UKUVEZWA KOMLANDO EZIBONGWENI ZAMAKHOSI AMABILI AKWAZULU, UDINGANE NOMPANDE

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UMSEBENZI OWENZELWE UKUFEZA IZIDINGO ZEZIQU ZE-MASTERS NGAPHANSI KOMNYANGO WEZILIMI KANYE NEMIBHALO ENYUVESI YAKWAZULU- NATAL ESIKHUNGWENI SASEHOWARD ETHEKWINI

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ISIFUNGO

Mina Anthony S'busiso Khuzwayo ngiyafunga ukuthi lo msebenzi osihloko sithi, "**UKUVEZWA KOMLANDO EZIBONGWENI ZAMAKHOSI AMABILI AKWAZULU, UDINGANE NOMPANDE,"** ungowami kusukela ekuqaleni kwawo kuze kube sekugcineni kwawo. Izincwadi ezisetshenzisiwe njengemithombo yolwazi zivezwe zonke ohleni lwezincwadi olutholakala ekupheleni kwalo msebenzi. Ngiyazemukela zonke izinselelo ezingaqhamuka njengemibono nanjengamaphuzu aqukethwe kulolu cwaningo.

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ABSTRACT

This research is entitled **"The historical representation of the praise-poetry of the two Zulu kings, Dingane and Mpande."** In this study the researcher is trying to explore the ways in which history is portrayed in these two above mentioned kings. This is done firstly by looking particularly at their historical outlooks and secondly by looking at their praises. In traditional Zulu society, every Royal king has to possess praises. Therefore the praises basically contain historical events.

The analysis of the findings reveals that king praises contain largely of the heroic deeds, body features and characteristics of the kings. Based on this statement it therefore stands to reason that the king praises cannot be considered merely as a complete history of the Zulu kings. The data collection was carried out through interviews and through reading books for each king.

It must be noted that the king praises are only performed by a bard/*imbongi*. The king praises serve as a mirror that detects how the king live and perform the duties of the nation.

IQOQA

Lolu cwaningo olusihloko sithi, "**Ukuvezwa komlando ezibongweni zamakhosi amabili akwaZulu, uDingane noMpande.**" Lapha kulolu cwaningo umcwaningi uzama ukubheka izindlela umlando ovezwe ngazo ezibongweni zala makhosi asethintwe ngenhla. Okokuqala lokhu kwenziwe ngokuthi kubhekwe umlando wawo kabanzi kanti okwesibili, lokhu kwenziwe ngokuthi kubhekwe izibongo zawo. Ngokwesiko likaZulu inkosi kufanele ibe nezibongo. Ngakho-ke izibongo ziqukethe izigigaba zomlando.

Uma kuhlaziywa umphumela walolu cwaningo kuyahlaluka ukuthi izibongo zamakhosi ziqukethe izenzo zobuqhawe, isimo somzimba kanye nendlela ayeyiyo. Ngalokhu nje osekushiwo kuyacaca ukuthi izibongo zamakhosi ngeke zathathwa njengomlando ogcwele mikithi wamakhosi. Ukuqoqwa kolwazi khona kwenziwe ngokuthi kube nezingxoxo kanye nokufunda izincwadi zaleyo naleyo nkosi.

Kufanele kwazeke ukuthi izibongo zamakhosi ziqaphuzwa imbongi kuphela. Izibongo zamakhosi ziyisibuko esichaza indlela inkosi ephila ngayo kanye nendlela eqhuba ngayo imisebenzi yesizwe.

AMAZWI OKUBONGA

Ngifisa ukwedlulisa amazwi okubonga kulabo abathe bangisiza baba nesandla kulo msebenzi kusukela ekuqaleni kuze kube sesiphethweni sawo.

Angiqale ngokubonga **uMnumzane L.E.S. Mfeka** obebambisene **noMnumzane H.S. Gumede** ngokungigqugquzela kwabo ekwenzeni lo msebenzi kusukela ekuqaleni kuze kufinyelele esiphethweni sawo. Ngingelibale yizeluleko zabo ezakhayo abebengishiyela zona eshungwini labo lolwazi ebezingicijela ikusasa. Ngithi kini, "Ngicela nenze njalo nakwabanye niqhubeke nokuhlwanyela imbewu ukuze nikwazi ukubona izithelo zayo kusasa."

Ngingakhohlwa kanjani ukuxhaswa ngosizo lwezimali engiluthole kwabakwaNRF nolwenze ukuthi lo msebenzi ube yimpumelelo. "Khuthalani njalo ngokusiza abafundi abahlwempu."

Ngingelibale uDokotela T.H. Ngwenya, uSolwazi P.J. Zungu kanye noDokotela N.P. Ndimande ngezeluleko zabo ebezilokhu zisikhuthaza njalo ukuba silokhu siqhubeka neziqu zethu kanye nokungalwedeleli ulimi lwesiZulu ngoba lunemisebenzi eminingi. Ngithi kini, "Nime njalo nje imisebenzi yenu emihle iyonilandela."

Okokugcina, ngithanda ukubonga **uMdali kanye namathongo** akithi angihlengile ngaze ngakwazi ukufinyelela kuleli zinga engikulo manje.

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ISAHLUKO SOKUQALA

Ukwethulwa kocwaningo

1.0 Isingeniso

Isihloko salolu cwaningo sithi, '**UKUVEZWA KOMLANDO EZIBONGWENI ZAMAKHOSI AMABILI AKWAZULU, UDINGANE NOMPANDE.**' Ngaphambi kokuba kugxilwe ocwaningweni kubalulekile ukuthi kuchazwe kafishane amagama akhe lesi sihloko socwaningo. Lawa magama, **umlando, izibongo, uDingane** kanye **noMpande.** Umlando uchaza uchungechunge lwezehlakalo ezedlule. UNorton noGwinn (1993:943) bona bathi:

> History is the subject that is teaching about hierachical events that have taken place or events that the nation is not happy about, but originally from certain reasons.

Ngasohlangothini lwezibongo, wonke umuntu angakwazi ukuthola izibongo ngenxa yokuhlabana empini, ukwenza kahle noma mhlawumbe ngenxa yokunika izipho umuntu mumbe. Leli gama izibongo lisuselwe ebuningini. Ubunye baleli gama '**isibongo**' okungaba isibongo sakwaNgcobo noma esinye sezibongo esingethulwa. Ngokomcwaningi kuvela ukuthi ngokomlando isibongo saqala ngokuthi kuqanjwe kube igama lalowo muntu oyedwa njengalesi sibonelo esivezwe ngenhla sakwaNgcobo. Lelo gama laguqulwa ukuhamba kwesikhathi labe selisebenza njengesibongo somndeni. URycroft kanye noNgcobo (1988:11) baveza ukuthi:

> The Zulu term *'izibongo'* may either denote the plural of *'isibongo'* (meaning surname of a clan or family) or more commonly, personal praise-name or a set of these, applying to an individual (sometimes to an animal or a inanimate object).

Bonke abantu abayizakhamizi zalapha e-Afrika banezibongo imvamisa ezisuselwa kokhokho babo. Kanti kulolu hlangothi ucwaningo lwethu lona luzogxila ezibongweni zamakhosi. Izibongo zamakhosi zisuselwa ezintweni

ezithile ezithinta imvelo noma izenzo ezithinta ngqo inkosi. Lokhu kuzochazeka kahle ngezansi kuso lesi sahluko lapho uCope(1968), uRycroft kanye noNgcobo(1988) bechaza ngembongi kanye nezibongo zamakhosi. Lowo ozibandakanya nokubongela inkosi yesizwe uma kunemicimbi okungaba umkhosi womhlanga noma eminye, ubizwa ngokuthi imbongi. Kokunye izibongo kungenzeka zigcine sekuyizinkondlo ngenxa yokuhleleka ngokobunkondlo obuye buqukathe izitanza, izifengqo njalo njalo. UNorton noGwinn (1993:542) kanye nabanye baphawula ukuthi:

> Poetry is the book that reveal past events that
> have happened because of the selected language
> used and arranged answers, sound as well as rhythm.

Umbuzo osekufanele uphenduleke manje ngowokuthi kungabe buyini ubunkondlo? Lo mbuzo uMsimang (1986:5,11,12) uwuphendula athi izizwe zaseNtshonalanga, amaGriki, amaRoma namaNgisi zazithi ngaleso sikhathi ubunkondlo kwakuyisakhiwo. Ubuye aqhube athi ubunono besakhiwo singabuyeka kuphela uma umqondo esiwethula enkondlweni ungabumumethe ubunono. Ngalokhu sigcizelela ukuthi kuhle ukuba isakhiwo seseke futhi siqhakambise indikimba. Sikhumbule futhi ukuthi isakhiwo yisona esenza isigqi. Lesi sigqi esiwuphawu lobunkondlo sibaluleke kakhulu.

Sona lesi sigqi esithintwe lapha ngenhla siyini? Ngokomcwaningi isigqi sichaza umgqumo wenkondlo. UVilakazi (1960:111) isigqi usichaza kanje:

> By rhythm is meant the recurrence of similar movements,
> sounds, and so on, at regular intervals. In some languages
> it is marked off by stressed and unstressed syllables.

Izibongo zamakhosi zinomsebenzi omkhulu wokwethula ubunjalo benkosi, ubuhlakani kanye nobuchule bokwenza izinto ezithinta isizwe, okungaba ukuhlabana ezimpini, impatho kubantu bayo kanye mhlawumbe nobuntekenteke benkosi. Yimbongi kuphela enelungelo lokuveza lokhu uma isibongela emicimbini efana nesiko lesiNtu mhlawumbe isiko lokweshwama. UCope (1968:31) yena ubeka ngale ndlela:

> The function of praise-poem arises from the function of praises in general, which is to bring conformity to the approved modes of behaviour.... A chief is expected to protect the interests of the tribe and to govern it in accordance with the advice of the councilors. The praiser may mention weaknesses that the chief could control, such as Senzangakhona's obstinacy, but otherwise he prefers to overlook faults.... Thus Ndaba is praised for aggressive qualities, but no mention is made of intellectual ability, whereas Jama is praised for his qualities of intelligence, shrewdness, and diplomacy, but nothing is made of martial ability.

URycroft noNgcobo (1988:21) bona baveza umbono ofanayo nalona kaCope kodwa wona obekwe ngalolu hlobo:

> The royal eulogies, besides entrenching, the power of the king and proclaiming his excellence, provided a focus of corporate identity and solidarity.

Amakhosi akwaZulu aqala ngokuthi aziwe ngamakhosi akwaZulu emuva kokuba uShaka enqobe wabumba isizwe esisodwa esabizwa ngokuthi uZulu. Bobabili oDingane(1828-1840) noMpande(1840-1872) balandela inkosi uShaka kanti nabo baba yiwo amakhosi akwaZulu. UDingane walandela uShaka ekubuseni kwaZulu nowathatha umbuso ngokuthi abulale umfowabo uShaka ngonyaka we-1828. UShaka akabulawanga uDingane kuphela, kepha wayebambisene noMhlangana kanye nensila kaShaka uMbopha kaSithayi. UBallard (1988:27) ubeka athi:

> Dingane conspired with another half-brother, Mhlangana, and chief's servant, Mbopha, to kill the king while he was alone at Dukuza. As one story has it, Mbopha had heard an *isigodlo* girl tell of a dream Shaka had had in which Shaka claimed that he was dead and Mbopha was serving a new king. The conspirators decided to kill him that day-28 September 1828. Dingane was the first to attack and sink his assegai into the king's side, followed by Mhlangana and later Mbopha.

Kepha umuntu owayengubhongoza ekuhlelweni kozungu lokubulawa kukaShaka kwakungubabekazi wakhe uShaka uMkabayi. UTaylor (1994:98) yena ubeka athi:

> Mkabayi is said to have encourage the plotters in order to avenge Nandi's murder. All of these fits with common explanation that Shaka's assassination was a simple consequence of his tyranny.

UNandi kwakungunina kaShaka. NgokukaZondi (1996:39) ubeka athi uNandi wayeyindodakazi enkulu yenkosi uMakhedama kaMgabi inkosi yaseLangeni. Uyise kaShaka yena kwakunguSenzangakhona kaJama, inkosi yakwaZulu.

Kuzothi ekhasini elingu 1.1 elingezansi kwethulwe umlando omfishane ngenkosi uDingane kanye nezehlakalo ezenzeka ngesikhathi esebukhosini kubalwa phakathi kokunye indlela yokuphatha abantu bakhe kanye nezimpi azilwa.

Kubalulekile ukuphawula ukuthi kuzoba khona ukuphindaphindeka kwezigaba zomlando ezithile ezahlukweni noma amabinzana ezibongo ngenjongo yokunika izincazelo zalokho umcwaningi afuna ukuzedlulisa.

1.1 Inkosi uDingane

UDingane waba yinkosi yesibili eyabulala umfowabo uShaka yaphinde yathatha isikhundla sakhe sobukhosi emuva kwenkosi yokuqala eyayaziwa njengombumbi wesizwe samaZulu. NgokukaBallard (1988:26) uthi kulinganiselwa ukuthi uDingane wazalwa ngowe-1788 noma ngowe-1789, ezalwa uMpikase owayeyinkosikazi yendlu encane kaSenzangakhona.

Umbuso kaDingane njengokaShaka wawugcwele okuningi ukuchitheka kwegazi. Lapha kuqondiswa ekubulaweni kwabafowabo uShaka, uMhlangana kanye nenduna yakhe uNdlela kaSompisi umfo kaNtuli. Wabuye wazama nokubulala uMpande kepha waphumelela ukuphulukundlela waye wayokhosela kwabamhlophe eBhodwe. Ngaphansi kwaleli phuzu okuphawulekayo ukuthi inkosi uDingane aziziningi izimpi azilwayo njengeLembe njengoba uShaka ayaziwa ngalelo gama. Kafishane yilezi zimpi ezilandelayo uDingane azilwayo futhi umcwaningi asazonaba ngazo: Impi eyaba ngonyaka we-1835 phakathi kwamabutho kaDingane namaSwazi. Lapha amaSwazi ayezigwaze ngowawo

umkhonto emuva kokuthi eqe umngcele wakwaZulu abe esethumba izinkomo zikaZulu. Okokuqala amaZulu akaphumelelanga ukwehlula amaSwazi aze awanqoba esekhuza ibuya.

Impi yaseNcome eyayingomhla ziyi-16 kuZibandlela ngowe-1838 yayiholwa ngu-Andries Pretorius. Le mpi yayiphakathi kwamabutho kaDingane kanye namaBhunu. Lena kwakuyimpi yokuziphindiselela emuva kokuthi iningi lamaBhunu kubalwa kuwo ubhongoza wawo uPiet Retief lalibulewe esigamekweni somcimbi wonyaka we-1837, owawukade ubizwe yinkosi uDingane. AmaBhunu ayengwa ngokuthi kuzojatshulelwa ukulethwa kwezinkomo yiwo kuDingane ezazithathwe enkosini yaBatlokwa, uSigonyela eyayibizwe ngesela.

Impi yaseMaqongqo, eyayiphakathi kukaDingane noMpande. Le mpi yangonyaka we-1840 yasuswa isizathu sokuthutheleka kwabantu eNatali ngenxa yokubalekela umbuso kaDingane ababengawuthandi. Esinye sezizathu sabantu abamhlophe(amaBhunu) ababehlala eNatali, babehlose ukuthi uDingane aketulwe esihlalweni ukuze babeke ababemthanda, uMpande. Yingakho kule mpi evezwe ngenhla abantu abamhlophe babezimisele ukwelekelela uMpande empini uma kwenzeka ehlulwa. UDingane yena wayenalo iqembu labamhlophe elalimelekelela ngoba labe linezinjongo zokulithatha leli lizwe lakwaZulu. Lokhu kuyabonakala kahle ezibongweni zakhe. UBallard (1988:27) kanti uveza ukungacaci kokuphokophelela ukuthatha isikhundla kukaDingane:

> Dingane's motives for plotting Shaka's assassination are not entirely clear, although he had revealed his ambitions for upon his father's death in 1816. He may have resented his brother's fame an dmilitary prowess, or perhaps he tha he would never be secure as long as his half-brother had the power to execute or punish him at will.

Phezu kwalokhu kunesigameko esenziwa uDingane emaBhunwini esasixhaphazelisa amathumbu, okuyilapho abiza khona amaBhunu ukuthi kuzogujwa kujatshulwe emuva kokuthi amaBhunu ayemlandele izinkomo

kuSigonyela owabe eyindodana kaMakotjo, inkosi yabaTlokwa. Ababhali abafana noBallard(1988), uTaylor(1994), noNyembezi(1948) baveza imibono efanayo ngalesi senzo sikaDingane sokuwayengela ophathe. UNyembezi ubuye athi ukwengeza kancane kulolu daba. UBallard (1988:33) uthi:

> Accordingly, Dingane met Retief and six Boer representatives in royal *umuzi* at uMgungundlovu on 6 November 1837. After five days of ceremonies and discussions, the Zulu king promised Retief the so called 'vacant' lands of Natal if the Boers would recover 300 herd of cattle stolen by brigand Batlokwa, chief Sikonyela.

Nembala amaBhunu aphumelela ukuzilanda izinkomo kuSigonyela, inkosi yabaTlokwa. UBallard (1988:36) uphinde aqhube athi:

> On 6 February 1838 Dingane invited Retief and his men to attend a farewell dance. They stacked their arms outside the royal enclosure and sat, defenceless, amid thousand of swirling warriors. At the height of the dance Dingane rose suddenly, shouting, 'kill the wizards!'. An agonized Retief was forced to watch his comrades die excrutiating death. One by one they were rectantly impaled, whereafter their skulls were splintered by heavy knobkieries. Retief was the last to go.... In November the stern and able Boer commander, Andries Pretorious, led 464 commandos across the Buffalo River to do battle with the Zulu. Twelve thousand Zulu attacked the stoutly defended Boer laager on 16 December 1838, only to be mowed down by a continuos hail of lead. After two hours 3000 Zulu lay dead.

Kanti ephuzwini lokwenzakaliswa kwamaBhunu ababhali abangoDhlomo(1936), uTaylor(1994) kanye noBallard(1988) bayavumelana ngokuthi amazwi athi akubulawe amaBhunu aphuma emlonyeni kaDingane. Lawa mazwi uDingane wawasho emuva kokuba amaBhunu esezicime ngotshwala aphinde abukela indlamu. UTaylor (1994:141) yena ubeka athi:

> Amid the melee, Dingane remained seated in his armchair, crying: '*Bulala abathakathi!*' – Kill the wizards.

UKhumalo yena uyaphikisana nalokhu ngoba uveza ukuthi sengathi lawa mazwi athi akubulawe amaBhunu aphuma kuNzobo kaSobadli, enye yezinduna zikaDingane. Lo mbono kaKhumalo uhambisana nalowo kaNyembezi. Lokhu

kuzobuye kucaciswe kahle esahlukweni sesithathu. Umbono kaTaylor (1994:138-139) mayelana nesehlakalo sonke sesiphelele umi kanje:

> Dingane's response was a characteristic combination of opportunism and prevarication. He was willing, he said, to 'give' Natal to the Boers, but first they must prove their friendship. Kraals in northern Zululand had been losing cattle to rustling by Tlokwa under their chief Sikonyela. Let the Boers bring back these beasts and he would see that they were indeed friends. Retief who had been impressed both by the 'terrific exhibition' of martial prowess and Dingane's friendliness, had no hesitation in agreeing.... The Tlokwa chief was clamped in until he agreed to hand over about seven hundred cattle.

UNyembezi (1948:157) uveza ukuthi:

> The year 1836 saw the beginning of the Great Trek. One party under Piet Retief went to the Free State and from there to Natal. Dingane received them kindly. He wanted to convince himself, however, that these strange people were not up to mischief. He accused them of having stolen his cattle but they denied that it must be Sikonyela's people, for on their way observed that Sikonyela's people used guns. Dingane told them to recover those cattle first, before they could come into any agreement. The Boers were convinced that Sikonyela was the culprit responsible for the theft of the cattle and went to him. By ruse they managed to handcuff him.

Umbuso kaDingane waqala ukuba ntekenteke emuva kwempi yaseNcome. Ekugcineni uDingane wanqotshwa umfowabo uMpande kuMasingana ngowe-1840 empini yaseMaqongqo njengoba sekuke kwaphawulwa ngenhla kulo leli phuzu le-1.1 ekhasini le-4 nelesi-5. UDingane wabalekela eSwazini lapho abulawa khona abantu bakwaNyawo endaweni eseduze naseSikoleni ngowe-1840. UBallard (1988:37) ubalula athi:

> The Nyawo knew that would incur the wrath of both Mpande and the Boers if they harboured King Dingane for long. Accordingly, on the morning of 19 March 1840, Silivana, Sambana, Silivana's brother, Zulu Nyawo, and a Swazi headman, Nandawana, staked out Dingane's hut near eSikoleni and waited for him to emerge, whereupon he was assaulted and stabbed repeatedly. Mortally wounded, Dingane grobed his way into the nearby forest

where he died.

Ngezansi ephuzwini elingu 1.2 umcwaningi uzoveza umlando omfishane othinta izigameko ezisemqoka ezehlakala ngesikhathi uMpande esesihlalweni sobukhosi bakwaZulu. Lapha-ke kuzobalwa phakathi kokunye ukubaleka kwakhe kwelakwaZulu kanye nezimpi azilwa.

1.2 Inkosi uMpande

Kolunye uhlangothi, inkosi yesithathu yesizwe samaZulu uMpande akafananga namakhosi ayengabafowabo anjengoShaka noDingane ngoba waba neminyaka eminingi ebusa(1840-1872) elakwaZulu waze waficwa ukufa. NgokukaZondi (1996:53) uthi kulinganiselwa ukuthi inkosi uMpande yazalwa cishe ngonyaka we-1798 ezalwa uSongiya kaNgotshe wesizwe sakwaHlabisa. USongiya wayeyinkosikazi yesishiyagalombili emakhosikazini kaSenzangakhona.

Kwathi lapho abantu bakwaZulu beqala ukuba nyamanambana ngenxa yokubusa kukaDingane. Lokhu kwakungenxa yokuchitheka kwegazi ngesizathu sokubulawa kwabantu kwaZulu okubalwa kubo abafowabo bakaDingane uMhlangana kanye nabanye. Yingalesi sikhathi lapho uDingane aqala ukubona ukuthi uMpande hleze abe yingozi yokuthi amketule ebukhosini. Induna kaDingane uNdlela kaSoMpisi yeluleka uMpande ukuthi aqoqe konke okungokwakhe aphume aphele kwelakwaZulu ngoba uDingane wayefuna ukumbulala. UMpande wabaleka wayokhosela ngaphansi kwamaNgisi eBhodwe. Yilapha-ke kuvela khona isigameko esisemqoka esaziwa ngokuthi **'Ukugqabuka kwegoda'**(ukwahlukana phakathi kombuso kaZulu abanye beqembuka). Lokhu kwakungukwehlukana phakathi kukaDingane noMpande. UNyembezi (1948:162)uphawula athi:

> As his ranks were already badly depleted Dingane sent to Mpande for more men as Mpande had his own regiments. Mpande refused. Dingane was very angry at this and devised a plan by which he would get Mpande and kill him. He selected ten fat heifers and sent them to Mpande bidding him milk and eat with his children. Dingane was positive that such a generous gift would surely bring Mpande post haste

> to him to express his gratitude. The trap had been neatly set. Had Mpande fallen into it perhaps Zulu history would have been very different today. But he did bite. Ndlela kaSompisi, minding once more the continuance of the Zulu royal family, sent a word to Mpande through one of the messenger driving cattle, Nxagwana, warning Mpande not to fall into trap but to cross the Tugela and to seek protection of the White men.

Okuphawulwe nguNyembezi(1948) lapha ngenhla mayelana nephuzu lokuthi uDingane wayefuna amabutho kuMpande ukuze aqinise awakhe uma esehlasela amaBhunu kunokushayisana nombono kaMorris. NgokukaMorris(1968) ubeka ukuthi uDingane wacela amabutho kaMpande ngoba efuna ukuhlasela amaSwazi. Ngokomcwaningi lokhu kugcina kuyindida futhi kushiya imibuzo yokuthi ngabe uDingane wayefuna ukuhlasela bani ngempela ngalawo mabutho ayewadinga.

Ngakho-ke kuyahlaluka ukuthi uMpande kwangumuntu wokuthula noxolo. Yingalesi sizathu izimpi azilwayo zimbalwa. Ezimpini azilwayo kubalwa leyo atholana phezulu nomfowabo uDingane eMaqongqo kanye naleyo mpi yezitha zakhe amaSwazi njengoba sekuke kwavezwa ngenhla khona lapha ku 1.1 ekhasini le-4.

Muningi umlando ozovezwa ezibongweni zalawa makhosi amabili uma umcwaningi esenaba ezahlukweni ezine ezilandelayo.

1.3 Izinhloso noma izinjongo zocwaningo

1.3.1 Ukubheka izindlela umlando ovezwe ngazo ezibongweni zesiZulu.

1.3.2 Ukuphawula indlela yokufunda izibongo zamakhosi njengencwadi yomlando

1.3.3 Ukunikeza indlela okungabhekwa ngayo isimo sobuchule, ingqikithi kanye nesakhiwo sezibongo zamakhosi akwaZulu.

1.3.4 Ukwakha indlela yokuhlaziya izibongo zamakhosi.

1.3.5 Ukuphawula izindlela zokugcina umlando ngokwesiko lokuxoxa.

Izibongo zamakhosi zikaDingane kanye noMpande ziqukethe umlando ongagcwele mikithi. Ngakho-ke kubalulekile ukugcizelela ukuthi kuvezwe kakhulu isimo sobuchule, isimo sokwakhiwa komzimba, ukuncoma izenzo zimbe kanye nokuhlabana ezimpini. Ngenxa yokuthi lolu cwaningo umcwaningi ubelenza eyedwa ngokucosha ulwazi ezincwadini ezahlukene kanye nokuxoxisana nabantu abathathu okunguDokotela Siphosakhe Reggie Khumalo, uMnumzane Thokozani Nene kanye noNkosazane Duduzile Charlotte Mkhwanazi. Ngakho-ke omunye kungenzeka abone ukuthi akuvezwanga okweneleyo mhlawumbe aphawule ukuthi kucutshungulwe kuphindwe kuqhutshwe ukuze kukhanye bha okwethulwe ngaphansi kwesihloko esinikwe ngenhla.

1.4 Izizathu zokwenza lolu cwaningo

Okuyisona sizathu esikhulu sokwenza lolu cwaningo ukufaka intshisekelo kubantu bakithi ukuthi bagcine lokho okusekela amasiko kanye nezinkolelo zabo. Lokhu umcwaningi ukubhekise esizweni samaZulu kanye nakwezinye izinhlanga ezakhele i-Afrika futhi ezingumnsinsi wokuzimilela. Lokhu kufakazelwa nayilokho okuhlale kushiwo uMongameli walapha eNingizimu Afrika, uMnumzane Thabo Mbeki ohlale egcizelela ukuthi, 'azibuye emasisweni*(African Rennaissance)*.' Lena yindlela yokushumayeza ukuzigqaja ngokuba ngumAfrika.

Izibongo zamakhosi zenza ukwazi ukuba nesithombe somlando wenkosi esuke ibongelwa ngaleso sikhathi. Ephuzwini lika 1.1 ekhasini le-2 sekuke kwavezwa ukuthi izibongo ziqukatha ubunjalo benkosi, inhlalo nabantu bayo kanye nezigigaba ezithile zokuhlabana ezimpini.

Umcwaningi usezivezile izinhloso zocwaningo lwakhe, manje usezobheka umbono ongafakazelwa.

1.5 Umbono ongafakazelwa

Ngokomcwaningi uma kukhulunywa ngombono ongafakazelwa, kushiwo lokho umcwaningi acabanga ukuthi uzokuthola ekupheleni kocwaningo. Lolu cwaningo luzoveza ukuthi umlando otholakala ezibongweni zikaDingane noMpande uyakwazi ukuhleleka ngokwezenzo zobuqhawe kanye nangokwesakhiwo sesimilo senkosi. Lokhu kwenza abantu bakwazi ukugcina umlando wazeka ngisho ezizukulwaneni imbala. Ngaleyo ndlela lokhu kungabamba elikhulu iqhaza ekuthuthukiseni imikhuba, amagugu kanye namasiko esiNtu. Nalena kuseyiyo indlela yokukhuthaza abantu abakhuluma ulimi lwesiZulu ukuthi bangazinyezi ngobuzwe babo.

Umcwaningi usewubekile umbono ongafakazelwa, ngakho-ke usezobheka imibuzo okuyiyona engumhlahlandlela walolu cwaningo.

1.6 Imibuzo ezophenduleka kulolu cwaningo

Miningi imibuzo engabuzwa maqondana nocwaningo. Ukuhlelwa kocwaningo kuqukethe imibuzo eme ngendlela eyodwa. Kulolu hlobo lwemibuzo ehlelwe yabe seyibhalwa phansi ukuze isetshenziswe ngumcwaningi kubantu abathathu abehlukeneyo futhi abanolwazi lokuvezwa komlando ezibongweni zamakhosi akwaZulu. Laba bantu abangoDokotela Siphosakhe Reggie Khumalo, uMnumzane Thokozani Nene kanye noNkosazane Duduzile Charlotte Mkhwanazi sebeke bethulwa ephuzwini elingenhla elingu 1.3 ekhasini lesi-10. Lapha kulesi sigaba esingezansi kuzovezwa uhlelo lwemibuzo olume kanje:

(a) Kungabe uqale nini ukubhala izinkondlo? Yisho izibongo zamakhosi noma izibongo zabantu ababalulekile osuke wazibhala.
(b) Ake uchaze indlela yokwenza izinkondlo zesiZulu.
(c) Ngokombono wakho, ibuphi ubudlelwano obukhona phakathi kwezibongo nomlando?
(d) Chaza kafishane ngobudlelwano obukhona phakathi kwemfundo nezibongo zamakhosi.

(e) Yikuphi ogxila kukhona ezibongweni?

(f) Uma ngabe izinkondlo zikhuluma ngezombangazwe, ikuphi okufanele ukwenze uma ubhala?

(g) Ake uchaze ngokwenzekayo phakathi kwembongi nezibukeli.

(h) Imuphi umbono ogxeka ngokwakhayo ongawuveza ezibongweni.

(I) Yiliphi iqhaza elingabanjwa umlando wezibongo emkhankasweni wokuzalwa kabusha kweAfrika(*African Rennaisance)?*

(J) Zibaluleke ngani izibongo kumuntu ongumAfrika?

Imibuzo ezophenduleka ngalolu cwaningo seyethuliwe, manje sekuzobhekwa injulalwazi esephuzwini elingu 1.7 khona lapha kulo leli khasi le-12.

1.7 Injulalwazi

1.7.1 Iyini injulalwazi?

Kulolu cwaningo ayikabi bikho injulalwazi okungathiwa iqondile yezibongo zamakhosi kepha-ke umcwaningi uzamile ukuthi zonke izahluko azihlele futhi azilandelanisa ngononina. Umbuzo ozophenduleka ngowokuthi kungabe ngempela iyini injulalwazi. Ngokombono kaMitchel noJolley (1988:21) babeka bathi:

> The research theory is a persons's idea that can be used for research field so that your truth supports the knowledge that has been mentioned in your research.

Injulalwazi kufanele ukuthi isebenze kuleso naleso sahluko socwaningo ukuze lokho okukhulunywa noma okubhalwe ngakho kungalahleki. Ngakho-ke umcwaningi kufanele aveze ubufakazi obuqandula ikhanda balokho akushoyo enikeza nezibonelo, imilando nezinkolelo ezivela kubantu abehlukene befakazelana ngaleyo njulalwazi. NgokukaCuller(1997:03) uveza ukuthi injulalwazi iyakwazi ukusiza abacwaningi emicabangweni yabo esuke iphathelene nezindima ezingefani. Ubuye aqhube athi injulalwazi imele ikwazi ukuphonsa inselelo nakwabanye abantu kanye nakolunye ucwaningo.

Ziningi izizukulwane eziyibekile induku ebandla ukuze abanye basale becakula kumbe basale besizakala.

1.8 Izinkinga eziqondene nocwaningo

Ziba ziningi izinto eziba yizikhubekiso ekwenziweni kocwaningo nezinye ezenza umcwaningi agcine esedikibele, esebona ingekho inqubekela phambili ocwaningweni lwakhe. Kusemqoka ukuthi kuqalwe kuvezwe ukuthi umcwaningi lapha uzama ukubheka ukuthi umlando uvezwe kanjani ezibongweni zamakhosi amabili akwaZulu, uDingane noMpande.

Khona manjalo kuzophenduleka umbuzo wokuthi izibongo zakhiwe yini. Ezinye zezinkinga umcwaningi ahlangabezana nazo angabala ukuntuleka kwezincwadi eziqondene ngqo nezibongo zamakhosi ngaphandle nje kwezincwadi ezimbalwa ezibhalwe uNyembezi eyokuqala isihloko sithi, **'Izibongo zamakhosi,'** kanti eyesibili ijeneli esencwadini i-African Studies esihloko sithi, '***The historical background to the izibongo of Zulu military age.'*** Ikhona ebhalwe uCope esihloko sithi, **Izibongo*: Zulu praise poems'*** kodwa ayinazo izibongo zikaDingane noMpande. Zikhona-ke nezinye ezithinta izibongo *kubalwa* ebhalwe uMsimang esihloko sithi, **'Izimbongi izolo nanamuhla. Umqulu 1**. Eyokugcina ibhalwe nguRycroft kanye Ngcobo isihloko sithi, ***The praises of Dingana*(Izibongo zikaDingana),** ethinta izibongo zikaDingane kuphela. Enye inkinga ekhona emayelana nezincwadi ngeyokuthi ngisho nalezo ezitholakalayo, kuthatha isikhathi eside kakhulu ukuthi umtapo wolwazi uzithenge.

Enye yezinkinga umcwaningi ahlangabezana nayo ngesikhathi enza ucwaningo yileyo yokuhumusha imibhalo, isuselwa esiNgisini iya esiZulwini. Lokhu kubhekiswe ezincwadini eziningi umcwaningi azisebenzisile ukuze aqhube ucwaningo lwakhe. Ukuhumusha nje kukodwa kudla isikhathi esiningi kabi.

Obunye bobunzima umcwaningi ahlangabezana nabo yilapho ehambela khona izindawo ngenhloso yokucosha ulwazi kubantu. Lokhu kuqondiswe ekuhambeleni laba bantu abathathu okungoDokotela Siphosakhe Reggie Khumalo, uMnumzane Thokozani uNene kanye noNkosazane Duduzile Charlotte Mkhwanazi abafakwe imibuzo ngumcwaningi. Leli yiphuzu eselike laphakanyiswa ngenhla khona lapha ku 1.6 ekhasini le-11. Khona lapho umcwaningi uthola inkinga yokuhlohlwa imibuzo yokuthi ngabe akahlangene yini nenhlangano noma iqembu elithile lezombangazwe. Lokhu kubandakanywa neqembu elithile kuphazamisa kakhulu umoya womcwaningi ngoba kugcina sekungena nemibuzo ethi uliqhamukisa kuyiphi indawo mhlawumbe okungenzeka ibe isizinda seqembu elithile elingahambisani nalowo osuke umphonsa imibuzo.

1.9 Ukuhleleka kwezahluko zocwaningo

1.9.1 Isahluko sokuqala

Lesi yisahluko esethula okuqukethwe ucwaningo. Njengoba kuveziwe ngenhla esingenisweni kuhlaziywe isihloko kwaphindwa kwavezwa nomlando omfishane wamakhosi amabili akwaZulu, uDingane noMpande. Umcwaningi ubalule lokhu okulandelayo: Inkosi uDingane; inkosi uMpande; izinjongo zocwaningo; izizathu zokubhala ucwaningo; umbono ongafakazelwa; imibuzo ezophenduleka kulolu cwaningo; injulalwazi; izinkinga eziqondene nocwaningo; ukuhleleka kwezahluko zocwaningo kanye nesiphetho.

1.9.2 Isahluko sesibili

Kulesi sahluko, umcwaningi wethula izindlela zokuqoqa ulwazi uma kwenziwa ucwaningo bese lokhu kubandakanya izindlela zokwenza ucwaningo. Okuqukethwe lapha yilokhu: Indlela yokuthola ulwazi ngokusebenzisa izincwadi, amajenali kanye nemiqingo yolwazi; indlela yokuxoxisana nomphakathi; izinhlobo zezindlela zokuxoxisana nomphakathi; ukubaluleka kwendlela yokuthola ulwazi ngokuxoxisana nomphakathi; ububi bendlela yokuxoxisana nomphakathi; ukuhlolwa umcabango oxoxwayo; incazelo

yomlando oxoxwayo; ukutholakala kweqiniso emlandweni oxoxwayo; ucwaningo oluqotho; ukubaluleka komlando oxoxwayo; ukukhethwa kwendawo lapho kuzokwenzelwa khona ucwaningo kanye nezingxoxo. Izingxoxo zona zimumethe amagama abantu okuxoxiswane nabo: UDokotela Siphosakhe Reggie Khumalo; uMnumzane Thokozani Nene kanye noNkosazane Duduzile Charlotte Mkhwanazi. Kuyaphethwa.

1.9.3 Isahluko sesithathu

Esahlukweni sesithathu kubhekwe okushiwo ngabanye ababhali bezincwadi kanye nokubheka izindlela umlando ovezwe ngawo ezibongweni zamakhosi. Kuqhutshekwa kubhekwe izenzo zobuqhawe zikaDingane noMpande. Lokhuke kubandakanya izimilo kanye nezimo zikaDingane naye futhi uMpande. Kuphawulwa indlela yokufunda izibongo zamakhosi njengencwadi yomlando, ukuncoma kanye nokugxeka uDingane kanye noMpande, ukunikeza indlela ongabheka ngayo isimo sobuchule, ingqikithi kanye nesakhiwo sezibongo zamakhosi, ukwakha indlela yokuhlaziya izibongo zamakhosi kanye nezindlela zokugcina umlando ngokwesiko lokuxoxa. Kuzobe sekuvalwa ngesiphetho.

