

**UKUVEZWA KOMLANDO NESIKO
ENDABENI
KA C.T. MSIMANG ETHI
"BUZANI KUMKABAYI"**

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Kwethulwa ukufeza izidingo zeziqu:

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ISIFUNGO

NGIFUNGA NGIYAGOMELA UKUTHI:

UKUVEZWA KOMLANDO NESIKO ENDABENI KAMSIMANG C.T. ETHI: "BUZANI KUMKABAYI"

WUMSEBENZI WAMI, UKUTHI YONKE IMITHOMBO YOLWAZI ESETSHENZISIWE IBONISWE NGEMFANELO NOKUTHI LO MQULU WE MASTER OF ARTS AWUKAZE UNIKEZWE ENYE INYUNIVESITHI NGENHLOSO YOKUTHOLA IZIKU.

FN Biyela

N.F. BIYELA

UMNIKELO

Lo mqulu ngiwethula ngesikhulu isizotha kubaba ongizalayo
uBankulu kaNgxabaniso kaSomnkawane kaMdledle
osewaya kweloKhokho, ngithi kuye:

Nondaba

Gagashi

Luqa

Nhlab' shile

MaNdab' amahle

Mancinz' intombi ayidedele iy' esokeni!

Bhambath' omkhulu!

Esalukazini esangizalela uBaba ngithi:

Nxumalo!

Mkhatshwa!

Zwide kaLanga –

Wena kaSidinane samaphisa,

Abangaphiswa luthuvi –

Baphiswa yindaba;

Sothondose omhlophe!

Zwide!

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ngawo womabili ngithi:-

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Boya benyathi

Obusongwa busombuluka

Zingelwayo!

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Agubuzel' ozavolo

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Abashiwo ngononhlevu nongqekethi,

Abazibon' ukwazi bebuze ngolwazi,

Ukube bebazi ngabe

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Baqale babhale ngolwebele

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Baphez' ukudl' amath' omLungu.

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Ngoba bekubon' uphansi ngomoya,
Kanti izingcweti nochwepheshe bolimi
Baziphakamisa zombili
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IQOQA

Lolu cwaningo lucubungula ukuvezwa kwesiko kanye nomlando endabeni elotshwe ngu- Msimang C.T. esihloko sayo sithi “Buzani KuMkabayi”.

Esahlukweni sokuqala kwethulwa intshisekelo yalolu cwaningo. Kuvela ukuthi izindaba yizona ezingumgogodla wesizwe, yizona eziyisilulu noma inqolobane equkethe amagugu esizwe. Yiwo lawa magugu ayohlala njalo edingwa yizizukulwane ngezizukulwane zikaPhunga noMageba. Kuso lesi sahluko kuvezwa inhloso yalolu cwaningo. Kuhlaluka ukuthi lolu cwaningo luhlose ukuhlola izinhlobo ezimbili zesiko, amasiko amnandi emukelekayo emphakathini kanye nalawo abuhlungu angemukeleki kahle emphakathini. Amasiko ahlolwayo atonyulwa endabeni ecutshungulwayo.

Isahluko sesibili siqondene ngqo nokuvezwa komlando endabeni ecutshungulwayo, kwazise ukuthi le ndaba iqukethe imilando enhlobonhlobo. Isakhiwo jikelele sendaba kusukela esihlokweni sendaba, isingeniso, indikimba kugcine esiphethweni sendaba konke kusehulela imilando enhlobonhlobo. Yiyo kanye lemilando ebaluleke kakhulu nokumele ukuthi isizukulwane sonke sikaMalandela siyazi siyiqondisise.

Isahluko sesithathu sihlola amasu kanye namangwevu asetshenziswa nguMsimang ekuvezeni isiko endabeni ecutshungulwayo. Kuvela ukuthi kukhona amasiko angemukeleki kahle emphakathini ngenxa yokuthi aholela abantu abathize ukuya kwelamathongo. Akhona namnandi amasiko emukelekayo emphakathini. Zonke lezi zinhlobo zamasiko ziyacutshungulwa ngeso elijulile kulesi sahluko. Kubhekwa

nemiphumela yokungawagcini amasiko, kuhlaziywa ukuthi izelelesi eziwabukela phansi amasiko athize zigcina zehlelwa yimuphi umshophi.

Isahluko sesine sicubungula ikhono likaMsimang lokuthandanisa isiko nomlando. Kuvela ukuthi ezigamekweni eziningi ezenzeka endabeni ehlaziwayo, isiko nomlando kwenziwe kwaba ngamathe nolimi. Lapha ucwaningo lutomula isigameko ngasinye ukuze lukopolote isiko eliqukethwe luphinde lukopolote umlando oqukethwe kuleso naleso sigameko. Konke lokhu kwesekelwa ngokuthi kwenekwe izizathu eziqavile ezenza kubonakale ukuthi kuthandaniswe izinto ezimbili.

Isahluko sesihlanu sihlaziya ucwaningo lonke jikelele. Ekuhlaziyweni kocwaningo kugcikisiswa izikhala ebezisele zivulekile. Inhloso yalokhu ukuthandanisa umqulu wocwaningo.

Kuso lesi sahluko kwethulwa izincomo uwaningo oluzitholayo
maqondana namangwevu asetshenzisiwe endabeni
ecutshungulwayo. Emva kwezincomo kuyaphethwa.

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ISAPHLUKO 1

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Izindaba luhlobo lwemibhalo olukwazi ukubamba umqondo womuntu oyifundayo incwadi ukuthi agxile kuyona isikhathi eside. Lolu ndendende lokugxila komqondo lubangwa uheho olukhona ngenxa yesigameko esenzeka endabeni, naso esiqhutshwa yizigamekwana ezincane ezixhantele khona ukuze indaba iqhubeke.

Lokhu kuvame ukwenzeka uma umbhali wendaba ewuhloniphile umthetho wokuthi ibe nesihloko esisodwa. Lapho-ke umfundi uthi efunda abe ephokophelele ukwazi ukuthi kazi iyoza nkomoni. Noma indaba inesihlokwana kuleso naleso sahluko, luyaba khona uheho nakuba lungelinganiswe nanoma singekho .

Ziningi kakhulu izinto ezingaheha umuntu ofunda indaba. Ezinye zazo ubuciko obusetshenziswa umlobi ekuvezeni imibono yakhe. Yibo lobu buciko obenze ukuthi lolu cwaningo lugxile endabeni kaMsimang ethi "Buzani kuMkabayi". Lolu cwaningo luzobhekisisa ubuciko nobunyoninco obusetshenziswe nguMsimang ekuvezeni umlando nesiko.

1.2 Ukuvezwa kwenkinga/intshisekelo

Lolu cwaningo loqoke ukuthi lucubungule indaba ngoba izindaba yizona ezingumgogodla wesizwe. Ziqukethe amasiko, izinkambiso kanye nobuzwe besizwe. Izindaba ziyisilulu esigcine wonke amagugu, usikompilo kanye nokuhlalisana kwabantu besizwe esithile. Ngaphandle kwezindaba ubuzwe bungeze bagcineka. Emva kokufunda indaba "Buzani kuMkabayi" kuyaphawuleka ukuthi le ndaba inochungechunge lwezinkinga. Izinkinga ezechukene zikhungethe abantu abechukene. Ithi indaba iqala, sivezelwe uJama ebhekene nenkinga yokuthi uyolandelwa ngubani ngokubusa. Izenzo zakhe zisishiya nombuzo wokuthi ngabe ngubani oyokuba indlalifa yakhe ukuze umlando wolibo uqhubeke. Enye inkinga ekhona ngeyokuthi uJama ubhekene nenkanankana yokugcina isiko elibuhlungu, lokwendisa iwele elilodwa. Inkinga kaJama yinkinga yesizwe, kanjalo futhi iyinkinga yendlunkulu.

1.3 Injongo yocwaningo

Lolu cwaningo luhlose ukubheka maqede lucubungule indlela okuvezwe ngayo umlando nesiko. Isihloko sendaba ucwaningo olugxile kuyo sithi "Buzani kuMkabayi." UMkabayi ungowasebukhosini baKwaZulu. Ngakho-ke ucwaningo luzobheka ngeso elijulile ukuthi ubukhosi baKwaZulu buqhubeka kanjani

ngaphansi kwezandla zamakhosi ehluahlukene ngenhloso yokukhanyisa ukuthi ngabe adedelana ngendlela efanele yini noma cha.

Nawo-ke amasiko ehlukenene. Kukhona amnandi kanye nabuhlungu. Nalapha kulolu cwaningo kuzocutshungulwa amasiko abuhlungu njengalawa: ukugudluza nokugingisa igabade. Akhona namanye amasiko amnandi njengalawa: ukungena kowesimame exhibeni kanye nesithembu. Kuzobhekwa nemiphumela yokunganamatheli emasikweni esiNtu ngenhloso yokuqwashisa isizukulwane sesiNtu.

Kwemukelekile njengesiko ukuganwa isithembu kangangoba ungathola umuntu eganwe amakhosikazi alishumi. Kungenxa yalesi sizathu isithembu sizocutshungulwa ngenhloso yokuthola uvo olwephusile.

Kuzocutshungulwa nokusetshenziswa kwemithi kwazise phela ukuthi amakhosi ayisebenzisela izizathu eziningi, njengokweleka abantu ngesithunzi nokuba nogazi kubantu njalonzalo. Amabutho uma ezoyohlasela kufanele achelwe ngezintelezi ezithize, inkosi yona iyolala endlunkulu ukuze ikhothwe amathongo akubo. Ucwangingo jikelele luzobuka konke lokho, ukuziphatha kwabantu, umbango ebukhosini baKwaZulu kanye nekhono likaMsimang ekuvezeni umlando nesiko endabeni ngenjongo yokukhuthaza ubuzwe, ubuntu kanye nokugcina amasiko amahle kuthi angemukeleki, anyemfiswe.

1.4 Indlela yokucwaninga

Lezi zindlela ezimbili ezilandelayo zisetsheziwe ocwaningweni:-

1.4.1 Ukufundwa Kwezincwadi

Lolu cwaningo luzinze ngqo emthonjeningangi wolwazi oyincwadi kaMsimang C.T. esihloko sithi “Buzani kuMkabayi”. Ifundiwe neminye imisebenzi yalo mbhali ngenhloso yokutholisisa ilaka lakhe kwezemibhalo.

1.4.2 Indlela yengxoxo

Ukuze lolu cwaningo lube ngolunomsoco nokuze kuthi abayolufunda babheme bakholwe, ucwaningo luzosebenzisa indlela yokuxoxa. Kuzoxoxwa nabantu abadala nabanolwazi olunzulu ngomlando namasiko esizwe ngenhloso yokuthola ingonyuluka ngomgogodla walolu cwaningo.

1.5 Ukubukezwa okwejoyelekile kwemibhalo

Kuyathokozisa ukuthi olimini lwesiZulu sezingi izingwazi eseziphonse itshe esivivaneni ngokushicilela imibhalo esambulela isiko kanye nomlando wakithi KwaZulu. Eminye imibhalo iveza okukodwa kwalokhu. Lolu cwaningo lungeze lwayiqeda ukuyigagula ngamagama, kepha ezinye izindaba zokuqala ezisambulela

umlando nezigameko yilezi:- B.W. Vilakazi, uDingiswayo kaJobe (1933); R.R. Dhlomo, UShaka (1936); UDingane (1936); UNomalanga kaNdengezi (1947); uCetshwayo (1952); uDinuzulu (1968).

Nakuba ababhali bemibhalo esambulela umlando wakwaZulu bake babamadolonzima kule minyaka yawo-1950 kuya ku-1970, emva kwalokho babuya ngothi lwabo. Ngaleyo nkathi basishicilela imibhalo efana nalena: J.J. Gwayi, Bafa Baphela (1973), Shumpu (1974); E.Zondi, Ukufa kukaShaka (1979); Mbatha, Nawe Mbopha KaSithayi (1982); B.B. Ndelu, Mageba Lazihlonza (1985) kanye no C.T. Msimang, Izulu Eladuma Esandlwana (1976)); C.T. Msimang, Buzani kuMkabayi (1982).

1.6 Ukuchazwa kwamagama

1.6.1 Indaba

Amagama obuciko asetshenzisiwe azochazwa ahlube udlubu ekhasini. Lokho kwenzelwa ukuba ubunzulu bawo bufanelane nokujula okwelameleka kulo mqulu. Kunezincithabuchopho ezichaza indaba ngobungoti nobuchwepheshe. Yilobu bungoti obuveza buqhakambise ukunemba kwezinkande zengqondo kumlobi wendaba.

UMaphumulo, (1995:53) uveza incazelo ngokungananazi athi:

Yindaba ende enohidehide lwezigameko ezihlanganiswe ngendlela yokuthi zonke ziphelele esicongweni esisodwa, futhi iyingxoxo eqanjiweyo esinekela amaqiniso ngempilo yangempela, ikakhulukazi ngezigigaba zempilo yemihla eyenzeka kubantu okukhulunywa ngabo.

UBiyela, (1997:12) uveza ubufakazi obuqanda ekhanda ngalolu hlobo lombhalo:

Inoveli indaba ende enezigigaba eziningi ezixhumene ezincike kwesisodwa esikhulu ukuze indaba iqhubekela phambili, kuze kufike kuvuthondaba.

U Cuddon, (1979:430) yena uthi:

The word Novel was derived from Italian novella which means 'tale' or piece of news. Now it is applied to a wide variety of writings whose common attribute is that they are extended pieces of prose fiction. The length of novels varies greatly and there has been much debate on how long a novel should be.

Ngokocwaningo olwenziwayo leli bizo lichaza indaba ende esekelwe phezu kwesigameko esisodwa esikhulu. Izigamekwana ezincane ziyiqhubela phambili indaba ukuze kube nesifundo esithize esizuzwa ngabafundi endabeni.

1.6.2 Isiko

UMsimang, (1985:12) isiko ulichaza athi:

Lisho umkhuba noma ukwenza okuthile
osekwejwayelekile kubantu abaningi
bamaZulu futhi osekunesikhathi eside
kwenziwa, osekuze kwemukeleka
njengomthetho, futhi okukholelwa ukuthi
uma kungenziwanga ngemfanelo izelelesi
lezo ziyokwehlelwa imiswazi emibi,
imikhokha namalumbo.

UNxumalo noNyembezi, (1966:99) bafakaza bathi:

Isiko ngumkhuba owenziwayo, inqubo
eyejwayelekile elandelwa isizwe, okuthi
lapho umuntu eyeqa imithetho okufanele
ayigcine, avellelwe yishwa kanye nomndeni
wakhe, noma naso sonke isizwe sakhe.

Ngokocwaningo isiko lisho umthetho omiselwe ukuhlonishwa abantu abathize
okungaba isizwe noma umndeni. Abangalihloniphi isiko bavame ukuvelelwa
ngamabhadi kanye nesizukulwane sabo.

Isiko lingenzelwa ukubonga, ukushweleza nxa kukhona okonakele noma ukucela.
Amasiko aligugu lesizwe futhi yiwona ahlanganisa impilo yabantu. Amasiko
amakhulu afezwa ngokuthi kube nemibuthano noma imigidi. Ngokushintsha
kwesikhathi amanye amasiko awangabe esamukeleka kahle kangangoba awangabe
esayifeza injongo ayemiselwe yona.

1.7 Indaba Ewumlando

Indaba ewumlando incike nkomo kubalingiswa asebake badla amabele. Ingamathe nolimi nezehlakalo esezake zenzeka kulo leli elimagade ahlabayo. UNTuli, (1984:60) uthandanisa umsebenzi wobuciko nomlando kanje:

It is important to remember that an author writes on historical subjects as creative artist and not as a historian. While the author must unquestionably lean on historical text. His task is to offer us a new view of the historical subject. In his own way he gives his individual interpretation *of, or reaction to the particular aspect of history.*

Lolu hlobo lwendaba lubekwa u-Elkhadem, (1976:51) ngokungananazi:

A historical novel is a long prose narrative that deals with historical characters, events or settings.

Le ndaba kaMsimang iwumsebenzi wobuciko oncike emlandweni.

UNgcongwane, (1981:29) uqinisa ubufakazi balokhu ngokuthi:

Under the shadow of the romance the novel first appeared, as the short tale of real life, concerned chiefly with domestic intrigue, jealousy, and a ribald acceptance of life as it is. Reality was its field, not make-believe. The novelist was historian rather than romancer, his purpose is to convey to the

reader a sense of participation in actual
experience ...

Lolu hlobo lobuciko aluzami ukubhala umlando kabusha kepha kusetshenziswa
abantu abasemlandweni njengabalingiswa. UMkabayi, uMmama, uJama,
uMthaniya, uSenzangakhona, uShaka, uDingane noMpande bangabalingiswa.

Umbhali wendaba esamlando uyabakhulumela abalingiswa bakhe. Amazwi
asemlonyeni yabo bawafunzwa wumlobi. UNgcongwane, (1981:30) ukubeka
ngokungananazi ukuthi:

Die roman is nie noodwendig romanties en
fantasties nie, maar wel grootliks realities
en histories soos die novelle.

Kuyabonakala ukuthi nakuyo indaba esamlando umlobi wakha umhlatshana wakhe
ngamagama. UDresden, (1965:14) uveza ukuthi:

Het vertellen gebeurt natuurlijk in woorden..

1.8 Imisebenzi kaMsimang

UMsimang ungomunye wezingqalabutho ekulobeni imibhalo yolimi lwesiZulu.
Akakhethi phela emasini, udidiyela zonke izinhlobo zemibhalo. Simthola ebhala
izindaba, izindaba ezimfishane, imidlalo, kanti namaqoqo ezinkondlo uyawabhala.

Lokhu kufakazelwa yiyo imisebenzi yakhe elandelayo njengoba izohlelwa ngokulandelana kweminyaka eyalotshwa ngayo:

Akuyiwe Emhlahlweni,	indaba	(1973)
Kusadliwa Ngoludala,	ubuciko bomlomo	(1975)
Amagagasi,	iqoqo lezinkondlo	(1979)
Izinsungulo,	iqoqo lezinkondlo	(1980)
Iziziba Zothukela,	iqoqo lezinkondlo	(1980)
Izulu Eladuma Esandlwana,	umdlalo	(1982)
Buzani kuMkabayi,	indaba	(1982)
Intwasahlobo,	iqoqo lezinkondlo	(1982)
Izimbongi, izolo nanamuhla, Umqulu 1.	ukuhluza	(1986)
IsiZulu Sezikhuthali ekanye no L.T.L. Mabuya,	uhlelo	(1986)
Iminduze,	izinkondlo	(1986)
Folktale Influence on the Zulu Novel,	ucwaningo	(1986)
IsiZulu Samaciko eno J.B. Hlongwane		
no D.B.Z. Ntuli, Ibanga 8,	uhlelo	(1986)
IsiZulu Samaciko, eno J.B. Hlongwane		
no D.B.Z. Ntuli, Ibanga 9,	uhlelo	(1987)
Wena Enkantolo Yamacala amancane emibango:		
Umhlahlandlela,	izindlela zokufundisa	(1987)
Ibandla LaseNtabeni,	ama-eseyi nezindaba	
	ezimfishane	(1988)

Izimbongi Izolo Nanamuhla, Umqulu 2,	ukuhluza	(1988)
IsiZulu Samaciko, Ibanga 10,	uhlelo	(1989)
UMasilo Nesiququmadevu,	ezezingane	(1989)
Some Phonological Aspects of the Tekela Nguni dialects,	ucwaningo	(1989)
UNodumehlezi KaMenzi,	izinkondlo	(1990)
Inkosi Yinkosi Ngabantu,	ubuciko bomlomo	(1991)
Zulu Fiction,	ukuhluza	
Folk Literature,	ukuhluza	
Impact of Zulu Tsotsitaal. Sociological 225. Iphepha lokuqala		
Amehlo Embongi,	izinkondlo	(1996)
A linguistic Analysis of Zulu,	uhlelo	(1998)

1.9 Umklamo wocwaningo

Lolu cwano lizoqondana ngqo nendaba kaMsimang ethi “Buzani kuMkabayi”. Luzogxila nasekubukeni ikhono likaMsimang ekuvezweni umlando endabeni ekhethiweyo. Kuzobuyele kugxilwe ikakhulukazi ekuvezweni kwamasiko. Izibonelo ezithize zamasiko zitonyuliwe endabeni ecutshungulwayo. Kukhona amnandi kanye nabuhlungu angemukeleki. Kulawa abuhlungu kutonyulwe lawa: ukugudluza kanye nokugingisa igabade. Kwamnandi kutonyulwe lawa: ukungena

kowesimame exhibeni kanye nesithembu. Ucwangingo luzobheka nendlela umlando nesiko okugamanxene ngayo endabeni.

ISAHLUKO 2

2.0 UKUVEZWA KOMLANDO

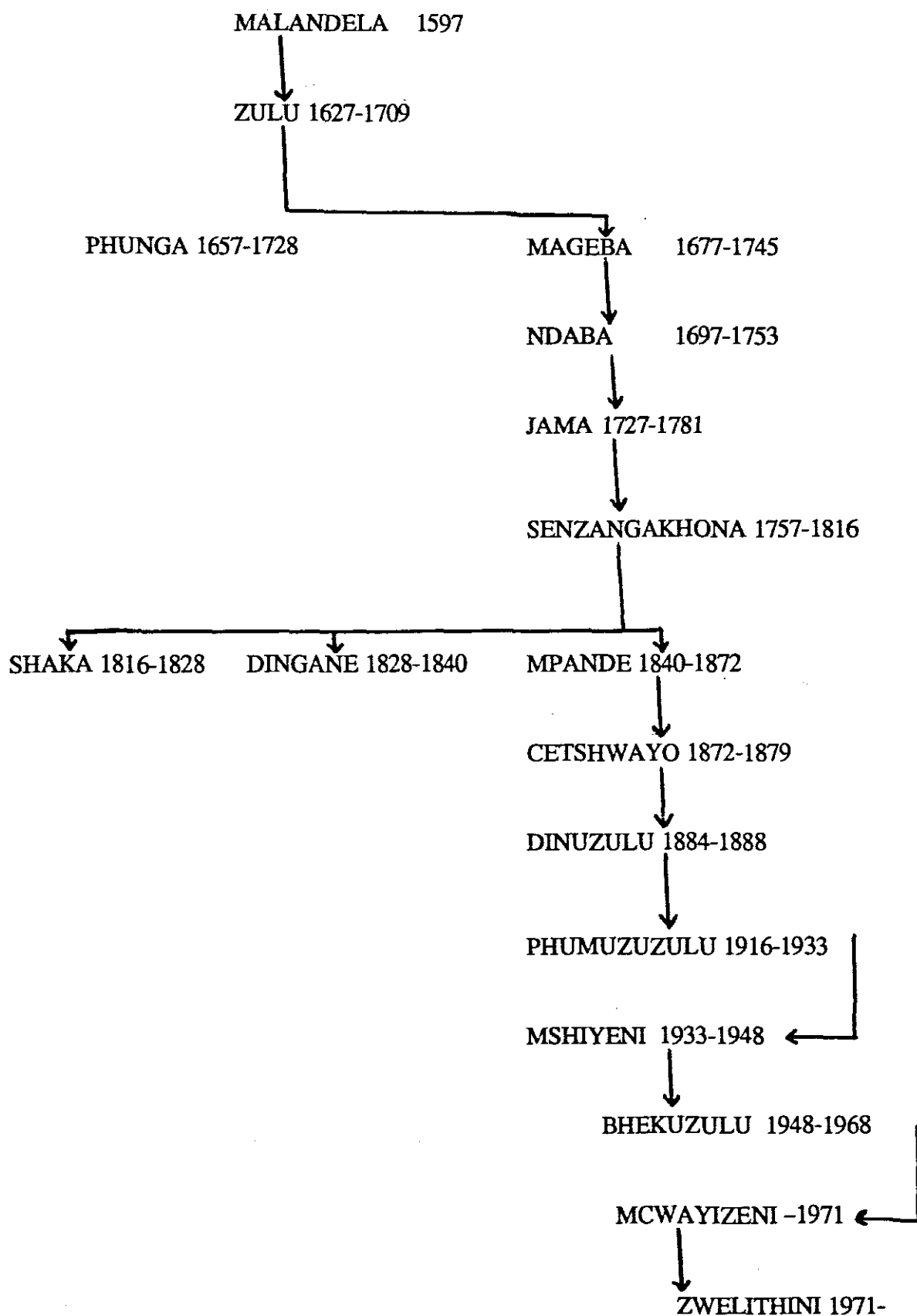
2.1 Isingeniso

Kulesi sahluko ucwaningo luhlose ukucubungula ukuthi uMsimang usebenzisa maphi amangwevu ekuvezeni umlando kule ndaba ethi “Buzani kuMkabayi”. Kubukwa umlando njengezehlakalo noma izigameko ezake zenzeka. Umlando kawenzeki emoyeni nje, kepha wenzeka emphakathini othize ngenxa yabantu abathize. Endabeni ecutshungulwayo, uMsimang usebenzisa abalingiswa abathize ukuze asikhumbuze ngomlando wakithi kwaZulu. Abanye babalingiswa inkosi uJama, inkosi uSenzangakhona, uMkabayi, inkosi uShaka kanye nabanye. Lolu cwaningo lubheka laba balingiswa ababaliwe kanye nabanye njengengxenye yomlando ukuze lucubungule izehlakalo nezigameko ezibehlele empilweni yabo. Luzobheka neqhaza elibanjwe yilaba balingiswa nabanye embusweni wakwaZulu.

