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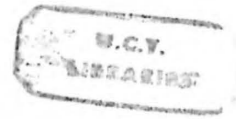
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# Tshaka

NGU

BROWNLEE J. ROSS, M.A.

First Edition.

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INTSHAYELELO.

Eligama ndlibale "Tshaka" ngesiqelo. Kowabo libalwa "Shaka." Lembali itatyatwe ikakulu encwadini ebalwe ngu Rev. A. T. Bryant, umfundisi wodumo wakwa-Zulu. Kwezinye indawo, ezingembalwa, kuguqulwe inteto yake.

Ezinye imbali ndaziva kumaxego ase-Mbo. Ezinye ndaziva ndityelele pesheya ko-Tukela pezu kom-Zinyati.

Makucace lendawo; emabalini anje kuko kakulu ukutelekelela. Akuzange kubeko luhlanga olungabaliyo olunako ukugcina imbali iminyaka elikulu ingaxubi nentsomi. Kuzo zonke intlanga, nezi zenqubela amabali azo amadala asoloko enezinto ezaziwayo ukuba ziyelele entsomini. Lamabali madala akwa-Ntu aselapo. Nakuba-ke enjalo ingalilishwa ukuba ayakudaka. Ndeva ngobawo, ndaxelela abamimbali zelakowetu endite ndaku funda ndazibona ukuba zibuntsomi. Kodwa owam uyakuzixelela abake, atyape enjenjalo, kuba zizo kanye ezaka elusatsheni umoya wobuhlanga onguwo.

Le yokwalamana kwabakwa-Xosa nabase-Mbo yingcinga yam eya iqina ngokuqina ndaku hamba ilizwe ndive imbali zezizwe ngezizwe zakwa-Ntu.

Nakuba ke ndisenjenje, lembali ka-Tshaka ikakulu ixela into ezenzekayo.

50/1622

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## Umanduleli.

Kwa Ntu ngu Tshaka indoda eyaqala ukuvelela yazeka pipipi apo kuko abanonelele amabali entlanga. Akungebi mposiso ukuti ise nguye yedwa kolakowabo uhlanga oyakuhlala eteteka kude kuse epakadeni, kutiwa waye neshologu—genius isi-Ngesi—elamenza into eyodwa eluntwini. Abanye aba yimibungana evela, idume, itshone, ibange nenkumbulo yayo kusahambe amakulu amatatu eminyaka; lo yena uyakuhlala esazeka kude kuye epakadeni.

Nje ngamanye amadoda odumo u-Tshaka waba netamsanqa lokuvela pakati kwemeko ezamlungelayo.

Kwabako umanduleli oyindoda eyiyo eyamlungisela indlela, yamgabulela izigcawu, yambekela nesiseko ayakwaka pezu kwaso.

Kwa Sirayeli ukumkani ongoyena owalwaka uhlanga, ngokuzibumba izizwe zibe yimbumba yamanya, zibe luhlanga oluvanayo ngu-Davide. Wandulelwa ngu Saule owambekela isiseko aka pezu kwaso. E-Scotlan u-kumkani owaluseka uhlanga ukuze lume lumile ngu Bruce. Wavulelwa indlela walungiselwa yindoda yamadoda u-Wallace. Njalo njalo, futi futi. Kuba no-Mnini nto zonke waktshelwa indoda yokuhamba pambi Kwake imlungisele indlela.

Apo ke sibona lento. Ongoyena akaqali avele. Uti-vu sele sebenzile kade umlungiseli Umlungiseli uyatshona akuvela omkulu ashenzele, umnini msebenzi. Ezindawo zabako zontatu ku-Tshaka.

1. Kwavela u-Dingiswayo wasebenza okukulu.
2. U-Tshaka wati-vu pantsi kwepiko lake.
3. Watshona u-Dingiswayo washenzele u-Tshaka, iminyaka ka Tshaka ise kwe 33.

## IMEKO ZELIZWE.

Kwakona, u-Tshaka walungelwa kakulu zimeko zelizwe ekuveleni kwake. Apa siyakuke silibale kuba lembali ayinako ukucaca zingacacanga ezimeko. Ebuntangeni u-Tshaka umayela ku-Hintsa. Make sikangele ilizwe ekuveleni kwabo.

Apa kwa Xosa kuko ubukumkani obudala obuzinzi-leyo. Inkosi zase ba-Tenjini nezakwa-Xosa zino-mlibo wokuzalwa omkulu, zimayela neshumi elinesihlanu izizukulwana ezilandekayo, oyakupela ku Zwide mayela ku 1400. Ilizwe elikulu lipetwe zinkosi ezimbini; ukutata em-Tata kuye e-Nxuba. Pantsi ko-Lundi ngaba-Tembu bepetwe ngu-Gubengcuka; pezu kolwandle ngama-Gcaleka apetwe ngu-Kauta. Umkosi ohlatywe e-Mgwali uyakutatelwa e-Hewu nase-Mbolompo; utshaba oluvele ezantsi e-Nxuba luyakubikwa pesheya kwe Gcuwa. Ileyo kwezi nkosi inganawo umkosi oxobileyo ongaya kwi 100,000. Zizikumkani ke ngoko asizizo inkosi ezipete iziduko nje. Kunjalo nje, kuhleli kusazeka, nakuba ama-Gcaleka ekulile ngezi kali nangomhlaba, ukuba indlu enkulu yeyase-ba-Tenjini. Sibona njalo ukuba ubukumkani budala buzinzile, umbuso uyazeka, uhlanga lubumbekile. Umntu-ke ovela bumini akanako ukumisa, azinzise, akulise ubukumkani obutsha.

Kweliya lipesheya ko-Tukela akuko nto injalo. Ilizwe alilikulu kuyapi ngapezulu kweti lakwa Xosa. Kanti izikumkani ezilapo zimayela nekulu; kunjalo nje akuko iveleleyo inegunya lokulawula ezinye. Pezu koko, aviko eyazekayo iyenkulu emlilweni wokuzalwa. Kunjalo nje, ayiko enomkosi ongayayo kumawaka angamashumi omabini-20,000. Umkosi ka Senzangakona, owazala u-Tshaka, yi 2000. Oka

Jobe owazala u-Dingiswayo umayela apo nawo.

Nentlalo yabo ihleli isi sipitipiti esifana nesiya sika-Sirayeli, esixelwa encwadini yaba-Gwebi, yona iteta iqokelele iti, "Ngezo mini kwakungeko kumkani kwa Sirayeli, elowo wenza ngokubona kwake." Ama Hlubi nama-Ngwane aye hlalisene okwe nyoka nesele. Aba Tembu base Qudeni nama-Wushe bazana ngobumpi. Imi-Tetwa nama-Ndwandwe kuliwa imfazwe ezingapeliyo; kwaliwa okoko kwade kwafa u-Dingiswayo. Abakwa Zulu balwa qo nama Cunwele kusapete u-Senzangakona no Macingwane. Leyo yapela u-Tshaka akumgangata amcole u-Macingwane Ama Bele awazani nganto yokuzalana nama-Zizi.

Njalo njalo futi, into ekoyo zimfazwe.

Obo bubu bungapezulu kobakwa Sirayeli kuba (1) u-Sirayeli usayazi into yokuba ungumfiki kweli lizwe akulo, usayazi nento yokuba elo lizwe walizuza ngoku vana kwezizwe zilwe imfazwe eyeye hlanga. (2) Uphahlwe zintshaba ezibukali ezihleli nazo zisazi ukuba ungumfiki zingekayi ncam into yokumgxota kwelo zwe.

Apa e-Mbo ezonto aziko. Akuko lutshaba lukulu luzama ukuba cita kwelo zwe, lubatiye bonke ngokufanayo lusiti bangaba fiki. Yandiswa yilonto into yokungazani kwabo nokubulalana bodwa. Yayake ngoko into yobuhlanga iduka ngokuduka.

Umlesi makaqonde ukuba lombali asiyiyo eyezi zukulwana ezihlanu, yeyeminyaka ekwi 300. Nge 6th January 1498 kwangena izi kepe zama-Putukezi e-cwebeni le Kilimane entla kwe Delagube. Kwakuse kuvakala ukuba sebeko neno apa abakwa Ntu. Pezu-koko nemilibo yenkosi zakwa Xosa iyaya ku 1400, nangayo kuko ukutelekelela ukuba elo lase Mbo seli-



miwe ngaba bakwa Ntu ngo 1400.

Kungoko siti ezi zizwe zase-Mbo zinamakulu eminyaka apo, nalentlalo yazo yokucitana indala, iyi bulele ingcinga yobuhlanga.

#### ABAKWA-XOSA NABASE-MBO.

Ihleli isazeka ipandle into yokuba ababantu ligazi elinye. Singati umahluko okoyo pakati kwabo ngowokuhamba ilizwe. Obehleli e-Nxuba wahlukile kakulu kobehleli em-Zinyati. Kodwa wosuka e-Nxuba uwele um-Bashe ufike um-Tembu osem-Tata enendawo zokwahluka kum-Rarabe, enendawo zokufana nom-Pondomise. Hamba futi, wofika um-Pondo eshenxile kakulu kum-Rarabe etate ukufana nope-sheya kom-Zimkulu njalo njalo kungabiko mlambo namgca ucacileyo wamasiko nenteto oxela ukwahluka ngobuhlanga.

Kubonakale ukuba ababantu zizindlu ngezindlu zohlanga olunye. Sacana isilumko esikulu, u-Hintsu akuti ekuzeni kwama-Mfengu, "Bagcineni abobantu ngabantu bakowetu abo."

