

S.O.B.P. NDWANDWA BISTORHY:00 .06 .73/20.07 .73/05.04.74 4/4

Footnotes

281 Lijobo (plu. emajobo): loin skin worn traditionally by Swazi men over their mahiya. made of the pelts of small animals, one piece of skin hangs in front and one behind, they are tied on the right hip. The comparable female clothing is a skin skirt, sidwaba (Grofpeter p 35).

282 Siphuku: skin cloak or blanket; kaross

DD bantfu bebeyati imitsi
people knew the medicines

MD bantfu bebeyati imitsi
people knew the medicines

DD akusi lemitsi lesesitsi lamuhla bits ^{witchcraft} kutsi
It is not the medicines which we today call are,

MD Akusiyo le lamuhla senisho njalo phela nitsi
They are not the ones which you today say so,
imitsi yetinyanga

you say they are the medicines of traditional healers

DD yi iwitch doctor

(The witch doctor

MD Ehhe bo witch doctor, ngingati ingabe yini yona
Yes the witch doctor, ^{not knowing} what really is
leyo. lemitsi mine nje ngikhuluma nje ngiphile
that. These medicines just as I'm talked have
ngayo mine, ozange mine make asangise, ozange
lived on them, my mother has never brought me,
asangis' esibhedlela mine make angisati sibhedlela
has never brought me to the hospital, I don't know

ngingaka nje ngisengakase ngayowulala
any hospital as old as I am. I have never been
nesibhedlela. Uyabona ke kutsi kondla kwalabantfu
admitted to the hospital. You can then see that it is a
labadzaba ngesidzala. laba labancane namuhla
feeding way of old people in an old fashioned way. The
setintekentekana nje kugula kuguliswe nalite.

young people today are very weak, they get sick out
Sasidlala gabhogabhozi tsine
of nothing, we were playing in the rainfall

DD hina

that I am hungry and my children are hungry,
 ubuye ufwele bwuyekwendzela Noma nga
 and come back carrying, you had gone to ask. Even
 uhambile noma nga kwenteke, ngesikhatsi
 if you have gone or if something has happened,
 ke kuhletive kahle kute timphi, bafati
 during the time of rest there are no timphi¹⁷⁵ women
 bebalima ngoba phela emadvodza abeyimphi
 used to plough because men were an imphi¹⁷⁵

00 Emadvodza abehlelele kulwa agadz' imphi.¹⁷⁵
 Men were waiting to fight, waiting for an imphi¹⁷⁵

00 Abahlaleli imphi kuphela, agadz' imphi.¹⁷⁵
 They were waiting for an imphi¹⁷⁵ that is all, they ^{waiting for imphi} ~~are~~

00 Elusa tinkhomo

They look after cattle.

00 Elusa tinkhomo leti lekubuywa rato le
 They are looking after the cattle which they come
 emphini nato letisikelw' emachawe tingwazi
 back with from the imphi¹⁷⁵, which are shared among
 ngoba tinkhomo tonke tenthosi. naye ke
 the heroes, the heroes because all battle ~~are~~ for the king
 nangabe ke uyefika la ekhaya ufika ulambile
 Now then if you come to this home and you are
 utawutfola kudla kulinywa bomake, ngoba kute
 hungry you will find food ploughed by women because
 indvodza lelimako ibhasobhe imphi, kute ke
 there is no man that is ploughing he is guarding the
 indlala. Indzaba yekugula ke yona e banfu
¹⁷⁵imphi, there is hunger then. The story about sickness
 beyayati imitsi

00 People knew the medicines.

kuvatiwa kutsi kudla kwakhe kukulolo atamkhandza
that his food is with the one he will find in
akakhe yena
his home

DD Latamkhandza asembili
The one he will find ahead.

