

Croxley

Exercise Book
Skryfboek

J.D. 267

Name *S.B.S. Ndawandwe History*

Subiect *Topic 12*

Place *Zwitsers Generasie in Suid-Afrika*

Date: *27/5/83*

Faint Ruling with Margin
Dowwe Lincering met Kantlyn

BOOK 2

Vol II C4

E8

John Archivalo

J.N. ya, wayeyezza, wayengazundi zundi; wayeye ya³⁷, he yeyezza⁴², he was not zundaring⁴¹, he yezza, njengaba thine sayeyeza nje. Futhi ke was yeyezzing⁴², as we yeyeza. And, he enqumotwana ka zide, kulaph ufike umahlukanis was also Zide's²⁴ child; it is where you distinguish khona umotwana ka zide; bayayeyeza, nalab Zide's child, they [Zide's Children] yeyeza labasala lemuna bayayeyeza, even those who remained behind, yeyeza.

D.D. qhubeka mntfanemnguni
Continue child of a nguni¹³

J.N. ungabathola nje emlokuzaneni, emtubatuba you can find them at this place, at kakhulu lapho bayeyeza khona. Nalokithi ke Mtubatuba, they are many there who yeyeza⁴² bayeyezazi, bambana ke, bamzwa ke baka. Even here, at our place, they yeyeza⁴². They Meyeni, bamzwa kuthi lomuntu lo ukhulu then saw and heard that he [Madanga] ma ulimi olungasile lwakithi, bamgenake, was a person who spoke an language which was bamgenake kuthi akaklale emasimini, not theirs, they then kept him, told to stay in fields

D.D. ukhlaleni laymasimini?
why was he made to stay in the fields?

J.N. ababuki ukhuzana, izinyoni
He was watching birds.

D.D. usungumfana
was he still a boy?

J.N. ngumfana vele, Zingemabhadubhadu ke
He was a boy indeed. They were of many

Footnotes

#3 Kuphela ke — 'that's alone' or 'that only'. This is a SiSwati phrase which expresses agreement with what is being said. It can be taken to be the equivalent of: 'that's is!'

#4 KaMoyeni
also: KaMagagula } — place where the Magagula people are found, and were found, in the past. Moyeni and Magagula were possibly their ancestors.

#5 emajaba } — see glossary
singular: ijaba

lezinyoni, imibala yazo:
colours, these birds.

D.D. Laphelakeni phela kwakutinyoni, tatitsi nate
there, in the lowveld, when birds of this veld
thula laphetulu kudume kutsi z-z-z-
flew passed [over one's head], there used to be a buzzing

J.N. Kuphelake Dlamini
Kuphelake⁴³, Dlamini⁴⁹ sound, z-z-z-

D.D. Mafanemnguni
child of a Mnguni¹³

J.N. Kuphelake kwaba ngulake ke, wahlalake
Kuphelake⁴³. It was that, he stayed, watching
ebuka lezinyonike ehlala ebuka lezinyoni
out for birds, stayed watching out for birds.

D.D. Nplamafisha, ufihliwe fihli, ngesiswati,
In short, he was in hiding, in Siswati,
ngabe katatwa?
because he was not known?

J.N. Ufihliwe ngulaba baka Moyeni ngoba akalini.
He was hid by the Moyeni, because he was
kwase kuyenzakeke kusukake laba baleka
not known. Then it happened: some people from
Ngwane buvaka shela baka Moyeni. Nabavakasha
KaNgwane¹⁵ visited KaMoyeni⁴⁴. When they visited
baka Moyeni, njengemajaha abambe eshinga,
KaMoyeni⁴⁴, as eMajaha⁴⁵, they cadged, on
anguka kante, kwase kuhamb-umuntu othile,
their way, and they were being everything as they, jama yed
lewafika ukemlanisa, umntu njengalo, kanti
Then a certain person identified the boy.
Kulababantu lomuntu othile, ulumkene
[Coincidentally] among those people the one who identified

46 Inhloukazi } — See glossary
variant: Inhloukati }

47 Sibenge — See glossary

48 Inkhosikati } — see glossary
variant: Inkosikazi }

49 Hawu! } — interjection, 1. Of strong disapproval,
also Hawu! } regretful surprise. e.g. Don't! You
mustn't! 2. Of great surprise,
wonder.