Kwaku landwa ukuba lomahluko uvele pina eluhambweni, kwakukangelwa inteto nebala, netambo iyacaca into yokuba uvele ngokuxuba kwama-Xosa nama-Lawu.

Makuqondwe apa ukuba ayinyani into esayifundiswa eskolweni yokuba ama-Lawu aye emi nge-Nciba. Ayefikile nase-Mtata, nangapaya kwawo Amagama emilambo anje axela ukuba kwakumi ama-Lawu apo; Mcucu, Cwecweni, Cungcweni, Centule, Cicira. Kwakona lamagama axela ukuba ama-Xosa afika ema nama-Lawu akawatshabalalisa. Atata amagama emilambo kuwo. Kangela into ezinje (1)

Qonce, Xesi, Tyume, Nxuba. Kwafika abamhlope bawacita ama-Xosa. Amagama aguqulwa, Buffalo, Keiskama, Tume, Fish River. Ukuma kweli le Tume kutyebisa le siyitetayo. Apo kwema abafundisi abanjongo ingekuko ukucita, ikukufunda inteto yabantu kuviwane nabo. Baligcina ke eligama, abanye abamhlope baliva ngabo. (2) Kangela la; um-Bashe, um-Tata, i-Tsitsa, i-Tina. Apo kwafika abarwebi abanjongo ikukufunda inteto bavane nabemi ahlalake amagama emilambo. Ukunga xubi kwaba bafikayo nenkulelwane nge nteto nange gazi kungokuba inteto yabo ibaliwe nabo bayafunda, bavane ke nama wabo apipi. Pezukoko, uhlanga lwenqubela olwahlukileyo ngamasiko nonqulo alunako ukuxuba nolurwada ngexeshana leminyaka elikulu.

Ama-Xosa ayefana nama-Lawu ngokuba ngamazingela afuye inkomo angalimiyo kuyapi, nokuzeka izitembu, nonqulo alwahlukarga kuyapi. Amagama lawo-ke ayaxela ukuba kwahlalwa ndaweni nye. Inteto nebala liyaxela ukuba kwabako ukuzekelana. Kuba lembali inde ayiyiyo eyezizukulwana ezimbalwa. Ama-Ngqika ayesakugcinile ukuwelwa kwe Nciba. Ama-Gcaleka ayengakwazi ukuwelwa kom-Tata kuba kudala.

Ukutelekelela nokuzekelisa, kunga nje. Nango umlambo ungena em-Tata i-Cicira. Singati kwakuko isizwe sama Lawu apo ama-Cira. Safikelwa ngaba vela e-Mbo soyiswa sase singena kubo. Ekuhambeni kwamaxesha sisuke saba sisizwe sabo, ama-Cira ekutiwa ngama-Xosa. Kuba kungako ukuba neligama liti "Xosa" line soya senteto yama Lawu nje, layela kuwo lixela ababantu bavela e-Mbo.

Umlibo wenkosi zakwa Xosa unje.

Zwide

Mbulali

Injanya (Apa kuko imposiso)

Malandela

Xosa

Lamagama mane okuqala aqelekile e-Mbo eli lika Xosa line soya esingesimo esase Mbo, nalandela elo Ngconde, Tshiwo, Gcaleka, kuko namanye, akwa njalo ukungafani nawase Mbo. Lonto ixela ukugquka kwenteto.

Siti ke ama-Cira sisiduko sama-Lawu esangena kwa Xosa. Kuba nanamhla abobantu bayelele ema-Lawini ngehala netambo: kangela intloko yosana uzekubona.

Nantsi imbali. Ndaka ndahambela umnumzana wakwa Gcaleka ndafika kusitwa nanku kulomzi use-sapa. Kwandululwa umfara ayekumbiza. Ndafakwa lilanga endlini, ndancokola nexego elilapo. Kungene umfazana wabeka usana elukukweni. Ndati, ndincola, "Itole le-Lawu liyini ekay'apa? Walwa umfazi, Ngumntan'am lo. Ndati ndiyabona, umcole pi? Wati uzalwa ngunyana wase kay'apa ozalelwe kuwo lomzi. Ndite kwelo, ungum-Cirakazi ke wena. Bahleka abanye abafazi bati. Umqondile, uvela e-Coloni, uyazitsho naye uti ungum-Cirakazi nozwane. Ati ke undive ngabani. Ndati ndibona umtana lo ukuyelela e-Lawini; ama-Cira la ngama Lawu. Lahleka nexego lati. Nati sike siyitete lonto apa kwa Gcaleka.

Lontoke yabako kulo lonke uhlanga lakwa Xosa. Umahluko okoyo ngoko pakati kwaba base-Mbo nabakwa-Xosa kukuxuba kwegazi nenteto yama Lawu. Inkosi yakwa Rarabe u-Mlawu ayifananga.

yatiywa elo gama kungeko ukuqeleka kokuzekelana nama Lawu.

#### INDLU ENKULU.

Umbuzo ovelayo apo ngulo. Nje ngokuba ababantu bonke beluhlanga olunye, kuseko ukuyilanda indlu enkulu?

Apa kwa-Xosa ngati indlu enkulu ihleli isaziwa iyeyaba-Tembu. Nakuba ama-Gcaleka akula avelela ngezikali, amadoda amakulu ahlala eyazi into yokuba indlu enkulu ngaba-Tembu. Ukuya e-Mbo sifumana ukuba lendlu iko kakulu nalapo. Bako aba-Tembu base Qudeni pesheya kom-Zinyati abacitwa apo bepetwe ngu Ngoza, aba Tembu beli letu sekukudala belapa ezweni labo.

Kanti pambili ngasempumalanga kweliya cala linama-Shangana, bako aba-Tembu bakwa Jama. Pezu koko, kumana ukuvakala bona le emva. Abantu besikepe esiyi Savinisse esenzakala e-Natala ngo 1686 bateta ngabo. Bati izizwe aba qubisana nazo ekuzeni ecwebeni le-Nciba zezi, ma-Timbe, ma-Goses ma-Griqas, ma-Pontes. Aba-Tembu, ama-Xosa, isiduko sama-Lawu, ama-Mpondo.

Abanye bati ekusukeni endaweni esaqekeka kuyo isikepe bacanda imihlaba emiwe ngaba. Temboes, Mapontemose, Maponte, Maligryghas, Magossebe. Aba-Tembu, Mpondomise, Pondo, Lawu, Xosa.

Kanti pambi koko ngo 1590 kumana kuvakala ama-Zimba, ama-Timba. Siti, ke tina ikwa ngaba-Tembu abo le emva paya.

Ukutelekelela singati ekuhambeni koluhlanga, lwa hamba nje ngezinye intlanga ezingaba-fuyi benkomo namazingela angazange ake zindlu zililifa. Bahamba benga citakalanga, benga sukulwa bani, bezingela

betimba imihlaba nenkomo. Kwakokela indle enkulu ehamba nenkosi yohlanga—iyaziwa into enjalo nakwezimhlope—kwasala emva izindlu ezincinane. Lendlu inkulu yahlala ibumbekile kuba inenkosi enkulu isilwa nokulwa nohlanga lwasemzini. Kwasala izindlwana ezaxabana zalwa zodwa zalahlekwa yingcinga yobuhlanga, njengokuba sesi xelile.

Ukutsho ke siti indlu enkulu futi kubo bonke yile yase ba-Tenjini. Kuba le yakwa Gcaleka yemka kuyo ngesiko elazekayo, njengokumka kweyakwa Rarabe kwa Gcaleka.

Kodwa ke umlesi wozibonela naye ukuba lendawo ayinako ukumiswa kutwe injalo iyaziwa. Isoloko iyinto yoku telekelela.

#### U-DINGISWAYO.

Elona gama lake ngu Godongwana: eli lokuba Dingiswayo lavela akucitwa ekaya abe sisibadubadu ezintlangeni. Sesiya kuma kulo kuba lilo eladumayo. Ukuzalwa kwake koku.

Dingiswayo

Jobe

Mkayi

Mdango

Xaba

Simamana-wengwe

U-Jobe yinkosi yemi Tetwa isizwe esiqinileyo esimi pakati ko-Mhlatuzi nom-Folosi pezu kolwandle, gama pesheya ko-Tukela. Malunga no 1785 u-Jobe, selekulile umise unyana wake u-Tana abe yindlamafa. U-Tana usuke wanxama wadibana no-Dingiswayo bamceba uyise. Uyivile lento u-Jobe, wakupa amadoda okubavingcela ebusuku. Wabulawa u-Tana. wasinda u-Dingiswayo enenxeba elikulu emhlana.

Wasaba waya kufaka intloko ezizweni. Ukubadula kwake akulandeki ngokncacileyo. Kwazeka kodwa into ezimbini. (1) Yaba yinto yeminyaka (2) Uke wahlala ixesha nabamhlope. Amadoda amakulu akowabo ati wakweza um-Folosi, wakweza um-Zinvati waya kufaka intloko ku Mtimkulu ka-Bungane; inkosi yama-Hlubi ayemi emantloko om-Zinyati. Iko imbali eyandileyo eti, waqubisana nomfundisi obuye wabulawa ngama Hlubi yaza lonto yawa hlisela intlekele yemfazwe nama Ngwane kwada kwaya ekucitakaleni. Yintsoni leyo; kuba ngezo mini abafundisi bebembalwa emazantsi Africa, besa, zeka kuba bepetwe zingqunqutela ezi pesheya. Akuko mfundisi owadukayo akaziwa apo afela kona, engeko nowa fela e-Mbo ngelo xesha, Nto ikoyo ngelo xesha kuku hamba kwaba rwebi nabazingelayo eyona nto kufunwa yona zimpondo zendlovu—abasuka kuma Putukezi e-Delagube. Emakube u-Dingiswayo waqubisana nabo waya kufika e-Delagube.

