

**UCWANINGO LOKUQHATHANISA AMANOVELI OMLANDO KA R.R.R.
DHLOMO KANYE NEZIBONGO ZAMAKHOSI AKWAZULU EZAQOQWA
UNYEMBEZI (1958).**

NGU

GUGULETHU BRIGHTNESS MAZIBUKO

**UMSEBENZI OWETHULWA UKUGCWALISA ISIDINGO SEQHUZU
LOBUDOKOTELA ESIKOLENI SEZIFUNDO ZESIZULU, EYUNIVESITHI
YAKWAZULU-NATAL, ETHEKWINI**

**ABELULEKI: DOKOTELA N.P. HLONGWA
SOLWAZI T.H. NGWENYA**

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AMAZWI OKUBONGA

Ngifisa ukudlulisa okukhulu ukubonga kubo bonke ababambe iqhaza ekwenzeni lo msebenzi wami ukuba ube yimpumelelo, ikakhulukazi:

Ngibonga uMdali ngokungipha amandla nolwazi lokwenza lo msebenzi.

Kumeluleki wami uDokotela Nobuhle Hlongwa, ngokungihola, angeluleke lapho kudingeka khona. Ungivule namehlo ngabona futhi ngafunda okuningi ngokungihola kwakhe. Ngithi unwele olude Gcwensa, Gabhisa. Ngibonge kakhulu noSolwazi Thengamehlo Ngwenya ngoxhaso lwakwaNRF nokungeluleka ngalesi sihloko.

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Ngibonge kubo bonke engifundisa nabo eSikoleni Sezifundo ZesiZulu ngakho konke abangisize ngakho. “Nibahle nonke”.

Ngibonge uNkosikazi Fisani Mthembu noMnumzane Nkosinathi Nkosi ngokungenzela lo msebenzi emshinini.

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IQQQA

Lolu cwaningo luhlose ukuqhathanisa ukuvezwa komlando wamakhosi okuyilawa; iNkosi uShaka, iNkosi uDingane. iNkosi uMpande kanye neNkosi uCetshwayo. Kuqhathaniswa ukuvezwa kwalo mlando njengoba uvezwa uDhlomo emanovelini akhe omlando ngala makhosi kanye noNyembezi eqoqweni lezibongo zamakhosi. Lolu cwaningo lwenziwe lwaba ngaphakathi kwepharadaymu eqondayo ngoba igcizelela ukufunda okunzulu noma ukuhlola indikimba yokukhulunywayo. Yingakho kube sekusetshenziswa uhlobo oluyikhwalithethivu okuyilona oluvumele umcwaningi ukuba asebenzise indlela yohlaziyo lokuqukethwe kanye nendlela yokuxoxisana nomphakathi.

Ekusebenziseni indlela yohlaziyo lokuqukethwe umcwaningi waqale wacubungula yomibili le mibhalo eqhathaniswayo kulolu cwaningo okungamanoveli omlando kanye nezibongo zamakhosi. Ekuqhathaniseni wabe esethola ukuthi kukhona okufanayo nokungefani ezibongweni kanye nasemanovelini omlando. Wabe esecubungula neminye imibhalo ebhalwe abanye ababhali ngawo la makhosi akhethiwe kulolu cwaningo. Wabe esethola nobuqiniso obuqukethwe yizibongo zamakhosi kanye namanoveli omlando sekubukwa ngeso leminyane imibhalo yomlando. Kwahlelwa izingxoxo ezisakuhleleka nokwaxoxiswana nabo okwatholakala ukuthi kubantu abaningi umlando wamakhosi amadala; iNkosi uShaka, iNkosi uDingane kanye neNkosi uMpande usuthanda ukufiphala. Kwatholakala okuningi ngeNkosi uCetshwayo. Lokhu kwaveza nokuthi umlando omningi wamakhosi akwaZulu uhlanekezelwe.

Injulalulwazi ye-*Post-Colonialism* kanye neye-*Orality* yizona ezasetshenziswa kulolu cwaningo. Injulalulwazi ye-*Post-Colonialism* yayilungile ngoba le mibhalo yayibhalwe emva kokulunjwa kwamaZulu. Njengoba izibongo zamakhosi ziwubuciko bomlomo yayingeke isale injulalulwazi ye-*Orality* egcizelela ukunotha kobuciko bomlomo. Imiphumela yalolu cwaningo iyakuveza ukuthi kuningi ukuhlanekezelwa komlando wobukhosi bakwaZulu okwakwenziwa ngamabomu. Lokhu kuhlanekezelwa akugcini kuphela kwenziwa ngabamhlophe kepha bakhona nabamnyama abasaqhubeka nokuhlanekezelwa umlando wamakhosi. Kuyanconywa ukuba kube nokubambisana

ekubhalweni kabusha komlando wamakhosi akwaZulu kuhlangukiswa lokho osekwabhalwa kanye nokuxoxisana nabantu abawaziyo umlando. Luningi ulwazi olukhona kulolu cwaningo olutholakele olungaba wusizo kuwo wonke umuntu onothando lomlando kanye nemibhalo.

ABSTRACT

This study aims to do a comparative analysis of the historical depiction of the Zulu kings namely: King Shaka, King Dingane, King Mpande and King Cetshwayo. In this study comparison is drawn between Dhlomo's historical novels and Nyembezi's anthology of praise poetry. This research is based on Interpretive paradigm because it emphasizes a need for in-depth reading and analysis of the oral presentation. That is why qualitative research methodology has been employed because it has allowed the researcher to analytical skills on the content and interviews with community members.

In the analysis of these books; the researcher read; interpreted, compared and contrasted the contents thereof. In the researchers comparative study; the researcher discovered that there are some similarities and differences of content in the historical novels and praise poetry writings. This research examined the publication (relevant to this study) written by other authors about Zulu kings (these as deemed relevant for this research).

The study went on to verify authenticity around the contents of praise poetry regarding these kings. Structured interviews were arranged and conducted; wherein it emerged that most of king Shaka's, king Dingane's and king Mpande's history has somewhat faded from the interviewee's memories. A lot of information was gathered around king Cetshwayo. This study also revealed that most of Zulu king's history is somehow distorted.

Theories of Post-Colonialism and Orality were greatly employed during this research. Post-Colonialism theory was deemed relevant because most of these writings were done after the Zulus had been robbed of their land. Since praise poetry is oral art; an oral historian had to be consulted to emphasize the rich heritage contained in orality or oral art. It clearly emerged from this research that there is a lot of deliberate distortions of Zulu kings' history. This distortion is not only by Whites but also some Black African writers who still continue distorting the kings' history.

It is suggested that there be a revisitation and rewriting of the Zulu kings' history and this be done taking into consideration past writings and interviews with knowledgeable historians. A lot of knowledge is contained in this thesis that can be helpful to all and sundry interested in historical writings and other literary genres.

UHLOBO LOKUBHALA OLUSETSHENZISIWE

Kulo mqingo kusetshenziswe ubhalo i-*American Psychological Association (APA) 5th Style*, engenye yezinhlobo zokubhala ezisetshenziswa emhlabeni wonke jikelele.

Izibonelo ngaphakathi komqingo:

Umbhali, unyaka, ikhasi/amakhasi okucashunwe kuwo (lapho kufanelekile)

UMsimang, (2005)

(UMsimang, 2005:78)

(UMsimang, 2005: 30-48)

UMsimang (2005) uthi...

UHlela benoNkosi (2000) baphawula ngokuthi/ bathi...

Izibonelo kuhlu lwemithombo yolwazi esetshenzisiwe:

Incwadi (book)

Umbhali, (unyaka), *Isihloko*. Indawo: Abashicileli

Isibonelo: Khumalo, R.S. (1995). *Uphoko*. Pietermaritzburg. Shuter & Shooter

Ijenali (journal)

Umbhali. (unyaka). Isihloko sombhalo. *Igama lejenali*.i-Volume(inombolo yejenali), Amakhasi

Isibonelo: Lestrade, G.P. (1935): *Bantu Praise Poems. The Critic Vol. 4, p1-10*

Ithesisi ibhalwe kusetshenziswa uhlobo lokubhala okuthiwa yi-*Times New Roman*.

Ifonti kube eyi-12

Ukwehlukana kwemigqa kube okukodwa nohhafu.

UHLU LWEZINCAZELO ZAMAGAMA

Indlela yocwango. Research method

Injulalulwazi. Theory

Ingxoxo. Interview

Ipharadaymu. Paradigm

Ukubuyekezwa kwemibhalo. Literature review

Ipharadaymu eqondayo. Interpretive paradigm.

Ipharadaymu ebikezelayo. Positivist paradigm

Ipharadaymu ekhululayo. Emancipate paradigm

Ipharadaymu ehlukanisayo. Post-structural paradigm

Uhlaziyo lokuqukethwe. Content analysis

Inkambiso elungileyo yocwango. Research ethics

Ingcindezelo. Oppression

Izindlela zokuqoqa ulwazi. Data collection methods

Ucwango ngendlela yekhwalthethivu. Qualitative method

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A. Izibongo Zamakhosi

- (i) Izibongo zeNkosi uShaka
- (ii) Izibongo zeNkosi uDingane
- (iii) Izibongo zeNkosi uMpande
- (iv) Izibongo zeNkosi uCetshwayo

B. Incwadi yokucela ukuqhuba ucwaningo

C. Isifungo

D. Imibuzo esakuhleleka eyayibuzwa okwakuxoxiswana nabo

ISAHLUKO SOKUQALA

UKWETHULWA KOCWANINGO

1.1 ISINGENISO

Eminyakeni eminingi eyedlule zibalwa izincwadi zomlando ezibhaliwe ngamakhosi akwaZulu ikakhulukazi zibhalwa ngabantu abangamaZulu. Kuyaphawuleka ukuthi umlando wamakhosi akwaZulu ulondolozwe ezibongweni zamakhosi ezazihaywa izimbongi. Lezi zibongo zamakhosi zabe seziqoqelwa ndawonye sezibhalwa phansi ababhali abehlukene abangamaZulu njengoNyembezi ngonyaka we-1958 ebhala “Izibongo Zamakhosi”. Izibongo zamakhosi yizona ezethula inkosi leyo kubantu. Ziningi izindlela ezisetshenziswayo ukwethula inkosi. Kungaziswa abantu ngozalo lwenkosi leyo nomlando wayo. Bakhona nababhali abanjengoDhlomo ababhale amanoveli omlando. Lolu cwaningo lumayelana nokuqhathanisa amanoveli omlando abhalwe nguDhlomo ngamakhosi akwaZulu kanye neZibongo Zamakhosi aKwaZulu njengoba zibhalwe uNyembezi (1958) Lokhu kwenziwa kubukwa nezinye izincwadi ezinomlando wamakhosi aKwaZulu.

Ukuze ucwaningo lulandeleke kahle, kuzohlaziywa amagama aqukethwe yisihloko. Amagama azochazwa yilawa alandelayo: Ucwaningo, ukuqhathanisa, inoveli, umlando, izibongo, ubukhosi kanye namaZulu.

UNyembezi (1992:68) uthi **ukucwaninga** kusho ukuhlola ngokucophelela, ukuhlaziya, ukucubungula noma ukuphenya. Lo umsebenzi owenziwe noma ohlaziye ngokucophelela ngumcwaningi.

Igama elisho **ukuqhathanisa** uNyembezi (1992:434) uthi lisho ukuhlola ukufana kwezinto, ukufanekisa noma ukulinganisa. Kulolu cwaningo kuqhathaniswa amanoveli omlando wamakhosi lawo abhalwe uDhlomo eqhathaniswa nezibongo zamakhosi eziyincwadi ebhalwe uNyembezi (1958).

UZulu nabanye (1992:340) bathi **inoveleli** indaba ende exoxwa ngendlela yephrozi. Ngokujwayelekile kuba yindaba esuka ekhanda lombhali okusho ukuthi lokho okwenzekayo noma okufundwayo kusuke kungazange kwenzeke. Okubalulekile ngombhalo oyinoveleli ukuthi kumele ukhohleke uzwakale njengendaba eyenzeka ngempela. Kulolu cwaningo kukhulunywa ngamanoveleli omlando. NgokukaZulu nabanye (1992:341) inoveleli yomlando igxile kakhulu ezehlakalweni ezake zenzeka. Kule noveleli kutholakala abalingiswa abangasuselwa ekhanda nje, kodwa abake baphila. Izehlakalo ezichazwayo zibonakala zenzeka endaweni eyaziwayo enokukhonjwa. Uma zonke izinto encwadini ziyiqiniso incwadi leyo izoba eyomlando. Okuyenza ibe yinoveleli yilezo zinto umbhali azisusela ekhanda. Ezinye izehlakalo kungenzeka zingasekwa wubufakazi bomlando. Abalingiswa abathile kungaba abasuselwa ekhanda abangazange baphile. Umbhali uyazisungulela ezinye izinto ukuze indaba yakhe iphelele. Okubalulekile wukuthi lokho umbhali akususela ekhanda kufanele kuvumelane namaqiniso omlando, okuyizehlakalo ezigqamile nabalingiswa abagqamile.

UNyembezi (1992:269) uthi **umlando** yizindaba zakudala noma izigigaba zesikhathi esesadlula. Kulolu cwaningo kukhulunywa ngomlando wobukhosi bakwaZulu.

UKhumalo (1993:73) uthi **izibongo** ziwumkhakha wokuhaya ondlaleke kabanzi. Ukuhaya lokhu okwakusemizweni nasesihlokwini solimi lomZulu noma loMdabu ngalokho osekumthathile. Kuthi ukuchukuluza imizwa yakhe qede bese kusuka usinga nosikisiki lwamadlingozi nombhejazana wokuqhakambisa lokho okuhle nokutusekayo osekuwele esweni, enhliziyweni nasengqondweni. Uyomethuka esedazuluka eqhuma phezulu ngengila esephotha eluka ngobugagu nesinwe lo mlingo wakhe osigqi siqubula ubuzwe nobuntu bengabadi nendabuko, kwalani khona ukusuka amagqoza usuhlaba usentu, kushunqe uthuli, usudlala udlalisela ngobunyandlanyandla benkomo yakwenu. Kulolu cwaningo kukhulunywa ngezibongo njengoba ziqukethe umlando wesizwe samaZulu.

Uma kukhulunywa ngobukhosi, uNyembezi (1992:240) uthi kushiwo impilo yokunethezeka, umbuso noma isikhathi sokubusa kwenkosi. Umcwani ngi kulolu cwaningo uzobheka noma agxile ebukhosini bakwaZulu.

Uma kukhulunywa ngamaZulu, kukhulunywa ngabantu iningi labo elakhile esifundazweni sakwaZulu-Natali. Laba bantu bakhuluma ulimi lwesiZulu. Bangabantu abangaphansi kwenkosi yamaZulu ebusayo. Echaza ngamaZulu uSelby (1971:6) uthi igama elithi amaZulu phesheya kwezilwandle lizwakala sengathi lisho wonke umuntu oseNingizimu Afrika. Lokhu kwenziwa ukuthi ubukhosi baKwaZulu yibona obudumile ngenxa yombumbi walesi sizwe owayedumile, iNkosi uShaka.

Asechaziwe amagama abumbe isihloko, sekuzobhekwa izinhloso zocwaningo.

1.2 IZINHLOSO ZOCWANINGO

Okuyiyona nhloso ngqangi yalolu cwaningo ukuqhathanisa izindlela umlando wobukhosi baKwaZulu ovezwe ngayo ezincwadini ezingamanoveli abhalwe uDhlomo athi “UShaka”, “UDingane”, UMpande” kanye “noCetshwayo”. La manoveli aqhathaniswa nezibongo zamakhosi njengoba ziveziwe encwadini kaNyembezi ethi “Izibongo Zamakhosi”. Nakuba le mibhalo yomibili ezoqhathaniswa ihlukile kodwa kukhona okubonakala kunokufana okuyikona okwenza ukuthi kube nesidingo sokuthi kucwaningwe.

Enye yezinhloso ukuqhakambisa ubumqoka kobukhosi kanye namakhosi akwaZulu ngokubuka izibongo zamakhosi akwaZulu kanye namanoveli omlando wamakhosi akwaZulu njengoba ebhalwe nguDhlomo. Kulolu cwaningo kuhloswe ukuba kekucutshungulwe imibono eshayisanayo mayelana nokuvezwa kwamakhosi akwaZulu njengoba evezwa amanoveli omlando kanye nezibongo zamakhosi. Kuzobhekwa neqhaza elibanjwa yisimo sepolitiki yangaleso sikhathi ekuhlanekezeleni umlando.

Lolu cwaningo luzocacisa kabanzi umehluko okhona phakathi kwezibongo zamakhosi kanye namanoveli ukuze nobethi uma efunda amanoveli omlando acabange ukuthi aqukethe okufanayo nalokho okusezibongweni zamakhosi awazi umehluko njengoba uzovezwa umcwaningi.

Enye yezinhloso zalolu cwaningo ukucubungula imibono engefani ekuvezweni komlando wamakhosi akhethiwe kulolu cwaningo njengoba uvezwe amanoveli, izibongo zamakhosi kanye nezincwadi zomlando. Lolu cwaningo luhlose ukuveza izindlela ezingalandelwa ukugwema ukuhlanekizelwa komlando wamakhosi esikhathini esizayo. Lolu cwaningo belungazange lwenziwe muntu ngaphambilini. Luzokwandisa futhi luphose itshe esivivaneni sokuthuthukiswa kwezibongo zamakhosi akwaZulu. Luzobuye futhi luveze nokubaluleka kwamanoveli omlando abhalwe uDhlomo ngamakhosi akwaZulu.

Seziveziwe izinhloso zocwaningo, sekuzobhekwa isidingo sokwenza lolu cwaningo.

1.3 ISIDINGO SOKWENZA LOLU CWANINGO

Lolu cwaningo ludingeke kakhulu emphakathini wanamuhla ukuze labo abafisa ukuba bangalahlekelwa yimvelaphi yobuzwe babo babone ukubaluleka kobukhosi bakwaZulu kanye nomlando wamakhosi akwaZulu. Lolu cwaningo lubalulekile ukuze kugqame kahle ukuthi ngempela ngempela kumuntu odinga ukuthola amaqiniso aphelele ngomlando wobukhosi bakwaZulu angawuthola kuphi phakathi kwamanoveli omlando kanye nezibongo zamakhosi.

Lolu cwaningo ludingekile futhi ukuze lunikeze umlando ngenkosi nenkosi leyo ngoba zimbalwa izincwadi ezinomlando ngamakhosi akwaZulu ikakhulukazi lezo ezibhalwe ngamaZulu. Lubuye ludingeke kakhulu lolu cwaningo ukuveza amaqiniso ngamakhosi akwaZulu. Luzosiza kakhulu ekugqugquzeleni abantu bakithi ukuthi bacacelwe kahle ukuthi nezinto zesintu zibalulekile ngisho nakulesi sikhathi sempucuko yaseNtshonalanga, futhi kube nomphumela wokuthi umuntu osazazi ukuthi ungumuntu onsundu abuyele kokwakhe angadumi nokwezizwe noma nokwabanye abantu ikakhulukazi njengoba kusesikhathini sokuqwebuka kwe-Afrika. Sikhulu isidingo salolu cwaningo emiphakathini yethu ensundu eyathola imfundiso-ze yokungawahloniphi amakhosi esizwe ngokuthi agagulwe ngamagama. Lapha-ke kuzoxwayiswa abantu ngokuthi amakhosi kufanele ahlonishwe.

Sekukhulunywe ngesidingo sokwenza lolu cwaningo, sekuzokhulunywa ngenkuthazo yokwenza lolu cwaningo.

1.4 INKUTHAZO YOKWENZA UCWANINGO

Ukuze kwenziwe lolu cwaningo umcwaningi ukhuthazwe ukubona ukufiphala komlando kanye nokungabi bikho kwezincwadi ezibhalwe ngomlando wamakhosi akwaZulu. Enye into ekhuthaze ukuba kwenziwe lo msebenzi ukuveza ubuhlakani besizwe samaZulu. Lesi sizwe esikhathini esiningi esedlule besiphila ngobuciko bomlomo, amasiko kanye nezinye izinto eziningi njengemfundiso ebidluliselwa ezizukulwaneni ngamazwi omlomo. Sekuyisikhathi sokuba wonke umlando wesizwe ugcineke ngokuba ulotshwe phansi.

Ukukhuthaza inhlonipho nesithunzi solimi, lo msebenzi uzolotshwa ngolimi lwesiZulu, ulimi esalulondolozelwa ngenye yamakhosi akwaZulu, inkosi uShaka ukuze ufinyelele ezinkulungwaneni zabantu abangamaZulu. Ukulinganiswa kwezilimi lapha eNingizimu Afrika kwenze enkulu intshisekelo kumcwaningi ukuba enze lolu cwaningo ngolimi lwesiZulu. Njengoba iYunivesithi yaKwaZulu-Natali okuyiyunivesithi lapho kwenziwa khona lolu cwaningo isiphumelelise inqubomgomo yobulimibili, okuyisiNgisi kanye nesiZulu, lolu cwaningo luzokwandisa emibhalweni yolimi lwesiZulu.

Isivelile inkuthazo yokwenza lolu cwaningo, manje sekuzobukwa umklamo wocwaningo.

1.5 UMKLAMO WOCWANINGO

Lolu cwaningo luzogxila kakhulu emakhosini amane akwaZulu okuyiNkosi uShaka, iNkosi uDingane, iNkosi uMpande kanye neNkosi uCetshwayo. Lokhu kubangelwe ukuthi uma kulandwa ubukhosi bakwaZulu iNkosi uShaka yiyona eyaba umbumbi wesizwe samaZulu. Yingakho-ke ucwaningo luqale kuyo iNkosi uShaka. Luginca eNkosini uCetshwayo ngoba yiyona nkosi eyaba eyokugcina ukubusa embusweni wakwaZulu owawusabumbene. Lo mbuso wahlukaniswa ngesikhathi sokubusa kweNkosi uCetshwayo. Ucwaningo luzogxila ezincwadini ezingamanoveli omlando ezine ezibhalwe nguDhlomo okuyizona ezizoba yisisekelo salolu cwaningo. Nazi lezi zincwadi; “UShaka” (1935), “UDingane” (1936), “UMpande” (1938) kanye no”Cetshwayo” (1956). Enye incwadi ezosetshenziswa kulolu cwaningo ethi “Izibongo Zamakhosi”, ehalwe uNyembezi (1958).

Usubhekiwe umklamo wocwaningo, sekuzobhekwa imibuzo ezophendulwa kulolu cwaningo.

1.6 IMIBUZO EZOPHENDULWA

Emibuzweni eminingi engabuzwa mayelana nalolu cwaningo umcwaningi ukhethe ukuthi athathe leyo ayibone ibaluleke kakhulu futhi izosiza ekutheni kutholakale izimpendulo mayelana nocwaningo lonke. Le mibuzo ezobuzwa ihlelwe kanje:

- a) Kukhona yini okufanayo nokungefani phakathi kombhalo oyizibongo zamakhosi kanye namanoveli omlando?
- b) Ngabe izibongo zamakhosi ziwethula wonke yini umlando wamakhosi na?
- c) Yimuphi umunxa owethula umlando ogcwele phakathi kwamanoveli omlando kanye nezibongo zamakhosi?
- d) Ngabe kukhona yini ukuhlanekezeleka okukhona ekwethulweni komlando wobukhosi bakwaZulu.

Sekuphawuliwe ngemibuzo yalolu cwaningo, sekuzobhekwa amagama adinga ukuchazwa.

1.7 AMAGAMA ADINGA UKUCHAZWA

Maningi amagama azosetshenziswa kulolu cwaningo azodinga ukuba achazwe ukuze kube lula ukululandela.

Inkosi

UMsimang (1975:355) uthi inkosi yinhloko yombuso. Okunguyena muntu obusayo esizweni yinkosi. Ngenxa yokuthi amakhosi akwaZulu ayeba ngabantu abanamandla nesithunzi futhi ehlonishwa, yingakho ayefaniswa nezilwane ezithile, kuye ngokuthi leso silwane sinamandla kanjani okanye siziphatha kanjani. Kwenye inkathi kususelwe esimweni saso isilwane njengengonyama, isilo nokunye.

Indlovukazi

UMsimang (1975:359) uthi inkosikazi yenkosi kwakuthi uma sekukhotheme inkosi ibizwe ngendlovukazi. Lokhu kwakwenzeka kuphela uma kuyiyona inkosikazi yenkosi ebambele inkosana yayo isihlalo sobukhosi ngoba inkosana isencane nakuba kwakungavamile. Isibonelo yilapho indlovukazi uKaMsweli yabambela inkosi uDinuzulu ubukhosi ngenkathi isencane.

Ukukhothama

Ukukhothama yigama lokuhlonipha. Akugagulwa neze kuthiwe inkosi ishonile noma mhlawumbe kuthiwe ifile. Okwesibili kungachazwa ngokuthi kuthiwa ikhotheme nje yingoba kakade inele igqabuke bese ifoliswa ikhanda liphumule phezu kwamadolo, oyibonayo athi ikhotheme nje izobuye iqabuke kanti isithule.

Ibutho

UMsimang (1975:341) uthi ibutho isihlangu sezwe ngoba yilona elivikela isizwe kanti uNyembezi (1992:46) uthi ibutho izinsizwa noma amadoda noma abesifazane ababuthelwe eqenjini elilodwa. KwaZulu amakhosi ayeba namabutho awo. Ibutho lokuqala elibuthwa yinkosi libizwa ngokuthi ingqalabutho.

Indlunkulu

Indlunkulu yinkosikazi yokuqala yenkosi. Indlu yale nkosikazi iba ngasesandleni sokudla emzini wesiZulu. Uyena nkosikazi omkhulu ozala indlalifa. Bonke abantu abafikayo bangeniswa endlini yakhe bethulwe kuye. Uyena ongumkhulumeli wawo wonke amakhosikazi enkosi.

Ikhohlwa

UNyembezi noNxumalo (1996:263) bathi ikhohlwa inkosikazi yasesandleni sokunxele emzini wesiZulu. Le nkosikazi iyona eyelama indlunkulu okungukuthi iyinkosikazi yesibili.

Iqadi

UNyembezi noNxumalo (1966:288) bathi iqadi inkosikazi yasesandleni sokudla emzini wesiZulu. Lena inkosikazi yesithathu.

Isigodlo

UNyembezi (1992:142) uthi isigodlo indawo lapho kuhlala khona umndlunkulu wenkosi noma kushiwo umuzi wenkosi. UMsimang (1975:8) uthi isigodlo lesi yisithabathaba somuzi sona ngokwaso. Lesi sithabathaba-ke sibiyelwe ngothango lwaso sodwa sehlukaniwa nenxuluma lilonke. Lapha kuhlala inkosi nomndlunkulu wayo esigodlweni. Isigodlo silindwa izinceku emasangweni emini, silindwe ogqayinyanga ebusuku.

Abantwana

Izingane ezizalwa ebukhosini bakwaZulu zibizwa ngokuthi abantwana ngisho sezindala kanjani. Lokhu kuyindlela yokuhlonipha abantwana benkosi.

Idlinza

UNyembezi (1992:86) uthi idlinza indawo lapho kungcwatshwe khona inkosi yesizwe noma ithuna lenkosi. Idlinza lenkosi libekelwa isihlahla somphafa ngaphezulu. Kuyaye kuthathwe izigxobo zomnyamathi kanye nezintingo zothobothi kubiyelwe ngazo idlinza lenkosi.

Ukutshalwa

Uma inkosi isikhothame kwaZulu akushiwo ukuthi isiyongcwatshwa kepha kuthiwa isiyotshalwa. UMsimang (1975:361) uthi; amakhosi ayenendawo yawo angcwatshelwa kuyo, hhayi esibayeni sayo njengabanumzana bemizi. Singabala indawo enjengakwaNobamba lapho kwakutshalwa khona amakhosi akwaZulu.

Isiko

UNyembezi (1992:475) uthi isiko inqubo eyejwayelekile noma indlela elandelwayo maqondana nesimo esithile. ONyembezi noNxumalo (1966:99) bathi, igama elithi isiko

umuntu angalichaza ngokuthi lingumkhuba owenziwayo, inqubo eyejwayelekile elandelwa yisizwe, indlela yempilo eqokothiswe yaba nesigqi somthetho okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa yena noma umndeni wakhe, noma nanaso sonke isizwe sakhe bese kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele ukwenziwa.

Ukukhonza

Igama ukukhonza lingachaza izinto eziningi ezahlukene. UNyembezi (1992:239) ukukhonza ukubeka ngezindlela eziningi. Okokuqala uthi kukhona okuwukuthumela amagama ezifiso ezinhle, ukudlulisa izilokotho ezinhle. Okwesibili kusho ukuthanda into kakhulu. Okwesithathu kusho ukucelisa endaweni yomuntu noma ukudumisa uNkulunkulu. Lapha kulolu cwaningo kuzokhulunywa ngokukhonza okuwukucela indawo yokuhlala endaweni yenye inkosi.

Umelanyaniswa

Ubaba uMdletshe echaza umelanyaniswa wathi ngumntwana oyaye athathwe kwenye indlu okungeyena owakwenu bese ethathwa njengowakwenu elanyaniswa nomntwana wakuleyo ndlu alethwe kuyo. Kungathathwa uMntwana uZiwedu njengesibonelo salokhu ngoba wayengumelanyaniswa weNkosi uCetshwayo. Uma kungowakwenu kuthiwa umelamani.

Ukudla umuzi

Lokhu kusho ukuba nguweni ozozala inkosi noma indlalifa kuleyo ndlu. Kwenye inkathi intombi iyaye itshelwe ingakagani ukuthi iyona eyodla umuzi.

Inxiwa

UNyembezi (1992:237) inxiwa isiza lapho kwakukade kumi khona umuzi.

Ibamba

UNyembezi (1992:10) uthi ibamba ngumuntu obambele omunye isikhundla noma iphini. Ibamba lenkosi kwakuba umuntu obambele inkosi isihlalo sayo uma isencane. Singenza isibonelo soMntwana omkhulu wakwaNxangiphilile owayebambele isilo uZwelithini.

Ukudingisa

Ukudingisa kusho ukuxosha umuntu ezweni lakubo ukuba ayiswe kwelinye ilizwe.

Undunankulu

UNyembezi (1992:326) uthi, undunankulu umuntu owengamele umbuso noma induna engaphezu kwezinye izinduna. Kulolu cwaningo kukhulunywa ngenduna engaphezu kwezinye.

Iphovela

Uma kukhulunywa ngephovela kusuke kukhulunywa ngentombi esuke ikhethwe yinkosi isilungiselwa ukuyongena esigodlweni. Singasho ukuthi yingoduso yenkosi.

Asechaziwe amagama azosebenza kulolu cwaningo, sekuzobhekwa umlando wobukhosi baKwaZulu.

1.8 UMLANDO WOBUKHOSI BAKWAZULU

Uma kulandwa umlando wobukhosi bakwaZulu, uMazibuko (1999:12) uthi lo mlando usuka kuGumede owazala uMnguni, kwathi uMnguni wazala uLuzumane owazala uMalandela okunguyena nzalabantu. Yingakho kuyaye kuthiwe “Zulu kaMalandela” uma kukhulunywa ngesizwe samaZulu. UMalandela kuzogxilwa kuye ngoba umlando wabantu baKwaZulu usuka kuyena. UMalandela waganwa uMaGwabini ogama lakhe kwabe kunguNozinja. Wathola abantwana kepha amadodana akhe ayegqamile kwabe kunguQwabe owayemdala kanye noZulu owayemncane. Emva kokufa kukaMalandela kwaba nombango emadodaneni akhe omabili uZulu noQwabe kubangwa imfuyo.

Waphumelela uZulu esizwa unina. Wahamba-ke uQwabe edubile wayoqala isizwe sakhe sakwaQwabe. UZulu naye waqala isizwe sakwaZulu.

UZulu wazala amadodana akhe amabili oPhunga noMageba. Yilapho-ke kwase kuqala ubukhosi bakwaZulu. Emva kokukhothama kukaZulu ubukhosi bathathwa uPhunga okwathi naye esekhothame ubukhosi bathathwa umfowabo uMageba ngoba uPhunga wakhothama engenayo indlalifa. UMageba wazala indodana uNdaba eyizala kumkamfowabo amngena emva kokukhothama kukamfowabo uPhunga. UNdaba yinkosi yokuqala eyaqala ukubutha amabutho. UNdaba wayenesiphiwo sokuthi uma kunesomiso wayeba yinyanga yezulu abambele inkosazane uNomkhubulwane. Kwakuhaywa ingoma eyayaziwa ngokuthi ingoma kaNdaba. Emva kokuba ingoma seyihayiwe izulu lalina. Indodana endala yenkosi uNdaba ogama layo kwabe kunguXhoko yaphuma yayokwakha isizwe sayo saseGazini. Isihlalo sobukhosi sabe sesithathwa indodana encane kaNdaba uJama.

UJama wazala uSojijisa entombini yaseButhonga okwakusolakala ukuthi yafika ebukhosini isivele isizithwele. Kuthiwa inkosi uJama yajijisa kule ntokazi. Yingakho umntwana ethiwa igama lokuthi uSojijisa. USojijisa wazala uMaphitha yena owazala uZibhebhu yena wazala uBhokwe onguyise kaPhumanyova onguyise kaBhekintinta obusayo njengamanje kwaMandlakazi.

UJama wabuye wathola omunye umntwana owabizwa ngokuthi uSenzangakhona amthola kuMthaniya wakwaSibiya. UJama wakhothama uSenzangakhona esemncane ngakho-ke ubukhosi wake wabubanjelwa uMkabayi owayengudadewabo kaSenzangakhona. Kwathi ukuba akhule, ubukhosi base bubuyela kuye uSenzangakhona. USenzangakhona wazala amadodana amaningi esingabala kuwo lawa ayedumile: uShaka, uDingane, uMpande, uMhlangana noSigujana owabe eqokwe uyise uSenzangakhona ukuba abe yinkosi uma esekhothame. USigujana wabulawa uNgwadi owayezalwa unina wenkosi uShaka uNandi.

Emuva kokukhothama kukaSigujana ubukhosi bakwaZulu bathathwa uShaka owayeyindodana kaSenzangakhona ayeyithole kuNandi intombi yaseLangeni. UShaka ubukhosi wabuthatha esizwa yinkosi yakwaMthethwa iNkosi uDingiswayo. UShaka uyena othathwa njengombumbi wesizwe samaZulu ngoba nakuba abusa isikhathi esifushane kepha ziningi izizwe azinqoba wazifaka ngaphansi kobukhosi bakwaZulu.

INkosi uShaka yabulawa abafowabo oDingane noMhlangana behlangene nensila yakhe uMbopha kaSithayi kanye noyisekazi uMkabayi kaJama. INkosi uShaka bayakhela uzungu lokuthi uma impi yamaZulu iphuma iyohlasela kwaSoshangane basale beyibulala. Nebala baphumelela ngoba yaphuma impi oDingane, uMhlangana noMbopha banyenya bafika bamgwaza wakhothama, base bethatha isidumbu sakhe basifihla emgodini wamabele esibayeni. INkosi uShaka yayingafuni bantwana ngoba yayisaba ukuthi bayothi bangakhula bayibangise, yingakho ingabanga namntwana. Ayizange ibasole abanewabo kanti yibona abazoyibulala. Lafa-ke iqhawe elikhulu. Emuva kokufa kweNkosi uShaka ubukhosi bathathwa uDingane umfowabo esizwe uyisekazi uMkabayi. UDingane wakhothama engazalanga ngakho-ke ubukhosi bathathwa umfowabo uMpande. UMpande wayenamadodana ayengoMbuyazwe noCetshwayo nawo ayebanga ubukhosi esekhona uyise uMpande. Uyena uMpande owayewaqhathile ngoba ethanda uMbuyazwe. Emuva kokukhothama kukaMpande ubukhosi bathathwa uCetshwayo. UCetshwayo esekhotheme ubukhosi bathathwa indodana yakhe uDinuzulu owathatha ubukhosi esemncane eneminyaka eyishumi nesithupha. Inkosi uDinuzulu yakhothamela kwelaseNtilasifali lapho eyayidingiselwe khona. Yabuya ngoba isizotshalwa kwaNobamba.

Ubukhosi base buthathwa inkosi uSolomoni eyabe izalwa yiNkosi uDinuzulu. Kwathi emva kokuthama kweNkosi uSolomoni, kwabonakala ukuthi kuzoba nenkinga ngesihlalo sobukhosi ngoba abantwana bayo babesebancane. Kwabe sekubamba umntwana wakwaSokesimbone uMntwana uMshiyeni. Isibhedlela esiseMlazi iPrince Mshiyeni, sethiwa leli gama lisuselwa egameni lakhe lo mntwana. Okunguyena owathatha ubukhosi yiNkosi uBhekuzulu, uCyprian.

Emva kokukhothama kweNkosi uBhekuzulu kwaba nenye inkinga ngoba indodana yayo yabe isencane. Isihlalo sobukhosi sabe sesibanjwa umntwana omkhulu wakwaNxangiphilile uMntwana uMcwayizeni. Yanele yakhula inkosi yase ibuthatha ubukhosi baKwaZulu, iNgonyama uZwelithini okunguyena oseyinkosi ebusayo kwaZulu njengamanje.

1.8.1 ULIBO LOKULANDELANA KWAMAKHOSI AKWAZULU

				<i>Mnguni</i>						
				<i>Lubolohwenja</i>						
				<i>Gumede</i>						
				<i>Mnguni II</i>						
				<i>Luzumane</i>						
				<i>Malandela</i>						
				<i>Zulu I</i>						
				<i>Nkosinkulu</i>						
				<i>Ntombela</i>						
				<i>Zulu II</i>						
				<i>Mageba</i>	<i>Phunga</i>					
				<i>Ndaba</i>						
	<i>Nkwelo</i>	<i>Mnomo</i>		<i>Jama</i>						
	<i>Mudli</i>	<i>Zivalele</i>	<i>Sojoyisa</i>	<i>Senzangakhona</i>						
<i>Thimuni</i>	<i>Sigwebana</i>	<i>Mkhanyile</i>	<i>Maphitha</i>	<i>Mpande</i>	<i>Dingana</i>	<i>Shaka</i>	<i>Sigujana</i>			
<i>Ndlovu</i>	<i>Chakijana</i>	<i>Nkankane</i>	<i>Zibhebhu</i>	<i>Cetshwayo</i>	<i>Ziwedu</i>	<i>Mthonga</i>	<i>Mkhungo</i>	<i>Magwendu</i>	<i>Hamu</i>	<i>Sitheku</i>
<i>Pieter</i>	<i>Mbango</i>	<i>Mabheke shiya</i>	<i>Bhokwe</i>	<i>Dinuzulu</i>	<i>Mpikanina</i>	<i>Mahlasela</i>	<i>Silimana</i>	<i>Tetemana</i>	<i>Khambi</i>	<i>Nkantini</i>
<i>Ndoda</i>	<i>Manukuza</i>	<i>Bhota</i>	<i>Phumanyova</i>	<i>Solomon</i>	<i>Mziyaqoka</i>	<i>Bangindoda</i>	<i>Bhekeshowe</i>	<i>Zithume</i>	<i>Mashibha</i>	<i>Gqokubukhosi</i>
<i>Qedezakhe</i>	<i>Qedisono</i>	<i>Mphumempini</i>	<i>Bhekintiitha</i>	<i>Bhekuzulu</i>	<i>Nsikayezwe</i>	<i>Gamalikayisa</i>	<i>Mhlaba</i>	<i>Veleshowe</i>	<i>Kufakuyazi khuluma</i>	<i>Simpihwe</i>
				<i>Zwelithini</i>	<i>Sibusiso</i>				<i>Bhekumuzi</i>	

Sekuphawuliwe ngomlando wobukhosi bakwaZulu. sekuzobhekwa umlando wababhali okuzoqhathaniswa imibhalo yabo. Kuzoqale kubhekwe umlando kaDhlomo bese kubhekwa nomlando kaNyembezi. Lokhu kuzolekelela ekuyiqondeni kahle imibhalo yabo ngokubuka imilando yabo.

1.9 UMLANDO KADHLOMO

Okunye okuphathelene noDhlomo kucashunwe emsebenzini ka-Albert S. Gerard (1971) kanye nocwaningo lukaCouzen (1985). Ucwanningo lukaCouzens (1985) lwalumayelana nomfowabo kaR.R.R. Dhlomo u H.I.E. Dhlomo nakuba kukhona okuthile ngo R.R.R. Dhlomo. Lokhu kumayelana nekhaya lakhe, ukufunda kanye nendlela afunda ngayo eyaba nomthelela ekubhaleni kwakhe.

URolfes Reginald Raymond Dhlomo wazalwa ngoMasingana ngonyaka we-1901 eSiyamu eduzane naseMgungundlovu KwaZulu Natali, washona ngonyaka we-1971 esibhedlela sase-Edendale. URolfes wayeyindodana yesithathu yomshumayeli u-Ezra Sigadiya kaGcugcwa kaLuphoko kaMlozi kaNgongoma Dhlomo. Uyise u-Ezra kwakungumngani omkhulu wenkosi uBhambatha kaMancinza owayengumholi wempi yonyaka we-1906, wayekhuluma njalo ngokufa kwenkosi uBhambatha ezinganeni zakhe. Unina kaRolfes kwakunguSardina Caluza owayezalwa emndenini odumile e-Edendale nawo owawunomqambi wezingoma zesiZulu u R.T. Caluza. URolfes wayengumfowabo wombhali onohlonze uHerbet Isaac Ernest Dhlomo. Ngonyaka we-1928 uRolfes wagcagcelwa u-S. Victoria Nxaba eGroutville.

Impilo kaDhlomo yayincike kakhulu eMakhabeleni eNyakatho neKranskop eNatali, eNyakatho noMdlovana emgwaqeni omkhulu waseKranskop, yilapho wonke amakhosi akwaDhlomo angewatshelwa khona. U-Ophin Dhlomo umzala wabafana bakwaDhlomo wazalwa ngonyaka we-1910 futhi bake bahlala ndawonye noRolfes eThekwini eminyakeni eminingi edlule; ukhumbula okuncane ngomlando womndeni.

Ngokuka-Ophin Dhlomo, ecashunwe kuCouzens (1985:41) abantu baseMakhabeleni baguqula igama labo laba uDhlomo ngoba besaba ulaka lukaShaka. Ngokwakhe uthi,

kwakunezelamani zasebukhosini okwakunguMagedama Mathela noSungu. U-Ophin wayehlobene noSungu ngoJob, Qholobane noPhungane, kanti uRolfes kanye nomfowabo uHerbet bona baqhamuka ozalweni lukaMathela. (Akazange nokho abe nolwazi lwamagama ngokuzalana kwabo.)

Omunye umlando ususelwa ebhayibhelini lesiZulu lomlando, *Olden Times in Zululand* ebhalwe ngu-A.T. Bryant. UBryant uthi amaKhabela azitholela udumo lwawo olwehlukile njengesibongwana esingatheni. Umsuka wozalo lwabo alukaqondakali namanje, uqhamuka nokuthile okungaba umsuka; okunye kwakho yilokho okulandelwa u-Ophin Dhlomo. Abanye ngalesi sibongo, kubhala uBryant, bazibona bexhumene nabantu baseLangeni. Uyaqhubeka uma ehunyushelwe esiZulwini athi iqiniso ukuthi aMakhabela asebenzise uDhlomo njengesithakazelo kuwukwenza nje ngokujwayelekile igama lomuntu owayedumile bemazi uyena owayeba yingxenye yezithakazelo. Unina weNkosi uShaka kwakungowaseLangeni. Ubaba kaNandi kwakunguBhebhe Mhlongo kanti yingakho abantu baseMakhabeleni bezibiza ngoMhlongo noma Dhlomo. Bazixhumanisa nabantu baseLangeni ngoyise kanye nomkhulu wendlovukazi uNandi (Couzens 1985:40).

U-Ezra Dhlomo nonkosikazi wakhe baya eGoli lapho kwazalelwa khona uFrank, okuwuyena kuphela ongazalelwanga eSiyamu. Abaqalanga bazinza eGoli. Babehlezi behla benyuka, okwenza kucace ukuthi kungani uRolfes aqala ukufunda eSiyamu nasoHlange ekubeni uHerbet wamane waqala ukufunda eGoli. (Couzens 1985:42)

UDhlomo waqala ukufunda eSiyamu nasoHlange okuyisikole esasungulwa uDkt. J.L. Dube owaziwa kulo lonke elaseNingizimu Afrika. EGoli uRolfes waya esikoleni semishini yeBhodi laseMelika eDoornfontein lapho ayefundiswa uNksz. Bertha Mkhize. Wabafundisa ingxenye yonyaka wabe esehlaselwa ngumkhuhlane owawubhokile ngaleso sikhathi. Wabafundisa ukubhala, ukukhuluma nokufunda isiZulu nesiNgisi. URolfes wabe eseya KwaZulu-Natali eseyoqeqeshelwa ukufundisa emishini yase-American Board eManzimtoti eyagcina seyaziwa nge-Adams Teacher Training College. Emishini yase-Adams u R.R.R. Dhlomo wathola isitifiketi sokufundisa esingasho ukuthi yilapho futhi okwaqala khona uthando lokubhala imibhalo oziqambelayo yona.

Izelamani zombili uRolfes noHerbet babezwana kakhulu. UHerbet wayeshesha enza zonke izinto kuqala, kanti uRolfes wayenesineke kukho konke (Couzens 1985:46). Umfowabo u H.I.E. Dhloro umchaza kanje u R.R.R. Dhloro:

Ungumuntu othobekile futhi unamahloni, akathandi ukukhuluma phambi kwezihlwele. Akazithathi njengomuntu ohlakaniphile noyincithabuchopho. Ngeke umthole enabantu abadumile nabahlakaniphile. Ngeke umthole emihlangwaneni nasemicimbini; kodwa uyaya emidlalweni yekhilikithi nebholo lezinyawo. Uyithanda kakhulu le midlalo. Lapha emidlalweni akekho olokhu emnaka ngemithetho kanye nezingxoxo ngoba lokho ukuzonda kabi. Usebenzisa isikhathi sakhe sokuphumula ngokufunda nokubhala. Uthanda kakhulu ukufunda; ufunde kakhulu amanoveli. Uyazithanda ezombusazwe kanye nokubhala. (Upbeat, Vol. 2 & 3: 12)

Izelamani zombili zakhetha ukubhala imibhalo yazo ebalulekile ngezilimi ezahlukene. Imisebenzi eminingi kaRolfes yabe ingesiZulu kanti ekaHerbert yabe ingesiNgisi nakuba ulimi lwasekhaya kwabe kuyisiZulu (Couzens 1985:46).

NgokukaCouzens (1985:57), ngonyaka we-1928 uRolfes Dhloro wathola umsebenzi wokuba umabhalane wasemayini edolobheni laseGoli. Wayengakhohliwe iNatali wayelokhu exhumene nayo ngokuba nengosi ephepheni iLanga LaseNatali. Wayeke abhale asebenzise elithi "Rollie Reggie". WayengumKristu ozinikele, yingakho izihloko zakhe eziningi zaziphathelene, zifundisa futhi zigqamisa ukhoho lobuKristu. Wayengumuntu ophakathi nendawo emphakathini omnyama futhi engazinikele kwezombusazwe kodwa wayewuxhasa uKhongolose. Wayenokuwabuka ngeso elibukhali amaKhaladi kanye namaNdiya ngenxa yokuziqhelelanisa nombusazwe kanti wayengafuni nokubabona abeLungu ababehlomula kakhulu kwezezimali.

Ebinzaneni elicashunwe enkondlweni yakhe ethi 'My Country' lahunyushelwa esiZulwini, uyichaza kahle imizwa yakhe:

Ubuhlungu! Maye kubuhlungu kanye
Ngoba akuselona izwe labaNsundu,
Natali, indawo yami, Inhliziyo yami ikhathele
Izinyembezi zinye izibazi ngenxa yezwe lami

Ngiyakuthanda kakhulu” (Couzens, 1985:58)

Mhla ziyi-10 kuZibandlela ngonyaka we-1923 kwi-‘*Special Correspondent*’ uRolfes wabhala isiqeshana ngesihloko esithi “Ngemibhalo yethu yeSintu” ephepheni iLanga LaseNatali. Lesi sihloko sasibalula ukuthi “Masibe nemibhalo yethu lapha eNingizimu Afrika manje noma ngesikhathi esizayo uma senze njalo ukubaluleka kwesiko lomuntu oNsundu jikelele liyokhula.”

Umbhali uRolfes wayekuphika ukuthi wayegqugquzela umoya wobuzwe obuthile kodwa wayefuna ukuthola lokho okungamagugu okufanayo kanye nokugqugquzela ubumbano ngokuqhubekisa phambili isiZulu kanye nesiNgisi kancane. Waphinda futhi wabhala ngesonto elilandelayo esadingida indikimba efanayo yokuqamba imibhalo okungeyabantu abansundu esihloko sithi, “Imibhalo kaZwelonke”.

Wayekhala ngokuthi akusavamile ukuzwa umuntu ekhuluma isiZulu esiqondile. (Lapho ebhekise kulokho okuchazwa inkondlo ecashuniwe ngenhla). Wakubeka kwacaca ukuthi emizini eminingi yabantu abaNsundu uthola iBhayibheli noma amabhukwana enkolo noma amapheshana emithi. Waqhubeka wathi; “Izincwadi Zobuciko bomlomo namarekhodi omlando wethu kumelwe kongiwe ukuze kungashabalali, kuthi nezinto esiziqhenya ngazo njengesizwe sizilondolozwe ngemibhalo, uma singakwenzi lokho konke kuyolahleka unomphela kuthi ukuxhumana kwethu nemuva lethu kulibaleke unomphela”. (Couzens 1985:59).

Ngonyaka we-1928 uRolfes Dhlomo washicilela inoveli eyaba ibhalwe ngesiNgisi eyayithi “*An African Tragedy*”. Kwakuyinoveli yokuqala yesiNgisi eyabe ibhalwe umuntu oNsundu waseNingizimu Afrika. Le noveli yayiveza umqondo womuntu onobuKristu obuqotho ixube nobubi obuvezwa utshwala, ukudansa, umthetho wepasi ukucwasana kanye nempilo yasedolobheni. Izindikimba ezazigqamile yilezo zokungaziphathi kahle emadolobheni. Kuhambisana nengcindezi yenhlalo kanye nesimo somnotho okubhekwana naso nsuku zonke. Le noveli ibuye ihambisane nalokho okuvezwe amafilimu “*Jim Comes to*

Johannesburg” kanye neka-Alan Paton ethi “*Cry The Beloved Country*” eyadlalwa emva kweminyaka engama-20. Le noveli ethi “*African Tragedy*” iyindaba yomhambi owaya eNtshonalanga eshiya ikhaya lakubo okwakungelamaKristu, waya esihogweni. Uma esebuya lo mhambi ekhaya, ubuya nobusathane obacekela phansi indodana yakhe. Le ndaba icishe ifane nalena kaBunyan ethi “Uhambo Lomhambi”. Ngenye indlela idingida impilo yasedolobheni yokudansa notshwala ngakolunye uhlangothi, igxeka amasiko esintu njengokuhamba izinyanga. Okubalulekile ukuthi le noveli ibhalwe ngesikhathi umnotho wemali uthatha isikhundla ngisho selobolo. UDhlomo wazithola esesenkingeni yokugxekwa kwelobolo, kanye nokugxeka lowo mphakathi owawubulala ilobolo. (Couzens, 1985:60)

Ngenyanga kaNcwaba, onyakeni we-1929, waqala uRolfes wabhalela iphephabhuku likaStephen Black “*i-Sjambok*”. Leli phephabhuku laligxeka kakhulu futhi liveza obala abantu noma yini eyayiphambana nokuziphatha nenhlalo yomphakathi. Kwakuyiphephabhuku laseYurophu, lihlelwa uStephen Black; ongumdlali, umqambi kanye nombhali.

Inqubomgomo yaleli phephabhuku kwakuwukulwa nobubi nokungathembeki emphakathini. Yayingakhethe zinga, bala, ubuzwe nasikhundla samuntu. Abahlwempu nabadla izambane likapondo, konke kwakungasho lutho kule jenali eyayidumile futhi yesatshwa.

Omunye wamalungu ale jenali kwakunguR.R.R. Dhlomo. Umfowabo uHerbert wamncoma kakhulu lo mlungu ngokuba nesibindi sokuthi abe nomuntu omnyama njengombhali. Namanje kusamangalisa ukucabanga ukuthi ijenali yaseYurophu yayingaqasha umuntu omnyama njengomsebenzi wabo. (Inkundla Yabantu-Bantu Forum, 1945:4)

Ngenkathi eseyingxenyane yaleli phephabhuku *i-Sjambok*, uDhlomo wabhala izindaba ezimfishane eziningi kanye nezindatshana ezazitshengisa umfutho owawungekho kule noveli ethi ‘*African Tragedy*’. Eziningi izindaba zakhe zazitshengisa ukuthi wayeyijwayele impilo yasemayini ngokwenza izigigaba ngokulandela kwayo lapho kuvela ubudlelwano obabungebuhle phakathi kwezimfolomane nabasebenzi. Wayebhala ngendlela abasebenzi

ababezinikela ngayo otshwaleni, ukudansa, amasiko, ukulobola kanye namapasi (Couzens 1985:60-61)

Nazi ezinye izihloko zezindaba ezimfishane eziqoqelwe kwijenali “*English in Africa*, Vol. 2 No. 1(1975); *Fateful Orders, The death of Masaba, Skokiaan, The Sins of the Fathers, Bought and Paid for, The Zulu Christian Science, the Dog Killers, Juwawa, The Herbalist, Murder on the Mine Dumps, Special Pass, A Mine Tragedy.*

Ezinye izindaba ezilandelayo kanye neziqeshana zazibhalwe nguDhlomo. (Omunye owayesizana naye ekubhaleni kwakungu-A.D. Tyamzashe) Nazo zibaliwe ngoba zibonisa kahle umsuka walezi zindaba futhi ziyatshengisa ukuthi ungomunye wababhali baseNingizimu Afrika bokuqala owayengenandaba nemigomo yokubhala imibhalo, kuphela wayezikhathaze ngezinto ezenzeka ngempela endaweni ayehlala kuyo. Isibonelo, *A Saint, The Black Bolshevik Factory, The Compound Induna and Compound Interest, Wholesale Dog Murder, How the “Boys” are Robbed, Jekyll and Hyde Houseboy.*

Ngonyaka we-1932 uRolfes waba umhleli wephaphandaba *iBantu World* ngaphansi kukaMnumzane R.O. Selepe Thema. UThema wayeke waqale wazama ukuba lesi sikhundla sithathwe uSol Plaatjie, umzamo wakhe awubanga impumelelo. Uma uRolfes eqala lo msebenzi uThema wakucacisa ukuthi lo msebenzi udinga umuntu ozimisele.

Emva kwesikhathi uThema wamqasha uDhlomo njengomhleli wesiZulu nesiXhosa wabuye waba isekela likaMhleli jikelele. La madoda womabili asebenzisana kahle. Kwakumangalisa lokho uma ucabanga ukungefani kobunjalo nokubukeka kwabo. (Inkundla yabantu-Bantu Forum, 1945:4).

Ephaphandabeni *iBantu World* waduma njengosomahlanya. Enkulumweni ekhethekile eyayethulwe uDkt. B.W. Vilakazi, wethula uDhlomo njengembongi evelele, umculi kanye nosomahlanya wosuku. Ukubhala amahlanya wayesebenzisa izindlela ezimbili. Eyokuqala wayedweba amakhathuni angabi nazinto eceleni. Kulezi zikeshi wayebhala izihloko namagama ezingane ukuze abafundi bephepha bahleke. Izibonelo: “*on nothing*”, “*on flies*”,

“*The July Handicap*”, “*Cockroaches*” njalo njalo. Okwesibili wayesebenzisa uteku ekugxekeni ngokwakha, ukuveza nokwakha. Zazesatshwa futhi zazibe nemiphumela emihle kuziphathimandla kunalokho okwakubhalelwa ukufundwa. Abantu abaningi babefunda zona kakhulu kunezindaba. (Inkundla Yabantu, 1945:4)

URolfes wabhala izindaba eziningi ayeziqoqa kwi-*English in Africa*, vol. 2 No. 1 (1975:38). Isibonelo: *Ukugweba, A mine Tragedy, Magic in a Zulu name, Janet and her Past Life, Maggies Married Life*.

Ngonyaka we-1943 uRolfes Dhlomo waba umhleli wephaphandaba “ILanga LaseNatali”. Kuleli phephandaba wabhala izindaba eziningi, ezinye ezibhala ngegama elingekho noma okungelona elakhe: ‘Randile, Rollie Reggie, *The Pessimist*. Ephephandabeni ILanga LaseNatali wabhala “*Success-Rollie Reggie*” (1931:15), “Impi Enkulu-Rollie Reggie” (1932:2); *Confusion Worse-R.R.R. Dhlomo* (1932:9). Kule ngosi ayebhala kuyo amahlanya abe esethatha indawo yemfundiso yobuKristu ayebhala ngayo kuqala. Abalingisi abangoJoshua, Jeremiah wabe esengeze ezikeshini zakhe ngabalingisi abangabahlengikazi Jan Maplank kanye noMnumzane Stockfell Mkhumbane. Ukuthandwa kwalaba balingisi kwakungangatshazwa. (Couzens, 1985:61).

Izinyanga eziyisithupha uRolfes wengamela umnyango wokuhlela weLanga eyedwa, ebhala amabhukwana esiZulu nesiNgisi, ehlela izindaba futhi ecubungula elungisa namaphutha emibhalweni. Ezinyangeni eziyisithupha emva kokuqashwa kwakhe njengomhleli wabe esethatha umfowabo omncane waba yisekela likamhleli. URolfes wabe esethatha ingxenye yesiZulu kwathi umfowabo wathatha ingxenye yesiNgisi. Ukungaboni ngaso linye kwezombusazwe kwagqama kakhulu emva kweminyaka ye-1940. Kodwa ayiguqulanga uthando olwalukhona phakathi kwabo. KwakunguRolfes owafaka uthando kuHerbert lokuba bangene emsebenzini wokubhala. URolfes wabe evulela ingosi yokubhala ephephandabeni ILanga LaseNatali kunoma ubani owayenothando lokubhala (Inkundla YaBantu, 1945:4).

Kwathi ngonyaka we-1935 abashicileli bakwaShuter baqala ukushicilela izincwadi ezibhalwe ngolimi lwesiZulu. UDhlomo wabamba iqhaza elikhulu ekubhaleni amanoveli omlando

ngamakhosi akwaZulu. Ngonyaka we-1936 wabhala inoveli yomlando ethi, 'UDingane' eyayikhuluma ngomlando weNkosi uDingane. Ngonyaka we-1937 kwashicilelwa inoveli kaDhlomo ethi 'UShaka' eyayizama ukucubungula umlando weNkosi uShaka. Ngonyaka we-1938 kwashicilelwa inoveli yomlando kaDhlomo ethi 'UMpande kaSenzangakhona' eyayikhuluma ngomlando wenkosi uMpande. Ngonyaka we-1952 kwashicilelwa inoveli kaDhlomo ethi "UCetshwayo".

1.10 UMLANDO KANYEMBEZI

UCyril Lincoln Sibusiso Nyembezi wazalwa ziye-6 kuZibandlela ngonyaka we-1919 eBabanango, eyindodana yesibili kaMfundisi uNyembezi owayengumfundisi webandla laseWeseli. Waqala ukufunda eFilidi naseMnambithi eDriefontein lapho yena nabafowabo ababili babehlala koninalume. Wabe esedlulela eNuttal Training College eyoqeqeshelwa ukuba nguthisha kanjalo nase-Adams College. Waqala eFort Hare ngonyaka we-1941 kuya kowe-1943, lapho aphumelela khona ngamalengiso esiZulwini kanye nasesiNgisini. Ngonyaka we-1944 wathweswa iziqu ze-B.A. yiYunivesithi yaseFort Hare. Impumelelo yakhe yamthola eseyofundela i-Honours ezilimini zase-Afrika enyuvesi yaseWitwatersrand. Kukulesi sikhungo lapho azithola egqugquzelwa ngezinye zezingwazi ezingo-B.W. Vilakazi no-C.M. Doke waphinda futhi wazithola lezi ziqu ngamalengiso. INyuvesi yase-Witwatersrand yamthwesa iziqu ze-B.A. *Hons. kwi-Bantu Studies* ngonyaka we-1946.

Ukudlula emhlabeni kukaVilakazi ngonyaka we-1947 okwamvulela ithuba lomsebenzi, ngoba wazithola emenywa yiNyuvesi yase-Wits ukuthi azofundisa khona. Emva kweminyaka emithathu, ngonyaka we-1954, wabuyela e-Fort Hare manje njengoSolwazi nenhloko emnyangweni weziLimi zabantu (Bantu Languages), isikhundla esasibanjwe ngusaziwayo uDavidson Jabavu.

Kulabo abamkhumbulayo uSibusiso Nyembezi njengothisha bakhumbula indoda eyayithandeka, ingeneka futhi iqotho, indoda eyayinobuntu kakhulu, eyayikhululekile ingenakucwasa ngokwebala. Ucwangingo lukaNyembezi lweziqu ze-M.A. lwalumayelana neZaga zesiZulu nencazelo yazo jikelele. Ngonyaka we-1948 washicilela amabhukwana

amabili mayelana nemvelaphi yezibongo zakwaZulu ngesikhathi sezimpi (*Historical Background to the Izibongo of the Zulu Military Age*), eyayiveza ngokusobala usikompilo lezombangazwe kumaZulu nombono wesidingo sokugcinwa kwezibongo, ngaphandle kokushintshwa kobuciko bazo, “ngoba uma lokhu kungenziwa, maduzane ziyofana nemigqa nje engathi shu.”

UNyembezi wayesefinyelele eqophelweni eliphezulu, futhi wayengalindeleka ukuthi akhule afikelele ekubeni ngomunye wababhali manoveli wezinga elingafinyeleleki, kodwa ngonyaka we-1959 kwafika ushintsho emsebenzini wakhe owaba nomthelela ekubhaleni kwakhe, kodwa hhayi izinga lakho. UHulumeni waseNingizimu Afrika wanquma, ngale kokuthi ephikiswa yiningi, ukugqugquzela ukwehlukani ngokwebala emaYunivesithi. Iningi lezisebenzi zaseNyuvesi yase-Fort Hare laphelwa ngumsebenzi. UNyembezi kazange axoshwe. Ngobuqotho, futhi ngale kokulindelwa, uNyembezi wasula emsebenzini ngephuzu lomgomo wezemfundo. Simele sikhumbule ukuthi, njengoSolwazi weziLimi ZaBantu (*Bantu Languages*) e-Fort Hare. uNyembezi wayeseyilungu labasebenzi baseRhodes University.

Lesi senzo sakhe sabukwa ngelinye iso ngumphathi-jikelele wabashicileli bakwa-Shuter and Shooter eMgungundlovu, u-Alec Roy, njengesenzo sokuba nesibindi nobuqotho. Wamema uNyembezi ukuba ajoyine inkampani azoba ngumhleli woshicilelo lwemibhalo yezilimi zabantu. UNyembezi wayivuma le nselelo ngonyaka we-1960.

Wagqama ikakhulukazi ngesikhathi ebhala imiqingo emibili yamanoveli. Eyokuqala ethi “Mntanami! Mntanami!” (1950). Yindaba kaJabulani oweqa ekhaya waya eGoli lapho azimbandakanya khona nezigebebu. Wabuye waphenduka emva kokubulala umfana. Eyesibili yayithi “Ubudoda Abukhulelwa”(1953) eyathola ukunconywa nguSamuel Smiles, ngoba iveza umfanyana onguVusumuzi, okwathi noma ehluphekile futhi eyintandane, wakwazi ukufinyelela ezingeni lokuhlonishwa ngumphakathi wonke. Inoveli yakhe enohlonze, ayibhala ngezinsuku zakhe e-Fort Hare eyashicilelwa ngonyaka we-1962, yayithi “Inkinsela yaseMgungundlovu”, akawuvalanga umlomo uSolwazi Canonici waseNyuvesi yaseNatali lapho eyincoma ethi: “Le noveli iveza ukuvuthwa kukaNyembezi kwezobuciko.

Abekho abalingiswa abangongqimu, akukho ukugxekwa kwabaMhlophe ngokubi okwenzeka ezweni. Inoveli yesimanje mayelana nezindlela zokuphila zesimanje; iveza ukuzazisa nokunganaki ngakolunye uhlangothi, nezindlela zobumnyama lapho ukuzazi kungadlala ngabantukazana ngakolunye uhlangothi. Ukuveza izindlela zabantu ngendlela yesimanje ingubuchule ngoba inoveli ivumelekile ukubuyisa umongo wezinganekwane zesintu ngaleyo ndlela iveze ngeqiniso nangandlela ehlekisayo eziqondakala kalula kubafundi abajwayele ukuxoxelwa izindaba.” UMFeka (1999) wenza ucwaningo lweziqo ze-MA olusihloko sithi “*The use of Dialogue in Sibusiso's Novels*” lapho ayecubungula khona imibhalo engamanoveli kaNyembezi. UZondi (1992) wenza ucwaningo olusihloko sithi “*The Role of Religion in C.T.Msimang's Buzani KuMkabayi and C.L.S. Nyembezi's Mntanami! Mntanami!*” lapho ayebheka khona iqhaza elibanjwe inkolo kula manoveli abhala ngawo, enye yawo ebhalwe uNyembezi lo esimqhathanisayo kulolu cwaningo.

Emkhakheni wezinkondlo uNyembezi wenza lukhulu ngokuhlela amaqoqo anjengalawa: “Imisebe Yelanga” (I-IV) (1959-1961), “Amahlungu Aluhlaza” (1963), “Imikhemezelo” (1963), “Izimpophoma Zomphefumulo” (1963), “Isibuko Senhliziyo” (1980). La maqoqo adidiyela izinkondlo zezimbongi eziningi, ezinye izimbongi ezazingeke zaziwe ngoba imbongi yayingeke yaba neqoqo elizimele lezinkondlo zayo nje kuphela. Wagalela kwezwakala ngokuqoqela ndawonye “Izibongo Zamakhosi” (1958) eziwumthombo obalulekile kwabafuna ukwazi kabanzi ngomlando wamakhosi nokungenye yezincwadi ezihlaziywa kulolu cwaningo.

Ezincwadini azihumushela esiZulwini egqamile ngathi “Lafa Elihle Kakhulu” (1957). Isihumusho sithi “*Cry, the Beloved Country*” ka-Alan Paton. Ziningi nezinye izincwadi uNyembezi azibhala emkhakheni wesiZulu. Wabhala uchungechunge lwezincwadi zezingane ezazisihloko sithi “Igoda” (SSA-Ibanga 6) (1962-1964). Ephawula esethulweni sazo ukuthi izinhloso zakhe zaziwini ekubhaleni uchungechunge lwezincwadi zezingane “Igoda” wathi:

“Ngikubuke ngokudabuka ukwehluleka kwezingane zethu ukufunda ngolimi lwazo. Kucacile kimina ukuthi ubuciko bokufunda babungafundiswa ngokugculisayo. Iningi lezingane zethu zamaZulu azisizwa isiZulu esiphelele emakhaya azo, zihlala zihlangabezana nesiZulu esingaphelele samagama asuselwa esiNgisini nasesiBhunwini, kanti lezi zinto zombili, ulimi nosikompilo, izinto ezingahlukaniseki nakancane.”

Wakwenza kwaba ngumsebenzi wakhe ukuqinisekisa ukulungisa lo monakalo. Lesi senzo sikaNyembezi, njengomvikeli wesiZulu, siqhathaniseka ngqo nesalawo maBhunu ayengongqoshishilizi ekuvikelekeni kwesiBhunu njengolimi nosikompilo, nokuqhutshezelwa kwemizamo yabefundisi ababesize ekufundisweni kwabantu abaNsundu ukufunda. UNyembezi egqugquzelwa ugqozi wakhetha ngobunyoinco ukuthi abhekane nezindaba eziphathelene namasiko aphahekayo, phezu kwako konke, izinganekwane, izinganekwane ngemilingo, izinganekwane ezinesifundo, izinganekwane mayelana nezilwane, ezinye zazo kungezokudabuka emasikweni esiZulu, ezinye zazo zisuselwa kwamanye amasiko. Wabhala incwadi esihloko sithi “Uhlelo LwesiZulu” (1956). Incwadi ayibhala ephawula ngamasiko amaZulu nolimi olukhulunyawo wayibhala ngokuhlanganyela no-O.E.H. Nxumalo, isihloko sithi “Inqolobane Yesizwe” (1966). Kube khona ezifundisa isiZulu kwabangewona amaZulu: “Learn Zulu” (1957), “Learn More Zulu” (1970). Kanti iwusizo kubo bonke nje incwadi ethi “Zulu Proverbs” (1954) echaza izaga nezisho zesiZulu. Kunezichazamazwi azihlela ngokubambisana no-G.R. Dent: “Compact Zulu Dictionary” (1959), “Scholar’s Zulu Dictionary” (1969). Ngesakhe “Isichazamazwi Sanamuhla Nangomuso” (1992) esichaza isiZulu ngesiZulu. Isasasa ngemisebenzi yakhe libonakala ngakho ukuthi izincwadi zakhe eziningi sezahunyushelwa kwezinye izilimi, njengesiXhosa kanye nesiSuthu. Abahluzi abanohtonze sebahhala imiqingo uqobo ikakhulu ngamanoveli akhe.

USolwazi Nyembezi wakwazi ukugqugquzela abanye ababhali abasafufusa ukukhiqiza imisebenzi emikhakheni eminingi yokubhala. Bangingi ababhali abasebancane abayincomayo imisebenzi abayenzelwa yile nsizwa.

USolwazi Nyembezi wayenguSihlalo weNqolobane Yamagugu KaZulu eyasungula inhlango yababhali “Usiba” ngokukhuthaza kwakhe, kanti futhi wayelilungu lezinhlal eziningi okungabalwa kuzo i-*Advisory Board* yase-Edendale, i-*Advisory Board* yase-Natal *Parks Board*. USolwazi Nyembezi waba futhi lilungu lomkhandlu wokuphatha eNyuvesi yaKwaZulu (Ongoye) kanti futhi wayesebenza kwamanye amakomiti omkhandlu.

Amayunivesithi amaningi asamhlonipha ngeziqu zobudokotela, njengalawa: eyaKwaZulu (Ongoye), eyaseRhodes, eyaseWitwatersrand neyaseNatal (eyaziwa manje ngeKwaZulu-

Natal). Emagameni ababhali abazinikela ngokugcwele ekulotshweni nasekuthuthukisweni kwemibhalo yesiZulu liyohlale lingelinye laphambili igama likaSibusiso Nyembezi.

