

R. R. R. DHLOMO

uDinuzulu  
kaCetshwayo



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## IBIKA

Lendaba enkulu yomlando weNkosi uDinuzulu kaCetshwayo kaMpande kaSenzangakhona ngaqala ukuyiloba ngokucaphuna okuthile okusemqoka empilweni yeNkosi, eLangeni laseNatal. Ngangiloba masonto onke kwacishe kwaphela izinyanga ezintathu.

Nganxusa kakhulu ukuba wonke oyifundayo ezinhleni zeLanga laseNatal, asize angazise noma angeluleke ngamaphutha (angase awafunde) awafumanisayo lapho, ukuze alungiswe masinyane.

Ngakuveza futhi obala ukuthi ngiqonde ukuloba iBhuku eligcweleyo ngeNkosi uDinuzulu. Ngakho-ke nganxusa ukuba abafundi uma bebona amaphutha bangazise ngawo ukuze ngiwalungise onke angaveli emqingweni oyincwadi epheleleyo.

Nempela-ke ngayiloba lendaba masonto onke, ngilokhu ngicaphuna lapha nalaphaya. Okunye ngikushiyele incwadi enkulu ezolandela.

Kakuzange kuvele noyedwa owasabela esicelweni sami leso. Qha! mangithi bavela abayingcosana kakhulu abangivezela eyabo imibono ngokuthile engabe ngikuthintile ezinhleni zeLanga laseNatal.

Labo-ke nemibono yabo ngibavezile ezinhleni ezikulendaba njengoba sekuyincwadi epheleleyo nje.

Kungase kwenzeke ukuba namuhla njengoba sekuyi-Bhuku lendaba bavele abazosola okuthile, abangavelanga ekuqaleni.

Uma kungase kubenjalo nabo ngisabanxusa ukuba bangivezele izinsolo zabo ukuze amaphutha abawakhombayo alungiswe uma seyishicilelwa okwesibili.

Indaba yeNkosi uDinuzulu ibuhlungu kakhulu ngoba kazange alithole kahle ithuba lokuveza bonke ubuhlakani nobuqoqho bakhe ekubuseni abantu bakwabo. Ngoba ama-Ngisi kawazange amvume nje kusuka phansi ukuthi uyinkosi.

Kanti ungena ebudaleni nje bokuba abuse, ungena umbuso wakwaZulu sewudungekile njengoba umfundi ezokuzwa.

INkosi lena yathwala bonke ubunzima nokululazeka kubaBusi bakwaHulumeni wamaNgisi ngaleyonkathi kwaZulu ngoba izwe labe selicandwe, lahlukaniwa izigodi ngezigodi. Yileso sibuswa yisiPhakanyiswa saso. Sasingekho esizimisele ukuthobela uDinuzulu ngoba phela wayesefaniswa nazo zonke, engasenawo amandla nesithunzi.

Kuzovela engxoxweni lena ukuthi iNkosi yabe iphakathi kwetshe nembokodwe, ngapha kuyizitha zikayise ezenabela kuyena; ngalena kunguMalimade, iSo likaHulumeni wase-Ngilandi kwaZulu.

Kodwa noma kunjalo uDinuzulu ngobuqotho bakhe nokuzimisela kwakhe ukulandela izifiso zikayise, iNkosi uCetshwayo, wabuveza kunjalo ubukhulu bakhe njengoba nanamuhla igama lakhe lisezinhliziyweni zabaningi kubantu bakhe nakubona abamhlophe abeLungu.

Ngalencwadi ngisaqhuba imilando yamaKhosi akithi kwaZulu kusukela kuShaka, iqhawe lakithi elikhulu owabumba wadumisa isizwe sakwaZulu, sabanesithunzi esinaso namuhla, kuze kufike kuDingane, kulandele uMpande noCetshwayo.

Ukwamukela kwabafundi bakithi imilando yalamaKhosi ngokufunda ngawo kwakhombisa ukuthi abantu bakithi bayaziqhenya ngezindaba zemilando yakubo uma zilotshwe ngenhlonipho nangokucophelela. Noma bewabona amaphutha bayakuxolela konke lokho uma enziwe kungaqondiwe.

Engethemba ukuthi lendaba iyohlala njalo ezinhliziyweni zabayifundayo, babubone ubulukhuni obabuqondene namaKhosi akithi endulo. Namuhla kuvamise ukuba kumenyezwe kuphela ngobubi bawo nangokubusa kwawo ngesihluku, kubekwe ecaleni ukuphatheka kwawo phansi kwalabo abawafica ezibusela nabantu bawo.

Ngingekhohlwe usizo olukhulu olungandile luka Dr. Killie Campbell, indodakazi kaMufi uMnu. William Campbell (uWelemu kaMashu) owangisiza ngezithombe zeNkosi, enizibona kulencwadi. Nayo isiyashona.

Wabuya wangisiza ngokunginika imiqulu yezincwadi ezimumethe okuningi ngempilo yeNkosi uDinuzulu.

UMntwana uSalina kaDinuzulu nguye owangixoxela cishe indikimba yonke yempilo yeNkosi. Okuningi impela ayengixoxela khona kwafakazelwa yimibiko nemilando yakwaHulumeni wakwaZulu nowaseNatal ngoDinuzulu. Kusekelwa futhi yimibiko yamaphephandaba abeLungu ayelukhuthalele udaba lolu—ikakhulu engalifunda kakhulu i “The Natal Witness” engicaphune okuningi ezinhleni zalo ngeNkosi uDinuzulu ngeminyaka 1888.

Ngibonga futhi uMnu. Lymon Nzuza, ozalwa nguye uMntwana uSalina, naye owaphonsa esiVivaneni lesi. Wangixoxela okuningi ngeNkosi njengeNkomindala, izinsizwa ezazisebenza ebusuku, nangamaxoxo ngeyakwaMthashana.

Nezibongo zeNkosi lezi ngazizwa kuye ebongela.

R. R. R. DHLOMO.



## UDINUZULU KACETSHWAYO

Bayede!  
UMgwagwa wezulu eliphezulu.  
UMpondo zamil'enjeni,  
Ukuba zamil'enkomeni  
Sasiyokhumula amagudu okubhema!  
USihawuhawu siyinkondlo  
INkondlo bayivumile,  
Ngoba ivunywe ngabamhlophe nabamnyama;  
Yavunywa ngabaphansi nabaphezulu.  
Iye yavunywa ngamajekuza,  
Ngisho bona abadla bejekuza izintanyana.  
UDlothovu kabhekeki, uyesabeka!  
Ufana nemisebe yelanga.  
Dlothovu dlana abantu bakulingene.  
UDlothovu unjengebhubesi.  
IMamba yeVuna, uMaqhamusela,  
Ngoba aqhamusela ezihlangwini  
Zas'Ekuvukeni.  
Umalokoth'izizwe zilokotheke.  
USinakanaka sezincwadi  
Zibhalwe nguMalimade  
Ziqonde kweliphesheya.  
UMkhumbi gudluka sibone,  
AmaGumugedlela kade sagcina ukuwabona.  
USifuba singungu, singungubele,  
Mhla sabhoboka kuyozwakala.  
UMkhiphambila kungene yena esixhotsheni  
Indaba engayizwa ngisemncane  
Ngaza ngakhula ngayibona ngamehlo.  
Jabula, mfazi waphesheya kolwandle,  
Ukikizele wena oyobona iThole lakoKaMsweli,  
Liyoke liwaphule amanye amathole.

Lalelani lowomuntu omemezayo,  
Umemeza sengathi uyakhala isililo:  
Uthi bagodle ekhwapheni lukhozi lukaNdaba  
Olumaphiko abanzi.  
Njengoba wagodla uMhanga  
Ezalwa nguNtokontoko.  
Uze ugodle uJozi kaMaphitha  
NoFesane kaMaphitha.  
INKosi yezinsizwa.  
UMaphikelela,  
Ngoba ephikelele amadoda akwazulu,  
Asegunda izicoco ezibeka emseleni.  
Mlomo wodwa, sukuma ukhulume,  
Ngoba uyayibona imilomo engamibili  
Iyavunana.  
Ngoba kuvunana uZibhebhu benoHamu.  
USilwa nankunzi-mbili.  
Enye ngeyas'Ekuvukeni,  
Enye ngeyakwaNgenetsheni.  
IZulu elidume obala  
Emuva komuzi eNkalakuthaba.  
Lazithatha izingane zikaMaphitha zonkana  
Lazithela eMkhuze.  
Gijimani ngazo zonke izindlela  
Niyobikela abakwaSidladla  
NabakwaNtini.  
Nifike nithi amanzi oMkhuze ningawaphuzi  
Ngoba uDinuzulu indaba uyenzile,  
Ugwaze impi yakhe yema  
Njengegama likadadewabo uSimiso.  
Wahlasela, impi yakhe bayeyisa  
Njengegama likadadewabo uBeyisile.  
Wahlasela ngomkhonto ngoba  
UngowaseMkhontweni!  
Wahlasela ngamashashi ngoba  
UngowaseMahashini.  
Umagagamela ngoba egagamele izinkomo zamaBhunu.  
INKunzi yakithi eMkhontweni.



Sabela uyabizwa.  
 Mmemezi kadinwa ukumenyezwa,  
 Ingani abaseMatheni sebediniwe.  
 Ngisho abasEkushumayeleni sebediniwe.  
 Ngoba ubuyadla-nkomo mntakaNdaba  
 Kuthiwe ziyeke lezo ngezakwenu ezakoKaSigqayi  
 Wabe uyadle lezonkomo  
 Kwathiwa ziyeke lezo mntakaNdaba  
 Ngezakwenu ezakwaDabeka.  
 Ukuba kanti uyoze udle ezinjani?  
 UMahlom'ehlathini njengohlanya,  
 Inkunzi eyambatha izintaba,  
 UMphangelalanga lingakaphumi kwaNdunu,  
 Lithe liphuma laliphuma namakhanda amadoda.  
 UMLilo ovuthe phakathi kwezintaba zimbili,  
 Ngoba uvuthe phakathi kweSigwegwe sinoLangakazi.  
 UNongqayiza bemthibela  
 Ngoba ethitshelwe nguMalimade kwabamhlophe abeLungu  
 UMGwadlazikazi!  
 Ngoba ziyokwethuka zishone eNkonjeni.  
 UNhlamvu zamdela kwaCeza, zashaya amagatsha emithi.  
 INgwenya idlela okhunjini lomfula ngaphesheya  
 Yesaba imisebe yelanga.  
 UMGwazi kaqhaqhi, uqhaqhelwa zinyoni nezintuthane.  
 UPhondo lwendlovu olunqaba ukungena emzini wamanken-  
 gane.  
 INgqungqulu egoqe amaphiko emva komuzi Ekuvukeni.  
 UKhozi lukaNdaba olweqe luphindelela kwaMandlakazi  
 UMdanda koTshabalala.  
 UMGemuli wamaguma kwasala impandla.  
 Yizona ziyosala zibadabula.  
 IsiKhono esimazinga sakoKaMsweli.  
 Umfuyi wezinkomo ezifanayo.  
 Ziyabubula izimbube kwaSekwane;  
 Zizwa ukunuka komsizi wenhlamvu.  
 UNxeba labhuqhuzintuthu.  
 UMamonga woSuthu!  
 UMamonga wezinsizwa zakwaThulwana.

UMamonga kabulali uyasizila,  
 Uqoth'imbokodo nesisekelo.  
 Pheza wena weNdlovu!  
 Pheza, Ngasitha!  
 Usuphinde wayenza indaba enkulu,  
 Usuzubulale nabakwenu endleleni!  
 Ngoba usudle uMgojana ezalwa nguSomaphunga, ehlezi  
 engabaleki  
 Ethu uzohlonishwa ngoba engumkhwenyana waseNdlunkulu.  
 Amakhubalo adliwa uMankulumane kaSomaphunga.  
 Isihlahla somphambanyathi,  
 Ngoba siphambe amadoda kwaSekwane.  
 Usihlahla esimsithi.  
 UNophumuz'abantu amaphiko.  
 UBhensa bahlabe emuva nangaphambili.  
 UNdaba unyathel'ubambo kwamazama;  
 Ngoba kuzamazame olukaMbikiza nolukaLubela;  
 Kuye kwamazama olwakaPhunganhloya.  
 Isibhejane sakwaPhenyane,  
 Esibheke umhlanga sawugolozela.  
 Umabizw'asabele okwempisi yomthakathi.  
 Imbabala egweb'igijima kwaMthashana.  
 Wadla uBusobengwe ezalwa nguMaphitha kwabomhlanganiso,  
 Wamshaya phansi koludumayo akwabandaba zalutho.  
 Wadla uDundu ezalwa nguMawewe kwabomhlanganiso  
 Wadla uPhuzukumila ezalwa nguMaphitha kwabomhlanganiso,  
 Wamshaya phansi koludumayo akwabandaba zalutho.  
 Wadla uSigwabugwabu, ezinyangeni  
 Zabola izigwayi emanxiweni akwabandaba zalutho.  
 Wadla uMsimese kwabamhlophe abeLungu kwabomhlanganiso  
 Wamshaya phansi koludumayo akwabandaba zalutho.  
 Wadla uMlomo-ngububu kwabamhlophe abeLungu,  
 Wamshaya phansi koludumayo akwabandaba zalutho.  
 Wadla uMazinyo ansansa, ezinyangeni,  
 Wamshaya phansi koludumayo akwabandaba zalutho  
 Zaphinda zabola izigwayi emanxiweni,  
 Akwabandaba zalutho.  
 Wadla uMgojana ezalwa nguSomaphunga,



Wamshaya phansi koludumayo akwabandaba zalutho  
Amakhubalo adliwa nguMchilwana kaSomaphunga,  
Adliwa nguMavovo kubo bakaSomaphunga,  
Adliwa nguHugeni kubo bakaSomaphunga.  
Wamudla uDunusa ezalwa nguSomaphunga,  
Wamshaya phansi akwabandaba zalutho.  
Uyibinda, Ngonyama!  
Uyibinda, luHlanga lwezwe!  
Bayede! Uyizulu!



Nango uMamonga woSuthu emile ngaseNkantolo eMgungundlovana. Kumhla kuthethwa icala lakhe lokuthi wayesekela uBhambada.





“UMamonga wezinsizwa zakwaThulwana,  
uMahlom’ehlathini njengohlanya.”

Ubuhlalu lobu abugaxile bukhombisa ubuqhawe  
bakhe, ezinsizweni ziphelele!

## ISAHLUKO I

### UKUZALWA NOKUKHULA KUKADINUZULU

Ukuzalwa nokukhula kweNkozi uDinuzulu kwakhomba ngomunwe omude, osobala, ukuthi uZulu ufinyelele efindweni elilukhuni empilweni yakhe.

Kuyaziwa ukuthi izwe lakwaZulu lase lidungekile kakhulu ngaleyonkathi, ngoba umbuso omkhulu onesithunzi wakwaZulu wase uphela amandla nesithunzi sawo. Izimbiza zaseziwubilela kwakusha. Izwe laselibekelwe entini, ngokusho kwabadala. NeNkosi uCetshwayo ayesemcindezele kabi amaNgisi. Nakhona kwaZulu uCetshwayo esephendukelwe ngabantu bakhe uqobo.

Phela izwe elihle lakwaZulu, basebelidabule imibuswana. Yilowo nalowo mbuswana wabe sewubuswa yisiPhakanyiswa esabe simiswe nguHulumeni wamaNgisi kwaZulu esabe sibizwa ngegama elithi “chief”. Izwe labe selibuswa ngokwahlukenyayo, yilesa naleso siphakanyiswa sizibusela endaweni yaso, sithobele kuphela uHulumeni wabeLungu.

Amandla nesithunzi sikaCetshwayo kwase kunqundekile, amaNgisi esemlulazile phambi kwabantu bakhe. IziPhakanyiswa zasezilingana naye kukho konke phansi komthetho wamaNgisi. Sasingasekho esisazimisele ukumkhulekela nokumthobela ngaphandle kwalezo nje ezabe zisanamathele kuye ngezihliziyo zazo, zingenziwa ukucindezelwa ngumthetho!

Sabe sinjalo-ke isimo sezwe ngenkathi yokuzalwa kukaDinuzulu. Naye-ke uDinuzulu wafinyelela kulomhlaba nendlela eyivelakancane uma besixoxela abakoMkhulu.

Inkosi uCetshwayo wayesezithathile izintombi zaba-Numzana kwaZulu. Enye yazo yabe izalwa nguSekethwayo kaNtuzwa wakwaMdlalose. Zikhona nezinye, kodwa sizo-phawula kuzona ezintathu kuphela: uKaMadwala, uKaMagoda noKaMsweli.



Lena yakwaMsweli uNomvimbi  
USomakhoyisa  
Owakhoyisa abafazi namadoda!  
USomkhosi-nene . . .”

yabe iyinhle kakhulu ebusweni nasemzimbeni. Yabuya nama-  
butho kaCetshwayo emuva kwempi yaseNdondakusuka.  
Uyise uMsweli wafela khona eNdondakusuka. Yathi ukuba  
ifike lapha ekhaya uMntwana uCetshwayo wayithanda  
kakhulu waza wayicela kuMpande ukuba amganisele yona.  
Phela kwakusabusa uMpande ngaleyonkathi. UMpande  
wavuma.

Amakhosikazi lawa eNkosi ayezele kodwa efelwa.  
Amanye azale amantombazana. Wona-ke ayephila.

INkosi uCetshwayo noZulu wonkana baphatheka kabi  
yilokho ngoba imizamo yonke yabe yenziwa yokwelapha leyo-  
nkinga kodwa usizo lungaveli neze. Kwaza kwahlalwa nje  
kunjalo.

Akuthi-ke ngelinye ilanga iNkosi ihlezi nebandla layo  
esibayeni emzini wayo oNdini, lethuka ibandla selibona  
iNkosi isukuma ngamawala nje, sengathi kukhona umcabango  
oyehlele ngamandla. Ithi ingasukuma likhuleke ibandla  
selimi lonke ngezinyawo:

“Bayede!”

UCetshwayo athi: “Wo, Zulu, ngizwa umzimba wami  
ungishiya nje, ngikhathala. Ingathi ngingake ngiyophumula  
kancane endlini.”

“Ndabezitha!” kukhuleka ibandla.

Asuke lapho angene endlini, acambalale. Lisale phandle  
ibandla lizixoxela izindaba zalo zemihla namalanga.

Kodwa kufike kwabanye ababeqaphelisisa ukuthi isenzo  
seNkosi sabe singajwayelekile. Futhi babona nasebusweni  
bayo ukuthi umoya wayo sengathi kawuphathekile kahle.  
Pho! lokhu nabo base bezibona izinto ukuthi kazisahambi  
kahle ezweni labo, kwabethusa okwenziwe yiNkosi, ngoba  
nempilo yayo yayingasemnandi neze.

Nempela-ke ifike endlini iNkosi icambalale!

Dukuduku, uCetshwayo wezwa sekufika isiyenzi sobutho-

ngwana, obafika sengathi buyengena. Buza kancane, kancane,  
kancane waza wazumeke zwi ubuthongo bempela.

Kulowomkhathi wesihlwathi kwafika iphupho kuyena.  
INkosi yabona kufika kuyona ikhehla elikhulu okuyilona  
lakhuluma nayo. Labe lingahambi lodwa ikhehla lelo; labe  
lihamba nomunye onesithunzi nje, kodwa wayengakhulumi  
yena. Kwakukhuluma ikhehla, ezinge elivumela nje emazwini  
alo ngokuvuma ngekhandla. Wayenamehlo ahlabayo sengathi  
avutha umlilo, amehlo okulukhuni ukubhekana nawo isikhathi  
eside.

Ikhehla lalikhuluma ngezwi elifudumele, likhuluma  
okomuntu othethayo. Lakhuluma eside isikhathi, ezinge  
elivumela lona omunye ngekhandla. Lanela ukuqeda uku-  
khuluma ikhehla, banyamalala bobabili. INkosi kayabe  
isababona.

UCetshwayo ethuke, aphaphame ebuthongweni bakhe,  
eseshaywa uvalo olukhulu, wayizwa inhliziyi yakhe ishaya  
ngamandla amakhulu. Aqalaze endlini kubesengathi uzobabona  
laba akade ebabona ngephupho, kodwa angababoni. Ibunzi  
lakhe lase lijuluka kancane. Alesule ngesandla okomuntu  
osaphethwe ubuthongo.

Wayesesukuma ngamawala, waphonseka phandle esi-  
bayeni. Lethuka ibandla libona seyingena nje iNkosi esibayeni.  
Lethuswa futhi ukubona ukuthi kukhona okwethuse iNkosi  
endlini. Yabe ijuluka ebunzini, futhi iphefumulela phezulu  
njengomuntu owethukile.

Amadoda esibayeni afikelwe uvalo uma ebona isimo  
sikaCetshwayo. Kodwa akhuleke nje angabikho obuzayo  
ukuthi, ingaba kwenzenjani. Bheka ngoba labe libalele impela  
ilanga kodwa kwafika umoyana othanda ukubanda esibayeni.

UCetshwayo ahlale esigqikini sakhe nebandla lihlale  
phansi, amadoda eselokhu ebana ngamehlo, engabhekani  
kahle ezinhlamvini zawo. Kubekhona ivuso kuwo lokuthi  
kukhona okwethusayo okuzokhulunywa yiNkosi. Phela  
njengoba izwe lase lidungekile nje abantu base behlalele  
ovalweni njalo, bengasazi ukuthi liyothi lishona ilanga libe  
lishona naziphi izindaba.

Umfo kaMholo waseMazimeleni uNobiyana, uVe, uthi



yanela ukuhlala nje iNkosi yathi: “Zulu, njengoba ngisuke lapha ngithi ngisayocambalala endlini, ngifike ngathathwa isithongwana. Ngazumeka. Kusenjalo kwafika ikhehla elikhulu lihamba nendoda enesithunzi. Bobabili befake ongiyane.”

“Ndabezitha!” kukhuleka ibandla.

“Ikhehla lathi kimi: ‘Cetshwayo, uyabona! kukhona izingane ezintathu ezizelweyo. Khipha amadoda ayozi-bona.’”

“Ndabezitha!”

“UCetshwayo abheke phansi,” kuqhubeka umfo kaMholo ‘agenqeze ikhanda kancane sengathi uyacabanga.’ Ibandla lithule manje kubesengathi kalisaphefumuli. Selimangele ukuthi iNkosi iza naziphi izindaba.

Aqhubeka uCetshwayo ngokulanda kukaNobiyana. “Uma ngilibhekisisa ikhehla elikhulumayo kwangathi yiNdundumo yaseMgungundlovu (uDingane). Leli elinye elihamba nalo kungathi yiLembe eleqa amanye amalemba (uShaka). “Uyabona-ke, Cetshwayo,” kuqhubeka ikhehla, “phakathi kwezingane lezi ezizelweyo kukhona emhlophe ebusweni. Inezinwele ezinde ezimnyama. Yiyona leyo eyobusa ungasekho wena. Uze uyiqambe igama layo uthi nguDinuzulu. Ngoba kuyofika inkathi lapho uZulu eyakudinwa nguwe ahlange nabeLungu. UZulu usediniwe yizimpi zenu zemibango yabaNtwana bakaSenzangakhona. Izwe leli lifa nje yimibango yenu. Nibulalana nodwa, kanihlangene nibe yinkatha. Yingakho izitha zenu zinahlula nje.”

“Ndabezitha!” kwenanela ibandla.

“Kazizukuphila zontathu izingane lezi. Ezimbili zizokufa, kusale eyodwa. Nguye-ke lowo uDinuzulu. Futhi inzalo kawukuphiwa yona ngoba imibango yenu idalwa ubuningi bezingane zabafana, ezikhula nazo zingene emibangweni yenu.”

“Ndabezitha!” kusho ibandla.

Athule kancane uCetshwayo, agwinye amathe. Azesule ibunzi. Kuthule kuthi cwaka esibayeni, sengathi nomoya uqobo kawusanyakazi, wena owazi umoya uthule uma kuzolandela izulu elibi! Nababehambahamba phakathi komuzi bambangala ukuthi kwenze njani namuhla ukuba kuthule kangaka esibayeni, lapho kwabe kuvamise ukuba kuxoxwe ngamazwi

aphakeme, kubekhona nokuhleka namahlaya. Kanti indaba inkulu laphaya esibayeni! “Emuva kwalokho,” kuqhubeka uCetshwayo, “anyamalala amadoda amabili. Ngasala ngishaywa uvalo futhi ngimangele ukuthi ngabe lisho ukuthini nje lelo phupho.”

“Ndabezitha!” kukhuleka ibandla.

“Nakhu-ke engizokwenza,” kuqhubeka yena uCetshwayo. “Ngizothuma amadoda kulemizi yami yomithathu ayohlola ukuthi kuhleziwe kanjani kuyona na. Siyokuzwa ngawo esebuya khona ukuthi izindaba zimi kanjani.”

“Ndabezitha!” kusho ibandla.

Lihlakazeke ibandla lisashaqekile njalo. Iphupho leNkosi libethuse bonke, ikakhulu lapho lithi kuzozalwa izingane ezintathu, enye yazo kube ngezobusa izwe. Izalwe lengane ngendlela ebikelwe iNkosi ngephupho, iphupho elifike namaKhosi Ohlanga asakhothamayo!

Nempela iwathume amadoda lawo. Ahambe ngokushesha nawo esefisa ukuyozibonela lowomhlolo.

Sizowahambela ngaphambili amadoda lawa yikhona sizobona ukuthi kwabe kuhleziwe kanjani emizini leyo emithathu.

Kanti iphupho lifika nje eNkosini amakhosikazi omathathu asebelethe isibili, abeletha kanyekanye njengokusho kweNdundumo yaseMgungundlovu ngephupho eNkosini!

Emzini wasEzinhlendleni uKaMadwala wabeletha umfana. Laphaya kwaNobamba uKaMagoda wabeletha umfana. KwaGqikazi uKaMsweli wabeletha umfana.

Kwenzeka konke lokhu nje iNkosi kayazi. Ekwaziyo ikubikelwe ngamaKhosi Ohlanga ngephupho.

Nakuyona lemizi yonke kwathunywa amadoda ukuba ayobikela iNkosi. Kanti azohlangana endleleni nalawo athunywe iNkosi kuyona lemizi ukuba ayobheka ukuba kuhleziwe kanjani kuyona. Nempela lawa aphuma kulemizi awaxoxela lawo athunywe iNkosi ngokwehlakele. Kodwa amadoda athunywe iNkosi athi noma esezwile ngalawa ngokwehlakele kulemizi, acindezeleka ukuba ahambe ayozi-bonela wona ngamehlo ukuze abikele iNkosi ngakubonile wona uqobo.



Babuyela emuva laba abebethunywe eNkosini, sebhambisana nalaba abathunywe iNkosi. Nempela iphupho leNkosi liqiniseke ngokungenakuphikwa uma amadoda esezibona ngamehlo izingane zontathu. Zibe njengoba kusho amaKhosi Ohlanga ngephupho.

Unyaka okwehlakala ngawo lesi simangaliso ngokusho kwabeLungu unyaka ka-1868.

Ingane eyafika yabethusa kakhulu abathunywe iNkosi ngeyazalwa uKaMsweli, uNomvimbi. Lengane yafana ncmishi naleyongane iNkosi eyatshelwa ngayo ephusheni. Impofu ebusweni, izinwele zizinde, zimnyama bhuqe! Avumelana amadoda ukuthi ayibonile iNkosi ezawubusa uZulu ngemuva kwesikhathi. Abuyela ekhaya eseyobikela iNkosi ngakubonile.

Nempela emuva kwezinyanga ezimbili zizelwe izingane, zife ezimbili kodwa isale lena yakwaGqikazi. Lavela obala kuZulu igama layo elithi 'Dinuzulu.'

UZulu ulejwayele sekuphakathi igama elithi "uMahelana asoNdini Olubomvana." Lisuke enkathini uCetshwayo esakhe kwaNdlayangubo, umuzi wakhe wasoNdini Olubomvana. Abantu base bevamise ukuhamba amahelana beyokhonza kuyena uCetshwayo oNdini, esaphila uyise uMpande. Igama lanamathela kuDinuzulu kusuka lapho. Kodwa uCetshwayo wayembiza ngalo esemncane, badinga nje abantu ukuthi usho ukuthini.

UDinuzulu wazalwa kanjalo-ke ngokusho kwabaseNdlunkulu. UCetshwayo wayesekhipha izinkomo ezimhlophe zodwa. Zathi ukuba zikhishwe kwathiwa amabutho akayogubha umkhosi khona, kubongwe. Nezimbongi zabongela. Kwabuswa kakhulu. Imikhosi yokubonga neyokuthokoza yenzelwa khona kwaGqikazi, lapho azalelwa khona.

Umuzi wakwaGqikazi kwakungumuzi onesithunzi esikhulu kuZulu, ngoba yilapho kwakuhlala khona iNkatha yeZwe sekubusa uCetshwayo, nakuye uDinuzulu. Khona kwaGqikazi yilapho kwakuhlala khona udadewabo weNkosi uCetshwayo uMbixambixa. Kwathi lapho esegana uMbixambixa wagana uMgojana wakwaNdwandwe.

INkosi yayisikhetha amadoda amathathu azobheka alonde ingane. Yakhetha uNobiyana kaMholo noNtwayibana

kaKhwani noMpantsha kaMadwala. Awenza ngokwethembeka umsebenzi wawo wokwalusa uMntwana uDinuzulu, elokhu emdlalisa imidlalo ejwayelekileyo. Wanela ukukhasa amlethela amagwadla ukuba adlale ngawo. Amenzela nezinkomo zebumba. Wadlalela ngaphakathi esigodlweni engaphumeli phandle. Ambiyela impela amadoda lawa ukuba kungalokothi kuvele ingozi engamlimaza.

Wahlala namadoda waza wafunda nokuhamba, efundiswa yiwona konke okufaneleyo ukuba akufunde. Kuthiwa uJin-nindi Omnyama, uCetshwayo phela, wayede ethumela iShudu liyombona ukuthi usaphila na u "Mahelana aphumoNdini," yena phela uDinuzulu. Laba esengibashilo kwakuyizinduna ezazilindela oyisekazi abaNtwana. USilwane owelama uCetshwayo noNdabuko noDabulamanzi noShingana noMahanana.

Ezinduneni zeNkosi ayebekwe kuzona nguMankulumana kaSomaphunga uCetshwayo athi kuye aze afe lapho kuyofela khona uDinuzulu. Kukhona noLuswazi wakwaNtombela noSikhobobo kaMababakazana wakwaSibiya noSitambi kaMasiphula wakwaNtshangase. UDinuzulu wakhula phakathi kwalababantu abakhulu nabozalo. Namhla iNkosi uCetshwayo ethathwa ngabeLungu wayaleza nakuye uZibhebhu ukuba aze ambhekele ingane yakhe kanye nakwezinye izikhulu. Ngaleyonkathi uZibhebhu wayenamathele ngenhliziyo yakhe yonke kuCetshwayo. Nempela uZibhebhu wethembeka ezifisweni zeNkosi.

Kumhla lokho mhla uMankulumana egcotshwa ubuNdu-nankulu kuDinuzulu. UCetshwayo wathi kuye: "Nangu umntanami, umbheke aze akhule. Ngimbeka ezandleni zakho. Lapho efa khona, nawe ufele khona."

UMankulumana wayevele eyinduna yebutho njengoba waza wakhishwa obukaDinuzulu ubuduna. Wayenesibindi esesabekayo. UCetshwayo emthanda ngakho lokho futhi nangokuhlakanipha kwakhe.

UNobiyana uthi, ngenkathi esentangeni yeshumi leminyaka neminyaka eyisithupha noma emihlanu, uDinuzulu wayezithanda kakhulu izindaba zempi, efuna njalo ukwazi ukuthi iphakwa kanjani, ilwe kanjani.



Ngalenkathi isimo sezinto sabe sesiguqukile, ubuhlobo phakathi kwakhe noZibhebhu bungasekho. Sebeyizitha impela. Wayethi uma exoxelwa ngokuphakwa kwempi nokubambana kwayo, abize njalo iwisa kodwa benqabe nalo. Okwafika kwamphatha kabi ngaleyonkathi wukuba ezwe kulokhu kukhulunywa kabi ngoZibhebhu, kuthiwa nguye owahlasela uyise uCetshwayo oNdini emjuma; evunwa nguMalimade owayephathela iNdlovukazi yaseNgilandi uVitholiya owayebusa ngaleyonkathi.

Babenqaba nje newisa ngoba babengafuni ukuba abonwe ngabantu eliphethe ngoba wayefihliwe, kungafunwa ukuba kwaziwe kabanzi ukuba 'nanguya.' Kodwa ubehleze eqa ekhaya kwaMpisendlini alandele abanye abafana bezinkomo ngenxa yesizungu, kuyethukwa uMntwana kasabonwa kanti usesekwaluseni. Kube kungavunyiwe ukuba aphumele phandle ekwaluseni.

Okwavela obala kakhulu ngaleyonkathi yokukhula kwakhe ukuhlakanipha kwakhe okwabe kumangalisa, nengqondo yokubuzisisa izinto nokuthanda isimo senhlalo yonke yakwaZulu. Futhi wayezithanda izinto ezinhle. Noma wayekhuliswa ngenkambo yakwaZulu okwabe kukhuliswa ngayo zonke izingane ngaleyonkathi, kuthiwa igazi likaDinuzulu lalinesithunzi esikhulu, evela njalo ngokugqama phakathi kontangayakhe ukuthi unegazi lobukhosi. Wayenamandla amakhulu ezikhwepha, kwazise ukuthi uyothi angakhula azimuke, njengoba nempela kwabanjalo esekhulile.

Baningi nanamuhla abasamkhumbulayo uDinuzulu, nababemazi ngamehlo. Abaningi babo babemhambela emzini wakhe obabazekayo ngobuhle nobunono bawo wasoSuthu. Lapha oSuthu kuthiwa wayakhe isiNgisi nesiZulu. Indlu yesilungu ifana ncimishi nezabeLungu, izedlula ezabanye abayizimpofana. Yayinakho konke ngaphakathi okwakuyihlobisile okufana nokuphakathi ezindlini zabeLungu uqobo. Kwakukhona noGubhu imbala noPiyane izinto ezikhonzwe kakhulu ngabeLungu abanohloneze.

"Izinsimbi" lezi uGubhu noPiyane, zazingahlobisile nje endlini. Qha! UDinuzulu wayekwazi ukuzidlala yena uqobo. Ehlabelela futhi ngephimbo elimtoti ngesiZulu nange-

siNgisi. Enekhono lokuqamba amagama nokuhaya izingoma zempi nezemidlalo.

Lapha oSuthu uDinuzulu wayehanjelwa yizikhulu ezimnyama nezimhlophe zizoxoxa naye. Zifike zibabaze ubuhle bomuzi wakhe. Izindlu zesiZulu zazipholile nazo, zihlanzekile, kugandaywe kahle phansi, kwasindwa futhi, kwase kwendla-lwa izikhumba zezinkomo. Kukhona nezezinyamazane ezazingelwa nguye uqobo, kwazise wabe eyiPhisi. Wayenameka nje ngenhlamvu yesibhamu.

Wayenalo ulaka oluvuthayo lweNdlu kaSenzangakhona; kodwa uma engaqaliwe engumuntu ohlala ngokuxoxa nokuhleka nabantu bakhe. Ebathanda, nabo bemthanda. Ulaka phela ngolwayo leNdlu kaSenzangakhona uma iqaliwe; kodwa yona kayivamile ukuqala umuntu nje ngoba engumuntu oweyisekayo. Cishe bonke abaNtwana bayahlonipha, futhi bazibeke phansi. Naye wayenjalo okaMpande.

Omunye owayehambele khona oSuthu, waloba wathi: "Yonke into ekhona ngaphakathi endlini yinhle kakhulu; futhi iphatheke kahle nangobunono obukhulu. Ezintweni zonke ezisendlini, ezingamagugu kaZulu: amacansi, izikhumba, izinkezo, izigqiki, izingxwembe nokunye okunjalo, kubazwe noma kwalukwe ngobunono nobuciko obukhulu.

"Ongenayo endlini angene ngenkulu inhlonipho, ngoba phela endlini kwaZulu kungenwa kanjalo. Kakumiwa ngezi-nyawo. Umuntu ungena maqede aguqe ngamadolo, ehlonipha. Angabingeleli engakabingelelwa ngabasendlini." Wabe unesithunzi esikhulu umuzi kaDinuzulu.

Owomdabu wayefika aphaatheke kahle, aneliswe yikho konke okuqondene nenkambo yakwaZulu kusabuswa. Kanti naye owasesiLungwini, ubefika adele ebona inkambo yakobeLungu kuqhutshwa kahle ngayo sengathi sekukhona uqobo kobeLungu.



## ISAHLUKO 2

### ISIMO ESILUKHUNI KWAZULU

INkosi uCetshwayo wakhothama ngenyanga uNhlolanja (February) izinsuku ziyisishiyagalombili, ngonyaka 1884 ngenkathi ilanga lithambeka. Ukuze lendaba ebuhlungu yeNkosi uDinuzulu izwakale kahle, kusweleke siveze isimo sezinto kwaZulu ngaleyonkathi yokukhothama kweNkosi uCetshwayo.

INkosi uCetshwayo wathi esebuya eNgilandi emuva kokwahlulwa kwakhe amaNgisi, kwafika uSomsewu kwaZulu eMthonjaneni ezombeka ezandleni zeziKhulu zezwe. USomsewu wafika ehamba namabutho namanye amakhosi amhlophe aseKamu nawakwaHulumeni. Wayilanda yonke imininingwane yemithetho asezobusa ngayo uCetshwayo. Leyomithetho nokunye okwakusematheni ngosuku lolo kulotshiwe encwadini ebizwa ngokuthi uCetshwayo.

Engifisa ukukuphawula lapha ukuthi noma uZulu wayephelele ngothi lwakhe kodwa uHamu noSomkhele babengekho. USomkhele wayemkhonzile uDinuzulu, futhi ezwana noyise uCetshwayo. Kwaba yinqaba nje ukuthi okubangele ukuba angabikho kulowomkhosi omkhulu kangakho kwakuyini.

UZibhebhu wafika yena emuva kwesikhashana ezobingelela amakhosi amhlophe kuphela. Wafika egibele ihashi elimhlophe ehamba nabantu bakhe abayishumi. Kuthiwa kazange amnake nokumnaka uCetshwayo. Wadlula nje eduze kwalapho ayehlezi khona, kazaya kuye ukuyombingelela. Nemithetho leyo eyafundelwa uCetshwayo, yafundwa esehambile uZibhebhu.

Phela isihlava savela ukuba amaNgisi athi angamehlula uCetshwayo, ayesebeka iziPhakanyiswa eziyishumi nantathu kwaZulu. Yilesa naleso sabelwa indawana yaso esizobusa kuyona. NoZibhebhu wenziwa isiPhakanyiswa.

Maqondana nephuzu leli uMntwana N. C. Zulu waloba wathi: "Kwakungeshiwo yini eNdlunkulu ukuthi uZibhebhu usebanga ubukhosi noCetshwayo ngoba evume ukuba isiPhakanyiswa. UHulumeni usethi uJantoni noZibhebhu kuhle baqoqe izinkomo zonke zikaCetshwayo kukhishwe ngazo izindleko zempi. NoJantoni phela wenziwa isiPhakanyiswa.

"UZibhebhu waqondana nokuba aziqoqe kuleliya lakwaNongoma. Wabhekana nabaNtwana namadoda ayengezwani nabo. Kwathi uma efika kulabo waziwola zonke, esephindezela ngoba bahlokoma bamjivaza ecaleni lakhe noHayiyana.

