

PAGES  
32  
BLADSYE

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# Exercise Book Skryfboek

SIZE A4 (297 x 210mm) GROOTTE

Name  
Naam

SBS TAPE 4

Subject  
Vak

Mbhabha Nsibandze

Place  
Plek

Book 3

Faint Ruling with Margin  
Dowwe Lineëring met Kantlyn

JD. 267

came to him and told him that once you put your  
 lungawo kamanzini siyakubopha. Ayimange ke  
 foot in manzini<sup>36</sup> we will arrest you. The king has  
 inkhosi seyikubone kutsi umuntu uyayaboshwe  
 never seen that a person can be arrested, how  
 aboshwe atsiweni. ngabo belumbi lababalekise  
 is he arrested. It is the whites that have made  
 inkhosi. Singamangala nje<sup>36</sup> <sup>nanqabana</sup> sosiva Nkoseluhlaza  
 the king run away. We can be surprised<sup>4</sup> today we can  
 ukhuluma usho nje. Owu atsi akukhulumile  
 hear Nkoseluhlaza<sup>41</sup> speaking like that. Oh after she had  
 loko ndlovukazi ase emengisi asayaphendvula  
 said that ndlovukazi<sup>79</sup> then the British replied,  
 asayaphendvula, kuphendvula belingisi litsi gha  
 they replied, the British replied and said no he was  
 abengakafaneli kutsi abaleke ngabe ute kitsi  
 not supposed to run away he should have come to  
 ngoba tsine sikhona tsine mangisi. Asasukumile  
 us because we are here, we British. Then stood up  
 Tubhele Pitjubhele. Utsi Pitjubhele khayi kahle ni  
 Piet Joubert<sup>88</sup>, thus says Piet Joubert<sup>88</sup> "no just wait  
 anisukhuluma ngokutsi inkhosi ibalekiswe nge mangisi  
 you must not say that the king has run away  
 belumbi. Tsine sibibita ngalinye lilanga  
 because of the British, the whites we were called  
 satawubuta kwekutsi ngumuphi lobehle atawuyeng'  
 you on a certain day to ask you that who usually  
 inkhosi nangete nasitjela. futsi lonkoseluhlaza  
 came to deceive the king and you did not tell us.  
 nibokhumbula kutsi Nkoseluhlaza wakhetfwa  
 Again this Nkoseluhlaza<sup>41</sup>, you must remember that

<sup>41</sup> Nkoseluhlaza was chosen by both governments  
 bothlunende bobabili kutsi atowuphatsa lapha  
 to have control here at Kangwane, just to  
 Kangwane kubona kutsi tithfo tihamba kahle,  
 see that things are going on smoothly. and  
 futsi tsine sine lingusa lelipheke tinkantolo,  
 again we have an ambassador who is in control  
 Sinenkantolo tsine <sup>licala</sup> lelinjengalili lelentekile  
 of the courts. We have a court where such cases as  
 litawungeniswa enkantolo litsetfwe khona ngoba  
 the one which has happened are tried because  
 Nkoseluhlaza waloko, anisumbeka ligala  
 Nkoseluhlaza<sup>41</sup> is for that, you must not lay a charge  
 Nkoseluhlaza akoni luffo. Bukwa ke kuphendvula  
 on Nkoseluhlaza<sup>41</sup> he has never done anything wrong.  
 loTubhele, Tubhele nguyena ete nemphi lemphi  
 look then, it is Joubert<sup>88</sup> that is replying, Joubert<sup>88</sup> is  
 nansi lesiyibonako lapha ithule langaphandle  
 the one who has come with the imphi<sup>69</sup>, this imphi<sup>69</sup>  
 kukhulunywa langekhatsi nje kuthule sibhamu  
 we see outside, as they talk inside there is the gun  
 uyamangala kuluhlata kutse umthofu iphetfwe  
 you can be surprised, kuluhlata<sup>70</sup> the lead, it is under  
 nguTubhele. Nguye lolosavikela Nkoseluhlaza  
 the command of Joubert<sup>88</sup>, He is the one who defends  
 lapha. Awu kukhandzeke kutsi vele bayambabla  
 Nkoseluhlaza<sup>41</sup> here. Awu<sup>26</sup> then it appeared that they do  
 ndlovukazi kutsi gha Ngwane utihambele nje  
 not side with ndlovukazi<sup>79</sup>, that no Ngwane has gone  
 akafuni kutowulalela umtsetfo welfu tsine  
 on its own he does not want to harken to our  
 sesibuke kona loko nje kutsi e Ngwane.