Ayibonakali iyinto engenzekayo ukusuka emantloko om-Zinyati ahambe yedwa ade aye kubonana ne-Ngesi e-Nxuba. Pezu koko engumntu ongafaniyo nama Xosa aye dibana nama-Ngesi apo, kwaku yakubako nto yaziwayo ngaye ema-Ngesini. e-Delagube uyakufana nabantu abalapo angabonelwa luto.

Enokuvakala-ke ngoko yeyoku hlala nama-Putukezi,

Kuhambe iminyaka, wajika wasinga ngase kaya ehamba ekwele ehashini epete um-pu. U-Jobe aka seko, kupete unyana wake u-Mawewe. Uvile ngalomntu uzayo wandulula induna yokumhlangabeza. Isuke induna leyo yakukuliswa sesisimanga seliramnco linga zanga labonwa nalentonga ibodla umbane, nomsi, nokufa; yazinikela ku-Dingiswayo. Ijike yabuyela

ku-Mawewe, yacela umkosi wokubulala lomtu, kuba nyani ngu Dingiswayo uzakutata ubukosi. Yahamba nawo yawunikela kuye. Kanti nase kaya paya kuko abasebe hamba nalo eli cebo. U-Mawewe wotuke sekonakele, wasaba waya kufaka intloko kuma-Qwabe. Ute akuzinza ebukosini u-Dingiswayo wati maka kutshelwe kuye. Kwaba njalo, wambulala.

Into exela ukuba uvela e-Delagube; uqale kwalapo warweba nama-Putukezi ase-Delagube ngezikumba zamaramncu nange mpondo zendlovu. Nabantu baka ubabonisile wabanyanzela emisebenzini yokudala izinto zasemakaya nezixobo ezizizo.

Kodwa eyona nto ayifundayo, wayi xabisa, kumntu omhlope kuku lungisa umkosi. Wabona waxabisa "i-Drill" ne "Discipline" ezona nto umkosi wabamhlope umi ngazo. Pambi kweloxesha umkosi nemfazwe kwelo yayi yinto efana nale yama-Xosa; ukudlala kwama kwenkwe, kuliwe imini yonke kanti kuyakufa amakulu amabini. Eyokulwa i "hour" enye kufe i 3000 eyayiko ku-Tshaka yatshayelelwa ngu Dingiswayo.

Utate onke amadoda esizwe wawabala, wawahlala, wawa hambisa ngama buto ngama buto apetwe zinduna ezi miselwe nguye. Lama buto axotyiswe nguye atiywe nguye amagama, anxietywa nguye izivato ezifanayo, ziko ezicalula amabuto ngamabuto. Yaqala apo eyokuti ilizwe lixolili, imikosi yona ihleli ndaweni nye iyaqeqeshwa iya "trekwa" ukukwe hashe elizaku balekiswa.

Ngalinye uzame ukulinganisa umkosi wabamhlope, enze amabuto amajoni.

Akubanga pi wapakama wawusebenzisa lomkosi wake, walwa nenkosi ezimelene naye wazityela ffiti.

Waduma womelela waba yeyona nkosi iveleleyo kulo lonke elicala lipezulu kolwandle. Akuvakali mfazwe aka wanayo nenkosi ezomeleleyo zama-Hlubi nama Ngwane ezi pezulu pantsi kwentaba. Nesizwe esikulu sama-Ndwandwe, esingekude kakulu, kuye, akabanga nakusityela, kuba esisizwe sake silula. U-Senzangakona, inkosi yakwa Zulu, wayoyisa yahlala ikonza kuye.

Into yokugondwa ngumlesi yile. Ezimfazwe ziliwa ngu Dingiswayo ngobuntu. Ayiko into eyavela no-Tshaka, yoku tshabalalisa into yonke, ilizwe lenziwe intlanga, Akusoyisa isizwe u-Dingiswayo akazibulali inkosi; ziyahlala emhlabeni wazo, zipate abantu bazo nje ngenkosi, zikonze kodwa kuye zimana ukufika ebontweni lake ziwusabele nezimpi zazo umkosi ohlatyewenguye.

#### UKUVELA KUKA-TSHAKA,

U-Tshaka uzalwa u-Senzangakona uyise esenje njalo ukukonza ku Dingiswayo.

U-Tshaka uzekungena emabutweni ka Dingiswayo kweli tuba kanye, mayela no 1805 eyindodana elula eminyaka ikwi 20 okanye 18.

U-Tshaka ukuzalwa kwake kunje:

Tshaka  
Senzangakona  
Jama  
Ndaba  
Punga  
Mageba  
Zulu

U-Senzangakona yinkosana yesizwe esincinane eku-twa ngama-Zulu, esimi pezu kom-Folozi omhlope ngecala lasempumajanga. Umzi wake upakati kwe-

milanjana, ekutiwa ngu-Nozolo ne-Ntuzuma, engena kum-Foloji omhlope kude kufupi nentlangano nom-Foloji omnyama. Umzi lo waduma sewulibotwe lika Tshaka, igama lawo ngu-Nobamba. Wazalelwa apo u-Tshaka mayela ku 1785-87.

Umfazi omkulu ka Senzangakona ngu-Fudukazi, intombi ka Cele; wazala inkosazana u-Mzintlanga akazala nyana. Kute ngoko kwafakwa umfazazana omncinane kulendlu inkulu, u-Mpikase, intombi yase-ma-Qungubeni, owazala u-Dingana. Umfazi wes'bini ngu-Nande, intombi ka Mbengi, inkosi yesiduko eku-twa sesase-Langeni. U-Nande lowo uzalwa ngu-Mfunda, inkosazana yakulo Pakatwayo, inkosi yama-Qwabe. U-Nande wazala u-Tshaka nentombi u-Nomcoba. Bako abanye abafazi baliqela nonyana nentombi. Unyana obuye waduma ngu-Mpande ozalwa ngu-Songiya umfazazana omncinane.

Ute enonyaka omnye ezelwe u-Tshaka, wasiwa kulonina ayekulunyulwa. Wahhlala apo iminyaka ekwi 17. Waba yinto yokufeketa amakwenkwe amadala, kuba ebonakala eneratshi nengcwangu. Amnika amaladle esiti "Yidla sikubone ukuba nyani uyinkosi." Ate efika evela ezindle amnike isidudu esishushu, esiti kongozela ngezandla, ambete saku-palala. Wabatiya abobantu okoko; wati selenempi yake wabafikela wabacita. Amadoda abanjwayo wawagxumekela: izibonda ezibaziweyo indoda yahlaliswa pezu kwaso sagqoboza sangena yasala apo, yafela apo, yabolela apo. Watsho naye ukuti Bafeketa ngam ababantu.

Ugodusiwe akuba neminyaka eyi 18 ukuze abcnwe nguyise alizwe "umutsha" oxela ukuba ukulile. Kute kuba eyinto enengcwangu wenza into embi kakulu.

Wawucekisa wawala, waza pezu koko waxabana nalo lonke usapo olu kwa-Nobamba. Unina ute makamse kwako wabo, wala, wati udikiwe yena ngabo bantu. Ude wasiwa kulo ninakulu kwa-Pakatwayo, inkosi yama-Qwabe. Kanti nalapo akayi kuzola. Ude wasiwa kwa-Dingiswayo, apo uyakukonza, kuba noyise ukonza kona; wafakwa emabutweni omkosi wahlala e-kandeni.

Ufike apo mayela no 1805, iminyaka yake imayela ne 20.

U-Fynn nabanye abamhlope abambonayo esemtsha bati, yinxilimbela yendoda yondlekile, yinzwana emnyama kaca, amehlo mahle kunene, ati kodwa akulwa ange alenya imibane, womelele unemitsi, yingcibi yokuqala neyokugqibela yamarele. Oko ebesilwa emabutweni, engeka wapati, akazange aqubisane nendoda enokuma pambi kwake. Emkosini amagama ake ngu-Nodumehlezi, ngu-Sigadi. Oko kukuti xa kuko yena into ishukuma esahleli pantsi, ati akupakama abulale into engenakubalwa. Abanye belibele kubinzana nje, yena utsiba pakati ababuqe nge rrawa, udini ngesi-Xosa.

Akubanga pi wabona u-Dingiswayo ukuba ufu-mene indoda yomkosi; wamnika iwonga waba nebuto elipetwe nguye. Waliqeqesha walilungisa laduma. Kulusizi ukuba singalazi igama lebutu elaqala ukupatwa ngu-Tshaka.

U-Senzangakona umana ukuva ukuba lenkwenkwe yake ingevayo iyazibalula iyaduma komkulu. Lite lakufika ixesha lokuya kuvela kwa-Dingiswayo, waya selesazi ukuba induna, epambili apo ngu-Tshaka. Ufike wahlala ixesha, wati ekuhambeni, wateta pambi ko-Dingiswayo esiti unyana wake omkulu.

oyakupata kwa-Zulu emva kwake ngu-Tshaka lo. Yiyo le inkunzi yake emnyama eyaku tyala igwaze intshaba zake. Wagoduka njalo onwabile esiti elizwi lake liyakupunyezwa yinkosi enkulu. Kute kungepi wafa malunga no,1810.

Induna zakwa-Zulu azi hambanga nelizwi lomfi-Zitande u-Dingana, zisiti uninu u-Mpikase wangeniswa endlwini enkulu wanzalela londlu u-Dingana.

