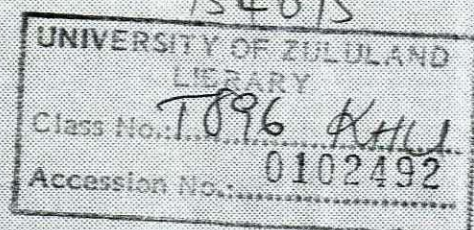


**INGONYULUKA NGEMPICABADALA YEMPI
YASENTIBANE**

BONGINKOSI CYPRIAN KHUZWAYO



INGONYULUKA NGEMPICABADALA YEMPI YASENTIBANE

NGU-

BONGINKOSI CYPRIAN KHUZWAYO

UMSEBENZI OWETHULWA UKUFEZA IZIDINGO ZEQUHUZU LE:

MASTER OF ARTS

EMNYANGWENI WESIZULU

ENYUVESI YAKWAZULU

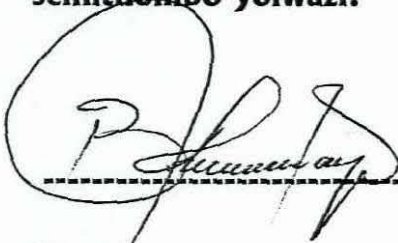
UMELULEKI : USOLWAZI Z.L.M. KHUMALO

INDAWO : KWADLANGEZWA

USUKU : KUMASINGANA 2001

ISIFUNGO

Mina, Bonginkosi Cyprian Khuzwayo, ngiyafunga ukuthi lo msebenzi: "INGONYULUKA NGEMPICABADALA YEMPI YASENTIBANE" ungowami kusukela uqalwa kuze kube sekupheleni kwawo. Ngiyazemukela zonke izinselelo ezingaqhamuka ngemibono equkethwe kuwo. Yonke imithombo esetshenzisiwe nakho konke ukucaphuna okukhona kuyatholakala ngasekugcineni ngaphansi kwesihloko semithombo yolwazi.



Usayinwe
B.C. Khuzwayo

30/01/2001

Usuku

ISETHULO

Lo msebenzi ngiwethula kubaba uMpiyonke Mfenekayigugi Khuzwayo osewaya kobabamkhulu. Ngithi nanku-ke umsebenzi owawuhlale ungifisela wona. Ngithi ngawo uze ungikhonzele kugogo uMayengwayo nakumkhulu. Entombini yakwaDube uJosephina, ugogo owangicosha ngingenabani ngithi thatha nazi izithelo zakho.

AMAZWI OKUBONGA

Ngifisa ukubonga kakhulu kulabo ababenesandla kulo msebenzi kusukela uqalwa kuze kube sekupheleni. Ngibonga ngiyanconcoza kakhulu kulaba abalandelayo:

USolwazi u Z.L.M. Khumalo ngesineke sakhe sokungigqugquzela ekwenzeni lo msebenzi. Izeluleko nokungiqondisa kwakhe yikhona okudale impumelelo kulo msebenzi. Ngithi wena wakoMashobane amathongo akoMzilikazi aze abe nawe. Okwenze kimi ukwenze nakwabanye. Mbulazi!

USolwazi L.F. Mathenjwa ngokungigqugquzela nokungikhuthaza ngesikhathi ngenza lo msebenzi.

UMnumzane Louis M.S. Madondo obezihlupha ngaso sonke isikhathi ngokungikhuthaza aphinde aphe iso kulo msebenzi. Ukhule ungakhokhobi. Thabekhulu!

Ngibonga ngiyanconcoza koMnumzane Thokozani Shabalala, Vusumuzi Mkhize noMpiyonke Zulu, abangisize kakhulu ngokungicobelela ngolwazi ngeshlakalo saseNtibane kanye nokuma kwempi kaZulu jikelele. Ngithi nje nikubekezelele ukuba zinsengwakazi. Yiyona ndlela lena yokubuyisa isithunzi sethu njengoZulu.

Kungabe ngenza iphutha uma ngingabongi kumama wezingane, uMaZondi. Ngaphandle kokungikhuthaza nokubekezela kwakho, lo msebenzi ubungeke ube yimpumelelo. Gagashe! Abantabami ngeke ngibakhohlwe, kakhulukazi uthunjana, uZamaNguni. Nikhule nje BaNguni.

Ngibonge uNkosazane V.H. Khanyile ngokungihlelela kahle lo msebenzi.

Ngingayikhohlwa kanjani intombi yakwaDube, uMaButhelezi, isalukazi esazitholela mina, sangikhulisa, siwa sivuka nami ngiyintandane. Ngithi ukhule ungakhokhobi. Nzwakele!

Ngigcine ngokubonga uMdali nezinyanya zakithi ngokungipha amandla okunqoba le ndima.

IQOQA

Lolu cwaningo lucubungula impicabadala ngempi yaseNtibane. Kunemibuzo emisa ikhanda mayelana nokwehlulwa kwempi kaZulu ngesikhathi uZulu ebhekene ngeziqu zamehlo namaBhunu ngonyaka ka-1838. Lolu cwaningo luzama ukuthola ukuthi yini ngempela eyenzeka ngalolu suku lena eyabangela ukunqotshwa kukaZulu empini yaseNtibane? Kungabe amasu okulwa ajwayelekile akawasebenzisanga uNdlela? Kungabe kuyiqiniso ukuthi uZulu owasala kule mpi ubalelwa ezinkulungwaneni ezintathu? Kungabe kuyiqiniso ukuthi umfula waze waphenduka igazi? Uma kuyiqiniso, kungabe elikaZulu kuphela igazi elaphalala? Lena ngeminye yemibuzo okudingeka iphenduleke. Lolu cwaningo luzama ukuthola izimpendulo zale mibuzo kanye neminye ezohambe ivela.

Kubhekisiswa izindlela ezazisetshenziswa uZulu uma ebutha amabutho, ukwethiwa igama kwebutho, ukwabiwa kwezihlangu ngokwemibala enhlobonhlobo, imvunulo yamabutho, ukuma kwempi kaZulu jikelele, izindlela zokuhlasela kanye nempicabadala ngempi yaseNtibane. Kuyobhekisiswa imihlobiso eyizigqizo zokunonophala kolimi kulo msebenzi. Lokhu kuyaphuthuma ukuba kwenziwe ngoba kosiza kakhulu isizwe kakhulukazi oSomlando, oSomafa kaZulu, izizukulwane ngezizukulwane, izivakashi kanye nalabo abasekhaleni lokweluleka abavakashi ikakhulu kwelakwaMthaniya.

Lolu cwaningo lunezahluko eziyisihlanu.

Isahluko sokuqala “isingeniso socwaningo”. Amagama asetshenzisiwe kulo mqulu azohlaziywa kahle ukuze ingqikithi yalokho akushoyo icace. Sibuka izinhloso nentshisekelo yomsebenzi jikelele. Kukhonjwa indlela yokuqhuba ucwaningo kanye nemidiyo yalo.

Isahluko sesibili siqondene “nokuma kwempi kaZulu”, ukubutha, izihlangu, imvunulo kanye namanoni olimi avela kulokhu.

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ISAHLUKO SOKUQALA

1. ISETHULO SOCWANINGO

1.1 Isingeniso

Kuliqiniso ukuthi umbuso waKwaZulu umiswe ubungoti nobunyoninco bamabutho. Lobu bunyoninco bugqama kakhulu endleleni uZulu abutha ngayo amabutho, indlela aqamba ngayo amabutho kanye nendlela ahlela futhi aphake ngayo impi. Noma ikhona imithonselana esishicilelwe ngalobu bungoti kodwa kubukeka kuyindlala kakhulu ngalawo mabutho ayibamba empini eNtibane. Kwakhona lokho osekushicilelwe, iningi lakho kubukeka kulandela umgudu owodwa wabamhlophe kanti futhi alicaci iqiniso lakho. Lokhu kudalwa ukuthi labo abashicilela isehlakalo saseNtibane kwakungesibona abomsinsi wokuzimilela kuleli likaZulu kanti futhi injongo enkulu ekulobeni kwabo kwakuwukugqamisa izinjongo zabo nokubuyisa isithunzi sabo kwazise kwase kukaningi bezama ukunqoba uZulu kodwa uZulu afike aphike.

Lokhu kuhlanekezelwa kwamaqiniso ngesehlakalo saseNtibane kuyisilonda esibhibhayo kuZulu kanti futhi sekuze kwathinta ngisho nabaholi bomphakathi, abaholi bezwe kanye nezifundiswa emikhakheni eyehlukene. UXulu, (1998:3) nakuye kuyiva elihlaba satshumetshu lokhu. Ubeka ngokuthi impi yaseNtibane iyisibonelo esihle esikhombisa ngokusobala ukudungeka komlando. Uthi lo mlando ulandela umgudu owodwa, bese kushiwa ngaphandle eminye imibono yabanye. Uze athi kwakhona ukubiza iNcome ngomfula wegazi kubukeka kuyimizamo nje yokuphakamisa ingxenye ethile yomlando. Ngaleyo ndlela-ke isimo esinjengalesi singeze sayekelelwa nje, sishiywe sinje. Ubeka kanje:

The battle of Ncome is a good example of a situation where history has been distorted and tells only one side of the story, while totally ignoring the views of the other side. Such are most history books on the 1838 war. Even calling the river Blood River (the Zulu name is Ncome) was seemingly intended to support a particular historical view. This situation could not go unchallenged.

ISilo sikaZulu (iNgonyama uZwelithini Zulu), (1999) siyakufakazela lokhu okushiwo uXulú. Sibeka ngokuthi kunesidingo sokulotshwa kabusha komlando wempi yaseNcome ngoba kunezinto ezithile ezingalobekanga kahle. ISilo siphawula izinto ezintathu ezidinga ukubhekisiswa okuyilezi:

Ukuthi kungabe kuliqiniso yini ukuthi umfula waphenduka igazi; ukuthi kungabe kwayona impi uqobo lwayo yalwela khona yini lapho kuthiwa yalwela khona; nanokuthi kungabe amabutho asala kule mpi ayiso yini isibalo esishiwoyo?

UHlanga lomhlabathi luphonsa inselelo koSomlando nakoSozilimi ukuba kebelubhekisise lolu daba ukuze kuqopheke umlando okuyiwonawona.

OkaMantshinga, uNdunankulu wesifunda iKwaZulu-Natal, uMtshali, (1998:7) wayengeke angaphonsi itshe esivivaneni ngokungahambi kahle kwezinto ekulotshweni komlando waseNtibane. Uphawula kanje:

This view and many other distortions, some of them aimed at discrediting Zulu bravery, had to be corrected, or at least the debate had to be re-opened to allow all sides to state their case.

Amazwi angenhla akubeka ngokusobala ukuthi umlando ongaqondile wawuqonde ukucekela phansi isithunzi kanye nesibindi sikaZulu. Lokhu kudinga ukulungiswa noma okungenani kuvulwe inkundla yokuphikisana ngakho ukuze kuvuleke amathuba okuthi zonke izinhlangothi zithole ithuba lokubeka uvo lwazo.

Uma sibheka le mibono nokuphawula ngomlando ngempi yaseNtibane, kuyakhanya ukuthi ngesikhathi kuqoshwa umlando ngempi yaseNtibane, kwalandelwa umgudu owodwa owawuvuna uhlangothi lwamaBhunu. Lokhu kwenziwa ukuze kucekeleke phansi isithunzi nobuqhawe ngesizwe samaZulu. Ushayelwa ihlombe umbono wokuthi kumele kusukunywe kwenziwe imizamo yokuqondisa lokho esibona nesikholwa ukuthi akuhambanga kahle.

Lolu cwaningo luyimizamo yokuhlaziya nokuphendula eminye yale mibuzo ngempi yaseNtibane. Kodwa-ke aluzukugxila emlandweni ngale mpi. Sizobheka ubungoti bukaZulu obabenza anqobe izizwe, sibheke indlela yokubutha ayeyisebenzisa, ukuhlela impi kanye nokuhlasela isitha sakhe. Lokhu kosisiza kakhulu ekuhlaziyeni ukuthi kungabe izihluthulelo zalahleka kuphi angaze uZulu abhuqabhuqwe ngamaBhunu kangaka. Kungabe senza iphutha uma singahogeli ngasemakheni olimi athaphuka emibaleni yezihlangu nasemvunulweni enhlobonhlobo kaZulu. Sizothi sikwenza lokhu sibe silokhu siqaphe njalo ukuthi amaqiniso kanye nezinselelo ngempi yaseNtibane kuyafezeka.

1.2 Izinhloso zocwaningo

Lolu cwaningo kuhloswe ngalo ukuvumbulula amaqiniso ngempicabadala ngempi yaseNtibane. Lokhu kuzokwenziwa ngokucwaninga emithonjeni yolwazi elotshwe phansi kanye naleyo edluliswa ngomlomo. Inhloso enkulu ukutholisisa ngokwenzeka empini yaseNtibane. Luhlose ukusiza ekuqondiseni lokho okungamaphutha enziwa yilabo abashicilela umlando ngamabutho akwaZulu kakhulukazi lawo ayibamba eNtibane. Lokho kungaba nomthelela ongemuhle ngisho nasolimini imbala. Luhlose ukudlulisa lolu lwazi namaqiniso okuyiwonawona ngale mpicabadala yempi yaseNtibane. Luhlose ukwedlulisela lolu lwazi ezinqolobaneni ezigcina lokho okungamagugu akwaZulu selulolongwe kahle ngomgudu okuyiwonawona.

Lolu cwaningo futhi luhlose ukumatanisa lolu lwazi nolimi njengoba luyothinta imibala eyehlukene. Luhlose ukulekelela abavakashi ngobuciko nobunyoninco ngokusunguleka, ukubuthwa nokuqanjwa kwamabutho ngokusebenzisa imibala enhlobonhlobo nanokuthi lokho kusho ukuthini emasikweni nasemikhutshaneni yesiZwe samaZulu. Luhlose ukuphinde lulekelele labo abaqokelwe ukusiza izivakashi ukwedlulisa amaqiniso okuyiwonawona ngesehlakalo saseNtibane. Enye inhloso enkulu ngalo msebenzi ukukhombisa ubunyoninco bukaZulu owayengazange aye esikoleni kodwa akwazi ukumatanisa imibala enhlobonhlobo ngaleyo ndlela ebese ekwazi ukuvela nesu elithile eligcina liwukunqoba kukaZulu wonkana.

1.3 Intshisekelo yocwaningo

Kubukeka kunesidingo esingangatshazwa sokuba kuphenyisiswe ngokubuthwa, ukuqanjwa kanye nokulolongwa kwamabutho kakhulukazi lawo ayibamba eNtibane kwasaphaka uphoko nanokuthi kwaba yini imbangela yokwehlulwa kwempi yeNkosi uDingane ngaleli langa langomhla ka-16 enyakeni ka-1838. Ngaleyo ndlela-ke kunesidingo sokuphenyisisa amasu ayesetshenziswa uZulu uma ebutha, aba izihlangu ngokwemibala enhlobonhlobo, ukwabiwa kwemvunulo, amaqhinga okuhlasela, ukuma nokuhlelwa kwempi kaZulu jikelele. Kuyobhekisiswa injulamqondo nenzululwazi ephethuka olimini ngenxa yale mibala yobuqhawekazi kaZulu. Kuyobhekisiswa imihlobiso eyizigqizo zokunonophala kolimi kulo msebenzi. Lokhu kuyaphuthuma ukuba kwenziwe ngoba kosiza kakhulu isizwe, kakhulukazi oSomlando, oSomafa kaZulu, izizukulwane ngezizukulwane, izivakashi kanye nalabo abasekhaleni lokweluleka abavakashi ikakhulu kwelakwaMthaniya.

1.4 Indlela yokuqhuba ucwaningo

Lo msebenzi uzoqhutshwa ngokubheka lokho osekushicilelwe okuthinta ngqo amabutho kaZulu kakhulukazi lawo ayibamba eNtibane ngesikhathi uZulu ebhekene namaBhunu. Ngenxa yokuthi kuncane kakhulu osekushicilelwe, ucwaningo luzogxila kakhulu ekuhambeleni abantu abadala abaminyaka yabo ithi ayisondele ekhulwini okanye abazukulu babo abayithatha olimini loyisemkhulu njengoba injalo.

Imibhalo egciniweyo iyobhekisiswa bese icutshungulisiswa kahle ubuqiniso bayo. Ngesikhathi kuhanjwahanjwa endaweni noma kuvakashelwa labo asebebalwe ngenhla, uma kuyophumeleleka, kuyobe kunomshini oyisiqophamazwi, umshini othatha izithombe kanye nomshini okwazi ukuthatha isiqu somuntu ngesikhathi ekhuluma kanye nenkulumo yakhe. Kuyothi kamuva luqoqwe lonke lolu lwazi bese kukhishwa into eyodwa ebumbene. Kuzohanjelwa nesizinda sempi yaseNtibane okuyisizinda sokugcinwa kwamagugu esizwe, kutatshwe ulwazi olunzulu kuso.

1.5 Ukuhlelwa komsebenzi

Lolu cwaningo lunezahluko eziyisihlanu.

Isahluko sokuqala “isingeniso socwaningo”. Amagama asetshenziswe kulo mqulu azohlaziywa kahle ukuze ingqikithi yalokho akushoyo icace. Sibuka nezinhlalo nentshisekelo yomsebenzi jikelele. Kukhonjwa nendlela yokuqhuba ucwaningo kanye nemidiyo yalo.

Isahluko sesibili siqondene “nokuma kwempi kaZulu”, ukubutha, izihlangu, imvunulo kanye namanoni olimi avela kulokhu.

Isahluko sesithathu siqondene “nokuhlelwa kwempi kaZulu”, ukuma kwayo (izimpondo, ikhala, kanye nesifuba), ukulungiselela impi, ukuqinisa impi, ukuphuma kwayo, ukuhlasela, ukwelashwa kwabalimele nokukhishwa iqunga kwabahlabane empini, iqhaza labesimame ngesikhathi sempini kanye nenqubo elandelwayo uma amabutho ebuya empini.

Isahluko sesine sithinta “ukuma kwempi kaZulu eNtibane”, ukuhlelwa kwayo (izimpondo, ikhala, isifuba) kanye nokuhlasela.

Isahluko sesihlanu sithinta “ukuhlaziywa kocwaningo, izincomo kanye nesiphetho”.

1.6 Imidiyo yocwaningo

Izinkulumbo zoSozilimi, oSomlando, abaphathi bezwe laseNingizimu Afrika kanye nabakwaZulu nabahlonishwa nabahlonishwakazi zikhomba ukuthi kuyo yonke imilando yakwaZulu esiyake yaba khona iyincosana efana nowaseNtibane. Amaqiniso ngalo mlando ahlanekezelwe. Kufanele kube njalo ngoba ababanethuba lokuloba phansi okwakwenzeka kwaba abamhlophe.

Lesi simo sidinga ukulungiswa kanti futhi lokhu kuyaphuthuma. ngoba isikhathi seside lo monakalo wenzeka unganakile. Lokhu sekuze kwadala isimo esingasihle esizweni. Ukungaqondi komlando kusho ukulimala kolimi kanye nakho konke okungamagugu aso. Ayisaphathwa eyezivakashi eziqhamuka kwamanye amazwe kakhulukazi amaNgisi okuyiwona azi kangcono ngomlando kaZulu. Uma efika kuleli zwe, afike akhombise okukhulu ukumangala uma ezwa ngalo mlendo. Singasayiphathi phela eyokuthi uma izivakashi ziya lapha eNtibane, indlela evame ukusetshenziswa yiyo lena eqhamukela esakhiweni samaBhunu.

Ngaleyo ndlela izivakashi ziqale zithole umlando ngendlela ohunyushwe ngayo amaBhunu, ziyaqambe ziyafika eNtibane, vele sezisuthi. Lolu cwaningo aluzukugcina nje kuphela ngokuthi luzuzele lowo ocwaningayo iqhuzu kwezemfundo kodwa luyodluliselwa ezikhungweni ezibhekele izivakashi ukuze zicoshe ulwazi olufanelekile. Ulwazi oluyocoshwa kulolu cwaningo luyobe selumataniswa nolimi, kubhekwe ukuthi imibala yamabutho kaZulu inamithelela mini olimini. Izaga, iziqubulo, izisho, imvunulo, ukubutha, amagama ezinyoni ezinhlobonhlobo kuzobukisiswa. Ngamafuphi, lolu cwaningo luzobuka impicabadala ngempi yaseNtibane. Lokhu kuzophoqa ukuba kubukwe ukuma nokuhlelwa kwempi kaZulu jikelele naseNtibane.

1.7 Ulwazi oselugciniwe oluthinta lolu cwaningo

Kuncane kakhulu osekushicilelwe ngalolu cwaningo. Phakathi kwemisebenzi ekhona yileyo elotshwe nguDhlomo ethi uShaka, (1980); uDingane, (1977); uMpande, (1979) noCetshwayo, (1977) egxile emakhosini oHlanga. Kuyocoshwacoshwa nakule mithonselana yoTalbot, (1983), Khumalo, (1987, 1993, 1994), Maphumulo, (1989), Makhambeni, (1986), Ntombela, nabanye (1997), Guy (1979), Knight, (1936), Krige, (1936), Laband no Mathews (1992) Msimang (1982, 1975), Mzimela, (1990), Nyembezi, (1958), Opperman, (1982), Rycroft no Ngcobo, (1988), Ritter (1955), Walker, (1949) no Wilkinson-Lathan, (1978).

1.8 Umlando omfushane ngesihloko

Ubunyoinco nobungoti bukaZulu ekunqobeni ezinye izizwe babuncike kakhulu endleleni yokubutha nokuhlela amabutho. Lokhu wayekwenza ngokuqaphelisisa ukuthi imibala yamabutho ayifani. Lokhu wayekwenzela ukuthi ngesikhathi impi isibambene ikwazi ukwehlukana kahle ngokwezigaba zayo. Leli su ladla ubhedu ezimpini eziningi uZulu ayezilwa nezinye izizwe. Nakuba le mibala ibinegalelo elingaka, abacubunguli nabacwaningi abakaze bazinike ithuba elanele lokukubhekisisa lokhu ukuthi kanti uZulu ubeqeda izizwe nje ingoba ubenesu elithile lokuhlela impi yakhe ngokusebenzisa imibala enhlobonhlobo.

Yiso-ke lesi sizathu esidale ukuba kube nesidingo sokuthi kugqanyiswe leli su njengesu elihle kakhulu futhi elinomlando ongadingi ukushabalala. Amabutho ajongwe kakhulu lapha yilawo ayibamba eNtibane. Okuyinhloso enkulu ngala mabutho ukuthola imbangela yokwehlulwa kwempi kaDingane, uma kuyiqiniso lokho, eNtibane. Ucwaningo luzama ukuthola ukuthi angabe uZulu akabange esalisebenzisa yini leli su okuyilona elalenza ukuba impi ikwazi ukuphakeka ngezigaba ezahlukenene ngokwemibala yawo.

Kungalukhuni-ke nokho ukungawathinti lawo ayibamba ngaphambili kwalokho nayibamba ngemuva kwalokho ngoba indaba yokwehlukana amabutho ngemibala kwaqala ngaphambi kwempi yaseNtibane. Siziqala lapho ibutho libuthwa, lethiwa igama lize linikwe ikhanda.

Kuhle kusale sekunikezwa nomlando omfushane ngendawo yaseNtibane lapho ucwaningo lugxile khona. Lokhu kuyosiza kakhulu uma sesifinyelela esahlukweni sesine lapho siyobe sesibheka ukuhlelwa kwempi yeNkosi uDingane eNtibane. Lapho siyobe sibheka imbangela yokwehlulwa kwempi kaDingane, uma kwabanjalo. Siyobe futhi sibheka ukuma kwendawo, sicubungule ukuthi yayikufanele yini ukuthi impi ingabambana kuze kwehle le nhlekelele eyimpicabadala. Sibheke futhi nokuthi abadiyeli bempi babesayilandela yini indlela yokuphaka impi kanye nesu le minyaka elalisetshenziswa. Yingakho-ke kubalulekile ukuthi sithi fahla ngomlando,

lokho kube kungasho ukuthi ucwaningo selugxile emlandweni.

