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UDINGANE kaSENZANGAKHONA

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KUKA - R. R. R. DHLOMO.

IMIFANEKISO YEZITHOMBE

YENZIWE

Ngu - GERARD BHENGU.

KUKHONA NEMIFANEKISO EMIDALA

EYENZIWA

NguKHAMUNGANA Ngo - 1835.

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UDingana, evunulele ukusina.—Isithombe sikaKhamungana.

UDINGANE kaSENZANGAKHONA.

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IZITHOMBE ZEMIFANEKISO.

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*Owazenza kwaZulu kusaBusa uDingana, ngoMnyaka wabelungu ka-1835.

UKhamungana phela kwakungu-Captain Allen F. Gardiner, R.N.

AMAZWI OMLOBI.

Kulula kakhulu kithina banamuhla ukuBa izenzo zaBa-kithi endulo sizibukele phansi ngoBuBi bazo, singathandi nokuBa sibone okuhle nokuncane ezenzweni zaBo. Lokho kwenziwa yingoba thina banamuhla sibuka ngamanye amehlo—amehlo emfundo nokholo, nawempucuzeko: kanti bona ngaleyonkathi baBeBuka ngamehlo alezozikhathi. Lezi-mpau zontathu zazingekho nempela ngaleyonkathi. Eqini-sweni unum o wezwe, ngenye inkathi kwakukwampunzi idlemini.

Namuhla nxa sihlola izenzo ezihlasimulayo ezazenzi-wa ngamakhosi akithi siye sikhohlwe yilokho. Noma kunga-swelekile nempela ukuBa izenzo ezinjalo sizivikele, ngoba isenzo esiBi siBi noma senziwa ingayiphi inkathi, kodwa kuswelekile ukuBa sihluze imicaBango yethu lapho sihlola izenzo zaBasendulo.

Kuleli ibuku ngilobe ngempilo kaDingane njengoba yaziwa, kodwa ekulobeni kwami ngilinge ukuBa ngiveze nomqondo wakhe uDingane; ngiveze obala ukuBuka kwakhe izinto ngamehlo akhe ngaleyonkathi.

Ukuze lokhu ngikwenze kucace, ngizame ukuBa zonke izigigaBa zempilo yakhe ngizilobe ngendlela ezwakalayo emnandi, aBathi aBelungu, indlela enambithekayo. Ngenze ukuBa uDingane nezinduna zakhe, oNdlela noDambuza (uNzoBo) baphimise amazwi aveza imiqondo yaBo ngezinto ezazenzeka BeziBona. Lelisu ngilenze ukuze lencwadi ifunde-ke kalula futli iBemnandi nasendlebeni.

UDingane kakuvamile ukuḡa kolotshwe ngaye: eqinisweni wonke amakhosi akithi kwaZulu kakuvamile ukuḡa kulotshwe ngawo kakhulu, ngaphandle kukaShaka, noCetshwayo, noDinuzulu. Naḡo laḡa kwalotshwa ngaḡo kakhulu ngoḡa izenzo zaḡo ziphathelele kakhulu esimweni sendlu yakwaZulu eyisona namuhla. UDingane yena siye sizwe nje ephathwa lapho kukhulunywa ngokuḡulala kwakhe amaBunu, ewaḡulala ngoḡuqili ḡoḡunyoka; nalapho sizwe kuthiwa wawaḡulala ngoḡa ewesaḡa ukuthi yiwona "izinyoni zezulu" ezaḡikezelwa nguShaka, watli yizona eziyoḡusa izwe eniva kwakhe.

Kepha kasitshenwa lutho ngesimo somqondo wakhe uDingane nokuḡuka kwakhe izinto lapho esehlanguana nalawo maBunu. Ngilingileke lapha ukuveza imicaḡango kaDingane ngaleyonkathi ngendlela engithi iyofundeka kalula kakhulu nakulaḡo aḡenqenayo ukufunda ulwimi lwakuḡo.

Ziningike izenzo zikaDingane ezimbi engiziveze lapha oḡala ezisishaqisayo thina ḡanamuhla: kodwa lapho ubeka lezo zenzo zakhe uziqhathanisa nezikaShaka esezidume izwe lonke ngoḡuḡi ḡazo, woḡona ukuthi izenzo zakhe zahlukile kwezikaShaka. Ufumana ukuthi uDingane wayengenayo nempela inhliziyi kaShaka, nokuthi kuzo zonke izenzo zakhe kakukho uḡukhulu bomqondo oḡaḡukhona ezenzweni zikaShaka.

Kasazi yini noma wayesengenwe uvalo "Iwezinyoni zezulu" lezo athi engena nje ebukhosini zaziqhamuka, zamenza ukuḡa aphenduke isilwane.

Kodwake iqiniso lona lithi uḡuḡi ḡamakhosi akithi endulo ziyafana nezawamhlophe ngezikhathi zempucuzeko nezokholo—amakhosi afana nawoNero baseRoma, noAttila, naḡanye, ayenza izenzo ezihlasimulayo kuḡantu ḡawo ngenkathi yokuḡusa kwawo. Nokholo lolu lwake lwahlolhela emiphinjeni yaḡantu ngenkamba nangegazi, abantu abangavumiyo ḡashiswe emlilweni, ḡanqunywe ḡaḡethelwe, ḡadliwe yizilwane kuḡukelwa kuhlekwa.

Kwakwenziwa zona izinto ezazenziwa yiḡo oShaka noDingane ebunnyameni ḡaḡo, zenziwa ngaḡantu abaseḡekubonile ukukhanya kwempucuzeko. Uma sishe njalo sithi nathi kuswelekile sizazi izigigaḡa ezehlela amakhosi akithi nayezenza, sifunde ngazo ukuguquguquka kwomhlaḡa, singasuki silahle phansi, sidikile ḡese sinyathela ngezinyawo, siwadele sithi inkohlakalo yavela yaphela nawo.

Umuntu ufunda aḡone ngezinto ezidlulileyo.

Lencwadi ngiyiloḡe ukuze sisiḡone kahle kalula isimilo sikaDingane, ngiyiloḡe njengenganekwana kodwa yona iyiqiniso lonke. Noma amazwi engiwafake emilonyeni yaḡo ingekho ezincwadini zezindaḡa zezwe, ngifanekisile ukuthi kwakufanele aḡe-njalo.

Uma lencwadi iḡenedumela mhlalumbi ngingaqala enye ngoMpande, ngilandelise ngekaCetshwayo, nekaDinuzulu, ngiphethe ngeyoMntwana uSolomon kaDinuzulu.

INKONDLO.

IZIBONGO zikaDINGANE.

Makesimbonge kuqala okaSenzangakhona, noma silo be lapha kulencwadi yethu ngezenzo zakhe eziningi ezingasihlabi umxhwele thina banamuhla. Kakusikhona okwethu uku ba sikhothame, sicoshe amatshe simshaye ngawo oweNkosi, ngo ba lezi yizikhathi ezinye; lezo kwakungezinye.

Nakho-ke bandl-ephakathi:—



Izibongo zikaDingana.

UVezi uNonyanda uMga badeli!
Owaga badela inkundla yakwa Bulawayo.
Odonswe ngezinta ba ezingamakhelekethe.

INKONDLO.

UVezi wakwaSimanganyawo;
UMBomboshi omnyama.
UVemvane lukaPhunga noMageba;
UVemvane oluma bala azimbadu,
Ngabe ngiyaluthinta lwahwaqabala,
LunjengolukaPhunga, waseBulawini,
LunjengoVuma ku ba Ngoma
O buza amanzi eMbozamo andukuwela,
Amanzi eMbozamo osala eba baba
Owela iMbozamo, umntaka Jama,
Wawela iMbozamo, kwasha izizi ba,
Ebigezwa uDukuza neNkisi mana,
Beyigeza, bebeke kithi kwaZulu;
Nanamhlanje a banini beMbozamo basamangele,
Kumangele uManqondo, wakwaShiya banye,
Kwamangala uPhampatha wakwaNkisi mana.
Isizi ba esiseMavivane, Dingane,
Isizi ba esinzonzo, sizonzo be,
Siminzisa umuntu, ethi uyageza,
Waze washona nangesicoco,
Ngoba uCoco ngimbonile,
Obephuma lapha kwaSodla bala;
UNgama yena, wasemaPhiseni, angavuma.
Uqambi lankomo, u ba zilahlekile,
Ziyakufa umdlebe kwaSoshangana.
Inkona ithi isankona kwaphuka isihlalo.
UGwembeshe ongamanzi okuhlalela.
UNomashikizele—
UMashiya impi yakhe.
UMzizinya, ungamatlunzi ezinta ba;

UFipha luyindlovu enamanxeba ;
 ULuhlaza lwinginyongo yenyamazane :
 UMhloph-owakhanya, ukusa kwada buka,
 Wanganga bazingeli bakwaMavela,
 Ebebezingela iziMbongolwane.
 USela lintongande, la-oBaleka ;
 Lithabathe umshiza lwawetshatha.
 Indlovu le kulala, kuNgqwambayiya,
 Ezinye ziyalala, ziyathokoza.
 Umvu omnyama, wawoSikhakha,
 Ovuseka abantu ukuhlathwa.
 Inkomo ekhala osizini kwaNhlapho,
 Umlomo yawubekisa kwaZulu ;
 Izizwe zonke ziyizwile ukulila,
 Yezwakala kuNhlapho, kwaMlambo,
 Iye yazwiwa ngamaNtungwa akwaSokhumalo,
 AmaNtungwa odwa esaba ukumehlela.
 Izicuvezi kazimhlaba eya phambili,
 Zalisala ukumbuka izinyawo,
 Zathi: "Siyakumhlaba esegoduka ;"
 Kuthe esegoduka, zasezilibe
 UkuBamba izingxangxa emfuleni.
 Bantu, ninemihlobo ngaseNsingweni ;
 Gijimani niyotshela abakwaMashobana,
 Nifike nithi: "Lukhulu, luyeza ; luyanyelela ;
 Silufanisa noNdaBa, wakokaBayeni.
 Silufanisa noPhunga noMageba."
 AbakwaMashobana belelesile,
 BaziBukula itshe linemamba,
 Sebejiyelwe nokulisiBekela.

Ohlangane nodwendwe lwamagqikazi ;
 Wadla uNtanase noNozinyanga kwaMashobana,
 Wathi kaBayona inkundla yakithi eMgungundlovu ;
 Wadla uNsizwazana, unina kaMzilikazi, kwaMasho-
 bana,
 Waze wafika ngaphakathi kithi eMgungundlovu ;
 Wadla uMahaBulangwebu isashisa, kwaMashobana ;
 Wadla uNsimbazi-emsila-lugaju, kwaMashobana ;
 Wadla uKhwaBaba-esembatha-impaka, kwaMashobana ;
 Wadla uMlomo-udleBemeveni-njengembuzi kwaMasho-
 bana,
 Wadla uMhlana-eBeletha-igudu, kwaMashobana ;
 Wadla uMlomo-wezingaba, kwaMashobana ;
 Wadla uGundane-kumitha, kwaMashobana ;
 Wadla inkomo-ikulala-kulukhuni khona kwaMasho-
 bana.
 Ibanga lamanzi lawoNdikidi,
 LisiBekela izinkomo zamaSwazi, zanyamalala ;
 Nezimpondonde zanyamalala.
 NoNgwane kaZikode wanyamalala ;
 Ofingqe amehlo ethunzini lentaBa,
 Wangabazingeli bakwoNogenya,
 Ebebezingela iziMbongolwana.
 Obambathe iNgome ngaphezulu,
 Zaphuma izinkomo zikaBeje, zamlandela—
 Ziphuma zonkana zimnqini.
 UMashiwulana ongazembe lomlungu ;
 UBengabalele ukuya kwaMashobane,
 UBeyocela inkwelo eMhlahlandlela,
 Ethi kumbe bangamtshwekela.

Isihlangu sikaMzilikazi
 Sasala entaſeni ende yeMpama,
 Sesiswele nendoda esithathayo.
 UMancwaba wezwe lamaphethelo,
 Lona lincwaba ngemikhemezelo.
 Upheqe, ongakumana kwamagqikazi.
 UMsuthu owadla izinyosi zemukela,
 Abanye bezidla, ziyazalela.
 UVezi owadla ezivezayo;
 Owadla ezikuMandeku,
 NezikaGuluzana wakwaManaba;
 Wadla ezawoMgqeneni kwaNonkokela,
 NezawoPhondweni emaNzimeleni.
 UVezi bathi umoya onmandi ngonuka inyama.
 UBungeſu onguſoya bengonyama.
 UVezi uyadlala umhlandle uvele,
 Ngokuswela iqoqo elimsithayo.
 Izibuko likaNdaſa,
 Elimadwala aſuſhelezi;
 Laſhelela oPiti nendodana—
 Odle uPhuzukuhlokoza kuMabunu;
 Wadla uHlwahhwini,
 Wadla uJani omude;
 Wadla uJanejembuluki;
 Wadla uMazinyansasa;
 Wadla oSisini, kuMabunu;
 Wadla imhlophe imbili,
 Omunye kunguPiti omunye kunguNoziwawa.
 UMkhwamude wangisika isilevu,
 Usungulo lwangithunga impumulo.

INdina eſabaſayo enjengesibaha,
 Sona siſaba kumaNatſhanga.
 UVezi ngimfice ſenzila,
 Ngafika ngamudla;
 Kanti ngizifaka ilozi esiswini.
 Vezi kwofa aſantu, kwosala izibongo,
 Yizona zosala zibadaſuka;
 Yizona zosala zibalalela emanxiweni.

INDIKIMBA I.

UDINGANE.

Kuthe lapho esebusa umfo kaSenzangakhona uDingane emva kokubulala kwaBo uShaka, kwafika izwi kuye livela kuMkaBayi udadewaBo kaSenzangakhona, lithi lifuna ukuBa keBaBonane boBaBili. Nempela yafika inkathi leyo yokuBa BaBonane.

UMkaBayi lona kwaku inkosikazi emangalisayo ngezi-ndlela eziningi. YaBe inenhliziyo elukhuni njengetshe; ingesaBi lutho; umzimba wayo umuhle ubunjwe kahle kakhulu, uthandeka; amehlo ayo lawa ekhanya inhlansi, elokoza umlilo—lapho esethukuthele ayeBaBomvu sengathi agcwele igazi.

Yathi ukuBa ingene esigodlweni sikaDingane, yangena maqede washaywa uvalo uDingane, kwazise ukuthi yaBe inesithunzi esesabekayo kakhulu.

“Ungethuki, Dingane,” izwi lakhe uMkaBayi lalipholile, lihlaBa emongweni. “Ungethuki, ndodana. Ngizokhuluma nawe ngefu engilisonayo.”

“Usho uMbopha kaSithayi?” kuBuza uDingane, ethuka naye amehlo akhe evutha umlilo.

"Qha; ngiyambona umfokazana lowo," kuphendula uMkaBayi. "Ngisho umfoweru lona uMhlangana. Uya bona-nje ukuthi iqembu labalandeli bakhe liyanda nsuku zonke? Ngizwa kuthiwa noNdlela noNzobo izinduna zakho ezinkulu zigebele ngakuye. Uthini Dingane, ngalokho? Izolo kuthiwa kade elola umkhonto."

Asukume eme ngezinyawo lapho uDingane, esethukuthele esebila, isifu ba sakhe sesigubazela-nje. Waba wathi,

"Uthini? Uthi uMhlangana angasayenze into enjalo afune ukungibulala?"

"Ukhulumisa okwesiwula, Dingane. Yini ezovimbela uMhlangana uku ba angakubulali akwephuce ubukhosi lo bu nawe obephuce oweZulu? Uhlezi ubazalele nesifazana sakho ubukhosi bakho buzulelwa amanye, siwula ndini!"

"Awu, wena kaBaBa," kububula uDingane, ezesula ngesandla ibunzi lakhe elaselijulukile limanzi. "Ngisesandleni sakho, Zulu, ngingenzani ngingedwa? Ngisize phela nakhu igazi lomfowethu ongasekho selifunwa kimi.—Wo! Jama, nanso imihlola!"

AmBuke ngamhlo omaBili uMkaBayi, kodwa kazaphendula ngaleyo nkathi. Wathula eside isikhathi, amhlo akhe ethe *mbe* kuDingane. Lapho uDingane sekuthi makaquleke uvalo, nolaka, kanye nokuzisola. Phela labeselikhala igazi likaShaka, selibizwa kuye.

Uthe esuka lapho uMkaBayi wayembiza ngegama.

"Dingane!"

"Zulu."

"Unaso isiBindi? Unaso isiBindi sokuvikela umbuso wakho nangayiphi indlela? Wathula, Dingane, ubukhosi bakho buzulelwa amanye."

"Kangithule, Zulu," kububula uDingane. "Ngcela elakho isu, wena owa bona ilanga ngingakacatshangwa, wena owavula lapho kuvalwe khona."

"Lalelake, Dingane. Indaba kaMbopha kaSithayi sengiyilungisile. Uya kwaGoqanyawo ngabo lobubusuku! HaBe! Uyethuka! Igazi lakho ngamanzi yini? Usazobona okukhulu, uzwe okukhulu ungakamlandeli nawe uShaka."

"Hawu, mazwi mani lawo owakhulumayo, Zulu? Wangishaya ngovalo?"

"Ngiyakuqinisa, ngoBa usazobekana nokukhulu okwedlula lokhu. Sengishilo ngathi okaSithayi uyafa namuhla. Ngithumele kuZidumo ngathi kakhulumaye. Ngizokutshena ukuthi uMhlangana sengimbonele elakhe icebo, kodwa kusweleke siqaphe ngoBa una balandeli abaningi okungaswelekile ba bone ukuthi siqondeni. Lalela-ke"

Ithe lapho isiliveza obala ezindlebeni zikaDingane lelocebo lokugudluzwa uMhlangana noMbopha endleleni, uDingane wezwa eshaywa uvalo olukhulu. Phela wayesazoveza ubuBi bakhe bonke uDingane; ngalengkathi wayengakaqini kangako.

"Ngizwile, Zulu. Mana njalo wena kaNdaBa," kubonga uDingane.

INDIKIMBA II.

UKUFA kukaMBOPHA.

Uthe engena esigodlweni sakhe uMkaBayi, evela kwesikaDingane, kwakukhuleka inceku.

“Yini, Phakade?”

“Zulu eliduma libalele,” kukhuleka uPhakade, “nangu uZidumo phandle, uthi uze ngezwi kuwe wena ongabekwa ngamehlo.”

“Mtshene angene.”

Angene maqede uZidumo asho izibongo zakhe uMkaBayi; uthe lapho eziqeda wayesezilahla phansi.

“Khuluma ngokuzeleyo, Zidumo. Ufingqe amazwi akho, ilanga selisithele.”

“Yenziwe intando yoweZulu,” kusho uZidumo, efigqa amazwi akhe phela.

“Yilande yonke indaba, Zidumo, ngizwe kahle.”

“Ngiyile kuye okaSithayi, uMbopha, ngamfika esendlini yakhe yedwa, nentandokazi yakhe uNozililo. Uthe lapho engibuza into engiyizeleyo, ngambeka kwaBakuphela, wayibona ukuthi iyini.

“Uthe esuka lapho wayesenicenga intandokazi yakhe ukuBa iphume sisale soBaBili. Yenqaba yanamathela ezingalweni zakhe, imbamba. Phinde! Yenqaba ukuphuma. Nayo ibisiBonile ukuthi ngize ngezwi elingabuyeli emuva lilambatha.

“Yathi, ‘Ngizokufa nawe, Mbopha,’ imemeza, ikhala ezimaconsi, ingafuni neze ukwahlukana naye. Yathi ‘Uma ekugwaza makagwaze nani’.”

“Wenzenjani, Zidumo?” kuBuza uMkaBayi ngelipholile, kumnandi kuye lokho kukhala kukaNozililo.

“Ngathi kuMbopha, izwi loweZulu lingebuyele emuva lilambatha, uma engahlukani nentandokazi yakhe izwi lingase libuyele emuva lilambatha, bese liyaphinda ngomuso selibuya livutha umlilo. Uthe ukuBa akuzwe lokho wayesememeza inceku yakhe, eyafika yayidonsa ngenkani intandokazi yakhe ezingalweni zakhe. Uthe lapho ephenduka engibeka ngasengingwazile. Ngamhlaba ngamjuqa—wafela khona lapho, ememeza izibongo zakhe ongasekho.”

