

S.O.B.P. HISTORY OF SAZILAND by MAGANSONI DI ANA 2/3

S.M.W. qha asibo baMantongomane.
no, they are not of Mantongomane.

S.N. nhn
nhn⁶²

J.M.W. yena utakhele nje lapha kaHlatsi.
He built his [home] at Kahlatsi⁷⁰

S.N. ya
ya⁶⁰

J.M.W. Sowuyimember yalapha ephalamendeni
He is [now] a Member of Parliament.

S.N. losikhuluma ngal'980. Ya, qha ngiyeva.
As we are talking, in 1980, ya⁶⁰, no, I hear.
Wabanani ngemphi yemabhunu nemaNgisi, long
What did you see during the Anglo-Boer, which
sitakela kona nje, lesingakwazi tsine?
you can tell us, which we ourselves don't know?

J.M.W. ngangisemncane keduwake nganginawo emehle
I was still young, but I had emehle⁷¹ [then]
ngoba ngangivanje tibhamu kubuqhu! qhu! qhu!
because I used to hear gun-sound, being bu-
lapha kaManzini,
qhu! qhu! qhu!⁷²

S.N. nhn!
nhn⁶²

J.M.W. njoba ngishilonje kutsi babe abesa bhubbile
As I have said that my father had died
kuleso sikhatsi
at that time

S.N. wo!
wo⁶⁵

J.M.W. ee.
yes

⁷¹emehlo - } - eyes. It means 'I was
amahlo (variant) } not very young, I had become
aware of things by then.

⁷² bughu! qhu! qhu! } - (interjection) of
sound made by fire,
gun, etc., and suggests
repeated soundings.

⁷¹emeblo — } — eyes. It means 'I was
amahlo (variant) } not very young, I had become
aware of things by then.

⁷²bughu! qhu! qhu! } — (interjection) of
sound made by fire,
gun, etc., and suggest
repeated soundings.

J.M.W. enkhe, kwakunguye laqamba leyondzayo,
enkhe⁶⁴, it was him who named that place,
 eManzini Arms Hotel, kwakungesiyo ithubela
 Manzini Arms Hotel; it was not a hotel,
 kwakungumuti wakhe nje khona lapho.
 it was just his home there.

S.N. lo Mordent yena uyamati yini kutsi abe-
 this Mordent, do you know where he came
 qhamukaphi?
 from?

J.M.W. naye abete ngayo imphi le, wasowufikeke
 even him had come because of the imphi⁶⁷.
 yena ke sowutsandzema Swazi, kutsi awawunin-
 He then liked the Swazi very much. He made
 lise tidwaba entenje abenesitsemu.
 them wear tidwaba⁶⁸ like this; he had sitsemu⁶⁹

S.N. Wol
 Wol⁶⁵

J.M.W. abesitsemu, sitsemu sisekhulu nje, sebatati
 he had sitsemu⁶⁹, a big sitsemu of women.

S.N. balo Mordent?
 for this Mordent?

J.M.W. balo Mordent, lomunyumntifwanakhe Mordent
 for this Mordent. Another child of Mordent is
 ngunangu losa lolaphiephakamende, wakhe
 the one who is now in parliament; he built
 Kattlatsi.

his home is at Kattlatsi⁷⁰

S.N. ya, bakattlatsi vele, ba Mantongomane, kutsiwa,
 ya⁶⁶ they are kattlatsi indeed, those of Mantongomane.
 ngubani?

It is said he is who?

67 impi
variant: impi

} — 1. army i.e. fighting force of the tribe collected for action 2. Whole of any particular fighting excursion undertaken by that force i.e. war; 3. any particular engagement in that war, i.e. battle 4. foe, adversary, hostile person or force; used to express surprise or admiration at the largeness of a company or body of people.

68 tidwaba
singular: situdwaba

} Swazi traditional skirt, worn by women. It is made out of cattle hides or (of late) certain materials that resemble a well-made cow-skirt.

69 sitsemby

variant: isithembu } — a customary practice of having many wives — polygamy

70 Kathlatsi

variant: Kathlathi } — a Swazi name for Hlatikulu / Hlatikulu.

ngiyakhumbula nje masika Manzini, e-Sibaleka
I do remember, indeed, when we were in
namake siye Gunundwini, angiqhuba phambili,
Manzini, my mother and I, fleeing to Gunundwini;
ameme labanye banfwana mama.

^{my mother}
n was walking behind me and was carrying other children
S.N. nisuka kaManzini?
you were from Manzini?

J.M.W. sisuka kaManzini, siye Gunundwini, sihamba,
we were from Manzini, going to Gunundwini, walking
ngasengihamba, sibalekela woniemaBhunu.

I was by then walking, we were fleeing, in fear of the Boers
S.N. nasenibekwe yini khona lapho?
what had place you there?

J.M.W. e- kwatsi kube kufe babe, wase usiyisa
e-Sum after the death of my father, she then
kuMahlwayizela, Mordent,
took us to Mahlwayizela, Mordent

S.N. nhn
nhn⁶²

J.M.W. e-e, sesiyawuphatfwa nguye ke tsina banfwana
yes, we were then to be under his cave, we
bakhe labe; sesiyawuphatfwa nguMahlwayizela,
children of my father; we were to be under the
Mordent
cave of Mahlwayizela Mordent.

