

UCETSHWAYO

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AMAZWI OMLOBI

Namhlanje-ke nginiphakela ngoCetshwayo, “uJininindi omnyama, Ongabubende bengonyama,” iNkosi edumileyo yakwaZulu ngoba yalwa nabelungu.

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.

Ngiyadabuka nxashana kunjalo kwazise noma bengingahambela izigodi abakuzo labo kangisho nempela ukuthi ngingabaqeda nabo. Kodwa ngineqiniso lokuthi akusalinga lutho olukhulu kangako kulencwadi obekusweleke kwaziwe ngalenkosi yakithi. Nakho lokho okuseleyo mhlawumbe kuyovela lapha ngamanye amazwi, ngoba phela abantu kabayixoxi ngokufanayo indaba ngisho yenzeke beyibhekile bonkana.

Ngilinge ukuba ngiveze izizathu ezabangela ukuba abelungu bahlasele kwaZulu, oku iyona ndaba emqoka kakhulu lapho kuxoxwa ngoCetshwayo. Lezizizathu, nabelungu imbala, kabavumelani ngci ngazo, abanye babika imibiba abanye babika ibuzi. Kodwa-ke mina ngibone ngokwami nami emva kokuhlola isimo sezinto ngaleyonkathi. Okuvela obala futhi lapha yimibango engapheliyo kwabakwaZulu oku iyona isibili eyaqeda umbuso lo wakithi. Naye uCetshwayo uqobo lwakhe wacetshwa yibo abegazi lakhe, ngakho ukubanga lokho.

Nanso-ke indaba ngiyibeka phambi kwenu bakithi. Nixolele amaphutha.

R. R. R. DHLOMO.

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INKONDLO

UZulu laduma obala!
Lapha kungemunga kungemtholo,
UHLamvana bhulu'mlilo
Ubaswe uMantshonga benoGqelemana
Inzima Lemnyama
Engabubende bengonyama
Ibiqhutshwa uMseleni benoNongalaza
Beth'ifanele ukuyakusikwa izihlangu uMkhweyantaba.
Bathi: Iyekeni ubumnyama bayo buyesabeka.
Ifanele ukuyawucela imvula kwaNkosinkulu
Unqabel'abantu ukudonsa
UManz'aphum'ezimbotsheni zoMtshezi.
Isiguqa esizifulele ngamahlamvu,
Enqabeni kwaDludluma kokaMsweli.
Umsindo okuntlingwe ngowani?
Ubangwe ngabas'eNtengweni nabakwaKhinya.
Uxokozelelwe ngabaseNtengweni nabakwaKhinya
Baxokozelela indlondlo yakokaTshana
Bathi: Ndlondloni lena engabhuli maphiko.
Izindlondlo zonke ziwabhula amaphiko?
Ozingele izwe laseNhlungwane ngomubhumbuluzo.
Amavaka aseNgwegweni naseNdlondlweni
Abaleka abangazela.
Ikhab'elimile lodwa ngaseNhlungwane
Amany' amakhab'emile izixexelegu
Thambekeka wena owaliwayo,
Thambekeka, wewus'iNtambanana nangezinyembezi.
Mhla eyakudabula ngakwaNgxangaza

Abafazi bakwaNgxangaza
 Bazolal'esibayeni njengamathole,
 Kaz'amathole azolalaphi?
 Uye wadabula kuMlaba,
 Obezalwa ngoKhwani;
 Wafika wamnik'inyanda yemkhonto;
 Wathi: mntaka Ndaba!
 Uzubahlabe nasemehlweni.
 Inyathi kaNdaba!
 Empondo zimakhenkenene
 Bayivimbele ngamaphand'emkhonto,
 Beth'uMhlathuze kayikuwuwela;
 Uth'esewuwela,
 Wayesewuwela ngamakhand'amadoda.
 Watshikizel' uMatshikizel' omnyama
 Edondolozela ngenhlendla yakhe ebimathatha,
 Impi yakhe eyakuyibuthis' eNdlwayini,
 Wazihlaba kanye namathol' azo
 Kwathiwa: Ziyeke lezo mntaka Ndaba
 Ngezika nyoko mkhulu, ezikaLangazana
 Watshikizel' uMatshikizel' omnyama
 Edondolozela ngenhlendla yakhe;
 Eyoshona ngesikhala
 SikaMpehlela noMaqwakazi;
 Eya ngoNohadu, obezalwa uMsweli
 Uyawukhokha umnyatheliso,
 Iqabi lakwabo lezinkabi, elimpunga,
 Uya ngoMphepha obezalwa uNdengezi,
 Uyalikhokh'iqabi lakwabo
 Elimnyama lezinkabi
 Uya ngoGawozi, obezalwa uSilwane,
 Uyawukhokh'umnyatheliso,
 Iqabi lakwabo elinkone lezinkabi
 Watshikizel' uMatshikizel' omnyama,

Edondolozela ngenhlendla yakhe
 Eyoshona ngesikhala samahlath'amabili.
 IShowe kanye neDlinza;
 Eya ngoSikhonyana obezalwa uNgqungqulu;
 Uyawukhokh'umnyatheliso,
 Iqabi lakwabo, elixub' imbala
 ISilo esimaduna, SakokaTshana
 Esikhangel'abantu baduka nolwandle,
 Nanamuhla basadukile
 Esimenyezwe uMzwili ezalwa uSiniswayo,
 Wathi ningayihlabi leyondlovu,
 Ningayihlaba, niyobe niyibangile,
 Iyawuvus' imland' emdala,
 Eyayenziwa ngoyihlo.
 UHlohlozoza ngendlov' enohlanya;
 INdlovu ethe imuka
 Babeyixokozelela
 UZitho zimagwegwe,
 Ngokugwegw'abakayise.
 UJininind'omnyama,
 Ongabubende bezingwe nobezingonyama.
 Ongangamabuya eziziba zolwandle noThukela
 USakha lukhalweni ehlanganisweni,
 Lapha kuhlanguana kon'imifula
 Kanye neyabafo,
 Kanye neyabafokazana.
 UGaqqa libomvu, lawoBathonyile,
 USibuko sikaMaphitha benoNzibe,
 Ebebezbuka ngaso beya kwaNkosinkulu
 Ohlathi limnyama;
 Limnyama konke nemizi yalo,
 Ebelinjenge belilal'izindlovu
 EzikuMakhehle.
 Igwalagwala likaMenzi,

Elisuk' eNtumeni kwabhej'iShowe,
 Kwaze kwaya kwabhej' uThukela.
 IZulu elidum' eNdulinde phezulu,
 Lazithath'izihlangu zamadoda.
 Indaba yenziwe uManqina obezalwa uNkontshela,
 Uyena othath' izinkomo zaseMangweni,
 Waye wayozithela ndawonye
 NezaseMkhweyantaba,
 Ngobethathe uNxaba kaMkhono.
 ISiziba sikaHamu, benoZiwedu,
 Esibhukudis' izihlangu zaseMkhweyantaba
 Ilanga liyakushona.
 Abantu baseNtengweni,
 Ugiyabesaba ngibasolile,
 Bazubukul' itshe, itshe linemamba.
 IMamba, yath' ukuvuka yangen'ehlathini,
 Ihlathi linembube
 Yamaphul' uBusobengwe kaNongalaza
 UMthunduluka ovuthweNdulinde
 IziGqoza ziyawulabalabela
 UdI' uNomsimekwana obezalwa uBikwayo
 Wamshaya phansi kwoludumayo eziqungeni,
 Akwaze kwabandabaza utho:
 Wamudla uMashayayishukule obezalwa uSiphingo
 Wamshaya phansi eziqungeni kwoludumayo,
 Akwabandabaza lutho.
 Wamudl' uSigombe obezalwa uMatshana.
 Wamshaya phansi ezihlambeni kwoludumayo,
 Akwabandabaza lutho.
 Wamudl' uFaku, obezalwa uMatshana
 Wamshaya phansi kwoludumayo ezikhambeni
 Akwabandabaza lutho
 UWaba lenkomo zakwa Mshweshwe
 Udunusel'uNdi noKhahlamba.

UMzingeli kaShaka benoDingane,
 Uzuzingel' ubuye nganeno mntakaNdaba;
 Ngaphesheya kukhon'abamhlophe.
 Uze uyesab'imlandemidala.
 Eyayenziwa ngaboyihlo.
 UMagwaz'eguqile, njengethole.
 USinikiniki, singamashob'oSuthu.
 Ubhukudisa abantu bengathand'ukubhukuda,
 Ngob'ebhukudisa amadoda amadala.
 Ngob' ebhukudisa uNongalaza ezalwa uNondela.
 Wabhukudis' uThemana obezalwa uNohaye.
 Wabhukudis' uMgebisa obezalwa uJokwe.
 Wabhukudis' uMatshekana obezalwa uMaqoboza
 UMamba yeVuna !
 UMaqhamusela !
 Eth' ukuvuka, yadl' abakayise.
 Wadl' uMbeduka, kwabakayise.
 UMbeduka njengesona;
 UPhaqa njengelanga;
 UTakasa njengebhoyi
 INyathi yaseNhlakanhlakeni
 INdlovu enesihlonti,
 IKhwan' elisikwa lihluma
 NgengxenyelinguPhunga,
 NgengxenyelinguMageba
 Amakhubal' edliwa uyena kwabakaMpande
 Wadl' uTshonkweni obezalwa uMpande
 Wadl' uMantantashiya obezalwa uMpande.
 Amakhubal' adliwa uyena kwabakaMpande.
 Wadl' uSomxhawana obezalwa uMpande.
 Amakhubal' adliwa uCetshwayo kwabakaMpande.
 Wadl' uMdumba, obezalwa uMpande.
 Amakhubal' adliwa uyena kwabakaMpande.
 Wadl' uDubulesinye obezalwa uMpande

Amakhubal' adliwa uCetshwayo kwabakaMpande.
 UNonzila kudla kwamagwala.
 Amagwal' adl' ububende
 ULanga phum'endlebeni yendlovu
 Nyakambe liyophuma kweyengonyama.
 IMpunzi kaNdaba
 Bayibambe ngendlebende
 Phezu kukaLangakazi
 Yadlamuluka, yadl' amadoda.
 UGuqadele !
 INhlambamasoka !

Isahluko 1

UMBUSO ODUNGEKILEYO

UCetshwayo wangena embusweni ngenkathi edungekileyo. Kwabe kusekhona ifu elimnyama phezu kwezwe elabe libangwe yimpi yaseNdondakusuka, eyalwayo phakathi kwoSuthu, iqembu likaCetshwayo, neziGqoza, iqembu le“Ndlovu enesihlonti” uMbuyazwe. Yona lempi yaseNdondakusuka isuka nje iphenjwa nguMpande ozala yena uCetshwayo lona; uyiphemba ngokuba ahluleke, eyindoda, ezele, ukuba abenesandla neso elikhaliphile ngasezindabeni zomuzi wakhe. Ukwahluleka kukaMpande kuloluhlangothi sikuveze obala lapho sixoxa ngaye uqobo lwakhe encwadini yethu yenkambo kaMpande.

Kodwa-ke nakhona lapha kuzosweleka sibukeze ngokufuphi lokho esikuxoxe kuleyoncwadi ukuze kuzwakale kahle ukuthi sikusho ngani ukuthi iNkosi uCetshwayo wangena embusweni odungekileyo. Kuyaziwa ukuthi “iLembe eleq'amanye amalembe” uShaka, wabe engenangane yena. Kwakuyekuthi lapho intombi yomdlunkulu eseyisola ukuthi isinesisu (sakhe belu!) ayabele yena uMpande. UMpande nguyena owabezala; athi-ke kamzalele kuleyontombi yomdlunkulu. Nakhu-ke sekuthi ngolunye usuku isixebe sikaShaka uMonase, wakwaNxumalo, uShaka esemabela uMpande ngoba esenesisu, sakhe belu uShaka. Uyakwazi naye lokho uMpande. Kuzohamba kuhambe-ke uMonase azale uMbuyazwe. Kuzweni kahle lokho. Phela uthuli lolu lwaseNdondakusuka lwasuka lapho. UMonase lona uzala futhi uMantantashiya noMkhungo noBatho-

nyile, intombazana.

Kuthe kunjalo iNkosi uShaka walobolela uMpande uNgqumbazi wakwaZungu. Emlobola kuyise uTshana. Nabala kwaba njalo. UNgqumbazi waba yinkosikazi kaMpande, wazala kuye uCetshwayo. UNgqumbazi walotsholwa ngezinkomo zikaShaka; kube kuyilapho singezwa ukuthi uMonase walotsholwa.

Ngalenkathi uMpande wabengakabusi. Kulapho-ke sekuvela elinye izwi okuthiwa laphimiswa nguye futhi lokuthi oyena eyobusa lapho esefile yena nguMthonga owazalwa intandokazi yakhe uNomantshali kaSiguyana. Konke lokhu kukhomba ubungxoviya besimo sezinto ngalenkathi; futhi kuzoveza obala ukuthi umbuso lona wakwaZulu wabusudungekile kakhulu ngenkathi uCetshwayo ebusa. Umuntu ofundayo ngesimo lesi esisenekayo obala uyakhanyelwa ukuthi uMpande nguye uqobo owaxabanisa amadodana akhe ngokubika imbiba abike ibuzi. Kwabe kungeke kwenzeke ukuba athi yena uqobo ewashayanisa ngamakhanda ngoba wona ezalwa ngabafazi abanezikhundla ezingafaniyo enhliziyweni yakhe, adlule athandane abhekane kahle. Nempi lena yaseNdondakusuka kuthiwa yaqhathwa nguye uqobo uMpande ngoba efuna khona ukuba uMbuyazwe noCetshwayo babhuqane kusale uMthonga. Yikho nje waze waphumesa nezwi eseliyisaga namhlanje: “Uyadela uMakhasana owabona izingqungqulu zishayana”. Enye futhi into okusweleke siyibhekisise ngalenkathi ngeyokuthi namaBhunu abesengene ngesiphanga ezindabeni zombuso wakwaZulu, kwazise abenezivumelwane ezithile abezenzile noMpande mhla emelekelela empini yakhe noDingane.

Kuvele nezwi lokuthi namhla esembeka uMpande amaBhunu ukuba abuse uZulu kuthiwa athi kuye kawatshengise oyena nkosana yakhe, oyobusa mhla esefile uMpande. Yena-ke kuthiwa wawakhombisa uCetshwayo.

Kakusiyona into encane-ke leyo yokuba ngaleyonkathi izwe labe selimi ngothi. Futhi kuzovela nalapho sesiphakathi nendaba yethu lena ukuthi namanye amachaphazelo aninda uCetshwayo amvuselele izitha abebangwe yizo izivumelwane ezenziwayo nguMpande namaBhunu ngezwe awapha lona, ewabonga phela ngoba emnqobele isitha sakhe esikhulu uDingane. Okwathi lapho esemahlulile uDingane uMpande wawanika izinkomo eziyizinkulungwane ezingamashumi amane, ewesula izinyembezi. Athatha lonke izwe kusukela eMzimvubu kuyothi ngci ngeMfolozi eMnyama. Kusuke oKhahlamba kuyothi ngci olwandle.

Isithabathaba sezwe !

Kasizwa lapho kuxoxwa ngalezizindaba ukuthi uCetshwayo wabezivuma yini, ikakhulu ngoba nguye inkosana owabe ezobusa emuva kukayise zimthinte naye lapho esebusa. Sithanda ukunokondisa ngempela lapha ngoba abelungu lapho bexoxa ngoCetshwayo bagcizelela ekuthini wabe ngumuntu oyisilwane ethanda nokubulala abantu. Bathi yikho lokho okwaphemba umlilo owashisa, wabhuqa izwe lakwaZulu. Thina-ke siqonde ukuhlolisisa isimo sombuso wakwaZulu ngayo lenkathi engakabusi uCetshwayo ngoba kuningi esikubonayo kwenziwa nguye uMpande okwabe kuzomphatha kabi uCetshwayo lapho esebusa.

Khona nje ukuba uMpande amnqobe uDingane umfowabo ngosizo lwamaBhunu ezowaholela isithabathaba somhlaba nangezinkomo kwakungeke kulihlalise kahle izwe lapho esefile lowo owenza lezo zivumelwano; sekubusa omunye endaweni yakhe owabengazenzanga yena.

Kanti-ke khona lapho kulengxoviya kuzobuya kuvele impi yaseNdondakusuka eyayiqeda nya inhliziyi kaMpande yamenza angamthandi neze uCetshwayo aze amqalekise ngesiqalekiso esesabekayo. Futhi lapho siqaphelisisa ukuma kwezinto ngalenkathi kasilizwa izwi nelilodwa

elithi uCetshwayo wake wameyisa ngesenzo uyise uMpande phezu kwokuba wathi efa nje uMpande kwasekubusa yena uqobo uCetshwayo noma wabengakabekwa phela, kwazise wabesawadla amabele uMpande.

Ibalana esilizwayo nalo futhi bungekho ubufakazi obuthi walikhipha izwi uCetshwayo lokuthi lesosenzo masenziwe.

Sisho phela ukubulawa kukaNomantshali. Siyeza kuleyo esigabeni sayo esiyifanele.

Kuthe-ke ukubika imiba nokubika ibuzi kukaMpande kwaphemba omkhulu umonakalo lapha ekhaya. Ukuma kwomuzi kaMpande nakho futhi kwabasengathi nakho kuvumela umbango lowo. Imizi lena yabigqagqene kakhulu okaNgqumbazi nokaMonase. Phakathi kwayo kumi okaMpande, eMfolozi eMhlophe. UNGqumbazi nabantabakhe eNingizimu noMhlathuze, uMonase wabe eseMfaba, eNingizimu neMfolozi eMnyama. Kwaba sobala-ke ukuthi abavuna uCetshwayo bazobuyela ngakuye, nabavuna uMbuyazwe, babuyela ngakuye uMbuyazwe. Iqembu lakhe lizibiza ngokuthi iziGqoza; elika Cetshwayo lizibiza ngokuthi uSuthu. Leligama lokuthi uSuthu lavela mhla uZulu edla izinkomo zikaSikwata inkosi yabeSuthu, ezabe zizinkulu, amanzi lawa ziwagambalaqela nje lapho ziphuzayo. Kwathi lapho zifika zethusa uZulu; kuthe-ke lapho izinsizwa sezizibona ziphuza amanzi ngamandla, zathatheka kakhulu. Zithe nazo lapho seziphuza utshwala zathi yithi uSuthu olumpondo zigubuzelana. Kwase kuba isaga njalo leso seqembu elilandela uCetshwayo.

Kakubanga sikhathi eside emva kwalokho idumelane eNdondakusuka. Yalwa mhla zimbili kuDecember ngonyaka ka-1856. EkaMbuyazi yahlushwa ukuhamba nabesifazana nabantwana ilokho okwayikhubazayo nalapho isilwa. Futhi uSuthu lwabe luluningi kakhulu luyizinkulungwane ezingamashumi amabili lapho besho.

Wathi ukuba akubone lokho uMbuyazwe, nanguya ewela uThukela eyocela usizo emaNgisini. Kodwa kaze aluthola kwavuma uJantoni (John Dunn) kuphela owa-besebenza ehovisi ngaphesheya kwoThukela. Yena waqoqa idlanzana labantu, weza wazihlanganisa namabutho kaMbuyazwe.

UMbuyazwe lona kakwaziwa ukuthi uwelela esilungwini nje wabebaleka yini noma wabe eyocela usizo emaNgisini njengalokhu kwenza uyise uMpande eyocela emaBhunwini mhla exabene noDingane. Kodwa ukubuyela kwakhe kwaZulu phezu kwokuba esebonile ukuthi amabutho kaCetshwayo maningi kunawakhe kukhomba ukuthi wabenaso isibindi.

Siyezwa kushiwo ukuthi nawo lombango wacishe waphela nje ungumbango kakwaliwa ngoba kuthiwa uMbuyazwe wabemadolonzima ngokulwa. Nango-ke uMantantashiya umnawe wakhe emqhubela phambili.

“Kawulwi, mfowethu ?”

“Qha. Kangiyiboni indlela engingalwa ngayo,”
Kuphendula uMbuyazwe.

“Kawuyiboni indlela ? Ufuna yiphi indlela ?”

Athule uMbuyazwe.

Aphinde futhi uMantantashiya.

“Mina ngithi uyamesaba uCetshwayo. Kalikho elinye izwi. Uligwala wena.”

Lelizwi limphathe kabi uMbuyazwe. Limenze azilungi selele ngempela ukulwa. Kanti kuzothi nalapho eswelela esilungwini kuvele elinye futhi izwi elingamphathanga kamnandi.

Kwathi lapho eswela kwavela izwi elithi,

“Useyabaleka uMbuyazwe wenza esikaMpande.”

Ingabe yiwona yini lawamazwi amcindezela uMbuyazwe ukuba azilahle amathambo alwe, kasazi. Lona iqiniso lithi wathi eseluwelile uThukela wabuya wabuyela kwaZulu

walwa nomfowabo uCetshwayo.

Yalwa-ke impi eyesabekayo, kodwa kayathatha isikhathi eside, kwazise ukuthi uSuthu lwabe luluningi kakhulu. Lwazibhuqa iziGqoza.

Ilwa nje impi uCetshwayo uhlezi egqumeni eliseduze, ubukela ukulwa kwayo. Uhlezi okwomuntu okhulekayo. Ukhothome, ikhanda ligebile, libheke phansi esihlangwini abequqe kuso. Lesisihlangu kuthiwa ngesikaMbuyazwe, silethwe lapha kuCetshwayo ngemilingo emikhulu yenyanga kaCetshwayo. Kanti ukhothome phezu kwaso nje weleka uMbuyazwe ngesithunzi sakhe. Ilwa nje uMbuyazwe kanaso isihlangu sakhe sempi ngoba nasi phela uCetshwayo eguqe phezu kwaso. Impi yazesinda iziGqoza yemuka nazo. Kwafa abantu abaningi kakhulu kulempi. Izidumbu zabonwa elwandle eThekwini zabafayo, abanye bebulawa uThukela.

Wafela lapho uMbuyazwe.

UMbeduka njengesona
UPhaqa njengelanga
UTakasa njengebhoyi
INyathi yaseNhlakanhlakeni
INDlovu enesihlonti
IKhwani elisikwa lihluma !

UMpande wathi ukuba ezwe ukuthi wahluliwe uMbuyazwe wafa nabanye abantabakhe wathi kuMkhungo kabalekele esilungwini ayekobhaca khona, esaba ukuthi uzobulawa naye lapho uCetshwayo esebusa. Inhliziyo kaMpande yagxaza igazi ngemva kwempi yaseNdondakusuka lapho kwafela khona abantabakhe. Waqumbelana kakhulu enhliziyweni yagaya izibozi ngoCetshwayo. Kanti-ke iseza inkathi lapho uMpande uqobo ezomqalekisa uCetshwayo ngesiqalekiso esesabekayo. Lapha-ke besiveza okwadunga umbuso wakwaZulu ngalenkathi nokuthi uCetshwayo uthatha isikhundla sikayise nje izwe kaliselihle

nempela.

Kepha kukho konke lokhu kasilizwa nelilodwa izwi nesenzo esenziwa nguCetshwayo esikhomba ububi bakhe nokukhohlakala kwakhe. Ngoba naye uMpande waze wazifela uCetshwayo engazange amphathe ngesandla.

*Isahluko 2***UKUKHULA KUKACETSHWAYO**

Ukunqoba kwakhe impi yaseNdongakusuka kwenza ukuba uCetshwayo abenamandla amakhulu ezweni. Kanti eqinisweni yathi ilwa kwase kubonakala ukuthi uCetshwayo usezinhliziyweni zeningi labantu bakayise, ngoba kwathi nalapho uMbuyazwe esewela uThukela kazalandelwa liningi labantu. Basala ngakuCetshwayo ngisho uMasiphula uqobo. Kusobala-ke ukuthi ngalengkathi uCetshwayo wabethandwa ngabantu bakayise.

Okunye esithanda ukukubeka obala kusuka nje phansi yisimilo sonwabu sikaJantoni. Lomlungu kwathi lapho uMbuyazwe eyocela usizo kumaNgisi wavuma yena ukuba azomsiza. Kuthe lapho esahluliwe uMbuyazwe, esikhundleni sokuba abuyele lapho ayekade ehlala khona, wasuka wazidlisa satshanyana ngakuCetshwayo. Lapha kuCetshwayo waba negama nje impela waze waganiselwa, wazala izingane kulabo bafazi. Waphenduka umZulu kukho konke, ngaphandle kwesikhumba sakhe esimhlophe. Kodwa phezu kwalokho kwathi lapho sekuzohlasela abelungu kwaZulu nanguya uJantoni esebuyela ngakwabakubo esemlahla phansi uCetshwayo.

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ntshali.

UNomantshali lona wabe yintandokazi kaMpande, okwathi uthando lwakhe selunamandla kakhulu ngakuNomantshali lapha, zavela izifamona zamotha uNomantshali zathi uyathakatha. Zathi uMpande kasasuki nje ecaleni kwakhe yingoba embambe ngemithi yakhe emibi.

Lelilizwi laza lafinyelela nasezindlebeni zikaCetshwayo; kodwa elona lizwi lamqedela uCetshwayo lamenza ukuba afune ukumbulala uNomantshali, ngelokuthi uMpande usefuna ukubeka uMthonga ozalwa nguNomantshali abe yinkosi yakwaZulu! Nango-ke uCetshwayo esephaka impi iholwa nguBhejana ukuba iyovimbezela eMdumezulu lapho uNomantshali wabehlala khona. Impi eyaphakwayo nguCetshwayo kwabeku uSuthu. Lwathi lufika base beqile oMthonga noMgidlana, beqela emaBhunwini. Yafica uNomantshali yedwa yamthatha yaya kombulala.

Nakhona lapha kwahlaluka lapho impi isimbulele uNomantshali ukuthi uCetshwayo wabengashilo ukuthi ize imthathe kuMpande, wabethe akayobulawa uNomantshali nabantwana bakhe kodwa engashongo ukuthi bamthathe kuyise. Kwamthukuthelisa kakhulu lokho. Kodwa kakusizanga lutho ngoba kwasekwenzekile futhi kwase-ngathi nguye uqobo lwakhe uCetshwayo othe makabulawe phambi kukayise.

Lesisenzo sayiqeda nya inhliziyo kaMpande, wamqalekisa ngeziqalekiso ezinkulu uCetshwayo wathi.

“Ningenze nje! Liyoqhakazeka izinkanyezi! O! Ubehlisele isikhumba sezulu, sibathi mbo bonkana!”

Waliqalekisa izwe uMpande, futhi kusukela lapho kazambeka neze futhi kahle uCetshwayo.

Kulapha-ke futhi sekuzongena isihlava esibi ekubuseni kukaCetshwayo engakafi nokufa uyise uMpande. Sizwile ukuthi kwathi ukuba ilwe eyaseNdongakusuka ehlulwe uMbuyazwe neziGqoza zakhe, unina uMonase wawelela

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esilungwini waza wayofika eMgungundlovu lapho ahlala khona. Weqa nendodana yakhe uMkhungo, kodwa basala abanye abantwana lapha kwaZulu.

UMkhungo phela nguye lowo futhi okwabe kusengathi uMpande angase ambeke yena ebukhosini. Kanti kuzokuthi emva kwalokho esenentandokazi yakhe kube sengathithi usethanda ukumbeka uMthonga ozalwa nguNomantshali.

Bonke laba beqa oMthonga noMkhungo. UMkhungo yena weqela emaNgisini eMgungundlovu, uMthonga noMgidlana beqela emaBhunwini. Kuthe kunjalo kasatholwa isidumbu sikaMbuyazwe emva kwempi yaseNdongakusuka. Sabe siyafunwe phinde sitholwe. Kwase kuba yindaba njalo leyo. Sekuthiwa uMbuyazwe kafile, usemaNgisini naye. AmaNgisi ahlose ukuba kuthi mhla kufa uMpande azombeka, mhlawumbe abeke uMkhungo.

Lomoya wabhebhetheka impela phakathi kwezwe. Kwamhlalisa kabi lokho uCetshwayo.

Hayi-ke kuthe ngonyaka, olandela lowo eyalwa ngawo eyaseNdongakusuka, lokhu phela yalwa mhla zimbili kuDecember 1856, uMasiphula wabiza omkhulu umhlangano okwathi izwe selibuthene wamisa uCetshwayo ukuba abambe uMpande ubukhosi, kwazise uMpande wabe esahlulekile engasakwazi nokunyakaza enziwa ukuzimuka okubabazekayo. Kwabekwa uCetshwayo ukuba ampha-thele umbuso. Nembala lakuvuma lonke izwe lokho. Kusukela lapho-ke uMpande waseba yinkosi ngegama nje, ubukhosi bonke sebuphethwe nguCetshwayo. Izwe lonke selibheke yena. Yikho lokho okwabangela uSomtsewu agquzane noCetshwayo okwokuqala nje belamelana ngamehlo. Lendaba yasuswa ukuba uSomtsewu asuke eMgungundlovu eze kwaZulu ethi uzokhalela uMpande ngabantabakhe abafela eNdongakusuka. Athi angaqeda lokho acelele uMonase noMkhungo ukudla. Okunye futhi ayekubabele ukuzobulala uhubhu kabhejane lowo owayesedunge izwe ethi

abelungu bafihle uMbuyazi noMkhungo ngoba befuna ukubabeka esikhundleni sikaMpande lapho esefile.

Hayi-ke afinyelele kwaNodwengu umuzi omkhulu kaMpande ehamba nenduna yakhe uNgoza.

Waqala ngakuMpande yena phela owayeyinkosi kwaZulu.

Wathi:

“Ngizokukhalela, Mpande, ngabantabakho abafela eNdongakusuka. Ngilethwe izinyembezi lapha kuwe, ngoba abanye babo abasindayo ekufeni babalekela kimina eMgungundlovu. Okunye futhi engize ngakho, Mpande, nakhu. ‘Ngizobacelela nokwasesiswini; balambile.’”

Esho bona oMonase noMkhungo.

“Futhi ngizolanda laba abaseleyo ngoba unina uya-bakhumbula.”

Usho uBathonyile nabanye abasalayo.

Aphendule uMpande.

“Ngikuzwile wena kaSonzica. Pho, kakuyi ngami; sekuphethe uCetshwayo phela. Uma bekuya ngami ngabe kangikhulumi nakukhuluma, ngabe ngithi nampaya bathathe. Ngikunike nezinkomo lezo, bahlabe badle abantabami.”

Adlulele kuCetshwayo.

Kanti udlula nje amazwi akhe akade ewakhuluma laphaya kuMpande asefinyelele kuCetshwayo, kwazise phela noNgoza wabede ebeka elakhe naye. Okwafike kwamthukuthelisa uCetshwayo ukuba ezwe kuthiwa uNgoza lona uye wayongena esigodlweni eya kokhuluma nabantwana phela oBathonyile. Qha, afike kuCetshwayo uSomtsewu esaziwa ukuthi ufikile lapha ekhaya. UCetshwayo amhlabise njengomthetho wezwe. Bese ethi:

“Kulungile-ke ngoba sewufikile sengizobikela amadoda oze ngakho.”