Athule uZidumo. NoMkaBayi athule. Umoya wawusuvunguza kancane ngalengkathi, sekuqala ukuphola, kwazise kwaBe kushisa kaBi emini. Izinkuku zasezilele, nezinja zaseziqale ukude zikhonkotha nxa zizwa ezakweminye imizi ekudeni, zikhonkotha.

UMkaBayi wayeseKhuluma: “Hamba, Zidumo, wenze kahle. Biza uNdonga noSiphepho beze lapha, nawe futhi uze naBo.”

"Zulu!" Kukhuleka uZidumo.

Uthe lapho ephuma uZidumo wambiza futhi uMkaBayi, wathi:

"Zidumo, uthi uMbopha utheni lapho efa?"

"Wamemeza izibongo zongasekho."

"UShaka?"

"Uqobo lwakhe oweSilo, Zulu."

"Kuyangimangalisa lokho," kusho uMkaBayi, ekhulumela phansi. "Kusobala ukuthi uma bengingathumelanga izwi lokuBa abulawe ubezophetha enze izidumo; ngoBa kanti inhliziyo yakhe ibisaBambelele kokaSenzangakhona!"

"Hamba, Zidumo, wenze intando yami. Uqaphe ulimi lwakho."

"NdaBezitha!"

Aphume ekhokhoBa uZidumo, inhliziyo yakhe iduduzela, ekhohliwe ukuthi yini ezobakhona ezweni. Izolo lokhu okaSenzangakhona ugwaziwe wafela esiBayeni okwenja, ebula-wa yiBo aBeNkosi besizwa yiyo indlovakazi, uMkaBayi.

Namhlanje nakhu sekuBulawa uMbopha kaSithayi, yena owayethenjise okukuhulu ngokugeza izandla zakhe egazini loweNkosi. Nakhu namhlanje sekuthunywa yena uZidumo ukuBa ayobulala uMbopha lowo. Okusobala ukuthi yena uZidumo uqobo lwakhe waBegebele eweni elibi lokufa.

Okwamethusa kunakho konke yingoBa nakhu esethunywa futhi ukuBa ayobiza oNdongeni noSiphepho, izinduna ezinkulu zikaMkaBayi. Yini kodwa eyaBe icatshangwa nguMkaBayi? Uvalo luBenaye qho, ezwe kuxega amadolo.

Uthe efika koNdongeni noSiphepho BaBona naBo ukuthi uZidumo uphethwe uvalo olubi. BaBuzo:

"Yini, Zidumo? Kwasengathi ushaywe uvalo. Wajuluka kuBanda kangaka?"

"Niyabizwa nguMkaBayi, madoda," kuphendula uZidumo.

"UyasiBiza?" Besho besukuma ngezinyawo. "Yini, kwenze njani?"

"Kangazi nani. Uthi ngize nginiBize khonamanje siye kuye sonke."

Kwaqhamuka uNdongeni, wathi, "Uvela kuye wena Zidumo. Sitshale ukuthi uBuBona ethukuthele yini—noma qha. Izwe leli limi kaBi kusukela mhla kugoduka okaSenzanakhona."

Waphendula wathi uZidumo, "Amehlo akhe akhanya inhlansi, ngesaBa nokuwabeka. Kumnyama phambili, madoda. Kasilhambe."

Baphumake baqonda esigodlweni sikaMkaBayi ngamakhulu amandla.

Bathe lapho bethi Bayangena kwaphuma inceku yaBatshena ukuthi kaBeme phandle ingcosana, kwazise ukuBa uDingane wayesakhuluma noMkaBayi endlini.

INDIKIMBA III.

ISU likaMKABAYI.

Babekana ngeziqu zamehlo bo bathathu, baqala uku-bona ukuthi izinda ba zimbi ngempela kanti. Yini kodwa enkulu kangaka eyenza uku ba uDingane abelapha ngaleyo-nkathi ezokhuluma noMkabayi na? Phela wasuzwakele umoya ezweni lonke wokuthi uMbopha kaSithayi uzulelwa amanye, nokuthi abantwana beNkosi, oDingane noMhlangana, babekana ngeziqu zamehlo.

Ingabe yini ezokwenzeka?

Bathe besazindla yaphuma futhi inceku ya babiza yathi ma bangene masinyane.

Bangena maqede bakhuleka. Ka bam bonanga uDingane; uMkabayi wayehlezi yedwa. Uthe lapho e babeka ngamehlo avuthayo, bawakhothamisa awabo. Kabe esagwinya namathe naye. Wayeseqhuba indaba enkulu.

“Ndongeni nawe Siphepho nawe futhi Zidumo, ngini-bizela udaba olukhulu. Maningi amadoda aqinile lapha ezweni likaBa ba ngaphandle kwenu. Kodwa ngi bize nina ngo ba kuthe mangini bize.

“Izindlebe zenu zizokuzwa okungafanele, kuzwiwe yizindlebe za bantu abafana nani-nje. Kodwa, ithi ingalamba iphenduke inkentshane. Oka Senzangakhona uhaqwe yizitha,

okusweleke zigudluzwe. Lezo zitha ziningi ziphakathi kwe-thu, zisizungezile. Mhlaumbe,” lokhu wakusho e babekisisa, “ziphambi kwami ngayo lenkathi.”

Base begxumile, bema ngezinyawo bo bathathu, besho izibongo.

“Wena weZulu, kakunjalo! Izinceku zakho zethembekile koka Senzangakhona omile,” besho uDingane phela.

Aveze amazinyo akhe amahle, amhlophe athe qwa uMkabayi, kube sengathi uyahleka, kanti kahleki.

“Ngishilo ngathi iNkosi uDingane uzungezwe yizitha nhlangothi zonke. Yinina eningamhlangula. Niyazi ukuthi iqembu la balandela uMhlangana liyakhula. Leliqembu ku-sweleke uku ba linciphe ngendlela engaqondakali, ukuze kungasuki izidumo phakathi nezwe. Into ezoligeda life liphe-le wuku ba lishayiswe okwenyoka, ekhanda.”

Babekana.

“Ningethuki. Ngizoliveza isu elihle lokugudluzwa oyi-nhloko yeqembu lelo. Yinina enizo ba yizandla zami. UDingane kade elapha, wathembisa ukuthi uyonibeka ngeso elimhlophe nxashana nimenzele lokhu.”

“Nda bezitha!”

“Nanti-ke isu lami. Lalelani.”

Balalela ngovalo olukhulu, ngo ba phela kakulula, kaku-siyo into elula, ukugudluzwa umuntu ngomkhonto ungaxabene

naye. Kuḅa enye into uma nixaḅene, igazi fenu lishisa.—Enye into ukusukela umuntu ezihlalele nimbokode ngemikhonto, ngaphandle kwesici esikhulu esibi asenzileyo.

UMhlangana wayengesiye umuntu omuḅi. Wayethandana naḅantu—yikho phela iqenḅu lakhe lase likhule kangako. ḅathe lapho lemicaḅango igijima ezinhliziyweni zaḅo nasezingqondweni zaḅo, ḅashaywa uvalo, okuthe lapho ḅephakamisa amehlo aḅo, ḅebeka uMkaḅayi, ḅamḅona eḅajamele, ethule ethe *du*. Lwaphela uvalo lokwesaba ukuthi yiḅo aḅangahle ḅafe.

ḅaseḅekhuleka njalo ḅekhothama.

“Nizwileke,” kusho uMkaḅayi, eḅagqolozela njalo, nje-
ngekati liqaphe igundane. “Nizwile ukuthi ngitheni? Kodwa amehlo enu ayaḅakaza; kawahlangani nawami. Konje ingaḅe uMhlangana useniphuzise inyongo, zilima na?”

ḅethuka lapho ḅalala phansi luvalo seḅeḅonakala eḅusweni ukuthi uvalo luḅaphethe. ḅakhuleka ḅekhothama, bathi, “Nkosikazi, Ndaḅezitha! Kakunjalo, wena weZulu. Yithi izandla zakho. Izwi lakho lingewe phansi. Amehlo ethu angayibeka kanjani indlovukazi na, ikhanya njengemseḅe yelanga nje?”

“Phumani. Ngizoniḅiza ngenkathi esizoyilungisa noDingane: nihlale nilungisile.”

“Ndaḅezitha!”

ḅathe ḅephuma, wasukuma uMkaḅayi, waḅiza inceku yakhe enkulu.

“Zungu, thumela izwi kumntanami uMhlangana uthi ngifuna ukukhuluma naye: eze lapha khona manje.”

Aphume ngejuḅane uZungu eqonde emzini kaMhlangana: afike maqede akhuleke, aḅeke izwi likaMkaḅayi.

“Kwenzenjani Zungu?”—kuḅuza uMhlangana, “ingaḅe yini ngiḅizwa ngalenkathi?”

Wathi uZungu, “Kangazi, Ndaḅezitha, nami ngiḅone oNdongeni noSiphepho noZidumo ḅehamba ngamandla ḅephuma khona esigodlweni seNdllovukazi.”

“Uthini, Zungu? ḅekunini ngaleyo nkathi?”

“Khonamanje, Ndaḅa. ḅathe ḅephuma wayengiḅiza okaNdaḅa ethi kangizoḅiza wena.”

“Ngiyeza, Zungu.”

Aphume uZungu. Asale uMhlangana, eḅambe ongezansi emangele ukuthi engaḅe yini aḅizelwa yona. Wayesazi mhlophe ukuthi izwe lini kaḅi, nokuthi phakathi kwaḅo noDingane kwakukuḅi.

Wayekwazi futli ukuthi okunguyena onganqoḅa kulowo mḅango waḅo yilowo oyosizwa nguMkaḅayi. Into-ke enkulu ukuthi nguḅani lowo kuḅo ḅoḅabili na? Pho, zona izinduna zikaMkaḅayi zaḅe ziyofunani kuye eḅusuku noZidumo, okwasekusemlonyeni wezwe ukuthi nguyena owa-gwaza uMbopha na?

Lumshaye kancane uvalo. Kodwa aziqinise njengendoda, athathe isihlangu sakhe, aqonde kuMkabayi. Afike angene. Amehlo abo ahlangane isikhathi eside kungekho ukukhuluma. Abesekhuluma uMkabayi amehlo akhe esanamathele kuMhlangana.

“Mhlangana, ngiyawazi umbango wenu noDingane. Lombango usufuna ukwahlukanisa phakathi izwe. Ngifuna uphele kusasa.”

Ethuke lapho uMhlangana.

“Ungethuki Mhlangana, ngifuna ukumisa lowo ozo-busa lelizwe ngenkatha kusasa. Uthini wena na?”

“Uphi umfowethu?”

“Uzomenzani umfowenu?”

“Ngimbuza ngo-ba naye kuswelekile uku-ba a-ba lapha, sizwe elakhe izwi ngo-ba si-banga so-babili.”

“Kanti kawaneliswa elami izwi, Mhlangana?”

“Ngiyaneliswa, kodwa kusweleke uku-ba a-ba lapha naye ngo-ba lowo oyodliwa yileyo nkatha kusweleke aziwe ahloni-shwe nayilowo emlahlile.”

“Ungazihluphi ngalokho, Mhlangana. Oyophumelela, wo-busa; owahlulekile woqonda kwaGoqanyawo. Uyethuka, Mhlangana? Ngiqonde lokho mina, owahlulwe yinkatha wosala.”

“Kulungile; makeze lapha noDingane sizwe elakhe.”

Athume uZungu futhi uMkabayi uku-ba ayobiza uDingane.

INDIKIMBA IV.

UDINGANE noMHLANGANA.

Uthe engena nje uDingane kwa-ba so-bala ukuthi ka-ba-funani nokubekana noMhlangana. Bajamelana ngamehlo amabi.

“Dingane, u-bizwe yimi, ngo-ba uMhlangana uthi naye kusweleke u-bekhona lapha ixashana sihlela lenda-ba yoku-qeda lombango phakathi kwenu.”

“Yini yona uMhlangana angaze athi aku-bizelwe mina?” Washo ngeli-bi izwi uDingane.

“Ngifana naye, Dingane,” kuphendula uMhlangana, ethukuthela naye. “Ngifana naye. Ungathi ngo-ba u-busa namuhla uca-bange ukuthi wo-busa nami. Sangwaza so-ba-bili uShaka.”

“Thula, Mhlangana! Ukhulumelani ngalowo osenga-sekho? Wazi ngani ongase amlandele?” Ku-buza uMkabayi, ethukuthela evutha.

“Thulisa uDingane kuqala. Uyena oqala ngokungeyisa.”

Abone uMkabayi ukuthi uma engayiqedi lenda-ba zingahle zidumelane khona lapho izinsizwa zomfowa-ba uSenza-ngakhona. Abeseqhubeka masinyane ethi:

“Ngithi kuMhlangana, kusasa kuzoqedwa lombango phakathi kwenu ngenkatha. Ngithe onqobile ohluliwe koswe-

leka azi kahle ukuthi wahluliwe, angaphindi asuse uchuku ezweni."

UDingane amnyonkolozengamehlo uMhlangana.

"Ngakhoke ngomuso kusasa," kuqhuba uMkaBayi, "nizothi lapho nibuya kogeza emfuleni njengemihla yonke, besengimema izwe ukuze ngimkhethe ozolibusu, phambi kwalo, libona lonke. Ukuze kuphele uchuku nengozi engasivele, kusweleke niye emfuleni nezintceku zami kuphela, zisale ezenu ekhaya."

Lumphinde futhi uvalo uMhlangana, ngoBa phela wayesezwile ngoZungu ukuthi lezo zinduna zikaMkaBayi, oNdongeni noSiphepho noZidumo yiBo akade belapho khona ngaloBo busuku. KwaBa sobala ukuthi zasezitsheliwe konke lokho.

Abuze uDingane, athi:

"Yini khona lokho ukuBa sishiye izinduna zethu, sihambe nezakho?" AmhlaBe ngamehlo akhe amakhulu amaBi uMkaBayi, abesethi:

"Dingane, uma ungafuni, nawe Mhlangana uma ungafuni ukuBa lendaBa iphathwe ngeyami intando, yishoni khona manje. Ubani othi ngisode ngidlala ngaBafana? Khiphani izwi lokugcina."

Aphendule uMhlangana athi:

"Nganelisiwe mina, NdaBa, uma nezikaDingane zizosala, sihambe nezakho soBabili."

"Wena uqonde uDingane kuphela kukho konke okukhulunayo," kusho uDingane kuMhlangana.

Ayicithe leyo uMkaBayi.

"Kulungile, ngomuso kusasa nizoqonda emfuleni, nje ngemihla yonke, nithi nibuya lapho bese niyovunula seniza eBandla, lapho koBe sekuButhene abantu abazobikelwa ngenkatha. Phumani."

Baphume, bengabekani.

Uthi uDingane efika esigodlweni sakhe, kwakufika inceku kaMkaBayi, uZungu, ethi:

"NdaBezitha, uthe okaNdaBa angikuBikele ukuthi ungesabi."

"Uthini, Zungu?"

"Uthe okaNdaBa angokuBikela ukuBa ungesabi ingomuso."

"Hamba umtshene ukuthi ngithi kakukho engikwesaBayo mina lapha ezweni."

"NdaBezitha!"

"Umtshele futhi ukuthi ngithe lelizwe lizoBuswa yindoda."

"Zulu!"

Aphume uZungu.

Munye kuphela owasola sengathi kukhona okukhona phakathi kukaMkaBayi noDingane—uMhlangana: ngoBa nalapho bekuluma esigodlweni sikaMkaBayi uDingane kwaBa sengathi ukwazi konke okwasekuqondwe nguMkaBayi—nokho kaze azihlupha kakhulu ngalokho: naye wayengakulindele neze lokho aBaBekuqondile.



Owozalo, wakwaZulu, ehlonipha uDingane.—Isithombe sikaKhamungana.

INDIKIMBA V.

UKUMISWA kukaDINGANE.

Kuthe kusa ngangomuso abantu basebhlalele phezulu, kwazise ukuthi izwi laselihambe lonke izwe lokuthi kuzomiswa namuhla iNkosi yakwaZulu endaweni kaShaka. Athi amadodana kaSenzangakhona eyogeza emfuleni, basebebutlana ngezingwaŝa abantu egcekeni elikhulu phambi kwe-sigodlo sikaMkaŝayi.

Amaqembu omabili akubo ayeŝonakala ezahlukanisile: abalandela uDingane beziqoqele nganxanye—bejamelene kuphela, engekho okhulumayo.

Kuthe seŝengangezibi abantu, sekukhona umoyana ovunguzayo phakathi kwaŝo wokunqakisana amazwi noku-cwepheshana, kwaqhamuka uZungu, inceku enkulu kaMkaŝayi, yaqhamuka isho izibongo zakhe zonke. Lapho kwathula kwathi *du* kuŝantu. Yilowo nalowo wakuzwa uŝukhulu, uŝunzima, ŝalolo lusuku.

Uthe eqeda ukuŝonga uZungu wayengena uMkaŝayi, evathe ephcelele. Wangena maqede kwaduma uŝayede omkhulu, kwanyakaza umhlaŝa wonke. Wathula-nje, kaza-mamatheka nakumamatheka, waqonda esihlalweni sakhe esasisenhla nendawo. Uthe lapho ehlala phansi, kwaduma elinye ihlombe.

Into eyaphawulwa ngaŝantu ukuthi izinduna zakhe zazingekho eduze, kuphela uZungu lowo. Kepha ŝaziŝona izinduna zawoDingane noMhlangana zimi emaqembini azo.

Omunye waβuza wathi, "Zipli izinduna zikaMkaBayi namuhla na?"

"Kangazi nami. Kodwa ngizwa kuthiwa yizona eziphelezele aβaNtwana ukuβa bayogeza."

"Mhlaumbe uβonile ukuthi uma βehamba nezinduna zaβo aβantwana kungasekusuke isidumo emfuleni sezilwa?"

"Yeβo, kunjalo."

"Kepha wake wayiβona inkatha enjena yilokhu waβakhona? Yake yamiswa iNkosi ngendlela enjena na?"

"Nami ngiyaqala ukuβona lokhu. Izwe liphenduka silibekile. Ake uthule, nangu uZungu, sengathi uyakhuluma."

βalalela βonke aβantu.

Wamemeza uZungu wathi, "Niyizwile into okaJama aniyiβizele yona. Kungoβa namuhla kuzomiswa iNkosi ezoniβusa njalo. Uβonile okaJama ukuthi kuswelekile ukuba kumiswe ozoniβusa, ozokwanelisa izwe lonke. Ngakho uqonde ukuβa amiswe ngenkatha ezokwenziwa phambi kwezwe lonke ukuze uphele umbango lona osuβulele izwe likaNdaβa!"

"Bayede!"

"Oyovunywa inkatha namuhla nguyena ozoβusa. Ngu-yena ozolalelwa yini nonke. Aβayoβanga lapho, βoβulawa."



Ukumiswa kukaDingana.

"Bayede!"

"Niyakuvuma konke lokho?"

"Elethu!"

"Ayeza amadodana kaSenzangakhona manje. Ilanga lizokhanya kulowo ovunywe inkatha."

"Bayede!"

"Woza-ke, Zizwezimbi, uchele igceke ngekhambi, aβantwana βeNkosi βeme endaweni eβiyelweyo."

Uthe eligwinya kwakuvela isanus?, esesashwaβana uβuso βaphela nya, siyekethise izinwele ekhanda, entanyeni sithandlezele amathambo nezimpondo ezigcwele amafutha ezilwane zonke.

Sithe ukuβa sikhuleke kuMkaβayi sagcagcaza egcekeni, siklwifa, sishaya phansi ngeshoba, sigxuma sizilahla phansi, sengathi sibulewe. Sisuke lapho sikhiphe uphondo olude, silumeke phansi emhlabathini sengathi silumeka umuntu, sikhafula sengathi sikhafula igazi.

Bese sikhuleka futhi kuMkaβayi, sesihlala phansi phambi kwakhe kuyo leyo ndawo ekade silumeka kuyo.

“Uqedile, Zizwezimbi?” kubuza uZungu.

“Ngiqedephi, Zungu,” sisho ngezwi elincane, elibi. “Ngiqedephi ngingamboni nje omunye kaSenzangakhona na?”

Asukume eme ngezinyawo uMkaβayi. Lapho abantu bashaywe uvalo.

