
encenye, tinkhomo tiphuma tiyencenye le
to another place, the cows would go to another place
endlelweni le High School lapha lusha kusukela
in the grazing place, in the High School where they are
imihla ngemihla kusha luswati ndzinisa,
bitten day after day, they are bitten by a stick ndzinisa,
luyasha luswati. Ngumashafutane luswati

## Footnotes

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

they are bitten. It was the diospyros plant stick that
lwalustrong ndzinisa ngulona lwalungulona
was strong ndzinisa, it was one which was the
gobela impela. Lubune ndzinisa lukhiwe
strong one indeed. I would wither ndzinisa, it would
ngayitolo nangabe nje laba bo commander benu
cut the day before if your commanders had cut
batikhe ngayitolo kubekhona nje bayokha tinswati
them day before, there would be some who would
tiphumdlwe tiyekelwe tibune ndzinisa.
go to cut them and leaves would removed from them and they would be left to wither ndzinisa

SN Awu Sifanibuye sibuye lapho tfwala, asengibo-
Awu we will come back there latter tfwala, I
ne sekusuke lusinga manje asesiye lapha
could see that you are getting carried away, let us go there

JT Yebo ke
Yes then

SN ematfoleni lamatfole manje kwakuba
to the calve's, what kind of the calves were
ngulanjani lalakhetfwako ?
separated ?

JT Wo ndzinisa ngilamatfole ke lanalamancane
Wo ndzinisa, it was these young calves ndzinisa
ndzinisa ngoba kucale inkhomo nase
because it is started when a cow has a
inelinkhonyane ndzinisa lisale lihambe
calf ndzinisa, firstly it goes with its mother,
nenina lelitfole ndzinisa likwati kutsi
this calf, ndzinisa, so that it gets used to it
litayetayele lawo malanga kusenemtfubi lapha
during those days while there is still umtfubi 156

## Footnotes

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

kunina, kube nesigatjana ke sakhona ke nibohle
in her mother, there is just short period for that,
nilifundzinisa kutsi liyakhungwa kutsine
you sometimes teach it that it gets tied, it is said
nibolibamba kahle laph' emlenteni nalaph'
that you must hold it properly with its legs and
emkhonweni, ulibambe kahle ngoba
with its arms, you had to hold it properly because
lingephuka ndzinisa. ngako ke ndzinisa ke
it can break ndzinisa. therefore ndzinisa they go
ahamba ke ndalamakhulu ke langemaguqa
with the kraal once which are emaguqa those
lasabitwa ngekutsi ngemaguqa emattole vele
that are called emaguqa the calves which can
lasanganishiya noma sekugijinywa ndzinisa.
indeed can leave you if it is time to run ndzinisa
ngake ke nani niwele niwadlangele kenjengebafa
therefore you as boys would get powerful for them,
na labavele bakhula belusa ndzinisa.
boys who have grown up looking after herds ndzinisa
Sekutawutsi ke ndzinisa ke kube tihambe
Then after the cattle have been driven away
ke letinkhomo nani nitsatse enu emattole
you would then take your calves and go to
niwadlisa etindzaweni tenu, nine ke
feed them in your own places, you just move
niyagegisa ke ndzinisa nipho kuwadlisa
around ndzinisa, you just make them to feed
dvutane ngetindzaweni tasekhaya ndzinisa,
next to places of home ndzinisa, because they
ngoba atawusuke bese avana nabonina

have feelings g their cow-mothers and would then run
aoayabaleka ayanishiya aya lukubonina ndzinisa
away and leave you and go to their cow mothers Ndzinisa
sekutawutsi ke ndzinisa ke sekwati nine kutsi
Then you will be ones to know that the cattle
tinkhomo setiyabuya nyalo kulaba labadzala
are now coming back with those that are older
kini senisheshe nine niyawabuyisa senigadza
than you, you then quickly bring them back and
tinkhomo ndzinisa, senisheshe niyawavalela
you wait for the cattle ndzinisa, then you quickly
nawo esibayeni sawo ndzinisa, sengisentsamba
bring them into their kraal ndzinisa, and by that
ma ke lapho
time it is the evening.

SN Niwavalela angakamunyi aniseng kabili?
You bring them into their kraal before they get milk, don't you milk twice?

