

Yebuya, Pakati, yebuya Pakati,
I am on everyone's lips.
What terrible thing have I done?
They say Pakati has got a baboon.
I am on everyone's lips.
What terrible thing have I done?

Nogala, Pakati's brother, has invented
the song and lyrics.
He sings about himself; that the people think
he is a magician.
unemfene = uyatakata. Magicians used to
keep a tamed baboon or leopard.

**CD 2: 15 Isililo and Isibongo si ka Dinizulu:
dirge and recited praise poem
[addressed to chieftain Dinizulu]**
Sung by Pakati accompanied by a girl
Ph 1769

Kubi ngaloko okwenziwa
umJubane, impi wayirolela
enqabeni, ubunsizwa obukulu.
ngazilwela ngemikonto kwa Ndunu
enkonjeni ngayisa ngezikali

Isibongo:
Intandane ka Hlamvana bula umlilo
iwaba lenkomo zakwa Mtshwetshwe.
Unozila kudhla kwaMagwala adhl'ububende.
Udunuzela undi noKahlamba
Ingqungqulu engabuli amapiko zonke ezinye
ziwabula amapika. Igwalagwala lika Menzi elibeje

entumeni kwaya kwabajisa iShowe.
Abafazi baka GXangaza beze bepanga-
zeka ngoba bembona eqamuka ngezikala
zasendilini

It is bad what happened through Jubane.
He led the warriors into the fortification.
I (Dinizulu) represent Ndunu's country
with my weapons, I corner the enemies
(Uzibepu's warriors).

Song of praise:
Orphan of Hlamvana,
extinguish the fire (war).
White flank of the oxen of
Mtshwetshwe (Moschesch),
who does not drink blood like the cowards.
You have come over Mount Dracken
(with conquerors),
you eagle, who does not
move his wings as all the others do.
Bird of the Creator, who is angry near and far.
The women of Gxangaza run away when
from afar they see the king come.

Dating from the time of chieftain Dinizulu's expulsion
to St Helena, 1888; UmJubane defected to the
British and extradited Dinizulu. Mtshwetshwe or
Moshesh: the famous Basuto chieftain.

**CD 2: 16 Ihubo lomkosi: song of the "great
feast"**
Sung by Pakati
Ph 1784A-1784B

Ao, ao, ao ziyasitshiya wo
ao, ao, ao, ao ao ziyasitshiya ye

Isibongo:
UHLamvana mbel'umlilo
utshiswe UMantshonga beno
Telemane, UWaba lwenkomo
zakwa Mshweshwe uNozila
kudhla kwamagala, amagwala
azokudhla ububende
uNgqungqulu engabuli 'mapiko
zonke ingqungqulu ziwabula amapiko
lgwala gwala lika Menzi, elibeje eNtumeni
kwaya kwabeja ilshowe, uzito zima –
gwegwe, umntaka Ndaba, ngobaegwegwe
uMbulazi ezalwa uyise, uBafazi
bakwa Gxangaza, uqamke ngesikala
saseNdilinde bangxangazela, Utehla
eqamka ngesikala saseNdilinde izi-
nkomo zika Sogweba ka Masekwana
zetuka. Uze nezika Godide ezalwa ngu-
Ndhlela Uze nezika Jikajika ezalwa uNxozana.

Ao, ao ao we leave them behind, wo,
ao ao ao ... we leave them behind, ye.
Eulogy of Cetshwayo and Dinizulu: You extinguished
the fire which Telemane and Mantshonga had lit.
You returned from Basutoland with the beautiful
oxen of Mshweshwe (Moshesh).

Your blood will not be shed like that of the cowards.
You are the eagle which does not flap its wings
while all the others do.
Bird of the Creator, who is angry in eNtumeni
as far as eShowe.
You are bow-legged, son of Ndaba, you brought
back uMbulazi.
The women of Gxangaza ran away, when they saw
you come from Mount eNdilinde.
The oxen of Sogweba, son of Masehwana,
became frightened.

You return with the oxen of Godide, son of uNdhlela.
You returned with the oxen of Jikojika, son of
uNxozana.

Explanation: We leave them (the enemies) dead on
the battlefield.
All chieftains are hailed by the people with an
isibongo eulogy, in which the heroic deeds
of the chieftain are described.
The eulogy above refers to Cetshwayo,
son of Mpande.
Dinizulu is Cetshwayo's son.

CD 2: 17 Ihubo lomkosi: song of the "great feast"
Two-part singing by Nogwaja and Nomhoyi
Ph 1803

Anzwe mana nkosi kula makosi
Balele uyimpi Sobhuza (Swazi king)
Uyimpi, O balele, o balele, mana
silo samakosi. Sobhuza uyinkonyana
o balele, o balele, mana silo samakosi
Uyimpi.