

NOTHING IN THIS



Exercise Book  
Skryfboek

Name S.B.S. Ndwandwe History  
Niam  
Subje Tape 12  
Vak  
Pena Zwede Generation IN SUAZILAND  
Plek

DATE: 27/5/83

Form Filling with Margin  
Please Handing over Kaarten

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John Nxumalo

SBS 27/5/83

J.N. Sekutsiwa asi hlanganise loku kwetfu leseta  
 Then it was said Tet us put together ours, which  
 nako kaZulu, lokweta, e- njengoba lomntfana  
 we brought with us from kaZulu<sup>22</sup>, which came,  
 wagana la, asala sikunika, sikubeta phansi  
 e- sumj as this child got married to [the king's]  
 tandla, sale sishiyela kulaba bantfu  
 here, let us give, put down hands. let us leave  
 lesebasitsetse, labangamakhosi, lesesifike  
 it to these people, who have taken us, who  
 phansi kwabo.

are amakhosi<sup>6</sup>; under whom we have arrived.

D.D. lenabo bebane kwabo lebebaghuba ngako?  
 Whom, too, had theirs, with which they had continued?

J.N. yebo, nabo bebane kwabo lebebaghuba  
 yes, they, too, had their own, with which they  
 ngako.  
 had continued.

D.D. lekwakuyini, ngokuwa kwakho, e- kwetutsi  
 Which was what, according to your hearing  
 kuleto tikhatsi, ...

[from people], as to say, it those times ...

J.N. kwakwentiwa?  
 was done?

D.D. kwakwentiwa?  
 was done?

J.N. <sup>first</sup> loku kwala kulabaka Ngwane, ngokuwa kwami  
 this for here, of those of kaNgwane<sup>15</sup>, as per  
 ke, nami ngikutfole eLangeni, LingakaSheni,  
 my hearing, Myself having got it from the lilanga<sup>12</sup>,  
 njengemfana lokutsiwe: "bhala phansi".  
 before It set, as a boy to whom it has been said:

67 sibhimbi — generally known to refer to a ceremony, which may or may not be purely ritual.

68 amsimeto — taken to refer to a certain establishment (e.g. of a ritual) which may have acquired a procedural way of doing.

69 umsebenti — refers to 1. a job (e.g. being a bank manager) 2. a duty (e.g. ringing a bell daily) 3. a task (e.g. doing research)

70 lazwide } — la- refers to wife of so-and-so, in this case, of Zwide.<sup>24</sup>  
variant: lazidze }

Kutsiwake, nalikhuluma Lilanga; latsi: "Tsine  
 "Write down." It is said, when the Lilanga<sup>2</sup>  
 Sasinesibhimbi. Etintweni tonkhe sasite-  
 talks, It said: "We have sibhimbi<sup>67</sup>,  
 nta tetfu la, kulomsimeto, nasisuka natsi  
 ourselves. In everything we did ourselves here, in  
 ngale, sitakufika kulelizwe, besisebentisa  
 this msimeto<sup>68</sup>, when we ourselves started  
 sibhimbi. Sinokwefuka lokutsite, nalokun-  
 off, from that side, [Coming and eventually]  
 tsite, nalokutsite, lokuhambelana nalesibhi-  
 arriving in this lizwe<sup>4</sup>, we used to use sibhimbi<sup>67</sup>;  
 mbi, Tokwenta lowomsebenti nalowa  
 having ours<sup>which was</sup>, like this, like this, like this; which  
 malawa, ube nemdlandla lomkhulu."  
 was related to this sibhimbi, which made that umsebenti<sup>69</sup>

D.D. Mtifwanemnguni as well as that ceremony, have<sup>great</sup> enthusiasm.  
 Child of a Mnguni<sup>13</sup>.

J.N. "loku kwenu ke, lesenikuletsa, lokwalethwa  
 "This [thing] of yours, which you bring, which was  
 ke ngufa zwide... "  
 brought by Lazwide<sup>70</sup>...

D.D. Mtifwanemnguni, sijubeka endzaweni  
 Child of a Mnguni<sup>13</sup>, we get cut at a nice  
 lemmandzi, kutsanti loku, kufika lijaha  
 place, just day before yesterday, a lijaha<sup>45</sup>  
 lapha libuya e Nigeria, lingu mNigeria,  
 arrived here, coming from Nigeria, being a  
 koduwa libuya e New York. Litsi e New  
 Nigerian, but coming from New York. It [He] said  
 York lapha, kwakhiwe i Africa House  
 in New York, there has been built Africa