Usunikeziwe umlando kaDhlomo nokaNyembezi, sekuzobhekwa izinkinga ezibe khona ngesikhathi kwenziwa lolu cwaningo.

1.11 IZINKINGA EZIBE KHONA MAYELANA NOCWANINGO LWALOLU HLOBO

Uma kwenziwa ucwaningo lwanoma yiluphi uhlobo kuyenzeka kube khona izinto eziyizingqinamba kanye nemingcele. Enye yezingqinamba kube ngeyokuthi emakhosini aqokiwe kulolu cwaningo amathathu okuyiNkosi uShaka, uDingane kanye neNkosi uMpande, abantu abasawazi kahle umlando ngabo abasekho. Labo abatholakalayo iningi labo lisho lokho elakuzwayo okunye kwakho okungahlangani kahle. Lokho kwaba nomthelela wokuthi umcwaningi agcine ecubungule lokho okubhaliwe ngala makhosi. Abantu axoxisana nabo baphawula ngenkosi uCetshwayo.

Kulolu cwaningo ziningi izinkinga umncwaningi ahlangebazane nazo. Inkinga yokuqala eyokwentuleka kwezincwadi eziphathelene nolwazi ngokwenziwa kocwaningo ezibhalwe ngolimi lwesiZulu. Lokhu kwenze ucwaningo luhambe kancane ngoba isikhathi esiningi sithathwe ukuhumusha ulwazi olukwezinye izincwadi ezibhalwe ngezinye izilimi.

Enye yezinkinga eyokuthi ukuthola ulwazi olumayelana nezinto ezithinta ubukhosi bakwaZulu kumele uye kubantu bakhona ebukhosini noma abasondele ebukhosini okwathatha isikhashana ngenxa yemigudu nenkambiso elandelwayo ukuze ukwazi ukungena ezigodlweni zenkosi. Umcwaningi eselitholile ithuba lokuxoxisana nabantu basebukhosini kepha kwatholakala ukuthi umlando ababewunikeza wawuba nokushayisana ngenxa yokukhohlakala kwezigameko. Enye yezinkinga eyokuthi azitholakali emitatsheni yolwazi izincwadi ezichaza futhi zicacise kabanzi ngezinhlobo zamanoveli ikakhulukazi eyomlando, ezibhalwe ngolimi lwesiZulu. Nezincwadi ezithinta umlando wamakhosi azisatholakali kahle ngenxa yeminyaka yakudala ezashicilelwa ngayo.

Sekuphawuliwe ngezinkinga ezibe khona mayelana nalolu cwaningo. Sekuzobhekwa ukuhlelwa kwezahluco zalo.

1.12 UKUHLELWA KWEZAHLUKO ZALOLU CWANINGO

Isahluko 1

Lesi sahluko siyisendlalelo socwaningo. Kwethulwa ucwaningo bese kuhlaziywa amagama aqukethwe yisihloko socwaningo. Kuzobhekwa okuyizona zinhloso zokwenza lolu cwaningo. Kuzobhekwa isidingo kanye nenkuthazo yokwenza lolu cwaningo. Kuzobhekwa umklamo wokwenza lolu cwaningo kanye nemibuzo yalolu cwaningo. Kulesi sahluko kuzovezwa namagama adinga ukuchazwa ukuze ucwaningo lulandeleke kahle. Njengoba lolu cwaningo luthinta ubukhosi bakwaZulu kuzobhekwa umlando wobukhosi bakwaZulu. Kuzonikezwa umlando kaDhlomo kanye nokaNyembezi okuyibona okuqhathaniswa imibhalo yabo kulolu cwaningo. Ekugcineni kuzobhekwa izinkinga ezibe khona ngesikhathi kuqhutshwa lolu cwaningo.

Isahluko 2

Lesi yisahluko sokubuyekwezwa kwemibhalo. Kuzobhekwa lokho osekubhaliwe kanye nalokho osekucwaningiwe ngamakhosi akwaZulu. Kucashunwe imisebenzi yabacwaningi abehlukahlukeni asebeke bacwaninga ngamakhosi akwaZulu. Kuzobhekwa lokho osekuke kwabhalwa ngenoveli yomlando kanye nezibongo zamakhosi.

Isahluko 3

Lesi yisahluko esigxile kakhulu ezindleleni ezisetshenzisiwe ukuqoqa ulwazi kulolu cwaningo kanye nezinjulalulwazi ezisetshenzisiwe. Kuzoqale kuphawulwe ngezinhlobo ezahlukene zamapharadaymu bese kugxilwa kuleyo esetshenzisiwe kulolu cwaningo. Izindlela ezisetshenzisiwe ukuqoqa ulwazi oluqondene nalolu cwaningo zikuso lesi sahluko. Ekugcineni kuzobhekwa izinjulalulwazi ezisetshenzisiwe kulolu cwaningo.

Isahluko 4

Kulesi sahluko kuzokwethulwa lonke ulwazi olutholakele bese kuqhathaniswa amanoveli omlando abhalwe nguDhlomo ngeNkosi uShaka, uDingane, uMpande kanye neNkosi

uCetshwayo. Lokhu kuzoqhathaniswa nezibongo zala makhosi njengoba ziqoqwe uNyembezi. Kuzoqale kuvezwe umlando ngala makhosi akhethiwe, bese kubhekwa okufanayo emanovelini omlando wamakhosi kanye nezibongo zawo amakhosi. Kuzobe sekubhekwa okutholakala emanovelini kuphela kanye nalokho okutholakala ezibongweni kuphela.

Isahluko 5

Lesi yisahluko sokuhlaziya konke okutholakele ngesikhathi kwenziwa lolu cwaningo. Kuzobukwa ubuqiniso bokuqokethwe amanoveli buqhathaniswa nezincwadi ezibhaliwe zomlando wala makhosi kanye nokutholakale ngesikhathi kwenziwa izingxoxo zalolu cwaningo. Kuzobe sekubhekwa umthelela wesakhiwo semibhalo yomibili eqhathaniswayo ekwethulweni kokuqokethwe. Ekugcineni kuzobe sekubhekwa umthelela wesiko laseNtshonalanga emibhalweni kaDhlomo.

Isahluko 6

Lesi yisahluko okuzohlaziywa lokho okutholakele kulolu cwaningo. Lokhu kuzokwenziwa ngokuphendula imibuzo nezinhloso zocwaningo. Yikona okuwumgogodla wocwaningo. Kuzobhekwa neqhaza elizobanjwa yilolu cwaningo. Ekugcineni kuzobe sekuphonswa inselelo kwabanye abacwaningi ukuba baqhube lolu cwaningo.

1.13 ISIPHETHO

Lesi sahluko besethula ucwaningo. Kube sekuhlaziywa amagama aqukethwe yisihloko socwaningo. Kubhekwe okuyizona zinhloso zokwenza lolu cwaningo. Kubhekwe isidingo kanye nenkuthazo yokwenza lolu cwaningo. Kubuye kwabhekwa umklamo wokwenza lolu cwaningo kanye nemibuzo yalolu cwaningo. Kuye kwavezwa namagama abedinga ukuchazwa ukuze ucwaningo lulandeleke kahle. Njengoba lolu cwaningo luthinta ubukhosi bakwaZulu kubhekwe umlando wobukhosi bakwaZulu. Kunikezwe nomlando kaDhlomo kanye nokaNyembezi okuyibona obekuqhathaniswa imibhalo yabo kulolu cwaningo. Ekugcineni kubhekwe izinkinga ezibe khona ngesikhathi kuqhutshwa lolu cwaningo.

Isahluko esilandelayo okuyisahluko sesibili sizogxila kulokho osekubhaliwe okuphathelene nalolu cwaningo.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1. ISINGENISO

Kulesi sahluko kuzobhekwa lokho osekubhaliwe kanye nalokho osekucwangingiwe ngamakhosi akwaZulu. Miningi kakhulu imisebenzi eseyenziwe ngobukhosi bakwaZulu. Imisebenzi eminingi igxile kakhulu emlandweni wesizwe samaZulu. Eminye icubungula inkosi nenkosi ngayinye. Njengoba lolu cwaningo luqhathanisa ukuvezwa kwamakhosi amane; iNkosi uShaka, iNkosi uDingane, iNkosi uMpande kanye neNkosi uCetshwayo, kuzogxilwa kulokho osekuke kwabhalwa ngezibongo zamakhosi, ngenoveli yomlando kanye nomlando nje jikelele ngalawa makhosi.

2.2. OSEKUBHALIWE NGEZIBONGO

Uma sibheka umlando wezibongo siyabona ukuthi akekho okunguyena okungathiwa ngumbhali wezibongo ngoba mandulo isizwe nesizwe sasiba nezibongi ezazibongela amakhosi. Izibongi kwakuba abantu ababeba seduze nenkosi babone konke okwenziwa yinkosi bese beyibongela ngakho. Izibongo zazingabhaliwe phansi ngoba zazihaywa yizibongi. Ababhali abaningi ababhale izibongo benza iqoqa lazo kepha akubona abaziqambayo ngoba zazishiwo ngomlomo yizibongi. Yingakho uthola ukuthi ababhali abehlukene babhala izibongo zenkosi eyodwa kepha zingafani ngoba basuke bezithola kubantu abehlukene abazi umlando. Omunye umbhali owenze iqoqo lezibongo zamakhosi ngu C.L.S. Nyembezi .

Kwenziwe ucwaningo olunzulu kubhekwa ukuthi yini esibhaliwe ngezibongo zamakhosi. Akubhekwa kuphela izincwadi ezibhaliwe zashicilelwa kepha kubuye kwabhekwa nemisebenzi yocwaningo engashicilelwe kanye namaphepha afundiwe akumajenali. Yonke le misebenzi eyenziwe ngezibongo zamakhosi awukho oqhathanisa izibongo nenoveli yomlando.

Izibongo zamakhosi zaqoqwa uStuart, James zase zishicilelwa uCope ngonyaka we- 1968. Kwaphuma incwadi ethi “Izibongo, Zulu (Praise Poems). U C.L.S. Nyembezi, wabhala incwadi ethi “Izibongo Zamakhosi” emva kokwenza ucwaningo ngamakhosi akwaZulu. Konke kwakusasukela emsebenzini kaStuart. Ngonyaka we-1970 uFinnegan R. waloba incwadi ethi “*Oral Literature in Africa*”. Le ncwadi egxile kakhulu ebucikweni bomlomo okumbandakanya izibongo.

URycroft noNgcobo babhala incwadi ethi “*The Praises of Dingane*” ngonyaka we-1988 ehlaziya izibongo zeNkosi uDingane. Ngonyaka we-1994 uCannonici, N.N. wabhala incwadi ethi “*Zulu Oral Poetry*”. Kule ncwadi yakhe ugxile ezibongweni zamakhosi.

Ngaphandle kwezincwadi kukhona namaphepha ashicilelwa kanye nocwaningo olwenziwa ngabacwaningi abehlukahlukene.

UMathonsi, N.N. ephepheni lakhe elithi “*The Concept Izibongo*” elashicilelwa ngonyaka wezi-2003 ucubungula ikakhulukazi izibongo zamakhosi. Uveza indlela izibongo ebezibukwa ngayo kudala kunendlela esezibukwa ngayo manje.

Ababhali abanjengoBryant (1929) encwadini yakhe ethi “*Olden Times in Zululand and Natal*”, uSamuelson (1929) encwadini yakhe ethi “*Long, long, ago*” kanye noGrant (1929) encwadini ethi “*Izibongo of The Zulu Chiefs*”, bangabokuqala ekubhaleni izibongo esizweni samaZulu. Ulwazi ababeluthola lwaluvela ezimbongini kanye nabantu nje ababezazi izibongo zamakhosi. Kususelwa eqoqweni likaStuart, James elabuye labuyekwezwa uTrevor Cope ngonyaka we-1986 lapho okubhekwa khona izibongo zamakhosi. Indlela uCope ayecubungula ngayo izibongo wayebheka kakhulu lezo zasebukhosini, zamakhosi, zamaqhawe, zabantu besifazane basebukhosini kanye nezabamhlophe.

U-Opland (1983) emsebenzini wakhe odumile othi *Xhosa Oral Poetry* wabhala umsebenzi othi awufane nokaCope ngapha esiZulwini. Uveza kabanzi iqhaza elibanjwa yimbongi ezibongweni. UKaschula (1991) ocwaningweni lwakhe oluthi *Transitional Role of the Xhosa*

Oral Poet in Contemporary South African Society ubhale ngeqhaza elibanjwa yimbongi njengomuntu oveza konke ngenkosi okuhle nokubi.

UGunner (1984) wenza ucwaningo olunzulu ngezibongo olusihloko sithi, “*Ukubonga Nezibongo : Zulu Praising and Praisies*”. Wayebheka ukuthi izibongo zamakhosi zakudala zingasetshenziswa kanjani esikhathini samanje. Wayecubungula inhlosongqangi yezibongo ekugqamiseni ubunjalo balowo obongwayo. Wayebheka ukuthi ngabe izibongo zisebenza kanjani ezinsukwini zanamuhla. Wabuye wabheka ubunjalo nengqikithi yezibongo zabantu kanye nendlela ezihaywa ngayo.

Encwadini yabo ethi “Musho” (1994) uGunner noGwala benze iqoqo lezibongo zabantu abadumile, amakhosi, abesifazane kanye nezingane. Esingenisweni sabo laba babhali bachaza izibongo njengento esisetshenziswa kakhulu nakwezepolitiki namuhla.

UMafeje (1967) uthi izibongo zamakhosi nezinduna zibaluleke kakhulu kunezinye ngoba zimbandakanya konke okuphathelene naleso sizwe futhi zibalulekile nakwezombusazwe. Izibongo zibambe iqhaza elikhulu emphakathini wamaZulu. Yizona ezinikeza umlando ongaguquki ngesizwe samaZulu. NgokukaNyembezi (1958) izibongo zazi yincwadi yesizwe samaZulu njengoba konke okomlando kwakugcinwe kuzo izibongo. AmaZulu ayethembele kuzo izibongo. Zixhumanisa inkosi nezinyanya. UHadebe (1992) uthi izibongo ziyajabulisa, zikhuthaze ikhono lokuqamba bese zisebenza umsebenzi wokuqhakambisa ubuzwe.¹ Izibongo ziqukethe ulwazi ngokubusa kwenkosi, amabutho ayo, imizi yayo, izitha zayo, izimpi ezilwile kanti zibuye ziveze ubunjalo benkosi nobuqhawe noma ubugwala bayo.

UHadebe (1992) ubuye aqhubeke athi ulwazi imbongi iluthola ngalokho ehlangabezana nakho, lokho ezibonela khona kanye nalokho ekuzwa kukhulunywa. Imbongi ihlala njalo isondelene nenkosi. Iqaphela izenzo zayo, ukwenza kwayo uma ibhekene nezinkinga kanye

¹ They provide entertainment, encourage creativity and serve as a symbol of national identity (Hadebe, 1992 : 90)

nobudlelwano bayo nesizwe sayo kanye nezizwe ezingomakhelwane. Lapho imbongi yayisuke ingekho khona njengasempini yayithola ulwazi kulabo ababebuya empini.²

UKunene ocwaningweni lwakhe olusihloko sithi *An Analytical Survey of Zulu Poetry Both Traditional And Modern* (1962), wehlukhanisa izibongo zamakhosi ngemikhakha emithathu noma izinkathi ezintathu kanje:

- Izibongo zamakhosi ngaphambi kokubusa kweNkosi uShaka;
- Izibongo zamakhosi ngesikhathi sokubusa kweNkosi uShaka
- Izibongo zamakhosi emva kokubusa kweNkosi uShaka.

UKhathi (2002:35) uthi izibongo zamakhosi ngaphambi kokubusa kwenkosi uShaka zabe ziqhakambisa umculo, ukuzingela, imvelo, ukweshela kanye nenzululwazi. UKhathi uqhubeka athi izibongo zamakhosi ngesikhathi sokubusa kweNkosi uShaka ziqhakambisa kakhulu ubuzwe, ubunkondlo obuqephezayo, isakhiwo esihlukile, izithombemagama kanye nophawu.

UMaphumulo noThwala (1992 :33) bathi izibongo zenkathi esemva kokubusa kweNkosi uShaka ziphindela ekuncikeni emilolozelweni. Zikhombisa ukulangazelela ubukhulu nobukhosi osebunyamalala, lapho amandla kaZulu esephelile.

Esithangamini saseSandlwana (2006:15) uSolwazi O.E.H. Nxumalo waphawula ngezibongo ikakhulu ezeNkosi uCetshwayo. Waphawula ngokuthi izibongo zibalulekile ekudwebeni umlando, ziwugqozi nesisekelo sobuzwe kanti futhi zingumbumbi wesizwe.

Sekuphawuliwe ngosekubhaliwe ngezibongo, sekuzophawulwa ngosekubhaliwe ngamanoveli omlando.

² In getting information, the imbongi relies on personal experience, eyewitness and hearsay. The imbongi is always in close contact with the king or chief. He monitors his activities, his reactions to problems and his relations to his subjects and neighbours. Where the imbongi was not present, like during war expeditions, he relied on eyewitnesses.(Hadebe , 1992:90)

2.2.1. IZIBONGO

UNyembezi (1958 :1) uthi : “Izibongo lezi kusuke kubongwa amakhosi, kubongwa izinduna kubongwa amaqhawe kodwa akusikho ukuthi umuntu uzithola izibongo ngoba esemdala kuphela. Abanye bazithola bengabantwana, kanti futhi kwejwayelekile ukuba abafana bathole izibongo ngobuqhawe babo noma ngezici ezithile ekwaluseni. Lokhu-ke kukhombisa kahle ukuthi izibongo lezi akusikho ukucikozisa nje kokubonakalisa ubugugu kepha izibongo ziyincwadi kaZulu. Phela uZulu wayengenalo ulwazi lokuloba phansi noma ulwazi lokuloba ngokuqopha ematsheni. Izigigaba ezibalulekile zazibekwe njengezibongo.

UCope, (1968:34) uma ehunyushelwe esiZulwini uthi izibongo ziyinkulumo ebonga umuntu ehlanganisa i-ephikhi ne-ode³. UZulu nabanye, (1989:96) bathi i-ephikhi yinkondlo ende kakhulu, engaba yincwadi yonke iyodwa nje exoxa ngezigameko zeqhawe lomlando noma elisuselwa ekhanda. Imvamisa i-ephikhi iba nobunkondlo obushubile impela. Izigigaba zendaba kuvama ukuba zingalandelaniswa ngokwesikhathi. Imbongi ingayiqala phakathi noma ngasekugcineni indaba, ibuye ibuye emuva ezigigabeni ezenzeka kuqala. UDoke nabanye, (1985:318) bathi i-ode isizosha, inkondlo engaculeka.

2.2.2. IMBONGI

UMzolo (1977:35) uthi okunguyena muntu obongela inkosi ubizwa ngokuthi yimbongi. Ibizo imbongi lisuselwa esenzweni esithi “bonga”. Izibongo ziyigama eliwubuningi besibongo kepha isibongo asihlanganise nalutho nokubongela. Uma kukhulunywa ngokubongela izibongo azinabo ubunye. UMafeje (1967:194) uthi izibongo zamakhosi zisemqoka kakhulu ngoba zithinta umphakathi wonke futhi zibalulekile nakwezepolitiki. Esizweni samaZulu imbongi ithola umsebenzi wokubongela inkosi ngenxa yekhono layo lokubongela. Akukho lapho imbongi yayithathwa iyoqeqeshwa noma ifundiswe ubumbongi. Ngamanye amazwi

³ Izibongo are eulogies combining some of the qualities of both the ode and the epic

azikho izikole lapho kufundiswa khona izimbongi. Kuyaye kube umuntu nje obongela inkosi hhayi ngoba engowasebukhosini.

UMafeje (1967:1967) uthi kukhona okufanayo ezimbongini zaseYurophu kanye nezaseNingizimu Afrika ngoba zonke ziqhamuka emindenini okungeyona eyasebukhosini. Imbongi iqondene nenkosi yodwa hhayi isizwe sonke. Uma inkosi ikhothama awukho umthetho othi imbongi isizoqhubeka ibongele inkosi elandelayo. Inkosi elandelayo ingaqhubeka nokubongelwa yileyo mbongi uma isathanda. U-Innes (1974: 2) uthi emazweni aseNtshonalanga ye-Afrika umuntu uba yimbongi ngoba ezelwe ngenye

imbongi. Lokhu akwenzeki ezimbongini zamaZulu. Esizweni samaZulu imbongi uma isibongela isuke ivunule ngemvunulo eyehlukile kuneyabanye. Imvunulo yayo iba ngeyesikhumba sesilwane futhi izihlobisa ngezimpaphe ezinhle zezinyoni ekhanda layo kanti imisila yezilwane ezinhlobonhlobo igqiza ngazo ezinyaweni kanye nasezingalweni. Ingaphatha induku eyishwizisa emoyeni bese kuthi kwesinye isandla iphathe uhlobo oluthile lwehawu.

Uma imbongi isithaphuza inkosi, iyibongela, isuke isigedeza seyisondele khona impela ekuculeni. UCope (1968:29) uma ehunyushelwe esiZulwini uthi⁴ imbongi ihaya izibongo imemeza kakhulu ibe isheshisa. Lokhu kumemeza kwembongi ibe isheshisa kwenza nabalalele bavukwe wusinga ngisho nayo imbongi ivukwa wusinga. Ukunyakaza okubonakalayo nokuzwakalayo kungumongo wezibongo. UMakhambeni(1986:38-39) uthi: “Inkosi yayibongwa umuntu oyedwa owayeqokelwe lo msebenzi. Lowo-ke kwabe kuyimbongi. Imbongi lena kwabe kungumuntu ondelene kakhulu nenkosi. Kungakho njena kwakungamangalisi ukuzwa imbongi ibonga ibuye igxeke izenzo ezimbi zenkosi. Kokunye uyizwe seyithinta nokuziphatha kanye nokwakheka kwenkosi ezimpini, nemizwa yesizwe ngezenzo zenkosi”.

⁴ The praiser recites the praises at the top of his voice and as fast as possible. These conventions of praise poem recitation, which is high in pitch, loud in volume, fast in speed, create an emotional excitement in the audience as well in the praiser himself. Movement, both visible and audible, is the essence of praise-poem recitation (Cope, 1968:29)

UMsimang (1975:367), uthi izimbongi kwakuba abantu abanobuqhawe, izingwazi uqobo, ezivukwa amadlingozi nosinga lapho zibona inkosi ihlabana, ziyihashe ngezibongo. Kwakungabantu abanobuciko bokubeka inkulumo ngendlela enongayo, inkosi kungathiwa inkosi ngempela kepha ifaniswa neziga zonke; kuthiwe umlilo, inyathi, ibululu, indlondlo, isihlahla njalonjalo. Kwakungabantu abanesibindi bengankumpezi uma inkosi isiphaphalaza kepha beyikhuza beyeluleka, kokunye bayithethise. Amakhosi ayezithanda izimbongi, ezixoshisa ngemihlambi yezinkomo futhi azakhele imizi.

2.2.3. UBUCIKO BOKUBONGELA

U-Opland (1983) ngesikhathi enza ucwaningo lwakhe esizweni samaXhosa eTranskei uthi, izinkondlo ezazihaywa ngabantu ababengafundile zazidluliswa ngomlomo. Imbongi yayikwazi ukuqamba izibongo ngesikhathi ihaya. U-Opland wehlukhanisa izinhlobo zokuhaya ngamaqoqo amane: Kufike kube khona umqambi wezibongo oziqamba ngesikhathi ehaya; kube khona osho ephindelela izinkondlo zomdabu, ikakhulukazi lezo zesizwe sakhe; kube khona oqamba izinkondlo zakhe aziphindaphinde ezisho ngesikhathi kuhaywa; ekugcineni kube yimbongi efundile eqamba izinkondlo zayo njengomsebenzi ogcina usuphelelisiwe. Okuphawulekayo ukuthi kunomehluko okhona phakathi kwezimbongi zamaXhosa kanye nezamaZulu ngoba ezamaZulu aziziqambi izibongo ngesikhathi zihaya.

Ngaphambi kokuthi imbongi iqale ukuhaya, iyaqinisekisa ukuthi abazolalela bazokulungela lokho. Abazolalela kumele baziswe ukuthi kulindelekeni kubo ikakhulukazi uma kwenziwa emikhosini emikhulu enjengokubekwa kwenkosi, umkhosi wokweshwama njll. UStuart (1925:168) uthi imbongi enkulu uMagolwana uma isizoqala ukubongela iNkosi uMpande yayiqala ngokuthetha.⁵

⁵ “When Magolwana was about to commence praising Mpande one of the Zulu kings, the half brother of Shaka, he would start off by ukuthetha; literally meaning to scold, but in this context it means invocation of the spirits”.

Uma imbongi isibongela ayibe isasebenzisa iphimbo elisebenzisa uma ikhuluma nje ngendlela eyejwayelekile kepha isuke isimemeza futhi isheshisa. Ukuphakama kwezwi lembongi kubalulekile ngoba kumele izwakale kuwo wonke umuntu osuke elalele. Ngenkathi imbongi ihaya isuke yehla yenyuka yenza iminyakazo ethile.

2.2.4. UMSEBENZI WEZIBONGO

Zonke izibongo noma ngabe ezenkosi, ezezilwane, ezabantu, njll. zinomsebenzi eziwenzayo emphakathini. Esizweni samaZulu ukubongela inkosi kwenzeka uma isizwe siphelele, kungaba inkosi imenyiwe kulowo mcimbi, izokwenza umsebenzi wesizwe noma uma ikhona nje. Kwesinye isikhathi inkosi iyabongelwa noma kungenambuthano kepha imbongi iyibongele nje esigodlweni sayo. Uma imbongi isibongela inkosi isuke iyiveza njengoba injalo emehlweni esizwe sayo. Kwamanye amabinza imbongi isuke iveza indlela inkosi leyo eyakhiwe ngayo. Iyakwazi futhi ukugxeka izenzo namaphutha enziwe yinkosi. Yiyo kuphela enelungelo lokugxeka inkosi emphakathini. Nakho lokho kugxeka imbongi ayikwenzi nje noma ikanjani kepha isebenzisa ubuciko obuthile bezimbongi. UTurner (2003) ocwaningweni lwakhe lweziqo zobudokotela olusihloko sithi “*Oral Strategies for Conflict Expression and Articulation of Criticism in Zulu Social Discourse*” uphawula kabanzi ngokugxeka okukhona ezibongweni zeNkosi uShaka, uDingane, uMpande kanye nenkosi uCetshwayo. Uthi ngisho nenkosi eyayesabeka njengenkosi yayigxekwa ezibongweni. Imbongi yayigxeka iNkosi uShaka ngokuba ifune abantu balwe ngisho nangesikhathi sasehlobo okuyisikhathi sokuphumula:

Mgengi phez`izitha kusehlobo.

Utshani bude buzokugibanisa. (Nyembezi, 1958: 24)

Imbongi ibuye iqhubeke igxeke izenzo zeNkosi uShaka uma isibulala bonke abantu ikakhulukazi labo eyayibabona ukuthi bayingozi embusweni wayo. Imbongi iyaqhubeka ibalise ngokuthi uma inkosi ibabulala kangaka abantu kusho ukuthi asikho isizwe esiyobuswa:

UShaka ngiyesab` ukuthi nguShaka

Ngibon' isizwe senkosi siphela,
Iyobus' obani? (Nyembezi, 1958: 20)

NeNkosi uDingane iyagxekwa ezibongweni zayo ikakhulukazi ngesimo sayo esasingaqondakali:

Isiziba sinzonzo sinzonzobele
Siminzis'umuntu eth'uyageza. (Nyembezi, 1958: 61)

Ibuye igxekwe ngezenzo zayo zobugwala ngesikhathi ishiya impi ukuze ibuyele emuva iyobulala iNkosi uShaka eyazunywa:

UNomashikizela
Owashiy'impimpi yakhe
Owagabadel'inkundla yakwaBulawayo. (Nyembezi, 1958: 22)

Ezibongweni zeNkosi uMpande kuphawulwa ngokungqubuzana okwakukhona kubantu bakwaZulu ngokuthathwa kwezwe:

Ubangwe ngamaNgisi namaQadasi.
Olokothe izwe, lalokotheke.
Wathi liyohanjwa ngabamhlophe namaQadasi.
Mdayi, sabela kweliphesheya,
Ubani ongabiza uMdayi kwelakithi kwaZulu? (Nyembezi, 1958: 63)

Ezibongweni zeNkosi uCetshwayo, inkosi igxekwa kakhulu ngokuba yinkosi eyayingafuni ukuthatha iziyalo. Wenqaba ukuthatha iziyalo kuColenso noShepstone mayelana nodaba lomhlaba:

Ndondelakuyalwa (Nyembezi, 1958: 85)

Inkosi uCetshwayo yayibuyele igxekwe ngezenzo zayo zokubulala ngisho nabasendlunkulu:

Washikizel' uMashikizel'omnyama
Edondolozela ngenhlendla yakh'ebimathatha
Impi yakh' eyakuyibuthis' eNdlwayini
Wafik' izinkomo zaseNdlwayini,
Wazihlaba kanye namathol'azo;
Kwathiwa ziyeke lezo MntakaNdaba
NgezikaNyokomkhulu ngezikaLangazana. (Nyembezi, 1958: 85)

Izibongo zibalulekile kwezepolitiki yaleso sizwe ngoba yizona ezihlanganisa isizwe zenze nabantu bayihloniphe inkosi leyo. Izibongo zenkosi zibaluleke kakhulu ekugqugquzeleni inhlonipho. Izibongo zibuye zenze umsebenzi wokuxhumanisa abasaphila nalabo asebelele. Yingakho ezibongweni zamakhosi kubuye kufakwe nezibongo zamanye amakhosi asakhothama.

2.2.5. ABALALELAYO

Ukuze okuhaywayo kube nomqondo kubalulekile ukuthi kube khona abalalelayo uma imbongi ihaya. Labo abasuke belalele kusuke kuyinkosi ebongelwayo kanye nesizwe sonke ikakhulukazi uma kuyimikhosi emikhulu. Inkosi ilalela ngokukhulu ukuzimisela . Isizwe sonke siyathula cwaka bese sizwakala sisho amazwi okugqugquzela athi, “mu-sho! mu-sho!” USchapera (1965:6), uthi kubeSuthu uma imbongi ibongela inkosi abantu bayaye bathi, Pula! Okusho ukuthi imvula. UZondi (1995) uthi abalaleleyo kwesinye isikhathi bayaye benze okusamnyakazo kepha kwesinye isikhathi bayazithulela nje.

Kwesinye izizwe njengaseNtshonalanga Afrika abasuke belalele abayiphazamisi imbongi, bathula bathi du ngesikhathi ihaya. Lokho kwehlukile esizweni samaZulu ngoba wona abe elokhu ethi “mu-sho!” USchapera (1965:5), uthi esizweni samaZulu imbongi ilindela iziphho ezinikezwa yinkosi, okuba yizinkomo. Uqhubeka athi abeTswana bona uma bebongela baklonyeliswa ngenkunzi noma isibhamu.

Njengoba izibongo ziyizinkondlo, nakuzona-ke siyabuthola ubunkondlo obusezingeni eliphezulu impela. Lobu bunkondlo bethulwa izifengqo ezinembayo esingathi yizifaniso, izingathekiso, uphawu nokunye. Isakhiwo sezibongo sigqamisa ukudlala ngamagama nemisindo ethile eletha umgqumo othile kolalele nalowo obongayo imbala. Ukuze zicace kahle izibongo kuzobhekwa inkathi, imifanekisomqondo, izifengqo kanye nesakhiwo sezibongo.

2.2.6 INKATHI

UMzolo (1977: 49), uthi uma kuhaywa izibongo zenkosi kusetshenziswa inkathi edlule. Ayisetshenziswa nhlobo inkathi ezofika. Lokhu kudalwa ukuthi izibongo zamakhosi azikusho lokho okuzokwenzeka ngesikhathi esizayo. Izibongo zamakhosi ziqukethe umlando wenkosi kanye nesizwe sonke. Inkathi yamanje nayo iyasetshenziswa uma kukhulunywa ngobunjalo benkosi noma besizwe sonke. Ngisho noma inkosi seyakhothama ubunjalo bayo buvezwa enkathini yamanje ezibongweni zayo. Ake sibheke izibongo zeNkosi uCetshwayo:

Uhlamvana bhul' umlilo (Nyembezi, 1958:83)

2.2.7 IZITHOMBEMAGAMA

UMsimang (1986:17) uma echaza izithombemagama uthi lena yindlela yokuqhathanisa ngokusebenzisa into ethile ebonakalayo, enambithekayo, ezwakalayo, njll. ukuzama ukucaciza umqondo othile. Lokhu kufakazelwa uWillek noWarren (1955: 191) uma bethi izithombemagama yizona eziwumongo wezibongo, izibongo zamaZulu zinothile ngakuzo izithombemagama. Ake sibheke izibongo zeNkosi uShaka:

Iemb' eleq' amany' amalembe ngokukhalipha
Izulu eladum' esemaMpondweni
Phezu kukaFaku umntakaNgqungqushu
Bazithath' izihlangu zamaphela. (Nyembezi, 1958:19)

Lapha iLembe lakha isithombe sento ebukhali. Inkosi uShaka yayibukhali futhi ikhaliphile.

2.2.8 ISIFANISO

UShipley (1970:304) uma ehunyushelwe esiZulwini uthi isifaniso ukuqhathanisa izinto ezimbili ezithi azifane.⁶ Lesi simo sokukhuluma yisona esijwayeleke kakhulu lapho imbongi iqhathanisa noma ifanisa izinto ezimbili nenghloso yokucacisa umyalezo wayo. Isibonelo sesifaniso ezibongweni zeNkosi uShaka lapho kuthiwa:

Ophehlwe weva wanjengomlilo (Nyembezi, 1958:21)

Lokhu kusinikeza isithombe sokuthi iNkosi uShaka yabe ifaniswa nomlilo ngokuba nolaka kwayo.

2.2.9 ISINGATHEKISO

UJohnson (1979:159) uma ehunyushelwe esiZulwini uthi isingathekiso siyisifaniso esifinyeziwe. Isifaniso siwukuqhathanisa lapho sithi khona into ethile ifana nenye kanti isingathekiso sithi into ethile iyinto ethile engeyona.⁷ Lapha kuqhathaniswa izinto ezimbili empeleni ezifanayo kodwa inhloso ukunikeza isithombe esicacile sento echazwayo. UHeese noLawton (1975:85) uma behunyushelwe esiZulwini bathi isingathekiso ukufanisa into ethile nenye kanti uphawu into emele enye hhayi efaniswa nayo, indlela yokwenza into engabonakali ibonakale.⁸

Isibonelo sesingathekiso ezibongweni zeNkosi uShaka lapho imbongi ithi :

⁶ The comparison of two things of different categories...because of a point of resemblances and because of the association emphasizes clarifies, or in some way enhances the original (Shipley, 1970:304).

⁷ A metaphor is a compressed simile. A simile is a comparison in which we say that one thing is something else which in literal fact it cannot be (Jones, 1987:159).

⁸ ...metaphor is an implied comparison between two fairly specific things, and is based on one or more correspondences. a symbol is a representation rather than a comparison, a way of making the abstract concrete, and is based not on direct correspondence but rather on more general associations (Heese and Lawton, 1988:85).

“Inyon’ edlezinye.

Yath’ isadl’ ezinye yadl’ ezinye.” (Nyembezi, 1958:27)

Lapha kuvezwa ulaka lweNkosi uShaka, ifaniswa nenyoni enkulu edla ezinye.

2.2.10 UKWENZASAMUNTU

Lapha kuthathwa into engaphiliyo yenziwe iphile. Isenzasamuntu uhlobo lwesifengqo lapho into engaphili inikezwa ukuphila. Isibonelo sesenzasamuntu ezibongweni zeNkosi uDingane.

Obuz’ amanz’ eMbozamo andukuwela.

Amanz’ aMbozam’ asal’ ababaza. (Nyembezi, 1958:45)

Emva kokuhlubuka emabuthweni uDingane kanye noMhlangana bahamba bayobulala iNkosi uShaka bawela umfula iMbozamo amaphaphu ephezulu bezibuza beziphendula. Nomfula ubonakala sengathi wawubabaza ngale nhloso yabo.

2.2.11 UKWENZASASILWANE

Izimbongi zibuye zithathe abantu zibenze izilwane ngokubenzisa nokubanikeza isimo sezilwane.

Isibonelo sokwenzasasilwane ezibongweni zeNkosi uShaka:

Inyathi ejame ngomkhonto phezu koMzimvubu

AmaMpondo esaba nokuyehlela (Nyembezi, 1958:22)

Inyathi ayikwazi ukuphatha umkhonto kepha inyathi okukhulunywa ngayo lapha iNkosi uShaka. Ifaniswa nenyathi.

UHeese noLawton (1975:85) uma behunyushelwe esiZulwini bathi isingathekiso ukufanisa into ethile nenye kanti uphawu into emele enye hhayi efaniswa nayo, indlela yokwenza into engabonakali ibonakale.⁹

2.2.12 UPHAWU

Imbongi ike isebenzise amagama ezinto ezithile ukuchaza okuthile.

Isibonelo sophawu ezibongweni zeNkosi uShaka

Ukleb' engimbon' ukwehla kwezikaMangcengeza. (Nyembezi, 1958:24)

Uklebe uwuphawu olumele ukuhlakanipha.

2.2.13 IZIFENQO

Sizobheka ihaba, isihlonipho kanye nokuqhathanisa.

UDonda (1999:219) uthi akulona ihaba ukuthi izifengqo zenza ukuba igama elisemsebenzini wobuciko lihlube udlubu ekhasini noma izifengqo zingasetshenziswanga.

2.2.13.1 IHABA

UMaphumulo (kuDonda 1999:256), uthi ihaba ngukunweba inkulumo, yandiswe ngokwenza lokho okukhulunywa ngakho kube kukhulu kunobuqiniso bakho- intuthwane ibonakale isiyindlovu.

Isibonelo sehaba ezibongweni zeNkosi uShaka:

Wen' omkhulu kakhulu

Ongangezwe lakho (Nyembezi, 1958:26)

⁹ ...metaphor is an implied comparison between two fairly specific things, and is based on one or more correspondences, a symbol is a representation rather than a comparison, a way of making the abstract concrete, and is based not on direct correspondence but rather on more general associations(Heese and Lawton, 1988:85) .

Kuyihaba lokho ngoba akekho umuntu omkhulu olingana nezwe lakhe.

2.2.13.2. ISIHLONIPHO

UZulu nabanye (1989:105) bathi isihlonipho sisho ukusetshenziswa kwegama elithambile nelikhombisa inhlonipho esikhundleni segama elingahle lilume kwabaningi ngenxa yokugagula kwalo.

Isibonelo sesihlonipho ezibongweni zeNkosi uShaka:

UMashwabada kaMaqanda noNsele. (Nyembezi, 1958:29)

Ngokushwabada kuhlonishwa ukubulala.

2.2.13.3 ISIQHATHANISO

UMaphumulo noThwala, (1992:92) bathi isiqhathaniso sisho ukumiswa kwamazwi enkulumo aqhathaniswe ngendlela yokuthi aphikisane. Lapha kubhekwa igama noma umqondo ukuba uphikisane nomunye otholakala kumshwana oncikile ukuze kugcizelelwe ukuqhathanisa.

Isibonelo sokuqhathanisa ezibongweni zeNkosi uShaka :

Emthabatha lapho **liphuma** ngakhona,

Emsingisa lapho **lishona** ngakhona. (Nyembezi, 1958:23)

Lapha kuqhathaniswa ukuphuma kanye nokushona kwelanga.

Ziningi –ke nezinye izifengqo ezitholakala ezibongweni zamakhosi.

2.2.14 ISAKHIWO SANGAPHANDLE SEZIBONGO

Isakhiwo ezibongweni nasezinkondlweni yiwona mkhakha obalulekile ngoba iwona mkhakha ozehlukanisayo izibongo nezinkondlo kweminye imibhalo. UZulu nabanye (1992) bathi uma kukhulunywa ngesakhiwo ezibongweni kusuke kuqondiswe ekubumbekeni kwayo inkondlo, ikakhulu lokho umuntu angakubona ngamehlo kuzo izibongo. Ukwakheka kwemigqa yenkondlo, ukwakheka kwezigaba zayo, ukusetshenziswa kwezimpawu zokukhanyisa, konke lokho kuyizingxenyane zesakhiwo senkondlo. Nemisindo yokuphindaphinda amagama athile noma izingxenyane zawo.

ULestrade (1935:295), uma ekhuluma ngokwakheka kwezibongo uthi zinamabinza angalandeli phethini ethile. Imigqa yezibongo nayo ayilandeli mgomo othile. Lowo nalowo mugqa uba namagama angalingani nawomunye umugqa. Yimbongi ezihlelela ngokwayo izibongo ingalandeli mthetho.

UNgubane (1951:4) waba ngowokuqala ukuzama ukuhluzisa isakhiwo samabinza ezibongweni. Akuphawula ukuthi ezimbongini zakudala amabinza ayeba mafushane bese ehlukaniswa kabili; isingeniso kanye nengqikithi. Uqhubeka athi sekuzoba yisikhathi senkosi uShaka kwabe sekujotshelwa nesiphetho nakuba kwakungakajwayeleki. Emva kokubusa kwenkosi uShaka kwabe sekuba wumthetho ukuthi isiphetho kumele sibe khona ezibongweni. Ake sibheke nasi isibonelo ezibongweni zeNkosi uShaka:

Isingeniso:

Uteku lwabafazi bakwaNomgabhi

Inggikithi :

Betekula behlezi emlovini

Beth' uShaka kakubusa kayubankosi

Isiphetho :

Kanti ilapho ezawunethezeka

2.2.14.1. IMVUMELWANO

UMsimang (1989:7) uthi imvumelwano itholakala uma imigqa ehambisanayo enkondlweni igcina ngamalunga noma izinhlamvu ezinemisindo efanayo. Ezinkondlweni nasezibongweni kuvame imvumelwano sigcino. Iningi nokho kuyaye kube imvumelwano siqalo.

Isibonelo semvumelwano siqalo ezibongweni zeNkosi uShaka:

Betekula behlezi emlovini,

Bethi uShaka akayikubusa akayikubankosi, (Nyembezi, 1958:19)

Ikhona nemvumelwano sigcino ezibongweni zamanye amakhosi, njengasezibongweni zeNkosi uMpande:

Nith' ibizwa nguMadela

Ngowakithi kwaMalandela (Nyembezi, 1958:64)

2.2.14.2. UKUXHUMANA

UZulu nabanye (1989:122) bathi ukuxhumana kusho ukuphindwa kwegama noma isiqu salo ezindaweni ezithile emigqeni elandelanayo ukuze kudaleke ukuxhumana kwemiqondo phakathi kwaleyo migqa.

Isibonelo sokuxhumana okusekuqaleni ezibongweni zeNkosi uShaka:

USilwane helele emzini yabantu,

USilwane ubengelutho, (Nyembezi, 1958:23)

Zikhona nezinye izinhlobo zokuxhumana ezibongweni zamakhosi.

2.2.14.3. IMPINDWA

UMsimang (1986:13) uyichaza kanje impindwa: Uthi yilapho siphinda umugqa othile noma ingxenye yawo ekuqaleni noma ekugcineni kwendima enkondlweni. Uma okuphindwayo kubuyiswa njengoba kunjalo kuzo zonke izindima, kugcina sekudale isicefe kuthi ohayayo ezwakale sengathi uhaya umlolozelo, into yokukhulisa abantwana. Abahluzi bathokozela ikakhulukazi impindwa ede ithi ukuguquguquka. Kuba nomgqumo omnandi uma imbongi isilokhu ibuyelela ichaza. Nawe uma kade unganakile, uze unake, ubone ukuthi hhayi bo! Kubi manje! Ukuphinda okunjalo, wukuphinda kokugcizelela.

Isibonelo sempindwa ezibongweni zeNkosi uShaka:

Oth' esadl' ezinye wadl' ezinye (Nyembezi, 1958:27)

Nakwezinye izibongo zamakhosi ikhona impindwa.

2.2.14.4. IFANAMSINDO

Lihlukene kabili kukhona ifanankamisa kanye nefanangwaqa. Uma bechaza ifanangwaqa, uMaphumulo noThwala (1992:103) bathi lisho ukuphindaphinda ongwaqa abafanayo emshweni owodwa. Lokhu kungukudlala njena ngongwaqa abathile ukuze kuvele isigqi noma umgqumo othile emigqeni.

Isibonelo sefanangwaqa ezibongweni zeNkosi uShaka:

Izizwe zonke ziyizwil'ukulila. (Nyembezi, 1958:20)

Ungwaqa z uyena ophindaphindiwe emgqeni ukwakha isigqi nomgqumo ezibongweni.

Uma bechaza ifanankamisa uMaphumulo noThwala (1992:103) bathi kusho ukuphindaphindwa kwemisindo yonkamisa abafanayo emagameni amabili noma angaphezulu kepha ahlukene. Lokhu kuphindaphinda kwenzeka konkamisa kuphela hhayi

kongwaqa abatholakala kulawo magama. Ukuphindeka konkamisa kwenza umsindo omnandi kanti nenkondlo (izibongo) kuyinika isigqi esithile.

Isibonelo ezibongweni zeNkosi uShaka :

Abafazi abanendeni baphuluza (Nyembezi, 1958:20)

Ifanankamisa likankamisa a.

Sekuphawuliwe ngesakhiwo sezibongo zamakhosi, sekuzophawulwa ngombhali wezibongo.

2.3 OSEKUBHALIWE NGAMANOVELI OMLANDO

Aziziningi izincwadi ezibhalwe ngamanoveli omlando. Lokhu kungadalwa ukuthi nalo lolu hlobo lwamanoveli luyivelakancane. U G. Lukacs, wabhala kabanzi echaza uhlobo lwenoveli yomlando encwadini ethi “*The Historical novel*.” Lokhu kwenzeka ngonyaka we-1937. Uma ekhuluma ngenoveli yomlando uthi umlando ubukwa njengesiko, okuyikona okubalulekile isizinda hhayi ubuciko bokubhalwa kwayo. ULukacs (1937 : 42) ukubeka kucace ukuthi okuyikona okubalulekile enovelini yomlando akukona ukuxoxa kabusha ngezigameko ezenzeka emlandweni kepha ukuvuselelwa kwabantu ababekhona kwenzeka lezo zigameko. Simelwe ukuba sicubungule kabusha izimo zenhlalo ezazenza abantu bacabange, bezwe bese benza ngendlela ababenza ngayo emlandweni. Uqhubeka athi inoveli yomlando kumele ikhombise ngobuciko izindlela lezo zinto zomlando kanye nabalingiswa ngendlela ecacile. Uphetha ngokuthi inoveli yomlando yamanje kumele iphikise ngobunyoinco lokho osekwenziwe ibuye isuse izinkolelo zosekwedlule emsebenzini wayo. Kubalulekile ukuthi kucaciswe ukuthi imibhalo eyayibhalwe ngolimi lwesiZulu yephuza kakhulu ukuba khona ngenxa yokungafundi ikakhulukazi kwabantu bakwaZulu ngaleso sikhathi. Okuyizona zincwadi zokuqala ezafundwa ezikoleni zaseNatali yilezo ezazibizwa ngokuthi “James Stuart Books”. Yizona ababhali abaningi bamanoveli omlando abasusela kuzona.

Singabala naye uDhlomo, RRR okulo lolu cwaningo ngamanoveli omlando awabhala. UDhlomo wabhala kakhulu ngamakhosi adumile ayekade ephila. Ngalokho-ke akukho okwakungakholeki okwabhalwa uDhlomo.

UDube (1930) wabhala inoveli yomlando ethi “Insila KaShaka” ekhuluma ngoJeje. Kuyabonakala ukuthi emva kokufunda amanoveli amaningi esiNgisi kanye nemidlalo uDube wabe esebona kufanele abhale le noveli. Kule noveli wakhetha ukuba abhale ngoJeje ngoba emlandweni akukho lapho sitshelwa khona ngokuthi kwenzekani ngomuntu owayebaluleke njengoJeje emva kokukhothama kweNkosi uShaka. Kuyabonakala nakuyo inoveli yakhe ukuthi akalutholanga ulwazi oluningi ngoJeje ngoba ugcina esekhuluma ngokweshwama kanye nokwenziwa kwensimbi namahawu okungabalulekile kangako empilweni kaJeje.

UVilakazi, B.W. wabhala amanoveli omlando athi “Noma Nini” (1935) exoxa ngokubaleka kweNkosi uMpande, ishiya kwelakwaZulu. Wabuye wabhala ethi “uDingiswayo kaJobe” ngonyaka we-1939 ekhuluma ngenkosi yaKwaMthethwa. Inoveli yakhe yokugcina ithi “Nje Nempela” ekhuluma ngempi yonyaka we-1906.

UMayekiso (1985:11) uthi emva kwamanoveli omlando abhalwa uVilakazi kwaba nesikhala esikhulu sokungabhalwa kwamanoveli omlando. Kwaze kwathi ngonyaka we-1974 uNkosi noHlela babhala inoveli yomlando ethi “Imithi Ephundliwe” egxile ekubhidlizweni kombuso wakwaZulu ngesikhathi senkosi uCetshwayo. UHlela noNkosi bayakucacisa ekuqaleni kwencwadi yabo ukuthi nakuba incwadi yabo incike kakhulu kwezomlando kepha ayiyona incwadi yezomlando.¹⁰

UGwayi wabhala amanoveli omlando amathathu ngokulandelana okukhulu. Eyokuqala yayithi “Bafa Baphela” (1973) eyayikhuluma ngoMantantisi indlovukazi yesizwe sabaTlokoa. Eyesibili yayithi “Shumpu” (1974) ekhuluma kakhulu ngeNkosi uZwide wesizwe sakwaNdwandwe kanye neNkosi uDingiswayo wesizwe sakwaMthethwa. Ichaza nangokubulawa kweNkosi uDingiswayo ebulawa nguye uZwide. Inoveli yakhe yokugcina ithi “Yekanini” (1976). Le noveli kungeze kwathiwa iyinoveli equkethe umlando weNkosi

¹⁰ Although this booklet at times relates to historical incidents, it is not a history book (Hlela & Nkosi : 1974)

uShaka ngoba iveza impilo yakhe kusukela esengumfana kuze kugcine lapho esezothatha ubukhosi elekelelwa yinkosi uDingiswayo. Kule noveli kubuye kuchazwe ukuthi iNkosi uShaka yambulala kanjani uSigujana owathatha emva kokukhothama kweNkosi uSenzangakhona. Le noveli ichaza kabanzi ukuthi iNkosi uShaka yahlukumezeka kanjani isencane neNdlovukazi uNandi ezigodlweni ababehamba behlala kuzo emva kokuba sebexoshiwe kwaZulu. UGwayi ukubeka kucace ukuthi iNkosi uShaka yayizalwa yiNkosi uSenzangakhona nakuba ayezalelwe ngaphandle komshado. Lokhu kuyacaciswa nanguSelby (1973: 63)¹¹ UMsimg wabhala inoveli yomlando ngonyaka we-1982 esihloko sithi “Buzani KuMkabayi” eveza umlando weNkosi uShaka.

Bakhona nabacwaningi abambalwa asebeke bacwaninga ngamanoveli omlando. UMayekiso, A.C.T. ocwaningweni lwakhe olusihloko sithi “*The Historical Novels of Jessie Joyce Gwayi*,” alwenzele iziqu ze-MA ngonyaka we-1985, ucubungula amanoveli omlando ka J.J. Gwayi athi “Bafa Baphela”, “Shumpu”, kanye nethi “Yekanini”.

UKhoza (2001), ocwaningweni lwakhe lweziqu ze-MA olungashicilelwe olusihloko sithi “*The discussion of RRR Dhlomo’s Historical Novels*”, ucubungula amanoveli omlando abhalwe uDhlomo ngamakhosi akwaZulu. UKhoza ubheka iNkosi uShaka, iNkosi uDingane, iNkosi uMpande (1937) kanye neNkosi uCetshwayo (1952). UKhoza uqhubeka athi amanoveli kaDhlomo ngamakhosi yiwona athathwa kakhulu njengaqukethe umlando wakwaZulu. Ngesikhathi semibhalo yoDhlomo kwakungelula ukuba imibhalo elotshwe ngumbhali ompisholo ishicilelwe. Esinye sezizathu kwakungukuthi babengekho ababengafunda leyo mibhalo emhlabeni wonke jikelele. Lokho kwenza ukuba ababhali abansundu bashicilele imibhalo yabo emaphephandabeni.

UKhoza uqhubeka athi ngonyaka we-1928 uDhlomo wabhala isikeshi esifushane esavela ephephandabeni laseYurophu lansukuzonke kanye nendaba emfushane eyayiyinde. Lokhu kwemukelwa ngesasasa kwabemibhalo eMelika. Eminye imibhalo kaDhlomo yayishicilelwa

¹¹ Senzangakhona as a chief was already married and Nandi was taken as a junior wife. However, she soon lost favour and so was expelled with her child. Shaka’s childhood was first spent among his mother’s people. This was an unhappy period as there were recriminations because of the circumstances of his birth. Next they went to live with Mtetwa relatives on the coast, where Shaka worked happily as a boy and later joined the Mtetwa army. (Selby : 1973 : 63)

emaphephandabeni anjengeLanga laseNatali, “*Bantu World*” kanye ne-“*Sjambok*”. Yiwona maphephandaba eNingizimu Afrika alekelela kakhulu ekuthuthukiseni imibhalo yabamnyama kanye nepolitiki.

UKhoza (2001:2) uthi ngokubhala ngamakhosi akwaZulu uDhlomo wayefuna ukufundisa abafundi bemibhalo yakhe ngamaqhawe ababengazifanisa nawo. Imibhalo yakhe yafundwa kakhulu yizinkulungwane zabafundi yabuye yabanikeza ulwazi nothando lomlando wesizwe samaZulu. Incwadi kaDhlomo ethi “UShaka” yiyona eyaba eyomlando ngenkosi kanti ngisho namanje isathathwa njengengugo kubantu abaningi abangamaZulu. Ngesikhathi ebhala ngeNkosi uCetshwayo wayefuna ukucacisa kabanzi ngezigameko ngesikhathi sokubusa kweNkosi uCetshwayo.

2.3.1 INOVELI YOMLANDO

Inoveli yomlando ingachazwa kalula nje ngokuthi iyinoveli equkethe izigameko ezisuselwe zasekelwa emaqinisweni angokomlando. Kungaba ngamaqiniso amasha, abengakaze avezwe noma kuba ngamaqiniso aziwayo, umehluko sekungukuthi nje umlobi usesebenzisa elakhe ikhono ekuwaxoxeni. Imvamisa umlobi walolu hlobo lwenoveli ukhetha iqhawe abantu abavumelana ngokuvamile ngokuthi laba neqhaza elibalulekile emlandweni, kungaba ngenxa yokuhlabana kwalo noma ngenxa yokwehluleka kwalo okwaba nomphumela othile emlandweni. Kokunye umlobi ukhetha isigameko esibalulekile emlandweni abhale ngaso esebenzisa amaqiniso aziwayo. Nanxa kusuke kubhalwa ngezinto ezaziwa cishe yiwo wonke umuntu ojwayelene nesigameko noma umuntu okubhalwe ngaye inoveli, injongo yomlobi kusuke kungukugcizelela nokuveza akubheka njengokubalulekile okufanele kugcinelwe izizukulwane ezizayo. Kokunye usuke ehlose ukuqondisa nokuveza amaqiniso athile abesontiwe, efisa ukuba umlando obhalwe ngawo uvezwe ngendlela enembile evumelana namaqiniso ezinto ezenzeka esikhathini esedlule.

Inoveli yomlando idinga ukuba umlobi wayo abe yiciko lokuveza izigameko ngendlela ehehayo ezokwenza umfundi abe nomdlandla wokufunda incwadi, nanxa efunda ngezinto okungenzeka ukuthi akaqali ukuzwa ngazo. Umlobi kufanele akwazi ukunonga indaba yakhe,

aveze izigameko ngendlela ezokwenza ofundayo awubone ngamanye amehlo umlando abezitshela ukuthi uyawazi. Lowo oqalayo ukufunda ngomuntu noma izigameko okukhulunywa ngazo, kufanele avulwe amehlo ngumlobi, akwazi ukubona ukubaluleka kwalokho okubhalwe ngakho, akwazi ukuthathwa abekwe, kube sengathi izigameko okukhulunywa ngazo zenzeka manje, kakuyona into eseyadlula kudalo.

2.3.2 UKUBALULEKA KWENOVELI YOMLANDO

Inoveli yomlando ibaluleke kakhulu ekugcineni amaqiniso czehlakalo zezikhathi ezedlule. Njengoba sazi ukuthi umlando uvamise ukwedluliswa ngomlomo kusuka esizukulwaneni esithile kuya kwesilandelayo, kuningi okungaguquka ngenkathi wedluliswa, ngokuhamba kwesikhathi kube kungasanembile kangako lokhu okushiwo ngabantu abehlukene lapho bedlulisa izinto ezazenzeka esikhathini esedlule. Incwadi yomlando-ke isiza ekutheni ikugcine lokho okuphathelene nomlando othile. kungaguququki, kuhlale kuyinto eyodwa nje.

Siyazi ukuthi ngokuhamba kwesikhathi isizukulwane esiwazi ngokuzibonela umlando othile siyafa, kusale isizukulwane esizwa ngokuxoxelwa nje. Yilapho-ke inoveli yomlando ebaluleke khona: ukuba yinqolobane yokugcina umlando njengoba unjalo, ukuze nezizukulwane ezilandelayo zikwazi ukufunda zizizwele nanxa zazingekho kwenzeka izigameko okuxoxwa ngazo enovelini.

2.3.3. IBHALWA KANJANI INOVELI YOMLANDO?

Umlobi wenoveli yomlando usuke ebhekene nenselelo enkulu ngoba usuke engabhali ngezinto azisusela ekhanda. Kusuke kufanele aqikelele ukuthi kuyanemba akushoyo. Kusuke kufanele abe nesibindi esikhulu futhi ngoba kusuke kusengenzeka abhale ngakho kususe umsindo, kube khona abanyatheleka amakhona noma abakhala ngokuthi abhale ngakho kusonta amaqiniso angokomlando. Sesike sakubona lokhu, kusuka umsindo ngencwadi kaZulu (2005) esihloko sithi “Umongo KaZulu”. Nanxa engabhale yona inoveli yomlando, uZulu. baningi nokho abakhala kakhulu ngokuthi okushiwo encwadini kuyawusonta

umlando. Kuyacaca-ke ukuthi umuntu akanakumane asuke nje athi usebhala inoveli yomlando. Kufanele kube ngumuntu owazi kahle umlando azobhala ngawo. Kufanele kube ngumuntu okhuthele ozimisele ukwenza ucwaningo olunzulu, abuze kwabaziyo ukuze aveze isithombe esinembile nesigcwele ngalokho abhala ngakho.

Kubalulekile futhi ukuba kube ngumuntu onothando ngesihloko abhala ngaso. Lokho kusiza ekutheni uzwakale umdlandla endleleni ethula ngayo indaba, kwenze ukuba ofundayo aheheke, abe nesasasa lokuzwa isiphetho sezigameko.

Okunye okubalulekile ngukuba obhalayo angachemi. Kufanele okuhle nokuyihlazo kuvezwe njengoba kunjalo. Akufanele inoveli ibhalwe ngenjongo yokusabalalisa nokwandisa inkolelo ze ethile. Yilokhu phela okuhlale kukhalwa ngakho uma kuphawulwa ngezinto ezazibhalwa ngabalobi abanjengoFynn, Stuart, nabanye abamhlophe ababebhala ngomlando wabamnyama. Okugqamayo kwababekubhala ngukuthi babengenandaba nobuqiniso bezinto ababebhala ngazo, inhloso nje kwakungukusonta amaqiniso ukuze kuvele isithombe esibi ngabantu abansundu, ikakhulukazi labo ababehlonishwa njengeNkosi uShaka, uCetshwayo nabanye abaningi.

Kubalulekile futhi ukuba umlobi aqhele, angagxambukeli enovelini yakhe. Ngamanye amazwi akanamathele ekwethuleni abalingiswa nezigameko, angafunzi umfundi imibono yakhe. Makube ngumfundi ozihlaziyela amaqiniso, azitholele yena ukuthi kwakuyiphutha yini noma kwakufanele ukuba izigameko zenzeke ngendlela ezenzeka ngayo, kungabi ngumlobi ohamba phambili ekwahluleleni abalingiswa nezigameko abhale ngazo.

2.3.4. OKUQUKETHWE YINOVELI YOMLANDO

Njengoba sesike saphawula, inoveli yomlando iqukethe amaqiniso angokomlando mayelana nabantu abathile noma izigameko ezithile. Imvamisa kuthathwa umuntu noma isigameko esithile okuyikhona inoveli yonke esuke igxile kukhona.

Okusuke kubalulekile lapha nokuyikhona okuveza ikhono nobuciko bomlobi yindlela akwethula ngayo lokho abhala ngakho. Omunye umlobi ukhetha ukuyiqala emuva indaba esandlalela ngokwenzeka ngaphambi kwesigameko lesa. Ngokwesibonelo uma inoveli ixoxa ngempi yaseSandlwana, umlobi uzoqala emuva, kokunye eminyakeni engamashumi amahlanu ngaphambi kwesigameko, enzela ukuba sikuqonde kahle okuzoxoxwa ngakho kabanzi enovelini, sikwazi ukukuhlobanisa namaqiniso esesiwethulelwe njengesandlalelo. Uma ngokwesibonelo umlobi ebhala ngomuntu othile, uqala phansi ethule umlando owandulela ukuzalwa kwakhe, eze nayo njalo indaba, simbona ekhula kuze kube yilapho eseqala ukuhlabana enovelini. Lokhu siyakubona enovelini ethi “Buzani KuMkabayi”. Umlobi indaba uyiqala emuva kuJama, eze njalo kuSenzangakhona, kuze kube yilapho kuzalwa uMkabayi newele lakhe, bese kuyila esegxila-ke kulezo zigameko ezithinta uMkabayi ngqo.

Okucacayo-ke ngukuthi umlobi wenoveli yomlando kakufanele anhlathathe ngokungenasidingo, kunalokho kufanele anamathele endabeni, kumlingiswa, nasesigamekweni asethulela sona.

Umbuzo-ke kuba ngukuthi kwethulwa kanjani lokho okuwumlando wesigameko noma umlingiswa othile. Umlobi kusuke kufanele abekhono lokukhetha izinto ezivelele azoxoxa ngazo, hhayi indavundavu yezigameko zansuku zonke ezingezukuheha kangako.

Kufanele izigameko zilandelane ngendlela ezwakalayo nenomqondo, kungaxoveki nje ngoba lokho kungamdida umfundi agcine esesale nolwazi oluyiphutha, olunganembile.

Inoveli iwuhlelo lombhalo owenzeka emva kwesikhathi eside. Ubude bayo nokho abukalelwa. Amanoveli ahlukahlukene ngezinhlobo zawo. Kukhona athinta umlando, amanoveli angenhlalo yabantu, akhuluma ngempilo yomdabu, agxeka impilo yasemadolobheni ngokuyiqhathanisa neyasemakhaya, inoveli yophenyo kanye namanye. Sizogxila kule yomlando ngoba iyona ezobhekwa kulolu cwaningo. UZulu nabanye (1992:332) bathi inoveli yomlando igxile ezehlakalweni ezake zenzeka. Endabeni sithola abalingiswa abangasuselwa ekhanda kuphela nje, kodwa abake baphila. Izehlakalo

ezichazwayo zibonakala zenzeka endaweni eyaziwayo esinokuyikhomba. Kodwa uma zonke izinto encwadini ziyiqiniso incwadi leyo izoba eyomlando. Okuyenza ibe yinovelu yilezo zinto umbhali azisusela ekhanda. Ezinye izehlakalo kungenzeka zingasekwa wubufakazi bomlando. Abalingiswa abathile kungaba abasuselwe ekhanda, abangazange baphile. Umbhali uyazisungulela ezinye izinto ukuze indaba yakhe iphelele. Okubalulekile ukuthi lokhu umbhali akususela ekhanda kufanele kuvumelane namaqiniso omlando, okuyizehlakalo ezigqamile nabalingiswa abagqamile. Umcwani u usezokwethula izinhloko zesakhiwo senoveli.

2.3.4.1 ISAKHIWO.

UMayekiso (1985:21) uthi kulukhuni ukwehlukana isakhiwo ohlakeni ngoba uhlaka luncike kakhulu esakhiweni. Lokhu kusekelwa uHugo noHarty (1977 :77) uma bethi¹² lapha esakhiweni senoveli kubhekwa uhlaka lwayo. Uhlaka lwehlukene izingxenye ezintathu :isingeniso, umzimba kanye nesiphetho.

Esingenisweni yilapho kwenzeka khona indaba yonke. Yilapho kwethulwa khona okungase kube yisisusa sendaba. Umzimba yiyona ngxenye ethwele zonke izigameko zendaba. Ukulandelana kwalezi zigigaba yikho okudala ukuba indaba ikhule ize ifinyelele ovuthondabeni. Isiphetho yilapho indaba isuke isisongwa.

2.3.4.2 ISIZINDA

ULittle noFowler(1978:1322) uma becashunwa behunyushelwe esiZulwini bathi isizinda sisho indawo, isikhathi, isimo senhlalo kanye nokwakhelene nalokho. Sehlukene kathathu isikhathi, indawo kanye nesimo senhlalo. Uma kubhekwa isikhathi kubhekwa ukuthi inoveli yenzeka ngesikhathi samanje yini noma sakudala. Indawo kusuke kubhekwa indawo lapho inoveli yenzeka khona okungaba semakhaya noma edolobheni. Isimo senhlalo kusuke kubhekwa inhloko ngokwaleyo noveli.

Hazardously then , perhaps we could say that the structure of a work of art depends upon the patterning of any relevant elements, which inform that work significantly (Hugo&Harty, 1977:77) .

2.3.4.3. ABALINGISWA

UMayekiso (1985:49) uthi ababhali bamanoveli bangaba nezinhlolo ezahlukene zabalingiswa, ukwenza kwabo okwahlukene umbhali angabenza baphile njengabantu esibajwayele empilweni yansuku zonke. UZulu nabanye (1989:348) bathi zintathu izinhlobo zabalingiswa enovelini :

- **Umlingiswa omkhulu**

Ezindabeni eziningi sithola umlingiswa oyedwa ogqamile indaba engaye. Kwesinye isikhathi igama lakhe liyavela esihlokweni sendaba. Akudingekile ukuthi njalo umbhali asebenzise igama lomlingiswa omkhulu esihlokweni. Singazitholela thina umlingiswa omkhulu ngokumbona egqamile endabeni. Kwezinye izindawo wethulwa ekuqaleni njengasekhasini lokuqala lenoveli. Uma nje esethuliwe konke okwenzekayo kuncika kuye. Lokhu kungenxa yokuthi kusuke kunenkinga abhekene nayo. Kuyo yonke indaba sisuke sesifuna ukubona ukuthi uzophuma kanjani enkingeni leyo. Lo mlingiswa uvela kuzo zonke izahluko. Silindele ukumbona ize ifike ekugcineni indaba.

- **Abalingiswa ababalulekile**

Ngaphandle kwalo mlingiswa omkhulu kungaba khona abanye ababalulekile. Okuningi mayelana nokuziphatha kanye nezenzo zomlingiswa omkhulu kuncike kulaba balingiswa. Bangatholakala kuyo yonke indaba noma bavele nje ezigabeni ezithile lapho benza khona okuthile.

- **Abalingiswa abancane**

Abanye abalingiswa ababalulekanga njengalaba esesixoxe ngabo. Endabeni ebhalwe kahle akekho umlingiswa ontantayo noma ongenamsebenzi kushiyana kuphela amazanga okubaluleka kwabo. Esikhathini esiningi ngisho nabalingiswa abancane banamagama abaziwa ngawo. Kuyenzeka nokho umbhali angabethi amagama.

2.3.4.4. UDWESHU

UKhathi (1987:188) uthi udweshu umlingiswa othize usuke efuna into ethile. Unokulwa ngaphakathi emoyeni ezibuza ukuthi konje agweme noma abhekane nayo ngandlela thize. Lolu-ke udweshu lwangaphakathi. Uma udweshu lungaphandle ungaze ubone abantu bethathelana izikhali, bebambana, bangaze babulalane ngisho ukubulalana.

2.3.4.5. INDIKIMBA

Ababhali abaningi bayichaza ngezindlela ezahlukene indikimba. UWilliam noMorris (1973 :1334) bathi¹³ Yiwona mongo wendaba. Indikimba iphendula umbuzo othi inoveli ikhuluma ngani? Baqhubeka bathi ekubhaleni incwadi sikhona isisusa esikubangela ukuba ubhale. Ngakho-ke indaba izama ukulethela abantu lowo mbono onawo wena mbhali ngezinto ezithize. Kuye kuthi ukhona umbono omkhulu onawo kubuye kubhace eminye imibono exhakela kulowo omkhulu. Indikimba iphendula umbuzo othi, “Le ndaba isikhombisani ngomhlaba esiphila kuwo?” Umbhali wenza abalingiswa bagqame kulowo mbono afuna ukuwenekela abafundi.

2.3.4.6. ISIFUNDO/ UMYALEZO

Emva kokufunda inoveli kuba khona isifundo esitholwa umfundi noma abona ukuthi umlobi ubefuna ukudlulisa muphi umyalezo ngaleyo ndaba yakhe. Sekuphawuliwe ngosekubhaliwe ngenoveli yomlando, manje sekuzolandela lokho osekubhaliwe ngomlando jikelele wamakhosi amane okugxilwe kuwo kulolu cwaningo.