"Kwabonakala ukuthi umbango uyavuka ngamandla. UJantoni yena wayeqoqa ezisezansi nezwe. Umoya waba mubi kakhulu kwaZulu. AbaNtwana nabaNumzana abaningi bamzonda uZibhebhu . . ."

IziPhakanyiswa lezi zahlelelwa amaholo azo zonke. Zabelwa izigodi ezizozibusa kuzona zingabuzanga lutho kuCetshwayo ngoba phela zabe sezilingana naye ngokusho kwamaNgisi. Iholo likaDinuzulu laba amakhulu amahlanu awopondo ngonyaka; noZibhebhu wahola lona leloholo. Walinganiswa noDinuzulu.

UNdabuko wahola ikhulu namashumi amabili awopondo ngonyaka, uMnyamana wahola yona leyo naye. USitheku noZiwedu noShingana bahola amashumi ayisithupha awopondo ngonyaka. UMahanana wahola amashumi amathathu ngonyaka.

UZibhebhu wasikelwa izwe likayise uMaphitha. USomsewu wakhipha izwi elithi uZibhebhu kazukuthela ezweni lakhe. Konke lokhu kuhlelwa nje kabuzwanga lutho uDinuzulu ngoba amaNgisi kawazange nje amvume ukuthi uyiNkosi uqobo ebusayo. UCetshwayo ukhothama nje umshiya otakwini olunjalo.

Kukuwo lowomkhathi wokuzondwa kwakhe abaNtwana nabaNumzana uZibhebhu, lapho ahlasela khona uDinuzulu. Impi leyo yaziwa ngokuthi ngeyaseMsebe. Ngizoveza lapha ukuxoxwa kwayo ngabantu abahlukeneyo, ukuze mhlawumbe kuvele yonke imininingwane eqondene nayo lempi.

Yalwa ngesihlungu esikhulu, kodwa uSuthu lwahlulwa, ngoba yayihlome izibhamu ekaZibhebhu. USuthu lwabe



luholwa nguMntwana uNdabuko owelama uCetshwayo emhlane; uMandlakazi eholwa nguZibhebhu uqobo.

UMnu. S. S. Mahaye wakwaMbonambi wangilobela wathi: “Kwakubangwa izinkomo ngoba uZibhebhu wayezidla ngegunya lokuthi uyena owakhulisa uMntwana uDinuzulu. Wabekwa kulesosikhundla nguCetshwayo esewela eya phesheya. Wakwenza lokho uZibhebhu. Kepha izikhulu, ziholwa uMntwana uNdabuko, kazamhlonipha uZibhebhu. Waze waziqoqela nje izinkomo ayethi zondla uMntwana uDinuzulu, wadla nezomfowabo uHayiyana kaMaphitha. Yilapho-ke ayinyathela khona emsileni! Yahloma-ke eyasosuthu. Wehlulwa kabi uNdabuko eMsebe. Wabaleka wayocasha eNgome.

“Kwadlula izinyanga ezimbili. Ngeyesithathu uZibhebhu wahlasela oNdini, emzini kaCetshwayo, owawusanda ukwakhwiwa. Owokuqala phela washiswa ngabeLungu. UZibhebhu wazicekela phansi izikhulu ezazisingethe uCetshwayo mhla efika. Ngalenkathi uDinuzulu wayeseqile eBhanganomo, esebuyele kuNdabuko.

“Kulapho-ke uDinuzulu esehlengwa nguMgojana wakwaZungu. Wamkheza ehashini wabaleka naye. Lwasha-ke ‘Undi olumahlikihlikana’ selusha okwesibili, manje selushiswa nguZibhebhu. “UCetshwayo wathola inxeba ethangeni egwazwa nguSikhuni wakwaNdwandwe. Kodwa wasinda waphonseka eNkandla. Zafa izikhulu eziningi kulempi. Kwasinda uSomkhele noMsushwana kaMfusi kuphela ababengekho ‘oNdini olumahlikihlikana’.”

Ukuze izwakale kahle lendaba yempi yaseMsebe ngizoveza umbono ngayo kaMnu. Magema M. Fuze umlobi weNcwadi ethiwa “*Abantu abamnyama: Lapha bavela ngakhona.*”

UMnu. Fuze wake wayibona iNkosi ngamehlo mhla ehambele kwaZulu. Uthi yaphunywa nguNdabuko noSuthu beyohlasela uMandlakazi. Uthi kwabe kuyimpi yamagqubu. Uyakuphika uFuze ukuthi yaphakwa nguCetshwayo. Uthi uCetshwayo wayengayazi neze leyompi, noma abeLungu bethi yaphakwa nguye nje. Uqhuba kanje uFuze:

“Impi yaseMsebe yalwa mhla zingamashumi amathathu kuNhlabane (May) 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 masinyane emva kwalempi nango-ke uZibhebhu eyiphaka eyakhe, seyihlangene nekaHamu. Wayihlelela emzini wakhe Ekuvukeni. Uyiqondisa khona uqobo emzini weNkosi uCetshwayo, oNdini. Kamukho owabeyibhekile nowayecabanga ukuthi uZibhebhu angahlasela iNkosi emzini wayo uqobo.

“Kanti usekwenzile lokho umfo kaMaphitha. Kwabe kuhlangele izikhulu zonke zakwaZulu eziyinsika yezwe. Utshwala lobu abubuzwa obulethwa abesifazana. Inyama lena ayifunwa muntu.

“Kwase kuphuma owesifazana. Uthe esengaphandle wayibona impi kaZibhebhu iza ngamandla oNdini. Wathi ebuya wafika wahlabisa umkhosi ukuthi nansi impi yakwaMandlakazi iza! Bathe abesilisa ukuba 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 kuye kahlanganise 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 eyakwaMandlakazi. Kuthe kusenjalo lwagqibuka uSuthu lwabaleka.

“INkosi uCetshwayo yahamba lapho ibona ukuthi impi yahluliwe. Yabhaca ehlathini. Yasificwa amabutho akwaHlabisa eseyiciba ngomkhonto engazi ukuthi iNkosi. Sekuthi



ngokukhuza kwayo babona ukuthi iNkosi. Sebekhuleka. Umkhonto wayigwaza ethangeni.

“Kuthe ukuba bezwe ukuthi iNkosi base beza ukuzoyi-bopha amanxeba lawo. Umuzi lowaya wasala ushiswa amabutho kaZibhebhu, washa waphela.

“Nanso-ke iNkosi seyihamba njalo iwela uMhlathuze yaze yayongena eNkandla lapho bayakhela amadlangala. Sekufika noMdlunkulu. Sekuhlalwa-ke.

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

“Kulempi kwafa izikhulu zakwaZulu. Kwafa uNtshingwayo, noSekethwayo, noGodide, noSihayo, noMbopha, noDilikana, noHayiyana owahlabana emuva kokuziphuzela utshwala bakhe. Kwafa uVumandaba kaNtethi, owagwaza baze babazinqwaba abakwaMandlakazi. Baze bamahlula ngokumphonsa ithala.”

Kwababuhlungu kakhulu kuZulu wonke ukuba izikhulu namaqhawe amakhulu kangaka, ayekade ezilwa izimpi zeNkosi nezitha zayo, azofela ekhaya: empini yemibango yasekhaya.

Noma sengiphinda lapha ukuxoxa ngalempi, ngikubona kufanele ngoba abantu kabalandi ngokufanayo ngisho udaba belwazi kahle. Kubakhona lapho behlukana khona; abanye bakugwalise ukuxoxa kwabo: abanye bakushiye okunye kanti kusemqoka. Lokho kubangela ukuba thina abalobayo kubesengathi kasizihluphi ukuthola amaqiniso onke ngesikulo-bayo. Kanti kwenziwa yikho lokho, ukuba abantu bengaxoxi ngokufanayo ngisho into babeyibona bonke bendawonye.

Akesizwe ngomunye umqondo ngezinkomo ezaziqoqwa nguZibhebhu.

UMntwana N. C. Zulu yena wangixoxela kanje ngalombango ngezinkomo ezadliwa nguZibhebhu: “Kwathi uma uMpande akha umuzi wakwaMaZungu umuzi wakwaGqikazi, wanquma ukuthi isigodi sakwaMandlakazi ngesakwaGqikazi. Ngakho uZibhebhu waba ngowakwabo kaCetshwayo ngaleyondlela. Bazisana, bathandana, bengamashinga bobabili.

“Uhamba nje uCetshwayo beyogeza noMbuyazi emfuleni, umoya usumubi kwaNodwengu, bahamba bembethe izingubo abaNtwana, bevuthuluka. Kanti uMntwana uvicwe nguyise uMpande ukuba afike agwaze uCetshwayo emfuleni ngoba ubukhosi bakwaZulu butholwa ngegazi. Bayezwana noZibhebhu.

“Sekuthi uma usuphunyuka uwa umkhonto oyisinqamu obufihlwe engutsheni, esethuka uCetshwayo ewuzwa ukhala uwela emadwaleni, usebuyela emuva engagezile. Uhamba nje ushiya uMbuyazi evevezela ngenxa yovalo. Ufika utshela uyise lomhlolo.

“Izwe lanqamuka kabili, esinye isizwe sakwaZulu sabuyela ngakuMbuyazi, kwathiwa siyiziGqoza, kwathi abangaku-Cetshwayo kwathiwa uSuthu. Lombango waphela ngempi yaseNdondakusuka ngo-1856. Lombango kuthiwa nguMbango wabaNtwana. UZibhebhu welekelela uCetshwayo ngoMandlakazi kulempi.

Angithule ngokusizana kukaZibhebhu noCetshwayo ngempi yabeLungu ngonyaka ka-1879. Yikho nje esebongwa uZibhebhu kuthiwe:

“UMagwazayiqhube,

Ayiyisekhakonina koSothondose.

USixhekexheke siyinsimbi yekalishi;

Mjaheni masosha, mjaheni Magumgedlela,

Kayikwephuka umntakaNdaba

Ukuba wayephuka, wayeyakwephuka

ESandlwana!”

“Ingakalwi lempi yabeLungu, kubuswa, uZibhebhu wabanga nomfowabo uHayiyana kayise uMaphitha. UHayiyana kwakunguMntwana omkhulu emzini kaMaphitha wase-Bathweni. Lomuzi wawunezinkomo ezimbala munye: ezimdaka. Zizinhle, ziningi zinezinkabi ezinkulu.

“Nango-ke uZibhebhu esezibanga ethi ngezakhe ngoba uyinkosana kaMaphitha. UHayiyana wala nalezizinkomo. Kwathi lapha efuna ukuziphoqa uZibhebhu uHayiyana wasuka wamangala. INkosi yalithetha icala. Yamlahla uZibhebhu. Amadoda agqamile ezwe lakwaZulu awoMnyamana, noMgojana Ndwandwe, noManqozoba Ndwandwe, namaningi



akwaZulu, oMahu, ozalwa nguTokotoko Zulu owelama uMaphitha, bamhlokoma uZibhebhu, bethi ungumuntu omubi ngokwephuca umfowabo ifa lakhe.

“Seledlule lelicala abaNtwana bonke abavuna uHayiyana bengabakwaMandlakazi babaleka baya ngasoSuthu besaba ukuthi uZibhebhu uzobabulala. Ilwa nje impi yabeLungu umbango waseBathweni sewabehlukanisa abaNtwana bakwa-Mandlakazi. UZibhebhu usezondwa yiningi ngasoSuthu ngokuxhwala lokhu. Naye kasabhekani nabanumzana laba abamhlokomayo. Kwabakhona inzondo enkulu kubaNtwana awoHayiyana, noHlomuza noMakhoba bakaMaphitha.

“Kungashiwo kanjani ukuthi uZibhebhu wavusa umbango kunguyena owahlaselwa ngabantu endaweni yakhe eNdimhlane eduze naseBhanganomo? Lombango kawungene ekulweni kukaDinuzulu noZibhebhu.”

Sekuthi-ke lapho iNkosi seyiphela eShowe emzini kaMfo-kazana Khoza, seyibiza uDinuzulu: “Dinuzulu, sondela lapha kimi.”

Usesondela uDinuzulu, eshaywa uvalo. Amehlo asegcwele izinyembezi.

“Uyabona, ungayeki ukuhlasela uZibhebhu, “kusho uCetshwayo. “Ulwe naye ngisho sengiphansi kwenhlabathi. Uyezwa?”

“Ngiyeywa, Zulu,” kuphendula uDinuzulu ngezwi elintengayo ngoba wayesebona ukuthi uyise useyamshiya kulomhlaba wezinyembezi nokukhandleka.

UCetshwayo abheke kubaNtwana ababekhona athi: “UZibhebhu ungenze nje? Ngiyizele insizwa yami, ‘uMahelana aphum’ oNdini, uMamonga woSuthu.” Ngiyolwa ngayo noma sengifile.”

Bathule abaNtwana bangaphenduli, ngoba nabo base bekhathazekile emimoyeni yabo. AbaNtwana laba ngu-Ndabuko, uMahanana, uZiwedu, uDabulamanzi uShingana, nabanye-ke. UCetshwayo aqhubeke: “Ngiyishiya kinina lensizwa yami. Nango-ke uDinuzulu. Nami bengiphethe nje, bengiphathele uMpande, naye wayephathele uShaka, uShaka ephathele uSenzangakhona, uSenzangakhona ephathele uJama, uJama ephathele uNdaba, uNdaba ephathele uMageba.

Nize niyobikela uKhwini eNgilandi nithi ngishiye nango uDinuzulu.”

UDinuzulu wakhula ekuvalele enhliziyweni yakhe konke okwakhulunywayo nguyise esekhothama. Lazine izwi elithi: “ungayeki ukuhlasela uZibhebhu.”

Nembala walwa ngayo insizwa yakhe uCetshwayo, engasekho ngesidumbu sakhe emhlabeni. Kanti ngalowomya-lezo wakhe wokugcina wadalela uDinuzulu ukuhlupheka okukhulu.

Izibongo zikaDinuzulu ezithi:

“Indaba engiyizwe ngisemncane

“Ngaze ngakhula ngayibona ngamehlo;

“Ukuba izimpondo zimi'enjeni

“Engabe enkomeni zesabani . . .”

Kuqondwe ukuthi wayebona uhlu pho lukaZibhebhu esekhulile, kanti wezwa ngalo esemncane. Uhlu pho alufanisa nento engajwayelekile, eyethusayo.

Kwathi ngo-1884, ngonyaka olandela lowo uCetshwayo akhothama ngawo uZulu wambeka esihlalweni sikayise uDinuzulu. Kodwa abakwaMandlakazi kabamvumanga, njengoba namaNgisi engamvumanga ukuthi uyiNkosi njengoyise uCetshwayo. Phela amaNgisi izwe eyeselicande izigodigodi, wonke ophethe eseyisiPhakanyiswa. INkosi yezwe kwasekunguKhwini waseNgilandi, iNdunankulu kaKhwini kwaZulu kunguMalimade (Sir. Melmoth Osborne).

UDinuzulu wabesecela khona lapho ukuba uZibhebhu asuswe eduze kwakhe ngoba uyisitha sikayise uCetshwayo. Kodwa uMalimade owayebusa eShowe, ebhekele uKhwini waseNgilandi, kazavuma. UMalimade yayinkulu indaba yakhe nobukhosi bakwaZulu, ikakhulu ngenkathi kaDinuzulu. Uma siphanya, sifunda izincwadi zakwaHulumeni ngaleyonkathi sibona ukuthi uMalimade wayengamthandi neze uDinuzulu. Izikhathi eziningi ekhombisa ukungamnaki nokungalikholwa izwi lakhe. Kodwa konke okwabe kuqondene noZibhebhu wayekusukumela ngezinyawo. Izenzo zikaZibhebhu zokuhlasela eMsebe nasoNdini kasizwa lutho ukuthi uMalimade wazisola wabeka uZibhebhu icala.

Lapha-ke kuqala iphuzu lokuqala ngqa elangenisa umkho-



## IS AHLUKO 3

### IMPI YASETSHANENI

Masinyane emuva kokuba uDinuzulu esezibikile ema-Bhunwini, wayiphaka uDlothovu kabhekeki, ufana nemisebe yelanga, yaqonda khona eTshaneni lapho uZibhebhu no-Mandlakazi babengenise khona.

Indaba lena ngizoyixoxa ngokuxoxa kwabantu ababili abahlukeneyo. Okwesibili ukuxoxa ngakufumana emapheshaneni angenaso isihloko sendaba, ukuthi kwabe kuyincwadini leyo ayesuswe kuyona amapheshana lawo.

Kodwa ngithandle ukuveza ukuxoxa kwalowo owaloba amapheshana lawo, ngoba uyixoxa kamnandi impela.

Ngizoqala ngalena:

“Wayiphaka uMamonga woSuthu. Izulu laphenduka, laletha amakhaza asabekayo asoKhahlamba. Amakhaza abaqeda abantu. Izinduna ezinkulu ezaziphethe impi kaDinuzulu nguMnyamana kaNgqengelele noMankulumana kaSomaphunga nezinye zezifunda. Lempi yawela iVuna yangenisa khona. Yafika seyilindelwe ngeyamaBhunu, egibele amahashi ehlome ngezibhamu. Yafika kweminye imizi kungasekho noyedwa umuntu. Sekusele izinkomo zodwa. Iyishise imizi idle izinkomo. Ikhankase njalo ize iyofika emzini kaZibhebhu eBhanganomo.

“Mamo! Umuzi welashiwe. Kulengiswe enkulu inkabi emthini, ihlinziwe kwakhishwa zonke izitho; yenziwa neminye imikhuba engaziwayo. Izinyanga zasoSuthu ezazihamba nempi kaDinuzulu, zawelapha umhlola lowo. Zikhwife, zibubule, zenze yonke imininingwane yakonyanga.

Bawushise umuzi lowo. Badlulele phambili, bafike komunye umuzi wakwaNcengisekhona bawushise nawo. Ihamba nje impi lena eyamaBhunu iyalandela. Adubula ngezibhamu phezu kwamakhanda abo, alalise phansi kwaba-

kwaMandlakazi. Ngalengkathi uZibhebhu, owabenesibindi nokuhlakanipha okumangalisayo, abone ukuthi luzile uSuthu. Enze isu lokuyikhubaza kancane. Ashise umlilo awususe eTshaneni aze awufake eMkhuze, ewuhela. Impi yakhe ihamba ngemuva komlilo, ihamba ehlungwini. USuthu luyethuka uMandlakazi uselapha. Lapho-ke ihlangane ngezifuba.

USuthu uma lubagwaza luthi: ‘USuthu’. UMandlakazi asho esakhe naye athi: ‘Washesha’. Yadumelana lapho kwahlwa emini. NgakuDinuzulu ibanjwe ngabaQulusi, isi-Dindi soMtshiki; uSuthu, uMgazi noButhelezi neBhade. AmaBhunu abasele ngezibhamu kunuke umsizi. USuthu lubagwaze lubadundubalise kwaMangwazana. Yagqibuka ekaZibhebhu yashiya izinkomo zigcwele lonke ihlanze. Kulapho kwavela khona amaqhawe afana noMgilija.

Izifunda ziphethwe yizinduna awoSikhobobo noMswazi noMbenge nabanye.

Yamuka nazo zonke izinkomo. Zabiwa. Ezinye kwathiwa ngezeNkosi uDinuzulu, ezinye zaphiwa amaBhunu, zathathwa nguLukhazi, induna yawo.

Kwaqala mhla lokho ukungezwani phakathi kukaDinuzulu namaBhunu. AmaBhunu kawazinaka kangako izinkomo, athi afuna izwe alethenjiswa. Kawabesasuka eMkhuze. Akha khona izinqaba zawo. Impi kaZibhebhu ayichitha yonke ayibulala. Kulapho-ke uZibhebhu esebaleka eyocela isiphephelo eSabelweni samaNgisi.

Ubukhulu bezwe elalifunwa ngamaBhunu lisuka enyatho-ntshonalanga nelakwaZulu lize liyofika phansi eChwebeni. AmaBhunu alisika amapulazi alibiza ngokuthi, “UZibuse Omusha waseFilidi”.

Ngingakafiki odabeni lwezwe ngizoxoxa futhi ngempi yaseTshaneni ngokuloba komunye umlobi kodwa igama lakhe engingalazi. Incwadi enalendaba ngayithunyelwa ngomunye ongaziyo, seyidabukile kwamanye amakhasi. Kazasho ukuthi umlobi wayo ngubani. Yena-ke impi yaseTshaneni uyixoxa kanje:

“Ihlale yahlala impi eSikhwebezi kwaza kwaphela inyanga. Into okuyiyona ebangwayo ngamaBhunu. UMnyamana uthi kungcono kakuyekwe ukuyoliwa noZibhebhu.



“Ayakhuza amaBhunu, avuna uNdabuko ngokuthi uZibhebhu usadla lonke izwe likaNdabuko, leli elasoSuthu. UNdabuko kasenzwe uzohlalaphi yena na?”

“Usethi uMyamana okungcono kakuthunyelwe izwi kuZibhebhu, ukuthi uma ebuyisa izwe likaNdabuko kakusekuliwa naye. Sekuthiwa kakuye abeLungu, sebenqaba abeLungu.

“Isikhulunywa, ikhulunywa leyondaba, sekuze kuvele umLungu othi yena uzakuya. Kuvela uSipiti uthi yena uzakuya.

“Eyile uZibhebhu ufika uthi: ‘Ngeke alithole uNdabuko ngifunga uManhla’. UManhla lo ngudadewabo owayegane uMkhosana wakwaBiyela. Uyabuya-ke uSipiti.

“Kwathi mhla iphumayo laphenduka lakhipha iningizimu, laletha amakhaza angakaze avele. Kwafa abantu ngamakhaza, aphunyelwa zidumbu. Impi izigaba: lulodwa uSuthu, uwodwa uMgazi, uyedwa uButhelezi, babodwa abaQulusi benoMdlalose noNtombela neBhade.

“Izinduna ezinkulu zempi nguMnyamana noMankulu-mana kaSomaphunga. Zikhona-ke nezezifunda ngezifunda eziza noSikhobobo, noMswazi noMbenge bakoNhlaka kwaMdlalose. Isiwela iVuna, isingenisa lapho. EyamaBhunu ikhona belu igibele yonke, ingumzila nje impela, umgoqo wempi.

“Ngakusasa sabona kuphuma izinsizwa ezintathu emzameni, zabaleka zayoshona ehlanzeni. Siyafika ekhaya, ha, kanti bezigaya ugwayi; ziwushiya ulokhu usetsheni, kodwa usuvuthiwe. Wawungemnandi khona okwalapha. Usubangwa-ke uphangwa ngezikhwepha. Sadlula-ke lapho, umuzi usushi-siwe. Lonke izwe limukile, kasikhangwa noyedwa umuntu, kakukhulunywa inkomo.

“Siyafika emzini kaZibhebhu eBhanganomo kwelashiwe. Kuthe emthini kwalengiswa enkulu inkabi; ihlinzwe qede yakhishwa zonke izitho, kwakhishwa ukhanda nomgogodla waze waye waphuma esinqeni, neshoba likhona.

“Usushiswa owaseBhanganomo. Izinyanga zabaTshweki, okuhanjwa nazo, sekuthiwa kazelaphe, ziphangalalise lomhlola olenga emthini. Sezikhwifa zelapha zibopha namafindo, Kwadlulwa-ke. Isinquma ngamaqele igudla umfudlana ongena

eMkhuze, obizwa ngokuthi luBani. Ususha umuzi kaZibhebhu wakwaNcengisekhona.

“Sekuthiwa amaBhunu kawayohlola, asenqaba; kawavumi ukwehlela ehlanzeni kuleli lamadenga elibheke eTshaneni, athi amahashi asefile yikoma, izwe kalinamanzi.

“Usethi ukuba ayibone uZibhebhu, useshisa umlilo ewususa khona eTshaneni, ewuhela aze awufake eMkhuze. Kanti uwushisa nje iwulandela ngemuva, iza ngehlungu. Sesibona selukhwibisha uSuthu selubona uMandlakazi. Asekhuza amaBhunu, ethi: ‘Hawu, nabalekela ubala, madoda! Kakukho lutho, kayibambe.’ Yama-ke eyasoSuthu.

“Wabesefikile uMandlakazi nesiga sika ‘washasha’. Lwathi phithiphithi uSuthu, kabaze banaka abaQulusi. Yase idumelene. Sekuthi lena, uSuthu noMgazi noButhelezi isibuya kanti abaQulusi neBhade sebeyisusile ngapha. Asevulela amaBhunu, eshaya edidiyela uMandlakazi nale esibaleka. Kawakhethi, athi: ‘Nibalekelani bomnqolondini’.

“Yagqimuka ekaZibhebhu. Isiyigwaza lonke ihlanze iyidundubalisa kwaMangwazana. Kalwanga nakakhulu uZibhebhu ngalelolanga. Yizinkomo leziya! Kangizange ngizibone. Zigwele lonke ihlanze zaye zabamba okhalweni lweNkonkoni. Ezinye zingale koBombo eMganinkomo.

“Sesizidla iziqikili ngeziqikili. Iyangenisa khona phansi kweTshana. Isihlaba izinkomo inyama ibayizigingqi.

“Sesisuka siyiviywana, sixubene sonke nje izifunda ngezifunda. Sishiya impi ingenisile sidundubala eTshaneni. Siyathi gaga, sifika insizwa empofu elihwanqa kayisiboni, ihlinza inkonyane. Ithe ithi ukubheka sasesilapha. Kayikwazanga nakubaleka, yasimze yasukuma yathi: ‘Sanibonani zinsizwa ezinkulu’. Sasiyidumela siyigwaza. Sathatha ibheshu leli ebilihlinza. Yayihlobe kahle lensizwa, ivunule ngengwe ekhanda nasentanyeni.

“Kuthe ukuba sithi siya phambili, sesizwa abantu beme-meza bethi: ‘Mina muntu wasoSuthu. Nishiya impi emuva nje nihamba nodwa, niyodliwa nyonini na?’”

“Kumemeza abakoZibhebhu ngoba bebona ukuthi sizoholela impi kulezizinkomo ezingale eMganinkomo. Bayase-thusa. Sesikhwibisha, sibheka emuva ukuba sizwe lelo.



Kukhona mhla uMgilija ehlabana eTshaneni phambi kuka-Mswazi noSikhobobo.

“Kulapho uMswazi athi khona: ‘Hawu mfokaMbobu, ngikubonile belu,umphoso wakho ngiwubonile. Uliqhawe elingashongololo’. Washo wahosha umfece endlebeni emjiki-jela, ethi: ‘Mi, bhema. Uyingwazi.’

“Kuyasa ngakusasa isikhukhula impi ihamba. Bazishaya baziqothula izinkomo, zebiwa ngumphakathi. Abanye bazi-nquma beqe nazo babheke emakhaya, kabasayi le esiKhwebezi koMnyamana lapho impi iphumele khona.

“Seziqhutshwa zisiwa ekhaya lezi ezinye, ngezeNkosi uDinuzulu uphathelwe nguNdabuko. Lempi yaseTshaneni kayiphakwanga uDinuzulu. NgeyakwaCeza neyakwaNdunu lapho uDinuzulu azibambela khona mathupha.

“Sezinqanyulwa ezinye zisiwa kumaBhunu, kawasazivumi, athi kazanele impi yawo; afuna izwe. Sezemukelwa yinduna yawo uLukhazi esehlala nazo emthonjeni woMkhuze. Ama-Bhunu asebusaba, kawasavumi ukumuka. Yaqala lapho indaba yokubanga izwe, yawaxabanisa noZulu.

“Yachitheka-ke impi yabuyela ezifundeni zakubo. Ibuya eTshaneni nje nanguya uZibhebhu enqamula azaye ashaye kwaNtabankulu ewelela eLumbi, phesheya kweMfolozi eMhlophe. Useshaya kwaBiyela eqonda phesheya koMhlathuze kwelakwaHulumeni.”

## ISAHLUKO 4

### IZWE LOMBANGO

Udaba lwezwe leli lwaza lwangenwa ngamaNgisi uqobo esecelwa nguyena uDinuzulu ukuba alamule kulenkinga.

Ngoba ubukhulu bezwe elabe lifunwa ngamaBhunu ethi elethenjiswa nguyena uDinuzulu, bamethusa uZulu wonke.

ULubhembedu indodana kaMamoyi okunguyena nabanye ababemele iNkosi uDinuzulu emacaleni ayo, washiseka ngodaba lombango wezwe ukubeka obala konke lokho eNcwadini yakhe ayiloba ngesiNgisi ethiwa, “Long, Long Ago”.

Uthi wasuka waqonda kwaZulu ngonyaka ka-1886 wafikela emzini kaMnyamana Ekushumayeleni. Wezwa eselapho ukuthi amaBhunu azobuthana ngomhla wamashumi amabili nambili kuNdasa, 1886 kuxoxwe noZulu ngodaba lwezwe. Uthi nempela atheleka amaBhunu ehamba ngezinqola ezingamashumi amathathu. Amanye egibele, engamakhulu amathathu. Uyaqhubeka uLubhembedu uthi kulowomhlangano wayekhona uMnyamana noNdabuko noShingana noMnyundu. AbakwaZulu befika bengahlomile ngoba amaBhunu athi kungaphathwa izikhali ngoba ethi kuzoxoxwa ngokuthula nangomoya opholile.

Kuthiwa aqala ngokusola abakwaZulu athi: “bayishaya emuva, bayishaye phambili” ngoba bathi befuna ubuhlobo nawo bebezidlisa satshanyana futhi namaNgisi. UZulu waphendula ngelithi amaNgisi walwa nawo amehlula ngakho kazimisele ukuxabana namaNgisi.

Kuthiwa amaBhunu amsola uZulu ngokungamamukeli uDinuzulu abe yiNkosi yakhe. Akhipha ipheshana athi uZulu kavume ngalo ukuthi uDinuzulu uyiNkosi kaZulu. UZulu wenqaba ukulisayina ipheshana lelo ngoba wayeselulekwe wa-



donswa ngezindlebe nguLubhembedu ukuba angabhali lutho olulotshwe phansi engakuqondi okulotshwe lapho.

Ngokwenqaba kukaZulu ukubhala phansi, umhlangano wahlakazeka. Ngomuso ekuseni uLubhembedu waqonda khona oSuthu wafika wacela uDinuzulu noMnyamana nabanye ukuba kubuthanwe emzini kaMnyamana Ekushumayeleni ukuze abalobele incwadi yabo abazozikhalela ngayo kuKhwini Vitholiya eNgilandi.

Kodwa lencwadi yalotshwa kwaGodlankomo omunye wemizi kaMnyamana; kukhuluma yena uqobo uMnyamana. Kulencwadi uMnyamana wathi ukhulumela uDinuzulu noNdabuko noZiwedu noMahanana kanye naye uqobo uMnyamana.

Waqhubeka wathi uKhwini walwa noCetshwayo wamehlula. Kodwa wasizwa isikhalo sikaZulu wambuyisa uCetshwayo kwaZulu. Kodwa ngoba izwe labo lase lidatshulwe izifunda ngezifunda, zabekelwa iziPhakanyiswa, kwavela izimpi ezingapheliyo zemibango. INkosi uCetshwayo naye wabangiswa ezweni lakhe nguZibhebhu. Kuthe kusenjalo, kuqhubeka belu uMnyamana encwadini leyo elotshwayo, kwafika amaBhunu athi azosiza uSuthu uma lulwa noZibhebhu. UDinuzulu walwamukela usizo lwawo. Wathi uzowabonga ngezinkomo.

Kuthe esemqobile uZibhebhu athi afuna izwe athenjiswa lona. Kwavela okukhulu ukuphikisana lapho. Saza saxabana kabi namaBhunu. UDinuzulu wacela kuKhwini ukuba amkhiphe otakwini lolo. Onke amazwi lawa abekwa nguMnyamana encwadini leyo ayebalobela yona uLubhembedu.

Okwaba iphutha elikhulu lapha nokwabangela ukuba isicelo lesi singaphumeleli yingoba uZulu wayethembisile ukuthi kuzolandela uDinuzulu nawoyisekazi, belandela uLubhembedu bayosekela inkulumo lena ayilobile.

ULusibalukhulu uSir Arthur Elibank Havelock wame-  
thembisa ukuthi uzomlinda uDinuzulu nozalo eMgungundlovu bazosekela lenkulumo enhle kangaka. Kodwa kabazange bafike eMgungundlovu. Kwadlula izinyanga eziyisithupha kuthule cwaka; bengabonwa abakwaZulu eMgungundlovu.

Kuthiwa nguZulu uqobo lwakhe owazibulala odabeni

lombango wezwe namaBhunu. Ngoba ngayo leyonkathi uLusibalukhulu esalindile eMgungundlovu ukuba uDinuzulu azobeka izikhalo zakhe ngezwe lelo, amaBhunu atheleka evela eFilidi. Alweneka wona udaba ngombono wawo, azikhalela lapho ekhala khona.

Lwashukwa izikhathi eziningi sekubhekene uLusibalukhulu noMongameli uD. J. Esselin kubangwa amaphuzu asemqoka amathathu.

Elokuqala: Umncele owahlukanisa izwe phakathi kwamaBhunu noZulu.

Elesibili: AmaBhunu afuna ukwazi ukuthi kwanalo yini ilungelo ezweni lakwaZulu njengoba angena kulona ebizwe nguDinuzulu?

Elesithathu: Onke amalungelo ayenikwe abafundisi abamhlophe nguCetshwayo kakufanele ukuba amaBhunu awaqede noma awathikameze.

ULusibalukhulu wakubeka obala ukuthi uHulumeni wamaNgisi kavumi nje nempela ukuthi amaBhunu angase abenelungelo lokuvikela uZulu ngoba noma esho wona ukuthi ayecelwe nguDinuzulu, yena Hulumeni wamaNgisi khona lokho nje ukuwacela kwakhe wayengenalo ilungelo namandla okukwenza; ngoba uDinuzulu uqobo lwakhe wayephansi kukaHulumeni wamaNgisi.

Ukweqela kwakhe ezweni lamaBhunu eyocela usizo kuwo kwase kufana nokuhlubuka umbuso wamaNgisi. Wathi-ke uLusibalukhulu ngesenzo leso uDinuzulu waphula umthetho wamaNgisi.

Waphendula uMongameli Lucas Meyer wathi noma kunjalo njengoba bona basenza isivumelwano noDinuzulu kungabangcono bezwe ngaye uZulu uqobo ukuthi kasawafuni amaBhunu kwaZulu. Kube nguZulu ngomlomo oshoyo ukuthi yimuphi umbuso azikhethela wona: wamaBhunu noma wamaNgisi.

Kwaza kwavunyelwana ngokuthi kuzovezwa ithuba lokuba uZulu athumele izwi lakhe emaBhunwini eliyowagculisa ngokuthi uZulu kasawafuni. Umncele wezwe omiswe ngamaBhunu uLusibalukhulu wathi kawuvumi neze ngoba uzonci-phisa izwe okufanele kube ngelikaZulu.



Kuyilapho namaBhunu ethi ayisizwe esikhulu afuna izwe elibanzi ngoba ethi alinikwa nguDinuzulu. Udaba lolu lwaza lwangenwa nguDlwedlwe indodakazi kaSobantu, ekhomba ukuthi izwe leli elabelwe amaBhunu kukhona kulona amadlinza amakhosi akwaZulu uMalandela noNtombela noZulu noNkosinkulu noPhunga noMageba noNdaba noJama noSenzangakhona. Wathi amadlinza lawa aseningizimu neMfolozi eMhlophe phakathi kwaseMthonjaneni neSihlungu ekanye neBabanango.

UDlwedlwe wakhomba nedlinza likaNandi nelikaSithuli nelikadadewabo uShaka, ukuthi nawo asemhlabathini lowo ongase wabelwe amaBhunu. Kodwa uMalimade wazisola izeluleko zikaDlwedlwe wathi zidukisa uZulu.

Ngayo lenkathi uLusibalukhulu walobela uMalimade ukuba atshele uZulu ukuthi yonke lenkinga ibangwe nguye uZulu uqobo ngokubiza amaBhunu ukuba azomsiza elwa noZibhebhu engambikelanga kuqala uHulumeni wamaNgisi ukuthi uzocela usizo kumaBhunu. Ngokubona lengozi uKhwini wayesememezela ukuba izwe lakwaZulu libephansi kweDuku laseNgilandi. Wabeka umbandela othi izwe lelo okulele kulona amakhosi akwaZulu libuyele kuZulu.

Kwase kumiswa ibandla elizohlola imincele yezwe elabe libangwa. Kwafundwa nencwadi eyayilotshwe nguMnu. John Gama wase-Edendale owayesehlala eSwazini phansi kweNkosi uMbandeni. Naye uGama ekhala egameni leNkosi ngomncele wezwe layo eNyakatho. Avuma amaSwazi ukuba libuyele kumaNgisi kodwa uma esezwa ukuthi lizonikwa amaBhunu athi okungcono alibuyiselwe kuwona.

Wafakazisa ngoMnu. Stephen Mini owayekhona ikhuluma iNkosi uMbandeni ngoba nezwe lakhe uMbandeni lase lici-ndezelwe kabi libangwa. Wavuma uHulumeni wamaNgisi ukuba izwe laseBaqulusini libuyele kumaBhunu. AmaBhunu alidabula amapulazi. Lagcwala abeLungu njengoba nilibona nje namuhla elaseBaqulusini.

Ngesizathu salenkinga nesimo sonke kwaZulu, amaNgisi enyusa iDuku loMbuso wawo ngo-1884 eChwebeni, ekhumbuza amaBhunu ukuthi iChweba lanikelwa eNgilandi

nguMpande ngo-1843. UZibuse wamaBhunu wavunywa ngamaNgisi ngo-1886.

Kuthe ngenyanga uMaquba, 1887 izwe lakwaZulu labekwa phansi koMbuso waseNgilandi. NoZulu wayebuthene lapho ebulala inyoka. Kuthiwa naye wavuma ukuba izwe libuyele kumaNgisi ukuze lisinde elalisasele kumaBhunu. UHulumeni wamaNgisi wamemezela ukuthi elakwaZulu seliphansi kweNdlovukazi yaseNgilandi uVitholiya, ukuze kubekhona ukuthula. UMBusi owayebusa esiLungwini kwathiwa uzobusa nakwaZulu, abhekele iNdlovukazi yaseNgilandi.

ElakwaZulu lase lahlukaniswa iziFunda-Nkantolo eziyisithupha: Eshowe, eNkandla, eNquthu, eMthonjaneni, kwaNdwandwe, Lower Mfolozi. ULusibalukhulu wahlala Eshowe namabutho aseNgilandi, kukhona noNongqayi abamnyama phansi kwezinduna ezimhlophe. UHulumeni waseNgilandi kazange avume nje ukuthi uDinuzulu uyiNkosi njengoyise uCetshwayo; wambuka nje efana neziPhakanyiswa.

Kuyabonakala ukuthi udaba lombango wezwe alungena shiqe amaNgisi ethi ahlenga uDinuzulu, nawo futhi evikela izwe emaBhunwini. Kwakhulunywa kakhulu ngalo udaba lolu, iNkosi uDinuzulu esephendulana mathupha noLusibalukhulu uSir A. E. Havelock,

INkosi uDinuzulu wathumela koMkhulu eMgungundlovu uSiziba noPhakade ukuba bayomkhalela ngokudatshulwa kwezwe lakwaZulu nokumiswa kwemincele eyahlu-kanisa elamaBhunu nelakwaZulu noLizevu.