50 Owu } — 1. (interjection) of sudden surprise.
variant: awu } 2. Of surprised interrogation
3. in some contexts this morpheme
is non-influencing in a sentence.

51 du! } - of quietness
variant: du!

D.D. emajabeni.
[You mean] from emajaba⁴⁵?

J.N. emajabeni, akhonakhona natimuzwa kuthi,
[Yes] from emajaba, of that place, some people
sebuya kwi labanga ngokuhlebeza, kuthi
said, whispering, that: "this person is new here,
lomuntu lo uyefika phela la, akaziwa, kokuthi
he is not known, as to say he comes from
uphuma kaZulu, Kanye. Luthula du! lelijaha
kaZulu²² under these circumstances." He [Lijaha]
labuyela muna.
kept quiet - du!¹⁵¹, and went back.

D.D. alinkhulumisi?
He never spoke to him [Madanga]?

J.N. Cha! phela abengumuntu longaveli kabhe,
No! In fact he [Madanga] was a person who
futhi esiba naye; lebesingathi ngesilungu
never really came out in the open, and he himself was
phacelezi sikhulume lebulwimi lewekuthi
also afraid; in English we can say he was
wayengumuntu lokhosele,
a refugee.

D.D. kukhosela kwakhe, ange tsembi muntfu?
his bearing a refugee [made him], not trust every person?

J.N. angethandi muntfu, ngaba phela wayebha
[Yes] not trust a person, because, he was in
cile.
hiding) there.

D.D. qhubeka mntfanemnguni
Continue, child of a Mnguni¹³

J.N. ekhambeni kwakhe lelijaha lakagumede
Having gone. this lijaha⁴⁵ of Gumede [Kha]

52 Muhlekazi - a royal title, also used as an address name for the queen mother in Swaziland

53 inkhosatana } - see glossary.
variant: inkosazana }

54 Wo! - 1. (interjection) Expressing amazement (whether of admiration or displeasure) regret, grief, etc, hence: "Oh! alas!", etc. 2. In siSwati it could also mean: "I see or I get it/I understand, and in this sense, it is usually a response to someone's point.

ke selibuyela lemuva. Nalifika le seliyi-
 he then went back. When he arrived he reported
 yibika indaba leNdloukazi. "Hawu!
 this matter for the Indloukazi⁴⁶: "Hawu!
 Muhl'kazi lena kaMoyeni, ngithize ngisithi,
 Muhl'kazi⁵², there kaMoyeni⁴⁴, I came across
 ngihambi hamba ngathelana nemfana lonje,
 a boy who is like this, as I walked about.
 ngathi ngibuzi, bakhuluma loku. Ngijamisa.
 When I asked, I was told this. I suspect that
 Kungathi ngempela lemun'fu walayikhaya,
 this person belongs here, at home; he belongs
 wakubeNdloukazi, ngabufana naNdloukazi
 to Indloukazi's⁴⁶ people, because he resembles Indloukazi

D.D. feliyaka linelilungelo, njengemun'fu lebhayi...
 This lijaha⁴⁵ had a right, as a person who
 ka, e inkhosatana yekuyawungena ikhulu
 [was among those] who escorted inkhosatana⁵³ [the
 one inNdloukazi, ngaba phela ngabo labi-
 right] to enter and talk with the Indloukazi, because
 melusile [as
 they are, in fact, the ones who guard her here?]

J.N. yibo
 yes

D.D. qhubeka Mguni.
 continue Mguni¹³

J.N. nasakuyawunika ke, (after, Indloukazi,
 when it transpired, before, Indloukazi⁴⁶
 uThandile, umama kaMswati, uthi: "Wo! Ake
 Thandile, Mswati's mother, she said: "Wo"¹⁵⁴
 sibuyele uyembile-la kahle, nakunguye le
 go [you people] and examine him carefully, if it's

engimaziko, lomfowethu, lowasuka lekha, him, this one whom I know, who is my brother, wanyamalala, nizawafike nimbhole. Bayaya who left home and disappeared, you will find ke butike linake sebaya bizelwa, lowaka him. They then went [to KaMoyeni⁴⁴] and Gumede, sawuhamba nalemunge. Sebaya mbiza called him - the Gumede man was now accompanied ke bayankhulumisa, bayankhulumisa by someone else. They called him and talked with him.

