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UMPANDE KASENZANGAKHONA

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UMPANDE  
KASENZANGAKHONA  
"

NGU-R. R. R. DHLOMO

Umlofi walezi :

IZIKHALI ZANAMUHLA, USHAKA,  
UDINGANE KASENZANGAKHONA,  
UKWAZI KUYATHUTHUKISA.

Abakhiphi Samabuku  
SHUTER & SHOOTER  
BOOKSELLERS & STATIONERS  
PIETERMARITZBURG



*{From the original portrait by George French Angas*

UMpande

## UKUBONGA

Ngisizwe incwadi endala ethiwa Bird's  
"Annals of Natal" kulelixoxo ngoMpande.

R. R. R. D.

## UMPANDE KASENZANGAKHONA

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# UMPANDE

## INKONDLO

SIYAKHULEKA, NdaBezitha, sithi,

Bayede! Uyizulu!  
Wena Msimude!  
Owawela ngesiluba,  
Phakathi kwamaNgisi namaQadasi.  
Inkonjan' edukel' ezulwini;

UNowelamuva wawoShaka.  
Mdayi! SaBela kweliphesheya!  
Izalukazi ziyausal' emanxiweni,  
Amaxhegu ayausal' emizileni.  
Isikhukhulane sikaNdaBa!  
Sikhukhul' omame, sabetshatha,  
Saye sabalahl' ezinkwazi  
Ezinkwazi zemifula,  
Ezinkwazi zoThukela.  
UNdaB' uwela ngelaseDlokweni  
USakhangamanzi, angawesi mlomo,  
Amanz'odwa azohlal'abaBaze.  
Izimvubu ziyakhex'implomo,

Izingwenya zaphephel' ezintaBeni  
 UMnguni wahlala phansi,  
 Wavumis' izindaB' ezilukhuni,  
 Ezikhulunywa kuBo kwaMalandela.  
 Wakhand'izihlangu,  
 Wazikhandel'enkamanga.  
 Wakh' izindlu ngezinzala zotshani,  
 Wakh' amaguma ngomsingizane.  
 WaBuz' iMpofana neNdaka,  
 Wathi "uMzinyathi,  
 NgiyakuwuBuz' ngaphambili, kwoSile-  
 vu."  
 Wathukuthela phakathi kwezinyang' ezi-  
 mbili,  
 Phakathi kukaNhl'angula noNhlangu-  
 lana.  
 Wayophuma phakathi kweDlinza ne-  
 Showe,  
 Iziq' zemithi zabeka phezulu,  
  
 Waphuma phakathi kukaMpehlele no-  
 Maqhwakazi,  
 Iziq' zemithi zabeka phezulu.  
 INkwenkwez' ephum' izilwane zaBikelana  
 KuBikelana iKhwezi noSilimela  
 Gijimani ngazo zonk' izindlela,  
 Niyobikela uMaphitha noThokothoko,

Nithi impi kayibizwa yithi,  
 Nithi ibizwa uMadela,  
 Ngowakithi kwaMalandela:  
 Wadel' izinkomo,  
 Wazinik' amadoda;  
 Wath' ayohlaBelana;  
 Wathi ihlathi lokuphephela;  
 Wathi linjengelaseDlokweni.  
 Wathi linguBaBa lingumama;  
 Wathi linguNongogo.  
 Ngeqand' elilodwana njengelokaNgopha.  
 Intonga yethusi,  
 Eyasala kweziny' izinduku  
 ABakithi ngiBasolile,  
 INkosi yakithi kaBayitshel'iziBuko,  
 Bayiweze ngelezimvuBu nelezingwenya.  
 Isikhoth' esishis' uGundunkomo.  
 Izul' elidume phezulu kwaMaqongqoma-  
 bili,  
 Laduma lazithath' izihlangu zoMBele-  
 mBele;  
 Lazithath'izihlangu zikaBulawayo;  
 Lazithath'izihlangu zeZinyosi;  
 Lazithath'izihlangu zoDlambedu;  
 Lazithath'izihlangu zikaNomdayana;  
 Lazithath'izihlangu zoMgumanqa.  
 Nhlehlanyova kaNdaBa!

Ihlehlele futhi ngoBulawayo ;  
 Ihlehlel' izinkomo zamaSwazi.  
 Lalelani low'omemezayo,  
 Umemeza sengath'uyakhala,  
 Sengath'ukhal'isililo,  
 UMalambule banoSidubelo,  
 banonina kaPhenduka.  
 Bamemeze behlez' emfihlweni ;  
 bathi : Godl'ekhwapheni,  
 Lukhozi lukaNdaaba, olumaphikwaaba-  
 nzi ;  
 Lufulel' oSomhashi noFabase ;  
 Lufulel' uNdengezi ezalwa uMayibuka.  
 Nkomo zayeHluhlwe, zabuyelela ;  
 Zabuya, sezinembali yamazwi.  
 Nkomo zakhuphuka,  
 Zithwel'iningizimu nangezimpondo ;  
 Ziyabuya  
 Sezithwel'inyakatho, nangezimpondo.  
 Weza nezibaxa zizibili,  
 Esinye singathi, singuNomampo ;  
 Esinye singathi singuNoziqubu.  
 Weza noMalambule kwaBakaSobuza ;  
 Weza noSidubelo, kwaBakaSobuza ;  
 Weza noThekwane kwaBakaSobuza ;  
 Weza noMgidla kwaBakaSobuza ;  
 AmaSwaz' akhaul'ukumfun' uSomhlola,

Ayihulul' imfisinga ngaphakathi kwa-  
 Nodwengu.  
 UMakhalimakhande, njengezulu,  
 Lona limakhalima, limandindizela,  
 Sikhuphakhupha singamanz' oMkhuze,  
 UMkhuze siwuwele siwukhaphuza,  
 UMfaki wamajomel'ezimpophomeni,  
 Kuze kus'amajomel'ebikelana neMqule.  
 Songo lensimbi yakoNdikidi,  
 Elidl'uDambuza, benoSikhombazane.  
 Inzingelezi kaNdaaba!  
 EmaBal'azizinge,  
 Sengath'abekwe ngaBomu ;  
 Ngokuzingelezel' izinkomo zikaJobe ka-  
 Gece.  
 UMGwaqo wezinqola, uMashishiliza ;  
 Umunt' ewulandela,  
 Angaz'afike kwaHlathikhulu.  
 Ahlasele libalele, kwaFabase ;  
 Wahlasela libalele kwaSikwata  
 Waboboz'umthombo wemvula,  
 Imvula sasingasakwazi  
 Ukuyibona kithi kwaMalandela.  
 Utshwala bukagologo,  
 Babungaphuzwa muntu kwaMalandela,  
 Buphuzwa imhlambi yezinyamazane  
 USibasa-Ndleleni,



Zabamukayo nabahleziyo;  
 Bath'abahleziyo,  
 Ikhona bezosala besokh'umlilo.  
 UMhlane kamama,  
 Hamba simuke,  
 Siqonde phesheya laph'abantu bakhona  
 Bengangemihlambi yezinyamazane.  
 Indab'engiyizwe ngiphesheya,  
 Bathi: "NakwaMalandela,  
 Izwe limangqephungqephu,  
 Eminy' imthwalo iqonde kwaVuma,  
 Eminy' iqonde kwaNyawo."  
 IMamb'ebambizihla  
 Yenyus'iVuna;  
 Imihlambi yamaduna yagugudeka,  
 Kugugudek' ezaoMaphitha,  
 Kwagugudek'ezaoThokothoko;  
 Owadl'izinkomo zaoPhalane zonkana;  
 EzoMbelebele zamuka nomoya.  
 USibamba siy'aphula silibubesi;  
 Isihlahla somtshungu, soMbelebele,  
 Sigaulwe uXwana, waseMbongombo-  
 ngweni;  
 Amazemb' aqundekile.  
 UMzindli kadinwa lihawu,  
 Ingan'abadala, libadinile.  
 Ube umsingi wanhla;

INTaka-nsinsi ka NdaBa!  
 Engumsingi wazansi  
 Okade kwasa, besisithek'abakithi kwa-  
 Zulu;  
 Izinkomo zayithwal' imilomo,  
 Zaqond'eSibubulungu.  
 USima-yedwa, njengelanga,  
 Lona limi lodw'ezulwini.  
 USandasithebeni, njengensonyama.  
 UMhloph' ophandlwayo kithi kwaNo-  
 dwengu.  
 INkonyana kaNdaBa,  
 Eyakhula beyizonda;  
 Njengesixhumu senyamazane.  
 ISimemezane,  
 Simenezwa ngamaSwazi;  
 Athi: "Zaphel'izinkomo ngamaSwazi;  
 Azinqum' amashoba,  
 Azibonukugeza."  
 UMpande kazithand' izinkomo.  
 Ezilotshwe ngencwadi;  
 Ngoba izinkomo ezinencwadi, ezama-  
 Bunu.  
 Ubesaqonde kwezikaSomcuBa.  
 Uthe engakagezi nokugeza,  
 Esahlezi noNongalaza, noSondoda,  
 Wasethath' isihlangu, esehloma;

Ngoba iNkosi yakwoSihlangu.  
 Khauleza, nkume kaNdaBa;  
 Uzoyific'imizi emaphethelweni;  
 NgeyaoDambuza kwaNtombela;  
 NgeyaoNdlela kaSompisi;  
 Ungabafunyanisa behlez'endlini,  
 Besakhizithanga  
 Uwufak'entombini uwufak'endodeni;  
 Kuyaya kwaHlathikhulu,  
 Sekulutshongolo—  
 Bayede! NdaBezitha!

## ISAHLUKO 1

## IGODA LIKAMPANDE

KAYIKHO into enkulu eyehlula ukwetha umtanakho igama kithina bakwaZulu; kwazisa ukuthi lowo owethiwe igama uyakufuza lona, aBe yilokho elikushoyo. Nalapho sihlolisisa amagama amakhosi oselwa akithi kwaZulu, kuvela obala lokho ukuthi igama leli, kakusiyona into okusweleke isimze igidlaBeziwe-nje umuntu, kungazange kuqala kuhlolisise ukuthi limumethe izilokotho ezinhle yini noma qha.

Sesake saxoxa kancane ezincwadini zethu ezilanda ngenkambo yaoDingane no Shaka ngezilokotho zamagama aBo. Namhla-nje siphezu kwolunye uDaBa, olukhulu lokuhlola inkambo kaMpande kaSenzangakhona "*isilima*" sendlu kaSenzangakhona. "Ubu-*lima*" loBo bukaMpande buzovela obala isimo saBo, sizizwele ukuthi naBala waBe-yiso ngempela yini isilima leso. Okokuqala-nje sisuka phansi selamela igama lakhe: "Mpande." Kamukhoke ongayaziyo impande ukuthi iyini.

Impande yomuthi, noma yesithombo, singathi ingumongo wempilo yomuthi lowo, noma isithombo lesa. Ngoaba noma umuthi umkhulu kangakanani, uma uke wawuthintela kaaba izimpande zawo, uphela amandla ubane, ufe. Kanti nokukhula kwawo kuqala ngazo izimpande lezo. Yizona eziqala zishone phansi zifuna ukudla emhlabathini okuzophilisa umuthi lowo.

Mpande!

Mhla uSenzangakhona etha indodana yakhe lelogama wabe eyazi into ayenzayo; singathi mhlaumbe wayelokotha naye okwakusenhliziyweni yakhe ayekufisa ukuba lelogama likugcwalise. Wathike leyondodana yakhe iyobizwa kuthiwe nguMpande lokho kusho ukuthi nguye oyozala andise umuzi kaSenzangakhona. Nguye oyoba impande yesizwe sakwaZulu.

Nempela lokho kwaBanjalo.

Siyeza belu lapho kuzovela khona obala ukuthi kwaBanjalo ngeqiniso. UMpande lo uzalwa nguSenzangakhona kuSongiya, intombi ezalwa nguNgotsha wakwaHlabisa. Ngaphandle kwakhe uMpande noShaka noDingane noMhlangana okuyibona

sizwa ngabo izindaba, ayemaningi amadodana kaSenzangakhona nezintombi zizingi.

Kasizwa lutho olukhulu ngoMpande esemncane kwazise wakhula kalukhuni, engaphili kahle ehlushwa yisifo somzimba omubi. Kodwa kwathi esefike entangeni yobudala wazimuka kakhulu, waba yimbukenje. Ebusweni lapha emnyama buqe. Ungena ebukhosini-nje uDingane, uMpande lo useyinsizwa impela eqinileyo kwazise wabeseyidlulile iminyaka engamashumi amabili.

Kwathi emva kokwahlulwa kukaDingane empini yaseNcome ngomhla weshumi nesithupha kuDecember wabekisa amaBombo akhe ngaseNingizimu washisa umuzi wakhe omkhulu waseMgungundlovu wayokwakhahla enhla nomfula Ivuna ngasenyakatho. Utheke eselapho wafikelwa umoya wokuba ahlasele amaSwazi. Kepha lokho kulokotha kwakhe kakuphumelelanga kahle ngoaba kulapho "isilima" lesi esinguMpande savela khona, samenza kabi uDingane.

Ukuzeke sizwe kahle isisusa sendaba yonke sizobuyela emuva kesizwe okwenza uMpande avukele uDingane eselandelwa imikhosi yamaBunu engako.

Lomcabango wokuhlasela amaSwazi umhlupha-nje uDingane ngoBa ayenezinqaba eziqinileyo lapho kwakungangeni lutho khona. Ukuze indaba yethu izwakale kahle kulelibanga sizocaphuna encwadini yethu ethiwa “uDingane kaSenzangakhona” lapho saxoxa khona ngokudabuka kweGoda likaMpande.

UDingane wasebiza uNdlela ethi kaphake amaButho amabili uDlambedlu neZinyosi, awathumele khona kwaNgwane. Yalwake leyo kwaBakubi, yaphetha ngokuwaxosha.

UDingane wayesebiza enye inceku yakhe, eyithumela kuMpande ukuBa imtshela ukuBa eze kuye. Isihamba inceku leyo. Yafika kuMpande yaBeka kuye izwi leNkosi. UMpande yena waphimesa amazwi athukuthelisa uDingane, wathelwa ngamanzi, ithi inceku kaDingane kuye:

“NdaBezitha, uthi, okaNdaBa, thumela kuye iButho lakwaHlomendlini, nawe ulandele ngoBa usefumene indawo yokubaca ezweni lakwaNgwane.”

Usethi uMpande:

“Qha, kangilithumeli nempela iButho lakwaHlomendlini. Kuzosala bani lapha

ekhaya, lokhu yilona elingibekela umuzi wami na?”

Athe ukuBa lawomazwi kaMpande afinyelele kuDingane wathukuthela kabi.

“Mamo! Yini lena eshiwo ngumfowethu uMpande kimina na? Ngathi ngimbiza ngithi makeze namaButho wanqaba! Mihlola mini lena engiyizwayo?” Usethukuthele impela manje sekwala noBa akhulume.

Enhliziyweni yakhe uDingane kwafika uvalo lokungamethembi uMpande.

Sekufika futhi enhliziyweni yakhe ukuBa enze isu lokumcupha uMpande ambulale.

Sekuvuka bonke manje uBuBi bukaDingane, usekhumbula futhi ukuthi nakuqala uMpande lona wasindiswa nguNdlela mhla efuna ukumbulala: Wathi uNdlela “Ufunelani ukuBulala isilima na?” esho ngoBa uMpande ephethwe umchoBoko.

Wasinda-ke mhla kwalokho uMpande. Nangu namhlanje esephinda futhi esemthukuthelisa, ngokumeyisa lapho embiza ethi makeze namaButho akhe.

Wathukuthela uDingane. Wasebiza izinceku zakhe ezimbili uMathunjana noNxagwana, wathi kuBo:

“Thathani nazi izithole niziyise kuMpande, nithi uziphiswa yimina, ngithi kakleze naabantwana badle.”

Wasezwa uNdlela ukuthi iNkosi ithuma izinceku ukuḅa zise izinkomo kuMpande. Wasola uNdlela ukuthi kungase kuḅe yisu lelo likaDingane lokuḅulala uMpande. Sezithi zingasithela emva kwomuzi izinceku zikhetha lezo zithole, waseqhamuka uNdlela eḅiza uMathunjana ngasese, ethi kuye:

“Itheni iNkosi kinina Mathunjana?”

“Ithe asiqhuḅe izinkomo lezi, siziyise kuMntwana umfowaḅo sithi zivela eNkosini, ithi kakleze naabantwana badle.”

“Kawuḅoni wena, Mathunjana, ukuthi yiceḅo nje lelo leNkosi lokufuna ukuḅulala uMntwana uMpande? Kawuḅoni ukuthi ufuna ukuḅa athi angazithatha izithole lezi uMpande, ḅese eza lapha, ethi uzoboḅona—uyafika lapha useyaḅulawa na?”

“Kangazi phela mina Ntuli.” Uphendula kanjalo uMathunjana. “Mina ngizwe iNkosi isho njalo-ke kimina. Nami ngofika ngiḅeke lona lelozwi kuMntwana.”

Usethi uNdlela:

“Mathunjana, siza lapho ḅo! Ngifuna

ukuḅa ungisindisele uMntwana uMpande ogiḅeni lolu iNkosi emholela kulo.”

“Kanjani?”

“Hamba wena noNxagwana niziqhuḅe izinkomo lezi, kodwa ngifuna wena uthi ungafika kuMntwana wenze isu lokuḅa uḅonane naye ngasese, umdonse ngendleḅe uthi. . . .”

Uthe engakaligwinyi lelo uNdlela, uMathunjana ahlehle nyovane, athi:

“Hawu, uthini Ndlela? Uthini?”

Asondele kuye uNdlela emncenga ekhulumela phansi.

“Qha, ungethuki, Mathunjana. Kayikho nempela ingozi lapho ezokwehlela wena. Yenza okushiwo yimina kuphela wena.”

“UMntwana lona uyini kangaka kuwena, Ndlela, ukuze usifake engozini sonke, uthi umsindisa ekufeni na?”

“UMntwana mkhulu kimina, kuwena nakuZulu ephelele, Mathunjana.” UNdlela ukhuluma esheshisa, ede eqalaza. “UMpande nguye omise ubukhosi ḅakwaZulu, ngoḅa yena uyazala unabantwana. INkosi kayizali, futhi negama layo liyangethusa mina: sengathi kayizukufela lapha kwaZulu: iyofela endle isidinga. UMpande ne-

gama lakhe liyethembisa. Lithi Mpande! Lokho kuthi nguye impela impande yakwa-Zulu, okuyomila kuyo amagatsha amaningi. Yinzalo leyo. Uma uMpande efa, sobe sifile sonke. Kawuboni yini lokho wena, Mathunjana na?"

"Qha, bengingakuboni; kodwa sengiyakubona, njengoba ukhulumanje. Uthi angenze-njani pho?"

Wasondela kuye uNdlela embekisisa emehlweni isikhathi eside, wasethi:

"Ngikuvulela isifuba sami, Mathunjana ngoba ngiyakwethemba: futhi ngoba ngethemba ukuthi uyindoda, uyalibona iqiniso lalokho engikukhuluma kuwe. Uyindoda nawe: uyoziwonela okunye. Kodwa engifuna ukuba ukwenze, ukuba ulinge ukubonana noMntwana uMpande wedwana engekho uNxagwana. Uthi ungalithola lelothuza umdonse ngendlebe uthi angalokothi nempela eze lapha, ukuzobonga izinkomo aziphiwe yiNkosi, ngoba uyofika maqede imbulale. Angithi uyezwa, Mathunjana?"

"Ngiyezwa Ntuli. Ngizakukwenza konke okushoyo."

Sebeyahlukana njalo lapho.

