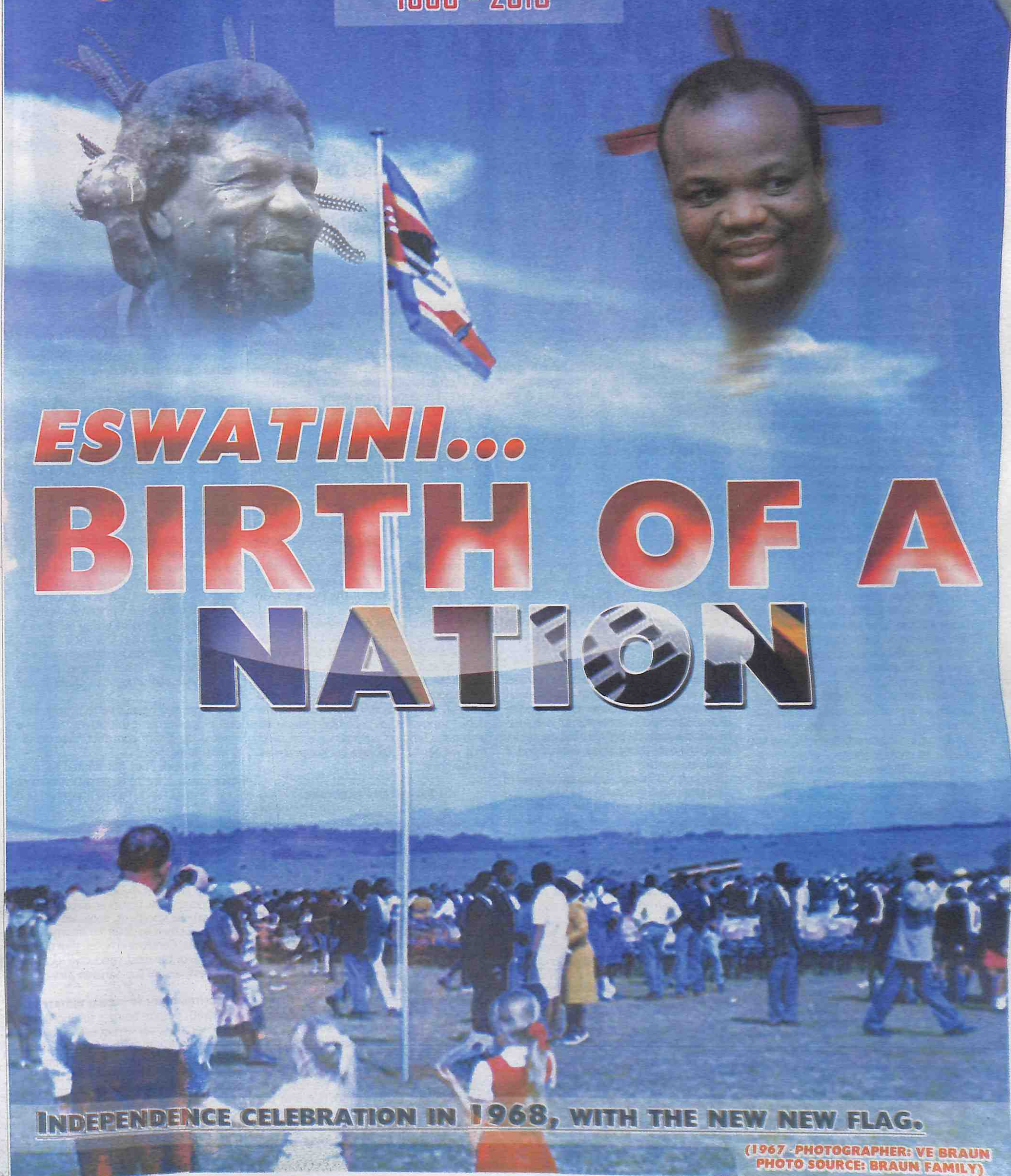


INDEPENDENCE

SUPPLEMENT



1968 - 2018



ESWATINI...

BIRTH OF A NATION

INDEPENDENCE CELEBRATION IN 1968, WITH THE NEW NEW FLAG.

(1967 - PHOTOGRAPHER: VE BRAUN
PHOTO SOURCE: BRAUN FAMILY)



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

KING RENAMES SWAZILAND - ESWATINI

● Tsine singemaSwati! Therefore, I have the pleasure to present to you, on this historic day, a new name for the kingdom. Our country will now be called; "Kingdom of ESwatini"



INTRODUCTION

It is a great honour for me to welcome you all to the Mavuso Exhibition and Trade Centre stadium for the King's 50th birthday and Independence Golden Jubilee Celebrations.

We welcome the entire nation to this occasion and those who have travelled from wide and far to be with us here today.

We applaud the efforts to provide live screening of the celebration at stadiums in the other regions to ensure that nobody is left out due to the lack of space at this venue, since this is a great milestone in our history.

We also welcome the viewers from across Africa who have tuned in to television, as well as the listeners following proceedings on our national radio.

APPLAUD SUPPORT FROM REPUBLIC OF CHINA (TAIWAN)

We are proud to be joined by Her Excellency, President of The Republic Of China (Taiwan) and her distinguished delegation, on this historic day for the Kingdom of Eswatini and her people.

The presence of the president is highly significant for our two countries as it marks 50 years of healthy diplomatic relations between the Kingdom of Eswatini and the republic of china (Taiwan).

Throughout these years Taiwan has made an immense contribution to the development of our Kingdom in various sectors. This includes the on-going construction of the international convention centre and hotel, the science park at Nokwane, King Mswati III International Airport, the rural electrification programme, human resource development that has yielded doctors for our Kingdom and development of our health facilities - on going construction of government hospital in Mbabane, the national aircraft to mention but a few.

As a country that aspires to reach first world status by 2022, we look forward to learning a lot from Taiwan that has already achieved developed status. It is one of the leading countries in innovation and ICT, with top class science parks.

It is for this reason that we believe Taiwan has a lot offer to the global community and deserves a place as a full member of the united nations and its agencies. Your excellency, we wish to reiterate our support and lobbying for the inclusive participation of Taiwan within the international community.

We are also pleased that in our midst we

have the Vice President of The Republic of Equatorial Guinea.

We applaud the very cordial relations that happily exist between our two countries. Our bilateral cooperation continues to make a positive contribution to the development of the two countries and peoples in various sectors.

GOD'S GUIDANCE AND PROTECTION

As we gather here today to reflect on our milestones, we first have to give thanks to the Almighty God for showering us with his blessings in good times and for His protection and guidance during challenging times.

Our national motto is to put God first in everything that we do; He is our source of life.

We thank emaSwati for remaining steadfast in upholding the Christian values that were passed on to us by God in a vision to King Somhlolo. This has proven to be the key ingredient to our peaceful development.

PRESERVATION OF CULTURE

Complementing these principles has been the dedication and commitment by emaSwati to preserving the cultural norms and traditions that we inherited from our forebears. Our cultural heritage has continued to be the core fabric of our nationhood. It binds us together.

The cultural values, which are aligned to Christian principles, define our identity and it is gratifying to note that we have not lost sight of who we are, by successfully blending tradition with modernity.

ATTAINING INDEPENDENCE

We take this opportunity to acknowledge our predecessors, who led this resilient nation towards independence and did so peacefully.

The wise leadership of King Sobhuza ii helped lay a firm foundation upon which we have built the successful nation we have today.

We owe it to the future generations to jealously guard our independence and the peace we enjoy, which allows uninterrupted progress in our quest to attain the aspirations of our national Vision 2022.

YEAR OF GOLDEN JUBILEE

As proclaimed in the Holy Bible the almighty God has blessed us with a year of jubilee, which is a year of restoration and liberty - a year of pardon aimed at enhancing our peace.

Peace has become an elusive commodity across the globe, but we are proud to count it as one of the most significant milestones of the 50 years since independence.

Because of this, the Kingdom of Eswatini is internationally renowned as a haven for peace, harmony and stability.

We applaud emaSwati for fully embracing the philosophy of solving their differences in a peaceful manner.

Differing viewpoints will always emerge in any society which makes it important to provide forums, such as Sibaya, that accommodates diverse views.

It is through Sibaya, the ultimate decision-making body of the land, that our Tinkhundla governance system was developed.

Great strides have been made using Tinkhundla that embraces grassroots participation in support of the monarchy to formulate government.

The monarch rules by consensus and it is through the national consultations that have guided our development policies, legislation and social cohesion. This is our monarchical democracy.

We applaud all the hard-working men and women, whose loyalty and dedication to duty - supported by a committed nation united in common purpose - has ensured that we get to celebrate our successes as a collective.

SIGNIFICANT MILESTONES

Maswati, you deserve to stand proud of turning the tide during all times of difficulties we have gone through as a nation.

Our goal as emaSwati is to stand together and confront any problem head-on has taken us thus far. Let us continue to work as a nation in order to contribute to the sustainable development of our nation.

We have put structures to fight HIV/AIDS. The disease had begun to erode all the gains in human capital investment by reducing life expectancy and placing a heavy burden on our social structures.

We also congratulate you for achieving great success in the eradication of malaria, which led to the country assuming chairmanship of the African Leaders Malaria Alliance (ALMA). Let us maintain this record for the next 50 years.

Our investment in infrastructure development is really paying off. We now have a high-quality road network that is at par with the best in the region, continent and the world at large.

We have also been able to provide greater

access to health facilities with our hospitals and clinics to ensure we have a healthy nation.

Government has continued to provide resources so that emaSwati have health facilities closer to their communities. However, we still have a challenge to provide specialised medical care to our people.

In addition, we applaud the country's ability to ensure that over 97% of our children have access to education through the introduction of free primary education. Communities have also come on board in assisting government to build the necessary schools. This is highly commendable.

We have seen a remarkable improvement in the access to water and electricity in rural communities resulting in over 90% of our people enjoying these essential commodities. The country is now ranked third among the Southern African Power Pool members, in terms of giving our people access to electricity. Our food self-sustainability initiatives have been up-scaled to subsidy level. This has improved the yield per hectare and brought us closer to our targets.

We have also been able to provide several empowerment initiatives that have made a significant contribution to poverty alleviation.

These include, but not limited to, providing resources for the Regional Development Fund, Phalala Fund, Youth Enterprise Fund and the Orphaned and Vulnerable Children Education Fund.

The country has also made significant investment in the Royal Science and Technology Park (RSTP), which is expected to promote innovation and entrepreneurship among the youth.

Our country now boasts an airport of high international standards. Soon, we will also be in a position to offer an International Convention Centre and hotel, thus placing us as one of the most conducive locations for investment in Sub-Saharan Africa.

CONTRIBUTION TO GLOBAL INITIATIVES

Maswati, despite being a small country, we are proud to say we not only enjoy harmonious relations with countries of the world, at the united nations, commonwealth, the African Union (AU) and the Southern African Development Community (SADC) and (SACU), but play an impactful role in these organs.

The country has been recognised internationally for our role in women empow-



HALALA KINGDOM OF ESWATINI

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erment and we are now among the top ten in the world on child protection, among others. We have done well on several of the Sustainable Development Goals (SDGs).

We applaud the cooperation that has been forged with our bilateral and development partners who have made a tremendous contribution to the achievements we are celebrating today.

To all of them we wish to say thank you very much. Please pass our acknowledgement to your respective government and organisations.

TASK FOR THE FUTURE

A lot of work still lies ahead of us but it is important to document and use these successes to propel us to greater heights.

Our economy needs each and every citizen to put shoulder to the wheel, so as to grind out the much-needed impetus towards meeting national obligations.

We must continue to prioritize health, education, agriculture, technology, job creation and empowerment of women and children, among several other poverty alleviation initiatives, as we seek to realise the aspirations of "Vision 2022".

National elections

The journey to the next 50 years begins with our active participation in the upcoming national elections. Go out there and be counted as having contributed to future milestones by electing credible men and women who will carry the baton forward.

CONCLUSION

Maswati, I thank you for continuously blessing me with the gift of peace every year and I could ask for nothing more in the years to come.

GIFT TO EMASWATI

As we are aware, the name Swaziland was inherited from the British. If we are to give true meaning to our independence, time has come to give our country a name of its people.

It must be said that this process is long overdue, particularly if you consider how other countries in the region localised their names soon after independence.

TsingemaSwati! Therefore, I have the pleasure to present to you, on this historic day, a new name for the kingdom. Our country will now be called; "Kingdom of ESwatini".

MEDALS OF HONOUR

Today we would also like to recognise and confer national honours on some citizens, as well as friends of the kingdom, who have played a pivotal role in the development of this country.

The milestones of peace, stability, and economic development would not have been possible without their loyalty, dedication, hard work and support towards raising the living standards of our people. We congratulate and urge you to continue with your good work and to leave a noble legacy for the future generation to emulate.

The names will be announced to the public shortly. At this juncture we say well done to all those who made this day a great success. The various contributions, including gifts, from all sectors of society and individuals is highly appreciated. I wish to conclude by saying; this is the day that the lord has made, let us rejoice and be glad in it.

Happy 50 / 50 maSwati lamahle!

I thank you, may the almighty god bless us all!

KING SOBHUZA II - SPEECH FOR INDEPENDENCE

Your Excellency Her Majesty's Special Representative, Your Majesty the King of Lesotho, the Right Honourable the Secretary of State, Your Excellencies, Ladies and Gentlemen:

Mr. Secretary of State, it behoves me to begin my speech by expressing the deep sorrow I and all the people of Swaziland have felt for the recent loss the Royal Family has suffered.

We all had looked forward to rejoicing, today, with their Royal Highness. Nonetheless, all of us are relieved to hear that Their Royal Highnesses have agreed to visit us next year.

Mr. Secretary of State, you have just handed to me, on behalf of Her Majesty the Queen, the Instruments of Independence.

This formal act is the climax of our celebrations and returns to the Swazi people the Sovereign Independence they enjoyed 65 years ago. The act also terminates a long and friendly association with the British people in one form, but I hope that the association will continue in another form between our peoples in the future.

Mr. Secretary of State, you have brought to us the special message of Queen Elizabeth, in which she recalls her visit to our country 20 years ago. I, too, recall with pleasure that great occasion when Her Majesty's father honoured the people of Swaziland by visiting their country. I hope that, on some future occasion Her Majesty will be able to visit us again. My people and I appreciate Her Majesty's good wishes and prayer for the future of our Kingdom.

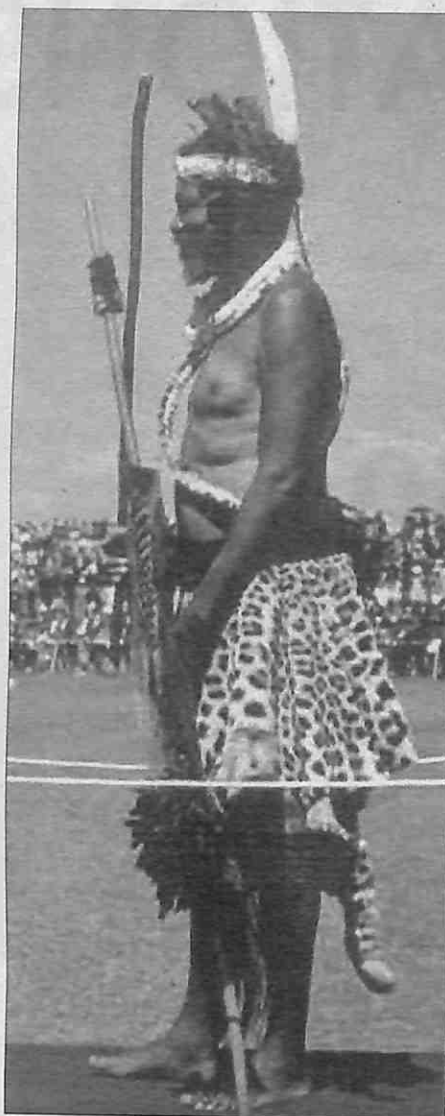
Mr. Secretary of State, you have mentioned that the Europeans have been in this country since the last century. Many of them have made their home here, and they now have a common interest with the Swazi. This is evident in that what is the Swazi joy is their joy, and what is the Swazi grievance is also their grievance. Furthermore, a similar good relationship has always existed between our respective countries. These sentiments can be shown in the following references which St. Leger expressed when he wrote to Major Alleyne in 1880. I quote

"His Excellency desires me to point out to you that it is most essential for every reason that we should keep the Swazis as our firm friends....It is still more desirable that the Swazis should look upon us as firm and honest friends incapable of spoiling them of their just possessions"

Today we can assure Her Majesty that we shall strive to maintain with dignity and honour, our friendly ties with Great Britain. That is the reason why we have applied for membership of the British Commonwealth of Nations to which Her Majesty graciously welcomes us. Moreover, we shall also strive to maintain good relations with all other friendly countries, both near and far. That is why again we have applied for membership of the United Nations Organisation.

We realise that today we stand on the threshold of heavy responsibilities and that many challenges lie ahead. I am fully confident, however, that with God's guidance we shall face them resolutely and overcome them.

In conclusion, I ask you, Mr. Secretary of State, to send to Her Majesty Queen



Elizabeth, our warmest greetings and best wishes.

SPEECH FOR HIS MAJESTY'S BROADCAST ON INDEPENDENCE DAY

I am sure you will all understand that even on this historical day of national celebration, my first and bounden duty is to begin by expressing in this speech to the people of Swaziland, the deep sorrow which I, the members of my government and all the people of Swaziland, have felt for Their Royal Highnesses at their recent tragic family loss. I am sure they would have enjoyed our welcome to Swaziland, had the circumstances permitted us the privilege of their company here at this time of national rejoicing. But I know that all of us have been greatly relieved to know that, that welcome and privilege has only been postponed until sometime next year. We will then be delighted to have them amongst us on a state visit, which we look forward to with pleasure.

This day, Swaziland again becomes an independent State whose people will now once more shape their own destiny and manage fully their own internal and external affairs. The day marks our reaching the top of a hill to which the climbing has been an arduous task.

The struggle my people and I have persevered to endure, since the turn of this century, is too well known to you. Now that we have reached our goal are we going to sit down, fold our arms and rest? If we sat down, we might find ourselves at the bottom of the hill once more. I am

certain, not one of us would wish to see our nation lose an inch of the position which we have reached. To maintain the status we have achieved, every one of us shall have to work very hard, co-operating more with our government and with one another.

Achievement of our independence has been neither the work of a group of geniuses nor the work of a super-natural power; it has been the result of the co-operative efforts of every one of you, great and small; old and young; rich and poor. This co-operation is the pre-requisite of self-maintenance. Last Christmas I told you that 'the coming of freedom will not change Swaziland overnight'. So you will have to be prepared to persevere for sacrifices which often accompany the raising of the economy and living standard of a country.

Our country is a land of rich resources, but the human resources that reside in the hearts and minds of the people surpass those found in our beloved soil. I am sure that you will, as in the past, successfully overcome the problems of developing those resources by constructive and zealous endeavours. And so I look forward to the future with the confidence that through your efforts our nation will enjoy increasingly the harvests that lie ahead.

At this moment, I must look back with gratitude to all those who have made this day a reality. It is impossible here to mention them all by name. Some of them have passed away, while others are still with us. To those who have departed, I can say we are proud of their endeavours. To those who are still with us I say this day marks the end of a difficult era; much more toil and sweat must lie ahead. Today we remember and honour our heroes of iNdlavela and eMasotsha regiments who distinguished themselves in the service of the armies of the British Crown in 1879 and in the First and Second World wars.

In 1941, when I was sending our emabutfo up north, I told them that the help they were giving Great Britain was to remind her of her promise she had made to King Mbandzeni.

The constitutional advance of this country, has had interesting landmarks unique to Swaziland. Again, I find it not possible to mention all who contributed to this aspect of our development. However, I must mention a few of the many constitutional giants. These are King Somhlolo, King Mbandzeni, and the Queen Mother, Labotsibeni, who was Regent during the most difficult constitutional changes this country has ever experienced; and the delegations to Great Britain which were respectively led by the princes Longqanga, Malunge and Makhosini, as well as by myself.

The efforts of those men laid the foundations for this day which we shall for ever call Somhlolo Day, because it was Somhlolo who forewarned us to be patient and cautious when dealing with the affairs of this land. And I, therefore, declare that this day shall hence forth be kept as a day of celebration and remembrance.

I now command that the bonfires be lit on every beacon in the Kingdom of Swaziland to symbolise this great occasion.

HAPPY INDEPENDENCE CELEBRATIONS



CELEBRATING PEACE, STABILITY AND DEVELOPMENT



Eswatini Communications Commission celebrates with His Majesty King Mswati 111 and Ingwenyama and Her Majesty Indlovukazi, Mhlekazi and the entire Swazi Nation, on the occasion of 50 years of continued peace and stability.

Halala Kingdom of Eswatini!





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INDEPENDENCE SUPPLEMENT



Sobhuza and Loyd - 1965
 Photographer: Unknown
 Photo Source: National Archives
 A classic photo of the two leaders in Swaziland at the run up to Independence, both in their respective traditional costumes. Ngwenyama Sobhuza II and Sir Francis Loyd who was Queen's Commissioner from 1964 until Independence in 1968. During this period more and more government functions were moved from colonial officials to Swazi officials in order to make the transfer of power smooth and peaceful. It was.



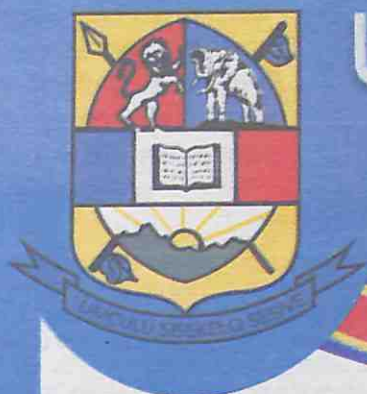
King Sobhuza II and Venn - 1960?
 Photographer: George Murdoch
 Photo Source: George Murdoch
 Right to left: Tony Venn of the Department of Land Utilisation shows the new fields of sugar at Mhlume to King Sobhuza II. Jock King, Eunice Murdoch and Polycarp Dlamini blend away. Alan Dicks can be seen through the van door.



Original Flag - 1965
 Photographer: George Murdoch
 Photo Source: George Murdoch
 James Matsebula holding old flag and brand new flag. Old flag taken by Swazi Pioneers through WWII sewn by Emily Shongwe in 1938. Found by Prince Cashula - king's herold.



Jan. 01, 1963 - Swaziland Talks Open in London. Discussion began at the Colonial Office this morning between representatives of the British administered territory of Swaziland and officials of the Colonial Office led by Mr. Duncan Sandys. Swaziland lies within the Republic of South Africa and the talks will decide what measure of constitutional reform is feasible for the territory at this stage. Photo Shows: Duncan Sandys chats with members of the Swazi delegation at the Colonial Office this morning.



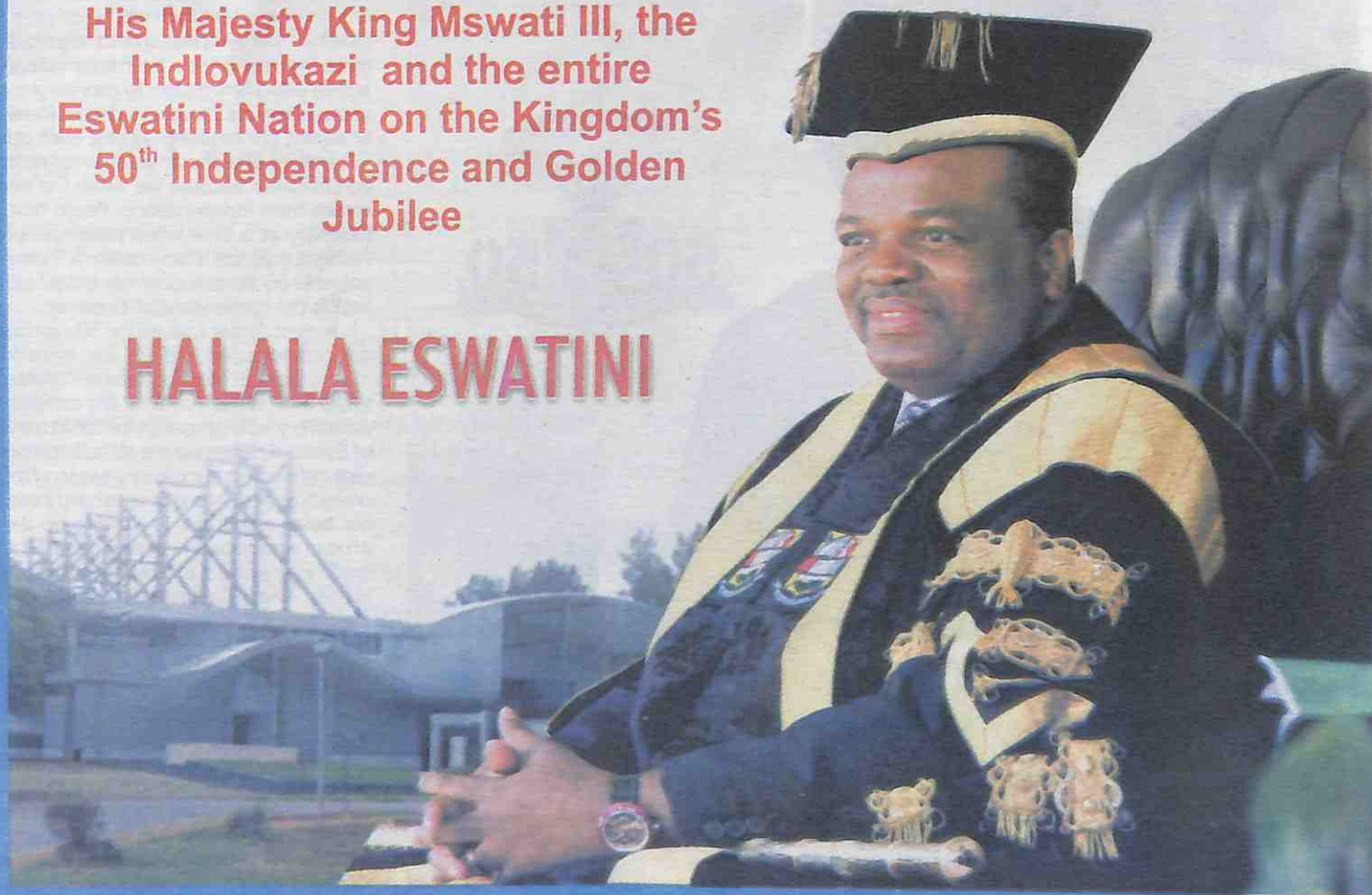
UNIVERSITY OF ESWATINI

"The University of Choice in Africa"



The Council, Senate, Staff and Students of the University of Eswatini join their Chancellor, His Majesty King Mswati III, the Indlovukazi and the entire Eswatini Nation on the Kingdom's 50th Independence and Golden Jubilee

HALALA ESWATINI



The University of Swaziland (UNESWA), which comprises three Campuses at Kwaluseni, Luyengo and Mbabane, was established in 1982 by an Act of Parliament in the Kingdom of Swaziland with a mandate to teach, conduct research and carry out community service. The University offers Certificate programmes, Diplomas, Bachelor's degrees, Master's degrees and two PhD degrees. These are offered full-time, part-time or distance mode. The University has seven other centres through which it carries out its mandates: The Consultancy and Training Centre; Information & Communication Technology Centre; Academic Development Centre; UNESWA Planning Centre; UNESWA Research Centre, Centre for Community Services and Eswatini Institute for Research in Traditional Medicine, Medicinal and Indigenous Food Plants.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



50/50: BUILDING FROM THE VISION OF OUR FOREFATHERS



● It is most fitting that on the 50th anniversary of our emancipation, we are also embarking on a most historical election season. "Ngete ngasala sakha live" is the motto for the campaign, yet it could very well be maxim for life in the Kingdom of Eswatini.



WITH SELULIWE VILAKATI

It's often jarring to remember that I'm only one generation removed from colonialist rule.

I asked my father about the first Independence Day, and he told me about how jubilant they all had been. In an age where birthdays, Christmas and other holidays passed with nary a mention, this was the first day they remember conscious-

ly marking down to celebrate. It has been half a century since the first celebration, but "Ndiphethe" still holds a special place in many a Liswati's heart.

50 years after Eswatini gained independence from being a British protectorate, we finally shed the last vestiges of our subjugation by formally changing our name. Harkening back to a time before colonialist rule, we are signaling tomorrow without an imperialist vision of who we are to be.