UPhakade wafika wathi: "INkosi uDinuzulu noMnyamana noNdabuko noZiwedu abangamakhanda esizwe sakwaZulu basithume kuBaba wethu uHulumeni ukuba sizobuza ukuthi wenzeni? INkosi uDinuzulu uthi noma uyise usewakhothama kodwa wamshiya noyise uGebhuza.

"Uyabuza-ke ukuthi sekwenze njani esebona esebulawa nje. Yena wayecabanga ukuthi izwe lelo ngelawoyise nokuthi njengoba labelwa uCetshwayo kusafana nokuthi ngelakhe njengendlafa yakhe. Intandane iyabhekela igqokiswe. UCetshwayo mhla ekhothama wayaleza kuMalimade ukuba ambhekele ingane yakhe uDinuzulu. "Izwe kalifanga mhla kufa uCetshwayo," kuqhubeka uPhakade eMgungundlovu,



“njengoba lingafanga namhla kufa uShaka noSenzangakhona noDingane nabanye. Mhla kukhothama uyise Eshowe wabona sekufika impi imhlasela ivela kuMalimade, wayeseba-lekela emaBhunwini ngoba esaba. Kodwa emuva kwalokho wabuyela futhi kuyise njengengane yakhe. Useyamangala-ke namuhla uma esebona esebulawa nguMalimade engatshelwa nokuthi woneni.

“Uthi okokuqala wazunywa nguMalimade ukuba amephuce izwe. Wathi kusho uKhwini eNgilandi. Kanti yena Dinuzulu wayezimisele ukuthobela izwi likayise uHulumeni lokuba umhlaba ungafi noma yena esefile, ngoba eshiye uDinuzulu. Uyise wamshiya embethe, kodwa namuhla uMalimade uyamhlubulisa. Wadabula izwe lonke lawoyise oMnyamana nawoLukhwazi nawoMasiphula nawoSekethwayo ababakhe kulona: kukhona nabaQulusi, kukhona kulona nemizi emikhulu kayise njengoMsebe, neMpangiso, nasEku-buyeleni, noMakhanyile neminye. Yizona izingubo lezi ayezembethe.

“Manje ngesiMemezelo lesi useyaphucwa izwe leli, labelwa amaBhunu, yena wabelwa ugwadule. IsiMemezelo lesi simjiyezile, samephuca ifa lakhe ngoba simaphuce umbuso wakhe, wanikwa uMalimade.

“UDinuzulu kazi ukuthi woneni emaNgisini njengoba esemphendukele nje.

“Uyamangala ngoba noma izwe elinqobile amaNgisi abaphatha kahle labo abehlulile. NeNdlovukazi yase Ngilandi mhla inqoba uCetshwayo yamvumela ukuba abuyele ezweni lakhe. UZulu wabonga, ngoba nokaSonzica wathunyelwa kwaZulu ukuba ayomkhombisa izwe lelo. Watshelwa nangemithetho yokulibusa eyabe seyinqunywe nguKhwini.

“Kodwa yena usebona kufika uMalimade edla izinkomo zakhe, ebopha nabantu engatsheliwe lutho yena. Wasola futhi isenzo sokuba izwe lilincane kangaka kodwa libekelwe izi-Mantshi. UZulu kazazi izimantshi; kazi ukuthi uzoqhuba kanjani nazo.

“UMpande noCetshwayo babewuthobeke umbuso ka-Khwini bevamise ukuthumela izimpondo zezindlovu beyokho-nza ngazo. Kodwa zazingekho izimantshi ezingaka ezweni.

“Kwathi emuva kwempi yabeLungu, ladatshulwa izwe; kwabekwa iziPhakanyiswa kulona. Okwathi uma esebuyiswa uCetshwayo esinye sazo samhlasela sacishe samqeda nabantu bakhe abaningi. Wakubika lokho uCetshwayo kuMalimade kodwa kabonakalisa ukwethuka nokuthukuthela. Isenzo lesi sikaZibhebhu kasajeziswa. UZibhebhu lo ngomunye wezi-Phakanyiswa ezabekwa ngamaNgisi. Kusazophinda futhi nakuDinuzulu uma kuzobusa amakhosi amaningi kangaka. UDinuzulu uyakhala ngezwe elabelwe amaBhunu.”

Waqeda lapho uPhakade wagwinya amathe, wathula ebheke phansi.

Inkulumo lena yamukelwa nguMnu. H. C. Shepstone, uMbhali weziNdaba zaBantu eMgungundlovu ngoMfumfu (October) 11, 1887. UHulumeni wayiphendula ngalawama-zwi ngomlomo kaLusibalukhulu, uSir A. E. Havelock, elotshwe khona eMgungundlovu ngaye uMfumfu mhla ziyi-18, 1887. Nansi impendulo kaHulumeni:

“Lizwakele izwi elifinyelele lapha kuMbusi ngoSiziba noPhakade bethunywe nguDinuzulu noMnyamana noNda-buko noZiwedu nabanye abayizikhulu zakwaZulu. Okwe-nzekayo namuhla ezweni lakwaZulu kwabangwa isenzo sikaDinuzulu nabeluleki bakhe. Kuyiqiniso ukuthi iNdlovu-kazi yamaNgisi ngobuhle benhliziyo yayo yambuyisela ekhaya uCetshwayo. Yambeka esikhundleni sakhe sokubusa.

“Yambekela imithetho, kodwa angayithobelanga emuva kwesikhathi. Nemincele ayemiselwe yona kazayihlonipha; wayeqa.

“Yikhona lokho okwabangela ukuba abalekele Eshowe kuMalimade lapho akhothamela khona. Washiya umyalezo othi ushiya indodana yakhe uDinuzulu ukuba abuse emuva kwakhe.

“Wacela ukuba iNdlovukazi imbeke esihlalweni sakhe sobukhosi. Ngokwelulekwa kabi kukaDinuzulu kazalinda nokuba ezwe ukuthi ithini iNdlovukazi ngesicelo sikayise uCetshwayo, kodwa wasuka wayozihlanganisa namaBhunu ngokungemthetho. Wawacela ukuba amsize uma ehlasela uZibhebhu owayebekwe iNdlovukazi ukuba abuse ezweni abelwa lona. Avuma amaBhunu, kodwa afuna isibopho kuqala



sokuba alobe phansi ukuthi uyowasikela izwe elikhulu lakwaZulu awabonge ngalo. Avume futhi ukuthi amaBhunu aseyo-bangamakhosi abo.

“UDinuzulu noMnu. Grant nezinduna basayina. Akwenza-ke amaBhunu ayethembise ukuthi azokwenza. Alithatha izwe lonke lakwaZulu kwaze kwayofika phansi olwandle.

“Uma sebona ukuthi ‘bazibulele’”, uDinuzulu nezinduna bazikhalela kuNdlovukazi ukuba ibabuyisele izwe labo eselithathwe ngamaBhunu. Nempela yavuma iNdlovukazi; inxenye enkulu yezwe yabuyiselwa kuZulu.

“INdlovukazi ibona ukuthi uZulu kakwazi ukuzimela yedwa, nangezizathu zezicelo eziningi ezabe zilethwa kuyona nguyena uDinuzulu zicela ukuba imvikele, yanquma ukuba ilithathe elakwaZulu ilibuse yona. UMnyamana oyiNduna-nkulu yezwe nezinye izikhulu bakubikelwa lokho nguMalimade. Bavuma ngokukhulekela iDuku laseNgilandi phambi kwakhe uMalimade namabutho namaphoyisa.

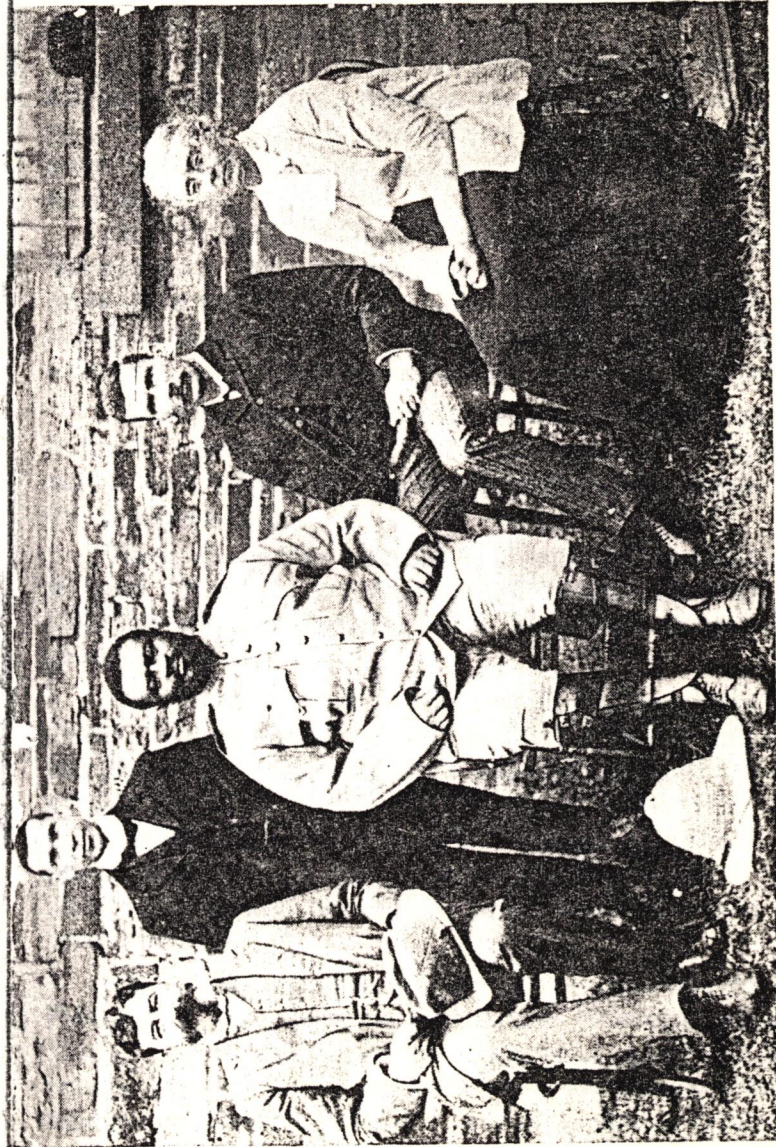
“Manje uDinuzulu nabeluleki bakhe usebona ukuthi kabakwazi ukuzenzela abakuthandayo ngokubulala abantu, adle nezinkomo zabo sebethi baphucwe izwe labuswa nguMalimade. Wazi kahle uDinuzulu nezinduna zakhe ukuthi mhla iNdlovukazi ithatha izwe ilibusa yamisa iziMantshi. Base buyaphela nya ubukhosi obuzimeleyo kwaZulu.

“Zonke izinto sekufanele zibikwe eziMantshini futhi zivele ngemilomo yazo. Usuwaphela umbuso kaDimuzulu namandla akhe.

“Kakusiyena uMalimade othathe umbuso kaDinuzulu; uMalimade ubekwe yiNdlovukazi esikhundleni lesi sokuba abeyiSo layo. Kufanele ukuba uDinuzulu amthobeke kukho konke akushoyo. Uma engakwenzi lokho uyojeziswa.”

Yabanjalo-ke impendulo kaLusibalukhulu uSir A. E. Havelock kuDinuzulu. Indikimba yayo njengoba kuzwakala igxile ephuzwini lokuthi ukuyocela kwakhe usizo emaBhunwini kwase kufana nokweqa umthetho wamaNgisi: sekufana nokuhlubuka. Nempela yilona iphuzu lelo elisemqoka elabangela ukuba iNkosi ibekwe icala lokuthi ivukele umbuso ngokweqela kumaBhunu ngaphandle kwemvume.

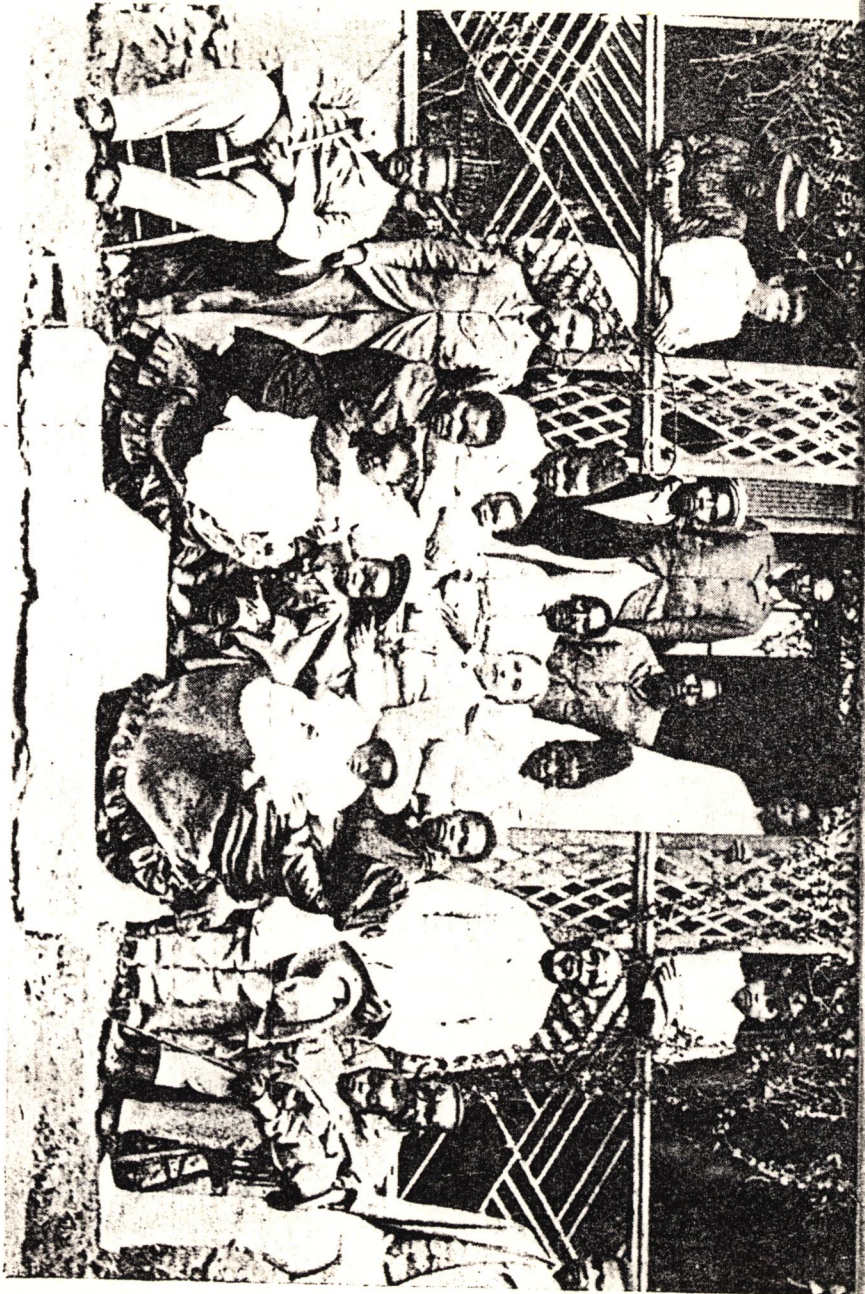
Zabuyela emuva izithunywa zeNkosi namazwi lawo.



INkosi uDinuzulu evathe ezimhlophe zobusosha, ehlezi nabaMeli bakhe mhla kudingidwa icala lakhe eMgungundlovana. Owesifazana ovathe ibhantshi elimhlophe nguDlwelewe iNkosazana kaSo-bantu eyayisiza abaMeli bakhe ngezuleko eziqondene nempilo yakwaZulu ngaleyonkathi Lona omile ngakwesokudla kukaNkosazana nguMnu. Renaud owayesiza uMmeli Omkhulu uMhlonipheki W. P. Schreiner, ohlezi ephethe isigoko ngesandla. Ohlezi ngakwesokudla seNkosazana ngumnu. R. C. Samuelson (uLubhembedu) isihlobo esikhulu seNdlunkulu kaZulu.



Lapha sibona iNkosi uDinuzulu (nango emile ecaleni kwekhehla likangiyane eliphethe ingane).  
 Iningi lamakhosikazi lawa ngomKa Nkosi bephehe izingane zabo abazizala khona eSt.  
 Helena lapho iNkosi nawo Yisekazi yabe idingiswe khona.



Ulandula kuzo nje uLusibalukhulu wayeselandulile nakwesinye isikhalo senhlangano ethiwa “Aborigines Protection Society” (Inhlangano eVikela aboMdabu) nayo inxusela uDinuzulu odabeni lombango wezwe. Nansi impendulo yoMbuso esicelweni senhlangano leyo:

“NgoNcwaba (August) 16, 1886 kwaphuma isiMemezelo silotshwe nguDinuzulu noMnu. Grant uMeluleki noMkhulumeli kaZulu, sinikeza amaBhunu amaMogeni omhlabathi ayizi 1,355,000 kwaZulu, enikwa nelungelo lokumisa khona uZibuse wawo.

“UMnu. William Grant lona nguyena umlobeli odumileyo wenhlangano lena esengiyishilo evikela aboMdabu. Wathi mhla efika kwaZulu wafica uZulu eklinywe yisethembiso lesi sokuba kusikelwe amaBhunu isithabathaba sezwe. Kwabonakala futhi ukuthi amaBhunu alifuna ngempela izwe lelo.

“Kwathi noma uLusibalukhulu ebona ukuthi amaBhunu kufanele ngempela anikwe iholo ethenjiswa lona ngokusiza ekuhlaseleni uZibhebhu, kodwa walinga ukuba angalisobozeli lonke elakwaZulu.

“Izwe alisayinelwa nguMnu. Grant ethi usayina egameni leNkosi uDinuzulu kaliwagculisanga amaBhunu. Athi esuka lapho ayepopola amapulazi kwaza kwayofika olwandle, aqala nokwakha eChwebeni.

“Amakhosi asoSuthu azikhalela kuHulumeni wamaNgisi ukuba awasize ngoba amaBhunu aseyalithatha lonke izwe. Nenhlangano yakho yasisekela isikhalo sikaZulu ngenchwadi yomhla ka-18 kuNhloLANJA (February) 1886, ithi ‘UZulu usephelelwe yithemba ngendlela elukhuni amaBhunu afuna ngayo izwe lakhe. UMalimade wabika ukuthi uZulu wesaba ulaka lwamaBhunu uma engase ezwe ukuthi amakhosi asecela usizo kumaNgisi.

“Kwathi-ke ngesimo esinjalo uLord Granville ngoNdasa (March) 11 1886 wathuma uSir Arthur Havelock, uLusibalukhulu, ukuba alinge ukudala ukuzwana ngephuzu lokuthi emuva kwakho konke osekwenzekile nangobude besikhathi amaBhunu esakhile kwaZulu, kufanele ukuba inxenywe leyo yezwe lakwaZulu ibengeyawo. Ukuzabalaza kukaLusibalu-



khulu kwabangela ukuba uZulu abuyelwe inxenyekulu yezwe lakhe elase lithathwa ngamaBhunu. UZulu wayengasoze abuye alithole futhi ngaphandle kwemizamo kaLusibalukhulu lona osolwayo yinina bakwaZulu. . . ”

Lencwadi engenhla yalotshwa nguMnu. John Branston, ephendula elotshwe yileyo nhlangano evikela aboMdabu isola isenzo sokuphatha kukaLusibalukhulu loludaba. Yalotshwa phesheya ngoMbaso (April) 14, 1890.

Abenhlango evikela aboMdabu bayiphendula lencwadi ngoMbaso (April) ngomhla ka-23, 1890, bekhomba ukuthi nakho ukuba uZulu aze angene ogibeni lolo lwezwe namaBhunu kwadalwa nguMbuso waseNgilandi ongambhekeli kahle uZulu izidingo zakhe. Bakuphikisa ukubika kukaSir Henry Bulwer ngesimo athi sinjalo kwaZulu ngenkathi ebhekele iNgilandi khona.

Lenhlango yaqhubeka yathi nakho ukuvumelana ngezwe lokho ukuba amaBhunu abasize kuZibhebhu noku-phatheka kabi kukaZulu—konke lokho yona inhlango ikubeka phezu kwekhanda labaBhekeli boMbuso waseNgilandi kwaZulu. Yasisola isenzo sikaMnu. Grant sokusayina leyoncwadi egameni likaZulu ngoba uZulu wabengakwazi ukulinganisa izwe ngamaYeka nangamaMogeni. Yena uZulu wazi ukulinganisa izwe ngemifula nangamagquma nemisele nokunye angakukhomba. Uma uZulu wabe azi ukuthi amaBhunu afuna izwe elikhulu kangakho ngabe kavumanga.

Yaqhubeka futhi lenhlango yalibeka iphuzu lokuthi isandla sikaMalimade sabe sibonakala singezwelani noSuthu neze. Sivuna uZibhebhu njalo kusukela mhla ebuyiswayo kuze kuyofika ekubulaweni kukaMsushwana ngoNhlangu (June) 1888. Kazange ajeziswe kulokho ngamaNgisi ayebusa kwaZulu.

Baze bazabalaze nje abasoSuthu bangene nasotakwini lolu, kwabe kwenziwa yingoba izikhalo zabo ngoMalimade zinganakiwe.

Impendulo evela phesheya ngesandla sikaMnu. John Branston ngomhla kaNhlaba (May) 1, 1890 sathi konke okukhulunywa kulencwadi yiNhlango eVikela aboMdabu uMbuso waseNgilandi kawuvumelani nakho.

Ukuzikhalela kweNkosi uDinuzulu nokuzama kwe-

Nhlango eVikela aboMdabu kwahluleka. AmaNgisi ayiphetha lenkinga njengoba sekubekiwe lapha. Udaba lwezwe lombango lwanqunywa kanjalo ngamaNgisi.

Okwesikhashana emuva kwalokho kwathula kancane kwaZulu. UZibhebhu wayesahlezi njalo kwelikaHulumeni lamaNgisi lapho aphephela khona emuva kwempi yase-Tshaneni.

Kukuyo lenkathi lapho uZibhebhu acela kuMalimade ukuba abuyele ezweni lakhe. UMalimade wabiza uDinuzulu wabahlanganisa noZibhebhu wathi abakhumelane umzala. Ebonakala uMalimade ethanda ukuba isicelo sikaZibhebhu sivunywe. UDinuzulu kazafuna nokuba ithintwe leyondaba. Wathi kafuni nempela ukuba uZibhebhu abuyiswe ngoba lokho kuzosusa olunye uthuli lokungezwani phakathi kwezwe. Noquqaba lukaZulu lwamsekela uDinuzulu.

UMnu. E. D. Shabangu kaSomcuba kaMazeze kaNgwane uyise owalwa eSandlwane wangilobela ngaleliphuzu wathi:

“UZulu wathi kangabuyi uZibhebhu ngoba kahloniphi umBuso wabo, bazokulwa naye. Babebaningi abathanda uDinuzulu khona kwaZulu. Abantu babengawafuni amakhosi okubekwa, nawo esethwele kanzima. Abantu bewasola ngoba ethathe ubukhosi obungawafanele. Amanye ayesefuna ukulahlala phansi.

“Wabuya-ke uZibhebhu,” kuqhubeka uMnu. Shabangu. “Wabuya esenolaka olukhulu kunakuqala, kodwa yabe ingasenkulu impi ngoba iningi lase libuyele eNkosini yoHlanga uDinuzulu. Kodwa wethemba amaNgisi.

“UDinuzulu wambikela uZulu ukuthi uMalimade uyambuyisa uZibhebhu. UZulu wawotha ubomvu ezwa lokho.

“Uthe efika uZibhebhu wayebulala ababesele ngesikhathi ebaleka. Abaningi babaleka baya oSuthu.

“Babikela iNkosi, iNkosi yabikela amaNgisi. AmaNgisi kawazanaka. Kulapho-ke sekusuka enkulu impi yakwaCeza.”

Kwayona kakhulu inhliziyi kaDinuzulu lokho, kwakhanya kuyena ngokusobala ukuthi uMalimade kafuni neze ukuzwa nokuncane okucelwa kuyena nguDinuzulu. Kodwa inhliziyi yakhe uMalimade ithambile ngempela ngakuZibhebhu. Emkhonzile kakhulu. Izwi lakhe lingaweli phansi.



Kwafika futhi kuyena uDinuzulu okwafika mhla eqela emaBhunwini; kwafika ukuba azibonele afanele ukukwenza njengoba uMalimade engafuni nje ukuzwa ngesicelo sakhe.

Phathaphatha: efuna isu nezindlela angabhekana ngazo nalenkinga evelayo manje futhi. Kuthe kusenjalo, inhliziyi yakhe seyigcwele ulaka nokudumala, kwafika imibiko eyamthukuthelisa wahluleka nokuphefumula.

UMBiko wokuqala uthi: “Ndabezitha, sebembulele uMsushwana.”

Asukume eme ngezinyawo uDinuzulu, lokhu umbiko wafika ehlezi phansi nebandla lakhe.

“Uthini?” Ebuza encekwini efika nombiko.

“Ndabezitha; kuthiwa sebembulele uMsushwana.”

“Ubulewe ngubani?”

“NguZibhebhu, Ndaba.”

Ubuso bukaDinuzulu buphenduke ilahle. Amehlo akhe agcwale igazi, izinhlamvu zawo lezi, zifiphale zibencane. Kulokoze kuzona izinhlansi zomlilo. Aphefumulele phezulu, sengathi uphethwe yisifuba. Inciphe indawo kumadoda ebandla.

“Nakho-ke ebengikusho kuMalimade,” ekhuluma ngezwi elincane, eligcwele ulaka. Ahluleke nokukhuluma. Afuthelane. “Nakho-ke ebengikusho kuMalimade. Ngathi kuye uvumela uZibhebhu ukuba abuye nje uqhatha impi phakathi kwethu naye. Ngoba kade angiqala uZibhebhu lo, Zulu.”

Ibandla leNkosi libheke phansi, kungekho onesibindi manje sokukhuluma ngoba iNkosi ithukuthele impela. Iyabila.

“Usebulele ubaba, uMsushwana? Hawu, Zulu, kanti uZibhebhu ufuna mina uqobo. Usephinda akwenza kubaba uCetshwayo amhlasela oNdini engazelele. Kodwa kakwaba-ndaba zalutho kuMalimade!”

Libubule lonke ibandla ngobuhlungu bezinhliziyi.

Kuthe iNkosi isahluleka nokukhuluma, seyibheke phansi, lokhu yayisihlezi phansi. Ibambe ekhanda layo ngezandla, ilibeke phezulu kwazo, izindololwane zihlezi phezulu kwamadololo omabili, sengathi umuntu okhalayo.

Kuwo lowomkhathi kwatheleka omunye umbiko uthi abeSuthu sebembulele uMfanawendlela wakwaZungu, nokuthi uZibhebhu usezidlile izinkomo zakhe.

Kuhle abafundi baqondisise ukuthi isenzo lesi salandelwa yimpi enkulu eyaziswa ngabeLungu, neyabalicala elikhulu kubona likaDinuzulu: impi yakwaCeza nakwaNdunu.



## ISAHLUKO 5

### UKUBULAWA KUKAMSUSHWANA

Singakafiki empini yakwaCeza sizoke sizwe ukuthi wafa kanjani uMsushwana ngemilando yababekhona. Sibuye siveze ukulanda kukaZibhebhu enkantolo eShowe phambi kukaMnu. C. R. Saunders mhla ziyisikhombisa kuMaquba, 1889. UMsushwana lo kwakuyiMboza, isikhulu lapha oSuthu engowakwaMdletshe.

Imibiko eyafikayo yathi uMsushwana wahlaselwa ekuseni wabulawa. Kwafa lapho abesifazana abathathu nengane eyodwa. Kuthiwa kwathi lapho bemgwaza bakhuza isaga 'Ji!' wanela ukusizwa nje isaga lesa uZibhebhu waqonda khona masinyane, egibele. Wafika khona wehla ehashini. Wayeseseqa isidumbu kabili. Ubufakazi ecaleni bathi uZibhebhu wayefuna ukumhlasele uMsushwana, waza wacela nemvume kwaba-Khulu. Kabaze bavuma. Okwathi noma sekuzwakele ukuthi ufile uMsushwana kabanaka. Ngokuzwakala kwendaba eNgilandi kwathiwa aluhlolwe udaba lokubulawa kukaMsushwana. UZibhebhu esebekwa icala lokuthi wabulala. Lahlolwa nguMnu. Saunders iMantshi yaseShowe.

Kodwa kazavalelwa uZibhebhu. Wayelokhu ebonwa egibele ihashi lakhe ehla enyuka ngasenkantolo. AmaKhosi asoSuthu okwakuthethwa icala lawo ngaleyonkathi ayethi uma eqhutshwa esuka ejele eShowe eyiswa enkantolo, uZibhebhu abonwe ehambisana namaphoyisa awaqhubayo exoxa nawo.

Kuthe esezifakazela ecaleni lokuthi wabulala uZibhebhu wathi:

"Ngenkathi yothuthuva lokungezwani kwaZulu, kodwa ingakalwi eyakwaCeza, kwafika kimina elinye lamaphoyisa kaMnu. Addison uMgidi. Lafika emzini wami eBhanganomo lathi uMnu. Addison ungcicela ukuba ngikhiphe amaviyo ayishumi nesithupha ngiqonde enkantolo kwaNdwandwe.

"Ngakwenza lokho ngokushesha kwathi ngosuku olulandelayo ngaqonda khona enkantolo. Ngahlala izinsuku ezintathu noma ezine. Kukuleyonkathi okwasuka ngayo impi yakwaCeza.

"Ngokufika kwami engekho uMnu. Addison kuthiwa useNkonjeni benoMalimade ngazibika kuMnu. Foxon owayehumushela uMnu. Addison ngesiZulu. Kwathi ukuba bezwe ukuthi seyisukile eyakwaCeza bangihlomisa ngezi-bhamu nangezinhlamvu kanye nabantu bami . . . amaviyo lawo.

"Kwadlula usuku seyiqalile eyakwaCeza ngabikelwa ukuthi uMnene ozalwa induna uMakhedama wasoSuthu, okwabe kwaziwa ukuthi wayekade ekanye noDinuzulu, udlule ngasenkantolo yakwaNdwandwe (Nongoma) eqonde kwaMfusi kwaCeza.

"Kwadlula izinsukwana futhi emuva kwalokho omunye wabantu bami uMlokothwa wangibikela ukuthi emuva kokufika kukaMnene kwaMfusi bahlasela umuzi kaSomtshoko umuntu owakhele mina.

"Babulala abantu ababili kulowomuzi. UMfusi wayengasekho ngaleyonkathi, kodwa abantu bakhe babebuswa nguMsushwana. Abantu bami ababili ababulawayo, babulawa ngabantu bakaMsushwana.

"Nganela ukukuzwa lokho ngabikela uMnu. Foxon yena wabikela uMnu. Addison eNkonjeni. Lombiko waphathiswa abantu bami bawuyisa kuMnu. Addison eNkonjeni. Kwathi sekuhwalala base behamba beyobikela uMnu. Addison. Omunye wabantu bami wafika eselimele. Wathi bebehamba noNhlatsha omunye wabantu bami sebebuya eNkonjeni beza kimina kwaNdwandwe, bahlaselwa endleleni ngabantu bakaMsushwana. Bamgwaza wafa uNhlatsha, wasinda uMatshana.

"Ngambikela futhi uMnu. Foxon. UMatshana waya kobika eNkonjeni. Ngomuso kwafika uNgweletshe wangibikela ukuthi umuzi wami kwaMkhonto bewuhlaselwe ngabantu bakaMsushwana. Bahlasela neminye imizi yami baphanga izinkomo zami. Nansi imizi yami eyahlaselwa: Ndlinkomo, Sikhonyana, Nodwengu, Msuthu, Madlozi, Mandlamakhulu noMenduka.

"KwaMandlamakhulu kwabulawa uMasingana, kwapha-



ngwa abesifazana nabantwana emzini kwaNodwengu. Abesifazana laba uMsushwana wababela uMkhowane. Ngikhuluma nje namuhla kangibazi ukuthi bashonaphi abantu bami labo.

“Yonke lemibiko ifike ithinte igama likaMsushwana, ukuthi nguyena owayephaka izimpana lezi. Ngambikela konke lokho uMnu. Foxon, ngabuza ukuthi uma kunje ngizokwenze njani mina ngoba abafazi bami nezingane zami basele bodwa, babhekene nokubulawa?”

“UMnu. Foxon wathi makusuke amaviyo ayisithupha abantu bami aqonde khona esigodini lapho kuxobise khona uMsushwana.

“Ngabo ubusuku lobo ngaphaka amaviyo ayisishiya-galombili ukuba ayohlola ukuthi kunjani ngasekhaya. Ngahamba nawo, ngashiya enkantolo induna yami ukuba ize itshele uMnu. Foxon ukuthi ngibalandle abantu bami. Ngifuna ukuyobheka izingane zami, uma zisaphila ngibuye nazo lapha enkantolo.

“Sasuka enkantolo ekuseni ngiqonde ngqo emzini wami eBhanganomo ngiyohlenga izingane zami. Kuthe ukuba sisondele emzini owakhelwe ngabantu bakaMsushwana, behlezi bonke khona: ngahlangatshezwa nguMathundla omunye wabantu bakaMsushwana, engivusa, engixwayisa ngokuthi umuzi wami uzohlaselwa ngabo ubusuku lobo.

“Wathi ubashiye isinyenyela, bedla izinkomo abazihlathiswe nguMsushwana, bezidle emzini wami kwaMkhonto.

Wathi bazothi bangakuqeda ukudla bahlasele mina. Lomuntu wathi weqile kuMsushwana ngoba eqonde ukuzoxwayisa mina. Wahlala njalo esekhonze kimina waza wafela kwaNdunu.

“Sathi sehlukana naye sasihlangana noMshizashiza naye ezongixwayisa. Ngezwa ngaye ukuthi izithunywa zikaDinuzulu ziqonde kuSomkhele, ezinye zeza kuMsushwana. Naye uMshizashiza wafela kwaNdunu.

“Nempela sayibona impi kaMsushwana eFamona igwiya. Ngazimisela khona lapho ukubahlenga abantu bami. Amabutho ami ngawadabula izigaba ezimbili. Esinye esiphethwe induna yami saqonda ngakwaMkhowane siyohlenga abafazi

bami kwaNodwengu. Esinye saphathwa yimina. Saqonda emzini kaNtshuku.

“Sabe singazi thina ukuthi uMsushwana ukhona kulowomuzi. Sasicabanga ukuthi useFamona lapho kwakukhandene khona abantu bakhe. Kangasondela mina emzini kaNtshuku, ngema kudana nje nawo. Sawukaka, kusempondo zankomo. Khona lapho ngezwa kukhala isibhamu, izithonga ezimbili. Dukuduku, sasho futhi. Ngabona sekutheleka abantu bami bengibikela ukuthi ukhona asebembulele abacabanga ukuthi uyena uMsushwana. Bathi lowomuntu waphuma endlini edubula. Wasikhomba kubo isibhamu, wayesebaleka.

“Bamsukela bayomfica esihlahleni, bambulala. Ngathuma uMangoza ukuba ayobona ukuthi nembala nguMsushwana yini lowo obulewe. Wabuya wathi, yebo, nguyena isibili. Ngabuza ukuthi ubulewe ngubani, bathi nguMshizashiza. Sase sisuka sonke. Kangizange nje ngingene emzini wakwaFamona. Bangangifakazela bonke ababekhona.

“Sabe singazi neze ukuthi siwukaka nje umuzi ukhona uMsushwana. Sazidla izinkomo emzini wakhe. Kangizibalanga ubuningi bazo. Kodwa ngicabangela emashumini amabili noma amathathu. Kuzona kukhona nezikaMkhonto. Ngomuso ngabuyela enkantolo ngayobika kuMnu. Foxon ukuthi ubulewe uMsushwana. Kangibazi ukuthi bangaki abantu ababulawa yileyompi.

“Ngamanga nje okushiwo ngawofakazi ngesibalo sezinkomo. UMsushwana lo wayengamthobele uHulumeni, wakusho phambi kukaMnu. Knight. Yena ungokaDinuzulu. Namhla lokho abantu bakhe bafika behlomile, bephelele. Mina ngimthobele uHulumeni.

“Abantu bami babulawa ngabakaMsushwana, bethunywe nguye. UMsushwana lo wayengathobele uHulumeni, kodwa mina ngenza konke uHulumeni athi mangikwenze. Kepha ngokuthobela amaNgisi isizwe sami siyaphela. AmaBhunu ayangihlasela eminceleni yezwe engaliphiwa nguHulumeni.

“UMsushwana wayethobele uDinuzulu, enza konke akushoyo. UDinuzulu noSuthu bafuna ukungiqeda nya ngoba nje ngithobele uHulumeni. Uchuku lwasuka ukuba kuthi emuva kwempi yakwaZulu ngibuyele ngakuHulumeni. Inhli-



ziyo yami ibuhlungu ngesenzo angenza sona uHulumeni. Ngasuswa emanxiweni ami nakubantu bami ukuba ngivikele uHulumeni. Ngalithobela izwi lakhe noma ngabe ngazi ukuthi ngishiya abantu bami ezitheni zami.

“Ngathi ngisenkantolo uDinuzulu wahlasela. Nguyena olwa namabutho kaHulumeni njengoba bangafakaza bonke ngokwenzeka kwaCeza. Wadlula lapho wayaleza kuMsushwana ukuba azongihlasela. Ukuthobela kwami umbuso kwabangela ukuba ngethukwe, ngizondwe, ngiqanjelwe amanga. Ngiya-baphikisa abantu bakaMsushwana ngokwehlakalayo. Sezizonke nje izinkomo esazidlayo ziphakathi kwamashumi amathathu namane. Nazo sazibika enkantolo. Zabuya zathathwa uSuthu mhla lungihlasela.

“Mina ngithi nguDinuzulu owayedala uchuku njalo ehlasela amabutho kaHulumeni . . .”

Baphela lapho ubufakazi bukaZibhebhu ngokubulawa kukaMsushwana.

Kazange aliveze elokuthi wathumela owesifazana ku-Somkhele ukuba ayothi kuye: “Amagovu ami uma esemqedile uDinuzulu noNdabuko azohambela yena uSomkhele.”

Wakusho lokho ingakalwi eyakwaNdunu eyalwa ngo-Nhlangula (June) 23. Nempela owesifazana waliyisa izwi lelo kuSomkhele. USomkhele wazithukusa mhla lokho. Uvele ngoba eseyozinikela kubeLungu.

Kuthe sekuthethwa icala lakhe Eshowe umMeli weNkosi uDinuzulu wacela iJaji uMnu. Justice Wragg ngoNdasa (March) 19, 1889, esekelwa yizifungo zikaMnu. F. C. Dumat noMnu. G. T. Burgess, ukuba uZibhebhu aboshwe ngecala lokubulala uMsushwana.

Kodwa isiphetho sodaba ngisivezile esahlukweni esandulela lesi.

Kalimnamathelanga neze lelocala uZibhebhu. Waficwa engenacala. Wadedelwa.

## ISAHLUKO 6

### EYAKWACEZA

Nango-ke uDinuzulu esethukuthela ethelwa ngamanzi, uma ebikelwa ngokubulawa kukaMsushwana noMfanawendlela. Useyihlomisa eyakhe wayiphaka yayongenisa kwa-Ceza khona ngakwaNdunu. EyakwaMandlakazi yayingenise khona lapho. Yadumelana kusempondo zankomo kwahlwa emini libalele.