Akayisanga so yonke lonto u-Tshaka. Unikwe ibuto ngu-Dingiswayo, waya kutata ubukosi kwa-Nobamba. Uhambe no-Ngomane wasema-Dletsheni, induna ekutshwe ngu-Dingiswayo, esiti. "Hamba nomtan'am lo umlungisele." Wahamba njalo enonina u-Nande, wabutata ubukosi. U-Dingana no-Mpande basinda, akaba bulala kuba esiti zizidenge zimatile azisoze zimentento. Wahlala ku-Nobamba eyinkosi yakwa-Zulu eyinduna ka-Dingiswayo, ekonza kuye epete, elungisa amabuto ake. Ude wavelela, wati eselula waba yeyona nduna ipete imikosi yonke, Wamkonza njalo u-Dingiswayo watembeka iminyaka esibozo engaseko u-Senzangakona, wada watshona u-Dingiswayo kunjalo.

#### IMIKOSI KA-TSHAKA.

Apa, nakuba ingemva kweli xesha sifika kulo masesi landa ukulungiswa kwemikosi ngu Tshaka. U-Fynn no-Farewell no-Davis no-Peterson aba hambela kuye bambona ebotweni lake sele yinkosi yodumo benjenje ukuxela.

Umzi omkulu kunene izindlu zingaya kwi 300 ne:400, ukuma zili cici zirawule ibalakazi elikulu. Bafika pambi kwe Krismesi kancinane. Kuko isidlo esikulu ekutwa ngum-Kosi, mhla inkosi ibahlolayo abantu bayo nayo inyangwe, inqula

iminyanya yakowayo. Isidlo eso esenziwa iminyaka yonke. Abantu abafika belapo bakwi 30,000. Inkosi itwele isitsaba esitungwe ngesikumba se ntini, kumiswe kuso kwajikela intsiba ezibomvu zika golomi. Pakati kumi lunye lwendwe. Emagxeni nasesifubeni unxibe "um-Qabula" odalwe ngemisila yentsimangwe. Esiinqeni ngomnye okwanjalo. Emadolweni nasezingqinibeni "ngama-Shoba" adalwe ngoboya bama-tshoba enkomo amhlope. Ezindlebeni kuko amaqosha opondo lwendlovu. Ngesokunene isandla upete "i-rrawa:" udini, ngeso kohlo upete "isi-hlangu:" ikaka elimhlope linebala elinye elimnyama. Ngasekunene kududa amadoda omkosi ayi 6000, efalile; ngase kohlo ikwa yi 6000. Kumana kungena pambi kwake amakulu entombi ezihonjiswe ngentsimbi zingqungqo kunye. Ngelinye ixesha kugalelwe imihlambikazi yenkomo, ezifika ngamaqela ngamaqela, ilelo ziyafana zonke ngombala nangokumisa kwe-mpondo.

Lo "Drill" ne "Discipline" ka Dingiswayo uyitatile wayiqubela pambili u-Tshaka. Kuzo zonke ezizizwe alwa nazo yonke into engumfana nenkwenkwe iyatinjwa, nakwaba basekaya kukwanjalo, yonke into eyinwenkwe eyiyo iyahlanganiswa. Yonke lonto iyakuhlaliswa ema-kandeni imizi ekuhleli kuyo amabuto omkosi. Ababantwana bayakuya apo iminyaka ise-lishumi, bahlale apo iminyaka esitoba nelishumi. Apo batunywa ngamadoda ebuto, bayalusa, batwala impahla njalo njalo. Yonke into bayibonayo, abayivayo, abayipatayo yeyomkosi, yeyemfazwe. Bati bakufika kwiminyaka eyi 18-20 bahlanganiswe babe libuto elitsha. Liza kucokiswa lileqeqeshwe zinduna ezi-

namava, ezikutshelwe ukupata lona. Liyakutiywa negama yinkosi. Amagama anje, nakuba ikakulu amagama amabuto ka-Tshaka adukile, kusele awo-Dingana, Pande no Cetywayo.

u-Nokenke	ulu-Dududu
um-Xapo	ulu-Dhloko
in-Dhlondlo	u-Gobamakosi
ama-Pela	u-Kandempemvu
is-Angqu	in-Dluyengwe
u-Nongamlana	um-Twisazwe
in-Konkoni	ulu-Ve
u-Tulwana	in-Kone
ili-Mboza	in-Gulube
u-Nodwengu	u-Landandlovu

Njalo njalo futi. Makaqonde umlesi. Ukuba kwaba bantwana kuzanywa into ezimbini. Kuba lo Tshaka ucane umongo walento ikukufundisa. umntu. (1) Uzama umxelo. (2) Uzama umzimba Ababantu abana bazali babaziyo, abana kaya, abana-mawabo, abana nto—nentwana—pantsi kwelanga iyeyabo. Intonga, izivato, ukutya yonke leyo yeka Tshaka, bayamkela kuye. Nokuzeka bayakuva ngo Tshaka ukuba ixesha lifikile. Ati, "Wena bani puma ebutweni; nazi inkomo; naba abafazi, misa umzi, uzalele inkosi abantu." Nto bazaziyo pantsi kwe langa zintatu. Leli buto balilo, yilenduna ibapeteyo, ngulo Tshaka ubu Tixora. Banga majoni kwapela; ubujoni babo buqala iminyaka ilishumi, bupele imashumi mane mahlanu. Nto ingento yamfazwe namkosi abananto nayo, abazange bayiseso, oko bakumbulayo base kandeni (2) Umzimba. Ababantu abazange basebenze, abazange bangahluti okona kukuko. Bahlala ekandeni badle inkomo zakwomkulu,

batutelwe utywala namasi ngababantu belocala. Intlalo yabo ifana kanye neyenkunzi zamahashe abalekiswayo, zona zihlala esitalini zidle okona kukuko, zingaze zidibane nemazi, ezimini ziya trekishwa, ukuze zomelele imisipa nenyama, zibe zinto ezifane ziqakate zidlokove ngokuva kupupuma amandla. Lomadoda anjalo kanye; kuba nokupuma apa ekandeni nasebutweni kungokubona kuka Tshaka. Wobona yena indoda ikulile ipuma izinvi ikade izibalula ati. "Nazo inkomo, nabo nabafazi, hlala pantsi undizalele amadoda."

Bati abake bawabona lamabuto oko ebesengawo, Lamadoda ayenga fani nalama Tshaka siwabonayo: izibukubuku zamadoda axanda eselula. Aka-Tshaka yayi zinto ezimahleza, ezikule ngetambo nemisipa, nenyama ezilukuni. Yena ebetanda ukuwandulula nje ngalapa e-Toleni lipuma ilanga, kanti liyapuma elangomso selevingcele into ese Ncmera. Nalapo bafike bengadinwanga benemitsi. Naye bati woli-hlola ibuto abone amadoda exandile ati: "Zinja zinjani ezi, ziyakutini ukusukela ndakuzifunza?" Atsho ababeke emangweni akulule amadoda ebuto elitsha. Abo bosinda xa hasenayo imitsi, bengenayo bayakufa, ati yena bakolisile bafe abanamitsi.

Pezu koko baqeliswe bese ngabantwana, ukuba into evoyikekayo pantsi kwe langa inye: ngu-Tshaka. Ikakulu balwa eko, kunjalo nje kuko amadoda kuwo onke lamabuto angengawo elobuto; angamehlo ka-Tshaka. Into yabo apa inye kukuxela ukuba elibuto lenze oku noku lakufunzwa. Ukuba ke akakolwanga u-Tshaka uyakuzibulala induna ezinkulu nezingeneno namanye amadoda ebuto. Leyo into ayinamatanda. Yaqeleka-ke ingcinga eti okona koyikekayo koku

kungemva. Kuleya kuyiwa kuyo kuko ukusinda xa kwenziwe ngobudoda yanyatelwa. Ku-Tshaka akuko kusinda.

Leminyaka elibuto liyaqeqeshwa liya trekishwa kuzanywa okunjalo.

Ukumiswa komkosi xa kuya kuliwa iduli nempi exatisileyo kwaba nje.

Kulinganiswa iutloko yenkuzi yenkomo. Kuko, impondo ezimbini: ngamabuto amatsha anemitsi. Into yawo kukurawula. Ubunzima bulapa pakati, amabuto asele namava. Ona ayakutyala ayigangate Kanti emva kwalawo kuko amabuto odumo, la atungileyo. Tina singati ngabatwele indwe, okanye izinxiba-mxaka. Kubo umxaka lo kukutunga uboya entloko kutanjiswe intlaka emnyama namafuta bube ngumxaka omnyama olukuni. Lonto iyakwenziwa ngamadoda aqinileyo akade ezibalula apiwe yinkosi ukuba atunge. Lawo ayakuhlala pantsi abonele kusilwa lamabuto matsha nala angeka dumi, aqale ukukululwa kwakubonakala ukuba kunzima kula angeneno kwawo.

Izixobo: u-Tshaka uyicite kwakanye eyokudla ixesha ngokubinza, esiti ayifanele madoda emfazwe lomfeketo. Izixobo "sisihlangu:" ikaka elikulu, "irruwa": udini, "isi-wisa": ibunguza elinzima. Amadoda ayakutyalana ngamakaka nezifuba agwazane ebambene njalo, ewileyo icolwe nge bunguza.

Indoda ebuye kuko kwezi ntonga zintatu engekoyo ayihlazekanga nje, izigwebe yona ukuba ibulawe ngaba siki bakomkulu Inkosi zama-Joni ezinamava ezalwa nempi ka Cetywayo, nakuba yona yayingaseyiyo efana neka Tshaka, zati akuzange kubeko ezintlange-

ni zenqubela "i-discipline" nokungakataleli ukufa okufana noku kwalomabuto.