Independence means more to me than the legalese that more learned people would be better suited to explain. Independence calls to mind emancipation of thought, of ideas and of identity. The ability to define ourselves by our own parameters is a privilege. The ability to exist as Liswati without having to pledge allegiance to some empire is a jewel.

Yet beyond the sovereignty of the Kingdom is something even greater: not a single bullet was shot for us to attain our independence. A kingdom founded on peace has continued this mantle for half a century, and it goes without saying that we will be celebrating this in 50 years to come.

What Independence means to me is that even after 50 years where our brothers and sisters in neighboring states had their blood shed for their freedom, our King was able to negotiate a stalemate from the British. Even after independence, armed with the freedom to express ourselves we chose to use our mouths to discuss ideas, instead of aiming our bayonets against each other.

The allure of sectarian violence has never tempted Emaswati because we value the peace that comes from independence. Peace that is revolutionary at a time when other people would rather terrorize than comfort. Peace that is entrenched in respect of our fellow citizen, for that is the cornerstone of Emaswati.

It is most fitting that on the 50th anniversary of our emancipation, we are also embarking on a most historical election season. "Ngete ngasala sakha live" is the motto for the campaign, yet it could very well be maxim for life in the Kingdom of Eswatini. Since we are all stakeholders in the vast riches that our country has to offer, it falls on each and every one of us to contribute towards her being a success. I refuse to be the sort of African who speaks ill of my country if I haven't made every effort to work towards strengthening her. This is the first electoral season that me and most of my peers get to participate in, and instilling in us the importance of civic duty at a time when many the world over take voting for granted is of utmost importance. 50 years from now, I want to be able to say *angisalangamasakha live*. Kwakha live starts from the smallest act; refusing to litter, conserving water, saving electricity. 50 years ago, young people dared to dream about a better future for us, and the least we can do is not to squander it.

Our most precious resource is our people. Government's investment in us is evident, given the FPE initiatives - which provide free primary school education for all school going children, scholarships for vocational training, as well as for tertiary education. Over the next 50 years, I hope we see an expansion of free education beyond Junior Certificate to SGCE Level. Furthermore, the TinkhundlaCentres could be transformed into community hubs, with mini-libraries and computer centres. Literacy, both reading and computer, are imperative to make a living in the 21st Century. The beauty of the cul-

ture of Emaswati is it has never had profit motive attached to it; any of these developments are about cultivating human potential, and not making someone wealthy. Emaswati understand that wealth goes beyond "indilinga," just as King Somhlolo warned.

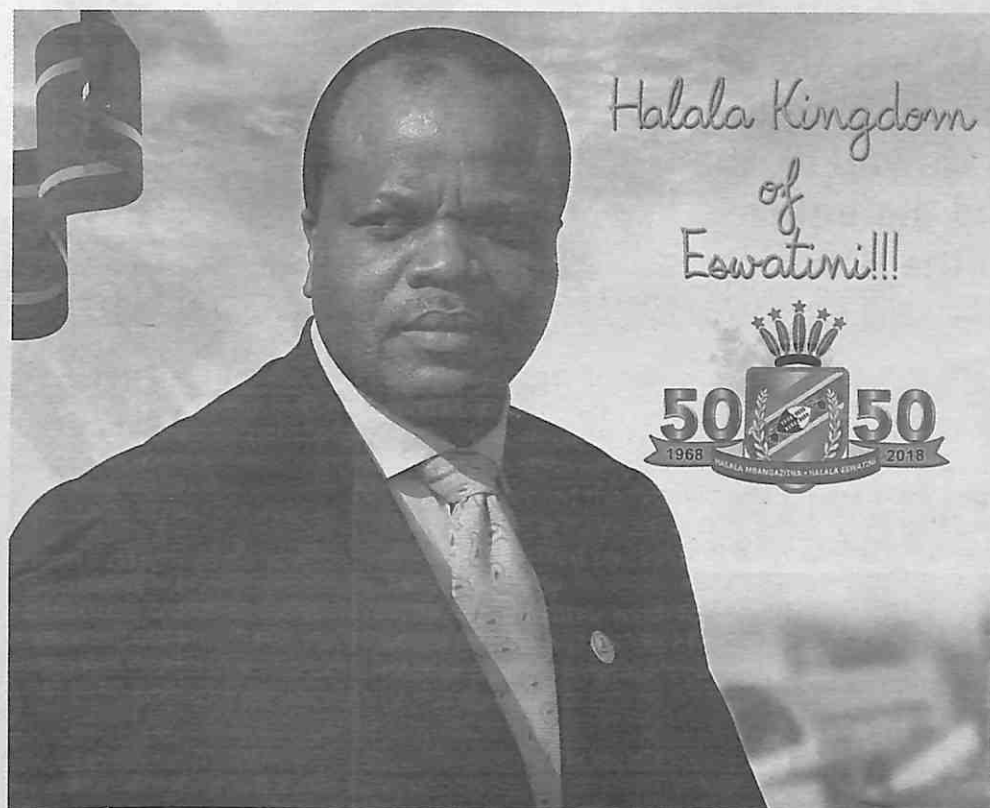
Initiatives

Some of these initiatives require us to do them ourselves. Youth unemployment is exacerbated by difficulties faced by young people in delivering their applications to Head offices which are usually in Mbabane or Manzini, or because they don't have access to the internet to submit them. People from more privileged households could donate a computer to their Inkhundla. It's that spirit of helping ourselves that can make the future better for all of us. Women's rights are human rights. At last year's Reed Dance, one of the songs we sang was "sikhetsa Make," because we are a culture that recognizes the role women play in sustained development. Having representation in the levers of power means that issues that affect both men and women are addressed. Sometimes it's a matter of showing up: showing up to vote, running for elections, and raising questions at Community meetings.

There will always be those who try and keep women quiet, but we have trailblazers that have stood up for our rights. We also have a King who has actively encouraged women's participation in crude legislature, appointing women to the Senate and Cabinet. An initiative at the micro level would be teachers at school encouraging girls to answer questions. Help them build confidence, before the world tells them they're not enough. On a macro level, the structures and barriers for affording women opportunities in workplaces, structures and barriers that mean women end up competing with each other, need to be addressed via legislation: be it equal pay bills or equal gender representation bills. But for that to happen, more women need to run for office. Perhaps, in a few years I will be writing an op-ed about being a woman in parliament? As we celebrate the half centennial of independence, we should look onwards to the future 5000. The fortitude of past Kings in preserving our cultural sovereignty from foreign rule has been inherited by His Majesty KM3. That even as new technologies make assimilation and appropriations of foreign traditions possible, the culture of Emaswati has remained unadulterated. Our culture remains sacrosanct. As we look onward, we are comforted by being born of Kings who were blessed with vision.

It was vision that led past Kings to a land of peace and to establish the fortress, which is why today we still toast Siyinqaba.

It was vision that gave King Somhlolo the wisdom to choose the Word over earthly riches. It was vision that gave King Somhlolo the strength to face the British and Boers who were waging war on both flanks. And it was vision that gave King Mswati the mindset to transform Eswatini into a beacon for all nations.



The Directors of Swaziland Security Guards wish their Majesties and the entire Eswatini a happy Independence

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HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

I WAS EXCITED BY SENSATION OF FREEDOM - PM

Independence meant casting off the yoke of control by a pre-Independence master who would never have the passion to develop our country in the way that we, Swazis, would choose.

According to Prime Minister Sibusiso Barnabas Dlamini, Swaziland's Day of Independence on September 6, 1968, was a magnificent and truly memorable event and, of course, unique in the history of the nation.

"And it was a very special day personally for all Swazis alive at the time. Quite simply, it represented the moment of freedom to organise our own political, economic and social affairs, and manage our route to further development in the way that we, as Swazis, wanted.

It meant casting off the yoke of control by a pre-Independence master who would never have the passion to develop our coun-



Eswatini Prime Minister Sibusiso Barnabas Dlamini.

try in the way that we Swazis would choose. It also meant casting into the trash can the more audacious characteristics of colonialism that, today, we

find hard to believe existed at the time," the premier said.

Asked about his feelings at the time, the premier said, "At the time of independence, I was

excited by the sensation of freedom and being the citizen of a country that could now forge its own development path and be more in control of its destiny.

The subsequent years have not disappointed me and I remain deeply proud of where we are today as a nation."

Dlamini said on the day, he was in Washington DC the capital of the United States of America, having travelled down from the University of Wisconsin, where he was studying Industrial Chemistry.

"I was fortunate in being assisted by the US government to join the celebrations, together with eight other Swazi students, at the residence of then Ambassador Msindazwe Sukati, our Swaziland diplomatic representative in the USA at the time. If we had known then what Swaziland would look like today, we might have been as much stunned as we were happy," he added.

Development of the economy

At the time of independence we had a very immature economy, dependent on sugar, iron ore, wood pulp and asbestos. Since that time, there have been very significant changes.

Overall, the economy has diversified considerably and has enjoyed the broadening of industrial and agricultural activity, and financial services,

Putting things in perspective, the government budget in 1968 was barely R10 million, and that of course, was expressed in Rand because we did not have our own currency till 1974," he said.

In the other main avenue of social service delivery, health - our facilities have grown out of all recognition, the PM noted.

"At the time of independence, we had around five Swazi medical doctors and only three hospitals - in Mbabane, Manzini and Siteki. Today, we have many Swazi doctors and a number of specialists, and three more hospitals - at Hlathikulu, Mankayane and Pigg's Peak as well as the TB hospital outside Manzini.

We have always been grateful to the missionaries and their work, and at independence, clinics almost entirely made up the rural health facilities across the country. Nowadays we have a clinic in every inkhundla and a number of health centres," noted the PM.

Indeed, the level of government expenditure on public services was tiny by present day standards, even adjusting for the effect of inflation over the years.

Eliminating traces of racism since 1968

One of the distinguishing features of post-independence years has been the development of partnerships and diplomatic ties that Swaziland has forged with many countries, especially the United Kingdom, United States, Taiwan, and, in those early years, Israel and South Korea.

Due to the conflict that took place in neighbouring South Africa it was perhaps inevitable that there would be some spill-over into Swaziland.

And certainly a degree of racial segregation did exist and, although Harold MacMillan's Winds of Change speech in Cape Town motivated a significant change in attitude and practices in the run-up years to Independence, it was only after 1968 that all traces disappeared. I believe that one of the great achievements of our nation has been the elimination of any traces of resentment towards that part of our history.

Indeed, it is very satisfying that we have established very good relations with our pre-Independence masters and many of our own young citizens have enjoyed educational assistance in the United Kingdom in the decades.

The PM notes the great subsequent changes to SD

"I will not go too much in the way of detail, but am pleased to have the opportunity to highlight for the reader some of the remarkable changes that we have enjoyed in the post Independence years. My fellow students and I were, in fact, very lucky to be at uni-

versity at all, let alone at established and reputable American institutions. Back home in Swaziland, very few young people had access to tertiary education.

The only university that could remotely be called 'local' was the University of Botswana, Lesotho and

Swaziland, located in Roma, Lesotho. Today we have our own university that offers a high standard of tertiary education across a wide range of subjects and a scholarship system that has enabled thousands of students to gain a university education whether at home, elsewhere

in the region or overseas," he explained.

Dlamini continued, "Indeed, across the education sector, from primary to high school level, it was only after independence that the number of schools mushroomed and our literacy rate shot up to what it is today."

What independence brought

Among the changes between 1968 and today the most readily visible would be in the country's infrastructure.

He said, "The only tarred road back then was between Mbabane and Manzini.

Yet within the first 15 years of independence, we had bitumen roads between Manzini and Big Bend, a long stretch taking the motorist from Manzini through Mafutseni to Mliba, and all the way from Manzini to Lomahasha. The railway line that existed at independence ran from Ngwenya right down to Mhlumeni (Goba) before linking up with the Mozambique stretch that took goods down to Matola in Mozambique.



That had been built just before independence to transport the iron ore extracted at Ngwenya." He said following the cessation of iron ore mining at Ngwenya, until recently, the line has since contracted to meet our local requirements but plans are underway for a substantial new railway project in the coming years. In 1968, the only airline operating into Swaziland was known as Swazi Air but owned by a South African entity. The establishment of our own airline,

Royal Swazi Airways, took place after independence, he disclosed. We have been able to achieve sufficiently rapid economic growth over the past two decades.

The transition from estate-based to small-holder agriculture has contributed to greater economic empowerment among the population.



We are a happy nation

Today, we are not among the richest nations of the world when measured in terms of income per capita or foreign exchange reserves and other economic and financial yardsticks, but we enjoy another form of wealth - a happiness that stems from peace and stability, a strong love and respect for our monarchy and culture, and an assurance that greater economic prosperity will be seen in the coming years as we progressively convert strategy into action. We have created a fair and decent society that respects, and is guided by, a new Constitution of 2005 that was an entirely home-grown product



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

House of Assembly - 1967

Photographer: Unknown Photo Source: Bob Forrester
India was the Jewel in the Crown of the British Empire. After it gained independence in 1947 it was only a matter of time until the remainder of the empire was dismantled. After the British won WW II they had very little money and were left with a stark choice - form the worlds first welfare state or keep the empire. They chose the welfare state. Serious independence talks started in the late fifties, but the British felt that the date was far in the distance. The Swazi traditional leadership led by King Sobhuza did not take such a distant view and after the strike in 1963 the pace increased. In the mid sixties there was a Legislative Council known as Legco, this was transformed into the House of Assembly, shown here, in 1967. They met in what is now the magistrates court in Gwamile Street. The Parliament building in Lobamba was opened in 1968.



**The Board of Directors,
Management and Staff of
Swaziland Water Services
Corporation wish to
congratulate His Majesty
King Mswati III,
Her Majesty the Queen
Mother and the entire
nation of Eswatini for
50 years of peace, stability
and development.
Happy 50th Independence
Wena Waphakathi!**



Miss Swaziland - 1960s
Photographer: Unknown
Photo Source: National Archives
The winner of the Miss Swaziland competition wearing her crown in 1969.



St Marks Primary School Uniform - 1968
Photographer: Ve Braun
Photo Source: Braun family
St Marks School was run on colonial lines, complete with uniforms, straw hats and was exclusively for white and coloured students until the sixties, when black students were first admitted.

Emtfonjeni Building, Corner MR 103 and Cultural Village Drive, Ezulwini.
Tel: 2416 9000, Fax: 2416 3616 Visit: www.swsc.co.sz



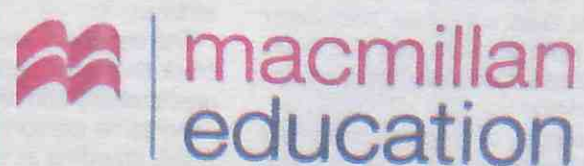
**The Board of Directors,
Management and Staff of
Macmillan Education wish
His Majesty King Mswati III,
the Indlovukazi and the people
of ESwatini a happy 50th Independence
celebration**

Bayethe! Wena Waphakathi!!



With Learners for Life

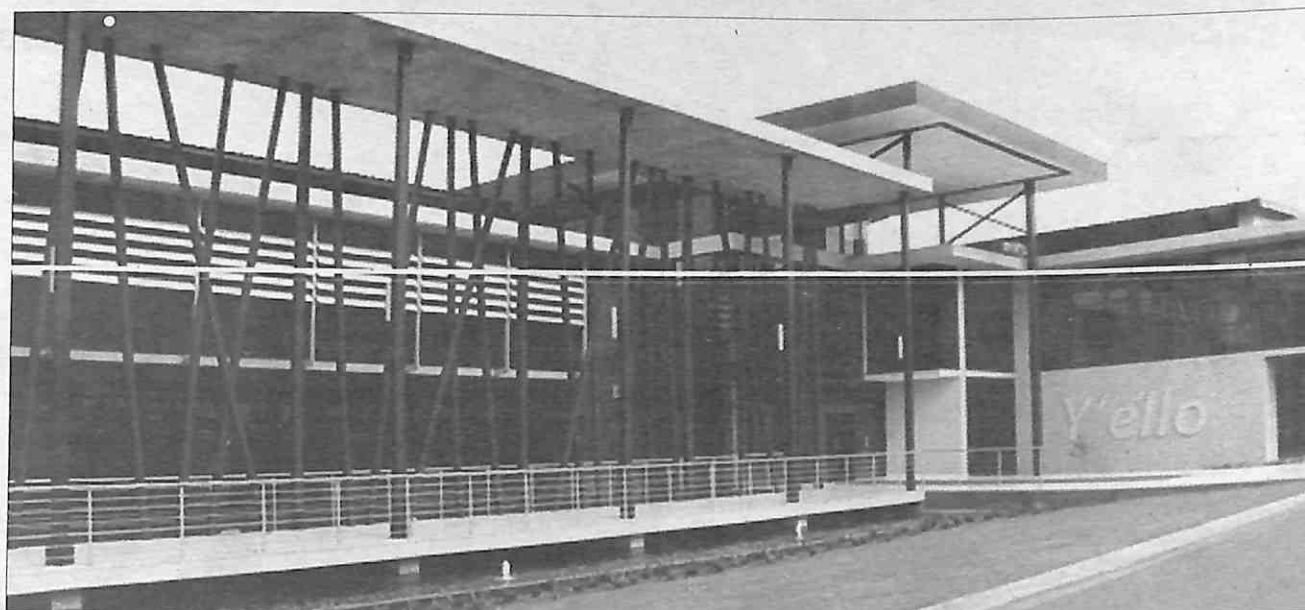
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HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



Swazi MTN is without doubt the most significant transformation intervention in Eswatini in the past 50 years.

The undisputed record holder for the previous 50 years is the introduction of electricity in Eswatini, by Mlilwane owner, Mickey Reilly, father of Ted Reilly in 1920. His generator still works, on the Mbabane River below the Baha'i mission at Malagwane.

Swazi MTN will forever stand out for two outstanding contributions. First, it introduced a first class next generation communication technology platform. Not yet fully appreciated but even more significant, it introduced a new economic philosophy that is people transformative and empowering.

Today Swazi MTN is based at a huge building at Ezulwini from where they serve their 800 000 plus subscribers. The fact that their corporate location does not even rate a footnote in the public psyche says a lot about the effectiveness of MTN's vanguard of vendors who are in your face, on the ground, at every street corner and where people are everywhere you go.

Almost 90% of MTN business is people-to-people conducted in the open air. This is a strategic shift and a business approach that not only turns conventional marketing on its head but clearly presents a nightmare for other sectors not even remotely associated with the MTN business. They too must, either find inroads and adapt to this new way of doing business, or die.

You can see the light of the MTN vision shines from the top. It flows from a principled decision to involve ordinary Swazis in the company as economic equal partners in revenue generation and revenue sharing. From conception, even before they took in a cent from their business, MTN strategists made a key policy decision that almost 20% — by any measure a significant slice of the company — would be owned by Swazis. Before this, no other large investor had seen Swazis that way. Not the sugar companies. Not the banks. Not the insurance companies. Certainly not the mining companies.

Their philosophy of empowerment did not end with sharing wealth with Swazi investors.

They also set out an economic upliftment strategy that would seek to raise a whole cohort of people from zero to

INNOVATION THAT CHANGED ESWATINI FOREVER

something. On switching on their transmitters they rolled out an aggressive first of its kind business approach to involve very ordinary Swazis as business partners in the distribution of airtime.

The bread and butter business of distributing and selling the airtime commodity moved progressively out of the four-concrete wall and glass-door shops to open-air distribution that opened the door for the economic empowerment of Swazis at every level.

Today everywhere you go, you find men and women wearing the now familiar yellow MTN bib.

Perceptions are deceiving. These lowly looking airtime salespeople may appear to be going-nowhere-people. Closer analysis shows that perception far from truth. The vendors demonstrate unique qualities.

First, they are at their work-stations everyday, frost, rain, shine, summer, winter you will find your MTN vendor at their usual spot. That says something.

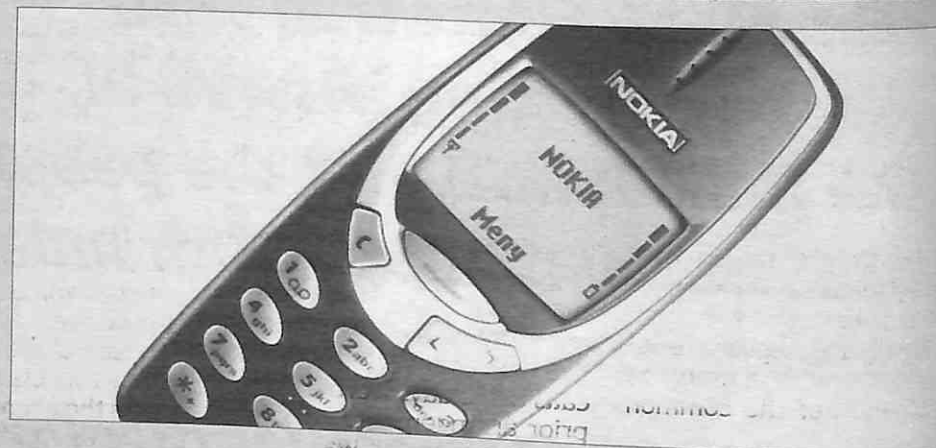
Dominance of the government sector institutionalised the 8-5 mental framework. The MTN people are out and hustling before sunrise and are still at it beyond sunset.

They don't appear to have tea break or lunch or even the occasional required nose powdering often called by nature. They don't even appear to disappear to replenish their stock. They don't seem to get drunk on the weekend or suffer the occasional Monday bhabhalazi.

They have built a reputation. Most people have established habits for buying their airtime.

The vendors have regular customers who trust them for reliability, dependability, predictability and tenacity. They are resilient — the same person you noticed 5 years ago is still standing at the same spot. They are tenacious. In any language, this is excellent work ethic.

It almost mirrors the ethic of the Asian immigrant small trader who makes busi-



ness while Swazis sleep.

The world information revolution is about applying technology tools to provide people solutions.

The average MTN vendor may not look like the type that completed their secondary schooling. Yet they have an unmatched and growing technology savvy and competence. They apply code on their phones to transfer airtime from one database to a customer account. They do this accurately, and get it right first time, and all the time.

They receive cash on the spot and offer change, accurately and efficiently. This is

vital for business.

At the end of the day, their sales must match the cash in hand, that way they keep their suppliers happy. That way they get their profit, and each day, make that strategic decision how much they will keep and how much they reinvest into the business in stock.

As business people, this group is growing in scale of operation and sophistication of products. From selling airtime, many of the vendors have up-scaled and upgraded to banking.

They do exactly what the banks do from within their tall multi storey buildings with



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

HELLO! ONCE UPON A TIME, THERE WAS NO TELEPHONE

The largest segments of the population are the 20-Somethings.

They are a generation with split vision able to keep track of the TV, or navigate the streets while chatting on their smartphones and earphones pumping music into their ears.

They are the generation of teens who are exercising their right to choose their government for the next five years in the national elections this month. They have no idea how different things were this time four general elections earlier.

Today, smart phone in hand, they can reach and chat up a distant great grandmother. They can check their bank account balance. They can submit an application for placement for the next Wits University academic year that side of the border - all this without moving from the table.

The Swazi MTN brand today resonates in almost every sector of our lives in education, health, enterprise development and other national priorities.

In sports, the national soccer programme is anchored around the MTN Premier League. Similarly in Basket Ball, Cycling, golf. Globally music and entertainment lovers set their calendar around the MTN Bushfire festival and MTN Joyous celebrations choral extravaganza.

Yet Eswatini has not always been like this. There is a time when today's taken-for-granted features were novelties that were viewed with some trepidation and suspicion, even resentment and jealousy as out-of-reach of the common man.

In this age of 50-50, imagine if the time machine were to reset to year Zero-Zero, to 1968, the year of our political independence. Even Free-Boms would wake up in a nightmarish Jurassic Park of wild forests, green plains uncivilised by erosion and silver-skied ink-dark nights. True, by 1968 Eswatini was already familiar with motorcars. But they were so rare. In the social discourse of the time

the registration number SD 10 represented the notional pedestrian, suggesting that there must have been less than 9 cars. The pre-1968 motorcars, for their safety, restricted themselves to the tracks between Mbabane and Manzini. Malagwane was not yet a dangerous road. Climbing it up or down required weeks of navigational planning. It was simply easier walking up and down, or riding a horse. At great risk to life and limb, would stray up the Lubombo to Siteki or to Hlathikhulu. Only the bravest, no doubt motivated by the lure of gold (green or otherwise) would risk what is today MR1 or Mswati II to cross the Nkomazi to Pigg's Peak. Public transport on this route was provided by a once a week or so open truck service provided by Mbhibhi - ancestors of some famous investors. This vehicle kept its passengers on edge by its famed tendency to occasionally tip its contents over at the bottom of the Nkomazi Valley.

As for telephones; these were just as rare.

Conversation

The first English word privileged Swazis probably learned was "Halo!" It was a vital bellows that was vigorously repeated repeatedly on both sides of telephone line that contained more static than conversation.

Up until 1968, there were probably less than 100 telephones in the kingdom. They belonged to the cream of the elite. Unlike today where anyone with units can make a call, calls those days were made by prior arrangement. The telephone apparatus was a boxy thing. It did not work until you grabbed a small crank handle on the side and cranked it vigorously several times. The motion would generate static that would alert at the Post Office. A switchboard operator would pick the call and below "Halo!"

The caller would then shout: "Connect me to number 7 please (or whatever the desired num-

ber. We can assume the numbering to have been arranged by priority of importance with number 1 being the most important and 10 the last in that order. The Hospital for instance was Number 11 and grew to become 211, then 2111, then 42111, then 404-2111 and today 2404-2111. Similarly the Police were Number and became 221 until today's 2404-2221. The switchboard operator would then connect the caller to the receiving party and crank his side of the device until the desired party picked up and the phone and the call connected. Subsequent transformation replaced the cranking when with a dialling wheel. The dial was a disk with 10 holes under which were printed the numbers 0-9 introduced. To make a call, you inserted the index finger into the desired number and wheeled the dial to a determined stop.

Phones

By 20-20, the number of telephones had improved significantly. Each region had been assigned its own unique numbering system. Phones to Shiselweni which had the least number of phones were numbered 2xxx. Lubombo had 3xxx. Hhohho had 4 and people rich Manzini phone numbers started with 5xxxx so that to call Raleigh Fitkin you dialled 52111 and Manzini Police 52221.

People would access the phone at three levels. The elite had phones in their homes.

Phones were also available for managers and administration staff at the office. Others not in this class would only access the phone on a need or emergency basis.

Everyone else had to go to the Post Office where public use coin-boxes were provided outside. With time, these coin boxes were rolled out to public facilities where many people converged. Coin boxes were also at the hospitals and the police stations, and when the first mall, Swazi Plaza was built, there too.

Technology has ways of intrud-

ing into the most fragile environments and stamping its authority. By the 1980s the lines of telephone poles that traced the side of all roads slowed down to a halt. SPTC had discovered the microwave that enabled one dish a broad-spectrum communication in whatever direction it faced. Microwave communication required access to the highest points in the land. The most-able 4x4s were secured to crawl up the hills of Bulembu to the apex point of the Kingdom and plant SBIS and Swazi TV transmitters to beam down to most of Eswatini. Later Bulembu was joined by Mnyokane, the second highest national point. The Ntandozi hills have unrivalled sight of Shiselweni, most of Manzini up to Lubombo and parts of Hhohho and therefore the nexus of national communication. Even at the risk of upsetting the graved Magagula elders and stoking the embers of bitter historical feuds, SPTC sent bulldozers and helicopters roaring to the top of the sacred Mliba Mountains. Mliba is critical for Eastern Manzini, North East Hhohho and much of Central Lubombo.

Around 1997 a new swarm of armies of engineers scaled the mountains, preferring not only the high points secured by SBIS and SPTC, but every possible high ground. They planted new red-eyed masts and rascal-eared antennas that stare in the night. An exodus of key engineering brains seeped out of many communication and other technology companies to experience the new technology innovation. The attraction went beyond the boundaries. Swazis in the diaspora glanced back and saw salivating greener home pasture. Among these, was Thembumkhululi Khumalo who had left SPTC earlier to go into South Africa. He returned to be chief technical officer, and down the years, first Swazi MTN CEO. Swazis apparently have the head for technology as a Fairview Manzini boy - Phuthuma Nhleko headed MTN SA.

