Ukuvezwa Komlingiswa uMkabayi KaJama Emibhalweni Yobuciko

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ISIFUNGO

Mina, Sabelo Wilfred Ngema ngiyafunga ukuthi lo msebenzi onesihloko esithi, **UKUVEZWA KOMLINGISWA UMKABAYI KAJAMA EMIBHALWENI YOBUCIKO** wenziwe yimina uqobo. Ngiyakuqiniseka ukuthi:

1. Lona umsebenzi oqalwe waphothulwa yimina uqobo, ngaphandle kwababhali okucashunwe imisebenzi yabo maqede bavezwa ukubs bacashuniwe.
2. Lo msebenzi awukaze wethulwe kwesinye isikhungo semfundo ephakeme ngenhloso yokukonyeliswa iziqu, kanjalo awunalo ulwazi okanye umqondo womunye umuntu.
3. Lo msebenzi futhi awunalo ulwazi okucashunwe ku-inithenethi lwangavezwa ukuba lucashunwephi nokuthiolukabani.
4. Imibono nemiqondo yabanye ababhali isetshenziswe kanjena:

- Ngokucaphuna amazwi enjengoba enjalo.
- Ngokusebenzisa esikuhumushele olimini lwesiZulu kwavezwa ukuthi kuthathwe kuphi.
- Ngokuhumusha abakushoyo kwavezwa umbhali unyaka kanye nekhasi okucashunwe kulo.

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UKUBONGA

Ngibonga uMvelingqangi ngawo wonke amandla angiphe wona ngisahamba lolu hambo obelunzima kangaka, ngibonga amandla nokubekezela angiphe khona kulolu hambo. Ngibonga nethongo okuyilona elingibhekile, ngithi khanyisa njalo thongo lami uze ungadikibali. Ngokukhulu ukuzithoba, ngibonga umndeni wasekhaya kobaba nowasekhaya komama, ngibonga kubo bonke abafake isandla empilweni yami ukuze ngifike la engikhona namuhla. Kunina nonke ngithi nje iNkosi ize inikhumbule futhi inandisele, nize nidle izinyoni zabantwana benu. Empeleni anginawo amazwi anele okunibonga, enikwenze kimi kukhulu futhi kukhombise uthando olumangalisayo.

Uma kuza kumeluleki engiqale naye lolu cwaningo uDokotela N.G. Sibiya, ngivele ngingazi ukuthi ngiqale ngaphi uma ngithi ngifuna ukumbonga ngosizo nezeluleko zakhe. Empeleni ngiswele imilomo ezinkulungwane yokubonga. Unwele olude Sotobe! Kawugcinanga ngokuba umeluleki kepha uphinde wadlala indima yokuba umzali kimi. Nalapho ngifuna ukuphonsa ithawula ubulokhu ungiqinisa idolo. Uphile njalo Sotobe! Ngithanda nokubonga uDokotela P.D. Dlamini ongithathe wangifukamela waba umeluleki wami. Ngibonga ukuvuma kwakhe uthi abe umeluleki wami ngoba ngaphandle kwakhe ukushicilelwa kwalolu cwaningo bekungeke kube impumelelo.

Ngiphinde ngidlulise ukubonga okukhulu kubo bonke ababhali bobuciko engisebenzise izincwadi zabo. Ukufunda izincwadi zabo ikhona okungiphe ugqozi lokuba ngenze lolu cwaningo futhi zibe usizo olukhulu. Ngibonga kakhulu nakubacwaningi engisebenzise imisebenzi yabo ukuqhuba lolu cwaningo.

Okokugcina, ngithanda ukubonga bonke abangisizile ngenkathi ngisenza lolu cwaningo nalabo ebebeseduze kwami bengeseka, bekholelwa nakumina. Kumina, ukufeza lolu cwaningo kungubufakazi bokuthi uNkulunkulu uyayithuntutha into engelutho ihlale namakhosi. Uma ngibheka emuva, impela ngifikelwa izinyembezi. Impela uthembekile othembisile, ngibonile ukuthi kawumdeli umuntu futhi awuwadli amandla omuntu.

IQOQA

Lolu cwaningo beluqondene ngqo noMkabayi kaJama. Kulolu cwaningo kubhekwa indlela okuvezwe ngayo uMkabayi kaJama emibhalweni yobuciko. Kube sekuvela ukuthi ziningi izindlela avezwe ngazo ngoba abantu bamchaze ngezindlela ezingefani, kepha kuzo lezo zindlela ezingefani, bukhona ubuhlobo obudamane buvela. Emibhalweni eminingi esetshenzisiwe, bonke ababhali bayavumelana ukuthi uMkabayi kaJama wayemuhle, ekhaliphile, enamandla futhi enesibindi.

Kuphinde kuvele futhi ukuthi bakhona abafa ngezwi likaMkabayi kaJama. Nanxa bekhona abafa ngelakhe izwi, kuvela ukuthi likhulu iqhaza alibamba ekubunjweni kombuso wakwaZulu. Abanye baze baveze ukuthi ukube uMkabayi kaJama akazithathanga izinqumo ezinqala azithatha, ngabe ubukhosi bakwaZulu kabukho. Kanti abanye bona bathi ukube uMkabayi kaJama wayengekho, ngabe ngisho iNkosi uShaka kaSenzangakhona wayengeke alibuse leli likaPhunga noMageba.

Kulolu cwaningo kusetshenziswe izinjulalwazi ezine: Injulalwazi yeJenda Soshalizeshini, uhlelo lwenzalabantu, ifemenizimu yase-Afrika, kanye newumanizimu. Lezi zinjulalwazi zibe usizo olukhulu ngoba zikwenze kwalula ukuchaza uMkabayi kaJama kanye nokweseka izinqumo azithatha. Ezinye zalezi zinjulalwazi azandile emkhakheni wezifundo zesiZulu. Ocwaningayo ukujabulele ukuzisebenzisa ngoba zilethe ulwazi olusha emkhakheni wolimi lwasekhaya.

Sikhona sona isidingo salolu cwaningo ngoba luzomethula kabusha uMkabayi kaJama emphakathini nasezweni. Okwenza lokho ukuthi lolu cwaningo luveza okuningi ngoMkabayi kaJama obekungekho ocwaningweni oselwenziwe. Lapha kuvezwa okuningi okwenziwa nguye. kuphinde kuvezwe nezizathu ezamenza ukuba athathe lezo zinqumo azithatha.

ISAHLUKO SOKUQALA

UKWETHULWA KOCWANINGO

1.1. Isingeniso

Kulolu cwaningo ocwaningayo ucwaninga kabanzi ngomlingiswa uMkabayi kaJama emibhalweni yesiZulu. Ziningi izindlela uMkabayi kaJama avezwe ngazo emibhalweni yabalobi abehlukahlukene, kepha lapha kuzobhekwa umbhali ngamunye ukuthi umveze kanjani. Ukufunda ngibone izindlela ezahlukene ababhali abaveze ngazo uMkabayi ikhona okungiphe ugqozi lokuba ngicwaninge ngoMkabayi kaJama. Ngokomlando wakwaZulu, uMkabayi kaJama uvezwe njengowesifazane owayenamandla kanye namasu nezisombululo. Uphinde wavezwa njengebamba, lapho ayebambele khona umnewabo, uSenzangakhona kaJama, isihlalo sobukhosi ngoba wayesemncane. Kepha-ke, lokhu kuvela kahle enovelini kaMsimang (1982) ethi "*Buzani KuMkabayi*", okungenye yezincwandi ezosetshenziswa ukuqhuba lolu cwaningo.

Lapha kuhlolwa ukuthi ngabe iziphi izimfanelo okumele ube nazo uma ungumholi wabantu, bese kubhekwa ukuthi ngabe uMkabayi kaJama yena wayenazo yini lezi zimfanelo zobuholi. Uma kubhekwa ngokwemibhalo yesiZulu eyahlukahlukene, sithola ukuthi uMkabayi kaJama uvezwe ngezindlela ezahlukene. Abanye ababhali uma bemveza noma bemchaza emibhalweni yabo, bavele bamkhele phezulu. Ngakolunye uhlangothi, abanye ababhali bona babe nesineke uma beveza uMkabayi kaJama, ngoba bamveza kusukela lapho ezalwa, noma sithi lapho esezozalwa. Abanye bona bamveza ngezenzo zakhe embusweni wakwaZulu.

Kuzophinde kuhlolwe ukuthi ngabe kwakufanele yini abuse isizwe samaZulu emveni kokukhothama kukayise, iNkosi uJama kaNdaba. Uma kungukuthi kwakufanele, iziphi izinjulalwazi ezivuna lokho? Ocwaningayo uzobheka futhi ukuthi ngabe uMkabayi KaJama wasihola kanjani isizwe sakwaZulu. Lokhu kuzokwenziwa ngokuhlola izinqumo azithatha ukuthi ngabe zaba namuphi umthelela esizweni sonkana kanjalo futhi kubhekwe ukuthi ikuphi akudela enzela isizwe, ngoba uma ungumholi wabantu kunezinto ozishaya indiva ngoba zingeyona inzuzo ebantwini obaholayo. Nakuba ziyinzuzo kuwe kepha ubeka abantu bakho phambili.

Nokho, bakhona abaveza okubi kodwa ngaye, uMkabayi kaJama. Ngokwesibonelo, enovelini kaDhlomo (1936) esihloko esithi "*UDingane*", uMkabayi kaJama uvezwa eqhamuka netulo lokuba kubulawe iNkosi uShaka kaSenzangakhona. Kanjalo nasencwadini kaMbatha (1997) ethi

"*Nawe Mbopha kaSithayi*", uMkabayi kaJama uphinde wavezwa njengembangela yokufa kweNkosi uShaka kaSenzangakhona, kepha zangavezwa kahle izizathu ezenza ukuba kwakhiwe isu lokuba kugudluzwe iNkosi uShaka.

Ocwaningweni oluningi oselwenziwe, uMkabayi kaJama ubhekwe kakhulu kusentshenziswa izinjulalwazi zomlando nezobuciko bomlomo. Ocwaningweni oselweziwe, abacwaningi abaningi baveza uMkabayi kaJama njengowesifazane owayenonya, owakhanda itulo lokuba kubulawe iNkosi uShaka kaSenzangakhona. Ngokubhekwa kocwaningo oselwenziwe, oluningi kaluzivezi izizathu noma izimbangela ezenza ukuba uMkabayi kaJama athi iNkosi uShaka kaSenzangakhona mayibulawe. Ngakho-ke, lolu cwaningo luzoveza izimbangela ezenza ukuba uMkabayi aphimise amazwi athi "uShaka makafe". Luphinde luveze ubudlelwane bukaMkabayi kaJama noShaka kaSenzangakhona njengoba buvela encwadini kaKunene (2017) enesihloko esithi "*UNodumehlezi KaMenzi*", okungenye yezincwadi ezizoqhuba lo msebenzi. Kanti ke akuyena yedwa uShaka kaSenzangakhona owafa ngezwi likaMkabayi kaJama. Bakhona nabanye abafa futhi lolu cwaningo luzokwenaba nangokufa kwabo ngenkathi luqhubeka, kuvezwe nezimbangela zokufa kwabo.

Lolu cwaningo luzosebenzisa iJenda Soshalizeshini njengenjulalwazi ukuqhuba lo msebenzi, kepha luzoyincikisa neFeminizimu yase-Afrika, injulalwazi yeWumanizimu, kanye nohlelo lwenzalabantu ngoba uMkabayi kaJama ubhekwa ngendlela ehlukile kulolu cwaningo. Kanti-ke lolu hlelo lumveza kahle uMkabayi kaJama uma luhambisana neFeminizimu yase-Afrika kanye nenjulalwazi yeWumanizimu. Ocwaningayo ukhethe le njulalwazi yeJenda Soshalizeshini ngoba ihambelana kahle nalolu cwaningo. UMkabayi kaJama kwakuthiwa akabulawe ngoba ngokosiko enkathini eyedlule kwakuthi uma abantwana bezalwe baba amawele omdala wayegingiswa igabade, okusho ukuthi wayebulawa. Kanti futhi isizwe sasingafuni abambele umnewabo uSenzangakhona kaJama isihlalo sobukhosi ngoba bemcwasa ngokosiko nangokobulili ukuthi akakwazi ukuhola isizwe engowesifazane. Kulolu cwaningo kuzosentshenziswa imibhalo yobuciko. Imibhalo yesiZulu ezothintwa imibhalo eluhlobo lwamanoveli, imidlalo, amaphephandaba, amajenali kanye nezinkondlo.

1.2. Okuzogxilwa Kukhona Ocwaningweni

Esihlokweni salolu cwaningo kunamagama agqamile awumongo walolu cwaningo jikelele. Lamagama azodame evela kulolu cwaningo ngoba ayisisekelo salo. Lapha sikhuluma ngala

magama alandelayo: umlingiswa, ukuvezwa komlingiswa, uMkabayi kaJama, kanye nemibhalo. Kubalulekile ukuchazwa kwala magama aqukethwe isihloko ngoba kwakha umqondo ophelele kulowo ofundayo. Ngakho-ke lapha kuzochazwa amagama abumbe isihloko njengoba ewumgogodla walolu cwaningo. Lokhu kuzokwenziwa ngokubheka imibono yababhali abahlukahlukene ukuthi bawachaza kanjani bona lawa magama.

1.2.1. Umlingiswa

Nanxa uMkabayi kaJama engokomlando, lapha uzohlolwa ukuthi uvezwe njengomligiswa onjani emibhalweni yesiZulu. Umlingiswa umuntu osuke ebunjwe ngumbhali embhalweni wakhe. Uyambumba amuphe izicubu zomuntu ophilayo, aze amethe ngisho igama. Kubalulekile ukuba umbhali uma ebumba umuntu, kube umuntu njengabanye abantu ukuze umbhalo wakhe uzoheha futhi ukholakale. Ngokwesibonelo, uma umbhali esebumba umlingiswa onamakhala ayisihlanu noma izindlebe eziyisikhombisa, akuselula ukuba umbhalo wakhe ukholakale kepha kwenza umfundi noma ofundayo awungabaze lowo mbhalo kanye nombhali wawo.

U-Abrams (1981:20) yena umchaza kanjena umlingiswa:

> *“A character may remain essentially "stable" or unchanged in his outlook and dispositions, from the beginning to the end of a work"*.
>
> (Umlingiswa angahlala eyinto eyodwa noma angashintshiwe ngokwendlela abheka ngayo izinto kusukela indaba iqala ize ibabale iyophetha)

UMadi (2001:5) yena ubeka kanjena uma echaza umlingiswa:

> Umlingiswa ngamunye kumele enze izinto ezenziwa umuntu ophilayo, njengoba ebukeka njengombumbi wombhalo ngohlobo lokuthi kuyaye kuthathwe amagama abantu abaphilayo futhi bangempela, kulowo mbhalo, la magama amele abalingiswa abangabantu abaphilayo yingakho bethathwa njengengxenye ebalulekile embhalweni nakuba bengebona abaphilayo.

USibiya (2008:168) uthi umbhali wenoveli usebenzisa abalingiswa uma exoxa indaba yakhe. Ngokwesibonelo, abalingiswa ibona abenza izinto futhi noma kukhulunywa ibona abasuke bekhuluma. Ngamafuphi indaba idluliswa ngabalingiswa. Abalingiswa bawumfuziselo wabantu abaphilayo; ingakho-ke benza izinto ezehlukene ezimweni ezahlukene njengabantu abaphilayo. Kubalulekile ukuba inoveli ibe nabalingiswa abakholakalayo futhi abenza izinto ezingenzeka ngempela empilweni evamile.

1.2.2. Ukuvezwa Komlingiswa

Lapha ngenhla sithe ukwenaba kafushane ngokuchazwa komlingiswa ngababhali abahlukene. Nakuba uMkabayi kaJama engumuntu owaphila emlandweni noma enkathini edlule, lapha sizombheka ukuthi uvezwe kanjani njengomlingiswa. Lapha kuzobhekwa indlela umbumbi abumbe ngayo namveza ngayo njengomlingiswa othile embhalweni wakhe kanye nendima ayidlalayo. UMchunu (2008:8) yena uthi kunamasu amaningi ahlukahlukene umbhali angawasebenzisa ngenjongo yokuchaza noma ukuveza abalingiswa bakhe endabeni. Lokhu ukwenza ngenhloso yokuba bagqame kahle endabeni. Indlela umlingiswa asuke evezwe ngayo iyona esinika isithombe esiphelele ngaye. Abanye abacwaningi bathi umlingiswa angavezwa ngendlela agqoke ngayo. Ngokwesibonelo, kungavezwa ukuthi umlingiswa ugqoke isidwaba noma imvunulo yengwe. Ukuvezwa komlingiswa egqoke isidwaba noma singakamboni kwakha isithombe sokuthi ungumlingiswa wesifazane osekhulile. Kanti ngakolunye uhlangothi ukuvezwa komlingiswa efake imvunulo yengwe siba nesithombe sokuthi owasebukhosini noma uyinkosi kwayena uqobo (Madi, 2001). Kanti futhi umlingiswa angaphinde avezwe ngesikhundla anaso embhalweni noma ngomsebenzi wakhe wokuziphilisa.

Ukuvezwa komlingiswa noma kwabalingiswa nakho kunezinhlobo ezahlukene umbhali azisebenzisayo lapho ebaveza. Umbhali ngamunye unobuciko nobuchule bokuzenzela abalingiswa, okuzohambisana nokubaveza esikhathini esithize nasendaweni ethize ngendlela evumelana naleso sikhathi nendawo asuke ebakhele kuyo (Madi, 2001). Umlingiswa kuyenzeka avezwe ngezenzo zakhe ezingaba zinhle noma zibe zimbi.

USibiya (2008:169) ukuchaza kanjena ukuvezwa noma ukuchazwa kwabalingiswa:

> Umbhali wenoveli angasebenzisa amasu ahlukene ukuveza noma ukuchaza abalingiswa abasebenzisayo endabeni. Ngokwesibonelo, abalingiswa bangachazwa noma bavezwe ngezenzo zabo. Uma abalingiswa bechazwa ngokwezenzo zabo kusuke kubhekwa abakwenzayo endabeni, yikhona okubachazayo ukuthi bangabantu abanjani. Uma umlingiswa enonya, ubonakala ngezenzo zakhe zonya endabeni. Kanti futhi abalingiswa bangaphinde bechazwe ngesu lenkulumompendulwano etholakala endabeni. Lapha kubhekwa indlela abakhuluma ngayo abalingiswa okuyiyona ebachazayo ukuthi bangabantu abanjani. Umlingiswa onolaka uzwakala ngokuthetha njalo nje uma ekhuluma nabanye. Umlingiswa usengachazwa ngabanye abalingiswa. Ngokwesibonelo, abanye abalingiswa bangakhuluma ngomunye umlingiswa bamchaze kahle ngokwezenzo zakhe nendlela akhuluma ngayo, basibeke esithombeni esigqamile ngaye.

Le ncazelo elapha ngenhla inhle kakhulu ngoba leli su lokuchazwa noma lokuvezwa komlingiswa echazwa abanye abalingiswa lizosetshenziswa kulolu cwaningo uma sekubhekwa ukuthi ingabe abanye abalingiswa bona bamchaza kanjani uMkabayi kaJama.

UMsimang (1986) ecashunwe uMarggraff umchaza kanjena umlingiswa omubi:

> "The villain is usually worse than good. His purpose in the story is to thwart the very interests which the hero is trying to promote. This therefore helps to intensify conflict and generate suspense and tension, and the plot becomes more dynamic. Like a hero, a villain may be a single character or a group of characters" (Marggraff, 1996: 14).
>
> (Ngokuvamile, imbangi ayilungile. Inhloso yayo endabeni ukucekela phansi izinto iqhawe elizama ukuzithuthukisa. Ngakho, lokhu kwenza isimo sishube futhi kwakheke uheho, kuphakame amaphaphu bese iqhubekela phambili indaba. Njengeqhawe, imbangi ingaba umlingiswa oyedwa noma iqoqo labalingiswa.)

Lo mlingiswa uthi akafane nembangi kodwa yena ukhohlakalela wonke umlingiswa ahlangabezana naye. Ungumlingiswa ononya, ocekela abanye abalingiswa phansi. Uyabulala, adlwengule, atshontshele abanye enze konke umphakathi ophambene nako. Uyaye angathandeki emphakathini ngoba uyawuhlukumeza awugqilaze uze uzithole sewungahlalisekile kahle kusizinda ozithola ukusona.

UMadi (2001:21) uphinde wachaza ukuvezwa komlingiswa ngesu lokusebenzisa inkulumo mpendulwano, usho kanjena:

> Inkulumompendulwano nayo ingelinye isu umbhali ayaye aveze ngalo abalingiswa bakhe, lapho esebakhile wenza isu lokuba bakhulume omunye nomunye bese enkulumweni yabo eveza umlingiswa ngamunye ukuthi ungonjani. Lapho umlingiswa ephendula akhuluma naye kuyaye kuvele isimilo sakhe enkulumweni yakhe, ukuziphatha kwakhe kuvela enkulumweni yakhe, izenzo kanye nokwenza kwakhe kuvela kunkulumo mpendulwano yakhe nomunye umlingiswa.
>
> Kunkulumompendulwano uyakwazi ukuthola indlela yokukhuluma komlingiswa othile, ukwazi nokuthola ukuthi uma ekhuluma ingabe into ayikhulumayo iyakha noma iyabhidliza futhi kungaphinde kuvele ukuthi ingabe uma ekhuluma uyawagqokisa yini amazwi akhe noma uyakhuluma nje ahlambalaze.

1.2.3. Ubani UMkabayi KaJama?

Lapha ocwaningayo uzonikeza isithombe kafushane ngoMkabayi kaJama. UMkabayi kaJama ngumuntu wesifazane ozalwa ebukhosini besizwe sakwaZulu, ezalwa iNkosi uJama kaNdaba. UZondi (1996:3) umchaza kanjena uMkabayi:

> Akukho okwakwenziwa inkosi ebusayo kungazange kwabikwa kunkosazana uMkabayi. Ukuhlonishwa kukaMkabayi abesilisa nezinduna zamakhosi kukhombisa ukuthi empilweni yakwaZulu kwakungekho ukugqilazwa kwabesifazane.

Lapha uZondi uchaza ukuthi uMkabayi kaJama wayehlonishwa kakhulu yize engumuntu wesifazane kepha wayethola inhlonipho efanayo nabesilisa futhi kwakunguyena umholi wamakhosi akwaZulu.

Kanti uGumede (2002:11) yena usho kanjena uma echaza uMkabayi kaJama:

> UMkabayi, indodakazi yenkosi uJama, udadawabo nomeluleki wenkosi uSenzangakhona, ubabekazi wenkosi uShaka, ekhunjulwa njengomholi omuhle futhi ongumbumbi wesizwe sakwaZulu. UMkabayi wathatha indawo embusweni wakwaZulu lapho uyise uJama eselahle ithawula, emveni kokushona kukaNdlunkulu. UMkabayi wanxenxa uyise wamenza wabona ukuthi kungakuhle ukuba aphinde anganwe. Nebala lokho kwenzeka, uJama wathola inkosana, uSenzangakhona. Emveni kokukhothama kweNkosi uJama, uMkabayi wadlala indima yokuba ibamba ebambele umnewabo uSenzangakhona ngoba wayesemncane. Lapha uMkabayi wamane wenza into eyayingejwayelekile ngoba phela kwakwaziwa ukuthi lesi isikhundla samadoda ngokwesiko lesintu. Ngokwesiko lesintu umuntu wesifazane akumele abe namandla ngaphezulu kwabesilisa. Isizwe sashaqeka lapho uMkabayi ebiza ibandla ezokhuluma nalo. Phela lokhu babengakaze bakuzwe, babekuqala ngqa esizweni esimpisholo. UMkabayi wabe esekhombisa ukuthi angawuguqula kalula umthetho wesiko. Waba ngovelele ngobuhlakani bakhe kanti nokubusa kwakhe kwatuswa kakhulu.
>
> UMkabayi wayelokhu enamandla ngisho engasekho esihlalweni, kwadingeka engenelele lapho umbuso usuntengantenga ezandlani zomnewabo iNkosi uSenzangakhona. Wayenamandla amakhulu uMkabayi ngoba nguyena owabeka uShaka esihlalweni sobukhosi ebuya ekudingisweni, uyise uSenzangakhona esekhotheme.

UGumede lapha uzinike isikhathi echaza uMkabayi kaJama ngoba uqale ngokuveza imvelaphi yakhe, wakhuphuka njalo waveza amagalelo akhe lapho evusa indlu yakwabo ngokutholela uyise, uJama kaNdaba, intombi ukuze abe nenkosana. Akamanga lapho, uveze neqhaza alibamba embusweni kaZulu.

1.2.4. Imibhalo

Lolu cwaningo lugxile kakhulu emibhalweni yobuciko ngoba iyona engumgogodla walolu cwaningo. Empeleni uma sikhuluma ngemibhalo, sisuke sikhuluma ngemibhalo enhlobonhlobo. Okungaba imibhalo emide engamanoveli naleyo eyimidlalo. Kepha lapha sizobheka imibhalo okuvela kuyo uMkabayi kaJama ngoba uyena ongumgogodla walolu cwaningo. Imibhalo ibhalwa

ngababhali ngenhloso yokudlulisa imiyalezo nezifundo ezinhlobonhlobo (Ngcobo, 2014:6). Ababhali basebenzisa imibhalo ukuqwashisa ngezinto abantu abahlangabezana nazo imihla namalanga. Ngesinye isikhathi kusiza abafundi abasebancane abasakhula ukuba baqaphele bangangeni eziseleni zempilo. UNgcobo (2014) uqhubeka ancome ababhali athi benza omkhulu umsebenzi noncomeka kakhulu ngoba basebenzisa izindikimba eziningi ezahlukene ukuhlomisa ngempilo. Ngokwesibonelo, nalabo asebenze amaphutha empilweni, abanye ngokufunda imibhalo bayakwazi ukuvuka bazithathe balungise amaphutha abawenza.

UGrobler (1992:1) uchaza kanjena:

> *Prose comprises a variety of text type such as the novels, the novelette, the short stories and the essays. This distinguished from poetic and dramatic text on the bases of their structure.*
>
> *(*Iphrozi inezinhlobo ezihlukene zemibhalo njengamanoveli, amanovelana, izindaba ezimfushane nama-eseyi. Ihluka ngesakhiwo sayo emibhalweni yezinkondlo nakweyemidlalo.)

Lapha ngenhla bekuchazwa kabanzi ngezinhlobo zemibhalo ekhona nanokuthi yehlukene kanjani ngokwezakhiwo zayo. Ngakolunye uhlangothi uRoberts (2004: 2) uchaza kanjena:

> *Prose includes myths, parables, romance, novels, and short stories. It works usually focuses on one or few major characters who change and grow (in their ability to make decisions, their awareness or insight, their attitude towards others, their sensitivity, and their moral capacity) as a result of how they attempt to solve their problems.*
>
> *(*Imibhalo yephrozi ifaka phakathi izinganekwane, imifanekiso, ezothando, amanoveli kanye nezindaba ezimfushane. Ivame ukugxila kumlingiswa oyedwa noma abayidlanzana abenza izinguquko futhi bakhule (ekhonweni labo lokwenza izinqumo, ekuqondeni kwabo, esimweni sabo sengqondo ngabanye, endleleni abazwela ngayo nasendleleni yabo yokuziphatha) njengoba bezama ukuxazulula izinkinga zabo.)

Incazelo kaRoberts kayihlukile kakhulu kuleyo ebibekwe uGrobler ngenhla, empeleni sithola ubuhlobo obukhulu kulezi zincazelo ezimbili, ukuthi nje ilowo nalowo uchaze ngendlela yakhe kodwa bobabili bavumelana ngento eyodwa efanayo. Ngokwesibonelo, bobabili baveze ukuthi imibhalo idlulisa imiyalezo, kungaba umbhalo omude, omfushane noma izinganekwane kepha kuba nesifundo esitholwa ofundayo.

1.3. Izinhloso Zocwaningo

Lapha kuhlolwa izinhloso ezenze ocwaningayo ukuba acwaninge ngalesi sihloko. Uma kubhekwa izinhloso zocwaningo, kusuke kuhlolwa lezo zinto ezenze umcwaningi alangazelele ukucwaninga

ngaleso sihloko asebenza ngaso ocwaningweni lwakhe. Lezi zinhloso izona ezingumongo nomgogodla wocwaningo jikelele. Izinhloso iyona ndlela ocwaningayo akwazi ukudlulisa ngazo ulwazi ngesihloko kwababafundayo. Izinhloso zalolu cwaningo ilezi ezilandelayo:

1. Ukubheka kabanzi ukuchazwa noma ukuvezwa kwesimo sikaMkabayi kaJama emibhalweni yobuciko enhlobonhlobo.
2. Ukuhlola iqhaza likaMkabayi kaJama embusweni wakwaZulu.
3. Ukuhlola ithonya liMkabayi kaJama kanye nezinqumo zakhe ukuthi zaba namiphi imithelela esizweni sikaZulu.

1.4. Imibuzo Yocwaningo

Uma sibheka imibuzo yocwaningo, sisuke sihlola ukuthi ingabe imiphi imibuzo umcwaningi abe nayo emenze waze wacwaninga ngesihloko asuke esebenza ngaphansi kwaso ocwaningweni lwakhe. Imibuzo yalolu cwaningo ilena engezansi:

1. Ngabe uMkabayi kaJama uvezwe kanjani emibhalweni yobuciko?
2. Yiliphi iqhaza elabanjwa uMkabayi kaJama ekubunjweni kombuso wakwaZulu?
3. Ithonya kanye nezinqumo ezathathwa uMkabayi kaJama esaphila zaba namuphi umthelela esizweni sikaZulu?

1.5. Ukubuyekezwa Kwemibhalo

UBertram noChristiansen (2014:13) bathi ucwaningo oselwenziwe luyingxoxo ngocwaningo oselwenziwe ngesihloko ocwaninga ngaso noma ngaphansi komkhakha wakho wezemfundo. Kubalulekile ukuthi ocwaningayo afunde kabanzi ngesihloko asuke esikhethile. Kanjalo futhi nangenjulawazi yokuqhuba ucwaningo, Injulalwazi noma izinjulalwazi ezikhethiwe nazo zibaluleke kakhulu uma kubhekwa ucwaningo oselwenziwe.

Ngokubheka ucwaningo oselweziwe, sithola luluningi ucwaningo oselwenziwe ngoMkabayi kaJama emibhalweni yesiZulu. Nanxa kolunye ucwaningo eqhamuka esevela nje nakuba lungekho ngaye. Ucwaningo oluningi oluthinta uMkabayi beluhlolwa lusebenzisa izinjulalwazi zomlando.

Lolu cwaningo lona luzohlola ukuvezwa kukaMkabayi kaJama emibhalweni yobuciko. Umcwaningi uzosebenzisa injulalwazi yohlelo lwenzalabantu. UDavies (2010) uthi uhlelo lwenzalabantu indlela yokuba abantu besifazane baphile ngaphansi kwemithetho esungulwe ibona ngoba ukholelwa ukuthi abantu besilisa imithetho abayimisayo ezikhathini eziningi ivuna bona kakhulu kunalabo besifazane. Nanxa lolu hlelo lwenzalabantu lungakaze lusentshenziswe kakhulu emkhakheni wesiZulu kepha ocwaningayo ubone kukuhle ukuba aziphonsele inselelo alusebenzise ngoba lungena kahle kulolu cwaningo. Lolu hlelo lusentshenziswe kakhulu emkhakheni wepolitiki. Ocwaningayo uzosebenzisa iFeminizimu yase-Afrika eyiyamanisa nohlelo lwenzalabantu, iWumanizimu kanye nenjulalwazi yeJenda Soshalizeshini. Lena injulalwazi ebhekelela ukulingana ngokobulili.

1.5.1. Ucwaningo Lwemfundo Ephakeme

1.5.1.1. Ucwaningo LobuDokotela

Nanxa lungekho ucwaningo oluqondene ngqo noMkabayi kaJama, siyathola kukhulunywa ngaye uma kucwaningwa kwezinye izindawo. Ngokwesibonelo, ocwaningweni lukaMathonsi (2002) eNyuvesi yaKwaZulu-Natali, ucwaninge ngaphansi kwesihloko esithi "*Social commitment in Zulu literary works published during apartheid era*". Nanxa lubheka eminye imibhalo, lugcina selungena ezincwadini ezikhuluma ngoMkabayi njengencwadi eyinoveli kaMsimang (1982) ethi "*Buzani KuMkabayi*". NoBiyela (2001) ngokunjalo naye uphinde wayisebenzisa le noveli kaMsimang (1982) ecwaninga ngaphansi kwesihloko esithi "*ukuvezwa komlando nesiko endabeni ka CT Msimang ethi "Buzani KuMkabayi*". Okwenza ukuba lolu cwaningo luhlobane nalo msebenzi ukuthi nalo msebenzi uzoyisebenzisa le ncwadi ukubheka ukuvezwa kukaMkabayi kaJama. Ezinye zezincwadi ezizosetshenziswa kulolu cwaningo, izincwadi zikaDhlomo ezimbili, eyoqala inesihloko esithi "*UShaka*" enye ithi "*UDingane*". UMazibuko (2008), emqingweni wakhe ngaphansi kweNyuvesi yaKwaZulu-Natali, ucwaninge ngaphansi kwesihloko esithi "*Ucwaningo oluqhathanisa amanoveli omlando ka-R.R.R Dhlomo Kanye nezibongo zamakhosi akwaZulu ezaqoqwa uNyembezi (1958)".* UMazibuko naye uzisebenzisile lezi zincwadi, ingakho lolu cwaningo lwakhe luhlobene nalo msebenzi ohlongozwa ukwenziwa lapha. Lolu cwaningo lukaMazibuko lugxile kakhulu ekuqhathaniseni le mibhalo ngokomlando ngenhloso yokuveza amaqiniso ngamasiko akwaZulu. Uma kukhulunywa ngamakhosi akwaZulu abusa ngenkathi

edlule, akasali uMkabayi kaJama ngoba amakhosi amaningi aphendlelwa nguye izikhundla, futhi abekwa nguyena esihlalweni sobukhosi bakwaZulu. UNkosi (2011) ocwaningweni lwakhe lobudokotela olunesihloko esithi "*Ingcwaba lentombi lisemzini": A socio-cultural & gendered construction of ukuthwala among the Zulu people in selected rural areas of KwaZulu-Natal*", ubecwaninga esebenzisa injulalwazi yeFeminizimu yase-Afrika. Nanxa lolu cwaningo lukaNkosi (2011) lungamthinti uMkabayi kaJama, lugxile kakhulu kubantu besifazane abaphila ezindaweni ezisemakhaya. Kanti nalolu cwaningo luzogxila endaweni yasemakhaya kwaNobamba lapho okwazalelwa, kwakhulela khona uMkabayi kaJama. Lolu cwaningo lukaNkosi (2011) luphinde lwasebenzisa injulalwazi yeFeminizimu yase-Afrika okungenye yezinjulalwazi ezibalulekile kulolu cwaningo.

UTiroyabone (2015) ucwaninge ngaphansi kwesihloko esithi "*Philemon and Onesimus as Patron and Client in the Ancient Mediterranean: An Economic Reading of the Letter of Philemon in the South African Context"* eNyuvesi yaKwaZulu-Natali; lapha uTiroyabone (2015:48), yize ucwaningo lwakhe lungaqondene noMkabayi kaJama kepha umveze njengowesifazane owayehlala efuna okuhle kodwa ngabantu bakhe. UMkabayi kaJama uphinde avele futhi ocwaningweni lukaKhuzwayo olunesihloko esithi "*Ukuvezwa komlando ezibongweni zamakhosi amabili akwaZulu, uDingane noMpande*" olwaphothulwa ngonyaka wezi-2007 eNyuvesi yaKwaZulu-Natali. Naye ngokunjalo ocwaningweni lwakhe ebheke izindlela umlando ovezwe ngazo ezibongweni zesiZulu, ethuka esevela uMkabayi ngoba uma ukhuluma ngamakhosi akwaZulu aphila endulo alihlali lingaveli igama likaMkabayi kaJama. Ngokwesibonelo, lapha ocwaningweni lukaKhuzwayo (2007) uMkabayi kaJama uvela ezibongweni zenkosi uDingane. Lolu cwaningo olulapha ngenhla luhlobene lonke nalo msebenzi ngoba lonke kukhona lapho oluthinta khona uMkabayi kaJama okunguyena umgogodla walo msebenzi.

1.5.1.2. Ucwaningo LweMastazi

Olunye ucwaningo nanxa lungakhulumi nhlobo ngoMkabayi kepha maphakathi nalo noma ngandlela thile ligcina selivela igama likaMkabayi. Ngokwesibonelo, ocwaningweni

lukaNtshangase (2001), emsebenzini wakhe awuphothula eNyuvesi yaKwaZulu-Natali ngaphansi kwesihloko esithi "*A critical study of Elliot Zondi's historical dramas*". Kulolu cwaningo uNtshangase uhluza ngokwakhe amadrama omlando abhalwe ngu-E. Zondi. Lapha ubheka umongo wawo wonke amadrama, ukuvezwa kwabalingiswa kanye nokuqanjwa kwabo. UNtshangase (2001), ube esechaza kafushane ngoMkabayi, waphinda futhi waveza izenzo namasu akhe ekugudluzeni iNkosi uShaka kaSenzangakhona esihlalweni sobukhosi. Kanjalo nakuTurner (2003), ucwaninga ngaphansi kwesihloko esithi "*Oral strategies for conflict expression and articulation of criticism in Zulu social discourse*". Lapha uTurner (2003) ucwaningo lwakhe ulugxilise kakhulu ezibongweni zaKwaZulu kanye nezihayo. Kulolu cwaningo, uTurner (2003) unaba kafushane ngokuzalwa kukaMkabayi, waphinda futhi waveza izibongo zikaMkabayi kaJama, wazichaza. UNtombela (2009) wenze ucwaningo ngaphansi kwesihloko esithi "*Ukucutshungulwa kwefilimu lomlando elithi Shaka Zulu ngeso lomhluzi*" ngaphansi kweNyuvesi yaseNingizimu Afrika. Lapha ocwaningweni lwakhe uphawula ukuthi uMkabayi kaJama ungomunye wabesimame owabamba iqhaza elikhulu ekubunjweni kombuso waKwaZulu. UNtombela (2009) usekele ngokuthi uMkabayi kaJama wakhetha ukuba angagani ngoba ekhonze umuzi wakubo futhi enesifiso sokuba lusizo embusweni wakwaZulu. Ekuhloleni kwakhe le filimu, ube esekubalula ukuthi izinto eziningi eziqhamuka emdlalweni wefilimu yizinto ezingewona amaqiniso, ziyaphikisana namaqiniso nomlando wesiZulu. Ube esethi ukubhalwa nokudlalwa kwalo mdlalo kubhekiswe kakhulu enzuzweni yemali, hhayi ekufundiseni ngomlando kanye namasiko esizwe esimnyama.

Nakuba olunye ucwaningo lungamphathi nhlobo uMkabayi kepha luyakhuluma ngabalingiswa besifazane. Njengoba uMkabayi kaJama engumuntu wesifazane sithola kukhona ukuhlobana kwalo msebenzi kanye nocwaningo oluthinta abalingiswa besifazane. Ngokwesibonelo, ocwaningweni lukaMadi (2001), oluphothulwe ngaphansi kweNyuvesi yase Stellenbosch, osihloko sithi "*Ukuvezwa kwabalingiswa kumanoveli esiZulu amane ka-1990*", ugxile kakhulu kubalingiswa kusukela ekwahlukaneni kwabo ebheka izinhlobo zabo, waze wabheka nendlela abavezwe ngayo kula manoveli amane, wabe esephinda ebheka ukuthi abalingiswa besifazane bavezwe kanjani ebaqhathanisa nalabo besilisa. Ube esethola ukuthi abalingiswa besilisa hlezi benamandla ngaphezu kwalabo besifazane emibhalweni yesiZulu. Olunye ucwaningo olutholakele olwalaba bacwaningi abalandelayo: UHadebe (2002) ngaphansi kweNyuvesi yaseZululand,

ucwaninga ngaphansi kwesihloko esithi "*Ucwaningo olunzulu ngokuqanjwa kwabalingiswa nezindawo kanye nemithelela yakho emibhalweni yesiZulu".* Lapha uHadebe (2002) uhlola ukuthi ukuqanjwa kwabalingiswa kunamthelela muni ezindimeni abazidlalayo embhalweni. UMdletshe ocwaningweni lwakhe lwangonyaka wezi-2011 eNyuvesi yaKwaZulu-Natali ucwaninga ngaphansi kwesihloko esithi "*Ukwethulwa kwabalingiswa besifazane ngababhali besilisa nabesifazane ukuqhathanisa".* Lapha uMdletshe (2011) ubheka ukuthi ababhali besilisa uma bebhala babaveza kanjani abalingiswa besifazane ebaqhathanisa nababhali besifazane. Nalapha kulolu cwaningo akukhulunywa ngoMkabayi kaJama kodwa bayakhuluma ngabalingiswa besifazane, ngakho-ke, luhlobene nalolu cwaningo ngoba kulolu cwaningo uMkabayi uhlolwa njengomlingiswa wesifazane nokuthi uvezwe kanjani emibhalweni yesiZulu ehlukahlukene.

Ucwaningo lukaXulu (2014) lucishe luthi alufane nephepha likaGumede (2011) elivela ngezansi kodwa uXulu yena ucwaninge ngaphansi kwesihloko esithi "*Ucwaningo ngomthelela wamalungelo abesifazane nezingane ekuqedeni amasiko nenhlonipho*" eNyuvesi yaseZululand, emnyangweni wesiZulu namagugu. Lapha uXulu ubheka amalungelo abantu besifazane nezingane ekuyamanisa namasiko aKwaZulu. UXulu (2014) lapha ubheka izinselelo ezibhekene nesizwe sonkana. Izinselelo ngokwamazinga ahlukene njengamakhosi, intsha, izintombi, nezinsizwa kanye neSilo samabandla. Kucutshungulwa iqhaza isizwe esingalibamba ukubhekana nenkinga nokuqhamuka nesisombululo. Ocwaningweni lwakhe uthole ukuthi amasiko aneqhaza elikhulu ekwakhiweni kwesizwe samaZulu. Ukuhlonipha namalungelo kahle hle akufani ngoba amalungelo awayifaki ngokusobala inhlonipho. Amalungelo avikela kakhulukazi abesifazane nezingane. Kungalesi sikhathi kuvikelwa abesifazane nezingane lapho kubonakale sengathi kulahleke khona inhlonipho encike kakhulu esikweni lamaZulu. Ukwenza kwabantu besifazane konke kwakusibekelwe inhlonipho abayinika abayeni, abomndeni kanye nomphakathi jikelele. Ube esethola ukuthi abantu abaningi bayawathanda amasiko abo futhi bakuqonda kahle ukuthi bangobani ngenxa yesiko. Asikho isizwe esibukela phansi amasiko aso.

UNkosi (2014) ucwaninge ngaphansi kwesihloko esithi "*Ukuvezwa kwendikimba yokuthandana kwezinhlanga ezahlukene emibhalweni ekhethiwe yesiZulu*" eNyuvesi yaKwaZulu-Natali. Yize engakhulumi ngoMkabayi kaJama, uyababheka abantu besifazane. UZuma (2016) yena ucwaninge ngaphansi kwesihloko esithi "*Ukuvezwa kwabalingiswa besifazane ezinganekwaneni zesiZulu*" ngonyaka wezi-2016 eNyuvesi yaKwaZulu-Natali. Okwenza lolu cwaningo lukaZuma

(2016) luhlobane kakhulu nalolu cwaningo olwenziwayo ukuthi ubebheka abantu besifazane esebenzisa injulalwazi okungenye yezinjulalwazi esetshenziswa nakulolu cwaningo okuyiJenda Soshalizeshini. Lena injulalwazi ebhekelela ukulingana ngokobulili.