2.4 OSEKUBHALIWE NGENKOSI USHAKA

INKosi uShaka iyinkosi eyaba nodumo emhlabeni wonke jikelele. Yaduma kakhulu kubantu besizwe samaZulu, koSomlando abehlukahlukene ababenentshisekelo yokubhala ngaleli

¹³ An idea ,point of view,or perception embodied and expounded upon in a work of art (Morris and William, 1973:1334).

qhawe elabumba isizwe samaZulu, abantu abansundu. I-Afrika yonke ngisho oSopolitiki abaningi babhalile ngeNkosi uShaka. Umlando ngeNkosi uShaka ubhalwe ngezindlela ezahlukene, abanye bagxeka ukubusa kwayo kanti abanye batusa ubuqhawe bayo. Kukhona ngisho amafilimu enziwe ngayo iNkosi uShaka. Angebalwe amanoveli, imidlalo njll okubhalwe ngeNkosi uShaka. Okuningi okubhalwe ngeNkosi uShaka kususelwa kulokho okwaqoqwa uStuart kanye nomsebenzi kaBryant. Ngonyaka we-1969 uRitter wabhala inoveli ethi “Shaka Zulu”. Le noveli iwuhlobo olubhalwe ngomlando womuntu othile. URitter (1969:17), uyakucacisa ukuthi iNkosi uShaka yakhula kabuhlungu ekhaya konina eLangeni beyihlukumeza. UGolan (1988) ocwaningweni lwakhe olusihloko sithi “*Construction and Reconstruction of Zulu History*”, ugxile kakhulu ekulungisweni komlando weNkosi uShaka. OSomlando bahlukene amaqembu amabili uma bebhala ngomlando weNkosi uShaka. Kukhona labo umlando abawuthatha kwabamhlophe abathatha izwe. Bawuthatha unjengoba unjalo ngaphandle kokubheka ukuthi indlela owabhalwa ngayo lowo mlando wawucindezela umuntu omnyama ukuze kubonakale ukuthi kumele ngempela aphucwe izwe. U-Isaacs (1936:37), uma echaza iNkosi uShaka uyiveza ngengomuntu owayenesihluku esasingakaze sibonwe. Ngokwakhe akekho umuntu owayenonya kulo mhlaba njengeNkosi uShaka. Uqhuba athi iMfecane yabangwa unya lweNkosi uShaka. UFarrer (1879), omunye wababhali bokuqala uveza izibalo ezingakhokakali zabantu ababulawa ngesikhathi seNkosi uShaka. Uze athi ngesikhathi kufika abamhlophe bafica abantu bebalelwa emakhulwini amathathu kuya kwamane.

Elinye iqembu loSomlando yilelo elibona iNkosi uShaka njengeqhawe nombumbi wesizwe samaZulu. Kuningi kakhulu okwabhalwa yilabo Somlando. Lokho kubonakala ngokuphawula kukaHamilton (1995:X), lapho ethi nakuba sekubhalwe kakhulu ngeNkosi uShaka kepha kusenesikhala ngoba abakabi baningi oSomlando abamnyama baseNingizimu Afrika ababhale ngeNkosi uShaka.¹⁴UBiyela (1998) wenza ucwaningo olusihloko sithi “*The Figure of King Shaka in Past and Contemporary Oral Sources*” lapho ayebuyela khona emuva ukuthola umlando weNkosi uShaka ebheka ikakhulukazi izibongo zayo inkosi. Lokhu

¹⁴ “One noticeable gap in this collection is the lack of contributions from Black South Africans historians. It is to be hoped that the publication of this volume, at a time when the study of the precolonial past is at last freed from association with the construction of apartheid’s ethnicities, will stimulate a new generation of young historians to work on these topics and to make good that omission.”(Hamilton, 1995:X)

wakwenziswa ukuthi muningi umlando otholakala ezibongweni. Lokhu kufakazelwa uCanonici (1994:9) uma ethi imbongi ikusho konke okuqondene nenkosi ezibongweni okumayelana nepolitiki noma inhlalo. Iveza lokho osekwadlula kanye nalokho okubonakala kuzokwenzeka esikhathini esizayo. Kumele ikhulume iqiniso ukuze konke ekushoyo kungeyikuphikiswa.¹⁵

Ngonyaka we-1999 uMazibuko wenza ucwaningo olusihloko sithi “Ubuciko Bokwethiwa Kwamagama Emizi Eqondene Nobukhosi BaKwaZulu, Kuphonswa Esivivaneni Sobuciko Bokwethiwa Kwamagama Ezindawo IToponimi.” Kulolu cwaningo wayebheka kakhulu amagama ezigidlo zamakhosi aKwaZulu iningi lawo asengamagama ezindawo kuleli lakwaZulu-Natali.

UZulu (2005) ubhale kabanzi ngomlando weNkosi uShaka encwadini yakhe ethi “Umongo KaZulu” lapho elungisa khona umlando weNkosi uShaka owawusuthanda ukudungeka. Ngonyaka we-2006 uWylie waloba incwadi ethi “*Myth of Iron, Shaka in History*”, lapho ekuveza kahle ukuthi akulula ukubhala umlando ophelile ngeNkosi uShaka ngoba impilo yakhe yahunyushwa ngezindlela ezahlukene. Uqhubeka athi umlando weNkosi uShaka uhlanekezelwe kakhulu kanti akulula ukuwuhlanganisa. Uveza nokuthi kukhona amadoda amathathu okukholakala ukuthi konke akuloba yilokho ayezibonele kona. Eyokuqala uFrancis Fynn owayefunde kakhulu kunalaba ababili. Lokhu kwenza ukuthi ngonyaka we-1950 kushicilelwe idayari yakhe. Okuphawulekayo ukuthi nayo iyakhombisa ukuthi wayenezakhe izinjongo, okwakungezokudunga umlando. Owesibili ufakazi uNathaniel Isaacs owayefunde kancane kunoFynn. Yena-ke wayemncane ngoba wayeneminyaka eyishumi nesikhombisa. Ngonyaka we-1836 kwashicilelwa umsebenzi wakhe owawuyimiqulu emibili osihloko sithi “*Travels and adventures in Eastern Africa*”. Lo msebenzi ugwele amanga nezinto ezingakholakali okuveza ngokusobala ukuthi wayeyiqili. Owesithathu ufakazi kwabe kunguCharles Rawden Maclean. Wahlala isikhathi esiningi esigodlweni seNkosi uShaka.

¹⁵ “The bard responds poetically to the social and political circumstances confronting the king at the time of his performance. He thus becomes the conscience of the nation, as he reflects on past events and projects his thoughts towards the future. He must be honest so that the truth he affirms will not be disputed.”(Canonici, 1994:9)

Uyena muntu owayebona konke okwakwenzeka kepha ngeshwa umsebenzi wakhe awubange usaphela.

UWylie ukubeka kucaze ukuthi baningi kakhulu nabanye okuthiwa imisebenzi yabo kungabhekwa kuyona njengoBryant. Okumkhathazayo ngoBryant ukuthi labo Bantu ayebasebenzisa abanye babo abaziwa muntu kanti iningi labo alinamagama. Kule nqwadi yakhe usebenzise ofakazi ababesondelene kakhulu nabantu ababephila ngesikhathi seNkosi uShaka.¹⁶

Ubuhlakani beNkosi uShaka buvezwa ngisho nangamaphepha abhalwe ngezenzo zakhe. UNdimande (2007), ubhale iphepha elingashicilelwe lapho encoma futhi eqhakambisa iqhaza elabanjwa yinkosi uShaka ekwetheni amagama ezindawo nemifula KwaZulu-Natali. Kuleli phepha uNdimande uqhakambisa ubuhlakani, ubuciko nekhono elasetshenziswa yiNkosi uShaka ngesikhathi isabusa ekwetheni amagama ezindawo nemifula kuleli likaMthaniya.

Udumo lweNkosi uShaka lutuswa ngisho nasemazweni apheresha. Uma sibheka eLangeni lamhla ziyi-12 kuJuni 2007, njengoba licashunwe uNdimande (2007: 4), uDkt. Mbukeni Mnguni wabhala ngekonsathi lapho kwakudunyiswa khona iNkosi uShaka eJalimane. Kwakubhalwe kanje:

“ I Lembe belidunyiswa ekhonsathini eJalimane”

Ikhonsathi ebelisedolobheni lase-Bad Duaerkheim, eJalimane likhombise udumo lweLembe eleqa amany'amalembe ngokukhalipha, isilo uShaka. Kuleli khonsathi bekucula umlungu ogama lakhe ngu-Tom isibongo nguShaka....UTom ukuvezile ukuthi inkosi uShaka kwakulivulandlela elahlahla indlela kuqala yokwakhiwa kwesizwe ngesimanje. Lokhu wakwenza ngokuhlanganisa izizwana ezahlukeneyo zaba isizwe esinolimi olulodwa. USolwazi Elizabeth Williams uthi, “Inkosi uShaka Zulu wayeliqhawe nomprofethi owabona izinto ezazingabonwa ngabholi besikhathi sakhe.....Inkosi uShaka wayengesona isixhwanguxhwangu njengoba sifunda ezincwadini zezazi zomlando wamaZulu, kodwa wayengumakhi wesizwe.” USolwazi Henry Dawes ofundisa enyuvesi

¹⁶ I have elected to use only the earliest available testimonies, those with the most direct links to people alive in Shaka's own lifetime. (Wylie, 2006:9)

yakhona ubuza ukuthi yini amaZulu angayidumisi inkosi uShaka ngenhlakanipho yayo.

Sekuphawuliwe ngalokho osekubhaliwe ngeNkosi uShaka. Sekuzobhekwa lokho osekubhaliwe ngeNkosi uDingane.

2.5. OSEKUBHALIWE NGENKOSI UGINGANE

Ukubhalwa komlando wamakhosi kuyinto eyabhalwa kakhulu ngayo kubhala abamhlophe kanye nabamnyama. Lo msebenzi uqhathanisa ukuvezwa kwamakhosi ezibongweni kanye nasemanovelini omlando.

Izibongo eziningi zamakhosi ezaqoshwa uJames Stuart zaziqanjwe yizimbongi ezazihlakaniphe ngendlela emangalisayo. Lapha singabala uMagolwana kaMkhathini. Enye yezimbongi uMshongweni.

Ezinye izibongo zeNkosi uDingane zaqoqwa uJames Stuart (1976) zigcinwe eKillie Campbell . kukhona ezikaSivivi kaMaqungo wakwaMalunga, Socwatsha kaPhaphu, Lunguza kaMpukane waseBathenjini, Nduna kaManqina, Ngidi kaMcikiziswa waseLangeni, Tununu kaNonjiya wakwaQwabe, Mshayankomo kaMagolwana kanye noNdlovu kaTimuni. Laba babamba iqhaza elikhulu ekunikezeni umlando ngokubusa kweNkosi uDingane kanye nezibongo zayo. Okuningi esinakho ngezibongo zeNkosi uDingane kwatholakala ngaye uStuart.

Ezibongweni sitshelwa ukuthi ukubusa kweNkosi uDingane kwakungcono kunalokho kweNkosi uShaka. Kuthiwa wayengakhulumi enjalo nje. “Usingqugu kakhulumi, kanamlomo, kanjengaShaka, Yen’owaqeda umuzi ngokunkenkeza”¹⁷ Kuzona izibongo iNkosi uDingane ibonakala ingumuntu owayengaqondakali. Ngokwezibongo zinhlanu izinto ezazichaza iNkosi uDingane. Umbuso okhululekile weNkosi uDingane kunalowo weNkosi uShaka; Ukushintshashintsha ngokwezepolitiki; ukwengamela kwakhe ezepolitiki; ukuba ntekenteke okwakubonwa yinoma ubani kanye nokuba nobudlelwano obubi nabamhlophe.

¹⁷ USingququngqu the introvert, different from the extrovert Shaka. who destroyed homes by being talkative.

Kuzo izibongo iNkosi uDingane ibonakala njengomuntu owavumela abantu ukuba bakwazi ukuthandana babuye baganane.

Ngeminyaka ye-1920 kwabe sekukhona okuqoqiwe okwakubhalwe ngeNkosi uDingane. Lokhu kwakubhalwe ngabamhlophe kanye nabamnyama. Kwabamhlophe singabala oStuart kanye noBryant. Laba ulwazi ababenalo babeluthola kubantu ababehlakaniphile ababenjengoTununu noSivivi. Kwabamnyama singabala uMagama Fuze. UFuze uyena owaqoqa umlando wenkosi uDingane encwadini ethi “Abantu Abamnyama Lapa Bavela Ngakona” (1922) Isahluko esikhuluma ngeNkosi uDingane kule ncwadi sehlukene kabili: Kukhona ingxenye yokuqala okuyiqoqo lakhe lalokho ayezibonela yena khona nayekuzwa ngabantu. Ingxenye yesibili eyalokho okwabhalwa abamhlophe ngeNkosi uDingane. Yingakho ibizwa ngokuthi “Izindaba zikaDingane ngokutsho kwabelungu”. Lesi sahluko esikhuluma ngeNkosi uDingane siqala ngokubulawa kweNkosi uShaka kanye nozungu lokubulawa kwayo. UFuze uveza iNkosi uDingane njengomuntu owayenonya futhi enobuqaba njengoba abulala bonke abakwabo ngaphandle kukaMpande amshiya ngoba ethi ukhubazekile kanye noGgugqu owayesengumfana omncane. UFuze uqhubeka agxeke iNkosi uDingane ngokubulawa kwamaBhunu.

Konke lokhu okwabhalwa uFuze noStuart kwenza ukuthi babe baningi abanesifiso sokubhala ngeNkosi uDingane esingabala kubo o A.T. Bryant, encwadini yakhe ethi ‘*Olden Times in Zululand and Natal*’. UBryant ubhale kabanzi ngeNkosi uDingane esahlukweni samashumi ayisithupha nesithupha kanye nesahluko samashumi ayisithupha nesikhombisa. Naye njengabanye uBryant wabhala ngesihluku seNkosi uDingane.

Ngonyaka we-1930 uDube washicilela inoveli yokuqala yomlando eyayithi ‘Insila kaShaka’. Kule noveli yomlando uDube ukukhombisile ukuba nonya kweNkosi uDingane. Uyiveza iNkosi uDingane njengenkosi eyayingenambono ngezwe lakwaZulu. Iphephandaba ILanga LaseNatali laliloba kabanzi ngeNkosi uDingane. ELangeni langonyaka we-1933, lapho kukhulunywa khona ngokukhunjulwa kosuku lukaDingane luyavezwa unya lwakhe.

Ngonyaka we-1936, u R.R.R. Dhloomo, washicilela inoveli yomlando ethi “UDingane” okuyiyona okugxilwe kuyo kulo msebenzi. Umfowabo omncane kaDhloomo uHebert naye

waloba ngeNkosi uDingane ngonyaka we-1936. Kubonakala sengathi abafowabo babengayiboni ngendlela efanayo iNkosi uDingane. URolfes wayeyibona njengomuntu oyivaka kanti uHerbert yena wayeyibona njengomuntu owayeyiqhawe futhi elwela inkululeko.

Ngonyaka we-1924 uPetros Lamula washicilela ibhuku elalisihloko sithi “UZulu kaMalandela”. Akuveza ngeNkosi uDingane kuthanda ukungacaci kahle kepha wakubeka kwacaca ukuthi iNkosi uDingane yayingcono kakhulu kuneNkosi uShaka. Wabuye washicilela incwadi yakhe eyayisihloko sithi “Isabelo sikaZulu” eyaphuma ngonyaka we-1936. Wakubeka kwacaca ukuthi okuyilona phutha elenziwa yiNkosi uDingane elokubulala uPiet Retief neqembu lakhe.

Kuningi kakhulu okwabhalwa ngeNkosi uDingane. UJohn Dube ngesikhathi ebhala umlando ngeNkosi yaseKuphakameni uShembe, ukuveza kucace ukuthi le nkosi yayinamaculo ayeculwa ebandleni layo ayedumisa iNkosi uDingane. Leli bandla lalikhumbula ukukhothama kweNkosi uDingane. Nali elinye lawo:

Lalela Zulu
Lalela abantu bengiphethe
Ngezwe lethu
Siyazizwa izizwe zivungama
Zivungama ngawe
Njengezinyoni
Sisho izinyoni, sisho amahloko hloko
Awacekeza insimu
KaDingane noSenzangakhona
Ayiqedile Mamo!
Sizwa ngoMnyayiza
KaNdabuko¹⁸

¹⁸ Lend ears Zulu
Regarding people ruling me

Akulona kuphela ibandla lamaNazaretha elalikhumbula ukukhothama kwenkosi uDingane kepha emaphephandabeni babebhala nabamanye amahlelo. Ngonyaka we-1947 omunye wabafundi bephephandaba Ilanga laseNatali wayekhala ngokukhothama kweNkosi uDingane. Lo mzalwane wayengowebandla lamaWeseli. Wayefaka isicelo kuHulumeni sokuba lukhunjulwe usuku lokukhothama kweNkosi uDingane. Incwadi yakhe yabe ifundeka kanje :

Amadodana namadodakazi akwaZulu acela amaZulu nezizwe zonke ezinsundu zimkhumbule umfokaSenzangakhona. acela abefundisi babeke phambi kukaMvelinqangi leli qhawe lase-Afrika. Isonto lomhlaka December 14...Kakhulu nina bafundisi bamahlelo akithi umsebenzi wenu lona. Noma ubani akabe esontweni¹⁹

Bakhona nabanye abacwaningi abacwaninga ngeNkosi uDingane. Omunye wabo u T.M. Khathi, ocwaningweni lwakhe olusihloko sithi; “Ikhono LikaMagolwana Jiyane Ekusebenziseni Izithombemagama, Izifengqo Nesakhiwo ezibongweni Zenkosi uDingane”. Kulolu cwaningo uKhathi ucubungula ubunyonico bobumbongi bamaZulu ikakhulu uMagolwana Jiyane lapho ebonga esesebenzisa ikhono nezifengqo ebonga iNkosi uDingane kaSenzangakhona kaJama. UKhathi (2002) uyakuveza ukuthi okwenza umsebenzi kaMagolwana uphakanyiswe ukuthi le mbongi ikhono layo lalibabazeka kakhulu ngisho nanamuhla. Phela le mbongi yaphila iminyaka edlule ekhulwini neminyaka engamashumi amahlanu.

Sekuphawuliwe ngalokho osekubhaliwe ngeNkosi uDingane. Sekuzobhekwa lokho osekubhaliwe ngeNkosi uMpande.

In our land
We hear nations grumbling
Grumbling about you
Like birds
We are referring to weaverbirds
That destroyed the garden of
Dingane and Senzangakhona
They have completely destroyed it Mamo!
We heard about this from
Mnyayiza kaNdabuko

¹⁹ Men and woman of KwaZulu we ask you and other black nations to commemorate the death of the son of Senzangakhona, we ask preachers to honour this hero before uMvelinqangi. This weekend of the 14th December should be designated, as a day to be commemorated by particularly you black preachers this is your task. Everybody must attend church on this day. (Ilanga, 13/12/1947. Amadodana no-Dingane)

2.6 OSEKUBHALIWE NGENKOSI UMPANDE

Ayiminingi kakhulu imibhalo ebhalwe ngeNkosi uMpande. Lokhu kubangelwa wukuthi iNkosi uMpande yayingesiye umuntu wempi kanti futhi yayiyinkosi ebuthakathaka. Ngonyaka we-1938 uDhlomo wabhala incwadi ethi “uMpande kaSenzangakhona” lapho ayexoxa ngomlando weNkosi uMpande. Le ncwadi iqhathaniswe nezibongo kulolu cwaningo.

UKunene (1962) ocwaningweni lwakhe olungashicilelwe olusihloko sithi “*An Analytical Survey of Zulu Poetry Both Traditional and Modern*”, wabhala ngeNkosi uMpande. Uma emchaza uKunene uthi uyinkosi yamaZulu eyathatha ubukhosi ibuthakathaka. Yikho lokho okwamenza wangabulawa abafowabo. UKunene uqhubeka athi ngesikhathi sokubusa kweNkosi uDingane yezwa ukuthi amaBhunu afuna ukuzoyihlasela emva kwesigameko sokubulawa kwamaBhunu ayengamashumi ayisithupha nesishiyagalolunye. INkosi uDingane yabe seyicela umnewabo uMpande ukuba alethe onke amabutho akhe. Akavumanga uMpande ukwenza lokho. Wabalekela eMabhunwini ngaphesheya koThukela lapho aya kokhonza khona. AmaBhunu ambeka njengenkosi yesizwe samaZulu ngaphesheya. Kwathi sekukhothame iNkosi uDingane wayeseba yinkosi yesizwe samaZulu onke.

Ngonyaka we-1974 uRoberts waloba incwadi ethi “*The Zulu Kings*”, lapho ebhale khona ngamakhosi akwaZulu. Uma ekhuluma ngeNkosi uMpande athi nakuba yayingeyona inkosi eyayikhonze ukulwa kepha okwashaqisa isizwe sonkana yisenzo eyasenza ngonyaka we-1842. Kuthiwa ngalo nyaka yabona ukuthi uGrout ongomunye wamamishinari owayebuya eMelika, usethandwa kakhulu ngabantu yase ithumela amabutho ukuba ayohlasela abalandeli bakhe abangamaZulu. Yabuye yabulala umnewabo uGqugqu okwase kuyiyona kuphela indodana yeNkosi uSenzangakhona eyayisaphila. Yambulala nomndeni wakhe wonke. Lesi senzo saba nomphumela wokuthi omunye wobabekazi beNkosi uMpande uGqugqu abaleke nabantu abaningi ababezwelana noGqugqu bayohlala eNatal.

UNzimande (1997) encwadini yakhe ethi “*King Mpande's Children*”, ubhale ulibo lokulandelana kwabantwana beNkosi uMpande. Uqala eNkosini uCetshwayo aze ayogcina

ngoMntwana uSukani. Uqhuba athi njengoba iNkosi uShaka yabumba isizwe samaZulu ngokunqoba ezinye izizwe izifake ngaphansi kwesizwe samaZulu, ngakolunye uhlangothi iNkosi uMpande yona yaganwa ondlunkulu abaningi. Labo ndlunkulu bazala abantwana abangamashumi ayisihlanu nambili. Amadodakazi amaningi eNkosi uMpande ayegana amakhosi adumile nanothile ezinye izizwe okwakuqinisa ubudlelwano. UNzimande uyakubalula nokho ukuthi impi yaseNdondakusuka ngonyaka we-1856 yayihlukumeza kakhulu iNkosi uMpande ngoba uMntwana uMbuyazi owayethandwa kakhulu yiNkosi uMpande wafa khona eNdondakusuka ekanye nabantwana beNkosi uMpande abayisithupha. Laba bantwana abafa eNdondakusuka babengakaganwa okwenza ukuba bangashiya bantwana babo.

UZulu (2005) wabhala kabanzi ngeNkosi uMpande encwadini yakhe ethi “Umongo KaZulu”. Uthi iNkosi uMpande yahlalisana ngokuthula nabantu bakwaZulu, lokho kwenza ibe yinkosi enogazi kakhulu. Le nkosi yabusa iminyaka engamashumi amathathu nambili kanti futhi iyinkosi eyabutha amabutho amaningi kunamakhosi onke oHlanga.

2.7 OSEKUBHALIWE NGENKOSI UCETSHWAYO

Miningi kakhulu imisebenzi esibhaliwe ngeNkosi uCetshwayo. Uma singabala nje singabheka u C. Vijn, ngonyaka we-1880 owabhala umbhalo othi “*Cetshwayo' Dutchman*”. UVijn wayengowokudabuka eNetherlands ekhombisa uthando lokuba yisakhamuzi kwelikaMthaniya. Wabhala kahle ngeNkosi uCetshwayo eyincoma. Ezincwadini zakhe wayekuveza ukuthi iNkosi uCetshwayo yayinobubele futhi iyinkosi ehlakaniphile. NgokukaVijn iNkosi uCetshwayo yayingakuthandi ukulwa kepha ilwa kuphela uma isihlaselwe.²⁰

UColenso encwadini ethi “*The Course of Political events in Zululand*”, wabhala kakhulu ngeNkosi uCetshwayo. UColenso wayengumeluleki omkhulu weNkosi uCetshwayo. Konke akubhala ngeNkosi uCetshwayo kwakukuhle. Wayeveza iNkosi uCetshwayo njengomuntu

²⁰ “Cetshwayo did not wish to fight, he wished to remain at peace with his neighbours and that it was the British who attacked him.”(Colenso, 1884:24)

owayethanda kakhulu ukuthula. Isizwe samaZulu sasiyithanda iNkosi uCetshwayo ngokuloba kukaColenso. Wayekuphikisa konke okwakushiwo abamhlophe ngeNkosi uCetshwayo. Uqhubeka athi iNkosi uCetshwayo wayengababulali abantu, yingakho nje aze akha isigodlo saseKubazeni. Lesi sigodlo sasakhelwe labo bantu ababesuke belahlwe amacala amabi. Kuthiwa uma umuntu esebalekele Ekubazeni wayengabulawa. UColenso (1882:38) uma simcaphuna ehunyushelwe esiZulwini uthi iNkosi uCetshwayo yayinenhlonipho, ihlakaniphile futhi izilalela izeluleko.

U B.W. Vilakazi washicilela amaqoqo ezinkondlo amabili elinye lalithi “Inkondlo kaZulu ngonyaka we-1935 kanye nelithi “Amal’eZulu” ngonyaka we-1945. Kula maqoqo uVilakazi ubhale izinkondlo azisusela embusweni weNkosi uCetshwayo. Zithi, “NgoMbuyazi eNdongakusuka nethi “Khalani maZulu”. Lezi zinkondlo zibalisa ngezimpi ezimbili okungeyaseNdongakusuka kanye neyaseSandlwana.

U C.T. Binns encwadini yakhe ethi “*The Last Zulu King*” eyashicilelwa ngonyaka we-1963, ubhale ngomlando weNkosi uCetshwayo. UBinns iNkosi uCetshwayo uyibiza ngenkosi yokugcina nje ngoba iyinkosi eyaba eyokugcina ukubusa elakwaZulu lingakaqenjulwa ngabamhlophe. Ukwabiwa kwelakwaZulu kwenzeka ngesikhathi seNkosi uCetshwayo.

Ngonyaka we-1962 kwashicilelwa umdlalo ka B.B. Ndelu osihloko sithi “Mageba Lazihlonza” okhuluma ngeNkosi uCetshwayo. Kulo mdlalo uNdelu ugxile kakhulu embangweni wobukhosi owaba khona phakathi kweNkosi uCetshwayo kanye nomnewabo uMbuyazwe. Kulo mdlalo uNdelu ukuveza kucace ukuthi iNkosi uMpande yenza ubuxoki ngokuthi yayisikhombile ukuthi ubukhosi buyothathwa yiNkosi uCetshwayo, kepha nayi isijika isithi kuzoba uMbuyazi. Kulo mdlalo avezwa onke amaqhinga eNkosi uMpande izama ukunika uMbuyazi ubukhosi. Kugcina ngempi yaseNdongakusuka lapho iNkosi uCetshwayo yanqoba khona uMbuyazi.

UDhlomo wabhala incwadi ethi “UCetshwayo KaMpande” eyashicilelwa ngonyaka we-1952. Le ncwadi iyinoveli yomlando edingida ngombuso weNkosi uCetshwayo. Le ncwadi kuzogxilwa kuyo sekuqhathaniswa yona nezibongo zeNkosi uCetshwayo.

Kwathi ngonyaka we-1973 u Preston washicilela umqulu othi “*The South African Journal of Sir Garnet Wolseley*”. UGuy ngonyaka we-1974 wabhala incwadi ethi “*The Destruction of the Zulu Kingdom*” ekhuluma ngombuso weNkosi uCetshwayo. Kule ncwadi kuvezwa ubuhle bombuso wakwaZulu ikakhulukazi kwezepolitiki nezomnotho. INkosi uCetshwayo lapha ivezwe njengenkosi ehlananiphile, enokuthula futhi ethandwa kakhulu ngabantu bayo.

Ngonyaka we-1922 kwashicilelwa incwadi kaMagema Fuze ethi “Abantu Abamnyama Lapa Bavela Khona.” UFuze wayehambisana noMbhishobhi uColenso. INkosi uCetshwayo wayeyazi kakhulu ngoba wahlala nasesigodlweni sayo oNdini. Wayeyazi nendlela inkosi eyayiphatha ngayo abantu bayo. Uthi iNkosi uCetshwayo yayiyinkosi eyayinobungani futhi ihlakaniphile. UFuze uyakuveza ukuthi iNkosi uCetshwayo yayinabangani abaningi ababemhlophe futhi yayithanda ukuphilisana kahle nabamhlophe. Abantu babephephile ngesikhathi seNkosi uCetshwayo baze bafa ngesikhathi isaboshiwe iNkosi uCetshwayo. UFuze (1922:105), uthi iNkosi uCetshwayo yayilungile futhi ithanda bonke abantu bayo. Yayingakuthandi ukwenzelela nokwenza into engaphelele, umuntu owenze kabi imtshela kuzwa wonke umuntu.²¹

UMsimang washicilela umdlalo osihloko sithi “Izulu Eladuma Esandlwana” ngonyaka we-1976, ogxile ekunqobeni kukaZulu empini eyayiphakathi kwamaZulu namaNgisi eSandlwana ngesikhathi sokubusa kweNkosi uCetshwayo. Kulo mdlalo ufingqa izigameko ezaholela kule mpi. Uqhubeka aveze impilo yeNkosi uCetshwayo emva kwempi yaseSandlwana kanye nokukhothama kwayo inkosi. UCele (1997:13), uthi lo mdlalo wabhalwa ngesikhathi abafundi belwela ukufundiswa ngesiBhunu. Umlobi walo mdlalo ukhuthaza abafundi ukuthi nabo bayoyinqoba impi njengoba noZulu anqoba eSandlwana.

Ngonyaka we-1968 uNkosi noHlela babhala inoveli ethi “Imithi Ephundliwe” eyayigxeka kakhulu umbuso weNkosi uCetshwayo. Le noveli ugxile kakhulu empini yaseSandlwana. NgokukaNkosi noHlela inkosi uCetshwayo nabeluleki bayo yibona okumele babekwe icala

²¹ Cetshwayo was a good man who loved all his people, but disliked favouritism and partiality, and would accuse a wrong-doer openly, preferring not to act unpredictably. (Colenso, 1979:105)

ngempi yaseSandlwana eyadlula nemiphefumulo eminingi kungafanele. Kule noveli iNkosi uCetshwayo ivezwe njengomuntu ononya nesihluku futhi ongenanhlonipho nongumbulali.

Ngawo unyaka we-1968, uBlöse washicilela umdlalo osihloko sithi “Uqomisa Mina Nje Uqomisa iliba.” Lo mdlalo ogxile kakhulu ekubulaweni kwezintombi zeNgcugce ngesikhathi sokubusa kweNkosi uCetshwayo. Kulo mdlalo iNkosi uCetshwayo ivezwe njengenkosi engazwelani nemizwa yabantu ikakhulukazi kwezothando.

U H.I.E. Dhlomo ongumfowabo ka RRR wabhala umdlalo othi “Cetshwayo”, owaze washicilelwa ngonyaka we-1985. Lo mdlalo ubhalwe ngesiNgisi. Kulo mdlalo uDhlomo ubheka ubudlelwano beNkosi uCetshwayo nabanye abantu. Lo mdlalo uqala lapho kufika umbiko wokubulawa kukaMbuyazi eNdondakusuka uze ugcine lapho sekukhothama iNkosi uCetshwayo.

Ngonyaka we-1992 uKnight wabhala incwadi ethi “*Zulu: Isandlwana and Rorke's Drift*” ekhuluma ngezimpi ezaba khona ikakhulukazi ngesikhathi sokubusa kweNkosi uCetshwayo kusukela kweyaseNdondakusuka kuya kweyasOndini.

ULaband noWright ngonyaka we-1983 babhala incwadi ethi “*King Cetshwayo kaMpande*” ekhuluma ngeNkosi uCetshwayo. Kule ncwadi bachaza iNkosi uCetshwayo njengenkosi eyalwa ukuvikela amasiko namagugu esizwe samaZulu. Bamveza engumuntu owayefuna ukubona abamhlophe nabamnyama behlalisene kahle. Uyinkosi eyayiziqhenya ngesizwe samaZulu.

Ngaphandle kwezincwadi ezishicilelwe namajenali abhalwe ngeNkosi uCetshwayo lukhona nocwaningo oseluke lwenziwa ngeNkosi uCetshwayo. UCele ngonyaka we-1997 wenza ucwaningo olusihloko sithi “*The figure of King Cetshwayo kaMpande in Two Historical Plays in the Context of Oral Traditions and of Trends in Zulu Historical Drama.*” Kulolu cwaningo uCele ugxile kakhulu ekuvezweni kweNkosi uCetshwayo emibhalweni ikakhulukazi ezincwadini ezimbili eziyimidlalo. Owokuqala obhalwe uNdelu othi “Mageba Lazihlonza” kanye nobhalwe uMsimang othi “Izulu Eladuma Esandlwana”.

Mhla ziye-16 kuMasingana ngonyaka wezi-2006 kwahlangana “Isithangami Sempu yaseSandlwana” ukuzolumana indlebe ngomlando wempi yaseSandlwana. Le mpi yayingesikhathi sokubusa kweNkosi uCetshwayo. Okuyiyona nhlosongqangi yalesi sithangami kwakuwukulungisa umlando owawubonakala usuhlanekezelwe. Uma kucashunwa inkulumo yeSilo uZwelithini esayethula kuso lesi sithangami siyakuveza ukuthi iNkosi uCetshwayo yabusa uyise okuyiNkosi uMpande esaphila. INkosi uZwelithini yabuye yacacisa ukuthi empini yaseSandlwana akulwanga nje kuphela amaNgisi ayeyingcosana ayephethe izibhamu kepha ayelekelelwa ngabantu abase bewelele ngakuwo, abase bekholiwe, ababephoqwa ngoba sebakhe ngaphesheya koThukela abase bezidephunele lona..

USolwazi Jabulani Maphalala naye waphawula ngempi yaseSandlwana. Wathi le mpi yaseSandlwana yalwa mhla zingama- 22 kuMasingana ngonyaka we-1879. Waqhubeka wathi le mpi yaqopha umlando. hhayi kuphela nje eNingizimu Afrika kepha emhlabeni wonke jikelele kwazise iNgilandi ngesikhathi ihlasela yasebenzisa amasotsha amazwe amaningi ayengamaKoloni awo ukunqoba uMbuso kaZulu. Kwakunamasotsha ayevela eCanada, eNew Zealand kanye naseNdiya. Ingxenywe enkulu yamasotsha kwakungamabutho kaZulu ezizwe zamaZulu ezazakhe eKoloni yaseNatali eningizimu yoThukela aphoqwa ukuba alwe nabafowabo ngoba ayeyizigqila zamaNgisi.

Sekuphawuliwe ngosekubhaliwe ngeNkosi uShaka, uDingane, uMpande kanye neNkosi uCetshwayo, sekuzobhekwa osekubhaliwe ngezinjulalulwazi.

2.8 OSEKUBHALIWE NGEZINJULALULWAZI

Kulolu cwaningo kusetshenziswe injulalulwazi ye-*Post-Colonialism*. Baningi ababhali asebebhaliwe ngenjulalulwazi ye-*Post-Colonialism*. Lapha singabala oBoehmer (1995), Visser noCouzens (1985), Loomba (1998) nabanye. Uma kubhekwa amanoveli kaDhlomo, ngeke kungakhulunywa ngenjulalulwazi ye-*Post-Colonialism* ngoba okuyiyona njongo kaDhlomo ngala manoveli kwakungokuveza amaqiniso omlando. Wayebona ukuthi impilo nemithetho yasentshonalanga yayiwabulele onke amasiko ase-Afrika ayekhona phambilini. Ngasohlangothini lwezibongo zamakhosi kuzobhekwa injulalulwazi ye-*Orality* ebheka

ubuciko bomlomo. Kuzobhekwa ababhali abanjengo Ruth Finnegan, uWalter Ong nabanye. Laba babhali bacubungule ngokubanzi ubuciko bomlomo. Sekuzobhekwa osekubhaliwe ngezindlela zokuqhuba ucwaningo.

2.9. OSEKUBHALIWE NGEZINDLELA ZOKUQHUBA UCWANINGO

Kulolu cwaningo kusetshenziswe indlela yokuqoqa ulwazi ebizwa ngokuthi yikhwalithethivu. Luningi ucwaningo oselwenziwe kusetshenziswa indlela yokuqoqa ulwazi ngokwekhwalithethivu. Ziningi izincwadi ezisetshenzisiwe kulolu cwaningo eziphawula ngekhwalithethivu okumbandakanya lezi:

- Bernard (2000) *Social Research Methods*
- Bless (1995) *Social Research Methods*
- Willis (2007) *Foundations of Qualitative Research*
- Jackson (2008) *Research Methods*
- Welman & Kruger (2001) *Research Methodology*

Kuzoxoxwa kabanzi ngazo esahlukweni sesithathu esizobheka izindlela zokwenza ucwaningo.

2.10. ISIPHETHO

Lesi sahluko besigxile kulokho osekubhaliwe okuphathelene nalolu cwaningo. Kubhekwe lokho osekubhaliwe ngezibongo nje. Kuye kwagxilwa kakhulu ezibongweni njengoba ucwaningo luqhathanisa zona izibongo kanye namanoveli omlando. Kutholakale ukuthi miningi kakhulu imibhalo eyabhalwa ngezibongo zamakhosi. Nakuba engemaningi kakhulu amanoveli omlando asabhalwa kepha baningi abenze ucwaningo ngokuwacubungula. Kubuye kwabhekwa lokho osekubhaliwe ngamanoveli omlando ikakhulu ngoba nawo ayaqhathaniswa nezibongo kulolu cwaningo. Umcwaningi ubuye wabheka lokho osekubhaliwe ngamakhosi amane oHlanga okuyiNkosi uShaka, iNkosi uDingane, iNkosi uMpande kanye neNkosi uCetshwayo. Osekubhaliwe ngezinjulalulwazi kanye nezindlela zocwaningo nakho kubhekiwe. Isahluko esilandelayo okuyisahluko sesithathu sizogxila

kwizinjulalulwazi kanye nezindlela ezisetshenzisiwe ukuqoqa ulwazi oluqondene nalolu cwaningo.

ISAHLUKO SESITHATHU

AMAPHARADAYMU, IZINDLELA ZOCWANINGO NEZINJULALULWAZI

3.1 ISINGENISO

Kulesi sahluko kuzokhulunywa ngezindlela ezisetshenzisiwe ukuqoqa ulwazi oluphathelele nalolu cwaningo kanye nezinjulalulwazi. Kuzoqale kuphawulwe ngamapharadaymu bese kuphawulwa ngepharadaymu esetshenzisiwe kulolu cwaningo. La mapharadaymu yiwona azoveza nezindlela ezisetshenzisiwe ukuqhuba lolu cwaningo. Kuzobhekwa nezinjulalulwazi zalolu cwaningo.

3.2 AMAPHARADAYMU

Ukuqokwa kwepharadaymu okuyiyonayona kubalulekile kunoma yiluphi ucwaningo ngoba iyona eba yisisekelo socwaningo lonke. Izindlela zokubuka umhlaba ngeso elibanzi zibizwa ngokuthi amapharadaymu. UWilliams (2000:8), uma simcaphuna ehunyushelwe esiZulwini uthi ipharadaymu iwuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nakho konke okwenziwayo. Namuhla kubonakala emaningi amapharadaymu. Abanye bathi uma kukhulunywa ngamapharadaymu kusuke kukhulunywa ngezinhlobo ezimbili ikhwalithethivu kanye nekhwantithethivu. Lokhu kubonakala kusobala kakhulu kanti futhi kubheke ekutholakaleni kolwazi.

Kubalulekile ukuthi kuchazwe ukuthi iyini ipharadaymu. Ipharadaymu yocwaningo yindlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo. UMcKenna (2003:4) uthi ipharadaymu iqhamuka emibuzweni yocwaningo noma kwindlela umcwaningi abuka ngayo umhlaba. UCrabtree benoMiller (1992)²² becashunwe kuPillay (2007:114) bathi ipharadaymu imele isifanekiso salokho okucatshangwayo ngeqiniso

²² Crabtree and Miller (1992) regard "a paradigm as representing a patterned set of assumptions concerning reality (ontology), knowledge of that reality (epistemology) and the particular ways of knowing that reality (methodology)".

(*ontology*), ulwazi lwalelo qiniso (*epistemology*) kanye nezindlela ezithile zokwazi lelo qiniso (*methodology*).

Ababhali abehlukene baqhamuka nezimvo ezahlukene mayelana nenani lamapharadaymu, abanye bathi mathathu abanye bathi mane. Isibalo okuyisonasona samapharadaymu sihlukana ngababhali. Lolu cwaningo lubheke uhlu olunczinhlobo ezintathu okuyi-*Postpositivism*, i-*Critical theory* kanye ne-*Interpretivism*.²³ UHabermas (1972) uchaza uchungechunge lolwazi futhi uyakusho ukuthi ulwazi lwakhiwe ngezindlela ezahlukene ezintathu ngokokuthanda kwabantu:

- Ukuthanda ukulawula (*control*)
- Ukuthanda ukuqonda (*understand*)
- Ukuthanda ukukhulula (*liberate/emancipate*)

ULather (1991) ecashunwe kuMcKenna (2003:3) uthi mane amapharadaymu akhona:

1. Ebikezelayo (*Positivist*)
2. Eqondayo (*Interpretive/hermeneutics*)
3. Ekhululayo (*Emancipate/critical*)
4. Ehlukanisayo (*post-structural/post-colonial*)

3.2.1 IPHARADAYMU EBIKEZELAYO (*POSITIVIST*)

UMcKenna (2003) uthi le pharadaymu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso likhona futhi lingakalwa bese lihlungwa ngumcwaningi. Uma siyibuka ngeso lolwazi lwalelo qiniso (*epistemology*), ithi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Le pharadaymu ifuna ube nomcabango ongafakazelwanga okufanele uhlolwe ekugcineni.

²³ A paradigm is thus a comprehensive belief system, world view, or framework that guides research and practice in a field. Today, in the social sciences, there are several competing paradigms. Some discussions are organized around the idea that there are two paradigms, quantitative and qualitative, but that is an oversimplification that emphasizes data rather than foundational beliefs and assumptions. The exact number of world views (paradigms) and the names associated with a particular paradigm vary from author to author, but one generally accepted list include three paradigms; Postpositivism, Critical theory and Interpretivism. (Wills, 2007:8)

3.2.2 IPHARADAYMU EQONDAYO (*INTERPRETIVE/HERMENEUTICS*)

UKaboub (2006) uthi le pharadaymu yavela ngasekupheleni kwekhulunyaka le-19 njengepharadaymu ehlukile ekukwazini ukuqonda iqiniso. Ngokwale pharadaymu kukhona ukhlobana okukhona phakathi kwabantu kanye nomphakathi abaphila kuwo. Abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi. Le pharadaymu igcizelela ukubaluleka kolimi ukunika izincazelo. UTaylor (1985) uma simcaphuna kuKaboub (2006:1) uthi kungenxa yolimi nakuba siyakwazi ukunika izincazelo nokuxoxa izindaba ngempilo yethu. Uqhuba athi okuyiyona nhlosongqangi yesayensi yezenhlalo ukhumusha izenzo zabantu emphakathini.

Ngokwale pharadaymu okuyiyona nto ecwaningwayo kwisayensi yenhlalo kumele ibe nalokhu okuthathu: Okokuqala kumele ibe nokuxhumana, okusho ukuthi uma leyo nto ingenayo incazelo akuyona into yokucwaningwa. Okwesibili leyo nto ecwaningwayo kumele ihlukaniseke kulokho okubonwayo. Okwesithathu lokho okucwaningwayo kumele kube okuthintene nomuntu.

Le pharadaymu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso liyakhiwa ngokuxhumana kwabantu. Uma siyibuka ngeso lolwazi lwalelo qiniso (*epistemology*), ithi njengoba iqiniso lakhiwa umphakathi, thina okwethu ukuthi siqonde ukuthi abantu balimela kanjani iqiniso ikakhulukazi ngolimi lwabo. Ngokwendlela yokuqoqa ulwazi ifuna usebenzise izingxoxo futhi uhlole. Ababambe iqhaza bayaye basize kakhulu emibuzweni yocwaningo.

Kuhle ukuthi kunconywe iqhaza elabanjwa yile pharadaymu ekufakeni amasiko, ulimi, incazelo, umlando kanye nezinhlelo ezivulekile. Nakuba kukuningi okuhle ngale pharadaymu kepha akusoka lingenasie. Okokuqala ukuze ukwazi ukuqonda iqiniso libhekwa ezincazelweni kanye nasolimini. Okwesibili njengoba le pharadaymu amaqiniso iwabhaka ezincazelweni zethu ayikwazi ukubhekana noshintsho. Lokhu kusho ukuthi uma singakakuboni ngalelo so alukho ushintsho olungenzeka emphakathini. Okwesithathu le pharadaymu igcizelela ukuxhumana phakathi kwencazelo nokuqonda kanti ukuxhumana

okudingekayo kuphakathi kwencazelo neqiniso ngoba iqiniso limi lodwa kunencazelo nokuqonda kwethu.

3.2.3 IPHARADAYMU EKHULULAYO (*EMANCIPATE/CRITICAL*)

Le pharadaymu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso liyakhiwa njengoba kwenza ipharadaymu eqondayo, kodwa lena ekhululayo ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani. Ngokolwazi lweqiniso (*epistemology*), le pharadaymu izama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile kodwa siqonde futhi ulwazi lwepharadaymu engumakhonya, luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale. Uma ibukwa ngokwesobonisa lezindlela zokuqoqa ulwazi ifuna usebenzise izingxoxo, uhlole.

3.2.4 IPHARADAYMU EHLUKANISAYO (*POST-STRUCTURAL/ POST-COLONIAL*)

UMcKenna (2003) uthi le pharadaymu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso alaziwa. Ibuza umbuzo wokuthi konje likhona yini iqiniso? Uma likhona lakhiwa yini noma lakheka kanjani? Le pharadaymu ayikuvumi ukuba khona kombala, uma ingafaniswa nawo yayingaba nsundu.

Sekuphawuliwe ngezinhlobo ezahlukene zamapharadaymu. Sekuzobhekwa ipharadaymu eqondayo, okuyiyona ehlahle indlela kulolu cwaningo.

3.2.5 I-PHARADAYMU ESETSHENZISIWE KULOLU CWANINGO

Lolu cwaningo lwenziwe lwaba ngaphakathi kwepharadaymu eqondayo. Ipharadaymu eqondayo yiyona elungele lolu hlobo locwaningo njengoba luqhathanisa izibongo zamakhosi kanye namanoveli omlando.

UNeuman (2000:68) uthi enye yezimpawu zepharadaymu eqondayo ukuthi igcizelela ukufunda okunzulu, noma ukuhlolwa kwendikimba yombhalo noma indikimba yokukhulunywayo noma izithombe. Kulolu cwaningo kuqhathaniswa imibhalo emibili

okungamanoveli omlando kanye nezibongo zamakhosi. Lokhu kwenza le pharadaymu ifaneleke ukusetshenziswa kulolu cwaningo njengoba lucubungula ngokuqhathanisa lokho osekubhaliwe ngala makhosi akwaZulu akhethiwe. Uqhuba athi umcwaningi osebenzisa ipharadaymu eqondayo ungena athi shi embonweni wokwethulwa yilokho akucwaningayo njengento ephelele. Ngamanye amazwi, incazelo eyiqiniso akuvami ukuthi ibe sobala njengalokhu umuntu engacabanga; umuntu uyithola emva kocwaningo olujulile ngendikimba leyo, lapho ebheka khona imiyalezo eyethulwa indikimba yokubhaliwe aphinde abheke nobudlelwano bazo zonke izingxenye zaleyo ndikimba.

Sekuphawuliwe ngezinhlobo ezahlukene zamapharadaymu kanye nepharadaymu elandeliwe kulolu cwaningo okuyipharadaymu eqondayo. Sekuzobhekwa izindlela ezisetshenzisiwe ekuqoqeni ulwazi oluqondene nalolu cwaningo.

3.3 IZINDLELA EZISETSHENZISIWE EKUQOQENI ULWAZI OLUQONDENE NALOLU CWANINGO

UMiller (1992:118) ubala izigaba ezintathu zokuqoqwa kolwazi okuyikhwantithethivu, ikhwalithethivu kanye nenominethivu. Lapha kuzoxoxwa ngezindlela ezisetshenzisiwe ngumcwaningi ngesikhathi eqoqa ulwazi oluqondene nalolu cwaningo. Uma bephawula ngezindlela ezisetshenziswayo uma kwenziwa ucwaningo uKidder noJudd (1987:221) bathi nakuba ziningi izindlela ezisetshenziswayo uma kwenziwa ucwaningo kepha kuba kumcwaningi ukuthi iyiphi abona ukuthi kumele isebenze kubantu azoxoxisana nabo kanye nezindleko zaleyo ndlela.

3.3.1 UCWANINGO NGENDLELA YEKHWALITHEHIVU

UJackson (2008:88) uma simcaphuna ehunyushelwe esiZulwini uthi ucwaningo ngokwekhwalthethivu lugxile ezintweni ezenzeka ngokwemvelo yazo, ulwazi olutholakalayo luyacutshungulwa ngaphandle kokusetshenziswa kwezinqombolo.²⁴ Njengoba

²⁴ Qualitative research focuses on phenomena that occur in natural settings, and the data are analyzed without the use of statistics. (Jackson, 2008:88)

lolu cwaningo luqhathanisa lokho osekubhaliwe, le ndlela yocwaningo kwaba ngefanele. OSherman benoWebb (1988:84) bayavumelana ngokuthi indlela yekhwalithethivu iyavumelana nalolu cwaningo uma bethi le ndlela isebenzisa ulwazi lwekhwalithethivu olunjengokuxoxisana nabantu, imiqulu, imibhalo kanye nokubhekisisa ukuze kuqondwe lokho okucwaningwayo.²⁵ UNeuman (1997:45) uthi indlela yokuqoqa ulwazi ngokwekhwalithethivu iyakwazi ukuthola ulwazi olufanele ngokwenzeka emphakathini, okucatshangwayo, izingqinamba kanye nalokho asebeke bahlangabezana nako. Le ndlela iyakuvumela ukuthi uma kwenzeka kube khona ushintsho ekuqhutshweni kocwaningo ikuvumele lokho. Okuyikona okwenza ukuba umcwaningi akhethe le ndlela kunaleyo yekhwantithethivu ukuthi le ndlela iyakuvumela ukuba kushintshwe uhlobo lwemibuzo kulabo ababuzwayo ngokuhambisana nesimo. Umcwaningi wayehlose ukuthi imibuzo ayoyibuza iyofana kubo bonke abantu ayezobabuza. Ngokuqhubeka kocwaningo kwacaca ukuthi lokho ngeke kulunge ngoba abanye babengosomlando kanti abanye kwakungabantu abazi ulimi.

Emva kokuba isihloko salolu cwaningo sesikhethiwe samukelwa umcwaningi wabe esezibheka zonke izindlela ezisetshenziswayo uma kwenziwa ucwaningo. Wabe esebheka nohlobo lwabantu ayezoxoxisana nabo. Umcwaningi wabe eseqoka indlela yokuxoxisana nomphakathini kanye nendlela yokufunda izincwadi ezithintene nalolu cwaningo.

3.3.2 IZINGXOXO

UNhlumayo (2006:100) uthi ukuxoxisana ngenye yezindlela encikene kakhulu neyokubuza imibuzo lapho kwenziwa ucwaningo. Ukuxoxisana yindlela enikeza imininingwane lapho abantu bephendulana umbuzo nombuzo phakathi komcwaningi kanye nalowo axoxisana naye. Lapho kulandelwa indlela yokuxoxisana inalobu buhle obulandelayo:

- a) Abantu bayathanda ukukhuluma kunokubhala phansi.
- b) Leyo mibiko engaba yimfihlo iyatholakala lapho kuxoxiswana kunokuba umuntu ayibhale phansi.

²⁵ Qualitative research involves the use of qualitative data, such as interviews, questionnaires, documents, texts and participant observation data, to understand and explain social phenomena. (Sherman & Webb, 1988:84)

c) Umcwangingi uyakwazi ukuchaza kalula lokho akudingayo ngendlela leyo abaxoxisana ngayo.

d) Lapho kuxoxiswana akuthathi isikhathi eside kunokuphendula imibuzo ebhalwayo.

Yingalezi zizathu ezenza ukuba umcwangingi asebenzise le ndlela yokuxoxisana ukuze akwazi ukuthola umbiko oshaya emhloeni.

Ngesinye isikhathi nakuba le ndlela iyinhle kangaka, kepha alikho isoka elingenasici.

a) Ukutholakala kwemininingwane kuyaye kube nzima. Lokho kusho ukuthi umuntu oqoqa le mininingwane makube ngumuntu oqeqeshiwe futhi onekhono lokuxoxisana nabantu.

b) Lowo ocwangingayo kuyenzeka ukuba abe ngumuntu onobandlululo.

c) Lokho kuyinkinga yokuthi umcwangingi angakwazi ukufihla imicabango yakhe.

Ngakho-ke umcwangingi wahlela ukuba asebenzise le ndlela yokuxoxisana ukuze athole izimpendulo okuyizona zona.

Lolu hlobo lokuqoqa ulwazi locwaningo luthathwa njengolubizayo kepha yilona olwenza ukuthi umbhali athole yonke ingonyuluka yalokho akudingayo. Le ndlela yenza umcwangingi axoxisane nabantu abathile ubuso nobuso ngesihloko lesi. Lokhu angakwenza ngokuthi ingxoxo ayiqophe ngesiqophamazwi ekhasethini noma kuthi ngesikhathi kuxoxwa abhale phansi konke okuxoxwa ngako. Loku kuqopha kusiza ekutheni kungabi bikho nokuncane okulahlekayo ngesikhathi ingxoxo iqhutshwa.

Baningi ababhali asebeke bachaza ukuthi isho ukuthini le ndlela. UBenney noHughes (1956:142) bathi uma kuxoxwa lowo osuke enza ucwaningo ubhekana ngqo nalowo asuke embuzo imibuzo. Baqhubeka bathi uma beyibuka le ndlela bayibona kuyindlela enamandla okuyiyona engasetshenziswa uma kufunwa ukuqonda abantu. Bathi le ndlela iqinisekisa ukuthi abantu bayacabanga, bacubungule futhi babambe iqhaza kulokho okucutshungulwayo.

U-Ackroyd benoHughes (1992:102) bathi ingxoxo ikhulula abantu ukuba bakwazi ukuthi bazizwa benjani bangobani, banani; batshele ocwangingayo ngabo, baveze imibono ngabakwaziyo, basho nabakholwa yikho. Baqhuba bathi ingxoxo inento esuke igxile kuyo

kodwa hhayi ohlangothini lwayo. Bathi kuba khona abantu ababili bese kuthi labo okuxoxiswana nabo banikeze izincazelo.²⁶

UFlick (1998:76) uthi ingxoxo iyakwazi ukuvumela umcwaningi ukuba athole ukucaciseleka ngaleyo nto asuke efuna ukucaciseleka ngayo. Uqhuba athi umcwaningi ubuka izinto ngeso lalowo asuke emcwaninga.

Ziningi izinhlobo zezingxoxo eziyaye zisetshenziswe abacwaningi. Ngaphambi kokuba kubhekwe uhlelo lwengxoxo olusetshenzisiwe kulolu cwaningo kuzoke kubhekwe nezinye. OWelman noKruger (2001:160) nabo bathi ziningi izinhlobo zezingxoxo ezisetshenziswa ngabacwaningi. Kukhona ingxoxo ehleliwe lapho umcwaningi ehlela khona imibuzo ezobuzwa labo ababuzwayo. Kulolu hlobo umcwaningi ubuza umbuzwa imibuzo bebhokene ubuso nobuso. Zonke izimpendulo uzibhala phansi ngesikhathi ocwaningwayo esephendula. Ocwaningayo ubuza imibuzo injengoba injalo kuwo wonke umuntu, akagudluki. Baqhuba bathi uma umbuzwa ekhombisa ukwethuswa noma ukungawuzwa umbuzo, umcwaningi uyawuphinda umbuzo ngaphandle kokuwuguqula.²⁷

Olunye uhlobo lwengxoxo lubizwa ngokuthi ingxoxo engahleliwe. UWelman noKruger (2001:160) bathi lolu hlobo lwengxoxo lwenziwa ocwaningweni lwento engajwayelekile. Akulula ukuhlela ingxoxo ngento engajwayelekile.

Kulolu cwaningo umcwaningi ukhethe ukusebenzisa ingxoxo esakuhleleka. UMncube (2007:75) uthi ingxoxo esakuhleleka ibuye ibizwe ngengxoxo eqondisiwe (*guided interview*) ngoba umcwaningi ulungisa iziqondisi zengxoxo (*interview guides*) ezinemibuzo azoyibuza. Imigomo noma imigudu emisiwe yikhona okuvumela umcwaningi ukuba akwazi ukwenza imibuzo ukuze kugqame kahle noma kulbonakale okuyizona zindawo ezidingeka zibe nezimpendulo zemibuzo yocwaningo.

²⁶ All interviews are interactional events and interviewers are deeply and unavoidably implicated in creating meanings that ostensibly reside within participants. (Ackroyd & Hughes, 1992:102)

²⁷ If the respondent appears to be surprised or upset about a question, the interviewer may repeat the question, but without paraphrasing it. (Welman & Kruger, 2001:161)

UBernard (2000:191) ephawula ngengxoxo esakuhleleka uthi iyindlela engugo ikakhulukazi uma ungeke uthole ithuba lokubuye uxoxisane nalowo omcwaningayo. UMorse (1991:89) uma ecashunwe uMncube (2000:76) uthi imibuzo yezingxoxo ezisakuhleleka zenziwa zisondelane nalezo zindawo ezidinga ukucwaningwa kodwa zibuye zikwazi ukuvumela ukuxoxa ngokukhululeka nganoma yisiphi isimo noma nangeminye imibuzo engavela ngesikhathi ingxoxo iqhubeka phakathi komcwaningi nomcwaningwayo.

Lolu hlobo lwengxoxo ludinga uhlobo lwemibuzo evulekile okumele ibuzwe ngumcwaningi ukuze lowo asuke embuzwa angamvaleli ekhoneni, bese engabe esakwazi ukusho ezinye izinto ebezingamsiza umcwaningi. Umcwaningi uyakwazi ukulandelisa ngeminye imibuzo ezwa ethinteka ngayo kumbe elangazelela ukuzwa kabanzi ngayo, equbuka ngenkathi bexoxisana nomcwaningwa ukuze athole sonke isithombe salokho afuna ukukucwaninga.

UHolstein noGabrium (1995:76) bathi kuhle ukuthi kwenziwe isheduli yengxoxo njengemibuzwana esuke ilungiselelwe ukuqondisa noma ukuhola ingxoxo. Lokhu kwenza ukuba umcwaningi akwazi ukulungisa imibuzo evulekile azoyibuza kulowo azothola kuye ulwazi babuye baxoxe ngayo. Ephawula ngemibuzo engabuzwa uma kuxoxiswana u-Adams (1989:37) uthi imibuzo ingabuzwa kubantu abaqondene kanti futhi ukungaqondisisi umbuzo kungasheshe kutholakale bese kuvikelwa. OWelman noKruger (2001:161) bathi isheduli yemibuzo ingaba nezihloko noma izingxenyana zalezo zihloko eziphathelele nalokho okucwaningwayo, okumele omcwaningayo akubuze ngesikhathi kuqhubeka umcwaningo. Nakuba ababuzwayo bengabuzwa imibuzo efanayo kepha le ndlela ivumela ukuba omcwaningayo ayishintshashintshe imibuzo ukuvumelana nezinga lemfundo lalowo obuzwayo noma ukusebenzisa amagama azowaqonda.²⁸

²⁸ An interview guide involves a list of topics and aspects of these topics that have a bearing on the given theme and that the interviewer should raise during the course of the interview. Although all respondents are asked the same questions, the interviewer may adapt the formulation, including the terminology, to fit the background and educational level of the respondents. (Welman & Kruger, 2001:161)

3.3.3 UKUQHUTSHWA KWEZINGXOXO NGOKWALOLU CWANINGO

Umcwaningi waqala ngokuvakashela ihhovisi leSilo samabandla kwaNongoma eyobazisa ngocwaningo alwenzayo. Wabe esethola ukwelekeleleka ekutholeni abantu ayengaxoxisana nabo. Umcwaningi wacaciseleka ukuthi okuyilona lwazi olwalungatholakala kalula futhi olukhumbulekayo olweNkosi uCetshwayo ngoba kuyiyona nkosi yokugcina eyayizocutshungulwa.

UBernard (2000:192) uthi wonke umuntu kukhona ulwazi analo. Lokho kusho ukuthi wonke umuntu angaba ngumcwaningwa. Kukhona abantu abanolwazi olunzulu kunabanye. Ukuze ucwaningo luqhubeke kahle umcwaningi waqoka ukuba angakhulumi nabantu abanengi kepha akhethe labo ayesetholile ukuthi banolwazi olumqoka lomlando. Abanye okhokho babo babengamaqhawe angaleso sikhathi. Wahlela imibuzo ayezobabuza yona esebenzisa isiqophamazwi ukuqopha yonke inkulumo.

3.3.3.1 INGXOXO NODOKOTELA UREGGIE KHUMALO

UDokotela uReggie Khumalo ungowendlu kaMzilikazi kaMashobana. Wazalelwa kwaNongoma, okuyindawo kaZwide. Uhlala eMahlabathini. OkaMashobane wakhethwa ngoba enolwazi oluphusile ngezinto ezithinta umlando wesizwe samaZulu, ikakhulukazi amakhosi. Wayesebenza emsakazweni wesiZulu, uKhozi FM lapho ayesakaza khona uhlelo olwaluthi “Izaqheqhe” olwalugxile emasikweni esizwe samaZulu. Uyilungu leSithangami Sempi YaseSandlwana esivukuza ngenhloso yokuvusa imilando emidala yesizwe samaZulu. Umcwaningi waxoxa noKhumalo ekhaya lakhe eMahlabathini. UKhumalo wakuveza ukuthi umlando wamakhosi akwaZulu asakhothama wahlanekezelwa ngenxa yokuthi iningi lawo wabhalwa abamhlophe ababengenandaba nokungokwethu kepha ababefuna ukufeza izinhloso zabo.

3.3.3.2 INGXOXO NOMNTWANA UZEBULONI ZULU

Lona ngumntwana wasebukhosini bendlu yasekhohlwa yakwaMandlakazi. Umntwana usebenzela ePhalamende eKapa. Unomuzi eMpangeni. Umcwangingi waqoka ukuxoxisana noMntwana uZebuloni ngoba engumntwana oqondene nokulondolozwa komlando wobukhosi bakwaZulu. Zonke izinto ezingamagugu uziqoqela ndawonye njengamahubo nokunye. Okunye okwenza umntwana uZebuloni angasali ngaphandle ukuthi ungumlobi wencwadi yokuqala yomlando wamakhosi akwaZulu ebhalwe ngolimi lwesiZulu. Umcwangingi wabona kufanele ukuthi lo mntwana abe yingxenye yocwaningo ngoba ngeke ukhulume ngendlunkulu ungayiphathi indlu yasekhohlwa. Kwaxoxiswana noMntwana uZebuloni ekhaya lakhe eMpangeni.

3.3.3.3 INGXOXO NOBABA UBUZETSHENI MDLETSHI

Lona ngubaba osebenza ehhovisi leSilo uZwelithini kwaLinduzulu kwaNongoma. Ungumuntu osondele kakhulu ebukhosini bakwaZulu ngoba uyinyosi yesilo uZwelithini. Njengoba kwaziwa ukuthi muningi umlando wamakhosi omumethwe yizibongo zamakhosi kwabonakala kufanele ukuthi kukhulunywe nenye yezimbongi zamakhosi. Ephawula ngomlando wamakhosi ubaba uMdletshe wakubeka kwacaca ukuthi ukuze wazi umlando wasebukhosini kumele ube ngumuntu osondelene kakhulu nenkosi leyo ngaphandle kwalokho abantu bagcina sebebhala ngezinto abazizwa ngabanye abangenaqiniso lazo. Sekuphawuliwe ngezinhlelo zengxoxo ngokwalolu cwaningo, sekuzobhekwa uhlaziyo lokuqukethwe.

3.4 UHLAZIYO LOKUQUKETHWE

Ngaphandle kwendlela yokuxoxisana nomphakathi lolu cwaningo lwabuye lwalandela indlela yohlaziyo lokuqukethwe. UBryman (2004:182) uma ecashunwe kuMncube (2007) uthi uhlaziyo lokuqukethwe luyindlela yokucubungula imibhalo ngendlela ehlelekile.²⁹ UMncube

²⁹ Content analysis is an approach to the analysis of documents and texts that seek to quantify content in terms of predetermined categories and in a systematic and replicable manner. (Bryman, 2004:182)

uqhubeka acaphune uBest (1977) lapho ethi uhlaziyo lokuqukethwe luyithuluzi locwaningo elisetshenziswa ukuqoqa nokuhlaziya umongo wokubhaliwe noma okukhulunyiwe. Okuqukethwe kungaba amagama, amabinzana amagama, imisho, izigaba, izithombe, izimpawu, imibhalo egciniwe emayelana nomsebenzi nemibiko, amafomu agcwalisiwe, izincwadi zokufundwa, imibhalo yomlando womuntu, amadayari, izindaba, izingqikithi, amaphephabhuku, amaphephandaba amabhulethini, amakhathalogi, amasilabhasi, amafilimu, amakhathuni noma imiqondo. Uhlaziyo lokuqukethwe lubuye lwaziwe nge-*document analysis* ngoba luphathelene nemibhalo ebhaliwe ngaleso sikhathi noma imininingwane noma amabhuku athile asetshenziswa njengemithombo yemininingwane yocwaningo.

Uma encoma ubuhle bayo uBryman (2004:179) uthi le ndlela icace bha ayifihli lutho. Le ndlela inhle ngoba kucutshungulwa imibhalo eyayibhalwe kungaziwa ukuthi ngelinye ilanga iyoke icutshungulwe. Iyasiza futhi ngoba kuvela nolwazi lwabantu abathile okumpilo yabo ayaziwa ngumphakathi wonke. Kulolu cwaningo umcwaningi usebenzise uhlaziyo lokuqukethwe ukuqhathanisa lokho okutholakala emanovelini omlando abhalwe ngamakhosi ohlanga akhethiwe kulolu cwaningo kanye nezibongo zamakhosi njengoba zibhalwe uNyembezi. Umcwaningi ubefike abheke lokho okufanayo nokungefani ezibongweni zamakhosi kanye nasemanovelini omlando bese ecubungula lokho okutholakala ezibongweni kuphela kanye nalokho okutholakala kwintoveli yomlando kuphela. Ekugcineni ubebheka yonke imibhalo ekhona ebhalwe ngawo la makhosi ukuzama ukuthola amaqiniso ngaleyo naleyo nkosi.

Sekuphawuliwe ngezindlela ezisetshenzisiwe ukuqoqa ulwazi oluqondene nalolu cwaningo. Sekuzobhekwa inkambiso elungileyo yokuqhuba ucwaningo embandakanya isiko lokuhlonipha.

3.5 INKAMBISO ELUNGILEYO YOCWANINGO

UMncube (2007:80) uthi uma kwenziwa ucwaningo lwanoma yiluphi uhlobo kubalulekile ukuthi abazonikeza ulwazi oludingwa ucwaningo bavikeleke. Lokhu kwenzelwa ukuthi bangazitholi sebenezinkinga ngenxa yolwazi abasuke belunikezile. UBernard (2000:70) uthi enye yezinto ebalulekile uma kuqoqwa ulwazi oluqondene nocwaningo ukusebenzisa

inkambiso elungileyo. Kulo lonke ucwaningo umcwaningi ukuqikelelile ukuthi usebenzisa indlela efanele. UBernard (2000:70) uthi enye yezinto okumele iqikelelwe uma kuqoqwa ulwazi kubantu yinkambiso elungileyo yokwenza ucwaningo. Abantu okwakuzokhulunywa nabo baziswa ngawo wonke amalungelo abanawo mayelana nokuqhutshwa kocwaningo. Baziswa ukuthi kuyilungelo labo ukuthi uma bengathandi ukuqhubeka nocwaningo bayeke, futhi abakwenzayo bakwenze ngoba bethanda.

Ngenxa yokuthi ucwaningo lubhekene nobukhosi bakwaZulu umcwaningi waqale waya ehhovisi leSilo kwaNongoma ukuyocela imvume ekwenzeni lolu cwaningo. Wabe esebhala izincwadi ebhalela labo ayezobabuza imibuzo eyayizophendula okudingwa yilolu cwaningo. Bonke ababebhalelwe izincwadi babechazelwa ukuthi kuyilungelo labo ukuvuma noma ukwenqaba ukuba yingxenye yocwaningo. Bachazelwa nokuthi umcwaningi uma esezobabuza imibuzo wayezophatha isiqophamazwi ayezoqopha kuso yonke inkulumo ayezoba nayo nabo. Bachazelwa nokuthi babekhululekile ukumisa ukuqoshwa uma bezizwa bengakhululekile. Ababezocwaningwa bachazelwa ukuthi lonke ulwazi ababeyolunikeza lwaluyofakwa kwikhompyutha.

UBailey (1987:205) uyakuqinisekisa ukuthi akulula ukungena kunoma yimuphi umphakathi uzokwenza ucwaningo. Abantu abanengi badinga ukuthi uthole imvume yokwenza lokho. Lokhu kuyiqiniso ngoba nasebukhosini akulula ukungena noma ikanjani.

Sekukhulunyiwe ngenkambiso elungileyo yokuqhuba ucwaningo, sekuzobhekwa isiko lokuhlonipha nocwaningo.

3.6 ISIKO LOKUHLONIPHA NOCWANINGO

Isiko lokuhlonipha labamba iqhaza elikhulu ekuqhutshweni kocwaningo. Kwamsiza umcwaningi ukubuza ngezinto ezihlonishwayo ebukhosini nasemakhaya nje abanumzane ngoba kwamenza wamukeleka kalula. Umcwaningi wafunda kakhulu ngendlela okuhlalwa ngayo endlini yesiZulu lapho kuhlalwa khona ngobulili. Ekufikeni komcwaningi esigodlweni saseNyokeni wafike wathola ukuthi kumele ahlale esililini sabesifazane bese kuthi uMntwana

omkhulu wakwaNxangiphilile yena wayezohlala kwesabesilisa. Kwathanda ukuba yinkinga lokho kumcwaningi ngoba kwakungelula ukuqopha inkulumo ngenxa yokuqhelelana kwabo.

Umcwaningi kwamethusa ukuthola ukuthi ulwazi oluningi lwalutholakala kubantu besilisa. Alukho ulwazi olwalutholakala kubalobokazi ngoba uma kwenziwa amasiko amaningi omndeni abalobokazi abangeni noma ababi ingxenye yezingxoxo. Umcwaningi wabuye wathola ukuthi ukuhlonipha akukona kuphela okwabantu besifazane kuphela kepha nabesilisa ngokunjalo. Abantu abadala babengawabizi amagama amakhosi kepha bancamele ukuwabiza ngezibongo zawo.

