PAGES 72 BLADSYE

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Exercise Book
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Name / Naam: S.B.S. Series, Archives 1

Subject / Vak: Informants: Arthur, Magangan

Place / Plek: Mamiol; James Mnjoli, Wilson

Topics: Kungwaba; Kuzila

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Dowwe Lineëring met Kantlyn

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JD. 328

Book 2

S.N. e-e sengathe ngenatekela [illegible] nabakutekela

mikhute Wilson kwekutsi lkawu batsi phela

[illegible] lapha kwenika lIBhuru

lentanjani lenikwa ngubani, kusuka lINgisi

lenikwa ngubani, sekubakhona ke kugabana.

J.M.H. e-e kuligoniso lela kadzwa phela khumbula

kutsi kwelangiwadza ngenguenya phela ngubani

abelikhanuka lelive, angulowo abikhanuka

lelive. Ebbe, ngangabi ema Ngisi nawabelikha-

nuka, nelikhuru nalelikhanuka

S.N. bakhanuka ngē bakhangwe yini?

J.M.H. bakhangwe tento tilo lelive

S.N. okho

J.M.H. e-e kusona kuzale ngiyenwetse ngalo

S.N. e- linene ngani?

J.M.H. linene ngaskudla.

Footnotes

73 mKhulu — see glossary.

74 Madlangengwenya — the name British rule got to be known by, in Swaziland.

S.N. e-e sengisho ngematekelo njeke, nabakuteketela,
yes, I mean by means of hearsay, when they
mKhulu Wilson, kwekutsi bhawu, batsi phela
narrated it to you, mKhulu[73] Wilson, as to say
nako njalo kwesuka lapha kwesuka liBhunu
"bhawu",[63] they say it started off there, a Boer
lentanjani lanikwa ngubani, lesuka liNgisi
did this, having been given by this person; a
lanikwa ngubani, sekubakhona ke kugabana.
British was given by so-and-so, then there was a guard."

J.M.W. e-e-kuliqiniso lelo, kodwa phela khumbula
yes, that is true, but then remember that
kutsi kwakungumadlangengwenya phela, ngulowo
it was madlangengwenya[74]; each wanted this
abelikhanuka lelive, angulowo alikhanuka
live[22], Enhhe[64], as the British, too, wanted
lelive. Enhhe, njengobrema Ngisi nawo abelikha-
it, the Boer, too, wanted it [this live[22]]
nuka, neliBhunu nalolikhanuka.

S.N. bakhanuka njē bakhangwe yini?
they wanted it, by the way, what had attracted them?

J.M.W. bakhangwe tento talo lelive
They had been attracted it's deeds.

S.N. nhn
nhn[62]

J.M.W. e- kunona kwalo, ngiyawusho njalo
e- [um] it is its fertility, I would say so.

S.N. e- linone ngani?
e- [um] how is it fertile?

J.M.W. linone ngekudla,
It is fertile in food,

75 timfimfi } — tin, the metal which is mined.
singular: imfimfi }

S.N. nhn
nhn[62]

J.M.W. ngekulima, njongoba nankha njena, banjinge
because of farming, as here they are, the British
nje maNgisi, belungu, banjingiswe kunona
have become rich, the whites, they have been enriched
by its fertility.

S.N. nhn
nhn[62]

J.M.W. enhhe, kunona kwalo, netinkhomo talo
enhhe[64], it is its fertility, as well as its cattle.

S.N. nekukhotsisa
and grazing.

J.M.W nekukhotsisa. Nakoke. EmaBhunu nje namanje
and grazing. There it is. The Boers even now
ebekhotsisa nje, aletsa tiklabhu lapha kulelive
have been grazing, bringing sheep for mohair to
this live[22]

S.N. ya
ya[60]

J.M.W abuyabuyelemuva ngetikhatsi tehlobo
and then went back during summer

S.N. e Niva futsi nekutsi kumbiya Tigolide?
e- [um], You also heard that gold was being mined?

J.M.W. Kuvakala loko kutsigolide ikhona la
it was being heard that gold was present here.

S.N. netimfimfi?
as well as timfimfi[75]

J.M.W. netimfimfi, konkhe. Lokwemfimfike hawu
as well as timfimfi[75]. As for imfimfi[75] hawu[39]
besengimdzalake, laphembabane. Imbiwa ngu
I was old at that time, there in Mbabane. It was
Lalufadlana, lapha nakuya, mawuwela nje lapha
being dug by Lalufadlana, there, when you cross

lapha naku eOkeyi Bhaza
there, there at the OK Bazaar

S.N. lelekhona i Swazi Plaza nje?
the present one, at the Swazi Plaza?

J.M.W. enhhe. Angitsi i Bhaza, i Okeyi kambe lapho?
enhhe[64], Isn't it that the Bazaar is the OK?

S.N. yi Okay.
it is the OK.

J.M.W. enhhe, Ngutalufadlana lolowentemaqebe
enhhe[64], It's Lalufadlana who made escavations
kwenyuka kuya le. Abebitwa lowomlungu
there, in the area which goes up there. That white person was
kutsi ngutalufadlana
called Lalufadlana.

S.N. kusho kutsi nje leOkeyi lena yakhe etikwe
does it mean that the OK was built on
mfimfi?
imfimfi[75]?

J.M.W. emfimfini!
at where imfimfi[75] is!

S.N. enhhe[64]

J.M.W. kwaphumimfimfi lapha.
there came out imfimfi[75] there.

S.N. yayimbiwa njani yona lemfimfi?
How was this imfimfi mined?

J.M.W. yayimbiwa ngemanti. kwakuphumemanti,
it was mined, using water. Water used to come
libhudlo lemanti nje, lishaye emalokwana,
out, a waterfall would strike on these things,
lishaye tindwonga lapha, lidzilite, lidzilite
on the dongas. Then it would erode, erode

bakhetseke bantfuke, bahambe bayeyeneka
and people would then select; they would
lekhayeni lakhe, khona lapha nje ngesheya
spread it out at his home, there accross, where
lapha sekwakhe senginqatsi sibhedlelanje,
stands, where the hospital is built, let me
ngentansana kancane kwesibhedlela
say so; just a little down the hospital.

S.N. Wo, lesibhedlela se--
Wo[65], the hospital of.

J.M.W. sakahhulumende.
of Government.

S.N. Wo, sakahhulumede?
Wo[65], of Government?

J.M.W. e-e- lesibhedlela salapha kaNgwane kambe, lesi
yes the hospital of here KaNgwane[56], the
lesilaph'eMbabane
one there in Mbabane.

S.N. Wo!
Wo!

