

F. O. B. P. NSIBANDZE HISTORY: Mohaleha Nalbandpa 2/2

came to him and told him that once you put your
 umyano kashanzini sayakubopha, Uyimange ke
 foot in manzini we will arrest you. The king has
 inkhosi sayakubone kutsi ununtfu wayaboshwe
 never seen that a person can be arrested, how
 aboshwe atsiwani ngabo belumbi lababakise
 is he arrested. It is the whites that have made
 inkhosi Singamangala ^{amphemanya} ije sosiva Nkoseluhaza
 the king run away. We can be surprised today we can
 ukhuluma usho ije Owa atsi ukhulumele
 hear Nkoseluhaza speaking like that. Oh after she had
 loko ndlovukazi ase emagisi asayathendvula
 said that ndlovukazi⁷¹ than the British spoke,
 asayathendvula, kubhendvula emagisi Utsi qha
 they replied, the Brit r replied and said no he was
 abengakafaneki kutsi abanye ngabe uti kutsi
 not supposed to run away he should have come to
 ngoba bane sikhona tsine magisi asakumile
 us because we are here, we British. Then stood up
 Tubhele Pitjubele Utsi Pitjubele khayi kahlele
 Piet Joubert⁸¹, thus says Piet Joubert⁸¹ he just wait
 anisukhuluma ngokutsi inkhosi abakise ne nge magisi
 you must not say that the king has run away
 belumbi tsine savuta ngalinge ulungu
 because of the British the whites, we once called
 satambula kushutsi ngumfwa kabile alawuyenyi
 you on a certain day to ask you that who usually
 inkhosi nampe canfela. Utsi. Lokoseluhaza
 came to deliver the king and you did not tell us
 nihokhambula kutsi Nkoseluhaza wakhefwa
 Again this Nkoseluhaza, you must remember that

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Faint Ruling with Margin
Dowwe Linsering met Kantlyn

JD. 267

answer ⁷⁹ndlovukazi Gwamile ⁷⁵ which we call
 luqwalu lolu olumanzabomvu unyathel'imbabane
 luqwalu ⁸⁶ which is red watered who has stamped on
 yadungana, umkhabi'ongadinwa ngamaseyisi
 mbabane ⁸⁷ and it was stirred up, the paunch that is
 babethi bazakumding'umkhaba bokoseluhlaza
 never tired of fists, they said they would thrash his
 benoPuti jubheli. Babekhona labokoseluhlaza
 paunch, ⁴¹nkoseluhlaza and Piet Joubert ⁸⁸. Nkoseluhlaza ⁴¹
 Nalo Puti jubheli, ngake iapha lendlovukazi yatiffola
 and Piet Joubert ⁸⁸ were also present, it is where the
 khona letibongo. Wasaphendvulile, watsi, intfo
 indlovukazi ⁷⁹ 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 iapha culilwe ihambile,
 frightened when I heard that the king is not in
 kwesibili ngeta mine ngatawubika lake ⁷⁷nkoseluhla
 this live, he is gone. Secondly I came to report
 za ngamtjela kutsi inkhosi ihambile nekutsi
 to ⁴¹nkoseluhlaza 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,
 abhalile 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 ⁴¹na ⁴¹nkoseluhlaza ngakholuma
 by the whites and ⁴¹I also ⁴¹to ⁴¹nkoseluhlaza and said
 kuye ngatsi wetfuswe belumbi, belumbi
 to him he was frightened by the whites, the whites
 kebefika kuye bamtjela kutsi walubeka nje

Footnotes

86 lugwain - 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 (Grotzinger 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

lelibandla lahlangana lana bita kwatwakhulwanya
 His libandla met and came in order to talk just
 njengoba emabhunu ashokutsi njengoba kwentekeni
 as the Boers say that because Suchu has happened
 siyafuna bise Ngwane siyafuna size
 we want Ngwane, we will search for him
 simfole
 until we find him.

M Um anuyiteke nkhozi no 19 lane nawubuka wena
 Um⁶⁸ can you tell nkhozi, it is 19 what, if you imagine!

