

IZAKHIWO ZAMASWAZI

IBALWE
NGU

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АБАКНІРНІ



1952

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(Ngenzuma yeSilo)*

„EMBILI NGWANE!”

USOBUZA, II, O.B.E., C.B.E.

UMphandleni wakith'onjengelanga.

UMzaq'omnyam'ozikhomb'ama Swazi.

Ahambamba neNkosi —

Kwesokunxele sayo: uMnt'nkosi DaGede ka Logcoogo.

nomNu. Samuel T. M. Sukati, B.A. (oLisole-
nkosi).

Kwesokudla: umNu. M. P. Nhlabati.

Ilandelwa ikhehla elinesicoco (umbodze)

nentshege emblophe. Lo uMnt'nkosi

Maveletiveni ka Mswati.

IBIKA

Akengeneke nansi incwajana phambi kwenu beKunene, engethemba ukuthi iyohlwaBusa kithina sakwaNgwane. Ngiyibona sengathi izoba usizo olukhulu ngoBa iyincwadi yokuqala ngqa yaloluhlobo ebalwe ngowomdaBuko wesizwe sakwaNgwane. Ixoxa ngezimpi nangezindaba ezithize ngendlela esusa usinga, uzwe sengathi nawe usuyayibona.

Kukhona izindaba ezimmandi neziBuhlungu njengokubulawa kweNdlovukazi uSisile (owaziwa ngelokuthi ula Mgangeni) eGobolo.

Iningi lethu likhala ngokuthi abantwana bethu abazi lutho ngobukhosi bakuBo. Iningi labantwana alazi ukuthi umuzi othiwa kukwaLozithehlezi ngumuphi, uyini; abanye abazi nokuthi uSobuza lona uzalwa ngubani.

Lencwadi ihlotshiswe ngesihlahla (geneological tree) sendlu yobukhosi sakithi esikhomba kahle ngokulandelana kwamakhosi, kusuka kuDlamini wokuqala.

Nginethemba elikhulu lokuthi iningi lezifundiswa zakithi lizozama ukuBa lenze umsebenzi odingekile esizweni sakithi. Akekho omunye ongasenzela izinto zethu. Sifanele sizenzele thina.

Lencwadi ngiyibeka kinina mododa eSizwe, kinina bafundisi bezingane nabadala, nakunina baphathi bemfundo yesizwe esiNsundu.

Yimina,

S. T. M. Sukati.

*Secretariat,
Mbabane.*

AMAZWI OMLOBI

Ubusuzima obukhona ezikoleni zabantu abamnyama ukuthi: izingane zingaqala ngaluphi uhlobo lomlando (History). Abanye abantu banomqondo othi: kuhle ziqale zifunde imilando yamaqhawe akudala amphophe ngoba wona amele impucuzeko. Njalo abanye banemi-qondo ethi: kuhle izingane zabantu aNsundu ziqale ngemisebenzi yamaqhawe aNsundu ngoba yakha isimilo sobuzwe esiqondile kumntwana.

Iqhawe liyiqhawe-njalo; noma ngase laliphucukile noma lalisebumnyameni. Imisebenzi yabholi abafana noMswati, noShaka; noMshweshwe, noKhama yakha isimilo sobuzwe, njengoba sizwa ngawo Khesare, noShalimane oMkhulu, noAfred oMkhulu, noKruger nabanye.

Izingane zabantu bakithi ezineminyaka eli 11, ziyazi ukuthi intaba ebizwa ngokuthi iMakhele ikuphi, iyini; ziyazi nokuthi umuzi obizwa ngokuthi iLondon ukuphi, uyini, ume phezu kwamuphi umfula. Kepha iningi lezingane zamaSwazi alazi ukuthi (njengokusho kombali we BIKA) "umuzi othiwa kukwaLozithelhezi ngumuphi, uyini," alazi nokuthi igama likaNdlovukazi wakwaNgwane namhla (1952) ngubani.

Yileso nalesosizwe sakhiwe ngokwakhiwa kwaso, sinezimpande namagatsha namaqabunga aso. Sinemikhuba namasiko nenkambo yaso.

Izindaba zokwakhiwa kwesizwe samaSwazi namhla zilokolokoza emiqondweni yabadala. Kepha singesimelele

kulokho sitlhi kuyindlela eyiyonayona ngoBa laBo aBasi-xoxelayo bayangokuncipha, sekusele imithonselananjenje. Thina banamhla sesikhohlwa yinto eBesitshelwe yona izolo, kangangokuBa okufanele sikukhumbule sesihle sikubale ephepheni. Kunjalo.

LezizindaBa engizibale kulencwajana sekuyisikhashana ngizixoxelwa aBadala BaKithi; ngase ngizilumbanisa namaqiniso aluluziwe asemisebenzini engiyiphawule ngaphansi kokuBonga.

Injongo yami ukuBa isizwe sakithi siBenencwajana exoxa ngezindaBa zamakhosi akithi oHlanga kusuka kuMswati wesibili kuze kuSobuza wesibili.

Lawamakhosi aseBenza umsebenzi omkhulu wokuBumba isizwe nokusilwela njengawowonke amakhosi, namaqhawe omlando wezizwe zomhlaBa.

Ngiyethemba ukuthi BayoBakhona aBaKithi aBayothanda ukuphonsa ezaBo izeluleko mayelana nalomsebenzi. Lokho ngiyakukushayela ihlombe kakhulu.

Yimina,
owenu,
J. S. M. M.

*Endlozana,
January, 1952.*

UKUOBNGA

KwaBangisiza kulomsebenzi ngiBonga, ngiphawula kaBanzi laBaNumzane ngokulandelana kwaBo: UmNu. S. T. Msindazwe Sukati, B.A.; oBekade eliso leNkosi, manje useliphini likaNobala kwaHulumeni waseSwazini. UmNu. Sukati indodana kaNduna Lomadokola esizokuzwa ngaye kulencwadi. Lomnu. wawufunda lomsebenzi usabalwe ngesandla kamanikinikana. Wawufunda ngesineke esikhulu; waveza izeluleko ngesihle nangesineke; wafunda nomdweshu (Proof) waBasicileli. WaBuye futhi wabala IBIKA lalencwadi.

Owesibili uProf. Dr. C. M. Doke, M.A., D.Lit. oyinhloko yoMnyango wezilimi zaBaNsundu eYunivesity yaseGoli. UmNu. Doke wayifunda lencwadi isabalwe ngesandla. Wangeluleka kaBanzi mayelana nomsebenzi waloluhlobo waBuye wangitholela aBasicileli.

Ngibonga uBaBa ongizalayo uLangaliphuma (iSaka) kaMaliwa (Indlavela) ingwazi ezimpini zombili zaseMshadza,

Umkhehleza ngendleBe yesibamu
Ijaha likaNgcina liyayishisa
Imizi yaBeSuthu;
Lindandanda layiqed'imizi
YaBeSuthu ngokundandazela.

UBaBa uyena owaphemba umlilo walencwadi emqondweni wami ngokude engixoxela njalonjalo ikakhulu ngezimpi zaseMshadza, nangoBunu nangokunye.

Umkhwe wami (uBafetala), uNgolotsheni (uMgadlela) kaNkomemhlophe (iNyathi) Phakathi. Yena wanginika ezikaMswati wesibili zonke, kanye neka Mbilini yonke.

UmNu. A. H. S. Mbatha (unHambeli wezikole zaSantu kwaNgwane, nombali wezinewadi owaziwayo) ngokungethwasisa kwakhe ngezeluleko mayelana nohambo lokubala.

Owakwami (okaNkiyankiya). Ngangibala ngomsizi yena abesebala kahle ngoyinki. Wangisiza kokuningi okumaqondana nawolomsebenzi.

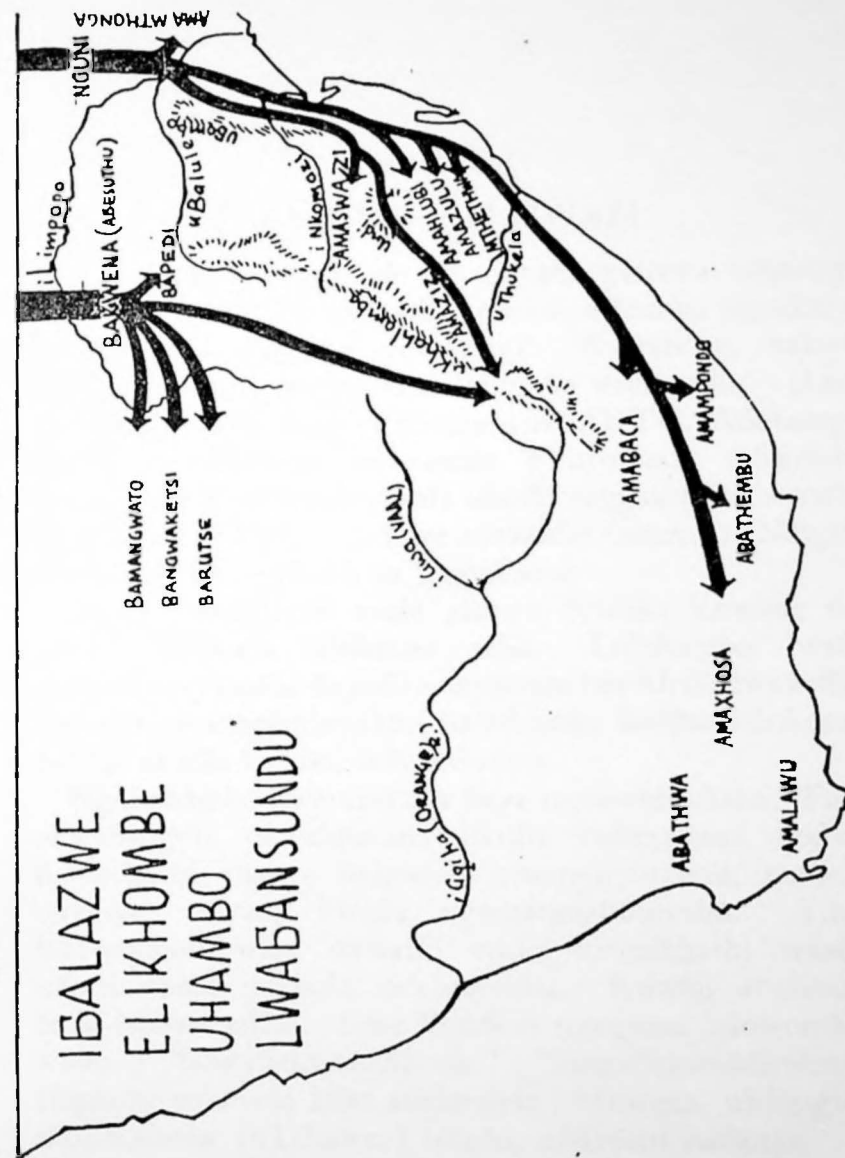
Umhleli we“African Studies” owangivumela ngisebenzise “Bantu Studies, Vol. V; No. 2, 1932 (History and Izifongo of the Swazi Chiefs” by P. A. W. Cook, M.A., B.Ed.)

AbaNu. Longmans Green and Co. Ltd. ukungivumela ngisebenzise ibalazwe elikhombisa uhambo lwaBaNundu, elisencwadini “A History of South Africa for Native Schools” by P. A. W. Cook.

AbaNu. Shuter and Shooter (Pty.) Ltd.; ngemvume yaBo ngamalungelo aBo ngencwadi: “Ezomdabu wezizwe eziNsundu nokufika nokubusa kwaBeLungu,” (Masondo—Molefe).

AbaNu. Afrikaanse Pers Beperk ngokwamkela umsebenzi wokucindezela lencwadi.

Yimina,
J. S. M. M.



ISAHLUKO I

ABANTU — AMASWAZI

Uma umuntu chambele eJozi umangaliswa ubuningi bezizwe zinyakazela phakathi komuzi, zihamba zigudlana ngamahlombe ngenxa yobuningi. Kulezizwe, ezinye zimhlophe kanti ezinye zinesikhumba esinsundu. (Lezi ezimhlophe, aSeLungu; ezinsundu ABANTU. ASeLungu bavela ngaphesheya kolwandle eYuropha. Abantuke bavelaphi? Bonake kuzwakala ukuthi sengathi baqhamuka eNyakatho neAfrika. Izizwe ezazakhe enzansi neNingizimu neAfrika ngaBaThwa namaLawu.

Emva kwesikhathi eside abantu bewuka kancane ne-Afrika, beqhuba izinkomo zaBo. Loluhambo lwaBo ukusuka eNyakatho beyofika onyaweni lweAfrika lwabathatha iminyaka ngeminyaka. Babehamba bedlisa izinkomo, belima ukudla kwaBo, belwa bodwa.

Ngokuhamba kweminyaka baya ngokwehlukana. Futhi okwabangela ukwehlukana ukuba babexabana bodwa. Kwasekuthi abanye balandela omunye umholi, nabanye omunye; kwaze kwaba ngamaqembuqembu. Yilelo labanomholi walo okwathi emva kwesikhathi waseba inkosi noma isikhulu saleloqembu. Kwathi abalandeli baba isizwe sakhe. Base bezibiza ngegama lalowomholi waBo. "SingabakwamXhosa." "SingabakwaMkwena." Ilaphoke sokuvela laBo abalandela uMkwena, uMangwatho, uXhosa (uTshawe,) uZulu, uMswati nabanye.

Iqembu lalithi lapho lithi lisemisile, lidlisa izinkomo zalo kuqhamuke elinye. Bese ayahlaselana. Lithi lelo elehlulwayo liqhubekele phambili. Nalo liyodudula elibafaka amehlo. Adudulana-nje lawamaqembu abekise amaBombo enzansi neNingizimu yaseAfrika.

Elinye iqembu lewusa i-Afrika ligudla ugu lolwandle ngaseMpumalanga. Lathi elinye lehla ngaseNtshonalanga yalelo elaligudla ugu. Amanye njalo ehla ngaseNtshonalanga yalawo (Beka ibalazwe) Kulelo elehla ngaseNtshonalanga yalelo elagudla ugu kwavela aBaKwena, aBaMangwatho, aBaNgwaketsi, aBaPedi, aBaHurutse nezinye izizwana.

Kwelehla nogu kwavela aBaThonga (aBaMthonga), amaSwazi, amaZulu, amaMpondo, amaXhosa, amaBaca namaHlubi. LesisigaBa esazala lezizwe zokugcina saziwa ngokuthi esabeNGUNI; esazala ezokuqala esabeSUTHU.

* * *

AMASWAZI

AbeNguni behla baqonda ngaseDalagube. Bathi ukufika ezintabeni zasoBonjeni bahlalahlala. Babuye besuka baphikelela kulo uhambo lwaBo.

Lithe lapho selingasoBonjeni iqembu elalibizwa ngokuthi amaSwazi labuye lemisa. Yilaphoke esesala amaSwazi eningini. Ilaphoke sokuzothiwa kwaBakwaNkosi — “wena waqeda luBombo ngokuhlehletela.” Kushiwo ngoBa athi ukuba asale kwaBanye azulazula phambi kokuba alunqume uBombo. Athe esuka ayeqonda ngaseNtshonalanga yalo. Ngalesikhathi ayephansi kweNkosi yawo uNgwane III (beka INDLU KADLAMINI).

AmaSwazi ehlukana phakathi, amanye ahlakazeka ewusa lona uBombo ngaseMpumalanga. Abanye bawo

baye bakha ngasesizalweni soMzinyathi lapho kwakwakhe amaHlubi. Kwathi abanye behla njalo beqa uNdi base bakha ngasemthonjeni woThukela. AbakwaDlamini nabakwaNdlovu abavame kwelase Natali namuhla badaBuka kulesosigaBa okwathi ngasemva sabizwa ngokuthi ngamaZizi.¹⁾ LaBa (amaZizi) babuye behlukana. Abanye baqhubekele phambili baye bakha phezu kwezintaba zasoKhalamba (beka ibalazwe ekhasini 3) kancane ngokubeka ngaseNtshonalanga lapho namuhla kuyizwe laBeSuthu.

Esinye isigaBa samaSwazi, okwakuyisona esikhulu, sathi ukusuka oBonjeni saqonda emaGudu ngasoPhongolo. Kuleyondawo kwakungekho muntu owakhe khona. Yilaphoke afika amisa khona isikhathi esidana.

UNgwane III uyena oweqa uBombo wakha kulelizwe elibizwa namuhla ngokuthi kuseSwazini noma KwaNgwane. UNgwane wakha umuzi wakhe kwaZombode (omdala) ngaseNingizimu yaseSwazini. Inkosi uNgwane III yafa ngo 1797. Yalaliswa entabeni iMbilane (eMakhosini). UBukhosi base buthathwa indodana yakhe uNdungunye. UNdungunye wayesakha umuzi wakhe eShiselweni eduze nakwaZombode (omdala). Yenake wafa ngonyaka ka-1815. Owalandela esihlalweni nguSobuza I (uSomhlolo) ozalwa nguye uNdungunye.

Akuzwakali kalile okuyikhona ngempela okwasusa uSobuza eShiselweni. Kepha nokho abadala bathi kwaBa ngoBa isizwe sakwaMthethwa esasiphethwe nguDingiswayo kaJobe sasesaziwa ngokuthi sinamandla kakhulu. Ekulihloleni kwakhe lelizwe wayesebona uSobuza ukuthi kungcono ayokwakha eduze nezintaba zaseMdimba, lapho kunemigede eyinqaba ngesikhathi sokuhlasekwa

¹⁾ Molefe — Masondo: EzomdaGu wezizwe zaBaNsundu nezokufika kwaGeLungu (Shuter and Shooter).

ngesinye isizwe. Ayesisuka amaSwazi engena phakathi nezwe lapho athi ukufika akha khona kuze kube namuhla. Lelizwe laselilizwa ngokuthiwa izwe lamaSwazi. Uku-suka kwamaSwazi eShiselweni kwaBa ngesikhathi soku-busa kukaSomhlolo ngo-1816.

USomhlolo wafika wakha umphakathi wakhe wakwa-LoSamba (omdala) eceleni komfula uSushwana eduze nentatshana iNokwane. Omunye umuzi wakhe kwakuse Ludzidzini.

Ngesikhathi sokungena kwamaSwazi kwaNgwane, kwase kukhona imithonseyana yaBaPedi aBaBehlala ezintabeni zaseMdimba. Nanamuhla kusekhona imithangala yamatshe aBathi aBadala yayakhiwa yiBo aBaPedi. Athe ukuBa afike amaSwazi alwa nalemithonseyana yaBaPedi. Bathe ukuBa behlulwe aBaPedi base bedudulelwa eNyakatho nezwe laseNtilasifaneli lapho kwakwakhe khona iningi laBakuBo. LaBo aBasalayo base bayakhonza naBo sebezibiza ngokuthi bangamaSwazi. KulaBo abakhonza sibona abakwaMnisi, nabakwaMncina, nabakwaKhoza nabakwa-Magagula.

Lezizizwe (esamaSwazi nesaBaPedi) zaBa izinkunzi ezimbili esiBayeni kusukela kulezonsuku kwaze kwafika aBeLungu. Zaziyllokhu zibekene ngeziqu zamehlo. Lokho kwaBangela ukuBa amaSwazi akhe imizi yamaButho awo eningceleni engaseNyakatho. (Sozwa ngayo lapho sesifunda ngemizi kaMswati, II).

Ngithe esinye sezizathu ezehlisa aBantu eNyakatho sabukeka siwukukhothisa imfuyo yaBo. AmaSwazi aye-fuye izinkomo nezimbuzi. Izinkomo zazingezobisi ne-nyama nokuloBola. Izikhumba zishukwe zenziwe ama-xaBa nezidwaBa. Izimpondo zibe ezokukha amanzi nokubema insangu. Inkomo yayingaboshelwa idonse

ikhuba noma isihlippi. Kwakukhona nezinkomo ezazi-bizwa ngokuthiwa imfukwane Namuhla imithonseyana yemfukwane ungayifumana eNkaBa kumntanenkosi uMnisi (ima kuMuthi wakwaShaBangu.²) Amafutha emfukwane awagcotsliwa emzimbeni; nobulongwe bayo abusindi endlini. Kodwa inyama yayo iyadliwa; nokho idliwa ngokukhulu ukunakekela ukuze amafutha angaconseli emzimbeni.⁽¹⁾ Kuthiwa owayegcoba amafutha emfukwane wayephenduka ulilanya. Namasi ayo ayadliwa.

ABanye BaBesenga izimbuzi. Kodwa amasi embuzi anephungana elingathandeki.

Kusukela phansi isizwe samaSwazi sasiyisizwe esihloni-phayo, esilalela aBaholi, izinduna, izikhulu namakhosi; nesithofela umthetho. Sasazi kakhulu ukuthi wonke umuntu ngowenkosi; nakho konke anako ngokwenkosi. Umuntu owayevela enkosini wayehloliswa kakhulu, aphiwe ukudla, kuthiwe akuphiwa yena kuphiwa "inkosi." Izithunywa nezigijimi zenkosi zazingawuphathi nempela umphako. Zazithi uma zingena emuzini bese zisho izibongo zenkosi. Umninimuzi abesekhipha ukudla — utshwala noma inkomo noma imbuzi noma ngamasi — aphe "inkosi."

