

Listen king of kings!
They sleep, you are their enemy, Sobhuza,
their enemy, they sleep, oh they sleep,
tiger of kings. Sobhuza, you are a lion,
oh, they sleep, they sleep,
long live the tiger of kings!
You are a warlord.

nkosi = Sobhuza. This song dates from the days of the Swazi king Sobhuza, who killed Dingane in 1840; it was invented and sung by the Makabela tribe. Nogwaja, who sang the song, is the current chieftain of this tribe, and Nomhoyi one of his advisers.

CD 2: 18 Ihubo lomkosi: old song (from before the arrival of the British)
[song of the "great feast"]
Sung by Nogwaja and A. Mgoma
Ph 1806

Akusuke ulwandhle
kusuke abapansi
Eya he ndhlovu yamakosi
Akusuke ulwandhle
kusuke abapansi
Eya he ndhlovu yamakosi.

The sea rise,
those sitting should get up;
eya he, elephant of kings.

Appeal to the whole people to participate in the big feast (*umkosi*). *umkosi*, the big annual royal feast, in which the entire population took part, in summer, around Christmas.

CD 2: 19 Ihubo lokusina: old dance
Three-part singing by one man
(Ndabambi Kunene) and two women
(Mdhladhlozi and Makaya)
Ph 1779

Sahlangana nabapet' imikonto
Izizwe zamazimu.
Nanziya nkosi.
Zitshona lè.
Zitshona embantshini
Sahlangana nabapet' imikonto

We encountered people with spears,
the man-eating people.
There, chieftain,
there it goes down,
deep into the corn (to steal it).

Famine in the wake of Tshaka's robbing and pillaging forced some defeated tribes to resort to cannibalism, ca. 1810–20 and even later, until 1840.

CD 2: 20 Ihubo lokucela impi:
song to pray for war
Sung by [Maria] Gertrude Mkize
Ph 1787A–1787B

Zulu sinike, Zulu wasiyenga ngendaba.
Nank amagama siwafica pambili
Oya ehni Babuza batini. Zulu sinike, Zulu wasiyenga ngendaba ...

Zulus, give us (war)
Oh Zulus, you deceive us with your talk.
Here are your words,
we find them (the words) before us. *Oya ehni.
What do they ask, what do they want?
Zulus, give us (war) ...

The Zulus quarrel among themselves about the war: some want war and say there will be a war; others contradict the former.

*Oya ehni (= interjection)

CD 2: 21 [Song]
Sung by Maria Gertrude Mkize
Ph 1774

Zulu, bemuka betini
Beti banengwa yini abantu
laba. Sasingazi ukuti umta ka
Ndaba ebalondolozile ebabopela
izinkomo, babuye bemuke

batshone petsheya,
Yekani abantu bengezwa
Abana ndhlebe zokuzwa
Abayilaleli ingonyama
Kanti nedhlu 'nkulu^{x)} ibalondolozile
ibabopela izinkomo babuye bemuke
batshone petsheya. Yekani tina
esingaseze saya ndawo, asiyikushiya
inkonyana yembube.

^{x)}Royal house

People of the Zulus, why do you move away,
what do you say, what are you weary of?
The king has protected them and given them oxen,
but they go away.
Look, the people don't listen, have no ears to listen.
They don't obey the lion.
Yet the big house has protected them and given
them oxen,
but they go away.
No, we will never go anywhere else,
will not leave the lion cub.

Alluding to the days of Mpande und Cetshwayo,
when many Zulus left Zululand and moved to Natal,
in order to be safe under British protection. Above,
those are taken to task, and asked why they do that.