<TYPESETTER: SET AS SUPPLEMENTARY MATERIAL>

***Izwi lama Swazi***

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**12 September 1953, page 1**

**ISIBHELU SOMLILO EMAKWANE**

Kuke kwathi ngo August 17 kubuswa ngokudla kwamakhosi (utshwala) eMakwane wase uqhamukile umlilo uhamba ngamandla awo futhi lapho uthanda khona lokhu utshwani bomile kangaka. Kwasala izimbiza zingebhekwe muntu, kwathi umuntu waswela ukuthi ubalekela kuphi ngingesho lutho ngamagundwane, mpuku nokunye.

Umlilo waukade usuka eNtalasifani washisa ungakhethi lutho endle. Kusobala ukuthi naye umniningozi yalomlilo wehluleka kuwucima ngenxa yamandla awo. Nabo abaubona uqhamuka bebusa bese bathi kuwo abenzanga lutho kwaze kwaphela ukudla lokho (utshwala) esiswini yilokhu uzile ngamandla ungahloniphi mango, zihlahla, tshani babani abusikile wabubeka kahle ukuze afulele indlu yakhe, nokunye kwasala kumnyama phansi umlotha kuphela.

Ingozi enkulu yalesisibhelu somlilo eMakwane yaba eyokusha kwezimbongolo ezimbili zoMnz. Dayane Makhaya; kwathi ngenhlanhla enkulu kwasinda imizi kepha nayo kwaba ngokulambisa. Mina angiboni ukuthi kushiwolani ukuthi asiyeke kushisa amadlelo ezimpahla njengoba yiwona anokufaka umlilo emakhaya bese sishela phakathi okwamagundwane.

**Kadebona**

**12 September 1953, page 1**

**THE MAKWANE WILDFIRE[[1]](#endnote-1)**

Recently on August 17, while people were busy drinking in Makwane, a powerful fire raged, fuelled in no small part by the dry grass. Beer containers were summarily abandoned, people ran out of places to hide, even rats and flies.

The fire originated in the Transvaal (a province of South Africa adjacent to this region of Eswatini) and it burned indiscriminately. It is clear that even the fire-starter failed to put out this fire, thanks to its power. Those who saw it coming from a distance spoke to the fire, pleading their innocence until they got sober, while the fire burned with wild abandon, sparing no hill, no tree, not even a homesteader’s neatly stored thatching grass waiting for the roofing day that would not be. The ashen ground was all that was left.

The big tragedy of the Makwane fire was the burning of two donkeys belonging to Mr. Dayane Makhaya; houses were spared only by a stroke of luck. I still don’t see why we are being told to stop the practice of burning pastures since it is the latter that bring fire into our homes to burn us like rats.[[2]](#endnote-2)

**Kadebona**

**6 April 1957, page 4**

**BAYAKHULUMA OKADEBONA**

Ombela omunye umgodi, abeke amahlahla ngaphezulu ngoba ethemba ukuthi kuzokhalakathela isitha sakhe; kepha kukhalakathela yena uqobo, noma ingane yakhe ngoqobo.

Kuyiphutha elikhulu ukwenzela omunye unya, umfisele okubi kanti yena akakwenzeli lutho olubi, ngoba usuke uzilandela amashwa nokudumala kusasa.

Awulahlekelwa yilutho uma unomusa kubantu bonke, ukwelana nabo lapho bakhathazekile ngoba ukwenzela omunye into engenhle, abadala bathi kusakusa.

Ukuba nesikhundla enhlanganweni akumenzi lowo ukuka abemkhulu, kepha usikhozi senhlangano, esicabangela abantu abangamalungu ayo, ahlelisela bona izinto zenqubelaphambili, ahambisane nomqindo wamalungu. Ukwahlukana nokungezwani kwamalungu enhlangano yinye kuyayihlaphaza leyonhlangano.

Kuhamba mgugu ngesikhathi ume kahle kwenza ukuthi ungabi nasihlobo sokukusiza ngesikhathi ume kabi. Kanti kufana nakho kuzishaya ngcono kunabanye okunga musi ndawo lowo.

Ungabocabanga ukuthi okwenzeka komunye kungeze kwenzeka kuwena kusasa. Ngenxa yeliqiniso lokuthi kungenzeka, kuyadingeka ukuba sihlangane, sizwane, seleke lelane sihlangane, sizwane selekelenane empilweni yethu.

Umuntu obhekela isizwe asimele noma kunzima, abenesibindi sokusola labo abasemandleni uma bengezi kahle, kanye nokusola abakubo ngesibindi uma bona, yilowoke ongabizwa ngokuthi ‘othembekileyo’.

Umholi wesizwe odela okwekhe egameni lesizwe, anciphe yena, sikhule sona, ungumholi uqobo kanti osebenzela ukudunyiswa yena yedwa nokuba ahlume ngokuzenza umsheshelengwana ungumbulali, sifanele kumxwaya.

Ungabozihlupha ngokuthi ubani unjani unjani kepha ubobheka imisebenzi yakhe, njengoba isibhalo esingcwele sisho. ‘Niyakubazi ngemisebenzi yabo.’

**6 April 1957, page 4**

**THE LIKES OF KADEBONA SURE CAN TALK**

The one who digs a hole for another, and even camouflages it with tree branches thinking their enemy will fall in; it is they who end up falling into it, or even their child.

It is a big folly to visit cruelty upon another person, wishing them ill when they have not done anything bad to you, because you are only inviting bad luck in the future.

You lose nothing by being kind to all people, having empathy with those in distress, because when you are unkind to another person, as the elders say, tomorrow is another day.

To hold a high position in an organization does not make a person superior but they should be a servant who always takes into consideration the members’ concerns, undertakes progressive actions on their behalf, and follows their consensus. Division and discord only tears an organization apart.

To be haughty and think too highly of yourself while things are going well for you alienates people who would help you during hard times. It is the same as having a superiority complex, which really does not take you anywhere.

You should never think that what happens to another person can never happen to you. Truly, it can, which is why we need to unite, get along, and help each other in life.

A person who looks after a nation during hard times, who is brave enough to criticize the powerful when they don’t do the right thing, who bravely criticizes even their own family when they err, that is the person who can be called ‘faithful’.

The leader who sacrifices themselves on behalf of the nation, who humbles themselves so the nation may be more prominent, is a true leader. The one who puts themselves above the nation by making themselves indispensable, they are the killer and we need to be wary of them.

You should not bother yourself too much about how a person is this or that, but observe their works, like the Holy Scripture says. ‘By their works ye shall know them.’

**20 April 1957, page 3**

**BAYAKHULUMA OKADEBONA**

Izwe liyangqayelwa, akuthandi ukuba umane uzazi wena wedwa nje ngesinye sikhathi kuyandingeka ukuba uvumelane nomqondo wamanye amadoda noma ungavumelani ngokuthe ncika nowakho. Ukuthanda njalo ukuba kwavunywa okuthandayo akukwenzi uthole lokubonwa umqondo wamanye amadoda nokusebenza kwawo.

Thina abakade bebona sisafuna ukuthi konje indlela enokusebenza ekuvoteni ukuze kwenzeke isinqumo kahle iyiphi. Sisho ngoba sokuphakamisa isandla kubukwa osobanibani ukuthi bona baphakamisele ngakuphi kuqala. Ngesinye sikhathi kulahleka umkhondo nokhetho oluhle ngokubukana nokhetho oluhle ngokubukana nokuthanda ukwenelisa abathile kunokuqondisa unyawo kokufanele.

Ukuthanda kuba inganwa kanti usumtholile obona kahle ukuthi ungakha ikhaya naye kumenza lowo alahlekelwe yilokho anakho ngangenakho. Ukuzithiba ezintweni nakuGovana wenhliziyo kumakha lowo abe nesimilo esincomekayo. Kulalela inhliziyo kaGovana ugcina ungene kokukhulu kuhlupheka kanti ubuthi uyajabula.

Abangaqhubekiyo bathi, ‘Mina ngisemncane ngingeze ngaya emhlanganweni ngingeza ngeza lokhu nalokhu, ngingeza ngathatha umfazi’ kepha banabantwana abaswela abondli bakhona. Bashiye abantwana emakhaya kwabadala kuzosebenza emadolobheni lapho bazishaya abantwana, sithi bangcono nabakhasela eziko. Musani ukwenza into eningayiyo empilweni yenu ngoba lokho isimilo ongeke wasethemba.

**20 April 1957, page 3**

**THE LIKES OF KADEBONA SURE CAN TALK**

A nation must be sacrificed for, and you should not be too self-important. It is sometimes necessary to go along with the opinions of other men even when their positions do not exactly align with yours. To always be looking for people to agree with your thoughts makes you blind to the thoughts of other men.

We who have seen it all are still seeking the best way to make decisions through voting. I say this because when we vote, some people first look around to see how prominent people are voting before they themselves raise their hand to vote. This misrepresents the true will of the people.

It’s like trying to still remain a bachelor when you have already found someone you clearly know you should marry, and then end up losing something you have for what you do not have. When a person moderates themselves on things and tampers the desires of the heart, it cultivates good character in them. Listening to the desires of the heart leads you into great difficulty, far from the happiness you were seeking.

Regressive people go around saying, ‘I’m still young, I’m not going to the meeting (church), I’m going to do this and that, I’m not going to take a wife.’ Meanwhile they have children they’ve abandoned. They dump their children at the village with their parents and head to the city where they act all young. I think even a child playing with fire is better. Stop doing things you know nothing about because that is no type of character you can trust to lead you anywhere.

**18 May 1957, pages 3–4**

**Kuphendulana oKadebona no Mgudlu ngo Bambiswano**

**(Ngu Kadebona)**

Mhleli, Nabafundi bephepha kungithokozisile ukubonana nalendoda okuthiwa uMgudlu, ngangilokhu ngifunda ngaye kulenkundla ngicabanga ukuthi uzifunela imali nje kubantu, njengoba nazi nonke ukuthi kuyenzeka lokhu, kanye nokuyifuna ngezindela zonke.