1.9.4 Isahluko sesine

Esahlukweni sesine kubalulwa ukuhlaziya okutholakele ezibongweni zikaDingane. Lokhu kuqukethe okulandelayo: Umlando kaDingane; isimilo kanye nesimo sikaDingane; uDingane lapho eqala ukuthatha isikhundla sobukhosi bakwaZulu; uDingane namaBhunu; uDingane namaSwazi kanye noDingane noBheje. Kuzobe sekuyaphethwa.

1.9.5 Isahluko sesihlanu

Kulesi sahluko sesihlanu, kuthintwa lokho okutholakele uma kubhekwa indlela umlando ovezwe ngayo ezibongweni zenkosi yesithathu yesizwe samaZulu, uMpande. Umcwaningi uzobe esebheka lezi zihlokwana ezilandelayo: Umlando kaMpande; isimilo kanye nesimo sikaMpande; ukungena kukaMpande ebukhosini; uMpande uwela uThukela; impi yaseMaqongqo; uMpande

namaSwazi; uNdengezi kaMayibuka; uMlotsha, uFabase, uSikwata noKlwana kanye noJobe kaGece. Kuzobe sekuyaphethwa.

1.9.6 Isahluko sesithupha

Lesi sahluko sesithupha, yilapho kube sekusongwa konke obekukade kudingidwa ezahlukweni sezizonke. Kube sekuphawulwa ngokuqukethwe yizahluko ngamafuphi, okutholakele kubandakanya izenzo zobuqhawe zikaDingane noMpande kanye nesimilo nesimo sikaDingane noMpande. Kuzobe sekwethulwa neziphakamiso.

1.10 Isiphetho

Lesi sahluko sokuqala yisona esethule konke okuqukethwe kulolu cwaningo. Lolu cwaningo lubheka ukuthi umlando uvezwe kanjani ezibongweni zamakhosi amabili akwaZulu, uDingane noMpande. Kulesi sahluko, sephuzu lika 1.0 kuhlaziywe isihloko socwaningo lapho kubhekwe khona ukuthi umlando, isibongo, uDingane kanye noMpande kuchaza ukuthini. Ephuzwini u 1.1 kuvezwa ukuthi ungubani uDingane kanti ephuzwini elingu 1.2 kuvezwa ukuthi ungubani ngempela uMpande. Ku 1.3 kuzobe sekubhekwa izinhloso ngqangi zocwaningo. Ku 1.4 kubekwa izizathu zokubhala ucwaningo ziphawuliwe. Ku 1.5 umbono ongafakazelwa nawo wathintwa. Imibuzo ephenduleka kulolu cwaningo nokuyiyona engumhlahlandlela walolu cwaningo ibalulwe ephuzwini eilingu 1.6. Ku 1.7 kukhona injulalwazi, izinkinga obhekana nazo uma wenza ucwaningo eziku 1.8 kanye nokuhleleka kwezahluko okusephuzwini eliku 1.9 kuphawuliwe. Ku 1.10 kuzobe sekuphethwa isahluko sokuqala.

Esahlukweni esilandelayo, okuyisahluko sesibili, ephuzwini u 2.1 umcwaningi ubhala ngezindlela azisebenzisile ekuqoqeni ulwazi oludingekayo kulolu cwaningo. Lokhu kubandakanya izindlela zokwenza ucwaningo. Lapha kube sekubalulwa ukuthi ulwazi ungaluthola uma usebenzisa izincwadi, amajenali kanye nemiqingo yolwazi. Ukuxoxisana nomphakathi nakho kungezinye zezindlela zokuthola ulwazi kodwa lokhu kubuye kube nobubi bakho. Ephuzwini elingu 2.2 kuvezwa ukuhlola umcabango womlando oxoxwayo(ubuciko

bomlomo). Lokhu kuqukethe okulandelayo: incazelo yomlando oxoxwayo; lingatholakala kanjani iqiniso ngomlando oxoxwayo?; ucwaningo oluqotho; ukubaluleka komlando oxoxwayo kanye nezinhlelo zengxoxo. Ephuzwini u 2.3 kubalulwa ukukhethwa kwendawo lapho kuzokwenzelwa khona ucwaningo. Kanti ephuzwini u 2.4 kwethulwa izingxoxo. Lokhu kuqukethe amagama abantu okuxoxiswane nabo, izingxoxo ezibe phakathi komcwaningi noDokotela Khumalo, uMnumzane Nene kanye noNkosazane Mkhwanazi. Kanti ku 2.5 kuzokwethulwa isiphetho.

ISAHLUKO SESIBILI

Izindlela ezisetshenzisiwe ekuqoqeni ulwazi oluqondene nocwaningo

2.0 Isingeniso

Esahlukweni sokuqala, umcwaningi wethule waphinda wahlaziya isihloko socwaningo esithinta ukuvezwa komlando ezibongweni zamakhosi akwaZulu, ikakhulukazi uDingane noMpande. Khona manjalo kubuye kwethulwa izinhloso, izizathu zokwenza ucwaningo, umbono ongafakazelwa imibuzo ezophenduleka, injulalwazi kanye nezinkinga eziqondene nocwaningo. Kusona isahluko sokuqala, umcwaningi ukuvezile okuzobe kuqukethwe yizahluko zonke zocwaningo.

Kulesi sahluko sephuzu u 2.1, umcwaningi uveze izindlela zokuqoqa ulwazi wase egxila kakhulu kulezo zindlela azisebenzisile ngesikhathi enza ucwaningo. Ulwazi lutholakala ngokusebenzisa izincwadi, amajenali, imiqingo yolwazi kanye nokuxoxisana nomphakathi. Ukuxoxisana nomphakathi kubuye kube nobubi bakho. Kuleli phuzu elingu 2.2 kuphawulwa ngokuhlola umcabango oxoxwayo(ubuciko bomlomo). Ukukhethwa kwendawo lapho kwenzelwa khona ucwaningo kutholakala ephuzwini elingu 2.3. Kanti ephuzwini elingu 2.4 khona izingxoxo ziqukethe amagama abantu okuxoxiswane nabo okubalwa kubo uDokotela uKhumalo, uMnumzane Nene kanye noNkosazane Mkhwanazi. Kuzothi ephuzwini elingu 2.5 kuvezwe imibono yabanye bababhali bezincwadi. Yona-ke imumethe okulandelayo: Ukubheka izindlela umlando ovezwe ngawo ezibongweni zamakhosi; ukuphawula indlela yokufunda izibongo zamakhosi njengencwadi yomlando okuqukethe ukutusa kanye nokugxeka uDingane noMpande; ukunikeza indlela ongabheka ngayo isimo sobuchule, ingqikithi kanye nesakhiwo sezibongo zamakhosi; ukwakha indlela yokuhlaziya izibongo zamakhosi kanye nezindlela zokugcina umlando ngokwesiko lokuxoxa.

2.1 Izindlela ezisetshenzisiwe ekuqoqeni ulwazi

Lena yindlela yokuhlangabezana nezidingo kanye nezinhloso zocwaningo ezingukuthola ukuthi umlando uvezwe kanjani ezibongweni zamakhosi amabili akwaZulu, uDingane noMpande. Le ndlela ibandakanya ngisho nendlela yokwenziwa kwalo ucwaningo imbala. Empeleni ziningi izindlela zokuqoqa ulwazi. Kukhona indlela yokuxoxisana nomphakathi, kukhona indlela yokuhlela imibuzo ngokuyibhala phansi, kukhona nendlela yokuthi umcwaningi avakashele umphakathi lowo asuke enza kuwo ucwaningo ukuze azibonele okwenzekayo kepha hhayi ukuzwa ngenzwabethi. Ngaphezu kwakho konke lokhu, ulwazi oluningi luyatholakala ngokusebenzisa izinsizakusebenza ezifanele kubalwa kuzo izincwadi kanye namajenali. Lokhu kutholakala emitatsheni yolwazi etholakala emiphakathini yethu.

Phakathi kwalokhu osekubalwe ngenhla umcwaningi ephuzwini elingu 1.8 ekhasini le-14 uphakamise ukukhetha abantu abathathu bemiphakathi eyehlukene ukuze abasebenzise ocwaningweni lwakhe. Laba bantu banemibuzo abahlelelwe yona futhi ebhalwe phansi ngumcwaningi. Labo-ke nguDokotela Siphosakhe Reggie Khumalo, uMnumzane Thokozani Nene kanye noNkosazane Duduzile Charlotte Mkhwanazi. Yibona laba bantu abavumile ukuba nezingxoxo nomcwaningi. Umcwaningi ubuye wasebenzisa kakhulu izincwadi ezigcinwe emitatsheni yolwazi ukuze acoshe kuzo ulwazi olunzulu. Lezi zindlela esezibaliwe ngenhla yizona ngqo ezisetshenziswe umcwaningi ekuqoqeni ulwazi.

Umcwaningi usezochaza ngalezo zindlela azisebenzisile ukuhlangabezana nezinhloso zocwaningo.

2.1.1 Indlela yokuthola ulwazi ngokusebenzisa izincwadi, amajenali nemiqingo yolwazi.

Indlela yokwenza ucwaningo ngokusebenzisa izincwadi yiyona ekade iyisasasa kubacwaningi abaningi. Ngesikhathi umcwaningi ethola ulwazi ezincwadini uthole ukuthi imibhalo eminingi isabhalwe ngolimi lwesiNgisi. Lokhu kumkhubazile umcwaningi ngoba kumudle isikhathi esiningi ukuhumusha imibhalo ukuze ibuyele olimini lwesiZulu. UWa Thiong'o(1993) ukubona kusemqoka kakhulu ukuhumusha ukuze kube lula ukufunda ezinye izilimi.

2.1.2 Indlela yokuxoxisana nomphakathi

Ababhali abaningi bachaza indlela yokuxoxisana ngokuthi iyindlela enenhloso ethile. NgokukaGratus (1988:05) ubeka ukuthi:

> The interview take place between two people or more than that. There are questions asked and the answers are to be provided.

UYow (1994:66) yena uphawula athi:

> Wording the question so that it is clear and appropriate for the topic. Questions should be straight to the point. Remembering what the narrator has just said, and judging the relevance, validity, and compliteness of the answer so that you know when to follow up, probe, and so on.

Ingabe igama elithi ingxoxo lisho ukuthini? Ngokomcwaningi 'ingxoxo' isho ukuhlangana bukhoma kwabantu ngenhloso ethile lapho omunye ebuza imibuzo omunye noma abanye abantu balindelwe ukuba banike izimpendulo zalokho okubuziwe. Ngokwesichazamazwi *(dictionary)* esibhalwe uNyembezi (1992:544), kanye noDoke behlanganyele noMalcom (1990:220) leli gama balibuka ngeso elilodwa kanti baveza ukuthi, ukuxoxa kusho ukudla ingevu noma ukutshelana izindaba nincokole.

Yilolu hlobo lwengxoxo olungenhla oseluthe laphawulwa uYow(1994) umcwaningi alusebenzise ekuqoqeni ulwazi oselwethule kulolu cwaningo. Ngaphansi kwale ngxenye kwethulwe izinhlobo zezindlela zokuxoxisana nomphakathi, ukubaluleka kwendlela yokuthola ulwazi ngokuxoxisana nomphakathi kanye nobubi bendlela yokuxoxisana nomphakathi.

2.1.2.1 *Izinhlobo zezindlela zokuxoxisana nomphakathi*

Kunezinhlobo ezimbili zezindlela zokuxoxisana nomphakathi: Kukhona indlela yokuxoxisana enemibuzo elungiselelwe, nezimpendulo ezicatshangiwe ukuthi kungaba yizo. Umuntu obuzwayo kule ngxoxo uphoqelekile ukuba akhethe ohleni lwezimpendulo esezilungisiwe.

Olunye uhlobo lwengxoxo yilolu okuthi noma uyihlelile imibuzo ongayibuza, kodwa ube nelungelo lonke lokuyiguqula uyibeke ngenye indlela. Yiyona ndlela umcwaningi ayisebenzisile. Kule ndlela umcwaningi uyakwazi ukuthi endlalele lowo azoxoxa naye ngesihloko socwaningo, amchazele ukuthi ucwaningo lumayelana nani bese kucaca ukuthi kuxoxwa ngani. Ngesikhathi kuxoxwa, imibuzo kufanele ihambisane nesimo salowo muntu okusuke kuxoxwa naye ngaleso sikhathi. Isibonelo akufanele kube ukuzoguqula izinkolelo zomuntu mhlawumbe zeqembu lakhe lezombangazwe. Ngakho-ke umcwaningi usuke eze ngemibuzo yocwaningo kuphela kepha hhayi ukuzoguqula isimo somuntu. UGratus (1988:07-08) uthi:

> The interviewee is the one who do a lot of talking and the researcher is only there to guide the narrator to be always on the point of the interview.

Lolu hlobo lwengxoxo yilona olusetshenziswa umcwaningi ekucwaningeni.

2.1.2.2 Ukubaluleka kwendlela yokuthola ulwazi ngokuxoxisana nomphakathi

Le ndlela yinhle kakhulu ngoba yenza umcwaningi akwazi ukuguqula imibuzo yakhe uma ebona kufanelekile. Ingxoxo enhle ilapho lowo okuxoxwa naye ekwazi ukunaba ezimpendulweni azinikayo. Izimpendulo ezesekelwe izibonelo futhi zibe zihambisana nengxoxo zenza lokho okuxoxwayo kucace kuthi bha kulowo osuke ephonsa imibuzo.

Umcwaningi ubone le ndlela kuyiyona engcono kakhulu ekuqoqeni ulwazi ngoba nabantu obekuxoxwa nabo ngabantu asebemnkantsha ubomvu ezintweni eziphathelelene nomlando namasiko. Laba bantu kuseyibo abavezwe ephuzwini elingu 2.1 ekhasini le-18, uDokotela Siphosakhe Reggie Khumalo, uMnumzane Thokozani Nene kanye noNkosazane Duduzile Charlotte Mkhwanazi. UYow (1994:66) uphawula athi:

> In this type of the interview, one who is asking questions the researcher, should know exactly what his intentions are. It is also important that questions become connected to the selected topic of the research. Questions are basic root of the research.

Ungakugwema kanjani ukungaboni ngaso linye nalowo osuke uxoxa naye? Lena ingxoxo esuke yenzeka phakathi komcwaningi kanye nomxoxi. UYow uveza ukuthi kufanele kubhekwe izwi lomuntu okusuke kuxoxwa naye ukuze umbuzo uzwakale kahle. UYow (1994:72-73) uphendula ngokuthi:

> You must sense from nonverbal response as well as from the spoken words, how uncomfortable you are making your and stop challenging before you get orded out. One strategy is asking troubling question, is to stop line of questioning at the moment you can tell from tone of the voice or look that the narrator is getting upset. Wait, then return later in the interview, may be more obliquely.

Umcwaningi usephumele obala ngokubaluleka kanye nobuhle bokusebenzisa ingxoxo, manje-ke ngezansi ephuzwini elingu 2.1.3.3 usezobheka ububi bendlela yokuxoxisana nomphakathi.

2.1.2.3 Ububi bendlela yokuxoxisana nomphakathi

Ukuxoxisana nomphakathi kumbe abantu abasuke bekhethiwe kudla isikhathi esiningi somcwaningi. Lokhu kufakazelwa imibono yababhali asebemnkatsha ubomvu abangoGratus(1988), Mitchel kanye noJolley(1988) bona babona ngokuthi yize indlela yokuxoxisana nomphakathi ibonakala iyinhle, kodwa inabo futhi ububi. Laba babhali bathi le ndlela idla kakhulu isikhathi kanjalo nemali. Loku kubonakala kahle ngesikhathi umcwaningi ehambela izindawo lapho ethole khona abantu axoxisene nabo. Bathi kuyaye kuthi ngesikhathi sengxoxo isikhathi sidleke kakhulu. Loku kwenziwa ukuthi ingxoxo iyaye ithathe isikhathi esingaphezu kwaleso ebesicatshangiwe. Kule ndlela kudingeka ukuthi umcwaningi azimisele ukuthi angase alahlekelwe yimali nesikhathi esiningi. Bayaqhubeka bathi okubi ngale ndlela kuyaye kwenze ukuthi umcwaningi azithole esethatha uhlangothi oluthile engxoxweni. Loku kudala ukuthi uBell abe nomunye umbono. UBell (1995:35) ubona ukuthi:

> The questioning situation during the interview should go along with interview processes.

Okunye okubi ngale ndlela ukuthi abantu okusuke kuxoxwa nabo kokunye baye bathande ukufaka nezinto ezingaqondene nemibuzo esuke iqondiswe ocwaningweni. Kwesinye isikhathi ungathola lowo obuzwayo esefaka umcwaningi eqenjini elithile lezombangazwe. Lokhu mhlawumbe kwenziwa nayinkululeko asuke enayo umxoxi ngaleso sikhathi.

Umcwaningi usebhalile ngendlela yokuqoqa ulwazi ngokuxoxisana nomphakathi, manje useya ephuzwini elingezansi elingu 2.2 kulo leli khasi lama-23 lapho esezobhala ngokuhlola umcabango womlando oxoxwayo(ubuciko bomlomo).

2.2 Ukuhlola umcabango womlando oxoxwayo(ubuciko bomlomo)

Ukuhlola umcabango oxoxwa ngomlomo(ubuciko bomlomo) khona kuqukethe lezi zihlokwana ezilandelayo: Incazelo yomlando oxoxwayo; ungalithola kanjani iqiniso emlandweni oxoxwayo?; ucwaningo oluqotho kanye nokubaluleka komlando oxoxwayo.

2.2.1 Incazelo yomlando oxoxwayo.

Kusemqoka kakhulu ukuthi umcwaningi aqale ngokunika incazelo yomlando oxoxwayo. Lokhu kungachazwa ngokuthi yindlela lapho abantu ababili noma ngaphezulu kwalokho behlala phansi benze ingxoxo ejulile ethinta umlando wesigigaba sokufa kwabantu, ukuveza isibonelo. Lapha-ke umxoxi uye alalelwe yilowo osuke ephonsa imibuzo. Ukuze umlaleli aqiniseke ukuthi lokho okuxoxwayo kuyagcineka uye asebenzise isiqopha mazwi. UYow (1994:04) yena lapho ethi:

> Is it the tape memoir? Is it the typewritten transcript? Is it the research method that involves indepth interview? This word is directed to these three.

Ngakho-ke incazelo yomlando oxoxwayo ibandakanya kokuthathu osekubuzwe uYow.

2.2.2 Lingatholakala kanjani iqiniso emlandweni oxoxwayo?

Abacwaningi noma ososayensi baye babe nomsebenzi omkhulu wokuthi bathole iqiniso. Empeleni iqiniso litholakala enkulumweni esuke ithathwe komunye umuntu. Lokhu kuye kwenzeke ngokuthi kube nengxoxo ejulile phakathi komcwaningi nomxoxi. Kulesi sigaba umcwaningi usuke ephonsa imibuzo kumxoxi. Ngaso leso sikhathi umcwaningi usuke eqopha konke abakuxoxayo. Iyona ndlela-ke ubuqiniso obutholakala ngayo engxoxweni. Lokhu kwenziwa ukuthi umcwaningi usuke efuna ulwazi olunqala azolusebenzisa ocwaningweni lwakhe.

Uma kubhekwa osekushiwo ngenhla kuyahlaluka ukuthi lobu buqiniso buholela ekutholeni ucwaningo oluqotho nolunqala.

2.2.3 Ucwaningo oluqotho

Ucwaningo oluqotho yilolo olusuke luhlangabezana nazo zonke izidingo zocwaningo. UJahuda (1951:32) ubeka athi:

> The qualitative method is the only way of giving
> the appropriate and deep recorded knowledge.

Umcwaningi kufanele azibandakanye nokubuza lowo afuna ukuthola ulwazi kuye. Kusemqoka ukugcizelela ukuthi umcwaningi uye ethule isihloko kumxoxi leso afuna ukuba kukhulunyelwe phezu kwaso.

Ngaphambi kokuba kuqale ingxoxo phakathi komcwaningi nomxoxi kuye kungabi lula ukuthi umcwaningi avele aqagele ukuthi umxoxi uzothini. Lokhu kungenzeka uma ulwazi seluqoshiwe futhi labhalwa phansi. Mhlawumbe ngenxa yokuthi umxoxi usuke enike ulwazi olungesilona iqiniso yilapho umcwaningi engazithola esengene ogibeni lokuqagela kwezinye izinto. UYow (1994:07) ubeka ukuthi;

> The qualitative researcher learns about a way of life
> by studying the people who live it and asking them
> how they think about experiences.

Kafishane, ucwaningo luba qotho ngokuthi umcwaningi abe yingxenye yengxoxo nomxoxi ukuze athole ubuqiniso obupheleleyo besihloko abasuke bexoxa ngaso.

2.2.4 Ukubaluleka komlando oxoxwayo

Umlando oxoxwayo mudala ngendlela yokuthi uyinkomba yokuthi ubaluleke kakhulu. Namuhla imilando eminingi ikhona, iqoshiwe yabhalwa yaze yaba imiqingo yezincwadi yaphindwe yagcinwa emitatsheni yolwazi. Le milando isetshenziswa izikhungo eziningi ezahlukene, kubalwa izikhungo eziphakeme

nezikhungo ezincane. Lapha kulezi zikhungo isuke isisetshenziswa njengemithombo yolwazi.

2.3 Ukukhethwa kwendawo lapho kuzokwenzelwa khona ucwaningo

Umcwaningi ukhethe ukuthi asebenzise izindawo ezintathu ezakhele isifundazwe sakwaZulu-Natali: INkonjeni eseMahlabathini, iLamontville ezansi neTheku kanye naseMzinyathi enhla neTheku.

Lokhu kukhethwa kwezindawo umcwaningi ukwenze ukuze akwazi ukuthola imibono yabantu abehlukeneyo ngoba ehlose ukwakha ucwaningo oluyimbumba noma oluhlangene.

2.4 Izingxoxo

Izingxoxo igama elisuselwa ebuningini kodwa ubunye balo ingxoxo. Isiqalo segama esikhomba ubunye **u i-** ube esemelwa isakhi esiyisiqalo **izi-** esikhomba ubuningi.

Umcwaningi usebenzise indlela yokuthi aqophe usuku, isikhathi, kanye nendawo yokuthi ahlangane nalowo afuna ukuxoxa naye. Uma lowo enizoxoxa naye nivumelene ngosekushiwo ngenhla nibe senihlangana. Kulapho-ke umcwaningi ehlale phansi nalabo abatholile ukuze axoxisane nabo. Lezi zingxoxo bezenzeka phakathi komuntu oyedwa. Kuleso sikhathi umcwaningi ubeqala ngokuthi endlalele kulokho okuhloswe ukukhulunywa ngakho. Umxoxi usuke enikiwe inkululeko yokuthi aphendule ngendlela abona nacabanga ngayo. Lokhu akusho ukuthi umcwaningi uthatha konke okushiwo umxoxi kepha ubebheka kuqala ukuthi lokho kunengqikithi kangakanani. Kulapho-ke ecosha khona lokho okubalulekile. Umcwaningi nomxoxi bekwenzeka bathathe cishe ngaphezu noma ngaphansi kwehora engxoxweni yabo.

Injongo yokwenza lezi zingxoxo ukuzama ukuthola ulwazi oluningi oluvela kwabanye abantu.

Kuyazeka ukuthi akukho soka lingenasici. Bekwenzeka ukuthi labo okuhlelwe nabo izikhathi zokuthi kuhlanganwe ndawana thile bese isikhathi singagcineki kahle. Isikhathi siyinto esemqoka kakhulu ukuthi sigcinwe. Abanye umcwaningi ubeze ababone mhlawumbe ngezikhathi zokuphumula, izimpelasonto. Lokho kokunye bekuye kuphazamise ezinye izinhlelo umcwaningi asuke esezihlelile.

2.4.1 Izinhlelo zengxoxo

Umcwaningi uxoxisane nabantu abathathu abazinze esifundeni sakwaZulu-Natali. UDokotela Siphosakhe Reggie Khumalo ozinze eNkonjeni eseMahlabathini, uMnumzane Thokozani Nene ohlala eLamontville kanye noNkosazane Duduzile Charlotte Mkhwanazi yena ozinze eMzinyathi. Injongo yalokhu ukuthola imibono eyehlukene mayelana nemibuzo esithe yaphawulwa ngenhla. Isihloko okusakhulunyelwa phezu kwaso kuseyiso lesi esithi, **Ukuvezwa komlando ezibongweni zamakhosi amabili akwaZulu, uDingane noMpande.** Laba bantu okuxoxiswane nabo abazona izimbongi kepha banolwazi olunzulu oluthinta imilando yesiNtu.

2.4.2 Amagama abantu okuxoxiswane nabo

Umcwaningi ube nezingxoxo nabantu abangevile kwabathathu. Yibo laba bantu abaphawulwe lapha kulo leli khasi ngenhla ephuzwini ku 2.4.1. Kuxoxiswane noDokotela Siphosakhe Reggie Khumalo, uMnumzane Thokozani Nene yena omdibi munye nenhlangano ebizwa ngokuthi isiZulu National Language Body. Owokugcina nguNkosazane Duduzile Charlotte Mkhwanazi.

Lokhu kuvezwa kwamagama abantu okuxoxiswane nabo kuzobandakanya izizathu zokuthi kungani ngempela bekhethiwe.

2.4.3 Ingxoxo noDokotela Siphosakhe Reggie uKhumalo

Le ngxoxo yenziwa mhla zingama-22 enyangeni uMbasa kowe-2003 enhla nekwaZulu-Natali, eMahlabathini ngaphansi kwesiFunda-Nkantolo, iNkonjeni.

Ngokudabuka uDokotela uKhumalo uyisakhamuzi saseNingizimu Afrika kanti ungumZulu phaqa. Ungowokuzalwa futhi wakhulela khona eNkonjeni.

Umcwaningi ukhethe uKhumalo ukuba axoxisane naye ngoba enolwazi olunzulu ngomlando kanye namasiko esizwe samaZulu. Ngokusebenza, wasebenza kakhulu emsakazweni wesiZulu owaziwa namuhla njengokuthi uKhozi waze wathatha umhlalaphansi. Lapha emsakazweni uKhozi wayengumethuli futhi eyingcweti yezinhlelo eziphatha ikakhulukazi umlando, amasiko, amagugu kanye nemikhutshana eyayenziwa emandulo. Lena indlela ezama ukufaka ugqozi abantu abakhuluma isiZulu ukuthi baziqhenye ngobuzwe babo futhi baphinde bagqugquzeleke ekutheni bagcine amasiko abo. UKhumalo usethathe umhlalaphansi manje kodwa usaqhubeka nokuchathazela intsha ulwazi olunqala eshungwini lakhe. Ingxoxo yethu yathatha cishe amahora amabili kuphela. UKhumalo uneminyaka engaphezu kwamashumi ayisithupha ubudala. Ulimi alukhulumayo lomdabu lwase-Afrika isiZulu.

Umcwaningi wambuza ukuthi ibuphi ubudlelwano obukhona phakathi kwezibongo nomlando. Waphendula ngokuthi izibongo zinobudlelwano obukhulu nomlando. Uqhuba ethi inyosi iyachaza ukuthi uDingane, **unguMgabadeli, owagabadela inkundla kaBulawayo**, lokho okungukuthi wehlula uShaka. Phela kwaBulawayo kwakuyisigodlo senkosi uShaka. Imbongi iphinda iqhube ithi uDingane, **umabala azibhadu**, lokhu okuchaza ukuthi wayengumuntu ongaqondakali, owayehlala ewuguquguqula njalo umqondo. Lokhu kufakazelwa izigigaba eziningi ezikhona emlandweni isibonelo, lapho azama khona ukubulala uMpande khona waze wabaleka waya kokhosela ngaphansi kwamaNgisi eBhodwe. UKhumalo ubuye aveze ukuthi imbongi uDingane iyamveza ukuthi wayeyigwala lapho ithi, **uNomashikizela, uMashiya impi yakhe.**

Kuleli phuzu lobugwala ngokukaKunene (1976:32) uveza umbono owehlukile lapho eveza ukuthi imbongi kaDingane iyambheca nje ngokuthi uyigwala. Lokhu akuqondakali kahle ukuthi kuqondisani noma kwenziwe kwayizibongo nje ezithinta ukuthi uDingane washiya ibutho ngoba efuna ukukhulula isizwe

endlovini kayiphendulwa enguShaka. Mhlawumbe leli gama elingumbaxambili lenziwe ngenhloso. Ngokomcwaningi kunokuvumelana ngombono kaKhumalo wokuthi imbongi imveza njengegwala. Okokuqala, uDingane wajika endleleni wangabe esaya empini eyayijutshwe uShaka ukuba iyohlasela kwaSoshangane. Okwesibili, wayengaphumi nempi ukuyozibambela yena mathupha njengoba kwakwenza inkosi uShaka.

Kulo mbuzo okade ubuzwe umcwaningi ngenhla uKhumalo waphetha ngokuthi izibongo zakhiwe umlando kanti futhi ziyengeza kuwo.

Umcwaningi wambuza ukuthi zikhona yini izibongo aseke wazibhala uKhumalo. Waphendula ngokuthi cha kazikho, kepha wabhala izibongo lapho echaza khona ngokudabuka kwezibongo. Wabhala incwadi esihloko sithi, **'Uphoko'** eyashicilelwa ngonyaka we-1993.

2.4.4 Ingxoxo noMnumzane Thokozani Nene

Ingxoxo yenzeka mhla zimbili enyangeni kaNtulikazi kunyaka we-2003. Ingxoxo yethu yathatha ihora elilodwa nje vo. UMnumzane uNene ungowokudabuka lapha eNingizimu Afrika kanti ungumZulu. UNene uneminyaka engaphezu kwamashumi ayisihlanu ubudala. UNene naye ungomunye wabantu abasebenze kakhulu emsakazweni wesiZulu, uKhozi. UNene njengoKhumalo usebenze isikhathi eside kulesi sikhungo somsakazo. Isizathu sokuthi umcwaningi akhethe ukwenza naye ingxoxo yingenxa yokuthi ungomunye wabantu abanolwazi olusabalele kakhulu emasikweni kanye nasemilandweni yesizwe samaZulu. Kuzokhumbuleka ukuthi namhlanje sinamagama aqanjwa nguye. Amagama afana *namagumgedlela(soldiers)*, ingculazi*(Acquired Immune Deficiency Syndrome)* kanye namanye amaningi aqanjwa nguye.

UNene akasasebenzi emsakazweni uKhozi kodwa usalokhu ebizwa njalo ukuzokwethula iziyalo nezifundo ezinhle ezakhayo esizweni sonkana samaZulu. Lokhu kwenziwa ukwaziwa egalelweni lakhe lokwethula iziyalo ezinqala ezibhekiswe kubantu. Ngakho-ke akulula neze ukuthi bangabi

semqoka abantu abafana nalaba kubafundi abaphokophelele nabasadinga ukuthola ulwazi kubo.

Okokuqala akuphawulayo ukuthi uziqhenya kabi ngolimi lwakhe isiZulu olumenza akwazi ukukhuluma ngokukhululeka nabanye abantu bokudabuka eNingizimu Afrika.

Umcwaningi wambuza ukuthi ngokombono wakhe, yibuphi ubudlelwano obukhona phakathi kwezibongo nomlando. UMnumzane uNene waphendula ngokuthi izibongo ikakhulukazi lezi zamakhosi zakhiwe ngumlando. Izibongo zisilandisa ngokuziphatha, ukubusa kanye nokuhlabana kwenkosi ezimpini. Kunesigameko esikhulu esivezwa umlando ezibongweni zikaMpande lapho uDingane ayefuna ukumbulala uMpande ngenxa yokuthi wayembona engaba isiphazamiso embusweni wakhe. Lesi sehlakalo sibaluleke kakhulu emlandweni ngoba yilapho uZulu ehlukana khona ngesikhathi uMpande kanye nabalandeli bakhe bebalekela eNatali. Lokhu kuhlukana phakathi kukaZulu kubizwa ngokuthi, '**Ukugqabuka kwegoda.**' Yingakho uMpande ebizwa ngo:

> Mdayi sabela kweliphesheya
> Izalukazi ziyawusal'emanxiweni
> Amaxheg'ayawusala emzileni
> Isikhukhulane sikaNdaba
> Sikhukhul'omame sabetshatha
> Saye sabalahla ezinkwazini
> Ezinkwazini zemifula
> Ezinkwazini zoThukela.

Ngokomcwaningi kubukeka sengathi lapha ngenhla uNene wabongela uMpande esebenzisa izibongo ezibhalwe uNyembezi. Lokhu-ke akusho ukuthi uNyembezi kuphela obhale izibongo zikaMpande.

Umcwaningi wabuye wathi kuMnumzane uNene ake achaze ubudlelwane obukhona phakathi kwezibongo nemfundo. Waphendula ngokuthi izibongo ziyafundwa ezikoleni kanti imfundo yelekelela ekutheni ukwazi ukuhlaziya. Waqhubeka wathi esikhathini samanje ngeke ukwazi ukufunda

ungafundiswanga esikoleni kanti emandulo izimbongi zazikwazi ukugcina izibongo zamakhosi ngekhanda.

UNene wasonga ngokuthi kuningi okungavezwa kodwa okusemqoka ukuthi uMpande wakwazi ukunqoba amaSwazi nokuyiyona impi ayilwa embusweni wakhe. Wabuye wabeka lokhu akusho ukuthi impi yaseMaqongqo ishaywa indiva kepha uMpande lapha wayeselekelwa ngamaBhunu ngesikhathi amabutho akhe etholana phezulu namabutho kaDingane. Lokhu kuyinkomba yokuthi wayengumuntu wokuthula.

2.4.5 Ingxoxo noNkosazane Duduzile Charlotte Mkhwanazi

Lena ingxoxo eyenzeka mhla zintathu kuNtulikazi we-2003. Ingxoxo yethu yathatha imizuzu engaphansi kwehora elilodwa qhwaba. UNkosazane Mkhwanazi uneminyaka engaphezu kwamashumi amathathu ubudala. Ungowokudabuka eNingizimu Afrika kanti ungowokuzalwa eMzinyathi. Ulimi alukhulumayo isiZulu athi waluncela ebeleni likanina. Njengamanje ufundisa kulesi siFundazwe sakwaZulu-Natali, esiFunda-Nkantolo saseNdwedwe. Manje ufundisa esikoleni semfundo ephakeme iLihlithemba. Ngaphezu kwalokhu umcwaningi umkhethe ngoba enolwazi olunzulu kwezemilando kanye nezibongo uqobo. Wenza izifundo zakhe ezingeni lemfundo ephakeme eNyuvesi yakwaZulu-Natali esemagcekeni aseWestville ebikade yaziwa kuqala ngokuthi iNyuvesi yaseDurban-Westville. Yingalesi sizathu ingxoxo umcwaningi abe nayo nalo mxoxi ibe negalelo ukuze umcwaningi andise ulwazi aseluqoqile ngaphambili.

Umcwaningi wambuza uNkosazane Mkhwanazi ukuthi imuphi umbono angawuveza ogxeka ngokwakhayo ezibongweni zamakhosi. Waphendula wathi izibongo zethula ubuwena bonke kepha-ke lezi zamakhosi zisuke zigxile ohlangothini lokuncoma kakhulu kunokugxeka. Sithola umbhali uNyembezi (1958:45) eqhakambisa ubuqhawe nokunqoba kukaDingane okuseyikho *ukuncoma nokuthi wayenomzimba onjani*. Lapho ephawula ukuthi, **uvemvane olumabala azibhadu.** Lapha kuqondiswa ukuthi uDingane wayengumuntu owayengaqondakali futhi umqondo wakhe ungami endaweni eyodwa.

Mhlawumbe lokhu kungabuye kwenzeke ukuthi kuqondiswa kumzimba wakhe owawunamabala.

Ohlangothini lukaMpande ukunqoba kuqhakambiswe empini yaseMaqongqo lapho ayelwa khona nomfowabo uDingane kepha uNyembezi (1958:64) uveze kakhulu isimo sokuthi wayelungile kodwa wayedinwa kube kubi kakhulu. Uqhuba athi ngenye indlela izimbongi zenza kube nzima ukwazi amaphutha ayenziwa amakhosi ngesikhathi esabusa. Kusemqoka kakhulu ukuthi izibongo ziqukathe izinhlangothi zonke zempilo.

Umcwaningi uthola kunenkinga ngoba nobubi benkosi buyaye buvezwe kodwa ngendlela ecashile. Lokhu kufakazelwa ukushiya kukaDingane impi eyayijutshwe inkosi uShaka ukuba iyohlasela kwaSoshangane. UDingane wajika waphindela emuva nokuyilapho esetholakala esebizwa nguNyembezi (1958:46) ngokuthi **uNomashikizela, uMashiy'impi yakhe.** Ziningi nezinye izibonelo ezinganikwa ngaleli phuzu eseliphakanyiswe khona lapha ngenhla.

Umcwaningi wabuya wambuza uNkosazane Mkhwanazi ukuthi zibaluleke ngani izibongo kumuntu ongumAfrika. Waphendula ngokuthi izibongo zikuveza ukuthi ungubani, wenzeni, kuphi, ngasiphi isikhathi njalo njalo. Kulokhu osekushiwo ngenhla kuye kuvele izinto ezisemqoka umuntu kumbe inkosi ezenzile. Ubuye aqhube athi izibongo zikwenza uzizwe ungumAfrika ophelele ngoba ngenkathi imbongi izisho kuye kuvuke amadlingozi kanti omunye umuntu umthola esegiya.

Lapha ephuzwini lokuthi uDingane, **uVemvane olumabala azibhadu** kunokuvumelana phakathi kukaKhumalo noNkosazane Mkhwanazi lapho bephawule khona ukuthi uDingane wayengumuntu ongaqondakali futhi owayehlale ewuguquguqula njalo umqondo wakhe.

