

PAGES
32
BLADSYE

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Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name SBS TAPE 4
Naam

Subject Mbhabha Nsibandge
Vak

Place BOOK 2
Plek

Faint Ruling with Margin
Dewwe Lineëring met Kantlyn

JD. 267

Footnotes

69 imphi : see glossary

70. Kuluhlata: this is used interchangeably to refer either a green colour or a blue colour.

beffu labakhona lapho

our people who are in there.

M: um ngiyabona nkhosi

Um⁶⁸ E see nkhosi

A E

Eh

M Sowufikile ke ngwane ke lena ku

Ngwane has arrived there at

A Uyefika ke ngwane ke engwavuma sekubhalwa

Ngwane arrives at ngwavuma⁴², statements have titatimende, uyalandza ke ngwane. Utsi ngwane

been written, ngwane then landza⁶. Ngwane says ngihlaselwa ngemabhunu imphi yemabhunu itseleke

'I am attacked by the Boers, the imphi⁶⁹ of the Boers nasi nje sifombe Makama

arrived', here is the photograph Makama³

M: e

Eh

A Ungamangala kuklele kuluhlata e umthofu

You can be surprised, they are in lines, kuluhlata⁷⁰

emahashi ngilelolanga ngukwana sekutawu-
the lead (metal), horses, it is the day of ngwane's

tsetfwa licala lakhe ngwane.
trial.

M: O

Oh

A: Ehhe utsi ngihlaselwa ngemabhunu eta vele

Yes, he says 'I am attacked by the Boers, they have ahlome uyamangala ngiwabone ngemehlo mine

^{really} come fully armed, one wonders, I have seen the Boers emabhunu atewungihlasela. Kutsi atewungibulalelani

Footnotes

71 Cape Town : at the very apex of Southern Africa.

coming to attack me with my naked eyes. Why angati ngoba nami angati kutsi ngenteni. Angizange they come to kill me I do not know because I also ngibe tinvu tabo, angizange ngibulale mlumbi, lapha don't know what wrong have I done. I have never ke sengite lapha e enkhošini yemangisi ngitowucela stolen their sheep, I have never killed any white. Here kutsi ngitfole sivikelo kutsi ngingabulawa, ngingati I have come to the king of the British to ask for a shield kutsi ngibulawa nje ngoneni. E ngako ke so that I may not be killed, not knowing what wrong angiketi kutsi kumbe ngito ngito ngitowumangala have I done. I have not come in order to lay a yini ngitawucela sivikelo nje kutsi ngivikelwe charge, I have ^{come} to ask for a shield so that I can be kulaba labafuna kungihlasela, mine ngokwami saved from those who want to attack me. I, myself, angikatimisele kutsi ngingalwa nebelumbi cha am not prepared to fight with the whites, no, and I angiyikulwa nebelumbi. Bwu alalele ke never ever fight with whites'. Oh the British lelingusa lemangisi ngwawuma. Litsi awu ambassador listened at ngwawuma. Then he said awu²⁶ wena wekunene cha ngiyera, nami ngiyakwemukola wena wekunene⁶⁷ no I hear, I welcome you here lapha kutsi njengoba sowutakwembul' ingubo just as you come to uncover the blanket from the emangisini ewu utawuhlala lapha nami British, oh you will stay here and let me sengibhalele labangiphetse laba le e Cape Town write to my elders who are in Cape Town⁷¹ from

Footnotes

72 kaZulu: a word used as a synonym for Zululand. It means "the (place (or country) of Zulu"