MOBILE MONEY:

A paradigm shift for banking

A rough calculation shows that out of a million, an alarming number of people are hustlers and make their money in the undocumented informal sector and would not satisfactorily say what their source of income is.

That way they remain unbanked and exposed to hardships. If they want to send money to parents, they must get on the bus and spend a whole day away from work. It also shows an alarming population of people who must keep their money under the mattress.

Not anymore. MTN introduced Mobile Money under which their vendors buy and sell money from under an umbrella in the open air. They accept public deposits and facilitate cash withdrawals. They accept money from a depositor in Manzini and keep it on the cloud. They can transfer that money to beneficiary in Ngololweni or Mvakwelitshe or Mvembili where it can be withdrawn, from under an umbrella by the beneficiary who only needs to produce their ID to cash it and spend it where they need it. This new banking network now has more than 500,000 subscribers or, in the old banking language - account holders. Mobile Money has become one of Swazi MTN's flagship products.

The simple looking vendors under the rain and under the sun are doing something right. They know it because they are keeping on it.

Anyone gazing into the crystal ball for a view of the future may see a flickering yellow light in the distance. They might think it's the light at the end of the tunnel and be run-over by the juggernaut of MTN vendors claiming their place as the economic anchor of Eswatini's immediate future.



vidual.

These two categories can provide the information required to open a bank account and be able to receive money from relatives, save, or send money.

bank vaults, managers, armies of accountants and tellers. The banks never saw it coming.

This intervention is crucial in an economy where the vast majority of Swazis make

a living in the informal sector and therefore do not have the evidence documentation necessary to open a bank account.

The 2018 FINSOCPE survey, which measures financial inclusion, says one in every

five adults earn their main source of income in the formal sector - either as civil servants or as company employees.

A further five per cent have a regular job income from a farm or another indi-



Happy 50th Independence Day Eswatini.

Independence Day is a moment of great pride, celebration, and deliberate reflection. It is such a momentous day in the history of the Kingdom of Eswatini as the country turns 50 years of self-governance.

As we collectively work towards attaining First World Status, may the Kingdom of Eswatini flourish in its pursuit of peace, preservation of cultural heritage, and sustainable development.

Halala to Their Majesties and the Kingdom of Eswatini.

everywhere you go

mtn.co.sz





HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

The first harbinger of change was as significant as it was startling.

In Mbabane there is a place called Freedom Square. It is a small park at the intersection of Mdzimba and Somhlolo and Karl Grant opposite the Spa Supermarket. West of and above Freedom Square stood The Tavern. It was a hotel of sorts though its dodgy lodging appointments would probably elude the basic requirements of tourism association standards. But what it lacked for quality it more than made up with a first class catch-all watering hole service landscaped into the terrain. It provided for the journeyman. The blue-collars poured-in straight off Karl Grant street into the Towers Bar.

Mostly overcalled and jackbooted, they swilled their beer straight from 750 bottles and broadcast their stories and quarrels a little above the permitted decibel levels that ventilated onto the street and wafted free advertising into the atmosphere. Once inebriated they would pour out onto what is today Karl Grant Street, and given the gradient of Freedom square, also roll down the lawn.

The middle classes who would be identified by their neckties and jackets walked through the gates. Inside, insecure clerks and others who drank with the occasional furtive glance over the shoulder would take a right at the fork and enter Chambers. Here they were served draft beer by the 500mm mugs and cheap wines poured from 5 litre containers. Once done, they too would amble down Freedom Square on their way to the bus rank.

The high class of senior civil servants and others who fancied themselves top of their leagues would hang left at the fork and enter Cellars.

This was a grand facility with tables and comfy sofas. Here they and their secretaries quaffed gin and tonic and other fuming spirits and once well oiled, assaulted each other in bombastic highfaluting English before emptying into the park and rolling onto Eswatini roads - often with regularly grave consequences.

But then, one morning, men in yellow helmets appeared in the park with architectural drawings and pointed in every which way. Excavators followed them a few days later and razed this tower of Babel to the ground. What replaced the Tavern were three split-level office units. In the middle unit, technicians moved in, and worked by day and night, pulling coaxial cables to SPTC transmitters at Mahlokohla Street on the South end of Mbabane. And here, they ensconced MTN Eswatini.

The previous years, MTN South Africa who, recently created in 1994 came courting SPTC. They offered the equivalent of a civil marriage in community of property. The courtship resulted in a Joint Venture Agreement in which SPTC was the majority partner with 41% shares, MTN South Africa with 30%, a large 19% floated to the public and 10% to esteemed shareholder.

The year 1998 had great significance. It was an election year that coincided with the 30-30 Anniversaries. This highlighted demand to introduce mobile phone technology as the nation's 30-30 gift. All plans were then fast tracked to deliver a mobile service by 6 September 1998.

Sometime one afternoon in August 1998 the engineers declared the systems ready for go. The first number, 606 001 was issued to CEO Noel Meir to make the first test call. It had to have been to MTN Johannesburg Head Office, where the top boss waited anxiously for the good news.

Today's 20-Something will have no idea what the early mobile phones looked like. A colleague describes his experience of

THE YEAR MTN SETTLED IN MBABANE

● For its launch, MTN issued the Nokia 6110. This became the standard official symbol of office carried by every Principal Secretary

the cellphone.

"As among the first users of the mobile phone in next door South Africa in 1996, my first office issue was a cumbersome Motorola the size of a small brick weighing as much. It had a pull-out-before-use wire aerial. Mercifully, Erickson introduced a much smaller and light-years-ahead innovation in the GF768 that came with the option of an extended battery that would power the phone past three days of normal use.

We were still enjoying this technology when 1998 dawned. Eswatini elections are a year ahead of those of South Africa. For a dry-run

of their 1999 elections coverage, MTN South Africa rolled out the Nokia 5110 enabling South Africans to test the Eswatini MTN roaming capacity. The Nokia 5110 was a beauty of a phone. Small, with excellent reception and battery power that could take you a whole week. For many years that followed, Nokia symbolised the mobile phone standard, and so completely dominated the market that almost four out of every five phones was a Nokia."

For its launch, MTN issued the Nokia 6110. This became the standard official symbol of office carried by every Principal Secretary.

The jewel in the Nokia crown was the Nokia 9000 Communicator that was reserved for the elite of the elite. It was the forerunner of the tablet and opened like a laptop with the screen on one side and keypad on the other.

It should have been the ideal smart phone - except that those days all screens were a uniform grey and bandwidth far under 1G. The most stylish phone of the time was the Motorola Rayzr. It had a flip face that opened to reveal the keyboard. Its iconic status was cemented by one of the most memorable advertising campaigns - "Hello Moto".



HALALA KINGDOM OF ESWATINI!!

The Board, Management and Staff of the Sincephetelo MVA Fund would like to wish His Majesty King Mswati III, Her Majesty Indlovukazi and the entire Eswatini Nation continued success, peace and prosperity as we celebrate the milestone of the 50/50 double celebrations.



tel: 2408 6800 call centre: 800 7005 web: www.mva.org.sz



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

BY FORTUNE NDLANGAMANDLA

Those who lived through the years when the country gained independence are pleased with the country's infrastructure development but worried about human development.

Ludzidzini Council member Chief Dambuzo Lukhele said the issue of the country's development over 50 years was a broad thing. He said country's developments can be categorised into two which is infrastructure and human resource capitalisation.

Lukhele said in terms of infrastructure, the country was doing a commendable job. According to him, a country's development value can be viewed as the quality of the people as they are the country. The direction which the people of are heading is crucial. Material things or assets accrued are also as a result of the people in it.

He added that as things stand, there is imbalance in human and infrastructural development. Lukhele said this was because the quality of the people in the country were taking a step backward.

"In as much as we have so many facilities that are meant to equip human beings' maturity and dignity; most of the people lack this," Lukhele explained.

He went on to state that this was caused by the fact that Emaswati have embraced foreign practices more than their own way of life and culture.

The Senior citizen said that most of new introductions are not in accordance with the country's lifestyle.

He went on to state the importance of valuating some of the things that are adopted from the international world as Emaswati are not well-versed with such practices.

He quoted King Sobhuza II's advice to Emaswati to take what is good from foreigners and leave what is bad.

"My emphasis is on human development or human resources which have the potential to take the country into realistic development," Lukhele said.

He explained that so far, he was not impressed by the reasoning of those calling final shots on daily basis.

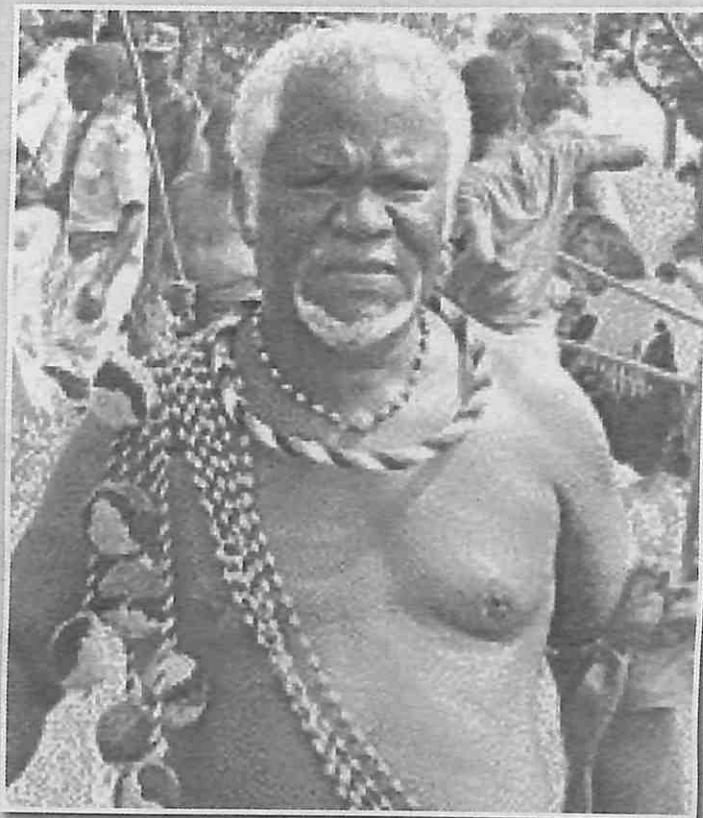
Lukhele questioned if the country has quality leaders as compared to the time when immediately after colonisation.

He emphasised that if infrastructure development was in according to human resource development he was going to undoubtedly said the country was going the right path.

He said this was because quality leaders were vanishing and deteriorating when compared to post-independence.

'REMEMBERING KING SOBHUZA'S WORDS'

...Take what's good from foreigners



Ludzidzini Council member Chief Dambuzo Lukhele and former Nklongo MP Trusty Gina.

Lukhele said the only problem with today's people was that they are economical with the truth when it comes to criticising the current government.

On the other hand, Makhanya Makhanya of Traditional Healers Association said he was impressed with the country's development. He compared the country to countries like Mozambique, Malawi, Zimbabwe and Tanzania.

He said the country's management managed to be almost at par with South Africa in some of the things such as service delivery. He added that some of the services in the country were better when compared to South Africa.

Be that as it may, Makhanya said he was not impressed with the work of the Members of Parliament (MP) with passing legislations that could get rid of irrelevant laws. He made an example of Chapter Four in the Witchcraft Act.

He said this chapter has not been revised for over 100 years.

The chapter speaks of high penalties for witchcraft doctors. He said legislators were doing nothing to harmonise such laws which contained steep fines for

traditionalist who embrace the Siswati culture.

Makhanya went on to raise his concern over the youth who he called the lost generation. He said this was because most of traditional practices were no longer performed on the children.

He made an example of kubhunyiselwa (baptismal of new borns with the smoke of burning herbs to deter unwanted spirits and ensure prosperity) of newly born babies. Makhanya feared that this would lead the country to ruin.

"The Chiefs no longer have power to condemn crimes or fine culprits in their communities," Makhanya said.

He made an example of children impregnating each other, which was supposed to be condemned within chieftdom level.

The witchdoctor also added that too much power was vested on courts to the detriment of traditional structures which deal with wrong-doings.

He noted that there was danger in this as the courts operated using Roman Dutch Laws as opposed to culture which should be easier to understand.

Makhanya stressed that the danger

would be caused by the fact that some of the offences which are punishable by the culture were not punishable offences in Roman Dutch laws.

Makhanya said the senior citizens of the country were happy to commemorate independence but they were worried that most of Emaswati lost their identities as they dabbled with foreign practices.

Swaziland Migrant Mineworkers Association (SWAMMIWA) co-founder Cain Sihlongonyane said he was content with the mile travelled by the country.

He made example that Emaswati were now able to register their companies which is something that was prohibited during colonial times.

It also makes him happy that locals have access to resources such as water and land. This is something kings and our forefathers fought for in yesteryears.

On another note, he said the reduction of the rate of illiteracy was also impressive. Sihlongonyane added that most of the goods for primary consumption are now produced in the country by Emaswati. He praised infrastructure develop-

ment.

In terms of job creation, Sihlongonyane said Emaswati should take the baton to create jobs opportunities rather than waiting for government.

On the hand former Nklongo MP Trusty Gina said the country was developing at a faster rate when likened to other countries.

She said her claim was based on the fact that she was well travelled and had the opportunity to see the world. Gina noted that the only thing that was letting the country down was that it has limited resources which could be used to fast-track developments.

"Honestly speaking Eswatini is far better than other countries," she said.

Comparing tourism sector offering such as hotels, she said there were local world class hotels which she could compare with countries with established economies.

Directing her wisdom to the youth, she implored that they focus on education. As it is the key to success. She warned the youth to stay away from the abuse of drugs.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

WITH NDUMISO
MAHLEKA
DLAMINI
*Retired Court
President, avid
historian, tradi-
tionalist*



WHY EMASWATI NEED TO CELEBRATE THEIR INDEPENDENCE

For avid historian Ndimiso Dlamini, the road to independence was paved with the blood and sweat of Emaswati who had to make sacrifices in order to get self-rule.

His account does not begin 50 years ago because he says what happened in 1968 was the culmination of efforts by several kings and Queen Regent who realised the importance of self-rule from when colonisation started.

"We previously ruled ourselves using Swati Law and Custom."

It was when King Mbandzeni took Kingship that it was noted that colonisers were all over the country, reducing its size tremendously.

Boers who had settled in Lydenburg were repeatedly attacked by the Pedi under the leadership of Sikhukhuni who would raid their cattle farms, drive herd to his own lands where they would consume them.

Efforts by the Afrikaaner Boers to counter this were futile because the Pedi stronghold was a fortress of caves which made them unable to get to them without suffering casualties.

Sikhukhuni was also hated by the Boers because he did not conform to their tax expectations and their rule and hence they could not fight him on any sphere.

The Boers are said to have approached King Mbandzeni and requested him to assist in helping fight against their Pedi nemesis.

Seizing the opportunity, Mbandzeni countered their request with a condition, that if he helps them fight

the Pedi, they would restore land to the Emaswati.

Mbandzeni had his own interest in fighting the Pedi.

They had given refuge to his brother, Prince Mabhedla, who was a rebel against his own people.

With getting the land back from the Boers in mind as well as getting Prince Mabhedla, Mbandzeni commissioned an army of 2000 emabutfo who were led by MbovaneFakudze and Sandlane Zwane.

The fatalities suffered by the local army was immense as only 1500 men returned.

Five hundred died, the same number was injured.

However, the Pedi suffered more casualties as about 1000 men died.

The local army was able to retrieve Sikhukhuni who hid in one of his previously impenetrable caves and handed him over to the Boers.

Prince Mabhedla was killed.

Promise

When the triumphant army returned to King Mbandzeni, he went to the Boers fully expecting them to comply with their promise of giving him back the land he sought, to no avail.

The first delegation to go to England to try get independence, even though at that time it was more about the land than rule, was led by Prince Longcanga around the 1894. Another delegation would try to contend the borders of the country in 1907.

The term paramount chief was used extensively during King Bhunu's reign. The white settlers had by then extended their influence and

incorporated their way of government as well as court system.

Even though they extensively killed black people from the slightest provocation and their courts exonerated them, locals were executed when found guilty of the same. After the murder of IndvunaMbhambaNsibandze, King Bhunu was sought to be tried for his alleged role.

He fled the country for Eshowe where he sought British asylum. He would later return to attend his trial in Manzini accompanied by about 1000 emabutfo who accompanied him. He was acquitted of murder and fined for a lesser crime.

After his death, his son Nkhotfotjeni (who later became King Sobhuza II) succeeded him even though he was only recognised by the colonisers as Paramount Chief even in 1921 when he was effectively coronated.

Seeing as Mbandzeni died while Nkhotfotjeni was an infant, his mother was the Queen Mother whereas Gwamile was Queen Regent.

It was during Gwamile's leadership that more requests for independence were made and when advised that it would be folly to discuss this with educated people whereas locals were not educated, she had Zombodze National School built in order to educate the king.

By the time he reached standard four, there was no continuation as there were no high schools locally to admit him.

This caused him to repeat the class several times while plans were

being made to help him continue with his education.

Reason for having him repeat classes was to ensure that he did not forget that which he was taught.

Nkhotfotjeni's entering primary was against the better judgement of the majority of princes and advisors within the royal household and when a solution in sending him to Lovedale College was found, more opposition came against Queen Regent Gwamile.

The King left with 13 locals, namely Stella Lukhele's parents Mvundla Emily Maseko and Lomngeletjane Dlamini; Shwapha Mdluli, Princes Dunguzela and Ncindi, Mncele Dlamini, Mgebseni (son of Chief Mhubhe) and his Sister Lobulawa Dlamini, MagaqelaMkhathshwa, MzululekiNxumalo, Princess Sengcaphi, NgolotjeniMotsa as well as MakweleniVilakati. These were to keep him company in the Eastern Cape based school in 1916.

Education

King Sobhuza's education was cut short due to an infectious illness which made rounds in Southern Africa. He was supposed to have proceeded to Fort Hare to continue with his tertiary education. His grandmother failed to convince the elders about his need to continue with school and the threat of disease made her lose her resolve even quicker.

When King Sobhuza came of age, he was recognised as King however, the white colonists insisted he was paramount chief.

He went to London to petition the English over land taken using

concessions. He would return a disappointed leader. He had been in the company of Prince Msudvuka, Benjamin Nxumalo, IndvunaMandandaMtsetfwa, Amos Zwane, LoshinaHlophe as well as Solomon Plaatjie.

Even though nothing came of the trip first trip, King Sobhuza released emabutfo to be allies with the English in the World Wars, something he relented would be used as leverage during negotiations and discussions for independence.

The emabutfo, during the First World War, were led by Prince Masumpe of Mvembili. During the Second World War, they were led by MfundzaSukati who was commissioned by the King despite wide spread opposition by locals to fight a war which was not of their making or benefit. Due to the opposition, Emaswati only joined their allies in 1940 instead of 1939.

The country's involvement in the wars did not immediately pay dividends as it was only in 1960s when fruitful talks occurred.

In 1963, another delegation went to England and was known as the Constitutional Delegation. It was only in 1967 when fruits of over 70 years of attempts paid fruit when the King was recognised as the rightful head of the nation by the British.

Independence was only granted after a conference held in London from whence an Independence legislation was drafted. However, discussions on the border restoration and land held in concessions were not concluded.

THE DAY PIGS FLEW

Development post-independence remains significant.

The development of the railway line linking the country to Maputo commenced in 1902 with the link to Durban commencing three years later.

After the official opening of Swaziland Railway, King Sobhuza, who had blown a whistle at the opening, commanded that the trains should blow their horns as they left Matsapha Industrial Sites for the northern parts of the country. The loud horn reverberated to the Mzimba Mountains causing panic on a sounder of pigs which were feeding near the Mtilane River.

In their panic, the pigs flew into the river as they fled resulting in the owner, an Nkhosikati sounding alarm and requesting for assistance in finding them.

Despite that there was not much in the way of roads and infrastructure since on Independence, a lot has been realised these last fifty years with most realised these last 20 years.

The building of the International Convention Centre, King Mswati III International Airport as well as the road infrastructure are some of the

An educated nation can lead itself

Even though the first school was purposed to educate King Sobhuza, the need for an educated nation was pioneered by Queen Regent Gwamile who ensured that schools were built across all four regions.

Schools such as Swazi National (now Matsapha High School), Lobamba National Lozitha, Ntfontjeni and Dlalile, were some of the first schools.

For 50 years, progress was made

to the extent that there was now several institutions of higher learning supplying the majority of skills need the country has.

Two parallel judicial systems

The arrival of both the Boers and British reduced the importance of Swazi Law and Custom.

Systems in place were headed by white people who had no idea on how to deal matters which were previously dealt with under the tree.

The case of King Bhunu facing charges related to his alleged role in the death of Indvuna Mbhabha highlighted the parallels in the systems.

The District Commissioners where white and ruled according to their rule of law, and it was only in 1951 when the dilemma was somewhat countered with the introduction of Ntabazabantu led by Longidi Dlodlu.



After independence, the first local Chief Justice in Douglas Lukhele was appointed though on acting basis and he resigned within a short period.

In recent times, Chief Justice BhekiMaphalala was confirmed as the incumbent.

Inroads towards gender parity

have been made with the appointments of Justices Qinsile Mabuza, Mumcy Dlamini, Doris Tshabalala, MaxineLangwenya who are Emaswati. Other improvements over the years are the courts' recognition and need to have specialised courts such as Children's Courts.



The Board, Management and Staff of the Swaziland Standards Authority (SWASA) wish to congratulate His Majesty King Mswati III and the Eswatini Nation on the country's 50th independence.

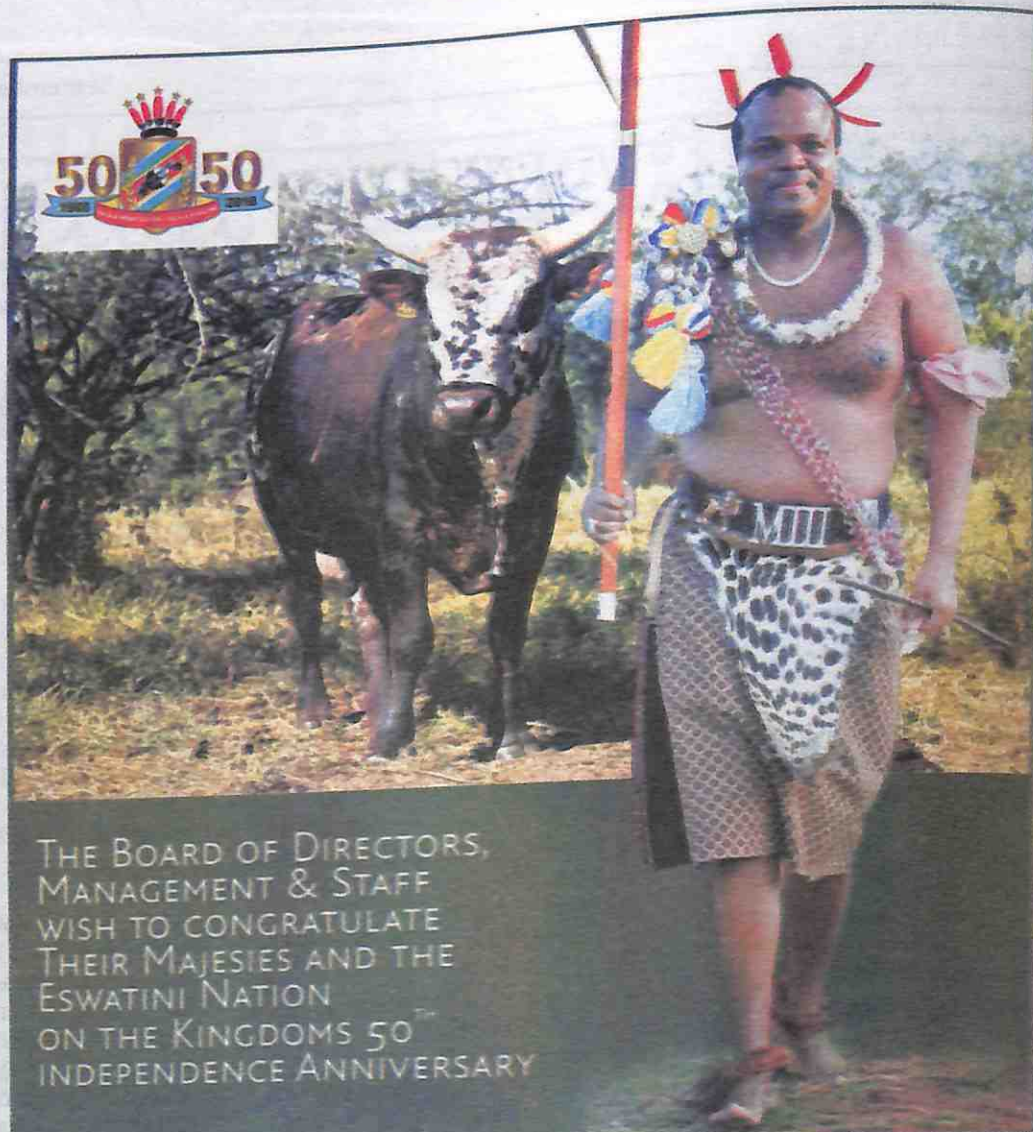
Halala Kingdom of Eswatini



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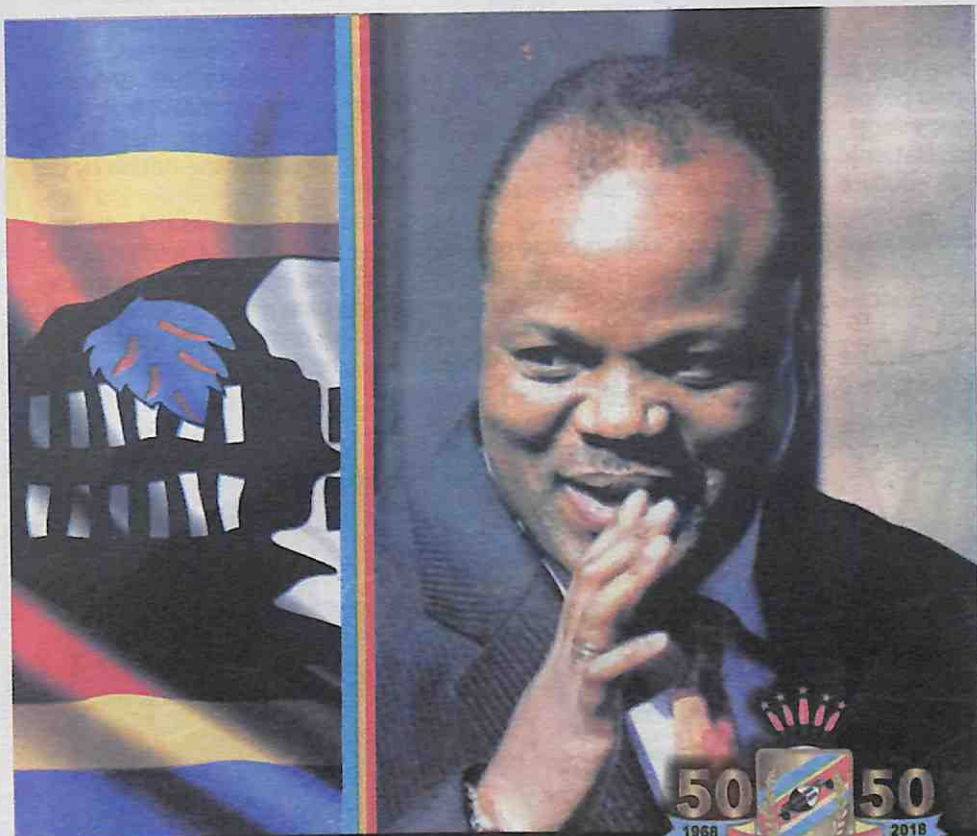
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THE BOARD OF DIRECTORS,
MANAGEMENT & STAFF
WISH TO CONGRATULATE
THEIR MAJESTIES AND THE
ESWATINI NATION
ON THE KINGDOM'S 50th
INDEPENDENCE ANNIVERSARY



**Inyoni Yami Swaziland Irrigation
Scheme (IYSIS)**



The Main Committee, Management and Staff
of Tisuka TakaNgwane
wish to join their Majesties and the
entire Eswatini Nation in celebrating the country's
50th Anniversary

HALALA KINGDOM OF ESWATINI!!!

