

B.O.E.P. NDWAPWA HISTORY: John Naxumaio 2/2

lolulandzelako, Angiphindze, nginetsembise
 talk, you bekunene² in the next programme.
 lokutsi silufake lapha kuloluhlelo lweti-
 Let me, again, promise you that, we have put
 Akhundla nje, sentela kutsi Tinkhundla
 it in this programme of Tinkhundla¹, we
 lonkhe nato titoba nayo lemilandrwo.
 are doing this, so that Tinkhundla can also
 Nakungaba khona ke labanye labangave
 have these histories. If there could be other
 ta lamanye emaqiniso labambelana na
 people, who could expose other truths, which
 kwakhiwa kwesive SemoSwati, noma laba-
 are related to the building up of the Sive⁴
 ngaphikisa loku lokubekwe ngu Dokotela
 of the Swazi, or who can disagree with what
 John Nxumalo, noma labangengeteti-
 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 lonkhe
Tinkhundla¹ by Tinkhundla in the whole of
 laka Ngwane titewukhatulule kahle, tibe
kiNgwane¹⁵, would be well off, would have
 nelwati. Kwalamhla nje, Dumisa Dlamini
 knowledge. As for today, [Let] Dumisa Dlamini
 atsi lwemukeleni avikini lelitako lukhela.
 say: welcome the programme next week.

lapho kutsi, leNdloukazi sayiletsa lokunye be you can disentangle this for me, that, [Did] the lokwakuvele kwentlwa kulesive

J.N. leNdloukazi⁴⁶ bring some of what was done by this Sive?
The Indloukazi, who was Thandile, brought Ngwane, izoblangana naloku kwakNgwane to KaNgwane¹⁵, she met something else for lokuvele kukhulunywa ngokuthi kusibhambi KaNgwane, which was talked about and referred neminingwa, neminingwane, neminingwana as Sibhambi, and other related detailed aspects ne yako, ngobe e Africa bekwentlwa, because in Africa it used to be done. Nakuke, Dlamini, le Zambia lawukhuluma here then, Dlamini¹⁹, there yonder, in Zambia, khona, ngulakuhambe kwefika khona about which you are talking, is where Sikhunyana Sikhunyana.

eventually arrived.

D.D. lapho ke, nize bekunene, benilalele there, you bekunene², you have been. Dokotela John Nxumalo, lokumanjeng, listening to Doctor John Nxumalo, who is noma angaphili nje, atsite ke ake asilaka 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 Nguni¹³ in this [country] ke lenkhuluma, nize bekunene, eluhlweni KaNgwane¹⁵. We will continue with this

lapho kutawukhonjiswa khona emasiko
 House, where African Customs shall be exhibited,
 ase Africa kutsi adzabuka kuPhi. Takalqwa
 [as well as showing] where they dzabuka²¹. The
 ne ke lanikwa, e- kwonikwa indlowkazi
 kaNgwane [Country] was given, e- tum] the
 kutsi kutaba nguye lotawutsatsa sibhala
 indlowkazi⁴⁶ was given [the responsibility] of
 iminyaka lemibili yekukhambisa emasiko
 being the one who would take the seat, for
 Nangitsi ngitsi ngilalele loko, ngive
 two years, of showing Customs. When I
 kutsi eZambia, 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 naso sesigale
 This, the sive⁴ which is said to be the Nguni, this
 incwala yaso lapi - kutsiwa khona,
sive⁴, as well, has begun its own incwala,
 kunenkhosi yamakhosi. Ngitsandza lokuwa
 where it is said, there is an inkhosi⁶⁰ of emakhosi⁶⁰.
 kahle, Mnguni kusko kutsi lomkhosi
 I like to understand very well, Mnguni¹³, does it
 we ncwala kulesive sebeNgu, lokutsiwa
 mean that this umkhosi⁷ of incwala, among
 "Nguni Tribe", tive lokutsiwa nati bhalwe
 the sive⁴ which is said to be: "Nguni Tribe",
 kutsiwe "Nguni", kwakuvele kukhona, e-
five⁴ about which, when it's written, it's said
 mhlawunibe nawungangihlambulula khona
 "Nguni", was it always present, e- [um] may

71 umkhosi — refers to an occasion

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Kutsiwake, nalikhuluma Lilanga, latsi: "Tsine
 "Write down." It is said, when the Lilanga¹²
 Basine Sibhimbi, Etintfweni lonkhe sasite-
 talks, It said: "We have sibhimbi⁶⁷
 nita tetfu la, kulomsimeto, nasisuka natsi
 ourselves. In everything we did ourselves here, in
 ngalo, sitakufika kulelizwe, besisebentisa
 this msimeto⁶⁸, when we ourselves started
 sibhimbi. Sinokwefuke lokutsite, naloku-
 o⁶⁸ from that side, [Coming and eventually]
 tsite, nalokutsite, lokuhambelana nalesi, bni-
 arriving in this lizwe⁴, we used to use sibhimbi⁶⁹
 mbi, Tokwenta, lowomsebenti nalowa
 having ours, ^[which was] like this, like this, like this; which
 Malawa, ube nemdandla lomkhulu."
 was related to this sibhimbi, which made that umsebenti⁶⁹
 as well as that ceremony, ^{great} have ^{enthusiasm}

D.D. Motfwanemnguni as well as that ceremony, ^{great} have ^{enthusiasm}
 Child of a Mnguni¹³.

J.N. "Loku kwenu ke, lesenikuletsa, lokwalethwa
 "This [thing] of yours, which you bring, which was
 ke ngufozwide... "
 brought by Lazwide⁷⁰

D.D. Motfwanemnguni, sijubeka endzaweni
 Child of a Mnguni¹³, we get cut at a nice
 iemmandzi, kutsanti loku, kufika lijaha
 place, just day before yesterday, a lijaha⁴⁵
 lapha libuya e Nigeria, lingu m Nigeria,
 arrived here, coming from Nigeria, being a
 kaduwa 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

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

68 umsimeto — 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
variant: laZidze } so, in this case, of Zwide²⁴