J.M.W. e-e- kuwona lawomahhovisi nje, ngulapho
yes, there in those offices, it is where
kwakwakhe yena lokalufadlane, umlungu.
this Lalufadlane had built [his homestead], a white

S.N. wake wayibona wena lemfimfi?
did you ever see the imfimfi[75] yourself?

J.M.W. Hha! kahle!
Hha![32] don't!

S.N. yayinjani?
how was it?

J.M.W. yayimnyama
it was black

S.N. e-e- kuyini?
yes, being what?

J.M.W. kulukheshana nje kantsi kumnyama.
being a tiny stone, yet it was black.

S.N. wo, kukhetfwa lapha esihlabatsini?
wo[65] it was selected from the sandy soil?

J.M.W. emantini, esihlabatsini
in water, in the sandy soil.

S.N. wo!
wo!

J.M.W. e-e kukhona lolokukhetsako.
yes there is the thing selected.

S.N. ngutalufadlana lowo?
that was Lalufadlana?

J.M.W. Lalufadlana, ngimati nje kutsi ngutalufadlana,
Lalufadlana, I know him as Lalufadlana,
ngob'emaSwati abembita ngefutsi ngutalufadlana
because the Swazis called him Lalufadlana,

S.N. belungu bebatsi ngubani?
How did whites call him?

J.M.W. lelebelunguke, angiliqondzi
the white's name, I don't know.

S.N. ya, cha ngiyabona babe Wilson.
ya[66], no I thank you babe[58] Wilson.

J.M.W. e-e.
yes

S.N. manje besisateka yakho, yekutalwa kwakho,
now, we have been talking about your birth,
kutsi watalwa le...! endvwulo, vele kandzeni
that is, you were born l-o-n-g ago! in ancient times, faraway

J.M.W. e-e sitelega
yes, that much.

76 nki! – (interjection) Of being stuck, not knowing or remembering something

S.N. phambi kwekuba inkhosi yemaSwati italwe, siti
Before the inkhosi[3] of the Swazi was born,
kusendvwulo phela tsine ngoba nakusesikubo
we say it is in ancient times because now we
1980 manje. kusho kutsi iminyaka yakho
are now in the 1980s. So, it means that your
iyengca ku 80?
years [of age] go beyond 80?

J.M.W. awu, lapha ku 85
awu[47] it is around 85.

S.N. 85?
85?

J.M.W. e-e- laphikhona
yes, where it is.

S.N. awu, Sowukhulile
awu[47] you have grown up.

J.M.W. e-e- ngobi bheth deyi yami imhla ka 10th
yes, because my birth day is on the 10th
Januweri,
January

S.N. Wo!
Wo![65]

J.M.W. e- Sukake bese kutsi nki! ke laphake...
e-[um] it then says nki![76] in ---

S.N. umnyaka
the year

J.M.W. iminyaka
the years

S.N. e-e- 10th Janawari?
yes 10th January?

J.M.W. e-e-
yes

S.N. kusho kutsi bo 1895, tintfo letinjalo nje
It means it's around 1895, things like that.

J.M.W 1895?
1895?

S.N. ya, noma 1896
ya[60] or 1896

J.M.W. awu
awu[47]

S.N. e-e-
yes

J.M.W. ya, sengingasho njalo ke. Ngoba kufi, kuvela
ya I can say so, then. Because, in our appearance
kwetfu kutsi sibonakale laph'eSiteki kwakute,
that of becoming prominent here in Siteki, there
belungu babebabili kukuphela.
were no, white people were only two.

S.N. bababili?
they were two?

J.M.W. babebabili kukuphela, nesitolo, sakhona kwakulikokosana
they were two only, even the shop was merely
nje, kwakhiwe ngetjani. Nay'umlungu lowabe
a small thing, built of grass. The white who had
tifikela wase, sefaka sitolo khona lapho.
just arrived then put in a shop there. If
Sekungulomunye k'umlungu, wase ebhaka tinkhwa
was then another white, who was baking
ke, lapha ke lapha kukhon'indlu yenkhosi khona,
bread, there, where there is the inkhosi's[3] house,
laph'entsabeni.
there at the mountain.

S.N. wo!
wo![65]

J.M.W. e-e kwakungumlungu, nato tindlulamitsi nje,
yes, it was a white [person], there, the gum
kungasiko mbamba ke lapha endlini yenkhosi,
trees are, not exactly there at the inkhosi's[3]
kodwa, nakuke, kuleny indlu nje, khona lapha
house though, but there at another house, just
kukhona tindlulamutsi
there where gum trees are.

S.N. ngiyabona.
I see.

J.M.W. wasowakha khonapho ke lowo mlungu. Abene-
he then built there, this white [person]. He had
nkosikazi ke yemlungu ke.
a white wife.

S.N. kwakubobani labelumbi?
who were these whites?

J.M.W. awu, emagamabo angiwati
awu[47], I don't know their names.

S.N. awuwati esilungu?
you don't know the European ones?

J.M.W. qha.
no.

S.N. nhn. Wenake ekukhuleni kwakho, wakhula
nhn[62]. You, in your growing up, you grew up
nebantfu?
with [black] people?

J.M.W. ngakhula nebantfu mine, ngakhula namalume,
I grew up with [black] people, myself; I grew up
lo Sigwane.
with my uncle, this Sigwane.

S.N. ya, wakhula buSwati vele?
ya[60], you grew up in a Swazi way indeed?

77 vunula / kuvunula } – vunula is a verb. kuvunula is to put on a Swazi traditional attire – emajobo, emabiya,

78 sika'd – means to cut with a knife or anything sharp-edged. But in this context, it seems to refer to the piercing of ear-lobes as a customary practice for identity.

J.M.W. enkhe. Ngakhula buSwati nje mbamba enkhe[64]. I grew up really in a Swazi way.

S.N. uvunula?
did you vunula[77]

J.M.W. ngangingavunuli, ngangifaka nje lokwemasokisa na, kukhawula lapha, nakwematsangeni.
I did not vunula, I used to put on these socks, and they would go as far as the thighs.

S.N. e-e-
yes

J.M.W. ngelusa timbuti, angelusisa timbuti malume. [laughing]
looking after goats – my uncle got me to look after goats.

S.N. wawungabonakali nje ngekutsi mhlawumbe baya-
didn't you appear discriminated against,
kubandlulula kokutsi naku umkloshana?
as a result of your brighter complexion?

J.M.W. qha! Hhawu qha. Intfo nje baqirsha kangane
No! Hhawu[63] no. The only thing was, they almost sika'd[78] me ears.
kutsi bangisike tindlebe.