Uma uya kule ndawo yaseNtibane ungasebenzisa imizila emibili. Ungaqhamuka ngaseNyakatho-Mpumalanga yayo, lokhu okusho ukuthi uma uliqhamukisa ngaseNquthu. Uma ungathandi ukusebenzisa lo mzila, ungasebenzisa lowo oqhamuka ngakoDandi, uqhamuke ngaseNingizimu yayo. Uma uqhamuka ngaseNingizimu, ungena kule ndawo, ugudla intaba iNtibane, uyigudla ngakwesokhohlo. Uma uthi qhamu nje, ukhangwa yisakhiwo esinezitini ezibomvu. Isakhiwo lesi samaBhunu esiyisikhumbuzo kuwo sokuthi mhla ziyishumi nesithupha kuZibandlela enkulungwaneni yeminyaka namakhulu ayisishiyagalolunye namashumi amathathu nesishiyagalombili anqoba uZulu empini yaseNtibane. Njalo ngalolu suku amaBhunu avakashela kule ndawo ayogubha lolu suku njengesethembiso sawo asenza kuMdali sokuthi uma ewaphe amandla okunqoba uZulu ayomakhela iThempeli kule ndawo ayokumdumisa kulona. Nempela lakhiwa emva kokunqoba uZulu.

Uma udlula kulesi sakhiwo, ukhangwa zinqola ezimbala wazo umnyama ezakhe okusasibaya. Lezi zinqola yizona ezazisetshenziswa amaBhunu ngesikhathi sempi yaseNtibane kanti futhi izona ezenza ukuba ukunqoba kwawo kube lula. Kwakungelula emabuthweni ukungena ngaphakathi kulezi zinqola ezaziyisibaya esiyinqaba. Imithombo yolwazi ithi kulezi zinqola kwakunamaBhunu angamakhulu amane namashumi ayisithupha nane kuhlenganisa amakhosikazi kanye namaBhunu ayedubula. Ulwazi lukhomba ukuthi amaBhunu ayephelekezelwa ngamambuka angamaZulu okuyiwona aqwashisa amaBhunu ngamasu kaZulu okulwa.

Ngakwesokuphonsa salezi zinqola kunodonga, ngokwemithombo yolwazi, ngaleso sikhathi olwaluphakeme ngendlela eyesabekayo luseduze nazo. Ngakwesokunxele kwakunomhoshwa omkhulu owawenza kube lukhuni satshe kunoma ubani ukusondela ezinqoleni. Ngaphambili kwezinqola kunomfula iNcome owawudla izindwani futhi kunomhlanga owawudume ngokuba nezimvubu eziyingozi.

Ukuwela lo mfula wezimanga ube usufika esakhiweni esisha okuyisikhungo

sokulondoloza lokho okungamagugu esizwe sakwaZulu. Lesi sakhiwo sakhiwe safana nokuma kwempi kaZulu uma ebhekene nesitha. Sinesifuba, izimpondo ezimbili kanye nekhala lempi.

Uma uphonsa amehlo ngasesandleni sakho sokuphonsa, ukhangwa intatshana nje enganakekile egama layo iNdatshana. Eningizimu yale ntaba kunenye futhi intatshana ongeke wayinaka kanti ukhohlwe indaba enkulu. UShabalala, (2000a) uthi selokhu kwathi nhlo le ntatshana ibizwa ngokuthi Intaba kaNdlela. UNdlela uyena owayengumdidiyeli futhi engumkhuzi wamabutho ngesikhathi sokubusa kweNkosi uDingane. UMkhize, (2000a) uthi ngesikhathi impi yeNkosi uDingane izohlasela ngosuku olwandulela olwempi, yafike yakha amadlangala ngasempumalanga yale ntatshana. Njengenqubo yakwaZulu, impi kwakufanele ithole iziyalo zokugcina zokuthi kuzohlaselwa kanjani, iphinde ithole nezintelezi. Kungaphansi kwayo le ntatshana lapho amabutho kaZulu afike athi vivalala khona.

Uma umi kulesi sakhiwo ubheke ngaseningizimu ngasesandleni sokuphonsa, kunendawo ethi ayibe saqedlana, ayinazihlahla, ayinamatshe, ayinaziduli, okungenani ize ibe namaxhaphozi. Le ndawo ibizwa ngokuthi kukwaMathambo. IBizwa ngokuthi kukwaMathambo nje ngoba abantu bendawo bathi bayalima kwavela amathambo phansi. Akuqondakali kahle noma kwakungamathambo abantu noma ezilwane. Kodwa ngokwamaBhunu kwakungamathambo amabutho kaDingane. Okungenaso isiqiniseko ukuthi la mathambo angabe agcinwa yini ezikhungweni ezifanele zokugcina izinto eziwumlando ofana nalona.

Uma ubuka enhla nale ndawo, ukhangwa intaba iHaladu. Umfula iNcome unqamula phansi kwayo le ntaba kodwa indawo nanamuhla isabizwa ngentaba. ENingizimu yentaba iNtibane kunomfula uMzinyathi. Lo mfula uphahlwe zintaba iziNhlonga kodwa nanamuhla lokhu indawo isaziwa ngokuthi kuseziNhlonga. Pho kwakhala nyonini eNtibane? Kuyacaca-ke ukuthi kukhona okuzishaya santungwana kulo mlando waseNtibane.

9 Ukuchazwa kwamagama

Kunamagama athile olimini lwesiZulu okungelula ukuthi omunye umuntu ongaluqondi kahle lolu limi aqonde kahle lokho okusuke kukhulunywa ngakho. Lapha ngezansi kuqoshwa lawo magama abonakala engaba nenkinga konothando lokupha iso kulolu cwaningo. La magama athinta izakhiwo, imvunulo, izinyoni, ulimi, imihayo nokunye.

1.9.1 Ibutho

Leli gama lisuselwe esenzweni esithi -butha. Kodwa lapha lisebenze njengelihlanganisa ndawonye amadoda noma abesifazane abaneminyaka ethi ayilingane ukuze benziwe ibutho (iviyo lamadoda noma abesifazane). Lokhu kuye kwenziwe yiNkosi esuke ibusa ngenhloso yokuvikela isizwe ezitheni noma ukulwa izimpi, ukwenza imisebenzi yaseNdlunkulu njengokwakha imizi, ukulima amasimu, njalonjalo. Leli thimba lamabhungu noma amatshitshi liyafundiswa koMkhulu isikhathi esithile izindlela zokuziphatha, ezobuzwe kanye nezokuvikela izwe lenkosi yaso.

1.9.2 Isihlangu

Isihlangu uhlobo lwehawu. Ihawu elide futhi elikhulu ukuwedlula onke. Lisetshenziswa uma kuphunywa impi. Ngamanye amazwi liphathwa kuphela amabutho uma eyokulwa impi nasemikhosini emikhulu yesizwe.

1.9.3 Imvunulo

Imvunulo uhlobo oluthile lwezevatho ezembathwa uma kunemicimbi noma kuphunywa impi. Ngisho abantu besemakhaya, abesilisa nabesimame bafihla ngayo imizimba yabo ngokwezigaba ngezigaba.

1.9.4 AmaDlokolo

AmaDlokolo zimpaphe zegwalagwala noma zenqe noma zesakabuli ezenziwe isixha ndawonye. Lifakwa ekhanda kakhulukazi izimbongi uma zibonga amakhosi. Kuyenzeka ukuba akhiwe ngezimpaphe nezinye izinyoni ezinde nezinezisila ezinde.

1.9.5 IsiDlukulu

IsiDlukulu siba isidlodlo esisebunzini noma enqadini. Naso sakhiwa ngakho ukuba kuhlanganiswe izinsiba zezinyoni zibe yisixha ndawonye ebese sifakwa ekhanda.

1.9.6 Ubuthekwane

Ubuthekwane zimpaphe zesakabuli ezembathwa phezu kwendlebe noma bulenge eceleni phezu kwezindlebe. Bakhiwa ngakho ukuhlanganisa izinsiba zezinyoni zibe isixha ndawonye.

1.9.7 Ubhoklane

Ubhoklane izinjobo eziningi eziyisikhatha emaceleni omabili esinene. Lembathwa nesinene esifushane.

1.9.8 Umqhele

Umqhele umgingqo omkhulu onqwazwa ekhanda, ogqishwe ngodakazana, kwathi ngaphambili noma ngaphezulu kwaba isikhumba sengwe noma senye inyamazane kulezo ezinhle njengensimba, insimango, iklolodo nezinye.

1.9.9 Impoba

Impoba zimpaphe zegwalagwala. Zilenga ebusinsi.

1.9.10 Igwalagwala

Lena inyoni ethi ayibe ngangegwababa. Ithi ayibemnyama yabe isiba nesisila eside esimnyama esixhophe ngokubomvu, nokunsomi.

1.9.11 Isakabuli

Lena inyoni encane cishe ngangendlanzi, yase yanda ngesisila esinezimpaphe ezinde ngangoba ayikwazi ngisho ukundizela phezulu. Imnyama ngombala.

1.9.12 Inqe

Inyoni lena eyisilwi futhi enolaka olukhulu. Amashoshozela empi enza amadlokolo ngezimpaphe zayo ukuze ale ukhasha empini.

1.9.13 Indwa

Lena inyoni yezulu, uphaphe lwayo lwalufakwa uShaka zwi.

1.9.14 Izisho

Izisho uMakhambeni, (1986:21) uzichaza kanjena :

Amagama noma imishwana engeniswa lapho kukhulunywa, ukunothisa nokunonga ulimi. Singakuphawula ukuthi izisho lezi aziqedi nkulumo ngoba azimuphi lowo olalele umqondo ophelele noma nje inkulumo eqondwe okhulumayo uma zizimele zodwa.

UMaphumulo, (1989:8) yena uzichaza kanjena:

Izisho zingumthombo wolimi. Izisho zehlukile ezageni ngoba zona ziyaguquguquka ngenkathi yesenzo. Izisho ziyalwakha ulimi; ziyalunothisa ulimi ziphinde ziluhlobise ulimi.

1.9.15 Izaga

Izaga-ke zona uMakhambeni, (1986:35) uzibuka njengemisho esetshenziswa ukunonga nokunothisa ulimi lubemnandi luthandeke. Isaga sona sehlukile emshweni ngoba sisinika umqondo ophelele. Umusho wakhona awudingi ukulandelwa noma ukulandela isakhi noma ucezu olunye lwenkulumo. Ubufakazi bukaMsimang, (1975:207) bungugo:

Izaga zibaluleke kakhulu. Phela yizona izaho ezisusa usinga emabuthweni lapho eseyokhandabeza izitha. Izaga zishiwo izinsizwa uma zingumshungu ziphikelele lapho ziphikelele khona.

1.9.16 Izigiyo

UMzimela, (1990:68) izigiyo uzichaza njengesenzo esiwukugiya esenziwa amabutho. Ubeka kanje:

Ukugiya is a sort of war-dance
which is performed by warriors.

Isibonelo esicashunwe kulo leli khasi esezikaNkonzo;

Sigidagida nyama yomzanyana
Ongenagotshwa ngeke ayidle.

1.9.17 Iziqubulo

Iziqubulo yizinkondlwana ezihaywa yiqembu labantu. Zivamise ukuhaywa lapho kukhongwa noma kuvuswa amandla okwenza okuthile. Makhambeni, (1989:95).

UMzimela, (1990:69) ukufakazela kanjena lokhu okushiwo ngenhla:

Ummemezi: Uthuli lwezichwe

	Uthuli lwezichwe
<u>Abanye:</u>	Uthuli lwezichwe
<u>Abavumayo:</u>	Luqutshulwe ngubani
	Uthuli lwezichwe

1.9.18 Amahubo

Amahubo wona asamculo oxoxa indatshana nokho kudamane kuphindwa imigqa ethile. Ehlukenene ngezigaba zawo. Kukhona awempi, elesizwe, awemicimbi yokubekwa kwenkosi, ukutshalwa kwenkosi, njalonzalo. Makhambeni, (1989:95).

UMzimela, (1990:71) wethula isibonelo esihle sehubo lempi:

<u>Ummemezi</u>	<u>abavumayo</u>
Impi yangeSonto	Eyamanqamu
Impi yangeSonto	Sofela khona
	Eyamanqamu
	Sofela khona
	Impi yangeSonto.
Ngisele ngedwa kwabakwethu	Mana wethu,
Ngisele ngedwa kwabakwethu	Mana wethu,
	Engani wabaleka
	Yiz'uvalo
	Wo inqobo isibindi
	Mana wethu.

UMthethwa, (1979:40) ihubo ulichaza kanjena:

This type of indigenous song, which is recognisable by its slow tempo, is known as ihubo, (plural, amahubo).

Lolu cwaningo luvumelana ngokuphelele nokungenhla kanye nokugcizelelwa nguNtombela, uMathenjwa noDonda, (1997:52) ngamahubo:

Amahubo awuhlobo oluthile lokuhaya. Imvamisa

ahutshwa kwesweswe kuyoganiswa, kuncanywa, kumbe awokwemuliswa, 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.

UKhumalo, (1993:45) uthi:

Avusa usinga, amadlingozi nombhejazane eNkosini, emabuthweni kanye nasesizweni jikelele ngoba athinta izehlakalo ezimqoka zesizwe esezagcinwa njengomlando.

ISAHLUKO SESIBILI

2. UKUMA KWEMPI KAZULU

2.1 Isingeniso

Lolu cwaningo kuhloswe ngalo ukucubungula ngokuma kwempi kaZulu. Inhloso enkulu ukucubungula ngamabutho ayibamba empini yaseNtibane. Kodwa kungalukhuni ukukhuluma ngamabutho ayibamba empini yaseNtibane angathintwa lawo ayibamba ezimpini ezingaphambili kwalapho ngesikhathi kusabusa iNkosi uShaka naleso sangemuva kwalokho. Indaba yamabutho iqale ukugqama kahle ngesikhathi sokubusa kweNkosi uShaka. UShaka ulwe izimpi kusukela engakabusi kwaze kwafika lapho ethatha khona ubukhosi. Uqhamuke nezindlela zokulwa ezintsha. Washintsha indlela yokubutha, yokulwa kanye nezikhali.

Kuyacaca-ke ukuthi kungebe yinto elula ukukhuluma ngeNkosi uDingane umuntu angamthinti uShaka namanye amaKhosi alandela iNkosi uDingane. Lokhu futhi kusinika umqondo wokuthi amabutho ayengashabalali ngoba sekukhotheme iNkosi leyo ekade ibusa. Amabutho ayeba yifa leNkosi esithathe ubukhosi ngaleso sikhathi. Ngamanye amazwi siqonde ukusho ukuthi kumbalwa kakhulu lapho iNkosi yayiziqambela khona ibutho elisha. INkosi yayiqhubeka nalawo mabutho ayebuthwe yiNkosi esikhotheme. Okungenani iNkosi yayize inezezele ebuthweni elidala noma ithathe ibutho ilidibanise nelinye.

Umqondo walokhu esikhuluma ngakho ufakazelwa wuDhlomo, (1979:25). Noma-ke egxile kwawweNkosi uCetshwayo kodwa umqondo walokhu uyakhanya. Ubeka kanje:

Njengamakhosi onke akwaZulu wathi ukuba angene ebukhosini uCetshwayo wabutha awakhe amabutho. Empeleni iningi lamabutho labe selibuthwe nguyise uMpande iNkosi yamaZulu. Kabange esahlakazeka lawo mabutho; into nje uCetshwayo wawengezela ngamanye.

Uma sithi ukuhlehla kancane, siyathola ukuthi amaPhela kwakuyibutho lenkosi uShaka kodwa elagcina selikapakele nakuMpande. UMbonambi kwakuyibutho leNkosi uShaka kodwa lagcina selikapakele eNkosini uCetshwayo. AmaWombe abuthwa iNkosi uShaka kodwa agcina esekapakele eNkosini uMpande. UDIambedlu kwakungolweNkosi uShaka kodwa lwagcina selukapakela eNkosini uDingane. Nayo iNkosi uShaka, amanye amabutho kwakungakayise uSenzangakhona. Singalinganisa nje ngoMbelebele kanye neziMpohlo. Lokhu kukhombisa ngokusobala ukuthi uma singaqagula amabutho aseNtibane, sishiye amanye, angabe sengula phezulu.

Sizobheka indlela amabutho ayebuthwa ngayo, amahubo okwakufanele amabutho awazi kahle, amahubo avusa usinga. La mahubo abehutshwa ngamabutho uma ebuthise esigodlweni seNkosi. UKrige, (1936: 339) uthi:

In most cases it involved group singing since there were always many people in the king's kraal. The king's song was sung by the assembled nation at the Feast of the First fruit every year, and was considered sacred. It was sung with a stamp on the ground and was taken up by regiment after regiment until the whole army sung it together. The tribe learned new war-songs in the king's kraal and sung them when they went to war.

Kuzobhekisiswa nemibala yezihlangu zamabutho, imvunulo kuphinde kunyonkelwe emanonini olimi oluvela kukho. Ngaphambi kokuba sibheke konke lokhu, sizogala ngokubheka izinhlobo ezehlukene zamabutho. Lezi zinhlobo ezehlukene zamabutho sizithatha kuMsimang, (1975:341). Uthi amabutho ehlukene kanje:

2.1.1 Ingqalabutho

Leli kwakuyibutho elibuthwe iNkosi leyo esibekwe esihlalweni. Leli butho-ke lalaziwa ngokuthi iNgqalabutho. Kwakuvama ukuba libe yintanga yeNkosi, kepha-ke uma ibekwe isiyabuthwa leli butho laliba yintanga yelelama iNkosi. Umsebenzi walo kwakuwukuvikela iNkosi nesizwe ukuhlangula isitha nokwenza imisebenzi ebaluleke kakhulu emzini weNkosi. Kwayona imizi yayakhiwa yiwona amabutho, elima amasimu

eNkosi futhi ephatha yonke imisebenzi yakomkhulu.

2.1.2 Amafricanankundleni

Lana ngamabutho elamanayo kodwa ebuthwe ngasikhathi sinye. Kokunye iNkosi isuke ifuna ukubutha ibutho libe likhulu bese ilinqamula izigaba eziningi. Isibonelo salolu hlobo lwebutho iNgobamakhosi yeNkosi uCetshwayo. UCetshwayo kuleli butho wadidiyela ndawonye izinsizwa ezizalwe ngo-1850 kuya kwezizalwe ngo-1853 wazibutha ibutho linye kanti empeleni ziyelamane. Ezindala zaficwa ezincane enkundleni. UCetshwayo phela wayefuna ibutho elikhulu ayezogoba ngalo onke amanye amakhosi njengoba negama lisho.

2.1.3 Amashiyanankundleni

Lana ngamabutho asuke ebuthwe ngasikhathi sinye. Kuye kuthi ukuhamba kwesikhathi abanye bafakwe emabuthweni amadala. Bagcina sebengabanewabo balaba abakade benabo.

2.1.4 Imithelela

Uma ibutho lilincane noma izinsizwa eziningi kulo zisale empini, iNkosi yayiye iliqinise ngokulihlanganisa neline kwamancane. Singalinganisa lapho uShaka ehlanganisa uFojisa, uGibabanye, uNdabankulu, neMfolozi, eba imithelela yeziMpohlo. Amakhosi amaningi akubona kuyisibonelo esihle lokhu kangangoba alandela ezinyathelweni zakhe.

2.1.5 Ogcinalishone

Leli ibutho lezingwazi, ithemba leNkosi. Laliphakwa kuphela uma sekukubi. Uma kwehluleke lona, kwakwaziwa ukuthi impi yeNkosi yehluliwe. Leli butho kwakuvame ukuba kube elezinsizwa ezimnkantshubomvu, esezithungile.

2.2 Ukubuthwa kwamabutho

Miningi imibono ekhona ngokubuthwa kwamabutho kaZulu kakhulukazi kusukela eNkosini uShaka. Sizothatha lokho esibona ukuthi kuthi akufane emithonjeni eyehlukene. Uma sihlela siya emuva esikhathini sokubusa kweNkosi uShaka, siyathola ukuthi amabutho ayebuthwa ngokweminyaka yobudala. Kanti esikhathini esingaphambili kukaShaka kuyavela ukuthi amabutho ayebuthwa ngokwezifunda. Ukubutha ngokwezifunda kwakuba nomthelela ongemuhle eNkosini ngoba labo ababuthiwe abaqhamuka kulezi zindawo babefika nemibono eyehlukile kweyayo kanti futhi benezinkolelo zabo ezingahambisani nenqubo yeNkosi.

UKnight, (1995:32) uyakufakazela lokhu uma ethi:

There were obvious dangers in forming military units from conquered peoples, they would be an effective focus for dissent-but Shaka side-stepped this problem by organising his warriors not on a regional, but on an age basis.

Kwakuthi angabuthwa amabutho ngokweminyaka yobudala ebese ehlukaniwa ngezigaba. Uma ibutho selibuthiwe lalethiwa igama, libe nenduna yalo nomsizi wayo, kube ababili asebebadala nabancane abazolekelela ibutho bese linikwa umuzi kanye nozokwengamela lowo muzi noma isikhungo sokuqeqeshela kakhulukazi ongowozalo lwasebukhosini.

Lokhu kufakazelwa wuRitter, (1955:74) ngokuthi uShaka ngesikhathi esebona ukuthi akasenawo kahle amabutho wabiza onke amadoda ayesekwazi ukuphatha izikhali. Wakhetha kuwo aneminyaka engamashumi amathathu naneminyaka engamashumi amane, wakhanda ibutho. Wabe eseliqamba ngokuthi amaWombe. La madoda ayethwala izicoco futhi eganiwe. Wawabeka emzini omusha eMbelebeleni ngaphansi kweso likayisekazi uMkabayi. Kwathi lawo madoda aneminyaka engamashumi amabili nanhlano kuya emashumini amathathu ethwala izicoco kodwa engaganiwe, wawephuca izicoco, abuyela ebunsizweni. Wawanika igama uJubingqwanga. Leli butho lahlanguka nelidala elaselibuthiwe lale minyaka efanayo walihlanganisa wase eletha igama

“iziMpohlo”, walibeka ngaphansi kweso loninomkhulu uMkabi noLangazana. Ubeka kanje:

Finding that he had no army, Shaka at once called up the whole manhood of the Zulus capable of bearing arms. ..., he brigaded all men between thirty and forty into the amaWombe regiment. These men being head-ringed and married, he allowed them to retain their social status, housing them in a new kraal on the Nolele stream, which was called Belebele. The Belebele was placed in charge of Mkabayi, Shaka's maiden aunt, a woman of formidable character. The age-group twenty-five to thirty men, head-ringed but not yet married, lost their status and head-rings and became 'youths' again (izinsizwa). They were brigaded as the ubingqwanga,

Kuyacaca-ke ukuthi kusukela esikhathini sokubusa kweNkosi uShaka indlela yokubutha ngokwezigodi yashintsha, esikhundleni sayo kwalandelwa indlela yokubutha ngokweminyaka yobudala.

UDhlomo, (1979:50) yena uyibeka kanjani le ndaba:

Impi yakwaZulu uma seiyonke iphelele ilinganiswa nabantu abayizinkulungwane ezingamashumi amane kuya kwezingamashumi amahlanu. Wonke osekwazi ukuphatha izikhali uyabuthwa.

