

S.O.H.P. BLOPPAS HISTORBY : Loncay l. Hl'ophe 2/2

footnotes

82 mbhokane is a sinenatelo of Gama.

94 Simenjani - means what our position is

I am Mshayela, Mshayeli Hlophe

1 Ubutfo lini?
what libutfo⁶⁹ are you?

3 NgeMasotjeni

It is Masotjeni

1 E-- Umphakatsi ubhi

Your umphakatsi¹²⁸ is where

3 Ng kalamgabhi

It is kalamgabhi¹⁰⁴

[Some background information not clear to hear]

1 E-- letindzaba letingaka ke nanigog- wawugogelwa
such big stories, who told you about them
ngubani?

3 E-- ngangigolwa ngubabe, babe akutsetse
I was told by my father, my father took it
kubabe mkhulu sokhukhuza.

from my grandfather sokhukhuza

4 Mine ngingukoncayi Hlophe umphakatsi wami
I and Koncayi Hlophe, my umphakatsi¹²⁸ is
ngulamgabhi. libutfo ngiwemasotjeni
lamgabhi¹⁰⁴. libutfo⁶⁹ is masotjeni¹²⁷

Letindzaba nami ngitive ngaye longangababe.

These stories I also heard them from who is of my
Mvenve E-- naye atitsatse kuboyise
father's age mvenve¹⁰⁸, he also taking them from
mkhulu.

his grandfathers

7 nguChief Maphedla mina

I am chief maphedla

[Some background information not clear]

127 Matsotjui: locative form of emaSotja (variant: emaSotsha)
a libutfo largely made up of men. born roughly
between 1914 and 1919

128 ump'abatsi: see glossary

Bayabekwa ngusokhukhuga khayi inkhosi, nalaba
 they are placed by Sokhukhuga, not by a king. Even those
 beDlangeni khayi inkhosi, bate lwi, lingusa
 of Dlangeni not by a king. They have no voice⁸⁸. Our
 letfu tsine bakatHlophe e ngusomhlolo kute
 ambassador we of Hlophe is somhlolo. There is no
 umuntfu lowakhishwa ngusomhlolo kwekutsi hamba
 person sent by Somhlolo that he must go and
 uyokwakhela naba bakatHlophe ngala, ^{kute} beDlangeni
 build for the Hlophe's that side, noone. Those of
 bayetsaba ngobe baneincusa. Tsine k—Bhuzga
 Dlangeni are glad because they have an ambassador
 angasichilita kokutsi aninangusa, nine bakaHlophe
 we the — Bhuzga angasichilita⁹⁰ that you have no
 angasichilita site, laba beDlangeni, bangawina
 ambassador you of Hlophe, angasichilita⁹⁰ We have
 ngoba singavela tsine bakaHlophe, ngutsi lincusa
 one, these of Dlangeni can win because singavela⁹¹
 lenu ninebakamncina kute langabenta kona
 we of Hlophe, we are your ambassador you of
 selo lingusa ngilaba bakaHlophe, Hhawu satsi
 mncina, there is nothing he can do to them because their
 ngwenyama sasibemuka kudla satsi
 ambassador is those of Hlophe, Oh we said ngwenyama
 abahlale phansi laba bakamncina. Sasihlelisela
 (sasibemika⁹² food. we said they
 naba tingawo. wu' uyaphel' usokhukhuga
 should sit down those of mncina... Sasihlelisela⁹³
 bekunene. these feet. Oh Sokhukhuga ends there bekunene.

[background information, not clear to hear.]

33 nginguMshayeli, Mshayeli Hlophe

Footnotes

89 They have no voice - means they are not allowed to say anything even if they have something they want to say.

90 angasichilita - means to push away or push aside. In this context means the Hlophes can be pushed away because they have no ambassador

91 Singavela - meaning we can show up

92 Sasibemuka - we were taking food from them without their agreement. We were taking food from them by force.

93 Sasichelisela - we were preparing the way or making things easier

126 Nguenyama - lit: the lion; a title reserved for the Swazi King

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BLADSYE

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SIZE A4 (297 x 210mm) GROOTTE