UNdlela ubuyela ekhaya, uMathunjana usebiza uNxagwana; sebeqhuba izinkomo; beqonda nazo kuMntwana uMpande.

Baziqhuba baze bafika nazo eduze kwo-muzi. Usethi uMathunjana kuNxagwana:

"Hlala lapha wena, ubeke izinkomo lezi, mina ngisafuna ukushona laphaya kulowamuzi, kengiyobona intombi yami khona. Ngizobuya masinyane, bese siziqhuba izinkomo, singena nazo ekhaya."

Kanti uMathunjana wenza isu lokuza ayobonana noMntwana uMpande kuqala. Usegijima aze afike emzini azibike lapho evela khona. Usethi efika usecela ukukhuluma noMntwana. Uselethwa phambi kukaMpande. UMpande useyabuza ethi:

"Yini na?"

Uselanda-ke uMathunjana, ethi:

"Qha Ndabezitha ngizokubikela ukuthi silethe izinkomo lapha ezivela eNkosini, ithi kleza udle nabantwana. Sithe lapho sesiziqhuba siza nazo lapha kuwe, uNdlela wangiphathisa izwi, wathi angokutshela ukuthi ungalokothi nempela uye ku-Dingane ukuyobonga izinkomo, ngoba uqonde ukukubulala."

UMpande wabuza wathi, "Ngenzeni kumfowethu?" Eshaywa uvalo.

"Uthukuthele ngoba unqabile ukuza namaButho lapho ekubiza."

"Uthini uNdlela? Uthi kangenze njani?"

Ushaywa uvalo impela uMpande manje, usekhumbula ukuthi nakuqala wasinda uDingane efuna ukumbulala, wasindiswa nguye uNdlela.

"Uthi ungalokothi ukuyobonga izinkomo. Uthi yeqela eSilungwini, uzihlanganise namaBunu. Isifuba sakhe leso. UNxagwana engihamba naye kakwazi lokhu, ngakhoke uma sesifika naye siqhuba izinkomo, kuhle kube sengathi kawuzange ungiBone, wenze sengathi kawethuswa yilutho, kubesengathi uzosilandela, uzobonga eNkosini."

Usevuma uMpande.

UMathunjana usephindela emuva lapho eshiye khona uNxagwana. Usemfica.

Hayi usebaBaza ubuhle bentombi yakhe nokuthokoza kwayo lapho imbona.

Hhawu, noNxagwana, usedabuka nje ngoba uMathunjana engasitholanga kahle isikhathi sokukhuluma nentombi yakhe.

Sebeziqhuba izinkomo, baze bangena nazo ekhaya.

Sekuthokozwa ekhaya: uMpande nezinduna zakhe usebaBaza ubuhle bezinkomo, bebaBaza nomusa omkhulu weNkosi ngokubapha zona. UMathunjana noNxagwana sebehlatshiswa. KwaBa kuhle kwadela.

Sekuthi lapho sephindela emuva, uMpande usebonga futhi, ethi kabafike bamtshene umfowaBo uDingane ukuthi uyeza uzoziBongela izinkomo lezo.

Sebehambake oNxagwana noMathunjana. Bathe besithela ngale kwegquma, uMpande usebopha konke okwakhe eqoqa zonke izinkomo, nabantu bakhe nemizi yaBo nanguya ebaleka eqonda oThukela. Wafika waluwela, ewelela eSilungwini. Sizwa kukuthiwa wawela nabantu abayizi 17,000 ubuningi.

Kulaphoke uZulu esedabuka phakathi, ehlukana kabili. UDingane wabanga lena eNyakatho; iNingizimu yonke yamuka noMpande, yawela uThukela. Kumhla lokhoke kudabuka IGODA likaMPANDE.

ISAHLUKO 2

UMHLANGANO WAMABUNU  
NOMPANDE WOMUHLA  
KAMASINGANA 15, 1839

WATHI ukuBa uMpande aluwele uThukela wazithela eBunwini elabe lizingela izimvubu oThukela. Lase liyobikela amanye okwathi ukuBa afike kuwo uMpande nabantu bakhe athi kaBulawe ngoBa angase abemguBongoza wesibili, kodwa akwenqaba lokho amaningi athi *qha*. Nawo lawo ayethi kangabulawa sengathi ayedonswa izinkomo lezo ayewele nazo uMpande okuthiwa zaBe ziyizinkulungwane ezingamashumi amabili nesihlanu ubuningi. Kwaphetha ngakho lokho ukuBa uMpande nabantu bakhe basinde “ngokulambisa” emaBunwini lawo.

Kodwa kwakungekho kusinda kwalutho ngoBa amaBunu ayegaqela izwe lonke lelo lakwaZulu ehlose ukuBa alaphuce uMpande ngamasu angemahle, kodwa azidlisa satshanyana kwaBa sengathi ayazicelela-nje iziqintana ngoBa phela emsizile lapho esebula-

UMPANDE

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wa nguDingane. Aqalake ngokumbuzisisa imibuzo eminingi efunisisa iqiniso lokuma kwezinto kwaZulu.

Kulaphoke uMpande esefinyelela emnce leni weNatal emaBunwini. Aseyambuzake lemiBuzo-buzo: Nansi imibuzo yawo nezipendulo zakhe uMpande.

UMBuzo: Uzeleni wena lapha, uluweleleni uThukela na?

UMPANDE: Ngibalekela uDingane ngizozikhonzela kinina.

UMBuzo: Ubalekeleni kuDingane?

UMPANDE: NgoBa ngizwe kuthiwa uDingane ufuna ukuqhubekela phambili eku ngeneneni phakathi kwezwe; kangathanda mina ukuBa ngingene kulokho. Futhi waB'ezongibulala uma waBezwelele ukuthi kangithandi ukuhambisana naye.

UMBuzo: Ake usilandise kahle yonke indaba.

UMPANDE: NgaBikelwa ukuthi uDingane uphake amaviyo amane ukuBa ayohlasela uSobuza, ngoBa eqonde ukungena ezweni laleyonkosi. Kodwa wahlulwa nguSobuza kwathathwa izinkomo eziningi zikaDingane Usesukake uDingane useBiza amanye amaviyo amabili.



UMBUZO: Aya lawomaviyo amabili?

UMPANDE: Yebo, aya. Uthe ukuba afike lapha ezwa kuthiwa uDingane nezinkomo zakhe nabesifazane nezingane nabantu sebedlulele phambili. Abuyake amaviyo phambili. Abuyake amaviyo lawo. Ngawabuza ukuthi okuyikhona kuwabuyisile ikuphi. Aphendula ngelokuthi abuye ngoba engamficanga uDingane kwazisa ukuthi wabesedlulele phambili. Nakhoke sekufika izwi livela kuDingane lizongibuza ukuthi mina nabantu bami kasilandelanga ngani. Sesifuna ukubuyela ngakubelungu na?

Masinyane emva kwalokho kwafika esinye isigijimi sivela kuye futhi uDingane sithi mangiye kuye, futhi ngimbonge ngoba engasijezisanga ngokweyisa kwethu izwi lakhe. Ngabiza ibandla lonke, ngalenekela loludaba lonke ngathi kabakhiphe elabo phela izwi. Uma bethanda ukuya kuDingane baye, kangibenqabeli. Bazikethela nempela. Abanye baya.

Bathe besesendleleni bahlangana nezinye izithunywa ziqhuba izinkomo zizongilanda. Kwahle kwangikhanyela-nje mina ukuthi uDingane ungibeselele kangaka-nje kaqonde lutho neze oluhle ngakimi. Ngezwa

kushwaqa ikhanda. Nazo lezo ngizizibe, ngingahambi nazo. Sekuthi masinyane emva kwalokho ngase ngibona sekutheleka uNdlela kaSompisi uqobo lwakhe, indunankulu kaDingane. Afike uNdlela abuze kubantu bami athi:

“Nihlaleleni lapha nizwa-nje ukuthi inkosi iyaniBiza? Nilinde uMpande? Nizithezela olunenkume, yizwani mina nginitshela. Kakusensuku zatshwala uDingane athumele impi inibuqe nonke. Kaniboni yini ukuthi lona useyimbuka; usezidlisa satshanyana nabelungu?”

Pho lokhu abantu bakhe bafana nama-khoba wona amuka nomoya, basuke abanye khona lapho sebelandela uNdlela, kodwa iningi lenqaba. Lathi kalingishiyi mina uNdlela azame futhi ukubaqeda amandla laba athi, “Niyasala nina? Nilinde impi leyo ezayo?”

Ngiphendule ngithi, “Qha, kasizukuyilinda. Ngizwile ukuthi kukhona abelungu oThukela; ngizothumela izithunywa zami kubona. Nempela ngaya kuBo nenxenye yaabantu labo bakaDingane ababekimi ngafika ngabonana noMnumzane u-De Lange.

UMBUZO: Wenake wabe uyini ngaleyonkathi ebandla likaSenzangakhona?

UMPANDE: Ngabe ngiyenye yezinduna zakhe ezinkulu, okwaze kwafika enkathini yokufa kukaShaka ngisiphethe lesosikhundla.

UMBUZO: Wawuke uhlasele?

UMPANDE: Yebo, kodwa qha sekubusa uDingane.

UMBUZO: Okukwenze ungathandi ukuhamba noDingane yini?

UMPANDE: Ngoba ngizwe kuthiwa abamhlophe bathanda ukuhlala ngoxolo nathi Zulu: phoke ngivumeleni ukubulawa ishinga khathisimbe ngibaleke nalo?

UMBUZO: Bewakhepi wena?

UMPANDE: Ezweni elingaseGanzela.

UMBUZO: Okwakwenza ungasusi emva kukaShaka yini?

UMPANDE: Ngabe ngiyokohlasela uShangane ngiphakwe nguShaka. Ngithe lapho sengibuyile ngafunyanisa sekubusa uDingane; esebulele ubaba noShaka nabobonke beNdlunkulu.

UMBUZO: Kazange afune ukukubulala uDingane lapho ubuyayo?

UMPANDE: Qha. NgaoNdlela noDa-

mbuza izinduna ezinkulu ezabe zifuna ukungibulala, kodwa kaze avuma uDingane edethi isilima lesi esingenze lutho.

UMBUZO: Ngenkathi, owathumela ngayo izigijimi oThukela wabe usuweqa yini?

UMPANDE: Yebo

UMBUZO: Wahlanganaphi nomnumzane uDe Lange?

UMPANDE: Nganeno kwoThukela.

UMBUZO: Uma wawungabelamelanga abamhlophe oThukela, wabe uyoqhubekele phambili ngenkani na?

UMPANDE: Yebo, ngangoqhubekele phambili.

UMBUZO: Uyazi ukuthi mayelana nesi-vumelwana kamukho owakwaZulu ovunyelwe ukuwela uThukela na?

UMPANDE: Ngiyakwazi lokho. Pho, lokhu uma umuntu esesekufeni kabesesa ba lutho-nje?

UMBUZO: Mpande! Ungalokothi uqamb'amanga lapha kithi, uyezwa?

UMPANDE: Ngiyezwa. Yikhona lokho, banumzane okungenze ngizizele mina uqobo kinina. Ngizonenekela obala inhliziyoyami.

UMBUZO: Uma uDingane wabe enze lokhu okwenzayo impi lena ngabe isiphelile?

UMPANDE: Niyabonake nani ukuthi mina ngizizele ngesiqu sami kinina kangenzanga ubunyoka bukaDingane. Ngifisa ukuba isihlobo senu ngenze enikushoyo.

UMBUZO: Okubeke ukuba sikwenzele manje yini?

UMPANDE: Njengoba abanumzane bengivumela ukuba ngikhulume ngicela ukuba bangiphe isiqeshana sezwe eliphakathi kwoMhlali noMvoti.

UMBUZO: Uxoshwa yini phesheya kwoThukela?

UMPANDE: Ngesaba uDingane manje—ngoba sengibacande phakathi abantu.

UMBUZO: Kawazi yini ukuthi uDingane kanawo amandla okubulala abantu?

UMPANDE: Yebo, kunjalo; kodwa angase angabinandaba nalokho.

UMBUZO: Wena ucabanga ukuthi unawo amandla angako okulwa noDingane?

UMPANDE: Qha, okwalezizinsuku, kaginalo neze. Kodwa uma abantu bezwa ukuthi ngilapha bonke bangaqembukela ngakimi.

UMBUZO: Umqondo wabantu uyawazi ukuthi ugebele ngaphi?

UMPANDE: Yebo. Sengike ngathuma izinhlozi, kodwa kazikangibikeli lutho ngoba impi kaDingane ibace ezihlahleni.

UMBUZO: Uyazi ukuthi zingaki izinduna ezingeza ngakuwe lapho zizwa ukuthi sixolelene.

UMPANDE: Ngineqiniso ngezintathu esengike ngezwa umoya wazo. Zisengalena kuDingane, yikhonje zingekho lapha manje.

UMBUZO: UDingane unamaviyo amangaki alwa ngawo?

UMPANDE: Kanginaqiniso neze ngalapho, kwazis'ukuthi kwafa abantu abaningi ngempi kaSobuza. Kodwa ngithi maningi impela asalayo.

UMBUZO: Uthi baningi impela abantu bakaDingane abafayo?

UMPANDE: Yebo, nabakaSobuza, bafa kakhulu.

UMBUZO: Usuke wabikelwa yini noma uneqiniso lakho mayelana nalapho uDingane ekhona manje?

UMPANDE: Qha. Kanginalo neze iqiniso lokuthi uphi manje. Ngizwe-nje kuthiwa uSobuza wabulala abaningi abantu bakaDingane.

UMBUZO: Ungazithuma izinhlozi oze-  
thembayo nathi esingazethemba.

UMPANDE: Yebo, ngingazithuma khona  
manje; ngonela ngifike-nje ekamu ngizi-  
thume. Mhlaumbe nazo lezo engazithuma  
kuqala sezibuyile. Ngingesichithe neze isi-  
khathi ngoba ukungiphatha kwenu kahle  
kungithokozisile kakhulu.

UMBUZO: Uyazi ukuthi kasimvumeli  
neze uDingane ukuba abulale abesifaza-  
ne nezingane. Wothike ungathola isikha-  
thi usithumele umbiko masinyane ukuze  
sibone esingakwenza.

UMPANDE: Ngizokwenza kahle lokho,  
ngoba abanumzane bangiphathe kahle ka-  
khulu. Bangivulela izinhliziyi zabo, zathi  
“nge” (washo ephakamisa ingalo elinganisa  
uMpande wansondo).

Emva kwalemibuzo eshisayo amaBunu  
amethembisa uMpande ukuthi izwe lelo  
alikelile azomnika lona kuze kufike leyo nka-  
thi lapho engayukwesaba lutho ngalena  
kwoThukela. Amethembisa ukuthi ayizi-  
hlobo zakhe nokuthi ayomvikela njalo uma  
yena eseyisihlobo sawo esethembekile.

### ISAHLUKO 3

#### UMPANDE eMAQONGQO

AMABUTHO kaMpande ayehlangene na-  
wamaBunu eMaqongqo ayeholwa ngu-  
Nongalaza kaNondela wasemaNyandwini.  
Yadumelana nakaDingane ayeholwa ngu-  
Ndlela kaSompisi ngomhla wamashumi  
amaBili anesishiyagalolunye kuNdasa 1840.  
Yalwa inkathi ende impela kwazise neka-  
Dingane ya binamandla kakhulu; kodwa  
yehlulwa ekaDingane.

Kuthe khona lapho isabuthana ekaMpa-  
nde neyamaBunu-ndini wezwa ngezinhlozi  
zakhe uDingane ukuthi amaBunu asehla-  
ngene noMpande eza ngemizila yonkana,  
wathumela izigijimi ukuba ziyomkhalela  
emaBunwini zithi makakahle-ko ngoba use-  
zimisele ukwenza noma yini ayishoyo wona.  
Imikhosi yamaBunu yona yabiseza eMa-  
qongqo ngomunye umzila kwazise ukuthi  
ngekaMpande uqobo eyadumelana neka-  
Dingane mathupha amaBunu ayethe azo-  
melekelela, eseyibanga impela naseMaqo-  
ngqo.

AmaBunu enza into engazange yenziwe ngisho izizwe ezimnyama yokuḡa aḡambe izithunywa ezithunywe kuwo, zize zingaphethe zikhali, kodwa zize ngoxolo. Azibamba izithunywa zikaDingane lezo uDambuza noSikhombazana. Azibulala.

UMpande uqobo lwakhe wayesemkhawleni lowo wamaBunu, owaḡuhlola amacala alezonceku zikaDingane. Amacala okuthi yibona phela oDambuza aḡabekhwezela uDingane ukuḡa ahlasele amaBunu. Nguye futhi uDambuza lowo owayede echiliza uDingane ukuḡa enze kaḡi amaBunu. Qha, uDambuza njengeqhawe lakwaZulu wathi noma emangala lapho ebona ebanjwa kanti ubeze nezwi lenkosi kazazaḡalaza neze. Wakuvuma-nje lokho okwaḡe kushiwo amaBunu noMpande phela ekhhliza amagweḡu ewasekela. Ethu yena waḡe ezibona ngamehlo izenzo zikaDambuza zoḡubi.

Kuthe nalapho amaBunu esemḡuza uDambuza ukuthi unalo yini aziphendulela ngalo engakamḡulali, wathi, qha, kanalo yena. Into-nje eḡuhlungu ukuḡa kubecwe noSikhombazana owaḡengone lutho nolunzi. AmaBunu athi kuMpande, "Uyali zwa lelo likaDambuza na?" UMpande

wathi amanga onke lawo wathi yena wazi kahle ukuthi noSikhombazana uqobo lwakhe yiqili nesigeḡengu uqobo. Kafe naye.

Undunankulu wamaBunu waselikhipha izwi lokuthi njengoḡa uMpande emlahla uqobo uSikhombazana, ḡazoḡulawa ḡoḡabili. Neḡala ḡase ḡeyadutshulwa njalo.

Ngawe wasinda uSikhombazana ukuḡa akalahlwanga nguMpande; kodwa wafela lapho naye noDambuza. Isenzo esihle esenziwa nguMpande mayelana naloludaḡa oluḡi esokuḡa aḡondle kahle ḡonke aḡantwana ḡakaDambuza, oḡodide, noMavumengwana naḡanye aḡaḡayizikhulu kwaZulu.

Kwathi ngosuku lokuqala ngqa kuMḡasa amaBunu eseseduze neMḡoloji eMnyama ezwa ukuthi ekaMpande iyigqiḡulile ekaDingane eMaqongqo. Aḡabula ehluleka nokuziphulula izilevu. Aḡona impela ukuthi qha uMpande lona "uyindaḡa egudwini" ngeḡpela.

Emuva kwalomhlangano amaBunu amaningi ehamba nonduna-nkulu yawo ahambela uMpande ethunywe yiwo umkhandlu wawo lowo owaḡe umḡuza imiḡuzo uMpande eḡuna ukwazi ngokwethembeka kwakhe ukuḡuyela ngakuwo.

Afika kuMpande amtshela eze ngakho ukuthi athunyiwe ngumkhandlu ukuβα azombikela isinqumo sawo. Athi eze ukuzomtshela ukuβα azilungiselele ukuβα ammise aβe inkosi yalaβoβantu aβaβeqembuke naye,

Athi azombeka phambi kwaβo aβantu uqoβo aβatshele ukuthi wona maBunu asembekile ukuβα aβe yinkosi yaβo. Aletha indwangu yawo ephephezelayo ezinsikeni ezinde okuthiwa yi'Flag' ngesiNgisi, athi kafunge phambi kwawo ukuthi uzimisele lapho esebusa ukuβα aβuse ngoxolo nangobuhloβo kuwo.