UDhlomo, (1979:50) uthi lena indlela eyayilandelwa ngesikhathi sakudala okwathi kamuva kwabe sekulandelwa indlela entsha. Kamuva-ke uthi kwabe sekwenziwa kanje:

Impi ibuthwa ngale ndlela namhlanje, inezigaba eziyishumi nambili namabutho amabili. Izigaba ezinhlanu zenza ibutho. Isigaba sisinye kulezi eziyishumi nambili zihlelwa ngokufanayo. Zihlukaniswa phakathi zenziwe izimpiko ezimbili, olwasekhohlo nolokuphonsa. Lezi zimpiko zibuye zicandwe phakathi zenziwe izigaba zazo. Esinye isigaba sibe nabantu abayishumi esinye babe ngamakhulu amabili, kuya njalo njalo ngokubuthwa kwawo.

Okuphawulekayo ukuthi ibutho lilinye lalinenhloko yalo lapho linezinduna zalo: induna yesibaya esikhulu, bese kuba eyelama leyo, induna yohlangothi, ephethe iphiko lasekhohlo, bese kuba izinduna ezimbili zezimpiko ezimbili, enye induna yesicamelo

yesibaya esikhulu, enye kube yinduna yohlangothi. Zikhona-ke nezinye izinduna ezelama lezi ezingezigaba zazo.

Nakuba imibono ithanda ukushayisa ngokweminyaka kodwa okuphawulekayo ukuthi iyavumelana ngendlela okwakubuthwa ngayo amabutho. Ngeke vele kwabalekelwa lokhu ngoba kuningi okusadinga ukulungiswa. NoKnight, (1995:33) uqhamuka neminyaka ethanda ukwehluka kuleyo ebekwe ngabanye. Kodwa okuphawulekayo ukuthi bayavumelana ngendlela yokubuthwa kwamabutho kokuningi:

Every few years, Shaka would summon together from across his territory all young men who had attained the age of eighteen since the last call-up, regardless of their origin or local allegiance. These were then formed into an ibutho, and given a name, and a distinctive group uniform, consisting in the main of a unique shield-colour and a particular combination of ceremonial feathers and furs.

Kwakuthi ibutho lingabuthwa bese linikezwa igama. Okusemqoka lapha ukuthi lalingaveli nje linikwe igama noma kanjani kodwa iNkosi yayisebenzisa isigigaba esithile noma igama likhombe injongo nezinhloso zenkosi.

UMsimang, (1975:342) uyakufakazela lokhu. Uma ebeka uthi ayeqanjwa ngokwezigigaba ezithile emlandweni weNkosi. Kokunye ayekhomba injongo nezifiso zayo iNkosi.

Uma singenza izibonelo ezimbalwa nje, iNkosi uShaka yabutha amaPhela ngenjongo yokuba anqobe isizwe siphele. Okwesibili wayehumusha ukuthi ubuthethe ubungqongqoshe bukaZwide, lokhu amaPhela kwabe kuyibutho likaZwide elikhulu, uGcinalishone elanqotshwa uShaka ekulweni kwabo noZwide wayesebutha awakhe-ke amaPhela. INkosi uCetshwayo ibumbe iNgobamakhosi. Inhloso enkulu yaleli butho kwakuwukunqoba onke amanye amakhosi. ISilo esibusayo sabutha iNala ngo-1972 emva kokubona izimpawu zokuthi elikaMjokwane liyabuya nekhaba liyethembisa emasimini, wabe esebutha leli butho, iNala. Ngaphezu kwalokhu, izilokotho zakhe njengenhloko yesizwe azifisela izwe nesizwe sakhe ukuze kube yisizwe esondlekile nesinamandla

ngaphezu kwezinye izizwe.

2.3 Ikhanda nempilo yakhona

Kwakuthi ibutho lingabuthwa bese linikwa idokodo noma indawo lapho kuhlala khona amabutho asebutshiwe. Le ndawo yaziwa ngokuthi *ikhanda*. Singalinganisa ngoMbelebele lapho kwakuhlala khona amaWombe, uNomdayana, amaPhela, amaKhwenkwe, iziZimazana kanye neziKhwenkwe. Kule ndawo amabutho ayezilibazisa ngemisebenzana ethile efana nokwakha izindlu, ukuzilungisa, ukwakha izibaya zemfuyo nokubiyela lapho konakele khona, elima amasimu akomkhulu, etshala aphinde avune uma isikhathi sokuvuna sesifikile. Noma ukuviliyela kwakungeyiyo into evamile kodwa kwakuye kusinwe bese kuthi konke okwenziwayo kwenziwe kube sengathi kusempini. Omunye umsebenzi wabo kwakuba ukuqapha isizwe. Babelwa izimpi nezinye izizwe baphange lokho abangase bakuthole egameni leNkosi.

Impilo yamabutho yayilawulwa izinduna amabutho angaphansi kwazo. Kanti futhi uma selibuthiwe, izikhathi eziningi, lalididiyelwa nelidala eselinolwazi ngempilo yasebuthweni. Lokhu kwakusiza futhi ngoba amabutho amadala kwakuhamba kuhambe izinsuku zawo ziphele emhlabeni. Ngaleyo ndlela-ke lana amasha futhi asemancane ayesebenza ukuqinisa leli butho elidala ukuze lingashabalali liphele nya. Abesifazane babengavunyelwe ukuhlala *ekhanda*. Induna enkulu yayiba nenye induna ngaphansi kwayo. Le nduna yayelanywa abaphathi ababili bezimpiko zombili bese kuba abaphathi bamaviyo. Amabutho ayengawadli amasi lapha ekhanda. Ayephila ngokudla okuqinile okufana nenyama, izinkobe kanye notshwala. Inkosi yayivame ukuba letha inkabi noma ezimbili njalo ngezikhathi ezithile ukuze idubukale kwazise ibandla lidla inyama.

2.4 Amahubo neziqubulo ngesikhathi sokubuthwa kwamabutho

Ngesikhathi izinsizwa zisembuthweni zabe ziphathwa kalukhuni. Lokhu kwakwenzelwa ukuba zibe nesibindi, ukubekezela nenhliziyo elukhuni. Uma umuntu eke wona,

ubebulwa ngenduku kungabi ndaba zalutho. Babeviva emabuthweni, behuba amahubo empi, bekhuza neziqubulo. Ngalesi sikhathi iNkosi iyababuka, bekhuza izaga zempi, kube sengathi sebehlangabezana nayo impi. Amabutho ayeqhudelana ngokusina. Amahubo empi lana bawahaya benzela ukuthi bawazi nxa sebesempini kanti futhi abaluleke kakhulu esizweni sonkana. UKhumalo, (1993:45) ufakaza kanjena:

Amahubo awuhlobo lomculo olubaluleke kakhulu esizweni. awuhlobo oluphethe amahubo esizwe afana nemikhuleko yaso, kanye namahubo empi. Aphathwa ngesizotha esimangalisayo ngoba kwawona anesizotha. Avusa usinga, amadlingozi nombhejazane eNkosini, emabuthweni kanye nasesizweni jikelele ngoba athinta izehlakalo ezimqoka zesizwe esezagcinwa njengomlando.

La mahubo alandelayo angamanye amahubo ayehtshwa izinsizwa embuthweni noma ephuma empini kanti nanamuhla lokhu iningi lawo lisankeneneza ezindlebeni zethu:

- | | | |
|----|------------------|-----------------|
| i) | UMMEMEZI | ABAVUMAYO |
| | Impi yangeSonto, | Eyamanqamu, |
| | Impi yangeSonto, | Sofela khona |
| | | Eyamanqamu |
| | | Sofela khona |
| | | Impi yangeSonto |

Leli hubo likhombisa ngokusobala ukuphelelwa kwesibindi samabutho ukuze phambi kwawo kume into eyodwa zwi, ukunqoba. Ibutho linjalo uqobo lwalo. Liyalifela izwe ngoba vele izwe kuyinto yokufelwa. Elamanqamu lisho umgq' obomvu, umnqamla juqu wokuthi uma iNkosi isilikhiphile alibuyi lilambatha. Amabutho athi: uyobuyelaphi? Kashongo njalo okaNdaba! Qede ajabulele lowo osefile, ameqe ngaphezulu, ethi: uyajabula wena osulapho!

- | | | |
|-----|---------|-------------------------|
| ii) | INDUNA: | Inkosi bayibiz'Eshowe! |
| | IBUTHO: | Iyakufika kusasa, |
| | INDUNA: | Bayibiz'Eshowe, |
| | IBUTHO: | Iyafika kusasa, |
| | INDUNA: | Bayibiza kwaNongoma, |
| | IBUTHO: | Zinsizwa salani nonyoko |
| | | (kuphindaphindwe njalo) |

Kwakubuthwa uZulu wonkana ukuba kuphume ngisho esinedolo ukuyozwisa iSilo imikhuba' esehlelayo eShowe nakwaNongoma. Kwakungasali ngisho eyodwa insizwa ngaphandle kweminqolo ecasha ezidwabeni zonina. Kuphekwa amabutho ngaleli hubo ukuze akulungele ukuthi iSilo siyoyiphaka ngelinye ilanga ukuba liyonikela noma liyophanga izinkomo. Leli butho limumethe * umlando omdala nonganambitheki futhi osusa uhlevane emabuthweni noZulu wonkana ngoba amaNgisi ayehlolisa iSilo samabandla onke ngezwe nombuso kaZulu:

iii)	INDUNA:	Wenkonyane kaNdaba!
	IBUTHO:	Kwanyakaz' umkhonto
		Wenkonyane kaNdaba!
	INDUNA:	Wenkonyane kaNdaba!
	IBUTHO:	Kwanyakaz' umkhonto
		Wenkonyane kaNdaba!

Induna ngesikhathi ihuba leli hubo, ihubela phezulu ibuye yehlise iphimbo ukususa usinga emabuthweni. Ngalesi sikhathi amabutho sekuthi awahlanye. Ukunyakaza komkhonto weSilo kusho okuthile emabuthweni. Kuqubuka uhlevane, kusuke usinga nosikisiki kube sengathi iSilo singathi: Phezu kwabo!

2.4.1 Ihubo Lesizwe

Bekuyinto evamisile ukuthi iNkosi neNkosi ibe nehubo layo lesizwe. Ngokunjalo namabutho abeba nehubo lawo elihutshwa yiwo kuphela uma kuyiwa empini. La mahubo alandelayo aduma kakhulu kwaZulu kanti nanamuhla awapheli emilonyeni yamaZulu, awaconsi phansi ngoba ayingqophamlando wakho konke ukuthwala kanzima kwesizwe kanye nokunqoba kwaso:

AWAMAKHOSI:

i)	Oholayo	:	Bayamqal'okaNdaba!
	Abavumayo	:	Yena uzithule,
			Akaqali muntu
			Bayamqal'okaNdaba
			(kuphindaphindwe njalo).

Isizwe siyakuqaphela ukuchukuluzwa kwenkosi yaso kepha yona ithule ngoba ikhonze ukuthula. Isizwe siqopha umlando wokuthi izwe lazi ukuthi akungoba kuyiSilo esikhonze impi kepha iyazivikela kulabo abanochuku.

ii) Leli eleNkosi uDingane:

Siyakushona kuleziya 'ntaba
Washona ngentaba lashona,
Yebuya Vezi Omnyama
Uvezi yinkosi emnyama
Umalamulela.

Amabutho ayisisekelo sesizwe sonke ngoba singamakhanda emindeni, ukungeneliseki kwawo, ukunyakaza kwezwe. Uma lokho kubiza ukuba awele phezu kwezihlangu nejozi kungamane kube yini kanye. Amabutho amalene nabafaka iNkosi umunwe esweni. Afisa sengathi iNkosi ingabanikela emseni wawo amabutho ngoba ngamambuka kuwo adinga ukuqondiswa. Okwedlula lapho, mahle ekwagoqanyawo kubuse amanye nezimpisi ngencoso yabafo nabafokazana abayimisheshelengwane ezweni leNkosi.

iii) EleNkosi uCetshwayo:

Oholayo	:	Soyozilanda le ezizweni.
Abavumayo	:	Kush'iNtabayezulu, Kush'iSangqu. (Nakhona lapha kulokhu kuphindaphindwa).
Oholayo	:	Izwe lonke, nango-ke izwe lonke;
Abavumayo	:	Awu awunikele abafo.
Ohalayo	:	Bamqala izwe lonke.
Abavumayo	:	Awusinikele abafo;
Ohalayo	:	Engaqali muntu ezithulele.
Abavumayo	:	Awu awusinikele abafo.

Leli likhombisa ngokusobala ukuthi amabutho azibophezele ekuphumeni uphumo uma izwi leNkosi seliwajubile ukuba enzeni. Amabutho lana eNtabayezulu neSangqu afakazela ukuthi akukho okuyovimba amabutho enkosi ukuyohlasela, adle impango uma ezezinqobile izizwe.

2.4.2 Iziqubulo/Izahho

Ngesikhathi amabutho ebuthwa akhuza iziqubulo nezaga ukuze azazi. Lokhu kwenzelwa ukuba azazi kahle ngesikhathi sekuphunywa izimpi. Nazo-ke iziqubulo lezi njalo zehlukene imikhakha eminingi. UKhumalo, (1993:63) uthi zehlukene imikhakha emihlanu. Kukhona ezokugqishisa impi, ezokugasela, ezokukhuza noma ezokunqanda impi, ezomsebenzi kanye nezokweshela. Ngokocwaningo kuzothintwa ezokugqishisa impi, ezokugasela kanye nezokukhuza impi. Ake sithi jwaphu izibonelo ezimbalwa ezicashunwe kuye uKhumalo:

2.4.2.1 Ezokugqishisa impi

i) UNGAKANANI?

INDUNA	:	Ungakanani?
IMPI	:	Ungaka!
INDUNA	:	Ungakanani?
IMPI	:	Ungaka!

Kuqhathaniswa impi yabo neyesitha okanye isitha kanye nensizwa ukuthi noma ngabe ingakanani siyoyidunga siyigqibule. Isitha uyasinqoba ngokusengama ngesithunzi ngisho kungaliwa. Uma uvele ukulungele ukusengama usigimbicele nentola nengebhe iyahlehla qede iviyo lempi liphuze umhluzi ukuphazima kweso. Kuhle-ke ukuba impi ilungiselelwe ngokomqondo wempi ukuba nempokophelo yokunqoba ngokufaka ingebhe esitheni kuqala bese nisigabadela:

ii) INDUKU ZETHU

INDUNA	:	Ikhaphi?
IMPI	:	Ikhaphi?
		Induku yethu!
		Siyizwa ngosi!
		Ikhaphi?
INDUNA	:	Ikhaphi?
IMPI	:	Ikhaphi?
		Induku yethu!
		Siyizwa ngosi!
		Ikhaphi?

(Khumalo, 1993: 64)

Izinduku ziyakhala uma zihlangana. Kukhala ubugwaqagwaqa lakhala ikhanda. Kusuke sekungokunye uma isinuka iziwe ngosi. Kusuke sekunuka uhlofu lapho ibaswa induku, ikhala enyameni iphindelela. Lesi saga sisusa usinga nosikisiki, kuwonke amadlingozi ngoba yiyo le nduku abayithatha kokhokho babo ukuba bavikele ngayo isizwe kanye nezwe loyisemkhulu. Isibindi abami ngaso singayo ngoba izwe libheke bona ukuba balivikele kukubi kukuhle.

2.4.2.2 Ezokuhlasela

Ziholwa yiyo induna noma igosa lezinsizwa:

i) **AMABHUBESI**

INDUNA : Nang'ethint'amabhubesi!

IMPI : Wathint'amabhubes'amabhubesi!

INDUNA : Umlil'ovuthayo!

IMPI : Ovuthel'izigaba zonke,

INDUNA : Sibamb'impi!

IMPI : Sibamb'uMaqandule!

INDUNA : Adlulele phambili!

IMPI : Hho! Hhishi!

INDUNA : Hhishi!

IMPI : Hho! Hhishi!

INDUNA : Hhishi!

INDUNA : Liyoze liyoshona!

IMPI : Hho Hhishi!

INDUNA : Loze loshona!

IMPI : Hhishi!

INDUNA : Hho! Hhishi.

(Khumalo,1993:65)

Ukusetshenziswa kwebhubesi lapha kungoba akekho umagalela agasele onjengengonyama. Amabutho uma esehlasela kufuneka izingonyama uqobo lwazo, omephula aphaqaze. Inyamazane uma isihlaselwe yibhubesi intula ukuthi izoshonaphi wena wabona umlilo wequbula ogcina ungazi ukuthi ungawubalekela ubhekephi. Yiwo lo mlilo wequbula oyimpi ehangula isitha ngesivuvu sokuhlasela kwezimpondo, kwekhala kanye nolangashona. Lukhuzwa lapha uSuthu! Iji! Sezihlabana zibhukuda ezingazini zamadoda izigagayi namahalanjonjo kaZulu. Uma kuya ngokuthi isitha sinamandla okuzabalaza, lokho kusho ukuthokoza empini ngoba iyokhuza iji! Ikhuze uSuthu liyoze liyozibeka kunina:

ii) **SHONO**

INDUNA	:	Shono!
IMPI	:	Sisho ngempi!
INDUNA	:	Shono!
IMPI	:	Untuli zempi!
INDUNA	:	Shono!
IMPI	:	Usikiza! Uhhehhe!
INDUNA	:	Shono!
IMPI	:	Sisho ngempi!
INDUNA	:	Shono!
IMPI	:	Untuli zempi!
INDUNA	:	Shono!
IMPI	:	Usikiza uhhehhe!

(Khumalo, 1993:65)

Lokhu ukwakhiwa komoyamunye wempi kuyenza ishuqungane ibe yimbokode. Kungakho singasali nangengozi. Wonke umuntu esengenwe umoya wempi ngenxa yesizathu esithile. Esikhulu esokuvikela okwaso isizwe ngoba izwe liyafelwa. Ofele izwe, ufele into yokufelwa. Kulolu khalo kusuke kubukwa ngamehlo engqondo, isitha sesisikazwa ngejozi, sijikijelwa emibilini, sihhehhwa ngezinkemba nezizenze ngenxa nje yothuli lwempi lwabanochuku abachukuluza uZulu engaqali muntu.

2.4.2.3 Ezokuyinqanda noma ukuyikhuza

INDUNA : Ngabe siyabashaya,
Pho sibamb' umthetho!

IMPI : Ngabe siyabashaya,
Pho sibamb'umthetho!

INDUNA : Ngabe siyabashaya,
Pho sibamb'umthetho!

IMPI : Ngabe siyabashaya,
Pho sibamb'umthetho!

INDUNA : Hlala phansi!

IMPI : Sengihlezi!

INDUNA : Hlala phansi!

IMPI : Sengihlezi!

INDUNA : Hlala pha-nsi!

: Se-ngi-hlezi!

Hlala pha-nsi!

Seng'-hle-zi!

(Khumalo, 1993: 66)

Impi ikhuzwa umuntu oyaziyo impi. Kanjalo namabutho akhuzwa ngokwaziyo nowake wayinduna yawo. Impi namabutho ajutshelwa ukuvikela uma isizwe sihlaselwa. Ngakho ayijabulela kabi impi. Ubuhle balokho ukuthi ayakwazi ukulalela ezwe futhi agcine umyalo womkhuzi ngoba aqeqeshiwe ephusa. Umkhuzi weviyo/wempi ukuqonda kahle ukuthi ukuze imuzwe kufanele ayithathe, ayikhuphule imimoya kuqala ukuze awangene ngenxeba engazelele uma, esethi khumu! Ayibambe umthetho! Ayihlale phansi! Kungakho-ke kulula ukuhlalisa impi/amabutho phansi kumkhuzi wawo ngokwazisa umthetho wokuthi uma sekuthiwe Maluju! Akekho oyokweqa lelo. Oweqa lelo, ngelinye ilanga ugadla/ ugwaza ngisho isitha sesigxamalazelwe yinzalabantu.

Uma sesiqoqa ngokubuthwa kwamabutho kaZulu, kuyacaca ukuthi kwakuya ngokubona kweNkosi. Uma isibona ukuthi amabhungu asekhule ngokwanele, esekwazi ukuphatha izihlangu, ayebuthwa ngale kokulandela iminyaka ethile. Yingakho-ke nje kukhona ukushayisana okukhulu ngasohlangothini lokubutha amabutho. URitter benoKnight bobabili bakhuluma ngokubutha esikhathini lapho kwakusabusa khona iNkosi uShaka kodwa uthola ukuthi iminyaka yobudala yokubuthwa iyashayisana. URitter ubalula iminyaka yokubutha kusukela eminyakeni engamashumi amabili nanhlanu kuya kwengamashumi amane ngokwehlukana kwawo. UKnight yena ubalula iminyaka eyishumi nesishiyagalombili. Kanti ngakolunye uhlangothi uDhlomo yena ukhuluma ngeshumi leminyaka neminyaka eyisihlanu.

Lokhu kukhombisa ngokusobala ukuthi singeze sama ngonyawo olulodwa sithi iminyaka yobudala yiyona eyayilawula ukubuthwa kwamabutho. Kakadeni abantu abakhuli ngokufana. Omunye uba nethambo, omunye abemfushane, omunye abe phakathi nendawo. UShaka wayebathanda abantu abade futhi kuyibona ayebasebenzisa empini. Ngaleyo ndlela kwakungebe lula ukuthi alinde iminyaka ethile yobudala ngaphambi kokuba ibutho libuthwe.

Noma-ke ukubutha kungaseyiyo into egqamile kulezi izinsuku esizweni samaZulu kodwa ukuhutshwa kwamahubo, ukukhuzwa kwezaga neziqubulo kuseyinto ephilayo nekhona. Lokhu kufakazela khona lokhu okushiwo uKhumalo ngenhla kokuthi amahubo lawa asemqoka ngendlela emangalisayo ngoba athinta izehlakalo ezisemqoka zesizwe esezagcinwa njengomlando. Yingakho nje ngisho nanamuhla iningi lala mahubo lisezwakala lapho kunemicimbi noma izimpi khona.

Ngale ndlela-ke kuyacaca ukuthi ukubuthwa kwezinsizwa kuyinto esemqoka kangangokuthi kumele ukuba kungabe iyabhekelwa ngoba ayigcini nje ekuvuseni usinga nokuqunga isibindi uma kuliwa kodwa ijika ibe ngamanoni olimi futhi isigcinele lona ukuze isizwe singashabalali.

2.5 Imibala yezihlangu zamabutho

Ukunqoba kukaZulu ezimpini kwakuncike kakhulu kubunyoninco nobungoti ekuhleleni amabutho ngemibala yezihlangu kanye nemvunulo. UZulu wayekuqikelela ukuthi alikho ibutho elifanayo nelinye ngezihlangu ngoba lokho kwakungadala inkinga empini. Lokhu kwakwenzelwa ukuba amabutho akwazi ukubonana ngesikhathi ibambene ukuze angalimazani futhi abonakale kahle nasemicimbini. Miningi-ke imibala amabutho ayegqama ngayo futhi asagqama ngayo nanamuhla kulezo ndawo lapho le nqubo isalandelwa khona. Ziningi-ke izikhali ezinhlobonhlobo uZulu ayezisebenzisa empini. Okuyisona sigqame kakhulu isihlangu. Omunye angazibuza ukuthi ukuphi umehluko phakathi kwehawu nesihlangu ngoba okuyikhona kudume kakhulu ihawu. UMsimang, (1979:198) ihawu ulehlukanisa kanje:

2.5.1 Isihlangu

Isihlangu lesi ihawu elikhulu ukwedlula onke. Leli elokuphuma impi. Uma liqoshwa lithatha uhlangothi lonke lwenkomo. Kungumgomo ukuthi lisikwe ohlangothini lwesokunxele, uhlangothi lwenxeba.