UDinuzulu usephaka abaQulusi. AmaNgisi ayesakhe isiKaniso kwaNongoma ayeqonde ukuvimbela ngaso uSuthu uma luhlasela uMandlakazi. Yathi ukuba ingenise kwaCeza ekaDinuzulu, ayesethelekile amaNgisi noButhelezi nabantu baseNatali ababesiza amaNgisi. Ayingena lempi amaNgisi ukuvikela uZibhebhu.

UDinuzulu wayahlukanisa phakathi impi yakhe. Amabutho amadala wawakhuphulela ngaphezulu kuCeza, kwasala ehlathini iMbokodwebomvu noFalaza, amabutho amancane. Kabange besabuza abeLungu, amaNgisi ansondo!

Babasela ngezinhlamvu kulena esehlathini, befunisela. Bashaya laza laphundleka ihlathi. Ithule nje impi phakathi ehlathini.

UDinuzulu wayeyitshelisisile ukuthi noma sebedubula kunuka umsizi, ibothula nje, inganyakazi. Kuyoze kuphele izinhlamvu zabo. Phela lena yayiphethwe nguyena uqobo. Bathe ukuba bakhathale abeLungu, waseyikhipha esehlathini ethi kayidumele.

Sekudumela uFalaza neMbokodwebomvu. Sekwehla lena ebeyicashe phezulu. Seyitholana yonke-ke neyabeLungu. Sebeyigwaza eyabeLungu, bemuke nayo baze bayoyithela eNkonjeni, idundubale. Iyafika eNkonjeni iyaphenduka uyikhomba kwaNdunu.

Laphaya esikanisweni kwaNongoma amasosha amaNgisi



asegone izibhamu zawo. Athi angayibona iza ngakhona kwa-Nongoma, avuthele ngezibhamu. UDinuzulu athumele izwi kubeLungu elithi: “OkaNdaba kalwi noHulumeni; ulwa nesitha sakhe nesikayise kuphela.”

Bayeke kancane abeLungu ukudubula.

Useza nayo uDinuzulu, eyihola egibele ihashi. Lena yemikhonto ilandelwa ngeyabagibele, behlome izibhamu. UDinuzulu wayeseguquke nebala lobuso, sekulokoza umlilo nje emehlweni okwezinhansi. Kasabhekeki “uMahlomehlathini njengohlanya”. Ayingene ekaZibhebhu ayophuma ngalena kwayo. Sebeyidubula. Uthe ukuba ayivule ngeyamahashi, yase itholana elandelayo yakhe yabemikhonto. Yagwazana, yagwazana yaza yagqibuka ekaZibhebhu, yabaleka. Bayilandela ngeyamahashi behamba beyithohloza ngezibhamu, belingisa okwenziwa nguyena uqobo uZibhebhu kweyase-Msebe. Kwafa abantu abaningi kakhulu lapho. Naye uDinuzulu waza wasola wathi: “Hawu, kanti nibabulele kangaka abantu bami?”

UZibhebhu wasinda ngokucasha. Yathi ukuba impi isuke ngalapho ayecashe ngakhona wathola ithuba lokubaleka ayongena esiKanisweni sabeLungu.

Yalihazaza lonke elakwaMandlakazi ekaDinuzulu, idla izinkomo. Yathi ukuba iqede wathi kayibuyele emakhaya. Nempela kwabuyelwa emakhaya kwahlalwa phansi kwalinywa ukudla.

Kodwa izwe lase lidungekile kakhulu ngalengkathi. UMali-made wayesefuna ngamehlo abomvu ukuba uDinuzulu abekwe icala.

UDinuzulu ngokuhlakanipha kwakhe, wayesebonile kahle ukuthi isimo sezinto sibi kakhulu. Wabona ukuthi abeLungu, beshoshozelwa nguMalimade base besezithendeni zakhe. Sebefuna ukumbopha bamenze abakuthandayo. Wafuna isu lokuyigwema leyongozi enkulu, engenabela nakubantu bakhe, uma abeLungu sebhlasela kwaZulu bezombopha.

Wase uzwakele nomoyana othi kuzothunyelwa amabutho avela eMgungundlovu azomthatha kwaZulu, abekwe icala.

Kwafika eNkosini uDinuzulu ukuthi isu elingcono elingase lilamule lengwadla, ukuba azinikele yena uqobo

kubeLungu. Ayozibuzela kubona ukuthi wenzeni kangaka, enyamanambana kangaka kuMalimade. Wayengafuni ukuba baze bafike bona uqobo bezomthatha. Wakubona ukuthi lokho kungadala uchuku ezweni olungalandelwa ukuzabalaza kukaZulu engafuni naye kubeLungu, abese ethweswa futhi enye inakanaka yamacala yokuthi usehlasela abeLungu kwaZulu.

UDinuzulu wabiza uyisekazi nezinduna zakhe nezinye izikhulu ezazilapho. Ikhona neNdlovukazi uKaMsweli.

Bafika endlini babona nje ukuthi kukhona okukhulu okuzokhulunywa yiNkosi, ngoba ‘nakhu iZulu sengathi lihlo mile’.

UDinuzulu wayengesiyena umuntu othatha ngamawala, ngisho sekukubi. Isimo ayebhekene naso wayesihlangabeza ngomoya opholile, kodwa uzimisele lokho ayesekuqondile ukukwenza. Enesibindi esesabekayo:

‘uMahlomehlathini njengohlanya...’

Bamfika ehlezi nje phansi. Kwathula isikhashana, bebhekene bonke ngamehlo kodwa kungekho okhulumayo.

Ngalengkathi uDinuzulu wayeseyinsizwa nje eqinileyo. Enomzimba omncane. Wayengakazimuki ngaleyonkathi. Amehlo akhe ahlabaya ekhombisa ukuhlakanipha kwakhe nokuzimisela. Emuhle ebusweni. Kodwa enesithunzi somuntu omdala kakhulu kunaye. Isithunzi sikayise uCetshwayo.

UDinuzulu aphakamise amehlo akhe, abheke iNdlovukazi kuqala, abesebheka abanye. Amomotheke kancane nje. Kodwa emoyizela ngobuso kuphela, amehlo engahleki neze. Bakhuleke. Abesethi kabahlale phansi.

“Zulu,” esho ngezwi elipholile, “nginibiza nje ngoba kukhona engifisa ukunitshela khona.”

“Ndabezitha!”

“Sengicabange, ngacabanga ngabona ukuthi kufanele ngiye mina uqobo khona eMgungundlovu.”

“Hawu, Mageba! Uthini?” Kukhuza uKaMsweli.

“Ngithi isu elingcono lokuhlangabeza abeLungu ngelokuba kuye mina kuLusibalukhulu eMgungundlovu. Ngizwe ukuthi ngoneni. Kangizange mina ngilwe noHulumeni.”

“Ndabezitha,” kukhuleka uMankulumana, “ngiyezwa,



ngingezwa kahle, Ngasitha. Ungazisa kanjani kubeLungu ungazi ukuthi bazokwenze njani? Mhlawumbe bakubophe, mhlawumbe bakudubule. Singabe sisaphinda futhi sikubone kuleli lawoNdaba.”

UMntwana uShingana amsekele: “Ngelami lelo, Zulu, elikhulunywa nguMankulumana. Ingani iNkosi uCetshwayo, bayithatha abeLungu. Yathi ibuya lapho kayibange isahlala isikhathi eside, yakhothama!”

“Qha, Mageba,” kusho uMntwana uNdabuko, “oku-ngcono ukuba uthume thina siyokuzwela kubeLungu. Ukuya kwakho kubona kumumethe enkulu ingozi.”

UDinuzulu athule, abheke phansi isikhashana. Abese ebabheka ngamehlo akhe ahlabayo.

“Ngiyezwa, Zulu, ukuthi niyasola, futhi niyenqaba,” ekhulumela phansi. “Kodwa sengibonile mina. Musani ukungiphikisa nokungenqabela. Ngizokuya mina eMgungundlovu, kungaze kufike abeLungu lapha, bazongithatha sengathi ngiyisiboshwa. Ngibe ngingone lutho mina. Ngifuna ukuyozwela ukuthi kuthiwa ngoneni. Futhi icebo lami lizosindisa abantu bami lapha ekhaya.”

“Kanjani, Ngasitha?” Kubuza uMntwana uNdabuko, “lokhu kakuliwa nje?”

“Ngiyambona uMalimade ukuthi uqondeni nokuthi usebafake muphi umqondo abanye abusa nabo,” kuphendula iNkosi. “Uma ngihlala lapha baze bafike, bazofika nochuku nenkani. Bese kusuka uthuthuva. Asizakale uMalimade athi lususwe yimina, ngoba ngimbona engangifuni nempela uMalimade.”

Kuthule endlini. Balibone iqiniso lomqondo weNkosi. Kodwa kubelukhuni ukuba bamvumele ahambe uhambo olumnyama kanjalo.

UDinuzulu akhulume ngokufutheka manje: “Kaniwuboni yini umqondo wami lapho ubheke khona? Kaniboni yini ukuthi ngiyalamula ngokwenza njalo?”

“Kunjalo, Ndabezitha,” bevuma kanye kanye . . . “kepha . . .”

UDinuzulu amthulise ngesandla. “Pheza, Mankulumana.

Sengikhulumile. Ngizohamba ngiye eMgungundlovu ku-Lusibalukhulu.”

UMntwana uNdabuko athi: “Sizwile, Mageba. Ngithi mina usebonile, masingamthikamezi. Sizohamba naye siye khona koMkhulu lapho.”

UMankulumana athi: “Ngabe kungcono ukuba kukhona nengane aseyzile, ezosala sibeke kuyo izinhliziyo zethu nethemba lethu. Njengoba uCetshwayo wathi ethathwa ngabeLungu sasala sibambelele kuyona lengane eseyizothathwa ngabeLungu nayo namhlanje. Mina ngithi ngaphambi kokuba uhambe, Zulu, akuthathwe intombazana izohlalisa iNkosi isikhashana. Mhlawumbe kungenzeka kuvele ingane, abantu abayosala bebheke kuyona.”

Balenele impela izwi likaMankulumana. Bese bebuza kuyona iNkosi ukuthi ithanda ilandelwe yiphi intombazana. INkosi yathi ifuna eyakwaNdwandwe, indodakazi kaHlokolo kaNqabeni wakwaNdwandwe.

Nempela yalandwa, ilandwa nguyeyise uMankulumana. Phela uMankulumana wayengowakwaNdwandwe. Kuthiwa wayengazi umnewabo uNsukuzonke ukuthi intombazana isithathwa iyiswa eNkosini. Noma phela uyise wayengasekho ngaleyonkathi, kwazise wafela eSandwana. Nguyena lowo okuthiwa abeLungu bamnquma ikhanda bathi bafuna ukuyokhombisa abanye abeLungu umuntu ofana nomLungu. Ngoba wayemhlophe njengomLungu, nesilevu simhlophe.

Yayiswa-ke intombazana eNkosini. Yahlala isonto lonke. Yaza yahamba-ke iNkosi seyiqonde kubeLungu eMgungundlovu. Igama lentombazana kwabe kunguMahambogwini.

Yahamba-ke iNkosi ngezamawube ukuze ingahlangani namabutho abeLungu. Sizokuzwa uma seyibika eMgungundlovu ukuthi yahamba kanjani.

Kusuka lapha kuze kufike ekufinyeleleni kweNkosi eMgungundlovu kangitholi kahle ukuthi yabe ikuphi yonke leyonkathi. Ngoba yabe ishilo ekhaya ukuthi seyiqonde khona eMgungundlovu kubeLungu. Nawo uqobo amaphephandaba alowonyaka engawafunda ayaphikisana ngokuthi yabe ikuphi.

Umbiko engihlangana nawo kuqala wabe uphuma Eshowe ngenyanga uNwaba (August) 23, 1888.



“Njengoba bekubikwa ukuthi uDinuzulu uboshiwe ngamaBhunu amletha kwaHulumeni, kasilitholi iqiniso lombiko lowo”

Kulandele umbiko wephephandaba lamaPhuthukezi elithiwa ‘Komati Observer’ langoNcwaba (August) 24, 1888 othi:

“Sizwa ukuthi uDinuzulu nabantu bakhe sebefinyelele, noma sebeseduze nemincele yezwe laseSwazini. Izithunywa ezimbili zakwaZulu ezilethe lowombiko kuMbandeni iNkosi yamaSwazi, zithi uDinuzulu uhamba noShingana noNdabuko noSitambi namadodana kaDabulamanzi. Kuthiwa bonke laba basoSuthu bebeseminceleni yelakwaZulu nelaseNtilasifali. Izithunywa zibika ukuthi kukhona izinkomo ubuningi bazo buphakathi kwezinkulungwane eziyishumi nesithupha nezinkulungwane eziyishumi nesikhombisa ezikuDinuzulu. UMnu. Shepstone (uMbhali weziNdaba zaBantu) kuthiwa uzohamba khona namuhla uyokweluleka uDinuzulu ukuba uMbandeni angeke amvumele ukuba aphephele ezweni lakhe. Uma elokotha angakhali ngamuntu uma esevelelwa okubi esikholwa ukuthi kuyoba ukuboshwa kwakhe uDinuzulu nabantu bakhe.

“Sizwa futhi ukuthi uMnu. Shepstone uzonikwa amandla okubutha impi yabomdabu abayizinkulungwane ezinhlanu uma kufanele, ukuba basekele isinqumo seNkosi yamaSwazi sokungamvumeli uDinuzulu aphephele ezweni layo. Kuyabikwa futhi ukuthi izithunywa zibike ukuthi uMnu. Ferreira, obheke ezoMncele lapho, unike uSitambi izinhlamvu ukuba zisize uDinuzulu, zabika nokuthi uMnu. Ferreira uhambele indodana kaCetshwayo emzini kaSitambi.

“Abantu babika ukuthi uDinuzulu useboshiwe. Kodwa kasilizwa iqiniso lalokho elivela eSwazini.”

Kwahamba kwahamba kwavela omunye umbiko ngenyanga uMandulo (September) 1, 1888, uthi:

“Uphi uDinuzulu na? Sicabanga ukuthi usemaBhunwini.”

Lombiko walandelwa omunye masinyane ngaye uMandulo 5, uvela Eshowe uthi:

“UDinuzulu kakho emaBhunwini”.

Yalokhu iqhubeka lemibiko iphikisana njengoba kuzwakala nje lapha, kwaza kwafika usuku lokuba kuzwakale ukuthi uDinuzulu ufinyelele eMgungundlovu.

INcwadi yaseNkantolo yokubopha uDinuzulu okuthiwa yiWarrant yasayinwa nguLusibalukhulu uSir A. E. Havelock phansi koMthetho No. 20, 1880, ithi:

“Njengoba uDinuzulu ngenyanga uLwezi (November) wasuka kwaZulu, waza wafinyelela eNatali ezozinikela, nokuzocela ukuba kuhlolwe kahle amacala ayebekwa wona, uLusibalukhulu wanquma ukuba aboshwe ngawoNongqayi, athunyelwe Eshowe.”

Iphephandaba labeLungu laseMgungundlovu i “The Natal Witness” lomhla we-15 kuLwezi, 1888, laloba ngokufinyelela kukaDinuzulu eMgungundlovu lathi:

“UDinuzulu ufikele kwaSobantu eBishopstowe. Ufike ehamba noNdabankulu kaLukhwazi noSibhamu kaMbobo noNyosana kaMadwala noPaule Mthimkhulu.

“Abathathu kulaba ngamadoda ahloniphekile kwaZulu, owesine nguMshumayeli owaziwayo kwaZulu.

“Babephelezelwa nguMnu. Meyer nezinceku eziyishumi.

“UDinuzulu uthi wayicela iNcwadi yemvume eMantshini kwaZulu, yokuba eze eMgungundlovu azobonana noLusibalukhulu. Impendulo yathi uma nje eke walokotha weqela eNatali uyoboshwa.”

(UNkosazana Agnes kaSobantu uyaphika ukuthi uDinuzulu wayicela iNcwadi yemvume kuMnu. Addison iMantshi, ngoba wethuswa yimpendulo kaMnu. Addison eyathi uma nje eke walokotha weqela eNatali uyoboshwa. Ngabe wayicela iNcwadi yemvume).

Liqhubeke iphephandaba libika ngokufika kukaDinuzulu eMgungundlovu, lithi:

“UDinuzulu ebona ukuthi angeke ayinikwa iNcwadi yemvume, wema isikhashana; uthe esuka wayeqonda khona eNatali ehamba nabanye abayishumi nane, esilobe lapha besesindleleni bevela eMnambithi, beqonde lapha eMgungundlovu ukuzohlangana khona noDinuzulu.

“Bahamba isonto lonke endleleni; behamba ebusuku. Kwathi ngoLwesithathu, bafinyelela esiteshini iLanglaagte.



Kulapho-ke leNkosi eseyinsizwa nalabo eyafinyelela nabo khona, bathatha isitimela bafinyelela kwaSobantu ngoLwesine (ngoLwezi 14). Abanye balandela ngezinyawo.

“Bafinyelela kwaSobantu kuNkosazana Sobantu ngo-9 ekuseni. UDinuzulu wabika ukuthi uqome ukuzilahlela ezinyaweni zikaLusibalukhulu kunokuba ethembe abaBusi abamhlophe bakwaZulu.

“Wanela ukufinyelela nje eBishopstowe wathuma amadoda amabili kuMbhali weziNdaba zaBantu ukuba ayombika ukuthi ufikile eMgungundlovu, nokuba zibike ukuthi uzofika yena siqu kuyena azombona.

“Ukufika kwakhe kwase kubikwa kuLusibalukhulu. NoDlwedlwe kaSobantu ababefikele kwakhe wayesembikile kwabaKhulu ukuthi ufikele kwakhe.

“AbakoMkhulu bathuma oNongqayi abane behamba neNduna yabo uSgt.-Major Shackleton ukuba bayombopha uma iNcwadi yokumbopha seyifikile. ONongqayi babehlome bephelele bezobopha umuntu ongahlomile; futhi ozozinikela kubo yena uqobo.

“Banela ukufika oNongqayi kwaSobantu, bafika engekho uNkosazana kaSobantu, eseseMgungundlovu ngayo indaba yokufika kukaDinuzulu kwakhe.

“Bamlinda waza wabuya eMgungundlovu.

“Inhliziyo kaDinuzulu yaba yimbi kakhulu uma etshelwa ukuthi oNongqayi bazombopha.

“Bazongibopha?”

“Yebo Ndabezitha. Yibo laba obabonayo behlomile.”

“Ngiyamangala nje ukuthi abeLungu abahlome kangaka bafunani,” kusho uDinuzulu. “Kanti bafuna mina?”

“Kunjalo, Mageba.”

“Bathi ngenzeni-ke?”

“Bathi uyokuzwa lokho khona koMkhulu.”

UDinuzulu amomothoke kancane, kodwa kubonakala ukuthi inhliziyo yakhe ibuhlungu iyaqhuma.

“Nampo-ke abeLungu bansondo! Bazongibopha sengathi bengibaleka, kanti ngizilethe mina kubona ngoba ngingakwazi okubi okuthiwa ngikwenzile. Hawu, bangehlule abeLungu!”

Kubelukhuni kuye wonke owayelapho. Izinhliziyi zabo zagcwala igazi, bebona uDinuzulu esezolandwa ngawo-Nongqayi sengathi ubebaleka, esikhundleni sokuba kuthunyelwe isiKhonzi saseNkantolo kuye siyomtshela ukuba uLusibalukhulu ufuna ukumbona. Aphathwe ngenhlonipho njengomuntu naye ozilethe kubona ngenhlonipho nokuzithoba.

Liqhubeke iphephandaba laseMgungundlovu lithi:

“Kwabamangalisa abeLungu lapha ukubona umuntu osemncane kangaka, kodwa esesemilonyeni yezwe lonke ngenzenzo zakhe zobuqhawe. Ubukeya ehlananiphile, ethandeka. Mncane ngomzimba, muhle ebusweni.

“Wanikwa ihashi ukuba agibele. Nempela wangena edolobheni ebukeya njengeNkosi uqobo ngesithunzi nangesizotha sakhe. Bamlandela abantu bakhe.

“Bavalelwa bonke enkambu yawoNongqayi.

“Mhla befikayo bafika ebusuku-bokusa ngo 1.20. Balala otshanini emagcekeni akoMkhulu (Nanso indlu enkulu ebomvu eduze nasesiteshini saseMgungundlovu ekuqaleni kuka-Longmarket Street).

“Kwathi ngo-5 ekuseni, wavuka uDinuzulu, wageza. Wagqoka waqonda kwaSobantu, ubuso ebemboze ngedukwana. Wehla ngaye uLongmarket Street eqonde kwaSobantu.

“NgoLwesihlanu (Lwezi 16) wamiswa phambi kukaMbhali weziNdaba zaBantu kukhona noKhonela Dartnell. Kodwa kazabikelwa ngamacala akhe ngoba zabe zingakafiki izincwadi zokumbopha.

“Batshelwa ukuthi bazothunyelwa emuva Eshowe lapho kuyophenywa khona amacala abo. Abasala eMnambithi kwathiwa amacala abo ayophenywa khona eMnambithi yiMantshi yakhona. Bona bayobekwa amacala okungena eNatali ngaphandle kweziNcwadi zemvume. Banele ukuqeda ukusebenza ejele, bathunyelwe kwaZulu.”

Yaba yingwadla indaba yokuba uDinuzulu athunyelwe kwaZulu, lapho asuka khona ngoba efuna ukuzibeka ezandleni zamaKhosi aseMgungundlovu, okuyiwona ayewethembile ukuthi azophenya udaba lwakhe ngaphandle kokukhetha iphela emasini. Ngoba wayengenalo neze ithemba ukuthi



udaba lwakhe lungahlolwa kahle ngabaBusi kwaZulu okwase kuyizikhathi eziningi engezvani nabo.

Kwathi-ke ngoMgqibelo ngoLwezi (November) 17, uMnu. Mason uMmeli, ephathiswe nguMnu. Labistour waseThekwini, wacela eJajini elikhulu ukuba likhiphe isinqumo esivimbela uLusibalukhulu ukuba abuyisele uDinuzulu Eshowe, ngebhaxa lokuthi kukhona iphuzu emthethweni elingakuvumi lokho.

IJaji elikhulu lanquma ukuba siphenywe isicelo lesi inkathi yezinsuku eziyishumi nanhlanu uDinuzulu esahlezi eMgungundlovu.

Ekupheleni kwezinsuku lezo isicelo sikaMnu. Mason sahlolwa eNkantolo yamaJaji eMgungundlovu.

INkosi uDinuzulu wabeka nanka amazwi akhe phambi kweJaji elikhulu ayesekela ngawo isicelo sokuba angathunyelwa kwaZulu:

“Ngomhla kaLwezi (November) 14 noma eduze kwosuku lolo ngafinyelela eMgungundlovu. Kwathi ngomuso ngaya kwaSobantu, ngihamba nezinduna zami nabanye abantu bami.

“Ngabe ngihamba obala ngingazifihlile. Ngasuka kwaZulu ukuba ngingafuni ukuhlangana namasosha kaKhwini hleze kudaleke uchuku. Ngangena ezweni lamaBhunu. Kodwa kangaphatheka kahle khona, ngadlulela oPhongolo lapho ngahlala khona isikhashana.

“Kuthe ngokukhumbula izihlobo zami, ngaphindela kwaZulu lapho ngangilokhu ngizingelwe khona ngamasosha ngingazi ukuthi ngoneni. Ngeza lapha eMgungundlovu kuMbusi ngizokuzwa ukuthi ngoneni. Ngabe ngingeke ngiye kuMalimade ngoba ngangimbona evuna uZibhebhu njalo, mina enganginakile nakancane.

“Ngabe ngingazi mina ukuthi sekuphume izincwadi zingibopha ngamacala amaningi engingawaziyo, ikakhulu icala lokuthi ngabulala. Nezinduna zami zabe zingazi lutho ngakho konke lokho. Nganela ukufika nje eMgungundlovu ngazibika kuMbhali wakwaNdabazabantu nakuMbusi.

“Kwathi ngoLwezi 15 kwafika khona kwaSobantu uNongqayi noDlwedlwe kaSobantu wathi uzolanda mina, angihambe nabo. Ngavuma. Kanti sengiyazibophisa ngecala lokuthi ngabulala abantu.

“NgoLwezi kwayikhathi ngizwa kahle ngoMbhali wezi-Ndabazabantu ukuthi ngibekwe icala lokubulala kwaZulu. Ngakuphika lokho. Ngase ngicela yonke imininingwane eqondene nokubekwa kwami lelicala, walandula naye wathi usalinde amaphepha ecala.

“Ngalo usuku lolo wangincenga ethi mangisayine incwadi ayiloba ngimbhekile ethi angivume ukuba ngiyiswe Eshowe. Ethu uma ngingavumi uMbusi angangicindezela ngenkani. Ngenqaba ngathi ngisafuna ukubonana nezinduna zami kuqala ngizwe iseluleko soMmeli wami.

“Izinduna zami zabe ziseMnambithi. Ngakuveza obala kuDlwedlwe nakuMmeli uMnu. Mason ukuthi kangivumanga ukuya Eshowe. Uma ngabe ngifuna ukuya Eshowe ngabe ngingezanga lapha eMgungundlovu. Ngiyaliphika ngempela icala engibekwa lona. Ngicela ukukhululwa.”

Nezinduna zakhe zafunga nazo ngawo amazwi afana nawakhe: uMgamule kaNzobo noNdabankulu kaLukhwazi, noSibhamu kaMbobob, noDambuza kaMafuku, noHlamba kaZibaya, noMadanga kaMzingo, noNyosana kaMadwala. Kukhona noMnu. Paule Mthimkhulu.

Emuva komkhulu umzabalazo woMmeli uMnu. A. Weir Mason nokuzinxusela kweNkosi isicelo soMmeli uMnu. Mason yasichitha iNkantolo.

IJaji elikhulu lanquma ukuthi phansi koMthetho 20, 1880, uHulumeni wakwaZulu nguyena uqobo onamandla okuphenya icala likaDinuzulu.

Hawu! Kwabe kuyaphela njalo. Ukuzinikela kweNkosi kubeLungu ngenhliziyo eqotho yokufuna ukuthula, nokufisa kwayo ukuba amacala ebekwa wona angahlolwa yiziMantshi zakwaZulu, kakwasiza lutho.

Kwaba wukuphela kokuhambela kweNkosi eMgungundlovu njalo lokho. Kabesadedelwa emuva kwalokho.

UDinuzulu wafakwa esitimeleni uDabulukusa ngoLwezi (November) 21, 1888 nabantu bakhe sebeqonde Eshowe. INkosi yayihamba nawoNongqayi ababili neNduna yabo uSgt.-Major Shackleton. Abantu bakhe banikwa amathikithi esitimela aqonde eMdloti. Bafika eMdloti behla esitimeleni, balishaya phansi ngezinyawo baza bayofika Eshowe.



Ekuseni ngemuva kwesinqumo seNkantolo uMmeli uMnu. Mason waqonda khona eNkambu yamaphoyisa ethi usayobona uDinuzulu. Wafika iNkosi seyikade ihanjisiwe ngoDabulukusa.

Washaya ucingo eluqondise eMdloti, ebacelela ukuba banikwe amahashi ababeke Eshowe. Kodwa wahluleka.

AbakwaHulumeni eMgungundlovu kabazihluphanga nokuzamela abantu beNkosi ukuba bathole amahashi okubathwala lonke lelobanga ayobabeka Eshowe.

Baliganda ngezinyawo baza bayofika khona.

## ISAHLUKO 7

### AMANGISI ABEKA UDINUZULU ICALA

Ababezohlola lelicala kwabe kunguMahluli uMnu. Wragg, esizwa nguMnu. Rudolph noMnu. Fannin. UMshushisi kunguMnu. W. B. Morcon, uMmeli wamajaji, esizwa nguMmeli W. J. Gallwey. Icala lathethwa khona Eshowe.

AbaMeli beNkosi uDinuzulu kunguMnu. Harry Escombe (uManzekhofi) esizwa nguMnu. Dumat noMnu. Samuelson (uLubhembedu). UNkosazana H. E. Colenso (uDlwedlwe) kaSobantu, engasalali ebusuku esiza abaNkosi beNkosi ngabangakufuna okungase kubasize ecaleni.

Kusuka nje phansi uMmeli weNkosi uMnu. Escombe watshela iNkantolo ukuthi cishe bonke ofakazi beNkosi nabo babezilwa izimpi lezi iNkosi ebekwe icala ngazo. Wacela ukuba iNkantolo ingababeki icala uma bethinteka ecaleni ngobufakazi babo.

UMshushisi wasenqaba isicelo leso, kodwa iJaji uMnu. Wragg lamvumela uMnu. Escombe. Kwathi laba ababili abahlezi neJaji bavumela uMshushisi.

Kwase kuvela ingwadla yokuba ofakazi beNkosi babesengozini yokubekwa icala uma ubufakazi babo bubathinta nabo. AbaNkosi bakaDinuzulu babona ukuthi kufanele bacele iseluleko kuyona iNkosi uqobo nakoyisekazi.

Uma ekuzwa lokho uDinuzulu akazange angabaze nakanane. Wasimze wathi: "Okungenani mangingabi nabo ofakazi kunokuba ofakazi bami babesengozini yokuboshwa uma befakaza iqiniso elibathintayo nabo."

Lathethwa icala iNkosi uDinuzulu engenabo ofakazi.

Okufike kuvele obala ukuthi uHulumeni wakwaZulu ngaleyonkathi wayelwa ngempela neNdlu kaMpande ngamazwi akhulunywa nguMmeli omkhulu wakwaHulumeni uSir Michael Gallwey. Kuthiwa wakhipha izwi, ekhuluma noMnu. R. C. Samuelson (uLubhembedu) omunye wabameli baka-



Dinuzulu, wathi unobufakazi obuningi obupheleleyo obungamlahla uZibhebhu ecaleni lokubulala. Wathi kade ayekubika lokho kuHulumeni wakwaZulu, kodwa kubeyindaba enganakiwe nje. Indaba enkulu ayeyinakile ukubeka uDinuzulu icala.

Nempela waza wawathola amaphuzu ayengambopha ngawo uDinuzulu. UDinuzulu wabekwa icala lokuthi wavukela uMbuso ngoba wahlasela uZibhebhu, ehlangene namaBhunu kanti ungumuntu kaHulumeni wamaNgisi. Iphuzu lesibili abekwa lona lithi: "Wabulala". Kushiwo ngoba ezimpini zakhe noZibhebhu kwafa abantu abaningi.

Elinye iphuzu ecaleni "lokubulala" lithi: Kwathi zintathu enyangeni umLungu uCecil Vivian Tonge, umthengisi wezimphahla, ehamba ngenqola yezinkabi eqonde eMhlathuze wahlaselwa yisigejana sezinsizwa.

Enye yazo nguMphikwa. UMphikwa lo wamgwaza wamjuqa umLungu lowo. Basukela izisebenzi zomLungu aye-hamba nazo bazigwaza. Okwathi sekuthethwa icala likaMphikwa wabhaca ngokuthi wayethunywe nguMafukwini. Kodwa ladlula lamlahla, wanqonyelwa ukuphanyekwa. Nalelocala lethweswa uDinuzulu.

Icala likaDinuzulu lathethwa Eshowe kusuka ku-1888 kuya ku-1889.

INkantolo eyahlola lelicala yamiselwa lona ngqo phansi koMthetho owawumiswe nguLusibalukhulu uSir Arthur Elibank Havelock, ngesiMemezelo No. 4, 1888.

Icala labalahla ngoMasingana (January) 15, 1889.

Nasi isinqumo seNkantolo:

"Dinuzulu, siyakulahla ngecala. Emuva kokuhlola ngokucophelela icala lakho, sineqiniso lokuthi ngenkathi uzimisele ukungathobeli uMbuso kaKhwini ngamabutho aycholwa nguwe siqu—konke lokho wakwenza uhlose ukubuyisa umbuso wakho owawephucwa nguKhwini, nokuthi wawuhlose ukuchitha lombuso kaHulumeni obusayo kwaZulu namhlanje."

Amaphuzu asolwa kakhulu ngababezwela iNkosi bethi icala leli kalibagculisanga ukuthethwa kwalo yingoba bathi uLusibalukhulu uqobo nguyena owabeyiNdunankulu yoMbuso waseNgilandi kwaZulu. Futhi nguyena owakhetha ababezothetha lelo cala kanye nabaShushisi balo.

Ngoba uDinuzulu uze abekwe icala nje wayesola impatho ayephethwe ngayo yiwona umbuso lowo owawenganyelwe nguLusibalukhulu. Futhi uDinuzulu wayefuna ukuba icala abekwa lona lihlolwe ngamaJaji aseNatali, lingahlolwa kwaZulu.

Wakwenqaba lokho uLusibalukhulu, wamisa yona iNkantolo ezobhekana necala lelo kuphela, ithi ingaliqeda ihlakazeke.

Nempela sizwile ukuthi uDinuzulu wathathwa amaphoyisa aseNatali amnikeza kwawakwaZulu oThukela. Amthatha awakwaZulu engenayo nencwadi okuthiwa yi "warrant", enikeza iphoyisa amandla okubamba umuntu. Bayomvalela eShowe.

Elokubulala icala labuya lachithwa, kwamiswa kuphela lokuthi "wavukela umbuso".

IsiMemezelo No. 4 sasicindezela ukuba bayiphendule imibuzo ngisho izobaninda ngecala. Yilokho okwabangela ukuba iNkosi uDinuzulu aqome ukungabinabo ofakazi kunokuba abantu bakhe bathi bayamfakazela kanti sebezilethela amacala.

Ukuze kuzwakale kahle ukuthethwa kwamacala lawa, ngizoveza lapha amazwi kaMongameli weNkantolo uMnu. Justice Wragg, awathumela phesheya kuMbhali weziNdaba zaMazwe kuHulumeni waseNgilandi uHon. Lord Knutford, G.C.M.G.

Ecaleni likaNdabuko uMongameli weNkantolo waloba ubufakazi becala emaphepheni angama-208 ubuningi, kweleNkosi wabuloba emaphepheni angama-263.

Nanka-ke amazwi oMongameli weNkantolo awathumela eNgilandi:

Waqala ngelithi kazukubika yonke imininingwane eqondene namacala ababekwe wona; uzobeka okusemqoka okuzokhombisa ubufakazi oba lethwayo phambi kweNkantolo nobabangela ukuba iNkantolo ibalahle.

OSUTHU, MBASO (APRIL) 26, 1888

"INkantolo ibona ukuthi izehlo zokuqala ezehlakala lapha zakwenza kwafanela ukuba kuthunyelwe oNongqayi



khona mhla lokho bayobopha laba ababekwe icala ababehlezi khona. Uma befika oNongqayi baphathwa ngendelelo. Kwathi noma sebehamba nabo, balandelwa ngabantu abaningi behlomile, abantu ababebuthwe nguNdabuko.

“Kodwa oNongqayi kabakunaka lokho, baziphatha ngokubekezela okukhulu. INkantolo ibona ukuthi uNdabuko wayengafuni ukuchitha igazi ngoba amasu abo benoDinuzulu ayengakahleleki kahle, kwazise ukuthi uDinuzulu wayesema-Bhunwini mhla lokho.

#### NHLABA (MAY) 1888

“UDinuzulu noNdabuko bahlangana eduze kwasoSuthu baqonda kwaCeza namabutho abo ehlome ephelele. INkantolo ibona ukuthi baya khona ngoba beqonde ukungena enqabeni eseduze nezwe labezizwe lapho babeqonde ukuvukela khona umbuso wamaNgisi.

#### IMPI YAKWACEZA: NHLANGULA (JUNE) 2. 1888

“Balwa namabutho kaKhwini. Kwafa amaNgisi amabili. USuthu lwabona amabutho kaHulumeni eqhamuka ekuseni ngovivi, kodwa izibhamu zaze zaqhuma emini emva kwesigamu sehora eshayile u-1.

“Uma babengafuni ukulwa babenesikhathi eside sokuhlela bangene kwelamaBhunu. Kodwa bakhuza izaga, benza iqubulo, bakha umkhumbi, bahlela impi yabo.

“UNdabuko noDinuzulu babekhona bona uqobo lapho. Kwathi ukuba ihlehle eyakwaHulumeni uSuthu namabutho okuthiwa ayeyizinkulungwane ezimbili, lwayisukela eyakwaHulumeni bayoyithela eMfolozi befuna ukuyizungeza.

“UDinuzulu wabonwa lapho nabaQulusi behamba nalempi eyayisukela eyamaNgisi. Yadlula esitolo sikaPiet Louw baza bayofika eMfolozi eMnyama.

#### IMPI YAKWANDUNU: NHLANGULA (JUNE) 23, 1888

“UZibhebhu nabantu bakhe babizwa ekuqaleni kuka-Nhlangula yiMantshi yakwaNdwandwe ukuba bayoyivikela.

Banikwa iziphalo ezibomvu zokuba bazifake ezingalweni zikhombe ukuthi bangabavikeli.

“Idlanzana lawoNongqayi bakwaZulu labe liphakathi enqabeni. AbakaZibhebhu abangama-750 bekwaNdunu. UDinuzulu noNdabuko baphuma nabantu abalinganiswa ezinkulungwaneni ezine noma ezinhlanu, basuka kwaCeza, ibanga lamamayela angama-25 kusuka kwaNdunu, bezimisele ukuyobhuqa nya uZibhebhu nabantu bakhe. Badubula inqaba kaHulumeni nawoNongqayi abaphakathi.

“AbaQulusi ababesondele kakhulu enqabeni bakhalinywa ngumuntu owamemeza wathi: “Nansiya impi ngaphesheya laphaya. Ningayi enqabeni abeLungu bazoniqeda. Bazonyeka nisondele, bese bayanidubula.”

“Impi eyayiholwa nguDinuzulu noNdabuko yabulala abantu abangamakhulu amathathu bakaZibhebhu, yadla izinkomo, yathumba abesifazana nezingane namahashi. Baku-thuthela konke lokho kwaCeza.

“NgoNhlabo nangoNhlangula, 1888, uDinuzulu noNdabuko babuthela ndawonye abantu abaningi kwaCeza. Bathumba zonke izinkomo ezigodini zamakhosi athobele uMbuso, uMnyamana noZiwedu. Baqothula amabele abo, babulala abeLungu abangone lutho uDirk noKlaas Louw nabakwaZulu ababethobele umbuso.

“Ubufakazi obumele uDinuzulu buthi wayengavukele umbuso kodwa zonke izenzo zakhe uthi wazenza ngoba izwe lakwaZulu labe libuswa kabi izisebenzi zakwaHulumeni kusuka kuMbusi kuya eziMantshini, nangezenzo athi zazingekho emthethweni mhla kubuyiselwa uZibhebhu ezweni lakhe ngoLwezi (November) 1887.

“INKantolo kayibuboni ubufakazi obusekela lokho. Kabukho futhi ubufakazi obuthi izwe lakwaZulu labe libuswa kabi. Ukusimze uthi into inje kakusho ukuthi injalo bungekho ubufakazi.

“INKantolo ibona ukuthi mhla uZibhebhu ebuyiselwa ezweni lakhe efica isimo esilukhuni sezinto, waziphatha ngobuqotho obukhulu nangokubekezela ayengeke akwenza uma wayefuna ukuvukela umbuso.

“Ubufakazi bomfana uLanga obuthi nguMnumzana



Addison owamdubulayo iNkantolo ibona ukuthi waphosisa uma ekhomba uMnumzana Addison ukuthi nguyena owamdubulayo. UMMeli wababekwe icala wakhuluma kakhulu ngesandla athi silukhuni sombuso waseNgilandi kuZulu.