TISUKA TAKANGWANE

Tisuka TakaNgwane Next to Loziha Palace, Loziha, Eswatini P.O. Box 1385 Manzini, Eswatini
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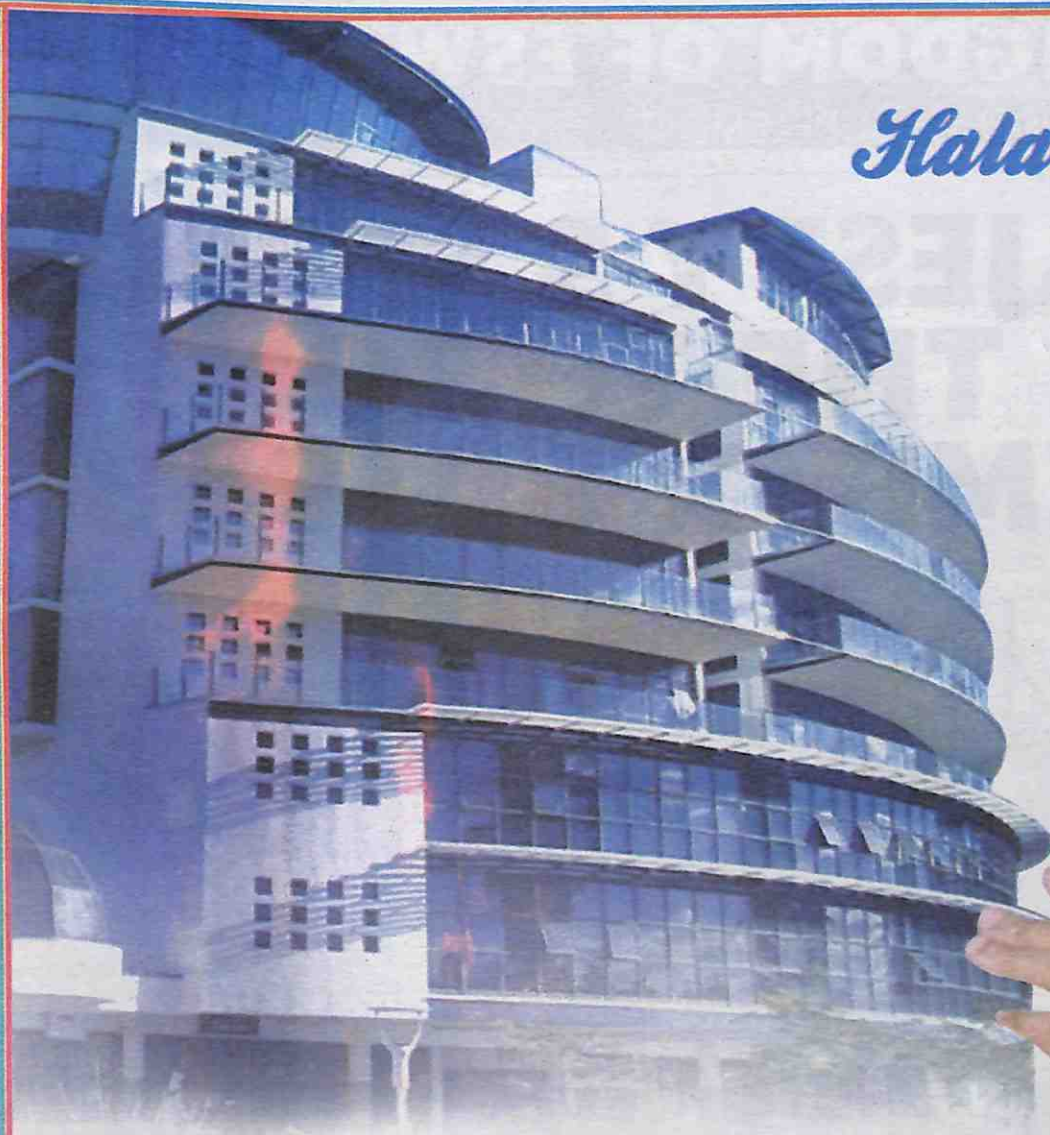
Halala Kingdom of ESwatini!!

The Board of Directors,
Management and
Staff of ESwatini Energy
Regulatory Authority (ESERA)
wish their Majesties
and the entire ESwatini
a happy Independence
celebration

ESWATINI ENERGY REGULATORY AUTHORITY (ESERA)

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Halala Kingdom of Eswatini



The Board of Trustees, Management and Staff of the Public Service Pensions Fund would like to congratulate His Majesty King Mswati III, Indlovukazi and the entire kingdom of Eswatini on the 50th independence Anniversary.

Bayethe Wena Waphakathi!



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HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

Mr. President of the Senate and Honourable Senators, Mr. Speaker of the House of Assembly and Honourable Members:

Today it is my privileged duty to deliver an address to the Parliament of the Kingdom of Swaziland on an occasion reflecting the passing of the last milestone in the country's history of steady constitutional progress. The seventh day of July last year witnessed a very important historical occasion with the opening of the first session of the first Parliament of this Kingdom. But today will live as an even more important and joyful day in the memory of the nation with the opening of this second session of the Parliament of the now Independent Kingdom of Swaziland.

I am sure I speak for all the people of Swaziland when I say that our cup of joy would have been even fuller and indeed overflowing had it proved possible to highlight the opening of Parliament today in new Parliamentary buildings at Lobamba. However, that was not to be; but I and the people of Swaziland have the real pleasure in store of expecting to see a meeting of this Parliament being opened in those new Parliamentary buildings when we celebrate the anniversary of Independence in September next year. Furthermore, we earnestly pray that the first anniversary will provide a threefold occasion for national rejoicing for we sincerely hope that we will then also be able to welcome as our distinguished guests their Royal Highnesses the Duke and Duchess of Kent on a State visit to Swaziland.

I now propose to relate the major policies which my government intends to pursue and the legislative measures which it proposes to present as Bills to Parliament during this forthcoming second session. In the course of the Independence celebrations Honourable Senators and Honourable Members, together with the people of Swaziland, will have heard the Prime Minister's several speeches on public affairs.

On different occasions, the Prime Minister lucidly and comprehensively explained to our distinguished visitors and to the people of Swaziland the policies my government was already following and would continue to pursue in the spheres of Commonwealth and foreign affairs; of the planning of economic and social development; and of the furtherance of the country's commercial and industrial activities.

In the circumstances I do not think that it is incumbent upon me to dwell upon these policies in any great detail in this address. I will therefore now only emphasise those policy issues of outstanding concern to my government, before proceeding to explain its intended legislative programme for this second session of Parliament.

Since its attainment of Independence this country has become a member of the Commonwealth of Nations, the United Nations Organisation and the Organisation of African Unity, and it will play its part to the full in the furtherance of the ideals and causes of those international organisations. My government is proud of its membership of those organisations which will afford it the opportunity of developing friendly relations with many other States. The policies governing the relations of my government with other

HIS MAJESTY'S SPEECH FROM THE THRONE: NOVEMBER 8, 1968



King Sobhuza II.

States reflect its own internal policies.

It will not tolerate any form of discrimination, and it will conduct its affairs in a peaceful and democratic manner. My government believes that it is quite wrong for one State to interfere in the affairs of any other State except for the purpose of maintaining peace and an international understanding. My government looks forward to the continued maintenance and development of relations with other friendly countries in the mutual interests of international peace and of economic prosperity.

Consideration

My government has over recent months been giving the most detailed and careful consideration to the preparations of a very comprehensive Development Plan to cover the capital expenditure requirements of all ministries for promoting the welfare of the people. The Development Plan will be published in due course but in this address, I can but outline its main features. The Development Plan's primary aim is to raise the standard of living of the people.

The fulfilment of that most desirable objective will very largely depend upon two factors. First, the strengthening of the educational and training systems at all levels in both the private and public sectors so that the talents of every citizen can be developed to the full and put to the best possible use for the mutual benefit of that citizen and our country. The second factor relates to agriculture.

My government, while recognising the very important contribution made by industry to the economy of the country, is aware that agriculture must for the foreseeable future, remain the basis of the country's economy. In order to raise the general standard of living, it is essential to concentrate upon improving the present level of agricultural productivity. The Development Plan has been prepared for a three-year period commencing April, 1969 primarily for the purpose of my government negotiating post-independence financial aid with the British government.

Negotiations

A delegation of ministers and officials headed by the Prime Minister will be leaving for London towards the end of this month to initiate the negotiations. My government is pursuing negotiations with the British government over the persistent land question with a view to achieving a satisfactory settlement of the land question. My government is most concerned to extend advantageous trade relations with as many friendly countries as possible, and to that end, negotiations are being pursued not only with its immediate neighbours, but also with other States in Central and East Africa.

My government attaches very great importance to the development of new mines and other new industries in the country and will do everything possible to encourage and assist such development.

I now turn to my government's legislative measures which it proposes to present to Parliament during this session.

The attainment of independence by the Swazi nation has now exposed it to self-determination, self care and self maintenance which hitherto have been the constitutional responsibility of the British government. Now that the British people have relinquished this burden, it becomes increasingly the duty and responsibility of the Swazi government and its tax payers to carry it and provide the necessary revenue to meet our obligations if we are to develop and march forward like all nations. To this end, my government proposes, inter alia, that the flat Swazi tax and the flat poll tax to be replaced by graded tax which will take account of the tax payer's ability to contribute towards the services which he enjoys. Everybody liable to pay tax should regard payment of it as a matter of national honour and pride. I have no doubt that we will succeed in doing this.

During this course of the year, it is proposed to introduce legislation for a revised edition of the laws of Swaziland. This work is very seriously needed as the country has passed through a number of constitutional changes recently resulting in widespread amendments to all the laws, and in addition the last revision of the laws was made some 10 years ago. The Constitution has rendered certain laws inadequate and a new law will be introduced to deal with Parliamentary elections; provision will also be made for the taking of a referendum if necessary, in terms of the Constitution. The present law relating to mining is also out of step with the provisions of the Constitution and it would be desirable to have an up-to-date and more acceptable law governing this topic.

This Fugitive Offenders Act of 1881 is now antiquated, and it is out of keeping for this independent country to allow its relations with other Commonwealth countries to be regulated in regard to the return of fugitive offenders by an Act of Parliament of the United Kingdom. Therefore, a new Bill on this topic will be introduced.

The Constitution requires the salaries and allowances of certain public officers to be prescribed by Parliament and a Bill will be introduced for this purpose. Other laws will be replaced with more modern and satisfactory legislation. I refer in particular to a Companies Bill, a Criminal Procedure and Evidence Bill; a Magistrates Court Bill; a Liquor Licences Bill; a Medical, Dental and Pharmacy Bill; a Habit-Forming Drugs Bill, which also deals with food and drugs; a Public Health Bill; a Physical Planning Bill; a Mines and Quarries Bill; and legislation to deal with Sewage and Waterworks. In particular, revision of the law relating to companies is very much needed as the present law is out of date and makes no provision for judicial management. The physical Planning Bill, will replace the control of town planning under a central authority instead of being dealt with locally by each municipality in its own fashion.

System

Furthermore, legislation will be presented to introduce a more satisfactory system of local government in both the larger and smaller towns of the country. It will provide for the establishment of municipalities in the larger urban centres and for the smaller towns or villages to have Town Boards with limited powers. The Bill will make it possible for a small entirely nominated Town Board to develop gradually to full municipal status, with a Town Council ultimately composed entirely of elected members.

In addition, there are gaps in the law which require to be filled by legislation which has been needed for some time. To this end, a Hire Purchase Bill; and Apportionment of Damages Bill; a Public Services Bill and a Friendly Societies Bill will be introduced. The present Customs and Excise Proclamation is very much out of date and requires to be replaced. In every society juvenile delinquency poses a serious problem which has its roots in social evils. While the fundamental solution to that problem lies in social reforms and the improvement of amenities, the courts must nevertheless have adequate



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



His Majesty's speech on the 1st Independence Anniversary: September 6, 1969

Your Royal Highness, the Honourable Angus Ogilvy, Your Excellencies, My Lords, ladies and gentlemen.

A year ago today, the Kingdom of Swaziland became an independent sovereign state and my people and I will remember how sorry we were that Their Royal Highnesses, the Duke and Duchess of Kent could not join us at our Independence celebrations. Today the people of Swaziland and I have the greatest pleasure to welcome to our Kingdom Her Royal Highness Princess Alexandra and her husband, the Honourable Angus Ogilvy. I am sure we will enjoy their company here.

Your Royal Highness, I am delighted that as we celebrate the first anniversary for this great milestone in our history, my country has the opportunity to play host to you and your husband, although we all regret that your visit will be such a short one. I will remember the day in 1935 when I had the honour of meeting your Royal Highness's late father, Prince George. We hope you and your husband will take home with you many happy memories of this visit.

Having recently re-attained our Independence, our Kingdom has much to do in the field of progressive training and developing her great potential. The year that has passed since our rebirth has been an exciting one. Our independence has been recognised by the word and we have become a member of the Commonwealth, the United Nations and the Organisation of African Unity. We do not regard our membership of these bodies as being nominal - we are determined to play our full part in them and in so doing, contribute to world peace, harmony, happiness and prosperity. My government's policy is to develop and strengthen trade links

with the rest of Africa and the world overseas, while still maintaining economic links with our neighbours. In keeping with this policy, trade agreements have recently been signed with several countries in Central and East Africa.

In the past 12 months, my government has worked hard to set us on the road to economic independence. This type of independence calls for hard work and some sacrifice from each one of us, but I am sure that will not deter us, nor even hinder us from attaining our goal. Our first year of independence has not been without its difficulties. Indeed, we have been independent only a few weeks when our farmers were affected by severe drought. Then, later in the year, the government was called upon to solve a difficult taxation problem.

Solve

But there will always be problems to solve - they are, of course, part of life - and I am sure that because of our national unity and determination, we will overcome the many obstacles that we will meet in the future.

This weekend, therefore, let us all enjoy and rest from our labours of the past year and emerge refreshed and ready to face and tackle the tasks that lie ahead with confidence.

Her Royal Highness has been good enough to give me this letter she has received from Her Majesty the Queen to hand it over to me this morning. I am going to read it so that you all can hear it. "It is with great pleasure that I send to you my sincere congratulations and best wishes on this first anniversary of the Independence of the Kingdom of Swaziland. Would you please convey to all the people of your Kingdom my heartfelt hope for their continued peace and prosperity."

machinery to deal with the situation. My government will introduce legislation to give the courts more adequate powers to deal with this class of offender.

During the course of the year, a new Police Bill will be introduced which will make more satisfactory provision for the police and among other things, will provide for awards and decorations to be given to deserving members of the Swaziland Police Force in respect of their service in it.

The law relating to motor vehicles and road traffic will be amended so as to permit breathalyzer tests and blood tests to be taken. It is hoped by this means to reduce the high rate of incidence of accidents on our public roads. In addition, legislation will be introduced to amend existing laws to improve their efficiency and practicability to meet present requirements. Those laws relating to the control of arms and ammunition, shop hours,

the administration of prisons, and public service pensions. Supplementary estimates of expenditure for the present financial year and estimates of revenue and expenditure for the ensuing financial year will be laid before you.

I conclude my address by congratulating Parliament on the large volume of very fruitful work accomplished by it during the last session, involving the passage of some seventy Bills. I share the confidence of my government that its performance in this forthcoming post-independence session will be equally rewarding in the interests of Swaziland. The foundations for independence were well and truly laid, but a great deal of hard work lies ahead in building upon those foundations.

Mr. President of the Senate and Honourable Senators, Mr. Speaker of the House of Assembly and Honourable Members, I now declare this Session of Parliament open.

King Sobhuza's speech on political stand before independence

Ladies and gentlemen, it gives me great pleasure to have the opportunity to discuss with you and I would like here and now to express my appreciation for your response - I would like to speak as a man among men.

A number of persons have approached me now and again asking a number of questions pertaining to our political situation today and it has not been easy for me to give a reply to each individual. I felt it would be right and proper for me to give that reply in a combined meeting like we have this afternoon.

The main subject of question today is the Constitution under which we are going to conduct the elections.

A number of people are asking themselves, asking me, what benefit will this Constitution be to Swaziland; how does it affect the people of Swaziland?

First and foremost, I think we should remember and bear it in mind that a Constitution is made by a people to provide for certain things that they would like to do. People are not made for the Constitution but the Constitution is made for the people.

You only have to give it a chance, see how it works and if it does not fulfil the purpose for which it was created, then you have all the right to change it.

A number of people have expressed dissatisfaction with some provisions of this constitution and they have made their dissatisfaction known. I assured them that it is quite true that perhaps there are imperfections here and there, but please do remember that the right is yours, the people of Swaziland, to change those parts in the Constitution which do not agree with your convictions.

I have been given to understand that some people, and quite a few, have been reluctant even to go and register as voters under this Constitution because they felt it was a no direct benefit to them, so why should they register or vote under it? May it be remembered that this Constitution was drafted by a committee of men constituting of Swazis and Europeans.

A certain point in this Constitution is that of unity of the people of Swaziland in the sense that Swaziland, under its Constitution, shall become a non-racial State.

The world has heard about this and is very pleased and the final Constitution from the United Kingdom, this time, did have these provisions in it.

The publication of the Constitution was followed by registration, followed by the nomination of the candidates who will be our future Parliamentarians, the law-makers of this land. When the candidates were nominated and announced, it was very conspicuous that there were no European candidates nor were there coloured candidates. Then this justified the fears which were entertained by those people who felt that this Constitution had nothing to do with them, it did not benefit them.

With respect, I beg to agree with them. Why should there not be even one European candidate, to say nothing of two or even three.

This seemed to contradict our policy that Swaziland is a non-racial State.

Be that as it may, here is a question I would like each one of you to consider. Will it be a policy of this country that Europeans will never be represented in Parliament? I say, NO. I repeat, NO, I repeat yet once more, NO.

I am sure a number of you are asking yourselves now - what does the King mean here and where does he base his conviction that



King Sobhuza II delivering a speech on Independence.

this will not be the policy? I say so because I can see that the world is sick today, it is suffering from a terrible fever, shall I call it influenza.

This disease seems to make nonsense of fair-play and justice in this world, how are we going to make things work? Gentlemen, I think this is a corrupt world especially when coming to politics; people make all sorts of promises, threats and all that, and even as we are going for the elections now, we have suffered from these threats to say nothing of bribery and impending assassinations that will follow if enemies of certain persons get elected.

Knowledge

Can we build our house on this foundation? I feel you cannot build your house on such a weak foundation - you've got to wait until the dust settles and then you put up your house properly.

It is a matter of common knowledge that we have heard of various coups especially in Africa; governments being overthrown by force, people getting killed and all this comes about because there is influence from outside the countries that are victims of these coups. People flood those countries with monies in order to carry out these nefarious acts. These foreign aids, when they are in cash or such like, what do they have as their motive? Can you have a country sinking a lot of money in another country just for nothing?

It is quite clear, ladies and gentlemen, that any house built under these conditions or on this foundation cannot last long.

I have with me here a newspaper cutting - this was in 1961. I kept it for a meeting like this one and I would like to read it out - that passage to you for consideration whether the author was speaking the truth or not.

I quote, "The problem now is whether the government, which emerges from the elections, can at once be strong enough to contain the reaction and progressive enough to maintain the revolution. A nation so deeply divided and simmering with feelings of revenge as Turkey is today, needs above all else the restoration of some kind of national unity."

The danger is that if Party government cannot give it that unity, like you to go away with this quotation and ask yourselves whether this man is not right in saying that there should be unity as a nation as apart from Party politics, otherwise the interests of the nation and the country are in danger. I think the world, as I have said, is sick, suffering from this terrible fever and I think we need a cure, tablets perhaps, to rid us of this dis-

ease.

It seems to me that we are going back to the law of the jungle, survival of the fittest and I wonder what sort of world we are going into because it is a case of man eating man and the fittest surviveth.

It is a very sad state of affairs if it has to be that law of the jungle because even a man who gets into power today by force is never happy because he knows others are on his heels and will take over by force. This makes it abundantly clear that every country needs a constitution as a basis of its government because in the jungle there is no law - might is the law of that place.

I think you will agree with me, ladies and gentlemen, as this quotation has indicated to us that we need national unity and we are not going to look at the colour of the skin of a man, we are going to look at the contribution each man, woman and child makes as a citizen of this country.

Races

I think we should look forward to a time and day when we will be so much in harmony as between races that we do not see ourselves as different races but as the people of Swaziland. Like the treatment under a doctor, you do not go to so-and-so because he is so-and-so, you do not go to this doctor because he is black, you do not go to that one because he is white but you go to a doctor you know will be able to cure you of a certain disease. In other words, it is the efficiency and proficiency that counts, not the colour of the skin of a man.

That will be the time when fair-play and justice will be administered, when people forget personal differences, forget racial differences, and desist from siding with people because they happen to be their favourites, but look at the ability of a man.

I know there are murmurings even as I am speaking, a number of people wondering who represents us in this new government, who will take care of our interests, what guarantee do we have that we will be safe? And they would like assurance repeated now and again. I know and I think it is a fact, universally, that before a man starts to look at the national interest, he looks at his own person - his own means of livelihood perhaps; is he safe? Is he secure?

I will give you one word which should settle the minds of all of you, whether you be black or white.

I think we should look for our guarantee in this, ladies and gentlemen as ourselves, am I an asset or a liability to Swaziland?

Then therein lies the answer to your question whether you are secure or not secure.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

The House of Assembly and the Senate unanimously approved this week a motion by Prince Makhosini, the Prime Minister, asking Britain to grant Swaziland independence on September 6 next year.

Prince Makhosini's motion read: "This House authorises the Government of Swaziland to request Her Majesty's Government in the United Kingdom to introduce legislation in due course in the United Kingdom providing for the establishment of Swaziland as an independent sovereign state on September 6, 1968, and to request Her Majesty's Government to seek at the appropriate time the support of other member governments of the Commonwealth for Swaziland's desire to become a mem-

'PLEASE GIVE US INDEPENDENCE ON SEPTEMBER 6'

ber of the Commonwealth."

Moving the motion in the House of Assembly on Tuesday, Prince Makhosini said it fell to very few men in the history of the world to move such a resolution as he had just done.

"And such an opportunity comes once and to only one man in the history of a nation. It has been my own fortunate privilege to have the opportunity to move that motion today on behalf of the people of Swaziland. I shall always treasure the memory of this historic

and honourable occasion, when I have been placed in this unique position to move a motion of freedom for Swaziland."

The Prime Minister went on:

"I feel that our acute awareness of independence just ahead of us should now direct our thoughts to the important tasks that lie before us. It should not cause us to look backward to the past, which, I am afraid, contains some reasons for regret. That position is natural and inevitable in the life of a nation

as it is in the life of any individual. Nevertheless, the history of this country has been a happy and fortunate one, both before and after it had come under the tutelage of the British Government.

"I feel that our confidence in the future of an independent state under the Commonwealth of Nations is based upon the solid foundations laid by the British Government and the people of Swaziland should have a great sense of gratitude.

"When we now ask for independence, we are not casting a reflection on the British government's record of stewardship of our country. It is just natural for a dependent nation, like ourselves, to seek to leave its protector as it is natural for a grown son to seek to leave a mother and father when he goes into the world to make his own living.

"This government considers that the forthcoming 12 months are sufficient and will give them time for the preparation of independence so as to fulfil the aspirations of the Swazi people.

"In the Imbokodvo Manifesto, I pointed out that the constitution was not yet finalised and that there were quite a number of things, which were not quite acceptable, and I said the people of Swaziland wanted independence without delay.

"This is, therefore, a continuation of the freedom struggle. Our objective was not only to obtain a Protected State - with its King and a new flag. Nor was it a question of shouting slogans and expressing vote catching words. We wanted to win independence for the Swazi people. We wanted the people of Swaziland, through their popularly elected Parliament, to be able to decide their way of life.

"The Swazi people must be free to decide their own policies internally and externally, and until this is done, our constitution will remain incomplete and the promises that we have made to the people will remain only a theory.

"It is our declared policy that when Swaziland becomes independent, we shall become a member of the Commonwealth of Nations and that is why we are asking the British Government to seek the support of other Commonwealth states in our desire to become a member.

"The question may be asked at this stage 'Is Swaziland ready for independence?' In presenting the historic motion for Ghanaian independence it was said, 'There comes a time in the history of colonial peoples when they must, because of their own will, throw off the hampering shackles of colonialism, and boldly assert their God-given right to be free from foreign rule. If there is to be a criterion of a people's preparedness for self-government, then, I say, it is their readiness to assume the responsibility of governing themselves. For who but the people themselves can say when they are prepared? The people of Swaziland have been waiting for independence for a long time.

"I think on this occasion, it is opportune for me to refer to the United Nations General Assembly Resolution 1514. That resolution states: 'In adequacy of political, economical, social or educational preparedness should never serve as a pretext for delaying independence.'

"I am not, of course, suggesting here that Swaziland is inadequately prepared for independence on any of these grounds. I have quoted this United Nations General Assembly resolution to show that the pace of political progress is, in the last analysis, a matter for the people themselves.

"Ultimately, the decision for independence derives from spiritual rather than material considerations. Those who really want independence get it, and independence on September 6, 1968, is what the people of Swaziland want.

"Allow me once more to quote another resolution of the United Nations General Assembly, adopted on November 30, 1966. That resolution, which concerns the people's right to self-determination, reads: 'Reaffirmed the right of peoples under colonial rule to exercise their right to self-determination and independence, and the right of every nation, large or small, to choose freely and without any external interference in its political, social and economic systems.' "That resolution is not only relevant to a motion on independence for Swaziland, but it affords me an opportunity to clear up a misunderstanding, which has arisen as a result of a report that before Swaziland gets independence, there will be a referendum. We have received this report during a meeting, at Kinshasa, of foreign ministers. I am not sure whether this report is correct, but I want to confirm that there is no intention on the part of this Government to hold any referendum before or even after independence. I might add that there is not even an intention to hold any general election as some propagandists would like. A referendum is unnecessary.

"A sensible question which may be asked and I am asking it now: Are the people of Swaziland ready for independence? And it can be assumed that the reply would be in the affirmative, since in the general elections, the Government was elected with the knowledge that we were going to achieve independence and we were going to lead the people to independence. "I might add that when framing the constitution, it was understood that this constitution was going to carry us to independence, except for certain provisions which dealt with reserved powers. That constitution was published for the benefit of the public, debated in the Legislative Council and unanimously passed, and it was sent to the British Government and it is the constitution operating today."

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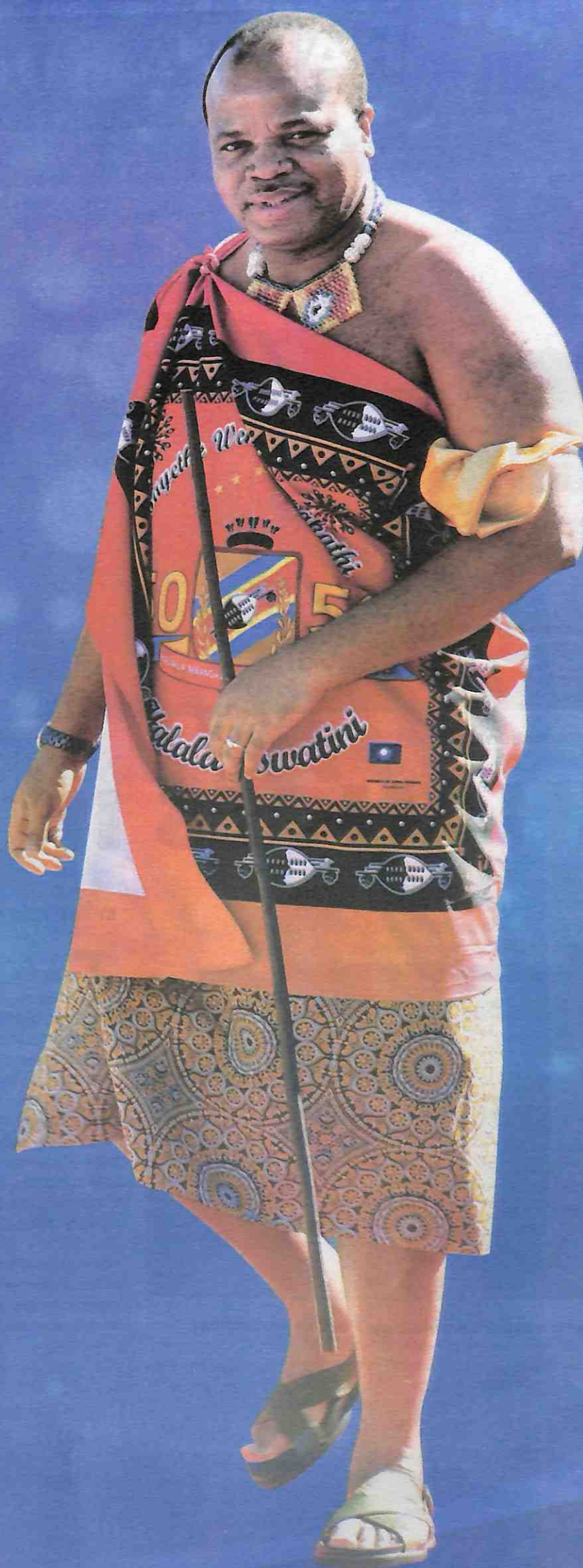
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Halala Eswatini!!!!



