

S.O.H.P. NDV/TN/NA HISTORY : Londayeka Ndunlap et al. 2/4

and there and there who unites those of ndzinisa⁷
 bakardginisa nalabaka⁵¹ Dvuba nalabaka⁵² Studli, nala
 with those of Dvuba⁵¹, with those of Studli⁵², with
 baka⁵³ Isela, kutsi ake ihlangane ke kulungiswe
 those of Isela⁵³, that let it unite and put in
 tonke tintfo?
 order everything?

LN Awu wena wekunene, ngingawagal' emanga
 Awu¹³ wena wekunene, I can tell lies but I
 kangifuni kuwagala, ngutsetfo nje lokhona
 don't want to tell it, through the existing law,
 funa kutsi bahlanganiswe ngumsa wartfonga²⁰
 may be they are united by the son of Mtjonga

DA Lokuphi yena?
 Where is he?

LN lolapha kurkhomo kumengisa
 He is at rkhomo²¹, at mengisa²¹

DA Um
 Um²²

LN E-e
 Yes

DA Bagcina nini kukhangana noma kuke kubekhona
 When did they last meet, or may be there is once
 noma nje sekuhambe bantwana nibe senekhuta
 or may be children would go and you will find
 kutsi kahteni wakenu lona ngudzadzewenu,
 yourselves warning and saying hold it, that is your
 ngumnakenu lona ungete wangana noma?
 relative, she is your sister or he is your brother you

LN E bekukhona lijaha⁶² umsa wartfonga²⁰ e abengu
 E¹⁰ there was a lijaha the son of Mtjonga²⁰ e¹⁰ he was

losemwa kandzinisa yefka yatsi ayimfuni ngoba
back at ndzinisa's came and said he does not
abenematinta lapha atsi nakhulumako tente nje
want him, he had ematinta¹⁰⁹ here when he was
leticu njengenkhosikati⁷⁸ Sibone kutsi awu vele
talking the tici¹¹⁰ would do like this like a king's
lo fokati ohho

inkhosikati¹¹¹ and we would see that awu indeed this

DD Abenenkhani lomuntfu ^{fellow} ohho

This person was very stubborn

LN amuhle futsi lomuntfu awungatsi li, amhlophe

This person was handsome like a, he was light
njengelikhatsi amuhle umzomba akhulile

like a coloured, the mzomba was handsome and
kodwa nakhulumako lapha atsi bese

was tall but when he was talking doing like this,

uyabona kutsi a-a kukhuluma liphawe

you could then see that a-a a hero is speaking

lapha

here

DD E
E¹⁰

LN Awu gha kona kunene awu labakandzinisa

awu¹⁸ no really kunene awu¹⁸ those of ndzinisa

ngyamangala nje

I am just surprised

DD E babe kungulammhla loku nyoba sebahambe

E¹⁰ babe⁸ today because those of ndzinisa⁷ have

nemhlaba wonkhe labakandzinisa, sebalena

spread in the whole umhlaba⁷⁸, they are now there

nalena nalena bahanganiswa zibani laba

Footnotes

109 ematinta : traditional necklaces worn by women who are related to the royal family

110 ticu (sing sicu) : basis, bottom, root, origin, self; stem

111 inkhosikati (plural - emakhosikati) : see glossary

112 ohho : sometimes written as ehhe; an interj. of assent, approval, admission

ndzimisá

LN ngoba bakenkhoosi seboyhlala leShiselweni nje bala
because they are of the King, they had gone to stay at
kunkhomo loGongo

Shiselweni, they are of Nkhomo (initially) this Gongo¹⁰²
DO Um yena ke waggama ngani loGongo?
Um²² what made this Gongo¹⁰² famous?

LN Waggama ngakona loku le emphini naye nje
He was also famous through this in the imp²⁸hi, he
ngalelinye lilanga yaphuma khona leMshadza⁸³
also one day it went out from Mshadza and
wagwaza kutsiwa ngunyaruzo silanganu
he stabbed, he is referred as Nyaruzo the shield
sahlamunye wagwaza babasihlanu besutfu¹⁰⁶
of Mhlamunye, he stabbed five besutfu⁷⁰ one
linye lilanga khona leMshadza⁸³
day at Mshadza

DO E bengitsi ufuna kumbonga wase^{ubuye} uyatibamba^{yourself}
E¹⁰ I thought you wanted to praise him and they stopped,

LN Hhawu
Hhawu⁵⁵

DO Ubese uyatibamba hqikuboni/e mkhulu ngobe
You just stopped yourself I have seen you mkhulu
kungqaghatela ungatsi ufuna kumbonga ngiyabona
because you shook as if you wanted to praise him
kutsi khayikhona abemkhulu kakhulu
I can see that no he was very great

LN Um-um abemkhulu ngoba nenkhoosi yemhlaba
Um-um²² he was great because even the king of
nje telinye lilanga ngiyakhumbula Babe
umhlaba⁷³ one day, I remember Babe¹⁰⁸ who is at

Footnotes

105 Mhlamunye : personal name

106 Njavuza : possibly a praise name

107 mkhulu : lit. grandfather ; also a polite term used when referring to any old man who is at the age of your grandfather

108 Babe : probably one of the ancestors of the Ndzinisa's

SN ngumkhulu wami loyo

That is my grandfather

LN ngumkhulu walomfana lolapha emsakatweni

He is the grandfather of the boy who is at the labatsi ngusabelo ndzinisa

broadcasting service whom they call Sabelo ndzinisa⁷

DS Awumbonge babe, ngiyabona kutsi abemfisha
Can you praise him babe, I suspect he was very angaka

short like this (probably he showed by demonstration)

LN Abemfisha a lilijaha

He was short and was a lijaha⁶²

DS Anjani nge la lapha nje ngobe lomunye

How was he here (pointing) because with one you wawukhandza nlevu tingaka ukhandze ubone would find the beard so long, you would find and nje

see

LN abekhulile njobabelighawe nje bafati bakhe

He was grown up just as he was here his wives babengufotini wena wekunene. Yase iyantsatsa

wese fourteen wena wekunene. Then the king inkhosi lapha kurkhomo²¹ utsi ayohlala tale

took him away from Nkhomo and said he must go eShiselweni abuyele khona, kuge babe le

and stay at Shiselweni and he must return there, that eShiselweni nje abasibo bale, balapha kurkhomo³⁹

is why they are at Shiselweni they are³⁹ not of there, they^(originally)

DS Solaku bona bayafunywa^{are of Nkhomo} kutsi baye le laba

They are still sent to go there those of kandzinisa

Footnotes

104 Sabelo : personal name

because you can go and find a surname that has
 sise bhibhidla esigodzini. & ukhandze iokwekutsi
 spread in a sigodzi, e¹⁰ you will find that in this
 kulesigodzi babekelwe lokutsite njona kishito wena
 sigodzi. They are put for a particular thing just as you
 watsi lapho abebekwe khona abebekelwe
 have said that where he was put he was put
 unsebenti wakhe khona lapho
 for his duty right there

LN Wena wekunene

Wena wekunene

DD Yebo ke lamanye ke amaghave abangumaphi
 Yes then, who are the other heroes babe⁸ among
 ke babe kula bakandzinisa lowakumbulako?
 those of ndzinisa which you can remember?