Footnotes

89 Mtjakela: probably was a siswati name which was given to Serera; who was one of the whites who were present during the time of Mbandzeni; may be was an indvuna.

90 Du Point: probably was one of the settlers during the time of Bhunu.

our law. We are just looking forward to that, that sitampuna size simtfole, nine bonani leny'indlela we will search for ngwane till we find him, you le linqase ioite. Aphendvule ndlovukazi'atsi, must find another way which might help. The ndlovukazi<sup>79</sup> hhawu nine, nine ngini lenibi, lenetfuse replied and said hhawu<sup>65</sup> you are the ones who have inkhosi, najibalekisa yahamba. Futsi ngu Mtjakela scared the king and have made him to go and run nje lowente loku.

away. And it is Mtjakela<sup>89</sup> who did this.

M: Sengubani ke lo Mtjakela?  
who is this Mtjakela<sup>89</sup> now?

A: lo Mtjakela ke kukhona umlumbi lapha Serera. This Mtjakela, there is white here Serera, Serera<sup>89</sup> Serera sicebengu. lapha abehlupha kabi the bandit here, he was very troublesome, Serera. Nambandzeni abesahluphe kakhulu Serera<sup>89</sup>. Even Mbandzeni himself had been very waze wammangalela kanyenti kutsi much troubled by him until he sued him several nyahlupha bana banadupoint babehlupha times that he is troublesome together with Du Point<sup>90</sup> kabi lapha, batselisa nebantfu babemuka they were very troublesome here, taxing people and netimali. Itsi indlovukazi ngu Mtjakela taking away their money. The indlovukazi<sup>79</sup> said it is lo abekhuluma asho nje lapha ababisa Mtjakela who spoke like this here scaring the inkhosi. Utsi Jubhele khayi akusiye king. Joubert said no it is not Mtjakela<sup>89</sup>.

Footnotes

91 umfwanekhosi : see glossary.

mtjakela. Mtjakela abekhona kaZombodge sanibuta  
 Mtjakela<sup>89</sup> was present at Zombodge<sup>20</sup>, we asked you  
 kutsi ngubani lomlumbi nangete namukhomba  
 who this white is and you never pointed him.  
 Itsi indlovukazi sasiyawunkhomba kantsi  
 The indlovukazi<sup>79</sup> said we were going to point at  
 nanimletse Decaleni yini. Ningatsi nanitibitele  
 him, did you bring him to a case. We cannot lay  
 sihlobo senu nite naso besine sesiyawusikoka  
 a charge upon your relative you have called  
 ligala lesihlobo senu. Lophela nga nasitjela  
 and have come with. You should have told  
 kutsi tsine simbitele ligala kutowutsetfwa  
 us that you have called him for a case, to try  
 ligala, kube ke tsine satsi syalati ligala  
 a case, then we would have said we know  
 lakhe tsine uta atowesabisa inkhosi,  
 his case, he comes to scare a king.  
 Asikushongo ke tsine ngoba nanibite sihlobo  
 we never said that because you had called your  
 senu. Owu, awu aphendvule ulogcogco lapho  
 relative. Oh, awu<sup>26</sup> there was Logcogco<sup>13</sup> replying  
 atsi limnandzi lelishiwo ngemakhosi lamhlophe  
 and he said it is nice that is said by the white  
 lekutsi tsine asisale sibuka indlovukazi  
 Kings that which says we should now look to the  
 nemfwanekhosi ulogcogco vele tsine sibuke  
 indlovukazi<sup>79</sup> and umfwanekhosi<sup>91</sup> Logcogco<sup>13</sup> indeed we  
 indlovukazi. inkhosi nangabe ayikho njeyi  
 are looking at the indlovukazi<sup>79</sup>. If the king is not present  
 inkhosi yetfu yindlovukazi. Awu aphendvule