D.D. uyayeyiza
He yeyezaid⁴²?

J.N. uyayeyiza lomfana. bathi "Owuyeyiza He yeyezaid⁴², this boy. They said "Owu⁵⁰ it's ngempila." Nababuyela muna bathi: "Owu him, really." When they returned back, they said: Muhlekazi! Mnguni! "Ayu⁵⁰ Muhlekazi⁵²! Mnguni¹³."

D.D. sebathelele futsa nekutsi ufake kanjani, They had found out, how he had come as well, nekutsi wusuka kanjani, wabanika wotho and how he left [home]; he had given them umlandee. Nangenkhumo bayevana ngobe all the story. Even by speech, they understood nabo lababara Gumedze bayayeyiza? each other, because even the Gumedze yeyezaid⁴²?

J.N. yebe. Nababuyelake lona, sebathe bayayeyiza. When they returned [home], they reported kubakho entlwaneni, eNdloukazi, Indloukazi this to the king, to the Indloukazi⁴⁶. The ke ithi "Cha, akalandwe. Nguye lomfowethu Indloukazi said: "No, let him be fetched; it's him,

Comrade." Kalkwale nempola ke, bafike kuba
the young brother of mine". They then went to KalMoyeni
KalMoyeni babritshete ke: "Sawuyafunakala
and told them: "This boy is now, being
longina longina ke;
wanted, this boy."

Had that been reported to the King of the Swazi?
It had been reported. It had been said; the
vele sayimisa

Indlovukazi⁴⁶ had then reported.

ku- " Here, we have an issue which is like this."

"We have an issue which is like this, like
this, like this; there is this boy, who is my
brother, here he is, here he is here he is."

Indeed then, it was said, let him be fetched. The
King of the Swazi said: "Let him be fetched".

He was then fetched [from the Magagula], indeed.

When the Indlovukazi⁴⁶ arrived, she really pressed
that: "Owusi It's him." Now, the king then got
very angry; this one of the Swazi. "How can

55 Bulanda } it certainly has something to do
variant: Bulandza } with eBulandeni (or eBulandzeni).
The meaning of Bulanda/Bulandza
could be derived from the verb:
'landa/landza' (to go and fetch)
which would then mean something
like: 'The place where [a person
was] fetched and placed at'.

56 coshanda - the verb 'cosha' means 1.
to chase 2. to defeat/conquer
3. to pick up something (eg paper).
The suffix da, that appears at
the end of the word transforms
the word into expressing the idea
of reciprocation. yet Coshane
the reciprocal could, in SiSwati
context, still be used with intention to
convey the idea that someone chased,
defeated, conquered someone else. In
such a context, the da would act
as merely a connective morpheme,
connecting two ideas spoken about.

the Magagula people take a person this much important and they
him, and keep him in their own place, really?"
Bamba n'ekumbika? "

D.D.

"Without even reporting him?"
"Without even reporting him, showing him to
Kwama...?" Kulapha... kufika kwama-
us, what's happening?" It's then how Madanga
danga bulaba bu bulandeni wasenidanga

J.N.

arrived, [that is, concerning] those of eBulandeni⁷. He
indanga yokuthiwa Bulanda Ngeba Bulanda
was then given an area called Bulanda⁵⁵, because
bat... bokuthatha indlwakazi
Bulanda for them [Nwane's people] of Zwide²⁴, Kazulu²²
= to bakasiphelile ka Zulu ngentya
of taking the Indlwakazi⁴⁶ there, yonder, had, by
Shaka warshana no Zwide.
then, got finished in Kazulu²², because of the reason that
Shaka Coshana's⁵⁶ with Zwide. They then took this
boy and placed him there, at eBulandeni⁷

D.D.