LN Lamanye amaghave

Other heroes

DD Noma linye ijelalawako

Or even one that is known

LN Likhona

There is

DD noma bese yaligagula yaligagula

or may be you can praise him and praise him

yaligagula

and praise him

LN Kwaba ngubabe Gongo Sigidzi umsa wakhe

It was babe⁸ Gongo Sigidzi¹⁰², the son of

Mafuleka

Mafuleka⁷⁷

DD Um, mbonge, mbonge babe

Um²², praise him, praise him babe⁸

Footnotes

101 Sigodzi : refers to a shallow valley; to a
plur. figodzi region; to a district

102 Gongqo : personal name

103 Sigitzi : lit. a great number, e.g. a million;
also personal name; probably the
other name for Gongqo

Umr²²

LN E yagana bantfwabenkhosi. Futsi kwesibili ke e
 E¹⁰ he fell in love with bantfwabenkhosi⁹⁸. And secondly,
 laba bakardzinisa nje ngoba to maleka to
 e⁰ these g rdzinisa, because this mafuleka⁷⁷, this
 gwaga babehamba nenkhosi e kwesibili
 gwaga⁶⁶ were going with the king e¹⁰ secondly,
 ngingekakushiyi nje laba bakardzinisa nakube-
 before I leave it, those g rdzinisa, when a king is
 kw inkhosi nje lapha kangwane ingati
 installed here at kangwane²⁷ the blood g rdzinisa
 yakardzinisa itsatfwa ifaku enkhosini kutsatfwe
 is taken and injected to the king, and ours is
 yakuts ifakwe inkhosi, tinsila tenkhosi,
 taken and injected to the king, they are the tinsila g the⁹⁹ king¹

DD Tinsila tenkhosi nako ke bengisole
 They are tinsila⁹⁹ g the king, and I have been
 ngiligegeta liliqama babe ngobe
 brooding this word babe³ because

LN tinsila tenkhosi
 They are tinsila of the king

DD Uwaye utsi nyahamba lapha kangwane
 sometimes when you go around kangwane³⁷ you find a
 ukhandze sibongo lisitsite
 certain surname

LN Wena wekunene
 Wena wekunene

DD Utsi nawutsi utsi ulandz' umlandvo waso
 when you try to follow its umlandvo you find
 ukhandze kutsi kukhona lapho siyemene
 that there is somewhere where it has leaned
 khona ngoba ungasuka ukhandze sibongo

Footnotes

98 b utfwabenkhosi (sing. umntfwanekhosi): lit. the child of the king. The nearest English equivalent to this title is that of prince/princess. The term is used for both males and females. The term is also more widely applied to other members of the royal lineage whose connections to the king were more remote. The term is only applied to the children of the king once the king (their father) has died. Prior to that they are known as the bantfwana. After the death of the king, only the heir is known as umntfwana.

99 tinsila (singular - insila): an insila is a person who has been linked with the king in a very special "blood" ceremony. These are normally chosen from the ndluli and Motsa clans; the lit. meaning is a "body dirt".

100 umlandvo: see glossary

SN E

E¹⁰

DD @hukaka ngomba

Continue ngomba¹⁷

SN asengibute futsi, knatsiwa ngumafuleka ngani?

May I ask again, why was he called mafuleka⁷⁷?LN ngumafuleka⁷⁷ phila nyise Guaga wafulelwa
He is mafuleka because his father Guaga⁶⁶ was
bakazulu lapha kurkhomocovered by those of kazulu there at Nkhomo²¹

DD Wo ukhishwa lapha ematjeni

Wo he was pulled out from the stones

LN Ukhishwa esi ukhishwa esihhehlani kurkhomo

He was pulled out from, he was pulled out from the

lomafuleka

sihhehle⁷⁷ at nkomo²¹, thus mafuleka⁷⁷

SN Um

Um²²

DD E sengitsiwa

E¹⁰ I was called

LN Ibone inkosi kutsi ngumafuleka ngoba

The king saw that he is mafuleka⁷⁷ because he has

wenyulwe e e esihhehlani, abefulelwe.

pulled out from sihhehle, he has been covered

DD lentfombatana ke yabese seyishonaphi ke lo

Where did this girl go to, this

LN lentfombatana yakhula nayo yaba

This girl also grew up and became a girl

yintfombatana yendunkhulu
of indunkhulu⁵⁰

DD Um

kuphlangana. Balandza mine lo ngafike ngabonga
to call one of ndzinisa and then it closed up, they
kwaruleka wangena umntfwanenkhozi. Bonkhe
fetched me and I came and praised and it opened up
bantfwabenkhozi, boDumakudze boSonongi bonkhe
and the ⁹⁸umntfwanenkhozi entered. All the ⁹⁸bantfwabenkhozi
balahlwa lapha kunkhomo, bonkhe bantfwabenkhozi
osi such as ¹²⁸Dumakudze, ¹²⁹Sonongi, they are all
lapha ¹²³entlambeni, ²¹esundwini

¹²³lahlwa'd at ²¹nkhomo, all the ⁹⁸bantfwabenkhozi at ¹²³entlambeni
at ¹²⁰Gundwini

OO ngumsebenti webakandzinisa lowo

That is the duty of those of ndzinisa

LN ngumsebenti webakandzinisa lomkhulu. hentsaba

That is the great duty of those of ndzinisa. This
nye nyalo 'tsite inkhozi ingashi. Ingagawulwa
mountain now, the king said it should not be cut
ingashiswa kulekhomo, kodwa siye nye lapha
down and should not be burnt at this ²¹nkhomo, but we
kunkhomo ngaphandle kokuba kughamuke
sometimes go to ²¹nkhomo unless lomadayeka of
lomadayeka wakandzinisa ayobonga lapha
ndzinisa comes to praise at ²¹nkhomo, it can close
kunkhomo kungavaleka noma kusemini, kungaga-
up even at now, when the trees are cut yali
wulwa tihlaha ukhandze setihlumile, wena
find that they had grown up again, wena
wekunene ²¹nkhomo

OO Owu Mzomba kasibonga kuphumelela kwakho.
Owu Mzomba, we appreciate your coming here.
Kuhamba kwemuntu lomdala kusuka

Footnotes

128 Dumakudze (variant: Dumakude): prince

129 Sonongi : probably prince

Who do that?