Okokuqala ngathi ngivela ngalana kaManzini, ngathi uma ngidlula eKwaluseni ngabona indlu enhle nenkulukazi, ngathi uma ngibuza ukuthi eyani lendlu enkulu kangaka bathi eyoBambiswano lwe Mgudlu Co-operative Society.

Ngasuka lapho, ngabuza ukuthi yena lomuntu okuthiwa uMgudlu uhlalaphi bengikhomba nokho ngathola engekho ekhaya eyoshumayela uBambiswano eMbabane. Ngahlala ngamlinda ngoba ngithanda kubonana naye.

Ngenhlanhla ngabonana naye ngoba ngamthuka asangena. Sabingelelana sae sazisana. Phakathi kokuningi esakuxoxa ngizophawula imibuzo engayibuza kuye zezimpendulo zakhe kanje.

KADEBONA: Ngizwa ukuthi seniqhubile ngoBambiswano, imbala ngiyabona nendlu enkulukazi okuthiwa eyoBambiswano kephake niyithemba ukuthi nophumelela madoda kwawa izinhlangano ezinjengo NABANTUKOP kanye nawo ICU kanye nezinye na?

MGUDLU: Akulahlwa mbeleko ngokufelwa ndoda yakithi, uma inkosikazi yakho ingatholi abantwana, nokuba afelwa umyisa koDokotela bamelaphe aze aphumelele. Impumelelo isekuzimiseleni nase kuzinikeleni ngokuqinileyo, Izindiza-mshini zokuqala zawa nabathile kepha ngokuphikelela namhla sezihambisana ngobumnandi obukhulu, futhi zinosizo okukhulukazi.

KADEBONA: Yebo kona kunjalo, kepha angithi imali yemuka noMtilane na?

MGUDLU: Kunjalo wena weKunene yemuka noMtilane, kepha akuyekwanga kwaqhutshekelwa phambili. Uma kwakuyekiwe ngabe ayikho yonke lemizi emihle eyakhiwe ubuKhosi. Ngako ngokubekezela nesineke sokusebenza namhla sesinaso isikhwama sesizwe njenge Life Fund, isikhwama esingemuki noMtilane ngoba kubona kanye kubona kabili.

KADEBONA: Waze walikhuluma iqiniso, kepha sesiyabesaba ogalajane benfundo!

MGUDLU: Cha wena weKunene imfundo kayimenzi umuntu abe mubi, uba mubi ngendalo yakhe nje ngoba nakubo abangafundile kukhona ababi. Ngiyaqinisa uma bonke befundile kophela ukwesabana phakathi kwesizwe.

KADEBONA: Usho kuthi silahle amajobo ngenxa yemfundo?

MGUDLU: Amajobo akoni lutho futhi kaxabene nemfundo, naku nami ngiyawafaka mhla ngithandile, baningi abawafakayo abafundisiwe.

KADEBONA: Awu uqinisile Mgudlu manje ngingenze njani-ke mina uma ngifuna ukuba lilungu loBambiswana na?

MGUDLU: Bhalela kuNobhala woBambiswano kanje, Box 13, Kwaluseni, Swaziland.

KADEBONA: Phambi kokuba ngithumele imali yami, ngingathanda ungichazele ukuthi sengiyziwa yini abaphethe inhlabathi?

MGUDLU: Vele wena weKunene akukho lutho olungenziwa lapha kaNgwane lungabikwanga embusweni.

KADEBONA: Ngiyaneliswa ngempela, umoya wami usukhululekile, futhi sekuyangikhanyela

MGUDLU: Nathi thina boBambiswano sithanda kona ukuthi ungene ngoba sewenelisiwe ukuze nawe ube indoda eqinileyo enhlanganweni.

KADEBONA: Ngafunda kulo Izwi lama Swazi ukuthi kukhona inhlangano esolwayo angazike noma iCommerce Amadoda noma iyiphi?

MGUDLI: Chake wena weKunene ngiyangeze ngangena umkhononesiphanga endlini yabanye abantu, ukuphela-nje engikwazisa kona ukuthi leyonhlangano okhuluma ngayo eyabamabhizinisi, thina boBambiswano sithi akungene nabampofu nezicebi bonke babe nelungelo elifanayo njengamalungu asebenza ngokuzwana.

KADEBONA: Ngibona sengathi ukubhala kuzokwephuza sale ubamba nangu £30 ngoba ngithanda ukuthi lapho sesithola njengoba sewuke wangikhanyisela kahle nami ngithole kakhulu. Sale ungimikisela kuNobhala nakhona emabhukwini mina ngiyabona ngeLisidi yami neKadi njengoba ungikhanyisele.

MGUDLU: Salulindela kancane wena weKunene sale ngikwenzela bufakazi bokuthi wanginika lemali namhlanje.

KADEBONA: Ngiyabonga Mnu. Mgudlu, kepha angizwa ngalabantu abanamagama amakhulu ukuthi ngabe nabo sebangamalungu na?

MGUDLU: Yibaphi labo okhuluma ngabo wena weKunene na?

KADEBONA: Chake ngisho ngoba kukhona nezikhulu ezinigni, nabanye esilokhu sibabona nalapha emaphepheni, nabaphethe izikhundla ezinkulu.

MGUDLU: Ukhuluma kahle kepha yazi kusukela manje ukuthi njengoba nawe uthe bakhulu uthi ngabe badingani pho? Kunjengoba kusho isibhalo seNkosi ukuthi ‘Okuhle kwembulelwe izingane.’

KADEBONA: Salakahle. okuningi sengokubuza encwadini.

MGUDLU: Hamba kahle wena weKunene.

**18 May 1957, pages 3–4**

**On Bambiswano Cooperative, An Interview with Mgudlu[[3]](#endnote-3)**

**(By Kadebona)**

Dear Editor and Readers, I was very happy to meet this man they call Mgudlu, after so many times reading about him in this paper. I used to think all he wanted was people’s money, after all, you all know it happens far too often and in many different ways.

First, on my way from Manzini, as I passed Kusini, I happened upon a beautiful mansion. When I asked who owned it, I was told it belongs to a cooperative, Mgudlu Cooperative Society.

Then I asked where this Mgudlu fellow was, and they said he was off promoting the cooperative’s work. I waited for him.

Fortunately, we did meet when he returned unexpectedly. We soon became acquainted and discussed many things. I would like to focus on a few here, my questions and his replies.

KADEBONA: From the size of the cooperative’s house, I see you have grown by leaps and bounds but do you really think you will succeed where other cooperatives like NABANTUKOP and ICU failed?[[4]](#endnote-4)

MGUDLU: You never give up hope too easily. When your wife is unable to have children or loses a child, you take her to the doctor’s until you succeed. The key to success is staying focused and dedicated. Look, the first airplanes ever made crashed and killed people but through perseverance we today enjoy the wonders of aviation, which has great utility for society.

KADEBONA: Yes, I see, but I thought Mtilane took off with your money?

MGUDLU: Yes, he did steal the money but we moved on from that. Had we quit, these beautiful Royal houses would not have been built. So you see, because of our perseverance and patience we now have the national sovereign fund, Life Fund. And no Mtilane will take off with this money - once beaten, twice shy.

KADEBONA: That’s true, but we are still scared of educated crooks.

MGUDLU: It’s not education which makes a person bad. An evil person is evil by nature, after all even among the uneducated ones you still find evil ones. Surely though, if everyone is educated, mistrust would cease in this nation.

KADEBONA: Are you saying we must abandon our traditional attire because of education?

MGUDLU: There is nothing wrong with our attire. Even I wear it whenever I like, as do many educated people.

KADEBONA: You are Mgudlu. So, how can I be a member of the Cooperative?

MGUDLU: Write the Bambiswano Secretary at Box 13 Kwaluseni, Swaziland.

KADEBONA: Before sending you my money, I want to know if the Royal House knows about this organization.

MGUDLU: Well, as you know, nothing happens in this country without the Royal House knowing.

KADEBONA: I’m satisfied for sure, and at ease. Everything is clear.

MGUDLU: Even ourselves, we want you to join when you are satisfied, that way you can be a strong member.

KADEBONA: I read in the newspaper *Izwi lama Swazi* that there is an organization that is suspected, I don’t know if it’s called Men’s Commerce or what.

MGUDLU: I wouldn’t know too much of what happens in other people’s organizations. All I know is that the business organization you are talking about is made for business people, while our Bambiswano accepts the poor and the rich. Here everyone has equal rights as members and works in harmony.

KADEBONA: I think joining by mail will take a bit long so here is my £30 membership fee since you have explained everything so clearly. You give it to the Secretary for me and mail me the receipt.

MGUDLU: Just wait a minute while I make some documentation that you did give me this money today.

KADEBONA: Thank you, Mr. Mgudlu but one thing I still don’t understand is why some of these big liars are still members of your cooperative.

MGUDLU: Who are these liars?

KADEBONA: I say so because there are many dignitaries, some whom we often see in newspapers, who have high positions.

MGUDLU: I hear you, but even you, you are saying these are big people, so what would they be wanting in our organization? Like the Lord’s word says: ‘Out of the mouths of babes the good is revealed.’

KADEBONA: Goodbye. I’ll ask more questions by mail.

MGUDLU: Goodbye.

**14 September 1957, page 3**

**Ukube Ngangisikhulu**

**(Kadebona)**

Kuthe lapho ngilandela udaba olwenzeke kwa Gege njengoba omunye umbhali waleliphepha athe wayibeka futhi ecela umqondo wami kuyo ngathola ukuthi kukhona lapho lesikhulu senza kahle kepha kwenye indawo angivumela

Ngizothi kubeka umqondo wami kepha ngingasho ukuthi akukho okuncono omunye abenokukwenza kuloludaba. Ngokubona kwami ukuba isikhulu senqabe ukufakwa kwamaduku endaweni esiyiphethe ngaphambi kokuba sithole izwi elivela koMkhulu kusinyathelo esihle lokho. Futhi manje sekufike sikhathi sokuba nakhona ebukhosini bakithi uma kwenziwe isinqumo abhalelwe lowo esimthintayo, kuthi nalo liNxusa lihambe esinyathelweni salokho okuthe kwabhalwa.