lapho nami ngiphethwe khona. Hlala la uthule utsi where I am controlled. Sit here and be dead du ungenti lutfo ungathumeli ngisho nemagama quiet, do nothing, and don't even send words to kubantfu lapha kaZulu kutsi bati kutsi ula. people here at kaZulu⁷² so that they know that you Ulinge nje kutsi kungete kwevakala kutsi bati are here. Try that it is not heard by those of kaZulu⁷² bakazulu kutsi ula. Ulalele umtsetfo wami la that you are here. You must listen to my command ulalele, uhloniphe vele ngobe phela uyesaba phela here, you must listen and respect because he is afraid. llingisi lesaba kwekutsi nakutawusuke kuvakale This British is afraid that if it can be heard here lapha kaZulu kutakutsintseka umlilo lowesabekako at kaZulu⁷² a fearful fire can be kindled, and ngwane futsi ke ngwane uta nje tibhamu takhe setibaliwe as he comes, his guns are already counted, they tize tisiphohlango lefika nato lapha nato lingisi are eight, those he came with here, even this vele liyatibonela nje kutsi ewu kushisa phansi British can see by himself that things are very hot nakunje. njalo uyabhala nakhona asabhalela abika when it is like this. He is also writing and reporting le kutsi e sengatsi lendzaba ingasheshe iphele there that he wishes that this story can be quickly atowubiselwa emuva ngobe kuhlala namuntfu done away with so that he can be sent back because lapha engwaruma, sihlet' etikwemlilo, emaswati staying with this person here at ngwaruma⁴² means that angeva kutsi ula ayawutseleka ngetinkhani

73 khonta : see glossary

we are sitting on fire. Once the swagis can hear that siyawuvika ngetitsebe la ngako ke kunocono kutsi he is here they come in forces, we will use eating-mats Hulumende vele aphantise asheshe ayicedze as our shields. Therefore, it is better that the government lendzaba asifuni iqhubeke kakhulu.

M. works fast enough to finish this story because we do not want it to go very far. Awuyiteke nkhozi ngingakuphazamisi nje, sitowughuba. Can you tell it akhozi or disturbing you, we will ka nalapho. nawucabanga wena letibhamu continue there. According to your understanding, abetitsatsaphi ngwane?

where did ngwane get the guns?

A. Tase tivele tibhamu ke setikhona ngiyo phela. The guns were already there. This & the story lendzaba leyi leyenta kwekutsi lendvuna nayo that made the indvuna become good to the ibese ifola kutsandzeka lapha kubelumbi whites because during the time of mbandzeni there ngobe kumbandzeni bakhona labebamupha were those who gave guns to him. They gave guns tibhamu bamupha tibhamu phela ngelisiko to him because according to swazi custom when lesiswati umuntfu nakakhontako uye abekhona a person khonta there is something that he gives lakupha kona wena yise wakhe kukhombisa to you, you, his father to show that he is kutsi yjabulile. Bamuphe ke tibhamu ke, happy. They gave guns to him. They saw him Babembona ke kutsi utsandga netinja ke that he also likes dogs, they also gave

74 umhame possibly some kind of food

mbandzeni bamuphe netinja ke tinjongosi leti
mbandzeni dogs, young dogs, beautiful once
letinhle tekutingela. Bamupha kutsi nawe umhame
for hunting. They gave him that, even you the
nawukhontle esikhulwini uyawukhipha umhame
umhame⁷⁴ when you have khonta⁷⁴ to the chief, you
unikise esikhulwini, nawukhontle uyawukhipha
take out umhame⁷⁴ and bring it to the chief. If you
luhlangotsi ulumikise esikhulwini sakho. Uyindvoda
have slaughtered a beast you take out meat from
ke lebonga kutsi ihlaliseke kahle. Tatitfoleke
the side and bring it to your chief. You are a man
ngaleyo ndlela ke tibhamu naye ke ngwane takhe
which gives thanks that you are nicely kept. These guns
tase tingaba khona nje labangatsi owu
were gotten in this manner. Even ngwane himself
ngiyasitsandza lesi ngifuna kusitsenga asitsenge.
he, ^{there} would be some people who would say I like
Tase vele tikhona

this one I want to buy it and he would buy it, they
were already there.