Name Naam BONNER
Subject Vak Louise Hlope
Place Plek Book 3

Faint Ruling with Margin
Dowwe Linoering met Kantlyn

JD. 267

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Book 3

p. 35 where is kaMlambo

know why they are always with Hahla.
 Awu bakutfole - ke Kudla lokudla - ke
 Oh they got them this food; this food then,
 labatfwana baSokhukhuga - ke basatse - ke
 these children of Sokhukhuga. They took them
 betfw. ewu fwalani - ke. Betfwale - ke ba baye
 and carried - Oh carry them. They carried them and
 le. phindze bagadvuliswe labangakusasa laba
 went there. Again bagadvuliswe⁵⁷ in the
 bakamincina. nguSokhukhuga khayi mswati
 morning these of mncina. It is Sokhukhuga
 bacoshiwa nguSokhukhuga unyisisela naba
 not Mswati. They are chased by Sokhukhuga unyisisela
 bantfwabakhe labatawubabela lapha entfubeni.
 his children who will babela⁷⁵ at entfubeni⁷⁶.
 Ua'gosh uSokhukhuga nalaba hambu kubhuluw'
 Sokhukhuga chased them threshing the
 emahawu hambani batsakatsi, hambani
 Shields, go away wizards, go away
 batsakatsi. Bayefika ngale nababukinkomazi
 wizards. When they arrived there where they faced
 utsi hlalani phansi ngitewubamemeta ngitsi
 inkomazi²⁰ he says sit down o that I can call them
 yakhani ke lapho. Bayalala - ke laba
 saying build there they sat then those of
 baka mncina hlalani phansi mabaleka
 mncina, sit down mabaleka, do not run
 ningabaleki yakhani lapho, bayakha - ke
 away build there, they built them.

Footnotes

87 Bagaduvuli'swe - they were chased away

88 Unyisisela - making things easier for his children.

evade him till you come to me here, where
 lapha abesuse khona nasayobagabela ngala.
 he took them when he was going to build for them
 E-- bente njalo bagegile, Baye befike
 this side. They did likewise have evaded, till they came.
 ahlomise bantfwakakhe khokhomkhulu
 he equipped his children khokhomkhulu⁸⁶
 ahlomise bantfwakakhe emajaha nalaba
 he equipped his children, young men and those
 nalabo sangeni. Awu ayihlone kodwa
 of Lingeni. Oh let it be equipped but they
 bangqiso vagwa ngoba lemphe ayikhishwa
 should not be staked because the limphi¹¹³ is not sent by
 yinkhosi. Sitawufike sibhule emahawu nje
 a king. We will arrive and thresh shields,
 sibhul' emahawu aphume lo lo mabaleka
 thresh shields, this mabaleka will come out
 abaleke. Nembala-ke babhel' emahawu - ke
 and run away. Indeed they threshed shields, they
 babhul' emahawu - ke baphume laba
 threshed shields. These went out early in
 ebusukwana lokwa baphume babaleke
 the morning, they went out and ran away
 lakuHlahla njengoba nalomuhla laba
 from Hlahla, because even today these of
 bakamncina. bakahlahla nale lapho bakhona
 Mnuna are of Hlahla, even where they are
 abehlukani nahlahla wabo angati kwekutsi yini
 they do not separate from their hlahla, I do not
 solo banahlahla.

Footnotes

86 khokho mkhulu - khokho is Swati means
a father of my grandfather. mkhulu
can either mean grandfather or
elder or fat. In this context
khokho mkhulu means eldest father
of the grandfather of those of sama.

by famine⁵¹ these Gamas in the place where they are put.

Sebayibonile imihome lakuhlaba, imihome they have seen caves at Hahla¹²⁶ caves of yemabele alomsuthe wakamcina ngakhona sorghum of msuthu of mcinna there by the ngata nje kwalentsaba. Bashaya bayebula mountain. Bashaya bayebula⁸⁵

baya kuSokhukhuzo laba laba baka Gama¹ going to Sokhukhuzo nose of Gama to kuyise wabo lobabekile le. Haiyi, Hlophe their father who have put them there. No, Hlophe safa safa yindlala. Haiyi Kepha we are dying we dying of hunger. Oh but my bantfwabani nginganentani nginganentelani. children what can I do to you, what can I do for Nami kute lutfo. Aww Hlophe kukhona you. I, there is thing. Oh Hlophe^{that's} something lesikubonile ngala. Kuphi? 'Capha we have seen that side. Where? There at the Kalombuthu longalapha kulelihlatsi msuthu's place, that one by the bush

sibonile kungatsi kudla phans'ematje. we have seen as if^{siye} it is food under the stones. Utsite yebo awu[^] sagwabula sakhandza He said yes, oh we have opened and we kwekutsi kudla. O yebo e--e. Utsi-ke found that it is food. Oh yes. Then Sokhukhuzo USokhukhuzo nibotsi-ke kusihlwa said, you must in the evening at night ebusuku ningege nitofika lapha kimi le

our brother you Gama, you are our brother, you are
ukufa nekuphila, kendozga — sejitsi seyingumraketfu
death and life. This man — says he is our
A khambe - ke wena wekunene sewuyafa Gama
brother. Oh it went on wena wekunene, then Gama died.