UManyathi (2002), emsebenzini wakhe owethulwe emnyangweni wesiZulu namagugu eNyuvesi yaKwaZulu Natali, ngaphansi kwesihloko esithi "*Ucwaningo ngeqhaza labesifazane esizweni samaZulu, kubhekiswe kakhulukazi kuMkabayi kaJama*", ubheka iqhaza labesifazane esizweni samaZulu. Kubhekiswe kakhulukazi kuMkabayi kaJama owayengubabekazi weNkosi uShaka Zulu. UManyathi (2002) lapha usebenzise izinjulalwazi ezahlukene ezibhekelela amalungelo abantu besifazane ngenhloso yokweseka ucwaningo lwakhe. UMncube (2007) ocwaningweni lwakhe olusihloko sithi "*Ucwaningo lokuhlola ukuthi imibhalo yobuciko yesiZulu efundwa ezikoleni inamthelela muni ekubhebhethekiseni imibono emiswe ngobulili*" eNyuvesi yaKwaZulu-Natali, uchaza ukuvezwa kwabalingiswa besifazane. UMncube (2007) ube esekubalula ukuthi abalingiswa besifazane bavezwe bengaphansi kwabalingiswa besilisa emibhalweni yobuciko yesiZulu eyicwaningile. Abesifazane asebekhulile bavela beganile, beyizinzalabantu; ngaleyo ndlela bathola sebephinde benakekela izingane namanye amalungu omndeni, benze imisebenzi yasekhaya enjengokupheka nokuwasha, ukuhlanza izindlu, njalonjalo. Okunye ukuthi bavela bebahle ebusweni, benozwelo, abahlushwa ngamadoda bayabekezela, banenhlonipho, bangamanono, banemiqondo emihle, banezimilo, njalonjalo. Konke lokhu kuvela kwabalingiswa kanje kuhambisana nalabo abavele bebahle. Kanti-ke, ocwaningweni lwakhe uthole ukuthi abaningi abalingiswa besifazane bavela bengasebenzi imisebenzi ekhokhelwayo, bathembele kwabesilisa ababaganile. Abanye abenza imisebenzi ekhokhelwayo bavezwe kabi kanti abanye bavezwa kahle. Iningi labalingiswa abasebenzayo bebe bevezwe kahle kungenxa yokuthi isuke ikhona eminye imibono emininingi emiswe ngokobulili abesifazane abasuke beyifeza. Labo-ke abasebenzayo abangabekekile kahle yilabo abanokuningi okungahambisani nemibono emisiwe ngobulili babantu besifazane. Lapha umcwaningi ubekhuluma ngabalingiswa abavela bezimele bengathembele emadodeni, bezimbandakanya kwezemidlalo, benemali, bengabantu abaphumelelayo.

Nakuba olunye ucwaningo lungakhulumi ngoMkabayi kaJama, luzovela lapha ngoba kulona kusetshenziswe injulalwazi efanayo naleyo eqokwe ukuba ibe umgogodla walolu cwaningo okuyifemenizimu. Isibonelo esihle, uMalaza (2002), ocwaningweni lwakhe ubheka ubulili

esebenzisa injulalwazi yeFeminizimu. Uphinde abheke amasiko kanye nokuvezwa kwabalingiswa kumanoveli ahlukahlukene ebheka indlela abethiwe ngayo ukuthi yona inamuphi umthelela esiqwini somlingiswa ngamunye. Ucwaningo lwakhe ulwenze eNyuvesi yaseStellenbosch, ngaphansi kwesihloko esithi "*Ijenda namasiko kumanoveli esiZulu*". UMalaza (2002) uthole ukuthi isiko lobandlululo lwaletha ingxabano phakathi kwezizwe zaseNingizimu Afrika lapho abantu babezihlalele ngokuthula ngaphambi kokufika kwabamhlophe. Ngomthetho wokuthi isizwe ngesizwe kufanele sizakhele owaso umnotho futhi sizithuthukise ngokwaso, kanti futhi singahlangani ngendlela yokuxuba kwezinhlanga. Olunye nolunye uhlanga kufanele luzakhele lulodwa. Kungeyena yedwa, bakhona noGumede (2002), ocwaningweni lweziqu zeMastazi emnyangweni wesiZulu eNyuvesi yakwaZulu-Natali ucwaninge ngaphansi kwesihloko esithi "*The portrayal of female characters in selected Zulu Texts*." Lapha uGumede (2002) uhlola ukuthi ngabe abantu besifazane bavezwe kanjani emibhalweni ekhethiwe yesiZulu. UGumede (2002) usebenzise kakhulu imibhalo ethinta umlando obheka ukuvezwa kwabantu besifazane. Uphinda achaze kafushane ngowesifazane owaphila emlandweni okunguMkabayi inkosazana yakwaNobamba kwaZulu. UGumede (2002) uhlola imibhalo ebhalwe ngababhali besilisa eyiqhathanisa naleyo ebhalwe ngabesifazane. Kanti futhi ukuvezile ukuhlukunyezwa kwabantu besifazane esebenzisa injulalwazi yeFeminizimu. Ube esephetha ngokuthi isiko lesintu nomlando kusabahlonipha abantu besifazane. Kepha-ke ababhali ibona abangakuvezi lokhu, uthi ukuhlonishwa kwabantu besifazane kuze kuvele ezinkondlweni zothando. UNgubane (2017) ngaphansi kwesihloko esithi *"Being a 'good' Zulu woman? An investigationg of female UKZN students' self-perception of 'Zuluness'",* ucwaninge ngenjulalwazi yeFeminizimu yase-Afrika okungenye yezinjulalwazi ezizosebenza ukuqhuba lolu cwaningo. UNgubane (2017) ocwaningweni lwakhe ubheka ukucindezeleka kwabantu besifazane, becindezelwa usiko lwesiZulu ngenxa yezimiso ezimisiwe.

1.5.1.3. Amajenali

UGumede (2011) yena ephepheni lakhe elashicilelwa ngonyaka wezi-2011 ubheka ukuphulwa kwamalungelo abantu besifazane, ebheka ukucindezeleka kwabantu besifazane emphakathini becindezelwa isiko lakwaZulu okuvela enovelini kaNgubane enesihloko esithi "*Uvalo*

Lwezinhlonzi" ngaphansi kwesihloko esithi "*Current writing: Text and Reception in South Africa*". Lapha uGumede (2011) uthole ukuthi isiko liyabacindezela abantu besifazane ngoba baganiswa nabantu abangabathandi ngenxa yesiko. Futhi bayacwaseka uma besazilile abakwazi nokuqhubeka nempilo ngoba bambathiswa izingubo ezinyama. UShamase (2014) yena ephepheni lakhe elinesihloko esithi "*Princess Mkabayi kaJama of the Zulu Monarchy*" ubheka uMkabayi kaJama kanye nobuholi bakhe embusweni wesizwe sakwaZulu, ube esemchaza emqhathanisa nabanye besifazane abaphila emlandweni.

1.6. Isidingo Socwaningo

NgokukaLocke, Spriduso noSilverman (1999:69), kungumqondo omuhle ukuba ocwaningayo ngaphambi kokuba aqale ucwaningo lwakhe abheke konke osekubhalwe ngabanye abacwaningi ngalokho okuncike esihlokweni afisa ukubhala ngaphansi kwaso. Bathi lokhu kusiza ekutheni ocwaningayo agweme ukuphindaphinda osekwenziwe futhi kwenza nomsebenzi wakhe ube lula.

UMazibuko (2008:12) uma ecashunwa kuZuma (2014:8) uveza ukuthi kubalulekile ukuba ocwaningayo ezwe uvo lwabanye abalingiswa ukuthi bona bathini ukuze ucwaningo lwakhe lube impumelelo. Lapha uMazibuko (2008) uyavumelana nalaba babhali abangenhla ngoba izincazelo zabo zinobuhlobo. UManyathi (2002) naye ucwaningo lwakhe lugxile kuMkabayi kaJama futhi ukufunda lona kungenze ngabona negebe lalokho okusadinga ukucwaningwa ngoMkabayi. Kanti uBiyela (2001) yena ubecwaninga ngomlando nesiko futhi nakho kumphosele inselelo ocwaningayo ukuthi ngabe ikuphi angacwaninga ngakho uma ebheka uMkabayi kaJama ngokomlando nesiko laKwaZulu, okuzovela maphakathi nocwaningo.

Ziningi izindlela uMkabayi kaJama avezwe ngazo emibhalweni yababhali abehlukahlukene, kepha lapha kuzobhekwa umbhali ngamunye ukuthi umveze kanjani. Abanye ababhali uma bemveza noma bemchaza emibhalweni yabo bavele bamkhele phezu. Ngakolunye uhlangothi, abanye ababhali bona bazinike isineke uma beveza uMkabayi kaJama, ngoba bamveza kusukela lapho ezalwa. Abanye bona bamveza ngezenzo zakhe ezinhle betusa ubuholi bakhe embusweni wakwaZulu. Kulolu cwaningo kuzohlolwa ukuthi ngabe iziphi izimfanelo okumele ube nazo uma ungumholi wabantu, bese kubhekwa ukuthi ingabe uMkabayi yena wayenazo yini lezi zimfanelo zobuholi. Kuzophinde kuhlolwe ukuthi ngabe kwakufanele yini abuse isizwe samaZulu emvenikokukhothama kukayise, iNkosi uJama. Uma kungukuthi kwakufanele, iziphi izinjulalwazi

ezivuna lokho? Ocwaningayo uzobheka futhi ukuthi ngabe uMkabayi kaJama wasihola kanjani isizwe. Lokhu kuzokwenziwa ngokuhlola izinqumo azithatha ukuthi ngabe zaba namuphi umthelela esizweni sonkana. Kanjalo futhi kubhekwe ukuthi ikuphi akudela enzela isizwe, ngoba uma ungumholi wabantu kunezinto ozishaya indiva ngoba zingeyona inzuzo ebantwini obaholayo. Nanxa ziyinzuzo kuwe kepha ubeka abantu bakho phambili.

Sikhona sona futhi sikhulu isidingo salolu cwaningo ngoba luveza kabanzi uMkabayi kaJama. Ngoba iningi labantu lazi okubi kodwa ngoMkabayi kaJama, abanye baze bembone njengesitha ngoba bazi uhlangothi olulodwa ngaye, kepha lolu cwaningo luziveza zombili izinhlangothi. Luveza uhlangothi oluhle nolubi ngoMkabayi kaJama bese ofundayo ezikhethela yena ukuthi uthatha luphi. Kwazise phela akukho soka elingenasici. Kanti futhi uma ungumholi wabantu, akuzona zonke izinqumo ozozithatha zijabulise wonke umuntu.

1.7. Izindlela Zokwenza Ucwaningo

Ucwaningo inqubo yokuthola ulwazi ngokwezesayensi usebenzisa izindlela ezithile kanye nemigomo emisiwe (Welman, Kruger noMichell: 2002). Ocwaningayo kubalulekile ukuthi alandele imigomo yokucwaninga ukuze angagxili emizweni kanye nasemibonweni yakhe. Imigomo ithi ocwaningayo makenze inkulumoluhlolo, aqoqe ulwazi, abuze imibuzo kanye namasampula. Nanxa kulolu cwaningo kungeke kubuzwe abantu imibuzo, kunemibuzo ocwaningayo azibuze yona ngaphambi kokuba aqale lo msebenzi; le mibuzo izophendulwa imibhalo yobuciko ekhethiwe.

Lolu cwaningo luzosebenzisa indlela yekhwalithethivu ukuqhuba lo msebenzi. ULewis (2015) uchaza ikhwalithethivu njengengenqubo noma indlela yokuqoqa ulwazi ngokubuza abantu abathile imibuzo. Le mibuzo kumele kube imibuzo evulelekile kanti futhi kumele ibuzwe kubantu abanolwazi ngayo. ULewis (2015) uqhubeka athi le mibuzo kumele ingabi mide kakhulu. Uphinde aveze ukuthi olunye ulwazi ungaluqoqa ngokufunda iziqeshana ezihlobene nesihloko osebenza ngaphansi kwaso.

Ngokuka-Du Plooy-Cilliers, Davis noBezuidenhout (2014), kubalulekile ukuba baveze ukuthi ulwazi oluqoqwe ngendlela yekhwalithethivu luvamile ukuguquguquka ngoba lubuye luncike endleleni umuntu ngamunye abona ngayo izinto kwazise phela abantu ababoni ngokufana.

Kuyenzeka ukuthi abacwaningi bacwaninge ngesihloko esisodwa kepha imiphumela abayitholayo bayichaze ngokungefani.

1.7.1. Isampula

Indlela yesampula ingeminye yemigomo yocwaningo elekelela umcwaningi ukuba aqoqe ulwazi lokuqhuba ucwaningo lwakhe. Kubalulekile ukuba kuvele ukuthi isampula ihlukene kabili. Kukhona leyo ebizwa nge-*probability samples* naleyo ebizwa nge-*non-probability samples* (Welman, Kruger, noMichell, 2005).

Kulolu cwaningo, ocwaningayo usebenzisa imibhalo yesiZulu eyahlukahlukene. Lapha kuzobhekwa imibhalo yesiZulu ethinta uMkabayi kaJama ebhalwe ababhali abahlukene. Le mibhalo kuzoba imibhalo engamanoveli, imidlalo, kanye nezinkondlo. Ocwaningayo ubone kukuhle ukuba asebezise imibhalo yesiZulu eyahlukene ukubheka ukuvezwa kukaMkabayi ukuze athole ulwazi olwanele. Imibhalo ezoba umgogodla walolu cwaningo ilena ebhalwe ilaba babhali abalandelayo: (Msimang: 1982), (Zondi: 1960), (Kunene: 2017), (Dhlomo:1936, 1968) kanye no (Mbatha: 1997). Lena iyona mibhalo ocwaningayo ayifundile ebhalwe ababhali abahlukene kepha yonke iyamthinta uMkabayi kaJama. Kanti-ke ikhona naleyo mibhalo yezinkondlo ezovela maphakathi nocwaningo.

1.7.2. Ipharadayimu

Ngokuka-Bless, Higson-Smith, noSithole (2013) bathi ipharadayimu ilekelela ekutheni ikuphi okumele kufundwe, kumele lwenziwe kanjani ucwaningo nokuthi kumele ichazwe kanjani imiphumela yocwaningo. Kunocwaningo lwezwe jikelele noma ucwaningo lwamasiko, ngako-ke, ipharadayimu kumele ihambelane nalowo mkhakha wocwaningo. Empeleni ipharadayimu inikeza indlela yokubuka izinto nohlaka oluhlelekile. Kahle hle kayichazi lutho kepha iyalekelela ekuchazeni izinto.

Ipharadayimu ihlukaniseke izigaba ezintathu: kukhona i*Positivism*, *Interpretivism*, kanye ne*Post-positivism*. Lapha kulolu cwaningo kuzogxilwa ku-*Interpretivism* ukuqhuba lolu cwaningo. Ama-*interpretivists* akholelwa ekuziphatheni, babona umkhulu kakhulu umehluko phakathi kocwaningo lwesayensi yemvelo nalolo lwesayensi yezenhlalakahle, izindlela okuqoqwa ngazo ulwazi kazifani (Gray, 2014). Inhlosongqangi eyenze ukuba ocwaningayo akhethe ipharadayimu

ye-*Interpretivism* ingoba isebenzisa isayensi yezenhlalakahle, ayincikile ekuchazeni kepha incike olwazini lokuqonda futhi ayibuki okubonakalayo incika kakhulu emibhalweni.

1.8. Izinjulalwazi Zocwaningo

Injulalwazi ithuluzi lokucwaninga elilekelela umcwaningi ukuba ucwaningo lwakhe lube sezingeni eliphezulu futhi luncike emaqinisweni. UCuller (1997:03) uveza ukuthi injulalwazi iyakwazi ukusiza abacwaningi emicabangweni yabo esuke iphathelene nezindima ezingefani. Ubuye aqhube athi injulalwazi kumele ikwazi ukuphonsa inselelo nakwabanye abantu kanye nakolunye ucwaningo.

1.8.1. Injulalwazi YeJenda Soshalizeshini

IJenda Soshalizeshini isetshenziswa kakhulu ososayensi bezifundo zomphakathi ukuhlola ukuthi kungani abantu besilisa nabesifazane benza izinto ngezindlela ezahlukene (Carter, 2014). Inqubo yesoshalizeshini iqala lapho umuntu ezalwa; ngokujwayelekile ngokwemindeni, abasanda kuzalwa baphathwa ngokuhlukana ngokobulili. Ngokwesibonelo, bahlukaniswa ngisho ngemibala yeziphahla zokugqoka abambeswa zona. Imibala egqamile igqokiswa abesifazane kanti lena ezothile imbeswa abesilisa. Ngokwemindeni, abesilisa banikwa amagama okunqoba namagama akhombisa amandla. Kanti ngakolunye uhlangothi abesifazane baphiwa amagama obuhle, athambile kanye nalawo ancike emizweni. Konke lokhu kugxile ekwenzeni izinto ngokwesiko. Lokhu osekubalulwe ngenhla kugcina sekwakha imingcele phakathi kobulili besilisa nobesifazane. Ngokwale njulalwazi, kucwaswa ubulili besifazane ngokwesiko.

Ocwaningayo ukhethe le njulalwazi ngoba ihambelana kahle nalolu cwaningo. UMkabayi kaJama kwakuthiwa akabulawe ngoba ngokosiko kudala uma abantwana bezalwe baba amawele, omdala wayegingiswa igabade okusho ukuthi wayebulawa (Shamase: 2017). Kanti futhi isizwe sasingafuni abambele umnewabo uSenzangakhona kaJama isihlalo sobukhosi ngoba bemcwasa ngokosiko ukuthi akakwazi ukuhola isizwe engowesifazane. Lokhu kungaphinde kubukwe futhi ukuthi kungukucwaseka ngokobulili kodwa okuningi kuzovela maphakathi nocwaningo.

1.8.2. Injulalwazi YeFeminizimu Yase-Afrika

IFeminizimu injulalwazi ebhekelela amalungelo abantu besifazane. Le njulalwazi ilwisana nokubukelwa phansi kwabantu besifazane uma beqhathaniswa nabesilisa. Yasungulelwa ukuzobuyisela isithunzi sabantu besifazane kanye nokuzigqaja ngamagugu abo. UJayawardena (1986:2) ocashunwe ocwaningweni lukaNkosi (2011:107) uthi ukuqonda kabanzi iFeminizimu akubuki kuphela izimfuno zokulingana kwamalungelo abesifazane nje qha:

> *The meaning of the word has been expanded to mean an awareness of women's oppression and exploitation within the family, at work, and in the society, and conscious action by women and men to change the situation.*
>
> (Incazelo yaleli gama iye yelulwa ukuze ichaze nangokuqapheleka kokucindezelwa nokuxhashazwa kwabesifazane emndenini, emsebenzini nasemphakathi kuhlanganise nesinyathelo esihlelwe abesilisa nabesifazane ukuguqula lesi simo.)

IFeminizimu yase-Afrika yona yasungulwa kususelwa kuFeminizimu ejwayelekile.

IFeminizimu yase-Afrika iFeminizimu entsha esungulwe e-Afrika. Ibhekelela ukucindezeleka nenhlalakahle yabesifazane abamnyama base-Afrika (Ramphele noBoonzaier: 1988). Le njulalwazi ifunela abesifazane okungcono emiphakathini yabo kanye nasemazweni abazinze kuwo. Ngokwesibonelo, le njulalwazi ithi abesifazane abamnyama mabambandakanywe kwezomnotho, kwezombusazwe, baphinde babe ingxenye yomzabalazo womphakathi abaphila kuwo. NgokukaRamphele noBoonzaier (1988), kuningi okuthwelwe abesifazane emahlombe abo; bathi bathwele izintaba eziyisithupha, indlala, ukungafundi, ukucindezelwa ngokwesiko, ukucindezelwa ngokobulili, ukucwaswa ngokobuhlanga kanye nokukholonayizwa. Le njulalwazi yase-Afrika ingena khaxa kulolu cwaningo ngoba ichaza uMkabayi kaJama. URamphele noBoonzaier (1988) baveza ukuthi abesifazane kumele babe ingxenye yezombusazwe kanye nakuzona zonke izinto ezithinta umphakathi jikelele. UMkabayi kaJama waphatha umbuso wakwaZulu ebambele umnewabo uSenzangakhona kaJama (Msimang: 1982).

Umcwaningi uzosebenzisa injulalwazi yeFeminizimu yase-Afrika ukuchaza indlela lo mlingiswa avezwe ngayo, njengoba engumlingiswa wesifazane. Imbangela eyenze umcwaningi asebenzise le njulalwazi ingoba inhloso yayo ukukhulula abesifazane kuzo zonke izinhlobo zokugqilazeka. Ukugqilazeka komuntu wesifazane kungabangwa usikompilo lwakhe okuyilona olulawulayo kanye nendlela yokuphila yangaleso sikhathi nemithetho emisiwe.

1.8.3. Injulalwazi Yohlelo Lwenzalabantu

Uhlelo lwenzalabantu ludala kakhulu. Nakuba lolu hlelo luludala, bakhona abanye esebake balusebenzisa emisebenzini yabo eyahlukene. NgokukaStaples (1970) uhlelo lwenzalabantu, umphakathi lapho wonke noma ingxenye yamandla agunyaziwe inikezelwe kubantu besifazane ukuba babuse futhi babe nezwi ngisho ekwabeni amafa kanye nasemishadweni kulabo abashadile. I*matriarchy* uhlelo lapho abantu besifazane kusemthethweni ukuthi ibona ababusayo (Bamberger (1974). Kulolu hlelo, abantu besifazane banikezwe ngisho amandla okubusa kwezombusazwe futhi banikezwe inhlonipho ebafanele, inhlonipho enikezwa noma imuphi umuntu osesikhundleni obusayo. KuFarrar (1997), abanye ababhali ababhala ngezikhathi zakudala babe sebevumelana ukuthi lolu hlelo lwe*matriarchy* aluqalanga kwenye indawo kepha lwaqala lapha e-Afrika. Ngakho-ke singasho ukuthi lolu hlelo olwase-Afrika.

Ocwaningayo ubone lolu hlelo lwenzalabantu luwufanele lo msebenzi ngoba kubhekwa ukuvezwa kukaMkabayi. UMkabayi kaJama wazibeka waba ibamba ngoba uyena owayemdala endlini yakwabo. Kanti-ke, lolu hlelo luyakuphawula ukuthi umuntu wesifazane uyaba umbusi uma kungukuthi uyena omdala emndenini. Ngakho-ke uMkabayi kaJama ngokwalolu hlelo wayenalo lonke ilungelo lokubusa isizwe sakwaZulu, yize engumuntu wesifazane.

1.8.4. Injulalwazi YeWumanizimu

IWumanizimu iligama elichaza ebantu besifazane. Le njulalwazi icishe ithi ayifane neFeminizimu yase-Afrika ngoba zombili lezi zinjulalwazi zithinta imbokodo, okungabantu besifazane. Nanxa lezi zinjulalwazi zicishe zifane, ukhona umehluko omncane. Isibonelo, iWumanizimu ibheka kakhulu abantu abanebala elimnyama kepha kayibheki e-Afrika kuphela ngoba kubhaliwe nangayo eMelika lapho ibhekelela abamnyama bakhona. Ngakolunye uhlangothi, iFeminizimu ibhekelela wonke umuntu wesifazane, kayikhethi bala, akukhathalekile ukuthi umnyama noma uyiliphi ibala, inqobo nje uma kungumuntu wesifazane. UNkumane (1999:25) iwumanizimu uyichaza kanjena:

> *Womanism must be understood to be linked with mature behavior which is different from that of a young girl and woman who displays bold, daring, adventurous, and determined actions.*
>
> (Iwumanizimu kumele iqondwe njengehambisana nezenzo zokuvuthwa ezinomehluko kunalezo zentombazanyana, nalezo zowesifazane ozenzo zakhe zibonisa ukungesabi, ukuba ngusibindigidi nempokophelo futhi enze ngokungajwayelekile.)

Lapha ngenhla iWumanizimu ichazwe njengokuvuthwa kowesifazane. Ukukhula kowesifazane kuchazwe ngokwendlela yakhe yokuziphatha kanye nezinqumo azithathayo ezehlukile kunalezo

zentombazane esencane. Ocwaningayo ubone le njulalwazi ilufanele lolu cwaningo ngoba ichaza uMkabayi kaJama njengoba enjalo kepha okuningi kuzovela kahle esahlukweni sesithathu. UNkumane (1999:28) uphinde asho kanjena:

> *The fact that womanist aim to promote the survival of the entire black people suggest that a womanist should posses of being challenging and bold, being inquring, pushy, and straining towards the survival of the whole community. The idea involves love of one's people, being rational, being committed to health and the survival of all people. To be a good womanist, we must be Universalist towards ourselves as people, as a nation, and love ourselves.*
>
> (Njengoba umuntu onomqondo weWumanizimu elwela ukophulwa komuntu wesifazane endlini empisholo, lokho kusho ukuthi kumele angesabi ukuphonsa inselelo futhi abe nesibindi, isifiso sokwazi izinto ezintsha, angahlehli futhi alwele ukophula wonke umphakathi. Lo mqondo uhlanganisa ukuthanda abantu bakini, ube nomqondo osabalele, ukhathalele impilo nokusinda kwabo bonke abantu. Ukuze ube umuntu onomqondo weWomanizimu okahle, kudingeka siphathane ngokungakhethi njengabantu, njengesizwe, futhi sizithande.)

Lo mbono ukhombisa ukugcizelela kokubaluleka komuntu wesifazane emphakathini. Kanti kuyavela ukubaluleka kukaMkabayi kaJama enovelini kaMsimang (1982) lapho ebhekelela khona inhlalakahle esizweni sikaZulu emandulo. Lo mbono uphinde wakhombisa ukuthi abantu besifazane banothando lweqiniso futhi bayazwelana nabanye abantu. Kafushane, singasho nje ukuthi le njulalwazi ikhombisa ukuthi umuntu wesifazane ufana nensika yesizwe.

1.9. Umklamo Wocwaningo

Lolu cwaningo luzogxila emibhalweni yesiZulu ekhethiwe ethinta uMkabayi kaJama. Imibhalo ezoba umgogodla walolu cwaningo ilena okuvela kuyo uMkabayi kaJama ebhalwe ilaba babhali abalandelayo: (Msimang: 1982) "*Buzani kuMkabayi*", (Zondi: 1960) "*Ukufa kakaShaka*", (Kunene: 2017) "*UNodumehlezi kaMenzi*", (Dhlomo: 1936 "*UShaka*", 1968 "*UDingane*") kanye no (Mbatha: 1997) "*Nawe Mbopha kaSithayi*". Kule mibhalo engenhla, ocwaningayo uzobe ecwaninga ebheka indlela umbhali ngamunye amethule ngayo uMkabayi kaJama embhalweni wakhe, ukuthi umchaza kanjani, umveze engumuntu onjani, kanjalo nezinto aphawula ukuthi wazenza ngoba umuntu noma umlingiswa ubuye achazwe ngezenzo zakhe. Lapha ocwaningayo uzophinde acubungule kabanzi ubuholi bukaMkabayi kaJama esekela ngale mibhalo engenhla ekhethiwe. UMkabayi kaJama uzophinde abhekwe eqhathaniswa nabanye besifazane abaphila emlandweni. Lapha kuzobhekwa okuthile okufanayo ngabo nalokho okubenza bahluke.

1.10. Umklamo Wezahluko

Lapha sihlahlela izahluko zocwaningo ngononina. Lokhu kweziwa ngokuphawula okuqukethwe isahluko ngasinye.

1.10.1. Isahluko Sokuqala

Lapha esahlukweni sokuqala kwethulwa ucwaningo nesihloko somcwaningi. Lapha khona isingeniso, kuchazwa amagama abumbe isihloko, isihloko socwaningo, isidingo socwaningo, izinhloso zocwaningo, umklamo wocwaningo, izinjulalwazi zocwaningo, umklamo wocwaningo kanye nocwaningo oselweziwe emibhalweni yesiZulu oluphatha uMkabayi kaJama. Kubhekwa ucwaningo lwasezikhungweni zemfundo ephakeme, amajenali, izinkondlo, amaphephandaba kanye nezincwadi.

1.10.2. Isahluko Sesibili

Lapha kulesi sahluko kuzohlolwa indlela yokwenza ucwaningo, izinjulalwazi ezizosetshenziswa ukuqhuba lolu cwaningo umcwaningi achaze kafushane ukuthi kungani ezikhethile nokuthi zihlobene kanjani nesihloko socwaningo kanye nocwaningo jikelele, uhlelo, isampula, kanye nepharadayimu ekhethiwe.

1.10.3. Isahluko Sesithathu

Kulesi sahluko umcwaningi uhlola indlela umlingiswa uMkabayi kaJama avezwa ngayo emibhalweni yesiZulu. Lokhu kwenziwa ngokubheka isimo sikaMkabayi kaJama kusukela lapho ezalwa; uzobheka ukuthi ababhali bamethule kanjani, aphinde abheke nokuthi isizwe sakwaNobamba simbuka kanjani, izinsizwa zona zimbuka kanjani, nezintombi ukuthi zona zimbuka kanjani, kanti nokuthi amakhosi namakhosana wona ambuka kanjani.

1.10.4. Isahluko Sesine

Kulesi sahluko sesine kuhlolwa ukuthi yiliphi iqhaza elabanjwa uMkabayi kaJama embusweni kaZulu ngokuhlola ubuholi bakhe ukuthi wasihola kanjani isizwe. Lokhu kuzokwenziwa ngokuthi

kubhekwe amagalelo akhe embusweni kaZulu kanye nezinto azidela ukuze isizwe sakwaZulu sikhule sidlondlobale.

1.10.5. Isahluko Sesihlanu

Kulesi sahluko sesihlanu kuzobhekwa ithonya likaMkabayi kaJama. Lapha kuzobhekwa izenzo nezinqumo zikaMkabayi kaJama ukuthi zaba nayiphi imiphumela emndenini wakwabo, esizweni sikaZulu kanye nasebantwini besifazane.

1.10.6. Isahluko Sesithupha

Kulesi sahluko kuzobe sekusongwa lonke ucwaningo jikelele. Lapha umcwaningi uzofingqa wonke umsebenzi obewenziwa nakho konke okutholakele esahlukweni ngasinye, aveze ukuthi ingabe isizwe sakwaZulu sabumbeka noma saqhekeka ngaphansi kobuholi bukaMkabayi. Uzophinda aveze neziphakamiso kanye nezincomo. Umcwaningi uzobuye aveze nezingqinamba ahlangabezane nazo ngenkathi enza lolu cwaningo, bese eveza nezisombululo.

1.11. Isiphetho

Kulesi sahluko sokuqala bekungeniswa ucwaningo oluzokwenziwa. Ocwaningayo ube esechaza amagama abalulekile okuyiwona abumbe isihloko, waphinda waveza izinhloso zalolu cwaningo ngoba izona eziwumgogodla wocwaningo. Kanjalo futhi, ocwaningayo uphinde waveza ucwaningo oselwenziwe walehlukanisa ngezigaba, wabe esechaza ukuthi yena olwakhe ucwaningo luzohluka ngani kulolu oselwenziwe. Uphethe ngokuhlahlela izahluko ukuthi kuzokwenziwani esahlukweni ngasinye.

ISAHLUKO SESIBILI

IZINDLELA ZOKWENZA UCWANINGO KANYE NENJULALWAZI YOCWANINGO

2.1 Isingeniso

Kulesi sahluko sesibili kugxilwa ekuchazeni izindlela ezisetshenzisiwe ukuqoqa ulwazi, nezinjulalwazi eziqokiwe ukufezekisa lolu cwaningo. Ocwaningayo uzoqale aveze izindlelazokuqhuba ucwaningo azisebenzisile bese ezichaza esebenzisa imibono yababhali abahlukene, bese enaba kafushane ngezinjulalwazi zokuqhuba umsebenzi walolu cwaningo. Lapha kuzovela ukuthi ngabe lezi zinjulalwazi zihlobene kanjani noMkabayi kaJama kanye nocwaningo jikelele.

2.2 Izindlela Zokuqhuba Ucwaningo.

Ucwaningo inqubo yokuthola ulwazi ngokwezesayensi usebenzisa izindlela ezithile kanye nemigomo emisiwe (Welman, Kruger noMichell: 2002). Ocwaningayo kubalulekile ukuthi alandele imigomo yokucwaninga ukuze angagxili emizweni yakhe kanye nasemibonweni yakhe. Imigomo ithi ocwaningayo makenze inhlolombono, aqoqe ulwazi, abuze imibuzo kanye namasampula. UKhuzwayo (2012:58) ecashunwa kuZuma (2014:18) uphawula ukuthi ziningi izindlela zokuqoqa ulwazi, kanti ileyo naleyo ndlela inakho okuhle nokubi. Uthi kunabalobi abanolwazi olujulile ngocwaningo futhi ibona abafakaza ngezindlela zokuqoqa ulwazi ukuthi ziba zinhle kusiphi isimo nokuthi ziba zimbi uma kunjani. Ilowo nalowo ocubungula kabanzi uyaye aveze uvo lwakhe ngezingqinamba kanjalo nangezinselelo ahlangabezane nazo emsebenzini wokucwaninga. Kulolu cwaningo kuzosetshenziswa indlela yekhwalithethivu ukuqoqa ulwazi lokuqhuba umsebenzi wocwaningo.

UMouton (1996:174) uveza imihlahlandlela yezindlela zokuqhuba ucwaningo: umhlahlandlela wokuqala uthi, uhlelo lokucwaninga kufanele luhlanganiswe nohlaka olubanzi lwenjulalwazi efanelekile futhi ucwaningo lubonise ukubuyekezwa kwezincwadi. Owesibili, yonke imibono ebalulekile yocwaningo kufanele ichazwe ngokucacile. Umbiko wocwaningo kufanele ucacise izinhloso eziqhutshwayo (Mouton, 1996:175).

URitchie, Lewis, Nicholls, kanye no-Ormston (2004:23) bona babeka kanjena uma bechaza ikhwalithethivu; ucwaningo lwekhwalithethivu luhlanganisa izindlela eziningi ezixhumene nezinkolelo ezahlukene ezimayelana nokuthi ikuphi okulaphayana ezweni lomphakathi, okumele ukwazi nokuthi iyiphi indlela oyisebenzisayo ukuze wazi ngakho. Nanxa zihlukene noma ziziningi izindlela okuchazwa ngazo, izinhloso zekhwalithethivu ziqonde ekunikezeleni ngokujula futhi kuchazwe ukuqondwa kwezwe lomphakathi, ngokufunda mayelana nezingqinamba, nezimo abadlule kuzo, nangendlela ababona ngayo izinto, kanye nemilando.

ORitchie, Lewis, Nicholls, kanye no-Ormston (2004:23) babe sebephetha ngokuthi, kumele kuqondwe kahle umlando wocwaningo lwekhwalithethivu esiqwini sokuthuthukiswa okubanzi ezindleleni zocwaningo ngokukhethekile. Ukubaluleka kokuqonda indlela abantu abenza ngayo izinto ikhona okuthuthukisa ngamandla nokuba nethonya ocwaningweni lwekhwalithethivu; ngesizathu sokuqonda izincazelo zalokhu abantu abahlangabezana nakho ngaphambilini. I-*Interpretivism*, enazo zonke izingxenye zokuphelelisa usiko lo cwaningo lwekhwalithethivu, ithuthukisiwe ngokuphendula ezinye izingqinamba ezivelile ezihlangene ne-*Positivism*, ihamba ngendlela evamile nesayensi yezinhlelo zezitatimende.

Uma siqhubeka senaba sichaza ikhwalithethivu singasho ukuthi indlela yokuqoqa ulwazi engasebenzisi izinombolo. Kodwa-ke lokhu akusho ukuthi ulwazi oluqoqwe ngendlela yekhwalithethivu ngeke lwahumushwa ngendlela yokusebenzisa izinombolo (Richard, 1999). Kubalulekile ukuveza ukuthi njengoba kukhona ikhwalithethivu nje kukhona nekhwantithethivu. Ikhwantithethivu yona igxile kakhulu ekuqoqeni ulwazi ngezinombolo kanti ikhwalithethivu yona isebenza ngemibhalo. Kepha kuyavela ukuthi nalo ulwazi lwekhwalithethivu luyakwazi ukujika lube olwekhwantithethivu. Nanxa kungelona lonke kodwa ulwazi uzoluthola luyikhwalithethivu bese uyaluguqula ulwenze ikhwantithethivu, olunye kaludalelwe vele ukuguquka noma kungaba isiphi isimo. Ngokuka-Du Plooy-Cilliers, Davis noBezuidenhout (2014), kubalulekile ukuba baveze ukuthi ulwazi oluqoqwe ngendlela yekhwalithethivu luvamile ukuguquguquka ngoba lubuye luncike endleleni umuntu ngamunye abona ngayo izinto kwazise phela abantu ababoni ngokufana. Kuyenzeka ukuthi abacwaningi bacwaninge ngesihloko esisodwa kepha imiphumela abayitholile bayichaze ngokungefani.

USilverman (2006:43) uthi abacwaningi bekhwalithethivu baphakamise ukuthi akumele sicabange ukuthi amasu asetshenziswa ocwaningweni lwekhwantithethivu iwona kuphela owokusungula okuqinisekiswa kokutholakele emkhakheni wocwaningo lwekhwalithethivu. Lokhu kusho ukuthi

inani lemikhuba esukela ezifundweni zekhwantithethivu kuyenzeka ingahambelani nocwaningo lwekhwalithethivu. Lokhu kubandakanya noma kufaka izinsolo zokuthi ucwaningo lomphakathi lungavumeleka kuphela uma isisekelo salo kuyizincazelo zokusebenza ngezinguquko, idatha yokuhlola, izibalo ezisemthethweni, isampula engahlelelwe yabantu kanye nedatha eqinisekisiwe ikhona okuvumelekile.

UBabbie (2007:378) yena uthi ukuhlaziywa kwekhwalithethivu akuchazwa ngokwezinombolo ngenhloso yokuthola incazelo kanye nobudlelwano bephethini. Lena indlela evamile kakhulu emkhakheni wezocwaningo kanye nasocwaningweni lomlando. Ocwaningweni lwekhwalithethivu, kwezinye izikhathi kujwayelekile ukuba uzithole phezulu ekuphathweni kwedatha nasekuhlaziyweni kwezitatimende zedatha, ngokwenza kanjalo kulahleka umbono wenjulalwazi. Lokhu kukancane uma ucwaningo lwekhwalithethivu luhambisana nenjulalwazi kanye nokuqondwa kwedatha.

UHill (2012) uthi inhlosongqangi yendlela yekhwalithethivu ukwakha ukuqonda ukuthi izwe lakheke kanjani kulowo nalowo mcwaningi ocwaningayo. Indlela enhle yekhwalithethivu yokuqoqa ulwazi idinga ukuba usabalale ngokomqondo futhi noma ufunda, ufundele ukuqonda, ukwazi uqhathanisa nalokhu okwaziyo nokunye odlule kukhona (Mc Leod’s, 2011).

Lolu cwaningo luzosebenzisa indlela yekhwalithethivu ukuqhuba lo msebenzi. ULewis (2015) uchaza ikhwalithethivu njengengenqubo noma indlela yokuqoqa ulwazi ngokubuza abantu abathile imibuzo. Le mibuzo kumele kube imibuzo evulelekile kanti futhi kumele ibuzwe kubantu abanolwazi ngayo. ULewis (2015) uqhubeka athi le mibuzo kumele ingabi mide kakhulu. Uphinde aveze ukuthi olunye ulwazi ungaluqoqa ngokufunda iziqeshana ezihlobene nesihloko osebenza ngaphansi kwaso.

2.2.1 Ipharadayimu

UMazibuko (2008:73) uthi izindlela zokubuka umhlaba ngeso elijulile zibizwa ngokuthi amapharadayimu. UWilliams (2000:8) uma simcaphuna ocwaningweni lukaMazibuko (2008:73) uthi ipharadayimu iwuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nakho konke okwenziwayo. NgokukaBless, Higson-Smith, noSithole (2013) ipharadayimu imayelana nokuthi ikuphi okumele kufundwe, ucwaningo kumele lwenziwe kanjani, nokuthi kumele ichazwe kanjani imiphumela yocwaningo. Amapharadayimu ayindlela izwe elibuka ngayo umhlaba jikelele. Ipharadayimu noma amapharadayimu kumele

ahambisane nalowo mkhakha wezemfundo ucwaningo olungaphansi kwawo (Sooryamoorthy, 2019). Kanti futhi wona awazichazi izinto kepha alekelela ekuchazeni izinto.

Ipharadayimu ihlukaniseke izigaba ezintathu; kukhona i*Positivism*, i-*Interpretivism*, kanye ne*Post-positivism*. Lapha kulolu cwaningo kuzogxilwa ku-*Interpretivism* ukuqhuba umsebenzi walolu cwaningo. Ama-*interpretivists* akholelwa ekuziphatheni, abona umkhulu kakhulu umehluko phakathi kocwaningo lwesayensi yemvelo nalolo lwesayensi yezenhlalakahle, izindlela okuqoqwa ngazo ulwazi kazifani (Gray, 2014). Inhlosongqangi eyenze ukuba ocwaningayo akhethe ipharadayimu ye-*interpretivism* ukuthi isebenzisa isayensi yezenhlalakahle, ayincikile ekuchazeni kepha incike olwazini lokuqonda futhi ayibuki okubonakalayo, incika kakhulu emibhalweni. Kanti-ke nalolu cwaningo luzogxila kakhulu olwazini olutholakala emibhalweni eminingi ebhalwe ababhali abahlukahlukene ngoba lolu cwaningo lubheka ngqo uMkabayi kaJama okungowesifazane owaphila emandulo. Ocwaningayo akukho angakubhala engasekeli ngemibhalo ngoba wayengekho emandulo, ulwazi uluthole emibhalweni yobuciko kanye nasocwaningweni oselwenziwe.

Kukhona ipharadayimu eqondayo egxile ekutheni umuntu ngamunye uwubuka kanjani umhlaba nempilo (Sooryamoorthy, 2019). Isebenza kakhulu ngenjulalwazi noma izinjulalwazi kanye nezindlela zokuqhuba ucwaningo. Le pharadayimu eqondayo iyona ekhethiwe ukuba iqhube lolu cwaningo ngoba amasiko amaningi ahlakaniphile ayingxenye yayo le pharadayimu. UMazibuko (2008:75) uthi kuhle ukuba kubalulwe iqhaza elibanjwe yile pharadayimu ekufakeni amasiko, ulimi, incazelo, umlando kanye nezinhlelo ezivulekile. Lolu cwaningo lugxile kakhulu kuMkabayi kaJama okungumuntu wesifazane owaphila emandulo, ngaphansi komlando wakwaZulu.

UBabbie (2013) uphethe ngokuthi abacwaningi akufanele basebenzise ipharadayimu nokukhethwa kwemfundiso ngehloso yokuthola imiphumela yocwaningo elangazelelwe ibona. Okubalulekile lapha uhlobo lokucwaninga kwezenhlalakahle enikeza ukuvikela ekutholeni indlela yokucwaninga ngokungachemi kokucwaningwayo.