Namuhla sesisebenzisa omese nezipuno esikuthenga ezitolo. SiBuye siyobhenga nenyama emasilaheni. Phambi kokungena kwezitolo, amaSwazi ayekwazi ukuzenzela izinto zokusebenza ezifana nomese, namakhuba, nezi-zenze, nezikhali, namathusi okwenziwa ngawo amasongo. BaBethatha itshe elithize, baligaye libe impuphu. Bese lempuphu ithelwa embizeni eBaselweyo ngomlilo omkhulu ofuthwa ngezifutho. Kuthelwe nemithi ethile kuleyom-

¹) Gathi Gangayidla Gese Geyogeza emfuleni

²) Nakulomzimane Gininda eMdimba.

biza. Ibisinci bilikake insimbi yehlukana namanyela. Ibekwe iphole. Emva kwalokho isizothumyelwa, noma ithengiswe ezinyangeni (asakhandi), ziyokhanda amasongo, nemikhonto, nezizenze, nemimese, nezinqindi, namakhuba — “izikomu.” Namuhla (1951) insimbi isaphekwa endaweni yaseLushikishini kwaSikhulu Nhlanje kaSomnseu Motha, eceleni kweNgwempisi, esifundeni saseMankayiyane. Lomsebenzi uphaswe iNgonyama uSobuza II, ohlose ukuba isizwe sakwabo singakhohlwa siduke.

Kwakukhona na babaza izingqoko (imigwembe), nezicamelu, namathunga (imicenge), nezinduku (amangedla, nezishingo, namagala). Konke lokhu babekubaza ezihlahleni, ezinjengalezi:— ezokubaza izingqoko nezicamelu inazi, umvangati, nomcozi (umdoni). Umvangati uwenza umsebenzi uSe Muhle impela — uSe nohlonze kanti futhi uzobukeka kahle. Izihlahla ezinjile ezindukwini nazi: umfoyi, nomnana, nomnquma, nomtabane, nomdakane. Futhi babebaza amathambo benze izindlelo, “nameva” amahle okuloloba, nophephela bokwesula izithukuthuku.

Ngotshani babeluka izilulu babuye bafulele ngabo izindlu zabo; amagama bawakha ngoqunga, nangohlunga, nangomhlanga neshane. Ummbila bewugcina ezilulwini nasezingungwini ezazimbelwa ezibayeni zezinkomo noma zezimbuzi. Ummbila osengungwini ubuthi ungahlala kakhulu — noma ungenwe umswakama — bese uba isangcobe (upata) — isanqoti.

Ekuqaleni ayesoka amaSwazi. Ukusoka kuwona kwaqedwa iNkosi uMswati II, ngoBa yena wayengumuntu wezimpi. Kwathi ngesinye isikhathi kusokiwe yayisimhlasela impi eyayivela ngaseNingizimu. Yamclutha lula ngoBa iningi lamajaha akhe lalisokile. Kusukela lapho

wathi akuphele nya ukusoka kumaSwazi, ngoBa lokho kuchitha isikhathi kwenze abantu baSe “ngabafazi” isikhathi eside, bangakwazi ukuzivikela, ngenxa yokusokwa. Kwase kuyaphela.

INDLU KADLAMINI

Uma inkosi isengumntwana ingakamiswa ebukhosini ibanebizo “likanina” njengabantwana bonke. Ibuye ithole elinye “elobujaha.” Kwesinye isikhathi abama-ningi lamabizo njengoNkothotsheni — Mona — Mahogoza.

Izothi lapho isithatha isikhundla sobukhosi ibisinikwa igama lobukhosi njengelikaSobuza wesibili. Nokho lawa amanye amagama awafi. Mhlawumbe kugqama wona kakhulu.

Ngakhoke indlela yokulandelana kwamakhosi akwaNgwane iluvivi. Lobululukhuni bufangwa ukuthi umuntu emunye ubanama bizo amaningi. Kuhambe, kuhambe bese emva kwesikhathi kuba sengathi lawomagama ngawabantu abehlukene. Bese bethi lapho besixoxela abadala “osibanibani nosibanibani babusa.” Kanti basho umuntu oyedwa.

Kodwa nokho ngesizukulwane sikaDlamini wokuqala abadala bayavumelana ngokuthi yebo, usibanibani wazala usobanibani; kuze kufike kuye lo “owadabula amanzi olwandle.”

Akuzwakali kahle ukulandelana kwamakhosi nezizukulwane zawo ngaphambi kukaDlamini wokuqala. Nokho nje kuluvivi kuthiwa lawamagama alandelayo, ngamagama amakhosi amadala esizwe samaSwazi.

Nanka ake abusa:—

Mkhulunkosi, Kuwawa, Kulwamba, Cebisa, Sihubu,

Samketi, Msimude, Sikhulumaloyo, Nkomikhaḥako, Mlangeni, Kunene, Madlaḥane, Nkosi I, Langa, Ngwane I, Dlamini I.

Lawa alandelayo isizukulwane sikaDlamini wokuqala.

(QAPHELA: UMagudulela owayefanele ukuthatha ubukhosi bukayise uMavuso I, akaḥuthathanga. Lokho kwaba ngenxa yokuba waye inxele. Umtshetho kawuvumanga ukuthi umuntu onjalo aḥe inkosi yezwe¹⁾)

¹⁾ Isithakazelo saḥakwaMagudulela kuthiwa "Nxele."

ISAHLUKO II

UMSWATI II

UMswati II wazalwa nguSobuza I (uSomhlolo). Unina kwakungulaZwide wakwaNdwandwe. UlaZide kwakunguyena nkosikazi kaSomhlolo yaseLudzidzini. Ngakhoke eLudzidzini ngukwaḥoMswati, neNcwala yakhe yayigidelwa khona kwaḥo, njengoba ekaSobuza II idlalwa kwaLoḥamba (omusha).

KwaNgwane unina wenkosi unamandla amakhulu awaḥelwe emḥusweni womntanakhe. Naye uḥanomuzi wakwakhe. Yena waziwa ngokuthi iNdlovukazi. Lapho ekhulekelwa kuthiwa "Nkosi!" Indodana yakhe eḥusayo kuthiwa "Ḥayede!" "Silosikhulu," "Ngonyama yesizwe," nokunyeke. Naḥantu beziḥfunda ngeziḥfunda baḥama ukwehlukaniswa phakathi. Kuthi aḥanye baḥe ngabaḥakwaḥomNtwana. Kuḥakhona neziḥfunda ("amakhanda") eziḥhize eziyizonazona zimenyezwa kwaḥomNtwana, namacala azo aḥikwe khona eNdlunkulu. Isizwe sakwaNgwane siziḥhiza ngoMswati, nangoNgwane; futhi usizwe sesithi, "Thina siḥakwaLazide."

UMswati wayengumuntu wezimpi. Imizi yakhe eminingi yayakhiwe emingceleni kakhulu engaseNyakatho. Kulemizi kwakuhlala amaḥutho abeke izimpi, ikakhulu ezaḥaPedi aḥaḥevame ukuḥlasela kwelikaMswati. Nansike imizi yalolohloḥo:—

KwaHlohlo: owawuseduze nomfula uMlunati.

Emekemeke: owawakhe ngaseMgwenya, enzansi nawo.

Emjindini: enhla noMgwenya.

Embuleni: enhla neNkomazi.

Yonake inkosi yayibusela kwaHhohho, iNdlovukazi ihlala eLudzidzini lapho kwakugidelwa khona incwala. Undunankulu wesizwe kwakunguSandlane Zwane. UMathafeni Mdluli eyinduna yaKwaHhohho. (UMathafeni kwathiwa induna yelawu leNkosi ngoBa eyinduna yomuzi weNkosi wokuBusela).

Inceku enkulu kaMswati kwakunguKhambi wakwa-Sikhonde. UKhambi lo kutliwa wayenolunya lwenyoka, futhi enomona omubi. Ngenxa yenhliziyo yakhe embi uKhambi wabulalisa abantu abaningi ngeze. Kwa bulawa abanta benkosi, nabanumzane abakhulu, nezinsizwa ezigqamile emabuthweni eNkosi. Kwafa ngisho namakhosikazi eNkosi.

Phela iNkosi beyithi ingezwa ukuthi usobanibani uyathakatha noma wenzani embi enyanyekayo embusweni, bese iphaka impi iyombulala. Leyompi ibiwuvinbezela ekuthatheni kokusa. Ithi ingafika ibisikaka umuzi. Isibagwaza ibabuqa bonke abantu bomuzi. Ophume lapho ngejubane ayongena emzini weNkosi akaBesabulawa. Kuthiwa "usembule ingubo wangena."

Kwaze kwaBa eside isikhathi ebaphethe abantu uKhambindini, ebotha, bedonselwa kwagoqanyawo, ngaphandle kwesici. Washosha waze wangena esifeni. Ekugcineni kwavela indoda eya qunga isibindi sikaGala kaNodada emihleni kaShaka. Yaya kuye uMswati, yayisisho phambi kwakhe:

"Mswat'omnyama kwaBaluthuli; MgoBo kaMpondo kawungeni esigujini. Ungen' emagabelweni ezihlangu

zeNyathi. Inyathi'empondo zadl'ibuBesi lasoSuthu; oth'azihlaB' aBezifak'umgoBo, oth'azidla wazidla kuGama kwaLewu, wazidla kuMabula kwaBakaMahhoyana; wawuyazidla zikaMjaji kwaMoboko, wazidla kuGasa kwaBakaMfuma. Imamb'evuk'ezihosheni zasoBalule."

Uthe eqeda ukuBongela wayekhuleka uMtshielekwana Mdluli. Pho amakhosi ayaBathanda abantu abayibamba ngophondo. NoMswati wasilalela iseluleko sendoda enesibindi. Uthe esuka lapho uMswati wayethumela kuKhambi emzini wakhe.

Uthe ukuBa angene uKhambi qede wakhuleka. Yayisi-mlinga inkosi, "Unjani usibanibani na?" "Wo Silo, lowo sengizwe kahle ukuthi ungumthakathi," kuphendule uKhambi. "Okasibanibanike?" Ibuze omunye wamakhosikazi ayo. Ayiphendule futhi, "UhleBa noSobanibani, Ngonyama." Yilaphoke sekuzomkhanyela uMswati ukuthi usebulele abantu naBafazi bakhe ngeze. Akukho maqiniso. Yayisithi iNkosi kwezinye izinceku zayo, azithathe izagila zimshaye ekhanda aze afe. KwaBa njalo. Basinda abantu. Kuthiwa uKhambi wayevama ukuthi kuBantu ngenxa yonya lwakhe, "Ngithi ngingafa ningimbele eceleni kwendlela chamba abantu abaningi ukuze athi wonke umuntu odlulayo athathe itshe ashaye ingcwaBa lami ethi: 'olwalula!'" Wayekusho lokho ngoBa wayazi kahle ukuthi abantu bahlabelela bathi:

'Oyobulal' uKhambi,
Ngiyomhlabis' inkom'inenkonyane."

IMIZI KAMSWATI NAMABUTHO

Sengike ngasho ukuthi imizi yeNkosi uMswati yayisemingceleni yezwe lakwaNgwane namanye amazwe akhulene naye, kakhulu lawo aye vama ukulwa naye. Yilowo nalowo-

muzi wawunendlunkulu yawo. Bese ngiyiphawulile leyo-
mizi eyayingasemingceleni ngaseNyakatho. Manjeke
isizobalwa kanye nezinduna zayo.

Nansike:

1. KWAHHOHHO: Induna yakhona kwakungu Matha-
feni Mdluli. Yilaphoke iNkosi yayibusela khona.
2. EMBULENI: Inkosikazi yalapho kwakungunaMa-
gadlala ozala umntanenkosi wakhona uFile. Owaye-
yinduna uNgcina wakwaMathebula ozala uMaliwa ozala
uLanga ozala umlofi walencwadi.
3. EMJINDINI: Induna kunguVimba Msithini.
4. EMEKEMEKE: ULanyanda wakwaMagongo e-
yinkosikazi yakhona. UMhlahlilo Vilakazi eyinduna. Kod-
wa emva kwesikhathi wakhishwa uMhlahlilo eSuduneni
kwaSekwa uLuhosho wakwaGininda.
- Ngaphandle kwalemizi engaphezulu kwakukhona eminye
eyayiphakathi nezwe. Nansike yona:
5. KWAGUQUKA: UNzofe Madonsela eyinduna
yawo.
6. ENKAMAZI: KwaSomntanenkosi uGija kaMswati.
7. EMGUNGUNDLOVU: KwaSomntanenkosi u-
Myanga kaMswati.
8. EVUSWENI: KwaSomntanenkosi Mfokati ka-
Mswati.
9. ELUDLAWINI: KwaSomntanenkosi Mphathwa
kaMswati.
10. EMSHINGISHINGINI: KwaSomntanenkosi Ngan-
gaza kaMswati.
11. EGUNUNDWINI: Umntanenkosi omkhulu kungu-
Mbandzeni kaMswati omncane kunguLogcogco kaMswati.
12. EBAIDENI: Komntanenkosi Nkopholo kaMswati.

13. KWANDWANDWE: Komntanenkosi Magudu-
lela.

14. KWADLOVUNGA: NgaseMkhondo, kwaSomntan-
enkosi Fokothi kaSomhlolo.

15. ENDINGENI: Induna yawo kunguMababalala
Mavuso. KwaBoMonile

16. OwakwaSomntanensi Mnyafula wawusoBonjeni.

Lemizi eyayisemingceleni yayihlalwa izinduna kuphela,
ngoba yayiyimizi yempi — iyizinqaba. Kuthike leyo
ephakathi ihlala amakhosikazi ngenxa yokuthi yona
kwakuyimizi yokuBusela.

Kulemizi ephakathi eyayingaseNyakatho neNkomazi,
yilena:— eNkamazi, eMgungundlovu, eVusweni,
eMshingishiningini, eLudlawini, eNdingeni. Eyayingase-
Ningizimu yeNkomazi nansi:— eGumundwini, eMbi-
dlimbidlini. EyayingaseNingizimu yoSuthu kuseBadeni
nakwaDlovunga.

AMABUTHO KAMSWATI

Ibutho lilinye laliba nezigatshana njengoba kwenza
indlu emblophe namuhla emabuthweni ayo. Lezizi-
gatshana zazaziwa ngokuthiwa “amaziko”. Kwakuthi
lapho isinikiwe, isidumela izitha kuBe iziko lamajaha
amasha phambili. Kuthi ekugcineni, emuva, kuBe izi-
nsizwa ezinolwazi olufanzi kakhulu ezimpini. Bekuthi
leso esisuka phambili sibizwe ngokuthi “umlomo weng-
wenya,” noma “luhayi lwengwe.” Esigcina emuva
“isibayesikhulu.” Isibayesikhulu yisona esasidumela
muva uma sekumnyama, abafana sebetshengisa ukwe-
hlulwa. Sona singafaniswa neziNgwevu (Greys) zika-
Ignosi kwelabaKukwana.

Ibutho elikhulu nelidala likaMswati, Inyathi. Sengishilo ngathi kwaNgwane kubakhona imizi emibili engumphakathi. Omunye ngowakwaSomntwana, omunye ngowomntwana obizwa ngokuthi "ilawu lenkosi. ELudzidzini kukwaSoMswati, kwaHhohho kuselawini lakhe. NakumaButho kubakhona awakwaNdlovukazi nawakwa-mNtwana. INyathi neMigadlela noGi6a ngamaButho akwaHhohho. AseLudzidzini iziNdlovu, neziChele nama-Hubulu. Emva kwesikhiathi uGi6a wehlukaniswa phakathi. Inxenye enye yathelwa eLudzidzini, enye yasala khona kwaHhohho.

IMigadlela ibutho elabuthwa isizakufa iNkosi. Iyonake eyaba ibutho eseliqinile kuMbandzeni. INyathi iyona akha ngayo iSwazini uMswati.

ISAHLUKO III

IZIMPI ZIKAMSWATI

Ziningi izimpi ezalwiwa nguMswati, kodwa ngizothatha eziyisithuphana, lezo ezisenokukhumbuleka kahle. Kodwa ukulandelana kwazo akukhanyi kahle.

Eyokuqala impi eyabaseBadeni naBakaNdlela. UNdlela benoFokothi abafowaSo kaMswati. Babakhe ngasezintabeni zakwaMahamba. Babe seSeveza umbango noMswati. Lombango waSo yiwo owaSenza bamuke bayokwakha kwaMahamba. UKhambi wase otha bonke abafowaSo bakaMswati abafangayo, ethi kuhle baSulawe, kanye namakholwa. Phela lapha kuMahamba kwase kunamakholwa ekholiswa ngumFundisi odumile kwaNgwane uMneli (Reverend James Allison). UmFundisi Mneli waye ngoweSandla lamaWeseli. Uyena owaletsa inhansi yomlilo wenkolo kwaNgwane. Ngalenkathi wayesenedlanzana lamakholwa. Namuhla kukhona izimishini ezinkulu ezaqanjwa nguye kwaMahamba. Futhi sekukhona isikole esikhulu kunazonke izikole zezimishini eSwazini.

Ukufika komFundisi Mneli kwaBakanje:

INdlovukazi Thandile Nxumalo(ulaZidze) wayede ekhuluma ngokuthi kwelakuSo kukhona inkolo eshumayela ngeNkosi uJesu. INkosi Mswati yase ithuma amadoda amabili oMnkonkoni Kunene noMajumba ukuyolanda lento eshiwo unina. Ilaphoke baBuya nalomFundisi, uMneli.

Ekufikeni kwakhe uMneli wakha isikole sokuqala ngqa kwaNgwane, eSigombeni endaweni eyabizwa ngokuthi kuse "Sankolweni," ngasemnyakeni 1843. Kwathi ngasemnyakeni 1846 wathutha wayokwakha kuMahamba.

UKhambi wathi eNkosini: "Nxa ungafulali lafa-bafowenu, sona bazokubulala bathathe ufukhosi bakho." Kwafo esikaMnkafayi kaJama kuDingane kaSenzanga-khona. Waseyikhipha okaSomhlolo ukuyobubisa aSENDLU kayise. BazaBalaza impela nabo abaseBadeni ngofo phela nabo babenabalandeli. Kwalwiwa impana. Nokho behlulwa kalula abaseBadeni. Base befopha beqonda kwaZulu, beyokhonza kuMpande. UMpande wabamukela ngomusa. Base bakha ngasoPhongolo, lapho baficwa khona uMbilini.

Umntanenkosi Fokothi kaSomhlolo wayenowakhe umuzi. Uthe ukufo ezwe ukuthi "ingene!" Wahloma. Kwathi lapho inceku yakhe, uMaloyi Gama, imhloma usifo lwakhe ekhanda, yalubona luwa. Lwaze lwawa kaBili eyilokhu elubuyisela uMaloyi. Ngokubona lokho wayese-thi kuFokothi: "Nkosi, musa ukuya kulempi. Lolusifo lusho ukuthi bayala abaphansi." "Lufake!" Kusho uFokothi esethukuthile. Nembala akaBuyanga; wanga-sonwa nalapho efole khona. Kwafo esikaMbuyazi kaMpande empini yaseNdondakusuka, mhla "kudela uMakhasana."

Abantu bakwaNdlela yifona ababangamakholwa okuqala kwaNgwane. Amakholwa ayesesontweni esontile. Yayisibangenela impi kaMswati. Yabagwaza yemuka nabo. Yabakhiweza phezu kwentafo uMahamba. Kodwa yayiyaliwe ukuthi ingamgwazi umFundisi Mneli. Nem-bala ayimthintanga. Emuva kwaleyompi uMneli wafe

useyabopha uqonda eNatali. Wafika wamisa eduze noMgungundlovu lapho wafika wabasa khona umlilo wenkolo. Amakholwa asinda kulokhokubulawa asale eschamba naye umfundisi wawo. Labo ababaleka nomfundisi yifona ababangabanye bamakholwa okuqala emishini yamaWeseli eselEdendale. Kulabo abahamba nomfundisi sifona abakwaSililo, abakwaShabalala, abakwaKhumalo nabakwaDladla nezinye izibongo.

Eyesibili impi kaMswati ngeyalwa eSimakade. Kwaxabana abantwana bendoda yakwaShabalala, oMadlangampisi noSibankwa. Wehlulwa uSibankwa. Wayesebaleka eyocela uMswati ukufo ayomelekelela. Nebala uMswati wasukela phezu. Wachithwa uMadlangampisi.

Eyesithathu ngeyaseNtabande eduze nomzana wase-Sheepmore. Isisusa sayo kwafo umbango wamadodana kaMlambo wakwaNhlapho. Ngenxa yokubangisana ubukhosana lamadoda, oMhlangala noBashole, ahlomelana izikhali alwa. UBashole wehlulwa wayesebaleka eyocela uncedo kwaNgwane. Wayikhipha impi uMswati yabanga khona eNtabande lapho yamfika khona uMhlangala. Kwalwiwa, wehlulwa uMhlangala.

Kwalandela eyakwaSoshangane. Lena ngenye yezimpi ezinkulu zikaMswati. Futhi yaziwa ngokuthi "impi yokugedula," ngofo wathi ukufo ayikhiphe uMswati maqede wathi: "Nithi ningedlula uBombo sese niyagedula. Nigwaze konke okusendleleni."

Nayo lempi yasuswa ngumbango. Kwakubanga oMzila nomfo wabo uMawewe. Labafo balwa bodwa. Impi yabo yalwela eduze nomfula uMalubembane owaze wadungeka, udungwa igazi, njengeNcome kwaZulu ngomhla ka16 kuNgongoni (Dec.) ngonyaka ka 1838.

Yaqalana ekuseni kwaze kwaŝa ntambama. Wagcina ehluliwe uMawewe. Yilaphoke esezoŝalekela kwaNgwane eyokwembula inguŝo. Waŝuye wayikhipha futhi uMswati. Impi yonke kaMswati yayiphansi kukaSandlane Zwane.