The Directors, Management and
Staff of G.FOX Eswatini wish to
Congratulate their Majesties
and the entire Eswatini
on the country's 50th
Independence Anniversary!



G.Fox Eswatini

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HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



KMIII International Airport.

CHANGES IN THE NATIONAL



Royal Eswatini Technology Park in Matsapha.

BY ZWELETHU DLAMINI

The national infrastructure has grown in leaps and bounds since 1968, says Ministry of Public Works and Transport Principal Secretary Makhosini Mndawe and Road Safety Planner Mandla Ntshalintshali.

Most major infrastructure development was carried out by Public Works Department (PWD).

According to the ministry this was a huge department that was later to be called Ministry of Works Power and Communications, then present day Ministry of Public Works and Transport. The ministry had to change its name seven times in the period and each time other departments, which are now under different ministries, were added or moved while others remained.



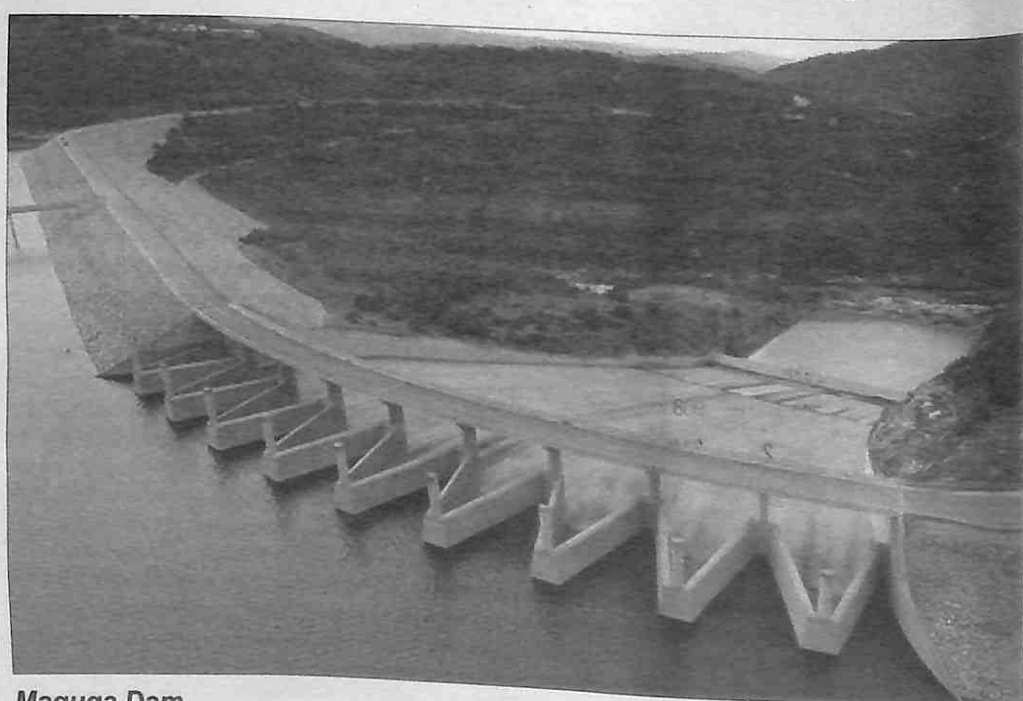
Institute of Development Management in Matsapha

"The ministry started as PWD before independence, became Ministry for Works and Communications, then Ministry

for Works, Power and Communications. Later became Ministry for Works and Communications again, then split into



Mbabane bypass road infrastructure.



Maguga Dam.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



Newly built Siphofaneni Bridge (Officially opened by His Majesty the King 28 April 2017)



Matsapha Testing Centre.

INFRASTRUCTURE SINCE INDEPENDENCE

two to become Ministry for Transport and Communications whilst the other being Ministry for Works and Construction. Finally it became the Ministry for Public Works and Transport," Ntshalintshali said.

Whilst known as Ministry of Works, Power and Communications, the ministry had two main sectors the transport and communications sectors as well as the building and utilities sector. Each of these sectors were further divided into branches and had different sector organisations.

"The Transport and Communications Sector had the following branches: roads, civil aviation, and road transportation branches. Under this sector were also the following organ-

isations: Swaziland Railway, Central Transport Administration, Eswatini Posts and Telecommunications, and Royal Swazi National Airways Corporation," he revealed.

Ntshalintshali added that the Building and Utilities Sector had the, Buildings, Water Resources, Survey and the Housing Branches. These branches were monitored by the ministry through the Eswatini Electricity Board, Water and Sewage Board, Rural Water Supply Board and the Industrial Housing Company.

As the ministry progressed from structural changes, some of the entities moved out and some later became semi-autonomous and carried out the functions as state owned entities. This includes the follow-

ing: Swaziland Civil Aviation Authority (SWACAA), Swaziland Railway Swaziland Posts and Telecommunications (SPTC) Royal Swazi National Airways Corporation, Swaziland Electricity Board (SEB) Swaziland Water and Services Corporation (SWSC) and Swaziland National Housing Board.

The current structure of the Ministry of Public Works and Transport (MoPWT) reveals that it is charged with seven portfolio responsibilities as set out in Gazette No. 15 of 2009 being: Infrastructure Planning and Development, Roads Construction and Maintenance, government building construction and maintenance, Planning and Regulation of Road, Rail, Air and Marine Transport

Administration, Royal Swazi National Airways, Swaziland Railways and Central Transport Administration.

In line with the above portfolio the MOPWT is organised into four departments namely: administration, roads, buildings and road transportation.

The Ministry also has four parastatals under its portfolio namely: Swaziland Railways (SR), Swaziland Civil Aviation Authority (SWACAA), Royal Swaziland National Airways Corporation (RSNAC) and Central Transport Organization (CTO, formerly CTA).

In addition, the ministry also represents Government in the Air Link Swaziland Joint Venture where the state controls 51 per cent of shares.

On the other hand, Mndawe said in all these changes that the ministry has gone through, they have full appreciation of the progress that has been made in as far as infrastructure development is concerned.

"It is pleasing to us as Swazis when we look back 50 years ago that we have progressed independently. Those who here during independence; most of them have left, we are the ones who have built the country. We also thank His Majesty the King Mswati III for his visionary leadership as expressed by Vision 2022, we are encouraged that infrastructure is in his heart," he said.

Mndawe pointed out the country made significant progress since independence in the different departments. He cited several road projects completed over the years linking major cities, economic zones and public service institutions.

"The road network covers both paved and unpaved roads traversing the country's rural and urban settlements. The total gazetted road network comprises 1404km of paved roads and 1825km of unpaved roads. This is further complemented by 2061km of feeder roads servicing different communities (Roads Department 2016)," he said.

THE TABLES BELOW SHOWS ROAD STATISTICS IN KILOMETRES FROM 2000-2016

Year	2000	2001	2002	2003	2004	2005	2006	2007	2008
Paved Roads	940	940	1117	1171	1171	1171	1171	1270	1270
Unpaved Roads	1998	1998	1991	1994	1994	1996	1996	1896	1896
Total Gazetted	2938	2938	3108	3165	3165	3167	3167	3166	3166
Feeder Roads	908.2	908.2	908.2	908.2	908.2	908.2	908.2	908.2	908.2
Total Road network	3846.2	3846.2	4016.2	4073.2	4073.2	4075.2	4075.2	4074.2	4074.2
Year	2009	2010	2011	2012	2013	2014	2015	2016	
Paved Roads	1293.2	1302.2	1302.2	1302.2	1326.2	1340.2	1398.2	1404.2	
Unpaved Roads	1896	1887	1887	1887	1862	1848	1825	1825	
Total Gazetted	3189.2	3189.2	3189.2	3189.2	3188.2	3188.2	3223.2	3229.2	
Feeder Roads	2067.2	2067.2	2067.2	2067.2	2067.2	2067.2	2067.2	2061.2	
Total Road network	5256.4	5256.4	5256.4	5256.4	5255.4	5255.4	5290.4	5290.4	

MINISTRY'S TRANSFORMATION AND POLITICAL HEADS SINCE 1968

Period	Entity Name	Minister
1 1967 - 1972	Ministry for Works and Communications	Hon. Polycarp L. Dlamini
2 1972 - 1978	Ministry for Works, Power and Communications	Hon. Dr. AM Nxumalo
3 1978 - 1983	Ministry for Works, Power and Communications	Hon. Dr. VS Leibbrandt
4 1983 - 1986	Ministry for Works and Communications	Hon. Chief Siphoshe Shongwe
5 1986 - 1988	Ministry for Works and Communications	Hon. King Mdetwa
6 1988 - 1991	Ministry for Works and Communications	Hon. Wilson Mkhonta
7 1991 - 1993	Ministry for Transport and Communications	Hon. Albert Shabangu
8 1993 - 1996	Ministry for Works and Construction	Hon. Jameson Mbilini Dlamini
	Ministry for Transport and Communications	Hon. Prince Mahlalengani
9 1996 - 1998	Ministry for Public Works and Transport	Hon. Ephraem S. Magagula
10 1998 - 2003	Ministry for Public Works and Transport	Hon. Dumisani Masango
11 2003 - 2008	Ministry for Public Works and Transport	Hon. Peter Dlamini
12 2008 - 2012	Ministry for Public Works and Transport	Hon. Elijah Shongwe
13 2012 - 2018	Ministry for Public Works and Transport	Hon. Ntuthuko Dlamini
		Hon. Pastor Lindiwe Dlamini

NB: There was only one Deputy Minister who served under the Ministry for Works, Power and Communications during the period of 1978 - 1983 and it was Hon. Dabulumjiva Nhlabatsi.



**The Board of Directors, Management & Staff
of Inhlonhla take this opportunity to
wish their Majesties and the Nation
a happy 50th Independence celebration**

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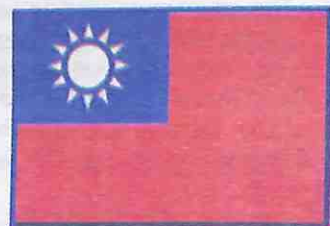
Happy 50th Independence



The Embassy of the Republic of China (TAIWAN) would like to join their Majesties
and the entire Swazi Nation on
the Kingdom's 50th Independence Anniversary.
Halala of Eswatini!!!



SUPPORT TAIWAN'S INTERNATIONAL PARTICIPATION
SWAZILAND'S LOYAL DEVELOPMENT PARTNER





HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



ALIBUYE LAMSWATI

Mswati II ruled the country 1840 - 1868. He was the greatest fighter because during his reign, he expanded the country to great heights.

He brought together regiments who worked hard and had among them Tingwazi who were greatly feared like Mbilini, Sandlane, Matsafeni Mdluli and Matsafeni Shongwe.

He also built royal residence like Mekemeke, Mjindini, Mbhuleni which laid the foundation of Tinkhundla. Mswati was respected by nations near and far for his achievements. He was nearly as powerful as Shaka Zulu. Concession seekers started to flock into the country soon after the death of Mswati II.

Two kings after Mswati ruled for a very short period. These were Ludvonga and Bhunu.

Ludvonga passed on before his reign started in earnest as he was crowned in 1869 and died in 1872, the shortest reign in our history.

Ngwane V, also known as Mahlokohla, Bhunu or Hhili kaHhili, reigned when most of the country was in the hands of the Boers. Concession seekers had already taken most of the land something which happened from 1890 to 1899. The Boers were in control as Bremersdorp, which is present day Manzini, was their capital and Johannes Krogh was in charge of the country.

Sale libuya laMswati, alibuye laMahlokohla.

Mvelinchanti proved through a vision that emaSwati are his chosen people. Somhlolo had never met a white person. He only saw them through a vision and he warned emaSwati to be very careful of them and choose Umculu (a Bible) from them instead of indilinga (money).

Somhlolo passed on in 1835, Mswati II was then crowned. He ruled the country from 1840 - 1868. It was during the reign of Mswati II whereby the country expanded

Mvelinchanti proved through a vision that emaSwati are his chosen people. Somhlolo had never met a white person.

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to greater heights. Mswati managed to consolidate the Swazi nation and gave them his name, emaSwati. It was during the reign of Mswati II where males were invited to live with the king. This is where kubutseka started. Males lived with the king and were taught survival skills including how to behave.

The country expanded and other nations joined emaSwati and became known as emafika muva (those who came later).

These include those from Duba, Dladla, Dlundlu, Tsela and Ntjalintjali clans. Others like the Ndwandwe and Nxumalo clans arrived and these are the clans that brought with them different cultural festivals which are still celebrated today including Incwala and Umhlanga Ceremony (Reed Dance).

After King Mswati II, came about the reign of king Mbandzeni. It was marked with challenges. The scramble for Africa was increasing.

The achievements of Mswati were watered down by the arrival of more concession seekers.

Somhlolo might have looked down and noticed as they arrived and took land from us which He and Mswati II worked so hard to have on behalf of the emaSwati to acquire. He might have wondered in disbelief, why we were failing to deal with them as he warned us to be careful of them.

When Mahlokohla (Bhunu) took to the throne in 1890, most of the land was already owned by concessioners. The burden was too much for him and the nation. He passed on nine years after his coronation.

It is recorded in history that when his Indvuna Mbhabha Nsibandze passed on, the Boers felt Mahlokohla was to blame.

On that note, the loss of land was not any one's fault, collectively ours because we failed to heed Somhlolo's warning.

After losing land, the Boers had the guts to take our King to court.

After the passing on of Mahlokohla in 1899, what followed were strings of challenges, and had it not been for the wise leadership of Labotsibeni Mdluli, our country could have been taken by the Boers completely as there were signs indicating that we were being incorporated into South Africa.

When King Sobhuza took reign in 1921, he found a huge problem of land shortage.

The British, through the 1907 Proclamation Act, had divided the country into three.

The king was named paramount chief and a resident commissioner was appointed. He was given more powers and emaSwati became second class citizens in their own country.

King Sobhuza II had to work hard to regain most of the land that was taken by concessioners.

Even today, part of our land is in South Africa. The border adjustment commission is working tirelessly to regain the land that falls within South Africa today. As we journey towards 2022, we need to incorporate the emaSwati who are on the South African side because of boundary issues.

Sale selibuya laMswati, sale libuya laMahlokohla.

We cannot just leave emaSwati on the

other side of the fence outside because they are part of us. Can we try means of making them feel they are part of this great nation? For a number of times we have attended ummemo with them but is that enough to make them realise that they have a home?

Buve bemuntfu is more important because it serves as national identity. We need to identify all the places where Mswati II did his conquests and erect monuments where we can commemorate these achievements annually.

It is disheartening to hear tour guides at Sudwala Caves narrate the history of the caves which were used by emaSwati. The tour guides do not even understand the history they are talking about and some of them are not emaSwati. We need to rewrite this history.

I doubt that Somcuba is happy to see people who are not emaSwati explaining about the caves which he used. This is utter disrespect for his legacy. The Mpumalanga province needs to know about our history so that they hire relevant people who are emaSwati as tour guides at places like Sudwala.

Yes, the project might be privately owned, but we need to play our part because this is our history.

We need to provide transport for emaSwati who are in all these areas so that they participate in cultural events and work hand in hand with chiefs on the other side of the fence and eventually build historical museum in Mpumalanga where tourists and locals can learn more about local culture and history.

In conclusion, sikhatsi sesifikile kutsi lisale libuya laMswati, alibuye laMahlokohla. Can we be counted among the heroes who have dedicated their lives and died like soldier in battle field?

The system of Swaziland

Let us deliberate on the national symbols in eSwatini and look forward to seeing our beloved kingdom taking strong measures to ensure the proper use of correct national symbols.

There is no country that can be defined as fully fledged without national symbols.

The Kingdom obtained independence in 1968. This marked the end of colonial rule and the beginning of self-rule.

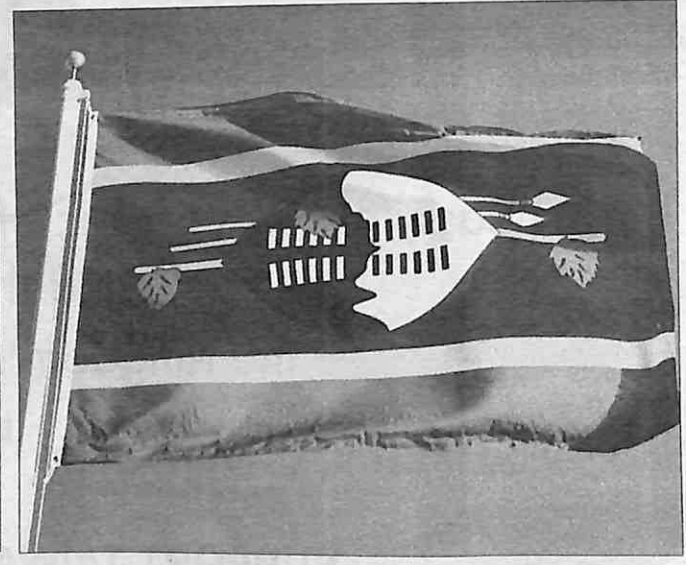
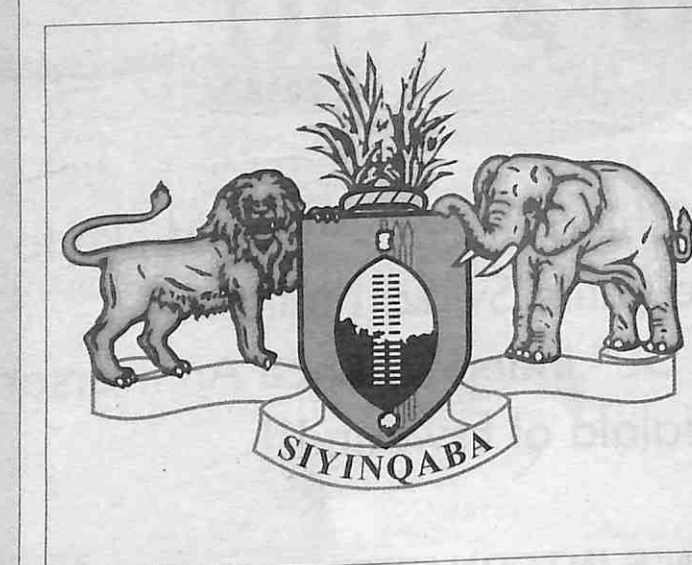
Before independence, British national symbols were used.

We were under colonial rule and our colonial master enforced British supremacy on us. The coming of independence in 1968 also meant that emaSwati were free to govern themselves.

The country needed to have national symbols which include; the flag, coat of arms, national anthem and royal symbols. David Rycroft composed the music notes of the national anthem whilst Andreas Fanyana Simelane and his wife wrote its words.

The coat of arms was also created.

A committee chaired by Prince Mgcashula



ensured its formulation.

National symbol are very important in a country.

The national anthem is prayer for the country and makes the country stand in

unity. It is sung in schools, functions, celebrations, events that are of national importance.

There is no other powerful tool that can make people stand in Unity than the nation-

al anthem.

It does not discriminate as all people in a country can sing it regardless of colour or race. A national anthem when sung, calls for everyone to stand at attention to



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



Swaziland the Haven Of Africa

Human beings believe that there is a supreme being known as God, emaSwati call Him Mvelinchanti.

God created humans in his own image.

If God created us in His own image it means just as us human God has two hands, two eyes, two feet, two ears.

This then connotes that God deals in two's.

I believe that when he created humans, he thought of creating two countries and they would be closer to His heart, Israel, where Jesus Christ was born and Eswatini the haven of Africa.

Exodus 2: 3 "But when she could not hide him any longer, she took a basket made of reeds and covered it with tar to make it watertight. She put the baby in it and then placed it in the tall grass at the edge of the river."

Moses was saved by the reed; he grew and became the vessel God used to set the Israelites free from the bondage of Egypt.

The reed became the vessel through which liberty was attained by Israelites. The Kingdom of Eswatini still holds that a reed is a vital vessel not only for ensuring economic growth, but for social and religious virtue of the country and its future.

Reed grows on wetlands, unlike lusekwane. Both trees ensure the growth of a liSwati child.

Reed grows where there is water because water sym-

bolises life.

Females bring life. They give birth to us; nurture us and even when we pass on its females labafukamako echibeni. Lusekwane symbolises hardship and its thorns preach to males about the thorns a male child goes through as he matures to adulthood, yet the reed symbolises development, determination as well as beauty. We are a product of the reed, we are groomed by reed and as we depart from this world we exit through the reed.

Respect

This is one reason why emaSwati respect the reed. Umhlanga is used to build female quarters in the home-stand. These quarters are where young girls are groomed about life. She gets an education which will prepare her to be a woman of substance. Not only is it used to build female quarters, reeds are used to carry the deceased as well.

Eswatini is the only country in the world that stands to remind humanity that our lives are intertwined by the reed. When Moses was called to lead the Israelites, he complained that he was not an eloquent speaker.

God advised him to gain his strength from the staff he was carrying. He ruled over the Israelites carry that stick for decades.

When he died, he was not buried in a grave but he went up mount Nebo. In the same spirit, emaSwati do not bury

their kings but them up the mountain.

The Israelites left Egypt carrying the Ark of the Covenant. Emalangeni arrived in eSwatini carrying their own ark (umfun-ti - nicedze lubombo nih-lehletela benibophele lokuh-le emfuntini).

Vision

They had a temple and a place inside the temple called Holy of the Holies where only the priest was allowed entry. Our temple is Sibaya and our Holy of the Holies is Inhlambelo during Incwala. God appeared to king Somhlolo through a vision; it symbolically proved that Mvelinchanti has his heart in Swaziland. We are the only country in whole world where a king through a vision saw the arrival of whites.

God created man in His own image and gave him an identity.

The king in Eswatini is identifiable through three feathers of ligwalagwala and these three feathers seem to represent not only the threeness of God and Eswatini government, but also the three royal caves within the country where late kings govern, Mdzimba (king Ludvonga, Bhunu and Mbandzeni) Mbilaneni (King Somhlolo) and Makhosini (King Sobhuza II).

The three feathers seem to also represent three main important stages that man has to observe with regards to marriage in Swazi custom kuteka, kulobola and umtsimba which seal the marriage covenant and makes a

woman complete in her marriage. Kuteka cannot be complete without the use of three things: mainly the red ochre, goat and trees.

The use of cattle by Sibaya distinguishes us from other nations as the king is crowned in it, Incwala is danced in it, a chief is installed in it, food is kept in it (ingungu) and wealth (cattle, goat, sheep) is also kept in it and marriage takes place in it.

The king rules the nation carrying a stick of kingship because he is the Moses of the nation. Moses was never buried as his grave is not known.

He disappeared to mount Nebo. Kings in Eswatini are never buried. They are sent to caves in sacred mountains in the country.

In conclusion, thousands of maidens have gathered at royal residence to heed the call from their Majesties to deliver the reed.

Can we have determined emaSwati who shall stir this country towards the King's Vision 2022 of attaining First World Status? We need three groups of people who shall make this reality.

We need fathers, mothers as well as youth. There is power in threeness. God created a human being and gave him three spheres of life, the body, soul and spirit.

Time to strategies has come. Hard work, determination and perseverance always bear good fruits. Shine Kingdom of Eswatini shine!

● A flag in any country conveys certain message its people. It may include their history, national treasures and culture. National symbols, especially the flag and the coat of arms tells you a lot about a particular country and its people. The two national symbols (flag and coat of arms) are more prone to abuse if not properly handled.

show respect.

Another important component of national symbols is the coat of arms.

It is a symbol of authority.

Most countries either use an animal or tree of national importance.

In Eswatini, the coat of arms comprises of two animals; namely a lion and an elephant. The Lion is symbolic of the King whereas the elephant depicts the Queen Mother.

In our coat of arms, the lion symbolises authority. It roars and its sound can be heard from a long distance. Lions are also known for their ability to vigorously and viciously defend their territory. Mswati II, with his Inyatsi regiments, expanded the territory of Swaziland. During his reign, the country stretched to as far as Pretoria. When a king is chosen, his mother is considered Queen Mother. The physical features of an elephant resemble that of the queen mother. An elderly elephant is known

for having sixth sense and great leadership skills.

It is an animal both brilliant and strident. The coat of arms' motto is Siyinqaba. This symbolises more authority and it is used as a government stamp.

All government records have it.

There is also the issue of the flag. Every country in the world has a flag. It is in through it that the history of a country is portrayed.

A flag in any country conveys certain message its people. It may include their history, national treasures and culture. National symbols, especially the flag and the coat of arms tells you a lot about a particular country and its people. The two national symbols (flag and coat of arms) are more prone to abuse if not properly handled. There are rules that need to be followed when dealing with national symbols. The flag for instance is handled by different people in different institutions. Let us

remind ourselves of this code of conduct with regard to its handling and usage. For example; it is the universal custom to display the flag from sunrise to sunset on building and on stationery flag-staffs in the open. The flag should be hoisted briskly and lowered ceremoniously. It should be displayed daily, near the main administration building of every public institution. When two flags of two or more countries are displayed, they are to be flown from separate staffs of the same height. The flag should be of approximately equal size. International usage forbids the display of the flag of one nation above that of another nation in time of peace.

A flag always holds the position of honour.

When flown at half-mast, it should be hoisted to the peak for an instant and then lowered to the half-staff position. This mainly happens when the country is in mourning. The flag should be again raised

to the peak before it is lowered for the day. Flying a torn flag is a sign of disrespect. A flag used to cover a casket should not be lowered into the grave or allowed to touch the ground. When it is in such condition that it is no longer a fitting emblem for display should be destroyed in a dignified way, preferably by burning.

In conclusion, a country is not a fully-fledged country if it does not have its own national symbols. Eswatini has come of age.

The road from 1968 when we obtained independence has not been an easy one. Our grandparents fought so hard for us to be where we are today. The time has come for us as a country to develop ethics guiding the use of national symbols.

We need to be clear on which colour is official between sky blue dark blue on a flag. We need to know which coat of arms is correct between the one in our passport and that which is on our birth certificate? Are we ready in government for Electronic Document and Records Management System (EDRMS)? How are we going to be able to manage information electronically if we cannot be vigilant in managing it manually?



OK Foods

Happy 50th Independence!

*The Board of Directors,
Management and Staff
of OK FOODS
would like to wish their
Majesties and the entire
Eswatini Nation a
Happy 50th Independence!*



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HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

WITH BUSINESSMAN
JUSTICE NXUMALO

I recall when we, as young boys, were recruited from our chiefdoms to be trained in readiness to perform during the 1968 Independence Celebrations which were held at the Somhlolo Stadium. I was attending school at Jericho Primary School, Mhlosheni in the Shiselweni District. We were loaded at the back of lorries (Trucks) from all the four Regions of our Kingdom.

This was an exciting time because we were not used to getting on vehicles as our mode of transportation was limited to donkeys and carts. The whole celebrations were overwhelming in that, even though we had an idea of its import, the numbers of people and seriousness of the celebrations sobered our excitement and made us reflective. The most important item during the celebrations was the instrument which changed our status to be independent. Everything about the day stood out.

The drills we underwent in preparation for the big day were massive! The soldiers in their uniforms as well as what we wore.

Because we were from the southern parts of the country, we wore blue t-shirts and shorts while performing at the Somhlolo Stadium. These are some of the memories that have remained with me these last 50 years. I think, with the marvelous performance we gave on the day, it is then that King Sobhuza II gave us the name Gcina Regiment.

If am not mistaken after the main event the last event would be soccer match between Lesotho and Swaziland.

I was 17 years old at the time; boys & girls performed at the delight of both our Parents and Guests!!