2.3 Isampula

Indlela yesampula ingeminye yemigomo yokucwaninga elekelela umcwaningi ukuba aqoqe ulwazi lokuqhuba ucwaningo lwakhe. Isampula ngumqondo ojwayelekile. UMouton (1996:132) uthi ekuphileni kwansuku zonke sibheka isampula uma ibhekisisa enqubweni yokukhetha izinto

noma lapho kungenakwenzeka ukuba nolwazi lweqoqo elikhulu lalezi zinto. Ekucwaningweni kwezenhlalakahle, isampula isho izinqubo zesampula ezibandakanya izindlela zokukhetha izinto okungahleliwe kususwa kubantu abaqondisiwe. Inhloso eyinhloko yesampula ekucwaningweni kwezenhlalakahle ukukhiqiza ukhetho olumele izakhi zomphakathi (Mouton, 1996:132). Kubalulekile ukuba kuvele ukuthi isampula ihlukene kabili, kukhona leyo ebizwa nge-*probability samples* naleyo ebizwa nge-*non-probability samples* (Welman, Kruger noMichell, 2005:56).

ORitchie, Lewis, Nicholls kanye no-Ormston, (2014) bona bawachaza kanjena amasampula: bathi isampula engenakwenzeka (*non-probability sampling*), leli igama lamasu amasampula asampula esetshenziswa ocwaningweni lwekhwalithethivu. Inhloso akusikho ukukhiqiza isampula emele istatimende, amathuba okuhlanganiswa okuba okukhethiwe akukaziwa. Uphinde waqhubeka wachaza isampula engenzeka (*probability sampling*) ngokuthi indlela yesampula esetshenziswa ocwaningweni lwekhwantithethivu, ngokukhethekile kumasampula okuhlola ngenhloso yokukhipha isampula emele isitatimende sesibalo sabantu. Isampula yalapha ikhethwa ngokungahleleki.

Kulolu cwaningo, ocwaningayo uzosebenzisa imibhalo yesiZulu eyahlukahlukene. Lapha kuzobhekwa imibhalo yobuciko ethinta uMkabayi kaJama ebhalwe ababhali abahlukene. Le mibhalo kuzoba imibhalo engamanoveli, imidlalo, amaphephandaba, amajenali kanye nezinkondlo. Umcwaningi ubone kukuhle ukuba asebezise imibhalo yobuciko eyahlukene ukubheka ukuvezwa kukaMkabayi kaJama ukuze athole ulwazi olwanele. Imibhalo ezoba umgogodla walolu cwaningo ilena ebhalwe ilaba babhali abalandelayo: (Msimang: 1982), (Zondi, 1960), (Kunene: 2017), (Dhlomo: 1936, 1968) kanye no (Mbatha: 1997). Lena iyona mibhalo ocwaningayo ayifundile ebhalwe ababhali abahlukahlukene kepha yonke iyamthinta uMkabayi kaJama, nokuyiyona emphonsele inselelo ukuba abhale ngoMkabayi kaJama. Ngokwesibonelo, ezincwadini ezimbili zikaDhlomo (1936, 1968) uMkabayi kaJama akukuningi okuvelayo ngaye kepha okuthi akugqame ngaye ukuthi wabulala iNkosi uShaka. Ngakolunye uhlangothi, encwadini kaKunene (2017) kuvela indlela uMkabayi kaJama ayethanda ngayo iNkosi uShaka. Embhalweni kaMbatha (1997) khona uMkabayi kaJama uvele ewumeluleki futhi waphinda wavela engumbulali, kepha enovelini kaMsimang (1982), uMkabayi kaJama uvele njengombumbi wombuso wakwaZulu ngangokuthi kuyavela ukuthi ukuba uMkabayi kaJama weyengekho ngabe umbuso wakwaZulu awukho. Kanti-ke ikhona naleyo mibhalo yezinkondlo ezovela maphakathi nocwaningo.

2.4 Izinjulalwazi Zocwaningo

Injulalwazi ithuluzi lokucwaninga elilekelela ocwaningayo ukuba ucwaningo lwakhe lube sezingeni eliphezulu futhi luncike emaqinisweni. Lapha kulolu cwaningo kuzosetshenziswa izinjulalwazi ezine ukuqhuba lo msebenzi; kuzoba injulalwazi yeJenda Soshalizeshini, iWumanizimu, iFeminizimu yase-Afrika kanye nohlelo lwenzalabantu. UMouton (1996:198) uthi injulalwazi iyisethi yemiqondo ehlobene, izincazelo, kanye neziphakamiso ezethula umbono ohleliwe wezimo ngokucacisa ubuhlobo phakathi kwezinguquko, ngenhloso yokuchaza nokubikezela lezi zenzakalo. UCuller (1997:03) uveza ukuthi injulalwazi iyakwazi ukusiza abacwaningi emicabangweni yabo esuke iphathelene nezindima ezingefani. Ubuye aqhube athi injulalwazi kumele ikwazi ukuphonsa inselelo nakwabanye abantu kanye nakolunye ucwaningo. UBabbie (2013:83) uthi izinjulalwazi zenza lokhu okuthathu ocwaningweni: zilekelela ukwenza umqondo wamaphethini athile, zigwema ukuthi ocwaningayo athole ulwazi olungaqinisekisiwe, okokugcina zisiza ukuhlanganisa nokuqondisa imizamo yocwaningo.

Ocwaningayo lapha ngezansi uhlahlela ngokwenaba echaza injulalwazi ngayinye kulezi ezine aziqokile. Izinjulalwazi zizochazwa ngokusekela ngababhali abehlukene, kuvele nokuthi injulalwazi ngayinye ihlobene kanjani nalolu cwaningo. Ubuhlobo kuzovela ngokucaphuna izibonelo ezimbalwa, ezitunyulwa emibhalweni eqokiwe ukuba kuqhutshwe ngayo ucwaningo.

2.4.1 Injulalwazi YeJenda Soshalizeshini

Lapha ocwaningayo uchaza injulalwazi yeJenda Soshalizeshini ngokwenaba esekela ngababhali abehlukeni. Kepha lokhu ukuze kwenzeke kahle ocwaningayo uzoqala ngokuchaza ibizo isiko, okwenza lokhu ingoba injulalwazi yeJenda Soshalizishini ukuchazwa kwayo kuncike ekucwaseni ngokosiko. Isiko lingenzelwa ukubonga, ukushweleza, noma ukunxusa (Nyembezi noNxumalo, 1966:100). Kanti futhi uNyembezi noNxumalo (1966:99) baphinde bavumelana bagcizelela lokhu okungenhla lapho bethi, igama elithi isiko lingachazwa ngokuthi lingumkhuba owenziwayo, inqubo eyejwayelekile elandelwa isizwe. Ngokwesibonelo, lapha sizokhumbula ukuthi uMkabayi kaJama ngokosiko kwakumele agingiswe igabande ngoba wayeliwele noMmama. Omdala ebantwaneni abangamawele ugingiswa igabade ngoba ngokosiko lakwaZulu kudala kwakukholelwa ekutheni amawele awasona isibusiso ngoba elilodwa uma lingagingiswanga igabade, lowo mndeni uba namashwa. UNyembezi noNxumalo (1966:99) bayakufakazela lokhu okulapha ngenhla, bathi isiko indlela yempilo emisiwe yaba nesigqi somthelela okuthi lapho othile

uma eyiphula imithetho okufanele ayifezekise kube khona okubi okuzomehlela noma kwehlele umndeni wakhe, kwenye inkathi kungaba ishwa elihaqa isizwe sonke sakhe lowo muntu, kepha kuncika ekutheni umthelela noma imithelela ibibanzi kangakanani ekufezekiseni izimiso noma imigomo ebibekiwe.

NgokukaMbiti (1975:7), igama elithi isiko lihlanganisa izinto eziningi: indlela abantu abaphila ngayo, abaziphatha ngayo nendlela abenza ngayo izinto kuleyo ndawo. Isiko liphinde lizikhombise ngobuciko futhi livele nasezincwadini; kungaba umdanso, umculo, indlela yokugqoka kanye nohlobo lwezindlu. U-Odetela (1983) uthi isiko ilona elakha umphakathi wesintu, futhi lihlinzeka ngamakhono okwenza umphakathi usebenze. Ngakho-ke, isiko lidlala indima enkulu endleleni umuntu akhula noma akhule ngayo. U-Odetola (1983:1) uthi isiko ifa lawo wonke umuntu emphakathini, lolwazi, izinkolelo, amasiko, namakhono owathola njengelunga lomphakithi. Ngokwesibonelo, kwaZulu emandulo kungenzeka ukuba uMkabayi kaJama wayebambe isikhundla sobukhosi ngoba umnewabo iNkosi uSenzangakhona esemncane kepha wavula amehlo abesifazane ukuthi nabesifazane bayakwazi ukuba sezikhundleni, babe abaholi. Namhlanje eNingizimu Afrika baningi abasezikhundleni eziphakeme njengabesilisa, abanye bangoNdunankulu. UHudson (1991:75) uthi isiko uhlobo lolwazi esilufunda kwabanye abantu, kungenzeka kube ngokufundiswa ngqo noma ngokubukela ukuziphatha kwabo noma indlela abenza ngayo izinto. Ngokwesichazamazwi sikaNyembezi (1992:475), isiko lichazwa njengenqubo evamile noma indlela elandelwayo maqondana nesimo esithile. U-De Bruin (2002:40) uthi yena isiko liwukudalwa komuntu ngaso leso sikhathi kanye nesimo sokuphila komuntu. Ngokubuka izincazelo zabantu abahlukene, kuyavela ukuthi umuntu nguyena odala isiko, kepha isiko ngumuntu.

Into eyenza ukuthi kuvele izincazelo eziningi zababhali abahlukene bechaza isiko ingoba le njulalwazi kuyavela ukuthi umsuka wayo wokucwasa uncike kakhulu ezintweni ezimisiwe zemithetho yamasiko. Ocwaningayo ukhethe le njulalwazi ngoba ihambelana kahle nalolu cwaningo. UMkabayi kaJama isizwe, kakhulukazi amadoda, sasingafuni abambele umnewabo uSenzangakhona kaJama isihlalo sobukhosi ngoba simcwasa ngokwesiko ukuthi akakwazi ukuhola isizwe engowesifazane (Msimang, 1982:94).

NgokukaZuma (2016:42), iJenda Soshalizeshini injulalwazi ebheka ukuthi kungani abalingiswa besifazane bevezwe bengabalingiswa abaphila impilo engafani neyabesilisa. UStockard

(2006:215) uthi imfundiso kanye nokucwaninga ngokuphathelene nokuhlalisana kwabantu kubuye kube nezimfundiso eziningi, ukucabanga umsebenzi ku-*psychology* naku- *psychoanalysis*, kanye nomphakathi. Lokhu kudalwa ukuthi ubunikazi nokubukwa kwezindima zobulili kuqala kuvele lapho umuntu esawumntwana. NgokweJenda Soshalizeshini umntwana uthi ekhula kusuke sekwaziwa okulindeleke kuyena. UDawson (1995) ecashunwa kuWeeks, Moore, McKinney kanye noLongenecker (1999:303) uthi ubuchwepheshe bobulili bomphakathi bubikezela ukuthi njengabantu abadala ubulili buzoletha izindinganiso ezahlukene emisebenzini yazo; yikuphi okuzohlukanisa ngokwahlukana kwezinqumo zabo ezilinganiselwe umsebenzi. UFranklin (1996:25) uma simcaphuna kuZuma (2014:30) uthi iJenda Soshalizeshini injulalwazi echaza ukuthi ukuqala kokucwasana ngokobulili kuyinto eqala ekhaya, kudlulele ezikoleni kanye nangezinto zokuxhumana ezahlukahlukene. UMkabayi kaJama ngisho nendlu yakwabo yamcwasa lapho ethatha khona isinqumo sokuba ahole isizwe sakwaZulu, imcwasa ngokobulili nangokosiko. IJenda Soshalizeshini ibhekwa kakhulu ososayensi bezifundo zomphakathi ukuhlola ukuthi kungani abantu besilisa nabesifazane benza izinto ngezindlela ezahlukene (Carter, 2014:243).

Inqubo yesoshalizeshini iqala lapho umuntu ezalwa; ngokujwayelekile ngokwemindeni abasanda kuzalwa baphathwa ngokuhlukana ngokobulili. Ngokwesibonelo, bahlukaniswa ngisho ngemibala yeziphahla zokugqoka abambeswa zona. Imibala engqamile igqokiswa abesifazane kanti lena ezothile imbeswa abesilisa. Ngokwemindeni, abesilisa banikwa amagama okunqoba namagama akhombisa amandla. Kanti ngakolunye uhlangothi, abesifazane baphiwa amagama obuhle, athambile kanye nalawo ancike emizweni. Konke lokhu kugxile ekwenzeni izinto ngokwesiko. Lokhu osekubalulwe ngenhla kugcina sekwakha imingcele phakathi kobulili besilisa nobesifazane. Ngokwale njulalwazi, kucwaswa ubulili besifazane ngokwesiko.

2.4.1.1. Ukuxhumana Phakathi kweJenda Soshalizeshini nesiko

IJenda Soshalizeshini incike endleleni abantwana abakhuliswa ngayo nasekubhekeni indlela yabo yokuziphatha, kususelwa kakhulukazi emasikweni kanye nezinkolelo zalabo bantu. Ngokwesibonelo, ngokosiko, abantu besilisa ibona abathola amalungelo okuphatha kanye namandla uma beqhathaniswa nalabo besifazane, abesifazane bona beza ngemuva (Connel, 1987). NgokukaTajfel noTurner (1979), indaba yeJenda Soshalizeshini iqala ekhaya ize iphumele emphakathini ngoba ngisho ukwahlukaniswa kwemisebenzi nakho kudalwa iyona. Uma

kuhlukaniswa imisebenzi, kunemigomo emisiwe ukuthi kukhona imisebenzi eyenziwa abesilisa kuphela. Isibonelo, imisebenzi edinga amandla noma yangaphandle eyabantu besilisa bese kuthi lena yasendlini neyokhulisa izingane yabelwe abesifazane (Tajfel noTurner: 1987). Abesifazane kulindeleke ukuba baziphathe kahle futhi bathembeke kulabo abazwana nabo, uma besakhula, nanendlela okulindeleke ukuba bahlale ngayo, njengokuthi abahlale ngentombi, bahlale baziqoqe, kanti abesilisa bona bangenza noma ikanjani ngoba amandla anikezelwe kubona. Kepha yonke le migomo yokucindezelwa kwabantu besifazane uMkabayi kaJama wayiphula ngoba okuningi akwenza esadla anhlamvana ilokho okwakulindeleke ukuba kwenziwe abantu besilisa, okusho ukuthi nabantu besifazane banawo amandla okwenza izinto ezenziwa abantu besilisa. Into abayidingayo nje ukuba banikezwe amathuba njengoba enikezwa abantu besilisa, kube khona ukulingana nokubambisana. Nanxa uMkabayi kaJama yena azithathela ithuba, kuyavela ukuthi wakwazi ukuwenza umsebenzi wamadoda engumuntu wesifazane.

UCrespi (2003) uthi emakhaya kunemidlalo okulindeleke ukuba idlalwe abafana kuphela, nasezikoleni ukuba ngendlela ethile okuhlaliswa ngayo abantwana ngokobulili. UKing (2005) yena uthi le ndlela yokukhulisa abantwana itshala imbewu yokwesaba kubantu besifazane, ngoba nabo bagcina sebebona ngathi impela abanawo amandla okwenza okwenziwa abantu besilisa. UThrone (1993:19), uma simcaphuna kuZuma (2016:29), uyafakazelana nencazelo enikezwe ngenhla ngoba uthi isiko lidlala indima ebanzi mayelana nezinto okufanele zenziwe eziqondene nalobo bulili. Ngakho-ke, ngokusho kwakhe, isiko liwumsuka noma linomthelela ekucwasaneni ngokobulili. UBerger (2006) uma simcaphuna kuNgubane (2017) naye uphinde wakufakazela ukuthi iJenda Soshalizeshini iqala emakhaya ngoba uthi ngisho abazali abantwana babaphatha ngezindlela ezingafani. Abantwana babafana banikezwa amandla ngisho ebuncaneni babo.

UZulu (2017:51) uthi emibhalweni yesiZulu zikhona izinto ezithinta amasiko nemikhuba ezihlukumeza abantu besifazane nezingane. Lokhu kwenziwa isiko laleyo ndawo okusetshenziswa kuyo lelo siko. Ngokujwayelekile, lolu hlobo lokuhlukumezeka emibhalweni yesiZulu lutholakala emibhalweni ethinta izindawo zasemakhaya. Into eyenza lokhu okushiwo uZulu (2017) kuhlobane nalolu cwaningo ukuthi nakulolu cwaningo kubhekwa imibhalo yesiZulu ethinta izindawo zasemakhaya kanye nokuhlukumezeka ngokosiko. Ocwaningweni kuzovezwa ukuthi ngabe isinqumo esathathwa iNkosi uJama sokwephula isiko ngokubakhunga bobabili abantwana, uMmama noMkabayi kaJama, saba namuphi umthelela kuyena nasesizweni sakwaZulu sonkana (Msimang, 1982:11).

2.4.2 Injulalwazi YeFeminizimu Yase-Afrika

Nanxa sibheka iFeminizimu yase-Afrika, sizoqala ngokuchaza iFeminizimu ngokujwayelekile ukuze nofundayo akhanyiseleke. UCuddon (1977:338) uchaza iFeminizimu njengeqembu elimele ukuhlonishwa kwezimangalo zabantu besifazane nangamalungelo afana nalabo besilisa. UMasuku (2005:23) uthi iFeminizimu ingumzabalazo wokuqeda ukucindezeleka ngokobulili kubantu besifazane. Uthi inhloso yayo akusikhona ukuzokhetha iphela emasini, kepha kumele kuzuze wonke umuntu wesifazane, akukhathalekile ukuthi uyiluphi uhlanga inqobo nje uma kungumuntu wesifazane. IFeminizimu injulalwazi ebhekelela amalungelo abantu besifazane, le njulalwazi ilwisana nokubukelwa phansi kwabantu besifazane uma beqhathaniswa nabesilisa. Injulalwazi yeFeminizimu yasungulelwa ukuzobuyisela isithunzi sabantu besifazane kanye nokuzigqaja ngamagugu abo. UPeck noCoyle (1993:184) bona bathi iFeminizimu igxile kokubili ukumeleleka kwabesifazane emibhalweni kanye nasekushintsheni indawo yabo emphakathini ukuze bakhululeke encindezelweni.

Ngokuka-Oakley noMitchell (1986:12) bona bachaza kanjena:

> IFeminizimu ngokujwayelekile ichaza ukusebenza ngokulangazelela ukushintsha indawo yabesifazane emphakathini.

U-Evans (1995:43) uma echaza iFeminizimu uchaza kanjena:

> IFeminizimu isho ukuthi sifisela abesifazane amathuba namalungelo umphakathi owanikeza amadoda noma lawa agcizelela izinga lobufazane embusweni wamadoda kumbe ukukholelwa ukuthi abesifazane babe namalungelo namathuba njengamadoda.

UGriffin (1995:73) uma echaza iFeminizimu yase-Afrika uthi:

> IFeminizimu ibaluleke ngezinto ezimbili. Okokuqala, iyipharadayimu yenjulalwazi ezinjulalwazini zemiphakathi ezifisa ukulwela abesifazane enkathini esadlula yokubuswa amadoda. Kanti futhi, iyinhlangano ezokhulula abesifazane ngokulingana ngokobulili. Futhi, ihlanganisa imisebenzi ehlukahlukene kanye nomongo.

Lapha ocwaningayo uqoke ukuba asebenzise iFeminizimu yase-Afrika ebuye ibizwe nge (*Black Feminism*). U-Achfusi (1987:40) uthi iFeminizimu yase-Afrika iyinto yezepolitiki eqondiswe ekushintsheni ubudlelwano bamandla obukhona phakathi kwabesilisa nabesifazane

emiphakathini. Amandla kuzo zonke izimo zempilo, emndenini, kwezemfundo, ezindaweni zokusebenzela, kanye nakwezombusazwe. NgokukaPhillips (1987:68), iFeminizimu yase-Afrika ifuna ukuba kwamukelwe amalungelo abantu besifazane. Uthi abesifazane banelungelo lokuba othile abe nonembeza kubo uma ebahlulela. Lapha singasho ukuthi isizwe sakwaZulu asibanga nozwelo ekwahluleleni uMkabayi kaJama ngokuphatha kwakhe ngoba bamlwisa kepha esesezinhlungwini zokushiywa nguyise, iNkosi uJama kaNdaba (Msimang, 1982).

USteady (1981) uthi iFeminizimu yase-Afrika igcizelela ukuzimela komuntu wesifazane nokubambisana, abantu besifazane lapha babukwa ngokwemvelo ngaphezu kwesiko. USteady (1993:96) uthi le njulalwazi izonikeza abesifazane inkululeko engcindezelweni hhayi ngokulingana kuphela kepha nenkululeko ngelungelo labo lokwenza abakuthandayo kanye namandla okulawula izimpilo zabo emindenini nangaphandle. Futhi izobapha igunya lokuba babe nemibono ekuthuthukisweni kwezwe. UMasuku (1997:30) uthi iFeminizimu abacwaningi abaningi bayibona njengomzabalazo ohlose ukuguqula isimo sabesifazane emphakathi, babe nendawo engcono. URoberts (2003:270) uthi iFeminizimu iveza ukuthi imibhalo eminingi ibonakalisa umbono ngabesilisa abashaya imithetho ngendima edlalwa abesifazabe ebabeka njengabantu abangabalulekile. Njengenhlangano elwela abesifazane kwezepolitiki, izama ukuveza ukubaluleka kwabantu besifazane nangendlela abahluke ngayo emibhalweni. Isibonelo, uMkabayi kaJama ungomunye wabesifazane abehlukile ngoba ungomunye wabantu owasikela abantu besifazane iphethini yokuthi uyakwazi ukuhola isizwe yize ungowesifazane.

UMasuku (2005:29) uthi iFeminizimu yase-Afrika izobhekela kakhulu indawo abesifazane kwezomzabalazo. Uveza ukuthi inkolo yabamnyama nesiko lakhona liyabacindezela abantu besifazane. Le Feminizimu yase-Africa izokwakha ubumbano emaqenjini abesifazane ngokungakhethi bala, kepha igcizelela ukuzwana nokusebenzisana (Collins: 2001:11). Ngokwesibonelo, isizwe sakwaZulu kwakungamele simxwaye uMkabayi kaJama uma ethatha isikhundla sobukhosi ebusa uZulu ngoba vele ubukhosi obasendlini yakwabo futhi uyena owayekhona emdala. Kepha isizwe sakwaZulu samxwaya uMkabayi kaJama ngoba engumuntu wesifazane (Msimang, 1982), kafushane singaso ukuthi bamcwasa ngokobulili. NgokweFeminizimu kwakumele bengamlwisi kepha bathobele umthetho bamnike inhlonipho efana ncamashi naleyo abebekade beyinika iNkosi uJama kaNdaba yize yena engumuntu wesifazane.

Ocwaningayo usebenzisa injulalwazi yeFeminizimu yase-Afrika ukuchaza indlela lo mlingiswa avezwe ngayo, njengoba engumlingiswa wesifazane omnyama waseNingizimu Afrika. Imbangela eyenze umcwaningi asebenzise le njulalwazi ukuthi inhloso yayo ukukhulula abesifazane kuzo zonke izinhlobo zokugqilazeka. Ukugqilazeka komuntu wesifazane kungabangwa usikompilo lwakhe okuyilona olulawulayo kanye nezinye izimo zempilo.

2.4.3 Uhlelo Lwenzalabantu

Uhlelo lwenzalabantu ludala kakhulu, kade lwaqala. Nakuba lolu hlelo luludala, bakhona abanye esebake balusebenzisa emisebenzini yabo eyahlukene. URoosen (1969:180) uthi uhlelo lwenzalabantu lungachazwa njengokungabi bikho kukababa noma kuthiwe ukuba khona kowesifazane onamandla okunguyena oyilunga eligqamile emndenini. Kanti futhi iphinde ivele uma ekhona ubaba kodwa kungukuthi akahlali ekhaya nomndeni wakhe, umama noma othile womndeni kuba uyena ohola umndeni ngenkathi ubaba engekho. Ngokuka-Staples (1970) uma ehunyushwa ngesiZulu uthi uhlelo lwenzalabantu, umphakathi lapho wonke noma ingxenye yamandla agunyaziwe enikezelwe kubantu besifazane ukuba babuse futhi babe nezwi ngisho ekwabeni amafa kanye nasemishadweni kulabo abashadile.

UThomas (1973:173) uhlelo lwenzalabantu uluchaza njengendlela eqondile yokubusa kwabantu besifazane egcizelela iqhaza labantu besifazane kwezepolitiki emphakathini. Umphakathi osebenzisa lolu hlelo lwenzalabantu ungawuchaza njengalowo osuke unikezele wonke amandla kwabesifazane; kwezomnotho kanye namalungelo ezikhundleni eziphezulu kwezenkolo. Uhlelo lwenzalabantu, uhlelo lapho abantu besifazane kusemthethweni ukuthi ibona ababusayo (Bamberger: 1974). Kulolu hlelo lwenzalabantu, abantu besifazane banikezwe ngisho amandla okubusa kwezombusazwe futhi banikezwe inhlonipho ebafanele, inhlonipho enikezwa noma imuphi umuntu osesikhundleni obusayo. UMotley (1982:399) uchaza uhlelo lwenzalabantu njengomphakathi lapho kubusa khona abesifazane futhi kunobudlelwane obukhulu bokubambisana kubantu kunalobo bamandla. Le njulalwazi ingena kahle kulolu cwaningo ngoba kuyavela ukubambisana enovelini kaC.T. Msimang (1982:113), lapho uMkabayi ebiza khona uMudli ukuba kube uyena omlekelela endabeni kaSenzangakhona lapho esekhulelisile.

USteady (1993:91) uthi uma amandla okubusa enganikezelwa kwabesifazane, kungaba nokuthula nobumbano kwezombusazwe ngoba abesifazane banemiqondo ekhaliphile. UJay (1996:220) naye uyafakazelana nalezi zincazelo ezinikezwe ngenhla. Yena uthi uhlelo lwenzalabantu ilapho amandla negunya kumele kusetshenziswe ngabesifazane ezinqumweni eziphathelene nomphakathi, nasebudlelwaneni bangaphandle, nasezidingweni nezimfuno zomphakathi, kubandakanya ngisho ukuziphatha kwabantu besilisa. KuFarrar (1997), abanye ababhali ababhala ngezikhathi zakudala babe sebevumelana ukuthi lolu hlelo lwenzalabantu aluqalanga kwenye indawo kepha lwaqala lapha e-Afrika. Ngakho-ke singasho ukuthi lolu uhlelo olwase-Afrika, kuhle ukuba silusebenzise njengababhali nabacwaningi base-Afrika khona luzochuma lwazeke.

UMkabayi kaJama uyena owayephethe amandla esizwe sakwaZulu emuva ngokukhothama kweNkosi uJama kaNdaba, okunguyise kaMkabayi kaJama (Kunene: 2017). Lokhu kusho ukuthi isizwe sakwaZulu ngenkathi uMkabayi kaJama eyibamba sasiholwa ngaphansi kwesandla noma kwamandla ohlelo lwenzalabantu. Ocwaningayo ubone lolu hlelo lwenzalabantu luwufanele lo msebenzi ngoba kubhekwa ukuvezwa kukaMkabayi. UMkabayi kaJama wazibeka waba ibamba ngoba nguyena owayemdala endlini yakwabo. Kanti-ke lolu hlelo luyakuphawula lokho ukuthi umuntu wesifazane uyaba umbusi uma kungukuthi uyena omdala emndenini. Ngakho-ke, uMkabayi kaJama, ngokwalolu hlelo, wayenalo lonke ilungelo lokubusa uZulu yize engumuntu wesifazane.

2.4.4 Injulalwazi YeWumanizimu

Kukancane ukuthi lingaveli igama likaWalker uma kubhalwa noma kuchazwa injulalwazi yeWumanizimu. UWalker (1981) uchaza iWumanizimu njengabantu besifazane abacabangayo nabahleli belangazelele ulwazi, bafuna ukwazi okuningi futhi babe nokujula okukhulu ngakho ngabomunye umuntu. IWumanizimu inikeza abesifazane indlela yokubhekana nokucindezelwa ngokobulili ngaphandle kokulwisana nabantu besilisa. IWumanizimu ithi abantu besifazane abamnyama banamandla okwenza izinto futhi bayakwazi ukuzimela emphakathi onamadoda (Walker:1981). UWalker uphetha ngokuthi iWumanizimu ifuna ukuthi abesifazane abamnyama nabo babe nesandla ekuthuthukisweni kwemiphakathi. IWumanizimu ekubalula kakhulu ukuba abesifazane abamnyama bathanda bonke abantu, abesilisa nabesifazane. Le njulalwazi ingena kahle kulolu cwaningo ngoma uMkabayi kaJama ekubuseni kwakhe isizwe sakwaZulu

njengomuntu wesifazane akazange abacindezele abantu besilisa ngoba kuyavela enovelini kaMsimang (1982) ukuthi ngisho amadodana kamnewabo uSenzangakhona wawakhulisa waphinde wakhulisa nesizwe sikaZulu sonkana.

UNkumane (1999:25) iWumanizimu uyichaza kanjena:

> *Womanism must be understood to be linked with mature behavior which is different from that of a young girl and a woman who displays bold, daring, adventurous and determined actions.*
>
> (IWumanizimu kumele iqondwe njengehambisana nezenzo zokuvuthwa ezinomehluko kunalezo zentombazanyana. Owesifazane ozenzo zakhe zibonisa ukungesabi, ukuba ngusibindigidi nempokophelo futhi enze ngokungajwayelekile.)

Lapha ngenhla iWumanizimu ichazwe njengokukhula kowesifazane. Ukukhula kowesifazane kuchazwe ngokwendlela yakhe yokuziphatha kanye nezinqumo azithathayo ezehlukile kunalezo zentombazane esencane. Ocwaningayo ubone le njulalwazi ilufanele lolu cwaningo ngoba ichaza uMkabayi kaJama njengoba enjalo kepha okuningi kuzovela kahle esahlukweni sesithathu. UNkumane (1999:28) uphinde washo kanjena:

> *The fact that womanist aim to promote her survival of the entire black people suggest that a womanist should posses of being challenging and bold, being inquring, pushy, and straining towards the survival of the whole community. The idea involves love of one's people, being rational, being committed to health and the survival of all people. To be a good womanist, we must be Universalist towards ourselves as people, as a nation, and love ourselves.*
>
> (Njengoba umuntu onomqondo weWumanizimu elwela ukophulwa komuntu wesifazane endlini empisholo, lokho kusho ukuthi kumele angesabi ukuphonsa inselelo futhi abe nesibindi, isifiso sokwazi izinto ezintsha, angahlehli futhi alwele ukophula wonke umphakathi. Lo mqondo uhlanganisa ukuthanda abantu bakini, ube nomqondo osabalele, ukhathalele impilo nokusinda kwabo bonke abantu. Ukuze ube umuntu onomqondo weWumanizimu okahle, kudingeka siphathane ngokungakhethi njengabantu, njengesizwe, futhi sizithande.)

Lo mbono ukhombisa ukugcizelela kokubaluleka komuntu wesifazane emphakathini. Kanti kuyavela ukubaluleka kukaMkabayi kaJama enovelini kaMsimang (1982) lapho ebhekelela khona inhlalakahle esizweni sikaZulu emandulo. Lo mbono uphinde wakhombisa ukuthi abantu

besifazane banothando lweqiniso futhi bayazwelana nabanye abantu. Kafushane, singasho nje ukuthi le njulalwazi ikhombisa ukuthi umuntu wesifazane ufana nensika yesizwe

2.5 Isiphetho

Kulesi sahluko kuvezwe izindlela ezizosetsheziswa noma ezisetshenzisiwe ukuqhuba lolu cwaningo. Lapha kuchazwe izindlela zocwaningo ngokuhlukana kwazo ngokusekela ngezincazelo zababhali abahlukahlukene. Ocwaningayo uphinde wachaza amapharadayimu nezinjulwazi ezizosetshenziswa kulolu cwaningo ukuze anikeze umqondo nesithombe esiphelele ngocwaningo lwakhe kofundayo. Lapha kuvelile ukuthi kubalulekile ukuqoka indlela yokwenza ucwaningo ehambelana kahle nocwaningo lwakho ukuze lube impumelelo njengalokhu ocwaningayo eqoke indlela yekhwalithethivu ukuqhuba umsebenzi wocwaningo lwakhe. KuMazibuko (2008:78), uma sicaphuna uNeuman (1997:45), kuvele ukuthi indlela yokuqoqa ulwazi ngendlela yekhwalithethivu iyakwazi ukuthola ulwazi ngokwenzeka emphakathini, okucatshangwayo, izingqinamba kanjalo nalokho asebeke bahlangabezana nakho. Kutholakale ukuhlobana okukhulu phakathi kwezinjulalwazi ezimbili ezingenhla, iFeminizimu yase-Afrika nohlelo lwenzalabantu. Zombili lezi zinjulalwazi zimemezela izwi elifanayo lokubusa kwabantu besifazane emphakathini nasezweni jikelele. Kuvele ukuthi abantu besifazane banalo lonke ilungelo lokuphatha kuvezwa ababhali abahlukahlukene besekela ngezincazelo zabo.

ISAHLUKO SESITHATHU

UKUCHAZWA KUKAMKABAYI KAJAMA

3.1. Isingeniso

Kulesi sahluko kuhlolwa inhloso yokuqala yalolu cwaningo, kuzobhekwa ukuvezwa kukaMkabayi kaJama kusukela ekuzalweni kwakhe kuze kufike ekukhuleni kwakhe. Lolu cwaningo luzohlola indlela uMkabayi kaJama avezwe ngayo ngokwale mibhalo yababhali abaqokwe umcwaningi ukuba ayisebenzise ukuqhuba lolu cwaningo, nangendlela abanye abalobi abamchaza ngayo emibhalweni yabo eyahlukahlukene. Lapha kuhlolwa ukuthi umbhali ngamunye umveza kanjani kumbe umchaze njengomuntu onjani uMkabayi kaJama. Kanjalo futhi kuhlaziywa ukuthi abalingiswa bona bamchaza kanjani njengoba naye engumlingiswa. Kuphinde kubhekwe ukuthi

umndeni wakhe wona umbona engumuntu onjani kanye nesizwe sonkana sakwaZulu ukuthi sona ngokwaso simchaza kanjani, kusukela kontanga yakhe kuze kufike kulabo esebekhulile. Ngamanye amazwi, kuzoqala kuhlolwe ukuthi abantu bambone engumuntu onjani ebuncaneni bakhe, kanjalo futhi uma esekhulile khona bambona kanjani. Kuzophinde kuvezwe izimbangela ezenza abantu bambuke ngaleyo ndlela abambuka ngayo ngokusekela ngemibhalo eqokiwe ukuba ibe ngumgogodla walolu cwaningo neminye eyahlukahlukene ethinta uMkabayi kaJama, okungamaphephandaba kanye nezinkondlo zasemandulo noma zomlando.

3.2. UMkabayi KaJama

UMkabayi kaJama kucatshangelwa ukuthi wazalwa ngowe-1750 (Bhengu, 2017). UMkabayi kaJama wazalwa waba iwele. Iwele likaMkabayi nguMmama, naye ongumuntu wesifazane. UMkabayi noMmama bazalwa eseshonile umfowabo omdala, uPhalo, okwakunguyena izibulo lenkosi uJama kaNdaba (Msimang, 1982). Ngokwesiko lakwaZulu emandulo, wawuthi uma uthole abantwana abangamawele, kwakumele oyedwa agingiswe igabande, phecelezi oyedwa abulawe kusale oyedwa. Kepha-ke uJama waliphula isiko ngoba abantwana wabakhunga bobabili, uMkabayi noMmama. KuMsimang (1982:11), uNkwelo usho kanjena:

> "Mageba! Kulukhuni kulitshe wena weNdlovu. Kepha nxa nginikwa inkosi yami ithuba, ngizosale sengiligagula engilithunywe isizwe. Sithi isizwe, wena weNdlovu, besingalindele ukuthi abantwana bobabili bazokhungwa ngoba lokho kungasidalela ulaka kwabaphansi. Sithi isizwe impilo yenkosi inkulu kakhulu kuneyomntwana."

Lapha uNkwelo uzobikela inkosi ngalokho akuthunywe isizwe ukuba makwendiswe iwele elilodwa. Lelo wele okumele lendiswe nguMkabayi kaJama ngoba nguyena omdala ngenxa yokuthi uzalwe kamuva. Ukubulawa kukaMkabayi kaJama kwakuzokwenziwa ngoba ecwaswa ngokwesiko ngoba isiko lakwaZulu emandulo lalithi uma abantwana bezelwe bengamawele, oyedwa uyabulawa, okuhlonishiswa ngokuthi ukugingiswa igabade.

Enovelini kaMsimang (1982) kuphinde kwavela ukucwaswa kukaMkabayi kaJama ngokosiko besusela ekuzalekeni kwakhe nodadewabo. Isibonelo, kuMsimang (1982:13) kuzwakala abathile besho kanjena:

> "Mina dade, ngibabone kahle. Futhi nje ungesho ukuthi abantu laba. Okunye lokhu kakwehlukene nempaka." Uyezwa omunye esethi: "Kodwa nithi niyibona kahle imihlola egilwa yiNdlunkulu izozalela inkosi omantindane?" kuvele omunye njalo

> athi: "Qha, bantu, mina ngesaba nokuzibheka lezi zinto. Akubona neze phela abantu laba, yizilwane. Wena wake wambonaphi umuntu onoboya bonke ubuso sengathi ngumntwana kamathananazana?"

La mazwi awuphawu lokuba isizwe sakwaNobamba sibabukela phansi oMkabayi nodadewabo uMmama ngoba abababoni bengabantu njengabo bonke abantu abaphilayo kepha bababeka izici. Babodwa abababiza ngomantindane, kanti abanye bababona beyizilwane uqobo. Uma bebachaza bathi banoboya bonke ubuso baze babafanise nengane kamathananazana. Lokhu okushiwo ilaba bantu kakuthuki kuphela uMkabayi noMmama kepha kungamazwi okudelela uNdlukulu neNkosi uJama kaNdaba.

UMkabayi noMmama babengekho neze ezinhliyweni zabantu besizwe sakwaZulu, abantu babengabathandi sidalo, futhi behluleka nokuzenzisa. KuMsimang (1982:19) basho kanjena:

> Isimanga wukuthi babethokozelwa ngabazali babo kuphela. Abanye abantu babebabuka bebanyokoloze, kube sengathi babeka bona icala lokuthi bazalelwani baba ngamawele. Abanye babengafuni nokubabheka ngoba ubukhona babo buyisiqalekiso esilenga ekhanda lesizwe sakwaZulu. Ngisho izingane zomakhelwane nezezinye izindlu khona kwaNobamba zase zitsheliwe ukuthi zingadlali nabo, bayizilwanyana.

UMkabayi noMmama kabayazi injabulo nemfudumalo ebuncaneni babo ngaphandle kwaleyo ababeyithola kubazali babo kuphela ngoba isizwe sakwaZulu sasibakhipha inyumbazana, ngisho indlu yakwabo imbala. Bakhule bethweswa icala lezinto abangenawo amandla okuziguqula, kwazise phela kabazicelelanga ukuba bazalwe bengamawele kepha intando kaMdali. Bonke lobu buhlungu uMkabayi noMmama abadlula kubo babangelwa ukuthi bacwaswa ngokosiko ngoba KwaZulu emandulo kwakunemithetho emisiwe ngabantwana abangamaphahla, ukuba oyedwa wabo okunguyena omdala kumele agingiswe igabade. INkosi uJama kaNdaba yawuphula lo mthetho owawumisiwe ngoba yenqaba ukuba agingiswe igabade uMkabayi kaJama.

Kulobo buhlungu nokucwaswa kwemihla ngemihla, uMkabayi kaJama waze wanquma ukuba izwe alifulathele njengoba nalo limfulathele. Kanti wayengazihluphi ngokuyodlala nontanga bakhe ngoba kumcacela ukuthi sebamthatha njengokhwekhwe oluthile, isifo esithelelanayo (Msimang, 1982). UMkabayi noMmama bakhula bethweswe icala isizwe sithi ukube iwele elilodwa lendiswa, ngabe uNdlunkulu usadla anhlamvana (Msimang, 1982:22).

Nalapho iNkosi uJama kaNdaba enze khona umsebenzi wokushweleza kwabaphansi ngolaka lokuthi waphula isiko ngokungaligingisi iwele elilodwa igabade, abantu bafika, hhayi ngoba

bezwelana nenkosi kepha empeleni babenganandaba nalo msebenzi wokushweleza, bona babezozidlela ukudla baziphuzele amankwebevu. Okunye kwakungabathinti nakancane (Msimang, 1982:16).

3.3. Ukuvezwa KukaMkabayi KaJama Ngokwendlela Abukeka Ngayo Ngokwemibhalo

UGrace (1965:5) uma ecashunwa ocwaningweni lukaNkosi (2014:15) uthi imibhalo iveza amaqiniso, iphinde ibe ngenye yezindlela zokudlulisa imibono ekhaliphile nokubaluleka emphakathini. Uqhubeka athi imibhalo iphinde ibambe iqhaza ekusifundiseni indlela yokuphila kanjalo nokubheka impilo ngeso elibanzi.

Lapha kuzohlaziywa kabanzi ukuthi ababhali bemibhalo ekhethiwe bamchaza kanjani uMkabayi kaJama emibhalweni yabo. Ababhali bangasebenzisa amasu amaningi ukuveza umuntu othize noma umlingiswa othile emibhalweni yabo. Ngakho-ke, lapha kuzohlolwa ukuthi ingabe umbhali ngamunye usebenzise liphi isu ukuveza uMkabayi kaJama nokuthi umveze engumuntu onjani noma umveze eyiluphi uhlobo lomlingiswa.

3.3.1. Isiqu SikaMkabayi KaJama

Uma sikhuluma ngesiqu somzimba sisuke sibheka isakhiwo somuntu kusukela ekhanda uze uyophuma ezinyaweni. UKunene (2017:99) uthi inkosazana yakwaNobamba, okunguMkabayi kaJama, yayimnyama njengamathunzi ezintaba. Isiqu sayo kwakungathi isiyazi ngezizukulwane zezizukulwane zabantu. Nxa isukuma, wawungathi umhlaba uyazamazama. Lapho ihamba wawungafunga ukuthi yiyo kuphela phansi komthunzi welanga. Kanti noNtuli (1975:60) enkondlweni enesihloko esithi "*Buzani kuMkabayi*" naye uyakufakazela lokhu, inkondlo isho kanjena:

> Uwumdondoshiya umntakaJama,
> Umqala mude umntakaJama,
> Ukhanda lincane umntakaJama.

Kule nkondlo engenhla, imbongi isivezela indlela uMkabayi kaJama akheke ngayo; lapha kuyavela ukuthi uMkabayi kaJama ungowesifazane omude ngokwethambo lomzimba, kanti nomqala wakhe mude ngokunjalo, ikhanda lakhe kodwa lincane. Imbongi uma ithi "*Umqala mude umntakaJama*" ichaza ukuthi uMkabayi kaJama wayekwazi ukubona konke okwenzekayo esizweni samaZulu.