SN kwentwa ngubakandzinisa, Lentsaba nje
 It is done by those of ndzinisa. Actually, this mountain
 lonkhomo e njoba batsi sihhehle sakandzinisa
 this nkomo e²¹ just as they say it is a sihhehle⁷¹ of
 sekubalekela kwase ke sekubonwa ke kutsi
 ndzinisa for refuge, it was seen that the king's
 bukosi laph' ehlambeni bantfwabenkhosi
 there at ehlambeni¹²⁰, bantfwabenkhosi⁹⁸ and there
 nalaph' ekwandle lapho bakhona nje
 at kwandle¹²¹ where they are, at Gundwini¹²²
 eGundwini sebalahlwa lapha kunkhomo
 they are lahlwa¹²³ there at nkomo²¹
 e-e

Yes

DD ngumsebenti

It is a duty

LN ngusebenti wetfu tsine bakandzinisa. E kuke
 It is our duty, we of ndzinisa. ⁹¹⁰ It once
 kwenteka ngalomye unnyaka kwabhutha
 happened in another year that the umntfwamenkhosi⁹⁸
 umntfwamenkhosi Soni wahlalokohla lapha
 Soni¹²⁴ of Mahlokohla¹²⁵ died, at nhlambeni¹²⁰ at
 ehlambeni ekweceni¹²⁶ abhuthile ke kwabona^u
 kweceni. After he had died it was seen that
 kutsi ndvuna mandanda kuyawufuna lapha
 ndvuna⁶⁵ Mandanda¹²⁷ should go and search for the
 kusihhehle kunkhomo, basifuna basifola sihhehle
sihhehle⁷¹ at nkomo²¹, they searched and they
 nasebaya bakhohlwa kubita wakanandzinisa, kwase
 found the sihhehle⁷¹. When they went there they forgot

Footnotes

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 Gundrwini (variants: Gunundrwini, Gundwini, Gunundru, Gunundu) : a place located about 11 km south-east of Manzini; (Grotzinger, Hist. Dict. p 47) says "it is a site of an important kraal once governed by Logogco; 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 Iacwala ceremony".

123 Lahlwala : taken from the verb lahla which means throw away, reject, abandon; it also means bury

124 Soni : lit. sinner; prince

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

Footnotes

126 kweceni : probably a place around
Gundwini

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

tins. tikhali kutsiwe rje lomsebenti wative
 that harvested the the spears, it would be said that
 kutsi ngifuna tikhali sekufuneka tikhali
 Thus duty, it would be known that I want spears,
 akutjelwe 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 wekunene kute tikhali

No wena wekunene there are no spears.

OO Ngaphandle kokutswalela bona bukhosi
 Except for carrying for the kingship of
 bakanqwane
 kangwane²⁷

LN Ngaphandle tsine sasitwalela bona bukhosi
 Except that we were carrying for the kingship of
 bakanqwane saba netinhloli tekubukele inkhosi
 kangwane²⁷ and we had spies for guarding this
 lile³³ manje ke solo sikhleti kubeyo ndzawo
 live³³ for the king and now we are still staying
 lapho sabekwa khona.

in that same place where we had been placed.

OO Lo, ngiyacolisa lokufihla bantwabenkhosi²⁸
 This, I am sorry, thus kufihla bantwabenkhosi
 lapha kunkhomo kusentwa yini babe?
 there at nkomo²¹, is it still done babe?

LN Awu kakhulu wena wekunene
 Pw¹⁸ very much wena wekunene

OO Kwentwa ngubakabani?

Footnotes

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

PAGE'S
12
BLADSYE

Croxley®

Exercise Book
Skryfboek

size A4(297x210mm) GROOTTE

Name Naam SBS SERIES TAPE 10

Subject Vak Ndzimis History

Place Plek BOOK 2

Faint Ruling with Margin
Dowwe Lineëring met Kantlyn

JD. 328

would come and call the emazomba¹⁶ to bring
 aqhube lomnifuma Mboni bamnikise enkhosini
 along the child of mboni¹³ and bring him to the
 kodwa kusengakenteki wena wekurene e
 king but that has not yet happened wena wekurene
 lehu bengihamba nje ngiphuma le kumakhosi-
 I was going and coming from the emakhosikati¹¹ of
 kati akandzinisa kubuta emakhosatana kutsi
 ndzinisa, the emakhosatana¹⁸ asked and requested
 akuwile kuhlanguwe kumikiswe lelyaha
 that they meet and they should bring the lyaha¹²
 lamboni enkhosini
 of mboni¹³ to the king

DD Um
 Um²²

LN ngoba inkhosi iyafuna lapha kunkhomo kutsi
 because the king is searching at nkhomo as
 bashonaphi laba baka — le
 to where did those of — got to there

DD E Sibongo nesibongo Mzomba ngiyetsemba
 E¹⁰ surname and surname Mzomba¹⁷, I believe in
 kuto tonkhe fibango e ngulabo babanetikhali tabo
 all surnames e⁹ everybody had their spears, every-
 ngulabo babanetikhali tabo, kutsiwe owu
 body had their spears, it would be said, owu¹⁸
 tikhali temazomba leti tikhali talaba, e
 these are spears of emazomba, and these are
 sengisho ke tintfo nje njenge labanye unisekenti
 spears of those, e¹⁰ I mean things like others had
 with kwakufula tinsimi, kwakuhetibongo letatifuka
 a duty of harvesting the fields, these were surnames

