

ERECTING A MAT PACK

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LO JOB KA LO MAPAK.

JOB SERIES/MW/K-1960-F-0.

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When the timber-boy goes to work underground, he must put on his protective clothing, his hard hat, leg-guards, boots, gloves, and belt.

When he has fetched his lamp from the lamp-house he goes through the crush.

He enters the cage.
The cage descends.

When the cage has reached the landing-stage below, the timber-boy (and the others) emerges and proceeds to the mine store.

There at the mine store he hands the checker his ticket. The checker checks his number and returns the ticket to the timber-boy. Then he gives him a bow-saw, a timber-chisel, and a four-pound hammer. Then the timber-boy proceeds carefully to the waiting-place.

When he arrives at the waiting-place, the timber-boy finds the boss-boy there and gives his ticket to the boss-boy. (The boss-boy puts it in his pouch).

The boss-boy, the timber-boy and the others must wait for the miner.

Meanwhile the timber-boy must collect his other tools, his pinch-bar (one with a gasket), shovel, wire brush, eight pound hammer, and staff. (His tools number eight in all.) Meanwhile, too, the boss-boy examines all the timber-boy's protective clothing and tools (and those of the others); and if any are not in order he gets them changed.

He also examines all injuries on the timber-boy's body and dresses those requiring it.

When the miner arrives the boss-boy gives him the timber-boy's ticket which he checks and stores in his box.

When the miner (and the four men) has completed the early examination, the timber-boy goes to the face, where the boss-boy has already shown him the mark on the paint-line where he should start building.

He puts his tools in a handy place and proceeds with the job.

Lo skati lo timba-boy yena hamba sebenza lapa mgodi, yena azi goka lo mpahla ka lo msebenz. Yena lo skoko, lo madolo, lo skatul, lo sandla, lo bant.

Lo skati yena tolile lo lamp ka yena lapa ku lo lamp-hawos, yena hamba lapa ku lo krash.

Yena ngena lapa ku lo ketsh.

Lo ketsh yena hamba panzi.

Lo skati lo ketsh yena fikile lapa ku lo stesh lapa panzi, lo timba-boy (na lo munye) yena puma ku lo ketsh, yena hamba lapa ku lo mayin-stol.

Lapa lo mayin-stol yena nika lo mabalan lo tikit, lo mabalan yena bala lo namba ka yena, yena nika lo timba-boy lo tikit. Futi yena nika yena lo sag, lo timba-tshisel, lo fo-pawund hamel. Futi lo timba-boy yena hamba kahle lapa ku lo weyetin-pleyis.

Lo skati yena fika lapa lo weyetin-pleyis, lo timba-boy yena tola lo bas-boy lapa, yena nika lo bas-boy lo tikit ka yena, lo bas-boy yena faka yena lapa pakati ku lo sak ka yena.

Lo bas-boy na lo timba-boy na lo munye madoda yena azi lindela lo mlung lapa.

Manje lo timba-boy yena azi dibanisa lo munye mpahla ka lo msebenz, lo mgqala (lo yena kona lo geskit), lo foshol, lo mtshanyelo, lo eyit-pawund hamel, lo staf. (Zonke lo mpahla yena eyit.)

Manje futi lo bas-boy yena setsha zonke lo mpahla ka lo mgodi na lo mpahla ka lo msebenz ka lo timba-boy (na lo ka lo munye); lo skati lo munye mpahla yena ayikona lungile yena tshintshisa yena.

Futi, yena setsha lo manxeba lapa lo mzimba ka lo timba-boy, yena bopa lo yena ayikona lungile.

Lo skati lo mlung yena fikile, lo bas-boy yena nika yena lo tikit ka lo timba-boy, lo mlung yena bala yena, yena beka yena lapa ku lo bokis ka yena.

Lo skati lo mlung (na lo fo madoda) yena qetile setsha kuseni, lo timba-boy yena ngena lapa lo skwe lapa lo bas-boy yena kombisile yena lo mak lapa lo layin ka lo shif-bas lapa yena azi qala aka.

Yena beka lo mpahla ka lo msebenz lapa duze, yena qala enza lo job.

mapak
timba-boy
msebenz
ngena
tolile
lamp-hawos
krash
fikile
mayin-stol
nika
mabalan
tikit
bamba
sag
timba-tshisel
fo-pawund
hamel
kahle
weyetin-pleyis
faka
madoda
lindela
dibanisa
msebenz
geskit
foshol
mtshanyelo
eyit-pawund
staf
eyit
setsha
ayikona
lungile
tshintshisa
manxeba
mximba
bopa
bekas
bokis
fo
qetile
kuseni
skwe
spor
kombisile
layin

First of all the timber-boy fetches the mats, blocks, and wedges, which he finds near the third mat-pack where the lashers had put them at the beginning of the shift.

Before starting to build, he takes his pinch-bar (his hands being below the gasket, and having the bent end of the pinch-bar pointing upwards) and examines the hanging, working down dip, to where the mark on the paint-line indicates the site of the pack.

He also examines the face if it is close by.
(When the hanging is not safe, the timber-boy goes to tell the miner.)

Then the timber-boy holds a little stone against the cross on the paint-line and allows it to fall to show him where the pack must stand, and also the place on the footwall which he must clean.

Now the timber-boy must clean an area on the footwall the size of a mat.

He throws the loose rock away towards the worked out area.

(He must never throw loose rock towards the face nor into the tracks and he must not block up the bar-boy nor the machine-boy.)

If there is a big stone, he breaks it with his eight-pound hammer.

Then he sweeps away the fines with his wire brush. And when he comes across reef which will not come out with his pinch-bar or four pound hammer, he goes to tell the miner.

When the footwall is solid it is in order.

The timber-boy lays down the first mat on the footwall, where he has cleaned, with the wires towards the face.

The timber-boy holds a little stone against the cross on the paint-line and allows it to fall to show him if the middle of the mat is underneath the cross on the paint-line.

Then the timber-boy holds another little stone against the long paint-line and allows it to fall to show him if the corners of the mat are on line.

Now the timber-boy sets the other sides in position.

When the timber-boy has laid the first mat properly, he takes the other mats and lays them criss-cross, one on top of the other.

Then he evens up the mats with his four-pound hammer and inserts two blocks, first the one on the face side, and then the other on the far side. If a block is too big he splits it with his four-pound hammer and timber chisel.

Kugala lo timba-boy yena bamba lo spakapakan lo mablok, lo mawej, lo yena tolile lapa duze lo namba tri spakapakan lapa lo ndawo lo malayisha yena bekile yena kuseni.

Pambili ku lo skati yena aka, yena azi bamba lo mgqala (lo sandla yena kona muva ku lo geskit, lo bendaskop yena buka pezulu), yena qala pezulu hamba panzi, yena setsha lo taful lapa lo shif-bas yena fakile lo mak lo yena komba lo ndawo lapa yena azi aka lo mapak.

Yena setsha futi lo skwe (lo skati yena duze.)
(Lo skati lo taful yena ayikona lungile, lo timba-boy yena hamba tshela lo mlung.)

Futi lo timba-boy yena bamba lo pikanin litshe lapa ku lo spambano lapa lo layin ka lo shif-bas. Lo litshe yena iwa lapa panzi, yena kombisa lo timba-boy lo ndawo lapa lo mapak yena azi ima, yena komba futi lo ndawo lo yena azi vula lapa lo taful panzi.

Manje lo timba-boy yena vula lo ndawo lapa lo taful panzi lo makulu sayiz ka lo spakapakan.
Yena posa lo stof lapa lo madala sayid.

(Zonke lo skati yena ayi funa posa lo stof lapa ku lo sayid ka lo skwe, yena ayikona faka lo stof lapa pakati ku lo spor, yena ayikona valela lo mgqala-boy na lo mashin-boy.)

Lo skati yena kona lo makulu litshe yena bulala yena nga lo eyit-pawund hamel.

Futi yena sula lo fayin stof nga lo mtshanyelo. Lo skati yena tola lo mali lo yena ayi funa puma. nga lo mgqala futi nga lo fo-pawund hamel, yena tshela lo mlung.

Lo skati lo taful panzi yena qinile, yena lungile.

Lo timba-boy yena lalisa lo namba wan spakapakan lapa lo ndawo yena vulile lapa lo taful panzi, lo waya ka lo spakapakan yena buka lapa ku lo sayid ka lo skwe.

Lo timba-boy yena bamba lo pikanin litshe lapa ku lo spambano lapa lo layin ka lo shif-bas. Lo litshe yena iwa, yena kombisa lo timba-boy noko lo midel ka lo spakapakan yena lapa panzi ku lo spambano.

Futi lo timba-boy yena bamba lo munye litshe lapa ku lo langwan layin, lo litshe yena iwa, yena komba noko lo kona ka lo spakapakan yena hamba na lo langwan layin.

Manje lo timba-boy yena sayisa lo munye masayid muhle.

Lo skati lo timba-boy yena bekile lo namba wan spakapakan muhle, yena bamba futi lo munye spakapakan, yena faka yena lapa pezulu, zonke lo skati yena pambanisa yena.

Futi yena lungisa lo spakapakan nga lo fo-pawund hamel, yena faka lo tu mawan-wan lapa pezulu, yena qala faka lapa lo sayid ka lo skwe, yena faka lo munye lapa madala. Lo skati lo wan-wan yena makulu mbitshan, yena bulala yena nga lo timba-tshisel na lo fo-pawund hamel

shif-bas
duze
qala
aka
pambili
mgqala
muva
bendaskop
pezulu
taful
fakile
kombisa
ndawo
komba
tshela
pikanin
litshe
spambano
iwa
vula
makulu
sayiz
spakapakan
posa
stof
madala
sayid
bulala
nga
funa
valela
mgqala-boy
mashin-boy
sula
fayin
mali
qinile
namba
tri
malayisha
bekile
lalisa
vulile
waya
noko
langwan
sayisa
munye
muhle
lungisa
tu
wan-wan
mawan-wan

Then the timber-boy inserts the eight wedges. First he inserts the wedges on the face side, putting two wedges below the middle of the pack, and one above. He then inserts three wedges on the far side of the pack, one level with the two on the face side and two level with the one on the face side. Then he puts in look wedges on the remaining sides, one on the face side level with the single wedge on the far side, and on the remaining side level with the single wedge on the side towards the face.

He then inserts blocks above the pack until it is tight against the hanging. He must not use wedges for this purpose: he must use old timber or old sleepers.

When he has put in the blocks, the timber-boy takes his eight-pound hammer, goes to the face side of the pack and hammers in the wedges a bit. Then he hammers in the wedges a bit on the far side. He again hammers in the wedges, first on the face side and then on the far side. He then goes back again to drive in all the wedges, first on the face side, then on the far side, and finally on the remaining sides until the pack is tightly wedged.

Then the timber-boy lashes stuff against the face of the pack, instructs the lashing-boys not to remove stuff from the pack, and tells the bar-boy to close the pack up further with broken rock. He also asks the water-and-tshisa-boy to wet the pack well when he is washing down in that area to make the pack swell. He places mats and blocks not required at the third pack and puts all waste (and useless) pieces into a car so that they can be trammed away. He must examine all the packs he built the previous day and tighten the wedges with his eight-pound hammer.

The timber-boy now collects his tools and goes to build the other packs.

When there are no more packs to be built, he goes to help the track-boy.

When the site is very steep, it is necessary to use two props to support the pack and prevent it from slipping.

Futi lo timba-boy yena faka lo eyit mawej. Kugala yena faka lo mawej lapa lo sayid lo yena buka lapa ku lo skwe, yena faka lo masende lapa panzi, lo motondo lapa pezulu, ka lo midel ka lo mapak. Futi yena hamba lapa madala sayid, yena faka lo motondo level na lo masende lapa lo sayid lo yena buka lapa ku lo skwe, yena faka lo masende level na lo motondo. Manje yena faka lo mafokis-wej lapa ku lo munye masayid, yena faka lo munye lapa lo sayid lo yena buka lapa ku lo skwe level na lo motondo ka lo madala sayid, yena faka lo munye lapa lo munye sayid level na lo motondo lo yena buka lapa ku lo skwe.

Futi yena faka lo mawan-wan lapa pezulu tot la mapak yena qinile lapa ku lo taful. Yena ayikona sebenzisa lo mawej, yena azi sebenzisa lo madala matimba na lo madala maslipis.

Lo skati yena fakile lo mawan-wan lo timba-boy yena bamba lo eyit-pawund hamel, yena hamba lapa lo sayid ka lo mapak lo yena buka lapa ku lo skwe, yena tshaya lo mawej mbitshan-mbitshan. Futi yena tshaya lo mawej lapa lo madala sayid mbitshan-mbitshan. Yena buya, yena tshaya futi mbitshan-mbitshan lapa lo sayid lo yena buka lapa ku lo skwe, futi lapa lo madala sayid. Manje futi, yena buya lapa lo sayid lo yena buka lapa ku lo skwe, yena tshaya sterek, yena buya lapa lo madala sayid, yena tshaya sterek, yena hamba lapa lo munye masayid, yena tshaya sterek. Yena tshaya zonke lo mawej tot lo mapak yena qinile.

Manje lo timba-boy yena posa lo stof lapa ku lo sayid ka lo mapak lo yena buka lapa ku lo skwe, yena tshela lo malayisha yena ayikona layisha lo stof lo yena valile lo mapak, yena tshela lo mgqala-boy yena azi vala futi lo mapak nga lo stof. Futi yena tshela lo pikanin-ka-lo-manzi yena azi faka sterek lo manzi lapa lo mapak, lo skati yena faka lo manzi lapa, ndaba ka lo mapak yena zo qina. Yena beka zonke lo spakapakan na lo mawan-wan lo yena salile lapa lo ndawo muva ku lo namba tri spakapakan, yena faka zonke lo nto lo yena ayi funa sebenzisa lapa pakati ku lo ngolovan. Yena azi setsha zonke lo mapak lo yena akile zolo, futi yena azi qinisa lo mawej nga lo eyit-pawund hamel.

Manje lo timba-boy yena dibanisa zonke lo mpahla, yena hamba aka lo munye mapak.

Lo skati yena aziko lo mapak lo yena azi aka, yena hamba siza lo spor-boy.

Lo skati lo sayid yena shona sterek, yena azi sebenzisa lo tu mastik lo yena azi bamba lo mapak yena ayikona kazi baleka.

mawej
kugala
masende
motondo
midel
level
mafokis-wej
tot
sebenzisa
fakile
tshaya
mbitshan
buya
sterek

layisha
valile
vala
pikanin-ka-lo-manzi
zo
qina
salile
nto
hambisa
ngolovan
aziko
siza
baleka
sterek
mastik
makulu
fayif
fo
tshayile

When the site is steep, the timber-boy uses a hammer and staff when he wants to find the correct position for the stick and the pack.
 He lays the head of the hammer on the footwall, holds the staff firmly alongside the handle of the hammer and shifts both till the top of the staff is on the cross on the hanging, and the head of the hammer still on the footwall.

When a pack has to be a high one (more than 48") the mats must be bigger and the timber-boy must count five mats up and four mats down when he puts in the wedges.

At knocking-off time the timber-boy must collect all his tools, he must examine them, and must exchange those not in working order.

Lo skati lo sayid yena shona sterek, futi lo skati yena funa tola lo ndawo lapa yena azi faka lo mapak, lo timba-boy yena sebenzisa lo hamel na lo staf, yena lalisa lo skop ka lo hamel lapa ku lo tafu-panzi, yena bamba sterek lo staf lapa na lo handel ka lo hamel, yena hambisa yena tot lo skop ka lo staf yena fika lapa ku lo spambano, lo skop ka lo hamel yena lala lapa lo tafu panzi.

Lo skati lo mapak yena hamba pezulu, lo timba-boy yena azi sebenzisa lo spakapakan lo yena makulu mbitshan, yena azi bala lo fayif spakapakan pezulu, fo panzi, lo skati yena fina faka lo mawej.

Lo skati ka tshayile lo timba-boy yena azi dibanisa zonke lo mpahla ka yena, yena azi setsha yena, yena azi tshirtsha lo yena ayikona lungile.

NOTES:

vula = open (of a door), clear or clear (of an area)
 vula = (pres) vulile (past and also continuous or existing present).

setsha nga lo mgqala = examine (the hanging or footwall with a pinch-bar.)

setsha/tshaya nga lo hamel = sound or tap solid with a hammer.

tshaya = hammer or tap or hit.

tshaya sterek = drive (in) hard with a hammer.

bamba sterek = hold firmly.

komba = point out show (single object.)

kombisa = show someone something (double object.)

lo eyit mawej = eight wedges.

lo eyit wej = eight wedges or the eighth wedge.

lo namba eyit wej = the eighth wedge.

spakapakan = mat or mats.

mapak = a mat pack or mat packs.

lo waya yena azi buka lapa ku lo skwe = the wire grips must face the face i.e. the lagging must lie parallel to the face and perpendicular to the line of the blast.

manxeba = wounds or injuries.

qala pezulu hamba panzi = start above, go below, or, work from top to bottom or downwards.

na = and, with, for (of nouns.)
 futi = and, also, as well as (of verbs, adverbs etc.)
 na = can also mean along with, in line with, according.
 spambano = a cross.
 pambanisa = put cross-wise.

hamba = walk.

hamba panzi = descend.

hamba lapa panzi = go down there.

hamba (lapa) panzi ku = go down (there) to.

ngena = enter.

ngena lapa = enter there.

ngena (lapa) ku = enter (there) into (something especially if closed,) like cage.

fika = arrive.

fika lapa = arrive there.

fika lapa lo stesh = arrive at the station.

lapa lo weyetin place = waiting place.

BU fika lapa ku lo stash = also correct.

limala = get injured.

limaza = injure (someone or something).

qina = fastens, holds tight.

qinisa = make tight.

puma = emerge.
 puma lapa = emerge there.
 puma lapa ku = emerge from.

duze = near.
 lapa duze = nearby, in a nearby or handy place.
 duze ku = beside, close to.
 duze ka = in the region of.
 duze na = approaching the region of.

faka = put, throw on (of water), put in (to a pocket.)
 beka = lay down, put down.

azi = must, can.
 funa = want.
 kona = have, are.
 ayi azi = cannot.
 ayi funa = do not desire to.
 ayikona = is not, or must not.

WRITE THESE QUESTIONS IN FANAKALO AND ANSWER IN FANAKALO:

<u>Question in English.</u>	<u>Question in Fanakalo.</u>	<u>Answer in Fanakalo.</u>
1. Where does the timber-boy find the mats with which he has to build a pack?
2. What indicates the site for a pack?
3. What must the timber-boy do before he starts building a pack?
4. How does he check the correct placing of the first mat he lays?
5. How many wedges must he insert and where?
6. Where does he insert the blocks?
7. How does he secure the pack?

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dibanisa
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foshol
mtshanyelo
eyit-pawund
staf
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Then he evens up the mats with his four-pound hammer and inserts two blocks, first the one on the face side, and then the other on the far side. If a block is too big he splits it with his four-pound hammer and timber chisel.

Kuqala lo timba-boy yena bamba lo spakapakan lo mablok, lo mawej, lo yena tolile lapa duze lo namba tri spakapakan lapa lo ndawo lo malayisha yena bekile yena kuseni.

Pambili ku lo skati yena aka, yena azi bamba lo mgqala (lo sandla yena kona muva ku lo geskit, lo bendaskop yena buka pezulu), yena qala pezulu hamba panzi, yena setsha lo taful lapa lo shif-bas yena fakile lo mak lo yena komba lo ndawo lapa yena azi aka lo mapak.

Yena setsha futi lo skwe (lo skati yena duze.)
(lo skati lo taful yena ayikona lungile, lo timba-boy yena hamba tshela lo mlung.)

Futi lo timba-boy yena bamba lo pikanin litshe lapa ku lo spambano lapa lo layin ka lo shif-bas. Lo litshe yena iwa lapa panzi, yena kombisa lo timba-boy lo ndawo lapa lo mapak yena azi ima, yena komba futi lo ndawo lo yena azi vula lapa lo taful panzi.

Manje lo timba-boy yena vula lo ndawo lapa lo taful panzi lo makulu sayiz ka lo spakapakan.

Yena posa lo stof lapa lo madala sayid.

(Zonke lo skati yena ayi funa posa lo stof lapa ku lo sayid ka lo skwe, yena ayikona faka lo stof lapa pakati ku lo spor, yena ayikona valela lo mgqala-boy na lo mashin-boy.)

Lo skati yena kona lo makulu litshe yena bulala yena nga lo eyit-pawund hamel.

Futi yena sula lo fayin stof nga lo mtshanyelo. Lo skati yena tola lo mali lo yena ayi funa puma nga lo mgqala futi nga lo fo-pawund hamel, yena tshela lo mlung.

Lo skati lo taful panzi yena qinile, yena lungile.

Lo timba-boy yena lalisa lo namba wan spakapakan lapa lo ndawo yena vulile lapa lo taful panzi, lo waya ka lo spakapakan yena buka lapa ku lo sayid ka lo skwe.

Lo timba-boy yena bamba lo pikanin litshe lapa ku lo spambano lapa lo layin ka lo shif-bas. Lo litshe yena iwa, yena kombisa lo timba-boy noko lo midel ka lo spakapakan yena lapa panzi ku lo spambano.

Futi lo timba-boy yena bamba lo munye litshe lapa ku lo langwan layin, lo litshe yena iwa, yena komba noko lo kona ka lo spakapakan yena hamba na lo langwan layin.

Manje lo timba-boy yena sayisa lo munye masayid muhle.

Lo skati lo timba-boy yena bekile lo namba wan spakapakan muhle, yena bamba futi lo munye spakapakan, yena faka yena lapa pezulu, zonke lo skati yena pambanisa yena.

Futi yena lungisa lo spakapakan nga lo fo-pawund hamel, yena faka lo tu mawan-wan lapa pezulu, yena qala faka lapa lo sayid ka lo skwe, yena faka lo munye lapa madala. Lo skati lo wan-wan yena makulu mbitshan, yena bulala yena nga lo timba-tshisel na lo fo-pawund hamel

shif-bas
duze
qala
aka
pambili
mgqala
muva
bendaskop
pezulu
taful
fakile
kombisa
ndawo
komba
tshela
pikanin
litshe
spambano
iwa
vula
makulu
sayiz
spakapakan
posa
stof
madala
sayid
bulala
nga
funa
valela
mgqala-boy
mashin-boy
sula
fayin
mali
qinile
namba
tri
malayisha
bekile
lalisa
vulile
waya
noko
langwan
sayisa
munye
muhle
lungisa
tu
wan-wan
mawan-wan

Then the timber-boy inserts the eight wedges. First he inserts the wedges on the face side, putting two wedges below the middle of the pack, and one above. He then inserts three wedges on the far side of the pack, one level with the two on the face side and two level with the one on the face side. Then he puts in lock wedges on the remaining sides, one on the face side level with the single wedge on the far side, and on the remaining side level with the single wedge on the side towards the face.

He then inserts blocks above the pack until it is tight against the hanging. He must not use wedges for this purpose: he must use old timber or old sleepers.

When he has put in the blocks, the timber-boy takes his eight-pound hammer, goes to the face side of the pack and hammers in the wedges a bit. Then he hammers in the wedges a bit on the far side. He again hammers in the wedges, first on the face side and then on the far side. He then goes back again to drive in all the wedges, first on the face side, then on the far side, and finally on the remaining sides until the pack is tightly wedged.

Then the timber-boy lashes stuff against the face of the pack, instructs the lashing-boys not to remove stuff from the pack, and tells the bar-boy to close the pack up further with broken rock. He also asks the water-and-tshisa-boy to wet the pack well when he is washing down in that area to make the pack swell. He places mats and blocks not required at the third pack and puts all waste (and useless) pieces into a car so that they can be trammed away. He must examine all the packs he built the previous day and tighten the wedges with his eight-pound hammer.

The timber-boy now collects his tools and goes to build the other packs.

When there are no more packs to be built, he goes to help the track-boy.

When the site is very steep, it is necessary to use two props to support the pack and prevent it from slipping.

Futi lo timba-boy yena faka lo eyit mawej. Kuqala yena faka lo mawej lapa lo sayid lo yena buka lapa ku lo skwe, yena faka lo masende lapa panzi, lo motondo lapa pezulu, ka lo midel ka lo mapak. Futi yena hamba lapa madala sayid, yena faka lo motondo level na lo masende lapa lo sayid lo yena buka lapa ku lo skwe, yena faka lo masende level na lo motondo. Manje yena faka lo mafokis-wej lapa ku lo munye masayid, yena faka lo munye lapa lo sayid lo yena buka lapa ku lo skwe level na lo motondo ka lo madala sayid, yena faka lo munye lapa lo munye sayid level na lo motondo lo yena buka lapa ku lo skwe.

Futi yena faka lo mawan-wan lapa pezulu tot la mapak yena qinile lapa ku lo taful. Yena ayikona sebenzisa lo mawej, yena azi sebenzisa lo madala matimba na lo madala maslipis.

Lo skati yena fakile lo mawan-wan lo timba-boy yena bamba lo eyit-pawund hamel, yena hamba lapa lo sayid ka lo mapak lo yena buka lapa ku lo skwe, yena tshaya lo mawej mbitshan-mbitshan. Futi yena tshaya lo mawej lapa lo madala sayid mbitshan-mbitshan. Yena buya, yena tshaya futi mbitshan-mbitshan lapa lo sayid lo yena buka lapa ku lo skwe, futi lapa lo madala sayid. Manje futi, yena buya lapa lo sayid lo yena buka lapa ku lo skwe, yena tshaya sterek, yena buya lapa lo madala sayid, yena tshaya sterek, yena hamba lapa lo munye masayid, yena tshaya sterek. Yena tshaya zonke lo mawej tot lo mapak yena qinile.

Manje lo timba-boy yena posa lo stof lapa ku lo sayid ka lo mapak lo yena buka lapa ku lo skwe, yena tshela lo malayisha yena ayikona layisha lo stof lo yena valile lo mapak, yena tshela lo mgqala-boy yena azi vala futi lo mapak nga lo stof. Futi yena tshela lo pikanin-ka-lo-manzi yena azi faka sterek lo manzi lapa lo mapak, lo skati yena faka lo manzi lapa, ndaba ka lo mapak yena zo qina. Yena beka zonke lo spakapakan na lo mawan-wan lo yena salile lapa lo ndawo muva ku lo namba tri spakapakan, yena faka zonke lo nto lo yena ayi funa sebenzisa lapa pakati ku lo ngolovan. Yena azi setsha zonke lo mapak lo yena akile zolo, futi yena azi qinisa lo mawej nga lo eyit-pawund hamel.