JT Cha ndzinisa kuyenteka nje letinye nitiaenge
No, ndzinisa, it just happens that some are milked
kabili letinye ningatisengi ndzinisa kuya
twice and others are not milked ndzinisa, it depends
ngaleyo order yalowo mmumzane walelo
on the order of the headman of that particular
khaya ndzinisa, kepha ke tiyasengwa ndzinisa
home ndzinisa, but they are milked ndzinisa, I
vele ngigcwalise nje kutsi tiyasengwa kepha
must make that clear that they are milked, but
ke kule tinkhomo phela ngoba umuntfu tinkhomo
among the cattle, because the cattle are for a
takhe kuyaye kubekhona _____ lolusuke
person, there is sometimes _____ which becomes

## Footnotes

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 with their mothers at home.



luhlanuse kuto ndzinisa, ngake ke afsi awu
very nice amongst them ndzinisa, then he would say
ningabotisenga leti, nitawenta leyo order
auth[18] you must not milk these, you will then do
lokayishoko ndzinisa, noma afsi tisengeni
that order which he has said ndzinisa, or if he says
tonkhe, nitatisenga tonkhe ndzinisa njengekusho
milk them all, you will milk them ndzinisa
kwakhe
according to what he has said.

SN Ya bosowulapha ke ekweluseni tinkhomo ngase
Yah, now were already in looking after cattle
ngiyakuncandzekisa ngikubuyisela emuva,
and I sent you back and brought you back,
eseungqubeke nalokwelusa tinkhomo
can you continue with looking after cattle.

JT Yebo ke ndzinisa
Yes then ndzinisa

SN Yebo Tfwala
Yes Tfwala[151]

JT Seniyangena ke ndzinisa ke ebangeni ke
You then come to the stage of cattle now,
letinkhomo ke manje. Lapho ke ndzinisa
then ndzinisa you also see then ndzinisa, you
sewu nawe uyabona nje kokutsi sengiyaphu
you now see that you are now coming out
ma ke egamein lokutsiwa ngusidvwaba semfati
from name of being Sidvwaba semfati[158] during
ngalesikhatsi lesi ngoba sewuya emadlelweni
this time because you are now going to the
ndzinisa. Letinkhomo ke kuba netindzawo

## Footnotes

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

160 Black Umbuluzi : the river which is the northern one of the two main branches of the Umbeluzi River. It starts near the South African border southwest 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" (Grotpeter, Hist. Dict. p. 13)

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

162 Phowe : probably a dam, east of Mbabane

163 Maphophoma : probably a dam, east of Mbabane

164 nkiliji : a place located about 25 km east of Mbabane

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

166 nsakali :



graging lands ndzinisa. These cattle then, there are
takhona ndzinisa letibitwa ngemagama, njengatsi
some places ndzinisa which are called by names
nje besidlisa kugapheni lapha satayinwa
just like us we fed them at kugapheni[159] where we
khona savulelwa khona sigodzi lesiganga
were trained and we were made to fight the valley,
lesitsiwa kusekugapheni ngalapha kubheka
the veld which is called ekugapheni[159], that side
embuluzi lemnyama. Lidamu lesasingusona
of the Black[160] Mbuluzi. The dam in which we were
sitrainwa kulo mpela ngumhlamba-nyoni
trained is the Mhlambanyoni[161], it is a dam
Lidamu asembalwa emadamu. Lingakakhuwa
and the dams were a few by that time, it was
lelalaph' ephowe, angakehlukani nje wonkhe
before the one of Phowe[162], and before those of all
lawa abomaphophoma onkhe, ngumhlambanyoni
Maphophoma[163] were divided, it is Mhlambanyoni[161]
Tonkhe ke ndzinisa leti leti le kusuke
All these then ndzinisa, these starting from
eDlangeni tiye Mhlambanyoni, yonkhe inkiliji
Dlangeni[76], to Mhlambanyoni[161], all the nkiliji[164] that
khona ngale, tibuya la emhlambanyoni,
side, and coming back to Mhlambanyoni[161], we, I
tsine ke angikhulumi ngaki laphe nsingweni
donot even speak about us at nsingweni[165], indeed
vele sisemhlambanyoni lelingeshey'a kwembuluzi
we are at Mhlambanyoni[161] which is across the
kuyinsakali ndzinisa.
Mbuluzi[160], it is at nsakali[166] ndzinisa

SN Um lapho lasesidamu ke manje niy' edamu
Um where we were at the dip, you would go to a
kwakwentekani khona lapho nje wakhandza
dip, what was happening there, what did you
kwentiwani ?
find that was done ?