M Um yighuba nkhozi

Um continue with it nkhozi

A Awu nempela ke ighubeke ke indzaba ke,
awu²⁶ indeed, the story continued, they are
sekuyabhalelwana ke manje, sekubhalelwana
writing to each other now, the British
lelingusa lemangisi langwavuma libhalela
ambassador at ngwavuma⁴², is writing to the
Hulumende lomkhulu. Awu utsite Hulumende
main government. Awu²⁶ the main government
lomkhulu lendzaba imatima. Tebo kona siva

said the story is heavy. Yes indeed ^{we have heard} that ^{before} the Boers
 Kutsi Kungukutsi emabhunu ayothola indzaba lenje
 get such a story, this story should not go very far,
 e lendzaba ayifanele iqhubeke leyokutsi kumane
 the one about the dying of people being killed
 kufe bantfu nje babulawe kungakatsetfwa licala
 without any trial, even we, do not like it.
 labo natsi kasivani nayo. Kodwa ke ilukhuni
 However, this story is very difficult we need to
 lendzaba kufuneka kutsi silinge kutsi siyihambi
 try to deal with it very carefully because it is
 kahle iyingoti. E intfo yokugala kasiboni tsine
 dangerous. The first thing, we British do not see
 emangisi kutsi licala lingangenisw' enkantolo
 that ngwane's charge can be brought to the court
 langwane, ngobe esivumelwaneni lesasenta tsine
 because in the agreement that we made about
 nasakha lokubusa leli lakangwane, tsine
 the rule of this of kangwane, we, the Boers
 emabhunu nemangisi nangwane, kute lapho
 and the British and ngwane, there is nowhere
 kutsi'wa emacala ayawutsetfwa yinkantolo.
 where it is mentioned that charged will be judged
 ngako ke kasiboni kutsi lingaya enkantolo licala
 by the court. Therefore, we do not see how such a
 lelinjalo ngabe siyawuganga nasingenta njalo.
 charge can be brought to the court, we would
 Siyawacel' emabhunu kuloko kutsi angasagale
 be doing something bad if would do that. We are
 nje aliye' enkantolo kute umtsetfo lotsi aliye
 asking the Boers in this that they should never bring

it to the court because there is no law which says enkantolo licala langwane it should be brought to the court, the charge of ngwane

M Um Um⁶⁸

A. kantsi kwesibili, ngubani longasho kutsi Whereas, secondly, who can say that this charge lelicala langwane ngoba kute umuntfu longatsatsa nje is ngwane's because there is noone who can lay lelicala alitfwese ngwane yedwana. kwesinye sikhatsi this charge upon ngwane alone. it might happen kumbe licala lentive libandla libandla langwane, that this is a charge done by a libandla⁸, ngwane's kwesinye sikhatsi kumbe lentive ngulotsite tsine libandla⁸, may be it is done by someone else, we sitawutsatsa setfwese ngwane licala sitfole bumatima will then lay the charge upon ngwane and then emaswatini. ngoko ke kute umuntfu longakuchaza find some difficulties among Swazis. Therefore, nobody kutsi leli licala lakhe ngwane, kantsi kute can really explain that this charge is for ngwane, and nenkantolo futsi lengalitsetsa licala lelinje. there is also court which can deal with such a charge kwesibili futsi^{phela} ngwane ukwetayele kutsi yena Secondly, really ngwane is used to killing a nakukhona umtsakatsi uyabulawa, lisiko lakubo wizzard if he is there, it is their custom that lokutsi umtsakatsi uyabulawa. Ngako ke nangabe the wizzard is killed. Therefore, if we would come tsine sesitawvela sibese sesitsi akangambulali and say he must not kill the wizzard, did we umtsakatsi sase samtjela jini kutsi umtsakatsi