2.2 Umlando wendaba “Buzani kuMkabayi”

Indaba kaMsimang ecutshungulwayo isifundisa kabanzi ngomlando maqondana nobukhosi bakwaZulu. Lapha uMsimang uveza abalingiswa abangamakhosi ehlukenene neziphathimandla zombuso. UMsimang usivezela ukubusa kwamakhosi eshiyelana isihlalo, kusukela kuMalandela kuze kufike kuMpande. Lo mdwebo

olandelayo uveza umlando maqondana nokubusa kwamakhosi ngokulandelana
kwawo kanjalo nalabo ababengamabambela amakhosi:



Kumele kuqashelwe ukuthi umdwebo uveza uhla lwamakhosi kanye namabambela. Okunye okusemqoka wukuthi nakuba uMkabayi engaveziwe ohleni, nguyena oyingqalabutho kwabesimame abake babamba ebukhosini bakwaZulu.

Yena uvela ngenkathi elibambela leSilo uSenzangakhona owabe eseliklume ekutheni engabusa emva kukayise iSilo uJama.

2.3 Ubumqoka bendaba ecutshungulwayo

Indaba equkethe umlando njengayo le kaMsimang, ethi “Buzani kuMkabayi” inothe ngenjula yolimi olumumethe izifundo ezahlukenene. Iligula elimumethe izaqheqhe okuthi lapho ziphihlilela ngaphandle kwalo, ziphenduke amasiko nemikhutshana isizwe esiyinwampela qede sichichime ulwazi lwenhlonipho yemithetho yawokhokho baso. Imithetho ephenduka unkatho olubophela isizwe ndawonye ukuze sikhale siyimbumba engenakuhlukaniswa muntu.

Yiyo le ngebo yenhlonipho emithethweni yabaphansi ebophe isizwe ngexhama lolwazi lomlando wamakhosi akwaZulu kusukela ekuqaleni kuMalandela; kuze kufike kuBhejane Phum’ esiqiwini, obusayo namuhla.

2.4 Ukuvezwa komlando endabeni “Buzani kuMkabayi”

2.4.1 Isihloko sendaba

Isihloko sendaba ecutshungulwayo sithi, “Buzani KuMkabayi”. UMsimang usebenzisa uMkabayi esihlokweni sayo indaba njengesu lokusenekela ukuthi, lolu yuhlobo lwendaba equkethe umlando. UMkabayi ubalulekile kakhulu emlandweni wesizwe saKwaZulu. Kuningi lapho ethinteka khona ezigamekweni eziwumlando waKwaZulu.

Ukuzalwa nje kwakhe kukodwa kungumlando esizweni saKwaZulu njengoba engomunye wamawele okungagingiswanga muntu igabade kuwo. Naso lesi sigameko siwumlando ngoba kuyaqala ngabo oMkabayi emlandweni wesizwe ukuthi elinye iwele lingendiswa.

UMkabayi uyamthinta umlando waKwaZulu lapho eshelela uyise uJama intombi yakwaSibiya uMthaniya ukuba izovusa umuzi wakwaNobamba. Lo muzi ubulawe wukukhothama kweNdlunkulu, waqedelwa wukufika kukaNongati, iNdlovukazi efika nesinama seququ lomzondo ngenxa yehlule laseBuThonga engena nalo eNdlunkulu isilimumethe.

Leli ququ lengangakazana leNdlovukazi uNongati yilo kanye eliyimbangela yokuthinteka kukaMkabayi ekugudluzweni koMntwana uSojiyisa. Uyathinteka uMkabayi ekubusweni kwesizwe lapho elibambela likaSenzangakhona. Uyathinteka ekugudluzweni kweSilo saKwaDukuza, koMntwana uMhlangana, nasencekwini yeSilo uShaka, uMbopha.

2.4.2 Isingeniso sendaba

Zisuka nje amadaka kuzwakala uMsimang, (1982:3) ethi:

UJama waphendula amehlo wabheka emseleni,
watshaka amathe.

Ngokwesiko lesiNtu sakithi KwaZulu uma inkosi itshaka amathe, kusho ukuthi kunesenzo noma isigameko esithile esiyicasulile. Lokho kusho ukuthi isinqumo esizithathele sona ngaphakathi kuyona uma seyisikhiphela ngaphandle esizweni, akekho noyedwa osayokuba namandla okusivimba. Nalapha kusobala ukuthi lizogcina libhobokile leli thumba lokutshaka kwenkosi uJama amathe.

Uyaqhubeka uMsimang, (1982:3) athi:

Wabuyela esigqikini sakhe wahlala khehlehle.

Lokhu kuhlala phansi kwenkosi uJama seyikhehlezekile emadolweni, kuveza ukuthi izindaba ezifika nesigijimi ngokukhululeka kweNdlovukazi azizinhle futhi ubengazilindele neze. Zimqeda amandla ngobubi bazo.

UMsimang, (1982:3) usivezela isigameko esithi emlandweni:

Washo ngeliphansi wathi:
Wo bala! ngiyezwa mfokazana ndini ...
Usho ukuthi abaphansi bangi ... bangi ...
bangi ...

Amazwi enkosi uJama athi “Wo bala!”, akhombisa ukuzikhalela kwabaphansi nokukhungatheka kokungazi ukuthi uzosibhekelwa ngubani isizwe. Ngamaphi woma amehlo?.

Emlandweni wesizwe saKwaZulu ngokwenhlonipho yaso inkosi nabo bonke abaseNdlunkulu yibona abantu, abanye nje yizinja zayo eziqaphe izwe layo kumbe abafokazane abangenalutho ngoba konke okusezweni kwenganyelwe yiyo.

UBlose, (1995:57) unikeza ubufakazi obuqanda ikhanda ngobunzululwazi bokutshaka kwenkosi amathe:

Cetshwayo: isenzo seNgcugce
siyanginenga ... Ngimphande uNzibe
ekwaSoshangane! Kungase kube kubi khona
manje! (atshake amathe).

Inkosi uCetshwayo lapha iqale icasulwe yisenzo seNgcugce sokwenqaba ukugana uDlokwe. Nakuba ingakalikhiphi elokuthi mazibulawe izintombi zeNgcugce kuyacaca ukuthi inkosi uCetshwayo isisithathile isinqumo. Lokhu kubonakala ngesenzo sayo sokutshaka amathe. Lokhu kucacisa ngokusobala ukuthi ukufunga

kwenkosi uCetshwayo sekunqume kwaqeda ngale kokuthi lize liphume lime ngesihloko elokufa kweNgcugce.

Lokhu kuwubufakazi obungaphikiswa bokuthi ngaphambi kokuphimisela esizweni isinqumo inkosi esuke vele isisithathile ngaphakathi kuyo, itshaka amathe.

Isinqumo esithathwe yinkosi uJama, lesi esiciba iminjunju enhliziyweni yayo, sivela kuMsimang, (1982:11) lapho ephendula uNkwelo ethi:

Kepha usitshele isizwe ukuthi uthi uJama kaNdaba kaMageba siphaphalazile nxa sizikhohlisa ngokuthi impilo yami ibaluleke ukwedlula ekaMmama nekaMkabayi. Akekho phakathi kwala mawele engizomgingisa igade.

La mazwi kaJama ayisigameko esingumlando. UJama lapha ekhuluma noNkwelo, uveza isimo sokuba nekhanda elibukhuni. Ubukeka engundlovukayiphendulwa. Ukubala uyise uNdaba, nokhokho wakhe uMageba, kudweba umugqa obomvu okungaseyuba khona muntu ozovela aphikise akushoyo.

UMsimang uveza umlando wesibindi esimangalisayo sengane kwasebuswaneni bayo ukuthi kazi kuyokuba ngumuntu onjani lona ikakhulukazi ngoba kungowesimame:

UJama nendodakazi bajamelane amehlo aqhakazile kepha akhanya inhlansi yomlilo. Imbheke ingane uyise ingathi cwayi, kuze kucwayize yena.

(Msimang, 1982:7).

Yisigameko esenzeka lesi emlandweni wesizwe saKwaZulu. Inhlansi yomlilo ebonakala emehlweni kaMkabayi lapho uyise ezomkhunga amethe negama, abika lukhulu. Inkosi kayibhekwa emehlweni. Awayo amehlo ayasinda ngenxa yesithunzi sezintelezi ezisebenzisayo. Lesi senzo sikaMkabayi sokubuka uyise ezinhlamvini zamehlo, angacwayizi kuze kucwayize yena uJama, siyisigameko esaqopha umlando eNdlunkulu kanye nasesizweni. Sikhomba isibindi sengwe kuMkabayi. Siveza ukugonywa kwakhe kwasebunganeni bakhe. Umuntu wesimame ngokomlando nesiko akabukani nomuntu wesilisa ezinhlamvini zamehlo. Wehlela ngezansi, akhophoze. Lokhu okwenzekayo yingqayivizele yengqophamlando.

Umlando ubuye uveze ukuthi umswazi ugcina wehlele eNdlunkulu kwaNobamba.

Lokhu kuvela kanje:

Okunye okubuhlungu baba, kuqhuba yena
uMkabayi, ukuthi umama ufa nje ubulawa yimi.

(Msimang, 1982:23).

La mazwi abuhlungu kaMkabayi ethula umlando wokukhothama kweNdlunkulu ezala bona benoMmama. Aveza futhi nomlando wokukhula kabuhlungu koMkabayi noMmama, beyimizondo enukayo ngaphakathi eNdlunkulu, bagcina sebenukela nesizwe sonkana ngaleli ququ labo lokungalandelwa komthetho wokugingisa igabade.

UMsimang usebenzisa uNkwelo njengomlingiswa okhaliphile, okwazi ukusebenzisa ubuchule ekukhumbuzeni inkosi ukuthi isizwe sinelungelo lokuyibonisa emaphutheni ayo:

Qha, Mageba, inkosi mayingathathi ngewala.
Uma isizwe singenaso iseluleko phezu kwenkosi yaso, ubukhosi buyakuwa. Inkosi yinkosi ngabantu bayo ...

(Msimang, 1982:33).

Lapha uNkwelo usebenzisa ubuhlakani bokubeka sakuthusa uJama ngokuwa kobukhosi bakhe uma engasilaleli isizwe nokuthi uJama angeke abe inkosi uma abantu bengekho. Inkosi kumele ibe nodlebe lokuzwisisa uvo nelaka lesizwe. Kufanele ikugcine noma ikufeze okukhalelwa yisizwe ngoba uma kungenjalo isizwe sinokuyihlamuka.

2.4.3 Indikimba

2.4.3.1 KwaMhlabangubo

Ziningi izigameko ezingumlando ezivelayo lapha emzimbeni wendaba. Ezinye zazo zivela kanje:

Isangquma esavithiza sashaya icole kasijokolanga
ngomhla wokubhubha kweNdlunkulu, kepha
saphikelela nsuku zonke sivithiza, saze saqotha
emasimini. Inala yaphenduka indlala
kamadlantule.

(Msimang, 1982:24).

Ukukhothama kweNdlunkulu kakuhlukumezi oMkabayi nje kuphela kepha lo
mswazi wokweqiwa kwesiko lokugingisa igade uchaphazela futhi ushaye kuzwele
esizweni sonkana. Indlala emva kwesangquma ikubeka kucace lokhu ukuthi isizwe
sishaywa zinduku ebesithi siyazivika zisekude kepha ngenxa yokuqina kwekhanda
lenkosi uJama, akwenzeka. Kungumlando ukuthi isizwe saKwaZulu sake
sakhungathwa yimpicabadala yokwedlulelwa yindlunkulu ngenxa yomshophi.
Kungumlando futhi ukuthi lo mswazi wedlulela ngoba waqotha kwasani emasimini
okwakuyithemba lesivuno esihle esizweni.

Kuyavela emlandweni ukuthi ukuhlasele kwendlala engakaze ibonwe KwaZulu
kuphoqe uJama ukuba aveze isu lokuba uZulu ahlasele esinye isizwe esinenala
ukuze kuphangwe imfuyo nembewu kuso:

Kwakhala ingungu emabuthweni, kwabanjwa
inkunzi yemibengo, impi yachelwa ngentelezi,
yakhukhula isiphikelele kwaMhlabangubo.

(Msimang, 1982:26).

UZulu angeke awalokothe amaThonga engacheliwe ngentelezi ngoba bayaziwa onkabi laba ukuthi bayigaya bayigayisise imbokodo. Lokhu kufakazelwa wuye uMsimang, (1982:25) lapho ethi:

Pho ayaziwa amaThonga ukuthi kawamandla
ngezikhali, adlange ngayo imithi nemilingo
kuphela.

Impi yaKwaZulu iphuma nje ibheke ebuThonga, kwaziwa kahle ukuthi njengoba seyicheliwe ngentelezi, seyiyozilandela impahla nokudla emaThongeni. Akukho mpi etheni ezobanjwa.

Ukuhlabana kwempi kaZulu ebuThonga kuvezwa ngumdidiyeli wayo, uMhlaba kuMsimang, (1982:26) kanjena:

Iqhawe elikhulu lakwaMhlabangubo kwabe
kunguMudli, umfo kaNkwelo, okunguyena
owayehola iviyo elayigqibula kabili eyabafo.
Babe besathe bakha umkhumbi wabahlakaza
uMudli, isigcino bathi galo yephuka.

Yisigameko esenzeka lesi emlandweni waKwaZulu. Umlando ubuye uveze ukuthi uZulu ulandelisa ngokwenza intando yenkosi uJama. Lokhu kuvela khona kuMsimang, (1982:26) lapho ethi:

Emva kwalokho amabutho empi yenkosi azenzela ngokuthanda ezinkomeni ezinhle zamaThonga, aphanga imbewu yommbila namabele ... Athe esekhukhula athumba izintombi eziningi zamaThonga ukuze zifike zenziwe izigqila.

Inkosi uJama iqopha umlando emlandweni ngokuthi ikwazi ukusebenzisa ubuhlakani bayo ekuxazululeni inkatha yenkangala yenkengane esizweni.

UMsimang uveza umlando wokuthi amabutho empi awagcinanga ngokuphanga imfuyo nembewu kuphela kepha aze athumba nezintombi. Lo mlando wethulwa kanje:

Yaphinda futhi inkatha yenkangala kwaNobamba.
OkaNdaba wayeseyixazululile inkinga
yenkengane nokuntuleka kwembewu ... Nango
phela esethatha iThonga elenza uMdlunkulu.
Waphinda futhi uZulu wabamba ongezansi.

(Msimang, 1982:26).

Lapha kuvela umlando wokuthunjwa kwezintombi kwaMhlabangubo. UMSimang usebenzisa ubuciko bokuveza ukuthi phakathi kwalezi zintombi ezithunjiwe kukhona nendodakazi kaMuhali enguPhumalanga sikothe.

UMsimang usebenzisa obukhulu ubuciko lobu bokuthi kuthi kusatuseka ubuhle benkosi esizweni, bese eveza isigameko esidala ukungqubuzana phakathi kwayo inkosi kanye nesizwe sayo. Yilo lolu dweshu oluqhubela phambili indaba yakhe:

Yaphinda futhi inkatha yenkangala kwaNobamba.
OkaNdaba wayeseyixazulile inkinga yenkengane
nokuntuleka kwembewu... Nango phela esethatha
iThonga elenza uMdlunkulu. Waphinda futhi uZulu
wabamba ongezansi.

(Msimang, 1982:27).

UMsimang uqhuba umlando wakhe ngokuba axazulule inkinga ngesigameko esiyinkinga kwasona emlandweni waKwaZulu. Lapho kuzanywa ukuba sithonjululwe, yilapho kuqhubeka khona futhi ukuvela kwezigameko eziwumlando KwaZulu.

Isigameko senkatha yenkangala kwaNobamba yileso sokungena kukaNongati eNdlunkulu, uMsimang, (1982:27) asichaza kanje:

Isizwe sasingadikibaliswa wukuthi inkosi ifake
isizwana esigodlweni, kepha
okwakusithukuthelisa kusiqeda nya wukuthi
intokazi lena iyasoleka.

Yiso kanye lesi sici sokusoleka kukaNongati esenza uZulu abambe ongezansi. Kuyaqala ngqa emlandweni ukuthi inkosi yaKwaZulu ithathe uMdlunkulu oyisizwana, zigcwele izintombi KwaZulu. Kungumlando omileyo ukuthi intombi

yasebuThonga yangena eNdlunkulu KwaZulu isimumethe. Yilesi sigcwagcwa saleli ququ lobuzwe nokumumatha okusetshenziswa nguMsimang ngobungoti ukugovuza udweshu, ukushuba komoya kanye noheho emsebenzini wakhe. Ukufika kukaNongati KwaZulu nakho kungumlando kukodwa nje.

Isizwe sicasulwa wukuthi inkosi seyingathatha intokazi ebithunjiwe njengesigqila emaThongeni, iyenze uMdlunkulu wayo. Wukuthunaza sona isizwe lokhu. Isigcwagcwa esikhulu esokuthi isigqila sithi futhi siyisizwana nje, sibe sesivele sesizithwele. Okusho ukuthi inkosi ithatha umbuso waKwaZulu, iwupha amaThonga.

2.5 Iqhaza likaMkabayi emlandweni

Likhulu kakhulu iqhaza elibanjwa wuMkabayi emlandweni wombuso waKwaZulu.

Ukubaluleka kwakhe kuchazwa kangcono wuZondi, (1996:1) kanjena:

Usuke ungaphelele umlando waKwaZulu uma lingekho igama lenkosazana uMkabayi kaJama. Kuningi akwenza ekuguquleni isimo sempilo yabantu nokubuswa kwabo KwaZulu.

Isinqumo sikaMkabayi sokuba angagani ukuze asize abazali bakhe abangamgingisanga igade naso siwumlando ngokwaso. Ziningi kakhulu izesheli ezehluleka zithi ziyazama inhlanhla kuye. Hhayi abafokazane kuphela kepha ngisho izikhulu zezwe zabuya nenduku yombangandlala kokaJama.

UMsimang, (1982:38) uyakufakazela lokhu:

Phakathi kwamaxila kaMkabayi kwakukhona uJobe ozalwa nguKhay. UJobe lona wayakhe umuzi wakhe omkhulu uYengo, phezu komfula iNseleni, ezweni elihle eligudle ulwandle lapho ayebusa khona isizwe sakwaMthethwa.

Nakuba uJobe eyinkosi enothile neyesatshwayo yizo zonke izizwana eziseduze naye, ngisho esaKwaZulu imbala kepha akubanga njalo kuMkabayi:

Baba, angizimisele ukukuvulela isifuba sami ungubaba ungizala. Kodwa uma ufuna ukwazi, uJobe wafika ezongigaxa ucu, mina ngithi ucu lwakhe lolo alulingani.

(Msimang, 1982:49).

Wumlando owenziwa inkosazana kaJama, wokuthi ilibeke ngembaba eliphikisa inkosi eyesatshwa njengoJobe. Lapha uMsimang uveza umlando owenziwa nguMkabayi ophikisana nesiko lesiNtu. Ngokwesiko lesiZulu intombazane kayidingidi izindaba zothando noyise kepha izixoxa neqhikiza lezintombi. Lapha uMkabayi uxoxa noyise ukuthi akanayo ngisho inhansi yothando lwenkosi uJobe.

Emlandweni waKwaZulu kuyavela futhi ukuthi isenzo sikaMkabayi sokunquma ukungagani sibhekene mahlandla nesifiso sikayise. Lokhu kuvela kanje:

.... Ngiyanxusa bantabami ukuba ningenzele uthando oluyiqiniso, nende ningizalele abazukulu ukuze igama lami libe nomlilo, lingakhohlakali ezweni.

(Msimang, 1982:71).

Lapha uJama uveza umuzwa obuhlungu ngenxa yokushiywa yiNdlovukazi ingakamzaleli inkosana yobukhosi bukaZulu. Ithemba lakhe uselibeke kubo oMkabayi ukuthi okungenani kube yibo abamzalela indlalifa.

UMsimang usebenzisa ubuciko bokuveza ingwijikhwebu lapho uMkabayi ephendula inkulumo kayise:

Kwamkhanyela uMkabayi ukuthi uJama ukhathazeke kakhulu ngegama lakhe elizofa Wenziwa yini angathathi umakoti osemusha avuse indlu yakwabo? Mhlawumbe lowo makoti angafike amzalele indodana ayohlala ekhunjulwa ngayo. Phela akulula ukukhunjulwa ngabantwana bamadodakazi ngoba nabo bayoqhakambisa izibongo zawoyise.

(Msimang, 1982:71).

Lapha amazwi kaMkabayi abizekela umlando uMkabayi awuqopha ngokweshelela uyise uMthaniya Sibiya ukuba azovusa indlu yakubo kwaNobamba. Nguye "lowo makoti" obalulwa wuMkabayi ekuningeni kwakhe. Kanti futhi emlandweni wesizwe kuyavela ukuthi indodana igcina ivelile kuJama, kuye uMaSibiya ongene ngenxa kaMkabayi:

Pho uJama angabuye amqambe athini lo mntwana
lokhu abantabakhe benza ngakhona na? Amane
athi: “Igama lakhe nguSenzangakhona.”
(Msimang, 1982:91).

Yiqhaza elikhulu leli elibanjwe wuMkabayi ekuvuseni umuzi wakwaNobamba.
Igama likaSenzangakhona linomlando onzulu ozichazayo ngenhla. Wumlando
ongukubonga kwenkosi uJama kubaNtwana oMkabayi noMmama
ngokuyingenisela iNdlovukazi uMthaniya esigodlweni nokunguye oseyizalele
indlalifa yombuso kaZulu emukelwe yisizwe sonke.

Emlandweni wesizwe kuyavela ukuthi ngenkathi esezokhothama uJama, ubiza
uMkabayi emnxusa ukuba akhulise umnawabo uSenzangakhona. UMsimang
usebenzise ukukhathazeka kukaJama ngokucophelela ukuthi umlando ungafi ngaye
kanye nentshisekelo kaMkabayi ngobukhosi bukaZulu nekwabo:

Nebala uMkabayi waphinde wazibona futhi
esenza isethembiso sesibili kuyise; isethembiso
esinqala; ethembisa ukuthi uyomkhusela
ngaphansi kwephiko lakhe njalo uSenzangakhona
kaJama.

(Msimang, 1982:92).

Kungumlando ukuthi uNongati wazala ivezandlebe uSojiyisa owayesemagange
ngezintambo zombuso kaZulu.

Umlando ukubeka kucace ukuthi ukubakhona kukaSojiyisa eNdlunkulu
kwaNobamba kwenza kube lukhuni ukuba uMkabayi aqhube isethembiso sakhe

sesibili esinqala kuyise uJama. Uyaqala uhlelemba isimo sekusasa eliphephile lomfowabo uSenzangakhona:

Zinsizwa zempi kababa uJama, mabutho kaZulu athembekile, imiDlenu uqobo lwayo, namhla ninikwe ithuba eliyingqayizivele lokhukhombisa ubuqotho benu embusweni Umsebenzi enginijuba wona ukuba nigoduse uSojiyisa.

(Msimang, 1982:106).

UMsimang lapha uveza uMkabayi njengomlingiswa okhaliphe kakhulu. Indlela aheha ngayo amabutho ajutshelwa ukoqotha kwaSojiyisa, iyamangalisa. Uqala ngokubabiza ngempi kayise uJama. Wazi kahle ukuthi uma esethinte igama likaJama akukho muntu ozophikisana nombono wokuhlasela. Uphinde ababize ngamabutho athembekile okusho ukuthi ubagiga izandla nezinyawo ngesisinga sokwethembeka ngeke besanqaba nangengozi ngoba sebeqale banconywa futhi lokho kosho ukuthi abasethembekile kuyise uJama osekhothome.

Ubahuha ngokuthi leli thuba abanika lona kalandele muntu, yingqayizivele. Kusho ukuthi uma belidedela, bobebazohlisa isithunzi kuye nasemathongeni kaZulu. Uthi yithuba lokuveza ubuqotho babo kuyise uJama nasesizweni sonke. Uma benqaba, bazobebesho ukuthi kabasenabo ubuqotho embusweni kaZulu wonkana. Ubuqili obedlula lobu bukaMkabayi buyivelakancane kwakhiwe nje.