Nempelake uMpande akwenze lokho. Wakhapha izwi ngezinceku zakhe ukuβα zibuthe ndawonye esibayeni esikhulu, βonke aβantu aβalapho ukuβα βezwe izwi lakhe nelaβahloβo βakhe amaBunu.

#### NEMPELAKE KWABANJALO

βabuthana βabazinqwaba aβantu lapho, kukhona nabesifazana nezingane. βafika βakhuleka kwanyakaza inkundla leyo βesho *ubayede*. Abalandise konke uMpande asevumelene ngakho namaBunu nokuthi uzoβaβusa ngoxolo nokuthula kungabi njengo-Shaka noDingane aβaβebusa ngegazi.

βakubonge lokho aβantu ngokukhuleka.

Lowomkhosi waβe uzothile futhi unesi-thunzi esikhulu kwazise amaBunu ayeqhuba wonke umkhosi ngendlela yomthetho wawo: Kwathi ngoba lomkhosi waphetha ngoba kuhlatshwe izinkomo kudliwe kusinwe, amaBunu amnika indwangu yawo ephephezelayo, amembesa ngendwangu enhle emnyama, amnika insabula. Konke lokho akwenza-nje uMpande uhlezi ecaleni kwenduna-nkulu, yawo unikwe isikhundla esikhulu impela lapho.

Amyalisisa amaBunu ngokuthi lelozwe ayekulo naβantu βakhe oThukela kakusilona elakhe; usahlezinje ngoba usaβaleka engakaβinayo indawo. Athi futhi kafuni neze aβulale aβantu ngebaxa lokuthi βanukiwe yizanusu; athinje aqaphe ukuβα angaβaβulaleli ize aβantu βakhe.

Kusobala impela ukuthi ayesemfice kahle kakhulu uMpande amaBunu ngoba aze amdonsa ngendleβe nangodaβa olukhulu kakhulu kithina Zulu-wendlalifa. Beka ngoba athi oyobusa esikhundleni sakhe wokhethwa ngaβantu ngemvume yawo uqoβo lwawo amaBunu. Akusho-nje lokho ayazi kahle kamhlophe ukuthi wakukho-

nondela nakho lokho uMpande, okusobala ukuthi wayelele phansi ethu ekhongozele kuphela lokho akuphiwayo.

Amqamba negama azobizwa ngalo okwalesosikhathi kuze kugudluke uDingane ebukhosini. Kwathiwa uMpande uzobizwa kuthiwe "Yinkosana ebusayo uZulu oqembukile" agcizelela ekutheni umncele wezwe ilowo avumelene ngawo noDingane, nokubuyiselwa kwamaBunu izinkomo zawo ezebiwayo athi konke lokho makakuhloniphe uMpande.

Amabopha izandla ukuba angahlaseli neyodwa inkosi akhelene nayo noma asuse uthuthuva ngaphandle kwemvume yawo.

Akuvume konke lokho uMpande.

Usuku amaBunu ambeka ngalo uMpande lwahe lungolwesihlanu enyangeni Umbasa. Ubekwa yizona izindunankulu zawo. Kwavunyelwanake nawo. UMaphitha kaSojiyisa wabuyela kuMpande nabantu bakhe emva kwempi yaseMaqongqo. Bavumelana nabo ukuthi bophathana ngobuntu njalo. Lempi yaseMaqongqo kawayilwanga neze amaBunu kodwa ukuqinela kwawo uMpande kwabasengathi alwile, yanqotshwa yiwo. Beka nezinkomo aziqoqa lapho kuthiwa zahe ziwu 31,000 ubuningi.

Kakubanga izinsuku zatshwala emva kwalokho bavela obala ubuqili bawo. Kuthe *dukuduku* wafika kuMpande uNdunankulu wawo esezomfundela isimemezelo sithi: Njengoba uZulu wonke usenesikwenetu emabunwini saompondwe abawu £1,725 ngokumsiza kwawo empini ngezinqola nangokunye okunjalo, njengoba futhi, kalikhonje ithemba lokuthi leyomali iyobe isabuya kwazisa ukuthi nango uDingane "eseshaye utshani," lezondlekoke zizokhokhwa ngezwe eliphakathi kwoThukela neMfolozi eMnyama, kusukela lapho igcina khona iMfolozi kuze kuyothi ngci emthonjeni wayo, kuhambe njalo kwenyuke kuze kuye oKhahlamba. Sonke leso sithabathaba sezwe amaBunu asesibiza kuMpande ngoba phela izindleko zawo zempi kazi-kakhokhwa!

Nazwe lelo onkabi bayazikhethela lona! Beza kuMpande-nje sebezikhwagele lona. Pho, uMpande wayesazothini? Alithatha njalo abuyela eMgungundlovu ethokoza ehluleka nokuhleka. Okusobala ukuthi kuwo uMpande lona wabeyinkosi yabantu-nje labo ayebeleke nabo, hayi ukuthi nezwe lelo kwase kungeiakhe. Kodwa

uMpande wahlalisana kahle kakhulu nama-Bunu phezu kokuba kwakungekho mncele obekiweyo phakathi nezwe akhe kulo uMpande nalelo elakhiwe yiwo amaBunu.

WaBusake uMpande. Ukuma kwa-begazi lakhe kumi kanje. WaBusa uMpande enabafowabo ababili kuphela uNzibe owasinda ekufeni ngokusala ekhaya mhla kuyohlaselwa kwaSoshangana. UNzibe lona wayezalwa inkosazana yakwaHlabisa uSongiya. Namhlanje uMpande wabesesele yedwana zwi noGqugqu. Beboababili kuphela. Amadodana kaSenzangakhona aye-ngasekho esefile; amanye efele ezimpini zikaShaka, amanye ebulewe nguDingane ngoba ethi azombangisa ubukhosi. Kwasinda yena uMpande noGqugqu kuphela. UMpande wasindiswa nguNdlela owayede ethi kuDingane: "Yisilima sakwenu lesi nkosi, ungaze uzihluphe usifulale. Ingani siphethwe umchoboko esithweni." Wasinda uMpande.

UGqugqu yena wasinda ngoba wayeyisikhundlwana ngaleyo nkathi. Kanti uzobulawa nguMpande umuntu olungile! Sizobuya siyixoxe eyokubulawa kukaGqugqu.

## ISAHLUKO 4

## UMPANDE ENGENA EBUKHOSINI

KWATHI ukuba uDingane afe uMpande noMaphitha bazikhethela isigodlo, yilowo ezikhethela azithandayo. Abantu ababesengakuDingane basebebuyela kuMpande. YiBoke labo abaqanjwa igama elibi lokuthi "Umdidi kaNdlela." Kodwa wabakhuza uMpande lapho ezwa abantu bakhe bebabiza ngalelogama. Wathi:

"Ngobani labo abethukwa ngoNdlela? Ngobani-nje labo abaphatha igama likaNdlela kabi kangako? Kakusiyena uNdlela owangisindisa ngifuna ukubulawa nguDingane?"

Wabemukela kahle bonke labo uMpande, kazaabeka cala nelincane uMpande waza wawakha ngemva kwesikhatshana umuzi wakhe omkhulu omasango mabili wakwaNodwengu. Lapho wayesezele, esenabafazi. Eseqinile nasebusweni. Kodwa lapho abazalela khona abantwana bakhe kuseMphenqaneni.



Phela uMpande waqala ukuthatha nge-  
ntombi yakwaNxumalo, uNozibuku, eya-  
zala uHamu. Kanti uzobuya abathathe  
abafazi bakhe boqobo. Sizobuya sibabale  
labo namadodana abo.

Athike uMpande angangena esikhundleni  
sikaDingane enze okwabekwenziwa yiwo  
onke amakhosi lapho ethatha ubukhosi  
wazakhela umuzi wakhe omkhulu wakwa-  
Nodwengu. Wamisa indunankulu uMasi-  
phula kaMamba waseMgazini kwaZulu.

Wasebutha awakhe amabutho wabutha  
isaNgqu, iNguluße, amaPhela, uThulwane,  
iNkonkoni, iNdlondlo, uDlokwe, uMbona-  
mbi, uNokhenke, uKhandampevu, neNgo-  
bamakhosi. Noma uMpande athatha ubu-  
khosi ngempela sekufe uDingane kodwa  
waqala ukubusa ngoMbasa 14, 1840 mhla-  
zana ebekwa yindunankulu yamaBunu u-  
Andries Pretorius osebeni lweMfolozi.

Kulawamabutho esingathi qaphuqaphu  
ngawo ngelikaThulwana neNgobamakhosi.  
Leli kwabe kuyibutho labafana abayintanga  
yabantwana bakhe uMpande. Abantwana  
benkosi uMpande babekulo lelibutho lama-  
Mboza. Linedumela elikhulu ngalokho.  
Induna yalo kwakunguSogweba kaMase-

kwana kaMenyelwa wakwaNtuli. Kuningi  
engizokuxoxa ngalo kwesinye isahluko  
lelibutho. Siyeza belu kulo. Phela no-  
Cetshwayo uqobo wabeliMboza enguThu-  
lwana.

Ibutho leNgobamakhosi lona labe, ngi-  
lithatha kwamanje ngofa labe lihlanga-  
nyelwe nguMpande noCetshwayo esekhu-  
lile uCetshwayo. Yilo futhi elabe lidumile  
ngenkathi sekubusa uCetshwayo.

Yiwoke lamaButho abuthwa nguMpa-  
nde; kangiwazi amanye ngaphandle kwa-  
wezintombi ayebuthwa. kanye nawezinsi-  
zwa. Ngaphandle komuzi omkhulu ka-  
Mpande wakwaNodwengu, kwathi mhla  
ewela uThukela wafika wakha umuzi wak-  
waMahambehlala; engibona ukuthi lokho  
kusho khona ukubaleka kwakhe lokho  
engenasikhundla.

Omunye umuzi wakhe kwakuseSiklebeni  
eduze nenxiwa laseMgungundlovu. Omu-  
nye kunguLangazana.

ISAHLUKO 5

UKUWELA KUKAMAWA

UMPANDE wabe engenayo nempela inhliziyo elukhuni yabafowabo oShaka noDingane. Kodwa njengamakhosi onke naye wayenezindlebe ezinde ezizwa, zilonde ezikuzwayo. Kwenzekake ukuba naye izandla zakhe zibemanzi igazi lomfowabo uGqugqu. Besesishilo sathi base besele bobabili kuphela endlini kaSenzangakhona. Esikhundleni sokuaba ukusala kwabo bobabili kube yinto enhle kubantu kakwabanjalo nempela.

Bavela abamothayo kuMpande uGqugqu engone lutho nolunci. Kodwa ukhona umoyana owafika kuMpande noThekwane wokuthi uGqugqu lona kasambuki ngamehlo amahle uMpande. UThekwane wabika nokuthi uGqugqu nabantu bakhe "sebekhukhumele," sebehlose ukwaphuca uMpande ubukhosi bakhe ebuphiwe amaBunu.

Kayikho into eyabe yedlula leyo kwaZulu. UDingane wabaqeda-nje abafowabo

wabo ngakho lokho, esaba ukuthi bagaqela ubukhosi. Naye uMpande wasindiswa ukuba isilima leso esinomchoboko.

Amazwi kaThekwane amngena uMpande enhliziyweni, amhlupha kakhulu; kazavuma ukuba alale. Kodwa kenzanga lutho masinyane; kwaza kwadlula isikhatshana ede ebekisise indlebe. Ngaso sonke lesosikhathi uGqugqu wabehamba phezu kwamewa egazi yena.

Usuku lokufa kwakhe lwafika ngendlela engaqondakaliyo. Kwasheshiswa yiabo abantu bakhe uqobo, bengazelele. Kwathi ngelinye ilanga uGqugqu nabantu bakhe beyokhonza kuMpande kwenzeka into encane-nje kodwa yabangela ukuba uGqugqu abulawe masinyane emva kwalokho.

Kwathi esahlezi-nje ebandla, kuxoxwa izindaba zezimpi ezidlulile uGqugqu wathimula. Washo kakhulu wathi "Woshe-she! Woshe-she!"

baseseshilo abantu bakhe:

"Thuthuka, Mageba!"

besho bona bengaqonde lutho olubi; futhi benganakile ukuthi bathini.

"Thuthuka Mageba!"

bona babesho behlonipha uGqugqu nje-

ngomkhuba wakwaZulu wokuthi lapho inkosi ithimula kushiwo njalo. Besho ngoba phela uGqugqu inkosi, uzalwa nguSenzangakhona. Kanti sebebula ngalokho uGqugqu. Wakuzwa lokho uMpande. Wakubuka ngelinye iso.

“Ha! Sebethi kuGqugqu Thuthuka Mageba!” Kusho uMpande kuMasiphula induna yakhe eyayinolaka lwemamba. “Sebebeka uGqugqu phambi kwami uqobo!”

“Kunjalo, Ndaaba,” kusho uMasiphula kaMamba. Mina ngilisonile izwi likaThekwane ukuthi liqinisile; futhi besengizwile ukuthi uGqugqu lona kasemuhle ngasenkosini.”

“Wo!” kusho uMpande. “Sesisele sofabili-nje noGqugqu kodwa usengenelwe umoya muni manje?”

“Uma inkosi ingabekisisi uGqugqu uzo sala yedwa zwi kubantwana bakaSenzangakhona.”

“Uthini, Masiphula?”

“Ngisho njalo, Ndaaba! Ngithi kabulawe uGqugqu khona namhlanje.”

“Ngibulale igazi lami, Masiphula?”

“Uma ungabulali kuzokufa wena Mageba. Uma umyekile emva kokuba bemkhu-

lekele bathi “Thuthuka!” phambi kwakho uqobo kohamba kuhambe bathi uMpande wesaba.”

Kungasizi lutho kuMpande ukungathandisisi kwakhe ukubulala umfowabo sekukuphela kwakhe. Abone ukuthi uqinisile uMasiphula. Noma wabengaqinisile uMpande wayeyomvumela kwazise wayemesaba uMasiphula ngenxa yonya lwakhe.

Umuzi kaGqugqu wawakhe enhla neMfolozi eMnyama egqumeni leSigubudu; kungumuzi impela oqinile kwazis'ukuthi wayeseganiwe uGqugqu futhi enabantu abaningi noMpande wayengazi engakambulali uGqugqu ukuthi uvunwa abaningi, abaningi kangaka!

Kuthe ebusuku impi ethunyelwe nguMasiphula uqobo lwakhe yazungeza umuzi wonke kaGqugqu, yabangenela. Yagwaza ndoda, mfazi, ngane, yashaya yaqothula!

Kakwasinda noyedwa womuzi kaGqugqu.

Kuthe ukuba sizwakale isililo ngakusasa yenzeka indaba.

Kwathi lapho uninakazi kaGqugqu uMawa owayakhe oThukela ezwa isililo,

nalapho ezwa ukuthi umtwana nomfowa bo uGqugqu ubulewe yimpi kaMpande wa-bopha okwakhe wawela uThukela eseliqo-ndisa eSilungwini eNatal.

Walandelwa abantu bakhe abaningi se-behlangene nala bo abavuna uGqugqu.

Ukuwela kukaMawa kwa ba yinto enkulu kakhulu eyethusa ngisho uMpande imbala; waqala uku bona ukuthi kanti uGqugqu lona ubesekhula impela. Nanamuhla kukhona kwaZulu abade bethi "Mhla kuwela uMawa!" belingisa ngaleso senzo unyaka abakhuluma ngawo.

Okwenza futhi ukuwela kukaMawa ku be yinto eyabasematheni isikhathi eside yingoba walandela izikhulu zakwaZulu, amado-da ayethenjiwe.

Enye yawo kwa be kunguNongalaza ka-Nondela wasemaNyandwini, indunankulu kaMpande. Nguye lona uNongalaza owa-nqobela uMpande impi kaDingane eMaqo-ngqo. Namhlanje seku baleka yena uqobo, ubalekela eSilungwini. Omunye kunguMa-ngena kaNokuphatha; endleleni noSotho-ndose Nxumalo naye ebaleka. Bathe belu-wela uThukela basebengangesikhonyana ubuningi.

Sizobuye sixoxe ngoSothondose kwesinye isahluko.

Indaba kaMawa lapho esezokufa sizo-buye siyixoxe kwesinye isahluko lapho sesixoxa ngendaba ehlekisayo kaMbethe Ngcobo neqhina lakhe.

Udaba oluzwakalayo lapho sekulandwa iqiniso lonke lalendaba kuzwakala ukuthi uMnu. Cloete owa bengulusi balukhulu nga-leyonkathi uthi uku bulawa kukaGqugqu nguMpande kwa be kungekhona okokuqala. Lapho lomnumzane elobela eNgilandi ebi-kela izikhulu zikaHulumeni wakhona uthi ziningi izenzo ezimbi zikaMpande zoku bu-lala abantu. Afakaze ngokuthi noMfundisi Grout waseMeleka wa baleka ngayo leyo nkathi kwaZulu ebalekiswa izenzo ezimbi zikaMpande.

Kwathi emva kwakhe kwafika uMfundisi Adams kuMpande ezocela uku ba aqhube umsebenzi weNkosi owa be uqalwe ngu-Mfundisi Grout. Kuthiwa wenqaba waphe-tha uMpande. Wathi ka bafuni yena abe-fundisi.

Kodwa abaninizitolo na babethengisa okuthile ku bantu bakhe wa bavumela uku ba bangene kwaZulu; futhi wa baphatha kahle

kakhulu. Kamukho umlungu ngaleyo nkathi owake waphatheka kaBi kwaZulu. Owebelweyo impahla yakhe wayethi angabika eNkosini, afunwe lowo owenze lokho, athi angatholwa aBulawe.

## ISAHLUKO 6

“SOBOHLA, MANYOSI!”

“HАБЕ kanti noManyosi uhluBukile kuDingane? Yekanini imihlola! Kodwa sobohla isisu sakhe lesu!”

Kulapho kwasuka khona isaga sokuthi, “Sobohla, Manyosi!” Sasuka mhla uManyosi ehluBuka kuDingane emva kokudabuka kwegoda. UManyosi walandela uMpande, kanti wayebusa kuse kuDingane. Ngalezozinsuku izwe lisemi kahle imikhosi lena iyimikhosi uqobo, idlalwa izinsuku eziningi.

Kwakuye kuthi lapho sewudlalwa kuButhenwe kwaNkosi kuBemnyama emini. Kuza izifunda ngezifunda. Eze naBantu bakhe umfo kaDlekezele wasemaMbatheni, uManyosi. Kuthi lapho eqhamuka naBantu bakhe kuBe sengathi kuqhamuka inkosi eBusayo. Phela yena wayehamba nokudla ekuthwalelwe aBantu aBaningi. Ukudla notshwala kuyizinqwaba kuManyosi lapho eze emkhosini. Pho, wayedla yini lokhu wayeqeda intondolo yembuzi yonke. Ayiwolele esiswini ingaBonwa.

Isisu lesi okuthiwa “sobohla” silaphaya; siyintaba. Senziwa yikho ukuminza lokho. Kwakuthi uma esedla kuBesengathi kudla inqwaba yamadoda, kwale ukudla kade kuyinqwaba kuBonwe sekungasekho. Esekushaye wakubuqa.

Kodwa uManyosi lowo kuthiwa wayeyigagu lokuhaya amagama okuhlabelela. Eyisikhulu kwaZulu kusaBusa uDingane. KwaBe kungekho noyedwa owayebeke ukuthi uManyosi angase ahluBuke uDingane.

Kodwa kwaBanjalo.

Yikho lokho okuBangela ukuba abantu bethuke bathi, “SekuhluBuka noManyosi? Sobohla, Manyosi!”

Lokho bakusho bebinqa isisu sakhe lesi esikhulu, bethi njengoba eshiya umbuso kaDingane owaBe umphethe kahle kangako, elandela uMpande oweqayo, sizoncipha isisu esikhulu engasakutholi kahle ukudla okumnandi.