S.N. e-e-
yes

J.M.W. lokoke, kwafunyaniseka kutsi, wala make watsi "qha! Akungentiwa loko". Malume afuna kungi-
as for that, it was found that my mother refused, saying: "No! Let that not be done". My
sika tindlebe ngobani singema Swati
wanting to sika[78] me ears, as we are Swazis.

S.N. e-e-
yes

J.M.W. e-e-
yes

79 klekla — to practise the customary habit of piercing one's ear-lobes i.e. kusika tindlebe. (to pierce one's ear-lobes)

80 emaphela } — cockroach.
singular liphela }

81 tikhotsa } — long grass, veld.
singular: sikhotsa }

82 Zwa! Zwa! Zwa! — (interjection) of scarcity or 'fewness'.

83 imiti } — see glossary
singular: umuti
variants: imizi
singular: umuzi }

84 bantfu } — 1. human beings
singular: umuntfu
variants: abantu
singular: umuntu }
2. black people, as distinct from other races eg Indians, Europeans (whites), etc.
3. 'bantfu languages' a certain category of Africans who were designated 'Bantu'. Their languages are referred to, as 'bantu languages'

S.N. kufuneka niklekle?
[laughing] you were expected to klekla[79]?

J.M.W. e-e-
yes

S.N. kufuneka ningadli emaphela
you were expected not to eat emaphela[80]

J.M.W. awu, kakhulu
awu[47], very much.

S.N. ngoba phela kutsiwa longakaklekli udlemaphela
because it is said that the one who hasn't klekla[d] eats emaphela.

J.M.W. e-e-
yes

S.N. e- lokunyeke lokukhumbulako ebuntfwaneni
e-[um] What else do you remember in your childhood, which used to happen in those times?
bakho, lokwakwenteka ngaleto tikhatsi?

J.M.W. e- ngikhumbula nje kuti kwakusha tikhotsa,
e- I remember that tikhotsa[81] used to burn;
khona lapha nje, kwakugimiti nje, imiti yebantfu,
there used to be homesteads for people, but there used to be
kodwa nayo itse zwa! zwa! zwa!
even them had said zwa![82] 'zwa!' zwa!';
kungekho nalesibhotela, losekusibhotela nambla
There was n't even the tar, as you see tar
laphe Siteki
here in Siteki today.

S.N. nhn.
nhn[62]

J.M.W. sasingekho, yayiyimbijana nj'imiti, itse zwa!
it[tar] wasn't there, there were only a few imiti[83]
zwa! zwa! yebantfu.
being 'zwa! zwa! zwa![82]' for bantfu[84]

85 bo- — a prefix usually put before proper nouns. It could change the sense of nouns into 1. meaning eg bomake [mother and company] 2. or my mother as constituting a category of persons, but is singled out as an individual.

86 sikhonyane — locust(s)

S.N. nhn
nhn[62]

J.M.W. e-e kodwa ke siphuma ke siyekwelusa
yes. But then we went out to look after
entasi njēke seluse timbuti ke khonaphoke
livestock down there, looking after goats
sibafanyana labanqane, kodwa hhayi labanqane
there. We were young boys, but not very
kakhulu.
young.

S.N. nhn
nhn[62]

J.M.W. e-e- kwakubonakala nje kutsi hha, kulesikhatsi
yes it was seen that hha[32] in those times
sase, bomalume, nabomake bebahlaniphile, ngabe
if bo[85] uncle and bo mother were clever, we
sasikhamba sikolwa.
would have been going to school

S.N. Wo!
wo![65]

J.M.W. e-e-
yes

S.N. nakoke, kadzeni ngiyaye ngive baphatsa
In ancient times, I hear the mentioning of
sikhonyane. Wake wasibona wena sikhonyane?
sikhonyane[86]. Did you ever see sikhonyane?

J.M.W. Sikhonyane awu, ngasengimkhulu
sikhonyane[86], awu[47], I was grow up [by then]

S.N. e-e-
yes

J.M.W. asengimkhulu uma sigola sikhonyane
I was already grown up, when we caught sikhonyane

87 timbita
singular: Imbita
variants: izimbiza
singular: Imbiza
— big clay container, made by hand.

88 hlaba — 1. Pierce or stick a thing with any sharp-pointed instrument, as when sticking a piece of meat with a fork. 2. Stab, as a beast with an assegai 3. Slaughter, slay with a piercing instrument, as a beast for food, or a man in battle. 4. prick, as a person's body with a pin, or as a thorn might a man's foot.

89 Inkhasa —

90 sitja
variant: isitsha
— Container, open like a basin, made by hands, using certain species of grass. It could be used as a container or for decoration

S.N. e-e-
yes

J.M.W e-e hhawu, sasighamuka nje kube lifu etulu,
yes hhawu[63], it used to appear as a cloud
sisigole impela sigcwalise timbita, kwakunge-
up [in the sky], and we would catch it, and fill
kho emabhodo. Kwakutimbita nje bafaketimbi-
timbita[87], there were not pots. It was timbita
teni. Siggwale khona, basipheke siva.
and they put them in timbita, full in it and they cooked
S.N. e-e sighughumbe lapho, sinihlabe ? it alive.
yes, it would make cracking sounds in there, and would
J.M.W e-e hhawu. hlaba[88] you?
yes hhawu[63]

S.N. nine labancane ?
you, young ones?

J.M.W. tsine labangane. Inkhasa lena yayentiwa
we, young ones. Inkhasa[89] was done by
ngesitja. Ibanjwa ngesitja, kwentiwa nje.
sitja[90]; it was held by sitja[90] like this.

S.N. siyalutiswe
Shaken

J.M.W kuyalukiswe, bese kugcwalinkhasa laphesitjeni,
Shaken, then the inkhasa[89] would be full in
sekuba kuphela seyifakwemasakeni. Seyiyahamba
the sitja. Then it would be put into sacks,
iyawutfululelwa emanfini. E
taken to, and poured into water, in ---

S.N. etimbiteni ?
in the timbita[87]

J.M.W etimbiteni, seyiyaphekwa. Hha - uyaphe nje
in the timbita, and then cooked. Hha[32], you

91 tinkhobe — } — food, made out of
variant: izinkobe } peanuts (boiled) and mixed with millie-mill to form a solid substance like porridge

kuphela, ufakemlonyeni udle kumnandzi kangaka
would just scoop out, take a handful of it and eat it in so nice.

S.N. ugunge satinkhobe? umuntfu adla tinkhobe
and eat as though eating tinkhobe[91]?

J.M.W. e-e-
yes

S.N. Kantsi udla tinkhobe tetinsetse?
whereas you are eating tinkhobe[91] made of beans?