Umusho wokugcina ukubeka kukhanye ukubamba kukaMkabayi iqhaza embusweni kaZulu. Lesi sigameko singumlando owenzeka lapho uMkabayi ethumela khona izinsizwa ukuba ziyocoboshisa indlu kaNongati ikakhulukazi uSojiyisa. Kuyacaca ukuthi bonke laba abanye bafa nje ngoba beseduze kukaSojiyisa okunguye imbangi enkulu kaSenzangakhona. Indlela yokukhusela uSenzangakhona wukuba kugoduswe yena uSojiyisa.

Yibo kanye lobu buciko bokubeka inkulamo kukaMkabayi obuveza lesi sigameko sesiphetho sempi yemiDlenu:

Banele babone abantu bakaSojiyisa ukuthi umholi wabo usefile bahlakazeke nomuzi wonke befuna intuba.
Alawule uMudli ukuthi ayikhumuke impi iwufezile umsebenzi wayo, iyiphethile intando kaMkabayi, intando yamathongo.
(Msimang, 1982:108).

Ukubhujiswa komuzi kaSojiyisa kanye nozalo lwakhe kungumlando obalulekile kokunye okuthinta uMkabayi embusweni waKwaZulu. Kwasinda uMaphitha kanye noTokotoko kuphela.

2.6 UMkabayi ugudluza uShaka

Ukuthatha kwenkosi uShaka izintambo zombuso kaZulu kakubanga nomthelela omuhle kuMkabayi. Isizathu sokuqala yilesi sokuthi uShaka abulale uMudli ayemkhonze kakhulu uMkabayi:

UMudli wayengumzukulule kaNdaba, igugu
elikhulu likaMkabayi..... Bobabili babevumelene
ngokuhlakula noma nhloboni yesona engahle idale
uqhekeko.

(Msimang, 1982:130).

Kuyacaca lapha ukuthi ukufa kukaMudli kwambangela isigcwagcwa uShaka kuMkabayi. Lokhu kumenza aphenduke ukhula okumele luhlakulwe. UMsimang uveza ikhono lakhe ekutomuleni leli noni lomlando eliveza ngokusobala ukuthi ihlangene phezulu phansi ingamahele. Umbango usuka kanjena-ke emlotheni, isiyokhohlisana ihlomile uyoze agadle kuqala othola ithuba.

Okwesibili okumenza anuke iququ kuMkabayi uShaka, wukubhecwa wuDingane ngokuthi usebulele waqeda isizwe, wabuye wabulala unina. Lokhu kuvela kanje:

Okokuqala nje, Mageba, uShaka ubhuqe isizwe
ngoba ethi kasimkhaleli ebhujelwe ngunina.
Babuzile abantu ukuthi bazoyikhalela kanjani
inkosi kuyiyona ebulele unina na? ...

(Msimang, 1982:141).

Lokhu kumphatha kabuhlungu uMkabayi. UMsimang, (1982:142) ukuveza kanje lokhu:

Aphatheke kabi uMkabayi ukuzwa ukuthi kanti
uNandi wafa ngesandla somntanakhe. Kanti
ngempela uShaka usephenduke imbube.

Kungalesi sizathu esingumlando esenza uMkabayi afinyelele esinqumeni esingujuqu. Lobu buchule bomlando ubuphendukezela ngamabomu uMsimang ngoba inhloso yakhe kuwukwakha ifundululu ledliso eliyoze limgojele lowo okumele agoduswe:

UShaka akasehlukene nesilwane sasendle.
UShaka kumele afe.
(Msimang, 1982:142).

Umlando uyaveza ukuthi uMkabayi uma esenqumile akahlehli:

UMkabayi wayengavamile ukuguquka
kwasekunqumile. Namanje lithe lishona wabe
eselinde uDingane ngamehlo amnyama.
(Msimang, 1982:143).

Kungumlando ukuboshwa kwetulo elibi eNdlunkulu. Lokhu kuveza ithonya lomuntu ongafanele wesimame futhi enguyisekazi wabaNtwana kepha akhethe iphela emasini ngokunikela ngomphefumulo womunye ngomunye wabantwana bakhe ngenxa yobukhosi:

Musa ukuchitha isikhathi ngokukhuleka, Dingane.
Unaso yini isibindi sokuthatha ubukhosi bukaZulu
na?

(Msimang, 1982:143).

Kungumlando ovezwa uMsimang ngobunyoningco bokuthi nangu uMkabayi engumbeki nomsusi wamakhosi esihlalweni sobukhosi bukaZulu. UMkabayi lapha usemnikezile uDingane ubukhosi. Uveza ukuthi yena uzomesekela kakhulu uma kungukuthi unesibindi. Indoda iqungwa isibindi yisimame esinguMkabayi yikho ukufa kwezwe nomuzi ngenhla. Umuntu wesimame umiselwe ukuthula phakathi kwekhaya nesizwe. Uma eseqe lezi zimiso zemvelo nesiko, usuke eseyingozi embi, okungelutho nokuphuma komphefumulo njengoba ekuveza uMsimang, (1982:153):

Hhawu! Niyangibulala, bafowethu, ningibulalela ubukhosi? Kodwa ngeke nilibuse. Ziyeza izinyoni zezulu. Jama ngeke nilibuse, liyobuswa zinyoni

Lawa ngamazwi okugcina eLembe emva kokugwazwa ngomkhonto ngoDingane, noMhlangana noMbopha. Ngamazwi agcwalisa isinqumo sikaMkabayi sokuthi kumele afe. Nokho la mazwi eSilo saKwaDukuza achaza isibikezelo sokuthi uZulu uzophelela ezandleni zabeLungu njengoba vele sekunjalo namuhla.

La mazwi eLembe awumlendo esizweni saKwaZulu njengoba nokukhothama kwalo ngesandla saseNdlunkulu kuwumlendo. Yiwo lo mlendo oveza ukubaluleka kukaMkabayi embusweni wesizwe saKwaZulu ekwakhiweni nasekubhidlizweni kombuso wobukhosi bukaZulu.

2.7 Ukungethembani nokuzisola eNdlunkulu

UMsimang usebenzisa ubungoti bokungethembani endlunkulu phakathi kwabaNtwana benkosi bebodwa. Yilowo nalowo Mntwana ulwela ukuzivikela kuqala komunye. Ngumlando lona isizwe esiwubukayo nesiwuzwayo ngoba naso siyingxenye yobukhosi, ngenxa yokuthi nenkosi iyinkosi ngabantu. Umlando uveza ukuthi inkosi ehlakaniphileyo yileyo esazisayo isizwe sayo futhi ilulalele uvo lwaso:

Nebala kwaba nembizo enkulu kwaNodwengu. UMpande waqala wabhunga noyisekazi uMkabayi, embikela ngombono wokuthi kufanele kube namabutho aqaphe umngcele enhla nezwe ngaseDumbe, waqhubeka nokuthi ubefisa ukuba lawo mabutho abe ngaphansi kwesandla esiqotho sikaMkabayi.

(Msimang, 1982:188).

Lapha kuvela umlando wokuqala kokubusa kukaMpande KwaZulu. Kuwo lo mlando kuvela ukuthi uMkabayi uyinkinga kanjani enkosini ebusa ngesikhathi sokuphila kwakhe. Umlando uveza ukuthinteka kwakhe ezigamekweni zokugudluzwa komNtwana uMhlangana ekwakhiweni kabusha kombuso. Yikho lokhu okufaka uMpande itwetwe aze aqome ukubeka iNkosazana uMkabayi ekwengameleni la mabutho azoqapha umngcele. Emlandweni kuphinde kuvele ukuzilungiselela kukaMpande ukubusa ngenkululeko. Uqala ngokususa uMkabayi eduze kwakhe ayombeka eDumbe emzini othiwa kuseMahlabaneni:

Umuzi wakhiwa, nebala waqanjwa ngokuthi
kuseMahlabaneni. Wakhiwa ezigodini
zaseZungeni, phansi kwenkaba iDumbe
ngaseNtshonalanga. Hhiya wena kaKhayi,
kuthiwa ngakheni nje lapha lokhu ngiqulusile nje
ezidindini zomtshiki.

(Msimang, 1982:190).

Kuyavela lapha ukuthi uMkabayi nakuba engawujabulelanga lo mbono walo muzi
kepha inkani yabe seyiphelile. Asikho esiguga namagxolo aso. UMsimang uveza
umlando wokuthi ngendlela angawuthokozelanga ngayo lo muzi uMkabayi
uzifanisa nomuntu oquluse esidindini somtshiki.

UMsimang ubuye asivezele ukhalo lokuzisola okuwumlando ngezenzo ezenziwa
ngabadlali emsebenzini wobuciko emva kokuba sebenze omkhulu umonakalo.
Omunye uze azibone azikhongele isiqalekiso phezu kwesibusiso ayebusiswe ngaso:

Ukuba angizange ngimbulale uShaka, abaphansi
babeyoqhubeka bangenze isandla sokuphatha
intando yabo. Leso sandla ngasingcolisa ngegazi
likaShaka elalimsulwa.

(Msimang, 1982:195).

Ukuphenduka kukaMkabayi emaphutheni akhe kungumlando. Ukhipha izimfihlo
ezimkhathazayo ngaphakathi. Uvuma bonke ububi abenzileyo qede azithethelele
ngokuthi ubethunywe abaphansi. Yibo lobu bubi bamandla abantu abakhulu
ababenzayo ngoba bazi ukuthi ngeke bavinjwe muntu uma sebekhiphe izwi.
Kugcina sekudla bona uma sebejeqeza emuva ngemihla yobukhulu namandla abo:

Kwakufanele ngicabange ngothando olukhulu
engangilwazi phakathi kukaShaka nonina.

Kwakufanele ngicabange ukuthi uDingane
uxabhelela uShaka kimi ngoba egaqele ubukhosi
efuna mina ngimelekelele.

(Msimang, 1982:195).

Kuyacaca lapha ngenhla ukuthi kuwo wonke amaphutha awenzileyo uMkabayi,
ubona lilibi kakhulu elokubulala uShaka. Amehlo yikhani evuleka, kusuka
ulwelwe emqondweni wakhe. Ubuqili nobunyoka bukaDingane bokweba ubukhosi
bumkhanyela emva kwendaba. Selidume ledlula.

UMsimang usebenzise isu lesulubezi nesithibezi elisitha abantu abasemandleni
bagcine sebenze noma sebethathe izinqumo ezingafanele. Isikhathi esiningi kusuke
kwenziwa ubugqa nobugovu bokuzibona beyizimakade zezikhondlakhondla
ezingezanyazanyiswe siphepho nasivunguvungu. Umlando ovezwa nguMsimang
lapha ukuthi noma umuntu angazi ukuthi angethintwe lutho ngezikhali kepha
isikhali sonembeza simi kade. Yilo leli dliso elidla abaningi ababusi
noNdlovukayiphikiswa eligcina selingumzwangedwa baze baye kwagoqanyawo.
Ngokwesiko nomlando, umuntu akafi nefindo. Uyahlambuluka uma eseqqabuka.
Yinhlambuluko lena egonyulukisa uMkabayi ingonyuluka yedliso alokhu alidla
nininini. Inkinga manje sekuwukuthi: Uyofike athini kwelamathongo esizwe?
Uyowabhekelwa ubani amathongo? Izinyanya nezinyandezulu zikaZulu ziyomfela
ngamathe, zimlahlise okwenyongo yenyathi ngesenzo sakhe sokuchitha igazi
laseNdlunkulu ngesandla esingafanele. Kunenkolelo yokuthi inhlambuluko
eyenziwe nganeno kwethuna iyamthayizela owonileyo emathongweni kanye
nakuMlenzemunye.

ISAHLUKO 3

3.0 UKUVEZWA KWESIKO

3.1 Isingeniso

Kulesi sahluko injongo yocwaningo wukubheka ngeso elijulile, kucutshungulwe amasu okuvezwe ngawo isiko endabeni ecutshungulwayo. Kubhekwa izinhlobo ezimbili zamasiko. Kuvezwa lawo emukelekayo ngenxa yokuthi kawakhiphi imiphefumulo, njengokungena nokuphuma exhibeni kowesimame kanye nesithembu. Kuphinde kube khona amasiko abuhlungu angemukeleki neze kalula ngenxa yokuthi abiza izimpilo zabantu abathize, njengokugingisa igabade noma ukwendisa. Ucwaningo lubheka yonke inhlobo yamasiko aveziwe endabeni.

UNxumalo noNyembezi, (1966:99) balichaza kanje isiko:

Isiko ngumkhuba owenziwayo, inqubo eyejwayelekile elandelwa yisizwe okuthi lapho umuntu eyeqa imithetho okufanele ayigcine, avelelwe yishwa kanye nomndeni wakhe, noma sonke isizwe sakhe.

Ngokocwaningo isiko lisho ukwenza into ethize eseyejwayelekile kubantu abanengi futhi osekunesikhathi eside kwenziwa, sekuze kwemukeleke njengomthetho. Kunenkolelo yokuthi uma isiko lingahlonishwanga, izelelesi zehlulwa imiswazi emibi. Imikhokha kayigcini ngokwehlela izelelesi kepha yehlela imindeni yazo

kanye nesizwe imbala. Akekho umuntu ogunyazwa ukuthi ahoxe ekulandeleni amasiko. Ngisho inkosi yesizwe imbala ilindeleke ukuba iwagcine amasiko.

3.2 Ukuzalwa kwamawele

Kwathi xhifi kuJama esecabanga ngokuthi ukuba kakwenqabi isiko, ngabe uziyela yena lapho iNkosikazi ikhona, ayozibonela, kunokuzama ukuqhwanda umbiko kulesi sigijimi esesikhungatheke ngalolu hlobo.

(Msimang, 1982:3).

Ucwaningo luthola ukuthi ithi iqala nje indaba esingenisweni, uMsimang asivezele isiko lokuthi owesilisa akavunyelwe ukungena exhibeni lapho kubelethele khona owesimame, ngisho kungowakwakhe imbala.

Kunenkolelo yokuthi owesilisa ongena exhibeni lelo okubelethele kulo owesimame, uba nomnyama nesigcwagcwa, aphele isithunzi. Ngakho-ke kumele alinde kuze kuphele isikhathi esinqunyiwe. Kuvame ukuthi kube yizinyanga ezintathu lenziwe isiko lokumkhipha exhibeni owesifazane. UJama ufisa ukuzingenela exhibeni nje kungenxa yokuthandabuza kwesigijimi esilethe umbiko. Amaphaphu aphezulu kuJama, ujahe ukuzwa ukuthi abaphansi kanye noMvelinqangi bambusise ngamntwana muni.

UJama ulindele izwi elithi uthole indlalifa eyothatha ubukhosi emva kwakhe, ihole isizwe sikaZulu:

UJama waphendula amehlo wabheka emseleni, watshaka amathe. Wabuyela esigqikini sakhe wahlala wathi khehle. Washo ngeliphansi wathi Wo! Bala! Ngiyezwa, mfokazana ndini ... Usho ukuthi abaphansi bangi ... bangi ... bangi ... Wayefuna ukuthi abaphansi bangishwabulele ngamawele.

(Msimang, 1982:3).

UMsimang usethulela isenzo esiyingwijikhwebu. UJama ubonakala ethukuthele kakhulu. Lokhu kugqama kahle nxa esetshaka amathe. Ukutshaka amathe kwenkosi kuyisinqumo sokuthi umuntu noma abantu abathize mabasiwe kwagoqanyawo. UJama uzibona eneshwa, efulathelwe ngabaphansi ngokuba bamshwabulele ngamawele. Umuga phela lo ngoba sekumele kulandelwe isiko lokwendisa elinye lamawele.

UMsimang, (1982:3) ubuye aveze uJama:

Wabuyela esigqikini sakhe wahlala wathi khehle

Isenzukuthi esisetshenzisiwe esithi 'khehle', sisuselwa esiqwini sesenzo ukhehle, esisho ukujuqula isiqu sombila noma somoba elungeni ngento ebukhali njengommese omkhulu, kumbe ucelemba. Lowo moba uvele uthi khehle phansi lapho sewujuqulwe elungeni. Usuke ungasenamandla okuzimela.

UJama yena uthi 'khehlele' laphehlala phansi. Lokhu kuphindeka kwelungu u-
hle kugqamisa indlela aphelelwe ngayo amandla ngenxa yokuzwa umbiko
abengawulindele, wokuzalwa kwamawele, amantombazane nokwenza uzibona
elahlwe yicala wafelwa yizwe isiminya.

UJama ubuye avezwe ephuke umoya kakhulu:

Washo ngeliphansi wathi, Wo!
Bala! Ngiyezwa mfokazana ndini ...
(Msimang, 1982:3).

Ukusho ngeliphansi kuchaza ukuphela kwamandla nokwephuka umoya. UJama
ucasuka qede aphelelwe yizwi lokuphimisa intukuthelo yakhe. Usosizini olukhulu.
Usekude kakhulu ngomcabango. Usejule waze wedlulela ngale kwendlunkulu,
waba sesizweni, ucabanga ukuthi uzothini ngalo mhlola wamawele
amantombazane. Amagama athi: "Wo! Bala!" asho ukumangala nokulahlekelwa
yithemba ngoba eshonelwe yilanga. Kuncane kakhulu angakwenza ngesimo sonke.

Umqondo wakhe seweqele nangale kwesizwe, usecabanga ukuthi azothini
amathongo laphehlala yena eseqoma ukungalendisi elinye lamawele. Yonke le
micabango imkhehleza wonke amalungu omzimba uJama, imjuqula emadolweni
bese ephelwa ngamandla:

Safika isikhathi sokuba uJama kaNdaba afeze isiko,
abize abantwana azobabona, abethe amagama abo
qede abakhunge ...

(Msimang, 1982:5).

Ngokwesiko ingane uma seyizelwe, uyise kumele anqume usuku, kugaywe utshwala kwazise ukuthi kuzoba ngumcimbi omkhulu. Lolu suku lokuphuma komdlezana exhibeni lubizwa ngokuthi ukubuyela endlini ngenxa yokuthi usebuyela endlini kwakhe. UMsimang usethulela inqubo yokulilandela leli siko. Selufikile usuku lokuba uJama ababone abantwana qede abethe amagama. Ukuqanjwa kwengane igama kusho lukhulu futhi kungumsebenzi kayise. Lokhu kuveza obala izifiso nezilokotho zikayise kuyo ingane, ezichazwa yincazelo yegama elethiwe ingane njengokuthi uNhlakanipho, uyise usuke eveza ukuthi ufisa ingane ibe nobuhlakani bokukwazi ukuziphatha lapho seyikhulile. Kwenye inkathi ingane yethiwa ngesigameko esithize esenzeka umntwana engakazalwa.

Kusinda satshe kuJama, ubhekene nengwadla yamawele futhi angamantombazane ekubeni yena ubelindele inkosana yobukhosi bukaZulu:

Laphaya esigodlweni sekulungiswa abantwana begezwa, begcotshwa nangensindane. Kwaba yilowo nalowo wagqiza ngobuhlalu obumhlophe ezihlakaleni, wabe esebhinca ucu lwamaqanda amhlophe okhalo.

(Msimang, 1982:5).

Ngokwesiko umntwana ozokwethiwa igama akhungwe, ubhinciswa ucu lobuhlalu obumhlophe okhalweni nasezihlakaleni. Ucu olubhincwa okhalweni lwenzela ukuthi ukudla kuhlale kuzike kahle esiswini somntwana ukuze akhule kahle naye enesisindo esifanele. Kanjalo-ke nasendlunkulu selufikile lolu suku. UNdlunkulu usehlobile, uvunule ngenhloko yakhe entsha kwazise ukuthi ngenkathi ebelethe uyayiqaqqa inhloko:

Imbheke ingane uyise ingathi cwayi, kuze kucwayize yena. Emveni kokuthula isikhathi eside, ezwakale uJama ethi ukuthinta isikhwehlela qede athi: Igama lalo mntwana nguMkabayi.

(Msimang, 1982:7).

NgokwesiNtu ingane kayimbuki umuntu omdala ezinhlamvini zamehlo kodwa nakhu lapha kwenzeka umlando. Isiko lingena enkingeni ngoba amehlo enkosi ayasinda kumuntu omdala ngenxa yezintelezi, kangakanani enganeni?

UJama uqala athule isikhathi eside. Wenza sibe nemibuzo yokuthi kazi yini lena emsinda kangaka, eyenza athule isikhathi eside engalikhphi igama lokuqamba ingane. Ngokocwaningo kungenzeka ukuba uJama ubindwa ukuthi kazi yilona liphi iwele okumele ligingiswe, yilona liphi okumele aliyeke liqhubeke nempilo?:

Iphendukele kulo mzanyana ohlezi ngezansi bese ithatha owesibili umntwana imuse kuyise. Amemukele uJama. Ambheke. Kepha lo mntwana abe namahloni, akhophokhophozele njengonina amehlo ehluleke ukuhlanguka nakayise ... Nebala-ke amethe athi nguMmama, kudume uBayede endlini sekwenanela amaphakathi ...

(Msimang, 1982:8).

Lapha kugqama obala isiko lokuhlonipha lapho ingane ingalokothi ibuke uyise noma umuntu omdala ezinhlamvini zamehlo. Lokhu kwenza kukaMmama kubikezela ukuthi ekukhuleni kwakhe akukho sihluku esizovela ngaye ngoba ukhombisa ubumnene:

Kuthe lapho umntwana eqhubeka nokukhala, izwi lakhe lahlaba njengosungulo, wakhala njengomuntu omdala ekhahla isililo kufiwe. Izwi lakhe labanga umunyu, ekhala ngosizi nokuzincengela sengathi uyazi ukuthi uliwele ...

(Msimang, 1982:8).

Ocwaningweni kuvela ukuthi iwele lesibili seliqanjwe ngokuthi nguMmama. Kalenzi njengelokuqala, lona elimjamelile uyise. Leli lesibili liyakhophoza futhi likhahla isililo. Ngokwesiko lesiNtu iwele lokuqala ligingiswa igabade. Ukukhahla isililo kukaMmama kuveza injula yokuthi uyezwa ukuthi kumele oyedwa wabo agingiswe igabade. Ukukhala kwakhe kuyindlela yokuzincengela kuyise ukuthi abe nozwelo, angabendisi. Naye akakuthandi futhi akaziqokelile ukuba liwele. Ukuba unamandla okuziguqula izinto ngabe ulindile kwakhula uMkabayi, kwaba yima ezalwayo yena. Pho usengajeziselwa ukuba liwele? Uma kunjalo kusho ukuthi isiko lisola uMvelinqangi ngokuba adale abantwana ababili sikhathi sinye ngokwemvelo yakhe:

Abafana bangenisa izinkomo, uJama wayesebakhunga abantwana. Waqala ngoMkabayi, wamkhunga ngogebudu lwenkone. Wayeseza kuMmama wamkhunga ngesiqengqe esimaqanda kawayiba.

(Msimang, 1982:9).

Lapha kuvela isiko lokukhunga abantwana. UJama ubakhunga bobabili abantwana. Lokhu kuluphawu lokubemukela emhlabeni nasemndenini. Kuluphawu lokubabhalisa nokubethula emadlozini ukuze bemukeleke njengamalungu omndeni. Igazi elichithwayo lezilwane kusuke kucelwa ngalo kwabaphansi ukuba kube yibo abemukela, babheke futhi bakhulise abantwana. Babavimbele imikhuhlane namashwa angase abavelele ekukhuleni kwabo. UJama uchaza lokho ngokukhunga uMkabayi noMmama ngezinkomo ezinkulu. Usesekujuleni kokuthi abaphansi bangamthukutheleli lapho ephoqeka ukweqa umthetho wesizwe futhi olisiko elaziwayo lokugingisa iwele. Ngalezi zinkomo ubasikela iziphandla njengophawu lokubabika ngokwesiko lembeleko.

3.3 Ukugingisa igade

Ukugingisa igade lisiko elaziwayo elenziwayo uma kuzelwe amawele. Leli siko lifezwa ngokuthi kwendiswe iwele elincane. Ngokwesiko iwele elincane yilelo elivele kuqala kunelinye. Livame ukuba yintekenteke, leyame kwelivele kamuva. Inhloso yokwendisa elinye lamawele ngukuvimba nokuvikela amashwa angahle ehlele abazali bamawele kanye nawo uqobo:

Sengizwile, Nkwelo. Ngizwa kahle. Kepha usitshele isizwe ukuthi uthi uJama kaNdaba kaMageba siphaphalazile nxa sizikhohlisa ngokuthi impilo yami ibaluleke ukwedlula ekaMmama nekaMkabayi. Kungenzeka kanjani lokho ngoba emithanjeni kaMkabayi nasemithanjeni kaMmama kugobhoza elami igazi na? Usitshele isizwe, Mntwana, ukuthi kulukhuni satshe kimi ukugcina isiko

elaziwayo. Akekho phakathi kwalamawele
engizomgingisa igade.

(Msimang, 1982:11).