Kube kuphela okwalolo lusuku. Kuthi ngelanga

elimisiweyo akhandane uZulu abe zinqwaba enkundleni leyo. Amabutho ehlobe ephelele, naye uCetshwayo imbala evunule.

Amabutho asekhethela uSomtsewu, inkosi uCetshwayo ehlezi naye lapho. UMpande yena owabesahluleka ukuhamba ngamandla wabehlezi enqolaneni abade bemthwala ngayo lapho ehamba lapha ekhaya. Kubuthenwe impela. Sekumnyama nje esibayeni lapho kwabe kubuthenwe khona.

Qha-ke afike-ke uSomtsewu khona lapho uZulu esekhandene; afike umlungu wansondo engazi nokuthi kuphi, kwazise wabenesibindi.

Afike aqhube wona amazwi awabeka phambi kukaMpande esililo. Athi uze ngesililo sokufa kwabafolwabo oThukela. Uzomkhalela ngoba phela usesele yedwa uCetshwayo; athi ewagwinya lawo esililo abebeka isikhalo; ekhalela uMonase oseMgungundlovu. Kusobala ukuthi uSomtsewu wabeqonde ukuzobathatha abantwana bakaMonase aphindele nabo eMgungundlovu kunina owabesebakhumbule.

Aliveze nalo lelo. Aveze nelokuthi uzobacelela ukudla ngoba phela bayalamba laphaya eSilungwini.

Kanti ukhuluma nje uSomtsewu eqephuza, exova isiZulu nesiXhosa, uCetshwayo lona usethukuthele usefile. Ingabe wabecasulwe nguNgoza yini noma amazwi kaSomtsewu kakuqondakali kahle. Kodwa uthe esuka lapho izwi lokuqala amphendula ngalo uSomtsewu ngelokuthi:

“Ngoza ! Into obuyilande laphaya esiGodlweni yini?”

Basimze bashaqeka nje bonke lapho bezwa inkosi iphendula ngalelo; kulapho sebeyibona ukuthi seyithukuthele.

Athi esagwinya amathe uNgoza, lokhu phela nomphimbo wabe sewomile uvalo, amnqume ulimi uSomtsewu amphendulele:

“Qha, kakukho lutho abeluyele esiGodlweni uNgoza; wabeyobona abantwana phela eyokhonzela nonina.”

UCetshwayo athi:

“Mlungu, kangikhulumi nawe ngikhuluma noNgoza !”

Kalithandanga lelo neze uSomtsewu lokuthi “mlungu” eyinkosi yakwaNdabazabantu.

Aphinde futhi uCetshwayo, ebuza kuNgoza ukuthi wabelandeni esiGodlweni.

Avimbe futhi uSomtsewu ephendulela uNgoza. Kube kubi impela manje. Ziphendule izinduna nezikhulu ziphendula uSomtsewu ngeze ngakho. Kungabikho neyodwa emvumelayo; zonke zibabaze umhlola lowo wokuthi uzolanda abantwana sengathi ngabakhe kanti ngabaka-Cetshwayo lona abalande kuye.

Kanti uzothi ephinda futhi uCetshwayo abegalela kuye futhi uNgoza. Sonke lesisikhathi uCetshwayo kayiphenduli nakuyiphendula yonke lembude ebikwa nguSomtsewu. Uthe ukuba aphenndule futhi uSomtsewu engafuni nje nempela ukuba uNgoza athi vu, mamo uCetshwayo ! Lapha usethukuthele usebila kasabhekeki. Sekuthi kamqede uSomtsewu, uthe efunga nje ethi, “Ngimphande uNzibe ekwaSoshangana, ngase ngife manje !” kwase kukubi impela.

Lapho-ke uMasiphula kaMamba; indunankulu yakhe, agxume akhuze athi,

“Kahle, Ndabezitha ! Walibulala izwe na ?”

Sekukhuza nezinye izinduna sebebona ukuthi sekungase kusuke isidumo esingabulala izwe lakwaZulu uma uSomtsewu ethuka eselimala lapho.

Alikhiphe elokugcina uSomtsewu lokuthi yena uyimbila emhlophe, ethi lapho ibulewe kuzingelwa izwe life. Wathi uma uCetshwayo walokotha nje wamenza kabi uyobe uzithezele olunenkume.

Eqinisweni kwacishe kwaphinda esikaDingane nama-

Bhunu eMgungundlovu kaDingane, lapho abulala khona oPiti ngobunyoka. Nakhona lapho kuCetshwayo amabutho ayekhandene abe esethanda ukusondela phela. Zasebenza zajuluka izinduna ziwakhuza. Kwacishe kwaba kubi ngempela.

Qha, labuye ladamuka lelofu. Ahlatshiswe-ke manje uSomtsewu ukudla komphako; kodwa baqala benqaba ukumnika izinkomo zikaMonase, kodwa baphetha ngokumnika futhi. Ahambe njalo uSomtsewu. Lokhu kwabe kulusuku lokuqala lokuhambela kukaSomtsewu kwaZulu, ngithi unyaka kwabe kungu-1861, yiwo-ke lonyaka okwaqala ngawo ukuba kukhanye abakwaZulu ukuthi kanti abelungu eMgungundlovu bayamazi uCetshwayo ukuthi nguyey inkosana kaMpande ngoba phela kwabe kusengathi abelungu bazobeka uMkhungo ebukhosini.

Ukufika kukaSomtsewu kwaZulu ezokhala ku-Cetshwayo noyise kwabakhanyela ukuthi nguyey uqobo uCetshwayo owaziwayo. Kusukela mhla lokho-ke kuze kube mhla uMpande ekhothama ngo-1872 izwe leli labe selibuswa nguCetshwayo, uMpande esahluleka nokunyakaza kodwa lokhu.

Isahluko 3

UKUBEKWA KUKACETSHWAYO

Inkosi uMpande wakhothama ngonyaka ka-1872 watsalwa emzini wakhe omkhulu ayewuthanda kakhulu kwaNodwengu. Kwaphela unyaka wonke kusahleliwe kuziliwe; kuthe ekuqaleni kwonyaka ka-1873 uZulu wathuma izigijimi eMgungundlovu ziqhuba izinkabi ezine ezabe ziyisipho sikaHulumeni.

Zafika nezwi elithi.

“UZulu udukuza ehlane uyaphuphutheka nje; kazi lapho eqonde khona. Umoya weNkosi umukile isizwe sesintula umalusi. UZulu ucela ukuba uHulumeni athume uyise wesizwe, uSomtsewu, ukuba azombekela uCetshwayo esihlalweni sikayise uMpande ukuze isizwe siphile futhi.”

Owabeyinhloko kaHulumeni eMgungundlovu kaza-sivuma lesisicelo esithobekileyo nesilethwe ngomoya omuhle nomnandi.

Kodwa izigijimi zazezafika izikhathi ezintathu eMgungundlovu zithunywa nguZulu. Kuthe ngokwesithathu sezwakala isicelo sazo ezindlebeni zikaHulumeni. USomtsewu wasuka eMgungundlovu eqonde khona kwaZulu eyobeka uCetshwayo.

USomtsewu wayehamba namabutho ayikhulu nama-butho ayishumi nezibhamu ezinkulu ezimbili lezi ezizishaya ombayimbayi, nabantu abangamakhulu amathathu amabutho phela kaHulumeni waseNatal. Wahamba nge-ndela yaseNsuze ezansi noThukela. Badlula eShowe bawela enhla noMlalazi noMhlathuze, bakhwela eMthonja-

neni, baze bayothi qathatha esihlanjeni seMfolozi. Bamisa lapho eduze nenxiwa loMgungundlovu kaDingane.

Sibuyele emuva sibone uCetshwayo esuka naye kwaNodwengu eseqonde khona eMahlabathini elandelwa abantu abaningi kakhulu. Bonke laba kwabe kungabantu abamthanda isibili uCetshwayo, ababezihlanganise naye ngakho konke.

Kanti khona lapho babengaphelele. Babengekho lapho oZibhebhu kaMaphitha kaSojiyisa.

Wabengekho uMnyamana kaNgqengelele kaMvulana.

Wabengekho uHamu kaMpande kaSenzangakhona.

Laba kwabe kuyizikhulu zakwaZulu njengoba amabizo abo ezwakala nje. Nabo base benabalandeli babo abaningi, sekukhona kubo "ukuvusa umhlwenga" njalo nje lapho kubuthenwe bengathandisise ukuba ngaphansi kuka-Cetshwayo, ikakhulu uZibhebhu, yena waze wavela obala, uqobo phakathi nendaba yethu lena.

UHamu noMnyamana babeneqembu linye lihlangene, uZibhebhu enelakhe yedwa. Kanti uCetshwayo useze wafika eMakheni lapho athi ukuphumula khona kwazise phela wabeqonde eMahlabathini. Uthe esahlezi nje lapho nabalandeli bakhe aqhamuka uthuli lawamaqembu, omabili eqonde khona lapho inkosi uCetshwayo emise khona. Kwaba kubi impela kwabasengathi izodumelana, kodwa kakwaze kwabanjalo. Yahlangana yonke lapho.

Yasuka yonke-ke seyiqonde eMlambongwenya, umuzi omkhulu kaSongiya kaNgotsha wakwaHlabisa ozala uMpande. Kulapha-ke lapho uCetshwayo abekwa khona ngosuku lwesithathu kuSeptember ngomnyaka ka-1873. Ubekwa nguSomtsewu phela yena, owaziwayo kwabamhlophe ngelokuthi ngu Sir Theophilus Shepstone.

UZulu owabebuthene lapho eMlambongwenya wabeyizibi; abelungu, abantu bokubala abantu, balinganisa ngokuthi wabeyizinkulungwane eziyishumi. Kuyifu nje

elimnyama.

Amabutho kaCetshwayo oNokhenke, oMbonambi, oDududu, oKhandempemvu nawoNgobamakhosi abelapho. Yiwo phela abezomkhetela uSomtsewu. Onke lawamabutho abenezinduna zawo, kodwa enkulu kunazo zonke kunguMasiphula.

Kwasekwakhiwe ithende elikhulu lapho uCetshwayo noSomtsewu nezinye izinduna zakwaZulu nezimhlope zabe zihlezi khona eduze kwabo. UCetshwayo noSomtsewu bathi ukusithela kancane ngaphakathi ethendeni lelo. Bathe bephuma uCetshwayo wabese vathe ingubo ebomvu yegolide ecwazimulayo, ethwele nomqhele wegolide onezipaphe zentshe eziphephezelayo. Waphuma naye uSomtsewu sekuthule kuthe du. Wammisa phambi kwezikhulu zakwaZulu noZulu wonke, wathi "Nanso-ke iNkosi yenu, uCetshwayo. Ngiyambeka namuhla phambi kwenu nonke Zulu, uCetshwayo. Ngimbeka esikhundleni sikaMpande uyise. Ngithi nanso-ke iNkosi yenu, Zulu!"

Ubekwa nje uCetshwayo ubekwa phezu kwemithetho emiswe nguHulumeni waseNatal. Nansi-ke leyomithetho.

Owokuqala. Makuphele nya ukubulawa kwabantu bebulawela ize.

Owesibili: Kungabikho noyedwa umuntu wakwaZulu oyolahlwa yicala engazange anikwe ithuba lokuziphendulela nangawofakazi bakhe. Nxashana limlahlile icala abenelungelo lokulidlulisela eNkosini uCetshwayo.

Owesithathu: Kangabikho umuntu obulawayo ngaphandle kwemvume yenkosi lapho selimlahlile phela icala, lamlahla nalapho eselidlulisile.

Owesine: Amacala amancane afana nawokweba isijeziso kube yihlawulo kuphela. Umuntu angabulawa.

Kasiboni-ke nempela thina ukuthi lemithetho eyazongolozelwa entanyeni yeNkosi uCetshwayo nguHulumeni waseNatal kwabe kucatshangwa ukuthi woyihlonipha

ngayiphi indlela; lokhu babazi abelungu ukuthi kwaZulu kwabe kusabuswa ngemithetho yawoJama noPhunga. Lemithetho kwabe kungeke nempela isunduzelwe ecaleni ngokuphazima kweso ngoba kuthande bona abamhlophe.

Kasimnxephelezelisi nempela uCetshwayo ngalawamazwi lapho ona khona kodwa siveza umqondo wethu lapho sibuka isimo sezinto ngalawamehlo ethu namuhla. Futhi kasithandi ukuthi lapho sihlola inkambo enkulu kangaka kaCetshwayo nokugudluzana kwakhe nabamhlophe sivume konke abakushoyo kokuthi uCetshwayo wabenolunya ethanda ukubulala abantu bengone lutho. Kasikezwa nangeyodwa inkosi yakwaZulu abathi abelungu yayibulala abantu ngoba bonile. Kasikezwa futhi beyivumela inkosi yakwaZulu kusukela kuShaka kuze kuye kuDinuzulu uqobo ukuthi yabiphatha kahle abantu bayo. Onke lamakhosi akithi bawathela ngodaka njalo lapho beloba ngawo kubesengathithi babungekho nempela ubuntu nobungangenhloko yesipeletu ezinhliziyweni zawo.

Ayivume lemithetho uCetshwayo kube kuhle-ke nakuSomtsewu. Kuphele lokho abeze ngakho kokubeka uCetshwayo. Bese kungena udaba lokuthokozisana sekubongwa phela lokhu okade kwenziwa. Inkosi uCetshwayo usecela kuSomtsewu ukuba amabutho amaNgisi ake alinganisele uZulu ngokudubula kwawo “ombayimbayi!” Nawo-ke amabutho kaCetshwayo emile laphaya; njengoba bese siwabalile. Alinganise-ke amasotsha lawo ngesibhamu leso esikhulu. Asihlohle asibhekise ngalapho kungekho muntu ngakhona; bese siduma njalo.

Kunyakaze umhlaba.

Ngoba phela ikhotha eyikhothayo, naye-ke uSomtsewu besecela kuCetshwayo ukuba nawakhe amabutho ake amkhethele. Ephethwe nguMasiphula kaMamba waseMgazini, onke amabutho ase eshaya ingomane. Lengomane ayishaya nje uMnyamana noHamu noMavumengwana

bebenqaba bethi lokho kuzokwethusa uSomtsewu. UMasiphula, ngenhliziyo yakhe elukhuni wathi amabutho mawashaye ingomane. Yena esekelwa nguNtshingwayo kaMaholi.

Athi ukuba amabutho ashaye amahawu kwaduma iZulu. Bheka-ke ukuthi ayengakanani lapho! Ayishaye, qede, amahashi lawo agitshelwe amabutho amaNgisi ethuke agxume abheke phezulu. Awa amasotsha kwaba kubi kakhulu; kuthiwa amanye amahashi eqa nezintango zomuzi ethukile.

Wathukuthela wafa uSomtsewu yilokho. USomtsewu wakubuka kungamagangozi kaCetshwayo awenze ehlose khona ukumthunaza phambi kwabantu bakhe. Uthe nalapho uMasiphula esezikhalela ethi yena wabengaqonde lutho neze olubi kwayilapho iNgisi selithukuthele lifile.

Kabonange esakhuluma emva kwalokho okaSonzica, wathi esuka lapho wayethi makuboshelwe khona lapho, kubuyelwe kwaNodwengu lapho phela ayehlala khona yena, wasuka lapho wadundubala eMthonjaneni esegoduka. Nezinkomo lezo zamlandela eselapho lokhu phela wathi ukubezwe uCetshwayo ukuthi uSomtsewu “usehaye utshani”, wamlandelisela ngezinkomo lezo. Wawela nazo-ke uSomtsewu.

Lapha ekhaya sekuxatshenwe impela kwaza kwanqakiswana nangamazwi ashisayo uMnyamana noHamu bethi uMasiphula ukwenze ngamabomu lokho ngoba echitha umbuso kaCetshwayo. NeNkosi uCetshwayo bayisola kakhulu oMnyamana noHamu ngoba ivumele uMasiphula ashaye ingomane. UHamu waze waphinda wona amazwi kayise uMpande okuthi:

“Ungeke ulibuse !”

Nempela kalibusanga okaMpande.

*Isahluko 4***“UCU KALUHLANGANI/”**

Njengamakhosi onke akwaZulu wathi ukuba angene ebukhosini uCetshwayo wabutha awakhe amabutho, Empe- leni iningi lamabutho labe selibuthwe nguyise uMpande naye uCetshwayo uqobo embuthisa wona noma kwabe kuse nguMpande iNkosi yakwaZulu. Kawabange esahlaka- zeka lawo mabutho; into nje uCetshwayo wawengezezela ngamanye. Nanka-ke amabutho ese wonke ngenkathi yokubusa kukaCetshwayo.

Elokuqala: Isangqu (amaTshitshi).

Elesibili: INgulube.

Elesithathu: AmaPhela.

Elesine: uThulwana (amaMboza) phela lelibutho labe liyintanga yakhe uCetshwayo uqobo nabanye abantwana beNkosi uMpande.

Elesihlanu: iNdlondlo.

Elesithupha: uDlokwe.

Elesikhombisa: uMxhapho.

Elesishiyagalombili: uDududu.

Elesishiyagalolunye: uMbonambi, iNkonyanebomvu.

Eleshumi: uNokhenke, uZulu ekhenkesile.

Eleshumi nanye: INdluyengwe.

Eleshumi nambili: UKhandempemvu, oNqakamatshe-

Zulu, nyakamumbe bonqaka izinhlamvu zabelungu.

Eleshumi nantathu: uMthuyisazwe.

Eleshumi nane: iNgobamakhosi.

Eleshumi nanhlanu: UVe, uLandandlovu.

Eleshumi nesithupha: uFalaza, izulu lifafazile, umsizi wesibhamu.

Uwabutha nje lawamabutho ubutha nawezintombi. Lapha sizobhala abemabili kube kuphela awezintombi kwazise yiwona asusa uthuli olubi ezweni, olwaze lwayo- zwakala eMgungundlovu kuHulumeni waseNatal. Lwa- banga omkhulu umsindo eSilungwini; lwaba ngezinye zezinsolo ezabe zide ziqoqelwa ndawonye ukuze uCetshwayo ajeziswe ngazo nabelungu laba bathole ibhaxa lokuhlasela kwaZulu.

Emva kwempi yaseNdondakusuka iSangqu sabe sikhehlelewe izintombi zebutho uGudluthukela. Yibutho lokuqala leli lezintombi esixoxa ngalo. Elesibili lezintombi iSitimane, elabe likhehlelewa ibutho likaThulwana, ama- Mboza.

INkosi uMpande ugoduka nje uDlokwe neNdlondlo asazihlalele nje kawakajutshwa. Into yokuqala-ke eyenziwa nguCetshwayo ukujubela lamabutho ukuba aganwe. Wa- wajubela izintombi zeNgcugce, ibutho elelama iSitimane.

Kwenzeka umhlola ongazange wenzeke kwaZulu ukuba ibutho lezintombi ledelele izwi lenkosi. Kuthiwa uthando phela kaluncengi zinkobe zamuntu uma sekukubi. Zenqaba izintombi ezinye zayolala endle zibaleka. Ku- kuwo-ke lowonyaka ka-1876 lapho kwenzeka leyondaba embi. Kwathi ngoba uCetshwayo eyiNkosi ebusa izwe waphaka amabutho ukuba ayozifuna izintombi lezo emizini yawoyise, zigane ngenkani, ezingavumi zibulawe.

Lendaba inkulu kakhulu kwazise njengoba bese sishilo yasusa olubi uthuli eNatal kwathiwa uCetshwayo ulibulele izwe. Uziqede nya, izintombi zakwaZulu. Kepha iningi lalabo ababezizwa ngezindlebe ezivulekileyo ngempela lezizindaba bathi izintombi ezafayo isibili kazeqanga nempela nje eshumini. Ezinye zabaleka ebusuku zaziganisa kulabo ezibathandayo; ezinye zaziphonsa kuwo amabutho

lawo ezabe ziwala. Zathi okungenani yikho lokhu okungcono kunokushiya amabele emnandi kangaka. KwaZulu okuyikhona kwethusa izwe kakusikhona ukubulawa kwa-lezo zintombi eziyingcosane; okwethusa yikho lokho ukuba kubekhona izintombi ezingedelela izwi leNkosi yakwaZulu. Bakhona ababona kuloko kweyisa izimpande zemithetho eyabekelwa uCetshwayo eMlambongwenya. Bathi leyo-mithetho iyona eyabangela lokho kweyisa okungako ngoba izintombi lezo zabe zineqholo lokuthi noma senqaba ingeke izibulale inkosi uCetshwayo ngoba yadonswa ngezindlebe kwathiwa ingalokothi ibulale abantu.

Isahluko 5

UHAMU NOSIGCWELEGCWELE

Umkhosi owelama lendaba yezintombi kawubanga muhle neze. Lona ngumkhosi okwathi mhla sewusondele impela, ngazo nje izinsuku zawo kwaxabana uHamu kaMpande induna kaThulwana, ixabana noSigcwelegcwele kaMhlekehleke, induna enkulu yeNgobamakhosi. Basongelana bathi bayohlangana ngosuku lomkhosi. Imikhosi lena uCetshwayo waqala wayidlalela kwaNodwengu ekhandeni likayise uMpande. Waba munye kuphela owadlalelwa eMlambongwenya.

Ibutho likaThulwana leli neleNgobamakhosi ayehlala ndawonye, Ondini. Lawamabutho ayahlukene kakhulu ngeminyaka. UThulwana esekhulile, eqinile isibili; eyintanga yeNkosi uCetshwayo. INgobamakhosi kungabafana abangakalwi nokulwa. Lapha-ke Ondini indawo yayingekho kahle amabutho lawa eminyene. Kodwa-ke izindlu lezi zisetshenziswa kakhulu amaMboza, uThulwana, ayede ehanjelwa ngamakhosikazi awo. Kuthi-ke lapho kufike inkosikazi yomunye wakwaThulwana kusweleke abafana laba beNgobamakhosi kebaphumele ngaphandle. Yikho lokho okwabaxabanisayo. Kukhona njalo umoyana wokubhodla lapha kubafana beNgobamakhosi ikakhulu lapho bebhema amagudu ekuseni sebezisho abayikhona bona.

USigcwelegcwele lona nguye okwethiwa ngaye ukuthi “ukugcweleza” igama esilisho namhlanje lapho sikhuluma ngokwonakala kwabantu. Siye sithi “ubugcwelegcwele”

lapho sisho ubugebengu nobubi babantu. Leligama silitathatha kulo leli likaSigcwelegcwele lona owaqala umkhuba owabe ungaziwa kwaZulu. Kodwa kwagcina ngaye lokho uSigcwelegcwele noma izinsizwa zaseMangadini ezithile zawubona umuhle lowomkhuba.

UHamu lona axabana naye uSigcwelegcwele ngumuntu omkhulu lapha ekhaya ngoba uzalwa nguMpande. UMpande umzalele emzini womfowabo uNzibe owasala, mhla uShaka ehlasela kwaSoshangana. Wathi uba asale uNzibe uMpande wathatha intombi yakwaNxumalo ngezinkomo zalowomuzi wakwaMfemfe owabe ungokaNzibe wazala kuwo uHamu. Nguye lona uNzibe owabe efungwa nguCetshwayo nabafowabo bethi:

“Ngimphande uNzibe ekwaSoshangana!

Kuxabana-ke lababantu-ke bobabili; sebeyasongelana. Ngabe kwabangcono uma babelwe khona lapho bangalindi usuku lomkhosi lapho abantu namabutho bekhandene ngezinkani. Baqoma lona lolo lusuku bona. Luthe lufika nje, amabutho eNgobamakhosi nawakwaThulwane esephelele yasuka impi.

Yalwa, lokhu idumelene libantu bahle, laza laya ngomutsha wendoda, kulokhu zibambene. Kwathula umoya. Kakho ezinduneni ezabe zibuthene lapho owabe engabe esalamula. Kwase kukubi impela. Kuthiwa noCetshwayo wathi ethi uyakhuza kakwabe kusezwakala. Babephathene ngezinduku; bebhulana ngazo kubuphihliphili. Kuthe lapho iNgobamakhosi imcindezela uThulwana kuthiwa walikhipha izwi elibuhlungu uHamu.

“Bagwazeni ngemikhonto!”

Kwabe usho entshweni.

Bheka-ke amadoda efake ongiyane esecekela phansi abafana bephethe izinduku. Kwagobhoza igazi. Balwa abafana beNgobamakhosi naye uThulwana wafa kabi. Ithe ilanyulwa nje kwase kukubi kabi, abantu sebefile.

Abafayo lapho uma sekulinganiswa baba ngamashumi ayisikhombisa.

Kwasekuqhama kuvela obala ukuthi uCetshwayo kanalo izwi elinesisindo lapha ekhaya. Isenzo sezintombi zeNgcugce nalombango sakuveza obala lokho.

UHamu wathukuthela wafa emva kwalokho ethi kabulawe uSigcwelegcwele evunyelwa izikhulu zakwaZulu Weqa uSigcwelegcwele wayozifihla ehlathini lase Ongoye. Waphetha ngokusinda ngoba isigcino sakhe saba yihlawulo lezinkomo.

AmaNgisi kawuhlanganisanga umlomo ngalezizenzo. Kuwo kwabe kusengathi ziphenjwe nguCetshwayo ngoba ebusa kabi. UFuze uthi, wathi lapho exoxa ngabafileyo uHamu uthi kwafa aweNgobamakhosi amabutho angamakhulu ayisishiyagalombili. Yena uHamu kazange abesabhekana kahle noCetshwayo emva kwalokho yikho nje waphetha ngokweqela eSilungwini. Enye indaba elandwa nguFuze encwadini yakhe ethiwa “Abantu abaMnyama,” (ikhasi lika-185)”. Nakho-ke kuthi ngelinye ilanga, uHamu lowo esenxanele ngamandla ukuyibulala inkosi (uCetshwayo), wakhuluma noNkabanina wakwaHlabisa (iMboza) owayedla naye, wamnxusa ukuba ayibulale inkosi, wamnqumela isinqindi sokuyigwaza . . . Kepha kwasika lokho kuNkabanina ukumgwaza umzala wakhe. Uthe uba abone uHamu ukuthi kwenqabekile lokho kwenza okubi, kuNkabanina, weqa kwelakwaZulu, waphonseka kwelase-Silungwini.

*Isahluko 6***IZWE LOMBANGO**

Sesfike ebangeni elilukhuni manje, okusweleke silihlolise isibili ukuze sizwe kahle okwabangela ukuba amaNgisi lawa athathe izwe laseNtilasifali libe phansi kwo-
mbuso weNkosikazi uVictoria waseNgilande. Phela labe kade liphansi kwamaBhunu libuswa nguMfundisi Thomas Burgers owalandelwa nguPewula, abathi abakubo uPaul Kruger. Lapha-ke sizolinga futhi ukuveza obala okwenza ukuba uSikhukhuni inkosi yabaPedi kuthiwe wayengamathe nolimi noCetshwayo. Eqinisweni esinye sezihloko ezibekwayo ngabamhlophe ezabangela ukuba izwe laseNtalasifali libuyele kumaNgisi yingoba kuthiwa labe livikelwa kuCetshwayo kaMpande okuthiwa wabeseligaqela, elinyonyobela. Sizoyiqoba amaqatha amancane lendaba, kodwa silinge khona lapho ukuba ivele kahle obala, ngoba imthinta kakhulu uCetshwayo. AmaBhunu lawa ayebuswa nguMfundisi Burgers njengoba sesishilo; kunguye inhloko yawo. Kodwa lendoda sengathithi yabingenalo iso lokubhekisisa kahle izinto okufanele zibhekisiswe. Ngenkathi yokuphatha kwakhe uzibuse waseNtalasifali kakubona-kalanga bungcono bokuhamba kwezinto. UZibuse wangena ezindlekweni nasezinkathazweni ezesabekayo. Enye yazo yiyo leyo yokuba amaBhunu axabane nabaPedi.

Izwe elikhulu likaSikwata inkosi yabaPedi labe selithathwe ngamaBhunu ngonyaka ka-1846 ethi alithenge kumaSwazi ngezinkomo eziyikhulu. Wathi-ke ukuba afe uSikwata kwangena uSikhukhuni, indodana yakhe

ebukhosini. USikhukhuni yena wathi kahambi neze nalokho kokuthi izwe lelo ngelawo. Wathi kanalo neze ilungelo kulelozwe. Wathi-ke uma kuwukuthi aphikelele amaBhunu sekungathathwa zona izikhali okungenani kukhulume zona.

Ukushonje lokho uSikhukhuni uyindoda elwayo. Wayenesizwe esikhulu esabe sesikufundile ukulwa lokhu. Futhi sabe sinamadoda akwaziyo ukuphatha isibhamu. Izibhamu lezi babuya nazo eKhimbili lapho babesebenza khona.

Ayivuma leyonselele amaBhunu ahloma eholwa nguye uqobo uPresident Burgers. Acela amaSwazi ukuba ayowasiza; menpela avuma amaSwazi. Amhlehlisa uSikhukhuni waze wayongena enqabeni yakhe. Kwaba ukuphela njalo. Asebuyela emakhaya.

USikhukhuni waphuma enqabeni yakhe sekuthe nkwe amaBhunu. AmaNgisi akubuka kuyingozi enkulu ukuba uSikhukhuni ahlale ngaleyondlela engahlulwanga. Phela bayalikhapha elokuthi uSikhukhuni lona ubhodlabhodla nje wenziwa nguCetshwayo owayede emlola enzela ukuba athole ithuba lokuhlasela amaBhunu eNtalasifali awabhuqeya. Ngalenkathi owabe yisandla seNkosikazi ebusayo yaseNgilande, eKipi, kwabe kungu Mnu. Bartle Frere uLusibalukhulu. Nguye-ke owathi kuSomtsewu:

“Gijima uqonde eNtilasifali udonse amaBhunu ngezindelebe uthi isu elizowasindisa ekufeni okubi yileli lokuba iNtilasifali ithathwe amaNgisi, wona anamandla okuyivikela kuCetshwayo nakuSikhukhuni.”

Abelungu bababaza amazwi okuthiwa akhulunywa uCetshwayo kuSomtsewu lapho eya eNtalasifali. Bathi wathi, “Uma amaBhunu eke akuthinta nje ngenkathi useNtalasifali madala wona yimi. Ngowabhuqa ngiwathinya.”

USomtsewu useNtalasifali nje kuthiwa amabutho

akwaZulu abesehlezi phezu kwezikhali eselinde nje ukuba ayohlasela eNtilasifali. Kuthiwa yikho lokho okwenza amaBhunu avumele phezulu ukuba izwe lawo lithathwe amaNgisi. Walithatha okaSonzica kungazange kuphathwe nasibhamu! Wathi ukuba alithathe uSomtsewu wathumela izwi kuCetshwayo lokuthi, “Lahla phansi izikhali, ndoda, sengilithathile elaseNtilasifali sekungelikaKhuni wase Ngifande.”

Izwe lonke laseNtilasifali lathathwa amaNgisi mhla ziyishumi nambili kuApril ngonyaka ka-1877. Amabutho amaNgisi ahlasele kwaZulu ngonyaka ka-1879, iminyaka emibili emva kwalokho.