“Uthini, Zimbi?” kubuza uMkaβayi. “Ubani ongamboni kaSenzangakhona?”

Sithule isanusi. Sithe sisuka lapho, sasizilahla phansi, sikhohliza amagwebu ngomlomo.

“Musani bo,” sinemeza sengathi ukhona esikhuluma naye. “Musani bo! Nimbulalelani okaSenzangakhona? Kahleni Zidumo, nawe Ndongeni, nawe Siphepho. Nenzani koweZulu na? Lafa izwe elihle!”

Beme ngezinyawo manje abantu lapho, amaβutho ayibambisise imikhonto

“Naβulala uShaka; naβulala uMbopha, seniβulala bani manje?” Lapho sesimanzi isanusi amehlo esemhlophe onke, umlomo usumhlophe amagwebu.

“Baβulala bani, Zimbi?” Kubuza uMkaβayi, eshaywa uvalo. “Yini? Sitshele okuβonayo!”

“Usefile, Zulu.”

“Ubani osefile, siwula?”

“OkaSenzangakhona, bamβulele ogwini lwomfula. Inkatha idla oseleyo. Beza naye.”

Sithe siligwinya lelo sasishayeka phansi sikhohliza igazi ngomlomo—safa.

Elhewu, cisho sasuka isidumo, abantu seβeshaywe uvalo olubi. Ukubula okwakungalindelwe kukaZizwezimbi kwabashayisa uvalo olukhulu, bakhohlwa ukuthi ubani oβulawayo ogwini lomfula. Nakhu naye ethi uyakhuluma beselahlaka phansi efa. Into engazange iβonwe leyo kwaZulu. Bathe nalapho bebeka ubuso bukaMkaβayi, bamβona esegqunge esemnyama enjengodengezi. Amehlo kuphela aye-vutha umlilo.

Batlula bathi du. Lapho waqala ukukhuluma uMkaβayi, wathi:

“Msuseni uZimbi, nimlahle phandle, siβone izwi lakhe lapho liphela khona.”

Zithe lapho izinsizwa zethwala isidumbu sesanusi, wayethi kuZungu makaphumele phandle abeke ukuthi kaβezi

laḡo aḡeḡeyemfuleni noDingane noMhlangana. Uthe ephuma esangweni wayehlangana noZidumo noNdongeni noSiphepho bengena. Uthe lapho eḡabeka wezwa uvalo lumqeda. Amehlo aḡo ayegcwele igazi.

Bathe lapho bekhuleka kuMkaḡayi amehlo aḡantu aye-namathele kuḡo nezindleḡe zivulekile, zilinde ukucosha aḡa-zokusho.

“Khulumani! Yini? Aphi amakhosana kamfowethu oḡekuthiwe walondeni lapho eyogeza?”

Aphendule uNdongeni, umfo omude olaphaya wakwa-Zondi, athi “Mana njalo, ndlovukazi yesizwe. Sivelelwe ishwa eliḡi ezweni namuhla. Sifile. Sivelelwe yingozi embi.”

Babekane aḡantu bonke. Lapho sekuthule kuthe *du*. Sekuzwakala nezigqi zokuphefumula kuḡantu: umoya lona ungasathi nyaka, nezinyoni imbala ezaḡezixokozela, zathula, kwasengathi zitsheliwe ukuthi nansi indaḡa embi.

Athule nje uMkaḡayi; kukhulume amehlo akhe kuphela. Wona ayeselokoza umlilo, isifuḡa lesi sakhe sehla senyuka, kuḡonakala ukuthi uziḡambile sekuthi makaqhume.

“O, wena weZulu, sesaḡa nokukhuluma,” kuqhuḡa uNdongeni, ekhefuzela uvalo. “Sifile Ndaḡa. OweNkosi kasekho—uye koyisemkhulu—” (ufile).

Lapho aḡantu beme ngezinyawo bonke. Amaḡutho nhlangothi zombili agxume kuḡe sengathi azodumelana.

Besephonsekile eduze kwawo uMkaḡayi, evutha ulaka.

“Ngoḡani laḡo aḡakhahlazisa izikhali phambi kwami? Ndaḡa! ngingafa khona manje.”

Kuthule futshi kuthi *du*.

“Khuluma, Ndongeni, ungade ugwinya amathe sengathi kawazi ukuthi uthini.”

“Kasekho uMhlangana, Ndaḡa.”

“Kasekho? Uyephi?”

“Uminze emfuleni—wafela khona lapho.”

Lapho aḡantu baqhohlwe yikho konke. Beme ngezi-nyawo kusuke esikhulu isidumo. Amaḡutho kaMhlangana agxume abeke phezulu kuthi makazithathele kwakaDingane. Kuthe lapho esehlangana khona lapho, sekuzosuka impi enkulu eyesaḡekayo, kwaqhamuka uDingane ehloḡe evathe ephelele. Waqhamuka chamba nezinduna zakhe zihlomile zonke. Uthe ukuḡa angene egcekeni, amaḡutho ehlukena phakathi, azilahla phansi izikhali zawo, kwaduma ihlombe elikhulu.

“Bayede, Ndaḡezitha, uyiZulu!”

“Phansi!”

Kuthule kuthi *du*. NoMkaḡayi ahlale phansi, lapho sekunguye uDingane ophethe izintambo. Waqhwḡa uZwangedwa, induna yakhe enkulu eyaḡiphethe yonke imikhosi yakhe. Yasondela, yayisikhuluma naḡantu ezwini lakhe.

“Lalelani, Zulu, lalelani ḡantwana ḡeSilo, okaSenzan-gakhona kasekho. UMhlangana kaSenzangakhona uthathiwe

kuye. Kuthe lapho abaNtwana bengena emfuleni ehlamba kwezwakala izwi elibuhlungu livela kuye ongasekho lime-meza, ethi 'Ngaminza, mfowethu, ngaminza!' Bathe lapho beziphonsa phakathi esizibeni oNdongeni noSiphepho noZidumo bamfica esephangalele okaSenzangakhona."

Athule kancane uZwangedwa egwinya amathe.

Abantu sebethule bethe *du*, uDingane noMkaBayi be-beke phansi engekho obeke omunye.

"Kuthe lapho besikhipha isidumbu sakhe emanzini, kwahlaluka ukuthi okaSenzangakhona wabefinyele umsipha, wambamba ngamandla esemanzini ajulile, kazathola nathuba lokuphefumula.

"YaBambi lendaBa, yaBa umhlola. Kuthe lapho isidumbu besikhiphela phandle waquleka oweNkosi," esho ebeka uDingane.

Onke amehlo abantu anamathela kuDingane, bambona uBuso Sakhe seBumanzi izinyembezi, ziwohlola emehlweni.

"Uvalo lwaBashaya Bonke," kuqhubeka uZwangedwa.

"Kuthe kunjalo wavuka esihlwathini oweNkosi, wavuka ekhala izinyembezi, wathi maBamfihle khona lapho okayise. NaBala basifihla isidumbu sakhe emhlangeni—ulele khona okaSenzangakhona."

Athule.

Besesukuma uMkaBayi ephonsa elakhe kusenjalo abantu besadaBukile, enzela ukuze bayaqala bayacaBanga useliphonsile.

"Inkatha yamadlozi oBaBa idla uDingane kalokhu. Basephucile eyethu inkatha ngokugudluza uMhlangana, emBanguweni. Nithini, Zulu?"

"Bayede, NdaBezitha!" kuduma uZulu.

"Niyavuma nonke, Zulu, ukuBa amiswe phambi kwenu aBe yiNkosi yenu?"

"Bayede! Siyavuma!"

"Sukuma, Nkosi yesizwe, wena omiswe ngaBangasekho ukuBa uBuse elikaSenzangakhona," esho eqondisa kuDingane.

Asukume esemanzi uBuso njalo uDingane. Asukume kudume inkundla yonke.

"Bayede! NdaBezitha! UyiZulu!"

Ahleke kancane uDingane.

KuBe ukulibusa kwakhe lokho elikayise.

INDIKIMBA VI.

KHONA eMHLANGENI.

Ukuze kugqibekwe ezweni ngaleyo nkathi ukuthi uMhlangana wabulawa ngezwi likaMkabayi noDingane, babulawa oNdongeni noSiphepho noZidumo. Kwabikela izwe ukuthi behlulekile ukugcina oweNkosi, ngoaba wafela emehlweni abo, babanesibindi futhi sokuBUYA bazobika ihlazo labo.

Lavuma izwe lathi izinceku ezinganakekeli impilo yeNkosi zifanele ukufa.

Kuthe ngoaba lobobusuku uMkabayi waya kuDingane, ayemthanda kakhulu. Wathi kuye:

“Ufe kanjani uMhlangana?”

“Sathi ukuaba singene emanzini sobabili, basilandela oNdongeni. Bafika bamdumela bamcwilisa. Wabe uyakhale, uyamemeza, bamcindezela phansi—waza waminza wafa.”

“Wafa kaBi,” kusho uMkabayi ngezwi elincane.

“KaBi kakhulu, sasesimlahla emhlangeni womfula.”

“Kwagcwaliseka igama lakhe elithi Mhlangana, wola-hlwa emhlangeni.”

ElikaMkabayi lelo lokugcina.

INDIKIMBA VII.

UKUBUSA kukaDINGANE.

Emva kokuba esembulele umfowabo uMhlangana uDingane wasebusake kwelakwaZulu. Wabusa njengaye uShaka, kodwa engenaabo ubuchopho nobuhlakani buka-Shaka. Babecishe bafane naye uShaka ngezinhliziyiyo zabo ezilukhumi ngendlela ebaabazekayo.

Naye uDingane wabenalo unya olwaluvunguza enhliziyweni kaShaka, kodwa engenaabo ubukhulu benhliziyo ka-Shaka; ubukhulu obabuvezwa ngamazwi akhe obuhlakani nahluzekile nangezenzo zakhe ezithile ezinhle noma kampe zaziyingcozana kakhulu. Mhlawumbe sizobuya sizilande lezo zenzo zakhe. Wathi ukuaba asithathe isikhundla sobukhosi bakwaZulu uDingane waqala ukuqalaza ngapha nangaphaya.

Wasebulala bonke abafowabo nalezo nceku ezabezithandwa kakhulu nguShaka, ethi wenzela ukuzivikela phela ngoaba nakhu ebulele uShaka efuna ukumephuca ubukhosi bakhe. Ukuze sisibone kahle isimilo esiBi sikaDingane ngizothatha izihloko nje ezigabeni ezehlekayo ngenkathi esabusa. Lezi izihloko zizobuveza obala ubunyoka benhliziyo kaDingane mhlawumbe zimeneke abemubi kakhulu kunomfowabo uShaka. Kuthe esabusa isikhathi esincane nje uDingane kwafika enhliziyweni yakhe ukuaba akathumele izinhlozi zakhe oThungulu ukuaba keziyohlola ukuma kwezwe lelo ngoaba efuna ukubulala abantu bakhe ababalekela eSilungwini ngenkathi yezimpi zikaShaka.

Zaya izinhlozi zakhe zafika zalihlola izwe lelo za bona linezinkomo eziningi kakhulu, nabantu behlezi kahle nje, bethokozile kakhulu.

Zabuya zafika zamfikela lokho uDingane, zathi zibone izinkomo eziningi, imihlambi nje isabalele emathafeni. Wazifisa lezonkomo uDingane wazimisela ukuza azidle ngokuziqhwaga. Nempela wayihlomisa impi yakhe wayiphakelela oThungulwini ngemizila yonke iyofuna lezonkomo. Yalishaya yalibuqa impi izwe, kodwa phinde izelamele izinkomo lezo ezibikwe izinhlozi zakhe. Ithe ibuya lapho impi izilandula izinkomo uDingane wathi maziqizwe lezozinhlozi akakhulume nazo.

Bafikake oNhlenganiso noMphezulu, izinhlozi phela eza- be zithenjiwe. Wazibeka nje uDingane, esethukuthele esethelwa ngamanzi. Wasethi kuzo: "Ziphi izinkomo enizibonileyo nathi zigwele emathafeni?"

Balanda kahle oNhlenganiso noMphezulu lapho bezibone khona izinkomo. UDingane wathi, "Ngiphake impi yami ukuza iyokuzidla izinkomo lezo enithi nizibonile, kodwa ayaze yazibona. Amehlo enu lawa anjani uma ebona okungabonwayo ngabanye abantu? Nithi ninamehlo kahle nje? Akesiwakhiphe mhlawumbe ningase nibone kahle engekho lana."

Nempela njalo wazitshela izinceku zakhe ukuza zibakhiphe amehlo sobabili ngoza bengaboni lutho olubonwa ngabanye abantu. Wasebabiza ethi amaphuphutheka ngoza kuthe sebekhishiwe amehlo bayiswa endle lapho bashiywa khona bephuphutheka baza badliwa yizilwane.



Izinceku ezimbili zikhishwa amehlo.

Uthe esuka lapho uDingane wayesukelana noZihlandlo nomfowabo uSambela, amadodana kaGwabe kaKhabazela kaMavovo. Lendaiba ilandwa kahle ngumnunizane uFuze enewadini yakhe ebizwa ngokuthi "Abantu Abamnyama Lapha Bavela Ngakhona." Uthi:

"Kukuso lesoke isikhathi sokuqulawa kukaZihlandlo nomfowabo uSambela amadodana kaGwabe kaKhabazele kaMavovo. Ababulawela lutho njalo; babulawela lona lelo lokuthi bayizihlobo zikaShaka. Nansi indaba yandla lokho. Kwakukhona umfana ose ibungwana owa ecyinceku kaZihlandlo. Lowo mfana wabengowakwaNgobo, ibizo lakhe kunguMagwaza, elinye uThuphana kaMatomela kaThokho kaDileka kaDindi. Yena wabefike watholwa eMbo lapho kucitheka izwe laku eMvoti, mla uManjanja kaNhlabela ethunywa nguShaka ukuzauhlasela kuMatomela eMvoti. Okwathi ukuza impi ibulale uyisekazi uMkhalihi, wathi uMatomela ongomkhulu wathi kubantu bakhe, masahambe

balandele uMarauile kaNonyanda inkosi ngalapho eqonde ngakhona (eManyiseni ngasoThukela). Bathi lapha abantu bakhe bethi maBahambe naye uMatomela lowo, wanqaba wathi kakwazi ukudinga. MaBahambe nje, bamlondolozele yena uThuphana lowo. Kepha bamshiya enxiweni lapho uMatomela ezwa engafile; wasala wadliwa yizilwane zase ndle. Kwathike esendleleni uMagwaza lowo weqa waphonseka ngaphesheya kwoThukela, wafika watholwa eMbo nguBambada kaTshaBase kaKhaBazele kaMavovo, owamthatha wamisa kuZihlandlo, uZihlandlo wamenza waBa yinceku yakhe yethunga. Kutheke ngolunye usuku, uMagwaza ethunyiwe ukushona kwelanga, wahlangana nomunye umuntu endleleni, owamhlelela ukuthi impi yakwaZulu iyakuhlasela eMbo ngomuso, izobulala uZihlandlo. Nembala uMagwaza wafika wawaxoxa lawo kuBambada nasenkosini. Pho! ngubani owaBe engahle akholwe ukuthi impi yakwaZulu ingahle izekubulala uZihlandlo, umnawa kaShaka na? Kanti lelozwi elizwiwe nguMagwaza seku elamaqiniso. Seku usuku loku-bulawa kwakhe, ngoBa eyisihloBo sikaShaka. Ngokungali-kholwa lelozwi inkosi yaseMbo, eseBonile yena uMagwaza ukuthi liqinisile, weqa phakathi kwoBusuku waBaleka; kwathi kusa umuzi waBe usukakwe yimpi kaDingane ese izobulala isihloBo sikaShaka. Yambulalake uZihlandlo noSambela. Yambulala-ke eDimane uZihlandlo; wathi uSambela yambulalela eKhwanini." (Pp. 114-5.)

[UkuloBa kukaFuze kuguquliwe, kwahanjiswa ngendlela yanamhlanje lapha.]

Ngayo yonke lenkathi uDingane ukwenza nje lokhu usanda kuBusa, usasukwe lulaka nje lokuzonda abantu ababethandwa ngumfowaBo uShaka.

INDIKIMBA VIII.

UHAMBO OLUDE.

Masinyane emva kwaleso senzo uDingane kahlalanga sikathi eside engenzanga esinye futhi isenzo esiBi. Phela ngalesisikathi base BeBaningana aBelungu kwaZulu, ngoBa ngonyaka ka-1835 kwafika abafundisi abaziwayo kwaZulu, bezoshumayela iVangeli. Nanka amagama abo: uGrout noAdams. Umfundisi Grout lona nguye okwaqanjwa ngaye umuzi waseMvoti othiwa kuseGroutville. Umfundisi Adams kwaqanjwa ngaye umuzi owaziwayo waseAdams, oseManzimtoti, base benza-ke belinga ukuthambisa izinhliziyozabakwaZulu.

Phinde zithambe, ngoBa uDingane uqobo lwakhe wayengafuni ukuzwa lutho nje ngeVangeli leNkosi engasonwayo. Umfundisi esizwa kuthiwa uDingane wamvumela ukuBa ahlale eduze naye afundise abantu bakhe, kuthiwa nguMfundisi Owen lowo. Naye kahlalanga sikathi eside kwaZulu, ngoBa kwathi esahlezi izinyanga ezine kuphela uDingane wasusa isidumo esikhulu kwaZulu, okuzekube namuhla sishaqisa izwe lonke. Kwathi ukuBa sisuke isidumo lesu uMfundisi Owen wabopha okungokwakhe waBamba indlela eqonde eThekwini, lapho wafika khona wadlulela phesheya eNgilande.

Sizo-ke siyizwe lento enkulu eyasusa uthuli olungako ezweni lakwaZulu, yaphemba umlilo omkhulu ongacimiyo kuze kube namuhla usazinge ulokoza. Sizobuyela futhi ukuze siyizwe kahle lendaBa, siyiqale ekuqaleni size sizofika lapho uDingane asusa khona isenzo esashaqisa izwe lonke.

UDingane uyaluzisa izwe-nje lapha eNatala nakwa-Zulu, nakhona lena eKoloni kwelamaXhoza, amaBunu aye-ngahleli nempela inhlalo emnandi. Yiwona ayeshe njalo, iningi labanye abamhlophe lalingaboni lutho olungako olwalukhalisa amaBunu, olungaze luwalumise izinyawo ababange ngokuhamba. Phela kwase kuBusa iNkosikazi elungileyo phesheya ngalesikathi, igama layo kunguNkosikazi Victoria. LeNkosikazi yasemaNgisini yayinenhliziyo emhlophe impela, ithanda izinto ezilungileyo zodwa, ibusa ngesandla esilungileyo, esinozwela, esikhuthazayo kuzo zonke izinhlangothi zezizwe ezingaphansi kwentende yombuso wayo; kakhulu ezizweni ezimnyama, neziButhakathaka, yayifike igcizelele ekuthini bonke abaziphetheyo—isho oHulumeni phela ababengaphansi kwoMbuso waseNgilandi—mafazikhuthaze ekuhlaleni kwazo, bazivulele izintuza zokuzakha, nazo zibengabantu abazihloniphayo nabazethembayo, ingafuni nempela ukuBa kuBekhona umahluko ekuBusweni kwaBantu, kuthiwe laba banje ngakho kufanele baphathwe kanje.

Phela iNkosikazi ibusa nje eNgilandi ibekelwe amadoda ahlakaniphileyo kwamanye amazwe. Lamadoda ayisandla sayo, njengoba nanamuhla iNkosi uGeorge weSihlanu obusa eNgilandi ebanjelwe kulelizwe laseSouth Afrika nguLusiBalukhulu. ULusiBalukhulu yisandla sikaKing George kulelizwe.

Kuthe ngonyaka othile kwasuka uthuthuva oluBi lwempi khona belu eKoloni, amaXhoza elwa nabelungu. AmaXhoza lawa aho'wa ngamakhosi awo, uMaqoma noHlntsa. Yalwa kakhulu lempi, kwafa abantu abaningi. Oyena wayiqedayo owayephethe amaButho amhlophe nguSir Harry Smith.

INtabazwe lena—Harrismith—yaqanjwa ngaye, kuhlonishwa yena. Izwe ladliwa kumaXhoza, kwamiswa iziMantshi, ukuBa zilibuse, selahlukanisiwe.