Sekuphawuliwe ngenkambiso elungileyo yokuqhuba ucwaningo embandakanya nesiko lokuhlonipha. Sekuzobhekwa izinjulalulwazi ezisetshenziwe ukuqhuba lolu cwaningo.

3.7 IZINJULALULWAZI EZISETSHENZISIWE

OMitchel noJolly (1988:21) bathi injulalulwazi ingathathwa njengeziphakamiso lapho imibono eminingi emisha isuselwa khona. Lokhu kufakazelwa uNdimande (1998:17) lapho ethi injulalulwazi ngumhlahlandlela ohlahlwa nguSonjulalulwazi ngokubona ukwenzeka kwezinto emhlabeni. Kulolu cwaningo kuzosetshenziswa injulalulwazi ye-*Post-Colonialism* emibhalweni kaDhlomo. Kuzosetshenziswa nenjulalulwazi ye-*Orality* ukuhlaziya izibongo zamakhosi.

3.7.1 INJULALULWAZI YE-POST COLONIALISM

Enye yezinjulalulwazi ezibalulekile uma kucutshungulwa imibhalo yomlando kaDhlomo i-*Post-Colonialism*. Le njulalulwazi iphathelele nokubhaliweyo emazweni alunjwa kudala okuphikisana nombuso. UBohmer (1995:1) uthi injulalulwazi ye-*Post Colonialism* icubungula ubudlelwano besikhathi sokuthathwa kombuso kanye nesikhathi emva kwalokho. Uqhubeka athi ngokwale njulalulwazi abantu okuthathwe umbuso wabo basuke befuna ukuthatha izindawo zabo zakudala. UVisser noCouzens (1985:XIV) bathi imuva kumele

ligcinwe linjalo, hhayi ngokuthi kubuyelwe kulona. kodwa lenziwe kabusha ngendlela entsha nethandekayo.³⁰

U-Eagleton (1994) uthi ngokomcabango we-*Post-Colonialism* umuntu uvumelekile ukukhuluma ngokwehlukana ngokwamasiko hhayi ngokuxhashazwa ngokomnotho. Uthi ababhali abaningi ababhale ngale njulalulwazi babhale kakhulu ngokuxhashazwa kwezomnotho okwenza imibhalo yabo ingafakwa ngaphansi kwaleyo yale njulalulwazi. Ibonakala ifanelwe ukuba ibe ngeyengezwayo nje ohlelweni lwezifundo. ULoomba (1998:7) uthi igama elithi *Post-Colonialism* ngeke lisetshenziswe ngendlela eyodwa. Ukubuyiselwa kombuso kwathatha amakhulunyaka amathathu kusukela ngeminyaka yekhulunyaka lesishiyagalombili eMelika, e-Australia, eNew Zealand kanye naseNingizimu Afrika. Kuqhubeka kuye ngeminyaka ye-1970 eMozambikhi nase-Angola. Lokhu kukhombisa ukuthi abantu babengacindezelwe ngendlela efanayo. Okwakwenzeka eMelika noma eNingizimu Afrika lapho abamhlophe babezakhele eyabo imibuso kwehlukile kunalapho abantu bendawo babeketula abaphathi abamhlophe.

UHolme (1995:120) uthi igama elithi *Post-Colonialism* liyasetshenziswa uma kukhulunywa ngohlelo lokuziqhelelanisa nakho konke okuphathelene nokulunjwa. Lolu bhuhane lungavela ngezindlela ezahlukeni. UMsiska noHighland (1997:246) bathi uma kuchazwa i-*Post-Colonialism* isho isikhathi esithile emlandweni wesizwe esenzeka emva kokuba sekuphele ukulunjwa.

UHyland (1997:249) uthi enye yezindlela zokuhlaziya i-*Post-Colonial* ibizwa ngokuthi yinjulalulwazi ye-*colonial discourse*. Le njulalulwazi ibhekelela ikakhulukazi lokho okumayelana nemibhalo, nemiqulu kahulumeni ekhuluma ngamasiko aseYurophu ngenhloso yokuthola izindlela ezalandelwa ngesikhathi kwenzeka uhlelo lokulunjwa. UNgugi wa Thiong'o (1986) ubuka izindlela ulimi olungabumba ukuqaphela kwezepolitiki kulabo abalusebenzisayo. UNgugi uthi ulimi yilona oluyimali ephethe lokho abantu asebedlule kukho olubalungisayo lubakhombise indlela. Uthi abantu ngaphandle kolimi lwabo bayizigqila. U-Appiah (1997:56) uphikisana nombono wokucabanga nge-Afrika emva

³⁰ The past should be preserved in a living dynamic form, not by going back to it but by recreating it into a new and lovely form. (Visser, 1985:XIV)

kokulunjwa njengezwe elimsulwa elinamasiko alo. Ngokwakhe uthi inkululeko yase-Afrika idinga imibhalo yayo. Ukholelwa ekutheni noma yikuphi ulimi nemibhalo kuyisisekelo sakho konke.

Okuyiyona nhlosongqangi kaDhlomo kwakuwukukhombisa ulwazi olungaphakathi nokuveza wonke amaqiniso. UDhlomo wabona ukuthi indlela nokwenza kwaseNtshonalanga kwakunokwenzeka ukuthi kwabulala amasiko akudala ase-Afrika. UDhlomo wayegcizelela isidingo sokuthi lokhu kugcizelelwe emibhalweni. Lokhu kubandakanya amasiko, umlando, imikhuba kanye namaqhawe ethu. UParker noStarkey (1995:11) bathi injulalulwazi zemibhalo yase-Afrika sezivule izindlela ezakhayo zokubhekana nemibhalo yaseYurophu namasiko akhona kanye nendlela abahumusha ngayo izinto. Indlela uDhlomo abhala ngayo ikhombisa ukuthi uzama ukuveza imibhalo eyayingazange ivezwe kanye nokuhumusha ngokobu-Afrika ngaphambi kanye nangemuva kokulunjwa. Uma singabheka incwadi yakhe ethi ‘UCetshwayo’, uDhlomo ubuyela emuva lapho ekhuluma ngemithetho yokuqala bese eveza ukungahambisani nayo. Njengoba kukhulunywe ngenjulalulwazi ye*Post-Colonialism* kubalulekile ukuba kukhulunywe ngobuzwe (*Nationalism*) kanye nengcindezelo (*Oppression*)

U-Anderson (1991:52) uchaza isizwe njengomphakathi ocatshangwayo (*Imagined Community*), ozalwe ne*feudalism* kanye nokunyuka kwe*capitalism*. Amaphephandaba, amanoveli kanye neminye imibhalo yikona okwakusetshenziswa ukwakha amasiko angxubevange, okuthandwayo kanye nohlu lwamagama. Lokhu kwakuqhutshwa abashicileli ababeshintsha ulimi lomdabu bese benza ulimi olusemthethweni oluzokwazi ukufundwa abantu abehlukahlukene. Yikho konke lokhu okwadala umphakathi ocatshangwayo. Kuthiwa konke lokhu kwaqala eYurophu lapho ulimi lwalubambe iqhaza elikhulu ekugcizeleleni ubuzwe.

URenan (1990:19) uthi isizwe singumphefumulo, inhloko yomphefumulo nakho konke kwamadlozi ngoba amadlozi yiwona asenze saba yilokhu esiyikho. Iqhawe lomlando, abantu abakhulu, udumo... Yilona ikomkhulu lapho umuntu engasusela khona umqondo wesizwe.³¹

I-*Nationalism* ibalulekile kakhulu uma kucutshungulwa imibhalo kaDhlomo. Imibhalo kaDhlomo yaba namandla amakhulu ngoba yafundwa kakhulu. Ngisho nayekubhala ephephandabeni “Ilanga laseNatali” kwaba nomthelela omkhulu ekuphakamiseni umlando wamakhosi akwaZulu. NgokukaGolan (1994) uJordan Ngubane insizwa eyayiseyintsha nje yayingumhlobo omkhulu wezinsizwa zakwaDhlomo, futhi eyintatheli ebalulekile ebuye ibe ngumbhali. Washintsha indlela iNkosi uDingane eyayibukwa ngayo emlandweni ekubeni yisehluleki abe yiqhawe. Kuyo yonke impilo yakhe yezepolitiki nakuba ayebuye ashintshe izinhlangano kepha uNgubane wayehlala njalo egcizelela umlando wesizwe samaZulu kwababesemzabalazweni lapha eNingizimu egqugquzela ubuzwe. Wayeveza iNkosi uDingane njengophawu lomzabalazo bese kuthi iNkosi uShaka athi iwuphawu lobuzwe bomuntu ongumZulu (*Zulu Nationalism*).

UGolan uqhubeka athi ngeminyaka ye-1940, ngesikhathi uNgubane eseyilungu eliqavile lophiko lwentsha yoMkhonto Wesizwe, wayematasatasa nomlando wamaZulu njengengxenywe yobu-Afrika eyayidinga ukubheka kabusha umlando waKwaZulu. UNgubane wethula umkhankaso wokulungisa igama leNkosi uDingane ngesikhathi engumhleli weNkundla. Uthi imizamo kaNgubane kwakungeyokuqhakambisa ubuqhawe beNkosi uDingane kubabhali abangamaZulu. Incazelo kaNgubane ayinikeza ngesikhathi echaza ukubulawa kwamaBhunu ebulawa yinkosi uDingane ayikhombisi neze ukuzwelana nalesi senzo kepha itusa isenzo seNkosi uDingane. UNgubane wakubeka kwacaca ukuthi iNkosi uDingane kwakumele ikhethe phakathi kwenkululeko noma ubugqila kepha yona yakhetha inkululeko.

UGolan (1994:79) uqhuba athi uNgubane uveza iNkosi uShaka njengoyise we-*Nationalism* yabansundu. Wakubhala ephephandabeni iNkundla isihloko sakhona sithi “Obani ama-

³¹ A nation is a soul, a spiritual principal, and of all its cults. that of the ancestors is the most legitimate, for the ancestors have made us what we are. A heroic past, great men, glory.... This is the social capital upon which one bases a national idea. (Renan, 1990:19)

Nationalist ase-Afrika” lapho echaza ukubaluleka kwenhlangano kaKhongolose nophiko lwentsha ekuvuseleleni ubuzwe base-Afrika. Uchaza iqhaza elabanjwa yiNkosi uShaka ekubumbeni isizwe samaZulu ukuze sibe yisizwe esikhulu nesinamandla.³²

UKunene (1962) owayeyilungu eliqavile likaKhongolose wabhala ucwaningo ngeNkosi uShaka. UKunene (1962:109) uthi iNkosi uShaka yayiyinkosi eyayinombono wokuhlanganisa izizwe zonke. Lokhu iNkosi uShaka yayikwenza ngokuqeqesha amabutho ngendlela ethile nokuthi bonke abantu balingane. UKunene uqhuba athi kungenxa yokuthi iNkosi uShaka yayikholelwa ebuzweni baMa-Afrika okwayenza yalwa lezi zimpi ezingaka. Wayengenandaba kuphela nokunqoba izizwe kepha wayenendaba nokuzihlanganisa ndawonye zibe umbuso owodwa ngaphansi kwakhe. Ukugcizelela ubunye inkosi uShaka yayixosha bonke abaholi abangawuthobeli umthetho wayo bese iqoka abasha abazohambisa ngokwemiyalelo yakhe. Wakha umbutho onamandla wesizwe samaZulu.

UKunene uqhubeka athi iNkosi uShaka yayinombono wesizwe esiqotho, okumele kulinganwe kuso. Yikho lokhu okwenza iNkosi uShaka ukuba izikhundla izinikeze labo abangamaqhawe empini. Wakukhombisa ukuthi bonke abantu bayalingana ngokuthi uma kuyiwa empini naye aye futhi azibeke engozini ngokuhamba phambili. Bonke-ke ababengabaholi bamabutho kwakumele nabo bahambe phambili.

UGolan (1994) uthi kusukela kuDhlomo kuya kuKunene umlando weNkosi uShaka, ubuyena nezenzo zakhe washintsha kubantu abansundu baseNingizimu Afrika ukuba yinkosi enonya nombulali kepha waba yiqhawe elalilwela iNingizimu Afrika ebumbene. Wasuka ekubeni umholi wamaZulu waba yi-*Black Nationalist*.

³² “African Nationalism is not a mythical spirit with mythical origins. Nor was the creation of the new African people. A myth nor with roots in superstitious mysteries. It was the logical and deliberate crystallization of an historical tendency that had been going on among the African people from the times of Shaka. Divest of its crudeness, the military intention was to create a great united African Empire extending as far as South and North as possible. Shaka believed in a complete unification of the African people into one mighty nation which would stand independent and on a footing of equality with every human race”. (Golan, 1994:79)

UMncube (2007:35) uthi ingcindezelo idalwa ukuthi ubani obalulekile kunomunye noma omkhulu kunomunye ocindezelwayo uyizwa ingcindezelo ngenxa yokuba engenasikhundla esikhulu noma engabalulekile kulowo mphakathi ngenxa yokuthi kukhona abanamandla.

UGoldberg (1978) uchaza ingcindezelo njengendlela eyenzeka noma eziveza ngayo. Uthi ingcindezelo yilapho omunye ephoqelekile ukuba enze okufunwa omunye.³³ UHardiman noJackson (1992) bathi ingcindezelo imayelana nokuphakama kwabanye beqembu elithile kanti okokuqala ineqembu eligqamile elinamandla okulawula nokubeka imigomo okufanele ilandelwe. Yilona leli qembu elikwazi ukusho ukuthi yikuphi okuyikhona okwamukelekile, okuyiqiniso noma okulungile.

UYoung (1990) uthi kukhona uhlobo lwengcindezelo olubizwa ngokuthi yi-*Cultural Imperialism* lapho konke okwenziwa yiqembu eliphezulu kwenziwa kube yikhona okulungile, okuphelele, okuyisibuko sanoma yini eyenziwa yilaba belinye iqembu eligqilazwayo. UParr (1988:11) ugcizelela lolu hlobo lwengcindezelo lapho ethi abeqembu eligqilazwayo bagcina bethathwa noma bebizwa ngokuthi bangabanye. Laba abanamandla bona babizwe ngokuvamile babe ngabalungile okufanele kubukelwe kubo.

Ingcindezelo ibalulwe kulolu cwaningo ngoba umlando wobukhosi bakwaZulu waqale wabhalwa ngabamhlophe bebhala lokho okuvuna bona ngenxa yokuthi babeyingxenye yaleli qembu elalingabacindezeli. Abantu abangamaZulu babecindezelwe ngokuthi bangakwazi ukuzibhalela bona umlando wabo ngoba bengafundile. Yikho nje kwaba nomthelela wokuba umlando uhlanekezelwe.

3.7.2 INJULALULWAZI YE-ORALITY

UCanonici (1996:2) uthi igama elithi *Oral* lisuselwa egameni lesiLathini u-*os. oris* elisho umlomo, ubuso kanye nokwenza komuntu wonke. Ukuxhumana ngobuciko bomlomo kuqale kubonakale ngamagama, okwesibili kubonakale ngobukhona balowo okhulumayo, ukwenza kwakhe kanye nomzimba wakhe. Konke lokhu kwenziwa abantu kube kusetshenziswa

³³ Oppression is above anything else, a condition of being, a particular stance one is forced to assume with respect to oneself, the world and the exigencies of change. (Goldberg, 1978)

amazwi kanye nokwenza. Amazwi nokwenza kusuke kukhombisa ukuthi lokho okwenziwayo kwenziwa phambi kwabantu abathile. Umuntu uyakhuluma noma enze okuthile ukudlulisa umbiko othile kubantu. Lokhu kukhomba ngokusobala ukuthi ubuciko bomlomo budinga abantu ukuze kwenzeke ngendlela, njengoba nokukhulunywayo kudinga ozokulalela. Ukwenza kuyinto yomphakathi okuwakhayo kubuye kuwuqinise umphakathi.

Uqhubeka athi umbhalo wokuqala owawubhalwe ngesiZulu wavela ngonyaka we-1842 encwadini yesiFrentshi ubhalwe yimishinari yomSuthu u-Arboussset. Wawusihloko sithi, *Relation d'un voyage d'exploration au nord-est de la colonie du Cap de Bonne-Esperance*. U-Arboussset waveza imigqa engama-241 yezibongo zeNkosi uDingane., eyayiqoshwe umSuthu owayesehlale isikhathi impela phakathi kwamaZulu. Yimigqa engama-27 kuphela eyayibhalwe ngesiZulu kodwa ipelwa ngesiFrentshi kepha yonke eminye yayibhalwe ngesiFrentshi. Ngesikhathi sokushicilelwa kwalo mbhalo okwakunzima ukuwuhumusha, amamishinari afika KwaZulu alungisa ubhalomagama olwalusetshenziswa ngesikhathi kwenziwa ubhalomagama kanye nemibhalo yasezikoleni. Ngonyaka we-1850 ukuba khona kolimi lwesiZulu kwaqala ukwaziwa ngaphandle kweNingizimu Afrika. Kwabe sekuqala ukuba khona izincwadi zohlelo kanye nezichazamazwi.

Imiphakathi efundileyo isebenzisa lokho okubhaliwe ukugcina ulwazi. Imiphakathi edlulisa ulwazi ngomlomo yona lokho okugcinwe emqondweni yikona kodwa okuyibhange lapho kugcinwe khona ulwazi. U-Ong (1982) uthi lokho okungeke kusakhumbuleka kungokulahlekile.³⁴ Lokho kwenza umuntu ongafundile ukuba asebenzise umqondo wakhe ekukhumbuleni izinto ngamandla ukuze akwazi ukukhumbula konke okusemqondweni wakhe njengoba kunjalo. Lokho osekubhalwe phansi okwakushiwo ngomlomo kushintsha into ephilile kuyenze eyomile noma ebandayo.

Igama elithi 'oral residue' elahlanganiswa u-Ong (1982:13) lisho lokho okudluliswa ngomlomo okusekhona ngisho nangesikhathi sekubhalwa. U-Ong uyaqhubeka ehlukanise phakathi komuntu okwazi ukukhuluma kanye nalowo muntu ofundileyo. Uthi sonke siyakwazi ukukhuluma ngezindlela ezahlukene ngokwamazinga angefani. Okunguwona

³⁴ "What cannot be recalled is wasted" (Ong, 1982)

mehluko okhona owokuthi abanye abantu banamandla amakhulu okukhumbula izinto kunabanye.

UJousse (2000:333) uthi ukuze imibhalo ikhumbuleke kumele ibe mifishane. Ngokuhamba kwesikhathi igcina isimide bese ingabe isezwakala. Uqhubeka athi okwakushiwo ngomlomo uma sekubhaliwe kugcina sekungezwakali kahle ngoba incazelo yayitholakala kahle ngesikhathi kushiwo ngomlomo. U-Okpewho (1992:31) uthi akulula ukuchaza ukuthi ubani umbhali wezinto ezazishiwo ngomlomo ngoba zazidlula kulo muntu ziye komunye zibuye zidlule kulesi sizukulwane ziye kwesinye.³⁵ Lokhu kuchaza ukuthi ulwazi kwakungolwabantu bonke.

U-Ong (1982:14) uthi lokho okwakushiwo ngomlomo kwakubaluleke kakhulu futhi kunamandla amakhulu okungasekho kepha namuhla njengoba izinto sezibhalwe phansi. Nakuba kunjalo kepha ngaphandle kokubhala ngeke kwenzeka lutho. Ngalokho-ke kusho ukuthi lokho okushiwo ngomlomo kumele kubhalwe phansi. Ukufunda nokubhala kubalulekile ukuthuthukisa isayensi hhayi yodwa kuphela kepha umlando, ifilosofi kanye nokuhumusha ulimi. Ukufunda kungasetshenziswa ukuvuselela ukukhumbula.

U-Finnegan (1970:82) uthi ukuqanjwa nokushiwo kwezinkondlo kwakungeyona into eyayingajwayelekile e-Afrika. Izinkondlo zazehlukanisiwe kwiprozi. Izimbongi yizona ezazihaya izibongo zamakhosi. Uqhubeka athi izimbongi yizona ezazinomsebenzi wokulondoloza umlando wesizwe kanye nolibo lokulandelana kwamakhosi. Kwezinye izizwe imbongi iba nesikhundla sayo nje yodwa lapho ihlala ihamba khona njalo nenkosi leyo eyibongelayo.

3.8 ISIPHETHO

Kulesi sahluko kuvezwe izindlela ezisetshenzisiwe ngesikhathi kuqhutshwa ucwaningo Kuqale kwaphawulwa ngepharadaymu eqondayo okuyiyona esebenzile. Kube sekuphawulwa

³⁵ Texts were handed down from from person to person and from one generation to the next, the question of individual authorship was considered superfluous..... Certain texts are deliberately made to abdicate the identity of their composers. (Okpewho, 1992:31)

ngendlela yokuqoqa ulwazi ebizwa ngokuthi yikhwalithethivu lapho umcwaningi ephawule ngezingxoxo abe nazo nabacwaningwa. Kube sekubhekwa nendlela yokuqoqa ulwazi ebizwa ngokuthi uhlaziyo lokuqokethwe lapho kuhlaziywa yonke imibhalo esetshenzisiwe kulolu cwaningo. Kubhekwe nezinjulalulwazi ezisebenzile kulolu cwaningo. Kuqale kwabhekwa injulalulwazi ye-*Post-Colonialism*, ebithintana ngqo namanoveli omlando kanye neye-*Orality* yona ethintana ngqo nezibongo zamakhosi. Esahlukweni esilandelayo kuzogxilwa kulokho okutholakele ngesikhathi kwenziwa lolu cwaningo.

ISAHLUKO SESINE

UKUQHATHANISWA KWAMANOVELI ABHALWE NGENKOSI USHAKA, UTINGANE, UMPANDE KANYE NOCETSHWAYO KANYE NEZIBONGO ZAWO

4.1 ISINGENISO

Lesi sahluko sizokwethula lonke ulwazi oluqondene nokusetshenziswa kwezindlela okuxoxwe ngazo esahlukweni esedlule. Kuzoqhathaniswa amanoveli omlando abhalwe nguDhlomo ngeNkosi uShaka, uDingane, uMpande kanye neNkosi uCetshwayo. Lokhu kuzoqhathaniswa nezibongo zala makhosi njengoba ziqoqwe uNyembezi (1958). Ukuze ucwaningo lulandeleke kahle kuzoqale kuvezwe umlando ngala makhosi akhethiwe, bese kubhekwa okufanayo emanovelini omlando wamakhosi kanye nezibongo zawo amakhosi. Kuzobe sekubhekwa okutholakala emanovelini kuphela kanye nalokho okutholakala ezibongweni kuphela. Kuzoqala ngokubheka umlando weNkosi uShaka.

4.2 UMLANDO WENKOSI USHAKA.

4.2.1 UKUZALWA KOMNTWANA USHAKA

UZulu (2005:55-73) uthi uMntwana uShaka Sigidi uyingane yokuqala ezalwa iSilo uSenzangakhona entombini uNandi, indodakazi yeNkosi uMbhengi wakwaMhlongo. ISilo uSenzangakhona samzala ebubhungwini baso, singakaganwa. Ngangokuthi ukukhulelwa kweNkosazana yaseLangeni uNandi kwaba udaba oluyimfihlo kakhulu ngoba ukumitha kwentombi ingaganile kuleso sikhathi kwakungelikhulu ihlazo leli ezweni.

Kwafika izithunywa zaseLangeni zizobika ukuthi uMntwana uSenzangakhona ukhulelise iNkosazana yeNkosi uMbhengi. UMntwana uMudli waphika elandula ngokuthi uMntwana uSenzangakhona usemncane kakhulu ukuba sekungathiwa ukhulelisile. Wathi kusho ukuthi iNkosazana yeNkosi iphethwe ishaka.

Kwathi uma iNkosazana uNandi isithola ingane yomfana, abasElangeni babuye bathumela eNdlunkulu sebezobika ukuthi selikhona lelo shaka labakwaZulu abeze bazolithatha. Yilesi sikhathi-ke lapho uMntwana uMudli akwemukela khona ukuthi ngempela le ngane ngeyoMntwana uSenzangakhona. INdlunkulu uNandi yaba ngeyesithathu ukugana iNgonyama uSenzangakhona. UMntwana uShaka waqala ukwelusa amankonyane eneminyaka emihlanu. Kwathi eseneminyaka eyisithupha wayeselusa izimvu zeSilo. ISilo uSenzangakhona sasibadonse ngendlebe abafana ukuba baqaphele izinja uma belusile zingabambi izimvu zaso. Kwathi ngelinye ilanga uMntwana uShaka wavuka ekuseni wakhipha izimvu zeSilo wayozelusa edlelweni. Izinja zakhe zamlandela njengasemihleni. Kwathi engazelele izinja zasukela inqama yeSilo zayibamba zayibulala. Kwathi lapho uMntwana uShaka ebika lo monakalo ekhaya iNgonyama uSenzangakhona yathukuthela yagana unwabu. Kwathi lapho ifuna ukumshaya umfana, iNdlunkulu uNandi yavuka umbhejazana ingafuni ukuba iSilo simjezise. ISilo sathukuthela sabaxosha bobabili esigodlweni kwaNobamba. INdlunkulu uNandi yabuyela kubo eLangeni.

4.2.2 UKUKHULA KOMNTWANA USHAKA

UMntwana uShaka wafika eLangeni welusa izinkomo zikaninalume wakhe iNkosi uMakhedama. Kwathi lapho uMntwana uShaka eseneminyaka eyishumi nantathu eluse izinkomo zeNkosi uMakhedama kwavuka indlondlo qede yashaya inkunzi yeNkosi yayibulala. INkosi yabe iyithanda kakhulu le nkunzi yayo, kanti nakuMntwana uShaka yayiligugu elikhulu ngoba yayilwa kakhulu izehlula zonke ezinye izinkunzi edlelweni lapho ayelusela khona. Wathukuthela kwathi akazibulale uMntwana uShaka uma ebona inkunzi yeNkosi iwa idindiliza phansi ifa. Washo wayiqonda indlondlo wabhekana nayo wayishaya wayibulala. Kuthe eseyobika eNkosini wayesephele yona inyoka isifile. INkosi uMakhedama yashaqeka ibuka ubukhulu bendlondlo nesibindi soMntwana uShaka kepha emncane kangako.

INkosi yaqoqa umuzi wayo wonke yawukhombisa ubuqhawe boMntwana uShaka, yase imklomelisa ngembuzi. UMntwana uShaka waba isilomo eNkosini uMakhedama. Ukuthandwa kwakhe yiNkosi kwamenzela isigcwagcwa esikhulu eLangeni. Baqala

ukumbiza ngentungwana into yokuthukuswa. Laphaya ekwaluseni abafana babebumba izinkomo zabo zodaka, bese bezeqhatha izinkunzi zabo. Inkunzi yebumba yoMntwana uShaka yayizephula izimponjwana lezi ezabafana baseLangeni, bakhale bafike babikele onina emakhaya. URitter (1969:17) uthi kwakuthi uma omalume kazi boMntwana uShaka sebephaka isinambathi sebhece noma isijingi sethanga, yena bamphakele esandleni sishisa sinjalo siphuma ebhodweni. Akhale avuke uhlanya eshiswa isinambathi. Kwakuthi lapho esichitha bamshaye bethi “kanti nawe uyasha uyisiqhwaga nje, sibuthe usidle sinjalo”.

Kwakuthi uma bemeqhatha nabanye abafana abashaye abehlule noma sebemhlanganyela. Le nhlalo yaba lukhuni kakhulu kuNdlunkulu uNandi ebona isihluku esedluleleyo ababephethe ngaso ingane yakhe. URitter (1969:17) uyakucacisa ukuthi iNkosi uShaka yakhula kabuhlungu ekhaya konina eLangeni beyihlukumeza. Waqoma ukushiya kubo wayohlala ekhakonina kwaQwabe. Ngale nkathi iNdlunkulu uNandi isuka kubo isiyohlala kwaQwabe uMntwana uShaka wayeseneminyaka eyishumi nantathu.

Nakhona inhlalo ayibanga mnandi, wayesedlulela kwaMthethwa eNkosini uDingiswayo kaJobe. INdlunkulu uNandi yabe iyisihlobo lapha kwaMthethwa. Enye yamadodakazi eNkosi uJobe yayigane iNkosi uKhondlo kwaQwabe. Indodakazi yeNkosi uJobe yafika kwaQwabe yazala inkosazana uMfunda. UMfunda yena wayeseyogana iNkosi uMbhengi eLangeni kwaMhlongo wafike wazala iNkosazana uNandi.

INdlunkulu uNandi yafikela emzini waseNhlambeni, kuMmbiya kaShangane kaJobe kwaMthethwa. UMmbiya wayithatha iNdlunkulu uNandi wayoyethula eNkosini uDingiswayo, yabiza induna uNgomane kaMqomboli waseMdletsheni okunguyena owayephethe isigodi lapho okwakwakhe khona umuzi kaShangane wasEnhlambeni. Yathi akube uyena obheka le ngane yeNkosi uSenzangakhona nanxa ihlala kuMmbiya.

INdlunkulu uNandi ayihlalanga isikhathi eside emzini kaMmbiya kepha iNkosi uDingiswayo yathi ayinikezwe inxiwa lokwakha. Nebala induna yamnikeza endaweni yaseMancence ngasemfuleni iNselenyana. Phela iNkosi uDingiswayo yayigcizelele enduneni uNgomane ukuthi kayakhele iNdllovukazi uNandi umuzi ngokukhulu ukushesha. INkosi uDingiswayo

yawuqamba igama lomuzi weNdllovukazi yathi kuseGqogqa. Yase iyinikeza nezinkomo ukuze iklezele izingane zeNkosi ubisi. INdlunkulu uNandi kanye nendodana yayo uMntwana uShaka bafika lapha kwaMthethwa nje banomhlambi wezabo izinkomo. INkosi uDingiswayo ibanikeza izinkomo njena yenza usiko lokuhlonipha isigaba sobukhosi abavela kubo.

Elanda ngokufika kweNkosi uShaka kwaMthethwa ubaba uBuzetszeni Mdletshe wathi, uMntwana uShaka wafika kwaMthethwa eseneminyaka eyishumi nesithupha. Ngaleso sikhathi wayesekhombisa ngokusobala ukuthi uyiphisi loqobo kanti futhi engahlukani nokwelusa imfuyo, eyithanda kakhulu. Kuthe eluse izinkomo ngaphansi kwentaba iZimpoloba, kwaqhamuka ingwe yabamba inkonyana yayibulala. UMntwana uShaka wafuna ukuyephuca ingwe le nkonyana esiyibulele. Ingwe nayo ayizibekanga phansi yalahla inkonyane leyo maqede yakhwela yadilika kuye isho ukumbulala naye. Izinja zakhe zamelekelela wayijuqa ngejozi lakhe yenaba. Waseyithatha eyoyethula eNkosini uDingiswayo. INkosi yamxoshisa ngesithole.

Kwathi lapho eseneminyaka elishumi nesishiyagalombili kwakhona ibhubesi elase liqede izinkomo zeNkosi uDingiswayo. Kwathi ngelinye ilanga elusile laqhamuka lafike labamba inkabi yeNkosi layibulala. Walithathelela ngejozi lakhe waligwaza walibulala, wase elisa eNkosini. Lokhu kuhlabana kwakhe kwabuye kwamenzela ugazi olukhulu eNkosini uDingiswayo kanye nasesizweni sakwaMthethwa. INkosi yabuye yamxoshisa ngezithole ezinhlanu.

Kwathi lapho uMntwana uShaka eseneminyaka engamashumi amabili nanye wabuye wenza esinye isigameko esikhombisa ubuqhawe. Kwakukhona iqhawe leNkosi uDingiswayo eligama lalo kwakunguLembe kaLugaju wakwaMhlongo. ULembe lona wahlabana ezimpini zeNkosi uDingiswayo waze waphambana ikhanda wahlanya. INkosi uDingiswayo yakhipha impi yayo iyohlasela ifuna izinkomo iholwa nguLembe engakahlanyi. Amabutho ayo afika ayilwa ngenkulu impumelelo leyo mpi, abuya nomhlambi wezinkomo. Kwathi lapho amabutho efika nazo ezweni lakwaMthethwa uLembe wazithatha zonke wathi ngezakhe.

Wazibeka ehlathini wayesakha iqhugwana lakhe wahlala khona wazelusa ebheke abathi bayazilanda. INkosi uDingiswayo kwathi uma ithola lowo mbiko yathukuthela kakhulu yase ithumela amabutho ayo yathi awazilande afike ambambe noLembe abuye naye kuyo. Kwathi lapho uLembe ewabona eseza lena kude waphuma wagiya waqephuza wawaqonda ngqo ephethe incula yakhe. Amabutho abaleka azephula azishiya ezibhekile izinkomo zeNkosi. INkosi uDingiswayo yakhathazeka kakhulu ingasazi ukuthi konje uLembe izomjezisa kanjani kulokhu kwenza kwakhe. UMntwana uShaka waxoxela induna uNgomane wathi yena angazilanda lezo nkomo zeNkosi uDingiswayo.

Induna yaluthatha lolu daba olushiwo nguMntwana uShaka yayolwethula enkosini. INkosi yathi uNgomane akeze naye uMntwana uShaka azoyichazela ukuthi uzokwenza kanjani, lokhu uLembe esebaqedile abantu bayo. UMntwana uShaka kwathi uma eseyichazele iNkosi yase imnika amabutho yathi akahambe nawo ukuze amelekelele uma uhlanya selubhekene naye. Kwathi lapho amabutho esesondela ehlathini uLembe waphuma wenza njengasemihleni.

Amabutho abaleka amshiya uMntwana uShaka naye wacina ewalandela ngejubane. Wabuya nawo futhi ecabanga ukuthi manje asezoba naso isibindi. Kwaba ukuqhamuka kukaLembe amabutho emba ambulula, wasala yedwa futhi. UMntwana uShaka waqoma ukufa kunokubalekela uhlanya. Kwathi lapho esebhekene naye uLembe ubuso nobuso wamuthi sika maqede, lwavika lwagoqana uhlanya lwansondo lwavala ngisho amehlo alo. Waseluthwala ngejozi umfo kaSenzangakhona qede wahlaba umthokozo wathi:

“Ngadla mina Shaka kashayeki
UNodumehlezi kaMenzi
ILemb’eleqamanye
AmaLembe ngokukhalipha.”

Kwathi amabutho ayesebaleke amshiya abuya akhamisa imilomo emangele ukuthi lesi sibindi esingaka lo mfana usithathaphi. UMntwana uShaka wawayala amabutho ukuba aqoqe zonke izinkomo zeNkosi abuyele nazo Oyengweni. Ngalelo langa uMntwana uShaka wemukelwa

ngodumo olwesabekayo oYengweni. INkosi uDingiswayo yamxoshisa ngezithole eziyishumi. Ngale nkathi uMntwana uShaka wayesephenduke isilomo sezwe lonke lakwaMthethwa.

Kuthe lapho uMntwana uShaka eseneminyaka engamashumi amabili nantathu kwashona induna yebutho egama layo uThayiza Mthethwa. UThayiza lona wayephethe ibutho leZichwe. INkosi uDingiswayo yase ijuba uMntwana uShaka ukuba aphaathe lelo butho leZichwe. Ibutho leZichwe laba namandla amakhulu ngesikhathi seliphethwe uMntwana uShaka. Impi yeNkosi uDingiswayo yayibasaphume ukuyohlasela iholwa ngumntwana uShaka ifike inqobe.

UMntwana uShaka wayeluleka iNkosi uDingiswayo ukuba uma isisehlulile isitha sayo kuhle isibulale kube kanye. INkosi yasiphikisa leso seluleko sakhe yathi uma yenza njalo isiyokulwa nobani kusasa. Kwathi uma uMntwana uShaka eseneminyaka engamashumi amabili nesishiyagalolunye iNkosi uDingiswayo yathumela uNgomane kaMqomboli Mdletshe kanye noSiwangu kaMbikwane kaKhayi Mthethwa eSilweni uSenzangakhona. Yathi abayobikela iSilo uSenzangakho ukuthi uMntwana uShaka uhlezi kuyo ngakho ifuna incazelo yalokho. ISilo uSenzangakhona sasuka kwaNobamba siyobonana neNkosi uDingiswayo ngodaba loMntwana uShaka. Sasiphelekezelwa yibandla lamadoda ayezsilalelisa lolu daba. Kulawo madoda kwakukhona aBantwana bobukhosi bukaZulu uMntwana uMfolozi kaJama, uMntwana uSojjiyisa kaJama, uMntwana uMenziwa kaXhoko, uNhlaka Mdlalose kanye nezinduna uSompisi wakwaNtuli, uMahole wakwaKhoza, kanye noTholudaba wakwaNdlovu owayeyimbongi yeSilo uSenzangakhona. Kwakukhona noMndlunkulu weSilo uSenzangakhona, uMkabi okaSodubo, uLangazana okaGubeshe, uNcaka okaMncinci, uMagula okaNtshongolo, kanye neNjinjikazi uBhibhi okaSompisi.

Bafika balibona iWundlu leSilo lilihle lesabeka. Lalikhulile liwushiyile umhlabathi lingangaso iSilo uSenzangakhona. Ngale nkathi ubude balo babulinganiselwa kumafidi ayisithupha namagxathu amathathu (okulinganiselwa kumamitha amabili). IWundlu leli leSilo ukhalo lwalo lwalwendlalekile lumi kahle kakhulu kubonakala ukuthi uMntwana weNgonyama uqobo. UMntwana uShaka wayensundu ngebala engemnyama njengoba

abanye bembeka kanjalo. Wayakhiwe eyisidlakela, enesithunzi sobukhosi kanti futhi enehliziyo encane kakhulu. Ukuba nenhliziyo encane kwakhe kuyacaca ukuthi kwakwenziwa indlela akhuliswa ngayo yokuhlumezeka nokungalutholi uthando kwababeseduze naye. Yonke into ayithintayo wayeyenza ngamandla amakhulu.

Kwakuthi uma kubanjwa izinkomo esibayeni zelashwa, uMntwana uShaka ayigxavule ngesandla esisodwa ayiphakamise umlenze ayihlole amakhizane ngaphansi ezinkwapheni engasizwa muntu. ISilo uShaka sasinesithunzi ngangokuthi ngisho abakwabo babesaba ukusiphendula uma sikhuluma. Induna uNgomane nguyena kuphela owayesiphendula uma sesithukuthele. Omunye esasimhlonipha kakhulu yiNkosi uNqetho wakwaQwabe okuthiwa yena wayekwazi ngisho ukutshaka amathe phambi kwaso singasho lutho. Nguyena owayesina emi eduze kwaso uma sigubha umkhosi wokweshwama. Kwathi lapho iSilo uSenzangakhona sesibuya ohambeni kwaso lwakwaMthethwa sadunguzela sakhothama ngonyaka we-1816.

Kuliqiniso esilaziyo ukuthi iNgonyama uShaka iyona eyalwa yahlanganisa izizwe zonke ezabe zikhona eNingizimu yezwekazi i-Afrika. Nanxa siqinisa kanjalo kepha futhi kuliqiniso elingephikwe ukuthi ingxenye yomsebenzi omkhulu weSilo uShaka wabe sewenziwe yiNkosi uDingiswayo kaJobe wakwaMthethwa. INkosi uDingiswayo yabe seyinqobe izizwe zamakhosi angaphezulu kwamashumi amathathu kuleli zwe lingakabizwa ngokuthi ngelaKwaZulu. Khona manjalo futhi ukuthi neNkosi uZwide kaLanga wakwaNdwandwe nayo uqobo lwayo yaba neqhaza elikhulu ekwakhiweni kwesizwe lesi sikaZulu. Ukunqotshwa kwezizwe eziningi yilawa makhosi amabili kwenza ukuba iSilo uShaka sihlanganise kalula ngaphansi kwaso imibuso eyabe seyakhiwe.

Amakhosi okuqiniswa ngokuthi anqotshwa yiNkosi uDingiswayo yilana alandelayo: INkosi uJama kaMnisi wesizwe sabaThembu owayebusela emzini wakhe waseNhlanguwini, iNkosi uKhondlo wesizwe sakwaQwabe eMthandeni, iNkosi uMadlokovu kaMlaba eMangadini, INkosi uXabhashe kaDonda Xulu owayebusela emzini wakhe waseNkweleni endaweni yaseLumbi, iNkosi uMakhedama kaMbhenzi wasElangeni kwaMhlongo, iNkosi uPhungashe Buthelezi, Ekushumayeleni, iNkosi uKhayisi kaShandu endaweni yaseZihlalo, iNkosi

uNyanya kaSogidi Dlamini endaweni yakwaMachanca, iNkosi uDonda wesizwe sakwaKhumalo emaNtungweni, iNkosi uZikode wesizwe sakwaMbonambi, iNkosi uNqoboka kaLanga kwaSokhulu, iNkosi uKhushwayo kaGwabini wesizwe sakwaDube. iNkosi uSibhaca wasemaGengeni, iNkosi uKhonjwayo wasemaZimeleni ezaPhowane, iNkosi uMlotshwa emaNcubeni endaweni yaseDukuduku, iNkosi uMaliba wasemaCambini, iNkosi uMandeku wakwaMsweli, iNkosi uKhondlo waseMatshalini, iNkosi uVezi wasemaHlutshini. iNkosi uMatiwane kaMansumpa emaNngwaneni, iNkosi uNgcobo oThukela, iNkosi uMncube oThukela, iNkosi uMchunu eyayakhe phezu koThukela kuze kuyobamba eMzinyathi, iNkosi uZwide kaLanga kwaNdwandwe, iNkosi uZwide nanxa yase yehlulwe kaningi iNkosi uDingiswayo, kepha yabuye yaba namaqhinga ngokusizwa unina iNdllovukazi uNtombazi indlamadoda. Kwenziwa uzungu yamenyelwa ejadwini iNkosi uDingiswayo, lapho uZwide afike wayibulalela khona. Nesizwe seNgonyama uSenzangakhona ezala sona iSilo uShaka sasiyingxenye yalezo zizwe ezazinqotshwe yiNkosi uDingiswayo.

4.2.3 INKOSI USHAKA ITHATHA UBUKHOSI BAKWAZULU

INgonyama uShaka kuthe uma ithatha isihlalo sobukhosi yasiphaka impi yayohlasela iNkosi uPhungashe kaQwanguwane wakwaButhelezi. Imhlasela nje ngoba iphindiselela uyise iSilo uSenzangakhona. INkosi uPhungashe kwakuthi ima ifuna izinkomo ihlasele iSilo uSenzangakhona, kuthi uma isimehlulike bese imthumba ihambe naye njengesiboshwa esiyimpango yayo.

INdlunkulu yakwaZulu yayisuka ngaso leso sikhathi iyobonisana neNkosi uPhungashe icele ukuba adedele iSilo uSenzangakhona. INkosi uPhungashe yayithi abamkhiphe ngezinkomo lezo ezifunwa yiyo. INdlunkulu izikhiphe zonke lezo zinkomo ezifunwa iNkosi uPhungashe. INkosi uPhungashe bese iyasidedela iSilo uSenzangakhona bahambe naso. Kwathi lapho iSilo uShaka siphaka impi yaso isiyolwa neNkosi uPhungashe kwaba ngelikhulu ihlaya kwabakwaButhelezi. Babemangaliswa ukuthi iSilo uShaka sasisesincane kakhulu ukuba sasingaze sicabange ukuthi singalwa neNkosi uPhungashe. ISilo uShaka salwa impi enkulu

enobuhlakani neyaba ngeyomlando kuze kube namuhla. Samehlula uPhungashe kwaze kwakhala iNkosi uZwide kaLanga. Sazidla zonke izinkomo zakhe.

Kwathi ngemuva kwaleyo mpi sasesiphikelela ekhaya konina kwaMhlongo sesiyoziphindiselela kubo ekuhlukunyezweni ababekwenza kuso siseyingane. Safika nakhona sababulala bonke esasibaqondile sashiya iNkosi uMakhedama. Sase sihlasela abasemaQungebeni kanye nabakwaSibiya sabanqoba. Lezi zizwe ezimbili zazakhelene nezwe likaZulu.

Sasuka lapho sayohlasela abakwaZwane impi iholwa yinduna uNhlaka wakwaMdlalose sabehlula nabo. Kwathi kusenjalo sase sibhekana neNkosi uMatiwane kaMansumpa wesizwe saseMangwaneni. Naye samehlula kuhle kwebhubesi lishwabadela ithole lenyathi. Sasinqoba la makhosi qede sithathe amabutho siwafake ngaphansi kwawaso.

Impi enkulu kunazo zonke eyaliwa iSilo uShaka kwaba ngekaZwide kaLanga. Sabhekana naye okokuqala empini yakwaGqokli phezu kweMfolozi emhlophe. Kuthe eyesibili yabambana Elangwe phezu komfula uMhlathuze. Impi yeSilo uShaka yawagoqa amaNdwandwe kuhle komuntu esonga icansi.

Kwaba ukwehlulwa kwakhe uZwide okokugcina. INgonyama uShaka yadidiyela zonke lezi zizwe ngaphansi kombuso wayo, izakhela phezu kwesisekelo esisodwa esiyisizwe sikaZulu. INgonyama uShaka yayenza lo msebenzi omkhulu kangaka ibambisene neZikhulu eziningi zezwe layo. Izikhulu ezazigqame kakhulu ekwakhiweni lwalo mbuso kaZulu nguNdunankulu wezwe uNgomane kaMqomboli waseMdletsheni kanye noNdunankulu wempi uMdlaka kaNcidi waseMgazini.

UNdunankulu uMdlaka wayesebenza ebambisene nezikhulu ezinye ukulwa izimpi eziningi zeNgonyama uShaka. Ezinye zazo kwakunguMgobhozi ovelentabeni umfo wakwaMsani. Kukhona uNqoboka wakwaSokhulu ababekhule naye kwaMthethwa. UNgomane nguyena owayenguNdunankulu wezwe lakwaZulu.

INgonyama uShaka ithatha isihlalo sobukhosi sikaZulu nje kade iyingxenywe yokwakhisa iNkosi uDingiswayo umbuso wabaThethwa. Onke la makhosi anqotshwa iNkosi uDingiswayo iLembe lingelinye lamaqhawe ayehlabana ngamandla amakhulu kulezo zimpi. Kwathi iNkosi uDingiswayo isithi isilinqobile lonke izwe, kanti ayibuzanga elangeni. INkosi uZwide kaLanga wayelala engalele eninga ngamaqhinga angawenza okunqoba iNkosi uDingiswayo okuyiyona yodwa eyayisimehlule kaningi. INkosi uLanga kaXaba wakwaNdwandwe iyona eyayisisebenze kakhulu ukwakha umbuso omkhulu wesizwe sakwaNdwandwe.

Yayiganwe yiNdlovukazi uNtombazi, intombi yakwaNdlangamandla kwaKhethiphela endaweni yaseDumbe. INdlovukazi uNtombazi okaNdlangamandla kwakuyinkosikazi eyayishisekela ukwandisa umbuso wobukhosi besizwe samaNdwandwe. Waba nesandla ukusiza umyeni wakhe kanjalo nenduna yakhe wayisiza ngamandla amakhulu ekunqobeni izitha zayo.

Amandla eNkosi uZwide kaLanga akhula adlondlobala alisibekela lonke elalisenyakatho yomfula iMfolozi Emnyama laze layobamba olwandle. Umngcele wombuso wayo wawusuka phansi endaweni yaseMfekayi wenyuke ngomfula iHluhluwe uyonqamula phezulu kwaHlabisa uze uyongena emfuleni iMfolozi Emnyama. Wenyuke njalo ngayo bese ungena emfuleni iSikhwebezi uthathe iNgome uze uyoshaya OPhongolo, wehle njalo uyobamba izintaba zoBombo uphikelele phansi olwandle. INkosi uZwide yayisiwehlule onke amakhosi ayekade ebusa kule ndawo.

INkosi uZwide noma yayisinempi enkulu kepha yayisebenzisa kakhulu amaqhinga nengqondo ekunqobeni kwayo izitha zayo. Yanqoba yonke imibuso emikhulu eyabe iseduze kwezwe layo. Yanqoba iNkosi uPhakathi wesizwe sasemaNcwangeni endaweni yaseMfekayi.

Yehlula iNkosi uMbusi kaMbozana wesizwe saseMangwaneni. Yehlula iNkosi uMatiwana kaMansumpa eMangwaneni. Yanqoba iNkosi uMlotha emaNtshalini. INdlovukazi uNtombazi yathi ifuna amakhanda ala makhosi izohlobisa ngawo esigodlweni sayo

kwaNdwandwe. Nebala iNkosi uZwide yayiwathatha amakhanda ala makhosi iyowanikeza unina iNdlovukazi uNtombazi njengesicelo sayo.

iNdlovukazi uNtombazi kwakuthi uma isilitholile ikhanda leNkosi elifunayo bese itshela iNkosi uZwide ukuthi ilibona liyibuka njalo sengathi linesizungu. Kwathi kuwona lowo mnyama iNdlovukazi uNtombazi yasithi akulandwe ikhanda leNkosi uMalusi kaMkhatshwa Nxumalo lizohlala namanye amakhanda amakhosi amakhulu. Nebala yabulawa iNkosi uMalusi lathathwa ikhanda layo lazobekwa kwaNtombazi. INkosi uMalusi yayiganwe ngudadewabo weNkosi uDingiswayo ogama lakhe kwakunguNomathuli.

Kwathi kusenjalo iNdlovukazi uNtombazi yabopha uzungu lokuba kulandwe ikhanda leNkosi uDingiswayo. Lolu zungu lwabopheka kalula ngoba iNkosi uDingiswayo yayiqonywe uNtombazana owayengudadewabo weNkosi uZwide. Kwathi iNkosi uDingiswayo ingalindele kwafika izithunywa zivela kwaNxumalo zilethe umbiko wokuthi iNkosi uMalusi ibulewe yiNkosi uZwide. Yathukuthela yasiphaka impi iyibhekisa eNkosini uZwide kwaNdwandwe. Yathumela naseSilweni uShaka kwaZulu ukuba naso siphume nempi yaso yathi sebeyohlangana ngendlela ebheke kwaNdwandwe.

Kwathi ukuba izinhlozi zeNkosi uZwide zikuzwe ukuthi impi yakwaMthethwa iyahloma izophindisela ukubulawa kweNkosi uMalusi, zawuhlaba zawulawula lowo mbiko esizweni sakwaNdwandwe. INkosi uZwide yayinolwazi oluphelele lokuthi iNkosi uDingiswayo isiyehlule kaningi kepha ingayibulali. Ngakho yaba novalo olukhulu lokuthi namuhla ubukhosi bayo sebungahle bushabalale. INdlovukazi uNtombazi yavela neqhinga kuwona lowo mnyama yalendlala ngaphambi kwendodana yayo iNkosi uZwide. Leli qhinga lemukelwa iNkosi uZwide kanye nezinduna zayo. Kwathunyelwa kwaMthethwa iNkosazana yesizwe samaNdwandwe uNtombazana ukuyomema iNkosi uDingiswayo ukuba ize emcimbini omkhulu wejadu lezintombi zakwaNdwandwe.

Kuthe impi yeNkosi uDingiswayo isesendleleni, yahlangana nodwendwe lwamakhosazana amahle obukhosi bakwaNdwandwe ayeholwa yiNkosazana uNtombazana. Amakhosazana afika atshela iNkosi uDingiswayo ukuthi azoyimema ukuba ihambele ijadu elikhulu

lezintombi zobukhosi besizwe sakwaNdwandwe. INkosi uDingiswayo yaba nokudideka okukhulu lapho isibona isizomenywa yisithandwa sayo okuyiNkosazana yobukhosi bakwaNdwandwe uNtombazana.

Yayimisa impi yayo khona lapho endleleni yona yalibala ukuxoxisana namakhosazana akwaNdwandwe. Inkosazana yakwaNdwandwe uNtombazana yayihunga iNkosi uDingiswayo iya iqhela kancane nayo emabuthweni ayo. INkosi uDingiswayo yayingumuntu woxolo ngakho noma yayisiphake impi kepha yayisazimisele ukuxoxisana ngokubalamula ngokuthula abakwaNxumalo. Okwathi iNkosi uDingiswayo ingazelele yabona seyivukelwa yibutho likaZwide layibamba labaleka nayo. Impi yeNkosi uDingiswayo ayiqondanga ukuthi ngempela kwenzakalani uma iNkosi yabo bengasayiboni.

UNtombazana wazi lonke uhlelo lozungu lokuthi ngalobo busuku kwakuzobulawa isoka lakhe. Kwathi kwesikabhadakazi bangena abeNguni abamnyama qede bayibamba iNkosi uDingiswayo bayinquma ikhanda. Balithatha ngaso lesi sikhathi layokwethulwa kuNdlovukazi uNtombazi. Lesi sigameko sokubulawa kweNkosi uDingiswayo saba ukunqoba okukhulu kweNkosi uZwide kanye nesizwe sakwaNdwandwe.

Uyasuka uNtombazi usethi uyabona ukuthi amakhosi lana ayathanda ukuhlala ndawonye abhunge ngezindaba zokuphathwa kwezwe. Wasethi akulandwe ikhanda leNkosi uDonda emaNtungweni. Kwathi ngemuva kwalokho wathi abalande ikhanda leNkosi uMashobana uyise kaMzilikazi. Konke lokhu uNtombazi ukwenza ngesandla somntanakhe iNkosi uZwide kaLanga.

Impumelelo yeNkosi uZwide yamnikeza umdlandla wokuba awandise kakhulu umbuso wakhe. Wasethumela eNgonyameni uShaka ethi ayikhokhe isethembiso esasenziwe uyise iSilo uSenzangakhona. Kwathi ngenkathi iSilo uSenzangakhona sivusa umuzi omdala weSilo uMageba owawakhiwe endaweni yaseSihlungu sase sihlushwa yiNkosi uPhungashe ethi lo muzi wakhiwe endaweni yakhe. Lo muzi wawunikezwe uMntwana uFakazi kaMageba ngakho iSilo uSenzangakhona sasivusa inxiwa likaKhokho waso.

Kwathi lapho iSilo uSenzangakhona sibona lokhu kuhlukunyenziwa kwaso yiNkosi uPhungashe sabe sesicela usizo lokuvikelwa kulolu laka yiNkosi uZwide kaLanga. ISilo uSenzangakhona sayethembisa iNkosi uZwide ukuthi siyoyiganisela amakhosazana amabili amahle kakhulu obukhosi bukaZulu uma siyilekelele olakeni lweNkosi uPhungashe. Kuthe iSilo uSenzangakhona singakasifezi lesi sethembiso saso neNkosi uZwide sakhothama.

INkosi uZwide ngale nkathi ithumela eSilweni uShaka yayisinamandla amakhulu futhi isingumbusi wezwe lonke elalisenyakatho nomfula uThukela. INkosi uZwide yayisithi isikweletu ngokosiko lwesintu sikhokhwa yinkosana, ngakho iSilo uShaka asilethe lawo makhosazana esawethenjiswa yiSilo uSenzangakhona sisaphila. INkosi uZwide yabona ukuthi isilitholile isu lokuholela iSilo uShaka ogibeni lokuthola ikhanda laso.

Kwathi lapho izithunywa zeNkosi uZwide zifika nalawo mazwi eSilweni uShaka sathukuthela sathelwa ngamanzi lokhu vele sasisayibambe igqubu iNkosi uZwide lokuthi yayibulele iNkosi uDingiswayo. Phela iSilo uShaka sasiyibiza iNkosi uDingiswayo ngokuthi inguyise ngoba iyona eyasikhulisayo. ISilo uShaka saphendula izithunywa zeNkosi uZwide sathi; “Ngeke mina nginikele ngamakhosazana obukhosi bukaZulu kulolo lugagada oludala oselwaqeda amaKhosi omhlaba. Uma ewafuna amakhosazana aseNdlunkulu akeze azowathatha yena uzokuthola akufunayo”. ISilo uShaka sasho lawo mazwi emveni kokuba sesehlule iNkosi uPhungashe owayehlupha uyise. Samxosha uPhungashe samweza iMfolozi emnyama wayongenisa ezweni likaZwide esephaphatheka waze wafike wakhonza khona. INkosi uZwide yabuza ukuthi “ngempela leyo Nkosi engaxosha iNkosi enkulu njengawe Phungashe ezweni layo ibaleke ilishiye. ngempela ingakanani?” INkosi uPhungashe yaphendula yathi; “Ngumfana nje, kepha impi yakhe ilwa njengomlilo wequbula engingakaze ngiwubone empilweni yami iholwa nguye mathupha.” INkosi uZwide yathukuthela yayiphaka impi yayo ithi izochoba intwala nje kuleli gamanxandukwana likaSenzangakhona. Impi yeLembe yenza izimanga ezazingabhekiwe umhlaba ngokwehlula iNkosi uZwide kaLanga.

Ukunqotshwa kweNkosi uZwide kwanikeza iSilo uShaka ithuba lokuba sakhe uhlobo lombuso esasinephupho elithile ngawo. Sazihlanganisa zonke izizwe ezazehlulwe yiNkosi uDingiswayo kanye nalezo ezazahlulwe iNkosi uZwide.

ISilo uShaka sayiphaka impi yaso saze saphumela ngaphandle kwemingcele yezwe laso. Ngale nkathi sikulo mkhankaso wokubumba umbuso kaZulu sawanqoba amakhosi ezizwe ezahlukeneyo saze sayokuma ngomfula iZambezi enhla, kwathi ezansi sayokuma ngomfula uMzimvubu. Sahlanganisa izizwe zabeNguni kanye nezabeSuthu sakha ngazo umbusokazi omkhulu kaZulu.

Ngaphezu komsebenzi omkhulu kangaka owenziwa iSilo uShaka kepha sibonakala singeyena umuntu owayefuna ukuzakhela udumo lwaso. Sasisemalungelweni amakhulu okuba izizwe lezi esasesizingobile sizibize ngokuthi zingamaShaka kepha asikwenzanga lokho, sedlula sazethula koyinsika yenhlabathi nabantu iNgonyama uZulu kaMalandela.

Umkhonto esanqoba ngawo lezi zizwe sasiwakhelwe yiNkosi uMabhodla wesizwe sakwaMbonambi, endaweni yaseNhlabane namuhla eyaziwa ngokuthi kuseRichard's Bay. ISilo uShaka yisona esaba nohlelo lokuthi sifuna lo mkhonto waso wenziwe ume kanjani ukudla kwawo kanye nothi lwawo.

AbakwaMbonambi bathi iNkosi uMabhodla yaphuma namadoda bayohlala entabeni yemiHlwathi ephezu kolwandle, bazila ukuya ezindlini zabo. Benza imihlatshelo yezinkomo ezimnyama khona lapho entabeni, becela ukuba abaphansi baveze insimbi yokwenza lowo mkhonto weSilo.

Kwathi ngemuva kwezinsuku ezithile bavuka ekuseni bayithola insimbi incibilike yoma ngaphezu kwesihlabathi. INkosi uMabodla yayiwatshelile amabutho ngenkathi iphuma nawo ekhaya layo ukuthi insimbi yalowo mkhonto yayingezukumbiwa phansi kepha yayizoethwa iziNyandezulu zobukhosi bukaZulu ezingamathongo eSilo uShaka.

INkosi uMabhodla yayithatha insimbi leyo yayithaka nemilingo yayo yase ikhanda umkhonto owawufunwa yiSilo uShaka. Isizwe lesi sakwaMbonambi saziswa kakhulu ngokuthi asikaze silichithe igazi ngokulwa izimpi zemibango yokubuswa kwezwe.

Ngakho kunenkolelo yokuthi iSilo uShaka sembululelwa satshelwa ngabaphansi ukuthi asilande umkhonto waso eNkosini uMabhodla. Kuzokhumbuleka ukuthi ngenkathi iNgonyama uSenzangakhona ivakashele iNkosi uDingiswayo kwaMthethwa, uMntwana uShaka wacela kuyo umkhonto kepha yala nawo yathi ngokaSigujana yena izomenzela omunye.

4.2.4 OKWAKUSHIWO NGABASENDLUNKULU NGESILO USHAKA

Kunokushaqisayo okushiwo ngababhali ngeSilo uShaka lapho bethi iNdlovukazi emzalayo uNandi, yabulawa yiso ngonya olwesabekayo. Lokhu kwavela khona eNdlovukazi lapho sebeyisentelela khona iNgonyama uShaka. Basebefuna ukuba bayibulale abagcina bekuzezile. Iqiniso yileli: INdlovukazi uNandi yagula kakhulu kangangokuthi kwaze kwathunyelwa isigijimi sayobikela iNgonyama uShaka eyayisekuzingeleni ngaleso sikhathi.

Kwathi uma iNgonyama iwuthola lowo mbiko yakumisa ukuzingela yaphuthuma ekhaya ukuba iyobona iNdlovukazi. INgonyama uShaka enqineni yayo yayinomlungu uFynn okwathi ekufikeni kwayo emzini weNdlovukazi eMkhindini mhla ziyishumi enyangeni kaMfumu ngonyaka we-1827 yathi uFynn akangene lapho kwakulele khona iNdlovukazi ayihlole. Nebala kwathi ekuphumeni kwakhe uFynn wayitshela iNgonyama ukuthi isimo usifice sisibi kakhulu kangangokuthi akethembi ukuthi laliyoshona ilanga kulolo suku isaphila. Kwathi uma iNgonyama izwa lowo mbiko kaFynn yathi amabutho ayeyisingathile awabuyele emadlangaleni awo. Ngale nkathi iNgonyama uShaka yahlala isebuhlungwini obukhulu. Kwaphela isikhathi eside ingakhulami namuntu isosizini olwesabekayo. Yayininga icabanga ngale ntombi kaMbhengi eyayimkhulise kanzima yehla yenyuka naye yaqoma ukuhlupheka ukuze yona iNgonyama uShaka iphile. Namhlanje yayizomshiya yedwa kulo mhlaba, engasenabani owayengamzwela njengoba kwakwenza yona iNdlovukazi uNandi. Ngale nkathi iNgonyama uShaka yayisingethwe yizikhulu zezwe layo kuphela.

Kwathi kusenjalo kwavela izwi ngaphakathi lapho kwakulele khona iNdlovukazi lathi isikhotheme. Bathi lasukuma iLembe langena esigodlweni salo lalila.

Latshele izikhulu zalo ukuthi onke amabutho awavunulele iNdlovukazi ngemvunulo yempi. Ngemva kwesikhashana lingenile endlini laphuma nalo selihlobe ngayo imvunulo yezempi. INgonyama uShaka yeza ngaphambi kwendlu lapho kwakulele khona isidumbu seNdlovukazi ikakwe yizikhulu zayo. Bafika bema ngaphambi kwendlu leyo isikhathi esilinganiselwa emizuzwini engamashumi amathathu, okuyingxenye yehora. Babemi begebise amakhanda abo phezu kwezihlangu zabo belila. Usizi lwaludla umunyu, izinyembezi zazehla ziphophoza eNgonyameni uShaka. Kuthe kusenjalo yezwakala iNgonyama uShaka isiqhuma phezulu ngelikhulu izwi isikhala. Kwasuka esinamathambo isililo sekukhala wonke umuntu. Abantu bakwaZulu baqhamuka zonke izinkalo. Kwakhalwa ubusuku bonke. Baqala isililo beyizinkulungwane eziyishumi nesihlanu, kodwa kwathi kusa babebalelwa ezinkulungwaneni ezingamashumi ayisithupha.

Abantu abaningi babekhala baze bawe baquleke, abanye bafe khona lapho. INgonyama yahlaba izinkabi ezingamashumi amane ukunikela umphefumulo weNdlovukazi ezinyanyeni zesizwe. Kwathi ntambama iNgonyama uShaka nezikhulu zayo bema bazungeza indlu lapho kwakubekwe khona isidumbu seNdlovukazi. Amabutho ayehlabelela amahubo amakhulu empi ayephelekezela ngawo iNdlovukazi kaZulu. Izimbongi zona zazehla zenyuca zinikela umphefumulo weNdlovukazi eMakhosini oHlanga aleleyo.

Kwaba khona abathatha amathuba sebezibulalela noma ngubani. Kuliqiniso ukuthi kwafa izinkulungwane zabantu kepha abaningi babengabulawa ngezwi elalivela eNgonyameni uShaka kepha base bebulalana bodwa, abanye beqedwa yindlala.

Isizwe sonke salanyulelwa nguGala kaNodade Biyela owayeqhamuka eMpaphala okunguye owancenga iNgonyama wathi ayigingqe itshe. Wathi: “Akhothama aMakhosi oHlanga kule lizwe kodwa awahambanga nabantu bawo.” Waxoshiswa ngezinkomo uGala, yiSilo uShaka sabuye samhlonipha ngokuthi akakhehle isicoco ngobuqhawe bakhe bokuzidela amathambo azoseluleka.

AbaseNdlunkulu bathatha ithuba kuwona lowo mnyana bathi iNgonyama inehliziyo embi isiqedile isizwe sikaPhunga noMageba. Bafaka umoya wenzondo owesabekayo kubantu bethi iNdlovukazi uNandi kayizifelanga kepha yayibulawe yiyona iNgonyama uShaka. La manga achelwa yibo aBantwana beSilo uMkabayi, uDingana kanye noMhlangana. Umoya wokwenyanya iNgonyama uShaka wacheleleka ngokushesha ezweni. Balwenza uzungu bayibulala iNgonyama kaZulu.

iSilo uShaka kwathi uma sithatha isihlalo sobukhosi sangeniswa ebuthweni lamaWombe elibuye laziwe ngokuthi uMbelebele. Kwathi ngemuva kwehlambo leNdlovukazi uNandi iSilo uShaka sabutha ibutho leZinyosi. Kuthe kusenjalo layophaka impi yalo layikhomba emaMpondweni iyogeza imikhonto isuka ehlambeni leNdlovukazi. Ithe ifika ingakapholisi ngisho namaseko ivela emaMpondweni wayiphaka futhi umfo kaSenzangakhona wayikhomba kwaSoshangane.

4.2.5 UZUNGU LOKUBULALA ISILO USHAKA

Amaxhwele ayisebenza ngezintelezi ezinkulu zempi eyichela, eyigoma, eyiqinisa ukuze ikwazi ukubhekana neyezitha. Kwathi uma sekuzwakala ukuthi impi isiyedlula ibheke kwaSoshangane aBantwana baluhlela baluphothula uzungu lwabo. Impi iphuma nje ihamba nabafowabo beSilo uMntwana uDingana kanye noMntwana uMhlangana. Kanti selokhu kukhothome iNdlovukazi uNandi lapha eNdlunkulu aBantwana beSilo babengasemnandi ngokubakhona kweSilo uShaka. Base benezinhlelo ezijulile zozungu lokuba basigudluze kubekwe omunye ezinganeni zeSilo uSenzangakhona. Lolu gibe lwaluphehlwa phambili yiNkosazana uMntwana uMkabayi kaJama onguyisekazi waso iSilo uShaka kanye nabafowabo ababili uMntwana uMhlangana noMntwana uDingana nenceku uMbopha kaSithayi wendlu yaseGazini.

Kwakuthi uma belubhunga lolu zungu lwalungqunyuzwa ebusuku yibo bobane kuphela babengamdingi umuntu wesihlanu nongahle alungene seluphakathi lolu daba. Igama ababelwakhela phezu kwalo lolu gobe ngelokuthi iNdlovukazi uNandi yabulawa yiso iSilo uShaka. Futhi nesizwe sikaMalandela usesiqedile ethi uphelekezela ngaso iNdlovukazi.

Baphuma nempi nje aBantwana oDingana noMhlangana, uMntwana uMkabayi uselishekelezile waliphothula ifindo logobe lwakhe. ISilo uShaka sathi impi ayiphume ngendlela yaseBaqulusini ize iyonqamula eNkomazi iyongena kwelakwaSoshangane.

ISilo sathi impi ingaphumi ngendlela enqamula izintaba zoBombo ngoba leyo ndlela inesifo sikamalaleveva esabulala uMntwana uNzibe ngenkathi iyohlasela oBhalule. Impi yaphumela esigodlweni sakwaDukuza, iholwa yiqhawe leSilo elikhulu uNdunankulu wempi uMdlaka kaNcidi waseMgazini. Kwathi uma isikwaCeza enhla nomfula iThaka yaphumula lapho yayisiyoze ivuke entathakusa ukuphuma kwekhwezi. UMntwana uMhlangana noMntwana uDingana bayihlubuka impi ebusuku bayongenisa emzini kaSithayi Zulu wendlu yaseGazini. USithayi lona kwakunguyise kaMbopha inceku enkulu yeSilo uShaka. Bangenisa lapha nje kuSithayi akulona iphutha, uhlelo lukaMbopha noMntwana uMkabayi. Kwathi lapho impi isiqhubeka ngakusasa kanti bona abasekho phakathi kwayo sebeyihlubukile babuyela emuva.

Basuka lapha kubo kwaMbopha ebusuku sebeyela emuva bephelekezelwa nguMntwana uNkunziyezindlovu waseGazini ngoba indlela babengezukuphela ebusuku. Bahamba bashesha bephikelele esigodlweni kwaDukuza. Laphaya kwaDukuza iSilo uShaka sasihlezi ngokukhululeka sazi ukuthi impi isekude ukubuya. Eduze kwesigodlo sakwaDukuza kwakunomuzi weSilo uShaka ogama lawo kwakukwaNyakamubi.

Kwakuthi uma iSilo sihlezi esibayeni kwaDukuza sibuke kahle izinkomo zaso kwaNyakamubi. Sikhapha impi nje kunamanxusa aso esasiwathume emaMpondweni eyofuna izinsiba zendwa. Ngenkathi uMntwana uMhlangana noMntwana uDingana befika lapha kwaDukuza iNgonyama uShaka yayikhuluma nalawa manxusa ayo ayevela kwelaMampondo. Kwathi uma bewela umfula iMbozamo base bethumela umfana bethi akayobabizela uMbopha, kepha angalingi atshele abanye ukuthi uthunywe yibo.

Waphuma uMbopha wahalakashela esebheke kubo. ISilo uShaka kwakuthe ngayizolo silele saphupha sifile inceku yaso uMbopha isikhonza enye iNkosi. Leli phupho leSilo lasihlupha kakhulu singazi ukuthi ngempela lisho ukuthini. ISilo uShaka saxoxela iphovela laso uPhampatha ngaleli phupho. UPhampatha wathi iSilo asimbulale uMbopha ngoba

usebonakala engasethembekile kuso. UMbopha wafika kubantwana wabatshela ukuthi iSilo sihlezi esibayeni kwaDukuza sibuka izinkomo zaso ngaphesheya kwaNyakamubi. Wabamisa idolu wathi akukho lutho olubonakala lungabaphazamisa kulolu zungu lwabo. Wasuka uMbopha wahamba phambili ebashiya ibanganyana, bona bamlandela eduze ngevundlayo indlela.