Isizwe sibona ukuthi inkosi uJama akazimisele ukwendisa iwele elilodwa, sithumela uNkwelo noMhlaba ukuthi bayeluleke inkosi. Kepha inkosi uJama ikubeka ngembaba ukuthi akukho wele ezimisele ukuba ligingiswe. Ocwaningweni kuvela ukuthi uJama uqala inkanankana yenkinga. Uqala ukungalihloniphi isiko elibaluleke kangaka ngenxa yokwehlulwa yuthando nozwela olwedlula ukwenza. Uyakwazi enhliziyweni yakhe ukuthi ukugingisa kulisiko elaziwayo, akusiyo into eqala ngaye kepha ukubona kungumqansa lokhu kuye. Isizwe sikhathazekile kakhulu ukubona inkosi yaso iba nozwela oluzoholela yona engozini kanye noNdlunkulu, luze lufake nesizwe imbala engozini. Yingakho isizwe sithi ukudunguzela kwenkosi kusho ukudunguzela kwesizwe jikelele. Siyasola isizwe ukuthi lesi senzo sikaJama sizoletha amashwa azohlupha inkosi kanye naso sonke isizwe:

Ungakhihli isililo kungafe muntu, nkosikazi,
sekusho uJama ngezwi eligedezelayo.

(Msimang, 1982:16).

Ukukhala kwendlunkulu kukhombisa ukwesaba. Inovalo, yesaba ukuthi njengoba lingendiswa elinye lamawele, inkosi izokwehlelwa ngumshophi. Ukukhihla isililo komame kulisiko eliyindlela yecilongo lokuthumela umbiko komakhelwane ukuthi mabaphuthume ngoba kukhona umonakalo osuvelile ekhaya. Ngokwesiko lesiNtu akuvele nje kudindwe isililo engekho oseye kwelamathongo ngoba kudala

umkhokha nomswazi. UJama ukhuluma ngezwi eligedezelayo. Lokhu kuveza uvalo analo kwasayena. Unembeza uyamhlala ngokungalihloniphi isiko elaziwayo. Ududuza undlunkulu nje kanti kwasayena unovalo kakhulu:

Akukho lutho olubi oluzosehlela.
(Msimang, 1982:16).

UJama nguyena okhathazeke kakhulu futhi wazi kahle kamhlophe ukuthi yini imiphumela yokuphikisana nesiko lesiNtu kepha uzama ukuzimisa isibindi njengendoda. Uphinde aduduze undlunkulu, ammise isibindi ngokuthi amnikeze isiqiniseko sokuthi akukho lutho olubi oluzobehlela:

Ngizobulala impahla ngishweleze ulaka kwabaphansi.
(Msimang, 1982:16).

UJama uyehluleka ukufeza isiko lokwendisa iwele elilodwa ngakho-ke uqoka ukubulala impahla ashweleza ngayo emadlozi ukuze angamfulatheli. Ngokujulile ukubulala impahla kuchaza ukuhlaba izilwane njengezinkomo noma izimbuzi. Ukuchitheka kwegazi lesilwane, kushunqiswe impepho kusho ukuxolisa kwabaphansi. Luphawu lokuzisola ngephutha umuntu alenzile, ngenye indlela ukucela intethelelo. Naye-ke uJama uziduduza ngokuthi uma esehlabe impahla amashwa ngeke abehlele:

Ungakhathazeki, nkosikazi. Ukhuluma nje uJama,
amazwi akhe alula awehlukene namakhoba amabele.
(Msimang, 1982:16).

Lokhu kusagcizelela kona ukuthi akukho kushweleza angakuveza uJama kwabaphansi. Njengoba uJama ethi angakhathazeki undlunkulu, uyambona ukuthi

ukhathazeke ngempela. Uyawuzwa unembeza wakhe ukuthi uyaphika, kawuvumelani nesinqumo sikaJama sokungalendisi elinye lamawele. Isizwe kasihambisani neze nesinqumo sikaJama. Lokhu sikukhombisa ngokuthi simlahlise okwenyongo yenyathi uJama. Isizwe sesimeluleke uJama saze sehluleka yingakho sithi ohlaba eyakhe akalelwa.

3.4 Imiphumela yokungalihloniphi isiko

Kunenkolelo yokuthi uma isiko elithize lingenziwanga noma lingahlonishwanga, lowo obekumele alenze wehlelwa ngamashwa. Amashwa kawagcini ngokwehlela iselelesi kepha ehlela ngisho umndeni waso, kwenye inkathi ehlele nesizwe sonke. Kulesi sigaba kubhekwa ukuthi njengoba uMsimang esivezela inkosi uJama yehluleka ukugcina isiko lokwendisa elinye lamawele, kuzokwenzeka kanjani:

Nokho zimbili izinto ezazimphethe kabi uJama.
Okokuqala, indlunkulu
yayingazange iswabuluke selokhu yateta kanti futhi
umzimba wayo wawuqhubeka uba buthakathaka.

(Msimang, 1982:20).

Lapha kuvezwa ukuqala ukuba buthakathaka kukandlunkulu. Selokhu ithole amawele ayikaze ikhombise impilo. Ocwaningweni kuvela ukuthi amawele yiwona sisusa nembangela yokudunguzela kukandlunkulu. Ukuba uJama ungumuntu onovalo, ozithathela phezulu izinto futhi osilalelayo isizwe nxa simeluleka, ngabe uyawuguqula umqondo wakhe mayelana nokwendisa elilodwa lamawele:

Izinyanga zase zelaphe zehluleka, lutho ukuba ibe ngcono.
(Msimang, 1982:20).

UMsimang ubuye aveze isiko lokusetshenziswa kwemithi ebukhosini. Inkosi iba nenyanga emela ukuqinisa umuzi wayo, yelaphe nabantwana nxa begula.

Wawungayifica ingumfunzana laphaya emseleni
uMkabayi ehleli ngasezinyaweni elindile.
Okwakuphethe kabi uJama wukuthi amawele
ayengakelanywa yize eseqede iminyaka emihlanu
yobudala.

(Msimang, 1982:20).

Nakuba isifo singabonakali kahle, undlunkulu uyagula. Kuyacaca ukuthi uNdlunkulu ulaliswe yintukuthelo nawulaka lwabaphansi. Useze waqoka ukulala laphaya emseleni. UMkabayi uhleli ngasezinyaweni ulindile. Lapha kuvezwa isiko lesiNtu elithi umuntu uyalindwa uma esokhukhwini lokufa, uMkabayi wenza isiko elinzima elingalingani neminyaka yobungane bakhe. Ukulinda isiguli okhukhwini lokufa ngumsebenzi wabantu abadala.

Ukungelanywa kwamawele aze abe neminyaka emihlanu kubangwa ukugula kukaNdlunkulu. Akakwazi ukubuyela endlini yenkosi uJama ukuze bashiyelane ugwayi ngokosiko. Uma kungenzeki konke lokho, awakwazi ukwelanywa amawele. Imbangela yakho konke lokhu ukungahlonishwa kwesiko lokugingisa iwele:

Izintombi zesigodlo zinikele khona eNdlunkulu.
UMkabayi olokhu ehlezi ngezansi kukanina azibheke
ngokumangala. Zibuze ukuthi iNdlunkulu isinjani
angaziphenduli.

(Msimang, 1982:21).

Lapha uMsimang uveza ukusondelana kukaMkabayi nonina. Ngaso sonke isikhathi uhlezi eseduze kwendlunkulu. Amehlo kaMkabayi akhanya inhlansi yomlilo abonwe nguJama ngosuku lokuphuma exhibeni abekhomba sona lesi sibindi esingavamile sikaMkabayi, sokulandela isiko lokulinda isiguli nxa sisokhukhweni lokufa. Kulisiko ukuthi umuntu uyabonwa uma ebambekile, yikho nje kuthiwa kubonwa ngokusa. Kubuzwa kwabaficwayo njengoba iziboni zibuza kuMkabayi.

Isaga esithi intandane enhle ngumakhothwa ngunina kasisebenzi kuMkabayi noMmama. Inkinga yabo ivela obala ngenkathi bexoxa noJama ngenxa yesehlo esingumphumela wokungahloniphi isiko lesizwe:

Sahlupheka baba, ngoba umama usefile ... Okunye okubuhlungu, baba, ukuthi umama ufa nje ubulawa yimi!

(Msimang, 1982:23).

UMkabayi ukhuluma amazwi abuhlungu aletha umunyu kuJama. Ocwaningweni kuvela ukuthi uMkabayi uyazi ukuthi uliwele likaMmama. Uyazi futhi ukuthi ngoba bengamawele, omunye wabo bekufanele agingiswe ngokwesiko. Amazwi kaMkabayi asinikeza umqondo wokuthi nguyena obekufanele agingiswe ngoba wavela kuqala. Njengoba lingenziwe leli siko kuchaza ukuthi nguyena obulale unina. Ngokwesiko iwele elendiswayo yilelo elifike kuqala kunelinye.

Lokhu okwehlela inkosi uJama kuyenza ukuba idideke ngenxa yengcindezi yezwe nesizwe esemahlombe akhe. Lokhu kuze kumfake esilingweni esinye isiko elingasemukeli:

Nango phela esethatha iThonga elenza undlunkulu.
Waphinda futhi uZulu wabamba ongezansi.
(Msimang, 1982:27).

Ocwaningweni kuvela ukuthi inkinga iyaba ngumthelela wenye inkinga. Inkinga yokungalihloniphi isiko lokugingisa iwele, ivela ingumthelela wokufa kukandlunkulu. Uma esekhotheme undlunkulu, inkosi uJama ingena enkingeni yokuthatha indodakazi kaMuhali, uNongati, iThonga. Ngokwesiko lwesiNtu, inkosi ivumelekile ukuthi induku enhle iyigawule noma kuphi, uma imsulwa intombi ingazithwele. UZulu wonke uthola ukumangala ngokwenza kwenkosi uJama okukhombisa ukungakhathaleli isiko nesizwe kepha ukuzikhathalela yena:

Isizwe sasingadikibaliswa wukuthi inkosi ifake
isizwana esigodlweni, kepha okwakusithukuthelisa
kusiqeda nya wukuthi intokazi lena isiyasoleka.
(Msimang, 1982:27).

Sonke isizwe simangaliswa wukubona inkosi ithatha intombi yeThonga kanti seyizithwele. Ngokwesiko lesiZulu inkosi kayivumelekile ukuthatha intombi engasentombi. EkaNongati indaba kayizekeki ngoba ukhulelwe nje kanti futhi uthwele isizwana esingeyena umZulu. Wonke uZulu uyasola ukuthi kuzosuka uthuthuva olukhulu sekubangwa umbuso wakwaZulu. Phezu kwalokho inkosi uJama akaboni phutha kukho konke kepha umane avuke indlobane ukuba engeboniswe ngezindaba ezithinta isizwe:

Unganginqumi ulimi ngisakhuluma Nkwelo.
Ngiyinkosi yenu yize seningishayela imithetho
nemitheshwana.

(Msimang, 1982:34).

Lapha uMsimang uveza uJama eyinkosi enenkani. Akazimisele ukwamukela izeluleko zesizwe sakhe. Ngokwesiko lesiZulu inkosi iba nabantu abangabeluleki bayo, kayiziphatheli yodwa isizwe yingakho kuthiwa inkosi yinkosi ngabantu. Izwakala isisithathile isinqumo esingujuqu inkosi uJama:

Umntwana ozozalwa ngeke aba yiThonga, uyoba
ngumZulu njengami nawe ...

(Msimang, 1982:34).

UMsimang uveza uJama ephikelela ngokungalihloniphi isiko lesiNtu. Uzimisele ukuqhubeka ukuthatha uNongati amenze undlunkulu phezu kokuba ekhulelwe. Uzithethelela ngokuthi umntwana omumethwe nguNongati uzomengama ngesithunzi sakhe qede aphenduke abe ngumZulu. Ukusho kugcwale umlomo ukuthi izwi lakhe ngelokugcina. Ngakho-ke uNkwelo noMhlaba mabangabe besamphendula. Lokhu kuveza obala ukuthi uJama akaluthekile ngokumumatha kukaNgoti kepha umthatha nje uyambona. Uzitshela ukuthi usejiyisile.

3.5 Ukungena nokuphuma exhibeni

Ukuqhubeka kwezinsuku kwenza ukuthi kuze kufike inyanga yokukhululeka kuNongati, ngakho-ke kufanele angene exhibeni:

Zaphuthuma izalukazi ziyohlola ukuthi muntu muni.
Habe! Ngumfana!

(Msimang, 1982:34).

Ngokwesiko lesiZulu owesimame okhulelwe uma sekufika izinsuku zokuthi akhululeke, ungena exhibeni. Lapho-ke kungena abesimame kuphela ukuze bamelekelele ngenkathi ebeletha. Banquma inkaba yomntwana, benze konke okudingekile angeke akwazi ukuzenzela kona umdlezana. Nalapha uMsimang uveza uNongati elihlonipha leli siko lokungena exhibeni. Izalukazi zendawo zenza ngokomthetho wesiko lesiZulu. Ziphuthuma exhibeni ukuze zibone ukuthi kuzalwe muntu muni. Ngokwesiko elijulile izalukazi zisuke zifuna ukubona ukuthi ngabe ingane ezelweyo ngeyalapha ekhaya ngempela yini, nokuthi ifana nobani? Nalapha kuyacaca ukuthi izindaba zokuteta kwakhe zabe sezisakazekile esizweni sonke ngabasiki bebunda ukuthi kwenzekeni eNdlunkulu. Sifika nje isikhathi sembeleko, isizwe vele kade sesilindile:

Safika futhi isikhathi sokuba aphume exhibeni
uNongati azokwethula umntwana kuyise ukuba
amethe ibizo bese emkhunga.

(Msimang, 1982:34).

Ngokwesiko lesiNtu uma umdlezana esebelethe, uyalinda kulo ixhiba ehlezi ezibini. Kuthi kungawa inkaba kumntwana bese esinda unina. Uma esesindile, sebengangena abanye besimame abayizihlobo nomakhelwane bezobona umntwana. Abesilisa kabavunyelwe ukungena kuleli xhiba, ngisho ubaba wengane ezelweyo ngenxa yenkolelo yokuthi uba nesigcwagcwa nomnyama, aphele isithunzi.

Emva kwezinyanga ezintathu kulungiselelwa ukuba owesimame aphume exhibeni. Lapha uMsimang usivezela uNongati eligcina leli siko lokuphuma exhibeni. Usiko lwesiZulu luthi lolu suku luyalungiselelwa. Kugaywa utshwala, kuhlatshwe ngalo usuku lolo, kube ngumcimbi omkhulu. UNongati uzokwethula umntwana kuJama ukuba amethe igama bese emkhunga. Isithombe asivezela sona uMsimang ngesokuthi inkosi uJama uyamkhunga uSojiyisa:

Pho kwakungabuye kuthiwe ngubani ibizo lakhe?
Inkosi yamqamba yathi nguSojiyisa.
(Msimang, 1982:34).

Nalapha uMsimang usaqhubeka nokuveza ukugcinwa kwesiko lokwetha umntwana ozelweyo. Ngumsebenzi kababa ukumqamba igama. Ngokwesiko nangokwejwayelekile uyise uyiqamba ngesigigaba esenzeka ngenkathi unina eyikhulelwe ingane, kwenye inkathi iqanjwa ngezilokotho ezinhle abazali abanazo ngaye umntwana. Lapha uJama wetha umntwana ngesigameko esenzekile ngenkathi uNongati ekhulelwe. UNongati ufike nenhlama imanzi okaNdaba wayijiyisa. Yingakho uJama ethi umntwana nguSojiyisa. Lokhu kuchaza ukuthi uJama usexube ngegazi lakhe lomZulu nelobukhosi phezu kweleThonga nelobuntukazana.

3.6 UMthaniya ungena kwaNobamba

Ngenxa yokuthi ukuthathwa kukaNongati akekho okuthakasele, uZulu wonke usemhlamukile uJama. UMkabayi ukubona kungalungile lokhu futhi ufisa ukuba

indlunkulu ivuke ngoba kunenkolelo yokuthi ibulewe yibo noMmama ngokuthi kungendiswa oyedwa wabo. Lokhu ukulungisa ngokuthi kube nguyye ofunela uJama isihlobo esihle. UMsimang, (1982:87) ukuveza kanje lokhu:

Nebala kuthe lapho lishona izintaba zonke wezwakala umoyana wokuthi sezibonakele izintombi zakoSibiya nokho zisahlwisela ukuze zingene sekuthi hwalala njengesiko.

UMsimang uveza isiko elenziwa intombi uma iyokuma. Ngosuku olunquniwe intombi ikhetha ezinye izintombi ezizoyiphelekezela. Zivunula ngezinjweza, amajembula kanye nezidwaba. Intombi ephelekezelwayo yona ivunula ngamajembula, isidwaba namaxhama amabili. Elinye kulawa maxhama ngelokuhloniphisa amabele kanti elinye ngelokuhloniphisa inkaba. Isizathu salokhu wukuthi isuke ihloniphisa umzimba futhi ihlonipha umuzi lowo ezokuma kuwo. Akufanele ukuba iqhikiza likhombise abesilisa inkaba futhi namabele kufuneka liwahloniphise kodwa abonakale. Iqhikiza kaliwavali ngci amabele njengenkosikazi esisinile. Enye imvunulo efakwa phezu kwesidwaba njengobuhlalu, ubusenga notshodo ithwalwa ngesicephu esilungiselwe lokho safakwa izinkintsho.

UMthaniya nezintombi bangena esigodlweni sekuhlwile. Ngokwesiko lesiNtu izintombi ziyafihla ekhaya. Ziphuma sengathi siyokukha amanzi uma seliya ngomutsha wendoda kanti seziyahamba. Kulisiko ukuthi abanumzane bangatshelwa ngokuhamba kwezintombi kepha kwazi abesimame kuphela.

UMsimang uveza izintombi zakwaSibiya zilinda ukuze kuhlwe kuqala bese zingena. Ngokwesiko lesiZulu izintombi zingena sekuhlwile emzini ezize kuwo.

UMsimang, (1982:87) uyakuveza lokhu:

Bala kuthe ukuba kuthi hwalala umuntu
wabona ngezihlonti zomlilo, kanti sekuyizo
izintombi.

UMsimang uveza isiko lokuthi izintombi zingena sekuhwalele emzini lapho zizokuma khona. Njengoba kusuke sekumnyama zihlangatshezwa ngezihlonti zomphapha nezogagane, imithi evutha yehlule invula nomoya. Lokhu kukhomba uphawu lokuthi intombi ifiselwa ukuba ifike ihlale kahle emzini, zonke izinto zibe mhlophe ziyikhanye futhi ingabi nankinga:

Phela ziphethe izihlonti zomphapha zicela ngazo
ukukhanya. Zonke zivunule ngezidwaba kuhle
komakoti, kanti zidondolozela ngomhlanga.
(Msimang, 1982:87).

UMsimang uveza isiko lokuthi izintombi zingena zidondolozela ngomhlanga zonke ngothi lwazo. Umhlanga uluphawu lokukhombisa ubumsulwa bazo izintombi nokuthobela umuzi ezingena kuwo ikakhulukazi usingaye. Ngenkathi sezingena izintombi, zingena ngenkulu inhlonipho zibe ziholwa iqhikiza lazo phambili, kulandele usingaye bese kuza ezinye futhi emva kwakhe. Ngokwesiko lwesiZulu izintombi zigudla ngakwesokuphonsa somuzi zize ziyokuma enhla kwesibaya. Uma sezingenhla kwesibaya zihaya ngamazwi apholile ingoma yokulanda izinkomo kuwo lo muzi.

Ngale nkathi sekuphume nesinedolo. Abesimame bajuba abafana ukuba babuze izintombi ukuthi zize ngobani. Amakhosikazi aqhubukusha abafana ukuba babuze ukuthi izintombi zize ngobani. Lo mfana okhethelwe ukuba ngumkhongi uyabuza naye ukuthi izintombi zikhwela ngobani. Izintombi ziphendula zonke zithi sikhwela ngosibanibani, zigagule igama lensizwa ezize ngayo. Ziyabonga izintombi bese kukhala kakhulu uphondo. Udadewabo wesoka uyazihola izintombi azingenise elawini. Emva kwalokho ziyavunula izintombi ziphiwe ukudla bese zilala. Ngakusasa zivuka kusempondozankomo ziye emfuleni ziyogeza, zize zibuye emini sezizofuna inkomo yazo ebizwa ngokuthi imvuma. Uma zingezukuyihlaba ngalolo suku inkomo yazo izintombi, umkhongi uyihluthula inhlali yeshoba ayinikeze iqhikiza lona linike umakoti ukuze abone umbala wenkomo amiswe ngayo. Kwenye inkathi iqhikiza lihamba nayo inhlali liyoyikhombisa unina kamakoti.

Uma sekudlule ukumisa kwentombi kuqhutshekwa namalungiselelo okuyilobola intombi. Kulokhu kwehlukile ngoba intombi izomela inkosi futhi kumele izozalela isizwe inkosi. Ozozalela isizwe inkosi ulandwa yiso isizwe. UMsimang, (1982:90) uyakuveza lokhu:

Empeleni kakukho okwakungaphikiswa lokhu
uMudli wayebakhumbuza isiko elaziwayo lokuthi
unina wesizwe ulotsholwa yizwe lonke.

Lapha uMsimang uveza uMudli egcizelala isiko lokulobolela inkosi, lokhu kuvezwa nguMsimang, (1982:89) ngenkathi kudingidwa kabanzi embizweni

ebizwe nguMkabayi. Ngokwesiko lesiZulu inkosi ilotsholelwa yisizwe sayo. Yileyo naleyo ndoda iqhuba inkomo iyise enduneni, izinduna ziziqhube zizise komkhulu ukuze kulotsholwe umama wesizwe. Uma sekufike usuku lokubonwa kwezinkomo, amabheka akhethwa kuwo lomhlambi o lethwe yisizwe. Imicikilisho yonke yodwendwe iqhutshwa ngokosiko lwesizwe lokungena koNdlunkulu koMkhulu. NoMthaniya wasina koMkhulu, waqhoyiswa njengomama wesizwe.

Akuphelanga nyaka esinile uMthaniya izalukazi zabonakala zimdonsela exhibeni kanti sekuwukufeza kakhe iphupho lesizwe sonkana. UMsimang, (1982:91) ukuveza kanjena lokhu:

Zimphuthume izalukazi zifuna ukubona ukuthi muntu muni. Kushaywe elikhulu ihlombe lapho kubonakala ukuthi ngumfana.

Nalapha uMsimang usagcizelela lona isiko lokungena kowesimame exhibeni ngenxa yokuthi sekuyinyanga yakhe yokukhululeka. Njengokwesiko lesiNtu izalukazi ziyamphuthuma uMthaniya ukuze zibone ukuthi uzibule ngamuntu muni. Ngokwesiko elijulile zifuna ukubona ukuthi ingane ngeyalapha ekhaya ngempela yini nokuthi ifana nobani. Umdlezana uba sezibini isikhathi esimiswe yisiko size siphela. Ukuphela kwaso isiko limise indlela eqondile yokwamukelwa kokukhungwa komntwana ozelwe:

Ziphele izinsuku zikaMthaniya zokuphuma exhibeni. Kubikelwe izwe lonke ukuthi kuzobusiswa inkosana yakwaNobamba.

(Msimang, 1982:91).

Uma sekuphele izinyanga eziyintathu umdlezane ebelethe, uyaphuma lowo wesimame exhibeni. Nalapha uMsimang uveza uMthaniya eligcina isiko lokuphuima exhibeni. Igcagcele esokeni kuwo wonke uNobamba kwazise phela ukuthi kuzobungazwa inkosana kaJama. Nobaba wengane usuke eselubheke ngamehlo abomvu lolu suku, esefuna ukubona ukuthi ingane ifana nobani. UMsimang, (1982:91) uyakufakazela lokhu:

Limphikelele uJama idumbe. Ushaywa wuvalo nje,
ubona ukufana phakathi kwalo mntwana noyise
uNdaba.

Wonke umuntu ngalolu suku usuke elindele ukuzwa ukuthi ingane yethiwa liphi igama ngokosiko. UMsimang, (1982:91) uqhubeka kanje:

Pho uJama angabuye amqambe athini lo mntwana
lokhu abantabakhe benza ngakhona na? Amane athi
nguSenzangakhona.

UJama ugcina isiko lokwetha ingane igama njengoyise. Ngokwesiko ingane iqanjwa ngezilokotho noma ngezifiso abazali abanazo ngomntwana ozelweyo, kwenye inkathi uqanjwa ngesigigaba esenzeka unina esamkhulelwe. Lapha uJama uqamba uSenzangakhona ngesigigaba esenziwa ngamadodakazi akhe uMkabayi noMmama bemxhumanisa noMthaniya. Ukuxhunyaniswa kukaJama noMthaniya kuyisenzo esihle futhi esakhayo nesivusa indlunkulu. Yingakho inkosi uJama esithokozela aze akubeke ngembaba ukuthi benze ngakhona ngoba ukuba abenzanga ngale ndlela, isiko belizonquma ukuthi ubukhosi buwela ezandleni zikaSojiyisa noma buwela kwenye indlu eNdlunkulu ukuze ulibo lobukhosi luqhubeke.