Child of Mnguni¹³, in these years, about
which we are talking, it wouldn't happen ^{that I, after} arriving at your
home, sleep and you would not report me to those
in charge, yet [you] feel untroubled. If you had
to stay with me, for days, without

57 nhla! — idea of glancing.

58 bukhosi } — see glossary.

variant: ubukhosi

also: inkhosi/inkosi

namu kuyhadi malanga unyakayi kuyangibiki,
reporting [about my arrival] to those in charge
kwaturusha lwa lala lubibi labaphise
of the area, that would be a [court] case,
kannase.

as far as those in charge of the area are concerned.

Hi. Nakuba into bakallMagagula, enkulumeni
Even to those of Magagula, in the talk, it
kuthiwa ukuba imibini lala, kukuthi
is said, they, indeed, had a charge layed against
inkuqubo injani, sekuyingaba

them, for that deed; And, the taking of this
kuthiwa ukuba kumbeka kapha
[Madanger] and placing him there, across, at
mshana eBulandeni, yes imnika lelizwe
eBulandeni, he then gave him that lizwe

lokuba kusawukhona khona. Sekuba
that he would now stay there. Then there
nabizwa kule
kuthiwa ukuba kuthile selibukwe bakallMagagula,
was a thorn, which was facing the Magagula,
kuthiwa ukuba kuthile bakallNqwaneni,
as a result of their act, by the [people] of kanguane¹⁵

kapha Mufaranyani Singagazeleli kapha
Here, child of Mnguni¹³ let's not emphasize

kakhulu raifuna kuma kapha ekutseni,
very strongly here, I just want to hear, here that, when
11 Feb 1957: ukuba 'Nhlal' kubonakala
the king did the 'Nhlal'¹⁵⁷ and it was seen
kuthiwa ukuba kuthile kuthile kuthile.
that: "Hawu"¹⁴⁹ this is bukhasi⁵⁸ this here. E-
bukhasi ke labubukani emakhweni.

[umi bukhasi⁵⁸] do not look at each other in ^{the} eyes.

J.N. yabe
yes

D.D. Nababikana utsi Bulandza, nakubukhosi,
When they placed each other, and [the king]
kubekana ngaphi, mhlawumbe kukhona
saying Bulandza⁵⁵, if it was kingship, ^{was}
lemphelele e bulabadzala thona
the nature of giving him [Madanga] this land, maybe
lepho?
there is something you can get from elders, is that not?

J.N. e kuloko nkhesi. Nabayizana, nakambuka
ezuni, in that nkhesi²⁰, when they, when
lothe bulhosi lobu, uba sewifitawa
he [king] looked at him [Madanga] and realized that
yindlela yeluthi njenge bubukhosi
it was bukhosi⁵⁸ this, he then suddenly felt that
akuba nendawo yabe.
as kingship, it should have its own place.

D.D. ngapho Sibulana, utaba semphumalanga
We shouldn't look at each other, you will be
ngibe
at sun-rise, and I

J.N. utaba semphumalanga nababizana
you will be at sunrise and I will be at sunset
mine. Hamb'ukhale ke lapha kulandawo
Go and stay there, at the place where I
emibekela zona. Bulanda, utukhosi,
assign you; Bulanda⁵⁵; you are bukhosi⁵⁸

D.D. kuzo utukhosi basebulandzeni. Ase
[So] that is how the people of ebulandzeni came
eluleko bulandzeni,
about. Let us pass on to others

59 ebukhosini — } see glossary concerning bukhosi
e — ni — } ebukhosini :- e is a locative
which goes with the suffix
'ni'.

60 inkhosi } — see glossary.

variant: inkosi

plural: qemakhosi

61 Mswati — a 19th Century Swazi King, whose
father was Sobhuza I.

J.N. kubandile ka, Dlamini, kublangana kwebe.
 It went, Dlamini¹⁹. [As for] the meeting of
 ka Dlamini, nabaka Nkumalo ngizawubuye
 those of Dlamini [land] and those of Nkumalo [land], I
 ngokubandile ka ka nasengibabutha bamba.
 will touch that for you, after I have collected all of
 them together.