ENgilandi kaBasivumanga isenzo somnumzane omkhulu uSir Benjamin D'Urban sokudla izwe labantu. UMnumzane uSir Benjamin D'Urban nguye abelungu abaqamba ngaye idoloba laseThekwini, behlonipha igama lakhe phela. Kuthe kusenjalo kwafika izwi livela phesheya kuHulumeni lithi: "Izwe lelo elithunjwe nguHulumeni walelizwe kumaXhoza malibuyiselwe kuwona." Nempela izwe lelo labuyiselwa emaXhozeni.

Lokho kwaBaphatha kaBi kakhulu abelungu balezizwe, ikakhulu amaBunu, okuyiwona ayemaningi impela lapho. Futhi-nje apha theka kaBi, ngoBa leli lephucwa kuwo yiwo namaNgisi lawo. Nasoke isizathu sokuqala esabangela amaBunu siwabone esephungwa ngezithebe kwaZulu, ekhumbuza uDingane izinkonjane ezabikwa nguShaka mhla efayo. Sikhona belu esinye futhi isizathu esikhulu kakhulu. Kwathi ngonyaka ka-1833 kwafika izwi livela phesheya elithi zonke izigqila azikhululwe abaninizo ziyekwe zifane nabantu bonke. Lelozwi lavuma ukuthi njengoba izigqila lezo beziBasiza abaninizo zibasebenzela yonke imisebenzi lena, bazoBuyiselwa ukulahlekelwa kwabo izigqila ngohlamvana lwemali.

Lathi ukuBa lifike lelizwi nganeno amaBunu athukuthela, akhohlwa nawukukhuluma. Phela wona ayenazo izigqila ezimnyama, ziziningi impela, esetshenzelwa yizo; futhi-nje wona ayenomqondo othi bonke abantu abamnyama badalelwa ukukhonzwa omhlophe, abeyisigqila sakhe. Nababusi bawo

aBakhulu aBaBeBusa ngesikathi amaNgisi engakanqobi izwe, BaBe nalowo mqondo: umuntu omnyama yisichaka somhlophe, futhi Basho baqinise ukuthi noma umuntu umphethe kaBi, noma umenzani, kakusono leso, ngoBa uyinto yomhlophe phela.

CaBanga ukuthi kuBantu aBanomqondo onjalo izwi elithi "Khululani izigqila!" lezwakala kanjani ezindlebeni zaBo. Izinhliziyi zagcwala zaphuphuma ukuthukuthela nokuzonda. Aqala ukuhlanganisa amakhanda manje, efuna isu angalenza lokuBalekela uBuhlungu oBungako. Kwafika umqondo othi akenisuke lapha nihambe, mhlawumbe ningasenithole enye ingosi engcono kunalena lapho ningahlala khona naBantwana Benu ngokuthula nangoxolo, nisuke eduze namaNgisi. Nempela lomqondo bavumelana bonke ngawo. Futhi baseBewile ngezinhloli zaBo ukuthi kukhona izwe lena eNingizimu eligoboza uBisi liconsa uju lwezinyosi; kuthiwa lizihlalele-nje, aBantu aBakhe kulo Bayingcosana kakhulu, aBamnyama, futhi kaBakho aBamhlophe aBaningi.

Asukeke amaBunu ngonyaka ka-1836, eqonde eNingizimu. Ayeholwa ngumnumzane uPieter Retief. Ayekhona futhi amanye amaBunu ayaziwa lapho, kodwa sizophawula liBe linye kuphela, uMnumzane Gert Maritz. Siphawula yena ngoBa yena noMnumzane Pieter Retief idoloba elikhulu laseMgungundlovu laqanjwa ngaBo. Phela igama lawo lithi Pieter-Maritz-Burg, lokho-ke kusho ukuthi idolopha lika-Pieter noMaritz.

Bahambake BedaBula lezo nkalo nemimango, nezintaBa ezesabekayo, BaBa fika lapha eNingizimu nezwe. Yonke

indlela lena BaHamba Belwa izimpi ezingapheliyo nezizwe za-Bantu ezasakazeka nezwe lonke Belwa nezilwanyazana zase-ndle, Belwa nezifo nendlala. Kodwa Baqulusela phambili kunokuBa BaBuyele emuva ekuphathweni uMbuso wama-Ngisi. Kuthe seBe kude-Buduze nezwe laseNatali, seBevinjelwe uKhahlamba kuphela, uMnumzane uPieter Retief nedlanzana laBanye nezinqola zaBo, balandulela iqembu elikhulu, BaZe BaTheleka lapha eNatali ngonyaka ka-1837. Bayalandela Belu aBanye nezinqola, nezinkomo, nemizi, nakho konke. Uthe ukuBa afike eNatali wenza onke amalungiselelo okuBa aBonane neNkosi uDingane. Kuthiwa balobelana izincwadi. NgiyaBona uDingane wayefundelwa ahunyushe-lwe ezakhe. Ngalesi isikhathi iqembu elikhulu lamaBunu, elalilandela, lafika nalo lamisa otende bezindlu eduze nomfula uThukela, aBanye njalo Bewukela enhla Bayokwakha enhla noMnambithi. Ithafa lagcwala izinqola zamaBunu. Wasukake uMnumzane uPieter Retief naBathile (aBangafikile emashumini amaBili), Behamba neNgisi elalizoBahumushela, Baqonda khona eMgungundlovu emzini omkhulu kaDingane.

INDIKIMBA IX.

UNZOBO EYALA uDINGANE.

Bafikake emzini omkhulu uMgungundlovu; bafika sebelindiwe, ngoba phela baBeze lapho ngokuvuma kweNkosi uDingane, kuthunyelwe izwi kuBo lokuthi kaBangenise ezindlini ezingaphandle kwomuzi weNkosi, eduze kwendlu okwakuhlala kuyo uMfundisi Owen. Bahlala izinsuku ezintathu, noma kungathi ezine, lapho bengakamBoni nempela uDingane. Kulezizinsuku ezine kwaBa lapho kwenzeka into okungavamisile ukuBa kuxoxwe ngayo. Kuthe esahleli lapho amaBunu, elinde izwi elivela eNkosini liwaBiza ukuBa bazo-khuluma, kwafika ezinhliziyweni zawo ukuBa ake ahlole umuzi weNkosi ukuthi umi kanjani. Kuthe eBusuku aphuma lapho ezindlini zawo, akhokhoBa, eqonde eMgungundlovu emzini kaDingane, eyobona ukuthi kunjani ngaphakathi, ezinge ebaca ngezihlahla eBusuku eyobuka umuzi weNkosi.

Kakho ongasho ukuthi ngaleso senzo amaBunu ayeqonde okuBi; futhi kakho ongasho ukuthi ayeqonde uSuhle. Kodwa iqiniso elishiwo ngaBantu lithi asuka lapho ayehlala khona eBusuku ayobuka umuzi weNkosi. Uthi uDingane ehleli-nje nezikhulu zakwaZulu besaxoxa ngawo amaBunu lawo, kwagamuka inceku ikhefuzela. Yafika yakhuleka.

“NdaBezitha! Ngizobika umhlola esiwuBone ngalezi-nsuku, wenziwa amaBunu azobona iNkosi.”

Bethuke bonke lapho, babekane.

“Uthini, Silwane?” kuBuza uDingane, esukuma. “Enzeni amaBunu?”

“NdaBezitha, nami ngizwe ngogqayinyanga bethi sekuze kwaba izikhathi ezimbili bewaBona ephuma eBusuku ezindlini zawo, enyonyoba aze azofika eduzane nesibaya sezinkomo zeNkosi, afike khona alunguze ngaphakathi kwomuzi weNkosi.”

UDingane usethukuthele useBila manje. UsuBona ngamehlo akhe nje eselokoza umlilo ukuthi sekuthi kaqhume asakazeke. Nezikhulu zakhe zezwa zishaywa uvalo lapho zizwa ngesenzo esingaziwayo okuthiwa senziwe ngama-Bunu. Zithe nalapho ziBona uDingane esebila ulaka esahluleka nokukhuluma zaBona ukuthi kuBi okuzayo. Nomoya lona phandle kwasengathi awusanyakazi. Kwathula kwaBa-sengathi kusemathuneni.

Uthe esuka lapho uDingane wayethi:

“Ake uphinde futhi, Silwane, usho ukuthi uthini!” Washo ngezwi elipholileyo, kodwa ligewele ulaka lodwa, li-vevezela, kodwa eziBambile. Kusho amehlo akhe nje ukuthi usathukuthele.

“NdaBezitha!” Kukhuleka uSilwane futhi, naye eshaywe uvalo impela manje, esebona ukuthi lendaBa ayi-Bikela iNkosi ingase isuse uthuli olwesabekayo, kodwa kungasasizi lutho noluncane. Kwamelwa ukuBa ayilande yonke njengakuqala. “NdaBezitha, nami ngibikelwe yiBo ogqayinyanga ukuthi amaBunu lawo eze koBona iNkosi kawalali eBusuku, anyonyobela ukuzohlola umuzi weNkosi engaBona nwa. Bathi kangizobikela wena NdaBezitha.”

Aphenduke uDingane abekise kwenye induna yakhe enkulu uNzobo, athi kuye: "Nakhoke, Nzobo. Uthini wena?"

UNzobo lona wayeyinduna enkulu impela, ethenjiwe nguDingane kakhulu, enamandla kakhulu eNkosini, futhi izwi lakhe iNkosi yayilenza noma yona ingafuni. UNzobo wayefana noMasiphula kaMamba waseMgazini, induna enkulu kaMpande, enolaka evutha umlilo.

Naye uMasiphula wayenenhliziyo embi kakhulu ethanda ukuqulala abantu noma ngento encane kakhulu. Kwathi namhlazana kufa iNkosi uMpande uMasiphula wezwakala esefuna ukuqulala abantu abazohamba neNkosi bafe nayo, efuna ukuphinda isenzo esihlasimulayo esifana nesenziwa nguShaka mhla kufa unina uNandi.

Wayenjalo-ke uNzobo. Kuthiwa naye nguye uqobo owayekhaphazela uDingane ethi kaqulale abantu bakhe. Sizobuya sizwe ukuthi yena waphetha kanjani, ngoqaba phela aze anthola amaBunu.

Uthe ukuqaba uDingane abekise kuye wathokoza kakhulu uNzobo, wezwa esenuka igazi ngamakhala, wathi, "Ngiyeyzwa, Ndaqezitha. Kwenzeka khona ekade ngikwenqena nami."

"Uqunqenani, Nzobo?" Kuqaba uDingane. "Ingathi kawungitshelanga!"

"Qesizakhluma yona lendaqaba yamaBunu, Ndaqaba, kwaqesufika inceku yakho nalendaqaba."

"Uquthini wena?"

"Ngicela qesibuyele nganhlanye Ndaqaba, ngikukhiphele isifuba sami ngayo. Njengoqaba sesizwile ukuthi amaBunu anyonyoqaba ebusuku nje ngithi kungeqaba kuhle sikhulumele phandle uqaba olungaka—funa ezwe. Singeyiqede imikhuba yezizwe esingazaziyo, Ndaqaba."

"Ukhlumile, Nzobo," kusho uDingane. "Aqesibuyele ecaleni. Wena, Silwane, wenze kahle ngokuzongibikela ngalokhu. Hamba utshele ogqayinyanga ukuthi kaqahlale beqaphile njalo."

Qese engena endlini encane ayehlala khona yedwa lapho inhliziyo yakhe ihlose ukusungula uqaba. Walandela uNzobo, baqaba ngaphandle aqanye. Qathe ukuqaba baqike phakathi uNzobo wakhluma, ngoqaba phela nguye umeluleki omkhulu kaDingane.

"Qha, Ndaqaba, mina kangiboni lutho neze oqabeni oluzelwe amaBunu lapha. Ngizaqinisa impela ukuthi kawezanga neze ngoqubhe. Nakhoke sesizwa umhlolo awenzayo. Nguqani ongaqinisa athi eze lapha ngoqaba ezocela izwe eNkosini kuphela? Uma eze ngoqubhe kawathumi ngani umuntu weNkosi lo (esho uMfundisi Owen), azowakhlumela eNkosini?"

"Mhlawumbe kawayingeni naye lendaqaba ekhlunywa ngulomlungu, indaqaba yeNkosi athi isequlwini," kusho uDingane. "Uthi wena iceqo elihle iliphi kokuqaba sihlangaqeze ngalo amaBunu lana na? Nami kangiwathembile nempela. Yizo lezi izinkonjane ezaqikwa nguShaka. Uma singaziqapheli zingase zisilimaze."

“Ndaḥa, mina ngithi ngaphambi kokuḥa sixoxe nawo ngodaḥa athi aluzele, lokuzocela umhlaba, akesiwalinge siḥone ukuthi aqinisile na nxa ethi eze ngoḥhle nangokuthula.”

“Kulungile, Nzoḥo; ngoḥa nakhu sengikhumbula nezin-komo zami eseziphelile zehiwa ngaḥantu ḥakaSigonyela. Ngizothuma wona ngithi kawazilande eze nazo lapha zonke, andukuḥa sixoxe ngodaḥa aluzeleyo. Uma enqaba ngowaḥulala. Kodwa uma evuma, ahanibe aḥuye nazo, ngoḥona ukuthi angamadoda, ngiwafunele elinye isu lokuwaḥulala. Isenzo sawo okuthiwa asenzile eḥusuku sokunyonyoḥela umuzi wami kangisifuni nempela. Thumela inceku iwaḥize ithi ngifuna ukukhuluma nawo ngomuso.”

Aphume uNzoḥo aḥize uSilwane inceku yeNkosi, amphathise izwi lelo leNkosi. Ayekowaḥiza amaBunu uSilwane. Afike akhulume neNgisi elalihamba nawo liwahumushela. Asuke amaBunu ngokukhulu ukuthokoza aqonde eMgungundlovu. Afike iNkosi uDingane esewalindele phandle esibayeni lapho ayehlala khona eḥandla nezikhulu zakhe. Afike akhuleke amaBunu ngokuzithoḥa kakhulu.

Wathi uDingane kuMnumzane uPieter Retief owayehola lawo maBunu: “Ngিয়েzwa ukuthi uze lapha ngodaḥa lwezwe olicelayo ukuḥa ngikuphe lona. Ngizwa ukuthi izwe lelo olicelayo lisuka oThukela liyoshayeka eMzimvuḥu ngaseNtshonalanga, lisuke olwandle liye lingquḥuzcke eNyakatho. Kulungile, kangali nalo, kodwa nansi indaḥa engihluphayo. Ngeḥelwe izinkomo zami lapha ezingamakhulu amathathu, zehiwe ngaḥantu okuthiwa ḥaḥephetha izibamu njengani-nje.

Ngiyazifuna lezo nkomo ziḥe lapha esibayeni sami kuqala andukuḥa sixoxe ngodaḥa lwomhlaba.”

Aphendule uPieter Retief athi: “Ngiyawaḥonga amazwi akho, Ndaḥezitha. Futhi siḥonga ukusamukela kwakho kahle kangaka. Pho, nathi njengaḥantu aḥeze lapha ngoḥhle ḥefisa ukuphamba uḥuhloḥo phakathi kweNkosi nathi ngidaḥuka kakhulu ukuzwa ukuthi iNkosi yeḥelwe izinkomo eziningi kangako. Kodwa ngiqinisile, Ndaḥezitha, lapho ngithi kakusiḥona neze aḥakithi laḥo aḥeḥele iNkosi. Kangiquli nakuqula ukuthi zehiwe nguSigonyela, iNkosi yaḥesuthu. Phela naḥo ḥaphatha izibamu njengathi. Futhi naḥo ḥaphatha zona izibamu ezifana nezethu. Yiḥo uqoḥo aḥenze loḥuḥuḥi eNkosini.”

“Ngিয়েzwa phela,” kusho uDingane, “kodwa ngifuna uḥufakazi ḥokuthi uqinisile.”

“iNkosi ifuna uḥufakazi oḥunjani na?” Kuḥuza uPieter Retief.

“Ngifuna zonke lezo nkomo ziḥuye lapho, zize lapha esibayeni sazo. Nampo uḥufakazi engiḥufunayo.”

“Siyaliḥonga izwi leNkosi,” kusho uPieter Retief. “Nathi sithi iqinisile iNkosi. Sizohamba siye kozilanda izinkomo zeNkosi kuSigonyela siḥuye nazo.”

Athi uDingane, “Ningabaḥya nazo-nje yazini kahle ukuthi sekofana nokuthi izwe lelo enilicelayo sekungelenu.”

Ahambake amaBunu ethokoza ngoḥa ephiwe ithuḥa lokuveza uḥuḥawe ḥawo nokulangazelela kwawo ukwakha uḥuhloḥo oḥhle phakathi kukaZulu nawo.

INDIKIMBA X.

ISENZO ESISHAQISAYO.

Nankoke amaBunu eholwa nguye belu uMnumzane uPieter Retief eseqonda entshonalanga noKhahlamba lapho uSigonyela ayakhe khona, cseyolanda izinkomo zeNkosi uDingane. Phela uSigonyela lona amaBunu ayemazi, ngoḡa kwathi lapho eza nganeno kwaZulu adaḡula ezweni lakhe. Wathi lapho eweqela uSigonyela azincengela amuthembisa nomvuzwana othile uma ewadedela adlule kahle ezweni lakhe. Wawavumela adlula. Ahamba nje aya ezweni ayeselazi kahle. Ahamba futhi enthemba elikhulu lokuthi azoḡuya nazo izinkomo lezo, ngoḡa ayezethembile nawo. USigonyela lona waḡeyindodana kaMokotjo, owayeḡusa isizwe sabaTlokwa saḡeSuthu. Kwathi ukuḡa afe uyise uMokotjo kwaḡamba unina uMantathini kwazise ukuthi uSigonyela wayeseyisikhundlwane ngaleyo nkathi. Kodwa ngalengkathi yokweḡiwa kwezinkomo zikaDingane kwasekuḡusa yena uSigonyela. Ahamba-ke amaBunu azafika kwaSigonyela, aḡikwa ukuthi afikile acela ukukhuluma naye.

Afika nje amaBunu kwaSigonyela, maningi impela, ayiḡbutho elihlome laphlela. Uthi ukuḡa akuzwe lokho uSigonyela washaywa uvalo, edinga nje ukuthi ingaḡe eze ngempi noma ngoḡuhle yini lawo maBunu. Qha, amtshela kahle ukuthi eze ngoḡuhle, afuna ukuxoxa naye. Wahlala phansi uSigonyela, engaxwaye lutho neze. Axoxa-ke naye amaBunu ngezinkomo eze ngazo. Kuthe ḡesaxoxa elinye lakhipha uzankosi esikhwameni, lamtshengisa uSigonyela,

kwasengathi liyadlala nje. Pho, uSigonyela engazange aḡaḡone ozankosi wadinga nje ukuthi izinsimbi zani lezo ezifana namasongo. Lathi leloBunu makazilinganisele aḡone ukuthi uzankosi uyamlingana yini, uma umlingana mhlawumbe ḡangamupha. Wajaḡula welula izandla uSigonyela ngokushesha, ethi maḡafake ezingalweni ezwe ukuthi kuyolingana yini. Lafaka iBunu, lavalala *ngci*. Waḡa yisiḡoshwa uSigonyela ilanga liḡalele. Uthe lapho ethi uyazikhumula, kwathi ngqi. Zala izinsimbi ukukhumuka. Useyisiḡoshwa! Ahleka amaBunu, athi, "Sikutholile, ndoda, ḡesizele khona lokho lapha. Ziphi izinkomo zikaDingane owazeḡayo na?"



USigonyela useyisiḡoshwa.

Waḡona uSigonyela ukuthi impela ḡamficile, wayesecela ukuḡa ḡamkhumule, akhulume naḡo kahle. Athi amaBunu, "Qha, asikukhumuli neze singaziḡoni lapha izinkomo zikaDingane ezingamakhulu amathathu. Thumela izwi ngenceku

yakho uthi aziqhutshwe lezo nkomo sizibone lapha kuqala andukuza sikukhulule.”

Wabona uSigonyela ukuthi kalikho elinye icebo angase aphumelele ngalo; walikhipha izwi lokuthi mazibuyiswe lezo nkomo zinikwe amaBunu. Nempela kwenziwa lokho ngokushesha okukhulu, ukuze uSigonyela akhululwe ngamaBunu.