Footnotes

118 emakhosatana (sing. -inkhosatana): see glossary

mboni ligama ligama lakhe wakandzinisa,
 mboni¹¹³ by name of name of ndzinisa⁷, he is a ni
 ngumondoloji 'abefwalel' inkhosi yona lenkhosi
 Mondoloji¹¹⁴, he was carrying for the king, this king
 usobhuga mboni wakandzinisa avunulise manje²⁴
 Sobhuga, mboni¹¹³ of ndzinisa⁷, he would dress up
 sowafa. nafilile ke mboni kwase kwela siphitsi-
 traditionally but now he has died. After mboni¹¹³ had died,
 phitsi lolusendvo lwakandzinisa sekubakhona^{2d}
 confusion arose from the lineage of ndzinisa⁷, there was
 umbango sekufuneka kutsi kubekwe umntwana⁶²
 contention, there was a need that the child of mboni¹¹³
 Mboni, solo nanamuhla ke wena wekunene
 gets appointed, up to day wena wekunene, there is
 kukhona umnakabo mboni batsi ngu Gwava¹¹⁵
 a brother of mboni¹¹³ they call him Gwava of 'si
 wakandzinisa e wamba wa wamba wamba
 ndzinisa⁷ e¹⁰, he hindered, he hindered he hindered,
 sowufile ke manje ke. E emazomba
 but he is now dead. E¹⁰ emazomba¹¹⁶ have united
 asahlangene ke wena wekunene kutsi manje in
 wena wekunene that now no even if it had to
 ke gha noma sekonakele kangaka inkhosi
 has gone so bad, the king wants to know
 iyafuna kutsi bakandzinisa bashonaphi njoba
 (where those of ndzinisa⁷ have gone to because
 bebalapha kunkhomo manje ke sekutfolwa ke
 they were at nkomo²¹, only now that is dead
 manje lasafile ke kutsi sekufuna ke lapha
 that they want that. madaw'e at Siphofaneni¹²
 kumadaw'e esiphofaneni abuye abite emazomba¹¹⁷

Footnotes

113 Mboni : personal name

114 Mlondoloz (plural - balondoloz) : regiment
founded during the reign of Sobhuza
(1899 - 1904)

115 Gwava : lit. quava ; personal name

116 emalomba : people of Mzomba ; those
who share the Mzomba
surname

117 Madawe : personal name

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

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

LN I-i gha gha
 yes, no, no

DD Ha kufanele kutsi ^{kuba} wangena nga '47
 '49, I suppose you got there in '49

LN '49 _____
 '49 _____

DD Um, wawusebenta nabobani nje labatwako
 Um²². You were working with which well
 lapha emhlabatsini wakangwane?
 known people in the land of kangwane?

LN E laph' emhlabatsini wakangwane ngangise-
 E¹⁰ in this land of kangwane I was working
 benta na Joseph Mavimbela, Joseph Mavimbela
 with Joseph Mavimbela¹⁴¹, Joseph Mavimbela¹⁴¹ the
 lo lowake wangena ePhalamende. Ngisebenta
 one who was once in Parliament, I worked with
 nababe Sikhunyana lapha kamangini ngisebenta
 babe⁸ Sikhunyana there in Mangeni, I worked with
 na J. B. Sukati e lapha kwakusengemadokodo
 J. B. Sukati¹⁴⁴ e¹⁰, he was still the swamps

DD Mfundza
 Mfundza¹⁴³

LN Cha, Sukati, John Sukati
 no, Sukati², John¹⁴⁴ Sukati²

DD O

Footnotes

141 Mawimbela : 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 Mangini 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. (Grotzinger, Hist. Dict. p.160).

8¹⁰ when I started we u wekunene, I left school at
 esikolweni kumatsapha ngaya eJozi, ngefika
 Matsapha¹³⁶ and I went to eJozi¹³⁷ and there I became
 ngaba ngumabhalane, ngabuyi eJozi bangilandza
 the secretary, I came back from eJozi¹³⁷, they fetched
 sengigewukile bangilandza bakandzinisa ngoba
 me after I had ngubuka¹³⁸, those of ndzinisa fetched me
 bati kutsi kufa kwemakeffu lomboni lo
 because they knew that after the death of my brother
 Mlondzi angibuye ngitwubuka bakandzinisa
 mboni¹¹³ 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 ngifol' unsekenti lapha emapulagi
 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 kakhona
 there as a secretary. Then I went to mankayane¹³⁷
 ngatfol' inkosikazi yami khona, ngiphindze
 where I met with my wife and then I returned
 ngiyabuya kaMangini, kubhlati, ngiyabuya lapho
 (to Mangini¹³⁰, then to Hlati, I came back from
 sengiba _____ ngikhwela sifuba sekugula
 there and I _____ I was then caught up by
 semoya botokotela sebangisi anguye eSiphofaneni
 asthma, the doctor's told me to go to Siphofaneni¹²¹
 lapho ngitawuffola bomangana ngihlale kahle.
 where I will get hot-springs and settle well.
 ngahlala ke bokunene ke e ngangena ngo 1959
 I stayed bokunene e° I got in there in 1959 until

Footnotes

136 Matsapha (variants: Matsapou, Mathupha) : A town four miles west of Mangini 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. (Giot Peter Hist. Diet. p 93)

137 eJogi : 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 Mangini.

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

ngemadvodza lalamatsatfu londzinisa, nalobaba
 these are three men, two ndzinisa, and this buba⁵¹
 nalobudlu khayi kutsi nje tibongo
 and this budlu⁵² not that they are surnames

DD Nalotsela
 and this Tsela⁵³

LN Tibongo tekuchamuka cha, banfwabendvodza
 they are surnames of origin these are children of
 yinye laba ekhaya emtini
 one man in a house in an umuti⁵⁴

DD Mzomba
 Mzomba¹⁷

LN Sekumane kwehlukana nje ngoba kungesuka
 It has just been the division because it can be,
 bese kuba, SenquDumisa Stamini le khashane
 it can be Dumisa⁵ Stamini³⁰ far away and those
 sebakadumisa labo banfwu abasesibo
 people become of Dumisa and they^{are} no longer of
 bakankhosi
 nkhosi¹³⁵

DD Mzomba
 Mzomba

LN Wena wekunene
 Wena wekunene

SN Wena babe wawusebentari wahambapiri
 You babe⁸ what was your job, where and where did
 wahambapiri 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 kuamni wena w'kunene ngesuka

Footnotes

135 Nkhosi: (lit. translated as king), is a sibongo as well as a nanatelo. 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 Gwindwa Dwa 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.

doctors of the king, we doctor the king.