We were all happy that 'Libuyile' and there was a song which was sung by Emajaha to that effect.

Independence had been given to the country the year before during a ceremony which took place at the same spot where the present parliament stands,

On April 24, 1967, Ingwenyama King Sobhuza II signed the Swaziland Protectorate State Agreement with the British Government. On April 25 King Sobhuza was recognised as the Ingwenyama he was before a crowd. The flag was flown for the first time. The 1968 celebrations were for the whole country to appreciate it and commemorate it in unity.

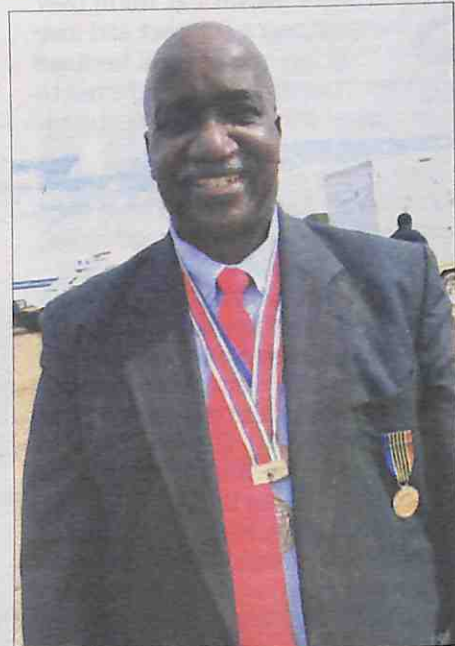
Lastly I would like to say I feel honoured and privileged to have lived and witnessed the peace and stability that reigned these last 50 years.

Memoirs by former speaker and Senator Charles McSeveney better known as Sikhonkwane remind me of the day.

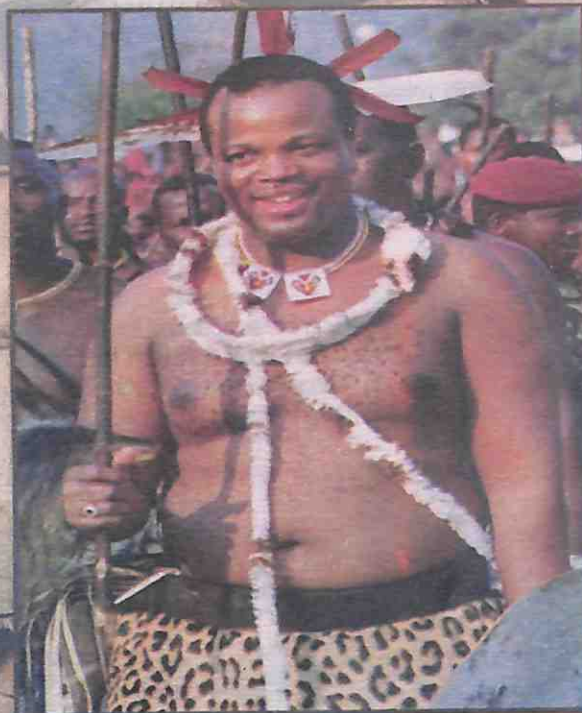
INDEPENDENCE BROUGHT ABOUT MANY FIRSTS



● Because we were from the southern parts of the country, we wore blue t-shirts and shorts while performing at the Somhlolo Stadium. These are some of the memories that have remained with me these last 50 years.



50 years



MONTIGNY

"we add value"

The
Directors,
Management
and Staff of Montigny
Investments Ltd join
the Kingdom of Eswatini
in commemorating the
Country's 50th Independence.

HALALA
KINGDOM OF ESWATINI



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



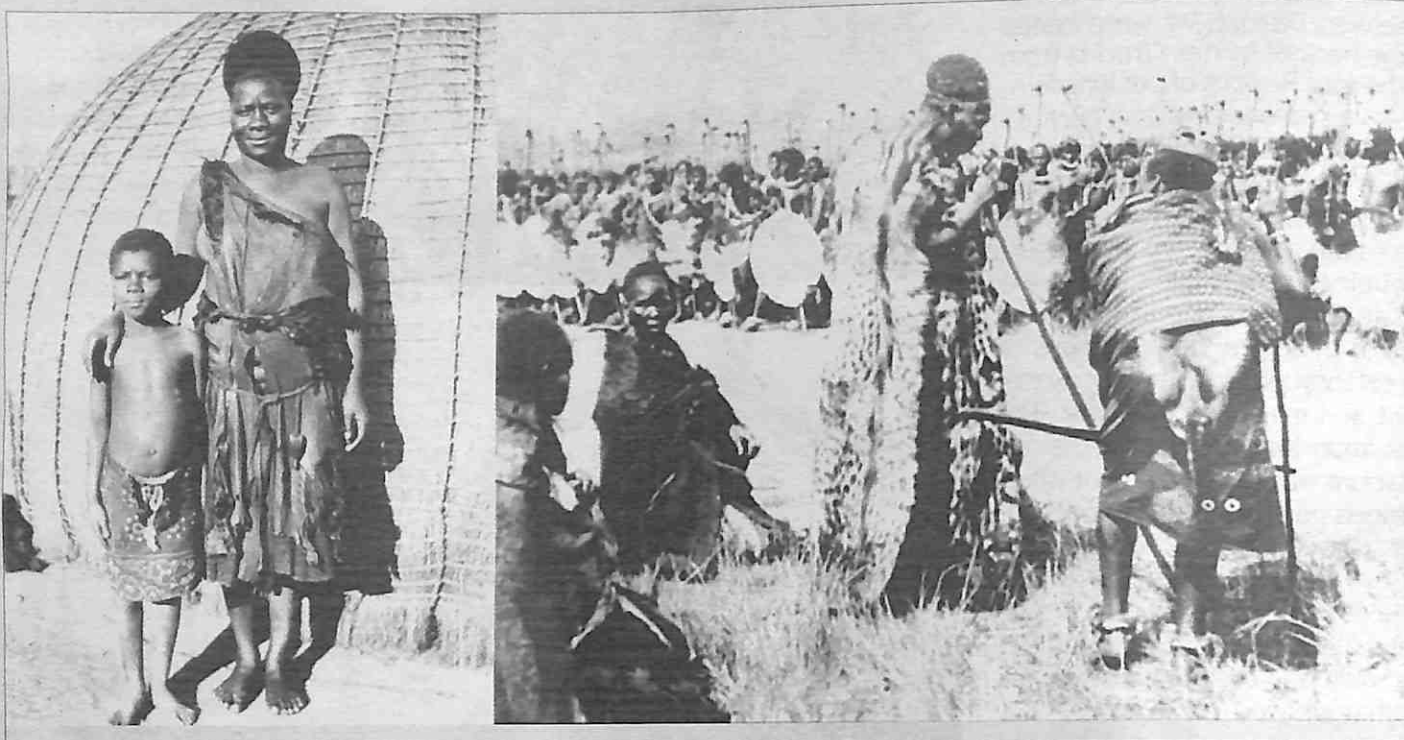
Swazis are known the world over for their peace, respect and love of their age-old cultural heritage and their country is fondly referred to as an oasis of peace in a turbulent environment.

Their peace of mind and tranquillity and general characteristics have their roots in the progenitor (Mangcwanga) of the Nkhosi-Dlamini tribe of people - the proto Swazi who trace their origin to the Great Lakes Region of East Africa at a place called Embo (Embuland Province) in North Western Kenya today.

The first man to lead a migration from there was Dlamini 1, second son of Mangcwanga, Dlamini left Embo with his people when his brother Dlambula was attacking him. He preferred peace to war. This philosophy descended from Mangcwanga and ran down all the generations of the Nkhosi-Dlamini royal house, up to the present. That philosophical foundation has guided and will continue to guide the Swazi nation. It should be pointed out though, that there were some attempts by the Nkhosi Dlamini kings to break this tradition. The end result was almost disastrous for the whole nation which was organised by King Ngwane III, the first Swazi monarch to enter present day Swaziland from the south of the country.

The Kings who stuck to Dlamini I's philosophy of good neighbourliness lived long and died in their old age. Ngwane III's successor, ndvun-gunye, died

PHILOSOPHIES OF SWAZI KINGS



getty
Hulton De

at an early age, before even dancing the first Incwala.

After Ngwane III's death, King Somhlolo ascended to the Throne, Fearless, confident but conciliatory in character, King Somhlolo firmly believed in peaceful co-existence and good neighbourliness. His philosophy was that if an enraged elephant charges at you, lie low and it will pass over you, and when it is lying down, strike at it

hard so that it can have no chance to rise up.

When the mighty King Shaka of KwaZulu invited him, he went there without any fear and returned home safely, slipping

through Shaka's crushing fingers full of blood of his former neighbouring Kings, whom he exterminated and took possession of their land and people. Whenever Shaka's numerous warriors (army) attacked, Somhlolo and his

people lay low in the security of the formidable Mdzimba and other mountains. Whenever the Zulu regiments were just about to cross the border between Swaziland (Ka-Ngwane and KwaZulu heading home, the Swazis used to send them food and cattle, as the army was weary.

UPRISE

The Zulus were pleasantly surprised at such a generous gesture. In addition, Swazi Kings used marriage exchange and another diplomatic way of making peace with the marauding Zulu nation.

Somhlolo died in very old age, estimated at 100 years. He was succeeded by his son, Mswati II (1839 -1865), who was almost a contrast to his father. War-like, he earned himself the reputation of being called the veritable Shaka of the north, Mswati II believed in the might of the spear so much that his praises speak of his spear with which he attacked until it bent and people began to run helter-skelter.

Mswati II is imputed as being the one who sent for the white missionaries to come to evangelise his Kingdom, to realise his father's dream. When the missionaries arrived with the Holy bible, they demanded that he and his people be baptised in water first.

The emaSwati flatly refused: nevertheless Mswati allocated land to the missionaries and

ordered emaSwati to help build a mission station at Mahamba, in the Shiselweni region. EmaSwati obliged but they accepted the Christian message with a pinch of salt. Mswati advised his people never to lose their identity and their traditional religion.

Although the Nkhosi Dlamini people claimed to have descended from the sun (Emalangen), they never worshipped it. They believed in the one who emerged first from nowhere (Mvelinchanti).. Mswati II believed in conquering weaker nations, like his father did. He expanded his kingdom from Makhuzi Tembe's river (now Mkhuze) in the south right up, to then Sabi river in the north.

RECIPROCATED

Like his predecessors, Mswati II reciprocated with kindness whenever the Zulu regiments attacked in large numbers in KaNgwane, which the missionaries named Swaziland. Mswati died at a fairly young age, under 50 years of age, due to his militancy and tendencies towards bloodiness, but was always under the influence of his council of advisors who upheld Somhlolo's vision of not shedding white men's blood.

During his reign, emaSwati felt secure and he, like his father, made peace efforts to live with the Zulus, the Hlubis and other kingdoms, through the medium of marriage exchanges.

In recent history, Mswati II is certainly the greatest of the

fighting Swazi kings. Mbandzeni (Dlamini IV 1875-1890) succeeded his half brother Ludvonga II (Macaleni), who died just before ascending the Throne.

He practised both war and diplomacy. He believed that war was a diplomatic way of telling your enemy to surrender.

BELIEVED

He believed in living the good life and enjoying it in the present. He was slow to anger but would retaliate mercilessly.

Fortunately, his advisory counselled him against the use of the spear on the white man. He fought a few wars and died in his middle-age during very difficult times when imperialism and subjugation were at a very high level. Due to illiteracy, white settlers surreptitiously dispossessed the Swazis of their land through land concessions. King Mbandzeni's son and successor, King Bhunu or Ngwane V or Mahlokohla, was a man of war.

He did not believe much in dialogue and so attempted to wage war against the Boers, but thank god the advisory council ordered the regiments to lie low and let the militant Boers pass by. His philosophy of life was that if you don't kill, you will be killed - which was quite contrary to King Somhlolo's caveat of not spilling a drop of white men's blood, lest they should conquer and enslave you forever.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



Swazi royalty has, since time immemorial, tried to maintain friendly relations with other tribes though the custom of marrying-in.

Somhlolo's sister, named Phosile, was married to Zwide Nxumalo, a Nguni, although the details of the marriage and lilobolo are not available. Having been impressed by Somhlolo's handsomeness, Shaka asked him for his daughter in marriage.

Somhlolo accepted the request and gave him a daughter named Mphandzese and another one named Lonkhuma.

We do not hear about the wedding or lilobolo arrangements. We do hear, however, that late Shaka caused Mpandzese to be put to death, apparently because she became pregnant a thing Shaka did not want to hear of. The Swazis were bitterly hurt by this act.

No other royal girl was to be given in marriage to a Zulu king until 1973. However, marriages did take place between Swazi royal girls and some Zulu chiefs, such as that of Masiphula Ntshangase and Mnyamane Buthelezi.

After living the main branch of the EMbo-Nguni (or Ngwane/Dlamini) between the Lubombo range and the Indian Ocean, one group settled near the source of the Buffalo River (Mzinyathi).

These people are referred to by some writers as abaMbo.

There they lived in many different clans or tribes, each with a distinctive name. Among these tribes the most notable one were the Hlubi, who occupied the upper part of the Buffalo river valley, and the emaNgwane to the north of the Hlubi (direct descendants of Dlamini 1) on the upper White Mfolozi River.

Later these tribes were scattered by the mighty impis of Shaka. Some fled to the land of the Xhosa, where they were nicknamed Amamfengu (the Fingo) by the Xhosa, while other fled to the land of the Basotho.

LED

The emaNgwane were led by Matiwane, who later returned with some of his followers to the land of the Zulu where he was cold-bloodedly put to death by Shaka. Matiwane's son Zikhali, with a handful of young men, fled for his life. He crossed the Pongola River and reported to Somhlolo, who accepted him warmly and put him under the care of his son Fokotsi.

Somhlolo and Matiwane had previously met somewhere along the Vaal River the latter is said to have given the former 20 heifers as his 'food' which Somhlolo took home.

The two agreed that Somhlolo's daughter would marry Matiwane's son. One of Somhlolo's daughter's lamlati became interested in Zikhali and invited him and his friend to intsanga (girls hut) where she entertained him. Because of this affair, certain people jealously concocted serious stories aimed at discrediting Zikhali. They plotted to have him killed at a hunting party in Zulu in Zulu this is known as inginambumbulu: it is a hunting party specially organised for the purpose of killing a person or people.

Zikhali was tipped off and he, with his young men, disappeared and returned to the land of the Zulus.

Dingaan welcomed Zikhali back and allowed him to settle at a special place known to this day as the place of emaNgwane, below the Drakensburg range not far from what is today the town of Ladysmith, Natal. In this place all the emaNgwane were gathered and settled down again.

Somhlolo died and was succeeded by his son, Mswati. Mswati was planning to marry his sister, named Mswzikazana, to Zikhali. Lamlati heard of this and boldly told Mswati that she wanted a husband and wanted to marry Zikhali and nobody else.

Agreed

SWAZI MARRYING-IN



● Somhlolo's sister, named Phosile, was married to Zwide Nxumalo, a Nguni, although the details of the marriage and lilobolo are not available. Having been impressed by Somhlolo's handsomeness, Shaka asked him for his daughter in marriage. Somhlolo accepted the request and gave him a daughter named Mphandzese and another one named Lonkhuma. We do not hear about the wedding or lilobolo arrangements. We do hear, however, that late Shaka caused Mpandzese to be put to death, apparently because she became pregnant a thing Shaka did not want to hear of. The Swazis were bitterly hurt by this act.

Mswati agreed and Lamlati was allowed to marry Zikhali. In accordance with the Swazi royal practice the following were sent with Lamlati: Lomandzawe (who was still alive in 1938) and Ntumbeyana; these women would eventually also marry Zikhali; three men - Hhayiyana, who was to be the advisor to Lamlati so that she made no mistake amongst the emaNgwane, Mkhathjwa and Makhuza. The bridal party set out without Zikhali's knowledge. Before the arrival of Lamlati, Zikhali's principal wife was laLukhwazi or okaLukhwazi (daughter of Lukhwazi).

But the arrival of the Swazi royal girl took precedence as the custom has it. Lamlati bore Zikhali two sons, Nyandza and Ncwadzi. Under their King Mpande, the Zulu's remained a threat to the Swazis. Mswati heard of the military power of the British people and he decided to take the diplomatic step of establishing a connection between his people and the British, through Theophilus Shepstone (later Sir Theophilus) who was the British diplomatic his objective, Mswati resolved to give his attractive sister, Tifokati, to Shepstone in marriage. Messengers were sent to Pietermaritzburg. The shortest way to Natal was through Zululand.

MESSENGERS

The messengers neither reached their destination nor returned to their home country. Later on, others led by Mnkongoni Kunene and Majuba Mndzebele, were sent via Majuba hill or what is now Newcastle. This meant they avoided Zululand. There they succeeded and delivered the mes-

sage to Shepstone, who readily accepted the Swazi Princess, and sent word to King Mpande warning him to refrain from war against the Swazis who were now his "in-laws".

He also warned Mpande that the Swazi bridal party would be going to and from Swaziland through Zululand and that the Swazis should not be molested in any way. The Mnkongoni-Majumba party returned home safely.

Tifokati was then taken to Shepstone who, because his custom prevented him from having more than one wife, gave her to his headman, named Ngoza Majozi, son of Ludaba. All formalities with regard to the marriage were properly observed. Although no direct lilobolo was paid as such, Shepstone did send two wagon-loads of goods, such as blankets, to Swaziland to be bartered away for cattle, which were sent to Mswati.

CUSTOM

The Swazi custom has it that a girl of Tifokati's status must always be accompanied by a number of girls and men. Eventually the girls also marry her husband, while the young men continue to assist her in a variety of ways. Thus the alliance between Shepstone and the Swazis was achieved.

Mswati had another sister, named Mzamose, who was born before him. Mswati married Mzamose to Langalibalele, son of Mthimkhulu, leader of the Hlubi tribe. We do not hear about the bridal party, but it is assumed that in accordance with the Swazi custom it was commensurate with Mzamose's status, and that

she must have been accompanied by maids and men as was the case with her sister Lamlati and Tifokati.

Langalibalele got himself entangled in a fight with the Natal authorities who were hostile to much of the African leadership, and he eventually died. Mzamose, called okaSobhuza among the Hlubi, outlived Langalibalele.

The Swazis sent a party to the Hlubi tribe to mourn the death of Langalibalele. This party asked the government of Natal: "We are to beg that Mzamose...daughter of our Great House, be allowed to return with us, also her children, where she will be among her people".

The Natal government might have agreed but Mzamose, while appreciative of her people's sympathy, decided to remain at the ruins of her husband's tribe. She died there in 1877, at the place called Bishopstowe not far from Pietermaritzburg.

DEATH

The Tembe house and Dlamini house were brothers, in the Ngwane way. If a death occurred in one house, the other was immediately informed so that it could also ritually cleanse itself. But their customs did allow irregular intermarriage had been concluded, their brotherhood ceased and they became mere relatives, which meant that immediate reporting of death and ritual cleansing (kuluma) also stopped.

King Loziyingili of Tfontland (also known as Msongi), a grandson of Makasane and a descendant of Maputso Tembe (who is celebrated for living till he was over 90 years of age), sent messengers under the leadership of

Nsingensinge to ask King Mswati for two Swazi Princesses for marriage. Mswati sent two half sisters of his, namely Lomakhala (the senior sister) and Dzambile (the junior sister). Dzambile was sister of Velakubi of the Mkhondvo river area. Loziyingili paid 100 head of cattle as lilobolo. Lomakhala died early without issue.

Dzambile outlived both Lomakhala and her husband. It was Dzambile whom the whites referred to as Queen Zambili in historical documents relating to her and her kingdom. Her people became known as "emazingili" (people of Loziyingili) while those of Mswati became emaSwati".

Dzambile begat Ngwanese who begat Mdzimba who was still living in 1985.

One of Mswati's daughters, named Myingili, a sister of Nkopololo and daughter of Loziyingi Matsebula was given in marriage to Ngungunyane, son of Mzila and leader of the Shanaan in Mozambique.

The way the Shanaan delivered their lilobolo of 100 herds was so spectacular and dramatic that it made an indelible impression on all who witnessed the occasion. The lobola party arrived in groups, each party sported and so on. As each group arrived at Nkhanini royal residence, one of the drivers announced loudly: "Ngiyalobola gogo" (I lobola grandmother) and then said how many cattle were in his group and described each beast, saying whether it was male or female, heifer or bullock.

Ngungunyane was later arrested by the Portuguese, who exiled him to Lisbon. He was accompanied by his six wives, including Myingili. When Ngungunyane died, Myingili went back to Swaziland to stay among her people.

She eventually died there in 1940 and was buried below Mdzimba Mountain near Lozitha palace. She brought back with her a group of people under one Mvundla Mthimkhulu who had been allocated to look after her by late husband.

In 1973 King Zwelithini, a great-great-great-grandson of Mpande, Shaka's brother who had occupied the Zulu throne after Shaka and Dingaan and had fathered the Zulu lineage, arrived at Lobamba, the Swazi royal residence. He was received by Sobhuza II, the great-great-grandson of Somhlolo. During the shot discussion Zwelithini said he was grateful that he had been able to come to Swaziland. He regretted that his forebears had not deemed it wise to do so.

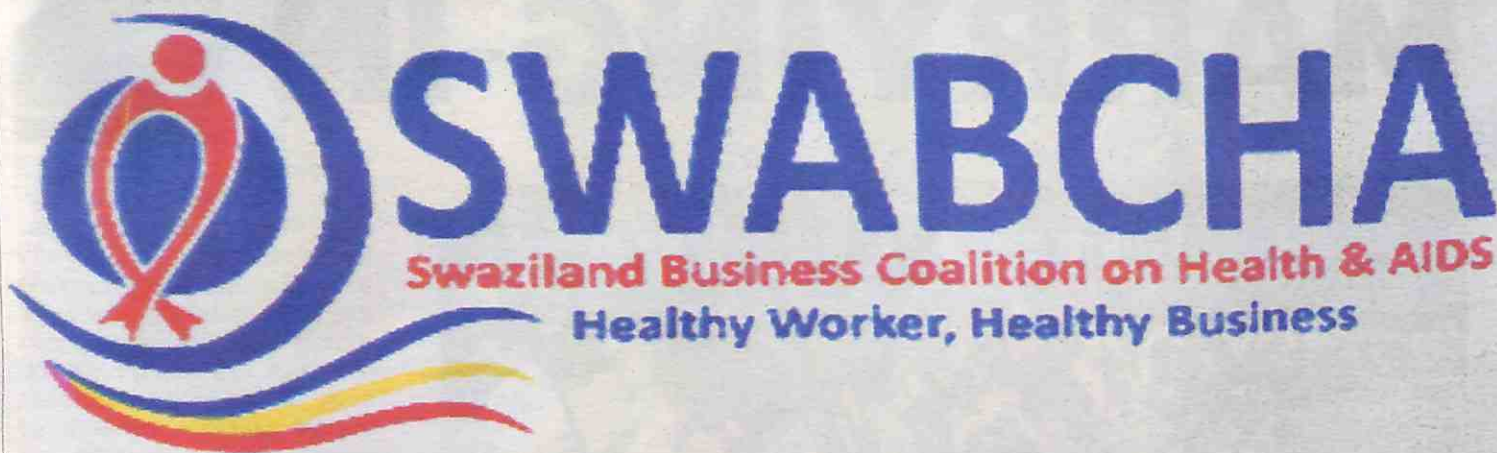


HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



EMPLOYEE WELLNESS BEYOND 50 YEARS



...As we focus on improving the economy SWABCHA shall be there to ensure that employees' wellness is taken care of within the economy's producers

The Swaziland Business Coalition on Health and AIDS (SWABCHA) Executive Board, staff and partners join the Kingdom of Eswatini in celebrating the 50 years of Independence.

The Business Sector through this coalition, Your Majesties, is committed to ending AIDS by 2022.

SWABCHA is a non-governmental organisation established by the Federation of Employers and Chamber of Commerce (FSE & CC) in 2001.

It brings together private sector companies, unions, and development partners to ensure an effective national private sector response to HIV & AIDS.

It is a membership based organisation although it has some activities it implements with non-members through support from partners.

With the ongoing shift from focusing only on HIV & AIDS to the focus on Wellness and Disease Management including HIV & AIDS, SWABCHA continues to provide a framework for expansion and improvement of the private sector's response to workplace wellness issues informed by documented previous experiences and new opportunities.

SWABCHA's Strategic direction continues to link directly with the National Strategic Framework for HIV-AIDS 2018-2023. In this, SWABCHA has been made the coordinating body of the business sector's HIV response.

SWABCHA further continues to link all its work to the International Labour Organisation (ILO) employee's health guidelines, and to the expectations of the Federation of Swaziland Employers and Chamber of Commerce, and Trade Unions.

KEY SERVICES & PRODUCTS PROVIDED THROUGH SWABCHA

- Technical Assistance for HIV & Wellness program development and strengthening
- Advocacy and Policy Development
- Research: KAP and Prevalence Surveys
- Social Behaviour Change Communication Material Development and Distribution
- Wellness Champions (Peer Educators') Program
- Providing workplace Wellness Services
- Referrals and linkages for treatment and further management
- Implementing donor funded HIV Prevention, Training and HTS programs

The business sector commits to contributing to the minimisation of non-communicable diseases and communicable diseases in the kingdom of Eswatini including HIV and TB.

As we focus on improving the economy SWABCHA shall be there to ensure that employees' wellness is taken care of within the economy's producers.

with Mbongeni Magagula



The Regional Board, Management, Staff and Students of the INSTITUTE OF DEVELOPMENT MANAGEMENT (IDM) wish their Majesties and the entire Nation a happy Independence

Halala Kingdom of ESwatini!!!



DOC17070

6th Of September

Our Independence

Our People | Our Freedom | Our Kingdom



Happy Independence Day

To Their Majesties And The Kingdom Of Eswatini
From Your First World Network

BAYETHE WENA WAPHAKATHI!





HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



- It is the intention of the British Government to review the composition of the Legislative Council at a date not sooner than three years from the date of the election of the first Council

The constitution for Swaziland (no Kingdom of Eswatini) was announced in both Houses of Parliament in Britain on May 30, 1963.

The Legislative will consist of Her Majesty's Commissioner (the Resident Commissioner's new title) and a Legislative Council, which will be composed of a Speaker, 24 elected members, four official members and nominated members.

The 24 elected members will be made up as follows:

Eight Swazis certified by the Ngwenyama-in-Council as elected by traditional methods

Eight Europeans, four of whom will be elected by voters on a European roll and four of whom will be elected by a national roll

Eight persons of any race elected by voters on a national roll

A Swazi will be qualified for election to the Legislative Council by Swazi traditional methods if he is a British subject or a British protected person of the age of 21 or above, who has been resident in Swaziland for a period of not less than three years.

A European will be qualified for election by the voters on the European roll if he is himself qualified to be registered as a voter on that roll.

A person will be qualified for election by the voters on the national roll if he is himself qualified to be registered as a voter on that roll.

Nominations of candidates for the four national roll seats reserved for Europeans will have to be supported as voters on that roll.

Swaziland will be treated as a single constituency for the election of Europeans by voters on the European roll.

For elections by voters on the national roll Swaziland will be divided into four constituencies, each returning three members to the Legislative Council; the seat of one of these members will be reserved for a European in each constituency.

A European of 21 years or above will be qualified to be registered as a voter on the European roll provided that he is a British subject or British protected person (or until December 31, 1965, not being a British subject or British protected person, is a South African citizen) and has resided in Swaziland for at least three years.

Any person of 21 years or above will be qualified to be registered as a voter on the national roll provided that he:

- Is a British subject or British protected person
- Has resided in Swaziland for at least three years
- Pays direct tax or is the wife of a person who pays direct tax

A Eurafrikan who has the qualifications required of Europeans will be eligible for reg-

PRE-INDEPENDENCE ESWATINI CONSTITUTION ANNOUNCED



1962 - Swaziland Talks Open In London: Discussions began at the Colonial Office this morning between representatives of the British territory of Swaziland and officials of the Colonial Office led by Mr. Duncan Sandys. Swaziland lies within the Republic of South Africa and the talks will decide what measure of constitutional reform is feasible at this stage. Photo shows Members of the Swazi delegation to the talks. Left to right they are:- Mr. J.M.B. Sukati, Mr. P. I. Dlamini and Mr. A.K. Hiofe. (Keystone Pictures USA/ZUMAPRESS.com/Alamy Live News)

istration on the European roll. A Eurafrikan who is registered on the European roll may stand as a candidate in elections by voters on the European roll or, if he is registered on the national roll, as a candidate for a reserved European seat in elections by voters on the national roll. A Eurafrikan who is not registered on the European roll may stand for election by Swazi traditional methods if he has the qualifications set out for Swazis.