A Ngu 18 1898, 1898 Ngamnyaka ukugcina kye
 It is 18 1898, 1898. It is the last year it is,
 kutawu, kulomnyaka lalandzileke iye kutawusuka
 it is the following year when the intm⁶⁹ between
 mphu yemabhunu remalqisi
 the Boers and the British would start

M Um yiqhuba nkhozi
 Um⁶⁸ continue with it nkhozi

A Owa nembala ke, utsi ube uphila lombhalano
 Oh indeed then, when the meeting was over they
 kubuyelwe ekhaya. We yha angikaphenduli
 went back home Oh no I have not answered
 ngoba onela kusakhulwanya kutsi bonani mine
 because they have only said see then you
 ndlovukazi Gwanile name loqogco, kutsi
 ndlovukazi⁷⁴ Gwanile⁷⁵ and you loqogco⁷³ as to what
 nentanjani ngalenkhozi njengoba ingasekha,
 you do about the King just because he is not present
 bantfu naba sebalahlekele ibalahlele, wo-
 here are people lost, he has rejected them. Oh then
 wasaphenduli ndlovukazi Gwanile e lesitsi

these are the king, see then you Swazis what you
 mean. I sine rje so, tsembe vena, vena
 do. We then have put our trust on you, you
 low, so kutsi ngwenya utawubona kutsi i intfo
 loyogco¹³ that you are the one to see how such
 things takventiwa njani, name idlovukazi⁷⁹
 a thing is to be dealt with, when you idlovukazi,
 name usenitamubona kutsi ruventinanjani
 you will see how this is to be dealt with
 kutsi wemhlangano ke wawukamanzini
 In that meeting which was in Manzini³⁴ in which
 kumbona yena Gwanile kukhona Alpheous
 Gwami⁷⁵ was present, Alpheous³⁰ nkhosini was there,
 nkhosini kukhona nasiphala kukhona mthethu
 nasiphala³¹ was there mthethu³² was there, mhlaba⁴⁴
 kubona mhlaba natogoco, nasakhahleleka
 was there, also loyogco¹³, also nasakhahleleka⁴³, also
 nasakhambane, nakhondla, namadodza
 nakhambane³⁴, also nkhandla⁴⁵ also, other
 iakhulu namashumi isikhulu cabete
 hundred and fifty men which had come with
 idlovukazi ibhata libandla. I abanye ke
 the idlovukazi⁷⁹, the libandla⁸. Some of these
 abanye babe i nkhosini eqwawuma
 abanye were with the king at eqwawuma⁴² but are
 kubona ke babhalu e kalisamanisi kutsi
 under in the summon that they are wanted
 say ukha yena sisonjani bonke bafuneka i
 here in Manzini³⁰. All of them are wanted with
 namagwane, labanye abanye kodwa ke noko
 namagwane. Some are not present but then

Fectact's

80 alpheous nkhoi : probably a chief or induna

81 Masiphala : probably a chief or induna

82 nkhithe : probably a chief or induna

83 makhahleka : probably an induna under chief
Mawandlaka, damini

84 Makhambane : probably a chief or induna

85 nkundla : A chief around the Mankayane
area

unvocala umbake icala ucan naxhe usihill
 he has a name, we have lived a charge on him,
 unvocala umbake icala ucan naxhe usihill
 his second charge is the one that we must have
 nankha unvocala umbake icala ucan naxhe usihill
 in the court and it does not come, now we the
 nako naxhe usihill unvocala umbake icala ucan naxhe usihill
 existing charges, we do not bother about all this, we
 yetfu emonggo, naxhe usihill unvocala umbake icala ucan naxhe usihill
 Only say he has tickled the law, our court, the
 zelicala naxhe usihill unvocala umbake icala ucan naxhe usihill
 british say there is no court that try naxhe usihill
 kumawunulle khona ke se vele unvocala umbake icala ucan naxhe usihill
 In the meeting where Guomile is present they indeed
 unvocala umbake icala ucan naxhe usihill
 told the king, the king, that there is the cut without
 se... in... naxhe usihill unvocala umbake icala ucan naxhe usihill
 a king, it does not have a king, who is now doing
 yonkhe unvocala umbake icala ucan naxhe usihill
 all the duties which are done by the king, now
 inkhosi kule. unvocala umbake icala ucan naxhe usihill
 because there is no king, here is the inkhosi kule
 unvocala umbake icala ucan naxhe usihill
 whenever we ask where naxhe usihill is, she also says
 unvocala umbake icala ucan naxhe usihill
 she does not know how it means that naxhe usihill
 unvocala umbake icala ucan naxhe usihill
 has left some his people that they may remain and
 unvocala umbake icala ucan naxhe usihill
 me, he does not care for them, but naxhe usihill that
 unvocala umbake icala ucan naxhe usihill

Ectocetes

79 Indlorukagi

500 almsary

Then the English asked that someone had better
have the same name as the other man who
to go away, why did he not come to you
who residing in England with open heart
as a British ambassador in London?