Ufakazelwa uNdelu, (1962 :95) kanjena:

Ngithi hamba utshele uCetshwayo ukuthi kuzodlula amalanga ayishumi kuthi ngalolu lweshumi nanye abe esephumile oNdini wabakhona ejadwini ukuzothatha isihlangu sakhe senxebe. Phumanini. Njengoba sengimnunusele ngesenxebe uyoza ephanga njengamanqe eza ehalazela.

Uhlangothi lwesokunxele yilona olufukamele inhliziyi. Isilwane sihlathwa ngesikhali sasekhaya esihlala emsamo wamathongo. Lokhu kusho ukuthi lolu hlangothi luyisabelo samathongo. Ngakho ukuphatha isihlangu empini esibusiwe sasingathwa izinyandezulu, kufana nokuvikelwa yibona emfihlakalweni. Yikho nje uManembe Gcwensa aze wasithwebula, uCetshwayo waguqa kuso empini yaseNdondakusuka, wanqoba uMbuyazwe.

UNdelu, (1962:144) ufakaza kanjena:

Mnconcozana ngikhumbula okuningi; umama wakhuluma kimi ngomhla wejadu wabuza kimi lokho okwawela ezandleni zami noManembe; ngamtshela ukuthi okulindelwe yilesi sihlangu engiguqe kuso.

2.5.2 Umbhumbuluzi

Leli ihawu elingaphansi kwesihlangu. Nalo liyayiphuma impi ngobukhulu balo. Nokho-ke livame ukusetshenziswa ngemikhosi yakomkhulu kanti futhi yihawu eliphathwa abanumzane uma beyosina. Ngelekhethelo nje lokuhloba abanumzane ngamajadu esizwe. Isihlangu sezempi ngeke waviliyela ngaso ngoba sisusa umbhejazane wempi kanti umbhumbuluzi ulisusa ubuye nganeno usinga.

2.5.3 Umdlelo

Yihawu leli elilingene nje lokuyokweshela. Uma amabhungu noma izinsizwa ziphatha yona imisiko yemidlelo, ziyodlisela ngayo uma sezixinga, zikhephehlela noma zizoloza. Ivamisa ukuba mhlophe igabele ngamagabelo amnyama ngoba umbala othakwe ngomhlophe othengana nowocu, kube amathe nolimi ezihlabathini zolwandle. Ziyayisika neminye imibala exubile yamaNguni. Pho mihle yini?

2.5.4 Isaphula

Leli ihawu lamabhungu. Elincane leli. Baliphatha uma beya ephashini ngoba kulindeleke ukuba beyoncweka noma kanjani. Ubuqhawe nesibindi kuvukuzwa lapha ngokudla ubhedu qede ubhekane nayinoma ubani ebese uba yingqwele.

2.5.5 Ingcayi

Elincane kakhulu kunesaphula. Yilona leli eliphathwa izintombi uma zisina noma

liphathwe umakoti uma egcagca. Zisuke zigabisa ngezinkomo nezibaya zoyise futhi ziphathisa ezeshelini ukuthi ziyadla ziyesutha zize zisike ngisho amahawu kwezakubo ukuba zivikeleke. Umlobokazi usuke esho ukuvikeleka nokuzivikela kwakhe. Ngayo nesinqindi usuke eveza ubushinga bokugcwala nswi ngobumsulwa bobuntombi nto.

Ngale ncazelo engenhla kuyacaca ukuthi isihlangu isona esisetshenziswa ekuphumeni impi. Ngesikhathi kusikwa lezi zihlangu uZulu wayekuqikelela kakhulu ukuthi amabutho abe nezihlangu ezingefani ngemibala. Kuyavela nokho ukuthi kwakuye kwenzekwe ngesinye isikhathi ibutho lilinye libe nezihlangu ezinemibala eyehlukile. Uthola ukuthi kukhona izihlangu ezinombala omnyama nomhlophe kanye nomhlophe oneziziba ezimnyama. Lokhu kwakudalwa inkosi ngoba yayibuye inezele ibutho elidala ngelincane. Inhloso yalokhu kwakuwukuqinisa leli butho elidala nanokuthi lingashabalali. Esinye isizathu kwakuba yileso sokuthi amabutho amadala acobelele ulwazi lwezempi kula amancane. Ake sizwe ukuthi uKrige, (1936: 262) yena ubeka kanjani ngalesi sihloko:

The regiments were further distinguished from one another by their different regimental dress, chiefly noticeable in their head-dress though it sometimes happen that the principal distinguishable feature of a regiment was the colour of its shield. No two regiments had the same kind of shield, although in many cases a single regiment might have two or more types of shields. There were regiments with black and white shields, white shields with black patches, and so on, so that when regiments were dancing or going through other military volutions, this uniformity must have been very striking.

UKnight, (1995:105) yena uyehlukanisa ngokwamabutho imibala yezihlangu. Uyehlukanisa izigaba ezintathu. Uthi ibutho elikhulu laliba nezihlangu ezimhlophe ezinebala elilodwa noma amabili amnyama, amancane onke abe namahawu amnyama bese kuthi lawo aphakathi nendawo noma lawo asenamakhosikazi abenamahawu abomvu. Le ndaba uyibeka kanje:

The great warriors have white shields with one or two black spots; the young warriors have all black shields; the middle warriors, or those that have wives, form distinct regiments,

and are called UMfaudas {possibly uMfakazana-inferior},
have red shields.

NgokukaKnight izihlangu zazisikwa emihlanjini yezinkomo ezinemibala eyehlukene. Ngamanye amazwi ibutho nebutho lalisika amahawu alo ezikhumbeni zezinkomo ezinombala ofanayo. Kungasisiza ukuthi nqampunqampu ngohlobo lwezinkomo ezazidume kakhulu ekusikeni izihlangu. UMsimang uyazibalula lezi zinhlobo noma engabeki ukuthi ibutho elithile laliphatha ezinjani. Kulokhu ufakazelwa nawuKnight (1995:105) noma-ke yena eqgamisa izinhlobo ezine kuphela okuyinsana, *amalunga*, *imitshezi* kanye *nenkone*. UMsimang, (1975:38) ubeka kanjena:

Inala noma inalakazi

Lezi izinkomo ezinombala omnyama ezifahlaze ngomhlophe esiswini.

Ilunga noma ilungakazi

Lena enamabala amhlophe namnyama acishe alingane. Avama ukunquma kabili sengathi inkomo ilibhanqu.

Inkone noma inkonekazi

Lena ebomvu noma emnyama noma emdaka ezinhlangothini yase iba nomusho omhlophe emhlane nangaphansi. Kokunye lo musho uze uphume ebusweni. Uma imdaka kuthiwa inkone ngokumdaka. Kuthi ebomvu kuthiwe inkone ngokubomvu. Nemnyama kuthiwe inkone ngokumnyama.

Umtshezi noma inhlamvu/inhlamvukazi

Yiqabi lezinkomo; kakhulukazi amaduna abomvu onke.

Inco / incokazi

Inkomo ebomvu enamabala amhlophe. Onke abomvu namhlophe acishe alingane.

Amalanda

Lona umhlambi wezinkomo ezimhlophe zodwa ezithe qwa. Elinye igama lalezi nkomo kuthiwa iNyonikayiphumuli.

Impemvu

Inkomo ebomvu noma emnyama enebala elimhlophe ebusweni.

UFynn uma ecashunwa uKnight, (1995: 103) uyachaza ukuthi labo ababehambela izindawo ngenhloso yokuvakasha, bamangala kanjani uma bebona ukuhambisana kwemibala yemihlambi yezinkomo nemibala yamahawu. Uyachaza-ke ukuthi lokhu kwakuye kwenziwe ngokuthi kuhlelwe umcimbi wokukhangisa bese kuthi onke amabutho alethe ezindaweni zokuqeqeshela lezo zinkomo eziyisabelo sawo. Umbala wezinkomo zebutho uthole ukuthi uhambisana nombala wamahawu awo, lokhu okwakukhombisa ukwehlukana kwamabutho ngemibala. Zazingavunyelwe izinkomo ezinombala owehlukile ukuthi zihlangane nezinombala owodwa. Le ndaba uyibeka kanje:

Early travellers in Zululand were struck by the fact that the shields carried by each ibutho were all cut from hides of the same colour. A grand show was now being arranged. Each regiment drove towards us thousands of cattle that have been allotted to their respective barracks, the colour of each regiment's cattle corresponding with that of the shield the men carried, which, in turn, served to distinguish one regiment from another. No cattle of a differing colour from those allotted to a given regiment were allowed to intermix.

Okuphawulekayo kule nkulume udaba lokuthi amabutho ayaye ehlukaniswe ngemibala yamahawu. Alikho ibutho elalinamahawu anemibala efanayo nelinye noma kwakwenzeka ukuthi ibutho ngalinye libe nezinhlobo ezehlukene zamahawu. Inhloso enkulu yalokhu kungafani kwezihlangu ukuthi uma amabutho eya emicimbini noma eya empini, agqame, abonakale kahle. Nanokuthi, njengoba sesike sasho, uma impi isibambene akwazi ukubonana kahle ukuze angalimazani.

Kungakuhle-ke keyibhekisiswe le mibala ukwehlukana kwayo ngokwamabutho.

Kuyosisiza futhi ukuthatha iNkosi ngayinye kusukela enkosini uShaka. Siwathatha lapha ngokuwabheka kuKnight, (1995:57, 262), Rycroft no Ngcobo, (1998:9) nakuOpperman, (1982:32):

a) AweNkosi uShaka

UMbelebele.

UMbelebele kwakungumuzi wenkosi uShaka lapho kwakuhlala khona amabutho asemadala. Singalinganisa ngamaWombe,uNomdayana, amaPhela, amaKhwenkwe, iziZimazana kanye neziKwembu. La mabutho ayephatha izihlangu ezimpofu.

Umpondozobekwaphi.

Laliphatha izihlangu ezibomvu ezinamagabelo amhlophe.

IsiKlebhe.

Laliphatha izihlangu ezimpunga ezinamagabelo amhlophe.

UFasimba.

Laliphatha izihlangu ezimhlophe ezinamagabelo amnyama.

IsiPhezi.

Leli butho lalixube uMgumanqa, iNtontela kanye namaGovu. Laliphatha izihlangu ezimhlophe ezinamagabelo amnyama.

IziYendane.

Laliphatha izihlangu ezibomvu ezinamagabelo amhlophe.

UDlangezwa.

Laliphatha izihlangu ezimnyama ezinamabala amaningi amhlophe. Zazinamagabelo abomvu.

UGibabanye noma uPhoko.

Laliphatha izihlangu ezimnyama ezinebala elimhlophe eceleni, zinamagabelo amhlophe.

UFojisa.

Laliphatha izihlangu ezimnyama ezinamabala amhlophe esiswini namagabelo abomvu.

b) AweNkosi uDingane

Ulwazi oselushicilelwe kanye nalolo oluvunjululwe ucwaningo lukhomba ukuthi awamaningi amabutho abuthwa yinkosi uDingane ngaphanbi kwempi yaseNtibane. INkosi uDingane yayisabuse iminyaka ethi ayibe lishumi kuphela ngaphambi kwale mpi. INkosi yayibutha emuva kweminyaka emibili kuya kweyisihlanu. Lokhu kusho ukuthi iNkosi uDingane yayingakabuthi amabutho amaningi.

Uma sihlaziya lokhu, kuyacaca ukuthi izimpi eziningi eyazilwa, yazilwa ngamabutho eNkosi uShaka kuhlenganisa nayo lena yaseNcome. Ngamanye amazwi, amabutho amaningi eNkosi uDingane kwakungaweNkosi uShaka. Noma engeke avela onke lapha kodwa kuzuqikelelwa ukuveza lawo avezwa imibhalo eyehlukene. Ami kanje:

IziNyosi.

Leli kwakuyibutho leNkosi uShaka lisabizwa ngeNcobinga kanti abanye bathi uJubingqwanga lalimpunga ngokumakhwifikhwif. Ngokuka Opperman, (1982:32) leli butho yahlasela ngalo empini yaseNtibane iNkosi uDingane. Zazinamagabelo amhlophe.

ImVokwe engagqanyiswanga ukuthi yayimbala muni.

ImiKhulutshana (izithikamezo), ayehlukene kabili, kukhona **Amankankane** kanye **naMankentshane**.

Laliphatha izihlangu ezimhlophe ezinamagabelo amnyama. Nalo leli ngoku Opperman, (1982:32) yahlasela ngalo empini yaseNtibane iNkosi uDingane .

IHlaba (Abagwazi).

Laliphatha ezimnyama ezinamabala amhlophe namagabelo abomvu

UKhokhothi elalaziwa ngokuthi **iNsewane** ngaphambilini.

Laliphatha ezimhlophe linamagabelo amnyama.

UDlambedu.

NgokukaOpperman, (1982:32) nalo leli yalwa ngalo empini yaseNtibane iNkosi uDingane. Laliphatha izihlangu ezimhlophe ezinamagabelo amnyama noma kube abomvu.

IziMpohlo.

NgokukaKnight, (1995:263) leli butho kwakuyinhlangu yamabutho ehlukeni. Bheka ngoba ngisho nezihlangu zawo noma iningi lazo lalivame ukuba mnyama kodwa amabala ayekuzo ayethanda ukwehluka. Kule nhlangu yamabutho afana no**Gibabanye** elaliphatha izihlangu ezimnyama ezinamabala eceleni namagabelo amhlophe, kube u**Fojisa** elaliphatha ezimnyama ezinamabala esiswini namagabelo amhlophe, kube u**Ngqobolondo** elaliphatha ezimnyama ezifahlaze ngokumhlophe namagabelo amhlophe, kube u**Mfolozi noDubinhlangu** angayigagulanga imibala yawo. NgokukaOpperman, (1982:32) iziMpohlo zalibamba iqhaza empini yaseNtibane.

AmaWombe.

Kwakuyibutho likaShaka, laliphatha izihlangu ezimhlophe elinamagabelo amnyama.

AmaPhela nalo okwakuyibutho leNkosi uShaka, laliphatha izihlangu ezimhlophe ezinamagabelo amnyama.

UTHulwana. Leli kwakuyibutho eliphakathi ngeminyaka, lithathile futhi kuyibutho laseNdlunkulu. Laliphatha izihlangu ezimhlophe ezinamagabelo amnyama.

Uhlomendlini omhlophe elaliphatha ezimhlophe ezinamagabelo amnyama.

UHlomendlini omnyama elaliphatha ezimnyama ezinamagabelo amhlophe. Okuphawulekayo ngoHlomendlini omhlophe nomnyama ukuthi asuselwa kwekomkhulu leNkosi uDingane lapho kwakuhlala khona amabutho akhe, kwase kuvela la mabutho.

UDududu.

Laliphatha izihlangu ezimnyama ezinebala elimhlophe namagabelo abomvu.

UMbonambi.

Laliphatha izihlangu ezimnyama ezinamabala amhlophe namagabelo abomvu.

UFasimba.

Laliphatha izihlangu ezimhlophe ezinamagabelo amnyama.

Ushoyisa.

Laliphatha ezibomvu ezinamagabelo amhlophe.

UZibolela elingaveli kahle ukuthi lalimbala muni.

INqobolondo kanye **noDukuza.**

Ayiveli kahle imibala yawo.

Okwenzeka ukuthi ibutho elithile laliqanjwa kabusha noma kudidiyelwe amabutho athile ndawonye bese ethiwa igama elisha. Lokhu kufakazelwa amabutho afana noGibabanye, uFojisa, amaWombe, njalonjalo esithola ukuthi la mabutho aqanjwa kabusha kwavela iziMpohlo. Kanti amaWombe wona ayeqanjwe ngomuzi weNkosi uShaka uMbelebele aziwa ngokuthi uMbelebele.

NgokukaOpperman, (1982:32) mane kuphela amabutho kwangamashumi amathathu nesithupha ahlasela empini yaseNcome okuyi Zinyosi, iziMpohlo, imiKhulutshana kanye noDlambedu. Kukhona namanye okuvelayo ukuthi ayekanise kwaMathambo

ngaphesheya komfula kodwa angabalulwanga amagama awo kodwa kuyavela ukuthi kwakuyibutho elimhlophe. Kuzobukisiswa esahlukweni sesine ukuthola ukuthi yimaphi la mabutho?

c) *AweNkosi uMpande*

IndabakaWombe.

Leli butho lahlanganiswa noKhokhothi lukaDingane. Laliphatha izihlangu ezimhlophe.

UDlambedu.

Lahlanganiswa neNsewane kaDingane kwabuye kwenezezelwa ngeMdlenevu kanye neNgwegwe. Laliphatha ezimhlophe ezinamagabelo amnyama noma abomvu.

IziNgulube elalibuye laziwe ngokuthi **iNkone**. Omunye umbono uthi sengathi labuye lahlanganiswa noDlambedu. Ngaleyo ndlela kubukeka sengathi izihlangu ziyefana nezoDlambedu.

ISangqu.

Noma isiqiniseko singekho kahle kungathithi leli butho lalinezihlangu ezimnyama ezinamagabelo amhlophe. Lokhu kufakazelwa uKnight, (1995:265). Ubeka kanjena:

They were wearing the amaphovela headdress and bunches of sakabuli feathers. On either side of the head. Shields probably black.

UThulwana olwase luthakwe ngama**Mboza**.

Laliphatha izihlangu ezimnyama ezinamabala amhlophe kwesingezansi zinamagabelo amhlophe, okwathi ngesikhathi sikaCetshwayo laphatha izihlangu ezimhlophe ezinamagabelo abomvu.

UDlokwe.

Laliphatha izihlangu ezibomvu ezinamagabelo amhlophe.

UDududu elahlanganiswa neMbube.

Laliphatha izihlangu ezimnyama ezinamagabelo amhlophe .

UMxhapho.

Laliphatha izihlangu ezimnyama ezinamagabelo amhlophe.

UMbonambi.

Laliphatha izihlangu ezimnyama noma kube ezimnyama ezinamabala amhlophe zinamagabelo abomvu.

UNokhenke

laliphatha izihlangu ezimnyama noma ezimnyama anamabala amhlophe zinamagabelo abomvu.

INdluyengwe.

Laliphatha ezimnyama ezinamabala amhlophe kwesingezansi zinamagabelo amhlophe nabomvu.

UKhandampemvu elaziwa futhi ngokuthi uMcijo noNqakamatshe.

Laliphatha izihlangu ezimnyama noma ezinsundu ngokumnyama ezinamagabelo amhlophe.

INgobamakhosi.

Kwakuyibutho elithanda ukuxuba ngoba kubalwa umbala omnyama, obomvu noma oxubile amagabelo emhlophe.

d) *AweNkosi uCetshwayo*

Uve noma **uLandandlovu** elahlanganiswa neNgobamakhosi imvunulo yalo ifana neyeNgobamakhosi. Laliphatha izihlangu ezibomvu ezinamagabelo amhlophe. iNkosi

uCetshwayo yabusa ngesikhathi esinzima lapho umbuso wakwaZulu wawusungenwe kakhulu izitha. Kwasikwa izwe lakwaZulu iziqeshana kwenzeka ngesikhathi sokubusa kweNkosi uCetshwayo. INkosi eyayihlupheka ngalolu hlobo yayingasithathaphi isikhathi sokuhlenganisa amabutho ngenhloso yokuwabutha?

2.6 Imvunulo yamabutho

Imvunulo kaZulu yehlukene ngangemikhutshana yakhe. Miningi imikhutshana ewusiko uZulu azigqajayo ngayo. Lokhu kuzigqaja uye akukhombise ngemvunulo enhlobonhlobo emicimbini eyehlukene. Umkhosi ngomkhosi unemvunulo yawo kanti nabo labo abagcina lowo mkhosi babanemvunulo yawo eqondene nalowo mkhosi. Kukhona imvunulo yamakhosi, eyezingwazi, eyezinyanga, eyezangoma, eyezimbongi nezinye izigaba. Kulolu cwaningo kuzothintwa kafushane eyamakhosi, eyezingwazi, eyezimbongi bese kwenatshwa kweyamabutho.

UMsimang, (1975:188) uyibeka ngononina le mvunulo kanje:

2.6.1 Imvunulo Yamakhosi

INkosi yakwaZulu inemvunulo yayo eyisebenzisa imihla namalanga. Uthi ivunula ngebheshu lengwe, izinjobo zensimango eziba ubhoklane, isinene somsono bese kuthi engalweni ifake amasongo nengxotha bese iphatha iwisa lomsimbithi. Entanyeni kuba ucu lwamaqanda abomvu (imfibinga). Kokunye kube izindondo noma isiphika samashoba, umklezo. Ekhanda kuba uphaphe lwendwa noma igwalagwala.

2.6.2 Imvunulo Yezingwazi

Imvunulo yezingwazi kuba amadlokolo eziwathwala ekhanda. La madlokolo enziwe ngezimpaphe zenqe ukuze athwale ubushinga balo. Kokunye ithwala ubuthekwane besakabuli phezu kwendlebe, ebunzini kube impoba yezinsiba zegwalagwala. Uthi uMsimang zona zazivunyelwe ukubhinca amabheshu engwe njengeNkosi.

2.6.3 Imvunulo Yezimbongi

zimbongi yona kuba amadlokolo amanye amboze ubuso. Lokhu kwenzelwa ukuba zingabonakali ngoba akufuneki zibonakale ngesikhathi zibonga amakhosi. Ngemuva kuba impoba (isiqhova somfakela). Zivame ukubhinca amadlaka wonke umzimba.

2.6.4 Imvunulo Yamabutho

Eyamabutho-ke yona ithi ayifane ngoba uthola ukuthi ibutho elithile lalinemvunulo ethile ethi ayifane neyeline ibutho. Okuyikhona kwakugqama kakhulu futhi ehlukaniwa ngakho kalula amabutho kwakuba yilokho okwakufakwa ekhanda, umqhele. Abacubunguli abaningi bayavumelana ngalokhu. Kuyiqiniso ukuthi iningi lalaba bacubunguli alibeki kahle ukuthi ibutho ngebutho lalinemvunulo enjani kodwa uKnight uzamile ukuqhathanisa amabutho athile nemvunulo ayeyisebenzisa.

UKrige, (1936:262) uyibeka ngale ndlela indaba yemvunulo. Uthi amabutho ayehlukaniswa ngemvunulo eyayigqame kakhulu ngokwakufakwa ekhanda noma kwakuye kwenzeke ehlukaniwe ngemibala yamahawu. Ibutho eliqokiwe laligqoka imisila yenkawu nentenesha, bese kuthi amabutho amancane namanye agqoke umutsha, kodwa ibutho ngalinye lalinokwalo okwehlukile elaligqame ngakho okwakuthwalwa ekhanda.

Ubeka kanje:

The regiments were further distinguished from one another by their different regimental dress, chiefly noticeable in their head-dress, though it sometimes happened that the principal distinguishing feature of a regiment was the colour of its shield. No two regiments had the same kind of shield, although in many cases a single regiment might have two or more types of shields. The picked regiments wore monkey and genet tails, while the young regiments and others wore the ordinary umutsha; but each regiment had its own peculiar head-dress.

Kanti ngakolunye uhlangothi uDhlomo, (1979:50) yena uthi:

Asebeganiwe nabangakaganwa babehlukaniswa ngezevatho. Labo-ke asebejutshiwe kwathiwa mabaganwe babevame ukuba sentangeni yeminyaka engamashumi amane. Babonakala ngezicoco, bese beba ibutho elimhlophe, baphathe izihlangu ezimhlophe ezahlukile kwezimnyama eziphathwa yilabo abangakajutshwa.

Uma sibheka le mibono engenhla kuyacaca ukuthi amabutho ayegqama ngemvunulo eyayifakwa ekhanda. Yiyona eyayilawula ukuthi umuntu nomuntu ubutho lini. Yayikhomba futhi ngisho izinga lokukhula komuntu ngoba uyathola ukuthi imvamisa labo esebethathile babethwala izicoco. Abasebeganiwe babevame ukuba yibutho elidala, ibutho leNkosi, izethenjwa zeNkosi okuyizona ezaziphuma uma kungukuthi impi inzima.