The nominated members will be persons of the age of 21 or above, who are British subjects or British protected persons, appointed by Her Majesty's Commissioner in his discretion. It is intended that the power of nomination should be used only;

● To secure representation in the Legislative Council of interests or communities which, in the opinion of Her Majesty's Commissioner, are not otherwise adequately represented in the Council; or

● To ensure that the government may be carried on should abnormal circumstances arise.

All members of the Legco will be entitled to vote except the Speaker, who will have neither an original nor a casting vote.

Subject to the provisions of the constitution, the Legislature will have power to legislate on all matters which will continue to be regulated by Swazi law and custom.

These are;

- The office of the Ngwenyama
- The office of the Queen Mother (Ndlovukazi)
- The appointment, revocation of appointment and suspension of subordinate chiefs

● The composition of the Swazi National Council, appointment and revocation of appointment of the members of the Council, and the procedure of the Council

● The annual Ncwala ceremony

● The libutfo (regimental) system

A white paper summarising the main features of the constitution says:

While the High Commissioner will retain power to give directions to the Resident Commissioner (except in matters relating to the exercise of the Prerogative of Mercy), the latter will be made directly responsible to the Secretary of State for the government of the territory. To mark this change, he will be described as Her Majesty's Commissioner for Swaziland, and will be appointed, like Colonial Governors, by the Sovereign.

It is proposed that an agreement should be concluded between Her Majesty's Commissioner, on behalf of Her Majesty, and the Ngwenyama (King) of Swaziland, in which Her Majesty's government will formally undertake that new arrangements for the relations between the Ngwenyama and the Executive Council and the Legislature, for the immunities of the Ngwenyama and his Civil List and for mineral rights in Swaziland will be included in the new constitution.

This agreement will also contain solemn undertakings by the Ngwenyama to be loyal to Her Majesty the Queen, whose protection Swaziland enjoys, and to her heirs and successors, to abide by the terms of the constitution and to uphold the peace, order and good government of Swaziland.

The executive powers will be vetoed in Her Majesty's Commissioner, assisted by an Executive Council in the manner described below.

The Executive Council will consist of three ex-officio members and five members appointed by Her Majesty's Commissioner in his discretion. The three ex-officio members will be the Chief Secretary, the Attorney General and the Secretary for Finance and Development.

One of the appointed members will also be an official; the other four will be appointed from among the members of the Legislative Council who are not officials. (Prior to the appointment of unofficial members of the Council, Her Majesty's Commissioner will consult with unofficial members of the Legislative Council as he considers appropriate to ensure that the four unofficial members are as representative as possible of the different classes of voters.)

Her Majesty's Commissioner will be required, in the formulation of policy and in the exercise of the powers conferred upon him by the constitution or any law, to consult the Executive Council, except in cases;

Which are of such a nature that, in his judgment, Her Majesty's Service would sustain material prejudice if the Council were consulted thereon; or

● In which the matters to be decided are, in his judgment, of insufficient importance to require the advice of the Council; or

● In which, in his judgment, the urgency of the matter requires him to act before the Council can be consulted.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



The talks in London on a constitution for Swaziland ended in a deadlock on Tuesday (February 12, 1963).

From the start of the talks on Monday, January 28, to the end, there were at no time any signs of agreement between the various delegations.

A cable from the newspaper's correspondent in London says that observers there consider that the delegates from the Swazi National Council and the European Advisory Council were not in a position to accept any compromise; they were not there to bargain but to put the case for the proposals of the Swaziland Constitutional Committee which they helped to draft.

Their mandate ended there.

The correspondent adds, "The traditional group - the delegates from the SNC and the EAC - stood firm on a demand that the new constitution be written into a new treaty between the British government and the iNgwenyama. The effect would be to shut the door to future constitutional changes for the Swazi people and confirm the paramountcy of the iNgwenyama. This is one of the questions that bogged down the talks since the beginning two weeks ago."

TALKS BEGIN WITH SMILES, END IN DEADLOCK

...Ingwenyama to be consulted on Britain's conclusions



Duncan Sandys, the Secretary of State for the Colonies, who presided

at the final meeting on Tuesday, said in his closing statement that

the next step would be for an analysis of the different points of view

to be made, Her Majesty's government would then study this analysis with a view to formulating comprehensive conclusions on the constitutional future for Swaziland.

These conclusions would be transmitted to the Resident Commissioner and he would be asked to consult with the iNgwenyama and representatives who had attended the talks.

Her Majesty's government's decisions would be taken in the light of these further consultations.

The London correspondent says among the points on which no agreement could be found were the 50-50 proposal, to which the SNC and EAC are committed, and the way of electing members to a legislative council.

The Constitutional Committee's proposals recommend 50-50 representation, the Swazis to elect their members in their traditional way and the Europeans to elect theirs in their own way.

The Swaziland Administration would like some form of modification so that the educated Swazi group would be adequately represented; and the delegates from the political parties left for the talks with a mandate from their members to press for universal adult suffrage.

Reactions to colonial constitution

After the announcement of the Constitution of Swaziland, leader of the elected members of the European Advisory Council (EAC) and leader of the EAC delegation at the London talks Carl Todd disclosed that a meeting of the EAC elected members would be held to decide on a statement to the public on the "White Paper Proposals" on the constitution.

The Swazi National Council (SNC) had not yet published its views by June 7, 1963. However, it was understood that the Council was arranging to meet the iNgwenyama to discuss the matter.

The Ngwane National Liberatory Congress had decided to boycott the constitution.

The Progressive Party raised various objections to the constitution.

The Democratic Party had not yet issued a statement.

The Chamber of Industries and the Chamber of Commerce and Industries considered that the people of the Territory should do their best to make the constitution work.

And that seemed to be the opinion of the white man-in-the-street as well.

The Swaziland Chamber of Industries issued the following statement:

The Chamber of Industries welcomes the announcement by the Secretary of State of the new constitution for Swaziland as marking the end of a prolonged period of uncertainty and protracted argument on this question that can only have been harmful to further development of our resources. What has emerged is a compromise

that gives everybody something of what they were seeking but nobody everything that he had wished for.

Now, it is up to all of us to do our best to make the new constitution work, because what is needed more than anything is a period of tranquillity and stability during which we in Swaziland can concentrate our efforts towards increased prosperity for all.

Sydney Gaiger, President of the Swaziland Chamber of Commerce and Industries issued a statement that read:

The Swaziland constitution, after nearly three years of discussions as to the composition and powers of the Legislative Council, has now been presented to the Territory.

It will not be to the liking of each and every political viewpoint in Swaziland, but it has recognised the importance of maintaining the traditional institutions of the Swazi nation, and has at the same time afforded the opportunity of political expression to those who do not agree with the traditional system.

It has recognised the contribution that the white community has made, and is making to the economic well-being of the Territory, and has in general tried to reach each section of thought in the country.

We have been hampered in our desire for economic stability and progress by the political uncertainty of recent months, and I feel that now we have the opportunity of throwing aside our political difference with the object of building a prosperous and happy



nation to the benefit of all that live in it.

A large meeting called by the Liberatory Congress at the Msunduzi Hall (Mbabane) on Tuesday June 4, 1963 - where a decision was taken to boycott the constitution.

Earlier in the week, a statement was handed to the press by Dumisa Dlamini, the Secretary General of the Congress and it read:

The Ngwane National Liberatory Congress, the largest political organisation in Swaziland, on June 1, 1963, called an urgent National Executive Committee meeting to consider the newly published Constitution for Swaziland by the British government.

The executive committee's resolution stated:

tion stated:

The Ngwane National Liberatory Congress confirm Samuel Zwane's statement in London as it is official and clearly reflects our attitude as already well known in the country and abroad.

Our view about the constitution is that it is more racialistic than we expected even as an interim constitution, as it is the Todd 50-50 which was not only vehemently and completely rejected by the Swazi nation but was also outrightly rejected by King Sobhuza II as had been calculatedly alleged by Todd.

We are, however, not in a position to comment further at the moment as we are immediately calling an urgent National Conference of the

entire nation for immediate action and further instructions to our representatives abroad.

The constitution is extremely dangerous for the country and we shall fight it to the bitterest end.

The Swaziland Progressive Party sent a long letter to the Resident Commissioner Brian Marwick.

It was signed by J. Dlamini, president of the party, and O.M. Mabuza, secretary general. The letter stated that the party's appeal is that that the Ngwenyama should be Head of State, with the powers attaching to such an office in other countries.

The relationship between Ngwenyama and the Executive Council is not shown or described clearly.

The party said the executive powers should not be vested in Her Majesty's Commissioner alone but should be shared with the Executive Council and Ngwenyama as Head of State.

The Executive Council should have three ex-officio members and five members elected by the Legislative Council from different classes of voters. If the executive powers are not vested in the Executive Council, our National Executive makes an appeal to the Secretary of State to reconsider this urgent request made by 75 percent of the nation. The party appealed for a change in the composition of the Legislative Council. It stated that of the 24 members, 16 should be elected on a national roll under the direct control of the Ngwenyama, who is, under Swazi law and custom the Head of the nation, regardless of colour, race or creed.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



an aerial view of Mbabane

SECRETARY OF STATE'S VIEWS

The Secretariat (Mbabane) disclosed on March 7, 1963, the lines along which the Secretary of State, Duncan Sandys, was thinking on the composition of a Legislative Council for Swaziland.

Sandys indicated that his decisions would be based on the need for including the following elements:

Official members

- Members elected by traditional methods
- Members representing the European community
- Members elected from a common roll, either by universal suffrage or a qualified franchise
- Nominated members

A statement issued by the Secretary of State read:

The discussions of the Secretary of State's provisional conclusions on the constitution are now drawing to a close. The further views expressed in these discussions are about to be submitted to the Secretary of State and these will be taken into account when he reaches his final decision on the Swaziland constitution.

Although no detailed announcement can yet be made, it will be of interest to the public to know the guiding principles upon which the Secretary of State will base his decisions on the composition of the Legislative Council, particularly in view of the anxiety of the public and the misleading statements which have been made in the press and on the radio.

The Secretary of State is impressed that the objective which appears to command universal support in Swaziland is that the territory should become a country whose citizens enjoy equality of citizenship irrespective of race, colour or creed.

This cannot be achieved overnight and he would regard it as essential to ensure that the first Legislative Council should bring together all racial elements of the population, evolutionary as well as traditional.

He has therefore indicated that his decisions on the composition of the legislature would be based on the need for including the following elements:

- a) Official members
- b) Members elected by traditional methods
- Members representing the European community
- Members elected from a common roll either by universal suffrage or a qualified franchise
- e) Nominated members to secure a workable majority if that should be necessary or to promote appointment to the Legislative Council of persons of any race not represented in the Legislative Council

The Resident Commissioner Brian Marwick was expected to leave for London the following week to report on the results of the discussions in Swaziland to the Secretary of State. The final decisions of Her Majesty's government were expected to be made known as soon as possible thereafter.



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Bayethe, Wena Waphakathi!!!



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HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



After the London talks on a constitution for Swaziland, there was so much tension and friction among the different formations. Of note is that the leader of the European delegation, C.F. Todd lashed out at the Secretary of State at the beginning of March 1963, stating his regret at not having been able to make an informative statement on the achievements of the conference, which was held from January 28.

Todd mentioned that the proceedings were adjourned to Mbabane "with a promise from the Secretary of State that he would submit comprehensive recommendations (not a final decision) through the Resident Commissioner for consideration by the representatives of the various interests to enable him in the light of their comments, to come to a final decision".

He further disclosed that whilst not being precluded from making their own statements to the press, delegates were pledged not to disclose the proceedings of the conference in London.

Todd further stated that The Resident Commissioner, Brian Marwick subsequently convened a meeting of the delegates in Mbabane on February 21 - just a few days after their return from London. This is where, according to Todd, Marwick verbally disclosed the provisional views of the Secretary of State, "but he refused to supply a written memo thereof and required the delegates not to disclose the information to any other person or their principals".

He said, "I refused to be bound to any secrecy from my colleagues on the European Advisory Council or the European constitutional committee who appointed me as one of their representatives, and I decided to make a disclosure to them in confidence at a meeting at Stegi of the Secretary of State's provisional thinking and I shall press for a full disclosure to the public of Swaziland of what is afoot."

Todd said he believed that the whole of Swaziland should have the opportunity now, of expressing its views on the proposals submitted,

INFIGHTING ENSUES PRIOR TO INDEPENDENCE



before the Secretary of State took any decision.

Meanwhile, when responding to Todd's statement, Marwick said he was deeply concerned lest Todd's statement published without comment should give the public of Swaziland a false impression and that its tenor should arouse unnecessary alarm.

Facts

"The plain facts are that the Secretary of State announced at the final meeting in London (on February 12) that he was satisfied that the talks there could not usefully be carried any further, chiefly because the Swazi National Council delegation had come to London with a certain mandate and not as plenipotentiaries to discuss and agree to various solutions," he said.

He continued, "In the circum-

stances, he decided that the right thing to do would be for him to reach 'provisional conclusions' (not comprehensive recommendations), nor did he undertake to state 'the numbers of elected members the traditionalists or Europeans or a common roll should retain' after analysing very carefully what had been said at the talks and that the Resident Commissioner would then take these conclusions to Swaziland to explain them to the Ngwenyama-in-Council and have consultations there, not 'for consideration by the various interests' but for discussion with the delegates who had attended the talks."

"Then, after the Resident Commissioner had had these discussions, not, he said, in conference, but separately or in groups as he thought best, he would report to

the Secretary of State or return to London and discuss the position with him in light of the reactions to these provisional conclusions. The Secretary of State explained that in the end some decision would have to be taken and that he, as Secretary of State, was the person to take it. There is in fact no way other than by the issue of an Order-in-Council by which the constitution could be established," he emphasised.

Marwick added that the Secretary of State stressed that there was no question of the talks having broken up.

Situation

"They had been designed for consultation and there had been very good consultation between the British government and representatives of the population of Swaziland. These consultations would merely be pur-

sued and completed in the second stage of consultation in Swaziland. A suggestion was made that the Secretary of State himself or the Minister of State should preside over these consultations in Swaziland. The Secretary of State promised to consider these possibilities but after doing so came to the conclusion that the necessary arrangements could not be made. This is therefore 'what is afoot'. What was suggested by the Secretary of State at the final meeting in London, and which was not then questioned, is taking place. The Resident Commissioner is continuing in Swaziland, on behalf of the Secretary of State, the London talks on the same basis but with one new element - namely - the Ngwenyama-in-Council," he explained.

Marwick said the reasons for the inclusion of the Ngwenyama-in-Council would be readily understood by the people of Swaziland, "particularly in the light of the Secretary of State's comments on the disabilities of the SNC delegation to the London talks".

"The Ngwenyama-in-Council has been informed of the Secretary of State's provisional conclusions: the delegates to the London talks (or such of them as have returned to Swaziland) have similarly been informed and careful and methodical examination of these conclusions has been going on since the 20th of February with the various groups concerned in the same confidential atmosphere created in London, which was designed to encourage full and frank discussion," he said.

Marwick said, therefore, that Todd's confession of his refusal to be bound to any secrecy despite the Secretary of State's plain injunctions was, of course, a matter of his own conscience.

"I suggest with humility that the public of Swaziland have had every opportunity since April 1960, of making their views known on the constitutional issues in Swaziland," he said.

The report of the Constitutional Committee was published in March 1962.

I'll tell you what is afoot - Todd

Lashing back at Brian Marwick (Resident Commissioner), C.F. Todd disclosed that on February 13, the government Secretariat in Mbabane issued a written statement on the London constitutional talks which stated that "comprehensive conclusions" would be disclosed to the delegates in Mbabane by the Resident Commissioner.

This is accord with the official record of the Secretary of State's statement at the conference.

"The composition of the Legislative Council is not disclosed to us. Why? I shall now tell you what is 'afoot'. It is because the Secretary of State

intends the Europeans to be reduced to one third of the membership with a Swazi majority of two thirds.

He intends universal suffrage on a Westminster pattern for electing some of the Europeans and some of the Swazis, for a people 80 per cent of whom are illiterate.

Now I shall tell you what is "unwholesome" about the strategy of silence.

The British government fears the consequence of disclosure before they spring this on Parliament as it will provoke an outburst in Swaziland, which many have repercussions in Westminster.

We must ensure that our voice is heard clear and strong. The public of Swaziland has the right to express approval or disapproval of what the British government proposes. After all, it is our constitution that we are dealing with.

Reaction

Can you imagine the reaction in Westminster and world circles if the British government tries to enforce a constitution on a free and democratically minded people who have rejected these great gifts of self government on the high ideal of self determination?

If there are any doubts where

public opinion stands, and only the blind or mischievous could doubt, why not put the issues to the test by taking a referendum? Let the government formulate the questions and control the procedure for the reliable referendum of the people who have to work on the constitution.

Democracy

Let the voice of democracy decide. You are now not concerned with whether the Europeans and the Swazis should desire their representation on a 50-50 or 66-33 basis, but with vindicating a greater principle, namely 'democracy'.

In America, the Boston Tea Party settled the issue of no taxation without representation, so let us stand firm on the principle of 'no constitution without a referendum'. Who is strong enough to say no nay?

Protectorate

After all, Swaziland is not a conquered state but a protectorate where the Swazis have constitutional rights and cannot be dictated to. A dictated constitution would be an act of imperialism by a colonial power, inconsistent with its pledge to the United Nations and intolerable during the 20th century.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT

THE AFTERMATH OF PRE-INDEPENDENCE CONSTITUTION



Constitution should be made by people of Eswatini

Polycarp Dlamini, Secretary of the Swazi Nation, who was one of the Swazi National Council delegates at the London constitutional talks, said in the talks were not a waste of time.

He said they had been very useful and he had reason to believe that if the SNC and the European Advisory Council delegations had not been opposed by the other delegations from Swaziland, they would have got what they wanted.

The representatives from the political parties put forward the stereotyped universal-adult-suffrage demand and would not budge from it.

"I would not say that the talks ended in disagreement," Dlamini said. "We were all allowed to put our case in full, and it was only fair and reasonable that the British government did not decide on the constitution at the talks. It was only fair that they have taken time to think over it."

Dlamini said he thought the talks had been successful because the British government did not undertake to impose a constitution on Swaziland. They said in effect, "We've heard all your views and would like to study them and analyse them and formulate our conclusions". These will be referred to Swaziland, especially to the iNgwenyama. The Resident Commissioner would consult

with the various delegations and the people of Swaziland.

Dlamini said he personally could not have expected any more to have emerged from the talks. In constitution making the final arbiter should be the people.

"It was a wise step on the part of the British government to give us the opportunity of sounding the opinion of the people. It is in keeping with so-called democratic practice where the constitution is made by the people, for the people."

"I dismiss the idea that the talks have broken down. That is not true. We got as far as we expected to go. The British government heard all our views and said that they appreciated our difficulties and problems."

Dlamini also said the Colonial Secretary, Duncan Sandys, said the responsibility

of framing a workable constitution rested on him. In this matter, the British government, Sandys said, was responsible to the people of Swaziland, to the British Parliament, to the United Nations and to the world.

They had to take account of all their responsibilities. It was essential not to produce a constitution which would invite trouble. Sandys asked them to remember all these things when they submitted a constitution.

Dlamini said he would be surprised if a constitution were imposed on Swaziland. He felt very sorry for the British government in the position in which they found themselves. He believed that the constitution should be made by the people of Swaziland and not by the British government. Her Majesty's government should have sat at the talks as advisers to the delegations, and not as a judge.

Take an extreme case the devising of a constitution that was not acceptable to the people of Swaziland. What would be the use of imposing it upon the country? It would not work.

Dlamini said what worried him was that the British government wanted the making of a constitution done very quickly; they wanted it ready by April. But he doubted whether it could be done in that time.

He thought that a meeting of the General Council of the Swazi nation would be called. This would be representative of the entire nation. In addition, he thought that it might be necessary to visit the people in their Tinkhundla and explain things to them further.

He had been rather disappointed in the utterances of the representatives of the political parties, especially their remarks about the SNC and the EAC and other established bodies. They were nothing but political manoeuvres to try discredit what these bodies stood for. The two established Councils had gone to London with three main points:

The re-establishment of the proper relationship between Swaziland and Her Majesty's government and the doing away with the orders-in-council of 1903, this to be included in a treaty between the iNgwenyama and Her Majesty Queen Elizabeth II;

The position of the iNgwenyama as King of Swaziland

The reversion of mineral rights to the Swazi nation.

Dlamini said on these points they were criticised by the political parties, who said the Swazi National Council was trying to put the clock back and was a fossilised body.

"The fact is that the SNC is the government of Swaziland as far as the Swazis are concerned. I don't think that the country could work without it."

Dlamini said the politicians were against a treaty being concluded between the iNgwenyama and Her Majesty the Queen. This implied a desire on the part of the politicians to weaken the position of the King.

On the question of mineral rights, the politicians wanted the Legislative Council to handle them.

Dlamini added that the European Advisory Council (EAC) delegates fully supported the SNC throughout the talks and did not move from the proposals of the Swaziland Constitutional Committee. The EAC delegates said they believed that the committee's proposals were the best for the country. When they got to the conference, the delegates from the political parties formed an alliance, all except J.J. Nkuku, who stood on his own. Dr. David Hynd, the independent free lance, supported the alliance.

In the course of discussions, the politicians were challenged on their political differences. Their reply was that it was only natural that they should form a solid front against a common enemy. "We and the EAC were the 'common enemy'," Dlamini said.

No to constitution changes prior to independence

Duncan Sandys, Britain's Colonial Secretary made it clear to the Swazi National Council delegation that was in London on the week of August 2, 1963 that he was not prepared to re-open negotiations on Swaziland's constitution.

The delegation comprised of Makhosini Dlamini (leader), Polycarp Dlamini (Secretary to the Swazi Nation) and H.K. Hlophe (Secretary to the Ngwenyama) and they had asked for modifications of certain provisions of the constitution, particularly those dealing with land and mineral rights.

Also in London seeking modifications of the constitution was Carl Todd, leader of the elected members of the European Advisory Council (EAC). Todd wanted better franchise provisions for South Africans living in Swaziland than were given in the constitution. He, too, returned home empty handed.

Sandys' decision was conveyed to the SNC members by the Marquess of Lansdowne, Minister of State for Colonial Affairs, when they called on him on July 29, 1963.

He said Sandys was not prepared to re-open negotiations but he under-

took to have the question of nomination to the Legislative Council clarified. This information was given by Sandys in a written reply in the House of Commons to Sir William Teeling, Conservative, who has asked Sandys whether he would recognise the Ngwenyama as King of the Protectorate of Swaziland.

Sir William also asked whether Sandys would grant an 'interview to the Swazi delegation representing the ruler, the Ngwenyama, within the next 10 days to discuss the proposed constitutional changes in Swaziland'.

Another question asked by Sir William was whether Sandys would modify the "constitutional proposals for Swaziland contained in the White Paper by providing that the ultimate decision as to the mineral concessions shall be with the Swazi nation". Finally, Sir William asked Sandys whether he would "modify the constitutional proposals for Swaziland contained in the White Paper by providing that the High Commissioner shall not have the power of unlimited nomination of members to the elected Legislative Council, but that his powers shall be restricted to the nom-

ination of such members only if there is a breakdown in the constitution".

Sandys replied:

"These members of the SNC were received yesterday by my noble friend, the Minister of State. He reminded them that my decisions, set out in the White Paper, had resulted from most exhaustive consultation with all shades of opinion in Swaziland over a period of three years and told them that I was not prepared to re-open negotiations on them. He undertook, however, to arrange for a statement to be made by the Resident Commissioner clarifying the circumstances in which the power of nomination to the Legislative Council might be used."

He also reminded them that the constitution was devised as a first step forward towards self government and urged them to do everything in their power to ensure that it was applied in a manner which would serve the best interests of all the people of Swaziland. The honourable Member will be aware from the White Paper that special recognition will be given in the constitution to the position of the Ngwenyama.

The SNC members said in a press statement in London on the Tuesday that they believed the Swazi nation would not accept the constitution in its present form.

The three delegates said they were disappointed with their interview with Lord Lansdowne. They hoped, however, that their "modest suggestions for a compromise will still be considered by Sandys".

Todd said in the interests of peace and good order in the Territory, Sandys "should accommodate the Swazi nation in its present modest claims".

Polycarp Dlamini told Reuters after the delegation's two and a half hour meeting with Lord Lansdowne that the British government did not want to accommodate them on the points they raised, such as the land and mineral rights.

"I think the government has made it difficult for us to implement this constitution and to make it work," he said. He added that the delegation had asked for a meeting with Sandys but had been told that it was not thought that that would serve any use-

ful purpose. Dlamini did not think there would be another meeting. The next step, he said, would be for the deputation to return home. No time had been decided for this.

Todd, on the other hand, had an appointment with Lord Lansdowne shortly after the SNC delegation had seen him. Todd was asking for changes in the franchise so that South Africans living in Swaziland would not lose their voting rights.

Under the new constitution, they had no vote on the national roll and could only vote on the European roll until the end of 1965.

The SNC delegation waited in London for two and a half weeks before they were granted a ministerial interview.

Dlamini had initially told a press conference that they were prepared to wait for a reasonable time to see Sandys. They wanted the constitution changed so that any grants for the exploitation of mineral rights should be subject to the King-in-Council. Todd told the press conference that he supported the SNC's request for modifications.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



Ladies arriving at the venue for the 50/50 celebration.



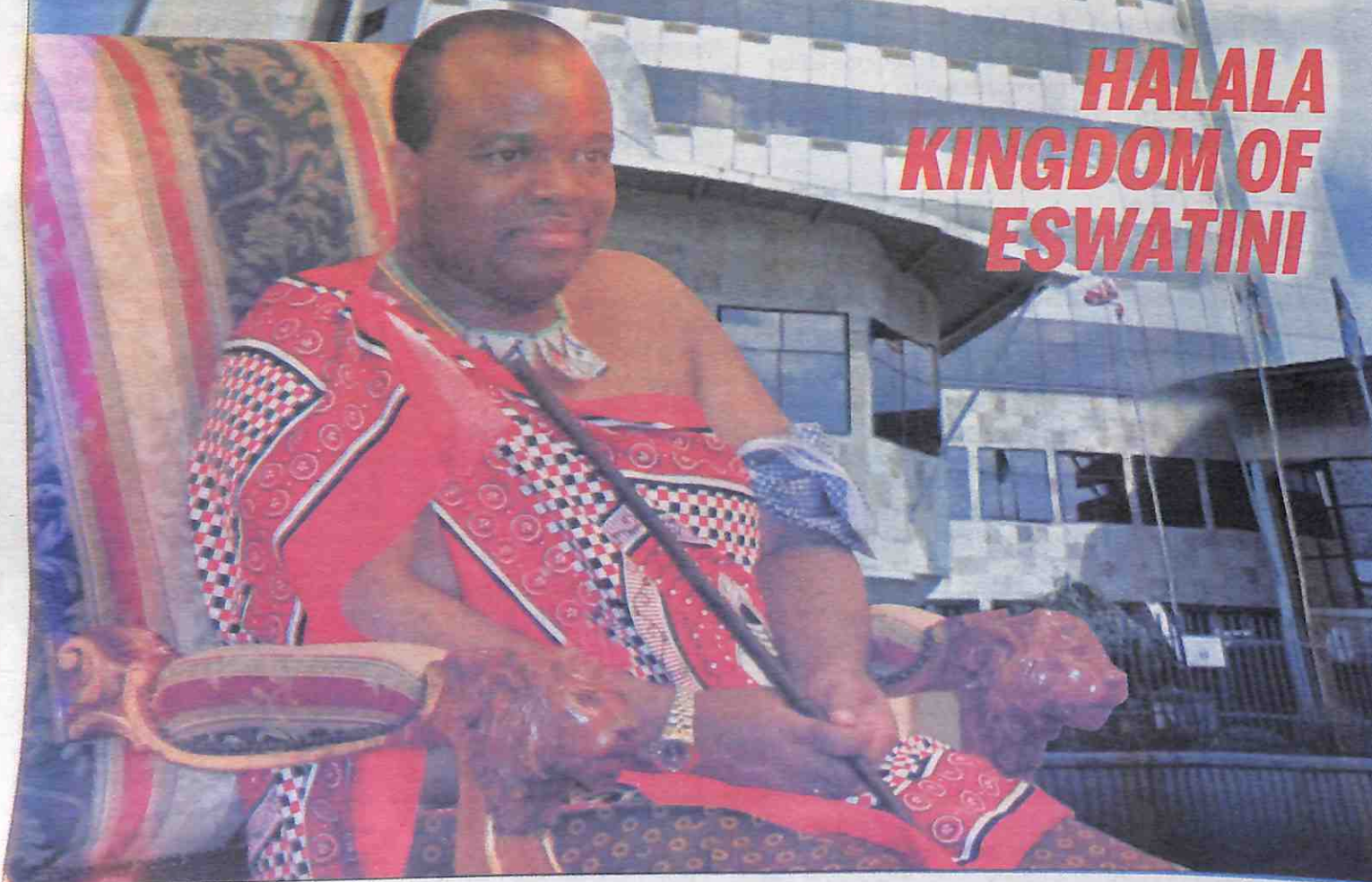
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HALALA ESWATINI

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would like to join
Their Majesties and
the entire Swazi Nation
in celebrating
the country's
50th Independence.