S.N. nhn
nhn

J.M.W. abakhe lapha eManzini Arm Hhotela
He had built his home at Manzini Arm Hotel.

S.N. lakungu Manzini arms khona lamukha?
where it is Manzini arms, today?

J.M.W. awu! Angati mpela. Awu phindze, kudzala,
 awu¹⁴⁷ I don't know really. Awu no; it is very
 kudzala
 long ago.

S.N. njengoba naku vele sawumdzala,
 as you are already old.

J.M.W. e-e-
 yes

S.N. ungatsini, mhlawumbe, ngoba sibekisa phela
 what can you say, as we estimate with the
 ngaletinye tintfo, rangalabanye bantu laba-
 assistance of other things, of other people who
 khona, labadzala, ungatsi eSilweni semaswati
 are alive, who are old; compared to the Silo⁶⁶
 ungats'unganani, umdzala eNgwenyameni,
 of the Swazi [people], how old would you say
 Silo semaswati nona?
 you are; are you older or?

J.M.W. ngimdzala mine kune Ngwenyama
 I am older than the INgwenyama,⁶⁶

S.N. umdzala?
 you are older?

J.M.W. ngimdzala, kudze futsi.
 I am older, much older, in fact.

S.N. ngoba phela yena watalwa ngesikhatsi semphi
 because he, himself was born during the
 yemabhunu nemaNgisi
 time of the Anglo-Boer war.

J.M.W. wo, mine ngasengitelwe, ngasenginemehle,
 wo⁶⁵, I had already been born by that time

ee siLo -
also Inqwenyama

} a title often used by the
Swazi to refer to their
King, meaning 'Lion'.

S.N. ee-
yes

J.M.W. kukhona, lomunye utsafwa ngu Khanya
there is, the other one was taken by Khanya,
umntfwanenkhozi
the umntfwanenkhozi¹⁷

S.N. Wo!
Wo!⁶⁵

J.M.W. ee- lomunye, utsafwa ngu i'hanyumntfwanenkhozi
yes, the other one was taken by Khanya,
lomunye
the mntfwanenkhozi¹⁷

S.N. ngiyabona
I see

J.M.W. ee- kodwa ke labanengi, lomunye ngu Izaya, ulaka Manzini
yes, but then many of them, one of them
is Isiah, he is there in Manzini

S.N. Wo!
Wo!⁶⁵

J.M.W. ee-
yes

S.N. Selotini takho tonkhe koto?
they are still your relatives, all those?

J.M.W. ee- bomzala labo. Bomalume babhubha bonkhe kute
yes, they are my cousin, those. My uncles all
died, there is no one.

S.N. bomzala. Wena nawucabanga, watalwa ngamuphi
Cousins. When were you born, in which year,
umnyaka?
do you think?

65 Wo! — (interjection) expressing amazement
(whether of admiration or displeasure),
regret, grief, etc, hence, oh!, alas!

65 Wo! — (interjection) expressing amazement
(whether of admiration or displeasure),
regret, grief, etc, hence, oh!, alas!

J.M.W. LaSigwane
LaSigwane

S.N. njongoba sibongo saka Sigwane sandzile nje
As the clan name 'Sigwane' has spread down
ngalantansi
this side.

J.M.W. enkhe, Tivuvama Sigwane
enkhe⁶⁴, Tivuvama Sigwane

S.N. nguTivuvama?
It's Tivuvama?

J.M.W. Tivuvama Sigwane
Tivuvama Sigwane

S.N. Tivuvama Sigwane
Tivuvama Sigwane

J.M.W. yebo
yes

S.N. ya. Bazalabakho nje, bomzala wakho laba
~~ya~~ Are they your cousins, those [people]
baka Sigwane?
of Sigwane [clan]?

J.M.W. kakhulu. kute labanye ngaphandle kwabo labo
very much. There are no others apart from them.

S.N. bobani nje labasaphila labakhumbulako, labakhona
who are still living among those you remember,
kulaba baka Sigwane?
who are present among those of Sigwane clan?

J.M.W. e-kukhona bo Philip Sigwane, kukhona
e-Σumj There is Philip Sigwane; there is
Samsoni Sigwane, ungumfundisi lapho Bhiniza
Samson Sigwane - he is a priest there at
lapha kaMaphungwane
Bhiniza, kaMaphungwane

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
 ya⁶⁰ or 1896

J.M.W. awu
 awu⁴⁷

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 lapho. Siteki kunkute,
 that of becoming prominent here in Siteki, there
 belungu babebabili kukuphela.
 were no, white people were only two.

S.N. bababili?
 there were two?

J.M.W. babebabili, kukuphela, nesitolo, ^{sikhona} 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's³ house,
 laphentsabeni.

there at the Mountain,

S.N. wo!
 wo¹⁰⁵

S.N. phambi kwakuba inkhosi yemaSwati italwe, sibi
Before the inkhosi³ of the Swazi was born,
kusendawulo phela tsine ngoba nakusisikubo
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
iyengea ku 80?

years [of age] go beyond 80?

J.M.W. awu, tapha ku 85
awu⁴⁷ it is around 85

S.N. 85
85?