Sishilo sathi noCetshwayo wayenezwi ayethanda ukulikhuluma namaBhunu ngezwe elase libangwa. Lelizwe lalimi kanje. AmaBhunu noZibuse athi izwe elingasenyakatho nomfula iSangqu ngelawo. Ngesivumelwano sikaMpande noLusibalukhulu uCloete ngo-1843 izwe lamaNgisi eNatal labe ligcina oThukela naseMzinyathi emthonjeni woMzinyathi. Izwe lelo amaBhunu athi ngelawo labe lise-Nyakatho; kusobala ukuthi labe lincikene naleli likaZulu. Kodwa kungekho zikhonkwane lapho lithe ngci khona. Kuthiwa namhla amaBhunu ebeka uMpande kawazikhombanga izikhonkwane lezo. Kawakha kulo ngalesosikhathi amaBhunu. Izwe lilihle, labe livundile lithe ne eduze noKhahlamba. Lingakhiwe kakhulu.

Kuthe-ke ngonyaka othile kwasuka iBhunu lazicelela, lacelela namanye ukuba bakhe kulelizwe nezinkomo zabo zithole nedlelo kulo. Bacela kuMpande. Kawalithenganga belu lawomaBhunu lelizwe, acela nje ukuba akhe kulo. Kuthiwa athi amaBhunu alithenge kuMpande lelizwe ngezinkomo eziyikhulu. Nanko-ke elithatha njalo ethi ngelawo. Kuthe ekugcineni ayesethi umngcele wezwe lawo useNcome lapho uhlangana khona noMzinyathi kweqe umgwaqo othile abawushoyo, kweqele komunye oqonde

oPhongolo.

Nizokhumbula-ke ukuthi kwathi emva kwempi yase-Ndondakusuka uMgidlana noMthonga babalekela emaBhunwini; uMkhungo noMonase babalekela emaNgisini. Kukulelizwe lapho babalekela khona.

Yilo-ke lelizwe uCetshwayo ayelifuna emaBhunwini lawo. UCetshwayo wayewazonda impela amaBhunu. Wathi kafuni neze asondele eduze kwabantu bakhe. Konke lokhu amaNgisi ayekwazi, athatha elaseNtilasifali nje athi alisindisa kuCetshwayo. Ukulithatha elaseNtilasifali kwaliletha nezinhlopheko zalo kumaNgisi. Nango-ke uCetshwayo esefuna kuwo amaNgisi ayekufuna emaBhunwini izwe leli kusengelawo—izwe lakhe!

Kulapha-ke kwangena khona isihlava esibi phakathi kukaCetshwayo namaNgisi. Sangena mhla iNtilasifali namacala ayo ithathwa amaNgisi. Waphenduka-ke uCetshwayo wathi emaNgisini phela lokho kungokwami ngabe ngikufuna emaBhunwini.

Lelizwe libangwa nje kwase kudlule eside isikhathi uCetshwayo ezibika kuSomtsewu ngalo. Okokuqala wacela ukuba kubekwe umlungu ozokwakha kulelizwe abe uthango phakathi kwamaBhunu noZulu ukuze kubekhona uxolo. Kasizwa ukuthi lesisicelo esihle asiphendula athini amaNgisi. Kusukela kunyaka ka-1861 mhla uCetshwayo ebekwa nguMasiphula esaphila uMpande; iphuzu lalilizwe labe libonwa ngamaNgisi, kwazise yena uqobo lwakhe uSomtsewu wabe eseziphethe izindaba zabantu eNatal. Konke lokhu ekubika uCetshwayo ngoba engathandi ukuqala uchuku. Amziba amaNgisi, okwaze kwathi mhla zingamashumi amathathu kuMarch 1876 uSomtsewu waloba wathi uCetshwayo lona kade ayedonswa ngezindlebe nguHulumeni waseNatal ukuba ahlale ngokuthula. Qondani belu ukuthi yonke lenkathi lelizwe labe lisengaphansi kukaZibuse wamaBhunu, iNgilande ingakalithathi

elaseNtilasifali.

Sizwile-ke ukuthi uCetshwayo wathi ukuba ezwe ukuthi uSomtsewu uqonde eNtilasifali ukuba ayothatha lelozwe alibuyisele phansi kwombuso waseNgilande wasithokozela leso senzo kwazise wayecabanga ukuthi udaba lwalomhlaba luzohleleka kahle-ke seluphethwe ngamaNgisi uqobo.

Kuthe ngoOctober 18, 1877 uSomtsewu owabepethe futhi elaseNtilasifali waqonda eNcome lapho ahlangukhona nezithunywa zakwaZulu ezaziholwa nguMnyamana, kwaxoxwa ngaloludaba. Kabezwana nempela ngoba kuthiwa abakwaZulu base bekhomba nezwe elingekho kulowombango esingezwa kodwa ukuthi labe lingelikabani. Kwahlakazekwa lapho kungavunyelwananga. UZulu wonke wayenoCetshwayo kuloludaba lwalelizwe.

Ngalenkathi amabutho kaCetshwayo ayebuthene ezogubha umkhosi. Kanti futhi uCetshwayo njengoba bese sisishilo wayehlezi phezu kwezikhali yena ethi ubheke okungase kwenzekela lapho uSomtsewu eyothatha elaseNtilasifali. Kodwa kuthiwa wayeqonde impi yokuhlasela amaBhunu namaNgisi; yikho lokho kuhloma kwakhe okuthiwa kwasekukubi emaNgisini.

Kuthe kusenjalo uSir Henry Bulwer owayepethe iNatal ngalenkathi waveza izwi lokuba loludaba luhlolwe amadoda akwaHulumeni ezwe nhlangothi zombili. Kwakhethwa lawamadoda amhlope: uMnu Michael Henry Gallwey, ummeli omkhulu waseNatal, uMnu John Wesley Shepstone, unobala wakwaNdabazabantu, Colonel A. W. Dunford induna yamabutho athiwa Royal Engineers, oyinhloko yalamadoda kunguLusibalukhulu wase South Africa, iNkosi Bartle Frere. Yaluhlola-ke loludaba leKhomishana kodwa izinqumo zayo kayazikhipha, kwathiwa ziyophuma ekupheleni konyaka. Udaba okwabe kuthiwa luyingozi luhlolwa, kanti luzobuye luhlehliselwe emuva

isikhathi eside kangako.

Ngalenkathi izwe labe limi ngothi uqobo kusukela eKipi, Ntilasifali, Natal nakwaZulu. EKipi kwabe kulwa amaXhosa elwa namaNgisi. ENtilasifali kwabe kukubi. USikhukhuni lona kwathi nalapho lelizwe selithathwe ngamaNgisi waqinisa intamo naye. Naye uSikhukhuni lona wabe elwela izwe lakhe abengaboni ukuthi abelungu sebethi ngelabo nje ngaliphi. Kufana nje nesikaCetshwayo naye owabelwela izwe lakhe naye abengaliboni ukuthi abelungu balithatha ngaliphi. Kuphela nje.

AmaNgisi angena kuloludaba lokuxabana nalawama-khosi nje ngoba ethathe izwe emaBhunwini awabenesikwetu kulawamakhosi. Nanko-ke amaNgisi esemhlasela uSikhukhuni. Wawenza sona asenza amaBhunu, wangena engqabeni yakhe. Ahluleka.

Kukho konke lokhu kuthiwa uSikhukhuni lona wayoniwa uCetshwayo owayede ethumela izwi kuSikhukhuni lokuthi kavuse umhlwenga. Kodwa kalikho iqiniso esilizwayo nobufakazi obuthi wake walithumela izwi elinjalo. Uma uCetshwayo babezwana noSikhukhuni kasiboni ukuthi lokhu kwabe sekuyicala. Noma babengaxoxa ngazo izimpi lezi icala labe likuphi lapho?

ULusibalukhulu uNkosi Bartle Frere yena wayengasalali neze nje; esebona uCetshwayo lona nayo yonke into enguZulu eseyimbilapho lapha kuye. Nguye lona owahlola inkambo yonke kaCetshwayo waneliswa yena ukuthi uyingozi yempela kubelungu. Amasiko lawa akwaZulu ayenziwa ngawoSenzangakhona wawabona eseyizenzo nje zikaCetshwayo zobugcwelegcwele. Ukunuka abathakathi, ukubajoja kwaba ukuthanda ukuchittha igazi nje kukaCetshwayo. Konke lokho nokunye wakuqoqa wakwenza intaba wakubikela uHulumeni eNgilande ekhomba ububi bukaCetshwayo nokuthi lobububi bungaqedwa kuphela ukuba uZulu aphucwe amandla onke akhe ngezikhali.

Hayi-ke kuhambe kuhambe kuthi ekupheleni konyaka December 11, 1878 amadoda ayehlola udaba lomhlaba obangwayo awukhiphe umbiko wawo mayelana nezwe.

Athi amaBhunu kawanalungelo nempela kulelozwe kodwa acela nje ukuba uCetshwayo asale esewazwela ambuyisele utho oluthile ngezwe lelo asale csehlala kulo ngoba asaze agugela kulona. UNdunankulu yeNatal uHenry Bulwer wasamkela lesisinqumo naye uLusibalukhulu lowo owayesebone ububi obungako kuCetshwayo, uNkosi Bartle Frere.

Lesisinqumo seKhomishani sakhishwa mhla ziyishumi nanye kuDecember ngo-1878 kuthi ngomhla wesine ku-January ngo-1879 uCetshwayo wathunyelwa izwi lokuthi "Siyakuhlasela."

Yena uLusibalukhulu uqobo emva kokuhlola phela inkambo kaCetshwayo wayibona iyingozi. NgoNovember ziyisihlanu ku-1878 walobela phesheya ehlabeni umkhosi ngoCetshwayo, nanka amazwi akhe amangalisayo:

"Kakusikhona eKipi kuphela lapho uCetshwayo ehlwanyela khona imbewu yochuku neyempi. Lonke izwe leli useliqedile. Kaqali. Kade izinqapheli zakubona lokhu ukuthi uyingozi embi; namhlanje kuvele obala."

Phela kuthiwa wabeqonde ukubaqeda nya abelungu uCetshwayo, bhekani ngoba naseKoloni imbala kuliwa nje sekusengathi nguCetshwayo oqhathe amaXhoza namaNgisi.

Sibuyele emuva, kesihlale isimilo sikaCetshwayo sihlale nezinye izigigaba, anduba sibuyele kulengosi engaphambi kokuhlasela kwabelungu kwaZulu.

Isahluko 7

IGAMA ELITHI "UCETSHWAYO"

Nguye uqobo lwakhe uMpande owaphonsisayo mhlazana eqamba uCetshwayo, ngokuthi "wocetshwa". Nempe-la-ke yikho nje sesibona esecetshwa eNgilandi ngamanga. Ecetshwa yibo uqobo abakwaZulu ngamanga. Ecetshwa ngabelungu bethi usebaqedile abantu kwaZulu. Yikho lokho kucetshwa okwaphemba impi yabelungu noZulu.

Yena uqobo lwakhe wabenalo ulaka oluvuthayo, kodwa ebathanda abantu bakhe. Noma esethukuthela wayengavami ukuthi "Mthatheni, nimbulale!" njengo-Shaka noDingane. Uma kwakunguShaka, izintombi zeNgcugce ezathi "ucu kaluhlangani" ngabe zafa zaphelanya, kwabulawa noyise kuqothulwe nezinkomo zasemakha-ya azo.

Nombango wawoHamu noSigcwelegcwele uma kwabe kunguShaka ngabe walanyulwa ngendlela enye. Kakubanga lutho kuCetshwayo. Kodwa kwakuyekuthi lapho esethukuthela ashobemabili kuphela, athi:

"Ngimphande uNzibe ekwaSoshangane! Ngase ngife khona manje!"

Wayethi angasho njalo atshake amathe, agqunqe abemnyama njengezulu liphendule, kungabe kusaphendula muntu lapho. NoSomtsewu wasinda kabi mhlazana ephikelela ephendulela uNgoza lapho inkosi uCetshwayo imbuza ukuthi wabeyofunani esiGodlweni, ngoba wathukuthela uCetshwayo waza watshaka amathe wathi, "Ngimphande uNzibe ekwaSoshangane!"

Okunye futhi okufike kuvele obala yikho lokho kokuthi phezu kolaka lolo abenalo nabo abelungu uqobo bathi ziyingcosane kakhulu iziwombe zokubulawa kwabantu nguCetshwayo lapho esethukuthele.

Mhla uSomtsewu eyombeka uCetshwayo ngo-1873 wathi:

“UCetshwayo yindoda isibili eqotho enesithunzi. Kukho konke ukuxoxa kwethu wayekhuluma ngokuthe ngqo. Uwedlula ngakho konke amakhosi amnyama esengake ngasebenzelana nawo!”

Kusho uSomtsewu lokho emva kokubeka uCetshwayo ngo-1873.

Isahluko 8

ABAFUNDISI ABAMHLOPHE

Base begcwele abafundisi abamhlophe lapha kwaZulu abanye babo bafika kusabusa uDingane. Kwathi mhla enza kabi amaBhunu babaleka baze babuya sekubusa uMpande. Base behlezi kahle impela ngenkathi yokubekwa kukaCetshwayo. Bayakusho ukuthi wayengabathandi abafundisi uCetshwayo kodwa kasizwa ukuthi wake wabaphatha kabi nokuthi wabaxosha. Sizwa nje ukuthi wabulala amakholwa amathathu ayenukiwe kwathiwa ayathakatha.

UKhamungana wafika kulelizwe ezohlahlala yona indlela yabafundisi ngonyaka ka-1834 kusabusa uDingane. IBandla lase Melika lathumela abafundisi balo, uMfundisi A. Grout owavunyelwa nguDingane ngo-1835 ukuba akhe isikole. Kwalandela uMfundisi F. Owen. Kwalandela nabanye abafundisi bamanye amahlelo. Banamathela njalo kwaza kwafika enkathini kaCetshwayo. Noma namhlanje sekuyinto ebatshazwayo ukuthi amakhosi akithi ayengabathandi abafundisi kakumangalisi lokho kithina abaziyo.

Nawo amakhosi amaningi amhlophe endulo ayengabathandi abafundisi ebulala, kwazise wonke umuntu ocabangayo waye amangale lapho ebona abafundisi bama-hlelo ngamahlelo bethi bashumayela uNkulunkulu ohlangeneyo-oyedwa. Futhi inkolo yafika abantu yabadunga kakhulu, yabacanda phakathi. Kwathi abakholwayo bababuka ngamanye amehlo abangakholwayo. Nezwi Jenkosi kulaba abakholwayo kalabe lisafana neze nento

elabe liyiyona kuqala bengakakholwa. Lokho-ke kwenza amakhosi lawo abathiye abafundisi. Kakumangalisi neze lokho.

UMfundisi R. Robertson kuthiwa waveza lobubufakazi:

“Ngisho obala futhi nginofakazi bokuthi kude nje buduze naKwaMagwaza eminyakeni eyishumi nesishiyagalombili sekubulewe abantu abangamashumi amabili nane abayishumi nesishiyagalolunye babulewe emva kokufa kukaMpande. Ngithi impela nakwezinye izindawo kunje. Kangiphethe incwadi lapha engisekelayo kodwa uma ngicabanga ngithi uluhlu lwamagama abantu abangamashumi amabili anesishiyagalolunye ababulewe kusukela ku-1873” (mhla ebekwa phela uCetshwayo). UMnu Stavem yena uthi esigodini esiseduze kwesakhe ababulewe eminyakeni eyisishiyagalolunye bayishumi nesikhombisa.

Kamukho ongasondela emzini wenkosi angezwa ukuthi abantu babulawa nsuku zonke. Kube kuyehlakaleni baye kobhula. Onukwayo ayiswe ezinduneni bese eyiswa eNkosini. Baningi abasindayo kodwa abaningi bafa.”

UMnu. Cornelius Vijn, iBhunu elabe liqhuba umsebenzi walo kwaZulu ngalenkathi livunyelwe nguCetshwayo liyakuphika lokho lona. Lithi eminyakeni emine lakhile kwaZulu kalizange lizwe kuthiwa abantu bayafa. Lithi bona ofakazi labo baka Mnu. Oftebro (amakhholwa) babesenga nezimithiyo nje lapho bethi uCetshwayo wayebulala abantu. Nokuthi uZulu wabesenengwe wukubuswa nguCetshwayo uthi lokho uhubu kabhejana nje. Uthi kazange nje ambone uCetshwayo ebulala abantu njengoba besho abafundisi.

Wonke-ke lawamazwi enza ukuba kudume esilungwini ukuthi uCetshwayo usebaqedile abantu. Kulapha-ke impela uNdunankulu esebona engqondweni yakhe ukuthi impela uCetshwayo uqonde lukhulu. Ngalenkathi izincwadi ayesezilobela eNgilande ebika ububi bukaCetshwayo

nokuthi kayikho into engabuqeda ngaphandle kwempi, zase ziyinqwaba.

Ngalenkathi uSobantu wabese-kade eyingenile lendaba elinga ukukhanyisela uLusibalukhulu ngezincwadi abemlobela zona ukuthi uCetshwayo kaqonde lutho olubi. Kakwasiza lutho lokho, wabesebhodlela emswanini nje uSobantu. Yayise yonakele indaba.

*Isahluko 9***ABAFAZI BAKASIHAYO**

Kuthe-ke ngazo lezo zinyanga lapho uCetshwayo esecetshwa ndawo zonke, kwavela enye indaba ebuhlungu kaSihayo noMehlokazulu indodana yakhe. Sizothi singayiqeda lendaba sixoxe ngezikhalo zabafundisi abamhlophe kwazise ukuthi zonke lezinto yizona ezaqoqwa nguLusibalukhulu Bartle Frere wazibuthela ndawonye, wasethi kakusekho okunye wasehlasela kwaZulu njengoba wayekade ekufisa lokho.

Umthethi-macala wasesigodini saseMsinga wabikelwa indaba embi ngosuku oluthile yokuthi kukhona owesifazana othile, okwahlaluka ukuthi ngumfazi kaSihayo, okwathi lapho eficwe egila imikhuba wabaleka weqela eNatal. Lendaba ibikwa nguMaziyana ngoba lomfazi kuthiwa uMehlokazulu nomfowabo uBhekuzulu bamfica lapho bamthatha bayombulala. Lomfazi wayengowesibhili ebulawa nguMehlokazulu ngesono esifanayo sokugila imikhuba, nabantu bakwaHulumeni waseNatal ababengamehlo kaHulumeni emngceleni waseNatal nakwaZulu. USihayo lona uzalwa nguXongwa wakwaNgobese, yisikhulu lapha kwaZulu.

Intc-ke esithukuthelisa uHulumeni kuloludaba imbaxambili. Eyokuqala ukuthi lababafazi babulawa kanti yena uHulumeni wabethe kungabe kusabulawa umuntu noyedwa kwaZulu. Eyesibili kuthiwa babulawelwa emhlabathini wabelungu ngaphesheya kwoMzinyathi umngcele owahlu-kanise elakwaZulu nelaseSilungwini. Kulapho uHulumeni

agaxeka khona kuloludaba. UMehlokazulu wakwenza lokho engathunyiwe, nankosi uCetshwayo imbala wabengazi ukuthi ukwenzile lokho, uMehlokazulu wayethukuthele yena kakhulu ethukutheliswe isenzo esibi sawonina, begila imikhuba emibi uyise engekho ekhaya.

Bathi-ke abelungu uCetshwayo bamsola ngoba kamjezisanga uMehlokazulu noSihayo ngalesosenzo. Into enkulu futhi okusweleke iqashelwe yikuthi kwabe kuqala ngqa nakuye uCetshwayo ukuba athi umuntu esebalekile kwaZulu weqela eSilungwini abuyiswe abulawe. Abanye babeqa libalele lithe, saka, njengoHamu kodwa kabalandelwanga babulawa.

Kwabe kuqala ngabo lababafazi bakaSihayo nabo futhi okusobala ukuthi kwenziwa ngoba begile umkhuba owabe ungowobuthakathi kwaZulu umuntu ebulawela wona. Futhi besukelwa umntwana wabo abamzalayo enengwa ukuba onina bathi benze ihlazo elingako beqe nabo baye eSilungwini badlule badle amabele nje.

Kuthe ngoSeptember, 1878 uLusibalukhulu Bartle Frere waloba enye incwadi evuthayo wayithumela phesheya kuNobhala omkhulu wezemibuso embikela ngesenzo sikaSihayo noMehlokazulu; wagcizelela ekuthini uSihayo lona kusobala ukuthi bayezwana noCetshwayo ngoba ungomunye walabo ababethunywe ukuyobonana noSomtsewu ngodaba lwezwe lombango. Wathi kuyamkhanyela yena ukuthi ngaphandle kokuba uSihayo noMehlokazulu bani-kezwe kuHulumeni kusweleke ukuba uCetshwayo acelwe inselele.

Kuthe ngoNovember 21, 1878 ophethe ezimibuso wamphendula ngokuthi:

“Zonke izigigaba ozibikayo othi ziphemba uchuku kazikhanyi kahle zizodwa nje ukuthi zingelungiswe kahle.” UNdunankulu waseNatal uSir Henry Bulwer wayengavumelani nalomqondo wokuthi inkosi uCetshwayo

makajeziswe ngesenzo sikaSihayo ngoba babungekho ubu-fakazi bokuthi wayekwazi lokho uCetshwayo noma emva kwesenzo lesa waba necala.

NoJantoni kusobala ukuthi naye wayesezidlisa satshanyana ngakumaNgisi ngoba kwathi mhla ziyishumi ku-December, 1878 waloba ethi.

“UCetshwayo useyabhodla manje, uzimisele ukulwa.”

Kusobala ukuthi noma kushiwo ukuthi uCetshwayo wayeqonde ukulibhuqa lonke izwe leli, nokho into enkulu eyabihlupha amaNgisi ngukuthi amaBhunu ayebhekile phela ukuthi kuzokwehlakalani, ngoba izwe lawo leli walithatha uSomtsewu ngoba ethi ulisindisa kuCetshwayo owayeli-gaqela kabi. Manje-ke amaBhunu asebeke ukuthi uma-ke uCetshwayo eligaqela kangako izwe lawo yini pho evimbele ukuba amaNgisi angamhleseli na? AmaNgisi aselinga ukuzenza abantu abahlé emaBhunwini ngokude ememeza ngobubi bukaCetshwayo.

Enye into eyacindezela uSir Bartle Frere ukuba amfune impela uCetshwayo ngempi ngeyokwehlulwa kwamaNgisi nguSikhukhuni, okwathi emva kokwahlula kwakhe amaBhunu ngokubhaca enqabeni yakhe; namaNgisi wawenza sona lesa. Sekuwahlupha-ke lokho amaNgisi asebona ukuthi uma uCetshwayo singalwi naye kuzoba sengathithi siyamesaba. Lokho kumqinise kwenze ahlangele noSikhukhuni nezinye izizwe eziMnyama basibhuqe sonke thina beLungu.

Ngayo lenkathi umqondo wakhe sewubaba uLusiba-lukhulu wasikhipha isinqumo sakhe esimayelana nezwe lombango. Wasikhipha isinqumo ngoDecember 11, 1878 savumelana nomncele lowo owamiswa mhla kuhlangelewe eNcome. Kwasekuthiwa:

“Umhlaba lo onikezwe uZulu ilungelo owabe unalo phansi kukaHulmeni wamaBhunu, lokuba umuntu abe-nomhlaba wakhe kalizukuphela. Lokho kusho ukuthi

amaBhunu ngamanye ayenemihlaba azovikelwa nguHulumni waseNgilande lingapheli lelo lungelo.”

“Kuzomiswa ongamehlo kaHulumeni ukuba avikele lawo malungelo. UCetshwayo yena ilungelo analo kulelizwe ngelobukhosi kuphela, kungebona ubukhosi bobungqo-ngqoshe kodwa ubukhosi obubiyelwe ngemithetho ezobaphatha kahle abamhlophe abakhe ezweni lakhe lelo!”

Naso-ke isinqumo ngezwe lombango. Sathi siphuma uCetshwayo wayethola incwadi ivela kuHulumeni wase-Natal iqukethe amazwi okugcina akomkhulu amazwi ayesezishaya ukucela inselele. Lencwadi yaqala ngokuthi uHulumeni useneginiso lokuthi izifungo azenzayo uCetshwayo mhla ebekwa eMlambongwenya ngo-1873 kazigcinanga nempela. Yathi uHulumeni kasazimisele nempela ukweyiswa ngakho-ke uma uCetshwayo esaqonde inhlalakahle phakathi kukaZulu nabamhlophe kusweleke enze lokhu: Abambe uMehlokazulu nabanye ababulala abafazi bakaSihayo emhlabathini waseNatal, bathunyelwe eSilungwini kuyohlolwa icala labo. UZulu abahlawulele khona lapho ngezinkomo ezingamakhulu amahlanu, abuye futhi ahlawule abelungu ababili bakwaHulumeni abeyiswa nguZulu ngokubabamba bakha umgwaqo wezinqola osuka eMgungundlovu uqonde oThukela. Kuthiwa abantu bakwaZulu, bababamba bethi mhlawumbe kukhona abakuqondile, kodwa kwafika induna yabo yabakhulula. Nakho-ke sekuba yicala lokho ukuba abantu belokothe nje baphatha abelungu ngezandla. Ihlawulo lalesisenzo kwathiwa lizoba izinkomo eziyikhulu. Konke, lokhu kwathiwa akwenze zingakapheli izinsuku ezingamashumi amabili.

Kwathiwa noMbilini uyafunwa eSilungwini nabantu labo agcweleza nabo.

UMbilini lona wayeyiSwazi. Kuthiwa wayezalwa nguMswazi, eyinkosana kuye. Weza lapha kwaZulu

ezokhonza kuCetshwayo ngoba lena kubo wayebaleka ezisindisa ngoba wasuka wavusa umbango, ebanga ifa: Nguye lona uMbilini owahlasela abantu eNtilasifali nanga-soPhongolo eNingizimu nalo. Kwathi lapho amaBhunu ekubika lokhu kuCetshwayo, uCetshwayo wakhipha ihlawulo lezinkomo eziyikhulu. Kuthe lapho esephinda futhi ukugcweleza wathi uCetshwayo emaBhunwini mawambulale. Avuma, kodwa ahluleka. Kwaza kwathi ukunqamuka ukuhlupha kwakhe lapho uCetshwayo uqobo lwakhe esemdonsa ngendlebe ethi uzombulala.

Kuthe ngoOctober ziyishumi nambili ngonyaka ka-1878 lapho sekuhleziwe kabana kwaZulu kwezwakala uMnu. Rudolph eseloba ethi: "Isiklini esinguMbilina sihlasele imizi emine yamaSwazi sabulala abantu abane, abanye balimala. Sashisa imizi sathumba abesifazana abayishumi namantombazana. Wabuye wahlasela futhi amaSwazi ayekhonze kuCetshwayo eduze kwaseLuneberg wabhuqa amadoda, abesifazana nabantwana, wadla izinkomo waya nazo emzini wakhe kwaZulu". Bavela ubufakazi khona lapho bokuthi izenzo zikaMbilini kazithandekanga nakuye uqobo lwakhe uCetshwayo. Benza yonke imizamo abakwaZulu ukuba bazibuyisele emaBhunwini izinkomo lezo ezebiwe nguMbilini.

Izithunywa zikaCetshwayo kuNdunankulu yombuso waseNatal uSir Bartle Frere zakubika lokho ukuthi uMbilini usemhluphe kakhulu uCetshwayo namaBhunu ewahlupha. Zabika futhi ukuthi useqonde eSwazini lapho esayobanga khona ubukhosi, wathi uCetshwayo uma ebuya futhi eza kwaZulu uzombulala wethemba ukuthi lokho kakuyikuba icala kuHulumeni.

NoJantoni waliveza iqiniso lokuthi zonke izenzo zokugcweleza kukaMbilini wabengazazi nempela uCetshwayo, nokuhlasela kwakhe amaSwazi lokho wayengakwazi uCetshwayo. Kuthe ukuba ezwe wathukuthela wathi

kabulawe uMbilini kwalamula uMnyamana owamhlebelela uMbilini ukuthi uzobulawa; wase uyeqa njalo.

Lemikhuba kaMbilini kwase kuthiwa yabe ivunwa nguCetshwayo. Uma wabengayivumi kodwa wabe eyiziba nje. Yikho nje sesibona udaba lukaMbilini seluhlanganiswa nezici ezazingwatshelwa phezu kwekhanda likaCetshwayo.

Kwathiwa abantu basabulawa kwaZulu.

Kwathiwa ukubuthwa kwamabutho akhandane ndawonye kakusiyona into enhle leyo. Mawahlakazwe. Izinsizwa zivunyelwe ziganwe. Ngoba ukukhandana kwamabutho kakusiyona into ezohlalisa kahle izwe. Yikho lokho osekuhlalise kabi abelungu eNatal naseNtilasifali.

Kwathiwa kuzobekwa umlungu ozoba ngamehlo nezindlebe zikaHulumeni ahlale kwaZulu abhekele uHulumeni.

Kwathiwa makavumele abafundisi babuyele kwaZulu baqhube umsebenzi wabo weVangeli.

Kwathiwa uma kukhona akusolayo kubefundisi icala lihlolwe kahle phambi kwomlungu lowo obhekele uHulumeni kwaZulu, isinqumo secala uCetshwayo asidlulisele kulomlungu sivunywe nguye kuqala andukuba sibe yisinqumo.

Kwathiwa lezizihloko makazicabange azihlolisise zingakadluli izinsuku ezingamashumi amathathu.

Kwathi ukuba uCetshwayo awezwe lawamazwi akomkhulu wahlanganisa uZulu ukuba ezwe izwi lakhe ngodaba lokubanjwa kukaSihayo. Kodwa okwaba kubi ukuba uZulu ahlukane phakathi uHamu noZiwedu noSiteku nabanye bathi kabanjwe uSihayo anikezwe amaNgisi. UCetshwayo uqobo noDabulamanzi noZibhebhu noMaduna benqaba.

Kumhla lokho-ke uHamu bexabana kabi futhi nenkosi uCetshwayo, kanti babengabukani nje kahle kwase kusukeni phansi. Kuthe namhla lapho sebephendulana ngamandla

uHamu esesho nokusho ukuthi uma uSihayo enganikezwa kubelungu izwe lizokufa.

Kumhla lokho uHamu ebopha ewelela esilungwini ngoba yena ethi ukubuka kuyisu elingcono lokuba azihlanganise nabelungu, ngoba wathi uZulu angeze nempela amelana nabelungu. Wathi ukuba ahambe uHamu, uCetshwayo wasuka oNdini waya oLandandlovu lapho afika wabeka izwi labelungu phambi kwamabutho onke ayelapho. Amabutho enqaba ukuba uSihayo anikelwe kubelungu, athi uma bemthatha bangamthatha efile wona onke.