Manje lo timba-boy yena dibanisa zonke lo mpahla, yena hamba aka lo munye mapak.

Lo skati yena aziko lo mapak lo yena azi aka, yena hamba siza lo spor-boy.

Lo skati lo sayid yena shona sterek, yena azi sebenzisa lo tu mastik lo yena azi bamba lo mapak yena ayikona azi baleka.

mawej
kuqala
masende
motondo
midel
level
mafokis-wej
tot
sebenzisa
fakile
tshaya
mbitshan
buya
sterek

layisha
valile
vala
pikanin-ka-lo-manzi
zo
qina
salile
nto
hambisa
ngolovan
aziko
siza
baleka
sterek
mastik
makulu
fayif
fo
tshayile

When the site is steep, the timber-boy uses a hammer and staff when he wants to find the correct position for the stiek and the pack.
He lays the head of the hammer on the footwall, holds the staff firmly alongside the handle of the hammer and shifts both till the top of the staff is on the cross on the hanging, and the head of the hammer still on the footwall.

When a pack has to be a high one (more than 48") the mats must be bigger and the timber-boy must count five mats up and four mats down when he puts in the wedges.

At knocking-off time the timber-boy must collect all his tools, he must examine them, and must exchange those not in working order.

Lo skati lo sayid yena shona sterek, futi lo skati yena funa tola lo ndawo lapa yena azi faka lo mapak, lo timba-boy yena sebenzisa lo hamel na lo staf, yena lalisa lo skop ka lo hamel lapa ku lo tafulpanzi, yena bamba sterek lo staf lapa na lo handel ka lo hamel, yena hambisa yena tot lo skop ka lo staf yena fika lapa ku lo spambano, lo skop ka lo hamel yena lala lapa lo taful panzi.

Lo skati lo mapak yena hamba pezulu, lo timba-boy yena azi sebenzisa lo spakapakan lo yena makulu mbitshan, yena azi bala lo fayif spakapakan pezulu, fo panzi, lo skati yena funa faka lo mawej.

Lo skati ka tshayile lo timba-boy yena azi dibanisa zonke lo mpahla ka yena, yena azi setsha yena, yena azi tshintsha lo yena ayikona lungile.

NOTES:

vula = open (of a door), clear or clear (of an area)
vula = (pres) vulile (past and also continuous or existing present).

setsha nga lo mgqala = examine (the hanging or footwall with a pinch-bar.)

setsha/tshaya nga lo hamel = sound or tap solid with a hammer.

tshaya = hammer or tap or hit.

tshaya sterek = drive (in) hard with a hammer.

bamba sterek = hold firmly.

komba = point out show (single object.)

kombisa = show someone something (double object.)

lo eyit mawej = eight wedges.

lo eyit wej = eight wedges or the eighth wedge.

lo namba eyit wej = the eighth wedge.

spakapakan = mat or mats.

mapak = a mat pack or mat packs.

lo waya yena azi buka lapa ku lo skwe = the wire grips must face the face i.e. the lagging must lie parallel to the face and perpendicular to the line of the blast.

manxeba = wounds or injuries.

gala pezulu hamba panzi = start above, go below, or, work from top to bottom or downwards.

na = and, with, nor (of nouns.)

futi = and, also, as well as (of verbs, adverbs etc.)

na = can also mean along with, in line with, according.

spambano = a cross.

pambanisa = put cross-wise.

hamba = walk.

hamba panzi = descend.

hamba lapa panzi = go down there.

hamba (lapa) panzi ku = go down (there) to.

ngena = enter.

ngena lapa = enter there.

ngena (lapa) ku = enter (there) into (something especially if closed,) like cage.

fika = arrive.

fika lapa = arrive there.

fika lapa lo stesh = arrive at the station.

lapa lo weyetin place = waiting place.

BUT fika lapa ku lo stesh = also correct.

limala = get injured.

limaza = injure (someone or something).

qina = fastens, holds tight.

qinisa = make tight.

puma = emerge.
 puma lapa = emerge there.
 puma lapa ku = emerge from.
 duze = near.
 lapa duze = nearby, in a nearby or handy place.
 duze ku = beside, close to.
 duze ka = in the region of.
 duze na = approaching the region of.

faka = put, throw on (of water), put in (to a pocker.)
 beka = lay down, put down.
 azi = must, can.
 funa = want.
 kona = have, are.
 ayi azi = cannot.
 ayi funa = do not desire to.
 ayikona = is not, or must not.

WRITE THESE QUESTIONS IN FANAKALO AND ANSWER IN FANAKALO:

<u>Question in English.</u>	<u>Question in Fanakalo.</u>	<u>Answer in Fanakalo.</u>
1. Where does the timber-boy find the mats with which he has to build a pack?
2. What indicates the site for a pack?
3. What must the timber-boy do before he starts building a pack?
4. How does he check the correct placing of the first mat he lays?
5. How many wedges must he insert and where?
6. Where does he insert the blocks?
7. How does he secure the pack?

INSTALLING A PROP.

When the timber-boy goes to work underground, he must put on his protective clothing. He must put on (his),

hard hat,
leg-guards,
boots,
gloves,
belt.

When he goes to the lamp-house he gets his lamp and fits it to his hard hat,
The timber-boy goes through the crush.

Then the timber-boy enters the cage with the others.
The cage goes down.

When the cage arrives at the station below, the timber-boy emerges from it and goes to the mine-store.
At the mine-store the timber-boy hands the checker his ticket.
The checker checks the number on it and gives it back and then give the timber-boy a timber chisel, a bow saw and a four-pound hammer.

The timber-boy proceeds carefully to the waiting-place where he finds the boss-boy.
He gives the boss-boy his ticket and the boss-boy puts it in his bag.
The timber-boy (and the others) must wait for the miner at the waiting-place. While he is there the timber-boy collects his other tools (and material) from the special place where he keeps them near the miner's box.

He collects:

1. a staff,
2. an eight-pound hammer,
3. a shovel,
4. pinch bar,
5. wire brush.
Wedges,
props.

Now he has eight tools.

LO BOB KA LO MASTIK.

Lo skati lo timba-boy yena hamba lapa mgodi, yena azi goka lo mpahla ka lo msebenz. Yena azi goka

lo skoko,
lo madolo,
lo skatul,
lo sandla,
lo bant.

Lo skati yena hamba lapa ku lo lamp-hawos yena bamba lo lamp ka yena, yena fasa yena lapa ku lo skoko ka yena.
Lo timba-boy yena hamba lapa ku lo krash,

Futi lo timba-boy yena ngena lapa pakati ku lo ketsh na lo munye.
Lo ketsh yena hamba panzi.

Lo skati lo ketsh yena fikile lapa stesh lapa panzi, lo timba-boy yena puma ku lo ketsh, yena hamba lapa ku lo mayin-stol.
Lapa lo mayin-stol lo timba-boy yena nika lo mabalan lo tikit,
Lo mabalan yena bala lo namba ka yena, yena pindisela yena, futi yena nika lo timba-boy lo timba-tshisel, lo sag, lo fo-pawund hamel.

Lo timba-boy yena hamba kahle lapa ku lo weyetin-pleyis lapa yena tola lo bas-boy.
Yena nika lo bas-boy lo tikit ka yena, lo bas-boy yena faka yena lapa pakati ku lo sak ka yena.
Lo timba-boy (na lo munye) yena azi lindela lo mlung lapa lo weyetin-pleyis. Lo skati yena kona lapa lo weyetin-pleyis, lo timba-boy yena dibanisa lo munye mpahla ka lo msebenz (na lo munye mpahla) lapa ku lo wan ndawo lapa yena bekile yena duze ka lo bokis.

Yena dibanisa

1. lo staf,
2. lo eyit-pawund hamel,
3. lo foshol,
4. lo mgqala,
5. lo mtshanyelo.
Lo mawej,
lo mastik.

Manje yena kona lo eyit mpahla.

timba-boy
sandla
bant
lamp-hawos
krash
ketsh
fikile
mayin-stol
nika
tikit
pindisela
timba-tshisel
sag
fo-pawund
hamel
kahle
weyetin-pleyis
tola
faka
sak
lindela
dibanisa
msebenz
ndawo
bekile
duze
bokis
staf
mawej
mastik
eyit-pawund
foshol
eyit

Meanwhile the boss-boy examines the timber-boy's protective clothing and equipment, and if any are not in order he gets them exchanged.

The boss-boy also examines all injuries on the timber-boy's body and dresses those which require it.

When the miner arrives the boss-boy gives him the timber-boy's ticket (and those of the others) which he checks and puts into his box.

When the miner goes into the stope to do the early examination, the timber-boy follows him (with the boss-boy, the pikanin and the bar-boy) taking all his tools with him.

While they are doing the early examination, the timber-boy helps to make safe, and when the miner or the boss-boy instructs him, he puts in a prop.

Where the hanging is dangerous, the miner will make a chalk mark on it, and the timber-boy must put in a prop there.

Where the miner has made a mark, the timber-boy must take a small stone and hold it up against the cross-mark on the hanging.

The stone falls and shows him where he must clean away the stuff from the footwall with his shovel.

When the timber-boy has cleaned away the stuff from the position on the footwall where the prop has to be set, he uses his hammer and staff to measure the size of the prop.

He lays the head of the hammer on the footwall, holds the staff firmly against the handle and hammer, and he shifts hammer and staff (together) till the top of the staff touches the mark. He puts his finger between the hanging and the prop and he adjusts his staff to measure the distance between the footwall and his finger. That is the size of the prop.

Then the timber-boy goes to choose a suitable stick from the place where he put his things when he entered the stope.

He also fetches the tools he requires to fix in the prop.

When he measures the prop he lays the staff along it and makes a mark (with a piece of chalk which he carries in his pocket).

Then he lays the props across a sleeper (with the chalk mark beyond the sleeper), holds a wedge to the mark (it prevents an accident to his hands), places the saw on the mark, and saws through the prop.

Manje lo bas-boy yena setsha lo mpahla ka lo timba-boy, lo skati lo munye yena ayikona lungile yena tshintshisa yena.

Futi lo bas-boy yena setsha zonke lo manxeba lapa lo mzimba ka lo timba-boy, yena bopa lo yena ayikona lungile.

Lo skati lo mlung yena fikile, lo bas-boy yena nika yena lo tikit ka lo timba-boy (na lo matikit ka lo munye), lo mlung yena bala yena, yena beka yena lapa pakati ku lo bokis ka yena.

Lo skati lo mlung yena setsha kuseni lapa lo sayid, lo timba-boy yena hamba muva ku yena (na lo bas-boy, na lo pikanin ka lo manzi, na lo mgqala-boy), yena ngenisa zonke lo mpahla ka lo msebenz. Lo skati yena hamba setsha kuseni, lo timba-boy yena siza setsha, futi, lo skati lo mlung na lo bas-boy yena tshela yena, yena faka lo stik. Lo skati lo taful yena mubi, lo mlung yena azi faka lo mak nga lo tshok lapa ku lo taful, lo timba-boy yena azi faka lo stik lapa. Lo skati lo mlung yena kombile lo mak, lo timba-boy yena azi bamba lo pikanin litshe, yena azi bamba yena lapa ku lo spambano lapa ku lo taful. Lo litshe yena iwa, yena kombisa yena lo ndawo lapa lo taful panzi, lapa yena azi vula nga lo foshol.

Lo skati lo timba-boy yena vulile lo stof lapa ku lo taful panzi lapa lo ndawo lapa yena azi faka lo stik, yena sebenzisa lo hamel na lo staf, yena linganisa lo sayiz ka lo stik. Yena lalisa lo skop ka lo hamel lapa ku lo taful panzi, yena bamba lo staf sterek lapa na lo handel ka lo hamel, yena hambisa lo hamel na lo staf tot lo skop ka lo staf yena fika lapa ku lo mak. Yena faka lo munwe lapa pakati ku lo taful pezulu na lo stik, yena lungisa lo staf sayisa lo sayiz lapa pakati ku lo taful panzi na lo munwe. Yena lo sayiz ka lo stik. Futi lo timba-boy yena hamba keta lo stik lo yena lungile, lapa yena bekile lo mpahla lo skati yena ngenile lapa ku lo sayid. Futi yena bamba lo mpahla lo yena funa sebenzisa faka lo stik.

Lo skati yena meta lo stik, yena lalisa lo staf lapa lo stik, yena faka lo mak (nga lo tshok lo yena bamba lapa ku lo sak ka yena).

Futi yena lalisa lo stik fana ka lo spambano lapa pezulu ku lo slipsis, (lo mak ka lo tshok yena pandle ku lo slipsis), yena bamba lo wej lapa ku lo mak (yena vimbela lo ngozi lapa lo sandla), yena faka lo sag lapa ku lo mak, yena juba lo stik.

lungile
tshintshisa

manxeba
mzimba
bopa
matikit
beka
setsha
kuseni
sayisa
sayiz
muva
mgqala
pikanin
manzi
ngenisa
siza
tshela
mubi
mak
tshok
kombile
litshe
spambano
iwa
komba
vula
keta
vulile
ndawo
kombisa
lungisa
linganisa
wej
ngenile
funa
sebenzisa
meta
lalisa
slipsis
Pandle
level
vimbela
ngozi
Juba

The timber-boy erects the prop below the mark made by the miner, and inserts a wedge between the top of the prop and the hanging.
 He taps in the wedge with his hammer.
 Then he taps the prop and wedge alternately. He tests that they are firmly in position.

Once the prop is installed, the timber-boy must not remove it because it supports the hanging.
 All the time he is installing a prop, the timber-boy must work in a safe position.

When the timber-boy has to install a prop at a very steep site he does not use a little stone to mark the site for the prop, he uses an eight-pound hammer for a long prop, or a four-pound hammer for a short prop and a staff. He places the head of the hammer on the footwall, holds the staff firmly alongside the handle of the hammer and moves both together till the head of the staff is on the mark, the head of the hammer still being on the footwall. The head of the hammer gives the position of the prop on the footwall.

At knocking-off time the timber-boy must examine all his equipment and exchange those items which are not in order.

Sayiz = distance, length
 sayisa = measure
 linganisa = measure
 makulu sayiz = area
 stuba = space

Lo skati can mean "if" at the beginning of a sentence.

sak = pocket or bag.
jopisa = use, make use of, work with.
sebenzisa = work with, use.
pandle = outside, beyond
shiyeka = remains as before.
sala = remains (left over.)

Lo timba-boy yena faka lo stik lapa panzi ku lo mak lo yena lo mlung yena fakile, yena faka lo wej lapa pakati ku lo stik na lo taful pezulu.

Yena tshaya lo wej nga lo hamel.
 Futi yena tshaya lo stik, lo wej, lo stik, lo wej, tot yena qinisile.

Lo skati lo stik yena fasiwe, lo timba-boy yena ayikona kipa yena lo ndaba yena bambile lo taful.
 Zonke lo skati lo timba-boy yena faka lo stik, yena azi sebenza lapa lo ndawo lapa yena ayikona limala.

Lo skati lo timba-boy yena azi faka lo stik lapa lo ndawo lapa lo taful yena shona sterek, yena ayikona sebenzisa lo pikanin litshe, yena azi jopisa lo hamel (lo eyit-pawund hamel lo skati lo stik yena funa langwan, lo fo-pawund hamel lo skati lo stik yena funa shotwan) na lo staf.

Yena faka lo skop ka lo hamel lapa ku lo taful panzi, yena bamba lo staf sterek lapa na lo handel ka lo hamel, yena hambisa lo hamel na lo staf tot lo skop ka lo staf yena tshayisa lo mak (lo skop ka lo hamel yena shiyeka lapa lo taful panzi). Lo skop ka lo hamel yena komba lo ndawo ka lo stik lapa lo taful panzi.

Lo skati ka tshayile lo timba-boy yena azi setsha zonke lo mpahla ka yena, yena azi tshintshisa lo yena ayikona lungile.

upi = where? upi lo skati = when?

Notice = Lo mlung yena hamba = The miner is walking.

Yena lo mlung yena hamba = It is the miner who is walking.

Biza lo mlung lo yena hamba = Call the miner (the one) who is walking.

Notice = Lo wej yena ngenisra pakati ku lo skop ka lo stik na lo taful. = The wedge is put in between the top of the prop and the hanging.

Notice = tshayisa = reach, hit.
tshaya = tap, hammer, hit

lala = lie down
lalisa = lay (something) down.

beka lapa ku = place in e.g. a box.
BU! faka lo tikiti lapa pakati ku lo sak = put a ticket into a bag.

faka lo manzi = water down.
faka lo mak = make a mark.
faka lo stik = instal a prop.

fakile
 jopisa
 tshaya
 qinisa
 qinisile
 fasiwe
 kipa
 bambile
 limala
 shona
 sterek
 eyit-pawund
 funa
 langwan
 shotwan
 skop
 shiyeka
 fana
 tshayile

WRITE THE QUESTIONS IN FANAKALO:

<u>QUESTION IN ENGLISH.</u>	<u>QUESTION IN FANAKALO.</u>	<u>ANSWER IN FANAKALO.</u>
1. How many tools does the timber-boy usually take into the stope with him?
2. Who tells the timber-boy where to put in a prop?
3. What indication is there for him to put in a prop?
4. How does the timber-boy mark the place where the prop will stand?
5. What must he do at the site (where it is to go) before he installs a prop?
6. Where does he put the wedge?
7. How does the timber-boy make his prop the right size?
8. Can the timber-boy remove a prop once it is installed?

BUILDING A STONEWALL.AKA LO STON-WOL.

When the stone-wall-boy goes to work he has to put on his protective clothing:

his hard hat,
gloves,
leg-guards,
boots,
belt.

When the stone-wall-boy goes to the lamp-house he fetches his lamp and fits it to his hard hat.
Then he goes through the crush.

The stone-wall-boy enters the cage.
The cage goes down.

When the cage arrives below, the stone-wall-boy (and the others) emerges from it.

Then the stone-wall-boy must proceed carefully to the waiting-place.

When the stone-wall-boy arrives at the waiting-place, he finds the boss-boy there.

The stone-wall-boy and the others must wait for the miner at the waiting-place.

While he is waiting for the miner, the stone-wall-boy gives his ticket to the boss-boy to put into his pouch.

Meanwhile the stone-wall-boy collects the tools for his work which he left the previous day near the box.

He collects:

a pinch-bar (short),
a wire broom,
a shovel.

The boss-boy examines all the stone-wall-boy's protective clothing and equipment.

He examines his hard hat, his gloves, his leg-guards, his boots, his belt, and his lamp; and he also examines:

the shovel (to see that the hole is intact),
the pinch-bar (short),
the wire broom.

If any of his equipment is not in order, the boss-boy gets it exchanged.

Lo skati lo muntu ka lo ston-wol yena hamba sebenza, yena azi goka lo mpahla ka lo mgodi:

lo skoko,
lo sandla,
lo madolo,
lo skatul,
lo bant.

Lo skati lo muntu ka lo ston-wol yena hamba lapa ku lo lamp-hawos, yena tola lo lamp ka yena, yena faka yena lapa ku lo skoko ka yena, Futi yena hamba lapa ku lo krash.

Lo muntu ka lo ston-wol yena ngena lapa ku lo ketsh.

Lo ketsh yena hamba panzi.

Lo skati lo ketsh yena fikile lapa panzi, lo muntu ka lo ston-wol (na lo munye) yena puma lapa ku yena.

Futi lo muntu ka lo ston-wol yena azi hamba kahle lapa ku lo weyetin-pleyis.

Lo skati lo muntu ka lo ston-wol yena fikile lapa ku lo weyetin-pleyis, yena tola lo bas-boy lapa.

Lo muntu ka lo ston-wol, na lo munye, yena azi lindela lo mlung lapa lo weyetin-pleyis.

Lo skati yena lindela lo mlung lo muntu ka lo ston-wol yena nika lo bas-boy lo tikit ka yena, lo bas-boy yena beka yena lapa pakati ku lo sak ka yena.

Manje lo muntu ka lo ston-wol yena bamba lo mpahla ka lo msebenz lo yena bekile zolo lapa duze lo bokis.

Yena bamba:

lo shotwan mgqala (lo yena kona lo geskit),
lo mtshanyelo (ka lo waya),
lo foshol.

Lo bas-boy yena setsha zonke lo mpahla ka lo muntu ka lo ston-wol. Yena setsha lo skoko, na lo sandla, na lo madolo, na lo skatul na lo bant, na lo lamp; futi yena setsha:

lo foshol (noko lo mbobo lapa ku yena, yena lungile),
lo shotwan mgqala,
lo mtshanyelo (ka lo waya).

Lo skati lo munye mpahla yena ayikona lungile, lo bas-boy yena tshintshisa yena.

muntu
ston-wol
sandla
bant
krash
fikile
kahle
weyetin-pleyis
lindela
nika
tikit
beka
sak
manje
bamba
bekile
zolo
duze
bokis
shotwan
mgqala
geskit
mtshanyelo
waya
foshol

Then the boss-boy examines any injuries on the stone-wall-boy's body, and then bandages those that require it.

When the miner arrives at the waiting-place, the boss-boy gives him the stone-wall-boy's ticket (and those of the others) because the miner must check it and put it in his box.

When the miner arrives, the stone-wall-boy takes three mats and puts them where the boss-boy showed him.

When the stone-wall-boy is carrying the mats he must be careful that he does not slip, he must wear his jacket, and he must make sure that the winch is not working.

Then the stone-wall-boy takes his three tools: his new shovel (the one with the new head and intact hole), the pinch-bar (the short one with the new head and the gasket) and the wire broom.

He puts them where he has to build the stone-wall.

The stone-wall-boy goes to the stone-wall site which is marked with paint lines.

At the stone-wall site he must make sure that there is sufficient waste to make the first four-foot wall and he must notice the position of the paint-line.

First of all, he must examine the whole area of the stone-wall site.

He takes his short pinch-bar (with the gasket which prevents rock wounding his hands) with the curved end pointing upwards, and he examines the hanging between the four mat packs.

He also examines the footwall for reef and sees that the whole area is clean.

If he has to lash he throws the rock to the upper side of the track or into a car.

He must not throw into a track cutting.

The stone-wall-boy gathers the waste from the eight-foot site towards the four-foot site.

The stone-wall-boy must begin building the four-foot wall near the face side.

He starts at the bottom and works upwards, making sure that he does not use reef, or pieces of wood or blocks.

He must wipe off dirty waste to make sure it is not reef.

He must use big stones on the corners and on the footwall.

He must lay the stones crosswise (as he progresses upwards).

He must go on building the wall until it reaches tight to the hanging.

Futi lo bas-boy yena setsha lo munye manxeba lapa lo mzimba ka lo muntu ka lo ston-wol, futi yena bopa lo yena ayikona lungile.

Lo skati lo mlung yena fikile lapa ku lo weyetin-pleyis, lo bas-boy yena nika yena lo tikit ka lo muntu ka lo ston-wol (na lo ka lo munye) ndaba lo mlung yena azi bala yena, futi yena azi beka yena lapa ku lo bokis ka yena.

Lo skati lo mlung yena fikile, lo muntu ka lo ston-wol yena bamba lo tri spakapakan, yena hamba beka yena lapa lo ndawo lo bas-boy yena kombisile yena.

Lo skati yena bamba lo spakapakan lo muntu ka lo ston-wol yena azi pasopa yena ayikona iwa, futi yena azi goka lo bantshi, futi yena azi buka lo wintsh yena ayikona sebenza.

Manje lo muntu ka lo ston-wol yena bamba lo tri mpahla ka lo msebenz: yena lo nyuwan foshol (lo yena kona lo nyuwan skop, lo yena kona lo mbobo), lo shotwan mgqala (lo yena lo skop yena nyuwan, lo yena kona lo geskit), lo mtshanyelo. (ka lo waya)
Yena beka yena lapa lo ndawo yena azi aka lo ston-wol.

Lo muntu ka lo ston-wol yena hamba lapa lo ndawo ka lo ston-wol lapa yena kona lo malayin ka lo shif-bas.

Lapa lo ndawo ka lo ston-wol yena azi buka noko yena lo mampara lingana lo namba wan fo fit, yena azi buka lo layin ka lo shif-bas.

Kuqala yena azi setsha zonke lo ndawo ka lo ston-wol.

Yena bamba lo shotwan mgqala (yena kona lo geskit, lo yena vala lo litshe yena ayikona limaza lo sandla ka yena), lo bendaskop yena buka pezulu, yena setsha lo taful lapa pakati ku lo fo mapak.

Futi yena setsha lo mali lapa lo taful-panzi, yena setsha noko zonke lo ndawo yena vulile.

Lo skati yena azi layisha lo stof, yena posa yena lapa pezulu ka lo spor, lapa lo madala sayid noko lapa pakati ku lo ngolovan. (Yena ayikona posa lo stof pakati ku lo spor).

Lo muntu ka lo ston-wol yena sondeza lo mampara ku lo ndawo ka lo eyit fit lapa ku lo ndawo ka lo fo fit.

Lo muntu ka lo ston-wol yena azi qala aka lo fo-fit lapa duze lo skwe. Yena azi qala panzi hamba pezulu, yena ayikona sebenzisa lo mali, na lo maplank, na lo mablok.

Yena azi sula lo mampara lo yena mubi ndaba yena azi setsha noko yena kona lo mali.

Yena azi sebenzisa lo makulu matshe lapa lo kona na lapa lo taful panzi.

Yena azi pambanisa lo matshe.

Yena azi aka lo wol tot yena bambile lo taful sterek.

setsha
lungile
tshintshisa
ayikona
manxeba
mzimba
bopa
ndaba
bala
tri
spakapakan
ndawo
kombisile
pasopa
iwa
bantshi
wintsh
nyuwan
mak
mbobo
skop
aka
layin
shif-bas
mampara
lingana
namba
fo
fit
buka
kuqala
zonke
vimbela
litshe
limaza
bendaskop
ndaba
makulu
sayiz
layisha
stof
posa
pezulu
spor
madala
sayid
skwe
sondeza

He lays the wall below the paint-line, for it is the paint-line by which he is guided to incline the wall. He uses only waste to fill the stone-wall. He must make sure that the wall (and the others) reach the hanging.