Kulempi amaSwazi kuthiwa aŝuya namandawe — oIhaŝela, nawoSiqhokolhokwane, nawoMaŝutane — afika angena aŝantu aŝaningi kwaNgwane, emuva kwa-leyompi. Ohambeni lwawo amaŝutho, afika aŝanye ŝamaShangane aŝaŝememeza ŝathi: “Musani ukungibu-lala ngilindawe.” Pho, kusizani ukusho lokho emaŝuth-weni. Lelondawe aŝaliŝulele laliŝeseliyaŝalandela. Emuva kwesikhathi ŝese liqhuma kumntwana walowo owaliŝulalayo, liqhume noma kumzukulw wakhe. Kuthiwa amanye ayeŝa izintethe kanti amanye futhi ayehlala emthunzini wezihlahla. Kuthi lowo odle lolohloŝo lwezintethe noma ohlale emthunzini onawo, ŝese emlan-dela.

AmaShangane angaŝalandeli ŝakaMawewe ayalezwa ukuŝa afake umqhele wenyamazane ethile ekhanda ukuze impi yamaSwazi iwaŝone ingawaŝulali. Elafunya-niswa lingenawo lowomqhele ladliwa ngumkhonto.

Yachithwa ekaMzila. Kodwa yena weqa, wasinda.

Eyesihlanu eyaŝa kwaMaboko, aŝaŝeŝuswa ngu-Mjaji, neyaŝakwaLewu aŝaŝeŝuswa nguGama. Lezi-zizwana zazingaŝaPedi khona le eNyakatho. Lenake yalwa kanyekanye. INyathi nemiGadlela yanikwa ukuŝa idumele kwaLewu. Zathi iziNdlovu namaHubulu ne-ziChele zaseLudzidzini, zakhonjwa kwaMaboko.

EzakwaHhohho zathatha umthwalo olula kolwazo uhl-angothi, kepha ezaseLudzidzini zayisenga impunzi, za-lutheza olunenkume. Isigodlo sakwaMaboko sasakhiwe ngoŝuciko oŝungandile. Umuzi wawakhe ufulathele

iwa elibi elinehlathi. Kuvulwe ngaphambili kuphela. Zaya izinhlozi zayohlolisisa. Zaŝuya zaŝatshela ukuthi uma ŝethi ŝafuna ukungena ngondlovuyangena ŝazophela. Kwase kunikwa iziNdlovu ukuŝa zidumele ngaphambili. IziChele zanikwa ukuŝa ziyokwehla leloliwa.

AŝaPedi ŝaliŝala ukubeka iziNdlovu ziza kancane zikhovile; ŝazidubula, kanti aŝaziŝoni iziChele ezehla iwa ngasemuva, zehla ngemithungulu. Bathi ŝezwa zasezithimula emagecekeni, zigwaza mfazi, ngane, nkukhu,inja: ezinye sezidla nokudla. We! Baboka aŝaPedi ŝansondo. Baŝhaya ŝalalisa ngeŝibamu nangetshe lesandla aŝanye baŝhinta izinguzuma zamatshe ezaziyllokhu za-cushwa. Ukuŝa iziNdlovu azifikanga masishane ukwelekelela ngaŝe zacisha ukuphela iziChele. Yilaphoke isiyib-edula eyaŝaPedi.

Kuzozonke lezimpi zikaMswati ezeziŝaliwe kwaŝuywa nezinkomo ezathunjwa zaŝizwa ngokuthi “iMpolonja,” ngoŝa izimpondo zazo zazinkulu kaŝi. Ezinye zeMpo-lonja zazeluselwa ngaseNtshonalanga eduze nedoloba laseMbaŝane.¹⁾ Nanamuhla leyondawo isaŝizwa ngazo—“eMpolonjeni.” Zazeluswa nguJabane Duŝe ozala uZembe. Ngaphandle kwezinkomo ezazithunjwa ezimpini, kwakukhona nezithunjwa zaŝantu ezaziŝuya namaŝutho. Kwakuŝa aŝafana namantombazana.

Enye impi eyalwiwa nguMswati ngeyakwa Zulu. Lena kuthiwa yalwa emuva kokufa kweNkosi uSomhlolo. Aŝanye baŝhi yayikhishwe nguDingane, kepha aŝanye baŝhi yahlonyiswa uMpande. Yalwela ngaseNingizimu

¹⁾ Umuzi waseMpolonjeni wawakhe lapho kwakhe khona namuhla isikole sokufundela umseŝenzi wezandla (iTrades School) eduze nomuzi iMbaŝane.

neSwazini, ngaseLu6uya.²⁾ EyakwaZulu yayiphansi kuka-Masiphula, eyakwaNgwane ishayelwa nguMngayi Fakude.³⁾

Yalwa usuku lonke kunga6onakali a6ehlulwayo. Kwathi ntambama eyakwaNgwane yahlehlela emuva ngase-Mkhondo. Kuthe kusa ngakusasa yayingasekho eka-Masiphula. Isihambile yaphindela kwaZulu.

Ama6utho kaZulu a6uye a6onwa lapha kwaNgwane yilawo aholwa nguM6ilini kaMswati owayezophindisela kwaNgwane. Kwakuyi6utho lamaMboza noThulwane (intanga ka Cetshwayo kaMpande).

²⁾ ULu6uya ngumfula oseduze nomuzi wakwaHlatikhulu, phakathi kwezinta6a uMthambama noMavukuthu.

³⁾ UMngayi wayeshayela i6utho likaSomhlolo aGaLondolozu.

ISAHLUKO IV

UMBANDZENI

INkosi uMswati yafihlwa eMakhosini ngo 1868. Owamiswa esikhundleni sikayise ku6anta6enkosi uLudonga owa6a nguLudonga II. ULudonga wayezalwa ngulaMgangeni wakwaKhumalo owa6e sowakhelwa umuzi wakwakhe waseNkanini. Njengoba ngesikhathi soku6usa kukaMswati ngithe incwala yayigidwa eLudzidzini, manjeke isiyodlalelwa eNkanini. Ngithe iNkosi i6anowayo umuzi, nonina, iNdlovukazi, a6enowakwakhe. Incwala igidelwa kwa6o, kwaNdlovukazi.

Uthe lapho engena e6ubungwini umNtwana uLudonga kaMswati, wasefa. Kwafika umfowa6o uMabedla ephethe isibamu. Wasesithatha uLudonga ethi "Akengisi6one mfo-wethu." Uthe esuka wayesiphuphutha emlonyeni waso. Ekwenzeni lokho wayesehlwa umNtwana. Esegula. Esefa ngalokokuhilwa. Ifa-nje iNkosi ishiya umdlunkulu (iphovela), kodwa ayishiyanga ngane. Esikhundleni sikaLudonga II, sobukhosi, kwa6esekumiswa umfowa6o, uMbandzeni, owayengumntanenkosi wase Gunundwini. Siyazi phela ukuthi iNdlovukazi kwakungu laMgangeni owayezala uLudonga. Kuthiwa a6anta6enkosi a6akhulu nezinduna ezinkulu 6ablangana ngelokuthi, "Ndlovukazi, zikhethele ku6anta6enkosi ozoba nguyena "ozofakwa" esiswini sakho a6e inkosi, esikhundleni somufi, umNtwana uLudonga, wesi6ili." INdlovukazi ithe isuka yayikhethe uMbandzeni. Yena, kuthiwa yamkhethe ngo6a wayenga-

senanina. Wayesehlala kunina omncane (inhlanzi) uMadolomafisha Nkambule ozala umntanenkosi uLogcogco. Unina omzalayo wabulawa iNkosi uMswati ngokuhle-tshwa nguKhambi ethi uyaganga.⁴ (Sizwile ukuthi uKhambi wabe ngumuntu onjani, wacina kanjani.) ULogcogco waseba nguyena mntanenkosi wase Gumundwini.

Uthe ukuba athathe ubukhosi uMbandzeni wase ethatha lelophovela lomfowabo uLudonga elenza umkakhe. Kuloke esezala umfana, igama lakhe laba nguMdaBuko. Amanye amadoda ameluleka uMbandzeni ukuthi kungcono angalitholisi umntwana lelophovela, ngoBa uma lingase lizale umfana, lowomfana uyobe esedala umsindo endlini yobukhosi. Amazwi alawomadoda awashayanga phansi.

Umoja, emuva kwesikhashana ezelwe umfana, wezwakala usugcwala, ukuthi iNdlovukazi uMgangeni, isiyahleba ukuthi uzothi angakhula umntwana lo aBe esethatha ubukhosi bukaLudonga kukhishwe uMbandzeni. Kule-nhlebo iNdlovukazi yayisekwa ngumntanenkosi uNdwa-ndwe kaSomhlolo. UNdwandwe phela wayengumfo-wabo kaMswati. Yena wayezalwa inhlanzi kaLazide. Wayenomuzi wakhe ogama lawo kwakuseMbidlimbidlini, wakhe eduze neNgwempisi, ezintabeni zakuMankayiyane. UNdwandwe wazala uMbozise ozala uDalada.¹

Uma umntanenkosi ebulawa, ubulawa kanye nabantu bakhe bonke. Uthe ukuba ayizwe lenhlebo uMbandzeni

⁴) Beka "Iqhakela — A"

¹) UDalada wafa zingu 17 kuNdlovulenkulu (March) 1947. Wafihlwa zingu 21 eMashebe lapho kwalaliswa khona uyisenkhulu uNdwandwe kaSomhlolo. Endlini wakhishwa nguNgolotsheni Phakathi. Inkonzo yomthandazo yaphatliwa ngumNu. A. Simelane weGandla lamaLutheli. Amadoda aGengaphezu kwama 360 emngcwageni.

(M. A. Phakathi)

wayesebulala uNdwandwe. Emuva kwalokho kwakhi-shwa amaButho ukuyobulala abantu baseMbidlimbidlini — abakaNdwandwe. Kodwa kwathiwa angabobulawa um-ntwana kaNdwandwe uMbozise nonina. Kwathiwa uyena oyoqhubela phambili umliba kaNdwandwe. Abasinda kulowomkhonto bafesefadliwa izintaba. Abanye bayo-khonza kwaZulu ngoBa uNdwandwe wayethe kubantu bakwakhe: "Ongowakwami, uma seBengiBulele abakwa-Ngwane, abobaleka ayokhonza kwaZulu ngoBa abakwa-Zulu banesihawu. Bagcina uhlanya lomfowethu olungu-Mbilini."

Unina kaMbozise wabaleka nomntwana wayokwakha ngaseMsidamu (Amsterdam). Bahlala lapho baze bala-ndwa iNkosi uMbandzeni. Babuyela khona endaweni kayise. Yilaphoke sebezothi: "Sivela ezizweni. Nga-khoke sibakwa Velezizweni." Ngesikhathi abaseMbidli-mbidlini besadingisiwe, uMbandzeni wabeka uMthonga kaMantintinti kaSomhlolo ukuba abeke lelolizwe likayise ukuze lingathathwa abanye abantu. Wathi uMbandzeni: "Abantu bakababa bayobuya."

AMABUTHO KAMBANDZENI

UMbandzeni waba namaButho amaningi kakhulu ku-noyise. IButho elincane alibutha esezokufa uMswati imiGadlela. Lelike yilona Butho elaba ngeliqinile ku-Mbandzeni, ngoBa phela iNyathi yayisingamaxhegu. Elokuqala kulawo abuthwa nguMbandzeni iNdlavela. Beseke kuba ngamaziko ayo — iBejane, uLobamba, imi-Jindi neziNjojela.

Laphoke isinikiwe kuMadeya kaNdaBa iziNjojela ngeso-bunxele, imiJindi nangakwesokunene bezibula amazolo. Emuva kwalawamaziko kusuke isiBejane esilandelwa

Lapho imiJindi kanye noLoSamba bebona iNdlovukazi isiyodliwa izintaba, yaphuma nayo. Ekubona lokho uMbovane, wagijima enqamula ngaphambili kwamaSutho ewavimba esho nokuthi: “Akuzange kwenzeke ukuthi amaSutho eNkosi angabaleka neNdlovukazi ashiye emuva iNkosi yesilisa.” Lokhokuvimba nokusho kwakhe kwaSa zinhlanga zimuka nomoya. Yazihambela imiJindi iqonde eGobolo.

Uthe ukuSa abone uMbovane kaMngayi ukuthi usehlulekile, nokuthi imizamo yakhe iphelele emoyeni njengamanzi echibi, wase cyobikela iNkosi ukuthi iNdlovukazi isibalekile, yalandelwa imiJindi noLoSamba. Lapho iNkosi isiwuzwile lomSiko, kwaSuya usizi loSuntandane, yayisikhala izinyembezi ngoSa ibingazimisele ukuSulala iNdlovukazi. Nokuthi lesisenzo samaSutho sinnika insayeya ngakhoke kwase kuyimpi phakathi kukaNgwane noNgwane. Laphoke kwezwakala uMafa wakwaFakude, ingwazi yaseMshadza, ethi eNkosini: “Namuhla usuku ozosiSona ngalo. Kuqala awukholwanga.” Impendulo yeNkosi yathi: “Uyangihleka yini Mafa?” ASuye athi umfo kaFakude: “Ngeke, Silo, sehlulwe ngamaxhegu thina.”

Ukuze ulunge mawube ngongalungile. INkosi ukuze isindise abantu mayiSulale abantu. Okwase kufanele iNkosi ikwenze ukuSa iSulale iNdlovukazi naSalandeli bayo ukuze isizwe sihlale ngokuthula. Useyihlomisa ngamahlala uMbandzeni. Kwaphuma iziNjojela ezaziphethwe nguZihunqu Shongwe kanye nesiBejane saseMbekelweni esasiphansi kukaLomadokola Sukati. LawamaSutho aphuma aqonda khona ngaseGobolo lapha kwakhe khona namuhla idoloba laseMbaSane. Amfica lapho uLoSamba. Athe uSa amfice ase emkaka phakathi. Ngalenkathi

kwakuseSusuku. Alindela ukuthi makuse aSadumele kahle. Futhi ngalokhukuSakakelezela aqonde ukuSa Sangeqi ngobumnyama.

INkosi yayiziyalile izinduna ukuSa ingagwazwa ngomkhonto iNdlovukazi kodwa SaSoyiSamba SeseSeyikhunga ngomchilo entanyeni ize ife. EBayibellini sizwa ukuthi iNkosi uDavida nayo yathi ekutholeni umSiko othi indodana yayo kanye nenxenye yesizwe isimhlomele, wakhala njengoMbandzeni; wayaleza izinduna zempi yakhe ukuSa angaSulawa u-Absalom.

Lapho iSona induna yeSutho likaNdlovukazi ukuthi sezimbi, ingase ife iNdlovukazi, yayisiyithatha iyeqisa khona lokho eSusuku. Yayiqondisa ngaseMpolonjeni. Ekuseni, athe ukuSa amaSutho eNkosi abone ukuthi ayisekho iNdlovukazi, yeqile eSusuku, ase ethumela iqembu ukuSa liyilandele. Yaficwa khona ngaseMpolonjeni, yaSanjwa, kwakhishwa amatinta ekhanda layo, yandukuSoshwa ngomchilo entanyeni njengesiyalezo seNkosi. Yafa khonalapho.

Selifikile izwi ezinduneni zeNkosi ukuthi umchilo usufoshiwe entanyeni kalaMgangeni, zanikwa iziNjojela zikaZihunqu nesiBejane sikaLomadokola ukuSa ziwe phezu kukaLoSamba. Wachithwa uLoSamba kanye nemiJindi kungakagwazwanwa. Amukho owagwazwa lapho. Owafa lapho munye kuphela ngumntanenkosi uMantukwane ozalwa nguNduku. Naye waziSetha etsheni lapho ethi uyaSaleka.

Isibikelwe iNkosi ukuthi akasekho ulaMgangeni, yayisimisa unina omncane uMadolomafisha Nkambule aSe iNdlovukazi yaseNkanini.

MasiSone kahle ukuthi iNkosi uMbandzeni yadaSuka

emoyeni ngokuḡulawa kukanina noyise. Sizwile ukuthi yathi ukuḡa ḡaḡulawe aḡaseMbidlimbidlini yayisimisa uMthonga ukuḡa abeke lelozwe, ngoḡa ingafuni ukuthi izwe likayise omncane lhlalwe izinyoni. Sezwa nokuthi yathi ukuḡa izwe ukuthi iNdlovukazi isiphumile, yakhala. Nokuze aḡaḡulale naye umntakaMswati kwase kuwukugcina umthetho, ngoḡa phela kusobala ukuthi uma kunomḡango, omunye waḡaḡangi makafe.

ISAHLUKO VI

IMPI YASEMSHADZA I¹

Izizwe ezimnyama zazithi lapho zifelwe inkosi yazo noma ngomkhulu wazo bese ziphuma impi ziyohlasele ezinye izizwana. Imvama bekuhlaselwa lezo ezedelele-kileyo, zigwazwe, zaphucwe nezinkomo zazo. Siyabona ukuḡa lomkhulḡa ngomunye waleyo eyayiziqhatha lezizwe ziseseNyakatho, ngoḡa phela sizwile ukuthi zazihamba zihlaselana zodwa ngesikhiathi sokwehla kwazo. Zahlaselana njalo kwaze kwafika indlu emhlophe eyiyona yafika yazinika ikhefu kuze kuḡe namuhla.

Ekufeni kweNkosi uMswati II, kwaḡa sobala ukuthi impi ngayiphuma. Ibekephi? Lapho inkunzi isibonga aḡafana beyibongela, ayizidumeli izinkabi, kodwa idumela enye inkunzi. Sizwileke ukuthi inkunzi eyayibongelana noNgwane kwakuyileyo yasoBalule-umPedi.

INdlovukazi yaseLudzidzini, ulaZide yawuphikisa umqondo wokukipha impi ngesikhiathi esimnyama — isizwe sifake inguḡo emlonyeni, kuḡe inkosi yezwe. INdlovukazi yona yasekwa nguSandlane Zwane owayeyinduna yaseLudzidzini, futhi eyindunankulu yesizwe. Owayeveza umqondo wokuthi qha, mayidlome, yinduna yakwaHhohho uMathafeni Mdluli, owaḡe aziwa ngokuthiwa induna yelawu lenkosi. INdlovukazi yaḡuye yathi phezu kokuthi isizwe “siseḡumnyameni,” akekho ozo-

¹) Igama elithi “umshadza” lihluma olimini lwaḡaPedi (moḡate). Lisho iḡandla lenkosi Gona ḡathi (Ke ya moḡate) ngiya eḡandleni lenkosi.

vunulela impi yesizwe ngoba phela umNtwana uLudonga wayesemncane.

Qha, abaze bavumelana kulokho oSandlane noMathafeni. UMathafeni yena wayegqugquzelwa abantabekosi oMsukusuku, umntanenkosi waseSigombeni; noKhoza waseLuketheni; noSondabane waseLuphuyeni; nabanye.

Sejwayele — sivamile — ukuzwa kuthiwa izwi leNkosi kaliphikiswa. Uma iNkosi noma ngubani omhukulu ethi phambili, noma kusekufeni, akaphikiswa. KwaNgwane kusukela kudala kuze kuze namuhla iNkosi iyalilalela izwi lamadoda ebandla. Amakhehla amadala ayayithethisa impela uma izinto sezingasahanjiswa ngomthetho wesizwe. Omunye umuntu angathi kwaaba kanjani ukuthi impi, le esithi eyaseMshadza-I, iphume kanti iNdlovukazi nondunankulu uSandlane bayala. Laphake siyabona ukuthi isizwe samaSwazi sasinomthetho lowo isizwe samaNgisi nezinye ezibusa ngawo, okuthiwa ukubusa ngomqondo weningi (Democracy). Singathi uSandlane wayemele uHulumeni uMathafeni emele impi-kisahulumeni (opposition). Ekusukeni kwempi yomhlaba yesibili ngo 1939, amadoda amabili ayephetha izintambo kwelaseNyonyane, abanumzane Hetsogi (General Hertzog) noSimati (General Smuts), baphikisana mayelana nokuthatha izikhali bayokwelekelela umbuso waseNgilandi. Lokhukuphikisana kwahekwa emkhandlwini. Iningi lamadoda ebandla lemukela umqondo wokuhloma, lamlahla undunankulu owayethi qha.

UMathafeni wayesekwe iningi lamadoda esizwe. Abafowa bo kaMswati bazimisela impela, ngoba bebona ukuthi njengoba iNkosi iseyingane izinkomo eziyodliwa koba ngezabo. Wathike uMathafeni labobantabekosi yibona abayoyivunulela impi. Kepha iNdlovukazi yathi

impela lempi ayinakuhamba namadlozi, koba khona ithunzi elimnyama phambili ingabikho impumelelo, nokho “hamba juza bayokuhlutha phambili.”

Yaphuma iqonde oBalule (Olifants River) kwela aPedi eNyakatho neNtilasifane. A aPedi ba bebuswa uSekhukhuni, indodana kaSekwate. A aPedi ba bezihlalele-nje bengacabangi nakancane ukuthi hleze ku be khona ikati elibanyonyobelayo.