UKnight, (1995:262) benoWilkinson, (1978:75) bazamile ukuwehlukanisa amabutho ngamagama awo kanye nemvunulo yawo noma-ke uKnight ethande ukugxila kwaweNkosi uMpande kwase kuthi uWilkinson yena wagxila kwaweNkosi uCetshwayo. Kuyaphawuleka ukuthi uKnight akagxilanga ezihlangwini kodwa usike elijikayo emvunulweni eyembathwayo. Ngenxa yokuthi uWilkinson ugxile kakhulu esikhathini lapho sekubusa khona iNkosi uCetshwayo, kubukeke kungebe yisu elihle ukujula naye. uKnight ubeka kanjena:

INdabakawombe

Yayigqame ngokusamgxusha onoboya ngaphezu komqhele nezimpaphe zentshe ngaphezulu bese kuba isixha sezimpaphe zendwa esiphundu.

UDlambedu

Lwalufaka umqhele wesikhumba somthini ekhanda kanye nezimpaphe zendwa.

ISangqu

Sasifaka amaphovela ekhanda nezimpaphe zesakabuli emaceleni ekhanda.

UThulwana

Kwakuba umqhele wesikhumba somthini, izimpaphe zesakabuli emaceleni kanye nezimpaphe zentshe ngaphezu kwekhanda nakuzo kuthe congco uphaphe lukanohemu.

UDlokwe

Lwalugqame ngezimpaphe zentshe ezixube umbala omnyama nomhlophe.

UNokhenke

Wawugqame ngomqhele wesikhumba sengwe bese kuthi emaceleni ekhanda kube izimpaphe zesakabuli.

INdluyengwe

Nayo yayigqame ngomqhele wesikhumba sengwe esinezimpaphe ezimnyama zenqe ngaphambili.

UKhandempemvu

Laligqame ngawo umqhele wesikhumba sengwe kanye namaphovela nesixhobo sezimpaphe zesakabuli esixhumekeke kuwo umqhele.

UDududu

Wayegqame ngomqhele wesikhumba somthini esinezimpaphe zesakabuli emaceleni.

INgobamakhosi

Yayigqame ngomqhele wesikhumba sengwe onamaphovela anombala omhlophe, omnyama noma obomvu.

Okuphawulekayo ngemvunulo yamabutho kaZulu ukuthi okuyikhona kwakunakwa kakhulu yilokho okwakufakwa ekhanda, umqhele noma isicoco kanye amadloko/ isidlukulu. Amabutho ayehlukaniswa kahle ngale mvunulo. Isicoco yisona esasisho ukuthi umuntu ubutho lini, isikhundla sakhe emphakathini kanjalo nobudala bakhe.

2.7 Amanoni olimi athaphuka kule mvunulo nasezilwaneni okusikwa kuzo le mvunulo.

Kuzobhekwa izaga kuphela:

Isicoco :	Umlungu angathunga isicoco. (Okusho into engeke yenzeke).
Injobo :	Injob'enhle ithungelwa ebandla. (Okusho ukubambisana).
Umutsha :	Seliya ngomtsha wendoda. (Kusho ukushona kwelanga).
Ibheshu :	Abehlukani ibheshu nesinene. (Okusho abantu abahlale berdawonye ngaso sonke isikhathi).
Impi :	Impi yomndeni ayingenwa. (Okusho ukuthi akufanele ugxambukele ekuxabaneni kwabantu).
Inala :	Inala kayihambi kuhamba indlala. (Okusho ukuthi ziningi izimo umuntu ahlangabezana nazo empilweni yakhe, zingase zibe ezimnandi noma ezibuhlungu). Inala iya emuva iye phambili.
Iqhawe:	Iqhawe lifela ebuqhaweni. (Ungase ulinyazwe yilokhu oyingcweti kukho).
Inkomo :	Inkomo ingazala umuntu. (Ukufunga ngento engeke yenzeke).

3. UKUHLELWA KWEMPI KAZULU

3.1 Isingeniso

Iyamangalisa indlela anobuhlakani ngayo uZulu bokwenza izinto. Okuphawulekayo ukuthi lobu buhlakani bugqama kahle kusukela ngesikhathi sokubusa kweNkosi uShaka. UShaka wayibuka indlela okwakhlaselwa ngayo yangamgculisa, wabe eseqhamuka nendlela entsha okwagcina uZulu eselwa ngayo futhi ephumelela. UZulu wayelandela indlela yokulwa yokuciba, okwathi kamuva yashintsha, isitha sagwazwa bukhoma ngeklwa.

Ukugasela isitha nje noma ikanjani kwashintsha kwaba nezindlela ezintsha ezasetshenziswa futhi okwakhombisa ukuthi le ndlela inamandla kakhulu kunaleyo eyayisetshenziswa kuqala. Konke lokhu kukhombisa ubungoti nobuhlakani obunzulu bukaZulu. Kuzobhekwa ukuma kwempi kaZulu ngokujwayelekile, kubhekwe amasu ayewasebenzisa ngesikhathi ezohlasela nangesikhathi esehlasela. Lokhu kubhekwa nje ngokujwayelekile, okothi esahlukweni esilandelayo bese sibheka ukuthi eNtibane yayihleleke kanjani impi kaDingane ngesikhathi ibambene neyamabhunu ngonyaka ka - 1838.

3.2 Ukuma kwempi kaZulu

Impi kaZulu yayehlukaniswa izigaba ezine. Yayiba nezimpondo ezimbili, olwakosokhohlo nolwesokuphonsa, ikhala kanye isifuba. Izimpondo zazibunjwa amabutho asemancane kuthi ikhala libunjwe inhlanganisela yamabutho. Isifuba sona sibunjwe amabutho asemnkantshubomvu futhi anolwazi olunzulu ngempi bese kuba ogcinalishone, izethenjwa zeNkosi. UDhlomo, (1979:50) uthi izimpondo zazibunjwa ngamadoda asemancane aseminyakeni eyishumi nanhlanu. UKnight, (1995:33) yena ubeka ngokuthi babeba seminyakeni eyishumi nesishiyagalombili. Noma-ke kunjalo

kodwa kuyacaca ukuthi la mabutho kwakungamahalanjonjo namajaha. Ukufakazela ukuthi impi kaZulu yayinezigaba ezine sicaphuna uKnight, (1995:275) ubeka kanjena:

..., what regiments were to form the right horn, and what the left. The "Chest" consisting of the greatest number of men, and also the most experienced (for the "black" regiments always formed the horns), ... Behind them was a large force which came to their aid when the army was in difficulty.

Noma lokhu kucaphuna kuthi akuncike endleleni yokuhlasela kodwa okuyikhona sikudingayo nesikuqaphelayo lapha ukuthi impi kaZulu yayinezigaba ezine isiyonke. Okunye okumele sikuphawule ukuthi impi kaZulu yayiba nekhala noma lokhu imithombo yolwazi ingakugqamisi kahle. Ikhala lempi liba phambi kwesifuba. Lihlanganise amabutho aseyasi impi, asashesha kodwa angemuva ngolwazi kunesifuba. Ugcinalishone yiwona akha isifuba ngoba sekungamanwazi empi. Impi seliyazi njengoba lizazi. ULaband noMathews, (1992:44) nabo bayakufakazela ukuthi impi kaZulu yayehlukaniswa izigaba ezine. Yena-ke impi esemuva uyibiza ngokuthi "umuva" lokhu okukhombisa khona ukuthi abacubunguli abaningi abanalo kahle igama lale mpi eba semuva. Ubeka kanje:

An attacking army, which was divided into four divisions, attempted to outflank and envelope the enemy, The chest or centre (isifuba), which consisted of the amabutho of older, more experienced men, ..., while the two horns (izimpondo), or left and right wings, which were up of younger, more agile amabutho, Meanwhile, the men of the reserve force (umuva), who were often kept seated with their backs to the enemy....

UZulu, (2000) uchaza kanjena ngempi kaZulu:

Impi kaZulu iba nezimpondo ezimbili, olwesokudla nolwasokhohlo. Zihlelwa ngamabutho asemancane ngoba kufanele ahlanganisele isitha gimbici ukuphazima kweso. Isigaba sesibili yikhala lempi, lona elihlanganisa ingxube yamabutho amancane naphakathi aseyasi impi ngoba kufuneka asheshe, isitha sithi siphunga izimpondo, isifuba sibe sesilapha, sikhuya uSuthu. Isigaba sokugcina yisifuba sempi

ugcinalishone lona ngoba yithemba leNkosi. Amanwazi empi asemnkantshubomvu.

3.3 Ukulungiselela impi

Kunobufakazi obuvumelanayo bokuthi isikhathi esihle sokuhlasela kuZulu kwakuba sebusika emva kwesivuno. INkosi yayiye ibize imbizo ngenhloso yokugubha umcimbi wokweshwama. Sekuzothi kuwo lo mcimbi kunqunywe usuku lokuhlasela. INkosi ibikwenza lokhu ngokubonisana nomkhandlu wayo, iningi lawo okuyizinduna zempi nezesizwe. INkosi yayingeke yanquma usuku lwempi ngaphandle kwala madoda ngoba lokho kwakungaba nobungozi obukhulu esizweni. Lezi zikhulu zazinolwazi olunzulu ngezindaba zempi. Uma izinduna zibona ukuthi kakukalungi ukuthi kuhlaselwe, iNkosi ibithoba ithobele izwi lazo. Umyalezo wawuhamba ngezinduna eziphethe ikhanda noma umuzi weNkosi, iNkosi ilawula ukuthi onke amabutho awaphelele komkhulu. UKrige, (1936:267) uyakufakazela lokhu:

The time for campaigning among the Zulus was generally in winter after the crops had been harvested, and often it was decided at the Feast of the First -fruits to have war almost immediately. Before war was decided upon, the king usually summoned his councillors, most of whom were also leaders of regiments, without whose advice and concurrence it would have been unwise for even the despotic Zulu king to act. To mobilise the army, the king sent a message to the induna in charge at the different military kraals, ordering all warriors to proceed to the Great Place.

Ngaphambi kokuba amabutho aphume amadoda amabili noma amathuthu azongena esibayeni bese kuthi enhla naso akhuleke ezithutheni ecela indlela enhle. Kwesinye isikhathi isalukazi esidala sasima ngaphandle kwesango nomshayelo sibhule inkonyane yebutho ngalinye ukuphebeza izingozi.

UKhumalo, (1987: 14) uma ecaphuna uDube, (1979:10) uchaza kanjena:

... kubizwa isalukazi esidala, ithi kuso asichele impi, siqale ngebutho elikhulu eliyintanga yeNkosi, sihambe sifafaza intelezi side siyikha ezimbizeni ezinkulu lapho bikade

ithakwa khona inyanga.

Kwakuyisiko futhi ukuthi uma amabutho ebizwe empini avunule ngemvunulo yempi bese engena esibayeni ngesizotha esikhulu, asikaze kube sengathi kuyaliwa. Lokhu kwakwenzelwa ukususa usinga. UKrige, (1936:267) uyakufakazela lokhu kanje:

When about to leave home, two or three men would enter the kraal, and at the upper end call upon the ancestors. An old woman sometimes took her stand outside the gate with a broom in her hand, and with this she would silently flick the calf of each warrior to ward off dangers. It was customary for warriors, when summoned to war, to put on their war-dress and enter the cattle kraal with great solemnity, there to leap about as if fighting, in order to "get up steam" (ukuvusa umhlonga).

UKhumalo, (1987:46) uchaza kanjena ngenjula yesalukazi:

All her actions stem from her sincere love for her country. She feels called to brood over the army like a good hen. Casting a spell in order to weaken the opposing army is looked upon as an ingenious patriot act meant to protect and perpetuate the life of the army and the country. The sprinkling of the army is a visible act which aims at firing the soldiers with the hope that sprinkling "doctors" them and makes them more impregnable. Psychologically they feel strengthened against their foe and they will fight more ritually and more hopefully.

3.4 Ukuqinisa impi

Impi kaZulu yayingalokothi ihlasele ingaqiniswa izinyanga zempi. Lokhu kwakuthatha izinsukwana emuva kokuba onke amabutho esefikile komkhulu. Ngesikhathi esehlangene amabutho, inyanga isizothaka intelezi enamandla yokuchela izinkunzi ezimbili ezimnyama. Kwakuyinqubo phambilini lokhu noma kungasagqamile kakhulu esikhathini sanamuhla ukuthi uma kuzoba nempi kuqhathwe izinkunzi ezimnyama. Eyodwa imele isitha kuthi enye kube ngeyasekhaya. Ngesikhathi zilwa kumele kwehlulwe eyesitha. Uma kuke kwehlulwa eyasekhaya, lokho kusho umkhokha ongemuhe. Ngakho kumele inyanga iphinde ithake enye intelezi enamandla kuze

kwehlulwe eyesitha. Ingehlulwa nje eyesitha, lokho kusho ukuthi kohamba kahle empini.

Ngakusasa ekuseni inyanga isizobasa umlilo, iwulumbe, iwubhile ungacisheki. Ngalesi sikhathi amabutho asephelele esibayeni. Asezodumela inkunzi emnyama, uyedwa obamba umlenze, omunye eshobeni, omunye emkhonweni nabanye ezimpondweni. Izobulawa ngezandla ngoba phela asifuneki isikhali lapha. Leli siko lisasebenza nanamuhla emicimbini ethile yakoMkhulu. Ngesikhathi ishuphulwa le nkunzi akufuneki yenze ingozi ngoba lokho kulibika elibi. Ibutho elalivamise ukwenza lo msebenzi laliqokwa iNkosi. Izothi inganqotshwa bese yethiwa, ihlinzwe isashisa. Sekuzothathwa amacwiyo ayo axutshwe nomuthi wokuncinda, kufakwe odengezini kubekwe emlilweni. Asezoncinda onke amabutho ehlomile, ege udengezi lolo. Ngesikhathi beqa njalo, inyanga ibachela ngentelezi ngomshayelo. Sebezodla le nyama exutshwe nentelezi.

Amakhambi okuthaka intelezi ayevame ukusetshenziswa nasasetshenziswa nanamuhla lapho kusaliwa khona izimpi zombangazwe. Kuhlanganiswa lezi zithako ngokujwayelekile:

Umviyo : Usetshenzisa ukuthaka intelezi ngoba phela impi isuke izolwa neviyo labantu. Lokhu kwenzelwa ukuba akhindeke amandla amaviyo ezitha.

Umabopha : Ufakelwa ukuthi sithi siyalwa isitha sivele sibopheke singakwazi ngisho ukwenzani. Sigigwa izandla nezinyawo isitha ukuze singakwazi ngisho ukwenzani ukuze zidle umhlanganiso kalula.

Umathithibala: Ubathena amandla labo okusuke kuliwa nabo, bavele bakhathale.

Isidikili : Usetshenziselwa ukuba isitha sivele sidikile,

singafuni ukulwa nani.

Umvuthuza : Wenza ukuba izikhali zezitha zivele zivuthuke.

Umpikayiboni: Wenza ukuba isitha sivele singaboni lutho.
Usebenza ngokufana nokhizalibalele.

Indlulabahlezi: Wenza ukuba isitha singababoni esizolwa nabo,
sizwe sekuthiwa labo kade bedlule. Kokunye sisuke
sesigwaze ibhece kwalela icole.

Isikhonko : Senza ukuba babopheke imisipha.

Insindamakoti: Wenza bazizwe besindana nje bengelula. Lona uthi
awufane nokaManembe wakwaGcwensa andondisa
ngayo impi yaseMkhweyantaba, eyandonda yaze
yaficezelwa uSuthu eNdondakusuka.

La makhubalo ayathakwa, ahlangane abe intelezi. Amabutho asezogeza ngayo bese esula
nezikhali zawo ngayo. Ingakhona-ke neminye imithi eyayisetshenziswa futhi esasebenza
nanamuhla ngaphandle kwalena kodwa okuyiyona evame kakhulu yilena futhi
nesatholakala ngisho nanamuhla. Amandla ayo ayesabeka futhi angummangaliso.

Ngakusasa sebezophuza umuthi bese bephalaza. Sebezophalaza baphalazele emgodini
owodwa noma ezitsheni ezithile. Khona lokhu abakukhiphayo akade bekuphuza
kuqashelwe ukuze kungaweli ezandleni zezitha. Ngakusasa sebezovuka baye emfuleni
bayogeza kodwa bangasusi imithi lena ekade bechelwa ngayo.

Emva kokuba sekwenziwe konke lokhu, amabutho ngeke esalala emakhaya noma
emacansini awo kanti futhi ngeke esakwazi ukuhlangana nabantu besifazane. Ngalesi
sikhathi sebeyilungele impi. ULaband noMathews, (1992:7) babeka kanjena ngempi

yaseSandlwana:

On the first day of these rituals in early January 1879, the amabutho, who had gathered at their respective amakhanda in the Mahlabathini plain, collected great heaps of firewood and green mimosa. A black bull, which represented all the evil influences in the land, was caught on the second day and killed bare-handed by an ibutho. Izinyanga, or war-doctors, cut strips of meat from the bull, and treated them with medicines to strengthen the warriors and bind them together in loyalty to their king. The strips of meat were then roasted on a fire of the wood.... Meanwhile, the izinyanga burnt medicines and the soldiers breathed in the smoke and were sprinkled with the cinders from the fire. Then, in order finally to expel all dangerous influences, each soldier drank a pot of medicine, and a few at a time vomited into a special dug hole.

Umshikashika-ke manje usuke ususele nenduna yempi. Isizoqala induna ihlele amabutho, ithathe amadala iwafake phakathi abe yisifuba sempi, kuthi amancane abe zimpondo. Ngemuva sekuzogqishwa ngemithelela ezobheka ukusonteka kwempi. Ngamanye amazwi impi yenza okusamkhumbi noma okusasikela. Lokhu kusho ukuthi impi izoba nophondo lwesokhohlo nolokwesokuphonsa, ikhala nesifuba.

3.5 Ukuchela impi

UKrige, (1936:275) uchaza kanjena ngokuchelwa kwempi:

Ngaphambi kokuba impi ikhukhule ilibhekise kwelesitha iyachelwa. Kunenqubo-ke elandelwayo lapha; amabutho akhanda okusasibaya bese inyanga iphuma endlini isizibhixhe ngempushana emnyama ebusweni. Iphuma kule ndlu nesitsha esishunqa izinyamazane. Isizowashunqisela amabutho ngaphambili nangemuva. Emva kwalokho isiwathumela emseleni wamanzi ngemuva kulandela umfana wayo inyanga nobhasikidi ogcwele imithi. Lo bhasikidi izowufaka emanzini ukuze amanzi ezongena kulo bhasikidi akhiphe le mithi. Kuzothi ngezansi nomsele, amabutho aphuze la manzi asenemithi noma aphuze kuwo ubhasikidi imbala. Ebese ehla nomsele wamanzi, afike aphalazele emanzini, ageze umzimba ebese ephindela emuva, ehamba ngamaviyo, abuyele esibayeni.

Njengoba esehlaniwe ngaphakathi nangaphandle, sebezoncinda emthini wempi osulungisiwe, bakhwibe, bethuke izinhamba bezibhekise esithene sengathi bayasibona. Emva kwalokhu sebekulungele ukuyobhekana nesitha.

3.6 Ukuphuma kwempi

Ngaphambi kokuba iphume impi, induna yempi izowayala amabutho ukuthi kusho ukuthini ukuba yibutho nanokuthi kusho ukuthini ukuthi aya empini. Iphinde iwayale amabutho ukuba alwele ukufa nokunqoba. Ukuqeda kwayo kusho ukuthi impi isingakhukhula. Umgudu ozosetshenziswa ubungaziwa yinoma ngubani. Isizathu ukuthi khona lapha phakathi kwawo amabutho kungenzeka ukuthi sekukhona ayizitha zenkosi, osekungalula nje ukwazisa isitha ngalo mzila. Ngaleyo ndlela impi isingalalelwa unyendle, iqothwe ingalwanga nakulwa. Bekuba umkhuzi wempi nabasizi bakhe abaziyo ngomzila wempi. Nalapho iyofike yakhe khona amadlangala akwazi muntu.

Ngesikhathi bephuma, abesimame baphenya izidwaba, babanqunele, bagijime ngaphambi kwamabutho ngenhloso yokuthela isitha ngesinyama. Isizokhukhula-ke impi, ihamba ngokwezigaba zamabutho ayo nezinduna zayo. Bahamba nje nodibi luyalandela nemithwalo yamabutho.

Uma kungukuthi amabutho asekude nesitha azisonga kahle izikhali nezihlangu azetshathe ehlombe. Bahamba nje nomhlambi wezinkomo nanku ngaphambi kwabo okuyiwona mphako wabo. Lo mhlambi futhi yiwona oyobasiza ekudleni izinkomo zesitha. Udibi luhamba namantombazane athwele utshwala, amabele nokunye ukudla kwezihlobo zawo. Uma kuphela lokhu kudla, amantombazane abuyela emuva, ayokulanda uma ibanga lingelide kakhulu.

Uma kwenzekile impi yafica umfula ugcwele akubuyelwa emuva. Uma nje kubonakala ukuthi kungaweleka, isho phakathi, kubanjwane. Ngesikhathi kuwelwa kunabanye ngemuva abaqaphile ukuthi abekho abaphindela emuva. Kwakwenzeka kahle lokhu ngempumelelo noma kwakwenzeka kube nabamukayo abayidlanzana. Ibihamba ifike

endaweni ethile yakhe amadlangala.

Izothi ingasondela kwelesitha noma inyathele umhlabathi wakhona isondelane yahlukane kabili. Sekuzokuthi amaviyo athi awabe lishumi aqembuke, ahambe phambili ukukhohlisa isitha ukuze sicabange ukuthi yilo lelo qeqebana esizobhekana nalo kanti sizishaya ngemf'iphindiwe.

Ngalesi sikhathi izinhlozi zithe chithi saka nendawo yonke. Zihamba ngambili, ngantathu, njalonjalo. Zihlola isitha ukuthi simi kanjani. Ngesikhathi seziyibonile isitha ukuthi simi kanjani naso sesiyibonile impi, zibuyela emuva empini enkulu ukuyoyiqwashisa ukuthi isitha simi kanjani. Ezinye zibuyela komkhulu ukobika ngesimo nangokuqhubekayo.

UKrige, (1936:275) yena-ke uyibeka kanje le ndaba:

Either before or after this sprinkling, the men were drawn up in a semicircle and instructed by the officer in supreme command as to the routes to be taken, what regiments were to form the right horn, and what the left. Then the warriors, once more reminded of their challenge and exhorted through praise of departed kings, dashed to the attack.

Kuzokuthi impi ingafika kwelesitha, iphinde yakhe okusamkhumbi noma izimpondo ilungiselela ukuthola izintelezi zokugcina, isibhekana ngqo nesitha. Induna enkulu iphinda sona leso seziyalo ngenqubo ezolandelwa empini. Manje-ke isikulungele ngempela ukulwa.

3.7 Ukuhlasela

Impi kaZulu yehlukene izigaba ezine, okuyizimpondo ezimbili, ikhala kanye nesifuba. Impi kaZulu uma ihlasela, ihlasela ngekhala. Ikhala lakhiwe ngamabutho ethenjiwe, amabutho asemadala futhi anolwazi olunzulu ngempi kodwa hhayi njengogcinalishone bansondo. Ikhala lizosondela esitheni. Ngesikhathi lisondela

izimpondo zona zikaka isitha. Uma zigasela, aziveli kanyekanye, kugqama olulodwa, olunye lube lucashe esikhotheni. Kuzothi kungazelele, luthushuke futhi nalolu olunye, lusigubuzele isitha. Ihlasela izikhawu. Iyona ndlela lena uZulu abenqoba ngayo izizwe. Isifuba naso sikhona lapha ngemuva kwekhala lempi. Lona umsebenzi wayo ukuwalusa uma kungukuthi isitha sinamandla bese selekelela nanokuthi uma kusekhona osakhombisa ukudla anhlamvana esitheni, acoboshiswe ngewisa.