M. Um-um
Um-um

A. Sir, I think my English is simple and clear.
Why was he not coming to another ambassador outside
London? I think that he was not coming for
his law whereas there is no ambassador from
London at present. It was then found that the
ambassador of the other country was
that was this ambassador which is at present
at London. He is a very good man and a
a good man, he never trusted him such that
not trustworthy and a good man.
He (ambassador) has simplified himself and became
friendly to the king.

M. Um-um
Um-um

A. I am sure he is a good man and a
On indeed it appeared that the king continues
unpleasantly to the ambassador who was
discussing very much the story that the British
and the king were very much interested in
are discussing with them, with the king
I am sure that my English is simple and clear.
I am sure that he is a good man and a
I am sure that he is a good man and a
I am sure that he is a good man and a
I am sure that he is a good man and a

1001000

76 Un-um

probably means yes or I agree

77 live

see glossary.

78 bhuni

also Aquane v; also called mabekchi
the son of m' ndzeni and Lakosibeni
mabekchi

...the ...
Can we have ... that, that they ...
before they ... tell us ...
on it ... Secondly, ...
they are going to put ...
you ...
That we do not ...
that meeting is for that we want to ... before
what the ... for ...
British ... is at ...
meeting is not for us to tell the ...
they have to do while the King is absent, it
is then (Swazis) that know we are just ...
to talk with them that there is story, ...
story of killing the ...
we are going to talk ... that only ... can

ambilawulisa ngani sivume natsi tsini emangisi.
 what and we must also agree we British.
 E tokugama futsi nasabutwe, nakabutw'
 Lastly, when he has been asked, when he was
 enkantolo akabutwe lekona lungasa lewangisi
 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
 khonaph' enkantolo kutsi wena ngusa
 ask inside the court that you British ambassador
 lewangisi utsi angitsini nakunje abokhululwa
 what do you say I must say when it is like this,
 roma ufuna kuphuma aye ngachandle
 he must be permitted, even if he wants to go
 ayokhuluma nalingusa lewangisi abokhululwa
 outside to speak with the British ambassador he
 kuphela ke tinto lizingenta kutsi tsine setsi
 must be permitted. These are the only things which
 akaye ngwane enkantolo. Nangabe emabhunu
 can make⁴⁵ say that ngwane must go to the court. If the
 akakufisi⁴⁶ loto sine asiboni futsi ngwane
 Beers do not want that we do not see why should
 angatsi uyawufunani enkantolo. Cwa nembela
 ngwane go to the court. Oh indeed, the Boers
 ke akurum emabhunu ke loko ke, awu gha
 agreed with that, awu no, even there at
 ke sale ke ngwanama lapho akhona khona
 ngwanama⁴² where he is he was then set
 wase uyakhululwa ke kutsi gha wena ngusa
 free, that so you ambassador of ngwanama⁴²
 lengwanama akhulule abuyele emuva amtjele

even see they do not even want to talk about it, indeed
 vele imaligisi atsi ^{weva} ukabawulawwe nye Bhuni
 the British say Bhuni must be fined and that will
 kubekuphela kugqutjekwe nemsebenti abuyiselwe
 be all, and then continue with the work on his
 esikhundleni sakhe kuka nyoko loko Atsi ke
 behalf and let it be just that only. The British
 emaligisi keduna asite samcindzela 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 sinetizafu, 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
 kama ngini, nginaku! ikatsi angafika enkantolo
 Mangini ³⁶ and it is this: when he arrives in the court
 kama ngini emashunus asembise abhale thansi
 in mangini, the Boers must promise and write down
 kutsi utawubutwa nye lenzaba base phuzze
 that he shall be asked about this story and be
 uphululwa abuyiselwa ekhaya ayawuhlala
 freed and sent back home and stay in his
 esigodlweni sakhe kusgete sekuphindze kwentive
 sigodlo ³³ and never do anything else except
 lolunye lutfo ngaphandle kwaloko. E base ke
 this one. And then he can be fined.
 uphulawulisa ke idabonulo yakhona
 The fine itself, we will want that Boers
 sitawufuna kutsi emashunus asitjele kutsi
 tell us that they are fining him with