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

S.N. awu, sawukhulile
awu⁴⁷ you have grown up.

J.M.W. e-e- ngob'ibheth deyi yami imhla ka 10th
yes, because my birth day is on the 10th
Januwari,
January

S.N. wo!
wo¹⁶⁵

J.M.W. e- sukake base kutsi nki! ke laphake...
e- sumj it then says nki¹⁷⁰ 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

76 aki! - (interjection) of being stuck, not knowing or remembering something

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?
wo⁶⁵ 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. ee' kukhona lolokukhetsako.
yes there is the thing selected.

S.N. ngutalufadlana lowo?
that was Lalufadlana?

J.M.W. Lalufadlana, ngimati nje kutsi nguLalufadlana,
Lalufadlana, I know him as Lalufadlana,
ngobemaSwati' abembita ngekutsi ngutalufadlana
because the Swazis called him Lalufadlana.

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

J.M.W. lebelunguke, angiligondzi
the white's name, I don't know.

S.N. ya, cha ngiyabona babe Wilson.
ya⁶⁰, no I thank you babe⁵⁸ 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...! endrivulo, vele kandzeni
that is, you were born long ago! in ancient

J.M.W. e-e sitelega
yes, that much. times far away

bathetseke bantfuke bahambe bayeyeneka
 and people would then select; they would
 lekhayeni lakhe, khona lapha nje ngesthaya
 spread it out at his home, there across, where
 lapha sekwakhe sengingatsi sibhedlelang
 Stands, where the hospital is built, let me
 ngentansana kancane kwesibhedlela
 say so; just a little down the hospital.

S.N. Wo, lesibhedlela se - -
 wo⁶⁵ the hospital of.

J.M.W. Sakakhulumede.
 of Government.

S.N. Wo, Sakakhulumede?
 wo⁶⁵, of Government?

J.M.W. e-e- lesibhedlela salapha kaNgwane kambe, lesi
 yes the hospital of here kaNgwane⁵⁶, the
 lesilaph'eMbabane
 one here in Mbabane.

S.N. Wo!
 wo!

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

S.N. Wake wayibona wena temfimfi?
 did you ever see the imfimfi⁷⁵ yourself?

J.M.W. Hha! kahlé!
 Hha!³² don't!

S.N. yayinjani?
 how was it?

J.M.W. yayimnyama
 it was black

lapha naku eOkeyi Bhaaza
there, there at the OK Bazaar

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

J.M.W. enhhe. Angitsi i Bhaaza, i Okeyi kambe lapho?
enhhe⁶⁴, Isn't it that the Bazaar is the OK?

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

J.M.W. enhhe. Ngutalufadlana lolowentemagebe
enhhe⁶⁴, It's Lalufadlana who made excavations
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?
mfimfi⁷⁵?

J.M.W. emfimfini!
at where mfimfi⁷⁵ is!

S.N.
enhhe⁶⁴

J.M.W. Kwaphumimfimfi lapha.
there came out mfimfi⁷⁵ there.

S.N. yayimbiwa njani yona lemfimfi?
How was this mfimfi 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, libilite
on the dongas. Then it would erode, erode

S.N. nhn
Dhn⁶²

J.M.W. ngekulima, nyongoba 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

S.N. nhn
Dhn⁶² by its fertility.

J.M.W. enhhe, kunona kwalo, netinkhomo talo
enhhe⁶⁴, 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 kulive
have been grazing, bringing sheep for mhair to

S.N. ya
ya⁶⁰ this live²²

J.M.W. abuyabuyelemuva ngetikhatsi teklobo
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 timfimfi⁷⁵

J.M.W. netimfimfi, konkhe. Lokwemfimfike hawu
as well as timfimfi⁷⁵. As for imfimfi⁷⁵ hawu³⁹
besengimzalake, 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

75 timfinki } — tin, the metal, which is min
singular: imfinki }

S.N. e-e sengisho ngematekelo njeke, nabakutekela,
 yes, I mean by means of hearsay, when they
 Mkhulu Wilson, kwekutsi bhawu, batsi phela
 narrated it to you, Mkhulu⁷³ Wilson, as to say
 nako njalo kwesuka lapho 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 gunned.

J.M.W. e-e-kulqiniso lelo, kodwa phela khumbula
 yes, that is true, but then remember that
 kutsi kwakungumadlangengwenya phela, ngulowo
 it was madlangengwenya⁷⁴, each wanted this
 abelikhanka lelive, angulowo alikhanka
live²². Ehhe⁶⁴, as the British, too, wanted
 lelive. Ehhe, njongobemaNgisi nawabelikha-
 it, the Boer, too, wanted it [this live²²]
 nuka, neliBhunu nalikhanka.

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

J.M.W. bakhangwe tento tala lelive
 they had been attracted it's deeds.

S.N. nhn
nhn⁶²

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.

Footnotes

73 mkhulu — see glossary.

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

PAGES
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SIZE A4 (297 x 210mm) GROOTTE

Name Naam S.B.S. Series, Archives I

Subject Vak Informants: Arthur, Magam

Place Plaas Namini, James Mnyeli, Wilson

Topics; Kungwaba; Kuzila

Feint Ruling with Margin
Downwa Linsering met Kantlyn

Dates: 05/04/74; 3/11/77

JD. 328

Book 2

S.N. bayitaka batsini, batsi yasu swayini yona
 How do they tell it, what do they say started
 Lemphi?

this imphi⁵⁷?