01) Ngomba bengingatsandza nawungabeka libe linye
 Ngomba I would like you to put just one (word)
 ubhekise esiveni saka semazomba sonkhe
 directing it to the ⁵⁴ swi of emazomba as a whole
 siphelile sitse nya kulemphilo ngoba ngibatse
 about this life. because as far as I see those
 ngibuka labakabuba bakaludlu (bakandzinisa)
 of Druba⁵¹ and ludlu⁵³ and (those of ndzinisa) and
 nebakaTsela batawutekana labantwana ngekunga-
 those of isela⁵³ these ^{children} will intermarry because they know
 tani ngekungati lokutsi badlelana kuphi ngobe
 not each other, and because they do not know how they
 akusahlanguwa ngobe kwakuentiwa etikhatsini
 are related because they no longer meet just as it was
 takambili, ungabeka liphi Ngomba.
 done in the past days, which one can you put Ngomba

02) Awu wena wekunene likhulu lolikhulumako
 Awu wena wekunene the one you are saying is great,
 kutsi vele nani kuyangihlupha kuyangisolisa
 and indeed this also worries me, it worries me
 kutsi awu bekunene vele ungatsi singake
 suspect that awu¹⁸ bekunene indeed I wish we
 sihlanguane e umadeni, tonkhe letive sesihlangane
 could we e¹⁰ the family, all the ⁵⁴ five that we meet
 sihlume indlela ibe jinye satanié kutsi sine
 and talk one way and that we can know where
 la bukhosi kelfu lobukhulu rabu, 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

LN Ngitsite ngijoyinile lapha egroundini kamanzini
 That after I had joined at the ground in manzini as
 ngangimabhalane wemasofja, kwase kughamuka
 the Secretary of emasofja, a word came from
 ligama khona kumkhulu kutsi njoba ngitsi
 mkhulu¹⁰⁷ that just as I say we are ruled at
 lapha siphelwe ehandle lapha ku chief
 kwandle¹²¹ there by chief ngwejesi, we were
 ngwejesi, fine said, siyancandvuxa tsine
 then sent back, we of ndginisa, and we
 bakandginisa sijoyinile
 had joined.

DD Um

Um²²

LN Yats' inkhosi nebakandkhatjwa angifuni bay'
 The king said, even those of nkhatjwa I do not
 emphini banembutto wabo lo wemanti bendlela
 want them to go the imphi²⁸, they have their own at,
 yabo lapha

Jumbutto¹³³ of water, they own way here

DD Zmisebenti yabo labayisebentako

Their duties they are doing

LN Zmisebenti yabo ngoba betapha nje litinyanga ne
 Their duties just as they doctor, their doctors are at
 tabo libutto¹³³ lami, ngangoba nje^{umia} bangatekane
 my libutto²³, as much as if they can marry a
 umfati nebanfwana kelfu abakhiphi ngisho na
 woman, our children cannot exclude themselves here
 tinkhomo temabhaga ngokutsi sitinyanga
 even the cattle of emabhaga¹³⁴ because we are
 tenkhosi, selaph' inkhosi phela.

Footnotes

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

131 Mgwejesi : personal name

132 Mkhathwa (variant : Mkhathwa); 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 :

Footnotes

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

131 Mgwejesi : personal name

132 Mkhathwa (variant : Mkhathwa); 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 :

Footnotes

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

131 Mgwejesi : personal name

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

¹³³ umbutfo : see glossary

134 emabhaga :

The walk of an old man from far away, you
 Khoshame utsite wena usuka khona eSiphofaneni
 said you come from Siphofaneni¹²

LN Ngisuka khon' eSiphofaneni mine
 I come from Siphofaneni¹²

DO Awu ndzinisa sibonge. Ekukhumbuleni
 Awu¹⁸ ndzinisa we are grateful, as far as you can
 kwakho emajaha nje balingana nawe lasekhona
 remember^{who are} the emajaha⁶² who are of your age
 ngabe bobani, nalenihlele nawo mblawumbe
 who are still 'alive, those you have hlehla⁶³'d with
 lenivulelwe nabo etikhatsini tako

or may be those you had made to fight with during
 LN Ewu bontsanga yetfu wena wekunene^{their time} ang.²
 Ewu¹⁸ my age group wena wekunene have all
 sababhubhe bonkhe emasotja
 died, the emasotja²⁵

DO Mzomba
 Mzomba¹⁷

LN Anele kubuy' emphini nje abhubha onkhe
 after they had come from the imphi²⁸ they all
 bontsangayetfu
 died, my age group.

DO Um' emphini ujoyine ungakanani wena ?
 Um³² 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
 kucal' emanga
 want to tell lies

DO Wo
 Wo⁴¹

Footnotes

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

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. kubune ndzinisa lukhwe
 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 finswati
 them day before, there would be some who would
 tiphundwe fyekelewe tibune ndzinisa.

90 to cut them and leaves would removed from them
 and they would be left to wither ndzinisa?
 SN Auru Sitawubuye Sibuye lapho ifwala, asengibo-
 Auru we, will come back there latter ifwala, (I)
 ne sekusuke lusinga manje asesiye lapha
 could see that you are getting carried away, let us go ^{there}

JT Tebo ke

Yes then

SN ematfole ni lamatfole manje kwakuba
 to the calves, what kind of the calves were
 ngulanjani lalakhetwako
 separated?

JT Wo ndzinisa ngilamatfole ke lamalamancane
 Wo ndzinisa it was these young calves ndzinisa
 ndzinisa ngoba bucale inkhomo nase
 because it is started when a cow has a
 inelinkhomyane ndzinisa ligate lihambe
 calf ndzinisa, firstly, it goes with its mother,
 nemina lelittfole ndzinisa likwati kutsi
 this calf, ndzinisa, so that it gets used to it
 litayetayele iano malanga kuse nentfubi lapha
 during those days while there is still ^{15b} nentfubi

Footnotes

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

kahle tibuye nato setinibilikile lukwati
 e¹⁰ Ademisa so that they can have more milk and they
 kufolakala lubisi ngoba phela bekusengwa
 could come back than so that milk can be gotten
 ndzinisa, ngako ke kutsi kurgasengwa ke
 because they used to be milked ndzinisa. After they had
 basenge ke, e kuceduwe kutsiwe nya bese
 milked and milked and have completed, they would
 kuhanjwa ke kuyawutfola lokuya 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. Sesigala 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
 banabuyisa ngenhlanye, sekuyaqijinywa lapho
 aside, and we would sight tshu ndzinisa
 ndzinisa ngoba lamanye akafuni kwehlukana
 because some do not want to be separated from
 nabonina ndzinisa. Anu ataze ke ndzinisa
 their mothers cows ndzinisa. Anu we would finally
 siwehlule bese ke natsi siwashaya siwabhekis'
 conquer them ndzinisa, they would drive them off
 encenye, hinkhomo liphuma tiyencenye le
 to another place, the cows would go to another place
 endlelwani le High School lapha kusha 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. Ngumshafutane luswati

ndzinisa⁷ not that he is saying it to you only that do him
 SN Naye bayamijotela labantfu ^{that he is talking others, he must also defend himself}

These people are also making him very angry

JT Naye unecommander yakhe ndzinisa

He also has his own commander ndzinisa⁷
 lemtjototelako lesolo imbata kutsi shaya kutsi

which is making him angry which keeps on telling him

ngako ke ndzinisa ke kwakunjalo ke

to him such and such therefore ndzinisa it was like
 nasesingene ke ebangeni lako imbela kuvulekwa
 that after we had got into that stage of being made
 Ndzinisa.

to fight ndzinisa

SN Um awringitjele lamatfole kutsi khona ke

um²² can you tell me, from which time of
 abeluswa kusukelwa ngasiphi sikhatsi

the day were these calves being looked
 selilanga,

after

JT Wo

Wo⁴¹

SN Kuge kube sikhatsi siri kanyani.

until what time and how?