Ilwa nje impi, izinduna zempi ziyabukela, zimi endaweni eyidundu. Zide zikhipha iziyalo kwazise khona lapha kugijima izithunywa nezinhlozi, zide ziletha imibiko. Zimi nje futhi ziqaphe ngeso lokhozi ukuthi obani abayizingwazi zoqobo njengoba ibambene nje ukuze baklonyeliswe. Isizobhuqabhuqana-ke ize iyothelana othulini kungongaphansi nongaphezulu kuze kunqotshwe lowo onqotshwayo.

UKrige, (1936:275) uyichaza kanjena le ndaba:

The Zulu attacked in the form of an umkhumbi, or semicircle, usually making a feint with one horn, while the other, concealed in the bush and grass, swept round to surround the enemy. The "chest", ..., now advanced and tried to crush the enemy. Behind them was a large force which came to their aid when the army was in difficulty, or joined in the pursuit of the enemy. They ..., while the commanding officer and staff took up their position on high ground to watch and issue directions, which were delivered by runners.

3.8 Iqhaza labesimame ngesikhathi sempi

Iqhaza labesifazane ezimpini zakwaZulu laligqame kakhulu. Uma impi iphuma, abesifazane bahamba phambili. Inhloso yalokhu ukuthi ingathi nje memfu impi esitheni bayidunusele. Lokhu bakwenzela ukuyithela ngeshwa. Uma leyo mpi yesitha iholwa abantu abahlakaniphile, bazoyichitha impi, ingabe isalwa. Uma beke baphikelela amakhosikazi esenze njalo, ngeke balibone elidlalayo. Uma sebeke babonakala beyengama impi, babehlonishwa.

Elinye iqhaza labesifazane ilelo lokuthi uma isibambene impi, bebona ukuthi eyangakubo igoba uphondo, bawa phezu kwamabutho, balale phezu kwawo. Uma umuntu wesifazane

esenze njalo, alikho ibutho elingabuye ledlule lapho. Le nqubo yayaziwa kahle kakhulu kuqala, kungafani namanje lapho abesifazane sebecekelwa phansi ngezinhlamvu kungabi ndaba zalutho.

Uma-ke bengaphumanga nempi, basale baziphathe kahle, bahlale ngokuthula. Ubukhazikhazi bokuhloba abembathwa kodwa abesifazane bazihuqa ngezinhlobonhlobo zezinto ebusweni kakhulukazi inhlabathi emnyama, nebomvu. Bafaka imigexo enhlobonhlobo kanye nomsila kanogwaja ukuxosha ububi. Ubuhlalu lobu obenziwe ngogqumgqumu kanye nomlotha omnyama ebusweni kumele ukucindezela isitha ngayo yonke indlela. Ingaphezulu lezidwaba liyaphendukezelwa bese kuthi umsendo ubhekiswe phezulu. Lokhu babekwenzela ukucindezela imizwa yabo ikhohlwe ukuthi amadoda asempini.

Amakhosikazi aqoqela amatshe amakhulu ndawonye ebese ethatha amancane awaqoqele ezandleni, awashayanise wena owabona izingane zidlala umagendane ukuxosha ukufa emadodeni awo. Bakwenza konke lokhu nje baqaphile ukuthi izindlu zamadoda asempini zishanyeliwe futhi kuyabaswa kuzo ukugqugquzela ukuthi abasempini bayabuya, bangasali khona unomphela. Amacansi ayathuntuthwa, agoqwe kahle, amiswe ngodonga lwendlu. Kwesinye isikhathi isigqiki nokunye okusetshenziswa amabutho kufakwa khona ecansini, kumiswe kanye nalo icansi. Uma icansi lensizwa lisakhombisa isithunzi odongeni, lokho kusho ukuthi lowo osempini usawadla anhlavana. Kanti uma lingakhombisi isithunzi, lokho kusho ukuthi ezinye izinsizwa zihlabene ngalowo.

Okunye okusebenzayo ukuqinisekisa ukuthi lowo osempini usawadla anhlavana ukuthi inkosikazi ithathe icansi, iphumele nalo phandle elangeni. Uma isithunzi siside, kusho ukuthi nebala usawadla anhlavana. Kodwa uma sisifushane isithunzi, kusho ukuthi lowo osempini sezihlabene ngaye ezinye izinsizwa.

3.9 Ukubuya kwamabutho empini

Amabutho ayevunyelwe ukubuyela ekhaya okwesikhashana ukuze akhiphe ukukhathala kwasempini. Ngesikhathi ebuyela emakhaya ahuba amahubo empi. Abesifazane

sebezozwa ngawo amahubo ukuthi nazo izinsizwa ziqhamuka. Sebezozemukela ngokukikiza, behalalisa ukubuya kwezinsizwa empini kwazise akungokukanoma ubani ukubuya. Amabutho asezogumula la mabheshu abevunule ngawo empini kwazise nokuthi imvunulo yempi lena. Sebezohlanza imikhonto yabo, bashintshe nezibambo zayo, bafake ezintsha. Emva kwalokhu, sekuzobulawa inkunzi emnyama, kusikwe izimpondo, zayo zenziwe umgexo kulabo abahlabene empini, basike neziphandla.

Sekuzothi emva kwaleli khofu elincane, onke amabutho ahlange komkhulu esibayeni lapho ibutho nebutho kumele liyoziphendulela ngokuhlabana nangokungahlabani empini. Amaqhawe axoshiswa ngomhlambi wezinkomo ezingaze zifike eshumini. Bese kuthi abangahlabananga empini behliswe isithunzi ngandlela thize kodwa bangabulawa njengoba kwakwenziwa ngesikhathi seNkosi uShaka. Kwesinye isikhathi inyama yabo icwiliswa emanzini abandayo noma kuthiwe abesifazane ababanqunele babathele ngehlazo. Lokho okungasho ngisho ukwaliwa imbala (Krige, 1936:278). Kunesidingo-ke sokuthi laba ababuya empini belashwe noma bakhishwe kwintelezi nequnga.

3.10 Ukwelashwa kwabalimele nokukhishwa kwentelezi nequnga kwabahlabane empini

Ngokuka Krige, (1936:276) abalimele kwakuvame ukuthi bahlatshelwe isithole, kubiliswe izitho ezithile zaso, zixutshwe nenyongo, ukuncola kanye nezimpande ezithile, bancindiswe. Kuthi omunye bachelwe ngawo emzimbeni, baphimisele izinduku zabo, bezibhekise ngasesitheni, baphinde baziphonse ngakuso. Emva kwalo muthi, inyanga isizobanika omunye umuthi wokukhipha lona ekade bewuncinda. Kwakubalulekile ukuthi kwenziwe lokhu ngoba uma kungenziwanga, lowo muntu olimele uma eke waphuza ubisi, izinkomo zizokufa noma uma eke wavela eNkosini, iNkosi izogula.

Ngasohlangothini lwabahlabane empini, kwakumele agumule ibheshu lakhe avunule ngelalowo ambulele. Uzokwenza lokhu kuze kufike lapho ekhishwa khona iqunga. Akahlangani nabantu abaningi emphakathini futhi akawadli amasi funa ahlaselwe iZembe. Uzophatha umkhonto abulale ngawo, ukudla kwawo akubhekise phansi. Ngokuka Krige,

(1936:276) umuntu obulele uba nesifo esaziwa ngokuthi iZembe esihlasela izindlala kugcine kube sengathi umuntu useyahlanya. Ngakho ukuze angangenwa yilesi sifo kudingeka akhishwe iqunga. Lokhu uzokwenza izinsuku eziningana.

Ubeka kanjena:

A man who has killed another, whether in the battle or otherwise, may neither mix freely in society nor partake of *amasi* until he has undergone a process of fortification (*Qunga*). He contracts potentially, though not actually, a certain disease (*iZembe*) appearing as dysentery, kidney diseases and others, culminating in insanity, which he will contract properly unless he undergoes this Qunga process.

Abahlabene empini baphathwa kahle. Ukukhipha ishwa lokubulala, kumele lowo obulele ahlangane nentombi okungesiyo eyendawo khona ezokhiphela kuyo leli bhadi. Uzolishiya leli shwa bese kuthi umuntu wokuqala oyohlangana nale ntombi, uyothatha leli shwa. Insizwa ayilubhadi ekhaya ingakwenzanga lokhu ngoba iletha umkhokha ekhaya.

Uma ifika ekhaya, kumele incinde lokhu uKrige, (1936:277) akubiza ngokuthi iZembe elimnyama. Emva kwaleli Zembe elimnyama isizolandelisa ngelimhlophe elixutshwe nobisi. Uma isikwenzile konke lokhu, insizwa isihlanzekile-ke futhi isingahlangana nabantu bendawo. Usengawadla amasi. Sekuyothi njalo emva konyaka aqikelele ukuthi akasidli isivuno sokuqala, akabuphuzi utshwala obenziwe ngamabele amasha kuze kube usenesiqiniseko sokuthi usekhishwe lonke iqunga ngemithi efanele.

Ubeka kanjena:

Till such a warrior has found such a female he must, even at home, continue to live out on the veld. Upon entering his kraal he must *ncinda* a large variety of medicines or fighting charms called *iZembe elimnyama* (black *iZembe* medicine) before partaking of any food. These he *ncinda*'s with milk mixed with other charms, called *iZembe elimhlophe*. This done he is clean, and may freely enter society and partake of *amasi*, but until he dies he must never again eat curds made from milk of a cow

whose calf has not yet shown the horns; and every year he must refrain from eating the first-fruits of the season, or beer made from the new corn, until he has fortified himself in all cases by certain medicinal charms.

Nanamuhla iqunga lisakhishwa uma umuntu ebulele. Kodwa kusebenza kakhulu kulezo ndawo lapho kusekhona abasayiqonda kancono inqubo yokukwenza. Kunenkolelo yokuthi lowo obulewe uyabuya azomlanda lowo obulele noma ahlanye.

Lokhu kuveza ngokusobala ukuthi igazi lomuntu lehlukile kwelesilwane. Igazi lomuntu liyasinda futhi kuyanyantisa ukulibona lichitheka. Lokhu kungenxa yokuthi kulona kuxabhelelwe umphefumulo kaMdali. Ukuphuma komphefumulo ngesandla somunye umuntu kuyashaqisa. Iqiniso elimsulwa kuthiwa igazi lomuntu liyakhuluma noma liyakhala. Kungakho kufanele agezwe umuntu obulele ngoba isithunzi somufi siyameleka njalo.

Kufanele sisuswe kuye ngokusebenzisa izintelezi namakhambi esintu. Kumele futhi kusemqoka ukuba kwenziwe, ahlanzwe ukuze abuyele ngokuphelele emdibini womphakathi nesizwe, angaxwayeki ngoba kwesatshwa ukuthi uyavukeka.

Umuntu onequnga akaze angazi ukuthi kwenzekani, nini, kanjani? Uyaye ezwe sekuthiwa usenze omkhulu umonakalo.

4. UKUHLELWA KWEMPI KAZULU ENTIBANE

4.1 Isingeniso

UZulu wayenamasu anzulu okunqoba isitha uma sebebhekene. Nakuba kungacaci okuningi ngempi yaseNtibane kodwa kukhona okuyimithonselana okubhalwe phansi. Kukhona futhi nalokho okuvunjululwe ucwaningo mayelana nale mpi yaseNtibane nakuba kunokushayisana lapha nalaphaya. Asikuphawule nokho ukuthi imbangela yalokhu kungqubuzana kwemibono kudalwa inhlanganisela yabantu asebakhe kuleya ndawo yaseNcome. Kukhona abaseMbo abafika bakhonza kule ndawo. Kube khona abakwaNgobese abaliqhamukisa ngaseNquthu.

NgokukaShabalala, (2000b) ezinye izakhamizi kule ndawo ziyizizukulwane zabantu abambuka ngesikhathi sale mpi yaseNtibane. Ilwa nje impi, vele sekukhona esebegijime bayozishaya izincelebane zamaBhunu. Yibo laba ababecebisa amaBhunu ngamasu kaZulu okulwa. Ngalezi zizathu-ke umlando wangabe usaqonda ngoba ubufakazi babo babuvuna uhlangothi olulodwa lwamaBhunu. Kwawona amaBhunu ekulobeni kwawo azigqamisa wona njengabanqobi. Kuzozanywa ukubeka izimvo ezehlukene njengoba zitholakala emibhalweni nanjengoba zivunjululwe wucwaningo. Sesobe sesizihlaziya, sibone ukuthi yikuphi ngempela okuyiqiniso.

4.2 Ukuhlelwa nokulungiselela impi

UShabalala, (2000c), ubeka kanje ngakuncela ebeleni likayisemkhulu:

Ngesikhathi impi yeNkosi uDingane ikhukhula ilibhekise esitheni, yafika yakha amadlangala phansi kwentaba kaNdlela. Le ntaba ize ibizwe ngaleli gama kusukela khona lapho. UNdlela lona kwakuwuNdunankulu futhi engumkhuzi wamabutho ngesikhathi seNkosi uDingane. Le ntaba yayisetshenziselwa ukuqapha isitha nemigilingwane yaso.

Uma useNtibane lapho okuthiwa kwalwela khona impi, le ntatshana iyabonakala. Kuze kube nanamuhla lokhu, le ntaba isabizwa ngalo leli gama. Ngaphansi kwale ntatshana yilapho impi yayikanise khona ngosuku olwandulela olwempi. Inyanga yempi yayimatasatasa ngezintelezi zayo, ikhipha amangwevu okugcina. Njengenjwayezo, kwakufanele kube njalo ngoba impi yayingelokothe igasele isitha ingazitholanga izintelezi zokugcina. Konke lokhu kwakwenziwa ngaphansi kweso likaNdlela. Ukunqoba nokunqotshwa kwempi kwakusezandleni zakhe. INkosi uDingane yayingazibambeli yona siqu sayo impi.

UMkhize, (2000b) ufakazelana noShabalala, (2000c) kanje:

Ngaphambi kwale mpi wezwakala uNdlela ethi uzoyidedela impi idikadikwe izitha ngoba yena usekhathale ukulwa izimpi ezingenangqondo nabamhlophe.

Lokhu omunye kungamenza akholwe kalula uma ebheka ubungako bempi kaZulu okuthiwa yayigasele eNcome bese ubheka eyamaBhunu ayekanise phezu komfula iNtibane. Miningi imibuzo ongazibuza yona yokuthi impi elinganiselwa ezinkulungwaneni eziyishumi kuya kweziyishumi nambili yayinganqotshwa yidlanzana lamabhunu elalibalelwa emakhulwini amane namashumi ayisithupha nane kuhlenganisa namakhosikazi kanye nalabo abase bembukile nje kalula. Kukhona okunye okwakungenzeka kodwa hhayi lokhu.

Ubukhulu bempi kaZulu lapha buze besekwe nawuOpperman, (1982:31):

A Zulu who was taken prisoner said there were thirty-six regiments, amounting to 10 000 warriors. Most of the witnesses said that there were between 10 000 and 12 000 Zulus, but they did not all take part in the battle at the same time.

Uma-ke ubheka lesi sibalo esikhulu kangaka, ufikelwa ukungabaza ngempela ukuthi angabe ngempela impi kaZulu yehlulwa noma kusengwa ezimithiyo.

Eseyihlelile impi uNdlela, yabe seyilungela ukuhlasele. UShabalala, (2000d) uthi kuthiwa impi yayide ilunguza entabeni kaNdlela ukuhlola isimo. Kanti ngakolunye

uhlangothi, u-Opperman, (1982:29) uthi uZulu wathi ehla entabeni i-“vegkop” ngaphambi kokuba kuse, wabona izibani zikhanyise kaluvindi zizungeze izinqola zamaBhunu. UZulu wayesenquma ukuba angahlaseli ngaleso sikhathi ngoba amaBhunu kwakunamadlozi ayebagadile. Ngaleyo ndlela kwadingeka balinde kuze kuse. UZulu kwakuyinqubo yakhe ukuhlasela kusempondozankomo:

According to Aaron Xulu's narrative of the battle, they descended from Vegkop before dawn and saw the dim lights around the lager: "Then they said: No, we cannot attack now, because the white people have their Mahlozi's to guard over them. We must wait for the day".

Okuphawulekayo lapha ukuthi lonke ulwazi olutholakele alulivezi kahle iqhaza lezinhloli kule mpi. Ngesikhathi impi izilungiselela, kwakufanele izinhlozi zibe zihlola isimo. Kwakufanele zilethe imibiko ngesimo sonke semp i yamaBhunu ukuze abaphathi bempi bakhande ezinye izindlela uma kungukuthi izindlela ezejwayelekile kwakubonakala ukuthi ngeke zisebenze.

Okuphawulekayo-ke lapha ukuthi imithombo yolwazi ayigxilile kakhulu ekuzilungiseleleni kwempi yeNkosi uDingane ngalolu suku. Imbangela yalokhu kungaba ukuthi ngalesi sikhathi yase yazeka kahle kakhulu inqubo kaZulu uma ezobhekana nesitha. Ngaleyo ndlela sasingekho isidingo sokuphinda le nqubo.

4.3 Ukuhlasela kwempi kaZulu eNtibane

Kunemibono eyehlukene ngendlela uZulu ahlasele ngayo eNtibane. Sizothatha lokho okushiwo uOpperman, uDhlomo bese kuba yilokho okutholakale kweminye imithombo yolwazi. Ngaphambi kokuba sibheke lokhu, kuyiqiniso ukuthi isikhathi esihle sokuhlasela kukaZulu kwakusebusika emva kwesivuno. Impi yayihlasela kusempondozankomo. Nokho sithola okwehlukile kule mpi ngoba kwahlaselwa ehlobo futhi ekuseni.

U-Opperman, (1982:29) indaba yokuhlasela kukaZulu eNtibane uyibeka ngokuthi:

kwathi-ke kungasa, zezwakala izigi zikaZulu wena owabona isangquma. Ngomlomo kaPretorius okunguyena aqopha lesi sehlakalo, uthi ngosuku lwangeSonto, ngonyaka ka-1838 ekuseni, amaBhunu azithola esekakwe yimpi kaDingane. UZulu wayebalelwa ezinkulungwaneni.

UBantjies naye ocashunwe nguye u-Opperman, (1982:31) uthi indlela uZulu ayehlasela ngayo, ibutho emva kwelinye, induna yebutho ngalinye emva kwelinye. kwakuyisigcawu esihle ukusibuka. Kwakungelula ukuwabala. Awalwanga onke kanyekanye la mabutho. Enye ingxenye yale mpi yayingaphansi komlawuli wayo uNdlela. Yona yayizilungiselela ngaphesheya komfula:

A Zulu who was taken prisoner said there were thirty-six regiments, amounting to 10 000 warriors. Most of the witnesses said that there were between 10 000 and 12 000 Zulus, but they did not all take part in the battle at the same time. About half of the impis under the command of Ndlela took up their positions on the opposite side of the river. They were the "white shields", the more experienced of Dingane's army.

Uqhuba uthi amabutho asemancane ayephethe izihlangu ezibomvu nezimnyama aziqhamukela ngaseNtshonalanga nangaseNyakatho izinqola zamaBhunu. Kwaba awokuqala ukuhlaselana namaBhunu. Awahlaselanga kanyekanye. Iqoqo lamabutho asemancane lehlela ezansi phakathi odongeni laze lafika eduze nezinqola. Indlela udonga olwaluyiyo kwakudingeka ukuthi ibutho nebutho likhwele emahlombe elinye ukuze likwazi ukufika phezulu.

NgokukaOpperman, (1982:32) u-Pretorius wakhipha umyalelo wokuthi kudutshulwe ngesikhathi uZulu eseseduze nezinqola. Izulu lalikhale kakhulu kangangokuthi emaBhunwini sasibonakala kahle kakhulu isitha. Ukunemba ngesibhamu kwakuhamba kahle kakhulu. Izibhamu zamaBhunu zazikwazi ukudubula eduzane. Zazingenawo amandla okudubula into eqhelile. Ubeka kanjena:

The voortrekkers loaded their guns with large-sized buck-shot, which was not effective at a great distance,

but deadly at a short distance.

Esewukhiphile umyalelo wokudubula uPretorius, u-Opperman uqhuba uthi yasha inhlamvu, intuthu yagcwala yonke indawo. Engasaboni kahle uPretorius, wayikhuza impi yakhe. Kuthe kungathi dwe intuthu yesibhamu, wabonakala uZulu buqamama ezihlela. Akuthathanga sikhathi esingakanani, wayeselapha futhi uZulu. Abasa futhi amaBhunu, wahlehla uZulu. Uhlehla nje uZulu ziyanda izidumbu. Uthe ehlasela okwesithathu, kwabonakala ukuthi uyancipha uZulu. Zazilokhu zande njalo izidumbu.

NgokukaOpperman, (1982:32) le ndaba ifike izwakale kahle uma ixoxwa nguXulu, (1978) owayeyixoxa le ndaba ngoba noyise wayeyingxenywe yamabutho amane alwa kule mpi. Uthi indlela la mabutho amane ayehlasela ngayo iyamangalisa. Uthi la mabutho amane ayenabalawuli bawo okungoNozishada kanye noNoqunqulu. La mabutho amane kwakuZimpohlo ezazimbala omnyama nobomvu, uDlambedu olwaluphethe ezimhlophe ezinamabala amnyama noma abomvu, Izinyosi ezazimpunga ngokumakhwifikhwif kanye neMikhulutshane eyayiphethe ezimhlophe. Ayehlasela ngezikhawu, eze ngamandla amakhulu kodwa amaBhunu afike ale ngezibhamu. Ukufa kwamabutho kwakwesabisa kodwa uZulu elokhu ephikelele. Uthe esuka uZulu wayenensa manje. Wangabe eseza ngamandla. Ubeka kanjena:

These four Mabutus had two commanders, namely Nozishada and Noqunqulu, and the regiments were known as the Impohlo (head boys), uDlambedu (fearless ones), Izinyosi (bees) and ImiKhulutshane (wild buck).

Uthi yabambana amahora amabili onke. Kuthe ukuba u-Pretorius abone ukuthi impi kaZulu isiyanensa, wakhipha amanye amatotsha alinganiselwa ekhulwini namashumi ayisihlanu wathi awayisukele impi kaZulu. Uthi kwabanjalo. Ayisukela impi amaBhunu yaze yehlukana phakathi. Ngalesi sikhathi uNdlela wayekanise ngaphesheya komfula, kwaMathambo esabhunga ngesimo sempi. Wayebonisana nezinduna zakhe ukuthi baqhubeke nokuhlasela noma basale sebelinda usuku olulandelayo. Abazange bafike esiphethweni sengxoxo yabo ngoba ingxoxo yabo yanqanyulwa umbayimbayi owafika

wabulala abathathu kubo:

At this stage Ndlela, who was waiting across the river with his regiments, discussed the position with his captains, to decide whether they should join in the battle, or wait until the next day. The decision was made for them, when a well-aimed shot from one of the cannons killed three of them. (Opperman, 1982:35).

Ngalesi senzo, uNdlela wayithela impi emaBhunwini. Yathi isabanga izibuko, adedela amaBhunu ngezinhlamvu. Ubufakazi buthi kwase kuyisiminyamina lapha emfuleni. Athi amanye amabutho angabona ukuthi kubi, athi galo yephuka. Lawo asalayo, adutshulelwa khona emfuleni. Amanye amaBhunu aphumelela ukuwela umfula aze afinyelela lapho kwakukanise khona amabutho kaNdlela, kwaMathambo, afica amanye amabutho, athi abonwa ubani, azenzela kuZulu. Kwathi noma amanye ethi azama ukucasha emhlangeni kwanhlanga zimuka nomoya ngoba amaBhunu ayelapha ngezibhamu. Lawo mabutho aficwa emanzini, aqedelwa khona emanzini, amanzi aze aphenduka igazi. Uthi-ke u-Opperman u-Pretorius yingakho lo mfula waze waqanjwa igama elithi "Blood River".