Ithe lapho impi yakwaNgwane isikudebuduze nakulelozwe, zakhishwa izinhlozi kanye nabancuthi ukuyohlola izwe nezindlela zokuhlasela, nokuyoncutha emzini kaSekhukhuni. Ukuyohlola phela isimo sezwe nezindawo lapho impi ingase ihlasele ngakhona. Lokhu singakufanisa nokwenziwa nguMozisi kwelaseKhenani. (Imibalo, 13¹⁻², 17-33). Lezonhloli nabancuthi ba buya ba bika ukuthi uhambo lwa bo lwa ba lu bi; lwakhomba ukuthi uhambo lwempi lu bi; nokuthi ama butho asengozini. Zathi zonke izindlela zazo eziyimfihlo zavela, noma cishe zivele obala. Zisho ngoba kwathi lapho abancuthi bengena emzini kaSekhukhuni, ebusuku, zakhuza izinja. Kwaphuma amadoda ezindlini zawo ememeza. Base be baleka bengawufezanga umsebenzi wa bo.

Ngakusasa lezonhloli zanyonyoba ngezihlahla zenyusa izihosha zithi zizama khona ukuhlolisisa izwe lelo. Zithe zisanyonyoba zethuka sezizithela phezu kwamantombazana a aPedi ayezithazela izinkuni. Amantombazana a abona laba bantu angabaziyo futhi kanti nokugqoka kwa bo kwehlukile (*atsbeleka empunzini*). Zabona manje izinhlozi ukuthi ngumnyama wempunzi — indlela inmyama buqe. Zaseziphindela empini ziyoyilandisa ngendlela yazo.

Athe lapho lawomantombazana eyibika ekhaya lenda ba

yokuthi abone abantu angabaziyo, echaza nokwembatha kwaBo, baBona aBaPedi ukuthi makuSe ikhona impi yamaSwazi ezayo. Baliloma masinyane, base Sekhipha ezaBo izinhlozi ukuyohlola leyompi. NaBala zayibona, kodwa yona ayaze yazibona. Zithe ukuBa ziwuhlase umkhosi — Ingene! — izinhlozi zaBaPedi, wayikhipha uSekhukhuni. Yaye yacasha ezintabeni.²⁾ Lelizwe phela ngelezintaba. Yaye yacasha endaweni eyingcingwana lapho impi yamaSwazi izodlula khona. Wenza esenziwa nguSandile umholi wamaXhosa ngosuku olwandulela uKhisimusi ka 1850, msukwana evimbezela impi yamaNgisi eyayiholwa nguKhonela Mackimmon.

Uthe ukuBa awuzwe umBiko wezinhloli uMathafeni, waBona ukuthi namuhla kunamuhla. Zimbi. Kwakude phambili, kwakude emuva. Walikhumbula elikaNdlovukazi. Nokho kwakungasekho ukuBuyela emuva izinsizwa zingakayiboni intombi ezizoyeshela. Phambili! Wayikhomba. Yaye yangena phakathi kwezintaba, lapho indawo iyimbi kabi. AmaButho esehamba ngokungathi ayalandelana ngenxa yobuBi bendawo. Kunjalo nje impi yaBaPedi igcwele kulezontaba. KwaBa ngesekati libona igumdane liza kulo. Isilindele elokuthi: “phezu kwaBo.” EkaMathafeni yona ayiboni lutho, ithi lisabalele.

Uthe lapho umPedi esebona ukuthi sezimbiwe insele yazishiya wayinika, qede yadumela nhlangothi zombili, ngaphambili nangasemuva. WaBasembizeni uNgwane. Kwakhala inkhonto kwasla sibamu (ngoBa phela aBaPedi base Benengcosana yezibamu.)

Yangquzuka ekaMathafeni ishiya izinsizwa zilele phansi nhlangothi zombili. Bayigwaza bemuka nayo eyakwa-

²⁾ zaseMohloloholo ngase Pilgrims' Rest.

IQHAKELA A (APPENDIX A)

IZINDLOVUKAZI ZAKWANGWANE, NABANTWANA BAZO, NEMIZI YAZO, NEZINDUNA ZAYO.

INDLOVUKAZI.	UMNTWANA.	UMUZI.	INDUNA.
ULA ¹ -YAKA NXUMALO	Ngwane III	KwaZombode	
ULA-KUBEKA MNDEBELE	Ndungunye (Zikode)	KwaLo6amba	Danile Nkambule, walandelwa uMngayi Fakude.
SOMNJALOSE SIMELANE (Ula-Nsi6ande)	Sobuza I (Somhlolo)	KwaLo6amba	Masenjane Nsi6ande, ozala uMbaba.
THANDILE NXUMALO Ula-Zidze ² ; noFILE NXUMALO ³	Mswati II	ELudzidzini	Sandlane Zwane, ozala uMshudulwane.
SISILE KHUMALO (Ula-Mgangeri)	Ludonga II	ENkanini	Mgenge Mathe6ula.
MADOLOMAFISHA TIBATI NKAMBULE (Ula-Mbandzeni) ⁴	Dlamini IV (Mbandzeni)	ENkanini	Mbovane Fakude, ozala uMakhambane ozala uMalangatonkhe.
LABOTSIBENI GWAMILE MDLULI (Ula-Mvelase)	Ngwane IV	KwaZombode	Mbaba Nsi6ande. Walandelwa uMgudlula Mthethwa, owalandelwa indodana yakhe uMandanda.
LOMAWA NXUMALO ⁵ (Ula-Ngolotsheni) NUKWASE NXUMALO	Sobuza II	KwaLo6amba	Manikiniki Nkambule. Walandelwa umfowa6o uQho6o owalandelwa uMshudulwane Zwane.

¹) KuleliQhakela ngise6enzise isiSwati "ula-." NgesiZulu kuthiwa "oka-." Lokhu kusho uyise omzalayo.

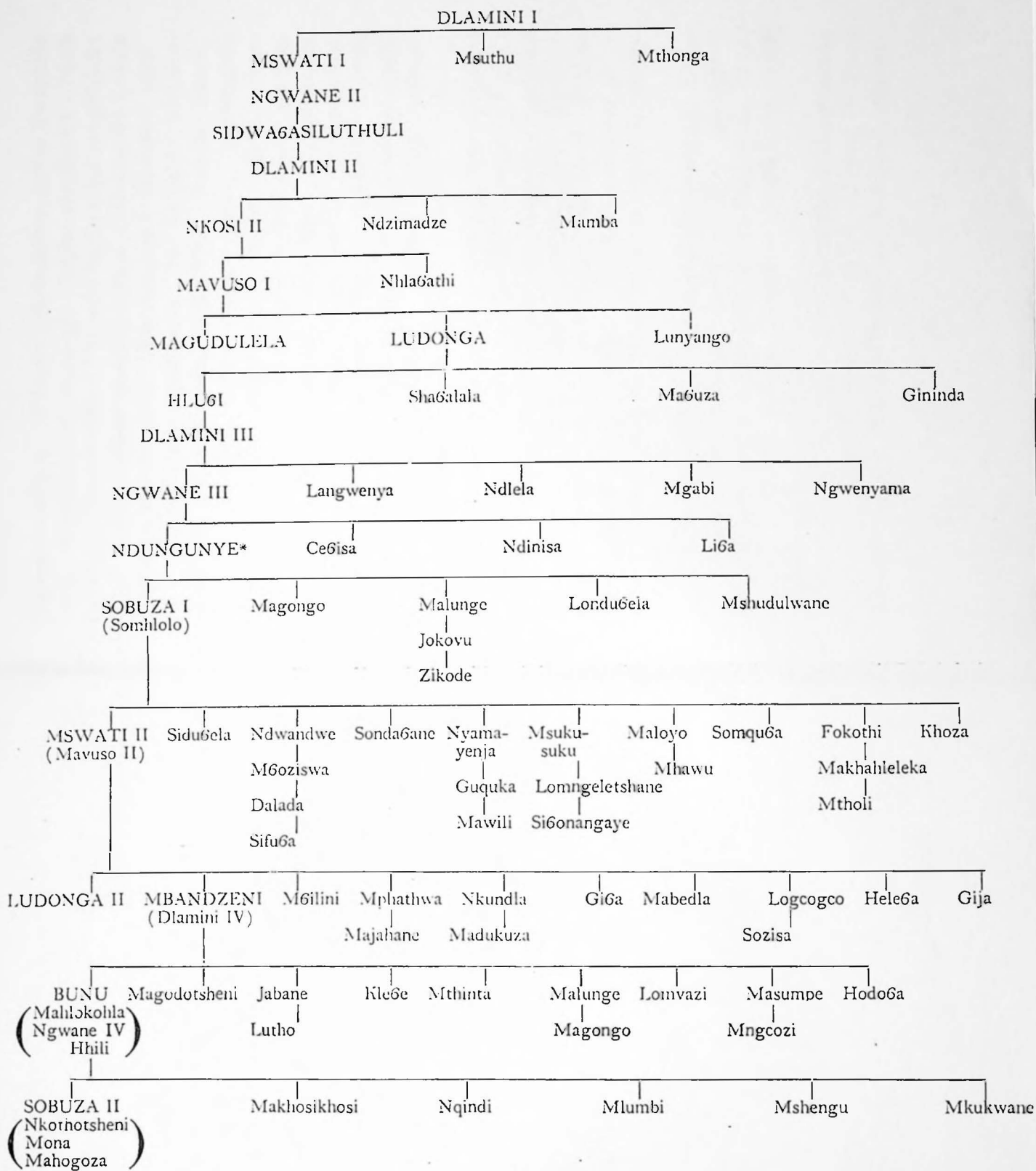
²) UZidze uZwide kaLanga Nxumalo owaziwayo kwaZulu. UThandile wendiswa nguyise kuSomhlolo.

³) Ekufeni kweNdlovukazi uThandile, uFile owayeyinhlangi yakhe wa6ekwa wa6a iNdlovukazi yase-Ludzidzini ngesikhathi soku6usa kukaMswati II. UFile uzala umntanenkosu uNdwandwa ozala uM6oziswa wase Mbidlimbidlini.

⁴) UTi6ati lo wayeyinhlangi kaNandi (Nandzi) unina weNkosi uMbandzeni. ONandi noTi6ati 6azalwa uMbandzeni wakwa Nkambule. Naye uNandi wasezala uMbandzeni (Dlamini IV). UNandi wa6ulawa iNkosi uMswati (Beka isahluko IV).

⁵) ULomawa wafa ngo 1938. Esikhundleni kwasekumiswa uNukwase Nxumalo (naye ula-Ngolotsheni) ozala a6anta6enkosi oMshengu, noMkukwana (umufi) noMnengwase (intombazana). UNukwase wayekade eyinkosikazi kaBunu, ehlala eNsuka omunye umuzi kaBunu. Elinye igama leNdlovukazi Nukwase, "uMacaphazela."

INDLU KADLAMINI



- *Zikode

Ngwane aBaPedi. Yilapho sekuBalekwa lapho kwaphela khona aBantaBenkosi aBaningi. Lapho eseyixoxa uMafa kaMngayi Fakude uthi: “Ngathi lapho nami sengiBaleka ngafica umntanenkosi waseSigombeni uMsukusuku (ozala uLomngeletshane ozala uSibonangaye) esedinwe esefa, kanti aBaPedi bezile ngasemuva. Inceku yakhe, uMahlahlapha wakwaMaseko, iside ithi: ‘hamba Nkosi.’ Ngabona nengwe yomntanenkosi isiwa, ngasengithi kuMahlahlapha akayiBophe. Uthe ukuBa abone uMahlahlapha ukuthi akusekho lutho angase alwenze izitha ziyasondela kuBona, wamshiya umntanenkosi, waBaleka. Khona lapho waye esewa umntanenkosi eqedwa iphika lokudinwa. Ngase ngikhipha izikhali zakhe, ngathiBatha nengwe yakhe, sengimembesa ngesihlangu sakhe. Ngabaleka. Ngithe ngibeka emuva, ngababona aBaPedi seBemgwaza.”

Kuthiwake uMafa leyongwe naleyomikhonto akuthatha kuMsukusuku waye wafika nakho kwaNgwane. WaBika ngakho. WaBongeka kakhulu okaMngayi eBukhosini ngalesisenzo. Kwathiwa uyena owamngcwaba umntanenkosi. Lezozikhali yizona okusemiswa ngazo amakho sana kaMsukusuku namuhla. Wanikwa nenkomo yokumgeza uMafa ngoba kuthiwa uyena owangcwaba umntanenkosi.

UMathafeni waduka wabeka ngaseMpumalanga. Ekhaya kwaBikwa ukuthi naye “usele” — ufile. Ekudukeni kwakhe naye wayesenamahloni okuthi wadonsela isizwe ekufeni. Nokho emuva konyaka waqhamuka kanti nesililo sakhe sesendlula kudala.

Kwaba khona esikhulu isililo kwelikaMswati ngalempi. Abantwana abasala empini (abafela khona) uKhoza, owazala uMasuta ozala uMbulawa noSondabane, nabanye.

ISAHLUKO VII

IMPI YASEMSHADZA II

Lena yaba impi yokugcina eyalwiwa abakwaNgwane nabaPedi. Iyonampi eyamisa amaSwazi esikhundleni emi kuso namuhla. Sizwile kweyokuqala ukuthi ekaMathafeni yaphuma kanjani, nokuthi yahamba kanjani.

Ngonyaka 1879, kwafika isicelo sivela kuNdlovukazi yamaNgisi uVitoli, sithi: 'yelekelela Ngwane.' Lesisi-memezelo sabuye saphindwa ngo1915, sesikhishwa iNkosi uKhingi George wesiHlanu, sabuye futhi seza ngo-1941 sivela kuKhingi George wesiThupha.

AmaNgisi ngalesosikhathi ayexabene noSikhukhuni. Sizwile ukuthi uSikhukhuni lo wayenzanjani impi yakwaNgwane. NamaBunu lawo ayesakhe eNtilasifane ayesake alwa naye, wawehlula nawo, ngo6a phela izwe lakwakhe lalisezintabeni eziningi. A6aPedi phela bakanye nabeSuthu¹ banjengamaSwazi nabakwaZulu, namaXhosa. A6eSuthu bathanda ukwakha ezintabeni ngo6a basebenzisa amatshe ezintweni eziningi — njengokulwa, nezibaya, nezindlu. Lezizintaba yizona ezaziyingqaba yabo ukuze kuthi nesizwe esizama ukuhahlasela singalungi.

Kwathi lapho amaNgisi eselithethe elaseNtilasifane emaBunwini ngo 1877, ayibona lendoda yomPedi esandukwahlula amaBunu; ayibona nokuthi iyingozi kuwona. Phoke amaNgisi isizwe esingasheshi sidumele uma sibona ukuthi ngeke silunge. Siqale sifune isu neqhinga loku-

¹) GakwaMshweshwe.

siphumelelisa kuqala maqede siziphonse emanzini. Yikojenje namuhla sinombuso omhukulu emhlabeni.

Esebonile ukuthi awasoze alunga kuSikhukhuni ngenxa yezintaba, ayesefuna uku6a athole isizwe okuyisona singawasiza uku6a anqobe a6aPedi. Lesizwe maku6e isizwe esiyaziyo lendawo yakwaSikhukhuni. Ayeseqonda ku 'Madeya kaNda6a, owadiya inkomo inezimpondo.' Asi6eka isicelo sawo kanye nesithembiso sokuthi: "Uma ungangelekelela nginmqobe uSikhukhuni izwe lakho lozimela, livikelwe iNkosi yaseNgilandi."

Lesisicelo sifika-nje useyagawula, uyaphisela okaMswati efuna ukubuyisela umdlalo wabo nabaPedi; esebonile nokuthi uyogadla kanjani, ngaliphi ibutho; esazi kahle nokuthi kwa6angwa yini ukwehlulwa kwempi yakwa6o; ezwa kahle nasebusuku elele ukuthi lapho ziphinda zihlangana izingqungqulu — enye yaseNingizimu enye yaseNyakatho — koshunqa olu6i uthuli oluyoze lubethe ezulwini, kudele "uMakhasane."²

Wayiphaka.

Wakhipha iziNjojela ziphethwe nguZihunqu Shongwe; nesiBejane esa6ekwa phansi kukaLomadokola Sukati; wakhipha imiGunundu noGi6a³) owayephansi kukaSikhukhukhu Madonsela. Sizwile ukuthi owayengamele empini

²) Kukulesosikhathi lapho kwavela ihu6o elaziwayo lamajaha elithi:

Awukhithikanjani majaba
(uyaziwa weNkosi)
Awukhithikanjani zinsizwa,
YeGonka6a yashona
(wayisakaGani magwala)
YeGonka6a yashona Gomajaba,
(sofa singakayigwaz'eMshadza)
Khitbi, khitbi mpongo.

³) Esinye isiga6a sikaGi6a sasala ekhaya silinde iNkosi.

yaseMshadza I, nguMathafeni. Kulenake kwaBa ngu-Mbovane Fakude. Uyenake owayeyiphaka. Umongameli wempi yamaNgisi kwakungumumzane (Sir) Garnet Wolseley.

Ithe lapho impi ingena kwelaSaPedi, zakishwa izinhlozi. Zithe zithi-nje zisanda kwehlukana nempi yakubo zahlangana nezinhlozi zaSaPedi, nazo zihamba ngalowomsebenzi. Ngokomthetho wempi izinhlozi kaziqulawa. Ziyabanjwa, ziphathwe kahle kuthiwe yizona esezizoba lusizo kuleyompi ezibambile, zizoyikhomba amazibuko. Kodwa nokho enye yazo zayigwaza ezamaSwazi. Leyo yagwazwa nguMafa kaMngayi Fakude. Naye wayigwaza ngesiphosiso, ngoBa wayengayiboni. Yavuka yagxuma lapho yayicashe khona. Ithe ukuba ivuke wahlala entanyeni ngeklwa lakhe uMafa. Yafa. Wathola elikhulu icala uMafa ezinduneni ngalenhlozi. Ilaphoke esezothola izibongo ezithi:

UGwazembili kaMngayi

Nduna ziyamhaqa ngoBa engesenayise

UMngayi af'ekadeni.

Lezozinhlozi ezaBanjwa zaBa olukhulu usizo empini yakwaNgwane. Zayikhomba izindlela, nalapho impi yaSaPedi icashe khona. Impi enkulu yakhunjwa enqabeni yaSaPedi entabeni iLulu.⁴⁾ Yathi lapho isibambene kukubi kungasaziwa ukuthi iyozala nkomoni, saqhamuka isi-Bejane. Sona sasiluphiko lwempi; sakhuza ngasohlango-

⁴⁾ Ilapho kwavela ihubo elithi "Inqaba kanqofula" LelihuBo yihuBo lesizwe. Uma kuphuma impi kuhutshwa lona. NeNcwala ijutshwa ngalo. Lithi

"Nans'iNqaba kaNqofula

Kuyisilo kuyesaGeka

Inkunzi yethu

Yevuka silo

Yevuka ntaBa yezwe.

thini lwesitha. Batha lapho ngaBe baphonsa iso ngase-siBejaneni, wathola ihubo elihle ungquno wempi kaMbovane. Wagwaza wemuka naBo. Yabagwaza yabakhweza phezu kwentaBa iLulu. EyamaNgisi yadumelisa kolunye uhlangathi lwentaBa. Nayo yayizama ukukhwela leyentaBa, idubula. Yezwa sokuthiwa, "Sowusesiqongweni sentaba uMswati." Yayisiyekela ukudubula phezu entabeni.

IziNjojela zaBe seziphakwa ukuyoshisa umuzi ka-Sikhukhuni. Lapho owawokhela kuqala kwaBa ngu-Maliwa kaNgcina Mathebula, owazala uLanga, ozala lombali. Ilaphoke sebebonga umfo wakwaMathebula bethi:

"Mkhehleza ngendleBe yesibamu;

Ijaha likaNgcina liyayishisa

Imizi yaBeSuthu;

Diliza 'thala lakaBoLomaza

Losal'emahhehlulhehlwana."

Kuleyompi kwathunjwa izinkomo eziningi zahlukaniswa phakathi, kwathi ezinye zathathwa aBeLungu. Lezinkomo ezaBuya nempi yakwaNgwane zabizwa ngokuthi "ngamadela."

Lezonkomo zamadela yafika impi yazithela endaweni lapho namuhla kumi khona isiteshi samabasi eMlilwane. Umuzi waseNkanini wawakhe lapho kwakhe khona umuzi wakwaLoBamba namuhla. Zagewala cishe sonke isiganga kusuka lapho kuya lapho kumi khona umuzi waseZabeni. Laphoke zaye zakhelwa khona yilapho kuhlangukhona khona uSuthu olukhulu noSushwana.

Okuyinkinga nesimangaliso ukuthi leyompi kaMbandzeni ka 1880-1 yafika yazithela kuleyondawo izinkomo, yagiyela phambi kweNkosi. NekaSobuza II, ka 1940-45

iBuye yafike yema kulesosiganga, yafolela khona. Nayo iBuya inqobile. Zombili lezizimpi zamaSwazi zaziyo-kwelekelela umbuso wamaNgisi, izwi lesicelo liphume esigodlweni samaNgisi. IngaBe isiphrofitho sini leso, angazi. Ngokubeka kwami kusobala ukuthi lesosithembiso esethenjiswa uMbandzeni iNdlovukazi yamaNgisi uVitoli kudingekile sigcinwe. Isithembiso esithi izwe lamaSwazi liyozimela liphansi kwophiko lwamaNgisi kuzozonke izizukulwane. Lesisithembiso samenyezelwa kumaSwazi ngomlomo kamNumzane (Sir) Evelyn Wood ngo1881 khona ekuBuyeni kwempi yaseMshadza II. Kulwa impi yesibili eMshadza, iNkosi uMbandzeni isilucelile yaluthola uphiko lwaseNgilandi.

Kwaphela iminyaka esishiyagalombili iphelile eyase-Mshadza II yayisiyafa iNkosi uMbandzeni, ngo1889. Yendlulela emzini wayo waseMbekelweni. Yayisiyofihlwa eMdimba.