4.2.6 UKUKHOTHAMA KWESILO USHAKA

Kwathi ngenkathi uMbopha esondela esibayeni lapho kwakuhlezi khona iNgonyama uShaka, wayibona ikhuluma ngolaka nabafana besiyendane ababebuya emaMpondweni. UMbopha wabuyela emuva walanda umkhonto wakhe ngoba wayengakangeni esibayeni. INgonyama uShaka yayikhuluma nabo abafana besiyendane ibabuze ukuthi kade belibelephi isikhathi eside kangaka. Kwathi lapho aBantwana oMhlangana noDingana beqhamuka ngemuva kweSilo, banele babona ukuthi sihlezi nabathile babaleka bazephula baze bayocasha lokhu babengakaveli kuso. Bacathama baze bayofika kuMbopha bafika bamtshela ukuthi kukhona abathile abahlezi neSilo esibayeni.

UMbopha wasebaphendula wathi kubo abacashe othangweni oluseduze nesibaya, imikhonto yabo bayifihle ngaphansi kweziphuku zabo. UMbopha wangena esibayeni ephethe induku yakhe kanye nomkhonto. Wanele wabona ukuthi iSilo sikhuluma nabo ngokubakhahla wangena washesha uMbopha esibayeni sengathi naye uzobathethisa ngoba bedelela iNgonyama. Kwathi uma esondela kubo wabakhahlameza wathi bayikhohliselani iNgonyama.

Washo lawo mazwi wasondela kubo ngokukhulu ukushesha kuhle komuntu ozobagwaza ngengcula yakhe ayeyiphethe esandleni. Abafana besiyendane basukuma babaleka baphuma belakanyana esangweni. ISilo uShaka sabindwa yisidwa ngesenzo sikaMbopha esingejwayelekile. Sakhungatheka ukuthi ngempela yini lena eyayenziwa nguMbopha phambi kwaso. Kwathi lapho sithi siphendula amehlo sibheka eceleni kwaso sabona abafowabo uMhlangana noMntwana uDingana beza kuso sengathi bazosibingelela.

UMbopha wasiphisela ngengcula yakhe emhlané kuwona lowo mnyama. ISilo saphenduka sambheka sathi kuye: “Awu! Mbopha kaSithayi uyangigwaza. Ngenzeni kuwe?”

Kwathi lapho singakawagwinyi lawo mazwi, wasondela ngokushesha uMntwana uMhlangana eqhamuka ngasemuva wafika wawufaka umkhonto waphelela ohlangothini lwesinxele. Sasukuma nawo sathatha amanyathelo ambalwa sibheke ezansi esangweni. Wasondela noMntwana uDingana owayelandela ezithendeni zomfowabo uMntwana uMhlangana wafika wawuphisela emhlané owakhe. Yema khona lapho iNgonyama. Kwathi lapho iphenduka ibheka ngemuva kwahlangana amehlo ayo nabafowabo beyigwaza yathi kubo: “Nani bafowethu niyangibulala! Ngenzeni kini? Konakeleni? Nibulala mina nje ngeke nilibuse liyobuswa zinkonjane zezulu zona ezindiza phezulu, nezakhela ngodaka.” Yasho la mazwi qede yadengezela, ngaleyo nkathi izingazi zasezibuya ngomlomo nangamakhala. Amanxeba lana abasebeyigwaze wona igazi lase liphophoza kuwo kuhle kwempophoma yamanzi.

Kwathi lapho bezwa la mazwi aBantwana ayebhekiswe kubo yiSilo, aBantwana baphuma ngesamagundane belakanyana esangweni sebebaleka. UMbopha wema eyibuka kuhle komuntu oziphindiselayo, nowayesilindele ukuthi uma kwenzeka iSilo singawi asiqedele ngomkhonto. Yadiyazela iNgonyama izama ukungawi yaze yayoguqa phansi ngamadolo yaphangalala kanjalo iNkonyane kaNdaba.

Wasephuma uMbopha naye wayishiya kanjalo esibayeni. Kwathi uma sebeyibulele iNgonyama uShaka, bashaywa uvalo bethuka kakhulu, kwaba sengathi emiqondweni yabo izovuka ibalandele ibabhuqe ngeklwa layo. Kwakusemini yantambama izinkomo sezivuka ekuquleni ziklabela ukushona kwelanga.

Umzimba weSilo wasala udindilize kanjalo esibayeni ubusuku bonke. Kwathi ngakusasa ekuseni babuya aBantwana oDingana noMhlangana kanye nenceku uMbopha kaSithayi. Inhloso yabo kwakuyikuthi bazoqoqa amathambo eNgonyama bawalahle ngoba babengenaso isiqiniseko sokuthi izimpisi ziwudle zawuqeda yini umzimba wayo.

Basondela kancane behamba bekhokhoba babuye bacashe ukuze bangabonwa muntu. Kwathi ukufika kwabo esibayeni balunguza entubeni. Baba nokumangala kanye nokwethuka okukhulu lapho bebona umzimba weNgonyama uShaka ulokhu ulele udindilizile ungadliwe ndawo. Baqalaza yonke indawo sebeveva uvalo becabanga ukuthi mhlawumbe kade ugadwe ngamabutho ubusuku bonke. Bayaluza beshaqekile, bethuthumela ukwesaba abaze babona muntu. Kwathi lapho bengena esibayeni babuzana bodwa ukuthi lo mzimba weSilo bazowenze njani manje.

UMntwana uMhlangana wathi abawuthathe bayowufaka emfuleni iMbozamo ukuze udliwe zingwenya. Inceku uMbopha yona yathi awuthathwe uyotshingwa ehlathini, udliwe izilwane zasendle. Ekusondeleni kwabo kuwo babuye baba nokushaqeka uma sebebona phansi emqubeni izidladla zezimpisi lapho zazinyathela khona, zizungeze umzimba weSilo. Kwathi uma bewuphenduphendula bawufica ungadliwe ndawo.

Nanxa base benokuvumelana ukuthi uyolahlwa kepha imiqondo yabo yavuleka ngaleyo nkathi ukuthi lona abambuleleyo bekungeyena umuntu nje owejwayelekileyo. Kwabakhanyela ukuthi iSilo uShaka besiyiNyandezulu uqobo lwayo. Ngawo lowo mzuzwana uMntwana uDingana wembulelwa wabona umbono owammangalisa. Wabona iSilo uShaka siphila, sihlezi namakhosi onke oHlanga.

Kwathi lapho esebone lo mbono wabatshele ayenabo ukuthi umzimba weSilo akavumi yena ukuba uyolahlwa ngoba sekuyamcacela ukuthi lona: “UbeyiWundlu laMakhosi oHlanga, ngakho akatshalwe ngokwenhlonipho yokubekwa kweZilo zikaZulu.” Babulala inkabi emnyama bathatha isikhumba sayo basonga umzimba wayo ngaso base besibopha ngomzungulu. Bawutshala emgodini wamabele esibayeni kwaDukuza okuyilapho silele ngokuthula iSilo sikaNdaba. Sekuphawuliwe ngomlando wenkosi uShaka, sekuzoqhathaniswa izibongo zenkosi uShaka nenoveli ethu uShaka.

4.3 UKUQHATHANISA IZIBONGO ZENKOSI USHAKA NENOVELI ETHI

“USHAKA”

Sekuphawuliwe ngesakhiwo sayo yomibili le mibhalo. Sekuzoqhathaniswa ukwethulwa komlando weNkosi uShaka ezibongweni kanye nasenovelini yomlando weNkosi uShaka. Kuzoqale kubhekwe okufanayo enovelini kanye nasezibongweni, bese kubhekwa okutholakala enovelini kuphela bese kugcinwa ngalokho okutholakala ezibongweni zeNkosi uShaka kuphela.

4.3.1 OKUFANAYO EZIBONGWENI KANYE NASENOVELINI

- **Ukuhlukumezeka kweNkosi uShaka**

Kunezigameko ezifanayo ezethulwe ezibongweni nasenovelini.

Ukuhlukumezeka kweNkosi uShaka bengakwamukeli ukuthi izoba yinkosi bebhinqa.

Njengalapho sizwa kuthiwa:

Uteku lwabafazi bakaNomgabi,

Betekula behlezi emlovini.

Beth' uShaka kayikubusa,

Kayikuba inkosi,

Kanti yilapho ezakunethezeka. (Nyembezi, 1958:20)

Njengoba kuvela ezibongweni nasenovelini esahlukweni sesibili kuyatholakala ngoba kwaNomgabi kwakungomunye wemizi yeNkosi uSenzangakhona. Kushiwo kuBhibhi unina kaSigujana owayecabanga ukuthi inkosi kuzoba indodana yakhe uSigujana kanti kuzocina kubuse iNkosi uShaka.

Ukuduma kweNkosi uShaka nakuba yayingakaziwa ukuthi ikhona kwaZulu uNodumehlezi kaMenzi. Lokhu kuyavela nakwinoveli esahlukweni sokuqala, lapho kukhulunywa ngokuthi uninakhulu weNkosi uShaka uMthaniya wanyonyobisa iNkosi uShaka ukuba izobonwa,

kwaduma ukuthi ufuye impaka ngoba phela iNkosi uShaka yayifihliwe. Nakho-ke sekuthiwa ayibhekwe le mpaka kanti uMudli usembalekisile sekubulawa umuzi waseBaqulusini ngoba kuthiwa iwona owaqamba la manga. Yikho nje kwathiwa uNodumehlezi kaMenzi ngoba lokho kubulawa komuzi waseBaqulusini kwamenza waduma esemncane.

Ukuhlaselwa kwesizwe sakwaButhelezi esasibuswa yiNkosi uPhungashe sikuthola ezibongweni uma kuthiwa:

UGasane kade lubagasela

Lugasel' uPhungashe wakwaButhelezi. (Nyembezi, 1958:24)

- **Ukuhlaselwa kwesizwe sakwaButhelezi**

Ukuhlaselwa kwesizwe sakwaButhelezi kutholakala esahlukweni sesine. Sithola ukuthi uPhungashe wahlaselwa ngoba edelele iNkosi uShaka wayibiza ngomfokazana kaDingiswayo.

- **Ukuhlaselwa kweNkosi uZwide**

Ukuhlaselwa kweNkosi yakwaNdwandwe uZwide kutholakala ezibongweni uma kuthiwa:

Izul' elidume emva komuzi eKuqobekeni

Laduma lazithath' izihlangu zamaPhela

Wamud' uNomhlanjana ezalwa nguZwid' emaPheleni

Wamudl' uNqabeni ezalwa nguZwid' emaPheleni

Wamudl' uMpepha ezalwa nguZwid' emaPheleni.

njll. (Nyembezi, 1958:23)

Enovelini konke lokhu kuhlaselwa kwesizwe sakwaNdwandwe kutholakala esahlukweni sesikhombisa. Uma kulokhu kukhulunywa ngamaPhela, kushiwo ibutho lakwaNdwandwe. UZwide wanqotshwa yinkosi uShaka.

- **Ukulanyulwa kombango wakwaNyuswa**

Ukulamula kweNkosi uShaka umbango wakwaNyuswa phakathi kwamadodana kaMapholoba uSihayo, noMgabi bebanga ubukhosi. INkosi uShaka yasebenzisa ubuhlakani ngokuthi isebenziseinja ekukhombeni inkosi, nebalainja yakhomba uSihayo. Lokhu kutholakala enovelini esahlukweni seshumi nanye.

Ezibongweni zeNkosi uShaka kuvela lapho kuthi:

Ubhiyoze kuNomangci phezulu,
Eyakunqumel' umbango wakwaNyuswa,
Kwakubangw' izinhlakuv' emanxiweni,
Bethi nteke! nteke! lindan' amajuba. Nalapho kuthiwa:
Okhangel' ezansi namadungela,
Izinkomo zawoSihayo zabuya,
Kwaye kwalandela nezikaMafongosi,
Ebezisengwa yindiki yakwaMavela. (Nyembezi, 1958:24)

- **Ukuhlaselwa kweNkosi yaseMakhuzeni**

INkosi uShaka iyohlasela uNomagaga iNkosi yaseMakhuzeni. Lesi sigameko sivele esahlukweni seshumi nambili enovelini lapho kuthiwa impi yeNkosi uShaka yathi ingasayiboni indlela yezwa ngeqhude lakwaNomagaga likhala kanti selivusa abasekhaya namabutho eNkosi uShaka abe asewubona umuzi. UNomagaga wagcina enqotshiwe nakuba axwayiswa yiqhude. Ezibongweni sikuthola lapho iLembe libongwa kuthiwa:

Odabule kuBhuzana phezulu,
Wakhethelwa wudwendwe lwamaza,
Wadlula kuMcombo zigoduka
Wabuz' indlela kuDunjwa
Kanti ngabezibuza kuMbozane
Owandulel' ukuya kuNomagaga

Lafik' iqhude lamvimbela (Nyembezi, 1958:21)

- **Ukufa kukaPhakathwayo**

Ukufa kukaPhakathwayo, kukhona enovelini esahlukweni seshumi nesihlanu lapho kuthiwa impi kaPhakathwayo yehlulwa uZulu phezu koMhlathuze. Wafa uPhakathwayo wavele wasonteka intamo, ezibongweni kuthiwa:

Lwagasel'uSondaba woMthand' ehlez'ebandla (Nyembezi, 1958:24)

USondaba kushiwo uPhakathwayo kanti eMthandeni kwakuwumuzi kaPhakathwayo.

- **Ukubaleka kukaMzilikazi**

Ukubaleka kukaMzilikazi kaMashobane kutholakala esahlukweni samashumi amabili lapho sithola ukuthi wayekade ebalekela uZwide wayokhonza eNkosini uShaka. INkosi uShaka yathuma uMzilikazi ukuba ayodla izinkomo zikaHlanini, uMsuthu. Kepha sithola uMzilikazi ezigodlela ezinye izinkomo kwathi noma iNkosi uShaka ithumela imbuza ngalokhu wadelela. Yabe isimhlasela-ke wabaleka waqonda enyakatho. Uma kukhulunywa ngoMzilikazi ezibongweni kuthiwa:

Yaye yezwiwa ngamaNtungwa akwaSokhumalo. (Nyembezi, 1958:20)

- **Ukuqaqwa kwezisu zabakhulelwe**

Kungenkathi iNkosi uShaka ithi akuqaqwe izisu zabantu besifazane abakhulelwe ukuze ibone ukuthi ingane ihlala kanjani esiswini sikanina. Enovelini kutholakala esahlukweni seshumi nesikhombisa. Ezibongweni sikuthola lapho kuthiwa:

Ovuso ladi' umunt' osesiswini. (Nyembezi, 1958:26)

- **Imizi yeNkosi uShaka**

Imizi yeNkosi uShaka sithola ivela enovelini esahlukweni samashumu amabili nesihlanu kanti futhi nasezibongweni siyezwa ngomuzi wakhe wakwaBulawayo uma kuthiwa:

UMaswezisela wakithi kwaBulawayo (Nyembezi, 1958:23)

- **Amabutho eNkosi uShaka**

Amabutho eNkosi uShaka abaliwe enovelini esahlukweni samashumi amabili nane kanti ezibongweni sizwa kukhulunywa ngoMbelebele uma kuthiwa:

UDlungwane womBelebele.(Nyembezi, 1958:19)

- **Ukubulawa kohlanya**

Esahlukweni sesibili senoveli sithola iNkosi uShaka ibulala uhlanya olwase luhluphile kwaMthethwa kodwa kungekho owayenesibindi sokulihlasela. Ezibongweni kuthiwa:

Uhlany' olusemehlwen' amadoda. (Nyembezi, 1958:25)

- **Ukuhlaselwa kwezizwe zamaMpondo**

Esahlukweni seshumi nantathu sithola iNkosi uShaka ihlasela izizwe zamaMpondo izehlula lapho kuthiwa khona ezibongweni:

Inyath' ejame ngomkhonto phezu koMzimvubu,
AmaMpond' ayesaba nokuyehlela,
Nani boGambushe,
Nani boFaku
Ningamhlabi. (Nyembezi, 1958:40)

Imbongi kuNyembezi (1958:39) ithi namaMpondo lawahlasela iLembe. Yasuka ekhaya impi yakhe yaye yayomisa eSihluthankungu.

- **Ukubulawa kukaMudli**

Esahlukweni sesibili senoveli iNkosi uShaka ibulala uMudli. UMudli uyena owathi iNkosi uShaka ayithukuswe ngenkathi isencane. Uyena futhi uMudli owathi iNkosi uShaka ayinyenyiswe izobonwa ugoro wayo uMthaniya. Yena uMudli owabuye wayibalekisa iNkosi uShaka sekusolwa ukuthi uMthaniya ufuye impaka. Simthola kodwa esesondelene noBhibhi unina kaSigujana sebephenyela uSigujana ukuba kube uyena ozoba inkosi. Ngaleso sizathu iNkosi uShaka yabe isambulala uMudli. Ezibongweni zeNkosi uShaka kuthiwa:

Owashwabadel' izindlube zakwaMudli namakhasi (Nyembezi, 1958:26)

4.3.2 OKUTHOLAKALA ENOVELINI KUPHELA

Ukubulawa kukaSigujana ebulawa yiNkosi uShaka ebona ukuthi uzombangisa ubukhosi okusesahlukweni sesibili.

Ukuhlaselwa kwabaseLangeni yiNkosi uShaka ngoba ikhumbula ukuhlukumezeka eyakuthola isakhula. Lokhu kusesahlukweni sesithathu.

Enovelini kubuye kuxoxwe ngeNkosi uShaka isebandla esahlukweni sesihlanu lapho exoshisa ngenkomo indoda eyayishiyelana ugwayi ngaphandle kokulandula. Kuthiwa iNkosi uShaka yayihleli nebandla, yabe seyithumela izinceku ukuba ziyobheka ukuthi ngabe ukhona yini umuntu oshiyelana ugwayi engazange aqale ngokulandula. Nebala izinceku zayithola le ndoda emva kokuba sekulandule inqwaba. Kuso lesi sahluko kubuye kuxoxwe nangoGcugcwa oweba izinkomo zeNkosi uShaka kanye nokufa kwakhe uGcugcwa.

Enovelini esahlukweni sesithupha kukhulunywa ngendlala eyaba khona ngesikhathi seNkosi uShaka eyenza kwaze kwaba khona amazimu adla abantu njengoMdava kaNomazwe waseMadungeni.

Kuso isahluko sesithupha kukhulunywa ngokubulawa kwezangoma ezase ziqede abantu zibanuka. INkosi uShaka yathuma inceku yayo ukuba ifafaze igazi ensimini ukuze izangoma zibhule lowo owenza lo mhlola kepha sinye kuphela esabhula into eyiqiniso. INkosi uShaka yathi azibulawe izangoma.

Kusenovelini kuphela lapho sizwa khona ngokufika kwabelungu kwaZulu. UFarewell noFynn abaxoshiswa ngezinkomo. Sithola ukuthi ngokwenoveli kuthiwa iNkosi uShaka yabaphatha kahle abelungu. Lokhu kufika kwabelungu kuqala esahlukweni sesikhombisa. Esahlukeni sesishiyagalombili senoveli kukhulunywa ngeNkosi uShaka ihlasela uMbeje kaMagavuzi owayenenqaba engangenwayo ehlathini laseNgoma. Kuthiwa iNkosi uShaka yamqoba uMbeje isizwa abeLungu.

Isahluko sesishiyagalolunye senoveli asiveli ndawo ezibongweni zeNkosi uShaka lapho kukhulunywa khona ngokukhothama kwendlovukazi uNandi owayethandwa kakhulu iNkosi uShaka. Ziningi kakhulu izigameko ezenzeka emva kokukhothama kweNdlovukazi uNandi kepha azikho ezibongweni. Asikho isigameko lapho sekufa inqwaba yabantu ngoba kuthiwa abalilele indlovukazi. Udaba lukaGala kaNodade owathambisa inhliziyo yeNkosi uShaka ngokuthi kuyekwe ukubulawa kwabantu ngoba sekufe abantu abaningi nalo aluveli. Ukubulawa kukaMakhanda owayengagwebanga ingane yakhe uSililo okwenza yagcina isibulala abantu akukho ezibongweni.

Esahlukweni seshumi nambili kukhulunywa ngesizwe sasemaThulini esahlupha kakhulu iNkosi uShaka ngoba sicashe ehlathini ngaseBhiyafu, uma ethumba izinkomo zawo amaThuli abuye azicathamele azilande.

Ukubulawa kweNkosi yaseMatshalini uKhondlo kanye neNkosi yaseMangweni uNtshontsho okutholakala esahlukweni seshumi nantathu.

Isikhonyane esahlasela elakwaZulu sibuya nempi yakwaSoshangane esalibhuqa elakwaZulu ngesikhathi seNkosi uShaka ngonyaka we-1934-1936 enovelini lokhu kutholakala esahlukweni seshumi nantathu.

Akukho ndawo ezibongweni lapho sitshelwa khona ngabantu besifazane ababesempilweni yeNkosi uShaka kepha kusenovelini esahlukweni seshumi nesithupha lapho kukhulunywa ngezintombi zeNkosi uShaka ukuthi wayezibiza ngodadewabo. Ngisho uMbuzikazi wakwaCele ayemthanda kakhulu owaze wakhulelwa kepha ingane nonina babalekiswa baya kwaTembe.

Ukubulawa kwabantu besifazane abangamakhulu amane esahlukweni seshumi nesikhombisa okwakuthiwa iNkosi uShaka iphuphe befuya izimpaka.

Isiko lokweshwama leNkosi uShaka elisesahlukweni seshumi nesishiyagalolunye kuxoxwe ngalo kabanzi enovelini.

Imikhuba kanye nemithetho yeNkosi uShaka esesahlukweni samashumi amabili nanye emayelana nesicoco, ukusoka, abathakathi, ukwethwasa kanye nokuthomba.

Ukubulawa kweNkosi uShaka ibulawa abafowabo oDingane, uMhlangana kanye noMbopha kaSithayi okusesahlukweni samashumi amabili nambili.

Udaba lukaMbulazi okuthiwa unina uMonase wakwaNxumalo kwathi esebonakala engaphilile iNkosi uShaka yamabela umfowabo uMpande wayesezala uMbulazi. Lo Mbulazi owabanga ubukhosi neNkosi uCetshwayo wagcina ebulewe uMbulazi empini yaseNdondakusuka ngonyaka we-1856.

Enovelini sizwa ngokuvakashelwa ngephupho kweNkosi uShaka uMmbiya owayewumzala kaDingiswayo futhi waba njengoyise weNkosi uShaka ngenkathi idingile kwelakwaMthethwa. Lelo phupho kuthiwa lalithi abantu abaqhubeka nokulwa izimpi.

Kusenovelini kuphela esahlukweni seshumi nantathu lapho kukhulunywa khona ngokwehlulwa kwempi yeNkosi uShaka ihlulwa uSoshangane owayihlasela ebusuku ingazelele kwaphunyula abambalwa.

Esahlukweni seshumi nane kukhulunywa ngempi yasoBhalule kakhukhulelangoqo lapho kwakuyohlaselwa eSwazini kepha impi ayibange isafika eSwazini lapho ngoba yafika esigodini esinamaxhaphozi sasoBhalule yabulawa indlala kanye nomkhuhlane. Abanye badutshulwa amaHiligwa ngezibhamu abanye babulawa abeSuthu. Abasinda lapho bathi befika nje kwaZulu iNkosi uShaka yathi mababulawe.

Sekuzokhulunywa ngokutholakala ezibongweni zeNkosi uShaka kuphela okungatholakali enovelini.

4.3.3 OKUTHOLAKALA EZIBONGWENI KUPHELA

Ezibongweni zeNkosi uShaka kukhona lapho kuthiwa:

Inkom' ekhal' eMthonjaneni,
Izizwe zonke ziyizwil' ukulila,
Iziwe uDunjwa wasoYengeni,
Yezwiwa uMangcengeza wakwaKhali. (Nyembezi, 1958:20)

Lokhu akutholakali enovelini. Uma kukhulunywa ngoDunjwa wayengowasemzini owawukwaMthethwa ngesandla seNkosi uShaka. UMasinga (1958:36) uthi uMangcengeza yena wayeyiNkosi yaseMaMbatheni. Uma sekufa uDingiswayo noKhali wafa kwasala indodana uMangcengeza. INkosi uShaka yamhlasela wehlulwa. Ezibongweni sizwa kuthiwa:

Ondande ngokhal' olude,
Wadabul' emathanjen' abantabakaTayi,
Ebegodola beya kuMangwan' eNgonyameni. (Nyembezi, 1958:21)

Lo mlando awukho enovelini lapho kukhulunywa khona ngeNkosi uShaka ibulala uMafongosi kaBhovungana wakwaNgongoma wayesethumba abalandeli bakhe. UNgongoma akahlalanga kahle kwaZulu. Babe sebehlanganisa icebo lokubalekela kuDube. Wanqaba uDube esaba iNkosi uShaka. Babe sebehlukana phakathi abakwaNgongoma abanye baya kuZihlandlo kaGcwabe abanye baya kuNgombane wasemaBomvini. AmaBomvu avele ababulala. Abasinda lapho abanye babo kungabantwana bakaTayi noThondolozu babaleka bethi bayokhonza kuMacingwane eNgonyameni. Endleleni lakhithika bafa bonke.

Kusezibongweni kuphela lapho kukhulunywa ngoNxaba uma kuthiwa:

Lwagasel' uNxaba kaMbekane. (Nyembezi, 1958:24)

Kusakhulunywa ngayo iNkosi uShaka ngesikhathi ihlasela iNkosi yakwaMsane, uNxaba. INkosi uShaka yacasulwa yindlela abantu bakaNxaba ababelwa ngayo ngokushisa imizi yabantu. Yahlasela iNkosi uShaka kwaMsane. UNxaba wasinda nedlanzana babaleka balibhekisa eNyakatho.

Ezibongweni kukhulunywa ngesehlakalo lapho iNkosi uShaka yathi ihamba nempi yayo yaphumula phezu komfula kanti umfula uzongenisa. Basuka lapho ngokushesha bahamba. Ezibongweni kuthiwa:

Ovunulele ezimfundeni zamanzi,

Into zakho zomuka namanzi. (Nyembezi, 1958:24)

Ezibongweni kubalwa isigameko lapho iNkosi uShaka yahlasela isizwe saseMaChubeni ayehlala ngaseNkandla kodwa lokhu akukho enovelini. Ezibongweni kuvela kanje:

Obhobos' isikhala emaChubeni,

Weza noMvakela ezalwa nguDlaba,

Weza noMaqobhe ezalwa nguDlaba,

Weza noKhwababa ezalwa nguDlaba. (Nyembezi, 1958:26)

Bonke oMvakela, Maqobhe kanye noKhwababa akukhulunywa ngabo enovelini.

Seziqhathanisiwe izibongo zeNkosi uShaka kanye nenoveli ethi “UShaka”. Kuqale kwabhekwa umlando weNkosi uShaka, kwase kubhekwa lokho okufanayo ezibongweni kanye nasenovelini, kwabhekwa okutholakala enovelini kuphela nalokho okutholakala ezibongweni kuphela. Sekuzoqhathaniswa umlando weNkosi uDingane.

4.4 INKOSI UGINGANE

Ukuze ucwaningo lulandeleke kahle kuzoqale kuvezwe umlando ngeNkosi uDingane bese kubhekwa okufanayo enovelini yomlando weNkosi uDingane kanye nezibongo zayo iNkosi uDingane. Kuzobe sekubhekwa okutholakala enovelini kuphela kanye nalokho okutholakala ezibongweni kuphela.

4.4.1 UMLANDO WENKOSI UGINGANE

UBallard (1988:27) uma simcaphuna ehunyushelwe esiZulwini uthi iNkosi uDingane yazalwa ngeminyaka ephakathi kwe-1793 nowe-1798 yakhothama ngonyaka we-1840. INkosi uDingane kwabe kungenye yamadodana eNkosi uSenzangakhona ezalwa undlunkulu uMpikase waseMaqungebeni ezalwa uMlilela. Undlunkulu uMpikase wabe engowesithupha kondlunkulu beNkosi uSenzangakhona. Phela iNkosi uSenzangakhona wakhothama esenondlunkulu abayishumi nesithupha. INkosi uDingane yazalelwa yakhulela esigodlweni eSiklebheni kodwa yabuye yayohlala kwaQwabe lapho uyise iNkosi uSenzangakhona waze wakhothama ekhona. Ekukhuleni kwayo iNkosi uDingane yabe iligcokama kepha ingezwani nokuhlangana nontanga yabo. Wabe ezwana nodadewabo uBayeka kanye nomfowabo uMpande. INkosi uDingane yabe inenhlanhla kubo bonke abafowabo, oShaka, Mpande, Mhlangana nabanye. UBecker (1975:17) uma simcaphuna ehunyushelwe esiZulwini usibalela bona kanje: uShaka, uMhlangana, uBhakuza, uSigujana, uMpande, uMagwaza, uNzibe, uKolekile, uGowujana, uSigwebana, uGqugqu, uMfulo, uMfihlo, noNxojana. UMKabayi wayethanda uDingane ukuthi abuse emva kukayise iNkosi uSenzangakhona.

UBallard (1988:27) uthi iNkosi uDingane yiyona nkosi yesizwe samaZulu engazange ithandwe kakhulu ngoba yabulala abafowabo abaningi. INkosi uMpande kuphela eyasala. Iminyaka eyishumi nanye ayibusa akukho okuncomekayo okwenzeka ngayo. Obunye ububi obukhulu obatshengiswa yiNkosi uDingane yingesikhathi lapho ibulala uPiet Retief nabalandeli bakhe ngonyaka we-1838. INkosi uDingane ayithandanga ukuhlala esigodlweni seNkosi uShaka kwaDukuza kepha yakha esayo isigodlo eyasetha igama elithi uMgungundlovu ngonyaka we-1828. INkosi uDingane ayithandanga ukuhlangana nabantu besifazane ngoba yayibona ukuthi bayosuke bazale izingane zabafana eziyobuye zimbangise embusweni wakhe.

UZulu (2005: 83) uthi ibutho leSilo uDingane kwakuwuDlambedu. YiNgonyama uSenzangakhona eyayinqume leli butho. INgonyama uDingane yabusela phezu kwesihlalo esasingcoliswe ngezandla zayo ngokusithela ngegazi leSilo uShaka. Isihlalo sobukhosi sambozwa yifu elimnyama lesiqalekiso samazwi eSilo uShaka. La mazwi ayehlala enkeneneza njalo ezindlebeni zeSilo uDingane, engekho ukusiphumuza. Yabona abelungu bengena bededelana esigodlweni ingabamemile. Khona manjalo kwafika umbiko uvela eNkosini uJobe Sithole uthi kwebiwe izinkomo zeNgonyama uDingane ngabelungu abaqhamuka ezintabeni zoKhahlamba. INkosi uJobe lena yayihlala endaweni lapho kuhlangana khona umfula uMzinyathi kanye noThukela. Kwathi iSilo uDingane singazelele kwafika eMgungundlovu ithimba elikhulu lamaBhunu elaliholwa uPiet Retief.

Kwathi lapho iNgonyama uDingane ibabuza ukuthi bavelaphi bathi baqhamuka eMzinyathi. ISilo sabatshela ukuthi kwebiwe izinkomo zaso eziningi kule ndawo abebevela kuyo ngabantu okuthiwa babegqokise okwabo. UPiet Retief wethembisa iSilo ukuthi uzohamba ayozifuna lezo zinkomo zeNgonyama. Nebala amaBhunu ahamba abuya nazo athi azithole kuSigonyela iNkosi yabeSuthu. ISilo uDingane sabuza ukuthi uphi pho, uSigonyela lowo. UPiet Retief wathi bamjezisile base bemdedela. Kuyixake iNgonyama uDingane ukuthi sekunabantu abakwazi ukuzijezisela ezweni layo, pho kusashiwo ngani ukuthi lisaphethwe yiyo leli leNdlovukazi uMthaniya kaNdaba.

ISilo sabatshela ukuthi bekufanele uSigonyela aletshwe kuso azoziphendulela ngoba bekunokwenzeka ukuba aphike athi yena akazani nalezo nkomo zazingebiwe nguye. Lokhu kukhombisa ngokusobala ukuthi amakhosi akwaZulu ayefana ncamashi nezinkantolo zanamuhla ngoba uSigonyela kwakufanele eze azolivuma noma aliphike icala. Izinduna zabuye zatshela iNgonyama uDingane ukuthi amaBhunu abuye aziqembulela omkhulu umhlambi wezinkomo wasala kuwo. ISilo uDingane saba nenkolelo yokuthi izinkomo zazivele zebiwe yiwo amaBhunu. Kwathi iSilo sisathukutheliswe yilokho ogqayinyanga babuye basibikela omunye umhlolo. Bathi kuthe begadile ebusuku babona amaBhunu efohla uthango engena ngaphakathi esigodlweni. Kwathi lapho befuna ukuwabamba abaleka ngamahashi. INgonyama uDingane yathatha izinduna zayo yayohlola lapho kwakuthiwa bekufohla khona amaBhunu. Nebala yafika yabona lapho kunyathele khona izinselo zamahashi kanye nemingqatha yawo. INgonyama uDingane yaba nokwethuka okukhulu ngoba kule ndawo abase bengene kuyo kwakungasondeli ngisho izinduna zayo uqobo. Kwabacacela ukuthi amaBhunu abezothakatha iSilo efuna ukusibulala. Umvuzo wokuthakatha kwaZulu kwabe kungukufa. Umthetho yayingeze yawuguqula ngoba sekubanjwe abathakathi abamhlophe, funa nabathakathi abamnyama uma bebanjwa bethakatha ebusuku nabo bathi abangabulawa.

4.4.1.1 UZUNGU LOKUBULALA AMABHUNU

ISilo uDingane sahlela uzungu olukhulu nezinduna lokubulala abathakathi. Yathi iNgonyama izobakhethela ngamawisa esibayeni ukuze bangasoli lutho. Nebala umkhumbi wempi wangena wagcwala isibaya. Amabutho eSilo ayephelele ngothi lwawo. INgonyama uDingane ngale nkathi yayisibuthe amabutho ayisishiyagalombili okuyilawa alandelayo:

uHlomendlini Omhlophe

uHlomendlini Omnyama

uDlambedlu

uMkhulutshane

iSigulutshane

uMhaye

iHlaba

uKhokhothi

Batshela uPiet Retief kanye nethimba lakhe ukuthi iSilo sifuna ukubakhethela esibayeni 'kepha kasidingi noyedwa ozongena esibayeni ephethe isikhali'. Amabutho kaZulu ayesina ephethe amawisa onke, kungekho noyedwa phakathi kwawo owayephethe umkhonto. Nebala nabelungu bazishiya ngaphandle kwesigodlo izibhamu zabo bangena esibayeni bevathazela.

Kwathi bengazelele amabutho ephakathi nokusina yasukuma iNgonyama uDingane yaphakamisa isiphuku sayo qede yase imemezela yathi, "Babulaleni abathakathi." Kwasuka esinamathambo isidumo, amabutho esebakhwelela ngamawisa kukhala ubuphahlaphahla. Amabutho amthatha uPiet Retief kanye nezikhulu zamaBhunu ayefike nazo aphuma nabo ngaphandle kwesigodlo aqonda kwaMatiwane lapho afike ababulalela khona.

Kwathi uma amaBhunu esebulewe eMgungundlovu iSilo saphaka impi sathi ayiyoqothula lawo maBhunu ayesalele eMzinyathi abuye nezinkomo zayo ezabe ziqenjulwe ngoPiet Retief. Nebala amabutho asuka aphikelela khona afika abelungu bengazelele abagwaza emuka nabo. Abuya nazo zonke izinkomo zeSilo.

INgonyama uDingane kwathi ngesikhathi ithatha umbuso eSilweni uShaka abantu bakwaZulu babeyibiza ngokuthi inguMkhululi wabo. Kepha kuthe kungakapheli isikhathi esingakanani base beqala ukubona izimpawu ababezisola eSilweni uShaka. Yaphaka izimpi zayo njengoba kwakwenza iSilo uShaka. Kanti futhi yona yabulala abafowabo abaningi yacishe yabaqeda. Lokhu kwayenzela isigcwagcwa esikhulu kwabendlu yobukhosi. Yilokho okwenza ukuba izikhulu zezwe ziqikelele ukuba uMntwana uMpande owayesesele zimvikele ukuze indlu yeSilo uSenzangakhona ingashabalali. Nanxa kunjalo kepha uZulu wayelokhu ebumbene ngaphansi kwaleso sandla sensimbi iSilo uDingane esasibusa ngaso. Kepha ukubulawa kwamaBhunu eMgungundlovu kwasheshisa ukuwa kombuso weSilo uDingane.

Yile nkathi uMntwana uMpande ahlubuka ngayo wayohlangu namaBhunu ukuze akwazi ukuphindiselela abafowabo abasebulewe yiSilo uDingane. Kuthe lapho iNgonyama

uDingane ibhekana namaBhunu empini yayo enkulu yaseNcome yazithola ukuthi isilwa ibhekene nengxenywe enkulu kaZulu.

Impi eyalwa eMaqongqo kwase kubhekene uZulu yedwa. Impi yeSilo uDingane yayiholwa yinduna uNdlela kaSompisi wakwaNtuli. Impi yoMntwana uMpande yayiholwa yinduna yakhe uNongalaza kaNondela wasemaNyandwini. Impi yeSilo uDingane yehlulwa lapho ngoba ingxenywe enkulu yamabutho yamhlubuka khona eMaqongqo yayohlangana namabutho oMntwana uMpande.

ISilo uDingane sathi sehlulwe ngoba induna uNdlela ephake impi ngokuyinqamula izigaba. Samjezisa ngokuba aklinywe ngentambo kancane kancane waze wafa. Izikhulu zezwe kwazethusa kakhulu ukubulawa kwenduna uNdlela ngonya olungako. Zathi kusho ukuthi iSilo uDingane sizobabulala bonke kanjalo singasakhumbuli ngisho ukukhonza kwabo kweminyakanyaka. Abantwana nezinduna benza uzungu nabakwaNyawo ukuba kubulawe iSilo uDingane.

UBallard (1988) uma simcaphuna ehunyushelwe esiZulwini uthi iNkosi uDingane yabalekela ukubanjwa ngamabutho amaBhunu yabe isibalekela ukuyofuna ukukhoseliswa ngaphansi kwabantu bakwaNyawo ngaphansi kukaSilivana owayeyibambankosi likaSambana. Isizwe sakwaNyawo sabe sazi ukuthi ulaka lukaMpande namaBhunu luyokwehlela phezu kwabo ngaloku kucashisa kwabo uDingane endaweni yabo. Kwathi ziyi-19 kuNdasa ngonyaka we-1840, uSilivana, uSambana nomfowabo uZulu Nyawo nenduna yamaSwazi uNandawana bahlasela indlu kaDingane eduze kwaseKwaliweni bamlinda ukuba aqhamuke, okwathi ukuba aqhamuke bamshaya kabuhlungu bamgwaza bephindelela. Isilimele iNkosi uDingane yabaleka iquma kabuhlungu ibalekela ehlathini elaliseduzane, lapho yakhothamela khona. Yatshalwa eduze kwendawo eyayikhothamele kuyo, ibulawa yiyo abakwaNyawo. Njengosiko lokuhlonipha inkosi, ababulali baphonsa itshe elibeni layo. Lawa matshe manje asethandelwe izimpande zesihlahla somdoni esimile kule ndawo. Ngonyaka we-1981 iNkosi uGoodwill yembula itshe elalaxhiwe nguHulumeni waKwaZulu khona elibeni lelo.

Sewuveziwe umlando weNkosi uDingane, sekuzobhekwa umlando kaMagolwana Jiyane owabe eyimbongi yeNkosi uDingane. UMagolwana uthathwa njengenkosi yezimbongi, yingakho nje kuzoke kuphawulwe ngaye yedwa ezimbongini.

4.4.2 IQHAZA LIKAJIYANE EKULONDOLOZENI UMLANDO WENKOSI U Dingane

Ukuze izibongo zeNkosi uDingane ziqondwe kahle kusazoke kubhekwe umlando kaMagolwana Jiyane oyimbongi enkulu kunazo zonke ezake zabongela amakhosi oselwa. Yingakho kunguMagolwana kuphela imbongi okuzophawulwa ngayo kulolu cwaningo.

Lapha siqonde ukuphendula umbuzo wokuthi ubani lo Magolwana Jiyane nokuthi simhlanganisa kanjani nezibongo zeNkosi uDingane ngoba phela uZulu wabe engakwazi ukubhala ngezikhathi zokubusa kweNkosi uDingane.

UKhathi (2002) uthi iNkosi uDingane yabusa emuva kweNkosi yakwaDukuza, uShaka. Ngesikhathi sokubusa kweLembe, iSilo sakwaDukuza phela, base bekhona abeLungu. Nakho sizwa ukuthi ngesikhathi besijuma besibulala oMhlangana, uMbopha noDingane umbhali webhuku elithi “*Shaka Zulu*” uRitter umlando omningi wawuthola kanje: URitter, (1995:9) uthi inkosi uSigananda wamaChube owayezalwe ngowe-1810 wafa ngowe-1906. Esemncane wayewudibi lweNkosi uShaka ngakho wayebona konke okwakwenziwa yiNkosi uShaka. Mayelana nendaba kaMagolwana, sithola emqingweni kaStuart, (Vol IV:73) echaza uMtsapi ethi: uMagolwana kaMkhathini wakwaJiyane wayenomuzi wakhe eNhlazatshe. Siyafunda futhi kuyena uStuart ukuthi uJiyane wabe engowebutho uMbhekenya elabe likwaDukuza. Amadodana akhe abe ekula mabutho: Amaphela, uJulwana, iNkonkoni, uDloko, iNdlondlo, uMbonambi, uKhandampevu, iNgobamakhosi, uVe noFalaza. Kanti amadodakazi (phela nezintombi zabe zibuthwa). uNgcotsho, uGudludonga, noma uGudlane, iSitimane, iTiyane neNgcugce.

UMagolwana wabe enekhono elidlulele kuzo zonke izimbongi zamakhosi ezake zakhona njengoba sithola uMelaphi etshela uStuart emqingweni iJames Stuart Archives Vol. 3

(1986:87) uma simcaphuna ehunyushelwe esiZulwini uthi zaziningi izimbongi emphakathini kepha uMagolwana wayeyimbongi enkulu.³⁶ Kanti nabahleli, uRycroft noNgcobo, (1988:17) uma sibacaphuna behunyushelwe esiZulwini bathi uMagolwana wayebizwa ngomama wazo zonke izimbongi ngoba wayezedlula zonke.³⁷ Ubumbongi kwaZulu kusadliwa ngoludala kwabe kuhambisana nobuqhawe. Naye uJiyane wabe eliqhawe.

Yikho lokhu okwamenza azithathele kalula isicoco ngesikhathi ephume nempi yeNkosi uDingane kuhlaselwe uMzilikazi lapho aveza khona ubuqhawe njengoba kuveziwe uBryant (1929).

Ukwesekela ukuthi uMagolwana nguyena owabe ebongela iNkosi uDingane. Sicaphuna le migqa lapho naye ezifaka ngokuthi izinto eziningi zazenzenka ekhona njengoba esebenzisa **ungi** kulezi zibongo:

Umkhwamude wangisik'isilevu
Usungulo lwangithung'impumulo.
Indiha lebabayo enjengesibhaha,
Sona simabala kuMahashanga.
Uvezi ngimfunyene bemzila,
Ngafike ngamudla,
Kanti ngizifak'ilozi esiswini.
Vezi kof'abantu, kosal'izibongo.
Izona zosale zibadalula,
Izona zosale zibalilel'emanxiweni. (Nyembezi, 1958:49)

Lapha sitshelwa yiyona imbongi amaqiniso omlando akhomba ukuthi uMagolwana owabe ebonga iNkosi uDingane ngalezi zibongo. Izibongo ziyaveza ukuthi uJiyane waqala ukubongela iNkosi uDingane zingekho izimbongi ezabe zimbonga. Isizathu kungaba indlela uDingane athola ngayo isikhundla sobukhosi. Ngaphambi kokuthatha ubukhosi, emva

³⁶ There were many imbongi in the mphakathi. Magolwana was the great imbongi. (Stuart :1986:17)

³⁷ Magolwana has been hailed as being “ the mother of all praisers”whose excellence outshone all others.(Rycroft & Ngcobo, 1988 :17)

kokugudluzwa kweNkosi uShaka, wabe ethathwa njengomuntu nje qhwaba, empeleni wake wasinda ekufeni.

U-Becker (1964:20) uma simcaphuna ehunyushelwe esiZulwini uthi iNkosi uDingane yaxabana neNkosi uShaka bebanga owesifazane. Lokhu kwenza iNkosi uDingane yabaleka yaya esizweni sakwaQwabe kepha yagcina ibuyile.

Uma uJiyane ebonga iNkosi uDingane ethi:

UVezi ngimfunyene bemzila,
Ngafike ngamudla,
Kanti ngizifak'ilozi esiswini. (Nyembezi, 1958:49)

Lesi senzo sakhe uJiyane sokubonga iNkosi uDingane safana nesokuthi uziphuzise ubuthi obuthile obenza wavelela ngekhono lokubongela. Izimbongi ezisezingeni likaMagolwana zilandelanisa izigigaba njengoba zenzeka emlandweni; lokhu kwenzeka kuqala; kwalandelwa yilokhu; kwalandela lokhu; njalonzalo. Ake sibheke zona nje ezeNkosi uDingane njengoba elandelanisile uJiyane kuNyembezi. (1958, 45-52) :

Uqala echazwa ubunjalo bese kuba	uVezi uNonyanda
Isigigaba sokuqala.	1. Wabulala uShaka.
Uyabongwa ukuthi ungubani.	2. Ungowozalo lukaPhunga NoMageba.
Umyalezo eza nawo.	- Lukhulu, luyeza, luyanyelela.
Izigameko.	- Uhlasela amaBhunu.
	- Uhlasela uMzilikazi.
	- Uhlasela amaSwazi.

Elinye iphuzu eligcwalisa ubuqiniso bokuthi uMagolwana Jiyane lona obonga uDingane elokusebenzisa umuntu wokuqala kuleli binzana:

... wangisik'isilevu,
Usungulo lwangithun'impumulo.

Le migqa engenhla ngeke siyehlukanise nalena elandelayo ethi:

Vezi kof'abantu,
Kosal'izibongo,
Izona zosale zibadabula,
Izona zosale zibalil'emanxiweni.

Abacwaningi uRycroft noNgcobo, (1988:38) balibeka ingcaca ukuthi uJiyane owaqamba le migqa kanje: Mayelana nokuqanjwa kwezibongo ezithile zeNkosi uDingane uStuart (1976) uthi zaqanjwa uMagolwana.

Inkosi yabe iwaxoshisa amaqhawe nabenze okuhle njengazo izimbongi njengoba uMagolwana wagcina esenezinkomo eziningi.

UJiyane wabe esebenza “njengomlethi wokukhanya” ebonga kusukela entathakusa. Wayebonga angemi awathaphuze onke amakhosi angaphambili kweNkosi uDingane kwaZulu. Umsebenzi kaJiyane wabe umkhulu, ubalulekile futhi uhloniphekile. Kwagcina sekwakheke lesi simo. Uma inkosi ixoshise umuntu kwakubhekeke ukuthi azibongele ngokuthi ayibonge inkosi. Uma-ke oxoshisiwe engakwazi ukuyibongela inkosi wabe ecela uJiyane ukuthi ambongelele inkosi. Lowo-ke yena usezohlomulisa uJiyane.

Ngale ndlela uJiyane wagcina esenezinkomo eziningi. Phela nayo inkosi yabe imxoshisa ngezinkomo okuthiwa kwakwenzeka zifike enanini elingamashumi amathathu ngosuku. UJiyane wabe edla ukudla kwekhethelo ukuze enze umsebenzi wakhe lona ngempumelelo. Uchazwa njengomuntu owabe engalokothi ukuthi adle iphaphu lenkomo kanye namathumbu ngoba kwabe kudliwa abafana nabantu ababelinda esangweni.

UJiyane wabe ebhinka kahle, ahlobe ayikazele uma ezobongela. Ebusweni ibala lakhe lingamwana futhi ondekile nje impela emzimbeni njengoba uBaleni kaSilwane akubeka kanje kuStuart, Vol. I (1976:31) uMagolwana wabe ehlala kwaNodwengu. Wayengamunwe, ensundu ngebala futhi ekhuluphele.

Siyathola ukuthi uJiyane wabe enolwazi olujulile ngezindaba zakwaZulu futhi ehloniphekile, eliqhawe ngokulwa enothando nobuZulu. Wabe eyindoda enobuZulu.

UJiyane wafa ngomlayezo weNkosi uMpande owabe eseyibongela. Isizathu sikhonjwa ezinkomeni zikaJiyane ezabe seziningi engasayihloniphi inkosi. UBaleni kaSilwane uyixoxa kanje emqingweni kaStuart, Vol. 1 (1976:30) uthi uMagolwana wabulawa emzini wakhe eNtabankulu.

Umuntu oxoxela uStuart indaba yokufa kukaliyane uMngqayi, Vol. 1 (1976:31) uma simcaphuna ehunyushelwe esiZulwini uthi uMagolwana wabulawa ngoba wayenezinkomo eziningi ayezinkwe yinkosi. Wabulawa yiNkosi uMpande³⁸. Nakuba uMagolwana ethathwa njengembongi enkulu kunazo zonke zamakhosi akwaZulu. kepha zikhona nezinye ezazibongela amanye amakhosi akwaZulu. Imbongi yenkosi uShaka kwabe kunguMxhamana kaSoshaya Sibisi, inkosi uMpande nayo yayibongelwa nguye uMagolwana bese kuthi imbongi yenkosi uCetshwayo kwabe kunguMahlangeni Khumalo.

Sekuphawuliwe ngoMagolwana manje sekuzoqhathaniswa izibongo zeNkosi uDingane kanye nenoveli ethi “UDingane”.

4.4.3 UKUQHATHANISA IZIBONGO ZENKOSI UGINGANE KANYE NENOVELI ETHI UGINGANE.

Kuzoqale kubhekwe okufanayo enovelini kanye nasezibongweni, kulandele okutholakala enovelini kuphela bese kubhekwa okutholakala ezibongweni zeNkosi uDingane (1936). Kuzobhekwa ubuqiniso bemibhalo yomibili kanye nobuqiniso bokuqukethwe buqhathaniswa nezincwadi ezibhalwe ngomlando wamakhosi.

³⁸ Magolwana was killed simply because he was the possessor of so many cattle, given to him for the most part by the king. Mpande had him killed. (Stuart, 1976:31)

4.4.3.1 OKUFANAYO EZIBONGWENI KANYE NASENOVELINI

- **Ukubulawa kweNkosi uShaka**

Lesi sigameko sitholakala enovelini esahlukweni sokuqala. Sibuye sitholakale nasezibongweni zenkosi uDingane lapho imbongi ithi:

Uvez' uNonyanda,

UMgabadeli,

Owagabadel'inkundla yakwaBulawayo. (Nyembezi, 1958 :45)

Imbongi kuNyembezi (1958:45) ithi iNkosi uDingane yabulala iNkosi uShaka. Ngalokho-ke uMagolwana waveza abantu, okungukuthi ngesikhathi sokubusa kwakhe abantu banda ngoba kwase kungasavamile ukubulawa kakhulu kwabantu okwakwande ngesikhathi seNkosi uShaka.

- **Ukubulawa kukaMhlangana**

Ezibongweni zeNkosi uDingane ukubulawa kukaMhlangana kuvezwa kanje:

Ithole elinsizwa lakokaDonda,

Elihambe liwakhahlel'amany'amathole (Nyembezi, 1958:50)

Imbongi kuNyembezi (1958:52) ithi kuthe sebeyibulele inkosi uShaka kwabonakala ukuthi uxolo aluzukubabikho kuDingane noMhlangana , sengathi kwaba nguMkabayi futhi owasiza uDingane ukuba kugudluzwe uMhlangana. Enovelini kuyavezwa ukubulawa kukaMhlangana esahlukweni sesine nesesihlanu lapho ebulawa eze efakwa emfuleni ukuze kuthiwe uminzile. Konke lokho kwakuhlelwe yiNkosi uDingane noMkabayi.

- **Ukubulawa kwamaBhunu emzini weNkosi uDingane**

Kuyavela ukubulawa kwamaBhunu emzini weNkosi uDingane enovelini esahlukweni seshumi lapho kuchazwa khona ukuthi iNkosi uDingane yezwa kuthiwa amaBhunu abonakele ecathama esigodlweni seNkosi uDingane elunguza. Kwabe sekuba khona ukungawethembi amaBhunu eNkosini uDingane yabe isiwathumela ukuba ayolanda izinkomo zayo kuSigonyela. Nebala abuya nazo. INkosi uDingane yahlela ukuzowabonga amaBhunu ngokubuya nezinkomo zayo kanti ifihle induku emqubeni. Athi esengene esibayeni abulawa onke. Ezibongweni lesi senzo sivela lapho kuthiwa:

Izibuko likaNdaba,
Elimadwal'abushelelezi;
Lashelele'uPiti nendodana.
Owadi'uPiti kumaBhunu
Wamudla wamtshobotshele.
Odi'uMzibhelibheli kumaBhunu
Wadi'uPhuzukuhloza kumaBhunu,
Wadi'uHwahwini kumaBhunu,
Wadi'uJanomude kumaBhunu,
Wadi'uJanejembuluka kumaBhunu,
Wadi'uMazinyansakansaka kumaBhunu.
Wadi'oSisini kumaBhunu, njll (Nyembezi, 1958:48)

- **INkosi uDingane ihlasela amaSwazi kwaNgwane**

Ukuhlaselwa kwesizwe sakwaNgwane sihlaselwa yiNkosi uDingane kutholakala esahlukweni seshumi nesikhombisa senoveli lapho uDhlomo (1936:76) ethi inkosi yahlasela amaSwazi ngoba yazi ukuthi amaSwazi ayenezinqaba eziqinileyo lapho kwakungangeni lutho khona.

Lokhu yayikwenziswa ukuthi yayasaba amaBhunu ifuna indawo lapho yayingacasha khona. Nebala amaSwazi anqotshwa. Ezibongweni zeNkosi uDingane lokhu kuvela kanje:

UGasana'olwagasel'izinkomo zamaSwazi zanyamalala
NezikaNgwane kaZikode zanyamalala.
Inkom'eyakhal'eSwazini
Umlomo yawubhekisa kwaZulu. (Nyembezi, 1958:50).

Ukuphana kweNkosi uDingane lapho sizwa kuthiwa yabe iphana ngezinkomo, ingakhathazeki noma sezimithi, sezifake amabele kanti futhi esigodlweni inyama yabe iphekwa ngomhluzi wenye, kudliwa, kufinywa ngendololwane njengoba abusisa namaBhunu mhla eze ebulawa. Ezibongweni lokhu kuvela kanje:

Umpha nkom'inabele
UVezi bath'umoya mnandi ngokunuk'inyama (Nyembezi, 1958:51).

Ezibongweni zeNkosi uDingane kanye nasenovelini sizwa kukhulunywa ngomuzi wenkosi uMgungundlovu. UNyembezi (1958:47) uthi uMgungundlovu ikomkhulu leNkosi uDingane. Ezibongweni lokhu kuvela kanje.

Wathi bayobon'inkundla yakithi eMgungundlovu
Waze wafika ngaphakathi kith'eMgungundlovu. (Nyembezi, 1958:46).

4.4.3.2 OKUTHOLAKALA ENOVELINI KUPHELA

Esahlukweni sokuqala senoveli sithola kuvezwa uzungu lokubulawa kukaMbopha noMhlangana, UDhlomo (1936:5) uthi uMbopha wabulawa uZidumo ethunywe uMkabayi, owabe eshlela uzungu lokubulala uMhlangana benoDingane.

Esahlukweni sesikhombisa senoveli sithola isihluku esenziwa yiNkosi uDingane lapho yathi izinhlozi zayo uNhlanganiso noMphezulu abakhishwe amehlo bese besiwa ehlane badliwe yizilwane zasendle. Lokhu iNkosi uDingane yakwenza ngoba icasulwe ukuthi bathi babone izinkomo eziningi oThungulu. Kepha yathi iNkosi uDingane isithumela amabutho ukuba ayohlasela abuye nezinkomo kepha amabutho athi awabonanga zinkomo.

Kuso isahluko sesikhombisa uDhlomo (1936:24) uthi iNkosi uDingane yabulala uZihlandlo nomfowabo uSambela, amadodana kaGcwabe kaKhabazela kaMavovo. Uqhubeka athi kwakungenasizathu ukubulawa kwabo ngaphandle kokuthi babeyizihlobo zeNkosi uShaka.

Esahlukweni sesishiyagalombili senoveli sixoxelwa kabanzi ngokufika kwamaBhunu kwelakwaZulu. La maBhunu ayeholwa uPiet Retief ngonyaka we -1838.

Kusenovelini kuphela esahlukweni sesishiyagalolunye neseshumi lapho kuvela khona indaba kaSigonyela nokwebiwa kwezinkomo zeNkosi uDingane. INkosi uDingane yacela amaBhunu ukuba ayomlandela izinkomo zakhe kuSigonyela. Nebala amaBhunu, abuya nazo.

Esahlukweni seshumi nambili senoveli kukhulunywa ngempi eyabe iphakathi kwesizwe samaZulu kanye namaNgisi ngonyaka we-1838. Le mpi yayibizwa ngokuthi ngeyaseThalaneni, uDhlomo (1936:54) uthi ahlulwa amaNgisi aze abaleka angena emkhunjini.

Kusenovelini kuphela esahlukweni seshumi nantathu lapho kukhulunywa khona ngokubulawa kwesizwe samaQadi nenkosi yawo uDube bebulawa yiNkosi uDingane ngoba nje besine kahle ejadwini behlula uZulu.

Banengi abantu ababulawa yiNkosi uDingane kepha abangaveli ezibongweni. Enovelini, esahlukweni seshumi nane kukhulunywa ngokubulawa kukaSokufoca owabe eyinduna yeNkosi uDingane futhi eliqhawe. USokufoca wabulawa ngoba kubonakale umhlapho untanta etshwaleni obabuvela kwakhe. Kwabe sekuthiwa uyathakatha.

Ezibongweni zeNkosi uDingane akukho lapho kukhulunywa khona ngempi yaseNcome eyayiphakathi kukaZulu kanye namaBhunu ngonyaka we-1838. AmaZulu amaningi abulawa amaBhunu eNcome.

Kusenovelini kuphela lapho kuxoxwa khona ngesigameko seNkosi uDingane lapho yayicashe ehlathini eMfolozi emva kokushiswa kwesigodlo sayo uMgungundlovu ushiswa ngamaBhunu. Lokhu kutholakala esahlukweni seshumi nesithupha. Kukuso lesi sahluko lapho kukhulunywa khona ngoBhongoza kaMefu wakwaNgcobo owaholela amaBhunu oPhathe.

Akukho ezibongweni zeNkosi uDingane lapho kukhulunywa khona ngempi yaseMaqongqo lapho kwalwa khona amabutho eNkosi uDingane kanye neNkosi uMpande kanye nobuxoki bukaNdlela elekelela iNkosi uMpande. Lokhu kutholakala esahlukweni seshumi nesishiyagalombili.

Ezibongweni zeNkosi uDingane akukho lapho kukhulunywa khona ngokubulawa kukaNdlela efela iNkosi uMpande ngoba wabamba impi yeNkosi uDingane ukuze ehlulwe yiNkosi uMpande. Lokhu kutholakala esahlukweni seshumi nesishiyagalolunye.

Kusenovelini kuphela esahlukweni samashumi amabili nantathu lapho sizwa khona ngokubulawa kweNkosi uDingane ibulawa amaSwazi ize iqedelwa yizinduna zayo. Lokhu kwakuvele kungeke kungene ezibongweni ngoba sasingasekho isikhathi sokubongelwa nesokubongela.

4.4.3.3 OKUTHOLAKALA EZIBONGWENI KUPHELA

Ezibongweni zeNkosi uDingane kukhona lapho kuthiwa:

Isihlangu sikaMzilikazi,

Sasal'entaben'ende yeMpama,

Sesiswele nandod'esithathayo (Nyembezi, 1958:48).

UNyembezi (1958:54) uthi uMzilikazi kaMashobana wehlulwa yimpi kaZulu, yathumba izinkomo eziningi.

Akukho enovelini lapho kukhulunywa khona ngoBheje wakwaKhumalo. Ezibongweni sizwa kuthiwa:

Obhambath'iNgome ngaphezulu,
Zaphum'izinkomo zikaBheje zamlandela (Nyembezi, 1958:50)

UNyembezi (1958:59) uthi eNgome kwakukhona umhume lapho uBheje wakwaKhumalo ayecasha khona uma ebona ingozi. Kuwo lo mhume kugcwele izinkomo. INkosi uDingane yabona kumele yehlisele izono zikaMzilikazi kuBheje. Nebala wahlaselwa uBheje impi yabuya nezinkomo zakhe.

Kusezibongweni kuphela lapho sizwa khona ngomsindo koNdlunkulu uMpikase unina weNkosi uDingane, kanye noBhibhi unina kaSigujana. Sithola kuthiwa:

Gijimani ngazo zombili izindlela,
Niyobikela uNsimbini noMahlekeza,
Ukuthi abazi yini ukuthi
UVezi yisizwa kubi?
Angahl'athath'isihlang'asihlom'umgobo,
Ame ngas'emnyango kwaMpikase,
NakwaBhibhi, kuze kus'evezelela,
Engasalalanga nabuthongo? (Nyembezi, 1958:52)

Kusezibongweni kuphela lapho kuvela khona ukuthi iNkosi uDingane yabe izondwa bengafuni ukuthi kube iyona eyothatha ubukhosi. Lokhu kuvela kanje ezibongweni:

UMzondwase omnyama
Ongasixhumo senyamazane
Sona size sikhule besizonda ngamehlo? (Nyembezi, 1958:60)

Ezibongweni sizwa kuvela kakhulu ukuthi iNkosi uDingane yabe ingumuntu onjani uNyembezi (1958:61) uthi sizwa kuthiwa iNkosi uDingane yabe ingumuntu owayenza izinto ngobuqili, enonele phakathi okwendlanzi. Leso simo sakhe siyakhanya lapho efanekiswa namanzi:

Isiziba esinzonzo sizonzobele,
Siminzis'umuntu eth'uyageza (Nyembezi, 1958:46).

Khona futhi ezibongweni zenkosi uDingane kubuye kuvele ukuthi yabe ingumuntu othule ongakhulumeli safuthi:

Singquma kakhulumi,
Kanamlomo,
AkanjengaShaka,
UDlondlwane lwakithi kwaBulawayo,
Yen'owayeqed`umuzi ngokunkenkeza (Nyembezi, 1958:46).

INkosi uDingane ichazwe yona uqobo ezibongweni. Ubunjalo bayo bubekwe bathi bha.

UPheqe ongakumana kwamaqhikiza (Nyembezi, 1958:50)

UKhathi (2002:151) uthi iNkosi uDingane yabe inesakhiwo sesidumbu esimisise okwentombazana, izinqe zithe pheqe wena owabona ezetshitshi. Kanjalo futhi umzimba weNkosi uDingane wabe uneziboya njengoba siyizwa imbongi ithi:

UBhungebhu ongaboya bengonyama (Nyembezi, 1958:48)

Kusezibongweni zeNkosi uDingane lapho sizwa khona ngodadewabo beNkosi uDingane uBaleka noSikhakha. Babebalulekile ngoba babengomafungwase. Kuthiwa:

Usela lintongande lawoBaleka,
Lithabath`umshiza, lawetshatha,

Liyawugalela ngawemankenganeni.
Umvus'omnyama wawoSikhakha,
Ovusel'abant'ukuhlatshwa (Nyembezi, 1958:46).

Sewuqhathanisiwe umlando weNkosi uDingane. Kuqale kwavezwa umlando weNkosi uDingane, kwabe sekubhekwa okufanayo ezibongweni kanye nasenovelini, kwabhekwa okutholakala enovelini kuphela kanye nalokho okutholakala ezibongweni kuphela. Sekuzoqhathaniswa ukwethulwa komlando weNkosi uMpande.

4.5 INKOSI UMPANDE

4.5.1 UMLANDO WENKOSI UMPANDE

UZulu (2005:93) uthi iSilo uMpande sizalwa iNgonyama uSenzangakhona kuNdlunkulu uSongiya indodakazi kaNgotsha wakwaHlabisa. Ibutho laso kwakunguMgamule. INdlunkulu uSongiya ngowesishiyagalolunye ukugana iSilo uSenzangakhona. UMntwana uMpande wayelungile kakhulu kungeyena umuntu womsindo. Wasinda olakeni lokubulawa yiNgonyama uDingane ngoba kuthiwa unesifo somchoboka futhi uyisithutha. Lokhu kufakazelwa nawukuthi kwakuthi uma sigconwa yiNdlunkulu engogogo ithi “Hawu! Phela zithutha lezi zakoMpande.” Isho lokhu iqondise kuBantwana. Kwathi uma iSilo uDingane sesibona ukuthi uMntwana uMpande uyaphila emqondweni wakhe samthumelela ikhulu lezithole esasimupha zona. Kanti inhloso yaso kwakungukumyengela oPhathe. Sathumela uNxagwana kaZivalele Zulu waseGazini kanye noMathunjana kaSibhaca Nkwanyana.

UMntwana uMpande ngale nkathi wayehlala emzini wakhe wakwaNtolwane. Kwathi uma sebezethulile izinkomo kuMntwana uMpande base bemtshela ukuthi kuthiwe akafike eMgungundlovu azozibonga ngosuku lwesihlanu zifikile. Izithunywa zavalelisa zasuka zahamba. Kuthe sezisendleleni uMathunjana Nkwanyana wathi kulaba ayehamba nabo usekhohlwe ishungu lakhe lapho abehlezi khona kwaNtolwane. Wathi abamlinde usalilanda.

Kuthe lapho efika kuMntwana uMpande wasemtshela ukuthi ubanjwe indlebe yiNduna uNdlela yathi asize atshele uMntwana uMpande ukuba angalingi azobonga lezo zinkomo

ngoba iNgonyama uDingane ihlose ukuba izombulala. Wasuka lapho wajaha labo ayehamba nabo ukuba bangamshiyi.

UMntwana uMpande wasuka ngokushesha eNtolwane wawela uThukela wayobhaca kubelungu. Kwathi lapho efika kubelungu abaze bamkholwa neze lapho ebatshele ukuthi ubalekela iSilo uDingane. Bamvivinya ngazo zonke izindlela kwaze kwabacacela ukuthi uqinisile. Okuthe uma sebekukholwa akushoyo base bemgcoba ukuba abe yiNkosi kaZulu ongaphesheya koThukela.

4.5.1.1 INKOSI UMPANDE IBEKWA NGAMABHUNU

Ukugcotshwa koMntwana uMpande ngamaBhunu kwaba isikhathi soguquko olunzima esizweni sikaZulu. Kwakungakaze kwenzekwe kweleNdlovukazi uMthaniya ukuba iSilo soHlanga sibekwe ngabezizwe esihlalweni sobukhosi. Futhi lokhu kwenziwa ngenhloso yokubhidliza umbuso owawakhiwe kanzima yiSilo uShaka ngomkhonto nangegazi likaZulu.

UZulu wayenenqubo nendlela ayebeka ngayo amaKhosi oHlanga. Kusukela ngalelo langa lokubekwa koMntwana uMpande njengeNgonyama kaZulu leyo nqubo yabekwa eceleni kuze kube manje.

ISilo sasibekwa ngabeNdlunkulu kaZulu kanye nesizwe sonkana ngokusethula ezinyanyeni zobukhosi phakathi esibayeni. Indlunkulu kwakuyiyona eyayicelela iSilo esibekwayo kubanikazi besihlalo ukuba bamdedele umzukulu wabo ahlale esigqikini sabo. Ukubekwa kweNgonyama ngaleyo ndlela kwagcina ngeSilo uDingane.

AmaBhunu amgcoba uMntwana uMpande qede ayesethi kuye uma eqinisile ukuthi ubalekela iSilo uDingane ayezobona ngokuba ahlomise impi yakhe ayibhekise ekhaya. UMntwana uMpande wabethembisa ukuthi uzobambisana nabo ngawo onke amandla anawo. ISilo uDingane sathumela induna uDambuza Nzoho Ntombela kaSobadli, ukuba ayoxoxisana ngokuba kwakhiwe uxolo phakathi kukaZulu namaBhunu. UMntwana uMpande wathi

akubulawe uDambuza ngoba nguye owayehamba phambili ukukhuthaza iSilo uDingane ukuba sibulale amaBhunu ayeholwa uPiet Retief.

Nebala amaBhunu ayibulala induna uDambuza nanxa yabe iyisithunywa seSilo okwakungenziwa neze lokho kwaZulu. Indawo abambulalela kuyo yaqanjwa igama elisha kwathiwa kukwaDambuza. Ngale nkathi izwe lakwaZulu labuswa yiZilo zobukhosi ezimbili uDingane noMpande. ISilo uDingane kwathathwa ngokuthi sesibusa kuphela izwe elisenyakatho yoThukela. ISilo uMpande sona sathi sesilidlile lonke eliseningizimu noThukela. ISilo uMpande sabeka induna uMpangazitha owayezalwa yiNkosi uPhakathi Mncwango ukuba aphanthe impi yaso. Impi yeSilo uDingane yehlulwa kanzima ngamaBhunu eNcome. ISilo uMpande sayihlomisa eyaso sathi ayiyobhekana neyeSilo uDingane eMaqongqo. ISilo uMpande sehlula iSilo uDingane empini yaseMaqongqo.

Kwathi ukuba kubulawe induna uNdlela ngonya nesihluku esasesabeka, uMntwana uMaphitha nezikhulu zombuso wakwaZulu bahlela uzungu lokuba iSilo uDingane sibulawe naso. Kwathi uma sesibulewe iSilo uDingane ngamabutho akwaNyawo kanye nawamaSwazi, amabutho kaZulu ayesecele uMntwana uMaphitha kaSojijisa ukuba awahole ukuze akwazi ukuqhubeka alwe nempi yoMntwana uMpande.