## ISAHLUKO 7

### IMPI YASENDONDAKUSUKA

SESIFIKE enkathini elukhuni kakhulu empilweni kaMpande, inkathi lapho abona abanta bakhe bahlukana phakathi belwa, befulalana bodwa. LendaBa yempi yaseNdondakusuka yindaBa ehlala isemlonyeni njalo yabantu bakwaZulu ngisho nanamuhla. Sizoyixoxa kahle ngokuyizwa kwethu ngemilomo yalabo ababexoxelwa abadala.

Wonke lombango owaphetha ngempi yaseNdondakusuka waphenjwa nguye uMpande, ngakho ukungemi aqine ezwini lakhe. Futhi abaningi bakwaZulu bayasho bayaqinisa impela ukuthi nguye uMpande uqobo lwakhe, owayiqhathayo, ngezwi lokuthi: “Uyadela uMakhasana owaBona izinqama zishayana.” Bathi uyiqhathanjwe ngoba ehlose ukuba baqedane boBabili oCetshwayo noMbuyazwe ukuze kuvele intuba yokuba umbuso uthathwe nguMkhungo.

Masiyilande kahle lendaBa, siyiqale phansi.

Encwadini yethu ethiwa "UShaka" saluveza uhlamvu lokuthi uShaka wayenomkhuba wokuba lapho intombi yoMdlunkulu eseyisola ukuthi ingabe isinesisu, ayinike uMpande, kuthiwe kazalele uShaka yena ozalayo.

Lomkhuba kaShaka yiwo owadunga umbuso kaMpande ngempi yaseNondakusuka. Nakhuke lapho indaba isuka khona. Wathi ukuba uShaka amsole uMonase wakwaMntungwa inkosazana yakwaNxumalo owa be engemndlunkulu, wamupha uMpande wa be ngumuntu-nje, engesiyona inkosi phela. Wa ba yinkosikazi enkuluke kuMpande ngalenkathi uMonase wamzalela uMpande, uMbuyazwe, noMkhungo noMantantashiya, no bathonyile intombazana. Amzala efika evela kuShaka nguye uMbuyazwe uqobo okushiwo nanamuhla ukuthi waye ngokaShaka, kwazisa ukuthi uMonase wabelwa uMpande-nje usenesisu sakhe uMbuyazwe lona.

Balandelake laba banye eshlezi noMpande eseyinkosikazi yakhe.

Kanti kuzothi khona lapho emva kokwabelwa kwakhe uMonase asuke uShaka athumele kuTshana ayocela uMpande intombi

yakhe uNgqumbazi wakokaMbonde wakwaZungu. Wamlobolela uShaka uMpande. UNgqumbazi lona nguye osezala uCetshwayo a be uMbuyazwe ezalwa nguMonase.

Kanti kuzohamba kuhambe futhi athathe futhi uMpande, usethatha uNomantshali kaSiguyana wasemaBeleni kwaNtuli. UNomantshali waye yintandokazi kuMpande, uMpande emthanda kakhulu, edlula bonke abafazi bakhe.

Sizobuya sixoxe ngoNomantshali kwesinye isahluko. Lapha siseneka-nje ukuma kwalaba bafazi ukuze sizwe okwasusa umbango wabantwana benkosi.

UMpande uqobo lwakhe sengathi wayengayazi into ayenzayo ngo ba kwathi nalapho sekufike isikhathi soku ba aveze umqondo wakhe ngokunguyena oyinkosana yakhe. EmaBunwini waveza igama likaCetshwayo wathi nguye inkosana yakhe. Kepha laph-ekhaya emazwi mabili. Abeke uMbuyazwe ngebaxa lokuthi nguye inkosana ngo ba emzala esixebeni sikaShaka, uShaka eyiNkosi yezwe. Ngakhoke uMbuyazwe nguye inkosana.

Khona lapho futhi a buye aveze igama

likaMthonga, elinyenyeza belu, ngoḡa uMthonga lona ezalwa intandokazi yakhe uNomantshali.

Bekanike umqondo kaMpande lapho! Nguye uqoḡo owahlwanyela imbewu eyavunwa eNdondakusuka. Kodwa uZulu engakuvumi konke lokho, yena azi uCetshwayo kuphela ozalwa inkosikazi eyalotsholwa nguShaka ngezinkomo.

Kusobala ukuthi uMpande wayengamthandi uCetshwayo ingabe kwakwenziwa yini lokhu, ngisho ngoḡa uMpande wamkhomba uCetshwayo emaBunwini kuphela emphelekezele eseḡuyela kwaZulu. Kodwa lapho esekwaZulu kasizwa lapho ekhomba khona uCetshwayo. Sizwa ekhomba uMḡuyazwe, aḡuye ahleḡe ngoMthonga. Phinde sizwe ekhomba uCetshwayo. Phinde futhi sizwe lapho exoxa noCetshwayo njengenkosana yakhe ayizala enkosikazini eyalotsholwayo. Futhi kuḡo bonke aḡafazi baKaMpande nguNgqumbazi kuphela owaḡezalwa inkosi.

Umuzi kaNgqumbazi waḡe udedelene nokaMonase ngeḡanga elikhulu kakhulu; phakathi kwalemizi kwakhe okaMpande eMfolozi eMhlophe. Ukuqhelelana kwale-

mizi kwenza ukuba naḡavuna amadodana ayo ḡaqhelelane, futhi ḡahleleke kahle.

UCetshwayo neḡutho lakhe ḡabaziwa ngokuthi uSuthu, aḡakaMḡuyazwe kuthiwa Izigqoza. Ngalenkathi uMpande wayeseḡuse isikhathi esiyiminyaka eyishumi nesithupha. Kodwa ahluleka isibili ukuphamba umoya wokuzwana kuḡantwana ḡakhe; eqinisweni nesizwe sonke-nje saḡe singasamḡuki uMpande njengomuntu oḡusayo.

Yeḡo, waḡaziwa ukuthi yinkosi, kodwa lapho sekuphethwe ezomḡuso kwakuye kubekwe kuCetshwayo; aḡanye ḡabeke kuMḡuyazwe. Lafa izwe ephila edla amaḡele uMpande ahluleka ukulamula. Into ayeenza kuphela ukuhambela uNomantshali intandokazi yakhe, ahlale naye isikhathi eside engasaḡonwa lapha kweminye imizi nasemagcekeni-nje omuzi.

Kwahamba kwahamba lwasuka uthuli lwezichwe.

Impi yasuka ngomhla zimbili kuNgcela ngonyaka ka-1856. UMḡuyazwe waḡeseḡonile ukuthi Izigqoza zingemelane nempela noSuthu waseḡanga isu lokuwelela esiLungwini ayocela usizo emaNgisini. Waḡu-



tha abantu bakhe bonke nabesifazane nabantwana nezinkomo waqonda ezansi noThukela waze wayothi *ngci* eNdondakusuka. Uhamba-nje udabula emhlabathini kaCetshwayo, naye uCetshwayo esebutha onke amabutho akhe ukuba ahlasele uMbuyazwe. Kepha usizo ayelufuna emaNgisini kalutholanga uMbuyazwe. Anqaba amaNgisi. Wabuya futhi uMbuyazwe lokhu wayeluwelile uThukela eya emaNgisini. Wabona ukuthi kalikho elinye icebo ngaphandle kokuba ahlome alwe.

UMbuyazwe ulucela-nje usizo emaNgisini ukhona lapho uJantoni iNgisi elabe lifuna ukumsiza. Wathi ukuba asizwe isicelo sikaMbuyazwe wacela ukuba ayomsiza nedlanzana labantu ayebahola. Kuthiwa kwathi ukuba zingehlulwa iZigqoza wasezidlisa satshanyana ngakuCetshwayo esebuyela ngakuye.

Khona lapho futhi kuthiwa wahlala noCetshwayo isikhathi eside ehlezi kahle kakhulu; futhi eseganwe abafazi lapha kwaZulu. Ezele kakhulu. Kodwa phezu kwakho konke lokho kuthiwa kwathi lapho sekufika amaNgisi ezohlasela kwaZulu waphenduka imibala-bala futhi wamdinsila

phansi uCetshwayo wabuyela emaNgisini akubo, walekelela wona.

UNwabu ngempela!

Nalelodlanzana eza nalo ezosiza uMbuyazwe kalenzanga lutho, kwazisa ukuthi uSuthu lwahe luluningi kakhulu lunamandla futhi ngaphezu kweziGqoza.

Into futhi eyabulala uMbuyazwe ukuba ahambe nabesifazane nabantwana okwathi lapho isilwa kwamphatha kabi lokho, kwayidunga futhi eyakhe. Ilwa-nje ilwela phezu kwalo uqobo uThukela lapha eNdondakusuka. Kwathi lapho uSuthu luza ngalaphaya. IZigqoza naziya zilubekile, kwabonakala ukuthi Izigqoza zimi kabi kakhulu. Ingekho indawo yokuhlehla nyova; nantu phela uThukela ngemuva kwazo. Yona impi kayilwanga isikhathi eside ngoba eqinisweni amandla ayengalingani neze.

USuthu lwahe lungaphezu kweziGqoza ngokuphindiwe. Ngabe ayibanga yimbi nje ngoba yabanjalo uma iziGqoza zabe zingekho phakathi kwetshe nembokodwe. Yathi ukuba ihlangane-nje kwakubi kakhulu. Abesifazana nabantwana babanga usizi olukhulu kulelothunzi lokufa. Kwathi ngoba uSuthu lwahe lugwaza lumuka nabo,

aBaningi baziphonsa oThukela lugwele lunjalo bafa kabi uThukela lwaBa bomvu igazi labaziphonsa kulo begwele amanxeba emikhonto.

Kwafa ndoda, mfazi, ngane cishe kungasali noyedwa. Kuthiwa amathambo alaBo abafela ngaphandle kwomfula ayegwele osebeni loThukela.

Wafela lapho uMbuyazwe.

Wafela lapho uMantantashiya noMadumba abazalwa nguMonase. Kwafa amadodana kaMpande ayisithupha kulempi. Singathi-nje baphela bonke abantwana benkosi uMpande empini yaseNdondakusuka. Wathi ukuBa akuzwe lokho uMpande wannyonyobisa uMkhungo wayomfihla kubelungu eBodwe lapho akhulela khona uMkhungo.

Imbewu embi esingathi yaBulala izwe lakwaZulu yahlwanyelwa yiwo lombango ikakhulu ngoBa walandelwa izigigaba ezinkulu sekubusa uCetshwayo.

Eqinisweni uCetshwayo ungena-nje ebukhosini kasangeni bukhosi balutho nempela uMpande wayesemqalekisile ngeziqalekiso zonke. Inhliziyo yakhe yayibuhlungu kakhulu ngokufa kwaBantwana bakhe eNdo-

ndakusuka, kanti masinyane emva kwalokho kuzovela elinye ifu elesabekayo elayiqeda nya inhliziyo kaMpande.

Wafela laphoke uMbuyazi:

“Indlov’ enesihlonti—

UMbeduka njengesona,

UPhaqa njengenyanga,

UNotakasa njengeboyi.”

Kawugugi nawe, mhlaBa!

UKUFA KUKANOMANTSHALI

IMPI yaseNdongakusuka yambeka ebukho-sini uCetshwayo noma yamzondisa kakhulu kuMpande. Kusukela mhla kwayo kazange abesabekana kahle noyise uCetshwayo. Okwathike nesenzo esibi esenzekayo ngaleso sikhathi sayiqedela inhliziyi kaMpande. Ngalenkathi uMpande wayesengenwe inhliziyi yokuthanda uNomantshali. Kwakhanya kakhulu kubantu ababesondelene nenkosi uMpande ukuthi uthando lukaNomantshali lumngene ngempela uMpande namanye amakhosikazi akhe engasawanakile neze. Isithangami sakhe sekunguye uNomantshali.

UNomantshali wayezalwa nguSigulana wasemaBeleni kwaNtuli. Emude enomzi- mba omi kahle kakhulu. Ebusweni empofu emuhle edelile. Kungekho sici nesisodwa kuye emzimbeni kokaSigulana. Kusobala ukuthi uNomantshali wayesemehlweni abantu ngaleso sikhathi; esematheni futhi. Bona laba abesifazana abase bebuyiselwe

emsamo yinkosi uMpande babemudla bemhlafula ngemilomo yabo. Kulapho kwaphembeka khona umoya wokuthi uNomantshali unemithi uyathakatha.

Yiyo lemilomo okwathi mhla uShaka ethukusiwe nguMudli kwathiwa kuthukuswe impaka laph'ekhaya. Noma kwaze kwafika ezindlebeni zikaCetshwayo ukuthi uNomantshali uyathakatha, kangisho ukuthi wabeyombulala uCetshwayo. Ngibona ukuthi elona baxa elabangela ukuaba abulawe uNomantshali indodana yakhe uMthonga. Phela uNomantshali wamzalela uMpande uMthonga, noMpoyiyana noMgidlana. Sekuthike ngoaba nangu uMpande engasasuki eduze kukaNomantshali sekuvela izwi lokuthi:

“Wo! Sekufe uMbuyazwe-nje uMpande uzobeka uMthonga abe yinkosi.”

“UCetshwayo?”

“Kabuboni nempela ubukhosi uCetshwayo. Angathi ebulele abantwana benkosi eNdongakusuka abuye abuse?”

“Uzobusa isibili. Ingani sikhuluma-nje uyabusa?”

“Uzobonake. Mina ngithi uNomantshali nemithi yakhe useyiqedile inhliziyi ka-

Mpande; kasazi lutho uMpande. Usedonswa ngekhala-nje nguNomantshali.”

“Shono-nje uCetshwayo noMthonga bengasabekani kahle!”

Zonke lezinkulumo zazikhulunywa ngabantu ngasese bebona ukuma kabi kwezinto. Empeleni ngales isikhathi uMpande wayese-seyisithunzi-nje, kwase kubusa uCetshwayo. Nabantu laba base beda buke phakathi noma kwa be kungaka bonakali kakhulu ngo ba yena uCetshwayo wayengalwi noyise uMpande. Wayemhlonipha futhi engaqondile nempela uku ba uyise amphathe kabi. Nakho uku busa kukaCetshwayo lokho sithi wayebusa-nje ngo ba nguye owayesebekwe iningi labantu uku ba alihole, noma labelazi ukuthi izwe lisa buswa yinkosi uMpande.

Inhliziyo kaCetshwayo yangenwa yilezizinkulumo, waze wamzonda uNomantshali ngempela, ngakho lokho ngo ba uthando lwakhe noMpande lungase lu bangele uMpande a beke uMthonga a be yinkosi.

Umuzi wokaSigulana wa be useMdumezulu, eseduze-nje nakwaNodwengu umuzi omkhulu wenkosi uMpande. UCetshwayo usephaka impi khona eMdumezulu ethi

mayiyobulala uNomantshali nabanta bakhe bonke; kungasali noyedwa. Izwi elakhi-shwa uCetshwayo enduneni eya biphethe leyompi lathi:

“Hamba uyobulala uNomantshali nabanta bakhe bonke.”

Yasuka lapho induna yaqonda khona eMdumezulu, kodwa kayamfica khona kwazise wayesezwile ukuthi iyeza impi ephuma kuCetshwayo izombulala. Ithe iqamba ifika lapha ekhaya impi wayengasekho. UNomantshali wabaleka waqonda kwaNodwengu enkosini, kodwa abanta bakhe uMthonga noMgidlana bawelela ngaphe sheya emaBunwini. Lapha ekhaya kusele uMpoyiyana owelama uMthonga.

UMkhungo ozalwa nguMonase wayengasekho kwaZulu ngalenkathi, kwazisukuthi yathi ingalwa eyaseNdondakusuka uMpande wamunyonyonobisa wamthumela kuSobantu eSilungwini.

Kayiqondakali kahle eyona nduna eyayihola lempi, kodwa into enkulu ezovela obala kulenda ba embi ngeveza obala ukuthi inkosi uMpande wayengasenaso neze isithunzi naku bo abantu bakhe.

Izwi likaCetshwayo kuleyo nduna lithi:

“Bejana, hamba ubulale uNomantshali nabantwana bakhe eMdumezulu.”

Kuphela-nje.

Iyasukake impi iyafika kasekho eMdumezulu; esikhundleni sokuaba ibuyele enkosini iye kobika lokho, uBejana usuka uyiphaka khona kwaNodwengu uqobo enkosini. Unesibindi esikhulu kangako uBejana ngoba ethunywe nguCetshwayo-nje. Kanti kalikhiphanga izwi elisho njalo uCetshwayo.

Ithe ukuba ifike impi uBejana wajamelana noMpande.

“Sithunywe nguCetshwayo ukuba sizobulala uNomantshali.”

“Nithunywe nguCetshwayo ukuba nizobulala uNomantshali?” Kubuza uMpande, esamangele ukuthi ingaba muhlola muni lowo.

“Yebo, nkosi.”

“Uthe nizobulala khona lapha kimi?”

“Usithume eMdumezulu lapho sifike kungekho muntu, sase siza lapha. Uthe simbulale uqobo.”

“Wenzi na?”

“Kasitshelanga ukuthi wenzeni, uthe-nje masizobulala nabantabakhe. Sesimbulele uMpoyiyana.”

Uthe ukuba akuzwe lokho uNomantshali lokhu ehlezi lapha endlini ucashile aphume ngesikhulu isililo. Azilahle phansi.

“Ngibulaleni nami,” esho ngesikhulu isililo. “Yini engabe ngisayiphilela sengifelwe abantabami?”

Athi ayamdumela amabutho phambi kukaMpande, kodwa awakhuze uMpande.

“NguCetshwayo lo ongenze-nje?” Kayukulunga, ngimphande uNzibe ekwa-Soshangane! NguCetshwayo lona ongenze-nje? Luyeza olwakhe usuku. O! Boze bazibone iziGqoza!”

Sebelinga ukumdumela futhi khona lapho, besebacela uMpande ebona ukuthi bakuqondile abakuqondile. Athi mabanyeke uNomantshali aphumule, babuye bamthathe emva kokuba esephumule.

Lapho izinyembezi seziwohloka njenge-mvula emehlweni kaMpande. Wazibona ngokusobala namhlanje ukuthi kalutho lapha ekhaya; uyinto-nje, ephila ngoba kusathanda uCetshwayo. Kodwa izwe lona sekusobala ukuthi selibuswa nguCetshwayo; selibeka yena. Sekulindwe-nje ukuba agoduke uMpande, uCetshwayo abekwe obala ebukhosini.

Athe ukuḅa amaḅutho amḅambe uNo-  
mantshali ase eyamgwaza njalo esemḅulala.  
Isenzo sikaBejana kuthiwa saḅa sibi kakhu-  
lu nakuye uCetshwayo ngoḅa wayenga-  
mthumile ukuḅa ayomḅulala phambi ku-  
kayise uMpande.

## ISAHLUKO 9

## IQHINA LIKAMBETHE

UNYAKA wokuḅaleka kukaMawa kwaZulu  
walandelwa ngomunye unyaka omubi,  
unyaka wendlala. Izulu lomisa kakhulu  
ngalowonyaka lacishe laḅulala aḅantu aḅa-  
ningi. Kuyaziwake ukuthi kwaZulu kwaḅe  
kukhona izinyanga zeZulu; okwakuyekuthi  
selomisile kuyiwe kuzo kuthiwe mazikhu-  
lume namakhuḅalo azo alethe imvula. Nga-  
lenkathike kwaZulu kwaḅe kukhona inya-  
nga enkulu yeZulu uMbethe Ngcoḅo. Kwa-  
thi lapho selomise uqoḅo uMpande wathi  
makuyiwe kuNgcoḅo enze akwaziyo aqede  
ukomisa lokho. Kwayiwa kuMbethe.  
UMbethe lona wayeseḅenza ngeqhina, inya-  
mazane yakhe enamandla lapho sekutha-  
kwa imithi yeZulu.