Kepha khona lapho uCetshwayo wacela uJantoni ukuba alobele uHulumeni athi uyavuma ukumnikela uSihayo namadodana akhe alikhiphe nehlawulo lelo lezinkomo, kodwa-ke ucela ukuba izinsuku ezingamashumi amathathu nxa zidlula zingakafiki izithunywa aze azi uHulumeni ukuthi yingoba imifula igcwele. Imizamo wayenza yokuba ihlawulo lezinkomo ebelibizwe ngu-Hulumeni alikhiphe.

Ezwini lokuthi uCetshwayo uhlomisa uZulu ngezibhamu kwavela ukuthi izibhamu lezo uZulu wazithengiselwa ngu-Jantoni uqobo ngezinkomo. Naye uJantoni wabuye wakuvuma lokho kuLusibalukhulu uSir Bartle Frere, wabeka izaba zokuthi ukwenze lokho ngoba uZulu ezivikela ekuhlaselweni ngamaBhunu.

Ezwini lokuthi wabulala izintombi zeNgcungce kwavela ukuthi yena uqobo uCetshwayo ngenkathi kayise uMpande wakha umuzi wase Ekubazeni lapho kwabe kubalckela kuwo bonke ababenukiwe kodwa ethanda ukubasindisa.

Kakusizanga lutho konke lokhu ngoba kuthe mhla ziyishumi nanye kuJanuary, 1879 amaNgisi ahlasela kwaZulu.

Isahluko 10

UKUBUTHWA KWEMPI

Njengoba bese kubonakele ukuthi athi amaNgisi ehlasela kwaZulu ayekade eselungiselela impi kwathi ngaphambidlana nje kokuba ilwe uNdunankulu wathuma izinhlozi zakhe ukuba zihlole ukuma kwezinto kwaZulu. Ubuningi bamabutho, ukuphakwa kwawo nezigaba zawo. Ziphande konke ezingakuphanda ngommumo wezinto zonke kwaZulu ukuze iyadumelana nje useyakwazi angakwazi ngesitha sakhe leso. Zabuya izinhlozi ziphethe lomtapo wokwazi owenziwa incwajana eyaqanjwa igama elithi.

“Impi yakwaZulu.”

“Impi yakwaZulu uma seyiyonke iphelele ilinganiswa nabantu abayizinkulungwane ezingamashumi amane kuya kwezingamashumi ayisihlanu. Wonke osekwazi ukuphatha izikhali uyabuthwa.

Lempi-ke engaka ibuthwa ngezigaba ngezikhathi ezithile okuye kuthi kungadlula iminyaka emibili noma emihlanu kubuthwe abafana abasentangani yeminyaka eyishumi nesihlanu benziwe ibutho okuye kuthi emva kwonyaka babuthelwe ekhandeni labo elithile labo bodwa, ngenye inkathi bahlanganiswe nelinye ibutho kulelo khanda njengoba kwabe kunjalo iNgobamakhosi ihlanganiswe neNdloyengwe. Uma ibutho lelo lilikhulu lizakhele inhloko yalo. Lihlale-ke; kuthi ngokukhula kwabo njalo bahlanganiswe nebutho elidala kunabo ngoba phela indlela ibuzwa kwabaphambili. Kuthi nalapho esefile amakhehla alelo butho abasha laba basale bechumisa igama lebutho lelo.

Impi ibuthwa ngalendlela,—namhlanje inezigaba eziyishumi nambili namabutho amabili. Izigaba ezinhlanu zenza ibutho.

Isigaba sisinye kulezi eziyishumi nane zihlelwa ngokufanayo. Zehlukaniswa phakathi zenziwe izimpiko ezimbili, olwasekhohlo nolwokuphonsa. Lezizimpiko zibuye zicandwe phakathi zenziwe izigaba zazo. Esinye isigaba sibe nabantu abayishumi esinye babe ngamakhulu amabili, kuya njalo njalo ngokubuthwa kwabo.

Ibutho lilinye lalinenhloko yalo lapho linezinduna zalo: Induna yesibaya esikhulu, bese kuba eyelama leyo, induna yohlangothi, ephatha iphiko langasekhohlo, bese kuba izinduna ezimbili zezimpiko ezimbili, enye induna yesicamelo yesibaya esikhulu, enye kube yinduna yohlangothi. Zikhona-ke nezinye izinduna ezelama lezi ezingezigaba zazo.

Mayelana nezevatho zamabutho nokunye okwahlukanisayo, umahluko omkhulu uphakathi kwasebeganiwe nabangakaganwa. Labo-ke asebejutshiwe kwathiwa mabaganwe babevamise ukubasentangani yeminyaka engamashumi amane. Babonakale ngezicoco, bese beba ibutho elimhlophe, baphathe izihlangu ezimhlophe ezahlukile kwezimnyama eziphathwa yilabo abangakajutshwa.

Esewonke amabutho akwaZulu angamashumi amathathu nantathu; ayishumi nesishiyangalombili yilabo asebejutshiwe, ayishumi nesihlanu abangakajutshwa. Kulaba asebejutshiwe amabutho ayisikhombisa amadoda asedlulile eminyakeni engamashumi ayisithupha. Lokhu kusho ukuthi lapho sekubalwa uqobo amabutho angahloma angamashumi amabili nesithupha, abantu abayizinkulungwane ezingamashumi amane. Kulawa abayizinkulungwane ezingamashumi amabili nambili basentangani ephakathi kwamashumi amabili namashumi amathathu eminyaka, abayizinkulungwane eziyishumi basentangani

yeminyaka ephakathi kwamashumi amathathu namane obudala, abayizinkulungwane ezintathu namakhulu amane basentangani yeminyaka engamashumi amane nanhlanu, abayizinkulungwane ezine namakhulu amahlanu basentangani yeminyaka engamashumi amahlanu nayisithupha.

Izinduna zinemisebenzi yazo engangobukhulu bazo.

Izwi lazo kaliweli phansi.

Impi yakwaZulu nxa isendleleni iphatha umphako wamalanga amathathu noma amane, ummbila namabele nomhlambi wezinkomo. Ibutho lilinye linomphako walo olinganiselwe ubude bebanga lelo elizohanjwa. Bese kulandela udibi, abafana abathwele amacansi nokudla beqhuba nezinkomo lezo.

Impi nxa ifika emfuleni ugwele iziphonsa phakathi ibambene inkatha, abangasemuva besunduza abaphambili; baze bawelele ngaphesheya kungafanga bantu abaningi.

Uma impi yakwaZulu izohlasela inkosi yayiye ihlabe umkhosi ngezijijimi, zihamba emini nasebusuku zithi amabutho mawabuthane eZinhlokweni zawo lapho induna yawo yabe seyiwalindele khona.

Lithi lingabuthana lelobutho kuthiwe maliqonde enkosini. Kodwa ngaphambi kokuba lidlulele lapho, amabutho enze umkhumbi esibayeni, ibutho nebutho lenze owalo, izinduna zawo ziphakathi. Ayasuka lapho asecede-ka phakathi ngakwesokhohlo ibutho nebutho bese lisuka lilandelwa udibi lwalo. Izinduna zilandele induna eyelama enkulu, ilandele iphiko lasekhohlo, induna enkulu ilandele iphiko langesandla sokuphonsa.

Athi angafika emzini wenkosi ibutho nebutho lizihlalele kweyalo indawo. Phela angelokothe nje ahlangane ngoba azokulwa. Sekuthi-ke lapha amabutho esenza omkhulu umkhumbi onke, kube yifu nje elimnyama kudana nomuzi wenkosi. Izinduna zenze owazo umkhumbi ngaphakathi kwalowo zibiyele izinduna ezinkulu nenkosi

nezinyanga eziphethe imithi namakhubalo.

Sekubulawa inkabi eyelashwe izinyanga. Ithi ingahlinzwa yenziwe imibengo ehlikihliwe yaxutshwa nemithi namakhubalo. Inyanga iyithathe lemibengo eabayoy iphonzwe phezulu. Kawuzukuwela phansi nakanye. Amabutho awunqaka uphezulu. Lowo owubambile awulume ngamakhulu amandla maqede awuphonzwe phezulu wenqakwe ngabanye njalo njalo uze uphele lowombengo. Bayaqeda lapho bayahlakazeka.

Babuthane futhi ngosuku lwesibili bakhe umkhumbi bese bephalaza. Amabutho lawa besechelwa ngentelezi. Lapha-ke sebetshenwa lokho okusweleke bakwazi; batshe-nwa yindunakulu. Emva kwalokho sekuthatha inkosi ikhuluma.

Kuzothi-ke lapho amabutho esezophuma eseya khona empini asehlangana-ke, njengamakhanda awo. Yilelo butho nezinduna zalo. Ibutho elizophakwa kuqala seyilikhombile inkosi, selihamba phambidlana kwamanye. Aseyasuka-ke aseyahamba; ibutho lelo nalelo lilandela elinye, umsila nje omude. Udibi lusemacaleni. Lapha phakathi namabutho kude kugijima izigijimi ezide zibikela izinduna zonke okusweleke zikwazi okuvela kundunankulu ophethe yonke lempi. Phela abantu laba baningi, bangangotshani. Abanye balapha nje abanye sebesithele ngalena kwamagquma. Nezinkomo zokudla zilapho ziyalandela. Kuzothi lapho seyisondela ezitheni ezobhekana nazo bese yakha umkhumbi futhi yenzele ukuba indunankulu ibeke amazwi ayo okugcina ngamasu okuhlasela. Iyaqeda lapho amabutho azoyiqala bese ayahlasela njalo."

Kunjalo-ke ukuma kwezinto ezimayelana namabutho akwaZulu enkathini leyo. Abelungu base bekwazi konke lokho ngezinhloli zabo; ngiyabona kodwa ukuthi okuningi bakuhletshelwa yiwo amambuka lawa ayede eqa kwaZulu eyozidlisa satshanyana kumaNgisi.

Izitha zenkosi uCetshwayo zase ziziningi kakhulu ngalenkathi ngoba zazethenjiswa nenhlalakahle nokunye uma zibuyela ngakubelungu. Igama likaCetshwayo lavela lapho ubuqiniso balo ngoba kusukela ngazo lezo zinsuku aze akhothame wayesecetshwa njalonjalo yimisheshele-ngwana.

Isahluko 11

IMPI YASESANDLWANA

Impi yabelungu yayihlelwe ngezigaba ezine. Esokuqala sema ezibukweni loThukela eduze nolwandle. Esesibili sikude buduze nje naso lesa. Esesithathu singamamayela ayisishiyagalombili kuya eNqabeni kaHawana. Esesithathu isona esawelela oThukela yaqala ukuhlasela ihlelelwa lapho kuyidolobha lase Utrecht namhlanje. Kwabe kuqondwe ukuba zonke lezizigaba ziyohlangana ngci oNdini.

Okwabe kuqondwe yinduna yempi uLukhuni, okunguye owaba owokuqala ukuwelela ngaphesheya kwaZulu ukuba amabutho akhe azinze ezindaweni ezikhethiweyo; azinze ngezigaba zawo. Ade ethuma idlanzana lamabutho lisuka kulezizigaba liyohlasela uZulu limncinza okwamazeze kwazise wabeqonde uCetshwayo ukuba ayiphake impi ngemizila yonkana. Uma yathi isuka nje impi uCetshwayo wayiphaka ngemizila yonke amaNgisi ayeyojabula afe. Kodwa kwala esekuwo umhlaba wakwaZulu amabutho amaNgisi esenezinsuku eziningi engenile, phinde elamele ngisho ibutho elilodwa lakwaZulu. Kwahlwa nje emaNgisini ukuthi ingabe uZulu uqondeni ngaleso senzo. Kodwa lelidlanzana lamabutho amaNgisi elalide liyoncinza uZulu lahlangana naye uZulu ezihambela nje engeyona impi. Kuliwe; kufe abantu. Kuloluthuthuva sizobala nempi yabelungu eyahlasela uMatshana neyahlasela uSihayo. Lokho kwaba uthuthuva nje olwaphela ngaso lesa sikhathi noma basizakala abelungu bethumba izinkomo ezeqile ezinkulungwaneni ezintathu.

Engithanda kuvele futhi obala lapha ngukuthi kwathi mhla eyabelungu ithi “caba” kwaZulu uJantoni wayewelela ngaphesheya esilungwini nabantu abayizinkulungwane ezimbili. Kumhla lokho uJantoni ebuyela kwabamhlophe bakubo ayengasabazi yonke lenkathi ekwaZulu kusukela ngempi yaseNdondakusuka. Namhlanje lapho esebona ukuthi amaNgisi asehlasela kwaZulu uJantoni wavukwa yigazi lakubo waphendukela uCetshwayo. Kusukela mhla kwalolusuku kuze kubesekufeni kweNkosi uCetshwayo uJantoni kazange abe esamazi njengomngane nesihlobo sakhe uCetshwayo.

Impi enkulu eyavula abelungu amehlo lokhu babesamangaliswe yikho ukungayelameli eyakwaZulu ngeyase-Sandlwana. Usuku eyalwa ngalo mhla zingamashumi amabili nambili kuJanuary ngonyaka ka-1879, kabalukhohlwa nanamhla abelungu. Undunankulu owayephetha amabutho akwaZulu mhla ebhuqa amaNgisi eSandlwana kwabe kunguNtshingwayo kaMahole esizwa nguVumandaba kaNtethi.

Isandlwana lesi intatshana ethe klwi ubude, ezishaya indlu yeqhugwane njengoba kusho igama layo elithi “Isandlwana”. Lokho kusho ukuthi izishaya indlwana. Uwela umfula othiwa aManzimnyama uthi ukudundubala igqumana elize libe yiyo intaba Isandlwana. Amabutho uCetshwayo alwa ngawo lempi kwakungawekhethelo Ulundi, Indluyengwe, uDlokwe, uGqikazi, uDududu, Isangqu, uKhandempemvu, Uve, UMxhapho, iNdlondlo, uMbonambi, uMthuyisazwe, iNgobamakhosi, uNokhenke. Lawamabutho esewonke ayengaphezu kwezinkulungwane ezingamashumi amabili abuningi.

Kwathi lapho eseyixoxa uMehlokazulu kaSihayo eyaseSandlwana kwasengathi kade ilwa izolo.

Uthi: “Ngobusuku obungaphambi kosuku esahlasela ngalo sabe silele esigodini esisezansi kweNquthu intatshana.

Lentatshana yenile kakhulu futhi inamatshe amancane. Kasiyibonanga impi kaLord Chelmsford iphuma eKamu ngovivi lwangangomuso, kodwa iyona eyabelungu eyasihlasela kuqala. Yayingamaviyo amathathu agibele injomane amabutho amhlophe namnyama. EyakwaZulu yayilele khona lapho esigodini, kodwa ibutho loMcijo lavela ezansi kwentaba iNquthu, amabutho amaNgisi ayegibele alibona lelibutho aqonda kulo engayiboni impi lena elele uwaca phansi.

Athe lapho ethi ayadubula amabutho amhlophe, yavuka impi enkulu lena yakwaZulu eyayilele phansi lapho izwa kuduma izibhamu. Impi yabelungu yayisabheke amabutho lawo uMcijo, engazelele neze neze ukuthi kungase kubekhona enye impi engako. Athe ethuka yayisondela. Ahlehla amabutho amaNgisi lapho ebona ukuthi sibaningi. Ibutho uKhandempemvu lwabadabula. Ahlehla kancane amabutho amaNgisi lapha ebona impi yakwaZulu. Kuthe ukuba uKhandempemvu lubone ukuthi ayahlehla amaNgisi wabiza uMcijo abalandela. Ahlehla njalo amabutho amhlophe, thina Zulu sade sibekile lapha emuva kwabasengathi siwumfula ungenisa, ngoba siqhubeka nje sengathi side sanda njalo.

Kukhona igqumana elibomvana elibhekene nentaba Isandlwana, liyabonakala lapho usekamu lamaNgisi. Kula-pho-ke lapho iNgobamakhosi yahlangana namaviyo amabili lawa amaNgisi. Thina sasisegqumeni sibheke phansi. INgobamakhosi noVe abahlasela ngalapho. AmaNgisi ayede ephenduka esidubula kodwa sade sibeke kancane siwalandela. Kodwa ngalena kwaleligquma kukhona isiwa afike angena kuso amabutho aseyaphenduka esidubula. Namahashi awo angena phakathi lapho odongeni, thina siwabona ede evela nje ngezizigqoko zawo. Avimbanisa lapha ngezinhlamvu saze sahlehla isibili. Side silala, sivuka. AbaseEdendale abamnyama ababesiza amaNgisi nabo babe

kuloludonga, kodwa kasibelamelanga abeSuthu.

Ngayo yonke lenkathi izimpondo zempi zakwaZulu zabe sczigaqa zikhwela iSandlwana ezinye sezenabela ngase-Zibukweni likaJimu. AmaNgisi ayesodongeni ayedubula isifuba salempi. Kuthe lapho izinhlamvu sezivutha umlilo impela sahlehlela ngasephikweni langasokhohlo, siqonde ngasezibukweni likaJimu. Asiyeka-ke amaNgisi. Athe lapho esibona sihlehla siqonde eMzinyathi abuyela ekamu lawo enqena ukuthi singase silihlasela kungekho muntu kulo. Amabutho ayephume onke ekamu ephume ngezizigaba zawo ezosihlasela, kodwa athe lapho esibona sihlehla nawo abuyela ekamu. Asidubula impela nalapho esengenile ekamu. Asidubula kwakubi impela. Kwaba yisikhathi eside impela siphathene ngaphambi kokuba siwabhuqe. Kuthe lapho sesiwaficile afela ndawonye onke. Kwathi lapho sekuphele izinhlamvu zezibhamu akhipha amavolovolo adubula ngawo kwaza kwaphela zona izinhlamvu zawo. Zathi ukuba ziphele nazo ahlangu ngamahlombe, ema umudwa athi ngci, akhipha imimese alwa ngayo. Ngaphandle laphaya amanye amabutho amaNgisi ayekade eyosihlasela kwathi ngalena kwekamu azithela kuKhandempemvu noMbonambi. Lamabutho akithi awabulala amaNgisi. Impi yakwaZulu yangena ngaphambili kanti amaNgisi angena nje ekamu ayagijima. Angena kanye-kanye noZulu. Izimpondo zombili zahlangana ngemuva kwekamu abasekamu bavalelwa ngaphakathi, kwathi isifuba sempi yakwaZulu sawasukela, sesiwabulala amabutho phakathi.

Uthe ukuba uZulu ahlangu ngezimpondo amaNgisi adubula ngezibhamu ebhekise ngaseMzinyathi. Lapho adubula into evuthayo yodwa ngangoba kwazekwavuleka imbobo aphuma ngayo amabutho lawo abaleka, uZulu elibele ukubulala amabutho ngemuva kwekamu. Yikho lokho okwenza athole nembobo yokweqa leyo. Kwabe

kuhlangene nje amabutho aMnyama abantu baseEdendale namabutho amHlophe eqayo ngaseMzinyathi. Awela umfundlana lowo aseqonda eMzinyathi.

Kwaliwa futhi enkulu impi lapho, silinga ukuwacindezela siwabuyisele emuva amabutho. Asibulala kabi nathi sawabulala. Amabutho amaNgisi athi ukuba aphelelwe izinhlamvu inkukhu yanqunywa umlomo. UZulu wawagwaza.

Umbayimbayi kawenzanga lutho olubabazekayo lapha; wabulala kuphela abantu abane nje kwelethu ibutho. Amabutho amaNgisi asiqeda esalele odongeni lolo, kwathi ukuba aphume kulo sabambana. Kangiwabonanga amabutho amaNgisi efaka imimese ezibhamini zawo, ayehlehla. Abayifaka imimese ezibhamini amabutho esawabulala elwa esehlangene ngamahlombe. UZulu wawaciba lawo ekude adubule kodwa kasondelanga kuwo, kwazise wayesaba leyomimese yezibhamu.

Ukhona omhlophe owalwa impi eyesabekayo yedwa, lapho sesithi baphelile abelungu wayedubula nhlangothi zonke futhi edubula ngokuphazima kweso. UZulu waze wacandeka phakathi evika izinhlamvu. Lomlungu walwa impi embi eyedwa wabulala abantu abanengi. Waza wabulawa ngenhlamvu kungasondeli lutho kuye. Ngathi ngifika eduze kwakhe base bemkhumulisile izevatho zangasenhla kwasala ibhulukwe kuphela. Lomlungu wafela phansi kweSandlwana. Umbayimbayi babili kuphela esabayisa kuCetshwayo esasibathathe ngaphandle kwekamu. Bahlala inkathi ende lapho kade kuliwa khona inkosi uCetshwayo yaza yathuma uMthembu ukuba abase. Sazithathela umentshisi nezinye izinto esazithola lapho. Izidumbu lezi sazibhoboza eziswini ngoba sazi ukuthi uma singakwenzi lokho thina uqobo siyovuvuka. Ngizwa kuthiwa ezinye izidumbu zachwiya. UZulu owafayo samumbela emigodini yamabele emizini emibili,

ezinye sazimbela ezindongeni nakwezinye izindawo. UZulu wafa kabi naye eSandlwana.

Iningi lamasotsha amaNgisi elalibaleka lafela eMzinyathi lithi liyawela. Kuze kube namhlanje lelozibuko laziwa kwabamhlophe ngegama lokuthi 'Izibuko lababalekayo (Esigubudu). AmaNgisi asinda lapho alinganiswa emashumini amane ubuningi, nabantu-ke ababegibele abanye behamba phansi.

UZulu walwa lapho ngobukhulu ubuqhawe, kwala amaNgisi elalisa phansi ngezibhamu wade esondela nje uZulu waza wangena phakathi wazenzela ngokubona. Nawo amaNgisi alwa ngobuqhawe obukhulu."

Zathi ukuba izigijimi ziwuhlabe ziwulawule umkhosi eMgungundlovu wokuthi kumnyama eSandlwana, kwanyakaza izwe lonke, elanganeno nelangaphesheya. Kwaba yindaba egudwini ngempela kwabamhlophe ngangokuba kwaza kwahlala inkantolo yokuhlola isimo sezinto mayelana nempi yaseSandlwana. Kwavela lapho sekuhlolwa ubufakazi bokuthi ngubani ezinduneni zamaNgisi owonayo. Abanye abamhlophe baveza ukuthi isu elingaqeda impi lena masinyane yikuba iliwe kakhulu amabutho agibele. Nanamuhla abelungu kabayikhohlwa eyaseSandlwana.

Kanti uZulu wayengazimisele ukulwa mhla zingamashumi amabili nambili kuJanuray; usuku ayeqonde ukuqala ngalo impi ngolwamashumi amabili anantathu kuyo leyonyanga. Inyanga yabifile kumnyama ngalobo busuku; uZulu ehlose ukuhlasela ngosuku olulandelayo. Kwathi-ke lokhu amabutho lawa ayesehlomile impi eseyihogela, umlilo wokheleka kungakabi yisona isikhathi.

Athi amabutho akwaZulu ngalo lolo lusuku kusempondo zankomo angenela amasimu ommbila ayesezuze nalapho impi yonke yabibhace khona. Kuthe lapho efohloza phakathi namasimu ethuka esezithela ebuthweni lamaNgisi elabe lihamba lihlola. Qha, kakwababikho lutho oluba-

bazekayo ngaphandle kokuba badubulane ngezibhamu uZulu lowo namaNgisi. Kwase kusuka isigijimi samaNgisi sayobika ekamu lapho ukuthi nakhu sekukhala isibhamu; kodwa kakwabikwa lutho olukhulu.

Nango-ke uNdunankulu wamaNgisi lapho eSandlwana uColonel Dunford lapho ezwa ukuthi uboniwe uZulu ekuseni wasephaka amabutho amnyama agibele wathi makahambe ngomzila wangasekhohlo yena wahamba ngowesandla sokuphonsa. Amabutho lawa akwaZulu yonke lenkathi ayeseme ngezinzwani, esebanjwe yizinduna ngenkulu inkani ukuba angahlaseli. Ithe-ke lapho iqhamuka eyamaNgisi yazithela kuZulu engasadle 'nkobe zamuntu.

Yadumelana-ke lapho kwamnyama amehlo. Yaphe- mbeka kanjalo-ke eyaseSandlwana ngosuku olwabe lungahlosiwe; kanti izoba yimpi eyesabekayo ngobubi bayo emaNgisini.

Isahluko 12

IMPI YASEZIBUKWENI

USobantu owayengasalali buthongo ngalezizinsuku ekhalela uZulu, eloba emaphepheni abamhlophe ephikisa izinkulumo ezabe zihlose ukuthunaza uCetshwayo zimenza umuntu osuse lempi, walikhipha izwi kumanxusa akwaZulu uMfunzi noNkisisimane ababethunye kuye. Izwi alimise ngenhloko kuwo ngelithi bangalokothi balwele kwelaseSilungwini noma sekunjani, khona naye uqobo lwakhe uSobantu eyobanamandla okumphendulela uCetshwayo.

Lelizwi walizwa kahle uCetshwayo naye walidlulisela ezindlebeni zezinduna ezabe ziphethe amabutho akhe. Wathi ziwabambe amabutho angalokothi nje nempela awelele eSilungwini. Kodwa kakubanga njalo. Amabutho ayesephenduke izilwanyana; kabesezwa lutho. Amabutho asusa loluthuli yibutho Ulundi noGqikazi. Lamabutho kawayilwanga eyaseSandlwana ngakho-ke izinhliziyi zawo zabe zishisa. Phela impi lena kwaZulu yabe iyinto ephanngwayo, efunwa nguye wonke uwonke oyibutho. Ibutho elingaphakwanga labe liphatheka kabi kubesengathi ayikho into eliyiphilele. Nayo lena wayixoxa kahle uMehlokazulu wathi:

“Amabutho ayelwa eZibukweni kawalwanga eSandlwana kwabe kuyibutho uLundi noGqikazi. Yiwo lamabutho okwathi lapho abelungu sebebaleka bewela uMzinyathi bewelela eSilungwini labasukela lelibutho lawela umfula nalo, laye lathaleka ngaphesheya emhlabathini waseNatal.

Labakhohlwa izwi lenkosi uCetshwayo abayala ngalo wathi bangolokothi bawelele eSilungwini. Izwi elabe ligcizeleiwe nguSobantu. Amabutho ayengasezwa lutho into ayese yibabala sekuyimpi kuphela. Awuwele uMzinyathi awelela ezibukweni lakwaJimu, aze ayotheleka enqabeni encane lapho kwabe kukanise khona abelungu.

Kuthiwa kwathi lapho lawamabutho esehlasela impela lapho kwabe kubhace khona abelungu kwase kungena nebutho leMbonambi okwabe kukhona kulo uNdabuko. Amabutho amaNgisi ayelapha ayesezwile ngenhlabamkhosi ukuthi kwonakele eSandlwana. Ase ephuthuma njalo enza inqaba yawo ngakho konke ayengakuthola lapho, amabhokisi namagogogo namasaka. Azibiyela ngakho. Wona ahlala ngaphakathi kwasengathi asenqabeni isibili. Izinqapheli zithi lempi yaveza ubuqhawe obesabekayo nhlangothi zombili. AmaNgisi ayelapho ayembalwa kakhulu futhi esezwile ngesifo saseSandlwana. Alwa azidela amathambo. UZulu owahlasela lapha kuthiwa waveza ubuqhawe obumangalisayo. Waqala ukuhlasela lapho uZulu ntambama, walwa bonke ubusuku kwaze kwaba mpondo zankomo. Kodwa phinde ayithumbe leyonqaba, phinde abanqobe labo belungu; okuthiwe badubula kwaze kwashisa izibhamu zabo zababomvu. UZulu waze wadela ekuseni ngangomuso, wahlehla wabashiya lapho labo belungu. Induna yamaNgisi alwa lapha ithi amabutho akwaZulu ahlasele lapho aye-yizinkulungwane ezintathu, kwafa amakhulu amathathu namashumi amahlanu lapho, kubelungu kwafa ishumi nesikhombisa.”

UCetshwayo wathukuthela kakhulu lapho ezwa ukuthi amabutho akhe awelele esilungwini. Nanka amazwi akhe esiwezwa ngeBhunu uCornelius Vijn elabe likwaZulu ngalenkathi limbona ngamehlo uCetshwayo lixoxa naye ubuso nobuso ngenye inkathi. Lithi wathi uCetshwayo.

“Ngabelungu abangihlaselayo. Mina ngiqonde ukuba

ngizivikele kubo kuphela lapha ezweni lami abangibeka kulo bona uqobo bangenza inkosi.”

Ekusho lokho uCetshwayo ngoba engathandi nje nempela ukuba abelungu bathole ibhaxa ngokuwela kwakhe esilungwini eyohlasela. Ngalenkathi uCetshwayo wayenethuba elihle kakhulu lokuhlasela eNatal ababhuqe abelungu uma wayehlose lobobubi, kodwa kakwenzanga lokho. Emva kwempi yaseSandlwana itshe labe limi ngothi uqobo kubelungu kwazise ukuthi amabutho ayengekho okulwa noZulu; kwakusalindwe avela phesheya eNgilande.

Naye uqobo uLusibalukhulu Sir Bartle Frere waligiba izwi lapho eloba ngezehlo zalezo zinsuku wathi kuyamkhohlwa nje ukuthi kuyini okubangela uCetshwayo athi ithuba elibona lokuhlasela abelungu besemi kabi, aliyekhe nje. Kodwa kathandanga ukulikhipha elokuthi uCetshwayo waliyeka elibona lelothuba; waliyeka ngoba wayengaqonde lutho olubi ngamaNgisi.

Yena uVijn ubika enye indaba eyenzekayo ngazo lezo zinsuku zempi. Uthi kwafika inyanga yeThonga kwaZulu yathi inemithi engabhuqa ngayo abelungu.

“Ndabezitha,” kusho iThonga lelo lapho selingeniswe phambi kwenkosi. “Nginemithi enamandla lapha engingakusiza ngayo kulempi.”

“Ungisize ngayiphi indlela na?” Kubuza inkosi uCetshwayo, “lokhu nami nginazo ezami izinyanga ezinamandla; eziyelaphile impi yami.”

“Ndabezitha, mina ngingabaqeda nje abelungu ungalwanga nabo.”

“Hawu! Kanjani na?”

“Ngithele umuthi wami emifuleni lena abayiphuzayo. Bafe baphele.”

“Qha,” kusho uCetshwayo, “kasilwi ngezikhali ezinjalo thina Zulu. Njengoba sebengihlasele nje abelungu

sengizobhekana nabo ngezikhali kuphela. Owahlulwayo ahlulwe ngazo izikhali lezo.”

Yahluleka inyanga yeThonga.

Lona futhi leliBhunu libika ukuthi walikhipha uCetshwayo izwi lokuthi uma amabutho akhe ethuka ehlangana nomlungu angabombulala, kodwa amlethe kuye. Konke lokhu kukhomba ukungathandi kukaCetshwayo ukuxabana nombuso waseNgilande nabelungu nje bonke ababe kwaZulu ngaleyonkathi. LeliBhunu nempahla yalo lafika kwaZulu ingakalwi impi yaze yaphela likhona lihlezi nabakwaZulu lingakathintwa ngisho nangolunci. Nakho lokho ukuwelela ngaphesheya kwomZinyathi kwamabutho kwenziwa yikho ukuba lawo ayesezenzela ngenkani nje ngoba engayilwanga eyaseSandlwana. Kakwenziwanga ngoba ayehlasela lapho ayethunywe khona nguCetshwayo.