“Kodwa iNkantolo uma yabe ibhekene kuphela nokwenzeka emuva kokuba elakwaZulu lingene phansi kukaKhwini ngoNhlaba (May) 1887, yayingeke ibenendaba nobubi noma nobuhle bokungena kwezwe lakwaZulu phansi kombuso wamaNgisi.

“Izenzo zabo bobabili zakhombisa sekuthethwa icala ukuthi kwabe kuyizenzo ezingezinhle kuMbusi kaKhwini nobuqotho bakhe kwaZulu. Babelinga ukubuyisa isithunzi nobukhosi bakwaZulu, uZulu abephucwa nguKhwini mhla ethatha izwe lakwaZulu ngoNhlaba (May) 1887.

“Ubufakazi bukaTshanibezwe kaMnyamana busweleke buhlonishwe obukhombisa ukuthi babengazimisele nempela ukuthobela umbuso kaKhwini.

“Bathumela izwi kuMongameli kaZibuse wamaBhunu noDinuzulu waya khona. Wathi ebuya khona wayebiza bonke abakaMnyamana, wayesephindela futhi kuMongameli kaZibuse njengoba kufakaza uTshanibezwe.

“Emva kwalokho kabalithobelanga izwi loMbusi elithi ababuyisele izinkomo zikaMfokazana nezikaLuziphu nezikaMkhosana. Benqaba ukukhipha amahlawulo amiswa nguMbusi eShowe.

“Okokuqala nje, uDinuzulu wenqaba mhla ebizwa Eshowe nguMalimade. UMbusi wahlala emlindile izinsuku eziningi. Kodwa ngayo leyonkathi babehlanganisa ndawonye bonke abalwa noMbuso kaKhwini oSuthu, benqaba ukubathumela kuMbusi ebabiza ngisho sekuthunyelwe oNongqayi ukuyobalanda.

“Bedelela izwi loMbusi abatshela lona Eshowe ngoLwezi (November) 1887. Babuthela ndawonye oSuthu abantu abaphuma ezigodini zonke zakwaZulu nabavela kwaMpukunyoni kuSomkhele. Bedelela izwi likaKhwini.

“Ngenkathi uNdabuko ebutha oSuthu abantu laba, babehlomile bonke, beyimpi.

“Ngayo lenkathi uDinuzulu wayebutha abantu abakude,

waza wababutha nasezweni likaZibuse nakwelaseNtilasifali. Bawahlanganisa onke amabutho lawa ayoviva kwaCeza ngoNhlaba (May) 13, 1888. Basuka lapho bahlasela imizi eyakhelene nabo, bathumba izinkomo zemizi leyo. Belwa noZulu othobele uMbuso kaKhwini.

“Baxosha uMnyamana noZiwedu bayobathela eNkonjeni emabuthweni. Isimo esibi esabe sidlangile ngaleyonkathi sibonakala emazwini kaMnyamana awakhuluma kuMbusi eseNkambu yaseNkonjeni owathi “bayabulawa”. Wathi ubulawelwa amazwi amathathu vo:

“Elokuqala: ngelokuthi ngenqaba ukuba kuyiwe emaBhunwini. Elesibili ngazihlanganisa namaNgisi ngokuvuma iholo. Sengibizwa kuthiwa “Lowo onkomo zakhe kazibaleki”. “Lowo owamukela imali”.

“Elesithathu: ngacelwa ukuba ngiphake impi yami ngiyohlasela uZibhebhu. Yingakho mina, Mnyamana, sengibekwa icala nje, kuthiwa ngibuyele ngakubeLungu.

“Ngezithunywa zabo bayenga uSomkhele, nabanumzana basogwini ukuba bathumele amabutho ahlomile, ahlasele iNkantolo yaseMsunduze. Kwafa lapho abantu abangone lutho.

“Babulala abantu bakaSokwetshatha abangamakhulu amane nantathu eSikhalazemithi, babulala nabeLungu abathathu.

“Kusobala-ke, ngamaphuzu lawa,” kuphetha uMongameli weNkantolo, “namanye, ukuthi bobabili liyabalahlala icala lokuvukela umbuso.”

Ukuze izwe lakwaZulu lihlale ngokuthula nangokuzwana phakathi kwabantu, amaJaji athi kufanele ukuba uDinuzulu noNdabuko noShingana badingiswe baphume baphele kwaZulu.

Kwanqunywa ukuthi emuva kokudingiswa kwabo uSomhlolo noSomkhele noNdabayakhe noNtatheni noMasekwana noLujoloza noDlemdlemu kufanele baphulelwe amacala abo, babuyiselwe emizini yabo.

Icala labalahlala ngoMasingana (January) 15, 1889.

Nempela-ke basebethunyelwa esiqhingini saseSt. Helena.



## ISAHLUKO 8

### IZIKHULU ZAKWAZULU

Lapha ngiveza amagama ezikhulu zakwaZulu, ngaphandle kwabaNtwana, ezaboshwayo zathethiswa amacala okuthi zasekela uDinuzulu ekuvukeleni kwakhe uHulumeni wase-Ngilandi.

Ngizoxoxa kancane ngelikaSomhlolo kuqala ngoba onke nje ayefana nalo. Kodwa kulona iNkosi yeNkantolo yamajaji kwathi ayimudle imqede uSomhlolo ngenkathi seyikhipha isinqumo sayo.

Yamlahla ngecala ngamazwi asindayo, akhombisa ukuthi kwabe kungafanele nempela ukuba ashokobeze, ahlubuke uMbuso kanti ungumuntu omkhulu kangaka.

USomhlolo kwakungumnewabo weNkosi yakwaBiyela, uMkhosana owafela eSandlwana ngonyaka ka-1872. Washiya inkosana yakhe esandleni sikaSomhlolo. Okusho ukuthi uSomhlolo wayephathele inkosana kaMkhosana.

Isizwe sakwaBiyela sabe sisikhulu nangayo inkathi leyo, sakhe endaweni ubukhulu bayo (ngokulinganisa kwabeLungu) ngobude ingamamayela angamashumi amathathu; ububanzi bayo bungamamayela ayishumi nanhlanu, esigodini saseMthonjaneni.

USomhlolo wabekwa icala naye lokuthi wavukela uMbuso.

Ukuze sizwe kahle ngecala lakhe, ngizoveza lapha amazwi eJaji elikhulu selibuyekeza bonke ubufakazi ecaleni lakhe; nokukhipha kwalo isinqumo seNkantolo.

INkantolo yalubuyekeza ngamazwi lawa lonke udaba lwecala:

“Kwathi ukuba uShingana aziveze obala ukuthi usekele iNkosi uDinuzulu, mhla elwa eNhlophenkulu enyakatho neMfolozi eMhlophe, abantu bakaSomhlolo baqala ukuhlasela

bedla izinkomo zabantu ababesekela uHulumeni, ababakhe esigodini leso saseMthonjaneni.

“Bahlasela nesitolo somLungu uMoor. Basondela kakhulu eduze nenkantolo begila leyomikhuba yokwedelela.

“USomhlolo wayekwazi konke lokho, futhi wayibikela iNkosi yasenkantolo uMnu. Knight. Ngayo yonke leyonkathi uSomhlolo wayemthobele uHulumeni, eziphethe kahle.

“Emuva kwempi yakwaCeza, eyalwa ziMbili kuNhlangula (June) uShingana wathuma izithunywa eziningi kuSomhlolo zithi kahlome, eze nabantu bakhe bonke eHlophenkulu. USomhlolo wenqaba, ngoba ethi yena uthobele uMbuso ka-Khwini kwaZulu.

“UMthethimacala wesiGodi sikaSomhlolo wayemethembele kakhulu uSomhlolo ngangoba wathumela izwi kuKhonela Stabb owayephethe amabutho kaHulumeni. Wathi kuye uyethemba ukuthi uSomhlolo angelekelela uHulumeni ngebutho labantu abayizinkulungwane ezimbili.

“Zaphikelela izithunywa zikaShingana ayezithuma kuSomhlolo. Kamuva, seziphethe izwi elithi uma engavumi ukuhloma uDinuzulu uzomenza into embi. NeBhunu elalakhe esigodini lesi elabe libizwa kuthiwe nguMkhosi, lasekela nalo ngamazwi kuSomhlolo.

“Emuva kwalokho waphenduka uSomhlolo.

“Waqonda khona eHlophenkulu ehamba nenxenye enkulu yempi yabantu bakhe. Behlome bephelele. Esinye isigaba sayo sayohlangana nabantu bakaSomopho, abalwa empini yase-Zikhaleni. Lapho kwafa khona abantu bakaSokwetsathaba abangama-43, ababethobele uHulumeni.

Isigaba sesithathu okwakukhona kusona oMabele nezinye izikhulu ezingangaye uSomhlolo, sanamathela kuHulumeni. Yilaba ababaleka nenkosana kaMkhosana bayophephela enkantolo.

“Emuva kokuba uSomhlolo eseqonde eHlophenkulu abantu bakhe babezinge behla egqumeni lelo beyohlasela abantu bakubo abasekela uHulumeni.

“Emzini kaMabele bathatha izinkomo eziyi-184, nezimvu ezingama-69 nezimbuzi ezingama-76 babuyela nakho konke



lokho eHlophenkulu. Kusosonke isigodi kwabe kukhona umoya omubi wothuthuva.

“Kusenjalo, zafika izindaba kuSomhlolo nakuZulu owayeseHlophenkulu ukuthi bekuliwa enkulu impi kwaNdunu, nokuthi uDinuzulu uyibhuqile ekaZibhebhu.

“Kwabonakala ukuthi impi kaHulumeni sekufanele ihlasele ngempela. Kwaphakwa eyawoNongqayi namaviyo amathathu abeSuthu bakaHlubi neyabakwaZulu abangamaviyo amabili. Yasuka yonke eNkonjeni yahlasela uShingana eHlophenkulu. Kwathi zimbili kuMandulo emuva komshukashuka wempi okwasala phansi kuyona izidumbu ezingama-350 yehlulwa ekaShingana.

“Kulempi abantu bakaSomhlolo babeve ezansi kwegquma eduze kwezibuko leMfolozi eMhlophe, balwa enkulu impi abakwaBiyela. Babulala abantu abangaphezulu kwamashumi amahlanu ababesekela uHulumeni.

Laqhubeka iJaji lathi: “Uma eziphendulela uSomhlolo uthi waya eHlophenkulu eyozivikela ngoba esaba usongo lukaDinuzulu. Kodwa ababehlola udaba lolu bayakuphika ukuthi wayenovalo uSomhlolo; nokuthi yilona uvalo olwaba ngela ukuba ahlukuke uHulumeni.

“UDinuzulu wayesenqobile kwaCeza, wezwa uSomhlolo ukuthi amaBhunu ayesiza uDinuzulu. Wayesecabanga (ngokubuka kwabeLungu belu) ukuthi uDinuzulu uzobuyela futh esikhundleni sakhe sokubusa. Wayesebona ukuthi kufanele azisondeze ngakuDinuzulu.

“Kwathi ukuba kuzwakale ukuthi unqobile uDinuzulu kwaNdunu, wabona uSomhlolo ukuthi uyaqina ‘umbuso kaDinuzulu’. Yilokho okwabangela ahlale eHlophenkulu aze aficwe khona amabutho kaHulumeni mhla ehlasela eHlophenkulu.

“Kodwa yena ethi ufihla umkhondo wenhloso yakhe, kwathi belwa abantu bakhe laphaya ezansi kwegquma, yena wayehlezi egqumeni, ephethe isibhamu, kodwa engalwi. Ethemba ukuthi uma enqoba amabutho kaHulumeni, uyozi-nikela kuwona. Nempela kulona icala uyazivikela ngokuthi kazange yena alwe noHulumeni.

“Emthethweni kakubonakali okwabangela ukuba aye

eHlophenkulu. Umzala wakhe uMabele kanye nabanye abantu bakhe phezu kokuba nabo babenovalo lolo athi lwabe lumphe-the, kabahlubukanga kuHulumeni. Basuka bayophephela enkantolo.

“USomhlolo wayehlezi phakathi kwabantu bakhe, iningi labo elalifuna ukuthobela uHulumeni. Uma wayesaba nje ngoba esho, kwakufanele ayocasha enkantolo. Ukuhlubuka kwakhe kwavela obala uma sekubonakala ukuthi wayefuna ukuhamba nayo inkosana yesizwe aye nayo eHlophenkulu. Kodwa izikhulu zakwaBiyela zenqaba.”

UMongameli weNkantolo owayehlola bonke ubufakazi phambi kwenkantolo wathi eselinquma:

“Siyavumelana sonke ngokuthi unecala lokuvukela uMbuso. Uwepfulile amazwi akho okuthobela uMbuso kaKhwini kwaZulu. Wazihlanganisa nabazabalazi, bephethe izikhali belwa noMbuso. Nawe waphaka abantu bakho ukuba balwe babulale, abathobe uMbuso. Konke lokho wakwenza uzimisele ukulwa nobukhosi bukaKhwini kwaZulu.”

Wanqunyelwa iminyaka emihlanu ejele.

Nanka amanye amagama agqamile kwaZulu alabo ababekwa, balahlwa amacala okuvukela uMbuso, ngokusiza uDinuzulu.

USomkhele noNdabayakhe noMthatheni noMasekwana noLugolozu noDlemdlemu banqunyelwa iminyaka emihlanu emunye ngokuvukela uMbuso.

UNSukuzonke walahlwa yicala lokubulala, nelokubulala engaqondile, wanqunyelwa iminyaka eyishumi nambili ejele.

Ngiyathanda ukuba kulomkhathi ngixoxe kabanzi ngoMntwana uDabulamanzi ngoba ungomunye owayesekele iNkosi uDinuzulu ngenhliziyo yakhe yonke, futhi ngobuqhawe nangesibindi esingandile.

UNDunankulu owayephethe imikhosi yonke kaCetshwayo eSandlwana kwabe kunguMnyamana kaMvuyana wakwaButhelezi, wayesizwa nguyena uDabulamanzi okunguyena owayiphaka uNdunankulu engakalikhphi izwi, kwazise kwabe kumnyama mhla lokho, inyanga ifile. Kodwa uDabulamanzi wayeseyiphakile kunjalo.

Kuyadabukisa ukuthi iqhawe elikhulu kangaka, futhi



elaletsembekile kangakho eMbusweni wakwaZulu, kalifelanga ezimpini zalo ezinkulu elabe lizilwa ngobuqhawe obungandile. Kodwa lafela ezeni nje, lingaphethe nezikhali zalo. Lifela ize.

Kwathi ngayo leyonkathi inkosi uDinuzulu exobisene namaNgisi namaBhunu wabanjwa yiBhunu uField Cornet weMpi yamaBhunu. Ubanjwa nje ngoba kuthiwa usekela uDinuzulu ngomzabalazo wakhe wokuvikela izwe lakhe. Kuthe eseqhutshwa eyiswa eFilidi ngenkani engavumi ngoba engakwazi okuyicala akwenzile, weqa. Waphonseka kuLizevu, izwe likaHulumeni wamaNgisi. Wafika khona wacela isiphephelo kumaNgisi ngoba esengene ezweni lawo. Enethemba elikhulu uMntwana lokuthi amaBhunu azolihlonipha izwe lamaNgisi amdedele, futhi ethembe wona amaNgisi ukuthi azomhlenga ngoba esezinikele kuwona. Kodwa amlandela khona lapho amaBhunu amabili ayemqhuba emyisa eFilidi ethi icala lakhe liyothethwa khona nguHulumeni wawo owayesemise khona eFilidi.

Ngokudlulubulunda kwakhe uMntwana ethi uyaphunyula amlahla phansi ngenhlamvu. Wafela lapho oweNkosi phambi kwendodana yakhe uMzingeli.

Kungagcwala amaBhuku amaningi uma singaxoxa ngokupheleleyo ngoMntwana uDabulamanzi. Kodwa ngiyathanda ukuveza okuncane ngaye uMntwana weNkosi ngomlomo womunye wabanumzana abaziwayo kwaZulu uMnu. S.S. Mahaye.

UMnu. Mahaye kuningi ayengilobela ngakho ngeminyaka eyadlula ngezindaba zakwaZulu, efisa ukuba kuvele obala ezweni uma kulotshwa imilando yakwaZulu.

Ngakho-ke ngiyafisa ukuveza umlando wakhe ngoMntwana uDabulamanzi nemisebenzi yakhe emikhulu.

Uthi uMnu. Mahaye: “UDabulamanzi wayenikwe ukubhekana neziGqoza eNdondakusuka; walwa ngobukhulu ubuciko wazinqoba eyedwa engasizani naNduna. EnguMntwana weNkosi uMpande. Waba nguMphinjani weNkosi uCetshwayo ngenxa yaleyompi.

“Uthe ebuya lapho wayezala uMzingeli kaDabulamanzi ongabangayiyo inkosana ngoba wayengakakhehli isicoco. Umntwana wabayisokaNqangi. Inkosana kwaba uMangongozana kwabaphotha intambo yesicoco yoMntwana.

“UDabulamanzi nguyena owabhekana nokuphakela amaNgisi esiwombeni saseSandlwana. UNdunankulu esathi usuku olumnyama ake ime ingalwi impi. Wayesizwa nguZibhebhu kaMaphitha.

“Laphaya futhi eGingindlovu uyena owawakhipha ezikanisweni zezinqola ngoVe. Imisebenzi yakhe leyo uNompondo.

“Wayesabelwa uMzingeli njengomntwana wokuqala owaputhelwa ngokuba wazalwa abaNtwana bengakakhehli ubukhosana. Abelwe izinkomo ezingamashumi amabili uMntwana owayezithole emaBhunwini ngeziboshwa zamantombazana amabili empini yaseTshaneni.

“UMntwana uMzingeli ubenyukela entabeni eyabe isenhla komuzi wakhe eBuhleni uNtabayaziwayo, acele invula. USomandla amzwele. Uma lomisile line. Njengezibulo loMntwana waseZulwini ubelikhholwa, engumfundisi emnene okaNdaba. Ubenodumo olukhulu ngaphezu kolwenkosana uMangongozana, ikakhulu wabona uyise ukugcina, lokhu uZulu uthanda amaQhawe.

“Phela kuzokhunjulwa ukuthi uDabulamanzi ubekhuluma sengathi usaphila kuMzingeli ngephupho, emyala njengengane iyalwa uyise ophilayo. Kepha engamphambanisi nenkolo nobufundisi. Engamtsheli lutho lokuthi kavukele inkolo, ingani yena wabe engumuntu omdala owayengazi lutho ngenkolo yamaKristu.

“Usizi lonke lukaCetshwayo enguMntwana waluqeda lonke uDabulamanzi eNdondakusuka. Kanti nalaphaya eSandlwana wamphuzisa amanzi uMnyamana owayephele imikhosi yonke.

“Imisebenzi kaDabulamanzi eNdlini kaNgqumbazi misingi engabaliwe lapha ekhomba ubuqhawe ngempela.

“Uyena Dumelincokazi lobuhle kubaNtwana bakaMpande nowozalo omuhle kumndeni wakhe bezinsizwa kuMalandela. Futhi yena wabezalwa intombi yakwaQwabe eMthandeni khona kwaMalandela.”



## ISAHLUKO 9

### WABAPHIKISA UMNTWANA UPHIKISILE

Kukhona iphutha kubantu abaningi lokucabanga ukuthi iNkosi uDinuzulu wawela waya phesheya eNgilandi. Kanti kakunjalo. Wathunyelwa esiqhingini sase St. Helena.

Isiqhingana lesi kasikude kakhulu naseCape Town; singasentshonalanga nezwe leli olwandle oluthiwa yiAtlantic Ocean.

Ukudingiswa kweNkosi kwaziphatha kabi kakhulu izinhliziyi zabantu bayo. Abaningi babecabanga nokuthi kasekubuya. AbeLungu bazofika bayibulale 'phesheya'. INkosi yahamba-ke nawoyisekazi sebeqonde khona ezweni abangalaziyo. Kwakukhona nenceku yeNkosi uLokothwayo kaZembe, wasemaNgadini.

Kwahlalwa lapha ekhaya, sekubhekwe intombazana leyo eyayihlala neNkosi ingakabanjwa ngabeLungu. Kwabhekwa ukuthi izozifeza yini izifiso zikaZulu ngokuba izale umfana, okungathi noma abeLungu sebeyibulele iNkosi, asale yena athathe isikhundla sayo ezinhliziyweni zabantu nasezindabeni zezwe lakhe.

Nempela emuva kwesikhathi esifanele, kwabonwa ukuthi intombazana yakwaNdwandwe uMahambogwini, ikhulelwe.

Kodwa mhla ibelethayo, yabeletha intombazana. Qha, umfana obhekwe uZulu wonke. Kwaphikeka okwabe kuca-tshangwa ngamadoda akwaZulu. Leyongane yentombazana eyayizalwa intombi kaHlokolo kwathiwa igama layo ngu-Phikisile. Kushiwo ngoba nakhu phela ibaphikisile kade bethi kuzozalwa umfana. Leyongane yakhula yathatha isikhundla sayo sokuba uMntwana. Kwahamba, kwahamba yagcina ishada noMnumzana uDr. P. ka I. Seme, uMmeli owayedume kakhulu ngomqondo wakhe ojulileyo.

Naye sewagoduka waya kwelaPhakade, okungayilubuyayo kulona!

Wanela ukubona nje uMankulumana ukuthi kuphikisekile okwabe kuqondwe nguZulu, waqala elinye isu. Wacela ukuba kuwele amanye amantombazana amabili ayohlala neNkosi eSt. Helena. Kwawela eyakwaMagwaza kaQethuka neyakwa-Mdlalose kaNtuzwa. Lapha ekhaya kwahlalwa-ke ngokuthula.

INKosikazi ezala iNkosi uDinuzulu, uKaMsweli, yayihlala nomfana ozalwa uMntwana wokugcina kwabo ka-Cetshwayo uNdabuko. Lomfana kwabe kunguMntwana uMnyayiza kaNdabuko. Nguyena owayechithisa isizungu iNdlovukazi uKaMsweli.

INDlovukazi yayihlala khona eNdlunkulu kwaNengwayi-nkosi. Yayinenhliziyi enesihawu nothando nabantu bakhe. Wayethi uma ezwa ukuthi ukhona ogulayo, abesethumela inyanga iyokumelapha aze asinde. Inyanga ayinike inkomo ingayibizanga. Ngoba kuthiwa kwenzelwa imithi yayo ukuba ibenamandla.

KwaZulu kwakukhona izinyanga zeNkosi ezazingame-laphi umuntu ingashongo yona. Kuthiwa uKaMsweli waye athi kafuni ukuba abantu bakayise womntanakhe bafe engasababonanga. Ethu ufisa ukuba aze abuye besaphila bonke.

Yaqhuba kanjalo iNdlovukazi waza wabuya uDinuzulu. Wakubonga obekwenziwa ngunina ekhaya.

Nanka amalungiselelo enziwayo eSt. Helena ukubhekana nokufika kweNkosi khona:

Umthetho oqondene neziboshwa ezithunyelwa eSt. Helena ziphuma kwamanye amazwe phansi kombuso waseNgilandi ka-1884, uhambisa kanje:

“Njengoba seyikhona imvume nezinqumo ezintathu phansi komthetho ka-1884 wokususwa kweziboshwa othi iziboshwa ezintathu ezisebenzela amacala ezweni lamaNgisi lakwaZulu (kulomthetho iziboshwa lezo nguDinuzulu indodana kaCetshwayo noNdabuko indodana kaMpande noShingana, indodana kaMpande) kufanele badluliselwe esiqhingini saseSt. Helena bazoqedela khona amacala abo;

“Nanjengoba umthetho waseSt. Helena kawuqondene kanje neziboshwa lezi ezintathu, kufanele uguqulwe ngalendlela:

1. UMBusi wesiqhingi lesi saseSt. Helena angakhomba



noma iyiphi indawo ukuba kuhlale kuyona laba abathathu, leyondawo ifane nejele phansi komthetho No. 5 ka-1854.

2. UMBusi noma yinini angenza imitheshwana phansi komthetho No. 5 ka-1854 ukuba abeke, ngezevatho nango-kudla nangezinye izindlela laba ababoshiwe nezihambeli zabo. Abayokwephula lomthetho bayohlawuliswa amashumi amabili ompondo.

“Noma ubani oyosiza noma akhuthaze iziboshwa ukuba zeqe noma zilinge ukweqa, woboshwa khona lapho. Uma limlahla icala ahlawuliswe amashumi ayisihlanu opondo noma aboshwe izinyanga ezintathu noma ajeziswe ngakho kokubili.”

Lomthetho-ke wabe sewuguqulwa ukuba uqondane nezijezi ezabekelwa iNkosi uDinuzulu nawoyisekazi. ULord Knutsford wayeselobela ngoZibandlela (December) 5, 1889, uSir C. B. H. Mitchell ngokuthethwa kwamacala abo bobathathu. Wabika nangokuthunyelwa kuye kwesinqumo seJaji uMnu. Justice Wragg.

Wathi ubona ukuthi amacala abo kakufanele awanciphise noma awephule njengoba kwenziwa kwabanye bakwaZulu abephulelwa amacala abo.

Waqhubeka wathi ubona kufanele ngempela ukuba basuswe kwaZulu bakhishelwe ngaphandle kwezwe ngoba lungeke lubekhona uxolo nokuthula uma besahlezi kwaZulu. Wathi nakubona uqobo kuyoba into enhle ukuba bangaboshelwa kwaZulu.

Uma futhi bethunyelwa kwelinye izwe kodwa elingaphansi kwamaNgisi, inhlalo yabo ingabangcono, ingeke ifane noma bevalelwa emajele kwaZulu. Kwelinye izwe bangakhululeka kangcono kunasejele, bengalokhu balusiwe njengeziboshwa kanti bangabantu abakhulu. Kwathiwa ukhona umthetho abangasuswa ngawo kwaZulu, umthetho ka-1884. Kwenziwa amalungiselelo okuba bathunyelwe khona nokuba bafike baphatheke kahle khona.

Kwanqunywa ukuthi bayofinyelela esiqhingini lesi sebelindiwe, benzelwe konke abayokhala ngakho.

ULusibalukhulu wathi kungakuhle bahambe bodwa kuqala; bangahambi nemizi yabo yonke. Kodwa wathi

kungaba inhlonipho ukuba iNkosi ihambe nenceku yayo nawoyisekazi nabo kubenjalo. Bese kubakhona umLungu ozobahumushela, kubekhona nephoyisa eliyofika libabeke khona bese liyabuya. Kuthi-ke bangalungiselwa konke, balandele-ke abanye abafisa ukuyohlala nabo eSt. Helena.

Kulapho-ke kwasizakala umqondo kaMankulumana wokuba kuthunyelwe eNkosini amantombazana ayobheka iNkosi. Kanti yena uqonde lokho esesikubikile emakhasini asedlulile.

Kwathiwa umhlaba osenhla nesiqingi eNyakatho, yiwona ongabaphatha kahle empilweni yabo ngoba ucishe ufane nowakwaZulu ngomoya wawo. Bafunelwa indlu abayohlala kuyo, kodwa ibekude noGu lolwandle. Kwenzelwa ukuba abeLungu emkhunjini edlulayo esiqhingini bangalokhu bebabuka.

Kwanqunywa ukuba kwenziwe yonke imizamo yokuba bathole amabele amaningi ngamasaka nobisi nenyama. Ezincwadini ababelobelana zona abaKhulu baseNgilandi noLusibalukhulu kuleli, kwanqunywa ukuba baphiwe inyama eyobagculisa ngoba kuthiwa abantu bakwaZulu bayikhonzile inyama, ikakhulu enonileyo, yenkomo.

Kusuka phansi kwathiwa bazothunyelwa amasaka angama-50 amabele, ukuze badle besafika nje.

Kwafunwa izindlu ezinhle zezikhulu zakhona esiqhingini kodwa okungahlali muntu kuzona ukuba bahlale kuzo mhla bafika. Kwenziwa namalungiselelo okufundisa abantwana babo uma befuna ukuba bafunde. Kwamiswa nodokotela oyobabhekela impilo yabo ngezikhathi zonke.

Kwafunwa, kwafunwa izindlu ezingabafanela inkatha yaza yadla indlu enkulukazi yesikhulu sakhona, ebizwa kuthiwe “Rosemary Hall”. Indlu inkulu nje kanti inegceke nengadi okubiyiweyo. Umuntu ongaphandle angeke akubone okungaphakathi egcekeni.

Yonke lemizamo yenziwa kabakafiki khona. Kodwa kuqondwe ukuba bayafika, sekome kwathi nkwe.

Kwathi-ke ngoNdasa (March) mhlaka-28, 1890 uMnu. R. L. Antrobus, owayeBusa esiqhingini saseSt. Helena, ephathele uMbuso wamaNgisi, walobela uLord Knutsford



incwadi eyafinyelela kuye ngoMbaso (April) 21, 1890 emazisa ukuthi umkhumbi iS. S. Anglican wofinyelela eSt. Helena ngo-II ebusuku ngo Nhlolanja (February) ngomhla ka-25.

Lomkhumbi uyobe wethwele uDinuzulu noNdabuko noShingana noMnu. W. R. Saunders, owayebahumushela, noMsizi wakhe uMnu. Anthony Daniels nezinceku ezimbili zabelisa nezimbili zabelisafazana abayobheka iNkosi uDinuzulu. Nenceku eyodwa kaNdabuko neyodwa kaShingana. Kuyoba ishumi labantu abayokwethulwa umkhumbi.

Uma behla emkhunjini bayiswe e "Rosemary Hall" lapho babelungiselwe khona. Wabika encwadini leyo ukuthi baziphathe kahle kakhulu nokuthi bayaneliswa impatho abasaphethwe ngayo.

Wabika futhi uLusibalukhulu ukuthi usemazisile konke ngamasiko nenkambo yabo, ukuba alinge ukubaphatha ngenhlela abayejwayele emakhaya. Kuthiwa inyanga eyabe ineNkosi uDinuzulu eSt. Helena kwabe kunguPaul, okuyiyona eyamsiza ngencwadi uDinuzulu ayilobela iNdlovukazi uKaMsweli ekhaya.

UHulumeni waseNgilandi wayeyaleze kakhulu ukuba abaNtwana babo abasele kwaZulu, babhekelwe konke, baphatheke kahle, bangantuli lutho.

Lencwadi yalotshwa ngoMbaso (April) ngomhla ka-15, 1890. Eyiphendula uMalimade ekhona kwaZulu lapho ayebusa khona phela, wathi yebo, bayenzelwa konke okufanele benzelwe khona. Bayavikelwa endlaleni nasemikhuhlaneni.

Waqhubeka wathi nakubona abaNtwana beNkosi uCetshwayo kwenziwa lokho. Wathi uzohambela masinyane eMthonjaneni nakwaNdwandwe ayohlola ukuthi baphatheke kahle bonke abaNtwana. Wathi uzozenza zonke izifiso zeNkosi uDinuzulu.

Ezinkulumeni zabo abeLungu abazikhuluma ngezincwadi ezaziphambana, ezinye ziya phesheya, ezinye zivela khona phesheya ziya kwaZulu, bathi iNkosi yayihlezi kahle, nempilo yayo imnandi ekudingisweni kwayo. Noma phela kwaziwa ukuthi umuntu eboshiwe noma ehlezi kahle kangakanani kathokozile ngokupheleleyo.

Nempela iNkosi nawoyisekazi bafinyelela kahle eSt.

Helena njengoba kwabe sekushiwo. Bafika zonke izinto sezihlelwe kahle.

Ekudingisweni kweNkosi uDinuzulu wafunda izinto eziningi zabeLungu, kwazise wahlala khona iminyaka eyishumi. Wafunda ukuloba nokukhuluma isiNgisi. Wayenobuchopho obuhlakaniphileyo. Waziphatha kahle kakhulu yonke leyominyaka. Lokho kwabangela ukuba abeLungu bambuke ngeso lokumethemba nokumhlonipha. Futhi kwanika noDlwedlwe iNkosazana kaSobantu ithuba elihle, lokumcelela kuHulumeni ukuba abuyele ekhaya. Nempela uHulumeni waza wavuma.

Emuva kokuba sebevumile abeLungu ukuba awele amantombazana amabili, eyakwaMagwaza kaQethuka, neyakwaMdlalose kaNtuzwa, kwalandela abanye emuva kwalokho.

UMntwana uNyawana welanywa intombazana uMphaphi, yona yelanywa umfana uMntwana uSolomon. UMntwana uSolomon welanywa nguMntwana uMshiyeni ongasekho oweNkosi. Yena-ke elanywe nguMntwana uMagogo. Bonke laba belamana khona eSt. Helena.

Babehlezi impilo yesiLungu bonke, okwathi namhla befika kwaZulu kwabonakala ukuthi bavela kwelinye izwe, nokuthi sebethole ukwazi nokuhlakanipha okukhulu kwasesilungwini. Nemfundo bayithola ithuba lokuyithola abanye bengakabuyi.

Kwathi-ke ngoNyaka ka-1889 babuyiswa bobathathu uDinuzulu, noNdabuko noShingana nabantu babo.

Wo! Lafika izwi ekhaya elithi iNkosi, isiyabuya. Kabayibulalanga abeLungu; bayivumele ukuba ibuye.

Hawu, yenzeka indaba! Abantu kwabasengathi bayaphupha. Yilowo nalowo weswela omncinzayo ukuba abone ngempela ukuthi kaphuphi. Kanti qha, iyeza ngempela iNkosi.

Kwagaywa amatshwala, kwenziwa konke okwabe kufanele kwenziwe ngosuku lolu mhla ifikayo.

UZulu wabuthana ngezinkani ezobona iNkosi.

UHulumeni wayesememezela ukuthi uDinuzulu usezobayinduna njengokomthetho wabeLungu. Kasesiyona iNkosi. Kwathiwa uzoholelwa amakhulu amahlanu opondo ngonyaka njengabo oZibhebhu nawoJantoni nabanye ababekwa



ngenkathi kuboshwe iNkosi uCetshwayo. Wanikwa nendlu enhle Eshowe ukuba ahlale kuyona. Kodwa wabuya wazakhela umuzi wakhe oSuthu, wahlala khona ngokuthula.

Izwe lakwaZulu manje labe selihlanganiswe nelaseNatali. Umbuso owaziwayo wakwaZulu wawela ezandleni zoMbusi waseNatali. Amandla akade engaweNkosi uDinuzulu athathwa nguMbusi waseNatali, owabusa njengeNkosi eyongamele onke amakhosi amnyama kwaZulu naseNatali. Amandla akhe kwathiwa ayobaphezu kwabasoSuthu kuphela.

Lendlu yasEshowe kwabe kungeyesilungu, inempahla yesilungu, nakho konke kwabeLungu.

Kwathi ukuba avunyelwe ukuba ayokwakha oSuthu wayalwa ukuba abohlala ahlale, ahambele koMkhulu eMgungundlovu nasEshowe. Kuthiwa wakwenza lokho isikhashana, kodwa wayesehlala nje engasayi ukuyokhonza kubeLungu.

Amehlo abeLungu ayesenamathela kakhulu kuyena ngesenzo lesa.

Eminye imibandela eyabekelwa yona iNkosi seyibuya ekudingisweni ngizoyiveza ngamazwi eJaji elikhulu elabe liphenya icala leNkosi elabe lidingidwa eMgungundlovana.

Ekwendlaleleni isinqumo seNkantolo iJaji laqala ngokubuyekeza impilo yeNkosi emuva kokuba seyithunyelwe eSt. Helena nalapho seyibuya khona.

Lakusho iJaji ukuthi eminye yemininingwane leyo iNkosi ayivuma isekhona eSt. Helena uqobo, ukuthi iyoyithobela.

\* \* \*

Yebo, iNkosi uDinuzulu wayenezitha eziningi kwabamhlophe nakwabamnyama uqobo. Yizo izitha lezi ezabangela ukuba impilo yakhe ibelukhuni kangaka, futhi ingafinyeleli ezingeni lokuba abuse ngempela ngomthetho wabantu nowabo abeLungu.

Izitha zakhe ezinkulu yilabo ababebanga naye ubukhulu lobo ababunikwa ngabeLungu ngenkathi kuboshwa iNkosi uCetshwayo, kuchithwa umbuso wakwaZulu.

Ezinye kuyilabo ababefuna amaqhuzu kubeLungu okwethenjwa kuthiwe kabahambisani bona "nezinhlanya" ezabe zifuna ukulwa noMbuso waseNgilandi.

Kodwa noma kwabe kunjalo uDinuzulu wayenezihlobo ezinamandla kakhulu kubona abamhlophe abeLungu.

Okokuqala nje singaphawula indlu kaSobantu, uBhishophu Colenso. Kusuka kuyena uqobo uSobantu kuze kufike kumadodakazi akhe, yena engasekho emhlabeni, bayilwela indlu kaSenzangakhona kwaza kwabasekugcineni.

Kakubahluphanga ukuba nyamana-mbana kwabanye abeLungu: kodwa bamela lokho abakubona kuyiqiniso ngokubuswa nokuphatheka kalukhuni kweNdlu kaSenzangakhona.

Kulandele iphephandaba labeLungu laseMgungundlovu i "The Natal Witness". Iphephandaba leli, lasebenza umsebenzi omangalisayo liveza imibono yalo mayelana nokuphathwa kukaDinuzulu ngabaBusi bakwaZulu.

Lalisola ngokusobala uma libona kufanele ukusola okwakwenziwa kuDinuzulu kwaZulu. Lisho nokusho ukuthi uMalimade wayengabonakali eyisihlobo sikaDinuzulu nabasoSuthu.

Laliveza nemibiko yeNtatheli yalo eyayisEshowe ibika ngesimo kwaZulu nangokuthethwa kwamacala alabo ababekwa wona kanye neNkosi uDinuzulu.

Imibiko leyo yayiliveza obala lonke iqiniso ngesimo esabe sikhona kwaZulu ngaleyonkathi, nangokuphatheka kukaDinuzulu nabantu bakhe.

Ezinhleni zoMhleli walo laloba incwadi ende kakhulu libuyekeza konke okuqondene neze hlo ezehlakala kwaZulu ngaleyonkathi, ziqondene nokuxabana kukaDinuzulu noMbuso waseNgilandi.

Lencwadi yalotshwa zingama-23 kuNtulikazi (July) 1888. Lakubeka obala kusuka phansi ukungezwani phakathi kukaDinuzulu noZibhebhu.

Lagcina ngamazwi athi: "Isenzo esenziwe ngabasoSuthu sisobala. Bazibona bebulawa ngabaBusi noZibhebhu; baqoma ukuba bafe baphele njengoba kwafa oyise singasekho isiphelo ababengabalekela kuso.

"USir Arthur E. Havelock, uLusibalukhulu ulalele iseluleko asezisola ngaso manje, avumayo ukuthi sabe siphaphalaza. UMbusi wakwaZulu kusobala ukuthi uyafuna izwe lihlabane ngo-



kuthula. Kodwa walalela imibono yalabo abangenakho ukwazi.”

Lenkulumo ende ngokumangalisayo yayilinga ukubeka obala izinsolo ezazisolwa ngabaningi kwabamhlophe ngokuphatheka kukaDinuzulu kwaZulu.

Kwathi ngosuku olulandelayo laveza umbiko wephephandaba laphesheya i “Times” likaNtulikazi (July) mhla ka-24, amanye amazwi awo athi:

“UDr. Clark, isikhulumi ePhalamende yaseNgilandi, ekhuluma ngalengwadla kaDinuzulu wathi: Usola kakhulu inqubo aqhuba ngayo uHulumeni kaKhwini mayelana nabantu bakwaZulu ngenkathi yezinyanga eziyishumi nambili ezidlulile, ikakhulu isenzo sokubuyisela uZibhebhu ezweni lakhe. Wakhomba izikhathi ezintathu athi kwenzeka ngazo izinto ezinkulu kusuka ngonyaka ka-1879 wempi yabeLungu noCetshwayo.