J.M.W. ewu! lapha ngete nga, ngawo emaBhunu phela
ewu!⁴⁷ there I can't, it was them the Boers,
 ngobana abebanga phela lapha, babanga. EmaNgisi
 of course, because they were disputing here, disputing.
 ke kwafunyaniseta kutsi nawo ngelawo
 the British, it was discovered that they, too, claimed
 lelive, emaNgisi

this live²² the British.

S.N. wo, labelumbi sebabanga lelilakaNgwane?
wo⁶⁵, these Europeans were now disputing this of kaNgwane⁵⁶

J.M.W. ya, kwa, labaBhunu phela.
ya⁶⁰ it, the Boers, indeed.

S.N. emaBhunu abanga nemaNgisi, abanga leli
 the Boers were disputing with the British over
 lakaNgwane?

this [country of] kaNgwane⁵⁶

J.M.W. e-e-

yes

S.N. asalinikwe ngubani, ngekwa kwakho?
 who had given them, according to what you heard?

J.M.W. awu! Lapho ngingete ngakuchazisa loko,
awu!⁴⁷ there, I can't explain that; I don't know,
 angati, kutsi kwakungubani ngoba minie ngang-
 who it was, because I myself was young, but
 mngane, keduwa ngimngane nje nginamehlo
 I was young having emeblo⁷¹ with which
 ekubuka.
 to look

Kuphela, ufakem lonyeni, ^ukimrandzi kangaka ^{it's so nice,}
 would just scoop out, take a handful of it and eat,
 S.N. ugunge satinkhobe? Umuntfu adla tinkhobe
 and eat as though eating tinkhobe⁹¹

J.M.W. e-e-
 yes

S.N. Kantsi udlala tinkhobe tetinsetse?
 whereas, you are eating tinkhobe⁹¹ made of locusts?

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

S.N. ya, cha ngiyevake mkhulu Wilson,
^{ya}⁶⁰, no I have mkhulu⁷³ Wilson,
 Manjeke, Nako phela nawe sawutele, uneba
 then, there you have now begot children,
 tukulu, ungasibalela yini? ^{us?}
 you have grand children, can you count them for

J.M.W. e- kusuka kwami ke lapho e-Siteki, seta
 e-Sumj when I left there, Siteki, we came
 lapha ka Manzini, ngoba safika lapha ka-
 here in Manzini, because we came to
 Manzini, sabuye sabuyela khonje Siteki,
 Manzini and then went back to Siteki again,
 nalomake.

with this mother [of mine].

S.N. nhn.
nhn⁶²

J.M.W. sekusuka kwami ke ngikhalela mine ungatsi
 that is how I moved from there, strongly wishing
 ngingaba kubafundisi. kutrumfundisi, kuteni,
 to be with priests. There was no priest,
 kutumuntfu lokholwako, ke diwake nginayo
 no person who was a believer, but I had

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

S.N. e-e-
yes

J.M.W. e-e khawu, sasighamukanje kube lifu etulye
yes khawu⁶³, it used to appear as a cloud
sisigole impela sigwalise timbita, kwakunge
up [in the sky], and we would catch it, and fill
khono emabhodo, kwakutimbita nje bafaketimbi-
timbita⁸⁷, there were not pots. It was timbita
teni. Sigqwalile khona, basiphoke 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. ee khawu hlaba⁸⁸ you?
yes khawu⁶³

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

J.M.W. Isine labancane. Inkhasa lena yayentiwa
we, young ones. Inkhasa⁸⁹ was done by
ngesitja. thanjwa ngesitja, kwentiwa nje.
sitja⁹⁰; it was held by sitja⁹⁰ like this.

S.N. siyalutiswe
shaken

J.M.W. kuyalutiswe, base kugcwalinkhasa laphyesitjeni,
shaken, then the inkhasa⁸⁹ would full in
sekuba kuphela seyifakwemsakeni. Seyiyahamba
the sitja. Then it would be put into sacks,
iyawutfululelwa emantini. E
taken to, and poured into water, in

S.N. etimbiteni ?
in the timbita⁸⁷

J.M.W. etimbiteni, seyiyaphokwa. Hha. - uguphe nje
in the timbita, and then cooked. Hha³², you

87 imbifa } — big clay-container,
singular: imbifa } made by hand.
variants: imbiza
singular: imbiza

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 inkhosa —

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

S.N. nhn
nhn⁶²

J.M.W. e-e Kodwa ke Siphuma ke siyekwelusa
yes. But then we went out to look after
entasi njeke seluse fimbuti ke khonaphoke
livestock down there, looking after goats
Sibafanyana labangane, kodwa hanyi labangane
there. We were young boys, but not very
kakhulu.

young.
S.N. nhn
nhn⁶²

J.M.W. e-e kwakubonakala nje kutsi hha, kulesikhatsi
yes it was seen that hha³² in those times
sase, bomalume, nabomake beba-hlaniphile, ngabe
if ba⁸⁵ uncle and ba mother were deuter, we
sasikamba sikelwa.
would have been going to school

S.N. Wo!
wo!⁶⁵

J.M.W. e-e-
yes

S.N. nakoke, kadzeni ngiyaye nje baphatsa
In ancient times, I hear the mentioning of
Sikhonyane. Wake wasibona wena Sikhonyane?
Sikhonyane⁸⁶. Did you ever see Sikhonyane?