Footnotes

92 Gija, was a chief in the Nkamangi place, he was attached to Nkanini Royal kraal; was also an umntfwanenkosi that

then our king is the indlovukazi<sup>79</sup> awu<sup>26</sup> all the Swazis onkhe emaswati lapho abisi ngeletfu kelo sonkhe replied and said hlawu<sup>65</sup> that is ours, all of us are sibuke indlovukazi ngoba phela bona batsi looking at the indlovukazi<sup>79</sup> because they say another akubonwe leny' inkosi, akumiswe leny' inkhosi. King must be looked for, another king must be sale kungasakhulunywa ngaloya installed and never talk about that one anymore.

M Um  
Um<sup>68</sup>

A Hlawu lapho kwaphendvula Gija khona, naye Hlawu it is when Gija<sup>92</sup> replied, he also replied waphendvula waggizelela kul'elo watsi tsine and emphasised in that and said we have our sinenkhosi tsine, inkhosi yetfu, nangekho king, our king, if ngwane is away, our king Ngwane, ikhon' inkhosi nangu ndlovukazi is here, here is ndlovukazi<sup>79</sup>, she is present ukhona

M Um-um  
Um-um<sup>76</sup>

A Awu nempela ke. Kutsi ke enva kwaloko Awu<sup>26</sup> indeed then, just after that it was kubonakale kutsi kuphendvula nkhundla, utsi realised that nkhundla<sup>85</sup> is replying, nkhundla<sup>85</sup> nkhundla hlawu tsine ndlovukazi asitube says hlawu<sup>65</sup> we ndlovukazi<sup>79</sup> will never worry sithlupha ngekutfunywa bantfu bekuhamba about sending people to go to find out where

Footnotes

kutsi inkhosi yetfu iphi nekutsi inkhosi yetfu  
 our king is and who our king is, we have  
 ngubani sinayo tsine inkhosi nansi. Naloyi  
 our king, here is he. Even if Ngwane is  
 angekho Ngwane ukhona Ngwane nangu. Owu  
 not here physically but he is here. Oh, replied  
 aphenhule Makhahleka avumele nkhundla, awu  
 Makhahleka<sup>83</sup> agreeing with nkhundla<sup>85</sup>, awu<sup>36</sup> the  
 liphendule libandla lonkhe litsi ngeletfu tsine  
 whole libandla<sup>8</sup> replied and said that is ours  
 sinekhosi, asitihluphi ngoloku lokukhulunyako  
 we have our king, we do not bother ourselves about  
 Kantsi semangisi ngale abulela lomtsetfo  
 what is said. Whereas on the other side the British  
 asabhala lomtsetfo wesivumelwano, asatsi  
 are destroying the law and are writing the law of  
 gha lesivumelwano lesentiwa asilungi ngoba  
 agreement, and they say, no the agreement which was  
 ununtfu angona agcine lapho atsandza  
 made is not quit well because a person can do  
 khona ngeke ayiswe enkantolo kute inkantolo.  
 wrong and end wherever he likes and will never be  
 ngako ke asisale silungiswa muva  
 brought to court, there is no court. Therefore, let it  
 lesivumelwano sifakwe sictibi sekutsi  
 be amended, an amendment must be made  
 ununtfu uyawugwetjwa enkantolo nangabe  
 that a person should be tried in a court when he  
 onile, kwaloku nje hawu emangisi akakuboni  
 has done wrong, as for this hawu<sup>65</sup> the British do not  
 nekukubona akafuni nekukhuluma nangako.