Ngokuhamba kweminyaka uJama uyadunguzela. Ngenhlanhla enkulu ngaphambi kokuba akhothame wenza isiko elibalulekile kakhulu. UMsimang, (1982:92) uyaliveza:

Nokho okukhulu kakhulu wukuthi ufa nje
ubesebuyisene nesizwe sakhe.

Ngokwesiko uma kukhona ukungaboni ngaso linye phakathi kwabantu, kufanele ukuthi kuzanywe isixazululo salokho okuyimbangela yokungezwani. Ekugcineni kuthelwani amanzi idlule indaba. Kanjalo-ke nalapha uMsimang uveza uJama esibona isidingo sesiko lokubuyisana nesizwe sakhe. Okuyikona okungumthelela wokubuyisana kukaJama nesizwe ukungena kukaMthaniya kwaNobamba. Kukhanyela wonke umuntu ukuthi uMthaniya uzoyivusa indlunkulu. Lokhu kukhanya bha ngenkathi esezele uSenzangakhona. UMsimang uveza elinye ikhono ngokukopolota isiko lokuthi uMntwana akabekwa esihlalweni sobukhosi esafukuza ukhakhayi. Kuyisiko ukuba uMntwana abanjelwe ngowozalo isihlalo sobukhosi futhi owendlu eqondene ukuze kungasuki umbango:

Okuxakayo ukuthi yize wayefisa kangaka ukuba
noMkabayi asheshe agane kodwa kwathi lapho
esedunguzela wabiza yona inkosazana yakhe
wayinxusa ukuba ize ikhulise kahle umnawayo,
uSenzangakhona.

(Msimang, 1982:92).

Kulisiko lesiNtu ukuthi inkosi ilandelwe inkosana yenkosikazi yasendlunkulu ngokubusa esihlalweni sobukhosi. Uma inkosikazi ingamzalanga umfana, inkosana kuba ngeyaseQadini vele elingumlobokazi waseNdlunkulu. UJama uthi ngokuzibona ukuthi usengubo ziya eweni, unxusa uMkabayi ukuba aze akhusele,

acathulise uSenzangakhona. Lokhu kusinika umqondo wokuthi uSenzangakhona usebekiwe esihlalweni sobukhosi kepha ngoba usemncane, uyise inkosi uJama yethwesa uMkabayi umthwalo wokuba yiso lakhe. Ukhombisa ukumethemba isibili ngoba nakuba kuyakhulunywa kukhulunyelwa yena. Ngakho-ke akamboni engaba yingozi engaphazamisa umnawakhe esihlalweni sobukhosi ngoba vele nguyena ombeke kuso ngokulandela unina, uNdlunkulu uMthaniya.

3.7 USenzangakhona uhlangana noNandi

USenzangakhona uselibhungu eliqinile, useqala ukubukeka ezintombini kwazise yinhle insizwa le. UMsimang, (1982:113) uyakuveza lokhu:

Obemzimba muhle nangendlal' enkulu.
Obebuso bungenandawo yokusolwa;
Obemehlo engenandawo yokusolwa.

Imbongi isikhanyisela kabanzi ngesakhiwo somzimba kaSenzangakhona. Kuvela ukuthi muhle kakhulu futhi akanasici. Pho izintombi zingayeka kanjani ukumthanda?

UMsimang, (1982:111) uqhubeka kanje:

Abone lamabhungu eluse noSenzangakhona
ukuthi zinyiwe ubhekle. Aqale ukuzibika
ngoba ayawabona amatshitshi lana ukuthi
mahle.

Kulisiko lesiZulu ukuthi insizwa kayiyedluli intombi endleleni ingayikhuzelanga, iyiqomise. Lapha sithola uSenzangakhona namabhungu eluse nawo belihlonipha leli siko. Amabhungu ayazibika ezintombini ukuthi ayazithanda. Zhlukene-ke izindlela zokweshela entombini, enye yalezi zindlela uyayiveza uMsimang ngobuciko kulo msebenzi wakhe njengesiko vele eliwugo lokuba phela kwedlulelwe ebunsizweni nasebuntombini, kungenwe ebangeni lobudala ukuze kubuye kuvele ezinye eziyoqhubela phambili lo mshikashika womzabalazo wempilo.

UMsimang, (1982:111) uthi:

Kuthe uma kuthiwa izintombi azishaye inyoka
endleleni iqhalaqhala letshitshi selifike likhetha
induku kaSenzangakhona.

UMsimang uveza isiko lesiZulu lokushaya inyoka endleleni. Ukushaya inyoka endleleni lisiko elichaza ukugunyaza intombi ukuba ikhethe insizwa eyithandayo. Lokhu kwenziwa ngokuthi amabhungu ame uklele phambi kwezintombi, bese kuthiwa intombi mayithathe induku ishaye inyoka endleleni yayo. Intombi iyayithatha induku iyikhombe insizwa eyithandayo. UMSimang ukuveza kanjalo ukushaya inyoka kukaNandi ensizweni eyinkosi uSenzangakhona. Kulokhu uRitter, (1965:25) uhlobanisa ukushaya inyoka endleleni namahlaya endlela:

It was this 'customary' intercourse which was allowed in the fun of the road (amahlay' endlela), which was also known as ake nishaye inyoka endleleni, which literally translated means, 'Do strike a snake in the road,' in which form it was put as a request.

Lapha kuqhamuka umqondo wokuthi lesi sigameko sokuhlangana kukaSenzangakhona noNandi kakusiyona into ebingazelelwe muntu, bekuvele kuhlosiwe lokhu. UMsimang, (1982:111) ukukhanyisa kanje lokhu:

Kanti ushaye phansi umfo kaJama. Le ntombi
ekhethe yena ibivele imbabele.

UMsimang uveza isife noma ugibe olucushwe ngumuzi waseLangeni ukuze kugcine kudaleke ubuhlobo phakathi kwalaba bobabili, kugcine uNandi esezalele isizwe sikaNdaba indodana. Kakade-ke intombi iyayisopha insizwa yasekuthini njengoba nensizwa iyibeka umkhusu intombi uma isizwile ngayo noma isiyibonile. Liba linye, zihlangane esikhaleni kwaNtombela njengoba kwenzeka nje kubantwana benkosi.

Ukuhlangana kwalaba bobabili kuwubungcweti bukaMsimang bokuveza ukwephulwa kwesiko lesiZulu elithi umntanenkosi akhuleliswe ngomunye umntanenkosi. Bobabili laba bantu bayizihlobo. Unina kaNandi nguMfunda ozalwa nguKhondlo. UKhondlo yena uzalwa nguQwabe, kanti uQwabe ungumnewabo kaZulu. Bobabili uQwabe noZulu bazalwa nguNozidiya kuMalandela. UMsimang, (1982:113) uyakuveza lokhu:

Empeleni ihlazo likhulu kakhulu ngoba abantwana
laba bayizihlobo.

Ngaleyo ndlela-ke uma sekwephulwe isiko elifana naleli, kusuke sekumele kuhlatshwe imbuzi, kushwelezwe ezinyanyeni ngephutha elenzekile nokuthi

zinxuswe ukuba zisale sezikwemukela, zingabashayi ngomswazi wokuzala izidalwa noma ukungabi nanzalo.

3.8 Amahubo

UKhumalo, (1993:77) amahubo uwachaza kanje:

Lolu yuhlobo lomhayo olubaluleke kakhulu esizweni. Yuhlobo olunomlando ongumgogodla wesizwe. Yuhlobo lolu oluphethe amahubo esizwe afana nemikhuleko yaso kanye namahubo empi. Aphathwa ngesizotha esimangalisayo ngoba kwawona anesizotha. Avusa usinga, amadlingozi nombhejazana eNkosini, emaqhaweni, emabuthweni nasesizweni jikelele ngoba athinta izehlakalo ezimqoka zesizwe esezagcinwa njengomlando.

Lolu cwaningo amahubo luwabeka eqhulwini lengxenye yosiko. Isizwe uma sihlangene sihuba amahubo esizwe ngenxa yokuthi ayimikhuleko yaso:

Bayede! sekwenanela indlu yonke. Kuphunyweke sekuyiwa esibayeni. Afike azikhombe uJama izinkomo akhunga ngazo indodana yakhe. Ziwe ngaso leso sikhathi kube wucaca. Izimbongi zibonga amakhosi, amabutho ahuba amahubo esizwe, kukhunjulwa naye uZulu imbala, indodana kaMalandela, ukhulukhulu wesizwe.

(Msimang, 1982:92).

UMsimang uveza amabutho ehuba amahubo esizwe ngenkathi isizwe sihlangene sizogcina isiko lokukhunga uSenzangakhona. Isizwe singahuba ihubo laso ngoba sicela noma sibonga okuthize kuMvelinqangi. Ngokwesiko lesiNtu umndeni

nomndeni kumele ube nehubo lawo okuthi nxa uhlangene, ulihube, uzixhumanise namathongo omndeni. Kanjalo-ke isizwe nesizwe kumele sibe sinamahubo aso okuthi nxa sesiwahuba, inkosi yesizwe ikitazeke inhliziyi kuze kunanele ngisho izinyandezulu. Endimeni ecashuniwe ngenhla, uMsimang uveza isizwe siligcina leli siko. Siyahuba, siyagida ngenxa yokuvuka kwendlu kaJama, kuzelwe uSenzangakhona. Sibonga okukhulu kakhulu esikuphiwe ngoThongolikhulu kanye namathongo kaZulu kokuxhuma ulibo lobukhosi bukaZulu.

Kungelokhu kuthintwa oyisemkhulu uNdaba ngoba kube ngokuthanda kwabo lokhu okuvele esizweni naseNdlunkulu:

UNdaba uyinkosi;
Uyabusa
Oho! O
Hha! Oye!
Adjidji! O! Adjidji!

(Msimang, 1982:122).

Lapha sivezelwa isizwe sihuba ihubo laso ngenkathi kubekwa uSigujana ukuba abe yinkosi. Isizwe sihuba ihubo elithi uNdaba uyinkosi, uyabusa. Lokhu kusinikeza umqondo wokuthi inkosi kayifi. Umoya wenkosi edabuke ohlangeni wehlela kuleyo esuke isesihlalweni ngaleso sikhathi. Ngaleyo ndlela umoya kaNdaba wehlela kuSigujana ukuba abe yinkosi. Njengoba kubekwa uSigujana esihlalweni kufana nokuthi kubekwa uNdaba uqobo lwakhe.

3.9 UShaka unyathela uselwa

Ukuze uShaka abuse abe yinkosi yakwaZulu, uDingiswayo kaJobe uthumela uNgomane ukuba azokwazisa uZulu wonkana ukuthi uShaka useyinkosi yesizwe. UMsimang, (1982:126) uveza ubumqoka bokubekwa esihlalweni komuntu ongafanele ukuthi kuyawudunga umuzi nesizwe. Isiko liyakubheka ukuthi umuntu obekwa esihlalweni ngofanelekile nangokwezindlu, isizwe kanye nofakazi bezizwe ezingomakhelwane ziyakuqonda futhi zihlale zibeke indlebe neso ukuthi kuyagcinwa lokho:

Inkosi, uDingiswayo ubone ukuthi kungeze lwaba khona uxolo esizweni sakwaZulu nxa ubukhosi buphethwe ngumuntu ongaqondene. Kakade inxele kaliwaxhi umuzi. Oqondene ngqo nalobu bukhosi bakwaZulu nguShaka lona esizombeka.

(Msimang, 1982:126).

Lapha kuvela indlela abekwa ngayo uShaka njengenkosi esihlalweni sikayise ngokwesiko lesizwe.

Njengoba uShaka esebekiwe esihlalweni sobukhosi wenza umkhosi wokunyathela uselwa. UMsimang, usebenzisa ikhono lakhe ekuvezeni uShaka ehlanganisa umkhosi wokunyathela uselwa kanye nokungena emzini wakhe omkhulu wakwaBulawayo. UShaka uhlonipha isiko lesiNtu lokuthi inkosi kayibuseli emzini kayise. UMsimang, (1982:137) ukuveza kanje lokhu:

UShaka wakha umuzi omkhulu
wakwaBulawayo, wamema izwe lonke ukuba

lizogubha naye umkhosi omkhulu wokunyathela
uselwa.

Lapha uMsimang usebenzisa ubungoti bokuthandanisa izigameko ezimbili, ukuvulwa kwenxulumakazi lakwaBulawayo kanye nokugubha umkhosi wokunyathela uselwa. Umkhosi woselwa waziwa ngokuthi ngumkhosi wokweshwama. Kulisiko lesiNtu ukuthi ngaphambi kokuba ukudla okusha emasimini kudliwe, kwenziwa lo mkhosi wokweshwama. Kwasayona inkosi yesizwe kayikudli ukudla okusha kungakenziwa umkhosi wokweshwama.

Umkhosi ofana nalona wokweshwama uhlanganisa isizwe, uhlanganisa izikhulu zombuso, kuhlatshwe kube mnandi. Ngenkathi bethokoza, bebonga abaphilayo, kuthokoza namadlozi esizwe. Uma uselwa seluvuthiwe, amabutho abeka izikhali emakhanda, inyanga iwachele ngentelezi. Inkosi ithatha uselwa oluhlanganiswe nemithi incinde odengezini. Uma seyincindile, imfifitha iqatha lombengo bese iyalilahla. Inyanga iyiphosa phezulu eminye imibengo, amabutho ayinqake, ayimfifithe. Ewele phansi kayidliwa kudla abalele. Uma sekuphelile, amabutho ayakhuleka bese imbongi imemeza isho ukuthi inkosi seyiludlile uselwa ngakho-ke izwe selingeshwama.

3.10 Ukukhothama kanye nokutshalwa kwenkosi uShaka

Okungapheli kuyahlola. Inkosi ibusa isizwe sayo igcine nayo seyiya kokhokho bayo. Ukuhamba kwenkosi akubizwa njengokomuntu nje kepha ngokomthehto

wolimi lwesiZulu sithi ikhoththeme noma iphangalele. Nakuba inkosi uShaka ebulawe ngabafowabo, sithi ukhoththeme. Uma inkosi ikhoththeme, kulandelwa isiko elithize. Kuthi kungaphuma umphefumulo, inkosi igoqwe, ikhishwe izithanga. Izandla ziyagoqwa emadolweni, ikhanda likhothanyiswe ukuze isilevu sithinte esifubeni, yingakho kuthiwa ikhoththeme:

Sidindilize isidumbu seLembe esibayeni
kwaNyakamubi. Bavuke ekuseni bayohlola
esibayeni kwaNyakamubi oDingane. Bafike
bashaqe nxa bemfica uShaka eselubhambalala
njengoba bemshiye izolo.

(Msimang, 1982:156).

Isiko elilandelwa uma kukhoththeme inkosi kasiliboni lilandelwa ngenkathi kukhoththeme inkosi uShaka. Esikhundleni salokho sithola uShaka elele edindilizile esibayeni. Ukugoqwa kahle, ikhanda likhoththeme kakulandeliwe kwazise ukuthi abasoongi bamshiye elubhambala. Inhloso yababulali bekuwukuba adliwe izimpisi ebusuku kuphele kanjalo ngaye. Izinyanya zakubo zimvikelile, izimpisi kazimdlile. Lokhu kuyabaphoqa ababulali ukuthi bagcine isiko lokumtshala uShaka njengenkosi. UMsimang, (1982:156) uyabeka:

Bagcine bevumelene ngokuthi akafakwe
emgodini wopata khona lapho
esibayeni.

Ngokwesiko lesiZulu amakhosi aba nendawo yawo lapho etshalwa khona kepha kawafakwa emgodini wopata esibayeni. Lapha ukugcinwa kwaleli siko kakuveli kahle. Ngabanumzane bemizi abafihlwa esibayeni kodwa hhayi emigodini yopata.

Ubuye aqhubeke uMsimang, (1982:156) aveze isiko lokuphelekezela umnumzane noma inkosi ngenkomo yeduna ephakuliwe:

Nempela kuhlatshwe inkunzi emnyama
agoqwe ngesikhumba sayo njengesiko.

UMsimang uqhubeka nokusivezela isiko lokutshalwa kwenkosi. Sithola kuhlatshwa inkunzi emnyama. ILembe eleqa amanye amalemba ligoqwa ngesikhumba sayo le nkunzi. Ngokwesiko lesiNtu inkosi yesizwe igoqwa ngezikhumba ezimbili, esimnyama nesimhlophe. Isikhumba esimnyama siluphawu lokukhombisa ukuzila, yisona okugoqwa ngaso inkosi bese silandelwa ngesimhlophe. Ababulali bakaShaka kabasiboni isidingo sesikhumba esimhlophe, kwazise ukuthi uShaka usethathwa njengomuntu oselahlwe ngamathongo. Ngokwesiko lesiNtu isikhumba esimhlophe siwuphawu lokucelela yona inkosi etshalwayo indlela emhlophe nokuthi amathongo akubo aze ayihlangabeze.

UMsimang, (1982:156) ubuye uveza ngobungoti isiko lokuthi inkosi iyendlalelwa ukuze ingafiki ibe yinhlwa phambili:

Kubulawe izintombi zesigodlo ezizomphelekezela.

UMsimang uveza isiko elilandelwayo uma isikhwezwa inkosi. Kayitshalwa yodwa njengomfokazana kepha yendlalelwa ngomuntu noma ngabantu abathile. Ngokwesiko lesiZulu inkosi yendlalelwa yinsila yayo. Insila yenkosi yinceku ehlezi iseduze nenkosi, engahlukani nayo. Insila yenkosi iphetha ngokuba ingcwatshwe nayo inkosi ukuze naphambili ibe seduze nenkosi yayo. Konke lokhu

kakubikezelwa. Insila yenkosi isuke ize emngcwabeni njengabantu bonke, iyothi ingazelele lutho, bayibambe bayishuphule bayihlalise edlinzeni lenkosi ngaphambi kokuba kufakwe inkosi. Isigodlo naso siyayendlalela inkosi. Umahluko lapha ukuthi uJege oyinsila kaShaka wayesembe wambulula ngayizolo ebusuku ngesikhathi efika inkosi idindilizile. Lokhu kuvezwa nguDube, (1979:41):

Ukuze angabonakali ukuthi uyeqa, waphuma entabeni engaphethe zikhali, wahamba waye wafika emfuleni. Wageza enzela ukuba abe nendlela emhlophe njengoba nakhu esuka esidunjini. Weqela ngaphesheya wasiphula isiqunga, wahlafuna impande yaso wakhwifa, esusa wona umnyama wesidumbu. Weqa ukhalo, wagijima, wagijima engaqondi nalapho eya khona.

Konke lokhu kwenzeka emva kokuba uJege esebone umbono wamadlozi akubo, emyala ngokuthi asikakafiki isikhathi sokuba aye kwagoqanyawo phezu kwalokho, izwe lisabheke izinto ezinkulu elisazozenzelwa nguyena.

Lapha sithola ukuthi esikhundleni sokuba inkosi yendlalelwe insila yayo, kubulawa izintombi zesigodlo kube yizo ezendlalela uShaka.

UMsimang, (1982:156) ubuye athi:

Afihlwe kanye nemvunulo yakhe nayo yonke impahla azoyisebenzisa kwelabaphansi.

Emveni kokubuyisela inhlabathi encane edlinzeni lenkosi, kubekwa imvunulo yayo inkosi esuke isongwe kahle ngesicephu. Kulisiko lesiNtu lokhu kanti kwenzelwa ukuthi ingafiki intule phambili inkosi. Nalapha uMsimang uyaliveza leli siko lokuthi inkosi ibekwe nemvunulo yayo. Inkosi ihamba nazo zonke izinto zayo

eyozidinga phambili kwelamathongo njengezindondo neminyezane, amagojela, impoba kanye nesitobo.

Kuzo zonke izigameko ezithinta amasiko ehlukene nendlela ahlonishwa ngayo, ucwaningo luncoma amangwevu asetshenziswa nguMsimang ekuwavezeni endabeni “Buzani kuMkabayi”. Kwehla esiphundu kuhle kolozolo ukuthi ukhunjuzwa injula yamasiko esizwe kepha ube ungagqogqwa, uphoqwa, uxakwa ngawo kepha kuzehlela nje kuhle kobisi noju lwezinyosi zezwe lesethembiso. Kusibeka ethembeni lokuthi impela kanti kulula ukungena ezweni lesethembiso elingafelwa nkonyane ngoba kanti namasiko akhona ayintusi emhlophe.

ISAHLUKO 4

4.0 IKHONO LOKUTHANDANISA UMLANDO NESIKO

4.1 Isingeniso

Kulesi sahluko ucwaningo lucubungula ikhono elisetshenziswa nguMsimang lokuthandanisa izinto ezimbili kanyekanye esigamekweni ngasinye. Lezi zinto ezithandaniswayo yisiko nomlando. Ucwaningo lubheka lweneke imbangela noma izizathu ezenza kwezinye izigameko kwelakanyane isiko nomlando.

4.2 Ukulingisa iwele igabade

Ungabe usaya phambili, Nkwelo. Sengizwile ukuthi nithi mangendise omunye wabantabami.

(Msimang, 1982:11).

Lapha uMsimang usivezela uJama ebonakala egcwala intukuthelo ngomlayezo wesizwe ofika noNkwelo, wokuba kwendiswe elinye lamawele. UMsimang uveza isiko lokwendiswa kwewele liyisisekelo sesixakaxaka sendaba yakhe ezinze emlandweni. Kungumlando ukuthi isizwe saluveza uvo lwaso enkosini uJama ngomkhokha wokungagcinwa kwesiko elibucayi kangaka lokwendisa iwele.

Le ntukuthelo ngokuphambana nesiko uJama uze ayigqamise lapho eqhubeka ethi:

Sengizwile, Nkwelo. Kepha usitshele isizwe
ukuthi uthi uJama kaNdaba kaMageba
siphaphalazile nxa sizikhohlisa ngokuthi impilo
yami ibaluleke ukwedlula ekaMmama
nekaMkabayi.

(Msimang, 1982:11).

Ibinzana nje elithi, “uthi uJama kaNdaba kaMageba siphaphalazile,” liveza
ukuthi uJama usesebenzise amandla akhe njengenkosi ebusayo. Usenqumile futhi
akasalindele kuphikiswa kulokho. Uma esebize oNdaba noMageba, lokho
kuwukufunga nokugomela kokugcina okukhomba ukuthi akasagudluki kulokho
asekushilo.

Ukubiza la magama amakhosi angenhla kwethula isisindo senkulumo kaJama
kuNkwelo uma esebize oNdaba noMageba. Yibo amakhosi andulela uJama
embusweni kaZulu. Lokho kuveza ukuthi akukho Mzulu ongamelana nenkulumo
eyeyame kubo. UMsimang uveza amandla omlando edloba phezu kwamandla
esiko uma uJama ngamandla akhe elichitha isiko eliyisisekelo sesizwe. Lokhu
kusibeka kunqayinqayi kaqagela ngiphetheni uMsimang asigabisela ngayo ukuthi
kazi kuyogcina bani phakathi kwesiko nomlando.

Uyaqhubeka uJama athi:

Kungenzeka kanjani lokho ngoba emthanjeni
kaMkabayi nasemithanjeni kaMmama
kugobhoza elami igazi na?

(Msimang, 1982:11).

Lapha uJama uchazela uNkwelo ukuthi angeke sampela abulale ingane yakhe ayizalayo, enguye. Kakade vele amawele asuke eyigazi likayise nonina ngokwesiphiwo songabonwayo namathongo. Isiko lokunquma lokhu ukuba kwenze livele likwazi lokho kodwa lehlulwa ngamandla omswazi wabalele. Isiko limi ekuthenini noma kungabe ngubani ozelwe ngale ndlela, uhambisana nophawu okumele lulandelwe. Ngaphandle kokulandelwa kwalo, sibekiwe, siyaziwa futhi isijeziso. Sigadla noma komkhulu noma kumuntukazana.

UMsimang uveza ukwehlulwa kwenkosi uJama zinseka ngaphezu kokubonelela isizwe ovalweni lwaso ngaye luqobo. Yena umisa ukwenza umhlatselo ngaye kunokuba adele elilodwa lala mawele ngenhloso yokuqhubekisela phambili umlando kaZulu:

Usitshale isizwe, Mntwana ukuthi kulukhuni
satshe kimi ukugcina isiko elaziwayo. Akekho
phakathi kwala mawele engizomgingisa igade.
(Msimang, 1982:11).

Lapha umusho wokugcina ngci ubeka kucace ukuthi uJama nakuba elazi kahle leli siko, kepha akekho phakathi kukaMkabayi noMmama azomendisa.

Le nkulumo kaJama engenhla iveza obala ukuthandaniswa komlando nesiko. Kuyisiko elaziwa ngisho nguye uJama uqobo ukuthi ligingiswa igade iwele lokuqala. Khona lapho kungumlando KwaZulu ukuthi inkosi uJama yala yaphetha ukugingisa iwele igade njengesimiso sesiko. Wumlando lo owenzeka lapho inkosi

uJama yeqa khona leli siko ngenxa yamandla okuhlala esihlalweni sobukhosi kanye nokukhungatheka kokuzibona efulathelwe ngamathongo.