Comedian Ndosh.



HALALA KINGDOM OF ESWATINI



Princess Sikhanyiso looking royal in her silver dress.



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Halala Kingdom of ESwatini!!!

**The Board of Directors, Management and staff of
The National Industrial Development Corporation
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the entire ESwatini a happy 50th Independence.**

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HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



Music and fashion dependably appear to go together and there might be more motivation to it than people might realise. Style is one of the clearest iconic issues, and it says more in regards to our general public than we give it kudos for.

We can differentiate between the pants flower children wore in 1969 versus the skin-tight strings worn by emo kids in 2005.

Despite the fact that form has generally been made to be utilitarian, a noteworthy change occurred in the previous 100 years or something like that. Instead of agonizing over one's form being esteemed helpful, individuals started to consider fashion to be connected with the present melodic trends.

This is definitely not an irregular occurrence, either. The motivation behind why fashion and music turned out to be so inseparably connected is on account of music turned into a technique for demonstrating independence, political convictions, and thoughts as opposed to simply homogenized amusement.

How music impacted fashion and the other way around can be seen in relatively each time of a century ago. The next decades exemplified how well form wound up intelligent of music trends and how music was influenced by style.

Fashion and style can change in the blink of an eye. What is considered fashionable one month can be out of style the next. With every New Year comes new fashion and every decade has a look that makes the fashion memorable.

Sometimes the fashion from the decade is what we remember most about the time period, from the tie-dye of the 1960s to the bright neon colours of the 1980s. With retro-style clothing on the rise, more and more people are turning to the past to inspire their current looks. If the retro look continues to be popular, what can we expect to see hitting the catwalk in the near future? Let's have a peek into the past and see what styles were hitting the streets and how music was affected by fashion.

1960s DASHIKI

The dashiki is a loose, pullover tunic associated with African culture of the 1960s. Usually made of cotton or a cotton blend, the dashiki features a deep V neck, often decorated with a printed design or embroidery. Meanwhile, stateside, a different fashion revolution was happening. As a reaction to the Vietnam War's draft, many music artists began to write music that flew in the face of traditional values. Around the same time, many artists and musicians also began to turn their attention to the benefits of using psychedelic drugs like LSD and peyote. As a result, both music and fashion turned trippy.

1970s Punk

Punk started out as a musical movement that started out of Mod culture. Much like Mods, many early punks also happened to enjoy ska, reggae, and soul. However, this music scene quickly became known for aggressive rock music with just very light ska elements thrown in the mix.

The punk crowd also evolved to become a social movement as well. Because of punk

music's deep focus on individuality and freedom, many people joined the punk scene as a way to raise their middle finger to the status quo.

If you think about it, it makes sense why punk fashion always was about handmade items, brightly colored hair, and looking very different from typical mainstream society members. After all, what better way to show off your individualistic flair than to look totally different from most others?

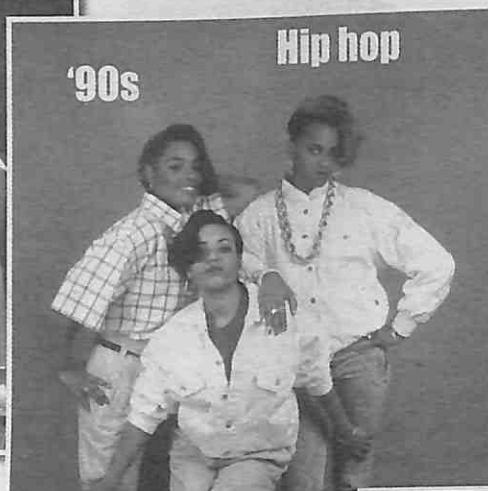
Punk is generally considered to be the first real music subculture out there, with glam rock being a close second.

1970s glam rockers

In the 1970s, much of mainstream media became focused on getting into "bigger and better" effects. Star Wars became one of the first movie franchises to require so many special effects. It also happened to be one of the first decades in which science fiction became a major focal point in pop culture.

It's no surprise, then, that many musicians began to draw inspiration from sci-fi. David Bowie, Gary Glitter, and bands like KISS began to ramp up their showmanship and also add sci-fi "backstories" to their performances. As a result, glam rock was born.

Considering that youth culture had become a major market in fashion, it comes as no surprise that many underground shops began to carry items that resembled the gear glam rockers used to wear.



That being said, most people didn't wear glam rock-style clothing and it was a primarily underground movement. As a result, many fashion students consider glam rock to be one of the first actual pop subcultures out there.

1980s Goths

One of the most well-known derivatives of glam rock is goth music. Originally, goth music started off as death rock, which is just about as dark and gloomy as one would expect it to be. Death rock evolved into synthpop, new wave, and a number of other similar genres.

Most of these morose music genres became tied to a number of other habits, such as wearing black, loving horror movies, and just enjoying the darker side of life. Needless to say, gothic fashion's beginnings often mimicked the spookier elements of this scene.

1990s Grunge

By the time the 90s rolled around, there was a lot of angst in teenagers. Much of it had to do with the much commercialized way that life was being lived in suburbia, and as a result, many artists of the time had a certain amount of anger at the world. The gritty, unpressed look of clothing quickly caught on with those who liked the music's edgy appeal. 90s grunge still remains recognizable today as a fashion look.

Artist would wear dirty All-Stars and

washed out jeans.

1990s Hip hop

The late 80s and the early 90s saw a huge spike in the interest of hip hop culture in urban neighborhoods. In areas all over the world rap battles, break dancing, and turntables began to catch like wildfire especially among people who weren't wealthy enough to go to nightclubs.

Eventually, the influence of hip hop began to spread outside of urban areas. People began to emulate the fashion of rappers, and by the time that hip hop became mainstream, it became synonymous with a specific style of clothing. Baggy jeans, oversized shirts and from time to time the hair-styles would also change.

1990s rave/2010s EDM

During the 1990s, the underground world of electronica was booming. It was the time of warehouses that hosted Radical Audio Visual Experiences, which would eventually be known as raves. These parties were about promoting Peace, Love, Unity, and Respect through heavy beats, turntable matches, and of course, heavy drug usage.

Pop culture influences music, and music influences fashion: It's a never-ending cycle, and it's one that will always reflect what's really going on in our collective minds. As a result, music will always have a special place in the world of fashion design and in the hearts of artists of every kind.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



A BLAST FROM THE PAST: 50 YEARS OF FASHION

When it comes to current fashion, it appears as if everything old is new once more.

As we wander into the future, we are always taking signals from the past and setting new patterns for today. Be that as it may, how far have we come and what amount has past fashion affected us in the present? We are taking you back in time and completing the cycle as we investigate the evolution of style particularly over the past 50 years.

What trends were popular over the past 5 decades, here we discuss the different trends from each decade since the 60's.

The eclectic 60's

Everyone's eyes were on youngsters in the 1960s, as governmental issues and disobedience hit high notes and had youngsters battling to discover their voice, and making waves with their mixed styles. From rocker and flower child styles to mod dressing, it was a period for change and parting from custom turned into the witicism for an age.

The mod look is perhaps the style most synonymous with this decade, with iconic models such as Twiggy most famously representing the trend. Influenced heavily by the art and music of the time, bold geometric shapes, bright colours and patent leathers were all the rage. In stark contrast to this style were those fashion icons who represented the "easy elegance" of the decade; a timeless nod to ladylike style epitomized by fashion influencer Jackie Kennedy.

The '60s left little room for grey areas, as the fashion and politics of the time had people feeling very much on either side of the fence.

The hippie 70s

Under the influence of international style in the 1970s

The flower child impact seeped into the 1970's, as the disco subculture was conceived. Worldwide travel was less demanding than any time in recent memory for the majority, thus mold was feeling the universal impact of a world seeing style past fringes with open-minded perspectives. Regular afro-hairdos and the impacts of style under a worldwide impact had individuals of the occasions exploring different avenues regarding design and self-expression like never before previously. Polyester became the fabric of this generation, spawning tight, stretchy second-skin styles that complemented the fluid fashions of the disco fever that marked the times.



The bold 80s

1980s: Women in the rat race and the rise of the "material girl".

Shoulder pads and neon colours ruled the 1980s. Women in the work force were popularizing the idea of "power dressing" with films like Melanie Griffith's 1988 *Working Girl* summarizing the fashion of the decade and the modern woman's desire to break free from traditional gender roles and make her mark in the business world. TV also brought forth the video star, and with it Madonna captured the hearts and closets of a generation.

While the decade hasn't influenced our wardrobes for a long time, in recent months, we've come to the realization that all the most current trends today are courtesy of the '80s. And if you're sitting there with a raised eyebrow, think about it all the fashion trends you see on the streets, your see-through clothing, high-waisted jeans, off-shoulder silhouettes, leggings, graphic tees and many other are results of the 80's century.

The grungy 90s

Grunge and the rise of casual-cool in the 1990s

Mainstream fashion kind of took a backseat to the counter-culture trends of the decade as punk, grunge and hip-hop styles continued to surge among youth. Oversized, casual and minimalistic clothing was favoured



to the fitted and feminine looks of the past, as a generation of women looked to television and surging technology for new icons and sources of inspiration that spoke to their generation.

Anything goes 2000s

In a decade that can best be described as 'anything goes', fashion felt more like a mish-mash of vintage styles than anything else. Clashing old and new trends became the norm, as the often confusing and unpredictable style of the times reflected a society suffering from uncertainty and world crisis having seen the effects of disasters like 9/11 and being forced to face the daunting reality of a fast-changing world. The year 2000 brought us into another century, and furthermore another flood of fashion. The fast progress of innovation brought individuals a wide assortment of apparel alternatives and impacts from everywhere throughout the world. 2000 was a period for change. New decade, new century, and new looks in the mold world. Pants were the most well known jeans a man could claim. Regardless of whether you picked tore, thin, boot cut, bind up, or blurred, pants were the go-to thing hanging in your storage room. For a period, pants with no back pockets ended up smart, however were before long removed the design scene.

Studded belts, iced lip-sparkle, tattoo choker accessories, and butterfly fasteners were seen on all pre-high school young

ladies

The recycled 2010's

Fashion today is harder to characterize than any time in recent memory, with a feeling of distinction and self-expression fuelling design and contending with set patterns divulged on the runways. Ladies are hoping to grasp their femininity while likewise consolidating customarily manly styles into their closets. Fashion is by all accounts in a condition of steady development and investigation, while gestures to past decades persistently wind up inserted in each season's "pattern report."

They say fashion rehashes itself like clockwork however the 2010s is reusing design patterns from the entire of the twentieth century. It is somewhat difficult to coordinate the twentieth century's level of development in form. Every decade consistently had set its own patterns, outlines changed radically, and hemlines wound up shorter. In the post-globalization period, fashion has turned out to be institutionalized and Western fashion trends are immediately observed on the Indian runways. From now on, if Hollywood begins reusing its retro looks, Bollywood prepares to be 'motivated'. Lately we have seen the restoration of such a large number of patterns of the past; it makes one inquiry the innovation of originators. Anyway, would we be able to consider 2010s the period of the reused design? All things considered, we can.



HALALA KINGDOM OF ESWATINI
INDEPENDENCE SUPPLEMENT

ONE DAY INTERNATIONAL 50/50 CRICKET

BY NOTHANDO NHLEKO

Cricket, the bat and ball sport, was first played in the kingdom of Eswatini in the 18th century by expatriates when the country was still a British protectorate.

A well structured league was in place at that time and that saw 'The Oval' now known as Prince of Wales ground a home to Mbabane Cricket Club.

History accounts that there were six teams around the country that would compete in the league, with every team boasting of a home ground. These teams were Usutu from Mhlambanyatsi, Mbabane, Malkerns, Bremersdorp (Manzini), Big Bend and Mhlume Cricket Clubs. All these teams and the league were a success due to the availability of resources in the form of cricketing grounds, an apparent key to success even in the modern era across all sporting codes.

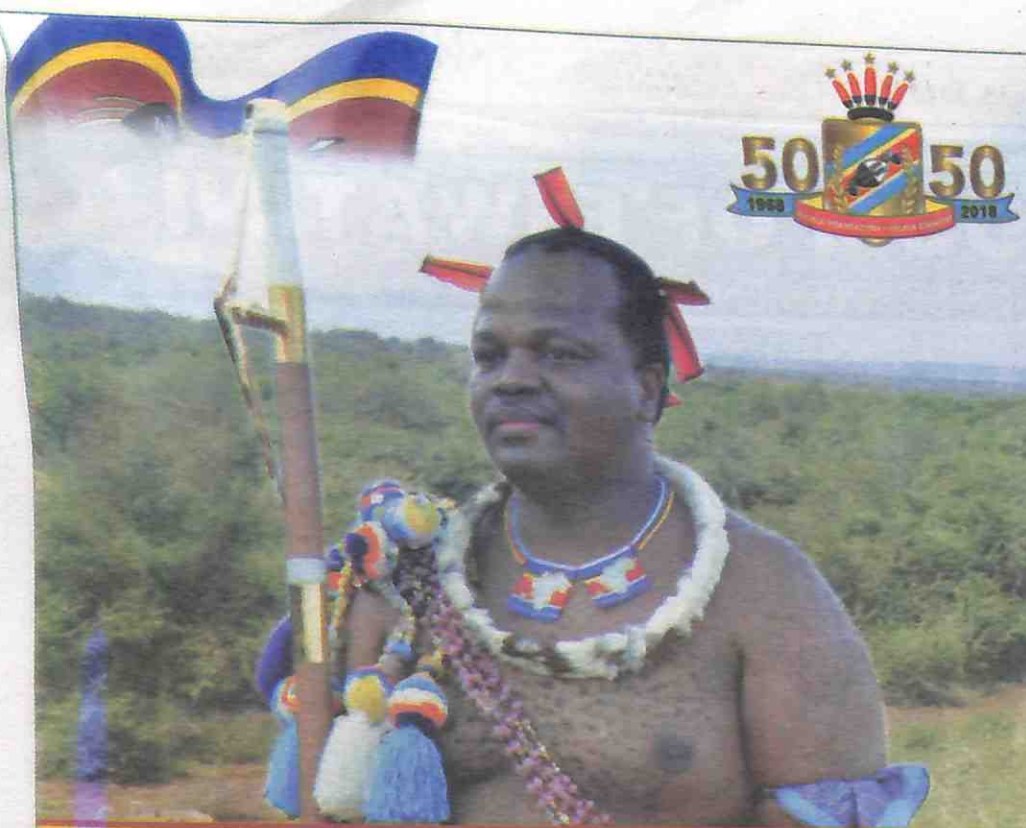
After independence, quite a substantial number of the expatriates left the country, hence the Country Clubs struggled to maintain the grounds, and moreover not a

lot of development programmes involving children were initiated to carry the cricket torch. It was only independent schools that had cricket programmes and that was and still not enough for cricket to thrive in Eswatini.

Through the leadership of His Majesty King Mswati III, the Eswatini Cricket Association was formed to rejuvenate the sport. Quite a number of indigenous emaSwati showed interest to the game and more technical leaders of the game were born after attending workshops and training in countries that are developed with regards to the sport.

This initiative unfortunately became stagnant and Eswatini cricket lagged behind and as such has not been able to keep up with the other African states which have advanced immensely and now competing around the world.

Upon achieving the 50 years of independence milestone, the Ingwenyama of the kingdom of Eswatini in conjunction with vision 2022 has revived hope amongst the cricket fraternity and with His profound vision has reignited the passion amongst



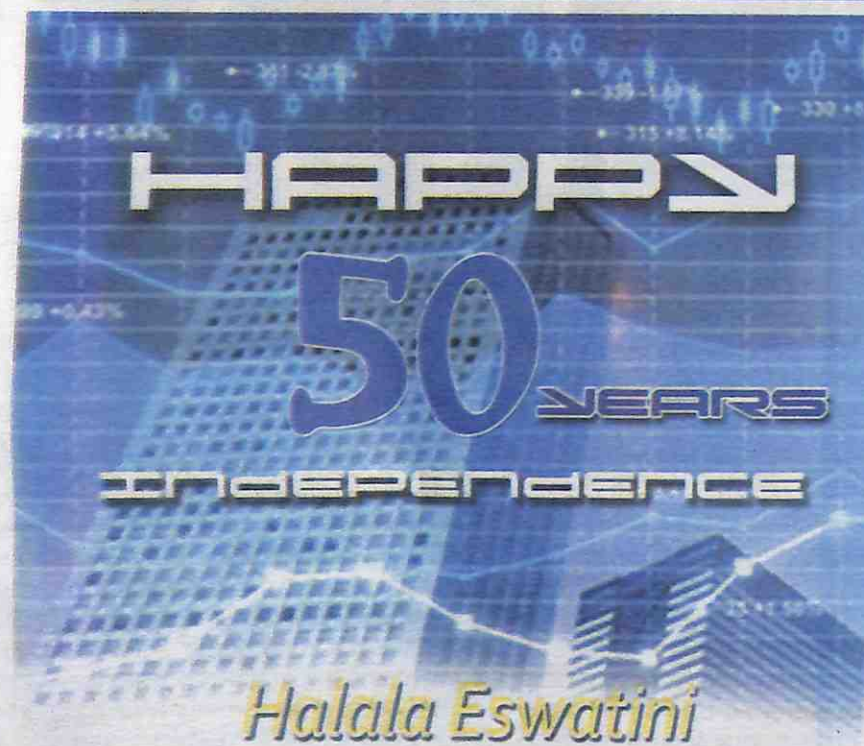
The Board of Directors, Management and staff of the **SWAZILAND WATER AND AGRICULTURAL DEVELOPMENT ENTERPRISE (SWADE)** take this opportunity to wish their Majesties and the entire Nation a happy Independence

HALALA KINGDOM OF ESWATINI

Swaziland Water and Agricultural Development Enterprise Ltd



DOC17211



The Board of Directors, Management and Staff of Eswatini Economic Policy Analysis and Research Centre take this opportunity to wish their Majesties and the entire Eswatini a happy 50 years of Independence celebration



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HALALA KINGDOM OF ESWATINI

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Gerrard 'Cool and the Gang' Shields who played for Mbabane Club in the nets at the Country Club.

locals to take cricket through modern development structures to better heights with vigour and due diligence.

The sporting code looks forward to seeing more academies, refurbishment and establishment of cricket grounds, more involvement of public schools, more local coaches and experts in the game. All this will be attained with grim determination and for that we say BAYETHE!

MBABANE CLUB - GOLF SECTION CRICKET MATCH at USUTU - MAY, 1983.



Standing - Left to right: Derek Scott, Len Clarke, David Mikh, Gavin Reed, Stuart Esterhuysen, Chris Durnford, Ron Savage, Peter Cooper, Clint Thom, Harold Mottel, Piet Booyson, Kamel Mather, George Lang, Peter Greenwood.
Kneeling - Left to right: Ade Greger, John Reeling, Russell Martin, Charlie Matthews, Dave Entwistle, Barry Spencer, Tim Evans.



The Board of Directors, Management and Staff of SBC Limited and its subsidiaries would like to take this opportunity to wish His Majesty King Mswati III and the Eswatini Nation a prosperous 50th independence.

Halala Kingdom of Eswatini



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HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



BEST FOOTBALL MEMORIES FOR THE KINGDOM OF ESWATINI

BY SIBUSISO MASILELA

SOCCER - As the country prepares to welcome the star-studded Tunisia at the Mavuso Sports Centre for the 2019 AFCON Qualifier, we take a look to some of the biggest matches that have taken place in the Eswatini soil since the country gained its Independence from Britain in 1968.

The Kingdom of Eswatini has witnessed memorable matches in the land dating back 1983-84 when three of England's glamorous teams in

Manchester United, Tottenham Hotspurs and Liverpool formed two pick teams which played against the national team Sihlangu Semnikati.

Local fans were offered an opportunity to see England's stars such as Glen Hoddle and Bruce Gobbler, to mention the few.

It was during those matches where living local legend Absalom 'Scara' Thindwa rose to the occasion to score one of the goals for nation's pride.

The country further saw one of the memorable matches in 1986 during the CAF Cup where Mbabane

Highlanders reached the quarter-final of the competition. The Black Bull managed to gun down the likes of Nkana Dynamos (Zambia), Asmaria (Eritrea) before bowing out of the competition at the hands of Egyptian National side now known as Zamalek.

Emaswati further witnessed more matches on home soil such as Sihlangu's memorable victories against the likes of Zambia and Zimbabwe on penalties at the Somhlolo National Stadium during the annual COSAFA Cup.

The moments did not end there

as the nation's pride once produced one of the greatest upsets against 2006 FIFA Soccer world participants Togo in 2009. The national side produced a hard fought 2-1 victory over the west African side that were being led by then England's based lanky forward Emmanuel Adebayor.

Emaswati were further accorded a special opportunity to see the Africa's 2010 FIFA world Cup pride Ghana here at the Somhlolo National Stadium where local bowed down to the visitors after a 3-0 defeat.

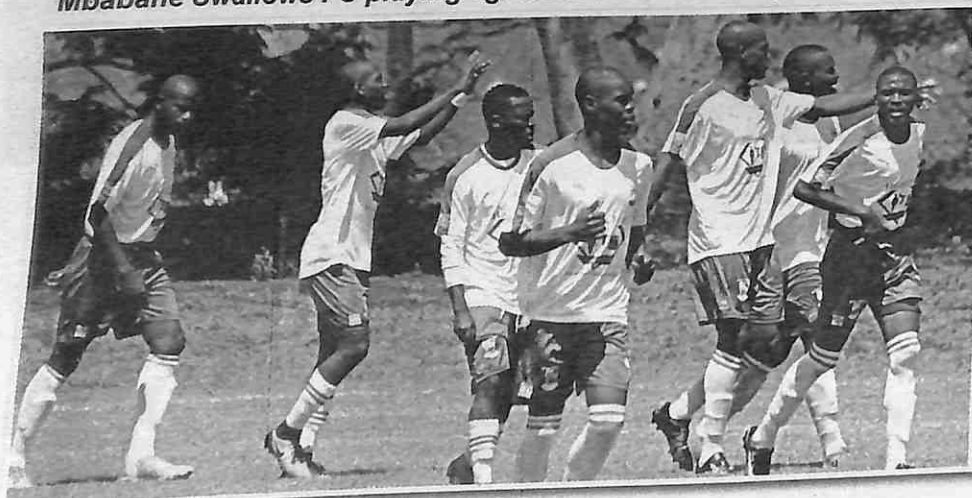
Two local sides Mbabane Swallows and Royal Leopard once made the

nation proud in front of Their Majesties by gunning down two South African crowd pullers, Kaizer Chiefs and Orlando Pirates, during the 2015 King Super Cup.

Mbabane Swallows have also hoisted the country flag high in the African continent by humbling the likes of FC Azam (Tanzania), A.C Leopard (Congo) and Orapa United (Botswana) during the 2017 Total CAF Confederation Cup. The nation can still expect more as the country will also soon welcome the Egyptian Pharoahs in the land during the 2019 AFCON Qualifiers.



Mbabane Swallows FC playing against Zesco FC during their recent CAF Champions league match.



Royal Leopard FC.



Sihlangu Semnikati.



HALALA KINGDOM OF ESWATINI

INDEPENDENCE SUPPLEMENT



HONOURABLE MENTION

Bongani 'Ndezi' Masangane

Magababa' as the right back was widely known turned one for Black Leopards in before returning home to re-join Highlanders.



Absalom 'Scara' Thindwa

From humble beginnings of Bulembu, Thindwa defied all odds by joining the famous Kaizer Chiefs from Bulembu Young Aces. Thindwa had a successful stint at Amakhosi and further accumulated some numerous caps with National team Sihlangu Semnikati. He has also coached the senior national team Sihlangu. He is also a pioneer of the ScaraThindwa soccer foundation which groom talent at under 13 level.



Dennis 'Yuki' Masina

One of the country's most decorated talents, Masina has played for four South African teams during his illustrious career. The former Midas City and Manzini Wanderers player has played for the likes of Umtata Bush Bucks, Supersport United, Orlando Pirates and Mpumalanga Black Aces. Masina has further had a brief stint with Belgian side KV Mechelen.

TOP TEN BEST LOCAL FOOTBALL EXPORTS

SOCCER - The country has over the past fifty years exported players to the money spinning

South Africa to ply their trade at one of the richest League's in the African continent.

We take a look at our stars who once plied their trade in the neighbouring country.



William 'Coolcat' Shongwe

He was blessed with safe hands that made him to shine Manzini Wanderers before migrating to South Africa to join Kaizer Chiefs. He has also appeared for Sihlangu Semnikati on numerous occasions.



Abel 'Chacklas' Shongwe

One of the country most decorated wingers of the country, Shongwe played for Kaizer Chiefs and Wits University before hanging up his boots to become a football agent. He also has several Sihlangu caps under his belt.



Tony 'TT' Tsabedze

The soldier of many wars did not disappoint in South Africa where he played for the likes of Supersport United, Maritzburg United and Santos before returning home to join Mbabane Swallows. He is also the current Sihlangu captain.



Siza 'King Pele' Dlamini

One of the most intimidating strikers from the Kingdom of Eswatini, Dlamini left the country to join Umtata Bush Bucks before moving to Jomo Cosmos where he is assistant coach of the team. Dlamini was also one of the best strikers for Sihlangu Semnikati.



Sibusiso 'Spoko' Dlamini

One of the most decorated talent in the country did not have the best of stays in South Africa where he played for Mamelodi Sundowns, Kaizer Chiefs. Dlamini then moved Venda to join Black Leopards where he became one of the best players for Lidoda Duvha, as Leopards are fondly known.

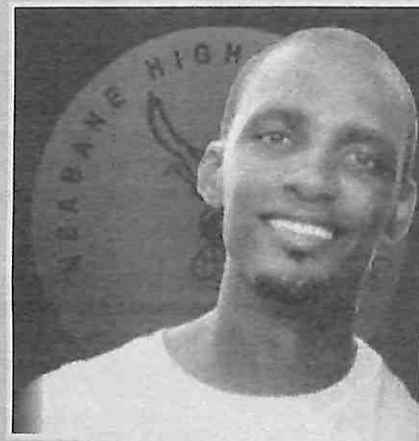


Wonder 'Samba Jive' Nhleko

The speedy winger played for Black Leopard for a couple of seasons before heading to Blackburn Rovers where he was a team mates with Civil Matsebula. Nhleko has also appeared for Sihlangu Semnikati on several occasions.

John 'Shisa Junior' Mdluli

The ex-Manzini Wanderers star played for the now defunct Tembisa Classic and also had a brief stint with Maccabi Netanya from Israel. Mdluli also had memorable caps with Sihlangu Semnikati.



Ronnie Dube

The late pacey former Mbabane Swallows striker had a stint with Kaizer Chiefs before returning home to retire at Denver Sundowns.

HAPPY 50th INDEPENDENCE



The Main Committee,
Management and Staff
of TIBIYO TAKA NGWANE
wish His Majesty Ingwenyama,
Her Majesty Indlovukazi
and the entire Swazi Nation
happy 50th Independence
Anniversary

Bayethe! Wena Waphakathi!



TIBIYO TAKA NGWANE

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