J.M.W. Sikhonyane awu, ngasengimkhulu
Sikhonyane⁸⁶, awu⁴⁷ 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

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

86 Sikhonyne - locut(s)

S.N. kufuneka niklekle?
[laughing] you were expected to klekka⁷⁹?

J.M.W. e-e-
yes

S.N. kufuneka ringadli emaphela
you were expected not to eat emaphela⁸⁰

J.M.W. awu, kakhulu
awu⁴⁷, very much.

S.N. ngoba phela kutsiwa longaku klekli udlemaphela
because it is said that the one who hasn't klekka
eats emaphela.⁸¹

J.M.W. e-e-
yes

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

J.M.W. e- ngikhumbula nje kutsi kwakusha tikhotsa,
e- I remember that tikhotsa⁸¹ used to burn; there
khona lapha nje, kwakuyimiti nje, imiti yeba-
there used to be homesteads for people, but
nifu, kodiwa nayo itse zwa! zwa! zwa!
even them had said zwa!⁸² zwa! zwa!;
kungekho nalesibhotela, losekusibhotela ramla
There wasn't even the tar, as you see tar
laphesiteki
here in Siteki today.

S.N. nhn.
nhn⁶²

J.M.W. sasengekho, yayiyimbyana nj'imiti, itse zwa!
it [tar] wasn't there, there were only a few imiti⁸³
zwa! zwa! yebantfu.
being zwa! zwa! zwa!⁸² for bantfu⁸⁴

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: liphele }

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

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

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

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

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J.M.W. enhhe. Ngakhula buSwati nje^a mbamba
enhhe⁶⁴. I grew up really in Swazi way.

S.N. Uvunula?
did you vunula⁷⁷

J.M.W. ngangingavunuli, ngangifika nje lokwemasokisa.
I did not vunula, I used to put on these
na, kukhawula lapha, nakwematsangeni,
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 ngetutsi mhlawumbe bayi-
didn't you appear discriminated against,
kubandlulula kokutsi naku umbhoshana?
as a result of your brighter complexion?

J.M.W. qha! Hhawu qha. Intfo nje bangishe kangane
No! Hhawu⁶³ no. The only thing was, they
kutsi bangishe tindlebe.
almost sika⁷⁸ me ears.

S.N. e-e-
yes

J.M.W. lokoke, kwafunyaniseka kutsi, wala make watsi
as for that, it was found that my mother
"qha! Akungentiwa loko". Malume afuna kungi
refused, saying: "No! Let that not be done". My
sika tindlebe ngobani singema Swati
wanting to sika⁷⁸ me ears, as we are Swazis.

S.N. e-e-
yes

J.M.W. e-e-
yes

77 vuwula
kuwunula

} - vuwula is a verb. kuwunula
is to put on a Swazi traditional
attire - emajoba, emahing,

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 earlobes as a customary
practice for identity.

J.M.W. e-e Kwakungumlungu, nato tindlulamitsi nje
yes, it was a white [person], there, the gum
kungasiko mbamba ke lapha endlini yentshosi,
trees are, not exactly there at the inkhosi's
Kodwa, nakuke, kuleny indlu nje, khona lapha
house though, but there at another house, just
kukhona tindlulamitsi
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
awu⁴⁷, 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
nhn⁶². 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
to Sigwane.
with my uncle, this Sigwane.

S.N. ya, wakhula buSwati vele?
ya⁶⁰, you grew up in a Swazi way indeed?

J.M.W. e-e-

yes

S.N. nakoke uyakhula ke manjēna, sisuka there, then, you grow up now, we move lapho, hha! awusitekele ngembabane, utsi from there, hha!¹³² tell us about Mbabane, you sibhedlela sasikuphi? say where was the hospital?

J.M.W. ini ke?

what?

S.N. Sibhedlela seMbabane sasikuphi? the Mbabane Hospital, where was it?

J.M.W. Wo! Sibhedlela sasi la, sesikhoblw'iridza-
wo!¹⁶⁵ the hospital was here, we have forgotten
ba lenkhulu ke
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, f.T.S. lamuhla, nawugondze there at f.T.S. today, when oing in the Fanteni nje direction of Fontein⁹⁷

J.M.W. enhhe,
enhhe⁶⁴

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

J.M.W. ya, njengoba naku lapha kushaywa khona yabo, as you see where the gulf is

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

J.M.W. e.e.

yes

S.N. labeye nabo khona lena etafdeli?
with whom he had gone to tavedale?

J.M.W. e.e. babefikela khona lapho, babebanenganyana
yes, they used to go there on arrival; they
nje befika, bafikela khona lapho, iNgwenyama i-
were quite a number. It was during the time
nesikhatsi nje iNgwenyama ihlangana nanango
when the INgwenyama⁴⁶ met the Commissioner
iKomishina, noma ihayi Komishina lolongiyana
or it was a High Commissioner, the one who
abayikomishina lenkhulu kaNgwane.
was the great/big Commissioner here kaNgwane⁵⁶.