UNtuli (1975:61) esitanzeni sesibili usho kanjena uma echaza uMkabayi kaJama:

Selokhu walamba umntakaJama,
Unokhalo lomnyovu umntakaJama,
Udanda lwendlalekile umntakaJama,
Ushikilel' eduze umntakaJama,
Uthanga kalibhekeki umntakaJama,

Imbongi uma ithi "*Selokhu walamba umntakaJama"* ichaza ukuthi uMkabayi kaJama unesisu esishile, esingaphinde sikuchaze njengokuthi ukhombisa ukuthi ungowesifazane oziphethe kahle, ukusha kwesisu sakhe kukhombisa ukuthi akekho umntwana osewake wavundla kwesikaMkabayi kaJama. Ukulamba kwesisu sikaMkabayi kaJama kuze kuthonye nokhalo lwakhe ngoba imbongi ifanisa ukhalo lwakhe nolomnyovu okusho ukuthi unokhalo oluncane olulingene kahle luhambisana nesisu sakhe selambalidlile. Ngokufunda le nkondlo siyakhanyiseleka ukuthi uMkabayi kaJama wayengowesifazane omikahle ngoba ngisho udanda lwakhe lwendlalekile nokuyikhona okumenza ashikilele eduze. Lapha imbongi isikhanyisela ngokuphelele ukuthi sasibukeka kanjani isiqu somzimba kaMkabayi kaJama, ize iphinde iveze ukuthi unamathanga amakhulu uthi amathanga akhe awabhekeki.

Usitho simcibilindi umtakaJama,
Ulunyawana lwengane umntakaJama,
Onyathela ngalo kushukume itsheketshe,
Usho ngemidumbuluzi yezingalo,
Usho nangamahlukuzo esifuba.

Imbongi kule nkondlo ethi "*Buzani kuMkabayi*" singasho ukuthi iwenze kahle umsebenzi wayo ngoba uMkabayi kaJama imchaze kusukela ekhanda yaze yayomkhipha phansi. Uma ufunde le nkondlo ungakwazi ukumkhomba okaJama uma engahle aqhamuke. Kulesi stanza esingenhla, imbongi ichaze uMkabayi kaJama njengowesifazane onezitho, onyathela ngabantwana. UMkabayi kaJama ulunyawana lwengane, okusho ukuthi unonyawo oluncane kodwa luluncane lunjalo, uma enyathela kushukuma ngisho itsheketshe ngenxa yesitho esikhulu. Kanti nezingalo zakhe zinkulu zondlekile, ngazo uyakwazi ukusingatha isizwe sakwaZulu. Imbongi iphinde yaveza ukuthi isifuba sikaMkabayi kaJama sihlotshiswe amabele akhe amahle ngoba iwafanisa namahlukuzo. Amahlukuzo ahleli emahle esihlahleni ngoba asuke eqoqene endawonye.

UMsimang (1982) naye uMkabayi kaJama umchaze ngendlela ethi ayifane nekaNtuli (1975), uzinike isineke ngoba kuningi akuvezile ngaye. Uma echaza indlela ayebukeka ngayo uMkabayi kaJama, umchaza ngokuthi unguzime wentombi futhi wayenethambo nomzimba. Kanti futhi nejwabu lakhe lalesulekile kuhle kwesikhumba senkonyane entwasahlobo. Umbhali uchaza uMkabayi kaJama njengentokazi ende enomzimba ogcwele, futhi uqhubeka athi ngisho iqolo lakhe ngathi umnyovu, kanti kwasifuba sakhe sisho ngamabele alingene, amile athe mpo. Lapha umbhali ukuveza kwakhe ukuthi uMkabayi kaJama unamabele amile athe mpo, uqonde ukusikhanyisela ukuthi uMkabayi kaJama uyintombi nto!

3.3.2. Ubuhle BukaMkabayi KaJama

Ubuhle bukaMkabayi kabuveli ngokubuka isakhiwo sakhe nje kuphela kepha ngisho evula umlomo buyaqapheleka. Ngokwesibonelo, uDhlomo (1936:8) uchaze uMkabayi kaJama ngokuthi wayenamazinyo amahle, amhlophe athe qwa. Lo mbhali uphinde afanise uMkabayi kaJama nendoni yamanzi okusho ukuthi wayemnyama ngokwebala kepha emuhle. UMkabayi kaJama wayehleka kube sengathi akathandi kanjalo noma ekhuluma kwakuba sengathi akathandi. Kanti futhi uphinde waphawula kancane ngamehlo akhe, amhlophe ayizimbulunga. La mehlo athi eyizimbulunga aphinde alokoze inhlansi phakathi. Umlobi ufanisa inkosazana yakwaNobamba nembali (Msimang, 1982). Lokhu kusafakazela ubuhle bukaMkabayi kaJama. Phela umuntu usuke emuhle eqedile uma efaniswa nembali ngoba imbali into enhle nethandekayo. Umbhali uchaza uMkabayi kaJama njengomuntu onesineke, uthi noma ekulandisa ngokuthile, ukuzwa kahle ngoba unesineke (Msimang, 1982:86). Umbhali uphinde wakubalula ukuthi uMkabayi kaJama unalobu buhle obuchitha isikhathi okungathi ungavele ume nje umbuke.

UMkabayi kaJama sike saphawula kafushane ngenhla ngesiqu sakhe ukuthi impela nguzime wentombi uqobo. Ubuhle bukaMkabayi kaJama babenza izinsizwa zakwaZulu zonke ziphithane amakhanda ngaye. UMsimang (1982:37) usho kanjena:

> Lezo zinsizwa ezazithi nxa zilele ziphuphe yena umntakaJama, kuthi nanxa zihlamba emfuleni zibone umfanekiso wakhe phansi ekujuleni kwamanzi eziziba. Lezo zinsizwa zazihlezi zidlinza ngomtakaJama ngoba zazithi nxa zibheka, zimbone nanxa engekho, zimuzwe nanxa engakhulumi.

Impela ubuhle beNkosazana yakwaNobamba, uMkabayi kaJama, kwakungobekhethelo kwazise phela izinsizwa zazingatheleki kepha zazigaleleka. Zigaleleka nje izinsizwa zivela ezindaweni

ezahlukene, kude naseduze. Futhi uhleli esemicabangweni yazo yilowo nalowo uyazifisela ukuba sengathi uMkabayi kaJama kungaba owakhe.

Ezigodlweni zamakhosi indaba esematheni kwakungekaMkabayi kaJama, iNkosazana yakwaNobamba (Msimang, 1982). Indlela uMkabayi kaJama amuhle ngayo yenza wonke amakhosi abone engafanelwe okungaphansi kokuba abe nguNdlunkulu. Impela, amakhosi awambukeli neze phansi uMkabayi kaJama. INkosi yakwaMthethwa uJobe ithi uMkabayi kaJama uligugu lamagugu. KuMsimang (1982:42), uJobe umbheka kanjena uMkabayi kaJama:

> UJobe inkosi yakwaMthethwa ithi uma imbheka uMkabayi kaJama ibone umbuso wakwaZulu usuboshwe sithungo sinye nombuso wakwaMthethwa, uboshwe ngosinga olungagqashukiyo. Usinga lolo kuguMkabayi.

La mazwi awuphawu lokuthi impela uMkabayi kaJama wayengene enhliziyweni kanye nasekujuleni kwemicabango yenkosi yakwaMthethwa ngoba la mazwi kayiwaphimisi kepha alapha kuyo ekhanda, aqhamuka ngalesi sikhathi ininga ngoMkabayi kaJama. Futhi imfanisa nosinga olungabopha imibuso emibili lungagqashuki okusho ukuthi kukhulu okuhle ekubonayo kuMkabayi kaJama. Kafushane, singasho ukuthi inkosi uMthethwa uma ibona uMkabayi kaJama ibona ubuhle bodwa ngoba ize ibone ubuhle bokuhlanganyela kwemibuso emibili futhi onobudlelwano obuthule obuthe du, obungenyakaziseke.

UMsimang (1982) uqhubeka athi yileyo naleyo nkosi yaqala ukumphenyela isikhundla uMkabayi kaJama, kwafana nokwentombi iqala ngokwendlala isoka lingakafiki. Impela amakhosi ayengasabulali obehlayo. Angithi phela ngisho inkosi eyayithi isimthathile uNdlunkulu, yabopha yathulula, ngoba phela ibona ukuthi emaqaphelweni ayo uMkabayi kaJama ufanelwe ukuba ngunina wesizwe nenzalamakhosi. Ngakolunye uhlangothi, namakhosana ayengahlalisekile kahle ngale ndaba ngoba ayebona oyise beshabasheka anximfe kancane ngoba bebona ukuthi iNkosazana yakwaNobamba uMkabayi kaJama ufanele bona, imiqemane yezinsizwa, hhayi imidadavu yamaxhegu. Ubuhle bukaMkabayi kaJama benza amakhosana abone oyise beyimidadavu yamaxhegu ngoba bebafela umona, befuna ukuba uMkabayi kaJama kube ngowabo imiqemane yezinsiswa.

Ubuhle bukaMkabayi kaJama bubuye bavela encwadini yezinkondlo kaVilakazi (1945:1) enesihloko esithi *Amal'ezulu*, isihloko senkondlo sithi *Ugqozi*, isho kanjena;

> Yangiyal' ukuba ngilinde.

Kwangen’ emakhalen’ am’ iphuma,
Kwakhanya engqondweni yam’ efiphele.
Kwafika kim’ uMnkabayi emuhle,
Wangithatha phansi wangiphonsa phezulu.
Ngabon’ umlindi-masango evula,

Kule ndima ecashunwe ngenhla, uMkabayi uvezwe njengomuntu omuhle kanti futhi nabanye ababhali bese beke bakuphawula lokho ukuthi uMkabayi kaJama wayemuhle enguzime wentombi esho nangezimbulunga zamehlo efuze uyisemkhulu uNdaba. Kanti futhi naseqoqweni lezinkondlo elashicilelwa uNtuli (1975:60) enkondlweni ethi “*Buzani kuMkabayi*” buvelile ubuhle bukaMkabayi kaJama. Isho kanjena:

Umehlo azimbumbulu umntakaJama,
Ubuso bungamunwe umntakaJama,
Usho ngothotho, lumhlophe umntakaJama,
Usihluthu simnyama umntakaJama,
Sinjengenhlali yenkab’ emnyama yawoJama,
Udabul’ isihluthu umntakaJama,
Isihluthu esimnyama samaqundu mane,
Angenankwethu, acwazimulayo.

Imbongi lapha ichaza ubuso bukaMkabayi kaJama ibuveza buhlotshiswe izimbumbulu zamehlo, okungamehlo amakhulu, kanti futhi iveza ubuhle bakhe ngokuthi ichaze amanzinyo akhe njengamanzinyo amahle awuthotho futhi amhlophe. Imbongi iphinde yafanisa isihluthu sikaMkabayi kaJama njengenhlali yenkabi emnyama, wathi lesi sihluthu asinayo inkwethu, siyacwazimula. Lokhu kuchaza ukuhlanzeka kwezinwele zikaMkabayi kaJama. Kanti-ke kunesisho sabamhlophe esithi izinwele zomuntu wesifazane zichaza ubuhle nokuthembeka kwakhe.

UMkabayi kaJama ubuhle bakhe kabugcinanga nje ngokuba bukhange zonke izinsizwa, amakhosi namakhosana kepha kwamakhela izitha namazondo. Enovelini kaMsimang (1982) kuyavela ukuthi uMkabayi kaJama ubuhle bakhe bamdalela izitha kubalingiswa besifazane abavelayo endabeni. Ocwaningayo uzoqala achaze ukuthi yini abalingiswa nokuthi yini umsebenzi wabo endabeni, aphinde achaze abalingiswa besifazane ngokukhethekile esekela ngababhali

abahlukene. Ngokwesibonelo, uSibiya (2008: 168) uthi umbhali wenoveli usebenzisa abalingiswa uma exoxa indaba yakhe. Kafushane, abalingiswa ibona abenza izinto futhi noma kukhulunywa ibona abasuke bekhuluma. Ngamafuphi indaba idluliswa ngabalingiswa. Abalingiswa bawumfuziselo wabantu abaphilayo; ingakho-ke benza izinto ezehlukene ezimweni ezahlukene njengabantu abaphilayo. Kubalulekile ukuba inoveli ibe nabalingiswa abakholakalayo futhi abenza izinto ezingenzeka ngempela empilweni evamile. Uma siqhubekela phambili sithola ukuthi abalingiswa besifazane bachazwa kanjena uLorber (1994, 10) ocashunwe kuMncube (2006), uthi:

> *Every society classifies people as girl and boy children, constructs similarities among them and differences between them, and assigns them to different roles and responsibilities. Personality characteristics, feelings, motivations, and ambitions flow from these different life experiences so that the members of these different groups become different kinds of people.*
>
> (Yonke imiphakathi abantu ibahlukanisa ngokuthi ingane yomfana noma eyentombazane, yakhe okuzoba umehluko nokuzofana phakathi kwabo, ibabele izindima okumele bazidlale ezingefani kanye nemithwalo yemfanelo. . Izimfanelo zobuntu, imizwa, izisusa nemigomo kuvela kuzo lezi zimo zokuphila ezingefani ukuze abantu balawa maqembu ahlukene babe ngabantu abangefani.)

ULorber (1994) uchaza ubulili njengokwehlukana ngokwemvelo kobulili besilisa nobesifazane, okuyikhona okucacisa ukuthi umuntu ungumfana noma uyintombazane yini ngesikhathi efika emhlabeni. Nalapha, leli gama lisetshenziswe ngalo mqondo wokuchaza ubulili obuhlukanisa abantu ngokwemvelo.

UBest noWilliams (1982) babuka imibono emiswe ngokobulili njengezimpawu eziyiqiniso mayelana nobulili obuthile babantu okungaba ngobesilisa noma ngobesifazane, kodwa ezenziwe zaba nehaba ekuchazweni kwazo futhi zindlalekele kubo bonke abantu balobo bulili.

Umuntu wesifazane akubi umuntu wesifazane ngokubheka indlela agqoke ngayo nje qha. Kepha ukuba ngumuntu wesifazane kuhamba ibanga elide. Kubhekwa intobeko, uthando, inhlonipho, isizotha, kanye nendlela yokuziphatha. Incwadi kaGenesis (isahluko2 amavesi18-24) yona ichaza kanjena:

> (UJehova uNkulunkulu wathi: "Akukuhle ukuba umuntu ahlale yedwa. Ngizakumenzela umsizi onjengaye." UJehova uNkulunkulu wabumba ngomhlabathi zonke izilwane zasendle nezinyoni zonke zezulu, waziyisa kumuntu ukuba abone ukuthi umuntu angaziqamba ngokuthini, ukuze kuthi, njengalokhu umuntu eziqamba zonke izilwane eziphilayo, lokhu kube ngamagama azo. Umuntu waziqamba amagama zonke izinkomo, nezinyoni zezulu, nezilwane zasendle. Kepha umuntu akatholelwanga umsizi onjengaye.

> UJehova uNkulunkulu wamehlisela umuntu ubuthongo obunzima, walala; wayesethatha olunye lwezimbambo zakhe, wavala indawo ngenyama. UJehova uNkulunkulu wakha owesifazane ngobambo abeluthathile kumuntu, wamyisa kumuntu. Wayesethi umuntu: "Lo useyithambo lamathambo ami nenyama yenyama yami; uyakubizwa ngokuthi indodakazi, ngokuba uthathwe endodeni." Ngalokho indoda iyakushiya uyise nonina, inamathele kumkayo; bayakuba nyamanye.)

Njengoba besike sachaza ngenhla ukuthi uMkabayi kaJama akusibo bonke abantu ababekhangwa ubuhle bakhe. Lapha kuyavela ukuthi ezintombini lobu buhle babumakhela isigcwagcwa negazi elibi. Ngokwesibonelo, izintombi noNdlunkulu bagcina sebemzonda noma bemfela umona uMkabayi kaJama. UMsimang (1982:38) usho kanjena:

> Ezinye zazikhononda zithi amanxila azo awasazibheki, athe phithi yilo Mkabayi. oNdlunkulu ezigondlweni babekhononda bethi amakhosi awasabancokilisi, asehlala edliwa ngumzwangedwa kaMkabayi.

Impela indaba kaMkabayi kaJama yayingazihleli kahle izintombi ngoba nalapho zichopha ingqakala emfuleni noma zitheza izinkuni emahlathini noma zithwele imibondo noma zelukana imiqhino kayikho ezaziyixoxa ngaphandle kwekaMkabayi kaJama (Msimang:1982). Amakhosi wonke ayedliwa umzwangedwa wenkosazana yakwaNobamba, uMntwana uMkabayi kaJama, engasazincokolisi izintombi. Lokhu ikhona kanye okwenza ukuba likhule iqembu lalabo abazonda uMkabayi kaJama. UMsimang (1982:74) usho kanjena:

> Empeleni izintombi zona zaba izitha zakhe ezinkulu, zasezimphendula unkom'edlayodwa. Ontanga yakhe bona wayesabakhipha ngisho enhliziyweni.

Impela, iNkosazana, uMkabayi kaJama wayebamise kabi ozakwabo. UTozi yena bumdina impela ubukhona bukaMkabayi kaJama ngoba uyabona ukuthi ukube ubengekho uMkabayi kaJama lapha, nakanjani inkosi yakwaMthethwa ibizokhwela ngaye. KuMsimang (1982:42) amazwi afakazela lokho yilawa:

> Empeleni yena akasathandi ukuhamba noMkabayi ngoba njalo nje izinsizwa zifike zizidlise satshanyana ngakuMkabayi, yena asale engumgodi onganukwa nja.

Isibonelo, wanele wangena nje uMkabayi kaJama egunjini lapho kuhleli khona uJobe inkosi yakwaMthethwa, onke amehlo asuka kuTozi ayothi njo kuMkabayi kaJama (Msimang, 1982). Ezinye izintombi zona zicasulwa ukwenziwa izibukeli lapho kweshelwa lo Mkabayi ozondwa kangaka. UMntwana uMkabayi kaJama izintombi zazimzonda nje impela, ingcaca futhi ngoba naye wayazi ukuthi ziyamzonda, waze wethuka nje ebona izintombi zakwaSibiya zimenamela.

UMkabayi waze watshela uMthaniya ukuthi yena uyaqala ngqa ukwesaselwa umuntu wesifazane ngaphandle kukadadewabo uMmama (Msimang, 1982:76).

Ubuhle bukaMkabayi kaJama singabufanisa nesibani esiphezu kwetafula ngoba sikhanyisela wonke umuntu abone. UMkabayi kaJama uma esengenile endlini phakathi kwezinye izintombi, ubuhle bakhe benza ukuba kubukwe yena kuphela. Okubuye kudide yikho ukuthi namakhosi asethathile kepha uma ebona uMkabayi kaJama afisa sengathi angaqala phansi aphinde athathe. Nanxa ukuthatha bekungekho ezinhlelweni kepha ubuhle bukaMkabayi kaJama buqala phansi buvuse intshisekelo yothando. Osekuvele ngenhla kuyasikhanyisela ukuthi uMkabayi kaJama wayemuhle eqedile, engashodi ndawo.

3.4. Indlela Yokukhuluma KaMkabayi KaJama

Indlela yomuntu yokukhuluma elinye isu elingasetshenziswa umbhali ukuveza umlingiswa othile. Ngokubheka indlela yokukhuluma komlingiswa othile ungafunda okuningi ngaye. Uma kubhekwa indlela yokukhuluma, kungabhekwa iphimbo lomlingiswa, ukuzingqaja kwakhe nokuzethemba uma ekhuluma, noma kuphinde kubhekwe ukuthi ngabe uyahlambalaza yini noma uyambathisa uma ekhuluma. UMsimang (1982) yena uchaze iNkosazana yakwaNobamba, uMkabayi kaJama, njengomuntu owayenezwi elipholile, noma esekhuluma ediniwe izwi lilokhu lipholile kepha beselidla ngokuhlaba nje qha. UMsimang (1982:102) usho kanjena:

> Aqale uMkabayi ngezwi lakhe elipholile kodwa elihlabayo, adalule isu lakhe lokugodusa uSojiyisa.

Lapha uMkabayi kaJama uhluthukile emoyeni kepha izwi lakhe lisalokhu lipholile. UMkabayi kaJama lapha umoya wakhe uphulwa ukuthi uSojiyisa ufuna ukuqhekeza umbuso kaNdaba phakathi ngoba ufuna ukugwamanda ubukhosi ngendluzula. Kanti-ke umlobi ukuvezile ukuthi umbuso kaZulu wawulokhu usenhliyweni kaMkabayi kaJama ngendlela emangalisayo.

> Iye yezwiwa nguGwabalanda
>
> Ezalwa nguNdaba wakwaKhumalo.
>
> Intomb’ ethombe yom’umlomo.
>
> Zaze zayihlab’imithanti zawonina.

Ukuthi umuntu ukhuluma kome umlomo kulesi sitanza kusho ukuthi uMkabayi kaJama ukhuluma kome kuthi geqe. Uma esekhulumile awudingi ncazelo ngoba konke kusuke kucaca bha. La mazwi asuselwa esenzweni sakhe sokuzibeka njengebamba lapho ebambele khona umnewabo

uSenzangakhona, nokunquma kwakhe ukuba engagani kepha impilo yakhe yonke ayibeke ekubumbeni umbuso kaZulu (Masuku,2009:127 noShamase, 2017:8).

KuMsimang (1986:54) siphinde sathola enye inkodlo futhi ebhalwe nguD.B.K. Mhlongo enesihloko esithi *Emanxiweni*, isho kanjena:

> Engathi ngiyawubon' umlom' ongathethi manga,
>
> Ungawathetha, ngab' uyahlola;
>
> Nezwi likaMkabayi linkenteza
>
> Linetshisekelo yokuba nguSokhaya,
>
> Ngokuzam' ukuqondis' izigwegwe zonkana!

Lapha uMkabayi kaJama uvezwe njengomuntu ohleli ekhuluma amaqiniso. Kuthiwa ungumlomo ongathethimanga, izwi lakhe lapha lifaniswa nalelo lalowo okunguyena ohola umndeni, uSokhaya. Ngokujwayelekile, oSokhaya kuvamise ukuba amadoda emizi. Uphinde wavezwa njengomqondisi wezigwegwe embusweni wakwaZulu.

Indlela kaMkabayi kaJama yokukhuluma ingaphinde ihlolwe ngokusebenzisa isu lokubheka izinkulumompendulwano phakathi kukaMkabayi kaJama nabalingiswa abathile abatholakala emibhalweni yobuciko ekhethiwe. Phela umntakaJama lo unesisoka nxa ekhuluma, akavele ahlambalaze nje. KuMsimang (1982:45) ingxoxo ephakathi kukaMkabayi kaJama neNkosi yakwaMthethwa uJobe imi kanjena:

> Jobe: Ukhumbule phela, Mntwana, ukuthi idokwe lidliwa yinhliziyo. Uma inhliziyo ingenandaba nezintanga lezo ongiyalela zona kumele ngiyilalele. Uma ingithuma kuwe kumele ngize kuwe. Mkabayi, nkosazana, ungangidicileli phansi ngingewona amakhovula.
>
> Mkabayi: Wo! Wena wakoNyambose, ngiyakuzwa ukuthi izintanga zakho uzeqe ngaphezulu uzibona. Uma-ke inhliziyo yakho ikuthume kimi, ngizokuphendula. Impendulo yami izoba mfishane. Empeleni ingamagama amabili kuphela: Ucu kalulingani.

Lapha kule ngxoxo engenhla, sithola amazwi anobunyoninco ephuma ezindebeni zikaMkabayi kaJama. La mazwi sithi anobusoka ngoba kawahlambalazi kepha ambathisiwe. Inkosazana yakwaNobamba kayilibeki ngembaba elokhuthi kayiyithandi inkosi yasoYengweni kepha nje iwabeke amabili nje vo! Ivedane yathi "*Ucu kalulingani*", inkosi ibe isifunda kwezayo ukuthi uMkabayi uyala ukuqoma.

Inkulumompendulwano ephakathi kukaMkabayi kaJama noyise uJama kaNdaba. KuMsimang (1982:65) imikanjena:

> Mkabayi: Okusemqoka, baba, wukuthi sizozivikela sithini? Sizobavala umlomo sithini? Sihlomise, Mageba.
>
> Jama: Ngiyanizwa, bantabami, kodwa-ke asivumelani. Okuzoxazulula inkinga wukuba zidliwe izelelesi. Yilokho okuzozivala umlomo ngci.

UMkabayi kaJama uyawahlunga amagama awasebenzisayo, akavele ajikijele noma iliphi elifika kuqala engqondweni kepha ukhetha lawo asokile. Lapha ngenhla simuzwa ethi "*Sihlomise, Mageba*". La mazwi asho ukuthi uyise uJama kaNdaba akangabalweli kepha akabaphe indlela noma amazwi ayizimpendulo azobasiza ukuba bazivikele. Hhayi, impela yayinolimi olujiyile inkosazana yakwaNobamba, ulimi ongeke waluqonda kalula uma ungeyena umZulu woqobo!

Engxoxweni ephakathi kukaMkabayi kaJama noMthaniya, uMkabayi uzwakala esho kanjena kuMthaniya enovelini kaMsimang (1982:81):

Ngifuna umuntu onenhliziyo efana nekamama, Mthaniya. Ngifuna umuntu onenhliziyo efana neyakho…

UMkabayi kaJama lapha ugadla kuye uMthaniya kepha akamqondi ngqo. Lapha, ngamafuphi, uMkabayi utshela uMthaniya ngeziphansi ukuthi ucela abe uNdlunkulu wakwaNobamba. UMkabayi kaJama usebenzise amazwi asokile lapha. Uqale atshele uMthaniya ukuthi ufuna umuntu onenhliziyo enjani, bese eyamzuma athi uyena onale nhliziyo ayifunayo. Uma uyibheka le nkulumo, kungathi bayazixoxela nje kanti uMkabayi kaJama usephonsela uyise udobo lapha esitholeni sakwaSibiya, okunguMthaniya. Nebala, ucu lwagcina lulingene, uMthaniya wavuma ukuyogcagcela kwaNobamba obambe amadoda, wafika wapha isizwe sakwaZulu inkosana.

3.5. Isithunzi SikaMkabayi KaJama

Isithunzi somuntu abalingiswa bangasiveza ngezindlela eziningi ezahlukene. Umuntu isithunzi sakhe singavezwa imisebenzi yakhe ayenzile, omunye umuntu angaba nesithunzi ngoba ezalwa emndenini ohlonishwayo noma kungukuthi uzalwa ebukhosini. Ngokwesibonelo, kuMbatha (1997:16), uMkabayi kaJama ezichaza enkulumweni yakhe noMbopha kaSithayi uzichaza kanjena:

Mbopha: Ndabezitha! UliZulu!

> Mkabayi: Ubizwe yimi. Mina ngiyinkosazana yobukhosi bakwaZulu, udadewabo wenkosi uSenzangakhona. NguMkabayi kaJama.

Ukuzichaza kukaMkabayi lapha wenzela ukuthi uMbopha kaSithayi aqonde ukuthi ukhuluma nobani, ophethe maphi amandla ukuze nanoma ikuphi azokusho kule nkulumo yabo uMbopha avumelane nakho ngoba sekukhulume iNkosazana yasebukhosini bakwaZulu. Lapha uMkabayi kaJama, uMbopha kaSithayi wayembizela ukuba azolekelela abantwana uDingane noMhlangana etulweni labo lokugudluza iSilo uShaka kaSenzangakhona esihlalweni sobukhosi bakwaZulu obabudunguzela.

3.5.1. Isithunzi Nesibindi SikaMkabayi KaJama Esivela Kubabhali

Ababhali baveza uMkabayi kaJama njengowesifazane onesithunzi kanye nesibindi esesabekayo. UMkabayi kaJama isithunzi nesibindi enaso simenza achazwe njengowesifazane owayenamandla kakhulu futhi lokhu kumenza ahluke kwabesifazane abajwayelekile. Uma sibheka lencazelo yalababhali sithola ukuthi uMkabayi kaJama uchazwa ngokwenjulalwazi yeWumanizimu ngoba iyona echaza umuntu wesifazane njengomuntu onesibindi kanye nesithunzi. UMkabayi kaJama wayengabhekeki emehlweni. Ngisho amadodana omnewabo uMhlangana noDingane babethi uma bembheka bebone ekhanya njengemisebe yelanga (Dhlomo: 1936:9). KuMbatha (1997:59), uNzobo yena uchaze uMkabayi kaJama njengeNdlovukazi. Futhi uthi alikho ithonga eledlula uMkabayi kaJama ngoba zonke izinyanya zingontanga naye. UNzobo lapha utshengisa ukuthi uyamhlonipha uMkabayi futhi uyabazisa nobukhulu bakhe, ingakho nje embiza ngeNdlovukazi. KuMsimang (1982:99) uMudli uzwakala ekhuluma kanjena:

> “UMkabayi lona usenesinye nje isithunzi selokhu athatha lesi sikhundla asiphethe. Ezintweni eziningi, ukhombisa ubulukhuni benhliziyo obudlula amadoda.
>
> …Izinsizwa ezingontanga yakhe kazisenaso isibindi sokugasela intokazi ehlala enkundleni ibhekane nezinduna namadoda kuthethwa amacala.”

Lapha uMudli uveza isithunzi sikaMkabayi kaJama asithola esizweni sikaZulu ngenxa yesikhundla akuso nanokuthi nanxa engumuntu wesifazane, ngisho izinsizwa ziyamesaba. UMkabayi kaJama isikhudla sakhe lapha ungumholi wesizwe sakwaZulu. Injulalwazi yeFeminizimu yase-Afrika, injulalwazi yeWumanizimu, kanye nohlelo lwenzalabantu,

ziyabuvuna ubuholi bukaMkabayi kaJama nanxa engumuntu wesifazane. UMkabayi kaJama isibindi nesithunzi sakhe samenza wahlala ezinkundleni zamacala nezinduna okwakuyinto engakaze ibonakale emandulo esizweni sakwaZulu ngoba abantu besifazane isiko lalingabavumeli, kepha uMkabayi kaJama wayiphula yonke leyo mithetho eyayimiswe abantu besilisa emandulo. Isithunzi sikaMkabayi kaJama sasingajwayelekile futhi sasidida. UMsimang (1982:105) usho kanjena:

> "…Nempela kuthi kungaphelela ukuhlwa afike uMkabayi. Angene esibayeni kuthule ovungamayo. Phela amabutho amaningi kawakaze adibane naye ubuso nobuso, agcina ngokumuzwa ngendaba. Angene qede aweleke ngesithunzi, azizwe enconda, encipha."

Uma sibheka ngokwenjulalwazi yeJenda Soshalizishini, uMkabayi kaJama weyengenalo ilungelo lokungena esibayeni esigcwele amadoda engumuntu wesifazane. Okwenza lokho ukuthi ngokwalenjulalwazi amalungelo athile agunyazwe kubantu besilisa kuphela. Kepha uMkabayi kaJama isithunzi sakhe kuyavela ukuthi sinamandla ngoba akwandile ukuthi iqulu lezinsizwa lincondiswe ukungena komuntu wesifazane phakathi kwalo. Kepha namagalelo kaMkabayi kaJama amabutho amazela wona anomthelela ekubeni kwakhe nesithunzi ngoba nababhali abaningi bese beke basho ukuthi wayengowesifazane ohlukile nowesabekayo, ngisho umbuka akabhekeki. Ngokwesibonelo, uMsimang (1982:110) usho kanjena:

> Isenzo sikaMkabayi sokuphaka impi yokubhuqa indlu kaSojiyisa sashaqisa izwe lonke labaseNguni. UMkabayi waba nesithunzi nesithoza ukudlula ngisho amadoda. Izesheli zakhe zase zivele zimbalwa, zahwamuka kuhle komlalamvubu ekuphumeni kwelanga.

UMkabayi kaJama akagcinanga ngokwesatshwa amabutho nomphakathi kuphela, ngisho nendlu yakwabo yayimesaba, amadodana omnewabo uSenzangakhona kaJama nawo ayemesaba. Ngokwesibonelo, kuMsimang (1982:184) kushiwo kanjena ngoMpande:

> Useyabona manje uMpande ukuthi akusikho nje ukuthi unenyoni, kepha wesaba umuntu wokwesatshwa nxa esaba uMkabayi.
>
> …Lo muntu engimesabayo uyesabeka nasekudeni.

La mazwi asafakazela lawa angenhla ukuthi uMkabayi kaJama wayesabeka enesithunzi, esatshwa ngisho amadoda kodwa ebe engumuntu wesifazane okuyinto engandile ngoba abantu besilisa bakholelwa ukuthi ibona okumele behleli bengaphezulu kwabantu besifazane. UHlophe (2005) uthi nomama bafundisa izingane zabo zamantombazane ukuthi umuntu wesilisa uyahlonishwa nokuyikhona okubenza bakholwe ukuthi bayohleli benamandla ngaphezu kwabantu besifazane.

UTyrell (1976) naye uveza enye imbangela yalokhu, uthi wonke umuntu oyintombazane ungaphansi komuntu wesilisa. UMkabayi kaJama yena ekukhuleni kwakhe akakaze abe ngaphansi kowesilisa kepha abantu besilisa abebengaphansi kwakhe futhi bemesaba. Lokhu kuchaza ukuthi uMkabayi kaJama akavuma ukucindezelwa ngokweJenda Soshilazishini ngoba yona icindezela abantu besifazane ngokwesiko.

INkosazana uMkabayi kaJama wakweqa konke okwakulindeleke entombazaneni ekhulayo ngalezi zikhathi zasemandulo akhula ngaphansi kwazo. UMkabayi wakhula ngendlela ehlukile eningini, enobuhlakani obuyisimanga ukwedlula ontanga yakhe. Wayeyintombazane eqinile, ezimukile ngokwesiqu. Kwathi noma esengena ebuntombini, izinsizwa zazimesaba (Halitto: 2018). INkosazana uMkabayi kaJama wakwaZulu kwabaningi waziwa njengowesifazane owayengenaluzwelo ngezinqumo zakhe. Kodwa okuhlalukayo ngaye ukuthi ukube wayengekho, ngabe namhlanje asikhulumi ngombuso wakwaZulu. Kufanele ngabe amaciko abhala awaqedi imisebenzi yezobuciko ngeNkosazana uMkabayi kaJama, ngezinkondlo, imidwebo, imidlalo yeshashalazi enhlobonhlobo ukukhuthaza abesifazane abasakhula, amaculo nokunye okuningi. Lokhu kwenzeka kalula kwezinye izizwe ikakhulu ezaseNtsonalanga lapho amaqhawe namaqhawekazi azo ebekwa phezulu, kungakhathaleki ukuthi ayenasici sini ekuphileni kwawo (Maphalala: 2017).

Uma siqhubekela phambili sisabheka ukuvezwa kwesithunzi nesibindi sikaMkabayi kaJama emibhalweni eyahlukene, kuningi esikuthola kudamane kuvela. Ngokwesibonelo, uma sicaphuna kuShamase (2014:18) uthi (Zondi, 1996:3 noSchipper, 1987:15) bachaza kanjena uma bechaza uMkabayi kaJama:

> *"She was a brave, quick-in-the-head woman who was prepared to take risks. It could be argued, justifiably, that Mkabayi lived in a male-dominated traditional setting. She survived in a cut-throat environment where her decisions were questioned with cynicism because of her sex. She was in a position where men were supposed to rule the country and women to obey the rules".*
>
> (UMkabayi wayenesibindi, engowesifazane onekhanda elilula, ohlezi ekulungele ukuthatha iziqumo ezinobungozi. Kungashiwo ngokungananazi ukuthi uMkabayi waphila emphakathini wesintu wangezikhathi zokulawula kwamadoda. Wasinda esimweni esinguwafa wafa lapho khona izinqumo zakhe zazigxekwa njengokungathi zingezobugovu ngenxa nje yobulili bakhe. Wayesesimweni lapho khona kwakungamadoda okwakumele abuse bese abafazi bedansela isiginci sawo.)

Laba balobi baveze uMkabayi kaJama njengowesifazane wekhethelo, owesifazane oyisimanga ongafani nabanye. Uvezwe njengowesifazane onesibindi esimangalisayo, isibindi anaso sidida ngisho amadoda imbala. Uphinde wavela njengowesifazane owamelana nemithetho yokucwasa abesifazane ngokobulili ngokosiko. UMkabayi lapha uvela engowokuqala owesifazane obusayo, nezinqumo zakhe zazilindeleke kumuntu wesilisa kepha wazithatha, okutshengisa ukuthi okwenziwa umuntu kumbe okwaziwa ngokuthi kwenziwa abantu besilisa kuphela, nomuntu wesifazane unawo amandla okukwenza.

UTurner (2003:210) uthi uMkabayi kwakuyindodakazi yenkosi yakwaZulu, inkosi uJama, kungubabekazi kaShaka, uDingane noMpande. UMkabayi kwakungomunye wamantombazane akwaNobamba ayengamawele. UTurner (2003:11) uqhubeke wachaza uMkabayi njengebamba lapho ayebambele khona umnewabo uSenzangakhona kaJama emveni kokukhothama kwenkosi uJama kaNdaba. UMkabayi kaJama, ngokwenjulalwazi ye*Matriarchy* neFeminizimu yase-Afrika, wayenalo lonke ilungelo lokuhola isizwe sakwaZulu emveni kokukhothama kwenkosi uJama ngoba uyena owayemdala endlini yakwabo yize engumuntu wesifazane kepha umthetho wawumvuna. UTurner (2003) uphinde waveza ukuthi uMkabayi kaJama owesifazane owayengaganile. Kanti futhi wayengumbusi ozinikele, injongongqangi yakhe kwakungukuqhubeka akhulise isizwe sakwaZulu kanye namasiko aso. UMkabayi kaJama wasibuyisela isihlalo sobukhosi kuSenzangakhona kaJama kepha waqhubeka waba umeluleki wakhe. Emveni kokukhothama kwenkosi uSenzangakhona, ngaphambi kokuba uMkabayi abeke uShaka kaSenzangakhona njengenkosi yesizwe, waphinde wasihola futhi isizwe. Engakabekwa uDingane ngokuphelele njengenkosi, waphinde waba yibamba uMkabayi kaJama. UDingane esebekiwe njengeNkosi, uMkabayi waqhubeka waba umeluleki wakhe. Lapha singasho ukuthi uMkabayi kaJama uchazwe njengomeluleki wamakhosi akwaZulu aphila emandulo. Isibindi sikaMkabayi kaJama siphinde savela encwadini kaDlomo (1936:1) lapho ethi uMkabayi lona kwakuyinkosazana emangalisayo ngezindlela eziningi, Ibe inenhliziyo elukhuni njengetshe; ingesabi lutho; amehlo ayo lawa ekhanya inhlansi, elokoza umlilo - lapho esethukuthele ayeba bomvu sengathi agcwele igazi. Kanti uKunene (2017) yena uchaze uMkabayi kaJama ngokuthi yinkosazana eyayinamandla amakhulu embusweni wakwaZulu. Futhi waba yibamba ngesikhathi iNkosi uSenzangakhona isencane. Uqhubeke wathi uMkabayi kaJama ubabekazi weNkosi uShaka kaSenzangakhona owaba setulweni lokumbulalala.

UStuart (1924:165) uma ecashunwa kuTurner (2003) uthi akumele athathwe kancane amandla uMkabayi kaJama ayenawo embusweni wakwaZulu. Ngamafuphi uStuart (1924) uchaza uMkabayi kaJama njengowesifazane owayenamandla amakhulu. UZondi (1996:2) uthi uma impi izophuma iyolwa, babeqala ebaQulisini okuyisibaya sikaMkabayi kaJama ukuze bathole isibusiso sakhe. Uma befika lapho uMkabayi kaJama wayevele avunule ngemvunulo yabesilisa, athathe umkhonto nehawu ahambe phakathi namabutho njengalokhu okungenziwa yinoma imuphi umkhuzi wempi, kuthule kuthi cwaka, nevaka lizizwe lithola amandla nokuzinikela. Isiqu sikaMkabayi kaJama sinikeza ithemba ngiso nakulowo othukile owesabayo. Kanti-ke kuphinde kwavela ukuthi amandla kaMkabayi kaJama aqala ehla emuva kokukhothama kweNkosi uDingane ngonyaka we-1840. UMkabayi kaJama uphinda achazwe njengomphathi nombumbi wamakhosi akwaZulu emandulo, ingakho amakhosi amaningi akwaZulu uma kushiwo izibongo zawo livela igama likaMkabayi kaJama. KuZondi (1996:3), izibongo zikaMkabayi kaJama zivela kanjena:

USoqili!
Iqili lakwaHoshoza
Elidl'umuntu limyenga ngendaba;

Kulesi sitanza uMkabayi kaJama uvezwa njengoSoqili okuyisimo somuntu wesilisa. Ngokujwayelekile wayebizwa ngoBaba, okukhombisa ukubaluleka kwakhe embusweni wakwaZulu. UMkabayi kaJama wayebhekwa ngokuba ubaba kunokuba ngowesifazane, egcizelela ukwakha inhlonipho nokulalela okukhulu kakhulu (Masuku:2009:125). Lapha kwethulwa ubuhlakani bukaMkabayi. Ubuqotho namandla kaMkabayi kaJama kwethulwa ngobukhulu ubuciko nobugagu bokusebenzisa izifengqo (Ntuli noMakhambeni: 1993:66). KwaHoshoza kwakungumuzi kaMkabayi kaJama awakhelwa iNkosi uShaka ngoba isibonile ukuthi uMkabayi kaJama uyinsika yesizwe sikaZulu (Ntuli noMakhambeni: 1996:3). UZondi (1996:3) usho kanjena lapho kucashunwa izibongo zikaMkabayi kaJama:

Lidl'uBhedu ngasezinyangeni,
Ladl'uMkhongoyiyana ngasemaNgadini,
Ladl' uBheje ngasezanusini.
UBhuku lukaMenzi,
Olubamb'abantu lwabenela;

Ngibone ngoNohela kaMlilo,

Umlil’ ovuth’intaba zonke,

Ngoba lumbambe wanyamalala.

Inkom’ekhal’ eSangoyana,

Yakhal’ umlomo wayo wabhoboz’izulu,

Umlando kaMkabayi kaJama ngisho nokunqaba kwakhe ukugana kubekwe ngobuciko khona lapha ezibongweni zakhe. Kuhlala obala ukubaluleka kukaMkabayi kaJama ebukhosini bakwaZulu, umuntu wesifazane owabamba iqhaza emibusweni yamakhosi angaka (Ntuli noMakhambeni 1993:66). UMasuku (2009:126) uthi lokhu kugcizelela iqiniso lokuthi uma uMkabayi kaJama ekhuluma, onke amakhosi nabantukazana bayathula belalele. Lokhu kudalwa ithonya elingephikiswe lamandla esihlalo sombuso kaMalandela, ubungozi bakhe kanye nohlangothi lwakhe olungenaluzwelo. UMkabayi kaJama ufaniswa neSilo okuyinto engajwayelekile kumuntu wesifazane. Isimo sikaMkabayi kaJama sokuvela engumuntu wesilisa kasivezwanga izimbongi kuphela kepha naye uma ezichaza, uzichaza abe isimo somuntu wesilisa. Ngokwesibonelo, kuMbatha, (1997:5) lapho uMkabayi kaJama ekhuluma khona noDingane, simuzwa ekhuluma kanjena:

> Mina Ngiyinsizwa. Umsebenzi wezintombi angizange ngiwenze, induku mina ngayishaya ngazixosha izinsizwa eselusa nazo.
>
> …Zonke izinsizwa eselusa nazo mina ziyangazi ukuthi ngangiyinsizwa ehlonipha ngomutsha.