4.3 Kuyashwelezwa emadlozini

Ukungahlonishwa kwesiko lokugingisa igade elilodwa lamawele, ngundabizekwayo kwaNobamba. UZulu wonke ukhungathekile, ngisho indlunkulu imbala ididekile:

Ungakhihli isililo kungafe muntu, nkosikazi.
Sekusho uJama ngezwi eligedezelayo.
(Msimang, 1982:16).

Indlovukazi izithola ikhihla isililo yize kungafe muntu. UMsimang uveza isiko lokuthi igazi lomuntu liyezwa futhi liyalilelwa. Alifani nelesilwane. Ukutholakala kukaNdlunkulu ngokomlando wesizwe saKwaZulu elila kuyasho ukuthi uyasikwa zinseka zokuzala, uzele amawele, futhi ungunina wesizwe. Uyakuqonda ukuthi ngokwesiko kukhona umshophi ozovela.

Ukukhala kweNdlunkulu kubukeka kunenjula yesibikezelo enhliziyweni yayo, sokuthi isijeziso sokungagcinwa kwaleli siko lokugingisa igade ekugcineni sizophuma ngayo. Ishiywa yigazi kuhle kwenkomo ezohlatshwa, eyaye ihlahle amehlo, iphenduke uhlanya ibe isemhlanjini nezinye izinkomo.

INdlunkulu ngezinyembezi zokukhihlwa kwesililo kungafe muntu, ibikezela ukuthi isizwe jikelele sizokhihla isililo, sizile lapho umbani wolaka lwabaphansi usugadle kuyo maqede yakhothama. Kungase kwenzeke okukodwa kwalokhu, okungenjalo, kungagadla nakuyena uJama uqobo ngoba abaphansi bayazikhombela uma sebenengiwe ubuhlongandlebe.

Ukugedezela kwezwi likaJama kubika ukuthi kukhona okukhulu ukwesaba ngolunya oluzovela kwabaphansi ngenxa yesenzo sakhe sokwephula isiko lokugingisa igade.

Nokho uyaqhubeka uJama eziqinisa njengendoda emzini kaNdaba nanjengenkosi yesizwe:

Akukho lutho olubi oluzosehlela.

(Msimang, 1982:16).

Lokhu kukhanyisa kahle kamhlophe ukuthi uJama ngempela lukhulu olubi alulindele eNdlunkulu manje emva kwesenzo sakhe sokwedelela izinyanya zesizwe. Lapha uze azame ukuveza ikhambi lokuwavimbela la mashwa angase avelele iNdlunkulu. Kulisiko ukuchitha igazi ekhaya lokushweleza kwabalele. UMsimang ukumatanisa nokuthi kwenziwa yinkosi yobukhosi obunomlando ukuze kugqame futhi kube yisifundo nasesizweni ukuthi ukuphambana nomthetho kuyabanenga abalele. Kuvulwa nje isikhala esincane sempilo ukuthi amabomu ayakwazi yini ukuvikela umswazi uma sekuhanjiswa phambili igazi lokushweleza. Yinoni leli uMsimang asilengisela lona njengekhuthu ukuba silinambithe kusasa:

Ngizobulala impahla ngishweleze ulaka
kwabaphansi.

(Msimang, 1982:16).

Lo musho wethula isiko lokushweleza emadlozini lapho kukhona iphutha elenzekile, ngokuba kuhlatshwe inkomo kumbe izinkomo.

Useqoka ukuhlaba ngenhloso yokuxolisa kwabaphansi ukuze angehlelwa ngamashwa eNdlunkulu kanye nasesizweni sakhe sonke. Ngumlando oqala ngaye uJama, ikakhulukazi eNdlunkulu, ukubukela phansi isiko elaziwayo lokwendisa iwele nakuba ebona ukuthi umbuso kaZulu wonkana uzulelwa ngamanqe. Ngumlando owenzeka ukuthi uJama wahlaba washweleza ezinyanyeni ngokweqa kwakhe isiko. Lapha isiko nomlando kuboshwe ngabhande linye, kwaba ngamathe nolimi uqobo ngobukhulu ubuchwepheshe bombhali.

4.4 Ukukhothama kukaNdlunkulu

Ukuthandaniswa kwesiko nomlando kulokhu kuphothene njalo endabeni kaMsimang kuhle kwegoda elelukwe yinono. Yilo leli goda lesiko nomlando elakha ukuxhumana kolungelunge lwezigameko ezehlela iNdlunkulu. Isigameko sokukhothama kukaNdlunkulu sizwakala kangcono lapho uMsimang, (1982:21) ebeka kanje:

Kulaba abayaluzayo kayikho iNdlunkulu.
Akekho futhi noMkabayi. Kube yimanxa
kukhunjulwa ukuthi konje iNdlunkulu ibibike
umzimba obuthaka.

Lapha uMsimang uveza ukushiywa yigazi kuyo iNdlunkulu okuyisibikezelo sokuthi kukhona okudla amantshontsho emsamo. Kulumbaniswe umlando wozwelo lukaMkabayi njalo kunina njengeweze elizilahla ngecala ngokwesiko. Kungakho ukuthinteka kukanina uNdlunkulu, kuwukuthinteka koMntwana uMkabayi. Kungani ukuba kungakhohlakala umuntu omkhulu kangaka ukuthi engaze akhumbuleke emva kwendaba ukuthi konje ubegcine ebike ubuthaka? Isiko libazisa kabi ubuntu kumuntu ephila saka. Kuyedlulela uma eseke wabika ukuhlabeka. Kungokunye-ke uma kungunina wesizwe. Yini lena esithibeze iNdlunkulu nezancinza zakhona zonke ukuba ziqaphele uNdlunkulu?

Uyaqhubeka uMsimang (1982:21) lapha athi:

Izintombi zesigodlo zinikele khona eNdlunkulu.
Nxa zingena emnyango zethuke zishoqongane nxa
zelamela iNdlunkulu igobodise phezu kweziko.

Sekuyakhanya manje ukuthi ngenkathi iNdlunkulu izwa umzimba uphansi, ukufa bekulokhu kubekile ezithendeni zayo, okuthe nje lapho ithi iyangena endlini, kwase kuphezu kwayo, kwagcina ngokuba kuwudle umhlanganiso. Umlando weNdlunkulu yakwaNobamba wasongwa ngale ndlela ngenxa nje yokuphunduleka ukuma nesizwe ezimisweni zesiko. Kwala ngisho isizwe sikhuya, kwanhlanga zimuka nomoya.

Lapha uMsimang, (1982:21) usivezela isibindi sikaMkabayi onguMntwana wenkosi uJama kanye nokujutshwa yisiko lokuthi umuntu uyalindwa uma ephathekile ukuze acinyeziswe uma kumenela:

UMkabayi olokhu ehlezi ngezansi kukanina
azibheke ngokumangala.

Iminyaka kaMkabayi kayikhombisi ukuthi akaboni ukuthi unina useye kokhokho bakhe njengoba seyimihlanu nje. Uhlakaniphe uqedile futhi yena uvele uhlakaniphe ukwedlula iminyaka yakhe kukho konke akwenzayo. Lokhu kuthula kwakhe ebona isimo sikanina esesiguqukile kuleso esejwayelekile nokumangazwa wukwethuka kwezintombi zesigodlo, kuveza isibindi anaso.

Iqiniso ukuthi ngokwesiko, ukhona onokulanda into ephathekayo ngemizuzu kaNdlunkulu yokugcina. UMkabayi ngeke ukulanda kwakhe kufane nokwezintombi zesigodlo ezifice umuntu esebanda:

UMsimang, (1982:21) uqhubeka athi:

Zithe nxa zithi ziyayiphendula, zafica ukuthi
isiyabanda. Zethuke nazo kubande
kwamancane.

Yilo lolu valo olungaka oluxaka uMkabayi, okuthe lapho zethuka izintombi, yena avele axakeke ukuthi zethuswa yini kangaka? Nakuba kungaficwe iso eqinisweni lokuthi kukhona nobungane kepha iqiniso lithi uma kukhona izwi elishilo lokugcina

iNdlunkulu, uMkabayi unokulazi futhi unokulikhumbula noma kungasekhona manje.

Lesi sigameko sokukhothama kukaNdlunkulu kuveza ikhono likaMsimang lokuhlanganisa isiko nomlando esigamekweni esisodwa. Ukungagcinwa kwesiko lokwendisa elilodwa lamawele kungumthelela womshophi owehlela iNdlunkulu. Abaphansi bayamnikeza ithuba lokudla amathambo ekhanda njengendoda uJama iminyaka ize ibe miningana kepha yena akagudluki lapho emi khona. Ukuveza ngokusobala ukuthi sekuphele iminyaka eminingana uMsimang, (1982:21) uthi:

Okwesibili okwakuphethe kabi uJama wukuthi
amawele ayengakelanywa yize eseqede iminyaka
emihlanu yobudala.

Ukukhothama kukaNdlunkulu yisigameko esenzeka, esingumlando futhi ngoba kwakuqala ukuba kuzalwe amawele, elinye lingendiswa. Kwakuqala futhi ukuthi kukhothame iNdlunkulu ngenxa yakho ukungalandeli umthetho wesiko. Ngakho-ke umlando eNdlunkulu uvela ngokuthi kungalandelwa isiko lesizwe sikaZulu jikelele.

UMsimang uveza isimo esimuncu emva kokukhothama kweNdlunkulu esikhungethe inkosi uJama, amawele (ikakhulukazi uMkabayi) iNdlunkulu kanye nesizwe sonkana:

Sahlupheka, baba, ngoba umama usefile ...
Okunye okubuhlungu, baba, ukuthi umama ufa
nje ubulawa yimi.

(Msimang, 1982:23).

Ngokomlando uZulu wonke uhlupheke isibili ngokukhothama kweNdlunkulu ngaphandle kwendlalifa. Kepha kubuhlungu kakhulu kuMkabayi ukuqonda ukuthi kunje nje kungenxa yesiko aphephiswa kulo yena ngabazali bakhe ukuba kufe bona nesizwe senkosi.

Lawa ngamazwi athunuka amanxeba kuJama. Intandane enhle ngumakhothwa ngunina. Uma lezi zingane zingasenaye, sezingumtshingo ubethwa ngubani? Kuyahlaba njengeva enhliziyweni kaJama. Okumqeda nya wukuba uMmama azibeke yena icala ngokufa kukanina. Lokho kuvusa isilonda sokungalaleli kukaJama lapho elulekwa nguNkwelo nesizwe. Ubona eselahlwe nanguye uqobo uMmama akade ethi uyamvikela njengethambo lakhe.

Uma esefulathelwe ngisho yingane yakhe, abaphansi bona bangambhekela ngubani? Yonke le micabango ephithana ekhanda likaJama iphonsa iminjunju yeva enhliziyweni yakhe. Le minjunju iphenduka amanxeba okubhokodwa ngomkhonto lapho uMsimang, (1982:64) eveza uMmama ekhahla isililo ethi:

Hhi...! Hhi ...! Hhi ...! Uname
wakwaDlangaye lona. Uname
wakwaDlangaye uthi uthi ... njalo yena nxa
engibona uthi e ... uthi kimi nansi le nto
eyabulala unina.

Lapha uMsimang uveza obala isigcwagcwa esinamathele amawele emehlweni eNdlunkulu kanye nesizwe sonkana. Ukubizwa ngento kukaMmama, ebizwa ngunina wakwaDlangaye, kuveza ngokusobala isidina esiyisinama ebusweni bakhe.

Amazwi kanina lo aveza inzondo. Kubukeka sengathi ufisa sengathi angafa noMmama ukuze kunqandeke ulaka lwabaphansi. Kwayena akakhululekile ngokungahle kumehlele. Konke kuzobe kuyimbangela yokungagcinwa kwesiko.

Yizo zonke lezi zinto ezihlukumeza inhliziyi kaJama. Pho-ke uzenzile akakhalelwa. Nohlaba eyakhe akalelwa. UJama uvuna izithelo zenkani yakhe ngalobu buhlungu asebuswa manje. Kodwa-ke kwedlulele esizweni esilindele ihawu elisha.

Lolu dweshu oselugubuke phakathi kwamawele kanye neNdlunkulu naphakathi kwamawele nesizwe lusasukela ekungagcinweni kwesiko lokugingisa igade, okuyisigameko esingumlando omiyo embusweni wakwaZulu. Isizwe sonke sikhala ngokungabi naNdlunkulu ngenxa yokuzalwa kwala mawele agcina ngokuba akhungwe womabili. Lapha kuphinde kuvele umlando wokuxabana kwesizwe neNdlunkulu ngenxa yobukhona bamawele. Vele kulisiko ukuba isizwe siveze uvo lwaso ngeNdlunkulu ngoba ngeyasosonke. Ubukhosi ngobesizwe. Lapho konakala khona isizwe siyayala ukuba kuvinjwe amanzi angangeni endlini ngoba ukudunguzela kwendlunkulu ukudunguzela kwaso, ukuhlala emanzini kwendlunkulu, ukuhlala kwasosonke.

4.5 Ukuthathwa kukaNongati esemumethe

Igebe elivulwe wukukhothama kweNdlunkulu lilethe esikhulu isithukuthezi kuJama. Lokhu kumphoqa ukuba asheshe abheke enye iNdlunkulu ezozala inkosana yobukhosi besizwe, nakhu kwenzeke insambatheka yokuzalwa kwamantombazane. Akukaze kwenzeke emlandweni lokhu. Kwakona nje kukodwa kungumlando.

UMsimang, (1982:27) wenezela kanje kulokhu:

Yaphinda futhi inkatha yenkangala kwaNobamba. OkaNdaba wayeyixazululile inkinga yenkengane nokuntuleka kwembewu, kuthe isizwe singakasho ngisho ukuthi, Bayede, ukwenanela lokho, wayesedale enye futhi inkanankana.

Lapha uMsimang uveza ukuxinana kwezigameko ezimbili, esendlala, nesokuthatha kwenkosi masinyane kangaka kukhothame iNdlunkulu. Isizwe besisanambithisa udaba lwenkengane, singakacabangi lutho impela ngoMdlunkulu omusha. Akukhona ukuthi akafuneki. Cha. Inkinga evelayo yindlela afika ngayo nesimo nje sakhe asicacisa kahle futhi uMsimang, (1982:27) lapho eqhubeka ethi:

Nango phela esethatha iThonga elenza uMdlunkulu. Waphinda futhi uZulu wabamba ongezansi.

Amaphutha enziwa yinkosi uJama asixova umoya isizwe. Akukapheli ezinhliziyweni zaso ukweqiwa komthetho kwesiko lokugingisa osekuthathe

umphefumulo weNdlunkulu. Nangu manje esegila umkhuba wokuletha iThonga eNdlunkulu.

Kuyavela futhi lapha ukuthi bekungelona icala ukuthatha isizwana:

Isizwe sasingadikibaliswa wukuthi inkosi ifake
isizwana esigodlweni, kepha
okwakusithukuthelisa kusiqeda nya wukuthi
intokazi lena isiyasoleka.

(Msimang, 1982:28).

Sekuvele obala manje ukuthi le nkatha yenkangala eyenziwe nguJama kwaNobamba, wukuthatha intokazi eliThonga, ayenze uMdlunkulu wakhe ibe seyibonwa ngisho yingane encane ukuthi seyikhulelwe.

Isiko lesizwe sakwaZulu liyaphikisana nokuthathwa kwentombi esikhulelwe yenziwe uNdlunkulu, unina wesizwe ozosizalela inkosana ezosibusa. UMsimang uthi esivezela leli siko, khona lapho futhi kube wumlando owenzeka embusweni wakwaZulu ukuthi abe ngowokuqala ngqa owathatha intokazi ekhulelwe wayenza uNdlunkulu wakhe, ibe futhi ingesinye isizwe, iliThonga.

Yileso senzo kanye esidala olukhulu udungunyane esizweni sonkana. Sishaya ngonyawo phansi ukuthi singabuswa yiThonga. Lokhu phela kusho ukuthi uma uNongati ezala umfana, nguyena ozothatha izintambo zombuso ekukhothameni kukayise uJama.

Nakuba kunjalo, uJama uvezwa enekhanda elibukhuni satshe. Akaboniseki.

Lokhu kuvela kukhanye bha kuMsimang, (1982:34) lapho ebeka kanje:

Sengiphendulile, Mhlaba, asingabe
sisathezisana ngamazwi. Yimina
osesihlalweni. Ngakho makugcine elami.

Kulisiko lesizwe ukuthi inkosi kayilibeki nomuntu alibeke. Uma isinqumile inqumile. Alibuyi lilambatha elayo. Aleqiwa. Uma uJama ekhumbuza uyise, uMhlaba, uveza ukuthi nakuba emdala kunaye kepha ngenxa yesihlalo sobukhosi aqhwakele kuso, unamandla onke okungaphikiswa kwasekushilo. Khona manjalo ngumlando owenzeka ukuba uJama ale aphethe ukuboniswa nguMhlaba ekubeni angaqhubeki nokuthatha uNongati osekholelwe. Ngokwesiko lesiNtu umuntu omncane uyaboniswa ngabadala ikakhulukazi oyise nonina. Yikho isiZulu siqwashisa ngokuthi indlela ibuzwa kwabaphambili. Kulolu khalo oyise benkosi abangabaNtwana benkosi nabo, banelungelo lokubonisa umntanabo ngobudala babo ekuboneni izinto. Abamphoqi kepha bakhathalela lokhu ngoba nabo kuyabathinta ngqo ngoba kuthinta isihlalo sendlu yakwabo, abasiphathelwe yilowo oyinkosana ngokwezindlu. Yebo, iSilo asithezisani nabantu kepha lokho siyakukhumbula uma sesibona ukuthi esakwenza seqa izwi labadala besikhuza ngenxa yamandla obukhosi.

Uyaqhubeka lapha uMsimang, (1982:34) nendaba kaJama:

Ngigcina ngaleli lokuthi sengijiyisile ...

Lokhu kuchaza ngokusobala ukuthi uJama uyabona ukuthi uNongati ufike esemumethe ihlule lasebuThonga, eliliThonga. Kepha usebenzisa inkani yokuthi uyinkosi akanakutshelwa ngomunye umuntu. Elakhe izwi lingujuqu. Ukuthi usejiyisile, kuveza kona ukuthi bekuyinhlama yasebuThonga le, hhayi yakwaZulu kodwa ngoba naye usefike waconsisela kuyo ngeyakhe yobuZulu, ihlule lizokhula libe ngumuntu onegazi lomZulu. Yonke le nkani yokuphikelela uyenziswa ukuphoqwa ngumlando nesiko lokuthi isizwe sibheke inkosana ezoqhubela phambili umlando. Isiko lona limi ekutheni lowo kufanele kube ngotholakale ngendlela efanele. Isiko kulokhu liyamphikisa lithi lo akusiyena owendlu kaZulu. Kungakho nabaNtwana belandula nje egameni lesizwe sikaZulu.

Nokho-ke uMkabayi wabe engaboni kanjalo. Ayisaphathwa eyesizwe sonkana. Lapha-ke uMsimang wethula umlando owenzeka wokuthi uJama aphikelele noNongati okhulelwe ngoba ethi inhlama afike nayo isaluketshezana isijiyiswe nguye ngakho-ke ingane isingumZulu hhayi iThonga.

Uyaqhubeka uMsimang, (1982:34) athi:

Safika isikhathi sokuba aphume exhibeni
uNongati azokwethula umntwana kuyise ukuba
amethe ibizo bese emkhunga ...

Lapha uMsimang usethulela isiko elenziwa emva kokuba sekuphele izinyanga ezintathu umdlezana engaphumeli phandle ahlangane nabantu. Lokhu kwenzelwa

ukuba anikeze uyise wengane ithuba lokuyibona, ayethe ibizo bese eyikhunga ngesilwane okungaba yinkomo kumbe okunye okuhambelana namandla kayise.

NoNongati wethula umntanakhe kuJama. Sibona isiko lokwetha igama kanye nelokukhunga ethulwa kanyekanye.

Igama lalo mntwana laba wumlando:

Inkosi yamqamba yathi uSojiyisa.
(Msimang, 1982:34).

Umlando waleli gama ngowokuthi uJama esenze okungakaze kwenzeka emlandweni wamakhosi aKwaZulu ukuthi intombi ifakwe eNdlunkulu isikhulelwe, waphinde wathi le ngane nguSojiyisa ngoba ifike ilihlule leThonga, yena wajiyisa kwaba ligazi lomZulu elizogcwala enganeni leyo. Wumlando ombaxambili lo ngoba okwesibili yikho lokhu kuvela kwalo igama elithi "Sojiyisa." Nalapha uMsimang uveza isiko nomlando esigamekweni sisodwa.

Ukwethulwa kwesiko nomlando esigamekweni esisodwa kuphinde kuvele kuMsimang, (1982:41) lapho ethi:

Nanxa uJama wayengenaso isigodlo esikhulu,
wayazi kuthi kayikho into eyaziswa
ngamakhosi abeNguni ukwedlula umuntu
wesifazane. Wayazi ukuthi nxa seziphelele
zonke izintombi, nakanjani amehlo kaJobe
ayofike anamathele kuMkabayi.

UMsimang uthandanisa isiko lokuganisa, ukuganiselana kanye nomlando. Ngokwesiko lesiZulu, kuvamile ukuba umnumzane abhekele ingane yakhe kumnumzane onesibaya. Amakhosi nawo avamile ukuganiselana ngamadodakazi ukuze kwande ubuhlobo.

Leli siko lokuganiselana uMsimang ulethula ngesigameko sokuvakasha kukaJobe kwaNobamba. Wumlando lowo wokufika kwenkosi uJobe kwaZulu. UJama lapha uzitshela ukuthi ubuhle bukaMkabayi nakanjani buzomheha bumhungule uJobe. Umganisela busululu. Isiko lesibili ngelokuthi intombi kayinalungelo lokuthi ucu kalulingani uma seyikhonjwe wumunwe wenkosi.

Nakuba selucushwe lwagedwa lolu gibe, uMkabayi ulibeka ngembaba elokuthi akasemukeli isicelo senkosi uJobe. UMsimang, (1982:45) ukuveza kanje:

Uma-ke inhliziyo yakho ikuthumele kimi,
ngizokuphendula. Impendulo yami izoba mfishane.
Empeleni ingamagama amabili kuphela: ucu
kalulingani.

Yisimanga lesi esenzeka okokuqala ngqa emlandweni ukuthi intombi iphike inkosi isidanana emini kwabha. Isiko elivezwe ngezinhlobo ezahlukene, lithandaniseke kahle kakhulu nomlando.

4.6 UMthaniya ungena kwaNobamba

Selokhu efikile uNongati eNdlunkulu kwaNobamba akakaze emukelele kubaNtwana baseNdlunkulu, ikakhulukazi kuMkabayi. Nesizwe sakwaZulu jikelele asikaze neze simemukele. Nakuba sekukhona asekgucinile okuthinta amasiko ikakhulukazi ngaphakathi eNdlunkulu. Nakuba angaqhubukushwa kepha uMsimang ukuveza ngendlela encamisayo ukuthi uNongati usebambelele esikweni nasemlandweni wokuthi indodana yakhe imisiwe ngokwesiko nangokomthetho njengegazi leSilo. Umlando uyayivumela ukuba ingabuthatha ubukhosi noma ngesiko noma ngezikhwepha ngokwegunya elinikwe uyise uJama oyikhanda lesizwe.

Ukungemukeleki kwakhe kufakazelwa wuMsimang, (1982:40) uma ebeka kanje:

Zulu kaMalandela, nginiqoqela lapha nje
ngizonibikela ukuthi sengiwenzile umzamo
wokuqala. Njengoba nike nezwa kukikizelwa,
bekuhalaliselwa ukungena kwezintombi
zakwaSibiya phezu kweMfolozi eMnyama ...

La mazwi aphuma emlonyeni kaMkabayi ekhuluma noZulu wonkana. Kuyaqala ngqa emlandweni ukuba umuntu wesifazane aqoqe isizwe, akhulume naso sengathi uyinkosi, akhulume izindaba zeNdlunkulu, abike izimfihlo ezingaka zokungena kweNdlunkulu entsha esigodlweni. Ngokwesiko lesiZulu, intombi iyeshelwa ngezinye zishelele abafowabo kumbe amakhosikazi eshelela umyeni wawo. Kepha

lokhu kwenza kukaMkabayi kokuba ashelele uyise uMdlunkulu kuvele kwaba yingwijikhwebu yesiko elivela phakathi esehlakalweni esiwumlando.

Empeleni lapha akugcini ngesiko lokweshela kepha kuvela nesiko lokungena kwentombi emzini ezoganela kuwo iphelezela ngezinye zangakubo ziphethe izihlonti. Lokhu kukhanyiseka kahle lapha uMsimang, (1982:40) eqhuba indaba ethi:

..... ziphelezela inkosazana yakhona,
uMthaniya, okunguyena ozovusa iNdlunkulu
yakwaNobamba.