ISAHLUKO VIII

UMBILINI KAMSWATI

Imizi yamakhosi iBa naBantaBenkosi Bayo. Umntanen-kosi wakwaHhohlo kwakunguMbilini, owayezalwa intandokazi kaMswati ulaMakhasiso. UMbilini waye isokanqangi likayise. Phela ngomthetho isokanqangi alibekwa esikhundleni sikayise sobukhosi. NakuBa kukekwenzeke kwesinye isikhathi ukuthi isokanqangi lithathe ubukhosi, umthetho uyala. Kodwa kuSantu-nje, ngaphandle kwamakhosi, naBantaBenkosi, nezikhulu, isokanqangi iyonankosana.¹

Ekufeni kukaMswati, ngakhoke, akaBekwanga uMbilini, kwaBekwa uLudonga esikhundleni sikayise. INyathi yona yayibeke ukuthi kuzobekwa uMbilini. Ngakhoke yathukuthela, yathaBatha uMbilini yeqa naye iqonde ngaseMgwenya (Crocodile River). Washaya weBula izintaba zaseBabatini (Barberton) waqonda kwelaseMashishini (Lydenburg), wajikeleza eseqonde ngaseGalini (Carolina). Wase ebekisa amaBombo eNingizimu ekhumbule lapho kwaBalekela khona aBase-Badeni. Uthe efika lapho kuhlangukhona Igwa (Vaal River) naMaBuzi wafumana iBunu, uBolomane, lakhile. Lamamkela kahle impela umNtwana. Lamhlabisa nenkomo. Wesuka lapho waphikelela obambeni lwakhe. Wafika wemisa egqumeni, eBohweni, elinye lezintaba zeSima-kade, eNtshonalanga nedoloba lasePitilitifi, eduze nomfud-

¹) Ngaphandle uma kukhona umfazi ongugogo wakhe noma ongowokwendliswa, onguyena ofike adle umuzi.

lana Amadukela ongenela eMkhondo. Usuka lapho uqonda ehlathini eMbongeni lapho kunemigede emikhulu ecisha ukubangangeyaseMdinba. Laphoke wayesengaso-Phongolo. Esuka lapho waqonda kwaBakubo — eBadeni. AbaseBadeni ngaleyonkathi babesebebuswa oSidubela noMlokotho amadodana kaNdlela kaSomhlolo. Lababantu njengoba sizwile kusahluko III, babengamaSwazi ngemvelo, kepha manje basebengaphansi kombuso wakwaZulu.

Wahlala isikhashana lapho andukuba adlulelep hambili, waye wafika kuCetshwayo owayebusa uZulu kulezomini. Nakhona wahlalahlala zaBuye zaBopha esehola amaButho akhe kanye nawakwaZulu — elamaMboza noThulwane esezophindisela kwaNgwane futhi elanda abantu bakwabo baseMgazini.

AbaseMgazini babakhe ngaseNgwempisi eduze nalapho kwakhe khona umuzi waseMgazini namuhla. Babebuswa ngumntanenkosi uMshiyane kaSomhlolo. UMshiyane wayelama uIlhobohhobo, owazala uSicunusa, ozala uMtshede ozala uFelaphakathi. Okusho ukuthi uMshiyane lo wayebambeke uSicunusa.

UMbilini wasondela nempi yakwaZulu, kodwa engaqonde kuBulala muntu 'nakuqhwaga' ntozabantu, kuphela elande izintandane zikayise. Uthe esesendleleni wakhipha izinhlozi. Omunye walezinhlozi nguShiselwako owayaziwa kakhulu kwaNgwane. EzikaShiselwako izinhlozi zanikwa ukuyohlola umuzi waseMgazini owawume phansi kwentaBaNgwagwili. Izinhlozi zazihamba ngazine. Lokhu kwakwenzelwa ukuthi sezifikile endaweni ephakeme, ime inhlozi ithule ithi du, ibekisise ukunyakaza kwaBantu ukuthi baphuma baphonaphi. Yothi ingadinwa ukuma leyonhlozi iBisihlala phansi iphambana nenye. Kuze kushone ilanga ziyelokhu zishintshana. Uyothi nothi uthi

“Yini leya emi lapha?” Athi omunye “Wo, inkomankoma, noma isigodo, ngoba akuyaluzi akusuki.” Abantu basimze banganakekeli.

Uzothi uShiselwako angabona ukuthi selibalele nasekhweni bezinja, bonke abantu abadala seBephumile ekhaya baya emisebenzini, ehlele eMgazini. Wafika izingane zodwa. Wase ebasa umlilo oza inyama, waziphra nezingane lezo andukuba athi: “Anotshela abadala ukuthi uShiselwako ufikile wanipha inyama.” Emva kwalokho waphindela entabeni wathatha izinhlozi zakhe waqonda empini kaMbilini. Isiyenza-nje seyazi kamhlophe izindlela.

Sebebuyile abadala zayixoxa indaba kaShiselwako. Abadala basimze samangala ukuba Shiselwakondini ubuphumaphi, uqondephi, ufunani? NaBo babemazi kakhulu ukuthi uqweqwe lwenhlozi. KwasekuBakhanyela ukuthi makube ikhona impi ayihlalelayo. OkwaBaxaka ukuthi uShiselwako lo wemuka noMbilini. Leyompi ekaMbilini? Eyesinye isizwe esesakhonzwa nguShiselwako? EkaBa? Besalwa nemizindlo enjalo wasondela uMbilini.

Impi kaMbilini yafika emini eMgazini. Yayisizungeza umuzi kodwa uMshiyane namadoda akwakhe babengekho beyozingela eGugwini ngaphesheya kweNgwempisi phansi kwezintaba zaseMalangeni. UMbilini wasethumela izwi kuMshiyane ukuthi akabuye ekhaya. Ekuqaleni wayengafuni ukubuya uMshiyane kodwa abantu bakhe bamvumisa. Ekugcineni wabuya. Kuthe lapho uMshiyane namadoda besondela eMgazini labavulela indawo yokungena ibutho likaMbilini, bangena ekhaya. Labuye lahlanganisa isika-kelezelo.

Wasethabatha bonke laboBantu uMbilini — abafazi naBantwana namadoda nezinkomo nakho konke okwabo.

Kwathi laho abalinga ukuza balaza nokweqa badliwa izikhali.

Bathie ukufo bezwe lokho abakwaNgwane bahloma bethi bayolwa noMbilini bamephuce laho bantu nezinkomo. Kepha iningi laho lagcina khona eMgazini, lapho lafica sokukhala ibungane, laseliphindela emuva. Kodwa abase-Mbidlimbidlini baqhubeka baze bafika eMkhondo. Nabo base benqandeka.

Ekufikeni kwakhe kwaZulu uMbilini wase ezithatha zonke lezonkomo za bantu baseMgazini ziba ngezakhe. Lokhoke kwa banga ingxabano eyenza ukuthi laho abase-Mgazini babuyele kwaNgwane. UMshiyane yena kanye nedlanzana la bantu ababuyelanga kwaNgwane; babeka kwelaseNtilasifane. UMshiyane wabesowakha umuzi wakhe eTshangu nomunye wasoThulini owawungase-Mlomo (Ermelo).

UMbilini wabuye wazimisela kangakho ukulandela uMshiyane na bantu bakwakhe. Kulolohambo lwakhe ethi ufuna uku buyisela kwaZulu laho bantu, wahamba ehlasela abantu nabeLungu eNtilasifane abephuce izimpahla nezinkomo za ho. Ubevama ukuhlasela ebusuku. Athi angafika emuzini wendoda aqobele isibamu. Abe esehlala aqondane nomnyango. Zibe seziyakhishwa esibayeni. Athi othi uyaphuma kukhale isibamu phambi kwakhe. Waziphonsa endlini sanja ikhwele phezu kwengwe.

Umfowa ho kaMbilini nguMmemezi owayenolaka oluvutha njengolomfowa ho. Yena phela akemukanga noMbilini. Wayevame ukuhlala eNkanini. Bekuthi lapho induna yaseNkanini iphuza naye umntanenkosi abantu bakhwice imisila, ngofo wayengavumi ukufo "izinja" zisondele. Nabo uma behambele endumeni bathi bangezwa ukuthi kukhona uMmemezi ku be yilowo nalowo athi

zinyawo zami ngithwale. Asazi ukuthi ukufo omunye wamadodana kalaMakhasiso wamiswa esihlalweni sika-yise yayiyozalankomoni.

Lo bugcwele gcwele oba benziwa nguMbilini ku bantu nakumaBunu kwelaseNtilasifane benza ukufo amaBunu aye kuCetshwayo ayocela ukufo uMbilini anikezwe kuwona. Nokho impendulo kaCetshwayo ayiwagculisanga, ngofo wathi: "Angikwazi ukuthi ngikhonzwe ngumntanenkosi wezizwe bese ngimnikeza kuzimbengana." Kulowomqondo uCetshwayo wagudluzwa ngu-Ndabuko. Kodwa umntanenkosi uHhamu wathi: "UMbilini makanikezwe emaBunwini funa sifelwe izimbiza zethu." Wenqaba njalo uCetshwayo ethi yena uyolwa usuku lu be lunye ayichithe.

Lapho ebona ukuthi uyala impela noMbilini uCetshwayo amaBunu ewuka ayobikela uHulumeni wamaNgisi eNatali. Yilaphoke lesisenzo sikaCetshwayo sokwala noMbilini sesizoba ngesinye sezizathu ezaveza impikazi phakathi kwamaNgisi noZulu eyalwa ngonyaka ka1879.

UMbilini wafela eNcaka eduze noPhongolo. Wafa emuva kwaleyompi ka1879. Kuthiwa wadutshulwa ngumLungu. Kwathi lapho sekwenziwa ihlambo lakhe uMbilini wasebulawa naye lowomLungu; ebulawa abantu baka-Mbilini:

Umbotshana zoKhahlamba,
Umancishana ishofo alipliwe nguSandlane;
Alipliwe nguMbanguvana.
Mathuthela izinkomo njengenyoni,
Wathuthela ezamaBunu nezokhahlamba.
Wadla ezamadoda elele ukwesaba,
Ngofa ethi uMbilini ulibufesi,
Elinamazinyo adla umuntu onamathambo.

ISAHLUKO IX

UBUNU

Ekufeni kweNkosi uMbandzeni kuBanTwana owemiswa esihlalweni sikayise nguBunu, MahlokoHla, Hhili (elobukhosi nguNgwane IV). Ngesikhathi igoduka iNkosi, uBunu waye esengumfanyana, ngakhoke waye esebanjelwa nguyise umntanenkosi uLogcogco isikhathi esidana.

Kudumile ukuthi uBunu wayenonya enolaka olubi. Kuthiwa lolulaka wazalwa nalo. Kodwake lapho sekubekisiseka kahle kufunyanwa ukuthi yebo, yena wayenalo njengabanye abantu. Kepha lolu lobulwane olokwenziwa.

Kuthiwa ekuphathweni kwayo iNkosi ngezihlahla yancinda umuthi othiwa "undaBudaBu."

Asazi kahle noma lokho kwaBa ngesiphonsiso noma kwakuyinhloso yalabo aBaBeyiphatha iNkosi. Yiwona owayenza iBenenhliziyo embi idabukele ukuBulala abantu.

Nabala iNkosi kwaBaningi yaziwa ngokuthi yayinenhlinziyo enomdaBudaBu. YayidaBukela iButho. Idabukele nonina naBantwana baKwabo. IngaBaze nokuyovimbezela kwaZombode iyogwaza unina naBantu. Ngenye imini yake yaBiza umntanenkosi uMalunge ihlose ukumBulala. Kuthe lapho esemi phambi kwayo yayisiBanosizi ukuBulala umfowabo ngeze. Yamyeka.

UBunu wayezalwa nguLaBotsiBeni wakwaMdluli owayeyiNdlovukazi yakwaZombode. Abelama uBunu kunina ngokulandelana kwaBo yilaba: uTongotongo (intombazana), uMalunge (ozala uMagongo) noLomvazi.

UBunu waButha iButho leNguluBe, intanga yakhe. Waye eseyicoca izicoco (izidlodlo, imibodze). Wakha amaMpondo phezu koMdimba. Phezu kokucocwa iNguluBe "yahwaya impondo," yembatha "amampondo" entanyeni (amampondo izimpondo nemithi ethize, impondo ukuphuca ikhanda ngebodlela).

Ngaleyonkathi amaBunu aye esekhona lapha kwaNgwane. Aqala ukufika kusaBusa uMbandzeni. Ofunda lencwadi mhlawumbe useke wezwa kuthiwa uMbandzeni wathengisela amaBunu izwe, nokuthi wawapha, nokuthi wathi 'uma imifula isabeke eMpumalanga' ayedlisa ezweni lakhe aze agcine mhla imifula yabeka eNtshonalanga. Noma wakwenza noma wakusho lokho angikhulumini ngakho. Okufanele sikukhumbule ukuthi uMbandzeni waye ngumuntu, chambisa izinto ngomthetho wakoBanTu. Engawazi owakoBeLungu. AmaBunu ngaBeLungu, aychambisa izinto ngesiLungu. Nawo engayazi imithetho nemikhuba yaBanTu.

NgesiNtu wonke umuntu ohlezi endaweni yeNkosi ngoweNkosi, nezintu anazo ngezeNkosi, ufanele amukise izethulo eNkosini. Lowo oveza izethulo ezinkulu kumomunye igama lakhe laziwa ngcono; ongavezi sethulo akanagama njalo komkhulu.

UmLungu yena ezinye izinto uzazi ngenye indlela kunaleyo umuNtu azazi ngayo. Uma indawo eyivezela izithelo eNkosini, ahlale kuyo, ayilungise kahle, uthola amalungelo okuhlala kuyo. Ufaka izimpande phansi, ngoBa engakwazi ukuthi hleze achithwe noma abulawe uma enza okuhle endaweni. Kothi esizukulwaneni sakhe bese kuzwakala ukuthi sengelakhe lelozwe.

UBunu uyavela asakhile amaBunu kwelikaNgwane.

Asakhe nenkantolo yawo kwaManzini (Bremersdorp). Ayakhothisa izimvu zawo, kwathiwake ngu "Bunu."

Dukuduku iNkosi isibulala induna yakwaZombode uMbaba Nsibande. Isizathu sokumbulala asaziwa, kuphela-nje ukuthi wothiwa, izinceku zeNkosi zathi ugila imikhuba emibi engagilwa muntu emhlabeni. Kwathi busuku buthize yehla iNkosi emaMpondweni. Yehla "naBologada" bayo, abathi ukufika kwaZombode abanye bema ngasendlini kaMbaba abanye base beshisa idladla (ixhiba). Wesuka umlilo. Wahlatshwa umkhosi, "Washa umuzi weMbaba!" Sekumemeza abanye kwaBasekhaya. Uthe lapho ephumile endlini uMbaba ethi naye uyaphalala, bamthatha "ologada." Bamuzwa esekhala ebodlisa okwenkomo. Wawuyaphela khona lapho.

Owabe sewubekwa esikhundleni soBuduna sikaMbaba nguMgudlula kaLuhhohho Mthethwa uyise kaMandanda. Kuthiwa osizwile bamhlelela uMgudlula ukuthi isikhundla silengela kuye. Wanela ukuzwa lokho washaya utshani elibekise kwaMancibane. Kanti uya "lapho kunesitsha sami khona." Yamlanda iNkosi. Wabekwa. Ubaleka-nje kungenxa yokwazi ukuthi isikhundla soBuduna asiyona insangu, futhi ongaphambi kwakhe ufele emehlweni akhe.

EMgwamandeni (convention) owawuseLondon ngo 1894, kwavunyelwana ukuthi uHulumeni waseNtilasifane owayesePitoli uzobeka izwe lakwaNgwane abekele uHulumeni waseNgilandi ngokuBa yena ekude kakhulu. UHulumeni wamaBunu futhi wanikezwa amandla okubeka ukuthi umkhuba wokuBulala abantu ngaphandle kwesici nangaphandle kokuthethwa kwecala uphele.

Athe ukuzwa lesosidumo sikaMbaba amaBunu, ayomangala ePitoli. UHulumeni wasePitoli esekhipha amadoda

namaphoyisa ukuyozwa loludaba lweNkosi uBunu kwaManzini; futhi waye esethumela umBiko walesenzo kuHulumeni waseNgilandi ukuthi lowomuntu okwathiwa makameluse usebulele. Akwazekike ukuthi okokuBa waya kwaManzini uBunu yayiyozala nkomoni. Esefikile kwaManzini lawomadoda avela ePitoli, lathunyelwa izwi eNkosini lokuthi iyafuneka enkantolo kwaManzini, ukuyophendula ngecala layo lokuBulala uMbaba, ifuneka ize nonina.

Kwamethusa lokho uBunu. Ilapho sekumkhanyela ukuthi kanti amaBunu lawa akasibo abantu bakhe njengoba wayecabanga, kanti amobukhosi obanye ngaphandle kwakhe. Kungaba kanjani ukuBa izikhonzi ezweni lakhe ziyombiza, futhi zithi zimbizela icala lakhe alenzile ngokuBulala uMbaba, umuntu wakhe. Uma eya kwaManzini uzofike asuse umlilo oyoshisa izwe likayise-mkhulu naBantu bakhe, ngeBa waye esazi ngomlilo ophethwe aBeLungu. Zonke lezizinto zagijima emqondweni wakhe ngesikhashana. Khona lapho kusenjalo wayibona imboBo angase acishe ngayo lomlilo ofuna ukusuka. Kwamfikela ukuthi makayokwembula inguBo emaNgisini.

Kuthe ngalolosuku olumisiwe lokuBonakala kweNgonyama neNdlovukazi kwaManzini, yavuka iNdlovukazi yakhwela ikalishi layo yaqonda khona kwaManzini, kanti izomangala ingasamboni uBunu. Kuyasa uphumile ngalolosuku, uMahlukohla ondatsha ngentamo. Waphuma khona emaMpondweni waqonda ngaseSigombeni. Wadabula eMafutheni wabeka ezintabeni zakuBulungu wabuye wabanga oPhongolo, phansi kude Eshowe. Wafika lapho maqede walweneka udaba lwakhe emaNgisini, wathi: "Ngenbula inguBo." Amankela kahle

amaNgisi nodaba lwakhe aluthumela kunobala womBuso eNgilandi. Umbiko ngalendaba ayesevutholile ngo-Hulumeni wamaBunu wasePitoli. Enuva Kokulihlolisisa kahle lelocala wasejuBa uHulumeni wamaNgisi ngokumso-la uBunu kulesosenzo sakhe sokuBulala uMbaba ngaphandle kokulahlwa icala, nangaphandle kwesizathu. Isinqumo sathi makaBuyele ezweni lakhe kepha useyobizwa ngokuthiwa isikhulu sezikhulu, nokho indodana yakhe iyobuyela esikhundleni sikaMbandzeni, kuthiwe inkosi. Wasebanjwa ngendlebe kwathiwa angaphindi aBulale umuntu ngeze. Wayesevumyelwa aphindele ekhaya.

AmaNgisi akhipha indoda yawo uMashiqela¹ ukuba aphelekezele uBunu, ayomBeka ekhaya. Izwi lathunyelwa eMaBunwini kwaManzini ukuthi usebuyiswa uBunu. Athi ukuzwa lokho aJaBula afa amaBunu, ngoBa ayeseCa-banga ukuthi loluhambo lweNkosi lungase lususe uthuthu-va phakathi kwawo namaNgisi noma nesinye isizwe. Nawoke asethumela amaButho awo ukuyohlangukeza iNkosi oPhongolo ayamkele ngokuthula. Yafikela kwa-Manzini lapho yafika yahlala amalangana yayisihlanga-tshezwa ngamaButho esizwe, eyibuyisela emphakathini kwaZombode.

EkuBuyeni kwayo Eshowe iNkosi uBunu yahlala isikhashana yaBe isidlula emhlabeni ngo 1899. Nayo yayolaliswa kuyise eMdimba. Ngawo lonyaka usuyophela kwasuka impi yamaBunu namaNgisi eyaze yaphela ngo 1902.

¹) Sir Charles Saunders.

ISAHLUKO X

UMLILO KWAMANZINI

KwaManzini ngumuzi wokuqala wendlu emhlophe kwaNgwane. AmaNgisi ekuqaleni ayakhe eSitinidoloba (Steyndorp) eduze neNkomazi lapho ayemba khona imali, enezitolo zokuthengisa impahla. Izitolo zawo zazingaphansi kwentaBa iNgwenya lapho kudlula khona umgwaqo osuka eBreyten uya eMbafane. Kulawo ayenezitolo phansi kweNgwenya sizwa igama likaNozaza (Mr. B. B. Stewart). Ekusukeni kwawo lapho ayeseyo-kwakha umuzi okuthiwa namuhla kukwaManzini (Bremersdorp).

Isitolo sokuqala esomNu. Carl Bremer. Eduze nalesitolo kwakukhona umuzi kamNu. Manzini Lukhele. Uthe lapho usuqhuma lomuzi wema enxiweni likaManzini Wawusufizwa ngamagama amaBili, iBremersdorp (umuzi kaBremer), nakwaManzini (umuzi kaManzini).

Kuthe ngo 1899 kwesuka impi yamaNgisi namaBunu. Yilesosikhathi lapho lezizizwe zombili zabekana ngamehlomaba. Athe ezwa amaNgisi akwaManzini ezwa ukuthi umntanenkosi u Mancibane usakha uBuhlotshana obutlize namBunu. Uthengelana nawo izibamu. UMancibane wayakhe emngceleni weSwazini neNtilasifane eduze nomfula iMpuluzi. Athe ukukuzwa lokho amaNgisi athukuthela afa. Adumela amahhashi alibekisa kwa-Mancibane. Athe ukufika amBamba. Kude enuva kwaManzini naye.