J.M.W. kuphela nje, e-e.
just that, yes.

S.N. ya, cha ngiyevake mkhulu Wilson,
ya[60], no I hear mkhulu[73] Wilson

Manjeke, Nako phela nawe sowutele, uneba-
then, there you have now begot children,

tukulu, ungasibalela yini?
you have grand children, can you count them for us?

J.M.W e- kusuka kwami ke lapho eSiteki, seta
e- [um] when I left there, Siteki, we came

lapha kaManzini, ngoba safika lapha ka-
here in Manzini, because we came to

Manzini, sabuye sabuyela khonieSiteki,
Manzini and then went back to Siteki again,

nalomake.
with this mother [of mine].

S.N. nhn.
nhn[62]

J.M.W sekusukakwami ke ngikhalela mine ungatsi
that is how I moved from there, strongly wishing

ngingaba kubafundisi. kutiumfundisi; kuteni,
to be with priests. There was no priest,

kutiumuntfu lokholwako, kodwake ngimayo
no person who was a believer, but I had

92 qa! — (interjection) of 'firstness'.

93 ffola'd variant: thola — 1. pick up something (e.g. 1 cent piece) from the ground. 2. to found, to establish, to get someone or something and then put him or it into good use. 3. to find something that had/have been lost or which went missing

94 Maqeqebuka — probably a nick-name. It means 'the peeling off of a skin'.

lenhlitiyo yekutsi "awu ungatsi ngingaba
the heart for saying "Awu[47], I wish I could
ngumuntfu losekukholweni, losesikolweni
be a person who is among believers, who is at school,
S.N. e-e-
yes.
J.M.W. inhlanhla ke kufik'umfundisi uvela kuMankayi
luckily, there arrived a priest, coming from
yane. Wekuqala qa! naye akhe lisontfo
Mankayiyane. The first one qa![92] himself, to
kuMankayiyane. Awu, sowuyangi'ffola, sowuha-
build a church at Mankayiyane. Awu[47] he then
mba nami. Hhawu! kuphela uyangifundzi ku-
ffola'd[93] me and went with me. Hhawu![63] he
ndzisa ke lesosiZulu ke, ngaba kwakusiZulu
then taught me a little bit of Zulu [language]
kwakute siSwati kulesosikhatsi
because it was Zulu; there was no siSwati at that time.
S.N. nhn-
nhn[62]
J.M.W. uyangifundzisa ke se, kukhona nangu
He then taught me. There was this Maqeqebuka;
Maqeqebuka; Maqeqebuka ke ngekukholwa
Maqeqebuka[94], because of [his being a believer]
sebangibona kutsi ngitfobe kakhulu angibuye
they saw that I was very humble, therefore I
ngitowufundza liBhayibheyi laph eBhetali;
should come to read the Bible at Bethany,
kuMaqeqebuka
under Maqeqebuka's [guidance].
S.N. nhn. Maqeqebuka ngubani ngesilumbi?
nhn. Maqeqebuka, is who in English?

J.M.W. Maqeqebuka, khothi
Maqeqebuka Coate

S.N. khothi, ngumfundisi khothi
Coate, it's the Reverand [Priest] Coate

J.M.W. e-e-, Khowuthi / Coate
yes Coate

S.N. Wo! Khowuthi.
Wo![65] Coate

J.M.W. e-e-
yes

S.N. nakoke ufika kuMaqeqebuka eBhetali
There, you arrive at Maqeqebuka's place at Bethany

J.M.W. setufika khulumende ke, kantsike kuleso
Then the government arrived, yet at that time
sikhatsi neNgwenyama yase yi khulile ke
the INgwenyama[66] was already grown up,
seyinako lokutsi labantfwana ifuna kwati kutsi
already having the feeling that he would like
ngebabani. Ababuye ngakuyo. Kwafunyaniseka
to know whose children [we] were. Let
kutsi nebelungu nabo bayababanga labantfwana
them go to him. It was found that even whites
bemakhalatsi.
laid a claim over the Coloured children.

S.N. nhn.
nhn[62]

J.M.W. enkhe
enkhe[64]

S.N. nibanyentana nine makhalatsi?
you were quite many, you Coloureds?

J.M.W. bhawu, sasibanengi ke kakhulu. Sengicoca ke
bhawu[63], we were too many. I am now

95 Mpolonjeni — an area situated at about 20 km South-West of Siteki town.

indzabake yamanje mine, ngalesikhatsi.
telling a recent story, at this time.

S.N. nhn.
nhn[62]

J.M.W. sengiyafundzake lapha ku Maqeqebuka ke, ngifundza lona ke libhayibheli ke, sekufikake, sekufika ke yena hulumende. ; utsike "labaka, bantfwana betintfombi ababuye ngetindzawo tabo." Beta laphie Mpholonjeni ke. Siyabutfwake, sekukhona Watsi, umfundisi Watsi

I then read at Maqeqebuka's place, reading this Bible. Then came the government and said: "Let the children born of [Swazi] maidens live in their places". They then came here at Lubonjeni. We were then gathered. There was, by then, Reverand Watts

S.N. nhn.
nhn[62]

J.M.W. kwaku yi Arch Digini, kwase emva kwesikhatsi wase sowuba yi Bhishobhi yase Senti Elin sahamba kulelive

He was Arch Dicon, then after some time he became the Bishop of St. Ellin, when he was about to leave this country.

S.N. nhn.
nhn[62]

J.M.W. sebayasibutsake basibutsa yonkhi indzawo, bayasitsi fuqa ke lavi Mpolonjeni. Khona lapha nje etulu.

They then gathered us, gathering us from all over, and were placed at Mpolonjeni[95], just here, up hear.

S.N. ya.
ya[60]

J.M.W. Sebayasifundzisa khonake, kodywake Nemfundwo
They then taught us there, but we did not get
sangete sayitfola. Sesinabo Ngovuma ke kwamanje
an education. We are with Ngovuma as of
bantfwanake boNgovuma angitengaba, Ngovuma
now, children [35] Ngovuma, I will not, Ngovuma
nanguya lolaphe Siteki.
there he is, the one who is in Siteki.

S.N. nhn.
nhn[62]

J.M.W. ya, ngumntfwana ke lowo kimi.
ya[60] that one is a child to me.

S.N. Chubeka Mkhulu.
Continue, Mkhulu[73]

J.M.W. e-e-. Seke konkheke laphake, sesiyahlaka-
yes. We then got scattered. It was
tekake, kwakubelungu ke lapha, khona pha,
whites who occupied here, just here, it
kulidolobhanyana nje, lingatsatsi ndzawo,
was a tiny town, which didnit occupy
kuMdikiseni, lapha nakuya, lapha phansi
much space. At Mdikiseni's [place], there, down there.