MD Ngunsebenti wakho nje kutsi umuntu ufikile
It is just your responsibility that a person has come
ekhaya utampha kudla, kungako nje lisnati
to your home and you will give him food. That is
likulilela indlala ufika ekhaya
why a Swazi will be sorry about hunger just when you
arrive at home

DD Sisu sebhambi asingakanani
The stomach of the stinger is not big

MD E-e k'inijulwa kutsi ulambile, ulilelwa
Yes, it is remembered that he is hungry, you are
indlala uphiwa kudla uphiwa noma ngayini
sorry for hunger, he is given food given anything,
utawuphathwa kahle galiswe kahle. Bembungahluphe
he will be treated well and be welcomed. You were not
ki ngekutsi utatikhumbula wena utsi ngitawudla
worried about what you were going to eat ^{because} there
ni kute kudla, nangabe kute kudla nam nani
is no food. If there is food or whatever, you have
nyahamba nyakwendze embili kulabanye
to go ^{ahead} and ask from others, your relatives
tinini takho
or friends

DD Utsi ngifike lwe
And say B have a visitor

MD Kutsi ngilambile banfwabami balambile,

&⁸¹ there^{is} problem that has just arisen that in a particular
 nganansi muntfu wenkhosi kwakushiwo nje.
 place, it is best to go along this one person of the
 20 Singakendluli^{king} nkho^{was}si^{said} mhlawumbe^{before} namzomba
 Before we continue nkho³¹si may be M²⁷⁷zomba too
 utawutsandza kubuta bengitsandza lokuva lapha
 would like to ask, I would like to hear here
 mayelana netinkhupheko kwekutsi njengoba uke
 concerning the hardships, that just as you have
 watsintsa²⁷⁸ kutsi baye babetimphele babemhlophe
 once touched that they were timphali, they were very
 batsi cwa ngendzaba yendlala, babedlani,
 dry because of hunger, what were^{they} feeding on, how
 labantfuana babebaphilisa ngani labafati
 did they sustain the children how did they sustain
 babephiliswa ngani? Imikhulwane yona lena
 the women? Also sicknesses because there was
 ngoba kwakukhona lokwakutsiwa yiImbo
 what was known as Imbo²⁷⁹ on the south and
 ngala ngentasi nabomalaleveva babephila kanjani
 also malaria²⁸⁰ fever, how were they cured from
 kuxintfo netilwane kutsiwa kwakunetilwane
 such things and the animals, it is said there were
 tatba²⁸¹ dvensa ngisho ebusuku
 animals which pulled them even during the night
 20 Yebo ke timphisi. & kuhlupheka kwekudla ke
 Yes then the hyenas. &⁸¹ the problems of food, food
 keva kudla ngisho lamuhla loku ngesiswati
 even today in Siswati²⁸³ a person who has gone
 umuntfu lohambile esukile ekhaya kakehe
 and moved away from his home, it is known

Footnotes

277 Mgomba : a sinanatelo of certain surnames
like Dube and ndzinisa

278 timphali (sing. imphali) : Native professional
skid-scraper

279 Imbo : a type of disease

²⁸⁰ Malaria fever : a type of disease mostly
caused by tsetse-flies

DD Um

Um¹³²

MS Awumdluli umuntfu ungakambingeleli
You do not by-pass a person without greeting him

DD Ya

Yah

MS ngoba nyati kwekutsi kukabili, lomuntfu
Because, you know this is two-sided, this person
ungase abelusito kune nawe ungas ubelusito
might be a help to you, and you might be a help
kune. Naye akate abialela wena kutsi
to him. He ^{also} will not wait for you to greet him
ubungelele utakubingelela ngoba kufanele kutsi
he will greet you because it is necessary
nikhulumisane

that you talk to each other

DD Nivane

and understand each other

MS Nivane

and understand each other

DD Emavi

the voices

MS Nitekukwati kutsi noma uyahamba ubheke li
so that you can know that even you are going
akwati kukulayela inyoka, akwati kukulayela
there he can be free to show you a snake, and
utibuko lilingasaweli lamukha lelalewela wena
show you a God which is no longer used today, which
ulati lewela aliseweli. E kunenblupheko lewela
was used, you know it used, but it is no longer used,
lunguk ts. endzaweni lungukutsi kuncono uhambe