JT Laph' edamu ke ndzinisa kute lokunye
At the dip then ndzinisa there is nothing else
tsine nje ngiwele ngisuke ngati laph emhlambawe, I just came knowing from mhlambanyoni
nyoni, ngoba kwakwenteka ndzinisa kutsi
because it sometimes happened ndzinisa that this
lelidamu lilayishe tinkhomo letinengi
dip would contain a great number of cattle,
kakhulu ngako ke kufuneka kutsi liphoyisa
therefore the police responsible for dipping the
lelidibhisa khona lisheshe licale futsi libe
cattle would need to start earlier, and should be the
ngilelifidive ngekuhlakanipha linakekele
one who is well fed with knowledge and should
ngoba phela liyabala. Kufuna emabhuku
take care because he is also counting. The books
alunge kahle ndzinisa taticala ngenyeti
should be well written ndzinisa, they used to start
noma nakusako ndzinisa kese tiyangena
during moon-light or when it was dawning ndzinisa
nine ndzinisa lapho letinkhomo sewuguna
and they would enter. You ndzinisa by that time the
nje ngekutibala lapha setiyadibha awusekho
cattle he ends by counting them and they would
sewulapha eluswatini ndzinisa luyasha.

dip, by that time you are no loger there, you are being thrashed ndzinisa you are thrashed.

SN Awu luwalukhontwe nalokuswati
Awu, they liked this thrashing stick.

JT Awu kwakusikolwa ndzinisa ngoba umuntfu
Awu it was a school ndzinisa because a person
lowahamba ku ku lowangena kuleso sikolwa
who went to, who attended to that school ndzinisa
ndzinisa njengani nje njoba ngingene letikolwa
like me because I have gone through these schools,
sowufike umbone nawe umuve nje noma
you yourself quickly see him and hear him, or you
umbone kutsi wo lona ke sasinaye libanga
could see that or this one we were together in my
lami lesikolweni sami lesitsite. Awuboni nje
stage of my particular school. Can't you see I,
nami tsine sati lethigh School yakanqwane
we that know this High School of kanqwane
yekuvulelwa, idiscipline inhlonipho lekhona
being made to fight, the discipline and respect that
lapho ndzinisa ngifike ngimkhiphe atihambela
is there ndzinisa, I just select him while walking
lapha kutsi lona wengca ethigh School yami
there that this one went through my High School, he
ke lo, wavulelwa. kukhona inhlonipho nje
was made to fight, there is some respect ndzinisa
ndzinisa lefike ibe matima khona lapho
which becomes very difficult, which helped the
lebeyisita umhlaba laph' ekuvulelweni ndzinisa
world, where we were made to fight ndzinisa
ngoba umuntfu kwakumnika amati nemuntfu
because it would give a person, you would know

lomdzala ndzinisa, ukwati nekukhuluma nemuntfu
an old person ndzinisa, you would know how to speak
ndzinisa kutsi ukhuluma nemuntfu kanjani
with a person ndzinisa, that how do you speak
ndzinisa lona usigaba lesinjani ndzinisa ufanele
with a person ndzinisa, what stage is this one in
ukhulume naye kanjani ndzinisa. Kwakukunika
kutsi ndzinisa and how you are supposed to speak to him
leto tifundvo ke leso sikolwa le High School
ndzinisa. It gave you those things, that school, that
yakangwane yekuvulelwa ndzinisa.
high school q kangwane of being made to fight ndzinisa
SN Laph' emadamu ke lalabadzala bona babenta
At the dip what did the old ones do, didn't
njani babengalwi?
they fight?
JT Cha ndzinisa kwakuya nje ngekutsi naabacabu-
No ndzinisa, it was that after they had pleased themselves
lene lapha kini ndzinisa solo banivulela e
with you ndzinisa continuing to make you fight
lusha luswati e ngoba bunandzi buba lapha
e the stick thrashing continuing because the joy is
kini ndzinisa e kase ke nabo njengebudzala
with you ndzinisa e they would according to their
babo sevele sefiyesuka ndzinisa sekuvele
age, would start ndzinisa and they would hold
bayalubamba sekuvele lubanjwa ngemajaha
it, and now it is handled by the old emajaha
lamadzala, utawulalela kusha kwalo.
and you would listen how it went
SN luswati