— solo rigyo —
— still it is —

[background information not clear to hear]

isho ngoba iboneni, anani loGama
he says because he has seen what what does Gama have
[Some information from others not clear to hear]

1 ngoba tsine sisafuna ngani ^{nje kuphela} asiphatsani nje
because we want about you that is all, we do not
nenkhosi sifuna ngani nje kuphela
deal with the king, we want about you that is all.

9 Wena wekunene. A kubonakale - ke ngato - ke
Wena wekunene. It was seen by those
tihla — kuz abengumrakabo nje ngunangumsebenti
— that he because their brother it is this job
weta nalomsuthu nakatsi yena mine ngiphila
which came with this msuthu when he said he lives
kanje le kitsi E - - ngize ngiphumelele
like that in his place until I succeed
[some information not clear]

Wena wekubene —
Wena wekunene —

1 Wena - ke Gama ekucoceni kwabo wase sewubhidlita

know ¹¹³ imphi. They said oh no we do not know
imphi¹¹³

Aiyat' imphi. nango asahamba ke ayobika esilwaneni

You do not know a imphi¹¹³ here he went to report to the
 Owu ngikhandze emadvodza ngala atsi beSuthu
 animal⁵⁵ Oh I found men that side they say are Basothos

Owu bentani na? Awu babulele inyamatanane

Oh what are they doing? Oh they have killed a buck
 nyamatane yimpofo sebayayishuka -ke sebayayishuka
 this buck is an antelope. They tan it they tan it
 lesikhumba ——— Awu nako -ke ahamba ke

the skin ——— Oh there he goes

awu asuwalandze lamadvodza ayalandwa -ke

Oh bring these men, then they were brought

lamadvodza -ke ayowufika rawo -ke esilwaneni

tili he came with them there to the animal

labesuthu E -- bayabonana -ke bayacoca -ke

these Basothos. They met ^{with} each other, they conversed

Wo nihamba kanjani na besuthu na. Siya ———

Oh how did you come you Basothu? we —

Kanje kanje kanje. Ehe --- live ledidge

like that that mat Such a long place⁵⁶

Kangaka benihamba kanjani. A sihambile

how did you go? A we went

wena wekunene ngoba singati nekutsi singahle

wena wekunene¹²² because we do not know what we

sentenjani. Awu kuyabonaka. Bayacoca -ke

can do. Oh it is understood They conversed, and

ngekucoca kwabo wena wekunene. Awu cha

conversed wena wekunene. Oh no you are

sewungumnaketfu wena gama ungumnaketfu

Footnotes

so long place here refers to a long distance

she meets with Gama this woman. Women —
 [background information not clear to hear]

- 9 Wena wekunene. E --- kuge ke sitouutolwa
 Wena wekunene¹²² till then we were met by
 ngungwane, kwachumuka mfunwa naye abamba
 ngwane. Mfunwa appeared he also walking, a
 lihlotandlela, wakhandza - ke lendvodza
 spy, he found this man
 [some background information not clear to hear]

nay' indvodza ehlatsini. owu uyayibona naye
 here is a man in the bush, Oh (he sees him) when he
 usahlol' impfi. O uyayibona - ke. Owu sowuyeta
 is checking the impfi.¹¹³ Oh he sees it. Oh then he comes
 ke ukhuluma nawo lamadvodza - ke nichanukaphi?
 he talks with those men, where do you come from?
 na nine na? Owu sichamuka ebesuthu

Oh we come from Basotho¹¹⁴
 kamlambo sifike lapha nje awu siba namayi
 kamlambo, we arrived here we come with this
siyefika sasibosha nayi inyane. Awa
 we have arrived we were chasing this buck. When
 nakhuluma nawo lamadvodza lapho ke
 he was talking with these men there they left
 asayashiya - ke abamba - ke¹¹⁵ asoyobika esilwaneni
 and went with him to report to the animal
 awu sikhandze emadvodza ngala atsi niyayati
 Oh we found these men that side asking do you
 yini impfi. Babi hawu asiyat' impfi tsine

footnotes

55 Animal in this context I think it refers to the King.

kangwane niyalandza njana nakose niyalandza njani.
 kangwane¹¹⁷ "oh fetch then how did you fetch."

nawungacondzi kahle Gama nika nje —

If you do not understand Gama give only —

8. Wena weluhlanga

Wena weluhlanga.