Wathi zontathu izehlo lezo okwabe kuthiwa kuyalungiswa ngazo, zahluleka, zalandelwa yizimpi. Wathi izimpi lezo zontathu zasuswa nguZibhebhu. Kwagcina ukuba uZibhebhu ahlulwe, abaleke ezweni lakhe. Kodwa kuthe mhla esebuyiselwa khona futhi kwasuka impi yesithathu.

Wathi uyayisola ngempela inqubo yokuba abuyiselwe endaweni yakhe kanti uDinuzulu wayesenqabile wathi lokho kuzodala ukungezwani okukhulu ezweni. Kodwa njengoba sesibonile uMalimade wamvumela ukuba abuyele. Kazanaka noma uDinuzulu engavumi.

Laqhubeka futhi iphephandaba. Laveza futhi ezinhleni zalo ukuthi uSir Theophilus Shepstone (uSomsewu kaSonzica) noMalimade noMr. Henrique Shepstone (uGebhuza) yibona abacela ukuba uZibhebhu abuyiselwe ezweni lakhe . . . kusho iNcwadi yoMqulu yakwaHulumeni C5, 331.

Bathi laba uZibhebhu uphethwe kabi kanti yisisebenzi esethembekileyo sikaHulumeni. Bathi uma ebuyiswa kuyobakhona ukuthula kwaZulu.

Lithi iphephandaba uZibhebhu kabuyiselwanga ezweni ayelibusa phansi kweNkosi uCetshwayo, kodwa wabuyiselwa ezweni okwabe kungelasoSuthu kusuka kuShaka kuze kubenamuhla.

Amazwi lawa namanye lawaloba ngoNtulikazi (July) mhla ka-23, 1888.

Sikuvezile lapha kwesinye isaHluko ukuthi wathi ukuba ezwe uDinuzulu ukuthi uMsushwana ubulewe wathi: “Nakho-ke ebengikusho kuMalimade, ngithi kangabuyiswa uZibhebhu ngoba kuzophembeka olunye futhi uthuli.”

Nempela isenzo sokubulawa kukaMsushwana salandelwa yimpi yakwaCeza.

Konke lokhu nokunye esixoxe ngakho nesingalitholanga ithuba lokuxoxa ngakho, kwakhombisa ngokusobala ukuthi uMbuso kwaZulu wawusuzimisele ukuba uwaqede nya amandla nesithunzi sobukhosi bakwaZulu. Kusuka kuye uCetshwayo kuze kufike kuDinuzulu, kwase kusobala ukuthi bazimisele ukuyicima iphele indlu yamandla yakwaZulu; kusale kuphela izisebenzi eziyosebenzela abeLungu kuphele imikhonto namaHawu.



## ISAHLUKO 10

### UZIBHEBHU KAMAPHITHA

Singakafiki ezingeni elibuhlungu futhi lokubekwa kwe-Nkosi uDinuzulu icala lesibili lokuthi wavukela futhi umbuso ngokusekela nokukhuthaza uBhambada kaMancinza, ngisafuna ukuxoxa kancane ngoZibhebhu.

UZibhebhu lo wayezalwa nguMaphitha. UMaphitha yena uzalwa nguSojiyisa emzini wakhe wakwaMandlakazi. Igama leli u “mandlakazi” laqanjwa nguSojiyisa wathi “kuseMandleni amakhulu”. Kulapho azalwa khona uMaphitha.

Kwathi mhla ekhothamayo uZibhebhu ngonyaka ka-1904 iphephandaba labeLungu elithiwa “Times of Natal” lika-Mandulo (September) mhla ka-6, 1904 lathi ngaye:

“UZibhebhu, indodana kaMaphitha wayenesikhundla esikhulu kwaZulu. Isizwe sakhe sabe sinezindlu eziyi-1,500 ubuningi esigodini sakwaNdwandwe (Nongoma). Yena wayesentangeni yeminyaka engamashumi ayisihlanu noma ayisithupha ubudala.

“Wayethenjiwe kakhulu nguHulumeni, kodwa kwabakwa-Zulu wayebukwa njengesitha seNdlunkulu yakhona.

“Ngenkathi uCetshwayo ekubeLungu uZibhebhu wawuthobela umbuso wamaNgisi wanikwa inkululeko yokuzibusa nguSir Henry Bulwer eZibukweni.

“Wabuzwa mhla lokho kwathiwa: Uyafuna ukuzibusa? Uyokwazi yini ukuzivikela uma unikwa amandla okuzibusa na?

“UZibhebhu waphendula, ehunyushelwa nguMnu. Shepstone owayenguMbhali weziNdaba zaBantu eNatali nakwaZulu, wathi: “Kakho noyedwa omnyama ongangephuca amandla ami lawa.”

UMnu. Shepstone wathi-ke: “Kusukela ngaleyonkathi, ngaza ngasiyeka isikhundla sami lesi, kazange achezuke endleni yakhe uZibhebhu yokuthobela uMbuso kaKhwini.

“Wayeyithobele yonke imiyalo kaHulumeni. Kodwa emuva kokubuyiswa kukaCetshwayo kwavela ukungezwani kwaZulu. Kodwa ayekwenza wayezivikela.” Kusho iphephandaba labeLungu.

UZibhebhu lo wayeyiqhawe elikhulu, elinesibindi sengwe. Kuzwakala ngezibongo zakhe ukuthi wayeliqhawe lempela:

“UMababal ’ahlome, kadinwa ukuhloma;

uSibindi simnyama sonke, nenyongo yaso.”

Ngenkathi kubusa uCetshwayo uZibhebhu kaMaphitha wayezilwa izimpi zeNkosi, ehlabana ngempela kuzona. Nakhona eSandlwana wahlabana okungandile kubo abeLungu.

Kanti nguyena okungathiwa wahlabana kuqala kumabutho amaNgisi. Ngoba kwathi amabutho amaNgisi egeza eMfolozi wawabona uZibhebhu, wawadubula. Kwafa amanye.

Amabutho kawenza lutho kodwa aliphonsa izwi kwabakwaZulu elithi: “Nisidubula nje siyeza ngomuso kini.”

Akusho lokho avatha izingubo zawo, abuyela eNkambu yawo. Kodwa esegadlile umfo kaMaphitha, osicocwana singanxanye.

UZibhebhu nabanye ababekwayo ngamaNgisi ebukhosini balinganiswa ncimishi noCetshwayo ngoba phela amaNgisi ayeseqonde ukuwaqeda nya amandla kaCetshwayo nesithunzi sakhe. Iholo likaZibhebhu lalingana nelikaCetshwayo kwaza kwafika yena uqobo uDinuzulu, naye owalinganiswa nazo zonke iziPhakanyiswa ezibekwe ngamaNgisi. Ngisho uJantoni uqobo, iNgisi elabe lisekela uCetshwayo kusekuhle, lambalekela sekukubi. Labekwa ebukhosini, labelwa izwe lalo. Nalo labusa njengaye uCetshwayo nanjengaye uDinuzulu.

Kakumangalisi-ke ukuba kwavela ukungezwani okungaka phakathi kukaZibhebhu noDinuzulu, kwadala nokuba uDinuzulu apethe ngokudingiswa, wabekwa namacala amaningi okuthi uvukela umbuso, nokuthi ubulele abantu. Kushiwo bona belu bakaZibhebhu.

Iqiniso elivela obala uma kuhlolwa imiqule yezincwadi zakwaHulumeni zaleyonkathi wukuthi uSir Melmoth Osborn (uMalimade) wayebonakala engamnambithi kahle uDinuzulu. Kodwa ekuthambele konke okwabe kushiwo nguZibhebhu ngakho ngoba wayesethenjiwe nguHulumeni. Futhi naye



ekhonzile ngempela kuHulumeni. UMalimade wanamathela kuyena kwaza kwabasekugcineni.

Kufanele sigcizelele lapha: uZibhebhu wayemthobe kakhulu uCetshwayo, futhi emkhonzile kukho konke. Kazange amhlabuke noma angamsekeli noma sekukubi. Singathi nje baqhathwa yibona abeLungu. Kwadaleka lowomoya owabakhona emuva kokuba sekubekwe iziPhakanyiswa ezweni lonke.

Kukhunjulwe ukuthi naye uJantoni wayekhonzile kuCetshwayo, waganiselwa izintombi eziningi kwaZulu, wabangumkhenyana nje kwaZulu. Wafuya, wanatha. Kodwa kuthe uma naye esabelwa izwe, esebizwa ngenkosi waqala ukumhlubuka uCetshwayo, wabuyela ngakumaNgisi akubo.

UMntwana uN. C. Zulu uchachisa ngoZibhebhu ngale nkathi, uthi: "Ekubanjweni kweNkosi uCetshwayo abeLungu babuza ukuthi kampe ingane, iNkosana yakhe uDinuzulu, uzohlalaphi ngoba yena Cetshwayo uyaboshwa? Waphendula wathi uzombeka kuZibhebhu.

"Nembala uDinuzulu waya kwaMandlakazi. Uzibhebhu wakhela uDinuzulu umuzi oThisangu kwathiwa kukwa-Mpisendlini. Kulomuzi usi lwenyama lwalungapheli, nomkhusu njengomthetho wobukhosi bakwaZulu. Kwakuhlathwa malanga onke. Kubuswa ngempela. Uzibhebhu engahlali khona ngoba ngumuzi weNkosi uDinuzulu. Kuhle naye uZibhebhu uma ehambela khona afike akhuleke kuyona ingane yomfowabo.

## ISAHLUKO 11

### IMIZAMO KAMANKULUMANA

Ukuhlalisana kabi kukaDinuzulu noZibhebhu kwakuyisi-londa kuye wonke wakwaZulu ngaleyonkathi. Kwakufunwa nezindlela namasu okuthi kungaqedwa kanjani, noma ngayiphi indlela. Ngoba phela abeLungu babevukile nabo bengazifuni izimpi.

UNDunankulu weNkosi uDinuzulu ngaleyonkathi kwabe kunguMankulumana. Nguyena owayengasalali efuna amasu okuqeda amandla kaZibhebhu ngezindlela zonke.

Indaba enkulu yasuka ukuba kuzwakale ukuthi impi kaZibhebhu ihlasele umuzi weNkosi uCetshwayo oNdini yawushisa. Phela iNkosi yayingazelele, izihlalele nje nezinduna nezikhulu zayo, lokhu yayisandakubuya ekudingisweni kwayo.

Kuleyompi yahlulwa kabi ekaCetshwayo. Uzibhebhu wadla izinkomo. Wathatha nomkhonto weNkosi oyinhlendla lona okuthiwa uma esebongwa:

"Washikizela uMashikizela omnyama;

Edondolozela ngenhlendla yakhe."

Yiyo-ke eyathathwa nguZibhebhu eyozelapha ngayo ukuze abenesithunzi, ukuze kuthi uma uCetshwayo elwa naye amehlule ngoba isikhali sakhe siyinsila yakhe. Watshelwa ngesenzo leso uDinuzulu noZulu waphatheka kabi kakhulu ngaso. Kwabakhona ivuso elikhulu kuZulu lokuthi noma uCetshwayo engasekho kayikulunga uDinuzulu. Umdlino kwakuwukuthi khona angakhula uDinuzulu wolunga kanjani ebukhosini kulezizinto ezithathwe nguZibhebhu?

Kwahlalwa kabuhlungu kufunwa iqhinga lokuthola izikhali zeNkosi uCetshwayo. Lifunwa njalo uDinuzulu ucashile ehlathini. Ucashele yena uMxhapho. UMxhapho kwakuyibutho likaZibhebhu.

UMankulumana wayesehamba enyonyoba ebusuku



ehamba ebikela izikhulu namadoda ukuthi kuzothiwani ngesenzo esenziwe nguZibhebhu na? Kuthe esahamba khona kwaDumenkungwini emzini kaMasiphula wakwaNtshangase eMgazini phesheya koPhongolo, wafika khona wakhuluma ngayo lendaba okaSomaphunga.

Avele uMqomboli athi: "E, qha, Ndwandwe, siyezwa. Pho-ke kukhona umfana weThonga lapha owazi kakhulu amakhambi. Mina ngithi akesikhulume naye, sizwe ukuthi angesisize yini."

Amadoda alenane lelo. Nembala abizwe lowomfana weThonga kulowomuzi ayekuwo. Afike bamlandise konke okubahluphayo.

"Qha, Banumzana," kusho umfana. "Nginganisiza mina. Impi kaZibhebhu ngiyayazi, nami ubunyanga ngabufunda kuyo. Nginendlela yokungena ngqo."

UMankulumana usethi: "Angisakushiya, mfana."

"Impela, Ndwandwe, ungabe usamshiya," sekusho amadoda. "Hamba naye."

Nempela uMankulumana nenyanga bahambe baze bafike ekhaya oSuthu. Kodwa umuzi ungakabikho ngoba uDinuzulu wayesacashile.

Baye bafika-ke ehlathini kuDinuzulu. Ngalenkathi wabelibhungu uMamonga.

"Ndabezitha!" kukhuleka uMankulumana.

UDinuzulu angaphenduli, kodwa amjamele nje ngamehlo akhe amakhulu, ahlabaya.

"Ndabezitha," kuqhubeka uMankulumana, "lona osibona sihamba naye, yinyanga yeThonga. Ngiyithole emzini ka-Masiphula eMgazini. Ngayibikela konke okusihluphayo, Ndaba. Yathi ingasisiza."

"Ndabezitha, kunjalo," kusho inyanga, ikhuleka.

"Ungasisiza?" Kubuza uDinuzulu, eqala ukuyibheka ngelinye iso manje.

"Yebo, Ndabezitha. Ubunyanga lobu ngabufundela khona kwaMandlakazi. Kakukho engingakwazi khona."

UDinuzulu abheke uMankulumana namadoda aye hamba nawo. Kuyabonakala ukuthi sekukhona ithemba manje enhliziyweni yakhe, ngoba iThonga leli likhuluma ngokuze-

themba okukhulu. Kalingabazi. NeNkosi liyibheke emehlweni, kanti kabhekeki lomuntu omkhulu kangaka.

"Ngizobuya nazo iZikhali zeNkosi," kusho inyanga. "Ngelaphe futhi khona ukuze ngimqede amandla uZibhebhu."

Kuvunyelwane ukuba inyanga yenze konke ekubonayo. Yethenjiswa okukhulu uma iphumelele. Kwathiwa: "Hamba-ke, ndoda. Okumhlophe kodwa."

Yase inikwa indoda ezohamba nayo, iyithwalele izikhwama zayo. Lendoda eyahamba nenyanga kwabe kunguMntwayibana Ndwandwe. Bahamba-ke baye bayofika koMaphitha.

Yafika esangweni yakhuleka. Yacela ukubona uyise uSigwabugwabu, inyanga kaMxhapho. Bambize, afike.

Bathokozelane kakhulu bengasazani, sekuyisikhathi bagcinana. USigwabugwabu abuze ukuthi uqhamukaphi. Iphendule inyanga ithi iqhamuka ngaseSwazini. Isiphambanisa umkhondo phela.

"Ngize kuwe, Nkosi yami," kusho inyanga, "kukhona engizokufuna."

Phela imithi lena wayifunda kuye uSigwabugwabu. Qha, kungamethusi lokho uSigwabugwabu, ngoba kuyiqiniso lokho. Bayazana kakhulu. Baxoxe eside isikhathi impela. Bese eyithatha eyiyisa kuZibhebhu. Ajabule kakhulu uZibhebhu eyibona, ezwa uSigwabugwabu eyibabaza. Nayo izibabaza, ikhuza phezulu ngezintelezi zayo. Athi uZibhebhu kayisebenze phela.

Kwabe uyithinte enonini. Yasebenza yakhwishiza, iche a yenza konke okwenziwa yizinyanga.

Yathi akubizwe onke amabutho asekhaya. Nempela abizwa. Yathi kusihlwa abongena esibayeni nezikhali zawo zonke. Kwenzeka lokho ngokujabula okukhulu.

"Nawe, Nkosi," kusho inyanga kuZibhebhu, "zikiphe zonke ezakho izikhali kungasali nesisodwa."

Wazikhipha uZibhebhu zonke. Wayesethi: "Kodwa kukhona lapha engazithatha kuCetshwayo, kangazi noma kufanele ngizikhiphe yini nazo?"

"Sekungezakho, Nkosi," kusho inyanga. "Ingani wazithatha kuCetshwayo! Kakusezona ezakhe."

Hawu, zaletswa nazo. Yazichela zonke ngamakhubalo ayo.



Yavula izivulile izikhwama zayo, wabona nonganakile ukuthi konakele lapha.

Yaye isithi: "Njengoba sekuhlwile kakhulu, Nkosi, izikhali zonke kazilale lapha esibayeni. Ngizozithela ngalentelezi, zihlale phansi kwayo kuze kuse. Ekuseni bazithathe bonke. Niyoyibona indaba mhla yaphakwa impi."

Pho, lokhu izinyanga lezi zazethenjiwe kakhulu ngaleyo-minyaka, nezimpi lezi ziphuma emuva kokuba kade zichelwa yizona, kuvunywe konke ekushoyo. Ikakhulu ngoba iyaziwa lapha ekhaya. Nampa nawoSigwabugwabu, bayayazi, bayayibabaza!

Naye okaMaphitha abone ukuthi iyelapha ngempela ngoba ifuna zonke izikhali zamabutho, nezakhe imbala. Ithi akuvalwe ngci esangweni. Nayo izenzise ohamba nabo.

Kuthi ebusuku, ivuke inyanga yeThonga, ishunqise wonke umuzi nasemadlangaleni amabutho. Kushunqe intuthu. Hawu, abantu balale ubuthongo obesabekayo. Bathi bangalala, iphoneke khona esibayeni. Ithathe konke kweNkosi uCetshwayo kanye nenhlendla yakhe ayedondolozela ngayo. Iwole, iwole, besalele njalo, ize iqede. Bese ithi akuhanjwe. Isho kulomuntu eyayihamba naye. Bahambe khona ebusuku baze bayofika kuDinuzulu noMankulumana, beziphethe izikhali lezo zika-Cetshwayo.

Emuva laphaya sekuvukwa, sekubonwa ukuthi inyanga kayisekho, seyishaye utshani. Kwakubi impela.

Yafika yamsebenza uDinuzulu, isiphethe nokunye eyakucwiya kuZibhebhu, ithi iyamsiza kanti iyamlimaza.

Kumhla lokho-ke uMamonga ethola ilungelo lokubhekana noZibhebhu ngezikhali.

Kuthe kusenjalo inyanga seyimsebenzile kakhulu uMamonga yathi sekufuneka kuhambe yena uqobo uDinuzulu aye khona eBhanganomo, aze afike anyathele umquba khona esangweni. Yathi sekuyoba uqedile.

Bethuka bonke lapha ekhaya uma bezwa lendaba enkulu kangaka. Kodwa kwabuya kwema isibindi ngoba base beyibonile imisebenzi yenyanga leyo. Bayethemba. Kodwa uvalo kalwaphela uma seyibeka umqondo wokuba kuye yena uqobo uDinuzulu eBhanganomo emzini kaZibhebhu uqobo.

Uma kwenzeka ukuba uZibhebhu ambone abesefuna ukumenza kabi? Phela uZibhebhu nabantu bakhe babe-sahlalele ovalweni nasentukuthelweni ngoba bephucwe izikhali zabo ngobuqili benyanga. Uma sekufika uDinuzulu uqobo kabazukusho ukuthi uze ngayo indaba leyo yezikhali, usazoqhuba inhloso yenyanga?

Yonke lemibuzo neminye kwakhandana ezinhliziyweni zabantu lapha ekhaya. Kodwa uMankulumana wayenesibindi, futhi engathandi into ukuyibukela kude kuphela. Wayedela ngokuba azibonele noma azenzele into leyo aseyiqondile, noma ibonakala ilukhuni kakhulu. Izikhathi lezi zabe zifuna amadoda anesibindi, azethembayo. Ikakhulu ngoba uDinuzulu wayesesandleni sawo amadoda. Futhi izinto zilukhuni ngakuye.

UMankulumana udaba walwethula kuyena uDinuzulu. Wabe usho entshweni ku:

"Mathunywa avume okwempaka yoMthakathi".

Ngaso isikhathi leso isanda kuqeda nje inyanga ukukhuluma, noMankulumana esebonene noDunizulu, kwabuyiswa amahashi amathathu. Wagibela uDinuzulu eseqonde khona, ehamba noMntwana uMabhekeshiya waseMgazini noLokothwayo wasemaNgadini. Kwathi lapho kukude buduze naseBhanganomo uDinuzulu wabashiya endleleni laba ayehamba nabo kunye namahashi.

Wahamba ngezinyawo waza wafika ekhaya, wafika wacela amanzi, bamnika. Kabamazi ukuthi nguDinuzulu, babona ibhungu nje elihle.

Wabuza: "Ubaba usaphila nje?"

"Ungowaphi wena na?"

"NgingowaseMatheni," kuphendula uDinuzulu. "Ngizalwa nguZiwedu."

Ziphuthume izinceku ziyombika kuZibhebhu. Phela uthi uzalwa nguZiwedu nje ngoba uZibhebhu noZiwedu babeyizihlobo, bezwana. Nempela aphume uZibhebhu athi kangene.

"Sakubona, mntanami," ebingelela uDinuzulu. Naye kamazi ukuthi nguyena.

"Sakubona, Baba," kuvuma uDinuzulu.

"Uzalwa nguZiwedu?" Kubuza uZibhebhu, embhekisisa.



“Yebo, Baba. Ngizalwa nguye,” kuvuma uDinuzulu.

“Qha,” kusho uZibhebhu, “uyabonakala impela ukuthi ungowakhe. Kawufunwa nokufunwa. Usaphila yena uyihlo?”

“Usaphila, Baba.”

Kakuthi chiki kuDinuzulu noluncane uvalo. Phela isibindi siphila uma singasekho kuye? Kesabi nolunci. Ubhekene naye nje uZibhebhu kalukho uvalo, umbheke ezinhlamvini zamehlo.

“Pho, uphumaphi wena?” Kubuza okaMaphitha.

“O, bengisayokweshela ngapha kwaNxumalo koDundu.”

“Ndodana,” sekusho uZibhebhu, emuva kokuba esethe kanikwe ukudla adle, kwaletshwa nokhamba ukuba baphuze.

“Ndodana, ngizwa kuthiwa, amahlebezi phela, kukhona umfana kaCetshwayo lapha ofuna ukungihlasela ngoba ethi ngabulala uyise. Niyawezwa nje amahlebezi lawo na?”

Kungathi chiki kuDinuzulu uma ezwa kukhulunywa ngaye. Kodwa aphenyule ngezwi eliqinile nje, kubesengathi kazange nje ayizwe leyondaba. Kodwa angathandi ukulandula kuZibhebhu. Aphenyule ngelithi: “Yebo, Baba, siyawuzwa nathi lowomoyana. Uyavunguza impela.”

UZibhebhu ahleke kakhulu, kanti yindoda eyabe ingavamisile ukuhleka njalo. Ahleke, azesule izinyembezi emehlweni ngentshengula yakhe.

“Wo! Suka lapha! Lomfana kaCetshwayo ugangile. Ucabanga ukuthi angalwa nami? Yini yona uDinuzulu!”

UDinuzulu aqinise imihlathi nje uma ezwa lokho, kodwa angabonakalisi nakancane ukuthi uyathinteka kulendaba.

Athi: “Kasazi, Baba. Kodwa kuthiwa uzimisele lomfana ukukuhlasela. Futhi kuthiwa unesibindi.”

“Isibindi sani enganeni engazange ilwe izimpi!” Kusho uZibhebhu. “Uzofunda ngami ukulwa? Wo-he! Manhla, ngoke ngibone.”

Asukume esigqikini athi kuDinuzulu: “Ake ume, ndodana, kengikuphe inyama yebele, yikhona uZiwedu eyobona ngempela ukuthi uphuma emzini wami.”

Inceku ililethe ibele lelo. Alithathe uDinuzulu alihlome ewiseni lakhe ayeliphethe. Lokhu phela wayengahlukani newisa. Abonge ahambe. Unyathela kuwo umquba esangweni edlula. Kanti uwunyathela futhi esangena.

Ahambe-ke aze asondele kulabo ayebashiye namahashi. Kodwa uthe engasemfuleni omncane nje, wafica amakhosikazi amabili ekha amanzi. Awabingelele, awabuze nokuthi angawaphi. Amtshele ukuthi angawaseBhanganomo.

Abese ewanika lenyama ayinikwe nguZibhebhu.

“Minani nginiphe lenyama. Ngiyiphiwe uZibhebhu. Nifike nimtshele ukuthi akalunge sengifikile.”

Wasuka wahamba, wawashiya ebambe engezansi imilomo amakhosikazi. Elokhu eyibheka lenyama sengathi ayayesaba. Abuye abheke ngalapho eshone ngakhona uDinuzulu. Angabe esagwalisa nezitsha zawo ngamanzi. Yiwo lawaya, eseqonde ekhaya ngamakhulu amawala, eyobika lendaba eyinqaba.

Wafika kulabo ayehamba nabo, wagibela ihashi lakhe baqonda oSuthu ekhaya. Wafika kwehla izibindi kumadoda ekhaya, ngoba selokhu ehambile nje abehlezi ngevuso elikhulu, engazi ukuthi uyobuya kahle yini emlonyeni wengwe enguZibhebhu.

Akudlulanga sikhathi eside ebuyile lapho wathi ayihlome, yahloma. Ihloma njalo ihlomela khona ehlahlathini njengoba kusho izibongo zakhe:

“UMahlomelathini njengohlanya!”

Zisho ngakho njalo ukuba wahloma ehlahlathini. Yahloma yaphelala. Kodwa amabutho ayemaningi kwakunguFalaza, noPhefeni ngoba amadala ayengasemaningi kakhulu.

Nempela kwathi ukuba iphelele ithi nya, yaphuma uma kuqeda ukuhwalala. Yahamba ubusuku yaye yawela umfula iVuna. Yafika yalala ngasenxiweni laseSisusweni. Kwahamba izinhlozi ziyohlola eyakwaMandlakazi. Zayibona nayo ilele ngale kwentatshana okuthiwa kukwaNdunu. Inehlashana phezu elingelikhulu kakhulu. Zaphindela emuva seziyobika ukuthi ziyibonile.

Kwathi ukuchinsa kwemithini yavuka eyasoSuthu isibange khona, iyokwedlula lapho kwakhe khona umuzi wakwaZiphethe. Iyothe thu laphaya ngasenkantolo yakwaNongoma.

Lasho icilongo kumfo kaHlokolo uMakhanda kaNdondo, “Umlomo unamaqhaza okwendebe yamanzi.”

Uyena owayeshaya icilongo. Njengoba kuthiwa umlomo unamaqhaza nje kushiwo ngoba kwathi ngesikhathi semp



yakwaCeza wakhethwa yinhlamvu emlonyeni. Walenga nganhlanye. Wayesethungwa ngosinga . . . ukuthunga kwabantu lokho. Kwaba amaqhubuqhubu, kwavela izibongo njalo.

Wase uyekwa umlomo unamaqhaza. Likhala njalo icilongo isibukana eduze, kwazise ukuthi izibhamu zazingengabungabu kodwa zikhona. Into nje yayifunana mathupha.

Siyezwa ukuthi yathi ivuka nje eyakwaMandlakazi washokaMaphitha wathi: "Hawu, sengibathe ngifaka ingceba yami ayiqini. Iyemonyuka. Ngiyabona angizukuphumelela."

Ingceba phela umtsha wamadoda. Kanti eyakwaZulu iphakwa amaqembu amabili. Kwathi ibutho lonke Amafanazulu laphuma ngale layoqhamuka maqondana nalapho kwakhe khona umuzi waseMancwangueni koNdabekanye. Lenzela ukuyivalela ngemuva. Yathi iza engaphambili yayiza nangemuva.

Hawu, yahlangana kwaduma izibhamu. Zazigijima eziyifuna ngomswani kuwo umhlanganiso wokuqala wezibhamu. Nguyena uMamonga uqobo owadubula kuqala, wamshaya phansi uSigwabugwabu esathi uyagijima ehamba echela.

Konakala-ke. Akubange kusaqondakala. Wase uzwa nje ngokuthi: "Ngadla mina kaSibanibani" othe wathi. Izinsizwa zithokoza okomuntu ehlabeni inyamazana enqineni.

Njengoba uMamonga wadubula kuqala washaya inyanga leyo, kwavela ngayo izibongo ezithi:

"Wamudla uSigwabugwabu ezinyangeni,

Kwabomhlanganiso, akwaze kwabandaba zalutho."

Lapha-ke isibambene okokuqala njalo bathi bayamthatha uZibhebhu ngenhlamvu yashaya ihashi lawa. Yena akabange esabonakala. Kusenjalo bayezwa ngemuva abakwaMandlakazi asekhuzi uSuthu amanwazi abhemimpi. UFalaza phela lowo ngoba yena wayishikilela ngemuva.

Hawu, kwaba wukuphela kwayo eyakwaMandlakazi. Babaleka abanye, abanye bafa. UZibhebhu kabonakalanga. Kungathi wazithukusa emavungwini ehlathi. KwabasoSuthu kakufanga noyedwa. Ibambana nje akukaphumi nelanga, kusekuseni kakhulu. Lathi liqambe liphuma yayibalekile eyakwaMandlakazi njengoba kuthiwa uma kubonga uDinuzulu:

"UMphangelalanga lingakaphumi kwaNdunu,  
"Lithe liphuma laliphuma nengazi zamadoda."

Zavela kanjalo izibongo lezo. Yaxoshwa-ke ekaZibhebhu. Khona lapho bathola uMgojana ehlezi esehlulekile ukubaleka ngoba wayemkhulu. Futhi-ke enethemba lokuthi kazukubulawa ngoba wayengumkhwenyana eganwe udadewabo kaCetshwayo owelanywa nguye uCetshwayo.

UMgojana lo okwathi ukuba abone ukuthi uCetshwayo wahlulwe uZibhebhu ngesikhathi uCetshwayo ebuya phesheya esehlaselwa nguZibhebhu, yena bamfica ehlezi ehlathini, ecashele yena njalo uZibhebhu ngoba efuna ukumbulala. Baza bamciba ngomkhonto bamhlaba ethangeni. Wabona-ke uMgojana ukuthi uCetshwayo kaselutho, wayesehamba eyokhonza kuZibhebhu. Wakha khona kwaMandlakazi. Kanti kabuzanga elangeni.

Sekuthi-ke ngempi yakwaNdunu naye uselibutho lakwaMandlakazi, useyalwa noDinuzulu, kodwa eganwe udadewoyise. Uma seyibaleka eyakwaMandlakazi yena akasabaleki. Bayambona uhlezi phansi. Abesethi: "Mankulumana, ngithole mntakababa." Kodwa angazamnaka uMankulumana. Kanti iNkosi uDinuzulu iyambona, ibisimdubula ethangeni, isithi mqedeleni. Amgwaze nempela uTshumiselani wakwaMabanga. Afe uMgojana. Kanti nendodana yakhe yokuqala isale khona kwaNdunu, njengoba ebongwa kuthiwa:

"Udl'uMgojana ezalwa uSomquba,

"Wadl'uDunusa kubo bakaSomaphunga . . ."

UDunusa lowo yindodana kaMgojana. Kanti nale emuva yathi iphuma impi waggizelela uMntwana awayegane yena uMgojana ngelokuthi: "Mamonga, ungamshiyi uMgojana. Uma umthola umbulale. Ungalokothi nje umyeke."

UDinuzulu athule.

"Ngithi uyezwa, mntanomnewethu?" Kubuza uMntwana.

"Ngiyezwa, Ndabezitha," kuphendula uDinuzulu.

Abuze futhi nakuye uMankulumana yena umfowabo kaMgojana impela; bazalwa indoda eyodwa.

"Uyezwa, Mankulumana, ukuthi ngithini?"

"Ngiyezwa, Ndabezitha."

Esefile-ke uMgojana abafowabo bamembese ngesihlangu



sakhe, bamshiye njalo. Bahambe baxoshe eyakwaMandlakazi baze bayofika emzini wakhe uZibhebhu kwaKhamisile. Bafike bawushise badlule usha, neminye futhi iyasha.

Sebehamba bedla izinkomo. Kwathi khona lapho isichachaza kulo lakwaMandlakazi eyasoSuthu, isibakhipha emigedeni, kwezwakala umuntu ememeza entabeni enesixhobo samatshe ethi: "God'ekhwapheni, lukhozi lukaNdaba, olunamaphiko abanzi.

"Owagodla ngawo uMhanga kaNtokontoko.

"Siza ungodlele uFesane kaMaphitha,

"NoJozi kaMaphitha."

Walizwa lelo uDinuzulu uqobo wathi empini yakhe akenithule sizwe lelozwi kungathi ngelomuntu wesifazana ukuzidela kwakhe. Wathi nxa bebathola laba abashoyo bangabagwazi. Nempela batholwa, kodwa kababulawanga. Zavela kanjalo izibongo zikaDinuzulu ezithi:

"Lalela lowomuntu omemezayo, ememeza sengathi uyalila

"Uthi bagodle ekhwapheni luKhozi lukaNdaba

"Olumaphiko abanzi;

"Njengoba lwagodla uMhanga ezalwa uNtokontoko,

"NoJozi kubo abakaMaphitha"

EyasoSuthu yenza konke ekuthandayo ngalesosikhathi, yaza yabuyela emuva. Ayizange futhi ilwe okwesibili. Yaza yathathwa ngabeLungu, beyithathela yona impi yakwaNdunu neyakwaCeza. Sesike saloba ngeyakwaCeza nangayo le yakwaNdunu emakhasini andulela lawa.

## ISAHLUKO 12

### IZIMPANA NGEZINKOMO

Ngenkathi iNkosi uDinuzulu esahlezi oSuthu ngokuthula, nabeLungu sebembheke ngamehlo abomvu njengomuntu phela ababemazisa ukuthi ufuna uchuku nokulwa njalo ngoba exobisene noZibhebhu, kwavela izimpana nazo ezabangela ukuba abeLungu bangamthandi kahle, futhi nokuba babone ukuthi kaqondile neze ukuhlala ngokuthula.

Izimpana ezintathu, eyakwaDunusa neyakwaDleka neyakwaMthashana, kakubanga yizimpi ezinkulu, kodwa zabangela ukuba umoya wokungezwani kukaZulu namaBhunu uqhubekele phambili.

Phela uDinuzulu wayesebuya ekudingisweni, eshlezi ngomthetho wamaNgisi, esefana neziPhakanyiswa zonke eza-bekwa ngamaNgisi emuva kokudingiswa kukaCetshwayo.

Ukulwa kwempi yakwaMadunusa kwakungaqondiwe impi impela, kodwa kwakuqondwe izinkomo. Kodwa kubhekiwe ukuba athi uma evuka amaBhunu kuliwe nawo. Kwathi ukukhishwa kwezinsizwa ezizohamba ziyodla izinkomo kwaMadunusa kwahleshulwa idlanzana lebuthe uPhefeni.

Kwathathwa futhi nakuFelaphakathi. Bahamba-ke baqonda khona entabeni uMadunusa. Phezulu entabeni indlu yeBhunu yakhiwe khona nesibaya sezinkomo sikhona lapho. Kwakuqondwe lona iBhunu lelo elakhe entabeni. Lalinezinkomo eziningi kanti futhi bayazi ukuthi alibeki phansi ngoMqhonqo (isibhamu).

Abantu babelibiza ngokuthi uMashayinsimbi ngoba kwakuthi ntambama lishaye insimbi zibuye zonke zigcwalile isibaya. Kwase kuba igama lalo lelo ngokushaya insimbi. Zafika-ke ebusuku izinsizwa ezinye zizovimba emnyango endlini, abanye bavula isango lesibaya. Ulele uMashayinsimbi. Kanti khona esangweni lapho kukhona ucingwana oluncane



olusuka khona lapho luze lufike endlini bese luthinta insimbi.

Ikhale lensimbi, abesevuka. Ukwenza konke lokhu ngoba ezama ukuvikela izinkomo zakhe ekubeni zingathathwa. Besavula-ke lapho esangweni ikhale leyonsinjana yokuvusa umnumzana ngoba sebethinte ucingwana.

Athi ukuba avuke, avule ifasitele, angayi emnyango lapho bemlinde khona. Abone bezikhipha, awe phezu kwawo umqhonqo wakhe. Abasele ngawo kwazise ukuthi kumnyama akaboni kahle, futhi kulukhuni nokuphuma endlini.

Kodwa omunye wathintwa kancane yinhlamvu emkhonweni owayenguFelaphakathi ibutho, igama lakhe kungu-Sandanezwe Ndwandwe. Nguyena kuphela owalimalayo. Bazithatha kodwa izinkomo, bahamba nazo kunye nezabanye abeLungu.

Babona-ke ukuthi kabahlalisene kahle neNkosi uDinuzulu ngesenzo asenzile. Azithatha izinkomo zawo amaBhunu aqonda kwaMthashana eyozifihla. Sebezithumbile izinkomo zakwa-Mashayinsimbi bahamba nazo baza bafika ekhaya eMkhontweni. Akuphelanga isikhathi esingakanani lafika iBhunu ligibele ihashi. Lajikela emadodeni ayehlezi laphaya esangweni. Lafika qeda lehla ehashini lama, lethula isigqoko lasiphakamisa likhombisa ukukhuleka.

Abesethi uMankulumana alibizwe lisondele eduze ezwe ukuthi lithini. Nebala balibize. Wabuza ukuthi likhala ngani. Lathi lize eNkosini. Kwabuzwa ukuthi uze ngani eNkosini, aphenyule athi ngizocela ukuba anginike ibenye nje zwi inkomo ngithole ubisi. Sezifile izingane zami indlala, nami angisakwazi nokuphuza nekhofi.

“Qha, ndoda, ngiyezwa,” kusho uMankulumana. “Hlala lapho, ngisayobikela iNkosi.”

I-Nkosi ithi malibizwe lingene. Balihlalise. Seyithule iNkosi ilijamele ngamehlo ayo amakhulu. Lapha endlini bakhona oShiyanja, okuthiwa nguChakijana noMntwana uMabheke-shiya noNsukuzonke kaHloko. Yibona ababebizwa uma sekukubi.

Lathi ukuba lihlale iBhunu alibuze uDinuzulu:

“Yebo-ke, uthini?”

Lilande ngesikhulu isibindi iBhunu njengoba lilande

emadodeni esangweni. Lathi ukuba liqede aphubuke uDinuzulu ahleke.

Athi: “Hawu, ndoda, uthi izingane zakho sezifile indlala, kanti nawe awusakwazi nokuphunga ikhofi lodwa leli! Qha, uyindoda impela. Usungenze ngaphela nokuthukuthela. Indoda enesibindi ngiyayithanda, engesabi ukukhuluma nenye indoda.”

Wayesethi okaNdaba akaletelwe inyama adle umLungu, aphekkelwe nekhofi ahambe eseliphuzile ngoba nakhu ethi akasalazi nokulazi. Enzelwe konke lokho.

Ibisithi iNkosi izinduna azimnike izinsizwa zimkhethele izinkomo zakhe zonke, zibuye zimqhubise zona ziyokumbeka ekhaya lakhe. Uyindoda lomLungu, kusho iNkosi, ngoba uyakwazi ukuzibika kwenye indoda.