Wajuluka waḅamanzi uMbethe ebiza  
imvula kodwa ingavumi. Waḅe uyathe,  
phinde! Waḅe uyathe phinde! Lasuka  
lomisa ngokunye manje kwaḅa sengathi uthi  
uMbethe kalomise. Kulaphoke sithola kho-  
na isaga lesi esesijwayelekile namhla esithi:

“Nanto iqhina likaMbethe!” Kwathi lapho esahluleka impela uMbethe ukulinesithisa bamhleka abantu bathi “Nanto phela iqhina likaMbethe.” Besho ukuthi nakho phela ayegaBe ngakho ethi uzolinethisa selimahlula; besho bemklolodela, besinisa izithupha. Lamahlula uqobo uMbethe izulu; kuthe lapho abantu sebemenza isiga waBona kuyisu elingcono ukuba anyamalale angaze agudluzwe ngemikhonto. Naye uMbethe kanyamalalanga yedwa, walandelwa abantu abaningi ababesethuswe yiso sikaMawa.

Kusukela ekuweleni kukaMawa ewelela eSilungwini kwaBasengathi abantu bakwaZulu bayaxoshwa, kwazise baBeqa nsuku zonke baze bethuka abelungu eSilungwini benza umthetho obizwa ngokuthi “Umthetho wesiBalo” wokubekana nalolodaBa. Okusobala ukuthi impi yaseNdondakusuka yaliBulala impela izwe lakwaZulu, ngoBa kusukela mhla ilwayo ize iyophela, kwahlwanyeleka imbewu ezweni, izithelo zayo zavunwa inkosi uCetshwayo zaze zavunwa nayinkosi uDinuzulu. Zingahlwanyelwanga yiBo. Lomthetho owamiswa nguHulumeni waseNatali ngithi umthetho

wokuqala ngqa wabelungu ozishaya sapasi owamiselwa abantu bakwaZulu umthetho wesiBalo. Lomthetho wamiswa ngonyaka ka-1858 kuyo inyanga eyalwa ngayo eyaseNdondakusuka zingamashumi amaBili nantathu. Lomthetho wamisa ukuthi wonke umuntu oyongena kwelaseBodwe ucindezelwe ukuba asebenze phansi komlungu isikhathi esiyiminyaka emithathu and'ukuba akhululeke.

Umiswa-nje ngonyaka ka-1858 lomthetho waBe usuke wamiswa ngaphambili ngo-1848 kuzolungiswa umgwaqo omkhulu wezinqola osuka eThekwini uqonde eMgungundlovu. Kawanambitheka nakwaBamhlophe ngakho wacinywa ngonyaka ka-1854, uze uvuswe-nje ngo-1858.

Lomthetho kuthiwa wamiswa ngoBa kuBonwa ukuwoleleka kwaBantu bakwaZulu eBodwe, baBona kuyisu elingcono abelungu lokuBa baKhe umthetho onjalo.

ISAHLUKO 10

IZWE LABATHAKATHI

ABATHAKATHI nezanusi kwaBe kuyinto ezihluphayo endulo phezu kokuba babeyinto enkulu ezweni kwethenjelwe kuBo nala-pho izwe limi kaBi. Into eyabangela lokho ingoba amandla ezanusi ayemakhulu ecishe adlule awenkosi imbala. Zesatshwa izwe lonke. Lokhoke kwazenza "zadakwa" amandla azo, zase zenza imikhuba emibi yokunuka abantu bengone lutho nolunci.

NoShaka imbala waza wazibulala ebona khona ukuchwensa kwazo lokho sezifuna ukubusa izwe.

NoMpandeke waze wacabanga isu lokuvikela abantu bakhe ekubulaweni yizanusi.

Wabona ukuthi abantu bakhe bayaphela izanusi wakhomba indawo enhla nezwe wathi leyondawo izobizwa ithiwe yizwe labathakathi, izwe lokuphephela labo abanukwe kugaqelwa ukuBa babulawe. Lendawo yaBe inenduna yayo eyaBe ihlezi khona yakhile ibeke labo abazobalekela kuleyondawo. Baningi abantu abasindiswa

nguMpande ngalesosenzo sakhe, ikakhulu ngoba wayenezinhlozi zakhe ezazi-de zihamba phakathi nezwe zihlola amacala abantu abanukwayo ukuthi ngaweqiniso na, noma ngawamanga-nje. Zithi lapho zingamfikela ukuthi obani nobani banukelwe ize uMpande athi maBaye kozifihla ezweni labathakathi.

Nguye futhi uMpande owaphungula izanusi ngesu lokuzicindezela ukuBa zibuthwe ziyokulwa izimpi.

Lokhu kuyamangalisa ukuBa inkosi ize yenze icebo elifana nalelo esikhundleni sokuBa imise umthetho kuphela ozoqeda ububi bezanusi. Kantike ngaleyonkathi kwaBe kungamangalisi lokho kwazise izanusi zaBe ziyimxhantela empilweni yesizwe nayo inkosi yethembele kuzo.



## USOǪANTU EHAMBEL' UMPANDE

USOǪANTU wake wahambela uMpande chamba nezinsizwa ezintathu ezazifunda kuye eKukhanyeni. Wathi ziǪoqaphelisisa ezikuǪonayo nezikuzwayo ohambeni lwazo ukuze zilǪe ngezikuǪonile zakuzwa ohambeni lolo. Lenake yincwadi eyalotshwa ngenye yalezizinsizwa uWelemu esiyithathe encwadini ethiwa "Ukuhambela kwaZulu." Siguqule ukulotshwa kwesiZulu kuphela.

Kasizukuyixoxa cyohambo lwaǪo besuka eKukhanyeni, sizogala lapho seǪesondela kwaZulu ulanda kanjena uWelemu:

Sahamba sawela eNyoni, salala. Saphiwa izinkwa lapho. UJojo kaNyangana waluma isinkwa qede wasiǪeka phansi. Uthe esethi uyasithatha wahlangana nethambo; waluma kwathi gwangwalazi; walihlephula, wanuka, kwanuka ukuǪola. Walilahla wathula, wesaba ukusitshela ethi funa simhleke.

Wasitshela lokho kusasa, qeduba aǪone isinkwa phansi kwesihlahla; sahleka yilokho. Sadlula lapho saǪanga emaTigulu, saye saphumula khona. SaǪuye saǪopha lapho sadlula, saǪona kwaGingindlovu.

Sadlula lapho saǪona itshe elifana nombayimbayi. Salala lapho; savuka kusasa saya sakhahleleka emLalazi: safika esefikile umfundisi wasemLazi oyena sihamba naye esiphekezela. Sadlula lapho saqonda emHlathuze; sakhumula ethafeni sesindawonye lapho nomfundisi was'emLazi.

Savuka lapho saǪonga enKosini sithi, "Ukuhamba kwethu akudlule okwayizolo."

Sadlula lapho; saqonda emPangeni, safika kumfundisi uMondi, salala. Kuthe mhla sifika emPangeni, ngathunywa eMangweni kuCetshwayo ntambama. Kwathiwa "Hamba uye kuCetshwayo uyokuthi uthi uSoǪantu, uthanda ukukuǪona, uyadlula uyǪona inkosi uMpande."

Ngafika eMangweni, kubuthene umphakathi, kugujwa inqina sevela ngentuba; ngaya khona. Ǫathi aǪanye, "Hamba uyesangweni!" Ǫathi aǪanye, "Hamba uye ngaphakathi." Kwavela omunye wathi, "Qhabo, angek aye, engakaǪikwa ku-

Mntwana." Bath abanye, "Hamba wena!"

Ngaphenduka ngaya esangweni, ngange-na ngaqonda enhla. Bangibiza abangaphakathi: ngaqonda phambili. Besuka beza ngaphenduka.

Ngithe nxa ngiyayo kwafika umfana walibamba ngetomu wathi "Hayi-fo! woza siye laphaya ezincekwini naziya enhla."

Saya khona sithe sithi qatha kwakuthi "shwe" umphakathi kanye nezinceku.

Kwafika uMpiyakhe kanye noNtshingwayo bangijamela bathi "Liyaphi ihashi enhla lapha? Buyela laphaya—fo!"

Ngathi mina:

"Hayi-fo! yenzani kahle ngithunyiwe. Bathi.

"Uthunywe kuBani?"

"KuMntwana."

"E! Uthunyweni?"

Ngabalandisa. Babuza ongithumileyo; ngabatshela; Bavuma kahle, bangiyisa kuye sebembikela waphuma endlini, waphuma ngezintuba zambili eya ngaphandle kwo-muzi, sihamba naye nezinceku. Saphuma entubeni; bahlala laphaya wema laphaya ngentuba, ngema njeya. Ngethula isigqoko, ngakhuleka, ngathi.

"NdaBezitha!"

Ngahlala ngamBona kahle, akwaba nje-ngokusho kwaBantu kwokuthi "Kahleki uCetshwayo!"

Ngingakakhulumi, wakhuluma naBantu bakhe wahleka.

Ngalanda ngathi:

Ngithunywe inkosi, NdaBezitha, ithi kangizoyibika ukuthi ilapha kuMondi lapha ikhona; iya le eMahlabathini; iyakuBona inkosi. Ithi ithanda ukuba ike ikubone ngomuso andukuBa idlule.

Wabuza wathi:

"Iyiphi yona leyo nkosi? NguSomtseu?"

"Qha, NdaBezitha; nguSoBantu."

"Umuphike lowo?"

"Umfundisi omkhulu."

"Uvela ngaphesheya?"

"Qha uvela le eMgungundlovu."

"Khona kambe."

"O, bengithi usho ngaphesheya eNgilande."

"Phela thina sithi kungaphesheya khona lapho ngoBa kungaphesheya kwoThukela."

"Thinake sithi ngaphesheya kuseNgilande."

"Uyiphathelelike inkosi?"

“O, kangazi, NdaBezitha, lokhu ehamba nenqola.”

“Unawo-nje amabantshi?”

“Qha, NdaBezitha; kangazi lokhu unenqola.”

“Izinja unazo-nje?”

“O, qha, NdaBezitha! kanazo izinja, ezikhona ezomunye umfundisi ahamba naye.”

Wasethike encekwini uCetshwayo:

“Hamb uyomupha utshwala.”

Yangibiza, yangipha ngaqeda ngavalelisa ngaBuyela kwaMondi kwasa sidlula siya kwaCetshwayo; inkosi yamupha izingubo zanhlanu nezimpaphe zezinyoni zaseNgi-lande.

Saphumake kulowomuzi elalisivimbele kuwona, saphuma sekusemini. Sahamba saliqeda ithafana, sehlela ehlanzeni. Sihamba sidwetshwa ihlanze, saze sayiwela imFolozu emHlophe lapho ilanga lase lishona. Sehlela esigodini, samuka ngaso lapho laselishonile impela.

Saqhamuka sekuswelele sambona uNodwengu enjeya. Sehla ukhalo sath uba sivele salibona ikhanda lakwaNdaBakawombe. Sabona kumzizima-nje; akwaqeda-

kala nokuba nga umuzi yini. Sema salalela. Qha! Sahamba sabona isango, saqala ukuzwa abantu bekhuluma, sangena, lokhu phela akuvalwa. Sabiza umuntu sabuza induna wathi nguMsiyana.

“Ukhona na?”

“Ukhona.”

“Hambake umtshela uti nans inkosi leyo eyayizobikwa ngumuntu ovela eMgungundlovu.”

Saya kuMsiyana safika ebaneke ngelongwe lonwali walandula ukudla wathi “Akukho ukudla, uSobantu uzakudlani na?”

Sanikwa indlu, saya kulala kwafika umfana wabeka wabeka. Ngathi mina: “Wethu, nize nidle nini na?”

“Sidla amanzi.”

“Akungiphuziseke wethu.”

“Kawakho.”

Ngahleka. Sakhuleka sithi inkosi ayisiphathe ngomusa size siwuqede wonke umsebenzi wethu esihamba ngawo.

Savuka kusasa saya kwaNodwengu. Safika entubeni engasecaleni kasabona muntu. Sabona ihelana liza; sema, bafika. Wasiyalala uMasiphula; saya samfumana ehlezi emnyango. Wasiphatha kahle wasi-

nika umuntu wokusiyisa kuMfinyeli inceku. Senyuka saye sangena ngentuba esenhla, Wafika uMfinyeli sambona. Kanti indodanje embi.

Wathi: "Ith inkosi ake ifunelwe indlu ingenise kuyo phela anduba inkosi imbize." Kwathiwa: "Yewukani niye kuMasiphula."

Wathi uSobantu:

"Qha, uMasiphula uthe angilethwe kuwe manje uthi angiyiswe ezansi kuMasiphula; naye futhi athi angilethwe lapha."

Sala.

Wathi uMfinyeli, "Nina nithanda lapha yini?"

Sathula, wema isikhashana ngothango. Ngasondela kuye ngakhuluma naye ngesibindi; wathi, "Hambani nomuntu nangu aniyise endlini."

Washo esuka eya ngasenhla. Kepha kwaBalukhuni lokho kuSobantu ukuba silandele lowomuntu, sema-nje saziyaziya.

Kwavela masinyane omunye wathi, "Ith induna kafunelwe khona lapho."

Sehla sawakhumula amahashi, sanikwa izindlu zambili, sangenisa. Ngalololusuku uMpande wayebize izinduna zonke ukuba

ziye kuye zimkhuza ngoBa kufe inkosikazi yasemPini, intombi kaManqondo. Sahlalake, kuthe ntambama wabizwa uSobantu waya, lokhu phela uMfinyeli wathi:

"Uthi ake uzeke ake azoqabula amathe, kodwa ukhathele."

Saya safika sahlala.

Ha! NgamBonake uMpande kaSenzangakhona. Kanti uMpande lo indod enkulunje, enendaba ehlekayo!

Sahlalake kwaNodwengu lokhu thina safika kuqala izinqola sisazishiye emuva.

USobantu babingelelana noMpande. Wathula isikhathi uSobantu wase ekhipha incwadi wayiphenya wathi:

"Nans incwadi kaMkhungo."

Wabuza masinyane uMpande wathi, "ilotshwe nguMkhungo?"

Wayamkela wakhala masinyane, wesula izinyembezi, wayiphenya, wayithatha uSobantu wayifunda. Bakhuluma isikhatshana, wasethi uMpande:

"Ake uhambeke manje, siyakuBuya sihlangane."

Wasethi uSobantu:

"Into eyona ngihamba ngayo ngizocela ukuba uvume kungene abafundisi kwa-

Zulu. Uma uvuma kimina kungaba kuhle kakhulu lokho kimina. Kephake ngiya-kutshela-nje kalokhu, kangisho ukuthi phe-ndula ngoba ukhathele kad ukhuluma nezi-nduna.”

Sahlalahlala, sesuka sinokwethemba sithi inkosi inomusa izakuwavuma onke ama-gama ethu.

Kwasa sibizwa futhi. Sangena esigo-dlweni. Safika inkosi ihlezi. Wahlala uSobantu phambi kukaMpande. Wakhu-luma uMpande ebuza uMkhungo ukuba uhlezi kahle na. Waphendula uSobantu wathi uhlezi kahle, ukhula kahle.

“Lokhu ulapha nje wena usele noBanike ekhaya?”

“O, bakhona abefundisi nenkosikazi.”

Wathatha isibuko esinoMkungo wasibeka wasethi:

“Ha! uMonase wathinike lapho ebona lokhu?”

“O, NdaBezitha, wayenqaba ukuba kuze lapha kuwe ethi kuyakukuvusela umhawu.” Kepha kwacophelela uSobantu wathi, “O, thina belungu senze nje uma sithanda ukubona isihlobo sethu.”

UMpande wasibuka isifanekiso sikaMkhu-

ngo wathi “Ha! Ha! He! He! Uthi uMonase wathini yena, ubabone lokhu?”

Ngathi, “O, NdaBezitha naye kwehla izinyembezi.”

Wabuza wathi:

“Wayesekhalelani lokhu uhlezi naye-nje?”

Wathi uSobantu: “Ngithi ngoBazi ukuba kuzakudabukisa wena.”

Wabuza wathi:

“Uthi uMkhungo?”

“Yebo, baba, iyona indodana yakho.”

“Amashiyi lawa-pho?”

“Kangazi, nkosi.”

“Beka.”

Ngabona ukuba ithunzi ngathi, “O, Nkosi; ithunzi. Ngamtshela uSobantu lokho akubuzayo. Wala wathi, “Pho ukuba abelihwanqa-nje pho yini?”

Ngathi Nkosi, ithunzi; wayemi ethu-nzini!

Wabona uthi olubaziweyo, wathi, “Inhlehla le pho?”

Ngabona ukuba uthi olubaziweyo, lunjengenlehla. Ngathi “Qha, NdaBezitha, uthi olubaziweyo.”

Wala wathi, “Hawu, uMkhungo us’ehl’aphathe inhlehla!”

“Amanga, Nkosi; akusiyo inhlenhla!”

Wabuka wasola wathi, “Hawu, bantu bakithi nenzani-nje? Hawu! O! lenhlehla! lenhlehla! loMkhungo! loMkhungo!” Wabuza futhi, wabamba amehlo, wesula izinyembezi. Wabona izingubo azevathile, wathi, “Lokhuke, agqoke ngakho?”

Ngavuma; wabeka phansi. Wabamba umlomo wathula. Wabiza intombazana wayithuma amashungu. Yamnika ngathi uzakubema. Qha, wawaphulula nje.

Wabuza kimina wathi, “Wena ungowaphi?”

“Baba, ngingowakwaNgidi kwaBophela kwaNgcobo.”

“Ungokabake?”

“Ndabezitha, ngingokaMaphephesi.”

“O, ungokaMaphephesi?”

Ngavuma.

“O! ungokaMafuzacolo?”

“Yebo, Nkosi.”

“Kanti ungowami nje. O! uMafuzacolo kahlabananga. UkuBa avele-nje enkosini ufike wahlabana ngempi yasemaMpondweni; ithe impi isifika lapha wayesefik evela enkosini. NokuBa azafe-nje bafike babanga

umhlabathi lapha kobanibani ekuthinithini. Wabulawake eseze wacetshwa yiBo. Lokhuphela nawe, mfana, uyazi ukuthi thina ndlu kaSenzangakhona sinkunz enophondo, E!selokwaqala ngoSenzangakhona. Nowakini umuzi wawungayikufa. Sasingekho thina bantwana benkosi. Lokhuphela uDuBe lo uze afe nje kazange one lutho. UZihlandlo lo uze afe-nje kazange one lutho.”

Ukhuluma njaloke yilokhu ngide ngivuma ngithi, “YeBo Silo! YeBo NdaBezitha, YeBo, Gumede!” Wakhuluma umfo kaSenzangakhona waze wafika nakweyokuwela kwakhe esehlangene namaBunu wathi, “Ngawabona amadoda ahlakaniphileyo. Lokhuphela ngahamba, ngahamba nawo pho! Hawu, awela uThukela kodwa ahlala, ahlala ngaza ngabona nami ngathi babona uBongoza.” Ngaza ngathi, “Pho, nithi ukhona umuntu ongahamba nabantwana bakwabo bonke efunukuyeng abantu na? Hawu, sahlala lapho, sathi sesisuka safika impi isikade yalwa.”

Uyixoxa njaloke leyo yokuhamba kwakhe isuke ngoba uSobantu eveze incwadi yokulwa kukaDingane namaBunu.