Footnotes

93 Sigodlo : see glossary

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kutsi inkhosi yetfu phi 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
 ungekho ngwane ukhona ngwane nangu. Owa
 not here physically but he is here. Oh, replied
 aphendule Makhahleleka avumele nkhundla, awu
 Makhahleleka²³ agreeing with nkhundla⁸⁵, awu²⁶ the
 liphendule libandla⁸ replied and said that is ours
 sinenkhosi, asitihluphi ngotoku lokukhulunyako
 we have our king, we do not bother ourselves about
 kantsi semangisi ngale abulala 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 asilungu ngoba
 agreement, and they say, no the agreement which was
 umuntfu angona ayicine Capto atandza
 made is not quit well because a person can do
 khona ngeke ayiswe entantolo kute inkantolo.
 wrong and end wherever he likes and will never be
 ngako ke asisake silungiswa muva
 brought to court, there is no court. Therefore, let it
 lesivumelwano sifakwe sichibi sokutsi
 be amended, an amendment must be made
 umuntfu uywaguelwa inkantolo nangabe
 that a person should be tied in a court when he
 onile, kwaloku nje bhawu emangisi akakuboni
 has done wrong, as for this bhawu⁶⁵ the British do not
 nekukhona akasimi nekukhuluma nangako.

Footnotes

then our king is the ndlovukazi⁷⁷ awu²⁶ all the Swazis
 on the same day - abizinyolofu elo sonkhe
 replied and said hlawu⁶⁵ that is ours, all of us are
 Sibuke ndlovukazi ngaba thela bona batsi
 looking at the ndlovukazi⁷⁷ because they say another
akubonwe leny inkosi akubonwe leny inkhosi
 king must be looked for, another king must be
sale kungasakulunywa ngaloya
 installed and never talk about that one anymore.

M Um

Um⁶⁸

A Hlawu lapu kwaphendvula Gija khona, naye
 Hlawu it is when Gija⁹² replied, he also replied
waphendvula waggizela kalalo watsi tsine
 and emphasised in that and said we have our
sinenkhosi tsine inkhosi yefu, nangekho
 king, our king, if ngwane is away, our king
ngwane, ikhon inkhosi nangu ndlovukazi
 is here, here is ndlovukazi⁷⁷, she is present
ukhona

M Um-um

Um-um⁷⁶

A awu numpela ke kutsi ke awu kweloko
awu²⁶ indeed then, just after that it was
kubonakile kutsi kuphendvula okhundla, utsi
 realised that okhundla⁸⁵ is replying, okhundla⁸⁵
okhundla hlawu tsine ndlovukazi asitube
 says hlawu⁶⁵ we ndlovukazi⁷⁷ will never worry
sikhuluba ngokufunyuwa hantfu kekubamba
 about sending people to go to find out where

Footnotes

92. Lija; was a chief in the Akamangi place,
was attached to the King's Royal Guard;
was also an unwarranted.

THESE ARE THE NAMES OF THE
PLACES WHICH WERE VISITED
DURING THE EXPLORATION OF
THE ISLAND OF AKAMANGI
IN THE YEAR 1878

Mtjaj Mtjakela abukhona kaZombodze sanibuta
 Mtjo la was present e - Zombodze, we asked you
 Kutsi ngubani lomlu bi nangete namukhomba
 who this white is and you never pointed him.
 Itsi indlorukazi sasiyamukhomba kantsi
 The indlorukazi⁷⁹ said we were going to point at
 namimletse - you yini Kinqutsi nanitibitele
 him, did you bring him to a case. We cannot lay
 sibhobo senu nite naso base tsine sesiyamusiboka
 a charge upon your relative you have called
 ligala lesibhobo senu lophela rqa nasitjela
 and have come with. You should have told
 kutsi tsine simbitela ligala kutawutsetfwa
 us that you have called him for a case, to try
 ligala, kube ke tsine satsi siyalati ligala
 a case, then we would have said we know
 lakhe tsine uta alawutsubisa inkhosi.
 his case, he comes to scare a king.
 Asikushongo ke tsine ngoba nanibite sibhobo
 we never said that because you had called your
 senu Cwa, cwa aphendule ulogogco lapho
 relative. Oh, awu²⁶ there was logogco¹³ replying
 atsi limandzi leshino ngemakhosi lamhlophe
 and he said it is nice that is said by the white
 lekutsi tsine asisale sibaka indlorukazi
 Kings that which says we should now look to the
 newfumekhosi ulogogco nle tsine sibuke
indlorukazi⁷⁹ and unifumekhosi⁷⁹ logogco¹³ indeed we
 indlorukazi, inkhosi nangabe ayikho njeyi
 are looking at the indlorukazi⁷⁹ if the king is not present
 inkhosi jefu yindlorukazi dwa aphendule