2.5 Isiphetho

Isiphetho sesahluko sesibili siqukethe izindlela ezisetshenzisiwe ekuqoqeni ulwazi ezisephuzwini elingu 2.1. Lokhu kube sekubandakanya indlela yokwenza ucwaningo. Kule ngxenye umcwaningi uveze izindlela zokuqoqa ulwazi kusetshenziswa izincwadi, amajeneli kanye nemiqingo yolwazi. Iphuzu u 2.1 liphinda liqukathe izinhlobo zendlela yokuxoxisana nomphakathi. Ngaphansi kwale ngxenye kukhona ukubaluleka kwendlela yokuthola ulwazi ngokuxoxisana nomphakathi kanye nobubi bendlela yokuxoxisana nomphakathi. Ku 2.2 kube sekuvezwa ukuhlola umcabango womlando oxoxwayo. Leli phuzu libandakanye okulandelayo: Incazelo yomlando oxoxwayo; ukutholakala kweqiniso ngomlando oxoxwayo; ucwaningo oluqotho, ukubaluleka komlando oxoxwayo kanye nezinhlelo zengxoxo. Ephuzwini elingu 2.3 kuvezwe ukukhethwa kwendawo lapho kuzokwezelwa khona ucwaningo. Kanti ku 2.4 kwethulwe izingxoxo. Lapha kubekwe amagama abantu abathathu abehlukene umcwaningi abe nezingxoxo nabo kubalwa uDokotela Siphosakhe Reggie Khumalo, uMnumzane Thokozani Nene kanye noNkosazane Duduzile Charlotte Mkwanazi. Laba bantu abathuliwe baphawule imibono eyehlukene mayelana nocwaningo.

ISAHLUKO SESITHATHU

Okushiwo ngabanye ababhali bezincwadi

3.0 Isingeniso

Esahlukweni sesibili, umcwaningi wethule izindlela ezisetshenzisiwe ekuqoqeni ulwazi. Lokhu-ke okungenhla kumumethe indlela yokuthola ulwazi ngokusebenzisa izincwadi, amajenali nemiqingo yolwazi; indlela yokuxoxisana nomphakathi; ukuhlola umcabango womlando oxoxwayo(ubuciko bomlomo); ukukhethwa kwendawo lapho kuzokwenzelwa khona ucwaningo kanye nezingxoxo.

3.1 Okushiwo ngabanye ababhali bezincwadi

Kule ngxenyana umcwaningi ubeka imibono yababhali bezincwadi ngaphansi kwezihlokwana ezilandelayo: Ukubheka izindlela umlando ovezwe ngayo ezibongweni zamakhosi; ukuphawula indlela yokufunda izibongo zesiZulu njengencwadi yomlando; ukunikeza indlela ongabheka ngayo isimo sobuchule, ingqikithi, kanye nesakhiwo sezibongo zesiZulu; ukwakha indlela yokuhlaziya izibongo zamakhosi kanye nokuphawula izindlela zokugcina umlando ngokwesiko lokuxoxa.

3.1.1 Ukubheka izindlela umlando ovezwe ngazo ezibongweni zamakhosi

Kubalulekile ukubheka izibongo ikakhulukazi lezi zamakhosi zethulwe ngendlela yazo, kepha hhayi ukuzibheka *njengomlando* opheleleyo ngenxa yokuthi ziqukethe ukutusa noma ukugxeka umuntukazana noma inkosi. Lokhu kufakazelwa ababhali abaningi lapho benika izincazelo ezifanayo ngezibongo. UCope (1968:32) yena uthi:

> The recording of events constitutes an important function of praise-poems. Although praise-poem must not be judged according to accuracy of recording, for the purpose was to praise the chief and the recording of events was simply a by-product of this purpose, they are nervethereless as valuable to scholars as historical records as they are valuable as examples of linguistic and literary art.

Kulona leli phuzu uRycroft noNgcobo (1988:42) nabo babeka ukuthi:

> Praises not only comprise of the root of written history but they are poems that are related to history.

Osekushiwo ngenhla kwenza umcwaningi akwazi ukuphawula ngezenzo zobuqhawe, izimilo nezimo ezibongweni zamakhosi akwaZulu, uDingane noMpande. Lokhu kwenza kube lula ukubheka izindlela umlando ovezwe ngazo kulezi zibongo zamakhosi amabili okucwaningwa ngawo. Ukuguquguquka kwesikhathi yikhona okwadala inguquko esimweni sombuso wakwaZulu. Phambilini ngesikhathi kusabusa uJama kaSenzangakhona, inkosi yayigqama kakhulu ngenxa yokuzibandakanya kwayo kwezombusazwe. UJama kwakuyinkosi yesizwe samaZulu. Kanti uCope (1968:31,32-34) yena ugcizelela lokhu ngale ndlela:

> The approved patterns of behaviour change when the cultural values that direct them change. Zulu culture underwent a change when the Zulu tribe grew into the Zulu nation.The new nation was Shaka's creation and to a certain extent he imposed his own values upon it.... They were no longer praised for their shrewdness and diplomacy, but for their direct attacks and prowess in war.... This reflects the change in political structure....

Lokhu kwaqala ukubonakala ngesikhathi uShaka esethathe izintambo zombuso wakwaZulu. Omunye umuntu angabuza ukuthi inguquko yadalwa yini nje nempela. Mhlawumbe inguquko yadalwa ukufika kwamaNgisi namaBhunu. UDingane wayengazi ukuthi angabhekana kanjani nabantu ayebasaba kanje. Lokhu kwesaba kwabuye kwengezwa ukufika kwamaBhunu ayegibela amahhashi futhi ephatha izibhamu. AmaNgisi phela yiwona ayefike kuqala

lapha eNatali. AmaBhunu ayelambele izwe lakwaZulu futhi efuna ukuba nezwi ezindabeni zombuso kaDingane. Lokhu kwadala ukungakhululeki ngasohlangothini lukaDingane ngoba wayehlose ukwandisa umbuso wakhe.

Ngokwemibono yemilando eyethulwe nguBallard(1988) kanye noTaylor(1994) babeka ukuthi kwathi ngaphambi kokuthi uDingane anike amaBhunu indawo ayeyicelile waqala ngokuwasola ukuthi yiwo ayentshontshe izinkomo zakhe kodwa aphika ama ngentaba kepha kwathi esikhundleni sokuvuma aphawula ukuthi izinkomo zebiwa abantu bakaSigonyela. Lokhu ayekusho ngoba ayebabone laba bantu benezibhamu. UDingane wawatshela ukuthi amlandele zona izinkomo. Nembala akwenza lokho amaBhunu. Leli kwakuyicebo likaDingane lokuhlola futhi aqiniseke ukuthi amaBhunu ayengezile ngobubi nokufuna izwe lakhe. Leli phuzu selike lathintwa ku 1.1 ekhasini le-6. UDingane wagcina ewanikile indawo yokuzinza amaBhunu. Ngaphambi nangemuva kwalokho kwaba nokuningi ukuchitheka kwegazi okwaba sezinhlangothini zombili zamaBhunu naye uZulu. Lapha kuzonikwa izibonelo ezifakazela lokho. Emcimbini kaDingane wokugubha ukulandwa kwezinkomo kubaTlokwa ngamaBhunu, impi yaseNcome njalo njalo. Ngaphezu kwalokhu, ukubaleka kukaMpande eya kocela ukukhosela emaNgisini eBhodwe kwenza ukuthi kube lula kuwo ukugxambukela ezindabeni zakwaZulu. Ukwehlulwa kukaDingane empini yaseNcome ngamaBhunu kwadala ukuthi kubelula nokunqotshwa ngumfowabo uMpande empini yaseMaqongqo. Ngalesi sikhathi amaNgisi namaBhunu ayesesizakele kabi esengene athi shi ezindabeni zombuso wakwaZulu.

3.1.1.1 Izenzo zobuqhawe zikaDingane noMpande

Ukunqoba ezimpini noma ubuqhawe kanye nezimilo noma nezimo zikaDingane noMpande kuyavela ezincwadini zezibongo ezilandelyo: Incwadi kaNyembezi esihloko sithi, **'Izibongo zamakhosi'**. Incwadi kaRycroft kanye noNgcobo esihloko sithi, **'*The praises of Dingana*(izibongo zikaDingana).'**

3.1.1.1.1 Izenzo zobuqhawe zikaDingane

NgokukaTaylor (1994:129) uveza ukuthi uDingane wahlasela uMzilikazi nokuyilapho abulala khona idlanzana labantu okubalwa kubo nonina kaMzilikazi uNsizwazana. UDingane wahlasela eSwazini nakhona kepha wehluleka wancama ukuwanqoba. Wabulala nezingane zakwabo kubalwa uShaka, uMhlangana nabanye kepha uMpande wasinda ngokulambisa, esindiswa induna kaDingane, uNdlela kaSompisi. Lokhu kuke kwavezwa ephuzwini elingu 1.1 ekhasini lesi-7.

Ngonyaka we-1838 uDingane wayengela amaBhunu ophathe, lapho abulala khona inqwaba yamaBhunu kanye nomholi wawo uPiet Retief. AmaBhunu abulawa ngoba ogqayinyanga babekade bebone izimpawu zezinselwa zamahhashi awo ezazizungeze isigodlo senkosi uDingane. Kwasekuqaleni uDingane wayekade ebhece amaBhunu ngokuthi yiwo ayentshontshe izinkomo zakhe. Nokho-ke lokho kubhecwa kwabuye kwawela ngakuSigonyela, inkosi yaBatlokwa njengoba kuke kwaphawulwa ephuzwini elingu 1.0 khona futhi ekhasini le-5. Okunye ukuthi uDingane wayevele enokungawethembi amaBhunu futhi ewesaba kabi ngenxa yokuthi ayenezibhamu futhi egibela amahhashi. Lapha-ke kunokungavumelani kwemibono. U-Okoye (1969:225) uveza ukuthi:

> Dingane wish to remain on friendly terms with the whites.
> He hoped that the traders would not only assist him in his wars,
> but to instruct his warriors in the use of the muskets.... He
> needed their great knowledge of the outside world.

3.1.1.1.2 Izenzo zobuqhawe zikaMpande

Ezibongweni zikaMpande kuveziwe ubuqhawe lapho anqoba khona uDingane empini yaseMaqongqo njengoba sekuke kwaphawulwa ngenhla ku 1.1 ekhasini lesi-5. Kule mpi kwasala amabutho amaningi okubalwa kuwo umBelebele, uBulawayo, iziNyosi, uDlambedlu, uNomdayana kanye noMgumanqa. UMpande nguye owaze wagojela amaSwazi empini kanti uDingane

wayehluleke wancama esigabeni sokuqala. Umbuso kaMpande wawunokuthula ngenxa yezizathu ezizobalwa uBallard ngezansi. Okokuqala, uBallard (1988:43) uthi:

> Mpande chose Masiphula kaMamba to be his minister. A staunch tradionalist and guardian of the Zulu custom, Masiphula had, by far, the most influence over Mpande's decisions. Masiphula was the much feared by the Zulu as he was quick to execute the king's subjects for any numbers of crimes and misdemeanours. He also ranks as the longest serving prime minister in Zulu history, his career spanning the longest reign of Mpande.

Okwesibili, uBallard (1988:43) uqhuba athi:

> King Mpande did not egage his nation in war and conquest. Expansion to the south and west was firmly blocked by the British Colony of Natal and the South African Republic in Transvaal. King Mpande introduced no new innovations and did not seem interested in modernizing the Zulu army by attempting to acquire firearms.

Ngokomcwaningi umbuso kaMpande wacishe wahleleka ngendlela ecishe ifane nse nekaShaka yena owayebeka 'amakhanda' ukuba aqaphe ukulandelwa nokuthotshelwa kwemithetho yakhe ezindaweni ayehleli kuzo. Amakhanda kwakungabantu abanye babo ababeyizinduna zenkosi uShaka. Laba bantu yibona ababethula konke kuShaka okwakwenzeka ezindaweni ababezakhele.

3.1.1.2 Isimilo noma isimo sikaDingane noMpande

Kule ngxenyana umcwaningi uzoveza amagama amaningana asetshenziswe aba yizingathekiso ekuchazeni isimilo noma isimo sikaDingane noMpande. Lena yindlela eyenza umcwaningi ukuthi akwazi ukuveza indlela umlando ovezwe ngayo ezibongweni zemakhosi.

3.1.1.2.1 Isimilo noma isimo sikaDingane

UNyembezi (1958:45,46,47,50) uveza uDingane ezibongweni zakhe lapho ebalula ukuthi: **Uvemvane; indlovu; inkomo; ithole** kanye **nesisiziba**. Leli gama lovemvane livela ngoba uDingane wayevamise ukuguquka esikhaleni abese enza okungalindelekile. Yingakho ngokukaNyembezi (1958:50) evezwa ngokuthi, **isizib'esinzonzo sinzonzobele.** Lokhu kucishe kuncike esizibeni lapho ayaziwa ngokuthula kodwa ebe enobungozi kabi. UDingane wayeyindlovu, wayemkhulu kakhulu ngomzimba. Ngoba vele wayemkhulu, eyinkosi kwakumele ukuthi ahlonishwe.

3.1.1.2.2 Isimilo noma isimo sikaMpande

Kolunye uhlangothi uNyembezi umveza uMpande engathekisa ngokuthi: **Inkonjane; isikhotha; izulu; ukhozi** kanye **nenkume**. UMpande kwakungesiye umuntu wempi kodwa uDingane wayengathokozi kahle ngaye efuna ukumbulala. Isizathu salokhu ukuthi wayebona abantu abiningi bakwaZulu bemthanda ngakho-ke wabe eseqala ukuba nenzondo. Ngaphezu kwalokhu abantu bakwaZulu babengasanelisiwe yindlela yezenzo zokuchitheka kwegazi ezazenzeka ngaphansi kwesandla sikaDingane. UNyembezi (1958:69) ubeka kanje:

> Inkonyane kaNdaba
> Eyakhula beyizonda.

UDingane wazama ukubulala uMpande kepha wasindiswa uNdlela kaSompisi. Lokhu kufakazelwa uBallard (1988:41) lapho ephawula ethi:

> Mpande was apparently spared due to the interevention of king's senior *induna*, Ndlela, who convince the master that Mpande was harmless and lack intelligence and ambition.

Lokhu kuyinkomba yokuthi uNdlela wayemthanda uMpande futhi enentshisekelo yokubona umbuso kaZulu uqhubekela phambili engafuni ukuba ufadabale.

3.1.2 Ukuphawula indlela yokufunda izibongo zamakhosi njengencwadi yomlando

Umcwaningi uzoveza imibono ephathelene nokuphawula indlela yokufunda izibongo zemakhosi njengencwadi yomlando. Izibongo zamakhosi zakhiwe umlando ngakho-ke kubalulekile ukuthi izibongo zifundwe njengezituso noma ukugxeka umuntu noma inkosi. Ngaleyo ndlela izibongo zisinika umlando wamakhosi omumethe izimilo noma izimo kanye nezenzo zawo. Konke lokhu kuqondiswe ezibongweni zamakhosi amabili akwaZulu, uDingane noMpande okuyiwona ucwaningo olungawo. Osekuphawulwe ngenhla kufakazelwa umbono kaCope (1968:28) obeka ukuthi:

> Thus the praise-poem contains criticism as well as praise.
> The special position of the praiser enables him to
> criticize with impunity certain aspects of chief's actions
> either by overt criticism or covertly by omission of praise.

Khona lapha ngezansi kuzovezwa ukutusa kanye nokugxeka uDingane.

3.1.2.1 Ukuncoma noma ukutusa kanye nokugxeka uDingane

Izibongo zikaDingane ziqukethe ukuncoma kanye nokugxeka okuqondiswe kuye. Isibonelo sokuncoma uDingane uNyembezi (1958:45) yena usibeke kanje:

> UVezi uNonyanda
> UMgabadeli,
> Owagabadela inkundla yakwaBulawayo.

Lapha ngenhla imbongi incoma ukuthi unguVezi ngoba uyena owavumela abantu besilisa ukuthi bagqoke izicoco futhi bathathe abafazi. Kafishane nje nguye owaveza abantu kanti uShaka wayekade engakuvumeli lokho. NgokukaTaylor (1994:126) lokhu kwenzeka emuva kwempi eyayiyokulwa kwaSoshangane. Kanti uku**gabadela inkundla yakwaBulawayo** khona kuqondiswe ekwahluleni nokubulawa kukaShaka nguye uDingane.

Ukugxeka uDingane khona kubalulwe nguNyembezi (1958:46) kanje:

> UNomashikizela,
> UMashiy'impi yakhe.

Ngesikhathi impi ibuya kohlasela emaMpondweni uShaka wayijuba ukuba iyohlasela kwaSoshangane. Lokhu kwadala ukukhononda okukhulu nakubo abegazi. UMkabayi, ubabekazi kaShaka, abafowabo bakaShaka, uDingane noMhlangana kanye nensila kaShaka, uMbopha kaSithayi babumba itulo lokubulala uShaka. UDingane kanye noMhlangana babezoya empini bese bejika endleleni. Leli phuzu elikhombisa ubugwala bukaDingane bokuthi bajike endleni selike lathintwa ku 2.4.3 ekhasini lama-28. Ngempela lokho kwenzeka bangafika empini yasoBhalule babuya bambulala uShaka.

3.1.2.2 Ukuncoma uMpande

Ngasohlangothini lwezibongo zikaMpande akubonakali kuvezwa ukugxeka kepha kuqhakambiswe ukutusa nje kuphela. Ezibongweni zikaMpande kuvela ukutusa noma izincomo kuphela. Isibonelo esicashunwe kuNyembezi (1958:63) simi kanje:

> Mdayi! Sabela kweliphesheya,
> Izalukazi ziyawusal'emanxiweni,
> Amaxheg'ayawusala emzileni.
> Isikhukhulane sikaNdaba,
> Sikhukhul'omame sabetshatha,
> Saye sabalahl'ezinkwazini zoThukela.

Kwathi ngesikhathi izithunywa zikaDingane zibhekisa amabombo enkosini uDingane uMpande wayeqoqa konke okubiza yena wagcwala indlela. Lezi zithunywa zazithunywe uDingane uqobo ukuba ziyombiza ukuze azobonga isipho sakhe ayemnike sona sezinkomo ezilishumi ukuze akleze aphinde adle nabantwana bakhe. Lapha wayesehamba nabalandeli bakhe kodwa kwasala labo abasebegugile, izalukazi namaxhegu kepha-ke kunokuphikisana kwesibalo sabantu abawela uThukela noMpande phakathi kwababhali uTaylor(1994) kanye noBallard(1988). UTaylor (1994:151) ubeka athi:

> People ranging from 17 000 crossed to Natal in October 1839, this journey is known as the 'breaking of the robe'. This was the beginning of the conflict in Zululand.

Kanti uBallard (1988:42) uveza ukuthi:

> ...Mpande and 20 000 followers fled across the Thukela River into Natal and sought the protection of the trekkers in the newly established Republic of Natalia.

UMpande wahamba nabo waye wawela umfula uThukela waze wafinyelela eBhodwe kwabamhlophe lapho afika wacela ukukhosela khona. Isizathu sokubaleka kwaZulu yingoba uDingane wayefuna ukumbulala ngoba ebona eseqala ukuthandwa ngabantu bakwaZulu kunaye. Ngakho-ke wayesembona eyisiphazamiso kuye nasembusweni wakhe. Leli phuzu selike laphakanyiswa ku 2.5.1.2.2 ekhasini lama-37.

3.1.3 Ukunikeza indlela ongabheka ngayo isimo sobuchule, ingqikithi kanye nesakhiwo sezibongo zamakhosi

Izibongo zamakhosi akwaZulu zinesimo sobuchule sazo zodwa kodwa kube kukhona ukufana okukhona nasezinkondlweni zaseNtshonalanga. Kunezinkomba zobunkondlo ezisetshenzisiwe ezibongweni zamakhosi zikaDingane noMpande ezizonikwa lapha ngezansi. Nazi-ke izibonelo ezibalulwayo: Isingathekiso; ukwenzasamuntu; amabizo asuselwa kwamanye; ukuqhathanisa kanye nokwandulelisa isakhi ebizweni.

Ukusetshenziswa kwezingathekiso kususelwa ezilwaneni kanye nendalo. Ziningana izingathekiso ezikhona ezibongweni zamakhosi akwaZulu kodwa kuzogxilwa kulezo zikaDingane noMpande. Lapha kuyangathekiswa kuthiwa UDingane **uvemvane, inkomo, indlovu** kanye **nesiziba.** Kolunye uhlangothi kuyangathekiswa kuthiwa uMpande **inkonyane, ibhubesi**, **isiqu** kanye **nokhozi**.

Ukwenza samuntu kusetshenzisiwe ezibongweni zikaDingane noMpande. URycroft noNgcobo (1988:29-30) baphawula ukuthi:

> While many personal nouns in Zulu have coined from common non-personal nouns by substitution of the class 1a prefix u- has replaced the normal i- of the noun *izulu;* an example: *Izulu* has been changed to a personal noun *uZulu.*

Lokhu kususelwe lapha: **UZulu ladum'obala**. NgokukaVilakazi (1960:117) uphawula mayelana nalesi sibonelo esingenhla uthi lapho izimbongi zamaNgisi zisebenzisa khona isifaniso, izimbongi zesiZulu zisebenzisa ukuqhathanisa. Uthi amaNgisi angabeka kanje; *"He is like a storm that thunders in open country."* Okuchazeka ngokuthi ufana nezulu eliduma obala. URycroft noNgcobo (1988:30) babeka bathi:

> Derivation of names and praise names directly from verbs, or indirectly, from verb-derived common nouns, is also very common.

Isibonelo: **UMashiy'impi yakhe.** Lesi sigaba sokuqala u-1a sebizo eliyisiqalo u-uye anduleliswe esiqwini salelo bizo -**mashiya**.

Ngokomcwaningi ingqikithi yezibongo zamakhosi ezikhuluma ngoDingane noMpande zithinta izimilo kanye nobuqhawe kepha akugxiliwe kwezombangazwe. Njengokuthi inkosi izibandakanye nezenzo zeqembu elithile elincike kwezombangazwe. Uma nje ikwazi inkosi ukuhlela abantu ngendlela ohlangothini lwezombangazwe, kwakuba lula ukuthi abantu bayo bahambisane nemigomo kanye nemithetho yenkosi. UNdlela kaSompisi noMpande baba ngabantu abangawuthobelanga umthetho kaDingane. Lokho kwakunesizathu ngokukaNdlela ngoba wayengathandi ukubona umbuso wakwaZulu ushabalala kalula nje kwazise ukuthi wayebona uMpande eqatha. Ngenye indlela wayebona uMpande kunguyena muntu owayengakwazi ukwenza isizwe sakwaZulu sime ngoba wayenabo ngisho nabantwana uma eqhathaniswa nomfowabo uDingane. Yingakho atshela uMpande ukuthi alifulathele elakwaZulu ukuze aziphephise kumonya oluwuDingane olwalufuna ukumginga. Lokhu sekuphawuliwe ngenhla ephuzwini elingu 1.2 ekhasini le-8. Ngokombono kaBallard(1988) kanye noNyembezi(1948) babeka ukuthi uDingane wanika uMpande izinkomo ezilishumi ukuze akleze aphinde adle nezingane zakhe. UDingane wayenza icebo lokuthi uMpande eze kuye

azobonga isipho ayemnike sona. Wacetshiswa yinduna kaDingane, uNdlela kaSompisi *ukuthi angalokothi ukuyobonga isipho ngoba wayefuna ukumbulala* umfowabo uDingane. Ngaleyo ndlela uMpande wakushaya indiva ukubizwa nguDingane wabe eseqoma ukubaleka aye kokhosela emaNgisini eBhodwe. Phambilini abantu babethembele enkosini ngasohlangothini lwezomnotho, ezepolitiki kanye nakwezenhlalakahle uma kukhulunywa ngokwempilo. Lokhu kwakwenza abantu ukuthi bayihloniphe kakhulu futhi bakuthakasele okwenziwa yinkosi yabo.

Ngokwesakhiwo, izibongo zenkosi uDingane noMpande zakhiwe yimigqa, izitanza noma amabinza kanye nezigatshana ezichaza inkosi. Izibongo njengezinkondlo zaseNtshonalanga zinemigqa emifishane kanye nemide lokhu okukhombisa ukufana namavesi ezinkondlo. Imigqa emifishane noma emide inika imigqa enomqondo. Le migqa igcina seyakhe izitanza noma amabinzana. Lawa mabinzana kokunye aye aqukathe izigatshana ezichaza inkosi.

Izigatshana ezichaza ngalawa makhosi amabili, uDingane noMpande zibaluliwe. Lesi sigaba sichaza ngokunqoba kukaDingane. Isibonelo sicashunwe kuNyembezi (1958:48) lapho ebeka athi:

> Owadla uPiti kumaBhunu,
> Wamudla wamtshobotshela.

Umehluko ovelayo ukuthi izigatshana ezichazayo eziqondile imvamisa yilezo ezivela zikumuntu wesithathu, kanti ohlangothini lwezibongo zikaMpande kusetshenziswe umuntu wokuqala. Nasi isibonelo esicashunwe kuNyembezi (1958:64):

> Wabuz'iMpofana neNdaka,
> Wath'uMzinyathi
> Ngiyakuwubuza phambili koSilevu.

3.1.4 Ukwakha indlela yokuhlaziya izibongo zamakhosi

Kulesi sigaba umcwaningi uzama ukuveza izindlela zokuhlaziya izibongo zesiZulu. Izibongo zibaluleke kabi ekuletheni indlela eyamukelekile yokuziphatha kwesiNtu. Uma unaba izibongo ziyinto equkethe imvelaphi kanti kufanele zihlaziywe ngeso lokuletha indlela yokuziphatha. UKrige noCope bayavumelana nalo mbono ophawulwe ngenhla. UKrige (1953:05) ukuthi:

> Praises are important in bringing about educational mode of living.

Umbono kaCope (1968:31) ubalula ukuthi:

> ...The praise-poems arises from the function of praises in general, which is to bring conformity to the approved modes of behaviour. In addition to displaying the good conduct expected of the common man, a chief is expected to be generous in his disposal of cattle and land to deserving subjects, and his provision of food, especially meat and beer, to visitors and to tribesmen when in council or in ceremony. He is expected to protect the interests of the tribe and to govern it in accordance with the advice of his councellors.

Ngale ndlela imbongi iye ikwazi ukusho izibongo zomuntu kuphela uma iholwa izenzo zobuqhawe eziqatha, noma ukwenza kahle kwabanye.

Ngezikhathi zasemandulo isizwe saBantu sahlaselwa uguquko, lapho inqubo endala eyayakhiwe izizwana ezizimele yaguquka kwase kwakheka umbuso oqinile owodwa owawuholwa ngumuntu oyedwa. Isibonelo inkosi enguShaka. UCope (1968:24) uphawula ukuthi:

> The change did disrupt not the foundation of society; rather superimpose a kingship and a military organization on the old foundations. It also gave a culture a different direction in this respect: the ideal of inter-tribal balance, in which values of reciprocity, shrewdness, and diplomacy played the most important part, was replaced by the ideal dominance, in which the values of forcefulness and fearlessness, martial power and national glory, played the most important part, together with the values of good order, respect for authority, and obedience to discipline,

> which were necessary to the new system. The change is clearly reflected in the praise-poems. The eighteen-century poems reflect the social and cultural context brought about by the Zulu Napoleon, Shaka.

UShaka waba yinkosi yokuqala yesizwe samaZulu. Wahlanganisa izizwe ayezinqoba wazama ukwakha umbuso omnyama e-Afrika. NgokukaZondi (1996:43-45) uveza ukuthi uShaka wakha impi eyaba namandla okwathi noma engasekho ikhono layo laguqisa eyamaNgisi eSandlwana; waba umqambi wamahubo ikakhulukazi empi; waba yinkosi yokuqala eNingizimu Afrika eyazama ukwakha ubudlelwano phakathi kombuso wabamnyama nowaseNgilandi.

3.1.5 Izindlela zokugcina umlando ngokwesiko lokuxoxa

Lapha kule ngxenye kuzobhekwa izindlela zokugcina umlando ngokwesiko lokuxoxa. U-Opland (1974:02) uveza ukuthi:

> ...It seems evident that the poems were memorized.
> ....Like the Zulu *izimbongi*, primarily memorisers.

Kungakabi khona ukufunda izimbongi zazikwazi ukuthi zigcine imilando yamakhosi ngekhanda. Kanti lokhu kugcinwa kwezibongo ngomqondo kusenzeka ngisho nanamhlanje. Lokhu kudinga umuntu onomqondo ongakhohlwa kalula. Osekushiwo lapha ngenhla kufakazelwa ngisho uCope (1968:27) obeka ukuthi imbongi kufanele kube ngumuntu okwazi ukukhumbula:

> An excellent memory is an essential qualification, for he has to memorise not only the praises of all his ancestors as well, and he has to memorise them so perfectly that on occasions of tribal importance they pour forth in continous stream or torrent.

Kafishane, umlando ngokwesiko lokuxoxa ungagcineka kuphela uma kuzoba nomuntu ozoba nokukwazi ukukhumbula okukahle nokusheshayo. Imibono ka-Opland(1974) kanye noCope(1968) eseyethulwe ngenhla ifakazelana nomcwaningi.

3.2 Isiphetho

Ukugoqa, umcwaningi wethule imibono yababhali bezincwadi. Imibono yona imumethe: Ukubheka izindlela umlando ovezwe ngayo ezibongweni zamakhosi kanti ngaphansi kukhona izenzo zobuqhawe kanye nesimilo nesimo sikaDingane noMpande; ukuphawulwa indlela yokufunda izibongo zesiZulu njengencwadi yomlando bese kuthi ngaphansi kube nokutusa kanye nokugxeka uDingane noMpande; ukunikeza indlela ongabheka ngayo isimo sobuchule, ingqikithi kanye nesakhiwo sezibongo zamakhosi; ukwakha indlela yokuhlaziya izibongo zamakhosi kanye nokuphawula izindlela zokugcina umlando ngokwesiko lokuxoxa.

ISAHLUKO SESINE

Ukuhlaziya okutholakele ezibongweni zikaDingane

4.0 Isingeniso

Esahlukweni sesibili kuphawulwe ngezindlela zokwenza ucwaningo. Lokhu kubandakanye izindlela zokwenza ucwaningo. Kuvezwe ukuthi ulwazi lutholakala ngokusebenzisa izincwadi, amajenali nemiqingo yolwazi. Kanti enye indlela yokuthola ulwazi kubalulwe ukuxoxisana nomphakathi kepha kunobubi bakho. Ngaphansi kwalokhu kube sekuthintwa ukuhlola umcabango womlando oxoxwayo. Izingxoxo ziqukethe amagama abantu okuxoxiswane nabo kanye nokuthi kungani laba bantu bekhethiwe. Kube sekuthintwa okushiwo abanye ababhali bezincwadi.

Kulesi sahluko sesithathu, kuzohlaziywa okutholakala ezibongweni zenkosi yesibili yakwaZulu, uDingane okuzoba ku 3.1. Lokhu kumumethe umlando kaDingane. Kuzolandelwa isimilo kanye nesimo sikaDingane, uDingane uthatha isikhundla, uDingane namaBhunu, uDingane namaSwazi kanye noDingane noBheje.

4.1 Ukuhlaziya okutholakala ezibongweni zikaDingane

Kule ngxenye kuhlaziywa okutholakala ezibongweni zikaDingane kodwa kube kubhekwa izibongo ukuthi zona ziwuveza kanjani umlando. Ababhali abaningi bazocashunwa beveza imibono yabo eyahlukeneyo. Labo babhali bango: Ballard(1988); Dhlomo(1936); Kunene(1976); Morris(1968); Nyembezi(1948); Nyembezi(1958); Okoye(1969); Rycroft noNgcobo(1988); Taylor(1994) kanye noZondi(1996).

Lapha ngezansi ku 4.1.1 kuzovezwa umlando omfishane kaDingane ozobe sewulandelwa yizibongo zakhe.

4.1.1 Umlando kaDingane

UDingane waba yinkosi yesibili yesizwe sakwaZulu emuva kokuba ebulale umfowabo uShaka. Wabulala izingane zikayise uSenzangakhona kubalwa uMhlangana kanye nabanye ngoba ayenezinsolo zokuthi hleze zimthikameze esihlalweni sakhe sobukhosi. NguMpande kuphela owasinda ekubulaweni uDingane. Wazisindisa ngokubalekela emaNgisini eBhodwe. UDingane ubuye akhunjulwe ngesenzo sakhe sonyaka we-1838 esixhaphazelisa amathumbu lapho wabulala uPiet Retief kanye namabutho akhe engazelele.

Lokhu kwalandelwa impi yokuziphindiselela kwamaBhunu kuwo uZulu eNcome(*Blood River*) eyaba ngawo unyaka we-1838 mhla ziyi-16 kuZibandlela. Le mpi yaseNcome yaholela ekutheni uDingane aphelelwe amandla ngoba kwaba lula nokuthi anqotshwe ngumfowabo uMpande empini yaseMaqongqo ngonyaka we-1840 kuMasingana. Ngokuka-Okoye(1969) uveza ukuthi uDingane wayeqonde ukunqanda ukuchitheka kwegazi. Ngokomcwaningi lokhu-ke kushiya imibuzo eminingi yokuthi kungabe uDingane wayelingana ngesihluku noma wayemdlula uShaka, kodwa okuphawulekayo ukuthi wayengenabo ubuhlakani obabufuze obukaShaka. Isizathu ukuthi vele wayethathe isikhundla ngokubhokoda umfowabo ngomkhonto aze ambulale.

Lokhu kusabuyela ekutheni wayevele ezizwa engavikelekile embusweni wakhe kangangoba wayeze asebenzise indluzula ukuze kulandelwe umthetho wakhe. Kokunye wayenika izipho njengoba enza kumfowabo uMpande ngesikhathi emxoshisa ngezinkomo ezikhuluphele ezilishumi. Labo ababengahambisani nomthetho wakhe wayebayisa kwagoqanyawo. Ngakho-ke baningi abantu ababekade bethanda uShaka nabase bebona ukuthi makaketulwe lo muntu omubi kanje.

Ephuzwini elingu 1.1 umcwaningi useke waveza ukuthi umbono kaBallard(1988) yena uthi uDingane wazalwa ngo1788 noma ngo1789, ezalwa uMpikase owayeyinkosikazi encane emakhosikazini kaSenzangakhona. UDingane wayemncane kuShaka ngeminyaka emithathu kanti babehlala ngokwehlukana besebancane. NgokukaZondi (1996:39-40) uthi ngaphambi

kokuba uShaka afike lapha kwaZulu wahamba nonina njengabantu abaningi bayofuna indawo engcono. Baya kwaMthethwa ekhayabonina bahlala emzini kababekazi kaNandi. Wakhula kahle lapha waba yinsizwa enamandla futhi engesabi. Ukulwa lokhu wayekujwayele nakhu phela ukhule ezivikela kubafana ababemhlupha. Wafunda ukulwa phansi kukaDingiswayo inkosi yesizwe sakwaMthethwa. Ngakho-ke uShaka wakhulela ngaphansi kwenkosi yakwaMthethwa uDingiswayo kaJobe.

Kwathi ngesikhathi kwedlula uyise uSenzangakhona emhlabeni ngonyaka we-1816 uDingane wathokoza ngoba wayazi ukuthi wayesezoba yinkosi kanti akabuzanga elangeni. Wathi ebuya kwaQwabe lapho ayekade ehlala khona wathola okukhulu ukushaqeka kwazise ukuthi uShaka wayesebuthathile ubukhosi bakwaZulu. Wabe esegwinya itshe ngokuthi ahlale athobe, aphinde akhonze ngaphansi kukaShaka. UShaka wamnika indawo eyayiseNyakatho nomfula iMfolozi ukuthi ayiphathe.

Udumo, ubungcweti bokulwa, kanye nokukhula kombuso kaShaka kwaqala ukufaka uDingane itwetwe ngakho-ke wazizwa engavikelekile ngoba wayecabanga ukuthi uShaka wayengambulala noma inini uma ethanda. Ngokukhulu ukushesha uDingane, uMhlangana, umfowabo kaDingane kanye noMbopha kaSithayi, owayeyinceku enkulu kaShaka babopha itulo lokubulala uShaka ngesikhathi eyedwa esigodlweni sakhe kwaDukuza. Ngokombono kaTaylor (1994:122) ubeka ukuthi konke lokhu uDingane wayekwenza ngezeluleko zikababekazi wakhe uMkabayi kaJama. Leli phuzu selike lathintwa ku 1.0 ekhasini lesi-3. UMkabayi wayezalwa nguJama kanti wayengudadewabo kaSenzangakhona, ngakho-ke wayengubabekazi kaDingane. UMkabayi wayengumuntu wesifazane onesithunzi kabi. UDhlomo (1936:01) umchaza kanje:

> UMkabayi lo kwakuyinkosikazi emangalisayo ngezindlela eziningi. Yabe inenhliziyo elukhuni njengetshe; ingesabi lutho; amehlo ayo lawa ayekhanya inhlansi, elokoza umlilo lapho esethukuthele ayeba bomvu sengathi agcwele igazi.

Ingxenyana yabantu bakwaZulu ikakhulukazi leyo eyayithanda uDingane yayinengwe isenzo sikaShaka sokuthi aphinde ajube impi ukuthi iyohlasela uSoshangane kwazise ukuthi yayikade isakhathele ikade iphuma kohlasela eMampondweni. Ngokohlelo lozungu lwabo uDingane kanye nabakhi betulo babezophuma nempi bese benyomuka endleleni babuye bengasafikanga empini yasoBhalule. Ngakho-ke kwathi ngonyaka we-1828 zingama-20 kuMfumfu abakhi bozungu bathatha isinqumo sokuthi basheshe bambulale UShaka. UDingane waba ngowokuqala ukumbhokoda ohlangothini, walandelwa uMhlangana kwase kugcina uMbopha.