Athe ukuza azibone izinkomo zonke, amakhulu amathathu azo zigcwele ithafa lonke, ajaBula afa amaBunu. Asemkhulula uSigonyela emdonsa ngendlebe ukuza angaphindi ebe izinkomo zabanye abantu hleze avelwe ingozi embi. Asemkhumula njalo uzankosi wabo, eseqhuba izinkomo, aze abuyela nazo eMgungundlovu. Aziqhuba izinkomo aye afika ekamu lawo lapho kwakukhona khona amanye amaBunu. Afika axoxa ukuthi kufanele aziyise kanjani izinkomo lezo kuDingane.

UPieter Retief yena wathi ukuBona kuyimfanelo impela ukuza aye esehamba nabanye abaningi baBe yimpi enkulu impela, ukuze noDingane ethuke lapho eBona beBaningi kangako. Amanye amaBunu enqaba athi kasikho isizathu esithi akuyiwe nempi kuDingane sengathi uyahlaselwa. Amanye athi akuhambe amaBunu ayingcozana kakhulu; kodwa wala waphetha lapho uRetief, wathi okungenani usezohamba nabanye abangamashumi ayisithupha noma ayisikhombisa. Sebebonke abahamba naye sizwa kuthiwa baBengamashumi ayisikhombisa nezinceku ezimnyama ezingamashumi amathathu namahashi angamakhulu amabili. Basuka-ke, baqonda eMgungundlovu.

* * * * *

Bathe ukuza basuke oPieter Retief nabanye sebeyolanda izinkomo kuSigonyela wasala uDingane ephenduka isilwane uqobo. Wathi bonke ababelapho endlini, ngisho uNzobo uqobo lwakhe, maBaphume. Wasala yedwa endlini. Ngiyaphosisa uma ngithi wasala yedwa, ngoBha wayehleli nemicaBango yakhe eniBi yodwa, imicaBango egcwele igazi nokuthukuthela novalo. Amazwi akhulunywa nguShaka, mhla bengwaza, abuya manje kuDingane, abuya kwaBa sengathi uyawakhuluma uShaka ngaleyonkathi: “NingiBulala-nje ngoBha nithi nizoliBusa lelizwe ngingasekho! Kani-soze naliBusa. Ngibona izinyoni zezulu ziza. Yizona ezizoliBusa lelizwe.” Kwafika kuye ukuthi yiBo laBabantu ayekhuluma ngoBha uShaka—amaBunu. Izikhali zaBo wayeseziBonile uDingane amandla azo: izikhali ezithunqa umlilo zimbulale umuntu ekude lena. Nokugibela kwaBo amahashi esekuBonile, nokunemba kwaBo. Wabona ukuthi laBabantu bangaba izitha ezinengozi enkulu uma becanuliwe; izitha ezinezikhali ezinamandla amakhulu. UBathuma kwaSigonyela nje, wayebalinga ukuthi bazovuma yini ukuya, ngoBha yena uqobo waBesaba ukuhlasele kuSigonyela, kwazise ukuthi unina uMantathisi waBengumfazi ongandile emhlabeni, elwisa okwendoda. Izizwana zonke lezi ezazakhe eduze naye wayeseziqedaqedile zonke. Phela, uDingane lona waBengenaso neze isiBindi sikaShaka nokukhalipha kwoBuchopo bakhe ekuhlaseleni. Wayefuze uShaka ngenhliziyo embi kuphela. Wabona ukuthi amaBunu lana kawadlali lapho ethi azocela izwe lokuhlala kuye nokuthi angenza noma yini ayishoyo ukuze amgculise ngokuthi azimisele impela lapho ethi wona acela ubuhlobo obuhle phakathi kwawo naye. Manje uDingane usehlushwa yikho nje ukuvuma kwamaBunu uku-

yolanda izikomo zakhe kuSigonyela. Wasibona leso senzo sawo sifumbethe ukuzimisela okukhulu, nobuqhawe futhi.

Okunye futhi ukucabanga okwase kudlala ngaye uDingane, sekuthi kahlanye, yilokho okwaphenjwa uSilwane inceku yakhe lapho embikela ngokuBonwe ngôgqayinyanga kwashaya ekhanda lakhe okwomuntu egxoba impande yomuthi ngembokodwe. Washaya walandelisa waza wasukuma uDingane, lokhu kade ehleli phansi, wasukuma wazula endlini. Useqala manje ukujuluka. Izithukuthuku seziqala ukuBonakala manje eBonzini lakhe elikhulu. Usekhefuzela sengathi kade egijima. Amehlo asevutha umlilo, aseBomvu klabu. Umlomo usewuvula awuvale sengathi ufuna ukukhuluma, kodwa kakuvumi. Useqala ukukhuluma aphumisele manje.

“Mihlola mini lena okuthiwa abefuna ukuyenza amaBunu eBusuku?” Usekhuluma yedwa, ehla enyuka belu endlini. “Yini abefuna ukuyibona eBusuku angathandi ukuyibona emini? IngaBe kade ehlola ukuma kwomuzi wami ukuze athole izintuba zokungihlasela lapho esebuya nezinkomo zami kuSigonyela? Buphi ubuhlobo obuhle kuLeso senzo esinjalo sokuzulela umuzi wami eBusuku okwamanje enyonyoba enza izinto ezingaqondakaliyo? Mhlawumbe-nje amaBunu lana aqonde ukungenza kabi impela. Ngizokwenzenjani? Ngizokwenzenjani?”

Manje useyesabeka naseBusweni, kasabekeki nempela, usefana nomuntu ohlushwa imimoya emibi yamadlozi phela. Useyahleka manje. Wahleka sengathi ukhona ahleka naye, kanti uhleka yedwana, uzwa izwi lomoya omubi linyenyeza endlebeni, linyenyeza ngamakhulu amandla.

“Shaya kuqala!” kusho izwi lomoya omubi owawuphethe uDingane ngaleyonkathi. “Umuntu ogadla kuqala usuke esephumelele. Ungalindi kuze kugadle wona kuqala amaBunu. Ahlangabeze ugadle! Kayikho enye indlela. Gadla! Gadla! Gadla!”

Lokhu ukucabanga kwafika kuDingane kwasengathi kufika izwi enganeni lithi, “Yidla konke lokho kudla okumnandi okusembizeni!” Kwafika kwamethusa kwaBa sengathi kezwanga kahle. Uthe esathukile, emangele, kwafika omunye ethi, “NgiBonwe ubani mina kaBaBa! Nakhu ekade ngikufuna. Nanti isu ekade lingilahlekele. Lavela! Kangilidumele khona manje, funa inhliziyo yami ingenwe uvalo ithambe. Ngizogadla, Jama!”

Amechlo akhe aBa esinye isimo manje, kawabesagcwala igazi. Asuka akhanya aBa izinhlansi. Avuleka athi ba, okwawomuntu ovuleka ingqondo ebona izinto akade engaziboni. KwaBonakala ukuthi impi akade eyilwa nenhliziyo yakhe uyingqobile. Usekwazi azokwenza. Wazesula iBunzi lakhe ngesandla, wayesephefumulisa okwomuntu okade elinde ukufa, kwasekufika izwi kuye lithi, “Uthethelelwe, kawusezukupela!” Waphefumula kwasengathi umoya uphuma wonke emzimbeni. Uthe esuka lapho wayebiza inceku, ethi kayibize uNzobo, ithi ingambiza ilethe izinkamba ezimbili zotshwala, olunye ilunike yena uNzobo, olunye luzophuzwa nguye uDingane uqobo lwakhe. Wangena uNzobo, kodwa uDingane kazakhuluma naye, wamhlalisa ngesandla phansi. Wahlala uNzobo emangele ukuthi ingabe kwenzenjani; naye uDingane uzihlalele laphaya enhla nendlu kuyo indawo yakhe ayejayeke ukuzihlalela kuyo. Dukuduku angene uSilwane ephethe ukhamba lweNkosi, alubeke phambi kukaDingane.

Aqale akhuleke, besekhothama esusa ingweſu. Aphume futhi, usebuya nolukaNzoſo. Uselebeke phambi kwakhe, ekhothama esusa ingweſu. Uzithulele uthe *tu* uDingane, ubeke phansi. Seloku engenile uNzoſo amehlo kaDingane kawahlangani nempela nawakhe. Uzibekela phansi. Useqala ukushaywa uvalo manje uNzoſo. Usezifuna enhliziyweni ukuthi angabe wenzeni konje angase abulalwele lona nguDingane. Ayigeqe impela ingqondo yakhe, efuna isici angabe usenzile esingabangela iNkosi yakhe imbulale kaſi, angasitholi: kodwa uvalo lugcwale enhliziyweni yakhe; ezwe efikelwa ukuſanda emzimbeni sengathi ushaywa umoya woKhalamba:

“Phuza, Nzoſo!”

Ethuke agxume uNzoſo lapho ezwa izwi likaDingane kade engaliindele, futhi liſanda kangako.

“Ndaſezitha!” eseſonga, kodwa izandla ayeſambe ngazo ukhamba seziqhaqhazela.

“Phuza, Nzoſo; ngomuso uzophuza igazi lamaBunu.”

Aluſambe seluwa phansi ukhamba uNzoſo kwazise ukuſa wethukile impela. Kodwa uthe lapho ebeka uDingane wamſona esazibekela phansi nje. Wakhohlwa ukuthi uzoliphenula athini izwi leNkosi elinjalo. Kodwa isiſindi sakhe saſuya futhi, wasethi:

“Ngiyezwa, ngiyezwa, Ndaſa.”

“Phuza uqede, ulalele, Nzoſo,” kusho okaSenzangakhona ngelipholile izwi.

Waphuza uNzoſo; ephuzelaphi lokhu uphethwe uvalo! Uthe ukuſa alubeke phansi ukhamba uDingane wamhlangaſeza ngezwi elithi:

“Linye elami, Ndaſezitha. Ngithi kawaſulawe efika nje nazo, singacithi sikhathi sikhuluma nawo, funa aze agadle kuqala!”

Athi uDingane: “Uthi wena kasigadle kuqala, Nzoſo na?”

Phela usekhumbula ukuſaſanga akunikwe ngumoya omuſi umnyenyezela.

“Ngisho njalo, Ndaſa. Uma singagadli kuze kugadle wona kuqala, soſa sifle. Kakusizona izizwe lezi lezi okufanele ukuſa sishiyelane nazo ugwayi. Kasizazi nalapho zivela ngakhona, singayazi nemikhuſa yazo. Singakhelana kanjani nezilwanyazane esingaziqondiyo, Ndaſa?”

“Siwaſulale phezu kwaliphi igama, Nzoſo?” Uſuza nje uDingane useyayazi yena into ayiqondile; ufuna ukwazi ukuſona kukaNzoſo kuqala engakakuvezi okwakhe. “Sizowaſulala sithi enzeni kithi oluſi lokhu nakhu avumile nokusilandela izinkomo zethu kwaSigonyela?”

UNzoſo yena keſaſi nempela. Uyakhuluma nje konke okusenziziyweni yakhe ngoſa kameſaſi kangako uDingane. Nguye phela umeluleki omkhulu. Apendule uNzoſo, athi:

“Yiwona aseziſizele ukufa, Ndaſa, ngesenzo sawo esizwe ogqayinyanga ſethi aſesenza eſusuku. Kasimazi thina umuntu othi ehambele emuzini wenye indoda avuke eſusuku

kulelwe anyonyoŋe phakathi nomuzi. Sazi ukuthi thina ngabathakathi kuphela abanyonyoŋa ebusuku Ndaŋa.”

“Lizothini izwe, Nzoŋo?”

“Singephike nokuzoshiwo yizwe, Ndaŋa. OweSilo owaŋizwa ngabaPhansi (esho uShaka) wayengabuzi ukuthi lizothini izwe, lapho eqonde ukwenza into.”

Kamukho omunye umuntu ngaphandle kukaMkaŋayi owayengakhuluma kanjalo noDingane adlule adle amaŋele: kodwa uNzoŋo wakhuluma yena, engesaŋi lutho futhi. Okusobala ukuthi wayesemphuze inyongo uDingane—uDingane kazathukuthela nempela. Uthe esuka, wayekhahlela ukhamba lusagcwele utshwala, lwaphihlizeka phansi. Wasukuma kwasengathi uzoziphonsa phezu kukaNzoŋo. Naye uNzoŋo wethuka wagxuma wema ngezinyawo, eshaywe luvalo oluŋi. Usekaŋga ukuthi uDingane uzomshaya. Uthe esaŋambe ongezansi uNzoŋo, wangena emnyango uSilwane, wakhuleka.

“Ndaŋezitha, asefikile amaBunu nezinkomo zeNkosi. Sezigcwele lonke ithafa.”

UDingane abeke uNzoŋo. UNzoŋo abeke uDingane. Bezwana. Kungaleyo nkathi lapho uNzoŋo afunda ngayo ukukaŋga kukaDingane, waŋona ukuthi uvumelana nokwakhe. Waŋona amehlo akhe. Phela amehlo ayisiŋbuko somphefumulo. Aŋika konke okucatshangwa inhliziyo yomuntu.

“Aphi wona amaBunu?” Kuŋuza uDingane.

“Akhumula amahashi awo eduze kwesiŋaya.”

“Uwaŋalile wonke ukuthi mangaki nokuthi aziphethe yini izibamu na?”

“Yeŋo, Ndaŋezitha,” kusho uSilwane. “Ngiwaŋalile wonke. Amahashi awo nje wodwa angamakhulu amaŋili. Amakhafula ahanba naŋo angamashumi amathathu, ŋona uqoŋo aŋamhlophe ŋangamashumi ayisikhombisa.”

“Wenza kahle, Silwane,” kusho uDingane. “Hambake uwatshale amaBunu ukuthi ngizowaŋona ngomuso, ngiwaŋonge, uwangenise ezindlini lezo akade ehlala kuzo. Utshale ogqayinyanga ŋahlale beqaphile. Hamba.”

“Ndaŋezitha!” Akhuleke uSilwane aŋesehamba njalo.

ŋasale ŋoŋaŋili futhi oDingane enoNzoŋo. ŋangaŋeŋeŋabekana manje. Kaŋasafuni ukufundana imikaŋango. Phela seŋenuka igazi ngamakhala. Uthe esuka uDingane wasethi:

“Nzoŋo, ngifuna amaBunu lana ngiwenzele umusa omkhulu, ngiwaphuzise utshwala. Athi-ke angaqeda ungenise iŋutho leZinyosi liwasinele. Leliŋutho ngifuna liphathwe nguwe uqoŋo, lisiniswe nguwe. Angithi uyezwa?”

“Ndaŋezitha, Ndaŋezitha!”

“Utshene uNdlela nezinye izinduna ziŋuthe amaŋutho khona namuhla ngokuhlwa. Ahlale phezu kwezikhali zawo. Eme alinde izwi lami. Angasondeli wona lapha enkundleni engizosinela kuyo amaBunu. Linye kuphela iŋutho, Zinyosi, engifuna livele lapho, elizosinela amaBunu, elizoholwa nguwe. Angithi uyezwa na?”

“Ndaŋezitha, Ndaŋezitha.”

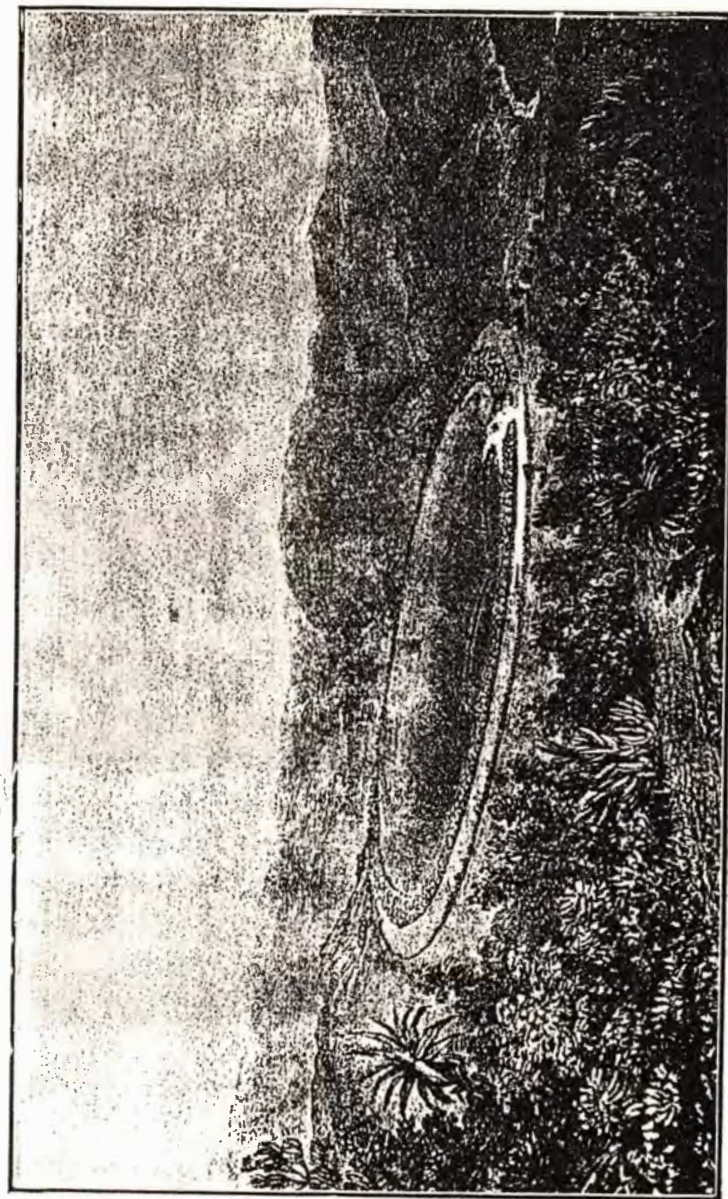
“Utshale uSilwane nezinye izinceku ziqaphe. Kangifuni ukuba isu lami leli liwele phansi. Sengiqonde ukugadla kuqala njengoŋa ushilo, Nzoŋo. Ngizogadlake ngomuso, Jama!”

Izinsuku enyangeni ziyisihlanu enyangeni uMbasa ngo-mnyaka 1838.

Kwasa kusasa mhla ziyisithupha kuye uMbasa; ilanga laphuma libantu bahle, bonke abantu bazizwa bethokozile benamile. Angisakhulumi ngamaBunu! Avuka ekuseni ku-sempondo zankomo, lokhu nasebusuku ayengalele ngenxa yokuthokoza! Avuka ekuseni ageza ubuso nezandla, izinhliziyi zawo zigcwele ukuthokoza okukhulu, esho ethi "Namuhla kuphelile ukuhlupheka kwethu. Namuhla sizoyiphetha indaba ebesize ngayo lapha, siphindele emakhaya kumakhosikazi nabantwana bethu, siletha izindaba ezimnandi zokuphela okuhle kwohambo lwethu olude."

Avuka ekuseni ethokoza.

Kuthe seiphezulu ilanga, lafika izwi kuwo noSilwane, inceku, lithi iNkosi uDingane ufuna ukukhuluma nabo, ezwe nezafo izifiso. Asukumele phezulu amaBunu eseqonde esigodlweni. Afika uDingane eshleli ewalindile, kukhona abantu abathathu kuphela lapho endlini. Wawamukela ngenkulu intokozo uDingane. Waqala wasonga izinkomo abuye nazo kuSigonyela, wathi leso senzo sawo simdelisile kakhulu lokhu kade engawethembile neze amaBunu ukuthi ubuhlobo phakathi kwawo noZulu abufuna ngeqiniso. Athe nalapho esephinda futhi isicelo sawo sezwe lelo ayelicelile, wavumela phezulu uDingane. Wathi uyawapha lona lonke. Kwasekucelwa uMfundisi Owen ukuza alungise incwadi yesivumelwano phakathi kwamaBunu noDingane sokuthi impela kuyiqiniso ukuthi izwe lelo uwapha lona amaBunu. Wayilungisa incwadi uOwen, babeka izandla zabo kuyo bonke, beqinisa ukuthi konke okulotshwe kuyo kuyiqiniso.



UMgungundlovu oNduku, ziSomvu—Isithombe sikaKhamungana.

Wayithatha uPieter Retief wayikhweza esikhwameni esikhulu sesikhumba ayesigaxe ehlombe. WaBonga wanciniza.