Phela ngokujuka kwezinsuku sekutholakele ukuthi asakhona namanxusa-mbumbulu, okungasho ukuthi abantu abangaziwayo. Kepha uma kukhona incwadi evela komkhulu kubakhona kugcwaliseka lapho kufika iNxusa laseNdlunkulu. Kepha ekutheni akubekhona abalindeyo ukuze bathathwe bayoboniswa kwaGege lokho okwenziweyo kepha kubekhona impendulo enjeya ngiphambana nayo kakhulu ngoba kufundwa ngokubona okwenziwa abanye. Libandla elingathandi kufunda aliyindawo lona kanye nesikhulu salo. Lokho kwaba iphutha. Uma ikhona indlela yokuthathwa kuyoboniswa okwenziwayo kwezinye izindawo kuyinhlanhla lokho enkulu.

Kuzwakele ukuthi idamu lamanzi liyathandeka noma kusiphi sikhulu ngoba akukho okungenziwa ngaphandle kwamanzi. Kepha silindele ukuzwa ukuthi selakhiwe lelidamu njengoba abantu balijabulela.

Kuyabongeka kusibikela kwakho Vusezakithi lendaba njengoba ikhanyisile ukuthi abantu bavama kuthula lapho kubekwa imibuzo kubo babheke ukuthi isikhulu sabo sizokhuluma lokho esibona ukuthi kuzobakha abantu baso. Ngalokho ukube ngangisikhulu ngangibuthana nabantu bami ukukhmba indlela ukuze kuthi noma ngusemhlanganweni bazi ukuthi nami ngihambelana nabo ukuba kwenziwani kanti ngiphambana nabo uma kwenzenjani. Ukuthula kwabantu kusho izinto ezimbili: Kusho ukuthi abakwazi oqonde kukwenzela bona, ngako hleze bathi bayakhuma kutholakale ukuthi baphambana naso isikhulu sabo. Okwesibili kungenxa ngoba bathanda isikhulu sabo sibakhulumela ngokusobala ngoba sona sazikancono kunabo bonke.

Kodwa uma sebesazi kahle sikhulu sabo bayaphendula kusivikela ukuba kungathiwa kusho sona sodwa ngoba abantu baso babethulile, futhi bakhuluma baphumelele ngoba sebazi kahle ukuthi lesikhulu sethu sihamelana netunthuko kepha okuqakelayo asikuthandi. Ngokubuka kwami kuthula kwebandla lapho selinikwe ni nokwenzeka.

ithuba lokukhuluma akulungile neze ngoba kuvame ukuthi lelobandla lihambe likhuluma sitha sengathi kukhuluma komunye kukhona lapho kone khona lokhu belikhona lingavumi kukhuluma. Libandla lelifuna amalungelo alo nesizwe elisikhulumelayo lihle futhi akunzima kuhamba nalo ngoba lingelamadoda ahlahla izindlela zokuzakha. Libandla lithanda kufundiswa umphathi walo nokuba liwazi amalungelo namandla lapho udaba selubekiwe phambi kwalo. Ngako umsebenzi wesikhulu kufundisa ibandla laso mukhulu futhi asifanele kuwulibala kuwenza ebandleni laso.

**14 September 1957, page 3**

**If I were a Leader**

**(Kadebona)**

When I started following the Gege matter, since some of this newspaper’s writers wrote about it and asked me for my opinion, I found that there are things this leader did well and some he did not.

I’m going to state my mind on the matter but that is not to say there’s nothing better someone else could have done. The way I see it, this big shot took a good decision by forbidding people to wear head coverings at that place of work, although this was going against the directives of the royal house. And now a time has come that even in the royal house a decision must be taken and the person it concerns must be informed and the representative must follow whatever the written directions are.

I say this because recently we found that fake representatives still exist, which is not to say they are unknown. But when a letter comes from the royal household, the arrival of the royal representative puts more weight on whatever the letter has to say. But I am against the fact that some others are made to wait and then taken to Gege’s place, to wait for some confirmation while there is already an answer. A group or church that does not like to read never gets anywhere and that includes its leader. That was a big mistake. It would be a fortunate thing if there’s a way we could be taken to go and should be shown how things are done elsewhere.

We have heard that that the dam full of water is loved by everyone, even the big shots, because there’s nothing that can be done without order. But while waiting to hear if that dam has been built since people are so happy about it.

I would like to thank you for Vusezakithi[[5]](#endnote-5) for reporting on this matter and confirming that people agree to keep quiet while the big shot is asked questions, and they often wait to see if the big shot is going to say something constructive or not.

Hence I say if I was a big shot I would have met with my people to chart the way forward so that they know when exactly I am on their side and when I am not during those big meetings. The people’s silence can only point to two things: the people don’t know what he’s trying to drive at, so they are weary of trying to speak and going against their boss. Secondly, it may be that they want their boss to speak clearly because they know that the big shot knows better.

But when they know their leader well, they will even answer on his or her behalf to protect them because they know their boss is a progressive leader. So in my view the silence of the crowd when it has been given an opportunity to speak is quite telling.

The chance to speak should not be wasted and it should not be an everyday occurrence that the crowd speaks anyhow while it does not agree with one thing that one speaker thinks versus the crowd. The crowd are fighting for their rights and the rights of this nation and this is good so it is good to let the man who is better at moulding people and their behaviour to speak. The people must be taught by the leader to know their rights and power when a matter has been put before them.

So, the job of a leader is to teach the people how big this job is and the leader must never forget to that part of their job.

**2 November 1957, page 4**

**Azibe nabakulumeli Izisebenzi**

**(Ngu Kadebona)**

BAKE baveza lapha ephepheni kusikhathi esindlule izinkulumo eyabakhona phakathi kwethu noMgudlu ngoBambiswano, ngangena kusukela lapho ngoba ngabona ukuthi uma ngingasekeli inhlangano enje ngingebe indoda. Manje ngililunga eliphelele kulenhlangano njengoba bengiyilo nakwezinye izinhlangano.

Lapho ngikhulumisana namanye amadoda kubonakele sikhala sikhona futhi ukuba iTrades Union, eyihlangano ekhulumela izisebenzi, iyadingeka kaNgwane. Futhi njengoba sekukhanyile ukuthi kaNgwane kusebenza imithetho yase Nyonyane, indlela yokusebenzisa iTrades Union ilula ngoba kungasetshenziswa imithetho yalena ese Union, kanye nabeluleki bakhona.

Sekuthanda kusikhanyela ukuthi ngaphandle kwezinhlangano ezinjenge Trades Union sikude lapha kaNgwane kuthola imiholo efaneleyo ngaphezu kokuba iminyaka ngeminyaka lendaba iqhutshelwe phambili.

Kubafundi ngiyabazisa ukuthi ngaphandle kokuba bona bahlangane njengezisebenzi, ngemihlangano bazobphansi konyawo kuze kuthi komkiki, kepha uma bahlangana kuzolunga ngaphandle komsindo.

Akukho ongakhali ngamaholo amancane kaNgwane uma sibheka ngeningi labantu, kepha ngoba ngulowo uzikhulumela ngale, ngesinye sikhathi kwethembeke sengathi umuntu noma abantu abathile yibona bazokhuluma kuzwele kanti dwele ngemalahle.

Hlanganani maNgwane ningenise izinhlangano njenge Trades Union ukuze niphile kahle njengoba nizwa amaphephandaba akhanyisa ngokwenziwa izinhlangano kwamanye amazwe okwenza abantu bakithi baphile kahle.

Angizukwanda kakhulu ngoba abantu abaphathekile banokusheshe bezwe uma kubekwa umqondo ongabasiza. Lenhlangano yeTrades Union iyadingeka kakhulu kaNgwane njengoba namuhla akukho ekhulumela ngokusobala abasebenzi bengabona bakwa Hulumeni, kepha kusala ezandleni zabacashi, ukwenza njengoba kungabajabulisa.

Ngalokho umshayeli wezimoto unokumholela noma ompondo abane kuphela ngenyanga-amashumi amathathu amalanga.

Ngubani ozokukhulumela abantu abanje abaphila nzima lokhu basebenza na? I Trades Union ingaba umkhulumeli wabaningi abasebenzayo kepha kube bangatholiswa iholo elifaneleyo.

Nithinike ngayo lenhlangano enje na?

**2 November 1957, page 4**

**Workers Should Have Representatives**

**(By Kadebona)**

Since the date of my interview with Mgudlu of the Bambiswano cooperative, published in this newspaper, I have joined the organization. I felt like I would not be man enough if I did not support its work. I am now a full member of this organization, as I have been of others.

After talking with other men, it has become clear that there is also a need for a trade union to represent workers here in Swaziland. Since we are already using Union (British) laws, we would just use their laws and even advisers to orientate us on the workings of our own union.

It is becoming clear by the day that if we don’t have trade unions in Swaziland, equal pay will be long in the making. For years we have been kicking the can down the road on this matter.

As for the students, I want to inform them that before organizing as workers, there are junior organizations that they can join without making so much noise.

No one is satisfied with the measly pay that we get in Swaziland. When you look at the issue, a few people are just speaking up for themselves, by themselves. Sometimes we get false hope that some people will speak on behalf of others, but to no avail.

People of Swaziland, you must unite and introduce a trade union so that you may live like you read in the newspapers about how other countries are living, which would make our people’s lives better.

I am not going to talk much because the people who get mentioned tend to understand me quite easily. But a union is quite necessary here in Swaziland since even today, there’s no organization that clearly speaks for workers besides government ones. But it remains the case that labour issues are left to be decided by employers who do as they please.

That’s how a car driver can be paid even just 4 Pounds only per month, that is for a whole 30 days.

Who will speak for such people who live such hard lives while they have jobs? A trade union can be the mouthpiece of many people who toil without earning equal pay.

What do you have to say about such an organization?