Amabutho akwaZulu athi etheleka kwaDukuza ebuya empini ehamba ehudula izinyawo emuva kokwehlulwa empini yosoBhalule afika selidume ladlula, esefile uShaka, kanti uDingane amfica esehleli esihlalweni sobukhosi. Amabutho akwamukela ukuba yinkosi kukaDingane njengoba kwakufanele. Ngakho-ke uDingane wavumela amabutho ukuba ahambe aye kophumula emakhaya kanti lawo ayesemnkatsha ubomvu empini agqoke ongiyane aphinde athathe abafazi. UDingane akathandanga ukuhlala kwaDukuza kepha wamisa umuzi wakhe eMgungundlovu ngonyaka we-1828. Lokhu wakwenza ngezeluleko zezinduna zakhe okubalwa kubo uNdlela kaSompisi nabanye. Ekuqaleni uDingane wayengasibonanga isidingo sokwakha isigodlo esikhulu sabantu besifazane. Phakathi kwezeluleko zezinduna kubalwa ukwakhiwa kwesigodlo njengophawu losiko kanye nesithunzi sasebukhosini.

Ngokomcwaningi kubuye kube indida lokhu kwakhiwa kwesigodlo sabantu besifazane ngoba kubikwa ukuthi uDingane wayengaluthandi ucansi nabantu besifazane ngoba wayenenkolelo yokuthi wayezoba nezingane zabafana ezazingase zimbangise esihlalweni sobukhosi. Mhlawumbe yingakho nje ezincwadini esezike zathintwa umcwaningi zingekho eziphatha ukuthi wayenonkosikazi noma amakhosikazi.

Umbuso kaDingane waqhubeka nokugobhoza kwegazi nokuyilapho abulala khona uMbopha kaSithayi kwase kulandela umfowabo uMhlangana owayesolwa uMkabayi ngokuthi hleze ambangise ebukhosini bakhe. Bobabili laba babezobulawa ngamaqhinga ayehlelwe nguMkabayi. NgokukaDhlomo

(1936:45-46) uveza ukuthi uMkabayi wahlela wase ethumela uZidumo ukuba abulale uMbopha. Nempela yenziwa intando kaMkabayi uZidumo wamjuqa ngomkhonto uMbopha ngoba naye wayembona engaba isiphazamiso esikhulu embusweni kaDingane kwazise ukuthi wayekade esondelene kakhulu noShaka.

Ukufa kukaMbopha kwabe sekulandelwa ukubulwa kukaMhlangana nakho futhi okwakubunjwe nguye uMkabayi. UMorris(1968) kanye noNyembezi(1948) banemibono efanayo mayelana nokubulawa kukaMhlangana. Kanti ukufa kwakhe bakuchaza bathi, kwathi ebumnyameni uDingane wezwa esegwazwa ngumkhonto ethangeni kanti usegwazwa nguye uMhlangana. Masinyane kwakhiwa(uMkabayi noDingane) itulo lokuthi asheshe agudluzwe. Lokhu kwakungafanele nakancane ukuthi kwenzelwe obala ngoba kwakungadala okukhulu ukuchitheka kwegazi. Ngakho-ke kwathi enyangeni kaLwezi uDingane noMkabayi babumba icebo lokuthi uMhlangana ahambe nabantu bakaMkabayi, owayengubabekazi kaDingane bamphelezele eya kogeza emfuleni. Lapha babezofika bamgwilizise ethi uyageza bese kuthiwa ubanjwe amajaqamba ngesikhathi ethi uyabhukuda. Nembala uMhlangana wabulawa ngalo lelo qhinga.

Ziningi izingqinamba ayehlangabezana nazo uDingane embusweni wakhe. Okwaba yinkinga enkulu kuye kwaba ukuthutheleka kwabamhlophe eBhodwe. UDingane wayengawethembi lawa maNgisi kodwa lokho wabuya wakushaya indiva ngoba wayefuna izimpahla ababezidayisa ikakhulukazi izibhamu. Ukuhlala kwamaNgisi wakubekezelela kodwa okwaqala ukumnenga ukuthi ayekhoselisa ababebalekela umbuso wakhe. Ngokombono kaBallard (1988:29) uthi ngaphambi kokuba kufike amaNgisi ngonyaka we-1824 eBluff eseNatali kwakukade kuhlala ondingasithebeni abambalwa kakhulu abangu300 kanti babengaphansi kwenduna yamaThuli. Kwathi ngonyaka we-1831 lesi sibalo senyukela ezinkulungwaneni ezimbili kuya ezinkulungwaneni ezintathu. Phambilini iningi labantu lalikade libaleke ngoba lalingafuni ukuzibandakanya nombuso kaShaka. Ngesikhathi uDingane eqala uchungechunge lokubulala nokuthatha izinto zabantu ngendlovu yangena kusuka lapho-ke iningi labantu labalekela eBhodwe.

UDingane wayejezisa kabuhlungu labo ababephehla udweshu futhi bezama ukuziphindiselela kuye. Lapha kubalwa isizwe samaQwabe, amaCele kanye namaQadi abaze babaleka baya kokhosela ngaphansi kwabahwebi. Ukukhula kwesibalo sabantu ababehlala nabahwebi abamhlophe kwafaka uDingane amanzi emadolweni. Ukungezwani kwaqubuka ngonyaka we-1831 ngenxa yesizathu sikaJohn Cane, esinye sezikhulu zamaNgisi owayezama ukuvula ukuxhumana okungaphumelelanga neKoloni yaseKapa ngegama likaDingane. Lesi senzo samcasula kabi uDingane lokhu kwase kuholela ekutheni ajezise uCane ngokumthathela izinkomo ngenxa yokuthi uDingane wayekade elunywe indlebe ngumhumushi wakhe owayengumuThwa, uJacob. UJacob wazisa uDingane ukuthi uCane behlangane namaNgisi babezohlasela elakwaZulu. Emuva kwalokho kwabuya kwaba namahlebezi athi abamhlophe babezohoxiswa kwelakwaZulu. Omunye wamalungu aphezulu labamhlophe, uJohn Fynn wabalekela eNingizimu ezansi neLovu kanti abanye abamhlophe bavele bazicashela ezihlaheni ezibudebuduze ukuze baziphephise. Kwathi emuva kwezinyanga eziningana babuyela abadayisi eBhodwe emuva kokuba uDingane esebanike isiqiniseko sokuthi ngeke abenzakalise.

Ngonyaka we-1833 uZulu wahlangabezana nembibizane ngesikhathi ubuya kohlasela ngenjongo yokulanda izinkomo ezazikade zintshontshiwe. Phela uZulu wahamba wadlula ngaseBhodwe nokuyilapho watholana phezulu nabahwebi. Lokhu kwakudalwa ukuthi ababaleki babefafaze amahlebezi wokuthi impi yamaZulu yayibulale abahwebi abaningi ababesuka endaweni kaDingane. Ngakho-ke izicashalala zikaCane zawuhogela lowo moya zase zihlasela zibulala amabutho angama-200 ayengazani nalokho. Ngokukholwa ukuthi uDingane wayezoziphindiselela abahwebi bahlakaza inqaba yabo base bebalekela ezweni lamaMpondo. Omunye wabahwebi, uHenry Ogle wabuyela eNatali wavakashela uDingane emzini wakhe. Kubikwa ukuthi uDingane wamemukela kahle wase emnika isiqiniseko sokuthi abahwebi base bekhululekile ukuthi bangabuya kwelakwaZulu.

UDingane wayelokhu enexhala njalo ngabahwebi kanye nabantu ababehlala nabo. Wayebona ukuthi ukuhlala kwalaba bantu nabahwebi kwakwehlisa isithunzi sakhe. Kanti kolunye uhlangothi wayefuna izimpahla zabahwebi.

Lokhu kwadala ukuthi izinduna zingayinambithisisi kahle indaba yalaba bantu ababehlala ngaphansi kwamaNgisi eBhodwe.

Kwathi ngonyaka we-1835 kuNhlaba uDingane waqinisa ukuphoqa amaNgisi ukuthi avimbele ukuthutheleka kwababaleki kubahwebi. NgokukaBallard (1988:32) uthi le nkinga yabonakala ixazululeka ukufika komfundisi u-Allen Gardiner ngonyaka we-1835 kuNdasa. Waphumelela ezingxoxweni ngokunika ikhambi lokuthi umngcele ungabe useqiwa ukuze kugwemeke ukuhlasela kukaDingane. UDingane wavuma ukuhlonipha impilo kanye nempahla yabo kuphela nje uma babezobuyela kwaZulu.

Kwathi ezinyangeni ezintathu lawa maqembu amabili enza isivumelwano sokuhloniphana. Kanti lokhu kuzibandakanya kukaGardiner noDingane kwakumnika ithemba lokuthi wayesezoshesha aqale ivangeli. Ngakho-ke wabamba elikhulu iqhaza ekubuyisweni kwababaleki kwaZulu kanti wayesizwa uJames Collis. Emuva kwalokho uDingane akabange esazihlupha ngokuhlasela iBhodwe ngoba wazithakasela izixazululo. Kwaphinda konakala lapho abamhlophe basephula khona isivumelwano ngokugqugquzela abesifazane ukuthi bayohlala eBhodwe. UDingane waziphindiselela kulesi senzo ngokunqamula ukuhwebelana phakathi kwakhe nabamhlophe ngaphandle kukaGardiner owahambisana nalokhu ngokunqabela abamhlophe ukuwela uThukela. UDingane wayengeke alokothe azame ukuhlasela kwazise ukuthi amaNgisi lawa kanye nezikhonzi zawo ayenezibhamu. Ingxabano yathi ukudamba kancane emuva kokuba abahwebi bevume ukuyolanda izinkomo enkosini yamaSwazi, uSobhuza. Ukuhwebelana kwabuya kwaqala futhi emuva kokuthi uDingane efune ngodli ukuba abamhlophe bamnike izimpushana(*powder)* kanye namamasikethe(*muskets)* yena abanike amazinyo endlovu, izikhumba kanye nezinkomo. Lokhu kwanika uDingane ithuba lokuthola izibhamu okwesikhashana. Uthando lokuba nezibhamu lwakhula kuDingane emuva kokuhosha umoya wokuthi abamhlophe ababesuka eKoloni babezohlasela elakwaZulu. Ukuhwebelana kwanqamuka nya ngonyaka we-1837 ngesikhathi abamhlophe bephinda benika ababaleki izindawo zokuhlala. Ukuhwebelana ngezibhamu nakho kwaqedwa imbala ngoba abamhlophe

babesabela ukuthi uDingane hleze azisebenzise uma kwenzeka bebambana ngezihluthu.

Ukufika kwedlanzana lamaBhunu ngonyaka we-1838 ayeholwa nguPiet Retief kanye noGerrit Maritz kwanika amaNgisi ithemba lokuthi hleze baveze amasu okubakhulula ekubanjweni ngoqhoqhoqho nguDingane kwezombangazwe nakwezomnotho. Ngesikhathi eqala ukufika amaBhunu ngonyaka we-1837 amaNgisi azihlanganisa nawo. Lokhu kwakuhambisana nokungabi nalwazi kwamaBhunu lokuthi kanti amaNgisi ayefuna ukucaba indlela yokwakha umbuso wawo kanti phinde ayeshaye phansi kwashunqa uthuli.

Ukungezwani kukaDingane kanye nabahwebi ngenxa yephuzu lababaleki kwakukhula ngoba phela wayebabekezelele ngenxa yokuba nezibhamu ayenethemba lokuzithola ukuze aqinise umbuso wakhe. Ngakho-ke lokhu kwakwenza uDingane azibone esesengcindezini ngoba amaBhunu ayefuna ukuyidla yonke iNatali kanti lokhu kwakungadala ukuthi amaNgisi azithole esenendawana encane eBhodwe. Kolunye uhlangothi amaBhunu nawo ngapha ayengabafuyi ayefuna ngenkani izindawo ezazithathwa njengomngcele. Ngenxa yalezi zizathu uDingane wanquma ukuhlasela ngokukhulu ukushesha izitha zingalindele ezinkanjini ukuze baphume baphele kwelakwaZulu.

URetief kanye nozakwabo abayisithupha bahambela uDingane esigodlweni sakhe eMgungundlovu ngonyaka we-1837 mhla ziyi-6 kuZibandlela. Kwathi emuva kwezinsuku ezinhlanu kukade kunomcimbi kanye nezingxoxo, uDingane wethembisa uRetief ukumnika indawo eyayingahleli muntu le eNatali kuphela uma ayengamlandela izinkomo ezazintshontshwe abantu baBatlokwa ababeholwa uSigonyela. Nembala uRetief wazilanda izinkomo waziletha eMgungundlovu ngonyaka we-1838 kuNdasa. UDingane wazemukela izinkomo. Lokhu kwalandelwa ukuthi uDingane abeka uphawu ebhukwini elaliphethwe ngamaBhunu okuwuphawu olwalukhomba ukuthi wayebanika ngokunganananazi indawo eseNatali kusukela eDrakensberg kuya olwandle kanye nendawo ephakathi koThukela nomfula uMzimvubu. Leli phuzu selike lavezwa kafishane ephuzwini elingu 1.1 ekhasini lesi-6.

NgokukaDhlomo(1936) uveza ukuthi uDingane wayewasaba kabi amabutho kaRetief ayegibela amahhashi futhi ephatha izibhamu. Lokhu kwesaba kwabuye kwengezwa nawukuzwa ngogqayinyanya bakhe ukuthi kwakubonakale amaBhunu ecathama ebusuku ezungeza umuzi wakhe. Lesi senzo samaBhunu saholela ekutheni uDingane athathe amaBhunu njengabathakathi ababi. Ngakho-ke uDingane wathatha ithuba lokuthi agadle kuqala izitha zingazelele. Kwathi ziyi-6 kuNdasa ngonyaka we-1838 uDingane wamema uRetief kanye nabantu bakhe ngenjongo yokumbonga ngenxa yokumlandela izinkomo kuSigonyela waBatlokwa. Phela amaBhunu ayengabuzanga elangeni ukuthi kanti uDingane wayewabophele amanqina enyathi. Leli tulo lokwenzakalisa amaBhunu laliboshwe uDingane behlangene nezinduna zakhe, ikakhulukazi uNzobo kaSobadli owayebuye aziwe ngokuthi uDambuza. Nempela atheleka amaBhunu esigodlweni sikaDingane ukuze kugujwe, kuthakaselwe ukubuyiswa kwezinkomo zenkosi. Okusemqoka ukuthi kwakufanele ashiye izikhali ngaphandle kwesibaya njengoba ayeyaliwe. Amabutho kaDingane wona ayetshelwe ukuthi athukuse izikhali zawo ngaphansi komquba khona esibayeni. Kubikwa ukuthi kwathi phakathi nendlamu uDingane wasukuma washo ngengila wathi, "Bulalani abathakathi!". Iningi lamaBhunu kubalwa ngisho nomholi wawo uRetief ladliwa izagila nemikhonto libulawa ngamabutho kaDingane. Lokhu-ke sekuke kwathiwa halamuzi nakho ephuzwini elingu 1.1 ekhasini lesine nelesithupha.

Emuva kokubulala uRetief nozakwabo uDingane waqhubeka waphaka impi ukuba iyohlasela ezinkanjini iWeneen neBlaukrantz. Bahlasela ngokuzuma entathakusa babulala izinqola kanye nabantu abangama-282 ikakhulukazi izingane nabesifazane.

Isenzo sikaDingane sokuhlasela amaBhunu saholela ekutheni umbimbi lwamaNgisi kanye namaBhunu luqine kakhulu kunakuqala. AmaZulu ayengamambuka ayeholwa uJohn Cane ayizi-2 100 ayeqhamuka eBhodwe ahlasela izindlu zakwaZulu eNyakatho yeNatali. Yaphumelela impi kuNhlaba ngonyaka we-1838 lapho yabuya khona nezinkomo eziyizi-4 000 kanye nabantu besifazane nezingane abangaphezu kwama-500. UCane no-Alexander Biggar kanye nabamhlophe abangama-20 babuye bahlasela kuyo

inyanga kaNhlaba lapho babehamba namaZulu ayebalelwa kuzi-2 000. Akuqondakali ukuthi umphumela waba njani kepha okusemqoka ukuthi bacishe bacoboshiswa impi kaMpande. Kubuye kuvele ukuthi abadayisi abayi-18, uCane kanye noBiggar bafa empini yasoThukela kuye uNhlaba. Lokhu kwaholela ekubalekeni kwabamhlophe ababeseBhodwe ngomkhumbi ngoba impi yamaZulu yase ithelekile ihambe ishisa imizi yabo. Kwathi phakathi konyaka we-1838 amaZulu ahlangabezana nembibizane yokwehlulwa ngamaNgisi kanye namaBhunu.

UTaylor(1994) ubeka ukuthi kwathi ebusika ngawo unyaka we-1838 uDingane waqhubeka nokulandela amaBhunu ngethemba lokugcina ubudlelwano phakathi kwamaNgisi. Mhlawumbe okokugcina uDingane wacela uFrancis Owen ngaphambi kokushiya umsebenzi wakhe ukuthi abhalele abakhulu le eKapa abatshele ukuthi yena ngeke avumele abamhlophe ukuthi bazinze ezweni lakhe. Ngokwesicelo sikaDingane uMmelikana ongummishinali*(missionary)*, uWilson washushumbisa incwadi enencazelo efanayo yokuthi ubudlelwano buqhubekele phambili.

UBallard(1988) uveza ukuthi amaBhunu akabalekanga eNatali kepha aqhubeka aviva anda egcwele intukuthelo yokuziphindiselela. Kwathi kuLwezi omunye owayengumholi wamaBhunu u-Andries Pretorius owayehola amakhomando*(commandos)*, angama-464 bawela umfula iBuffalo ukuze alwe noZulu. Impi yamaZulu eyayibalelwa ku 1 200 yahlasela izinqola ezaziqashiwe mhla ziyi-16 kuZibandlela ngonyaka we-1838, yazithela enqwabeni yezinhlamvu. UTaylor(1994) ubeka ukuthi ngesikhathi sempi uDingane akawakhiphanga wonke amabutho akhe. Amabuthu okwaziwa ukuthi ayekhona empini yaseNcome kwakunguDlambedlu okuyibutho elakhiwa ngesikhathi sakhe kanti ayelithanda kakhulu kwakunguMkhulushane, uKhokhothi kanye neziNyosi, okwakuyibutho lokugcina likaShaka. Emuva kwamahora amabili kwasala kufe okungenani uZulu obalelwa kuzi 2 000. Kubikwa ukuthi kwaba kubi kakhulu ngoba uZulu wanqindeka amandla. Lolu suku lwangomhla ziyi-16 akukho ngisho nelilodwa iBhunu elafa kuleyo mpi yaseNcome*(Blood River)* kepha kwalimala amane kuphela. Lesi kwakuyisigameko sokuqala ukuba uZulu ulwe ubhekene ngqo nezinhlamvu

zenjoloba. Umphumela walokhu waba mubi kuZibandlela kanti lolu suku lwasala njalo lwaba usuku lwekhefu kwabamhlophe ababebusa kuHulumeni kanye nasemaBhunwini amaningi aseRiphabhuliki yaseNingizimu Afrika*(Republic of South Africa)*.

Ukwehlulwa kukaDingane empini yaseNcome amaBhunu kwakusho ukuthi kufanele abhekane nezindaba zangaphakathi zombuso wakhe ukuze awuqinise uthi ngqi. Okusemqoka kakhulu kwakungukubuyisa isithunzi sakhe esasilahleke emuva kokwehlulwa kwakhe empini. Okuphawulekayo ngukuthi wayengabathembi abafowabo ngakho-ke waphumelela ukubulala uMhlangana kanti uMpande waphumelela yena ukubalekela kwabamhlophe eBhodwe. Lokhu sekuke kwathintwa ephuzwini u 1.1 ekhasini le-3 nelesi-4 kanye nakulo leli phuzu elingu 4.1.1 ekhasini lama-49. Abaningi ababekade bekuthakasela ukubusa kwakhe njengedlanzana lezinduna laqala manje ukumbheka ngamanye amehlo. NgokukaBallard(1988) ubeka ukuthi uDingane wayeseyindlovu kayiphendulwa, abantu bakhe bengesenalo izwi embusweni wakhe. Ukushaywa kwabantu indiva nguDingane kwaholela ekutheni angabe esaba nakho ukuhlonipheka njengakuqala.

Emuva kwempi yaseNcome izinduna kanye nezikhulu zaqala ukubona umntwana uMpande njengomuntu owayengaba isixazululo ngoba inqubo kaDingane yayibonakala ukuthi ihlakaza umbuso wakwaZulu. UDingane wethuswa ukukhula kodumo lukaMpande ngakho-ke wabona kungcono ukumdicilela phansi. Kwathi kuNcwaba ngonyaka we-1839 wakha itulo lokubizela uMpande esigodlweni sakhe ukuze ambulale. UNdlela kaSompisi, induna kaDingane yayala uMpande ukuthi kwakuyicebo lokumbulala leli. NgokukaBallard(1988) uveza ukuthi umholi wabaFuduki waphelezela uMpande wawela uThukela eya eNatali kanye nabantu ababelinganiselwa kuzi-17 000 kuya kuzi-20 000 kanye nemihlambi yezinkomo eziyizi-25 000. Lesi sehlakalo sikhunjulwa ngokuthi, 'ukugqabuka kwegoda' lapho uZulu ahlukana khona phakathi. Lokhu kwasekungukuqala kwempi yombango kwaZulu.

UMpande wayengesiye uphakimpi. Abafowabo bakaMpande ikakhulukazi uDingane ababelangazelele izikhundla babemthatha njengomuntu

owayengenabo ubuhlakani ngokomqondo futhi nokuba yingozi. NgokukaNyembezi(1958) ubeka ukuthi uMpande wayehlala ngokungaphili kahle ehlushwa yisifo somchoboko. Ngaphezu kwalokhu wayezimuke kakhulu ngesikhathi uDingane ethatha isihlalo sobukhosi. Ngenxa yalokhu wayebukeka entekenteke futhi ebukeleka phansi. Ngokomcwaningi kubukeka kuyindida ukuthi wayekwazi kanjani ukudlula zonke lezi ziqutshana zezigameko ayehlangabezana nazo empilweni yakhe. Esingabambelela kukho njengamanje mhlawumbe kungenzeka ukuthi wayenabantu abaqotho ababemluleka njengawo wonke amakhosi ayebusa kwaZulu.

Ukubalekela kukaMpande eNatali kwanika amaBhunu ithuba elihle lokugxambukela ezindabeni zakwaZulu. Kwasekubonakele ukuthi kungumqansa ukwehlukanisa amaZulu namaNgisi ngakho-ke amaBhunu akha umbimbi noMpande lokuba kuliwe noDingane. Lezi kwakuyizindlela zokuphindiselela ozakwabo ababebulewe amaZulu ngonyaka we-1838, ukuthola inkokhelo yezinkomo kanye nethemba lokuhlakaza umbuso kaDingane ukuze abeke uMpande njengenkosi eyincelebana yawo amaBhunu. NgokukaTaylor(1994) uthi inxusa lamaBhunu lafika kuMpande mhla zingama-26 kuLwezi lapho lafika lambeka khona ukuthi kube nguye ozoba yinkosi eyayizobusa amaZulu angababaleki. Lokhu kwenzeka ngaphandle kokuba kwaziswe ukuthi ngubani owayelandela esihlalweni sobukhosi. Okwabuye kwangezwakala kahle ezindlebeni zikaMpande elokuthi watshelwa ukuthi indawo ayehleli kuyo yabe izodingwa ngamaBhunu ayelibangise eNatali. Ukuze uMpande agcine indawo yakhe eyayingasoThukela kwakufanele ahlome ukuze avikele amaBhunu. Ngaphezu kwalokhu isithunywa saqhuba saphawula ukuthi uma sekufe uMpande amaBhunu ayezozikhethela wona umuntu ayengabona esifanele isikhundla sobukhosi. Ekugcineni kwabuye kwahlaluka ukuthi lowo owayezoba nempi eyayingase ibhekiswe kuHulumeni wayezojeziswa.

UDingane wayeqhubeka nokubhekana nezinkinga ezazidalwa ngamaBhunu. Ngokwemibiko kuthiwa uDingane kwakufanele abuyise izikhali, amahhashi kanye nezinkomo. NgokukaDhlomo(1936) uveza ukuthi uDingane wathumela induna yakhe uNzobo kaSobadli(uDambuza) kanye Nosikhombazana ukuba bahambise izinkomo ezingama-200 emaBhunwini. Bathi befika nje

kwabonakala ukuthi nguye lo uDambuza owayesolwa ngokuba ngumsunguli wokubulawa kwamaBhunu kanye nomholi wawo uRetief. Ngakho-ke amaBhunu abafasa ngozankosi abamisa abaklelisa bobabili efuna ukubadubula. Ngaphambi kokuba babulawe uDambuza wacela ukuba uSikhombazana angabulawa kepha kube nguye kuphela ojeziswayo kodwa avele abadubula bobabili bafa.

Ukunika amaBhunu izinkomo kukaDingane kwakungenele ngoba ayehlose ukuziphindiselela. UMpande namabutho akhe kanye neKhomando entsha eyayiholwa u-Andries Pretorius baviva belindele ukuhlasela uDingane. NgokukaMorris(1968) uveza ukuthi impi yayingamahlandla amabili. IKhomando yayinamabutho ayebalelwa kwangama-400 kanti amabutho kaMpande ayebalelwa kwayizi-5 000 kanti ayeholwa nguNongalaza kaNondela. Kwathi kuMasingana ngonyaka we-1840 impi kaDingane noMpande yanqwamana emagqumananeni aseMaqongqo eduze naMagudu enhla le kwaZulu. IKhomando yamaBhunu yona yayimile ilindile uma kwenzeka amabutho kaMpande ekhumuka. Impi kaDingane eyayiholwa yiqhawe elikhulu elinguNdlela kaSompisi yehlulwa. Umphumela wolokhu kwaba ukufa kwezinkulungwane zabantu zinhlangothi zombili.

Ukwehlulwa kwebutho elaliholwa nguNdlela empini kwaholela emiphumeleni emibi kuye ngakho-ke inkosi uDingane yamsola kakhulu ngalokhu. Umphumela walokhu kwaba ngukubulawa kwakhe ngoba engethembekanga kuDingane. NgokukaDhlomo(1936) uphawula ukuthi ukwehlulwa kukaNdlela kaSompisi empini yaseMaqongqo uMpande kwaholela ekubulaweni kwakhe yinkosi uDingane. UDingane waphawula ukuthi kuhle uNdlela ajeziswe ngokukhishwa umphefumulo kancane kancane. Lokhu kwakwenziwa isizathu sokungethembeki ngoba engayilandelanga yonke imiyalelo kaDingane. Kwakufanele ukuthi akhiphe wonke amabutho aye empini okubalwa kuwo uDlambedlu, uHlomendlini kanye namanye. Ingxenye yamabutho ayengekho kungabalwa uKhokhothi, uMkhulushane kanye namanye.

Ngokomcwaningi kuyacaca ukuthi uNdlela wakwenza ngenhloso ukungawakhiphi wonke amabutho ukuze alwe noMpande ngoba wayemthanda

futhi enabantwana okungashiwo mhlawumbe ukuthi babeyikusasa lesizwe sakwaZulu. Kubuye kucace ukuthi uNdlela wayephokophelele ukubona isizwe sakwaZulu siqhubekela phambili futhi singashabalali.

Impi yaseMaqongqo njengempi yaseNcome yamqeda kakhulu amandla uDingane ngakho-ke wabaleka waya eSwazini, enhla nezwe lakwaZulu nokuyilapho aphelela khona. Lokhu kudala ukuthi kube nemibono eminingi ephathelene nokufa kukaDingane kanti mhlawumbe eminye ecatshangwayo. Eminyakeni eminingi amaBhunu ayephawula ukuthi uDingane wabanjwa abantu abamyoca ngaphambi kokumzwisa ubuhlungu kancane aze akhothame. NgokukaTaylor(1994) uthi eqinisweni uDingane wabaleka waziphonsa ebantwini bakwaNyawo ababeyingxenye yamaSwazi. Ngokukhulu ukushesha bacabanga ukuthi wayengaba yingozi kakhulu uma bemgcina kanti lokhu kwakungababangela amatwayitwayi nentukuthelo kumaBhunu kanye nakuMpande imbala. Wabulawa abanye babathathu bendlu eyayibusa. NgokukaBallard(1988) uveza ukuthi kwathi ekuseni kuNdasa ngonyaka we-1840, uSilivana, uSambana, umfowabo kaSilivana uZulu Nyawo kanye nenduna yamaSwazi uNandawana bashisa indlu ayecashe kuyo eSikoleni uDingane, bamlinda waze waphuma base bemgwaza izikhawu eziningana. Waxhuga waze wangena ehlathini nokuyilapho akhothamela khona. Ababulali bamtshala ngenhlonipho yosiko lwesiNtu ngokuthi babeke amatshe amathathu phezu kwethuna lakhe.

UDingane wabusa izwe lakwaZulu iminyaka eyi-11. Ngesikhathi eqala ukuphatha uZulu umbuso wakhe wathola ukugqama okukhulu kepha wabuye walahlekelwa ukuqina nendlela uShaka ayeyicabile. Ukugqama kukaZulu kwaqala kwafiphala ngenxa yomakhelwane ababi ababemkakile. Lapha kuqondiswe kubahwebi, amaNgisi kanye nakubaFuduki, amaBhunu. Laba-ke babenezinjongo ezifanayo zokufuna ukuthatha uZulu bawenze ube ngaphansi kombuso wabo. Ngakho-ke uDingane washesha wabubona lobu bungozi wabe esethatha ithuba lokugadla kuqala ikakhulukazi emaBhunwini ayeholwa uPiet Retief. Lokhu kwaholela ekuyisweni kwawo kwagoqanyawo ngonyaka we-1838. Ukubulawa kwamaBhunu kubandakanya nokubulawa kwabantu abiningi

kwaZulu okungabalwa kubo abambalwa; umfowabo kaDingane uMhlangana, iqhawe elikhulu likaDingane uNdlela kaSompisi Ntuli kanye nabanye.

AmaBhunu wona aziphindiselela empini yaseNcome ngonyaka we-1838 eyabe seyiholwa ngu-Andries Pretorius. Le mpi yamthena kakhulu uZulu amandla ngoba kwafa inqwaba yamabutho. Lapha amaBhunu ayesethole ithuba elihle kakhulu lokungena phakathi kukaZulu ngokuthi azihlanganise noMpande ukuze kuhlaselwe uDingane. Ngenxa yokuba ntekenteke kukaZulu kwaba lula nokuthi uhlulwe yimpi kaMpande yaseMaqongqo ngonyaka we-1840. Inqubo kaDingane yaqala manje ukumenza abe nyamanambana ezinduneni kanye nasebantwini bakhe. Kulesi simo kwasekudingeka kuphela umuntu owayeyiqhawe nobaba owayazi ukwelapha aphinde abophe amanxeba esizwe. Ngenhlanhla amaZulu ayesemtholile lowo muntu ogama lakhe lalinguMpande. Ngakho-ke uMpande wayezohola uZulu esikhathini esinzima lapho abamhlophe base bengene baze bagamanxa embusweni wakwaZulu.

4.2 Isimilo kanye nesimo sikaDingane

Kusemqoka kakhulu ukuthi kubuye kubhekwe isimilo sikaDingane ukuthi ngabe sivezwe kanjani ezibongweni zakhe. Ngaphezu kwalokhu kufanele kulindelwe ukuphindaphindeka kwamabinzana noma imigqa ngenxa yencazelo ezobe yethulwa ngumcwaningi. UNyembezi (1958:46) uthi:

> Kuyatholakala ukuthi wayengumuntu onobuqili,
> enonele phakathi okwendlanzi.

Lesi simo sikhanya kahle lapho engathekiswa ngokuthi amanzi. Lokhu kufakazelwa ngisho uRycroft noNgcobo (1988:70) abaveza ukuthi:

> Isizib'esimavivane Dingane,
> Isizib'esinzonzo sinzonzobele,
> Siminzisa umuntu eth'uyageza.
> Waze washona ngesicoco.

Uphinda futhi angathekiswe ngamanzi lapho uRycroft noNgcobo (1988:80) bebeka ukuthi:

Ibhaka lamanzi lasoNdikidi.
Lisibekel'inkomo zamaSwazi zanyamalala.

UNyembezi (1958:51) ubuye aveze lesi simo sakhe esingaqondakali lapho embiza ngokuthi:

Inzima eyiwukwena koMkhumbane,
Khona kwena kungafakwa lunyawo.

Kanti ubuqili bakhe babuhambisana nokukhulu ukucophelela ngaphambi kokuba athabathe isinqumo. Ukucophelela kwakhe uNyembezi (1958:51) ukuveza kanje:

Umalunguz'izindonga kad'ukuwela.

Lokhu kufakazelwa udaba lwamaBhunu ayefike kuye ezofuna izinkomo ezazithathwe amabutho akhe uDingane. Waqala ngokuthi awahlolisise ukuthi ayengezile yini ngobubi. Wathi kuwo awamlandele izinkomo ezazebiwe uSigonyela. Empeleni lokhu kwenza kwakhe ukuthi into aqale ayihlolisise kwakudalwa wukuhlalela ovalweni lokuthi hleze kube khona abangamkhomba ngenjumbane. Kulokhu uNyembezi (1958:47) uthi:

Indlovu lekulala kungqwambayiya,
Ezinye ziyalala, zithokoza.

Wayencamela ukuzithulela kodwa wayebazisa abayingcosana ngayehlose ukukwenza. Lapha kubalwa izinduna zakhe ikakhulukazi uNdlela kaSompisi kanye noNzobo kaSobadli. Ngaleyo ndlela lokhu kuyaphikisana nesimilo sikaShaka yena okuvezwa ezibongweni zikaDingane ukuthi wayekhuluma kakhulu. URycroft noNgcobo (1988:82) baphawula bathi:

Singqumo kakhulumi kanamlomo;
AnjengaShaka,
Yen'owayeqed'umuzi
ngokunkenkeza.

Sengathi lokhu kuthula kwakhe nokho kwakungabathokozisi abantu. UNyembezi (1958:51) ubeka ukuthi:

Singqungqu khuluma,
Bakuzwe umoya
Abaseyitheni nabasekhaya.

Lesi simo sakhe sokungathi uthobile, ubhekise amehlo phansi kanti yisilo uqobo lwaso sivezwa uNyembezi (1958:50) futhi lapho esebongwa ngokuthi:

Abayibambe ngendlebe yabekezela,
AyinjengekaMdlaka ngaseNtshobozeni,
Yen'ayibambe ngendlebe,
Yadabula yaqed'amadoda.

UDambuza kwakunguNzobo kaSobadli. ENtshobozeni ngumuzi kaMdlaka.

UDingane wayekwazi ukukunika isithombe esingeyiso ngaye. Isenzo sakhe sokuthi athumelele uMpande izinkomo eziyishumi njengesipho ukuze adle aphinde futhi akleze nezingane zakhe njengoba kubeka uBallard(1988) kanye noTaylor(1994). Ukungaqondakali kukaDingane kwakungenza omunye ongamazi engathuka esekhohlisekile kanti usezifaka obishini. UNyembezi (1958:49) yena umveza ngokuthi:

UVezi ngimfunyane bemzila,
Ngafika ngamudla,
Kanti ngizifak'iloy'esiswini.

Kukhona nezingxenye ezivelayo ezibongweni ezichaza ngesimo somzimba wakhe noma indlela ayebukeka ngayo. UNyembezi (1958:51) umbeka kanje:

UVemvane lukaPhunga noMageba,
Uvemvan'olumabal'azibhadu,
Ngiba ngiyaluthinta lwahwaqabala.

Umndeni kaSenzangakhona, uyise kaDingane wawugcwele uboya emzimbeni. UDingane wayenamabala eboyeni ayemenza abukeke sengathi ibhobhoni. Ababenoboya kubalwa uShaka kanye noMbuyazwe.

UDingane wayezimukile kakhulu. Isibonelo salokhu ukuthi ezibongweni kuyavela lapho kuthiwa **uNomashikizela.** Umuntu omkhulu othi uma ehamba

kuthiwe uyashikizela ngoba umzimba wakhe usuke unyakaze wonke. Lokhu kubuye kuhlangane nokuthi uDingane wayemfishane eyisigqigqana. UBallard (1988:29) uphawula ukuthi:

> Dingane lack Shaka's noble bearing tall, well- proportioned physique, being instead shorter, stockier and darker in complexion. Dingane was most self-conscious of his short teeth and, when amused, would only grunt in mirth rather than laugh aloud for fear of embarrassment.

Lapha ngenhla uBallard uqondisa ukuthi wayeba namahloni ngenxa yamazinyo akhe ayemafishane.

4.3 UDingane uthatha isikhundla sobukhosi

Lapha kulolu hlaka lukaDingane kuzoqhutshekwa kubhekwe izindlela umlando ovezwe ngayo ezibongweni zakhe.

Inkosi yokuqala eyabumba isizwe samaZulu, uShaka yajuba impi eyayikhathele ukuthi iyohlasela kwaSoshangane emuva kokuba ibuya emaMpondweni. Ngalesi sikhathi uShaka wayesele nabantu abase bekhulile kakhulu. Kwaba nokukhononda okukhulu ngisho nakubo abegazi kubalwa uyisekazi uMkabayi kaJama, uDingane nabanye uqobo ngoba amabutho kwakufanele akhokhe umoya ngaphambi kokuba abuye ajutshelwe ukuyohlasela kwenye indawo. Sekusuka uDingane, uMhlangana, uMbopha kanye noyisekazi uMkabayi base bakha itulo lokubulala inkosi. UTaylor (1994:97) uthi:

> Prior to this Shaka instructed his *izinduna* that this was done in order that other nation could also grief for the death of Nandi.