Lapho amaBunu ezwa ukuthi amaNgisi ahambe no-

Mancibane adumela yilelo nalelo injomane, esho ethi: "AmaNgisi abamba isihlobo sethu. Azosibonake namuhla." Kwakhala isonde lehashi eqonde khona kwaManzini. Uhambo lwawo, lwewusa iMpuluzi noSuthu olukhulu. Ithe ukuBa izwe induna uMhawu Mhlanga ukuthi amaBunu aseyohlasela kwaManzini yayisithuma abantu ukuyobikela iNdlovukazi uLaBotsibeni. Bathe laSobantu beyowela uSushwana bawabona esekhumulile esigangeni sakuMahlanya. Lathi lishona baSengena kwaZombode. Kuthe kuhwalala wawuhlatshwa umkosi.

Kwakhishwa iButho lamaYanga ukuyovimba kuLanqa-bane. Zathi iziNkondlo zayovimba eziBukweni loSushwana elisengonini lapho uMtilane ungenela khona. Dukuduku kusilwa ezwakala amaBunu eseyowela kulelo-zibuko lapho kuvimbe khona iziNkondlo. Zathula du oqungeni iziNkondlo zansondo. Awela kahle-nje ama-Bunu futhi engacabangi nokuthi hleze kuBe kukhonani lapho. Kuthe lapho esedlulile zavuka zaya zayibikela iNdlovukazi ukuthi awele amaBunu. Kwase kulandwa amaYanga kuLanqa-bane.

Kuthe lapho sekuphakathi kwamaBili kwaphuma ama-Butho amathathu—imiSizi, iziNdlovu namaYanga, aqonda kwaManzini. LamaButho aphuma nomNtwana uMalunge kaMbandzeni nenduna uLomadokola Sukati owahola isiBejane ngempi yaseMshadza ngo1879.

LawomaButho aphuma aqonda ngaseMbekelweni. Athe lapho efika ezintabeni zakwaMaliyaduma kwadabuka ukusa. Ayesema. Ekuseni bathi bayabeka emfuleni uMzimmene, bamangaliswa inkungu yentuthu yepipi egcwele isigodi. Babona futhi nokuthi impi yamaBunu ingaphezu kwaSo ngobuningi ngokuphindwe kaBili.

Kusenjalo aqala ukunyakaza esigodini amaBunu

eselungela ukugalela. Kanti namaNgisindini asebonile ngoBa phela yathi ukuBa iNdlovukazi izwe ukuthi asedlulile amaBunu yathumela izigijimi ukuyobikela amaNgisi kwaManzini.

Dukuduku sakhala isibamu ngakumaBunu. Aphendula amaNgisi. Wo, yayisisukile. Athe ukuBa abone ama-Ngisi ukuthi asephelilewe izinhlanvu abizwa emahhashini angenela umgwaqo obeke eSiteki. Amanye amaBili anquma ngezintaba zakwaMaliyaduma ukuyohlasela iNdlovukazi umkhosi. Yeza eyamaBunu ngemuva kwawo, yedlula kwaManzini, yawaxosha yaye yawabeka ngase-Mafutheni. YandukuBuya kwaManzini izozitika ezitolo, ekudleni, empahleni, kuyini nani.

ABona ukuthi zimbiwe insele yazishiya amaBunu. Athumba nezinkomo. ABophela izinkabi ezinqoleni zamaNgisi, alayisha impahla ngokuthanda kwawo. No-Mancibane amfica ephila, asemnika enye inqola ukuBa azithwalele konke akuthandayo. Emuva kwalokho ase-wokhela umuzi, kwasuka UMLILO KWAMANZINI.

AmaButho kaNdlovukazi ayilokhu ecashe khona lapho ezintabeni, ngoBa ebona ukuthi ukudumela impi engaka, ehlome kangaka, engaphezu kwawo kangaka, ukuziphanyeka. Aphindela emva.

AmaBunu afika akhumula kuLanqa-bane. Alala. Induna yawo uNkoseluhlaza (General Toby Smuts) waseyobonana neNdlovukazi kwaZombode. Wafika wayipha umhlanjana wezinkomo ezithunjwe kwaManzini. Kuyasa ngakusasa ayaBophela abuyela eNtilasifane ehamba ephulula izintshebe zawo ngoBa enqobile.

ISAHLUKO XI

USOBUZA II

Phonsa isinkwa sakho emanzini; wosithola emva kwezinsuku — Umsb. II ivesi I

Lapho ifa iNkosi uBunu yashiya isizele abafana abathathu, oMlumbi noNqindi noMona, namantombazana amabili oSengcaphi noLadluli. Wathi omunye umfana uMakhosikhosi yamshiya esesiswini. Ifa-nje iNkosi usekhona umntanenkosi uLogcogco owayenguyise wayo, enguyena umntanenkosi owengamele ezombuso wesizwe. Usuvele umfuzo wesikhundla sikaBunu wawuphendula uLogcogco ngelokuthi ukhona “ulaBoMswati” kumakhosikhosi eNkosi. Lowoke kwaBa unina kaMona, uLomawa Nxumalo kaNgolotsheni, owaye “eyeyeza,” ethi: “Yomfana uzoyaya yapho.”

Ekufeni kukayise uMona wayesebomvana. Sizwile ukuthi umfana uBunu wabanjelwa nguyise omncane uLogcogco. Ezizweni zonke eziphansi kwelanga uma inkosi isencane kuyekukhethwe omunye kwaBendlunkulu onguyena ozoBambela inkosi ezinsukwini zayo zoBuncane Kepha nokho kwezinye izizwe kukhona ingozi, ngoBa lowo oBambele “umNtwana” uthi angezwa uBummandi bamafutha oBukhosi angaBasavuma ukuBeka phansi ugqoko, alunike osekhulile. Kwezinye izizwe kuze kuchi-theke negazi. Kepha umoya onjalo awaziwa lapha kwaNgwane. Izinto zinikezwa kammandi.

OwaBambela umNtwana ngumntanenkosi uMalunge kaMbandzeni. Kephake naye umntanenkosi engaphansi

kweNdlovukazi unina uLaBotsiBeni. AmaNgisi akha umfuzo wawo phansi kwelanga (British Empire) ngesikhathi sokufusa kweNdlovukazi yawo uKhwinini Vitoli (Queen Victoria). Futhi amandla noBucefi, nemfundo kanye noBungqwele bawo emanzini, kwavela ngesikhathi sokufusa kwenye iNdlovukazi yawo uKhwinini Elizabeth. “Abafazi belilula anadoda ngokuphatha ubukhosi.”

KwaNgwane iNdlovukazi uLaBotsiBeni waBusa isikhathi eside kakhulu kunawo onke aniakhosi amadala akwaNgwane. Waze wafa engasaboni nasemehlweni ngenxa yoBudala. Wafa ngo1925, ngonyaka wokufika kwendodana enkulu kaKlingi George V, uEdward (Prince of Wales). ULaBotsiBeni wayenenkani evuthayo. NgaloKhoke waye esaziwa kakhulu ngelokuthi nguGwamile — “umGwami ongavuthwa naseziko.” Elinye igama lakhe ngulaMvelase¹. Uyena owayeyiNdlovukazi kusukela ekufeni kweNkosi uMbandzeni ngo1889 kuze kuBe sekufeni kwakhe ngo1925. Kungesikhathi soku-phatha kwakhe umGwami lapho kwavela “imihlola” nokungazange kuBonwe kwaSomhlolo. UmNtwana uSobuza II wanikezwa esikoleni, waphuma wayofunda ekolishi eLovedale eKoloni. Abefundisi² bavunyelwa ukushumayela iVangeli likaKristu kwaNgwane, kakhulu emzini woBukhosi. Kwakhiwa isikole sesizwe kwaZombode. Kwamiswa isikhwama sokufundisa umNtwana (Swazi National Fund) ngonyaka ka 1911. Isizwe sathuma izithunywa ukuya eNgilandi. INgonyama yesizwe yawela ulwandle iyoBonana noKlingi wamaNgisi ngezindaba zomhlaba.

¹) uMvelase uyise kaLaBotsiBeni. AmaSwazi avamile ukuGiza amakhosikhosi ngamagama awoyise — Beka “Iqhakela A”

²) Khumbula inhlasi yenkolo cyaletwa ngumFundisi Mneli — Isahluko III.

Nonmtanenkosi uMalunge njengoba uyena owaye-
bambele umNtwana waba ngesikhulu isisekelo sesizwe
nonina. Uyena owawela kuqala waya eNgilandi ngezi-
ndaaba zesizwe.

Ngomnyaka ka1907 uHulumeni wamaNgisi washaya
umthetho wokwehlukanisa ilizwe (Partition Proclama-
tion) lenziwe amapulazi neziqinti zakwaHulumeni bese
abaNtu banikwa inxenye encane yelizwe, $\frac{1}{3}$. (Land was
divided into farms, Concessions, Crown Lands, and
one-third into Native Area). Ngalowonyaka isizwe
sasithuma abantabekosi oLogcogco noMalunge ukuyo-
khala eNgilandi ngalomthetho.

Lowomfana, ozalwa okaNgolotsheni, uMona Nko-
thotsheni esemisiwe esikhundleni sikayise wabe esenikwa
igama lobukhosi kwathiwa ngu“Sobuza wesiBili.” Uthe
lapho esesigaŋeni sokufunda, ugogo wakhe noyise omncane
uMalunge, bamfaka esikoleni esasesakhiwe kwaZombode.
Uthe ukuba aqede kwaZombode wasethunyelwa eLovedale
kwelaseKoloni ngo 1916. Ilaphoke abantabekosi abanye
namadoda akhuza “umhlola.” Eth, “INdlovukazi no-
mNtwana uMalunge baqonde ukuŋulala iNkosi noku-
bubisa izwe,” kanti yilapho “ezonethezeka” umntaka
Mahlokohla.

INkosi yezwe phela ayihambi yodwa noma ngabe
iyaphi. Abaphuma nomNtwana ukuyofunda khona e-
Lovedale oNgolotsheni Motha (insila yakhe) nomntane-
nkosi uDunguzela noBelojane Nxumale, noMbangamade
Sukati, noDavid Dlamini, noDavid Ndlela, noJoshua
Lukele, noMgacela Mkhatshwa, nomntanenkosi Madevu,
noMakweleni Vilakazi, noMgebiseli Dlamini. Amantom-



Na6o GeseNgilande Geyokhala ngomthetho ka1907 (beka
Isahluko XI)

AGAHLEZI (L. to R.): Mnt'nkosi Malunge kaMbandzeni, Lord
Elgin (owaŋemukela), mNu. Josia Vilakazi (uNobala wesizwe)
AGEMILE (L. to R.): Mnt'nkosi Logcogco kaMswati, mNu.
Nehemia Vilakazi (umhumushi), Nduna Manikiniki Nkambule.



Nanso iNgonyama neGandla layo iseNgilandi iyokhala ngomthetho wezwe (Isahluko XI)

AGAHLEZI (L. to R.): mNu Benjamin Nxumalo (umhumushi weNkosi), Nduna Mandanda Mthethwa (UNdunankulu wesizwe), iNkosi Sobuza II, (ineminyaka ema 23), Mt'nkosi Msuduka ka Mswati, Dr. P. ka. I. Seme (ummeli).

AGEMILE (L. to R.): mNu Amos Zwane, MNu Lozishina Hlophe (inceku yeNkosi); mNu Solomon Plaatjie (lona ngowatholwa iNgonyama eNgilandi eseswele imali yokuGuyela e-Afrika, yamhawukela, yamnika imali, yawela naye).

bazana yinanka: uMargaret Dlamini, uEmily Maseke nomntanenkosi uSengcaBaphi kaBunu.

Ngenxa yempikazi yomhlaba yokuqala ka1914—1918, kwaBonakala kunzima ukuBa iNkosi ingabikho ezweni layo, kakhulu ekupheleni kwayo, ngoBa kusuke kukuningi okudingeke kulungiswe. Ekupheleni kuka 1918 yayisiphuma esikoleni iNgonyama isiyofundana rezombuso.

Ngonyaka ka1921 zingamashumi anaBili nambili "ku-Nyangayenkosi," (December) umNtwana wemiswa esihlalweni sobukhosi soBuNgonyama yamaSwazi ngomthetho wemvele. Ilaphoke uSobuza esezodlala incwala yakhe. Phela uma iNkosi ingakagcotshwa ngokomthetho ayibikho incwala, esikhundleni sayo kugidwa "isimemo," naso esifana nayo kodwa sehluke ngoBa iNkosi ayiludli uselwa.

Zisuka phansi waBona uSobuza ukuthi omunye wemi-sebenzi yakhe ukuBa aziyele yena siqu eNgilandi ayoBonana noHulumeni neNkosi yaseNgilandi ngalolodaba olwawelwa nguyisenkhulu omncane, noyise omncane ngo 1907. Kutheke emuva kwencwala ka 1922 waphuma. (Dec. 16, 1922). Amadoda ahamba neNkosi nanka: aBantaBenkosi oMsuduka kaMswati noJaha kaMancibane, noBenjamin Nxumalo, noAmos Zwane, noLeshina Hlope. (inceku yayo), noNduna Mandanda Mthethwa, noDr. Seme.

Zathi ziyisishiyagalombili "kuBimbidwane" (8th January, 1923) batheleka kwelaseNgilandi. Basibeka isikhalo aBeza ngaso phambi komkhandlu wamaNgisi. Ekuqaleni "kweNdlovulencane" (February 2) baphuma

eNgilandi. KwaNgwane bathleka lapho eyophela “u-Ndlovulencane” (Feb. 23). Ekubuyeni kweSilo pheshe ya isizwe sabesithumela khona eNgilandi futhi ingqwele yomthetho emnyama u Dr. P. ka I. Seme, LL.D. Lona wayengummeli wesizwe. Yenake wathunyelwa uku-yogqugquzelela lolodaba olwabikwa yiso iSilo uqobo.¹

ISAHLUKO XII

IMPIKAZI YOMHLABA

Yokuqala, 1914—1918

Wonke umuntu odalwe nguNkulunkulu unosizo. Noma ngabe uligwala unosizo phakathi kwesizwe, ngoBa yena ufisa ukuthula ngasosonke isikhathi. Nalowo oyisilwi unalo ngoBa uyisandla sokuphangela nokuvikela abakubo, uzigwelezela abafaka amehlo abephuce okwabo agwalise awakhe amaphakethe eqinisa naye ethi: “Ngithunywe nguNkulunkulu,” ngoBa eleziwula ele-zihlakaniphi.

Isizwe sakwaNgwane njengazo zonke izizwe zaBa-Nsundu kwelaseNingizimu ne-Afrika, asinazo izikhali, ngisho nezifana nalezo ezazilwa izimpi ezindala zaBe-Langu. Namuhla ezaBeLangu sezilwa ngenikhonto emargalisayo. Imikhonto othi umunye ububise indawo enkulu nabantu abaringi.

Ngo 1914 amaJalimane asusa uthuthuva lwempi eYuropan. Ayelwa namaBelgians namaFrentshi kanye namaNgisi. Ekugcineni kwangena amaMelika ngasohlangothini lwamaNgisi. Leyompi yaze yaphela ngo 1918 enyangeni “uLweti” (November). Lenake yaziwa ngokuthi impi yomhlaba yokuqala.

Izizwe zonke eziphansi kombuso waseNgilandi zahloma zaye kwelekelela kulempi. NakwaNgwane lafika izwi lokuthi INGENE. Nokhoke kwathiwa kungahloma othandayo nozizwayo. Nempela zaphuma izinsizwa zikaNgwane. Kwahloma uJob Nxumalo, noDavid

¹) Ngo 1930 iNgonyama yakha isikole esikhulu sesizwe kuMathapha, lapho kwakuzofundela khona intsha yamaSwazi. Lesikole sakhelwa ukufundisa intsha imfundo yekhanda neyezandla (General and Industrial Education). Ziyingcosana izikole, eMzansi-Afrika, zaBaNsundu ezifana nesikole sakuMathapha ngo6uhle.

Nxumalo, noSunlight Makhanya, noMgeleza Dlamini, noMafutha Dlamini, noWalter Nxumalo, ("Umgcabo"), kanye nabantabekosi oMasumpe kaMbandzeni, noMagodotsheni kaMbandzeni, ababe yibonaso leNkosi. Amajaha aphuma lempi ngingewabale onke kulencwajana. Awelake aqonda khona kwelaseFrance lapho yayisibambene khona kushisa phansi emhlabeni kushisa emanzini, kushisa phezulu emoyeni. Uthi lapho eyixoxa umNu.: Walter Nxumalo ('Umgcabo wezinkukhu zakomalandi') "Sathi lapho singera eNgilandi samangaliswa ubuningi babantu besifazane abagqoke izingubo ezimnyama bezilile. Ngobusuku bakugqala sesisekamu eFrance zaqhamuka izindizamshini zamaJalimani, kwaphambana imililo ezinhloboenhlobo esibakabakeni, kwasongathi kusha izulu. Omunye wakithi samuzwa esethi: 'nakhoke lapho kubusela khona uSathane.'"

Isiphelile abuya lawonajaha. Kodwa uJenene Botha owayekhona (emelele iNyonyane) emhlanganweni woxolo owawubuthene eVersailles (France) ngo1918, wabuya wathi: "Inyoka asikayibulali kepha siyihashulile." Nabala kwaphela iminyaka engamashumi amabili yaseyebuzile leyonyoka, isiwusukela umhlaba futhi, iwushaya ngamazinyo.

Yesibili, 1939—1945

"NgeNyoni" (September) ngo1939 amaJalimani abuye asusa impikazi enkulukazi eyalwiwa nguwo wonke umhlaba yaze yaphela ngo1945, ehluliwe aguqiswa amaJalimani kanye nabasizi bawo. Ekuqaleni amaJalimani agadla ngamakhulukazi amandla aguqisa ngamadolo nazi izizwe: esasePoland, esaseCzechoslovakia, esaseBelgium, esaseFrance, esaseHolland, esaseDenmark nesaseNorway. Kusenjalo angena amaTaliyane eholwa

nguMussolini ngasohlangothini lwamaJalimani. Lokuhlangana kukaMussolini noHitler kwaletha ukuguqiswa kwesizwe saseRumania nesaseBulgaria, nesaseYugoslavia nesaseGreece. Emuva kokugingela lezizwana zaseYuropani wasecwela ulwandle lweMediterranean umJalimani elibekisa eAfrika. Wagadla eGipite lapho ahlanga-bezana namaSpringboks aseNyonyane kanye nemi-Gundatshani yendlu eNsundu yaseAfrika. Ekugcineni amaJalimani aziphonsa phezu kweRussia lapho afika kwangodi uyagcina. Kwaibuye kwangena amaJapanese, nawo elekelela wona amaJalimani, namaTaliyane. AmaNgisi namaMelika namaRussia aye ngasohlangothini linye elwa nohlangothi lwamaJalimani.

UKhingi wamaNgisi wasethuma uKhonela Johnson (Lieut-Col. H. Johnson, O.B.E., M.C.) ukuyocela isandla eNkosini uSobuza II. UJohnson wafika kwaNgwane ngo1941. Wasibeka isicelo njengoba sabekwa kuyisemkhulu ngo1879.

Wawamemeza amabutho akhe uSobuza 'kwezinde.' Wahlomisa ibutho lamaSetsha nelesiKhonyane. Asewonke wawabeka phansi kukanmtanenkosi uMshengu webutho lamaSotsha, kwaiba nguyenake ozomela ubukhosi bakwaNgwane. INgonyama yabuye yamisa uMfunda Sukati kaLomadokola ukuiba abe indunankulu yempi yakwaNgwane. UMfunda waye indunankulu yebutho leSikhonyane elalama elamaSotsha. Inkundla lapho lezinsizwa zazibuthelwa, zifundiswa ubusotsha khona, yayikwaManzini. Kuthe lapho "amakhala" (companies) asekhuphuka eqonda kwelaseGipite lapho yayibambene khona, wase egula kabi umntanenkosi uMshengu. Wagula kwaze kwacisha ukuphela impi. Kwaibonwa ukuthi angabesaya empini. Esikhundleni sakhe iNkosi yayisi-

misa umntanenkosi uDaſede kaLogcogco kaMswati. Kodwa uDaſede waye ngowebutho lukaſaLondolezi (intanga kaSobuza).

Lokhu ngokwesithathu amaſutho akwaNgwane ephuma eyokwelekelela umbuso waNgilandi. Okokuqala kwaſa ngo1879, okwesibili ngo1914, okwesithathu ngo1941. EyaseMshadza II yaphuma kuMbandzeni. Yembatha izinguſo zempi zesiNgwane, yahloma izihlangu, yagayelwa umphako kwaNgwane, yadla imibengo esiſayeni, nezikhali zayo zaſa ngezakwaNgwane. Eku-pheleni kwempi amaſutho aſuya nezinkomo 'zamadela.' Kweka1914 akuſonange kukhiſhwe impi enjengaleyo eyaya eMshadza II kwaphuma laſo-nje aſabezithandela futhi ſaſeyingcosana. Nokufuthwa kwaſo ſathelwa ndawonye namaſutho ayefuthwe kwamanye amazwe avikelwe yiNgilandi njengalo laſeSwazini. Lawomazwe elasoSuthu nelaſeTſhwana. Inkundla lapho amaſutho ayefundela khona uſusotsha yaſaſeCapetown. Lawa-majaha akushiya phansi ukugqoka kwezimpi zamaSwazi, nemikhonto yazo, agqoka iyunifomu yamasotsha aſeLungu anikwa izibamu zesiLungu, afundela impi ngezindlela zesiLungu, aholelwa imali.