Athe lapho amaBunu eselungiselela ukuphindela emakhaya kwafika izwi kuwo liphethiwe nguSilwane lithi: "Ithi iNkosi iyanicela ukuBa nizothokoza kanye nayo namuhla, ukuze lolu usuku luhlale luyisikhumbuzo kuyo nakinina. INkosi inicela ukuBa nizophuza nayo utshwala esiBayeni, inisinele nani niyisinele ngokwakini."

Lawathokozisa lelozwi amaBunu. ABona impela ukuthi uqonde okuhle kodwa. Athe noma eBeselangazelele ukushe-sha aBuye emakubo, athi: "Qha, kuhle impela sisamukele isicelo seNkosi ukuze sihambe kahle nasendleleni, siyishiye ithokoza, nathi sihambe sithokoza." Alibonga kakhulu izwi leNkosi kuSilwane. Amlandela. Athe eseseduze nesango, uSilwane wathi: "UmkuBa wakithi kawuvumi nempela ukuBa aBantu beme phambi kweNkosi yesizwe bephethi izikhali, ikakhulu uma kuzothokozwa. Zibekeni lapha esangweni izikhali zenu nonke, nampaya aBafana aBazozigcina nize niBuye."

Uma lamazwi kaSilwane abethusa aBathile kumaBunu, kamukho owaBonakalisa lokho. AziBeka phansi lapho onke izikhali zawo, aziBeka engaxwayile, emethemba ngempela uDingane.

Kanti aziBeka okokugcina!

Ngalenkathi amaBunu ayewaBona amaButho emile, ezungeze yonke inkundla lapho ayezosinelwa khona. AyewaBona amanye amaButho ehla enyuka eduze nomuzi. Kodwa

kawangenanga lutho, lokhu ayede ewaBona njalo amaButho lapho eMgungundlovu. Angena-ke esiBayeni. Athe ukuBa angene uDingane wathi kawaphiwe utshwala, aphuze naye. Bawanika, aphuza. KwaBa kuhle kwadelisa. Kuthe esephuzile, uDingane wayesebeka uNzoBo. UNzoBo wavala amehlo akhe, wesaba ukubeka ngasemaBunwini, ngoBa amehlo akhe ayevutha umlilo kaSathane. Umlilo wokufa! Umlilo ovutha emehlweni aBathakathi aBalalele umuntu endleni, sebezwa izigqi zakhe ziya ngokusondela lapho bebace khona.

AmaButho ema athula athi du, kwasengathi yizigodo-nje kakuseBona aBantu; kulokoza amehlo awo kuphela; nezifuBa zawo zehla zenyuka kancane.

Nezinja ezazilapho zasuka zakhweza imisila phakathi kwemilenze, sengathi zikhuziwe. Umoya wathula kwasengathi imithambo nemizwa yonke esemzimbeni yawo izwa ingozi ezayo. Athe lapho esebekana, uDingane wathi kuNzoBo, "Malisine iButho manje!" Zaphonseka izinsizwa zakwaZulu. Zasina into emnandi. Zasina sengathi zisinela uMkhosi uqobo. Zithe ziphakathi nokusina, lapho sezifudumala, wasukuma uDingane, wasukuma engaseyena uDingane lowaya okade ehleka, wasukuma esengomunye umuntu osephenduke isilwane.

Uthe lapho esuka, ngoBa wasuka ngamandla amakhulu, namaBunu asukuma amanye, ethukile. Athe esabekana, esamangaliswe uBulwane obusemehlweni kaDingane, waseshilo:

"BaBulaleni aBathakathi! BaBulaleni aBathakathi!" Washo ngezwi elihlabayo sengathi uyakhala, washo eshona ngalena kwesibaya enyamalala.

Asukuma onke amaBunu manje esebonile ukuthi kuphelele okwawo kulelizwe. Ngokusukuma-nje, zatholeka phezu kwawo izinsizwa sezihlanya! Pho, lokhu ayengahlomile nokuhloma amaBunu, futhi kade engazelele, ayezokwenzenjani nje? Afa elwa njengamaqhawe amakhulu. Amanye aziqethula izinsizwa, ezigwaza ngemimese, ezikhahlela nangezicathulo.

Hhawu, aphele nya uZulu ewaphethe!

UNzobo yena wayebambe uPieter Retief ngoBa eqonde ukuBa angaziBulali bengakafi bonke abantu bakhe. Bawadonsa amanye, bawabulalela odongeni olukhulu, kwaMatiwane, lapho uMnumzane Retief wabona abantu bakuBo bephahlizwa ngamawisa e*bakhekile*, kwaza kwagcinwa ngaye.

6.2.1838.

Iesi isenzo esiBuhlungu senzeka mhla ziyisithupha kuMbasa ngomnyaka ka-1838.

BaBethi bawaqedile onke amaBunu ayelapho, kanti lisindile elilodwa laBaleka layohlaBa umkhosi!

INDIKIMBA XI.

KwaNOBAMBA.

“BaBulaleni abathakathi!”

Lamazwi omaBili amenyezwa nguDingane yiwona afa-kazela ukuhamba kwomqondo wakhe ngaleyo nkathi.

Kuye kwakusobala ukuthi amaBunu kawezanga neze ngobuhle kwaZulu, ngoBa nakhu nogqayinyanga besho bethi baBewabona enyonyoba ebusuku ezungeza umuzi weNkosi. Lokho kwamenza abone ngempela ukuthi angabathakathi, ngoBa kwaZulu umuntu onyonyobela imizi yabantu ebusuku kuthiwa ngumthakathi.

“Ningibulala-nje ngoBa nicaBanga ukuthi niyoliBusa leli ngingekho?” Lawo mazwi kaShaka wawasho igazi ligoboza emanxebeni ababengwaze wona. “AniyukuliBusa! Nampa abelungu beza, yiBona abazoliBusa!”

Lamazwi futhi yiwona aqhubela uDingane ukuBa enze isenzo esiBi kangaka kumaBunu. Uthi yena phela uphebeza umlilo lowo owaBikwa nguShaka, ngoBa phela uwaBulalane lamaBunu, impi enkulu nansiya laphaya iphethwe nguNdlela, isihlome iphelele, ilinde lona ilizwi elithi: “Mayiphume!”

Kuthe ngoBo loBo busuku bokuBulawa kukaPieter Retief, wayiphaka ngemizila yonke uDingane impi isiyohlasela amaBunu aseleyo emakhaya. Useqonde ukuwaqeda onke nya ngalanga linye, abubise ashaye abuqe. Nalo lelo Bunu eleqayo laBaleka layohlaBa umkhosi, kaBanga nalo ithuba



Ezikhlebeni.—Izinsizwa zamaGutho zihlonipha uDingane.—Isithombe sikaKhamungana.

elihle lokuwabikela onke ngenhlekelele eyenziwe nguDingane kwamanye, kodwa lawabikela amanye.

Iningi lawo impi yawafica elele ebusuku. Into eyaba buhlungu kakhulu ukuthi nezulu lafe lingelihle neze ngalezonsuku. Lalide lina nsuku zonke, namaBunu ehleli inhlalo embi yokukhandleka impela. Yawafikela impi ebusuku engazezele lutho nempela, kade ezingela-nje emini, amakhosikazi ezihlalele emakhaya nezingane. Phela labo babesalinde uku-buya kukaPieter Retief neqembu lelo ayehamba nalo, kuyiwa eMgungundlovu.

Yabafikela labo impi!

Pho lokhu uZulu wayesehogege igazi, wayengabuye anqandwe nguBani? Wazenzela emaBunwini elele ebusuku, kazakhetha ndoda, nkosikazi, ngane, wabokoda ngemikhonto, igazi lagoboza okwomfula.

Into eyabambi futshi ukuthi imizi yamaBunu yayigqagqene yonke: omunye ulaphaya, omunye ulaphayana. Kawakwazi ukushesha ahlangane azivikele—azumeka.

Kodwa kuthe lapho impi isabubisa kweminye imizi babevuka abakhelene nayo abanye, bezilungiselela ukulwa; bazidela amathambo, abanye babaca ezintabeni. Kodwa phela lawo athola ithuba lokulwa, kwazise amaBunu ngamaqhawe ngempela, futshi lapho esephethe izibamu kawaGuzwa lapho engakhona!

Kuthe kanti ethi uZulu ubesewaqedile ebusuku, kanti amaBunu ansondo asindileyo alindele ukusa. Asehloma ephela. Lithe lithi chaphasha ilanga, liphuma, sasikhala isibamu. Sakhala, sadla indoda! Sakhala, sadla indoda!

Sakhala, sadla indoda! Ayafika belu amanye avela kweminye imizi. Afika esethukuthele asexhapha igazi. Izingola lezi asezimise zaBa yizigungu, wona ngamchlo nemilomo yezihamu kulunguze ezintuBeni. Izibamu sezihloliwa ngamakhosikazi naBantwana. Waqala uZulu ukuhlela manje. Uthe ukuBa ahlehle, aphuma manje ezinqoleni amaBunu, amsukela uZulu. Lapho kwafa abantu izinhlangothi zombili.

Sizwa kuthiwa amaBunu agwazwa kusukela mhla kubulawa uPieter Retief neqembu kuze kuBe sempini yakwa-NoBamba, adlula emakhulwini ayisithupha.

SaBa sikhulu isililo samaBunu lapho sahlasimulisa umzimba, amadoda ekhalela amakhosikazi awo, namakhosikazi ekhalela amadoda awo, naBazali bekhalela izingane zaBo, izingane zikhalela abazali bazo. Ubukhulu besililo bufakazwa igama elaqanjwa ngalo idoloba lalapho ngesiBunu elibizwa ngokuthiwa kuse*Weenen*, ngeSintu lichazwa ngokuthi "ukulila."

Kuthiwa kwakungakhali maBunu odwa; noZulu wayekhala ngoBa nawo amaBunu abulala abantu abaningi bakwaZulu kuleyompi.

Emva kwalempi uMfundisi uOwen naBanye abafundisi baseMelika baBamba abayaziyo, bathuntutha uthuli lwezinyawo ezweni lakwaZulu, baphindela lapho bavela khona.

Kwavela ubuqhawe obukhulu emaBunwini ngalezo nsuku, kodwa kangizubulanda lapha ngoBa kangiqonde kuloBa ngikhukhule ngezehl zonke ezenzeka ngaleyo nkathi. Ngiqonde ukuloBa kuphela ngezigigaBa eziqondene neNkosi uDingane kaSenzangakhona.

INDIKIMBA XII.

IMPI yaseTHALANENI.

Athe ukuBa abone lolubici amaNgisi ayakhe eThekwini, ahlanganisa amaButho awo exubene nawaBamnyama athi azohlasela uDingane, ukuBa aphindisele amaBunu lawo abuqwe nguZulu. Into esobala kukho konke lokhu ukuthi iNgisi elafa mhla kubulawa uPieter Retief naBalandeli bakhe kwakungelokuqala ngqa elabulawa nguZulu. NaBefundisi labo ababeczoshumayela iVangeli babevikelwe kahle imithetho yeNkosi, uZulu ebahlonipha. Nalo lelo elafayo lafa ngoBa labe lihamba nalaBo iNkosi eyayisitshelwe ukuthi bangaBathakathi ngoBa benyonyoBa ebusuku. Phela "izwiBela ladla indlovu!"

Yasuka-ke lempi, iholwa ngelinye iNgisi. ABamnyama ababekhona kuthiwa baBe ngamakhulu amane amaKhafula aseNatali. Nanso-ke isuka iwela uThukela eduzana impela nasesizalweni salo. Ithe ithi ithi qekelele ngaphesheya yafumana izithela kwenkulu impi kaDingane, ihlome iphelele. Leyo phela isemhlo bomvu, kwazise ukuthi isaxhapha igazi lamaBunu ekade iwabuqa; isafuna elinye futhi. Phela nayo igazi lalisashisa isazizwa iyilangazelele-nje impela impi. Ithe lapho iyiBona eyamaNgisi izithela kuyo yathokoza ekaDingane. Abeja amehlolo ezinsizwa, ababomvu, imilomo yavuleka yakhamisa, kwasengathi zixhapha amanzi.

Yahlangana!

Pho, ihlangana nobani? EyamaNgisi yaphelela ezandleni okwamanzi. UZulu wayichitha yahlakazeka. Lokhu ilwela eduze noThukela, izidumbu eziningi zagcwala umfula lowo,

ezinye zalala ucaca ogwini lwawo. Abasindayo lapho kuthiwa baBe bane kuphela. NaBo basinda ngokulambiza impela, ngoBa uZulu waBaxosha baza bayobaca ehlathini laso'Thungulwini . . . Ehlulwa impela lawo maNgisi.

UDingane wayithumela khona phesheya o'Thungulwini impi, wathi ayiyowaqeda khona aphele athi *nya*. Yawela uThukela yafika yamisa khona emfuleni eMngeni, isilungiselele ukuhlasela ibuqe. Athi ukuBa akuzwe lokho amaNgisi, ayesasele, akhwela isitimela samanzi esasihleli siwalindile, "ashaya utshani." Uthe efika uZulu kwase kukhala ibungane emanxiweni. Wazenzela akuthandayo lapho isonto lonke. Uthe esuka esebuyela kwaZulu, umuzi wasuphenduke ihlane.

KwaBa ukuphela kwayo leyo yase'Thalaneni.

Kuseyiwo belu umnyaka ka-1838, sekuzongena ubusika impela.

I'Thala leli yigquma eliseduze nonthombo woMhlathuze. Leyompi ibizwa ngalo.

Kukuyo lempi lapho kwafa khona uDaBe kaDuBe. Kuthe lapho ezwa ngalelofu amaQadi lokhu ayebace ezihlahleni ebacela impi kaDingane, awela u'Thukela eholwa ngu-Mahlukana kaSilwane. Athe ukuBa aluwele ahlakazeka phakathi, amanye aqonda enhla noMngeni, phansi kweNanda, amanye aqonda eNtshangwe.

INDIKIMBA XIII.

UKUBULAWA kukaDUBE.

Ubusa nje uShaka eshakazisa izwe lonke, ehlakaza izizwe, ezinye eziBukala eziqeda nya, ezinye ziBaleka ziyokwakha kwezinye izigodi, isizwe saseMaqadini esasibuswa nguDuBe indodana kaSilwane, kaNjila, kaNgotoma, sihleli sakhile, kude-buduze nesizwe sakwaNyuswa eziQalaBeni ezansi neNsuze. UDuBe kaSilwane ubusa kahle kakhulu, ngobuhlakani nangokuchophelela okukhulu. SiBona ngakho lokho ukuthi yikho lokho okwamenza ukuBa aphephe emehlweni abukhali kaShaka.

Namhlalanje lesi isizwe sesahlakazeka njengazo zonke ezinye. Sesiyizigaba ngezigaba zamaQadi. Nangaphambili kwalokhu amaQadi lawa esahlangene eyisizwe, akhe ndawonye khona lapho eziQalaBeni eNsuze, ayengenayo iNkosi ewabusayo. Kodwa phela ayeBuswa oyinhloko yawo ammisileyo phakathi kwawo. Kangazi noma lowo waBe engowase-ndlunkulu yini eliyiQadi. Namuhla (1936) lesi isizwe samaQadi siphethwe nguMandlakayise kaMqhawe kaDaBe-ka, kaDuBe, kaSilwane. Naso manje sesihlangene siyisizwe esikhulu, sakhe phakathi kwoMngeni noMdloti, phansi kweNtsha iNanda. Uma uya khona udlula emuzini omkhulu onezindonga ezinkulu zezindlu zesizwe sasOhlange, esakhiwe nguDuBe, uMafukuzela.*

UDingane ungena nje ebukhosini bakwaZulu isizwe samaQadi sibuswa nguye uDuBe kaSilwane; sakhe ezansi

*Funda ibuku: "Izikhali zanamuhla."

noThukela. Sihleli kahle kakhulu. Uthe ukuBa asingathe uBukhosi uDingane njengoba besesishilo, wathi qala-qala; qala-qala. WawaBona amaQadi. Isono sawo-ke sizoba ngesokuthi ayehleli kahle kusabusa uShaka, okusobalake lokho kuDingane ukuthi ayeyizihlobo zikaShaka. Izihlobo zikaShaka, uDingane wayengafuni nokuzibona-nje.

Naso-ke isono seNkosi uDuBe asenzayo kuDingane, isono sokuBa yisihlobo sikaShaka.

Yayikhona nangaleyo nkathi imisheshelengwana eyayizicelela inhlala-kahle eNkosini ngokotha abanye eNkosini. UDingane wayezungezwe yiyo yodwa phela, kwazise ukuBa bonke aBaBesekela uShaka BaBehlalela phezulu ngaleyonkathi, ilanga leli belibona ngoBa seliphuma empumalanga lishona entshonalanga, behleli belindele ukufa nangayiphi inkathi. LaBake naBanye aBaBezifunela okuhle kuDingane BaBephila ngokwothana zonke izinsuku.

Naye-ke uDuBe BaBemotha.

BaBede Bemnyenyezela uDingane ngoDuBe, Beqamba amanga ngaye, Bethi uyingozi kuye. Kwadlula isikhathi eside uDingane engenzi lutho kuye, kodwa indlebe eyivulile, elalele konke okushiwo yimisheshelengwana.

Kuthe ngelinye ilanga kwamenywa umkhosi wejadu, uzosinela eMgungundlovu, kuzoqhudelana izinsizwa zakwaZulu nezasemaQadini. Lomkhosi waba nedumela elikhulu, izinsizwa nezintombi zeza zivunule ziphelele. Kwasinwa-ke. Kwasina izinsizwa zodwa, izintombi zaBukela. Kwangena ezikaDingane kuqala, zenza into yamehlo. Abantu bathi kazi-sondeli nokusondela kwezamaQadi.

Kanti kaBaBuzanga!

Zithe ukuBa ziqede nje ezikaDingane zangena ezamaQadi, zasina into engazange ibonwe ngaphambili. Zasina, izintombi zaBamba imilomo, zathi: "Hhawu, bandla, bazaBasina kahle abafana basemaQadini!"

Kuyadlalwa belu. Kodwa lokho kwaBa kuBi kakhulu kuDingane, wathukuthela wavutha. Usethukuthelela uDuBe phela, ngoBa nampa abafana bakhe bahlula abakhe. Bathe seBeBuya futhi abazokhotha uDuBe, bafika uDingane inhliziyo yakhe isigaya iziBozi, wathi nanto-ke ithuBa lokuBa ambuqe nya uDuBe namaQajana akhe. Usezobaca ngokuthi phela uDuBe uyamzingela, ufuna ukumbulala. Yilelo kuphela izwi azozinisa ngalo lapho inhliziyo yakhe ibuza ukuthi wenzeni uDuBe esebulawa nje na.

Usebiza uNzoBo, okunguyena ayezinge embiza nxashana eschlose uBuqili. UNdlela yena wayebizwa lapho sekuzophakwa impi, kwazise ukuthi nguye owaBeyinduna ngaphezu kukaNzoBo. Afike uNzoBo akhuleke.

"NdaBezitha."

"NzoBo, ngihletshelwe ngoNomazowana kaMdela, uthi uDuBe njengoba engahlule ejadwini-nje usekwenze lokho kwaBa uDaBa olusematheni emaQadini."

"Ngiyezwa, Nkosi." kusho uNzoBo.

"NgoBa engahlule ejadwini ngizwa kuthiwa uDuBe usekwenza into enkulu lokho. Useqonde ukuzibeka ngaphezu kwami kuBantu bakhe. Angithi uyezwa, NzoBo?" Useyaqala ukuthukuthela impela manje uDingane.

Avume uNzofo, athi: "Ngiyezwa NdaBezitha."

"Ukuzwa kwakho kuzongisiza-ujani, Nzofo? Ngifuna isu lokugudluza leli ishingana ekade ngiligodle phansi kwekhwapla: manje selivungama okwegovu."

"Kangazi, NdaBa," kusho uNzofo, azi mhlophe nje ukuthi uzothini, kodwa usazidlisa satshanyana.

Athule isikhathi eside uDingane, sengathi kezwanga. Uthe esuka lapho uDingane wayehleka. Wahleka waza waze elomhlathi. Uthe esamangele ukuthi kwenzenjani uNzofo, wathi uDingane:

"Nzofo."

"NdaBezitha!"

"Biza uSilwane."