Footnotes

9.3 Sigodlo : see glossary

even see they do not even want to talk about it, indeed  
 vele emangisi atsi <sup>wona</sup> akahlawuliswe nje Bhunu  
 the British say Bhunu<sup>78</sup> must be fined and that will  
 kufekuphela kughutjekwe nemsebenti abuyiselwe  
 be all, and then continue with the work on his  
 esikhundleni sakhe kuba ngoko loko. Atsi ke  
 behalf and let it be just that only. The British  
 emangisi koduwa asite samcindzetela tsine  
 then said 'we will not compel ngwane to go to  
 ngwane kutsi akay' enkantolo, akay' enkantolo  
 court, he is not going to the court, he will  
 ngeke sinetizatfu, lesingenta kutsi tsine  
 not and we have reasons through which we can  
 simcindzetele ngako ngwane kutsi ay' enkantolo  
 compel ngwane with to go to the court in  
 kammangini nginaku. akatsi angafika enkantolo  
 Mangini<sup>36</sup> and it is this: when he arrives in the court  
 kammangini emabhunu atsembise abhale phansi  
 in Mangini, the Boers must promise and write down  
 kutsi utawubutwa nje lendzaba bese phindze  
 that he shall be asked about this story and be  
 upkhululwa ubuyiselwa ekhaya uyawuhlala  
 freed and sent back home and stay in his  
 esigodlweni sakhe kungete sekuphindze kwentive  
 sigodlo<sup>93</sup> and never do anything else except  
 lolunye lutfo ngaphandle kwaloko. E bese ke  
 this one. And then he can be fined.  
 ayahlawuliswa ke. Nenhlawulo yakhona  
 The fine itself, we will want that Boers  
 sitawufuna kutsi emabhunu asitjele kutsi  
 tell us that they are fining him with



amhlawulisa ngani sivume natsi tsin' emangisi.  
 what and we must also agree we British.  
 E kokugcina futsi nasabutwe, nakabutw'  
 Lastly, when he has been asked, when he was  
 enkantolo akabutwe likhona lingusa lemangisi  
 asked in the court he must be asked in the presence  
 futsi akhululeke kutsi nangabe ufuna kubuta  
 of the British ambassador and must be permitted to  
 khonaphi' enkantolo kutsi wena ngusa  
 ask inside the court that you British ambassador  
 lemangisi utsi angitsini nakunje abokhululwa  
 what do you say I must say when it is like this,  
 noma ufuna kuphuma aye ngaphandle  
 he must be permitted, even if he wants to go  
 ayokhuluma nale lingusa lemangisi abokhululwa  
 outside to speak with the British ambassador he  
 kuphela ke tintfo letingenta kutsi tsine setsi  
 must be permitted. These are the only things which  
 akaye ngwane enkantolo. Nangabe emabhunu  
 can make<sup>45</sup> say that ngwane must go to the court. If the  
 akakufuni loko tsine asiboni kutsi ngwane  
 Beers do not want that we do not see why should  
 angatsi uyawufunani enkantolo. Owu nempela  
 ngwane go to the court. Oh indeed, the Boers  
 ke akuvum' emabhunu ke loko ke, awu gha  
 agreed with that, awu<sup>26</sup> no, even there at  
 ke nale ke engwaruma lapho akhona khona  
 ngwaruma<sup>42</sup> where he is he was then set  
 wase uyakhululwa ke kutsi gha wena ngusa  
 free, that no you ambassador of ngwaruma<sup>42</sup>  
 limgwaruma ukhulule abuyelo emuva amtjele