Lapha kubuye kube nokuziphikisa kuTaylor ngoba ephuzwini elingu 1.1 ekhasini le-3 nelesi-4 uveze ukuthi uMkabayi owagqugquzela abakhi bozungu ukuze kukhokhiselwe ukufa kukaNandi. Lawa mazwi ayevele esephume kuShaka kepha kungukufuna ukuthi kulile ezinye izizwe ngokuzwelana nesizwe samaZulu. Kuzokhumbuleka ukuthi uNandi kwakungunina kaShaka.

Kuthe lapho impi iphuma iyohlasela kwaSoshangane, nabo oDingane noMhlangana baphuma, baba ngabantu abahamba nempi kanti kuzothi ingakabiphi banyomuke baphindele ekhaya. UNyembezi (1958:46) ubeka ngale ndlela:

UNomashikizela,
UMashiy'impi yakhe.

UKhumalo yena uveza ukuthi, ukujika kukaDingane endleleni engabe esaya lapho babejutshelwe ukuyohlasela le kwaSoshangane kuyinkomba yokuthi wayeyigwala. Ngokombono kaKhumalo lokhu ukususela ekutheni uDingane **uNomashikizela, uMashiy'mpi yakhe**. Uqhuba ebeka ethi kuzokhumbuleka ukuthi wayengayi ukuyozibambela yena mathupha empini kepha wayejuba amabutho akhe ukuba aye komhlabanela. Ngokombono kaKunene(1976) lapho eveza ukuthi mhlawumbe leli phuzu lingadala ukuphikisana lilodwa nje ngoba uDingane wajika ngesizathu sokuyobulala uShaka kuphela. Leli yiphuzu osekuphawuliwe ngalo ku 2.4.3 ekhasini lama-28 kanye nelama-29.

Okutholakalayo ukuthi izibongo zikaDingane ziqala ngesigaba esimqoka kakhulu emlandweni wakwaZulu lapho zithinta ukufa kukaShaka. Izibongo ezibhalwe nguNyembezi (1958:45) zibeka kanje:

UVezi, uNonyanda, uMgabadeli,
Owagabadela inkundla
kaBulawayo.

Okwaziwa ngoShaka ukuthi wayangathandi ukuthola abantwana noma ukuba nabantwana. Isizathu salokho wayengathandi ukuba nezingane ngoba wayenenkolelo yokuthi zazingakhula bese ziba yingozi enkulu empilweni kanye nasembusweni wakhe. Lapha ukuba yingozi kuqondiswe ekubangiseni esikhundleni sobukhosi. Kwesinye isikhathi kwakuthi uma kwenzekile omunye wesifazane wabeletha ingane ayibulale. Owesifazane wayeke abulawe ngaphambi kokuthi abelethe. Inhloso yalokhu mhlawumbe uShaka weyekwenza ngoba efuna ukubona isimo sengane uma isesiswini sowesifazane. UDingane usebizwa ngoVezi nje ngoba wavumela abantu

ikakhulukazi labo ababekade besezimpini ukuthi bathathe abafazi baganwe. Kodwa kuyamangaza ukuthi uShaka wabulawa ngumuntu wakwabo uDingane ayezitshela ukuthi akanabo ubungozi. Umbuso kaShaka wase uthathwa ngabomndeni, njengoMkabayi kaJama noDingane nabanye ngokuthi wawugcwele indluzula nokuchitheka kwegazi ngakho-ke wawusudinga kuphela umuntu oqotho owayezokwephula isizwe kulolo sizi lobudlova. UShaka wayengumuntu ongaqondakali kanti futhi wayejuba ukuthi kubulawe noma inini. Naye uDingane uqobo lokhu kwakumfaka amanzi emadolweni ngoba wayenemicabango eyayisola ukuthi hleze ambulale uShaka. Lokhu kufakazelwa yileli phuzu likaTaylor (1994:101) elilandelayo uthi:

> While the army was away, he rounded up perhaps
> four or five hundred warriors' wives, accused them of
> witchcraft and put them into death.

Ngakho-ke uDingane, uMhlangana kanye noMbopha kaSithayi bacabanga ukuthi bagadle kuqala kuShaka isitha singazelele. UShaka bamgwaza bambulalela esigodlweni sakhe kwaBulawayo. Yingakho nje uDingane athola izibongo ezithi, **uMgabadeli.**

Emuva kokuba esembulele uShaka uDingane wacabanga masinyane ukuthi asebenzise ubuchule ngokugwema amaphutha ayenziwe uShaka. Waqhubeka wabulala abafowabo ayebazi ukuthi bangamakhela uzungu lokumwisa ebukhosini. Lapha kubalwa umfowabo uMhlangana. Umfowabo uMpande kuphela owasinda ngoba induna yakhe uNdlela kaSompisi Ntuli wathi uMpande uyisilima futhi akanabungozi. UNyembezi (1958:50) uphawula ukuthi uDingane wathi angabulala abafowabo wabe esebongelwa kanje:

> Ithol'elinsizwa likaDonda,
> Elihambe liwakhahlela
> amany'amathole.

UMhlangana waba ngomunye **'wabakhahlelwa'** uDingane. UDingane wayazi kahle kamhlophe ukuthi uMhlangana unabalandeli abaningi. Ngakho-ke ukumbulalela obala kwakungase kudale okukhulu ukuchitheka kwegazi. Kwakufanele kube nendlela enobuchule yokuthi bakwazi ukumbulala. Leli

phuzu selike lathintwa kancane ku 4.1.1 ekhasini lama-52. Ngaphezu kwalokhu imibiko ithi uDingane wayesizwa uMkabayi. UBallard (1988:28) ubeka athi:

> Dingane moved swiftly to eradicate his immediate opposition. He conspired with Mbopha to murder Mhlangana early one morning in October.

NgokukaDhlomo (1936:7-8) uDingane noMhlangana babezoya kogeza emfuleni bephelezelwa abantu bakaMkabayi. Nembala kwahamba ngalo uhlelo. Abalandeli bakaMkabayi babezombamba uMhlangana ngesikhathi egeza bese bemgwilizisa, inhloso kungukumbulala. Uma sekuxoxwa kwakuzothiwa uMhlangana ufe ngoba ebanjwe amajaqamba ethi uyabhukuda. Lesi sigameko sifakazelwa okuvela ezibongweni nokuyilapho uNyembezi (1958:46) ethi:

> Isiziba esimavivane Dingane
> Isizib'esinzonzo sinzonzobele
> Siminzis'umuntu eth'uyageza
> Waze washona nangesicoco.

Lezi zibongo aziqondisile ekubulaweni kwabafowabo bakaDingane kuphela kepha zibuye zethula nokubulawa kwabanye abantu ababesondelene naye. Izibongo zibuye zithinte ukubulawa kukaCoco wakwaSodlabela kanye noNgama wasemaPhiseni.

Izinsizwa nezintombi zazingavunyelwa ukuba ziganane ngesikhathi sikaShaka. Nguyena owayeze azijube. UShaka wayekhulula ibutho elithile bese likhetha ezintombini ezabe seziphambi kwalo. Lokhu kwakudala ukuthi izintombi zigane abantu ezingabathandi bese zenza ngoba zijutshwe yinkosi. Ukungena kukaDingane esikhundleni kwanika abantu ithemba lokuthi isimo sokungahlali kahle sasesizoguquka bese siba ngcono. Kwabonakala ukuthi silamlekile lesi simo ngokufa kukaShaka. URycroft noNgcobo (1988:74) bathi:

> Umalamulela!
> Owalamlel'abafazi namadoda;
> Walamlel'intombi namasoka.

UDingane uthathwa njengomkhiqizi wabantu noma **uVezi** ngoba wabulala uShaka. UNyembezi (1948:123) kolunye uhlangothi uthi:

> Dingane was regarded as the producer-*Vezi*
> because he killed Shaka and so "produced"
> the people. This gives wrong impression, however,
> because Dingane was by no means better than Shaka
> in the killing of people. And thus did Dingane ascend to
> throne; but to do this he had to follow a dangerous
> route and waded through blood.

Lokhu kubonakala kahle lapho uNyembezi (1958:47) ethi:

> Umvus'omnyama wawoSikhakha
> Ovusel'abantu ukuhlatshwa.

Lokhu kuhlatshwa kwabantu kuqondiswa ngqo ekubulaweni kwabo.

UDingane wasisingatha isihlalo sobukhosi kodwa wayesahlalelwe ukukhwela umqansa wokubhukuda emathantaleni egazi. UNyembezi (1958:45) lokhu ukubeka kanje:

> Odonswe ngezintab'ezimakhelethe.

Ukufa kukaShaka kwafaka enkulu ingcindezi kuDingane ngoba kwakufanele ukuthi agudluze bonke abantu ayecabanga ukuthi bangase babe yingozi. UDingane wabulala waze wafinyelela ngisho kulabo ababeyizethenjwa zikaShaka ukuze agweme ithumba lingaze livuthwe. Lapha kungabalwa uMbopha kaSithayi, uMdlaka, enye yezinduna zikaShaka nabanye. Lokhu kubulala abafowabo, abanjengoMhlangana nabanye abantu abasemqoka kwadala ukuthi uDingane azibone esethe dlwa emathantaleni egazi. Umphumela walokhu uNyembezi (1958:46-47) uwuveza kanje:

> Obuz'amanz'embozamo andu'kuwela,
> Amanz'embozamo osal'ebabaza,
> Owel'imbozamo umfokaJama,
> Wawel'imbozamo kwash'iziziba.

UMzilikazi kaMashobane wayeyinkosi yesizwe sakwaKhumalo. Kanti wayeyingcweti kakhulu empini ngezikhathi zenkosi uShaka. Okubi nje ngaye ukuthi wathunywa nguShaka ukuba ayohlasela, yena wabuya nezinkomo akabe esazedlulisela zonke kuShaka. Wazigodla zonke lezi ezinhle wabe eseqamba amanga ethi izinkomo zilahlekile. UShaka kwamcasula kakhulu lokho wayesemhlasela. Wabaleka waze wayofika enhla nezwe elipheseya kweGwa, eNtilasifali. Kubonakala uNyembezi (1958:46) uma eseveza ukuthi:

Uqambi lankomo
Ukuba zilahlekile.

Ngokombono kaNyembezi (1948:125) uphawula ukuthi; "Akukho okushiwo ngoShaka okuphatha lezi zibongo. Ngakho-ke le ngxenye yezibongo akufanele ibe ngaphansi kukaDingane kepha ifanele ukuba ngaphansi kwezibongo zikaShaka. Mhlawumbe kwenzeka iphutha lokuphambanisa izibongo."

Kuthe uShaka esefile uDingane wakhipha amabutho ukuba alande izinkomo ezahamba noMzilikazi. Ngokomcwaningi kuyacaca ukuthi uDingane lapha wathatha izibongo zikaShaka. Sithola uNyembezi (1958:47) esebeka ethi:

UNdab'ugijime ngokhal'olude, olubanzi,
Eya koMzilikazi kaMashobane.

UDingane wathumela amabutho ayeholwa uNdlela kaSompisi owayehamba noNzobo kaSobadli. Ngesikhathi impi ihlasela okokuqala, uMzilikazi wayengekho, ehlasele kwelasenhla, eMashona. Kubonakala sengathi ezinye izinkomo zasala ngendlela kuphawula uNyembezi (1958:54) lapho eveza ukuthi:

Ezinye ziseMkhumbane
Ezinye ziseMatigulu,.

UMzilikazi wayecabanga ukuthi usezohlala ngoxolo emuva kokuhlasela kukaZulu okokuqala, kanti phinde wayeshaye phansi kwashunqa uthuli. Kanti uDingane uzobuye ayiphake futhi impi okwesibili, nokuyilapho impi yangenisa kwaMlambo. Kwaba yisikhathi esinzima lesi kuMzilikazi ngoba namaBhunu

ayesefikile nawo emnika ingcindezi. Yakhumuka ekaMzilikazi yehlulwa uZulu. Lokhu kwaphetha ngokuthunjwa kwezinkomo eziningi zikaMzilikazi. URycroft noNgcobo (1988:72) bathi:

> Inkom'ekhal'osizini kwaNhlapho
> Umlomo yawubhekisa kwaZulu,
> Izizwe zonke ziyizwil'ukulila,
> Yezwakala kuNhlapho kwaMlambo,
> Iye yezwiwa ngamaNtungw'akwaSokhumalo.

Emuva kwempi amabutho kaDingane abanjwa iphango. Amabutho avele aphambukela emasimini ezichwe asina azibethela ngamabele. URycroft noNgcobo (1988:72) baveza ukuthi:

> Izichwe'uVez'azimhlabang'eya phambili
> Zalibal'ukumbuk'izinyawo,
> Zathi ziyakumhlaba esegoduka;
> Kuth'esegoduka zasezilibele,
> Ukubamb'izingxangxa emfuleni.

Ezibongweni kuvela ukuthi izichwe igama elisho okufanayo nabaThwa.

UDingane wazama ukubuyisa isithunzi sakhe esase silahlekile. Lokhu wakwenza ngokuthi ahlasele enhla nezwe lakwaZulu. UTaylor (1994:121) uphawula ukuthi:

> In 1832 the Ndebeles under Mzilikazi who went away
> for Shaka's regime in eleven years ago, were attacked
> by the Zulus under leadership of Ndlela kaSompisi, next
> to Transvaal better known as Pretoria.

Njengoba sekuphawulwe ngenhla lehlulwa ibutho likaMzilikazi. UTaylor (1994:122) ubuye aqhube athi:

> Through reports, both sides receive fatal injuries
> but Zulu was far more better on the day.

Yikhona lokhu kuhlasela kukaDingane, ehlasela uMzilikazi, okwamtholisa lezi zibongo. Lezi zibongo ziveza abantu abaningi bakwaMashobana ababulawa

uDingane kubalwa ngisho nonina kaMzilikazi kaMashobana, uNzizwazana. URycroft noNgcobo (1988:72-74) baphawula bathi:

> Bantu ninemihlobo ngaseNsingweni,
> Gijimani niyotshel'abakwaMashobana
> Nifike nithi: "Lukhulu luyeza, luyanyelela,
> Silufanisa noNdaba wakokaBayeni,
> Silufanisa noPhunga kaMageba.
> AbakwaMashobana belelesile
> Bazibukul'itshe linemamba,
> Sebejiyelwe nokulisibekela.
> Ohlangene nodwendwe lamaqhikiza,
> Wadl'uNtanase noNozinyanga kwaMashobana,
> Wathi bayobon'inkundla yakithi eMgungundlovu.
> Wadl'uNzizwazana, unina kaMzilikazi kaMashobana,
> Waze wafika ngaphakathi kith'eMgungundlovu,
> Wadl'uMahabula-ngweb'-isashisa kwaMashobana
> Wadl'uNsimbakaz'-emsila-lugaju kwaMashobana.
> Wadl'uMlom'udlel'emeveni
> njengembuzi kwaMashobana.
> Wadl'uMhlanebeleth'igudu kwaMashobana.
> Wadl'uGundanekumitha kwaMashobana.,
> Wadl'inkom'ikulala kulikhuni khona
> kwaMashobana."

NgokukaZondi(1996) uMzilikazi lona kwakuyindodana kaMaShobana inkosi yesizwe sakwaKhumalo. Unina kaMzilikazi kwakunguNompethu indodakazi yenkosi yakwaZulu. Ngokomcwaningi khona lapha ngenhla kuyavezwa ukuthi uDingane wabulala uNzizwazana unina kaMashobane okungenzeka ukuthi wayengomunye wonina bakaMzilikazi ngoba usethuliwe ngenhla okungunina wakhe uqobo.

Kulo leli phuzu elingenhla u 4.3 uRycroft noNgcobo (1988:120) bathi:

> Nyembezi expresses the opinion that these praises belong to Shaka. When Dingane came to power Mzilikazi had gone away, so that they had no occasion to offend him. It was Shaka that they offended and he is the Mamba referred to.

Ngokomcwaningi kuyacaca ukuthi lapha ngenhla uDingane ugiya ngethambo likaShaka. Lokhu esingakuchaza ngokuthi ukusebenzisa izibongo zomunye umuntu, okunguShaka.

4.4 UDingane namaBhunu

Isigaba esibalulekile futhi esiphathekayo ezibongweni zikaDingane ngesokufika kwamaBhunu eholwa uPiet Retief ngonyaka we-1837. Leli phuzu selike lathintwa ku 1.1 ekhasini lesi-6 ne-7 kafishane kanti imibono ivezwa nguTaylor(1994) kanye noBallard(1988). AmaBhunu athi uma efika abona izwe lilihle ayeseba nomhawu wokufisa sengathi kwakungaba ngelawo. Wawemukela ngezandla ezimhlophe uDingane. Kwafika kuDingane isu lokuthi ake abahlole laba bafokazi. Wabatshela ukuthi ababuyise izinkomo zakhe kuqala ababezebile. AmaBhunu aphika alala ngentaba ukuthi kukhona izinkomo ayezithathe ngozwani. Kulapho-ke enza uDingane akholwe ukuthi izinkomo zazintshontshwe ngabeSuthu abangabaTlokwa bakaSigonyela ngoba babephatha izibhamu. Athi azozilanda izinkomo. Nangempela kwabanjalo athi ayozilanda izinkomo kuSigonyela azibuyisele kuDingane. NgokukaDhlomo (1936:36-38) uthi amaBhunu afika kuSigonyela ambuza ukuthi ziphi izinkomo ezingamakhulu amathathu zikaDingane azebayo. Abe esembopha ngamasongo ezinsimbi ezandleni. Wacela ukuthi amkhumule kodwa enqaba waze wagcina ngokuthi akhiphe izwi lokuthi izinceku azizikhiphe izinkomo zizinike amaBhunu. Abe esemkhulula-ke ahamba alibhekisa kuDingane.

Yingakho-ke nje namuhla sekuthiwa izinsimbi lezi **ngamasongo kaSigonyela** ngoba zaqala ukubonakala zibophe yena kuqala. Izinsimbi lezi zibuye zaziwe ngokuthi **woza nkosi**. AmaBhunu kuthiwa athi kuSigonyela woza nkosi. Leli gama libuye lisetshenziswe ngokunqanyulelwa lapho kuthiwa **ozankosi**. Ungwaqa **w-** Ungwaqa oyisandulelo sika**woza nkosi** akabe esaphinyiswa kepha uyeqiwa bese kuba **ozankosi**. NgokukaNkabinde (1982:123) leli gama **uzankosi** lichaza insimbi ephathwa amaphoyisa yokubopha isiboshwa.

Wathokoza kakhulu uDingane ngalesi senzo samaBhunu sokumlandela izinkomo kuSigonyela. Kepha waphatheka kabi ngoba wathi uma ewabuza ukuthi ziphi izibhamu ayebuye nazo kodwa avele amshaya indiva. NgokukaDhlomo (1936:32-35) uveza ukuthi kwathi langa limbe amaBhunu esahlezi eMgungundlovu sekufika ogqayinyanga enkosini bezobika ukuthi amaBhunu lawa abanjwe ecathama ebusuku ezungeza umuzi wenkosi

uDingane. Lamethusa kabi lelo lizwi uDingane. Wadideka wabona ukuthi laba bantu babekade bengezile ngobuhlobo uma becathamela umuzi wakhe ebusuku. Kulapho-ke uDingane wabiza izinduna zakhe, ikakhulukazi uDambuza ukuze babophe itulo lokunqumela ogodweni abathakathi abangamaBhunu. Nembala balunquma usuku lokuthi abizwe amaBhunu ukuze kushaywe sengathi ayezobe ebizwe ngoba ezobongwa ngenxa yokuthi ayelande izinkomo kuSigonyela.

Kwathi ngosuku lolo ayeselunqumile uDingane, amaBhunu angeniswa esibayeni, kwalethwa utshwala kwabuswa. Le mibono engezansi ngekaNene. Ngaphambi kokuba uqale umcimbi amaBhunu ayekade etsheliwe ukuthi ashiye izikhali zawo ngaphandle kwesango lesibaya. Kanti izikhali zamabutho kaDingane zazithukuswe ngaphansi komquba, amabutho ehleli phezu kwazo. Kwathi phakathi nomcimbi wasukuma uDingane wathi, "Bulalani abathakathi!" Nembala amabutho athi lacu phezu kwezikhali. UNene uphetha ngokuthi kwakhala iwisa ekhanda, kwadla ingcula amaBhunu ejijimezwa uZulu.

Afela lapho esibayeni amaBhunu ebulawa ngamabutho. UNyembezi (1958:57) uveza umbono wokuthi ngokusho kwabelungu uDingane wathi "Bulalani abathakathi!" Kodwa bayakuphika lokhu abakwaZulu. Bathi okunguyena owakhipha ilizwi lokuthi kubulawe amaBhunu nguNzobo kaSobadli obuye futhi aziwe ngokuthi uDambuza. Leli phuzu lithanda ukuba yindida kakhulu kodwa-ke ngokomcwaningi kuyacaca ukuthi umuntu owakhipha izwi lokuthi kubulawe amaBhunu nguDingane uqobo njengoba eseke waphawula uTaylor(1994) kanye nabanye ababhali ephuzwini elingu 1.1 ekhasini le-6. Kafishane nje nguNzobo owasungula ukuthi abulawe amaBhunu ngesikhathi eba nezingxoxo nenkosi uDingane mayelana nokubonakala kwawo ebusuku emzini kaDingane. Mhlawumbe yingakho nje uKhumalo ethi lamagama aphuma kuNzobo. UNyembezi (1958:49) uthi uDingane usebongelwa kanje:

> Izibuko likaNdaba,
> Elimadwalw'abushelelezi;
> Lashelel'uPiti nendodana.
> Owadl'uPiti kumaBhunu,
> Wamudla wamtshobotshela;

Odl'uMzibhelibheli kumaBhunu,
Wadl'uPhuzukuhloma kumaBhunu,
Wadl'uHwahwini kumaBhunu,
Wadl'uJanomude kumaBhunu,
Wadl'uJanejembuluki kumaBhunu,
Wadl'uMazinyansakansaka kumaBhunu,
Wadl'oSisini kumaBhunu,
Wamfamfatha wakhafula,
Wathi bayababa kabananyongo;
Wadl'imhloph'imibili,
Omunye nguNoziwawa.

Lawa magama anikwe ngenhla ezibongweni aqanjwe ngoba izimbongi zazingawazi amagama amaBhunu. Ngakho-ke lawa ngamagama amaBhunu abulawa ngamabutho kaDingane. Lapha kubalwa uPiti, uMzibhelibheli, uPhuzukuhloma, uHhahwini, uJanomude, uMazinyansakansaka uJanejembuluki kanye noSisini.

NgokukaNyembezi (1958:58) uveza ukuthi kukhona abathi amaBhunu ayefike ngoba ezolanda izinkomo zawo. Lezo zinkomo zashaqwa yimpi kaDingane eyazithatha ngesikhathi ithatha ezikaMzilikazi. Ngesikhathi zithunjwa izinkomo, amaBhunu azifuna kepha enqaba amabutho ephawula ukuthi ngeke azikhulule izinkomo ngoba kwakufanele akhulume nenduna eyayiphambili. Nembala adlulela phambili amaBhunu kodwa ajika akhonjwa emuva kuphawulwa ukuthi induna ingemuva. Zacwila kanjalo izinkomo zamaBhunu. AmaBhunu ayefike kwaZulu ngoba kuthiwa ayelandela izinkomo zawo. Lezo zinkomo-ke kwathiwa amahole ngoba zahola amaBhunu ukuthi eze esigodlweni senkosi uDingane.

AmaBhunu ayengamthandisisi uDingane. Yingakho wayefana nesibhaha kuwo. UNyembezi (1958:48) uphawula athi:

Indiha lebabayo enjengesibhaha,
Sona simababa kuMahashanga.

Ayengamthandi ngoba wayengathandi ukuhambisana nezifiso zawo zokuthatha izwe lonke lakwaZulu. Kubukeka sengathi imbongi uma ithi **kuMahashanga** isasho wona amaBhunu mhlawumbe ngenxa yokuba nezindlebe ezingamagwagwa futhi okungenzeka ukuthi kubhekiswe ezinweleni.

4.5 UDingane namaSwazi.

NgokukaNyembezi (1948:58) uthi uShaka wayefaka itwetwe abantu abaningi kubalwa nenkosi yamaSwazi, uSobhuza. Kwathi uma inkosi uSobhuza izwa ukuthi uShaka ufile lwaqala ukwehla uvalo kuyo. Kanti wayengabuzanga elangeni ukuthi uDingane futhi hleze abe yiphela endlebeni. Kwakungasekho zimpi ezinokuliwa yimpi kaDingane ekhaya. Ngakho-ke kwakufanele ukuba amabutho akhishwe ayohlasela kude ukuze angabangi inkathazo ekhaya. USobhuza wahlaselwa uDingane. Sengathi okokuqala wehluleka uZulu. Wanqotshwa ukufa uSobhuza kwase kusala indodana yakhe, uMswazi. Ukuze ahlaselwe okwesibili amaSwazi ayezigwaze ngowawo, ngokusuka awele umngcele wakwaZulu ayothumba izinkomo. Yahloma-ke ekaDingane iholwa nguNdlela kaSompisi Ntuli. Kwaqala kwaba lukhuni ukunqoba kumaZulu ngoba amaSwazi ayecashe emgedeni. Baze bawanika ingcindezi amaSwazi ngoba uZulu wasizwa ngamaNgisi. UTaylor (1994:133-134) uthi:

> About thirty settlers, led by John Cane, took up their guns and joined the Zulu *impi* that set forth against Sobhuza's Swazi. ...The raiders returned with thousands of head of cattle, being greeted as conquerors, and Cane and the other whites were liberally rewarded for their help.

UNyembezi (1958:51) uthi uDingane usebongwa ngokuthi:

> UGas'olwagasel'izinkomo zamaSwazi zanyamalala,
> NezikaNgwane kaZikode zanyamalala.
> Inkom'eyakhal'eSwazini,
> Umlomo yawubhekisa kwaZulu.
> Umkhont'owadum'ekuseni eSwazini,
> Wadl'uNdomba induna kaMswazi, eSwazini,
> Wadl'uGebhuzizulu, ezinduneni zikaMswazi,
> Wadl'inceku kaMswazi,
> uNdibindwan'edl'imnkantsha.
> Wadl'uNzimazana eLudidini,
> Wadl'uHhoho, eSwazini,
> Wadl'uSiphika, eSwazini.

Kuthanda ukuba yindida ukuhlasela eSwazini kanye nokuvezwa kukaMswazi ezibongweni zikaDingane. URycroft noNgcobo (1988:153) bona baveza umbono ophikisanayo nalokhu lapho bethi:

> Although Mswazi is alluded to here, it seems from Swazi evidence that he had not yet actually become king at that time. After the death of Sobhuza 1, in 1836, Somcuba and Malambule acted as regents, since Mswazi was still a minor. Mswazi or Mswati is usually noted as having been proclaimed king in 1840, the year of Dingane's death. If this statement is correct, it is suprising that Dingane's izibongo should refer to Mswazi, and eSwazini. unless these lines were composed after Dingane's death.

UDingane wayengavamisile ukuthi anqobe amaSwazi uma zinqwamene. Kwathi emuva kwempi yaseNcome, eyayiphakathi kwakhe namaBhunu wabaleka walibhekisa kwelisenhla noZulu. Mhlawumbe ukuthoba amanxeba wazama ukulwa nabeSuthu kanti enye ingxenye wayeyithumele ukuba iyohlasela eSwazini. Yingakho-ke uDingane wahlangabezana nembibizane yokwehlulwa kabuhlungu ngamaSwazi lapho kuvela khona igama likaMswazi owayebanjelwe uSomcuba kanye noMalambule ngoba emuva kokushona kukayise uSobhuza 1 yena wayesemncane. Mhlawumbe ukusetshenziswa kwegama likaMswazi kunezinye izinhloso ezingafana nokuthi uMswazi owagqamayo eSwazini kepha hhayi uSomcuba kanye noMalambule.

4.6 UDingane noBheje

NgokukaNyembezi (1948:159-160) uthi le ehlathini eNgome kukhona umhhume lapho uBheje wakwaKhumalo wayecasha khona uma kukhona ingozi ayeyisola. UBheje lo wayeyinkosi yakwaKhumalo. Yayiyinye kuphela indlela engenela kulowo mhhume, lapho kwakufanele ugibele emthini ukuze ungene. Yayingekho indlela yokuthi uqhamuke ngaphezu komhhume. UBheje wayeqhuba izinkomo azifake ehlathini laseNgome yena-ke abese egibela emthini ayongena emhhumeni wakhe. Wathi uShaka angezwa ngale ndawo wayesecabanga ukuthi amfundise isifundo. Nembala kuthe ngelinye ilanga ukuba ezwe uBheje ukuthi nangu uShaka wanikela khona enqabeni yakhe. UShaka wathi awugawulwe lowo muthi. Akuqondakali ukuthi Bheje ndini wehla kanjani lapho. Nokho-ke ziningi izinkomo zikaBheje ezathathwa uShaka ngesikhathi emhlasela.

Kusobala ukuthi uBheje akafanga ngoba ubuye avele ngesikhathi uDingane eseyinkosi. UBheje noMzilikazi babengabakwaKhumalo. Ngakho-ke uDingane wabona kufanele ukuthi izono zikaMzilikazi zithwalwe uBheje. Wayiphaka impi yakhe uDingane ukuba iyohlasela uBheje. Ngalesi sikhathi uDingane wayesazi kahle kamhlophe lapho ecasha khona. Nempela impi yabuya nazo izinkomo ezazithukuswe ehlathini iNgome. Ezibongweni zakhe uDingane uthi uNyembezi (1958:50) utholakala esebizwa ngokuthi:

> Obhambath'iNgome ngaphezulu,
> Zaphum'izinkomo zikaBheje
> Zamlandela.

UNyembezi (1948:160) uyakhononda uthi:

> Here again one has to suspect that these praises might have been Shaka's. True enough Bheje managed to escape Shaka but not without a loss. It is strange that in his praises nothing whatsoever is said about his relation with Bheje.

Ngokomcwaningi, nakhona futhi kusobala ukuthi uDingane ugiya ngethambo lenye indoda enguShaka. Lokhu kubukeka kuyinto eyenziwayo esikweni lesiNtu ikakhulukazi emandulo ngoba umuntu uma ehluliwe wayethathelwa konke okuthinta yena. Imvamisa izenzo ezifana nalezi zazenziwa ngamakhosi kuphela ngenxa yokuthi isizwe sasingaphikisani ngqo nemithetho yenkosi eyayibusa ngaleso sikhathi. Kepha kwakuze kube imbongi kumbe izinduna kuphela ezinelungelo lokwethula ukungeneliswa kwesizwe kuyo. Lokhu kuqondiswe ikakhulukazi emakhosini akwaZulu. Mhlawumbe kokunye sekungaba lukhuni ukwenza okufuze lokhu esikhathini samanje ngenxa yemithetho esisingetheyo kuleli lizwe lalapha eNingizimu Afrika.

4.7 Isiphetho

Kulesi sahluko sesine, umcwaningi ubegxile kakhulu ekuhlaziyeni ukuze athole lokho okushiwo umlando ngezibongo zenkosi yamaZulu uDingane. Izihlokwana ezithe zabhekwa yilezi ezilandelayo: Umlando kaDingane; isimilo nesimo

sikaDingane; uDingane uthatha isikhundla sobukhosi; uDingane namaBhunu; uDingane namaSwazi kanye noDingane noBheje.

Manje umcwaningi usezohlabela esahlukweni sesihlanu lapho kuhlaziywa lokho okutholakele lapho kuthintwa indlela umlando ovezwe ngayo ezibongweni zenkosi yesithathu yakwaZulu, uMpande. Ngaphansi kwalesi sahluko kuzobe sekubhekwa ukuhlaziya okutholakala ezibongweni zikaMpande. Khona-ke kuqukethe umlando omfishane kaMpande ku 5.1.1, kanti ephuzwini u 5.1.2 kuzobalulwa isimilo kanye nesimo sikaMpande; ukungena kukaMpande ebukhosini kuzophawulwa ku 5.3; ku 5.4 kuzovezwa uMpande ewela uThukela; impi yaseMaqongqo izobalulwa ku 5.5; uMpande namaSwazi yena uzophawulwa ku5.6. Ephuzwini elingu 5.7 kuzobalulwa uNdengezi kaMayibuka; uMlotsha, Fabase, Sikwata noKlwana bazovezwa ephuzwini elingu 5.8; uJobe kaGece yena uzovezwa ku 5.9 bese kugcinwa ngesiphetho esiku 5.10.

ISAHLUKO SESIHLANU

Ukuhlaziya okutholakele ezibongweni zikaMpande

5.0 Isingeniso

Esahlukweni sesine umcwaningi ubekade ehlaziya lokho okutholakele ezibongweni zenkosi uDingane. Ngaphansi kwalokhu kube sekubhekwa izihlokwana ezifana nalezi: Umlando kaDingane; isimilo kanye nesimo sikaDingane; uDingane uthatha isikhundla sobukhosi; uDingane namaBhunu; uDingane namaSwazi; uDingane noBheje.

Kulesi sahluko sesihlanu kuzohlaziywa okutholakele uma kubhekwa indlela umlando ovezwe ngawo ezibongweni zenkosi yesithathu yesizwe sakwaZulu, uMpande. Umcwaningi uzobe esebheka ukuhlaziya okutholakala ezibongweni zikaMpande ku 5.1, kanti lokhu kumumethe umlando omfishane kaMpande, isimilo kanye nesimo sikaMpande, ukungena kukaMpande esihlalweni ebukhosini, uMpande uwela uThukela, impi yaseMaqongqo, uMpande namaSwazi, uNdengezi kaMayibuka, uMlotsha, uFabase, uSikwata kanye noKlwana, bese kuba uJobe kaGece.

5.1 Ukuhlaziya okutholakala ezibongweni ziMpande

Lapha kule ngxenye kusaqhutshekwa nokubhekwa ukuthi umlando uvezwe kanjani ezibongweni zenkosi uMpande. Kunababhali abaningi abacashunwa beveza imibono yabo ehlukene. Kulabo babhali kubalwa kubo uBallard(1988), uNkabinde(1985), uNyembezi(1948), uNyembezi(1958), uRycroft noNgcobo(1988), uTaylor(1994) kanye noZondi(1996).

Lokhu kuzobe sekulandelwa umlando kaMpande ngezansi ku 5.1.1

5.1.1 Umlando kaMpande

UMpande, inkosi yesithathu yesizwe samaZulu ingacishe ithathwe 'njengomkhululi omkhulu wamaZulu.' UMpande wayenganakiwe neze lapha kwaZulu futhi kuthiwa ngeke akwazi ukubusa ngenxa yokuthi wayehlala ngokugula ehlushwa isifo umchoboko kodwa okumangazayo ukuthi kwaba nguyena kuphela kubafowabo owakwazi ukubusa isikhathi eside esiyiminyaka engama-32(1840-1872) waze wazinqotshelwa ukufa. Kanti ngokukaZondi (1996:53) uthi kulinganiselwa ukuthi inkosi uMpande yazalwa cishe ngonyaka we-1798 uSongiya wesizwe sakwaHlabisa. USongiya wayeyinkosikazi yesishiyagalolunye emakhosikazini kaSenzangakhona. Leli phuzu selike lavezwa ku 1.2 ekhasini lesi-8. Lokhu mhlawumbe kwakwenziwa yindlela ayenobuchule ngayo ekuphatheni izinto ezithinta isizwe. Nokho-ke akabanga nalo udumo olwafuza olukaShaka, uDingane noma uCetshwayo. NgokukaBallard (1988:48) uthi mhlawumbe yingoba wayengenabo ubuqhawe obabufuze obukaShaka noma uDingane noma yingoba umbuso wakhe wawunokuthula kakhulu owawungenazo izenzo zokuphokophela impi yokwakha umbuso owodwa. Wakwazi ukumisa umbuso wakwaZulu futhi wavikela nokungqubuzana phakathi komakhelwane bakhe okungamaNgisi namaBhunu ayehlala eNatali naseNtilasifali.

Ngesikhathi sokubulawa kukaShaka uMpande wayengekho ehambe nempi eyayithunyelwe uShaka kwaSoshangane ngaphansi kwenkosi uNdwandwe. UMpande kanye namabutho ayephuma kohlasela bafika bekhathele behudula izinyawo emuva kokwehlulwa empini yasoBhalule. Bafika bakwemukela ukubona uDingane esebekwe esihlalweni sobukhosi bakwaZulu. UDingane ungena esikhundleni sobukhosi nje yingesikhathi lapho abelungu babeqala ukuhalela izwe nezenzo zabo zimethusa kabi ngoba ebona ukuthi izinyoni eziyobusa ezapholofithwa wuShaka yibo. Ukufika kwabaFuduki*(Voortrekkers)* eNatali ngonyaka we-1837 kwaqopha umlando omusha emlandweni wakwaZulu. Lokhu kwakhanyisela uMpande indlela eya ebukhosini. Kwathi emva kwempi yaseNcome eyayingonyaka we-1838 abantu abaningi baqala bakhononda ngokubusa kukaDingane, lokhu kwadala ukuthi amehlo abo abheke kuMpande. Laqala igama likaMpande ukuba sematheni kwaze kwaba

khona ukusola kuDingane. Ngonyaka we-1839 uDingane wathumela izithunywa okubalwa kuzo uMathunjana ukuba ayobiza uMpande ukuze baxoxe. Lelo kwakuyitulo lokubulala uMpande. Leli yiphuzu eselike lathintwa ku 1.2 ekhasini lesi-8 kanye naku 3.1.1.1.1 ekhasini lama-37. NgokukaNyembezi (1948:162) uveza ukuthi uDingane wacela amabutho kaMpande ukuze aqinise awakhe uma esehlasela amaBhunu kepha uMpande wenqaba. Lokhu kwaholela ekutheni uDingane athukuthele kakhulu. Wabe esakha icebo lokukhetha izinkomo ezilishumi ezikhuluphele wazinika uMpande ukuze akleze aphinde adle nezingane zakhe. Ngaleso senzo wayenesiqiniseko sokuthi wayezokuza ngokushesha ezozibongela kodwa phinde. Ngezeluleko azinikwa induna kaDingane, uNdlela kaSompisi owayengafuni ukubona umbuso wakwaZulu ushabalala watshela uMpande ukuthi lelo kwakuyicebo lokufuna ukumbulala. Naphambilini nguye futhi uNdlela owayeluleke uDingane ukuthi angambulali uMpande ngoba wayengenabuhlakani nabungozi. Ngakho-ke uMpande wabaleka weqa uThukela wayocela ukukhosela phansi kukaHulumeni wamaNgisi. UNdlela wayebona ukuthi uma kufa uMpande kwakungaba ukufa kukaZulu wonkana kwazise ukuthi nguMpande kuphela owayenabantwana emakhosini ayeseke abusa elakwaZulu phambilini. Wayenamadodana angama-59 kanye namantombazane angama-30 ayebathole emakhosikazini ayengamashumi amabili noma ngaphezulu. Unkosikazi wakhe wokuqala kwakunguNgqumbazi ayemphiwe umfowabo uShaka ngonyaka we-1825. Ngokomlando otholwe ngumcwaningi mathathu kuphela amagama amakhosikazi kaMpande avezwayo labo okunguNgqumbazi, uMonase kanye noNomatshali.