**7 December 1957, page 2**

**Azihlangane izisebenzi ka Ngwane**

**(Ngu Kadebona)**

SEKWENDLULE iminyaka eminingi abasebenzayo, futhi bekukhuthalele kakhulu bengatholi njengokwemisebenzi yabo, futhi iningi labo bangenandawo eqondileyo yokuhlala. Kuthi labo abathole inhlanhla yokuthola izindlu kuthi nokudula kwazo kungabe kusasho lutho ngoba kungekho kukhetha. Kuyo leminyaka eminingi endlulile intengo yezimpahla ithe yaphakama, kepha amaholo ema khona lapho okwenze ukuthi sigaba sabantu abafanele kuphila kuso sehla.

Akumangalise ukuba kwande amacala okuphisa utshwala obuphambene nomthetho, kanye nokusebenzisa nokunye njengoba sekungena ukweba bekungavamile kuleli. Ukulamba usebenza kungeniselana umqondo omubi wokweba. Abanye bashayeli bebahola ompondo abane kuthe lapho kuhlola icala labo lokweba kwatholakala ukuthi kwenziwe ngoba izindleko zabo zokuziphilisa bezingaphezu kwemali abayitholayo ngalokho wasuvela umqondo wokweba.

Ngenxa yokungabonelwa kwabantu abasebenzayo ukuthi abanikwa okwenele kubaphilisa kulesikhathi esiphakemeyo, kuthi uma osebenzayo agula akafanele ngani ukuba anikwe imali yesikhathi sokugula kwakhe, kanti kuvele lokugula asemsebenzini, kanye nokuthi abasebenzayo balala kuphi, bahlala endaweni enjani; lokhu kwenza ukuba kudingeke inhlagano yezisebenzi ukuzikhulumela. Kukhuluma komuntu ompintshekile kungeke kwafana nokukhuluma kwesithunywa salowo ompintshekile, kepha sibe lesithunywa singampintshekile.

Izisebenzi zifanele zizikhulumele ngendlela yokkuhlangana nokuba zenza imisebenzi eyehlukenyo, kepha zibe nenhlangano lapho zizonikelana khona, kufunwe ikhambi elihle. Ukusebenza ngobuhluthuhluthu kwangayedwa akulungile, futhi nokwenza ngobudlova akwakhi lutho; kudingeka ukuzwana nokusebenzelana kukanye nokubambisana. Umonya omuhle ngothi ‘angidle nawe udle’, kepha omubi ngothi ‘ungamvusi olele’.

Ngibe nenhlanhla ngelinye ilanga ngabakhona kumhlangano wezisebenzi osenzelwa amalungiselelo okwakhiwa, lapho izikhulumi zabeka ibola ukuthi izisebenzi zika Hulumeni zinawo umhlangano wokuzikhulumela, kepha ezinye izisebenzi azinawo. Bakhuluma ngesizebenzi zase zitolo, emagalaji, emasilaheni, emaFektri, emakhishini, nomabhalane abasebenza amahhovisi angewona kaHulumeni, abashayeli bezimoto namaloli nokunye, bonke abangenamkhuluneli njengoba benza abazisebenzi zika Hulumeni.

Njengoba kunjalo kusisebenzi zakhe zifanele kuhlangana kubonisana kwazona njengoba seziqalile lapha eMbabane kukhomba indlela.

**7 December 1957, page 2**

**Workers Should Unite in Swaziland**

**(By Kadebona)**

FOR DECADES, many dedicated workers have not only been under-employed but they have also been reeling from a lack of adequate housing. And those lucky enough to afford housing have paid through the nose with little choice. And in the many years that have passed, the price of goods has gone up while people’s wages have stood still, which has lowered the standard of living.

Surprisingly we’ve recently seen a rise in the sale of illegal liquor, drinking in general, as well as theft, things that were not seen before in our country. Hunger feeds the human mind with the terrible idea to steal. Some drivers were earning 4 Pounds, and when they were accused of theft, we found that they stole because they were living beyond their means, hence the idea to steal came easily.

So neglected are the workers in our country that when a worker gets sick they must forego income while they get better because there is no paid sick leave, even though their sickness was contracted at work; no one seems to care where workers sleep, where they stay, and all this points to a need for a workers’ union. The speech of a desperate person can never be the same as that of the desperate person’s messenger, who are not quite as desperate.

Workers must stop talking about ways of uniting even if they work in different sectors; by uniting they’ll still find a good solution to their problems. Working in an isolationist manner, as is currently the situation, along with things clumsily, will not lead anywhere. What is needed is cooperation, unity, and pragmatism. Such a good spirit will lead us to think in terms of ‘I eat, you eat’ instead of ‘let the sleepers sleep’.

I was recently fortunate enough to be in a meeting where people were discussing the idea of a union, and it was in this same meeting where people said that government workers already have an organization which speaks for them, people are talking about people who work in stores, gas stations, business, Factories, domestic settings, non-government clerks, truck drivers, and all those do not have a voice unlike their government counterparts.

Here in Mbabane, government workers would unite with others to show the way to those already trying.

**18 January 1958, page 2**

**Khumalo noKadebona**

Lapho ngifunda izindaba ezikhanysa ngokusobala izindlela zokusebenza ngokubambisana zika Kadebona ngiyaneliswa. Nokho kukhona ukukhutshwa kwabanye besizwe ngoba izikhulu zingezwakali kulumemela ukuthi ukuthi kanti zona azilufuni yini njengoba luhlahla indlela eya ekuphileni.

Akuzwakali nokuthi zithini ngobakwakhiwa kwemisebenzi yesizwe ukuze sakheke ngayo. Ngalokho udaba lwalombhaleli wephepha ngiyalubonga ngoba lukhomba indlela, futhi ngimkhuthaza kuba asidonse njalo ngenkulumo yakhe ekhathazayo.

JAMES KUMALO, Live Halt Bremersdorp.

**18 January 1958, page 2**

**Khumalo and Kadebona**

I find it satisfying when I read news that is clear on the cooperative way Kadebona works. But there are some hiccups here and there since some leaders have not come out in the open about the fact that they don’t want this type of work which helps people’s lives.

It’s not even clear what these leaders are saying while some of us are busy trying to build a nation the only way we know how. So I’m grateful for the work of this writer because it charts the way forward, and I encourage him to keep up the good work of giving us his encouraging message.

JAMES KUMALO, Live Halt Bremersdorp.

**7 March 1959, pages 1 and 12**

**ABAFUNDELE UMSEBENZI KABAWUNIKWA**

**B**ESINETHEMBA elikhulu lokuthi abafunda eMbabane Trades School, befundela ukubaza, ukwakha noma ukulungisa izimoto,, bazothi uma bephuma sebeqedile bayinikwe lemisebenzi ukuze ulwazi lwabo luqhubekele phambili njalo, kepha akunjalo. Besethemba ukuthi uHulumeni wakithi uzobasiza labantwana besizwe ngokubelokhu ebanika umsebenzi olingana amandla abo nolwazi lwabo abaluthole esikoleni, kepha sesibona sebanhlakahlaka yilowo uzama lapho angathola khona ukuze akwzi ukuzipilisa.

Besibeke okuhle kunalokhu, njengazo izinkulumo ezinhle ezivame ukuzwakala kulesikole ngesikhathi sivala zenziwa abaphathi-sikole kanye nabaphathi nhlabathi. Kepha sekubonakalisa ukuthi kokunye akuhambi njengoba kukhulunywa.

**I**MISEBENZI yezakhiwo isinikwa abamhlophe yonke kuthi laba abafundiswe kulesikole bangabe besanikwa ngisho ethile ukuze kubonakale ukuthi uyise wabantwana uzama kubondla bonke abantwana bakhe. Sike sabonga uma sibabona abakhi banikwe umsebenzi wokwakhashrb, hmbcvb phoyisa nezinye eSandla, kepha kwaphelela lapho, ngingakusho kwase Malkerns nokwesikole kuMathapha.

Maqondana nabafundele ukubaza nokulungisa izimoto asikaze sezwa ukuthi bona batholswe kuphi umsebenzi ukuwenza baze babe nokukhomba ukuthi lomsebenzi wenziwa ngabaphuma kulesisikole. Uma okunje kungenzeka nakulaba abafundiswa eMdutshane, kungasidumaza kakhulu ngoba ukufundiswa imiyaka eminingi kangaka njengoba kunjalo kwabafundele ukulungisa izimoto abaqede iminyaka-nyaka, kepha sebephumile nengabe besanikwa msebenzi, kuyadumaza kakhulu kubazali.

**Okudumazayo**

Kuthi nabazali bebecabanga ukuthumela abantwana babo ukuyofunda lemisebenzi, bakhathale badumale lapho bebona laba asebevela ezikoleni bezula ngokuswela umsebenzi, bese bekhathala bengahambanga ibanga elitheni ngokucabanga. Nabo abantwana kuyabadondisa bangabe besathanda isikole uma bebona abanye bebefunda kodwa sebeqedile, babonakale sebezula ezithubeni, abantwane babone ukuthi akusizi. Yikho okubanga abantwana bengabe besasithanda isikole bafune njalo ukusibalekela.

Ngingomunye wabacela ukuthi laba abaphuma ezikoleni ezifundisa imisebenzi kaNgwane banikwe ithuba lokuqala kunokuba kunikwe abavela ngaphandle babe bantwana basekhaya abafundiswe umsebenzi banganikwa amathuba. Yikho lokho okubanga kuthiwe izwe lakwa Ngwane linomcebo omkhulu, kepha abantu bomdadu kulo bayizimpofana neziceli ngenxa yokuthi abanikwa amathuba abo afaneleyo, futhi bangakhuthazw neze.

Ngokweqiniso umbuso wamaNgisi unika noma ubani amathuba okubonisa amandla akhe nolwaz lwakhe. Lokunganikwa amathuba akuyona indlela nenqubo yombuso wama Ngisi esiphansi kwawo. Lokhu sekuhambe ungamu omude ngangoba abaning sebathanda kudumala ngoba kubonakalanje ngokuphuma kwealanga.

**Abangantuli**

Sicela ukuba abantwana abafundiswe kulezizikole zakubolelizwe bangawuntuli umsebenzi uma lezifundiso abazinikwayo zingizo ngoqobo. Uma bengawunikwa umsebenzi kuthanda kukhaanya ukuthi kukhona okushiywayo ezifundweni zabo okwenza ukuthi bangabazeke ukunikwa umsebenzi njengoba kunjalo kwabafunde kuzikole zangaphandle.