S.N. e.e.

yes

J.M.W. Kubangua lelive, iNgwenyama ngangikhona
disputing over this Iive²², the INgwenyama,
lapho, ngibukela nje. Kodwa ngasengilijaba nje.
I was present there, watching. By then, I was
lelikhulu ke lapho
a. lijaba⁹⁶ 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

hha³²¹, that is nature.

96 iyaba } — see glossary
varianti iyaba }

J.M.W. Kwakungu Mavutfwa abe anelisi labake
it was Mavutfwa he had a butchery there
khona. Sekungu Dikiseni ke, lihhotela ke la Dikiseni,
Then there was Dickson [who had] a hotel.
nalo kulihhotelwane nje kutsi-
Even it, was a small hotel.

S.N. lapha kwakuyi central 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. enhhe, lapha nje ngentasi
enhhe⁶⁴, just there, beneath

S.N. e-e-
yes

J.M.W. Ngapheskeyake sekungu Joniseni, Wabese uya
Across there, was Jonson, but Jonson
bhubha lo Joniseni sekusala ku emthi lapha,
then died, and that place remained empty
sekutsatsa yena Dikiseni, lokulalisa banfu.
Then Dickson took over providing accommodation
Ingwenyama ke mayivela eTaudeli, yayifika
to people. When the Ingwenyama⁶ arrived from
kimi ke khona lapho ke. Kwakungimi lo, ngoba
Tavedale, he used to arrive and go to where
ngangisebentremakamelo khona lapho.
I was, there, It was me, because I was working in
the rooms there.

S.N. ya
ya⁶⁰

J.M.W. e-e nabophicake lapho, Magagula.
yes, together with bo³⁵ phica Magagula, there

S.N. wo!
wo⁶⁵

ifiling steshini, sekuba khona
there is a garage there, a filling station

S.N. layi Mbabane?
here in Mbabane?

J.M.W. laphi Mbabane, sekuba yifiling steshini,
here in Mbabane; then there is a filling station.
kwaku, laphifiling steshini ke, kwaku 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 mawehla utsi,
here, just here when you go down by the
nga Mila Strit.

[fillistey] Miller Street.

S.N. Wo, lapha e Ericksons?
wo's there at Ericksons?

J.M.W. e-e

yes

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

J.M.W. ya legaraji.

ya go the garage - - -

S.N. lefiling station tela.

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

nhn⁶²

S.N. ya
ya⁶⁰

J.M.W. Sebayasifundzisa khonake, ^{kodywaka} Nemfunduwo
They then taught us there, but we did not get
sangele sayiffola. Sesinabo Ngovuma ke kwamanje
an education. We are with Ngovuma as of
bantfwanake bo Ngovuma angitengaba, Ngovuma
now, children ^{bo} Ngovuma, I will not, Ngovuma
nanguya lolaphe Siteki
there he is, the one who is in Siteki.

S.N. nhn.
nbn⁶²

J.M.W. ya, ngumntfwanake lowo kimi.
ya⁶⁰ that one is a child to me.

S.N. Chubeka Mkhulu.
continue Mkhulu⁷³

J.M.W. e-e- Seke konkheke laphake, sesiyahlaka-
yes. We then got scattered. It was
tekake, kwakubelungu ke lapha, khona pho,
whites who occupied here, just here, it
kulidolobhanyana nje, lingatsatsi redzawo,
was a tiny town, which did not occupy
ku Mdikiseni, 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 ngringa-
e- [um] just there, nett to - I don't know
bekisa ngabani. Mawusuka nje laphapha babeka
with whom I can used as a sign [posts]. If
khona timoto, bese uya, sekukhoni garaja lapha,
you move away from there, where they park cars,

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

S.N. nhn
nhn⁶²

J.M.W. sengiyafundzake lapha ku Magegebuta ke, ngifun
I then read at Magegebuta's place, reading
ndza lona ke libhayibheli ke, sekufikake, sekun-
this Bible. Then came the government and
fikake yena hulumende; utsike labaka,
said: "Let the children born of [Swazi]
bantwana betintombi ababuye ngetindzawo
maidens live in their places". They then
tabo." Beta laphi Mpolygoneni ke. Siyabutfwake,
came here at Lubonjeni. We were then
sekukhona Watsi, umfundisi Watsi
gathered. There was, by then, Reverend Watts

S.N. nhn
nhn⁶²

J.M.W. kwakuyi Ashi Digini, kwase emba kwesikha
He was Arch Deacon, then after some time,
tsi wase sawuba yi Bhisobhi yase Senti Elin,
he became the Bishop of St. Ellen, when
Sahamba kulelive
he was about to leave this country.

S.N. nhn
nhn⁶²

J.M.W. sebayasibutsake basibutsa yonkhi indzawo,
They then gathered us, gathering us from all
bayasitsi fuqa ke layi Mpolygoneni. Khona
over, and were placed at Mpolygoneni⁹⁵, just
lapha nje etulu.
here, up hear.