Aphume uNzofo aye kobiza uSilwane. Abuye naye masinyane. Afike uSilwane akhuleke: "NdaBezitha!" Athi kuye uDingane: "Silwane, nanti izwi engifuna liye kuDuBe khona manje. Hamba utshele uDuBe uthi ngifuna athumele bonke abantu bakhe, abesilisa bonke, bayekongigawulela izintingo ehlathini lelo abakhe eduze kwalo. Kungasali noyedwa ekhaya. Ngifuna inqwaba yezintingo engizokwakha ngazo ezinye izindlu zami lapha. Ngizifuna ziBe lapha kusasa lapho liyoshona ilanga."

Agijime uSilwane nezwi leNkosi, eseyolibikela uDuBe. Athi angezwa uDuBe ukuthi iNkosi icela ukuBa bayekoyigawulela izintingo, abize abantu bakhe bonke ngaloBo busuku. Abadonse ngezindlebe ebatshela ukuthi iNkosi itheni. Wathi abovuka ekuseni kusasa bonke baqonde ehlathini. Phela

yilowo nalowo uzothwala eyakhe inyanda, ayoyethula emzini weNkosi eMgungundlovu. Avume kahle onke amaQadi ngoBa ayefisa kakhulu nawo ukuhlala kahle phansi kwesandla sikaDingane njengoBa ayehleli panshi kwesandla sikaShaka.

Uthe ephuma uSilwane eyisa izwi leNkosi kokaSilwane wasala uDingane ethi kuNzofo:

"Nzofo, wena ngifuna utshele uNdlela eze lapha kimi. Uze naye nawe."

Aphume uNzofo. UyaBuya useBuya naye uNdlela. Sebefika bekhuleka njalo. Usethi uDingane: "UDuBe nabantu bakhe ngifuna baphele nya kusasa. Sengikhathele ngokuzwa ngoButhakathi obuhloswe yilelo Qadi liqonde ukungibulala lingaphuce ubukhosi. Ngizogadla kuqala. Ngifuna nina nenze nje: Bazothi lapho beBuya nezintingo ehlatini, bafike senilindle neButho lami iZinyosi. KaBahlomile, ngoBa ngithe Bangabohloma. Bazothi bangangena esiBayeni besathwele izinyanda zaBo, niBavimbezele phakathi niBagwaze bonke. Angithi niyezwa?"

"Siyezwa, Nkosi."

"Hambani-ke. Niqaphe kungasali noyedwa."

Baphume.

Kuthe ngakusasa lapho uDuBe kaSilwane nabantu bakhe bonke beza belandelana uhele, bethwele izintingo, oNzofo noNdlela bamamatheka, bashona ngemuva kwezindlu, sebeyolungisa iButho lelo. Eza amaQadi ethwele izinyanda zezintingo, angena nazo esiBayeni.

Pho, lokhu baningi laba abantu, bathi ukuBa bangene bonke esiBayeni bethwele izinyanda, kwaBa uBuyaluyalu nje. Kanti yikhona lokhoke okwakuqondwe nguDingane.

Athe lapho amaQadi esegcwele esiBayeni, ezethula izinyanda zawo, abona sekutbeleka amaButho ezungeza isiBaya amanye engena ngalo isango, engena-nje angena ngayo imikhonto. Awagwaza! Awagwaza! Abaseqeda nya bonke laba abasebephakathi. Bafa bonke benganyakazanga. Bafa kaBi kakhulu.

Kanti ukhona osindile. Lowo wagijima waqonda ekhaya, eyohleba umkhosi. Bathe ukuBa bakuzwe lokho abasekhaya, babaleka, bayobaca ezihlahleni nasezigodini, naye uDuBe uqobo lwakhe elapho.

Pho, babalekelaphi? Bathe lapho sebeqedile ukuBulala amaQadi eMigungundlovu oNzobo, bayiphaka bayisa khona emzini kaDuBe uqobo. Yafika khona umuzi usukhala ibungane, kungasekho muntu. Yabula izihlahla ibathungatha. Yabathola. Yababokoda ngenikhonto, kwasinda abayingcosana kakhulu.

Naye uDuBe kaSilwane wafa ngalolo lusuku, ebulawa nguDingane, ebulawelwa ize.

INDIKIMBA XIV.

UKUFA kukaSOKUFOCA.

Noma sesimhlalele kakhulu uDingane ngoBulukhuni Benhliziyo yakhe, kufanele siziveze obala nezenzo zakhe zoBuntu ezivelayo. Bayasho ukusho abelungu ukuthi kakho umuntu omubi ophela athi du eBubini loBo, angabinalo nelilodwa ichashaza lokulunga. Kuyiqiniso lokho. Noma uBubi obenziwayo lapha emhlabeni bushaqisa, mhlawumbe ungathi lapho usuhlolisisa inhliziyo yomenzi waBo ufunyanise—noma phela usebenzile uphenya—inhlansana yoBuntu elokozayo ngaphakathi kwakhe. Lokho kasikusho ngoBa sithi izenzo ezimbi ezenziwa yilowo muntu kakufanele zijeziswe noma naye uqobo lwakhe axwaywe. Qha. Sikusho ngoBa nayo iNkosi yethu uJesu uqobo Lwakhe wathi: “Ongenaso isono phakathi kwenu, kathathe itshe amshaye.”

Izikhathi zasendulo kwakungezinye uqobo. Nakuzo izindaBa zaBelungu sifunyanisa ukuthi amakhosi aBo asendulo ayenezinhliziyi ezilukhuni impela engafani neze nawanamuhla.

Kakusiwona awethu kuphela ayenezinhliziyi zezingwe. Isenzo esenziwa nguDingane emuva kokuBulala kwakhe uSokufoca laba silhe impela, saveza inxenye engcono yenhliziyi yakhe elukhuni.

Sizoke sizwe ukuthi isiphi leso senzo na.

USokufoca lona kwakuyinduma yeNkosi uDingane, naye eliqhawe elikhulu impela, aziwa, futhi ehlonishwa ngezinye izinduna.

Kuthe ngelinye ilanga kuhleziwe nje emzini omkhulu weNkosi, kwafika utshwala bakhe uSokufoca, buvela emzini wakhe, kwenanyiwe, zihleli zonke izinduna lapho naye, sezi-beke utshwala lofo ngamhlo amnandi. Bathe lapho buthungwa kwezwakala enye induna ithi:

“Mamo, yini leya entantayo etshwaleni?”

Zethuke zonke, zibekisise.

Nempela zikubone lokho okuntantayo etshwaleni. Besithi enye:

“Umhlapho lowo.”

“Hhawu, uthini?” kuabaza ezinye. “Umhlapho uvelaphi etshwaleni bakho, Sokufoca?”

Sezimi ngezinyawo manje izinduna amehlo asegozoza nje uvalo. Sezi bona ukufa etshwaleni. Naye ethuke uSokufoca, ethuke ajuluke abemazi. Azikhalele naye ezilandulela, athi:

“Qha, madoda, nami kangiwazi lomhlolo ukuthi uvelaphi, lokhu utshwala lofo obami impela, bengiyalezile futhi encekwini yami uku ba ibulonde kahle ngize ngibuye.”

Pho, zisezwa yini izinduna? Qha. Sezethukile. Ezinye sezithukuthele ngo ba bese zibomele impela utshwala lofo. Zibekane manje, zinikine amakhanda. Abone uSokufoca ukuthi uyafa namuhla, athi: “Ningethuki madoda, nami lomhlola kangiwazi nempela. Ngizoke ngiyobuzisisa ekhaya ngizwe kahle ukuthi utshwala lofo bebugcinwe ngubani.”

“Qha,” kusho izinduna, ziphuma zilandelana endlini, “kasifuni lutho olwakho thina. Siyakobikela iNkosi manje. Kanti ufuna ukusibulala wena, Sokufoca?”

Na bala ziphume ziqonde esigodlweni, seziyobikela uDingane. Zimfice ehleli nezinduna zakhe oNzobo noNdlela. Zifike izinduna zikhuleke:

“Nda bezitha, sizobika umhlola lapha esiwubone wenziwa nguSokufoca. Ufuna ukusibulala, Nkosi.”

“Hhawu, nithini?” ku buza uDingane, egxuma. “Nithi wenzeni-ke uSokufoca namhlanje? Lokhu izolo lokhu wenze amanyala wa baleka empini washiya uSondoda yedwana? Ngamthethelela ngo ba eliqhawe. Wenzeni-ke manje?”

“Hhawu, kasazi nathi, Nkosi. Ubesibizele utshwala bakhe. Kepha kuthe lapho buthungwa sabona umhlapho untanta phezulu.”

“Na bona umhlapho untanta phezulu?” Ku buzisisa uDingane, sengathi keziswanga.

“Yebo, Nda bezitha.”

Usethuma uNdlela uDingane uku ba ayekobiza uSokufoca. Uthe lapho esefika naye wammisa phambi kweNkosi.

Wasethi kuye uDingane:

“Sokufoca.”

“Nda btzitha.” Useguqa phansi ngamadolo.

“Sokufoca, uqale nini uku ba ngumthakathi na?”

“Qha, Nda ba, kangisiye, Nkosi. Nami ngethukile kakhulu lapho ngibona umhlapho untanta etshwaleni bami. Mina bengithe bekuqondwe uku bulawa mina nje, Nda ba.”

“Sokufoca,” kuphinda uDingane ngelincane izwi, “uyazi ukuthi usuphenduka umthakathi nje uyigwala futhi? Kaku-nguwe yini obaleke empini washiya uSondoda yedwana na? Kangikuthethelelanga ngalawo manyala na?”

“Nxephe, NdaBa,” esezikhalela uSokufoca. “Nami impela kangiyiqondi nempela indaba yalo utshwala.”

Kulungileke, Sokufoca, hamba.”

Hawu, bamangale bonke lapho bezwa uDingane ethi kahambe uSokufoca engambulali. Kanti kakaqedi okaSenzangakhona. Useza.

Zithe ukuBa zihambe zonke izinduna, zibambe imilomo zithi: “Impela uSokufoca uyathakatha! Usinda ekufeni!”

UDingane wathuma uNzobo ukuBa ayekobiza inyanga yokubula. Yafika inyanga yanuka yena uSokufoca uqobo, yathi uBefuna ukuBulala izinduna ngoBa eBanga nazo ubunduna.

WaBengasenakuphika lutho emuva kwaloko uSokufoca. WaBulawelwa kwaMatiwane.

WaBathatha abantwana bakaSokufoca uDingane waBacina esigodlweni sakhe. Kaze aBaBulala. OkwaBa kuhle kakhulu impela yikuthi inkosana kaSokufoca uTokothi nayo kayiBulalanga athi ingase ifuze uyise iBe ngumthakathi. Qha; wayinqumela izinkomo wathi kayakhe umuzi wayo.

KwaBahlaBa umxhwele abantu lokho-kwenza kweNkosi okuyivela-kancane. NaBaBemkhalela uSokufoca baneliswa lapho BeBona iNkosi iziphathe kahle izintandane zakhe.

INDIKIMBA XV.

IMPI yaseNCOME.

Emva kwempi yase’l’halaneni uZulu wahlaBa ikhefu namaBunu isikathi esilinganiswa ngezinyanga ezine. Kakwaziwa ukuthi uZulu ngalenkathi waBenzani yena, kodwa amaBunu ayemi ngezinyawo efuna amasu angcono okulwa noZulu amqede nya. Kuthule ukulwa nje sonke lesi sikhathi amaBunu kawathule neze, ayaseBenza. Athumela eKoloni ecela usizo kwamanye. AyeseFuna ukuBa alwe noZulu okwokugcina ambuqe nya, aphele. Aluthola usizo ayelufuna lwaseKoloni.

Kuthe ngoNgcela, inyanga enkulu emaBunwini nakuye uZulu, ayeselungele ukuhlasela kuZulu, esekulungele ngezinhliziyo zawo zonke.

Kuthe nalapho impi yawo isiphelele impela isilungele ukuhlasela, aButhana ndawonye amaBunu, akhuleka. Akhuleka kuNkulunkulu, ecela ukuBa awasize anqobe kuleyompi, amethembisa ngezintliziyo zawo zonke ukuthi uma emahlulile uZulu ayomenzela indlu yesonto lapho eyomkhonza khona, yonke iminyaka, ngayo leyo nyanga uNgcela nangosuku amnqoba ngalo. Athe ethi *Amen!* ayethatha izibamu zawo, elungiselela impi, izolwela eduze nomfula iNcome. Izingola zawo azenza isikaniso khona lapho eduze nomfula. Kuthiwa ayengamakhulu ayisithupha lapha.

Lithe liphuma ilanga impi kaDingane yase izungeze izingola zamaBunu. Yayisiziphonsa phezu kwazo. Lwasuka-ke uthuli olwesabekayo, uthuli okuze kuBenanamuhla lusakhunjulwa yonke iminyaka kuleli izwe laseNingizimu ye-Afrika.

Waziphonsa phezulu ezinqoleni uZulu eqonde ukutheleka ngaphakathi agwaze. Enqaba amaBunu ngezibamu. Sesivutha sivuthile isibamu. Phinde uZulu aphiamelele ukuḡa ange-ne ngaphakathi kwezinqola.

Futhi izinqola lezo amaBunu ayezimise ngokuhlakanipha okukhulu, enzela ukuḡa athi lapho elwa uZulu angakwazi ukwenza uphondo, awakake, ngoḡa uma wayenze-njalo uZulu ngabe kwakuxoxwa ezinye: kodwa ukuma kwezinqola kwamthikameza uZulu, kwamelwa ukuḡa athi lapho eza, eze ngzintlangothi ezimbili kuphela. Athola ithuḡa elihle amaBunu lokuḡa lezo zinhlangothi azivikele kahle, chlezi phakathi kwezinqola.

Kuthe ukuḡa impi ishise impela, uZulu esahluleka, wahlehla manje. Kasazenzi. Athe ukuḡa abone amaBunu ukuthi uyahlehla impela, kazenzisi, aphuma ezinqoleni zawo, agibela



Impi yaseNcome.

amahlhashi amsukela, amthela emfuleni, iNcome.—Nxa sizwa kuthiwa umfula waḡaomvu yigazi laḡafileyo, nezidumbu zintanta phezulu. Kulaphoke abelungu ḡathatha khona igama laḡa aḡabiza ngalo iNcome ngokuthi yi*Bloedrivier*, iḡizo lokuthi ngumfula wegazi. Kepha kuthiwa igazi lelo elaguqula

umfula waḡaomvu ngelikaZulu yedwana, ngoḡa ngokusho kwamaBunu phela uZulu owafa lapho waḡa zinkulungwane ezintathu.

NgakumaBunu izinkuḡelo kuthiwa zaḡantathu kuphela.

Umkhuleko wamaBunu kuNkulunkulu wezwakala, wavyunywa.

Wafa uZulu waḡa zinqwaḡa ngalolo lusuku kuNgcela (*December*) 16, 1838.

Kulapho kwafa khona naḡafowaḡo ḡeNkosi uDingane, aḡazalwa nguLangazana, ḡaqoma ukuḡulawa ngamaBunu kunokuḡulawa nguDingane.

Nansoke impi enkulu eyaliwa nguDingane namaBunu, impi eyaḡangela ukuḡa kuthi yonke iminyaka lena ngo 16, kugujwe umkhosi eSilungwini oḡizwa ngokuthiwa ngowo-Suku lukaDingane (*Dingaans Dag*); ngoḡa phela kuḡongwa uSomandla owezwa ukukhuleka kwamaBunu, wanikela uZulu ezandleni zawo.

Yiyo lempi eyaziswayo kakhulu kithi lapho kuxoxwa ngoZulu namaBunu, ngoḡa kuze kuḡe nanamuhla uZulu namaBunu kaḡashiyelani ugwayi nje ngenxa yokuḡulawa kaḡi nguDingane kukaPieter Retief, nangenxa yempi leyo amaBunu akhulekela ukunqoḡa uZulu kuyo.

Asigcina isithembiso sawo, ngoḡa kulo lonke izwe lapho kukhona amaBunu khona amaningi uyobona indlu yesonto eḡizwa ngokuthiwa yi*Dutch Reformed Church*. Zonke lezi izindlu zazalwa yileyo yokuqala eyakhiwa amaBunu emva kokunqoḡa uDingane, ayakha ukuze adumise kuyo uSomandla Owawezwa lapho ekhuleka, Wawanikela isitha sawo ezandleni zawo.

INDIKIMBA XVI.

UBONGOZA kaMEFU, wakwaNGCOBO.

SiBuyela emuva manje futhi lapho simshiye khona uDingane emva kwempi enkulu yaseNcome. Ilwa nje leyo-mpu kakho yena uqobo lwakhe, kwazise ukuthi uDingane wayengayiholi impi yena isiqu sakhe njengoShaka, yaBe iholwa zinduna zakhe. Nayo lena yaseNcome lapho umfula waphenduka igazi wabengekho khona uDingane, wabehleli ekhaya elinde izwi lokumbikela ukuthi impi iqhuba kanjani. Impi leyo yaBe iphethwe yizinduna zakhe, oNongalaza kaNondela, noZulu kaNongandaya, noMadlebe kaMgedeza. Ilwa nje impi uDingane lapha ekhaya kalele, uyacabanga, ucabanga amasu okuzisindisa nxashana impi iphetheke kaBi.

Uthe esahlile nje, lafika izwi livela empini, lithi ayichithile amaBunu eyakwaZulu eNcome. KwaBa ukuBaleka kwakhe lokho uDingane eMgungundlovu, nomndlukulu wakhe, nedlanzana laBantu ayesele naBo ekhaya. BaBaleka bayobaca ehlathini ngaseMfolozi; kwasala aBantu aBathile lapha ekhaya, aBasala bawushisa umuzi wonke weNkosi; base BeBalekake naBo, belandela iNkosi neBandla layo. Pho, lokhu amaBunu athe nalapho esemahlulile uZulu eNcome kawadela, afuna ukuze ayongena phakathi eMgungundlovu, azafike khona uqobo. Sala, afika, kodwa ethuka lapho esebona umuzi usuyilangaBi lomlilo, kungasabonwa muntu lapho, izinkomo ezingabalwa zizidlela nje budebuduze nomuzi, zingaluswe muntu. ABamba imilomo amaBunu, ekhohliwe ukuthi azokwenze-njani. Athe esankemile, elinye lathi ake basondele, bahlolisise ukuthi bangevumbulule lutho yini oluwutho.

NaBala asondela, akhwela igqumana elaliseduze nomuzi. Athe esephezulu kwegqumana lelo alamela amathambo amaBunu aBulawa nguDingane mhla ethi "BaBulaleni aBathakathi!"

AdaBuka kakhulu amaBunu lapho esebona amathambo aBantu baKuBo aBaBulawa kaBi nguDingane. Kwagcwala izinyembezi emehlweni. Kwafika futhi ezinhliziyweni zawo ukuthi uDingane kufanele aBulawe naye afe nya, ngoBa umBuso wakwaZulu uyingozi, kufuneka ukuBa uphele uthi nya. Athi ukuBa awaBone amathambo lawo nencwadi okuthiwa yalotshwa nguye uDingane ewapha izwe laseNatala, kusukela oThukela kuya eMzimvuBu, phakathi kwalemifula; aseqoqa kahle amathambo ewambela kahle, eqoqa zonke lezo izinkomo ezigcwele ithafa, aziqhuba, aBuyela nazo lapho ayehlala khona ngaseMthonjaneni. Aziqhuba zonke uqobo, kaKwasala neyodwa, athi uDingane aseYomfuna ngelinye ilanga lapho ebace khona. Ucashile yena belu uDingane, konke lokhu kwenziwa; usehlathini naBantu bakhe, noNzobo noNdlela. Kuthe esahlile ebeke phansi ehlutshwa imicabango yakhe emibi, wakhuleka uBongoza wakwaNgcobo.

"NdaBezitha!"

UDingane avuse ikhanda ambekisise. Phela yonke leyo nkathi ecashile-nje, kamukho osathanda ukuhuluma naye. Bayamesaba bonke, ngisho nezinduna zakhe uqobo, ngoBa uDingane kasabekeki, useyesabeka, amehlo akhe asebonvu, agcwele igazi: usede ekhuluma yedwana, ngenye inkathi bamuzwe ehleka. Bathi lapho seBethokoza bethi: "Hhawu, nanso iNkosi isihleka, isithalile;" kodwa bathi lapho bembeke bamfice emnyama, engahleki, kuBe sengathi bekunga-

hleki yena. Naye uBongoza izingenele-nje ngenkani, lapho iNkosi ihleli khona, ngoBa bayesaba ukumbika abanye. Uthe ukuBa akhuleke uBongoza, wethuka naye uDingane uqobo.