Kubuhlungu ukufunda ubusuhlala nolwazi ngoba unganikwa amathuba akho ukubonakalisa ulwazi lwakho. Kubakhi sezwa udumo lomsebenzi wabo eMbabane, kepha okwadunga lapho kwabayini pho?

**Kadebona**

**7 March 1959, pages 1 and 12**

**THOSE WHO STUDIED FOR THE JOB AREN’T GETTING EMPLOYED**

WE HAD GREAT HOPE that Mbabane Trades School students who study carving, bricklaying, car mechanics, would get employed soon after graduating so they can further practice their trades, but that has not been the case. We had hoped that the government would help these young sons and daughters of the nation by giving them jobs that are equal to their qualifications, but we see them now scattered all over the place trying this and that just to get by.

We were really hoping for good things to match the great speeches by school officials and the nation’s leaders, which we often hear at this school during graduation. But it is becoming clear that on some topics talk is far different from action.

CONSTRUCTION JOBS are all being given to white people while the people who went to this school are going jobless, and giving the latter jobs would actually show that the father provides for all his children. We were grateful when we saw them getting jobs at places like [indistinguishable], the police force, and others in government but that was the end of it. I’m not even going to mention the matter of the students from Malkerns and Mathapha.[[6]](#endnote-6)

About the people who learned carving and model mechanics, we don’t know where they found employment to demonstrate to us that this is a type of job that can be done right out of school. If this can happen to people who have also gone to school at Mdutshane, it would be very disappointing to us since it takes such a long time for people to get a qualification from there, only for people to not be given jobs when they come out, that is patently disappointing.

**The Disappointing Part**

Even when the parents have been considering sending their kids to go and study these subjects they get discouraged when they see people who are jobless after studying these same subjects and then they just quit. The students too, this type of thing makes them not like school at all when they see other people who have finished their studies but staying at home all day, which makes them conclude it is all in vain. This is what makes students not like school and to always be trying to avoid it.

I am one of those who is pleading that people who are new graduates in this country must be given priority on the job market, before people from outside. This is the same thing that makes people wax lyrical about how rich Swaziland is while its people wallow in poverty, it is because they are not given adequate opportunities and encouragement.

Truth be told, British rule gave people equal opportunity, as long as they showed that they were qualified. This withholding of opportunities is not the British order, which we are supposed to be living under. This has gone on for far too long and more and more people are getting disappointed each and every day.

**The Well-Off**

We would like the students who graduate from these schools to not be short of work if these subjects are really those subjects that are supposed to be offered in the first place. If this unemployment continues, it means that the subjects being offered here are as irrelevant as those from abroad which makes people unemployable.

It’s quite painful to get an education and then idle with it for lack of opportunities to demonstrate your skills. As for bricklayers, we have heard lots of stories about their good work in Mbabane, so what went wrong?

**Kadebona**

**16 April 1960, page 11**

***Bayiziboshwa bekhululekile***

**SEKUTHANDA ukuzibonakalisa ngokusobala manje ukuthi kukhona abantu abayiziboshwa, kepha abanye abantu babe bathi bakhululekile ngoba bangekho emajele.**

Mina sekukaningi ngizwa abantu abasebenza kaHulumeni bathi uboke ubhale ukuthi nokuthi ngoba thina singeke sakubhala njengoba sizisebenzi zika Hulumeni.

Noma sithulile kepha siyakubona lokhu, kepha ayikho indlela esingakukhuluma ngako size siphume kaHulumeni.

Kusuke lokho kumangalise ukuthi kanti abanye abantu bayiziboshwa kanti sibabuka ukuthi bakhululekile?

Kukhona abanye ababukeka sengathi bakhululekile kepha bayiziboshwa enkolweni ngoba bangeke bangena kwezinye izinkonzo kepha bangena kwezabo kuphela okwenza ukuthi ekuhambeni kwakhe nomhlaba onjalo angabe asakhonza nabanye njengoba ibandla lakubo lingekho kuleyondawo. Kwesinye isikhathi elinye ibandla lenze imvuselelo njengonga sike sakubona eKwaluseni lapho abe Assembly of God benze imvuselelo inyanga yonke ka March, kepha abanye abayiziboshwa kubafundisi babo nasemabandleni abo abaphumelelanga ukuza kulemvuselelo noma bathanda ngoba ingenziwanga ibandla lokubo. Lokhu kumunyu njengencwancwa ingabe abanye bakuzwa kunjani.

Eqinisweni enkolweni kubi kakhulu ngoba abanye bahlaliswa ehlathini abangenaqiniso ukuthi batshelwa lona yini iVangeli noma batshelwa amaphupho, izinganekwane, noma bahlaliswe ovalweni. Ukuhlala njengesiboshwa kubuhlungu kakhulu kuze kube sengathi ungcono ongakholwanga ngoba yena unokuya noma kuphi lapho athanda khona, kanti okuhle ukuya lapho kuzobakhona insindiso epheleleyo kaNkulunkulu.

Ukuthi uphila ube uthitshelwa, ugadiwe njengokungathi awethenjwa kubi kakhulu. IVangeli leza nenkululeko, kepha lokwenza abanye babe iziboshwa zabefundisi namahlelo abo yini na? Khanyisani bafundi ngoba sengiyanazi ukuthi niyayihluba indlubu ekhasini ezindabeni ezithanda ukukhanyiswa.

Abanye baze bakhulume ukuthi thina sobhala uma sesiyekile ka Hulumeni noma sesithole ipenisheni ingabe ngaleso sikhathi bolalelwe ubani ofikayo. Umuntu othi kanti ukhululekile kepha abonakale efana nobophekileyo usuke umbone ukuthi usebuhlungwini lomuntu, akathokozi, akalikhulumi iqiniso ngoba uhlala asovalweni sengathi uzokweqa umthetho wobasi abasebenzayo. Kusobala ukuthi okholwayo uma aphetheke fana nesiboshwa, inkululeko yakhe isekuphumeni kulelobandla elimphethe ngalesisandla ngoba asekhona kulo akanakuthola kukhululeka neze.

**Inkululeko**

Inkululeko ifunwa yikho konke okuphilayo ezweni, ngisho inja imbala uma ulokhu uyibopha ayijabuli neze. Inkukhu ehlala njalo isehhokweni ayijabuli ingekhuluphale njengenkukhu ekhululekileyo, ebonisa nangokuzalela kwayo ukuthi ikhululekile. Inkululeko idingekile kukho konke okuphilayo.

**Kadebona**

**16 April 1960, page 11**

***Unchained Prisoners***

**IT IS BECOMING CLEARER that there are people who are prisoners, while some say they are free because they are not in prisons.**

So many times I’ve heard people telling me write this and write that because it is something we ourselves cannot write since we work for the government.

Even though we are quiet about this, we can still see it, but there is little we can say since we are not in government.

This is quite surprising that other people are prisoners while we look at them and think, are not they free?

Others will look at them and think they are free but they are prisoners of religion because they cannot belong to other denominations, and it gets to a point where they cannot worship with others because those people are not in their own denomination, or they cannot worship if their denomination is not in the new place they move to. Just like we saw in Kwaluseni when the Assemblies of God denomination had a big service but other people who are prisoners to their denominations and pastors did not attend, even though they wished to. This is sad and I wish to hear how others feel.

It’s getting quite bad in the religious world because others are kept in the wilderness and being told stories, or they are kept in fear of the unknown. Being a prisoner like this is quite painful and sometimes it’s better to be an unbeliever. The unbeliever goes wherever they want, meanwhile what is good is to go where God’s salvation is.

To be a living person while someone keeps an eye on you, as if you are untrustworthy, is a bad thing. The gospel makes you free, but what is this thing other people are doing which makes them prisoners of pastors? Please clarify my readers because I know you do so in other things that concern popular culture.

Others talk and say we will write what we want when we are no longer working for the government or when we are in retirement, but then who among the new people will listen to them. A person who says they are free but they clearly are not, you can just tell that they are in pain yes, they are unhappy, they do not tell the truth because you can tell they are always in fear of contravening the edicts of their superiors. It is clear that when a believer feels like a prisoner, for them to be free they must first leave that denomination because they will never find freedom while in it.

**Freedom**

All living things on earth yearn for freedom, even a dog becomes unhappy when you keep it on a leash too long. A chicken that stays too long in the coop is an unhappy chicken, and it never gains weight. A free chicken will show you by laying plenty of eggs. Freedom is a necessity for all living things.

**Kadebona**

**6 August 1960, page 3**

**ABANAMUHLA BAZIPHETHE**

Akuthandeki ukukhuluma iqiniso elenziwa umuntu, kuba ncono ukuba ushashanisele okubonakala ngokusobalango ukuthi nakho akwakhi lutho ngoba ngulowo ubelokhu ethi kukhulunywa nosibanibani. Okwenzekayo namuhla kokunye uzithola kungelula ukukhuluma ngako. Kepha ukukhuluma ngokusobala kuvamile ukuveza ikhambi kwababeqondo khona ukuze babone ukuthi kubi lapho beya khona.

Uma namuhla utshela intombazana ukuthi kubi kakhulu ukuthi ingathanda umfana ibese iyakuhlala kuye ingakathathwa ngokomthetho, futhi kuyenza ishiphe kulomfana, kuvame kungezeki ebithi lentombazana kuzokwenzeka, kanti ukube yathobela abazali nomathetho yahlala kabo, umfana ngabe uyithathile wakha ikhaya nayo.

Kwenziwa yini ukuthi insizwa ingabe isaziqenya ngobunsizwa bayo, kepha isale iziphatha imfalazithinje. Lokuthi uyinsizwa ungakhethi obona afanele ukwakhelwa ikhaya, kepha kube inkani intombi kuyini. Yona inkolo okusengathi imvimba ukuziphatha ndlakandlaka iyekwelani njengoba izinsizwa nezintombi ezikholwayo yibona bantu abanokwethembeka ngoba banovalo no Nkulunkulu obona ekusithekeni kanti ongakholwa ikakhulu uma angasazi nabakubo usefana nesilwane.