abomentenjani, kikhona yini ligama lesalibhala
 ever fell him what he must do to the wizzard. Is
 emtsetfweni wesivumelwano sekutsi umtsakatsi
 these any word we wrote in the law of agreement of
 abomentenjani? kute ngako ke asiboni tsine kutsi
 what he must do to the wizzard. There is not, therefore,
 licala lingaya enkantolo. Futsi nangephandle
 we do not see how the charge can be brought to the court.
 kwaloko nje utakwesaba ngwane kuya ayovela le
 And besides that ngwane would be scared to go and
 enkantolo ngoba akati kutsi simbitela kutsi angabitwa
 show up in the court because he does not know why
 ngutsi simbitele kutamentani. Futsi kuneligama
 we call him and to do what on him. And there is
 lelitsi tsine umuntfu siyambopha. kute umuntfu
 a word which says arrest a person. There is nobody
 lowase waboshwa lowatiwako ngwane lase
 who got arrested who is well known whom ngwane
 ambona kutsi uboshwa njani. ngako ke angase
 saw as to how he was arrested. Therefore ngwane might
 esabe nje ngwane kutsi uyawuboshwa yini kona
 be scared that he is going to be arrested, what really
 lokuboshwa. Angasho kutsi wala kuyenkantolo ngeba
 is this arrest. Not meaning that he refuses to go to the
 edgelela entiwa nje kutsi wesaba kutsi akati kutsi
 court because he is disobedient, no the reason would
 utakwentiwani. kantsi futsi nasibamba ngwane
 that he is scared because he does not know what will
 ngenkhani simusa enkantolo sitawutitsintzela
 done to him. And again, if we catch ngwane forcefully

and bring him to the court we would be provoking the emabwati. ngako ke tsine amangisi nje vele sitsi kute Swazis. Therefore, we British, actually say there is no licala langwane lelingaya enkantolo, emabhunu charge for ngwane which can be brought to the court, akabone leuy' indlela, Tsine ke yetfu indlela the Boers should find another way; we, our way which lesiyibona lengentiwa ngemabhunu kutsi abanhlawu- we see can be done by the Boers is to penalize him lise, banhlawulisele nje kokutsi kwenteke kubulawa penalize him for the fact that killing of people, kwabantfu endzaweni yakhe abefanele kutsi naye ^{pheta} has happened in his area, while he as a leading njengemuntfu lomkhulu awale kutsi bangabulawa. person was supposed to block the killing. We do asisho kutsi kwentiwe nguye, asisho kutsi not say that he did it, neither do we say kwentiwe ngubani. Sitsi nje loko lokwentekile somebody did it. We only say this has happened e asimhlawulise. kwesibili ke axwayiswe ke, and let us penalize him. Secondly, he must be kaphela ke intfo lengentiwa kungwane. warned also, and that is all that can be done to ngwane kubhalelana ke lamangisi ke. Owu nempela It is these British who are writing to each other. ^{awu} Tibuye tincwadzi e tiphindze njalo tiyowutseleka indeed, letters came back and again they reached ^{pheta} kaMangini tikhuluma lekhuluma lenje. Owu ³⁶ Mangini and are containing such a story. Oh indeed emabhunu vele kwaphake kabi loko kutsi khayi the Boers were treated badly by this, that 'no we khona tsine singete satsi simtfolile ngwane

Footnotes

75 Gwamile is also known as Labotsibeni; she was a sister of Matsafeni mdluli (Mswati's indvuna); was the mother of Mahlakohtla.

cannot after having gotten Ngwane, because the Boers ngoba phela enabhunu wona abesatsi simfolile, e were saying we have got him, you will hear utawuva nje nasesighubeka sikhuluma. Sekubitwa when we continue talking. A meeting was called umhlangano ngale ngekhaya ngoba phela Ngwane for there at home because Ngwane has gone and uhambile akatiwa kutsi ukuphi. Sekubit' umhlangano not knowing where he is. A meeting is called at kamangini. Awu nembela umhlangano uyefika Mangini³⁶. Awu²⁶ indeed the meeting comes at kamangini kuna Gwamile longuyena abesahamba Mangini³⁶, Gwamile⁷⁵ is also there who is the one who nelibandla leli lesive leselibitwe kamangini ukhona was going with the libandla⁸ of Sive² which has been Gwamile. Awu kufolakake kutsi lomhlangano ubitwe called to Mangini³⁶ Gwamile⁷⁵ is also there. Ok it was found nje le Cape Town bafuna kwati emangisi kutsi that this meeting is called in Cape Town they want to sekuyawukhulunywani, Bayabuta ke babhala know, the British that what is it that is being discussed. inewadzi sebayabuta le kamangini. Kutsi siva They then ask in letter writing, they ask from Mangini³⁶, kutsi sembite umhlangano sekuyawukhulunywani that we have heard that you have called a meeting, kulomhlangano losuwuya kamangini na, kambe what is it^{that} going to be discussed in this meeting which ngabe kungenteka nje kutsi lomhlangano kube is to be held in Mangini³⁶. Can it happen that this meeting enabhunu asayawutsi kakumiswe leny' inkhos, the Boers are going to say there should be another king