Where are you going to
 MO libhekiswephi ke lapha uqhambuka khona lidlani
 where are you going to, where you come from what ^{extent} ^{is it}

OD linjani likanjani

How is it, how does it function

MO liphile njani, lime njani yonke into lenjalo

How does it survive, how does it stand all such things

kuphanywa kuphenyelwa kutsi kutekwaziwa

it is searched, searching so that it can ^{clearly} know

kahle kutsi lomuntu lowenge la uti:te watsi

that this person who has passed from here has

watsi watsi

said that and that and that

OD Um

Um ¹³²

MO ni na a eyinhlole roma abenges'yo inhlole

whether he was a spy or he was not a spy it

kutawukhany' embuzweni.

will be clear from the questions

OD Lokunye ke khona lapho e angati roma lentfo

This other thing right here, e² I do not know whether

isantiwa y'oni kodvace lamuhla sengiye ngive

this thing I still practiced but today I occasionally

kutsi emaswati abantu laranemusa kodwa ke

hear that Swazis are people who are generous, but as

ngokwati kwami bekukutsi bewungamendli

for as I know it was that you could not pass a

umuntu endleleni ungakambingel'eli

person alone the way without greeting him/her

MO ngikona loku

That is it

- SN Uyawubuta
You go to ask
- DS Uyayati kodvwa
But you know it
- MS Uhlanguana nemuntfu uyabuta uyayati kodvwa
You meet with a person, you ask even if know it
- DS Ya
Yes
- MS chhe
Yes
- DS Kwantsi umbuta nje naye uyimsesha kutsi ngabe
as you ask him you be searching him as to
unguliphi
which one is he in
- MS Umsesha kutsi utawutsini, utawutsi kwentekani
You are searching him as to what he will say, he will
be nge mbili rekutsi naye unguliphi, naye
say what is happening ahead and that which one is he,
ahlanguane naye utakubutisisa kutsi, uyabona
he also when he has met with you he will thoroughly
nje liswati nawufi. malifé' ekhaya, ufika
ask you, you can see if a Swazi comes to a home,
ahlale lapha abingelelwe abutwe kutsi wakuphi
he comes and sits here and be greeted and be asked the
uqham uliqhamukiswaphi. Uyayati luyonkhulumo
place in which he belongs and from where he comes
- DS Uliqhamukiswaphi ^{to you} ^{you know} ^{that talk}
Where do you come from
- MS Ingasasekenti namuhla
which no more works today
- DS libhekiswephi

8st the person, you could sometimes meet with a,
 nje asabambioshana atsi rwa emabele awagcina
 person looking so dry and last had his meal in the
 kulawa maviki. Atsi nakhala ngekudla ubone
 past weeks. When he cries for food you could see
 nawe kutsi nami ngilelengitauruba ngiko kusasa,
 that this is what I will be tomorrow, it is a spy
 yinbhele utayisa lekha ya idle yesutse. Ibute
 and he will bring the spy into his home and will
 kutsi tintela ke lapha umuntu mihamba
 eat up to the full. Then the spy would ask about the
 angenta ja ngobu, ngiko nje liswati alilahleki.
 why, that when one wants to go what can he do
 alilahleki, ^{because, that is why a Swazi does not get lost} liswati.
 A Swazi does not get lost

MS It is

NO

MS Noma lingafika kuphi liswati liyafika liffole kudla
 Even if a Swazi can come anywhere it will get food

MS lala liswati ^{intela} liyati liyawuphambikel' emtini
 Even if a Swazi knows the way, it will branch off to an
 liyobut' indela, ngoba kwakwaziwa nje kutsi
 umntu to ask for a way, because it was known that
 awumane utfuntfutele nje utsi lo ngase ngahamba
 you don't just go anyhow and think that I have once
 ngalindlela solo ilingite, ye myaganga ^{mistaken}
 walked along this way it is still alright, yeh you are