The beating stick

JT luswati ndzinisa, lusha uze uwe bunandzi.
The beating stick ndzinisa, it would be used until you
kuyalwa ke ndzinisa kutsi nasekulukhuni
feel happy, They are fighting ndzinisa, when it is hard
ungawukliphi lomliko longala bese uyawushaya
you would not take out the shield that side to beat
ngawo ngoba sewuyabulala sewahulumende
with because you would be killing, that is for the
kufuneka luswati nje kuphela, kushe lona
government, the beating is needed, that is all, it would
nawumehlula umehlule ngalo nje ebaleni
be used, if you defeat him you would defeat him
kubone nanoma ngubani kutsi cha umcoshile
by it openly and everyone would see that no you
impela kutsiwe mkoshe kutsi umfake
have really defeated him, it would be said chase
siduwaba senina uze ngiye emva kwakhe
him until you bring him in the sidwab[158] of
ndzinisa nasumgosha
his mother, and you would giya[90] after him, when you
chasa him ndzinisa
SN Um, khaya nguyakuva Tfwala, E lokunye
Um[22] no I hear you Tfwala[151]. E[10] what other things
nanikwenta ke imidlalo nje letsite yekudlala
you used to do, the games for playing right
khona laph' etigangeni
there at the valleys

JT Yebo ke ndzinisa imidlalo lwele sasigala
Yes then ndzinisa the games we actually started
ngayo ndzinisa ngoba phela sikhulele emiphakatsini
with ndzinisa because we grew up in imiphakatsi[167]

Footnotes

167 imiphakatsi (singular - umphakatsi) : see glossary.

## Footnotes

168 libandla: See glossary

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

We would completely do that ndzinisa, and there
Sekuba ke netindvuna nebagijimi njoba nje
would be tindvuna[65] and the fore runners just as I
ngingumgijimi mine kulesigodzi ndzinisa, e
amla fore-runner in this sigodzi[101] ndzinisa, e[10]
kube ke le ekwelusenì ke ungumgijimi, e
and that in looking after the herd you would be a
kunesikhulu kunendvuna e kunalibandla
fore-runner, e[10] there is a chief, there is also an
uyabona nje lolokwentiwako, lenikubona
indvuna[65] e[10] there is also libandla[168], you can just see
kwentwa le emakhaya emiphakatsini yenu
what is done that you see done there in emakhaya[169]
senijakwenta ndzinisa
in your imiphakatsi[167], then you would do it
SN Um kutekwa nemacala
um[22] the crimes are also tried
JT kutekwa nemacala likulahle ndzinisa e
The crimes are also tried and you would found guilty
usukume laph' ume, lelenikabona nje
ndzinisa and you would stand up, just what you see
bakwenta, senwele niyakwenta ndzinisa
them doing, you would just do it ndzinisa
SN Ya lemiye ke imidlalo lefana nekuti
Ya other games them such as so-and-so is
bani kufanele kuti ayawujubela tinkhomo
supposed to restrain the cattle, to cause the cattle
ayawukhawula tinkhomo
to go back
JT njengekutikhawula njani babe?
how to cause them to go back babe?

SN njengokutsi mhlawumbe nati setisabile setilapha
Just like when may be they are scattered all over
sekufuneka kutsi manje tikhawulwe tiye ngala
and they need to be turned back and go this
noma mhlawumbe tiyonatsa emfuleni
side or may be to go and drink in big
lemikhulu
rivers

JT E-e ngoba phela vele tiyaye tihambe tiyonatsa
Yes because indeed they sometimes go to drink
kube nesikhatsi sato sekuyawunatsa ndzinisa.
there is usually their time to go and drink ndzinisa
E bese niyenta nje leyo midlalwana yenu
E then you would do those small games which
lehamba ilandzela tinkhomo ndzinisa
follow the cattle ndzinisa, then you would
senimebakhweteli lapha sekukhona labakhwe-
have commanders here there are those who
telako sekuyabonakala kutsi sekunemajele
command, then it is recognised that there are
lapho vele lasahamb' akhomuza, kukhona
grown up boys which keep on shouting at others, there
lasabatihambela nje, bobanibani ke ndzinisa
are those who just go, so-and-so then ndzinisa
njoba Sesikhulumile.
just as we have talked.