Angakwenta kodwa emabhunu loko wona base
 Can the boers do that, that they would go and say that
 ayawukhuluma loko angakasizeli sine, tsine emangisi
 before they ^{could} tell us, we British, and we agree
 natsi sakuvuma loko, kwesibili kambe kungenteka
 on it? Secondly, can it really happen that
 nje kwekutsi e kube kuyawucindzela emaswati
 they are going to put pressure upon Swazis that
 kutsi nibe maswati sale nikhetsa leny' inkhosi.
 you Swazis you must now choose another king,
 loko kasikuvameli kasihambisani nako uma ngabe
 That we do not allow and we do not side with it, if
 lowo mhlungano waloko sifuna nje kutsi ungena
 that meeting is for that we want to be told before
 lowomhlangano sibe sizeliwe kutsi wani. Owu
 what the meeting is for. Oh then replied the
 kwase kuphendvulite ke lokwelingisi lokulapha
 British who is at Mangini³⁶ that oh no the
 kamangini kutsi wo gha lomhlangano awusiwo
 meeting is not for us to tell the Swazis what
 wokutsi^{tsine} siyawukutsi emaswati akenteni inkhosi
 they have to do while the king is absent, it
 nayengekho, ngawo latiko. sine nje simane
 is them (Swazis) that know. We are just going
 siyawukhuluma nawo kutsi e kunenzaba
 to talk with them that there is story, this
 lenzaba yekubulawa kwendvuna isiphetse kabi
 story of killing the Indvuna⁴ has treated us badly,
 sitawukhuluma loko nje kube kuphela. Awu
 we are going to talk about that only. Awu³⁶ even
 nakhona lapho emangisi abute kwekutsi ngwane

Footnotes

76 Um-um : probably means yes or I agree.

77 live : see glossary.

78 Bhunu : also Ngwane v; also called Mahllokohla the son of Mbandzeni and Labotsibeni ndhuli.

there the British asked that Ngwane has decided kuge kutsi esuke ahambe kusho kutsi wena lolingusa to go away, why did he not come to you lapho kamanzini lumanzisi aketi ngani kuwe. as a British ambassador in Manzini³⁶?

M: Um-um
Um-um⁷⁶

A: Yini abaleke ayo ayenguseni bilingaphandle Why does he run away to another ambassador outside kwalelive lakhe kantsi likhona lingusa lapho his live⁷⁷ whereas there is an ambassador there kamanzini. Kukhandzeke ke kokutsi ngiyona at Manzini³⁶. It was then found that it is the same story lenkhulumo yokutsi nalo lelingusa lelilapha that even this ambassador which is at Manzini³⁶ kamanzini libhunu, akale tsembanga ngangoba nje is a Boer, he never trusted him such that nalo lititsambisile livana nemabhunu he (ambassador) has simplified himself and became friendly to the Boers.