JT Wo. Yebo ke ndzinisa ematfole ke tisi

Wo⁴¹. Yes then ndzinisa, the calves, after they had

tingase tibuye emphungeni kukhona kutsi

come back from pastures (before they are milked in the

tivuka tihambe nalaba lasebatelusa bayotodli

morning, that is that they (cattle) are ^{droven} away by those

sa mphunga e ndzinisa tikwati kuphakatsa

who look after them to feed them in the morning

lesikhulu setinkhomo ndzinisa e lapha sewuvela
 staff of cattle ndzinisa e¹⁰ you start to get into the
 ucala ungenakhona impela ethigile school
 real High School of kangwane you would be
 yakangwane ube sewukwati kuwika ndzinisa
 (knowing to defend yourself ndzinisa because
 ngoba tintfo letinkhulu laph⁷ ekushayane
 the great things in fighting ndzinisa is defence,
 ndzinisa kuvika utivikele lombamba wakho
 protecting your own ^{whole} body, and that you learn
 wonke, nekutsi ke ufundze kunemba
 to be good shot, you would hit that person if
 unnenbe 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 avela amemete lo commander
 that spot openly, your commander would just
 wenu lapha utsi mshaye kutsi noma utsi
 shout and say hit ^{him} on such and such, or he would
 mshay' imphephelo, noma utsi mshay' inondvo,
 say hit him on the nose, or ^{he} would say hit him
 nom' utsi mshayi indabamagwevu, nom' utsi
 on the ¹⁵⁴ inondvo ¹⁵⁴ he would say hit him on the
 mshaye timbumbusi ukwente loku kuzo
 ndabamagwevu ¹⁵⁵, or he would say hit him on the
 kubagabulle laba labanivulelako, nalo ¹⁰ mshaye
 sides you would do that in a way that would make
 eva ndzinisa, khayi kutsi usho kuwe kutsi
 those are making you to fight happy in front of the other
 mente kutsi, ukhulumba kakhulu, naye akatwikele

Footnotes

154 inondvo:

155 ndabamagweru (var. ndzabamagweru):

to be made to fight ndzinisa

SN Um. aseurungisele laphi ekugaleri lapha
Um. Can you tell me about the first stage in
emafoleni kutsi khona nanentani, wakhandza
the calves, that you used to do, you found
bentani

them doing what

JT Wo lapha ke emafoleni ndzinisa naselus' emafole
Wo' in the calves ndzinisa 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 emafoleni
Wo' it is started in the calves

JT Nicalle ke nishayane ngemacembe kubohle
You start by beating each other with leaves,
kufika nje lolomdzala lonibukako longuyena
occasionally the old one the one who watches came
bata batanivulela kusasa banu 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
finsuxiti ndzinisa

could beat one another before they removed the leaves

SN Ya kwentelwa kutsi ukwati nje lokuvika
and make them proper sticks ndzinisa

Yah it was just done in order that you can learn

JT kwentelwa nje kutsi nawufika kulesa stafu
to defend yourself
It was done so that when you come to the great

wena ifwala e yini ebuncaneni bakho nje
 what you found in your childhood which is no
 lesejingasentiwa manje lokusiswati
 longer done now which is siswati¹⁵³

51 Wo ndzinisa e mine ke lengakukhandza
Wo ndzinisa⁷ e¹⁰ that which I found ndzinisa⁷ in
 ndzinisa ebuncaneni betfu njeke ekukhuleni
 our childhood, as we grew up, it so happened
 kwetfu, kwatsi ngo 1939 dakujoyina imphi,
 that in 1939 when an imphi²⁸ was joining, we
 sibancane e ngesiswati vele sasisemattoleni
 wese young e¹⁰ in siswati¹⁵³ actually we were still
 selusa ematfole. E bahamba ke bay' emphini
 looking after calves, we were looking after calves, e¹⁰
 sisemattoleni. Batsi nabase mphini kwase kukhu-
 they went to an imphi²⁸ while we were still in calves.
 phuka bekugina tapha ngo 1941 e sesigala ke
 while they were still in the imphi²⁸, then the last group
 tsine kungen' etinkhomeni ke manje ebangeni
 went up in 1941, e¹⁰ 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, e looking
 e ndzinisa ke kunjaghukeka ke e siyakungena
 after cattle ndzinisa. e¹⁰ ndzinisa⁷, it continued e¹⁰, we
 ke etinkhomeni estafini setinkhomo e sebašana
 joined the cattle, the cattle staff, e¹⁰ of boys now,
 manje esikhatsini sekungalisa²⁷ kungena e high
 in the time of us to start in the High School of
 school yakarwane. High School Yakarwane,
 karwane. The High²⁷ school²⁷ of Karwane then e¹⁰ is
 ke e kwululwa ndzinisa

Footnotes

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

Oh

LN Um-um, watek' umntfwamenkhos; Mdzambile
 Um-um²². He married the umntfwamenkhos; Mdzambile¹⁴⁵
 enkhlambeni, um lapha kamangini. Ngasebenta
 at nkhlambeni, um¹²⁰ or mangini. I worked with
 naphntali Dlamini e Sigombeni lowabhubha
 naphntali Dlamini¹⁴⁶ at Sigombeni¹⁴⁷, the one who is
 nabaDavid
 dead, and with David¹⁴⁸

DD Um²²
 um

LN um-um lapha kamangini
 um-um²² there at mangini¹³⁰

DD Cha ungatsi sibongile babe, sibonge kakhulu
 No 3 think we are grateful babe¹³, we are very very
 impela
 Mzomba
 grateful Mzomba¹⁷