S.N. kuphike?
its where?

J.M.W e-khona nje lapha ngase, angati kutsi ngi nga-
e-[um] just there, next to- I donit know
bekisa ngabani. Mawusuka nje lapha pha babeka
with whom I can used as a sign [post]. If
khona timoto, bese uya, sekukhoni garaja lapha,
you move away from there, where they park cars,

ifiling steshini, sokuba khona
there is a garage there, a filling station.

S.N. layi Mbabane?
here in Mbabane?

J.M.W. laphi e Mbabane, sekuba yifiling steshini,
here in Mbabane; then there is a filling station.
kwaku, laphefiling steshini ke, kwaku[59] Mavutfwa,
It was, there at the filling station, it was
Preshasi
Mavutfwa Preseus

S.N. kuphi lapho? Ifiling steshini lekuphi?
Where about? the filling station which is where?

J.M.W. naku khona lapha phela mawe[60]hla utsi,
here, just here when you go down by the
nga Mila Strit.
[Allistey] Miller Street.

S.N. Wo, lapha e Ericksins?
wo[61] there at Ericksons?

J.M.W. e-e
yes

S.N. e Eriksins uyabona?
at Ericksons, do you see?

J.M.W. ya legaraji.
ya[62] the garage...

S.N. lefiling station lela.
the filling station which is ...

J.M.W. ya, kwakungu Mavutfwa, laphentasana kwayo
ya, it was Mavutfwa there, down a little
nje Kancane.
from the filling station.

S.N. nhn.
nhn.[62]

J.M.W. Kwakungu Mavutfwa abe anelisilahake
it was Mavutfwa he had a butchery there
khona. Sekungu Dikiseni ke, lihhotela ke laDikiseni,
Then there was Dickson [who had] a hotel.
nalo kulithhohlolelwane nje kutsi...
Even it, was a small hotel...

S.N. lapha kwakuyisentral hotel khona, lapha
Where it was once a Central Hotel, where
kuyi Jabula khona, lapha kuyi Casba khona?
It is now the Jabula [Inn], where is the Casba?

J.M.W. enthe, laphanje ngentasi
enthe[64], just there, beneath

S.N. e-e-
yes

J.M.W. ngaphesheyake sekungu Joniseni. Wabese wya
Across there, was Jonsen. But Jonson
bhubha lo Joniseni sekusala ku emthi lapha,
then died, and that place remained empty.
sekutsatsa yena Dikiseni, lokulalisa bantfu.
Then Dickson took over providing accommodation
INgwenyama ke mayivela etaudeli, yayifikela
to people. When the INgwenyama[66] arrived from
kimi ke khona laphoke. Kwakungimi lo, ngoba
Tovedale, he used to arrive and go to where
ngangisebentiemakamelo khona lapho.
I was, there, It was me, because I was working in the rooms there

S.N. ya
ya[60]

J.M.W. e-e- nabophicake lapho, Magagula.
yes, together with bo[85] phica Magagula, there.

S.N. Wo!
Wo[65]

96 Ugaba
variant: ijaba } — see glossary

J.M.W. e-e-
yes

S.N. labeye nabo khona lena elafdeli?
with whom he had gone to Tavedale?

J.M.W. e-e- babefikela khona laphoke, babebanenganyana
yes, they used to go there on arrival; they

[END side 1]

nje befika bafikela khona lapho, iNgwenyama i-
were quite a number. It was during the time

nesikhatsi nje iNgwenyama ihlangana nanango
when the INgwenyama[66] met the Commissioner

ikomishina, noma ihay' komishina lolongiyena
or it was a High Commissioner, the one who

abeyikomishina lenkhulu lakaNgwane.
was the great/big Commissioner here KaNgwane[56]

S.N. e-e-
yes

J.M.W. Kubangwa lelive, iNgwenyama ngangikhona
disputing over this live[22], the INgwenyama,

lapho, ngibukela nje. Kodwa ngasengilijaha nje
I was present there, watching. By then, I was

lelikhulu ke lapho
a lijaha[96] which had grown up.

S.N. e-e-
yes

J.M.W. nami sengibafuna laba
[both laughing] I, too, wanted these, by then.

S.N. [uyahleka]
[laughing]

J.M.W laba labatsite
these certain people.

S.N. hha! imvelo vele
hha[32]! that is nature.

97 Fontein — a township a few kilometres north of Mbabane town.

J.M.W. e-e-
yes

S.N. nakoke uyakhulake manjena, sisuka
there, then, you grow up now, we move
lapho, kha! awusitekele ngembabane, utsi
from there, kha![32], tell us about Mbabane; you
sibhedlela sasikuphi?
say where was the hospital?

J.M.W. inike?
What?

S.N. sibhedlela sembabane sasikuphi?
the Mbabane Hospital, where was it?

J.M.W. wo! sibhedlela sasila, sesikhohlwindza-
wo![63] the hospital was here, we have forgotten
ba lenkhuluke
an important story.

S.N. e-e-
yes

J.M.W. sibhedlela sasilapha ngaphesheya.
the hospital was there, across [river/stream]

S.N. lapha e, P.T.S. lamuhla, nawuqondze
there at P.T.S. today, when going in the
Fanteninje
direction of Fontein[97]

J.M.W. enkhe.
enkhe[64]

S.N. nawusukanje lamsakatweni ukhombutsi
when you leave the broadcasting buildings you point at
lapha ngesheya
it as being across, beyond [a river]

J.M.W. ya, njengoba nakulapha kushaywa khona
ya[60], as you see where the gulf is

igalfu khona
hit.

S.N. e-e
yes

J.M.W. sasingaphesheya ke sibhedlela ke
the hospital was across, beyond [a river]

S.N. e-e-
yes

J.M.W. nako kulitini nje, kwakusi, kwakuligamanje
even it, was just a fin ; it was a
kutsi sibhedlela. Sekungudoko dela ke lapha
hospital by name. And the doctor was
ngesheya, kugitjelwemahhashi
beyond across [a river]. Horses were ridden [then]

S.N. kugitjelwemahhashi
horses were ridden [then]

J.M.W. e-e- kwakungelho imoto
yes, there was no car.

S.N. e-e-
yes

J.M.W. kuleso sikhatsi, neNgwenyama ngiyibala nje
at that time, even the INgwenyama[66], I am
kutsi yayifikela lapha ka Dikiseni, ase akhona
counting him that he used to arrive there, at Dickson's
emazubelane etimoto kuleso sikhatsi
[place], there were a few cars at that time.