M: Um
Um⁶⁵

A: Owu nempela ke kubonakale ke kokutsi Oh indeed it appeared that the talking continues kuyaghubeka ke kukhuluma sekuzinwa lendzaba discussing very hard the story that the British kutsi emangisi ayala nabhunu, na nabhunu are refusing with Bhunu⁷⁸, with with Bhunu⁷⁸ Ngwane kutsi eyiswe enkantolo. Emangisi, Ngwane to be sent to the court. The British, the emabhunu wona atsi simfuna enkantolo Boers themselves said we want him in the court,

Footnotes

⁷⁹ indlovukazi : see glossary.

unelicala, simbeke licala. licala lakhe lesibili
he has a crime, we have layed a charge on him,
sengilo leli lokutsi simfuna la enkantolo aketi.
His second charge is the one that we want him
nankha emacala lasakhona. Tsine nje asinendzaba
in the court and he does not come. Here are the
nako konkhe loku sutsi wephuke untsetfo wenkantolo
existing charges. We do not bother about all this, we
yetfu emangisi atsi kut' inkantolo lingatsetsa
Only say he has violated the law of our court. The
elicala langwane. kulomhlango ke lapho
British say there is no court that try ngwane's case,
kunaSwamile khona kese vele bayayibeka
In the meeting where Guamile⁷⁵ is present they indeed
lendzaba emabhunu kutsi nali live selit' inkhosi
told the story, the Boers, that here is the live⁷⁷ without
selit' inkhosi, ngubani nje losebenta imisebenti
a king, it does not have a king, who is now doing
yonkhe leyentiwa yinkhosi lapha njengoba
all the duties which are done by the king here
inkhosi kute. Nayi nendlovukazi sibatse
because there is no king. Here is the indlovukazi⁷⁹
siyayibuta kwekutsi e uphi ngwane, itsi nayo
whenever we ask where ngwane is, she also says
ayimati. Manje ke kusho kutsi ngwane ushiye
she does not know him. Now it means that ngwane
bantfu, bantfu bakhe kutsi abasale batifela
has left people, his people that they may remain and
akasanendzaba nabo kusho ke loka kutsi
die he does not care for them, that means that
kut' inkhosi ke bonani ke nine maswati kutsi

Footnotes

80 Alpheous nkhosi: probably a chief or indvuna

81 Masiphala: probably a chief or indvuna

82 mthithi: probably a chief or indvuna

83 makhahleleka: probably an indvuna under chief Mavandlakazi Stamini

84 Makhambane: probably a chief or indvuna

85 nkhundla: A chief around the Mankayiyane area.

there is no king, see then you Swagis what you mentenjani, Tsine nje sesitsembe wena, wena do. We then have put our trust on you, you logcogco kutsi nguwana utawubona kutsi i intfo logcogco¹³ that you are the one to see how such lenje itakwentiwa njani, nawe ndlovukazi a thing is to be dealt with, wen you ndlovukazi⁷⁹, ngini lesentawubona kutsi kwentiwanjani. you will see how this is to be dealt with. Kulowomhlangano ke lowawukamanzini In that meeting which was in manzini³⁶ in which kwakhona yena Gwanile kukhona Alpheous Gwanile⁷⁵ was present, Alpheous⁸⁰ nkhosi was there, nkhosi kukhona Masiphala kukhona? mthithi Masiphala⁸¹ was there mthithi⁸² was there, mhlaba⁴⁴ kukhona mhlaba nahogcogco, namakhahleleka was there, also logcogco¹³, also makhahleleka⁸³, also namakhambane harkhundla nemadvodza Makhambane⁸⁴, also nkhundla⁸⁵ also other lalikhulu nemashumi lasihlanu labete hundred and fifty men which had come with nendlovukazi pheta, libandla. E labanye ke the ndlovukazi⁷⁹, the libandla⁸. Some of these balabantfu babe le enkhosini engwavuma⁴² people were with the king at Ngwavuma⁴² but are koduwa ke babhalwe kulelisamanisi kutsi written in the summon that they are wanted bayafuneka lapha kamanzini, bonkhe bafuneka there in manzini³⁶, all of them are wanted with nalongwane. labanye abekho koduwa ke noko this ngwane. Some are not present but then

lelibandla lahangana lona leta kwatawukhulunywa
this libandla met and came in order to talk just
njengoba emabhunu asho kutsi njengoba kwenteke nje
as the boers say that because such has happened
siyamfuna sine ngwane sitamfuna size
we want ngwane, we will search for him
simfole

until we find him.