Wabuza futhi uMpande kuSobantu, wathi, "UFaku kaNgqungqushe usckhona na?" Wathi uSobantu ukhona.

"Usenjanike kalokhu?"

"O, sekuwumuntu omdala. Uyamazi uFaku?"

"Ehe, bonke-nje; ngiyabazi. NawoMoshweshwe nawobani nawobani."

Wababala babaningi.

Wathi uSobantu, "Wake wezwa ukuthi lawo makhosi avumile ukuba abantwana bawo bayekofunda eKipithawini? Bayofunda kahle kakhulu."

UMpande wabuza wathi:

"Kuwelwa ngomkhumbike lapha beya khona?"

"Qha, bakulona lelizwe; kepha labo babafana sebeye eNgilande baye kubona izwe laseNgilande." Waqhubeka uSobantu wathi, "Kepha, Nkosi, ikhona into engithanda ukuyikhuluma. Uyabona, Nkosi kungaba kuhle kimina uma uvuma ukuba uMkhungo ake aye nami eNgilande abone izinto zaseNgilande; ahlangane nabelungu azi nokubusa kwabo, abone iNkosikazi yaseNgilande."

Wabuza uMpande: "Abuye ninike?"

"O, kangazi; mhlawumbe unyaka ungaaba munye, mhlawumbe ibe mithathu, afundiswe ukuloba kwaBelungu nencwadi yaBelungu."

Wala uMpande wathi "Ngiyesaba kakhulu!"

"Ehe, ngiyazi ukuba uzakwesaba, kepha kuhle ukuba wenze oko budoda ngoba ngiyazi ukuthi wena uhlakaniphile uza kukuqonda lokhu engizakukusho. Beka, nkosi yami, uma umuntu enza into yobudoda bayamsola, kepha yena enze nokho. Emuva kulunge bambo. Akulutho ukuhleka kwaabantu."

Wala uMpande wathi, "Lokhu kukodwa njeke? O, qha! Ngiyesaba. Uninake abe yini? Mina pho ngingefe. Ukuloba phela nami ngike ngilobe-nje nami; ukuloba phela kuwutho yini? Kafunde-nje khona lapho kuwena. O, qha ngaphesheya kwamanzi."

Yaphela lapho leyo ndaba.

Wasebuza uMpande, "Konje kini le kubusa intombi?"

Wavuma uSobantu.

"Indoda le ayiganayo eyakhona kini?"

"Qha, umuntu-nje wezizwe."

"Abantwanake laba kuyakuba abakaba-

nike lokhu indoda eyezizwe intombi ingeyakini?"

Wathi uSobantu, "Abakithi."

"Uma sebethanda ukuya kuBo niyawu-kwenze njani?"

"Qha, abayikumuka."

"Uma isifile intombi le kuyakuBusa bani?"

"Abantwana bayo."

"Bendoda leyo?"

Wavuma uSobantu.

WabaBaza uMpande wathi, "Leyo ndoda kayisayikumuka? Seyoze ifele kini naba-ntwana labo?"

Wavuma uSobantu.

Wabuza uMpande:

"Bangalidla ifa?"

Wavuma uSobantu.

Ipheleke naleyo.

Wabuza uSobantu wathi: "Lokh ukufa okukuwena kwakuqala nini?" Esho (umchoBoko).

"Kade kwangiqala; iminyaka isimitha-thu kwaqala lapha; kwaBulala, kwaBulala. Kweqela lapha; kwaBulala, kwaBulala; kadukuBa kweqele ngalapha kwomunye. Kwenze njaloke nakhona."

Wathi uSobantu, "Ehe, sengathi ngi-ngase ngikwazi lokh ukufa, uBaBa wake waBa nakho."

Abuzeke uMpande ukuthi "Nakini wawungaka umkhuhlane lo omkhulu?"

Ngathi mina, "O, yeBo, nkosi; ukufika kukalangisiki waBamkhulu lowo mkhuhlane."

Wathi, "Ngingaze ngiwufumanise nomkhuhlane owake waBa khona ukwewuka kwenkosi isilwe namaBunu iza lapha. Kephala lo O, qha, waBamuBi selokhu waqala eSwazini wabeka le kwoBaniBani kwemuka njalo kulo lonke leliya lawoBaniBani." Wabala izindawo zaningi zezwe elabano-mkhuhlane.

"Bafa abantu laba kwesabeka; kaBaningakho olahl omunye."

USobantu wacela ukubona abantwana. Wavuma uMpande wathi, NgiyakuBaBiza ngomuso kusasa uzobaBona. Kalokhu ilanga selishonile.

Yavuma inkosi.

Sabizwa futhi ngesonto, safika inkosi icambalele. Laphoke kwasekukhona noZimela umfundisi wasemLazi, noJojo kaSotshokoyi kanye noMuyembe, izinduna



ezazithunywe uSomsewu kaSonzica. Kwashunyayelwa ngezwe; inkosi yavuma yamupha uSobantu izwe elikwaMagwaza. Sabonga. Wabuza uSobantu wathi, Linjani leliya elingasenziweni laseMGungundlovu, lapha kwakwakhe khona umfundisi kuqala?"

Wathi uMpande "O, qha; lapho kayikho imithi yokwakha, lokhu phela nina nabantu bokwakha izindlu ezinkulu. Lapho ningakha ngani? Ngithi mina elihle yilona lelo lakwaMagwaza; lona linemithi."

Sabonga, kepha sathi, "Hayi, nkosi, thina asikhathalele izwe elihle sifuna-nje indawo, lapho kwakhe khona abantu-nje."

Yath inkosi, "O, pho lapho nisho-nje kwakhe ba? Lokhu kwakhe amaButho-nje odwa. Labo bayakuza yini, lokho kothi noma kuyisonto baziyele lapho kusho khona izinhliziyi zaBo."

Savuma.

Waphinda washumayela futhi ngoMkhungo. Kepha inkosi ngokuthokoza uSobantu; yathi, amanga phela; akakhule akabe insizwana phela, ikhona siyakukhuluma ngalokho naye eshlakaniphile phela."

Sabonga.

Yakhulumake futhi inkosi iyaleza kwaBakithi, ithi,

"Kanongibika kokaSonzica, ake angifunele uMjulela, umuntu wami. Ngiyamthanda kakhulu yena, owayevala lapha esigodlweni. Kanti umuzi ufa-nje uyena, nenkosi-kazi le efleyo, uyena. Kenize ningikhalele kakhulu kokaSonzica ake angifunele lowo muntu. Igama lakhe uMjulelwa, umvali. Iswana lakhe lithe petu. Ngiyamthanda kakhulu lowo muntu; kaBuye eze lapha kimi."

Wasebuza ngoSokufoca.

"Abantu labake benziwa njani?"

Baphendula kahle abakithi.

"Izinkomo lezi zenziwa njani?"

Baphendula kahle abakithi. Inkosi yagxilisa kuSokufoca, yathi konje madoda, nxa umuntu amupha konke nithi mhla emukayo umuka nakho lokho na?"

Bakhuluma kahle abakithi bephendula inkosi.

Yase ithi, "USokufoca kwakungumuntu owayengenayo neyodwa inkomo. Wayehlona. Ngingekhulume ngoNondo nangoDibanto; uNondo wayesclapha abantu nami. USokufoca yena ngamupha izi-

nkomo. Kufike ekuthinithini ngamupha amashumi amane. Kuthe emva kwalokho ngamsiza nganqamula nje inkomo ngenkabi, ngamupha amashumi azo abalapha (isithupha).

Wathuβα akhulume uMpande kwasuka omunye wabuza uMfinyeli wathi uMaqhayingana usemukile Nkosi wabesethi kuMaqhayingana, "Ngena mfokazana."

Wangena egaqa ngamadolo waya wahlala ekhuleka njalo.

Lapho oMnyembe bengabonakalisi nokuba abantu benye inkosi, besho nokusho nangemilomo yabo bethi, "Singabakho, Ndaβezitha."

UMnumzane ehlakaniphile kakhulu, ephendula kahle. Ethi umezakungena endlini kuMpande, amphathe ngezibongo, kodwa engamemezi. Ephumesa kahle-kahle amazwi akhe waze waziwa inkosi uMpande.

Bakhala bonke abantwana benkosi lapho sebezohamba bekhumbula umfowabo uMkhungo abangaseyubuya bambone.

## ISAHLUKO 12

## UKUBULAWA KUKANYAMBOSE

INTO efika isimangalise thina ukuba inkosi enjengoMpande njeya yahluleke ukusindisa umuntu wayo omkhulu njengoNyambose kaManqondo. Okusimangalisayo yingoba uNyambose wayeliqhawe impela ezilwa izimpi lezi; futhi inkosi uMpande imthanda kakhulu. Kepha kwathi lapho sebemotha kuye uMpande kazammela uMpande esikhundleni sokuβa amvikele wasuka wenza isu eliyinqaba-nje; uNyambose naye elingamhlabanga'mxhwele.

Empini yaseMaqongqo wagwaza into eyesabekayo uNyambose; yabuya impi isimuthe izibongo ezintsha. Wubani ongacabanga ukuthi iqhawe elinjalo elalithandwa kangako yinkosi lalingafela obala njengoNyambose.

Kwabanjaloke.

Izwi elinyenyezayo laphuma kuGasa weNdaβakawombe, lihleβa ngokuthi uNyambose ukhuluma nesigodlo—into eyesabekayo leyo. Lelozwi lifinyelele ezindle-

beni zikaMpande uqobo ngoBa phela laBe liqonde khona lokho. Athi angakuzwa lokho uMpande kungamethusi; futhi kungamthukuthelisi nempela. Kulaphoke sidi-deka khona thina banamuhla. Esikhundleni sokuBa uMpande ambize uGasa lowo athi keze ebandla azolilandisa ngalokho athi ukuBonile, usuka ukhuluma imbude-nje.

Uthumela izwi kuNyambose elithi makeqe eqele eSilungwini ngoBa uzobulawa: sebemothile. Umqondo onjani-nje lowo? UMpande uyinkosi uyabusa. Lesisigodlo okuthiwa ukhuluma naso uNyambose ngesakhe uMpande. Amandla akuye futhi uMpande okumbulala uNyambose; akuye futhi okumsindisa.

Pho into eyenza athi uNyambose kaBaleke njengomthakathi yini? UNyambose iqhawe elingako lakhe?

Impela uMpande wayengenayo nempela inhliziyo enesibindi, enomhlandla!

Uthe ukuBa akuzwe lokho uNyambose wathi:

“Ngibaleke! Ngeqe ngiyephi? La benzeneni kungaze kuthiwe mangeqe? Kangenzanga lutho nempela olubi; kangi-

zange ngikhulume nesigodlo neNkosi iyakwazi lokho. Pho, engizokweqela ikuphi? Uma inkosi isingilahla, kulungile, ingangilahla-nje!

Nempela wasuka lapho wayohlala phandle eselinde impi leyo ephakwe ukuBa izombulala yeza eyibekile yaze yasondela eduze kwakhe. Wathi mayimbulale ehlezi khona lapho ngoBa kazukubaleka, kazukulwa kwazise kalazi necala lakhe.

KwaBa ukufa kwakhe njalo lokho uNyambose kaManqondo wakwaMagwaza.

## USOMSEWU EZOKHALA

UMNU. M. M. FUZE uyixoxa kamnandi indaba yokuza kukaSomsewu kwaZulu.<sup>1</sup> Ngalenkathi kwakusenguye uMpande inkosi noma phela izwe laselibuswa nguye uCetshwayo. USomsewu wangena esikhundle-ni sakhe ngonyaka ka-1845 sokuBa ngumlobi wakwaNdaBazaBantu, ngonyaka ka-1846 sokuBa izwe laseNatal lidatshulwa oNoke-sheni kwazise aBantu base beBaningi kakhulu. Kwakungawo lonyaka mhla uMawa ewelela esiLungwini emva kokudaBuka kwegoda. Kwakungawo futhi lonyaka mhla kulwa impi yamaNgisi namaBunu yakwa-Kangela eyaphetha ngokuBa izwe laseNatal libuyele kumaNgisi kuze kube namuhla.

USomsewu uhambela kwaZulu-nje uBaBale izinto ezimbili: uyokhalela inkosi uMpande ngoba efelwe ngabantwana bakhe eNdondakusuka. Uyocelala abantwana baKaMpande ukudla. Abantwana

<sup>1</sup> *Abantu Abamnyama*, Shuter & Shooter, Pietermaritzburg.

baKaMpande nguMonase noMkhungo phela uMpande waBaBalekisa wayoBaFihla esiLungwini ngempi yaseNdondakusuka. LendaBa elandwa nguFuze ngiyifaka lapha-nje ngenzela ukuBa uZulu azizwele ukuma kwezinto ngalenkathi. Futhi kuzoBonakala ukuthi uCetshwayo wath eqala wayeseke wangquBuzana kaningana noSomsewu. Bengasabukani kahle. Kuhle sikuqaphelisise lokho kwazise baningi engike ngibeZwe beBuza bethi esona sisusa sempela-nje sempi yamaNgisi noZulu yisiphi?

Kuzosisizake ukubekisisa ukuma kwezinto ikakhulu eziqondene noCetshwayo kusaBusa uMpande, kwazis'ukuthi kulapho izinto eziningi zonakala khona. Lokhu futhi kuzosisiza nalapho sixoxa eKaCetshwayo kwelinye ibuku lethu uma uSomandla esivumela. USomsewu efika kwelakwaZulu-nje uphuma kwelaseKoloni.

Kepha ziningi izikhathi zokugquzana kukaSomsewu noCetshwayo esenguMntwana engakaBi yona inkosi. Okokuqala engikwaziyo baGquzana mhla uSomsewu eye enkosini uMpande abantwana (amakhosazana) baKwaMkhungo ukuBa baBuyele ngakwonina, uMonase nangakuMasala unina

kaSikhotha, aβabelapha ngaseMgungundlovu, βakhe phansi kukaNgoza kaLudaβa wakwaMajozi indunankulu kaSomsewu. Kwakuthe ngolunye usuku uSomsewu wahamba kahle noNongoza noZashuke (enye induna yakhe engaphansi kukaNgoza) umfo kaMbeswa wakwaNgubane, kanye nehele laβantu balezozinduna zombili. Wahamba ke uSomsewu waya enkosini yakwaZulu uMpande, eyakuhlenga bona aβantwana laba, obathonyile naβanye ukuba inkosi ivume iβabuyisele ngaseSilungwini, lapho kukhona aβanewaβo oMkhungo noSikhotha.

Wathuba afike uSomsewu kwaβakuhle nje kakhulu enkosini. Nangoke ekhuphuka eya esigodlweni eyakukhuluma nenkosi, ephelezelwa nguNgoza. Phoke! Lokhu inkosi ayihlali yodwa, ihlala ikakwe izinceku njalo. Utheke uSomsewu eyixoxa lendaβa ahamba ngayo, elekelelwa nguye uNgoza kwamanye amazwi (lokhu phela amakhosikazi lawa aβe akhile emzini wakhe uqoβo uNgoza). Kanti βakhuluma nje, izinceku lezi ziyawathutha onke amazwi ziwayisa kuMntwana uCetshwayo. Nakhoke sekuthi ngelinye ilanga, uCetshwayo emema uSuthu ukuba kuzokhethelwa uSomsewu.

Uzwanike: wafika uZulu, amaMboza ansondo! efika kanye noMntwana sebevunule βeshilo! uMntwana lo ehlo me uβuthekwane βakhe obunjengaloβo ayeβuhlome mdla kwombango waseNdondakusuka. Akhetha-ke amaMboza ansondo. Inkosi yaβe ihlezi enqolaneni yayo eyaβe iqhutshwa ngaβantu ngezandla. Zabe lapho zibuthene zonke izikhulu, kanye nondunankulu uMasiphula, noNtshingwayo kaMahole wakwaKhoza, noSekethwayo kaNhlaka, naβanye βonke aβakhulu. Kuthe ukuba aqubule amaMboza lapha esesho elokuthi, Iya, Ehe! Awuβathele ngothuli! Zilimakazana, Ngobazitha!" waqala uZulu kalokhu ukusondela ngakuSomsewu nanga kubantu βakhe, esefuna ukwenza esikaPiti eMgungundlovu.

Wezwakala kalokhu uGxoboshe, uNowela—muva waoShaka, inkonjane edukel'ezulwini, umsimude ovele ngesiluba phakathi kwamaNgisi namaQadasi: wakhuza wathi, "Hawu! Hawu! Yini yona leyo, Ndlamvuzo! Wenzani na?"

Asho onke amaMboza athi, "Sife sonke sithi nya!" Kulapha kwasuka uMasiphula kalokhu wakhuza waβabaza.

Kwalandela uNtshingwayo naye wakhuza nezinye izikhulu. And'uba amaMboza eme athule athi nya.

Wabuzake kalokhu uCetshwayo kuSomsewu, wathi, "Ubuyokwenzani wena enkosini esigodlweni, ubuyokhulumani na?" Walanda uSomsewu izindaaba abe ezikhuluma nenkosi. Kwath'uba alande uSomsewu, uMntwana wathi, "Hai! Ngiyawezwa awakho, ngithanda ukuba kekusuke uNgoza lowo aphumele obala asilandise abekukhuluma esigodlweni!" Wathi lapha uNgoza ethi uphumela obala ukuba akhulume, wambuyisela emuva uSomsewu, wala ukuba akhulume. (Ebona ukuba seku isisusa sokuaba babulawe.)

Kwasekukubi impela lapho, amaMboza esehamba egaxeka emikhathini yaabantu bakaSomsewu, enzela ukuba kube yilowo azibulalele owakhe. Zakhuza izinduna zakwaZulu, sezibona ukuthi sekuyiso sikaPiti. Kulapho wasuka khona umfokaSonzica, wathi: "Ha! wena, mfana kaMpande! ungiyona ngihamba ngedwa yini? Ulinganisa ukwenzani kimi? Wena ucabanga uthi ungenzani kimi? Esami isililo esiyongikhalela siyakuqhamuka ngalapha"

(washo wakhomba ngasenyakatho kwaZulu). "Ungacabangi ukuthi ngihamba ngedwa."

Wema kalokhu uZulu wathi khemelele.

Baqala manje ukukhumuka laba abase begaxeke emikhathini yaabantu bakaSomsewu. Kwaaba ukusinda kwaabo lapho. Bethuka uZulu esekhumuke-nje kuabo bengasaqondi.

## AMABUTHO KAMPANDE

AMABUTHO abuthwa nguMpande noma amanye wayeswabutha noCetshwayo yilawa: Awamakhehla ayemane: Dukuza, Isiklebeni, Umbelebele noNobamba.

Awamakhehla ayeyisithupha: uBulawayo, Nodwengu, Mdumezulu, Mlambongwenya, Zwangendaba, NdaBakawombe. Awentanga yaabantwana bakhe ayemane uThulwana okwabekubuthwe kulo uCetshwayo; Isangqu, iNgulube, uDlambedu.

Kuseyimizi yenkosi yonke le kwazise amabutho ayebizwa ngamagama emizi abuthelwe kuyo. Ubukhosi bakwaZulu ngenkathi kaMpande babubukhulu isibili. Omunye umlungu uthi wake wabona impi kaMpande iphuma iyohlasela izinkulungwane ezingamashumi amabili ubuningi. Kepha yonke lempi engayiphi ukudla, izifunza ngokwayo okuvela emizini yayo. Kanti uShaka wayeyipha umphako omkhulu lapho impi iyohlasela. Idle yesuthe.

Futhi noma uShaka wayenolunya-nje nxa impi yahluliwe, kodwa wabenesandla esithambile kakhulu lapho inqobile. Ayixoshise ngezinkomo ayiphe nezinye izipho. Kepha uMpande kuthiwa wayengenaso isandla esithambile. Naye uqobo uMpande wayebabulala abantu, yikho lokhu okwabathuthela esiLungwini ngezinkani ezingaka.