Lapha uMkabayi ubikela isizwe ngoMdlunkulu kayise omusha, aphinde alimise ngembaba elokungamemukeli uNongati. Ukuthi uMthaniya uzovusa iNdlunkulu yakwaNobamba kuchaza kona ukuthi ngamanye amazwi selokhu yawa ngokukhothama kukanina. Yisiko ukuthi uma kuhambe unkosikazi emzini othile, umnumzane oshonelwe bese ethatha omunye ukuze kuvuke umuzi. Wumlando lokhu okwenzeka kwaNobamba, kwenziwa wuMkabayi ngoba kuyisigameko esenzeka ngempela ukuthi kungene uMthaniya kwaNobamba.

Kuyavela emlandweni wakwaZulu ukuthi uMthaniya nguyena ofike wavusa umbuso kaZulu ngokuzala uMntwana uSenzangakhona. Lokhu kuvela kuMsimang, (1982:91) lapho ethi:

Uthe lapho ememukela uJama wezwa izingalo
ziqhaqhazela. ... Ushaywa wuvalo nje, ubona

ukufana phakathi kwalo mntwana noyise
uNdaba.

Uvalo olushaya uJama luveza injula-mqondo yokuthi kuvuka isazelo sokuthi ngempela nansi ingane elethwe nemukelwe ngabaphansi. Ukufana kwayo noNdaba kuchaza khona ukuthi yiyona nkosana yombuso kaZulu ngoba yonke imithambo yayo iklaza igazi lobuZulu. Sekuyamkhanyela manje uJama ukuthi ngempela uSojiyisa akanalo nelinci igazi lakhe njengomZulu kepha liThonga. Kepha usengelibeke lelo ngembaba, kuphela nje uyivuma ngezenzo namuhla phambi kukaZulu ephелеle. Lokhu kudalwa ubufakazi obuphambi kukaZulu wonkana ukuthi impela umntwana zinqotho noyisemkhulu.

Uvalo lolu ngolokuzisola ngephutha lelo alenza uJama eNdlunkulu, kubantwana kanye nasesizweni sonke. UMsimang ukuveza lokhu ngokuthi asebenzise ezinye izindlela eziyigazi lakhe ukuveza iphutha leNkosi lokwehlula ukuyalwa. Izingane zayo azilwi noyise futhi aziqophisani naye kepha zenza isenzangakhona ngokuba ziyonxusa uMthaniya ukuba azoba ngunina.

UMsimang, (1982:92) uqhubeka athi:

... Pho uJama angabuye amqambe athini lo
mntwana lokhu abantabakhe benza ngakhona
na?

La magama okwenza ngakhona kwabaNtwana amumethe uxolo lokubuyisana nokuyivuma phakathi kwabo noyise. Uxolo lokuzehlisa, avume ukuthi ngempela isenzo sokushelwa nokungeniswa kukaMthaniya yibo abantabakhe eNdlunkulu, kube nomphumela omuhle. UJama uthatha lokhu akufanise nesibusiso esivela koyisemkhulu asebemxolele ekweqeni kwakhe isiko lokugingisa. Ukufana kukaSenzangakhona noyise uNdaba kuyinkomba yokuthi nesizwe sonke sesimxolele ngoba usevuse umuzi kaNdaba ocishe wawela ezandleni ezingafanele ngenxa yokungakhuzeki.

Kungumlando ukuthi le ngane yakhe uJama uyetha igama elithi uSenzangakhona ngakho ukwenza kahle kwabantabakhe ngokungenisa uMthaniya kwaZulu, eNdlunkulu. Khona lapho kutholakala isiko lokwetha igama:

Igama lakhe nguSenzangakhona.

(Msimang, 1982:92).

Leli siko lokukhunga inkosana yakwaNobamba, uMsimang uthandanisa isiko nomlando. Kuyisiko lesizwe samaZulu ukuthi owesimame nxa esephuma exhibeni, kube nosuku lwejadu. Uyise wengane uyiqamba igama elingaba yisikhumbuzo sesigameko esenzeka ingakazalwa ingane noma ayiqambe ngezifiso nezilokotho anazo nengane leyo Igama likaSenzangakhona liqukethe isigameko somlando esenziwe ngoMkabayi noMmama beshelela uyise uMthaniya. Ukuhlabeka kukayise uJama umxhwele kwenza aze athi impela benze ngakhona abantabakhe. Yikho inkosana ethi nguSenzangakhona. Uzokhula ewazi umlando wegama lakhe uSenzangakhona futhi eqonda ukuthi ubukhosi bukaZulu

buxhumeka kuye nangaye. Ngumlando omkhulu lona ngoba nanamuhla esihlalweni sobukhosi besizwe sakwaZulu kuhlezi umzukulu wokhalo lwakhe uMthaniya.

Kungakapholi maseko, uMthaniya ungena exhibeni. Kudume lonke izwe ukuthi uthole umfana futhi. Ngesikhathi sokuphuma exhibeni, uMsimang usethulela uJama eninga:

Uninga ngezinsuku ayezivalele ngazo endlini ethi
izwe limfele, ethi nabaphansi bamhlale kanti
ngesu likaMkabayi lizodlula lelo fu elimnyama.
(Msimang, 1982:92).

Kuyacaca lapha ukuthi izinto sezimhambela kahle uJama emathongweni nasesizweni sonkana. Uma eninga ngezinsuku ayezivalela ngazo endlini, ethi izwe limfele, kusho ukuthi konke lokhu sekungumlando nje kuye. Izinto sezaguquka zabuyela esimweni sakhona.

UMsimang, (1982:92) uqhubeka athi:

Pho wayengabuye amqambe athini lo mntwana
engasathanga nguZivalele?

Ucwaningo lutusa ikhono nobuciko bobunyoningco obusetshenziswe wuMsimang ekuthandaniseni isiko nomlando kube ngamathe nolimi. Esigamekweni esingenhla, uJama uveza isiko lokuqamba ingane igama ayikhunge. Lokhu kuyiqamba kwakhe igama kuboshwe ngebhande lesigameko esike senzeka kuye uqobo uJama. Uke waphatheka kabi kakhulu, wazila isizwe ezivalele endlini, ebona abaphansi

bemfulathele. Ukwelemanisa kukaMthaniya abafana bodwa eNdlunkulu, kwenza akhumbule umlando wokuzivalela kwakhe elawini imini nobusuku, eninga. Yingakho-ke ethi ingane yakhe nguZivalele. Kungumlando lokhu kokuthi inkosi yake yafelwa yizwe layo yaze yaqoma ukuzithukusa endlini. Konke lokhu kwakungenxa yokuphambuka kwayo esikweni lesizwe abe ewumholi waso futhi ewuqonda kahle umswazi wakho. Abaphansi bathi ubazi kanti okufanele akuqikelele ukuphathwa ngendlela kwamasiko uma uyise wesizwe egila umkhuba ekhuzwa. Base bemshaya ngoswazi oluncane.

Kuleli gama likaZivalele kuvela imfihlo yokuziqamba. Njengakumnewabo, naye ovele waziqamba elikaSenzangakhona ngenxa yesenzeko esiyiso. Nalapha kusavela sona kanye esenzekweni esike senzeka. UJama uvuma isiphambeko sokuzidingisa esizweni sakhe ebe enikezwe umthwalo wokusihola nokusibusa.

UMsimang, (1982:103) uphinde asethulele umlando ngomunye lapho ethi:

Azizwe eqhaqhazela uMhlaba. Akhumbule umlando wakubo nokuthi konje uZulu wake waxabana nomnewabo uQwabe UQwabe noZulu bezalwa uMalandela, ebazala kuNozidiya.

Lapha ngenhla uMsimang wethula umlando ngomunye umlando. Ngumlando owenzeka ukuthi uZulu waxabana noQwabe bezalwa uMalandela. Kababulalananga.

Lo mlando uMsimang uwuveza esigamekweni esenzeka lapho uMkabayi ebize imbizo yokuzodingida isiko lukugudluza. Yisiko lesiZulu ukugudluza inkosi ebusayo ukuze kuthathe omunye waseNdlunkulu, kumbe kugudluzwe lowo obukeka eyingozi ekubuseni kwalowo othathwa njengofanele eNdlunkulu. Lokhu kwenziwa ngokuba athunyelwe kwelamathongo lowo okwenziwa kuye leli siko lokugudluza. Manje emlandweni sekuvela nesiko, kokubili lokhu kumumethwe yisigameko esisodwa somcabango kaMhlaba embizweni kaMkabayi.

UMkabayi ufisa kugudluzwe uSojiyisa ukuze kubuse uSenzangakhona. Isigcwagcwa seququ lomzondo analo kuMkabayi, wukuthi uliThonga. Ngokwesiko iThonga akufanele libuse embusweni kaZulu, kwazise inxele kaliwakhi umuzi.

Ubunxele bukaSojiyisa yikho kanye ukuba yisizwana, iThonga. Kuyabonakala lapha ukuthi uzoba ngusikhwiliphambana nobhoko kukho konke ukwenza kwakhe ngoba kadani akasiye umZulu, akayazi kahle injula yenkambiso yamaZulu.

4.7 Isethembiso esinqala sikaMkabayi

Lokhu kwenzeka nesiko nomlando wezindlu nowaziwa yisizwe sonke ukuthi ubani inkosikazi eyalotsholwa yisizwe. Ngenxa yokuthi uJama uyadunguzela kanti usengunguboziyeweni, wenza isiko lokukhomba ozosala ephatha umbuso kaPhunga noMageba:

Kwathi lapho esedunguzela wabiza yona
inkosazana yakhe, wayinxusa ukuba ize
ikhulise kahle umnawayo uSenzangakhona.
(Msimang, 1982:92).

UJama lapha usehlukanisile nje waqeda nya. Usemchithile uSojiyisa. Unxusa
uMkabayi ukuba akhulise kahle uSenzangakhona nje, uchaza ukuthi nguye indlalifa
yobukhosi bakhe kepha usemncane ekutheni angabusa isizwe. Injula yale nkulumo
ukuthatha icala elithile kukaJama. Vele usembekile uMkabayi esihlalweni
okwesikhashana esalinde kukhule uSenzangakhona:

Nebala uMkabayi waphinde wazibona futhi
esenza isethembiso sesibili kuyise; isethembiso
esinqala, ethembisa ukuthi uyomkhusela
ngaphansi kwephiko lakhe njalo
uSenzangakhona kaJama.

(Msimang, 1982:93).

Ukwethembisa okunqala kukaMkabayi kusho kona ukwethembisa ukuphatha
ngobunono bekati umbuso kaZulu. Kusho ukuwuphathisa okwezikhali
zamaNtungwa, ikhulisa nayo inkosana uSenzangakhona ngokuphathwa kwezwe.

Wumlando ukuphatha kukaMkabayi umbuso kaZulu engowokuqala ngqa
wesimame owenza lokho ngenkathi esakhulisa uSenzangakhona. Wumlando futhi
olisiko ukuthi kube khona obambela iNgonyama uma ingakaqini kahle ekutheni
ingabusa. UMsimang ukuveza lokhu ngenkulu impumelelo, ukusebenzisa isiko
lokubambela libe yisisekelo somlando kaZulu nobaluleke kakhulu.

Ukukhothama kukaJama kuvuleka elikhulu igebe ekuphathweni kombuso kaZulu. USenzangakhona omele athathe ubukhosi usemncane kakhulu. Nakuba eseze waqina emva kwesikhathi kodwa ungumntwana obukeka ebuthakathaka kubantu besifazane, kwazise muhle ngempela ngebala kanye nesakhiwo somzimba. Yisoka elingayishiyi edla amabele:

Amabhungu lana akuwamangalisanga lokho
ngoba kakade uSenzangakhona wayeyisoka.
Naye uSenzangakhona wathatha nje ngokuthi
yinhlalayenza.

(Msimang, 1982:111).

Igama elithi “inhlalayenza” likhanyisa bha ukuthi ukukhiwa yintombi yinto ehlale yenzeka nje njalo kuSenzangakhona. Nakho njalo lokhu kuqonywa njalo kukaSenzangakhona kuseyiyo ingxenye yesiko ngoba kakade isizwe silinde ukuba athathe umntwana wenkosi, kungaphindi kube nendlala yabantwana eNdlunkulu ngenxa yokuba mfazi munye kuhle kowejuba.

4.8 Ukushaya inyoka

Leli yisiko liqondene nezinsizwa lapho zivivinyana khona ukuthi iyiphi okuyiyona ngempela elisoka. Lokhu kwenziwa ngendlela yakhona echazwa wubufakazi bukaMsimang, (1982:111) kanjena:

Kuthe uma kuthiwa izintombi azishaye inyoka
endleleni, kwase kuqhamuka iqhalaqhala
letshitshi, selifike likhetha induku
kaSenzangakhona.

Insizwa okuthi lapho kushaywa khona inyoka endleleni intombi ikhethe eyayo induku, kusuke kubika ukuthi inogazi ezintombini, lisoka loqobo.

Kuyakhanya lapha ukukhethwa kwenduku kaSenzangakhona ukuthi akuthukanga ucilo ezishaya endukwini nje kepha lokhu wumgoqo wogibe obeluvele lucushelwe ukuba azithele kumalunda uSenzangakhona:

Kanti ushaye phansi umfo kaJama. Le ntombi
ekhethe yena ibivele imbabele. Le ntombi
nguNandi ozalwa nguBhebhe inkosi yaseLangeni.
(Msimang, 1982:111).

Kuyahlaluka kamhlophe lapha ukuthi lolu gibe lucushwe kudala eLangeni ukuze kuzuzeke iNkosana yombuso kaZulu. Nakuba ubuhle bukaSenzangakhona buzihuha izintombi eziningi kepha wudumo lokuba ngowaseNdlunkulu yobukhosi bukaZulu lolu olubukeka lwengame uNandi.

Lapha-ke isiko lokushaya inyoka endleleni lethulwe ngobungcweti obukhulu esigamekweni esenzeka nesiumlando. Ukuhlanguka kukaSenzangakhona noNandi endleleni ngumlando ngoba laba bobabili baphila futhi bezalwa ebukhosini obehlukene, baKwaZulu naseLangeni.

UMsimang, (1982:113) usebenzisa obunye ubuciko bokusithukusela induku emqubeni, bokuthi isiko lokuqomana selichamusele umlando obabazekayo:

Nokho kubonakale ukuthi bashaqekile
abakwaZulu. Ihlazo elingaka! Umntanenkosi
one omunye umntanenkosi bengaganene!

Ngokwesiko lesizwe kwaZulu, intombi ekhulelwe kungaganenwe siyabikwa isisu ihlawulwe ngezinkomo nezimbuzi ezizingezamuzi ngabasemzini. Yikho nje nabaseLangeni bethumela isigijimi KwaZulu ukuba sizobika lo mhlola osugilwe ngabaNtwana. Kanti kubatshazwa ubala lokuthi bephule isiko lokonana, okukhulu ngokuzayo kokuthi bephule isiko nomlando wobuhlobo njengoba bonene nje:

Empeleni ihlazo likhulu kakhulu ngoba
abantwana laba bayizihlobo.

(Msimang, 1982:126).

Uveza ukhalo lokuthi isiko lokuqanjwa nokuziqamba kwengane ngezigameko lugcina seliyisisekelo somlando mumbé. Nangu uShaka abhinqwa esesiswini, lelo gama lamnamatha kepha lawuzozo osenhliziyweni kuyena udu:

UMsimang, (1982:128)

Ungasichazela yini isizwe ukuthi ngalithola
kanjani igama lokuthi nginguShaka na?

Ukubuza kanje kukaShaka kuMudli kuveza intukuthelo anayo ngomlando wokuqanjwa kwegama lakhe. Umlando wokuthi uMudli wamphika egameni leNdlunkulu nesizwe esesiswini sikaNandi awulibaleki ngisho esizweni sonke, ingasaphathwa eyakhe uShaka. Ngamafuphi, uShaka akawagcinelwanga amasiko embeleko namanye ngendlela okwakufanele enziwe ngayo. Kusobala-ke ukuthi uShaka akabikwanga kumathongo esizwe sikaZulu ngokwesiko ngenxa yokuthi walandulwa. Yikho konke lokhu okwenza lo mlando ube bucayi njengoba efuna ukuba abaNtwana oMudli bachazele uZulu ephelele ukuthi kwaba yini imbangela

nesizathu esadalela lokho. Yilezi zinto ezijule kanjena ezenza umbhali oneso elibukhali akwazi ukuzihlaba ngeso lokhozi ebese ezihlela ngendlela yakhe ehehayo nengezukululela nobani nje ingonyuluka.

4.9 UShaka unyathela uselwa

Njengoba uShaka eseyinkosi ebusayo KwaZulu, wabekwa esihlalweni nguDingiswayo kaJobe. Yena wavele wathumela uNgomane ukuba azokwazisa uZulu wonke ukuthi uShaka useyinkosi yesizwe. UMsimang (1982:126) ukufakazela kanje ukubekwa kwenkosi uShaka ibekwa nguDingiswayo ngesandla sikaNgomane:

..... aqhubeke uNgomane achaze ukuthi ulapha njena uzobeka uShaka ebukhosini baKwaZulu. Yena ungumlomo kaDingiswayo okunguyena obeka uShaka

UZulu ukuhalalisela kakhulu ukuthola inkosi ekhaliphe njengoShaka.

UMsimang, (1982:137) usethulela isiko lokuthi inkosi ayibuseli emzini kayise, lapho ethi:

UShaka wakhe umuzi omkhulu
wakwaBulawayo, wamema izwe lonke ukuba
lizogubha naye umkhosi omkhulu
wokunyathela uselwa.

Umuzi wakwaBulawayo njengehlalankosi, uyinkomba yokuthi ngokwesiko lesiZulu, inkosi ithi ingabekwa esihlalweni, bese iphuma owayo umuzi lapho izobusela khona. Yikho-ke lokhu okwenziwa wuShaka. Leli siko lisavezwe ngobukhulu futhi ubungoti lobu esigamekweni esenzeka esiwumlando. Kungumlando ukuthi uShaka wakha umuzi wakhe wokuqala awuqamba ngokuthi kukwaBulawayo ngenxa yezizathu ezithile nazo ezingumlando.

Lapha kuvela isiko lokungena okokuqala emzini uShaka azobusela kuwo. Nakho kuvele esigamekweni esenzeka esiwumlando, lapho kubonakala uShaka eqoqa isizwe esimemela ukuzomgubhisa wona lo mkhosi. Leli siko libhaciswe kuleli elijwayelekile lomkhosi wokweshwama ngenkathi kungena ikwindla. UMsimang usebenzise isiko elingumgogodla wesizwe lokweshwama ukuba libe yisisekelo sephuzu lomlando wokuvulwa kwehlalankosi. Imikhosi efuze lena ngokosiko, amakhosi amaningi awayenzeli ehlalankosi kepha emzini kayisemkhulu njengoba kwenza iSilo esibusayo. Yonke imikhosi yesizwe siyenzela eNyokeni hhayi kwaKhangela.

Nakuba isizwe esimemela ukweshwama uShaka kepha uMsimang usethulela ubuhlakani bakhe bokucasha ngalo mkhosi esizweni kanti yena wazi kahle kamhlophe ukuthi isizwe sizomvulela umuzi wakhe azobusela kuwo. Ngenye indlela uyawethula lo muzi esizweni sonkana ngenkathi sona sibe sithi sigubha umkhosi wokweshwama.

Umkhosi lo uthelwa ngephunganhloyi ngokufika kukaMkabayi nezinceku zakhe bezobusa, kukuhle kudelile. Lokhu kufakazelwa wuMsimang, (1982:137) lapho ebeka kanje:

UShaka wakha umuzi omkhulu kwaBulawayo,
wamema izwe lonke ukuba lizogubha umkhosi
omkhulu wokunyathela uselwa. UMkabayi naye
wanikela lapho nezinceku zakhe
zakwaNobamba.....

Ekubuseni kukaShaka kuvela izigameko ezibuhlungu kakhulu. UShaka uqala umbuso wakhe ngokuba aziphindisele kwabamphatha kabi. UMsimang, (1982:129) uyakugcizelela lokhu:

Sizwe sikaNdaba ningofakazi bokuthi
uMudli ngimbuze imibuzo emithathu wehluleka
ukuyiphendula. Ngelokho usezehlulele yena.
Umudli kumele afe.

UMudli nguyena enza ngaye isibonelo uShaka kulabo abamphatha kabi. Yisigameko esiwumlando lesi. Kepha kuyavela lapha ukuthi naye wenza iphutha ngokuhlanganisa isiko elihle lokudla okusha okumele isizwe sikweshwame ukuze siphile yena walisebenzisela impindiselo nenzondo eholela ekufeni komphefumulo nawo obekumele weshwame uphile kade.

Nokho-ke ukwenza kanje kukaShaka yikho okwamfakela isigcwagcwa kwabalele nakuMkabayi obukeka ethembele kakhulu kuMudli kukho konke akwenzayo. Useze ezwakale kuMsimang, (1982:131) ephahluka ethi:

Sazalwa nabanye namhla sesiguga nabanye.

Le nkulumo iveza obala ukunengwa kukaMkabayi yindlela aqotha ngayo isizwe uShaka, njengoba esehlwithe negugu lakhe uMudli.

Ngalesi senzo uShaka ubukeka esezigubhele yena igodi azotshalwa kulo. Umlando ubukeka uziphinda lapha. Kuwo lo mlando kuxhakele isiko lokuthi izwi lenkosi aliphikiswa. Nakuba uMkabayi ebona kungafanele uMudli aze abulawe kepha akukho angakwenza ngakho belu ukusindwa yilo leli siko lokuthi iSilo esibusayo ngujuqu elaso izwi. Yikho phela uZulu ethi ngumlomungathethimanga.

Lokhu kwenza kukaShaka kuphetha ngokuba aboshelwe uzungu lokumgudluza, uMsimang, (1982:143) aluveza kanje:

Musa ukuchitha isikhathi ngokukhuleka,
Dingane. Unaso yini isibindi sokuthatha
ubukhosi bukaZulu na?

La mazwi kaMkabayi ayisinqumo asesithathile futhi akuwona umbuzo lo oqondiswe kuDingane kepha yisaziso salokho okumele akwenze ethanda engathandi. UMkabayi ubukeka engasenaso nesincane isikhathi sokuba uShaka aqhubeke nokudla anhlamvana. Lokhu kuvezwa wukuba athi uDingane uchitha isikhathi uma ekhuleka. Elesibindi lichaza ukuthi uShaka yiqhawe okungelula ukuba abulawe. Kudingeka ubuhlakani obuhambisana nesibindi ukwenza lokho.

Lapha kuvela isiko lokugudluza eliqukethwe yisigameko esingumlando, esenzeka lapho uMkabayi ebopha khona noDingane uzungu lokugudluza uShaka. Isiko nomlando kusabophe lona ifindo likasofa silahlane okukamlobokazi nomyeni wakhe emgcagcweni.

4.10 Ukutshalwa kwenkosi uShaka

Ukukhothama kweSilo sakwaDukuza kushiya uZulu edidekile. Nakuba bebaningi abaye koyisemkhulu ngenxa yemithetho yaso enqala, baningi kakhulu ababesithandela kona lokho.

Umsebenzi omkhulu ngowokuba inkosi itshalwe. Konke lokhu kwenziwa ngokubhuduzela okukhulu ukuze kusheshe kuphendleke indlela yokubeka uDingane:

Bagcine bevumelene ngokuthi akafakwe
emgodini wopata khona lapho esibayeni.
Nempela kuhlathwe inkunzi emnyama,
agoqwe ngesikhumba sayo njengesiko.
(Msimang, 1982:156).

Ekwethulweni kwesiko lokutshalwa kwenkosi, kuvela nesiko lokugoqa isidumbu ngesikhumba senkomo. Konke lokhu kwenzeka ngempela embusweni wakwaZulu. Wumlando-ke lo ovele uncike nkomo esikweni lokutshala inkosi.

Ukuxhamazela ekutshaleni iLembe kwenza kube khona ukungapheleliswa kahle kwaleli siko. Inkosi ihlatshelwa izinkabi ezimbili, emnyama nemhlophe, igoqwe ngazo zombili izikhumba. Kuqalwa ngesimnyama esiwuphawu lokuzila, bese kulandela esimhlophe esiwuphawu lokucelela inkosi indlela emhlophe. Asibanga khona lesi esimhlophe kuShaka.

Lokhu kuwuphawu lokumdikila okaNdaba ngisho eseye kwelabaphansi. Ukuhlatshwa kwenkunzi emnyama kakusho nje kuphela ukuzilela uShaka kepha kunenjula yokukhishwa komnyama kubaNtwana abachithe igazi laseNdlunkulu.

Uyaqhubeka uMsimang, (1982:156) athi:

Kubulawe izintombi zesigodlo ezizomphelekezela.