M Um, awuyiteke nkhozi ngo 19 bani nawubuka wena
Um⁶⁸, can you tell nkhozi, it is 19 what, if you imagine?

A Ngu 18 18 1898, 1898. Ngumnyaka wokugcina nje
It is 18 1898, 1898. It is the last year it is,
kutawu, kulomnyaka lolandzelako nje kutawusuka
^{it is} in the following year when the imphi⁶⁹ between
imphi yemabhunu nemalgisi
the Boers and the British would start.

M Um yiqhube nkhozi

Um⁶⁸ continue with it nkhozi

A Owa nembala ke, utsi ube uphele lomhlango
Oh indeed then, when the meeting was over they
kubuyelwe ekhaya. Wo gha angikaphendvuli
went back home. Oh no I have not answered
ngoba phela kusakhulunywe kutsi bonani nina
because they have only said see then you
ndlovukazi Gwanile nawe logogco kutsi
ndlovukazi⁷⁹ Gwanile⁷⁵ and you logogco¹³ as to what
nentanjani ngalengkhozi njengoba ingasekho,
you do about the king just because he is not present,
bantfu naba sebalahlekile ibalahlile, wo-
here are people lost, he has rejected them. Oh then
wasaphendvulile ndlovukazi Gwanile e lesitsi

Footnotes

86 lugwalu : probably refers to a strong and fierce-looking person.

87 Mbabane : the administrative and judicial capital of Swaziland and headquarters of the Hhohho District. It is north and west of the center of the country, roughly twelve miles from the South African border. (Grotper p. 94); also the capital town of Swaziland; can also refer to a river which runs through the Mbabane town.

88 Piet Joubert : Commandant-General; one of the representatives elected in a group of Grazing-rights holders.

answered ndlovukazi⁷⁹ Gwamile⁷⁵ which we call lugwalu lolu olumanz'abomvu unyathel'imbabane lugwalu⁸⁶ which is red watered who has stamped on yadungana, umkhabi⁸⁷ ongadinwa ngamaveyisi mbabane⁸⁷ and it was stirred up, the paunch that is babethi bazakumdind'umkhaba bonkoseluhlaza never tired of fists, they said they would thrash his benoPutijubheli. Babekhona labonkoseluhlaza paunch, nkoseluhlaza⁴¹ and Piet Joubert⁸⁸. Nkosehlaza⁴¹ Nalo Pitijubheli, ngiko lapha lendlovukazi yatiffola and Piet Joubert⁸⁸ were also present, it is where the khona letibongo. Wasaphendvulile, watsi intfo indlovukazi⁷⁹ got these praise names. She then yokugala mine ngetfuke kabi nangiva kutsi replied and said, 'the first thing is that I was badly inkhosi ayisekho lapha kulive ihambile, frightened when I heard that the king is not in kwesibili ngeta mine ngatawubika lake inkoseluhla this live⁷⁷, he is gone. Secondly I came to report za ngamtjela kutsi inkhosi ihambile nekutsi to nkoseluhlaza⁴¹ and I told him that the king has inkhosi ihambe nje kufanele kutsi enteni, gone and that as the king has left what must he do, abhalele bottulumende bakhe abatise, ngasho to write to his governments and notify them. I also futsi kutsi inkhosi 'ihambe nje yetfuswe said that the king has left because he was frightened ngabo belumbi nkoseluhlaza ngakhuluma by the whites and ^{I also spoke} to nkoseluhlaza⁴¹ and said kuye ngatsi wefuswe belumbi, belumbi to him he was frightened by the whites, the whites bebefika kuye bamtjele kutsi walubeka nje

I have been thinking about the
 importance of the human factor in
 the development of a nation. It is
 not just the money and the
 technology that matters, but the
 people who use them. A nation
 can only progress if its people
 are educated and motivated.
 The government has a responsibility
 to invest in education and
 to create an environment where
 people can thrive. It is not
 enough to simply provide
 services, but to empower
 the citizenry. The future of
 a nation lies in the hands of
 its people, and it is our duty
 to ensure that they have the
 tools and the knowledge to
 succeed.

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