LN Nine bekunene.
 Nine bekunene

SN Nine bekunene nginemungane lapha John
 Nine bekunene (I) have here unmunzane John¹⁴⁹
 Siqua ifwala walapha nje kamangini, e
 Siqua¹⁵⁰ ifwala¹⁵¹ of mangini¹³⁰, e° some people know
 labanye bamati ngekutsi wetiyeni, vele ke
 tum (as one of Tiyezi¹⁵², indeed he is also
 naye nangu angangifela kutsi wetiyeni, e
 hele he would tell me whether he is from Tiyezi, e°
 kepha sifolama khona lapha kamangini¹⁵²
 but we have met each other there at mangini¹³⁰
 ngeweseli. Asewungitekele kutsi lowakukhandza
 abound the Wesleyan church. Can you tell¹⁵¹ you ifwala¹⁵¹

Footnotes

145 Midgambile : probably princess

146 Paphatali : personal name

147 Sigoribeni : a place located in about 13km
northwest of Manzini

148 David : personal name

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

150 John, Siguca : personal names

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

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

Footnotes

159 kugapheni : probably one of the grazing lands around Ifwala's place. (etiyezi)

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" (Grotzinger, Hist. Dict. p. 13)

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

162 Phowe : probably a dam, east of Mbabane

163 Maphophoma : probably a dam, east of Mbabane

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

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

166 Nsakali :

Footnotes

158 Sidwabasunfati: Sidwaba - is a ^{married} woman's skin-skirt, and unfati is a married woman; Sidwabasunfati 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.

nje tigo¹⁰¹dzi lapha yimiphakatsi ndzinisa. Imidlalo
 the tigo¹⁰¹dzi here are imiphakatsi ndzinisa, these are
 ke linqiyoma unkhulu bese sekusuka lapho
 the (main) games, and the kuhl⁶³ehla would
 kuhl⁶³ehla ndzinisa, sekwele fiawabamba ndzinisa
 start from there ndzinisa, they would catch up each other
 setima njoba uya utibone. Sekuba netati
 ndzinisa, they would stand just as you usually see
 takhona letihamba le eluphondweni, setigijima
 them. There would then be experts which would
 uze ubone kutsi setigijima ndzinisa, e
 go in the front, they would run until you see
 sekuyahl⁶³hlwa ke ndzinisa kuyahl⁶³hlwa ke
 that they are really running ndzinisa, e¹⁰ they would
 kwentiwa lelo siko kuyafundzela ndzinisa, uti
 h⁶³lehla then ndzinisa, they h⁶³lehla and do that custom
 kuyadlwa nje wena nawungaboni kuyafundwa
 they are learning ndzinisa, if you don't see you would say
 kufundzela ebudvodzeni ke nyalo. Sesifundvo
 they are playing, they are learning, you learn about
 sekuya ebujaheni ke manje lesi lesisifundza,
 manhood now it is now the lesson of going to bujaha
 e kube sigedze kushayana ndzinisa
 now that is banned, e¹⁰ after we have finished beating
 SN Um²² senenta^{each other ndzinisa} nemdlalo wekutsi mhlawumbi
 Um²² you would then do a game that may be
 lomunye unguchief lomunye e ukutsi kutsi
 one would be a chief e¹⁰ that is what is
 lolokwentekako laph¹⁰¹ esigodzini.
 happening at the sigodzi
 JT Seswele nje sikwenta siyacedzela ndzinisa.

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
 unyawu khiphi 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 lena
 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 nancwa ngubani kutsi cha umcoshile
 by it openly and everyone would see that no you
 impela kutsiwe mcoshe kutsi unyake
 have really defeated him, it would be said chase
 sidwaba senina uze ngiye emva kwakhe
 him until you bring him in the sidwab¹⁵⁸ of
 ndzinisa nasungosha

SN Um^{chased} ^{him} ^{ndzinisa} ^{ngayakuba} ^{fwala}, & lekunye
 Un²²: 'no I hear you ^{fwala}, &¹⁰ what other things
 nanikwenta ke imidlalo nje letsite yekudlala
 you used to do, the games for playing right
 khona laph' etigamjeni

JT here at the valleys
 Yebo ke ndzinisa imidlalo livile sasigala
 Yes then ndzinisa the games we actually started
 ngayo ndzinisa ngoba phela sikhulele emiphakatsini
 weta ndzinisa because we grew up in imiphakatsi¹⁶⁷

Footnotes

167 imiphakatsi (singular - umphakatsi): see
glossary.

lamadzala ndzinisa, ukwati nekukhuluma nemuntfu
 an old person ndzinisa, you would know how to speak
 ndzinisa kutsi. Ukukhuluma nemuntfu kamjani
 with a person ndzinisa, that how do you speak
 ndzinisa lona usigaba, lesinjani ndzinisa, ufanle
 with a person ndzinisa, what stage is this one
 ukhulume naye kamjani ndzinisa. Kwakukunika
 ndzinisa and how you are supposed to speak to him
 leto ifundvo ke lesi sikolwa 'e high school
 ndzinisa. It gave you those things, that school, that
 yakawame yekubulelwa ndzinisa.

High school y kamjani²⁷ 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 nye ngokutsi nasebacabu-
 No ndzinisa, it was that^{if they had} pleased themselves
 lona lapha kini ndzinisa solo banivulela e
 with you ndzinisa continuing to make you fight
 lusha luswati e ngoba burandzi buba lapha
 e¹⁰ the stick thrashing continuing because the joy is
 kini ndzinisa e bese ke nabo njengebudzala
 with you ndzinisa e¹⁰ they would according to their
 babo sevele sefyesuka ndzinisa sekuvele
 age, would start ndzinisa and they would hold
 banalubamba sekuvele lubanjwa ngemajaha
 it, and now it is handled by the old⁶² emajaha
 lamadzala, utawulalela kusha kwato.
 and you would listen how it went

SN luswati

dip, by that time you are no longer there you are being
 SN Awu ^{throughed} lwalukhontwe ^{ndzinisa} ^{you are} naloluswati ^{throughed}
 Awu, they liked this thrashing stick

ST 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, jingene letikolwa
 like me because I have gone through these schools,
 sawufike umbone nawe umwe nje noma
 you yourself quickly see him and hear him, or you
 umbone kutsi wo lona ke sasinye litanga
 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,
 nani tsine sati lethigh School yakarwawe
 we that know this High School of karwawe
 yekwulelwa, idiscipline inhlonipho lekona
 being made to fight, the discipline and respect that
 lapho ndzinisa ngifike ngimkliphe 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, wawulelwa. kukhon inhlonipho nje
 was made to fight, there is some respect ndzinisa
 ndzinisa lelike ibe motima khona lapho
 which becomes very difficult, which helped the
 lebeyisita umhlabi laph' ekwulelweni ndzinisa
 world, where we were made to fight ndzinisa
 ngoba umuntfu kwakumnika amati nemuntfu
 because it would give a person, you would know

3N Um lapho lasesidamu ke manje niy' edamu
 Um²² where we were at the dip, you would go to a
 kwakwentekani khona lapho nje wakhandza
 dip, what was happening there, what did you
 kwentwani?
 find^{that} was done?