When he has completed a four-foot wall, he builds the eight-foot wall on the side of the worked out area. Then he builds the remaining walls.

When he has finished building a four-foot wall and there is not sufficient waste to build the eight-foot wall, he must go on to building other walls on other sites.

When the site is very steep the stone-wall-boy must use an old wire rope to prevent the waste from slipping down. When the stone-wall-boy has finished building a wall he must look to make sure he has not packed in any reef.

When the stone-wall-boy builds a ventilation wall (below the second track on the lower side and below the first track on the upper side), he must pack the waste solid, and build only in line with the paint-line.

He must work from the bottom upwards, and he must not pack reef.

At knocking-off time the stone-wall-boy must examine his tools and put them away in their place near the miner's box.

When any of them are not in order he must get them exchanged.

Notice:

the form madolo, madoda for both singular and plural, but dolo and ndoda also used for singulars.

sandla, mgqala, wol, mbabo, ntambo, foshol, mak are the usual singular and plural forms.

tikit, wil, skop, sak, waya, blok, plant take the prefix ma to form the plural.

sebenza = work
sebenzisa = use, make use of
msebenz = work (noun)

fo-fit = four-foot wall
eyit-fit = eight-foot wall

wol

Yena lalisa lo lapa panzi ku lo layin ka lo shif-bas ndaba yena lo layin yena kombisa yena noko lo wol yena lala mbitshan. Yena gwalisa lo ston-wol nga lo mampara kupela. Yena azi setsha noko lo wol (futi lo munye) yena bambile lo taful pezulu.

Lo skati yena qetile lo fo-fit yena buya lapa madala sayid, yena aka lo eyit-fit lapa madala sayid. Futi yena aka lo munye ston-wol. Lo skati yena qetile lo fo-fit, lo skati lo mampara yena ayikona lingana yena aka lo eyit-fit, lo muntu ka lo ston-wol yena hamba aka lo munye ston-wol lapa lo munye ndawo.

Lo skati lo sayid yena hamba panzi sterek, lo muntu ka lo ston-wol yena azi sebenzisa lo madala ntambo ka lo wintsh. Lo ntambo yena vimbela lo mampara yena ayikona baleka panzi. Lo skati lo muntu ka lo ston-wol yena qetile aka lo ston-wol yena azi setsha noko aziko lo mali lapa pakati ku yena.

Lo skati lo muntu ka lo ston-wol yena aka lo ventileyishin wol (lo yena lapa panzi ku lo namba tu spor lapa panzi, futi panzi ku lo namba wan spor lapa pezulu) yena azi faka lo mampara tot yena qinile, futi yena azi aka kupela lapa lo layin ka lo shif-bas.

Yena azi aka qala panzi hamba pezulu, futi yena ayikona aka nga lo mali.

Lo skati ka tshayile lo muntu ka lo ston-wol yena azi setsha zonke lo mpahla ka lo msebenz, yena azi beka yena lapa lo ndawo yena duze lo bokis.

Lo skati lo munye nto yena ayikona lungile yena azi tshintshisa yena

qala
sebenzisa
mali
maplank
mablok
sula
mubi
taful
lalisa
pambaniso
matshe
wol
tot
bambile
sterek
kombisa
noko
lala
mbitshan
gwalisa
nga
kupela
qetile
buya
tu
eyit
fo-fit
eyit-fit
ntambo
wintsh
baleka
aziko
ventileyishin
tshayile

maspakan = pack, packs
spakapakan = pack, packs, mat, mats
maston-wol or ston-wol is plural of ston-wol
sayiz ka = a distance of
makulu sayiz ka = area of

ndawo makulu sayiz ka = a space the size of

litshe or litjie = rock - plural matshe
mampara = waste
stof = broken rock (stuff)
mali = reef
gqala = to bar mgqala = pinch-bar
(g or q or gx or qx or gqx found instead of gq.)

WATERING DOWN AND LIGHTING UP - I.

A.
The tshisa-boy has five jobs.

- Job one is to water down all places the miner (European) made safe in the morning.
- Job two is to pump out the sockets and then to water down the face and footwall.
- Job three is to pump out the new holes.
- Job four is to help the miner to charge up.
- Job five is to light up (the charges).

B.
When he goes to work the tshisa-boy must always put on his protective clothing:

- hard hat,
- gloves,
- leg-guards,
- boots,
- belt.

On his way to work he goes to the lamp-house to fetch his lamp, electric lighter, and elements.
 He fits the lamp to his hard hat.
 He puts the elements into the pouch on his belt.
 He carries the electric lighter (igniter).
 Then he goes through the crush.

C.
The tshisa-boy goes into the cage.
The cage goes down.
The tshisa-boy and the other men alight at the station.

D.
When the tshisa-boy arrives at the station he must proceed carefully to the waiting-place.
When he arrives at the waiting-place he finds the boss-boy there.
The tshisa-boy and the others must wait there for the miner.

E.
While the tshisa-boy is waiting there he gives his ticket to the boss-boy who puts it in his pouch.

WOTA-TSHISA - I.

A.
Lo tshisa-boy yena (kona) lo fayif majob.

- Lo job ka wan yena (kona) faka lo manzi lapa zonke lo ndawo lapa lo mlung yena setshile lo skati kuseni.
- Lo job ka tu yena (kona) pompa zonke lo madala (ma) hol, futi faka lo manzi lapa lo skwe, futi lapa lo taful panzi
- Lo job ka tri yena (kona) pompa zonke lo manyuwan hol. (or mahol.)
- Lo job ka fo yena siza lo mlung cobela.
- Lo job ka fayif yena (kona) tshisa.

B.
Zonke lo skati lo tshisa-boy yena hamba sebenza yena azi goka lo mpahla ka lo mgodi:

- lo skoko,
- lo sandla,
- lo madolo,
- lo skatul,
- lo bant.

Lo skati yena hamba sebenza, yena hamba lapa ku lo lamp-hawos, yena tola lo lamp, na lo lamp ka lo ges, na lo mawaya ka lo ges.
 Yena faka lo lamp lapa ku lo skoko,
 Yena faka lo mawaya ka lo ges lapa pakati ku lo skwam lapa bant.
 Yena bamba lo lamp ka lo ges.
 Futi yena hamba lapa ku lo krash.

C.
Lo tshisa-boy yena ngena lapa ku lo ketsh.
Lo ketsh yena hamba lapa panzi.
Lo tshisa-boy (na lo munye madoda) yena puma lapa stesh.

D.
Lo skati lo tshisa-boy yena fikile lapa stesh, yena azi hamba kahle lapa ku lo weyetin-pleyis.
Lo skati yena fika lapa weyetin-pleyis yena tola lo bas-boy lapa.
Lo tshisa-boy na lo munye yena azi lindela lo mlung lapa.

E.
Lo skati lo tshisa-boy yena linda lapa, yena nika lo bas-boy lo tikit ka yena, yena beka yena lapa pakati ku lo sak ka yena.

job
tshisa-boy
majob
fayif
wan
faka
manzi
ndawo
setshile
kuseni
pompa
madala
hol
skwe
taful
tri
manyuwan
fo
siza
(woodisa)
cobela
tshisa
sandla
bant
lamp-hawos
mawaya
ges
skwam
bamba
krash
fikile
kahle
weyetin-pleyis
lindela
linda
nika
tikit
bekas
sak

NOTES:

kona (khona) can mean has, or are.
He is there -- Yena kona lapa.
He has a hat -- Yena kona lo skoko.

ayikona is the negative form.

hayik(hona) and aik(h)ona are other forms.

nto is sometimes spelt into.

pompa means to wash and scrape (a hole).

lo mpahla ka lo mgodi = protective clothing

lo mpahla ka lo msebenz = is usually used for working tools,
e.g. shovels, etc.,

zolo is sometimes written izolo.

madala = old

nyuwan = now

weyetin-pleyis is less frequent than ndawo kalinda
but preferred on many mines.

To express the relation which, or who, or whose:

The place where he puts his clothes -- Lo ndawo lapa yena bekile lo mpahla
The man who is walking -- Lo ndoda lo yena hamba.
The hat which he is wearing -- Lo skoko lo yena gokile

Lo skati kuseni = in the early morning.
Lo skati busuku = late in the evening, at night.

linda = wait lindela = wait for

skwe = face taful = hanging

lungile = finished, right, good, in order, O.K.

The simplified spelling -- mgqala-boy. mgwala, mgqala,
mgxala, are also found.

tsheyin is more usual than geyit, and tsheyin-geyit is frequent.

mangaki = how many

ndaba = because lo ndaba = the reason being. ndaba ka = concerning, about.

Plural of certain nouns, e.g.: nyuwan hol is manyuwan hol
madala hol is madala hol, or because
madala is both singular and plural,
madala mahol.
so :

WRITE THESE QUESTIONS IN FANAKALO AND PUT THE ANSWERS OPPOSITE THE QUESTIONS (IN FANAKALO):

<u>Question in English.</u>	<u>Question in Fanakalo.</u>	<u>Answer in Fanakalo.</u>
1. How many jobs does a tshisa-boy have to do?

2. What are the five jobs?

Meanwhile the tshisa-boy takes his tools which he placed near the miner's box the day before.

He takes: a spud-pipe,
blow-pipe,
copper scraper,
footwall-scraper,
box of plugs.

The boss-boy examines all the tshisa-boy's protective clothing (and equipment),

his hard hat,
gloves,
leg-guards,
boots,
lamp,
belt.

He examines any injuries on his (tshisa-boy's) body and dresses any wounds which require it.

F.
Meanwhile the boss-boy examines all the tshisa-boy's tools. When any are not in order the boss-boy gets them exchanged.

G.
When the miner arrives at the waiting-place, the boss-boy gives him the tshisa-boy's ticket (with the others) because the miner has to sign and count them, and put them in his box.

The tshisa-boy puts his electric lamp in the miner's box. (The elements stay in his pouch.)

The tshisa-boy takes (from the miner's box) the spares for his job.

The spares are:
hose mender,
wire clamps,
spud,
gasket,
six-inch nail.

The tshisa-boy ties the spares to his belt (with a piece of wire).

H.
When all is ready and when the miner has told the boss-boy that he can lift (open) the safety chain, the tshisa-boy (with the bar-boy, the timber-boy and the boss-boy) follows the miner to the stope.

Manje lo tshisa-boy yena bamba lo mpahla ka lo msebenz lo yena bekile zolo lapa duze lo bokis ka lo mlung.

Yena bamba: lo spod-payip,
lo spayipan,
lo skrap,
lo pikanin skrap,
lo tin ka lo nablok.

Lo bas-boy yena setsha zonke lo mpahla ka lo tshisa-boy,

lo skoko,
lo sandla,
lo madolo,
lo skatul,
lo lamp,
lo bant.

Yena setsha lo munye manxeba lapa lo mzimba ka yena. Yena bopa lo manxeba lo yena ayikona lungile.

F.
Manje futi, lo bas-boy yena setsha zonke lo mpahla ka lo msebenz ka lo tshisa-boy.
Lo skati lo munye mpahla yena ayikona lungile, lo bas-boy yena tshintshisa yena.

G.
Lo skati lo mlung yena fika lapa lo weyetin-ployis lo bas-boy yena nika yena lo tikit ka lo tshisa-boy (na lo munye) ndaba lo mlung yena azi bala yena, futi yena azi beka yena lapa pakati ku lo bokis ka yena.
Lo tshisa-boy yena beka lo lamp ka lo ges ka yena lapa pakati ku lo bokis ka lo mlung. (lo mawaya yena hlala lapa skwan).
Lo tshisa-boy yena tata (lapa ku lo bokis) lo spere ka lo msebenz.
Lo spere yena:

lo spayipan,
na lo mawaya maklamp,
lo spod-payip
na lo geskit,
na lo spekel ka lo sikis intsh.

Lo tshisa-boy yena fasa lo spere lapa (ku) lo bant (nga lo waya).

H.
Lo skati zonke yena lungile, lo skati lo mlung yena tshelile lo bas-boy yena funa vula lo tsheyin-geyit, futi lo tshisa-boy (na lo mgqala-boy na lo timba-boy na lo bas-boy), yena hamba muva ku lo mlung lapa ku lo sayid.

KEY COPY

WATERING DOWN AND LIGHTING UP - II.

JOB ONE:

At the stope the tshisa-boy places all his tools near the face.

He goes to the place where he stored the large hose on the previous day.

He finds it behind the stone-wall near the face, or another safe place.

The tshisa-boy lets out the hose.

He turns on the water.

He removes the dirt from the pipe. (If he does not do this, the dirt will choke the menders.)

The tshisa-boy examines the end of the pipe.

He examines the gasket.

He examines the wires which clamp the spud.

He turns off the water.

He connects the hose to the pipe.

He examines the nozzle.

He examines the gasket of the nozzle.

He connects the spud to the hose.

He turns on the water.

Then he examines the joins.

If there is a join which is faulty, he turns off the water and repairs the join with the mender and wire.

Then he turns on the water.

He pulls the hose along.

He goes to water down every place the miner has examined.

He waters down the broken rock.

He settles (kills) the dust which causes phthisis.

The tshisa-boy waters down the face, the hanging, the footwall, the mat-packs, (to make them swell), the scraper-path.

He waters down all the places which were blasted on the previous day.

He waters down a distance of three packs from the face.

When the tshisa-boy has finished watering down, he takes the large hose, rolls it up, and replaces it where he first found it.

WOTA-TSHISA - II.

LO JOB KA WAN.

Lapa ku lo sayid lo tshisa-boy yena beka zonke lo mpahla ka lo msebenz lapa duze lo skwe.

Yena hamba lapa lo ndawo lapa yena bekile lo makulu ntambo lo zolo.

Yena tola yena lapa muva ku lo ston-wol lapa duze lo skwe noko lapa lo munye ndawo lo yena lungile

Lo tshisa-boy yena donsa lo ntambo.

Yena vula lo manzi.

Yena kipa lo doti lo yena kona lapa payip. (Lo skati yena ayikona enzile fana ka lo, lo doti yena azi vala lo spayipan.)

Lo tshisa-boy setsha lo skop ka lo payip.

Yena setsha lo geskit.

Yena setsha lo mawaya lo yena bopile lo skop.

Yena vala lo manzi.

Yena fasa lo ntambo lapa (ku) lo payip.

Futi yena setsha lo skop ka lo spreysi.

Yena setsha lo geskit ka lo spreysi.

Yena fasa lo spod- payip lapa (ku) lo ntambo.

Yena vula lo manzi.

Futi yena setsha lo majoyin.

Lo skati yena kona lo joyin lo yena ayikona lungile, yena vala lo manzi, yena lungisa lo joyin nga lo spayipan na lo mawaya.

Futi yena vula lo manzi.

Yena donsa lo ntambo.

Yena hamba faka lo manzi lapa zonke lo ndawo lapa lo mlung yena setshile.

Yena faka lo manzi lapa (ku) lo stof.

Yena bulala lo tuli lo yena enza lo tayisis.

Lo tshisa-boy yena faka lo manzi lapa (ku) lo skwe, lapa lo (ku) taful pezulu, lapa lo (ku) taful panzi, lapa lo (ku) (ma)spakan, (ndaba yena azi funa yena makulu), lapa lo (ku) mahovan.

Yena faka lo manzi lapa zonke lo ndawo lo yena tshisiwe zolo.

Yena faka lo manzi lapa lo makulu ndawo sayiz ka lo tri-spakan ku lo skwe.

Lo skati lo tshisa-boy yena qetile faka lo manzi, yena bamba lo makulu ntambo, yena hamba rola yena, futi yena beka yena lapa lo ndawo lapa yena tolile yena.

makulu
donsa
kipa
doti
enzile
vala
skop
bopile
fasa
spreysi
majoyin
joyin
lungisa
stof
bulala
tuli
tayisis
(ma)spakan
mahovan
tshisiwe
sayiz
qetile
rola
tolile

JOB TWO:

When the tshisa-boy has finished watering down he takes up all his tools.
They are the tools which he placed near the face.
He takes his blow-pipe.
He takes his copper-scraper.
He takes the tin of plugs.
He takes the footwall scraper.
He goes off to pump the sockets.

Now the tshisa-boy goes for the small water hose which is stored behind the stone-wall near the face.
He examines the pipe.
He turns on the water.
He examines the spud.
He examines the gasket.
He turns off the water.

He connects the hose to the pipe.
He turns on the water.
He examines the joins.
Again he repairs any joins which are faulty.

Once again he goes to water down.
He lets out the hose.
He goes to water down the face.
He goes to water down the hanging.
He goes to water down the footwall.

When he has finished watering down, the tshisa-boy turns off the water.

Then he works following behind the bar-boy.
He takes the blow-pipe.
He inserts it in the hose.
He turns on the water.
He inserts the blow-pipe into the sockets (to wash them out)
He scrapes out the sockets using the copper-scraper.
He has to remove the grit from the sockets.
He takes the footwall scraper.
He scrapes the footwall.
He turns off the water.
He removes the blow-pipe from the hose.
He takes the water-hose and washes the floor to clean a distance of one shovel from the face.
All the time he has to watch out for reef and sockets in the footwall, for mis-fires, for explosives.

LO JOB KA TU:

Lo skati lo tshisa-boy yena qetile faka lo manzi yena bamba zonke lo mpahla ka yena.
Yena lo mpahla lo yena bekile lapa duze lo skwe.
Yena bamba lo spayipan.
Yena bamba lo langwan skrap.
Yena bamba lo tin ka lo mablock.
Yena bamba lo pikanin skrap.
Yena hamba pompa lo zonke madala hol. (Or mahol).

Manje lo tshisa-boy yena bamba lo pikanin ntambo lo yena hlala lapa muva ku lo ston-wol lapa duze lo skwe.
Yena setsha lo payip.
Yena vula lo manzi.
Yena setsha lo skop.
Yena setsha lo geskit.
Yena vala lo manzi.

Yena fasa lo ntambo lapa lo payip.
Yena vula lo manzi.
Yena setsha lo majoyin.
Futi yena lungisa lo majoyin lo yena ayikona lungile.

Futi yena hamba faka lo manzi.
Yena donsa lo ntambo.
Yena hamba washwa lo skwe.
Yena hamba washwa lo taful.
Yena hamba washwa lo taful-panzi.

Lo skati yena qetile washwa, lo tshisa-boy yena vala lo manzi.

Futi yena hamba sebenza muva ku lo mgqala-boy.
Yena bamba lo spayipan.
Yena faka yena lapa ku lo ntambo.
Yena vula lo manzi.
Yena faka lo spayipan pakati ku lo madala hol. (Or mahol.)
Yena skrapa lo madala hol nga lo langwan skrap. (Or mahol.)
Yena azi kipa lo fayin stof lapa ku lo madala hol. (Or mahol.)
Yena bamba lo pikanin skrap.
Yena skrapa lo taful-panzi.
Yena vala lo manzi.
Yena kipa lo spayipan ku lo ntambo.
Yena bamba lo ntambo ka lo manzi, yena washwa lo taful panzi lo makulu ndawo sayiz ka lo wan foshol ku lo skwe.
Zonke lo skati yena funa setsha lo mali na lo madala mahol lapa lo taful-panzi, lo skelem, lo jaratin.

langwan
ston-wol
fayin
mali
jaratin
blok

After he has washed out each hole he must place a plug underneath it.
The tshisa-boy must not insert a plug. (Any plug whatsoever)
The miner inserts each plug (Every plug whatsoever.)

When the tshisa-boy finds a mis -fire, he goes to call the miner.
The miner then goes ahead to chalk the mis -fire.
The miner marks the hole with chalk.
The miner examines the mis -fire and inserts a plug.
When there is a mis -fire, the tshisa-boy must not work near it.
He must not work within two shovel-lengths from the mis -fire.
When the tshisa-boy reaches the bar-boy at the end of the cleared face, the tshisa-boy turns off the water.

Then the tshisa-boy takes a shovel and helps the bar-boy. They (tshisa-boy and bar-boy) open the face.
When the face has been opened, the tshisa-boy turns on the water again.
He washes down the face.
When the tshisa-boy has finished washing down the face, he turns off the water again.
He disconnects the small hose and places it behind the stone-wall.

Then he takes the large hose.
He fastens it to the pipe.
He turns on the water.
He washes down the site of the stone-wall between the four packs.
He washes down the hanging.
He washes down the waste rock.

When he has finished washing down the stone-wall site, he turns off the water.
He disconnects the large hose and places it behind the stone-wall.

JOB THREE:

The tshisa-boy examines the hanging (with his eyes)
He goes to count the new holes.
He goes to prepare the clay tamping.
He takes the tin of tamping, and the copper scraper, and an old charging-stick.
He goes to pump out the new holes.

Lo skati yena washile lo munye madala hol yena azi beka lo blok lapa panzi ku lo munye madala hol.
Lo tshisa-boy yena ayi azi faka lo munye blok.
Lo mlung yena faka lo munye blok.

Lo skati lo tshisa-boy yena tola lo skelem, yena hamba biza lo mlung. Futi, lo mlung yena hamba pambili yena faka lo tshok.
Lo mlung yena komba lo hol nga lo tshok.
Lo mlung yena setsha lo skelem, yena faka lo blok.
Lo skati yena kona lo skelem, lo tshisa-boy yena ayikona sebenza lapa duze.
Yena ayikona sebenza lapa lo ndawo (lo) sayiz ka lo tu foshol ku lo skelem.
Lo skati lo tshisa-boy yena fika muva ku lo mgqala-boy lapa lo skwe lo yena vulekile, lo tshisa-boy yena vala lo manzi.

Futi lo tshisa-boy yena bamba lo foshol, yena siza lo mgqala-boy. Yena (lo tshisa-boy na lo mgqala-boy) vula lo skwe.
Lo skati lo skwe yena vulekile, lo tshisa-boy yena vula futi lo manzi. Yena washala lo skwe.
Lo skati lo tshisa-boy yena qetile washala lo skwe, yena vala futi lo manzi.
Yena lusa lo pikanin ntambo, yena beka yena muva ku lo ston-wol.

Futi yena bamba lo makulu ntambo.
Yena fasa yena lapa lo payip.
Yena vula lo manzi.
Yena washala lo ndawo ka lo ston-wol lapa ndawo lapa pakati ku lo fo mapak.
Yena washala lo taful pezulu.
Yena washala lo mampara.

Lo skati yena qetile washala lo ndawo ka lo ston-wol, yena vala lo manzi. Yena lusa lo makulu ntambo, yena beka yena lapa muva ku lo ston-wol.

JOB KA TRI:

Lo tshisa-boy yena setsha lo taful nga lo mehlo.
Yena hamba bala lo manyuwan hol. (Or mahol)
Yena hamba lungisa lo daga.
Yena bamba lo tin ka lo daga, na lo skrap, na lo madala cobela-stik.
Yena hamba pompa lo manyuwan hol. (Or mahol)

daga
cobela-stik
sebenzisa
nashin-boy
sala

lusa

When the charging-stick will not go in, he uses the copper scraper, and takes out the water from the new holes. The tshisa-boy has to put the tamping below each new hole, and near it.

When he has finished pumping all the new holes and has put the tamping in place, he counts all the holes the machine-boy has drilled.

Then he goes to the miner's box, and helps the miner to prepare the fuses.

JOB FOUR:

When they go again to the stope, the pikanin carries the bag of explosives and the copper scraper; the miner carries the fuses and the charging-stick.

When the miner orders him, the tshisa-boy takes the plugs from the old holes.

He places them in the tin (to save them).

The tshisa-boy inserts the explosives (three sticks, one by one) into each hole and the miner presses them home.

Then the miner puts the fuses in the hole.

The tshisa-boy inserts the tamping, and the miner presses it home.

When they have finished charging up, they go to the miner's box.

The miner puts the remainder of the explosive into his explosives' box.

JOB FIVE:

The miner must tell the tshisa-boy when it is time to blast. He gives the tshisa-boy his electric lighter (which the tshisa-boy stores away in the box) and the short fuse.

Now the tshisa-boy examines the electric lighter.

He examines it to make sure it does not leak electrolyte.

He examines the three elements.

He sees that they glow properly.

He fits two in place (on the lighter).

The third he puts in his pouch.

The tshisa-boy examines his head-lamp.

Then he takes the short fuse in one hand.

Now the miner notes the time.

The tshisa-boy goes with the miner and the boss-boy to the face.

When they get there, the tshisa-boy lights the short fuse.

(The short fuse indicates the direction in which he must go).

When the smoke goes down, he begins below and works upwards.

The miner must tell the tshisa-boy where he must start.

When the tshisa-boy lights up, he calls out "Fire! Beware of accidents!"

Lo skati lo cobela-stik yena ayikona (ayi funa) ngena, yena sebenzisa lo skrap, yena kipa lo manzi lapa ku lo manyuwan hol. (Or mahol)
Lo tshisa-boy yena azi beka lo daga lapa panzi ku zonke lo manyuwan ma-hol, futi duze lo mahol.

Lo skati yena qetile pompa zonke lo manyuwan hol, futi lo skati yena bekile lo daga, yena bala zonke lo mahol lo mashin-boy yena tshayile. Futi yena hamba lapa lo bokis ka lo mlung, yena siza lo mlung enza lo ntambo.

(or mahol)
mosha

shotwan
kangela
smok
qala
ngozi
tshoya
gowala
gwalile

LO JOB FO:

Lo skati yena hamba futi lapa ku lo sayid, lo pikanin yena bamba lo sak ka lo jaratin na lo langwan skrap; lo mlung yena bamba lo ntambo na lo cobela-stik.

Lo skati lo mlung yena tshela yena, lo tshisa-boy yena kipa lo mablok lapa ku lo madala hol. (Or mahol)

Yena beka yena lapa pakati ku lo tin (ndaba yena ayikona funa mosha yena).

Lo tshisa-boy yena faka lo jaratin lapa pakati ku lo munye hol nga lo sandla; lo mlung yena cobela.

Futi lo mlung yena faka lo fiyoz lapa pakati ku lo hol.

Lo tshisa-boy yena faka lo daga, lo mlung yena cobela.

*yena

Lo skati yena qetile cobela, yena hamba lapa lo bokis ka lo mlung.

Lo mlung yena beka lo jaratin lo yena salile lapa ku lo bokis ka lo jaratin.

LO JOB KA FAYIF:

Lo mlung yena azi tshela lo tshisa-boy lo skati yena azi hamba tshisa. Yena nika lo tshisa-boy lo lamp ka lo ges (lo yena lo tshisa-boy yena bekile lapa bokis) na lo shotwan fiyoz.