UDhlomo, (1936:64) wayizwa kanjani indaba yaseNtibane? Uthi kuthiwa ayengamakhulu ayisithupha amaBhunu ayekanise eNcome ngaphambi kosuku lwempi. Uthi lathi liphuma ilanga, impi kaDingane yase izungeze izinqola zamaBhunu. Yayisiziphonsa phezu kwazo. Lwasuka-ke uthuli olwesabekayo, uthuli okuze kube nanamuhla lusakhunjulwa yonke iminyaka kuleli zwe laseNingizimu ye-Afrika. Waziphonsa phezulu ezinqoleni uZulu eqonde ukutheleka ngaphakathi agwaze. Enqaba amaBhunu ngezibhamu. Sesivutha sivuthile isibhamu. Phinde uZulu aphumelele ukuba angene ngaphakathi kwezinqola.

Uthi izinqola lezi amaBhunu ayezimise ngokuhlakanipha okukhulu, enzela ukuba athi lapho elwa, uZulu angakwazi ukwenza uphondo, awakake ngoba uma wayenze njalo uZulu ngabe kwakuxoxwa ezinye. Kodwa ukuma kwezinqola kwakumthikameza uZulu, kwamelwa ukuba athi lapho eza, eze ngezinhlangothi ezimbili kuphela. Athola ithuba

elihle amaBhunu lokuba lezo zinhlangothi azivikele kahle, ehlezi phakathi kwezinqola. Kuthe ukuba impi ishise impela, uZulu esahluleka, wahlehla manje. Kasazenzi. Athe ukuba abone amaBhunu ukuthi uyahlehla impela, kazenzisi, aphuma ezinqoleni zawo, agibela amahhashi amsukela, amthela emfuleni, iNcome. Nxa sizwa kuthiwa umfula wababomvu yigazi labafuleyo, nezidumbu zintanta phezulu. Kulapho abelungu bathatha khona igama labo ababiza ngalo iNcome ngokuthi yi-Bloedrivier, ibizo lokuthi umfula wegazi. Kepha kuthiwa igazi lelo elaguqula umfula wababomvu ngelikaZulu yedwana, ngoba ngokusho kwamaBhunu uZulu owafa lapho waba zinkulungwane ezintathu. NgakumaBhunu izinkubela zabantathu kuphela.

NgokukaShabalala, (2000e) noMkhize, (2000c) lolu lwazi nabo abalucobelela koyisemkhulu asebedlula emhlabeni bathi:

Yathi ingathola iziyalo impi kaDingane, inyanga yempi yayithela ngezintelezi. Emva kwalokho yabe isikhuphukela phezu kwentaba kaNdlela. Kwakuyintathakusa.. Wayiphaka umfo kaSompisi kwamnyama iqele. UNdlela ngalolu suku akalandelanga izindlela ezejwayelekile zokulwa. Njengoba impi kaZulu yayiba nezimpondo, ikhala nesifuba, uNdlela waphaka izimpondo kuphela. Waqala ngophondo lwesokunxele. Lolu phondo walulawula ukuba luqale luyobheka phezu koMzinyathi ukuthi awekho yini amanye amaBhunu akanise lapho. Wawayala futhi ukuthi ukubuya lapho ahlale phezu kwesitha. Nebala kwaba njalo. Waphinde waphaka olunye futhi uphondo lwesokudla. Le mpi yahamba njalo igwegwesa ibheke ngakwesobunxele sesitha yaye yafika endaweni yakwaMathambo. Ngalesi sikhathi eyamaBhunu ikanise phezu komfula iNcome. Izinqola zakhe okusasikela zibheke lapho kuqhamuka ngakhona impi kaDingane. Lapha phezu komfula iNcome, nganeno kwalapho kwakukanise khona amaBhunu, kwakunechibi elaligcwele umhlanga nezimvubu. Ngaleyo ndlela okaNdlela wakuthola kulukhuni ukuphaka ikhala nesifuba ngoba kwakungahambeki kule ndawo. Njengoba kwakugcwele izimvubu nje kwakulukhuni ukuthi anganikela ngamabutho ezimvubini kanye nasesitheni Ngaleyo ndlela-ke akakwazanga ukuthi angaphaka ikhala nesifuba. Kanti futhi njengoba kwakunechibi elikhulu nje, kwakungawelevi.

Ikhala nesifuba kwakubunjwa ngamadoda aseqinile futhi anolwazi olunzulu ngempi

noma izinga lokuqina lahlelile kancane. Amabutho asemancane wona ayephakwa ezimpondweni ngokwazi ukuthi asashesha. Inhloso yalokhu kwakuba ukuphazamisa nokudida isitha. Kodwa konke lokhu alibanga khona ithuba lakho.

UMkhize, (2000d) uthi imbangela yokuthi uNdlela angabe esayiphaka lena enye impi ukubona indlela lena eyayiphakiwe eyayihlulwa ngayo. Wayesenquma ukuba angabe esayiphaka enye impi. Siyathola ukuthi kwaZulu vele bekuthi uma kubonakala ukuthi impi iyehluleka, umkhuzi wempi ayimise, evikela ukuthi kungafi abantu abaningi.

Uma sibheka-ke le imibono engenhla ngale mpi yaseNtibane, okokuqala sifike sihlushwe ukungakhokakali kokwehlulwa kwempi yeNkosi uDingane ngalolu suku. Into efike ihluphe yileyo yokuthi ngempela kwakungenzeka kanjani ukuthi amabutho kaZulu ayenolwazi olunzulu kangaka ngempi futhi ebalelwa ezinkulungwaneni eziyishumi kuya kweziyishumi nambili, avele abhuqabhuqwe kalula nje, njengoba kushiwo, ngamaBhunu alinganiselwa emakhulwini amane namashumi ayisithupha nane, kuhlenganisa namakhosikazi awo nezinhloli?

Ubufakazi bukaShabalala, (2000f) bunikeza isisekelo esiqinile sokuthi ngokusho komkhulu wakhe, kavesi uNdlela kaSompisi wayesesemizameni yokuyidayisa iNkosi nesizwe sayo ngoba ethi yena usekhathele ukulwa izimpi nabamhlophe ezingenangqondo. Ngaleyo ndlela uzoyidedela impi ibhuqabhuqwe amaBhunu. Lokhu okugcina sekushiya imibuzo eminingi yokuthi konje ngempela impi enkulu kangaka kwakungenzeka kanjani ukuthi ivele yehlulwe kalula nje, uma kwenzeka, sengathi yayiqala ukulwa impi?

Okwesibili ukuthi vele uNdlela wayesezibekela esakhe iSilo, uMpande. Kungayiqiniso futhi lokhu ngoba iNkosi uDingane wayengazibambeli impi yena mahlanze kodwa wayethembele kakhulu ezinduneni zakhe ezinkulu uNdlela Ntuli nomfo kaNtombela uNzobo. (Mkhize, 2000e).

Lokhu kokuthi iNkosi uDingane yayingazibambeli yona mathupha impi kufakazelwa uDhlomo, (1936:67):

Ilwa nje le mpi kakho yena uqobo lwakhe, kwazise ukuthi
uDingane wayengayiholi impi yena siqu sakhe njengoShaka,
yabe iholwa zinduna zakhe.

Uma-ke sibheka yonke le mibono, kuyacaca ukuthi kuningi okusadinga ukuphenywa
ngempi yaseNtibane. Kuningi okuthanda ukushayisana nokungaveli kahle ubuqiniso
bakho. Kunenselelo ebheke koSomlando nakoSozilimi

5. ISIHLAZIYO, IZINCOMO NESIPHETHO

5.1 Ukuhlaziywa kocwaningo

Kule ngxenye yocwaningo kuzoqalwa emuva, kubhekwe lezo ngxenye ezidinga ukugcizelelwa. Kuyobe sekuhlaziywa ngokuthe ukujula ngempicabadala yempi yaseNtibane.

Kuyavela ukuthi uZulu wayenqoba izizwe kangaka nje ngoba enamasu okulwa ayewasebenzisa, ayedida ezinye izizwe. Ngaphambi kokubusa kweNkosi uShaka, uZulu kuyavela ukuthi indlela yokulwa yileyo yokuciba isitha. Ekuthatheni kweNkosi uShaka izintambo zombuso, yashintsha le ndlela, kwasetshenziswa indlela yokugwaza mahlanze. Indlela yokuphatha isixhobo semikhonto nayo yashintsha, kwasetshenziswa ikhwa newisa.

Kuyavela ukuthi iNkosi uShaka ayiyithandanga indlela okwakubuthwa ngayo amabutho. Kwakusebenza indlela yokubutha ngokwezigodi. NgokweNkosi uShaka, le nqubo yayingeyinhle ngoba labo ababebuthwa ezizweni ezinqotshiwe babefika nezinkolelo nenqubo eyehlukile kweyeNkosi leyo ebuthayo. Ngaleyo ndlela kwabe sekusungulwa indlela entsha yokubutha ngokweminyaka yobudala.

UKnight, (1995:32) uthi:

There were obvious dangers in forming military units from conquered peoples, they would be an effective focus for dissent-but Shaka side-stepped this problem by organising his warriors not on a regional, but on an age basis.

Kuyavela ukuthi iNkosi esibekiwe yayibutha ibutho layo bese iqhubeka nokubutha amanye njalo emva kweminyaka emithathu kuya kwemihlanu. Yayiye ihlabe uMkhosi ngezinduna, ibize bonke abesilisa asebekwazi ukuphatha izikhali. Noma kukhona ukushayisana kwemibono mayelana neminyaka kodwa kuyakhanya ukuthi umuntu

owayesekulungele ukubuthwa, kwakuba umuntu osehlanganisile iminyaka eyishumi nanhlanu. Kwesinye isikhathi kwakuya ngoMnumzane wekhaya. Uma esebona ukuthi umfana usengabuthwa, ubemhambisa koMkhulu ukuze ayobuthwa. Belithi lingabuthwa, linikezwe igama nendawo noma umuzi. Kulo muzi laliba ngaphansi kweso lowaseNdlunkulu. URitter, 1995:74) ubeka kanjena:

Finding that he had no army, Shaka at once called up the whole manhood of the Zulus capable of bearing arms., he brigaded all men between thirty and forty into the amaWombe regiment., housing them in a new kraal on the Nolele stream, which was called belebele.

UMsimang, (1975:343) yena ubeka kanjena:

INkosi yayithi ingamiswa bese ibiza bonke abasebangeni lamashumi amabili eminyaka ibabuthe. Ngaphandle kwalokhu umfana osekhapha izinkomo, wayesiwa nguyise koMkhulu ayokleza. Bangaba yiviyo induna isibabika eNkosini. INkosi ingakhipha isinqumo sokuthi izobabutha labo bafana, izinduna zonke sezizoqoqa bonke abafana abaneminyaka engamashumi amabili ezigodini zazo; ziqoqe namabutho amadala kunikelwe khona koMkhulu.

Ngesikhathi amabutho ekoMkhulu ayasebenza, ade ephuma anikele ehlanzeni, ayogawula izintingo ukuze kwakhiwe imizi yeNkosi noma kwakhiwe izibaya zezinkomo noma imizi yamabutho. Uma amabutho ebuthwa ehlobo, abelima noma lokhu kwakungavamile ngoba amabutho kwakuthandeka abuthwe ebusika, ukudla kokwenza utshwala kuyinala. Ngesikhathi sasemini ayeya esibayeni noma enkundleni, ayokotha ibandla, kokunye abonane neNkosi, kubhungwe ezombuso. Kulapho amadoda ayenikezana khona imiqondo, kuthiwe athungela injobo ebandla, (Msimang, 1975:344).

Kuyagqama futhi ukuthi ngesikhathi amabutho ekoMkhulu afundiswa okuningi. Phakathi kwezinto ezifundwayo izaga, amahubo, iziqubulo nokunye. Lokhu kwenzelwa ukuba azazi kahle ukuze akwazi ukuzikhuza uma sekusempini. Aphathwa kanzima ukuze abe nesibindi, ukubekezela nenhliziyo elukhuni. Amahubo wona bawafundela ukuba bawazi kahle ngoba abaluleke kakhulu esizweni sonkana.

UDonda, (2000:20) uthi:

..., sikhuluma ngesaga,... Siqondene nesiqubulo kumbe isahho esishiwo ngamaviyo eseshuqungene maqede kundinde izwe. Kunokugamanxa phakathi kwehubo nesaga. Kukho kokubili kuba khona umuntu obizayo abanye baphendule/basabele. Kokubili kunika amaviyo isibindi sokuya empini.

UKhumalo, (1993:45) yena uyibeka kanjena:

Amahubo awuhlobo lomculo olubaluleke kakhulu esizweni. Awuhlobo oluphethe amahubo esizwe afana nemikhuleko yaso, kanye namahubo empi. Aphathwa ngesizotha esimangalisayo ngoba kwawona anesizotha. Avusa usinga, amadlingozi nombhejazane eNkosini, emabuthweni kanye nasesizweni jikelele ngoba athinta izehlakalo ezimqoka zesizwe esezagcinwa njengomlando.

Leli lingelinye lamahubo empi:

INDUNA:	Inkosi bayibiz' Eshowe!
IBUTHO:	Iyawufika kusasa,
INDUNA:	Bayibiz' Eshowe,
IBUTHO:	Iyawufika kusasa,
INDUNA:	Bayibiza kwaNongoma,
IBUTHO:	Zinsizwa salani nonyoko (kuphindaphindwe njalo) (Khumalo, 1993:45)

Kuyavela futhi ukuthi iziqubulo zehlukene imikhakha eminingi. UKhumalo, (1993:63) ubalula izinhlobo ezinhlanu, ezokugqishisa impi, ezokugasela, ezokukhuza noma ezokunqanda impi, ezomsebenzi kanye nezokweshela.

Kulolu cwaningo kubhekwa ezintathu kuphela ngoba zithintene ngqo nalolu cwaningo:

Ezokugqishisa impi

UNGAKANANI?

INDUNA	:	Ungakanani?
IMPI	:	Ungaka!
INDUNA	:	Ungakanani?
IMPI	:	Ungaka!

Ezokuhlasela

Ziholwa yiyo induna noma igosa lezinsizwa.

AMABHUBESI

INDUNA : Nang'ethint'amabhubesi!
IMPI : Wathint'amabhubes'amabhubesi!
Umlil'ovuthayo!
Ovuthel'izigaba zizonke,
Sibamb'imp!i!
Sibamb'uMaqandule!
Adlulele phambili!
Hho! Hhishi!
Hhishi!
Hho! Hhishi!
Hhishi!
INDUNA : Liyoze liyoshona!
IMPI : Hho Hhishi!
INDUNA : Loze loshona!
IMPI : Hhishi!
Hho! Hhishi.

Ezokuyinqanda noma ukuyikhuza

INDUNA : Ngabe siyabashaya,
Pho sibamb'umthetho!
IMPI : Ngabe siyabashaya,
Pho sibamb'umthetho!
INDUNA : Ngabe siyabashaya,
Pho sibamb'umthetho!
IMPI : Ngabe siyabashaya,

Pho sibamb'umthetho!

INDUNA : Hlala phansi!

IMPI : Sengihlezi!

INDUNA : Hlala phansi!

IMPI : Sengihlezi!

INDUNA : Hlala pha-nsi!

: Se-ngi-hlezi!

Hlala pha-nsi!

Seng'-hle-zi!

Okugqamayo ukuthi uma selibuthiwe ibutho lethiwa igama. Okubalulekile lapho kwethiwa ibutho ukuthi igama lihambelana nezigigaba ezithile emlandweni weNkosi. Kokunye igama lalikhomba injongo nezifiso zeNkosi. Isibonelo esihle ileso lapho iNkosi uShaka ebutha amaPhela. Injongo kwakuwukuba anqobe isizwe siphele. Okwesibili, wayehumusha ukuthi ubuthethe ubungqongqoshe bukaZwide, lokhu amaPhela kwabe kulibutho likaZwide elikhulu, uGcinalishone.

Ibutho linikwa umbala nezihlangu zalo. Kuyavela ukuthi izihlangu zazabiwa ngokulandela imibala yemihlambi yezinkomo eyehlukene. Ibutho belinikwa umbala ohambisana nowomhlambi wezinkomo eziyisabelo salo. Okunye okuvelayo ukuthi, njengoba ukubutha bekuhamba ngokweminyaka yobudala, ibutho elincane beliphatha izihlangu zalo ezimnyama, eliphakathi lixube ezimnyama nezibomvu bese kuthi elidala lisike kumalanda. Kwakuqikelelwa ukuthi imibala ingefani. Lokhu kwakwenzelwa ukuba abonakale kahle emicimbini ehlukene nanokuthi agqame uma kusempini.

UKnight, (1995:105) ubeka kanjena:

The great warriors have white shields with one or two black spots; the young warriors have all black shields; the middle warriors, or those that have wives, form distinct regiments, and are called UMfaudas {possibly uMfakazana-inferior}, have red shields.

Imvunulo eyayevathwa amabutho nayo iya ngezinga lalelo butho. UDhlomo, (1979:50) uyakufakazela lokhu kanjena:

Asebeganiwe nabangakaganwa babehlukaniswa ngezevatho. Labo-ke asebejutshiwe kwathiwa mabaganwe babevame ukuba sentangeni yeminyaka engamashumi amane. Babonakala ngezicoco, bese beba ibutho elimhlophe, baphathe izihlangu ezimhlophe ezahlukile kwezimnyama eziphathwa yilabo abangakajutshwa.

Impi kaZulu yayiba nezigaba ezine, okuyizimpondo ezimbili, ikhala lempi nesifuba sempi. Izimpondo zazibunjwa amabutho asemancane aseminyakeni eyishumi nesishiyagalolunye/amashumi amabili evayo, ikhala libunjwe ngamabutho aphakathi kwamashumi amathathu namane bese kuthi isifuba sibunjwe ngoGcinalishone, asemnkantshubomvu kwezempi. (Dhlomo, 1979:50)

INkosi ibikhipha umyalelo woMkhosi wokweshwama. Sekuzothi kuwo lowo mkhosi kunqunywe usuku lwempi. INkosi ibikwenza lokhu ngokubonisana nomkhandlu wayo ngoba kungelula ukweqa izwi lawo. Iningi lamalungu omkhandlu izinduna zempi.

Amabutho ayaqiniswa ngaphambi kokuba aphume aye empini. Inyanga yempi ithaka intelezi enamandla yokuchela izinkunzi ezimbili ezimnyama. Eyodwa eyesitha kuthi enye kube eyasekhaya. Kumele zilwe. Okufuneka kwenzeka ukuba kwehlulwe eyesitha ngoba uma kwehlulwe eyasekhaya, lokho kusho umshophi empini. Uma kwehlulwe eyasekhaya, inyanga ibuye ithake enye intelezi eqinile kuze kwehlulwe eyesitha. Ingehlulwa nje eyesitha, kusuke sekulungile, impi isingahlasela.

Amabutho azodumela inkunzi emnyama ayishuphule, yethiwe, ihlinzwe isashisa. Kuthathwe amacwiyo ayo ahlanganiswe nomuthi wokuncinda, ancinde wonke amabutho ehlo mile, eqe udengezi olushunqa izinsizi zokuqina. Ngesikhathi eqa, inyanga iwachela ngentelezi. Ngakusasa asezophalaza. Kuthi ngakusasa ayogeza emfuleni. Ngalesi sikhathi aseylungele ngempela impi.

ULaband noMathews, (1992:7) bafakaza kanjena ngempi yaseSandlwana:

On the first day of these rituals in early January 1879, the amabutho, who had gathered at their respective amakhanda in the Mahlabathini plain, collected great heaps of firewood and green mimosa. A black bull, which represented all the evil influences in the land, was caught on the second day and killed bare-handed by an ibutho. Izinyanga, or war-doctors, cut strips of meat from the bull, and treated them with medicines to strengthen the warriors and bind them together in loyalty to their king. The strips of meat were then roasted on a fire of the wood.... Meanwhile, the izinyanga burnt medicines and the soldiers breathed in the smoke and were sprinkled with the cinders from the fire. Then, in order finally to expel all dangerous influences, each soldier drank a pot of medicine, and a few at a time vomited into a special dug hole.

Umzila osetshenziswayo waziwa umkhuzi wempi nabasizi bakhe kuphela. Lokhu kwenziwa ngoba kuyaziwa ukuthi zikhona nakhona lapha izitha zeNkosi ezingase zicebise isitha ngalo mzila bese impi ilalelwa unyendle.

UMsimang, (1975:340) uthi:

...njengoba ihamba nje impi, izinhlozi zithe chithi saka, zihlola abafo, zide ziletha imilayezo enduneni kanti eminye iya koMkhulu ukuze phela neNkosi yazi ngesimo sezinto.

Ikhukhule njalo ize iyolalela ngakhona kwelesitha ukuze ivimbezele intathakusa. Izothi ingafika, yakhe okusamkhumbi noma izimpondo, ilungiselela ukuthola izintelezi neziyalo zokugcina.

UKrige, (1936:275) yena ufakaza kanjena:

Either before or after this sprinkling, the men were drawn up in a semicircle and instructed by the officer in supreme command as to the routes to be taken, what regiments were to form the right horn, and what the left. Then the warriors, once more reminded of their challenge and exhorted through praise of departed kings, dashed to the attack.

Okunye okuvelayo ukuthi impi kaZulu uma ihlasela yayisebenzisa amasu athile. Njengoba

yayinezigaba ezine, zazingahlaseli kanyekanye. Kwakuphuma izimpondo kuqala nazo zingahlaseli kanyekanye noma zigasele kanyekanye. Inhloso enkulu yezimpondo kwakuwukudida isitha. Laba kwakungamajaha asemancane futhi asheshayo. Umsebenzi wabo omkhulu kwakuwukudida isitha, sithi sisabheke lolu phondo kuqhamuke olunye ngasesandleni sokuphonsa. Ngesikhathi izimpondo zenza kanjalo, ikhala liyasondela, ngemuva kulandela ongqondongqondo, oGcinalishone bansondo.

UKrige, (1936:275) uyichaza kanjena le ndaba:

The Zulu attacked in the form of an umkhumbi, or semicircle, usually making a feint with one horn, while the other, concealed in the bush and grass, swept round to surround the enemy. The "chest", ..., now advanced and tried to crush the enemy. Behind them was a large force which came to their aid when the army was in difficulty, or joined in the pursuit of the enemy. They ..., while the commanding officer and staff took up their position on high ground to watch and issue directions, which were delivered by runners.

Kuyaqqama ukuthi abesifazane nabo bebeneqhaza abalibambayo kwezempi. Ibithi uma iphuma impi, bahambe phambili. Inhloso yalokho kungukuthi uma sithi nje qhamu isitha basidunusele. Uma leyo mpi iholwa ngabantu abahlakaniphile bazoyichitha, ingabe isalwa. Lokhu bakwenza ngokwazi ukuthi noma bangaqhubeka kodwa ngeke balibone elidlalayo ngoba amakhosikazi asebathele ngehlazo nangesinyama.

Okwesibili, okuvelayo, ukuthi uma impi isibambene, owesimame eke wawa phezu kwebutho, akekho ongedlula lapho acoboshise lowo osembozwe owesifazane.

Uma bengaphumanga nempi, bebezila emakhaya, bathobe, benze yonke imicikilisho evimbela ukulimala emabuthweni. Bebekwenza lokhu kuze kube impi iyabuya. Ukubuya kwayo kwaziwa yibo futhi. Kuzwakala ngamahubo, izinsizwa zihuba amahubo anhlobonhlobo empi okunqoba. Sebezokwenanela ngokukikiza.