Ukusuka kukaMpande kanye nabalandeli bakhe abayizi-20 000 kwaZulu beya kokhosela kuHulumeni wamaNgisi kwakusho ukuhlukana phakathi kukaZulu. Kulapho-ke nabaFuduki bathola ithuba lokuba basondele kuMpande bahlangane naye bakhe umbimbi ukuze basuse uDingane ebukhosini kungene uMpande.

NgokukaBallard (1988:42) kanye noZondi (1996:54) bona bathi ngaphambi kokuba uMpande athathe ubukhosi kwathi enyangeni kaMfumfu enyakeni we-1839 zatheleka izithunywa zabaFuduki emzini kaMpande owawubizwa

ngokuthi kuseMpenqana owawuseduze nomfula uThongathi. Zafika zasho ukuthi ngokwazo zona uMpande nguyena inkosi, bethembisa ukumsiza ekulweni noDingane. Kwaphela izinyanga ezimbalwa kwathi ngonyaka we-1840 kuMasingana yatholana phezulu impi kaMpande noDingane emagqumananeni aseMaqongqo. EkaMpande yayiholwa uNongalaza kaNondela waseManyandwini, kanti ekaDingane yayiholwa iqhawe lodumo uNdlela kaSompisi. Yehlulwa ekaDingane lokho kwaholela ekutheni uDingane abulale uNdlela ngoba ehluliwe empini. Kwabe sekufunwa uDingane siqu sakhe kepha phinde ukutholakala ngoba wayesebalekele eSwazini le kwaNyawo nokuyilapho akhothamela khona. Leli phuzu selike lavezwa ku 1.1 ekhasini lesi-7. Ukukhothama kukaDingane kwasusa ithunzi lokwesaba elalikade lithe ze phezu kukaMpande.

UMpande wabusa iminyaka eminingi engama-32 kanti wabusa ngesikhathi sezinguquko eziningi ezisheshayo. Ukuba khona kwamaNgisi namaBhunu eduzane kombuso wakwaZulu kwakwenza inhlalo kaZulu inganethezeki. UMpande wayephoqelekile ukwamukela iRiphabhliki yaseNatali aphinde anikezele ngendawo ephakathi koThukela neMfolozi kanye nomhlambi wezinkomo oyizi-30 000. Sekuthi mhla ziyi-10 kuNhlolanja wonyaka we-1840 u-Andries Pretorius, umholi wamaBhunu wabeka uMpande ukuba abe yinkosi yakwaZulu, kodwa-ke uMpande wayengazimisele ukuba yisikhonzi kubaFuduki isikhathi eside. Ithuba likaMpande lavela ngesikhathi amaNgisi ethatha iNatali ephinda ehlakaza iRiphabhliki yabaFuduki. Ngokukhulu ukushesha uMpande wafuna ukunika amaNgisi usizo lwezempi lwamabutho uma sekuxoshwa izihambi ezingamaBhunu. Usizo lukaMpande lwenqatshwa ngendlela enesizotha neyaholela ekubhalweni kwesivumelwano sokubambisana neBritaniya. Kusukela lapho uMpande wathatha amaNgisi njengomakhelwane bakhe kunamaBhunu ayelambele izwe lakwaZulu.

UMpande wayesephumelele ukuphebeza ukwesaba abaFuduki ngakho-ke kwasekufanele ukuthi aqinise umbuso wakhe. Khona la ngaphakathi kwaZulu kwakufufusa umoya woqhekeko. NgokukaBallard (1988:43) kanye Zondi (1996:55) bathi sekusuka uMawa, udadewabo kaSenzangakhona usekhuthaza uGqugqu, umfowabo omncane kaMpande kanye nedlanzana leqembu ukuba

ligudluze uMpande ebukhosini. Ngonyaka we-1843 uMpande wathumela impi wabulala umfowabo kanye nomndeni wakhe. Lokhu kwaphoqelela uMawa kanye nabalandeli abayizinkulungwane ukuba babalekele eNatali ukuze baziphephise.

Umbuzo omkhulu ngowokuthi uMpande wayezokwenzenjani ngalaba bantu bakhe? Umnumzane uHenry Cloete emele uHulumeni waseNatali waxoxa noMpande ngalaba bantu kwavunyelwana ukuthi bangahlala eNatali nokuthi umngcele phakathi kwaZulu neNatali uzoba uThukela noMzinyathi. Noma kungabanga kuhle ukuba amaNgisi abese ethi indawo esukela oThukela kuya kuMfolozi eMnyama eyawo ngalolu hlelo uMpande wasala esethula. NamaNgisi awazange asheshe ukususa abantu kule ndawo.

Kwathi ngokuthathwa kweNatali amaNgisi ukungezwani namaBhunu kwaqhubeka. Inkosi uMpande wazenzela ubudlelwano kuwo womabili la maqembu. Wayengaqonde chuku. Kusukela ngalesi sikhathi umngcele waze weqiwa yiwo amaNgisi ngonyaka we-1879 ehlasela uCetshwayo.

Ngeminyaka ye-1842 kuya kweye-1856 umbuso kaMpande wabe usumaphakathi. Ngalesi sikhathi wavumela abazingeli kanye nabaqhuba ivangeli ukuthi basebenze kwelakwaZulu. UMpande njengamanye amakhosi akwaZulu naye wamisa isigodlo sakhe esisha uNodwengu endaweni yaseMahlabathini enhla kweMfolozi eMhlophe. NgokukaBalllard (1988:43) uthi lo muzi wawuhlala abantu ababelinganiselwa kuzi-3 000 kuya kuzi-4 000 ezindlini ezingacishe zibe yi-1 000. Kulo muzi kwakuthethwa amacala, kuvivinywa amabutho kubuye futhi kuqhutshwe namasiko esizwe. UMpande wabe esekhetha uMamba kaMasiphula owayesatshwa ukuba abe nguNdunankulu wakhe. UMasiphula kwangumuntu awayekhonze kakhulu amasiko esiZulu futhi ewagcina. Kwakunguye kuphela umuntu owayekwazi ukuba nemibono eyayikwazi ukwemukeleka kuMpande. Lokhu okwamenza ukuthi abe nguNdunankulu owabamba isikhundla isikhathi eside emlandweni wakwaZulu.

Isithembu kanye nokuba nezingane kwadala ukuchitheka kwegazi embusweni kaMpande. Ukungabi nazingane yikhona kanye lokhu okwakugwenywa amakhosi uShaka kanye noDingane. Ngalesi sikhathi sonyaka we-1850 uMpande wayesekhulile engasakwazi ukushesha ekwenzeni izinto. Kolunye uhlangothi izingane zakhe nazo zasezikhulile kanti nabantu basebeqalile ukuzikhethela ongahle abuse.

Lokhu kwadala umbango phakathi kwamadodana amabili kaMpande, uCetshwayo owayezalwa ngunkosikazi wokuqala uNgqumbazi kanye noMbuyazi owayezalwa intandokazi yakhe uMonase wakwaNxumalo owayengundlunkulu wesibili. Ngokombono kaBallard (1988:45) uveza ukuthi isithembu siyisisusa senzondo kubafazi. NgokukaTaylor (1994:173) uNgqumbazi nguye owayefanele ukuba ngundlunkulu ngoba ngokokuzalwa wayeyindodakazi yenkosi eyayinobuhlobo nesizwe sakwaZungu. Ngonyaka we-1856 kwabonakala ukuthi uZulu uhlukene phakathi. Lo mbango kanye nomona wasuka emakhosikazini akhe uMpande uNgqumbazi, uMonase kanye noNomatshali.

Ngakho-ke umcwaningi uyavumelana nababhali uBallard(1988) noTaylor(1994) ukuthi isithembu siba isisusa senzondo. Ngaphezu kwalokhu isithembu sibuye sidale umona kanye nokuchitheka kwegazi.

UMpande wagxekwa kakhulu ngokuhluleka kwakhe ukuxazulula inkinga yokungaboni ngaso linye phakathi kwamadodana akhe amabili uCetshwayo noMbuyazi. Okusemqoka kakhulu kwakufanele aphumele obala ukuthi ngubani ngempela owayezothatha isikhundla sakhe sobukhosi uma engasekho ukuze ubukhosi buhlale buqinile. Kuzokhumbuleka ukuthi uMpande wayengene ebukhosini ngenxa yokwesekwa izinduna kanye nabantu abaningi ngakho-ke kwakungafanele aqhube inqubo yokuba indlovu kayiphendulwa njengoDingane. Lesi senzo sikaMpande sokungaphumeli obala saholela ekutheni aphelelwe ukwethenjwa ngisho izinduna imbala.

Kwathi ngokukhula kwabantwana uCetshwayo kanye noMbuyazi bengena ebudodeni nenzondo yakhula kakhulu. Le ngxabano yadala ukuthi uMpande

ahluleke ukuyibekezelela. NgokukaMorris (1968:193) uthi uMpande watshela abafana bakhe bobabili ukuthi basuke kwaNodwengu ngonyaka we-1854 baye kozakhela eyabo imizi. UCetshwayo wamisa umuzi wakhe enhla nogu lomfula uMhlathuze kanti uMbuyazi yena owakhe wawakha emagqumeni abizwa ngeFafa enhla nogu lomfula iMfolozi. Abalandeli bakaCetshwayo babaziwa ngokuthi uSuthu kanti abakaMbuyazi kwakuthiwa iziGqoza. Kwakubukeka inkinga yokuthi ngubani owayezolandela isikuvuthondaba phakathi kukaMpande nezinduna zakhe.

UMpande wazama indlela yokuthi uMbuyazi kanye neziGqoza bathole usizo lukaHulumeni wamaNgisi eNatali uma kwenzeka kuba nokungqubuzana phakathi kwakhe noCetshwayo. Kwathi ngonyaka we-1856 waphinda wamnika enye indawo ephansi komngcele woThukela neNatali. NgokukaBallard (1988:47) ubeka ukuthi uMbuyazi kanye nabalandeli bakhe abalinganiselwa kuzi-20 000 kanye nezinkomo bahamba baya enhla nezwe emagqumeni aseFafa ukuze bayohlala. Babengabuzanga elangeni ngoba kwathi khona manjalo uCetshwayo wahlanganisa amabutho akhe wawathumela ukuze abakhiphe kule ndawo.

Kwasekusele ukuthi ibambane ngezihluthu kuphela impi phakathi kweziGqoza noSuthu. NgokukaTaylor (1994:176) ubeka umbono wokuthi uMbuyazi namabutho eziGqoza ayebalelwa kuma-7 000 bama kumfudlana ongenela kumlomo woThukela. Emizamweni kaMpande yokugcina, weluleka uMbuyazi ukuba aye kwabamhlophe ukuze athole usizo. Kwaba lukhuni nokho ukuwela uThukela ngoba kwakukade kusanda kunqamuka izimvula zasehlobo ngakho-ke lwalugcwele lugola izintethe. Ngenxa yokuthi uMbuyazi wayentula usizo kakhulu ezinye zezinduna zakhe zaphumelela ukuwela ziye komunye welunga labasizi baseNatali, uJohn Wamsley owacelwa ukuba elekelele kwezempi. Babuya nenqwaba yosigaxamabhande baseNatali ababeholwa uJohn Dunn. Inani lamabutho kaCetshwayo laliphakathi kwezi-15 000 nezi-20 000. Ngaphezu kwalokhu uMbuyazi wayenenkolelo yokuthi wayezonqoba ngoba uyise, uMpande naye wakwazi ukunqoba uDingane ngamabutho ayengemaningi. Wathi uDunn uma ebona lokhu waphawula ukuthi kungcono impi iye le enyakatho kepha uMbuyazi wenqaba kepha wathi impi ayime lapho

ikhona esibayeni saseNdondakusuka. Ngokomcwaningi lokhu kungubufakazi bokuthi uMbuyazi wayenokuzigqaja nje kuphela kodwa engenawo amasu empi.

Ngokwemibono kaTaylor(1994) kanye noBallard(1988) baveza ukuthi kwaba nesichotho esibi ngonyaka we-1856 ziyi-2 kuZibandlela esagcwalisa umfula uThukela ngendlela eyisimanga. Kanti kuzothi ekuseni ngakusasa kuwo uZibandlela zitholane phezulu iziGqoza noSuthu eNdondakusuka. Ngokwemibiko kuthiwa iziGqoza zazithola sezibhekene noSuthu kanye nomfula uThukela olwaludla izindwani. Ngombono kaTaylor (1994:177) uveza ukuthi impi yaseNdondakusuka yaba ngemfishane kabi kodwa yaba nokukhulu ukuchitheka kwegazi. Ngaphambi kwempi uMbuyazi wayeshise utshani ukuze enze umugqa iziGqoza okwakungafanele zihlehlele kuwo ziweqe. Kolunye uhlangothi uCetshwayo wayesebenzise amabutho ayisihlanu ukuze enze isifuba nezimpondo ezijwayelekile zempi. UCetshwayo akasikhiphanga isifuba soSuthu kanye noMandlakazi kepha impi kaMbuyazi yagutshuzelwa yimpi kaCetshwayo kalula. Wafa uMbuyazi kanye namadodana ayisihlanu kaMpande. Kanti labo ababebalekela ukudliwa ngumkhonto babeziphonsa oThukela. UJohn Dunn ngokubona lesi sibhicongo wacela umngane wakhe, uJames Hill ukuba amsize ngesikebhe ukuze bacele empunzini. Nempela watheleka naso babaleka bedlula amaZulu ngapha nangapha eminza emanzini. UCetshwayo wasalelwa ukuba ahole umbuso kaZulu ezikhathini ezinzima kakhulu.

NgokukaBallard (1988:48) uthi uMpande wethuka kwaphela ngisho nasozwanini ngokuzwa kokufa kwezingane zakhe. Wazama ukuziqoqa ngenxa yokwehlulwa kukaMbuyazi wabe esesala egwinya itshe wahlala nendodana yakhe uCetshwayo ayeyizonda kabi. Waphumelela ukususa izingane zakhe ezintathu emehlweni kaCetshwayo. UMkhungo wambalekisa wamyisa ku-Anglican Bishop yaseNatali, uJohn W. Colenso, kanti uMthonga yena noMgidlana wababalekisela emaBhunwini eNtilasifali. Ukuya kukaMthonga e-Utrecht eseNtilasifali kwanikeza amaBhunu isizathu sokungena kwezombusazwe wakwaZulu. Ngaphandle kokukhuluma noMpande axoxa aqeda noCetshwayo kwavunyelwana ukuba uMthonga abuyiswe wona athole izwe ngasentshonalanga kwaZulu. Avuma futhi amaBhunu ukuthi

ayomamukela njengendlalifa yakwaZulu. Lokhu kwakungachazi ukuthi uMpande akasenawo amandla okubusa elakwaZulu. Khona manjalo kwabuye kwaba namahlebezi ayeqhamuka kwaNodwengu wokuthi uCetshwayo wayezohlasela ngempi eyayizoholwa ngumfowabo, uZiwedu ifike ibulale intandokazi kaMpande uNomatshali kanye namadodana akhe uMthonga kanye noSipoyiyana. Lawa mahlebezi aphenduka iqiniso ngoba sithola uTaylor (1994:183-184) esethi:

> Cetshwayo later claimed that the men who arrived at Nodwengu later in 1860 exceeded his orders. Initialy they were frustrated, as Nomatshali and her sons had received warning and fled. Over Mpande's ineffectual protest, the men searched the kraal and moved on. Nomatshali was traced to another *umuzi* and murdered. Mthonga, however, had eluded the assassins. A few days he fled across the northern border-into the welcoming arms of the Boers.

Leli yiphuzu elithintwe khona lapha ngenhla kulo leli khasi lama-87 lapho kucaciswe ukuthi uMthonga wabalekela emaBhunwini.

Ukunqoba kukaCetshwayo kwakungukunqoba kwalabo futhi ababemthanda. Lokhu kwakungamniki igunya lokulawula elakwaZulu ngoba uyise, uMpande wayesawadla anhlamvana. Kanti ngapha amaNgisi nawo avuleka amehlo ngalokhu abe esesheshisa ukukhinyabeza okwase kuzuzwe amaBhunu. UMnumzane uWodehouse, umholi eKoloni, wacacisa ukuthi uHulumeni wamaNgisi ngeke avumela amaBhunu ukuthi andise umhlaba asenawo.

NgokukaTaylor (1994:173) uthi kuthe ngonyaka we-1861 kuMbasa uTheophelus Shepstone, uNobhala wakwaNdabazabantu eNatali waqonda kwaZulu wafike wabeka uCetshwayo ukuba abe yinkosi emva kukaMpande. UMpande wavuma noma wayevuma enamagqubu kodwa wayesaba ngoba ebona lolo daba selungenwe ngamaBhunu. Ngalesi sikhathi uCetshwayo wayesenamandla, okuningi sekwenziwa nguye kodwa ethathisela kuyise njengomthetho wesiNtu. Kwaba nokungaboni ngaso linye mayelana nendawo ayethi amaBhunu uCetshwayo wawanika yona. Ngokubona ukuthi amaBhunu ayesenamandla kwathi kuZibandlela ngonyaka we-1864 aqhubeka nokufuna

indawo ayethenjiswe yona nguCetshwayo. Athi esuka lapho amaBhunu ayekhokhisa abantu intela ngoba ethi abantu babehleli endaweni yawo. Lokhu kwaphoqa uMpande ukuthi acele amaNgisi ukuze amxazululele le nkatha yenkangala. Le nkinga ayixazululekanga esaphila kepha waze wakhothama ingathombululekanga.

Izinkinga zathontelana kwaZulu ngoba ekuqaleni konyaka we-1860 kwaba nesomiso esikhulu esaholela ukuthi kube nendlala enkulu. Kanti kuzothi ngonyaka we-1864 kuqhibuke umkhuhlane obizwa ngokuthi imfuluwenza kanye nopokisi owaqeda abantu abaningi ubabulala. Kwathi ngonyaka we-1867 uMpande wazijuba wadedela uCetshwayo ukuthi aqhubeke nokuthi abuse izwe lakwaZulu nakuba wayesaphila. Isizathu kwakungenxa yokuthi wayesegajwe ubudala futhi engasenawo amandla okuzenzela izinto eziningi okungabalwa ukuhambela izindawo ezaziqhelile nesigodlo sakhe uNodwengu.

UMpande yiyona nkosi kuphela eyaba nenhlalakahle isesigodlweni sayo yaze yaficwa ubudala. Kafishane nje yona kayifananga noShaka noDingane bona ababusa izikhathi ezimfishane. Inkosi uMpande, owayengowokugcina emadodaneni kaSenzangakhona waze wangena egodini ngonyaka we-1872 kuMfumfu engakaze alwe ngisho neyodwa impi nabamhlophe. Washiya uCetshwayo ukuba ahole elakwaZulu ezikhathini ezinzima lapho okwakuzofanele abhekane nezingqinamba ezazingadalwa ngabamhlophe kwelakwaZulu okungamaNgisi kanye namaBhunu.

5.1.2 Isimilo kanye nesimo sikaMpande

UMpande wayeyinkosi enomoya ophansi kanti futhi wayethandeka kubantu. UNyembezi (1958:70) uphawula ukuthi:

> USomnandi kaNdaba,
> Woza ngang'umlomo.

Wayengumuntu onomoya ophansi kepha zazibakhona izikhathi lapho ayedlondlobala khona. UNyembezi (1958:65) ubeka athi:

Isikhoth'esishis'eThokazi,
Kwaze kwash'esiseGundunkomo.
UMakhalimakhande njengezulu
Lona limakhalima, limandindizela.

Ukulunga kwakhe kwakufana nokudinwa kwakhe. UNyembezi (1958:64) yena umbeka ngokuthi:

Wathukuthela ...,
Iziqu zemithi zabheka phezulu.

UMpande ubuye afaniswe nebhubesi lapho kuthiwa. UNyembezi (1958:65) uveza ukuthi:

Usibamba siyaphula, silibhubesi.

Kolunye uhlangothi kubuye kuthiwe inkosi kwakungumuntu ohlonishwayo, umuntu engeke ajamelane nayo emehlweni. Amehlo ayo ayexhopha njengelanga. UNyembezi (1958:69) ubeka kanje:

Umhloph'ophandlayo,
Kithi kwaNodwengu;
Umhloph'ophandla njengelanga
Lona liphandla phezulu.

UMpande wayezimuke kakhulu ngendlela yokuthi wayesehluleka ukuzihambela kahle. Ubukhulu bakhe buvezwa ngegama lesi**Sikhukhulane.** UNyembezi (1958:63) uthi:

Isikhukhulane sikaNdaba,
Sikhukhul'omame sabetshatha,
Saye sabalahl'ezinkwazini,
Ezinkwazini zoThukela.

Ngokomcwaningi lapha ngenhla kuchazwa ukushaqa konke okubiza wena kungasali lutho. Lokhu kuqondiswe kuMpande eshiya elakwaZulu nabalandeli bakhe kodwa kuphinda kuvele ukuthi wayengumuntu omkhulu.

5.1.3 Ukungena kukaMpande esihlalweni sobukhosi

Kwathi ukuba kuphele impi yaseNcome eyayiphakathi kwamaBhunu nebutho likaDingane, inkosi yafudukela kwelasenhla nezwe. Kulapho-ke uDingane ahlangabezana khona nembibizane yokuthi abulawe ngamaSwazi ngonyaka we-1840. Leli phuzu selike lethulwa ku 1.1 ekhasini lesi-7. UDingane ukhothama nje wayengazalanga. Wathi uDingane uma esefile ubukhosi basala buwela ezandleni zikaMpande. UMpande wayengesiye umuntu onguphakimpi njengabafowabo uShaka noDingane. Eqinisweni kwakungesiye umuntu owayelangazelele ubukhosi. Ngaleyo ndlela wayengesiyona ingozi. UDingane wayengakholwa yilokho kepha wabona ukuthi kufanele ambulale ngoba wayezombangisa isikhundla sobukhosi. UNyembezi (1958:69) uthi:

Inkonyane kaNdaba,
Eyakhula beyizonda.

UMpande waze wasindiswa yinduna yakhe uqobo uDingane, uNdlela kaSompisi Ntuli ekutheni angambulali. UBallard (1988:41) yena ubeka athi:

> Mpande was apparently spared due to the intervention of King Dingane's senior *induna*, Ndlela, who convince his master that Mpande was harmless and lacked intelligence and ambition.

UMpande kwakungumuntu owayehlala ngokungaphili kahle enesifo somchoboko. Ngokombono kaNkabinde(1985) um(u)choboko kusho ukuba nomzimba omubi noma amashashazi avela emzimbeni. Leli qhinga likaNdlela ladala ukuthi uMpande aphunyuke kanjalo-ke emlonyeni wengwenya enguDingane eyabe seyifuna ukumsobozela.

UMpande ungena nje ebukhosini, uDingane usebaqedile abanye abafowabo ebabulala. Sekusele kuphela uMpande noGqugqu. Ungena esikhundleni nje uMpande uyaphila uGqugqu. Sekusuka abathile beyomotha uGqugqu, bethi wenza uzungu lokubulala inkosi. UZondi (1996:55) uphawula athi:

Sekusuka uGqugqu, umfowabo kaMpande,
ekhuthazwa uMawa(udadewabo kaSenzangakhona)
waba neqembu elalizama ukuba agudluke uMpande.

USenzangakhona lo nguyise kaMpande. Nembala-ke wakholwa yilokho uMpande wayeseyambulala uGqugqu nomuzi wakhe, uNyembezi (1958:68) uthi uMpande yena wayeseba ngu:

USimayedwa njengelanga
Lona limi lodwa ezulwini.

UNyembezi (1958:65) uphawula ukuthi uMpande ubuye abongelwe futhi abizwe:

Ngeqanda elilodwa,
NgelakokaNgotsha.
Intonga yethusi,
Eyasala kweziny'izinduku.

Empeleni ukungena kukaMpande ebukhosini kwakungalindele muntu. Lokhu kwenziwa nangukuthi wayemncane kunabafowabo okunguShaka noDingane kanti futhi wayehlala ngokugula njengoba sekushiwo lapha ngenhla ekhasini lesi-91. UNyembezi (1958:68) uveza ukuthi wathi lapho esengena ebukhosini waba:

Usanda sithebeni njengensonyama.

Kutholakala ukuthi ukugqama nokuthandeka kukaMpande kwamenza wafana nenkanyezi ekhanga wonke umuntu kwelakwaZulu. Lokhu kufakazela nayindlela abaqala ukumkhonza ngayo abantu. UNyembezi (1958:64) ubeka athi:

Inkwenkwez'ephum'izilwane zabikelana
Kubikelan' ikhwezi nesilimela.

Izinkanyezi okukhulunywa ngazo lapha ngenhla inkwenkwezi kanye nesilimela. Lezi zinkanyezi zikhanya kakhulu kunezinye.

5.1.4 UMpande uwela uThukela

Izibongo zikaMpande ziqala ngesigigaba esimqoka kakhulu emlandweni kaZulu, '**Ukugqabuka kwegoda.**' UNyembezi (1958:63) uthi lesi yisigameko lapho sithola uMpande esebongwa kanje:

> UMsimud'owavela ngesiluba,
> Phakathi kwamaNgisi namaQadasi,
> Inkonjan'edukel'ezulwini;
> UNowelamuva wawoShaka.

Lesi yisigameko lapho uMpande eqa khona umfula uThukela waya kokhosela phansi kwamaBhunu eBhodwe. Kwathi emuva kwempi yaseNcome eyayiphakathi kwamaBhunu noZulu, uDingane wathumela kuMpande wathi makalethe ibutho uHlomendlini, okuyilona elalibheke uMpande. Wala waphetha uMpande ukuthumela ibutho lelo. Kwamthukuthelisa kakhulu lokho uDingane. UZondi (1996:54) ubeka athi:

> Laqala igama likaMpande ukuba sematheni kwaze kwaba khona ukusola kuDingane. Kwathi ngonyaka we-1839 kuNcwaba uDingane wathumela ukuba uMpande eze kuye bazoxoxa.

Leli phuzu elilandelayo selike lathintwa ku 1.2 emakhasini le-8 nele-9 kanye nasephuzwini elingu 4.1.1 emakhasini ama-49 kuya kuma-56. Ngalesi sikhathi uDingane wayesecabanga isu lokubulala uMpande. Ekucabangeni kwakhe waphuma neqhinga lokuthi amthumelele izinkomo zekhethelo ukuba asenge, adle nabantabakhe. Kanti yisife, lesi asicuphile uDingane. Wayecuphe ukuthi uzothi lapho ethi uzobonga isipho sezinkomo lezo ayekade emuphe sona abe useyambulala njalo. UMpande waphunyuka futhi kulowo mgogo ngokuthi asizwe uNdlela kaSompisi. UNdlela wathumela izwi ngabo labo ababeqhuba lezo zinkomo ukuthi angalokothi athi uzobonga ngoba wayezofike abulawe. UNdlela wayengakuthandi ukubulawa kukaMpande ngoba wayesebonile ukuthi ukufa kwakhe ukufa kwesizwe sikaZulu. Isizathu wukuthi uMpande wayezele. UBallard (1988:42) ubeka uthi:

Mpande is the only king that had fathered children
while Shaka and Dingane had none.

UNdlela wayala uMpande ukuthi abaleke aye kokhosela phansi kwamaBhunu le phesheya koThukela. Wenza njengokusho kukaNdlela kaSompisi wabaleka nabalandeli bakhe waya emaBhunwini eBhodwe. UNyembezi (1958:67) ubeka kanje:

Umhlane kamama,
Hamba simuke,
Siqonde phesheya,
Laph'abantu bakhona,
Bangangemihlambi
Yezinyamazane.

Zathi izithunywa zikaDingane zifulathela noMpande wayesuka eseqonde phesheya koThukela. Wawela nabalandeli bakhe abayizinkulungwane ezingamashumi amabili. UNyembezi (1958:63-64) uveza ukuthi:

Mdayi sabela kwelipesheya,
Izalukazi ziyawusala emanxiweni,
Amaxheg'ayawusala emzileni,
Isikhukhulane sikaNdaba,
Sikhukhul'omame sabetshatha,
Saye sabalahl'ezinkwazini,
Ezinkwazini zoThukela.
UNdab'uwele ngelaseDlokweni,
UGaga ngamanzi angawesimlomo,
Amanz'odw'azohlal'ababaze,
Izimvubu zayikhex'imilomo,
Izingwenya zaphephel'ezintabeni.

Isehlakalo esaziwa ngokuthi **'Ukugqabuka kwegoda,'** siqondisa ukuthi uZulu wahlukana phakathi lapho uMpande wabaleka nabalandeli bakhe kanti uDingane wasala nabantu bakhe. Ukuwela kukaMpande kwawethusa kakhulu amaBhunu, acabanga ukuthi lukhulu uZulu ayephezu kwakho. Ngaphezu kwalokhu uZondi (1996:54) ugcizelela ukuthi:

Akugcinanga ngokuba kuqhekeke umbuso kodwa abaFuduki bathola ithuba lokuba basondele kuMpande bahlangane naye basuse uDingane ebukhosini kungene uMpande.

Ngakho-ke miningi imibuzo uMpande ayiphendula lapho. UNyembezi (1958:64) ubeka ukuthi:

UMnguni wahlala phansi,
Wavumis'izindab'ezilukhuni,
Ezikhulunywa kubo kaMalandela.

AmaBhunu asheshe akholwa ukuthi uMpande wayengahlosile okubi. Abuye futhi athokoziswa ukuthi uMpande wayezimisele ukukhokha izinkomo ezazithunjiwe futhi owayenqabe nazo uDingane. NgokukaBallard (1988:43) ubeka ukuthi lezi zinkomo zibalelwa kumhlambi ongama-30 000. UMpande wayethatha amaBhunu njengabangani nabavikeli bakhe. Yingakho imbongi ibabeka ngokuthi bangobaba nomama futhi bayihlathi lokuphephela. UNyembezi (1958:64-65) uthi:

Wadel'izinkomo,
Wazinik'amadoda
Wath'ayomhlabanela,
Wath'ihlathi lokuphephela,
Wathi linjengelaseDlokweni,
Wathi lingubaba,
Wathi lingumama.

Nokho noma uDingane ayehluliwe empini yaseNcome eyayiphakathi kwakhe namaBhunu, kepha wayebukeka eseyingozi enkulu kuMpande nasemaBhunwini. Ngakho-ke amaBhunu ayesaba ukubeka uMpande abe yinkosi yakwaZulu ngoba ayengeke akwenze lokho uDingane esawadla anhlamvana. NgokwamaBhunu kwakufanele kube nendlela yokuhlakaza umbuso kaDingane. Ngaphandle kokungabaza kwaba yintokozo enkulu ukubona amaZulu elwa ebulalana wodwa empini yaseMaqongqo eyayiphakathi kwamabutho kaDingane noMpande. Le mpi izovezwa ephuzwini elilandelayo elingu 5.1.5.

5.1.5 Impi yaseMaqongqo

UMpande namaBhunu bakha umbimbi, base behlela ukuketula uDingane esihlalweni sobukhosi. UZondi (1996:54) ucacisa ukuthi:

> Enyangeni uMfumfu ziyi-9 zatheleka izithunywa zabaFuduki emzini kaMpande owawuseduze nomfula uThongathi. Bafika basho ukuthi bona ngokwabo nguyena inkosi, bethembisa ukumsiza ekulweni noDingane. Kwaphela izinyanga ezimbalwa kwathi ngoJanuary 1840 yaphuma ekaMpande iyohlasela uDingane. EkaMpande yayiholwa uNongalaza waseManyandwini. EkaDingane yayiholwa iqhawe lodumo uNdlela kaSompisi.

AmaBhunu ayevele engamnameli neze uDingane. Yiyo le mpi yaseMaqongqo abongelwa ngayo. UNyembezi (1958:65) uphawula athi:

> Izul'elidume phezu kwaMaqongqo amabili,
> Laduma lazithath'izihlangu zeziNyosi,
> Lazithath'izihlangu zoDlambedlu;
> Lazithath'izihlangu zikaNomdayana,
> Lazithath'izihlangu zoMgumanqa.

Lapha uma kubalwa amabutho kaDingane ayekhona empini kubuye kube indida ukuthi umlando uthi uNdlela kaSompisi wakhipha iziNyosi noDlambedlu kuphela. Ngokomcwaningi kuyacaca ukuthi ukuba mhlawumbe uNdlela waletha wonke amabutho empini nakanjani impi kaMpande yayizokwehlulwa. UNyembezi (1948:164) uthi:

> It is alleged that Ndlela kaSompisi who was in command of Dingane's armies did not favour the idea of Dingane winning. He was still following his policy of saving Mpande's skin.

Kule mpi kwafa neqhawe elikhulu likaDingane, uNozishada kaMaqhoboza.

Kwathi lapho uDingane ezwa ukuthi amaBhunu eza nempi azomhlasela, ahamba noMpande, wabona ukuthi ngeke abhekane nempi engako. Zaqala izitha ukumxaka manje, kwazise zase zimkakile. Enhla neMpumalanga kwakukhona uSobhuza noMzilikazi kanti eNingizimu neNtshonalanga

kwakukhona amaBhunu. NgokukaDhlomo (1936:37) uthi uDingane wavele wabona ukuthi indlela engcono, ukuze aziphephise olakeni lwamaBhunu kuhle athumele amanxusa amabili, uNzobo kaSobadli, omunye wezinduna zakhe kanye noSikhombazane. Wabathuma ukuba bayomcelela uxolo nokuthi uzimisele ukuhlawula ngezinkomo. AmaBhunu ababamba bobabili ababopha ngamasongo kaSigonyela ezandleni. Abadubula bafa ngoba uMpande wayevumile ukuthi bangabantu ababi. Ngenxa yalesi senzo esesiphawulwe lapha ngenhla kuyatholakala ukuthi uMpande wayesevuma yonke into ngoba amaBhunu esengabangane bakhe bokuqina futhi ewasaba. Miningi eminye imibono evelayo ngalokhu. UNyembezi (1958:66) ubeka athi:

> Usongo lensimbi yakoNdikidi,
> Elidl'uDambuza benoSikhombazana.

UDambuza kusenguye uNzobo. UDambuza vele akukho lapho evezwa khona esiza uMpande mhlawumbe wayengasinda ekudutshulweni amaBhunu. Lokhu kufa kwamanxusa akhe uDingane kwamethusa kabi. Ngokomcwaningi kuyadida ukuthi ukufa kukaNzobo noSikhombazana kungafakwa kanjani ezibongweni zikaMpande kanti babulawa ngamaBhunu. Mhlawumbe kungenzeka ukuthi imbongi inezinye izizathu ngalokhu.

5.1.6 UMpande namaSwazi

Kuthe uDingane esefile, uMpande wacabanga ukuthi kufanele afeze lokho okwahlula umfowabo. NgokukaNyembezi (1948:164) uthi kunesigaba lapho uDingane engaphumelelanga mhla elwa namaSwazi. Ngakho-ke uMpande naye wathumela amabutho ukuba ayohlasela amaSwazi. Ngesikhathi ehlaselwa amaSwazi izinkomo zawo azithatha azifaka emhhumeni kanti nawo acasha khona. Impi kaMpande yehluleka yase iphindela emuva. UMpande wayala ibutho uBulawayo ukuthi likhuze ibuya ukuze liyodla izinkomo zamaSwazi. AmaZulu athi nje efika angananaza anqwabelanisa izikhumba ezindala emlonyeni womhhume abe eseyazishisa. Lokhu ayekwenza ngoba amaSwazi ayesephinde azishutheka emhhumeni wenjwayelo. Lapha-ke uZulu

wabuya nedlanzana lezinkomo ayezithumbe emaSwazini. UNyembezi (1958:65) uveza ukuthi:

> Ihlehlanyovane kaNdaba,
> Ihlehlele futhi ngoBulawayo,
> Ihlehlel'izinkomo zamaSwazi.

Ukuhlasela kukaMpande amaSwazi kushiya imibuzo engenazo izimpendulo eziqondile kahle kuNyembezi. UNyembezi (1948:164-165) ubeka athi:

> It is difficult to understand how Mpande could have sent his regiment, Bulawayo to capture the Swazi cattle, because his regiment was fighting for Dingane at Maqongqo. The only explanation would seem to be that this attack on the Swazis did not take place immediately after the fight at Maqongqo. A space of time must have elapsed to allow these people who had been attached to Dingane to cast their lot with Mpande. These are presumably the only times when Mpande sent an army to Swaziland. He would have sent a third time.

Amacebo kaMpande aphazamiseka emuva kokuthi amaSwazi esakhe umbimbi noTheophilus Shepstone. USobhuza wanikela ngendodakazi yakhe uTifokazi kuShepstone. Lokhu kwalandelwa izwi elaqhamuka kuShepstone lokuthi uMpande angabe esalokotha achukuluze amaSwazi ngoba kwase kungabangani bakhe abasha.