SN Angitsi encenye nichleti nje niyadlala,
Sometimes when you are just seated and
nidlal' umdlalo lotsite mhlawumbe
playing, playing a certain game, may be you
niyahlehla

## Footnotes

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



Hlehla

JT Wo ndzinisa

Wo[41] ndzinisa[7]

SN Bese ke sekubonakala leny' inkhomo nayi
Then one cow is seen going astray or here it
iphunaa iphondla ibheka le noma nayi seyiy'
is going to emabele[170] a people, one boy from
emabeleni ebantfu, sekufuneka kutsi kubuke
here will see and there would be a need of
umfana lomunye lapha ahambe ayoyikha-
one boy to go and restrain this cow
wula lenkhomo
from going there.

JT Yebo ndzinisa
Yes ndzinisa[7]

SN Ehhe kulesinye sikhatsi nanenta njani kuze
Yes sometimes what would you do so that may
kusukume mhlawumbe wena ushiye lomdlalo
be you, would stand and leave the game or may
noma kusukume nangwya ashiye lomdlalo
be that one would stand and leave the game
ahambe ayowukhawula
to go and turn back the cattle.

JT Awu angati ndzinisa ngoba phela tigodzi
Awu[18] I do not know ndzinisa[7] because the tigodzi[10]
tinengi koja ke vele kutawuphela kusukuma
are many but indeed the youngest would
lomgane ndzinisa[7] ahambe ayowukhawula tinkhomo
occassionally stand ndzinisa[7] and go to turn back
ebutfweni nje lelinjalo ndzinisa[7], lelaliwele
the cattle in such a libalfo[23] ndzinisa[7] which

lalifunakala lisukum' embili ndginisa.
was needed to stand first ndginisa[7]

SN E lokubamb' indvuku uyakukhumbula
E[10] do you remember the holding of a stick

JT Lokubamb' indvuku ndginisa
The holding of a stick ndginisa[7]

SN E-e
Yes

JT Uyibambe njani ase ungibekisele
To handle it how, can you make an example

SN Nibambe nje indvuku kanje ngilowo abambe
To hold a stick like this one would hold a stick
indvuku kanje, lowo ke loyawuhluleka
like this, the one who would fail in the
kuleyo ndvuku bese kutsiwa ke nguye ke lo
stick then it would be said he is the one

JT wo loko ke ndginisa sikukhandgile
Wo[41] that then ndginisa[7] we found it done by our
kwentiwa ngulamajele etfu abesivulela
grown up boys which made us to fight ndginisa[7]
ndginisa loko. Tsine nasesifikafika kulelibutfo
that. We when we would come to this libutfo[23]
awu sesita nje tsina sesidvwale ngalokutsi
awu[18] we would just come and we're proud because we
siyashayana sesesyisana nje sitfumane
now beat each other, we look down upon each other
ngekushayana kodvwa sikukhandgile lokubamb'
we would send one another through beating but we
indvuku kulamajele bekasivulela tsine ndginisa
found this holding of a stick among the old boys who
sakubona loko doc ayasabakala ke lamajele

made us to fight ndzinisa[7], we saw that and then the
sekusala lawo nje, e tilomo takhona
grown up boys dispersed, just a few were left, e[10] the
setiyahamba tiy' emisebentini emaJozi, kuseliqugu
heroes of them would then go for works in eJozi[137], when
vele kakhulu kuy' eJozi ndzinisa. Sakhandza
it was still a precious thing to go to eJozi[137] ndzinisa[7].
kutsi nawuy' eJozi vele uje emsebentini
We found that when you had go to eJozi[137] you
impela, um.
had gone to a real job um[22]

SN Ya lokunye lowakukhandza ungatsi yini
Yah, what can you say is the other thing that
ebufaneni bakho nje?
you found during your boyhood?