MS Wa myaphambukela myabuta
 He, you branch off and ask

MS Myaphambukel' myabuta
 You branch off and you ask

utawutsi na udginive kuma lo ashone phansi
 him, when this one is tired & stand he would go
 abasukumile lo, kate lesa siksinti lesa sihlale
 down and the other would have ~~stand~~ ^{stand} up by them, so
 sikhona lilanga lonkhe uge udzele utsi own gla
 that siksinti would remain there for the whole day
 inhlaba robe kumbe yint omankhoma

DO Barufu ^{plang} or may be it is a tree-ferr
 It is people

MO Barufu batowubuka

It is people they have come to spy

SN Tinkhlole

They are spies

MO Tinkhlole batowubuka kutsi kwentwani la, nakubo-

They are spies they have come to search on what is done
 makala kutsi kwentwani la iyaviva, viva

here. When it is seen what is done here it comes with
 ikhokaphi, kutfuywa lomaye sikhupheki

power and at a speed it comes to who is, one person is
 Samungathi ubaleka le kulamany' ewave,

then shot and pretends to be running away from other
 Samungathi kutha laph' emithi, singafa yindlala

inive. lo & looking for food in the ^{miti} ⁵⁵ I have

ngabaleka, bayatwa ke vele yahlala yakhona
~~different from hunger~~, & had ran away, it is known
 kwabaleka

that running away is something common.

SN lokabaleka emakhosi lanehlala kakhulu

The running away from the kings that are very harsh

MO & unuufu bowufuk' uhlangana nemuntfu

it has started to fight

MO Se encenye sesitawufa khona la, & ekhaya kakho
 may be we would die right here. & in your home
 wakhile ungumnungane uawung. ulate kudginge
 you have built and you are head of the household you
 kuge kuyewuphuma lilanga. awuvuki lokwe
 would not sleep until sunrise. You would wake up
 ekuseni kusene ngetingweti abuke etintsabeni
 very early in the morning and look at the
 etinkhalweni kutsi uborani. Angitsi wakhe
 mountains, at the ridges and find what you can see.
 lapho nje wati tonkhe titsintana letisetinkhalwe-
 Because as you have built there you know all
 ni.

the ²⁷⁶ titsintana of the ridges

DD Ulingis' imfene

You imitate the baboon

MO Uhleti ubuka kutsi litsintana, sitsintana

As you are seated you watch and see a ²⁷⁶ sitsintana
 lengisibonako ngingasati ngabe seyini ke uya
 which I do not know, and wonder as to what it
 utakugadza ke kona loko ngoba netinhloli
 might be, you will watch that because even
 befitsi tingefik' etinkhalweni time njenge njenge
 the spies once they come to ridge they stand
 nhlaba njengenkhomankhoma
 still like an aloe plant, or like a tree-fern

DD Inganyakati ngatsi. nyisi
 and be still as ever

MO Inganyakati, lominye uhleti lapha phansakhe
 and be still, the other one is seated just under

m. kuavele nje kwatfolwa, singati kutsi laba
it was just found out, and we do not know how
labakugala be. a bakutfolwa, njani, tsine
those who lived in the p. - found it, we have
sikukhandza sekuvele kukudla.
just for it just being food.

diseases and whatever they are not known^{now} by any
 mine ngimangele, kuleliriki leliphelele ngihamba,
 person because, I have been surprised just last week
 nemntwana wami, ngifike nguma phansi
 as I've been walking with my child, I just stood
 esihlahla, utsi yebabe asubuke emagilibisi
 under a tree and he said father just look at those
 kutsi makhulu anjani nankhaya lapha mane
 grapes, how big they are, there they are, but they
 asengakarutwa, ush' emakhiwa
 are not yet ripe, he meant the fig-fruit.

SN hawu
 hawu¹³⁰

MO Utsi ngemagilibisi
 He is pulling them grapes

SN Mayi babe!
 mayi babe¹³!