[background information not clear to hear]

9. A nani ngitawubeka nje wena weluhlanga

I shall narrate wena weluhlanga⁵³

A wena wekunene njengoba asalandzile seta

wena wekunene¹²² just as he has narrated

nayo impofu sibhuma kamlambo sahamba silala

we came with an antelope coming from kamlambo¹²⁹

nayo boSuthu silala nayo Gama ihamba. naGama¹²⁹

we walked and slept with it¹²⁹ beSuthu sleeping with it¹²⁹

ahambe alala nayo avuka ahamba ayikhomba

Gama it was going with Gama going and sleeping

ilala phansi alale naye avuke ihambe ayichube

with it, wakening going, pointing at it, it slept and

oti waze wefika e- entondogi. Owu wahlala

he slept, woke up and drove it along till he arrived

khona _____ wase uyayibulala uyayihliza

at Ntondogi⁵⁴ Oh he stayed there. He then killed it

ke ileng' esihlaheni. Owu nakahleli ke khona

and skinned it hanging on a tree. Oh when he was

lapho esihlaheni kuchamuka ke umfati

seated there on the tree, there appeared a married

ulamanyangaza ulamagagula myafota sowutfolana

woman lamanyangaza¹³⁰ lamagagula¹³¹ collecting firewood

naboGama lomfati. — bafati —

Footnotes

⁵⁴ Ntondogi a place which is located in the South of Luyengo.

97. Slept with it - does not mean slept together with it but it means, whenever they had to sleep along the way, it also had to sleep.

130 The 'la' prefix here indicates 'daughter of'.

131 Magag-la: a common Swazi sibongo

when it left us we were left with
 asishiya Sesisala kuhudvonga nasishiya ludvonga
 Luvonga, when Luvonga left us it was
 sekubangu mbandzeni, asangu mbandzeni
 mbandzeni, when it was mbandzeni, it was
 sowubangu Mahlokohla njengoba ke namuhla
 then Mahlokoh' just as today we now have
 sesinalenkhosu Sobhuzo
 this king this Sobhuzo.

1. Naku - ke Mbhokane E - akusikhanyisele ke
 Here it is mbhokane⁵², enlighten us then
 Gama lapha ke kucosha kwenu
 Gama here then, your chasing of an
 impofu kwekutsi nancoshi' impofu nje
 antelope that you were chasing an antelope, why
 niyicoshelani kwentenjani. E - usikhanyisele
 did you chase it what had happened. Em - enlighten us
 nekutsi yini lempofu,
 also that what is this antelope
 Wena weluhlanga [comes in when the
 interviewer is still talking.]

Wena weluhlanga⁵³
 ngoba phela noma ungakushiya kuyatiwa kora
 because even if you can leave it, it shall be
 kokutsi lempofu nje nancoshiha nje
 known that this antelope you were chasing for
 kwakwentenjani nokokutsi unsebenti wenu
 what and what had happened, also that your job
 kokutsi bese niyasihleka lapha
 such that you laugh at us here at

Footnotes

⁵³ Wena weluhanga is a praise name of the Royal clan. In this case it means a polite way of addressing a person, in this case the interviewer. (lit. you of the reed)

Our origin, we originated from such and such, till we
 sifike lapha kulendzawo lesikuyo sabekwa
 arrived to this place where we are now, which
 nguyiphi inkhosi kwahamba kanjani kuahamba
 (ing) placed us here, how it went and went.
 kanjani. Imisebenti yetfu lesesiyentile ngiyo
 Our jobs we have done are these
 in ra. Awu kuphela boGama. Asinawungena
 Oh that is all Gamas. We shall not deal
 ke boGama etintweni takabayethe njengoba
 Gamas with things of the bayethe⁶¹ just as you
 niyati kokutsi laph' ekhaya likhaya lelivele
 know that here at home is at home of a
 lifumbetse lokukhulu lokucondgene nemhlabatsi.
 nation, lifumbetse⁷⁵ big things in relation
 Tintfo letinjalo - ke boGama akungenwa kuto
 with the land. Such things Gamas are not entered
 bombhokane
 into bombhokane⁵²