Lapha ngenhla sithola uMkabayi kaJama engazichazi njengomuntu wesifazane kepha ezifanisa nensizwa. Futhi uzichaza njengomnqobi neqhawe ngoba uyaveza ukuthi wazinqoba izinsizwa eziningi. Lapha kuphinde kuvele isibindi ayenaso uMkabayi kaJama ngoba wayelwa nezinsizwa engumuntu wesifazane okuyinto engeke yenziwe yinoma imuphi nje umuntu wesifazane. Ngamafuphi, singasho ukuthi impela weyengowesifazane ohlukile kwabanye futhi enobuhlakani.

UMhlathuz’ uzawugcwal’ emini.

UMasuku (2009:128) uthi umfula uMhlathuze usetshenziswe njengesingathekiso ukukhombisa izimfanelo zobukhulu nokubaluleka, kanye nokungabikezeli kwezikhukhula ezingalindelekile. Lokhu kungaqhathaniswa nesimo sikaMkabayi kaJama kanye nokuziphatha okungajwayelekile ngezikhathi ezithile.

3.5.2. Isithunzi SikaMkabayi KaJama Kubantu Besilisa

ImiDlenevu ibutho likaMudli nalo lelekwa isithunzi nesibindi sikaMkabayi kaJama. Ngokwesichazamazwi sikaNyembezi (1992:47) ibutho lichazwa njengenhlangano esebenza ngaphansi kwemigomo ethize. Lapha sihlola ukuthi wona amabutho ambheka kanjani uMkabayi kaJama. Amabutho uma ebheka iNkosazana yakwaNobamba, axhoshwa wunyazi lweso elifana nalelo lengwe, iso elilokoza umlilo phakathi sengathi yindlondlo isilindele ukugadla (Msimang, 1982). Lapha amabutho achaza uMkabayi kaJama njengomuntu owesabekayo ngoba ngisho neso lakhe lifaniswa nalelo lengwe, kwazise phela ingwe iyesabeka, ingwe iyisilwane esinamandla nesithunzi. Ngamafuphi nje, singasho ukuthi amabutho uma ebheka uMkabayi kaJama kawaboni nje owesifazane ojwayelekile kepha abona lowo onamandla amakhulu nonesibindi esimangalisayo futhi bayamesaba.

UShaka kaSenzangakhona naye wayemhlonipha kakhulu ubabekazi wakhe uMkabayi kaJama. UZondi (1996:1) uveza ukuthi wathi esebusa uShaka wabeka uMkabayi kaJama njengenhloko yemizi yasebaQulusini naseKuhlabaneni. Uthi lesi senzo senkosi uShaka sakhombisa ukumthanda nokumhlonipha, kanye nokumethemba uMkabayi kaJama. Kepha kuyavela ukuthi nanxa uShaka wayeyihlonipha iNkosazana yakwaNobamba, uMkabayi kaJama, empeleni wayeyisaba, kwazise phela wayesazi konke ngoMkabayi kaJama. UShaka wayazi nangokufa kukaSojiyisa ngoba kuphenyelwa uSenzangakhona kaJama isikhundla (Msimang, 1982). UMsimang (1982:132) usho kanjena:

> Umhloniphela isibindi sakhe ngakho konke akwenzayo ekwenzela umbuso kaNdaba.

Lapha siyembuleleka ukuthi uShaka kaSenzangakhona, uMkabayi kaJama akamhloniphi nje ngoba engubabekazi wakhe nje qha, kepha utusa nesibindi sakhe kanye namagalelelo akhe ekubumbeni umbuso kaZulu. KuMsimang (1982:132), uShaka simuzwa esho kanjena:

> "Nguwena ongibeke ebukhosini ngokubeka ubaba uSenzangakhona. Nanxa okuningi owakwenzela isizwe wakwenza ngingakaliboni ilanga, okunye wakwenza ngingekho kwelakwaZulu ngindinda ezintabeni, konke ngiyakwazi futhi kusengqondweni nasemicabangweni yami njalo. Ngilapha njena ngizobonga lokho, Jama, ngithi kuwe namanje ume njalo. Nguwena uyise wesizwe, nami ngethembele kuwe."

La mazwi awuphawu lwezinto ezenza uShaka amhloniphe kangaka ubabekazi wakhe futhi amthande. Kanti futhi la mazwi kaShaka aphinde aveze ukuthi uShaka ubona uMkabayi kaJama njengoyise wesizwe sakwaZulu. UShaka uma ebona iNkosazana kaJama, ubona ithemba lakhe, umuntu angathembela kuye, lokhu kusho ukuthi impela, uMkabayi kaJama uhambe kahle phambi kwesizwe, ingakho namaqaphelo kaShaka embuka abuyelwe ithemba. NoZondi (1996:3) naye uluvezile uthando uShaka ayenalo ngoMkabayi kaJama ngoba uveze ukuthi uShaka wamakhela umuzi ngoba esebonile ukuthi uyinsika kaZulu uMkabayi kaJama.

3.6 Ukukhalipha KukaMkabayi KaJama

Ukukhalipha kungachazwa njengobuhlakani, nangokwenza izinto ngobuchule nabanye abantu baze babukele kuwe ngoba izinto uzenza ngendlela ehlelekile. UMkabayi kaJama uchazwa njengomcebisi nomeluleki wamakhosi ngoba kuthiwa ngisho nenkosi uShaka kaSenzangakhona yayiqala esigodlweni sikaMkabayi kaJama ngaphambi kokuba ithathe izinqumo ngesizwe (Msimang, 1982). UShamase (2017) noMbatha (1997) baqhubeka bathi isizwe sakwaZulu sasihloniswa ngenxa kaMkabayi kaJama. UZondi (1996:2) uthi wonke amadodana enkosi uSenzangakhona kaJama ayemhlonipha uMkabayi kaJama, edamane emvakashela ukuze athole izeluleko. Umuzi wakhe owawusendaweni yaseNquthu wawufana nakomkhulu. Kanti futhi kwakufika izinkumbi zabantu zizothamela imibono, izeluleko, kanye nomlando kaZulu.

Lapha sizohlola ukuthi abanye abalobi bayichaza kanjani iNkosazana yakwaNobamba. UShamase (2017:11) uthi uCope (1968: 1975) yena usho kanjena:

> *"Mkabayi was a woman with good eye-sight. She was approachable as a woman ruler and her subjects felt comfortable enough to air their grievances. She ruled by the precept 'Inkosi inkosi ngabantu' (a monarch is a monarch by his subjects). A clever ruler would prioritise and make time for his or her subjects. Winning the hearts of the subjects through diplomatic skills was the ruler's indispensable attribute".*
>
> (UMkabayi wayengowesifazane onamaqaphelo abukhali. Njengombusi ongumuntu wesimame, wayengeneka futhi abantu bakhe babezizwa bekhululekile ukumtshela ngezikhalazo zabo. Wayebusa ngomqondo wokuthi 'inkosi yinkosi ngabantu'. Umbusi ohlakaniphile ubeka abantu bakhe phambili futhi abe nesikhathi sabo. Ukuzuza izinhliziyo zabantu abaphethe ngekhono lokuxazulula izinkinga ngale kokukhuba abathile kwakuyimfanelo yalo mbusi eyingqayizivele.)

Lapha ngenhla uMkabayi kaJama uchazwe njengomholi obeka izidingo zabantu bakhe phambili ngoba eqonda ukuthi kumele abaphathe kahle abantu bakhe ngoba 'Inkosi yinkosi ngabantu'.

Kanti futhi uphinde wavezwa njengowesifazane onenhliziyo enamakhono kwezokubuyisana, lokho kwenza ukuba isizwe sihlale sibumbene ngaso sonke isikhathi.

UMthobela-bantu izinyoni,
Bayazibamba usezibuka ngamehlo.
UVula-bangene-ngawo-onk'amasango,
Abanikazimuzi bangene ngezintuba.

UMasuku (2009:128) uthi uMkabayi kaJama uvezwe njengowesifazane owayenalo uhlangothi oluhle kuyena ngaphakathi. UMkabayi wayengasiye umbusi ongangeneki, abantu bakhe babekhululekile ukubika izikhalo zabo kuyena njengomholi. UMkabayi ubuse ngelokuthi: Inkosi inkosi ngabantu. Umholi onobuhlakani uyaye aqinisekise ukuthi kukho konke akwenzayo ubeka abantu bakhe phambili ukuze kube khona ukuthula nokuzwana nenhlalakahle.

UMcindela kaNobiya,

Lokhu kukhombisa uMkabayi kaJama njengomuntu ovikela abanye ekujabheni kwenkosi ngokusebenzisa onke amaqhinga kanye nezimo ezibucayi. UMkabayi kaJama wayengazwani nokusetshenziswa kwamandla ngendlela engafanele, ikakhulukazi uma sekuza ebantwini besizwe sakhe. Wayekwazi ukuqapha amakhosi amaningi ahlala esihlalweni sikaZulu ngoba amaningi aphuma esandleni sakhe. Empeleni izwi likaMkabayi lalingumthetho (Masuku, 2009:128).

Imbibakazan' eyaqamb' imigqa kwaMalandela,
Yathi ngababakwaMalandela,
Ithi yikhona bezoqananaza ngazo zonk'izindlela

UMasuku (2009:129) uthi kule migqa yokugcina yezibongo zikaMkabayi kaJama, imbongi isebenzise isingathekiso esimnandi, uMkabayi wafaniswa negundane elincane eliyindida ekuhambeni kwalo njengomuntu oncamela ukusebenza ekusithekeni.

UKunene (2017:99) yena uthi uMkabayi kaJama wayengamadoda alishumi ngobuhlakani bakhe; imicabango yakhe yayifiswa yizwe lonke. Kanti futhi uMkabayi kaJama wayedume ngezisho zobuhlakani. Wayephinde acobelele abantu bakhe ulwazi ngokulanda umlando wasendulo. UDingane naye wayethi uma ebheka uMkabayi kaJama abone iqhawe, umuntu ongehlulwa yilutho. KuMsimang (1982:172), uDingane ucabanga kanjena:

> Acabange uMkabayi. Futhi akahlulwa yilutho. Ngisho okudida amadoda kakumdidi uMkabayi.

Lapha uDingane usexakekile, sebefikile abamhlophe ukuzophanga izwe likaZulu. Umuntu okunguyena omfikela kuqala emicabangweni yakhe uyedwa nje vo! Lowo muntu nguMkabayi kaJama iNkosazana yakwaNobamba. UDingane unethemba lokuthi umuntu ongamsiza ukuba aqhamuke netulo lokuvikela isizwe sikaNdaba nguMkabayi kaJama ngoba phela yena akehlulwa yilutho ngisho lokho okuhlula amadoda imbala kepha yena kakumehluli. UNkumane (1999:28) uchaza injulalwazi yeWumanizimu njengomuntu wesifazane ovuthiwe, onomqondo osabalele nothanda abantu bakubo abanyama. Le ncazelo imhlala kahle uMkabayi kaJama ngoba ngisho uMntwana uDingane ubona ubabekazi wakhe njengenjulabuchopho, umuntu ohleli enamacebo nezisombululo.

UShamase (2017:13) uthi izibongo zikaMkabayi kaJama zimveza njengowesifazane owomelele, unesihluku, onamasu okuyenga nokuguqula imiqondo yabantu kepha okwaziyo ukuba kukhulumeke naye futhi uthi ziphinda zimveze njengomuntu onezimfihlo ngaphakathi kuye angazikhulumi namuntu. Uthi izibongo zakhe azimvezi njengomuntu wesifazane kepha zimnika isimo sokuba ngumuntu wesilisa ngenxa yamagalelo nendima ayidlala embusweni kaMalandela. NgokukaBamberger (1974) uthi uhlelo lwenzalabantu ilapho abantu besifazane banikezwe khona Amandla kwezombusazwe futhibanikezwe inhlonipho ebafanele, inhlonipho enikezwa noma imuphi umuntu obusayo. Ngaphansi kwalesi sihlokwana iyavela inhlonipho enikezwa uMkabayi kaJama njengomhloli wabo nanxa engumuntu wesimame.

3.7 Isiphetho

Ukuphetha, ngenhla kuveziwe ukuthi uMkabayi kaJama kwakuwuzime wentombi, lapho esho ngezimbulunga zamehlo. Inkosazana yakwaNobamba ayigcinanga ngokuba yinhle nje kepha nalapha ekhanda iphiwe, ngoba ichazwe njengowesifazane okhaliphile. Kulesi sahluko kuchazwe uMkabayi kaJama kusukela ekuzalweni kwakhe, kwavezwa nendlela ababhali abaqokiwe abamchaze ngayo emibhalweni yabo yobuciko, kwaphinde kwahlolwa nendlela abanye ababhali abamchaza ngayo, kanye nabanye abalingiswa ukuthi bona bayibheka kanjani inkosazana yakwaNobamba ngoba emibhalweni eminingi ubevelele njengomlingiswa.

Lapha ngenhla kuvele izindlela eziningi zokuchaza uMkabayi kaJama. Abanye ababhali bamchaze kusukela lapho ezalwa kwaze kwafika esikhathini akhothama ngaso. Kanti abanye bona baveze

isithombe sakhe ngamagalelo akhe, okuyizinto ezinhle azenza ezenzela isizwe sakwaZulu. Abantu abayi nganxanye bengemanzi ngoba bakhona labo abaveze okubi kuphela ngoMkabayi kaJama, kepha lokhu kungubufakazi bokuthi akukho soka elingenasici.

UMasuku (2009:130) uchaze uMkabayi kaJama ngokwezibongo zakhe. Uthi izibongo zikaMkabayi zikukhombisile ukuthi uma umuntu wesifazane enikezwe ithuba, unamandla okufeza noma iziphi izinhloso ezinhle azibekele zona ngalelo thuba. Uthi emandulo kwaZulu kwakuqala ngoMkabayi kaJama ukuba kube khona owesifazane otshela amadoda ukuthi enzeni, nini futhi akwenze kanjani, nokuthi aziphathe kanjani. Uqhubeke wachaza uMkabayi kaJama njengombumbi wamakhosi, wathi uyena futhi ophinde abe ngumgudluzi wamakhosi. Uthi ingakho ezibongweni zakhe ebizwa ngoSoqili. Uphinde wachaza uMkabayi kaJama njengomholi oqiniseke ngazo zonke izimfanelo zobuholi obuqinile nobunesibindi. UMkabayi uchazwe njengenjulabuchopho, waphinde wachazwa njengeNdlovukazi ezilalelayo izikhalo zabantu bayo.

Kanti futhi izibongo zikaMkabayi kaJama ziphinde zavela futhi encwadini kaNtuli noMakhambeni (1998:65) ngaphansi kwesihloko sezibongo zamaqhawe. Laba babhali ababili baveza uMkabayi kaJama njengeqhawe ngoba izibongo zakhe zivele ngaphansi kwesihloko sezibongo zamaqhawe. UDhlomo (1936:13) uchaza iqhawe njengomuntu onenhliziyo enesbindi futhi ongenalo uvalo. Iqhawe liyasithanda nesizwe sakubo. Zonke lezi zinto ezichazwe uDhlomo (1936) kule ncazelo yakhe yeqhawe ziyahambisana nokuningi ababhali abakusho ngoMkabayi kaJama. Ngakho-ke ocwaningayo uyavuma ukuthi uMkabayi kaJama wayeliqhawe impela njengoba uNtuli noMakhambeni (1998) bebemchaze njengalo.

ISAHLUKO SESINE

IQHAZA ELIBANJWE NGUMKABAYI KAJAMA ESIZWENI SAKWAZULU

4.1. Isingeniso

UMkabayi kaJama waba ngowokuqala wesifazane owaphatha umbuso kaZulu emandulo. INkosazana yakwaNobamba yabusa emuva kokuba sekukhothame uyise, uJama kaNdaba. UMkabayi kaJama ubusa uZulu ngoba ebambele umnewabo, uSenzangakhona kaJama. Lapha kubhekwa iqhaza elabanjwa nguMkabayi kaJama embusweni kaZulu, kuphinde kubhekwe izenzo zakhe, nezimbangela ngokusekela ngolwazi olutholakala ezincwadini ezikhethiwe. Kuzohlolwa ukuthi izinqumo ezathathwa uMkabayi kaJama zaba namuphi umthelela esizweni sikaZulu nokuthi yini elindeleke ukuba yenziwe umuntu ongumholi. Ngokuka-Allio (2013:5), umholi umuntu obeka abantu nezimfuno zabantu bakhe phambili, akukhathalekile ukuthi ungubuphi ubulili, kungaba owesilisa noma owesifazane. Uthi umholi uzalwa nabo ubuholi futhi unamandla okuthonya abantu abaholayo. Uqhubeke wathi umholi uma enze iphutha uyalivuma kothile. Umholi kunezinto azozenza ezingeyona inzuzo kuyena kepha ngoba zizinhle kubantu bakhe futhi ngoba zizoyisa isizwe phambili. Uphinde wathi umholi oqotho uba umcebisi wabanye abaholi aphinde abe iso labantu noma engasekho esikhundleni sokuba umholi. Uphethe ngokuthi ubuholi kabumdingi umuntu ontekenteke ngoba ziningi izingqinamba obhekana nazo njengomholi, ingakho kuvamise ukuba abantu besilisa abangabaholi ngoba baqinile. Uma ungumholi, akuzona zonke izinqumo ozozithatha abantu bazithande ngoba ezinye izinqumo ngeke baqonde ukuthi uzithatheleni kepha zonke izinqumo zakho akumele zibeke ubuholi nabantu bakho engcupheni.

4.2. Iqhaza LikaMkabayi Ngothando Lwesizwe SakwaZulu

UMkabayi kaJama waqoka ukungagani ngoba nakhu ekhathazekile ngombuso kaZulu. Nanxa uMkabayi kaJama wayenezesheli eziningi ukuzedlula zonke izintombi zakwaZulu, akazange aqome nasinye nje. UMkabayi kaJama akusikhona ukuthi akanalo uthando, unalo kepha umbuso wakwaZulu wayewukhathalele ukudlula yonke into ekhona emhlabeni. Lokhu sikuthola kuMsimang (1982:69) lapho uMkabayi kaJama ekhuluma khona nodadewabo uMmama, simuzwa ekhuluma la mazwi athi:

> "Ungayiphathi eyocu, Mmama. Ngase ngilwenzile ngaluqeda. Ngalulungisa kwaze kwakathathu. Ngangibesalulungise, ngisho ngenhliziyo ngithi namhlanje ngizofika ngiligaxe ithemba lami kodwa… Sangenqabela isithembiso, ntombi kamama. Isithembiso engasenza ngingedwa, ngathi ngiyogcagca nomuzi kababa, uNobamba obambe amadoda. Ngenza isifungo, mntanakwethu, ngathi ngiyogcagca nezintaba zakwaZulu. Wo! Maye! Ngiyeke ngezintaba zakwaZulu. Ngiyeke ngezwe lawobabamkhulu, oPhunga noMageba, amankonyane kaZulu. Nxa ungibona nginje, nje ngilidela, mtakababa. Mmama, kunje, futhi kuyohlala kunje, noma nini"

La mazwi uMkabayi kaJama uwakhuluma noMmama lapho emvulela khona isifuba ngokuhlala kwakhe engaganile kepha enezesheli izwe lonke, nokuthi kungani engaqomanga. Lapha sithola isizathu esenza ukuba uMkabayi kaJama adele ubuntombi bakhe kanye nenjabulo yakhe. Konke lokhu ukwenza ngoba ebhekelela umbuso kaZulu. Uma sibuka le nkulumo kaMkabayi kaJama siyiyamanisa nencazelo ka-Allio (2013), singasho ukuthi uMkabayi kaJama wayenabo ubuholi kuye ngoba umholi oqotho kunezinto azidelayo ukuze agcine abantu bakhe noma isizwe siphephile. Nakhu simbona edela konke okuhle okungamjabulisa ngoba enzela ukuqapha isizwe sikayisemkhulu, uNdaba. Kodwa-ke kungeyena uLamula kuphela uMkabayi kaJama angamqomanga, neNkosi yakwaMthethwa ngokunjalo. KuMsimang (1982:70), uMkabayi kaJama simuzwa ekhuluma kanjena:

> "Ngiyazi ukuthi ubaba ngamphoxa ngokwala isilomo emakhosini onke aseNguni. Ngake ngacabanga ukuthi ukuyogana kungaba into enkulu esizweni sikaNdaba. Kwakungasakhela ubuhlobo nesizwe esinamandla kunazo zonke. Kodwa kwathi lapho sengicabanga ngokuthi kodwa mina ngiyobe sengingumuntu wakwaMthethwa, ngingaseyena owakwaZulu, ngacabanga ngokunye. Ngacabanga isifungo engasifunga ngingedwa vo, sokuba ngihlale nobaba owashiywa ngowakwakhe ngenxa yami, ngizame ukuvala leso sikhala esavuleka ngenxa yami. Kwakunzima ukuba ngimchazele ubaba ngesinqumo sami ngaleso sikhathi. Wayengeke azwisise. Nokho ngiyethemba ukuthi manje uyezwa noma engazwisisi. Ngokunjalo ngiyathemba ukuthi uzongixolela ngephutha nesibindi engasenzayo ekuhoxeni kumuntu omkhulu ongangenkosi yakwaMthethwa".

Lapha ngenhla kuyavela ukuthi uMkabayi kaJama nanxa ayengaba naso isifiso sokuyogana, wayengeke ajabule emendweni. Imbangela yalokhu ukuthi inhliziyo yakhe yayiyobe

ingahlalisekile kahle ngoba izinto zazisemapeketwane KwaZulu. Kwazise uNdlunkulu wayesekhotheme futhi nenkosana ingakabi khona kwaNobamba. Kanti okwakukukhulu kunakho konke ukuthi wayazi ukuthi abantu noma umphakathi waKwaNobamba wawubabeka icala ngokuthi ukuba lalandelwa isiko ngabe uNdlunkulu usekhona. Lokho uMkabayi kaJama wakubona njengomthwalo wakhe ukuba alungise isimo esizweni sikayisemkhulu, uNdaba kaMageba.

Empeleni singasho nje ukuthi kuningi okwadelwa uMkabayi kaJama enzela isizwe sakwaZulu. UMkabayi kaJama, nsuku zonke zokuphila kwakhe, wayehleli ecabanga ngekusasa lombuso nobukhosi bakwaZulu, okuyizona zinto ezagcina sezibusa impilo yakhe (Msimang:1982:192). UMkabayi kaJama waqoka ukuba angagani, hhayi ngoba wayengashelwa kepha ngoba wayenzela ukubheka isizwe sakwaZulu futhi aqikelele ukuthi siyakhula. Baningi ababefika bezozibika kuMkabayi kaJama kepha akaqomanga namunye ngoba umbuso kaZulu wayewuthanda kakhulu. UMkabayi kaJama wala ukuba athathwe inkosi yasoYengeni yize wayelubona uthando lwayo kepha uthando lukaZulu lwalubanzi kuye. Ngokwesibonelo, kuMsimang (1982:193) simuzwa ekhuluma kanjena lapho exoxa noSiwangu:

> Uthando ayenginika lona lwalungangatshazwa. Isimo ayekuso sasingitshela ukuthi ngiyokhomba ngophakathi oYengeni. Nokho, kwathi lapho sengicabanga ukumnika inhliziyo yami kusho ukuvalelisa kwaNobamba, ngalandula.

UMkabayi kaJama nanxa kwakungaba kuhle kuye ukuyokhomba ngophakathi, wakubona kuyize lokho uma umbuso wakwaZulu uzosala dengwane. Konke lokhu okwakuzoba kuhle kuye wakushaya indiva ngoba enzela isizwe sikayise esasiyosala singumtshingo ubethwa ngubani. Iwumanizimu ingena khanxa lapha uma kubhekwa isenzo noma isinqumo sikaMkabayi kaJama sokuba aqoke ukungagani. Iwumanizimu uNkumane (1999) uyichaza njengokuvuthwa komqondo kowesifazane, nokuyikhona okulawula ukwenza kwakhe izinto, kuphinde kube ikhona okumenza angafani nentombazanyana. UMkabayi kaJama kwala noma uyise esemncenga ukuba ahambe ayoganela oYengeni kepha wala waphetha, washo khona ukuthi uyomane ahambe eyisidumbu. Ngokuvamile, abantu abaningi besifazane bayathanda ukugana abantu abacebile ngoba bayazi ukuthi bazohlala kahle futhi bahlonishwe, kepha uMkabayi kaJama uncamela ukwakha umbuso kaZulu kunokuba ayokhomba ngophakathi. IJenda Soshalizeshini uCarter (2014) uyichaza njengenjulalwazi ecindezela abantu besifazane ngokosiko. Lokho ikwenza ngokubakhethela impilo okumele bayiphile; ukuthi bagqoka kanjani, bezenza ziphi izinhlobo zomsebenzi kanye

nokuthi bagana bani. UMkabayi kaJama walwisana nokugqilazeka ngokobulili ukuba bamkhethele ukuthi aganelephi futhi agane bani. USiwangu kwamdabukisa kakhulu ukuzwa ukuthi uMkabayi kaJama wanikela ngobumnandi bobusha nomendo ngenxa yothando lombuso kaNdaba (Msimang, 1982:193).

4.3. Iqhaza LikaMkabayi KaJama Evusa Umuzi Kayise UJama.

UMkabayi kaJama wayengowesifazane onothando olumangalisayo, bemzonda benjalo kepha waqhubeka wafunela isizwe okuhle, wenza imizamo yokuba kutholakale inkosana ezobusa ubukhosi uma uyise uJama edlula emhlabeni. UMkabayi kaJama simthola eshelela uyise uJama intombi okunguMthaniya. Inkosazana yakwaNobamba izijuba ukuba yenze lo msebenzi ngoba ikhathazekile ngesizwe sakwaZulu esingenayo inkosana ngoba uNdlunkulu wadlula emhlabeni engakasizaleli isizwe inkosana (Maphalala: 2017). UMkabayi kaJama uyabona ukuthi ilanga selimathunzi lapha kuyise uJama kaNdaba kepha akanayo inkosana, umbuso kaZulu uyosala ube ngumtshingo ubethwa ubani kwazise phela uyise usekhulile. Nebala waphumelela, ucu lwahlangana kuMthaniya luhlanganela uJama kaNdaba. Nanxa kwakungelula, phela lona umsebenzi wamadoda kepha, uMkabayi kaJama wasebenza ngokuzikhandla ukufeza lo msebenzi. INkosi uJama kayipholisanga maseko, wazalwa uSenzangakhona, inkosana yakwaNobamba, waqala wabuyelwa ithemba uMkabayi ngemizamo yakhe yokuvusa indlu yakwabo ngokutholela isizwe sikaZulu umama. Nanxa uJama kaNdaba wakhothama uSenzangakhona esemncane, isizwe sikayise noyisemkhulu wayesesiphile inkosana.

UMkabayi kaJama ukuvusa kwakhe indlu yakwabo ukwenza ngoba efuna ukukhulisa isizwe futhi akhe nobumbano esizweni sikayisemkhulu uNdaba. KuMsimang (1982:89), sizwa uMkabayi kaJama ekhuluma kanjena:

> “Ngineqiniso lokuthi ngokuvusa kwami indlu yakwethu ngiyoba nakho ukuthelelana amanzi nesizwe lesi esingizonda ngaphandle kwesono.”

Lapha ngenhla uMkabayi kaJama useqalile ukuvuna izivuno zenhliziyo yakhe ngoba esinye sezizathu ezenza ukuba angagani ukuthi wayenesifiso sokuvusa indlu yakwabo manje wakubona kungeke kwenzeke lokho kalula uma esehambile wayogana. Ngakho-ke, waqoka ukuba angayi ukuyogana. Inkosazana uMkabayi ayizange igane ngoba yayithi owayo umendo ukubheka umbuso wakwaZulu nokubonga isipho sempilo esiphiwe uyise uJama kaNdaba, ngalokho wazibophezela ekusebenzeleni isizwe kunokuya kogana (Maphalala:2017).

UMkabayi yize wayengekho empini yabakwaZulu noZwide, wayeyibukela buqamama kepha wabamba iqhaza elikhulu lapho enza isicelo ayesicelwe uShaka. KuMsimang (1982:135), uShaka uzwakala esho kanjena:

> "Ngilapha nje ngizonxusa, baba, ukuba ungibeke emathongeni akwaZulu njengoba sengibhekene nabafo nje."

Lapha la mazwi athuma uMkabayi kaJama ukuba ayoshisa impepho anxusele uShaka kanye nesizwe sonkana emathongeni akwaZulu ukuba abavikele bayinqobe le mpi abayoyiphaka ephakathi kwesizwe sikaZulu nesikaZwide. Nebala, uZulu wamgojela uZwide, okusho ukuthi inkosazana yakwaNobamba yanxusa kahle emathongeni akwaZulu.

Waphinda wabamba iqhaza lapho ethatha khona isinqumo sokuba ahole ubukhosi bukaZulu ngenkathi ebambele umnewabo uSenzangakhona kaJama isihlalo sobukhosi ngoba wayesemncane, engeke akwazi ukubusa uZulu. UMkabayi kaJama, ngokohlelo lwenzalabantu, akenzanga phutha ngokubambela umnewabo isihlalo sobukhosi ngoba lolu hlelo luthi uma owesifazane kunguyena omdala endlini yakwabo, unalo ilungelo lokuba kube nguyena ohola lowo mndeni. UMkabayi kaJama wawuhola umndeni kanye nesizwe sakwaZulu wenza konke okwenziwa umhloli. UMkabayi kaJama ngisho ukushisa kwakhe impepho kusayinxenye yokuba umholi, nohlelo lwenzalabantu newumanizimi iyamgunyaza. Kanti futhi nenjulalwazi yeFeminizimu yase-Afrika iyasivuna isenzo esenziwa uMkabayi kaJama sokuba abuse isizwe sikaZulu, ngoba ithi owesifazane unalo ilungelo lokuba umbusi njengoba nabesilisa benalo. UMkabayi kaJama waphinde wabamba iqhaza elikhulu ekubekeni nasekunikezeni iziyalo emakhosini akwaZulu aphatha isizwe emuva kwakhe, kusukela kuSenzangakhona kaJama kuze kuyofika kuMntwana uDingane.

4.4. Iqhaza LikaMkabayi Ekubuseni Isizwe SamaZulu

UMkabayi kaJama, iNkosazana yakwaNobamba, yaphatha ngendlela eyehlukile nethakaselwa abantu. UMkabayi kaJama wayengazithatheli izinqumo kepha wayebiza izimbizo akhulume nabathile babonisane ngaphambi kokuba athathe isinqumo esithile. Nalapho esebona ukuthi ubukhosi bakwaZulu buyadunguzela, wabiza amakhanda omndeni ukuba bayibhunge le ndaba, ukuba bamnike ikhambi lokwelapha isimo singaze sidlebeleke sibulale isizwe sikaNdaba. KuMsimang (1982:101), uMudli usho kanjena:

> "Bobaba nani bantwana nezikhulu zombuso, ngiyabonga. Ngibonga kakhulu ukuthi inkosazana yakwaNobamba, umntwana lona osiqoqile, akakalilahli isiko lokuba injobo ithungelwe ebandla. Ngiyatusa mina ukuba isizwe sinikwe ithuba lokuvivinya isimo nokuzwakalisa ulaka lwaso ezingqinambeni ezihlasele umbuso kaPhunga noMageba."

UMudli ubeka kanjena ngoba etusa indlela inkosazana yakwaNobamba ewubambe ngayo umbuso. Kanti futhi iyakukhombisa ukuthi inkosi yinkosi ngabantu ngoba noma isizwe sesidunguzela, ibiza bona abantu bayo ukuba bayiphe ikhambi lokwelapha isimo.

Impela uMkabayi kaJama wabusa ngendlela eyehlukile ngoba kwathi nalapho esebona ukuthi uSenzangakhona usekhulile usekulungele ukuphatha, wazinikela kuye izintambo zobukhosi. Nalapho waphinde wabiza isizwe sonke esibikela ukuba masemukele inkosi yaso uSenzangakhona (Msimang, 1982). Kwazise phela wayengalibele umtakaJama ukuthi lesi sihlalo sobukhosi akusona esakhe kepha ubebanjisiwe ukuba asibheke kuze kukhule umnewabo uSenzangakhona inkosana kaJama.

UMkabayi kaJama wayelokhu eyihlo lombuso kaZulu ngisho esezibuyiselile izintambo zobukhosi kumnewabo, uSenzangakhona kaJama. Noma iNkosi uSenzangakhona kaJama isikhotheme, wayelokhu esibheke njalo isizwe sikaZulu. Inkosazana yakwaNobamba yayingayifuni into ezodala umbango esizweni sikaNdaba ngoba yayazi ukuthi umbango ungahle udale uqhekeko esizweni sakwaZulu. Kanti-ke nalapho umbuso wakwaZulu usuphethwe iNkosi uShaka kaSenzangakhona, uma isizwe sesidunguzela, abantu bakhala ngoMkabayi kaJama ukuthi yena uthule uthini isizwe sibhubha. KuMsimang (1982:141) sizwa uMkabayi kaJama ebuza kanjena:

> "Yikuphi lokhu isizwe esithi ngithule ngikubona na? Ngiqalele indaba phansi ukuze ngizwe ukusuka nokuhlala."

UMkabayi lapha usebhecwa ngobende inyama engayidlile. Isizwe sikayisemkhulu uNdaba sifuna aphendule ngoba phela nguyena uyise wesizwe manje, kanti futhi noShaka kaSenzangakhona wabekwa nguye esihlalweni yize yena engasangamele kwezombuso kepha useyilo ihlo lesizwe. UMkabayi kaJama waphatha kahle ngendlela egculisayo. Yingakho-nje namanje isizwe sikhala kuye uma konakala. Lapha-ke, kafushane isizwe sifuna inkosazana yakwaNobamba iqhamuke nekhambi lokwelapha isimo njengoba nakhu isizwe sidunguzela ekhona.

Nanxa uMkabayi kaJama kukhona abatusa ukuphatha kwakhe, akukho soka elingenaso isici salo. Emuva kokukhothama kweSilo iLembe, baqala abantu babungabaza ubuholi bakhe bamubona

izici ngoba liliningi igazi elachitheka emveni kokukhothama kwenkosi uShaka. Ngisho negazi lasebukhosini imbala nalo lachitheka, kanti futhi noMkabayi kaJama wayebandakanyeka ekuchithekeni kwalo. Kepha kulolu cwaningo maluqhubeka kusazochazwa ngokwenaba lokhu okulapha ngenhla.

INkosazana yakwaNobamba ithatha ubukhosi nje abaningi babengathandi. UmtakaJama ubuthatha ubukhosi nje ngoba ebambele umnewabo osemncane uSenzangakhona. UMkabayi kaJama abaningi abafuni abuse ngoba ungumuntu wesifazane. KuMsimang (1982:94) sizwa uNkwelo esho kanje:

> "Pho uJama wayengebize isizwe asitshele ukuthi usenqume ukuba sibuswe yintombazane?"

La mazwi ayatshengisa ukuthi uMkabayi kaJama kabafuni ukumamukela njengenkosi yabo. Kanti futhi uNkwelo uthi uma eqhubeka ekhuluma, uze atshake amathe okuwuphawu olukhombisa ukuthi impela akalenamele lolu daba lokuba bazobuswa nguMkabayi kaJama eyintombazanyana. Nanxa uMkabayi kaJama bemubona njengentombazanyana kepha ngokweWumanizini izenzo zakhe zihlukile kwezentombazanyana. Lesi senzo sisezingeni lowesifazane okhulile, onesibindi, okhaliphile noqotho. UNkwelo kwakungeyena yedwa ongahambisani nokuphathwa nguMkabayi, bakhona nabanye abaningi. Abanye babophe izinhliziyo bathi bayoke babone. Konke lokhu kwenzeka ngoba bancwasa ngokosiko. UMkabayi kaJama walwisana neJenda Soshalizeshini, emandulo isiko lwakwaZulu lwaluvuna ukuba isihlala sobukhosi noma esiphakeme sibuswe abantu besilisa.

Kanti-ke abantu abayi nganxanye bengemanzi. UMudli yena kwaba ngowokuqala owabonga isinqumo esenziwa yiNkosi uJama ukuba acele intombazane ibambele umfowabo ngoba amantombazane kawanawo umbango kanti owesilisa ubengahle agweve naso isihlalo sobukhosi (Msimang, 1982).

4.5. Iqhaza LikaMkabayi KaJama Ebumba Umbuso KaZulu

Lapha kuzobhekwa ukuthi ikuphi okwenziwa uMkabayi kaJama ukuze isizwe sikayisemkhulu uNdaba sibumbane singaqhekeki phakathi. Lokhu kuzohlolwa ngokuveza amasu athile asetshenziswa uMkabayi kaJama okugwema ukuba isizwe sikaZulu singaqhekeki. Indlela uMkabayi kaJama ayewuthanda ngayo umbuso wakwaZulu yayibanzi, nokuchitheka kwegazi

kwakungenankingakuye; inqobo nje uma kusinde isizwe sakwaZulu. KuMkabayi kaJama kwakungakhathaliseki ukuthi ungowasebukhosini noma umfokazana, uma ufuna ukubhidliza umbuso kaZulu uyisitha kuyena.

4.5.1. Ukubulawa KukaSojiyisa

USojiyisa indodana yentokazi yeThonga eyafika esigodlweni njengeNdlovukazi isivele izethwele. USojiyisa ufuna ukuqhekeza umbuso kaZulu phakathi lapho efuna ukubekwa abe yinkosi. Lokhu kwenza inkosazana yakwaNobamba ingabulali obehlayo kepha ilale iphenduke ukuze iqhamuke necebo lokuvikela ubukhosi bukaSenzangakhona njengoba ayethembisile kuyise uJama. UMkabayi kaJama lapha usebuka imizamo yakhe ayenzile yokuwa evuka ezamela isizwe umama waso, uMthaniya, iya ngokushabalala ishatshalaliswa nguSojiyisa. Nebala, inkosazana yakwaNobamba yakhipha izwi lokuthi uSojiyisa makaye kwagoqanyawo ake ayobonana noyisemkhulu ukuze isizwe sikaNdaba siphephe ngoba ufuna ukusihlukanisa phakathi. Okwakusemqoka kuMkabayi kaJama ukuvikeleka kombuso kaZulu nokulandela ulibo oluyilo njalo.

UMkabayi kaJama uthi uSojiyisa makabulawe, hhayi ngoba ephume naye iqhubu kepha uvikela umbuso wakwaZulu. KuMsimang (1982:106), sizwa uMkabayi kaJama esho kanjena:

> "Kangimbulali ngoba ngimzonda kepha ngimbulala ngoba usephenduke isitha sikaZulu, isitha sami nani. Lesi sizwe sabunjwa nguNdaba ngezingazi zamadoda. Wasibumba saba yimbumba njengoba nisibona nje. Namhlanje uSojiyisa uzosehlukanisa phakathi ngemibango. USojiyisa uyabanga, Zulu. Ngifuna nikuzwisise kahle lokho. USojiyisa ubangisa uSenzangakhona. Umbango kawakhi, niyakwazi nani lokho. Yinina-ke ihawu nesihlangu sombuso kaZulu. Wuvikeleni-ke ungashabalaliswa yimibango."

UMkabayi la mazwi awashoyo akhombisa ukuthi akananxa noSojiyisa kepha yena uxabene nokuthi uSojiyisa ubanga umbuso kaZulu. USojiysa wayephehla udweshu loqhekeko (Msimang, 1982). Inkosazana yakwaNobamba ithi akabulawe nje ngoba ibumba umbuso kaZulu ewubona ushabalala ngenxa yemibango ngoba imibango kayakhi kepha iyabhidliza. Enye yezimbangela ezenza ukuba kubulawe uSojiyisa ingoba uma engafi, uzosuke agadle kuqala yena bese ebulala uSenzangakhona (Majola: 2017).

4.5.2. Iqhaza LikaMkabayi KaJama Evikela Umbuso KaZulu

UMkabayi ukhipha izwi lokuba uShaka kuzomele agudluzwe esihlalweni sobukhosi. Leli zwi ulikhipha emumva kokuba bamuzekele ngokudunguzela kwesizwe sikaZulu ngaphansi kwehlo likaShaka kaSenzangakhona. UMsimang (1982:140) usho kanjena:

> "Abantu abaningi adlule kubo balibekile elokuthi uShaka ulibhubhisile izwe ekushoneni kweNdlovukazi, uNandi. Umthetho kaShaka wokuthi bonke labo abangamlileli mababulawe waletha olukhulu usizi esizweni. Waletha nobukhulu futhi ubugebengu ngoba umuntu okuzondayo ubevele akubulale ngebhaxa lokuthi kawuyilileli iNdlovukazi. Baningi abantu abafa bengenacala. Abanye babebulala hhayi ngoba benamagqubu nawe kodwa befuna ukuziveza nokuzenza bahle kuShaka."

La mazwi awubufakazi bokuthi uShaka umbuso wakwaZulu, okaPhunga noMageba, akawuphethe ngendlela egculisayo neyakhayo. Lapha sithola iNkosi uShaka kaSenzangakhona ekulibala futhi ekushaya indiva ukuthi inkosi yinkosi ngabantu ngoba uma isizwe sibulalana sodwa. Inkinga uyobusa bani engabusi isizwe ngoba siyobe sesibulalane saphela, ngomyalelo wakhe. Indlela engagculisi uShaka aphethe ngayo esizweni sikaNdaba iyona eyenza ukuba uMkabayi kaJama akhiphe elokuthi akafe uShaka! UShaka ubulawa nguMhlangani, uDingane, kanye noMbopha kaSithayi ngomyalelo kaMkabayi, bamakhela uzungu bambulalele esibayeni kwaNyakamubi.

Kanti-ke zikhona futhi nezinkondlo ezikuvezayo ukufa kukaShaka ngezwi noma ngesandla sikaMkabayi kaJama. Ngokwesibonelo, umcwaningi uthole inkondlo ka-J.D. Chisimba enesihloko esithi "*Ngikhumbula KwaDukuza"* kuMsimang (1986:57), ekhuluma ngokufa kweNkosi uShaka isho kanjena:

> Wangenza Mkabayi kaJama,
> Wangenza uvezi odl' ozivezayo,
> Wangenza Mbopha kaSithayi.
> Sengiyokhala ngibiz' ubani,
> Engiyothi akasabel' ekuphi?

Kulesi sitanza esingenhla kuvezwa ukukhala kwabantu ngesenzo sikaMkabayi kaJama sokubandakanyeka ekubulaweni kwenkosi uShaka. Singasho ukuthi uMkabayi lapha uvezwe njengombulali ngoba uyena owakhipha izwi lokuba iSilo uShaka masife kanti futhi elakhe kalingabuyi lilambatha. Lesi senzo senza uMkabayi kaJama abukeleke phansi ngoba sizokhumbula ukuthi akekho umbulali obukeleka phezulu. Nanxa uMkabayi kaJama akwenza

wayethi wenzela isizwe sakwaZulu ngoba iNkosi uDingane yayisimlume indlebe ukuthi iNkosi uShaka ayibaphethe kahle abantu, abantu bambona njengombulali.

UMkabayi walikhipha impela izwi lokuba uShaka makabulawe kodwa hhayi ngoba engamthandi. UShaka wayemthanda kakhulu. Yena ayekwenza, wayevikela umbuso kaZulu. Lokho kuzovezwa ngezansi sekuhlolwa indlela uMkabayi kaJama ayethanda ngayo uShaka kaSenzangakhona. Nanxa elokuba uShaka akafe liphuma kulo ishoba lokuziphungela likaMkabayi kaJama, kwakungesona isinqumo esilula ukuba asithathe. KuMsimang (1982:143) sithola uMkabayi eninga engaqedi ethi:

> "Afe impela uShaka? Yena lo osesebenze kangaka ukubumba isizwe sikaNdaba? Uma kufa uShaka lesi sizwe siyoba yini? Siyobuswa ngubani?"