Amaſutho ka1941 ahloma aphelela ngesiLungu, afundela impi ngendlela yesiLungu, ahanjiswa njengalawo ka1914. Umehluko ukuthi lawa aka1941 aſuthwa iNgon-yama iwaſutha ngebutho lawo. Wonke ongowasema-Sotsheni nowaseſiKhonyaneni lathi izwi makahlome. Nokhoke naſamanye amaſutho aſanqatshelwanga ukuhloma. Inkundla yokufundela yayikwaManzini.

Lapho eſhamba amaſutho athwalwa ngamabasi akwa-Huluneni. Athi ukufika kwaLoſamba ehla angena esiſayeni. Yilaphoke iNgon-yama, uSobuza II, yaſani-

keza induku yempi aſafana ſayo, yandukuthi: "Ngininika uNkulunkulu, ngininika uMswati, ukuſa ahambe nani." Bathe ſephuma emnyango zaſachela izinyanga zempi zesizwe. Baphuma ngehuſo laſo elithi: "Walishisa izwe."¹ Aſathatha amabasi aye aſhona naſo eMbaſane aqonda eBiliti (Breyten).

Impi seyiyonke yakwaNgwane eyaſuthwa ngo1941 yaſa ngamaKhala (companies) alishumi. Njengokuſuthwa kwayo yaſa inanka amaKhala:— 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2,000. Lamakhala ayenganyelwe nguye uKhonela Johnson.

Ukugalela kwayoke kwaſa kanje: yangena eGipite lapho yawelela khona, amanye amakhala edlula aya eSiriya, amanye aye afika ePhalaſitine. Ithe iſuya kulezondawo yayitheleka eTripoli. Ilaphoke isiyotheleka eTripoli lapho izitha zacwilisa imikhumbi emibili eyayithwele amaKhala amaningi empi yaſeSuthu. Zehla izinsizwa, amaqhawe aſeSuthu, ayolala phansi kolwandle lweMediterranean.² Ithe ukufika eTripoli impi yakwaNgwane neyezinye izizwe yayisithelwa eſuthweni lodumo elaziwa ngokuthi i-Eighth Army elalilawulwa ngu-Jenene Montgomery wodumo. IKhala le 1991 elaliphansi kuka Major D. W. Pasa ſeno Company-Sergeant-Major J. B. Mfunda Sukati ilona elaſa ngumhambaphambili wempi eyangena kuqala eTaliyane. Ilona elalikhapha intuthu eyayivala imikhumbi yamaNgisi eweza amaſutho nempahla yokulwa nokudla.³ Lelikhala lalise-ngozini embi kakhulu kunawo onke amaKhala empi

¹) kanye nalelo elidala lempi elithi "Inqaſa kaNqofula"

²) Tsamaeang hantle bahlonka ba Morena (hambani kahle majaha eNkosi).

³) Lethwala aGalimele (stretcher bearers)

yakwaNgwane. Laba nezinukubela eziningi, abanye basala khona lapho.

AmaButho akwaNgwane aqala ukukhuphuka ukuya eNyakatho ngo1941 aze aphelela ngo1942. Nasekubuyeni kwawo aqala ngo1945 aze aphelela ngo1946.

Lawamaqhawe akwaNgwane enza imisebenzi ebaluleke kabanzi kulempi. Isizwe sakuBo asenzela udumo emehlweni omhlaba, saba indaba egudwini. Nowayengazange ezwe ngamaSwazi, namuhla uthi: "Ngiyawazi." Abashayeli bempi bawahasha ngokumangalisayo ngemisebenzi yawo kanye nokuziphatha kahle kwawo lawamaqhawe.

Phela empini akwenziwa misebenzi munye, wesibamu kuphela. KuBa khona amasotsha angabakhi bemigwaqo, bezimoto, bezinsimbi, bezindlu, bamabuloho nokunye. KuBe khona abashayeli bezimoto, bezitimela, bezindizamshini. KuBe nabapheki, nabathengisi, ababeka amakamu nokunye. Kunodokotela, ababiki bezindaba zempi, namaphoyisa. KuBe namanye anagatsha emisebenzi engingewabale onke lapha.

Amasotsha akwaNgwane nawo ayekhona kulawomagatsha. Ngokufushane amasotsha akithi ayeSamba nansi imisebenzi: babethwesa babuye badilize imikhumbi izimpahla zempi; bethwala abalimele empini besiwa ezibedlela; beshayela izimoto zempi, sekhandla nezephekile; becima imililo esuswe izitha; sebeka izindawo ngezindawo; bakha imigwaqo namabuloho nezinqaba; futhi babambe izibamu ezinkulu omachine gun; bebamba nezinpana zamaTaliyane ezaziyingozi ezindaweni lapho kugcinwa opetiloni.

Ikhala le 1991, elalaziwa ngokuthi 'elentuthu,' lagalela phambili, lanyathela eSalerno "ngeNyoni" 1943 (Septem-

ber), kanye namanye amaButho amaNgisi, namaNdiya, nabeSuthu, "empini yeziBuko."

Kulempi ka 1939—1945, amaqhawe akithi asala (afa) empini elele kwelaseNyakatho aBa i-122 sokuBalwa nabaBulawa impi nabaBulawa ngezinye izifo ezithile. Izinkubela ezaBuya zaBa yisihlanu.

Amaningi amasotsha ahamba engakaze azihlupe ngokufunda incwadi nokubala. Kepha cishe onke athe ebuya ayesekwazi ukubala isiZulu, amanye eselanga nokubala isiNgisi¹.

Kungumkhuba wamaSwazi ukuthi uma impi ibuya ekuhlaleni kwayo iyogiya phambi kweNkosi, ibuyise induku yempi. Izinsizwa ziyixoxele zibalise ngokuhlalana kwazo empini. Lckho kwakwenziwa kuzozonke izimpi. EkuBuyeni kwempi yamaSotsha nesiKhonyane kwafuneka amaButho ayogiya phambi kuka'Buza, lindlende, asho abasele empini nezinukubela.

EkuBuyeni kwayo lempi yase iphethwe nguKhonela Matatazela (Lieut-Col. F. P. van Oudtshoorn, M.B.E.) ongowakhona lapha kwaNgwane ngokuzalwa, izintambo ezithethe kuKhonela Johnson. Kwasekumiswa usuku lokuBa amaButho abuyisele induku yempi agiye phambi kweNkosi, naphambi kwezinduna zikaKhingi, naphambi kwesizwe. Lokhoke kwenziwa kwaLoSamba zingu13 ku"Kholwane" (July), 1946. UNgwane wayebuthene engangeziBi. Laphoke iNgonyama yabingelela abafana, ibonga ngomsebenzi wabo omkhulu nomuhle abawenza egameni lamaSwazi, ikakhulu ngoBuqhawe nokuziphatha kahle nokuhlonipha izinduna zaBo.

¹) NgeNdlovulenkulu (March) 1945, uNkosinkulu waseSwazini (Lieut.-Col. E. K. Featherstone) wabambela amaButho akwaNgwane eTaliyane, ewaphathele izindaGa zasekhaya.

Ntambama ngayizolo (12 July) esiDayeni kwaLoSamba amaButho aBuyisela eSilweni induku (leyo yesiNgwane yempi) ayephume ngayo. Yanikezwa eNkosini ngumntanenkosi uDaBede. Emuva kwalokho uKhonela Mata-tazela wayesebika aBasele empini nezinkubela, esephawula ngomsebenzi wamasotsha. Kwasekulandela yena futhi uDaBede eseyixoxela iNkosi ngohambo nokuhlasana kwempi. Uthe ukuBa alugede loloxoxo wayesezwakala "DuBula! DuBula! Sash'isibamu!!" Wo, wabathinta 'aBafana.' Zagiya izinsizwa zaphambana zodwana phambi kweSilo, kwashunqa uthuli kwasengathi seziyahlanya. Zaye zawa phambi kwaso iSilo.

Ngomhla ka 13, kwasekuBa khona umButhano omkhulu wokufingelela wona amasotsha, eceleni kwesikele sakwa-LoSamba. ABakhulu aBaBekhona: iSilo siphelkezelwa ngumntanenkosi uMshengu nomNu. Samuel T. Msinda-zwe Sukati B.A., (oliso leNkosi) kaLomadokola; iNdlovukazi uNukwase. ABaBemele uKhingi nguLusiBalukhulu (Sir Evelyn Baring) noNkosinkulu (Lieut-Col. E. K. Featherstone). ABemukeliswa iziqu zoBuqhawe ngalolo-suku (certificates) nampa: J. A. Mkhwanazi (C.S.M.); J. B. Mfunda Sukati (R.S.M.); mntanenkosi uDaBede (R.S.M.); P. Hlatshwayo (sergeant) M. Maseko (Pte.); M. Lukhele (C.S.M.); M. Mdluli (L/c.); J. Dlamini (Cpl.).

Lomkhosi walandela owawuseNgilandi ngomhla ka 8 "NhlaBa" (June) 1946. Nawo wawungowokugiya phambi kukaKhingi (Victory Parade), nowokuBonga. Onke amazwe aPhansi komBuso waseNgilandi athumela amasotsha awo amBalwa ukuyowamela kulowomkhosi Isizwe sikaNgwane sathumela naBa: J. B. Mfunda

Sukati (R.S.M.) owayemelele iNkosi; noD. S. Mndebele (Sgt.) owayemelele isifunda sakwaManzini; noM. Katwane (Sgt.) wakwaLomahasha, owamelele isifunda saseSitegi; noN. Mpungose (Sgt.) wakuMahamba emele esakwaHlathikhulu; noN. Ngwenya (Pte.) owemelele aBaseSipiki. EsaseMbaBane phela sasimelwe ngu-Mfunda. LaBake bawela noBova (Major D. W. Pasca).

ISAILUKO XIII

UKUHAMBELA KUKA KHINGI

Umhlaba waleli lasenzasi neAfrika, ngomnyaka ka1947, wafona indlunkulu yaseNgilandi, uKHINGI George VI noKhwini Elizabeth namakhosazana abo oElizabeth no-Margaret. Bafika eCape Town zingu²¹ "kuNdlovane" (Feb.). Bahlala eNyonyane baze bangena emkhunjini seBophindela ekhaya mhla zingu²⁴ ku"MaBasa." (April).

Kuleli lakwaNgwane bafika ngomhla ka²⁵ "kuNdlovulenkulu." (March). UNgwane nabaMhlophe babalingelela emzaneni waseHudihani (Goedgegun) ose-Ningizimu naseSwazini.

Umoya wawunuhle upholile; isibakabaka sembeswe ngamafu; umhlaba nemigwaqo kunyenzwe imvudlana eyana ebusuku obandulelayo. Abantu babengangezibi, abeLungu bemangalisa ngoBuningi, imbiza izwiwa ngothi. Izimoto zazishayisana uvalo. Kudlalisa inyani emabuthweni.

ULusiBalukhulu (Sir Evelyn Baring K.C.M.G.) nomkakhe; noNkosinkulu (umNu. E. B. Beetham, O.B.E.) nomkakhe; neNgonyama (uSobuza II, O.B.E., C.B.E.) neNdlovukazi (uNukwase) bahlangaBeza uKHINGI nomuzi wakhe esangweni (emngceleni) ngasentaBeni yaku-Mahamba. Izimoto zendlunkulu nezeziphathimandla zase-Swazini zazilishumi. Zaziholwa ngeyayingumlomo we-ngwenya, kulandele ekaMehlwemamba (Lieut.-Col. D. Fenn) inhloko yamaphoyisa aseSwazini. Eyesithathu kungekaKHINGI noKwini. Kulandele eyamaKhosazana.

Eyayizigcinele zonke ngci, kwakungeyeNgonyama ne-Ndlovukazi. Kodwa kwathi lapho sezingena enkundleni yombuthano, eyeNgonyama yangena kuqala zasezigcine-lwe ngekaKHINGI ilandelwa ngeyamaKhosazana.

ULusiBalukhulu wasefunda incwadi yokubeka izwe laseSwazini phambi kukaKHINGI. Kwalandela uMabala² (umNu A. M. Miller, O.B.E.) owabingelela egameni lendlu eMhlophe yaseSwazini. Kwagcina iNgonyama nayo ibingelela egameni lesizwe. Kwasekulandela impendulo kaKHINGI eBonga inhlonipho nosizo lwaBaMhlophe nabaNsundu baseSwazini, kakhulukazi ngesikhathi sempi.

UKHINGI wasenikeza iziqu nezimendlela; ezinikeza kwaBaMhlophe nabaNsundu abasebenze imisebenzi ebalulekile embusweni. Emuva kwalokho wayeseyobuka amabutho eduze. Waqale wedlula kubantwana babantu besikole, waya eButhweni lesizwe. INgonyama ihambe imchazela ngabantwana nangamabutho. Wayesedlulela kubantwana baBeLungu besikole. Esebucyela endaweni yakhe uKHINGI, kwase kusuka umgubo we"Nqaba ka-Nqofula." Amabutho ayeguba inanka: INgulube (elidala kunawo wonke. LeliButho ilona elabuthwa nguBumu emampondweni. Liyintanga yakhe). ULomkhehle, amaGavu, abaLondolozu (intanga kaSobuza), amaSotsha, isiKhonyane noSukasambe (elincane kunawo wonke). Wathi uphela umgubo kwakuculwa iculo lesizwe samaNgisi elithi "God save the King" (Nkulunkulu gcina uKHINGI) Lithe liphela yayisuka imoto kaKHINGI iphuma enkundleni yombuthano.

Emuva kwalokho indlunkulu yabe isiya etafuleni elikhu-

²) UMabala ngumlungu omdala kunaye wonke umlungu lapha kwa-Ngwane. Wefika kusaGusa iNkosi uMbandzeni.

lu (Garden Party). Laphoke kwaya kuphela izaziwa zaseSwazini — eziMhlophe neziMnyama.

Sebegoduka abendlunkulu baphelekezelwa njengokuhlangukwa kwaBo bayobekwa esangweni. Bafike bema esangweni. Ilapho isikole sakuMahamba — saseWeseli — sabaculela khona. Lesi ngesinye sezikole zokuqala ngqa kwaNgwane. UThishela waso omkhulu ngumNu. Marwick kaMaveletiveni kaMswati. Emuva kokucula isikole sase sinikeza uKlingi isithungo sezimbali.

ISAHLUKO XIV

IZIBONGO NOKUBUNJWA KWAZO

Kuze kuBe manje izibongo zamakhosi akwaNgwane kazikabalwa zonke. Iningi lazo lisesemilonyeni yeziimbongi ezingakwazi nokuloba. Uma ulalelisisa imbongi unokwazi kahle ngempilo yaleyonkosi nokuhlalana kwayo.

UMSWATI II

UMswati wayeliqhawe lezimpi. Izibongo zakhe zigcwele ukuhlasela kwakhe okuningi. Ekuqaleni ziya-khomba ukuthi wayehlasela njalo. Impi yakhe ibulale abantu abanye ibathumbe ibuye naBo, kanye nezinkomo ezidliwe. Lokho siyakuBona lapho bethi:

*Oth'aziblaGa aGezifak'umgoBo,
Wath'ezidla wazidla kwaMaboko.
Inkos'egwaze aGantu yaze yadintwa,
Taze yaGathumba njengezinkomo.*

Ukubujiswa kwamakholwa kuMahamba kanye naGantu bakwaNdlela kuyezwakala. Nayo impi yasoBonjeni iyaphathwa:

*Umsbisela qhu!
Osbisele izikole zozimbili,
EsakwaNdlela nesakwaMneli.
Ohlasele ngosongo kuMzila kaSoshangane.*

NakuBa kungavumyelwana kahle ukuthi ubani awakhipha impi yakwaZulu eyalwa noMswati eLuBuya, izi-

6ongo zikaMswati ziyasho ukuthi uSani owayefusa
kwaZulu ngesikhathi naye efusa kwaNgwane. Lalela:

*Gijimani ngazozonk'izindlela,
Niyogikela uMpande kaZulu.*

Nokuthi abakwaMlambo noMawewe bancelela ukuSisa
ayobalekelela kukhona ezibongweni zakhe ezithi:

*Inyoni kamaGizwe'asaGele,
UGizwe nguShila kaMlambo;
UmGizela izinkomo zikaMblangala.
UGizwe nguMatwele,
UmGizel'izinkomo zikaMzila kaSoshangane.*

UMBANDZENI

UMbandzeni wathatha uSukhosi ngoSisa umfowaso
uLudonga wafa. ISandla lase limisa yenake. Lokho
kufakazwa yizo izibongo zakhe lapho zithi:

*Kwaga luteku lutekulwa nguMaja,¹
Eblezi noNgome, etbi:
"Mema, mntanami, siy'eNgudeni.
"Ngingeze ngafuywa ugwayi wokuphathelela,
"Ngingafuywa ugwayi wokuzimilela."*

UMbandzeni wahlasela eMshadza ngeSutho leNdlavela
ngoSisa yilona elase linolwazi lwezimpi. Iyona "eyatha-
tha" izwe lakwaNgwane ngesikhathi lapho izizwe ezi-
mhlomphe zizisikela amazwe ngezikhali eSouth Africa.
Iyona eyahloma yayokwelekelela iNdlovukazi yamaNgisi
eyethembisa ukuvikela izwe lakithi kwamanye amandla,
ngoSisa kwakusesikhathini esiSi. UMampulo kwakungenye

¹) Akuzwakali ukuthi uMaja kwakunguSani lapha kwaNgwane. Kepha
kwakukhona umndeni odumile wakwaMaja kuGaPedi.

yezinduna zeNdlavela. Ukuphuma kwayo sikuzwa uma
sezithi:

*Umkhos'ublatshwe nguMampulo,
Watbi: "ngiyaGika, yebheni!
INdlavel' iblome ngesokusa,
Kwasa izimpunga zilele ngaphezulu."*

Leyompi yaSisa nomhlambi wezinkomo omkhulu.
Lezo kwaku — Amadela. Zagcwala isiganga. Yizoke
okuthiwa zaqhutshwa uDlamini:

*NgoGa ngiblangene noDlamini
EqhuGa izinkomo;
EziqhuGa ngeyendlunkulu emabhalabbala.*

Izibongo zikaMswati zigcwele ukuhlasela kanye nezi-
mpi azilwa. Yena uMbandzeni walwa eyaseMshadza
yesiSi kuphela. Iyonake esiyizwayo ezibongweni zakhe
nxashana sezithi:

*Mkhatbazi wezimvemve zaGeSuthu,
Bezishaya, GeziGetbanisa lezomvemve,
AGeSuthu GaKaMabula naGaKaSaswane.*

Ukuthi wanqoba eMshadza ngeNdlavela, nokuthi
impi (amaSutho) yakhe yakhwela phezulu entaseni,
kuyavela lapha. INdlavela yaSuthwa nguMswati esezo-
kufa.

*Ushis'uMshadza ngeNdlavela kaMswati.
AGamemeza Gath'uphezul'uNgwane.*

UMAHLOKOHLA

UMahlukohla wazalwa kwaZombode okwakuyiwona
umuzi wakwaso esizwa ngawo kuthiwa.