Footnotes

91 unittwanenkhesi : see glossary

our law. We are just looking forward to that. That
Sikamfina size sautfole sine bonani lang indika
we will search for someone till we find him, you
le kngase cite. Simevudule adlokasi atsi,
must find another way which might help. The ndlovu
khawu sine, sine ngu sine, lenofuse
replied and said ⁶³hhuini you are the ones who have
inkhosi, nayhaleka yabunika. Futsi ngqutjakela
scared the king and have made him to go and run
nye louente loku

away. And it is mtjakela who did this

M Sengubani he lemtjakela?
who is this mtjakela now?

A lomtjakela he sukona umlundi lapha Serera
This mtjakela, there is white here Serera, Serera
Serera sicbenqu lapha abokupha kubi
the bandit here, he was very troublesome,
Serera papbandzeni abasandzeni kakhulu
Serera Eum abandzeni himself had been very
waze namangalila kanyente atsi
much-troubled by him until he sued him several
nyahlepha baba lamabuphela wabahlupha 70
times that he is troublesome too. with Du kint
kabi lapha, atsona abani smaka
they were very troublesome here, taking people and
retinals. It's indlovuase ngqutjakela
taking away their money. The ndlovu said it is
le abekhuluma achis ye sama wabisa
mtjakela who spoke like this here scaring the
inkhosi. Uti Subhela khawu akasazi
king. Tembort said so it is not mtjakela

Footnotes

89 Nitjakela : probably was a Sisuati name which was given to Serere; who was one of the whites who were present during the time of Mbandzeni may be another individual

90 Du Point probably was one of the whites during the time of Mbandzeni

Nkoseluhla⁴¹ was chosen by both governments
 bothumende behwili kutsi atswabhatsa labha
 to have control here at Kanguane, just to
 Kanguane kubona kutsi titho fihamba kahle,
 see that things are going on smoothly and
 futsi bive sindlingusa leliphele tinentelo,
 again we have an ambassador who is in control
 Sinententelo bive ^{licada} lelingqalile tinentekile
 of the courts. We have a court where such cases as
 litawungenisna eententelo litsetfue khona ypha
 the one which has happened are tried because
 Nkoseluhla⁴¹ waliko, anisumbuke legala
 Nkoseluhla⁴¹ is for that, you must not lay a charge
 Nkoseluhla⁴¹ akoni lutfo. Buba ka Kuthendvula
 on Nkoseluhla⁴¹ he has never done anything wrong.
 loTubhele, Tubhele nguyena oke nemphe lomphe
 look then, it is Tubheit that is replying, Tubheit is
 nansi lesiyikwako lakha itthule langaphandle
 the one who has come with the ⁶⁹emphe ⁶⁹us'emphe
 kukhulunywa langaphandle nje itthule sibhamu
 we see outside, as they talk inside there is the gun
 uyamangala kuhlata kutse unthofu phethu
 you can be surprised, kuhlata the lead, it is under
 nguTubhele. Nqwe lelovindela Nkoseluhla⁴¹
 the command of Tubheit, he is the one who defends
 lakha dwa kukhantseke kutse. Nde beyambila
 Nkoseluhla⁴¹ hox. ⁷⁰Ju²⁰ then it appeared that they do
 ndlovukazi kutse yha Nqwane utihambile nje
 not side with ⁷¹ndlovukazi, but no Nqwane has gone
 akafuni kutemababala unsetfo welfu bive
 on its own, he does not want to harken to our
 sesib'le kova loko nje kutse e Nqwane

Great Trek⁷⁷ when the Boers left from the Cape bid
 avalelisa atsi sesiyavalelisa selani mangisi
 goodbye saying we bid goodbye stay well British
 nelwe lenu sesiyavaleleka sine
 with your own live⁷⁷, we are getting out