S.N. ya
ya[60]

J.M.W e-e ilijaha nje lelimnandzi
yes, he [INgwenyama[66]] was a nice lijaha[96]

S.N. [uyahleka]
[laughing]

J.M.W. e-e- afaka igrey suit
yes, wearing a grey suit [at that time]

S.N. yon'iNgwenyama?
[laughing] him, the INgwenyama"?

J.M.W. iNgwenyama, e-e-.
The INgwenyama" yes

S.N. abonakala nje kutsi cha! weluhlangakelo?
He was seen that No! this one was of the reed?

J.M.W. e-e- abonakala kutsi lijalia, koja atsandzeka
yes, he was seen that he was lijalia[96], but
nje anemusa kakhulu.
he was 'lovable', having much mercy.

S.N. ya
ya[60]

J.M.W. natsi nje sishona phansi, kutsi, hhawu!
And we used to bow down, saluting, that hhawu![64]

S.N. nati nje kutsi mkhulu
[laughing] you knew that he was big

J.M.W. e-e-, ngakoke ngase, loJemsini, kodvwa
yes, therefore, this Jameson, but I remember
ngikhumbula kutsi nguJemsoni, Jemsoni
that he was Jameson, Jamson

S.N. nhn
nhn[62]

J.M.W. e-e-
yes

S.N. chubeka, babe
Continue, babe[58]

J.M.W. ngikhumbula kutsi nguJemsoni. Abegibelemahhashi,
I remember that he was Jameson, He used to
kwakute nani imoto. Ahamba, ahambela tigulari
ride horses; there were no car. Going, paying

98 tjwala
variant: utshwala } bear, any intoxicant, that has alcohol, and produces the state of drunkenness in a person.

ne nje, agijima ngalo lhhashi.
a visit to the patients, riding a horse.

S.N. nhn.
nhn[62]

J.M.W. e-e-
yes

S.N. tifotini letativamile ngaletotikhatsi ?
What sort of diseases were common in those times?

J.M.W. tifo angete ngatigondza. Vele ngete nga-
diseases, I can't know them. Indeed, I can't
tigondza tatitifo nje, kugula kwebantfu
know them; they were just diseases, illness of people.

S.N. nhn. Ngutiphi tifo losowutigabuka manje
nhn[62] Which diseases do you find new now
wena kutsi: "hhawu! Sesibulawa nargiloku,
you, that "hhawu![64] we are killed even by this,
kani kugala kwakungekho"?
whereas in the past this was not there"?

J.M.W. nabo bo D.P., i D.P., naku lokwetifuba.
these bo[65] D.P., 1 D.P. this chest [disease]

S.N. wo, 1 T.B.?
wo[65] a T.B.?

J.M.W. enhhe.
enhhe[64]

S.N. kwakungekho loku?
That was not present?

J.M.W. kwakungekho loku. Kwakungekho nankhi ematjwala,
that was not present. These modern tjwala[98],
lasakhona manje, languwona acedza bantfu.
which really finish people. I have the full
Ngineliqiniso teliphelele ke lapho, loko kuyabagela
truth there, that does finish people

99 Mankanjane — distilled beer.

100 sigomfane — traditional beer, known to be very quick in causing a drunken effect.

101 imbambathoni, —

102 umcombotsi } — traditional beer, brewed
variant: umqombosi } from grain, or corn, which is fermented over a long period of time, without using additional substances in fermenting

bantfu.

S.N. e-e-
yes

J.M.W. loku labatsi bomankanjane batsi bosigomfane,
that which they call Mankanjane[99], the sigomfane[100]

S.N. e-e-
yes

J.M.W. kuqedza bantfu loko. Ngisafuna liduku lami.
It finishes people, that [thing]. [Let me look
kuqedza bantfuke loko ke.
for my handkerchief]. That finishes people.

S.N. ya
ya[60]

J.M.W. le sigomfane.
this sigomfane[100]

S.N. nalokunye futsi
and others, too.

J.M.W. imbambathoni
the imbambathoni[101]

S.N. nhn
nhn[62]

J.M.W. kwakungekho konkhe loku. kwakungumcombotsi
All these were not present. It was only a umcombotsi[102]

S.N. e-e-
yes.

J.M.W. enhhe, ngoba nalamhla loku, umqombotsi
enhhe[64], because, even to-this day, umqombotsi[102]
muhle kakhulu, uyamnonisi umuntfu.
is very good; it enriches a person.

S.N. ya
ya[60]

J.M.W. nakuke ngoba base bafaka kakhulu loShutela
But then the problem is that they put too much
kutsi kubabe. Akufunekile, umqombotsi, tsineke
sugar, thus causing it to be bitter, that is not wanted.
besikhule bomalume basiletieni, lenhlama, basile
We grew up bo[65] aunt grinding crushed grain, by
inhlama, bayisile, bentenjani.
using a grinding stone, grinding it on the grinding stone.

S.N. e-e-
yes

J.M.W. e-e-
yes

S.N. ya, letinye tifo tatingekho, yiT.B.
ya[60], other diseases which were not present was T.B.

J.M.W. kwakungekho konkhe loku
All these were not present

S.N. yiT.B., yayingekho?
It's T.B. was not there?

J.M.W. yayingekho iT.B.
T.B. was not there

S.N. e- letinye? lokuqabukako nje manje kutsi "Hawu"
e- [um] others? Those that you see for the first time "Hawu"[64]

J.M.W. awu, konkhe nje naloko kwesifazane, ngizawusho
awu[47] all, even the female-associated ones,
njalo. Kwakungekho loko
I will say. They were not there

S.N. kufika nani, lokwesifazane, lokufa lokunjenge-
what brought these female-associated diseases, the
ngaloku kwesifazane njobusto nje?
diseases such as those associated with females as you say?

J.M.W. awu, ngingete ngati kutsi kufika kanjani, kodwa
awu[47], I cannot know how it came, but

[103] appears to refer to Mozambique, a one-time territory / colony of the Portuguese.

[104] Rhehla } — see glossary.
kuRhehla

ke, uma beyiteka yako batsi kuphuma ngapha
then, when they tell about it, they say it comes
ngentasi.
from down this side.

S.N. ngala kubomaPhuthukezi?
this side, from the Portuguese's[103] place?