Ngesikhathi uSobhuza efa, indodana yakhe uMswazi, yayisencane kakhulu. UNyembezi (1948:165) ucacisa ukuthi:

> There is no evidence that Mpande took any royal captives during these two campaigns.

Ngakho-ke inkosi uMswazi yabanjelwa umfowabo omdala uMalambule kanye nomalume wayo uSomcuba. Kuthe esethatha ubukhosi uMswazi uMalambule wazithathela ezinye izinkomo zenkosi. Kwamthukuthelisa lokhu uMswazi wathumela impi ukuthi iyolanda izinkomo iphinde imbulale. Kepha waphumelela ukuphulukundlela wayocasha kuSigweje. Wabuye wadlulela phambili wayocasha kuMneli, umfundisi Allison owayekwaMahamba. Impi kaMswazi

yamlandela khona lapho yafike yambulala. Kulapho-ke uMneli asuka khona eSwazini waya kwelaseNatali. Amanye amaSwazi abaleka ayokhonza kwaZulu. UNyembezi (1948:165) ubeka athi:

> This story has a twist somehow because it looks as if Mpande did not do this on his own. Probably by the time Mswazi was chasing Malambule, then Mpande was asked to give a help to those Swazis that were pleading for assistance.

UNyembezi (1958:65-66) ubuye aveze ukuthi uMpande:

> Isimemezane sikaNdaba,
> Simenyezwe ngamaSwazi,
> Athi zaphela izinkomo nguMswazi.
> Lalelani low'omemezayo,
> Umemeza sengath'uyakhala,
> UMalambule banoSidubeko,
> Banonina kaPhenduka,
> Bamemeze behlez'eMfihlweni,
> Bathi godl'ekhwapheni,
> Lukhozi lukaNdab' olumaphikw'abanzi,
> Lufukamel'oSomahhashi noFabase,
> Lufulel'uNdengez'ezalwa uMayibuka.

Uma uMpande kungekho bantu abakhoselisayo pho kungani ebongelwa kanje. UNyembezi (1958:69) uthi:

> Weza uMalambule kwabakaSobhuza,
> Weza noSidubeko kwabakaSobhuza,
> Weza noThekwane kwabaSobhuza,
> Weza noMgidla kwabakaSobhuza.

Kuyazeka ukuthi zikhona izikhonzi zamaSwazi ezafika ngesikhathi sikaMpande. Ngakho-ke lokhu okungenhla, okwethulwe uNyembezi kwenza umcwaningi asho ngokunganananazi ukuthi akhona amaSwazi akhonza ngaphansi kukaZulu. Lapha kungabalwa uSidubeko, uSomahhashi, uFabase, uThekwane kanye noMgidla. Nokho-ke kunokwenzeka ukuthi laba bantu bafika emuva kokuhlasela kukaMpande. Ukuvela kwegama likaMalambule ezibongweni zikaMpande mhlawumbe liqondiswe kubalandeli bakhe ngoba yena akabange esafika kwelakwaZulu.

Ngaphezu kwalokhu abantu okuvela kahle ukuthi bakhonza ngaphansi kukaMpande ngamaTsonga. NgokukaBallard (1988:43) uveza ukuthi kwathi ngonyaka we-1854 inkosi uMakhasana washona eseneminyaka engama-96 noma engama-97. Inkosi ishona nje yayisibeke inkosana yesibili yakhe, uNoziyingili ukuthi kube yiyona ethatha ubukhosi emuva kokushona kukankosana uHluma. Umfowabo omncane kaMakhasana, uNonkatsha wesekwa kakhulu endaweni yaseMaputo ngaleyo ndlela kwaba lula kuye ukuthatha isikhundla sobukhosi okwakungesikaNoziyingili. Lokhu kwaholela ekuthini uNoziyingiyili abalekele kwaZulu kuMpande ayocela usizo lokubuyiselwa isihlalo sakhe sobukhosi. Nembala uMpande wamsiza uNoziyingili waphaka impi ukuba iyohlasela eMaputo nokuyilapho wehlulwa khona uNonkatsha. UNoziyingili wasithatha kanjalo isikhundla okwakuvele kungesakhe ngokuzalwa.

Kusobala ukuthi amehlo kaMpande ayesezinkomeni zamaSwazi ngoba nakhu kuvezwa nguNyembezi (1958:69) kuthiwa:

> Ubesaqonde kweziSomcuba,
> Uth'engakagezi nokugeza,
> Esahlezi noNongalaza noSondoda,
> Wasethath'isihlang'esehloma,
> Ngoba yinkosi yakosihlangu.

Ngokomcwaningi kuyacaca ukuthi uNongalaza kaNondela kanye noSondoda kwakungezinye zezinduna zakhe uMpande noma kwakungabantu ababemqoka ngesikhathi sakhe ngoba akukho lapho bevezwa khona ezincwadini esezike zathintwa umcwaningi.

5.1.7 UNdengezi kaMayibuka

Kungani uMpande ebizwa ngokhozi olufukamele uNdengezi kaMayibuka? Kuyazeka ukuthi uCetshwayo waqala ukushaya imithetho kwaZulu noyise uMpande esekhona. Ngaleso sikhathi umbuso kaMpande wawusuya ngokuya uphuma esandleni sakhe. Lokhu kukhonjiswa kahle isibonelo sikaMkhungo. NgokukaNyembezi (1948:165) uthi kwasuka uMkhungo, omunye wabafowabo

bakaCetshwayo, weqa nabafazi abayisiphohlongo bakaCetshwayo. Kwase kuthunyelwa ibutho ukuba liyomfuna kanye nalabo bafazi. Nempela wafunyaniswa ecashile kuGwalagwala ibutho lase libuya naye njalo. Nakho-ke uCetshwayo esezwa ukuthi uMkhungo wathi ngesikhathi ebaleka wase engenisa emzini kaNdengezi kaMayibuka Yende. UCetshwayo wezwa nokuthi waze wamhlabisa. Kwathi uma embuza ukuthi kwenziwe yini ukuthi amenzele konke lokho uMkhungo, uNdengezi waphendula ngokuthi wayengenayo enye indlela ngoba uyindodana kaMpande, ngakho-ke wayengeke amyekele abulawe yindlala. UCetshwayo wasungula isu lokuthi amjezise. Kuthiwa uNdengezi wangeniswa exhibeni, walengiswa ophahleni ngomchilo. Ngaphansi kwakhe kwabaswa umlilo omncane wamalongwe. Lo mlilo wabaswa awaze waba mkhulu ngoba kwakungafuneki ukuthi ashe afe. Ngalokho kwakuqondwe ukuba ezwe ubuhlungu aphinde afuswe intuthu. Kuthiwa uNdengezi walenga lapho ubusuku bonke kwaze kwasa. Waze wadilizwa ekuseni engafile.

Ngemuva kwalesi sigameko uCetshwayo wayesepha uMkhungo inkomo noNdengezi naye wamupha inkomo, kwaba sengathi lesi yisenzo sokubonisa ukuthi usexolile. Kanti wayethi lala lulaza. Baze basindiswa uMpande owabavusa ukuthi mababaleke ngoba lezo zipho zikaCetshwayo wayebavalelisa ngaphambi kokuba ababulale.

Kuzokhumbuleka ukuthi uMpande wayebavusa ngalesi sehlo ngoba wayeseke wahlangabezana naso ngesikhathi uDingane emnika izinkomo ukuze adle aphinde akleze nezingane zakhe. UDingane naye weyekwenza lokho ukuze uMpande eze kuye bese eyambulala.

5.1.8 UMlotsha, uFabase, uSikwata kanye noKlwana

5.1.8.1 UMlotsha

NgokukaNyembezi (1948:166) ubeka ukuthi uMlotsha wayeyindodana kaSiwele owayengumzala kaBheje. Wayeyinkosi yakwaNkosi. Phambilini uMzilikazi wayebaleke nezinkomo zikaShaka ngakho-ke uShaka wavele wajikela kuMlotsha ngoba wayenobuhlobo noMzilikazi. UMlotsha akafunanga

ukuzinikela kuShaka kodwa waqoma ukuthi ayocasha entabeni enomgede. Kwathi lapho esebona ukuthi akasenakho ukudla okweneleyo wancamela khona ukuzinikela kuye uShaka. Ngenhlanhla akambulalanga kepha wamxolela. Kwathi uShaka esefile uDingane wazama ukubulala uMlotsha ngoba ethi wayebulele abangani abaningi bakaShaka phambilini. Nokho-ke uDingane wehluleka wancama ukumthola. Kwaze kwaba uMpande owakwazi ukubhadama uMlotsha nabalandeli bakhe abakhiphele ngaphandle komgede. Iningi labalandeli bakhe labhuqwa bhuqwa amabutho kaMpande kodwa uMlotsha waphumelela ukuphulukundlela abaleke.

5.1.8.2 UFabase

NgokukaNyembezi (1948:166) ubalula ukuthi uFabase yena wayeyinkosi yesizwana sabeSuthu esisentshonalanga neSwazini. UShaka wayeke wazama ukuhlasela uFabase ngaphambili kodwa impumelelo ayiqondakali ukuthi kwaba yini. Ngenxa yokuthi wabe eseyibonile ingozi yokuthi uMpande uzomhlasela futhi nempela kwaba njalo, ngakho-ke wakhetha ukuzibalekela. Lokhu kuhlasela akubanga ngokunamandla kangako.

Ezinye futhi izibongo zikaMpande ziphatha abeSuthu. UNyembezi (1958:70) ubeka ukuthi:

> Wamudl'umthila kubeSuthu
> bakwaPhaphahla,
> Othukuthelewawel'uBhalule
> Ngemvula yezinyembezi,
> Way'enqabeni kaSikwata
> kubeSuthu.

5.1.8.3 USikwata

NgokukaNyembezi (1948:166) uveza ukuthi uSikwata kwakuyindodana kaThulwane, inkosi yabaPedi. AmaSwazi ayeseke azama ukuthi axoshe uSikwata nabantu bakhe kodwa ehluleka. Kwathi amaSwazi ezilungiselela ukuhlasela uSikwata abe esezwa ukuthi impi yamaZulu yabe isiphungwa ngezithebe. Ngakho-ke amaSwazi athi ukukhohlwa kancane uSikwata

azilungiselela ukulwa noZulu. Nembala uMpande wahlasela kepha wangathola lutho kumaSwazi, wayesedlulela kuSikwata enenhloso yokuthi kukhona azokuthola. Kepha sengathi nakhona wabuya ngenduku yombangandlala.

5.1.8.4 UKlwana

NgokukaNyembezi (1948:166) uthi uKlwana wayeyindodana kaNgqengelele kanti wayengomunye wezinduna zikaDingane. UKlwana naye wayekhona empini kaDingane eyayiyohlasela uMzilikazi. Ngesikhathi sempi yaseMaqongqo wayelwa ohlangothini lukaDingane. UMpande ufaniswa nomuthi onguKlwana owahluleka ukuthi uwe ngesikhathi sempi yaseMaqongqo. UNyembezi (1958:68) umveza kanje:

> Isihlahla somshungu, sombhelebhele,
> Sigawulwe wuKlwana waseMbongombongweni
> Amazemb'aqundekile.

Njengoba uKlwana engafelanga eMaqongqo kodwa uMpande wabuye wamthola kamuva wambulala.

5.1.8.5 UJobe kaGece

Kukhona futhi izinhlamvu ezibongweni zikaMpande ezithinta izinkomo zikaJobe kaGece. Lezi zinhlamvu uNyembezi (1958:67) uzibeka ngale ndlela:

> Inzingelezi kaNdaba,
> Emabal'azizinge,
> Sengath'abekwe ngabomu;
> Inzingelezi kaNdaba,
> Ngokuzingelez'izinkomo zikaMswazi Sobhuza,
> Wazingelez'izinkomo zikaJobe kaGece.

NgokukaNyembezi (1948:166) ubeka athi uJobe lo abongwa ngaye uMpande, yindodana kaGece wakwaSithole. AbakwaSithole babengesona isizwe esinamandla kangako ezimpini. Babakhelene nabaThembu ababephethwe nguNgoza. Ngolunye usuku uShaka wahlasela uNgoza. Ngaleyo mini wayengalwi yena kepha wayehleli egqumeni eyibukela ukubambana kwayo.

Kwathi kusenjalo kwadlula uJobe kulo lelo gquma lapho kwakuhleli khona uShaka. Wambona lo muntu kodwa akaze amazi ukuthi nguShaka. Naye uShaka akazihluphanga ngokuthi azethule kuye ukuthi ungubani. Dukuduku sekufika isigijimi sizobikela uShaka ukuthi impi ihambe kanjani. Wabe eseqonda-ke uJobe ukuthi kanti nguShaka lo. Kwathi ngenxa yokuthi isigijimi simdalulile kuJobe ukuthi ungubani wabe esesibulalela khona lapho. Kodwa cha, akaze enza lutho uJobe kuShaka noma wayenethuba lonke elihle lokumlimaza ehlane. Baxoxa nje baze behlukana.

Wathukuthela kabi uNgoza uma ezwa ukuthi uJobe udedele isitha sakhe esesithole kahle sisodwa ehlane. UJobe watshela uNgoza ukuthi uShaka wathi usaye kolanda enye impi ngoba efuna ukuqotha imbokodo nesisekelo. Wabona uNgoza ukuthi angebe esayilwa leyo mpi, okungcono khona ukuzibalekela. Wabaleka-ke uNgoza nabalandeli bakhe abanye waqonda nabo emaXhoseni. Wathi uma efika lapho wahlangabezana nezimbila zithutha ziholwa emhlophe phambili, nokuyilapho abulawa khona amaMpondo. Kanti uJobe wayesezenzele ugazi lapha kuShaka owamnika izwe elikhulu ukuba alibuse. Umuzi wakhe wawumisa eLenge. Kwathi abaThembu abangahambanga noNgoza base bekhonza kuye uJobe. Waze wafa uShaka behlalisene kahle noJobe.

Esefile uShaka, uJobe wazisondeza kuDingane ngoba eqonda kahle ukuthi abangane bakaShaka ngeke basinde kuDingane. Wasinda-ke nakuDingane. Nakho-ke sekugqabuka igoda, kuhlukana phakathi uZulu, kuhlukana phakathi uDingane noMpande uJobe wabe esezama ukuzisondeza kuMpande. UMpande wayengamenameli neze uJobe kodwa amaBhunu ayemthanda. Ngaphezu kwalokhu kunezinkomo uJobe okwakufanele azinike amaBhunu kepha akuzange kube njalo. Asikho isiqiniseko sokuthi uMpande wazithola yini izinkomo zikaJobe.

Ngakho-ke kuyadida ukuthi kushiwo ngani lokhu ezibongweni zikaMpande. UNyembezi (1958:70) yena uveza ukuthi:

UMday'ubalekela unya lakwaNtuli,
NolakwaNtombela,
Babulal'umuzi kaNdaba,
Bathi bawunikiwe,
Bawunikwe wuPhunga,
Bawunikwe wuMageba.

Ngokomcwaningi lokhu kuyindida ngoba uNdlela, owayengowakwaNtuli nguyena owamela uMpande kwaze kwaba sekugcineni, emvikela lapho umfowabo uDingane efuna ukumusa kwagoqanyawo. Kunokwenzeka kube nezinye izizathu ezinqala ezingaveziwe lapha ezadala ukuthi umuzi wakubo kaNdlela kaSompisi uhlaselwe nguMpande. Mhlawumbe kungase kuzwakale kangcono okwabakwaNtombela ngoba phela uNzobo kaSobadli akukho lapho evela khona esiza uMpande. Ngasohlangothini lukaDingane uNzobo wayethembekile kuye. UNyembezi (1958:69-70) izibongo ubuye aziqhube athi:

Khawuleza nkume kaNdaba,
Uzuyific'imiz'emaphethelweni,
NgeyawoDambuza kaNtombela,
NgeyawoNdlela kaSompisi,
Ungabafunyanisa behlez'endlini,
Uwufak'entombini,
Uwufak'endodeni,
Kuyaya kwaHlathikhulu,
Sekulushongolo.

Ngokombono kaNyembezi(1948) uthi impi yaseMaqongqo yalwa kuMasingana. Ngabe sithi lezi zibongo ezilandelayo zikhuluma ngayo. Kodwa zona zikhuluma ngesikhathi sasebusika. Akukhanyi ukuthi yisiphi lesi sigaba kuzo. UNyembezi (1958:64) ubeka athi:

Wathukuthela phakathi kwezinyang'ezimbili,
Phakathi kukaNhlangula noNhlangulana,
Wayophuma phakathi kweDlinza neShowe
Iziqu zemithi zabheka phezulu,
Waphuma phakathi kukaMphehlela noMaqhwakazi,
Iziqu zemithi zabheka phezulu.

Bekuthi lapho kuphuma impi, ihambe nezinkomo ezozidla endleleni. Iyothi ibuya, ibuye nezinye izinkomo ezithunjiwe. Zisho lokho lezi zibongo. UNyembezi (1958:66) uphawula athi:

Nkomo zakhuphuka
zithwel'iNingizimu nangezimpondo,
Ziyabuya sezithwel'iNyakatho
nangezimpondo.

Impi eyayiyohlasela eNyakatho, mhlawumbe kuqondiswe eyayiyohlasela eSwazini. Impi yabuya namantombazane amabili ayefana noNomampo noNoziqubu emzini kaMpande. UNyembezi (1958:66) ubeka athi:

Weza nezibhaxa zizibili,
Esinye sengathi singuNomampo,
Esinye sengathi singuNoziqubu.

Abantu abathunjwayo empini bavamisa ukuba bathathe amasiko alabo ababathumbileyo. Nakuwo amaSwazi kwaba njalo. UNyembezi (1958:66)uthi:

AmaSwaz'akhawul'ukumfung'uSomhlola,
Ayihul'imfibinga
Ngaphakathi kwaNodwengu.

Kuzokhumbuleka ukuthi uSomhlola kwakuyinkosi yamaSwazi. Imfibinga ubuhlalu obunombala oluthuthwana obabuthandwa kakhulu nguMpande. Lapha ngenhla kuyacaca ukuthi uMpande wathi uma ewanqoba amaSwazi ingxenye yawo yabe seyikhonza ngaphansi kwakhe.

Amabutho abevunula lapho eya empini, afake izimpaphe nemiqhele. Kodwa kuyothi lapho idumelana khona, kuyokhalakathela emigodini leyo miqhele nezinsiba. UNyembezi (1958:64) uphawula athi:

Umfaki wamajomel'ezimpophomeni
Kuze kuse amajomela ebikelana
nemiqhele.

USenzangakhona wayenomfowabo, uSojiyisa. Ezibongweni zikaMpande kuphatheka uMaphitha noTokotokoto. Laba bobabili kwakungamadodana kaSojiyisa. Ngakho-ke uNyembezi (1958:64) uthi:

Gijimani ngazo zonk'izindlela,
Niyobikela uMaphitha noTokotoko,

Nith'impi kayibizwa yithi,
Nith'ibizwa nguMadela
Ngowakithi kaMalandela.

Ukufika kwamaBhunu kwalethwa nezinqola. Sizwa ukuthi naye uMpande wayethwalwa ngenqola ngenxa yokuzimuka kwakhe, wayengakwazi ukuhamba ibanga elide ngezinyawo. UNyembezi (1958:67) uveza ukuthi:

Umgwaqo wezinqola,
UMashishiliza,
Umunt'ewulandela,
Angaz'afike kwaHlathikhulu.

UMpande wayezwana namaBhunu naye wayesenayo eyakhe inqola ayeyinikwe yiwona ngakho-ke wayeyisebenzisa emigwaqeni ukuze ahambele izindawo ayehlose ukuya kuzona. Lapha kubalwa enye yezindawo zakwaZulu kwaHlathikhulu.

Ukufika kwamaBhunu kwaphinda kweza nokuphawulwa kwezinkomo ngokulotshwa. UNyembezi (1958:69) uthi:

UMpande kazithand'izinkomo
Ezilotshwe ngencwadi,
Ngob'izinkomo
ezinencwad'ezamaBhunu.

Lokhu kulotshwa kwezinkomo sengathi wayengakuthandi uMpande ngoba phela kwakulula kakhulu ukuzibona izinkomo ngencwadi leyo. Sengathi kwake kwenzeka lokhu. UNyembezi (1958:69) ubeka athi:

Wadl'izinkom'ebewungazitholanga kwaSikwata,
Wawel'uBhalule nazo,
Wahlangana namaBhunu efun'ezawo,
Ath'ezawo ziphakathi kwezikaSikwata,
Ath'ezawo zobonakala ngophawu,
Ath'ezinye zinencwad'emilenzeni.

Izikhathi zokufika kwabelungu ziyabonakala futhi lapho kuthiwa kwaletha utshwala bukagologo okwakuyinto eyayingaziwa lapha kwaZulu. UNyembezi (1958:67) uthi:

Utshwala bukagologo
Babungaphuzwa muntu kwaMalandela,
Babuphuzwa yimihlambi
Yezinyamazane.

Amakhosi akwaZulu kunenkolelo yokuthi ayekwazi ukunisa imvula. Bekuthi lapho lomisile, inkosi ithathe izinkabi ezimnyama bhuqe, kuyocelwa imvula kuNkosinkulu noma uNomkhubulwane. Mhlawumbe ngezikhathi zikaMpande izimvula zazifika kahle. UNyembezi (1958:67) uthi:

Wabhoboz'umthombo wemvula;
Imvula sasingasakwaz'ukuyibona
Kithi kaMalandela.

Kwakungekho ukuthula noxolo kwaZulu ngesikhathi sokufika kwamaBhunu; uZulu wavukelana wodwa. Kafishane nje ayebaxova, ebaxabanisa bodwa. Lokhu kwaholela empini yaseMaqongqo eyayiphakathi kukaDingane noMpande. UDingane ngokuxakwa amaBhunu kanye noMpande wabe eseqoma ukubaleka aqonde enhla nezwe, lapho aze abulawa ngamaSwazi akwaNyawo. UNyembezi (1958:67-68) ubeka athi:

Indab'engiyizwe ngiphesheya,
Bathi kaMalandela,
Izwe limangqephungqephu,
Eminy'imithwal'iqonda kwaVuma,
Eminy'iqonde kwaNyawo.

Lapho inkosi ihamba phakathi kwendawo, kwakuyinto ejwayelekile ukuba ithathe izinkomo kubanumzane bezigodi uma iphumelela. UNyembezi (1958:68) uthi:

Imamb'ebamb'izinhla
Yenyus'iVuna,
Imihlambi yamaduna yagugudeka;
Kwagugudek'ezawoMaphitha,
Kwagugudek'ezawoTokotoko.
Owadl'izinkomo zawoPhalane zonkana,
EzoMbelebele zamuka nomoya.

Lezi zinkomo ezazithathwa zazingacelwa kepha zazithathwa ngendlovu yangena.

5.2 Isiphetho

Kulesi sahluko sesihlanu umcwaningi ubehlaziya lokho okutholakele ezibongweni zenkosi uMpande. Ngaphansi kwalokhu kube sekuthintwa nazi izihlokwana: Umlando omfishane kaMpande; isimilo kanye nesimo sikaMpande; ukungena kukaMpande ebukhosini; uMpande uwela uThukela; impi yaseMaqongqo; uMpande namaSwazi; uNdengezi kaMayibuka; uMlotsha, uFabase, uSikwata, noKlwana; kanye noJobe kaGece.

ISAHLUKO SESITHUPHA

Ukusongwa kocwaningo

6.0 Isingeniso

Kulesi sahluko sesithupha, umcwaningi uzoqoqa lonke ucwaningo ngokubuka isahluko ngasinye kusuka kwesokuqala, ekhasini loku-1 kuze kufike esahlukweni sesihlanu ekhasini le-109. Ngezansi ku 6.1 kuzokwethulwa ukusongwa kocwaningo. Lokhu-ke kumumethe okuqukethwe yizahluko ngamafuphi, okutholakele kanye neziphakamiso. Okutholakele khona kuzoba nezigatshana ezithinta izenzo zobuqhawe zikaDingane, isimilo kanye nesimo sikaDingane. Kolunye uhlangothi kuzobuye kuvezwe izenzo zobuqhawe zikaMpande, isimilo kanye nesimo sikaMpande.

Ngezansi ku 6.1 kuzobe sekubhekwa ukusongwa kocwaningo selulonke.

6.1 Ukusongwa kocwaningo selulonke

Ukusongwa kocwaningo kuthinta ikakhulukazi okuqukethwe yizahluko sezizonke okuzovezwa khona lapha ku 6.1.1.

6.1.1 Okuqukethwe yizahluko ngamafuphi

Esahlukweni sokuqala, kubhekwe ukwethulwa kokuqukethwe ucwaningo. Kuqalwe ngokuthi kuhlaziywe isihloko socwaningo. Khona lapho kube sekuchazwa amagama **umlando, izibongo, uDingane kanye noMpande** njengamagama awumgogodla walolu cwaningo. UNorton noGwinn(1993), uMsimang(1986) kanye noRycroft noNgcobo(1988) yibona abanike izincazelo zalawa magama umlando kanye nezibongo. Kube sekunikwa nomlando omncane wamakhosi amabili akwaZulu, uDingane noMpande.

Kuso lesi sahluko kubalulwe izinjongo zokubhala lolu cwaningo. Izizathu ezenze umcwaningi ukuthi aze abhale ngalesi sihloko nazo zibekiwe. Kuphinde

kwethulwa nombono ongafakazelwa. Imibuzo eqondene nocwaningo ibaluliwe. Injulalwazi nayo ithintiwe. Izinkinga eziqondene nocwaningo ziphawuliwe. Inkinga enkulu umcwaningi abhekane nayo kube ukuntuleka kwezincwadi ezibhalwe ngesiZulu, kanti kwezinye azisebenzisile kube ezesiNgisi. Ngakho-ke umcwaningi uchithekelwe isikhathi esiningi ezama ukuhumusha izincwadi zesiNgisi, ezihumushela esiZulwini. Lokhu kusho ukuthi izincwadi zesiZulu azikabi yinsada. Ngakho-ke ucwaningo lukhuthaza ukubhalwa kwezincwadi ngolimi lwesiZulu. Kube sekuvalwa isahluko ngokuthi kudalulwe ukuhleleka kwezahluko zocwaningo.

Isahluko sesibili sona sibalule izindlela ezisetshenzisiwe ekuqoqeni ulwazi. Ngaphansi kwalokho umcwaningi uphawule indlela yokuthola ulwazi ngokusebenzisa izincwadi, amajenali kanye nemiqingo yolwazi. Nale ndlela isemqoka kakhulu ngoba kokunye uye uluthole ulwazi oluningi kulokhu osekubalwe ngenhla. Kube sekuthintwa nendlela yokuxoxisana nomphakathi. Le ndlela iqukethe izinhlobo zezindlela zokuxoxisana nomphakathi, ukubaluleka kwendlela yokuthola ulwazi ngokuxoxisana nomphakathi, kanye nobubi bendlela yokuxoxisana nomphakathi. Kubuye kwaphawulwa ubuciko bomlomo (ukuhlola umcabango womlando oxoxwayo). Lokhu kube sekumumatha incazelo yomlando oxoxwayo, umbuzo othi ungalithola kanjani iqiniso emlandweni oxoxwayo? Iqiniso litholakala ngokuthi umcwaningi ahlale phansi nalowo axoxisana naye abe nengxoxo ejulile. Akuthole lapho-ke uzobe esekusebenzisa ocwaningweni lwakhe. Kumele kuqapheleke ukuthi umcwaningi akayisusi into emoyeni. Ucwaningo oluqotho nalo luvezwe ngaphansi kwaso isihloko esesiphawuliwe ngenhla. Lapha kubaluliwe ukuthi ucwaningo luba qotho kuphela uma umcwaningi ehlangabezane nazo zonke izidingo zalo. Ukubaluleka komlando oxoxwayo nakho kufakwe ngaphansi kwayo le ngxenye. Ngawo lo mlando oxoxwayo sigcina sesikwazi ukuba nezincwadi esezibhaliwe. Lezi zincwadi zingasetshenziswa izikhungo ezinkulu kanye nezincane.

Izinhlelo zengxoxo zona ziphatha izingxoxo kanye namagama abantu okuxoxiswane nabo okunguDokotela Khumalo, uMnumzane Nene kanye noNkosazane Mkhwanazi. Kuthe esahlukweni sesithathu kwabe sekubhekwa

ukuthi bathini ababhali bezincwadi. Ngaphansi kwalapha kubhekwe lokhu okulandelayo: Izindlela umlando ovezwe ngawo ezibongweni zamakhosi kanti lokhu kuqukethe izenzo zobuqhawe, isimilo kanye nesimo sikaDingane noMpande; ukuphawula indlela yokufunda izibongo zamakhosi njengencwadi yomlando kanti lokhu kumumethe ukuncoma kanye nokugxeka uDingane noMpande; ukunikeza indlela ongabheka ngayo isimo sobuchule, ingqikithi kanye nesakhiwo sezibongo zamakhosi; ukwakha indlela yokuhlaziya izibongo zamakhosi; kanye nezindlela zokugcina umlando ngokwesiko lokuxoxa.

Isahluko sesine sidingida okutholakele ezibongweni zikaDingane. Ngaphansi kwalesi sigaba kube sekubhekwa okutholakala ezibongweni zikaDingane. Kutholakala umlando, isimilo nesimo sikaDingane, uDingane uthatha isikhundla sobukhosi, uDingane namaBhunu, uDingane namaSwazi kanye noDingane noBheje.

Esahlukweni sesihlanu umcwaningi ubheke okutholakele ezibongweni zikaMpande. Lesi sihloko simumethe umlando kaMpande, isimilo kanye nesimo sikaMpande, ukungena kukaMpande ebukhosini, uMpande uwela uThukela, impi yaseMaqongqo, uMpande namaSwazi. Kube sekubhekwa uNdengezi kaMayibuka, uMlotsha, uFabase, uSikwata kanye noKlwana. UJobe kaGece naye ube yingxenye yalesi sihloko esesibaluliwe.

Esahlukweni sesithupha yilapho sekusongwa khona ucwaningo. Kanti ngaphansi kokusonga ucwaningo kukhona lokhu okulandelayo: Okuqukethwe yizahluko ngamafuphi; okutholakele kanti lokhu kuqukethe izenzo zobuqhawe, isimilo kanye nesimo sikaDingane noMpande; kanye neziphakamiso ocwaningweni.

6.1.2 Okutholakele

Kutholakele ukuthi ukuvezwa komlando ezibongweni zamakhosi amabili akwaZulu, uDingane noMpande kuqhakambisa ukuthi lawa makhosi ayeziphethe futhi ebusa kanjani kwaZulu. Nokho-ke ziningi izigigaba ezenzeka ngesikhathi uDingane kanye noMpande besahlezi ezihlalweni zobukhosi. Lezi

zehlakalo zimumethe ikakhulukazi izenzo zobuqhawe, izimilo kanye nezimo zalawa makhosi njengoba kuke kwathintwa lokhu esahlukweni sesibili.

6.1.2.1 Izenzo zobuqhawe bukaDingane

Okutholakalayo kuDingane ukuthi izibongo zakhe ziqala ngesigameko sobuqhawe lapho abulala khona umfowabo uShaka. Leli phuzu selike lathintwa ku 2.4.5 ekhasini lama-32. Akagcinanga lapho kepha waqhubeka wachitha igazi ngokubulala abanye abafowabo kubalwa kubo uMhlangana. Waphumela ngaphandle manje lapho aqala khona ukuhlasela uMzilikazi kaMashobana. Lapha kwafa idlanzana labantu okubalwa kubo nonina kaMzilikazi uNzizwazana.

Abanye ababa nomshophi wokubulawa amabutho kaDingane kwaba amaBhunu ayeholwa uPiet Retief ngonyaka we-1838. Lapha uDingane wabulala uRetief uqobo kanye nabalandeli bakhe. Wadlulela phambili wahlasela namaSwazi kodwa impi yakhe yokuqala yehluleka ngoba amaSwazi ayecashe emhhumeni. Waze waphumelela okwesibili, amabutho akhe ayesesizwa amaNgisi kanti ayeholwa uNdlela kaSompisi.

UBheje, inkosi yakwaKhumalo nayo ayisindanga ekuhlaselweni uDingane. Wayinqoba uDingane wase eyithathela izinkomo zayo.

6.1.2.2 Isimilo nesimo sikaDingane

Kutholakala ukuthi uDingane wayeyiqili. Yingakho sithola kungathekiswa kuthiwa **isiziba esinzonzo sinzonzobele** ngakho njalo ukungaqondakali kwakhe. Kuthiwa ubuqili bakhe babuhambisana nokuthi into aqale ngokuyihlolisisa kahle ngaphambi kokuthi athathe isinqumo ngayo. Lokhu kudalwa nawukuthi wayengesiyena umuntu owayedle ngokukhuluma kakhulu. Lesi similo kanye nesimo sikaDingane sekuke kwedlulwa kuso ku 4.2 ekhasini lama-62. UNyembezi (1958:51) ubeka athi:

Sigqugqu kakhulumi,
Kanamlomo,
AnjengoShaka,
Yen'owaqed'umuzi
Ngokunkenkeza.

Into ayeyicabanga wayeyenza ngokubonisana nabantu abambalwa kakhulu mhlawumbe okungaba izinduna zakhe. Ubungozi bukaDingane buchazwa ngokuthi wayekwazi ukukunika isithombe okungesona ngaye. Isibonelo sokunika uMpande izinkomo ezilishumi njengesipho kucacisa kahle. Lokhu kubi ngoba uDingane wayenza isu lokuthi eze kuye azobonga leso sipho mbumbulu kwazise wayefuna ukumbulala.

Kutholakala ukuthi uDingane uma kubhekwa isimo somzimba wakhe, wayegcwele uboya umzimba wonke kanti wayenamabala. Kanti-ke futhi wayezimukile futhi emfishane eyisigqigqana. Wayenamazinyo amafishane ayemenza ukuthi angahleki awaveze ngenxa yokuba namahloni ngawo. Kutholakala imbongi imbiza ngo**Mashikizela.**

6.1.2.3 Izenzo zobuqhawe zikaMpande

Okutholakele ukuthi izibongo zikaMpande nazo ziqukethe izenzo zobuqhawe. Leli yiphuzu eselike lathintwa ku 3.1.1.1.2 ekhasini lama-37 kuya kwelama-38. UMpande wahlasela umfowabo UDingane wamnqoba empini yaseMaqongqo. Kule mpi kwasala amabutho kaDingane phakathi kwawo okubalwa iziNyosi, uDlambedlu, uNomdayana kanye noMgumanqa.

UMpande wahlabela phambili wahlasela amaSwazi emuva kwempi yaseMaqongqo. Wawanqoba amaSwazi wawathathela izinkomo zawo. UMlotsha, uFabase uSikwata, uKlwana kanye noJobe ngabanye babantu abahlaselwa nguMpande.

6.1.2.4 Isimilo nesimo sikaMpande

Umcwaningi uthole ukuthi uMpande wayenomoya ophansi futhi wayethandeka kubantu bakhe. Lokhu kuke kwadlulwa kukhona ephuzwini u 5.1.2 ekhasini lama-89. Yingakho uNyembezi (1958:70) ethi:

USomnandi kaNdaba,
Woza ngang'umlomo

Nokho noma uMpande wayengumuntu onomoya ophansi kodwa zaziba khona izikhathi lapho ayedlondlobala khona ngolaka. Wayeze afaniswe nebhubesi. Wayethukuthela kungabi kuhle neze.

Kutholakala ukuthi izibongo zikaDingane noMpande ziqukethe umlando ongagcwele mikithi ngoba ziveza izenzo zobuqhawe kanye nezimilo kumbe nezimo zamakhosi. Ngakho-ke izibongo ziwumlando kepha ngeke kwathenjelwa kuzona zodwa uma kucwaningwa. Ngaphezu kwalokhu imbongi ibuye ikudide nawe ungumcwaningi uqobo lapho uthola khona seyisebenzisa isigameko esenzeka kwenye inkosi bese isiveza ezibongweni zenye. Kuzonikwa izibonelo zikaDingane noMpande. Lokhu-ke kubonakala ezibongweni zikaDingane ikakhulukazi uma kubhekwa ngqo izibongo. Zimbili izibonelo ezizovezwa zalokhu:

Isibonelo sokuqala sikaDingane: URycroft noNgcobo (1988:70) uthi, "**Uqambi-lankomo ukuba zilahlekile.**" Lokhu akufanele ukuthi kwethulwe ezibongweni zikaDingane ngoba lesi sigameko senzeka ngesikhathi elakwaZulu lisabuswa yinkosi uShaka. Ngaphezu kwalokhu uDingane waqala ukubusa elakwaZulu uMzilikazi esengasekho kuleli lakwaZulu. Kafishane nje uMzilikazi kaMashobane wayekade ethunywe yinkosi uShaka ukuba aye kohlasela wabe esebuya nezinkomo kepha kwathi lezi ezinhle wazigodla. Waphawula ukuthi zilahlekile. Wathukuthela uShaka wabe esemhlasela.

Isibonelo sesibili sikaDingane: URycroft noNgcobo(1988:60) uthi, "**AbakwaMashobana belelesile, bazibukul'itshe linemamba.**" Imamba

okukhulunywa ngayo lapha kulezi zibongo zikaDingane uShaka. Nguye futhi uShaka owahlasela uMzilikazi kaMashobane ngenxa yokuthi wayengalandelanga umyalelo kaShaka wokuthi ahlasele bese ebuya nezinkomo. Lokhu kuzochazeka kahle esibonelweni sesibili.

Kuthanda ukwehluka lokhu kukaMpande kunesibonelo sikaDingane.

Isibonelo sikaMpande: UNyembezi (1958:65) uthi, "**Lalelani low'omemezayo, umemeza sengath'uyakhala, uMalambule benoSidubeko.**" Ngokomlando uMalambule wafa engabange esafinyelela kwelakwaZulu. Kafishane nje igama likaMalambule akufanele livele lapha ezibongweni zikaMpande. Kwafinyelela abalandeli bakaMalambule kuphela kwaZulu futhi nokungenzeka ukuthi kuqondiswe kubo.