Lapha siyathola ukuthi lesi sinqumo kasilula neze, simshiya umtakaJama ekhathazekile. UMkabayi kaJama akathi uShaka makabulawe ngoba emzondile noma ngoba akawaboni amagalelo akhe ababazekayo awenzele isizwe sakwaZulu. Kepha uShaka ubulawa ngoba kunqandwa isimo ukuthi singaze sibhebhetheke okudlula lokhu esiyikho. Lesi senzo senziwa ngoba iNkosazana yakwaNobamba ivikela isizwe esibona sizoshabalala ibheke ngamehlo omabili, kwazise phela uShaka usezenzela umathanda, akasahloniphi ngisho nalabo abadala kunaye kanti inhlonipho ave ibalulekile endlini emnyama. UMsimang (1982:140) umbhali usho kanjena:

> Phela wanquma ukuba kuzilwe unyaka wonke. Wathi amadoda amakhosikazi awo. Inkosikazi etholakala ikhulelwe ngaleso sikhathi ibulawe. Wathi amasoka azile izintombi zawo. Wathi izinkomo ezizele zingasengwa, amankonyane ahambe nonina. Wathi amasimu angalinywa, aselinyiwe angahlakulwa, ukudla kwagcugca okhuleni abantu baqothulwa ngumashayandawonye.

Lena imigomo nemibandela eyabekwa iNkosi uShaka esizweni sikaNdaba eyayisibusa. Kanti futhi iyona le mithetho emininingi eyenza ukuba isizwe sidunguzele, kwaphoqa-ke ukuba uMkabayi kaJama angenelele njengoyise wesizwe aqhamuke nekhambi lokwelapha isimo. UShaka wabulala isizwe ngenkemane lapho ethi akungalinywa, nezinkomo zingasengwa, amadoda azile amakhosikazi awo. UMkabayi kaJama lesi senzo sikaShaka kasimphathanga neze kahle, ngoba wabheka ukuthi imizamo yakhe engaka ezama ukubumba isizwe aze adele ngisho nokuba ayogana, izophelela ezeni. Sizwa uMkabayi kaJama ekhuluma la mazwi kuMsimang (1982:149) uthi:

> "Umuntu onjalo angabhuqabhuqa izwe njengoba ubona kwenzeka nje. Nxa eyekwa kuzofa izinkulungwane. Ngimfunge uNdaba esaba mathambo amhlophe, kuzofa izigidi."

Lawa ngamazwi ashiwo uMkabayi kaJama. Lapha inkosazana yakwaNobamba ibona impela imelwe yijoka lokwelapha isimo isizwe esibhekene naso. Kanti futhi ikhambi lilodwa, ukuba kufe uShaka. Kubulawa uShaka ngoba nguyena oqeda isizwe. UMkabayi ukubona kungcono ukuba kuphume umphefumulo owodwa oyisihlava ukuze kusindiswe isizwe sikaPhunga noMageba esingenacala.

NgokukaTurner (2003:11), uShaka ebuholini bakhe kubukeka sengathi wabusa abantu bakhe ngaphandle kokuthola usizo oluningi kubantu abadala. Ababaningi abantu abavelayo ukuthi wabavakashela bamnika iziyalo. Lokhu kubukeka kuyikhona okwaba isizathu esinqala esenza ukuba uMkabayi amakhele itulo lokuba makafe ngonyaka we-1828. UZondi (1996:3) yena uthi imbangela eyenza uMkabayi kaJama akhande itulo lokuba kubulawe inkosi uShaka ukuthi wayesekhathele izimpi ezingapheli. UMbatha (1997:16) naye uyakuphawula lokhu okushiwo uZondi (1996). Sizwa uMkabayi kaJama ekhuluma kanjena:

> Ngibona imiphefumulo elokhu iphuma mihla namalanga, iphume kungekho sizathu – Ngibone igazi eliselokhu lagobhoza mhla kukhothama okababa uSenzangakhona, kungagobhozi igazi labantu abayizelelesi, kodwa kugobhoza igazi labantu abamsulwa.

Uma sihumusha la mazwi alapha ngenhla sithola ukuthi uMkabayi kaJama wakha uzungu lokuba kubulawe inkosi uShaka ngoba efuna ukunqanda ukuchitheka kwegazi labantu abamsulwa esizweni sikaZulu nokuthi abantu bathole ubulungiswa, ngoba akukuhle kuye nasesizweni jikelele ukuba imiphefumulo iphume mihla namalanga kepha singekho isizathu.

Sekuphawuliwe okuningi okwenza uMkabayi kaJama abandakanyeke etulweni lokubulawa kweNkosi uShaka kepha umsusui wendaba kwaba iNkosi uDingane. KuMsimang (1982:195) sizwa uMkabayi kaJama ekhuluma kanjena:

> …Iqiniso yileli; ngalutheka. Ngaluthwa nguDingane Nyambose. Wafika kimi uDingane ngikwaDukuza ethwele izandla ekhanda ebabaza ukungcola kukaShaka ngokubulala unina, iNdlovukazi uNandi. UNandi kwakuyinkosikazi yomfowethu, engihlonipha nami ngimhlonipha. Okukhulu kakhulu ukuthi uNandi ngangimkhonzile. . . Ngangibuswa yiqiniso lokuthi onesibindi sokubulala unina kufanele afe, akukhathaliseki noma uyinkosi yamakhosi.

Uthando nokuhloniphana ababenakho uMkabayi kaJama neNdlovukazi uNandi waseLangeni ikhona okwavala uMkabayi amehlo wangabe esafuna ukuluphenyisisa udaba alubikelwa uDingane. UDingane uyena owafika wakhuluma amampunge kuMkabayi kaJama nokuyiwona enza ukuba uMkabayi kaJama aphendukele iNkosi uShaka. Ukube uDingane akazange asenge ezimithiyo athi iNkosi uShaka ibulele iNdlovukazi uNandi, uMkabayi kaJama wayengeke abandakanyeke etulweni lokuyigudluza ngoba wayeyithanda kakhulu, kepha ukuzwa ukuthi ibulele unina kwamenza wabona sengathi isifulathelwe ngisho abaphansi. Futhi waphinde wabheka ukuthi kusho ukuthi baningi abantu abasazoshona uma inkosi ebusayo inesibindi sokubulala unina owayiletha emhlabeni.

4.6 Uthando LukaMkabayi KaJama NgoShaka KaSenzangakhona

Uthando uMkabayi kaJama ayethanda ngalo inkosi uShaka ocwaningayo ulubone njengesu lokubumba isizwe ngoba uma uvikela futhi uthanda umuntu othile ozobusa ngomuso usuke ubumba isizwe ukuze sibuswe umholi ofanelwe ileso sihlalo, ngoba uma kungenzeka okuthile kuyena kungenzeka isizwe sibuswe umholi ongafanelekile. Ngokwesizwe sakwaZulu umuntu ongafanelekile kwangaba umuntu ongelona igazi lasebukhosi ngenxa yokuthi umholi ofanelekile akasekho. Kanti uma umholi ofanelekile ekhuseliwe futhi wathandwa, maningi amathuba okuthi isihlalo sobukhosi sibuswe umholi ofanelekile ukuba abuse. NgokukaNkosi (2014:13), uthando lungachazwa njengesisekelo somuzwa womuntu kepha akulula ukuqonda ukuthi lwenzeka kanjani futhi kungani lwenzeka. Uqhubeke wathi abantu abaningi bakholelwa ukuthi uthando lunento ethile kulona ososayensi abangakwazi ukuyichaza. Kanti futhi singasho ukuthi uthando umuzwa othile wokwenzeka ngaphakathi kothile wokukhonza into ethile noma umuntu othile. Abanye abantu bathanda kakhulu izinto ezibambekayo kanti abanye bakhonze izilwane, njalo njalo. Uthando lukaMkabayi ngoShaka luvezwa ngenhloso yokuguqula indlela abantu ababuka ngayo ukufa kukaShaka ngezwi likaMkabayi kaJama, ngoba abantu abaningi bakholelwa ekutheni uMkabayi wayengamthandi uShaka ingakho ambulala. Akukho akwakuzozuzwa uMkabayi kaJama ngokufa kukaShaka ngoba ekufeni kukaShaka akuyena owathatha ubukhosi wabusa uZulu.

UMkabayi kaJama wayemthanda kakhulu uShaka. Wayefike adumale njalo uma efika eSiklebheni efica umnewabo uSenzangakhona egijimisa uNandi ngesiqwayi kubangwa uShaka (Msimang, 1982). Isenzo sikamnewabo sasimzwisa ubuhlungu obukhulu impela ngoba yena wayemthanda

uShaka. Kanti into eyenza uMkabayi amthande kakhulu uShaka ukufana kwakhe noyise uSenzangakhona okwamnika ithemba lokuthi uShaka ufuze uNdaba uyisemkhulu yize inkosazana yakwaNobamba ingamazi. Kwakukhona ukuxhumana okuthile phakathi kukaMkabayi kaJama benoShaka kaSenzangakhona. Lokhu kuxhumana kwakuwukuthi bobabili bafaniswa noNdaba. UMkabayi wayekholwa futhi ukuthi uShaka nangezenzo zakhe uyofuza ukhokho wakhe uNdaba asiphakamise isizwe sakwaZulu. UMsimang (1982:116) usho kanjena:

> Kwaba buhlungu kakhulu-ke kuMkabayi esezwa ukuthi uNandi uxoshiwe eSiklebheni kwathi indodana yakhe uShaka yadingiswa. Abuze uMkabayi beboneni, impendulo ithi uShaka uyekele inja yabulala imvu kayise emhlambini abewelusile. Adumale kakhulu uMkabayi ukuthi sekungaze kuchitheke umuzi ngesimanga semvu nje.

Waphuka kakhulu umoya wenkosazana yakwaNobamba obambe amadoda, uMkabayi kaJama. Kwazise phela uMkabayi kaJama wayemthanda kakhulu uShaka, kanti futhi wayenethemba lokuthi isizwe sakwaZulu siyokhuliswa nguyena. Ithemba likaMkabayi kaJama kanye noNobamba wonkana belivukile ngoShaka kaSenzangakhona.

Lolu thando lukaMkabayi kaJama ngoShaka kaSenzangakhona luphinde lwavela kuZondi (1996). UZondi (1996:1) usho kanjena ngoMkabayi kaJama:

> Uyena oweluleka uSenzangakhona ukuba alande indodana yakhe uShaka kwaMthethwa.

Kulo musho ongenhla kusaqhubeka kuvela uthando lukaMkabayi ngendodana kamnewabo ngoba ukube ubemzonda, ubengeke aze ameluleke uSenzangakhona ukuba amlande.

UMkabayi kaJama wayelokhu emthande njalo uShaka, wamthanda ngisho uyise, iNkosi uSenzangakhona kaJama, esekhotheme. Kwamthokozisa kakhulu uMkabayi kaJama ukubekwa kukaShaka esihlalweni sobukhosi bakwaNobamba obambe amadoda. Phela inkosana kaSenzangakhona lena iwulolu hlobo oluthandwa nguMkabayi (Msimang, 1982). UShaka yindoda emadodeni, unesibindi. UMkabayi wayengesiye umuntu ovame ukuveza izinyo kepha ngenxa yothando ayenalo ngoShaka, simthola emoyizela kancane lapho ebona uShaka ehleli esihlalweni sobukhosi, amane abone ukuthi esihlalweni kubekwe umuntu ofuze yena uqobo. UMsimang (1982:126) ufakaza kanjena:

> Sengathi kuzolunga manje. Ukubekwa kukaShaka uMkabayi wakubona kunjengokuphuma kwelanga.

La mazwi asho ukuthi ukubekwa kukaShaka esihlalweni kubuyisa ithemba kuMkabayi kaJama. Ukuphuma kwelanga kuwuphawu lokuthi lisekhona ithemba lokwenza okuthile, phela izinto zenzeka kahle uma kukhanya ngoba uma sekuhlwile, okunye akube kusacaca kahle. Ngamafuphi, singasho ukuthi uMkabayi kaJama ubona okuhle kodwa okuzayo esizweni sikaZulu. Ocwaningayo uyakholwa ukuthi uMkabayi kaJama ukubona kwakhe kuhleli uShaka esihlalweni sobukhosi kumenza azishaye isifuba ngokuba ale ukugana ngoba uyathemba ukuthi izivuno sezizovela, umbuso kaZulu uzokhula ube namandla kakhulu.

Nanxa ingeminingi imibhalo eveza uthando lukaMkabayi ngoShaka, futhi nabantu abaningi bengakholwa ukuthi uMkabayi kaJama wayenalo uthando, lubuye lwavela kuZondi (1996) uthando lukaMkabayi. UZondi (1996:2) yena ubeka kanjena:

> UMkabayi wayethi uma ebona iNkosi uShaka, ebona ubuqotho nemisebenzi yakhe, abone ukuvuka kombuso wokhokho asebadlula.

Sizokhumbula phela ukuthi uMkabayi kaJama umbuso kaZulu wayewuthanda kangakanani waze waqoka ukuba angagani ngoba enzela ukuvikela umbuso wakwaZulu. Kepha lapha sithola uMkabayi kaJama ekwenamela ukuphatha kukaShaka, okuyindlela yakhe yokukhombisa uthando. Futhi ngiyakholwa ukuthi akulula ukubona ubuhle kumuntu osuke umzonda noma ungamfuni. UZondi (1996) uqhubekile waveza uthando uMkabayi kaJama ayenalo ngenkosi uShaka, ngoba uveze ukuthi uMkabayi uyena owabeka iNkosi uShaka njengenkosi, futhi wamxhasa ukuze umbuso wakwaZulu wande. UZondi (1996:3) usho kanjena:

> Zikhona futhi izinkomba ezibonakalisa ukuthi uyena owayevikele iNkosi uShaka, eyivikela kubafowabo ababefuna ukuthi igudluke.

UMkabayi kaJama ukuvikela kwakhe inkosi uShaka kubafowabo kwakuseyingxenye yokuqhuba isu lakhe lokuvikela nokubumba isizwe ukuthi singahlukani phakathi. Kepha-ke ngolwazi lwabantu nangokuningi osekubhaliwe ngokufa kukaShaka, umbuzo omkhulu lapha ukuthi ukhona yini umuntu ongavikela umuntu ezitheni zakhe uma engamthandi. Ngokujwayelekile, akekho ongenza kanjalo. Ngokuvamile, empilweni singabantu sivame ukuvikela izinto ezingamagugu nezibalulekile kanye nabantu esibathandayo. Ngakho-ke, lo musho ongenhla usaveza uthando olubanzi olungenakuzenzisa uMkabayi kaJama ayenalo ngenkosi uShaka.

Uthando lukaMkabayi kaJama ngoShaka kaSenzangakhona lwalusobala, nobani nobani wayelubona. Ngokwesibonelo, uKunene (2017:102) usho kanjena:

> Amadodana kaSenzangakhona eza kuye ubabekazi uMkabayi, emsola ngoba engakaze alibeke nalinye elibi ngoShaka. Kube njalo njalo ubelokhu embongile ngezenzo zakhe.

Uma umuntu ungamthandi uyahluleka nokubona okuhle akwenzayo ngoba inhliziyo isuke igcwele inzondo, uhluleka ngisho ukuncoma ngoba kuwe usuke efana nesitha. Uthando uMkabayi kaJama ayenalo ngoShaka kaSenzangakhona luze lumenze asolwe abantwana, okungamadodana omnewabo uSenzangakhona kaJama, abone sengathi uShaka uhlukile kunabo ngoba konke akwenzayo kuhle emehlweni kaMkabayi kaJama.

Okukhombisa ukuthi iNkosazana yakwaNobamba uMkabayi kaJama yayimkhonze impela uShaka, kwathi lapho iNkosi uShaka isikhotheme, wanxusa ukuba inkosi itshalwe ngendlela efanele inkosi. Sizwa uMkabayi kaJama kuMsimang (1982:156) esho kanjena:

> "Makenzelwe umngcwabo ofanele inkosi; akenzelwe umngcwabo omfanele."

Lokhu kusayilo uthando njalo, nanxa izwi lokuba makafe uShaka liphinyiswe iyona inkosazana yakwaNobamba kepha bekungesikho ukuthi uyamzonda uShaka. UMkabayi kaJama ubevikela isizwe sikaNdaba, kwazise phela ubesedlangile uShaka, isizwe besesidunguzela.

NgokukaMbatha (1997:55), isikhotheme iNkosi uShaka, sizwa uMkabayi kaJama esho kanjena:

> Silahlekelwe iqhawe lamaqhawe, inkosi yamakhosi.

Nanxa iNkosi uShaka isiphumule umphumula wafuthi, uMkabayi kaJama usambona njengeqhawe. Yize efe ngezwi lakhe, akakulibele ukuthi uliqhawe, futhi akazilibele izinto ezinhle azenzele isizwe sakwaZulu.

Uthando lukaMkabayi ngoShaka luphinde luvele lapho uMkabayi kaJama ekhuluma noSiwangu. KuMsimang (1982:193) simuzwa esho kanjena:

> Okwamangalisa kakhulu ukumuzwa ebalisa ngothando lomntanomfowabo, uShaka.

Okwenza uSiwangu amangale ukuthi naye wayengayazi yonke indaba yokufa kukaShaka, mhlawumpe naye wayekholelwa ukuthi wambulala ngoba emzonda. Kepha uthe uma esemvulele isifuba wageqa amagula wachaza ngakho konke okwenzeka wachaza nomsuka wendaba, waqala wambuleleka, wabona ukuthi impela uMkabayi kaJama wayemthanda uShaka. Lapha ngandlela

thize kuvela ubuhle bobuhloli benzalabantu, okuhle ngobuholi benzalabantu ukuthi abantu besifazane banothando, ukunakekela kanye nezinseka.

4.7 Ubuhlungu Nokuzisola KukaMkabayi KaJama Ngokufa KukaShaka

UMkabayi kaJama simthola ebandakanyeka etulweni lokubulawa kweNkosi uShaka kaSenzangakhona ngoba ezitshela ukuthi uvikela isizwe sikaZulu. Kepha simthola enokukhulu ukuzisola uma esethola iqiniso lonke ukuthi uDingane wayehubhuza amanga ngezindaba afika wambikela zona ngeNkosi uShaka kaSenzangakhona. KuMsimang (1982:196), uMkabayi kaJama simuzwa ebalisa kanjena:

> Kodwa kunjengoba sengishilo; ngalutheka. Kwathi mhla ngilibonayo iphutha lami, ngazisola kakhulu. Kusukela ngalelo langa, ngazizonda izandla zami, nomlomo ngawuthunga ngenhlali.

La mazwi akhombisa ukuzisola kukaMkabayi kaJama ngesenzo sakhe sokubandakanyeka etulweni lokubulawa kweLembe. UMkabayi uyavuma ukuthi waphunduleka, waluthwa uDingane, wafika kuye wabeka kabi uShaka washo nokuthi umbuso kaZulu usengcupheni. Kwamudla lokho uMkabayi ngoba umbuso kaZulu kwakuyiyona nto ebaluleke okwedlula zonke izinto emhlabeni kuyena. Uyaqhubeka nokuzisola uMkabayi njengoba kuMsimang (1982:197) esho kanjena:

> Ezinsukwini zami, baningi abantu engabasa kwagoqanyawo, Siwangu. Nokho kangizisoli ngalokho ngoba konke kwakukuhle. Ngangisuke ngibhula umlilo engibona uzoshisa indlu yakwethu. Nokho, kuShaka ngaphenduleka.

Okushiwo uMkabayi lapha sisengaphinde sikuchaze njengothando ayenalo ngoShaka ngoba kubo bonke abantu ababulala akazisoli ngakho kepha ubuhlungu kakhulu ngokufa kukaShaka. Ubalisa kakhulu ngokukhohliseka ngoba ukube akaluthekanga, wayengeke ambulale uShaka ngoba wayemkhonze kakhulu futhi ebutusa nobuholi bakhe.

Ukufa kukaNgwadi, uMbopha kaSithayi kanye nomntwana uMhlangani kwakungenye ingxenye yecebo likaMkabayi kaJama yokuvikela isizwe nokunqanda ukuba singaqhekeki phakathi. Emuva kokuba sekukhotheme iNkosi uShaka kaSenzangakhona, kwabe sekubonakala ukuthi kuzomele afe noNgwadi ngoba babesondelene kakhulu neqhawe lakwaZulu, uShaka kaSenzangakhona. UNgwadi iNkosazana yakwaNobamba ibona ukuthi makafe ngoba uzophindiselela iNkosi uShaka uma engezwa ngokufa kwakhe. Ukuphaka impi kukaNgwadi kwakungenza ukuba imizamo yokubumba uZulu ishabalale ngoba isizwe sasiyoqhekeka phakathi, kanti vele sasivele

sesidunguzela. UMkabayi kaJama wabe esejuba uMbopha ukuba ahlanganise amabutho ukuba ayohlasela uNgwadi ukuze babhule lobu buhanguhangu lomlilo abangahle babhekane nalo (Msimang, 1982). Nebala wafa uNgwadi ukuze kuvikelwe umbuso kaZulu.

UMkabayi kaJama wayazi ukuthi umbango awusilungele isizwe ngoba usihlukanisa phakathi. Lesi kwaba isona sizathu esenza ukuba uMbopha kaSithayi ayiswe kwagoqanyawo ngoba naye wayesefuna ukuphatha uZulu. INkosazana yakwaNobamba kayifuni ukuba uMbopha kaSithayi abe yinkosi yesizwe ngoba phela akanalo igazi lasebukhosini, ukubekwa kwakhe njengenkosi amadodana kaSenzangakhona kaJama esadla amabele kwakungabanga uqhekeko esizweni sikaNdaba. UMkabayi kaJama, njengoyise wesizwe, kwamele aqhamuke necebo, icebo lakhe kwaba yikho ukuba uMbopha kaSithayi bamgoduse aye koyisemkhulu ukuze kuvikelwe umbuso kaZulu.

Isikhotheme iNkosi uShaka, uMhlangana noDingane bagaqele ubukhosi, bobabili bafuna ukubusa uZulu. Kwabe sekuphoqa ukuba kubulawe oyedwa, lowo-ke kwaba nguMhlangana, kwazise phela azihlali izinkunzi ezimbili esibayeni esisodwa. UMkabayi kaJama wabe esakha itulo lokuba uMntwana uMhlangana ayobonana namathongo, akubo. KuMsimang (1982:164) kuvela lokhu ngoMkabayi kaJama:

> UMkabayi wanquma ukuba abantwana, oDingane noMhlangana bayogeza emfuleni. Wathi abangaphelezelwa yizinduna zabo kepha abahambe nezinceku zakhe. Anqaphiye uMhlangana kodwa agcine evumile. Bahamba bayohlamba abantwana. Kanti uselibophile itulo okaJama. Kuthe besahamba, izinceku ezijutshelwe lokho zamqhoqhobala ngobhongwana uMhlangana, wagwiliza emanzini kungekho ozomsiza, agcine ephangalele umntakaSenzangakhona.

Lapha uMhlangana uyabulawa ngezwi nangetulo likaMkabayi kaJama. Lokhu umtakaJama ukwenza ngoba efuna ukuqeda umbango, kuphathe uDingane. Kwakunguyena empeleni owayefike wazekela ngokudunguzela kwesizwe ekuphatheni komnewabo uShaka kaSenzangakhona.

4.8 Isiphetho

UMkabayi wabamba iqhaza elikhulu emlandweni wokwakhiwa kombuso kaZulu etshengisa amandla angaphezulu kwalawo abhekwe kowesifazane ngokwesiko. UMkabayi kaJama nguyena owabeka amakhosi akwaZulu emandulo futhi nguyena owayewadiliza. Igalelo lakhe nanamuhla

lisahlonishwa esizweni samaNguni. Waphinde wavula amehlo kwabaningi besifazane ukuthi nabo bayakwazi ukuzimela futhi batshengise amandla amakhulu.

UMkabayi akaqalanga ngokubhekela isizwe sikaZulu esekhulile kepha waqala esemncane lapho ayehleli engumfunzana ezinyaweni zikaNdlunkulu eyibhekile ngoba wayedunguzela. Empeleni, uMkabayi kaJama wayesaba insila kanina uNdlunkulu. Lapho kukhona khona uNdlunkulu nomntakaJama ukhona, uMkabayi wayefisa ngisho ukumthwalela iqoma uNdlunkulu kepha enqabe ngoba ethi usemncane (Msimang:1982). Ukunakekela umama wesizwe kufana nokuthi unakekela isizwe uqobo, ingakho ocwaningayo ethi uMkabayi waqala ukunakekela isizwe engakahlali esihlalweni sobukhosi. UMkabayi kaJama wenza umsebenzi omkhulu lapho etholela khona uyise intombi uMthaniya owaba uNdlunkulu wakwaNobamba, wapha isizwe inkosana okunguSenzangakhona kaJama ngoba unina kaMkabayi uNdlunkulu wadlula emhlabeni engakabi nayo inkosana. Ngakho-ke ukuba khona kwenkosana uSenzangakhona kwaZulu kwaba imiphumela nemizamo emihle kaMkabayi kaJama. UmntakaJama wawubumba umbuso kaJama kungelula kepha naphezu kwezingqinamba ahlangabezana nazo, wakwazi ukuba aphume nezisombululo ukuze avikele umbuso kaZulu. Izenzo ezimbi nezinqumo ezathathwa nguMkabayi kaJama esengaphansi komthunzi welanga, ngolwazi oluvezwa kulo msebenzi, kuyavela ukuthi wazenza ngoba evikela umbuso kayisemkhulu uNdaba ukuba ungaqhekeki phakathi. Baningi abantu abasola uMkabayi kaJama kuphela ngokukhothama kweLembe, ngokunjalo futhi bakhona ababhale ngoMkabayi beveza ukuthi wabulala iNkosi uShaka kepha bangaziveza izimbangela nomsuka, kepha lapha kulolu cwaningo, ocwaningayo uzivezile izimbangela zokufa kwenkosi uShaka. Imbangela enkulu eyenza uMkabayi ajikele iNkosi uShaka, uMntwana uDingane okunguyena owafika wasenga ezimithiyo ngeSilo uShaka. Lokhu kuvelile emibhalweni yobuciko esetshenzisiwe. Kepha abacwaningi abake bacwaninga ngoMkabayi kaJama noma ngenkosi uShaka kabaluvezanga lolu lwazi nokuyiyona mbangela eyenza abantu abaningi bendlu emnyama bamzonde kangaka uMkabayi kaJama. Abanye abakuvezanga lokhu ngenhloso yokucashisa ulwazi lokuthi abantu besifazane bayakwazi ukuhola isizwe inqobo nje uma benikeziwe ithuba.

Kuyavela ukuthi ziningi izinto ezinhle ezazikhombisa ubuqotho bobuholi bukaMkabayi kaJama, kepha okuhlalukayo ukuthi okuhle akuveli uma kufundwa umlando ophathelene naye obhalwe kakhulu abesilisa abamhlophe (Majola: 2017). Ubuqotho abusa ngabo bakhombisa ubukhali bomqondo wakhe. Kanjalo nokuba kwakhe umeluleki kumnewabo uSenzangakhona kaJama

kwadlala enkulu indima embusweni wakwaZulu. Okubalulekile ukuthi kudala abantu besifazane babenayo indawo emphakathini, akukho okwakwenziwa inkosi ebusayo kwaZulu kungakaze kwabikwa kuMkabayi kaJama.

ISAHLUKO SESIHLANU

ITHONYA NEMITHELELA YEZINQUMO ZIKAMKABAYI KAJAMA

5.1. Isingeniso

Kulesi sahluko sesihlanu kuhlaziywa ukuthi iliphi ithonya uMkabayi kaJama aba nalo ebantwini. Lapha kuzohlolwa ithonya lakhe kubona bobubili ubulili, obesilisa nobesifazane. Lokhu kuzokwenziwa ngokubheka ukuthi izenzo kanye nesibindi sakhe saba namuphi umthelela ebantwini abamnyama. Kulesi sahluko kuzophinde kuhlolwe izinqumo ezathathwa uMkabayi kaJama ezivele esahlukweni sesine ukuthi zaba namiphi imithelela emndenini wakhe, kubantu besifazane, embusweni wakwaZulu jikelele, kanye nakuyena uqobo. Le mithelela izohlolwa bese isekelwa ngemibhalo yababhali abahlukene ukuze umsebenzi kube ilowo osezingeni elifanelekile lemfundo.

5.2. Ithonya LikaMkabayi KaJama

Lapha sibheka ithonya uMkabayi kaJama ayenalo esizweni sakwaZulu. Leli thonya lizohlolwa ukuthi laba namuphi umthelela kulabo elakwazi ukuba libathonye. Ngokwesichazamazwi sikaNyembezi (1992:504) kuchazwa ithonya njengenhlanhla yokwelamela izinto futhi uthi ithonya lingachazwa njengokweleka ngesithunzi, uqede amandla, uqede nenkani, uthambise; ukuthoma. Ithonya lomuntu lingasebenza ngezindlela eziningi kubantu abahlukene, abanye abantu ungabathonya ungakhulumanga lutho kubo kepha indlela onamandla ngayo phezu kwabo bagcine sebethonyeka. Kanti abanye bangathonywa imisebenzi yakho abayibonile noma abayizwile ngawe noma bathonywe indlela onobuhlakani ngayo ezintweni ozikhulumayo. UMsimang (1986) uma simcaphuna kuSibiya (2018:22) uthi ithonya liziveza lona ngesikhathi esisha lapho kubonakala izimpawu zokwenzeka kwezinto ngokufana nendlela eyedlule. UNkumane (1995) uma simucaphuna kuSibiya (2018) uthi akulula neze ukuba abantu bagweme ukuthonywa imisebenzi yalabo abasuke behambe kahle phambi kwamehlo abo noma labo okutuswa imisebenzi yabo emihle. Nakulolu cwaningo kuzovela abathile abathonywa imisebenzi kaMkabayi kaJama emihle ayenza, nabo kubonakale behamba ezinyathelweni zakhe. Eminye imisebenzi kaMkabayi kaJama nanxa ayenza abanye bengakaliboni ilanga kepha, ukuzwa abantu bekhuluma ngayo kuyabathonya ukuba nabo bahambe ezinyathelweni zakhe okanye bafune ukwenza izinto ngendlela naye enza ngayo ngoba bebona imivuzo emihle yezenzo zakhe.

5.2.1. Ithonya LikaMkabayi KaJama Ngezenzo Zakhe

Kwesinye isikhathi ungumuntu uke wenze izinto ngoba ukholwa ukuthi kumele uzenze ngaleyo ndlela, okungenzeka ukuthi ingoba ufundiseke ukuba uzenze kanjalo, kumbe kube ukuthi ingoba kusuka enhlizweni ukwenza ngothando. Owenzayo kuyenzeka angaqaphelisisi ukuthi abanye abantu bathonywa ukubuka imisebenzi yakhe emihle ayenzile nabo bese begcina benza izinto ngendlela naye enza ngayo izinto. Ocwaningayo uyakholwa ukuthi izinqumo eziningi ezathathwa iNkosi uShaka kaSenzangakhona zithonywa ubuholi bukaMkabayi kaJama. Ngokwesibonelo, uMkabayi kaJama akazange agane. Kuvelile lokho kulaba babhali abalandelayo; uZondi:1996, Msimang:1982, Turner:2003; kanye nabanye. Kanti ngokunjalo noShaka kaSenzangakhona ngokomlando wakwaZulu wayengaganiwe. Okufakazela lokhu, simuzwa esho kanjena kuMbatha (1997:35:) lapho ekhuluma khona noMbopha:

> Shaka: Uthi wena angiganwanga ngani? Umuntu wesifazane ulidliso. Ungubuthi endodeni.

La mazwi acashunwe lapha ngenhla afakazela ukuthi impela uShaka kaSenzangakhona wayengaganiwe, futhi aqukethe nezimbangela ezenza uShaka kaSenzangakhona ukuba aqoke ukuthi angaganwa yize eyinkosi yesizwe esikhulu sakwaZulu. UShaka kaSenzangakhona mhlawumbe wakhuluma kanjena ngoba ebona ukuthi umuntu wesifazane kungenzeka amphazamise noma ngeke akwazi ukumnika uthando olwanele ngoba yena uthando lwakhe oluningi wayethanda ngalo umbuso kaZulu. KuMsimang (1982:192), uMkabayi kaJama uzwakala esho kanjena:

> Ngikhumbula nomntanomfowethu, uShaka kashayeki. Ngimkhumbule ngoba naye wayengenalo elinye igugu ngaphandle kombuso kaNdaba.

Bobabili uMkabayi kaJama noShaka kaSenzangakhona kuyavela ukuthi igugu labo kwakungumbuso kaZulu, umbuso kaZulu iwona kuphela obusa izinhliziyo zabo. Kukho konke ababekwenza babekwenzela isizwe sakwaZulu. Okunye okwakwenza ukuthi izinto eziningi ezazenziwa uMkabayi kaJama zithonye izenzo zikaShaka kaSenzangakhona kungaba ukuthi bobabili bahlala esihlalweni sobukhosi abantu abaningi bengeneme. Ngokwesibonelo, uMkabayi kaJama abantu abaningi babengeneme ngokuhlala kwakhe esihlalweni sobukhosi ngoba bemcwasa ngokobulili nangokosiko. Ngakolunye uhlangothi, uShaka kaSenzangakhona, nanxa wayeyindodana kaSenzangakhona kaJama, abantu babengeneme ngokuthatha kwakhe ubukhosi ngoba wayekade edingisiwe, wabuya ngoba uyise, inkosi uSenzangakhona kaJama, esekhotheme wathatha isihlalo sobukhosi ebekwa uMkabayi kaJama. Uma siqhubekela phambili, uMajola (2017) yena usho kanjena:

> Kwamjabulisa kakhulu nokho ukuthatha kweLembe uMkabayi kaJama ngoba kulo wayebona umuntu ofana naye ngesibindi futhi owayekhule enyamanambana njengaye.

Esahlukweni sesithathu, uMkabayi kaJama uvezwe njengowesifazane owayenesibindi. Kuyamthokozisa ukubona kuhleli iLembe eleqa amanye amaLembe ngokukhalipha esihlalweni sobukhosi ngoba ubona umuntu onesibindi njengaye. Isibindi sikaShaka kaSenzangakhona singasho ukuthi sathonywa isibindi sikaMkabayi kaJama. Okuningi wayekubukela kuyena futhi wayesezwile nangamagalelo akhe okubumba nokuvikela umbuso kaZulu. Okunye uMkabayi kaJama wakwenza uShaka kaSenzangakhona engakaliboni ilanga kepha okuningi wakubona.

Okunye futhi okubuye kuvele ukuthi bobabili uShaka noMkabayi babengenabo abantwana. Nanxa uMkabayi kaJama engumama futhi aphinde abengubaba wesizwe, wayengenaye umntwana owavundla esibelethweni sakhe. Kanjalo futhi noShaka kaSenzangakhona wayengenaye umntwana owathundwa nguyena. Ingakho sizwa uMbopha esho kanjena enkulumweni yakhe noShaka kaSenzangakhona kuMbatha (1997:41):

> Mbopha: Ukhalelani Ndabezitha? Awushiyi ntandane, awushiyi mfelokazi.

Le nkulumo kaMbopha iwubufakazi bokuthi uShaka kaSenzangakhona naye wayefana nobabekazi wakhe uMkabayi kaJama, naye weyengenayo ingane. Ingakho nje ethi uMbopha ayikho intandane eyoshiywa iNkosi uShaka ngoba vele yayingenabo abantwana noma umntwana. Lesi sinqumo sikaShaka kaSenzangakhona sathonywa indlela uMkabayi kaJama ahole ngayo isizwe engenamntwana, kungenzeka ukuthi uShaka kaSenzangakhona wabona ukuthi uMkabayi kaJama uhole kahle isizwe wasinika isikhathi nenhliziyo yakhe yonke ngoba ubengakhalelwa ngane.

UMasuku (2009:128) naye ukuvezile ukufana phakathi kukaMkabayi kaJama noShaka kaSenzangakhona. Uthi baphatha ngendlela efanayo, bebeka isizwe sabo phambili. Yingakho kuvela ezibongweni zabo futhi ikhona okwenza ukuba bobabili ezibongweni zabo bafaniswe neSilo. Lapha bekuvezwa ithonya likaMkabayi kaJama elathonya uShaka kaSenzangakhona futhi laze laba nemithelela ezinqumweni azithatha. Lokhu kwenziwe ngenhloso yokwenza ukuthi lolu cwaningo luhluke ocwaningweni oluningi oselwenziwe oluthinta uMkabayi kaJama. INkosi uShaka kaSEnzangakhona isibindi sikaMkabayi kaJama isona esamenza wabukela kuyena, wambona engumholi angasika kuye umphetho. UNkumane (1999) umuntu wesifazane onesibindi njengoMkabayi kaJama umchaza ngokweWumanizimi. Uveza ukuthi isibindi somuntu wesifazane

isona esimkhombisa ukuthi akaseyona intombazanyana kodwa ungowesifazane osevuthiwe ngokomqondo.

Uma siqhubeka nocwaningo siyathola ukuthi isithunzi sikaMkabayi kaJama asiqalanga futhi kasigcinanga ngokuthonya uShaka kaSenzangakhona kuphela kepha kuyavela ukuthi sathonya namabutho amaningi akwaZulu. Amanye amabutho elekwa isithunzi sikaMkabayi kaJama ngisho uShaka kaSenzangakhona engakaliboni ilanga. UMsimang (1982:105) usho kanjena:

> "…Nempela, kuthi kungaphelela ukuhlwa afike uMkabayi. Angene esibayeni kuthule ovungamayo. Phela amabutho amaningi kawakaze adibane naye ubuso nobuso, agcina ngokumuzwa ngendaba. Angene qede aweleke ngesithunzi, azizwe enconda, encipha."

Lesi sithunzi sikaMkabayi kaJama sithi siyithonya ngoba sibona amandla esinawo phezu kwamabutho kwazise phela akwandile ukuthi iqulu lezinsizwa lincondiswe ukungena komuntu wesifazane phakathi kwalo. Kepha namagalelo kaMkabayi kaJama amabutho amazela wona anomthelela ekubeni kwakhe nesithunzi ngoba nababhali abaningi bayasho ukuthi wayengowesifazane ohlukile nowesabekayo, ngisho umbuka akabhekeki. Konke lokhu kusenziwa ithonya analo.

Kanti-ke ithonya likaMkabayi kaJama lokweleka amabutho ngesithunzi liphinde lavela futhi nakuZondi (1996). UZondi (1996:2) uthi uma impi izophuma iyolwa, babeqala ebaQulisini, okuyisibaya sikaMkabayi kaJama, ukuze bathole isibusiso sakhe. Uma befika lapho, uMkabayi kaJama wayevele avunule ngemvunulo yabesilisa, athathe umkhonto nehawu ahambe phakathi namabutho njengalokhu okungenziwa yinoma imuphi umkhuzi wempi, kuthule kuthi cwaka nevaka lizizwe lithola amandla nokuzinikela. Isiqu sikaMkabayi kaJama sinikeza ithemba ngisho nakulowo othukile, owesabayo. Leli thonya likaMkabayi kaJama singasho ukuthi lalithonya kahle ngoba abantu lalibanika ithemba nesibindi sokunqoba, ngoba nalowo othukile uzizwa enamandla.

UNkosikazi Hillary Clinton ucishe afane noMkabayi kaJama uma sibheka indlela achazwa ngayo. UCopeland (2008:29) uthi uNkosikazi uHillary Clinton wenza izinto ngendlela engalindelekile kowesifazane kepha elindeleke kowesilisa; ngisho ekhuluma akafani nabesifazane. Ubeka abe mbalwa kodwa kuzwakale, njengalokhu kulindeleke kumuntu wesilisa. Kanti uCrowther (2007) yena uchaza uNkosikazi uHillary Clinton njengomholi othusayo nalowo oweleka ngesithunzi ngisho kubantu besilisa. Okuningi okuvele lapha ngenhla ngoMkabayi kaJama ilokhu kwendlela

okuchazwa ngayo uNkosikazi uHillary Clinton. Yingakho ocwaningayo ebona ukufana kwezinto ezithile kulaba baholi ababili besifazane.

5.2.2. Ithonya LikaMkabayi KaJama Elivela Ngenkulumo

Ithonya elivele kakhulu phakathi kukaMkabayi kaJama noShaka kaSenzangakhona elezenzo kepha lapha phakathi kukaMkabayi kaJama nodadewabo uMmama kaJama, udadewabo kaMkabayi kaJama uthonywa inkulumo yakhe. KuMsimang (1982:70) uMkabayi kaJama simuzwa ekhuluma kanjena:

> "Ngiyazi ukuthi ubaba ngamphoxa ngokwala isilomo emakhosini onke aseNguni. Ngake ngacabanga ukuthi ukuyogana kungaba into enkulu esizweni sikaNdaba. Kwakungasakhela ubuhlobo nesizwe esinamandla kunazo zonke. Kodwa kwathi lapho sengicabanga ngokuthi kodwa mina ngiyobe sengingumuntu wakwaMthethwa, ngingaseyena owakwaZulu, ngacabanga ngokunye. Ngacabanga isifungo engasifunga ngingedwa vo, sokuba ngihlale nobaba owashiywa ngowakwakhe ngenxa yami, ngizame ukuvala leso sikhala esavuleka ngenxa yami. Kwakunzima ukuba ngimchazele ubaba ngesinqumo sami ngaleso sikhathi. Wayengeke azwisise. Nokho ngiyethemba ukuthi manje uyezwa noma engazwisisi. Ngokunjalo, ngiyathemba ukuthi uzongixolela ngephutha nesibindi engasenzayo ekuhoxeni kumuntu omkhulu ongangenkosi yakwaMthethwa".
>
> "Wathinteka kakhulu yila mazwi uMmama naye wathuka esefungile ukuthi akasoze agana, igugu lakhe koba uyise nobukhosi bakwaZulu. Wayebona phela naye ukuthi manje kakusasiniswa mahleza, sekubhekenwe nezinto ezinkulu ngempela. Isibindi sikadadewabo naye samqunga isibindi, wazizwa eseyidela elidela izinto zonke"

Into eyenza sithi le nkulumo kaMkabayi kaJama yamthonya uMmama kaJama ukuthi uMmama kaJama wagcina esenza izifungo ayengakaze acabange ukuba uyoke asenze, kepha ukuzwa kwakhe amazwi kaMkabayi kaJama kwashintsha zonke izinto nezinhlelo ayenazo ngekusasa lakhe nanendlela ayefisa ukuphila ngayo impilo yakhe.

Ithonya lenkulumo kaMkabayi kaJama liphinde livele futhi lapho ekhuluma nomntwana uDingane kaSenzangakhona. KuZondi (1960:1), sizwa uMkabayi kaJama ekhuluma kanjena:

> UMkabayi: Uyayibona Dingane imizi yezifunda ngezifunda iphenduka amanxiwa; uyasibona isizwe sakithi siphela: izintombi zijendeviswa, izinsizwa zithenwa, amakhehla nezalukazi kuthiwa akuganane kuzale kwande isizwe? Yeka ngekhaba lesizwe elicekelwa phansi kungakabibikho mmbila kusezimpepha, amadoda nabafazi abathenelwa phansi. Amasimu Dingane aphenduka amafusi, izwe liphenduka ihlane, abantu sekuyizimamba nezilo. Nithule nithini Dingane? Ningamadoda ngoba nilengise amalengisi? Angiphenduk' indoda yini?