J.M.W. ngalaphema Phukukezini, uma beyikhuluma.
this side from the Portuguese, according to what
kapha kitsi kwaku, engani lijaha lalisuka
they say, there at our place it was, in fact
lapha ngematubane, ngatsi kuhlehla loku; akusa-
a lijaha[96] used to run, to Rhehla[104]. These
hlehlwa namhla loku. Sekuphela sowumva
days, it is no longer Rhehlwa'd[104]. Soon, you
aphefumulela etulu, asanjani. Kuqala lijaha
hear a person gasping for breath, etc. In the
lalitfunywa lekaNgwane ngetinyawo.
past a lijaha[96] used to be sent KaNgwane[56] on foot.

S.N. lisuka lekaMaphungwane?
having started off from KaMaphungwane?

J.M.W. enthe, kaMaphungwane, lite lakaNgwane, nge-
enhke[64], at KaMaphungwane, and he would come to
tinyawo ligijimeletulu. Liphumule, ligijimeletulu
here KaNgwane[56] on foot, running, occasionally resting.

S.N. e-e-
yes

J.M.W. lize liyowufika. Libete lokwesifuba lenina-ko
until he arrived; he wouldn't have chest problems, which you have.

S.N. ya. Asowungitjele mayelana netimoto nje
ya[60]. Tell me about the first cars. When did you
tekuqala, kutsi nacala nini kutibona timoto
first see motor cars, a motor car

105 meaning 'in ancient times'.

106 bonkosazana[58] } 1. a lady missionary — married or unmarried — is referred to, as nkosazana.
2. a girl at the marriageable age, is also respectfully called nkosazana, almost the equivalent of 'lady'.

107 Ka Shile — a place within the Mbabane area, which used to be a mission station.

imoto nje, natsini nanibona indlu ihamba?
What did you say when you saw a house moving?

J.M.W. awu, endzabeni yetimoto sasimangele. Siye awu[47], Concerning the story of motor cars, we khona siyekubona, sibone intfo itihambela were amazed. We would go there to look at it, and sibone kutsi inemehlo. Sibone lamaglass, lelo watch a thing moving on its own, and see that it kwana ti emalambu, Sitsi yintfo lenemehlo had eyes. We would see the glasses, the lamps and le, kodvwa kwakungasito letimoto lesetikhona then say it was something which had eyes. But manje.
it was not the cars which are present now.

S.N. e-e-
yes

J.M.W. Kwakutimoto nje kungatsi kulingiswa, kunje They were motor cars, which looked like the nge ngola leyayingemahhashi, likalishi lema- horses'- pulled wagon, as at the beginning[105] hhashi. njaba kwakuhanjwa ngemakalishi it was horses which were used for transport. kugaleni

S.N. e-e-
yes

J.M.W. Sasihamba ngayo nje, bonkosazana lapha, we used to travel in it [coach]; bonkosazana[106] nakuya, nakhona ngoba ngikhulele kakhulu there, even there, because I lived for a long time.

S.N. lapha ka Shile? there.
there Ka Shile[107]

J.M.W. e-e- ngangisemishini kakhulu. Bonkosa-
yes, I was in a mission for a long time.
zana babegibelemahhashi, bagibelenganhlanye
bonkosazana[106] used to ride on horses, riding but not
njengebesifazane. Lihhashi leli-
sitting astride, because they were women. A horse...
S.N. kube bangadangalazi?
so that they could not [sit] astride?
J.M.W. enhhe bangadangalazi. Lihhashi lelelinye
enhhe[64] So that they could not sit astride. One horse
laze lambulala lomunye nkosazane. Manje
eventually killed one of the bo[88] Nkosazane[106]. Then
hhulumendeke wase wyakwala loko. kutsi
government refused that, saying "No, let them
"Cha abagibele njenge-"
ride like..."
S.N. "njengemadvwodza?"
"like men?"
J.M.W. njengemadvwodza. Sihamba nabo, ngihamba
like men. We used to travel with them; I
nabo sishumayela konkhe ngalapha. Ngihamba
used to travel with them, preaching everywhere,
nabo mine
travelling with them, myself.
S.N. e-e-
yes
J.M.W. bonkosazana balalesigangeni, ngeligama lenkhosi
bonkosazana[106], sleeping in the veld, in the name of the Lord.
S.N. ya!
ya![160]
J.M.W. e-e- hhayi lamhlanje, sesigibela timoto.
yes, not today, as we ride in motor cars [today]

[108] an aeroplane

[109] lihlandze } lihlandze – is a noun,
also ehlandzeni } ehlandzeni – is a denotes place (e -ni are locative)
lihlandze is a bushveld.

S.N. mzukwana nigala kubonake nayindizamshini
the first day you saw a flying machine[108],
naku lokutsiwa yimflulayi?
this which is called a imflulayi[108]?

J.M.W. Wo! sicalake nga, kutsiwa ngumsa wa-
Wo![65] we first [saw] Mabhala's son's [aeroplane],
Mabhala. Wayetsenga lipulazi lelikhulu, nalolelo
He bought a big farm; even that amazes
liyamangalisa kutsi lemali lengaka abeyitsatsa-
that where did he take this much money,
phi yena, yekutsenga live lelingaka lehlanzeni
for buying, live[22] of this size of ehlanzeni[109]

S.N. e-e-
yes

J.M.W. namblanje labaseli, liyinkampane yemoba nje
today it has become a company for sugar cane.

S.N. wo.
wo[65]

J.M.W. e-e- nakhona lapho kwakugawele belungu ke
yes, Even there, there were many whites who
bagibelemahhashi, kungekho timoto la.
were [all] riding horses, as there were no cars.

S.N. ngisho lemflayimashini, indizamshini...?
I mean the flying-machine, the flying-machine?

J.M.W. imflayimashini siyibona kumsa wakhe
we [first] saw a flying machine from his son.

S.N. wo!
wo!

J.M.W. kulena imphi ya 1914.
during the [World] War of 1914

S.N. namangala?
you were amazed?

J.M.W. samangala. Nami ngaya khona, ngayenganqandeka
we were amazed. I, too, went there; I returned from
Khoniemphini, kuleyomphi.
the War, from that War.

S.N. ya 1914 ?
the 1914 one?

J.M.W. enhhe.
enhhe[64]

S.N. 1914 to 1918 ?
1914 to 1918?

J.M.W. enhhe, kuphelanje.
enhhe[64], precisely that.

S.N. leyema Jalimane yekuqala ?
the German first [War] ?

J.M.W. e-e- sa-
yes we-

S.N. Wo! nembala wasowumdzala
Wo![65] Indeed [I can see] you were by then old]

J.M.W. Sabutfwa ngulowanyana, ngu Mbengeni lapha
we were collected by Mbengeni here. E-[Jim]
e- Gilsini, Meja G. Gilsini
Gilson, Major G. Gilson.