51 Laph' edamu ke ndzinisa kute lokunye
 At the dip then ndzinisa there is nothing else
 tsine nje ngivele ngisuke ngati laph emhlamba-
 we, I just came showing from mhlambanyoni
 nyoni, ngoba kwakwenteka ndzinisa kutsi.
 because it sometimes happened ndzinisa that this
 lididamu lilayishe tikhomo letinengi
 dip would contain a great number of cattle,
 kakhulu ngako ke kufu. cka kutsi liphoyisa
 therefore the police responsible for dipping the
 lididibhisa khona lisheshe licele futsi libe
 cattle would^{need} to start earlier, and should be the
 ngilelifidiwe ngekutakampha 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 ngenyeni
 should be well written ndzinisa, they used to start
 noma nakusako ndzinisa lese tiyangena,
 during moon-light or when it was dawning ndzinisa
 nine ndzinisa lapho letikhomo 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.

grazing lands ndzinisa. These cattle then, these are
 takhona ndzinisa letibitwa ngemagama, njeryatsi
 some places ndzinisa which are called by names
 nje besidlisa kugapheni lapha satayinwa
 just like us we fed them at kugapheni⁵² 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 ekugapheni⁵⁹, that side
 embuluzi lenyama. lidamu lesasingusona
 of the ^{black} embuluzi⁶⁰. The dam in which we were
 sitrainwa kulo mpela ngumhlamba-nyoni
 trained is the mhlambanyoni⁶¹, it is a dam
 lidamu asembalwa emadamu. lingakakhiwa
 and the dams were a few by that time. it was
 lelalaph' ePhowe angakehlukani nje wonke
 before the one of Phowe⁶² and before those of all
 lawa abomaphophoma onke, ngumhlambanyoni⁶¹
 maphophoma⁶³ were divided, it is mhlambanyoni⁶¹
 Fonke ke ndzinisa, leti leii le kusuke
 all these kumndzinisa, these starting from
 eDlangeni tiye mhlambanyoni, yonke inkiliji
 Dlangeni⁷⁶, to mhlambanyoni⁶¹, all the nkiliji⁶⁴ that
 khona ngale, tibuya la emhlambanyoni,
 side, and coming back to mhlambanyoni⁶¹, we, I
 sine ke angikhulumi ngaki laphle nsingweni
 do not even speak about us at nsingweni⁶⁵, indeed
 vele sisemhlambanyoni belingeshya kwembuluzi
 we are at mhlambanyoni⁶¹ which is across the
 kuyinsakali ndzinisa.
 mbuluzi⁶⁰, it is at nsakali⁶⁶ ndzinisa⁷

luhlamuse kuto ndzinisa, ngake ke atsi awu
 very nice amongst them ndzinisa, then he would say
 ningabotisenqa leti, nitawenta leyo order
¹⁵
 you must not milk these, you will then do
 lokayishoko ndzinisa, noma atsi 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.

ST 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,
 eswnghubeke nalokwelusa tinkhomo
 can you continue with looking after cattle.

JT Tebo ke ndzinisa,
 -les then ndzinisa

SIN Tebo Ifwala
 Yes Ifwala¹⁵¹

JT Seniyangena ke ndzinisa ke ebangeni ke
 You then come to the stage of cattle now,
 letinkhomo ke manje. kapho 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 egameni lokutsiwa ngusidwaba semfati
 from name of being ¹⁵³ Sidwaba semfati during
 ngalesikhatsi lesi ngoba sewuya emadlelweni
 this time because you are now going to the
 ndzinisa. letinkhomo ke kuba netindzani

have feelings of their cow mothers and would then run
 asayabaleka ayanishiya aya likubonina Adzinisa
 away and leave you and go to their ^{cow} mothers Adzinisa
 sekutawutsi ke Adzinisa ke sekwati nime 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 nime niyawabuyisa senigadza
 than you you then quickly bring them back and
 tinkhomo Adzinisa senisheshe niyawavalela
 you wait for the cattle Adzinisa, then you quickly
 nawo esibayeni sawo Adzinisa, sengisentsamba
 bring them into their kraal Adzinisa, (and by that
 ma ke lapho

time it is the evening.

SN niwavalela angakaminyi anisengi kabili?

You bring them into their kraal before they get milk, don't

JT Cha ^{you must} Adzinisa ^{twice?} kuyenteka nje letinye nitisenge

No, Adzinisa, it just happens that some are milked
 kabili letinye ningatisengi Adzinisa kuya

twice and others are not milked Adzinisa, it depends

ngaleyo order yalowo umuzane walele

on the order of the headman of that particular

khaya Adzinisa, kepha ke tiyasengwa Adzinisa

honke Adzinisa, but they are milked Adzinisa, I

vele ngiqwalise nje kutsi tiyasengwa, kepha

must make that clear that they are milked, but

ke kule tinkhomo phela ngoba umuntu tinkhomo

among the cattle because the cattle are for a

takhe kuyaye kubekhona ————— lousuke

person, there is sometimes ————— which becomes

kunina, kube nesigatjama ke sakhona ke nibohle
 in her mother, there is just short period for that,
 nilifundzinisa kutsi liyakhungwa kutsime
 you sometimes teach it that it gets tied, it is said
 nibolibamba kahle laph' emlentereni 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 langemaguga
 with the big ones which are emaguga those
 lasabitwa ngekutsi ngemaguga ematfole vele
 that are called emaguga (the calves which can
 lasanganishiya noma sekugijinywa ndzinisa.
 indeed) can leave you if it is time to turn ndzinisa.
 Ngako ke nani nwele niwadlangele njengekafa
 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 emu ematfole
 you would then take your calves and go to
 niwadlisa etindzaweni tenu, nwe ke
 feed them in your own places, you just move
 niyageqisa ke ndzinisa niphokwadlisa
 around ndzinisa, you just make them to feed
 drutane ngetindzaweni fashkhaya ndzinisa,
 next to places of home ndzinisa, because they
 ngoba atawusuke bese avana naborina