MO leltfo lesiphile ngayo tine nase lusako
 Just the thing we have lived on when we were herding
 ugalambi rawungumfana we lusile udla
 you would not be hungry if you were herding boy, you
 ticadze tihlobonhlobo teticadze ke, lesingatibala
 would eat tubers, different types of tubers, which we can
 sitibale lapha ke angikhulum tizelo
 count and count here, I don't even speak of^{wild} fruits

DO Tati totatwa kanjani letizelo e nasetigadze
 How were these fruits and tubers known, these
 lets imingcanga le kokutsi loku kuyaphilisa
 in nqengq³⁸⁴ that this heals and this
 loku kuyabulala?
 kills!

Footnotes

283 Mayi babe!: used to express grief, misfortune; equivalent to 'alas!', 'woe'; also sudden wonderment as 'Oh!' or 'Oh my goodness!'

284 imingcenga: probably the same thing as imingcenge, which is a certain tree growing in the bush-country whose berries, mixed with umutwa are used as amaka

bouu, umuntfu abekhuliswe ngendlela
you were, one has been brought up in a proper
'lfanele' leso sikhatsi.
way during that time.

DD Um siphuku sona sasentwa ngani?
Um¹³² the siphuku²⁵² has been made out of what?

MD Siphuku phela kuhlindwa nje imbuti
The siphuku actually, a goat is skinned

DD Wo imbuti renyamataane
Wo¹³⁷ a goat. And a wild animal

MD Renyamataane e kakhulu nje leti tebafana
and a wild animal especially those of boys
nyabona ke emakhosikati ke vele kubulawe
you see for the emakhosiki¹⁴² a cow is slaughtered
inkhomo kuphalwe kahle, sitsambe bhece,
and the skin is properly skinned until it becomes
umfana kuhlindwa nje imbuti senekwe
soft, to a boy a goat is skinned and the skin
lapha, sitsiwe kutanyatiswa kutsi Singa
is spread in the sunshine and it seldom shaken
singephuki kuphela, anikwe embatse nje
so that it does not break and that is all, and it would
sinje lugogodla

be given to him to wear just as hard skin as it is
SD Chibeka mayelana nalimtsi yenikhuhlane
Continue with the medicines for fevers and
netifo bokhe lito
all those diseases.

MD Seyitahlekile ke yonke lenitsi yenikhuhlane
All these medicines of sicknesses have got lost, of
yetifo yani yani ayisatiwa ngumuntfu, ngobe

- When it was raining
- MS Lina siphume siphume siye le ngaphandle
When it was raining we would go outside
- DS Uphume ngelijo. Uphume ngelijobo kumakhata
You would go outside with a ²⁸¹ with a ^{cold weather} lijobo on a
- MS Owu nawurikwe siphuku, ngiyasikhumbula nye
¹³⁰ Owu when you were given a ²⁵⁹ siphuku, I still
sami siphuku
remember my siphuku ²⁸²
- DS Siphuku sembuti
The goat's skin siphuku ²⁸²
- MS ngangisiphume ngugogo simnyama, litsi
It was given to me as a gift by my grandmother, it
nalighamuka ngala ngisijikise sibuye ngala.
was black when it from this direction it would turn it ^{this direction}
- DS Um litawubhul' ebaleni
Um ¹³² it would just hit on the veldt
- MS Ya litawubhul' ebaleni, ngabe lina kakhulu
Yah it would hit on the veldt, whenever it is raining
ngiqwabule lentsamo yalimbuti ngijitsi gubhe
too heavy I would open up the neck of the goat and
libuye litulu
cover my head and it would rain very heavily.
- SN nase nase fidl' emabele
When they ^(cattle) eat the growing plants
- MS Wo ti
¹³⁷ Wo the
- DS Ighamuke ngalaph' indvodza
The man would come this side
- MS ngwika ngaso ngwika ngaso siphuku
I use it as a shield, I use the siphuku ²⁸² as the shield.