S.N. nhn.
nhn[62]

J.M.W. e-e nguye lasibutsa lapho
yes, it's him who collected us there.

S.N. ya
ya[60]

J.M.W. Sinemntf, siphetfwe ngumntfwanenkhosi
we were with, we were under umntfwanenkhosi[17]
Magodwotjeni
Magodwotjeni

110 shuqa'd variant: shuca also kushuca (n.) — a term often used to emphasise members of regiments. It means to walking a long distance (usually by foot), sometimes carrying logs to building royal cattle byre, thereby proving their strength and bujaha (the feeling of being a real, well-qualified lijaha[96]

111 Breyijini — possibly Breyten, a town in the Republic of South Africa, in Transvaal.

S.N. nhn!
nhn![62]

J.M.W. e-e-, sashuqa lapha saye safika eBreyijini[111]
yes, we shuqa'd[110] until we arrived in Breyijini[111]
ngekushuqa. Ngiyo lengiyishoko kutsi, namhla
by kushuqa. That is why I am saying that today
loku seba, kute labahamba live lelingaka,
no one travels over the live[22] of this size,
ngenca yeT.B., ngenca yalabomankanjane, bo
because of T.B., because of bo[85]mankanjane[99].

S.N. nabo high blood pressure?
and bo[85] high blood pressure?

J.M.W. enhhe. Sashuqa sisuka khonaphe Mbabane,
enhhe[64], we shuqa, having started off from there
sayesafika le eBreyijini, lapha sattola sitime
in Mbabane, until we arrived in Breyijini[111], where
la khona, sasesitakwa khona nemntfwanenkhosi
we got a train, in which we and umntfwanenkhosi[17]
Magodvwotjeni, siphatfwe nguye; nalomunye,
Magodvwotjeni, we being under him; and another
babebabili bantfwana benkhosi lapho.
one, there were two bantfwanabenkhosi[17] there.

S.N. njengoba nje kuleyesibili babephetfwe
as in the Second [World] [War] they were
ngumntfwanenkhosi Dabede
under [the leadership] of umntfwanenkhosi[18] Dabede

J.M.W. enhhe.
enhhe[64]

S.N. kuleyekuqala babephetfwe ngumntfwanenkhosi
in the first one, they were under the leadership
Magodvwotjeni?
of] umntfwanenkhosi Magodvwotjeni?

112 eyi! — similar meaning to awu!147

J.M.W. Magodwwotjeni
Magodwwotjeni

S.N. eyi! Nayo leyo yinkhulu leyo
eyi!112 even that one is big that one

J.M.W. e-e-
yes

S.N. ungak'usitekele ngalelinye lilanga, sesiyawuyi
you will [probably] tell us on another day,
teka ngalelinye lilanga leyomphi yekuqala
we will talk about that War on another day,
yemaJalimane, ya1918, ya1914 kuya ku1918
that First [World] War of the Germans, of 1918, of 1914 to 1918

J.M.W. enthe
enthe64

S.N. sesike sayiteka ne Mntfwanenkhosi Dabede
we have talked about the 1939 to 1945
leya1939 kuya ku1945
one, with umntfwanenkhosi17 Dabede.

J.M.W. e-e- Hhawu leyo, leke ngasengi'le, eJozi
yes. Hhawu64, that one, I was in Johannesburg
ngale.
by the...

S.N. ngaleyesibili?
by the Second one?

J.M.W. e-e- ngatsi ngiyayijoyina nje kwafunyaniseka
yes, When I attempted to enrol for it, I found
kutsi ngisebuphoyiseni lapha, ngite, ngiyawu-
that I was on the police force there, and I
poyila iphenishini yami.
wouldnt get my pension.

S.N. Wo!
Wo!165

113 libandla } — assembly of elders, council
plural; emabandla }

J.M.W e-e- ngase ngiyekela, ngabona kutsi iphenishini
yes, I then discontinued [with the preparations for
yami lena kutsi idvute kakhulu.
close
enrolment], seeing that my pension was very

S.N ya: Utsini yengemunthu labeshumayela, ashumaye-
ya[60]. What do you say, as a person who was
la livangeli, utsini ngekubhubha kwemhlaba,
preaching the Gospel, what do you say about the
nanitsini, nanicabangani nasenibona tintfo
destruction of the Earth, when you think, when you
tenteka kunetimphi, kunetindizamshini, kuneti-
see things happening, there are timphi[67], flying machines,
moto, setenteka tonkhe leto tintfo, naniqaba-
cars - all these things are happening, what did you
nga kutsini mayelana nekubhubha kwemhlaba?
think, concerning the destruction of the earth?

J.M.W. Sasi, imflayimashini phela yefika nanangu
we, a flying machine, indeed, came with this
umsa waMabhala
son of Mabhala.

S.N. e-e-
yes

J.M.W. e-e languyena efika nayo, yafike nje ku,
yes, who was the one who came with it. He
e-wamisa libandla lapha endlini yakhulumende
stopped libandla[113] in the house of government
laphientasi, ngase, kwakungenje, yengoba
there, down there, next to, it was not like this,
kunje phela.
as it is [today].

S.N. nanibona timangaliso letingaka, naningashayini
When seeing wonders of this [enormity], didn't

114 ihhubha

kutsi "Hha umhlaba vele sowuyabhubha ?
you say that "Hha[52] the earth is, indeed, going to be destroyed ?"

J.M.W sasisho phela.
We used to say so.

S.N. nicabanga kutsi ngeke bashaye nabo 1930?
[laughing] thinking that even the 1930s will not come?

J.M.W e-e-
yes

S.N. seniyamangala nje kushaya bo1930 solo umhlaba
[laughing] you are now amazed to see the 1930s, still ukhona
the earth being present?

J.M.W solo ukhona
still being present

S.N. kushaya bo1940, solowukhona
the coming of the 1940s, still [the earth] being present.

J.M.W hhawu sekunehhubha temafly mashini
hhawu[64] there is ihhubha[114] of flying machine
lapha, lokukhulukati, umangale kutsi akuwi
here, a very big one and one wonders why
kanjani, njoba kumatima kangaka lentfo. Indlu
it does nit fall, as it is [very] heavy this thing:
nje lenkhulu iphaph'etulu
a big house flying up [in the air]

S.N. e-e-
yes

J.M.W e-e-
yes

S.N. Cha babe Wilson, ngiyabonga kakhulu, ngiyake ngiphi-
No, babe[58] Wilson, I thank you very much. I will,
ndze ngihlangane nawe sicoce ngemphi ya1914 kuya
in future, meet you and we will talk about the 1914 to