Ukufika kwawo, asekhumula imvunulo yempi, ahlanze imikhonto, ashintshe izibambo zayo, afake ezintsha. Abahlabene empini kumele bagezwe, bakhishwe intelezi nequnga.

Uma kungenziwanga lokhu, bekuba nomkhokha omubi ngoba obulele uhamba nesithunzi somuntu ongasekho. Kuhamba kuhambe angenwe isifo uKrige, (1936:276) asibiza ngokuthi iZembe. Ubeka kanjena:

A man who has killed another, whether in the battle or otherwise, may neither mix freely in society nor partake of *amasi* until he has undergone a process of fortification (*Qunga*). He contracts potentially, though not actually, a certain disease (*iZembe*) appearing as dysentery, kidney diseases and others, culminating in insanity, which he will contract properly unless he undergoes this Qunga process.

Lowo ohlabane empini akumele adle amasi nokunye ukudla engakagezwa. Akanakuxhumana ngokukhululeka nabanye abantu emphakathini aze ahlanjululwe abe msulwa.

Ufakaza kanjena futhi uKrige, (1936:277) lapha:

Till such a warrior has found such a female he must, even at home, continue to live out on the veld. Upon entering his kraal he must *ncinda* a large variety of medicines or fighting charms called *iZembe elimnyama* (black *iZembe* medicine) before partaking of any food. These he *ncinda*'s with milk mixed with other charms, called *iZembe elimhlophe*. This done he is clean, and may freely enter society and partake of *amasi*, but until he dies he must never again eat curds made from milk of a cow whose calf has not yet shown the horns; and every year he must refrain from eating the first-fruits of the season, or beer made from the new corn, until he has fortified himself in all cases by certain medicinal charms.

Emva kwayo yonke le micikilisho, usengabuyela ekhaya, ahlangane nomphakathi ngokukhululeka.

Liyimpicabadala iqhaza lezinhloli kule mpi. Kungani uma kwenzeka ukuba impi yayingaphumputha ebumnyameni zikhona izinduna zempi? Zazingalokotha kanjani ukuphaka impi kumnyama phambili?

Okunye okuyimpicabadala ukwehlulwa kwempi eyayinkulu kangaka, yehlulwa yidlanzana lamáBhunu abalelwa emakhulwini amane namashumi ayisithupha nane. Okuqaphelekayo ukuthi kula maBhunu kwakukhona amakhosikazi namambuka. Kuyadida ukuthi amabutho ayebalelwa emashumini amathathu nesithupha, okwakwenza izibalo zifinyelele ezinkulungwaneni eziyishumi kuya kweziyishumi nambili, avele abhubhiswe kalula nje. Kuvela ngokusobala ukuthi lokhu kuyihaba elakhelwe phezu kwembudane engenabufakazi. Kungakho kusemqoka ukuthukulula, kuthwishilwe, kuchaywe wonke la mahhuhwa achamuseliswa ngemfundisoze.

Le mpi enkulu kangaka ize ifakazelwe nawu-Opperman, (1982:31) kanjena:

A Zulu who was taken prisoner said there were thirty-six regiments, amounting to 10 000 warriors. Most of the witnesses said that there were between 10 000 and 12 000 Zulus, but they did not all take part in the battle at the same time.

Inkambu yamaBhunu iyakucacisa ukuthi amaBhunu ayezivikele aqeda athi nya. Indlela izinqola ezazimi ngayo kuyakhombisa ukuthi bakhona abase becebise amaBhunu ngamasu kaZulu okulwa. Lokhu kubonakala ngendlela ababevimbe ngakhona izintuba ezingenela kulezi zinqola. Ngasezinhlangothini kwakunombayimbayi, ngaphambili kunomfula, iNcome, eceleni kulo mfula kunomhlanga, phakathi emhlangeni kugcwele izimvubu. Kuyakhanya-ke ukuthi amaBhunu ngempela ayesazi ngamaqhinga kaZulu kwezempi.

Kumuntu owayeqhamuka ngaphandle kwakungelula ukuthi angene ngaphakathi ezinqoleni kakhulukazi uma eyimpi. Lokhu kwakudalwa ukuthi izinqola zazikakwe udonga olukhulu olwalwehla njalo, indawo engamanyathelo ayishumi ukuya emfuleni. Ubufakazi buveza ukuthi indlela udonga olwalulukhulu ngayo, ibutho nebutho kwakungadingeka likhwele phezu kwelinye emahlombe ukuze likwazi ukufinyelele ngaphezulu.

Kuvela ukuthi ngaseNyakatho kwakunomhosha owawumubi kakhulu kangangokuthi

kwakungelula ukuwela kuwo. Ezansi kunomfula iNcome. Kugqama ukuthi ibanga phakathi kwalo mfula nezinqola lalingamanyathelo angamakhulu amabili namashumi amahlanu. Leli yibanga elifushane kakhulu.

Kuyavela futhi ukuthi lalikhona izibuko lokuwela ngakwesokunxele. Njengoba negama lisho, izibuko indawo yokuwela encane okwakungelula ukuthi lingawela impi yonke ehlose ukuyolwa.

Uhlobo lwezibhamu ezazisetshenziswa amaBhunu, kwakuyilezo ezidubula into eseduzane. Okwesibili, yilokho kokuthi kwakungesiyo imishini ezishintshayo. Okwesithathu kwakuwuhlobo lwezibhamu ezithi uma sezidubulile, zishise kuze kudingeke ukuthi zilindwe ziphole. Kuyavela ukuthi babekhona ababesebenza ukuhlohla izinhlamvu. Kodwa umbuzo omkhulu yilowo wokuthi ngisho angabe iBhunu ngalinye laliphethe ngantathu kodwa kwakungenzeka kanjani ukuthi behlule impi enkulu kangaka?

Lokhu kuze kufakazelwe u-Opperman, (1982:32):

The voortrekkers loaded their guns with large-sized buck-shot, which was not effective at a great distance, but deadly at a short distance.

Kuyavela ukuthi kwakunombayimbayi ezintubeni. Umbayimbayi ubheka lapho uwubhekise khona. Udubula kuphela leyo nto eqondene nawo. Yingakho impi yamaNgisi yabhubha eSandlwana ngoba uZulu wabona ukuthi kunombayimbayi, walala phansi, wavuka ezifubeni zamaNgisi. Yini pho eyayingavimbela indlela efanayo naseNcome?

Mayelana nokubambana kwempi kaZulu namaBhunu kunokushayisana kwemibono. U-Opperman uthi zezwakala izigi zamabutho kaZulu wena owabona isangqumo, ibutho emva kwelinye. Uthi izinqola zamaBhunu zazithola sezikakwe amabutho ekuseni mhla ziyishumi nesithupha kuZibandlela ku-1838. Uthi uZulu wayebalelwa

ezinkulungwaneni.

UDhlomo, (1936:29) yena uthi lathi liphuma ilanga, impi kaDingane yase izungeze izinqola zamaBhunu. Yayiziphonsa phezu kwazo. Lwasuka uthuli olwesabekayo, uthuli okuze kube nanamuhla lusakhunjulwa yonke iminyaka kuleli zwe.

UShabalala, (2000g) noMkhize, (2000f) bathi emva kokuthola iziyalo nezintelezi, yakhuphukela phezu kwentaba kaNdlela. Kwakuyintathakusa. Ngalolu suku uNdlela akalandelanga izindlela zokulwa ezejwayelekile. Waphaka izimpondo kuphela. Ngenxa yomhlanga nezimvubu, kwaba lukhuni kuNdlela ukuphaka ikhala nesifuba.

U-Opperman, (1982:29) ubuye athi uZulu wathi ehla entabeni i-“vegkop” ngaphambi kokuba kuse, wabona izibani zikhanyise kaluvindi zizungeze izinqola zamaBhunu. UZulu wayesenquma ukuba angahlaseli ngaleso sikhathi ngoba amaBhunu kwakunamadlozi ayewagadile. Ngaleyo ndlela kwadingeka balinde kuze kuse.

Uma ubhekisisa le mibono, uzibuza ukuthi, njengoba bathi udonga lwalulukhulu ngendlela esabisayo futhi kunomfula nezibuko elincane lokuwela, pho ayeseqhamukaphi la mabutho ayesekeke izinqola ekuseni ngovivi? Ukuma kwezinqola kukhomba ukuthi uZulu wayengakwazi ukufinyelela ezinqoleni, kuphela uma wayeqhamuka ngenhla kwazo. Uma uZulu waphumelela ukungena entathakusa, kusho ukuthi amaBhunu ayelele futhi engezona izinhlozi. Lokhu kufakazela khona ukuthi impicabadala lena.

Kukhona ukuvumelana mayelana namabutho ahlasele kule mpi. Imithombo yolwazi iyavumelana ngokuthi kwakuziMpohlo, iziNsingizi neziMpemvu ; uDlambedu, iNyonikayiphumuli, imiKhulutshane, kanye neziNyosi.

Okukhanya bha ukuthi uNdlela waphaka izimpondo, waqala ngolwesokunxele, walandelisa ngolwesokuphonsa. Nazo lezi zimpondo aziphumelelanga ukufinyelela ezinqoleni ngenxa yendlela ezazimiswe ngayo izinqola.

Uphondo lwesokudla akucaci ukuthi lwaphelelaphi ngoba ibutho eligqama kahle elimhlophe okuyilona elagcina selikanise kwaMathambo. Kuyindida ukuthi ibutho elimhlophe laziphonsa emanzini liwabhekile njengoba kwakuyibutho eliqeqeshekile kwezempi. UNdlela njengomakadebona, kwakungelula ukuthi wayenganikela ngempi emanzini nasemaBhunwini uma wayesibona isimo ukuthi asisihle.

Kuyimpicabadala ukuthi uNdlela wezwakala ethi uzoyidedela impi ngoba esekhathela ukulwa izimpi namaBhunu ezingenangqondo. Nalokhu kokuthi uNdlela wayesezibekela iSilo, uMpande akunasisekelo kulolu khalo. Kuyacaca konke lokhu ukuthi kuvukuzelwa nje ukuchumisa imfundisoze yontabakayikhonjwa ababenenhloso yempi noZulu nezwe lakhe.

Enye imbude ephindiwe ngeyokuthi umfula waphenduka igazi. Khona uma sekuthiwa elikaZulu yedwana igazi elaphalala emanzini kuvele kube yimbude enkulu. Okuyikhona kwenzeka ukuthi lawo mabutho azama ukuwela, aminza, kwazise umfula wawugcwele nakhu kwakusehlobo, isikhathi sezimvula. Ngesikhathi eminza, alinyazwa yimikhonto. Okufakazela lokhu ukuthi inhlamvu yesibhamu ayinalo igazi elingajika umfula ube yigazi ngoba lophela ngaphakathi. Kanti ngakolunye uhlangothi, iklwa linegazi. Kuyimbuqo nenhlelisa nje lena yamaBhunu ayeqonde ukungcofa nokucekela phansi isithunzi nobuzwe besizwe sikaZulu.

Kuvela ukuthi uPretorius wakhipha amasotsha ayikhulu namashumi amahlanu ukuba amsukele uZulu. Uma ubheka indawo okwakulwelwa kuyo, yayingekho indawo yokugijima amahhashi namaBhunu edubula. Yebo, kuyiqiniso ukuthi ihhashi liyakwazi ukuhlamba kodwa ukuba kwaba njalo, angabe onke lawo maBhunu awabuyanga kuZulu omnyama. Isisekelo salokhu siyantengantenga uma sikhona ngisho ukuba khona.

Okufike kushayele isipikili ukuqamba lesi sehlakalo ngomfula. Ziningi izimpi ziliwa kodwa akukaze kwenzeka okwenzeka eNtibane. Yaba khona impi phakathi kukaZulu namaNgisi, impi yaziwa ngisho nanamuhla ngokuthi impi yaseSandlwana noma

yamaNgisi noZulu. Kube impi yamaBhunu namaNgisi eyaziwa ngokuthi impi yamaNgisi namaBhunu. Kungani lena yaseNtibane kwathiwa impi yaseNcome?

Ubufakazi buveza ukuthi lapho kube nesehlakalo khona, kukhona umfula nentaba, lesa sehlakalo sibizwa ngentaba, hhayi umfula. Enhla nomfula iNcome kunentaba iHaladu. INcome igudla phansi kwale ntaba kodwa indawo ibizwa ngokuthi kuseHaladu. Eduze nentaba iNtibane kuneziNhlonga. Zipahle uMzinyathi. Indawo nanamuhla isaziwa ngokuthi kuseziNhlonga. Pho kwakhala nyonini eNcome?

Ukuthi yalwa noma cha impi eNcome, kushiya enye impicabadala. Kungenzeka ukuthi uNdlela waziphaka izimpondo kodwa okwenzeka ukuthi aziyitholanga intuba yokufinyelela esitheni. Yilawo azama ukuwela kuphela amabutho athola ukulimala, elinyazwa yimikhonto, amanye alinyazwa zimvubu. Enye imbude engenabufakazi yileyo yesibalo sikaZulu okuthiwa wabhubha kulesi sangcokolo semfundisoze.

Ubufakazi obutholakele yilobo obuthi kwaMathambo kwatholakala amathambo amabutho kaZulu. Umbuzo omkhulu ngothi, pho kungani engatholakalanga lapho kukhonjwa ukuthi impi yayibambene khona? Kuyavela ukuthi amaBhunu ayedubula, uZulu elokhu ephikelele, waze wagcina wahlehla ngoba izidumbu zanda. KwaMathambo kuvela ukuthi umbayimbayi wabulala abathathu kuphela: Mabili, mathathu amabutho kaZulu awela kwaMathambo (Shabalala, 2000h).

Kuningi okuyimpicabadala okusakhalela ukwambulwa ngentimboti yemfundisoze yamaQadasi. Kuyimpicabadala ukuthi umfula unegama, waziwa ukuthi yiNcome, kuthi ngokulwa kwamaBhunu noZulu ebese ushintshwa kuthiwe yi-“Blood River” (Umfula wegazi), Ukudida nokudunga umlando, lokhu futhi okufanele kuqondiswe ngokushesha ngoba kuyisilonda esiwuzozo obhibhayo.

5.2 Izincomo

Ekuhlaziyeni lolu cwaningo kuhlalukile ukuthi kuningi okungahambi kahle mayelana nesehlakalo saseNtibane. Yingakho size sasipha igama lempicabadala. Kuyancomeka ukuthi kekubhunkulwe impela, kuphenyisiswe ngale mpicabadala. Asishayekele isipikili eleSilo, (1999) elokuthi kunesidingo sokuthi kekuphenyisiswe ngala maphuzu:

- ukuthi kuyiqiniso yini ukuthi umfula waphenduka igazi?
- ukuthi yona impi yalwela khona yini lapho kuthiwa yalwela khona, uma yalwa?
- ukuthi isibala samaZulu okuthiwa asala enkundleni siyiso na?
- kuyiqiniso yini ukuthi mathathu kuphela amaBhunu athola imihuzuko kule mpi?

Kunesidingo lokhu ukuthi kuphenywe ngoSomlando ngoba injula yakho konke isemlandweni. Akwenele nje uma kuphenya oSozilimi kuphela.

Kuyakhaleleka futhi ukuthi lwenziwe uphenyo ngamathambo atholakala eduze komfula iNcome.

Kuyanconywa futhi ukuthi kwenziwe uphenyo olunzulu ngokuthi kungani isehlakalo saseNtibane sabizwa ngomfula wegazi? Kwakungashiwo ngani ukuthi “Impi kaZulu namaBhunu” (Zulu-Boer-war) noma kuthiwe “Impi YaseNtibane” njengoba abanengi beyiqagula?

Kuyakhaleleka ukuthi yini ngempela eyabalekisa iNkosi uDingane emzini wayo. Imithombo ekhona njengamanje ayibeki isithombe okuyiso uma ulandela konke okwakwenzeka eNtibane. Kudinga kujulwe nalokhu ukuze isithombe somlando siqonde kahle.

Kunconywa ukuba kujutshwe ithimba loSomlando, oSomhlabathi noSomathambo ukuba kebenze uphenyo locwaningo olujulile bese beloba kabusha umlando oqondile, ongacheme nahlangothi ngenxa yemfundisoze.

Kunconywa ukuthi lo mlando oqondile ufundiswe abantwana besizwe ukuze bakuqondise kahle lokho okwakufiphaza ubuzwe nesithunzi sabo njengesizwe.

5.3 Isiphetho

Kulolu cwaningo ikhanya bha indima eyalinywa uZulu ekubeni isizwe. Kuyacaca ukuthi uZulu wayeyisizwe esithanda ukwehluka kwezinye ngasohlangothini lwezempi. Ubuhlakani nobungoti bokwenza izinto buyesabeka. Amasu ayewasebenzisa ekunqobeni ezinye izizwe ayesabeka. Siyambona eshintsha indlela yokulwa eyayisetshenziswa phambilini, okwakuyindlela yokuciba isitha, eshintshela endleleni yokugwazi mahlanze.

Kuyaphawuleka futhi eshintsha indlela yokubutha ngokwezigodi, eshintshela kweyokubutha ngokweminyaka. Lokhu kwaba yigalelo elikhulu kuZulu ngoba ukubutha ngokwezigodi kwakuba nobuthakathaka obuthile emabuthweni eNkosi. Labo ababuthwe ngokwezigodi bebefika nemiqondo ephambene neyeNkosi, bagcine bengokhandalimtshelokwakhe nosikhwiliphambana nobhoko.

Kuyatholakala ukuthi ukuhlela impi ngokwezigaba ezine kwakuyisu elalisetshenziswa kwaZulu. Lamsebenzela kakhulu uZulu ezimpini eziningi azilwa. Impi kaZulu ibiba nezigaba ezine; okuyizimpondo ezimbili, olwekosokhohlo nolwesokuphonsa; ikhala lempi nesifuba semp. Izimpondo zazibunjwa amabutho asemancane, asheshayo, kuthi ikhala libunjwe inhlanganisela yamabutho amancane naphakathi, aMaficanankundleni naMashiyanankundleni bese kuthi isifuba sibunjwe asemnkantshubomvu, oGcinalishone.

Iqhaza lemibala ligqame kakhulu kulolu cwaningo. La mabutho abesika izihlangu zawo emihlanjini yezinkomo ezimbala ofanayo. Ibutho nebutho beliba nombala walo owehlukile kowelinye. Lokhu bekwenzelwa ukuthi la mabutho agqame kahle emicimbini ehlukene nasempini. Izigaba zamabutho bezehlukaniswa ngayo imibala

yezihlangu. Izimpondo zaziba umbala omnyama noma obomvu. Ikhala lalixube ezimnyama, ezibomvu noma ezimakhwifikhwif. Isifuba kwakuba ibutho elimhlophe, lisika kwinyonikayiphumuli, izinkomo zaseNdlunkulu. Kuyavela ukuthi ibutho elimhlophe kwakuyibutho laseNdlunkulu, izethenjwa zeNkosi, amabutho ayenolwazi olunzulu ngempi.

Imvunulo nayo kuyavela ukuthi yayibambe iqhaza elikhulu emabuthweni nasemphakathini. Yiyona eyayisho isikhundla somuntu emphakathini. Isicoco kwakungesiso esikanoma ubani. Sasithwalwa abekhethelo, asebethungile. Izikhumba zezilwane ezithile bezingevathwa unoma ngubani. Isikhumba sengwe besevathwa iNkosi noma izihlabani hhayi umfokazana nje.

Ukunqoba kwempi kaZulu kwakuzinze evusweni lokuqeqeshwa nokucijwa ngokuphelele kwempi yonkana. Yonke iminxa ethinta izinyanga, izinduna, izinhlozi namabutho bekuphekwa kuvuthwe, kulindele ukugqabuka kwegoda. Impi ibigonywa, iqiniswe, ikhaliphiswe, iqungwe isibindi ngezintelezi zempi.

Impi ibilolwa ngeziqubulo namahubo empi nawesizwe avusa usinga, usikisiki namadlingozi kuze kunuke igazi sengathi engabe sebephezu kwaso isitha ngeklwa, bekhuza Iji! Bethi:

Ngadla ngenkomo kababa!

Ngadla ngenkomo yakwethu!

Bethi:

Kashongo njalo okaNdaba!

Uyobuyelaphi na?

Bethi:

Uyadela wena osulapho!

Yilo mbhejazane owawenza amabutho kaZulu angakushayi mkhuba ukufa ufele iNkosi nezwe lakho ngoba umhlaba uyafelwa. Kukuleli qophelo lapho amaqhinga nobuchule bokuhlelwa nokuhlasela kwempi kaZulu babubonakala khona. Izimpondo zamahalanjonjo zimiselwe ukuhlanganisela isitha gimbici ukuphazima kweso. Ngesikhathi isitha siphunga izimpondo, ikhala selilapha ukuphazima kweso. Izimpi eziningi zazihlangana zehlukane, isifuba ukhukhulelangoqo ungakashayisani ngezifuba nabafo. Sebeyobulawa yinkwankwa esibiza ukuba bakhishwe ngokushesha intelezi egazini. Ubufakazi vele buyavela ukuthi intelezi iyakhishwa emva kwempi. Yindlela lena yokuhlambulula labo abahlabene empini ukuze bangabi nethunzi elibi emindenini, emiphakathini nasesizweni.

Kuyiqiniso ukuthi iqhaza lesimame likhulu ekuphumeleleni nasekumiseleni emakhaya ukuze abayeni, amadodana namasoka angawi empini. Ithonya labo likhulu ngisho isibambene ngoba uma beke nje bakikiza, idumelana ngezihluthu kuchitheke uphoko. Ngisho sebelamula, umuntu wesilisa akabe esagadla uma sekugxamalaze isimame noma sesilele phezu komuntu. Ngisho isibuya impi, ihlangatshezwa ngomkikizo wesimame; senanela amahubo okunqoba kwayo.

Kuyahlaluka ukuthi kufanele lisukunyelwe iqiniso lokweneka isithombe esithe bha ngempi yaseNtibane. UZulu uqinisekile ngokuthi lena yimpi yaseNtibane hhayi yaseNcome. Ikhonjwa eNtibane njengentaba eyalwela phansi kwayo njengoba neyalwela phansi kwentaba iSandlwana kuyimpi yaseSandlwana. Lokhu kokuthi umfula iNcome ithi inegama layo lendabuko, bese kujikwa, kubhinqwa ngakho uZulu ngokuthi ngu-“Mfula Wegazi” kuyajivazwa futhi akwemukeleki.

Kuyimbudane ukuthi umfula waphenduka igazi. Kuyimbudane ukuthi kwavalwa ngehlahla kuzinkumbi nokhumbintethe lwamabutho kaZulu ngenxa yemijojantaba embadlwana yamaQadasi athola nje imihuzukwana, akukho nelokubika abadla ngalo amakhathakhatha. Iyimbude indaba yesigodi samathambo. Yonke le ngonyuluka

ikhonga umiso nomiselo lwesizukulwane samaqhawe kaZulu ukuba abhunkulele ukuyithungatha'aze abuye nomnyoluka wokugcina. Ngale kwalokho, lo zozo obhibhayo naleli thumba elitshutshumbayo alikakaze livuthwe, lithole ukukhanywa liphume nobomvu. Ukuphumula lingakatholakali ikhambi lesimakade kuyize futhi kuyiphupho. Amaphisi enqina aqonda umkhondo, awasabele, inikele khona. Isizukulwane sikaZulu sikhalela isiminya isibili.

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IZIKHUNGO EZIVAKASHELWE

1. Isikhungo samagugu akwaZulu saseNcome.
2. Isikhungo samagugu akwaZulu saseMgungundlovu.
3. Isikhungo samagugu akwaZulu sasOndini.
4. Isikhungo sokugcina imibhalo yomlando i-Kelly Campbell, eThekwini.