Ngelinye futhi isiko leli elivelayo lapho inkosi ingavele itshalwe yodwa kepha yendlalelwa ngabathile esizweni.

UMsimang, (1982:156) uphetha ngokuthi:

Afihlwe kanye nemvunulo yakhe nayo yonke
impahla azoyisebenzisa kwelabaphansi.

Ngokwesiko lesiZulu umnumzane ufihlwa nayo yonke imvunulo yakhe. Inkolelo wukuthi naphambili isayodingeka. Uphinde anikwe nesihlangu sokuvika izitha phambili. Nenkosi uShaka ifihlwa nakho konke okwayo ngayo leyo nkolelo yesizwe njengesiko.

Konke lokhu okulisiko kwethulwe esigamekweni esisodwa esingumlando ngoba yinto eyenzeka ukuba iLembe litshalwe kanje emva kokugudluzwa ngabafowabo, oDingane noMhlangana, besizwa wuMbopha kaSithayi.

ISIAHLUKO 5

5.0 ISIHLAZIYO NOKUPHOTHULA

5.1 Ukuhlaziywa kocwaningo

Ucwaningo lugxile endabeni kaMsimang ethi “Buzani kuMkabayi”. Kule ndaba kuvezwa ubuciko nobunyoninco abusebenzisile ekuvezeni umlando nesiko.

Kuyavela ukuthi kukhona amasiko abuhlungu njengalawa: ukugudluza nokugingisa igabade. Kukhona amahle namnandi njengalawa: ukungena kowesimame exhibeni kanye nesithembu.

Le ndaba kaMsimang iyindaba ewumlando. Indaba enjena incike nkomo kubalingiswa asebake badla anhlamvana. Ingamathe nolimi nezehlakalo esezake zenzeka kulo leli elimagade ahlabayo.

UNTuli, (1984:60) uthandanisa umsebenzi wobuciko nomlando kanje:

It is important to remember that an author writes on historical subjects as creative artist and not as a historian. While the author must unquestionably lean on historical text, his task is to offer us a new view of the historical subject. In his own way he gives his individual interpretation of, or reaction to the particular aspect of history.

Kuyavela ukuthi nakuba uMsimang ebhala ngendaba yomlando, uzakhele eyakhe imibono kepha elokhu ethule njalo izigameko ezingamaqiniso omlando waKwaZulu.

Lokhu kuphila komlando owenzeka kuqhakanjiswa wukusetshenziswa kwabalingiswa abangabantu abaziwayo emlandweni, abanjengo: Jama, uMthaniya, uMkabayi, uMmama, uSenzangakhona, uNandi, uShaka, uDingane uMpande nabanye.

Isiko ngumkhuba owenziwayo, inqubo eyejwayelekile elandelwa yisizwe, okuthi lapho umuntu eyeqa imithetho okufanele ayigcine, avellelwe yishwa kanye nomndeni wakhe, noma sonke isizwe sakhe.

(Nxumalo, 1966:99).

Kuyahlaluka ukuthi uma isiko lingalandelwa, izelelesi zehlelwa yimiswazi emibi. Imikhokha kayigcini ngokwehlela izelelesi kumbe iselelesi leso eseqa umthetho wesiko kepha yehlela imindeni yazo kanye nesizwe imbala. Ngisho inkosi yesizwe imbala ilindeleke ukuba iwagcine amasiko.

Lolu valo lokwesaba imiswazi esizweni nakuyo iNdlunkulu, lugqama kakhulu kuMsimang, (1982:11) lapho ekhuluma ngomlomo kaNkwelo ethi:

Sithi isizwe wena weNdllovu, besingalindele ukuthi abantwana bazokhungwa bobabili ngoba lokho kungasidalela ulaka lwabaphansi. Sithi isizwe impilo yenkosi inkulu kakhulu kuneyomntwana.

Isiko lesiNtu alimvumeli umuntu wesilisa ukuba angene exhibeni okubelethele kulo owesimame aze aphume ezibini. Ngenxa yengcindezi ekhwele inkosi uJama, uzithola elangazelela ukuyozibonela:

Kwathi xhifi kuJama esecabanga ngokuthi ukuba kakwenqabi isiko, ngabe uziyela yena lapho iNkosikazi ikhona, ayozibonela, kunokuzama ukuqhanda umbiko kulesi sigijimi esesikhungatheke ngalolu hlobo.

(Msimang, 1982:3).

Ilukuluku eliphethe inkosi uJama livela ngokwenza kwakhe lapho esewuzwe kahle umbiko wesigijimi ukuthi awanambitheki:

UJama waphendula amehlo wabheka emseleni, watshaka amathe, wabuyela esigqikini sakhe wahlala wathi khehlehe. Washo ngeliphansi wathi, Wo! Bala! Ngiyezwa mfokazana ndini ... Usho ukuthi abaphansi bangi bangi ...

(Msimang, 1982:3).

Lokhu kuveza ngokusobala ukudumala nokuphelelwa ngamandla ngeshlo asizwayo. Ukuthi "khehlehe" kuyuphawu lokuphelelwa yithemba kuze kushe ngisho izwi ngenxa yokufulathelwa izinyandezulu. Kepha akakholwa njengoba esabuzisisa esigijimini. Ulaka luveza ukuthi ufuna ukubhodlela kuso isigijimi ngendlela asidlakaza ngayo.

Inkosi uJama ukhungathekile ngeshwa elimehlele yena kanye neNdlunkulu nesizwe sonkana. Ukubuka kuwukufulathelwa izinyanya kepha kuyamsinda ukugcina isiko

lokwendisa iwele. Isizwe sinovalo ngokungagcinwa kwesiko. Kungakho
simbonisa ngomkhokha okhongwayo kepha inkosi yehlulwa yuzwelo lwegazi:

Siyesaba, Mageba, sesaba imiswazi nemikhokha
emzini wenkosi. Isizwe besethembile, Mageba
ukuthi inkosi izokwenza isiko lesizwe elaziwayo.
Ukungagcinwa kwesiko kwenza isizwe sesabe
sithuthumele.

.....
...Usitshela isizwe Mntwana ukuthi kulikhuni
kusatshe kimi ukugcina isiko elaziwayo. Akekho
phakathi kwala mawele engizomgingisa igade.
(Msimang, 1982:11).

Isiko likubeka kuqonde nto inqubo yokungena nokuphuma exhibeni. Kuqonde nto
ngesiko lembeleko yomntwana uma ezelwe eyedwa futhi elokwendisa uma
kungamawele:

Safika isikhathi sokuba uJama kaNdaba afeze
isiko, abize abantwana azobabona, abethe
amagama abo qede abakhunge.
(Msimang, 1982:5).

UMsimang uveza inkosi uJama ehlulwa ukugcina isiko lokwendisa esikhundleni
salokho abethe amagama bobabili abaNtwana:

Igama lalo mntwana nguMkabayi
.....
Igama lalo mntwana nguMmama.
(Msimang, 1982:7).

Ukungagcinwa kwesiko lokwendisa kungumkhokha. Lokhu kuphoqa inkosi uJama
ukuba ichithe igazi lokushweleza hleze abalele babe ngakuyo yize isizwe
sesiyilahle ngecala lokukhonga umswazi eNdlunkulu:

Ngizobulala impahla ngishweleze kwabaphansi.
(Msimang, 1982:16).

Umshophi ugadla kuNdlunkulu obevele esesikhihlile isandulela sililo kanti uzilile yena ngoba nakhu sekuhlabeka yena. Kwakhona lokhu uMsimang ukuveza salisithibezi ngoba isiko lokulinda esokhukhwini lokufa libonakala ligcinwa nguMntwana uMkabayi kuyona yonke indlunkulu iphelele:

Izintombi zesigodlo zinikele khona eNdlunkulu.
UMkabayi olokhu ehlezi ngezansi kukanina
azibheke ngokumangala. Zibuze ukuthi
iNdlunkulu isinjani angaziphenduli.
(Msimang, 1982:21).

UMsimang uveza isibindi sikaMkabayi lapho unina eshonela kuyena emlindile. Lokhu kuveza isivumelwano sokugcina phakathi kwakhe nonina esiwukwazi kwakhe zwi:

INdlunkulu igobodisile phezu kweziko.
(Msimang, 1982:21).

Isiko lokuthi inkosi kufanele izalele isizwe indlalifa liyibangela isithukuthezi uma iNdlunkulu isikhothame ingazele. Isizwe sikhomba inkosi ngenjumbane. Inkosi isizithuka isihwaphuna nje ngenhloso yokwenza imizamo yokuvala isikhala nehlazo elehlela iNdlunkulu. Kungakho esethatha umthunjwa emfaka esigodlweni kanti usemuhle into yokuhamba:

Isizwe sasingadikibaliswa wukuthi inkosi ifake
isizwana esigodlweni, kepha
okwakusithukuthelisa kusiqeda nya wukuthi
intokazi lena isiyasoleka.
(Msimang, 1982:27).

Kuyilungelo lesizwe ngokwesiko ukuzwakalisa uvo lwaso ngobukhosi baso kepha uma osesihlalweni eqa ngaphezulu izexwayiso, isizwe sivele sithi ohlaba eyakhe akalelwa. Kungakho isizwe sibukela uma inkosi igcina isiko lokubika umntwana eNdlunkulu ongesilona igazi lasendlunkulu kepha aqophe umlando ngegama lakhe:

Pho kungabuye kuthiwe ngubani igama lakhe?
Inkosi yamqamba yathi nguSojijisa.
(Msimang, 1982:34).

Kuyahlaluka emsebenzini kaMsimang ukubaluleka kokuzalwa komntwana ongumfana ekhaya. Kungokunye uma kusendlunkulu futhi kunguye omiselwa ukuthatha isikhundla sikayise. Lokho kunikeza ithemba elikhulu esizweni kanye nentokozo:

Zimphuthume izalukazi zifuna ukubona ukuthi muntu muni. Kushaywe elikhulu ihlombe lapho kubonakala ukuthi ngumfana.
(Msimang, 1982:91).

Ubungoti bukaMsimang buthi bha lapha eveza isife sokuxhumana kwensizwa nentombi ngokwesiko elijulile lomdabu. Lokhu kwenza ilungelo lentombi lokuzikhethela usofa silahlane ngaphandle kokuba ibizwe ngezifenko ngoba kuyisiko lendabuko:

Kuthe uma kuthiwa izintombi azishaye inyoka endleleni, iqhalaqhala letshitshi selifike likhetha induku kaSenzangakhona.
(Msimang, 1982:111).

Umkhosi nomkhosi womdabu upheleliswa ukuhaya okuyinjula yokubonga nokudumisa. Ngisho kukubi ngisho kukuhle, isiko lokubonga nokuhuba lingugo wesisekelo sokuxhumanisa abaphansi nabaphezulu:

.....Izimbongi zibonga amakhosi, amabutho
ahuba amahubo esizwe, ...
(Msimang, 1982:92).

UDonda, (1999:16) ubethela isipikili ebufakazini obungenhla kanje:

Amahubo awuhlobo oluthile lokuhaya. Imvamisa ahutshwa ngezikhathi ezithile. Kungaba yilawa ahutshwa kweseswe kuyoganiswa, kuncanywa, kumbe awokwemukelisa, awokweshwama, awokubekwa kwenkosi neminye imikhosi engenalo uhlevane losizi lokufa. Amanye-ke yilawo angawempi. Wona-ke asetshenziselwa ukuba ashisise igazi, avuse leliya qunga nosikisiki lwempi. Athunuke amanxeba, avuse nezifesane esezaphola bese akha izibhelekexe zamahlule enhliziyweni.

Kuyakhanya ukuthi ngokwesiko inkosi nenkosi ayibuseli emzini kayise, inkosi iphuma owayo, ihlalankosi lapho izalela khona indlalifa yayo:

UShaka wakha umuzi omkhulu wakwaBulawayo,
wamema izwe lonke ukuba lizogubha naye
umkhosi omkhulu wokunyathela uselwa.
(Msimang, 1982:137).

Isiko likaZulu eselokhu lama nininini yilelo lokunyathela uselwa kwenkosi ngomkhosi wokweshwama. Ngokwesiko, isizwe asilokothi sise emlonyeni ukudla okusha inkosi ingashwamile.

NgokwesiNtu kuyakhanya kuMsimang ukuthi umuntu akafi fi kepha uyedlula. Yikho nje ekhwezwa noma etshalwa ngoba uyovuka kwelingafelwankonyane abuye abheke umndeni kanye nesizwe. Kungakho inkosi ngokwesiko yendlalelwa ngensila nesigodlo sayo:

Afihlwe kanye nemvunulo yakhe nayo yonke
impahla azoyisebenzisa kwelabaphansi.

(Msimang, 1982:156).

Zonke izithako zamasiko kaZulu zithakwe zangamathe nolimi nomlando kaZulu. Isinwe sikaMsimang siyamangalisa ekwelukeni nasekuphotheni lobu bunye bayulozolo olusikhumbuza ubundulo bethu.

Isihloko sendaba ecutshungulwayo sithi, “Buzani kuMkabayi”: Ucwangingo luveza kube sobala ukuthi uMsimang usebenzisa uMkabayi esihlokweni sayo indaba njengesu lokusenekela ukuthi lolu yuhlobo lwendaba equkethe umlando.

Lokhu kweneka obala ubungqongqo bukaMkabayi embusweni kaZulu kusukela ekuzalweni kwakhe kuze kube sekukhondameni kwakhe. UMsimang ukuveza ngokusobala ukuthi uMkabayi ungumbeki nomsusi wamakhosi akwaZulu.

Ukuzalwa nje kwakhe kungumlando. Kuthi kufanele kwendiswe omunye phakathi kwakhe noMmama, uyise inkosi uJama aleqe okokuqala ngqa isiko lokugingisa ngisho isizwe sesimdonsa ngendlebe ngomkhokha kepha ashaye phansi ngonyawo:

Akukho mntwana ozokwendiswa.

(Msimang, 1982:11).

Isinwe nobuciko bukaMsimang buvela lapho eveza ubunjula besiko lokuvusa umuzi womnumzane ngazo zonke izindlela. Ukungabibikho kukamama ekhaya kuyinto ekhathaza umndeni wonkana. Kungokunye ukungabibikho kwakhe kube kungekho nendlalifa. Kungokunye uma kuyinkosana okufanele ithathe ubukhosi. Kungakho uMsimang esikhumbuza umlando wokuthi ukuvuswa kwendlunkulu kwagcina kuphume amadodakazi ngenhloso yokuvusa umuzi wakwabo kanye nesizwe. Kungakho ngisho inkosi uJama eabaza ummangaliso:

Nenze ngakhona, bantabami.

(Msimang, 1982:90).

UMsimang uveza nobuqiniso bokuthi kuke kwenzeke ukuba umuntu wesifazane aphiwe amandla ababazekayo edlula awamadoda njengoba noZondi, (1996:1) ekufakaza lokhu:

Usuke ungaphelele umlando waKwaZulu uma lingekho igama lenkosazana uMkabayi kaJama. Kuningi akwenza ekuguquleni isimo sempilo yabantu nokubuswa kwabo KwaZulu.

Kuyacaca kulo msebenzi ukuthi umuntu wesifazane wadalelwa ukuqoma, agane. Ukungenzeki kwalokhu kuholela esimeni esingahambi ngokwesiko njengoMkabayi nje:

Wo! Zinhle izintaba zakwaZulu.

(Msimang, 1982:58).

Zaba zinhle ngisho phezu kombuso wamakhosi amakhulu, into eyivelakancane,
imisile intombi kaJama:

Baba angizimisele ukukuvulela isifuba sami
ungubaba ungizala. Kodwa uma ufuna ukwazi,
uJobe wafika ezongigaxa ucu, mina ngithi ucu
lwakhe lolo alulingani.

(Msimang, 1982:49).

UMsimang ukhombise ukuba ungoti ekusebenziseni isehlo esiyisiko asithandanise
nomlando wesizwe. Lokhu ukwenza ngokucophelela lapho ekhombisa khona
ukugqolozelana kwezikhonyelani ezizwi lazo lingabuyi lilambatha: inkosi nesiko,
uthi qhude manikiniki siyoke sibone eyogoba uphondo bese kuqopheka umlando:

Ungabe usaya phambili, Nkwelo. Sengizwile ukuthi
nithi mangendise omunye wabantabami ... Akekho
phakathi kwala mawele engizomgingisa igade.

(Msimang, 1982:11).

Kuyacaca lapha kulo msebenzi ukuthi oma endleleni yesiko lonke azi ukuthi
ukhonga umswazi ongaywayo. Isiko lingumaphikelela ngoba lamiselwa
kumisimazwe yokhokho, ngakho liyinsika nesikhonkwane sesizwe esibethelwe
yizinyandezulu. Omelene nalo umelene nezinyanya. Ikusasa lakhe kalikho:

Zithe nxa zithi ziyayiphendula, zafica ukuthi
isiyabanda. Zethuke nazo kubande kwamancane.

(Msimang, 1982:21).

Nakuba abalele bemelene nokunhlanhlatha ezimisweni zesiko ukuba kungaze
kuphume isidumbu kepha bayakwemukela ukushweleza ngeziphambeko

zezizukulwane zabo. Ngaphezu kwalokhu uMsimang uveza nethemba elisesintwini ngokuthi akulahlwa mbeleko ngakufelwa nakuba usala umi umlando:

Zimphuthume izalukazi zifuna ukubona ukuthi muntu muni. Kushaywe elikhulu ihlombe lapho kubonakala ukuthi ngumfana. Kubikwe kuJama.
(Msimang, 1982:91).

UMsimang uveza ukukhungatheka kwesizwe sikaZulu ngokusibekelwa yifu lokwedlulelwa yinkosi yaso iLembe. Lokhu kuze kuholele ekutheni ngisho isiko lesizwe lingagcinwa liphela elokwendlalela isilo samabandla onke ngokosiko. Ngisho yona kugcinwe nje icala phezu kokuba ngumbumbi kaZulu:

Nempela kuhlathwe inkunzi emnyama, agoqwe ngesikhumba sayo njengesiko.
(Msimang, 1982:156).

Kukhona okungalungela uZulu uma umbumbi wakhe engahlonishwanga ngesikhumba senkunzi emhlophe? Zingamhlophe kanjani izindlela zikaZulu omnyama ondlela zimhlophe kepha yena engasibonganga isidingo sokuphelekezela iSilo ngobumhlophe ukuze nayo isikhumbule isizwe ngobumhlophe nezinhlanhla.

5.2 Izincomo

Indaba ewumlando incike nkomo kubalingiswa asebake badla amabele. Ingamathe nolimi nezehlakalo esezake zenzeka kule lizwe.

UNtuli, (1984:60) uthandanisa umsebenzi wobuciko nomlando kanje:

It is important to remember that an author writes on historical subjects as creative artist and not as a historian. While the author must unquestionably lean on historical text. His task is to offer us a new view of the historical subject. In his own way he gives his individual interpretation of or reaction to the particular aspect of history.

Kulolu hlobo lwendaba, kakubhalwa umlando kabusha, kepha umbhali ubeka umlando ngendlela yakhe, umlando uhlale unjalo njengoba waziwa. Usebenzisa abantu abasemlandweni babe ngabalingiswa.

Kuyancomeka ukusetshenziswa kwezehlakalo zomlando kule ndaba kaMsimang. Nampa abanye babalingiswa abasebenzisayo endabeni yakhe, uMkabayi, uMmama, uJama, uMthaniya, uSenzangakhona, uShaka, uDingane, uMpande nabanye.

5.3 Isiphetho

Kuyacaca lapha kulo msebenzi ukuthi izindaba yuhlobo lwemibhalo olukwazi ukubamba umqondo womuntu oyifundayo incwadi ukuthi agxile kuyo isikhathi eside. Kucaca kahle kakhulu ukuthi kule ndaba kaMsimang ethi “Buzani kuMkabayi” kunobuciko obuningi kakhulu obusetshenzisiwe. Yibo lobu buciko obuthaphuka amakha obenza indaba ihehe. Kulo msebenzi kuhlala obala ubuchwepheshe nobungoti bukaMsimang ekuvezeni umlando nesiko.

Kucaca lapha kulo msebenzi ukuthi akekho umuntu okufanele ahoxe ekulandeleni amasiko. Ngisho inkosi yesizwe imbala ilindeleke ukuba iwagcine amasiko. Lokhu kugcizelela ukuthi isizwe esingenamasiko siyize leze, kasehlukene nesihlahla esingenazingxabo okuthi lapho kuvunguza isiphepho esikhulu sizumbuke silahleke laphaya.

Amasiko ayinkomba yosikompilo lwaleso naleso sizwe. Kuyavela lapha ukuthi ekuzalweni kwamawele izihlathi zehla kuJama owabe elindele indlalifa ezothatha isihlalo sobukhosi lapho esekhotheme. Lokhu kwehla kwezihlathi kuJama kugqanyiswa wuMsimang, (1982:3) lapho ethi:

UJama waphendula amehlo wabheka emseleni,
watshaka amathe. Wabuyela esigqikini sakhe
wahlala wathi khehlehle.

Lesi senzo sikaJama sokutshaka amathe simveza engumuntu oneshwa, ofulathelwe ngabaphansi ngokuba bamshwabulele ngamawele. Umuga lo ngoba kumele kulandelwe isiko lokwendisa elinye lamawele manje. Kuyavela lapha ukuthi isizwe sizamile ukuyibonisa inkosi uJama ngokulandela isiko kepha kwaba nhlangazimuka nomoya. Inkosi uJama unguzwilakhe. Lokhu kucaca lapho uMsimang, (1982:11) ebeka kanje:

Usitshela isizwe Mntwana ukuthi kulukhuni satshe
kimi ukugcina isiko elaziwayo. Akekho phakathi
kwala mawele engizomgingisa igade.

Kuyavela futhi kulo msebenzi ukuthi ngenxa yokungalihloniphi isiko lokugingisa igabade, uJama wehlelwa wumswazi wokukhothama kweNdlunkulu. Lokhu kugqama kahle kuMsimang, (1982:23) lapho ethi ngomlomo kaMkabayi:

Sahlupheka baba ngoba umama usefile ...

Kulo msebenzi kuvela ukubaluleka kwamahubo njengengebo yesiko lesizwe evezwa endabeni kaMsimang. Le ngebo yamahubo esikweni ivela kuMsimang, (1982:122):

Undaba uyinkosi
Uyabusa
Oho! O
Hha! Oye!
Adjidji! O! Adjidji!

Lapha uMsimang uveza isizwe sihuba sihubela ukubekwa kukaSigujana. Isizwe uma sihlangele sihuba amahubo esizwe ngenxa yokuthi ayimikhuleko yaso. Ukubaluleka kwamahubo kugcizelelwa nguKhumalo, (1993:77) nxa ewachaza kanje:

Lolu yuhlobo lomhayo olubaluleke kakhulu esizweni. Yuhlobo olunomlando ongumgogodla wesizwe. Yuhlobo lolu oluphethe amahubo esizwe afana nemikhuleko yaso kanye namahubo empi.

Kulo msebenzi kubuye kuvele isiko lokweshwama. Livelu ngenkosi uShaka. Lokhu kuvela kuMsimang, (1982:137):

UShaka wakha umuzi omkhulu wakwaBulawayo,
wamema izwe lonke ukuba lizogubha naye umkhosi
omkhulu wokunyathela uselwa.

Umkhosi wokweshwama uhlanganisa isizwe, uhlanganisa izikhulu zombuso
uxhumanise abaphilayo nabalele. Ngenkathi kuthokoza abaphilayo kuthokoza
nabalele.

Kulo msebenzi kubuye kuvele ikhono likaMsimang lokuthandanisa umlando
nesiko. Lokhu kuvela kuMsimang, (1982:11) lapho ebeka kanje:

Sengizwile ukuthi nithi mangendise omunye
wabantabami.

Lapha uMsimang wethula isiko lokwendisa iwele eliyisisekelo sesixakaxaka
sendaba yakhe ezinze emlandweni. Kungumlando ukuthi isizwe sazama
ukuyeluleka inkosi ngomkhokha ozovela uma isiko lokugingisa lingagcinwa. Yilo
ikhono lokuthandanisa umlando nesiko esigamekweni esisodwa endabeni.

Kuphinde kuvele kulo msebenzi ukuthandaniswa komlando nesiko kuMsimang,
(1982:16) lapho ebeka kanje:

Ungakhihli isililo kungafe muntu, nkosikazi.
Sekusho uJama ngezwi eligedezelayo.

Lapha uNdlunkulu uzithola enomunyu ngendlela emangalisayo yingakho esekhihla
isililo. Udinda esikaNandi yize kungafe muntu. Ukutholakala kweNdlunkulu ilila
ngokomlando wesizwe sakwaZulu kukhomba ukusikwa zinseka. Uname ozele

uba nezinseka. Nalapha kuvela uNdlunkulu ekhalela isizwe. Uyabikelwa egazini ukuthi ngokwesiko kukhona umshophi ozovela.

Lesi senzo sikaMsimang sokuthandanisa umlando nesiko senza izinga lobuciko bakhe likhuphuke.

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