Lapha uMkabayi kaJama ngala mazwi akhe uthonya ukucabanga kukaDingane, umvezela nokuthi kubaluleke kangakanani ukuba kugudluzwe iNkosi uShaka kaSenzangakhona esihlalweni sobukhosi ngoba usemvezela nezinto eziningi ezonakele ezidinga ukuba zilungiswe esizweni sikaZulu. Le nkulumo yakhe noMkabayi kaJama imenza naye akubone kubalulekile okushiwo ithongo lesizwe sakwaZulu ngoba selimeleke nangesithunzi kanye nesibindi anaso sokuba afune ukuba iNkosi uShaka kaSenzangakhona igudluzwe nanxa ayazi ukuthi iyingozi. Ngokunjalo noSotobe ayamthonya amazwi nesithunzi sikaMkabayi kaJama, lokhu kuvela kuMsimang (1982:157) lapho esho khona kanjena:

> Anele ezwe ukuthi inkosi yakhe isikhotheme, awothe ubomvu uSotobe. Anikele kubo oDingane engasadle nkobe zamuntu. Usenqume ukuthi uma bembulala kulungile amane afe kube kanye. Athi lapho esebhekane nenkosazana ubuso nobuso, lehle igwebu kuSotobe, alalele kuphela lokho okuphuma emlonyeni kaMkabayi. Uyafuthelana ngapha uSotobe kanti uMkabayi kaJama ngapha uzipholele. Agcine ebohlile naye uSotobe, athi bohlololo.

Lapha uSotobe ufike ethukuthele egane unwabu waze wanquma eyedwana ukuthi uma kumele afe kulungile kepha uma efika kuMkabayi kaJama embona ubuso nobuso, laqala lehla igwebu. USotobe uthonywe isithunzi sikaMkabayi kaJama.

UNkumane (1999) uchaza iwumanizimu njengowesifazane onomqondo osabalele. Ukusabalala komqondo womuntu kusho ukuthi izinto uzibuka ngeso elibanzi uyajula uma ecabanga, ingakho ekwazi ukubonisa abanye abantu ngokuhle. Isibonelo, ithonya likaMkabayi kaJama elivela ngenkulumo yakhe livele lapho eguqula khona umqondo weNkosi uShaka kaSenzangakhona esenzweni sakhe ayefuna ukusenza kuNonkenkenza sokumjezisa ngesihluku (Zondi: 1960). INkosi uShaka kaSenzangakhona izwakala isithi 'Ngayeka babekazi ngoba wangikhuza'. Lokhu kuwubufakazi bokuthi amazwi akhulunywa uMkabayi kaJama kuShaka kaSenzangakhona impela amguqula umqondo. KuZondi (1960: xxii), ithonya likaMkabayi kaJama livela lapho ebiza khona uMbopha kaSithayi kanye nabantwana bobabili uDingane noMhlangana ezobaguqula imiqondo ukuthi babe ingxenye yetulo lokuba kubulawe iNkosi uShaka kaSenzangakhona. Nempela wakwazi ukubathonya ngenkulumo ngoba bagcina beyingxenye yaleli tulo futhi bonke babekhona iNkosi uShaka kaSenzangakhona ibulalelwa esibayeni.

5.2.3. Ithonya LikaMkabayi Kubantu Besifazane BaseNingizimu Afrika

ENingizimu Afrika bakhona abesifazane ababamba noma ababambe iqhaza kwezombusazwe. Owokuqala esimtholile uMama uLilian Masediba Ngoyi owaqokwa waba umongameli we-*ANC Women's League* kungakapheli nonyaka elijoyinile leli qembu, ngonyaka ka-1954 waphinda waqokwa njengephini likamongameli wesifundazwe we-*Federation of South African Women*, ngonyaka ka-1956 wabe eseqokwa njengomongameli (Morris: 2004). Kanti ngonyaka ka-1956 waba owokuqala wesifazane owaqokwa ukuba abe yingxenye yekomidi le-*ANC national executive committee*. Kuphinde kwavela futhi ukuthi wake waboshwa izikhawu zaze zaba mbili ngesikhathi sobandlululo ngoba elwela amalungelo abantu. Lokhu kusenza simbone njengomholi (Bozzoli: 1983). Omunye futhi owaphinda wathatha indawo kwezombusazwe uMama u-Albertina Nonsikelelo Sisulu owaziwa kakhulu ngokuthi umama wesizwe uma echazwa. UMama u-Albertina Sisulu naye waboshwa izikhawu eziningi impela esengene kwezombusazwe esekela umkhwenyana wakhe uBaba uWalter Sisulu. Kanti futhi waphinda waba khona ekubunjweni kweqembu labesifazane elibizwa ngokuthi i-*Federation of South African Women* (Bhorat, Mayiza, Woodland, Van den Berg & Liebbrandt: 2001). Omunye wesifazane owabamba iqhaza kwezombusazwe uNkosikazi uWinnie Madikizela-Mandela. UNkosikazi uWinnie Madikizela-Mandela waba ilungu lephalamende kusukela ngonyaka ka-1994-2003. Unyaka ka-1994 unyaka iNingizimu Afrika eyathola ngawo inkululeko emumva kwesikathi eside sencindezelo (Bhorat, Mayiza, Woodland, Van den Berg & Liebbrandt: 2001). UNkosikazi uWinnie Madikizela-Mandela ephalamende wabekwa njengelungu elidala le-*African National Congress* okuliqembu elibusayo eNingizumu Afrika. Waphinda waba ilungu lekomidi le-ANC okuthiwa i-*National Exectutive Committee* futhi wahola iqembu le-*Women's League* elingaphansi kweqembu elikhulu i-*African National Congress* (Bozzoli:1983).

Baningi abantu besifazane abenza izinto ezinhle namhlanje, nabenza izinto ezilindeleke kubantu besilisa kepha sibabone bezenza. Iningi lalaba bantu besifazane likhuthaza noma ligqugquzela ukuthi uMkabayi kaJama naye wazeza izinto ezazilindeleke kubantu besilisa kuphela futhi wawubusa kahle umbuso wakwaZulu nanxa ayengumuntu wesifazane. Ngokwesibonelo, kukhona owesifazane okuthiwa uMama uMato Madladla okungumholi weqembu lebhola likanobhutshuzwayo okuthiwa i-*Lamontville Golden Arrows* (Abafana besithende). UMama uMato Madlala wathatha isikhundla sokuba ahole leli qembu emveni kokudlula komnewabo emhlabeni (Sokhela & Ndlovu: 2020). Esenzweni sikaMama uMato Madlala sokuba ahole iqembu

ngokuphelele emveni kokushona kukamfowabo, sibona uhlelo lwenzalabantu luthatha indawo. U-Amadiume (1997) uchaza uhlelo lwenzalabantu njengesimo lapho owesifazane onamandla ehola khona umndeni futhi enamandla ngaphezu kokulawula amafa omndeni. Kuphinde kwavela futhi ukuthi uke waba uMholi we-*Premier Soccer League,* nakhona lapho batuswa kakhulu ubuholi bakhe. UMama uMato Madlala yena emisebenzini yakhe ayenzayo abantu abaningi bamfanisa noMkabayi kaJama ngoba naye akaganile futhi akanabo abantwana kepha kuyavela ukuthi uyabanakekela abantwana babafowabo. Abantu sebaze bamnika isidlaliso bathi uMato Mkabayi Madlala. Singaphinde sibale noNkosazana uPhumzile Buthelezi weqembu elibizwa ngokuthi *Inkatha Freedom Party* ongusihlalo weqembu labesifazane elingaphansi kweqembu eselibaluliwe ngenhla, naye abesifazane bayabutusa ubuholi bakhe nanxa abekwa ngonyaka ka-2019 kepha bayayibona imisebenzi yakhe emihle (Simelane: 2019). INkosazana kade yaqala ukwenzela abantu okuhle ngoba ibekwa esikhundleni nje ibisizakhile izikole eziningi endaweni yasoLundi naseMahlabathini

5.3. Izinqumo ZikaMkabayi KaJama

Izinqumo izinto ozinqumela zona ukuthi uzozenza ngempilo yakho noma indlela okhetha ukuphila impilo yakho ngayo. Kuyenzeka izinqumo ozithathathayo kungabi uwena wedwa ozuzayo ngazo noma kwesinye isikhathi kungazuzi muntu, kwanawe uqobo. Izinqumo ozithatha ebuncaneni bakho zivame ukuba nomthelela othile empilweni yakho ngisho usukhulile. Kodwa kuyenzeka ezinye izinqumo zingabi nomthelela otheni, kepha lokhu kuncika ekutheni hlobo luni lwesinqumo leso. Lapha sizoveza izinqumo ezathathwa uMkabayi kaJama esengaphansi komthunzi welanga. Uma ucwaningo luqhubeka sizobe sesihlola ukuthi lezo zinqumo zaba namiphi imithelela emndenini wakhe, esizweni sikaZulu, emadodaneni omnewabo, kubantu besifazane kanye nakuyena uqobo.

UMkabayi kaJama ebuncaneni bakhe waqoka ukuba angakwenzi okwenziwa yibo bonke ontanga yakhe, waqoka ukuba angayi ukuyodlala nezinye izingane kepha anakekele unina okwakunguNdlunkulu wakwaNobamba ngoba uNdlunkulu wayengaphathekile. Nanxa uNdlunkulu kwagcina kumenele ukufa ngokomlando wakwaZulu (Msimang: 1982), kuZondi (1996), kuNtombela (2009), kuGumede (2011), kuMsimang (1982) kanye nakuTurner (2003) kuvela ukuthi uMkabayi kaJama waqoka ukuba athathe isinqumo sokuba angagani ngoba isizwe

sakwaZulu sasingenayo inkosana ezohola isizwe uma kwenzeka iNkosi uJama kaNdaba idlula emhlabeni. Emuva kokukhothama kukaNdlunkulu wakwaNobamba, uMkabayi kaJama wathatha isinqumo sokuba aphume ayokhonza emzini wakwaSibiya, lapho wayeyokhonzela khona uyise uJama kaNdaba kuMthaniya ngoba uNdlunkulu wadlula emhlabeni isizwe sakwaZulu singenayo inkosana (Zondi, 1996).

UMsimang (1982) uveza ukuthi iNkosi uJama yakhothama inkosana yakwaNobamba uSenzangakhona kaJama esemncane nokuyilapho kuvela khona isinqumo sikaMkabayi kaJama asithatha ngobukhosi bakwaZulu. UMkabayi kaJama wanquma ukuba azibeke yena esihlalweni sobukhosi abe ibamba kuze kukhule umnewabo uSenzangakhona (Turner: 2003). Kuphinde kwavela ukuthi kuningi okwenzeka ngenkathi uMkabayi kaJama ehleli esihlalweni sobukhosi. Ngokwesibonelo, kuMsimang (1982) kuvele ukuthi uSojiyisa wayefuna ukuphanga ubukhosi bakwaZulu. Kulesi senzo sikaSojiyisa, uMkabayi kaJama wathatha isinqumo sokuba uSojiyisa makabulawe ukuze ubukhosi butholwe inkosana yakwaNobamba, uSenzangakhona kaJama.

UMkabayi kaJama waphinde wathatha isinqumo sokuba kube uyena obeka amakhosi azobusa embusweni wakwaZulu, ingakho uZondi (1996) echaza uMkabayi kaJama njengombumbi nombeki wamakhosi esizwe sikaZulu. Ngokwohlelo lwenzalabantu, iFeminizimu yase-Afrika kanye newumanizimu, uMkabayi kaJama isenzo sakhe sokubeka amakhosi sasimfanele. UShamase (2017), uDhlomo (1936 & 1968), uZondi (1960 &1996), uMbatha (1997) uMsimang (1982), kanye noKunene (2017) baveza ukuthi uMkabayi kaJama wathatha isinqumo sokuthi iNkosi uShaka kaSenzangakhona ife. Bakhona nabanye abaningi ocwaningweni lwabo abaveza lesi sinqumo sikaMkabayi kaJama. Ngokwesibonelo, singabala abantu abanjengoBiyela (2001), uMathonsi (2002), uManyathi (2002), uTurner (2003), uTiroyabane (2015), uKhuzwayo (2007), njalonjalo. Emuva kokukhothama kwenkosi uShaka kaSenzangakhona, uMkabayi kaJama wanquma ukuthi makubulawe uNgwadi, uMbopha kaSithayi, noMntwana uMhlangana kaSenzangakhona (Msimang: 1982).

Lapha ocwaningayo ubalule izinqumo ezathathwa uMkabayi kaJama ezivela emibhalweni yemilando kanye nalezo ezivela ocwaningweni oselwenziwa ngaphambili oluthinta uMkabayi kaJama. Ngezansi kuzobe sekuhlolwa ukuthi ingabe lezi zinqumo zakhe zaba namuphi umthelela noma imithelela.

5.3.1. Imithelela Yezinqumo ZikaMkabayi KaJama

Imithelela yezinqumo ingaba mihle noma ibe mibi. Lapha kuzobhekwa imithelela yezinhlangothi zombili yezinqumo ezathathwa uMkabayi kaJama. Ocwaningayo uzoveza imithelela yezinhlangothi zombili ngokuhlaziya kwakhe bese ephinda esekela ngolwazi lwabalobi abahlukahlukene ababhale ngoMkabayi kaJama ukuthi kungani esho njalo. Ngokwesibonelo, uma eveza izinqumo ezaba nemithelela emihle, uzobe esechaza ukuthi kungani ethi lezo zinqumo zaba nomthelela noma nemithelela emihle. Ngokunjalo futhi nezinqumo ezaba nemithelela emibi, uzoziveza azisekele. Umcwaningi, uma ebheka imithelela emibi, uzophinda aveze iziphakamiso asho ukuthi ikuphi okwakumele kwenziwe ukugwema leyo mithelela emibi.

5.3.1.1. Imithelela Emihle

Uma sibheka imithelela emihle sisuke sihlola ukuthi izenzo nezinqumo zomuntu othile, kumbe umholi othile, ikuphi okuhle ezikuzalile. Lapha sizobheka ukuthi izinqumo ezathathwa uMkabayi kaJama esengaphansi komthunzi welanga zaba namiphi imithelela emihle emndenini wakhe, nasembusweni wakwaZulu wonkana, kanye nakubantu besifazane. Ocwaningayo uzofike abalule isenzo ngasinye bese esekela ngemibhalo ukuthi kungani ethi leso senzo noma leso sinqumo saba sihle.

5.3.1.2. Imithelela Emihle Emndenini kanye Nasesizweni SikaZulu

Isenzo noma isinqumo sikaMkabayi kaJama sokuqoka ukuba angayi kogana kepha anakekele umbuso kaZulu saba nezivuno ezinhle (Msimang,1982). Ngokwesibonelo, uMkabayi kaJama kuningi akwazi ukukulungisa ekwakhiweni kwesizwe sakwaZulu ngobukhona bakhe kwaNobamba. UMkabayi kaJama wabona ukuthi ukuhamba kwakhe eyogana kodwa kwaZulu ingekho inkosana eyothatha ubukhosi uma uyise uJama kaNdaba esekhotheme, kuyobe sekungukufa kwesizwe sikaPhunga noMageba. UMkabayi kaJama wakuthathela phezulu ukuthi isizwe asinayo inkosana, lokho kwaze kwamenza ukuba azijube ayofunela uyise, inkosi uJama kaNdaba, uNdlunkulu omusha emuva kokukhothama kukaNdlunkulu wakwaNobamba, ngaphandle kokuthunywa umuntu othile noma nguyise uqobo. Wakwenza kusuka enhlizweni ngoba enzela ukuba uyise athole inkosana okuzoba iyona eyobheka umbuso kaZulu. UMkabayi kaJama lokhu wayekwenzela umndeni wakhe kanye nesizwe sakwaZulu uqobo ngoba akuzuzanga umndeni wakhe kuphela kepha nesizwe sakwaZulu sonkana. UMkabayi kaJama waphuma wayokhonza ezintombini zakwaSibiya; wafika washela enye yezintombi zakhona okuthiwa uMthaniya (Msimang, 1982). Lapha uMkabayi kaJama wenza umsebenzi omkhulu ngokutholela

uyise uJama kaNdaba uMthaniya ngoba nebala iNkosi uJama yayithola inkosana uSenzangakhona okunguyise weSilo uShaka. Emuva kokutholakala kwenkosana kwaNobamba, nesizwe samthanda uMkabayi kaJama.

UMkabayi kaJama lokhu ukwenza usayintombazanyana kodwa kuyavela ukuthi umqondo wakhe akusiwo owentombazanyana. Awumncane futhi awulula, ngokujwayelekile ezweni esiphila kulo bekungashiwo uthi umsebenzi wamadoda odinga isibindi. Injulalwazi yewumanizimu ivela ngokuphelela uma sibheka lesi senzo zikaMkabayi kaJama sisiyamanisa nencazelo yewumanizimu. UMkabayi kaJama ukuvusa kwakhe indlu yakwabo ukwenza ngoba efuna ukukhulisa isizwe futhi akhe nobumbano esizweni sikayisemkhulu uNdaba. KuMsimang (1982:89) sizwa uMkabayi kaJama ekhuluma kanjena:

> "Ngineqiniso lokuthi ngokuvusa kwami indlu yakwethu ngiyoba nakho ukuthelelana amanzi nesizwe lesi esingizonda ngaphandle kwesono."

Lapha ngenhla, uMkabayi kaJama useqalile ukuvuna izivuno zenhliziyo yakhe ngoba esinye sezizathu ezenza ukuba angagani ukuthi wayenesifiso sokuvusa indlu yakwabo manje wakubona kungeke kwenzeke lokho kalula uma esehambile wayogana. Ngakho-ke, waqoka ukuba angayi ukuyogana. Inkosazana uMkabayi ayizange igane ngoba yayithi owayo umendo ukubheka umbuso wakwaZulu nokubonga isipho sempilo esiphiwe uyise uJama kaNdaba. Ngalokho, wazibophezela ekusebenzeleni isizwe kunokuya kogana (Maphalala: 2017).

Ngamafuphi singasho ukuthi lesi senzo saba nemiphumela emihle ngoba samakhela ugazi ebantwini besizwe sakwaZulu. Sizokhumbula ukuthi kuvelile kulolu cwaningo ukuthi umphakathi wakwaNobamba kawukaze ubathande oMkabayi kaJama nodadewabo uMmama ngenxa yokuzaleka kwabo, kangangokuthi baze babasola bababeka icala ngokukhothama kukaNdlunkulu wakwaNobamba. Nanxa lolu gazi azakhela lona kungabanga into yesikhathi eside, uMkabayi kaJama wathatha isinqumo sokuba angagani. Lesi senzo sakhe saba nomthelela omuhle emndenini wakhe kanye nasesizweni esimnyama ngoba wakwazi ukuthi abheke futhi aphinde anakekele isizwe sakwaZulu.

UMkabayi kaJama wanquma ukuba uSojiyisa makafe. Lokhu ukwenza ngoba evikela isizwe sikaZulu ngoba uSojiyisa wayefuna ukusichaya phakathi (Msimang:1982). USojiyisa wayefuna ukubangisa uSenzangakhona kaJama ubukhosi, ukufa kwakhe kwenza ukuba ungabi bikho umbango ngobukhosi bukaZulu. Lesi senzo ocwaningayo uthi sihle ngoba ubukhosi bakwaZulu

baphathwa uSenzangakhona okuyindodana yenkosi uJama, hhayi umfokazana uSojiyisa. USojiyisa wafika nonina evele ezithwele, iNkosi uJama yase iyajiyisa kuye. Ngokubona kocwaningayo, ukube uSenzangakhona kaJama akaphathanga namadodana akhe ayengeke alithole ithuba lokuba aphathe uZulu kunalokho kwakuyophatha amadodana kaSojiyisa. Ngakho- ke singasho ukuthi ngalesi senzo uMkabayi kaJama walivikela ifa likaSenzangakhona kaJama namadodana akhe. UMkabayi kaJama wajijulela ngokomqondo wayibuka ngeso elibanzi indaba yokuthi isizwe sikaZulu sibuswe uSojiyisa. Injulalwazi yewumanizimu isisekela kahle lesi senzo sikaMkabayi kaJama, ocwaninga uyakwazi ukuyiyamanisa nesenzi.

5.3.1.3. Imithelela Emihle Kubantu Besifazane

UMkabayi kaJama waphinde wazibeka yena njengebamba embusweni kaZulu, lapho ayebambele khona umnewabo uSenzangakhona kaJama ngoba wayesencane ngenkathi kukhothama uyise iNkosi uJama kaNdaba (Turner: 2003). Kulolu cwaningo bese kuke kwavezwa ukuthi ngokohlelo lwenzalabantu, uMkabayi kaJama wayenalo ilungelo lokuba ahole uZulu. Wenza kahle lapha uMkabayi kaJama ukuba alisebenzise ngendlela ilungelo lakhe ngoba ngokwe-*Matriarchy* wayenalo ilungelo lokuba abambele umnewabo isihlalo sobukhosi ngoba uyena owayemdala endlini yakwabo, nanxa engumuntu wesifazane kepha kwakumfanele ukubusa isizwe sakwaZulu. Ukuphatha kukaMkabayi kaJama kwathungela injobo ebandla, kwaphonsela abantu besifazane abaningi inselelo yokuba bavuleke amehlo babone namandla abanawo kanye nesizwe jikelele ukuba sibanike amathuba angcono. Isibonelo: ngonyaka we-2012-2017 umama uNkosazana Clarice Dlamini-Zuma wabekwa njengosihlalo we-*African Union* (AU) (Joyce: 2017). Ukubamba kukaMkabayi kaJama kwenza ukuba uSenzangakhona kaJama athole ithuba lokubusa isizwe sakwaZulu kanjalo namadodana akhe ngoba uMkabayi kaJama wazibuyisela izintambo zobukhosi kuSenzangakhona kaJama. Kwazise phela wayengalibele ukuthi ubebambele umfowabo ngoba wayesemncane, lapho esebona ukuthi usekhulile wabe esembuyisela okungokwakhe.

UMoloi (2011) uveze ukuthi kusukela esikhathini sezinsuku zokuqala, imiphakathi yase-Afrika yayibuswa abantu besifazane. Ngokwesibonelo, uthi emandulo eGibhithe (Egypt) kwakubusa iNdlovukazi uNerfetiti, kube iNdlovukazi uMakeda waseTopiya (Ethiopia), iNdlovukazi uCandace Amanirena waseNubia, iNdlovukazi uRain Modjaji neNdlovukazi uMmanthatisi baseNingizimu Afrika (South Africa), iNdlovukazi uMbande Nzinga wase-Angola, iNdlovukazi u-Ashanti Yaa Asantewaa yaseGhana, iNdlovukazi u-Amina yaseNigeria, kanye neNdlovukazi

uMbua Nehanda wase Zimbabwe. UMoloi (2011) uqhubeke wathi konke lokhu kubusa okuhle kwabantu besifazane koniwa ukungeniswa kwenkolo yama-Islam naleyo yamaKrestu kanye nencindezelo eyafika nabamhlophe, abamhlophe bangenisa ukubusa kwe*Patriarchy*. NgokukaBarret (1980:19) ichazwa kanjena i*Patriarchy*:

> *Patriarchy may be defined as the "rule of the father" that extends beyond the confines of the family to include the governance of men and the dominance of male values in society as a whole. Patriarchal dominance gives men control over the familial and political economy; limits women's freedom of sexual expression and alliance; marginalizes or excludes them from political and religious leadership; and limits their education and sometimes their freedom of movement.*
>
> (IPatriarchy ingachazwa ngokuthi 'ukubusa kukababa' okuze kuphume nasemndenini kuhlanganise ukubusa kwamadoda nenkolelo yokukhonya kwamadoda emphakathini jikelele. Ukukhonya kwamadoda kuwenza alawule umnotho ekhaya nakwezombusazwe; kubekele imingcele inkululeko yabesimame yokukhuluma ngobulili nokusebenzisana; ibakhipha inyumbazane noma ibashiye ngaphandle ekuholeni kwezenkolo noma kwezombusazwe; iphinde ibeke nemingcele nasemfundweni yabo futhi kokunye nasenkululekweni yabo yokuhamba.)

Lapha ngenhla i*Patriarchy* ichazwe njengohlelo olusha olwathatha emuva kohlelo lwenzalabantu, lokubusa kwabantu besilisa emazweni ase-Afrika. Kuphinde kwavela ukuthi lolu hlelo lunikeza abantu besilisa kuphela amandla okuba sezikhundleni ezibalulekile. Kanti futhi luyabacindezela abesifazane ngoba luthi kungumgomo ukuba balawulwe abantu besilisa njengezinhloko zamakhaya kanye nomnotho wezombusazwe. Lokhu kwenza abantu besifazane kube nzima ukuba bathole indawo kwezombusazwe kodwa ke bakhona abantu besifazane asebekhona kwezepoliti okusho ukuthi izinto ziyaguquka kancane ngoba vele emandulo izwe lalibuswa ngohlelo lwenzalabantu, ikakhulukazi e-Afrika. ULedgerwood (1995:251) naye uyavumelana nalokhu okushiwo uMoloi (2011) ngenhla. Yena usho kanjena:

> *Women ruled once. They were not killers. As a rule, they did not shed blood for the sake of it. However, they would look after and defend their countries like they would their children. Of course, we all know that adage, 'Hell has no fury like a woman scorned'. Women create, nurture life; men create systems that destroy life. Please. Don't get offended, just look around you. Look at the wars and environmental destruction being caused mostly by men in power. The earth is no longer a safe place to even raise our children. It seems Life and Mother Nature will always require the good hands of women.*

(Abantu besifazane bake babusa. Babengebona ababulali. (Abakaze balichithe igazi ngenhloso yokulichitha nje. Noma kunjalo, babezonakekela futhi bavikele amazwe abo njengoba babengenza kubantwana babo. Empeleni, sonke siyasazi isaga esithi 'Isihogo asinakho ukufutheleka njengowesifazane odelelwe.' Abesifazane benza kube khona ukuphila futhi bakunakekele; amadoda enza kube khona izimiso eziqothula ukuphila. Ngicela ungazizwa uphoxekile, umane ubheke indawo ekuzungezile. Bheka izimpi nokuchichwa komhlaba okubangelwa amadoda aphethe. Umhlaba awuseyona indawo ephephile ngisho ukuba kukhuliselwe kuwona izingane zethu. Kubonakala sengathi iMpilo neMvelo kuyohlala kudinga izandla ezithokomele zowesifazane)

Lapha ngenhla kubalulwe indaba yokuvikeleka nokukhula kahle kwabantwana ngaphansi kwesandla sabantu besifazane. Lokhu siphinde sakuthola kuCopeland (2008:32) lapho echaza khona imisebenzi emihle yowesifazane waseMelika. Uthi ngonyaka we-1997 nowe-1999 uNkosikazi uHillary Clinton wadlala indima enkulu ekuholeni iqembu lokukhulumela abantwana kanye nokuphepha kwemindeni waze wasungula imithetho yokuba bavikeleke ngokusemthethweni. Kanti ngonyaka we-1995 engqungqutheleni yabesifazane ye-*United Nations* waphawula ngokubaluleka kokulingana ngokobulili efunela abesifazane okungcono nokuba babe nezwi ekubusweni komhlaba. Kanti futhi kwaphinde kwamangaza abantu abaningi ukuthi uNkosikazi uHillary Clinton aqokwe njengephini likaMongameli ngonyaka wezi-2016 (McThomas: 2016). Ngokunjalo noMkabayi kaJama wamangaza abaningi mhla ethatha isihlalo embusweni wakwaZulu.

ULedgerwood (1995) ngenhla uncoma ubuholi babantu besifazane waze wabeka umbono wokuthi ubuholi bamazwe kumele bunikezelwe ezandleni zabantu besifazane ngoba bahola kahle kanti futhi bazalwa nakho ukuphatha kanye nokukhulisa izinto eziningi bakuphiwe futhi, nokunakekela. Ngokwesibonelo, ngonyaka wezi-2019 unyaka usuyophela izwe laseChina lahlaselwa isifo esisulelana ngokushesha okuthiwa yi*Corona Virus* (COVID-19) esagcina sesibhebhetheka izwe lonkana. Omongameli baze bamemezela emazweni abo benxusa ukuba abantu abawashe izandla, bangazithinti futhi ngazo ebusweni, bagqoke nezamfonyo. Ngenyanga ka-Meyi 2020, kwaphuma isitatimende sokuthi amazwe asiqaphe kahle lesi sifo, ilawa amahlanu aholwa abantu besifazane: Izwe lokuqala iGermany eholwa u-Angela Merkel, New Zealand eholwa uJacinda Ardern, Denmark eholwa uMette Frederiksen, Taiwan eholwa u-Ing-wen, kanye neFinland eholwa uSanna Martin. La mazwe aholwa ilaba baholi besifazane iwona okwavela ukuthi anabantu abancane abasulelwe ilolu khuvethe lwesifo futhi bancane ababulawa yisona emazweni abo, abaningi

bayalulama nanxa lingakatholakali ikhambi lokuselapha (Wittenberg-cox: 2020). Lolu lwazi olulapha ngenhla lufakazela okuphawulwe uLedgerwood (1995) embonweni wakhe wokuthi amazwe kumele abuswe ngohlelo lwenzalabantu.

Ngenhla noma kulolu cwaningo lonkana bese kuvele kaningi ukuthi uMkabayi kaJama waba yibamba. Lesi senzo sikaMkabayi kaJama sakhombisa abanye besifazane ukuthi imbokodo iyakwazi ukubusa. Singasho ukuthi saba nomthelela omuhle kubantu besifazane. UMoloi (2011) ngenhla uke waphawula ngezindlovukazi ezimbili zaseNingizimu Afrika, enye yazo kube iNdlovukazi uMmanthatisi. UMaimela (1996:111) uthi iNdlovukazi uMmanthatisi wayeyindlovukazi yenkosi Mokotjo. Indlovukazi kucatshangelwa ukuthi yazalwa ngowe-1781 yakhothama ngowe-1836. Le Ndlovukazi kuyavela ukuthi yayaziwa ngobuhlakani futhi yesatshwa ngabesifazane nosopolitiki beminyaka yokuqala ye-1800. Indlovukazi le yayizalwa iNkosi uMothaba yesizwe saBasia esondelene nabaTlokwa. Kanti futhi yayisukile egadeni, nobuhle futhi yayinabo, iyinhle impela. Indlovukazi yagana iNkosi Mokotjo, yayizalela amadodana amane (Majola: 2017). INkosi Mokotjo yakhothama indlalifa yayo uSigonyela isencane ukuba ingahlala kwesobukhosi, okuqhamuka kuyona isisho esithi ‘amasongo kaSingonyela’. INdlovukazi uMmanthatisi yaba yibamba lapho ibambele khona inkosana yayo. Emuva kokukhothama kweNkosi uMokotjo, abaTlokwa babhekana nempi yamaHlubi ayebalekela emizini yawo eNatali. NakuTurner (2003) kuyavela ukuthi noMkabayi kaJama waba ibamba ebambele umnewabo uSenzangakho kaJama. Lesi senzo sikaMkabayi kaJama senza ukuba neNdlovukazi uMmanthatisi ibone ukuthi ibambele indodana yayo isihlalo sobukhosi ngoba ibonile uMkabayi kaJama enza emandulo ebusa isizwe sakwaZulu. Ngokunyukela kwesimo, indlovukazi uMmanthatisi yathatha abantu bayo yanikela nabo ngasemfuleni obizwa ngeCaledon. Endleleni yayihamba ixosha ezinye izizwana zabeSotho eyayihlangana nazo. Amabutho ayo ayeshaqa izivuno nezinkomo zabantu ayebahlasela, eshiya kumapeketwane. UMmanthatisi wahamba ehlabana waze wayofika maphakathi nendawo eyaziwa ngeBotswana namhlanje.

Kuphinde kwavela ukuthi eminyakeni yeMfecane, kusukela ngowe-1815 kuya kowe-1840, kubikwa ukuthi kungesikhathi lapho iSilo uShaka sasinweba khona imingcele yesizwe sayo ngempi, nangesikhathi sokuhweba ngezigqila e-Afrika eseningizimu ngamaNgisi. Isizwe .sabaTlokwa baMokotleng sasibizwa ngama*Manta tees* lelibizo lisuselwa egameni leNdlovukazi uMmanthatisi (Majola: 2017). Ngesikhathi indlovukazi iphethe, kubikwa ukuthi yagcina

isinamabutho alinganiselwa ezinkulungwaneni ezingamashumi amane (40 000). Nokho-ke, kubikwa ukuthi wagcina ehluliwe ezimpini eziningi kusukela eBotswana ngowe-1823. Ngenxa yokuduma ngokunqoba adle imfuyo namasimu ezinye izizwe, bonke abeSotho nabeTswana ababegasela emizini yabantu bashiye itshe lome inhlama. Basebebizwa ngezihonga zikaMmanthatisi. Yaphinde yehluleka iNdlovukazi ukungena endaweni ebizwa nge-*Western Cape* namhlanje, ivinjwa ngamabutho amaNgisi ngase-*Aliwal North*. Yagcina ihleli nabantu bayo ezintabeni zaseMarabeng. Izizwe eziningi zathwala kanzima ngenxa yeMfecane kepha iNdlovukazi uMmanthatisi yona yakwazi ukugcina isizwe sayo sibumbene yize izizwe zabeNguni zazingenisa eningizimu yezwe. Ocwaningayo ubone ukuthi ukuphatha kukaMkabayi kaJama agcine isizwe sakwaZulu sibumbene ikhona okwaba nomthelela wokuba neNdlovukazi uMmanthatisi ikweze kube ijoka layo lokuba igcine isizwe sibumbene ngoba yase imbonile owesifazane owabusa uZulu ekwenza. ULedgerwood (1995) uke wakuphawula ukuthi abantu besifazane kusemizweni nasekudalweni kwabo ukwakha nokuvikela bonke abantu abangaphansi kwabo. INdlovukazi uMmanthatisi ukubusa kwayo kwaqapheliseka kakhulu ngoba yaze yahlonishwa ngokuthi kube khona umkhumbi ohamba ngaphansi kwamanzi owaqanjwa ngegama lakhe kwathiwa *i-SAS Mmanthatisi submarine ((S101)*. Lo mkhumbi owombutho wamasosha aseNingizimu Afrika (Letaona:2006).

5.3.1.4. Imithelela Emihle Ngokubekwa Kwamakhosi AkwaZulu

Uma siqhubekela phambili, ocwaningayo ukubona kuyingxenye yemiphumela emihle yezenzo zikaMkabayi kaJama ukuba abeke amakhosi akwaZulu esihlalweni sobukhosi. Lokhu kungumphumela omuhle ngoba uMkabayi kaJama wayengagcini ngokuwabeka nje kuphela amakhosi akwaZulu esihlalweni kepha wayephinde awaqaphe, aweluleke, futhi awalekelele ngokuwacebisa nangokuwafundisa ukuthi abantu baphathwa kanjani uma uyinkosi. Ngalesi senzo isizwe sikaZulu sakhula, sadlondlobala saba nesithunzi nakwezinye izizwe. Nanamuhla isizwe sakwaZulu sisahlonishwa ngenxa yemisebenzi kaMkabayi kaJama njengoba besesishilo ngenhla ukuthi ukuba wahamba wayogana ngabe konke lokhu esikubonayo esizweni esimnyama akukho.

Isenzo sikaMkabayi kaJama sokuba abeke amakhosi esihlalweni sobukhosi aphinde abe umeluleki wawo kwaba nemithelela emihle impela. Ngokwesibonelo, inkondlo ka-O.E.H. Nxumalo enesihloko esithi *Kufa* etholakala encwadini yezinkondlo kaMsimang (1986:50) esihloko sithi *Izimbongi izolo nanamuhla*, ifakaza kanjena:

Isizwe sikaZulu, ngibone

NoMhlangana noDingane noMkabayi

Bekhonze ngokuthembeka okukhulu;

Nanxa le nkondlo ingakhulumi ngqo ngoMkabayi kaJama kepha iyaliphatha igama lakhe. Ukukhonza ngokuthembeka kusho ukuba uthembeke enkosini yakho noma enkosini ebusayo okanye kothile obusayo. Ngokuhumusha, singasho nje ukuthi uMkabayi kaJama wayethembekile enkosini uShaka kaSenzangakhona ngoba kwakubusa iNkosi uShaka ngaleso sikhathi, futhi kuyavela ukuthi wayebanika abantu indawo yabo yize emdala kunabo kepha wayesihlonipha isikhundla sophethe. Lesi senzo sikaMkabayi kaJama sokuba athembeke eNkosini uShaka kaSenzangakhona sihle ngoba kubalulekile ukuba uthembeke kumuntu ongumeluleki wakho ukuze naye ezowethemba amacebiso akho.

5.3.2 Imithelela Emibi

Isenzo sikaMkabayi kaJama sokubandakanyeka etulweni lokubulawa kweNkosi uShaka kaSenzangakhona kasiphethanga kahle. Baningi abantu abafa emuva kokukhothama kweNkosi uShaka. Kulabo bantu singabala uNgwadi, uMbopha kaSithayi, kanye noMntwana uMhlangana (Msimang: 1982). UNgwadi wafa ngoba wayesondelene neSilo uShaka, lokho okwakungenza ukuba kube nokuchitheka kwegazi kwaZulu ngoba ephindiselela iSilo uShaka kaSenzangakhona ngokukhothama kwakhe. UMbopha kaSithayi yena wabulawa ngoba wayazi ngetulo lokubulawa kweSilo uShaka futhi engahle abe ingozi naye afune ukuklonyeliswa ngesenzo sakhe sokubandakanyeka ekubulaweni kweSilo uShaka kaSenzangakhona. Kanti uMntwana uMhlangana yena wabulawa ngoba kwase kunombango phakathi kwakhe noMntwana uDingane, nesizwe sesiqhekeke phakathi singasabumbene, sekukhona abaseka uDingane nalabo abaseka uMntwana uMhlangana. UMkabayi kaJama wayekholelwa ekutheni isizwe esinoqhekeko kasiyi phambili kepha uqhekeko luyingozi ngoba lungasibulala lusiqede isizwe, nabezizwe kulula ukuba bangene phakathi bazomosha uma isizwe singabumbene. Okwenza sithi lesi senzo saba nomthelela omubi ingoba kuyavela ukuthi ukubulawa kwalaba ababalulwe ngenhla umsuka wakhona kwaba ukukhothama kweSilo uShaka kaSenzangakhona ngoba ukube uShaka kaSenzangakhona akabulawanga kwahlalwa phansi kwaxoxiswana, ngabe bonke laba abafa emva kwakhe abafanga ngomyalelo kaMkabayi kaJama.

Ukukhothama kukaShaka kaSenzangakhona kwaba nomthelela omubi kakhulu ngoba iningi labantu libona uMkabayi kaJama njengesitha esikhulu embusweni kaZulu. Ukubandakanyeka kukaMkabayi kaJama ekufeni kweSilo uShaka kaSenzangakhona kwamlethela igazi elibi ngoba nabantu abaningi bavele bakhohlwa okuningi okuhle akwenzela isizwe sikaZulu kepha bagxila ekumsoleni ngokufa kukaShaka. Nabacwaningi abaningi asebecwaninge ngoMkabayi kaJama bagxile kulesi senzo sokubulawa kweSilo uShaka. Lesi senzo siyabugqiba ubuqhawe bukaMkabayi kaJama nakho konke okuhle okubalulwe ngenhla okwenziwa uMkabayi kaJama enzela isizwe sikaZulu kepha siqhakambise ukuthi ungumbulali. Isona kanye esenza ukuba iNkosi uMpande imdingise iyombeka ebaQulusini nokuyilapho iNkosazana uMkabayi kaJama eyakhothama isihlala khona (Msimang, 1982).

Kuningi osekuchaziwe ngoMkabayi kaJama ngenhla kusekelwa ngemibhalo yababhali abahlukene kepha abanye ababhali bamchaze ngendlela ethi ayihluke ngoba bamchaze njengombulali ongenanembeza. Konke lokho bakususela ekubandakanyekeni kwakhe ekufeni kukaShaka kaSenzangakhona. Akuzona izincwadi kuphela eziveza uMkabayi kaJama njengombulali kepha zikhona nezinkondlo ezimveza kanjalo. Ngokwesibonelo, umcwaningi uthole inkondlo ka-J.D. Chisimba enesihloko esithi *Ngikhumbula KwaDukuza* kuMsimang (1986:57), ekhuluma ngokufa kwenkosi uShaka, isho kanjena:

Wangenza Mkabayi kaJama,
Wangenza vezi odl’ ezivezayo,
Wangenza Mbopha kaSithayi.
Sengiyokhala ngibiz’ ubani,
Engiyothi akasabel’ ekuphi?

Kulesi sitanza esingenhla kuvezwa ukukhala kwabantu ngesenzo sikaMkabayi kaJama sokubandakanyeka ekubulaweni kweNkosi uShaka. Singasho ukuthi uMkabayi lapha uvezwe njengombulali ngoba uyena owakhipha izwi lokuba iSilo uShaka kaSenzangakhona makafe kanti futhi elakhe kalingabuyi lilambatha. Lesi senzo senza uMkabayi kaJama abukeleke phansi ngoba sizokhumbula ukuthi akekho umbulali obukeleka phezulu. Nanxa uMkabayi kaJama akwenza wayethi wenzela isizwe sakwaZulu ngoba iNkosi uDingane yayisimlume indlebe ithi iNkosi uShaka kaSenzangakhona ayibaphethe kahle abantu, kepha abantu bambona njengombulali.

Into eyenza ukuthi ocwaningayo athi ukubandakanyeka kukaMkabayi kaJama etulweni lokubulawa kweNkosi uShaka kaSenzanakhona kwaba nomthelela omubi ukuthi uma ababhali abaningi bebhala ngoMkabayi kaJama okugqamayo ukuthi ungumbulali. Singabala ababhali abanjengoTurner (2003), uMasuku (2009), uDhlomo (1968), uShamase (2017), kanye nabanye. Lokhu kubhala kwababhali ngalesi senzo sikaMkabayi kaJama kwenza abantu abaningi balibale, abanye kubenza bangazi ngeqhaza elihle likaMkabayi kaJama embusweni kaZulu. Kanti-ke kwabanye kwenza ukuthi uMkabayi kaJama bambone njengesitha, abanye babone ukungcola kodwa kuyena kanti eqinisweni kukhulu uMkabayi kaJama akwenzela isizwe sakwaZulu nokuyikhona okwenza ukuba amadodana omnewabo ayelazi iqiniso amhloniphe futhi ambone njengomeluleki. Ayeqonda ukuthi ukube uMkabayi kaJama akazithathanga izinqumo azithatha ngobukhosi bukaZulu, babengasoze balithola ithuba lokuba bangamele isihlalo sobukhosi. Lapha Ocwaningayo ubona uhlelo lwenzalabantu luvela kahle ngoba kubela izithelo ezinhle ngobuholi bukaMkabayi kaJama, esizweni nasemadodaneni omnewabo uSenzangakhona kaJama. Amanye amadodana kaSenzangakhona kaJama ayeqonda ukuthi ukuba ubabekazi wabo akaphumanga wayofunela iNkosi uJama kaNdaba uMthaniya ngabe kwabona babengeke balibone ilanga. Kanti kwayona iNkosi uSenzangakhona kaJama yayiqonda ukuthi nakho ukuba khona kwakhe emhlabeni kwaba imizamo kaMkabayi kaJama nodadewabo uMmama kaJama.