Manje lo tshisa-boy yena setsha lo lamp ka lo ges.

Yena setsha yena noko yena ayikona puma lo mafuta ka lo ges.

Yena setsha lo tri mawaya.

Yena buka noko yena vuta muhle.

Yena fasa lo tu mawaya.

Lo munye yena beka yena lapa pakati ku lo skwam.

Lo tshisa-boy yena setsha lo lamp.

Futi yena bamba lo shotwan fiyoz nga lo wan sandla.

Manje lo mlung yena kangela lo skati.

Lo tshisa-boy yena hamba na lo mlung na lo bas-boy lapa ku lo skwe.

* yena

Lo skati yena fikile lapa, lo tshisa-boy yena tshisa lo shotwan fiyoz.

(Lo shotwan fiyoz yena komba upi yena azi hamba.)

Lo skati lo smok yena hamba panzi, yena qala panzi hamba pezulu.

Lo mlung yena azi tshela lo tshisa-boy upi yena azi qala.

Lo skati lo tshisa-boy yena tshisa, yena kuluma: "Tshisa! Pas op lo ngozi!"

When the charging-stick will not go in, he uses the copper scraper, and takes out the water from the new holes. The tshisa-boy has to put the tamping below each new hole, and near it.

When he has finished pumping all the new holes and has put the tamping in place, he counts all the holes the machine-boy has drilled.

Then he goes to the miner's box, and helps the miner to prepare the fuses.

JOB FOUR:

When they go again to the stope, the pikanin carries the bag of explosives and the copper scraper; the miner carries the fuses and the charging-stick.

When the miner orders him, the tshisa-boy takes the plugs from the old holes.

He places them in the tin (to save them).

The tshisa-boy inserts the explosives (three sticks, one by one) into each hole and the miner presses them home.

Then the miner puts the fuses in the hole.

The tshisa-boy inserts the tamping, and the miner presses it home.

When they have finished charging up, they go to the miner's box.

The miner puts the remainder of the explosive into his explosives' box.

JOB FIVE:

The miner must tell the tshisa-boy when it is time to blast. He gives the tshisa-boy his electric lighter (which the tshisa-boy stores away in the box) and the short fuse.

Now the tshisa-boy examines the electric lighter.

He examines it to make sure it does not leak electrolyte.

He examines the three elements.

He sees that they glow properly.

He fits two in place (on the lighter).

The third he puts in his pouch.

The tshisa-boy examines his head-lamp.

Then he takes the short fuse in one hand.

Now the miner notes the time.

The tshisa-boy goes with the miner and the boss-boy to the face.

When they get there, the tshisa-boy lights the short fuse.

(The short fuse indicates the direction in which he must go).

When the smoke goes down, he begins below and works upwards.

The miner must tell the tshisa-boy where he must start.

When the tshisa-boy lights up, he calls out "Fire! Beware of accidents!"

Lo skati lo cobela-stik yena ayikona (ayi funa) ngena, yena sebenzisa lo skrap, yena kipa lo manzi lapa ku lo manyuwan hol. (Or mahol)
Lo tshisa-boy yena azi beka lo daga lapa panzi ku zonke lo manyuwan mahol, futi duze lo mahol.

Lo skati yena qetile pompa zonke lo manyuwan hol, futi lo skati yena bekile lo daga, yena bala zonke lo mahol lo mashin-boy yena tshayile. Futi yena hamba lapa lo bokis ka lo mlung, yena siza lo mlung enza lo ntambo.

(or mahol)
mosha

shotwan
kangela
smok
qala
ngozi
tshoya
gowala
gwalilo

LO JOB FO:

Lo skati yena hamba futi lapa ku lo sayid, lo pikanin yena bamba lo sak ka lo jaratin na lo langwan skrap; lo mlung yena bamba lo ntambo na lo cobela-stik.

Lo skati lo mlung yena tshela yena, lo tshisa-boy yena kipa lo mablok lapa ku lo madala hol. (Or mahol)

Yena beka yena lapa pakati ku lo tin (ndaba yena ayikona funa mosha yena).

Lo tshisa-boy yena faka lo jaratin lapa pakati ku lo munye hol nga lo sandla; lo mlung yena cobela.

Futi lo mlung yena faka lo fiyoz lapa pakati ku lo hol.

Lo tshisa-boy/faka lo daga, lo mlung yena cobela.

*yena

Lo skati yena qetile cobela, yena hamba lapa lo bokis ka lo mlung.

Lo mlung yena beka lo jaratin lo yena salile lapa ku lo bokis ka lo jaratin.

LO JOB KA FAYIF:

Lo mlung yena azi tshela lo tshisa-boy lo skati yena azi hamba tshisa. Yena nika lo tshisa-boy lo lamp ka lo ges (lo yena lo tshisa-boy yena bekile lapa bokis) na lo shotwan fiyoz.

Manje lo tshisa-boy yena setsha lo lamp ka lo ges.

Yena setsha yena noko yena ayikona puma lo mafuta ka lo ges.

Yena setsha lo tri mawaya.

Yena buka noko yena vuta muhle.

Yena fasa lo tu mawaya.

Lo munye yena beka yena lapa pakati ku lo skwam.

Lo tshisa-boy yena setsha lo lamp.

Futi yena bamba lo shotwan fiyoz nga lo wan sandla.

Manje lo mlung yena kangela lo skati.

Lo tshisa-boy hamba na lo mlung na lo bas-boy lapa ku lo skwe.

* yena

Lo skati yena fikile lapa, lo tshisa-boy yena tshisa lo shotwan fiyoz.

(Lo shotwan fiyoz yena komba upi yena azi hamba.)

Lo skati lo smok yena hamba panzi, yena qala panzi hamba pezulu.

Lo mlung yena azi tshela lo tshisa-boy upi yena azi qala.

Lo skati lo tshisa-boy yena tshisa, yena kuluma: "Tshisa! Pas op lo ngozi!"

When the tshisa-boy lights a fuse he must not push in the element. (It will get blocked with dirt).
 When the element does get blocked with dirt, he must change it
 He must not waste time.
 He must put in the spare element.
 When he has finished lighting up, he removes all the elements.
 He puts them in his pouch (on belt).
 He goes to the waiting-place.

At the waiting-place the miner gives him (and the others) his ticket.
 At the waiting-place the tshisa-boy checks if all his kit is in order.
 He changes the items which are not in order.
 He tells the miner what is needed (from the store).
 The miner gives him a chit which the tshisa-boy has to take to the surface and which the captain has to sign. (Then the tshisa-boy must get it at the store.)

At knocking-off time the tshisa-boy takes his lamp and his electric lighter and all his tools for lighting up to the lamp-house.

At the lamp-house he reports any defects in the electric lighter.

NOTES:

Zonke lo manyuwan hol = every new hole.
 each new hole

lo manyuwan hol NCT lo manyuwan mahol.

This is because the adjective has been made plural. With a number you can say e.g. lo fo mahol, or with adjective madala you can have lo madala mahol, or lo madala hol.

lo munye = some, or some
 one of many

lo munye.. lo munye = the one ... the other
 some ... the other
 not: any ... every

lapa duze = anywhere nearby

Lo skati lo tshisa-boy tshisa lo fiyoz, yena ayikona tshova lo waya.
 Lo skati lo waya yena gwalile lo doti, lo tshisa-boy yena tshintsha yena.
 Yena ayikona mosha lo skati.
 Yena faka lo waya ka lo spere.
 Lo skati yena qetile tshisa, yena kipa zonke lo mawaya.
 Yena faka yena lapa ku lo skwam.
 Yena hamba lapa ku lo weyetin-pleyis.

Lapa lo weyetin-pleyis lo mlung yena nika lo tshisa-boy (na lo munye madoda) lo tikit ka yena.
 Lapa lo weyetin-pleyis lo tshisa-boy yena buka noko zonke lo mpahla ka yena yena lungile.
 Yena tshintshisa lo yena ayikona lungile.
 Yena tshela lo mlung lo nto yena azi funa.
 Lo mlung yena nika yena lo ncwadi lo yena lo tshisa-boy yena azi hambisa lapa pezulu, lo yena lo kep yena azi bala.
 (Futi lo tshisa-boy yena azi tola yena lapa stol.)

Lo skati ka tshayile, lo tshisa-boy yena hambisa lo lamp na lo lamp ka lo ges na zonke lo mpahla ka lo tshisa lapa ku lo lamp-hawos.

Lapa lo lamp-hawos, yena ripota zonke lo nto lo yena ayikona lungile lapa ku lo lamp ka lo ges.

ncwadi
 kep
 stol
 tshayile
 hambisa
 ripota
 nto

Yena faka lo tshok = makes a chalk mark.

gwala = fill
 gwalile = filled
 gwalisa = cause to fill, make full
 gwalisile = made full
 gwaliswa = made full (passive)

stof = stuff or broken rock
 doti = rubbish, dirt
 mampara = waste rock

ntambo = rope, fuse-line, hose
 makulu ntambo = 1/4" hose.
 pikanin ntambo = 3/8" hose.

muva ku = behind
 pambili ku = in front of, before

faka lo ntambo lapa lo payip
 = attach the hose to the pipe

faka yena lapa ku lo payip
 = put it into the pipe

lapa lo ston-wol = at the stone-wall
 lapa pambili }
muva } ku lo ston-wol
duze }

= in front of
 behind
 close to.

WRITE THESE QUESTIONS IN FANAKALO AND PUT THE ANSWERS OPPOSITE THE QUESTIONS (IN FANAKALO):

<u>Question in English.</u>	<u>Question in Fanakalo.</u>	<u>Answer in Fanakalo.</u>
1. Who may not insert plugs and who are supposed to insert plugs?

2. Who count all the holes the mashine-boy has drilled?
3. Who insert the tamping and who presses it home?
4. How does the tshisa-boy find the direction for lighting up?

THE BAR-BOY.

When the bar-boy goes to work he has to put on his protective clothing.

(his) hard hat,
gloves,
leg-guards,
boots,
belt,
goggles.

When the bar-boy goes to the lamp-house, he gets his lamp and fits it to his hard hat.

Then he goes through the crush.

The bar-boy enters the cage.

The cage goes down.

When the cage has arrived below, the bar-boy (and the others) emerges from it.

The bar-boy goes to the mine-store where he hands over his ticket for checking. The checker gives back the ticket to the bar-boy, and he gives the bar-boy a four-pound hammer.

Then the bar-boy must proceed carefully to the waiting-place.

When the bar-boy arrives at the waiting-place, he will find the boss-boy there.

The bar-boy (and the others) must wait for the miner at the waiting-place.

While he is waiting for the miner, the bar-boy gives the boss-boy his ticket.

The boss-boy must put the ticket in his bag.

Meanwhile the bar-boy collects the tools for his work, which he had left the previous day near the box.

He collects: a shovel,
a short pinch-bar,
a long pinch-bar,
an eight-pound hammer.

Now, including the four-pound hammer, he has five tools.

The boss-boy examines all the bar-boy's protective clothing and equipment.

He examines his hard hat, his gloves, his leg-guards, his boots, his belt, his lamp, and his goggles;

LO MGQALA-BOY.

Lo skati lo mgqala-boy yena hamba sebenza, yena azi goka lo mpahla ka lo mgodi.

lo skoko,
lo sandla,
lo madolo,
lo skatul,
lo bant,
lo fester-ka-lo-mehlo.

Lo skati lo mgqala-boy yena hamba lapa ku lo lamp-hawos yena tola lo lamp ka yena, yena faka yena lapa ku lo skoko ka yena.

Futi yena hamba lapa ku lo krash.

Lo mgqala-boy yena ngena lapa ku lo ketsh.

Lo ketsh yena hamba panzi.

Lo skati lo ketsh yena fikile lapa panzi, lo mgqala-boy (na lo munye) yena puma lapa ku yena.

Lo mgqala-boy yena hamba lapa ku lo mayin-stol, yena nika lo mabalan lo tikit ka yena, lo mabalan yena bala lo namba ka yena, yena pindisela yena, futi yena nika lo mgqala-boy lo fo-pawund hamel.

Futi lo mgqala-boy yena azi hamba kahle lapa ku lo weyetin-pleyis.

Lo skati lo mgqala-boy yena fika lapa lo weyetin-pleyis, yena azi tola lo bas-boy lapa.

Lo mgqala-boy (na lo munye) yena azi lindela lo mlung lapa lo weyetin-pleyis.

Lo skati yena lindela lo mlung, lo mgqala-boy yena nika lo bas-boy lo tikit ka yena.

Lo bas-boy yena azi beka lo tikit lapa ku lo sak ka yena.

Manje lo mgqala-boy yena dibanisa zonke lo mpahla ka lo msebenz lo yena bekile zolo lapa duze lo bokis.

Yena dibanisa: lo foshol,
lo shotwan mgqala,
lo langwan mgqala,
lo eyit-pawund hamel.

Manje, lo mpahla ka lo msebenz yena kona fayif na lo fo-pawund hamel.

Lo bas-boy yena setsha zonke lo mpahla ka lo mgqala-boy.

Yena setsha lo skoko, na lo sandla, na lo madolo, na lo skatul, na lo bant, na lo lamp, na lo fester-ka-lo-mehlo;

mgqala-boy
sandla
bant
fester-ka-lo-mehlo
lamp-hawos
krash
mayin-stol
nika
mabalan
tikit
bamba
fo-pawund
hamel
kahle
weyetin-pleyis
lindela
beki
sak
dibanisa
zonke
bekile
zolo
duze
bokis
foshol
shotwan
mgqala
langwan
eyit-pawund
fayif

He also examines:

the shovel (to see that the hole is intact),
the four-pound hammer,
the eight-pound hammer,
the short pinch-bar (to see if the gasket is in
order and the two ends are sharp),
the long pinch-bar (to see if the gasket is in
order and the two ends are sharp).

If any of his equipment is not in order, the boss-boy gets
it exchanged.

Then the boss-boy examines any injuries on the bar-boy's
body and bandages those that require it.

When the miner arrives at the waiting-place, the boss-
boy gives him the bar-boy's ticket (and those of the
others) because the miner must check it and put it in
his box.

When the miner goes into the stope, the bar-boy takes
his three tools (the two pinch-bars and the four-
pound hammer) with him, follows the miner and the boss-
boy, together with the tshisa-boy and the timber-boy.

The bar-boy leaves the other tools (the eight-pound hammer
and the shovel) in a special place in the stope.
The bar-boy follows the miner when examining at the face
and he uses his four-pound hammer and his pinch-bar.
He examines with the curved end of his pinch-bar, upwards.
He examines at the places which were blasted the day before
on the hanging and on the face.

The reason for this is that explosions break the rock and
make loose rock, also because there is dangerous rock on
the hanging and on the face; and there is stuff and dust
lying about.

That is why the miner and the four men must do the early
examining.

When they are doing the early examination, the miner goes
first. They remove the rocks which may cause an
accident to the men. The pikanin also waters down and
the timber-boy examines and puts in props where he is
instructed to do so.

When the bar-boy is examining at the face in the early
morning, he works from top to bottom, he holds his
short pinch-bar below the gasket (which prevents rocks
from wounding his hands),

Futi yena setsha:

lo foshol (noko lo mbobo lapa ku yena, yena lungile),
lo fo-pawund hamel,
lo eyit-pawund hamel,
lo shotwan mgqala (noko lo geskit yena lungile, noko lo tu ma-
skop yena nyuwan),
lo langwan mgqala (noko lo geskit yena lungile, noko lo tu ma-
skop yena nyuwan).

Lo skati lo munye mpahla yena ayikona lungile, lo bas-boy yena
tshintshisa yena.

Futi lo bas-boy yena setsha lo munye manxeba lapa lo nzimba ka lo
mgqala-boy, futi yena bopa lo yena ayikona lungile.

Lo skati lo mlung yena fikile lapa lo weyetin-pleyis, lo bas-boy yena
nika yena lo tikit ka lo mgqala-boy (na lo ka lo munye), ndaba lo
mlung yena azi bala yena, futi yena azi beka yena lapa ku lo bokis
ka yena.

Lo skati lo mlung yena ngena lapa ku lo sayid, lo mgqala-boy yena
bamba lo tri mpahla (lo tu mgqala na lo fo-pawund hamel), yena hamba
muva ku lo mlung na lo bas-boy, na lo tshisa-boy, na lo timba-boy.

Lo mgqala-boy yena beka lo munye mpahla (lo eyit-pawund hamel, na lo
foshol) lapa lo wan ndawo lapa lo sayid.
Lo mgqala-boy yena hamba muva ku lo mlung lo skati yena setsha lapa
ku lo skwe, futi yena setsha nga lo fo-pawund hamel na lo mgqala.
Zonke lo skati yena setsha nga lo bendaskop ka lo mgqala.
Yena buka lo ndawo lo yena tshisiwe zolo lapa lo taful, lapa lo skwe.

Yena ndaba lo skati lo hol yena itsha yena bulala lo matshe, yena enza
lo stof, futi ndaba yena kona lo mubi matshe lapa ku lo taful, futi
lapa ku lo skwe; futi yena kona lo stof, yena kona lo tuli.

Yena lo ndaba lo mlung na lo fo madoda yena hamba setsha lo sayid
kuseni.

Lo skati yena setsha kuseni, lo mlung yena hamba pambili.
Zonke skati yena kipa lo matshe lo yena azi enza lo ngozi lapa ku lo
madoda. Lo pikanin yena faka lo manzi, lo timba-boy yena setsha
futi yena faka lo mastik.

Lo skati lo mgqala-boy yena setsha lapa lo skwe kuseni, yena qala lapa
pezulu yena hamba panzi, yena bamba lo shotwan mgqala muva ku lo
geskit (lo yena vimbela lo matshe yena ayikona limaza lo sandla),

setsha
noko
mbobo
lungile
geskit
skop
nyuwan
ayikona
tshintshisa
manxeba
nzimba
bopa
bala
bekas
sayid
tri
tu
muva
tshisa-boy
timba-boy
ndawo
skwe
nga
bendaskop
tshisiwe
taful
hol
itsha
bulala
matshe
stof
tuli
ndaba
kuseni
pambili
kipa
ngozi
pikanin
manzi
mastik
qala
pezulu
vimbela
limaza

and the head of the pinch-bar points upwards.
 When he cannot reach with the short pinch-bar, he uses the long one.
 When he sees rock which is unsafe the bar-boy must see that the men who are nearby move away a little; he must test the hanging where he is going to stand, and he must see that he has an escape-way.
 Then he turns his pinch-bar so that the head points downwards, turning it so that the pointed end points forward and makes a hole.

When neither the short pinch-bar nor the long one will go in and when the rock will not move, the bar-boy lays down his two pinch-bars, and he goes to tell the miner. (The miner must mark off the spot and the timber-boy must put in a stick.)

The bar-boy (and the others) examine the face until they arrive at the end of it, all the time examining both the hanging and the face, and looking for mis-fires.

When they have finished the early examination, the bar-boy collects his tools and goes where the miner or the boss-boy tells him.
 (Now he collects the tools which he left in the special place in the early morning.)

When there are two bar-boys, the one goes to one track and his mate goes to another track, because neither wants to hurt his mate.

The boys must be a distance of three packs apart in the scraper face.

First the bar-boy makes the hanging safe with his pinch-bar, and he must also examine the face.

Then he bars down the loose rock from the face (working from the top down) with his short pinch-bar until he reaches the second track.

(When he is barring down he does so on his knees to prevent rock injuring his legs).

Now he turns back and he lashes the stuff at the face and throws it against the matpacks (it protects the mat packs).

When he lashes he must not throw the stuff on to the track and he must clean a distance of one shovel-length from the face.

lo skop ka lo mgqala yena buka pezulu,
 Lo skati lo shotwan mgqala yena ayikona fika lo mgqala-boy yena sebenzisa lo langwan mgqala,
 Lo skati yena buka lo litshe lo yena ayikona lungile, lo mgqala-boy yena azi basopisa lo muntu yena dume ku yena hamba muva mbitshan; yena azi setsha lo taful pezulu lapa yena azi ima, yena azi buka yena azi baleka.
 Futi yena pendula lo bendaskop ka lo mgqala yena buka panzi, yena buyisa lo bendaskop, lo pikanin-skop yena buka pambili, yena enza lo mbobo.

Lo skati lo shotwan mgqala na lo langwan mgqala yena ayikona ngena, lo skati lo litshe ayikona puma, lo mgqala-boy yena lahla lo tu mgqala, yena hamba tshela lo mlung.
 (Lo mlung yena azi faka lo tshok, lo timba-boy yena azi faka lo stik.)

Lo mgqala-boy (na lo munye) yena setsha lo skwe tot yena fika lapa lo skwe yena pela, zonke lo skati yena azi setsha lo taful na lo skwe, yena azi setsha lo maskelem.

Lo skati yena qetile setsha, lo mgqala-boy yena dibanisa lo mpahla, yena hamba lapa lo mlung na lo bas-boy yena tshela yena.
 (Manje yena dibanisa futi lo mpahla lo yena bekile lapa lo wan ndawo kuseneni.)

Lo skati yena kona tu mgqala-boy, lo munye yena ngena lapa wan spor lo mata ka yena yena hamba lapa lo munye spor, ndaba lo mgqala-boy yena ayikona funa limaza lo mata ka yena.

Lapa lo skwe ka lo mahovan lo madoda yena azi sebenza sayiz ka lo tri mapak munye ku munye.

Kuqala lo mgqala-boy yena setsha lo taful nga lo mgqala, futi yena setsha lo skwe.

Futi yena gqala lo lus matshe ku lo skwe (yena qala pezulu yena hamba panzi) nga lo shotwan mgqala tot yena fika lapa lo namba tu spor.
 (Zonke lo skati yena gqala yena guqa nga lo madolo ndaba yena.. vimbela lo matshe yena ayikona limaza lo mlenze.)

Manje yena buyela muva yena layisha lo stof lapa ku lo skwe, yena posa yena lapa ku lo spakapakan (Yena vala lo spakapakan).

Lo skati yena layisha, yena ayikona posa lo stof/pakati ku lo spor, yena azi vula lo makulu ndawo sayiz ka lo wan foshol ku lo skwe.

mbitshan
 pendula
 buyisa
 litshe
 lahla
 tshela
 tshok
 stik
 tot
 pela
 skelem
 qetile
 namba
 wan
 spor
 bekile
 mata
 kuqala
 nga
 qala
 lus
 guqa
 madolo
 ndaba
 vala
 layisha

* lapa

When the bar-boy has finished lashing he has to make the face solid with his four-pound hammer, and then he lashes again.

Whenever there is loose rock he must be careful that it does not hurt his hands; also when there is a mis-fire or explosive he must work a distance of two shovel-lengths from it and he must tell the miner.

When the bar-boy finds a big rock, he must clean it off, turn it round, and examine it for mis-fires.

When there is no mis-fire, the bar-boy puts on his goggles, takes his eight-pound hammer and breaks the rock, being careful, meanwhile that his mates have moved off a little.

Then he throws it aside with his hands against the mat packs.

Then he takes his shovel and opens the face, lashing the stuff against the mat packs (to protect them).

He must look if there is any reef in the footwall, and if there is, he must bar it; and when it will not bar loose, he must tell the miner.

When he has finished, the bar-boy takes his four-pound hammer, puts on his goggles, and again makes the face solid.

Once again he lashes the stuff.

He must look out for reef in the footwall, and if there is some, bar it, and if it will not bar out, he must tell the miner.

When the bar-boy has finished at the face, he takes all his tools and goes to bar down in the track cutting. Then he must make the hanging safe, and he must examine along the paint-line.

Before barring down, he must examine for fis-fires.

He must bar down the face of the track-cutting and he must open a distance the length of a sleeper.

Then he must lash the rock at the side of the track, laying aside the big waste.

When he has finished, he takes his short pinch-bar and bars down the footwall to the level of the sleepers.

The bar-boy must notice where the machine is drilling, and when there is no lashing-boy, he must go and fetch a car from the tipping-point.

Lo skati yena qetile layisha lo mgqala-boy yena azi qinisa lo skwe nga lo fo-pawund hamel; yena layisha futi lo stof.

Zonke lo skati yena kona lo lus matshe yena azi basopa yena ayikona limaza lo sandla ka yena; futi, lo skati yena kona lo skelem na lo jaratin, yena ayi azi sebenza lapa lo makulu ndawo sayiz ka lo tu foshol ku yena, yena azi tshela lo mlung.

Lo skati lo mgqala-boy yena tola lo makulu litshe, yena azi sula lo litshe, yena azi pendula yena, yena azi setsha lo maskalem.

Lo skati yena aziko lo skelem, lo mgqala-boy yena goka lo fester-ka-lo-mehlo, yena bamba lo eyit-pawund hamel, yena bulala lo litshe; manje yena azi basopa lo mata ka yena yena hambile muva mbitshan.

Futi yena bamba yena nga lo sandla, yena posa yena lapa ku lo spakapakan.

Futi yena bamba lo foshol, yena vula lo stof ku lo skwe (yena vala lo spakapakan).

Yena azi buka noko lo mali yena kona lapa lo taful panzi; lo skati yena kona lo mali, lo mgqala-boy yena azi gqala yena; lo skati lo mali yena ayi funa puma, lo mgqala-boy yena azi hamba tshela lo mlung.

Lo skati yena qetile, lo mgqala-boy yena bamba lo fo-pawund hamel, yena goka lo fester-ka-lo-mehlo, yena qinisa lo skwe futi.

Futi yena layisha lo stof futi.

Yena azi buka noko lo mali yena kona lapa lo taful panzi lo skati yena kona lapa, lo mgqala - boy yena azi gqala yena, lo skati lo mali yena ayi funa puma, lo mgqala-boy yena azi hamba tshela lo mlung.

Lo skati lo mgqala-boy yena qetile lapa lo skwe, yena bamba zonke lo mpahla ka yena, yena hamba gqala lapa lo spor.

Yena azi setsha lo taful, yena azi setsha lapa lo layin ka lo shif-bas. Pambili ku lo skati yena qala gqala, yena azi setsha noko aziko skelem. Yena azi gqala lo skwe ka lo spor, yena vula lapa lo ndawo lo yena lingana sayiz ka lo slipis.

Futi yena azi layisha lo matshe lo yena lapa caleni ku lo spor, yena beka lo makulu mampara caleni.

Lo skati yena qetile, yena bamba lo shotwan mgqala, yena gqala lo taful panzi lapa ku lo level ka lo maslipis.