M E

A atsi avaleleka wona abheka le entalasifani
 They said they are getting lost and are going to the
 etile emangisi ngemava, ayefike akha
 Transvaal⁷⁸, the British are coming behind, they came
 i Republic ehiddenburg hatsi bayefuka
 and built a Republic at Lydenburg⁷⁹ when they got
 ngemnyaka lotako befuka emangisi asakhona.
 aware the following year they found the British already
 asayatsatsa futsi le le Republic yehiddenburg
 here. They also took the Republic of Lydenburg also
 nakuphela Sekhukhuni, atsi Sekhukhuni
 Sekhukhuni⁸⁰ got finished. Sekhukhuni⁸⁰ said the Boers
 emabhunu ayatilwela atibulalela Sekhukhuni⁸⁰
 are fighting for themselves, they are destroying Sekhukhuni
 stitsatsela iive sekuyasa emangisi asakhona
 and are taking live⁸¹ for themselves. The following morning
 Nankha asatawucela impi lapha kumsuati
 the British are here. Then they are going ask for an
 kutsi ayolekelela le Hawu mangisi okhe nje
 impi⁸² from Mowati to help them. Hawu⁸³ British
 lamalanga lapho sikhona chona sine mabhunu
 wenyday wherever we are, we Boers, it is you,
 sengini kuyasa sengini bakhushene nje
 the following day it is you, they were together

17 Great Trek: A mass migration of 20,000, essentially
Afrikaner Boers, from the Cape of Good Hope to inland
part of southern Africa. The movement, primarily in
the 1830s, resulted in many Whites settling near
moving through areas inhabited by the Xhosa, the
first interaction between these peoples. More Whites
would follow. (Grotzinger p 45)

98 Transvaal: Ltr. across the Vaal (river). The second
largest of the provinces of the Republic of
South Africa. It is a territory adjacent
to Saziland on all but the eastern
border of Saziland. 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. (Grotzinger p 176)

99 Hydenburg Republic: A short-lived Boer Republic which
was founded first in a town
called Andriesburg in 1845,
but two years later was moved
to another area which was
called Hydenburg, where many
suffering because of deaths due to
fever. Hydenburg is some km away
from north west borders of Saziland.
The leader of the Boers here was
Williem Toubert (Grotzinger p 82)

Footnotes

100 Sekhukhuni (various Sekhukhuni, Sekukuni):
Chief of the Batoli, succeeding his son,
Sekwate (d. 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 Sobhuza I from King
Mswati (Grootler p. 143)

A Lalibhunu mbamba liphete impu yemabhunu
 He was a real boer in command of the boer impu⁶⁷

M Wo
 On

A Liphetsi impu yemabhunu lesuka le Pitoli
 He is in command of the boer impu⁶⁸ which is from Pretoria¹⁵
 lehleti la kutsi nakutsi nkente kube
 which stays here. So that when something happen
 ngiyona lempu liyawubona ngoba phela
 it is this impu⁶⁹ which get impossible because really
 kwakusete emaphoyisa, kwasasentjentswa e
 there were no police. Only the emabutfo³⁴ were used
 emabutfo, nakutsi nkente nye vele kushi inhlawu
 when something happened, in fact guns were fired.

M Um-um hijutjwa nye lilicala sebahishene
 Um-um⁷⁶. 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
 lempu linkhulu⁶⁰
 a very great impu⁶¹

A Babesevele sebahishana kwentwa yonkhe
 They were already in bad terms. All this thing
 lentfo nye yekutsi asibambisane kulingwa
 of saying to us help each other, they were
 likugedza lokubishana ngobe emurgisi
 trying to stop this coalition of saying to loggetheads
 nemabhunu kudzala kusukela nye ku Great
 because the British and the boers long ago from
 irek kusuka kwawo emabhunu le ekoloni

once we send out a person as someone who
 enkantolo. ngunkoseluhlaza ke lo losambalala tonkla
 practices witchcraft you will find in the court. It
 leto tintfo ke ambalala umbekela umbekela kutsi
 u koseluhlaza who is counting all these things to him,
 kungasabhidziki kwenteke konkhe loku. Nempela
 he counted, putting it forward that all this should
 ke awu kwaphela lapho ke kwatswa kulungile
 never happen again. Indeed that it ended there and
 wena wekunene ke, yamugidza leto tintfo
 it was said it is well wena wekunene, you will
 kutsi tingenteki, buyel' ekhaya uyotsatsa
 watch these things that they do not happen go back
 emandla ematemu ebukhosi uphatse sive,
 home and resume, the anatomy of sinning and
 E usibone sive singagangi singateuti letintfo
 bring me sive. Look after the sive so that it does
 leti ngoba ununtfu sewuyaqwetju' enkantolo
 not become mischievous and not 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 igwane ke, kuphela
 these things. You also warn these people with igwane
 kwelicala ke.