71 umkhosi — refers to an occasion

lapho kutawukhonziswa khona emasiko  
 House, where African Customs shall be exhibited,  
 ase Africa kutsi adzabuka kuphi. lakaNguni  
 [as well as showing] where they dzabuka<sup>21</sup>. The  
 ne ke lanikwa, e- kwanikwa indlowukazi  
 kaNgwane [Country] was given, e- [um] the  
 kutsi kutaba nguye lotawutsatsa sibhalo  
indlowukazi<sup>46</sup> was given [The responsibility] of  
 iminyaka lemibili, yekukhombisemasiko.  
 being the one who would take the seat for  
 Nangitsi ngitsi ngilalele loko, ngive  
 two years, of showing Customs. When I  
 kutsi e- Zambia, nebe Nguni bakhona  
 listened to that, I then [suddenly] heard that  
 lapho, lo, lesive lokutsiwa Nguni,  
 in Zambia, there are the Nguni [there], as well.  
 Nguni. e- lesive lesi nasa sesiqale  
 This, the sive<sup>4</sup> which is said to be the Nguni, this  
 inwala yaso lapho kutsiwa khona,  
sive<sup>4</sup>, as well, has begun its own inwala,  
 kunenkosi yamakhozi. Ngitsandza lokuwa  
 where it is said, there is an inkhosi<sup>60</sup> of emakhosi<sup>60</sup>.  
 kahle, Mnguni kusho kutsi lomkhosi  
 I like to understand very well, Mnguni<sup>13</sup>, does it  
 we nwala kulesive sebeNgu, lokutsiwa  
 mean that this umkhosi<sup>71</sup> of inwala among  
 "Nguni Tribe", tive lokutsiwa nati bhaliwe  
 the sive<sup>4</sup> which is said to be: "Nguni Tribe",  
 kutsiwa "Nguni", kwakuvela kukhona, e-  
tive<sup>4</sup> about which, when it's written, it's said  
 mhlawumbo nawungangihlambulula khona,  
 "Nguni", was it always present, e- [um] may

lapho kutsi, leNdloukazi seyiletsa lokunye be you can disentangle this for me, that, [Did] the lokwakubele kwentiwa kulesive?

Indloukazi<sup>46</sup> bring some of what was done by this sive?

J.N. leNdloukazi lengu Thandile iletha laka- The Indloukazi, who was Thandile, brought Ngwane, izokhlangana naloku kwakalngwane to, <sup>here</sup> Kalngwane<sup>15</sup>, she met something else for lokubele kukhulunywa ngokuthi kusibhambi Kalngwane, which was talked about and referred neminingwa, neminingwane, neminingwana as Sibhambi, and other related detailed aspects ne yako, ngabe e Africa bekweniwa, because in Africa it used to be done. Nakuke, Dlamini, le Zambia lawukhuluma here then, Dlamini<sup>19</sup>, there yonder, in Zambia, khona, ngulakuhamba kwefika khona about which you are talking, is where Sikhunyana Sikhunyana, eventually arrived.

D.D. lapho ke, nina bekunene, benilalele there, you bekunene<sup>2</sup>, you have been. Dokotela John Nxumalo, lokumanjena, listening to Doctor John Nxumalo, who is noma angaphili nje, a site ke ake asilanda of now, even though he is not well, he le kabanti mayelana nekuba khona kwe- felt he could narrate at length, concerning beNguni kulelaka Ngwane. Sitawuqhubeka naye the presence of the Nguni<sup>13</sup> in this [country] ke lenkhuluma, nina bekunene, eluhlweni Kalngwane<sup>15</sup>. We will continue with this

lolulandzelake, Angiphindze, nginetsembise  
 talk, you bekunene<sup>2</sup> in the next programme.  
 lokutsi silufate lapha kuloluhlelo lweti-  
 Let me, again, promise you that, we have put  
 Nkhundla nje, sentela kutsi Tinkhundla  
 it in this programme of Tinkhundla<sup>1</sup>, we  
 tonkhe nato titoba nayo lemilandwwo.  
 are doing this, so that Tinkhundla can also  
 Nakungaba khona ke labanye labangava  
 have these histories. If there could be other  
 ta lamanye emaqiniso labambelana na  
 people, who could expose other truths, which  
 kwakhiwa kwesive SemaSwati, noma laba-  
 are related to the building up of the Sive<sup>4</sup>  
 ngaphikisa loku lokubekwe ngu Dototela  
 of the Swazi, or who can disagree with what  
 John Nxumalo, noma labangengete  
 Doctor John Nxumalo has put, or who can add  
 kwako, besingabona kakhulu, kwekute  
 on it, we could be very thankful, so that  
 Tinkhundla ngetinkhundla kulo tonkhe  
Tinkhundla<sup>1</sup> by Tinkhundla in the whole of  
 laka Ngwane titewuhlaluleka kahle, tibe  
KiNgwane<sup>15</sup>, would be well off, would have  
 nelwati. Kwambhla nje, Dumisa Dlamini  
 Knowledge. As for today, [Let] Dumisa Dlamini  
 atsi lwemukeleni evikini lelitako lukhelo.  
 say: welcome the programme next week.