Nantsi imbali exela oko, iyimbali yento eyenzekayo. Kwabako mfundisi ofike kwa Nobamba, wabona ukusikwa kwabantu ngu Tshaka. Wateta naye, wateta kakulu nangesihogo. Wati yintoni isihogo? Waxelelwa umlilokazi otshisa abakohlakeleyo. Wati u-Tshaka. Ndiyakukubonisa. Wati mabateze. Bateza bazifumba, bazifumba futi zangangendlu yomlungu. Kwafakwa isikuni yangumlilokazi owoyikekayo. Wabiza amabuto amabini wati. Wunyateleni! Bazi posa bafa, bazi posa bafa, kwafa amakulu, baziposa futi. Bawunyatela bawucima. Wati anjalo awam amabuto: ayayenza into endiyitetayo: ndiyakusenjenjalo isihogo.

Umlesi wocinga ukuba lamabuto, kuko i 3000 ne 4000 ebutweni elipeleleyo, anokutwani ngabantu abangena refile nakanunu. Kwakona makakumbule ukuba lomkosi wasetyenzwa iminyaka emashumi amabini ukuze ude ube nje. Eseko u Dingiswayo ngumkosi olula ongca cokiseki kangaka.

#### U-MATIWANA.

Sesite u-Tshaka wema ku Nobamba eyinkosi yakwa Zulu eyinduna epete imikosi ka Dingiswayo.

U-Dingiswayo sele kulile iminyaka ikumashumi asixenxe; u-Tshaka yindodana emashumi matatu ava lula. Yaqala ngoku imfazwe yanaba, imikosi ikulile bako abakwa Zulu, iko imi Tetwa, ziko nezinye izizwe ezikonza ku-Dingiswayo. Mayela no 1812 U-Tshaka upakame wekweza um-Foloji wayakungenela ama-Ngwane ka Matiwane aye mi ku Ntabankulu. Uwavelele ngezantsi ngempumalanga, wawa cita. Emka engumkosi, awela ama-Hlubi, intshaba



zawo zemvela, ayemi emantloko om-Zinyati. Kwavuka imfazwe endala, acitwa ama-Hlubi, kuba ama-Ngwane aleqwa kukufa ngemva. Amanye ama-Hlubi emka pantsi kwentaba zolundi u-Tukela aluwela emantloko, axatisa kumhlaba onqabileyo olapo. Ngawo lawo abumbeka azinza aba sisizwe esikulu esipetwe ngu-Langalibalele. Amanye aqabela elundini ayakuwa emantloko e-Gqili. Wabayeka oxam baxatulana bodwa u-Tshaka, wayiconga imikosi yake. Ahamba nama-Ngwane aba yimfecane alibuqa ilizwe. Akwela kuma-Bele pakati kom-Zinyati no-Tukela e-Lenge; akwela nakuma-Zizi entla. Bavutuluka abo nje ngomququ baya kuwa kwa Xosa sebe mfenguza.

Mase siyilanda siyigqibe le ka Matiwana. Ute akucita ama-Bele nama-Zizi wafumana inkomo wafumana nabangena kuye bakonza; abanje ngo Mahlangeni no Godongwana basema Beleni aba namatela kuye kwada kwa sem-Bolompo, waya wema pezulu ezibaxeni zo-Tukela. Bonwaba apo abantu bake banokomelela.

Ute akufa u-Dingiswayo wakula u-Tshaka, wandulula umkosi wokusukela u-Matiwana. Akalwanga kuyapi u-Matiwana, usuke waqabela elundini waya kuma emantloko e-Gqili. Apo uqubisene nentshaba zake ezindala ama-Hlubi, apetwe ngu-Mapangazita, walwa nawo wawacita. Wabulawa apo u-Mapangazita no-Mvunga owazala u-Luzipo no-Sojini, inkosana zase kunene. Ubuye wafumana apo inkomo namadoda angena kuye akonza, anje ngo Mtintsilana inkosana yama-Hlubi eyaza kufela e-Tongwane. Ahlala apo ama-Ngwane onwaba iminyaka, azicita cita izizwana zabe-Sutu ezimelene nawo.

Kanti u-Tshaka usabazondile. Abona sekufika izimpi zake zabacita, zabakonzisa nabe-Sutu. Wajika ngoku u-Matiwana wehla intaba. Wabekela entshonalanga, kuba ngelixesha izimpi zika-Tshaka seziliwela i-Tsitsa. Nantso induli pambi kwe ofisi yakwa Tsolo ibizwe ngenduna ka Tshaka eyafela apo: u-Nonzaba. Wemka njalo u-Matiwane ebekele entshonalanga waya kuti vu emantloko om-Tata. Babona aba-Tembu ukuba eli iramncu abali lingene, babika kwa-Gcaleka; u-Hintsa wabika kwa-Rarabe; u-Ngqika wabika kumlungu e-Rini. Lapitizela ilizwe lonke sisitonga sokuza kwe-Mfecana.

Nazo indonga esimnareni e-Dikeni zakiwe zenyuka entla kopahla, upahla lwenziwa ukuze abantu babe nokuma pezu kwalo besitele ngendonga; ngama salela evuso lem-Fecane abangela ukuba isimnari ifane nenqaba. Kupume umkosi e-Rini, kwatelela owakwa-Rarabe, nowakwa-Gcaleka no waba-Tembu, waya kukaula u-Matiwana em-Bolompo.

Lombali ndayiva ngexego elidala kunene u-Mtintsilana ka Matendlela owangena ku-Matiwana emantloko e-Gqili, eli-Hlubi yena.

Uti: "Sehla intaba sivela emantloko es-Angqu—i-Gqili ke elo—sema emantloko om-Tata kungeko nto apo inokuza kuti. Site siqala ukonwaba seva ngentlola ukuba kuko impi enzima eza ngasentshonalanga. Sazihlanganisa inkomo, nosapo, sazigalela ehlatini em-Bolompo. Sati siyakupuma siyikaule ingeka weli ize ehlatini—izibaxana ezingena e-Mtata zilapo pantsi kwehlati. Sayibona isiza ngetafa, yasondela sabona izilo ezoyikekayo esingazange sizibone. Umzimba ongentla ngowomutu ongezantsi umato mane, ufana nowe nkonkoni-inqu, kodwa

akuko mpondo, intloko nentamo inobunyakanyaka. Sati siyakuya, siqelile ukubulala indlovu, siyimpi ka Matiwana engajikiyo. Saya, sasondela kwako intonga ezibodla umbane nomsi, kanti kukwako ingqata ezibulala abantu bekude pesheya kwentlambo; afe umntu engayiboni into embulalayo, kubone abanye selesiwa kanti ingqata imggqobozile ide ipumele. Sati siyaya naxa kuko abatakati, siyimpi ka Matiwana enga jikiyo. Sabona sekutapuka pakati kwababantu umbane omkulu nomsi omkulu, kwaduduma, seva nento ezikala pezu kwetu zaya zawa kude emva kwetu ehlatini zaququmba apo, zenza kwaumsi nemibane.

Zaduduma inkomo zehla amanzi zeza kuti ezinye, ezinye zacitakala. Sapazama yilonto, abanye baputuma inkomo. Kanti iyafunza njalo lempi, yasiñkela yasicita yasisabalalisa."

Wasinda u-Matiwana, warola walihlanganisa ibinzana elisenokuvana, wateta nalo wati; "Ukulwa kwetu nabantu siyabacita. Namhla silwe nemibane nendudumo. Akuhlazo ukuba sicitwe zinto ezinjalo." Watsho wati "Maba role bazamele kwelakowabo." Bahamba uhambokazi olude, elizweni eliyintlango. Beva ukuba u-Tshaka akaseko, sekupete u-Dingana, baya kuye besiti bayakukonza. Bamfumana emzini wake ose-Mgungundlovu. Bafikela kongenalo ufele. Wambamba u-Matiwana wamtyapaza amehlo, waya kulahlwa emangweni opesheya komlanjana ekutwa ngu-Nozolololo. Nanamhla lomango kutwa kukwa-Matiwana. Umntu welo ocapukela omnye atete kubi kuye uti: "Yana kwa-Matiwana."

Wafa njalo u-Matiwana ngo 1828, eneminyaka eyi 16 ebadula esilwa pipi.

Abanye bempi yake bangena kwa Xosa bakonza; ama-Bele nama-Hlubi aye hamba naye abonana nama wabo apo kwa-Xosa.

#### INTSHABA ZIKA-YISE.

Lisoluka nje ixesha u-Tshaka aka kotamanga. Ulwa imfaz we ezingapeliyo, ezinye azisalandeki. Eyona nto ayisebenzayo ucokisa andise umkosi. Uhangelwa nesizwe asoyise, utata amadodana alula namakwenkwe, namancinane, abafake emakandeni, abanye bangene emabutweni, abanye bangene kulamakwenkwe ahleli-ekandeni.

Uyipose ku-Macengwane inkosi yama-Cunweni omnye wezantshaba zika Senzangakona ate ziya kugwazwa yile nkunzi yake imnyama. Wabacita, basaba bacanda e-Natala, babeka e-Mzimkulu. Wabasukelisa ngomkosi owaya kuba fumana ngeneno apa ko-Mzimkulu, kwezo ntaba zase Ntsikizini. Babulawa kakulu, kwatinjwa intombi ezidume ngobunzwakazi. Yasinda inkosi, watinjwa unyana wayo u-Pakade, wafakwa emabutweni. Wasinda ezimfazweni, wada wapuma wazeka wazala u-Mbelebele no-Gabangaye. Imayela apo nemfazwe acita ngayo abakulo nina abase-Langeni, wafeketa ngamadoda epindezela into amenza yona eyinkwenkwe.