Lapa lo spor lo mgqala-boy yena kangela lo mashin upi lo ndawo yena tshaya, lo skati aziko lo malayisha yena hamba landa lo ngolovan lapa ku lo tip.

pendula
enzela
iwa
tshetsha
mlenze
buyela
posa
spakapakan
vala
layisha
makulu
sayiz
wan
qinisa
taful
jaratin
sula
hambile
aziko
bulala
vula
tshela
mpahla
pambili
caleni
mampara
maslipis
kangela
layisha

When he is lashing in the track-cutting he must not lash into the track; he must throw the stuff into the car.

When the car is full and he has pushed it along to the tipping-point, he must call the checker, who will record his number. Then he will get a bonus.

When the bar-boy goes to bar down a development end, he must examine the hanging and must see if there is air in the ventilation pipe.

When there is no air in the ventilation pipe, he must tell the miner.

When there is air, the bar-boy takes his long pinch-bar and bars down the hanging of the drive and the two side-walls until he reaches the face.

(While he is barring down the hanging he always works from top to bottom.)

Then he puts on his goggles, takes his eight-pound hammer, and makes the face of the drive solid.

When he has finished making the drive face solid, the bar-boy lashes the stuff and sorts the waste to the side. If he finds a mis-fire he must tell the miner.

At knocking-off time, the bar-boy must examine his pinch-bars to make sure they are still sharp, and he must examine his other tools as well.

When any are not in order he goes to exchange them at the mine store.

NOTICE:

Linda: wait

lindela: wait for

pambili ku = in front of

pakati ku = inside, between

panzi ku = underneath

muva ku = behind.

lala = lie down

lalisa = lay down

lahla = leave laying

tshetsha = hurry, hasten and also has adverbial force in

hamba tshetsha = go (hurrying) quickly.

Zonke lo skati yena layisha lapa lo spor yena ayikona layisha lo stof lapa pakati ku lo spor; yena azi posa lo stof lapa pakati ku lo ngolovan.

Lo skati yena gowalisile lo ngolovan, lo skati yena hambisile yena lapa ku lo tip, yena azi biza lo mabalan lo yena bala lo namba ka yena, yena bala. Futi yena azi tola lo bonas.

Lo skati lo mgqala-boy yena hamba gqala lapa ku lo tonel, yena azi setsha lo taful, yena azi buka noko lo moya yena kona lapa lo ventileyishin.

Lapa lo ventileyishin lo skati lo moya yena aziko, yena azi tshela lo mlung.

Lo skati lo moya yena kona, lo mgqala-boy yena bamba lo langwan mgqala, yena gqala lapa lo taful pezulu na lo tu maskwe lapa caleni lapa lo tonel, tot yena fika lapa ku lo skwe.

(Manje yena gqala lo taful, yena gqala pezulu yena hamba panzi.)

Futi yena goka lo fester-ka-lo-mehlo, yena bamba lo eyit-pawund hamel, yena qinisa lo skwe ka lo tonel.

Lo skati yena qetile qinisa zonke lo maskwe ka lo tonel, lo mgqala-boy yena layisha lo stof, yena keta lo marpara lapa caleni. Lo skati lo skelem yena kona, yena azi hambatshele lo mlung.

Lo skati ka tshayile, lo mgqala-boy yena azi setsha lo mgqala, yena buka noko lo skop ka yena yena nyuwan, futi yena setsha lo munye mpahla.

Lo skati lo munye nto yena ayikona lungile, yena azi hamba tshintshisa yena lapa lo mayin-stol.

gowalisile
hambisile
bonas
ventileyishin
tshayile
tshintshisa.

tshintsha = change
tshintshisa = get changed.

the use of the present and past of certain verbs:

bamba = bambile
hamba = hambile
fika = fikile

hambisa = cause to go, send
hambisile = past tense form
fikisa = cause to arrive, come
fikisile = past tense form

pendula = turn (transitive) something
penduka = turn round (intransitive)
buya = come back

When he is lashing in the track-cutting he must not lash into the track; he must throw the stuff into the car.

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When there is no air in the ventilation pipe, he must tell the miner.

When there is air, the bar-boy takes his long pinch-bar and bars down the hanging of the drive and the two side-walls until he reaches the face.

(While he is barring down the hanging he always works from top to bottom.)

Then he puts on his goggles, takes his eight-pound hammer, and makes the face of the drive solid.

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Lo skati lo mgqala-boy yena hamba gqala lapa ku lo tonel, yena azi setsha lo taful, yena azi buka, noko lo moya yena kona lapa lo ventileyishin.

Lapa lo ventileyishin lo skati lo moya yena aziko, yena azi tshela lo mlung.

Lo skati lo moya yena kona, lo mgqala-boy yena bamba lo langwan mgqala, yena gqala lapa lo taful pezulu na lo tu maskwe lapa caleni lapa lo tonel, tot yena fika lapa ku lo skwe.

(Manje yena gqala lo taful, yena qala pezulu yena hamba panzi.)

Futi yena goka lo fester-ka-lo-mehlo, yena bamba lo eyit-pawund hamel, yena qinisa lo skwe ka lo tonel.

Lo skati yena qetile qinisa zonke lo maskwe ka lo tonel, lo mgqala-boy yena layisha lo stof, yena keta lo marpara lapa caleni. Lo skati lo skelem yena kona, yena azi hambatshele lo mlung.

Lo skati ka tshayile, lo mgqala-boy yena azi setsha lo mgqala, yena buka noko lo skop ka yena yena nyuwan, futi yena setsha lo munye mpahla.

Lo skati lo munye nto yena ayikona lungile, yena azi hamba tshintshisa yena lapa lo mayin-stol.

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TRANSLATE THE QUESTIONS IN FANAKALO AND ANSWER IN FANAKALO.

Question in English.

Question in Fanakalo.

Answer in Fanakalo.

1. What does the bar-boy do when the miner goes into the stope to do the early examining?

.....

2. What tools does the bar-boy take into the stope with him?

.....

3. Where does the bar-boy work first after the early examining has been done?

.....

4. Why must the bar-boy kneel when he is barring down at the face?

.....

5. Does the bar-boy work from top down or from the bottom up when barring down the face?

.....

6. What must the bar-boy do if he finds a mis-fire or explosive when barring down at the face?

.....

7. Where does the bar-boy go to work when he has finished at the face?

.....

8. When the bar-boy has finished working in the track-cutting and arrives at the drive, what must he do before he starts working there?

.....

.....

.....

.....

.....

.....

.....

Again, when the machine-boy gives the signal, the spanner-boy turns on the air; and the machine-boy blows out the hoses once more.

Next the machine-boy attaches the air hose to his machine. He signals to the spanner-boy to turn on the air, and he checks that the machine is exuding oil.
(When he is checking he puts his hand at the exhaust.)

The machine-boy tells the spanner-boy to turn on the water, and checks that it is flowing strongly.
(It must spurt upwards the distance of elbow to finger tips.)
Next the machine-boy attaches the water-hose to his machine and calls the spanner-boy.
He also checks that the water spurts properly from his machine.

Before beginning to drill, the machine-boy must check that the hanging is safe overhead.

Next the spanner-boy puts a jumper into the machine, puts a gasket on it and, with gloves and goggles on, places the jumper properly where a hole has been marked off. The machine-boy drills gently till the hole has been collared.
Then he swings in underneath the chalk mark and in line with the mark on the face, and he drills.

When drilling, the machine-boy must make sure that the jumper goes in straight.
He must drill until he has inserted the jumper to the mark (on it),
When the mark is reached, the drilling of the hole has been completed.

While the machine-boy drills the first hole the spanner-boy places the other (tungsten) jumpers each at its mark.
Then, when the machine-boy has completed drilling the first hole, he continues drilling, using his jumpers in rotation.
(Each jumper should drill up to 12 holes.)
Meanwhile, the spanner-boy removes the jumper from each hole which has been drilled, and places it at a new place.

If a hose leaks the spanner-boy must close off the water and put handy for use, wire, clamps, the six-inch nail, and a hose-mender.
Then the machine-boy proceeds to mend the hose by the correct method.
Once the hose has been repaired, the spanner-boy turns the water on again.

Futi, lo skati lo mashin-boy yena tshela yena, lo spana-boy yena vula lo smok; lo mashin-boy yena vutela lo ntambo futi.
Manje lo mashin-boy yena fasa lo ntambo (ka lo mok) lapa ku lo mashin. Yena tshela lo spana-boy yena vula lo smok, yena setsha noko lo mafuta yena puma lapa ku lo mashin.
(Lo skati yena setsha, yena faka lo sandla lapa lo mlomo lapa lo smok yena puma.)

Lo mashin-boy yena tshela lo spana-boy yena vula lo manzi, yena setsha noko yena vuliwe sterek.
(Yena azi puma hamba pezulu sayiz ka lo nqiniba tot lo munwe.)
Manje lo mashin-boy yena fasa lo ntambo ka lo manzi lapa ku lo mashin, yena biza lo spana-boy.
Yena setsha futi noko lo manzi yena puma muhle lapa ku lo mashin.

Pambili lo skati yena qala tshaya, lo mashin-boy yena azi setsha noko lo taful pezulu yena lungile.

Manje lo spana-boy yena ngenisa lo jompol lapa ku lo mashin, yena faka lo geskit lapa ku yena, yena goka lo sandla na lo fester-ka-lo-mehlo, yena faka lo jompol muhle lapa ku lo mak ka lo hol.
Lo mashin-boy yena tshaya mbitshan tot lo hol yena qala.
Futi yena swaya panzi ku lo mak yena buka, yena sebenza na lo layin lapa lo skwe, yena tshaya lo hol.

Zonke lo skati yena tshaya, lo mashin-boy yena azi buka lo jompol yena ngena streyit.
Yena azi tshaya tot yena ngenisile lo jompol lapa ku lo mak.
Lo skati yena fika ku lo mak, lo hol yena lungile.

Lo skati lo mashin-boy yena tshaya lapa lo namba-wan hol, lo spana-boy yena faka lo munye majopol lo munye lapa ku lo mak ka yena.
Futi, lo skati lo mashin-boy yena qetile tshaya lo namba-wan hol, yena tshaya lo munye mahol, zonke lo skati yena sebenzisa lo majompol lo munye muva ku lo munye.
(Lo wan jompol yena azi funa tshaya lo twelef mahol.)
Manje lo spana-boy yena kipa lo munye jompol lapa ku lo hol lo yena tshayiwe, yena faka yena lapa lo nyuwan ndawo.

Lo skati lo ntambo yena vuza, lo spana-boy yena azi vala lo manzi, yena azi faka lo mawaya, na lo maklamp, na lo sikis intsh spekel, na lo shotwan payip.
Futi lo mashin-boy yena hamba lungisa lo ntambo fana ka lo mteto.
Lo skati lo ntambo yena lungisiwe, lo spana-boy yena vula lo manzi futi.

ntambo
funa
tshaya
tep
vula
vutela
vuza
tshela
smok
sula
valile
manzi
vuliwe
sterek
munwe
tot
nqiniba
biza
taful
lungile
ngenisile
geskit
mak
hol
tshaya
mbitshan
layin
mlomo
sebenza
streyit
ngenisile
namba-wan
tshayiwe
nyuwan
lungisa
lungisiwe
makulu
twelef.

pukile
tshintshisa
shot
tshayile
yeka
duma
lalisa
mapak
muva
ston-wol

When a jumper will not come out, the machine-boy and the spanner-boy take the jumper extractor and remove it.

Lo skati lo jompol ayi funa puma lo mashin-boy na lo spana-boy yena bamba lo makulu spanel-ka-lo-jompol, yena kipa yena.

If a jumper breaks, they tie it together, and get it exchanged at the end of the shift.

Lo skati lo jompol yena pukile, yena dibanisa yena, futi, lo skati ka tshayile yena tshintshisa yena.

When the machine-boy comes to the end of the hose, he collars four holes six inches deep. Meanwhile, the spanner-boy prepares the other holes. (It must be reported when a hose has eight menders in it.)

Lo skati lo mashin-boy yena fika lapa lo ndawo lapa lo ntambo yena pela, yena tshaya lo fo mahol tot yena sikis-intsh pakati. Manje lo spana-boy yena lungisa lo munye mahol. (Lo skati lo ntambo yena kona lo eyit mapayip, lo nto yena azi ripotwa.)

While the machine-boy is drilling a track cutting, he must hold the machine on his knees.

Lo skati lo mashin-boy yena tshaya lapa lo sayid ka lo spor, yena azi tamba lo mashin nga lo madolo.

Every day the spanner-boy must drill six holes in the morning.

Zonke skati kuseni, lo spana-boy yena azi tshaya sikis mahol.

At the end of the shift, the machine-boy always lets his machine run for a while so that the oil can lubricate freely. Then he disconnects the hoses and lays his machine flat on top of a mat, and puts his hoses away behind a stone-wall.

Lo skati ka tshayile, lo mashin-boy yena yeka lo mashin yena duma mbitshan, ndaba yena funa lo mafuta yena hamba muhle lapa pakati ku yena. Futi yena lusa lo ntambo, yena lalisa lo mashin lapa pezulu ku lo mapak, yena beka lo ntambo lapa muva ku lo ston-wol. Lo skati yena buya tshaya yena azi sebenzisa lo munye mashin.

Next time he goes to drill he must use the other machine.

(Zonke skati yena kona lo tu mashin ndaba lo mashin-boy yena azi sebenzisa lo munye muva ku lo munye.)

(There are always two machines, so that the machine-boy can use them alternately.)

NOTICE:

Shot mbitshan = short (of something)
mbitshan langwan = somewhat too long
mbitshan shotwan = somewhat too short

setsha noko lo mafuta = check that the oil is
yena puma = exuding
setsha lo mashin = examine the machine
setsha lo taful = examine the hanging (to
make it solid)

lo wan hol = one hole, special hole.
lo namba-wan hol = the first hole
lo namba-tu hol = the second hole
lo munye hol = the other hole, each hole.

lo munye sikis mahol = the remaining six holes
lo munye mahol = the remaining holes,
and other holes.

munye muva ku lo munye = one after the other,
when referring to several
= alternately, when refer-
ring to two

Tshela yena vula = tell him to open
mlomo = mouth, exhaust
lo ntambo = hose, rope
lo ntambo ka lo smok = air hose.
lo ntambo ka lo manzi = water hose.

WRITE THESE QUESTIONS IN FANAKALO AND ANSWER IN FANAKALO:

Question in English.

Question in Fanakalo.

Answer in Fanakalo.

1. What does the machine-boy examine while waiting for the spanner-boy at the mine-store.

.....
.....
.....

pukile
tshintshisa
shot
tshayile
yeka
duma
lalisa
mapak
muva
ston-wol

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yena puma	exuding	lo munye sikis mahol	= the remaining six holes	Tshela yena vula	= tell him to open
setsha lo mashin	= examine the machine	lo munye mahol	= the remaining holes, and other holes.	mlomo	= mouth, exhaust
setsha lo taful	= examine the hanging (to make it solid)			lo ntambo	=hose, rope
				lo ntambo ka lo smok	= air hose.
				lo ntambo ka lo manzi	= water hose.

WRITE THESE QUESTIONS IN FANAKALO AND ANSWER IN FANAKALO:

<u>Question in English.</u>	<u>Question in Fanakalo.</u>	<u>Answer in Fanakalo.</u>
1. What does the machine-boy examine while waiting for the spanner-boy at the mine-store.

Question in English.

Question in Fanakalo.

Answer in Fanakalo.

2. How many holes can a machine-boy usually drill with each tungsten jumper during a shift?

.....
.....
.....

3. What are the rules for leaving a machine at the end of a shift?

.....
.....
.....

Who removes the jumpers from newly drilled holes?

.....
.....
.....

5. How many holes must the spanner-boy drill each day in the morning?

.....
.....

THE LASHER.

When the lashing-boy goes to work he must put on his protective clothing,

(his) hard hat,
gloves,
leg-guards,
boots,
belt,
goggles.

When the lashing-boy goes to the lamp-house, he fetches his lamp, and fits it to his hard hat. Then he goes through the crush.

The lashing-boy enters the cage, The cage goes down.

When the cage has arrived below, the lashing-boy (and the others) emerges from it.

Then the lashing-boy must proceed carefully to the waiting-place.

When the lashing-boy arrives at the waiting-place, he finds the boss-boy there.

The lashing-boy and the others must wait at the waiting-place for the miner.

While he is waiting for the miner, the lashing-boy gives his ticket to the boss-boy.

The boss-boy must put the ticket in his bag.

Meanwhile the lashing-boy collects the tools which he had left near the miner's box the previous day.

He collects: a shovel,
a fourteen-pound hammer,
(a tin of) grease,
a sprag.

The boss-boy examines all the lashing-boy's protective clothing and equipment.

He examines his hard hat, his gloves, his leg-guards, his boots, his belt, and his lamp; and he also examines:

LO MALAYISHA.

Lo skati lo malayisha yena hamba sebenza, yena azi goka lo mpahla ka lo mgodi,

lo skoko,
lo sandla,
lo madolo,
lo skatul,
lo bant,
lo fester-ka-lo-mehlo.

Lo skati lo malayisha yena hamba lapa ku lo lamp-hawos, yena tola lo lamp ka yena, yena faka yena lapa ku lo skoko ka yena. Futi yena hamba lapa ku lo krash.

Lo malayisha yena ngena lapa ku lo ketsh.

Lo ketsh yena hamba panzi.

Lo skati lo ketsh yena fikile lapa panzi, lo malayisha (na lo munye) yena puma lapa ku yena.

Futi lo malayisha yena azi hamba kahle lapa ku lo weyetin-pleyis.

Lo skati lo malayisha yena fika lapa lo weyetin-pleyis, yena tola lo bas-boy lapa.

Lo malayisha na lo munye yena azi lindela lo mlung lapa lo weyetin-pleyis.

Lo skati yena lindela lo mlung lo malayisha yena nika lo bas-boy lo tikit ka yena.

Lo bas-boy yena azi beka lo tikit lapa ku lo sak ka yena.

Manje lo malayisha yena bamba lo mpahla ka lo msebenz lo yena bekile zolo lapa kuze lo bokis.

Yena bamba: lo foshol,
lo fotin-pawund hamel,
lo mafuta,
lo sparak-wej.

Lo bas-boy yena setsha zonke lo mpahla ka lo malayisha.

Yena setsha lo skoko, na lo sandla, na lo madolo, na lo skatul, na lo bant, na lo lamp; futi yena setsha:

malayisha
sandla
bant
fester-ka-lo-mehlo
lamp-hawos
krash
fikile
kahle
weyetin-pleyis
nika
tikit
beki
sak
manje
bamba
bekile
zolo
duze
bokis
foshol
fotin-pawund
hamel
mafuta
sparak-wej.

the shovel (to see that the hole is intact),
the fourteen-pound hammer,
(the tin of) grease,
the wedge-sprag.

If any of his equipment is not in order, the boss-boy gets it exchanged.

Then the boss-boy examines any injuries on the lashing-boy's body, and bandages those that require it.

When the miner arrives at the waiting-place, the boss-boy gives him the lashing-boy's ticket (and those of the others) because the miner must check it and put it in his box.

When the miner arrives, the lashing-boy takes 3 mats and puts them where the boss-boy showed him, there near the tipping-point.

When the lashing-boy is carrying the mats, he must be careful that he does not slip, also he must wear his jacket, and he must make sure that the winch is not working.

Then the lashing-boy takes his four tools: his new shovel (with the good head and the intact hole), and the good big hammer (which is called the fourteen-pound hammer), the tin of grease (with the little stick) and the wedge sprag.

He puts them where he is going to lash at the tipping-point.

The lashing-boy goes to the tipping-point and examines the hanging by eye.

The lashing-boy grips the car by its two handles, pulls it back a little, sprags it with the wedge-sprag.

He examines the tipping block to see if it is as firm as it was on the previous day, and examines the two bolts which secure the block.
(When they are loose, the lashing-boy goes to tell the boss-boy.)

The lashing-boy looks to see if the whole area of the tipping-point is clean.

When he has finished examining the area around the tipping point, he must take his shovel and he must clean the sediment out of the car.

lo foshol (noko lo mbobo lapa ku yena yena lungile),
lo fotin-pawund hamel,
lo mafuta,
lo sparak-wej.

Lo skati lo munye mpahla yena ayikona lungile, lo bas-boy yena tshintshisa yena.

Futi lo bas-boy yena setsha lo munye manxeba lapa lo mzimba ka lo malayisha, futi yena bopa lo yena ayikona lungile.

Lo skati lo mlung yena fika lapa lo weyetin-pleyis, lo bas-boy yena nika yena lo tikit ka lo malayisha (na lo ka lo munye) ndaba lo mlung yena azi bala yena, futi yena azi beka yena lapa ku lo bokis ka yena.

Lo skati lo mlung yena fikile, lo malayisha yena bamba lo tri spakapakan, yena hamba beka yena lapa lo ndawo lo bas-boy yena tshelile yena, lapa duze lo tip.

Lo skati yena bamba lo spakapakan, lo malayisha yena azi pasopa yena ayikona iwa, futi yena azi goka lo bantshi, futi yena azi buka lo wintsh yena ayikona sebenza.

Futi lo malayisha yena bamba lo fo mpahla ka/lo msebenz: yena lo nyuwan foshol (lo yena kona lo nyuwan skop, lo yena kona lo mbobo), na lo makulu hamel (lo yena bizwa lo fotin-pawund hamel), na lo tin ka lo mafuta (lo yena kona lo pikanin plank) na lo sparak-wej.

Yena beka yena lapa lo ndawo lapa yena zo layisha lapa lo tip.

Lo malayisha yena hamba lapa ku lo tip, yena setsha lo taful nga lo mehlo.

Lo malayisha yena bamba lo ngolowan nga lo tu (ma)handel, yena donsa yena muva, yena paraka yena nga lo sparak.

Yena setsha lo blok lapa ku lo tip noko yena qinile fana ka lo zolo yena setsha lo tu mabawut lo yena fasile lo blok.
(Lo skati yena lusekile, lo malayisha yena hamba tshela lo bas-boy)

Lo malayisha yena buka noko zonke lo ndawo lapa lo tip yena vulekile.

Lo skati yena qetile setsha lo ndawo lapa lo tip, yena azi bamba lo foshol, yena azi krapa lo fayin stof ku lo ngolowan.

setsha
bant
noko
mbobo
lungile
ayikona
tshintshisa
manxeba
mzimba
bopa
ndaba
tri
spakapakan
ndawo
tip
tshelile
pasopa
iwa
bantshi
wintsh
nyuwan
skop
mak
makulu
hamel
bizwa
tin
pikanin
plank
taful
ngolowan
nga
tu
handel
donsa
muva
paraka
blok
qinile
fana
mabawut
fasile
lusekile
vulekile
qetile
krapa
fayin

Then he takes out the sprag, opens the flap-lever, inclines his head, and tips out the sediment.

The lashing-boy again pulls the car back a little, and sprags it with the wedge sprag.

Then he takes the tin of grease (from where it is at the first mat pack) and kneels on one knee beside the rails.

He takes grease by means of the little stick, inclines his head, and greases the axles under the bearings.

When he has finished greasing all the axles, he returns the grease to the first mat pack.

Then the lashing-boy starts cleaning the track from the tipping-point to the face.

He cleans the track level with the sleepers, and he examines the dog-spikes to see if they are secure. He throws the broken rock (stuff) into the car, and sprags the car every time he has to move it. (When he is pushing the car round a bend he must swing it.)

Meanwhile he examines the track, he must see that it is in order, he must examine the hanging with his eyes, and he must make sure that the pikanin has watered down the broken rock at the face.

(When he finds anything out of order he tells the boss-boy. When the rock on the hanging is unsafe he must tell the boss-boy. The boss-boy must have a prop put in.)

When he has spragged the car at the face, he begins to lash the stuff.

First of all, the lashing-boy lashes between the rails. He sorts out the waste rock, and when he finds big rock he wipes off the dust, all the time turning the rock over and looking for mis-fires.

When there is a misfire, the lasher tells the miner or the boss-boy.

When there is not a mis-fire, the lashing-boy puts on his goggles, takes his fourteen-pound hammer, and breaks the rock.

When there is reef in the rock, he lifts it with his hands and throws it into the car.

Futi yena kipa lo sparak, yena vula lo handel ka lo sivalo ka lo ngolovan, yena swaya lo skop caleni, yena tipa lo fayin stof.

Lo malayisha yena donsa lo ngolovan yena buya muva mbitshar, futi, yena paraka yena nga lo sparak.

Futi yena bamba lo tin ka lo mafuta (lapa ku lo namba wan spakapakan), yena guqa nga lo wan dolo lapa caleni ka lo spor.

Yena tata lo mafuta nga lo pikanin plank, yena swaya lo skop caleni, yena tambisa lo shaf lapa panzi ku lo maberin.

Lo skati yena qetile tambisa zonke lo mawil, yena hambisa lo mafuta lapa ku lo namba wan spakapakan.

Futi lo malayisha yena qala sula lo spor lapa ku lo tip tot lapa ku lo skwe.

Yena sula lo spor level na lo maslipis, yena setsha noko lo madokis yena lungile.

Yena posa lo stof lapa pakati ku lo ngolovan. (Lo skati yena tshova lo ngolovan lapa ku lo bent yena swaya yena.)

Manje yena setsha lo spor, yena azi buka/noko yena lungile, yena azi setsha lo taful nga lo mehlo, yena azi buka noko lo pikanin yena fakile lo manzi lapa ku lo stof lapa lo skwe.

(Lo skati yena tola lo nto lo yena ayikona lungile, yena tshela lo bas-boy.)

Lo skati yena lo litshe lapa lo taful yena mubi, lo malayisha yena azi tshela lo bas-boy. Lo bas-boy yena azi fakisa lo stik.)

Lo skati yena parakile lo ngolovan lapa lo skwe, yena qala layisha lo stof.

Kuqala, lo malayisha yena layisha lapa pakati ku lo maspor.

Yena keta lo mampara, lo skati yena tola lo makulu litshe, yena sula lo fayin stof, zonke lo skati yena pendula lo litshe, yena setsha lo maskelem.

(Lo skati yena kona lo skelem, lo malayisha yena tshela lo bas-boy na lo mlung.)

Lo skati aziko lo skelem, lo malayisha yena goka lo fester-ka-lo-mehlo, yena bamba lo makulu hamel, yena bulala lo litshe.