*Igode likaZombode wamagugu,
Lokbu litwagila amadod' amaqakala.*

*Umvemve wakitbi,
Ngingeze ngarwGek'emuzini,
NgingarwGeka kwaZombode wamagugu.*

Ayikho impi eyalwiwa nguMahloko hla. Wakha amawu amaButho akhe entabeni uMdimba, lapho wayehlala khona naye. Leyondawo yaBizwa ngokuthi kuseMampondweni. AmaButho "ayehlehla," asine kuze kuSebuhlungu izinyawo. Nezinkomo zakhushulwa futhifuthi ziyohlatshelewa izinsizwa zeNkosi. Laphoke seBemBongela bathi:

Nkomo zaphel'izinselo ziy'emuzini waseMampondweni.
EkuBulaleni kwakhe induna yakwa Zombode waBizwa kwaManzini. EBizwa aBeLungu. WakuBona lokho kuyimpi uBunu:

*LugoGe lukbulu lusibhlalele,
LuGizwa ngamaduna kaNgwane,
AkuGizela impi yesiLungu.*

UMahloko hla akayanga kwaManzini. Wasuka wahamba waqonda Eshowe. Waphuma waqonda eSigombeni, wedlula eMafutheni waye wagudla uBombo. Wehla wewusa ihlanze. KulaBo aBayiBona iNkosi kulolohambo aBafazi Basemakhaya aBaqala ngqa ukubona iNkosi. Uhambo lwayo zilulanda kahle izibongo zayo ezithi:

*Uyadela mfazi waseSigombeni,
WaliBuka ijaba likaNdaGa.
Uyadela mfazi waseMafutheni,
Wa'iBuka ijaba likaNdaGa
LiyaboshoBala ngesikhala
Easibona uKbuzwayo kaMabhlalela kaNkosi.
IntuGelezi kaDlamini,*

*IntuGelezele futbi emablatbini eMadokanyarwo.
Uyadel'uMasbigela phezu koBombo
WaliBuka ijaba likaNdaGa.
Uyadel'umfazi wakwaNongoma
NgokuBuk'ijaba likaNdaGa.*

Eshowe umuzi wesiLungu owakhe ngaschlathini okuthiwa yiDlinza. Kukhona namanye amahlathi aBawabona aBakwaNgwane kulelozwe. Kwathike lapho Eshowe babona izinyoni ezinhle, izindlazi. Bazithanda ngoBuhle bazo. Bathi seBeyiBongela iNkosi base Bayifanisa nalezinyoni ezinhle, bathi

*Buble Gungandlazi zasEshowe
Zona zimasboG'ablul'udaka.*

UBunu wayenolaka. Sikuphiawulile lokho esahlukweni IX. Lololulaka ziluveza kanje izibongo zakhe:

*Ngwane lulaka ekbaya nasethafeni,
Mngce, kushe kuGesebloGo,
Kuze kusuke amalangaGi.*

USOBUZA II

USobuza II waqanjwa ngegama likakhokhomkhulu wakhe, uSobuza I. Ngakhoke wasenikwa nezinye zezibongo zakhe. Lezoke ezehla kuSobuza I nazi:

*USobuza wamaSwazi,
UsifuGa sinengceke sinamanzi.
'Buza kwezinde, umasiGekela
Imiz'emncane angayisiGekela.
Inyath'empondo zimankenkenene,
Yadl'umuntu kwangaGamblaGe ngebloka.
USobuza mgezeni izandla nezinyarwo,*

*NiyamGona wonakele,
Ubamb'emaliGeni aGathakathi
NgatwoMkbiza noMaboko.*

USobuza II iyonaNkosi yokuqala ngqa (kwaNgwane) ukuyofunda incwadi nokubeka izindaBa zombuso ngokuhlakanipha kwaBaMhlophe. Iningi lesizwe, kakhulu aBendlu-nkulu, alikunambithanga kahle ukuhamba kweNkosi iyofunda. Kuleyomfundo yathola ukuhlakanipha (izindaBa) kwezinye izizwe. Namuhla isizwe sakhe sesiya-kutusa impela ukufunda kwakhe, ngoBa usehlome "izikhali zanamuhla," zemfundo. Ngakhoke:

*Ludak'olumblophe oluGuye namanzi,
Amanz'amnandi amanz'asekolishi.
Mthombo goboza siphuz'amanzi,
Amanzi izindaGa zakho Sobuza,
NgoGa zimnandi eGantwini.*

Ngo 1907 izwe lahlukani swa lenziwa amapulasi neziqin-ti. Amadoda akwaHulumeni ayesehlangele avumelana. UHulumeni wasethanda ukwazi ukuthi isizwe sakwa-Ngwane sona sithini mayelana nalomthetho. Isizwe sabeka kuSobuza ukuBa asikhulumele ngoBa nguye yedwa owayezophendulana naBeLungu ngalomthetho ne-zinye izinkambiso zaBo. Base bembonga bethi:

*Mlomo owoDwa sukum'ukbulume
UyaGaGona oMarwili natwoMbengeni
Bayavumana.*

INkosi yawela yaya phesheya eNgilandi ngo1922. Yawela ulwandle. Yawelela ukuyokhuluma izindaBa zesizwe. Iyokhuluma neBandla eliyinhloko yombuso

wamaNgisi ("uKhing"). Laphoke sesizwa izibongo zayo ezithi:

*Siblangu cwazimula ngaphesheya:
Awublab'usbasabaGula
Ngokusbiy'izingwenya zikhamisile,
Izingwenya zasolwandle.
Lijikijela lakith'elimkbon'amazima
Lijikijele phesheya kwamazama
IsiGuGulungu eNgilandi.*

Lapho uSobuza esemcane, uHulumeni waseSwazini weluleka izikhulu naBantu ukuBa bahlwanyele izihlahla zikawatela ukuze kuvikeleke izihlahla zemvelo, futhi bazothola nemali ngazo. Izikhulu naBantu basamkela lesoseluleko. UHulumeni waBanika nenhlwayelo ngesihle. Kuthe emuva kwesikhashana kwavela izwi okwathi-wa liphuma kwaZombode kuNdlovukazi. (Akwazeki kahle ukuthi nempela lelozwi lalivela kwaZombode yini; ngoBa phela maningi amazwi okuthiwa avela komkhulu kanti avela emoyeni.) Lelozwike lathi maku-ngabiko namunye umuntu oNsundu kwaNgwane olina izihlahla. Lathi isizathu ukuthi umuntu uthi angahlwayela izihlahla aBeseBa "inkosi." ABesedelela noBukhosi. Kuthi lapho esechithwa aBeseBiza izindleko zezihlahla zakhe, ngasinye, ngasinye. Isikhulu singabinyo leyo-mali ayisizayo ngezihlahla zakhe. Ngakhoke lowomuntu aBesehlala njalo, aBe uziBuse endaweni yesikhulu.

Nanamuhla ezinye azivumi nempela ukuBa aBantu balime izihlahla. Ezinye futhi azivumi ukuBa aBantu baBiyele imizi yaBo ngocingo Kanti ezinye azifuni ukuBona indlu efulelwe ngongcwecwe endaweni yazo. Ngakhoke ezinye zezibongo zeNgonyama zithi:

*Nani Galimi Geziblabla,
NiGozilima niziGekisa,
Iyakbula iNdlovu kaMablokobla,
Iyozisiphula nezimpande zazo.*

Isizo likaSobuza likanina uNkothotsheni, ngo6a wavela ngesikhathi kusuka impi yamaNgisi namaBunu ngo 1899. Kungesuka impi amaSwazi (kulezokhathi) abecabanga ngokubalekela emigedeni kwesifazane nezingane. Kepha lowo onengane esebomvana babemxwaya abanye ngo6a bathi leyongane yakhe izobadonsela impi ngokukhala kwayo. Ilaphoke sebathi:

*UyaGanda unga'liqbwa lasemaNgwaneni.
Inkweletsheni eblekwe ngeziny'izinyoni
LiBuza lisemkbonweni lisezandleni.*

Kodwa abanye bathi lezibongo ezingenhla zisho ukuthi uSobuza wehlukile kwamanye amakhosi ngokufunda nangokugqoka okwakuhlekwa kwaNgwane. Enye inxenye yesizwe yayingavumelani nomqondo wokugqoka nokuhamba ngemoto, ihambe yodwa ingahambi nebutho.

INGonyama, uSobuza, akayona indoda enkulu ngesiqu somzimba. Umzimba wakhe ulingene-nje. Kepha lapho eselibungu waye uswazi, enesisu esincane. Noma ehlezi wayehlalela phezulu. Ngakhoke wasebongelwa:

Malamb'edlile, ofana nenyamazane.

Izibongo ziyisibalo (record) sezenzo zomuntu esikhomba ubuqhawe nokuhlabana kwakhe. Ngakhoke izibongo ziyakhula nazo njengomninizona. Zihlume, ziqhakaze njengezenzo zakhe. Emva kwempi ka1939—1945 sekukhona ezintsha engazizwa sezishiwo mhlazana impi yamaSotsha nesiKhonyane igiya phambi kweSilo, mhlaka12 ku“Kholwane.” Zafalisa ngokuhlomisa kwa-

khe ama6utho ayolwa impi. Zi6uye zithi ukulandalanda umkhondo wempi eNyakatho. Isutho la6aLondoloji alihlonjiswa ngo6a liyintanga yeNkosi. Uma lihlonjiswa nayo iNkosi uqo6o izehloma iyokulwa. Ngakhoke a6aLondoloji yi6ona abanikwa ukulondoloza iNkosi ekhaya. Yayizisho imbongi ithi:

*Otb'ayiblome, kublome
AmaSotsha nesiKhonyane.
Watbi a6aLondoloji Gayingu6o;
Watbi Gayisivalo kwaLo6amba.*

Kulempi amaSotsha akwaNgwane avela impela emehlweni ezwe. Nowayengazange ezwe ngamaSwazi phambilini, wazizwa izidumo zawo kulempikazi. Ngakhoke:

*Bayakwazi eGibiti,
Ayakwazi namaNtaliyane.*

Izibongo azigcini emaKhosini kuphela. Izibongo yizona ezichaza ubuqhawe nokuhlabana komuntu, noma iNkosi noma ngumuntukazana noma yisifazane.

ULabotsibeni wayenesibindi esifana nesendoda, futhi enenkani. Wayephendulana na6eLungu njengendoda.

*UMgtwami ongavutlwa naseziko,
Ngokweblula izimbiza zamaSwazi,
Izimbiza za6eLungu.*

Sizwile ukuthi uMafa kaMngayi wagwaza kuqala empini yaseMshadza yesibili, nokuthi izinduna zempi yaku6o zambaqa zafuna ukunbulala ngo6a waphula umthetho wempi. Zase zimbongela izinsizwa zithi:

*Gwaz'embili kaMngayi,
Nduna zimbaqile,
Ngo6'engesenayise;
UMngay'af'ekadeni.*

Abanye bathola izibongo ngokuveza ubuqhawe lapho sekuhlathwe umkhosi ("inyandzaleyo") wesilwane esibi. Ngo1930 kwaBonwa ibusesi eduze nomuzi waseMaphalaleneni. Wahlatshwa umkhosi. Owaligwaza mathupha ngomkhonto waliguqisa ngumNu. Mampondweni Maseko webutho leNdlozi. Waye waligiyela phambi kuka-Sobuza kwaLozithlelezi. Basho bathi:

*Kbopbo kawunethi, uGukela
Emathunzin'ezinta6a.
Meblo kawabekani narvebuGesi,
Litbi lingakuGuka
Bese liyakbopboza.*

ISAHLUKO XV IZIBONGO ZAMAKHOSI EZIKAMSWATI II

Mswat'omnyama kwaBaluthuli.
Mgofo kaMpondo kawungen'esigujini,
Ungen'emagabelweni eziNyathi.
Oth'azihlaba abezifak'umgofo,
Othe azidla wazidla kwaMaboko.
Imamb'eluhlaz'evuk'ezihosheni zasoBalule.
Sibawuza simabanda ngampondo.
Umshisela qhu!
Oshisele izikole zombili
EsakwaNdlela nesakwaMneli.
INKosi egwaze abantu yaze yadinwa,
Yaze yaBathumba njengezinkomo.
Ohlasele ngosongo kuMtshakeni,
Abengowakwa Mfuma,
Owayeth'inyama yendle v'ayiphum'ekhaya.
Ohlasele ngosongo kuMzila kaSoshangane.
Owayeth'uMkhumbane kawuwelwa,
Ngo6'indlele'eya kwaGasa ilukhondovana,
Ngihambe ngayo ngokuswel'indlela,
Indlela ende eyakwaNdondoniya.
Ohlasele ngosongo kuMphephethe.
Ohlasele ngosongo kuMaboko kaNsindeni;
Ngo6a ezawoNdlela kaNciliba
Zagijima ngaseNtshonalanga.
Gijimani ngazo zonk'izindlela

Niyobikela uMpande kwaZulu,
 Nithi indlovu idle eny'indlovu,
 Yayeleka ngamahiya namahlukuzo.
 INkosi yakithi ehlabanayo
 Ngingakaze ngiyibon'iNkos'ihlabana,
 Yagwaza ngejozi yaze yadinwa.
 Vuso ladi'umuntu asesiswini
 Ukuba ngohambayo ngabe uyazibalekela.
 Luhlwahlw'olufungwa ngabemukayo,
 Bathi "Mswat'asisayikubuya nakadeni uyabulalana."
 Mngqimula athwal'izimpondo,
 Maabaal'ahlome ngosuk' olubi.
 Lomashikizela, Lomashiya impi yakhe.
 Bayethe!

EZIKAMBANDZENI

Madeya kaNda!a!
 Owadeya inka'inezimpondo
 Wayotheng'aMandanda.
 Lihawuhawu lingankondlo yakwaLoziji!a,
 Abathi beyisina babeyigobel'amadolo.
 Umkhont'obang'izilil', obang'izinyembezi.
 Umkhosi uhlatshwe nguMampule
 Wathi: "ngiyabika, yeliheni!
 INdlavel'ihlome ngesokusa
 Kwas izimpunga zilele ngaphezulu."
 Lukhozi lumabula ngezimpiko,
 Laph'imihlamb'idla khona,
 YawoNgangaza kaMbok'eNtonjeni,
 Ngo!a ngihlangene noDlamini
 Eghuba izinkome,
 Ezighuba ngeyendlunkul'emahhalahlala.

Kwa!aluteku lutekulwa nguMaja,
 Ehlezi noNgome,
 Ethl: "mema imtanami siy'eNgudeni
 Ngingeze ngafuywa ugwayi wokwethekelwa
 Ngingafuywa ugwayi wokuzimilela."
 Ludandane lukaMethulisizi!a.
 Imbanjan' edliwa izindlovu,
 Aziyidli ziyinqun'amakhanda phezulu.
 Ushis'uMshadza ngeNdlavela kaMswati,
 Abayimemeza bath'uphezul'uNgwane.
 Mkhathazi wezimvemve za!eSuthu
 Bezishaya bezibethanisa lezimvemve
 A!eSuthu bakaMabula nabakaSasawane.

EZIKABUNU

Mahlukohla ondatsha ngentamo,
 Ohlokohl' izimbiba, zaphuma
 Zenza ubuhlakalala
 Zaye za!anjwa ngudalad'esangweni
 KwaZombode wamagugu.
 Ngwane usona nonani,
 Lokhu bahlab!a nkomo bayahlinzisana.
 Ngingayithathaph'inka!engangoNgwane
 Ngiyikhlweze phezu koMdimba
 Umlomo ufik'ezulwini?
 Ngwane lulaka nekhaya nethafeni,
 Mngce kushe ku!e selilo!o,
 Kuye kusuk'amalanga!i.
 Ngwane, emanzini ngingamfanisa nesizi!a.
 Ngwane, endleleni ngimfanisa nevundlayo.
 Ngwane, embuzini ngimfanisa nesiphongwana.
 Ngwane, enkomeni ngimfanisa nenshivazana.

Ligode likaZombode wamagugu
 Lokhu liwagil'amadod'amaqakala.
 Umvenve wakithi ngeze ngawubek'emuzaneni
 Ngingawubeka kaZombode wamagugu.
 Ngwane phan'osemmyango;
 Osemsam' umthambekele.
 Mbaba ngajozi lakhe;
 Nkomo zaphel'izinselo,
 Ziy'emuzini wakho waseMampondweni.
 Uyadela mfazi waseSigombeni,
 Wali buka ijaha likaNdaſa.
 Uyadela mfazi waseNyakeni,
 Wali buka ijaha likaNdaſa.
 Uyadela mfazi waseMafutheni,
 Wali buka ijaha likaNdaſa,
 Liyoshoshobala ngesikhala
 Esasishona uKhuzwayo kaMahlalela kaNkosi.
 Uyadela mfazi wakwaMkhweli,
 Ngokubek'ijaha likaNdaſa.
 Intumbelezi kaDlamini,
 Intumbelezele futh'emahlathin' eMadokanyawo.
 Uyadel' uMashiqela ngaphezu koBombo,
 Wali buka ijaha likaNdaſa.
 Uyadela mfazi wakwaNongoma,
 Ngokubek' ijaha likaNdaſa.
 Lugoſe lukhulu lusihlalele,
 Luſizwe ngamaduma kaNgwane
 Akuſizel' impi yesiLungu.
 Buhle bungandlazi zaseShowe,
 Zona zimashoſ'ahlul'udaka,
 Owadaſula kuLongwevu.
 Wayifulel' indlu yaseMbaſane;

Wayifulela nezimpunga
 Wenzel'amadoda khon'ezobampunga.
 Izinkomo zaphel'izinselo
 Ziy'emuzini wakho waseMampondweni.
 Bayethe!

EZIKASOBUZA II

USobuza wamaSwazi,
 Usifuba sinengceke sinamanzi.
 'Buza kwezinde umasibekela,
 Imiz'emncane angayisibekela.
 Inyath'empondo zimankenkenene
 Yadl'umuntu kwangaſamhlaſe ngehloka.
 USobuza mgezen'izandla nezinyawo
 Niyamſona wonakele
 Uhamb'emaliſeni aſathakathi,
 NgawoMkhiza noMaboko.
 Mqanda mini kwezinde kuLanga,
 Sixhoſo ſaſasali naſazakuvela,
 Joj' enamagomb' eſusika,
 Ojojo ſanamagomb' ehloſo.
 Sihlangu guduza kuLanqaſane.
 Intak' emnyam' edlalele
 Kwezind'izintaſa.
 Ludak' olumhloph' oluſuye namanzi,
 Amanz' amnand'amanz' asekolishi,
 Mthombo goboza siphuz' amanzi
 Amanzi izindaſa zakho Sobuza,
 Ngoſa zimnand' eſantwini.
 Sihlangu cwazimula phesheya,
 Awuhlamb' uyashaſabula
 Ngokushiy'izingwenya zikhamisile,

Izingwenya zasolwandle.
 Lijikijela lakith' elimkhon' umazima
 Lijikijele phesheya kwamazama
 Isiḡubulungu eNgilandi.
 Li'Buza lisenkhonweni lisezandleni,
 Lindleḡ'ende lingezwandaḡa;
 Lingezw'indaḡa liḡangel' ehawini,
 Liḡangel' ezandleni.
 Nani ḡalimi ḡezihlahla
 Niḡozilimaniziḡekisa,
 Iyakhul'iNdlovu kaMahlokohla,
 Iyozisiphula nezimpande zazo.
 Uyaḡanda unga'liqhwa lasemaNgwaneni;
 Inkweletsheni ehlekwe ngeziny'izinyoni.
 Malamb'edlile ofana nenyamazane.
 Juḡuko limadwal' ayisiwolokohlo,
 Aliwelwa 'nkomo liwelwa ngamadoda,
 Ath'aliwel'aḡegedezela.
 Chiḡi liseMhlosheni liphezulu,
 Aliphuzwa 'nkomo liphuzwa ngamadoda,
 Liphuzwe nguJoḡe noMlotshwa.

* * *

Oth'ayihlome, kuhlome
 AmaSotsha nesiKhonyane;
 Wathi aḡaLondoloji ḡayinguḡo yakhe,
 Wathi ḡayisivalo kwaLoḡamba,
 Oḡamb' amadod' anezilevu.
 Bayakwaz' eḡipiti!
 Ayakwazi namaNtaliyane!
 Bayethe!
 Wena waphakathi!
 Khula sikothe!

IQHAKELA B. (APPENDIX B) IMIZI NAMABUTHO AMAKHOSI USOBUZA wokuqala IMIZI:

Elangeni (ilawu lakhe); umntanenkosi omkulu wakho-
 na kungu Phangode.
 Eshiselweni
 KwaZombode
 KwaLoḡamba
 ESigombeni; Kwaḡomntanenkosi Msukusuku.

AMABUTHO:

ISishi
 AḡaLondoloji. Leli iḡutho elalwa nempi kaDingane
 eLuḡuya (Isahluko III).

UMSWATI wesiḡili.

IMIZI:

(Beka Isahluko I.) Ilawu lakhe laqala laḡaseKufinyeni;
 induna yalo kungu Jojo Duḡa. Ngasemva lase liḡaKwa-
 Ihohlho; induna kwaḡa uMathafeni Mduli.

AMABUTHO:

Iḡutho likaMswati INYATHI eyayinalamaziko.
 (a) Uḡiḡa
 (b) IziChele
 (c) IziGogodolo
 (d) IziNdlovu
 (e) UMḡadlela

UDLAMINI wesine.

IMIZI:

EMbekelweni (ilawu lakhe); induna yalo kungu Tikhuša Nkosi, owalandelwa uMajwayiza Simelane, owaše eselandelwa uShabangwane Gininda.

KwaZombode; kwašomntanenkosi Ihili.

AMABUTHO:

(a) Indlavela eyayehlukaniswe ngalamaziko:

1. INjingama, induna yalo kunguGama Masuku
2. IziNjojela, induna yalo uZihunqu Shongwe.
3. EMangongo, induna uNhlawulane Shongwe.
4. IMijindi, induna uMagunguſeyane Hlophe.
5. ISibejane, induna uLomadokola Sukati.
6. IZingaja, induna uThunzi Nkosi.
7. AmaHunu, induna uMgunundu Nkosi.

(b) ULochegu.

(c) UGiša.

(d) INyonešomvu.

UNGWANE wesine.

IMIZI:

Ezašeni (ilawu lakhe); induna yalo kungu Lomado-kola Sukati.

KwaLošamba.

AMABUTHO:

1. IMigadlela
2. INguluše (Tinkhone); intanga yakhe.
3. UHalaza.
4. ULomkehle.
5. ISaka.

USOBUZA wesišili.

IMIZI:

KwaLozithehlezi (ilawu lakhe); induna yalo kwaku uSikhotha Hlatshwako owašuye wakhishwa. Manje (1952) kusašambe uSifunti Mathešula.

ENtonjeni (KwaHhohlo).

EMšangweni.

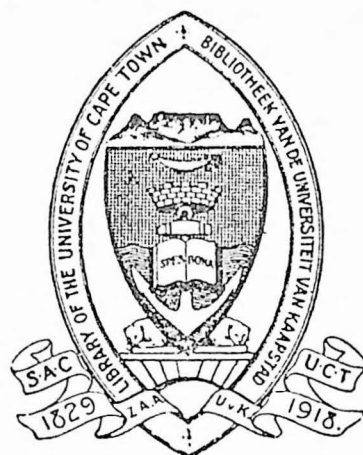
AMABUTHO:

1. AmaGavu.
2. AšaLondoloji (intanga yakhe) elahlukaniselwe isi-gaša seliGezi.
3. INdlozi.
4. AmaSotsha.
5. ISikhonyane (intanga yalombali).
6. USukasambe.
7. ULindimpi.

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