[Some background information not clear to hear]

- 8 Sefika siphuma kamlambo sicosh' impofu
 We arrived coming from kamlambo chasing an
 sase ke sesifikela enkhosini amhlolo, nasifikele
 antelope. Then we arrived at the King Somhlolo when
 kuSomhlolo - ke sahlala naye - ke kwaze
 we had arrived to Somhlolo, we stayed with him
 kwaphidze wabese sowa Somhlolo uyasishiya
 until Somhlolo left us. sekusala⁸⁶ mswati
 sekusala mswati, nasephidze mswati

Footnotes

95 lifumbetse - hold something in a closed fist.
In this case it means it handles
very confidential things which are
easily given out.

96 Sakusala - left behind

129 kaMlambo: place, possibly home of a person, Mlambo

ngiwemasotjeni
Nam q masotjeni¹²⁷

1 Umphakatsi —
Umphakatsi¹²⁸ —

ngubangabhi
is kangabhi
1 Letindzaba —
these stories —

Ngubabe ecocelwa boyisemkhulu, silalela
It is my father told by his grandfathers, we were
asibutse asihlalise atsi asilalele kuyawusale
listening. He collected and settled us down saying,
singasati konakale singatfoli kokutsi; akutsiwani
we must listen, it will be damaged later not
Sihleti ngekwati nje kutsi simenjani la

getting what was exactly said, as we are seated
1 Kunjalo - ke boGama njengoba¹²⁹ satsatsa yona
It is like that you Gamas because we are taking
imilandvo yalapha kangwane, e -- kuto tikhulu
the histories of here kangwane¹³⁰, from chiefs and
ngetikhulu. E -- nalapha etindlini
chiefs. Even here at the royal houses and
tebukhosi nebantfwabentkhosi, E-Nakhona - ke
from the bantfwabentkhosi¹³¹. Even there then we
sesitfolile - ke senyilapha - ke kini bombhokane
have found some information, I am here with you
nani kokutsi nibeke kokutsi nje cha natsi lapha
bombhokane¹³² so that you can say no we here
kangwane sisima kanye kanye. E --
at kangwane we are like that and that
Kudgabuka kwetfu sadgabuka njani kute phela

turned and pointed, pointed forward, then the msuthu said if
 -ke wena waphakathi lomutsi usho nje usho
 then wena waphakathi this medicine says this it means
 Kutsi kusetawughufjekwa itawudeda lemphi.
 it will still go on, this imphi¹³ will get out of the way.
 nangempela -ke kusakelwane -ke lapho
 Indeed, they attacked each other there, they faced
 kumelwane ke lapho imphi solo bahamba
 each other there, they went on with the imphi¹³
 nayo naye usekhatsi. Nebefika kulendzawo lase
 he himself is among them. When they reach^{to} a
 kulukhuthi khona abesewuphindza udvumela wona
 place where it is tough, he again took this
 umsebenti bayawushaya bayawushaya bayawushaya
 umsebenti⁵⁷ and they beat it they beat it they beat it
 yasukuma yaghubeka uyembili.
 it rises up and proceed forward.