UMntwana uMaphitha wathi angeze akwenza lokho ngoba iSilo uMpande nanxa sibekwe ngamaBhunu kodwa yisona esesisele olibeni lweNgonyama uSenzangakhona. Wayesethi impi kungakuhle ihambe iyokhonza eSilweni esesibekiwe. Wasethumela eNgonyameni uMpande eyoyibikela ukuthi umfowabo iSilo uDingane ubulelwe ngamaSwazi. UMntwana uMaphitha wathi ubecela ukuthi noma bekuliwa kepha iSilo uMpande sibemukele abantu bakayise iSilo uSenzangakhona. INgonyama uMpande yethembisa ukuthi amabutho ayelwa ohlangothini lweSilo uDingane siyowemukela ngezandla ezimhlophe uma ebuya ezokhonza kuyo. Nebala impi yonke yaqoqwa wayeseyitshela uMntwana uMaphitha ukuthi kayihambe ibuyele kwaZulu iSilo uMpande sesiyilindele ukuyamukela embusweni waso omusha. Amabutho ayesekhukhula abuyela eSilweni uMpande.

Kwathi ekufikeni kwamabutho eSilo uDingane abalandeli beSilo uMpande bawabiza ngokuthi angumdidi kaNdlela. INgonyama uMpande yakukhuza kakhulu lokho ithi kungashiwo kubantu bakaPhunga noMageba. ISilo uMpande sathumela izikhathi eziningi sicela uMntwana uMaphitha ukuba abuye azohlala naso. Ekugcineni uMntwana uMaphitha wakwemukela ukuthi iNgonyama uMpande ayisoze yambulala.

Wasehamba eyohlangana nayo. Kwathi ekufikeni kwakhe phambi kweSilo uMpande samemukela ngenkulu intokozo. Sathi kuye, “Mfowethu Maphitha, ngiyazi ukuthi ungivikele kangakanani olakeni lweSilo uDingane. Ngakho anginawo amazwi enele engingakubonga ngawo. Ngikunikeza nazi izintombi zoMndlunkulu weSilo uDingane. Futhi ngikuqembulela nazi izinkomo efeni leSilo uDingane ngikhombisa ukubonga kwami. Mfowethu Maphitha ngiyazi ukuthi uMndlunkulu ngelinye ilanga uyophela, kanti nezinkomo nazo ziyophela, kepha ngikunika izintaba zezwe owawuzisikelwe yiNgonyama uShaka ukuba uqhubeke uzibuse.”

Umntwana uMaphitha waqhubeka walibusa kanjalo izwe lakwaNdwandwe. Kwathi ukuhamba kwesikhathi iSilo uMpande samcela ukuba akhele iNdlunkulu uNgqumbazi umuzi wakwaGqikazi. Amabutho ayeholwa uMntwana uMaphitha ayaziwa ngokuthi uGqikazi isibaya esikhulu. INgonyama uMpande yangena esihlalweni sobukhosi ezinye izikhulu zezwe lakwaZulu zingenakho ukuyenamela. Kwathi ngendlela eyahlalisana ngayo ngokuthula nabantu bakayise yagcina isiyisilomo kubo. Yabusa iminyaka engamashumi amathathu nambili.

INgonyama uMpande iyona eyabutha amabutho amaningi kunaMakhosi onke oHlanga.

Amabutho	anqunywa	iSilo	uMpande	yilawa:
iNdabakawombe	uMdlenevu			
iZingwegwe	IziNgulube			
iziNkone	uMkhuze			
uMziwengwenya	uMzinyathi			
uNongamulana	iSangqu			
uThulwana/aMamboza	iSibabule			

iziNkonkoni	iNdondlo/ Ushisizwe uDloko/ uGqikazi/
uDududu	iQwa
uMxhapho/uHlwayi	uMlambongwenya
iziPikili	iNsukamngeni
uBhewula	iNdwali
iShudu	uNokhenke
iNdluyengwe	iKwentu
iMvemnyama	uKhandampemvu/ uMcijo

Sewuveziwe umlando weNkosi uMpande, sekuzoqhathaniswa ukwethulwa komlando weNkosi uMpande.

4.5.2 OKUFANAYO EZIBONGWENI KANYE NASENOVELINI

- **Ingxabano phakathi kweNkosi uMpande neNkosi uDingane**

Esahlukweni sokuqala senoveli kukhulunywa ngengxabano eyaba khona ngesikhathi iNkosi uDingane ithumela icela ukuba iNkosi uMpande ithumele ibutho uHlomendlini ukuba liyokwelekela lapho iNkosi uDingane isihlasela amaSwazi. INkosi uMpande yenqaba. INkosi uDingane yenza isu lokucupha iNkosi uMpande ukuze imbulale. Umthumelela izithole okuzothi uma esezozibonga bese ebulawa. UNdlela kaSompisi uyayexwayisa iNkosi uMpande. INkosi uMpande yabe seyibalekela esilungwini nabantu bayo. Ezibongweni kuvela ngokuthi:

UMsimude owavela ngesiluba,
Phakathi kwamaNgisi namaQadasi.

Inkonyane edukel'ezulwini,
uNowelamuva wawoShaka
Mdayi! Sabela kweliphesheya (Nyembezi, 1958:63)

Uma kukhulunywa ngamaQadasi kushiwo amaBhunu. INkosi uMpande yawelela ngaphesheya koThukela. UNyembezi (1958) uthi abantu abawela neNkosi uMpande babeyizi-17 000.

- **Umhlangano phakathi kweNkosi uMpande namaBhunu**

Esahlukweni sesibili kukhulunywa ngomhlangano owaba khona mhla ziyi-15 kuMasingana we-1839 owawuphakathi kweNkosi uMpande namaBhunu embuza ngokubaleka kwakhe. Emva kokumpheka ngemibuzo eminingi efuna nezimfihlo zakwaZulu abe esemamukela. Ezibongweni kuvela lapho kuthiwa:

UMnguni wahlala phansi
Wavum'izindaba ezilukhuni,
Ezikhulunywa kubo kwaMalandela. (Nyembezi, 1958:64)

- **Impi yaseMaqongqo**

Esahlukweni sesithathu kukhulunywa ngempi yaseMaqongqo eyayiphakathi kweNkosi uDingane neNkosi uMpande mhla zingama -29 kuNdasa we-1840. Kule mpi iNkosi uDingane yehlulwa khona. Ezibongweni kuvela lapho kuthiwa:

Izul'elidume phezu kwaMaqongq'omabili,
Laduma lazithath'izihlangu zoMbelebele,
Lazithath'izihlangu zeZinyosi,
Lazithath'izihlangu zoDlambedu,
Lazithath'izihlangu zikaNondayana,
Lazithath'izihlangu zoMgumanqa (Nyembezi, 1958:73)

Lapha kubalwa amabutho eNkosi uDingane aphelela eMaqongqo. Kuso lesi sahluko kuvezwa nokuthi kwafa iqhawe elikhulu likaDingane uNozishada kaMaqhoboza kuthiwa ezibongweni.

Wamudl'uNozishada ezalwa uMaqhoboza. (Nyembezi, 1958:77)

- **Ukubulawa kwamaxusa eNkosi uDingane**

Esahlukweni sesithathu senoveli kukhulunywa ngeshlo esingazange senzeke emlandweni sokubulawa kwamaxusa ayethunywe yiNkosi uDingane ukuba ayotshela amaBhunu ukuthi uzimisele ukuhlawula ngezinkomo. Lawo maxusa kwabe kunguDambuza noSikhombazana kuthiwa yiNkosi uMpande eyabhebhezela ukuba babulawe.

Lesi sigameko ezibongweni sivela ngokuthi:

Usongo lwensimbi yakondikidi,

Elidl'uDambuza benoSikhombazana (Nyembezi, 1958:74)

- **Ukubulawa koMntwana uGqugqu**

Esahlukweni sesihlanu senoveli kukhulunywa ngokubulawa komnewabo weNkosi uMpande uGqugqu okunguyena kuphela owayesesele emadodaneni eNkosi uSenzangakhona. Wabulawa ngoba kuthiwa uma ethimula abantu babethi "thuthuka Mageba: iNkosi uMpande yabe seyesabela ukuthi uzoyibulala. UMasiphula kuthiwa uyena owahlohla iNkosi uMpande ukuba ibulale uGqugqu.

UNyembezi (1958:70) ukuveza ngokuthi uGqugqu wayesenza uzungu lokubulala iNkosi uMpande yingakho nje ezibongweni kuthiwa:

Usima yedwa njengelanga,

Lona limi lodwa ezulwini,

Ngeqanda elilodwa,

NgelakokaNgotsha.

Ntonga yethusi,

Eyasala kweziny'izinduku. (Nyembezi, 1958:68)

4.5.3 OKUTHOLAKALA ENOVELINI KUPHELA

Kusenovelini kuphela esahlukweni sokuqala lapho kuchazwa khona igama leNkosi uMpande ukuthi ukwethiwa kwakhe lona kwakusho ukuthi nguye oyoza andise umuzi weNkosi uSenzangakhona, nguye oyoba yimpande yesizwe sakwaZulu.

Esahlukweni sokuqala senoveli yilapho sichazelwa kabanzi ngesimo seNkosi uMpande. UDhlomo (19:21) uthi yathi iNkosi uMpande isifike entangeni yazimuka kakhulu, yaba yimbube nje. Ebusweni imnyama bhuqe.

Kusenovelini kuphela esahlukweni sokuqala lapho kuphathwa khona umama weNkosi uMpande okuthiwa uNgotsha wakwaHlabisa.

Enovelini kuvezwa isenzo esihle seNkosi uMpande eyasenza emva kokuba isithe amaBhunu awabulale uDambuza noSikhombazane okwakungamanxuxa ayethunywe yiNkosi uDingane. INkosi uMpande yondla abantwana bakaDambuza, nabakaNdlala uGodide noMavumengwane kanye nabanye. Lokhu kutholakala esahlukweni sesithathu.

Kusenovelini kuphela esahlukweni sesithathu lapho kuvezwa khona ukubekwa kweNkosi uMpande mhla lulunye kuMbasu, ukuba ibe yinkosi yalabo bantu eyayiqembuke nabo. Kuze kuvezwe nokuthi amaBhunu amnikeza imithetho eminingi okwakumele abuse ngaphansi kwayo. Omunye wawo kwakungokuthi angabulali muntu. INkosi uMpande yaze yadonswa ngendlebe nangodaba lwendlalifa lapho athi amaBhunu oyobusa emva kwakhe uyokhethwa ngemvume yabantu kuvume wona amaBhunu. Wabizwa ngokuthi “Yinkosana ebusayo uZulu oqembukile.”

Kuso isahluko sesithathu kuvezwa ubuqili bamaBhunu lapho eseqhwaga izwe eNkosini uMpande ngoba ethi kumele akhokhe isikweletu sokulekelelwa empini yaseMaqongqo elekelelwa yiwo. Lokhu kwakungamanga aluhlaza cwe ukuthi amaBhunu ayelekelele empini yaseMaqongqo, uZulu wayezilwela yedwa.

Kusenovelini kuphela esahlukweni sesine lapho kuvezwa ukuthi emva kokukhothama kweNkosi uDingane bonke abantu ababengabalandeli bakhe base bebizwa kuthiwa “Ngomdidi kaNdlela” kuthiwa iNkosi uMpande yabaphatha kahle laba bantu ngoba uNdlela wayeyisindise kaningi ekufeni.

Kusenovelini kuphela lapho kukhulunywa khona ngesigodlo seNkosi uDingane eMpheqaneni. Lokhu kusesahlukweni sesine. Nezinye izigodlo kuyakhulunywa ngazo njengakwaMahambehlala, eSiklebheni kanye nakuLangazana.

Esahlukweni sesihlanu kukhulunywa ngoMawa uninakazi weNkosi uMpande owawela waya esiLungwini eNatali emva kokufa kukaGqugqu. Bangingi abantu abawela belandela uMawa. Kulesi sahluko kukhulunywa ngoMnu Cloete owaloba ebika eNgilandi ukuthi uMpande uyinkosi embi ebulala abantu. Kwaze kwabaleka noMfundisi uGrant, noMfundisi u-Adams owayethi uzoqhuba ukholo wenqatshelwa yinkosi uMpande. Kuvezwa ukuthi iNkosi uMpande yabaphatha kahle labo ababethengisela abantu bayo.

Esahlukweni sesithupha kuvezwa ukuthi isaga esithi “Sobohla Manyosi” sasuswa lapho uManyosi ehlubuka eNkosini uDingane lapho ayesutha khona eya eNkosini uMpande. Kuthiwa uManyosi wayeyisikhulu kwaZulu kusabusa iNkosi uDingane. Kuthiwa wayeyindoda eyayidla kakhulu, isiyaze yaba nesisu esikhulu. Wayenethezekile kangangokuba akukho noyedwa owayengacabanga ukuthi uManyosi angahlubuka eNkosini uDingane. Yikho lokho okwabanga ukuthi uma esehlubuka eseya eNkosini uMpande bese kuthiwa “Sobohla Manyosi” bebhinqa isisu sakhe esikhulu bethi njengoba eseshiya umbuso weNkosi uDingane eselandela iNkosi uMpande sizoncipha lesu sisu esikhulu.

Esahlukweni sesikhombisa kuthiwa iNkosi uMpande yaqhatha aBantwana bayo uCetshwayo noMbuyazwe ifuna balwe baqedane ukuze kusale uMkhungo bese ebusa. Kusesahlukweni sesikhombisa lapho kukhulunywa ngondlunkulu beNkosi uMpande uMonase wakwaMntungwa amsiselwa yiNkosi uShaka esekhulelwe owafike wazala uMbuyazi, uNgqumbazi wakwaZungu amlotsholelwa yiNkosi uShaka owazala uCetshwayo naye ezalwa inkosi, bese kuba uNomatshali wakwaNtuli unina kaMthonga.

Kusesahlukweni sesikhombisa lapho kukhulunywa ngobuxoki beNkosi uMpande lapho itshela khona amaBhunu ukuthi ozoba yiNkosi uCetshwayo. Ekhaya ibatshela ukuthi uMbuyazi khona lapho ibuye iveze igama likaMthonga nakuba yayihleba ngoba wayezalwa yintandokazi uNomatshali. UZulu wayefuna kube uCetshwayo ngoba ezalwa yinkosikazi eyalotsholwa yiNkosi uShaka ngezinkomo.

Esahlukweni sesikhombisa kuvela amabutho ayelwa: ElikaMbuyazi iziGqoza nelikaCetshwayo uSuthu mhla zi-02 kuNgcela ngonyaka we-1856. Kuso lesi sahluko kukhulunywa ngokuphelelwa yisithunzi kweNkosi uMpande lapho izinto sezibuzwa kuCetshwayo yena esaphila.

Ukufa kwaBantwana eNdondakusuka bebulawa uCetshwayo. INkosi uCetshwayo ithola isiqalekiso kuyise iNkosi uMpande, kusesahlukweni sesikhombisa.

Esahlukweni sesishiyagalombili kukhulunywa ngoNomatshali owabulawa ngoba ethandwa yiNkosi uMpande sekuthiwa uyathakatha. INkosi uCetshwayo yathuma amabutho ukuba ayombulala emzini wakhe eMdumezulu. Awamficanga, wayesebaleka waya kwaNodwengu. Ambulala phambi kweNkosi uMpande.

Esahlukweni sesishiyagalolunye kukhulunywa ngokomisa kwezulu kwaZulu. Inyanga uMbethe Ngcobo wazama ukulinisa esebenzisa imithi yakhe nenyamazane iqhina. Lutho ukuna izulu. Wagcina esebhuqwa ngalokho, wasabela impilo yakhe wabaleka, wabaleka nabantu abaningi. Kuso lesi sahluko kukhulunywa ngokushaywa komthemtho wesibalo

ngonyaka we-1858. Wawuthi wonke umuntu ongena esiLungwini kumele asebenze ngaphansi komlungu iminyaka emithathu ngaphambi kokuba akhululeke.

Esahlukweni seshumi kukhulunywa ngendawo eyakhonjwa yiNkosi uMpande eyabizwa ngokuthi yizwe labathakathi lapho bonke ababenukwa yizanusu zibanukela into engekho babethunyelwa khona ukuze baphephe. INkosi uMpande waphungula izanusu eziningi ngokuzicindezela ukuba zibuthwe ukuze ziyolwa izimpi.

Esahlukweni seshumi nanye kukhulunywa ngoSobantu ehambela uMpande, lolu hambo lukaSobantu wayehamba nezinsizwa ezintathu ayezifundisa ekukhanyeni. Baqala babona iNkosi uCetshwayo base bedlulela kwaNodwengu, uSobantu wayezocela ukuthi kuvunyelwe abefundisi bangene kwaZulu.

Esahlukweni seshumi nambili kukhulunywa ngoNyambose okwabe kuliqhawe futhi iNkosi uMpande imthanda kakhulu. Abantu bathi uNyambose ukhuluma kabi ngesigodlo. Inkosi yenza ubulima yathi akabaleke aye eSilungwini, wenqaba, walinda impi ukuba ifike imbulale nebala kwenzeka kanjalo-ke.

Esahlukweni seshumi nantathu uSomtsewu wafika kwaZulu ezokhalela iNkosi uMpande ngabantwana bayo abaphela eNdodakusuka. USomtsewu wayezocela abantwana bakaMpande ukudla, wacishe wabulawa yiNkosi uCetshwayo ngoba icasulwe ukuthi wayeye eNkosini uMpande.

Esahlukweni seshumi nane kukhulunywa ngamabutho eNkosi uMpande ayemaningi, kuvela nokuthi inkosi yabe inesandla esilukhuni ngoba amabutho uma eyolwa yayingawanikezi ukudla njengoba kwakwenza iNkosi uShaka futhi yayingawaklomelisi uma ehlabanile empini.

UMasiphula uye owayehlohla inkosi ezenzweni ezimbi eyayizenza. Ukubulawa kwesikhulu esathi sihlaba imvu yakhalisa okwembuzi kwathiwa umhlola masibulawe. Kulesi sahluko seshumi nanhlanu umkhosi wokweshwama uyachazwa.

Esahlukweni seshumi nesithupha kukhulunywa ngoMatshana owabaleka esilungwini wabalekela kwaZulu ngoba ebulele abathakathi ababegcwele ezweni lakhe. Uhulumeni wahluleka ukumbopha esebalekile.

Esahlukweni seshumi nesishiyagalombili kukhulunywa ngokwehlulwa kukaMbuyazi ehlulwa uCetshwayo ngoba ayeguqe phezu kwesihlangu sikaMbuyazi eyalelwe yinyanga uManembe.

Esahlukweni seshumi nesishiyagalolunye kukhulunywa ngoNosimilo iqhawekazi, indodakazi yomnunzane othile kwaZulu owanqaba ukuganisela isikhulu amadodakazi akhe amabili mahhala ngoba wayesesebenzela iNkosi uMpande wathi akawathathe. UNosimilo weqa yena wabaleka elibangise esilungwini. Wafika uNosimilo watholana nesoka lakhe elidala uNkomeni. UDhlomo uyasikhipha nje kancane eNkosini uMpande usexoxa ngoNosimilo. Wahamba uNosimilo wayoziganisa kubo kaNkomeni waze walotsholwa. Kukhombisa isibindi le ntombazane eyayinaso.

Esahlukweni samashumi amabili kukhulunywa ngokukhothama kweNkosi uMpande lapho kuthiwa yakhothama ngonyaka we-1872. INkosi uCetshwayo yayingekho ngesikhathi kutshalwa iNkosi uMpande.

4.5.4 OKUTHOLAKALA EZIBONGWENI KUPHELA

Ezibongweni zeNkosi uMpande kokhona lapho kuthiwa:

Abakithi ngibasolile,

Inkosi yakith'abayitshelang'izibuko,

Bayiweze ngelezimvubu nelezingwenya. (Nyembezi, 1958:65)

Lokhu akutholakali enovelini. Lapha kukhulunywa ngesikhathi iNkosi uMpande ibaleka nabantu bayo iya ngaphesheya koThukela. Kuvezwa ukuthi babehamba ngokubaleka bangathatha indlela engumendo, kuze kuthiwe ngokungayazi indlela babehambe bebuza:

Wabuz' iMpofana neNdaka,
Wathi' uMzinyathi
Ngiyakuwubuza phambili (Nyembezi, 1958:64)

Ziningi izigameko ezivezwayo zeNkosi uMpande nabantu bakhe ngesikhathi bebaleka beya eSilungwini ezingekho enovelini. Uma kuthiwa:

Usibasandleleni zabamukayo nabahleliyo,
Bathi' abahleliyo
Ikhona bezosala besokh'umlilo (Nyembezi, 1958:67)

Kuthiwa iNkosi uMpande nabantu bayo babehamba babuye bame, kubaswe kudliwe.

Ezibongweni kuze kuchazwe nokuthi izindlu zabo bazakha ngendlela engajwayelekile lapho kuthiwa:

Wakh' izindlu ngezinzala zotshani.
Wakha amagama ngomsingizane. (Nyembezi, 1958:64)

Ezibongweni kuphawulwa ngesigameko lapho iNkosi uMpande ihlasela amaSwazi. Kuthiwa amaSwazi ahlala izinkomo emihhumeni nawo ayesechasha khona emihhumeni. Impi yeNkosi uMpande yehluleka yahamba kanti iNkosi uMpande izobuye ithumele ibutho uBulawayo ukuba ayolanda izinkomo. Nebala bazithola sezikhishiwe emhhumeni. Lesi sigameko sivela kanye ezibongweni:

Inhlehlanyovane kaNdaba,
Ihlehlele futhi ngoBulawayo,
Ihlehlele izinkomo zamaSwazi. (Nyembezi, 1958:65)

Ezibongweni zeNkosi uMpande kukhulunywa ngokuhlaselwa kwabeSuthu okungekho enovelini. Kuthiwa iNkosi uMpande yathi ihlasela amaSwazi okokuqala yangathola lutho.

Yabe seyedlulela kubaPedi inkosi yabo okwakuwuSikwata ezalwa uThulwane. Kuthiwa nakhona kubaPedi akatholanga lutho. Lokhu ezibongweni kuvela kanje:

Wamudl'uMtshikila kubeSuthu bakwaPhahlaphahla,
Othukuthele wawel'uBhalule ngemvula yezinyembezi,
Way'enqabeni kaSikwata kubeSuthu. (Nyembezi, 1958:76)

Ezibongweni kubuye kuvezwe isigameko esididayo lapho kuvela khona ukuthi uNdlela wayenonya, ngoba sazi ukuthi uNdlela wakwaNtuli uyena owamela iNkosi uMpande kwaze kwaba sekugcineni. Lokhu sikuthola lapho kuthiwa:

Umdayi ubalekela unya lwakwaNtuli,
Nolwakwa Ntombela,
Babulal'umuzi kaNdaba,
Bathi bawunikiwe,
Bawunikwe uPhunga,
Bawunikwe uMageba (Nyembezi, 1958:78)

Kuyezwakala okukaNtombela ngoba yena wayethembekile eNkosini uDingane, akakaze avikele iNkosi uMpande.

Ezibongweni kukhulunywa ngempi eyayiyohlasela eNyakatho eSwazini yabuya namantombazane amabili ayethunyiwe ayefana nondlunkulu weNkosi uMpande, uNomampo noNoziqubu. Kuvela kanje:

Weza nezibhaxa zizibili,
Esinye sengathi singuNomampo,
Esinye sengathi singuNoziqubu. (Nyembezi, 1958:79)

Kukhulunywa ngamaSwazi anele athunjwa ayesethatha amasiko amaZulu. Kuthiwa amaSwaz' akhawul'ukumfung'uSomhlola,

Ayihulul'imfibinga

Ngaphakathi kwaNodwengu. (Nyembezi, 1958:79)

Uma kukhulunywa ngoSomhlola kushiwo iNkosi yamaSwazi kanti imfibinga ubuhlalu obabuthandwa kakhulu yiNkosi uMpande. Kusezibongweni kuphela lapho kukhulunywa khona ngoTokotoko noMaphitha okwakungamadodana kaSojijisa umnewabo weNkosi uSenzangakhona. Kuthiwa:

Gijimani ngazo zonke izindlela,

Niyobikel'uMaphitha noTokotoko.

Nith'impimpi kayibizwa yithi,

Nith'ibizwa nguMadela,

Ngowakithi kwaMadela. (Nyembezi, 1958:80)

Kusezibongweni lapho kuchazwa khona ukuthi ukufika kwamaBhunu, kwaletsa nezinqola. Kuze kuchazwe nokuthi ngisho nayo iNkosi uMpande yayithwalwa ngenqola ngenxa yokuzimuka kwayo. Kuvela kuthiwa:

Umgwaqo wezinqola,

Umashishiliza,

Umunt'emulandela,

Angaz'afike kwaHlathikhulu. (Nyembezi, 1958:80)

KwaHlathikhulu kushiwo eSwazini.

Kusezibongweni kuphela lapho kuvezwa khona ukuthi ukufika kwamaBhunu kwaveza nokuphawulwa kwezinkomo ngokuthi zilotshwe. Lokhu kulotshwa kwezinkomo inkosi uMpande yayingakuthandi. Kuvela kuthiwa:

UMpande kazithand'izinkomo

Ezilotshiwe ngencwadi,

Ngob'izinkomo ezinencwadi ezamaBhunu (Nyembezi, 1958:80)

Kusezibongweni kuphela lapho kuvezwe inkolelo yokuthi amakhosi akwaZulu ayekwazi ukunisa imvula. Kwakuthi lapho lomisile inkosi ithathe izinkabi ezimnyama iyocela imvula kuNkosinkulu. Ngesikhathi seNkosi uMpande izimvula zazifika kahle. Kuvela kanje:

Wabhoboz'umthombo wemvula,
Imvula sasingesakwaz'ukuyibona
Kithi kwaMalandela. (Nyembezi, 1958:81)

Ezibongweni kugqanyiswa kakhulu izikhathi zokufika kwabelungu ukuthi kwasekuphuzwa ogologo. Akuchaziwe enovelini lokhu. Sizwa kuthiwa:

Utshwala bukagologo,
Babungaphuzwa muntu kwaMalandela,
Babuphuzwa yimihlambi yezinyamazane. (Nyembezi, 1958:81)

Akukho enovelini lapho kukhulunywa ngesenzo seNkosi uMpande lapho kwakuthiwa yayithi uma ihamba phakathi kwendawo ithathe izinkomo kubamnuzane, umnyatheliso. Ezibongweni kuvela kuthiwe:

Imamb'ebamb'izinhla,
Yenyus'iVuna,
Imihlambi yamaduna yagugudeka,
Kugugudek'ezawoMaphitha,
Kwagugudek'ezawo Tokotoko,
Owadl'izinkomo zawoPhalane zonkana,
EzoMbelebele zamuka nomoya. (Nyembezi, 1958:81)

Kunesigameko esididayo esibalulwa ezibongweni kuphela okungaqondakali ukuthi zikhuluma ngayiphi impi ngoba eyaseMaqongqo yalwa ngoMasingana. Ezibongweni kuthiwa le mpi yalwa phakathi kukaNhlabane noNhlangulana. Kuvela ngokuthi:

Wathukuthela phakathi kwezinyang'ezimbili,
Phakathi kukaNhlangula noNhlangulana,
Wayophuma phakathi kweDlinza neShowe,
Iziqu zemithi zabheka phezulu,
Waphuma phakathi kukaMpewela noMaqhvakazi,
Iziqu zemithi zabheka phezulu. (Nyembezi, 1958:64)

Sekuqhathanisiwe ukwethulwa komlando weNkosi uMpande. Kuqale kwabhekwa umlando weNkosi uMpande, kwabe sekubhekwa lokho okufanayo ezibongweni kanye nasenovelini, kube sekubhekwa lokho okutholakala enovelini kuphela kanye nalokho okutholakala ezibongweni kuphela. Sekuzoqhathaniswa ukwethulwa komlando weNkosi uCetshwayo.

4.6 INKOSI UCETSHWAYO

Umlando weNkosi uCetshwayo uzokwethulwa ngokulandela izihlokwana ezilandelayo: ukukhula kwayo; umbango wobukhosi; umbuso wayo; ukungahloniphi kwebutho leNgcugce; Impi yamaNgisi namaZulu; impi yaseRorke's Drift; ukuqedwa koLundi; ukuboshwa kwenkosi uCetshwayo; inkosi ihlangana neNdlovukazi yamaNgisi; ukubuya kweNkosi kwaZulu kanye nokukhothama kweNkosi uCetshwayo.

Ukuze ucwaningo lulandeleke kahle kuzoqale kuvezwe umlando ngeNkosi uCetshwayo, okushiwo ababhali abehlukene ngeNkosi uCetshwayo bese kubhekwa okufanayo enovelini yomlando weNkosi uCetshwayo kanye nezibongo zayo iNkosi uCetshwayo. Kuzobe sekubhekwa okutholakala enovelini kuphela kanye nalokho okutholakala ezibongweni kuphela. Ekugcineni kuzobe sekuphawulwa ngokuthi yimuphi umehluko okhona phakathi kwenoveli ebhalwe uR.R.R. Dhlomo (1936) ngeNkosi uCetshwayo kanye nezibongo zeNkosi uCetshwayo njengoba ziqoqwe uNyembezi (1958).

4.6.1 UMLANDO WENKOSI UCETSHWAYO

4.6.1.1 UKUKHULA KWAYO INKOSI UCETSHWAYO

UCele (1997:33) uthi ngesikhathi sokubusa kweNkosi uShaka, iNkosi uMpande okungomunye wabafowabo beNkosi uShaka wayalelwa yiNkosi uShaka ukuba aganwe yinoma ngamangaki amakhosikazi. Umdlunkulu omdala weNkosi uMpande uNgqumbazi, iNkosi uMpande yamlotsholelwa yiNkosi uShaka ngoba ibonga ukuba yinduna yebutho lakhe. Umdlunkulu uNgqumbazi wayeyindodakazi kaMbonde kaTshana wakwaZungu. Indodana endala yakhe kwabe kunguCetshwayo. Kukholakala ukuthi wazalwa ngemuva kokufa kweNkosi uShaka ngonyaka we-1828. kodwa-ke imibono iyehluka ngokuyilona lona suku azalwa ngalo. UCetshwayo wakhulela emzini kayise eMlambongwenya. Ngenkathi iNkosi uMpande ibalekela iNkosi uDingane iya eMgungundlovu iyocela usizo emaBhunwini wethula iNkosi uCetshwayo emaBhunwini njengendodana kandlunkulu wakhe omdala futhi njengendlalifa. Ukuze amaBhunu angamdidi nabanye abantwana benkosi abaningi, ambeka uphawu ngokusika indlebe yakhe.

Kwavele kwabonakala nje ngesikhathi uCetshwayo ekhula ukuthi ngempela simfanele isikhundla sobukhosi. Ngesikhathi sempu yaseNcome ngo-1838 iNkosi uCetshwayo yayisencane ukuthi ingalwa kepha yona yayiwudibi lukayise. UCele (1997:34) uthi ngonyaka we-1853 iNkosi uMpande yaya kohlasela amaSwazi, ngaleso sikhathi iNkosi uCetshwayo yayiseyibhungu futhi isebuthweni aMamboza. Yaveza ubuhlakani bayo ekulweni kanye nasekubeni umholi. Kwabonakala kakhulu ubuqhawe beNkosi uCetshwayo.

4.6.1.2 UMBANGO WOBUKHOSI

UCele (1997:33) uthi uNdlunkulu wesibili weNkosi uMpande uMonase wayengomunye wondlunkulu beNkosi uShaka. Abanye bathi wayesevele ekhulelwe ngenkathi egana iNkosi uMpande. Wathola uMbuyazi, owayelingana neNkosi uCetshwayo kepha yena ezalwa ngasekhohlo. Ngokuhamba kwesikhathi kwaqala ukudideka eNkosini uMpande ukuthi uyena bani oyothatha ubukhosi emva kwayo. Kepha inkosi yabe isibonakala ukuthi yayisididwe

undlunkulu uMonase ngoba efunela indodana yakhe uMbuyazi. Kuthiwa iNkosi uMpande, undlunkulu uMonase yabe imthanda ngaphezu kwabo bonke ondlunkulu. Lokhu yikho okwenza inkosi igcine isibona uCetshwayo njengomuntu odelelayo futhi ongenanhlonipho ngakho-ke okungamfanele ukuba abe yinkosi.

Umbango phakathi kukaCetshwayo noMbuyazi wahlukanisa phakathi isizwe samaZulu. Kwaba khona amaqembu amabili iZigqoza okwabe kungezeNkosi uMpande kanye noMbuyazi kanye noSuthu okwabe lungolukaCetshwayo. Inkosi uMpande yaxosha uCetshwayo esigodlweni sakwaNodwengu ngoba ethi umehlisa ukuduma ayesenakho. Kwenzeka indida ngoba emzini wayo omusha oNdini uCetshwayo waduma nakakhulu.

USuthu ibutho leNkosi uCetshwayo landa ledlula elikaMbuyazi iZigqoza. INkosi uMpande yawaqhatha kaninginingi amadodana ayo uMbuyazi noCetshwayo ngoba ifuna aphumelele uMbuyazi. Impi yaba khona phakathi kwala madodana eNdondakusuka lapho uCetshwayo ehlula khona uMbuyazi.

Nakuba uCetshwayo ehlula uMbuyazi kepha waqhubeka nokungamukeleki eNkosini uMpande njengendlalifa. INkosi uMpande yaqala yakhonza uMthonga owayezalwa undlunkulu wakhe omncane uNomatshali. UCetshwayo wanele wakuzwa lokho wabe esethumela uBhejane kaNomageja ukuba ayohlasela isigodlo saseMdumezulu sikaNdlunkulu uNomatshali. Kwafa uNdlunkulu uNomatshali nendodana yakhe uMpoyisana ikhona iNkosi uMpande. UMthonga noMgidlana baphumelela ukubaleka.

Ngonyaka we-1867 iNkosi uMpande yavumela aMamboza okwabe kuyibutho leNkosi uCetshwayo ukuba aganwe. Indodana yokuqala yeNkosi uCetshwayo yazalwa ngonyaka we-1868 eyithola kuNomvimbi wakwaMsweli owayekade engokaMbuyazi. Wabe esethathwa yiNkosi uCetshwayo imletha esigodlweni sayo eMangweni.

4.6.1.3 UMBUSO WENKOSI UCETSHWAYO

UCele (1997:35) uthi ukunqoba koMntwana uCetshwayo eNdondakusuka nokubulawa kukaNomatshali kwenza kwacaca ukuthi akekho owayengavimba uMntwana uCetshwayo ukuba alandele uyise ekuthatheni ubukhosi. Ngonyaka we-1868 uTheophilus Shepstone wafika eNkosini uMpande ezobona indlalifa, emva kwalokho amaBhunu abe esethatha indawo eseNingizimu yakwaZulu. UMntwana uCetshwayo wabona ukuthi amaBhunu anomona ngomhlaba wakubo, wafunga wagomela wathi ngeke lokho kwenzeke uma sekubusa yena.

Emva kokukhothama kweNkosi uMpande ngonyaka we-1872, uShepstone wabe esegcoba uMntwana uCetshwayo njengeNkosi yamaZulu ngonyaka we-1873. Wabe eseshaya eyakhe imithetho ezobusa le nkosi ebekwayo. ULaband (1995:177) uthi omunye wale mithetho ukuthi ukuchitheka kwegazi makuphele. akukho muntu okumele ahlulelwe lingaqulwanga icala lakhe futhi lingadluliselwanga enkosini. Akukho muntu okumele abulawe inkosi ingazi futhi ingavumanga kanye nokuthi emacaleni amancane enziwa abantu akumele babulawe kepha bajeziswe. Kwakushiwo ukuthi uma iNkosi uCetshwayo ihlulwa ukuthobela le mithetho iNgilandi yayiyobona ukuthi yenzenjani ngaye. Le nkulumo kaShepstone yayehlisa iNkosi uCetshwayo isithunzi (umuntu eyayingamethembi). Lokhu kwakusho ukugxambukela kwamaBhunu embusweni wamaZulu, kodwa iNkosi uMpande nje owaqala waya kuwona ebalekela ulaka lweNkosi uDingane.

Ngonyaka we-1875 amaBhunu akha umngcele owenza athatha indawo eningi yaseZungeni enyakatho yomfula uPhongolo. Le ndawo yabe ibuswa amakhosi esizwe samaZulu kusukela ngesikhathi sokubusa kweNkosi uShaka. Lesi senzo samaBhunu sayicasula kakhulu iNkosi uCetshwayo. INkosi uCetshwayo yabe isibonakala njengenkosi engabahloniphi abamhlophe.

4.6.1.4 UKUNGAHLONIPHI KWEBUTHO LENGCUGCE

Isiko lokubuthwa elaqalwa yiNkosi uNdaba neNkosi uCetshwayo yalilandela. Kwabuthwa amabutho abesilisa kanye nawabesifazane. Imisebenzi yayehlukana ngokobulili. Amabutho

abesilisa ayethathwa njengamasosha avikela inkosi kanye nesizwe. Babelwa izimpi zesizwe kuthi labo abahlabene baphiwe izinkomo yinkosi. Amabutho abesifazane wona ayenza imisebenzi eyahlukene ezigodlweni zenkosi. Babelekelela ondlunkulu kuyo yonke imisebenzi yasesigodlweni. Lokhu kwakungekona ukwenziwa kwabantu izigqila. Amabutho ayebuthwa ngokweminyaka. Imishado yayibhekwa ngokucophelela ngoba abantu abasha babethathwa njengekusasa lesizwe elidinga ukunakekelwa.

Umshado wawuthathwa njengenkoxhelo kulabo abebhambe kahle phambi kwenkosi isikhathi eside. Inkosi yayikhethe amabutho abesifazane ukuze abesilisa bakhethe kuwona. Kwakuvamile ukuba intombazane encane ishade nendoda endala cishe eyishiya ngeminyaka engamashumi amathathu. La mabutho ayenabholi bawo, abesifazane abangaholi babenamasoka abo, ngakho-ke umsebenzi wabo kwakuwukubheka ukuthi uthando luqhutshwa ngendlela yini kulabo ababaholayo. Ucansi lwalungavumelekile kulabo abangashadile.

Ngonyaka we-1875 iNkosi uCetshwayo yanikeza ibutho iNdlondlo noDloko ilungelo lokuba lizikhethete omakoti ebuthweni iNgcugce. ULaband (1995:176) uthi, amalungu ebutho iNgcugce ayezalwe phakathi konyaka we-1850 nowe-1853. Lokhu kwakwenza abe mancane kakhulu kunamadoda okwakumele awagane wona ayezalwe ngonyaka we-1837. Izintombi zeNgcugce zenqaba ukugana iNdlondlo zasho zathi “Ucu Alulingani”. INkosi uCetshwayo yakubona lokho njengokuyidelela okukhulu. INkosi uCetshwayo yabe seyithumela ukuba zonke lezi zintombi ezeye izwi layo kanye nabazwelana nazo babulawe. Isenzo seNkosi uCetshwayo samcasula kakhulu uTheophilus Shepstone lokhu kwagcwalisela ngempela ukuthi iNkosi uCetshwayo inesihluku futhi ayinabo ubuntu ngakho-ke ubuholi bayo kumele buhlale buqashiwe. UDhlomo (1952:25) uthi lokhu kubulawa kwamantombazane kwenziwa abamhlophe kwaba yihaba ngoba kwabulawa ayi-12 kuphela.

NgokwamaNgisi ukugcotshwa kweNkosi uCetshwayo nguShepstone kwakungasho ukuthi kwamukelwa ubukhosi bakwaZulu. Kunesehlakalo esinye esagqamisa isihluku seNkosi uCetshwayo. Lokhu kwenzeka emzini kaSihayo sekuzophela unyaka we-1878. USihayo wayewushifu wesizwe sakwaNgobese eNquthu. Wayengomunye wezinduna zenkosi futhi

esebuthweni elilodwa neNkosi uCetshwayo, aMamboza. Amakhosikazi amabili kaSihayo abanjwa amadodana kaSihayo uMehlokazulu noMkhumbikazulu bephinga namadoda aseNatali. Labo mama bazama ukubaleka baye eNatali kodwa la madodana kanye nomfowabo kaSihayo babadubula bafa okwaba ukwephula umthetho wamaNgisi. Inkosi uCetshwayo yacelwa ukuba ilethe laba babulali bazoqula icala eNatali kepha inkosi yancama ukubakhokhela inhlawulo yezinkomo ezingama-50. Inkosi ayicabanganga ukuthi lokhu kungayibangela amazinyo abushelelezi nakakhulu.

4.6.1.5 IMPI YASESANDLWANA

Ukubulawa kwamakhosikazi kaSihayo eNatali kanye nokwenqaba kweNkosi uCetshwayo ukuletha izigilamkhuba zizoqula icala kwanikeza uHulumeni wamaNgisi ithuba owawukade ulilindele. AmaNgisi ayefuna ukuthola amaphutha enziwa yiNkosi uCetshwayo ukuze kube lula ukuba bathathe iNatali ngenxa yokungaphathi kahle kweNkosi uCetshwayo. NgoZibandlela we-1878 uHulumeni waseNatali wathumela unqam!ajuqu owawunemibandela ethile okwathiwa uma iNkosi uCetshwayo ingakulandeli lokho kuyosho ukuthi isifuna impi. UHulumeni wathi ufuna izinkomo ezingama-600 ngokuchithwa kwegazi eNatali kanye nokuthi ababulali bamakhosikazi kaSihayo balethwe kuzoqulwa icala labo eNatali. INgilandi yabuye yathi akuqedwe amabutho futhi inkosi iyeke ukubulala abantu bengenze lutho. INkosi uCetshwayo yabuye yacelwa ukuba iyeke ukuphatha kabi abefundisi abamhlophe ezweni layo.

Kwaba khona ukungaboni ngaso linye phakathi kweNkosi uCetshwayo kanye namaNgisi. NakwaZulu kwaba khona okukhulu ukuphikisana ngalolu daba. Ezinye izinduna zeNkosi uCetshwayo zazithi awahanjiswe amadodana kaSihayo, kepha kwathi udaba selucutshungulwa kahle kwathiwa mawangahanjiswa. UHhamu kaNzibe wathi akabulawe uSihayo. Wakubeka kwacaca ukuthi ngeke aze alwe elekelela iNkosi uCetshwayo uma ilwa namaNgisi. UHhamu nguye yedwa owasebukhosini owayehambisana namaNgisi. Mhla zingama-22 kuMasingana we-1879 kwalwa impi yamaZulu namaNgisi eSandlwana lapho amaNgisi ehlulwa khona.

4.6.1.6 IMPI YASERORKE'S DRIFT NEMIPHUMELA YAKHONA

Ngesikhathi amaNgisi eyolwa eSandlwana noZulu amanye ayesele eRorke's Drift evikele izinqaba zawo. Kwathi ngokufika komyalezo wokuthi amaNgisi asehluliwe eSandlwana kanti futhi amaZulu ayeza, kwaba nokuthukuthela okukhulu emaNgisini. Amabutho amaZulu ayeza kwabe kungamaMboza, iNdlondlo, iNdluyengwe kanye noDloko. La mabutho wona ayengalwanga eSandlwana. Umholi wabo kwabe kunguMntwana uDabulamanzi. UZulu wanqotshwa eRorke's Drift. Kuthiwa kwafa amaZulu angama-600. INkosi uCetshwayo kwayiphatha kabi lokhu kwehlulwa kukaZulu kanje.

4.6.1.7 UKUQEDWA KOLUNDI

Ngelanga lempi yaseSandlwana uGodide okwabe kuyisikhulu seNkosi wehlulwa entabeni yaseNyezane eduze naseShowe. UWood okwabe kungumholi wamaNgisi enyakathontshonalanga yekwaZulu wayehambisana noHhamu nabanye abantu baseBaqulusini. Mhla zingama-24 kuNdasa ngonyaka we-1879 balwa noZulu bawunqoba. INkosi uCetshwayo yathi uma ikuzwa lokho yase icela ukuba kuxoxiswane ngoxolo. UChelmsford owayengumholi omkhulu wamabutho eNatali wakunqaba lokho. Babuye balwa namaNgisi eHlobane lapho kwafa khona amaNgisi amaningi. Mhla ziyi-5 kuMbaso ngonyaka we-1879, uZulu walwa namaNgisi eGingindlovu. Kwafa uMbilini owabe elwa kakhulu esifundeni sasoPhongolo. UMbilini wadutshulwa kepha wakwazi ukubaleka. Emva kwezinsuku ezimbalwa wafa ebulawa yinxeba lokudutshulwa.

Mhla zizine kuNhlangulana amaNgisi awushisa umuzi weNkosi uCetshwayo owabe unamaqhugwana angama-640. Ngenhlanhla iNkosi uCetshwayo yayingekho ngesikhathi sishiswa isigodlo.

4.6.1.8 UKUBOSHWI KWENKOSI UCETSHWAYO

Ngesikhathi iNkosi uCetshwayo izwa ukuthi impi yayo yehluliwe, yabalekela emahlathini aseNgome. Abaholi abaningi bamaZulu babeka phansi izikhali banikela nangezinkomo zabo

emaNgisini ukwenza uxolo. INkosi uCetshwayo yayingasenawo amabutho ngakho-ke uWolseley wambopha emkhipha ehlathini laseNgome mhla zingama-28 kuNcwaba ngonyaka we-1879. Inkosi yazinikela ngesizotha. ABaqulusi bona babengafuni ukubeka phansi izikhali kepha inkosi yathumela induna yayo uMahabulana ukuyobatshela ukuba babeke phansi izikhali. Inkosi yabe isitshelwa ukuthi yehlulekile ukuthobela imithetho eyayibekelwe yona ngakho-ke umbuso wayo wabe usuzohlukaniselwa amakhosi amancane. Inkosi yona yabe isizoboshwa. Mhla zi-4 kuMandulo iNkosi uCetshwayo yaboshelwa eNatali, kwathi mhla ziyi-15 kuye uMandulo yadluliselwa eKapa. INkosi uCetshwayo yaboshwa nomeluleki wayo omdala uMkhosana kaZangqana. INkosi uCetshwayo yaphatheka kabuhlungu izwa ngomndeni wayo kwaZulu, kwakuthiwa uZibhebhu uthathe zonke izinkomo zakhe kanye nomdlunkulu wakhe.

4.6.1.9 INKOSI IHLANGANA NENDLOVUKAZI YAMANGISI

INkosi uCetshwayo yayilangazelela ukubuyela kwaZulu. Kwazanywa imizamo eminingi yokuba aziyele ngokwakhe ayobonana nendlovukazi yamaNgisi. Watshelwa mhla zingama-26 kuMandulo ngonyaka we-1881 ukuthi imvume yokuba ahambe isiphumile, kepha ngenxa yokubambezela kwezikhulu waze wawela mhla ziyi-12 kuNtulikazi ngonyaka we-1882.

Mhla ziyi-5 kuNcwaba ngowe-1882 iNkosi uCetshwayo yafika eNgilandi iphelezelwa uMkhosana kanye nedlanzana labantu. Inkosi yahlangana neziphathimandla eziningi zaseNgilandi. Lwabe seluqulwa udaba lwenkosi. Imigomo yokubuyiselwa kwakhe yabekwa. Kuthiwa okwaphazamisa umoya wenkosi ukuthi ngeke isawuphatha wonke umbuso wakwaZulu, kepha wawusuzohlukaniswa unikezwe amakhosi amancane.

Ngesikhathi inkosi iboshiwe amabutho aziganelwa ngaphandle kwemvume yenkosi. Ukubuthwa kwabantu kwavalwa amaNgisi. Wonke umnotho wenkosi oyimfuyo yephucwa wona okwabe sekukhomba ukuwa kwayo.

4.6.1.10 UKUBUYA KWENKOSI KWAZULU

INkosi uCetshwayo yafika kwaZulu ngoMasingana ngowe-1883. Yafika eMthonjaneni yalindela ukudunyiswa njengenkosi ngabantu bayo. Yayiphelezela uShepstone. Akungabazeki ukuthi amakhosi amaningi amancane awakuthokozelanga ukubuyiselwa kwenkosi ngoba abona esezolahlekelwa yinkululeko. UZibhebhu wafika yedwa eMthonjaneni engezile ukuzobingelela inkosi kepha ezohlolipha uShepstone. Lokhu kukhombisa ngokusobala ukuthi iNkosi uCetshwayo yayingasahlonishwa. Kwaba ukuqala kokungahlonishwa kwamakhosi akwaZulu. Umcimbi wokubuyiselwa kwenkosi waba mhla zingama-29 kuMasingana ngowe-1883, wakhombisa ngokusobala ukuthi inkosi yayisenabalandeli abaningi ngoba kwakukhona uMntwana uNdabuko, uMnyamana kanye nabantu abadumile ababebalelwa phakathi kwezinkulungwane ezinhlanu kuya kweziyisithupha.

Inkosi yabe ithembisile eNgilandi ukuthi ngeke ilwe namakhosi amancane ayebekwe uWolseley kepha yehluleka ukugcina lesi sethembiso. UZibhebhu wayehlukumeza labo ababengaseNkosini uCetshwayo. UNdabuko noMnyamana bathi uma bekuzwa lokho base behlasela uZibhebhu. USuthu lwehlulwa uMandlakazi. Ngenkathi uHhamu ezwa ukunqoba kukaZibhebhu wabe esehlangana naye nebutho lakhe uNgenetsheni. UZibhebhu noHhamu babulala konke esifundeni saseNyakatho.

USuthu lwabe seluhlela ukuthi luzoqala ngoHhamu kuqala bese lugcina ngoZibhebhu. UZibhebhu washeshe wezwa ngalokhu wayesehlasela kuqala. UMandlakazi wahlasela oNdini. Ngesikhathi ehlasela abantu abaningi babelele. Inkosi yatshelwa ukuthi ibaleke esigodlweni. UZibhebhu waqoqa imbokodwe nesisekelo oNdini.

4.6.1.11 UKUKHOTHAMA KWENKOSI UCETSHWAYO

Ibona ukuthi izitha zayo ziyayilandela iNkosi uCetshwayo yabalekela ehlathini laseNkandla nedlanzana labantu bayo. ULuhungu Shezi wakha isigodlo senkosi esabizwa ngokuthi iseNhlweni. Ngisho naseNkandla iNkosi uCetshwayo yazizwa ingaphephile. Inkosi yabe



isicela uHulumeni waseNatali ukuba umvikele. Inkosi yabe isitshelwa ukuba isondele ezakhamuzini ezimhlophe ukuze ivikeleke. Mhla ziyi-17 kuMfumfu ngowe-1883 inkosi yabekwa ngaphansi kovikelo lukaKhomishani eShowe. Abantu bayo inkosi babeza ukuzoyibona khona eShowe. Abamhlophe abazithandanga izivakashi zenkosi, babona ukuthi zingahle zihlanganise impi futhi. U-Osborn owayengukhomishana eShowe wagxeka iNkosi uCetshwayo ngokuthi izocela ukuvikelwa nje kanti ngoba ifuna ukuvusa umbuso wayo futhi. INkosi uCetshwayo yasho ukuthi lokhu kubekelwa imibandela ngokuvakashelwa kwayo kuyayihlukumeza futhi kuyibeka obala ezitheni zayo.

Mhla ziyi-8 kuNhloLANja ngowe-1884, u-Osborn waziswa ukuthi iNkosi uCetshwayo iqulekile endlini yayo yase ikhothama njalo. Lokhu kwamethusa futhi kwaba yifu elimnyama kuZulu. Isizwe samaZulu sakholelwa ekuthini inkosi yadliswa ubuthi ngoba ekuseni kwangalelo langa inkosi yavuka iphila yazihambela nje ingaguli. Kwathi emini isidle inyama eyayingenzelwangwa abantu bayo yase iyakhothama. Bathi-ke yalandwa eNkandla ukuze izobulawa.

Sekuphawuliwe ngomlando weNkosi uCetshwayo, sekuzoqhathaniswa ukwethulwa komlando weNkosi uCetshwayo ezibongweni kanye nasenovelini yomlando weNkosi uCetshwayo. Kuzoqale kubhekwe okufanayo enovelini kanye nasezibongweni, bese kubhekwa okutholakala enovelini kuphela bese kugcinwa ngalokho okutholakala ezibongweni zeNkosi uCetshwayo kuphela.

4.6.2 OKUFANAYO EZIBONGWENI KANYE NASENOVELINI

- **Umbango wabantwana beNkosi uMpande**

Esahlukweni sokuqala sithola umbuso odungekileyo wakwaZulu lapho sithola ukuthi iNkosi uMpande yenza ubuxoki ngokuthi ubani oyolandela uma isikhotheme. UDhlomo (1952:7) uthi “UMbuyazwe wabe ezalwa isixebe seNkosi uShaka uMonase wakwaNxumalo asabela iNkosi uMpande okubela ukuthi akazange alotsholwe uMonase. INkosi uCetshwayo yona yabe izalwa uNgqumbazi wakwaZungu yena owalotsholwa ngezinkomo zeNkosi uShaka.

UDhlomo uqhubeka athi ngenkathi amaBhunu ebeka iNkosi uMpande ukuba abuse uZulu ambuza ukuthi ubani inkosana yakhe eyobusa mhla esekhotheme wawakhombisa uCetshwayo.

Isaqhubeka nokuxova kwayo iNkosi uMpande yathi oyobusa emva kwayo uMthonga owabe ezalwa yintandokazi yakhe uNomantshali kaSiguyana. Konke lokhu kwenza umbuso wakwaZulu wadungeka. Kuso lesi sahluko sithola impi yaseNdondakusuka lapho kwalwa khona uSuthu iqembu likaCetshwayo kanye neziGqoza iqembu likaMbuyazwe. Wehlulwa uMbuyazwe yabe isithatha ubukhosi iNkosi uCetshwayo.

Lesi sigameko ezibongweni sivela lapho kuthiwa:

Umsind' okuNtilingwe ngowani?

Ubangwe ngabaseNtengweni nabakwaKhinya,

Bexokozelel' indlondlo yakokaTshana. (Nyembezi, 1958:84)

Uma kukhulunywa ngoNtilingwe kushiwo ukhalo oluthile olukwaZulu. INtengweni noKhinya okukhulunywa ngayo lapha yimizi kaMbuyazwe. INkosi uCetshwayo bayibiza ngendlondlo yakokaTshana. OkaTshana unina weNkosi uCetshwayo.

- **Ukufika kukaSomtsewu KwaZulu**

Esahlukweni sesibili senoveli sithola khona ukufika kukaSomtsewu kwaZulu okokuqala ngqa ngonyaka we-1861 ephelezelwa uNgoza. Ufika nje uqala eNkosini uMpande eyabe ingasakwazi nokuhamba ngenxa yokuzimuka. Kuthiwa wacelela uMonase nabantwana ukudla okwenza yacishe yabenzakalisa iNkosi uCetshwayo kepha bagcina sebekutholile lokho. Uma sivezwa ezibongweni lesi sigameko sivezwa kanje:

UJininind' omnyama (Nyembezi, 1958:87)

Kuthiwa ngesikhathi uSomtsewu efika kwaZulu wayehamba nenduna yabantu bakhe uNgoza. Nakho-ke uNgoza ezosuka aye esigodlweni ethi uyokhonzela uMonase. Ithe lapho ikuzwa

iNkosi uCetshwayo yathukuthela yathelwa ngamanzi. INkosi uCetshwayo yayiphenya lona lolu daba lukaNgoza lapho ifulathela uSomtsewu. Ukujinininda kuchaza ukufulathela.

- **Ukuzondwa kweNkosi uCetshwayo ngamaNgisi namaBhunu**

Esahlukweni sesithupha senoveli kuvela ukuthi amaBhunu namaNgisi iNkosi uCetshwayo abe eseyibophele amanqina enyathi ethi yiyo exova izwe lonke. Babethi eNtilasifali kwakuliwa nje ngenxa yakhe ehlohla uSikhukhuni kanti eKipi nakhona kwakulwa amaXhosa namaNgisi.

Ezibongweni zeNkosi uCetshwayo lesi sigameko sivela kanje:

Ibululu likaPhunga noMageba

Elidond' ukusuka,

Kwaze kwasuka awezindlwana,

OShele kaDolofu kumaQhadasi.

OSomtsewu kaSoncinza kumaNkinsimana. (Nyembezi, 1958:102)

Uma kukhulunywa ngamaQadasi kukhulunywa ngamaBhunu kanti amaNkinsimana kushiwo amaNgisi.

- **Ukuqanjelwa amanga kweNkosi uCetshwayo**

Esahlukweni sesishiyagalombili sithola amanga ayeqanjwa ngeNkosi uCetshwayo ebhebhezeleka. Sithola ngisho nabefundisi bevangeli, beqamba amanga bethi iNkosi uCetshwayo isibulale abantu abaningi.

Ezibongweni kuvezwa kakhulu lokhu kubanyamanambana kweNkosi uCetshwayo lapho kuthiwa:

Inzima lenyama,

Engabubende bengonyama,

Ibiqhutshwa uMseleni benoNongalaza,

Beth' ifanel' ukuyakusikw' izihlangu
EMkhweyantaba,
Bathi, Iyekeneni,
Ubumnyama bayo buyesabeka,
Ifanel' ukuyakucel' imvula kuNkosinkulu. (Nyembezi, 1958:83)

Lokhu kuveza ngokusobala ukuthi baningi ababengayifiseli okuhle iNkosi uCetshwayo.

- **Impi yaseSandlwana**

Esahlukweni seshumi nanye sichazelwa kabanzi ngempi yaseSandlwana eyayiphakathi koZulu kanye namaNgisi. UDhlomo (1936: 56) uthi le mpi yalwa zingama -22 ku Januwari ngonyaka we-1879. Kwaba impi enkulu kakhulu kepha uZulu wabanqoba abelungu emva komshikashika.

Ezibongweni zeNkosi uCetshwayo lesi sigameko sivela lapho kuthiwa:

Izul' elidume phezu kweSandlwana,
Umbane lawuhlab' eMankamane. (Nyembezi, 1958:103)

- **Impi yaseNqabeni kaHawana**

Esahlukweni seshumi nantathu kukhulunywa ngempi eyayiphakathi kwamaZulu namaNgisi eyayisenqabeni kaHawana kubuye kukhulunywe ngokuhamba kukaHhamu eyozihlanganisa namaNgisi ehamba nezinkomo zeNkosi uCetshwayo, uZulu wabuye walwa namaNgisi eHlobane naseShowe. Ezibongweni lesi sigameko sivela lapho kuthiwa:

Isiziba sikaHhamu benoZiwedu,
Esibhukudis' izihlangu zaseMkhweyantaba
Ilanga liyawushona. (Nyembezi, 1958:88)

- **UZibhebhu kaMaphitha**

Esahlukweni samashumi amabili nanye kukhulunywa kakhulu ngoZibhebhu kaMaphitha kaSojijisa wakwaMandlakazi owabe eyisitha esikhulu seNkosi uCetshwayo, uZibhebhu lo wabe eyiqhawe elikhulu kwaZulu. Ezibongweni lokhu kuvela lapho kuthiwa:

Thambekeka wen' owaliwayo,
Thambekeka wewus' iNtambanana
Nangezinyembezi. (Nyembezi, 1958:95)

Sekukhulunyiwe ngalokho okufanayo ezibongweni kanye nasenovelini ethi “UCetshwayo”, manje sekuzoxoxwa ngalokho okutholakala enovelini.

4.6.3 OKUTHOLAKALA ENOVELINI KUPHELA

Esahlukweni sesibili sithola ukunqoba kweNkosi uCetshwayo futhi inabalandeli abaningi. Kukuso lesi sahluko lapho sithola ukushintshashintsha kukaJantoni (John Dunn) ngoba sithola ukuthi ngenkathi uMbuyazwe eyocela usizo kubelungu uJantoni uyena owamamukela futhi wamsiza. Uma esehluliwe uMbuyazwe simthola esesondela kuCetshwayo aze aganiselwe nokuganiselwa kepha uma abelungu sebezohlasela uCetshwayo usebuyela kwabakubo.

Kukuso lesi sahluko lapho kuvela khona ukubulawa kukaNomantshali unina kaMthonga ngoba kuthiwa kuzwakale ukuthi iNkosi uMpande ithe akubekwe uMthonga abe yiNkosi yakwaZulu. INkosi uCetshwayo yakhipha elithi akubulawe uNomantshali nabantwana bakhe kepha babathola sebebalekile abantwana kwabulawa uNomantshali yedwa.

Esahlukweni sesithathu sithola khona ukukhothama kweNkosi uMpande ngonyaka we-1872. USomtsewu ethunywe uHulumeni wabeka iNkosi uCetshwayo esikhundleni ngonyaka we-1873. Lokhu kwenzeka eMlambongwenya. INkosi uCetshwayo yabekwa phezu kwemithetho emine eyamiswa uHulumeni waseNatali.

Esahlukweni sesine sithola iNkosi uCetshwayo ibutha amabutho yengeza kulawo ayebuthwe yiNkosi uMpande. Esewonke amabutho eNkosi uCetshwayo aba yishumi nesithupha. Lapha kungabalwa iNgobamakhosi, uVe, uFalaza namanye amaningi. INkosi uCetshwayo yabuye yabutha namabutho ezintombi. Kukuso lesi sahluko lapho sithola khona ukuthi iNkosi uCetshwayo yajuba amabutho uDlokwe neNdlondlo ukuba baganwe ibutho lezintombi iNgcugce, kuthiwa izintombi zeNgcugce zala zaphetha okwaphetha ngokuthi lezo ezadelela izwi lenkosi zibulawe.

Esahlukweni sesihlanu sithola ukuxabana kwezinduna zamabutho uHhamu webutho uThulwana kanye noSigcwelegcwele webutho iNgobamakhosi, kuthiwa la mabutho alwa ngelanga lomkhosi. UThulwane kwabe kuyibutho lamadoda kanti iNgobamakhosi yona kwabe kuyibutho labafana. UDhlomo (1936:29) uthi kwagobhoza igazi kulwa abafana beNgobamakhosi noThulwana. Kuthiwa abafayo babelinganiselwa emashumini ayisikhombisa.

Esahlukweni sesikhombisa sithola iNkosi uCetshwayo icetshwa eNgilandi icetshwa abelungu bethi usebaqedile abantu kwaZulu. Yikho lokhu kucetshwa okwaphemba impi yabelungu noZulu.

Kulesi sahluko sesishiyagalolunye kukhulunywa ngeshlakalo lapho abafazi bakaSihayo owabe eyisikhulu kwaZulu ebulawa ngamadodana kaSihayo uMehlokazulu noBhekuzulu ngoba bephingile. Lesi sehlo sathukuthelisa kakhulu uHulumeni ngoba wayesethe kungabulawa muntu kanti futhi babulawelwa eSilungwini. Lesi senzo samadodana kaSihayo sabe sesithathwa ngokuthi bathunywe yiNkosi uCetshwayo. INkosi uCetshwayo yabe isibekwa amacala sekuthiwa ayihlawule futhi ilethe uSihayo namadodana akhe. Kukulesi sahluko lapho uHhamu awelela eSilungwini eyozihlanganisa nabelungu. NgoZibandlela we-1879, amaNgisi ahlasela kwaZulu.

Esahlukweni seshumi kukhulunywa ngokubuthwa kwempi yakwaZulu ukuthi yabe ibuthwa kanjani. Lonke lolu lwazi lokuhlelwa kwempi yakwaZulu lwase lwaziwa abelungu ngoba

sebenezinhloli ezazibatshela konke kanye namambuka ayede eqa kwaZulu eya kubeLungu. Lokhu kutholakala kwinoveli kuphela.

Kusenovelini kuphela esahlukweni seshumi nambili lapho kuthiwa emva kwempi yaseSandlwana amabutho ayengalwanga eSandlwana alwa nabelungu ezibukweni. La mabutho eqa umyalelo weNkosi uCetshwayo wokuthi angalubeki eSilungwini kepha wona alwela khona. Zaba ndala zombili kule mpi.

Esahlukweni seshumi nane senoveli kukhulunywa ngemizamo yeNkosi uCetshwayo izama ukugwema impi phakathi kwamaZulu namaNgisi kepha leyo mizamo ayiphumelelanga ngoba sithola ukuthi amabutho ayengezwa lutho esenukelwa yimpi. UDhlomo (1952:74) uthi iNkosi uCetshwayo yakhuluma amazwi amakhulu kubantu bayo yathi “ Ezimpini ezimbili enizilwe nabeLungu nibanqobile kodwa kwezine ezilandela lezo banehlula. Kumanje abelungu basizungezile eMpumalanga, eNtshonalanga, eNyakatho kanye naseNingizimu. Uma idumelana ngomuso nizobaleka nonke banisukele abelungu baze bangibambe, bahambe nami.” La mazwi ayekhombisa ngokusobala ukuthi iNkosi uCetshwayo yabe isikhathele ukulwa nabeLungu kepha isifuna uxolo.

Esahlukweni seshumi nanhlano sithola kuliwa impi yakwaNodwengu eyayiphakathi kukaZulu kanye namaNgisi. UZulu wehlulwa ngoba wayesephele amandla kanti futhi baningi abakwaZulu abase beqembukele ebelungwini njengoHhamu, oZibhebhu kanye nabanye. UDhlomo (1952:79) uthi abelungu bashisa yonke imizi yeNkosi uCetshwayo kwaNdabakawombe, Ondini eMlambongwenya kanye noNodwengu. Kuthe ukuba iNkosi uCetshwayo ibone ukuthi yehluliwe kwaNodwengu yeqa yayocasha. Inkosi uCetshwayo yabanjwa mhla zingama-28 kuMfumfu ngonyaka we-1879. Yathathwa yakhweliswa esitimeleni samanzi okwakuthiwa yi “*Natal*” zizine kuZibandlela yasiwa eKipithawini lapho yafika yavalelwa khona.

Esahlukweni seshumi nesithupha kukhulunywa ngokwehlukaniswa kwezwe lakwaZulu. Lokhu kwenziwa uNdunankulu wamaNgisi uSir Garnet Wolseley ngonyaka we-1879. Wathi izwe lakwaZulu lizocandwa lahlukaniswe ngezigodi eziyi-13 okuzoba nabaholi bazo. USir

Melmoth Osborn yena wanikezwa isikhundla sokuba umlomo nezindlebe zikaHulumeni. Kukuso lesi sahluko lapho sithola khona ukuxoveka kombuso wakwaZulu lapho sithola khona ukuthi ababethanda iNkosi uCetshwayo baya kocela ukuba inkosi ibuyiswe kepha kabaze baphumelela.

Kusenovelini kuphela esahlukweni seshumi nesikhombisa lapho kukhulunywa ngohambo lukaSobantu kanye nendodakazi yakhe uDlwedlwe beyobona iNkosi uCetshwayo eKipithawini. USobantu waze waba nyamanambana kubeLungu ekhulumela iNkosi uCetshwayo ukuba idedelwe ibuyele kwaZulu.

Esahlukweni seshumi nesishiyagalombili kuvela isicelo seNkosi uCetshwayo lapho yayicela khona ukuba iye eNgilandi iyobonana ubuso nobuso neNdlovukazi yamaNgisi. Isicelo seNkosi uCetshwayo samukeleka nakuba iziphathimandla zazizama ukumcindezela. Kukuso lesi sahluko lapho kuchazwa kabanzi ngempi yamaBhunu kanye namaNgisi ngonyaka we-1880 lapho amaBhunu anqoba khona amaNgisi athatha izwe laseTransvaal.

Isahluko seshumi nesishiyagalolunye siqala ngokuveza ukuthi iNkosi uCetshwayo yawela yaya eNgilandi ngonyaka we-1882. Yathola ukwamukeleka okuhle eNgilandi neNdlovukazi yayiphatha kahle. Yabe seyixoxa nenkosi uKimberley. INkosi uCetshwayo yabe isicela ukuba ibuyiselwe kwaZulu kepha yabekelwa imithetho enzima eyishumi nantathu. INkosi uCetshwayo yakhala ngokuphathwa kabi uJantoni.

Esahlukweni samashumi amabili kukhulunywa ngokubuya kweNkosi uCetshwayo eNgilande. INkosi uCetshwayo yafike yahlala isikhashana eKapa kusatikatikwa udaba lokubuyiselwa kwayo kwaZulu. Yagcina ibuyiselwa kwaZulu ibuyiselwa uSomtsewu ngaphansi kwemithetho eminingi eyabe iyicindezela.

Esahlukweni samashumi amabili nambili kukhulunywa ngempi yaseMsebe lapho kwakulwa khona uSuthu noMandlakazi. Le mpi yalwa mhla zingama-30 kuNhlaba ngonyaka we-1883. Emva kwale mpi uZibhebhu noHhamu bahlasela emzini weNkosi uCetshwayo, lwehlulwa uSuthu. INkosi uCetshwayo yabaleka yayobhaca ehlathini lapho yagwazwa amabutho

akwaHlabisa. Umuzi weNkosi uCetshwayo washishwa amabutho kaZibhebhu. Yabaleka inkosi yaya eNkandla lapho bayakhela khona amadlangala.

Kule mpi kwafa izikhulu eziningi zakwaZulu. Inkosi bayiyisa enqabeni kaDlaba eNkandla beyicashisa khona. UMalimathi wathumela ukuba inkosi ilandwe ize eShowe, yenqaba. Yaze yancengwa uGwalagwala ukuba ize eShowe. Njengesifiso sikaHulumeni yafike yahlala emzini kaKhekhe eduze nakwaGqikazi.

Esahlukweni samashumi amabili nantathu senoveli kuvezwa ukuhlabeka kweNkosi uCetshwayo. Yabeka uMntwana uDinizulu ukuba ayiphathele. UDhlomo(1936:123) uthi ngalo lelo langa ngehora lesine mhla ziyi-8 kuNhlolanja ngonyaka we-1884 yakhothama inkosi. Odokotela abamhlophe bathi inkosi ibulawe yisifo senhliziyo. Abalobokazi bathi ibulawe uMalimathi nabeLungu.

Esahlukweni samashumi amabili nane senoveli kukhulunywa ngokutshalwa kweNkosi uCetshwayo. Yatshalwa eNkandla emva kwezinyanga ezintathu ikhotheme.

Esahlukweni samashumi amabili nanhlanu kubalwa amaqhawe akwaZulu ayeyibamba ngesikhathi seNkosi uCetshwayo. Singabala oDabulamanzi, Mehlokazulu, Manembe, Ndabuko, uMnyamana kanye namanye amaqhawe. Lokhu kuvezwe enovelini kuphela.