Lo skati lo litshe yena kona lo mali, yena bamba yena nga lo sandla, yena posa yena lapa pakati ku lo ngolovan.

kipa
vula
sivalo
swaya
caleni
tipa
buya
namba
guqa
dolo
spor
tambisa
maberin
tambisa
level
maslipis
madokis
posa
tshova
bent
funa
fakile
manzi
litshe
fakisa
stik
parakile
skwe
qala
kuqala
keta
mampara
pendula
kona
maskelem
aziko
goka
bulala
mali

When there is waste rock he sorts it, and leaves it laying at the side of the track.

The lashing-boy lashes into the car making it very full.

When he has filled the car the lashing-boy goes to the front of it.

He removes the stones from the front of the wheels and he takes out the sprag.

He takes hold of the car by the two handles, inclines his head, he looks ahead, and he pushes.

When he arrives at the tipping-point, he calls the checker to do the checking off, and he opens the flap-lever with one hand.

Then he inclines his head and tips out.

Then he pulls the car back a little and sprags it with the sprag.

The lashing-boy takes the mat packs which he took in with him in the morning.

He takes them up by the wire and lays them flat inside the car.

(When he packs them upright in the car they will catch on the hanging.)

When he has laid down the mats, the lashing-boy removes the sprag, holds the car by its two handles, inclines his head, looks ahead, and pushes.

The lashing-boy pushes the car along to the face.

At the face the lashing-boy sprags the car with the sprag. Then he counts the completed packs, starting from the face, one, two, three.

He offloads the mats, lifting them by the wire, and places them behind the third mat pack on the upper side of the track.

(The reason why he places them behind the third mat pack is because he does not want to damage them.)

When he has finished removing the mat packs, the lashing-boy removes the sprag, takes hold of the car by its two handles, inclines his head, looks ahead and pushes until he arrives near the face, and there he sprags the car with the sprag.

The lashing-boy looks to see if the waste he has sorted is sufficient to fill the car.

Lo skati lo litshe yena lo mampara yena keta yena, yena beka yena lapa caleni.

Lo malayisha yena leyisha lapa pakati ku lo ngolovan, yena gwalisa yena sterek.

Lo skati yena gwalisile lo ngolovan, lo malayisha yena hamba lapa pambili ku yena.

Yena kipa lo matshe pambili ku lo mawil ka lo ngolovan, yena kipa lo sparak.

Yena bamba lo ngolovan nga lo tu (ma)handel yena swaya lo skop caleni, yena buka pambili, yena tshova.

Lo skati yena fika duze na lo tip, yena biza lo mabalan yena bala lo ngolovan, yena vula lo handel ka lo sivalo nga lo wan sandla.

Manje yena swaya lo skop caleni, yena tipa lo stof.

Futi yena donsa lo ngolovan yena buya muva, yena paraka yena nga lo sparak.

Lo malayisha yena bamba lo spakapakan lo yena ngenile na yena kuseni. Yena bamba yena nga lo waya, yena lalisa yena lapa pakati ku lo ngolovan. (Lo skati yena pakamisile yena lapa ku lo ngolovan, yena azi fasa lapa lo taful.)

Lo skati yena fakile lo spakapakan lo malayisha yena kipa lo sparak, yena bamba lo ngolovan nga lo tu (ma)handel, yena swaya lo skop caleni, yena buka pambili, yena tshova.

Lo malayisha yena hambisa lo ngolovan lapa ku lo skwe.

yena
Lapa lo skwe lo malayisha/paraka lo ngolovan nga lo sparak. Futi yena bala lo spakapakan lo yena qetile yena qala bala lapa ku lo skwe, wan, tu, tri.

Yena kipa lo spakapakan, yena bamba yena nga lo waya, yena beka yena lapa muva ku lo namba tri spakapakan lapa pezulu ka lo spor. (Lo ndaba yena beka yena lapa muva ku lo namba tri spakapakan, yena ayikona funa lo skati lo hol yena itsha yena bulala yena.)

Lo skati yena qetile kipa lo spakapakan, lo malayisha yena kipa lo sparak, yena bamba lo ngolovan nga lo tu mahandel, yena swaya lo skop caleni, yena buka pambili, yena tshova tot yena fika duze na lo skwe, yena paraka lo ngolovan nga lo sparak lapa lo skwe.

Lo malayisha yena buka lo mampara lo yena ketile noko yena azi lingana gwalisa lo ngolovan.

yeka
gwalisa
sterek
gwalisile
pambili
matshe
mawil
biza
mabalan
bala
ngenile
kuseni
waya
lalisa
pakamisile
fasa
fakile
pezulu
hol
itsha
tot
ketile
lingana

When there is enough to fill the car, he loads it into the car by hand.

When the car of waste is well filled, the lashing-boy takes out the sprag, takes hold of the truck by its two handles, inclines his head, looks ahead and pushes.

The lashing-boy pushes the car containing waste along to the stone-wall site.

When he reaches the stone-wall site, the lashing-boy sprags the car with the sprag. Then he goes to the scraper gulley and calls the checker. The checker comes to see how the car is filled.

The checker looks to make sure the lashing-boy has not gathered reef with the rock. When he sees that there is only waste, he checks off the car.

When the lashing-boy off-loads the waste at the stone-wall site, he stands to one side of his car. He begins with the rock at the flap-lever. He off-loads evenly until he finishes. (When he off-loads unevenly the car will topple and hurt him.) He puts the waste rock at the eight-foot mark where they will build the stone-wall.

When he has finished off-loading, the lashing-boy takes out the sprag, takes the car by its two handles, inclines his head, looks ahead, and pushes back to the face.

When he reaches the face, the lashing-boy sprags the car with the sprag. Then he takes his shovel and lashes rock until he has finished inside the track cutting. (Meanwhile he sorts out the waste rock.)

When he has finished lashing stuff in the track cutting, he lashes what is on the upper side of the track, and when he is doing this he stands on the upper side of the track-cutting.

When he sees his shovel will not reach the rock, the lashing-boy climbs up, kneels on his knees, and lashes, and throws the rock into the car. (All the time he is sorting out the waste.)

When his shovel will reach no further, he goes right on top and back-lashes sufficient stuff to fill the car. The reason for this is that he does not want to put the stuff in the track-cutting.

He leaves the rock which lies against the mat packs.

Lo skati yena lingana gwalisa lo ngolovan, yena bamba lo mampara nga lo sandla, yena posa yena lapa pakati ku lo ngolovan.

Lo skati lo ngolovan ka lo mampara yena gwalile sterek, lo malayisha yena kipa lo sparak, yena bamba lo ngolovan nga lo tu mahandel, yena swaya lo skop caleni, yena buka pambili, yena tshova.

Lo malayisha yena hambisa lo ngolovan lo yena gwalisiwe nga lo mampara lapa ku lo mak ka lo ston-wol.

Lo skati yena fika lapa lo mak ka lo ston-wol, lo malayisha yena paraka lo ngolovan nga lo sparak. Futi yena hamba lapa lo streyit ka lo mahovan, yena biza lo mabalan. Lo mabalan yena fika buka kanjani lo ngolovan yena gwalile.

Lo mabalan yena buka noko lo malayisha yena ayikona dibanisile lo mali na lo mampara. Lo skati yena buka yena lo mampara kupela, yena bala lo ngolovan.

Lo skati lo malayisha yena kipa lo mampara, yena ima lapa caleni ka lo ngolovan. Yena gala nga lo mampara lapa lo sivalo. Yena kipa yena level tot yena pela. (Lo skati yena kipa wan sayid kupela, lo ngolovan yena azi tipa, yena limaza yena.) Yena beka lo mampara lapa lo makulu mak lapa lo ndawo lapa yena azi aka lo ston-wol.

Lo skati yena qetile kipa lo mampara, lo malayisha yena kipa lo sparak, yena bamba lo ngolovan nga lo tu mahandel, yena swaya lo skop caleni, yena buka pambili, yena tshova.

Lo skati yena fika lapa lo skwe, lo malayisha yena paraka lo ngolovan nga lo sparak. Futi yena bamba lo foshol, yena layisha lo stof lapa pakati ku lo spor tot yena pela. (Manje yena keta lo mampara.)

Lo skati yena qetile layisha lo yena lapa pakati ku lo spor, yena layisha lo yena kona lapa pezulu ka lo spor, manje yena imile lapa pezulu ka lo spor.

Lo skati yena buka lo foshol yena ayikona fika lapa ku lo stof, lo malayisha yena kwela pezulu, yena guqa nga lo tu madolo, yena layisha, yena posa lo stof lapa pakati ku lo ngolovan. (Manje yena keta lo mampara.)

Lo skati lo foshol yena ayikona fika futi, yena hamba lapa pezulu, yena hova lo stof lo sayis ka lo yena gwalisa lo ngolovan. Lo ndaba yena hova, yena ayikona funa faka lo stof lapa pakati ku lo spor. Yena yeka lo stof lo yena valile lo spakapakan.

ston-wol
streyit
kanjani
dibanisile
kupela
ima
level
pela
limaza
imile
kwela
madolo
hova
sayis
valile
bambile

When he has finished with the rock on the upper side of the track, the lashing-boy lashes on the lower side of the track. (All the time he is sorting the waste rock and leaving rock against the mat packs.)

When he has finished below the track, the lashing-boy removes the planks which lie where the track ends and he lashes any stuff lying beneath the planks.

When he has finished, the lashing-boy moves the planks forward until they are in line with the head of the track. Then he closes up the head of the track, and the ends of the planks with stones.

When the rock has all been cleared away, the lashing-boy takes all his tools which are there at the face, and puts them into his car.

Now he takes out the sprag, takes hold of the car by its two handles, inclines his head, looks ahead, and pushes his car until he reaches the site of the stone-wall.

At the stone-wall he sprags the car with the sprag, he back-lashes the rock at the stone-wall mark, all the time sorting the waste.

When there is no more rock, he goes to another track and he tells the boss-boy and the checker.

At knocking-off time the lashing-boy takes all his tools, his car must remain there at the tipping-point, because if it is left at the face it will be damaged by the blast.

The lashing-boy leaves his tools at the place near the box.

Lo skati lo stof yena pelile lapa pezulu, lo malayisha yena layisha lapa panzi ka lo spor. (Manje yena keta lo mampara, manje yena yeka lo stof lo yena valile lo spakapakan.)

Lo skati yena qetile lapa panzi ka lo spor, lo malayisha yena kipa lo maplank lo yena hlala lapa lo spor yena pela futi, lo skati lo fayin stof yena hlalile lapa panzi ku lo maplank, yena layisha yena.

Lo skati yena qetile, lo malayisha yena pindisela lo maplank pambili ku yena tot yena lingana na lo skop ka lo spor. Futu lo malayisha yena vala lo skop ka lo spor na lo ka lo maplank nga lo makulu matshe.

Lo skati lo stof yena pelile, lo malayisha yena bamba zonke lo mpahla ka yena lapa ku lo skwe, yena faka yena lapa pakati ku lo ngolovan.

Manje yena kipa lo sparak, yena bamba lo ngolovan nga lo tu mahandel yena swaya lo skop caleni, yena buka pambili, yena tshova lo ngolovan tot yena fika lapa lo ndawo ka lo ston-wol.

Lapa lo ston-wol yena paraka lo ngolovan nga lo sparak, yena hova lo stof lapa lo mak ka lo ston-wol, manje yena keta lo mampara.

Lo skati skiko lo stof, yena hamba lapa lo munye spor, yena tshela lo bas-boy na lo mabalan.

Lo skati ka tshayile lo malayisha yena bamba zonke lo mpahla. Lo ngolovan yena azi lala lapa lo tip ndaba lo skati yena lala lapa lo skwe, lo skati lo hol yena itsha, yena azi bulala yena.

Lo malayisha yena beka lo mpahla lapa wan ndawo duze ku lo bokis.

pelile
maplank
hlala
hlalile
pindisela
lingana
tshayile
lala

NOTICE:

Gwalisa = cause to fill, make full.

lo yena gwalile = which fills, has filled.

lo yena gwalisiwe = which is filled

lo yena gwalisile = which he has filled

qetile or qedile

caleni or kaleni or qaleni

tot (until) has crept into Fanakalo very recently

sparak-wej or just sparak or sprak

nto sometimes takes the form into or ntu

basopa = take care of and pasopa = beware of

namba or nombol or nomba or nombel or nomboro

Ini ndaba? = Why, so that, in order that

maslipis or mahlipis

donsa is sometimes written donza or dontsa

ayikona is found as (h)ayik(hona) or aik(hona)

hambisa = cause to go or push along

ndaba ka = on account of

ndaba ka lo = because of that for that reason

lo ndaba = the reason

Handel for both singular and plural, but mahandel is becoming common for the plural.

litshe = rock
 mampara = waste rock
 mali = reef
 stof = broken rock, stuff
 matshe is plural of litshe.

makulu hamel = 14-pound hammer
 makulu mak (ka lo sten-wol) = 8 ft. mark.

kipa, krapa, hova, posa, layisha, tipa, bamba is handling stof
mgala or mxala or mgaxala or mxala or mgala.

TRANSLATE THESE QUESTIONS INTO FANAKALO AND ANSWER THEM IN FANAKALO.

<u>Question in English.</u>	<u>Question in Fanakalo.</u>	<u>Answer in Fanakalo.</u>
1. What does the lashing-boy take into the stope besides his tools?
2. How many tools does the lashing-boy take into the stope?
3. What are the tools?
4. When he has checked the tipping-point and cleaned the tipping-point area, what does the lashing-boy do?
5. What does the lashing-boy use to park his car?
6. When he is pushing the car along, what must the lashing-boy do?
7. When he has finished lashing in between the rails, and on the lower side of the rails, where does the lashing-boy go to lash next?
8. Where does the lashing-boy put the waste he dumps at the stone-wall site?
9. Where does the lashing-boy leave his truck at knocking-off time?

THE RECORD CLERK.

When the tally-checker goes to work he must put on his protective clothing:
 hard hat,
 gloves,
 leg-guards,
 belt,
 boots.

The tally-checker must also take with him a pencil, a note-book, and a time-book.

When the tally-checker gets to the lamp-house, he gets his lamp and fits it to his hard hat.
 Then the tally-checker goes through the crush.
 The tally-checker goes into the cage.
 The cage goes down.

When the cage has arrived at the station below, the tally-checker (and the others) emerges.

Then he proceeds carefully to the waiting-place.
 When the tally-checker arrives at the waiting-place, he finds the boss-boy there.

The tally-checker and the others must wait for the miner at the waiting-place.

While he is waiting for the miner, the tally-checker gives his ticket to the boss-boy.

The boss-boy puts the ticket in his bag.

Then the boss-boy examines the tally-checker's protective clothing and equipment.

He examines his hard hat, gloves, leg-guards, boots, belt and lamp, and he also sees that he has the pencil and note-book and his time-book.

Then sometimes the tally-checker helps the boss-boy with his job of checking, or if the boss-boy is absent, he helps the winch-boy to carry out the duties of a boss-boy at the waiting place.

LO TALI-TSHEKA.

Lo skati lo tali-tsheka yena hamba sebenza, yena azi goka lo mpahla ka lo mgodi,
 lo skoko,
 lo sandla,
 lo madolo,
 lo bant,
 lo skatul.

Futi, lo tali-tsheka yena azi bamba lo pensel, lo poket-buk, lo tayim-buk.

Lo skati lo tali-tsheka yena fika lapa ku lo lamp-hawos, yena tola lo lamp ka yena, yena faka yena lapa lo skoko ka yena.
 Futi, lo tali-tsheka yena hamba lapa ku lo krash.
 Lo tali-tsheka yena ngena lapa ku lo ketsh.
 Lo ketsh yena hamba panzi.

Lo skati lo ketsh yena fikile lapa panzi, lo tali-tsheka (na lo munye) yena puma.

Futi yena hamba kahle lapa ku lo weyetin-pleyis.
 Lo skati lo tali-tsheka yena fika lapa lo weyetin-pleyis, yena tola lo bas-boy lapa.

Lo tali-tsheka na lo munye yena azi lindela lo mlung lapa ku lo weyetin-pleyis.

Lo skati yena lindela lo mlung, lo tali-tsheka yena nika lo bas-boy lo tikit ka yena.

Lo bas-boy yena azi beka yena lapa ku lo sak ka yena.

Futi, lo bas-boy yena setsha lo mpahla ka lo tali-tsheka.

Yena setsha lo skoko, lo sandla, lo madolo, lo skatul, lo bant, lo lamp, futi yena buka noko yena kona lo pensel, lo poket-buk, lo tayim-buk.

Futi lo munye skati lo tali-tsheka yena ncedisa lo bas-boy, lo skati lo bas-boy yena ayikona lapa, yena ncedisa lo wintsh-boy enza lo job ka lo bas-boy lapa lo weyetin-pleyis.

tali-tsheka
 sandla
 bant
 lamp-hawos
 bamba
 pensel
 poket-buk
 tayim-buk
 krash
 kahle
 weyetin-pleyis
 lindela
 nika
 tikit
 beka
 sak
 setsha
 noko

While the miner (with the four labourers) is doing the early examination, the tally-checker again helps at the waiting-place.

When the miner (with the four labourers) has finished the early examination that is the time when the lashers and others go into the stope.

Now the tally-checker must record the number of mats which the lashers take in (to the stope). He must record, too, the other material which the other labourers take in, props, sleepers, rails

When the tally-checker enters the stope, he must notice (see) if everything in the gully is in order.

He must examine the tail-rope wheels, the link ropes. He must examine the condition of the ropes, of the scrapers and their blades, of the clamps and shackles. He must tighten any loose bolts. He must see that the scrapers are the correct distance apart.

He must examine the bell ropes.

Then he must make sure that everything in the gully is in order.

He must see that the scrapers are in working order; and if a scraper is catching on the hanging, he must tell the boss-boy.

When there is no broken rock he must not run the scrapers.

Then the tally-checker goes to see if the lashers have gone in along the tracks. When he finds that the miner has taken a lasher and has given him (set him to doing) another job, the tally-checker does not credit him (the lasher) with a car.

The tally-checker has to record the job each labourer performs because at knocking-off time he has to hand in a report (on all that) at the study department.

Whenever a lasher tips a car load, the tally-checker must examine (check) the load and record it.

When a lasher arrives at the tipping-point with a load the tally-checker has to examine (check) the load to make sure the car is properly filled, and to make sure that the lasher has not loaded waste rock.

Then he records the car.

Lo skati lo mlung (na lo fo madoda) yena setsha kuseni, lo tali-tsheka yena noedisa futi lo bas-boy lapa lo weyetin-playis.

Lo skati lo mlung (na lo fo madoda) yena getile setsha kuseni, yena lo skati lo malayisha na lo munye yena ngena lapa ku lo sayid.

Manje lo tali-tsheka yena azi bala lo spakapakan lo yena lo malayisha ngenisile. Futi yena azi bala zonke lo nto lo yena lo munye madoda yena ngenisile, lo mastik, lo maslipis, lo maspor

Lo skati lo tali-tsheka yena lapa ku lo sayid, yena azi buka noko zonke lo nto lapa streyit yena lungile.

Yena azi setsha lo mashif-wil ka lo ntambo, na lo ntambo lapa pakati ku lo tu mahovan.

Yena azi setsha kanjani lo ntambo yena kona, futi lo mahovan, lo mableyid, lo maklamp, lo mashekel ka lo matsheyin.

Yena azi qinisa lo mabawut lo yena ayikona qinile.

Yena azi buka lo ndawo lapa pakati ku lo mahovan yena lungile.

Yena azi setsha lo mawaya ka lo maklok.

Futi yena azi buka noko zonke yena lungile lapa lo streyit ka lo mahovan.

Yena azi buka noko lo mahovan yena lungile; lo skati yena fasa lapa lo taful, yena azi tshela lo bas-boy.

Lo skati aziko lo stof, yena ayikona vula lo mahovan.

Lo tali-tsheka yena hamba buka noko lo malayisha yena ngenile lapa lo maspor. Lo skati lo mlung yena bambile lo munye malayisha, yena fakile yena lapa lo munye job, lo tali-tsheka yena ayikona bala yena lo ngolovan ka yena.

Lo tali-tsheka yena azi bala lo job lo munye madoda yena jopile, ndaba yena azi ripota lapa lo stati lo skati ka tshayile.

Lo skati lo malayisha yena tipa lo ngolovan, lo tali-tsheka yena azi buka yena, yena azi bala yena.

Lo skati lo malayisha yena fika lapa lo tip na lo ngolovan, lo tali-tsheka, yena azi setsha noko lo malayisha yena gwalisile lo ngolovan, yena azi buka yena ayikona layishile lo mampara. Futi yena bala lo ngolovan.

noedisa
ayikona
wintsh-boy
job
fo
getile
kuseni
sayid
spakapakan
malayisha
ngenisile
nto
mastik
maslipis
maspor
streyit
lungile
mawil
ntambo
pikanin
kanjani
mahovan
mableyid
maklamp
mashekel
matsheyin
qinisa
mabawut
qinile
ndawo
waya
maklok
taful
tshela
bambile
fakile
ngolovan
aziko
jopile
ripota
stati
tshayile

Questions in English.

Questions in Fanakalo.

Answers in Fanakalo.

- | | | |
|---|-------|-------|
| 3. When must he not allow the scrapers to run? | ..... | ..... |
| 4. When does he not credit a lasher with a truck? | ..... | ..... |
| 5. Why must the tally-checker record the job each man does? | ..... | ..... |
| 6. What must the tally-checker do when a lasher goes to tip a truck at the tipping-point? | ..... | ..... |
| 7. What must he do if a lasher has loaded a big stone? | ..... | ..... |
| 8. What must the tally-checker do when a lasher tips waste at a stone-wall site? | ..... | ..... |
| 9. What does the tally-checker help the boss-boy to do at knocking-off time? | ..... | ..... |
| 10. What must the tally-checker do when he arrives on the surface? | ..... | ..... |

KEY COPY

THE TRAMMER'S JOB.

When the trammer goes to work underground, he must put on his protective clothing, his hard hat, his leg-guards, his boots, his gloves, his belt, and his goggles. He must fetch his lamp from the lamp-house, and fit it to his hard hat. The trammer then goes through the crush and into the cage.

The cage descends. When the cage has arrived at the station, the trammer emerges from it, and proceeds carefully to the waiting-place. He finds the boss-boy there, and gives him his ticket, which the boss-boy must put into his bag. While they are waiting for the miner to arrive, the boss-boy examines all the trammer's protective clothing. He also examines all injuries on the trammer's body, and dresses those requiring it.

When the miner arrives, the boss-boy hands him the trammer's ticket (with those of the others), and the miner checks the tickets (including the trammer's) and puts them away in his box.

When the miner has finished the early examination, the trammer collects his tools and puts them where he is going to work near the winch.

These are the tools he must take:

- a pinch-bar (with a gasket),
- a shovel,
- a beater-pick,
- a 14-pound hammer,
- a sword-sprag,
- a skid-sprag,
- link chains,
- a switch-tool,
- a piece of curved piping,
- a car-lifter, and
- a whistle.

First of all, the trammer takes his shovel, his pinch-bar, a sprag and a truck. He must clean all along the drive and the track. He must see that all obstructions are cleared away. Then he must take his whistle, and if he has to go first he must take a switch-tool so that he can open the switches.

LO JOB KA LO MATRAM.

Lo skati lo matram yena hamba sebenza lapa mgodi, yena azi goka lo mpahla lo yena vimbela lo ngozi; yena lo skoko, lo madolo, lo skatul, lo sandla, lo bant, lo fester-ka-lo-mehlo. Yena azi tola lo lamp ka yena lapa ku lo lamp-hawos, yena azi faka yena lapa lo skoko ka yena. Futi lo matram yena hamba lapa ku lo krash, yena ngena lapa ku lo ketsh.

Lo ketsh yena hamba panzi. Lo skati lo ketsh yena fikile lapa panzi lapa lo stesh, lo matram yena puma ku yena, yena hamba kahle lapa ku lo weyetin-pleyis. Lapa lo weyetin-pleyis yena tola lo bas-boy, yena nika yena lo tikit ka yena, lo yena lo bas-boy yena azi beka lapa ku lo sak ka yena. Lo skati yena lindela lo mlung lapa lo weyetin-pleyis, lo bas-boy yena setsha zonke lo mpahla ka lo matram. Yena setsha futi zonke lo manxeba lapa lo mzimba ka lo matram, yena bopa lo yena ayikona lungile.

Lo skati lo mlung yena fikile, lo bas-boy yena nika yena lo tikit ka lo matram (na lo ka lo munye), lo mlung yena bala yena, yena beka yena lapa pakati ku lo bokis ka yena.

Lo skati lo mlung yena getile setsha kuseni, lo matram yena azi dibanisa lo mpahla, yena beka yena lapa lo ndawo lapa yena azi sebenza lapa duze lo wintsh.

Yena lo mpahla lo yena azi dibanisa:

- lo mgqala (lo yena na lo geskit),
- lo foshol,
- lo bida-pik,
- lo makulu hamel,
- lo sparak,
- lo fokis-sparak,
- lo matsheyin,
- lo hukapontsh,
- lo skarap ka lo benda-payip,
- lo pakamisa-lo-ngolovan,
- lo mpempe.

Kuqala, lo matram yena bamba lo foshol, lo mgqala, lo sparak, lo ngolovan. Yena azi tshanyela zonke lo ndawo lapa lo tonel na lo spor. Yena azi buka zonke lo nto yena vulekile. Futi yena bamba lo mpempe, lo skati yena lo matram lo yena azi hamba tshova pambili, yena azi bamba lo hukapontsh ndaba yena azi vula lo pontsh.

matram
vimbela
ngozi
bamb
fester-ka-lo-mehlo
bamba
lamp-hawos
faka
krash
fikile
kahle
weyetin-pleyis
nika
tikit
bekka
sak
lindela
setsha
manxeba
mzimba
bopa
ayikona
lungile
bokis
getile
kuseni
ndawo
dibanisa
duze
mgqala
geskit
foshol
bida-pik
makulu
hamel
sparak
fokis-sparak
matsheyin
huka-pontsh
skarap
benda-payip
pakamisa-lo-ngolovan
mpempe

When he is going to tram the empty cars, the trammer will find them spragged close to the haulage.

When he is going to tram an empty car, he must hold the car by both handles, look ahead, walk along the side of the rails, and take the car along to the box or the winch (as the case may be).