Wake wabulala nesinye isikhulu sakwaZulu okwathi kuhlatshwa imvu emzini waso yakhala imvu yakhalisa okwembuzi. Kwathiwa yichilo lelo. Kodwa phela kuyashiwo ukuthi oyena muntu owabonolaka olwesabekayo kwaZulu ngalenkathi nguMasiphula kaMamba waseMgazini. Nguye okuthiwa waye-de ehlokoza uMpande ethi kabulale abantu. Naye uMpande kuthiwa wayemesaba uMasiphula.

Kuthiwa wake wabulala indodana yakhe uqobo uMasiphula ngoBa ihlangene nentombi engumndlunkulu.

## UMKHOSI KAMPANDE

UMKHOSI wabudlala ngenyanga kaNgcela; ngokwethwasa kwayo. Kubuthwane ngomkhulu, wonke umuntu wakwaZulu. Oke waphutha engabanjiwe ubudala ezihlalele nje ekhaya wayebulawa. Kuthunyelwe impi ekhaya iyombulala. Babefika abantu bevathe izingubo zomkhosi, bevunule kahle kakhulu. Abahlabene empini bevathe zona zobuqhawe babo neziquba. Babuthana nje beze nokudla kwabo okuningi kwazise umkhosi wawudlala amalanga amaningi.

Kakho obesedla ukudla okusha, kwazisa ukuthi kuzaqaliswa ngalolo lusuku ukuaba kweshwanywe; sekushwame inkosi. Phela wayebulawa isibili owenze njalo ngoaba usuka eleke inkosi ngesithunzi esibi, eyiqonela. Nxashana inkosi ingakeshwami bangaze bafe baphele abantu yindlala bengakufaki ukudla emlonyeni. Kodwa ngosuku lomkhosi inkosi iseyeshwama ukudla kuaba zinqwaba kwahlule nezinja imbala.

Lwafika usuku lokweshwama kukaMpande, kwahamba izinyanga ziyofuna uselwa endle eduzane nolwandle. Zizothi zingabuya nalo neminye imithi ziyelaphe inkosi ziyincindise futhi. Kwathi ngomuso ekuseni wavuka ilanga lingakaphumi, enzela ukuaba liyaqambe liyaphuma uselisikaza ngembemba yakhe, kubesengathi ulicanda phakathi.

Alichinse futhi ngenithi.

Kuzoqalwa ngomkhosi weNyakatho. Laphoke kuzokhethwa amaButho aziwayo ukuaba abambe inkunzi emnyama yenkomo ayibulale izwa ngezandla. Inkunzi le yayidunyelwa amaButho esibayeni esikhulu inkosi ibukela nayo. Ibe iyathe iyabonga, eze nayo amaButho az ayahlule impela; ayibulale. Ithi ingafa izitho zayo zingadliwa. Ziphathwe izinyanga ngenithi yazo. Lenyama izohlikhlwa ngenithi ebaBayo, enesihlungu, ezokosiwa ize ibemnyama. Lemibengo izodliwa ngenkulu inkani kubesengathi kuyaliwa.

Izodliwa kuqala ibutho elikhethiweyo, beseke idliwa ngamanye. Ifike induna yebutho lelo iwulume umbengo, kodwa ingalidli iqatha lelo. Imunce igazi kuphela iligwinye bese ikhafula inyama. Ithi inga-



yiluma-nje inyama bese umbengo iwuphonsa phezulu—owenqakayo naye enze sona lesa—udlulele phambili uze uphele umbengo lowo. Amathambo nezimpondo zenkunzi kumbelwe phansi ukuze kungatholwa izitha zenkosi ziqabuke seziyenza kabi.

Ngosuku olulandelayo amaButho aphuziswe umuthi azohlanya ngawo. Ahlanzele ndawonye onke aphele. Athi angaqeda izinyanga zikuxube nemithi lokho kwenziwe inkatha yomuzi. Izinyanga zikwenza-nje lokho zisizwa nguMasiphula nezinye izinduna ezinkulu zakwaZulu.

Zathi zingayiqeda zayithatha zayibeka eSiklebeni phakathi esigodlweni sakhe.

Uma umkhosi udlale lomisile, kuzakuhlanguzana izinduna nabanumzana, kuyiwe enkosini kuyokhulunywa lokho. Makuthi ngolunye usuku inkosi imeme uZulu, kuqenjulwe izinkabi ezithile zasendlunkulu kumanjwe kuyokhethwa emakhosini kwoSenzangakhona, Jama, NdaBa noPhunga noMageba; kufike kuthethwe, kubongwe. Lezonkabi zizakuhlathwa zonke. Lapho ke imvula ayisez ukuntulwa muntu. NgoBa noma libalele kangakanani, belina inxa kuke kwaBongwa amakhosi.

Bekuthi emkhosini, ngesinye isikhathi, uthi lapha usubuthene uphelele umkhosi, kungaphathwa amakhosi akwaZulu, bethuke sekuqhamuka inyandezulu phakathi kwo-mkhumbi; iqhamuke qede ime ithi phuhle. Athi uZulu angashaya izihlangu wonke ethi “Bayede!” inyamalale ingabe isabonakala.

ISAHLUKO 16

INDABA KAMATSHANA

BATHI abantu abaningi begqabula igoda bewelela eSilungwini abanye ababonile eBodwe babebalekela kwaZulu; besaba uHulumeni waseNatal. Omunye walaba kwabe kunguMatshana kaMondise kaJobe wakwaSithole. Naye uMatshana sengathi wayehlushwa ngabathakathi ababegcwele ezweni lakhe, ngoba sizwa ukuthi kwathi ngalanga lithile wabasukela bonke wababulala okukaShaka kuthiwa kwaba kuBi impela ukubulawa kwabathakathi nguMatshana ngoba kwaze kwezwakala nakwabakhulu eMgungundlovu.

Nangoke uHulumeni esethuma uMnumzane J. W. Shepstone owa be sabambe isikhundla soku ba nguNobala wakwaNdabazabantu ngaleyonkathi. Umthuma uku ba ayobopha uMatshana abuye naye.

Wafika sekukhala ibungane emzini kaMatshana. Esewele uThukela umfokaMondise, wayozicelela isiphephelo kwaZulu. Wafika khona wafumana ikhaya.

ISAHLUKO 17

UNDONGENI

SINGABE senze elibi iphutha uma sikhohlwa ukukhumbula uNdongeni lapho sesizophe- tha indaba kaMpande. Noma phela inga- qondene ngalutho noMpande indaba ka- Ndongeni, kodwa simbeka ebandla-nje ngo- ba ubuqhawe bakhe nokuhlakanipha kwa- khe kwenzeka ngonyaka kusa busa uMpande Futhi ezincwadini ezilotshwa ngabelungu kasi boni nempela igama likaNdongeni liba- ngqwa nelikaMlamulankunzi (Dick King) ababehamba naye beyohla ba umkhosi eRi- ni. Bakwenza ngama bomu lokho abelungu kwazise kabathandi ukuveza igama lomnya- ma lapho enze isenzo esinogazi.

Lempi yamaBunu namaNgisi eyalwa ngo- nyaka ka 1842 yaphetha ngoku ba izwe laseNatal libe phansi kwombuso waseNgi- lande. U Mlamulankunzi noNdongeni baha- mba ezingozini ezesabekayo kodwa ngoba babephuthuma umkhosi wegazi, amaNgisi esemiswe kaBi ngamaBunu kabaze bahle- hla. Baqonda phambili baze bayofika

eRini ngosuku lweshumi besuka eBiyafu eThekwini. Ngokufinyelela kwaBo eRini bawuhlaba umkhosi amaNgisi asinda esindiswa amaButho afikayo kade elandwe eKipi yiBo oNdongeni laBo. Kutheke ukuBa izwe laseNatal lithathwe ngamaNgisi uLusibalukhulu waleyonkathi uMnu. Cloete wambikela uMpande ukuthi izinto sezimi kuliphi ibanga manje.

Kwanqunywa ukuBa umncele phakathi kwelakwaZulu nelaseNatal kube uThukela khusuka lapho lungena khona elwandle kuya enhlanganweni yalo noMzinyathi kuye kuyothi ngci emthonjeni wawo. Kwalo-tshwa incwadi yesivumelwane soxolo nenhlalakahle phakathi kukaZulu namaNgisi.

Umbuswana wamaBunu owase umile eNatal wachithwa waphela ngonyaka ka 1843 mhla izwe laseNatal libaphansi kwo-mbuso wamaNgisi. Igamake likaNdongeni kufanele ukuBa singalikhohlwa ngoBa lingelinye lamagama amakhulu afanele ukudunyiswa izwe lonke aBanogazi ekunqobeni izwe laseNatal emaBunwini.

## ISAHLUKO 18

## EYASENDONDAKUSUKA

KUKHONA indaba exoxwayo yilaBo aBathi, "saBesixoxelwa ngaBadala" lendaBa eqondene nokwehlulwa kukaMbuyazwe ngu-Cetshwayo eNdondakusuka. Kuthiwa into eyenza uMbuyazwe ehlulwe ingoba inyanga enkulu yoMntwana uCetshwayo uManembe yathi kuCetshwayo ithi ingahlangana-nje impi aguqe phezu kwesihlangu sikaMbuyazwe.

Nempela kuthiwa ilwa-nje uCetshwayo uguqe phezu kwaso. Kanti aBakwaMbuyazwe basifuna-nje isihlangu lesa kade basithatha aBoSuthu basifihla. Yiso lesi uCetshwayo aseguqe phezu kwaso mhla kuliwa.

Kuthiwa yikho lokho okwenza uMbuyazwe ahlulwe. UManembe lo waye yinyanga enamandla kakhulu noma yena wafela ubala sekuBusa uCetshwayo.

ISAHLUKO 19  
ISIQEPHU 1  
UNOSIMILO, IQHAWEKAZI

LENDABA yenzeka ngempela kusa busa uMpande kwaZulu futhi iveza obala ubulukhuni balezo zikhathi ikakhulu kwaBesifazana ababebiyelwe ngemithetho eminingi nangamasiko.

Lentombi uNosimilo wayezalwa ngumnumzane kwaZulu owayenothile ngezikhathi ezidlulile, kodwa ngokuphendlwa izinhlu-pheko nezimpi walahlekelwa ifa lakhe lonke. Kwafuneka enxibilike. Kodwa kwahamba kwahamba waze wabuyela esimeni sakhe futhi somnotho, kwazise wayeyindoda enakekela izinto ezincane.

Kwathi ngoBa wayezala izintombi zodwa, ilobolo lazo lagwalisa izinkomo esibayeni sakhe. Kwasala izintombi ezimbili lapha ekhaya ezingakacelwa zizinhle. YiBoke loBobuhle oBasusa uthuli ekhaya lomnumzane lowo. Kwathi ngelinye ilanga wezwa isikhulu ayesisebenzela lowomnumzane sesithi kuye:

“Ngiyazithanda izintombi zakho lezi. Ungengendisele zona na?”

“Kungakuhle kakhulu lokho, mnumzane,” kusho indoda leyo. “Noma sekukuphela kwaBo kakulutho-nje ngingakunika bona ngoBa ngikwethembile.”

KuBekuhle, kanti isiphelo sizoBasibi, kwazise isikhulu leso sasigabe ngokuthi njengoBa ziyizingane ezizalwa isisebenzi sakhe kayukulikhipha ilobolo elifaneleyo, wosimze amnike izinkomo-nje ezingezingaki kuBekuphela. Akusho futhi mhla BeBonana futhi ngalolodaBa. Yenqabe indoda. Ithi, qha, ngisho isihlupheke kangako-nje kayilifuni nempela ilobolo elingelobolo. Okungenani izozihlalela nezingane zayo ihlupheke nazo.

Sathukuthela safu isikhulu.

“Wo, yikhoke lokhu ukusizainja ilambile?” Kusho sona, ngoBa phela umnumzane lona uyena, owamsiza ngomsebenzi ehluphekile.

“Ngikupha umsebenzi uhluphekile, sekuthi ungesutha usuvusumdlwenga?”

“Qha, kangivusimdlwenga mina,” kusho indoda. “Ngikhuluma iqiniso. YeBo, wangisiza wena kodwa nami ngakusebenzela

kahle kakhulu nawe. Lokhoke kusho ukuthi sengizothatha abantabami ngikuphe bona sengathi bayangesinda?"

"Kulungileke," kukhefuzela isikhulu leso "Uzobonake!"

Nanguya eseqonda kuMpande eyobika lowomhlola wokweyiswa umfokazana yena eyisikhulu. Afike kuMpande azivale *ngci* izindlebe zakhe ngamanga odwa.

NoMpande uyasuka lapho kasasho ukuthi kabizwe umnumzane lowo kuzwiwe elakhe; qha, usethumela isigijimi kumnumzane lowo ukuaba siyomtshela ukuthi uma amadoda-kazi akhe lawo engawaniki isikhulu leso, uzokufa kabi.

Kwayethusa kakhulu lokho indoda yabathatha abantwana yabanika isikhulu leso.

Kodwa kwaaba omkhulu umsebenzi zingavumi izingane yancenga indoda izitshela ukuthi nxa zingavumi zizobalethela ingozi bonke lapha ekhaya ngoaba uMpande uzothuma impi izobabuqa.

Zenqaba izintombi, kwala noma esezishaya ngenduku.

Zahlala esibayeni zasonga izandla phinde zisukume zathula-nje wazishaya, wazithe-

thisa, wazithuka, wathini wathini. Du! Ngisho ukunphendula ngezwi lodwa leli. Zahlala zathula nje.

Pho indoda yesaba ukufa yaziyeka yini? Phinde! Yabiza izinceku yathi aziwabophe ngezintambo amantombazane ziwafake endlini.

Zakhuluma manje izingane esezibophile zathi: "Noma ungasibulala baba, kakucala. Siqome khona ukufa kunokuaba siyokwendela lapho singathandi khona sibulale okungcono.

Zaboshwa zethwalwa zayiswa endodeni leyo ezifunayo.

Zafika zayitshela emehlweni ukuthi aziyifuni nokuyibona okungcono ingazibulala-nje kunokuaba ithi ingazenza abafazi bayo. Yazivalela endlini indoda ebusuku. Kuthe ebusuku yozela enye, yalala.

Lena engalele yahlushwa imicabango manje; ikhohliwe-nje ukuthi izokwenzenjani; lokhu indawo yokubalekela ingekho-nje. Kwathi nalapho icabanga ngabelungu ngaphesheya kwoThukela yalibona ibanga lilide kakhulu impela ukuaba ingalilokotha. Emizini leya yakwaZulu yabe yazi ukuthi ingekenje ilokothe ithi ibalekela

kuyo ngoba abantu babezoyiveza enkosini nabo besaba ukufa.

Kodwa yazimisela ukuthi izobaleka, yaqoma noma yibuphi ububi kunokuba igane lesosikhulu. Inhliziyo yayo yayidonsela eBodwe (Natal) lapho kwabalekela khona isoka layo mhla uyise ebaganisela isikhulu leso. Lesaba ukubulawa nalo. Inhliziyo yalidonsela eBodwe, zalandela izinyawo.

Kwathi ungafika-nje umcabango wesoka yazuzamanye amandla. Yazikhulula ezibopheni lezo, yathatha ucansi lwayo yanyonyoba yaphuma. Kayaphuma ngesango yesaba izinja; yafohla uthango nge-muva kwezindlu, yabaleka. Ibaleka njalo kusemunyama laph endleleni. Kanti leli laliselibi ngalezozikhathi, lihanjwa izilwane nabathakathi. Kodwa konke lokho kungelutho kuyo ngoba yayibalekela obunye ububi. Yaqinisa kakhulu yenzela ukuba lithi liphuma ilanga ibe isikude.

Kanti ilanga lizophuma nengozi enkulu. Lithe lithi "lungu-nje" ilanga yayihlangana nabantu.

"Mamo," kusho omunye wabo, bema endleleni bayijamela. "Yini lena ekuseni kangaka?"

"Qha, yimina. Ngiphuthuma lena kwa-Makhoba, ngithunye khona."

"Abafana kabekho yini kini kuze kuthunye intombazana ebusuku kangaka?" kubuza omunye.

"Kayithunye lutho," kusho enye indoda. Inamanga lentombi. Kaniboni izinyembezi emehlweni? Kadikhala. Akunjalo ntombazana?"

"Zibangwe ugwayi izinyembezi lezi. Bengibema." Isishayw'uvalo intombazana. Bakhona abafana kwethu; kodwa kuthunye mina ngoba bokwelusa bonke?"

"Kaweqi-nje ntombazana lokhu sengathi uqonde ngaseBodwe nje?"

Ngeqe ngeqiswe yini ngimncane kangaka? Khona bengeqa bengingabadula izwe elingaka ngingaphethe ngisho izikhumba zokwembatha zodwa lezi?"

"Nantoke kuphela izwi elisigculisayo, mntanami. Hamba."

Kube kabashongo. Isuke ngejubane kubesengathi bazobuya bayibize.

Ihambe, ihambe, ihambe kuthi lapho seliyoshona ibone umuzi. Kwale noma yesaba ukungena kodwa indlala ithi ngena ucele ukudla. Isikhathele ifile.

Pho, lokhu izindaḅa, ikakhulu ezimbi zigijimisa okwonyazi! Ifika-nje lapho sekuzwakele ukuthi ikhona intombazana eyeqile ekhaya, yabaleka. Ithe ukuba icele indawo yokulala kulowomuzi bayibuza ukuthi kayiyona-nje leyontombazana eyeqile.

Iphike ilale ngomhlane. Ithi yona ithunyiwe, iya komunye umuzi ngaphambidlana.

“Ukhona umuntu owake wathunywa ephethe ucansi?”

“Ucansi lolu ngiluphethe ngoḅa ngisukekhaya lina izulu.”

“Kulungile phela,” kusho abakulowo muzi. Siyezwa. Umake ungeqi akucala phela; futhi kakukho ozokwesaba nawe. Into-nje thina ukuze singangeni engozini sizothumela lapho uthi uvela khona sizwe kahle ukuthi uqinisile yini lapho uthi kaweqi wena, uthunyiwe kodwa uhamba uphethe ucansi.”

Wo! Ibone intombazana ukuthi yenzeka indaḅa. Ikhale! Ithethe! Imemeze! Ivus uthuli lwezichwe impela. Isho nokusho ukuthi bangayibulala okungcono bayigwaze ngomkhonto kunokuba bayicabangele kaḅi kangako

Qha, bayiphe ukudla-nje ikudle khona ingakwenqabi, kwazise iphango kalinagagu kalinamuntu onjani. Iyadla-nje isithunywa nasiya siqond ekhaya siyobuza ukuthi nempela ithunyiwe na noma yeqile.

Ithe ukuba iqede ukudla yayolaliswa nabesifazana endaweni yaḅo. Iboshwe-nje ngezintambo zotshani eziphothiwe. Pho, lokhu abesifazana abantu bezindaḅa bathe besalibele yizo, intombazana-ndini yazikhumula izintanjana lezo. Yazilahla laphaya, yanyonyoba yaphuma. Ithe lapho yeqa uthango lwesibaya samathole, wayibona umfanyana owelusa amathole ayikhiphe yonke ingila ememeza.

Asuke onke amakhosikazi ayisukele. Bayibambe. Ibancenge ngezinyembezi ukuba bayiyeke; ibatshela konke okuyibalekisayo. Ibancenge ukuba bayiyeke. Uma bengafuni okungcono maḅayibulale ife.

Pho lokhu naḅo bayazazi izinhlopheko zothando nezokucindezelwa ekuganeni umuntu ongamthandiyo, bayihawukela abesifazane ingane yaḅantu bayiyeka.