Footnotes

94 Hha : interj. of surprise, of sudden surprise.

free him and let him go back and tell him what  
 Rutsi simo sinjani, Owu liyamtjela ke belijaha  
 the condition is. Oh then the young man of hamba  
 lalenquavuma kutsi owu cha uena wekunene,  
 Ngwanuma<sup>42</sup> told him that oh no wena wekunene<sup>67</sup>  
 kute ligala, kute lotawentiwa kona, buyela  
 go, there is no case, there is nothing that is to be done  
 ekhaya. E kutawukhulunywa<sup>26</sup> kubekuphela  
 to you, go back home. There will be some talking  
 kute ungesabi lutfo. Owu unikwa ke  
 that is all, there is nothing, do not fear anything, Owu<sup>26</sup>  
 nemangisi lasampheketetela kumbuyisa  
 he was given some British to accompany him to bring  
 kulelungusa lelilapha kamangini. Hha  
 him back to this ambassador in mangini. Hha<sup>94</sup>  
 nempela uyefika ke. Sewuyaya ke nenkantolo  
 indeed he arrives. He also goes to the court  
 ke ehhe awu uyefik'enkantolo ke vele liyangena  
 yes, awu<sup>26</sup> he reaches the court and then the  
 ke licala, hawu lingena kuphi kusetawukhulu  
 trial started, hawu<sup>65</sup> where does it start, what is  
 nywani loku sekute nekukhuluma. sekumane  
 that is to be said for there is no talking now, they  
 kukhulukhulunyzi, kubutwabutwa kutsi kwenta  
 only talked at bit, asked a bit, that is because  
 ngoba sebesabana bodwana phela emangisi  
 they now fear each other, the British and  
 nemabhunu ngoba naku ibaqabanisa bona  
 the Boers because this conversation makes them  
 bodwana lenkhulumo.  
 to quarrel (place them in difficulties)

Footnotes

95 Pretoria: some <sup>few</sup> km away from the northern boundaries of Johannesburg

M Um kutsi abalumanane  
Um<sup>68</sup> they feel like biting each other.

A Kutsi abalumanane ngoba bona bebatsi  
They feel like biting each other because they <sup>(Boers)</sup> said  
sayitfola inyamatanane yetfu emangisi atsi qha.  
'we have found our antelope, the British said no.

Owu nempela litsetfwe ke licala  
Oh indeed the case went on until they found  
kukhandzeke kutsi ke wo gha buyel' ekhaya  
that oh no go back home ngwane and just  
ngwane uhlale ungaphatsi lutfo, nesikhundla  
sit and do not touch anything, even your  
sakho nje sekutsi uyinkhosi ungabosisebentisa  
position as a king do no use it at the  
kwanyalo kuge kubuye tincwadzi telicala  
moment until letters of your case come back  
lakho elitoli. Kutatsi tingabuya ke sive  
from Pretoria<sup>95</sup>. After they have come we will then  
kutsi emabunu nemangisi alijube alitsini.  
hear what the judgement from the Boers and British's  
wena utawuhlala nje ungenti lutfo,

A You will just sit and do nothing, the  
kutawujinge kubambe indlovukazi nalogcogco  
<sup>79</sup> and <sup>logcogco</sup>  
indlovukazi will continue to handle and do  
baphatse umsebenti wesive wena uthule nje.  
the work of the sive<sup>20</sup>, you will just keep quiet.  
Owu kusho Nkose luhlaza ke. Uyaphuma ke  
<sup>20</sup> Owu Nkose luhlaza<sup>41</sup> said this. He goes out from  
laphi' enkantolo ke ekuyalweni ngurkoseluhlaza  
the court after being warned by Nkose luhlaza<sup>41</sup>  
sowuyawungena ngale ke enxuseni lemangisi

he then goes to the British ambassador, even the  
 ke, nalo linxusa lemanqisi liplindza leso kutsi  
 British ambassador repeats the same by saying  
 wo cha tincwadzi tisaye ekitoli e titawabuya.  
 oh no letter are still sent to Pretoria<sup>95</sup> and they  
 torentiwa lutfo, tewentiwa lutfo, ummeli  
 will come back, nothing is to be done on you, your  
 wakho<sup>awu</sup> abeyinkuzi ummeli wakho, uvele  
 lawyer has been an expert, your lawyer, he just  
 wakukhulumela konkhe kute licala ungesabi  
 spoke everything, there is no case don't worry  
 lutfo wena. Intfo nje ubohlala ekhaya  
 about anything. The only thing you must do, you  
 ungenti lutfo unqaluphi ubindze, batawughuba  
 must stay at home and do nothing, do not be  
 laba bondlovukazi nalogogco kuphatsa tintfo  
 troublesome just keep quiet, ndlovukazi<sup>79</sup> and logogco<sup>13</sup>  
 wena ungasutsintse lutfo uthule nje.  
 will continue to handle things and you must not  
 touch anything, be quiet.