Kwathi lapho isilwa impi uCetshwayo wathumela izinceku ukuba zihambe nalo iBhunu lelo ziliyise emzini kaZiwedu ngakwaNongoma ukuze lingehlelwa yilutho. Kwathi lilapho kwazise phela labe lide liloba ngelikubonayo nelikuzwayo ngemva kwempi yaseSandlwana lithi bathi behlezi nje bonke bethuka belamela isixuku sabantu siza. Lababantu bekhala isililo. Lithi kwathi lapho sebeseduze labona ukuthi ngabakhona lapha ekhaya. Behamba bezilahla phansi bekhahla isililo. Lithi khona ebusuku bakhala kwasengathi bayafa. Kwayiso leso kwaza kwaphela amasonto amabili. Sekuthi emuva kwesililo sekuhlaluka ukuthi lapho emzini lowo kufe umnumzane uMsunduze, efela eSandlwana.

Ngayo yonke lenkathi uJantoni wayesebuyele kubelungu bakubo, ngoba sekumkhanyele ukuthi isiphetho sempileyo ukunqoba kwamaNgisi. Futhi wayengumlungu obheka lapho umoya uya ngakhona, ahambisane nawo. Uthi lapho uya ngalaphaya naye aqonde ngakhona. Kulezimpi eyaseSandlwana neyaseZibukweni kuthiwa amabutho ama-

Ngisi uqobo asho athi noma uZulu wayeyizitha zawo elwa nawo, kodwa kakhohlwa ubuqhawe bakhe. Okunye okumangalisa abelungu ubuhlakani bezinduna zakwaZulu ezaziphethe amabutho. Bababaza ukubona kwabo impi nesimo sayo ingakalwi, nokwazi kwazo ukuhlela amabutho ukuba ahlasele ngendlela yokunqoba.

Kodwa uCetshwayo waliyeka ithuba elase livele lokuba ahlasele abelungu; waliyeka limmele kahle kakhulu. Yena wayephike ngokuthi kakusiyena ophembe lolothuthuva, luphenjwe ngamaNgisi.

INQABA KAHAWANA

UMehlokazulu wayixoxa kahle futhi eyempi yase-Nqabeni kaHawana neyaseHlobane. Phela nawo amaNgisi lawa ayehlasele ngemizila eminingi njengoba ngishilo, eqonde ukuba lemizila iyohlangana ngci, Ondini, umuzi omkhulu kaCetshwayo. Iziwombe ezinkulu zempi zabase-Sandlwana, eZibukweni, eNqabeni kaHawana, eHlobane, Eshowe nas'Ondini lapho yaphela khona. Impi yona yabe ide ilwa nje lapho amaNgisi ethuke ehlangana khona noZulu. Singezibale zonke lezo ngoba kwabe kungezona iziwombe zokukhunjulwa.

Uthi eHlobane, "Amabutho amaNgisi akhwela intaba engasiboni; kwazise sabe singalena kwentaba leyo. Sithe sethuka sasihlangana neqembu labamhlophe lendlale isigodi. Sabagwaza, sababulala. Lapha ngakithi kakufanga muntu. Okwabangela lokho yingoba babengenazo izinhlamvu zasezibaphelele. Thina kasifinyelelanga entabeni phezulu, kodwa amabutho amaNgisi athuba afinyelele phezulu lokhu phela ayelandela amabutho akithi, afika azithela kuZulu wawagwaza.

Kukuyo uqobo impi yakwaHawana lapho uHamu, owabesekade alikhapha izwi lokuthi yena uzobuyela eNgisini, azihlanganisa nawo amaNgisi. Usuku lolo uHamu aya ngalo eNgisini ngumhla weshumi kuMarch, 1879. Kuthiwa wathi ukuba akuzwe lokho uCetshwayo ukuthi uHamu nabantu bakhe usengasemaNgisini wathi kumabutho mawamlandele. Kazange ambambe. Athi lapho

esebikela uCetshwayo ukuthi uwahlulile uHamu, wathi uCetshwayo kakulutho ukuhlubuka kukaHamu, uma engezukubuya namabutho amaNgisi azohlasela yena futhi. Kodwa wathi izinkomo zakhe ege nazo uHamu kusweleke azibuyise amaNgisi."

Uthi-ke uMehlokazulu, "Salala lapho thina kuthe ekuseni ngangomuso kumpondo zankomo sehlasela eNqabeni kaHawana, sihlasela ikamu lamabutho amaNgisi. Salibona sise kude, sengathi kumbiwe imisele emacaleni elibiyeleyo. Sithe lapho siza asihlangabeza amabutho egibele. Adubula. Saphendula nathi ngaso isibhamu. Ahlehla. Sawalandela. Yithi phela labo iNgobamakhosi. Amabutho ayezungeze ikamu, lokhu sahlasele ngezimpondo, ayengakafiki, yabe isaliwa yithi sodwa nje beNgobamakhosi. Ahlehla njalo amabutho ngamakhulu amajubane aze angena ekamu lawo. Safika khona ngezinkani sithi sizongena ngaphakathi isibili; kodwa avimbanisa ngombayimbayi nangezinhlamvu eziqhumayo kwaba kubi. Yalwa lapho inkathi engangehora lonke, kulwa ibutho leNgobamakhosi. Pho, basibulala uwaca lapho abelungu, izidumbu zanqwabelana. Amabutho ethu amanye uNokhenke noMbonambi afa wona acishe aphela nya. Iphutha lethu lapha yingoba lawamabutho ahlukana phakathi ngoba thina Ngobamakyosi sasuka sahamba ngamandla sawashiya amanye amabutho ngoba phela sabe sisakhalela eyase-Sandlwana silangazele nathi ukuzibambela mathupha kubelungu.

Basahlula lapho, nokuba bangasiqedi sasindiswa ubumnyama. Mina uqobo lwami ngasinda ngokulambisa. Uma sabe sihlasele lapha eNqabeni kaHawana kanyekanye ngabe sayithatha isibili. Impi lapha yabe iphethwe nguMnyamana, esizwa nguNtshingwayo. Isu lonke lempi labe lisungulwe lahlewa nguCetshwayo owasiyala ukuba

singayihlaseli inqaba lena. Sidlule nje. Silwe lapho besihlasela kuphela. Inkosi uCetshwayo wathi sibohamba siqonde phambili kwelaseNtilasifali lokho kuyokwenza amabutho asilandele.

Ngengozi-ke sabona sesibambene nje namabutho amaNgisi. Wathukuthela wathelwa ngamanzi uCetshwayo lapho sesiyixoxa leyo, wathi wayeshilo ukuthi singayihlaseli inqaba leyo. Bheka ngoba waza walinganisa nokubulala uMnyamana, kodwa kakwenzanga lokho.

ESandlwana seqa izwi lakhe salwa sanqoba.

Nasenqabeni kaHawana seqa izwi lakhe; salwa sahlulwa kabi. Impi yasezibukweni yayiphethwe uDabulamanzi noMavumengwana. UDabulamanzi kayiphathi kahle impi unamawala. Olunye uphondo lwabe luholwa nguye kweyakwaGingindlovu. ENyezane kwabe kuphethwe uGwelegwele noMbulwana.”

Impi yamaNgisi eyayiholwa nguLukhuni yahlaselwa nguZulu eNyezane. Kuthiwa yaphathana lapho kwaze kwadlula ihora nenxenye, uZulu edubula, egwaza. AmaNgisi edubula ngombayimbayi nangezibhamu eziqhumayo. Yabambana yonke lenkathi okwathi isiphetho sayo kwaba ukwahlulwa kukaZulu. Athe angasuka lapho amaNgisi aqonda kwaGingindlovu lapho yabambana kwaba kubi kakhulu. Amabutho akwaZulu ayephakwe kuleyo ayezi-nkulungwane eziyishumi. Kwaliwa kakhulu noma kungabanga njenga kwezinye izimpi.

Impi yaseNqabeni kaHawana kayibanganhle nempela kwazise omunye umnumzane wakwaZulu uMbangulana wahamba ngasese wayokotha uCetshwayo kuLukhuni owayephethwe amabutho amaNgisi. Wamhlebelala konke okuqondwe nguZulu nokuthi uzohlasela nini, kanjani. Nempela kwathi lapho eseyiphaka uMnyamana, kanti uyiphake ngezinkani kakwabe kusasiza lutho. Wafika amaNgisi esemlindele.

Kukuyo lempi lapho uZulu akhubazeka isibili kabesalwa ngesibindi saseSandlwana. Empini yakwaGingindlovu indunankulu yamaNgisi yayihamba noJantoni owayeyihloli yayo kwazise izwe leli uyalazi phela ngoba ubeyisihlobo esethenjiwe lapha ekhaya. Namhla nje esephenduke isitha nje. Naye impela eyilwa ngezinkani eyabakubo engasazi nanyaka ukuthi uCetshwayo lona wayeyisihlobo sakhe.

Emva kwempi yaseShowe kakubanga kusaliwa impi enkulu ngaphandle kweyokugcina yas'Ondini, lapho uZulu ahlulwa khona.

Singakayixoxi leyo sizoke sibuyele emuva kancane kesizwe ukuthi ilwa nje konke lapha, inkosi uCetshwayo uphi, wenzani.

*Isahluko 14***IMIZAMO KACETSHWAYO**

Bese sizwile ukuthi uCetshwayo wabengathandi ukulwa nabelungu noma bona base bebonile kweyabo imiqondo ukuthi umbuso wakwaZulu uyingozi okusweleke ishaywe enhloko okwenyoka ibulawa uma abelungu bezohlala ngokuthula kulelizwe. Noma uSomtsewu alithatha izwe laseNtilasifali kumaBhunu ngezaba ezingenamkhuba zokuthi ulisindisa kuZulu, amaBhunu kakuwagculisanga lokho, akubona kuyisu nje lamaNgisi lokuwephuca izwe lawo. Yikho-ke nje impi lena uNdunankulu uBartle Frere noSomtsewu bayiphaka ngamawala angako. Babethanda ukwenza ubufakazi obuqinile emaBhunwini bokuthi impela uZulu lona uyingozi ngempela. Ilwa nje impi uCetshwayo uphezu kwemizamo yoxolo, esizwa nguSobantu owabengasalali nabuthongo elwela indlu yakwaZulu. Nokuningi esizoloba ngakho lapha kwemizamo yoxolo eyabe yenziwa nguCetshwayo sikufunde encwadini eyalotshwa yiBhunu uCornelius Vijn yahlelwa nguSobantu wathasisela ngokwazi kwakhe lapho iBhunu liphunduleke khona.

LeliBhunu labe likwaZulu ilwa impi yaze yaphela, lizihlalele kahle, lingathintwa yilutho. Yilona eliphikisa nezinkulumo ezabe zisakazwe abelungu abazona uCetshwayo zokuthi ukhohlakele, ubulala abantu, nezokuthi abelungu ababethunjiwe empini babebulawa kabi. Sizozwa-ke lapho liveza khona imizamo eyenziwa nguCetshwayo yokufuna uxolo.

Kwathi ngelinye ilanga labizwa nguCetshwayo ukuba

lizokumfundela incwadi eyabivela kuNdunankulu yamaNgisi uChelmsford, iphendula ekaCetshwayo ayemlobele yona ecela ethi makubekhona uxolo. Lencwadi yayilotshwe mhla zizine kuNhlabane, 1879. Lencwadi iqukethe amazwi athi uma uCetshwayo efuna uxolo makabuyisele emaNgisini konke okuthunjwe amabutho akhe amahashi, izibhamu, izinkomo nokunye-ke. Uma engavumi amaNgisi azoqhubekela phambili. Yathi indunankulu uma uCetshwayo eseyiphendula leyencwadi athumele uSithwango nezinye-ke izithunywa ezizothunywa. UCetshwayo wayiphendula lencwadi ngesandla salo iBhunu leli lilobela uNdunankulu wamaNgisi encwadini leyo lithi:

“INKosi iyitholile incwadi evela kuNkosi Chelmsford, into ebangele ukuba yephuze ukuphendulwa leyencwadi yingoba kade ngingekho mina ekhaya. Yathumela ukuba ngibizwe ngikude ngaphesheya kweMfolozi eMnyama. Ngifike ekhaya izolo, wangibiza-ke ukuba ngizomlobela lencwadi.

Izithunywa ezintathu ziyeza zifumbethe amazwi enkosi. Inkosi ingithume ukuba ngiyilobe masinyane lencwadi ukuze nisheshe niyithole.

Iyabuza inkosi ithi izokhuluma kanjani noHulumeni lokhu izithunywa zisendleleni nje amabutho amaNgisi ayahlasela athumba izinkomo zami na? Ithi inkosi amabutho makabuyele emuva ayeke ukuthumba izinkomo nokushisa imizi yayo.

Inkosi icela ukuba izokhuluma noSomtsewu neNdunankulu yaseNatal ukuze kuvele uxolo.”

Lencwadi eyayiphethwe izithunywa lezo yafinyelela mhla zingamashumi amabili nambili kuNcwaba kwenye induna yamaNgisi, okusobala ukuthi kukhona okwazivimbelayo ukuba ziphangise ukufinyelela nayo. Phela kwabe kwaziwa ukuthi oyena onamandla okuqeda impi kuvele uxolo yiyo indunankulu yemikhosi yamaNgisi

uNkosi Chelmsford. Izithunywa kwakusweleke ziye kuyo uqobo, noma zifinyelele kwezinye izinduna ziyiswe masinyane kuNkosi Chelmsford.

Sekuvela kamuva ukuthi izithunywa lezo ezimbili zazo zaboshwa kwathiwa izinhlozi. Ezinye ezimbili ezabe zaziwa kwazise yizona ezazide zithunywa kubelungu uNkosiimane noMfunzi zasinda ngokulambisa sezidutshulwa ngoba zingayiphethe indwangu emhlope. Kuthe nalapho sekuvele ubufakazi bokuthi izithunywa, zalitshaziswa amasonto ayisithupha kwaNtunjambili.

Wabuye waloba enye incwadi futhi uCetshwayo ngesandla salo leloBhunu wathumela izinkomo eziyikhulu namazinyo amabili ezindlovu wathi izibhamu ezimbili ezinkulu zizobuya zilandele. Lencwadi wayiphendula uNkosi Chelmsford ngokuthi:

“Zifikile izithunywa zakho nencwadi elotshwe ngu C. Vijn umthengisi. Elami nanti: “Kawenzanga izimiselo zami, ngakho-ke ngisaqhubekela phambili namabutho ami. Kodwa ngoba uthi izinkomo lezo sezisendleleni nombayimbayi ababili, ngiyavuma ukuba kangizukuyiwela iMfolozi. Uma-ke ungazivumi izimiselo zami ngomuso ntambama uyozisola. Ngiyawabuyisa amazinyo ezindlovu owathumela ngoba ngisaqhubekela phambili namabutho. Izinkomo zona ngizo-ke ngizibambe nje ngoba ngithanda ubone ukuthi nami uxolo ngiyalufuna uma wena wenza lokhu engikushoyo.

Amabutho engiwabone ebuthene Ondini ayinkulungwane ngithi mawalahle phansi izikhali ukuze ngibone ukuthi ayazinikela. Akwenze lokho ibanga lezinyathelo ezingamakhulu amahlanu kude nami, bese-ke ebuyela emuva. Izwi lami lingathenjwa kulokhu engikushoyo.

Zonke izikhali enazithumba eSandlwana mazibuye zonke.”

UMagemu Fuze owayekwaZulu ngalengkathi uthi

uCetshwayo uqobo lwakhe wathumela izwi lokuthi mazi-thathwe zonke izinkomo zakhe ezimhlophe emzini wakhe waseMayizekanye. Kodwa bathi besaziqoqa afika amabutho enqaba nazo athi amaNgisi ayozithatha efile onke.

Lezizinkomo kwakungezikaMpande, inkosi uCetshwayo ezithanda kakhulu zazibizwa ngegama lokuthi “Inyonikayiphumuli.” Amabutho lawo enqaba nazo kwabe kungeleNgobamakhosi. Lazivimbela lelibutho lazigwaza zonke lazidla.

Nombayimbayi labo-ke basala lapho phakathi kwemizi emibili was'Ondini nowaseMayizekanye, ngoba phela ibutho leNgobamakhosi lavimba lapho.

Kwathi emva kwalokho uCetshwayo wakhuluma amazwi amakhulu kubantu bakhe kusho leliBhunu uC. Vijn. Lithi wathi: “Ezimpini ezimbili enzilwe nabelungu nibanqobile kodwa kwezine ezilandela lezo banahlula. Manje abelungu basizungezile eMpumalanga, eNtshonalanga, eNyakatho, naseNingizimu. Uma idumelana ngomuso nizobaleka nonke banisukele abelungu base bangibambe, bahambe nami.”

Bafunga ngamathambo awoyise abantu bathi noma sahlulwa noma siqoba kasiyikukulahla!

Ukusho lokho nje uCetshwayo ngoba yena wayefuna ukuba abelungu bazithathe izinkomo lezo kuvele uxolo.

Kuthe kusihlwa kwafika izinqola namasosha zivela ngaseMthonjaneni. Kuthe ngomuso uCetshwayo wasuka Ondini waya eMlambongwenya wafika lapho wahlela amabutho ukuba avale indlela eqonde kwaNodwengu neqonde kwaBulawayo. Wathi amabutho angalokothi adubule amasotsha kuqala. Kuthe seyisondela impi yokugcina yas'Ondini kwaqhamuka idlanzana lamabutho amaNgisi egibele, liwela iMfolozi eMhlophe yathi ukubambana noZulu, yahlehla eyabelungu.

Bathi abakwaZulu ngalengkathi uCetshwayo wathumela

izwi kuSobantu lokuthi usemi kabi makazomthatha ngekalishi ukuze ayozinikela kuHulumeni engabanjwanga ngezandla amabutho. Kuthiwa izithunywa zavinjelwa ngumBhishophu Schreuder okuthiwa wathi mazingaliyisi izwi elinjalo kuSobantu ngoba naye wayeke wasolwa ngokuyisa amazwi kuSobantu.

Ngalenkathi undunankulu wamaNgisi uNkosi Chelmsford wayekwaNodwengu lapho impi yayibambene khona. Eka Likhuni imise phela ngaseNqabeni kaHawana. Behlose ukuba zihlangane Ondini uqobo. Kungayo lenkathi lapho kwafa inkosana yombuso waseFulansi ibulawa uZulu.

Sibonga uSobantu ngalawamazwi okubulawa kwenkosana leyo njengokulanda kukaMagama Fuze: Uthi-ke uFuze: “UMnukwa, inceku yenkosi uCetshwayo, uthi sabe siyizinhlole kodwa singathunyiwe inkosi; sabe sihlezi phezu kwegqumana nje ntambama. Sethuka seselamela abelungu beza. Kukhona umfulana lapho, iJoosi osezigojaneni eziningana lapho. Sababulalela khona lapho. Sathi ukuba sibabone sabhaca kwesinye salezi zigodi singamashumi amane thina. Site sesiseduze nabo lokhu babehlile emashini abo, sabadubula. Kodwa phinde sibanembe. Abane base begibele emashini sekusele abathathu nomuntu. Inkosana le yathi lapho ithi iyagibela ihashi layo lethuka, lethuswa izibhamu zethu. Layiwisa. Lagijima ibangana ihashi nesibhamu sayo sikulo, kodwa sabuya sawela phansi. Yakhhipha ivolovolo yadubula kabili kodwa kayaze yanemba. Waseyiciba ngomkhonto uXhalanga wayigwaza esifubeni. Kwase kusuka uGwebukana eyigwaza noMaganga nabanye-ke. Sabagwaza nalabo abathathu nomuntu lowo, kasibadubulanga. Ngathatha inkemba yenkosana eyabe ishiywe abantu bakithi.

Kuthe lapho uMfunzi noNkisimane sebebuya bevela esilungwini lapho inkosi uCetshwayo yayibathume khona

kuGebhuza, ngayo indaba yenkemba leyo, inkosi uCetshwayo yayithatha yayinika bona oMfunzi noNkisimane ukuba bayimukise ngomuso kundunankulu yamaNgisi. Wesaba uCetshwayo ukulikhhipa izwi lokuthi nguSobantu omeluleke ukuba enze njalo.”

Kwavela emaphepheni abelungu ngalenkathi ukuthi lenkemba yabizwa ngundunankulu yamaNgisi uChelmsford, kanti qha; yabuyiselwa, emaNgisini ngaso lesisizathu esengisishilo. Kayizange ibonge nokubonga indunankulu yamaNgisi lapho seyifika inkemba leyo.

Ngaso lesisikhathi uNdunankulu waloba enye incwadi ethi kuyo nxashana uNtshingwayo eletha kuye izibhamu eziyi-1,000 ezathathwa nguZulu eSandlwana kasezukulungu zelele ezwini lakhe lokuba kuze amabutho ayinkulungwane azozinikela. Wathi futhi eze nombayimbayi ababili nezinye izinkomo. Wasethi njengoba uCetshwayo elibele ukuyiphendula incwadi yakhe yokuqala uzoqhubekela phambili aze ayofika eMfolozi. Wathi uyothi angafika lapho ahlale angabe esazishisa izindlu kuze kube usuku lwesithathu enyangeni uMandulo ngolwesine. Uma-ke engahlaselwa ngaleyonkathi lapho eMfolozi wohlala khona aze ezwe izwi likaCetshwayo. Kodwa uyagcizelela kwelithi ufuna izwi lifike ngalo lolusuku zintathu kuMandulo.

Yalotshwa mhla zingamashumi amathathu kuNcwaba. Nakhona lapha lenkinga yokungafinyeleli kwalencwadi kuCetshwayo yaze yaqaqwa nguMagama Fuze ebese ngishilo ngathi wayekwaZulu ngalenkathi ehambele khona. Incwadi lena useyinikwa uMfunzi, kwazise phela yizona zithunywa zenkosi uCetshwayo ezabe zethenjiwe inkosi zithunywa njalo esilungwini kuSobantu nakuHulumeni. UMfunzi ngowakwaXulu, uNkisimane ngowakwaLuhlongwana.

UMfunzi uyinika uMagama nje incwadi kayivuliwe. Uthi-ke uMagama:

“Lencwadi ivela kuNkosi uChelmsford kayizange

ivulwe ngumuntu njengoba ivulwa yimina nje Magema namhlanje emzini kaMfunzi mhla ziyishumi nesishiyanga-lombili kuMasingana 1879.”

Lencwadi yayilotshelwe inkosi kusweleke ifundwe ngumlungu owabe naye ozoyihumusha yonke. UMfunzi noNkisimane babethunyiwe inkosi noZulu ukuba balethe kuNdunankulu inkemba leyo. Kuthe-ke sebebuya babuya nalencwadi ivela kuNdunankulu. Bathi befika babetshenwa izinduna ukuthi umlungu uhambele kekho-ke ozofunda leyoncwadi. Bathi kayisenamsebenzi walutho.

UMfunzi uthi izinhliziyi zabantu zase ziphelelwe ithemba kwazise kwase kubakhanye ukuthi iNdlunkulu iyafa manje. Phinde zimlalele izinduna uMfunzi lapha ekhuluma. Kakwaqondakala noma ziqinisile yini lapho zithi umlungu kakho, kwazise naye uqobo lwakhe kazimvumelanga ukuba abonane nenkosi uCetshwayo ngoba phela wabengahlanzekile evela ezitheni zenkosi.

Kucatshangwa ukuthi uma bahamba nayo lencwadi ngalo usuku eyalotshwa ngalo, mhla zingamashumi amathathu kuNcwaba, okwenza behluleke ukuyinikeza inkosi ukuthi bafinyelela kuyo ngenkathi ibutho iNgobamakhosi lenqaba nezinkomo ezabe ziyiswa kuNdunankulu.

ULusibalukhulu ngalengkathi uMnu. Bartle Frere wase likhiphile izwi lokuthi “Kayikho enye indlela engenziwa kuphela ukuba sizimisele ukuba uZulu simnyathele phansi simbuse njengoba sibusa ezinye izizwe ezise Afrika eNingizimu, phansi komthetho noHulumeni wamaNgisi.

Kimina kakukhanyi nje nempela ukuthi kukhona esingade sikukhuluma ngoCetshwayo ngaphandle siminqobe isibili.”

Ngemva kwezinye-ke izincwadi, ezinye zazo ezingafinyelelanga lapho zabe ziqonde khona kwabasobala ukuthi kalusekho uxolo olungenziwa nhlangothi zombili. AmaNgisi aseyayiphaka njalo ayiqondisa khona Ondini emzini omkhulu kaCetshwayo.

Isahluko 15

EYAKWA NODWENGU

Lempi enkulu yokugcina yabelungu noZulu yalwa mhla zizine kuMandulo. Yayisiphakwa ngundunankulu wamaNgisi noLusibalukhulu waseNatal naseNtilasifali uGarnet Wolseley. Kwathi ekuseni ngovivi ngaye uMandulo lowo, elinye iqembu lweyamaNgisi elabe liphethwe nguLukhuni lalinabantu abayizinkulungwane ezintathu namakhulu amathathu egibele, aqonda khona emzini omkhulu weNkosi uCetshwayo, ULundi.

EyakwaZulu yabe iholwa izinduna uSihayo noDabulamanzi. Kwabe kuthe ngosuku lwesithathu kuMandulo lowo iNkosi uCetshwayo yasuka ekhaya ihamba noMkhosana wakwaZungu, inceku noMdlunkulu, yaqonda eNgome yayakungena emizini ekulelo hlathi kwesikaMnyamana kaNgqengelele, undunankulu. Yahlala lapha amasonto amabili yasuka lapho yaya emzini kaZiwedu kwaNongoma.

Lapho beyixoxa abakwaZulu eyakwa Nodwengu bathi yaba yimba kakhulu lempi, kepha bayalisho izwi eliphikiswa abelungu lokuthi nguCetshwayo uqobo lwakhe owayehlela amabutho alwayo kulempi. Amabutho lawo yilawa Undi, INdlondlo, uDlokwe, uMxhapho, uNodwengu, uMbonambi, Nokhenke, uMcijo, iNgobamakhosi, neNgulube. Lawa yiwona ayehlasele uqobo. Ibutho iNdabakawombe lalibheke iNkosi uCetshwayo eMlambongwenya.

Bathi babengazi ukuthi impi yamaNgisi iningi kangako baze bayelamela lapho sebebhekene. Abelungu babemandla

ngezibhamu ezinkulu ezamahlula uZulu ezile. EyakwaZulu nayo yabe ingangoZulu wonke, abanye bathi yabe iyizinkulungwane ezingamashumi amathathu ubuningi. Okwenza futhi eyabelungu ibenamandla yizigaba zayo ezazigibele amahashi. UZulu ngalenkathi njengoba bese ngishilo wayesephele amandla nethemba, oHamu noZibhebhu base-beqembukile babuyela ngakubelungu. Sebebaningi kubo laba bakwaZulu abase bemotha uCetshwayo kubelungu. Nango uMbangulana naye eseya kohlebelu uLukhuni ukuthi angamahlula kanjani uZulu empini yaseNqabeni ka-Hawana, ilapho uZulu aqala khona ukuphela amandla. UZulu wayese dungeke yedwana uqobo lwakhe.

Liyasho izwi labadala lithi uma impi yasekhaya seyinqotshiwe leyo yangaphandle kayibisaba namandla. Kwathi seyizobambana yabuthana yonke eMlambongwenya lapho inkosi uCetshwayo wakhuluma nayo ethi:

“Njengoba-ke ibutho leNgobamakhosi lenqabile nezinkomo engabe ngizithumela kubelungu ngiyocela uxolo, lathi liqome ukuba lilwe lize liphele, nanso-ke impi yabelungu isisemnyango. Ngithi kini ningalwi nayo ezinqabeni, niyiyeke iphumele obala. Niyihlasele lapho seyiphakathi kwaNodwengu noLundi.”

Elinye izwi likaCetshwayo ngelokuthi bangayilandeli eyabelungu uma ihlehla noma ibaleka. Kodwa kalibangabikho lelohuba ngoba eyabelungu yalwa isibili kayahlehla yamenza kabi uZulu. UZulu owafayo lapho kuthiwa ucatshangelwa enkulungwaneni eyodwa namakhulu amahlanu abantu. Lapho sekucatshangelwa futhi ukuthi uZulu owafayo kuzo zonke izimpi zabelungu kuthiwa angase abe yizinkulungwane eziyishumi.

Ihamba nje eyabelungu ihamba ishisa imizi ka-Cetshwayo. Yashisa owakwa Ndabakawombe, was'Ondini, waseMlambongwenya nowakwaNodwengu neminye eminingi. Yaluwaca phansi. Kuthe ukuba uCetshwayo abone

ukuthi wehluliwe kweyakwaNodwengu weqa wayocasha.

Bayifuna isikhathi eside abelungu inkosi bengayitholi, nalapho idlule khona abantu abakhe kuleyomizi kabaze bayisho lapho idlulele khona. NeBhunu lelo elabe likwaZulu liyasho ukuthi undunankulu uSir Garnet Wolseley waze walethembisa nohlamvana lwemali uma lingase libakhombise lapho uCetshwayo ebhace khona. Lafika emzini kaZiwedu labatshela nabanye bakaMpande ukuthi uNdunankulu wamaNgisi ubacele ukuba bazinikele nenkosi yabo beze nezinkomo zehlawulo. Bamncenge uCetshwayo ukuba azinikele.

Kuthe lapho leliBhunu selihamba namasosha amaNgisi ayeholwa nguMajor Barrow liya kowakhombisa phela lapho uCetshwayo wayebhace khona, badlula emzini kaZiwedu kaMpande. Yathi induna leyo kabanjwe uZiwedu, aboshwe acindezelwe ngenkani ukuba abatshele lapho ebhace khona uCetshwayo. Lenqaba lalala ngomhlane iBhunu lathi kalikuvumi lokho lona, ngoba uZiwedu lona wayeliphethe kahle yonke inkathi likwaZulu. Kwaba ukusinda kwakhe lokho uZiwedu esindiswa iBhunu esandleni seNgisi.

UNdunankulu uSir Garnet Wolesley wayesahlezi emzini omkhulu kaCetshwayo was'Ondini lapho ayesevule khona ikamu lakhe lokuqoqa ahlele khona konke okuphathelele nempi:

Bahamba bahamba baze bafika eMahlabathini emzini kaNkabanina indodana kaMlopha. Bafika kukhala ibhungane lapho ekhaya; kodwa izinkomo zigcwele isibaya. Bazihlaba ezinye bapheka badla abelungu bansondo. Bathuma izinhlozi zabo ukuba zicinge ukuthi zingabelamela yini abantu eduzane nalapho na? Zabuya nabo abangamashumi amane. Bafike bamiswa laphaya.

“Uphi uCetshwayo?” Kubuza yena belu uMajor Barrow owacishe wenza kabi uZiwedu.

“Kasimazi.”

“Kanimazi?”

“Qha, kasimazi.”