Bazikhethe zonke, bese likhipha izinkabi ezimbili ezinkulu selibonga eNkosini. Lahamba. Emva kwalokho lalihlala ngokuyivakashela iNkosi. Seliyisiza futhi ngokuyitshela okunye.

KwaMthashana nakwaDleka kwaphuma amabutho athile eqonde ukuyodla izinkomo zamaBhunu khona. Ngokuba-ke nawo engathandi ukwephucwa izinkomo, abese ezama ukulwa, bese kuliwa-ke. AmaBhunu futhi ayengathandi ukulwa ngoba ayemancane, abantu bebaningi. Kwathi ukuba afike amabutho akwaZulu kwaMthashana afika qede ahlukana phakathi. Amanye aqoqa izinkomo, amanye aqonda kuwo amaBhunu, beqonde ukuwabalala. Adubula nawo, kodwa abuye abaleke. Kodwa amanye ema adubula.

Baza bafika eduze kwawo bawagwaza, elokhu edubulile. Nabantu bafa lapho. Ayemaningi kunabantu lawo afayo ngoba amaningi bawafica engazi lutho, bafike bawagwaza, bathathe izinkomo njengoba kusho izibongo zikaDinuzulu zithi:

“Isiyephuyephu kungayimbube yakwaSekwane

“Zithi yimbabala egwebigijima kwaMthashana

“Yadl’uMsimese, kwabamhlophe abeLungu,

“Yadl’uMlomo uGububu kubo abamhlophe . . .”

Zavela kanjalo ngabo abeLungu bakwaMthashana.

Kwathi-ke ukuba babaleke bonke ahambe-ke amabutho akwaZulu nezinkomo kanye neziklabhu. Afika nakwaDleka



enza lokho akwenza kwaMthashana. Okukhulu yizinkomo. Akubangakho impi eqondile njengoba kwabanye abezwa kushiwo kubasongathi kwaba impi eyalwa.

Lokho kwenza kweNkosi kwaye kwezwakala futhi kubeLungu abakhulu baseMgungundlovu. Bathumela izwi kuye uDinuzulu bathi bayezwa ukuthi useqalile futhi ukuchitha igazi ngokungemthetho. Bathi bayamyala, bayamvusa futhi. Kungaphinda bezwe ukuthi kukhona akwenzile bayomfaka icala. Nembala wayeka okaNdaba ukuhlupha amaBhunu njengoba sekuze kuvele uBhambada. Sebemthwesa nalelocala, bethi wathunywa uye, wamkhuthaza ukuba avukele abeLungu.

## ISAHLUKO 13

### AMAHAWA EZINSIZWA

Kwathi-ke emuva kokuba iNkosi uDinuzulu iyalwe ngabeLungu ngesenzo emaBhunwini kwaMthashana nakwaDleka ngempela oweNkosi wazama ukulalela isiyalo leso sikaHulumeni. Kodwa-ke kwazisa ukuthi igazi lawoShaka alivumi ukuthamba. Wayesedala icebo lokubulala abenza okubi angakuthandiyo.

Lelicebo liqondene nokuthi uma ebulala kungaze kwazeka ukuthi ubani obulele. Nanti-ke icebo: wakhetha izinsizwa ezintathu ezinesibindi, kanti futhi nangesibhamu azibeki phansi. Lezinsizwa zazibizwa ngokuthi ngomahamba ebusuku.

Kushiwo ngoba kwakuthi uma kukhona ekuzwile iNkosi kwayidina ibisikhipha zona lezinsizwa, izikhiphe ebusuku ukuba ziyosusa lokho okudine iNkosi. Kwase kuthiwa “OMahamba ebusuku.”

Nanka amagama azo: uMntwana uMabhekeshiya, iNkominophondo, odume ngokuthi “Isikidomu”.

Phela wayezwa amaBhunu uma sebewafice eduze esethi, “Sikidomu” (Skiet om) etshelana. Yena-ke wayesethola izibongo sekuthiwa uma egiya elinganisa ukudubula ngaso isibhamu, kuthiwe: “Sikidomu! Sikidomu!”

Owesibili uShiyanja odume ngokuthi uChakijana wakwaSithole, owesithathu uNsukuzonke kaHlokolo wakwaNdwandwe, okwakuthiwa elinye “Yimbodwana.” Yilezo-ke izinsizwa okwakuthiwa o “Mahamba ebusuku.” Emini zingandile phandle. Zivame ukuhlala ezindlini.

Nempela lezinsizwa zazikusudukisa okuhluphayo kanti futhi nakubo abamhlophe zazifinyelela ngawo umshosha phansi. Nakuba-ke bona singebeneke obala ngisho phela ukubathuka ngamagama.

Kwathi enye indoda yakwaMalunga laphaya phezu



komfula iVuna ngasenxiweni lakwaNengwa ngokwakha eyayihlupha kakhulu. Lokho kwahamba kwahamba kwaza kwafika kuso "Isiyephuyephu siyimbube yakwaSekwane". Sithukuthele sithelwe ngamanzi. Sizwa kuthiwa lowomuntu uqeda abantu baso.

Ngalesosikhathi izangoma zazethenjwa kakhulu ukuthi ezikushoyo kuyiqiniso. Naye lowo wayenukwa yizona izangoma. Kwathi-ke ukuba kufike ezindlebeni zaso iSilo esinamandla, sase sikhapha zona lezonsizwa zekhethelo ukuba ziyosusa lowomhlolo oqeda abantu bakaCetshwayo.

Pho, lokhu lezinsizwa zazihlala zihogela igazi okwamanqe ehogela umbola wezilwane ezifile, athi ukuba azitshele zisho zithi okushiwo iNgonyama kuzokwenziwa nakanjani.

Nempela lishone elingaliyo, ziphume izinsizwa seziqonde khona kuleyondoda. Ziye zifike ebusuku, kanti zifika nje kukhona uMntwana uBeyisile ozalwa uCetshwayo. Wayephuma kwaMinyamanzi kuyise uMntwana uGongodwane kade eyombona.

Uma esehamba esebuyela ekhaya eMkhontweni usefika kulomuzi wakwaMalunga esecela ukulala lokhu phela babengakwazi ukuhamba kakhulu ngenxa yombuso. Izwe kwakusengelabo isibili.

Uphuma kwaMinya uyoshona ngesikhala sikaLangakazi khona eduze nje ngasemanxiweni kaVuyane khona kwaMalunga. Usefuna ukulala ngoba esekhathele kanti kabuzile elangeni. Ziyeza izinsizwa ngabo lobobusuku efika. Zafika amakhabaludaka. Lendoda isimhlabisa intondolo yembuzi. Zangena ngesango lezinkomo esibayeni, zayovela ngentuba engenhla ziqondene nayo indlu yomnumzana.

Bambona ehlezi ekhuluma naye uMntwana uBeyisile, ejabula kukhona oweNkosi emzini wakhe. Kwezwakala sekuduma isibhamu. Wayegingqika phansi njalo uMnumzana. Naye uMntwana ukhona endlini.

Zaphuma esibayeni izinsizwa zahamba zaphindela eMkhontweni. Naye uMntwana waphuma wahamba khona ebusuku lokhu kungasafanele ukuba alale emzini onesidumbu. Wayephelekezela ngabafana beNkosi uMkhumbane wakwaQwabe. Wayesehamba ebusuku eqonda eMkhontweni kumne-

wabo eseyomtshela okwenziwe abantu bakhe phezu kwakhe. Phela wabona kahle ukuthi yizo izinsizwa zomnewabo uqobo, ekwazi konke okwakwabo.

Uyaqambe uyafika ekhaya kade zihlezi izinsizwa sezikusile okukade kukhathaza. Uyafika nje nayo iNgonyama isiyazi ukuthi ubekhona kuleyondlu.



## ISAHLUKO 14

### UBHAMBADA USUSA UTHULI

Yahlala-ke ngokuthula iNkosi nabantu bayo oSuthu. Phela ezinhliziyweni zabantu bakwaZulu kakuzange kuphele ukuthi uDinuzulu yiNkosi yabo. Ngisho nanamuhla uma kukhulunywa ngaye kuthiwa iNkosi uDinuzulu. Yize ukuthi abeLungu bamaphuca amandla obukhosi bakhe ngoba bethi bamqeda amandla, ezinhliziyweni zabantu wayelokhu eyiNkosi yabo. Uhlezi nje emuva kokubuyiswa kwakhe ekudingisweni abantu bamazi, bambuka njengenkosi yabo. Engafani neze nalabo ababekwa ngamaNgisi ngenkathi kaCetshwayo.

Noma besebewile abantu ukuthi ushayelwe imithetho emfanisa nabanye nje abaNuzana, kubona kwabayize lokho, kwaba yisu nje labeLungu lokuqeda umbuso wakwaZulu, ababewunengwa kakhulu ngezimpi zawo.

Kuthe-ke kusahleziwe kanjalo iBandla lamadoda elalimiswe nguHulumeni ukuba lihlole ukucandwa kwezwe lawuqeda umsebenzi walo. Labe likhethelwe ukuhlola izindawo kwaZulu okufanele zidatshulwe ukuba yizindawo ezabelwa abantu okuthiwa iZabelo nawoNtelakabili, nawoNokhesheni. Kuyilapho uZulu wayesemningi kakhulu, indaba yomhlabathi sekuyindaba esematheni njalo.

Kwasekuvela umthetho othi zonke izinsizwa azithele imali yamakhanda. Ibandla lamadoda ayehlola udaba lwezwe laqeda ngonyaka ka-1900. Imali yamakhanda kwathiwa mayithelwe ngonyaka ka-1905.

Abantu bathukuthela bawo ubomvu bengazi ukuthi batheliswa nje ngoba kwenze njani. Kukhona nabathi izwe leli ngelabo, kwasekudabukeni kwalo, ngakho kabazi ukuthi bazothelela amakhanda nje ngoba kwenze njani.

Wavunguza impela umoya wokungavumi ukuthela, babona nabeLungu ukuthi izinto zimbi.

INkosi ihlezi njalo oSuthu, kayayingena lendaba yokuthela, futhi kayenqabela abantu ukuba bathele. Kodwa abeLungu bathi nguyena obangela ukuba abantu babenenkani engakho. Kodwa kabenza lutho ngenkathi lusavutha uthuthuva lwemali yamakhanda.

Uthuli lusuka ngabantu baseMkhomazi lwaza lwenabela nasoThukela. Lususwa nguBhambada kaMancinza, owenqaba wema ngedwala ukuthela. Wathatha nezikhali ukuba alwe.

Kuthe kusenjalo kwabikwa ukuthi uBhambada uke wahambela oSuthu eNkosini uDinuzulu. Wabuya wabuya. Masinyane emuva kwalokho kwafika imibiko ibika ukuthi iNkosi yenkantolo eMahlabathini uMnu. Stainbank ubulewe. Umuntu okwathiwa uyibulele kwathiwa ngomunye owabephuma oSuthu emzini weNkosi.

AbeLungu basola kakhulu manje uma sekubulewe lomLungu. Bakhononda impela ukuthi iNkosi iyamazi lowomuntu.

Lwashunqa-ke uthuli lukaBhambada lwaza lwacima emuva kokuba sebahluliwe bonke ababeshokobeza naye. Kwase kuthethwa amacala alabo ababoshwayo. Bathi-ke ubufakazi obuningi obavela kuwona bayikhomba iNkosi ukuthi iyathinteka kulendaba. Kwathiwa baningi ababeshokobeza ababecashe khona oSuthu, iNkosi ingabavezi.

Emuva kwalawomacala kwathunyelwa amabutho amaningi namaphoyisa ukuba ayoyibopha iNkosi. Kuthunyelwa yonke lempi nje ngoba kuthiwa laphaya oSuthu kwakubuthene amabutho amaningi. Kodwa kawazange alwe nawakwaHulumeni.

INkosi yahamba ngokuthula ngoZibandlela (December) 9. Yayihamba ngenqola. Yasiwa kwaNongoma. Yafika khona yavalelwa ejele. Kodwa masinyane emuva kwalokho yathunyelwa eMgungundlovu ukuba iyolinda khona icala layo.

Icala leli lathethwa eMgungundlovana ngonyaka ka-1908 kuya kuLwezi (November) 10, 1908 lisaphethwe nguMshushisi, ladingidwa kwaza kwaba nguMasingana (January) 18, 1909.

Lathi ukuba liphele ngasohlangothini lukaHulumeni, uMmeli weNkosi naye wabeka obakhe ubufakazi. Waqala ngoMasingana (January) 19, 1909 waqeda inkulumo yakhe



ngoNhlolanja (February) 23, 1909. Ngalenkathi uMshushisi wakwaHulumeni wayesalanda ubufakazi bakwaHulumeni ngawofakazi ababesekela uHulumeni. NoMmeli weNkosi naye ebeka obakhe.

Kuthe ngoNhlolanja 24, (February) uMshushisi Omkhulu wakwaHulumeni waqala ukubeka amazwi akhe onke phambi kweNkantolo waza wagcina ngoNhlolanja (February) 25. Kwase kusukuma uMmeli weNkosi uMhlonipheki W. P. Schreiner, ebeka awakhe amazwi. Waqala ngoNhlolanja (February) 25 waza waqeda ngoNdasa (March) 2, 1909.

Emuva kwabo iNkosi yeNkantolo uMhlonipheki Sir William Smith, uMongameli weNkantolo, wabuyekeza ubufakazi obabubekwe phambi kweNkantolo, wayesehipha isinqumo seNkantolo.

Yena waqala inkulumo yakhe ngoNdasa (March) 3, 1909. INkosi uDinuzulu yayibekwe amacala phansi kwezigaba ezingamashumi amabili nantathu. Zonke zilinga ukumbeka icala lokuthi wavukela uMbuso efuna ukuwudunga, awuchithe.

Cishe zonke izigaba lezi ziphatelene nokuvukela uMbuso kukaBhambada kaMancinza. INkosi ibekwa icala lokuthi yabe imsekela, imkhuthaza, imqinisa ukuba avukele uMbuso ngezikhali engavumi ukuthela.

IJaji elikhulu kwabe kunguMhlonipheki Sir William Smith, K. C. noMnu. Justice H. G. Boshoff kanye noMnu. Justice H. C. Shepstone.

Owayeshushisa icala kunguMmeli Omkhulu waseNatali uMnu. Thomas F. Carter, K. C., esizwa nguMnu. David Calder noMnu. George E. Robinson noMnu. W. S. Bigby.

INkosi yayimelwe nguMnu. W. P. Schreiner, K. C., esizwa nguMnu. E. Renaud noMnu. R. S. Samuelson.

IJaji laqala ngokuthi: "Lona omiswe phambi kweNkantolo yiNdodana yeNkosi uCetshwayo. Wabuya ekudingisweni esiqhingini saseSt. Helena ngonyaka ka-1899 wabekwa nguHulumeni ukubusa uSuthu, wamiselwa imibandela ethile okufanele ayenze.

"Yabe ikubeka obala ukuthi usezofana neNduna nje kaHulumeni, amandla akhe abesoSuthu kuphela.

"Iholo lakhe kwathiwa liyoba ngamakhulu amahlanu

opondo ngonyaka. Nansi imibandela abekelwa yona: INkosi izobaphansi kukaHulumeni kwaZulu, isikhundla sakhe sifane nesenduna yakwaHulumeni. Uzokwakhelwa indlu esizeni esiyokhonjwa yiNdlunkulu yoMbuso wamaNgisi.

"Kwathiwa kufanele azi kahle ukuthi kabuyeli kwaZulu njengeNkosi. Uzobaphansi kombuso wamaNgisi, isikhundla sakhe nehlo kusemandleni kaHulumeni kuphela. Kugxile ekubeni athobele konke koMbuso.

"Njengenduna uyobhekana nezindaba ezithinta abantu eziyo lethwa kuye njengezamafa nezemibango.

"Uyobusa kuphela oSuthu, uyofana neziphakanyiswa zonke kwaZulu ngokuthobela uMbuso.

"Lemibandela kuthiwa wayivuma esekhona eSt. Helena.

"Bafinyelela eThekwini bonke bevela eSt. Helena ngoZibandlela (December) 6, 1898. INkosi yase isiwa Eshowe lapho yabe seyakhelwe khona indlu nguHulumeni ukuba ibuse ihlezi khona eShowe.

"Kodwa iNkosi noZalo nezikhulu ezabe zihlezi nayo, bacela ukuba ibuyiselwe ekhaya.

"Saza savunywa isicelo sabo ngoMasingana (January) 22. Wavunyelwa ukuzakhela umuzi wakhe oSuthu. Wabusa abantu bakhe njengakuqala.

"Wabusa kanjalo kwaza kwafika inkathi yokushokobeza kukaBhambada.

"Ubufakazi becala bugxile emazwini kaSiyekiwe iNkosi-kazi kaBhambada.

"Wathi efakaza: Indlu engabe ngihlezi kuyo yayencikene nendlu iNkosi uDinuzulu ayehlezi kuyona noBhambada noMangathi. Ngangikuzwa kahle ababekukhuluma. Ngezwa uMankulumana ethi kuBhambada, 'kakusekho okunye esingakusho kuwena namuhla. Namuhla sikunika isikhali lesi, isibhamu, sithi, welela ngaphesheya eSilungwini uqale impi. Sithi hamba noNgqengqengqe noChakijana. Uyakuthi unga-luqala uthuthuva bese ungena eNkandla.

"Ungesabi ukuthi uthuthuva luqalwe nguwena. Yithina esiyokwamukela lokho.

"Amazwi lawa akhulunywa nguMankulumana ikhona iNkosi uDinuzulu endlini. Umyeni wami uBhambada wathi



wethemba ukuthi kabayikumlahla ophathe bamenze isilo sengubo. Nanka amazwi abawakhuluma kuye: 'Emuva kokuqala kothuthuva wobaleka ungene eNkandla. Siyohlanguana nawe khona.'

Nalo-ke iJaji lagxila esigabeni sesine esihambisana nalawamazwi okuthiwa akhulunywa phambi kweNkosi kayawakhuza. Isigaba lesi sithi, yamkhuthaza uBhambada ukuba asuse uthuli lokuvukela uMbuso waseNgilandi.

"Ngoba yisenzo sikaBhambada kaMpanza esasusa lonke uthuli.

"Kwathi ukuba kubonakale ukuthi abantu kabafuni ukuthela nokuthi eLovu sebeke bawashaya amaphoyisa kwafa abeLungu ababili, noma ubufakazi ithi iNkantolo kabukhombi ukuthi uthuthuva lolo lwabe luqondene nentela lena. Ngalenkathi uBhambada wayakhe esigodini saseKranskop, kodwa ngamacala akhe amaningi ezikweleti nelinye lokulwa ezimpini zabantu bodwa, kwathunyelwa amaphoyisa ukuyombamba ukuba azokwephucwa amandla okubusa.

"Lokhu kwenzeka ngoNhlolanja (February) 23, 1906. Kwathiwa amaphoyisa kamlande amlethe eMgungundlovu. Kazaya. Kwathunyelwa futhi kuye kodwa kazamthola ekhaya. Sekuthi ngoNdasa (March) 9, 1906, sekuthunyelwa amaphoyisa amhlophe emzini wakhe, kazamfumana. Noma ngemuva kwalokho uSiyekiwe wafakaza wathi wayekhona eduze nje ezihlahleni ehlezi namanye amadoda.

"UHulumeni wayesefuna ukumesula ekubuseni kwathi ngoba umfowabo uFunizwe wayesemncane kwabekwa uGwababa ukuba amphathele. Sekuthi amabutho ehamba neMantshi beya kuGwababa ezwa kukhala isibhamu eduze nehotela kwaMpanza. Baliphanga ihotela, bazithathela konke okuphakathi.

"Laba bahlaselwa nguyena uBhambada nabantu bakhe. Wayesebaleka ewela uThukela. USigananda wakubika lokho eNkosini yaseNkantolo eNkandla ngoMbaso (April) 8. Sekuthi ngoMbaso (April) 9, kwathiwa uSigananda kahlome ayobamba uBhambada.

"Sekuthi ngoMbaso (April) 13 sekuzwakala ukuthi uSigananda usengakuBhambada. Yalwa-ke njalo okwaza

kwathi eMome yatholana impela; kwaphuma izidumbu eziningi. Yilapho kuthiwa kwafa khona uMehlokazulu. NoBhambada kuthiwa wafela khona lapho eMome."

UMfundi aqaphele ukuthi onke lawamazwi ayekhulunywa yiJaji elikhulu leNkantolo libuyekeza ubufakazi ecaleni leNkosi uDinuzulu, lendlalela isinqumo seNkantolo esasizolandela amazwi alo.

"Emuva kwalokho kwabakhona ukuthula okuncane kwaZulu," kuqhubeka iJaji. "Ngenyanga elandela leyo kwasuka uthuli kwaMaphumulo okwathi ngoNtulikazi (July) 8 lwaphela uthuthuva lolo.

"Ubufakazi obukhomba ukuthi iNkosi yamkhuthaza uBhambada ukuba avukele umbuso ngobukaSiyekiwe uNkosi-kazi wakhe omkhulu nezingane zakhe ezimbili uKholekile noNdabayakhe.

"Bafakaza ngokuthi bahlangana noBhambada esihlahleni eduze komuzi wakhe. Bamfica ekhuluma noNgqengqengqe owayevela oSuthu. Basuka bonke uBhambada noNkantolo noMgomo beqonde oSuthu behamba bengenisa emizini. Omunye wemizi kungowakwaGezindaka lapho bafica khona uChakijana base bedlulela emzini kaNsukuzonke ongekude nasoSuthu. Kulapho-ke uBhambada abashiya khona oSiyekiwe noNgqengqengqe.

"Wahamba namadoda amabili nomfana wakhe baqonda oSuthu, bafika khona ntambama. Ngokusho kukaNdabayakhe, emuva kokuya kuqala endlini kwaMgwaqo, bayiswa endlini kaMadakavana eduzane neJuba ngalapho wayekhona uDinuzulu.

"Kusihlwa uyise wabizwa, wabuya. Ekuseni uMgwaqo wafika ezobiza uBhambada. Wahamba isikhashana, uthesebuya wathuma uNkantolo ukuyolanda uSiyekiwe noKholekile noNdabayakhe. Nempela bafika ntambama.

"USiyekiwe noKholekile noNdabayakhe bafakaza bathi babizelwa eMbulwana kusihlwa. Kuthiwa lokho abathi kwenzeka lapho yikhona okwakhelwa phezu kwakho iphuzu leli elibi lecala elibekwa iNkosi.

"USiyekiwe nentombazana yakhe bathi ngaphandle komnyango wendlu yeNkosi lapho yabe ihlezi khona nezi-



nduna ezimbili noMankulumana noMgwaqo namanye amadoda, uBhambada wanikwa isibhamu. Ubufakazi buka-Siyekiwe buthi wamuzwa kahle uMankulumana ethi: "Namuhla sikunika nasi isikhali. Wela uThukela uqale impi. Uzohamba noNgqengqengqe noSukabekhuluma. Uzomfica emzini wakhe lapho ekhona. Uyothi ungayiphaka impi ubuyele eNkandla lapho siyohlangana khona nawe."

"Bayavumelana ofakazi," kuqhubeka iJaji, ngezwi eliphobile, "ukuthi babehlezi endlini engaphambili khona eMbulwana ngenkathi engena uBhambada ephethe isibhamu. Basuka masinyane emuva kwalokho, behamba noBhambada ephethe isibhamu nezinhlamvu ezisonge ngendwangu emhlophe.

"UMfana uNdabayakhe uyaqinisa ukuthi uyise uBhambada wayengasiphethe isibhamu ngobusuku lobo. Uthi wasibona eMbulwana, kodwa silethwe nguSichotho. Wasibeka endlini engemuva kwaleyo ababehlezi kuyo. Bayavumelana bobathathu ofakazi laba ukuthi ekuseni uBhambada wahamba esephethe isibhamu nezinhlamvu, ayengakuphetha esafika oSuthu.

"Ubufakazi obukhomba ukuthi iNkosi yalukhwezela uthuthuva busemazwini obufakazi bukaSiyekiwe lapho abeka amazwi athi akhulunywa nguMankulumana, nasebufakazini babo bobathathu bokuthi waphiwa isibhamu.

"Emqondweni wami," kusho iJaji, liphenya amaphepha aphambi kwalo, "yilapho kugxile khona lelicala, ngakho kufanele ngibucwaninge ubufakazi bawofakazi abathathu."

Laqhubeka lathi kukhona lapho ubufakazi buthanda ukwehlukana nokungezwani: kodwa lokho kungebe yinto abayenza ngesibomu. Sekudlule iminyaka emithathu kwenzeka konke lokhu abafakaza ngakho. Kodwa okusemqoka ebufakazini lobu obahlukeneyo ngubufakazi bukaSiyekiwe, othi yena nabantwana bakhe abathathu bathunyelwa eMbulwana behamba noSichotho, uBhambada wasala endlini. Wabuya wabizwa naye. Nokuthi uBhambada wangena endlini leyo noma kuvulande wayo lapho bahlala baphuza utshwala, wayesebizelwa phandle.

"UKholekile yena ufakaza uthi baya bonke eMbulwana

kodwa uBhambada wasala phandle kanti uNdabayakhe ufakaza uthi nguMgwaqo owabalanda nokuthi wasala emzini kaMadakavana ukubheka impahla, wabuya wabizwa kamuva ukuya eMbulwana ebizwa nguSichotho.

"Kungenzeka ukuba ukwahlukana kobufakazi babo benziwa ubude besikhathi kwenzeka lokhu, kodwa okunye okusobala ubufakazi babo bokuthi babehleziphi eMbulwana, nokuthi kwehlukalani khona. USiyekiwe uthi babehlezi endlini eduze komnyango engibona ukuthi usho yona indlwana lena engenela kwenkulu ezishaya umhubhe. Kodwa kakuchachi okuyikhona-khona.

"UKholekile yena uthi babehlezi bobathathu endlwaneni leyo engenela kwenkulu, unina eseduze komnyango ongenela ekamelweni. USiyekiwe noKholekile bayavumelana ukuthi iNkosi uDinuzulu wabehlezi phandle, eduze kukatende wakhe; ehlezi phezu kwamatshe.

"Uthi uSiyekiwe iNkosi yabe ihlezi namadoda kodwa angawanakanga ukuthi angobani. Angeke ayitshele iNkantolo ukuthi ayengobani. Kodwa uthi wabuya wezwa ukuthi kwabe kunguMankulumana noMgwaqo . . . UKholekile yena uthi bobathathu laba babehlezi kudana nomnyango. Abakubona kwenziwa uDinuzulu ukuba ame emnyango wekamelo lelo elincane, ababingelele, bese ebuyela ematsheni lapho ayehelezi khona.

"UNdabayakhe uthi wathi efika wababona bonke behlezi ngaphakathi endlini, athi futhi iNkosi yangena yahlala esihlalweni yakhuluma noSiyekiwe nokaMawele. Aqhubeke athi uMankulumana noMgwaqo base bengena endlini bephuza utshwala, behleka bexoxa.

"UNdabayakhe watshela iMantshi wathi uNgqengqengqe wabashiya abanye emuva kokuwela uThukela ngoba ethi uzobonwa njengomuntu owaziwayo. Wathi bonke balala emzini kaNsukuzonke, base benikwa umuntu ozohamba nabo abayise oSuthu. Lokhu kwakungaswelekile uma uNgqengqengqe wayehamba nabo ngoba kwabe sekuseduze oSuthu.

"UNKantolo wahamba ekuseni, wabuya nabantwana bakaBhambada ntambama. UNkantolo uthi uBhambada wafika eMbulwana esephetha isibhamu, uthi futhi amabutho



eNkomindala ayeve ebusuku ukuba angabonwa ngabakhulu. Kwakukhanyiswa ngeziketekete uma kumnyama.

“Uthi uyise uBhambada wayenesibhamu esimlomomibili, kodwa kayanga naso oSuthu. Kodwa usephika konke lokho akusho kuMantshi,” kusho iJaji. “UKholekile yena wathi kuMantshi kwakusemini mhla befika eMbulwana. Banela ukungena ekamelweni elincane baphuza utshwala.

“UMankulumana wasebiza uBhambada waphumela phandle.

“Base bemnika isibhamu. UMgwaqo wathi: ‘hamba uyoyiphaka impi, siyohlangana nawe eNkandla.’

“Kobunye ubufakazi abuye athi ukholwa ukuthi wayengekho uMgwaqo. KuleNkantolo yethu ufakaza ngokuthi uBhambada kazange angene ekamelweni elincane kanye nabo, kodwa wahlala phandle kazakuzwa okwabe kukhulunywa.

“Uyavuma ukuthi wayitshela iMantshi ukuthi uMgwaqo wathi: ‘hamba uyoyiphaka impi’. Kodwa uthi lokho wakuzwa ngoyise uBhambada esebuya oSuthu.”

IJaji liqhubeke lithi, “Emuva kokubuyekeza ubufakazi sengizophenya amaphuzu asemqoka aphilene namazwi okuthiwa ayekhwezela uchuku nesipho sesibhamu lesa. Emazwini lawa sethembele kuSiyekiwe kuphela. Siyabuza ukuthi kungabe wayekhuluma iqiniso noma qha?

“Uma wayehlezi emuva kwekamelo lelo, amadoda eyibanga lelo athi ayeyilona uKholekile, kuyangabazeka ukuthi wawezwa amazwi ayekhulunywa ngaphandle kokuba mhla-wumbe uMankulumana wayekhuluma phezu ukuba bezwe bonke ababeseMbulwana.

“Kungaba yinto okwakungafanele yenzeke leyo ukuba athi amadoda ehlezi phezu kodaba olubucayi kangako enze into enjalo ngaphandle kokuba base bezimisele ngempela ukuyenza. Bengasakhathali.

“Kwabe kukhona amaKhosikazi amane eNkosi engena ephuma eMbulwana; into leyo okusengathi uSiyekiwe kayazi. UNdabayakhe uthi kwabe kukhona izinhlala ezimbili zabantu, olunye lungapha, olunye ngalena.

“Futhi kukhona nababehambele uNkantolo noMgomo. Babezohamba ngomuso laba. Kwakungeke kwenzeke yini

ukuba bayisakaze lonke izwe indaba abayizwile yokuthi uNdunankulu weNkosi yasoSuthu ukhuthaza uBhambada ukuba avukele umbuso?

“Bamethembisa ukuthi bayohlangana eNkandla. Kwabe kungenzeka lokho uma uMankulumana wayeseqonde ukuba lazi lonke izwe akuqondile.”

Lathi iJaji likubona lokho kuyinto okwabe kungafanele yenzeke. Laqhubeka lathi amazwi lawo athi wawezwa owesifazana maningi kakhulu ukuba angawakhumbula wonke, yiwona futhi lawomazwi athi wawezwa njengoba ethi amadoda ayekhuluma ehlezi phandle.

“Ubufakazi bukaKholekile buthi yena noNdabayakhe babeseduze kwamadoda lawo nonina, kodwa kabakuzwanga ayekhuluma amadoda. Uma babekuleyondawo athi uNdabayakhe babekuyo, kakufanele ukuba unina athi wezwa ukuthi kuthiwani, noma kungefungelwe lokho.

“Akesihlole amazwi okuthiwa akhulunywa nguMankulumana,” kuqhubeka iJaji. “Siwahlole ngenye indlela. Ngobufakazi bukaSukabekhuluma (uChakijana) wayesemzini kayise ngobunye ubusuku engaqondile ukuba lapho.

“Wayekade esebenza eGoli, wabuya elethe umfowabo ekhaya, owayegula. Eqonde yena ukubuyela eGoli.

“Esewenze onke amalungiselelo okubuyela eGoli, uthi wayezimisele ukubuyela masinyane impela eGoli emuva kokuba sekufike uBhambada noNgqengqengqe ukuba bamthathe beze naye eNatali ukuba ahambe nabo bayobiza udokotela.

“Ubufakazi bukaChakijana, kangiboni ukuthi iNkantolo inganamathela kubona, lapho buthinta khona amaphuzu amakhulu ecala.

“Kepha ebufakazini bakhe kasikho isizathu esithi wayengaqambi amanga. Uma amagama akhe eyiqiniso aphikisa ukuthi kukhona okwabe sekulungisiwe noChakijana, ngabe uMankulumana wazi kanjani ukuthi wayengakahambi emzini kayise ukubuyela eGoli, uma ngempela wayazi ngempela ukuthi usemzini kayise obungekho ubufakazi bakho?

“Wayengasho kanjani uMankulumana ukuthi, uyomfica emzini wakwabo lapho ekhona uSukabekhuluma? Okunye futhi uSiyekiwe wayengazi lutho ngoSuthu ngobusuku afika ngabo.



“Kwabe kumnyama amadoda ayekhuluma engabonakali. Kusobala ukuthi yena ngokwakhe wayengeke azi ukuthi ngubani okhulumayo. Kusobala ukuthi ukhona owabuya wamtshela okwabe kukhulunywa.

“Kasho ukuthi izwi alizwayo wezwa kamuva ukuthi kwabe kungelikaMankulumana. Okusobala ukuthi lowo owamtshela wayefuna ukuba kuthiwe nguMankulumana owakhluma lawomazwi.

“Sengiza ebufakazini ngesibhamu,” kusho iJaji. “Nalapho kukhona ukuphikisana okukhulu kubona ofakazi laba abathathu.

“USiyekiwe uthi uBhambada waphumela ekamelweni lelo ephethe isibhamu. Wahamba naso waya emzini kaMdakavana. Kepha uNdabayakhe yena ufakaza ngokuthi uBhambada wayengasiphethe isibhamu ngobusuku lobo.

“Yena uthi izibhamu azibona ngesafika noSichotho sabekwa ekamelweni elisemuva kwalelo abahlezi kulona, nesibhamu athi sabe sencike edongeni eduze kwesihlalo seNkosi. Uthi uBhambada kahambanga nesibhamu esuka eMbulwana. Akubona yena ekuseni ngomuso isibhamu siphethe nguyise eselungiselela ukuhamba.

“USiyekiwe uthi izinhlamvu zabe zimpofo zisesitsheni; okusho ukuthi kwabe kuyizinhlamvu zesibhamu okuthiwa iMauser. USiyekiwe uthi zabe zisongwe ngendwangu emhlophe ngenkathi uBhambada esuka nazo eMbulwana.

“UNdabayakhe uthi wazibopha ngendwangu emhlophe. Ubufakazi bukaSiyekiwe buphikiswa lapha ubufakazi abubeka eMantshini lapho athi zabe ziwuhlweza, eziphethe ngesandla.

“Bobathathu bathi ngenkathi uBhambada esuka oSuthu wathatha isibhamu nezinhlamvu, kade engasiphethe efika khona.

“Obunye ubufakazi ngesibhamu ngobukaChakijana othi wathathwa emzini kayise nguNgqengqengqe noBhambada njengoba sengilandile. Inhloso yokuhamba kwakhe wayephelezela uNgqengqengqe beyobiza inyanga eyakhelene noBhambada uSimithi. Kuhambisana nenkambo yakwaZulu ukuba izithunywa zibembali ngakho kakwethusanga ukuba ahambe noNgqengqengqe.

“Kuthiwa leNkantolo mayikholwe ukuthi babengaqondile enyangeni leyo. UChakijana wakhethwa ngoba esazi isibhamu. Kodwa ubufakazi obukhona phambi kwethu buthi bahamba ukuyolanda inyanga. Ngaleyonkathi iNkosi yabe ixhuga, ihamba idondolozela ngenduku ngobufakazi bukaNdabayakhe. UChakijana ufakaza ngokuthi bathi besendleleni bayethula imithwalo yabo ngoba omunye wawesinda. Kwaphuma kuwona izibhamu ezintathu nezinhlamvu. Uma uSiyekiwe nabantabakhe babeqinisile uBhambada wabuya wathola ezinye izibhamu ezimbili namabhande ezinhlamvu emuva kokuhamba kwakhe emzini kaMdakavana, engakafiki lapho ethi uChakijana imithwalo yavuleka kwavela izibhamu.

“Ubufakazi bukaJwebu nobukaMpoqo buthi iNkosi yabatshela abantu bayo ukuba bathele. Kodwa kungeshiwo lutho mayelana nezenzo zeNkosi kubantu bayo, ngoba ukuthela kwabo uKhandampondo kwabangumbandela owenziwayo yiMantshi kubona ukuthi iyobavumela bahambe neNkosi uma iya emshadweni kadadewabo eshadela kuMabhoko . . . ngaphandle kokuba sikholwe ukuthi iNkosi yabe seyizimisele obala ukwedelela abeLungu; ngakho ukusho kwayo ukuthi abantu abathele, singekubuke kuyiphuzu elikhulu elingayisindisa iNkosi. Kodwa iseluleko eyasinika abanye abaNuzana sahlukile. Ngizobuyela kuso masinyane.

“UMangathi uthi ekufikeni kwakhe ngenyanga uNhlabi (May) kwakungekho noyedwa umuntu emzini weNkosi, kanti uDaniels uthi babebaningi, bengamaviyo ayishumi. Kangibukholwa neze ubufakazi bukaDaniels.

“Ngesikhathi sokuhambela kukaMangathi oSuthu kwabe kukhona uNtshingwayo noNjinjinji nabanye ababizwa esigabeni secala leli sesikhombisa. UMshushisi kaletanga ubufakazi obukhomba ukuthi babeqondeni ngokuya lapho, kodwa ngobufakazi beNkosi noMankulumana noNjinjinji babeyobika ukushiswa kwedlinza leNkosi uCetsnwayo. Okuyisenzo esibonakala kimina ukuthi kwabe kufanele basenze.

“Ukubakhona kwabo noma koyedwa uNtshingwayo ngithi kwabikwa kuMnu. Armstrong, iMantshi, njengoba incwadi yakhe eyalandela yabuza ukuthi usekhona yini lapho



uNtshingwayo, ivumela ubufakazi babaMeli beNkosi. Kangisho kodwa ukuthi iNkosi yakuchachisa kuMnu. Armstrong ukuthi uNtshingwayo wayengumhlubuki, njengoba iyavuma iNkosi ukuthi iyamazi ukuthi yena nabanye babengabahlubuki, ngoba ngabe uMnu. Armstrong wayitshela ukuba ibabophe ibathumele kuyena.

“Sekuyavunywa manje ukuthi uSiyekiwe noKholekile noNdabayakhe bahlala oSuthu kusuka mhla befika kuze kubesekuqaleni kukaNtulikazi (July) 1907 mhla behamba ngesinyenyela ubusuku bonke befika enkantolo yaseMahla-bathini ekuseni.

“USiyekiwe wabika konke kuMbhali weNkantolo. Kwathi emuva kwesonto incwadi yamazwi akhe nabanye yasayinwa. Yiyona eyasusa ukuba kuthunyelwe iSamaniso eliyobopha iNkosi. Ukubakhona kwabo oSuthu kakuzange kubikelwe abeLungu ababusayo. USiyekiwe kwathiwa akaluke izinwele zakhe zifane nezabesifazana bakwaZulu. Kwathi iNkosi seyiya eMgungundlovu ukuyobona uMbusi, uSiyekiwe nezingane zakhe basuswa oSuthu, bayiswa emzini kaSomcuba, babuya mhla iNkosi ibuyela oSuthu.

“Izinduna zeNkosi zaphika zathi kazibazi lapho bekhona. Yizona lezo eyazithumela ukuba ziyoyikhulumela kuMbusi ngo-1906.

“INkosi iphendula incwadi kaMnu. Armstrong eyayiyi-bikela ukuthi owesifazana usezilethile kwabakhulu ethi wayehlala emzini weNkosi, yathi kayazi lutho ngowesifazana othi wayehlala emzini wayo.