Mhlawumbe lokhu kuthathwa kwezibongo zenye inkosi imbongi izethule kwenye inkosi kungenzeka ukuthi kusuke kunenhloso ethile esuke yaziwa yiyo imbongi. NgokwesiNtu vele umuntu uyagiya ngethambo lomunye umuntu uma umehlulile kade nilwa. Lokhu-ke kucaciswa izibonelo ezimbili ezingenhla zikaDingane lapho uDingane esebizwa **ngemamba** enguShaka. Kanti ngasohlangothini lukaMpande isibonelo sakhe sinegama lika**Malambule** ongakwazanga ukufinyelela kwaZulu. Akwazeki noma lokhu kuqondiswe kubalandeli bakaMalambule.

6.1.3 Iziphakamiso

Umcwaningi ubona kungaba kuhle ukuthi izimbongi uma ziqamba izibongo zomuntu kumbe yinkosi zizame ukubheka izinhlangothi ezingunxantathu wempilo. Lapha singabala izinhlangothi zezombangazwe, ezenhlalakahle kanye nezomnotho. Lokhu kungagwema ukunyanyalata ezimbongini bese kusizakala izizukulwane ezizayo ekutholeni ulwazi olunqala.

Izibongo ziqanjwa umuntu esaphila bese ziyagcinwa zize zifundwe izizukulwane. Ngakho-ke izibongo ziyisibuko somuntu ngoba zigcina okubi nokuhle okwenzile. Lowo obamba iqhaza eliqavile emphakathini kufanele

ethiwe izibongo eziyosala zifundwa abanye ukuze bazi ngaye. Lapha kuqondiswa kunoma imuphi umuntu owenza okubalulekile emphakathini kepha hhayi inkosi kuphela.

Izibongo ziyinkomba yokuthi ungumAfrika woqobo. Umcwaningi ukhuthaza abantu abayizimbongi ukuthi baqhubeke nomsebenzi wabo omuhle wokuqamba nokunika izibongo labo abathe benza kahle emiphakathini. Okwenkosi khona kungaphezu kokubaluleka ukuthi ibe nezibongo. Lena yindlela yokuvuselela ubu-Afrika nokuzigqaja ngabo. Kulabo abakhuluma ulimi lwesiZulu, umcwaningi uthi nansi inselelo.

Kuningi okungacwaningwa ngezibongo zamakhosi akwaZulu ngakho-ke abafundi bayakhuthazwa ukuthi bawunake lo mkhakha.

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ABANTU OKUXOXISWENE NABO

Abantu okuxoxiswene nabo yilaba:

- UDokotela Siphosakhe Reggie Khumalo(Mbasa, 22 2003)
- UMnumzane Thokozane 'Gxabalembadada' Nene(Ntulikazi, 02 2003)
- UNkosazane Duduzile Charlotte Mkhwanazi(Ntulikazi, 03 2003)

IS1THASISELO 1 (ANNEXURE/APPENDIX 1)

Imibuzo elandelayo yileyo eyayihlelelwe labo okuyibona ababeqokiwe kulolu cwaningo. Imibuzo ebuzwe lapha ivulelekile ukuthi lowo obuzwayo aphendule ngendlela abona nacabanga ngayo. Umcwaningi lapha ubebuza imibuzo eqondiswe ezihlokweni okubalwa kuzo ukusungulwa, ukwenziwa kanye nesakhiwo sezibongo. Le mibuzo yahlelwa ngolimi lwesiZulu kuphela.

ISIHLOKO SOCWANINGO: UKUVEZWA KOMLANDO EZIBONGWENI ZAMAKHOSI AMABILI AKWAZULU, UDINGANE NOMPANDE.

1. Igama nesibongo ....

2. Ubulili...

3. Iminyaka..

4. Yiluphi ulimi olukhulumayo? ....

5. Kungabe uyisakhamuzi salapha eNingizimu Afrika?

....

6. Uma kunjalo wazalwa nini?

....

....

7. Yiliphi izinga lemfundo ogcine kulo? ....

8. Wenza msebenzi muni? ....

9. Kungabe uqale nini ukuqamba izibongo? ....

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10. Yisho izibongo zamakhosi, noma ezabantu abasemqoka osuke waziqamba futhi wazibhala. ....

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11. Chaza izindlela zokuqamba izibongo zesiZulu. ....

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12. Ngokombono wakho, ibuphi ubudlelwano obukhona phakathi komlando nezibongo?

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13. Ungake uthi fahla fahla ngobudlelwano phakathi kwemfundo nezibongo.

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14. Ikuphi ogxila kukona okuthinta impilo yabantu ezibongweni?

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15. Uma ngabe izibongo zithinta ezombangazwe, iziphi izidingo okufanele ube nazo?

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16. Ngicela uchaze unabe ngokuye kwenzeke ngokwemvelo phakathi kwembongi nezibukeli.

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17. Imuphi umbono ogxeka ngokwakhayo ongawuveza ezibongweni?

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18. Yiliphi iqhaza elingabanjwa umlando wezibongo emkhankasweni wokuQwebuka kwe-Afrika(African Rennaissance)?

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19. Zibaluleke ngani izibongo kumuntu ongumAfrika?

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Okufanele kuqashelwe: Lena imibuzo evulelekile ngakho-ke ukuxoxa kwenza ukuthi kube neminye imibuzo eyakhekayo neyenza ukuthi uthole ulwazi oluqavile noluthe xaxa.

Izimpendulo zemibuzo ehleliwe

1. Igama lami nesibongo nginguSiphosakhe Reggie Khumalo.
2. Ngingowesilisa.
3. Ngikhuluma ulimi lwesiZulu engiluncele ebeleni.
4. Ngineminyaka engaphezu kwamashumi ayisithupha.
5. Yebo, ngiyisakhamuzi salapha eNingizimu Afrika.
6. Angizukusho ukuthi ngazalwa nini.
7. Ngicela ukungawuphenduli lowo mbuzo.
8. Angisebenzi sengithathe umhlalaphansi.
9. Angikaze ngiziqambe izinkondlo kepha ngibhale incwadi yezibongo zabantu ebizwa ngokuthi **uPhoko.**
10. Azikho izibongo zamakhosi kumbe zabantu abasemqoka esengike ngaziqamba.
11. Izibongo zesiZulu ziqambeka ngokuthi ubheke izenzo zomuntu ngqo ezimehlakeleyo. Kulezi zenzo kubandakanya ezinhle noma ezimbi ezithinta impilo yomuntu.
12. Ngeke ukwazi ukwehlukanisa umlando nezibongo. Empeleni izibongo zakhiwa umlando okuyiwo oqukatha ubunjalo bomuntu.
13. Imfundo nezibongo zinobudlelwano obukhulu ngoba ukufunda yikho kanye okudala ukuba ubhale umsebenzi ohlelekileyo. Lokho-ke akuchazi ukuthi izibongo eziqanjwe abantu abangakaze balubhade unyawo esikoleni azemukeleki kubantu.
14. Akukho engingathi ngingagxila kukho okuthinta impilo yabantu ngoba sengike ngaphawula ukuthi angikaze ngizibhale izibongo.
15. Nalo mbuzo ulikhuni ukuwuphendula ngoba angikaze ngibhale ngezibongo.
16. Ngesikhathi imbongi ibongela umuntu kumbe inkosi kuvamisa ukuthi kusuke amadlingozi kulabo abasuke belalele kuye kube njalo futhi nakuyo imbongi uqobo lwayo. Empeleni ukuvuka kwamadlingozi asuke

edalwa ukujula komcabango noma ukuthokozela lokho okusuke kwenzeka ngaso leso sikhathi.

17. Kungaba yinto enhle ukuthi izibongo zethule umlando oyiqiniso ngalowo muntu okubhalwe ngaye. Ngakho-ke ukubongela umuntu ngezinto ezingesilona iqiniso lokho kusho ukudukisa abantu abafuna ukwazi kabanzi ngalowo muntu obongelwayo.
18. Izibongo zingabamba elikhulu iqhaza emkhankasweni wokuQwebuka kwe-Afrika ngoba yilapho umlando womuntu ukwazi ukubonwa khona.
19. Zibaluleke kakhulu izibongo kumuntu ongumAfrika ngoba zifana nenqolobane yokugcina ukudla kwangomuso. Izibongo zikwazi ukukwehlukanisa kwezinye izinhlanga zezizwe ngezizwe ukuthi ungubani, uvela kuphi futhi wenzeni kubani, nini khona.

ISITHASISELO 2 (ANNEXURE/APPENDIX 2)

Dingane kaSenzangakhona 1788-1840

ISITHASISELO 3 (ANNEXURE/APPENDIX 3)

Izibongo zikaDingane

Umcwaningi uveza izibongo zikaDingane azicaphune encwadini esihloko sithi, **'Izibongo zikaDingana(*The praises of Dingana*),'** kanti ababhali bale ncwadi uRycroft kanye noNgcobo (1988:70 – 94) bazibeka ngale ndlela:

UVezi, uNonyanda, uMgabadeli;
Owagabadel'inkundla yakwaBulawayo;
UVezi wakwaSimanganyawo;
UMbombosh'omnyama;
UNomashikizela,
UMashiy'impi yakhe!
UVemvane lukaPhunga noMageba;
UVemvane, olumabal'azibhadu,
Ngibe ngiyaluthinta lwahwaqabala;
LunjengolukaPhunga, waseBulawini,
LunjengoVuma kubangoma.
Isiziba esimavivane Dingana,
ISiziba sinzonzo, sinzonzobele,
Siminzis'umuntu eth'uyageza,
Waze washona nangesicoco,
Ngob'uCoco ngimbonile,
Obephuma lapha kwaSodlabela,
UNgama yena wasemaPhisen'angavuma.
UQambi-lankomo, ukuba zilahlekile,
Ziyakufa umdlebe kwaSoshangana.
Inkon'eth'isankona kwaphuka izihlalo,
UGwembeshe ongamanz'ukuhlalela,
UMzizinya ongamathunz'ezintaba,
UFiph'oluyindlovu enamanxeba,
Uluhlaza lwang'yinyongo yenyamazane,
UMhloph'owakhanya, ukusa kwadabuka,
Wangangabazingeli bakwaMavela,
Ebezingel'izimbongolwane.
USela-lintongande lawoBaleka,
Lithabeth'umshiza lawetshatha,
Liyawugalela ngawo emaNkenganeni.
Indlovu l'ekulala kungqwambayiya,
Ezinye ziyalala ziyathokoza;
UMvusi omnyama wawoSikhakha,
Ovusel'abant'ukuhlatshwa.
Inkom'ekhal'osizini kwaNhlapho,
Umlomo yawubhekisa kwaZulu,
Izizwe zonke ziyizwil'ukulila,

Yezwakala kuNhlapho, kwaMlambo,
Iye yazwiwa ngaMantungw'akwaSokhumalo,
AmaNtungw'odw'esabela ukumehlela.
Izichw'uVezi azimhlabang'eya phambili,
Zalibal'ukumbuk'izinyawo,
Zathi ziyakumhlab'esegoduka,
Kuth'esegoduka zase sezilibele
Ukubamb'izingxangxa semfuleni.
Bantu ninemihlobo ngaseNsingweni,
Gijimani niyotshena abakwaMashobana,
Nifike nithi:"Lukhulu, luyeza, luyanyelela,
Silufanisa noPhunga noMageba"
AbakwaMashobana belelesile,
Bazibukul'itshe linemamba,
Sebejiyelwe nokulibuyisela,
Ohlangene nodwendwe lwamaqhikiza,
Wadl'uNtanase noNozinyanga kwaMashobana,
Wathi kabayibon"inkundla yakithi eMgungundlovu,
Wadl'uNsizwazana, unina kaMzilikazi kaMashobana,
Waze wafika ngaphakathi kithi eMgungundlovu,
Wadl'uMahabula-ngweb'-isashisa kwaMashobana,
Wadl'uNsimbakaz'emsila-lugaju kwaMashobana,

Wadl'uKhwababa-esambath'impaka kwaMashobana,

Wadl'uMlom'-udlel'-emeveni-njengembuzi kwaMashobana,

Wadl'uMhlan'e-beleth'-igudu kwaMashobana,
Wadl'uGundane-kumitha kwaMashobana,
Wadl'iNkomo-ikulala-kulikhuni, khona kwaMashobana.
Izibuko likaNdaba,
Elimadwal'abushelelezi;
Lashelel'uPiti nendodana;
Wadl'im'hloph'im'bili,
Omunye nguPiti, omunye nguNoziwawa.
Vezi kof'abantu kosala izibongo,
Izona zosala zibadabula,
Izona ezosala zibalilel'emanxiweni.
UJonono ubengantonga yezulu!
Usobathintela!
UMalamulela!
Owalamulel'abafazi namadoda;
Walamulel'i'intombi namasoka.
Imbuzi kaDmbuza benoNdlela,
Abayibambe ngandlebe yabekezela;
AyinjengekaMdlaka waseNtshobozeni,
Yen'ayibambe ngandlebe,
Yadabuka yaqed'amadoda.
IDingwa l'inkomo zawoButhikazi,
NezawoNomaphela.

UBhaxa liyokhula bayosala baphathelela,
NabawoNoqongqo nabawoNkwali,
NabawoDladlama wakwaMajola.
UMkhwamude wangisik'isilevu,
USungulo lwangithung'impumulo.
INdiha lebabayo, enjengesibhaha,
Sona simababa kuMahashanga;
UMthi wesihlalo ingcaba-madolo,
Obuz'amanz'eMbozamo and'ukuwela,
Amanz'eMbozamo osal'ebabaza,
Ebigezwa uDukuza neNkinsimana.
INkon'evele ngobus'eMantayiyane,
Yadl'ezawoGuluzana kaManaba.
UVivi lungumnyama wokusa,
Ofingq'amahl'ethunzini lentaba.
Uyishaye iziyinge phesheya kweMpofana,
Kwasabel'uSithungu noSithuli,
Bathi zishaye ngezelongwe,
Zibizwa yiNduku yeThusi eMgungundlovu.
UPhondo lwendlovu uMashiqela,
Belushiqel'uMadlanga ngasoFasimba.
INhlabathi yoNdi noKhahlamba,
Ngifice abakaMalandela beyihlela,
Nami ngafika ngahlala phansi ngahlela.
UMsuth'owadl'izinyosi zemukela,
Abanye bezidla ziyazalela.
ISilwan'esibang'izililo,
SakokaMlilela,
Samxosh'uMzilikazi,
Ozalw'uMashobana,
Sayombeka laph'ilanga lingasashoni khona.
Wadl'uNhlanganiso kaMashobana,
Wadl'uNkayishana kaMashobana,
Wadl'uNokufa emakhosikazini
AkaMzilikaz'aseNsingweni,
Wadl'uGijima emakhosikazini aseNsingweni,
Wadl'uNothando emadodakazini,
Ezigodlweni zikaMzilikazi,
Wadl'uNozinhlwathi, inkosazane kaMzilikazi,
Wadl'uNomabhunu kwaMashobana,
Wadl'uNomabhude kwaMashobana,
Wadl'uDambuza-mthabathe, e'nduneni zikaMzilikazi
Wadl'uDumaphansi, e'nduneni zikaMzilikazi,
Wadl'uDidiza e'ncekwini zikaMzilikazi,
Wadl'uNdengezi-mashumi, e'ncekwini zikaMzilikazi.

Wadl'uMgingqilizana; wakwaMashobana,
Wadl'uGolela wakwaMashobana,
Wadl'uChachaza wakwaMashobana,
Wadl'uPhuzukuyeka wakwaMashobana,

Wadl'uNkom'-edl'-emeveni, kwaMashobana,
Weza nesibhoma sikaNomanhlala,
Khona kwaMashobana.
Isihlangu sikaMzilikazi
Sasal'entabeni ende yeMpama,
Sesiswele nendod'esithathayo.
Alidume leyame ngezintaba,
Aleyame ngoMphehlela noMaqhwakazi.
UMashiwulana, ongazembe lomlungu;
Ubengababel'ukuya kwaMashobana,
Ubeyocel'inkwel'eMhlahlandlela,
Ethi kumbe bangamtshwekela.
UMancwaba wezwe lamaphethelo,
Lona lincwaba ngemikhemezelo.
UVezi bath'uMoya-mnandi
Ngokunuk'inyama,
Ophendul'onyana bezindlwana,
Bayikhoth'imilomo.
Esigcab'uMadlanga eKuvukeni,
Esigcab'uManqondo wakwaShiyabanye.
UVez'odl'ezivezayo;
Wadl'ezawoMqheheni kwaNonkonkela,
NezasoPhondwen'eMazimeleni,
Wadl'ezikaMandeku wakwaMlambo.
UVezi ngimfumene bemzila,
Ngafike ngamudla;
Kanti ngizifak'iloyi esiswini.
IDabane belimzimba muhle nangendlal'enkulu.
INdlandlama yakithi eMgungundlovu
UBhungebhu ongaboya bengonyama,
Yon'ibineziphunga nasem'lenzeni.
UVez'uyadlala, umhlandl'uvele,
Ngokuswela qoqo limsithayo.
UPheqe ongakumana kwamaqhikiza.
IBhaka lamanzi lasoNdikidi,
Lisibekel'i'nkomo zamaSwazi zanyamalala,
Nezimpondonde zanyamalala,
NoNgwane kaZikode wanyamalala.
UMkhont'owadum'ekuseni eSwazini,
Wadl'uNdomba, induna kaMswazi eSwazini,
Wadl'uGebhuz'-izulu, e'nduneni zikaMswazi,
Wadl'inceku kaMswazi,
UNdibindwan'-edl'-imnkantsha,
Wadl'uNzimazana eluDidini,
Wadl'uHoho eSwazini,
Wadl'uSiphika eSwazini,
Wadl'uPhambana-nabahluzayo,
Wadl'uNoziwawa.
Ntong'enzimande, ngokushay'amadoda.
Uze noNolube, ngaseSwazini ezinyangeni,

Uze noSamvu, ngakubaLondolozi ngaseSwazini,
Udl'uMthunzi-ohla'-abaLondolozi,
NgaseSwazini.
Uthethela uThekwane, ezalwa uSobhuza,
Uze noNomaphela, waseNtabathweni,
Uze noNgiyaphela,
NgakwaGcwensa kwaMagonondo.
Ngqongqo-yem'khonto ibanga'-izililo
INkom'eyabuya yodwa kwaSoshangana,
Ezinye ziyofa umdlebe.
UNjunju weziTholatholi.
USimakade samakhosi.
USomnandi wami, woza ngang'umlomo,
Ngingaze ngisale nomngandeni.
USomnandi ubehamba koBhodoza.
IHwanq'eladl'amanye amahwanqa,
Ngoba ladl'aseMgungundlovu,

Ngoba ladla-k'oPiti.
UKleb'engimbon'ukwehla kwezikaMagaye,
Uth'eseMhodi wanyamalala;
Unyamalala ngakhon'uKlebe,
Ubenganas'iphuku sokwembatha,
Isiphuku sakhe sokwembatha,
Sasisele kwaMashangisa,
Wayembeth'ubuyiyane bezinyoni.
Wadl'uZihlandlo kaGcwabe,
Eth'"ukuwela ukweyama,"
Wadl'uMashukumbele kaGcwabe,
Eth'"ukuwela ukweyama,"
Wadl'uMagaye kaDibandlela,
Eth'"ukuwela ukweyama,"
UBhelekeqa ungankom'ekhalimayo;
Kungathi bayibangile nabakwaZulu.
UMpha-nkom'inabele;
Ngob'uVez'ungiph'izinkomo zifaka zonkana;
Nyakawumbe uVez'uzokungipha nepheth'ithole.
UMakhonjwa ngendololwane,
Kanj'iminwe izokhomb'abanjani?
Singqungqu kakhulumi kanamlomo;
AnjengaShaka,
Yena owaqed'umuzi ngokunkenkeza.
UMshingili ongazindlovu,
Zihlatshwa nabanini-mahlanga.
Obeyaye ngapho, wabalekelwa,
Ngokuswela qoq'elimsithayo.
UGud'ongazindlela ziy'eNhlengeni.
Owamemez'amaNtungw'akwaSokhumalo,
Kwasabel'uMdleleni, kwasabel'uMakhatha.
UMalunguz'izindonga kad'ukuwela,

Ogez'izandla zazomel'ebandla,
Ngokuba nhliziyo-nhl'emadodeni.
INzima eyiwukwena koMkhumbane,
Khona kwena kungafakwa lunyawo,
Kunjengamanz'aseMkhumbane,
Won'angafakwa lunyawo.
UGaga-ngamanzi, angawesi mlomo,
Amanz'odwa asal'ebabaze.
UManz'-akaMalinga, abeyisiwolokohlo,
Abengenjengawo awuBulinganto,
Wona abengesiwolokohlo.
Obhambath'iNgome ngaphezulu,
Kwaphum'izinkomo zikaBheje zamlandela,
Ziphume zimnqini zonkana;
Wadl'uMabhede, kwelikaBheje,
Wadl'uNgazana, kwelikaBheje,
Wadl'uMabele-ngiphela, kaNontshotsho.
Mnguni-ngubande nakwesendlovu.
INkonyan'ekhwele phezu kwendlu bayihawuza,
Kwangalokhu bawahawuz'ezawonina.
Intandane kaMpehlela noMaqhwakazi,
Evele uMkhindi wanyamalala'
UMjel'ogubaz'amadlebe,
Emva komuzi waseZimpukaneni,
I'inkomo zaphuma zamlandela.
Ungangisiza Madlokovu ,
Uye koMthan'otengayo;
Utshani bakhona kabushi,
Busal'iminyele.
Langa phuma, bakoth'abakwaZulu;
Abezizwe, kodwa, bazokubalekela.
INsukamini, bayizwa ngezindaba,
INsukamini, bayakhel'imikhanya,
Nabasezitheni nabasekhaya.
Daba lodudu nothobothi;
Gijimani ngazo zonk'izindlela,
Nibikelel'uMancaka noNxumalo!
UVez'mhlanzeni izinyawo zonakele,
Uwele ngelikaMdung'izibuko,
Uliyekil'ebeliwel'abantwana.
Phond'olumnyama lwakoKhubazi;
Phond'olumnyama oludl'amadoda;
Ludl'uMxhamana kaSoshaya,
Ludl'uNtendeka, ngakwaDlangezwa,
Ludl'uNxazonke ezalwa uMbengi.
USilwana-vukel'-abant'ekweneni;
USilwan'ubenduna kwaGibixhegu;
Ize noMdlaka eNtshobozeni.
Tshelan'uSiphingo kwabakwaHenqwa,
Nith'"izilo zikaJama zibulelene,

NesakwaDukuza nesakwaKhangelaqha."
Mngun'-unabele nakwesendlovu.
Munt'onesihlobo eSichasheni,
Nith'"igama likaMagugu, uMthezuka kaliyeke;
UMagugu ngowakithi eMgungundlovu."
UManyelela ongantomb'iy'esokeni;
UManyelela njengeVuzamanzi;
Uyajabula mfazi waseNsuze,
Wen'uyawubon'uManyelela,
Eyawubulal'izitsha zaseNdinaneni.
UMthakathi osibindi simnyama na[kwa]bakayise;
Uze noMhlangana, ezalwa nguyise,
Uze noMgqojana, ezalwa nguyise,
Uze noMdungazwe, ezalwa nguyise,
Uze noSomajuba, ezalwa nguyise,
Uze noSophane, ezalwa nguyise,
Uze noMfihlo, ezalwa nguyise,
Uze noNxazonke, ezalwa uMbengi eLangeni,
Uze noZikhungweni, ezalwa uMbengi eLangeni,

Uze noMkhweco, ezalwa uNxazonk'eLangeni,
Uze noNkomo, ezalwa uDubo, eLangeni.
Kazi wenzani ngaseLangeni na?
Ngokuphindisela futhi njena na?
Uze noNqetho, ezalwa uKhondlo wakwaQwabe,

Uze noNgwadi, ezalwa uGendeyana kwaQwabe,
Uze noNomafu-wenkosi.
Uze noSomponjwana, wakwaQwabe,
Uze noKhawuze, kwaBhekanyawo kwaQwabe,
Uze noNzwakele, ezalw'uKhushwayo,
Uze noNogele, ezalwa uKhushwayo,
Uze noNgiyaphela, ezalw'uMandeku.
Ujulubez'amathafa'akulungele!
Ogudl'amahlathi engayi kuwo,
Ogudl'eNtumeni wagudl'iShowe.
UVunulela-kade'-ukukulungela;
Wovunulel'ezingunjini zomfula!
Wesab'izinto zakho zingaze zemuke namanzi,
UDledle ongankomo zecala,
Zona zimabuya nasekwalukeni.
INkom'ezungez'umuzi ngezinyembezi;
IMamb'eyath'iphansi yayiphezulu!
UMjikiz'ungamashob'ezinkomo!
Uze noGaqa ezalwa uMendameli,
Uze noZikhawu ezalwa uQombumbethe,
Uze noNobanda, ezalwa uDubo.
Uyithenge ngewaba, oDlambedlwini,

Wahahabuz'uSigwebana, ezalwa uMudli,

Wawel'iMfoloz'egijima.
Uyewayibuthis'eMahlabaneni kuMkabayi,
Ozalwa uyisemkhulu.
Uwele ngomnyama eMahlabaneni,
Izalukwazi zakoPhuthile zayithwal'iminqwazi.
Uwel'uSuthu ngezinyembezi,
Uyawubuthisa koMagonondo noMyando.
Udabule kwaNtaba-kayikhonjwa,
Izichwe zayithwal'imilomo,
Kwabathi "gqa, bo bo bo bo bo bo!"
UMthunduluka useMpama,
Izimpangele ziyawulabalabela.
UZul'ladum'ekuseni ladum'ekhaya!
UMnyama wendlu yakoPhuthile,
Ukhethelwe izimbongolo phezu kweGwa;
Udabule kuLubisan'esegijima.
Uhambe ngokhalo lwamathafa,
LukaDeda-ngendlale;
Wayewabuthis'oBhalule,
Uth'ephum'oBhalule,
Wayewalal'eNkuthu,
Wayewel'eBulinga kwaMzilikazi.
INyok'eqoph'umqala yashiy'isibili,
Yath'izoqedela ngomhla izovela.
INsimu ethe ukuvuthwa yaxholoba,
Yakhang'izinyoni,
Yath'ukusuka,
Zayidl'amanhla zayishiy'amazansi.
UNkomo zinezin'emlonyeni,
Zinqundeke ziyawuphuz'eMahlahlandlela.
UMgabadeli onjengebhubesi!
Odonswe ngezintaba ezimakhelekethe!
INjonjolol'eziziba zolwandle!
UVezi uMabhakamela;
Owabhamel'iNkunzi yakwaBulawayo!
UQhamana! uMndabende wakhanda!
ISigongonono esiyinkabi legodla,
Ebikheth'iziqhozama kungezakoYanga.
INdab'engiyizwe ngikude,
Engiyizw'oBonjeni lwezinyathi,
Ngabhek'emuva, ngajiyelwa lapha ngiya ngakhona,
Ngendaba kaMboph'abenoTokotoko.
UMzac'ongwegwe, okaMbopha benoTokotoko,
Othukuzele futh'eMahlabaneni,
Bawufihle nami ngaze ngathanda,
Bathi bayogalela ngawo kwaBulawayo.
UDingana umnyama ngabomu,
Ukhanya phakath'kukaFojisa,
BeNomagomba.
IMpuma-ingene namahlashan'onkana,

Kant'ibiyobulal'umuzi kaGendeyana.
Ungezwa bethi "Dlula pheqe kaNdaba,
BasoVemvaneni."
Emva kwakho bakugodlel'amaklwa kanye nezinqindi.
Odabule kuZulu umfo kaNogandaya,
UZulu wabaleka wabhangazeka,
Ukuma kweqhawe lethuk'inkosi,
Ukuma kwesilo sethuk'esiny'isilo,
Ukuma kwezilo ziyethukana.
INkonjan'ewaba busephikweni,
Engenjengankonjane zasendulo,
Zona zibuwaba buseqolo.
INhlendla yethusi kaMjokwane,
UMbombo, oyewakhanya kuMsalela kwaNxumalo.
UHlahla lomnqawe ngelomqokolo,
Bathi ukulivula kwabo balihlohloloza.
UMsontane ongantambo yomnxeba,
Ngisho ngamazwi, abakusontela won'amaZulu.
UDingabantu emanxulumeni,
Kwaze kwasa amanxulum'esibikelana,
Kubikelan'uMzilikazi kaMashobana,
NoSoshangana ubezalwa uZikode.
Mdingi kaMpikase,
USoli'nkonyeni zabantu,
INduk'emnyama kaPhunga noMageba,
Eshay'amanzi kwavel'udaka,
Emva kodaka kwavel'izinkomo.
UNtakansimbi zinqwamene phezulu;
Angiqedi nezokwaphuk'uphiko.
USomkhanda ngokub'akhandanisa.
INyoni kaMahube uMashulubezi!
UShikila limva-mihle!
UNkomo-zimakhekheba ngokuhamba zihlala!
IJah'elinamandla nasemandleni!
IZul'elibeth'izihlambi!
IThol'elinsizwa lakoDonda,
Elihambe liwakhahlel'amany'amathole,
Izingazi zaphuma ngamaphumulo!
ULanga laphum'endlebeni yendlovu,
Nyakambe liyophuma kweyengonyama!

[EPILOGUE}
Yaminza-k'indlovu
Ulibinda Zul'eliphezulu!
Ulibinda Ngonyama!
Ulibinda Silo!
Ulibinda Ndlov'enkulu!

ISITHASISELO 4 (ANNEXURE/APPENDIX 4)

Inkosi uMpande kaSenzangakhona

ISITHASISELO 5 (ANNEXURE/APPENDIX 5)

Izibongo zikaMpande

Lezi zibongo zikaMpande umcwaningi uzicaphune encwadini esihloko sithi, **'Izibongo zamakhosi,'** kanti umbhali wayo uNyembezi (1958:63-70) uzibeke kanje:

UMsimud'owavela ngesiluba,
Phakathi kwamaNgisi namaQadasi.
Inkonjan'edukel'ezulwini;
UNowelamuva wawoShaka.
Mdayi! Sabela kweliphesheya,
Izalukazi ziyawusala emanxiweni,
Amaxheg'ayawusala emzileni.
Isikhukhulane sikaNdaba,
Sikhukhul'omame sabetshatha,
Saye sabalahl'ezinkwazini,
Ezinkwazini zoThukela.
UNdab'uwele ngelaseDlokweni.
UGangamanz'angawesi mlomo,
Amanzo'odw'azohlal'ababaze,
Izimvubu zayikhex'imilomo'
Izingwenya zaphephel'ezintabeni.
UMnguni wahlala phansi
Wavumis'izindab'ezilukhuni,
Ezikhulunywa kubo kaMalandela.
Wakhand'izihlangu,
Wazikhandel'enkamangeni.
Wakh'izindlu ngezinzala zotshani,
Wakh'amaguma ngomsingizane.
Wabuz'iMpofana neNdaka,
Wath'uMzinyathi
Niyakuwubuza phambili koSilevu.
Wathukuthela phakathi kwezinyanga ezimbili,
Phakathi kukaNhlangula noNhlangulana,
Wayophuma phakathi kweDlinza neShowe,
Iziqu zemithi zabheka phezulu.
Waphuma phakathi kukaMphehlela noMaqhwakazi
Iziqu zemithi zabheka phezulu.
Inkwenkwez'ephum'izilwane zabikelana,
Kubikelan'iKhwezi neSilimela.
Gijimani ngazo zonk'izindlela,
Niyobikel'uMaphitha noTokotoko,
Nithi impi kayibizwa yithi,
Nith'ibizwa nguMadela,

Ngowakithi kwaMalandela.
Wadel'izinkomo,
Wazinik'amadoda,
Wath'ayomhlabanela,
Wathi ihlathi lokuphephela,
Wathi linjengelaseDlokweni,
Wathi lingubaba, lingumama,
Wathi linguNogogo.
Ngeqand'elilodwana,
NgelakokaNgotsha.
Intongo yethusi,
Eyasala kweziny'izinduku.
Abakithi ngibasolile,
Inkosi yakithi kabatshelang'izibuko,
Bayiweze ngelezimvubu nelezingwenya.
Isikhoth'esish'eThokazi,
Kwaze kwash'esiseGudunkomo.
Izul'elidume phezu kwamaQongqo amabili,
Lazithath'izihlangu zomBelebele;
Lazithath'izihlangu zikaBulawayo;
Lazithath'izihlangu zeziNyosi;
Lazithath'izihlangu zoDlambedlu;
Lazithath'izihlangu zikaNomdayana;
Lazithath'izihlanu zoMgumanqa.
Inhlehlanyovane kaNdaba,
Ihlehlela futhi ngoBulawayo;
Ihlehlel'izinkomo zamaSwazi
Lalelani low'omemezayo,
Umemeza sengath'uyakhala,
Sengath'ukhal'isililo.
UMalambule banoSidubelo,
Banonina kaPhenduka
Bamemeze behlez'eMfihlweni,
Bathi godl'ekhwapheni
Lukhozi lukaNdab'olumaphikw'abanzi;
Lufulel'oSomhhashi noFabase,
Lufulel'uNdengezi ezalwa uMayibuka.
Nkomo zay'eHluhluwe zabuyelela,
Zabuya sezinembali yamazwi.
Nkomo zakhuphuka zithwel'iNingizimu
Nangezimpondo,
Ziyabuya sezithwel'iNyakatho
Nangezimpondo.
Weza nezibhaxa zizibili,
Esinye sengathi singuNomampo,
Esinye sengathi singuNoziqubu.
Weza noMalambule kwabakaSobhuza;
Weza noSidubelo kwabakaSobhuza;
AmaSwazi akhawul'ukumfung'uSomhlola,
Ayihulul'imfibinga

Ngaphakathi kwaNodwengu.
UMakhalimakhande njengezulu,
Lona limakhalima, limandindizela.
Isikhaphukhaphu singamanzi'oMkhuze,
UMkhuze siwuwela siwukhaphuza.
Umfaki wamajomel'ezimpophomeni,
Kuze kus'amajomel'ebikelana nemiqhele.
USongo lwensimbi yokoNdikidi,
Elidl'uDambuza benoSikhombazana.
Inzingelezi kaNdaba,
Emabal'azinzinge,
Sengathi abekwe ngabomu.
Inzingelezi kaNdaba,
Ngokuzingelezel'izinkomo zikaMswazi kaSobhuza,
Wazingelezel'izinkomo zikaJobe kaGece.
Umgwaqo wezinqola,
UMashishiliza,
Umunt'ewulandela,
Angaz'afike kwaHlathikhulu.
Uhlasele libalele koMlotsha,
Wahlasela libalele koFabase,
Wabhoboz'umthombo wemvula;
Imvula sasingasakwaz'ukuyibona
Kithi kwaMalandela.
Utshwala bukagologo
Babungaphuzwa muntu kwaMalandela,
Babuphuzwa yimihlambi yezinyamazane.
Usibasa ndleleni zabamukayo nabahleziyo,
Bath'abahleziyo
Ikhona bezosala besokh'umlilo.
Umhlane kamama
Siqonde phesheya,
Laph'abantu bakhona
Bangangemihlambi yezinyamazane.
Indab'engiyizwe ngiphesheya,
Bathi nakwaMalandela
Izwe limangqephungqephu,
Eminy'imithwalo iqonde kwaVuma,
Eminy'iqonde kwaNyawo.
Imamb'ebamb'izinhla
Yenyusa iVuna,
Imihlambi yamaduna yagugudeka;
Kugugudek'ezawoTokotoko,
Kwagugudek'ezawoMaphitha.
Owadl'izinkomo zawoPhalane zonkana,
EzomBelebele zamuka nomoya.
Usibamba siyaphula silobhubesi.
Isihlahla soMshungu somBhelebhele,
Sigawulwe wuKlwana waseMbongombongweni
Amazemb'aqundekile.

Umzingeli kadinwa lihawu,
Ingan'abadala libadinile.
Ube umsingi wanhla.
Engumsingi wazansi.
Intakansinsi kaNdaba,
Okade kwasa besisithek'abakithi kwaZulu.
Izinkomo zayithwala imilomo
Zaqonda eSibubulungu.
USimayedwa njengelanga
Lona limi lodwa ezulwini.
USandasithebeni njengensonyama.
Umhloph'ophandayo kithi kwaNodwengu.
Inkonyane kaNdaba
Eyakhula beyizonda
Njengesixhumo senyamazane.
Isimemezane,
Simenyezwe ngamaSwazi,
Athi zaphel'izinkomo ngamaSwazi.
Azinqum'amashoba,
Azibon'ukugeza
UMpande kazithand'izinkomo
Ezilotshwe ngencwadi,
Ngob'izinkomo ezinencwadi ezamaBhunu.
Ubesaqonde kwezikaSomcuba,
Uth'engakagezi nokugeza,
Esahlezi noNongalaza noSondoda,
Wasethath'isihlangu esehloma,
Ngoba yinkosi yakoSihlangu.
Khawuleza nkume kaNdaba
Uzoyific'imiz'emaphethelweni,
NgeyawoDambuza kaNtombela,
NgeyawoNdlela kaSompisi.
Ungabafunyanisa behlez'endlini
Besakh'izithanga,
Uwufak'entombini,
Uwufak'endodeni,
Kuyaya kwaHlathikhulu
Sekulushongolo.
UMdayi ubalekel'unya lakwaNtuli
NolwakwaNtombela;
Babulal'umuzi kaNdaba,
Bathi bawunikiwe,
Bawunikwe uPhunga,
Bawunikwa wuMageba.
USomnandi kaNdaba,
Woza ngang'umlomo.
Othukuthele wawel'uBhalule ngemvula yezinyembezi,
Eqond'enqabeni kaSikwata kubeSuthu.