Nanxa ocwaningayo engasho ukuthi uyasivuna isenzo sikaMkabayi kaJama, kepha akuphawulayo ukuthi isenzo esisodwa esibi sikugqibe konke okuhle nokutusekayo ngeqhaza likaMkabayi kaJama embusweni kaZulu. Lokhu kunomthelela omubi ngoba intsha yanamuhla ayisoze yazi ngokuhle okwake kwenziwa umuntu wesifazane emandulo, umuntu owamangaza abantu abaningi. Intstha yanamuhla ikakhulukazi eyesifazane ukufunda nokwazi ngamagalelo amahle kaMkabayi kaJama, kungayi lekelela ukuba ilwisane nokucwaswa ngokobulili nangakwesiko. UMkabayi kaJama wawubusa uZulu ngokwethembeka wethusa abantu abaningi nangobuhlakani ayenabo, lobu buhlakani bufaniswa nobamadoda alishumi (Kunene. 2017:99).

5.4. Iziphakamiso Zokugwema Imiphumela Emibi

Lapha ngenhla sekuvelile futhi kwasekelwa ngemibhalo ukuthi uMkabayi kaJama wazibandakanya etulweni lokubulawa kweSilo uShaka kaSenzangakhona ngoba uMntwana uDingane efike wamsengela ezimithiyo, wabheca uShaka ngobende inyama engayidlanga wathi ubulele unina iNdlovukazi uNandi nokuyikhona okwaholela ekutheni kuze kufe bonke laba

ababalwe ngenhla (Msimang, 1982). Ocwaningayo, ngokufunda imibhalo eyahlukene, ubona ukuthi ukube uMkabayi kaJama waqala ngokuba azinike isikhathi athole amaqiniso ezinhlangothini zombili zendaba wayengeke azibandakanye netulo lokuba kubulawe iSilo uShaka kaSenzangakhona ngoba kuvelile kulolu cwaningo ukuthi wayemthanda uShaka futhi wazisola ngokuba naye abe nesandla ekufeni kukaShaka kaSenzangakhona waze wazonda ngisho izandla zakhe elokhu emsole njalo uDingane kepha kungasenakuguquka okwenzeka ngoba iSilo sasesiphangalele, sesingenakuvuswa (Msimang:1982). Kanti futhi uma sibheka ukufa kukaMhlangana, ukube uMkabayi kaJama wabeka uDingane esihlalweni sobukhosi wabe esesondeza uMhlangana eduze kwakhe wamqeqesha embeke ngaphansi kweso lakhe njengomholi ozolandela, ngoba vele naye wayengumntwana kaSenzangakhona kaJama, lokho kwakuyoba kuhle kakhulu kunokuba naye amakhele itulo lokuba abulawe.

Ngakolunye uhlangothi, uZondi (1960:62) uveze ukuthi ngaphambi kokuba uMkabayi kaJama anqume ukuba iNkosi uShaka kaSenzangakhona ayife, waqala waya kuyo inkosi wayoyeluleka eyincenga ukuba ayinciphise isandla ngoba isizwe isiphethe ngesihluku, kepha inkosi lokhu yakushaya indiva. Nanxa zazikhona ezinye izinto naye uMkabayi kaJama ayesezizwile ezinye esezibonile ngobuholi bukaShaka kaSenzangakhona, kwakubonakala ukuthi uzimisele ukulungisa kodwa kwasho khona ukuthi inkosi yayinekhanda eliqinile. Yize liqinile linjalo ikhanda, lokho kwakungasho ukuthi akabulawe, kunalokho uMkabayi kaJama, njengethongo lakwaZulu, wayesengahamba ayophahla anxuse kwabaphansi ukuba babonise iNkosi uShaka kaSenzangakhona inyathuko okuyiyona yona. UZondi (1960:60) uveze ukuthi isimo sasingesihle neze ngesikhathi sokubusa kweNkosi uShaka kaSenzangakhona ngoba imizi yase iphenduke amanxiwa ngenxa yezimpi, izintombi zijendeviswa, izinsizwa zithenwa, amakhehla nezalukazi kuthiwa akuganane, kanti amasimu wona esephenduke amafusi, lokhu kwenza ukuthi isizwe sikaZulu sibulawe inkemane. Ukube iNkosi uShaka kaSenzangakhona isizwe yasihola ngendlela yalalela neziyalo zabeluleki abadala kunayo, ngabe akufikanga ekutheni ize igudluzwe esihlalweni sobukhosi ngesihluku.

5.5 Isiphetho

Kulesi sahluko sesihlanu, ocwaningayo uhlole ukuthi iliphi ithonya uMkabayi kaJama abanalo ebantwini. Kube sekuvela ukuthi uMkabayi kaJama kukhona abathile abathonywa imisebenzi yakhe ayenza esizweni sikaZulu. Abanye kuvele ukuthi bathonywa isibindi namandla akhe, kanti

abanye bathonywa indlela akhuluma ngayo uma esho okuthile. Leli thonya lakhe lihlolwe kubona bobubili ubulili, obesilisa nobesifazane. Lokhu kwenziwe ngokubheka ukuthi izenzo kanye nesibindi sakhe kwaba namuphi umthelela ebantwini abamnyama. Kulesi sahluko kuphindwe kwahlolwa izinqumo ezathathwa uMkabayi kaJama ezivele esahlukweni sesine ukuthi zaba namiphi imithelela emndenini wakhe, kubantu besifazane, embusweni wakwaZulu jikelele, kanye nakuyena uqobo. Umcwaningi uveze izinqumo wabe eseveza izinqumo ezaba nemithelela emihle nalezo ezaba nemithelela emibi wabe esesekela kuzo zombili izinhlangothi. Uphethe ngokubalula iziphakamiso okwakumele zithathwe uMkabayi kaJama ukugwema izinqumo zemiphumela emibi ngoba kuvelile ukuthi imiphumela emibi yezinqumo zakhe iyona eyenza ukuthi abantu bakhohlwe yikho konke akuhle akwenzela isizwe sikaZulu.

ISAHLUKO SESITHUPHA

ISIPHETHO NEZIPHAKAMISO ZOCWANINGO

6.1 Isingeniso

Lesi sahluko esokugcina ocwaningweni obelwenziwa. Kulesi sahluko kufinqwa konke obekwenziwa kulolu cwaningo. Lokhu kuzokwenziwa ngokuthi ocwaningayo aveze okutholakele ocwaningweni, obekwenziwa ocwaningweni bese ephinda eveza ukuthi isahluko ngasinye siqukethe ni, iziphakamiso zocwaningo olulandelayo kanye nezincomo.

6.2. Okutholwe Ocwaningweni

Kulolu cwaningo kuvele ukuthi uMkabayi kaJama uchazwa ngezindlela eziningi ababhali abahlukene. Abanye ababhali uma bechaza uMkabayi kaJama emibhalweni yabo bamveza lapho esethatha khona ubukhosi bakwaZulu, bamveze kusukela etulweni lokubulawa kweNkosi uShaka kaSenzangakhona kanti abanye bamchaza kusukela ekuzalweni kwakhe kuze kufike ekukhothameni kwakhe. Laba babhali emibhalweni yabo kuze kuvele ngisho isiqu sakhe somzimba nephimbo lakhe imbala kanye ngendlela yakhe yokukhuluma, besebenzisa isu lenkulumompendulwano, njalo njalo. Ngakolunye uhlangothi, abanye ababhali uma bemchaza bamveza ngezenzo zakhe baze bakhombise isibindi namandla ayenawo embusweni wakwaZulu. Kuphinde kwavela ukuthi likhulu iqhaza elabanjwa uMkabayi kaJama embusweni kaZulu, kwavela namaphutha awenza. Nanxa weyethi uvikela isizwe, akuphethanga kahle futhi ingakho ocwaningayo ethi amaphutha. Kukhona konke lokho, kuvelile ukuthi ukuba uMkabayi kaJama wayengekho ngabe lo mbuso kaZulu esiwubona namuhla awukho. Zonke izithelo esizibonayo namuhla imizamo nokuzinikela kukaMkabayi kaJama.

6.2.1. Ubuhle, Ukukhalipha kanye Nesibindi

Ababhali abaningi kulolu cwaningo baveze ukuthi uMkabayi kaJama wayemuhle eqedile, kepha akagcina ngokuba muhle nje, wayekhaliphile nalapha ekhanda futhi enesibindi esingalindelekile kowesifazane. Ngokwesibonelo, uDlomo (1936:1) uveze ukuthi uMkabayi kaJama kwakuyiNkosazana emangalisayo ngezindlela eziningi. Futhi inenhliziyo elukhuni njengetshe; ingesabi lutho; amehlo ayo lawa ekhanya inhlansi, elokoza umlilo, lapho esethukuthele ayeba bomvu sengathi agcwele igazi. Uphinde waveza ukuthi izwi likaMkabayi lalipholile. Uma siqhubekela phambili, uDhlomo (1936:8) uphinde wachaza uMkabayi kaJama ngokuthi wayenamazinyo amahle, amhlophe athe qwa. Nanxa uMkabayi kaJama wayenamazinyo awuthotho emuhle kunguzime wentombi yakwaZulu, wayengabhekeki emehlweni, ngisho amadodana omnewabo uMhlangana noDingane babethi uma bembheka bebone ekhanya njengemisebe yelanga (Dhlomo: 1936:9).

UKunene (2017) naye uchaze uMkabayi kaJama ngokuthi yinkosazana eyayinamandla amakhulu embusweni wakwaZulu. Futhi waba yibamba ngesikhathi iNkosi uSenzangakhona kaJama esemncane. Uqhubeke wathi uMkabayi kaJama ubabekazi weNkosi uShaka kaSenzangakhona

owaba setulweni lokumbulala. UKunene (2017:99) uqhubeke wathi uMkabayi kaJama wayengamadoda alishumi ngobuhlakani bakhe.

UKunene (2017:99) ube eseqhubeka echaza isiqu sikaMkabayi kaJama indlela ayebukeka ngayo; uthi inkosazana yakwaNobamba, okunguMkabayi kaJama, yayimnyama njengamathunzi ezintaba. Yayisuka isukile ithi ukuphenduka namadoda ashalaze. Isiqu sayo kwakungathi isiyazi ngezizukulwane zezizukulwane zabantu. Nxa isuka, wawungathi umhlaba uyazamazama. Lapho ihamba wawungafunga ukuthi yiyo kuphela phansi komthunzi welanga. Kanti futhi uMkabayi kaJama wayedume ngezisho zobuhlakani. Wayephinde acobelele abantu bakhe ulwazi ngokulanda umlando wasendulo.

UMsimang (1982) yena umchaze ngendlela eyehlukile uMkabayi kaJama. uzinike isineke. Kuningi akuvezile ngaye ngoba inoveli yakhe iqale iveze lapho amawele akwaNobamba engakazalwa. Uma echaza indlela ayebukeka ngayo uMkabayi kaJama, umchaza ngokuthi unguzime wentombi futhi wayenethambo nomzimba. Kanti futhi nejwabu lakhe lalesulekile kuhle okwesikhumba senkonyane entwasahlobo. Lo mbhali uphinde afanise uMkabayi kaJama nendoni yamanzi okusho ukuthi wayemnyama ngokwebala kepha emuhle. UMkabayi kaJama weyehleka kube sengathi akathandi kanjalo noma ekhuluma kwakuba sengathi akathandi. Kanti futhi uphinde waphawula kancane ngamehlo akhe amhlophe ayizimbulunga. La mehlo athi eyizimbulunga aphinde alokoze inhlansi phakathi. Umlobi ufanisa inkosazana yakwaNobamba nembali (Msimang, 1982). Lokhu kusafakazela bona ubuhle bukaMkabayi kaJama, phela umuntu usuke emuhle eqedile uma efaniswa nembali ngoba imbali into enhle nethandekayo. Umbhali uphinde wachaza uMkabayi kaJama njengomuntu onesineke, uthi noma ekulandisa ngokuthile ukuzwa kahle ngoba unesineke (Msimang, 1982:86). Nanxa ebuye waveza ukuthi indlela yakhe yokukhuluma inobuciko, ungahle ungamuzwa uma ungeyena umzulu woqobo kepha isineke sakhe sokuchaza sigcina sikukhanyisela ukuthi ukhuluma ngani empeleni.

Uphinde waqhubeka wathi ubuso bukaMkabayi kaJama babuhlotshiswe yiwo lawo mehlo ayizimbulunga, aqhakaze kuhle okwezinkanyezi zomkhathi. La mazwi asinika isithombe sokuthi impela uMkabayi kaJama muhle uqedile nakhu namehlo akhe efaniswa nezinkanyezi zomkhathi. Kwazise phela izinkanyezi zinhle kanti futhi ziletha ukukhanya, ziphinde zenze isibhakabhaka sihlobe sibe sihle. UMkabayi kaJama wayenomlomo omncane nje omumethe amazinyo awuthotho amhlophe qwa kuhle kweqhwa. Umbhali uchaza uMkabayi kaJama njengentokazi ende

enomzimba ogcwalelene, futhi uqhubeka athi ngisho iqolo lakhe ngathi umnyovu, kanti kwasifuba sakhe sisho ngamabele alingene, amile athe mpo. Lapha umbhali ukuveza kwakhe ukuthi uMkabayi kaJama unamabele amile athe mpo, uqonde ukusikhanyisela ukuthi uMkabayi kaJama uyintombi nto! Umbhali uphinde wakubalula ukuthi uMkabayi kaJama unalobu buhle obuchitha isikhathi okungathi ungavele ume umbuke nje. UMsimang (1982) uphinde achaze inkosazana yakwaNobamba njengomuntu owayenezwi elipholile, noma esekhuluma ediniwe izwi lilokhu lipholile kepha bese lidla ngokuhlaba nje qha.

UManyathi (2002) naye uchaze uMkabayi kaJama ngendlela ehlukile ngoba umchaze njengomama. UManyathi (2002:11) uthi uMkabayi wabukhombisa ubumama kuNandi ngokuzama ukumkhulumela kumnewabo uSenzangakhona kaJama ukuba amthande naye njengamanye amakhosikazi akhe. Akagcinanga lapho wayedamane eyombheka ngisho kubo eLangeni ukuthi uhleli kanjani ngoba wayesexoshiwe eSiklebheni, okwakungumuzi kaSenzangakhona kaJama. UManyathi (2002:35) uqhubeke wachaza uMkabayi kaJama njengomuntu wesifazane owayenothando olumangalisayo. Uthi uMkabayi kaJama wadela konke waze waqoka ukuba angagani ngoba ethanda isizwe sakubo kwaZulu.

UMasuku (2009:124) yena uthi uMkabayi, inkosazana yakwaZulu, wazalwa waba yiwele nodadewabo uMmama kepha konke okubi okwehlela isizwe kwathweswa yena ngoba abantu babazi ukuthi kwakumele abulawe. Uthi abantu baze baqala ukumthanda ngoba esetholele uyise intombi uMthaniya kepha lolo thando akubanga uthando lwesikhathi eside ngoba yaqala phansi inzondo emveni kokukhothama kweNkosi uJama kaNdaba lapho uMkabayi kaJama ezibeka khona esihlalweni sobukhosi ukuba ahole isizwe sakwaZulu ngoba umnewabo uSenzangakhona kaJama weyesemncane. Uqhubeke wathi uMkabayi kaJama nguyena owakha itulo lokuba kubulawe uShaka kaSenzangakhona, ngoba esolwa ngokungabaphathi kahle abantu bakhe njengomholi wesizwe, nokwaba nomthelela wokuba kuze kugcine sekufe noMntwana uMhlangana. Uphinde waveza ukuthi uMkabayi kaJama wayelokhu enamandla njalo embusweni kaZulu ngisho esegugile. UMkabayi wakhothama ekudingisweni ngesikhathi sokubusa kweNkosi uMpande.

Ukusonga konke lokhu osekuphawulwe ngenhla, ocwaningayo naye uyavuma ukuthi impela uMkabayi kaJama wayemuhle ngoba lobu buhle buyavela emibhalweni yabalobi abahlukahlukene ethinta uMkabayi kaJama. Emibhalweni yabo laba babhali akugcinanga nje ngokuvela ubuhle bukaMkabayi kaJama kepha kuphinde kwavela ukuthi wayengowesifazane owayenamandla

amakhulu futhi enesithunzi. Umcwaningi naye uyavuma ukuthi uMkabayi kaJama wayenamandla nesithunzi esekela ngesenzo sakhe sokuthatha isihlalo sobukukhosi bakwaZulu emandulo lapho ayebambele khona umnewabo uSenzangakhona kaJama ngoba wayesemncane. Isibindi namandla kaMkabayi kaJama sasingahambi sodwa kepha sasisekelwa ubuhlakani ayenabo ngoba ngisho impi izophuma iyolwa, uyena owayehlomisa amabutho ukuthi azoyinqoba kanjani leyo mpi. Omunye umbhlali lapha ngenhla uze waphawula ukuthi ubuhlakani bukaMkabayi kaJama eyedwa bungafaniswa nobuhlakani bamadoda alishumi (Kunene: 2017) UMkabayi kaJama nanxa kuvelile ukuthi wayengenabo abantwana, abanye ababhali bamveze njengomuntu owayenobumama kuyena, onesihe nokuzwelana nabantu (Manyathi, 2002).

Nanxa lukhona ucwaningo oluthinta uMkabayi kaJama kepha kaluluningi. Nakulona lolu olukhona, okuqaphelisekayo ukuthi abacwaningi abaningi indaba yokufa kweNkosi uShaka kaSenzangakho ngezwi likaMkabayi kaJama bayachema uma bebhala ngayo ngoba baveza uhlangothi olulodwa lwendaba futhi abazibaluli izinto ezimbi ezase zenziwa iNkosi uShaka kaSenzangakhona. Abanye abakuvezi futhi ukuthi uMntwana uDingane owafika wabikela uMkabayi kaJama ngakho konke okubi okwakwenziwa inkosi ebusayo (Msimang: 1982). Kanti-ke kungesiyena yedwa uMntwana uDingane, nasendleleni uMkabayi kaJama wayehamba ehlangana nabantu bemkhalela ngempatho yenkosi ebusayo nokuyizona zinto ezaholela ekutheni uMkabayi kaJama aze abandakanyeke etulweni lokubulawa kweNkosi uShaka kaSenzangakhona. Kepha abacwaningi abaningi abakuvezi konke lokhu. Nanxa ocwaningayo engasho ukuthi uyameseka uMkabayi kaJama ngokubulala, ubona kubalulekile ukuba zivezwe zombili izinhlangothi ukuze abantu abafundayo bazikhethele bona ukuthi bathatha kuphi ngoba kulolu cwaningo ziveziwe izimbangela ezenza ukuba uMkabayi kaJama abenesandla ekubulaweni kweNkosi uShaka kaSenzangakhona. Ekuvezweni kwalezi zimbangela, ocwaningayo uze waveza ngisho nendlela uMkabayi kaJama ayethanda ngayo uShaka kaSenzangakhona. Uthando lukaMkabayi kaJama ngoShaka kaSenzangakhona luvezwe ngenhloso yokukhombisa ukuthi uMkabayi kaJama akambulalanga uShaka ngoba emzonda futhi kwakungesona isinqumo esilula nakuyena ukuba kubulawe iNkosi uShaka kaSenzangakhona kepha uthi konke wayekwenza ngoba wayevikela isizwe. Sizokhumbula ukuthi kuvelile kulolu cwaningo ukuthi lapho kubusa iNkosi uShaka kaSenzangakhona, isizwe sakwaZulu sasibulawa inkemane, abantu bebulawa, abesifazane bona bejendeviswa (Zondi:1960)

6.2.2. Umlando Okhulunywa Ngabantu NgoMkabayi KaJama

Ngokwesithombe sevidiyo saku-*Youtube*, umnumzane ochaza khona umlando kaMkabayi kaJama uthi uMntwana uMkabayi kaJama wayezalwa intombi yakwaSibiya eyayibizwa ngokaSikhombazana, yabazala baba babili bengamaphahla noma amakhosi ngoba kudala kwaZulu bekuhlonishwa kungashiwo ukuthi ngamawele (1KZNTV: 2015). Uthi uMkabayi kaJama kwakumele kube nguyena ogingiswa igabade ngoba kwakuthiwa akufunakali ukuba baphile bobabili. Uqhubeke wathi abanye bathi uMkabayi kaJama walifakwa igabade waligwinya kanti abanye futhi bathi iNkosi uJama wenqaba ukuthi kube khona iwele elendiswayo. Uthi uMkabayi noMmama bakhula bebathathu ngoba kukhona owabelamayo. Unina woMkabayi kwakunguyena owayenguNdlunkulu, onguNdlunkulu kusuke ngunguyena oyozala inkosana.

Uqhubeke wathi uMkabayi noMmama babona ukuthi ayikho inkosana endlini yakwabo base bephuma beyofuna enye intombi ekhaya konina kwaSibiya babuya nayo yazogana iSilo uJama kaNdaba, igama layo kwakuMthaniya. UMthaniya nguyena owagcina ezala iNkosi uSenzangakhona. Uthi ubuhlakani bukaMkabayi kaJama buyasho ukuthi wayezalwa endlunkulu vele emiselwe ubukhosi ngoba wenza konke okusemandleni ukuze iNkosi uSenzangakhona iphumelele ukuthatha isihlalo ngobuhlakani bakhe.

Uthi emveni kokukhothama kweNkosi uSenzangakhona kaJama, nakuba uMntwana uMudli kaNkwelo kaNdaba wake wabamba, akukho okwakwenziwa kungadlulanga eNkosazaneni uMkabayi kaJama. Nalapho iLembe sekumele lithathe isihlalo nguyena owathi iLembe vele lifanele ukuba lisithathe ngoba lizalwa ebukhosini bakwaMhlongo eLangeni, ngoba ubukhosi abulingani, kuNtuli uNdlela kaSompisi lapho okuzalwa khona uSigujana kwakungakabi ubukhosi obabusezingeni elilingana nobukhosi baseLangeni.

Uphinde wakuphawula futhi ukuthi uMkabayi kaJama wayengomunye wabantu ababekhona etulweni lokubulawa kweLembe. Uthi uMkabayi kaJama wagcina engaganile. Wagcina esuswa kwaNobamba wayiswa endaweni engaseDumbe osekuthiwa isebaQulusini manje. Uthi okugqamile ukuthi uMkabayi kwakungumntwana wenkosi owayehlakaniphile, enesibindi, enamasu, enakho konke okusho ukuthi ubukhosi bakwaZulu wabumela kangakanani kusukela kuyise omzalayo, iNkosi uJama kaNdaba, kuze kufike ekubuseni kwamadodana kaSenzanakhona kaJama. Uphethe ngokuthi kuningi okuhle akwenza uMkabayi kaJama.

Okuvelile kakhulu kule nkulumo, ubuhlakani nesibindi uMkabayi kaJama ayenaso yize engumuntu wesifazane. Nanxa kuvela ukuthi wayekhona etulweni lokugudlula iLembe, butuswa kakhulu ubuholi bakhe nokuningi akwenzela isizwe sakwaZulu, nalapho enza konke okusemandleni ukuba iNkosi uSenzangakhona kaJama igcine ibuthathile ubukhosi. Okushiwo lapha kuyavumelana nalokhu osekushiwo abanye ababhali okusekelwe ngabo lolu cwaningo.

6.2.3. Ukucwaswa KukaMkabayi KaJama

Ocwaningweni olwenziwe kuvele ukuthi uMkabayi kaJama wacwaswa kakhulu ngokosiko nokuyikhona okwaba nomthelela wokuba abe nenhliziyo elukhuni. Uqale ukucwaswa ngokosiko kusukela ezalwa engakakwazi nokukhuluma. Kuvelile futhi ngenhla ukuthi iningi labantu lalifuna ukuba aye kwagoqanyawo ngoba isiko lakwaZulu emandulo lalithi uma abantwana bengamawele kwakumele oyedwa, omdala, abulawe. Lapha kuMkabayi noMmama, owayemdala kwakunguMkabayi kaJama (Msimang:1982). Impilo kaMkabayi kaJama ayikaze ibe lula. Uyacabanga ukucwaswa ubizwe ngawo wonke amagama ayizici ngisho abantu abangontanga yakho baze bakukhiphe inyumbazana bengafuni lutho olubahlanganisa nawe.

Kulolu cwaningo kuphinde kwavezwa uMkabayi kaJama ecwaswa ngokobulili, ngenkathi ethatha isihlalo sobukhosi ebambela umnewabo uSenzangakhona kaJama ngoba wayesemncane engeke akwazi ukuhola isizwe sikaZulu. UMkabayi kaJama waba yibamba ngenkani ngoba abantu babengafuni ukuba abuse ahole uZulu ngoba ungumuntu wesifazane. Kanti-ke lolu cwaningo lukuvezile ukuthi uMkabayi kaJama wayenalo lonke igunya lokuba ahole isizwe sakwaZulu ngokuvunwa injulalwazi yeFeminizimu yase-Afrika, nohlelo lwenzalabantu kanye nenjulalwazi yeWumanizimu. Isibonelo, ngokohlelo lwenzalabantu uMkabayi kaJama wayefanelekile ukuba abuse isizwe sakwaZulu ngoba yona ithi uma ungowesifazane umdala emndenini noma endlini yakwenu, yize ungumuntu wesifazane, unalo ilungelo lokuba ube umhloli wekhaya noma wesizwe jikelele. Futhi kufanele uthole inhlonipho efanayo naleyo enikwa abantu besilisa uma besezikhundleni.

6.3. Obekwenziwa Ocwaningweni

Lapha kulesi sigaba kuhlahlelwa zonke izigaba zalolu cwaningo jikelele. Kuzophawulwa ngalokho obekwenziwa esahlukweni ngasiye bese kuvezwa okutholakele kuleso naleso sahluko socwaningo.

6.3.1. Esahlukweni Sokuqala

Esahlukweni sokuqala bekungeniswa ucwaningo oluzokwenziwa. Ocwaningayo ube esechaza amagama abalulekile okuyiwona abumbe isihloko, waphinda waveza izinhloso zalolu cwaningo ngoba izona eziwumgogodla wocwaningo. Kanjalo futhi ocwaningayo uphinde waveza ucwaningo oselwenziwe walwehlukanisa ngezigaba, wabe esechaza ukuthi yena olwakhe ucwaningo luzohluka ngani kulolu oselwenziwe. Uphethe ngokuhlahlela izahluko ukuthi kuzokwenziwani esahlukweni ngasinye.

6.3.2. Esahlukweni Sesibili

Kulesi sahluko kuvezwe izindlela ezizosetsheziswa noma ezisetshenzisiwe ukuqhuba lolu cwaningo. Lapha kuchazwe izindlela zocwaningo ngokuhlukana kwazo ngokusekela ngezincazelo zababhali abahlukahlukene. Ocwaningayo uphinde wachaza amapharadayimu nezinjulwazi ezizosetshenziswa kulolu cwaningo ukuze anikeze umqondo nesithombe esiphelele ngocwaningo lwakhe kofundayo. Lapha kuvelile ukuthi kubalulekile ukuqoka indlela yokwenza ucwaningo ehambelana kahle nocwaningo lwakho ukuze lube impumelelo njengalokhu ocwaningayo eqoke indlela yekhwalithethivu ukuqhuba umsebenzi wocwaningo lwakhe. KuMazibuko (2008:78), uma sicaphuna uNeuman (1997:45), kuvele ukuthi indlela yokuqoqa ulwazi ngendlela yekhwalithethivu iyakwazi ukuthola ulwazi ngokwenzeka emphakathini, okucatshangwayo, izingqinamba kanjalo nalokho asebeke bahlangabezana nakho. Kutholakale ukuhlobana okukhulu phakathi kwezinjulalwazi ezimbili ezingenhla, iFeminizimu yase-Afrika nohlelo lwenzalabantu. Zombili lezi zinjulalwazi zimemezela izwi elifanayo lokubusa kwabantu besifazane emphakathini nasezweni jikelele. Kuvele ukuthi abantu besifazane banalo lonke ilungelo lokuphatha, kuvezwe ababhali abahlukahlukene besekela ngezincazelo zabo.

6.3.3. Esahlukweni Sesithathu

Esahlukweni sesithathu kuvele izindlela eziningi zokuchaza uMkabayi kaJama. Abanye ababhali bamchaze kusukela lapho ezalwa kwaze kwafika esikhathini akhothama ngaso. Kanti abanye bona baveze isithombe sakhe ngamagalelo akhe, okuyizinto ezinhle azenza ezenzela isizwe sakwaZulu. Abantu abayi nganxanye bengemanzi ngoba bakhona labo abaveze okubi kuphela ngoMkabayi kaJama, kepha lokhu kungubufakazi bokuthi akukho soka elingenasici.

UMasuku (2009:130) uchaze uMkabayi kaJama ngokwezibongo zakhe. Uthi izibongo zikaMkabayi zikukhombisile ukuthi uma umuntu wesifazane enikezwe ithuba, unamandla okufeza noma iziphi izinhloso ezinhle azibekele zona ngalelo thuba. Uthi emandulo, kwaZulu kwakuqala ngoMkabayi kaJama ukuba kube khona owesifazane otshela amadoda ukuthi enzeni, nini futhi akwenze kanjani, nokuthi aziphathe kanjani. Uqhubeke wachaza uMkabayi kaJama njengombumbi wamakhosi, wathi uyena futhi ophinde abe ngumgudluzi wamakhosi. Uthi ingakho ezibongweni zakhe ebizwa ngoSoqili. Uphinde wachaza uMkabayi kaJama njengomholi onazo zonke izimfanelo zobuholi obuqinile nobunesibindi. UMkabayi uchazwe njengenjulabuchopho, waphinda wachazwa njengendlovukazi ezilalelayo izikhalo zabantu bayo. Lapha ubechazwa ngokwenjulalwazi yeWumanizimu ngoba yona ithi owesifazane ukucabanga noma ukuvuthwa komqondo wakhe ikhona okumenza ahluke kowesifazane osayintombazanyana.

Kanti futhi izibongo zikaMkabayi kaJama ziphinde zavela encwadini kaNtuli noMakhambeni (1998:65) ngaphansi kwesihloko sezibongo zamaqhawe. Laba babhali ababili baveza uMkabayi kaJama njengeqhawe ngoba izibongo zakhe zivele ngaphansi kwesihloko sezibongo zamaqhawe. UDhlomo (1939:13) uchaza iqhawe njengomuntu onenhliziyo enesibindi futhi ongenalo uvalo. Iqhawe liyasithanda nesizwe sakubo. Zonke lezi zinto ezichazwe uDhlomo (1939) kule ncazelo yakhe yeqhawe ziyahambisana nokuningi ababhali abakusho ngoMkabayi kaJama. Ngakho-ke, ocwaningayo uyavuma ukuthi uMkabayi kaJama wayeliqhawe impela njengoba uNtuli noMakhambeni (1998) bemchaze njengalo.

6.3.4. Esahlukweni Sesine

Kulesi sahluko kuvele ukuthi uMkabayi kaJama wabamba iqhaza elikhulu emlandweni wokwakhiwa kombuso kaZulu etshengisa amandla angaphezu kwalawo abhekwe kowesifazane ngokwesiko. Ngokwenjulalwazi yeJenda Soshalizishini lokhu kwenza kukaMkabayi kwayichilo ingakho kwathusa abantu abaningi ngoba babazi ukuthi ngokosiko, abantu besifazane ababisezikhundleni zokubusa. UMkabayi kaJama nguyena owabeka amakhosi akwaZulu emandulo futhi nguyena owayewadiliza. Igalelo lakhe nanamuhla lisahlonishwa esizweni samaNguni. Waphinde wavula amehlo kwabaningi besifazane ukuthi nabo bangakwazi ukuzimela futhi batshengise amandla amakhulu.

UMkabayi akaqalanga ngokubhekelela isizwe sikaZulu esekhulile kepha waqala esemncane lapho ayehleli engumfunzane ezinyaweni zikaNdlunkulu eyibhekile ngoba wayedunguzela. Empeleni, uMkabayi kaJama wayesaba insila kanina, uNdlunkulu. Lapho kukhona khona uNdlunkulu nomntakaJama wayeba khona. UMkabayi wayefisa ngisho ukumthwalela iqoma uNdlunkulu kepha wenqaba ngoba ethi usemncane (Msimang:1982). Ukunakekela umama wesizwe kufana nokuthi unakekela isizwe uqobo, ingakho ocwaningayo ethi uMkabayi waqala ukunakekela isizwe engakahlali esihlalweni sobukhosi. UMkabayi kaJama wenza umsebenzi omkhulu lapho etholela khona uyise intombi uMthaniya owaba uNdlunkulu wakwaNobamba, wapha isizwe inkosana okunguSenzangakhona kaJama ngoba unina kaMkabayi, uNdlunkulu, wadlula emhlabeni engakabi nayo inkosana. Ngakho-ke, ukuba khona kweNkosana uSenzangakhona kwaZulu kwaba imiphumela nemizamo emihle kaMkabayi kaJama. Lesi senzo sikaMkabayi kaJama ocwaningayo usiyamanisa nenjulalwazi yeWumanizimu ngoba ukube uMkabayi kaJama wayengenawo umqondo ovuthiwe nosabalele wayengeke aphume inqina ayofuna umama wesizwe, ukuze isizwe sebenenkosana.

UMkabayi kaJama wawubumba umbuso kaZulu kungelula, kepha nezinqinamba ahlangabezana nazo wakwazi ukuba aphume nezisombululo ukuze avikele umbuso kaZulu. Izenzo ezimbi nezinqumo ezathathwa nguMkabayi kaJama esengaphansi komthunzi welanga, ngolwazi oluvezwe kulo msebenzi, kuyavela ukuthi wazenza ngoba evikela umbuso kayisemkhulu uNdaba ukuba ungaqhekeki phakathi. Baningi abantu abasola uMkabayi kaJama kuphela ngokukhothama kweNkosi uShaka kaSenzangakhona, ngokunjalo futhi, bakhona ababhale ngoMkabayi beveza ukuthi wabulala iNkosi uShaka kepha bangaziveza izimbangela nomsuka. Kepha lapha kulolu cwaningo, ocwaningayo uzivezile izimbangela zokufa kweNkosi uShaka. Imbangela enkulu eyenza uMkabayi ajikele iNkosi uShaka, uMntwana uDingane okunguyena owafika wasenga ezimithiyo ngeSilo uShaka. Lokhu kuvelile emibhalweni yobuciko esetshenzisiwe kepha abacwaningi abake bacwaninga ngoMkabayi kaJama noma ngeNkosi uShaka kabaluvezanga lolu lwazi nokuyiyona mbangela eyenza abantu abaningi bendlu emnyama bamzonde kangaka uMkabayi kaJama. Abanye abakuvezanga lokhu ngenhloso yokucashisa ulwazi lokuthi abantu besifazane bayakwazi ukuhola isizwe inqobo nje uma benikeziwe ithuba.

Ukubusa kukaMkbayi kaJama impela kwenze injulalwazi yeWumanizimu, Feminizimu yase-Afrika, kanye nohlelo lwenzalabantu kwavela kahle ekubumbeni lolu cwaningo.Okwenza lokhu

ukuthi ziningi izinto ezinhle ezazikhombisa ubuqotho bobuholi bukaMkabayi kaJama, kepha okuhlalukayo ukuthi okuhle akuveli uma kufundwa umlando ophathelene naye emibhalweni ebhalwe kakhulu abesilisa abamhlophe. Ubuqotho abusa ngabo bakhombisa ubukhali bomqondo wakhe. Kanjalo nokuba kwakhe umeluleki kumnewabo uSenzangakhona kaJama kwadlala enkulu indima embusweni wakwaZulu. Okubalulekile ukuthi kudala abantu besifazane babenayo indawo emphakathini, akukho okwakwenziwa inkosi ebusayo KwaZulu kungakaze kwabikwa kuMkabayi kaJama (Majola: 2017).

6.3.5. Esahlukweni Sesihlanu

Kulesi sahluko sesihlanu ocwaningayo uhlole ukuthi iliphi ithonya uMkabayi kaJama aba nalo ebantwini. Kube sekuvela ukuthi uMkabayi kaJama kukhona abathile abathonywa imisebenzi yakhe ayenza esizweni sikaZulu. Abanye kuvele ukuthi bathonywa isibindi namandla akhe, kanti abanye bathonywa indlela akhuluma ngayo uma esho okuthile. Injulalwazi yeWumanizimu isebenzisa kakhulu umqondo nesibindi somuntu wesifazana ukuhlola ukuba intombazanyana noma umuntu wesifazane. Nebala kulolu cwaningo kuvele ezikhawini eziningi ukuthi uMkabayi kaJama akasiyona intombazanyana ngoba umqondo wakhe uvuthiwe futhi unesibindi.

Leli thonya lakhe lihlolwe kubona bobubili, ubululi besilisa nobulili besifazane. Lokhu kwenziwe ngokubheka ukuthi izenzo kanye nesibindi sakhe kwaba namuphi umthelela ebantwini abamnyama. Kulesi sahluko kuphindwe kwahlolwa izinqumo ezathathwa uMkabayi kaJama ezivele esahlukweni sesine ukuthi zaba namiphi imithelela emndenini wakhe, kubantu besifazane, embusweni wakwaZulu jikelele, kanye nakuyena uqobo. Ocwaningayo uveze izinqumo, wabe eseveza izinqumo ezaba nemithelela emihle nalezo ezaba nemithelela emibi, wabe esesekela kuzo zombili izinhlangothi. Uphethe ngokubalula iziphakamiso okwakumele zithathwe uMkabayi kaJama ukugwema izinqumo zemiphumela emibi ngoba kuvelile ukuthi imiphumela emibi yezinqumo zakhe iyona eyenza ukuthi abantu bakhohlwe yikho konke okuhle akwenzela isizwe sikaZulu.

6.4. Iziphakamiso Nezincomo

Kulolu cwaningo bekubhekwa uMkabayi kaJama, kuhlolwa indlela avezwe ngayo emibhalweni yobuciko, kubhekwa iqhaza lakhe embusweni wakwaZulu ngezikhathi zasemandulo, kwaphinde kwabhekwa ithonya nemiphumela yezinqumo zikaMkabayi kaJama. Konke lokhu bekwenziwa ngokusekelwa izinjulalwazi ezilandelayo: injulalwazi yeFeminizimu yase-Afrika, iJenda

Soshalizeshini, uhlelo lwenzalabantu, kanye nenjulalwazi yeWumanizimu. Kuningi okusengacwaningwa kulo mkhakha kusentshenziswa uhlelo lwenzalabantu. Ngokwesibonelo, ocwaningayo usengacwaninga esebenzisa le njulalwazi ukubheka ukuthi sasinjani isimo se-Afrika jikelele emandulo ngoba kuvelile kulolu cwaningo ukuthi emandulo i-Afrika yayiholwa ngohlelo lwenzalabantu. Ocwaningweni olulandelayo ocwaningayo usengaphinde aqhathanise ubuholi benzalabantu basemandulo nalobo be*Patriarchy* okuyibona osebandile esikhathini samanje. Uma kuqhathaniswa lokhu kubusa kokubili, ocwaningayo usengaphinde ahlole ukuthi ibuphi ubuholi obubeka izimfuno zabantu phambili, ebese esekela ngocwaningo alwenzile ukuthi usho ngani.

Ocwaningweni olulandelayo umcwaningi usengacwaninga eqhathanisa ubukhosi bakwaZulu basemandulo kanye nobanamuhla, ebheka ukuthi ingabe ubukhosi busabalulekile yini njengoba babubalulekile emandulo, aphinde ahlole ukuthi ngabe ubukhosi banamuhla busazibeka yini izidingo zabantu phambili. Lokhu kungenziwa ngokuveza izinto ubukhosi bakwaZulu obusiza ngayo abantu besizwe esimnyama. Ngakolunye uhlangothi, omunye usengahlola uMkabayi kaJama emqhathanisa namanye amaqhawekazi aseNingizimu Afrika noma emqhathanisa nawase-Afrika jikelele. Ocwaningweni olungenhla izibongo zikaMkabayi kaJama zivele ngaphansi kwezibongo zamaqhawe kuNtuli noMakhambeni (1998). Kulolu cwaningo obelwenziwa lapha kuvelile ukuthi likhulu iqhaza elabanjwa uMkabayi kaJama embusweni wakwaZulu emandulo. Empeleni nababhali abaningi bayakubalula ukuthi ukube uMkabayi kaJama wayengekho noma ukube wahamba wayogana ngabe umbuso wakwaZulu awukho. Bekungakuhle ukuba eNingizimu Afrika kukhunjulwe konke okwadelwa uMkabayi kaJama ukuze lesi sizwe sibe khona namuhla. Lapha eNingizimu Afrika kunamaholidi okuhloniswa nokukhunjulwa kwamaqhawe athile, bekungakuhle ukuthi noMkabayi kaJama atholelwe indawo kulezo zinhlelo. UMkabayi kaJama ngokomlando wakwaZulu waze wakhothama engakaze ahlangane nomuntu wesilisa kepha asikezwa kukhulunywa ngaye ngisho emkhosini womhlanga. Okubalekile ukuba abantu besizwe bazi ngokuhle okwenziwa uMkabayi kaJama ngoba lokhu kungaguqula isimo sabantu besifazane abaningi, nalabo abazingabazayo bengaqala benze izinto ezinkulu njengoba sibabonile bevezwa ngenhla ngaphansi kwesahluko sesihlanu.

Emibhalweni esetshenzisiwe, sithanda ukuncoma uZondi (1960) encwadini yakhe ethi "*Ukufa kukaShaka*" ngoba uma ekhuluma ngokufa kukaShaka uveze ngisho imihlangano eyaba khona phakathi kukaShaka kaSenzangakhona noMkabayi kaJama. Emihlanganweni yabo evelile

kuphinde kwavela nokuqinisa ikhanda kukaShaka kaSenzangakhona ngendlela engenayo inhlonipho lapho ekhuluma khona nobabekazi wakhe. Siphinde sincome uMsimang (1982) enovelini yakhe ethi "*Buzani kuMkabayi*". Le noveli isiveza sonke isithombe sikaMkabayi kaJama ngoba iqala lapho bengakazalwa oMkabayi nodadewabo uMmama kaJama. Iqhubeke njalo imveze ngisho ekukhuleni kwakhe, iveze ngisho namagalelo akhe embusweni wakwaZulu. Okunye okuhle okwenziwe kule noveli ukuthi ziveziwe nezizathu ezenza ukuba uMkabayi kaJama abe ingxenye yetulo lokuba kubulawe uShaka kaSenzangakho.

Kungakuhle futhi ukuthi siphinde siphonsele nababhali bobuciko inselelo yokuba kebebhale kabanzi ngoMkabayi kaJama. Nanxa ikhona imibhalo ethinta uMkabayi kaJama kepha kayimininingi. Lokhu kungenzeka ukuthi ikhona nokwenza lube luncane ucwaningo oselwenziwe oluthinta uMkabayi kaJama. Ukufunda ngibone indlela uMkabayi kaJama avezwe ngayo emibhalweni yobuciko kungenze ngabona ukuthi kuningi okusengabhalwa ngaye kanti futhi kuningi esingakufunda uma sifunda umlando wakhe. UMkabayi kaJama impilo yakhe kayizange ibe lula kepha lokho akumenzanga ukuba ayekelele empilweni kepha kwamakha waqina waze wabumba nomndeni wakhe kanye nesizwe sakwaZulu jikelele.

6.5. Isiphetho

Kulesi sahluko bekufinqwa konke okwenziwe kulolu cwaningo jikelele. Kuvezwe konke okutholakele kusekelwa ngemibhalo, kwavezwa nokuqukethwe isahluko ngasinye ngokulandelana kwazo. Kube sekuphethwa ngokuphakamisa iziphakamiso zocwaningo olulandelayo kanye neziphakamiso ezingenziwa ukuze abantu bazi kahle ukuthi kusuke kukhulunywa ngobani uma kukhulunywa ngoMkabayi kaJama nokuthi iliphi iqhaza alibamba ekubunjweni kombuso kaZulu.

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