D.D. MNguni¹³

J.N. kusukela lapha besifuywa endaweni
 from there, it then goes to the area, which,
 kubandile kubandile ngangiyathinta lapha.
 [in fact] It seems that I should touch there,
 ngokubandile ngangiyathinta lapha besibili,
 because, it will touch upon the second ones.

D.D. MNguni¹³

J.N. Inhloukazi, uThandile,
 As the Inhloukazi⁴⁶, Thandile, was bukhosi⁵⁸,
 yangababukhosi, iphambukhosi,
 having come from ebukhosini⁵⁹.

D.D. eta afunale bukhasi yona ngokwakhe?
 Coming carrying bukhosi⁵⁸ herself, on her own?

J.N. razi ka bukhasi ngaba Dlamini, ngokuba
 There it is. A stage came, Dlamini¹⁹, as the
 inkhosi yabesuyithalumpuzi ubizwa
inkhosi⁶⁰ later got a child called by the
 keithwa ngu Mswati. Uase waza liphuzi
 name Mswati⁶¹. Thandile, then showed out
 Thandile ngokubandile elhumbelile phaya
 a point, by singing, [while] remembering
 ebukhosini loba kuthi kuye kwenzweni
 at her home at ebukhosini, that, which is

62 indaba } - 1. a story
variant: indzaba } 2. an affair or issue of a
serious nature that needs to
or can be discussed seriously.

63 icwala — see glossary.

64 valiwe — from the verb 'vala', meaning
1. 'shut' or 'close' or 2. 'forbid'.
1. valiwe means 1. it/he/she
has been shut or closed,
2. it/he/she has been forbidden.

65 oho — interjection 1. is that so? really?
2. yes! (I understand or agree).

kwakusya kwenzweni, nakuzalwinkosi. Waso, normally done; what used to be done, when an ehlalabela laphemva kwemuzi, ethulisa inkosi⁶⁰ had been born. She then sang behind lomtuwana, the homestead, silencing a baby.

D.D. lolalala emkhane kumpi the one which is [baby] here, at her back?
J.N. lolalala emkhane kumpi, Mswati. Waseso the one which is [baby] here, at her back, Mswati.

benzake indaba yoni, ehlalabela lendaba. She then worked the indaba⁶² for what, singing, yenza ngayo. Kukhona igama lencwala the indaba⁶² of incwala⁶³. There is a word inkhosi, ngokwe ngiphatho phela, for incwala, which talks, which I can't libalwa nkosi. touch, because it is valuwe⁶⁴, nkhosizo.

D.D. nko nko nko⁶⁵, nko

J.N. wahlalabela sony igama bambuzi bakaNgwane. She sang that song, and bakaNgwane¹⁵ (people) "Yini into lony kwahlalala?" LoThandiye, asked her. "What is this thing that you are singing?", Awu Nantlato, phela kithi Nakuzalwa this Thandiye⁴². Awu⁵⁰⁶⁶ I am singing..., by the way inkosi kuye kube nje. Yincwala.

at my parent's place, when an inkhosi⁶⁰ is born, it goes like this: ^{its incwala⁶³}

D.D. nko nko nko⁶⁵. Child of a MNguni¹⁵, I will return a little kancane ngikhe nangumcane, e lutsi when I was young, e. [um], when a

66 inyang — is a traditional healer, who is known to rely more on herbs for healing, yet he/she may also be a diviner. An inyang can also use his/her medicines for prophylactic purposes.

nakuphi unani (wona, angiti) noma kwaba-
 baby is born, I don't know whether or not
 bika inyangga yini, athonjiswa inyangga,
^{this would be reported to} an inyanga⁶⁶; [it] would be shown to an
 kwaba e- kubikwe kubikwe, kwentelwe
inyanga⁶⁶; it would be reported so that where
 kutsi natokuphi lokuphi, ahi kutsi kwelwe,
 ever a person is, she/he may know that
 kwaziwa lokutsi, mibhambabes (oku kuba
 someone has been born. I don't know whether this
 mibhambabes natokuphi yini

is related to this custom or not?

J.N. Dikhozi wakunene usita kutambelanga
Dlamini¹⁹ wekunene²¹, that it is related to
 natokuphi angawati leke; kwelwato
 that custom, I don't know that; from the
 interpretation mine kubekwa.
 Knowledge that I have in this.