JT awu angati ke ndzinisa ngoba e kusuka
awu[18] I do not know ndzinisa[7] because e[10] after I
kwami sengengcile kulokunye, sengingasho
had left from others, I can just say ndzinisa
nje kokutsi ndzinisa awu[18] sitsite kube
that awu[18] after we had finished right there
sicedze khonalapho natsi ebufaneni ndzinisa
we also in our boyhood ndzinisa[7], starting to
sesigala kusabakala nyalo ndzinisa
disperse now ndzinisa[7] we became clever
sesiyahlakanipha sesifuna kuyawufuna tikolwa
and wanted to search for schools and then we
sase siyahamba vele ndzinisa siyawufuna
left ndzinisa[7] to search for schools e[10]
tikolwa e ndzinisa. E tikolwa ke satifundza
ndzinisa. E[10] we learned from schools ndzinisa[7]

ke ndzinisa sesinemgondvo vele ndzinisa e
When we already had matured brain ndzinisa, e' we
sesibona nekutsi sifundzane kutsiwa kesipromithwa
would also see what we learnt, we would be promoted
sipromithwe nje ngekutsi sesinelwati, sesingena
and promoted because we had knowledge, we went
sesibafana sikhulile ndzinisa
to school when we were group up boys ndzinisa

SN Usho lokwengciswa estandathini
You mean to be made to jump over a standard

JT lokwengciswa estandathini ndzinisa.
To be made to just over a standard ndzinisa
Sewuyefika nje encenye umnyak' umunye uhambe
You would come somewhere in one year, you would
netitandathi letimbili ndzinisa ngekutsi phela
go with two standards ndzinisa because I know
sengiyati ndzinisa sengiyabekisa ingcondvo
ndzinisa, I can now recognise and my brain
seyihlakamphile ndzinisa, kami ngise le phansi
is now clever ndzinisa, while I am still low
kodvwa utawutfola kutsi awu emkhatsaniswini
but you would find that awu in the middle
sengiyaghutjiwa sengiyefundza lesinye, ngitawu-
I am promoted to another standard, I will
phindze ngisiphase futsi naso
also pass that one

SN kalula nje
Just as easy as that

JT kalula nje ndzinisa ngob' umgondvo wami
Just as easy as that ndzinisa because my brain
sewulungile ndzinisa sowunakale futsi

is now ready ndzinisa it is also aware, it has been
sowuvele ucijwe kakhulu ke ngale kulelligh
sharpened that side in the high school of kangwane
School yakangwane, lapha lele awu ndzinisa
there ready ndzinisa, one goes, if you have
kuya, nawungazange uvulelwe ndzinisa sifike
never been made to fight ndzinisa we would
sikubone nje tsine sengca kulelo kuleso
see you, we who had gone through that
sikolwa sitsi akazange nje lona angene
school and say this one has never entered into
kulesikolwa setfu ndzinisa lelligh School
our school ndzinisa, this high School of
yakangwane, yakha bantfu yenta kutsi
kangwane, it builds up people and it
batane ndzinisa.
makes them to know each other ndzinisa

SN Utsini ngako manje, utsi sesingabuyela
What do you say about it now, do you say we
kulesikolo lesi lesifana naleso?
can now to the school which is like that?

JT awu gha ndzinisa e live seliphucukile
awu no ndzinisa e the live is civilized now
ndzinisa e sekunetigaba takhona ndzinisa
ndzinisa e there are stages now ndzinisa just
njengokubana nyalo sekufundvwa letinye
as now other schools are learned now, you
tikolwa nyalo uyabona letikolwa lesetikhona
see the schools that are existing now are the
manje tesimanje ndzinisa, imphi yakhona
modern ones ndzinisa, the imphi of there

## Footnotes

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



seswele nje ufake ekhukhwini nawe ubone nje
we just put into a pocket and you would see that
kutsi sekumatima ndzinisa, nasengifak' ekhukhwini
now it is difficult ndzinisa, when I put into my
kufuna uphephise lugogo lwakho, ngoba ngitaku-
pocket you have to protect your skin, because I
cisha nje nyalo ndzinisa
will kill you right now ndzinisa

SN ngalomhlalakhikhini
with this mhlalakhikhini[171]