Olunye utshaba luka Senzangakona ngu-Ngoza, inkosi yaba-Tembu base-Qudeni. Yena umi macala omabini om-Zinyati ezantsi ekungeneni ku-Tukela. Watyelwa owokuqala umkosi ka-Tshaka. Wabona u-Ngoza ukuba owesibini uyakumnyatela. Wasaba wawela u-Tukela, waligqiba elase-Natala ehamba, esilwa, ebeka em-Zimkulu. Wawacita ama-Wushe nama-Ncwabe e-Mnyamvubu nama-Xesibe emantloko om-Panza.

Kwako amaqela amana ukungena kuye ekonza. Wanokomelela njalo, wada wayakuziposa ku-Faku. Wayicita yonke lonto oka Ngqungushe, wayitshabalalisa wambulala u-Ngoza.

#### UKUFA KUKA-DINGISWAYO.

Lombali izakusibeka mayela ku 1818, unyaka afa ngawo u-Dingiswayo. Akude kucace ukuhla kwelo lishwa, zili qela imbali ezinjalo. Evakalayo yeti u-Tshaka ebengeko epume nomkosi. Kwa pakama ngequbuliso u-Zwide, inkosi yama-Ndwandwe, isizwe esikulu esihleli sinobumpi ku Dingiswayo kwanini, wamngenela u-Dingiswayo ekweletela ukukula nokuduma kwake. Uhlabe umkosi yena waputnma nalo umke no Tshaka. Ubone kubuqwa ilizwe lake wanxama izimpi zingekabiko, wapuma nomkosi omncinane waya kumkaulela u-Zwide esenza esika Rarabe naba-Tembu. Isipelo saba kwaseso; warawulwa lomkosi wabulawa kwafa izikulu.

Wabanjwa u-Dingiswayo wabotshwa, wasiwa ku-Zwide. Uposwe endlwini, walapo intsuku ezimbini wabulawa ngolwesitatu.

Iko imbali eti u Tshaka walibala ngabomi akafika kuba nguye ohlebele u-Zwide ukuba u-Dingiswayo akanamkosi. Noko leyo ayivakali kuba leminyaka u-Tshaka ubonakala ekonza onwabile, emtanda nokuntanda u-Dingiswayo.

Ubukosi bakwa-Mtewa buke batatyatwa ngu-Mondiso umninawe ka Dingiswayo. Akubanga pi wacitwa ngu-Tshaka owahlala ngoku eyinkosi epete abakwa-Zulu nemi-Tetwa nezinye izizwe ezoyiswa zakonziswa ngu-Dingiswayo nangu-Tshaka.

Ngu 1818 ke lowo u-Tshaka eseyindodana elula eminyaka ikwi 33.

#### ISIPATO SIKATSHAKA.

Ukususela kwezimini u-Tshaka usuke wanga ungenwe yidemoni ezonde ukubulala umntu impelise ehlabatini ilizwe libe yintlango esenkangala. Nazi izinto ezixela oko.

Ugqibe wagqiba ukuba akuko mntana wake oyakuzalibone ilanga, kanti abafazi bake basema kulwini. Umfazi ozeleyo ubulawa nosana, note waba nzima ubulawa akubonwa ukuba unjalo. Akazange-ke abe namntwana.

Umkosi upuma unomteto oti "mawudle impakata udle udiza" umkonto uyakupumela elusaneni udle unina. Yonke into eyindoda eyiyo nomfazi oqinileyo, ixego nexegokazi, nosana, iyakubulawa. Into eyakusinda ngamadodana alula namakwenkwe nentombi. Intombi ziyakwabiwa zinikwe amadoda apuma emabutweni, amakwenkwe namadodana aya-kungena emakandeni.

Kuyabonakala ukuba into eyakwanda msinya xa kunjalo ngamabuto; isizwe singandi kangako. Nakulamabuto abantu abaninzi ngabe zizwe ngezizwe abona bangekoyo ngabakwa-Zulu. Napaya ezizweni iya ikula lonto ngalamadoda apuma emabutweni. Icaca apo imfeketo eti kuko isizwe esingama-Tshaka: asizanga sabako. Ama-Tshaka kunga suke kutwe ngumkosi owadalwa ngu-Tshaka, njengokuba kungeko sizwe esingama-Joni. Amajoni angumkosi.

Lonto yokwanda kwamabuto yavelisa ububi obukulu. Lamawaka waka awasebenzi, awa limi, awafuyi nkomo, kanti adla okukokona. Axaswa ngu-Tshaka. Uluntu olu lusuke lwaba ngama koboka okuxasa lamabuto.

U-Tshaka akayi cananga into yokuba rafisa abantu

ukuze umkosi lo bawuxase ngokufanayo, wonke ubani abe nento ayigalelayo kulonxowa. Ukurafisa kuka-Tshaka kukubanuka ababulale; wonke into, eyeyabo ayitate axase ngayo, umkosi.

Yanda ke lonto yokunuka nokubulala ngendlela, eyoyikekayo. Ezimini amadoda omkosi avingcela imizi abulale wonke into elapo, kude kuvingcelwe induna eseyapuma emkosini, kubulawe wonke into, epetwe yiyo.

Eli liti "Bayete" lavela apo. Kuyakwalatwa amadoda ehleli enkundleni, aba siki sebenxamile bati "Bayete" b Yaba yinto yake leyo. Woti, ehleli, enkundleni, kungeko nanto itetwayo, abantu bonwabile, bencokola, kuvele amaxalanga azunguluzo pezu kwalanduli aqele ukudla kuyo abasikiweyo, ati, "Intaka zakomkulu zilambile" alate ubani nobani nobani. Baya kusiwa apo basikwe, kwenzelwe intaka zakomkulu into, edliwayo. Ihlwempu belinga fane lisikwe: kusikwa abanento zokuxasa umkosi. Yaba njalo irafu yezomini.

Nakuba kwenzeka emva kweli xesha mase sibalisa imisebenzi ka-Tshaka mhla kwafa unina u-Nanda Wayecele u-Fynn no J. S. King beze balinge uku-mnyanga. Bahlala ixesha kulomzi wenkosikazi ekutiwa ukubizwa "Ndhlayangubo." Wemka u-Tshaka waya kuzingela indlovu, wakula umkuhlane waputunywa. Wenza uhambo olusimanga. Wanduluka emini enkulu, kwasa nge ngomso efikile, ehambenyenyawo ugama onje ngokusuka e-Gcuwa aye e-Qonca. Ufike umpfumlo upumile, wabikelwa. Umzuzu osisitatu se-yura wati cwaka, akasukuma akateta kwapalala inyembezi lamanzi ikaka lokuzingela: "i-kubelo" abelipete. Wasuka ngoku wanga ungenwe

lugezo, wabonga wagxwala waziqikaqika pantsi. Abantu abalapa bakwi 15,000, bamlinganisa, yayilonto latshona kwasa. Kuse abantu bepelelwe ngamandla kuba kungeko nto ike yasiwa emlonyeni, nakuba kuxelwe inkomo zamadini eziyi 40. Kuse wati. "Kufe indlovukazi enkulu emnyama mabalile abantu" Sekuko ngoku i-60,000. Abanimzi bapelelwe zinyembezi. Wati abangena nyembezi zipalalela indlovukazi emnyama, nabaye emanzini mabafe. Kwafa apo ngalomini i-7000 u-Fynn abo beko. U-Nande wangcwatywa nabafazi abalishumi abafakwa behleli encwabeni.

Walawula uzilo lonyaka wonke wati :

- 1 Olime umhlaba uyakufa.
- 2 Odle amasi uyakufa.
- 3 Ongayi sengelanga pantsi inkomo yake uyakufa.
- 4 Umfazi obenzima uyakufa nendoda yake.

Saba njalo isipato sake, saya sikula ngobubi. Lonke eli lipakati ko-Tukela no-Mzinyati walenza intlango yenyamakazi nama-zim. E-Lenge nase-Msinga pezu kwentlango yo-Tukela no-Mzinyati, umhlaba ombi, kwaba zinqaba zama-zim. Umntu waqonda ukuba umntu lo ukwayinyama wati. "Ngaba kowetu abanga dliwayo." Omnye umhlambi wama zim wabaqwa kulomatafa anganeno kom-Zinyati apantsi kwentaba ekutwa yi "Biggersberg." Waleqwa wazamela e-Lenge. Kute selibonakala kude kufupi warawulwa wayakungena emqolombeni emantloko e-Tole, umlanjana ongena kum Daka umlambo opantsi kwe-Lenge. Wavingcelwa apo wabaselwa imililo wafa wonke. Aseko kwelo amaxego awabonayo amatambo kulomqolomba.

## IMFAZWE NO-ZWIDE.

Imfazwe eyabankulu emva kokufa kuka-Dingiswayo yeka-Zwide owambulalayo. Ubonile u-Zwide ukuba uzibizele, wahlanganisa izizwana ezikonza kuye nezi-Vana nama-Ndwandwe. Wafunza yena, esiti u-Tshaka, makacitwe engekalikonzisi ilizwe lipela.

Umkosi ka-Tshaka upetwe nguye ngenqu, induna ezi pambili ezipete amabuto, ngu-Manyosi wasema-Mbateni, u-Nkayishana um-Kuzwayo, u-Ncozana wakwa-Moni, u-Nobanda, u-Msasane no-Mdindwa, ekutwa yinkunzi yenyati yasemimangweni.