When he is tramping, the trammer must always keep a distance of not less than two rail lengths behind the trammer ahead of him.

When he is tramping, he must take care when another car derails, or when anything has gone wrong with the winch ropes of pulleys.

Then he must put a sprag in the wheel (of his car) and blow his whistle in order to warn the trammer following.

When an empty car has to stand at the box or at the winch, the trammer must sprag it.

When there is a span of cars, there are two, three or four trammers, and when all the cars in the span are full; the car in front must be spragged, and the trammer must make sure that all the cars in the span are stationary.

Then the trammer must connect up the span with chains, the hook of each chain must face downwards and be connected to the bottom brackets.

When everything is in order, the first trammer must take his switch-tool, walk in front (of the team), see that all is clear, open the switches, and blow his whistle.

When the men in the drive hear the whistle, they look out for the span of cars.

Also, when the first trammer blows his whistle, the trammers following prevent the span of cars from running away.

When the span of cars has reached the station, each trammer must sprag his car.

When he is pushing a car along, the trammer must always see that everything is in order along the track, including the speepers, and at bends.

When a car has been derailed, the trammer must blow his whistle so that the trammer behind him can sprag his car and help him with the derailed car.

Then the boss-boy fetches the car-lifter, and they put a sprag in the two wheels on the side opposite to that which they want to lift.

Before they use the car-lifter, the trammer has to listen to the boss-boy's warning in regard to accidents.

Two of the men must stand at the side to which they will swing the car.

Lo skati yena hamba tshova lo mapanga, yena tola yena sparakiwe lapa ku lo holej.

Lo skati lo matram yena hamba tshova lo panga, yena azi bamba yena nga lo tu mahandel, yena azi buka pambili, yena azi hamba lapa caleni ka lo spor, yena azi hambisa lo ngolovan tot yena fika lapa ku lo bokis na lo wintsh.

Zonke lo skati yena tshova, lo matram yena ayi azi kona sayiz ka lo tu maspor muva ku lo matram lo yena pambili.

Zonke lo skati yena tshova, yena azi pasopa lo skati lo munye ngolovan yena wile futi lo skati lo nto yena ayikona lungile lapa lo ntambo na lo mawil ka lo wintsh.

Futi, yena azi faka lo sparak lapa ku lo wil ka lo ngolovan ka yena, yena azi tshaya lo mpempe ka yena ndaba tshela lo matram lo yena muva ku yena ndaba ka lo nto yena kona.

Lo skati lo panga yena azi ima lapa ku lo bokis na lapa ku lo wintsh, lo matram yena azi faka lo sparak lapa ku lo wil.

Lo skati lo span ka lo ngolovan yena kona, yena azi kona lo tu matram na lo tri matram na lo fo matram, lo skati zonke lo ngolovan ka lo span yena gowalile; lo ngolovan lo yena pambili yena azi kona na lo sparak, lo matram yena azi buka zonke lo ngolovan (zonke lo mangolovan) ka lo span yena ima.

Futi lo matram yena azi fasa zonke lo ngolovan (Zonke lo mangolovan) nga lo matsheyin, lo maskop ka lo munye tsheyin yena azi buka panzi, yena azi fasa lo matsheyin lapa ku lo pikanin-ring lapa panzi.

Lo skati zonke lo nto yena lungile, lo namba wan matram yena azi bamba lo huka-pontsh, yena hamba pambili (ku lo span), yena azi buka noko zonke yena vulile, yena azi vula lo pontsh, yena azi tshaya lo mpempe.

Lo skati lo madoda lo yena lapa lo tonel yena izwa lo mpempe, yena pasopa lo span.

Futi, lo skati lo namba wan matram yena tshaya lo mpempe, lo munye matram yena valela lo span yena ayikona baleka.

Lo skati lo span yena fikile lapa ku lo stesh, lo munye matram yena azi sparaka lo ngolovan.

Zonke lo skati yena hambisa lo ngolovan, lo matram yena azi buka zonke yena lungile lapa lo spor, lo maslipis, lo mabend

Lo skati lo ngolovan yena wile, lo matram yena azi tshaya lo mpempe ndaba lo matram lo yena muva ka yena yena azi paraka lo ngolovan, yena azi siza lo matram ka lo ngolovan lo yena wile.

Futi lo bas-boy yena bamba lo pakamisa-lo ngolovan (lo jek), yena azi faka lo sparak lapa ku lo tu mawil lapa lo sayid lapa yena ayi funa pakamisa

Pambili lo skati yena jopisa lo jek, lo matram yena azi izwa lo mteto ka lo bas-boy ka lo ngozi.

Lo tu madoda yena azi ima lapa lo sayid, yena funa swaya lo ngolovan.

sparak
tshanyela
tonel
spor
vulekile
tshova
pambili
mapanga
sparakiwe
hambisa
tot
wintsh
pasopa
ntambo
tshaya
tshela
muva
gwalisile
matsheyin
pikanin-ring.

span
pontsh
maslipis
bend
baleka
pakamisa
jek
jopisa
izwa
mteto
sayid
qinisa
kuluma
pambanisa

One man must stand at the side opposite to which they will swing the car. They fasten the chain over the car-lifter, and tighten it. Then they take the pipe, and push it into the socket of the car-lifter.

And then the boss-boy says:

"My men, when we raise the car we cross hands when holding the pipe, and we must not raise the pipe upwards with our knees".

Then, as the three men raise the car, the boss-boy watches to make sure that they are holding the pipe as instructed. When the three men are lifting, their shoulders will be close together.

When they want to swing the car, the boss-boy looks to see if the wheels are on the rails.

If two wheels are off the rails, they must repeat the lifting operation, and insert a sprag.

When three or four wheels are off the rails, they must sprag two wheels as soon as they have re-railed them.

When the place is deep, they must place something, such as a sleeper, plank or stone, below and they must raise the wheels little by little.

When all four wheels are on the rails, they must sprag them.

When a trammer is tramping a single car, he must work in the same manner as when tramping empty cars.

At knocking-off time the trammer must store his things in a separate place in the drive.

Lo wan madoda yena azi ima lapa lo sayid lapa yena ayikona funa swaya lo ngolovan.

Yena fasa lo tsheyin lapa pezulu ku lo jek, yena qinisa yena. Futi yena bamba lo payip, yena faka yena lapa ku lo mbobo ka lo jek.

Manje, lo bas-boy yena kuluma:

"Madoda, lo skati tina pakamisa lo ngolovan, tina pambanisa lo sandla lo skati tina bamba lo payip, tina ayikona pakamisa lo payip pezulu nga lo madolo."

Futi, lo skati lo tri madoda yena pakamisa lo ngolovan, lo bas-boy yena setsha noko lo madoda yena bambile lo payip fana ka lo mteto.

Lo skati lo tri madoda yena pakamisa, yena azi dibanisa lo maxa.

Lo skati yena funa swaya lo ngolovan, lo bas-boy yena setsha lo mawil noko yena lapa pezulu ku lo spor.

Lo skati lo tu mawil yena wile, yena azi pakamisa futi, futi yena azi faka lo sparak.

Lo skati lo tri na lo fo mawil yena wile, lo skati lo tu mawil yena lapa pezulu ku lo spor, yena azi faka lo sparak lapa lo tu mawil.

Lo skati lo ndawo yena hamba panzi sterek, yena azi faka lapa panzi lo munye nto, fana ka lo slipis, na lo plank na lo litshe, zonke lo skati yena pakamisile mbitshan.

Lo skati lo fo mawil ka lo ngolovan yena ima lapa lo maspor, yena azi paraka yena.

Lo skati lo matram yena tshova wan tram kupela, yena azi sebenza fana ka lo yena sebenza lo skati yena tshova lo mapanga.

Lo skati ka tshayile lo matram yena azi beka lo mpahla ka yena lapa lo wan ndawo lapa ku lo tonel.

bambile
mbitshan
pakamisile
kupela
tshayile
maxa

NOTES:

Lo skati yena tshova yena azi pasopa lo skati.....

=

When they are tramping, they must beware when

Lo skati yena tshova yena azi basopa lo munye madoda.

=

When they are tramping, they must take care of the other men.

mapanga = empty cars

panga

=

empty car

ngolovan

=

car(s) empty or full,
plurals mangolovan or ngolovan

The use of madoda = men, or you men, or my men.

WRITE THE QUESTIONS IN FANAKALO AND ANSWER IN FANAKALO:

Question in English.

Question in Fanakalo.

Answer in Fanakalo.

1. What tools does the trammer take with him to his working place near the winch?

.....
.....

2. How far apart must trammers of single cars be when tramping?

.....
.....

3. What must the first trammer in a team watch out for?

.....
.....

4. What must be carried by the first trammer in a team?

.....
.....

5. What are the rules for lifting a derailed car?

.....
.....
.....
.....

THE BOX-BOY.

When the box-boy goes to work underground, he must put on his protective clothing, his hard hat, his leg-guards, his boots, his gloves, his belt and his goggles. He must fetch his lamp from the lamp-house and fit it to his hard hat. Then he goes through the crush and into the cage.

The cage descends. When the cage has arrived at the landing-stage, the box-boy emerges from it and proceeds carefully to the waiting-place. He finds the boss-boy there and gives him his ticket (which the boss-boy puts in his bag).

While they are waiting for the miner to arrive, the boss-boy examines all the box-boy's protective clothing. He also examines all injuries on the box-boy's body, and dresses those requiring it.

When the miner arrives, the boss-boy hands him the box-boy's ticket (with those of the others) and the miner checks the tickets (including the box-boy's) and puts them away in his box.

When the miner has finished the early morning examination, the box-boy carries mats to the place already indicated by the boss-boy. Then he turns back and collects his tools and puts them near the box where he is going to work. These are the tools he must take: a pinch-bar (with a gasket), a shovel, a beater-pick, a 14 - pound hammer, four sword-sprags, a skid-sprag, ramshorn-link-chains, a switch-tool, a piece of curved piping, a car lifter, and a whistle.

Then the box-boy goes to his box. There he first of all tests the hanging (with his pinch-bar) above his box and from there to the switch-point. (When he finds a piece of dangerous hanging he must tell the miner.) Then he takes his shovel and cleans underneath his box, lashing the stuff into an empty car. Meanwhile as he works he also cleans the drains and puts the mud into the car.

LO BOKIS-BOY.

Lo skati lo bokis-boy yena hamba sebenza lapa lo mgodi, yena azi goka lo mpahla lo yena vimbela lo ngozi, yena lo skoko, lo madolo, lo skatul, lo sandla, lo bant, lo fester-ka-lo-mehlo. Yena azi tola lo lamp lapa ku lo lamp-hawos, yena azi faka yena lapa lo skoko ka yena. Futi yena hamba lapa ku lo krash, yena ngena lapa ku lo ketsh.

Lo ketsh yena hamba panzi. Lo skati lo ketsh yena fikile lapa panzi lapa lo stesh, lo bokis-boy yena puma lapa ku yena, yena hamba kahle lapa ku lo weyetin-pleyis. Lapa ku lo weyetin-pleyis yena tola lo bas-boy, yena nika yena lo tikit (lo yena lo bas-boy yena beka lapa ku lo sak ka yena).

Lo skati yena lindela lo mlung, lo bas-boy yena setsha zonke lo mpahla ka lo bokis-boy. Yena setsha futi zonke lo manxeba lapa lo mzimba ka lo bokis-boy, yena bopa lo yena ayikona lungile.

Lo skati lo mlung yena fikile, lo bas-boy yena nika yena lo tikit ka lo bokis-boy (na lo ka lo munye), lo mlung yena bala yena (na lo ka lo bokis-boy), yena beka yena lapa pakati ku lo bokis ka yena.

Lo skati lo mlung yena qetile setsha kuseni, lo bokis-boy yena bamba lo spakapakan lapa lo ndawo lo yena lo bas-boy yena kombile. Futi yena buyela, yena dibanisa lo mpahla, yena beka yena duze lo bokis lapa yena azi sebenza. Yena lo mpahla lo yena azi dibanisa: lo mgqala (lo yena na lo geskit), lo foshol, lo bida-pik, lo makulu-hamel, lo fo masparak, lo fokis-sparak, lo matsheyin, lo huka-pontsh, lo skarap ka lo benda-payip, lo pakamisa-lo-ngolovan, lo mpempe.

Manje lo bokis-boy yena hamba lapa ku lo bokis ka yena. Kugala, lapa ku lo bokis ka yena, yena azi setsha (nga lo mgqala) lo taful lapa pezulu ku lo bokis, futi lapa zonke lo taful tot yena fika lapa ku lo pontsh. (Lo skati yena tola lo taful yena kona mubi, yena azi tshela lo mlung. Futi yena bamba lo foshol, yena sula lapa panzi ku lo bokis, yena posa lo stof lapa pakati ku lo ngolovan. Manje zonke lo skati yena sebenza, yena vula lo msele, yena layisha lo motol pakati ku lo ngolovan.

bokis-boy
vimbela
ngozi
bant
fester-ka-lo-mehlo
bamba
lamp-hawos
faka
krash
fikile
kahle
weyetin-pleyis
nika
tikit
bekasak
lindela
setsha
manxeba
mzimba
bopa
ayikona
lungile
bokis
qetile
kuseni
spakapakan
ndawo
kombile
penduka
dibanisa
duza
mgqala
geskit
foshol
bida-pik
makulu
hamel
fo
masparak
fokis-sparak
matsheyin
huka-pontsh
skarap
benda-payip
pakamisa-lo-ngolovan
mpempe

Then he must take his beater-pick and clean the tracks as far as the switch and level with the top of the sleepers, making sure that he makes no holes.

(If there are any holes, it will not be easy to raise a car when it derails.)

The box-boy lashes all the stuff he has picked loose into the car, and he then cleans the track between the rails and at the side, up to the switch.

When he has cleaned the switch itself, he takes the switch tool and tests the switch, opening them and shutting the blades.

When he has put his tools back near his box, he puts two sword-sprags into (the wheels of) the first car, and he puts a skid-sprag in front of it at the sprag point.

When the loco arrives with the span of empty cars, the box-boy sprags the first car with his third sprag and loosens all the chains.

Then he takes the sprag out of the first car and sprags the second one.

He pushes the first one, holding it by two handles and inclining his head.

He pushes his car to the sprag-point below the box where he sprags it with his fourth sprag.

When the box-boy has put a tally ticket in the lug of the car, he signals twice and the winch-boy sets the winch going and the scraper tips the stuff into the car.

The box-boy levels the stuff with the piece of bent pipe.

When the scraper tips a big piece of rock the box-boy signals three times, and the winch-boy has to stop the winch.

When the box-boy signals four times, it is to call the winch-boy, and then they turn the stone over, clean it, and examine it for a mis-fire.

When there is no mis-fire they put on their goggles, make sure all the men are safe, and break it up with a 14 - pound hammer.

When there is a mis-fire they call the miner or the boss-boy

When they find waste rock they put it aside at the box.

When there is reef in the rock they must leave it in the car.

When the car is heaped full, the box-boy marks off the load on the tally-board, cleans underneath the car, takes out the sprag, and gives the car a push.

When the car is clear of the box, the box-boy takes it by both handles and pushes it along to the sprag point.

There he sprags it and puts the skid-sprag in front of it.

Futi yena azi bamba lo bida-pik, yena azi vula lo maspor tot lo pontsh level na lo maslipis, zonke lo skati yena azi buka yena ayikona enza lo sгоди.

(Lo bokis-boy yena posa zonke lo stof lo yena pikile lapa pakati ku lo ngolovan, futi yena tshanyela lo spor (lapa pakati ku lo/spor, lapa * ma caleni) tot yena fika lapa ku lo pontsh.

Lo skati yena vulile lo pontsh, futi yena bamba lo huka-pontsh, yena setsha lo pontsh, yena setsha lo manayif, yena vula yena, yena vala yena.

Lo skati yena bekile futi lo mpahla lapa duze lo bokis ka yena, yena faka lo tu masparak lapa lo namba wan ngolovan, yena faka lo fokis-sparak pambili ku lo namba tu ngolovan lapa pezulu ku lo spor lapa lo mak.

Lo skati lo makalanyan yena fikile na lo mapanga, lo bokis-boy yena paraka lo namba wan ngolovan nga lo namba tri sparak ka yena, yena lusa zonke lo matsheyin.

Futi yena kipa lo sparak ku lo namba wan ngolovan, yena faka yena lapa lo namba tu ngolovan.

Yena bamba lo namba wan nga lo tu mahandel, yena swaya lo skop caleni, yena tshova tot yena fika duze na lo bokis.

Yena tshova lo ngolovan tot panzi ku lo bokis, yena paraka yena nga lo namba fo sparak.

Lo skati lo bokis-boy yena fakile lo stikitan lapa ku lo ngolovan yena tshaya lo klok tu skati, lo wintsh-boy yena vula lo wintsh, lo mahovan yena tipa lo stof lapa pakati ku lo ngolovan.

Lo bokis-boy yena bamba lo skarap ka lo benda-payip, yena levela lo stof.

Lo skati lo mahovan yena tipa lo makulu litshe lo bokis-boy yena tshaya lo klok tri skati, lo wintsh-boy yena azi vala lo wintsh.

Lo skati lo bokis-boy yena tshaya lo klok fo skati, yena biza lo wintsh-boy, yena pendula lo litshe, yena sula yena, yena setsha noko lo skelem yena kona.

Lo skati azikolo skelem, yena faka lo mafester-ka-lo-mehlo, yena basopa lo munye, yena bulala lo litshe nga lo makulu hamel.

Lo skati lo skelem yena kona, yena tshela lo mlung na lo bas-boy

Lo skati yena tola lo mampara yena beka yena lapa caleni lapa duze lo bokis.

Lo skati yena tola lo mali yena yena yena lapa pakati ku lo ngolovan.

Lo skati lo ngolovan yena gowalile fana ka lo nduduma, lo bokis-boy yena bala yena lapa ku lo sleyit, yena vula lapa panzi ku yena, yena kipa lo sparak, yena tshova lo ngolovan.

Lo skati lo ngolovan yena pupile lapa panzi ku lo bokis, lo bokis-boy yena bamba yena nga lo tu/handel, yena hambisa yena lapa ku lo mak. * ma Lapa ku lo mak yena paraka yena nga lo sparak, yena faka lo fokis-sparak lapa pambili ku yena lapa pezulu lo spor.

kugala
taful
pezulu
tot
fika
pontsh
mubi
tshela
sula
posa
stof
vula
msele
layisha
motol
spor
level
maslipis
sgodi
iwa
tshetsha
vuka
pikile
tshanyela
caleni
vulile
nayif
vala
pambili
namba
tu
mak
makalanyan
mapanga
paraka
tri
lusa
matsheyin
kipa
handel
swaya
tshova

When all the cars in the span have been filled, the box-boy must couple them together.

(When a span of cars is taken away, one car is always left fully spragged at the sprag-point.)

At knocking-off time the box-boy checks his tools to make sure they are in working order, and he leaves them in their special place in the track.

Lo skati zonke lo/^{ma}ngolovan yena gwalile, lo bokis-boy yena azi fasa yena.

(Zonke lo skati ^{lo span,} yena hambisile/yena azi funa shiya lo ngolovan muva lapa ku lo mak)

Lo skati ka tshayile, lo bokis-boy yena azi setsha lo mpahla, yena azi buka noko zonke yena lungile, futi yena azi beka yena lapa lo wan ndawo lapa lo spor.

stikitan
klok
wintsh-boy
wintsh
mahovan
levela
pendula
skelom
basopa
hulala
mampara
yeka
gwalile
fana
nduduma
sleyit
pumile
hambisa
hambisile
shiya
muva
tshayile.

NOTES:

tshaya lo klok = signal
Mapanga usually refers to empty cars.

wan ngolovan, spakapakan, etc.
tu ngolovan, spakapakan, etc.
tri ngolovan, spakapakan, etc.

(but the plural can also be mangolovan, maspakapakan.)

lo namba wan ngolovan = the first car
lo namba tu ngolovan = the second car
lo namba tri ngolovan = the third car.

bokis = bokis ka lo mlung
bokis = box into which scrapers tip stuff.

duze ku = right beside, close to
duze na = near (when approaching)
duze (ka)= near (in the region of)

tikit = ticket
stikitan = label or tally-card
sleyit = slate or tally-board

WRITE THE QUESTION IN FANAKALO AND ANSWER IN FANAKALO:

<u>Question in English</u>	<u>Question in Fanakalo</u>	<u>Answer in Fanakalo.</u>
1. What tools does the box-boy take with him to his working place at his box?
2. To what point must he make safe and clean in the lay-bye?
3. What does he test when he has cleaned the track of the lay-bye?

Question in English.

Question in Fanakalo.

Answer in Fanakalo.

4. How does he do this?

.....
.....
.....

5. What do the signals twice, thrice,
four-times signify when given by
the box-boy?

.....
.....
.....
.....
.....

6. How does the box-boy use his four
sword-sprags?

.....
.....
.....

7. What does he do with the skid-sprag?

.....
.....
.....

Question in English.

Question in Fanakalo.

Answer in Fanakalo.

4. How does he do this?

.....
.....
.....

5. What do the signals twice, thrice,
four-times signify when given by
the box-boy?

.....
.....
.....
.....

6. How does the box-boy use his four
sword-sprags?

.....
.....
.....

7. What does he do with the skid-sprag?

.....
.....
.....

THE LITTLE WINCH.

When the winch-boy goes to work underground, he must put on his protective clothing, his hard-hat, leg-guards, gloves, boots, belt and goggles.

He must go to the lamp-house, fetch his lamp, and fit it to his hard hat.

Then he must go through the crush and enter the cage.

When the cage has arrived at the station underground, he must go to the mine store.

When he has collected a spike, a needle-spike, a box-spanner, a cold-chisel, a four-pound hammer, a stilson wrench, a bottle of bearing oil and a tin of grease (from the mine store), he proceeds carefully to the waiting-place.

There he gives his ticket to the boss-boy who puts it into his bag.

The winch-boy and the others must wait for the miner at the waiting-place; in the absence of the boss-boy, the winch-boy must act for him.

While waiting for the miner, the winch-boy must check his other tools (which he collects from the special place where he keeps them near the miner's box); snatch-block chains, drag-chains, scraper bolts, snatch-block wheels, a return wheel, clamps, shift-wheels, scraper blades and shackles, both large and small, and a scraper lifter.

Meanwhile, the boss-boy examines all the equipment of the winch-boy and the others; he examines the injuries on their bodies, dressing those which require attention.

When the miner arrives, he checks the tickets of the winch-boy and the others and puts them away in his box.

When the miner goes with the boss-boy, the pikanin, the timber-boy and the bar-boy, for the early examination, the winch-boy opens the chain-gate for them and closes it behind them, then he takes charge of the men who remain at the waiting-place.

They must clean the area and pack the material which has to be taken into the stope.

When the miner has completed the early examination, the winch-boy collects his tools and proceeds to the winch where he places his tools in a handy place.

LO PIKANIN WINTSH.

Lo skati lo wintsh-boy yena hamba sebenza lapa mgodi, yena azi goka lo mpahla ka lo msebenz, lo skoko, lo madolo, lo sandla, lo skatul, lo bant, lo fester-ka-lo-mehlo.

Yena azi hamba lapa ku lo lamp-hawos, yena azi tola lo lamp ka yena, yena azi fasa yena lapa ku lo skoko ka yena.

Futi yena azi hamba lapa ku lo krash, yena azi ngena lapa pakati ku lo ketsh.

Lo skati lo ketsh yena fikile lapa lo stesh lapa panzi, yena azi hamba lapa ku lo mayin-stol.

Lo skati yena bambile lo spayik, lo nitel-spayik, lo bokis-panel, lo kol-tshisel, lo fo-pawund hamel, lo bobojan, lo botel ka lo mafuta ka lo berin, lo tin ka lo mafuta (lapa ku lo mayin-stol) yena hamba kahle lapa ku lo weyetin-pleyis.

Lapa lo weyetin-pleyis yena nika lo bas-boy lo tikit ka yena, (lo bas-boy yena beka yena lapa ku lo sak ka yena).

Lo wintsh-boy na lo munye yena azi lindela lo mlung lapa lo weyetin-pleyis, lo skati aziko lo bas-boy, lo wintsh-boy yena azi enza lo job ka yena.

Lo skati yena lindela lo mlung, lo wintsh-boy yena azi setsha lo munye mpahla ka lo msebenz lo yena dibanisile lapa lo ndawo (lapa yena bekile yena) lapa duze lo bokis ka lo mlung; lo matsheyin ka lo mawil, lo matsheyin ka lo mahovan, lo mabawut ka lo mahovan, lo pikanin mawil, lo wil ka lo riten- (lo riten-wil) lo maklamp, lo mashif-wil, lo mableyid ka lo mahovan, lo mashekel lo yena makulu na lo yena pikanin.

Manje lo bas-boy yena setsha zonke lo mpahla ka lo wintsh-boy na lo munye; yena setsha lo manxeba lapa lo mzimba ka yena, yena bopa lo yena ayikona lungile.

Lo skati lo mlung yena fikile, yena bala lo matikit ka lo wintsh-boy na lo munye, yena beka yena lapa pakati ku lo bokis ka yena.

Lo skati lo mlung yena hamba (na lo bas-boy, na lo pikanin, na lo timba-boy, na lo mgqala-boy) setsha kuseni, lo wintsh-boy yena vula lo tsheyin-geyit, yena vala yena muva ku yena, futi yena basopisa lo madoda lo yena salile lapa ku lo weyetin-pleyis.

Yena azi sula zonke lo ndawo, yena azi pakisha zonke lo ntc lo yena zo hambiswa lapa ku lo sayid.

Lo skati lo mlung yena qetile setsha kuseni, lo wintsh-boy yena dibanisa zonke lo mpahla ka lo msebenz, yena hamba lapa ku lo wintsh, yena beka lo mpahla lapa lo ndawo lo yena duze.

wintsh-boy
msebenz
sandla
bant
fester-ka-lo-mehlo
lamp-hawos
krash
stesh
mayin-stol
bambile
spayik
nitel-spayik
bokis-panel
kol-tshisel
fo-pawund
hamel
bobojan
botel
mafuta
tin
kahle
weyetin-pleyis
nika
tikit
sak
lindela
aziko
enza
job
setsha
dibanisile
ndawo
bekile
duze
bokis
pikanin
wil
matsheyin
mahovan
mabawut
riten-wil
maklamp
mashif-wil
mableyid
mashekel
makulu
manxeba
mzimba
bopa
matikit.