returned back home it was then the end of the case.
 M. Awu nkhesi yaze yabamantzi lindgaba ke,
 Oh nkhesi this story has been very nice, it is
 inkhulu. Awungitsete lapha ke to Tubhethe year
 great. Can you tell me how was this Toubet
 kwakubhunu yini roma kwakuyini
 a boy or what

Etymology

abematome: can refer to a bridle; but can also refer to power or control

Kutsi utawuhlawula. Inhlawulo itaba ngemashu
 The fine will be tens, and be one thousand
 mi, ngema ngemakhulu lasihlanu abomporo
 Hands, One thousand Hands, and that is
 e emakhulu lasihlanu abomporo, ngemakandi
 the fine. after that, secondly, Nevers again
 layinkulungwane. Inhlawulo ke Emva
 wena ~~wehane~~ will there be any person
 kwaloko ke kuesibili kakuseyuphiidze ke wena
 that would be killed, Any body that will
 wekunene kubekhona umuntfu loyawubulawa
 kill now will be brought to trial,
 Umuntfu loyawubulala ke nyalo sonutawugue-
 everything will be done to him and
 tjwa enkantolo entire konkhe ajeziswe,
 will be punished. Now all other things
 Sowuyabalilwa ke netintfo tenkhe lokufuneka
 which we must consider and make sure
 Kutsi atigaphela tingenteki. Kutsi na
 what they do not happen were counted to him. It
 kutsakatsa umuntfu nje waloya lomunye
 was said bewitching a person, one you bewitch
 upwugwetfu enkantolo, kunuka lomunye,
 somebody you will be brought to court or trial, once
 wanuka lomunye upwugwetfu enkantolo,
 you shall sue someone, once you will sue someone
 kudisa lomunye, kudisa umuntfu nje
 you will sue and in the court, to poison somebody,
 upwugwetfu enkantolo, kunuka kunuka
 once you poison a person you are tried in the court
 umuntfu kutsi bani uyatsakatsa, upwugwetfu

he then goes to the British ambassador, even the
 He, nalo linxusa amaqisi liphindza leso kutsi
 British ambassador repeats the same by saying
 wo cha tincwadzi tsaye ekholi e titawubuyisa.
 Oh no letter is still sent to Britain⁴⁵ and they
 tawentwa lutfo, tawentwa lutfo, ummeli
 will come back returning to be done on you, but
 wakho^{was} abeyinkuzi ummeli wakho, uvela
 lawyer has been for expert your lawyer, he just
 wakukhulumela konkhe kude ucala ungesabi
 take everything, there is no case don't worry
 lutfo wena. Intfo nje ubahlala ekhaya
 about anything. The only thing you must do, you
 ungenti lutfo ungaluphi ubindze, balawuphuka
 must stay at home and do nothing, do not be
 labu bondlovukazi rakyoqo kuthatsa intfo
 troublesome just keep quiet, akovukazi and legqo
 wena ungasubintse lutfo ubhale nje.
 will continue to handle things and you must not
 do anything, be quiet

M

Um
Um

A

Owu nempela ke ibuyel' ekhaya ke inkhosi
 Oh indeed, the king must stay home and
 ke e ihlale ke kute kuyofika ke sikhatsi
 stayed until it was time that letters have
 Sokutsi tincwadzi ke safikile. Owu tefike ke
 come back, the letter will come and it
 tincwadzi kuthandzeke ke kutsi. Owu emaqisi
 was told that the embassy and the king have
 nembhuru ammelene ke wena wekunene
 agreed that wena wekunene you will fine

M Umu Kutsi abalumanane

Umu⁹³ they feel like biting each other

A Kutsi abalumanane ngoba bona be. ³¹ (Boers)
They feel like biting each other because they ^{said}
sayitfolo inyamatane yetfu emaligisi atse gha.
'we have found our antelope, the British said no
Owon nempela litsethwe ke licala