4.6.4 OKUTHOLAKALA EZIBONGWENI KUPHELA

Kusezibongweni kuphela lapho kukhulunywa khona ngoMlaba owayeyinyanga yemikhonto. Nguye uMlaba owayenzela iNkosi uCetshwayo. Kuthiwa:

Uye wadabula kuMlaba,
Obezalwa wuKhwani,
Wafike wamnik' inyanda yemikhonto,
Wathi, MntakaNdaba,
Uz' ubahlabe nasemehlweni. (Nyembezi, 1958:96)

Akukho enovelini lapho kuvezwa khona ukuthi kunabalandeli beNkosi uCetshwayo ababeyeluleka ngokuthi ingalwi noMbuyazwe, becabanga ukuthi ngeke iphumelele ngoba inkosi uMpande ingakuMbuyazwe. Ezibongweni lokhu kuvela kanje:

Impunzi kaNdaba,
Bayibambe ngendlebe
Phezu kukaLangazana;
Yadlamuluka yadl' amadoda. (Nyembezi, 1958:100)

Kusezibongweni zeNkosi uCetshwayo kuphela lapho kukhulunywa khona ngokuthi iNkosi uCetshwayo yayike ihambele izigodi ngezigodi. Kuthiwa yafika eNdlwayini okwakuwumuzi kaMbuyazwe lapho yafika yahlaba ngisho nezinkomo zikagogo wayo uLangazana. Kuvela ezibongweni kanje:

Washikizel' uMashikizel' omnyama
Edondolozela ngenhlendla yakh' ebimathatha,
Impi yakh' eyakuyibuthis' eNdlwayini,
Wazihlaba kanye namathol' azo;
Kwathiwa ziyeke lezo mntakaNdaba,
Ngezikanyokokhulu,
NgezikaLangazana. (Nyembezi, 1958:101)

Kusezibongweni kuphela lapho kukhulunywa khona ngokuthi empini yaseSandlwana ngesikhathi iNkosi uCetshwayo ilwa namaNgisi, amaNgisi ayesizwa abeSuthu. Kuvela kanje ezibongweni:

Uwaba lwezinkomo zakwaMshweshwe. (Nyembezi, 1958:103)

Sekuqhathanisiwe ukwethulwa komlando weNkosi uCetshwayo. Kuqale kwabhekwa umlando weNkosi uCetshwayo, kwabe sekubhekwa lokho okufanayo ezibongweni kanye nasenovelini, kube sekubhekwa lokho okutholakala enovelini kuphela kanye nalokho okutholakala ezibongweni kuphela. Sekuzophethwa lesi sahluko.

4.7 ISIPHETHO

Lesi bekuyisahluko lapho bekuqhathaniswa amanoveli omlando abhalwe nguDhlomo ngeNkosi uShaka, uDingane, uMpande kanye neNkosi uCetshwayo. Lokhu bekuqhathaniswa nezibongo zala makhosi njengoba ziqoqwe uNyembezi (1958). Kuvezwe umlando ngala makhosi akhethiwe, kwase kubhekwa okufanayo emanovelini omlando wamakhosi kanye nezibongo zawo amakhosi. Kube sekuvezwa lokho okutholakala emanovelini kuphela kanye nalokho okutholakala ezibongweni kuphela. Esahlukweni esilandelayo okuyisahluko sesihlanu kuzobe sekubhekwa okutholakele ngesikhathi kuqhathaniswa amanoveli omlando kanye nezibongo zamakhosi. Kuzophawulwa nangomthelela wesakhiwo semibhalo yomibili ekwethulweni kokuqukethwe, bese kubukwa ubuqiniso bokuqukethwe amanoveli omlando nezibongo kuqhathaniswa nezincwadi ezibhalwe ngomlando kanye nabantu okuxoxiswane nabo.

ISAHLUKO SESIHLANU

UKUHLAZIYWA KOLWAZI OLUTHOLAKELE

5.1 ISINGENISO

Kulesi sahluko kuzohlaziywa lokho okutholakele nokwethuliwe esahlukweni sesine. Lokhu kubandakanya ukuqhathaniswa kwamanoveli omlando abhalwe ngamakhosi akhethiwe kulolu cwaningo kanye nezibongo zala makhosi njengoba zibhalwe uNyembezi (1958). Kuzobukwa ubuqiniso bokuqukethwe amanoveli buqhathaniswa nezincwadi ezibhaliwe zomlando wala makhosi kanye nokutholakale ngesikhathi kwenziwa izingxoxo zalolu cwaningo. Kuzobe sekubhekwa umthelela wesakhiwo semibhalo yomibili eqhathaniswayo ekwethulweni kokuqukethwe. Ekugcineni kuzobe sekubhekwa umthelela wesiko laseNtshonalanga emibhalweni kaDhlomo.

5.2 OKUTHOLAKELE NGESIKHATHI KUQHATHANISWA INOVELI ETHI “USHAKA” KANYE NEZIBONGO ZENKOSI USHAKA.

Uma kuhlaziywa okutholakele, kutholakale ukuthi kokubili inoveli kanye nezibongo kwethula umlando weNkosi uShaka kepha ukhona umehluko. Umehluko ukuthi inoveli iqala ekuqaleni kwempilo yeNkosi uShaka iyiqhube ngokukhula kwayo ize iyofika ekukhothameni kwayo. Khona enovelini kubuye kwande kakhulu izindatshana ezinenkulumo mpendulwano okubonakalayo ukuthi zisetshenziselwe ukuyolisa nje indaba ukuze ihehe phela nakuba singezwa lutho ngazo ngomlando njengasesahlukweni seshumi nambili lapho kuthiwa iNkosi uShaka yathi emabuthweni izwa kuthiwa ulwandle alumfuni umuntu othakathayo. Ukuze kubonakale ukuthi ubani umthakathi athi izinsizwa ezithile aziphonse izinduku zazo olwandle lezo ezingeke zibuye ezabathakathi. Nebala kukhona ezingabuyanga abanikazi bazo babulawa. Nakuba kunjalo kodwa ziningi izehlakalo ezingamaqiniso ngokomlando weNkosi uShaka.

Uma kuhlaziywa okutholakele ezibongweni zeNkosi uShaka kuvela ukuthi nazo ziyawethula umlando ngeNkosi uShaka kepha zisebenzisa izifengqo nezithombemagama. Nakuba umlando nezigameko zeNkosi uShaka zikhona ezibongweni kepha kubonakele ukuthi azilandelanisiwe ngokulandelana kwazo. Kubonakele ukuthi imbongi iqala nganoma yisiphi isigameko. Lokhu kugqamisa ubu-ephiki ezibongweni. Izibongo zeNkosi uShaka zigxile kakhulu ekunqobeni kwayo kanti inoveli ibuye iveze nalapho iNkosi uShaka yayihluleka khona. Izibongo ziveza ubuhle nobubi benkosi. Sekuphawuliwe ngokutholakele ngesikhathi kuqhathaniswa inoveli ethi uShaka kanye nezibongo zeNkosi uShaka.

Sekuzobhekwa ubuqiniso bokuqokethwe yinovelithi “UShaka” nezibongo zeNkosi uShaka buqhathaniswe nezincwadi ezibhalwe ngomlando wamakhosi.

5.3 UBUQINISO BOKUQOKETHWE YINOVELITHI “USHAKA” NEZIBONGO ZENKOSI USHAKA BUQHATHANISWA NEZINCWADI EZIBHALWE NGOMLANDO WAMAKHOSI

Imibhalo yomibili izibongo kanye nenovelithi nakuba ziyawethula umlando ngenkosi uShaka kepha kukhona lapho kusalela khona. Uma sibheka izibongo zazingabhalwanga phansi zazedluliswa ngomlomo. Lokhu kwakwenza ukuthi omunye umlando ulahleke uma sezedluliswa. Izibongo zigxile kakhulu eNkosini uShaka bese zingavezi lutho ngendawo okwakuphilwa kuyo kanye nabantu inkosi eyayiphila nabo. Ubuqiniso bomlando oquqokethwe yizibongo bungeke buqinisekiswa ngoba azivezi ngokugcwele impilo yenkosi kepha zikha phezu. Inoveli ngeNkosi uShaka ayivezi umlando ogcwele ngoba ibuye ifake kakhulu izigameko zokukhulisa indaba. Okuningi okubhalwe uDhlomo (1937) noNyembezi (1958) kususelwe kakhulu encwadini kaStuart (1925). Muningi umlando owabhalwa yiningi labamhlophe ngeNkosi uShaka ongelona iqiniso. UZulu (2005:67) uthi kunokushaqisayo okushiwo ngababhali ngeSilo uShaka lapho bethi indlovukazi emzalayo uNandi yabulawa yiso isilo ngonya olwesabekayo. Lokhu kwavela khona endlunkulu ngoba base befuna ukuba basibulale, okwagcina kufezekile. UMsimg (1982:141) uyakuveza ukuthi indlovukazi uNandi yabulawa yilo iLembe lapho eveza inkulamo yeNkosi uDingane ikhuluma nenkosazana uMkabayi ithi: “Okokuqala nje, Mageba, uShaka ubhuqe isizwe ngoba ethi

kasimkhaleli ebhujelwe ngunina. Babuzile abantu ukuthi bazoyikhalela kanjani inkosi kuyiyona ebulele unina na..." UZulu (2005:) uthi iqiniso yileli, iNdlovukazi uNandi yagula kakhulu kangangokuthi kwaze kwathunyelwa isigijimi sayobikela iNgonyama uShaka eyayisekuzingeleni ngaleso sikhathi. Kwaba ukufika kweNkosi uShaka indlovukazi yase iyakhothama njalo.

UBiyela (1998:148) uthi kukhona okukhulu ukudideka ngegama leNkosi uShaka. Ngaphandle kwaleli gama lakhe elithi uShaka kukhona amanye amagama asetshenziswayo Izibonelo, Sikithi noma Sigidi, Lembe kanye noNodumehlezi. Phakathi kwelikaShaka, Sikithi noma Sigidi akwaziwa ukuthi yiliphi alethiwa kuqala futhi elethiwa ngubani? UZulu (2005:55) uthi uMntwana uShaka Sikithi Sigidi uyingane yokuqala ezalwa yiSilo uSenzangakhona entombini uNandi.

Kunezigameko ezibalulekile emlandweni wesizwe samaZulu ezingekho enovelini kanye nasezibongweni. Lezi zigameko zikhombisa ngokusobala ukuthi iSilo uShaka sasiyiNyandezulu uqobo lwayo. UZulu (2005:65) uthi iSilo uShaka sasisemalungelweni amakhulu okuba izizwe lezi esasesizingqobile zibizwe ngokuthi zingamaShaka kepha asikwenzanga lokho, sedlula sazethula koyinsika yenhlabathi nabantu ingonyama uZulu kaMalandela.

UZulu (2005:65) uqhubeka athi umkhonto esasingqoba ngawo izizwe isilo sasiwakhelwe yiNkosi uMabhodla wesizwe sakwaMbonambi, okuthiwa yaphuma namadoda bayohlala entabeni yeMihlwathi ephezu kolwandle bezile ukudla. Benza imihlatshelo yezinkomo ezimnyama khona lapho entabeni becala ukuba abaphansi baveze insimbi yokwenza lowo mkhonto wesilo. Emva kwesikhathi bavuka bayithola insimbi incibilikile phezu kwesihlabathi. Lokho kwakukhombisa ngokusobala ukuthi yayilethwe yiziNyandezulu. Lobu buNyandezulu uZulu (2005:74) ubuveze kakhulu lapho ethi emva kokubulawa kweNkosi uShaka umzimba wesilo walala ubusuku bonke esibayeni kepha izimpisi aziwudlanga kodwa phansi emqubeni kwakubonakala izidladla zezimpisi lapho zazinyathela khona zizungeze umzimba wesilo. Okwakumangalisa ukuthi yini eyenza zingawudli.

Izincwadi eziningi zomlando ziveze iNkosi uShaka njengenkosi eyayinonya nesihluku. U-Isaacs (1936:37) uma simcaphuna ehunyushelwe esiZulwini uthi iNkosi uShaka yayomele igazi, inesihluku, undlovukayiphikiswa futhi ongumcindezeli ongenabantu umuntu ongazange abe khona kulo mhlaba.³⁹ UFarrer (1879) uma ecashunwa ehunyushelwa esiZulwini unikeza izibalo okungezona ezazikhomba ukuthi mukhulu umonakalo owenziwa yiNkosi uShaka owenza ukuncipha okukhulu kwabantu. Ngesikhathi sekufika abeLungu bafika sekusele abantu ababalelwa emakhulwini amathathu kuya kwamane.⁴⁰ Lesi sibalo singamanga uqobo ngoba uZulu (2005:67) uthi ngesikhathi indlovukazi uNandi ikhothama iNkosi uShaka yafika ihamba nomlungu uFynn okukhomba ukuthi base befikile abelungu. UZulu (2005:68) uqhubeka athi emva kokukhothama kwendlovukazi abantu bakwaZulu baqhamuka zonke izinkalo. Baqala isililo beyizinkulungwane eziyishumi nesihlanu, kepha kwathi kusa babebalelwa ezinkulungwaneni ezingamashumi ayisithupha. Yibaphi-ke laba okuthiwa base benciphile.

Kuningi okukhombisa ukuthi abamhlophe babebhala lokho okuthandwa yibo ngesizwe samaZulu. Yingakho indlela yohlaziyo lokuqukethwe kube yiyona esebenzile kulolu cwaningo ngoba bekusetshenziswa yona ekuvundululeni yonke imibhalo enomlando wala makhosi akhethiwe kulolu cwaningo. UBird (1888:103) uma ecashunwa ehunyushelwe esiZulwini uthi abekho abantu abanikezwe ngokulinganayo umqondo nokuhlakanipha kepha abangawazi umlando wabo njengamakhafula. Umuntu omhlophe kuphela ohlale la eNingizimu Afrika onolwazi olugcwele onganikeza izehlakalo ezicacile futhi eziyiqiniso.⁴¹ Lokhu kuyaphikisana nokwashiwo uWylie (2006:1) lapho ethi kuyiqiniso kakhulu ukuthi kuncane kakhulu esikwaziyo ngeNkosi uShaka. Asimazi ukuthi wayezalwe nini. Asimazi ukuthi wayebukeka kanjani. Asazi kahle hle ukuthi wabulawa nini futhi ebulawa kanjani. Alukho ulwazi oluphathekayo ngomlando wenkosi ngoba abekho ababhala umlando

³⁹ King Shaka was depicted as blood-thirsty, brutal, repressive tyrant, the most insatiable and inhuman monster ever known on earth. (Isaacs, 1936:37)

⁴⁰ The destruction caused by Shaka had reduced the local population to a total of three or four hundred people when the whites arrived. (Farrer, 1879)

⁴¹ There are probably no people, possessing an equal amount of intellect and intelligence who are less acquainted with their own history than the Kaffirs. It is the white man alone who, having lived many years in this portion of South Africa, is in possession of many sources of information and can give a clear, correct and connected narrative of events. (Bird 1888:103)

ababephila ngesikhathi seLembe. Lokhu kuyaphikisana noBird ngoba ngisho nabo abamhlophe babebhala ngenzwabethi.

Sekuzobhekwa okutholakele ngesikhathi kuqhathaniswa inoveli ethi “UDingane” kanye nezibongo zeNkosi uDingane.

5.4 OKUTHOLAKELE NGESIKHATHI KUQHATHANISWA INOVELI ETHI “UDINGANE” KANYE NEZIBONGO ZENKOSI UGINGANE.

Emva kokuba sekuqhathaniswe izibongo zeNkosi uDingane kanye nenoveli ethi “UDingane” kutholakele ukuthi kokubili kwethula umlando weNkosi uDingane kepha ukhona umehluko. Umehluko ukuthi inoveli iqale yaveza ukufa kweNkosi uShaka kuze kuba kungena inkosi uDingane esihlalweni sobukhosi. Inoveli iqhubeka njalo ize iyogcina ekugcineni ekukhothameni kweNkosi uDingane. Iveza imibono eyahlukene ngokukhothama kweNkosi uDingane. Inoveli isebenzise kakhulu inkulumbo mpendulwano ukuze inandise inoveli. Ziningi kakhulu izehlakalo ezingamaqiniso zomlando weNkosi uDingane nezigameko ezenzeka ngesikhathi sokubusa kweNkosi uDingane.

Uma sibheka izibongo zeNkosi uDingane izigameko azilandelanisiwe njengoba kwenziwe enovelini, kuyabonakala ukuthi imbongi iqala nganoma yisiphi isigameko. UReeves (1965:157) uma simcaphuna ehunyushelwe esiZulwini uthi izibongo zinolimi olungaba nemibono kepha zibe zingewona umbono, zingaxoxa indaba kepha zibe zingeyona indaba.⁴² UMaphumulo nabanye (1992:67) bathi izibongo ngenye indlela yokusebenzisa ulimi. Izibongo yisikhali sokuthombulula okusezibilini zabantu. Okubalulekile ezibongweni kuwukwethulwa komqondo ojiyile. Ubunkondlo abukho endleleni ehleleke ngayo kepha busengqikithini ecashile. Okuphawuleka kakhulu ukuthi inoveli iveza yonke impilo yenkosi ukuzalwa, ukunqoba, ukwehlulwa kwayo ngisho ukufa kwayo kanti izibongo zona zigxile kakhulu ekunqobeni kwayo inkosi.

⁴² Poetry is language that is inescapable. It may contain ideas, but it is not ideas. It may tell a story, but it is not stories. It may express the whole of human emotion, but unless its language is vital, fresh and surprising, those emotions will be blurred and ineffectual. Poetry then is vital, fresh and surprising language. common place language will have no impact.

Omunye umehluko ophawuleka kakhulu ukuthi inoveli ayigxilile enkosini kuphela njengezibongo kepha ikhuluma ngisho nangabantu abasondelene nenkosi okanye abaphila noma abanabakwenzayo okuthinta inkosi leyo. Ezibongweni zeNkosi uDingane imbongi iveze iNkosi uDingane njengegwala uma ithi:

UNomashikizela umashiy' impi yakhe. (Nyembezi,1958:46)

Imbongi iphawula kakhulu ngomzimba omkhulu weNkosi uDingane, hhayi ngamandla ayo.

Ngesikhathi kuqhathaniswa la manoveli omlando kanye nezibongo kutholakele ukuthi uDhlomo waqala ngokubhala inoveli yomlando weNkosi uDingane lapho ayechaza khona ukuthi iNkosi uDingane yathola ubukhosi ngokubulala kakhulu. Yazama ukuvimba amaBhunu ukuba angazinzi kwaZulu. Uyakuveza ukuthi iNkosi uDingane yabulawa ngonyaka we-1940 eSwazini.

Sekuzobhekwa ubuqiniso bokuqukethwe yinovelu ethi “UDingane” nezibongo zeNkosi uDingane buqhathaniswa nezincwadi ezibhalwe ngomlando wamakhosi.

5.5 UBUQINISO BOKUQUKETHWE YINOVELI ETHI “UDINGANE” NEZIBONGO ZENKOSI UGINGANE BUQHATHANISWA NEZINCWADI EZIBHALWE NGOMLANDO WAMAKHOSI

Uma sibheka izibongo ngokukaNyembezi (1958) kanye nenovelu ethi “UDingane” (1936) uma kuhlaziywa, kutholakele ukuthi nakuba kokubili kuwethula umlando weNkosi uDingane kepha kubuye kube khona ukushayisana ngoba izibongo zigxile kakhulu ezehlakalweni ezithinta ukunqoba kweNkosi uDingane. Inoveli yona ibuye ibe nezigameko eziningi ezifakelwe ukukhulisa indaba.

UNyembezi (1958) noDhlomo (1936) abavezi ngokugcwele ukuzalwa nokukhula kweNkosi uDingane. UZulu (2005) uthi iNgonyama uDingane izalwa iSilo uSenzangakhona kuNdlunkulu uMpikase okaMlilela waseMaqungebeni. Kwathi ngokuzalwa kwakhe

wasuswa esigodlweni kwaNobamba wayokhulela kwaQwabe. Igama layo eyayaziwa ngalo kwakunguNjunju woHlanga. Kuzwakala ukuthi iNdlunkulu uMpikase yayithandwa kakhulu ngumntwana uMkabayi kaJama. UNdlunkulu uMpikase kwakungowesithupha ekugcagceleni oNgangezwe. UNjunju woHlanga usiwa kwaQwabe nje uyofundiswa amahubo kanye nokusina. UBecker (1964:20) uma simcaphuna ehunyushelwe esiZulwini uveza okungazange kuvezwe ngabanye ababhali ngokuya kweNkosi uDingane kwaQwabe. Uthi ukuxabana kokuqala kweNkosi uDingane neNkosi uShaka babebanga ukuthi iNkosi uDingane yayithandana nephovela. Lokhu kwayicasula iNkosi uShaka, yabe isibaleka iNkosi uDingane yaya kwaQwabe. Emva konyaka isizwe sakwaQwabe sesinqotshwe uZulu, iNkosi uDingane yabuyiswa ekhaya. INkosi uShaka yamxolela.⁴³

Ubunjalo beNkosi uDingane sibuvezelwe kahle uBecker (1964:17) uma simcaphuna ehunyushelwe esiZulwini uthi uDingane wabe ekhule engumhambawodwana.⁴⁴

Indaba yokubulawa kukaMbopha kaSithayi ayiveziwe ngokugcwele enovelini okwenza kungacaci kahle umlando wokuthi kungani abulawa. UDhlomo (1936) akanikezi imininingwane egcwele ngokubulawa kukaMbopha kaSithayi. UZulu (2005) uthi kwathi lapho uMbopha ebuya kwaWambaza uMntwana uDingane wasemsusa eduze kwakhe ethi akayophatha isigodlo sasOdwini phansi eMhlathuze. Wasuka lapho wayobhunga nobabekazi wakhe uMkabayi kaJama. Bavumelana ngokuthi umuntu oyingozi kakhulu nokumele asheshe agudluzwe nguMbopha kaSithayi. Bathi nguye onesibindi esibi sokuba ubengaze achithe igazi lobukhosi abulale ingonyama yakhe ebimondla. Futhi uMbopha wayesekhombisile ukuthi yena usebenzela phezu kokubekwa koMntwana uMhlangana

⁴³ King Dingane's first known clash with king Shaka came in 1817. It was the outcome of a love affair in which king Dingane was said to be involved with a seraglio woman. King Shaka was furious and ordered his brother's immediate arrest and execution. King Dingane was on a point of being put to death when, by some strange chance, he managed to slip unnoticed out of the kraal, to escape into the bushy regions of the south and hence into Qwabe country. A year later, when the Qwabe were invaded by the Zulu army, king Dingane was captured, brought back to his homeland and then to the surprise of all, pardoned by king Shaka. (Becker, 1964:20)

⁴⁴ According to present-day tribal chronicles of Zululand. Dingane was not a happy boy.

In contrast with the other princes of esiKlebeni who carelessly frolicked, romped or squabbled about the huts, he was reserved and sullen. He snapped at those who ventured to tease him but seldom became involved in fights, lackadaisical and unassertive, Dingane was often absurd of shirking his duties and then reprimanded or beaten by his elders. (Becker, 1964:17)

esihlalweni sobukhosi. Nebala aphuma amahalanjonjo akhona aphikelela Odwini afike ambulala uMbopha kaSithayi.

UZulu (2005:80) uveza okubalulekile okungavezwanga uDhlomo (1936) noNyembezi (1958). Uthi iNkosi uDingane kwakuyigagu elikhulu. Ukuhlabelela amahubo yiyona nto eyayizithokozisa ngayo empilweni yayo. Kwakuthi uma kufika abelungu bezoyibona ibemukele ngokubakhethela ngamahubo ayeqanjwe yiyo uqobo. Yayisinela izivakashi zaso inoMndlunkulu wayo kanye namaphovela noma izixebe zayo.

Umlando ngokukhothama kweNkosi uDingane ovezwe uDhlomo (1936) uyefana nalowo ovezwe uZulu (2005). UZulu (2005) uthi kwathi ngelanga eyayizobulawa ngalo iNgonyama uDingane, izinduna zakhipha amabutho zathi awayotheza izinkuni. Impi kwathiwa ayiphume iyozingela izinyamazane. Kwathi lapho sekuthe cwaka angena amabutho akwaNyawo afika ayigwaza iNgonyama uDingane ayibulala endaweni yaseKwaliweni, eNgwavuma. Yabulawa kanye nenceku yayo uLugolo wakwaMthiyane. ISilo uDingane satshalwa ngenhla kwedlinza likaNdunankulu waso uNdlela kaSompisi.

UBallard (1988:37) yena uveza okwehlukile kakhulu ngokukhothama kweNkosi uDingane. Uma simcaphuna ehunyushelwe esiZulwini uthi iNkosi uDingane yabalekela ukubanjwa ngamabutho amaBhunu yabe isibalekela ukuyofuna ukukhoseliswa ngaphansi kwabantu bakwaNyawo ngaphansi kukaSilivana owayeyibambankosi likaSambana. Isizwe sakwaNyawo sabe sazi ukuthi ulaka lukaMpande namaBhunu luyokwehlela phezu kwabo ngaloku kucashisa kwabo uDingane endaweni yabo.

Kwathi ziyi-19 kuNdasa ngonyaka we-1840, uSilivana, uSambana nomfowabo uZulu Nyawo nenduna yamaSwazi uNandawana bahlasela indlu kaDingane eduze kwaseKwaliweni bamlinda ukuba aqhamuke, okwathi ukuba aqhamuke bamshaya kabuhlungu bamgwaza bephindelela. Isilimele iNkosi uDingane yabaleka iquma kabuhlungu ibalekela ehlathini elaliseduzane, lapho yakhothamela khona. Yatshalwa eduze kwendawo eyayikhothamele kuyo, itshalwa yiyo abakwaNyawo. Njengosiko lokuhlonipha inkosi, ababulali baphonsa itshe elibeni layo. Lawa matshe namhlanje asethandelwe izimpande zesihlahla somdoni

esimile kule ndawo. UGerard (1971: 223) ubalula okungazange kushiwo muntu ngokukhothama kweNkosi uDingane lapho ethi iNkosi uDingane yabulawa abalandeli beNkosi uMpande, owayebekwe amaBhunu ukuba abe yinkosi yesizwe samaZulu.

Sekuzobhekwa okutholakele ngesikhathi kuqhathaniswa inoveli ethi “UMpande” kanye nezibongo zeNkosi uMpande.

5.6 OKUTHOLAKELE NGESIKHATHI KUQHATHANISWA INOVELI ETHI “UMPANDE” KANYE NEZIBONGO ZENKOSI UMPANDE.

Emva kokuba sekuqhathaniswe izibongo zeNkosi uMpande kanye nenoveli ethi “UMpande” kutholakele ukuthi kokubili kwethula umlando weNkosi uMpande kepha ukhona umehluko. Inoveli isebenzise kakhulu inkulumompendulwano ukuze inandise inoveli.

Ziningi kakhulu izehlakalo ezingamaqiniso zomlando weNkosi uMpande nezigameko ezenzeka ngesikhathi sokubusa kweNkosi uMpande. Nakuba inoveli ingagxilile kakhulu ekukhuleni kweNkosi uMpande kepha iyasiveza isimo sakhe ebuncaneni ukuthi wayephathwa ngumchoboko futhi ezimukile emzimbeni. Kokubili inoveli kanye nezibongo akukho okuveza ukukhula kweNkosi uMpande kepha kuqalwa esekhulile sekubusa iNkosi uDingane. Okuphawuleke kakhulu ukuthi izibongo zeNkosi uMpande zigcwele kakhulu ukubalisa kunokubabaza ubuqhawe. Zimbalwa kakhulu izigameko ezibalulekile emlandweni ezikhona ezibongweni zeNkosi uMpande. Imbongi ikukhombisile kakhulu ukuthi iNkosi uMpande yabe ingenamandla.

Njengawo wonke amakhosi iNkosi uMpande ufaniswa nezilwane ezinamandla ezibongweni. Simthola efaniswa nendlovu, nokhozi njll. INkosi uMpande kubuye kwavezwa uhlangothi lokuba yinkosi enokuthanda abesifazane. Lokhu kuvezwe lapho kuthiwa:

USomnandi kaNdaba

Woza ngang' umlomo (Nyembezi, 1958:70)

Kuzo zonke izibongo zeNkosi uMpande imbongi isebenzise ulimi olunothiswe yizithombemagama kanye nolimi olusezingeni eliphezulu.

Sekuzobhekwa ubuqiniso bokuqukethwe yinovelini ethi “UMpande” nezibongo zeNkosi uMpande buqhathaniswa nezincwadi ezibhalwe ngomlando wamakhosi.

5.7 UBUQINISO BOKUQUKETHWE YINOVELI ETHI “UMPANDE” NEZIBONGO ZENKOSI UMPANDE BUQHATHANISWA NEZINCWADI EZIBHALWE NGOMLANDO WAMAKHOSI

Akukuningi okuzophawulwa ngeNkosi uMpande njengoba okuningi okubhalwe enovelini kuthinta kakhulu umbuso weNkosi uDingane kanye neNkosi uCetshwayo. Kutholakele ukuthi nakuba inoveli iwethulile umlando weNkosi uMpande kepha kukhona ezinye izigameko uDhlomo abebuye angazifaki enovelini ezibalulekile emlandweni. Esahlukweni sesithathu senovelini uDhlomo uchaza ukubekwa kweNkosi uMpande ibekwa amaBhunu. Lokhu ukuchaza agcine lapho. UZulu (2005:93) uyenaba ngalolu daba aze aveze nokuthi ukubekwa kweNkosi uMpande kwaba isikhathi soguquko olunzima esizweni sikaZulu ngoba kwakungakaze kwenzekwe ngaphambilini ukuba iSilo soHlanga sibekwe abezizwe esihlalweni sobukhosi.

Sekuzobhekwa okutholakele ngesikhathi kuqhathaniswa inoveli ethi “UCetshwayo” kanye nezibongo zeNkosi uCetshwayo.

5.8 OKUTHOLAKELE NGESIKHATHI KUQHATHANISWA INOVELI ETHI “UCETSHWAYO” KANYE NEZIBONGO ZENKOSI UCETSHWAYO

Emva kokuba sekuqhathaniswe izibongo zeNkosi uCetshwayo kanye nenovelini ethi “UCetshwayo” uma kuhlaziywa, kutholakele ukuthi kokubili kwethula umlando weNkosi uCetshwayo kepha ukhona umehluko. Enovelini sithola ukuthi uDhlomo uxoxa izindaba ezahlukene isahluko nesahluko. Akazilandelanisi izigameko njengoba enzile kulawa amanye amanovelini esesike saphawula ngawo.

UDhlomo (1952:1) ukucacisa ngokusobala ukuthi iNkosi uCetshwayo yaba nazo zonke izinkinga eyaba nazo ngoba iNkosi uMpande yabe seyinike abamhlophe izwe elikhulu ngoba kuyibo ababembeke esikhundleni. Enovelini yakhe uDhlomo kuyavela ukuthi ubona sengathi isenzo seNkosi uCetshwayo sokusondeza uJohn Dunn owabe engakuMbuyazi yikona okwenza wehlulwa eNdondakusuka.

UDhlomo ukucacise bha ukuthi zonke izinto ezimbi ezazishiwo ngeNkosi uCetshwayo zazingamanga. Yingakho simthola ethi “Kepha kukho konke lokhu kasilizwa nelilodwa izwi nesenzo esenziwa nguCetshwayo esikhomba ububi bakhe nokukhohlakala kwakhe.”(Dhlomo, 1952:13)

UDhlomo enovelini yakhe wayezama ukukuveza ukuthi iNkosi uCetshwayo yayingeyena umbulali njengoba babesho abamhlophe. Uma kungabhekwa udaba lokubulawa kwezintombi zeNgcugce, uDhlomo uyakuveza ukuthi kwakungeyona intando yeNkosi uCetshwayo kepha wayeqhuba lokho okwakwenziwa yiNkosi uMpande yokujubela amabutho ibutho elithile lezintombi njengoba kwenzeka ezintombini zeNgcugce zijutshelwa uDlokwe neNdondlo. UDhlomo uyakucacisa ukuthi inani lezintombi ezafa aledlulanga eshumini. Uyakuveza uDhlomo ukuthi lezi zintombi zenqaba ukugana la mabutho ngoba zazazi ukuthi inkosi uCetshwayo ngeke izenze lutho ngenxa yemithetho eyabe seyibekelwe yona. UMazibuko (2007) ephepheni lakhe elisihloko sithi “*The Importance of Preserving The History of Zulu Kings as part of our Indigenous Knowledge with Special reference to King Cetshwayo*” uyakucacisa ukuthi akuyona iNkosi uCetshwayo eyabulala izintombi zeNgcugce kepha oyise bazo abazibulala becasulwa ukuthi zedelela izwi lenkosi. UDhlomo ubuye aveze ukuthi olunye udaba olwenziwa ihaba yilelo lokulwa kwaMamboza neNgobamakhosi, okwenza ukuba kufe abantu ababengamashumi ayisikhombisa kuwo womabili amabutho. Abamhlophe babekubuka ngokuthi iNkosi uCetshwayo yayizijabulela zonke lezi zinto ukuze ibone abantu bebulalana.

KuDhlomo iNkosi uCetshwayo yayivezwe njengenkosi eyayithanda ukuthula, eyayilwa kuphela uma iphoqelekile. Uma sekwenzekile yalwa yayiqinisekisa ukuthi yenza uxolo kulabo ebikade ilwa nabo. Kuyavela enovelini ukuthi abantu ababenza iNkosi uCetshwayo

ibukeke iyinkosi embi yilabo ababesondelene nayo kakhulu ngoba babebuye bangayilaleli. Empini yaseRorkes Drift iNkosi uCetshwayo yayishilo ukuthi abantu bayo bangaluweli uThukela baye eRorkes Drift, kepha abaze bamlalela. NaseHlobane iNkosi uCetshwayo yayitshela uMnyamana ukuba angavumeli impi yakhe ukuba ihlasele amaNgisi esenkanjini yawo, kepha abaze bamlalela.

Okuphawulekayo ukuthi izibongo zeNkosi uCetshwayo zigxile kakhulu ekunqobeni kweNkosi uCetshwayo ikakhulukazi empini yaseNdondakusuka kanye neyaseSandlwana. Imbongi ibongela kakhulu iNkosi uCetshwayo nobuhlakani bayo ekuweleni kwayo uMhlathuze iya eNdondakusuka nakuba iziGqoza zazicabanga ukuthi bayokwesaba ukuwela. Kube sezibongweni lapho kutholakale khona ukuthi iNkosi uCetshwayo ibizwa ngazo zonke izilwane ezesabekayo ngenxa yesithunzi sayo. Ibizwa ngemamba okuyinyoka eyingozi. INkosi uCetshwayo ibuye ibizwe ngethole ukugqamisa amandla eyayinawo. Ezibongweni kuvezwe ukwexwayiswa okuningi kweNkosi uCetshwayo kepha ingalaleli. Sikuthola lapho iNkosi uCetshwayo yenqaba ukuthobela abelungu ukuze kungabi bikho impi. INkosi uCetshwayo yabona ukuthi akusekho okwakusengavimba impi. Lokho kwenza ukuba kube nempi yaseSandlwana.

Sekuzobhekwa ubuqiniso bokuqukethwe yinovelini ethi “UCetshwayo” buqhathaniswa nezincwadi ezibhalwe ngomlando wamakhosi.

5.9 UBUQINISO BOKUQUKETHWE YINOVELI ETHI “UCETSHWAYO” NEZIBONGO ZENKOSI UCETSHWAYO BUQHATHANISWA NEZINCWADI EZIBHALWE NGOMLANDO WAMAKHOSI

Muningi umlando osubhaliwe ngeNkosi uCetshwayo otholakale enovelini yomlando kanye nasezibongweni zayo iNkosi uCetshwayo. UCele (1997:124) uthi uma kuqhathaniswa namanye amanovelini omlando, kuCetshwayo uDhlomo waqoqa ulwazi kubantu abangamaZulu ababephila nayo iNkosi uCetshwayo. Nakuba kubhaliwe ngeNkosi uCetshwayo kepha kunamaqiniso abhalwe ezincwadini natholakala kulabo okwaxoxiswana nabo.

UDkt Reggie Khumalo okungomunye wabantu okwaxoxwa nabo, ephawula ngokuzalwa kweNkosi uCetshwayo wathi ukuzalwa kweNkosi uCetshwayo kwaba yisiphrofetho ngoba iNkosi uMpande yaba nephupho elithi kubantwana bakhe abazelwe ngaleso sikhathi, omnyama njengokhamba nguyena oyoba yinkosi uma yena (uMpande) esekhotheme. Uma kuyobhekwa emizini yakhe lapho kukhona oNdlunkulu bakhe abazithwele kwatholakala ukuthi eMlambongwenya lapho kwakukhona okaMbondi kutholakale umfana omnyama njengephupho lenkosi (“UJininindi omnyama, Obunyama bakhe buyesabeka”). Ukuze izwakale kahle indaba yokuzalwa kukaMagwegwana ngokugwegwa abakayise, kasiyiqale kanje: INkosi uMpande yayithethe inoNdlunkulu abaningi, ifuze uyise uMjokwana kaNdaba, uMenzi, ngoba naye wayenondlunkulu abaningi.

Uma elanda uKhumalo uqhubeka athi, kuthiwa iLembe lalimkhonzile kakhulu uMpande, kasilizwa limkhuza ukuthi uganelwani kakhulu nokuthi uzalelani ngoba yena wayengabathandi abantwana yize ayenawo uMndlunkulu. Lapha kasiqaphelisise ukuthi iLembe lalinemiNdlunkulu, hhayi oNdlunkulu. ImiNdlunkulu, zintombi nje zokuthi inkosi izithokozise uma izwa idinga umuntu wesifazane. Ngithanda ukukubalula lokhu ngoba kweminye yale miNdlunkulu, uMpande wathola abantwana. Kanjani? Njengoba kwakwaziwa ukuthi iLembe lalingafune mntwana, lize lisho lithi umbango usuka emlotheni liqonde ukuthi liyobangiswa ngabantwana balo kanye nabafowabo. Nempela kwaba njalo, kodwa iqiniso lithi ngaphakathi iLembe lafuna ukuba nomuntu ozalwa yilo kodwa kube yimfihlo. Wayezokwenza kanjani lokhu? ILembe lathatha enye yomNdlunkulu walo, bathi wayesesoleka, lahamba layomlobola lilobolela uMpande. Nguyena yedwa lo Ndlunkulu obekade enguMndlunkulu weLembe esizwa ukuthi walotsholwa ngezinkomo zeLembe.

Omunye uMndlunkulu wesulelwa kuMpande naye okuthiwa wayesoleka, yena-ke kasizwa kuphuma izinkomo zikaDlungwana wombelebele ziyomlobola. Kondlunkulu bonke abagana iSilo sakwaNodwengu sizobalula abane kuphela, labo abathintekayo ekuzalweni koMntwana uCetshwayo, nokwasuka umbango ngamadodana abo. Sizobaklelisa kanje:

- **UNgqumbazi kaMbondi kaTshana Zungu**

Yilo ndlunkulu esithi walotsholwa ngezinkomo zeLembe. UNgqumbazi uzalwa nguMbondi umfowabo kaMkhonto kaTshana kaZungu kaNcwana. Wangena esigodlweni seLembe ekuqaleni kokubusa kwalo. Okusho ukuthi ungomunye wezintombi ezindala zikaDlungwane. UMpande-ke wamfaka emzini waseMlambongwenya ayewakhele iNdlovukazi uSongiya kaNgotsha engudadewabo kaWolizibi Hlabisa. NguNdlunkulu uNgqumbazi owazala iNkosi uCetshwayo.

- **UMonase kaMntungwa kaMkhatshwa**

Lo ndlunkulu ungowesibili futhi ungodadewabo kaMalusi uyise kaSothondose benoMawewe. Uzale uMntwana uMbuyazwe (Indlov' enesihlonti), uMantantashiya noMkhungo.

- **UNomatshali kaSiguyana wakwaNtuli.**

Lo undlunkulu wesithathu, yena uzale umntwana uMthonga. UNdlunkulu uNomatshali kwathi ukuba umntwana uMbuyazwe abulawe yiNkosi uCetshwayo noNdlunkulu uMonase abalekele kuSobantu (Bishop Colenso), uthando lweNkosi uMpande lwenabela kuNdlunkulu uNomatshali unina kaMthonga. Yilokho okwaqhatha uMntwana uMthonga neNkosi uCetshwayo ngoba yayisiliphimise ngomlomo wayo iNkosi uMpande ukuthi asebona ezothatha ubukhosi nguMntwana uMthonga. Lokho kwenza ukuthi uMntwana uMthonga nomfowabo umntwana uMgidlana babalekele esilungwini.

- **UNozibhuku wakwaNxumalo kaQunwane.**

Yena-ke ungunkosikazi wengeno. Kwakungundlunkulu kaNzibe umfowabo, noma sithi umnakwabo weNkosi uMpande, owaphuma impi yeLembe yokugcina, wasala oBhalule eshiye umcekeceke womlobokazi ekade esinelwa nguye. UNzibe wayakhe umuzi wakhe wakwaMfemfe. UNdlunkulu uNozibhuku wazala uMntwana uHhamu. Bonke labo ndlunkulu bakhululeka cishe ngesikhathi esisodwa.

Nakuba kuveziwe ezibongweni zeNkosi uCetshwayo kanye nasenovelini ukuthi iNkosi uCetshwayo yayinyamanambana kuyise iNkosi uMpande kepha uKhumalo uyenaba kulokhu.

Uveza ubuthakathaka benkosi uMpande lapho enikeza amaphuzu ayeveza ubuthakathaka beNkosi uMpande:

- Ukuphikisa iphupho elalivela kwabaphansi. ebeseba nephupho-mbumbulu elikhomba iNdlov'enesihlonti njengomlandeli wakhe ebukhosini, ngoba esebhokelwe uthando kukaMonase lokuzenzisa.
- Ukukhipha uMntwana uCetshwayo ukuba ayokwakha umuzi wakhe, lokho uJininindi kwamnika izimpiko ngoba wakha owasOndlini, okusho ukuphakama. Umuzi ongangezintaba zoNdi noKhahlamba.
- Ukulambisa uSuthu (abalandeli bakaCetshwayo) ababelandelwa kakhulu yibutho elingontanga yakhe amaMboza, ekwenza lokho kunembizo esibayeni lapho ayezobulala khona iguqa okwakuzothi oliphakamisayo akhuzwe ngesaho esithi “Bayede”
- Ngenxa yokuthi amaMboza (uSuthu) ayelambile, ayengezwakali noma ehuba. Inkosi yakwaNodwengu yabhuqa yathi “Ake niyizwe inkiyankiya umchwayo wamaMboza”, esho ekloloda ebheke eZigqozeni (abalandeli bakaMbuyazwe).
- Uma sekuphakanyiswa iguqa, uMpande ujuba iNdlov' enesihlonti ukuba iqale iliphakamise kuqala enemcabango emibili:
 - UMbuyazwe uyisidlakela kanti uCetshwayo ulubabavana olunamagwegwe (Umagwegwana ngokugwegwa abakayise). Wabona ukuthi uMbuyazwe uzothatha kalula.
 - Wayecabanga ukuthi njengoba inkomo ingakaqumbi nje, uzozithathela kalula nje uMbuyazwe, kanti akabuzanga elangeni limtshele ukuthi inkomo uma isashisa iyasinda kodwa uma isipholile ilula ngoba igazi elisindayo lisuke lingasekho sekukhona umantshu kanye nomoya.

Ekwehlulekeni kukaMbuyazwe ukuphakamisa isilwane nokuthi umagwegwana asiqukule, kwayicasula iNkosi uMpande. Inkosi yabeqhatha abantwana okwasiza izinduna ngokuba zikhuze.

Enkulumweni eyethulwa yiSilo Samabandla uGoodwill mhla ziyisithupha kuMasingana ngonyaka we-2006 esithangamini sempi yaseSandlwana, sacacisa kabanzi ngempi yaseSandlwana lapho sathi impi yaseSandlwana ayiliwanga kuphela ngamaNgisi okuthiwa ayeyingcosana, ephethe izibhamu, kodwa futhi ayelekelelwa ngabantu abase bewelele ngakuwo, abase bekholiwe, ababephoqwa ngoba sebakhe ngaphesheya koThukela abase bezidephunele lona.

Lokhu kwafakazelwa nanguSolwazi Maphalala khona esithangamini lapho athi “Impi yaseSandlwana ibhalwe ngemfundisoze nangokubuka umlando ngeso laseNtshonalanga ngoSomlando babelungu, yaphendukezelwa. Labo Somlando bayakufihla ukuthi amabutho kaZulu avela eNatali nabaTlokwa yiwona ayengaphezulu kwaweSilo uCetshwayo enyakatho yoThukela noMzinyathi. Bayakufihla ukuthi ukuba amabutho abaTlokwa namaZulu aseNatali ayenqobile, umbuso wamaNgisi wawungeke uzihluphe ngisho nangokudubula njengoba naseMaqongqo ngowe-1840 amabutho amaBhunu ayeholwa ngu-Andries Pretorius engazange adubule kodwa abukela amaZulu ebulalana wodwa wona eme le kude. NaseNdondakusuka ngowe-1856 amabutho amaNgisi ayeholwa ngu-John Dunn aze azibandakanya nempi ngoba sekusobala ukuthi ekaMntwana uCetshwayo idla umhlanganiso.

Sekuzobhekwa umthelela wesakhiwo semibhalo yomibili ekwethulweni kokuqukethwe.

5.10 UMTHELELA WESAKHIWO SEMIBHALO YOMIBILI EKWETHULWENI KOKUQUKETHWE

Kungeze kwaba yiphutha ukukholelwa ukuthi ukuze kubhaleke inoveli yomlando umbhali wayo ulwazi oluningi uluthola ikakhulukazi ezincwadini asuke ezifundile zomlando eziphathelene nalokho abhala ngakho, kungaba amadayari njalonjalo. Izincwadi zikaDhlomo zibhalwe ngomlando wakudala ngisho abalingiswa bakhe kuyasho ukuthi abantu angabazi kepha ezwa ngendaba ngabo. Kucacile kule noveli ukuthi ngenxa yokwedlula komlando kubantu abaningi ugcina ungasagcwali kahle njengoba kubonakele kula manoveli. Ziningi nezinye izizathu ezibanga lokhu. Esinye sazo ukuthi okuningi okuwumlando wamaZulu

kwaqoshwa abamhlophe nabo ababengalwazi ulimi lwamaZulu ababesizwa ngabahumushayo okwenza ukuthi umlando ophelele ugcine usulahlekile.

Okumele kuqikelelwe ukuthi uDhlomo wayexoxa indaba. Uma sibheka imibhalo yasemandulo kuyaziwa ukuthi indlela eyayisetshenziswa yokudlulisa ulwazi kwabe kungukuxoxelana. Ngesu lokuxoxa uGraham (1965:121) ulichaza kanje⁴⁵ Kuyabonakala ukuthi uDhlomo wabhala le noveli yomlando emuva kokuba esefunde izincwadi ezabhalwa uStuart (1916). Konke lokhu osekubaliwe kwenza bungabibikho ubuqiniso bomlando otholakala kule noveli ngoba uma uDhlomo ayebhale esusela kuStuart owayemhlophe kuyabonakala ukuthi naye uStuart wayebeka umlando ngendlela eyayithandwa uyena. Lokhu uDhlomo ukucacise kakhulu esethulweni senoveli ethi “UShaka” lapho simuzwa ethi “ Into ebelukhuni kimina ukuba ngilandelanise kahle konke ukuhamba kukaShaka impela, kusuka ekuzalweni kwakhe kuze kuyofika ekufeni kwakhe. Lokho kwenziwe ukuba ngingawutholanga umthombo obungangisiza kulokho, ngase-ke ngimelwa ukuthatha lapha ngithathe laphaya, ngihlanganise indaba ezwakalayo”. Yinoveli ebhalwe ngomlando weNkosi uCetshwayo lapho uDhlomo ekuvuma ukuthi wasebenzisa izincwadi eziningi kanye nezingxoxo. Lokhu sikuthola esethulweni lapho ethi “Ukuze ngiphumelele ekuhloleni kahle inkambo yeNkosi uCetshwayo ngafunda izincwadi eziyishumi nesihlanu ezilotshwe ngaye, ngaxoxa nabanumzane abaningi bakwaZulu abanokwazi okuthile ngoCetshwayo. Kodwa phezu kwakho konke lokho mhlawumbe kukhona okusilele, ikakhulu okwaziwa ngabantu.”

Okubonakele ezibongweni zamakhosi ukuthi ziveza okuningi ngenkosi leyo ebongwayo. Ziqale zisitshela ngomlando kanye nozalo lwenkosi njengoba luvela ezincwadini zomlando, zibuye ziveze ubuqhawe kanye nokuhlabana kwenkosi, zibuye ziqwashise isizwe ukuba sihlangane futhi siyihloniphe inkosi. Izibongo zamakhosi zigxile kakhulu ezimpini ezaziliwa amakhosi kanye nokunqoba kwawo. Yingakho ezibongweni efaniswa kakhulu nezilwane ezesabekayo njengamabhushi njalonjalo. Izibongo ziveza umlando wamakhosi futhi zibuye ziveze nenkolo kaZulu uma kukhulunywa ngamathongo amakhosi kanye nesizwe sonke samaZulu.

⁴⁵the narrative method, that of the omniscient author, who writes predominantly in the third person, perhaps with some first person commentary of his own.....at any time that suits him, the author can cast off his invisible cloak and show himself (Graham, 1965:121).

Okuphawulekayo ukuthi izibongo zamakhosi akukho okungathiwa umbhali wazo ngoba noNyembezi wathola iqoqo lazo. UBrown (1999:71) uma ecashunwa ehunyushelwe esiZulwini, uthi uCope wazibhala izibongo ezisusela kuStuart owayeqoqe izibongo zeNkosi uShaka ezazihaywa izikhathi ezingengaphansi kwezingamashumi amathathu nantathu. UBiyela (1998:4) uthi izibongo zinikeza umlando ofinyeziwe. Zibalulekile ngoba kukholakala ukuthi zinikeza umlando oyiqiniso ngoba ziqanjwa umuntu osuke ezibonele futhi ehlala nenkosi nsuku zonke. Injulalulwazi ye-*Orality* ibaluleke kakhulu kulolu cwaningo ngoba ngokwayo okwakushiwo ngomlomo kubalulekile futhi kunamandla amakhulu. UTurner (2003:82) uyakufakazela lokhu uma ethi esikhathini lapho izinto zazisadluliswa ngomlomo ukugcina into emqondweni kwakubaluleke kakhulu. Uqhubeka akhulume ngokubaluleka kwalokho okugcinwe emqondweni ukuthi akukhohlakali ngoba kusuke kusetshenziswe iphethini ye-*mnemonic* ukulekelela ekukhumbuleni. UJousse (2000: 576) uthi uma kusetshenziswa iphethini yokukhumbula neye-*mnemonic* kusetshenziswa ukuphindaphinda kakhulu okwenza ukuba lokho okufakwa emqondweni kugxile kakhulu kungakhohlakali. Lokhu kulekelelwa ukusebenzisa kakhulu imvumelwano, ukuxhumana, impindwa kanye nefanamsindo.

Okufike kube kubi ngezibongo ukuthi nakuba ziyiqiniso kepha zibuye zisebenzise ulimi olushubile futhi lufake nemikhuba yakudala engasenziwa namuhla. Izibongo azilethi isithombe esigcwele ngenkosi ngoba ezibongweni azibalwa izinto ezimbi ngenkosi leyo. Abantu abangabalulekile akukhulunywa ngabo ezibongweni. Lokhu kwenzeke kwalula ngoba le mibhalo icutshungulwe kakhulu. Kuhambisane kakhulu nepharadaymu eqondayo okuyiyona ebe yisisekelo salolu cwaningo njengoba kufakazelwa uNeuman (2000:68) uma ethi enye yezimpawu zepharadaymu eqondayo ukuthi igcizelela ukufunda okunzulu, noma ukuhlolwa kwendikimba yombhalo noma indikimba yokukhulunywayo noma izithombe.

Sekuzobhekwa umthelela wesiko laseNtshonalanga kuDhlomo kugxilwa kubalingiswa emanovelini kaDhlomo.

5.11 UMTHELELA WESIKO LASENTSHONALANGA KUDHLOMO

Okutholakele ngenkathi kuqhathaniswa izibongo zamakhosi kanye namanoveli omlando abhalwe uDhlomo ukuthi isiko laseNtshonalanga libe nomthelela omkhulu kula manoveli. Okuningi okubhalwe kula manoveli kukhombisa ngokusobala ukuthi uDhlomo wafunda kakhulu umlando wamakhosi owawubhalwe uStuart nabanye abamhlophe. Ukuncika kakhulu kukaDhlomo ezincwadini zomlando kwenze abalingiswa abaningi kula manoveli izenzo zabo zihambisane nobunjalo babo emlandweni. Nakuba bekhona abalingiswa uDhlomo aziqambele bona kepha abagqamile njengalabo abaziwayo emlandweni. Abalingiswa abaningi abasetshenziswe uDhlomo bangabalingiswa abakhona emlandweni.

UKhoza (2001:43) uthi kwakulula kuDhlomo ukuba izincwadi zakhe zishicilelwe ukuba zifundwe ezikoleni. Okuyiyona noveli kaDhlomo eyaba nezingqinamba ekushicilelweni yilena ethi “UCetshwayo” ngoba ingamukelwa ngokwenkolo kanye nakwezepolitiki. UCouzens (1975:11) uveza incwadi eyabhalwa uDhlomo echaza ukuthi kungani incwadi yakhe ethi “UCetshwayo” ingashicilelwanga. Ifundeka kanje:

Mnu

Ngifisa ukuchazela abafundi, ikakhulukazi labo asebeke bafunda ezinye izincwadi zami phambilini. Incwadi ethi uCetshwayo engiyibhale ngonyaka odlule ngayithumela kubashicileli bakwaShuter eMgungundlovu njengoba ngiyaye ngenze nakwezinye izincwadi zami. Bayinikeza ikomidi lemibhalo ukuba liyicubungule okuyikomidi elincoma izincwadi okumele zifundwe ezikoleni. Leli komidi liholwa umfundisi F. Shuter wakwaDumisa.

Emva kwezinyanga ezine lo msebenzi ngawedlulisa kwabakwaShuter ngathola umbiko owawuvela kubashicileli owawunomyalezo owawubhalwe umfundisi Shuter lapho ayegxeka khona le ncwadi yami. Wayeyigxeka ngalezi zizathu: Angikhulumanga kahle ngabamhlophe kanye nabaholi bezenkolo. Waqhubeka washo ukuthi akayazi imbangela yokubhalwa kwale ncwadi futhi akuyona incwadi enhle okumele ifundwe. Wabe esewubuyisa umbhalo ugwele izinto eziningi ezilungisiwe. Ngabe sengithumela lo msebenzi ePitoli bakuveza ukuthi nakuba ubuye ufake nezinto ezipolitikayo kepha umbhalo omuhle. Bathi bangawuthenga njengomnyango kodwa hhayi ukuthi ushicilelwe. Angikholwa ukuthi amaZulu ayoke ayifunde le ncwadi ebhalwe ngesikhathi esibalulekile emlandweni wabo, senkosi uCetshwayo eyayigxeka lokho eyayikubona ukuthi kwakudala impi. Umfundisi Shuter wayeze wabuza nezinjongo zami zokubhala

le ncwadi. Waze wabuza nokuthi lolu lwazi ngangiluthole kubani. Ngangibhale njengoba ngangenzile nakwezinye izincwadi ngoba ngibona ukuthi amaZulu ayayidinga imibhalo ebhalwe ngolimi lwawo.

Ngiphetha ngokuthi ngisho ukuthi sesinephephandaba elisiza ababhali njengoba kwenza nelamaXhosa iLovedale. (Ilanga LaseNatali, 1938:4)

Le ncwadi ikhombisa ngokusobala ukuthi oDhlomo babebhala ngaphezu kwengcindezi enkulu. Yingakho le ncwadi ethi “UCetshwayo” abakwaShuter baze bayishicilela ngonyaka we-1952. Lokhu kukhombisa ngokusobala ukuthi ababhali abamnyama babecindezelwe kangakananani. Kuhambisana kakhulu nenjulalulwazi ye-*Post Colonialism* egxila ekuthini abantu okuthathwe umbuso wabo basuke befuna ukuthatha izindawo zabo zakudala. Lokhu uDhlomo wakwenza ngokubhala amanoveli omlando lapho ayeveza khona konke ngamakhosi. Ingcindezelo iyahambisana nalolu cwaningo ngoba omunye usuke ephoqelekile ukuba enze okufunwa abanye. Lokhu kubonakele ngesikhathi kuhlaziywa imibhalo lapho kutholakele ukuthi amakhosi akwaZulu ayephoqwa ukwenza izinto ayengazithandi njengoba kwakuphoqwe iNkosi uMpande ukuba inikeze amaBhunu umhlaba ukuze alekelelwe ekulweni neNkosi uDingane. Konke lokhu kwakungenxa yengcindezelo.

Kuzobhekwa indlela ethule ngayo abalingiswa bamanoveli omlando, uDhlomo.

5.12 ABALINGISWA ABASEMQOKA EMANOVELINI KADHLOMO

5.12.1 INOVELI ETHI “USHAKA”

Uma uDhlomo eveza iNkosi uShaka enovelini yakhe umveza njengenkosi eyayinonya. Uma esekugqamisa kahle lokhu uDhlomo uxoxa indaba yendoda eyafa ngoba izama ukulwa nelanga. INkosi uShaka yakuthokozela lokhu. UGolan (1994:89) uma simcaphuna ehunyushelwe esiZulwini uthi iNkosi uShaka yathi, “Kuyadabukisa ukuthi useze wafa kodwa kube yinhlanhla yakhe ukuthi azifele nje engabulawanga muntu ngoba bengizombulala vele. Mphoseni ngaphandle kothango lwesigodlo bese kuthi bonke labo abahamba ngendlela nibabulale bazomphekezela lo muntu obulawe yilanga. Ngiyawabona amanqe endizela

phezulu ukuthi alambile.”⁴⁶ Isihluku seNkosi uShaka sichazwa ngokuthi sabangelwa yindlela akhula ngayo ehluKumezeka. Yikho-ke lokhu okwamenza ukuba aphile impilo yokuziphindiselela.

UGolan (1994:5) uthi iNkosi uShaka ayimele kuphela amandla kepha nobumbano. Wayebuye achazwe njengenkosi ehlaniphile futhi kuyinkosi yabantu. Uchazwa njengenkosi emele i-Afrika ehlangene okumele ikhululwe ezandleni zabamhlophe. UDhlomo uchaza iNkosi uShaka njengenkosi esatshwayo futhi okumele ihlonishwe.

5.12.2 INOVELI ETHI “UDINGANE”

UDhlomo encwadini yakhe ethi uDingane usebenzise izindlela ezimbili ukuveza abalingiswa bakhe. Ubaveze ngokubachaza wabuye wabakhulumisa. UDhlomo uma ethula iNkosi uDingane, uyethula ngokusebenzisa izibongo zayo. Lezi zibongo zisebenzise ulimi olujulile olucebe ngezifengqo. Lolulimi lubuye lube lukhuni ngisho kumuntu ongumZulu. Umethula athi:

Uvezi uNonyanda uMgabadel!
Owagabadela inkundla yakwaBulawayo.
UMBomboshe omnyama
Uvemvane lukaPhunga noMageba
Uvemvane olumabala azibhadu
Ngabe ngiyaluthinta luyahwaqabala
Isiziba esiseMavivane Dingane.
Isiziba esinzonzo, sinzonzobele
Siminzisa umuntu ethi uyageza
Waze washona nangesicoco. (Dhlomo, 1936:4-5)

⁴⁶ “It is a pity he died but he was lucky to die of natural causes as I had intended to kill him. Throw him away outside the fence of the homestead go and intercept those people who are going along the pathway and kill them. They will accompany and make it bad for this man who had been killed by the sun. I can see the birds ravenous flying above. I notice that they are hungry (Golan, 1994:89)

Ezibongweni uDhlomo uveza iNkosi uDingane njengombulali owabulala iNkosi uShaka. UBulawayo kwabe kuyisigodlo seNkosi uShaka. Kepha kulesi siqeshana sezibongo sisho iNkosi uShaka yona uqobo. Kuzo lezi zibongo kuchazwa ubunjalo beNkosi uDingane. Kuthiwa umnyama. Ufaniswa novemvane okuthi uma luthintwa luvele luthukuthele. INkosi uDingane kuzo lezi zibongo ibuye ichazwe njengomuntu ofana nesiziba esijulile esiyingozi njengoba abulala umfowabo uMhlangana.

Akukho lapho uDhlomo eveza khona ubunjalo bomzimba weNkosi uDingane. Enovelini iNkosi uDingane ivezwa isindala isisetshenziswa uyisekazi wayo uMkabayi ukuba ithathe ubukhosi. INkosi uDingane kule noveli ivezwe njengomlingiswa oyisicaba. Uvela eyinkosi engakwazi ukusebenzisa kahle umqondo ngoba ngesikhathi eqala nje ebusa wayebulala nje futhi enesihluku.

5.12.3 INOVELI ETHI “UMPANDE”

UDhlomo enovelini uyakucacisa ukuthi igama leNkosi uMpande lalikhuluma ngoba lalisho ukuthi yiyo eyozala yandise umuzi wenkosi uSenzangakhona. Kwakuthiwa uMpande nje ngoba ezoba yimpande yesizwe sakwaZulu. Le noveli ikhulume kancane ngempilo yeNkosi uMpande yabe seyigxila embangweni wobukhosi emadodaneni eNkosi uMpande uMbuyazi kanye neNkosi uCetshwayo.

5.12.4 INOVELI ETHI “UCETSHWAYO”

UDhlomo ukucacisa ngokwakhe ukuthi iNkosi uMpande ngesikhathi yetha iNkosi uCetshwayo yayibikezela ukuthi ngelinye ilanga uyocetshwa eNgilandi. UDhlomo uyakuchaza lokhu enovelini. UDhlomo uveza iNkosi uCetshwayo njengomuntu onokuthula ofisa ukuthi kuboniswa ngaphandle kokuthi kuliwe. INkosi uCetshwayo yacela uSomtsewu ukuba abeke amaNgisi phakathi kwamaBhunu namaZulu ukuze abantu bakhe bangalwi namaBhunu kepha uSomtsewu akazange alalele.

UDhlomo uveza iNkosi uCetshwayo njengomuntu owayekhohlelwa ekuthini umuntu azilwele futhi abantu bafe empini. UDhlomo ubuyisa isithunzi sokuvezwa kweNkosi uCetshwayo emlandweni. Inkosi yenqaba ukuthatha umuthi enyangeni yaseButhonga ukuba afake ubuthi emanzini ukuze kubulawe bonke abamhlophe. Lokhu inkosi yayikwenziswa ukuthi yayikhohlelwa kakhulu ekuthini umuntu kumele azilwele.

5.13 ISIPHETHO

Kulesi sahluko kuhlaziye lokho okutholakele ngesikhathi kuqhathaniswa amanoveli omlando abhalwe ngamakhosi akhethiwe kulolu cwaningo kanye nezibongo zala makhosi njengoba zibhalwe uNyembezi (1958). Kuvezwe ubuqiniso bokuqokethwe amanoveli buqhathaniswa nezincwadi ezibhaliwe zomlando wala makhosi. Kubuye kwahlaziywa nokutholakale ngesikhathi kwenziwa izingxoxo zalolu cwaningo. Kube sekubhekwa umthelela wesakhiwo semibhalo yomibili eqhathaniswayo ekwethulweni kokuqokethwe. Ekugcineni kubhekwe umthelela wesiko laseNtshonalanga emibhalweni kaDhlomo.

Esahlukweni esilandelayo okuyisahluko sesithupha kuzophethwa lolu cwaningo.

ISAPHLUKO SESITHUPHA

ISIPHETHO SOCWANINGO

6.1 ISINGENISO

Esahlukweni esedlule kuhlaziywe okutholakele ngesikhathi kuqhathaniswa amanoveli omlando kanye nezibongo zamakhosi. Lokhu kubhekwe kusetshenziswa nezincwadi zomlando ezibhalwe ngawo la makhosi. Kubhekwe nokuthi lolu cwaningo luxhumana kanjani nepharadaymu eqokiwe kanye nezinjulalulwazi ezisetshenzisiwe.

Lesi yisahluko sokugcina socwaningo esizoqoqa senze izincomo bese siphetha ucwaningo lonke. Umcwaningi uzoqala ngokusonga okwenziwe esahlukweni ngasinye salolu cwaningo. Kuzohlaziywa lokho okutholakele kulolu cwaningo. Lokhu kuzokwenziwa ngokuphendula imibuzo nezinhloso zocwaningo. Yikona okuwumgogodla wocwaningo. Kuzobhekwa neqhaza elizobanjwa yilolu cwaningo. Ekugcineni kuzobe sekuphonswa inselelo kwabanye abacwaningi ukuba baqhube lolu cwaningo.

6.2 UKUBUYEKEZWA KWEZAPHLUKO ZALOLU CWANINGO

Isihloko socwaningo sithi: “Ucwaningo Lokuqhathanisa Amanoveli Omlando ka R.R.R. Dhlobo kanye Nezibongo Zamakhosi aKwaZulu Eziziqoqwe uNyembezi (1958). Ucwaningo lulonke luhlelwe lwayizahluko eziyisithupha.

Isahluko sokuqala kube yisahluko ebesethula ucwaningo. Kube sekuhlaziywa amagama aqukethwe yisihloko socwaningo. Kubhekwe okuyizona zinhloso zokwenza lolu cwaningo. Kubhekwe isidingo kanye nenkuthazo yokwenza lolu cwaningo. Kubuye kwabhekwa umklamo wokwenza lolu cwaningo kanye nemibuzo yalolu cwaningo. Kuye kwavezwa namagama abedinga ukuchazwa ukuze ucwaningo lulandeleke kahle. Njengoba lolu cwaningo luthinta ubukhosi baKwaZulu kubhekwe umlando wobukhosi baKwaZulu. Kunikezwe nomlando kaDhlobo kanye nokaNyembezi okuyibona obekuqhathaniswa

imibhalo yabo kulolu cwaningo. Ekugcineni kubhekwe izinkinga ezibe khona ngesikhathi kuqhutshwa lolu cwaningo.

Esahlukweni sesibili kubuyezwe imibhalo ethintana nalolu cwaningo. Kubhekwe lokho osekubhaliwe kanye nalokho osekucwaniwe ngamakhosi akwaZulu. Kucashunwe imisebenzi yabacwani abehlukahlukene asebeke bacwani ngamakhosi akwaZulu. Kubuye kwabhekwa lokho osekuke kwabhalwa ngenoveli yomlando kanye nezibongo zamakhosi.

Esahlukweni sesithathu kuphawulwe ngezinhlobo ezahlukene zamapharadaymu kwase kugxilwa kuleyo esetshenziwe kulolu cwaningo okuyipharadaymu eqondayo. Kubuye kwaxoxwa nangezindlela ezisetshenziwe ukuqoqa ulwazi oluqondene nalolu cwaningo ezingena ngaphansi kwekhwalithethivu okuyizingxoxo kanye nohlaziyo lokuqokethwe. Ekugcineni kubhekwe injulalulwazi ezisetshenziwe kulolu cwaningo okuyinjulalulwazi ye-*Post-Colonialism* kanye nenjulalulwazi ye-*Orality*.

Esahlukweni sesine kuqhathaniswe amanoveli omlando abhalwe nguDhlomo ngeNkosi uShaka, uDingane, uMpande kanye neNkosi uCetshwayo. Lokhu kuqhathaniswe nezibongo zala makhosi njengoba ziqoqwe uNyembezi. Kuqale kwavezwa umlando wala makhosi akhethiwe, kwase kubhekwa okufanayo emanovelinini omlando wamakhosi kanye nezibongo zawo amakhosi akhethiwe. Kube sekubhekwa okutholakala emanovelinini kuphela kanye nalokho okutholakala ezibongweni kuphela.

Esahlukweni sesihlanu bekuhlaziywa konke okutholakele ngesikhathi kwenziwa lolu cwaningo. Kubukwe ubuqiniso bokuqokethwe amanoveli buqhathaniswa nezincwadi ezibhaliwe zomlando wala makhosi kanye nokutholakale ngesikhathi kwenziwa izingxoxo zalolu cwaningo. Kube sekubhekwa umthelela wesakhiwo semibhalo yomibili eqhathaniswayo ekwethulweni kokuqokethwe. Ekugcineni kube sekubhekwa umthelela wesiko laseNtshonalanga emibhalweni kaDhlomo.

6.3 UKUPHENDULWA KWEMIBUZO NEZINHLOSO ZOCWANINGO

Esahlukweni sokuqala kwethulwa izinhloso zocwaningo kanye nemibuzo okuyiyo eyinsika yocwaningo. Njengoba ucwaningo lwalunemibuzo emine, kepha okuzogxilwa kuyo yile emibili:

- Yimuphi umunxa owethula umlando ogcwele phakathi kwamanoveli omlando kanye nezibongo zamakhosi?
- Ngabe kukhona yini ukuhlanekizelwa komlando wobukhosi baKwaZulu?

6.3.1 YIKUPHI OKWETHULA UMLANDO OGCWELE PHAKATHI KWAMANOVELI OMLANDO KANYE NEZIBONGO ZAMAKHOSI?

Sekuphawuliwe esahlukweni sesihlanu ukuthi uma sibheka umlando wamakhosi akhethiwe kulolu cwaningo, kukhona okutholakala ezibongweni kuphela kanti okunye kutholakala emanovelinini omlando kuphela. Izibongo ziveza umlando wenkosi ngendlela enobunkondlo. Lolu limi lobunkondlo lalihambisana nesikhathi leyo nkosi eyayiphila ngaso futhi zidluliswa ngomlomo okwenza umlando ungapheleli wonke. Imbongi yayisebenzisa ulimi olwaluqondwa ababesuke beyilalele ihaya ngaleso sikhathi. Lokho-ke kwenza ukuthi kudingeke izincwadi zomlando ukuchaza izinto ezazenzeka ngaleso sikhathi ukuze zizwakale kahle izibongo. Izibongo azinikezi ulwazi oluphelele ngezindawo kanye nabantu abakhona ezibongweni. Ukuze kutholakale wonke umlando awukwazi ukufunda izibongo kuphela ngoba zona zifana nohlaka nje oludinga ukugcwaliselwa ukuze luzwakale kahle.