D.D. Manjoni amasiko, lesivakalile tona,
 There are many customs which we have
 sine lesivakalile
 abandoned, we black siwe⁴

J.N. yaba nkhozi ngiyitruma leke
 yes, Nkhozi²⁰, I hear that.

D.D. leke kubalala, abekhuluma
 which, it was seen, were talking

J.N. abaswehuka. leke nkhozi letenyanga nje
 they were needed, yes, Nkhozi²⁰, that inyanga⁶⁶
 abekhuluma leke
 it was one of the customs.

D.D. Indlovukazi Phuma natokuphi kwakubekwa
 the Indlovukazi⁴⁶ got out with this custom,

ma nguni
she was still talking about it ..

J.N. *lalaluba ikutsi inkhosi rayitshwe kuthona*
for her parent's place, [namely] that, when *inkhosi*
ingama jalitshwe letigantzeno nobukhosi
is born, there are certain songs which are
iphela aya.

directly connected with *bukhosi*⁵⁸ only, finish.
B.N. *shubeka mofanemquni ngilalele*

Continue, child of a *Mnguni*¹³, I am listening.
J.N. *kutsiwa ka mlandaweni, uThandile ke*

It is said in the history, Thandile, this
le wabandisa loku kwase kufikindzaba
one, used this. Then an *indaba*⁶² arrived:

kwaba awu longoma lowuyitshabela
it said, "Awu⁵⁰! This song which are singing,
e nyama" "Water *yincwala*," *kwase*
is what?" She said, "It's an incwala⁶³." Then

kukhulungane ka sigungu. leso sigungu
there talk, which was secretive. That secretive
esikhulungane ka wabandaweni letha
talk then, she, this Thandile, then arrived at
ndle ubuchaz ubuho: nho, nho, njongabe

an area, where she explained thus: "Nho⁶⁵, nho, as
sonjuzile leku kwalekhaya kithi mami
I have exposed this, for our home, the details
qunina yika kanka yasala lamava.
of all these remained behind.

B.D. *Mofanemquni sibuyela laphayayi*
Child of a *Mnguni*¹³, [let us] return there,
kwekutsi uMfate nkatetekiwe ekhaya
where [we said that] a woman, after being

sekwen mukelwa, e leta naka lekabo, kub
made wife at home, when what she brings
pha ngingaffeli khonake, khona lapho,
with her from her [father's] place, is accepted,
mofananguni.

that is where I don't understand there child of a Minguni

J.N.

Yimife lena. lasayenta lo. Thandile,
This is a thing ^{that} which she, this Thandile, is
nyengenife laphuma nayo kuba, lenake
doing, as something she came from her
labonyulubuma yalumnifwana. Baso bayu-
[father's] place with; this which I have been
khangraka, laba baka Ndwardwe batsi
talking [about], concerning this child. Then the
"elwa ~~...~~ phela la naka sagwinywa
Ndwardwe people met, and said: "Awu⁵⁰, we
kukata lasayenta lo, nyoba sibalekile",
have come here, where we swallowed, concerning
bozaniwe labakhangraka. Ngulaba baka
what we are there in Kazuluzi, as we have fled".
Gumedze lebela neNdlovutazi kanye nabaphi?
Who are meeting? It's those of Gumedze [clan], who
Nalawa Madzanga lincatfela lele
came with the INDlovukazi 46, together with who? With that

D.D.

Naye abangataro yedwa ^{Madzanga, who had been found?} phela base ba-
Ewen him, he hadn't come alone; they were
yafle irala, libutfo lalithamba likhaphuka
then found, libutfo²⁹, split up, in the course of their travelling

J.N.

libutfo lali nanso ka!
The libutfo²⁹ was, that's it!

D.D.

afikwisa Minifwanemanguni
Continue, child of a Minguni¹³

Collection Number: A2760

Collection Name: Swaziland Oral History Project, 1967-1993

PUBLISHER:

Publisher: Historical Papers Research Archive, University of the Witwatersrand

Location: Johannesburg

©2016

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of a collection, held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.