Oh indeed the case went on until they found
hukhantzeke kutsi ke wo gha buyel' ekhaya
that oh no go back home square and just
square uhlale ungaphatsi lutfo, nesikhundla
sit and do not touch anything, even your
sakho nje sekutsi ayinkhosi ungabosi ^{sebenzisa}
position as a king do no use it at the
kwanyalo kuge kubuye timnadzi telicala
moment until letters of your case come back
lakho e'itoli. Kutatsi ungabuya ke sive
from Pretoria⁹⁵ after they have come we will then
kutsi emabhusu menaligisi alijube alitsini
hear what the judgement from the Boers and British's
wena utanuhlala nje ungenti lutfo,
you will just sit and do nothing, the
Kutanyinge kubamba indloruzeki nalegolego
indloruzeki⁹² and ⁹¹ will continue to handle and do
baphatse umsekhenti nesive wena uhlale nje.
the work of the sive you will just keep quiet.
Oure kusho ukose lukhosa ke ayaphuma ke
luthi ukusukhala sayitfolo no go out from
lathi enkantolo ke ekayalwani ayukoseluhlaza
the court for sayitfolo no ayukoseluhlaza
sowuywungena ngab ke emusoni lemaligisi

Footnotes

95 Pretoria : some ²⁰⁰ km away from the northern
border of Johannesburg

free him and let him go back and tell him what
 Kutsi said. *sinjane*, *Cwile* *Pyantela* ke *belijaba*
 the condition is - Oh then the young man of name
lalenquavuma Kutsi own *iba* *wena* *wekunene*,
ngwanama told him that oh no wena wekunene
kute *uzane*, *kute* *lotawentwa* *kona* *buyela*
 go, there is no case, there is nothing that is to be done
zkhuya. *E* *kutawukhulunywa* *kubokaphola*
 to you, go back home. There will be some talking
kute *ungesabi* *luffo* *Qua* *waka* *a* *ke*
 that is all, there is nothing, do not fear anything. *Qua*²⁶
nemangisi *lasam* *hakelelelela* *Kumbuyisa*
 he was given some British to accompany him to bring
kutelingisa *lelapha* *Kamanzini* *Hha*
 him back to the ambassador in *Manzini*. *Hha*²⁴
neimpela *uyefika* *ke* *Sibuyaya* *ke* *Penkantolo*
 indeed he arrives. He also goes to the court
ke *ehhe* *awu* *uyefika* *Penkantolo* *ke* *vele* *liyanga*
 yes, *awu*²⁶ he reaches the court and then the
ke *lecala*, *hawa* *lingera* *kupha* *kusitawukhulu*
 trial started, *hawa*²⁵ where does it start, what is
nyama *loku* *sekuts* *rekukhuluma*. *Sikumane*
 that is to be said for there is no talking now. They
kukhululunywa, *kubutwikutwa* *Kutsi* *kwenta*
 only talked at bit, asked a bit, that is because
ngoba *sebenzane* *betwama* *chela* *emangisi*
 they now fear each other, the British and
namaband *ngoba* *saka* *ibeyanisa* *kona*
 the Boers because this conversation makes them
botwama *lekhuluma*
 to quarrel (pace sunu in lipinches)

Footnotes

94 Hha : interj of surprise, of sudden surprise.

they are indivisi they are indivisi are at indivisi

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

A Awe kunjalo Makama.
Awe it is like that Makama

Kudala nane besabana ke

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

M Ngijabona ikhosi lwateke byakibhabha ke
I see ikhosi. Can you tell me one of mhabha,
Mhabha yena abewekutalua kuphi empeleni
Where was mhabha born actually may be
mhlawumbe uyati?

you know

A E empeleni ngingete ngasho ngeginsu kodwa
Actually, I cannot say definitely but mhabha
ke mhabha phela njengendvuna yakansibandze
as indvuna of nsibandze, these of nsibandze
laba bakansibandze nje labale emuva eShiselweni
who are at the back of Shiselweni as far as I can
ngekucabanga kuwami noko ngingete ngaginis a
think although I am never so very sure because
kakhulu ngoba ngisenyakole ngabafola laba
I have never found these of nsibandze but
bakansibandze kodwa mine ngitsi banye
I say they are one with those of nsibandze
nalabakansibandze nje laba le eShiselweni ngoba
who are at Shiselweni ¹⁰¹ actually they
phela ingitandi jabo bakansibandze lapha
England ¹⁰² those of nsibandze where they have
banesikhulu khona ngite Shiselweni mine
a chief is at Shiselweni ¹⁰¹ I say they are
ngitsi nje solo banye

just one

M Um
um¹⁰³

A E batindvuna e bibe indvuna lapha k

Footnote

101 Shiselweni is the place of Burund. The village founded by King Ndumungwe 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 the 2 clans with Sobhuza at Shiselweni are known as "true Swazis" or hambantoko. (Froberger p. 147)

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