First of all, the winch-boy must take his pinch-bar (which he keeps at his winch) and examine the hanging above his winch; if it is not safe he must tell the boss-boy or the miner so that one of them can make it solid. Next he must switch on the power; if he can hear the power operating the drum, he pushes forward the starter handle. If the drum is turning properly he stops the winch, turning off the starter handle, and switching off the power. Then he must take his stilson-wrench and test the bolts (to see that they are tight) on the bed of the winch. Now he must take his box-spanner and test the coupling bolts and all others.

When he has tightened all the bolts on his winch, the winch-boy must check the amount of oil in the gear-box. If no oil flows out when he opens the tap, he knows that there is no oil in the gear-box. He must then pour some in.

Then he must examine the bearings. If no oil flows out when he removes the lock-screw, he must pour oil on the bearings.

Finally, the winch-boy must take a piece of waste and wipe his winch and its bed clean.

Wherever there is an oil leak, the winch-boy must place a tin beneath it, and must report the matter at knocking-off time. (Meanwhile he uses the oil which has leaked out to oil the ropes.)

Once the miner has arrived, the winch-boy takes his spike, his needle-spike, his cold-chisel, his four-pound hammer, his stilson-wrench and his tin of grease, and goes to examine everywhere in the gully. First of all, he examines from the drum to the first scraper. As he goes along he examines by eye and checks on the ropes, the bell-wire, the rollers, the snatch-blocks. When he comes to a scraper, he examines the shackles, the clamps, the chain, and the bolts, tightening those which are loose. He also examines the scraper-blades.

When he comes to a snatch-block he examines the eye-bolts and if there is any play, he tightens it. He also examines the bolts which hold up the wheel and if they are loose, tightens them. Finally, he tests the wheel to make sure it is turning properly, and greases it.

Kuqala, lo wintsh-boy yena azi bamba lo mgqala (lo yena beka zonke skati lapa lo wintsh), yena setsha lo taful lapa pezulu lo wintsh; lo skati lo taful yena ayikona muhle yena azi tshela lo bas-boy na lo mlung, ndaba lo munye yena azi qinisa yena. Futi, yena azi vula lo ges; lo skati yena iswa lo ges yena duma, yena setsha lo drom, yenatshova lo switsh-handel. Lo skati lo drom yena penduka muhle, yena vala lo wintsh, yena vala lo handel, yena vala lo ges. Futi yena azi bamba lo bobojan, yena azi setsha lo mabawut (yena funa buka noko yena qinile) lapa ku lo bed ka lo wintsh. Manje yena azi bamba lo bokis-panel, yena azi setsha lo makaplin-bawut na lo munye mabawut.

Lo skati yena qinisile zonke lo mabawut lapa ku lo wintsh ka yena, lo wintsh-boy yena azi setsha lo mafuta lapa pakati ku lo ger-bokis. Lo skati yena vula lo tep lo skati mafuta yena ayikona puma, yena azi lo mafuta aziko lapa pakati ku lo ger-bokis. Futi yena azi faka yena.

Futi yena setsha lo maberin. Lo skati yena vula lo fokis-payip ka lo berin, lo skati lo mafuta yena ayikona puma, yena azi faka lo mafuta lapa ku lo maberin.

Manje, lo wintsh-boy yena azi bamba lo weyis, yena azi sula lo wintsh na lo bed ka yena.

Zonke lo skati yena kona lo ndawo lapa lo mafuta yena puma, lo wintsh-boy yena azi beka lo tin lapa panzi ku lo ndawo, futi, lo skati ka tshayile, yena azi ripota lo nto. (Manje yena sebenzisa lo mafuta lo yena pumile lo skati yena azi faka lo mafuta lapa ku lo ntambo.)

Lo skati lo mlung yena fikile, lo wintsh-boy yena bamba lo spayik, lo nitel-spayik, lo kol-tshisel, lo fo-pawund hamel, lo bobojan, lo tin ka lo mafuta, yena hamba setsha zonke lo streyit. Kuqala, yena setsha lapa ku lo drom tot yena fika lapa ku lo namba wan mahovan. Lo skati yena hamba, yena setsha nga lo mehlo, yena setsha lo ntambo, lo waya ka lo klok, lo marora, lo mawil. Lo skati yena fika lapa ku lo mahovan, yena setsha lo mashekel, lo maklamp, lo matsheyin, lo mabawut, yena qinisa lo yena lusekile. Futi yena setsha lo mableyid ka lo mahovan.

Lo skati yena fika lapa ku lo wil, yena setsha lo/ayi-bawut, lo skati yena swayekile yena qinisa yena. Futi yena setsha lo mabawut lo yena bambile lo wil, lo skati yena lusekile yena qinisa yena. Manje, yena setsha lo wil noko yena penduka muhle, yena faka yena lo mafuta.

imba-boy
mgqala-boy
kuseni
vula
tshayin-geyit
vala
muva
basopisa
salile
sula
pakisha
nto
hambiswa
sayid
qetile
dibanisa
wintsh
kuqala
mgqala
taful
pezulu
qinisa
switsh
izwa
ges
duma
drom
pendula
handel
penduka
muhle
funa
noko
bed
makaplin-bawut
qinisile
ger-bokis
tep
maberin
fokis-payip
weyis
sula
tshayilo
ripota
sebenzisa
pumile
ntambo
tot
mehlo
klok

As he proceeds he examines by eye, and checks that everything is in as good order as on the previous day.

When the winch-boy reaches the return wheel he examines: the two posts which support it, all the bolts (and tightens them), the guard-board.

He removes the stuff which should not be there from beneath the return wheel.

Then he greases the return wheel.

When the winch-boy has tested the signal and is sure that it is working properly, he turns on the spray.

(The spray serves to lay the dust in the scraper-path.)

When he has completed all these jobs, the winch-boy returns to his winch, where he keeps his tools handy, and waits for a signal. When the box-boy or the tally-checker gives a signal the winch-boy gives warning by starting up his winch three times in quick succession.

When they signal one, the scraper goes up the gully.

When they signal twice, the scraper goes down the gully.

When they signal for the winch to stop they signal one (while the winch is running).

When they signal to call the winch-boy, they signal four.

When the winch runs, the rope winds off the drum.

The winch-boy must watch for the mark (on the rope) which indicates the position of the scraper.

Then, too, when his winch is running, he must never use his hands to straighten the rope (on the drum); he must straighten it by means of his pinch-bar.

The winch-boy must never wear his clothing loosely, for loose clothing is dangerous.

The winch-boy must not run his winch if there is no stuff in the gully.

If anything goes wrong with his winch, the winch-boy must switch off, and report to the miner.

Then he must help the box-boy until his winch is in order again.

If a rope is out of order, he must help the tally-checker and the boss-boy to splice it.

If a scraper sticks he must find out what is wrong.

If a scraper has to be replaced, he must use the winch to get the new one into position, and must help the boss-boy to remove the old one and load it for transport with a scraper lifter.

Yena hamba pambili, yena setsha nga lo mahlo roko zonke yena fana ka lo zolo.

Lo skati lo wintsh-boy yena fika lapa ku lo riten-wil, yena setsha: lo tu mastik lo yena bambile yena, zonke lo mabawut (yena qinisa yena), lo maplank lo yena vimbela lo ngozi.

Yena kipa lo stof lo yena ayi azi kona lapa panzi ku lo riten-wil. Futi yena faka lo riten-wil lo mafuta.

Lo skati lo wintsh-boy yena setshile lo klok yena tshaya muhle, lo skati yena iswa yena lungile, yena vula lo spreyi.

(Lo spreyi yena bulala lo tuli lapa lo ndlela ka lo mahovan.)

Lo skati yena qetile zonke lo majob, lo wintsh-boy yena buya futi lapa ku lo wintsh ka yena, yena beka lo mpahla lapa ku yena, yena lindela lo klok.

Lo skati lo bokis-boy na lo tali-tsheka yena tshaya lo klok, lo wintsh-boy yena enza lo notis, yena tshetsha vula lo wintsh tri skati.

Lo skati yena tshaya wan skati lo mahovan yena hamba pezulu.

Lo skati yena tshaya tu skati lo mahovan yena hamba panzi.

Lo skati yena funa lo wintsh yena vala, yena tshaya wan skati (lo skati lo wintsh yena hamba).

Lo skati yena funa biza lo wintsh-boy, yena tshaya fo skati.

Lo skati lo wintsh yena hamba, lo ntambo yena puma lapa ku lo drom.

Lo wintsh-boy yena azi buka lo mak (lapa ku lo ntambo) lo yena tshela yena upi lo mahovan yena kona.

Futi, lo skati lo wintsh ka yena yena hamba, lo wintsh-boy yena ayikona lungisa lo ntambo nga lo sandla; yena azi lungisa yena nga lo mgqala.

Lo wintsh-boy yena ayi azi goka lo mpahla lus, ndaba lo mpahla lo yena lusekile yena enza lo ngozi.

Lo skati aziko lo stof lapa ku lo streyit, lo wintsh-boy yena ayi azi vula lo wintsh ka yena.

Lo skati lo nto lapa lo wintsh yena ayikona lungile, lo wintsh-boy yena azi vala lo wintsh, yena azi tshela lo mlung.

Manje yena azi hamba siza lo bokis-boy tot lo wintsh ka yena yena lungile.

Lo skati lo ntambo yena ayikona lungile, yena azi siza (na lo tali-tsheka na lo bas-boy) tunga yena.

Lo skati lo mahovan yena ayi funa sebenza, yena azi hamba buka ini lo nto yena ayikona lungile.

Lo skati yena azi tshintshisa lo mahovan, yena sebenzisa lo wintsh, yena azi azi fasa lo ntambo fana ka lo mteto, futi yena azi siza lo bas-boy kipa lo madala mahovan, yena azi siza yena layisha yena.

marora
ayi-bawut
swayekilo
fana
zolo
riten-wil
mastik
maplank
vimbela
ngozi
kipa
stof
bokis-boy
tunga
lus
lusekile.
mteto
madala
layisha
pindisela
streyit

At knocking-off time the winch-boy must leave certain of his tools at his special place near the miner's box, and must return those he received from the mine store.

Finally, he must report anything amiss with his winch or in the gully.

If the boss-boy is absent, the winch-boy must take his place.

lo
 Lo skati ka tshayile lo wintsh-boy yena azi beka/munye mpahla ka yena lapa lo ndawo ka yena lapa duze lo bokis ka lo mlung, yena azi pindisela lo yena bambile lapa ku lo mayin-stol.

Manje yena azi ripota zonke lo nto lo yena ayikona lungile lapa ku lo wintsh ka yena, lapa ku lo streyit. *futi

Lo skati lo bas-boy yena ayikona fikile, lo wintsh-boy yena azi enza lo job ka yena.

NOTICE:

makaplin-bawut = coupling bolts , but
 mabawut = bolts.
 zo hamba = will go
 zo hambisa = will cause to send
 zo hambiswa = will cause to be sent

pendula = turn (something)
 pindisela = return (something)
 penduka = turn, turn round, turn back
 beka lo munye = put some tools
 mpahla
 NOT: beka lo munye mpahla

GIVE THE FANAKALO FOR:

snatch-blocks:	oil:	return-way:
examine by eye:	signals:	examine by (with) a pinch-bar:
rollers:	scraper-blades	wheels
eye-bolts	crossby clamps	grease

WRITE THESE QUESTIONS IN FANAKALO AND ANSWER IN FANAKALO:

<u>Questions in English.</u>	<u>Questions in Fanakalo.</u>	<u>Answer in Fanakalo.</u>
1. What tools does the winch-boy (scraper) fetch from the mine-store?
2. What other equipment does he collect when he gets to the waiting-place?
3. What does he do as the miner sets off to do the early examination?

Questions in English.

Questions in Fanakalo.

Answers in Fanakalo.

4. What is the winch-boy's special
duty while the early examination
is being done?

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5. For whom does the winch-boy sometimes
do duty at the waiting-place?

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6. What are the signals the winch-boy
must know?

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.....

THE BIG WINCH.

When the winch-boy goes to work underground, he must put on his protective clothing; hard hat, gloves, leg-guards, boots, belt.

He must go to the lamp-house to fetch his lamp and must fix it to his hard hat.

Then he must go through the crush and enter the cage.

When the cage has arrived at the station underground, he must go to the mine store.

When he has collected a bottle of gear-oil, a tin of grease, a stilson-wrench, a box-spanner, some waste, and he must proceed carefully to the waiting-place.

At the waiting-place he must give his ticket to the boss-boy and (with the others) wait for the arrival of the miner.

While he is waiting there, the boss-boy will examine his protective clothes and tools, and also the injuries on his body, dressing those which require it.

When the winch is in a drive close to the waiting-place, the winch-boy does not have to wait for the miner; he can take the pinch-bar, (which he keeps at his winch) and examine the hanging above.

If the hanging is dangerous, he must not bar it down himself, (because he might damage his winch); he must tell the boss-boy.

Then the winch-boy must turn on the switch and make sure that there is current.

He must test to make sure that the brake catches on the drum.

The winch-boy then switches off the current and takes his box-spanner and his stilson-wrench and tightens all the loose bolts on his winch and fastens down the bed of his winch.

Next he checks the level of the oil in the gear-box and checks the bearings.

When there is no oil in the gear-box he must take the bottle of gear-oil which is kept near his winch and must pour some oil into the gear-box.

Then he must make sure the bearings are properly oiled.

If there are any places on the winch where oil leaks, he must put tins below and save the oil, and then take it to the surface at knocking-off time and report the matter.

When he has finished oiling the gear-box and bearings, the winch-boy must take some waste (new) and wipe the winch clean, saving the used waste and taking it to the surface at knocking-off time.

LO MAKULU WINTSH.

Lo skati lo wintsh-boy yena hamba sebenza lapa mgodi, yena azi goka lo mpahla ka lo mgodi, lo skoko, lo sandla, lo madolo, lo skatul, lo bant.

Yena azi hamba tola lo lamp lapa ku lo lamp-hawos, yena azi fasa yena lapa ku lo skoko ka yena.

Futi yena azi hamba lapa ku lo krash, yena azi ngena lapa ku lo ketsh.

Lo skati lo ketsh yena fikile lapa ku lo stesh lapa panzi, yena azi hamba lapa ku lo mayin-stol.

Lo skati yena bambile lo botel ka lo mafuta, lo tin ka lo mafuta, lo bobojan, lo bokis-panel, lo weyis, yena azi hamba kahle lapa ku lo weyetin-pleyis.

Lapa lo weyetin-pleyis, yena azi nika lo bas-boy lo tikit ka yena, (yena na lo munye) yena azi lindela lo mlung.

Lo skati yena lindela lapa, lo bas-boy yena azi setsha lo mpahla ka lo mgodi na lo mpahla ka lo msebenz; futi yena azi setsha lo manxeba lapa lo mzimba ka yena, yena azi bopa lo yena ayikona lungile.

Lo skati lo wintsh yena lapa ku lo tonel lapa duze lo weyetin-pleyis, lo wintsh-boy yena ayi azi funa lindela lo mlung; yena azi bamba lo mgqala ka yena (lo yena bekile lapa duze lo wintsh), yena setsha lo taful pezulu.

Lo skati lo taful yena file, yena ayi azi gqala yena (ndaba yena azi bulala lo wintsh ka yena); yena azi tshela lo bas-boy.

Futi, lo wintsh-boy yena azi vula lo switsh, yena azi izwa noko lo ges yena kona.

Yena azi izwa noko lo breyik yena bamba lapa ku lo drom.

Futi lo wintsh-boy yena vala lo ges, yena bamba lo bokis-panel ka yena na lo bobojan ka yena, yena qinisa zonke lo mabawut lapa ku lo wintsh ka yena, yena qinisa lo bed ka lo wintsh.

Futi yena setsha lo level ka lo mafuta lapa ku lo ger-bokis, yena setsha lo mafuta lapa ku lo maberin.

Lo skati aziko lo mafuta lapa pakati ku lo ger-bokis, yena azi bamba lo botel ka lo mafuta lo yena hlala lapa duze lo wintsh, yena azi galela lo mafuta lapa pakati ku lo ger-bokis.

Futi yena azi buka noko lo maberin yena kona lo mafuta muhle.

Lo skati yena kona lo ndawo lo yena vuza lo mafuta lapa ku lo wintsh, yena azi beka lo matin lapa panzi, yena ayikona funa mosha lo mafuta; futi yena hambisa yena lapa pezulu lo skati ka tshayile, yena azi ripota lo nto.

Lo skati yena qetile faka lo mafuta lapa ku lo ger-bokis na lo maberin, lo wintsh-boy yena azi bamba lo weyis (lo yena nyuwan), yena azi sula lo wintsh ka yena, yena azi beka lo madala weyis ndaba yena azi hambisa yena lapa pezulu lo skati ka tshayile.

wintsh-boy
sandla
bant
lamp-hawos
krash
ketsh
fikile
mayin-stol
bambile
botel
mafuta
tin
bobojan
bokis-panel
weyis
kahle
weyetin-pleyis
nika
tikit
lindela
setsha
manxeba
mzimba
bopa
ayikona
lungile.

Next he must take his shovel and clean the area around his winch.

He must examine his spares, bolts, clamps, gate ropes and little rollers and change those which are out of order. Then the winch-boy must make sure that his signal devices are working properly.

He must also examine the end of his ropes, making sure that the thimble and safety chain are in order.

When the miner arrives, he takes the tickets of the winch-boy and the others and puts them in his box.

When the miner (with the box-boy, the pikanin, the timber-boy and the bar-boy) go to do the early examination, the winch-boy opens the safety-gate for them and closes it behind them, and then he takes charge of the men remaining at the waiting-place.

They have to clean up the area and pack the material to be taken into the stope.

When the miner has completed the early examination, the winch-boy, working with the rope-boy, must send in the empty trucks, and he must check that all empty cars going in have one ring and two brackets.

The winch-boy must go to his winch and wait for the rope-boy to give him a signal.

Then he must start up his winch sufficient to let the empty trucks into the lay-bye.

He must tell the rope-boy not to fasten up more cars than the quota for the span for his winch, otherwise the winch will break down.

When the winch-driver operates his winch a bit he can feel if the span is being pulled.

Then he must switch off and go to the main track to see how many cars are inspanned; and if the rope-boy has inspanned more than the quota, he must tell him to disconnect some cars and leave the right number for the winch.

Then he turns and goes back to his winch.

When the rope-boy signals for cars to ascend, he signals once.

When he signals for cars to descend, he signals twice.

When he signals for the winch to stop he signals once (with the winch running).

When he signals to call the winch-boy he signals four times.

When a rope-boy arrives at the top with the first car of a span, the winch-boy must check if it has a tag, if it is filled, and if the rope-boy has attached a trailer behind the car; and if he sees that anything is not right he must report the matter.

Futi, yena azi tata lo foshol ka yena, yena azi vula lo ndawo lapa lo wintsh ka yena.

Yena azi setsha lo spere, lo bawut, lo maklamp, lo ntambo ka lo geyit, lo pikanin marora, yena azi tshintsha lo yena ayikona lungile.

Futi lo wintsh-boy yena azi setsha noko lo maklok ka yena yena sebenza muhle.

Futi yena azi setsha lo skop ka lo ntambo, yena azi setsha noko lo mashekel na lo fokis-tsheyin ka lo ntambo yena lungile.

Lo skati lo mlung yena fikile, yena tata lo matikit ka lo wintsh-boy na lo munye, yena beka yena lapa ku lo bokis ka yena.

Lo skati lo mlung (na lo bas-boy, na lo pikanin, na lo timba-boy, na lo mgqala-boy) yena hamba setsha kuseni, lo wintsh-boy yena vula lo matsheyin-geyit, yena vala yena futi muva ku yena, yena basopa lo madoda lo yena salile lapa ku lo weyitin-pleyis.

Yena azi vula lo ndawo, yena azi pakisha lo nto lo yena zo hambiswa lapa ku lo sayid.

Lo skati lo mlung yena qetile setsha kuseni, lo wintsh-boy na lo rop-boy yena azi ngenisa lo mapanga, yena azi buka noko zonke lo mapanga lo yena ngena yena kona lo wan ring, lo tu maring (mabrekit).

Lo wintsh-boy yena azi hamba lapa ku lo wintsh ka yena, yena azi lindela lo skati lo rop-boy yena tshaya.

Futi yena azi vula lo wintsh mbitshan ku ngenisa lo mapanga lapa ku lo sayid.

Yena azi tshela lo rop-boy yena ayi azi fasa lo ngolovan pambili ku lo namba ka lo span ka lo wintsh ka yena, ndaba lo wintsh yena azi ifa.

Lo skati lo wintsh-boy vula lo wintsh ka yena mbitshan yena azi noko lo span yena donza lo wintsh.

Manje yena azi vala lo wintsh, yena azi hamba lapa ku lo streyit, yena azi buka mangaki lo ngolovan yena fasiwe, lo skati lo rop-boy yena fasile maningi ku lo span ka lo wintsh, yena azi tshela yena yena azi juba lo munye, yena azi shiya lo span lo yena lingana lo wintsh.

Manje yena buya lapa ku lo wintsh ka yena.

Lo skati lo rop-boy yena funa lo/^{ma}ngolovan yena hamba pezulu; yena tshaya wan skati.

Lo skati lo rop-boy yena funa lo/^{ma}ngolovan yena hamba panzi; yena tshaya tu skati.

Lo skati lo rop-boy yena funa lo wintsh yena vala, yena tshaya wan skati.

Lo skato lo rop-boy yena funa biza lo wintsh-boy, yena tshaya fo skati.

Lo skati lo rop-boy yena fika lapa pezulu na lo namba wan ka lo span, lo wintsh-boy yena azi setsha noko yena kona lo stikitan, noko yena gwalisiwe, noko lo rop-boy yena fasile lo msila lapa muva ku lo ngolovan, lo skati yena buka lo nto yena ayikona lungile, yena azi ripota lo nto.

level
ger-bokis
duze
wintsh
maberin
muhle
ndawo
vuza
mosha
hambisa
tshayile
qetile
nuywan
sula
madala
ndaba
foshol
tshayile
vula
spere
bawut
maklamp
ntambo
geyit
pikanin
marora
tshintsha
klok
skop
mashekel
fokis-tsheyin
tata
matikit
bokis
bas-boy
timba-boy
mgqala-boy
kuseni
matsheyin-geyit
vala
muva
basopa
salile
rop-boy
ngenisia
mapanga
ring
mabreket.

Then he or the rope-boy must push the first car to the mark on the lay-bye.

When the loco takes away the full cars, the winch-boy must make sure that the last full car is left behind to prevent accidents, and he must make sure that it is properly spragged.

When anything goes wrong with his winch, he must signal, switch off, and report it to the miner immediately.

While his winch is working, the winch-boy must work carefully never touching the rope or parts that are in motion. He must not wear loose clothing. He must see that the ropes are in good condition.

The winch-boy must keep a tally ticket to show maintenance men the correct working place. He must have his winch-book signed every day by the miner and by the fitter and the rigger when they come. The shift-boss must sign it every week.

(Whenever the boss-boy is absent the winch-boy must do duty for him at the waiting-place.)
When his winch is not working, the winch-boy must help as the miner or boss-boy directs.

At knocking-off time the winch-boy must report any defects in his winch and equipment.

NOTICE :

pezulu = above
lapa pezulu = on surface
lapa pezulu = on top
lapa pezulu = on a platform
lapa pezulu = on a brow.

mbitshan ku ngenisa = just sufficient to allow to go in.

noko lo stikitan yena kona = if there is a ticket
noko yena kona/lo stikitan = if it has a label

Futi yena na lo rop-boy yena azi tshova lo namba wan tot yena fika lapa lo mak lapa sayid.

Lo skati lo makalanyan yena kipa lo mafol, lo wintsh-boy yena azi buka lo ngolovan lo yena muva yena saliswa ndaba vimbela lo ngozi, yena azi buka yena sparakiwe fana ka lo mteto.

Lo skati lo wintsh ka yena yena ayikona lungile, yena azi tshaya lo klok, futi yena vala lo wintsh, futi yena tshetsha tshela lo mlung.

Zonke lo skati lo wintsh ka yena yena hamba lo wintsh-boy yena azi sebenza kahle, yena ayi azi azi bamba lo rop na lo nto lo yena hamba. Yena ayi azi goka lo mpahla lo yena lusekile. Yena azi buka noko lo rop yena lungile.

Lo wintsh-boy yena azi bala lo tali-kat, ndaba yena azi komba lo mlung ka lo ges, na lo fita, na lo riga, lo ndawo ka lo msebenz. Yena azi buka lo mlung yena bala lo buk na lo fita na lo riga zonke lo skati yena fikile lapa ku lo wintsh. Lo shif-bas yena azi bala lo buk wan skati zonke lo maveki.

(Lo skati lo bas-boy yena ayikona fikile lapa ku lo weyetin-pleyis, lo wintsh-boy yena azi enza lo job ka yena.)
Lo skati lo wintsh ka yena yena ayikona sebenza, lo wintsh-boy yena azi ncedisa fana ka lo mlung na lo bas-boy yena tshela yena.

Lo skati ka tshayile, lo wintsh-boy yena azi ripota zonke lo nto lo yena ayikona lungile lapa ku lo wintsh na lo mpahla ka yena.

mafuta = oil
mafuta = grease

more than = pambili ku } of
less than = muva ku } number or distance

sebenzisa ku lungisa = use in order to correct.

tshaya
mbitshan
sayid
tshela
pambili
namba
span
ifa
streyit
mangaki
ngolovan
fasiwe
maningi
juba
shiya
lingana
buya
pezulu
wan
tu
biza
stikitan
gowalisiwe
msila
nto
ripota
tshova
tot
mak
makalanyan
kipa
mafol
saliswa
vimbela
ngozi
sparakiwe
mteto
tshetsha
kahle
rop
lusekile
tali-kat
komba
ges
fita
riga
buk
shif-bas
maveki
aziko
fana

WRITE THE QUESTION IN FANAKALO AND ANSWER IN FANAKALO.

Question in English.

Question in Fanakalo.

Answer in Fanakalo.

1. What signals does the rope-boy give the winch-boy?

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2. What must the winch-driver do if he feels the span dragging on the winch?

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3. How must the winch-driver examine his winch at the start of each shift?

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4. Who must sign the winch-driver's card and how often?

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