Amakhosikazi angazihloniphi abone ukuthi angamakhosikazi emizi okuyiwona afanele ukwekhuza okungafanele ukwenziwa emhlabeni abantu, sekwekhuzwa wona ngoba akwenzayo kungafanele. Sekuzoba kuphi ukubuza indlela kwabaphambili na?

Lokhu okwenziwa amadoda emizi yawo sizokuthulela kanjani njengoba sekubonakala ukuthi kunzima manje ukubeka intomabazana emzini ngisho izofunda isikole, uma ingesona isihlobo sangempela. Ukuziphatha okunjani okwenza kwesabeke amakhosikazi nabaNumazane emakhaya, singasho lutho ngabantwana? Liqinisile izwe elithi, ‘Konakele kumuntu kusuka onyaweni kuze kuyofika ekhanda, kugcwele izilonda.’ Ubani ozolungisa lokonakala okungaka na? Asicele ngesineke kuSomandla ukusheshisa isikhathi sokuguquka nokuthethelelwa izono kuze kuthi kufika usuku lokufika kwakhe mhlayimbe abanye basindiswe nokuba bake baba nezilonda ezingakanani.

Sizokuthulela sikuthini lokhu okwenzekayo emzini wase Mbabane okwezintombi zakithi ezingenakubona kushada sezithola abantwana bama Phuthukezi angene azishada, kepha ahlala azitholise abantwana ngendlela esingathi ngolimi lwalamuhla eyomgunyathi ngoba kungekho malungiselelo aziwayo, singakaze sathokoza ngomdlalo (ngomshado) wokuyohlalisana ndawomye. Nokuthuleka kwalokhu kusilonda esibuhlungu ngoba kubonakala ukuthi imali ngumenziwa ndaba. Lokhu ngikusho ngoba no Hulumeni uyabona lokhu okwenzekayo lapha kulomuzi wase Mbabane.

Kuthiwa abahlali abantu edolobheni, amakhosikazi mbumbulu kepha laba abanga makhosikazi mbumbulu kuma Phuthukezi bahlala khona nawo ezindlini ezaziwayo. Sizothini ukuthula kuthengiswa ngabesizwe sakithi sibhekile. Lamantombazana avela emkhaya afika edolobheni ukuzosebenza, kepha manje asangamakhosikazi-mbumbulu, asanabantwana lokhu emakhaya bathi ayosebenza. Siyabahlebelake thina ukuthi maningi amantombazana abazali abathi ayosebenza babone nemalo ifika ekhaya kanti ayisaphumi kuwo isivela kusizwe sebala esibathatha samakhosikazi kamkhiphito okuyinto entsha ka Ngwane.

**Kadebona**

**6 August 1960, page 3**

**Today’s Women Rule Themselves**

Most of the time, people do not like it when you speak the truth and prefer that you are polite and you hedge all the time, which is not helpful. And each person you tell the truth to thinks that you are referring to someone else. What has been going on these days is one of those things that is not easy to talk about. But speaking clearly is often very helpful especially to people who need proper guidance.

You tell a girl today that it is wrong to fall in love with the boy and then move in together before marriage, because it cheapens her, leading to a lot of disappointment for the girl herself, but if she would have listened to her parents the boy would have married her eventually.

What makes men not be proud of their manhood anymore and just behave like dogs? What makes a man not choose a really proper woman who can build him a proper home? Even religion has failed to help with this problem because one would think that believers are scared of God’s omnipresence and they would behave themselves properly, while the unbeliever does not even know where their home is and then acts like an animal.

Women who don’t respect themselves are a big problem because they are the ones who are supposed to be helping nurture us all. Now, who is going to guide who?

What men are doing is quite bad but we have begun to tell ourselves that it is even worse to put a girl in school. What type of behaviour is this that makes us fear wives and husbands in equal measure in the home, not to speak of the children? The word is right when it says, ‘Corruption in a person starts from the foot and goes to the head, everywhere sores.’ Who is going to fix such corruption? Let us ask with patience from the Almighty to hasten the day for us to turn from our sins and be forgiven, so that by the time he returns some of us will be saved even though we have many sores.

Why should we be quiet about what is happening in Mbabane where young women are having kids willy nilly with Portuguese men, and they keep getting promises of marriages that will never come. The way this is happening, it is clear that they are pretty much getting children fraudulently. It is quite painful to keep quiet about this since one can see that money situation. I say so because even the government can see what is happening in Mbabane.

People keep calling city women fake wives but the people who are fake wives are the ones who are wives to the Portuguese and live with them openly. We cannot keep quiet when people are selling our nation like this. These rural girls who come to the city to work but end up becoming fake wives, well people back home think they are busy working. We would like to give them a little tip that many girls whose parents think that they are doing some work and they even see some money I mean from the city meanwhile it’s no longer coming from the girl but from the white nation. We would like to tell them this is an aberration in Swaziland.

**Kadebona**

**4 March 1961, page 11**

**Ogudi bhoyi abaphila ngokukhuluma kabi ngabanye kube lumbi**

**SENGIHAMBE emahhovisi lamanyeti ngilalela labasebentako batikhulumela nebelumbi babo labababita ngekutsi ngemakhosi, batsi labelumbi na babuta ngetintfo letentekato batishaye ogudi bhoyi sengatsi akukubi njengoba labelumbi babo bevile, kantsi kubi kakhulu.**

Sebaze bathole nemageli nawo akhefuzelayo komisisi emakhishini ukuze kucoshwe amanye amageli ngekukhefuzela kwawo lamageli.

Sebalibutho labantu ngoba nasenkolweni sekukhona izethenjwa ezibulala amasonto, baqeda amandla ngisho nabafundisi abaMhlophe ngoba basheshe babalalele bona ngoba banolimi olunamafutha, baze babanike izikhundla nasemasontweni kepha ibandla libonakale selincipha, liphelelwa amandla alo, kuthi nezibusizo zika Nkulunkulu sengathi ziyanyamalala. Amagudi bhoyi belu lawo !

**Bazishaya incekwane**

Abanye bababiza njengomsheshelengwane abazishaya incekwane, kepha sebabonakele ukuthi alikho liqiniso elakhayo kulabantu nokuga bathandeka ngoba bakhuluma njengabantu abamvusayo lowo kanti bamkhalakathisela kwe ikhulu isiwa.

Umuntu olalela ogudi bhoyi no geli ababizwa kokunye ngokuthi oNellie, Jane namanye amagama athandwayo aebala kuwasebenzisa kumaAfrika, awufinyeleli ndawo, futhi wazeka njegomuntu othanda inhlebo ongafanele ukubamholi wesizwe.

**Izimpimpi zamakhosi**

O gudi bhoyi banomsebenzi wabo wokuba izimpimpi zamakhosi awo nomaphi lapho kuhlangenwe khona, kuhanjwa khona, kukhulunywa khona. Bayanota konke okwenzekanyo ukuze bathandeke, bethembeke, batholiswe izikhundla, empeleni bayazithola, banazo sikhulumanje.

**Ukukhombisa**

Abantu abanje ungeke wabenza lutho ngaphendle kokuthi ubazi, ubese ubabeka eshelufuni labo ukuze ungathuki sewaba mubi ungazi ukuthi kanjani. Bayamunwabulula umuntu engekho kube sengabi ukhona, babuye bathi kwabakhuluma naye ungangiqali kulona, uzishaye sengathi awazi lutho okubonisa ukuthi bangabantu abanjani.

**Gudi bhoyi**

Hamba gudi bhoyi kepha uqaphele ukuthi isikhathi asikupheleli yini wena ohlala ngabantu bakini emisebenzini, emakhosini akho, kuzinduna nakwabanye abaphethe okuletha ukungezwani ngenxa yakho. Madamalanga nezinsuku ziyajika.

**Kadebona**

**4 March 1961, page 11**

**Backbiters who make a living from bad-mouthing their own people to whites**

**WHILE I WAS AT the magistrate’s office I overheard people talking to their white people, the ones they call chief, and when these whites ask them about the situation they say it is actually not bad, unlike what the whites may have heard.**

These people have become their own little clique because even in churches there are now believers who kill churches. Because they have a very slick tongue, the whites believe them quickly, so much so that the whites give them positions which eventually results in the church losing people, losing its power, and even losing God’s blessings. That’s what backbiters do!

**Bazishaya incekwane**

Some call them busy bees, but it’s becoming clear that these people are not full of truth and they are likeable simply because they speak as if they’re trying to be constructive and to help someone, Meanwhile they are leading that person astray.

Those who listens to the backbiters, from female and male, it takes you nowhere, and soon people know you as a gossip who was never supposed to be a leader of a nation.

**Traditional Leaders’ Snitches**

Backbiters are quite useful as snitches for traditional leaders where the people are meeting and wherever people are travelling or talking. They take note of everything that goes on so that they can be liked, trusted, given positions, and they do get these positions, they have hold on them as we speak.

**Ukukhombisa**

You can never do anything for such people except you know who they are, and then you put them on the shelf so that you don’t end up thinking of yourself as a bad person without cause. They pile on an absent person as if the person is there, and they even say to the person to whom they are gossiping do not get me started on so and so, pretend as if you do not see them for the person they are.

**Backbiters**

Go on, Backbiter, but be careful that time doesn’t run out on you while you keep gossiping about people at work, to the traditional leaders, chiefs, and other leaders cause discord. Karma will get you.

**Kadebona**

**17 June 1961, page 11**

**Zithini Izindaba?**

Zithi intsha isithanda ukuba itholiswe amalungelo emfundo neyaphesheya ngaphandle kokukhethana abohlangothi lunye lwabantu imvamisanje. Banokukhona abasathanda ukuqhubeka nemfundo kutholakale ukuthi akukho onokumvela kwabakhulu ngoba ungumntwana womfokazana ngako alahlekelwe amathuba amahl asale aphunduka umquba emqubeni nasematshwaleni.