M

Um<sup>68</sup>

A: Owu nempela ke 'ibuyel' ekhaya ke 'inkhosi'  
 Oh indeed, the king went back home and  
 ke e ihlale ke kute kuyofika ke sikhatsi  
 stayed until it was time that letters have  
 Sokutsi tincwandzi ke sefikile. Owu tifike ke  
 come back. Oh letter came back and it  
 tincwadzi kukhandzeke ke kutsi owu emangisi  
 was found that the British and the Boers have  
 nemabhunu avumelene ke wena wekunene  
 agreed that wena wekunene<sup>67</sup> you will fine

kutsi utawuhlawula. Inhlawulo itaba ngemashu  
 The fine will be tens, will be one thousand  
 ni, ngema ngemakhulu lasihlanu abompondo  
 Rands, one thousand Rands, and that is  
 e emakhulu lasihlanu abompondo, ngema Randi  
 the fine - after that, secondly, Never again  
 layinkulungwane. Inhlawulo ke emva  
 Wena wekunene<sup>67</sup> will there be any person  
 kwaloko ke kwesibili kakuseyuphindze ke wena  
 'that' would be killed. Anybody that will  
 wekunene kubekhona umuntfu loyawubulawa  
 kill now will be brought to trial,  
 Umuntfu loyawubulala ke nyalo sowutawugwe-  
 everything will be done to him and  
 tjwa enkantolo entive konkhe ajeziswe,  
 will be punished. Then all other things  
 Sowuyabalelwa ke netintfo tonkhe lokufinika  
 which he must consider and make sure  
 kutsi atigaphela tingenteki. kutsi wa  
 that they do not happen were counted to him. It  
 kutsakatsa umuntfu nje waloya lomunye  
 was said bewitching a person, once you bewitch  
 uyawugwetjw' enkantolo, kunuka lomunye,  
 somebody you will be brought to court for trial, once  
 wanuka lomunye uyawugwetjw' enkantolo,  
 you smell out someone, once you smell out someone  
 kudlisa lomunye, kudlis' umuntfu nje  
 you will be tried in the court, to poison somebody,  
 uyawugwetjw' enkantolo, kunuka kunuka  
 once you poison a person you are tried in the court  
 umuntfu kutsi bani uyatsakatsa, uyawugwetjw'

### Footnotes

96 ematomu ; can refer to a bridle ; but can also refer to power or control

once you smell out a person as someone who  
enkantolo. ngankoseluhlaza ke lo losambalala tonkhe  
practices witchcraft you will <sup>be</sup> tried in the court. It  
leto tintfo ke ambalala ambekela ambekela kutsi  
is nkoseluhlaza <sup>41</sup> who is counting all these things to him,  
kungasaphindzeki kwenteke konkhe loku. Nempela  
he counted, putting it forward that all this should  
ke awu kwaphela lapho ke kwatsiwa kulungile  
never happen again. Indeed that, it ended there and  
wena wekunene ke, yawugadza leto tintfo  
it was said it is well wena wekunene <sup>67</sup>, you will  
kutsi tingenteki, buyel' ekhaya uyotsaka  
watch these things that they do not happen, go back  
emandla ematomu ebukhosi uphatse' sive.  
home and resume the ematomu <sup>96</sup> of kingship and  
E usibone sive singagangi singatenti letintfo  
seign the sive <sup>2</sup>. Look after the sive <sup>2</sup> so that it does  
let ngoba umuntfu sewuyagwetjw' enkantolo  
not become mischievous and never do these things because  
nakente letintfo, ubayale nawe bantfu. awu  
a person is going to brought to court if he has done  
abuyele khaya ke ngwane ke, kuphela  
these things. You also warn these people. awu <sup>26</sup> ngwane  
kwelicala ke.