## ISIQEPHU 2

## UNOSIMILO nonKOMENI

Yasuka lapho yayiyeka indlela yafohloza ezikhotheni ngoBa kungcono kunokuBa iBonwe ngabantu kuhle idliwe izilwane noma ilunywe izinyoka ife okungcono.

Kuthe ngosuku lwesine yasuka ekhaya yafinyelela oThukela, kube yinhlanhla ilufice lungagcwele iluwele kahle, ithi chaphasha kwelaseBodwe eNatali.

Yayithi isifike lapho izinhlupheko zingekho kanti izithela kuzo uqobo. Umuzi wokuqala eyafika kuwo, ifuna umkhondo wabantu basekhakhayo wayivezela izingozi ezinkulu.

Umnumzane walowomuzi wabeyindoda engalungile neze okwathi lapho elamela intombi enhle engenazihlobo, ifuna indlela, wasuka waphemba isu elibi enhliziyweni yakhe lokuBa azigodlele yona.

Wabalandula laBo ababefunwa intombazana, ebalandula ebazi kahle kamhlophe. Useyibizela endlini yakhe, kodwa yenqaba yathi izocela indawo kwomunye wabesifazana bomuzi. YaB inesimilo esiqinile

impela lentombazana. Ingafuni nempela ukugu-dluka kulokho ezimisele kukho ngisho seku-lukhuni kanjani.

Yavuma indoda ukuBa iyolala lapho isho khona, yethembele ekuthini izoyithola ngomuso. Kanti uqamb eshilo! Abesifazana bawuBonile umqondo wayo omubi, baBona ukuthi indoda yabo lena isifuna ukudlala ngengane yabantu izifunela isoka layo, bazimisela ukuBa bayisize. Bayitshela lapho becaBanga ukuthi lingakhona. Yavuka ekuseni kusempondo zankomo ith izophuma umnumzane esalele. Pho, uyalala yini umuntu ecaBanga ububi? Kanti naye ufeleBa kad evukile. Ithi iphuma-nje esangweni waseyivimbela endleleni.

Ayincenge, ayincenge eyethembisa ifa, injaBulo nakho konke okuhle—phinde! Isuke imgudluzele ecaleni iBambindlela eqonde lapho iBaBale khona.

Ifike emzini oseduze kwakhona, ophuza mfula munye nomuzi lowo. Ithe isadinga nje ukuthi izokwenze njani ibone umfana owelusayo, emaziyo ukuthi ngumshana wesoka layo.

“Woza lapha mfana.”

Asondele umfana.



“Sengathi ngiyakufanisa-nje?”

“Mina angikufanisi namuntu,” kuphendula umfana.

“Kawungazi mina? Kawusiye owangaseMfolozi eMnyama?”

“Qha, kangisuye,” kuphika umfana; ephika ubala ngoBa naye wayeseyibonile ukuthi ingubani.

“Suka lapha lelishingana, uthi ukhohlisa bani? Kawusiye uNtethe wena?”

Bahleke boBabili.

Avume umfana athi unguye.

“Uphi umalume wakho?”—eBuza isoka layo.

“Kakho ekhaya; waya kosebenzela aBelungu kude.”

“Woze umBone nini pho?”

“O nakhona namhlanje, ngoBa izinkomo sizidlisa ngalapho ekhona.”

“Kulungileke; ubongikhonzela kuye nxa umBonile. Uthi ngikhona laph ekhaya.”

Nabala akwenze lokho umfana. Abuye nezwi kusihlwa livela kumalume wakhe lithi uthokoza kakhulu ukuzwa ukuthi ufikile laph ekhaya.

Okwafika kwayizwisa ubuhlungu intombazana ukuba uNtethe angabuyi nana-

sipho esincane sodwa lesi sivela esokeni layo akade yehlukana nalo. Idinge-nje intombazana ukuthi ingabe konje useyikhohliwe yini wakhangwa ezinye izinkehli zalesosigodi. Konje kungase kwenzeke emva kokuhlupheka okungaka nezingozi ezingaka eyadlula kuzo ngenxa yothando kube lolothando luzovuzwa ngeze na?

Inhliziyo yayo ididizela kuBesengathi izoquleka. Kodwa ngoBa yaBiliqhawe lokuzalwa futhi ikwazi ukuziqinisa, yaziduduzisa ngezwi elithi: “Duduzeka nhliziyo, ungeke uthi usudlule emililweni kawadidizela bese kuthi lapho sewufikile lapho ubange khona, bese uphel amandla. Futhi ithemba lisekhona, ngoBa kangikamboni yena siqu sakhe. Mhlaumbe naye ushaywe luvalo lapho ezwa ukuthi ngilapha.”

Lokhu intombi lena inhle njengoBa sesi-shilo ziBe nayo qho ezinye izinsizwa lapho. Ziyeshele uthuli. Wo, ingazinaki nokuzinaka. Izilindele isithandwa sayo yona esisihluphekele kangaka. Zimangale izinsizwa nezinye izintombi yilokho, ikakhulu sezizizwile yonke indaba yayo. Zimangaliswe uthando olungako. Kanti uthando ngalezozikhathi lwaBe lunjalo lonke. Izi-

ntombi zazikwazi ukuqoma, zithi zingaqoma zazi ukuthi ziqomile, zingade zehla zenyuka "zicelamehlo" ezesheli. Yikho-nje nezinsizwa zaziziqhenya lapho ziqonyiwe ngoBa intombi lena yaBe isetshenzelwa lapho yeshelwa. Insizwa yeshele ize ijuluke. Intombi izihlekele-nje. Kanti kuyothi nalapho isiyithanda yazi ukuthi iyoze ife nayo uma ingakhishwanga insizwa impela. Kungekho ukuBa intombi iBalelwe amasoka amaningi.

Zathi ukuBa zizweke lezozinsizwa ukuthi kanti lentombi izala-nje inesoka khona lapha ekhaya, futhi ilihluphekele kakhulu ilifuna isuka lena kwaZulu, enye yazo yaya kolibikela ukuthi nansi intombi-Bo, kayifuni nokuzwa lutho ngathi, ithi ilinde wena.

Yena pho uthini?

"Uthini, wethu?"

"Ngisho njalo. Intombi ithi ilinde wena. Zonke lezinkalo nemimango ithi yakunqoba ngothando lwakho. Ithi iphume emilweni, yahlula izinhluphekho nezilingo ngenxa yaloluthando. Ingekeke ithi isifinyelele lapho iqonde khona Bese yehluleka ingakamboni oyena yena enhliziyweni yayo. Wethu! intombi leya! yizwa ngami ngikutshena!"

"NgiyaBonga wethu," kuphendula insizwa leyo. "Ngizocela kumlungu kengithi *gqi* ekhaya ngiyoyibona. Ngangingasazi nempela ukuthi lentombi isangicabanga nokungicabanga kodwa lokhu."

Bahlukaneke.

Ayivumele umlungu insizwa ukuBa ihamba-nje ngelinye ilanga idabula ensimini yelamela intombi enhle-nje iphethe igeja ihlakula. Ithe ukuBa isondele yaBona ukuthi nguye uNosimilo uqobo.

"Sawubona, mntanethu."

Yathula-nje intombi. Kwakhuluma igeja kuphela.

"Mamo! wathula ngikubingelela ntombi?"

Imuthi "laphalazi" ngamehlo ayo amakhulu, ibuye ibeke phansi. Kukhulume igeja. Uvalo luyishaye insizwa ithi mhla-umbe intombi kayisayithandi. Isiqomile.

Isondele insizwa manje lapho isibona ukuthi kuBi; kodwa ithe-nje isathi izoyibamba ngesandla kwaqhamuka aBesifazana Beyilethele ukudla. Bese kuBa ukunyamalala kwayo njalo lokho insizwa. Lensizwa igama layo nguNkomeni.

KaBesaphila kahle emva kwalokho

uNkomeni. Ukuyibona kwakhe intombi yakhe isenjengoβα yayinjalo ngobuhle bayo, kwamephula inhliziyo; kwavuthela nothando lwakhe olwabe selulokoza lona. Luya ekucimeni. Khona lapho futhi: okwabuye kwambulala nya inhliziyo yakhe yaphela ukuba kuthi lapho esekhuluma nayo ingamnaki nokumnaka. Kwafika enhliziyweni yakhe ukuthi seziyinqobile ezinye izinsizwa.

### ISIQEPHU 3

#### UKUNQOΒA KWOTHANDO

Lemicaβango yamhlupha ngangoba waza wadutshulwa umkhuhlane wamlalisa phansi. Wagula impela.

Wezwa uNosimilo ukuthi uNkomeni uyagula useβangwa nezibi. Lwamshaya lwamqeda uvalo. Inhliziyo yakhe yagcwala uthando nokuzisola ukuthi ubengamkhulumisi ngani kahle ithuba lisekhona na?

Aqunge isibindi, phela intombi enesibindi lena, eyiqhawe futhi. Athi ngizokuya khona lapho egulela khona, ngiyomduduza. Sidlulile manje isikhathi sokuziqhenya.

Yasho yembatha utshodo lwayo intokazi yaβanga khona.

Yafika yamβingelela ngelincane yahlala kude laphaya ide imeβα ngamehlo-nje kuphela. Ihamba nenye intombazana iyona kuphela ekhulumayo. Yena uzithulele-nje. Kwala inhliziyo phela; ngoβα isiyaphuphuma uthando nobuhlungu. Iyazi ukuthi uma ike yawuvula-nje umlomo izosuka ikhale esikhulu isililo.

Qha, badane beya-nje beyombona uNkomeni azaphile alulame impela.

Kuthe ngobunye ubusuku ibize leyontombazana ithi maβaye elawini likaNkomeni kumnyama ukuze βangaβonwa. Ifuna ukukhuluma naye. Nembala βanyonyoba βaya khona. βafike eduzane nalo βacoshe amatshe amancane βawajikijele emnyango welawu. Awezwe amatshe uNkomeni aβize umfana omncane athi kavul umnyango abeke ukuthi ubani okhona. Abuye umfana amtshela ukuthi uNosimilo neny'intombazana.

βese ebavulela njalo seβengena.

“Haβe, uwena lona, Nosimilo?”

Athule uNosimilo.

“Kawakhuluma? Kanti uzongala yini? Kulungile phela.”

Wo, kuβe uyinyathele emsileni lapho. Ivuke ibe uba intokazi yakhona.

“Ukusho kimi lokho, Nkomeni? Kimi ovelaphi? Kangiveli lena kwaZulu ngacanda amathafa, ngilala endle. Ngiwela imifula. Ngikhwela izintaba ngilandela wena! Ngihamba ngisukelwa abantu. Ngingadli. Uwe lowo, osho njalo kimi. Luphi wena, olwakho uthando, wena ongenzanga lutho nolunci lokuveza uthando lwakho?”

“Ngangizoluveza kanjani lokhu seqa ebusuku kwaZulu?”

“Kanti usangithanda,” kusho uNkomeni egxuma emdumela. “Pho uthuleleni lapho ngikhuluma nawe?”

“Ngenziwa ngoba ngingasaboni ukuthi uyangithanda, Nkomeni.”

“Ngiyakuthandake, Nosimilo. Kangizange ngikhohlwe uwe, mntakwethu. Selokhu ngakuthanda sisebancane kuze kube namhlanje?”

“Suka lapha-fo!”

“Ngiqinisile impela. Nanti iqiniso. Beka ngoba selokhu ngafika lapha kangizange ngiqonywe inhliziyi yami yonke isagcwele wena wedwa.”

Athuleke uNosimilo, naye eselibona leloqiniso. Inhliziyi yakhe isithokoza.

Hayike, ekuxoxeni kwafo kuvela ukuthi

uNosimilo usazihlalele-nje naye, kanasoka nalapho ekhaya. Phela lapha ekhaya uNosimilo uhlala kwamnumzane owa bazana noyise. Nguyeke osenguyise wakhe, omondlayo.

Abone uNkomeni ukuthi indaba ezobalukhuni manje eyelobolo kwazise kasiye umuntu onothileyo, futhi wabazi ukuthi ilobolo elizobizwa ngumnumzane ngoNosimilo lizoba likhulu kakhulu.

Akusho lokho kuNosimilo.

“Sizokwenze njanike?”

“Uthando kalwehlulwa yilutho Nkomeni,” kusho iqhawekazi lakwafo lentombi. “Yimina engizozimisela ilobolo lami.”

“Uthini?”

“Ngisho njalo. Uma usuthole ishumi lezinkomo sengoba ngowakho uze nazo wena ekhaya, uzinikele ubaba uthi ezelobolo esavumelana ngalo.”

“Hawu, Nosimilo! Uthi bokuvuma lokho?”

“Ngobenza bakuvume. Uma benqaba ngozisakaza ematsheni phambi kwafo. Kade ngangikuhluphekela, Nkomeni, ngingeke ngithi sengikutholile ngezwa ukuthi nawe usangithanda ngibuye ngephucwe

wena ngumuntu. Hamba wena uyosebenzela lezonkomo ubuye nazo uze lapha kimi.”

Bahlukanake.

Dukuduku nezinkomo lezo zingakafiki naye uNkomeni esazisebenzela, bayethuka abalapha kuBo sekubikwa umakoti esangweni ezogana. Mamo! Uzogana kubani? kuNkomeni?

Besaba ukumhlabisa imbuzi bengakezwa ukuthi umnumzane uzothini. IzigigaBa zempilo kaNosimilo base bezizwile, sebesaba nani lwakhe.

Bayeke kobikela umnumzane ukuthi nangu uNosimilo uthi uzogana.

Wo! Athukuthele athelwe ngamanzi umnumzane. Athumele izwi kaBuye uNosimilo khona manje. Ikhona intombi yomnumzane eyake yabalekela emzini onge-lutho?

Bamncenge abalowomuzi ukuBa abuyele ekhaya, angaba bulalisi ngomnumzane. WaBuyela ekhaya esasikhihla isililo leso. Wafika endlini yomnumzane waphonsa ucanisi lwakhe ngenkulu inkani cishe lumkhiphiso umnumzane. Angene elulandela uNosimilo kuBesengathi kungena umuntu osukelwayo.

Afike aziphonse emsamo akhale.

“Yini, mntanami?”

Kuphendule isililo.

Kulethwe ukudla, akwenqabe. Babe beyathe bayamkhulumisa, angathi “vu.”

Ahluleke umnumzane.

“Thulake uzohamba phela uyogana uma esebuyile uNkomeni.”

Ziphele izinyembezi.

Ziqhubeka izinsuku, phinde aye koganiswa, noNkomeni angabuyi. Hayi, akubone kumlahlisa isikhathi lokho uNosimilo, asuke futhi aqonde kuBo kaNkomeni eyogana futhi.

KuBe imihlola-nje leyo kubantu balapho bebona intombi iphikelele entweni. Kodwa benqabe nokuba ingene esangweni. Abantu besaba uku bulawa! Kungasho lutho lokho kuNosimilo. Ahlale khona lapho ngaphandle kwesango, aququbale khona. Libanda nezulu. Nakho lokho kungasho lutho-nje kuNosimilo. Azihlalele khona lapho azihlanganisele imihlathi yahke.

Baze bezwela abanye. Bathi sebeqome khona uku bulawa ngumnumzane kunokuba umntwana wa bantu abulawe amakhaza phandle: futhi engone lutho nolunci into

ayizeleyo nguthando ethanda omunye futhi wakuho.

Bamfize angene endlini bamhlabise imbuzi kuhe sengathi kakukho lutho abalwenqenayo. Bathumele izwi kumnumzane lokuthi: "Nangu futhi uNosimilo uzogana. Sesimhlabisile thina njengomakoti wakithi."

Pho, ukuthukuthela kwakhe kusizeni? Lutho. Naye abone-nje ukuthi uhlanya lwentombazana lolu angeke alwenze lutho. Asal esethi mabalofole, iphel indaba.

Izinkomo *nkwe*.

Zingabonwa ndawo ngoba phela bangabantu abampofu labo.

Kuhe kuyilapho umnumzane ezifuna ngalo lelolanga, ethi ukhathele yena uhlanya lwentombazana. Kaluhlale khona lapho lukhona.

Zifunwe izinkomo. Abafowabo baka-Nkomeni benze izaaba ezithile zazezatholakala eziyisihlanu ziqhutshwe ziyiswe kumnumzane.

Azivume.

Kuhe ukuphela njalo.

Inhliziyo kaNosimilo iqaleke namhlanje ukuthokoza ngokupheleleyo.

Lendaba nezinye esizode sizivumbulula

zikhomba isimo senkambo yasendulo ukwahluka kwaso kwesanamuhla. Futhi ziveza obala ubuqhawe nobuhle bezinhliziyi zabantu bakithi basendulo noma kuye kuhe sengathi babezilwane kuphela.

Indaba kaNosimilo ungeke usho lapho uyifundayo ukuthi yenzeka endulo nokuthi yena wabe ngumuntu. Phela uthando olunjeya nokuzimisela okungakaya, nesi-bindi sakhe kuthiwa izinto zabelungu kuphela, futhi kuthiwa ngezempucuko kuphela.

Kakusiwona umkhuba wokulobola owambalekisa ekhaya. Wabalekiswa ukuha wacindezelwa kumuntu engamthandi.

ZONKE IZINTO ziyadlula.

Okuhle nokubi kunezikhathi zakho, kodwa kubuye kudlule kungabe kusaziwa. NoMpande owabusa waze waphuziswa ubisi, waze wadlula emhlabeni.

Basho abadala bathi "Kudla fumuka, kudle silaza."

UMpande owabusa kusukela onyakeni ka-1843 kuze kube ngo-1872 lwafika nakuye usuku lokugoduka.

Kuthiwa kwathi esaphila-nje uMpande kodwa esezizwa ukuthi uyahamba wathi aze aboshwe ngesikhumba sengonyama endala. Nempela kwenziwa lokho. Ngalesosikhathi izwi laselizwakele kubantu ukuthi inkosi iyadunguzela.

Kuthe ukuaba kumanele ukufa izinceku zamqoshamisa ukuze kuthi eqamb ephola abeseqosheme. Kwasekugwazwa inkabi emhlophe ihlinzwa esesongwa ngesikhumba sayo sisafudumele. Sisongwe kahle

kakhulu nangokucophelela okukhulu. Lokhu kwenzelwa ukuaba sisazohlala isikhathi eside singakambelwa. Izinduna ezaziphethe lomsebenzi kwaku ngoMasiphula noSekethwayo. Kuthiwa uMasiphula wayethanda ukuaba kubulawe abantu abaningi kwenziwe esikaShaka mhla kugoduka uNandi; kodwa kwenqaba uCetshwayo wathi kafuni kubulawe abantu babulawelwe ize. Kwase kumbiwa igodi esizofakwa kulo isidumbu. Sehliswake sabekwa phakathi; sasekelwa ngenhlabathi ukuze singawi. Kwase kukhethwa abazohamba nenkosi uMpande ukuya kwelakwa-Nkatha.

Kulaphake uMasiphula ayefuna khona ukuaba kubulawe abantu abazokwendlalela inkosi. Kodwa wakwenqaba lokho uCetshwayo. Kuthiwa abantu abaphelekezela uMpande babebane kuphela. Abafazi bakhe ababili nezinceku ezimbili. Baqale babulawa kuqala bengakambelwa. UCetshwayo wayengekho mhla kufihlwa uMpande.

Inqina yehlambo likaMpande yakhishwa nguMasiphula, kodwa kasizwa lutho olubi eyalwenzayo.

Wagoduka ngokuthula uMpande nje-  
ngoba nokubusa kwakhe akubanga nazo  
izigigaba ezifana nezemibuso yawoShaka.  
Wafa elibusile, ezele.