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

J.M.W. Magegeebuka, Khothi
Magegeebuka Coate

S.N. Khothi, ngumfundisi Khothi
Coate, it's the Reverend [Priest] Coate

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

S.N. Wo! Khowuthi.
Wo! Coate

J.M.W. e-e
yes

S.N. nakoke ufika ku Magegeebuka eBhetali
There, you arrive at Magegeebuka's place at Bethany

J.M.W. sekufika khulumende ke, kantsike kuleso
Then the government arrived, yet at that time
Sikhatsi neNgwenyama yaseyi khulile ke
the INgwenyama⁶⁶ was already grown up,
seyinako lokutsi labantfuana ifuna kwati kutsi
already having the feeling that he would like
ngebabani. Ababuye ngakuyo. Kwafunyaniseka
to know whose children [we] were. fet
kutsi nebelungu nabo bayababanga labantfuana
them go to him. It was found that even whites
bemakhalatsi.
laid a claim over the coloured children.

S.N. nhn.
nhn⁶²

J.M.W. enhhe
enhhe⁶⁴

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

J.M.W. bhawu, sasibanengi ke kakhulu. Sengicatake
bhawu⁶³, we were too many. I am now

I wish I could
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. iiblanhla ke kufik'umfundisi uvela kuMankayi-
luckily, there arrived a priest, coming from
yane. Wekuqala qa' naye akhe lisontfo
Mankayiyane. The first one qa'¹⁹² himself, to
kuMankayiyane. Awu, sowuyangifola, sowuba-
build a church at Mankayiyane. Awu⁴⁷ he then
mba nami. Hhawu! kuphela uyangifundzi fu-
ffela⁹³ me and went with me. Hhawu!¹⁶³ he
ndzisa ke lesosi Zulu ke, ngaba kwakusi Zulu
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-
nhn⁶²

J.M.W. uyangifundzisa ke se, kukhona nangq
He then taught me. There was this Mageqebuka,
Mageqebuka; Mageqebuka ke ngekukholwa
Mageqebuka⁹⁴, because of [his being a believer]
sebangibona kutsi ngiffole kakhulu angibuye
they saw that I was very humble, therefore I
ngitowufundza libhayibheyi laph eBethali,
should come to read the Bible at Bethany,
ku Mageqebuka
under Mageqebuka's [guidance].

S.N. nhn. Mageqebuka ngubani ngesilumbi?
nhn. Mageqebuka, is who in English?

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

93 thola'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/had been lost or which went missing

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

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

J.M.W. awu, endabeni yetimoto sasimangele. Siye
awu⁴⁷, concerning the story of motor cars, we
khona siyekubona, sibone into itihambela
were amazed. We would go there to look at it, and
sibone kutsi inemehlo. Sibone lamaglass, lela
watch a thing moving on its own, and see that it
kwana ti emalambu, sishi yintfo lenemehlo
had eyes. We would see the glasses, the lamps and
le, kodwa kwakungasito letimoto lesetikhona
then say it was something which had eyes. It
manje.

it was not the cars which are present now.

S.N. ee

yes

J.M.W. kwakutimoto nje kungatsi kulingiswa kunje
They were motor cars, which looked like the
ngqola leyayingemahashi, likalishi leman-
horses' pulled wagon, as at the beginning¹⁰⁵
khashi. njaba kwakuhanjwa ngemakalishi
it was horses which were used for transport
kugaleneni

S.N. e-e-

yes

J.M.W. Sasihamba ngayo nje, bonkosazana lapha,
we used to travel in it [ciach], bonkosazana¹⁰⁶
nakuya, nakhona ngoba ngikhulele kathulu
there, even there, because I lived for a long time²
there.

S.N. lapha ka Shile?
there ka Shile¹⁰⁷

105 meaning 'in ancient times'.

106 b^{ss}onkosazana } 1. a lady missionary -
married or unmarried, is referred
to, as akosazana.
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.

105 meaning 'in ancient times'.

106 bontkosazana } 1. a lady missionary -
married or unmarried, is referred
to, as akosazana.
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.

ke, uma beyitaka yako batsi kufhuma ngapha then, when they tell about it, they say it comes ngentasi.

from ^{down} this side.

S.N. ngala kubomathutukezini?

this side, from the Portuguese's¹⁰³ place?

J.M.W. ngalaphema thutukezini, uma beyikhuluma.

this side from the Portuguese, according to what kapha kitsi kwaku, engani iyaha latisuta they say, here at our place it was, in fact kapha ngematubane, ngatsi kuhlehla loku akusa a iyaha⁹⁶ used to run, to hlehla¹⁰⁴. These hlehla nambha loku. Sekushela sowumva days, it is no longer hlehla¹⁰⁴. Soon, you aphefumulela etulu, asanjani. Kugala iyaha hear a person gasping for breath, etc. In the lalifungwa lekaNgwane ngetinyawo.

past a iyaha⁹⁶ used to be sent kaNgwane⁵⁶ on foot.

S.N. lisuka lekaMaphungwane?

having started off from kaMaphungwane?

J.M.W. ebhe kaMaphungwane, lile lakaNgwane, nge-

ebhe⁶⁴, at kaMaphungwane, and he would come to tonyawo ligijimeletulu. kiphumule, ligijimeletulu here kaNgwane⁵⁶ on foot, running, occasionally resting.

S.N. e-e-

yes

J.M.W. lize liyowufika. Libete lokwesifuba leninako

until he arrived; he wouldn't have chest problems^{which you have}.