returned back home, it was then the end of the case.  
M Owu nkhozi yaze yabamrandzi lindzaba ke,  
Oh nkhozi this story has been very nice, it is  
inkhulu. Awungitjela lapha ke lo Jubhe the year  
great. Can you tell me here, was this Joubert <sup>88</sup>  
kwakulibhunu yini noma kwakuyini  
a Boer or what?

A Lalilibhunu mbamba liphetsa imphi yemabhunu  
He was a real boer in command of the boer imphi<sup>69</sup>

M Uo  
Oh

A liphetsi mphi yemabhunu lesuka le Pitoli  
He is in command of the boer imphi<sup>69</sup> which is from Pretoria<sup>25</sup>  
lehleti la. kutsi nakutsi nkente kube  
which stays here. So that when something happen  
ngiyona lemphi leyawubona ngoba phela  
it is this imphi<sup>69</sup> which gets responsible because really  
kwakusete emaphoyisa, kwasantjentswa e  
there were no police. Only the emabutfo<sup>34</sup> were used  
emabutfo, nakutsi nkente nje vele kush' inhlavu  
when something happened, indeed guns were fired.

M Um-um. hijutjwa nje lelicala sebahishene  
Um-um<sup>76</sup>. When judgement of the case was passed  
yini bona bodwana ngoba usho kutsi  
were these not in good terms just as you have  
emva kanyaka kwaloku kwabese kusuka  
said that after a year, after this there arose  
lemphi lenkhulu bo?  
a very great imphi<sup>69</sup>?

A Babesevele sebahishana kwentiwa yonkhe  
They were already in bad terms. All this thing  
lentfo nje yekutsi asibambisane kulingwa  
of saying let us help each other, they were  
lokugedza lokuhishana ngobe emangisi  
trying to stop this condition of being at loggerheads  
nemabhunu kudzala kusukela nje ku Great  
because the British and the Boers long ago from  
Trek kusuka kwawo emabhunu le ekoloni

## Footnotes

97 Great Trek: A mass migration of settlers, especially Afrikaner Boers, from the Cape of Good Hope to inland parts of southern Africa. This movement, primarily in the 1830s, resulted in many Whites settling near or moving through areas claimed by the Sothos, the first interaction between these peoples. More Whites would follow. (Grotper p 45)

98 Transvaal: lit. 'across the Vaal (river)'. The second largest of the provinces of the Republic of South Africa. It is a territory adjacent to Swaziland on all but the eastern border of Swaziland. It evolved from the South African Republic which had been an amalgamation of the several separate Boer Republics that had been set up by Voortrekkers who crossed the Vaal River. (Grotper p 176)

99 Lydenburg Republic: A short-lived Boer Republic which was founded first in a town called Andries Oudstroom in 1845, but two years later was moved to another area which was called Lydenburg (Lyden means 'suffering') because of deaths due to fever. Lydenburg is some km away from North West borders of Swaziland. The leader of the Boers here was Willem Toubert. (Grotper p 82)

Great Trek<sup>97</sup> when the Boers left from the Cape bid  
avalele'sa atsi sesiyavalele'sa salani mangisi  
goodbye saying we bid good-bye stay well British  
nelive lenu sesiyalahleka tsine  
with your own live<sup>77</sup>, we are getting lost