“Kakunkosi yenu yini?”

“Kasiyazi lapho ikhona.”

“Nizomazi-ke ngizoshaya omunye wenu ngenhlamvu afele lapha, uma ningangitsheli ukuthi uphi uCetshwayo.”

“Kasimazi lapho ekhona,” Kuphendula uZulu.

Kuthe kusekubi kunjalo kwatheleka abantu bawo amaNgisi babika ukuthi elinye lamahashi kaCetshwayo balibambile. Kwalandelwa lowomkhondo. Nawo bawu-landela eside isikhathi, kuthe ekugcineni bezwa sekuthiwa usebanjiwe uCetshwayo. Kwathiwa utholwe eduze kwa-Bulawana umfudlana ongenela eSikhwebezi eNgome.

Kuthiwa iningi labantu bakwaZulu babhaxabulwa ngezimvubu kuthiwa kabasho lapho ebhace khona uCetshwayo kodwa phinde basho. AbakwaMbopha babhaxabulwa nezinceku zenkosi.

Lithi iphepha labelungu laseNatal lomhla wamashumi amathathu nanye kuMfumfu 1879 uCetshwayo wabanjwa nabantu abayishumi nambili, abahlanu babo abesifazana. Abayishumi nanye bathi bayeqa badutshulwa abahlanu, babo, abanye beqa.

Lithi leliBhunu kwathi lapho esebanjiwe uCetshwayo laya kuNdunankulu wamaNgisi seliyobiza izinkomo zalo ezabe zidliwe nguZibhebhu. Lithi indunankulu yathi kayi-nandaba nalokho yona noma uZulu ubelibulele bekunge-becala ngoba leli izwe labo. Laya kuZibhebhu labiza okwalo kodwa lithi uZibhebhu wathi impi iphelile manje, idlule namacala amadala. Ngaleyonkathi uZibhebhu wayesengomunye wamakhosikhosi ayishumi nantathu amiswa kwaZulu ukuba “abuse” phela esikhundleni sikaCetshwayo nanka amanye awo: uJantoni, ungqongqoshe wawo, uMlandela, uSomkhele, uMgojana, uHamu, uSekethwayo, uMgitsho, uMfanawendlela, uGawozi, noZibhebhu namanye.

Nakhona lapha ekutholweni kukaCetshwayo lapho ayebhace khona kuthiwa babengeke bamthole abelungu uma kakhonjwanga ngomunye wakwaZulu. Kuthiwa nguMnyamana owamkhombayo naye esebona ukuthi kalikho elinye icebo njengoba abelungu sebexobise kangako bemfuna.

UCetshwayo wabanjwa mhla zingamashumi amabili nesishiyagalombili kuMfumfu ngonyaka ka-1879. Wathathwa wakhweliswa esitimeleni samanzi esibizwa ngokuthiwa “iNatal” mhla zizine kuZibandlela waqonda eKipithawini, lapho afike wavalelwa khona endlini enkulu yakwaHulumeni. Impi yakwaZulu yaphela-ke mhla kubanjwa inkosi uCetshwayo.

Wabanjwa kunjalo-ke okaMpande!

UKUCANDWA KWEZWE

Sesifikile-ke ebangeni lapho kuzovela khona obala ukuthi eyona nkathi okwafa ngayo kakhulu abantu bakwaZulu yiyiphi. Kusabusa uCetshwayo, “umbulali” wabantu bakhe, noma sekubusa phela amakhosikhosi ayebekwe nguHulumeni wamaNgisi.

Kulamakhosi sizobona amagama anjengawoJantoni noHamu noZibhebhu abantu abahlubuka uCetshwayo bawelela emaNgisini, okusobala ukuthi sebethole lezizikhundla bephiwa imiklomelo ngenxa yezenzo zabo lezo.

Kulawa makhosi sizobona amanye amagama abanumzane bakwaZulu ababelwa ngakuCetshwayo; ababezimisele ukufa naye. Lababantu-ke uHulumeni ubacabela izwe lakwaZulu nje ngoba yena ethi uzoqeda izimpi nokubulalana okwabe kuthiwa kukuCetshwayo.

Kwathi ngosuku lokuqala kuZibandlela ngonyaka ka-1879 uNdunankulu wamaNgisi uSir Garnet Wolseley wamema omkhulu umhlangano wabanumzane bakwaZulu. Wawumemela khona Ondini lapho, esigodini seMfolozi eMhlophe lapho uSomtsewu kaSonzica abeka khona uCetshwayo ukuba abuse uZulu.

UNdunankulu wayehunyushelwa nguMnu. John Shepstone. Abanumzane ababebuthene lapho babe ngamakhulu amathathu evile. Kukhona awoMnyamana, Ntshingwayo, Sitshaluza, Zibhebhu, Mgitshwa, Gawozi, Mgojana, Somkhele nabanye, uJantoni wayesehlezi phela nabamhlophe bakubo.

UNdunankulu uSir Garnet Wolseley wathi kuyo leyondawo ababuthene kuyona kukuyo lapho kwabekwa khona uCetshwayo esikhundleni sikayise uMpande. Wathi kuyo leyondawo uCetshwayo wafunga izifungo angazigcinanga. Namhlanje uthola umvuzo walokho, lowomvuzo okusweleke ubeyisifundo kubona bonke abazobekwa phezu kwezigodi lezo eziyishumi nantathu. Wathi kuzomiswa iKhomishana yamadoda ezokhomba imincele yezigodi lezo, bese-ke kumiswa umlungu ozoba amehlo nezindlebe zikaHulumeni, ozobabheka ukuthi balibusa kahle yini noma qha.

Kwase kumenyezwa-ke amagama alabo abamiswayo nemincele abazobusa kuyo.

Kwabelwa kuqala uJantoni; wabelwa isithabathaba sezwe esedlula onke amanye amazwe abelwe amakhosi. Lelizwe labe ligudle uThukela nogu laze layothi ngci eMhlathuze; lisuka eQhudeni layothi ngci elwandle. Okuzofika kuveze obala ukuthi ukucandwa ngaleyondlela kwabe kuzoqamba olubi uchuku yilokhu. Lelizwe abelwe lona uJantoni kwakhe kulo izikhulu zakwaZulu oMavumengwana, oDabulamanzi, noGodide. Bonke laba kwabe kuyizikhulu zakwaZulu, amadoda ayenegama ezweni. Ayehamba eduze kwenkosi uCetshwayo. Nangayo nje inkathi uJantoni esazidlisa satshanyana kuCetshwayo laba banumzane babembuka nje umlungu lowo engelutho kubo. Efana nenceku nje. Namhlanje-ke ngesenzo sikaHulumeni othi uhlakaniphile lababantu sebebekwa ngaphansi kwakhe lowoJantoni. Sebezobuswa nguye, bamkhulekele.

Lwavela-ke lolo luchuku.

Ake siqhubeke futhi siveze enye inkinga eyenziwa abelungu ngalenkathi. Kwathi izwe elabe lakhiwe ngoSihayo noMatshana lathathwa labekwa ngaphansi kwenkosi yabeSuthu uHlubi. Lenkosi ihleshulelwa lelizwe nje kuthiwa iyabongwa phela nguHulumeni wamaNgisi ngoba

yawasiza empini yawo noZulu.

Kuphela nje!

Lenkosi noma yeza neqembu elikhulu labantu bayo, kwabe kubhekwe kuyo ukuba iphathe labobantu bakwaZulu bayikhulekele!

Umvuzo kaHamu wokuhlubuka uCetshwayo nawo waba izwe elikhulu elaze lamumatha nezwe likaMnyamana. Lokho kuthi uMnyamana lowo, owabe yindunankulu kaCetshwayo, eyisandla sakhe sokuphonsa usezokhulekela uHamu. UHamu ongazange nempela ezwane noCetshwayo kusuka phansi. Lababantu namhlanje babekwe ndawonye; omunye uzobusa omunye!

Ngithi sekusobala kulowo ofundayo ukuthi lapha-ke abelungu base benza isijingi sabo nje.

UMlandela noSomkhele bahleshulelwa izwe eligudle elwandle.

Uziwedu noNdabuko bawela phansi kukaZibhebhu, isitha esikhulu sikaCetshwayo.

UMgojana, noGawozi, noMgitshwa, nabanye nabo babelwa ezabo izigodi.

Lahleshulwa kanjalo elakwaZulu izwe; laba elamakhosikhosi, phakathi kwawo kukhona eyeNgisi neyomSuthu. Phela uCetshwayo wayengasekho yena okwakuthiwa uphamba ucuku. Lelisu-ke libonwa yibo ukuthi yilona elizophatha kahle izwe lakwaZulu libe izwe lobisi noju lwezinyosi.

Afungiswa "lawomakhosi" ukuthi azothobela umbuso waseNgilande; ahloniphe imincele emisiweyo. Athi kuzophela ukubuthwa kwambutho, avumele bonke abafuna ukuganwa baganwe. Avumele bonke abesilisa ezigodini aziphetheyo ukuba baye kosebenza esilungwini noma kuphi.

Angavumi ukuba kungeniswe izibhamu nezinye izikhali kwaZulu.

Angalokothi abulale umuntu noma akumele lokho ngaphandle kwokuba kuhlolwe lelocala ebandla phambi kofakazi beqiniso; futhi kuphele nya ukunukwa kwabantu izangoma, nokubhula nokuthakatha.

Bonke abeqa esilungwini uma uHulumeni ebabiza abalethe. Bavinjelwe bangangeni kwaZulu.

Bangalokothi bahlasele ngaphandle kwemvume kaHulumeni. Yonke imibango ilethwe kulowo obhekele uHulumeni ozokwakha kwaZulu.

Bangathengisi imihlaba yabo.

Abantu abakhe ezigodini zabo bahlale kahle bathobele leyonkosi, kodwa lowo ongasathandi ukwakha kulesosigodi bangamenqabeli lapho emuka.

Amacala emibango nabantu basesilungwini bawadlulisele kulowo ongamehlo kaHulumeni kwaZulu bahloniphe isinqumo sakhe. Kwamanye amacala bangajezisi noyedwa bangakatholi imvume yongamehlo kaHulumeni.

Onke "lawomakhosi" afunga kanye nezinduna zawo ukuthi azokwenza lokho.

Kwaba ukuphela-ke.

Kwasuka lapho-ke kwabuswa. Kwabayileyo nkosi yazishayela imithetho yayo ezobusa ngayo.

Isikhundla leso sokuba amehlo nezindlebe zikaHulumeni sanikezwa uMnu. Melmoth Osborn owabuye waphiwa iziqu zokuba abizwe ngokuthiwa ngu Nkosi (Sir) Melmoth Osborn. AbakwaZulu babembiza ngokuthi uMalimathi.

Kwathi ukuba abantu bezwe ukuma kwezinto bathokoza; bazizwa besombuluka, abanye baganwa, abanye baya ukuzifunela umsebenzi. Kodwa lesisimo sezinto kasibanga nezimpande. Kwathi lapho sebeqabukile kuleso sihlwathi sokuthokoza ngoba izinto sezimi ngenye indela, kwavela imikhwazi ekhomba ukuthi kakunjengoba kunjalo.

Amakhosi lawa aqala ukuthelisa abantu abaphetheyo.

Nabafundisi baqala ukubuyela ngabanye kwaZulu kulezi zigodi ezabe zithambile.

UHulumeni wawayala lamakhosi ukuba amqoqele zonke izibhamu ezisathukuswe ngabantu nezinkomo zika-Cetshwayo bazilethe kuye. Lelizwi likaHulumeni labanga enkulu inzondo phakathi kwamakhosi lawo nabantu abaphetheyo; futhi laba yinduku kuwo yokugalela kulabo angabathandiyo.

Bhekani-ke ngoba uMnyamana noNdabuko izikhulu zakwaZulu, ezabe ziyizandla zikaCetshwayo namhlanje seziphethwe nguZibhebhu. Kanti futhi ngalenkathi uMntwana uDinuzulu wayesezelwe, esengumfana nje oqinile. Ebekwe nguye uNdabuko lowo owabe eyisandla sikaCetshwayo ngenkathi esabanjiwe abelungu. Konke lokho uSir Garnet Wolseley owasungula lelisu wahlukanisa uZulu, wayekwazi kahle kamhlophe; kodwa wakumisa ngayo leyondlela yakhe.

Kayikho into eyedlula ukuthi wayeqonde isibili ukuthunaza uZulu ngokubeka inkosi yomSuthu, ayehlahlele izwe okwakungelabanumzane bakwaZulu. Athathe izwe elikhulu alinike umlungu owahlubuka kuCetshwayo kade bedla naye.

Athathe izwe alinike uZibhebhu noHamu ababengezwani noCetshwayo. Athathe abantu begazi bakwaZulu oZiwedu noDabulamanzi ababeke phansi kwalawo makhosi akhe.

Izithelo zalelisu zavela obala; sezibolile.

Athe lapho lawamakhosi eseqoqa lezonkomo zikaHulumeni kakwabe kusaba kuhle ngoba ayeseziqoqa ngendlovuyangena okwenza ukuba abantu labo abaphetheyo baphatheke kabi. UHamu noZibhebhu baziqoqa-ke izinkomo nezibhamu kubantu ababekwe ngaphansi kwabo. Badla izinkomo zabantu eziningi ababebasolela ukuthi bazifihlile izinkomo nezibhamu. Sekusobala ukuthi sebe- khiphela isibhongo kulabo bantu ababevuna inkosi

uCetshwayo. Kuthiwa imihlambi yawoZibhebhu noHamu yagcwala inkangala, yandiswa izinkomo abazidle kubantu abonile.

Ladungeka izwe kakhulu abantu babubula phansi kwalobo bunzima kwaze kwacishe kwasuka uthuli khona lapho. UMnyamana esefuna ukuhloma alwe. Ukububula kwabantu kwaze kwafinyelela ezindlebeni zalowo onga- mehlo kaHulumeni kwabonakala kuswelekile ukuba zihlolwe lezozikhalo.

Kanti okucasule uHamu noZibhebhu ukuba uMnyama- na athume uMgwazeni, noMfunzi noMaduna nabanye uku- ba baye eMgungundlovu bayocela "ithambo" likaCetshwayo. Becela ukuba uHulumeni ambuyise futhi uCetshwayo ngoba bayahlupheka. Bafikela kwaSobantu mhlazana ziyisishiyagalolunye kuMbaso ngonyaka ka-1880 becela ukuba ababuzele kwomkhulu ukuthi woneni uCetshwayo na?

Bakhalela nabantwana benkosi uCetshwayo abase beyizintandane esaphila uyise behlushwa nguZibhebhu. Ku- thiwa babeyisihlanu lababantwana, uDinuzulu kunguye kuphela umfana. Kakumangalisi lokho ngoba ukucandwa kwezwe lakwaZulu nokwabelwa kwalo "amakhosi" kwabe kuqonde khona lokho ukuba abeNdlunkulu yakwaZulu "badle udaka".

USobantu wabayala ukuba baye kwaNdabazabantu khona lapho eMgungundlovu bayobeka izikhalo zabo lezo. Nabala baya nazo bafika bazibeka kwoMkhulu lapho.

Impendulo yakoMkhulu bayithola ziyishumi nesi- thupha kuyo leyonyanga ithi:

"AbakoMkhulu kabathandi nempela ukuba niphatheke kabi nidlelwe nezinkomo zenu. Mhlawumbe ngenkathi ezayo abantwana bakaMpande bobekwa "ebukhosini" obungelutho nje. Kodwa kaqondile nempela uHulumeni ukuba uNdabuko ahluke kwabanye ngoba indlu ka-

Cetshwayo iphelile. UMalimathi nguye namhlanje ongamehlo kaHulumeni kwaZulu. Uma benezikhlo mabaziyise kuye, nguye-ke ongazidlulisa uma kufanele.”

Kwathi sebezobuyela kwaZulu badlula kuSobantu futhi sebeyovalelisa, wafika wasebaphendula uSobantu ngoba phela bambuza bathi woneni uCetshwayo na? USobantu-ke wathi uHulumeni oseKiphitawini ubeke lezizinhloko athi wona ngazo uCetshwayo:

1. Wahlomisa amabutho akhe izibhamu eqonde ukulhasela eNatal naseTransvaal.

2. Wabutha impi enkulu mhla uSomtsewu ezothatha elaseNtilasifali elibeka phansi kombuso wamaNgisi. Lempi uyihlomise ngoba ehlose ukulhasela amaBhunu; kwalamula yena uSomtsewu owayeseNtilasifali.

3. Kwathi ngonyaka ka-1876 wabulala izintombi eziningi ngoba zenqaba ukugana.

4. Enomkhuba wokubulala abantu bengone nolunci.

5. Waze wazondwa nguZulu wonke owayesekhulekela ukuba akhululeke embusweni onjalo wegazi.

Wathi uSobantu:

“Nanko-ke amazwi kaHulumeni oseKiphithawini; kakusiwona awami, Zulu.”

Bawaphendula onke lawamazwi ngezihloko zawo.

1. Izibhamu lezo zalethwa nguJantoni kwaZulu, wacindezela uCetshwayo ukuba azithenge. Wangenisa inqwaba yezibhamu kwaZulu ethenga ngazo izinkomo. Namhla nje sekuthiwa abantu benqaba nezibhamu nje kakunjalo. Bathi uma nisaphuca izibhamu zethu esazithenga ngezinkomo zethu buyisani izinkomo lezo.

2. Kazange nje nempela uCetshwayo ahlomise impi ukuba iyohlasela eNtilasifali. Into eyiqiniso yilena. Kwathi ukuba uSomtsewu aye eNtilasifali kwafika izwi kuCetshwayo lithi, “USomtsewu uye emaBhunwini angase aphaheke kalukhuni. UCetshwayo kahlomise impi eyokuma eduze

nomncele ibheke okungase kwehlele uSomtsewu imhlangulise. UCetshwayo wathi kafuni ukulwa, wathi kubaQulusi kabahlale phezu kwezikhali baqaphe okungase kwenzeke. Lithe ukuba lifike izwi livela kuSomtsewu lokuthi kayihlakazeke impi leyo yahlakazeka.

“Umuzi lowo athi uCetshwayo asiwakhe eduze nomncele wakhelwa ukuze kubekhona uxolo emnceleni. AmaBhunu nabantu kasizange sibenze nolunci olubi.”

3. Ngokubulawa kwezintombi zebutho leNgcugce uCetshwayo uqobo lwakhe owenqaba ukuba zibulawe izintombi, kanti uHamu uqobo lwakhe wayefuna zibulawe isibili. UHamu lona osebekwe “ebukhosini” namhlanje.

4. Kwelokuthi uCetshwayo wayeseqede abantu ebulala ingani nguye owaka umuzi was’Ekubazeni lapho kwabe kubalekela kuwo abantu abanukwe izanusi. Bathi bangangena khona bangabe basabulawa. Bonke ababakhe kulowo muzi basindiswa nguCetshwayo na?

Wabaphendula-ke uSobantu wathi yizo phela lezozikhlo zabo athi uHulumeni mabaziyise kuMalimathi oseyizindlebe zakhe. Bathi abantu bonke bafuna uCetshwayo abuye; abangafuni yibo oJantoni noZibhebhu noHamu.

Babuyela kwaZulu nalezozikhlo bethi bayozibeka phambi kukaMalimathi. Wabakhafulisa okwamathe, kazabalalela nokubalalela. Kuthe-ke lapho besakhohliwe nje ukuthi bazokwenze njani base becela ipheshana lendlela okuthiwa elokubavumela baphindele eMgungundlovu futhi nezikhlo zabo. Inkinga lapho ikhona ukuthi yena uqobo lwakhe uMalimathi wabanika leyoncwadi yokuba baphindele eMgungundlovu. Esikhundleni sokuba abuzisise abayifunela khona, ezwisise nalokho abebeye ngakho eMgungundlovu usuka ubanika incwadi yokuba baphindele khona futhi.

Bafinyelela eMgungundlovu zingamashumi amabili

nane kuMaquba. Bathi bazocela ukuba uCetshwayo abuye. Namhlanje futhi bahamba noShingana noNdabuko nezinye izikhulu, okwabe kufanele kumkhanye uHulumeni eMgungundlovu ukuthi lababantu kabakhulumi ize. Nalapha kabaphumelela ngoba babuye babuyiselwa futhi emuva kuye uMalimathi lowo ukuba baye kuye nezikhalo zabo.

Eqinisweni uMalimathi wayedlala ngabo ebeyisa ngoba kusobala ukuthi waye nomoya wokuvuna lenkambo entsha yokubusa izwe. Engenaso isikhathi sezikhulu nabegazi bakwaZulu. Kwathi namhla becela imvume yokuba baye eMgungundlovu bayobonga ukubuyiswa kukaMkhosana owayehambe noCetshwayo ukuya eKiphithawini, bayicela incwadi leyo baze bagoloza amehlo bengayitholi.

USobantu waze walobela uLukhuni, ngoMasingana ziyishumi nane, ngo-1881 ethi “Kodwa nicabanga ukuthi izikhulu zakwaZulu zingahamba ibanga elide kangaka ngoba ziyobongela ukubuyiswa kukaMkhosana kuphela kungengoba zabe ziyocela ukuba kubuyiswe noCetshwayo na?”

Ukusho nje lokho uSobantu ngoba kwase kuvezwe “uhubhu kabhejana” wokuthi into ababeyizele eMgungundlovu ukuzobonga kuphela ukubuyiswa kukaMkhosana. Sekuze kuhambe uMfunzi noSidindi bengaliphethe nalelo-“pasi” baya eMgungundlovu nezwi lokuthi uHulumeni kathele kugcwalile abuyise inkosi uCetshwayo. Bathi bathunywe ngawoSiwunguza, Sekethwayo, Mlandela, Somkhele, Mgitshwa nabanye. Wona uqobo amakhosi lawo ayebekwe ngu Sir Garnet Wolseley.

Balinga ukubonana nonobhala wakwaNdabazabantu uMnu. J. W. Shepstone okwaphela isikhathi eside engakhulumi nabo, bedebuzwa ngabanye ukuthi beze ngani. Kuthe sebe mehlo abomvu, wakhuluma nabo. Izwi lelo lokuthi:

“Njengoba kaniphethe ncwadi evela kuMalimathi oyena oniphetheyo kakukho engingakukhuluma nani.”

Babuyela kwaZulu futhi ngoMandulo zingamashumi amabili nesishiyangalombili ku-1881 bengaphethe nelilodwa izwi.

Ngalenkathi abantu base bekhala ndawozonke kwaZulu behlushwa amakhosi lawo abekwe izihlakaniphi ezimhlophe. Wabe uyathe uyaziba uHulumeni kakwasiza lutho, wabona naye ukuthi igazi lizogobhoza manje. Kwamiswa uLukhuni ukuba ahlole izikhalo zabantu. Amakhosi okuyiwona ayephetha abantu kabi nguJantoni noHamu, noZibhebhu noMfanawendlela—okuyiwona makhosi futhi ayengafuni abuye uCetshwayo.

ULukhuni wayezohlangana nabo eNhlazatshe ezwe izikhalo zabo.

Kuthe ngaso lesi sikhathi kwabheduka indaba kaSitimela. USitimela lona wafika kwaMthethwa wathi uyinkosana kaSomveli kaDingiswayo. Kubusa uMlandela lapha kwaMthethwa. Ukufika kukaSitimela ngothuli olungako kwamenza uMlandela “acele ezinyaweni” aye kwesikaJantoni. Wayenabalandeli abaningi kwazise uSitimela kwabe kuyindoda esenga nezimithiyo esho nokusho ukuthi unemithi enamandla okungathi lapho esebhekene nabelungu baphenduke umoya nje. Yilokho okwethusa uMlandela wase uyabaleka. Sekuhamba uMalimathi eyobona ukuma kwalendaba, Wafika wamdonga ngendlebe uSitimela ukuba asuke endaweni kaMlandela. Wasethi kuJantoni aze ambheke ukuthi uyesuka ngempela na, uma eziba nje amsuse uJantoni.

Kwabe kalikhiphanga lelo.

Wayiphaka eyakhe uJantoni yabantu abayizinkulungwane ezimbili ukuba ahlasele uSitimela. UJantoni uthi yena wayiphaka ngoba uSitimela ebulale abantu bakaMlandela abayishumi. Kepha uManxele wakwa-

Mgitshwa wafunga phambi kukaMnu. Fynney ukuthi kakwenzanga lokho uSitimela. Wafunga uManxele wathi uSitimela kazange alwe nempela wathi abantu bakhe kabahlehle lapho impi kaJantoni isondela. Uthi nguye uqobo uJantoni owabadubula abakaSitimela bengenzanga lutho. Yena uqobo lwakhe uJantoni uyasho uthi wabulala abantu bakaSitimela abangamakhulu amabili. Badutshulwa nje lababantu kabalwi, bayabaleka. UJantoni wakwenza lokho ngeqholo ngoba enikwe lawomandla nguMalimathi. Uthe ebuya lapho okaJantoni wayedla izinkomo zikaSitimela.

Izwe lase lilibi isibili ngalenkathi. UZibhebhu wayesegxaza igazi enhliziyweni ngoba uNdabuko noMnyamana bathumela eMgungundlovu beyocela ithambo likaCetshwayo. Kwaba inzondo lokho kubo noHamu. Nango-ke uHamu esesukela abaQulusi ababengaphansi kukaMnyamana ebahlasela. Lempi yalwa ngoMasingana zimbili ngo-1881. Bafa uwaca abaQulusi bebulawa nguHamu.

Isinqumo sikaLukhuni mayelana nezikhalo zabakwaZulu wasikhipha khona lapho eNhlazatshe lapho kwakwakhona uMalimathi. Kuthiwa kulowo mhlango kwabe kukhona umntwana uDinuzulu, noZiwedu, noNdabuko. Owayehumusha uMnu. Rudolph okuthiwa wathi:

“Wena Maduna nawe Ziwedu nawe Dinuzulu nizophathwa nguJantoni. Uma uZibhebhu adla izinkomo uzobuyisa inxenywe yazo kuphela. Kodwa wozibuyisa nxa niyokwakha phansi kwakhe. Uma nenqaba uZibhebhu kazukuzibuyisa lezonkomo.”

Bathi bayaphendula banqunywa umlomo.

“Nizophendula ngaliphi nje? Nina Ziwedu noDinuzulu noMaduna senixobisile nide nithi nifuna kubuye ishinga leliya. Kasifuni ukuyizwa leyo.”

“Iyona esize ngayo leyo,” kuphendula abakwaZulu.

“Kasiyifuni-ke thina leyo.” Kusho izwi.

“Wena Mnyamana kawunalo izwi lapha. Wenqaba ubukhosi sikupha bona. Sathi-ke yana kuHamu wenqaba futhi. Sithi-ke lezonkomo zakho ezidliwe nguHamu uzobuyisa ezingamakhulu ayisikhombisa kuphela; yena asale nezingamakhulu ayisithupha.”

Wathi uvula umlomo uMnyamana kwathiwa, “Thula, kasifuni ngisho izwi lakho. Sikubekela umthetho lapha. Kasifuni mpendulo yakho.”

Lawamazwi ayelandiswa uSobantu yizithunwa eza-thunywa kuye.

Wayiphetha kanjalo-ke leyo uLukhuni njengoba wabethunyiwe ukuba ayohlola izikhalo lezo zabo.

*Isahluko 17***UCETSHWAYO ECAPETOWN**

Sibenenhlanhla yokuba kesiyibone inkosi uCetshwayo khona eCapetown lapho yayiboshelwe khona endlini enkulu yakwaHulumeni ehlala amasotsha. Lelithuba silithole ngokuba sifunde amazwi ayelotshwe nguSobantu noDlwedlwe inkosazana yakhe, okwathi ngonyaka 1880 bahambela khona eCapetown beyobona uCetshwayo.

Bathi bafinyelela eCapetown ngosuku lokuqala kuLwezi ngonyaka 1880 ekuseni; kodwa balungiselela ukuyombona ntambama. Kwabe kuhlala amasotsha kulendlu. Badlula izicabha eziningi, kwezinye kumi amasotsha ephethe izibhamu phambi kwayo! Kuthe sebesengosini lapho uCetshwayo wayehlala khona, badlula abantu abathathu bakwaZulu ababeyizinceku zikaCetshwayo. Bangena kwenkulu indlu eyahlukaniswe phakathi elinye ikamelo kungelokudla. Elinye ikamelo elikhulu nalo lahlukaniwe phakathi laba amakamelo amabili elinye kungelabesifazana elinye kungenkosi uCetshwayo. Laba besifazana kwaku yizincekukazi zakhe.

Kwelinye-ke kuhlezi yena uqobo lwakhe uJininindi omnyama nabesifazane abane basendlunkulu ayeboshwe nabo.

Inkosi yabe yevathe okwesilungu. Yathi ukuba ibabone yasukuma yababingelela ngenkulu intokozo. Wasibamba njalo isandla sikaSobantu akasiyeka.

Wabuza ngezingane zakhe nonina bazo. Wakhuluma nangoDinuzulu nodadewabo uSimiso noSiyile. Wayefisa

kakhulu ukukwazi ukuthi abantu bakhe bathini lena kwaZulu. OMnyamana, oNdabuko, oNtshingwayo noSitshaluzu. Wathokoza kakhulu lapho uSobantu noDlwedlwe bemtshena ukuthi sebeke bathumela amadoda eMgungundlovu eyocela kuHulumeni ukuba abuyiselwe kwaZulu. Wathi kasaceli nokuba abuyiselwe eseyinkosi wathi usekhalela nje ukubuyela ekhaya engumuntu nje kodwa ayohlala nabantabakhe.

Wabuza noJantoni ukuthi usaphila na, nokuthi yena uthini? Bamtshela kodwa bamfihlela ukuthi uJantoni lona kasafuni nokumbona kodwa lokhu.

Kwakusobala ukuthi uCetshwayo wayengabacabangeli lutho neze olubi abantu bakhe, waze wabuza ngisho noHamu ukuthi usaphila na. Wabuza noMkhungo ukuthi usaphila esilungwini.

Waveza nendaba enkulu lapho ebuzwa nguSobantu, indaba yomlungu owabanjwa nguZulu empini eHlobane. Igama lakhe nguGrandier. Phela lomlungu wafika esilungwini wasakaza amanga okuthi wayephethwe okwesilwane; ehluhwa waze wasangana nekhanda. Kwaba indaba egudwini leyo esilungwini namaphephandaba athile ayisakaza sekuvezwa obala phela ukuthi uCetshwayo yisilwane uqobo. Kanti iqiniso lithi lomlungu wavunyelwa nguye uqobo uCetshwayo ukuba abuyele kwabakubo. Wamphathisa nomphako wenyama nogwayi. Kazange akusho konke lokho lowo mlungu!

Wathi ebuya lapho uSobantu wayeloba izincwadi, enye eyilobela uNobhala wenhlangano ebhekelele abaNyama phesheya; enye iqonde kuLusibalukhulu uSir George Colley waseAfrika eseNyakatho—Mpumalanga yaleli—kuzo zombili ekhalela uCetshwayo. Eveza ukuthi abantu bakhe bayamfuna kwaZulu. Eqinisweni singekuqede okwakwenziwa nguSobantu ngalenkathi nangaphambi kwempi yabelungu noZulu, ekhulumela uCetshwayo kwabaKhulu.