U-Zwide yindoda seyikulile akapumanga nowake. Wapatwa ngu-mninawe wake u-Nqabeni ehamba nendlamafa u-Nomahlanjana nabanye onyana baka-Zwide u-Mpepa, u-Dayingubo no-Nombengula.

Kubonakala ukuba eka-Zwide irawulwe yanyatelwa ngamabuto anzima-ka Tshaka, yafa kakulu, zafa zonke izikulu ezihamba nayo.

Uhlanganise omnye kwalapo u-Zwide, esiti "i-Hlambo" lonyana bake liyakwenzelwa koka-Tshaka umhlaba—ihlambo yintlanganisano yesizwe sonke yokuhlamba imikonto kwakuba kupele inyanga kufe inkosi.

U-Tshaka uzonde ukuyibulala yonke lonpi, wenza icebo. Inkomo, nosapo, ziyekufakwa kumhlaba ombi ku Nkandla ngecala elinge zantsi ko-Mhlatuze, atshatyalaliswa onke amasimi. U-Tshaka uti; "Bayakufika bengumkosi omkulu betembe ukudla, inkomo namasimi alapa. Mabafike kusentlango ukuze basilandele bafike kuti bediniwe belambile." Kwaba njalo; umkosi ka-Zwide wahamba intsuku ezimbini ukusuka koka-Tshaka. Waqubisana nempu yake ujacekile. Ingcibi enkulu ikulule amabuto alula, yati

kanidlale nabo nibaxalise ningade nifunze nibambane. Latshona elolanga iyilonto, arola amabuto ka-Tshaka. Yaqala yapumla eka-Zwide yalala. Wawakulula amabuto anzima u-Tshaka yasisityikityiki obubusuku. Kanti uwabambile atungileyo, wawakulula lakupuma ilanga, awubuqa awugqibela umkosi ka-Zwide.

Isenzeka nje lento, kuko amabuto andululwe ngu-Tshaka, wati mawakauleze aye ebotweni lika-Zwide, aze ati akulivelela enze ingoma yama-Ndwandwe. Kwaba njalo: Bapuma bebonke abafazi besiza kutshayelela umkosi. Babanjwa bonke. U-Zwide ubonile ukuba kuko nto ikoyo, waya watsho engcotyeni wasinda. Wemka nonyana bake ababini abaselula, u-Sikunyana no-Somapunga, waya kuwa le kweli pezulu, kweli kutwa ngoku kuse-Wakkerstoom e-Transvaal.

Yeyona mfazwe eyamzuzisa amaxoba amaninzi u-Tshaka, waya esomelela ngokomelela.

Masisisiyigqiba leka-Zwide. Wafela kwelo enga dange wayolela; baxabana onyana bake, wasaba u-Somapunga wabuya wakonza emabutweni ka-Tshaka.

Kuhambe iminyaka esixenxe, wakula womelela u-Sikunyana ngokufika kwamaqela amaninzi ezizwana ezicitwe ngu-Tshaka. Wajika ngo 1826 wehla wakumbula ngasekaya enomkosi onguwo. Lavakala izwi eliti: "Nantso-ke into! Umyeni uyeza, sekududwa enkundleni." Lapitizela lonke elo cala.

Wapuma u-Tshaka waya kumkawulela ehamba no-Fynn obeseletenjiwe kakulu. Uti u-Fynn lowo umkosi ubumkulu kakulu uhamba ulungiselwe kakuhle. Ako kakulu amakwenkwe asemakandeni aquba inkomo nabafana abatwele impahla, ziko kakulu ne-

ntombi ezitwele amasi notywala namazimba. Iyonke lonto imalunga ne 50,000. U-Tshaka uyakula ngoku uyaxanda, zagqoboka inyawo kukuhamba umhlaba onamatye. Watungelwa imbadada ezizizo ngama-Lawu ahamba no Fynn.

Kwabonana pantsi kwentaba ye-Ndondolwane. U-Tshaka ucapukile uti ababantu bangama-Ndwanwe abapezi ukumkataza kwamhla babulala inkosi yake u-Dingiswayo; namhlanje uza kubacokisa. Yanyatelwa eka-Sikunyana, kwacokiswa kwabuliswa kwabulawa nabaziqusheke emahlatini. Kwarawulwa abafazi nabantwana ezintabeni babulawa bati tu. Kwatinjwa inkomo zodwa. Yapelela apo indaba ka-Zwide.

#### IMFAZWE NO-PAKTWAYO.

Le imfazwe yehla nge-kwele. U-Pakatwayo yinkosi yama-Qwabe, yilankosi asiwa kuyo u-Tshaka ngu-Nande; kuba u-Nande uzalwa yintombi yakulo-Pakatwayo u-Mfunda.

Isisusa kubikelweni i-jadu lalikululamnandi. U-Tshaka, namadoda ake, wenyelwa ngokududanga ngawa sema-Qwabeni. Wagoduka esiti abayi kumenyela ngemfazwe. Kubeko intloni ukufane afunzele umzalwana. Wenza ngeqinga, wakupa amadoda wati mawake emhlabeni ka-Pakatwayo. "Ukuba abantu bake baya nigxota ize nibaleke ningalwi. Nibaleke, nibuye, nipindele kwakona, bati bakufika nizilahle intonga nibalekele, kubo niti Umbandamu! umbandamu!

Yenzeka lonto; baduma ababantu baka-Tshaka ngobufede ekududeni nangobugwala. Wateta no-Pakatwayo wati akange zixamli alwe "u-cwana olungahlangani nasentanyeni." Waxelelwa u-Tshaka;

wati kutukwe yena, wawukupa umkosi. Acitwa ama-Qwabe ayakuposwa endulini ebe cope kuyo u-Pakatwayo. Bate befika kwehla umhlola, yawa inkosi, yaqina intamo, intloko yakangela emva. Otuka amadoda ati itakatiwe; ayishiya apo asaba. "Afika aka-Tshaka, ambamba abika. Wati mgcineni angenzakali ngumtakwetu, nimgcine kakuhle. Mseni kulamzi angandiboni, obubam ubunzima bungambulala akububona." Kuse ngengomso besiti uyapila Wabulela u-Tshaka wati makongiwe ngabantu bakowabo. Wamkupela amadoda amabini wati kwanga angapila umntan' obawo. Kanti ufune aye exabene no-Pakatwayo asaba azakukonza kuye. Acokisa ebusuku lamadoda ayijika nyani intamo, kwasa esiti ufile. Walila u-Tshaka, wati kukolisile afe esongiwa ngabantu bake, kunge njalo kwakuya kutwa ndibulele umta'kabawo.

Wazitata zonke inkomo nentombi ezidume ngobuhle. Kuba neli kwele leli jadu ubuhlungu kulo kukuhlekwa zezonzwakazi.

#### UM-ZILIKAZI.

Entla paya apo afike evela kona u-Sikunyana ka-Zwide kusele kupitizela izizwana ezininzi ezivana naye. Kute kuba zikude kakulu ku-Nobamba u-Tshaka wabeka umzi omkulu kwelocala pakati kom-Lalazi nom-Hlatuze, wati kukwa-Bulawayo. Wabalikanda elikulu lomzi, wanamabuto angawo. Wanikelwa ku-Mzilikazi ka-Mashobane wasema-Kumalweni ozalwa yintombi ka-Zwide u-Nompetu. Kwanga lento yokuba kude u-Mzilikazi wenze ngokuzibonela, walwa imfazwe wakulisa umkosi anawo, wanga uyinkosi. Walihamba kakulu elo lipezulu etimba inkomo ezomeleza ngabantu.

Mayela no 1826 uve ukuba u-Tshaka uyashukuma undulula umkosi. Wasaba nenkomo nosapo nento yonke engumkosi anawo, wazama ukuqabela elundini. Uhambe kade kuba iyimfuduko, wafika oka-Tshaka wafunza waxakwa. Wangxama u-Mzilikazi, kuba esazi ukuba kuyakufika omnye, waqabela wahambela pambili eyi-Mfecane, ebuqa etshabalalisa waya kuma Ekupumleni. Latshatyalaliswa elo kangangokuba ama-Bulu afika apo ngo 1836, afika liseyintlango.

Wafikelwa apo kukubalela kwelanga, weva ukuba kuko ilizwe elihle elinamanzi nengca pambili. Wanduluka wasinga kulo. Ekuhambeni uqubisene nelinye iqela elikulu, elikwa saba u-Tshaka, lipetwe ngumfo wako wabo u-Nqaba ka-Mbekwane wasema Kumalweni. Kwaliwa noko kunjalo, wacitwa u-Nqaba, wajika wasinga empumalanga. Ngowokugcinwa lo Nqaba, ubuye wenza okukulu. Wahamba u-Mzilikazi wabeka entla futi, wada wayakuma e-Marico emantla e-Transvaal, emanzini angena e-Zambezi. Uke wazinza apo wamana ekupa izimpi ecita cita abe-Sutu nama-Bechuana. Wafikelwa apo ngumfundisi wodumo u-Moffat, baqelana kakulu. U-Mzilikazi wabiza omnye konyana bake ngegama lesikolo sodumo sika *Moffat*, wati ngu-Kurumana. Ngo 1837 kufike ama-Bulu kwelo alwa naye; ate kuba ebe savana no-Dingana ancediswa zizimpi zake. Wakulelwa u-Umzilikazi wahambela pambili ecita izizwana ezikapukapu, wada waya kuma pakati kwe Limpopo ne-Zambezi. Umzi wake omkulu wati kukwa Bulawayo igama lalamzi anduluka kuwo. Kwaba njalo ukavela kwama-Tebele, kuba eli liti "Tebele" ligama abatiywa lona ngabe-Sutu lixela abantu basemzini.