Nakuba kunjalo kepha izibongo zinikeza umlando futhi lowo mlando wethulwa yimbongi esuke izibonele ngokwayo zonke izigameko zenzeka phambi kwayo. Lokhu kufakazelwa uHadebe (1992:90) uma ethi ekutholeni ulwazi imbongi ithembela kakhulu kulokho ezibonela yona khona kanye nalokho ekuxoxelwayo. Imbongi ihlala njalo iseduze nenkosi. Ibheka zonke izenzo zenkosi, indlela inkosi ebhekana ngayo nezinkinga ehlangabezana nazo kanye nobudlelwano benkosi kanye nabantu bayo. Lapho imbongi yayisuke ingekho khona

njengasezimpini, ulwazi yayiluthola kwabazibonele ngokwabo.⁴⁷ Izibongo zingumthombo womlando othembekile ubuqiniso bazo obungangatshazwa. Nakuba izibongo zingaphakamisi izigameko zokwehluleka, kodwa ziyaziqeketha impela izigameko zesihluku kwabegazi, lapho umuntu ehlasela abakayise, zichaze nobuhle nobubi ekwakhekeni kwenkosi, kanye nezinye izigameko okungenzeka ukuthi zabajabhisa abanye. Izibongo ziyincwadi yempilo yenkosi kanye nesizwe sayo. Kaziphezi ukubalula amagama amaqhawe nawalabo abenzakaliswayo, imvamisa kuze kushiwo nezizathu zokwenza lokhu. Yingakho izibongo zibambe iqhaza ekwethuleni umlando wamakhosi. Zibuye zibe nolimi olunothile olusebenzisa kakhulu imifanekisomqondo kanye nezifengqo.

Uma sibheka amanoveli omlando kuyabonakala ukuthi uDhlomo waqala ukubhala emva kokuba esefunde izincwadi ezazibhalwe uJames Stuart. Ukuthi uDhlomo wabhala ngoba egqugquzelwe yimibhalo kaJames Stuart sikubona ngoba kukhona ukwefana okukhona. Njengezincwadi zikaStuart sithola nakhona emanovelinini kuxoxwa izindaba eziningi ezingahlanganise lutho nenkosi leyo okubhalwa ngayo. Kukho konke lokhu uDhlomo wawubhala umlando wamakhosi kula manoveli omlando. UDhlomo wayekuveza ukuthi nakuba izincwadi zakhe zazinobunoveli kakhulu kepha wayekucacisa ukuthi zazethula umlando okuyiwona wamakhosi akwaZulu. Njengoba uDhlomo ayeyintatheli yephephandaba Ilanga laseNatali waloba ephephandabeni iLanga lamhla zingama-28 kuDisemba 1923 lapho simcaphuna ethi: “Ubuciko bethu bomlomo nemibhalo yomlando kumele kulondolozwe ukuze kungafi, lokhu kuzokwenziwa ngemibhalo. Uma lokho kungenziwa kuyokhohlakala lonke imuva lethu.”⁴⁸

⁴⁷ “In getting information, the imbongi relies on personal experience, eyewitness and hearsay. The imbongi is always in close contact with the king or chief. He monitors his activities, his reactions to problems and his relations to his subjects and neighbours. Where the imbongi was not present, like during the war expeditions, he relied on eyewitnesses. (Hadebe, 1992:90)

⁴⁸ “Our folklore and historical records must be preserved from dying out, must be preserved by means of literature, otherwise these will be lost forever and our connection with the past forgotten” (Ilanga laseNatali, 29 December 1923)

6.3.2 NGABE KUKHONA YINI UKUHLANEKEZELWA KOMLANDO WOBUKHOSI BAKWAZULU?

Kukhulu ukuhlanekezelwa okukhona emlandweni wamakhosi akwaZulu. Lokhu kucace bha ngesikhathi kuqhathaniswa amanoveli omlando kanye nczibongo zamakhosi. Lokhu kuze kwabhekwa nangeso elibanzi sekubukwa neminye imibhalo yomlando ebhalwe ngamakhosi akwaZulu. Uma singabheka nje enovelini yomlando sithola ukuthi iNkosi uCetshwayo ivezwe njengomuntu owayengafuni ukubona abantu bakhe bexabana nabamhlophe. UDhlomo (1952: 13) uthi “kepha konke lokhu kasilizwa nelilodwa izwi nesenzo esenziwa nguCetshwayo esikhomba ububi bakhe nokukhohlakala kwakhe”.

Kukhona osomlando abawuhlanekezela umlando wesizwe samaZulu. Lokhu kuvela kahle kuPreston (1973:93) uma ecacisa ukuthi kwathi ngesikhathi amaZulu ebuza ukuthi ngabe yini ayeyenzile kwabamhlophe ukuthi babengaze bathathelwe inkosi yabo. UWolsely ehunyushelwe esiZulwini waphendula wathi, “AmaNgisi awazange axabane nabamnyama kepha umuntu axabane naye uCetshwayo onesihluku kubantu bakhe ngokubabulala. Embusweni wakhe akukho lutho oluphephile. Wenqabela abantu ukuba baganane nokuthi basebenze bese behlala ngokuhlupheka. Ngakho-ke akumele aphinde abe yinkosi yakwaZulu. Lokhu kwakungelona iqiniso ngoba iNkosi uCetshwayo yayingafuni ukuba umbuso wakwaZulu uphathwe abamhlophe njengoba benza. Akuyona nje kuphela iNkosi uCetshwayo okuhlanekezelwe umlando wayo kepha onke amakhosi akwaZulu umlando wawo uhlanekezelwe. Uma sibheka umlando wenkosi uShaka sizwa kuvela ukuthi iNdlovukazi uNandi yabulawa yiLo iLembe. Kepha uZulu (2005) uyakuchaza lokhu ukuthi iLembe alizange limbulale ngoba ngesikhathi iNdlovukazi uNandi idunguzela laliyozingela. ILembe laba ukufika nje lihamba nomlungu uFynn yayihamba indlovukazi emva kokuba iNkosi uShaka isicele uFynn ukuba ake azame ukumelapha ngokwesilungu. Okunye kwalokhu kuveziwe esahlukweni sesihlanu.

6.4 IQHAZA ELIZOBANJWA YILOLU CWANINGO

Likhulu iqhaza elizobanjwa ucwaningo lwalolu hlobo ikakhulukazi olimini lwesiZulu kanye nakwezomlando. Lolu cwanningo luqhathanise izinhlobo zemibhalo okuyinoveleli yomlando kanye nezibongo. Kucacile ukuthi kunokwehluka okukhona kule mibhalo okwenza nokuthi uma sekubhekwa nomlando oqukethwe yile mibhalo ungefani. Lolu cwanningo luzosiza kakhulu ekuvezeni ukuthi kuningi okusamele kucwaningwe ngobukhosi bakwaZulu.

Abantu abaqondene nokulondolozwa komlando bazosizakala ngoba lolu cwanningo lukuvezile ukuthi kusamele kekubhalwe kakhulu izincwadi zomlando ezibhalwe ngobukhosi bakwaZulu ukuze umlando wamakhosi ungashabalali. Makungathenjela kuphela emanovelini omlando kanye nasezibongweni zamakhosi.

Abasendlunkulu yakwaZulu nabo bazohlomula kulolu cwanningo ngoba kutholakele ukuthi uma kubhalwa incwadi yomlando wasebukhosini bakwaZulu kuhle ihlanganyelwe ngabasezindlini zombili. Lapha kushiwo ukuthi akuvele ilaka lendlu yasendlunkulu okuwuSuthu kanye neyasekhohlwa okuwuMandlakazi ukuze umlando uphelele.

Lolu cwanningo luzokwelekelela kakhulu iKomidi Lokulungiswa Kwamagama Ezindawo ZaKwaZulu-Natali ngoba muningi umlando wamagama ezindawo ongenayo uma kuvezwa umlando wamakhosi. Kungasiza ngisho nakulawo magama okudingeka abizwe ngendlela efanele njengaseGingindlovu okumele ngabe kuthiwa yikwaGingindlovu ngoba uMazibuko (1999:82) uthi le ndawo yethiwa emva kwesigameko lapho iNkosi uCetshwayo yehlula umntwana uMbuyazi empini yaseNdongakusuka. INkosi uCetshwayo yathi ngiyigingile indlovu enesihlonti isho uMntwana uMbuyazi. Le ndawo kukhulunyiwe ngayo kulolu cwanningo.

Lolu cwanningo luzolekelela nalabo ababhala izincwadi zomlando ezifundwa ezikoleni ukuba babhale ngomlando okuyiwona. Kunephutha elivezwe yilo lolu cwanningo elenziwa ezincwadini zomlando lapho kwakuvezwa khona ukuthi aBantwana oMbuyazi noCetshwayo balwa ngoba beqhathwe yiNkosi uMpande. Lokhu kuyavela ukuthi impi yaseNdongakusuka

yamhla zi-2 kuZibandlela ngowe-1856. yayihlelwe yiyo iNgilandi ukuze kufe uMntwana uCetshwayo ngoba babembona ukuthi ufana neLembe eleqa amanye amaLembe ngokukhalipha, iSilo uShaka ngobungozi.

Lolu cwaningo luzokwelekelela nabemboni yezokuvakasha kuleli ngoba abantu abavakashela lapha eNingizimu Afrika, uma sebetshengiswa izindawo ezinomlando njengeSandlwana bayobe betshelwa umlando okuyiwonawona.

6.5 IZINCOMO

Kuningi kakhulu okumele kulungiswe ekubhalweni komlando wamakhosi akwaZulu. Kuhle lokhu kwenziwe ngabantu abangamaZulu bebhala ngomlando wabo. Abantu abanjengoDhlomo noNyembezi bayibekile induku ebandla. Kuhle-ke kususelwe kulokho okukhona ukuze lo mlando ungashabalali. Kuningi nokwabhalwa ngamakhosi kepha okwakudicilela phansi isithunzi sawo.

Kungakuhle uma izincwadi zomlando wobukhosi baKwaZulu zibhalwa ababhali abamele nhlangothi zombili, ekhohlwa okuyindlu yakwaMandlakazi kanye nasendlunkulu okuyindlu yaSosuthu. Lokhu kungenza ukuba amaqiniso atholakale nxa zombili. Ngokuwazi umlando sazi ukuthi kwakunenkinga enkulu phakathi kweNkosi uCetshwayo kanye noZibhebhu wendlu yasekhohlwa. UZulu (2005:125) uxoxa indaba engaziwa muntu emlandweni lapho ethi uZibhebhu wayezwana kakhulu neNkosi uCetshwayo. Kuyacaca ukuthi nakuba awubhala kahle umlando wamakhosi uZulu (2005) kepha naye wayezama ukuveza okuhle kodwa ngendlu yakwaMandlakazi.

Nakuba kwenziwe ucwaningo olunzulu ngesikhathi kuqhathaniswa amanoveli omlando kanye nezibongo zamakhosi kepha luseluningi olunye ucwaningo okusamele lwenziwe. Kusamele kekubhekwe nje ukubhalwa ngendlela engefani kwamagama abantu, ngisho nawezindawo njengoba ebalwe ezincwadini ezahlukene ezihlaziye kulolu cwaningo. Isibonelo salokhu igama lenkosi uDingane. U ma sibheka uDhlomo (1936) uthi Dingane kanti uma sibheka uZulu (2005) yena uthi Dingana. Singabuye sibheke nokuthi uNyembezi (1958)

uthi umntwana uMbuyazwe kanti uZulu (2005) uthi uMbuyazi. Lokhu kusadinga ucwaningo olunzulu.

Luningi kakhulu nocwaningo olungenziwa ikakhulukazi ngeNkosi uCetshwayo. Kukhona okukhulu ukudideka ngodaba lokufa kwezintombi zeNgcugce njengoba labo abalwela amalungelo abesifazane begxeka isilo uCetshwayo ngonya lokubulala lezo ntombi. Kepha kuyavela ukuthi lezo ntombi zabalwela oyise ngoba becasulwa ukuthi zedelele umyalelo wesilo wokugana ibutho ezijutshelwe lona. Namuhla sekunamaqembu ezintombi ezindala ezizibiza ngezintombi zeNgcugce. Lezi zintombi zisesiFundazweni saKwaZulu-Natali. Lokhu kuphambene nomlando ngoba uma kulinganiswa kuthiwa lezi zintombi zazineminyaka engaphansi kwengamashumi amabili. Kungakuhle lucwaningisiswe lolu daba.

6.6 ISIPHETHO

Kungakuhle uma kungahlanganiswa konke lokho okubhaliwe ngamakhozi kanye nokushiwo ngabawaziyo umlando wobukhozi bakwaZulu, okungaxoxiswa nabo. Izibongo kanye namanoveli kuyisisekelo okungasuselwa kuso ngoba nako kuyawethula umlando ngezindlela ezahlukene. Umlando uyingxenywe yamagugu ethu okumele uhlale ulondolozwe njalo. Uma sicaphuna inkulumbo yeSilo uGoodwill Zwelithini ephephandabeni Isolezwe la mhla zingama-23 kuMasingana ngonyaka wezi-2008 lapho sithi “Sesifunde okuningi, kepha kusele kakhulu ngathi uqobo. Nokunye esithi siyakwazi, sakuthola sekunogcobho noma kungelona nhlobo iqiniso ngesizwe samaZulu namaqhawe aso. Asifukule lo mkhankaso wokulungisa umlando ngokubambisana ukuze izizukulwane ezizayo zingaluhluphekeli ulwazi ngemvelaphi yazo eyiyo, bese zikhala ngathi.”

UZulu (2005:67) naye uyakufakazela lokhu uma ethi kuningi okushiwo ngababhali ngaMakhozi oHlanga kanye neNdlunkulu, okunye kwakho kube kungelona neze iqiniso. Kepha nanxa kunjalo kufanele sedlule sibancome futhi ababhali bezomlando ngomsebenzi omningi abawenzileyo wokuba bakubhale phansi lokho abakuzwileyo ngomlando weNdlunkulu kaZulu. Iningi labantu abakhele iNingizimu Afrika ekhululekileyo, baqinisa ngokuthi umlando wale lizwe kuhle ubhalwe kabusha. Ababhali bezomlando, nalabo

abanentshisekelo yemvelaphi yethu, kufancle bayophenya emlotheni, ezaleni, emqubeni, ezimpundwini zamanxuluma kanye nasemanxiweni ukuze bathole umsuka oyiqiniso.

Ababhali bakithi abangandi ngokusola okwenziwe ngabanye izolo. Kepha okubhekwe umhlaba kubo ukuba bazike, bajule, ezinzulwini zolwandle lobuchopho babo, baninge bahlaziye konke lokho abakutholayo. Ukwenza njalo kuyobenza bafinyelele engqikithini yengonyuluka emtoti eyokwenanyelwa izizukulwane zethu esikhathini esizayo.

Inselelo enkulu esibhekene nayo ngeyokuba kekubhalwe kabusha umlando ngamaKhosi ethu oHlanga. Kuningi okubhaliweyo ngawo kepha kube kubonakala kamhlophe ukuthi inhloso yakho kwabe kuwukudicilela phansi isithunzi sawo. Namanje le nkinga isinkulu ngoba isize yangenwa nangababhali bakithi abansundu.

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IZITHASISELO

A. IZIBONGO ZAMAKHOSI

(i) IZIBONGO ZENKOSI USHAKA

IMBONGI: UMXHAMANA KASOSHAYA SIBISI”

UDlungwane kaNdaba!
UDlungwane woMbelebele!
Odlung’emanxulumeni!
Kwaze kwasa amanxuluma esebikelana

UMjokwane kaNdaba
Usalakutshelwa usalukunyenyazelwa
Usishaka kasishayeki
UNodumehlezi kaMenzi
Ilembe eleq’amanye
Amalembe ngokukhalipha

Igawu bazakuliluma
Bazakuliphimisa
Bakhumbule amagawu abebesi
Uteku lwabafazi bakwaNomgabhi
Ababetekula behlez’emlovini
Beth’uShaka!
Akayikubusa, kayikuba ‘Nkosi
Kanti kuyinyakana
UShaka ezakunethezeka

UShaka ngiyesaba ukuthi nguShaka
UShaka kwakuyiNkosi yaseMashobeni
Umlilo wothathe kaMjokwane
Oshise izikhova eziseDlebe
Kwaze kwasha neziseMabedlana

Inkom’ekhal’eMthonjaneni
Izizwe zonke ziyizwile ukulila
Iziwe nguDunjwa waseLuyengweni
Yeziwa nguMangcengeza wakwaKhayi
Yaye yeziwa ngamaNtungwa akwaSokhumalo

Intethe egolwe ngazinti zamkhonto
kwaMalandela
Yathi ukusuka yajubalala

Ungezwa bethi valela njalo Solunjase
Kanti kabasho kuwe
Wena kaNdaba!

Basho unyoko uMbulazi
Yena ovalele iNgonyama endlini
Odabule kuNdima noMgovu
Abafazi abanendeni baphuluzo
Imikhubulo bayishiya izinqindi
Imbewu yasala emanxiweni

Odabule kuBhuzane phezulu
Wakhethelwa udwendwe lwamaza
Wadlula kuMcombo zigoduka
Wabuz'indlela kuDunjwa
Kanti ngabe uyibuze kuBhuzane
Owandulele ukuya kwaNomagaga
Lafika iqhude lamvimbela

ILanga eliphume linsizwa
Lathi liphezulu lansasa
Ngoba lifuna ukothiwa
Yimizimbazimba
ILanga eliphahle elinye ngemisebe
Ngoba liphahla elaseMthandeni

Ozulu lizayo khwezani abantwana
Ngabadala bodwa abazozibalekela
UDunjwa yedwa limkhandanisile
Uye wakha amanxiwa oThukela
Lapho kucushwa isilo ngomwawane

Ohamba ebasa amakloba
Ophehlwe weva wanjengomlilo
Imamba edl'umuntu bathi iloyelwe

Okhangel'ezansi naMadungele
Izinkomo zawoSihayo zamlandela
Kwaze kwalandela nezawoMafongosi
Ebezisengwa yindiki yakwaMavela

Ungangencumbe yamabele engakadliwa
Ungangembiza yamashongololo
Uphekwe ngembiza enkulu
Ebipheka aMakhosi akwaNtombazi
Kavuthwa uShaka kaqedwa

Wayilanda inkomonye
Ilandwa kuMakhedama
Ekhaya konina
Izulu elidume emva komuzi eKuqobekeni
Laduma lazithatha izihlangu zaMaphela

Wamudla uNomahlanjana ezalwa nguZwide
Wamudla uNqabeni ezalwa nguZwide
Wamudla uMphepha ezalwa nguZwide
Wamudla uDayingubo ezalwa nguZwide

Wamudla uNombengula ezalwa nguZwide
Wamudla uMpondophumelakwezinde
emaPheleni
Wamudla uMtimona ezalwa nguGaqa
emaPheleni

Wamudla uMdandazi ezalwa nguGaqa
Wamudla uMakhwela ezalwa nguGaqa
Wamudla uNozigaba kaTatho
Wamudla uNkayishana eCwecweni

Ondande ngokhalo, wabuya ngokhalo
Wayo ngoBhoyiya kwaMdakula
Wandanda ngokhalo olude
Wadabula emathanjeni abantabakaThayi
Ababegodola beya kuMacingwana
eNgonyameni

INdlovu ethimuka babeyixokozelela
abaElangeni
Ibuyise inhloko yadla amadoda
USilwane helele!
Emizini yabantu
USilwane ubengelutho
Ubeyinduna kwaDibandlela

OZihlandlo kaGcwabe ngibasolile
Abasokoco!
INkosi kabayitshelanga izibuko
Bayiweze ngelisaconsa amathe
Ebelisasuka kuphela
UNtube wakwaMajola

Amanzi omthombo wakwaNobamba
Engiphuze kuwo ngaze ngagangatheka

Ngaphos'ukudliwa zimamba
UMLunguzi wezingoje
Izingoje zilunguzelane

INyathi esihamba isengama amazibuko
INyathi ejame ngomkhonto phezu
koMzimvubu
AmaMpondo ayesaba nokuyehlela
Nani boGambushe
Nani boFaku
Ningamhlabi okaNdaba
Ukuba nimhlabile
Kobe senihlabe uPhunga
Nahlaba uMageba

Wahlangana nodwendwe lwamankankane
Mhla eyakudla amaMpondo iziphukuphuku
INtaba emagwaqa kaMjokwane
Ebingadli mihlambi yankomo
Ebidla imihlambi yezinyamazane
Obesixhokolo singamatshe aseNkandla
Abekade ephephela izindlovu ukuba liphendula

ULusiba gojela ngale kweNkandla
Lugojela njalo ludla madoda
INdlondlo yakithi kwaNobamba
INdlondlo ehamba ibangamacala
UNdaba ocaba ngomkhonto
Amanye aMakhosi ecaba ngamazembe

Ubhiyoze kuNomangci phezulu
Eyakunqamula umbango wakwaNyuswa
Kwakungabangwa lutho kwaNyuswa
Kwakubangwa izinhlakuva emanxiweni
Bethi nteke nteke
Lindani amajuba

Umxoshi womuntu amxoshele futhi
Nakhu lapha ngimthanda khona
Ngimthanda exosha uZwide ezalwa nguLanga
Emthatha lapha liphuma ngakhona
Emsingisa lapho lishona ngakhona
UZwide wampheq'amahlonjan'amabili
Ukuma kwakhe
Umuntu omdala
Ukwethuka okusha

Buya Mgengi!
Indaba usuyenzile
UZwide umphendule isigcwelegcwele
Namuhla futhi usumphendula indodana

Izindaba ngazizwa ngesalukazi
Sona singumasala emanxiweni
Izindaba ngazizwa ngexhegu
Lona lingumasala emzileni
UMaswezisela omnyama
Wakithi kwaBulawayo
Oswezisele uZwide ngamagqangula

USishaya ndlondlo kaMjokwane
Ubusika nehlobo bahlukene
ObakwaNtombazi nobakwaLanga
INkonyane ekhwele phezu kwendlu
kwaNtombazi
Bathi iyahlola
Kanti yibona abahlolayo

Uthi lwempundu oluhlala izikhova
Oluhlal' uPhungashe wakwaButhelezi
Ubhincakade waze wafunyaniswa
Ovunulel' ezimfundeni zamanzi
Izinto zakho zomuka namanzi

Mgengi pheza izitha kusehlobo
Utshani bude buzokugibanisa
UKlebe engimbone ukwehla
kwezikaMangcengeza
Kwathi kwezikaPhungashe wanyamalala

Kwakungasakhali nkomo kwaNtombazi
Inkomo yayisikhala kithi kwaBulawayo
UGasane kade lubagasela
Lugasele uPhungashe wakwaButhelezi
Lawagasela uSondaba woMthanda
Ehlezi ebandla

Lwagasela uMacingwane eNgonyameni
Lwagasela uNxaba kaMbekane
Lwagasela uGambushe emaMpondweni
Lwagasela uFaku emaMpondweni

UDlondlwane luya luhlezi

Luya ludlondlobele
Luyadla lubeke isihlangu emadolweni
Isidlukula dlwedlwe
Uhlanya olusemehlwen'amadoda

Unkomo zabantu inkelenkele
Zikhungethe izingobo emashobeni
UMasukwana kus'onjengeNgonyama
UMasuku ubehamba kwaMadilika

Uhlumayo lumananga, uDlungwane
Uhlumayo lumananga lunkone
UMananga ubengelutho
UMananga ubeyinduna kwaJiyampondo

Siphuphuma simadel'imiyalo
Obhoboze isikhala emaNcubeni
Weza noMvakeli ezalwa nguDlaba
Weza noMaqobho ezalwa nguDlaba
Weza noKhwababa ezalwa nguDlaba

Msingi wazansi wosinga nasenhla
Woze usinge lapho kushona khona ilanga
Ovuso eladla umntwana osesiswini
UMavuso ubeyinduna kwaNomgabhi

Odle imihlambi kungeyabahwebi
UNgelengele kalingani nantaba
Wena oMkhulu kakhulu
ONgangezwe lakho

OngangoMpehlela noMaqhwakazi
Ongangesihlahla esisokhalweni kuMaqhwakazi
Esasihlala amaNdwandwe namaNxumalo

UQangabhodiya wawoMkabayi
Ungisize Maphitha ninoNgqengelele
Umnike nkomonye afunde ukukleza
Umnike ukhande lokuzimbela

Osifuba sinenqaba
UBayethe kaNdaba
UNdaba ngiyameba, ngimuka naye
Ngimbuka kwehla nezinyembezi
Kuba sengathi ngibuka isihlahla soMdlebe

IGwija likaMdlaka ligwegwe
Lijiyeza abasini bengoma
UNdaba ulududu emanxulumeni
UDlungwane ongenamthekeleli

UShaka ufumanise izilwane zimbili
Zihlangene phakathi kweNsuze noThukela
Izilwane kunguThondolozu soSihayo
Wafika waphonsa ihawu zahlukana

Ogcagce emagecekeni koPhuthile
Wadla uMsikazi koNdimoshe
Wadla umfazi umkaSukuzwayo
Wadla uSukuzwayo nendodana
UHLabahlungu bazoshumayezana
Nabasezitheni nabasemakhaya
Uhlaza lwangayinyongo yenyamazane
UVemvane lukaPhunga noMageba
Olumabala azizinge sengathi abekiwe

UMzizima ongamathunzi ezintaba
Khona kuhlwa kuhamba abathakathi
Ubhidi elimathetha nangezinyembezi
INGqayingqayi kaPhunga noMageba
Engiyibuke ngaze ngayejwayela

UMasengo mahle inkonyane yenkomo
Kwangixaka ukukhaba kwale nkomo
Yakhaba osengayo yadela umbambi
Umoya womzansi womngenela
Ohleze ubangela nangomnyango

Oth'esadla ezinye wadlezinye!
Wath'esadl'ezinye wadlezinye!
Oth'esadl'ezinye wadlezinye!
Wath'esadl'ezinye wadlezinye!
Bayethe! Hlanga lwamakhosi!

(ii) **IZIBONGO ZENGONYAMA UTINGANE**

IMBONGI: UMAGOLWANA KAMKHATHINI JIYANE

Uvezi uNonyanda uMgabadel
Owagabadel'inkundla yakwaBulawayo
Odonwe ngezintab'ezimakhelekethe
Uvezi wakwaSimangalunyawo
UMBombosh'omnyama

UVemvane lukaPhunga noMageba
UVemvan'olumabal'azibhadu
Ngibe ngiyaluthinta lwahwaqabala
LunjengolukaPhunga waseBulawini
LunjengoVuma kubangoma

Obuz'amanz'eMbozamo andukuwela
Amanz'eMbozam'osal'ebabaza
Owel'iMbozamo ngumntakaJama
Wawel'iMbozamo kwash'iziziba

Ebigez'uDukuza neNkinsimana
Beyigeza bebheke kithi kwaZulu
Nanamuhlanje abanini beMbozamo
Basamangele
Kumangel'uManqondo wakwaShiyabanye
Kwamangala uPhampatha wakwaNkinsimana

Isizib'esiMavivana Dingana
Isiziba esinzonzo sinzonzobele
Siminzise umuntu ethi uyageza
Waze washona nangesicoco
Ngobucoco ngimbonile
Ubephuma laphaya kwaSodlabela
UNgama yena waseMaphiseni angavuma

Uqambi lankomo
Ukuba zilahlekile
Ziyakufa uMdlebe kwaSoshangane
Ezinye ziseMatikhulu
Ezinye ziseMkhumbane

INKone ethi isenkone kwephuk'isihlalo
UGweMbesh'ongamanz'okuhlalela
UNomashikizela

Umashiyimpi yakhe
UMziziny'ungamathunz'ezintaba
UFipha luyindlov'enamanxeba
ULuhlaza lwangayinyongo yenyamazane
UMhlophe owakhanya ukusa kwadabuka
Wangabazingeli bakwaMavela
Ababazingela izimbongolwana

USela lintongande lawoBaleka
Lithabathe umshiza lawetshatha
Liyakugalela ngawo emaNkenganeni
INDlov'ekulala kungqwambayiya
Ezinye ziyalala ziyathokoza

UMvusi omnyama wawoSikhakha
Ovusel'abant'ukuhlatshwa
INKom'ekhal'osizini kwaNhlapho
Umlomo yawubhekisa kithi kwaZulu

Izizwe zonke ziyizwil'ukulila
Yezwakala kuNhlapho kwaMlambo
Iye yaziwa ngamaNtungwa akwaSokhumalo
AmaNtungwa odwa esab'ukumehlala

IZichwe uVezi azimhlabang'eya phambili
Zalibal'umkubuk'izinyawo
Zathi ziyakumhlab'esegoduka
Kuth'esegoduka zase zilibele
Ukubamb'izingxangx'emfuleni

Bantu ninemihlola ngaseNsingweni
Gijimani niyotshela abakwaMashobane
Nifike nithi lukhulu luyeza luyanyelela
Silufanisa noNdaba wakoBayeni
Silufanisa noPhunga noMageba

AbakwaMashobana belelesile
Bazibukule itshe linemamba
Sebejiyelwe nokulisibekela

Ohlangane nodwendwe lwamaQhikiza
Wadla uNginani kuMakhosazana
Wadla uNgiyalile kuMakhosazana
Wadla uNozipho engowaseNdinaneni

Wadla uNtanase noNozinyanga

kwaMashobana
Wathi bayobona inkundla
Yakith'eMgungundlovu
Wadla uMahabulangweb'isashisa
kwaMashobana
Wadla uNsizwazana unina kaMzilikazi
kwaMashobana
Wadla uKhwababa esambath'impaka
kwaMashobana
Wadla uMlomodlelemaveni njengembuzi
kwaMashobana
Wadla uMhlane beleth'igudu kwaMashobana

Wadla uMlomo wezinqaba kwaMashobana
Wadla uGundane kumitha kwaMashobana
Wadla uNkomo ikulala kulukhuni khona
kwaMashobana

Ngikhuluma nje nanamuhla
Akuphekwa kwaMashobana
UMashewulana ongazembe loMlungu
Ubengababele lutho kwaMashobana
Ubeyocel'inkwelo eMhlahlandlela
Ethi kumbe bangamtshela

Isihlangu sikaMzilikazi
Sasal'entaben'ende yeMpama
Sesiswele nendoda esithathayo
UMancwaba wezwe lamaphethelo
Lona lincwaba ngemikhemezelo

UVezi bath'umoya mnandi
Ngokunuk'inyama
UBhungebhu ongaboya bengonyama
UVezi uyadlal'umhlane uvele
Ngokuswel'iqoq'elimsithayo

IZibuko likaNdaba
Elimadwal'abushelelezi
Lashelel'uPiti nendodana
Owadla uPiti kumaBhunu
Wamudla wamshwabadela

Odle uMzibhelibheli kumaBhunu
Wadla uPhuzukuhlokoza kumaBhunu
Wadla uHwahwini kumaBhunu

Wadla uJanomude kumaBhunu
Wadla uJanejembuluki kumaBhunu

Wadla uMazinyansakansaka kumaBhunu
Wadla oSisini kumaBhunu
Wamfifitha wamkhafula
Wathi bayababa kabananyongo
Kabanamehlo

Wad'iMihloph'emibili
Omunye kunguPiti
Omunye kunguNoziwanga
UMkhwamude wangisik'isilevu
Usungulo lwangithung'impumulo

INdiha lebabayo enjengesibhaha
Sona simabala kuMahashanga
UVezi ngimfumene bemzila
Ngafike ngamudla
Kanti ngizifaka iloyi esiswini

Vezi!
Kof'abantu
Kosal'izibongo
Yizona zosala zibadalula
Yizona zosala zibalilela emanxiweni

UJonono ongantonga yezulu
Ibhaka lamanzi lawoNdikidi
Lisibekel'izinkomo zamaSwazi zanyamalala
Nezimpondonde zanyamalala
NoNgwane kaZikode wanyamalala

Ofingq'amehlo ethunzini lentaba
Wangangabazingeli bakoNogenya
Ababazingel'izimbongolwana

USobathintela!
UMalamlela!
Owalamulela abafazi namadoda
Walamulela izintombi namasoka

IMbuzi kaDambuza benoNdlela
Abayibambe ngendlebe yabekezela
AyinjengekaMdlaka ngaseNtshobozeni
Yona ayibambe ngedlebe

Yadabula yaqed'amadoda

Obhambathe iNgome phezulu
Izinkomo zikaBheje zaphuma zamlandela
Ziphume zinqini zonkana
Wadl'uMabhede kwelikaBheje
Wadl'uNgazana kwelikaBheje
Wadl'uMabelengiphela koNontshosho

UPheqe ongakumana kwamaqhikiza
UMsuthu owadla izinyosi zemukela
Abanye bezidla ziyazalela
UVezi owadl'ezivezayo emaZimeleni
Owadl'ezikaMananga nezikaMandeku
Wadl'ezowomagcekeni kwaNonkokhela
Wadla nezasoPhondweni emaZimeleni
IDingwa lezinkomo zawoButhikazi
NezawoNomaphela
UBhaxa liyakhula
Bayosala baphathelela
NabawoNoqongqo nabawoNkwali
NabawoDladlana wakwaMajola

Ithole elinsizwa lakokaDonda
Elihamba liwakhahlela
Amany'amathole
Izingazi zaphuma ngezimpumulo

Ngoba lakhahlela elakwaBulawayo
Lakhahlela uMagaye kwaDibandlela
Lakhahlela uNzwakele kwaKhushwayo
Lakhahlela uMadlanga waSekuvukeni

UMakhonjwa ngendololwane
Konj`iminwe izakukhomb'abanjani
UMshingili ongaziNdlovu
Zihlatshwa ngabanini mahlanga
Obeyaye ngapho wabalekelwa
Ngokuswel'iqoq'elimsithayo

UMkhont'owadum`ekuseni eSwazini
Wadl'uNdomba induna kaMswati eSwazini
Wadl'uGebhuzizulu ezinduneni zikaMswati
Wadl'incekukaMswati uNdibindwane
Edl'iminkantsha

Wadl'uNzimanzana eLudidini
Wadl'uHhohho eSwazini
Wadl'uSiphika eSwazini
Wadl'uPhambana nabahluzayo
Wadla uNoziwawa

UBhelekeqe ungayinkomo ekhalimayo
Kungathi bayibangile nabakwaZulu
Umpha nkomo inabele
Umgud'ungazindlela eziya eNhlengeni

Sigquma khuluma bawuzwe umoya
Abasezitheni nabasemakhaya
USigquma kakhulumi kanamlomo
AkanjengoDlondlwane lwakithi kwaBulawayo
Lona olwaqed' umuzi ngokunkenkeza

Owamemez'amaNtungw'akwaSokhumalo
Kwasabela uMdleleni kwasabela uMakhatha
UMalunguz' izindonga kandukuwela
Ogeze izandla zaze zomel'eBandla
Ngokuba nhliziyonhl'emadodeni

INzima leyikwena koMkhumbane
Khona kwena kungafakwa lunyawo
Ugaga ngamanzi angawes'umlomo
Amanzi odwa asal'ebabaza

Mlung'ungaphesheya komfula
Omunye enganeno
KukaMpehlela noMaqhwakazi
UNdaba ungithume phezulu
Ngabuya ngaqangqatheka
Nangolwangomhlomunye

Gijimani ngazo zombili izindlela
Nime phezu kwamadwala
Niyobikela uNsimbini noMahlekeza
Ukuthi kabamazi uVezi
Ukuthi yiNsizwa kubi
Angahl'athathe isihlangu
Asihlom'umgobo
Ame ngasemnyango kwaMpikase
NakwaBhibhi kuze kuse evevezela
Engasalalanga nabuthongo

Idabane belimzimba muhle
Nangendlala enkulu
INdlandlana yakithi eMgungundlovu
Inkone evele ngobuso eMantiyane
Yadla ezawoGuluzana kaManaba
Uvivi lungamnyama wokusa
Uyishaye iziyingi
Phesheya kweMpofana
Kwasabel`uSithungu noSithulu
Bathi zishaye ngezelongwe
Zibizwe yiNduku yeThusi
Yakithi eMgungundlovu

UPhondo lwendlovu uMashiqeka
Belushiqel`uMandlanga ngasoFasimba
Inhlabathi yoNdi noKhahlamba
Ngifice abakwaMalandela beyihlela
Nami ngafika ngahlala phansi ngahlela

ISilwan`esibanga izililo
SakokaMlilela
Samxosh`uMzilikazi
Sayombeka lapho ilanga
Lingasashoni khona

Wadl`uNkayishana kaMashobana
Wadl`uNokufa emakhosikazini
KaMzilikazi aseNsingweni
Wadl`uGijima emakhosikazini aseNsingweni
Wadl`uNothando emadodakazi
Ezigodlweni zikaMzilikazi

Wadl`uNozinhlwathi inkosazana kaMzilikazi
Wadl`uNomabhunu kwaMashobana
Wadl`uNomabhudle kwaMashobana
Wadl`uDambuza-mthabathe
Ezinduneni zikaMzilikazi
Wadl`uDumaphansi ezinduneni zikaMzilikazi

Wadl`uDidiza ezincekwini zikaMzilikazi
Wadl`uNdengezimashumi
Ezincekwini zikaMzilikazi
Wadl`uMgingqilizana kwaMashobana
Wadl`uGolela kwaMashobana

Wadl`uChachaza kwaMashobana

Wadl'uNokufa emakhosikazini
KaMzilikazi aseNsingweni
Wadl'uGijima emakhosikazini aseNsingweni
Wadl'uNothando emadodakazini
Ezigodlweni zikaMzilikazi

Alidume!
Alidume leyame ngentaba
Aleyame ngoMpehlela noMaqhwakazi
Ophendule onyana bezindlwana
Ubhungebhu ongaboya bengonyama
Yona ibineziyephunga nasemlenzeni

Ntong'enzimande uMalamlela
Ntong'enzimande ngokushay'amadoda
Uze noNolube ezinyangeni zaseSwazini
Uze noSamvu ngakubaLondoloji ngaseSwazini
Udl'uMthunz'ohlal' abalondoloji
ngaseSwazini.

Uthathel'uThekwane ezalwa nguSobhuza
Uze noNomaphela waseNtabathweni
Uze noNgiyaphela ngakwaGcwensa
kwaMagonondo
Ngqongqo yemikhonto ibang'izililo

INkomo eyabuya yodwa kwaSoshangana
Ezinye ziyokufa umdlebe
UNjunju weziTholatholi
USimakade saMakhosi

USomnandi wami
Woza ngang'umlomo
Ngingaze ngisale
Ngibe nomngandeni

IHwanqa eladl'amanye aMahwanqa
Ngoba ladla uPiti kwawaseMgungundlovu
UKlebe engimbone ukwehla kwezikaMagaye
Uth'eseMhodi wanyamalala

Unyamalala ngakhona uKlebe
Ubengenaso isiphuku sokwembatha
Sasisele kwaMashangisa
Wayembethe ubuyiyane bezinyoni

Wadl'uZihlandlo kaGcwabe
Ethi ukuwela ukweyama
Wadl'uMashukumbela kaGcwabe
Eth'ukuwela ukweyama
Wadl'uMagaye kaDibandlela
Eth'ukuwela ukweyama

UBhelekeqa ongankom'ekhalimayo
Kungathi bayibangile nabakwaZulu
UMpha-nkomo yenabele
Ngoba uVezi
Ungiph'izinkomo zifana zonkana
Nyakamumbe uVezi
Uzakungipha neph'ithole

USingqungqu kakhulumi kanamlomo
KanjengaShaka
Yena waqeda umuzi ngokunkenkeza
Amanzi kaMalinga abeyiziwolokohlo
Abengenjengawo awakwaBulinganto
Wona abengesiwolokohlo

Mnguni ngubande nakwesendlovu
INKonyan'ekhwele phezu kwendlu bayihawuza
Kwangalokhu bahawuza ezawonina
INTandane kaMpehlela noMaqhwakazi
Evele uMkhindi wanyamalala

Umjele ogubaze amadlebe
Emva komuzi waseZimpukaneni
Izinkomo zaphuma zamlandela

Ungangisiza Madlokovu
Uye kwaMthanuntengayo
Utshani bakhona kabushi
Busala iminyele

Langa phuma bakothe abaKwaZulu
Abezizwe kodwa bazokubalekela
INSukamini yakith'eMgungundlovu
Bayizwa ngendaba
INSukamini bayakhela imikhanyo
Nabasezitheni nabasemakhaya

Dada lodudu nothobothi
Gijimani ngazo zonke izindlela

Nibikele uMancaka noNxumalo
Nithi uVezi mhlanzeni izinyawo zonakele
Uliyeki'ebeliwel'aBantwana

Phond'olumnyama lwakoKhubazi
Ludl'uMxhamama kaSoshaya eZibisini
Ludl'uNtendeka kwaDlangezwa
Ludl'uNxazonke ezalwa uMbhengi
USilwane vukel'abant'ekweneni
USilwane ubeyinduna kwaGibixhegu
Uze noMdlaka eNtshobozeni
Tshelani uSiphingo kwabakwaHlengwa
Nith'iZilo zikaJama zibulelene
EsakwaDukuza nesakwaKhangelaqha

Mngun'unabele nakweseNdlovu
Munt'onesihlobo eSichasheni
Gijima ngazo zonke izindlela
Niyobikela uMthezuka eSichasheni

Nithi igama likaMagugu
Umthezuka kaliyeke
UMagugu ngowakith'eMgungundlovu
UManyeleva ongantomb'iyesokeni
UManyeleva njengevezimanzi

Uyajabula mfazi waseNsuze
Wen'oyakubon'uManyeleva
Eyakubulal'izitsha zaseNdinaneni

UMthakath'osibindi
Simnyama nakwabakaYise
Uze noMhlangana kwabakaYise
Uze noMgqojana kwabakaYise

Uze noMdungazwe kwabakaYise
Uze noSomajuba kwabakaYise
Uze noSophane kwabakaYise
Uze noMfihlo kwabakaYise

Uze noNxazonke ezalwa nguMbhengi eLangeni
Uze noZikhungweni ezalwa uMbhengi
Elangeni
Uze noMkhweco ezalwa uNxazonke eLangeni
Uze noNkomo ezalwa uDube eLangeni
Kazi wenzani ngaseLangeni

Uze noNqetho ezalwa uKhondlo kwaQwabe
Uze noNgwadi ezalwa uGendeyana kwaQwabe
Uze noNomafu weNkosi
Uze noSomponjwana kwaQwabe
Uze noKhawuze kwaBhekanyawo kwaQwabe

Uze noNzwakele ezalwa uKhushwayo
Uze noNogele ezalwa uKhushwayo
Uze noNgiyaphela ezalwa uMandeku

Ujulubez'amathaf'akulungele
Ogudl'amahlathi engayi kuwo
Ogudl'iNtumeni wagudla iShowe
Uvunulela kade kukulungela
Ovunulela ezingunjini zomfula
Wesaba izinto zakho
Zingaze zemuke namanzi

UDledle ongankomo zacala
Zona zimabuya nasekwalukeni
Inkom'ezungez'umuzi nangezinyembezi
IMamba eyath'iphansi yayiphezulu

UMjikiza ungamashoba eziNyathi
Uze noGaqa ezalwa eMendameli
Uze noZikhawu ezalwa nguQumbubethe
Uze noNobanda ezalwa nguDubo

Uyithathe wayaba oDlambediwini
Wamahabuza uSigwebana ezalwa nguMudli
Wawel'iMfolozi esegijima
Uye wayibuthisa eMahlabaneni

KuMkabayi ezalwa nguyisemkhulu
Uwele ngomnyama eMahlabaneni
Izalukazi zakoPhuthule
Ziyithwala iminqwazi
Uwel'uSuthu ngezinyembezi

Uyakubuthisa koMagonondo noMyando
Udabule kwaNtabakayikhonjwa
Izichwe zayithwala imilomo
Kwabathi, "Qha, bo bo bo bo bo bo bo!"

Izimpangele ziyawulabalabela

Uzulu ladum'ekuseni
Ladum'ekhaya
Umnyama wendlu yakoPhuthile
Ukhethelwe zimbongolwana phezu kweGwa
Udabule kuLubisana esegijima

Uhamba ngokhalo lwamathafa
Lukwadedangendlale
Waye wayibuthisa oBhalule
Uth'ephuma oBhalule
Waye walal'eNkuthu
Waye wawela uBulinga kwaMzilikazi

INyok'eqoph'umqala yashiya izibili
Yathi izoqedela ngomhla izovela
Insimu ethi ukuvuthwa yaxholoba
Yakhanga izinyoni
Yathi ukusuka
Zayidl'amanhla zayishiy'amazansi

Unkomo zinezisini emlonyeni
Zinqundeke ziyokuphuza eMhlahlandlela
UMgabadelo onjengebhubesi
Odonswa ngezintaba ezimakhelekethe
Injonjololo engaziziba zolwandle

UVezi uMaphakamela
Owaphakamela iNkunzi yakwaBulawayo
UQhamana! UNdabende wamakhandla
USigongonono esiyinkabi legodla
Ebikhethe iziqhozama kungezakoYengwa

Indab'engiyizwe ngikude
Engiyizwe ngisoBonjeni lwezinyathi
Ngabheka emuva
Ngajiyelwa lapho ngiya ngakhona

Ngendaba kaMbopha benoNkunziyezindlovu
UMzaca ongewegwe
NgokaMbopha benoNkunziyezindlovu
Othukuzelwe futhi eMahlabaneni
Bawufihle nami ngaze ngathanda
Bathi bayogalela ngawo kwaBulawayo

UDingana omnyama ngabomu
Ukhanya phakathi kukaFojisa

Benomagomba
Impunga engene ngamahlashana onkana
Kanti ibiyobulala umuzi kungokaGendeyana

Ungezwa bethi “Dlula! Dlula! Pheqe
kaNdaba
Kanti basho oVemvaneni
Ngemuva kwakho bakugodlele
Amaklwa kanye nezinqindi

Odazule kuZulu umfo kaNogandaya
UZulu wabaleka wabhangazela
Ukuma kweqhawe lethuka inkosi
Ukuma kweSilo sethuka esinye iSilo
Ukuma kweZilo ziyethukana

Inkonjan’ebuwaba busephikweni
Engenjengazinkonjane zasendulo
Zona zibuwaba buseqolo
INhlendla yeThusi kaMjokwane

UMBomb’oye wakhanya
KuMsalela kwaNxumalo
UHlahla lomnqawe nelomqokolo
Bathi ukulivula kwabo balihlohloza
UMsontane ongantambo yomnxeba
Ngisho ngamazwi
Abakusontela wona abakwaZulu

UDingabantu emanxulumeni
Kwaze kwasa amanxuluma esibekelana
Kubikelana uMzilikazi kaMashobana
NoSoshangana ezelwe uZikode

Mdingi kaMpikase
USo linkonyeni zabantu
Induku emnyama kaPhunga noMageba
Eshay’amanzi kwavela udaka
Emuva kodaka kwavela izinkomo

UNTakansinsi zinqwamene phezulu
Angiqedi nezophuka iphiko
USomkhanda ngokubakhandisa
INyoni kaMahube uMashulubeza

UShikila limuva muhle

Unkomo zimakhekheba
Ngokuhamba zihlala

IJaha elinamandla nasemandleni
Uzulu libeth' izihlambi
ULanga laphum'endlebeni eNdlovu
Nyakamumbe liyakuphuma kweyeNgonyama

Yaminz'iNdlovu!
Ulibinda Zul'eliphezulu!
Ulibinda Ngonyama!
Ulibinda Silo!
Ulibinda Ndlovenkulu!

(iii) **IZIBONGO ZENGONYAMA UMPANDE**

IMBONGI: UMAGOLWANA JIYANE

UMsimude!

Owavela ngesiluba

Phakathi kwamaNgisi namaQadasi

INkonjane edukel'ezulwini

Unowela muva wawoShaka

Mdayi sabela kweliphesheya

Izalukazi ziyosala emanxiweni

Amaxhegu ayosala emizileni

ISikhukhulane sikaNdaba

Esikhukhul'omame sabetshatha

Saze sababeka ezinkwazini zemifula

EZinkwazini zoThukela

UNdaba uwele ngelasoDlokweni

UGagangamanzi angawesi mlomo

Amanz'odw'azosal'ebabaza

Izimvubu zayikhex'imilomo

Izingwenya zaphephel'ezintabeni

UMnguni wahlala phansi

Wavumis'izindaba ezinkulu

Ezikhulunywa kubo kwaMalandela

Wakhand'izihlangu

Wazikhandel'enkamangweni

Wakh'izindlu ngezinzala zotshani

Wakh'amaguma ngomsingizana

Wabuz'iMpofana neNdaka

Wath'uMzinyathi

Ngiyowubuza phambili koSilevu

Wathukuthela phakathi kwezinyanga ezimbili

Phakathi kukaNhlangula noNhlangulana

Wayophuma phakathi kweDlinza neShowe

Iziqu zemithi zabheka phezulu

Waphuma phakathi kukaMpehlela

noMaqhwakazi

Iziqu zemithi zabheka phezulu

INkwenkwezi kaNdaba
Ephume izilwane zabikelana
Kubikelane iKhwezi neSilimela

Gijimani ngazo zonke izindlela
Niyobikela uMaphitha noTokotoko
Nithi impi kayibizwa yithi
Nithi ibizwa nguMadela
Ngowakithi kwaMalandela
Wadel'izinkomo
Wazinik'amadoda

Wathi yiwona ayomhlabanela
Wathi ayihlathi lokuphephela
Wathi linjengelaseDlokweni
Wathi lingubaba lingumama
Wathi linguNongogo

Ngeqand'elilodwana
ngelakokaNgotsha
INTonga yethusi
Eyasala kweziny'izinduku

Abakithi ngibasolile
INkosi yakithi kabayitshelanga izibuko
Bayiweze ngelezimvubu nelezingwenya
Isikhoth'esish'eThokazi
Kwaze kwash'esiseGudunkomo

IZulu elidume phezu kwaMaqongq'omabili
Laduma lazithath'izihlangu zoMbelebele
Lazithath'izihlangu zikaBulawayo
Lazithath'izihlangu zeZinyosi
Lazithath'izihlangu zoDlambedu
Lazithath'izihlangu zikaNodayana
Lazithath'izihlangu zoMgumanqa

INhlehlanyovane kaNdaba
Ihlehlele futhi ngoBulawayo
Ihlehlel'izinkomo zamaSwazi

Lalelani lowo muntu omemezayo
Umemeza sengathi uyakhala
Sengathi ukhal'isililo
UMalambule benoSidubelo
Banonina kaPhenduka

Bamemeze behlez'eMfihlweni
Bathi godl'ekhwapheni
Lukhozi lukaNdaba olumaphikw'abanzi
Lufulel'uSomahhashi koFabase
Lufulel'uNdengezi ezalwa uMayibuka
Nkomo zay'eHluhluwe zabuyelela
Zabuya sezinembali yamazwi
Nkomo zakhuphuka zithwel'iNingizimu
Nangezimpondo
Ziyabuya sezithwel'iNyakatho nangezimpondo

Weza nezibhaxa ezimbili
Esinye sengathi singuNomampo
Esinye sengathi singuNoziqubu

Weza noMalambula kwabakaSobhuza
Weza noSidubelo kwabakaSobhuza
Weza noThekwane kwabakaSobhuza
Weza noMgidla kwabakaSobhuza

AmaSwaz'akhawula ukumfunga uSomhlola
Ayihulula imfibinga
Ngaphakathi kwaNodwengu
UMakhalimakhande njengezulu
Lona limakhalima limandindizela
Isikhaphukhaphu singamanz'oMkhuze
UMkhuze siwuwele siwukhaphuza

Umfaki waMajomel'ezimpophomeni
Kuze kuse aMajomel'ebikelana nemiqhele
USongo lwensimbi yakoNdikidi
Elidl'uDambuza benoSikhombazana
Inzingelezi kaNdaba
Emabal'azizinge
Sengathi abekwe ngabomu
Inzingelezi kaNdaba
Ngokuzingelezel'izinkomo zikaMswazi
kaSobhuza
Wazingeleza izinkomo zikaJobe kaGece

Umgwaqo wezinqola uMashishiliza
Umuntu ewulandela
Angaze afike kwaHlathikhulu
Uhlasele libalele koMleshe
Wahlasela libalele koFabase
Wahlasela libalele koSikwata

Wabhoboz'umthombo wemvula
Imvula sasingasakwazi ukuyibona
Kithi kwaMalandela
Utshwala bukaGologo
Babungaphuzwa muntu kwaMalandela
Babuphuzwa yimihlambi yezinyamazane

Usibasa ndleleni kwabemukayo nabahleziyo
Bathi abahleziyo
Yikhona bezosala besokh'umlilo
Umhlane kaMama
Hamba simuke
Siqonde phesheya
Laph'abantu bakhona bangangemihlambi yezinyamazane
Indab'engiyizwe ngiphesheya
Bathi nakwaMalandela
Izwe limangqephungqephu
Eminy'imithwalo iqonde kwaVuma
Eminye iqonde kwaNyawo
Imamba ebamba izinhla
Yenyus'iVuna

Imihlambi yamaduna yagugudeka
Kugugudeke ezawoTokotoko
Kwagugudeka ezawoMaphitha
Owadl'izinkomo zawoPhalane zonkana
EzoMbelebele zamuka nomoya

USibamba siyaphula siliBhubesi
Isihlahla sentshungu sombhelebhele
Sigawulwe nguKlwana
WaseMbongombongweni
Amazembe anqundekile

UMzingeli kadinwa lihawu
Ingan'abadala libadinile
Ube ngumsingi wasenhla
Engumsingi wasezansi

INTakansinsi kaNdaba
Okade kwasa besisitheka
Abakithi kwaZulu
Izinkomo zayithwala imilomo
Zaqonda eSibubulungu

USimayedwa njengelanga

Lona limi lodwa ezulwini
Usanda sithebeni njengensonyama
Umhlophe ophandlayo
Kithi kwaNodwengu

INkonyane kaNdaba
Eyakhula beyizonda
Njengesixhumo senyamazane

Isimemezane!
Simenyezwe ngamaSwazi
Athi zaphela izinkomo zikaMswazi
Azinqum'amashoba
Azibon'ukugeza

UMpande kazithand'izinkomo
Ezilotshwe ngencwadi
Ngoba izinkomo
Ezinezincwadi ngezamaBhunu

Ubesaqonde kwezikaSomcuba
Uthe engakagezi nokugeza
Esahlezi noNongalaza noSondoda
Wasethatha isihlangu
Esihloma umgobo
Ngoba yiNkosi yakosihlangu

Khawuleza nkuna kaNdaba
Uzoyifika imizi emaphethelweni
NgeyawoDambuza kaNtombela
NgewawoNdlela kaSompisi

Ungabafumanisa behlezi endlini
Besakhe izithanga
Uwufake entombini
Uwufaka endodeni
Kuyaya kwaHlathikhulu sekulushongolo

UMdayi ubalekel'unya
LwakwaNtuli nolwakwaNtombela
Ababulal'umuzi kaNdaba
Bathi bawunikiwe
Bathi bawunikwe nguPhunga
Bawunikwa nguMageba

UMakhalima khande onjengezulu

USomnandi kaNdaba
Woza ngange
Umlomo uyangiwa
Kithi kwaMalandela
Othukuthele wawela uBhalule
Ngemvula yezinyembezi
Eqonde enqabeni kaSikwata kubeSuthu

(iv) **IZIBONGO ZENGONYAMA UCETSHWAYO**

IMBONGI: UMAHLANGENI KHUMALO

UZul'eladum'obala
Lapho kungemunga, kungemtholo
UHlamvana bhul'umlilo eNdulinde
Ubaswe uMantshonga benoGqelebana

Inzima lemnyama
Engabubende bezingwe nezingonyama
Ibiquhuthwa uMseleku benoNongalaza
Bethi ifanele ukuyosikwa izihlangu
EMkhweyantaba

Bathi iyeke
Ubumnyama bayo buyesabeka
Ifanele ukuyocela imvula
KuNkosinkulu

Unqabel'abantu ukudonsa
Umanz'aphum'ezimbotsheni zoMtshezi
Isiguqa esizifulele ngamahlamvu
AseNdondakusuka

Umsindo wobuntingwe ngowani
Ubangwe ngabaseNtingweni
BenabakwaKhinya
Bathi baxokozelela iNdondlo yakokaTshana
Bathi Ndondloni lena engabhuli amaphiko
Izindondlo zonke ziyawabhula amaphiko

Ozingel'izwe laseNhlungwana ngombhumbuluzo
Amavaka aseNgwegweni nawaseNdondloni
Abaleka abhangazela
Zingel'ugcine nganeno koThukela mtakaNdaba
Ngaphesheya kukhon'abamhlophe abelungu
USigwembe esal'ukulanyulwa ngabamhlophe

Ikhaba elimile lodwa ngaseNhlungwana
Amany'amakhaba emila izixexelegu
Thambekeka mfazi owaliwayo
Thambekeka wewuse iNtambanana
Nangezinyembezi

Mhla eyakudabula ngakwaNgxangaza

Abafazi bakwaNgxangaza
Bazakulal'ezibayeni njengamathole
Kazi amathole azakulalaphi

Uye wadabula kuMlaba
Obezalwa nguKhwani
Wafike wanika
Inyanda yemikhonto
Wathi MntakaNdaba
Uz'ubahlabe nasemehlweni

INyathi kaNdaba
Empondo zimakhenkenene
Bayivimbele ngamaphanda emikhonto
Bethi uMhlathuze kayikuwuwela
Uthe esewuwela
Wasewuwela ngamakhanda amadoda
Washikizela umashikizel'omnyama
Edondolozela ngenhlendla yakhe ebimathatha
Impi yakhe eyakuyibuthisa eNdliwayini

Wazihlaba kanye namathole azo
Kwathiwa ziyeke lezo MntakaNdaba
Ngezikanyokokhulu,
NgezikaLangazana

Washikizela umashikizel'omnyama
Edondolozela ngenhlendla yakhe
Eyakushona ngesikhala
SikaMpehlela noMaqhwakazi
Eya ngoNohadu ezalwa nguMsweli
Uyakuwukhokha umnyatheliso

Iqabi lakwabo lezinkabi elimpunga
Uya ngoMphepha obezalwa nguNdengezi
Uyakulikhokha iqabi lakwabo
Elimnyama lezinkabi

Uya ngoGawozi obezalwa nguSilwane
Uyakuwukhokha umnyatheliso
Iqabi lwakwabo elinkone lezinkabi
Washikizela umashikizela omnyama
Eyakushona ngesikhala
Samahlathi amabili
IShowe kanye neDlinza
Eya ngoSikhonyana

Obezalwa nguNgqungqulu
Uyakuwukhokha umnyatheliso
Iqabi lakwabo elixube imibala

Udondolozela ngenhlendla
Ngoba umuzi wakhe kuseziNhlendleni
Uye wedlula kuMankayiyana
Obezalwa nguMenziwa
Uyakuwukhokha umnyatheliso

ISilo esimaduna sakokaTshana
Esikhangel'abantu baduka nolwandle
Nanamuhla basadukele
Abafana ababili

Baphonseke kwesinezimvubu nezingwenya
UNdaba kazimudli zimbukani?
Zimbona ngoba ekhifulwe yiNdlovu
ISilo esimaDuna
Esimenyezwe nguMzwili
Ezalwa nguSiniswayo

Wathi ningayihlabi leyo Ndlovu
Ningayihlaba niyobe niyibangile
Iyakuvusa imilando emidala
Eyayenziwa ngoyihlo

Uhlohloloza ngeNdlovu enohlanya
INdlovu ethi imuka babeyixokozelela
Uzitho zimagwegwe
Ngokugwegwa abakayise

UJininindi omnyama
Ongabende bezingwe nezingonyama
Ongangamabuya eziziba
Zolwandle noThukela
Usakha lukhalweni enhlanganisweni
Lapha kuhlangukhona imifula
Kanye neyabafo
Kanye neyabafokazana
Ugaqa libomvu lawoBathonyile
Isibuko sikaMaphitha benoNzibe
Abebezibuka ngaso beya kwaNkosinkulu

Ohlathi limnyama
Limnyama konke nemizi yalo

Ebelinjengebelihlala izindlovu
EzikuMakhele

Igwalagwala likaMenzi
Elisuke eNtumeni kwabhej'iNdulinde
Kwabhej'iShowe
Kwaze kwaya kwabheja
Ulwandle noThukela

Isiguqa sikaNdaba
Abasifulele ngamashoba
Sath'ukuvuka sadl'amadoda
Izulu elidume phezulu eNdulinde
Lazithatha izihlangu zamadoda
Indaba yenziwe nguManqina
Obezalwa nguNkontshela

Nguyena othathe izinkomo zaseMangweni
Waye wayozithela ndawonye
NezaseMkhweyantaba
Ngoba ethathe uNxaba kaMkhonto

Isiziba sikaHhamu benoZiwedu
Esibhukudise izihlangu zaseMkhweyantaba
Ilanga liyakushona
Abantu baseNtengweni
Ngiyabesaba ngibasolile
Bazibukule itshe

Itshe linemamba
Imamba yathi ukuvuka
Yangena ehlathini
Ihlathi linembube

Yamaphula uBusobengwe kaNongalaza
Ungalo ezinjengezengonyama
Imbube elishoba liyisilikithi

Umthunduluka ovuthwe eNdulinde
Izigqoza ziyawulabalabela
Udl'uNomsimekwana
Obezalwa nguBhikwayo
Wamshaya phansi koludumayo eziNqungeni
Akwaze kwaba ndaba zalutho

Wamudl'uMashayayishukule

Obezalwa nguSiphingo
Wamshaya phansi eziqungeni
Koludumayo akwaba ndaba zalutho

Wamudl' uFaku
Obezalwa uMatshana
Wamshaya phansi koludumayo
Ezikhambeni
Akwabindaba zalutho

Uwaba lenkomo zakwaMshweshwe
Udunusel' uNdi noKhahlamba
Umzingela kaShaka benoDingana
Uz'uzingele ubuye nganeno MtakaNdaba
Ngaphesheya kukhona abaMhlophe
Uzuyesab' imilando emidala
Eyayenziwa ngoyihlo

Ibululu likaPhunga noMageba
Elidonde ukusuka
Kwaze kwasuka awendlwana
Oshela kaDolofu kumaQadasi
Ozitshani kumaQadasi
OSomtsewu kaSonzica kumaNkinsimana
Amabululwana ezindlwana

UMagwaz' eguqile njengethole
Usinikiniki singamashoba oSuthu
Ingqamungqamu likaShaka
Elingamlil' oshayo
Bathi kush'umlilo
Kanti kuvuth' umuzi waseKuweleni
Izinhlansi zabaqhashela
Ziqhashele oMthondo

Ubhukudise abantu
Bengasathandi ukubhukuda
Ngoba ebhukudise amadoda amadala
Ngoba ebhukudise uNongalaza
Obezalwa nguNondela

Wabhukudisa uThemana
Obezalwa nguNohaye
Wabhukudisa uMgebisi
Obezalwa uJokwe
Wabhukudisa uMatshekana

Obezalwa uMaqhoboza

Umamba yeVuna
Umaqhamusela
Umamba eth'ukuvuka
Yadla abakayise

Wamudla uMbheduka kwabakayise
Umbheduka njengesona
Uphaqa njengelanga
Utakasa njengebhoyi
Inyathi yaseNhlakanhlakeni
Indlovu enezihlonti
Ikhwani elisikwa lihluma
Ngengxenye linguPhunga
Ngengxenye linguMageba

Amakhubalo adliwa nguCetshwayo
KwabakaMpande
Wamudla uShonkweni
Obezalwa nguMpande
Amakhubalo adliwa nguCetshwayo
KwabakaMpande

Wamudla uMantantashiya
Obezalwa nguMpande
Amakhubalo adliwa nguCetshwayo
KwabakaMpande
Wamudla uSomklawana
Obezalwa nguMpande
Amakhubalo adliwa nguCetshwayo
KwabakaMpande
Wamudla uMdomba
Obezalwa nguMpande
Amakhubalo adliwa nguCetshwayo
KwabakaMpande
Wamudla uDabulesinye
Obezalwa nguMpande
Amakhubalo adliwa nguCetshwayo
KwabakaMpande

Unozila kudla kwamagwala
Amagwala adl'ububende
Ilanga elaphuma endlebeni yeNdlovu
Nyakamumbe liyakuphuma kweyengonyama

Impunzi kaNdaba
Bayibambe ngandlebenye
Phezu kukaLangakazi
Yadlamuluka yadlamadoda

Izulu likaNdaba lithukuthele
Liyokwehla ngoMagula
Laqumb'isichotho
Liyakwehla ngoMagula
Lapha kwehla khona elinye

Izulu elidume phezu kweSandlwana
Umbane lawuhlaba eMankamane
Bayamemeza bathi nans'iNdlovu
Belungu ningayishayi ngesibhamu
Noba niyibangile

Anoyiphathela amaphanda
Angawezinhlandla
Yaphel'imibhobho yamaphoyisa
Yaphuk'ubumohlomohlo
Yaphulwa yiJaha elidala

Yebo thambekeka MntakaNdaba
Wen'ongasilambalala
Ngimfumane egeza kwelamadwala
Ubenzipho zimhlophe njengeNgonyama
Uguqa badele
Inhlambamasoka

Od'l'uMvemve oncokazi kwabaMhlophe
Wad'l'uZitili obezalwa nguSotobe
Wad'l'uSigwabugwabu ezinyangeni
Wad'l'uGqoboyiya kwabathwal'imvokwana
Untaka yeVuna
Zala umhlanga zikhothame
Oze noNdumundumu ezalwa nguNotatela
Weza noQhongolo ezalwa nguNgede

Umsusi wezigebengu eNdondakusuka
UGuqa bathokoze! Inhlambasoka
Usigenyana somqubula
Od'l'uKhathaza ezalwa nguSiyabandiya
Wad'l'uNhlanhlanhla ngaseMaphiseni
NguNgudumana ngaseMaphiseni

Undondela kuyalwa
Ingani nabanoyise bayayalwa
Ngoba udlule kuMpande ekuyala
Wadlula kuSomtsewu ekuyala
Washo uMpande wathi
“Kuze wabusa
Mfana kaNgqumbazi
Liyohanjwa zinkonjane
Lokhu udlula ukuyalwa kokubusa”

Usakha mizi ngemikhonto
Abanye beyakha ngokunikezelana
Uguqa badele iNhlambamasoka
Onjengeziziba zomfula

Sengathi ngamabuya
Olwandle noThukela
Oshise owakwaSibatha
Kawungenwa ngasango
Wawufohlwa ngecele

Zethuk'izibhaxa
Zaphoseka kwabaMhlophe
Wawushisa owaSenzanazo
Hawu washa owaseKuweleni
Usofukuzelwa oyinsonyama
Ingonyama enohltonza emhlane

Insukamini kaMjokwane
Esuke ilanga liphezulu
Wadl'uPhoyiphoyi ngaseNdondakusuka
Wadl'uMzimuzimu ngaseNdondakusuka
Izingwazi zabola ngakwaNyoka
Usal'ukutshelwa usal'ukunyenyezelwa
Mshisi wesikhotha esiseDlebe
Kuze kushe esiseMalaleni

Uzandla zimnyama
Ngokuphatha imisebe yelanga
Wamudl'uHabana kuMaphoyisa
Wamudl'uMahlangwana ngaseMkhweyantaba
Wamudl'uSiphingo ngaseMkhweyantaba
Wamudl'uMagazukana eSwazini
Wamudl'uMdumela ngaseSwazini

Umvuleli wezinkomo

Zingakwazi ukuvulelwa
Ngoba uphume nezinkomo
Onke aMakhosi aKwaZulu
Engakaze azikhiphe

Uze noMajumba kaLugagane ngaseSwazini
Weza noMhlanganiso ngaseSwazini
Ukhande amaSwazi
Akhawula ukudla izinkomo zakwaZulu
Usenzele amanye ngaseSwazini

Umbhubhulo!
Obhubhule zonke izinkomo zaMakhosi
Ngoba ubhubhule izinkomo zamaSwazi
Wabhubhula izinkomo zakwaMzilikazi
UMzilikazi kabe esahlasela

Oze nobhelu ngakwaMzilikazi
Odle uSenzenje ngakwaMzilikazi
Wadla uQabana ngakwaMzilikazi
Udlamvuzo!
Bayede!
Ungangezintaba!

B. Incwadi yokucela ukuqhuba ucwaningo



INCWADI YOKUCELA UKUQHUBA UCWANINGO

Ngiyakubingelela

Mayelana nokuba yingxenywe yocwaningo

Ngibonga kakhulu ngokuba ube yingxenywe yalolu cwano. Le ncwadi icacisa kahle ukuthi yini elindelekile njengoba sizobe sisebenzisana. Ucwaningo lwami lugxile kakhulu emlandweni wamakhosi aKwaZulu kusukela enkosini uShaka kuze kube yinkosi uCetshwayo.

Uqokwe ukuba ube yingxenywe yalolu cwano ngenxa yolwazi ngezinto ezithinta umlando wesizwe samaZulu. Ngiyoqinisekisa ukuthi uma sesixoxisana nawe angizothatha isikhathi esiningi sakho. Kuyosetshenziswa isiqophamazwi ukuqoqa ulwazi ukuze kongeke isikhathi. Uma uzizwa ungakhululekile ukuba yingxenywe yalolu cwano unelungelo lokungabi yingxenywe yalo. Uma ngokuqhubeka kocwaningo usubona ukuthi awusathandi ukuqhubeka uvumelekile ukuhoxa noma nini. Ngeke uthole ukuhlukumezeka ngenxa yalokho.

Uma ucwaningo seluphothuliwe uyonikezwa nawe ukuze ulubone. Uma kukhona imibuzo onayo ngalokhu ungaxhumana nomeluleki wami e-UKZN, eSikoleni Sezifundo ZesiZulu (Howard College Campus), uDokotela Hlongwa kulezi zinombolo : 031-2602207 (Eyasemsebenzini), 031-2602816 (Eyefeksi) noma kwi-email ethi hlongwanl@ukzn.ac.za. Ngiyokuthokozela kakhulu ukuphendula imibuzo ongaba nayo ngalokhu.

Yimina ozithobayo

A handwritten signature in black ink, appearing to read "G.B. Mazibuko", written over a dotted line.

Mazibuko G.B. (Nkk.)

C.

ISIFUNGO

Mina.....(amagama aphelele obuzwayo) ngiyaqinisekisa ukuthi ngikuzwa konke okubhalwe kule ncwadi kanye nocwaningo olwenziwayo. Ngiyazibophezela ekubeni yingxenye yalolu cwaningo.

Ngiyakuqonda ukuthi ngingayeka noma nini ukuba yingxenye yalolu cwaningo uma ngifisa kanjalo.

ISIGINESHA YOBUZWAYO

.....

USUKU

.....