Waze wazondwa ngabelungu abanengi neno naphesheya yena, nabendlu yakhe nabo babeshiseka ngendlunkulu yakwaZulu.

Lapho kuxoxwa ngoCetshwayo nendlu eMnyama yonke ngalenkathi; ikakhulu eNatali, igama likaSobantu nabantwana bakhe liyokuma ingunaphakade ezinhliziyweni zalabo abathanda iqiniso. Izitha zakhe uCetshwayo. lapho uSobantu eziphendula emaphepheni nangezincwadi ayeziloba zaziye zithi konke akukhulumayo ngamanga odwa nje. Ngoba phela umlungu omela indlu eMnyama usuke ezonela eningini labakubo.

Izincwadi ayezilobela uLusibalukhulu uSir Henry Bulwer ekhulumela uCetshwayo kazibalwa. Okukhulu yikuthi yena uqobo lwake uMalimathi wayengathandi nempela uCetshwayo abuye. Wadunga ubufakazi obuningi obabenziwa abakwaZulu bekhalela inkosi uCetshwayo. Evimbe nangezincwadi zemvume yokuba baye eMgungundlovu, enqaba nazo.

Yikho konke lokho okwabangela ukuba athi lapho uSobantu nendodana yakhe uGebhuza (uMnu. F. C. Colenso) sebelinga ukucasisela uHulumeni kuthiwe baxoxa udaba ngamanga. LoLusibalukhulu kwaZulu uSir Henry Bulwer okwathi namhla esebhekene ubuso nobuso nezithunywa zakwaZulu wathi;

“Nginidonsa ngezindlebe ngithi kini uma nifuna ukukhuluma nami wozani nezwi likaMalimathi.”

UMalimathi lowo owayevimbe nezincwadi zemvume yokuba bayekoMkhulu ngoba yena ethi kakuboni abakuyela eMgungundlovu.

Isahluko 18

ISICELO SIKACETSHWAYO

ENgilande kwasekungene uHulumeni owayeholwa ngu Mnu. Gladstone, uNobhala wamaThanga kuloHulumeni kwabe kungu Lord Kimberley. Inkosi uCetshwayo walibona ithuba lakhe lapho waloba izincwadi eziqondisa kuLord Kimberley ecela ukuba avunyelwe eze eNgilande ayobonana neNdlovukazi uVictoria, owayebusa eNgilande ngalenkathi. Lokho ekucela ngoba ethi mhlawumbe kungaba ngcuba—ngcono yini ezikhulumela ubuso nobuso neNdlovukazi yaseNgilande.

Waloba izincwadi ezifudumelayo kakhulu ezafika zamthinta uLord Kimberley ngoba washaya ucingo elushayela nganeno luthi, “Isicelo sikaCetshwayo sokuza eNgilande siyezwakala.”

Incwadi kaCetshwayo eyafika yahlaba emongweni wayiloba mhla ziyishumi nesihlanu kuMandulo ngonyaka ka-1881. Impendulo leyo yafinyelela kulelizwe ziyishumi nane kuZibandlela ngawo lowo nyaka. Yabanyakazisa nabaphetheyo nganeno leyompendulo, bayihlafuna.

Ziningi izincwadi aziloba uCetshwayo ezilobela eNgilande.

Enye wayiloba ethi:

“Ngiyezwa ukuthi abantu bavalwe imilomo. UMalimathi kabavumeli ukuba bayongikhalela eMgungundlovu, kepha uyabavumela abakaZibhebhu abalwa nami. Ngizwa kuthi abantabami, badlala uZibhebhu, osebaxoshe nasezindaweni zabo.

“UHulumeni waseNgilande ukubukani lokho? Kanti yena uzolalela amanga aseSilungwini? Mina ngahlaselwa kwathiwa ngichithe igazi—amanga nje. Pho-ke abantu abaningi kangaka kwaZulu asebebulawa sekwenzenjani? UJantoni nimqaphele unibheca ngodaka emhluweni ngoba engathandi ngibuyele kwaZulu.”

USir Hercules Robinson walobela uLukhuni emva kweside isikhathi eyitholile lencwadi kaCetshwayo wathi katshele uMalimathi azihlole izikhalo zikaCetshwayo ngokuphatheka kabi kwabantabakhe ngawoZibhebhu noJantoni

Nayo lencwadi yahamba okwejuba likaNowa elahamba amasolokhlo. Kwaze kwalotshwa enye seyiqondiswa kuLusibalukhulu wakwaZulu, yena belu uSir Henry Bulwer, ibuze ukuthi impendulo yencwadi yakuqala iphi na?

Impendulo kaSir Henry Bulwer, uLusibalukhulu kwaZulu, ephendula leyo kaSir Hercules Robinson yathi:

“UMalimathi ubika ukuthi kwathi mhla zingamashumi amabili nesishiyagalolunye kuMasingana wabona sekutheleka amakhosikazi eNkosi uCetshwayo engamashumi amabili nesihlanu ethi azocela indawo yokuhlala ngoba axoshwe nguZibhebhu. Athi afuna ukuwelela eSilungwini. Athi angaka Ndabuko wona. Athi noNdabuko lona waxoshwa nguye uZibhebhu yiko nje nawo eseyimizulane nje. Yena-ke uMalimathi wathi akahlale isikhashana ezweni likaMgitshwa aze abike izikhalo zawo kuHulumeni. Kwaphela lapho-ke esahlezi khona lapho.”

Kwathi lapho sekukhethwa umlungu ozohamba noCetshwayo aye naye eNgilande ukuba amhumushele inkatha yadla indodana kaSomtsewu, uMnu. H. C. Shepstone, uGebhuza kaSomtsewu okuzwakala ukuthi wayengenayo inhliziyi emnandi ngakuCetshwayo.

Singakaqhubeki sizoveza nje ukuthi namaBhunu aye-sevuke uthuli ngalenkathi efuna izwe lase Transvaal elathathwa amaNgisi, phela elisindisa kuCetshwayo.

Azathumela khona eNgilande uPewula noJonissen ukuba bayowakhalela kuHulumeni wase-Ngilande ngezwe lawo. Kwafikwa eNgilande kwathiwa inqobo nje ilanga lisesesibhakabhakeni izwe lase Transvaal ngelamaNgisi. Athe-ke ebuya lapho ayephaka impi amaBhunu. Leyompi yokuqala yamaBhunu namaNgisi enkulu eyalwa ngeminyaka ka-1880 no-1881. Isiphetho salempi kwaba ukunqoba kwamaBhunu izwe laseTransvaal, ilanga lelo okwagomelwa ngalo lalisabalele phezulu ezulwini.

Nawo amaBhunu athi lungebekhona uxolo uma uCetshwayo engabuyiselwa kwaZulu ngoba igazi eselichithekile engekho liningi kunelachithwa nguye. Lashaqisa amaNgisi lelozwi lamaBhunu ngoba phela kuliwa noCetshwayo. nje ngoba kuthiwa kuvikelwa amaBhunu lawo.

Ngithi senibonile ukuthi esinye sezitha zeNkosi uCetshwayo kwaku nguye uSir Henry Bulwer okwathi besaphethe noSir Bartle Frere baphemba loluchuku lwempi yakwaZulu. Namhlanje yena uSir Henry Bulwer wayesaphindela eNatal evela eKoloni esenguLusibalukhulu wakwaZulu.

Bheka ngoba kwathi lapho abantu bakwaZulu sebubuthene izinqwaba befuna ukuyomcela ukuba abuyiselwe kwaZulu uCetshwayo, uSir Henry Bulwer wakuthatha lokho kubuthana kwokushiseka, wakwenza izaba zakhe zokuvimbela uCetshwayo ukuba ayeNgilandi. Useloba incwadi eyithumela kuLord Kimberley ethi abantu bakwaZulu sebenele ukuzwa umoyana nje ukuthi uCetshwayo angase awele aye phesheya sebekwenze lokho kwayinto enkulu, asebeyibona iwukubuyela kukaCetshwayo kwaZulu.

Ngokubona kwakhe noMalimathi bathi sengathi angake angaweli uCetshwayo ngoba funa ukuwela kwakhe kususe olunye uthuli.

Kuthiwa kwathi ukuba ezwe uCetshwayo ukuthi sekuhloswe lokho ukuba avinjelwe angaweli wacishe

waquleka. Wehluleka nokukhuluma.

USir Henry Bulwer wathi uzoke ahambele kwaZulu ayozibonela ngamehlo ukuthi izinto zimi kanjani bese-ke elobela uLord Kimberley emazisa; ngoba phela nangu uCetshwayo esavinjelwe ukuba awele ngesicelo sikaBulwer.

Kepha njengomuntu owayethe izinto zimbi kwaZulu kwamangalisa lapho engasaphuthumi kwaZulu aye kozi-lungisa. Futhi azi ukuthi ukuwela kukaCetshwayo kulinde wona lowo mbiko azowenza lapho esekwaZulu. Sekuze kulobe yena futhi uLord Kimberley athi:

“Lokhu phela silinde wena ukuba uye kwaZulu phela uyohlola isimo sezinto sekwenze njani na? Uma izinto zizimbi kwaZulu njengokusho kwakho yini pho esibangele ungabe usaphuthuma khona na, ukuze ubikele iNdlovukazi ewulinde kakhulu lowombiko wakho?”

Kasiyizwa impendulo kaSir Bulwer lapha kwaze kwa-loba yena futhi uLord Kimberley wathi uCetshwayo usezowela.

Inhlanzi yashelwa amanzi ezitheni zakhe.

Kusukela lapho-ke zahlangana sezifuna amanye amasu okuba kuthi nalapho esebuya eNgilande angaphumeleli ukuba abuyele kwaZulu abuse njenga kuqala.

Isahluko 19

UKUWELA KWAKHE

UCetshwayo wawela mhla ziyishumi nambili ku-Mandulo ngonyaka ka-1882, ehamba nabanumzane uMkhosana noNgobazana noNgcongswana. Yibo laba phela abadliwa izinkomo ngoba baya eMgungundlovu beyokhalela uCetshwayo. Abelungu babebabili, uMnu. R. Dunn (kazalani no Jantoni) owayemhumushela, noMnu. H. Shepstone indodana kaSomtsewu. Waziphatha kahle emkhunjini waze wayofika eNgilandi lapho base bebhekwe ngamehlo abomvu abelungu. Amaphephandaba abika onke amazwi ayewakhuluma ethi kezile ukuzophumula eNgilandi uze ngodaba lwesikhalo esibuhlungu.

Kwathi mhla ebonana neNkosana yombuso wase-Ngilande yamxhawula ngesandla yambuza ukuthi usenjani ubuthaka na. UCetshwayo wabapha izinduku ezimbili ayesuke nazo kwaZulu. Mhla uCetshwayo ebonana neNdlovukazi wayevathe izingubo ezimnyana ethwele lezigqoko ezinde ezaziswa kakhulu phesheya ezigqokwa abanumzane. Kuthiwa wayenesithunzi esikhulu, emama-theka kahle, wazenzela ugazi kubelungu abambonayo.

Bahamba-ke baze bayongeniswa endlini yeNdlovukazi, lapho wabonana neNdlovukazi ekamelweni layo lapho yabe ibonana khona nabathile. Yabamukela kahle kakhulu bonke yaxoxa noCetshwayo isikhashana impela. Wathokoza kakhulu uCetshwayo ethokoziswa ukuthola lesosibusiso sokubonana axoxe neNdlovukazi. Emva kwalokho bakhonjiswa onke amakamelo endlu yeNdlovukazi. Base

beyadla nezikhulu zaseNgilandi namakhosazana. Uthe esabuyela lapho ehlala khona abelungu emigwaqeni bamshayela ihlombe. Wathola olunye udumo lokuba kuthathwe isifanekiso sakhe ngesandla ngoba sifunwa yiyo uqobo iNdlovukazi. Singezibale izinto ezinhle azibonayo eNgilandi, nokunye okwakukhulunywa ngaye yizitha zakhe nezihlobo zakhe. Sizoke sizwe lapho esekhuluma noLord Kimberley ngayeze ngakho phela. Lamazwi alotshwe encwadini kaHulumeni.

UCetshwayo wayehamba nabanumzane abathathu nabelungu labo ababili bePhalamende laseNgilandi. UNkosi Kimberley wambuza ukuthi uphatheke kahle na lapha eNgilandi, wavuma uCetshwayo.

Wasethi uNkosi Kimberley kakhulume noma yikuphi athanda ukukukhuluma. UCetshwayo wabuza ukuthi woneni ezejiswa nje? Waphendula uNkosi Kimberley wathi sekudlulile lokho, kodwa kusweleke azi uCetshwayo ukuthi amabutho ayingozi ezweni leNdlovukazi.

Wathi uCetshwayo kazange afune ukuhlasele emazweni eNdlovukazi, amabutho akhe akazange aweqe umncele wezwe lakhe ngenkathi yempi. Walwa wehlulwa ezweni lakhe.

Waphendula ngelithi uNkosi Kimberley noma kwenziwa maphi amalungiselelo kwaZulu yinye into esemqoka. INdlovukazi ingeke nempela ivume kubuthwe amabutho kwaZulu njenga kuqala. Uzibonele naye uqobo lwakhe uCetshwayo ukuthi izikhali zamaNgisi zinamandla kunezakhe. Kobanjalo nanini. Kodwa kasifuni abakhe emazweni ethu bahlalele ovalweni njalo.

Yathi iNkosi uCetshwayo uyise uMpande noDingane babenamabutho adlula awkhe, yena kabuthanga amabutho amasha adlula lawo. Futhi ubehlezi ngoxolo namaNgisi engazange afise ukungahlali ngoxolo. Basusa uSomtsewu baletha abanye abelungu abangakwazi ukumeluleka.

Ngokubutha amabutho wathi uyethembisa ukuthobela izifiso zikaHulumeni. Kodwa amabutho lawa asiza ngokwakhela inkosi imizi yayo ayisebenzele ayilonde.

Wathi uLord Kimberley amabutho azosebenza imisebenzi enjalo kawanacala. Angafunwayo yilawo abuthelwa izimpi.

Wathi uyakuzwa lokho uNkosi uCetshwayo. Wabuzwa ukuthi kukhona yini athanda ukukuveza ngokuma kwezinto kwaZulu ngaleyonkathi.

Waveza ukuthi emakhosini lawo abekwayo mane kuphela angafuni abuyele kwaZulu uJantoni, uMfanawendlela, uZibhebhu noHamu. Babika ukuthi uSomkhele noMandela nabo bayathanda abuye uCetshwayo. Owesabayo ukucela obala ngezwi nguNtshingwayo.

UNkosi Kimberley wathi bona lapho eNgilande sebezwa imibiko eminingi ngobubi bakhe uCetshwayo.

Wathi uCetshwayo "Bekani umunwe esihlokweni sibe sinye engisolwa kuso ngiphendule-ke." Wathi uNkosi Kimberley loludaba lukhulu kakhulu bangeke baluqede ngalanga linye. Lusazohloliswa."

Kwakuxoxwa mhla ziyisikhombisa kuMfumfu. Kwathi mhla ziyishumi nesihlanu kuye uMfumfu uNkosi Kimberley wathi kuMnu. Dunn, (ihumusha);

"Tshela iNkosi kuqala ukuthi mhla sixoxa nayo, ngoba udaba lwethu lwalumumethe eziningi nje kangiyilobanga phansi leyongxoxo. Kodwa namhlanje ngoba sizoxoxa ngezindaba ezinkulu izolotshwa phansi yonke.

Mtshele ukuthi uHulumeni weNdlovukazi useyihlolisile yonke indaba yakwaZulu. Ngizomtshela namhlanje ukuthi siphethe ngaliphi.

Makalalele isibili ezwisise engizokukhuluma. Abuze lapho engezwa khona, ngimkhanyisele.

UHulumeni weNdlovukazi ukubone kufanele ukuba abuyiselwe kwaZulu.

Nazi-ke izihloko ezimqoka azobuyiselwa phezu kwazo esezithunyelwe ku Sir Henry Bulwer, uLusibalukhulu kwaZulu ukuba azisebenzise.

Okokuqala inxenye yezwe ingeyeNdlovukazi, kase-zukubusa kuyona.

Okwesibili kuzobekwa oyisandla seNdlovukazi azome-luleka, abikele iNdlovukazi.

Okwesithathu uzokwethembisa iNdlovukazi ukuthi uzobabusa ngoxolo abantu bakhe njengoba afunga lawa-makhosi abusayo namhlanje.

Kangazi ukuthi uyazazi kahle yini izifungo zalawa ma-khosi, kodwa ngizomfundela izihloko zazo, okunyeke wokukhanyiselwa nguSomtsewu.

Nazi-ke lezizihloko: Esokuqala ahloniphe imincele yezwe alimiselwe iNdlovukazi.

Okwesibili avumele amadoda aganwe yilabo abatha-ndayo ngendlela eyaziwayo endala engakafiki uShaka neyakhe yokubutha amabutho.

Okwesithathu avumele abantu bakhe bahambe nge-
nkululeko baye kusebenza eSilungwini noma ephi.

Okwesine angavumi kungene ezweni lakhe ngolwandle izibhamu nezinhlamvu nezinye izimphala engavumile oyiso likaHulumeni.

Okwesihlanu kungabulawa muntu icala lakhe linga-kahloliswa kuqala ibandla lonke labanumzane.

Okwesithupha kuphele ukunukwa kwabantu izangoma.

Okwesikhombisa bonke abantu ababaleka ezweni leNdlovukazi beza kwaZulu abanikeze kwababhekele iNdlovukazi uma beqe umthetho weNdlovukazi bajeziswe yiyo.

“Okwesishiyangalombili angakhi ubuhlobo nabantu nabanumzane abakhe ngaphandle kwemincele yakhe ngaphandle kwemvume kaHulumeni.

Okwesishiyagalolunye angahlaseli enye inkosi noma

abantu ngaphandle kwemvume kaHulumeni.

Okweshumi uma exabene nanye inkosi noma nabantu acele uHulumeni amsize noma ngezeluleko. Lokhu kusho amakhosi angekho phansi kwakhe.

Okweshumi nanye indlalifa ibekwe ngomthetho we-mvelo wakwaZulu, lapho ibekwayo kubhekwe imvume yeNdlovukazi.

Okweshumi nambili angathengisi noma alahle umhlaba nendawo akhe kuyo.

Okweshumi nantathu bonke abantu abakhe ezweni azolibusa abavumele bahlale khona uma bezothobela imithetho yakhe. Lowo ongefuni ukuhlala ezweni lakhe amyeke aye lapho ethanda ukuyokwakha khona.

Yonke imibango yalabo abaphansi kwombuso wama-Ngisi ayilethe koyisandla sikaHulumeni kuba nguye oyingumayo.

Elokuphetha nakulezo zihloko ezingekho lapha alinge abuse kahle abantu ngemithetho nangamasiko endabuko. Afunge azimisele ukungayeqi lemithetho.”

Kuthe mhla ziyishumi nesikhombisa kuye uMfumfu inkosi uCetshwayo nenkosi uKimberley baxoxa okokugcina. Kwabe sekuhumusha uMnu. F. B. Fynney, uMxhakaza, owabalandela wathi-ke uFynney.

Uthi wazizwa zonke izihloko owamenekela zona; ziyamanelisa kodwa sinye kuphela esimkhalisayo. Uthi emva kwokumphatha kwenu kahle namzwela ufana nomuntu ovuka ekufeni. Kodwa ukhala ngezwe likayise athi lincane kakhulu. Ukuba-ke abuye aphucwe inxenye yalelizwe elincane kangako kuyambulala. Uthi ubeka lesisikhalo sakhe phambi kweNdlovukazi noHulumeni wayo ngodaba lomhlaba lowo omncane.

Wabuza uNkosi Kimberley ukuthi usenezwi na mayelana naleso sihloko na?

UMnu. Fynney wathi uyalandula, wathi yinye kuphela into athanda ukuyizwa. Kakezwa lutho ngoJantoni.

Wathi uNkosi Kimberley kaqonde kahle ukuthi lomhlaba othathwa nguHulumeni kakujeziswa yena noZulu. Kaqonde kahle ukuthi izehlo ezidlulile zingeke nje nempela ziphetshezwe bengabonelwanga abanye. NoJantoni lowo nabanye kusweleke baphathwe kahle. (Waphika ngekhandu uCetshwayo.)

Uma iNdlovukazi noHulumeni bemphatha ngobuhlobo uJantoni naye uCetshwayo kenze njalo—noma wabenzeni kuqala. Kakhumbule ukuthi salwa naye wabulala abakithi abaningi kodwa siyizihlobo zakhe namhlanje. Naye kenze njalo kuJantoni. Mtshela ukuthi sizwile ngabantabakhe athi baphethwe kabi; sizokulungisa lokho. Uma eyisihlobo sethu kamukho oyomenza kabi ngisho uJantoni uqobo lwakhe. Mtshela ukuthi nangalo izwe lelo akhala ngalo siyobuye simazise kahle. Sisahlelisisa izinto USir Henry Bulwer uzobonana nabanumzana nabantu kwaZulu uma sekwaziwa ukuthi uyabuya uCetshwayo ukuze kume kahle izinto naye abone ukuthi siqonde ukumphatha kahle. Amazwi awakhulumile ngizowadlulisela kuyo iNdlovukazi nakumadoda esiphethe nawo uHulumeni. Kangisho ukuthi lokho kuzoguqula isimo sezinto. Mbuze ukuthi kukhona yini asathanda ukukwazi.

UMnu. Fynney wathi uthi uyazibonga zonke ezinye izihloko. Yiso lesi sezwe athanda ukugcizelela kuso ngoba bona belapho eNgilandi kabazi kahle, ukuma kwezinto ekhaya. Uthi kabazi ukuthi uJantoni lona wamphatha kanjani. Futhi lomhlaba onikezwe uJantoni kwabe kungo-wakhe njengomntwana, nezinkomo zakhe zidla kuwo. UHulumeni kazi ukuthi uJantoni umphathe kanjani. Yikho ezilahlela ezinyaweni zikaHulumeni nje.

Wabuza uNkosi Kimberley wathi kayithinte ngomunwe impatho embi kaJantoni ayizwe kahle.

UMnu. Fynney wahumusha. Ngamthola uJantoni ehamba ngezandla kathunyelwanga kimi nguHulumeni, ngamthola engelutho ngamphatha kahle ngamakhela eduze kwami kwaGingindlovu.

“Wenzani-ke uJantoni lokho okusolayo?” kubuza uNkosi Kimberley.

UJantoni nguye obengiqambela amacebo kuHulumeni. Ngalena ezenza isihlobo sami. Nguye owangitshena nokuthi kuzoliwa ngingazi lutho ngoba yena wayesazi akwenzayo. Kwathi mhla isuka impi wathatha okwami. Lapho abantu bami befuna ngibuyele kubo wabadla izinkomo zabo. Waqamba amanga kuHulumeni ethi abantu kabafuni ngibuye. Labo ababefuna ngibuye wabaphatha kabi uJantoni. Kwathi ngisabhacile emva kwempi ngabamba abantu bephethe izincwadi zilotshwe nguJantoni ziya kuZibhebhu zithi uma ungisiza simchithe uCetshwayo ne-Ndlunkulu ngokukhulumela uphakanyiswe. Nguye uqobo uJantoni umphembi wochuku. Ukuba-ke ngakhelane noJantoni ngikubuka kunzima kimina.

ULord Kimberley wathi mtshela ukuthi konke lokho kwabangwa yimpi.

UMnu. Fynney wathi uthi uCetshwayo kwehlukile okukaJantoni; kwazise wayengumuntu wakhe.

ULord Kimberley wathi uJantoni wayelwa ngakuma-Ngisi.

INkosi uCetshwayo wathi, ngikukhuluma konke lokhu nje ngoba ngiyashiseka, futhi ngikubona kuyingozi enkulu ukuthi singakhelana noJantoni kanjani nje?

Waphendula uLord Kimberley wathi eyonanto okusweleke ayiqonde kahle ukuthi kubhekwe ukuba abuse ngoxolo angayeqi imincele yakhe. Kodwa kusweleke azi ukuthi kuzohlelwa izinto kuqala kwaZulu kwaziswe nabantu engakabuyiselwa ekhaya.

INkosi uCetshwayo waphendula ngelithi wathi uyezwa konke okushiwoyo kodwa ucela ukuba kuthi lapho izinto sezihamba kahle abuyiselwe masinyane kwaZulu.

Wavuma uLord Kimberley wathi lapho eNgilande uzolungiselwa asheshe ahambe, kodwa kungaphesheya lapho eyofika alinde khona. Mtshela ukuthi uma eziphatha ngoba isihlobo sakhe njalo.

UCetshwayo wathi kangibambe isandla sakho kuphela; ngibamba nengalo yonke ngobuhlobo.

ULord Kimberley wathi mtshela ukuthi noma ngikulesisi sikhundla noma ngingekho kuso, amazwi akhe ngowalalela ngaso sonke isikhathi uma eziphethe kahle.

Yabonga iNkosi uCetshwayo.

Kwaphela lapho-ke.

Kusobala ukuthi uHulumeni phesheya wayemzwela isibili uCetshwayo, futhi elinga ukuba izikhalo zakhe zilungiswe. Naye uqobo lwake uCetshwayo wasuka eNgilande inhliziyi yakhe ithokoza ngempatho enhle nangomoya omuhle wamaNgisi. Namhla ehambayo uLord Kimberley walobela uMnu. Hercules Robinson ethi uCetshwayo aze aphathwe kahle, avunyelwe abonane nabantu abathanda ukumbona. Wathi aqaphele ukuba zonke izincwadi ezilotshelwa uCetshwayo namazwi athunyelwa kuye kwenziwe ngendlela ezomenza ukuba ithemba lakhe kuHulumeni waseNgilande lingawi phansi. Futhi balinge ukuba abekezele lapho izinto zingamvumeli ukuba abuyele masinyane kwaZulu.

Walobela futhi uSir Henry Bulwer, uLusibalukhulu kwaZulu, ukuba ahlole udaba lwezinkomo zikaCetshwayo okuyizona kudla kwakhe. Afune izindlela zokuba angalambi uCetshwayo lapho esefika ekhaya. Ngoba uma efikela phezu kwendlala ekhaya angaze ethuke esenza izindlela zokuzifunela ukudla ezingezinhle.

Phela izinkomo eziningi zenkosi uCetshwayo zazidliwe ngawoZibhebhu noJantoni namanye amakhosi lawa ayengasafuni abuye uCetshwayo ngoba ebona khona lokho ukuthi umnotho wawo uzolahleka. UHulumeni waseNgilande wayeluphethe ngobudoda loludaba, kodwa imbedumehlwana yafike yenzeka kuHulumeni waseNatal yena owazibona ehlananiphe kakhulu kuloludaba; futhi nje umqondo wakhe owawuzimisele ekuthini uCetshwayo kangabuyeli kwaZulu. Kepha kusimangalise lokho ngoba yonke lenkathi uCetshwayo eseCapetown naseNgilande kasizwa ukuthi kwakukhona uxolo kwaZulu. Kasizwa ukuthi amakhosi lawa ayebusa ngoxolo alufungelayo. Sizwa abantu behla benyuka beya eMgungundlovu beyozikhalela kwabakhulu bethi badliwa izinkomo, bayaxoshwa ezindaweni zabo, bayabulawa.

Ukubulawa kwabantu bakaSitimela nguJantoni kwa-bayizana nje nakoMalimathi phezu kokuba igazi lagobhoza.

Ukubulawa kwabaQulusi nguHamu akubanga lutho nje phezu kokuba igazi lagobhoza. Kasizwa futhi ukuthi yimaphi amalungiselelo enziwa nguHulumeni waseNatali okuba abantwana bakaCetshwayo baphatheke kahle engekho ekhaya. Kasizwa nokuthi babekelwa izinkomo ecaleni ukuba bade bedla zona nokuthi babiyelwa ngemithetho ethile yokubasindisa. Qha. Sizwa kuthiwa nje banikezwa emakhosini lawo abelungu, kwathiwa bazophathwa yiwo phezu kokuba abe yizitha zikaCetshwayo. Kusobala lapho kuphenyisiswa lendaba ukuthi noma uHulumeni waseNgilande naye ayenazo iziphonsiso, kodwa uhlupho lonke lwaphembeka kulelizwe laseNatal. Njengoba sengilinge ukuveza obala nje izihloko ezikhomba ukungathandi kukaHulumeni waleli nabelungu balo ukuba umbuso wakwaZulu ume. Futhi kwathi lapho namaBhunu esebona ukuthi kalikho iqiniso elithi izwe lawo laseNtilasifali lathathwa ngoba lisindiswa kuZulu, nawo avusa umhlwenga wempi.

UKUBUYA KUKACETSHWAYO

INkosi uCetshwayo wabuya-ke eNgilande wafinyelela eKiphithawini mhla zingamashumi amabili nantathu kuZibandlela ngonyaka ka-1882. Wafikela kuleyondawo aye-hlala kuyona eKiphithawini ethiwa yi“Onde Mollen”.

UHulumeni waseNatal wayesephezu kwodaba lokwazisa abantu bakwaZulu ngokubuya kweNkosi uCetshwayo, nokuthi izobuyiselwa kwaZulu. Lokho kwenzelwa ukuze inkosi ifinyelele ekhaya seyibhekiwe. Kungasuki izidumo. Lezidumo ezazesatshwa yilezo phela okwakuthiwa zizosuswa yilabo ababengathandi ukuba inkosi ibuye. Ingingi lalaba yilabo ababenikwe ubukhosi lobo, nalabo abase bethutheleke esilungwini eNatal. UHulumeni wayebhekele labo ethi kathandi ukuba ukubuyela kweNkosi kwaZulu kubaphathe kabi labo abase behlezi kahle phela kulenkambo entsha. Olunye uhlamvu kuloludaba olwabe lulukhuni ngelokudatshulwa kwezwe elizokwabelwa iNkosi njengoba izwe leli lase licandwe laba yiziqinti zamakhosi abekwa ngabamhlophe. Kwafumaniseka ukuthi inxenye enkulu yezwe lenkosi uCetshwayo yilelo elabe selabelwe uJantoni mhlazana amakhosi ephiwa umbuso ngu Sir Garnet Wolseley.

Kwathi-ke lapho sekuhlolwa lendaba kwavela obala ukuthi kuzosuka okukhulu ukuphambana. Njengoba simzwile uCetshwayo egcizelela phambi kukaLord Kimberley eNgilande ukuthi kagculiswa nempela ukuba akhelane noJantoni phezu kwokuba uJantoni watholwa nguye engelutho. Kodwa-ke nakhu-ke uJantoni esenikwa izwe

elingako futhi enamagunya ayefana nawakhe uCetshwayo uqobo. NoZibhebhu kwase kunjalo, naye esenguZibuse engancenge nkobe zikaCetshwayo.