**Zithi** isiyazingqogqo intsha manje nangayo inhlangano esikhipha njalo incwadi ethiwa inkanyezi yeNkululeko kaNgwane ukuzwakalisa imibono yayo nokuba kwabanye sengathi ayihlabuseki, ayithandeki, kepha njengoba ivela kuyo intsha ifanele kubekezelelwa ngoba amalanga ayajika. Isifuna ukuzikhulumela ngoba nakhu abadala sengathi abangathi abalubeki lolulimi ngendlela eqondileyo njengoba yona ithanda. Phela ulimi olukhulumela abantu bafanele labo bantu balunambithe kahle.

**Zithi** kuyabakhalisa abadlali bebhola ukuthi uma bahamba basebenzise imali yabo kanti badlalela usosetsheni, kanti ne sikhwama sika sosethsheni sikhona. Bathi bekufanele ukuthi izindleko ngisho nezokudla zikhishwe usosetsheni womdlalo. Bekufanele ukuba kubekhona ijezi lika sosetsheni lokuphumela ngangaphandle elifakwa amashampeni kulomdlalo, abaphathwa kuko konke usosetsheni.

**Zithi** njengoba kwethenjiswa ukuthi abalimi bazonikezwa abakufunayo kwezokulima ingabe lokhu kunikezwa kugcinaphi njengoba abanye abalimi inhlupheko yabo ikhomba ukuswelakala kwesigulumba sokubalimela. Konje bangahlangabezwa kahle yini kulokudinga kwabo noma kushiwo okuncinyananje njengekhuba elizobuye liswele izinkabi zokulidonsa. Kungabongakala ukuba abaswele usizo baluthole njengokuswela kwabo.

**Zithi** njengoba ilanga belibalele kangaka indlala iyanuka, kepha umsebenzi wezimpimpi imuphi uma kungewona wokuveza izindlela zokusiza isizwe salo na? Azimpimpi ngani ukuthi amasaka ommbila angatholakala kuphi, amabele kulul kuwathola kuphi, kanye nokuthi impuphu ishiphe ngakuphi na? Nankoke umsebenzi wezimpimpi kunokucebana nabantu bakubo ukuze bona bahlaliswe ezindaweni eziphambili abakubo balahlekelwa imisebenzi ngenxa yabo.

**Zithi** akufabele oMhlophe kumethuse ukufuna amalungelo oNsundu ngoba iziboshwa zonke zisebenza isikhathi esithile emajele bese zikhululeka ukuphindela enkululekweni yazo. Umuntu wazalwa ekhululekile kuthi asazelwe kubekhona abambopha ngezincotho okudinga ukuba zisuswe ngelinye ilanga Isikhathi sesifikile lapho noNsunsu useyibona indlela kepha kubekhona ukwethuka nokusengathi useyisitha, kanti phela ngayiso isikhathi okubonakaliswa ngoso ukuthi intuthuko iyathandeka. O-Nsundu usuthe wahlala anensila isikhathi eside, manje usebona ukuthi ukuhlala usenhlanzekweni kuyinto enhle. Ukuphindisela esigabeni sensila ukususa umgundwa, futhi kubekhona abanye abazomvuna oNsundu. Akubukwa ngendlela efanayo.

**Zithi** ukuqiniswa kwelibandla leziNkundla kufanele kwenziwe ngoba lelibandla elikhulu lizokhula kanjani lingenaye olisekelayo, nolinikezelayo ngezindaba nezikhalo zabantu. Okukhalwa abantu kufanele kufikiswe ebandla, nalo likuqhubele ebukhosini, kunciphe ukuthi ibandla liyinkosi ngoba sekukhona abanye ebandleni abanamavundo ngabathile okwenza iijubo salo sikhoboseke, futhi esinye sithi sesikhona umuntu ayokwembula ingubo bese asinda kuso. Izikhalo zabantu azithunyelwe kwabakhulu kungabikho esimane sibukeke sideleleka, kanti kuyezwakala ukuthi isikhalo sabantu abaningi.

**Zithi** nelisina muva livabhekwa. Noma uNgwane abevame ukuyofuna imisebenzi kude ngoba sekwaziwa ingoma ethi kaNgwane imali incane kakhulu eholelwa abantu, kepha manje ungwane usezilungisela ukuba ayithole khona lapha ezweni lakhe leyomali abeyihambela ukuyoyithola eJozi, emaCape Town nakwezinye izindawo. Uthi isikhathi sesifikile ukuba kudliwe ngokufakhona kuthiwe kwenzelwa ukuthi ufunde ngoba usefundile naye

**Kadebona**

**17 June 1961, page 11**

**What Does the News Say?**

**The news says** young people now feel entitled to get education, even from overseas, without having to suffer the favouritism that has often been associated with such things. They complain that sometimes people who want to further their education are not because they are just common people, and many good opportunities are simply going to waste.

**The news says** the kids are very emboldened now since the publishing of the book called the Star of Independence of Swaziland, where young people are free to voice their opinions, although to others it seems as if the youth is ungovernable, undesirable, but since it comes from the youth itself it does need to be tolerated because times change.[[7]](#endnote-7) Young people now want to speak for themselves because it looks like all people are not representing them correctly. After all, whoever is speaking for the people must be acceptable to those people whom they are speaking for

**The news says** soccer players are complaining about spending their own money when they are travelling to play away games, meanwhile there is a Players’ Association that should be helping. They say that the money, even for food, should be coming from the Association. They also say there should be an away jersey, just one more thing the Association should be handling.

**The news says** since the farmers have been promised help with the farming implements, many people are wondering where this help is because many poor farmers are still struggling as they always have. Is this one more false promise that is going to come back and make people regret having trusted in it? It would be great if the help is distributed according to the need.

**The news says** with the weather so hot one can even smell the hunger that is around us. As for the snitches, why can’t they do that job and snitch on where we can find ways to help the nation defeat hunger? Why can’t they snitch to us one way to find bags full of corn, where we can easily find sorghum, or corn meal? So if I understand it correctly the work of snitches is to snitch on their own people so that they can get ahead while their people stay behind because of them.

**The news says** it shouldn’t surprise a white person that a Black person would want to have freedom because even prisoners work for a while and then they return home after their sentences are done. Being is Born Free and it is not right that some take away that person’s freedom and one day these ropes need to be removed permanently. There’s a column where even the Black people have woken up and it is at times like this that people show how much they want to progress. Let people who have lived with a stain for far too long now see the need for cleansing themselves from this stain. There are some who want a Black person to return to that debased state, and there are some who do not. Not everyone sees it the same way.

**The news says** how can the people progress and their issues be solved by public discussion when no one shows support, or reports about it on the news? But what people complain about on a day-to-day basis must be discussed in public, and from there proceed to the royal house. But recently there are people who think they are more important and their issues tend to carry the day and gain more prominence, while other regular people’s issues remain in the background. Those complaints must make their way to leaders all solve that problem and no one should undermine a regular person’s complaint meanwhile they can see that it is a complaint of many people.

**The news says** the person who dances last dances the best. even though for a long time the people of Swaziland used to go far away in search of work and more money, recently the people of Swaziland are finding more and more opportunities make that money right here at home instead of going to Johannesburg, Cape Town or other places. Whereas before people thought it was just a matter of education, because people of Swaziland are now educated themselves, things are different.

**Kadebona**

**21 April 1962, page 11**

**NGIKHONKOTHA IZITHA NJE**

**Khona kwaMsunduza eholeni kukhona abantu bangaba amakhulu asithupha njengoba abanye bebaphakathi kweholo abanye bangaphandle, kwekubingelelwa uMunu. J. J. Nquku we Swaziland Pregressive Party ngeSonto mhlaka April 1, anjengoMengameli walenhlangano kwathi lapho lakhe uMnu. B. Simelane asamethulile enhlanganisweni, bekukhulunywa ngaye engekho, futhi kukhona abaningi babekhona nakulena eminye imihlangano abaningi babekhona nakulena eminye imihlanga abengekho uMengameli. Kuyo, wanikwa ithuba lokukhuluma.**

Lapho azikhulumela yena uNquku njengoba abesazikonke okwenziwe nakulenhlangano ennekho, kepha wathi bengingekho njengesigolwane neNkosi bengiyokhonkotha izitha kude lapho ngibuya khona.

Kuzwakele abanye bethi angisezukubuya lapha kaNgwane, bathi sengiseJozi ngiseNatal nokunye, kepha bengise Ngilande. Sengibuyile kaNgwane ngoba ngofela khona, ngiwaka Ngwane ukulwela isizwe sakithi ngawo onke amandla ami ngisekhona Izinkulumo zabantu ziningi, kepha esikudingayo thina ukuthi kwenziwani okuzosiza isizwe sakithi na? Namadodana lawo ami okuthe uma kukhulunywa kwathintwa wona, selokhu ngizimisele ukuwasiza uma wona asalubhekile usizo kimina.

Ngokweqiniso ayazi okwenzeka okwakungeke kwalungiswa ubani, nakho belukwase Jozi akwenza kimina ngiyakwazi, kepha ngiyawaxolela ngoba akhohliswa enza okungafanele njengoba asemancane. Nokho uNkulunkulu wabanami kusekela khona eJozi njengoba namuhla sengibuya nalena imoto entsha nesiphiwo ukuba umsebenzi siwuqhube kalula kunakuqala ngenxa yokuswela izinyawo ezincono ukuhamba. Namuhla sezikhona ngoba uNkulunkulu akehlulwa ilutho.

Mina njengesigolwane senkosi ngizoqhubeka nokukhonkotha izitha njalo kanye nokufuna amalungelo esizwe sakithi, ngikhuluma ngezenzo kunamazwinje angasizi lutho. Wabeka ngokusobala ukuthi kummangalisele ukuthi abantwana bakhe kuthi ngoba uthe sithe ngomsebezi abehambe ngawo basala ngasemuva bazabalaza ukumkhela izinyawo, kepha wathi nehlulekile bafana bami. Ngingeke nganivimba ukuqala amaParty enu noma mangakhi, kepha lesinyathelo ebenisizama kube ukwehluleka.