JT ngalomhlalakhukhwini ndzinisa, kani tsine lokwa
with this mhlalakhikhini[171] ndzinisa, whereas we in the
sasishaya sikhawulisane futsi nenkhani iphele.
past used beat one another until we would want no more,
nakutsiwa wahlutwa nje kushiwo ngako
and stubborness would be finished. When it is said you were
kutsiwa wahlutwa, iphele lenkhani itsi nya
squeezed it is said because of this reason, it is said you
'cendvwe nje kutsi uyashayana, uyashaywa
were squeezed, and stubborness would be completely finished
uyanik'umcondvo lophilile ndzinisa.
it would be finished because you are a beating type when you are beaten you are given a mature brain ndzinisa

SN Owu cha ngiyabonga kakhulu ffwala
Owu[18] no thank you very much ffwala[151]

JT kufike nje ndzinisa nesihambi lapha
a stranger would also come ndzinisa which you
sinikhandze ningasati nekutsi sakuphi
don't know from where he comes from ndzinisa which
ndzinisa sitsi atikhiwe. Encenye sinikhandza
will find you and would say let us get sticks. Maybe
niyatidlalela nje nani nitsi nijabulile, animati

## Footnotes

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

173 tija / siya ; probably a type of spears used for hunting



he would find you just playing and when you are happy
naye akanati utsi atikhiwe, nishayane ndzinisa,
you don't know him, he also does not know you, he would
nishayane ndzinisa,
just say get sticks, then you would beat one another
SN Ya ndzinisa, and you beat one another ndzinisa.
Yah
JT sisuke sinishiye lesihambi ningasho nekhaya
Then this stranger would leave you and you would never
kutsi kufike umuntfu wasishaya le wasivulela
say at home that a certain person came and hit us
ningeke senigale nikhulume, nitawuvele
and made us to fight, you would never dare to talk,
nibindze nje kube kwenu.
You would just keep quiet and the would be only yours.
SN Ye Tfwala ase usitjele ngenzema sesiyikho-
Hey Tfwala[151] can you tell us about the inzema[172]
khiwe
we have forgotten it.
JT wo sayigwaza ke inzema ke ndzinisa.
wo[41] we stabbed the inzema[172] ndzinisa[7]
Inzema ke siyigwazile ndzinisa, siyigwaza
After we had stabbed the inzema[172] ndzinisa[7], we stabbed
ngetija
it with tija[173]
SN Yini ke loko ?
What is that ?
JT Letija ke sibata tintsi tintsi nje letiginile
These tija[173] we carve sticks, just strong sticks
ndzinisa, tekuyi tekukwati kuyijijimeta, kese
ndzinisa, which will enable us to hurl 'it', then we

## Footnotes

174 luphahlo : probably a species of tree

175 inkhofu : probably a species of a plant

sifun' ema, e kukhona lesikufaka lapha etijeni
would look for, e[10] there is something that we put on the
lokwenta kutsi nakuyigwaza lengema ingete ye
tija[173] which makes it that when you stab this nzema[172]
e kufike kugcine kutsi ngci nakuyigwaza bese
it would not, it would completely come in when it
sekuyema khona lapho noma sesiyagcika
pierces it and then it would remain right there,
yona kodwa sekumile kungayihlabi kube
even if it (inzema) is rolling, but it remains pointing
kuyihliphita, loku ke kwetija kwentelwa loko.
and not just piercing it but nesses it up, these tija[173]
kukhona lokufakwa lapha emvili kwanasi
are meant for that. There is something that is put at
sihlahla lesibitwa ngekutsi e naku
the tip of the tree that is called e[10], this
SN (lupahlo)
the (lupahlo)[174]
JT Yinkhofu siyimbe phansi inkhofu, inesiga-
it is inkhofu[175], we would dig the inkhofu[175] from the ground,
dlama inkhofu lephansi bese sifaka ke
the inkhofu[175] has a small lump underground, then we would
sikusika kahle sikujuba kahle ndzinisa,
put, cut it properly, and separate it properly ndzinisa and
sikufaka kuletija ke sekuvela sigabana nje
put it in the tija[173] then just a small part would be
lesingaka lesesati nje engimeni kutawutsi
left out which we know that after it had pierced in
kungaguaza _____ ngoba nakungaphumela
the inzema[172] _____ because if it can go through
ngale ndzinisa kungashe kuphumele nejaheni