Kwabekwa futhi ecaleni izwe elikhulu likaLizevu okwakuzokwakha kulo labo abaphansi kwesandla samaNgisi. Lelizwe laliphethwe ngunobhala wakwaNdabazaBantu. UHulumeni waseNgilande waletha elokuthi “Zulu Native Reserve”. Lelizwe lasikwa ngoMhlathuze ngaseShowe; bethela abakhe kulo.

Labo abakhe kuloLizevu banikwa imvume yokuba baphume kuye baye kuCetshwayo uma bethanda. AbakwaZulu abathanda ukwakha kuLizevu bavunyelwe nabo ukuba bayokwakha khona. Labo-ke abaphansi kwamakhosi lawo abagculiswa yiwo bazihlalele kuwo.

Kwaba sobala ukuthi lelizwe likaLizevu selihlangene nelikaJantoni nelikaHlubi, inkosi yabeSuthu, nelikaZibhebhu ayezomncinza impela uCetshwayo angabinayo indawo engamanela imgculise. Kodwa uLusibalukhulu wakwaZulu uSir Henry Bulwer wayephikelele ukuba lonke lelozwe lingabi ngaphansi kukaCetshwayo. Ngayo yonke lenkathi esiloba ngayo izincwadi ezabe zilotshwa nguye uLusibalukhulu ezilobela uLord Kimberley phesheya nezabe zilotshwa nguLord Kimberley ezilobela uSir Henry Bulwer zabe ziyizinqwaba. Lapho sihlola izincwadi zemibiko yakwaHulumeni ngaleyonkathi sibe nethuba lokuzifunda zonke ledizincwadi; kodwa singaloba amabhuku ayisihlanu ngoCetshwayo nje eyedwa uma singaziveza zonke. Kuthe kusacikilizwa ngalemihlaba uLusibalukhulu wakwaZulu noMalimathi besekelana ngokuthi uCetshwayo makaphucwe leyonxenye yomhlaba yenziwe uLizevu, uLord Kimberley waloba incwadi mhla zingamashumi amathathu kuLwezi ethi:

“Ngokubona kwethu kufanele ukuba izwe elizoba nguLizevu lingagejulwa kuze kweqe ukuze sigcwalise

izethembiso zethu kubaNumzane nabantu abangathandi ukubuswa nguCetshwayo, uHulumeni weNdllovukazi usephethe ngokuthi kungebe yimfanelo ukuba kugejulwe elinye izwe elingaphandle kwalawa anikezwe abanumzane uJantoni noHlubi, ikakhulu ngoba uZibhebhu ugejulelwe isithabathaba sezwe. Futhi ngeke sibe neqiniso lokusekela umqondo wakho othi iningi labantu lizomhlubuka u-Cetshwayo liyokwakha kuLizevu, uCetshwayo angabuyiselwa isibili kwaZulu.”

Ngayo yonke lenkathi uCetshwayo uhlezi lapho eKiphithawini; wafinyelela eKiphithawini zingamashumi amabili nane kuZibandlela ngonyaka ka-1881, kodwa wahlala lapho kwaze kwaba amashumi amathathu ezinsuku kuLwezi ngawo lowonyaka. UHulumeni waseNatal ebika imbiba ebika ibuzi. Kwaze kwafika ucingo luvela kuye uLord Kimberley luthi:—

“Ngiphetha udaba lwami ngokukuyala ukuba ubuyisele uCetshwayo kwaZulu ngokuphangisa onganakho.”

Lolucingo lwamvusa umhlwenga futhi uLusibalukhulu uSir Bartle Frere owayesazabalazile edla imihlathi. Wanela ukubona ukuthi ukhukho lumuka nomoya, waveza ezinye izaba zokuvimbela ukubuya kwenkosi. Nango-ke esethi uCetshwayo kafungiswe ukuthi lapho esefika ekhaya kayikuwabalala amantombazana omdlunkulu awafice eseganile, futhi afungiswe ukuthi kayukubenza lutho bonke labo abamona ngaleyonkathi.

Kwenye yezincwadi zemibiko yakwaHulumeni eyalotshwa ngosuku lwesine kuNcwaba, ngonyaka 1880 uSomtsewu kuthiwa wathi:—

“Ukubuyiswa kukaCetshwayo kwaZulu kuyozala umonakalo omkhulu.”

Kusobala ukuthi uSomtsewu wayengathandi naye uqobo lwakhe ukuba inkosi uCetshwayo ibuyiselwe kwaZulu.

Nangalo udaba lwokucandwa kwezwe uSomtsewu

waluvuma, ehamba nomqondo kaLusibalukhulu; ngoba kwathi lapho uLusibalukhulu emlobela ecela izeluleko ngalo wathi uSomtsewu uluhlele kahle kakhulu loludaba; kakho okubeka isici.

Hayi-ke zihambe-ke izinto okwomnenke kuze kuthi mhla ziyishumi kuNgcela uMalimathi aveze ukuthi use-lithumele izwi kubanumzane lokubabiza ukuba bazokuzwa iziyalezo zakhe ezimayelana nokubuya kukaCetshwayo. Beza-ke abanumzane labo awoMfanawendlela, Siwunguza, Ntshingwayo, Somkhele noDabulamanzi. Baveza imiqondo yabo ngokubuyiswa kwenkosi. Batshenwa ukuthi useyabuya uCetshwayo kepha kasizwa ukuthi batshenwa ilanga ayobuya ngalo uqobo.

Kwakhonjwa uSomtsewu ukuba kube nguyena obuyisela inkosi ekhaya. Kwamthokozisa lokho uCetshwayo kwazise wayecabanga ukuthi uSomtsewu lona yisihlobo sakhe esikhulu esimfisela okuhle kodwa.

Amabutho ayezophelekezela uSomtsewu lapho eseyobeka inkosi ayemaningi isibili: awabamhlophe engamakhulu amane neshumi ehlome ephelele. Amnyama amaKholwa aseEdendale nabeSuthu engama shumi ayisithupha, nezinqola zezinkabi eziyikhulu namashumi amahlanu. Sengathi uHulumeni wayenovalo lokuthi mhla efikayo uCetshwayo kungase kusuke izidumo, ngoba ilanga uqobo lokufika kwakhe kalivezwanga. Kanti futhi wafikela ePort Dunford.

Intatheli yephephandaba labelungu “Natal Witness” lapho ixoxa ngokubuya kukaCetshwayo yathi:

“Kufinyelele ezindlebeni zakomkhulu ukuthi isixuku esikhulu sabantu khona ePort Dunford ukuyohlangabeza inkosi ukuze sizizwele ukuthi yiqiniso yini lelo lokuthi izwe selabiwe ngaleyondlela na ngoba kabalikhohwa iziwi likaMisjani. UMisjani, Mnu. John Shepstone usuke eNtumeni ziyisikhombisa wafinyelela emzini kaJantoni

ziyisishiyagalolunye, walala khona. Wavuka ekuseni ngangomuso esehamba nomlungu owayengumthethimacala kaJantoni baza bayofika ePort Dunford lapho wafika khona waxosha uZulu owayesebuthene ngezinkani lapho wathi nje "nasha izinhlamvu". Nabala basuka bahamba abantu kuyisu lelo mhlawumbe likaLusibalukhulu lokuba ufike umkhumbi wenkosi kungasekho bantu abaningi. Kasiquli ukuthi bethuswa yilelozwi abantu—esizwa sengathi lingase lihlolisise. Uthe ukuba abahlakaze ngalo lelisu uMisjani wanyamalala kwasala labo ababebheke ukufika kwenkosi bengasezokuthikanyezwa yilabo abavuma uCetshwayo.

Kuthe mhla ziyishumi nanye kuye uNdasa intatheli yephephandaba "iDaily News" yashayela iphepha layo ucingo ithi:—

"Kalikho izwi lakomkhulu eselibikele uZulu ngosuku lokubuya kukaCetshwayo. Bangingi abanqikazayo ukuba baye komhlangabeza. Lokhu kunqikaza abakomkhulu sebezothi-ke wukungathandi nokungakhathali kukaZulu."

Kwathunyelwa ncingo phesheya luthi: 'Bebeyingcosane kakhulu ababehlangabeze inkosi yakwaZulu'.

Khona phela kuzoba sengathi uCetshwayo ubengafunwa nempela uZulu wonke ukuba abuyiswe.

Umkhumbi owawumthwele wafinyelela kuleli ziyishumi kuNdasa ngonyaka 1883. Njengoba bese sizwile inkosi yafika kungekho bantu abaningi ababezoyihlangabeza Yafika komile kuthe nkwe lapho, umkhumbi wafika wema khona lapho umfula uMlalazi ungena olwandle. Wathi efika lapho wayesekhona uSomtsewu emlindile. Baxhawulana, babingelelana. Kuthe nje emva kwalokho uSomtsewu esekhipha umbiko wakhe waveza ukuthi uCetshwayo kuthe nje esanda ukufika kwaZulu, wathumela izwi ebikela abantu ukuthi ubuyile. Lokho kuSomtsewu kwaba into enkulu ekhombisa ukungaqiniseki

kukaCetshwayo ezenzweni zakhe. Kepha yena uqobo lwakhe uyavuma ukuthi wayengathandi ukumvimbela uCetshwayo ukuba acele abantu bakhe bamenzele isibingelelo. Lesisibingelelo uHulumeni angasenzanga. Bahamba-ke noSomtsewu baze bayofika eMthonjaneni esigodini seMfolozi eMhlophe mhla ziyishumi nesikhombisa kuNdasa. UZulu usebuthene usenyathelana. Sekumnyama lapho esigodini.

Zonke izikhulu zakwaZulu zabe zikhona; awoZiwedu, Mnyamana, Qethuka, Hemulana, Sitshaluza, Godide, Sihayo, nabanye. Ababengekho lapho ababebanga nenkosi uHamu noZibhebhu, noSekethwayo. Athathe-ke umfo kaSonzica uSomtsewu, esebeka inkosi kuZulu. Atsho aze afike nasemithethweni uCetshwayo ayeseyinikezwe phesheya. Uthe ukuba aqede wabuza kuCetshwayo ukuthi lingabe likhona yini alishiyile na? Wathi uCetshwayo kalikho alishiyile okaSonzica. Kumhla lokho uSomtsewu esebeka uGwalagwala (uMnu. Henry F. Fynn) ukuthi nguye osezoba amehlo kaKhwini kwaZulu.

Aphendule-ke amadoda ebuza kuSomtsewu ukuthi njengoba elethe inkosi nje izokwakhaphi lokhu izwe esikelwe lona lincane kangako na? Ebuza nokuthi njengoba izinkomo zenkosi zadliwa ngawoJantoni noZibhebhu noHamu, izodlani na? Kusuke lowo kuhlale omunye; bonke begandaya ndawonye.

Owakhuluma amazwi ahlukile kwabanye nguSitheku kaMpande, yena wathi uyabonga ukubuya kwenkosi isaphila. Wathi yena abekubuka kuyinto enhle yokuba yenziwe yinkosi, ukuba ihlale phansi iphumule. Izakhele idlangalana layo. Ithi-ke emva kwalokho isuke iqonde eMgungundlovu kuHulumeni iyozibika indlala, ibeke nezinye-ke izikhalo zayo.

UZibhebhu wafika egibele inhashi ephlekezelwa abantu abangamashumi amane behlomile. Engezile enkosini

uCetshwayo kodwa ezobingelela uSomtsewu. NoMfana-wendlela naye wafika ezobingelela uSomtsewu, phinde bambingelele uCetshwayo. Wonke umuntu owaziyo ukubusa kwabamhlophe izizwe ezimnyama angasola athi babenza ngamabomu abakwaHulumeni ngoba bengathandi ukuba kubekhona ukuzwana phakathi kukaCetshwayo noZibhebhu ngalenkathi.

Kuthe mhla zingamashumi amabili nesishiyagololunye kuNdasa uSomtsewu namabutho akhe baphindela eMgungundlovu.

Wabuyiselwa kanjalo-ke okaMpande kwaZulu. Osefunde waze wafika lapha uzobona nje ukuthi kwabe kuluchuku lodwa lolo abekwe phezu kwalo. Izihloko esingaziveza nazi nje.

UCetshwayo wabuyiselwa ezweni elincane, elabe selicandwe izingcezu labelwa amakhosi lawo angamthandiyo.

Kwathiwa uzokwakhelana nawo phezu kokungezwani lokho.

UJantoni, isitha sakhe esikhulu asithola emva kwempi yaseNdondakusuka saphiwa izwe elikhulu, elivundile eduze kwakhe.

UZibhebhu waphiwa izwe elikhulu naye elihle.

Imithetho abiyelwe ngayo uCetshwayo ifana nemithetho ebiyele amakhosi. Okusobala ukuthi kwabe sekubuyiselwa isithunzi nje sikaCetshwayo; hayi yena uqobo lwakhe.

Futhi nakhona eNgilandi waluveza udaba lomhlaba ukuthi kalumgculisi, nokuthi usola ukuba uJantoni, isitha sakhe sabelwe ngaleyondlela.

Namhla efika eKiphithawini waliveza futhi izwi ngomhlaba lowo. Kodwa wahluleka.

Obheke zonke lezozinto wabengabona nje ukuthi uxolo lungebekhona nempela.

Isahluko 21

UZIBHEBHU KAMAPHITHA

Sizoke sixoxe kancane nje ngoZibhebhu kaMaphitha kulesisahluko ukuze abafundi bethu bamazi kahle lomuntu owabayinxeba elingapholiyo kuCetshwayo. Ingabe kayikho indaba elandwa ngoCetshwayo uma singavezanga obala isimilo sikaZibhebhu. UZibhebhu lona uzalwa nguMaphitha kaSojjiyisa. USojjiyisa lona wazala uMaphitha emzini wakhe awuqamba igama lokuthi kukwaMandlakazi. Kula-pho-ke kusuka khona lelogama likaMandlakazi, noma kukhona umoyana ongahambi nomsuka lowo othi laphe-mbeka kanjalo. Nangu-ke uZibhebhu sesimbona namhlanje neqembu lakhe lakwaMandlakazi sebe yizitha ezinkulu zoSuthu, iqembu likaCetshwayo.

Yena uqobo uZibhebhu waziwa kakhulu ngobuqhawe bakhe obesabekayo. Wayenesibindi sengwe, futhi impi lena eyihlelisa okukaShaka uqobo. Kwathi lapho isilwa neka-Cetshwayo njengoba sesizoyixoxa nje, eyenkosi yehlulwa kabi. Kwahamba kwaze kwaye kwafika kuNkosi uDinuzulu imbala, uZibhebhu eluhlasela uSuthu ngezinkani. Ubatshazwa ngokwazi ukumisa impi yakhe ngendlela yokuhlakani-pha okukhulu okwabe kunamandla amakhulu ekuchitheni izitha zakhe.

Isahluko 22

IMPI YASEMSEBE

Kakubanga nsuku zatshwala uSomtsewu namabutho akhe behambile sebephindele ekhaya eMgungundlovu kwasuka uthuli lwezichwe kwaZulu. Lwasuka ngempi yaseMsebe eyaliwa uSuthu noMandlakazi. UMnu. Magema M. Fuze uyixoxa kahle encwadini yakhe ethiwa "Abantu abamnyama: lapha bavela ngakhona." Sizoke sizwe ukuyixoxa kwakhe kwazise phela bese sizwile ukuthi uFuze wake wayibona iNkosi ubuso mhla ehambele kwaZulu. Uthi uFuze lempi yayiphunywe nguNdabuko noSuthu eyohlasela uMandlakazi. Uthi kwabe kuyimpi nje leyo yamagqubu kwazise phela uMandlakazi noSuthu babeyizitha ezinkulu. Uyaliphika uFuze elokuthi inkosi uCetshwayo wabengayazi nempela lempi. Wezwa seyihambile. Wathi lapho ethuma isigijimi kakwabe kusasiza lutho. Kodwa esilungwini kwathiwa iphakwe nguye isibili UCetshwayo.

Impi yaseMsebe yalwa mhla zingamashumi amathathu kuNhlaba ngonyaka ka-1883. Lempi yaba yimbi kakhulu kwathi kanti uSuthu lwabe luluningi luphindiwe kuMandlakazi nokho lwashesha ukwahlulwa. Lwabaleka impi ingakalwi inkathi ende. Umfo kaMaphitha wayeyihlele esigodini saseMsebe phakathi kwamagquma iNgxongwana neNhlophenkulu. Kwafa abantu abaningi kakhulu kulempi.

Kanti impi enkulu iseza. Kuthe nje masinyane emva kwalempi nango-ke uZibhebhu eyiphaka eyakhe, seyihlange-

ne nekaHamu. Wayihlelela emzini wakhe Ebuvoakaneni. Uyiqondisa khona uqobo emzini wenkosi uCetshwayo, Ondini. Kamukho owabeyibhekile impi leyo, ngoba nje kamukho owayengacabanga ukuthi uZibhebhu angahlasela inkosi emzini wayo uqobo. Kanti usekwenzile lokho umfo kaMaphitha. Yiwo lomuzi phela owashiswa amaNgisi ngayo leyonyanga uMandulo ngonyaka ka-1879 mhla inkosi yahlulwa. Nakhu namhlanje zingamashumi amabili kuye uMandulo ngonyaka 1883 sewuhlaselwa futhi lomuzi wabe usandukwaxhiwa njengoba phela inkosi uCetshwayo yabe ifika, ivela phesheya.

Uthi-ke lapho eyixoxa lena uFuze; "Kwabe kuhlange izikhulu zonke zakwaZulu eziyinsika zezwe. Utshwala lobu abubuzwa obulethwa abesifazana. Inyama lena ayifunwa muntu.

Kwase kuphuma owesifazana. Uthe esengaphandle wayibona impi kaZibhebhu iza ngamandla Ondini, lokhu phela kwakusesekuseni kakhulu. Wathi ebuya wafika wahlaba umkhosi ukuthi nansi impi yakwaMandlakazi iza! Bathe abesilisa uba baphume bayibona. Ha! nansi impi iza nembala. Inkosi ithe ukuba izwe ukuthi kuyisiminya lokho, yahlakaza izinceku ukuba ziqoqele amabutho ndawonye.

Inkosi yathuma uGodide kaNdlela wakwaNtuli owayeyinduna yomuzi wakwaBulawayo yathi kaye kuhlanganisa amabutho eme ndawonye ngezigaba zawo; kuthi nxa kungenzeka impi yonke isondele kuyo: (ngoba inkosi yayithanda ukuba yonke impi yayo ike ithi ukushona ngaphansi ehlanzeni khona izakuthola isu lokulwa kahle) kodwa nokho kwasekuba lukhuni ukuba kwenzeke lokho ngoba nangu uMandlakazi eseficezele eduze.

Uthe esathi uhlela impi uGodide, base besondele abakwaMandlakazi, bamgwaza, wafa. Lwathi luyabamba uSuthu kakwabe kusasiza lutho. Yemuka nabo uthuli

eyakwa Mandlakazi. Kuthi kusenjalo lwagqibuka uSuthu lwabaleka.

Inkosi uCetshwayo yahamba lapho ibona ukuthi impi yahluliwe. Yabhaca ehlathini. Yasificwa amabutho akwa-Hlabisa angakuMandlakazi aseyciba ngomkhonto engazi ukuthi inkosi. Seyithi ngokukhuza kwayo babona ukuthi inkosi. Sebekhuleka. Umkhonto wayigwaza ethangeni. Kuthe ukuba bezwe ukuthi inkosi base beza ukuzokubopha amanxeba lawo. Umuzi lowaya wasala ushiswa amabutho kaZibhebhu, washa waphela. Nanso-ke inkosi seyihamba njalo iwela uMhlathuze yaze yayongena eNkandla lapho bafika bayakhela amadlangala. Sekufika noMdlunkulu. Sekuhlalwa-ke.

Kulempi uZibhebhu wayesizwa amaNgisi amane, futhi impi yakhe iningi ihlome izibhamu. Yizo lezi ezashisa uSuthu lwaphela amandla.

Kulempi kwafa izikhulu zakwaZulu.

Kwafa uNtshingwayo, noSekethwayo, noGodide no-Sihayo, noMbopha, noDilikana, noHayiyana, owahlabana emva kokuziphuzela utshwala bakhe.

Kwafa uVumandaba kaNtethi, owagwaza baze baba zinqwaba abakwaMandlakazi. Baze bamahlula ngokumphonsa ithala.

Kwafa uDilikana nezinye izikhulu zakwaZulu. Into ebuhlungu kakhulu leyo ukuba abantu bakwaZulu abakhulu kangaka basinde ezimpini ezishisayo zabelungu kanti bazofela obala empini yemibango yasekhaya!

Emva kwalokhu kwaba yisikhathi eside impela kungaqondakali ukuba inkosi ingabe isaphila noma qha. Kwaze kwezwakala ngelikade ukuthi inkosi isaphila. Uyilanda kanjena uFuze. Ngokuzwakala ukuthi isekhona inkosi isindile kuMandlakazi yahloma iNkominophondo ibandla likaZwekufa, amaChube, sebeyakuthatha inkosi. Bayithatha bayiyisa enqabeni yabo endala kaDlaba,

uyise kaZwekufa, eNkandla kwaManziphambana.

UMalimathi wade ethumela izigijimi lapho enkosini eNkandla ukuba ziye koyibiza ukuba ize eShowe. Yenqaba inkosi eside isikhathi ingavumi. Kwacishe kwaphakwa impi yokuba iyokhipha inkosi ngenkani lapha eNkandla, kwaphebezeka lokho ngesenzo esihle sikaGwalagwala owayebhekele uHulumeni, ehlala emzini omkhulu wenkosi Ondini. Wathi uGwalagwala uzolonga ukubonana noCetshwayo amncenge ukuba eze eShowe njengesifiso sikaHulumeni.

Nempela waphumelela uGwalagwala wabuya nayo inkosi. Yahlala emzini kaKhekhe eduze nakwaGqikazi.

Sizoke siyishiye lapho inkosi isahlezi ezinhlungwini zomzimba nezomphefumulo.

Isahluko 23

UKUGODUKA KUKACETSHWAYO

Ngalenkathi inkosi yayisiphatheke kabuhlungu impela. Nezwana lelo eyabe yabelwe lona selingasekho, seyihlupheka kakhulu. Amakhosana lawo ayengamthandi uCetshwayo abuye nawo esemi isibindi esehlangene ngamakhanda ukuba avimbele uCetshwayo ukuba abuye aqine embusweni. Ikakhulu kwathi nalapho uMandlakazi eyenza kabi kanjalo inkosi kwase kuvela noMfanawendlela ezihlanganisa noZibhebhu noHamu ekulweni noCetshwayo. Kalabe lisabakhona nelincane ithemba lokuthi uCetshwayo angase abuye abenesithunzi kwaZulu uma izinto zase zimbele kanjalo. AmaNgisi nawo ayesenwaya iziphundu edinga ukuthi elona cebo lingcono yiliphi manje. Eminye imiqondo ilinganisa ukuba kubekwe uMntwana uDinuzulu; eminye ithi okungenani yikuba kubekwe yena uZibhebhu. Sekusobala ukuthi uHulumeni wayesekhohliwe isu elona-lona.

Kuthe kusenjalo izwe lisahlalele phezulu njalo inkosi yahlatshwa ukufa; kwayixina ngamandla amakhulu. Kanti kuzokuthi kunjalo okaQethuka naye aphaatheke kabuhlungu; kanti ukubeletha kwakhe uManzowandle. Ithi yenza izaba inyanga yenkosi uMbombo wakwaNxumalo kungabe kusasiza lutho. Kuthe ntambama ngezikhathi zensimbi yesine inkosi yabeka uMntwana uDinuzulu kumnawe wayo uDabulamanzi, nakoMnyamana, nawoZiwedu, nawoShingana nawo Ndabuko. Yathi ibeke uMntwana uDinuzulu ukuba ayiphathele. Emva kwalokho yakhothama inkosi ngemva kwehora lesine mhla ziyisishi-

yangalombili ku February, 1884.

Noma kubantu bakwaZulu kwavela umoyana sengathi inkosi ibulewe abelungu, kodwa odokotela abamhlophe bathi yabulawa isifo senhliziyo.

Lomqondo wokuthi inkosi ibulewe ngabelungu wavela obala lapho abalobokazi behlasela uMalimathi eShowe becitshe bemenza kabi. Isililo sithi ubulele inkosi yabo. Naye uMalimathi wasinda ngakho ukubaleka; agibele ihashi. Bathe beqambe befika lapho endlini yakhe, wayeseshaye utshani. Yona induna yakhe yasinda ngokulambisa isibili abalobokazi sebeyibambe ngezandla.

Yaphela kanjalo-ke inkosi uCetshwayo.

Yashiya uMntwana uDinuzulu nezwe limi kabi.

Isahluko 24

UKUTSHALWA KWENKOSI

Kwathi-ke njengoba inkosi yafela eShowe emzini wakwaJazi, abafowabo benkosi babethanda ukuba iyotshalwa eMahlabathini lapho kulahlwe khona amakhosi akwaZulu. Kepha uMalimathi wenqaba, ethi yena kasitshalwe khona lapho eShowe isidumbu. Benqaba abantwana kwaze kwakubi impela. Kodwa baphikelela abakwaZulu baze basithatha isidumbu, basithwala ngenqola yekholwa uHambangana baqonda naso eNkandla. Kwase kudlule izinyanga ezintathu ikhotheme inkosi, singakatshalwa isidumbu. Babona nabo abantwana ukuthi bangebe besafinyelela kahle eMahlabathini base bevumelana nge-
lokuthi masitshalwe khona lapho eNkandla. Nempela-ke satshalwa khona eNkandla, eduze komuzi kaLuhungu wakwaShezi, umnumzane walapho; eduzane nomfudlana othiwa iNkuzana. Kakubulawanga noyedwa ukuba abe umgando wenkosi uCetshwayo. Kuthiwa kwathi isitshalwa inkosi kwahlatshwa imbuzi kwase kuthathwa inyongo yayo ihlonywa ezinweleni zenkosi ukuba ize ihambe kahle.

Bayilahla ngenkulu inhlonipho nesizotha abaNtwana, inkosi uCetshwayo.

Isahluko 25

AMAQHAWE AKWAZULU

Singabe kasiyixoxanga sayiqeda inkambo yenkosi uCetshwayo uma singavezi amagama abanumzane baleyo-nkathi namadoda anamagama ayocima mhlazana kucima igama elithi "uZulu". Kuzokwenzeka ukuba ngiwashiye amanye kodwa kangisho ukuthi ayobamaningi kangako lawo ayosala. Kangizukuwalandelisa ngobukhulu ngoba lokho kungase kuveze ukuthi kangiwalandeliselanga nge-ndlela eyaziwayo. Ngizowabeka nje njengoba efika engqo-ndweni yami.

UDabulamanzi kaMpande ngumfowabo wenkosi uCetshwayo. Nguye owayephethe impi yakwaZulu mhla kwempi yasOndini. Wafa sekubusa inkosi uDinuzulu. Wabhanjwa isosha leBhunu ngoba esekela inkosi uDinuzulu. Kuthe eseqhutshwa eyiswa ebaQulusini weqa wangena ezweni lamaNgisi likaLizevu. Uthe lapho enqaba ukuhamba amdubula amasotsha. Lafa iqhawe elikhuli likaMpande.

UMehlokazulu kaSihayo singathi nguye owasusa uthuthuva lolu olwaphemba impi lena yakwaZulu noma sikusho ukuthi kwabe kuyizaba nje lezo zokuba amaNgisi ahlasele kwaZulu. Wabezalwa nguSihayo. Wazilwa zonke izimpi zenkosi uCetshwayo ngobuqhawe obukhulu. Kwathi lapho amaNgisi esemnqobile uZulu, uMehlokazulu wawaxoxela ngamazwibela empi; ebatshena namagama ezinduna ezabe ziphethe impi. Yena uthi uDabulamanzi wayenamawala engayiphathi kahle impi.

UManembe wakwaGcwensa wayeyinyanga enkulu kaCetshwayo kusuka nje phansi; kwazise impi kaCetshwayo eyalwa nekaMbuyazwe eNdondakusuka yalashwa uye uManembe. Bathi wayengeke ayinqobe uCetshwayo leyompi uma uManembe kashongo ukuthi kakhothamele phezu kwesihlangu sikaMbuyazwe.

UManembe wabulawa uCetshwayo ngoba ezwakele ekhuluma amazwi okusonga ngoba inkosi uCetshwayo ingamtshenanga ukuthi inkosana yakhe uNgulungulwana iyagula. UManembe usezezwe sekuthiwa ifile. Lokhu kwenzeka mhla ebuthiwe eMangweni. Kwathi ilapho yahlathwa umkhuhlane owaphetha ngokuyanela. Uthe lapho ekuzwa lokho uManembe kwaba buhlungu kakhulu kuyena ukuba inkosi uCetshwayo ingamtsheli ukuthi uNgulungulwana uyagula; azezwe nje esefile umntanakhe.

Zamuzwa izinduna ekhala ethi uCetshwayo ukwenzeleni ukuba angambikeli ukuthi inkosana yakhe iyagula na ? Wasekhalela amandla akhe awalahlayo esiza uCetshwayo empini yaseNdondakusuka. UCetshwayo wasethi akuphakwe impi iyombulala.

Yafika impi ezihlalele eyilindile. Wathi mayimbulale. Kodwa wathi umbuso kaCetshwayo ungeke ulunge. Walikhipha lelo ephangalala.

UNdabuko lona okaMpande. Nguye okwathi lapho inkosi uCetshwayo esadingiswe, uZulu wabheka kuye ukuba avale isikhundla sakhe. NoMntwana uDinuzulu wabekwa kuye lapho inkosi iyiswa eKiphithawini. Namhla inkosi seyimukile emhlabeni nguNdabuko owabambela uMntwana uDinuzulu. Kwathi namhla uMntwana uDinuzulu edingiselwa esiqhingini saseSt. Helena wadingiswa naye uNdabuko, noShingana.

UMnyamana kaNgqengelele. Indunankulu kaCetshwayo njengoba sixoxa ngaye kuyo lencwadi. Nguye owayephethe impi eyabhuqa amaNgisi eSandlwane. Waye-

ngomunye wezikhulu zakwaZulu ezabe zithunywe nguCetshwayo emhlanganweni waseNcome ukuba ziyohlola udaba lwezwe lombango. Umuzi wakhe kwabe kungowas-Ekushumayeleni, ubheke umfula Isikhwebezi. Kuningi esesikulobile ngaye phakathi nencwadi lena, esingasezukuphinda lapha. Kodwa sithanda ukuveza obala ukuthi inkosi uCetshwayo esegoba wabeka uMntwana uDinuzulu kuMnyamana lona, kuNdabuko nabanye. Kodwa kwathi sekuphakathi lapho, uSuthu selulwa noMandlakazi uMnyamana wahlubuka waba yisitha sikaDinuzulu. Kwahamba kwahamba wezwa umoyana sengathi bakhona abamgaqelayo befuna ukumbulala.

Wazicelela isiphephelo emabuthweni amaNgisi ayeseNkonjeni. Bangingi abanye abanumzane bakwaZulu abazivezayo ubudoda nobunyoka babo ngalengkathi engingeke nje nempela ngibaqede ukubabala ngamagama. Iningi labo selivele phakathi kulencwadi.