“Kangiboni ukuthi uMnu. Armstrong encwadini yakhe kayitshelanga ngani iNkosi ukuthi owesifazana uthi wayehlala khona oSuthu uqobo.

“Ngingakadluli kuleliphuzu ngizobeka amagama amabili ngobufakazi bukaDaniels noMahayihayi ngenkulumo yeNkosi eyakhombisa ukuthi yabe ithinteka ngempela ekuvukeleni uMbuso. Ubufakazi babo bobabili buzimele, kabusekelwa nangobunye nje nempela. Okusemqoka okufakazwe ngu-Daniels ngukuthi ekuseni ngosuku lolo athi kwabe kuqiniswa amabutho, uthi wezwa iNkosi yenza amasu noMgwaqo no-Sichotho nabanye ukuba impi yayo ingene eNkandla, ilalise

eduze kwamabutho abeLungu. Bese-ke kuthi seyihlangene neyabahlubuki, ibahlasele abeLungu.

“Kakwenziwanga lokho, ngoba abahlubuki bahlakazeka, masinyane emuva kwalokho sebehlulwe kabi eMome. Kubo-nakala ukuthi uDaniels ukhuluma ngenkathi ekude emuva kukaMbaso (April) 19 mhla iNkosi ithi izosiza uHulumeni ngempi. Singechithe isikhathi ngenkulumo efana nalena, njengoba nempi leyo athi yayiqiniswa ngithi uyazibhedela nje. Nesu lelo athi labe lenziwa ngenkathi impi iqiniswa ngamanga nje.

“Ubufakazi bukaMahayihayi kuleliphuzu bugxile emaxoxweni ayelokhu ethi wawezwa njengoba wayelokhu engenisa utshwala endlini eNkosini, eyizwa ikhuluma nabasendlini.

“Okunye kungabayiqiniso njengokubulawa kukaSir Charles Saunders kuzingelwa ngo-1904. Okungamahemuhemu esiwaziyo ukuthi wezwa kuthiwa impi izothunyelwa eNkandla. Akuzwayo singathi yizwi leNkosi yamukela ukusiza uHulumeni ngoMbaso (April). Ubufakazi bakhe ezihlokweni lezi kabugculisi.

“Abameli beNkosi mayelana nalobubufakazi bavika ngokuthi uBhambada weza oSuthu ezofuna indawo yokuhlala ngoba ehlupheka esiLungwini. Wahhala khona izinsuku ezintathu, wahamba ngolwesine. INkosi yakhuluma kanye kuphela naye mhla esehamba sesenqatshiwe isicelo sakhe. Kodwa wavunyelwa ukushiya umkakhe nezingane zakhe, emuva kokuba eseveze ukuthi uyazalana noMkaNkosi uKaMawele nokuthi umkakhe njengoba engaphilile kahle, kakwazi ukuhamba.

“Bayaphika abameli beNkosi ukuthi kwake kwaxoxwa eMbulwana ebusuku nokuthi isibhamu sanikwa uBhambada.

“Ofakazi abakhulu ephuzwini leli yiyona iNkosi no-Mankulumana. Kodwa iqiniso labo lilinyazwa ukuthi lingakangeni icala leli, babephika ukuthi uBhambada wake walubeka unyawo oSuthu. Baphika konke ngaye. Waphika futhi uMankulumana eMgungundlovu; wakuphika futhi esefungisiwe kwelinye icala likaSigananda, liphenywa ngamabutho. NeNkosi yakufihla mhla ikhuluma noMbusi ngoNhlabane (May) 1907. INkosi yakuphika konke ngoMka Bhambada nabantwana



bakhe encwadini eyayilobela uMnu. Armstrong ngoNtulikazi (July) 1907 emuva kokuhamba kowesifazana emzini wayo.

“Uma kunje-ke kuyasahlula ukuba sibethembe ubufakazi beNkosi noMankulumana esaziyo ukuthi bafuna ukuzivikela.

“Inkulumo yayo noBhambada ifakazelwa nguSisini owayengekho eduze ukuba ezwe okwabe kukhulunywa iNkosi noBhambada.

“Kimina kulukhuni ukukholwa ukuthi iNkosi, eyayingaphilile kahle ngaleyonkathi, yayingasuka eMbulwana, ihambe iye emthini iyokhuluma nomuntu engamazi, ngesicelo sakhe eyabe yazi ukuthi ingeke isivume. Noma ngabe yakwenza lokho njengoba kushiwo, kakufanele sibuchithe ubufakazi ngenkulumo okuthiwa yabakhona eMbulwana. Ngobufakazi bukaNdabayakhe uMgwaqo weza ukuzobiza uBhambada ekuseni emuva kokufika kwabo emzini. Waphuma ehamba nomunye wabantu bakhe, bahamba isikhashana. Okungase kubeyinkulumo abathi ofakazi yabakhona, yenziwa lapho.

“Kuyiqiniso okushiwo uNdabayakhe ukuthi uMgwaqo wazolanda uyise uBhambada ekuseni ngaphambi kokufika kukaSiyekiwe nabanye bakaBhambada, nokuthi uyise kaha-mbanga kwaza kwaba usuku olulandelayo.

“Kanti iNkosi noMankulumana bathi uSiyekiwe nabantwana base befikile ngayizolo kusihlwa bababona bengena esiGodlweni emuva kokuphuma kukaBhambada, iNkosi ithi uBhambada wahlala izinsuku ezintathu oSuthu, kuyilapho uNdabayakhe ethi zabambili. USiyekiwe noKholekile bathi balala kabili emzini kaNsukuzonke emuva kokuhamba kuka-Bhambada. Uma kuyiqiniso lokho uBhambada walala kathathu oSuthu njengoba kusho iNkosi. Uma kunjalo uNdabayakhe uyaphazama uma ethi uSiyekiwe wabizwa emuva kokufika kukaBhambada oSuthu.

“Yenziwe imizamo yokuthi ubufakazi obuthi uBhambada wahlala emzini kaMdakavana kakusilona iqiniso, nokuthi wahlala endlini eyaziwa ngokuthi kwaTsheku ezansi komuzi wasoSuthu.

“Iyahhluleka lelizamo ekubukeni kwami.

“iNkosi noMankulumana babengazi ukuthi wahlalaphi uBhambada. UMgwaqo ongufakazi ongakhuluma iqiniso

kafunanga ukufakaza njengoba wabebekwe icala lokuvukela uMbuso ngazo lezindaba. UMnu. Schreiner, uMmeli omkhulu weNkosi wenza kahle ukuba angavumi afungiswe.

“Ngaphandle kobufakazi bukaSiyekiwe noKholekile noNdabayakhe kuleliphuzu sinobufakazi bukaJwebu ongathintene ngalutho noSuthu, othi wahambela uBhambada emzini kaMdakavana ekuseni mhla efikayo. Ngithi kuyaqiniseka ukuthi uBhambada wahlala emzini kaMdakavana. UNdabankulu noGaqaqikili ababizwa ukuzofakazela iNkosi baphikise ukuthi uBhambada wahlala emzini kaMdakavana, bona uqobo kabazi ukuthi walalaphi uBhambada. Bayasho nje ukuthi wayehlala emzini kaTsheku ezansi komuzi, ngoba bambona evela ngalapho ekuseni, nokuthi indlu leyo yayishanelwe. Ngiyehluleka ukubethemba ubufakazi bukaMbambo kuleliphuzu engingagculiswa indlela ayefakaza ngayo.

“Ngithi kufakazekile kahle ukuthi waya eMbulwana kusihlwa mhla kufika uSiyekiwe, noma kungabonakali ukuthi owesifazana nezingane babebizelwani.

“Mhlawumbe babebizelwa ukuya endlini kaKaMawele lapho balala khona abantwana bobathathu, baphiwa utshwala endleleni. Ufakazi uNdongana, ongomunye wabantu baka-Bhambada, wabizwa ukuzoqinisa ukuthi wahamba nabo abantwana laba ewela uThukela beya kwaZulu, nokuthi uNgqengqengqe wayengahambi nabo, nokuthi futhi uBhambada wayephethe isibhamu, esimilomo-mibili, athi yena wayesibona njalo kungesakhe uBhambada. Uyasho futhi ukuthi wayekhona empini yakwaMpanza, nokuthi uBhambada wadubula ngaso kuyona.

“Uma eqinisile lona, ubufakazi bukaSiyekiwe nabantwana ababili kabuqinisele uma buthi uNgqengqengqe wayehamba nabo, nokuthi uBhambada wayengasiphethe isibhamu. Lofakazi uNdongana uthi futhi ngenkathi kuliwa kwaMpanza abantu babephethe izibhamu ezinhlanu kuphela. Uyasho nokuthi zathathwaphi, nokuthi ngezikabani. Waboshwa emuva kwempi yakwaMpanza lofakazi, lathethwa icala lakhe; wanqunyelwa iminyaka eyisikhombisa ejele. Okusobala ukuthi ngenkathi yokwehlakala kwezinto engizihlodayo, wabengeke azixoxe nomunye ngoba wayesejele.



“Kuyangigculisa ukubeka kwakhe ubufakazi. Ungomunye wabambalwa obiziwe ukuzofakaza emaphuzwini amakhulu kulelicala, olinga ukukhuluma iqiniso. Uma kuyiqiniso ukuthi uma uBhambada wayenesibhamu, waya naso kwaZulu, kuyangingabazisa ukuthi uma ubufakazi bukaSiyekiwe noKholekile noNdabayakhe, buyiqiniso kuleliphuzu, isibhamu abasibona kwabe kungesona sikaBhambada.

“USiyekiwe uthi selokho amgana kazange aze abenaso isibhamu uBhambada. Kazi kodwa ukuthi ngesikabani. Kakwazi futhi nokusichaza umumo waso. Kazange asinake noma esho ethi babesibiza ngokuthi yiMauser. UKholekile kasinakanga, kanakusho ukuthi sabe sinjani. NguNdabayakhe yedwa othi sabe siyiMauser. Kodwa kungenzeka ukuba ofakazi bobathathu bazi ukuthi uBhambada waya nesibhamu oSuthu. Uma waya naso ubufakazi bukaNdongana sibukholwa, kufanele sibungabazele obawofakazi laba abathathu. Uma kuyiqiniso ukuthi izibhamu zabe zintathu namabhande amabili emthwalweni lowo athi uChakijana wavuleka endleleni beya esiLungwini, sesikuzwile ukuthi zabe zilapho kanjani.

“UNgqengqengqe obengakwazi ukusitshela ukuthi izibhamu ezimbili nebhande lezinhlamvu kwabe kuvelaphi kabizwanga. Ukubakhona kwezibhamu sikuzwa kuphela ngobufakazi bukaChakijana. Uma zabe zintathu izibhamu ezayiswa esiLungwini kufanele ukuba sicabange ukuthi zabe zizosetshenziswa ekulweni namaphoyisa. Nalapha uma ubufakazi bukaNdongana buqinisile uChakijana angase kube kanaqiniso.

“UMshushisi wakwaHulumeni uthi icala leNkosi lokuvukela uMbuso ngokuthi akushokobezwe lisekelwa ukuthi uBhambada wabizwa iNkosi, walethwa emzini wayo nguNgqengqengqe, nokuthi ukubakhona kwakhe emzini weNkosi kwafihlwa, nokuthi wanikwa isibhamu phambi kweNkosi, watshelwa nguMankulumana ukuba abuyele esiLungwini ayoqala ukulwa. Njengoba kabizwanga ukuzofakaza uNgqengqengqe kabukho ubufakazi phambi kwethu obuthi uBhambada wabizwa iNkosi. Nobufakazi obuthi uNgqengqengqe wayenaye mhla eza oSuthu buyadidizela ukuba sikhohle ukuthi wayekhona.

“USiyekiwe noNdabayakhe noKholekile bathi wayehamba nabo lonke ilanga. UChakijana obonakala engafuni ukufihla nokukodwa okungayiphatha kabi iNkosi, uthi uNgqengqengqe wayengahambi nabo uma befika emzini kayise. NoJwebu owababona beza uthi uNgqengqengqe wayengekho kubona. Uthi futhi wayekade esemzini isikhashana engakafiki uBhambada.

“Bukhona obunye ubufakazi babameli beNkosi bokuthi uNgqengqengqe wayesekhona emzini engakafiki uBhambada. Kasisiboni isizathu esingabangela uSiyekiwe nabantwana bakhe bathi lomuntu wayehamba nabo, uma wayengekho. Futhi kulukhuni kithina ngobufakazi obuphikisanayo ukuba sithi wayekhona. Futhi kakuvumi ukuba ngikhohle ngobufakazi obubekwe phambi kwethu ukuthi uBhambada wayefihliwe oSuthu ngaleyonkathi.

“Uma uBhambada wayebizelwe into embi, kufunwa ukuba afihlwe kwabe kungathiwa uNgqengqengqe makeze naye ebusuku.

“Kodwa wafika emini, wabonwa nguJwebu eyongena eNkonkokweni lapho kwabe kuhlezi amanye amadoda mhlawumbe bekhona noNdabankulu noGaqaqikili noMhlanzana. Ukubakhona kwakhe emzini weNkosi kwaziwa nangabanye ngaphandle kukaJwebu nomfana wakhe uFanyana.

“Uma uBhambada wayengabizwanga kwabe kungafanele ukuba kuzanywe ukuba afihlwe efika. Kungase kube iphutha likaJwebu ukuthi kwabe kuzanywa. Kakuveli ukuthi kwathiwa kubantu abambonayo bangabokusho ukuthi bambonile.

“Mayelana nokuthi uBhambada waqhathwa ukuba avuse uthuthuva, kufanele sizibuze ukuthi singabethemba na ubufakazi bukaSiyekiwe noNdabayakhe noKholekile busekelwa ngobukaDaniels noChakijana ngokuthi isibhamu kwabe kungesikabani.

“Uma sizwa ukuthi singabethembe ubufakazi balaba abathathu, kusobala ukuthi lelicala elibekwe iNkosi liyahluleka.

“Ngokuthi uBhambada wasinikwa yini isibhamu oSuthu: emuva kokucabanga bonke ubufakazi obulethiwe ngabakwaHulumeni nabaMeli beNkosi, ngimelwa ukukholwa ukuthi kazange asinikwe oSuthu.



“Uma ngihlola ubufakazi obuphikisanayo bawofakazi abathathu abakhulu, nokuthi emqondweni wami uSiyekiwe ngingeze ngamethemba lapho afakaza ngokuthi wezwa ngezindlebe ngokuphemba uchuku lokuvukela uMbuso, kungenza ngicabange ukuthi ngabe kaqambi amanga aluhlaza na?”

“Kodwa kangizukuya lapho. Nokuthi ekubukeni kwami ubufakazi bukaChakijana uma bumi bodwa ngingebukholwe. Ngithi kungabayingozi enkulu ukuba ngithi ngimlahla ngecala kuleliphuzu uDinuzulu.”

IJaji elikhulu lathi ukubuyekeza obunye ubufakazi lase lithi, “Uma sesihlola sonke isimo secala kubonakala sonke siphikisa ukuthi iNkosi yamkhuthaza uBhambada ukuba avukele uMbuso, nokuthi yalungena uthuthuva olushiwo kwamanye amaphuzu kulelicala.

“Ngobufakazi obuphambi kwethu,” sekuqhubeka iJaji, “uBhambada wayengesiyena umuntu omkhulu. Wayengumnunzana nje obusa abantu abayingcosana kakhulu. Kangibuboni ubufakazi obuthi iNkosi yabe imazi engakafiki oSuthu. Mhlawumbe yase ike yezwa ngaye ngoKaMawele.

“Kakuvumi ukuba ngivume okuthiwa asikuvume okuthi: ukungena kukaBhambada ezinkathazweni, nokulahlwa kwakhe ngamacala, yabe ingakwazi lokho iNkosi. Ngakhoke yase imbona efanele ukuba imsebenzise ekuvukeleni uMbuso.

“Ngobufakazi obuvela ecaleni leli, kulukhuni ukuba ngikhohle ukuthi ngokufika kukaBhambada oSuthu engalindelwe, iNkosi yabe seyingambona engumuntu engaqala ngaye uthuthuva. Uma yakubona kufanele ukuba imethembe uBhambada yabe ingenza neminye imizamo yokuba abanunzana abaningana abanesithunzi nabo bayingene lempana.

“Ngithi kufakazekile ukuthi ngenkathi yezinyanga ezidlulileyo ezimbili abanunzana abaningana bathumela eNkosini bayibikela ngokuvunguza komoya kubantu wokungafuni ukuthela; becela ukuba iNkosi ibeluleke. Ngithi kufakazekile ukuthi iNkosi yabeluleka ukuba bathele. Uma iNkosi yabe iqonde uchuku, nanto-ke ithuba elihle lokuba ithi nje mabangatheli. Ngobufakazi obulapha kithina ngicabanga ukuthi izwi elinjalo liphuma eNkosini ngabe balithobela abantu abaningi kwasuka olukhulu uthuli. Uma iNkosi yayithanda ngabe

yasusa esikhulu isibhelu sokulwa noMbuso. Uma-ke seyikwe-nzile lokho yase isebenzisa uBhambada ukuba awukhwezele umlilo lowo ngabe ngiyezwa. Ngoba kayikwenzanga lokho iNkosi kangiboni ukuthi yabe ingafuna ukuphemba uthuli ngomuntu ongaziwa kangako.

“Emuva kokuwela uThukela kukaBhambada eya kwaZulu kwacishe kwadlula inyanga kungaliwa noHulumeni. Ngaleyonkathi ngabe ngingalindela ukuba iNkosi yenze imizamo phela yokumsiza. Kangibutholi ubufakazi obukhomba amalungiselelo enziwa oSuthu aqondene nalokho.

“Ukuwela uThukela kukaBhambada nokuhamba kwakhe izinsuku ezimbili emuva kwalokho uSigananda wakubikela abamhlophe bakwaHulumeni. Abantu bakhe bahloma, bethunyelwa nguHulumeni ukuyobamba uBhambada.

“ULangalibomvu uthi ekuqaleni uSigananda noBhambada babengadlalani kahle. Kwabonakala sengathi uSigananda uzombamba ngempela uBhambada. Kodwa kwathi lapho esephenduka wathi: “Kangizukumbopha lomuntu ngokungatheli ngoba nami kangifuni ukuthela.”

“Kuthiwa uSigananda wayelokhu esuke phansi ekhohlisa uHulumeni. Kazange azimisele ukumbamba uBhambada. Kanti futhi kungenzeka ukuba kwathi abantu bakhe sebhlo mile sebephuma impi, kabayithandanga kahle lendaba yentela, bazimisela ukuya ngakuBhambada.

“Uma futhi uSigananda wayecabanga ukuthi iNkosi isekela uBhambada kangiboni ukuthi banqabelani abantu bayo ukuba bamenqabele uMankulumana ambone uBhambada. Ngithi kufakazekile ngempela ukuthi uMankulumana noBhambada kabazange babonane, lokho kufuna ukuphikisa ukuthi iNkosi noSigananda babesebenza ngokuzwana.

“Futhi kimina kubonakala ukuthi uma iNkosi yabe iphehla uzwathi lochuku ukuba uBhambada asuse impana nabeLungu ngabe yabhekisisa ukuba kungabikho noyedwa umuntu wayo kubekhona okungadonsa amehlo abeLungu kuyona.

“Uma uthuthuva lwabe luzoqalwa ngumuntu ongaziwa lingekho neqiniso lokuthi nabanye abanunzana bayoyingena leyompi ukuba iphumelele, kakubonakali ukuthi iNkosi yabe



ingavela obala ngokuthumela uBhambada nabantu ababili ababengaziwa ukuthi ngabasoSuthu.

“Mina ngibona ukuthi uNgqengqengqe wayethunywe khona ukuyobiza inyanga. Kuthiwa iNkosi yayikhohlisa uma ithi iyagula, ikhohlisa uJwebu ukuze ithole izaba zokuthumela uNgqengqengqe noChakijana. Kodwa uNdabayakhe uthi iNkosi yayixhuga, idondolozela.

“UNgqengqengqe wafika nenyanga evela esiLungwini noma kwabe kungesiyona eyayibiziwe. UJwebu noChakijana noNdabayakhe bayakuvuma lokho. Kangisiboni isizathu esisekela umqondo othi wabethunywe amanga ngoba udokotela wayengadingekile. Kuvuma bona uqobo ofakazi bakaHulumeni ukuthi uNgqengqengqe wabuya nenyanga. AbakwaHulumeni basicela ukuba sikhohle ubufakazi bukaChakijana. Kovumelana ngaphi nokuthi wathunywa ukuyosiza uBhambada ngoba yena ezazi izibhamu?

“UChakijana uthi ekubuyeni kwakhe esiLungwini iNkosi yamthukuthela ngokuhlala isikhathi eside engabuyi noNgqengqengqe. Kodwa ngaleyonkathi uBhambada wayesephumelele enhlosweni yakhe neNkosi yokulwa nabeLungu.

“UBhambada wahlangana, walwa neviyo elikhulu lama-phoyisa, wabulala amane, wathumba izibhamu namavolovolo. Yena kazalahlekelwa nawoyedwa umuntu. Pho, wabethukuthelani uDinuzulu uma kwabe kunjalo? Kwabe kufanele athokoze, ambonge uChakijana. Kepha yena uChakijana uthi wathukuthela uDinuzulu. Kasikho isizathu esithi wayenzisa ngokuthukuthela.

“Ngezizathu lezi icala liyakuphika ukuthi iNkosi yabe ivusa uBhambada ukuba avukele uMbuso. Ngicabanga ukuthi uBhambada ehlushwa ngabezikweleti zakhe, ebona ukuthi emuva kokuboshwa kwakhe ngokulwa abeLungu bazobanaye qho, waya oSuthu ethemba ukuthola indawo eNkosini yokuhlala. Ngizwa ngoNdabayakhe ukuthi wayekuqondile lokho. Wawela uThukela esezwile ngokuchithwa kwakhe ekubuseni nangokubekwa kukaMagwababa, wazimisela ukuyombulala. Wabiza abantu bakhe, bamhlasela.

“Okokuqala wahlangana namaphoyisa ngengozi. Nangemuva kwalokho wayesathukuthela ngokwaphucwa kwakhe

ukubusa sekuhlangene nokuthi angase abekwe icala loku-phanga isitolo.

“Kimina lokhu kuyinto okwabe kufanele yenzeke kunokuba ngikhohle ukuthi wasuka oSuthu etsheliwe eyedwa engalungiselele lutho, ukuba ayoqala impi noHulumeni. Futhi kungekho nemizamo yokumsiza eyenziwayo.

“Uma ngithola impela ukuthi iNkosi yalukhwezela uchuku ngezizathu lezi, ngingathi ngiyayilahla ngecala ngephuzu lokuthi yabe iphambene ingqondo. Kodwa-ke ngibona ukuthi kufanele ngiyivune ngecala ngamaqiniso abekwe obala.

“Ngibuyela lapha ekuthini iNkosi ingase ilahlwe icala lokuvukela uMbuso, ibuye ilahlwe icala lokufihla kuHulumeni ukuthi iyamazi uBhambada nakuqondile.

“Kakushongo lokhu uMmeli omkhulu wakwaHulumeni esebuyekeza ubufakazi bakhe, kodwa wakuthinta uMnu. Schreiner uMmeli omkhulu weNkosi, wakuphendula uMmeli omkhulu ngesimo somthetho.

“Amaphuzu omthetho kawanaso isigaba esithinta isenzo esisinika amandla okuyilahla iNkosi ngecala elingaphansi kwalelo amangalelwe lona, kasisiniki amandla okuyilahla ngecala lokuvukela umbuso elingekho lapha emaphuzwini abekwa ngawo icala.

“Ephuzwini elithi ngabe weba isibhamu eqonde ukuqala uthuthuva, kwavela ubufakazi obuthi ezibhamini ezathathwa oSuthu zafihlwa, kwabe kukhona esebiwa nguSishishili. Kangiboni ukuthi phansi kwephuzu leli ngingayilahla ngecala iNkosi lokuthi yayinesibhamu esebiwe, yazi ukuthi sebiwe.

“Ephuzwini elithi wafihla uChakijana mhla ehambele oSuthu evela eNkandla, ligxile esihlokweni seqiniso. Ngabe iNkosi yathi ukuba izwe okushiwo nguChakijana, yamxosha emzini wayo khona lapho, noma yamvumela ahlale emzini wayo izinsuku ezimbili yamupha ukudla?

“Uma yamxosha kangiboni ukuthi ngabe yamfihla kanjani ukuba akwazi ukusebenza uchuku.

“Uma yamvumela ahlale ngingavuma ngithi yabe yenza icala. Ngephuzu lobuqiniso ubufakazi bugxile kuChakijana nakuMankulumana naseNkosini.

“Ubufakazi bukaMahayihayi obuphikiswa yonke indawo



kabusekeli ukuthi uChakijana wahlala isikhathi esingakanani.

“Njengoba ngahluleka ukubethemba ubufakazi buka-Chakijana uma bungasekelwe ngobunye iNkosi nakulo leli-phuzu ngiyayivuna ngecala.

“Ngifike manje ephuzwini lokuhambela kukaMangathi noBhambada oSuthu. Iyavuma iNkosi ukuthi wafika uMangathi, yambona. Kodwa iyaphika ukuthi yambona uBhambada. Nalapha uma babekhona laba ngempela emzini weNkosi, iphuzu elizohlolwa wukuthi yaphula umthetho yini iNkosi uma ngabe yabavumela bahlala izinsukwana khona, yabapha ukudla noma yabaxosha khona lapho?

“Kodwa njengoba esho uMangathi ukuthi uBhambada wayenaye beya emzini weNkosi, uma kungesilona iqiniso lokho ukusho kukaMangathi kungeke kwethembeke nempela.

“Kufanele sihlale ukuthi uBhambada wayehamba naye yini beya oSuthu? INkosi ilanda ithi ngohambo lolo: ithi yathi ukuba izwe ukuthi uMangathi uthini yamxosha. Kwabizwa uMankulumana noNjinjinji noNdabankulu noSisini ukusekela lokho ngobufakazi.

“Njengoba ngishilo singeke sibethembe kakhulu ubufakazi beNkosi nobukaMankulumana; nokubizwa kukaNtshingwayo noNjinjinji ukuzofakazela ukuxosha kukaMangathi, kakungigculisi.

“Kwabe kungaswelekile babizwe laba ababili, ngoba noMangathi noma ebabala ngamagama bonke athi babekhona kabashongo laba ababili uNtshingwayo noNjinjinji.

“Ubufakazi bukaNdabayakhe kuze kuyofika ephuzwini elithile buyamvumela uMangathi ngokwenzeka emzini nobukaSisini. Kodwa uNdabayakhe uyamphikisa uMangathi ngobude besikhathi asihlala emzini weNkosi. Ubufakazi bukaSisini noma iqiniso lokuthi waya emzini kaNdabayakhe ngosuku olulandelayo ukuyombona, kazambona, kabugculisi. Ngoba ngaleyonkathi kungenzeka ukuthi uMangathi wayesahlezi neNkosi.

“Kasiyena ufakazi ogculisayo uMangathi. Kangibukholwa ubufakazi bakhe bokuthi wayekhona uBhambada ngenkathi ekhuluma neNkosi. Kungeke kwenzeka ukuba yonke leyonkathi bekhuluma neNkosi uBhambada wayehlezi nje ethule du.

Kodwa ngalokho kangisho ukuthi ufisa ukuthandela iNkosi ngecala ngoba uyasho khona ukuthi kayivumanga ukuyingena nempela leyondaba, ngangokuba yena uqobo uMangathi wahamba lapho esezimisele ukungayingeni lenhloso yokuvukela uMbuso.

“Kodwa konke lokho kakwamvimbela ukuba ayivuse umhlwenga impi esebuyele ekhaya, eseqamba namanga ethi iNkosi imsekele. Kethembeki lofakazi.

“Nobufakazi bukaSiyekiwe noKholekile noNdabayakhe buyahlukana noma kungengamaphuzu amakhulu. Uma lonce icala leNkosi belisekwe ebufakazini babo bobathathu, ngabe ngiyangabaza ukuyilahla iNkosi. Kodwa kukhona ubufakazi obuqinile bokuhambela kukaBhambada oSuthu nokuya kwakhe eJuba endlini yeNkosi obulethwe nguMazwe, umuntu kaMbuso owalahlwa yicala lokuvukela uMbuso, lamlahla, wabuya wadedelwa.

“Kimina ububeke kahle ubufakazi bakhe. Kabonakali eyizonda iNkosi, athi kazange ayibone. Ubufakazi bakhe bokuthi wababona oBhambada noMangathi eJuba buvumela ubufakazi bukaMangathi ukuthi uBhambada wayehamba naye uMangathi.

“UMazwe naye uyamvumela uMangathi ephuzwini elithi bahlala isikhathi esingakanani oSuthu. Kukhona nobufakazi bentombazana uGuqa, noma yena ekhutshazwa ukuthi wake wakuphika konke lokhu. Kodwa kufanele kukhunjulwe ukuthi uGuqa lona yincekukazi kaKaMawele, iNkosikazi yeNkosi. Kangisho ukuthi ubufakazi bakhe singabulahla bonke noma phela kufanele sibucwaninge ngempela.

“KobukaChakijana obuthi uMangathi wabeyedwa eNkosi kangiboni ukuthi yabe ingamvumelelani ukuba angene. Kwaza kwafika uChakijana wayibikela iNkosi, ingazi ukuthi uChakijana uhlangene kangakanani noBhambada. Kasikho isizathu esabangela iNkosi imvumele angene uMangathi azokhuluma nayo.

“Uma ekufikeni kwakhe kayiwenzanga umsebenzi wayo okwabe kufanele iwenze: ukubamba uBhambada imnikeze abeLungu ngabe mhlawumbe yazimisela ukumbona, bese isithela izinduna ukuba zimxoshe. Kangizukugxila kakhulu



ephuzwini leli. Kodwa kufanele sicabange ukuthi iNkosi iyawazi umthetho, mhlawumbe yabe ingayiboni ingozi yokuvumela lomuntu eze kuyo. Uma uBhambada wayehamba noMangathi kungabe iNkosi seyinqunywe umlomo, ngoba yabe seyiphikile ukuthi wake wahambela kuyona.

“Noma kungavumeke kahle ukuthi uBhambada wabuya wabuyela oSuthu kodwa kungenzeka ukuba wabuyela eyobona umkakhe nabantwana.

“Kakuvumi ukuba ngibulahle ubufakazi bukaMazwe bokuthi wayekhona wambona ehlezi phandle eMbulwana. Nobufakazi bukaSiyekiwe nobabantwana bakhe ababili bungehlwe bonke kuleliphuzu. Kungebe yiqiniso leli abalizwa kuphela ngokutshelwa ngoba uma uBhambada afika ngempela kwabe kufanele ahambele umkakhe.

“Uma sengihlola bonke ubufakazi ngifika esinqumweni, noma ngifika kusona ngingabaza, sokuthi kuyaqiniseka ukuthi uMangathi noBhambada bobabili baya oSuthu, bavunyelwa ukuhlala izinsukwana khona yiNkosi; baphiwa nokudla.”

## ISAHLUKO 14

## “KWATHENGISANGAYE”

Ubufakazi bonke obabekwa ecaleni ngabakwaHulumeni nabafakazela iNkosi, labubuyekeza bonke iJaji lifuna ukuba kuvele obala iqiniso namanga abo. Lathatha eside isikhathi licubungula yonke imininingwane ngesineke esikhulu.

Amaphuzu elalifuna akhanye ngaqondene nokuthi iNkosi yamkhuthaza yini uBhambada ukuba avukele uMbuso, ngokuba ithi izomsiza uma esehlasele abeLungu? Kodwa iJaji labona ukuthi kabukho ubufakazi obunjalo obugculisayo.

Lathi kwakungeke kuthi iNkosi ingamazi nakahle uBhambada kodwa mhlawumbe seyizwile ngaye ukuthi uyasoleka kwaHulumeni, idlule imethembe ngangoba ingathi kavukele umbuso izomsekela ngezikhali. Lathi into enjalo kulukhuni ukuba iNkantolo iyamukele.

Ngesizathu leso nezinye ibona kufanele ukuba liyithethe iNkosi iphuzu lelo lokuthi yavukela uMbuso ngokusiza uBhambada ngezikhali nangokumkhuthaza.

Kodwa lathi liyamlahla ephuzwini lokuthi wavumela izingane zikaBhambada ukuba zihlale oSuthu izinsuku eziningi. Kayabikela abakhulu bakwaHulumeni.

Laqhubeka futhi lathi: “Uma sengihlola bonke ubufakazi ngifika esinqumweni, noma ngifika kusona ngingabaza, sokuthi kuyaqiniseka ukuthi uMangathi noBhambada bobabili baya oSuthu bavunyelwa ukuhlala khona izinsukwana, baphiwa nokudla.

“Amaphuzu athile kulomthetho oqondene necala leli athi uma kukhona isibhelu sokuvukela umbuso noma kuvela uthuthuva oluqondene nombuso, umuntu ovumela omunye amaziyo ukuthi uvukela umbuso, ukuba ahlale emzini wakhe, amuphe ukudla, kufana lokho nokuvukela umbuso. Kufana nokusiza isitha sombuso uma usiza lowomuntu kanjalo. Sekufana nokuthi naye uvukela umbuso.



“Ngakhoke lapho ngiyamlahla uDinuzulu ngecala kula-womaphuzu.”

Labuza eNkosini ukuthi yake yalahlwa yini icala ngonyaka ka-1889? Yavuma iNkosi.

Labuza futhi ukuthi kukhona yini uDinuzulu athanda ukukukhuluma ngaphambi kokuba linqunywe icala? INkosi yalandula, yathi kayinalo izwi.

INkosi yahlawuliswa ikhulu lopondo, nokuba iboshwe iminyaka emihlanu.

Ngayo yonke lenkathi ende kangaka lithethwa icala uDinuzulu kabonakalisanga ebusweni nangezenzo ukuthi inhliziyoyakhe injani. Wayethule nje elalele konke okushiwoyo. Kungabonakali ebusweni ukuthi ukhathazekile nokuthi uthukuthele. Ezithulele nje sengathi uzihlalele emzini wakhe nabantu bakhe. Kodwa kukhona udokotela owayelokhu embhekile ukuthi impilo yakhe injani, kukhona nenceku eyayilokhu imsiza ngakufunayo.

Okufike kungilahlekele ukuthi: kwabangelwa yini ukuba uChakijana ayihlubuke iNkosi ngalenkathi? Sibonile emakhasini adlulile, ikakhulu esahlukweni seshumi nambili ukuthi uChakijana wayengomunye wezinsizwa ezintathu ezazingamaqhawe eNkosi, zibizwa ngokuthi “OMahamba ebusuku”.

Ngaleyonkathi wayesondelene ngempela neNkosi, futhi ethembekile kuyona. Nomsebenzi lowo okuthiwa zabe ziwusebenza izinsizwa lezo kwabe kungumsebenzi wokwethembeka. Pho, okwambangela ukuba ayihlubuke iNkosi masinyane kangaka kuyini? Laza lasha neJaji ngenkathi libuyekeza ubufakazi becala, lathi uChakijana wenza yonke imizamo ekufakazeni kwakhe ukulinga ukuninda iNkosi ngecala. Kalizange libamukele ubufakazi bakhe obuningi, lithi kabusekelwe ngobunye. Kulapho-ke inkinga ingifice khona. Ngoba kangizwa ukuthi kuyini okwambangela ukuba ayilahle iNkosi uma sekukubi kangaka empilweni yayo.

INkosi yayinabaMeli bempela abadumileyo ngaleyonkathi abazama ngamandla abo onke okwazi umthetho ukuba bayihlenge. Amagama abo esengiwavezile ekuqaleni kwalelicala, ayedume kakhulu ngokwazi kwabo umthetho. Kanti nowabasiza uMnu. Samuelson (owaziwa kakhulu nguZulu

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Obabazeka kunabo bonke ngoba yena wayengesiye uMmeli yiNkosazana kaSobantu uDlwedlwe, isihlobo esikhulu sikaDinuzulu. Nguyena owayelokhu ebasiza abaMeli ngokuthile okuqondene nemithetho nenkambo yakwaZulu. Wasebenza emini nasebusuku uDlwedlwe kulelicala, elinga ngamandla onke akhe ukusiza abaMeli ukuze nabo bathole amanye amandla okuvikela iNkosi.

Nakulo lelicala, njengakwelakuqala, iNkosi kayithandanga ukuphikisana nawofakazi bakaHulumeni nokuba yenze umshudulo wokuchitha isikhathi nokulinga ukwethusa ofakazi. Konke yakubeka kahle ngomoya ophansi nopholile. Iphendule ekubuzwayo kuphela, ilande lapho kuthiwa ayilande khona.

Waboshwa-ke. Kodwa kuthe ngonyaka ka-1910, unyaka okwahlanganiswa ngawo iziFunda zozine zaleli zibe yiUnion of South Africa, kwathiwa kasiwe ePitoli lapho ahlala khona waza wanikwa indawo wahlala kuyona iminyaka eyingcosana, ngaphambi kokuba akhothame.

Lendawo kwabe kuyipulazi elaziwa ngokuthi “Rietfontein”, eMiddelburg, esiFundeni saseNtilasifali. Kulapho-ke iNkosi yakhothama khona ngoMfumfu (October) 18, 1913.

Wanikwa imishini yokulima, awogandaganda, neyokutshala ukuze bamlimele abantu bakhe, athole ukudla. Lema njalo iholo lakhe lamakhulu amahlanu opondo ngonyaka.

UDinuzulu wayiqamba leyondawo ngegama elithi: “kukwaThengisangaye” ngoba ethi abantu bakwaZulu “bathengisa” ngaye kubeLungu.

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Zahlanganisa amakhanda zombili, zabona ukuthi okungase kuyisize iNkosi ukuba iwele iye eJalimane, lapho kukhona amanzi abilayo, iyokwelashelwa khona. Kuyilapho nesifo sesimqinisisile impela. Kwahle kwabonakala ukuthi siyayehlula iNkosi. Nempela sagcina ngokuyithatha emhlabeni.

Yafela kude nezwe layo eyabe ilithanda kakhulu, izwe lakwaZulu.

Kwathi lapho seyibona ukuthi isiyahamba okokugcina yathi icela ukuba baze bayitshale eMakhosini lapho kulele khona oPhunga, noMageba noNdaba nabanye. Isicelo seNkosi basamukela abaBusi.

Sathathwa isidumbu sayotshalwa eMakhosini kwaZulu. UZulu wayebuthene kumnyama. INkosi yakhwezwa isikholwa ngoba phela yabe seyikholiwe.

Yalandelwa ngabantu abayizinkulungwane ezimbili, ababalwayo ngempela ngenkathi isiphelekezelwa isiwa eNdlini yayo yokugcina. Belandela iMotho eyayithwele isidumbu seNkosi nezinye izimotho eziyisithupha nabagibele amahashi abangamashumi amabili.

Bonke laba behamba kancane ngesizotha esiletha izinyembezi, baza bayosibeka endlini yakoKaMsweli, iNkosikazi yeNkosi uCetshwayo.

Kwasukwa lapho kwaqondwa eDlinzeni leNkosi, isiza salo esabe sesikhonjwe nguMankulumana.

Ngesifiso seNkosi iNkonzo yokugcina yaphathwa nguMfundisi Reuben Thwala.

Wayekhona noDlwedlwe kaSobantu esenizwile kakhulu ngaye kulendaba kanye nenkosi yaseNkantolo eBabanango nezinye iziKhulu zakwaHulumeni nezomhlabathi.