M E

A atsi ayalahleka wona abheka le entalasifani  
They said they are getting lost and are going to the  
etile emangisi ngemuva, ayefike akha  
Transvaal<sup>98</sup>, the British are coming behind. They came  
i Republic ehiddenburg batsi bayetfuka  
and built a Republic at Lydenburg<sup>99</sup>. when they got  
ngemnyaka lotako betfuka emangisi asakhona.  
aware the following year they found the British already  
asayatsatsa futsi le le Republic ye Lydenburg<sup>99</sup>  
here. They also took the Republic of Lydenburg<sup>99</sup> when  
nakuphela Sekhukhuni, atsi Sekhukhuni  
Sekhukhuni<sup>100</sup> got finished. Sekhukhuni<sup>100</sup> said the Boers  
emaBhunu ayatilwela atibulalela Sekhukhuni<sup>100</sup>  
are fighting for themselves, they are destroying Sekhukhuni<sup>100</sup>  
atitsatsela live sekuyasa emangisi asakhona  
and are taking live<sup>77</sup> for themselves. The following morning  
Nenkha asatawucela imphi lapha kumswati  
the British are here. There they are going ask for an  
kutsi ayolekelela le. Hawu mangisi onkhe nje  
imphi<sup>69</sup> from Mswati to help there. Hawu<sup>65</sup> British  
lamalanga lapho sikhona khona tsine mabhunu  
everyday wherever we are, we Boers, it is you,  
sengini kuyasa sengini, babelishene nje  
the following day it is you, they were loggerheads



## Footnotes

100 Sekhukhuni : (variants : Sikhukhuni, Sikukuni) :  
Chief of the Bapedi, succeeding his son,  
Sekwate (q.v.), in September, 1861. In  
addition to confronting the Boers on  
numerous occasions, he was a thorn  
in the side of the Swazis, as he protected  
a number of Swazi refugees (including  
a son of King Sobhuga I) from King  
Mswati. (Grotzter p 143.)

### Footnotes

101 Shiselweni; lit. 'The place of burning'; the village founded by King Ndungunye as his administrative capital. His son, Sobhuza I, also used it as his royal residence. Shiselweni is considered to be the birthplace of the Swazi nation, and those clans with Sobhuza at Shiselweni are known as "true Swazis" or beendzabuko. (Grotzinger p 147).

102 England; is a place overseas; but in this context I think it refers to their (those of nsibandze) place of origin or where they have their umphakatsi.

kudala mane besabana ke.

long ago, only that they were scared of each other.

M Ngiyabona nkhosi Awateke byambhabha ke  
I see nkhosi. Can you tell me one of Mbhabha's  
Mbhabha yena abewekutalwa kuphi empeleni  
Where was Mbhabha<sup>5</sup> born actually may be  
mhlawambe uyati?

you know?

A E empeleni ngingete ngasho ngeginiso kodvwa  
Actually, I cannot say truthfully but Mbhabha<sup>5</sup>  
ke Mbhabha phela njengendvuna yakansibandze  
as indvuna of nsibandze, these of nsibandze  
laba bakansibandze nje labale emuva eShiselweni  
who are at the back, at Shiselweni<sup>101</sup> as far as I can  
ngekucabanga kwami noko ngingete ngaginis a  
think although I can never be very sure because  
kakhulu ngoba ngisengakase ngabatfola laba  
I have never found these of nsibandze but  
bakansibandze kodvwa mine ngitsi banye  
I say they are one with those of nsibandze  
nalabakansibandze nje laba le eShiselweni ngoba  
who are at Shiselweni<sup>101</sup> because actually their  
phela ingilandi yabo bakansibandze lapha  
England<sup>102</sup> those of nsibandze where they have  
banesikhulu khona ngite Shiselweni. Mine  
a chief it is at Shiselweni<sup>101</sup>. I say they are  
ngitsi nje solo banye  
just one.

M Um

um<sup>68</sup>

A E batindvuna e babatindvuna lapha Kangwane

They are tindvana<sup>4</sup>, they were tindvuna<sup>4</sup> here at karwane<sup>9</sup>

M wo ngiyabonga nkhozi, dia kumnandzi  
Oh thank you nkhozi, no it is nice when  
nakunjena bo  
it is like this

A Awu kunjalo makama.  
Awu<sup>26</sup> it is like that Makama<sup>3</sup>

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A 24.2.3.3



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