S.N. ya fisowungqele mayelana netimoto nje

ya⁶⁰. Tell me about the first cars. when did you tekugala, kutsi nacala nini kufibona timoto first see motor cars, a motor car

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

104 Rlehla } — see glossary.
kuklehla }

J.M.W. nakuke ngoba base bafata kakhulu loShutela
But then the problem is that they put too much
kutsi kubabe. Akufuneki, umqombotsi, tsineke
sugar, thus causing it to be bitter, that is not wanted.
besikhule bomalume basileteni, lenhlama, basile
We grew up ^{bo's} aunt grinding crushed grain, by
inhlama, bayisile, benterfani.
using a grinding stone, grinding it on the grinding^{stone}

S.N. e-e-

J.M.W. e-e-
yes

S.N. ya, letinye tifo tatingekho, yiT.B.
^{ya⁶⁰}, 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-Zumj others? Those that you see for the first time "Hawu"⁶⁴

J.M.W. awu, konkhe nje naloko kwesifazane, ngizawusho
^{awu⁴⁷} all, even the female-associated ones,
njalo. kwakungekho loko
I will say. They were not there

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

J.M.W. awu, ngringete ngati kutsi kufika kanjani, kodwa
^{awu⁴⁷}, I cannot know how it came, but

bantfu.

S.N. e-e-
yes

J.M.W. loku labatsi bomankanjane batsi basigomfane,
that which they call Mankanjane⁹⁹, the sigomfane¹⁰⁰

S.N. e-e-
yes

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

S.N. ya
ya⁶⁰

J.M.W. le sigomfane.
this sigomfane¹⁰⁰

S.N. nalokunye futsi
and others, too.

J.M.W. imbambathoni
the imbambathoni¹⁰¹

S.N. nhn.
nhn⁶²

J.M.W. kwakungekho konkhe loku. kwakungumcombatsi.
All these were not present. It was only 2
umcombatsi¹⁰²

S.N. e-e-
yes

J.M.W. ~~enbhe~~, ngoba nalambho loku, umqombatsi
enbhe⁶⁴ because, even to this day, umqombatsi¹⁰³
muhle kakhulu, uyamnonisumuntfu.
is very good; it enriches a person.

S.N. ya
ya⁶⁰

99 Mankangine — distilled beer.

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

101 imbambathoni —

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

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

S.N. nhn.
nha⁶²

J.M.W. e.e.
yes

S.N. tifotini letativamite ngaletotikhatsi?
what sort of diseases were common in these ^{times?}

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

S.N. nhn. Ngutiphi tifo losowutiqabuka manje
nha⁶² which diseases do you find new new
wena kutsi; "khawu! Sesibulawa nangiloku,
you, that "khawu!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., LD.P., naku lokwetifuba.
these ^{boss} D.P., LD.P. this chest [disease]

S.N. wo, T.B.?
wa⁶⁵ a T.B.?

J.M.W. enhhe.
enhhe⁶⁴

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

J.M.W. kwakungekho loku. Kwakungekho nanKkrematjwala,
that was not present, these ^{modern} tjwala⁹⁸,
lasakhona manje, languwana acedza bantfu.
which really finish people. I have the full
Ngineliginiso Telipheldeke lapho, loko kuyabagela
truth there, that does finish people

93 ujwala
variant: utshwala

} — beer, any intoxicant, that
has alcohol, and produces
the state of drunkenness
in a person.

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

S.N. yon'ingwenyama?
[laughing] him, the ingwenyama⁶⁰?

J.M.W. ingwenyama, e.e.
The ingwenyama⁶⁰ yes

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

J.M.W. ee abonakala kutsi iyaha, kaja atsandaka
yes, he was seen that he was iyaha⁹⁶, but
nje anemusa kakhulu.
he was 'lovable', having much mercy

S.N. ya
ya⁶⁰

J.M.W. natsi nje sikhona phansi, kutsi khawu!
And we used to bow down, saluting, that khawu!⁶⁴

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

J.M.W. e-e, ngakoke ngase, lo Jamesini, koduwa
yes, therefore, this Jameson, but I remember
ngikhumbula kutsi ngu Jamesoni, Jamesoni
that he was Jameson, Jameson

S.N. nhn
nhn⁶²

J.M.W. e-e-
yes

S.N. chubeka, babe
continue, babe⁵⁸

J.M.W. ngikhumbula kutsi ngu Jamesoni. Abegibele makhashi,
I remember that he was Jameson, he used to
kwakute nani imoto, Ahamba, ahambela tigura-
vide horses; there were no car. Going, paying

igalifu 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, kwakuligama nje
even it, was just a fin; it was a
kutsi sibhedlela. Sekungudokodela ke lapha
hospital by name. And the doctor was
ngesheya, kugitjelwemahashi
beyond [across a river]. Horses were ridden [then]

S.N. kugitjelwemahashi
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 ngiyitlala nje
at that time, even the Ngwenyama⁶⁶, 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
ya⁶⁰

J.M.W. ee ilifaha nje lelimnandzi
yes, he [Ngwenyama⁶⁶] was a nice lifaha⁹⁶

S.N. [uyakleka]
[laughing]