## ABA-NGUNI.

U-Nqaba site ujike wabeka empumalanga. Uqale wakonza ku-Soshangana ka-Sigode ka-Langa inkosi yama-Ndwandwe, abe ke ngoko u-Soshangana ungunyana womninawe ka-Zwide. U-Nqaba lo no Soshangana ngamadoda okugcinwa. Izimpi zabo zishukumise intlanga zabuqa, nanga pezulu kwezi zika Tshaka, kwada kwaya le e-*Victoria Nyanza* kwada kwaya esazulwini se *Africa* e "quator."

U-Soshangana waliguqula igama lake waba ngu-Manukuza. No-Nqaba uzitiye elinye igama wangu-Mzwangandaba. Kuqale kwemka u-Manukuza wakweza, ulwandle wapuma kwezi miwe ngaba se-Mbo, waya kucita cita ama-Tonga, uhlanga olushenxe kwanobomi kwaba base-Mbo. Kwatsho bona ukuti lempi ka-Manukuza ngaba-Nguni. Ngo 1831 wayemi e-Sabi, ezantsi pakati kwe-Limpopo ne-Zambesi.

Impi ka-Mzwangandaba ifike elapo. Kakade ke kuyakuliwa. Wagxotwa u-Mzwangandaba wemka ngeyake indlela. Wemka evene nomninawe ka-Manukuza, u-Mhlabawadabuka. Bahamba bobabini Wasala u-Manukuza e-Sabi, kwavela njalo abakwa-Gasa abaselapo nanamhla.

Kuyabonakala ukuba owona mkosi unzima ngulo uhambayo wakweza futi ulwandle. Umkondo wawo ucacile kuba bahamba besilwa nama-Putukezi. Incwadi zawo azikanyeli, zixela kakuhle ingozi ezawafikelayo.

Nge 22nd October 1833 kwafika umkosi e-Lorenzo Marqes. Asaba ama-Putukezi, azinqabisa esiqitini ekutwa yi-Shifine. Umkosi ufunze nalapo wasitimba isiqiti abanjwa ama-Putukezi abulawa onke. Nge

3rd ka-November 1834 babulala inkosi yama-Putukezi nama joni ayo nabantsundu belo e-Inhambane.

Ngo 1836 kuhlé kwalonto pezulu e-Sofala kwabulawa u-Jose Marques da Costa. Yaba njalo indlela yabo ukusinga e-Nyasa. Apo benza esika-Tshaka bada baya nase-Victoria Nyanza. Abayaziyo i-"Mapu" bokangela kuyo; baqonde ubukulu boluhambo lamadoda amagama atshoyo: u-Mzwangandaba no-Mhlabawadabuka.

#### AMABONGO KA-TSHAKA.

Emva kokufa kuka-Pakatwayo, u-Tshaka umise umzi omkulu ekutwa kukwa-Dukuza ngeneno apa ko-Tukela pezu kom-Voti elwandle. Apo ukangele imfazwe nama-Mpondo esiti imikosi yake yohlangana apo engabulaleki luhambo olude olusuka ku-Nobamba. Uhleli kakulu kulomzi, waqelana nabamhlope abane dolopu e-Tekweni—Durban. Wangenwa apo libongo lokutumela amabuto amabini—amadodana akwi 6000—e-Englan aye kufunda ukukanda imipu, adale inqwelo, afunde nencwadi. Kute kuba engemfo wakuteta, etanda ukwenza, wandulula induna ezimbini u-Sotobe ka-Mpangalala no-Mbozamboza, ukuba ziye kulungisela lonto, zibonane nom-Hlekazi u-George IV. Bahamba no James S. King owatenjiswa imihlaba emikulu kufupi ne-Tekweni. Bayakufika e-Bayi, wagula u-King, wajika wabuyela e-Tekweni, wafela apo ngulomkuhlane. Lonto yaba lolukulu udano ku-Tshaka.

Malunga nelixesha sifike kulo watwasa u-Tshaka, wapupa wabaqonda nabatakati. Lonto ibonakala susela esitukutezini sokuhlala angahambi nomkosi. Yinto yokulibazisa nokudlulisa ixesha.

Okunye ute, umkosi ungeko, wahlanganisa isifazi esikufupi, wababuza bonke ukuba banazo-na impaka; yeyona mfene yelozwe leyo, nakuba iyinto efuywayo. Bakanvela bavuma. Kwafa ngalomini abafazi aba kwi 350 ngalomcimbi wezimpaka.

Kanti uya eweni njalo. Upupe ebona u-Mbiya wakulo Dingiswayo abeqelene naye engumfana. Lamxelela elitongo ukuba u-Senzangakona uyalwa, uti abantu bakwa-Zulu bayadangala, batanda ukokotama baziyolise—ukubusa—kanti intshaba zabo ziseko. Malunga nokuvela ko 1828 uhlanganise amabuto onke, wawagxeka esiti yinkunkuma—ukukulela ngoqo. Wayindulula yonke lonto wati mayiye kucita ama-Mpondo ibulale u-Faku. Ubehle weva u-Faku wenza msinya waya kutsho emahlatini e-Gosa, kwasaba into yonke. Wabuya umkosi ungalwanga ungenazo nenkomo zakuyapi. Walwa u-Tshaka wati "Ukukulela ngoqo udangele." Wawundulula kwalo po ungapumlanga, ungalwanga nokudla kwasekaya, ujacekile luhambo olunzima. Olaziyo ilizwe wolugonda uhambo lokusuka kwa-Dukuza luye e-Gosa lubuye. Wati mawuye kubulala u-Soshangana, le empumalanga.

Wahamba waya kungena elizweni elibi, eline fiva malunga necweba lo-Maputa pezulu ngase-Delagube. Wahlahleka wabadula bapela abantu yifiva nendlala. Abaze bambona nalo Soshangana, kudala aliguqulayo igama lake wangu-Manukuza, nanko esilwa ezake imfazwe kwa-Gasa. Wajika umkosi usiza udanile, induna eziwupeteyo zisoyika uknbulawa ngu-Tshaka.



## UKUFA-KUKA TSHAKA.

U-Dingana no-Mhlangana badinwa usa singa paya, badinwa baruquka, bateta no-Mbopa ka-Stayi isicaka, sika-Tshaka bamceba u-Tshaka. Itemba labo liku-lento bayibonayo izakwenzeka emkosini, ukwenzakala kwawo luhambo olunendlala nefiva, nokubuya uruqu-kile, usoyika ukubulawa. Bati ukuba u-Tshaka sika-wulezile sambulala induna ezibuya nomkosi zingeka biko ziyakubulela sisinde njalo. Bazigulisa abanina-we baka-Tshaka babuya endleleni no-Mbopa lowo.

U-Tshaka wayotuka kakulu into yokubuya kwabo; wapupa ebona u-Mbopa esisicaka somnye ukumkani: Kuse nge 24th September 1828 u-Tshaka walixela elipupa kudade otila, yena wahlebela u-Mbopa Ubonile umfo ukuba elolanga liyakutshona engaliboni. Wateta no-Dingana, wati konakele; mabayi futshanise lento yabo. Bancedwe kukufika kwamadoda aye tunywe intsiba zendwe. Akanelanga zezi-ntsiba u-Tshaka, wapuma ku-Dukuza, waya kuteta nalamadoda kumzana okufupi. Wahamba nexego u-Nguyazonke, uninalume umtakwabo-Nande. Walwa nalamadoda ebuza ukuba alibele yini, intsiba zingeko nje. Ufike xa kulapo u-Mbopa wababeta wati mabapendule, babaleka besiti bazakusikwa. Wabuza kuye u-Tshaka esiti ubaxotela nina, ukaŋgele ku-Mbopa eflatele utango. Kanti u-Dingana no-Mhlangana bayamcotela besitele ngotango. Wamhlaba u-Mhlangana, wawufaka pezu kwe ghalaba lokohlo, waseleko no-Dingana wamhlaba naye. Utete linye u-Tshaka wati "Yinina banta'kabawo," wawa bamgqibela seleko no-Mbopa. Bambulala no-Nguyazonke.

Basaba baya emahlatini abantu abakwa-Dukuza besiti kuzaku dilika izulu ifile nje Indlovu emnyama. Sasala apo isidumbu kwasa ngengomso besiposa esiseleni bavingca. Bate makube kubamba u-Mbopa apa kwa-Dukuza, bahamba bobabini bahlanganisa amadoda baya kuvingcela u-Ngwadi ozalwa ngu-Nande ezalela u-Ngendeyana. Bamfumana emzini wake ongu-Wambaza pakati kom-Foloji omnyama nomhlope.

Walwa, bambulala etimbisa. Kwaxabana ngoku u-Dingana no-Mhlangana ngalento yobukosi. U-Mbopa wangaku Dingana wabulawa u-Mhlangana.

Wahamba u-Dingana waya kuhlala kwa-Bulawayo, walindela apo ukufika komkosi. Zafika induna eziwupeteyo zayiva lento, zabulela kuba ziza zixalile ngento eyakwenziwa ngu-Tshaka. Zabeka u-Dingana, kuba u-Tshaka akananyana. Ezinye zazifuna u-Dingana kwamhla mnene.

Kwaba njalo ukufa kuka-Tshaka Wafa eneminyaka emashumi mane anamnye ezelwe. Wafa kufe izigidi ngezipitipiti ezaqalwa nguye. Ladyobeka lonke ilizwe ngegazi ukusuka e-Mtata kuye e-*Victoria Nyanza*.

Yiyo lonto abemfundo bati u-Tshaka ngu-Napoliyon womzantsi *Africa*.