Footnotes

59 Will get out of the way - here means the army will become powerless and go back to where it comes from.

103 They beat it - means they do the job and as they expected to do it.

when we can go there is nothing we might see again
 phambi kwetfu. awu usho njalo. awu ngisho njalo
 in front of us. Oh you say like that. yes I say like
 awu cha-ke ndvodza. E-- lapha sesihluphekile
 that. Oh no then man. Here we have been
 ngisafuna sowubuye sengikubonloko sengibuye
 affected I want you to come so that I can
 sengi- sesikubone loku kokube uneliquiso yini.
 see this to find out whether you are telling the truth.
 awu empeleni, nangempela -ke bese kuvela
 Oh Surely, indeed there appeared an imphi.¹¹³
 imphi, nakuvel' imphi e-... iyawuhlasele. awu
 when the imphi¹¹³ appeared, it is going to attack. Oh
 atsi ke njengoba -ke nansi imphi seyi seyi
 he then said because here is an imphi¹¹³ it, has it
 seyifikile seyikhona yebesuthu. manye -ke
 has come it is here of the basuthu. Now then I
 ngifuna sowente ke gama kuleti -- E-- msebenti
 want you to do gama in these, --- job of yours
 yakho loyishoko. nangempela -ke imphi ihlome
 you talk about. Indeed the imphi¹¹³ ihlome.¹⁰²
 nayihlomile abuye ayibuts' imisebenti yakhe ayibutsi
 nayihlomile.¹⁰² he comes and collects his
 misebenti yakhe asewubhudla e- (sifunti) abhudl'
 misebenti, collects his misebenti and he diagnosed the
 abhudl' abhudl' abhudle, awu nangempela
 (sifunti)¹⁵⁸ he went on and on and on, indeed we
 sisukume sime, sitsi singema sitsi mpo bese
 rose up and and stood, when we have stood still we
 siyajika ^{sesiyakhombe} sikhomb' embili, atsi-ke lombuthu uma

Footnotes

57 Imisebenti generally means work or job but in this case I think it refers to some medical stuff this man had been carrying to deal with the army, together with some divine bones which he uses for divine healing.

58 Sitfuntl - subtle emanation from any body, shadow

101 Say like that - means say so.

102 Hloma - means pierce and to take arms
Ajhlome means it must now take up arms
Nayhlomile - when it has taken up arms

He came then coming with mfundza, the king
 inkhosi tsi hawu longwa batsi utsi wena impi
 asked him saying oh I hear people saying you say you'd
 kawuyati. E - - usho ngebunjani loko na njengoba
 not know the ¹¹³impi how do you say that because the
 impi lapha sesikhatsateke kangaka siyahlaselwa
¹¹³impi here we have been troubled so much we are
 onkie lamalanga kasilali. Watsi-ke lomsethu
 attacked everyday we do not sleep. This msuthu¹⁴ said
 owu wena waphathi impela vele impi
 oh wena waphakathi⁵ indeed the army we do
 asiyati tsine naloku sita nje besita sele
 not know as we came we came still
 sichuba le - lempofu besihambe siyikhomba
¹⁰⁰sichuba thus antelope, going and pointing at it
 sisi uma sesifuna - ke ngasiya - - a-a - - yilale
 when we wanted it to sleep, then it
 ibese iyalala sesiyalala sivuke njalo sihamba
 slept, we slept and awoke again going with it
 nayo nje siyichuba. Hhawu benihamba kanjalo?
 and driving it along. Oh you want like that?
 Awu besihamba kanjalo. O nasifika - ke loku
 Oh we went like that. Oh when we arrived,
 sesifika siyibulala lapha senitsi sikhomba e - -
 we arrived and killed it here, you now say we
 ngalomsebenti lesinikhomba ngawo lesitsi impi
 point with the work we point you with we say it is
 vele tsine kasiyati ikhona yini. ngoba uma
 an ¹¹³impi indeed we do not know whether its there because
 sisuka sihamba kute phindze singahle sikubone

Footnotes

oo Sichuba - can mean push or drive along.
In this case they were driving along
the antelope.

You Gama in their conversation wasese wublidita
ke lo Gama kokutsi nginaraku

then the Gama ^{says} that I have this

9. ayikhophe -ke lempaka yakhe -ke lo Gama ke
tell he took out this wild cat of his this Gama
Owu nginaraku

Oh I have this

[Some background information not clear to hear]

cha wafjel' inkhosi nje kokutsi wo intfo

No he told the king then that yes one thing
lenaiyatiko -gentfo ke -lebeng^xphetse lebengicoshu

I know about something I have been carrying I was chasing
ngayo lempoku kute ngihambe nguyikhombe

Oh this antelope there is nothing I have gone pointing at
(Wena weluhlanga comes in) wo vele

it yes it is our medicine

kungumutsi wetfu

[Some information not clear to hear]

1 akunamfihlo loko Gama wo chubeka Gama

This has no secret Gama. Yes go on Gama

[Some information not clear]

9 Awu impela nani ngekwati kwami kunjalo

Oh indeed according to my knowledge it is like that

E-- kutsi sefika lapha

that we came here

[Some information from different voices]

9 wefika -ke asafika nalo Mfundza iyambuta ke

Footnotes

99 Blidlita - can mean to pull down or destroy. To tell out something 'secret'. Waxeewu-blidlita you have told something which you were not supposed to tell.