Bambamba abantu bakhulumisana ukuthi kanti lokhu bekwenzisa ngesikhathi uNquku engekho kuyini lokhu bekwenziwa na? Kusekhona ukufuna kubantu abaningi namanje ngoba bebangaqondi ukuthi kungabe ukubanga izikhundla, noma ukusunduzana, noma kuyininje? Izenzo ezizocaca nncono kunamazwi omlomo.

**Kadebona**

**21 April 1962, page 11**

**I AM JUST BARKING AT MY ENEMIES[[8]](#endnote-8)**

**Over at Msunduza there were about 600 people, some were inside and some outside the hall, and they were welcoming Mr. J. J. Nquku president of the Progressive Party on Sunday, April 1. The problem started when people began gossiping about him after his deputy, Mr. B. Simelane, introduced him. There were even people from other organizations, but their presidents [of those other organizations] were absent. He [Nquku] was given an opportunity to speak, and he spoke.**

Mr Nquku, speaking for himself, since he knew all that was done in his absence, he maintained that he was absent as an isigolwane with the King because he had gone to bark at enemies in a place far away.[[9]](#endnote-9)

Others were heard saying I will never return to Swaziland, some said I am in Johannesburg, others said I am in Natal, others said I am in England. I’m back in Swaziland where I will die, and I am here to continue the struggle to fight for the people with all my strength. People are full of talk but what we need are solutions about what we are going to do. Even my sons, who people started talking about, I am still ready and willing to help them if they need help.

They truly know that what is happening no one could fix. Even what happened to me in Johannesburg, I accept it and I forgive them because they do not know what they are doing as they are still young. Well it is a good thing that God was with me so that in Johannesburg I was able to be gifted a car. I will be able to do my work without being stopped by lack of adequate transportation. So yes I am still here because nothing defeats God.

As the King’s person I’m going to continue to fight for the rights of our people, and I am going to use action because action matters more than words. He put it clearly that he was surprised that his children stayed behind and tried to usurp him in Swaziland. You failed my children, I did not stop you starting your own party however many they are, but the steps you took to remove me failed.

The people held on to him and asked what it was really that the children were trying to do to Nquku in his absence, and what were they trying to achieve? Many people are still wondering is it fighting positions, just undermining one another, or what? Action will explain better than words.

**Kadebona**

**30 June 1962, page 11**

**INDLELA YOKUNGENA KWEZIZWE KANGWANE AYENELISI**

Kukhona ukungasikhanyeli kahle ukungeniswa kwezizwe kwaNgwanee ngoba kusengathi uNgwane okungenwa ezweni lakhe akanalizwi , futhi akukhona nombonele ngokupheleleyo. Lokhu ngikusho ngoba nokwakhulunywa ukuthi basizana namaDinsi, akusibo okungubona bancoma ukungena kwezizwe zonke, lokho kwenziwa iImmigation Officer lapho kungekho noyedwa oliSwazi ukubukela izizwe nokuba oMhlophe nokuba kungena oNsundu.

Kuyakhalisa ngoba namanje akukho esizweni owaziyo ukuthi abangena kwelakaNgwane abaMhlophe bangathi bona abaNsundu bangaki kelesikhathi esithile noma unyaka. Futhi kubekhona ukufunda ukuthi ngokwesilungu kuhlelembiswa kanjani nokwenabela abavela ngaphandle.

Kuyakhaleka ukuba nakhona kule Immigration Office kubekhona oNsundu olisekela kulomsebenzi ngob okwakhona sengathi akwaziwa isizwe samaSwazi, silokhu sibona abaMhlophe ikakhulu bathutheleka kulelizwe kanti kuyezwakala ukuthi laba abefikayo sengathi akukho kahle ukunambitheka ukuthi bangaphathwa ubukhosi bakaNgwane ngendlela eqondileyo njengoba sike safunda ukuvota kwabo kulamalanga.

Ukungazeki kwendlela abangena ngayo sekuthe kwaletha ithunzi kuNgwane elinobumnyama ikakhulu uma sekuzwakala ukuthi abefikayo sekungathi ongqongqoshe kulezindaba ezikhulunywa izizwe manje. Okwamanje kusesicelo ukuthi nakuyo iImmigration Office maakubekhona olapho emele isizwe, futhi oNsundu ekulesikhundla emele isizwe angabi ngosebenza kaHulumeni, kepha afakwe izizwe ukubeka umbiko kuso njengoba sikhala okwemanje.

Kuyaziwa ukuthi kukhona abakhethelwe ukuhlolela abaNsundu abangewona amaSwazi abathanda ukuzohlala kulelozwe, nabo banabaMhlophe ukusebenzisana kepha kuleliqembu lokuholela abaMhlophe kutholakala abaMhlophe bebodwa kungekho noyendwa oNsundu nomele isizwe.

Lokhu ase kuhlowe ncono njengoba sikuzwakalisa kulenkundla esithola ukuphefumula kuyo ngenkululeko, futhi kungabi ilendlela ethatha isikhathi kuze kubekhona ukunaka kubantu ngabakucelayo. Siyabonga ukuthi kusigaba samaDinsi sekukhona namaSwazi akuso, nakhona kuSecretariat eMbabane sibheke ukubona kukhona amaSwazi angamasekela kulamahovisi akaNkosinkulu kunokuba kwande abaMhlophe njengoba kubonakala okwamanje. Yebo nakuzo zonke izifunda njengoba sekuqaliwe ukuba amaDinsi aNsundu abekhona sibheke ukuthi kuzo zonke zitholiswe lelithuba lokuba namaDinsi aNsundu ukusebenza phakathi kwabantu kaku

**Kadebona**

**30 June 1962, page 11**

**FOREIGN INFILTRATION IN SWAZILAND IS NOT GOOD**

The influx of foreigners in Swaziland is now concerning because it now seems that the people of the land do not have a say in many things, and there is little explanation for this. Some people explained that they are helping us in Dinsi, but not all involved in infiltrating us are in the Department of Dinsi.[[10]](#endnote-10) The situation is such that in the Immigration Office there is not a single Swazi person.

This is concerning because no one knows exactly the number of people Black or white entering Swaziland at any given time. And then no one is saying how the people from outside are being kept in their place.

It is worth complaining about that even in this Immigration Office, there needs to be a Black person who is at least a deputy in the work that they do, which is quite important for Swaziland. But we keep seeing white people dominating and this leaves a bitter taste, which leaves the impression that Swaziland the Kingdom can be run better than it currently is.

This improper entrance into our country has left a dark cloud because the people coming in are the ones discussing our issues and not our ministers. My request is that in the Immigration Office there must be a person who represents Swazi people, a Black person, and that person must not be a government employee, but they must report to the people directly.

We know that there are people who are not Swazis who have been chosen to come and keep an eye on Swazi people. But in this white organization we find not a single Black person, meanwhile some of our people do cooperate with white people.

We just want to make this known in this medium, we don’t want it to take too long for people to address this. We like that in the department of Dansi there are now Swazis, even in the Secretariat of Mbabane we see Swazis. But even in the governor’s office, we would like to see more of our people instead of this increase of white people. In all sectors, as it is happening in the department of Dansi, we would like to see our people working and being given equal opportunity.

**Kadebona**

1. Makhwane is a tiny village on the western side of Eswatini, right on the border with South Africa (and the then Transvaal province). [↑](#endnote-ref-1)
2. I take this to be a criticism of British colonial policy that prohibited controlled burns in Eswatini; Kadebona’s point is that these longstanding indigenous burning practices in fact prevented more serious fires that damaged property and took lives (JC). [↑](#endnote-ref-2)
3. Multiple economic cooperative associations emerged in the 1930s and 1940s across Southern Africa. Some required members to bank money with them, others merely provided support and advice on commercial, employment, and farming matters. Their emergence was an index of the hard economic climate of these decades, twinned with the rapid urbanization that followed the end of WWII. A comprehensive discussion of these organizations is Paul La Hausse, ‘So Who Was Elias Kuzwayo? Nationalism, Collaboration and the Picaresque in Natal’, *Cahiers d’Etudes Africaines*, 32, 127 (1992): 469–507 (JC). [↑](#endnote-ref-3)
4. These were two of the most famous cooperatives of the early twentieth century. The Industrial and Commercial Workers’ Union (ICU) was founded in Cape Town in 1919 and claimed 150, 000 members at its peak in 1928. By the 1930s, it had largely disintegrated. Helen Bradford, *A Taste of Freedom: The ICU in Rural South Africa, 1924–1930* (Ravan Press, 1987). Nabantukop was formed in the early 1940s in Natal, South Africa, by one William Mseleku, under the slogan ‘Mazibuye Emasisweni’ (‘Let Our Cattle and Wealth Return’). La Hausse, ‘Elias Kuzwayo’, 483 (JC). [↑](#endnote-ref-4)
5. A fellow columnist or reporter at *Izwi lama Swazi* (PM). [↑](#endnote-ref-5)
6. Two towns in central Eswatini (JC). [↑](#endnote-ref-6)
7. This was the publication of the Youth League of the Swaziland Democratic Party (SDP), a rival organization to Nquku’s Swaziland Progressive Party (JC). [↑](#endnote-ref-7)
8. Ostensibly a report of a speech by Nquku to his constituency of Progressives (and where Nquku also recounts his difficulties with young members of the Party), I suggest that Kadebona is in fact here reporting on himself. The tone is glowing and Kadebona’s admiration for Nquku is evident (JC). [↑](#endnote-ref-8)
9. I am unsure how to translate this, a deep Swati term. I would venture its’ a kind of special envoy or representative of the King (PM). [↑](#endnote-ref-9)
10. ‘Dinsi’ referred to the D.C., or the District Commissioner. This office dealt with all domestic affairs affecting day to day life of the emaSwati people, and thus was hugely powerful. The article concedes that growing numbers of emaSwati people were staffing the D.C.’s office, yet that other sectors of colonial government were still largely dominated by white officials. The ‘Africanization’ of the civil service was on the agenda throughout the 1960s as Britain readied for independence and withdrawal (JC). [↑](#endnote-ref-10)