Ambekisise, kodwa athule nje angasho lutho.

“NdaBezitha!” aphinde futhi uBongoza; bese ekhothama eguqa ngedolo liBe linye phansi. “Nkosi! Bengizocela indleBe yeNkosi ngodaBa oluhlupha iNkosi. NdaBezitha!”

Aphendule manje uDingane, athi:

“Uthini, Bongoza?” Izwi lakhe kwakusengathi ngelomuntu osekhathele.

“Qha, NdaBezitha, Bengicela ukuhuluma engikucaba-ngayo nengithi iNkosi iyakucabanga.”

“Shono phela, Bongoza.”

Asuse isikhohlela emphinjeni uBongoza, ezwe inhliziyoyakhe iduduzela kakhulu: ushaywa uvalo phela, ngoBa nansi iNkosi isithe kakhulume eze ngakho.

“Nkosi. Bengizocela eNkosini ukuBa ngiwayenge amaBunu, ngiwehlisele oPhathe.”

Anehlo kaDingane aqale ukuthokoza manje kancane, kwaBa sengathi ngawenyoka ibona inyoni isondela eduze kwalapho ibace khona. Athi lokho-lokho! kodwa yena abonakale engayinakile leyo ekhulunywa nguBongoza. Uyamazi yena uBongoza ukuthi uyiqhawe elikhulu. Kodwa uyadinga-nje ukuthi uBongoza ndini uzowehlisela kanjani oPhathe amaBunu. Athule isikathi eside uDingane, naye uBongoza aze enqene manje, kuBe sengathi iNkosi isizome-

nza kaBi; azizwe esemanzi ukujuluka, kanti kwakukhona nomoyana obandayo oshaya emnkantsheni. Kuthule lapho ehlathini kungekho msindo. Bonke aBaBelapho kwakusengathi Basindwa ifu elikhulu lengozi eyayiBagebele, Bonke abantu behlalele phezu.

Ukusinda nesithunzi sokuthula okungako kwenza kwaBa sengathi ukhona umuntu ofileyo lapho, naye uBongoza wezwa esezisola ukuthi uBengenwe yini-nje lapho eza eNkosini ngalololudaBa. Uthe esagwinya amathe, engawagwinyeli ndawo, esede ezikhotha umlomo, wakhuluma futhi uDingane, wathi:

“Qhubeka phela, Bongoza.” Eshaywa uvalo belu wathi, “Bengithi mina, Nkosi, ngizohamba ngiphindele eMgungundlovu, ngithi ngingafika khona emanxiweni ngibace. Azothi angafika amaBunu ngizenzise umuntu obacayo, kuBe sengathi ngibacela wona, Nkosi.”

Athule abeke uDingane.

UDingane usathule-nje, kakhulumi; kodwa amehlo akhe kawasuki ebusweni bukaBongoza.

“NgiyaBona, Nkosi, ukuthi azothi angangibona nje amaBunu, angidumele, eCabanga ukuthi ngisale emuva ngingazelele. Azothi angangibamba abuze ukuthi iNkosi icashephi, nokuthi angayibamba kanjani. Kulaphoke, Nkosi, lapho ngizowaholela khona oPhathe. Okunyeke sekungahlelwa yiyo iNkosi, ukuze athi lapho esephakathi oPhathe angaze akwazi ukuphuma, impi iwabuqe-buqe khona lapho.”

AziBuzisele uDingane, athi:

"Uthi lingase liphumelele isu lakho, Bongoza? Uma amaBunu esekufulala?"

"Ngobe ngifela iNkosi yami engiqonde ukuyisindisa ngaleli isu. Ukufa phela yikho lokho esikufunayo, ukuBa sifele iNkosi yethu."

Anthokozi uDingane lamazwi kaBongoza. Nakuye ukucabanga okunjalo kwakusuke kwafika, kodwa waku-khaphhezela ecaleni. Nakhu manje sekufika noBongoza futhi. WakuBona kukuhle kakhulu, kufanele ukuBa ake akulinge. UBongoza wabeliqhawe ngempela, indoda ethembekileyo, azi uDingane ukuthi uma uBongoza ehluleka lapho kamukho omunye owaBe engaphumelela. Isu likaBongoza waliBona lilihle impela, futhi lingase limenze awaqede nya amaBunu, abuyise nezinkomo zakhe azithumbileyo. Athi kuBongoza:

"Ake uBuyele nganhlaye, Bongoza, kengikhulume no-Ndlela."

Aphumele phandle uBongoza.

Uthe ukuBa aphume, uDingane waBiza induna yakhe, uNdlela kaSompisi kaNkobe, wakwaNtuli, wantshena ngokucatshangwa nguBongoza. Pho, uthe ukuBa ezwe uNdlela ukuthi isu likaBongoza lingase liwathele ezandleni zakhe amaBunu, wajaBula wafa. Wavumela phezulu ukuBa ahambe uBongoza ayowayenga, Bona Basale behlela impi laphaya ezansi ehlanzeni.

"Ngilibona kuyisu elihle impela lelo, NdaBezitha, ngoBa amaBunu kawalindele neze ukuBa singase siwahlasele masinyane kangaka emva kwempi yaseNcome: acabanga ukuthi asibulele asiqeda. Uma uBongoza engase awayenge ehlele lapha ezansi, koBa kuphelile, NdaBa."

"Yihleleni-ke impi," kusho uDingane esukuma esigqini. "Yihleleni kahle impi, amaButho niwahlalise ngamaqembu, acashe angaBonakali, nithathe izinkomo lezo ezeza nazo lapha, niziklabise lonke ithafa leli, ziBukeke ziziningi. Elinye iButho lithathe amahawu alo, lizimboze ngawo, kuBesengathi zinkomo nxa umuntu ekude. Umndlunkulu ngizowubeka khona lapha, kanye nezingane, ecaleni kweButho elizoholwa nguwe, Ndlela, kuBesengathi seBesele bodwana: kunganyakazi ngisho utshani imbala lapho amaButho ecashe khona. UBongoza uzowahola amaBunu, eze nawo nganeno, athi lapho esephezulu kwaseMthonjaneni akhombe ezansi laphaya ehlanzeni, akhombe izinkomo namaButho aguqe phansi kwamahawu. Kothi lapho eBona lokho amaBunu, azocabanga ukuthi zimi zodwa lapha, abesehlela phansi, afike azithele kithi. Angithi uyezwa, Ndlela?"

"Ngiyezwa, NdaBezitha. Ngiyewa kahle impela, Nkosi. Ngizobikela uNzobo siyiphake naye lempi."

"Kulungile; yenzani njalo masinyane. Useyahamba uBongoza."

Uthe ukuBa aphume uNdlela uDingane waBiza uBongoza wasethi kuye:

"Kulungile, Bongoza, hamba uwayenge amaBunu nje-ngokusho kwakho. Uwaholele oPhathe. Uma ukwenzile lokho kwalunga, umvuzo wakho woBa nikhulu kakhulu. Wena zibuqe ngomlotha nangenhlathathi, udaBule nebeshu lakho, uzifanise kwomuntu ofelwe yizwe ngempela. Isibindi sakho ngiyasazi. Hamba-ke—isibindi sakho sokuvikela."

"Bayede! Ndahezitha!" Wakhuleka uBongoza, ebonga, asho aphumele phandle njalo, eseqonde emsebenzini ayesezimisele wona.

* * * * *

Athe lapho eseziquhile izinkomo amaBunu, lezo phela ayezifice zigcwele ithafa eduze nomuzi weNkosi, aze ayozi-beka emizini yawo, abuyela futhi eMgungundlovu, eya kohlola ukuthi angase ambone yini uDingane khathisimbe avuse nomkhondo wakhe. Nabala aphindele khona eMgungundlovu, ehamba esinga ithafa ethi angasabone umuntu ongase awaholele lapho iNkosi icashe khona. Athe esafunisisa lapho ezihlahleni eziseduze nenxiwa mamu! Ubani lo? Abona indoda eluthuthwana, inebeshwana elidabukileyo, iphuma esihlahleni icela ezinyaweni ibaleka. Ethuka amaBunu, ethukela ezibanyini. Lathi elinye:

"Hheyi weKhafula, ubaleka uyaphi? Yima lapho!"

Phinde eme umuntu lowo, kwaBasengathi lithi baleka umbulule. Lamemeza futhi iBunu, selimciwa ngesibamu manje, lithi:

"Yima lapho wena-fo! Ngiyakudubula khona manje."

Wema umuntu manje, esezwa elokudutshulwa. Agijima amaBunu amdumela wonke kanye-kanye. Athi:

"Uphumaphi wena? Uyangaphi? Khuluma leliKhafula!"

Umuntu usahluleka nokukhuluma uvalo, amadolo ase-yashayana nje. Wona amazinyo seku ubuxhaxhaka-nje. Phlo, noma wabazokhuluma wahluleka ngoBa elinye lalimba-

mbe ngoqhoqhoho. Laze lashe elinye iBunu lathi: "Uthi makakhulume kanjani lokhu umbambe ngoqhoqhoho-nje?"

Ahleka amanye. Lase liyanyeka njalo uBongoza. Ngu-ye phela uBongoza lowo. Uqhaqhazela nje uyazenzisa umfo wakwaNgcobo. Ufuna ukuBa akholwe impela amaBunu ukuthi abambe lokuqala nelokugcina kwaZulu, elizothenga impilo yalo ngokuthengisa ngeNkosi yalo. Nawo asemhlukumeza ngamandla emenza ukuBa aqhaqhazele aze aphele amandla. Usewumloshana-nje uBongoza, sengathi ngomunye umuntu. Abone impela amaBunu ukuthi nantike igwala, kuthiwa kawekho-nje kwaZulu amagwala. Aseyambuza njalo:

"Uvelaphi wena uhamba ucasha ezihlahleni-nje?"

"Qha, qha, qha, makhosi, kangiveli ndawo: Nami ngiyazicashela nje ngoBa iNkosi uDingane ucishe wangenza kaBi ngoBa ngahluleka ukuhlola impi eyayihlasele eNcome, wathi kangimbikelanga ngamandla ayo. Ngasinda nami ngokubaca lapha emanxiweni."

Athi amaBunu, "Suka lapha! Unamanga leliKhafula-na! Uphi yena uDingane lowo?"

"Qha, makhosi, kanginamanga neze. Ngiqinisile. INkosi ibace ezansi laphaya ehlanzeni. Ibace khona ngoBa iyesaba ukuvela obala."

"Yesabani?" kuBuza amaBunu emhlohloloza uBonza. "Yesabani, ingani yiyo eqale uthuthuva? Yiyo esuse lempi!"

"Uma sima phezu kwalel igquma sizoyibona iNkosi ezansi. Phela icashile ngoBa kayisenaBo abantu, baphele bonke eNcome. Sekusele abesifazane nezingane namaxhegu kuphela."

Amqhuba amaBunu ukuBa awakhombise lapho uDingane ebase khona. UBongoza wawahola, Bakhwela egqumeni lase-Mthonjaneni, wasewakhombisa ezansi ehlanzeni leMfolozi. Naziya izinkomo zigcwele ithafa kazeluswe muntu. "Ngithi laba aSantu aSahleli ecaleni kwesihlahla lesiya ngaSomndlu-nkulu kuphela. UDingane ubace kuzo leziya zihlahla."

Akhamise amaBunu athi:

"Uthini, Bongoza? Uthi izinkomo yizo zonke leziya? Pho, kwakhala ibungane nje, kuyiwe ngaphi?"

Eneke izandla umfo wakwaNgcoBo, athi Baphelile aSantu BeNkosi, Baphelele eNcome. Izinkomo lezo zizihlalele nje. Aduke aduke amaBunu amqhuba futhi uBongoza, aseya naye ekamu lawo. Afike lapho ahlome aphelele, agibeke amahashi awo; abophe uBongoza ngentambo athi kuye:

"Bongoza, hamba phambili lapho usiyise lapho uthi iNkosi ibace khona. Sikubopha ngalentambo ukuze unga-faleki, usidukele. UyaBona, Bongoza uma uke wadlala ngathi nje mhlawumbe wasiholela ogibeni inhlanvu iyokudla wena kuqala. Phambili!"

Awahole uBongoza amaBunu angamakhulu amathathu, ewaholela khona oPhathe lapho luhlangana khona neMfolozi eMhlophe. Phela uPhathe lolu umfula. Kwathi eSonzini elibeke empumalanga legquma laseMthonjaneni, amaBunu elamela izinsiziwa zakwaZulu zihlomile, zizihambela. Sasha isibamu emaBunwini, uZulu wanyamalala engalwanga, kwazise ukuthi BaBazihambela nje laBo. Kulapho phela la kwakhala khona izibamu zangqongqoza. Nanamuhla leyontatshana kuthiwa kuseSangqongqo.

Athe ukuBa athi caphasha ezansi oPathe, waseshilo umfo wakwaZulu wathi: "Asephakathi, mabandla kaMjokwane kaNdaBa!"

Pho, lokhu amaButho acashe nhlangothi zombili alinde wona!

Athe ukuBazwe-nje amaButho ukuthi "Aphakathi," avumbukisa okwamakhwe kade liduma izulu! Avuka obala lapho kade engabonwa khona; avukela kuwo amaBunu.

Ukucabanga kwokuqala okwacatshangwa ngamaBunu afuna uBongoza! Athi qala-qala! Phinde uBongoza. Akasabonwa nangebeshu. Mamo! Usebalekile uBongoza; kanti impela uBewaholela lapha ngesibomu, eqonde ukuwathela kuZulu engazelele! Pho, sisekhona yini isikhathi soku-khuluma! UZulu useyahlabana. Nawo amaBunu akhumbula izibamu zawo, sasha sishile!

Kwabonakala ukuthi kayikho indlela yokuba ahlehlele emuva, yathi induna ewaholayo:

"CaBani indlela eyaphambili ngezibamu. DuBulani, nivule indlela!"

Pho, lokhu amaBunu sengathi azalelwa ezihlalweni zamahashi! AduBula engasebambe namatomu, amahashi esewaqhuba ngamadolo kuphela! Sasha sishile! NoZulu uyagwaza lapho efinyelele khona ngomkhonto. Ayivula njalo indlela eqonde phambili, azawela emfuleni, kungafanga neli-lodwa.

Athe ethi qatha emfuleni, uMkhumbane, ayezithela eButhweni loDlambedu elalibace lapho. Pho lokhu leliButho kwaku ngelezinsizwa zodwa ezisashisa igazi, kwaBa zinikiwe!

Zabanawo qho amaBunu ziwagwaza. Laphoke kuthiwa kwafa amaBunu ayisihlanu neNgisi naBantu baseNatala, amaKhafula phela. Kuthiwa emaKhafuleni lawo kakusalinga nelilodwa. Bawasukela iBanga elide kakhulu amaBunu, nawo esede ephenduka eduBula.

Wona amaBunu athi aBulala aBantu aBayinkulungwane eyodwa lapho. Kasazi ngoBa iqiniso laloko kalaziwa. AyeBaBale nini lokhu ayeduBula eBaleka, eqonde phambili? I'uthi eBaleka endaweni embi kakhulu yezigodi nezihlahla. BaFa Bona aBakwaZulu, kodwa kasisho ukuthi BaBa Baningi kangako. ABaleka-nje ethumba izinkomo ahlangana nazo, kwazise ukuthi zigcwele inkangala. UZulu wawaxosha njalo, waza wawathela ngaseNhlazatshe, eBaleka ethe ngqi amaBunu.

Yaphela kanjalo-ke ekaBongoza wakwaNgcoBo, umfo onesibindi, owaholela amaBunu oPathe!

INDIKIMBA XVII.

IGODA likaMPANDE.

Kwamthokozisa kakhulu uDingane ukwahlulwa kwamaBunu oPhathe, noma kungafanga nelilodwa lapho.

Uthokoziswa ngoBa khona-nje ukuwaholela oPhathe kukaBongoza kuzowenza amaBunu amBuke ngelinye iso, aBone ukuthi kanti noZulu kalwi kuphela ngezikhali njengamanye amakhosi amnyama, kodwa ulwa nangoBuhlakani. Lithe ukuBa liBuye iButho loDlambedu elabe lisukela amaBunu laze lawashiya lapho eseqonda eNhlazatshe, laBuyela kuye uDingane eMfolozi eMnyama lapho ayebace ngakhona enhla neHlululuwe. Yafika khona yaButhana. Useyaqala-ke uDingane ukuqalaza ngapha nangaphaya, esefuna indawo lapho engaphephela khona. Phela lapho ehlanzeni leMfolozi waBengeke esathi ubacile khona, kwazise phela ukuthi amaBunu ayesemBonile. Kwasweleka ukuba afune enye indawo lapho ezomisa khona okokugcina, ahlelele khona impi yakhe ezohlasela amaBunu iwaqede nya.

Okwafika kuqala ekucaBangeni kwakhe uDingane lapho izindaba sezimbele kabi kangako, ukuBa ahlasela kwaNgwane, ngoBa amaSwazi aye nezinqaba eziqinileyo, lapho kwakungangeni lutho khona, okwetshe likaNtunjambili. UseBiza uNdlela ethi kaphake amaButho amaBili, uDlambedu neZinyosi, awathumele khona kwaNgwane.

Yalwa-ke leyo namaSwazi, yaze yawaxosha.

UDingane wayeseBiza enye inceku yakhe, eyithumela kuMpande, ukuba imtshele ukuBa eze kuye. Isihamba ince-

ku leyo. Yafika kuMpande yaβeka kuye izwi leNkosi. UMpande yena waphimesa amazwi athukuthelisa uDingane, wathelwa ngamanzi. Ithi inceku kaDingane kuye:

“Ndaβezitha, uthi okaNdaβa, thumela kuye ibutho lakwaHlomendleni, nawe ulandele ngoβa usefumene indawo yokubaca ezweni lakwaNgwane.”

Usethi uMpande:

“Qha, kangilithumeli nempela ibutho lakwaHlomendlini. Kuzosala βani lapha ekhaya, lokhu yilona clingibekela umuzi wami na?”

Athe ukuβa lawo mazwi kaMpande afinyelele kuDingane, wathukuthela kabi.

“Mamo! Yini lena eshiwo ngumfowethu uMpande kimina na? Ngathi ngimβiza ngithi makeze namaβutho wangaβa! Mhlola mini lena engiyizwayo?” Usethukuthele impela manje sekwala noβa akhulume.

Enhliziyweni yakhe uDingane kwafika uvalo lokungamethembi uMpande.

Sekufika futhi enhliziyweni yakhe ukuβa enze isu lokumcupha uMpande, ambulale.

Sekuvuka bonke manje uβuβi βukaDingane, usekhumbula futhi ukuthi nakuqala uMpande lona wasindiswa nguNdlela mhlazana efuna ukumβulala: Wathi uNdlela “Ufunelani ukuβulala isilima na?” esho ngoβa uMpande ephethwe umchoβoko.

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

Wathukuthela uDingane. Waseβiza izinceku zakhe ezimbili, uMathunjana noNxagwana, wathi kuβo:

“Thathani nazi izithole nizise kuMpande, nithi uziphiwa yimina, ngithi kakleze naβantwana βadle.”

Wasezwa uNdlela ukuthi iNkosi ithuma izinceku nezinkomo ukuβa ziziyise kuMpande. Wasesola uNdlela ukuthi kungase kuβe yisu lelo likaDingane lokubulala uMpande. Sezithi zingasithela emva kwomuzi izinceku zikhetha lezo zithole, waseqhamuku uNdlela ebiza uMathunjana ngasese, ethi kuye:

“Itheni iNkosi kinina, Mathunjana?”

“Ithe asiqhuβe izinkomo lezi, siziyise kuMntwana umfowaβo, sithi zivela eNkosini, ithi kakleze naβantwana, βadle.”

Useqalaza ngapha nangaphaya uNdlela, usesondela kuMathunjana, usethi:

“Kawuβoni wena, Mathunjana, ukuthi yicebo nje lelo leNkosi lokufuna ukuβulala uMntwana uMpande? Kawuβoni ukuthi ufuna ukuβa athi angazithatha izithole lezi uMpande, βese cza lapha, ethi uzoβonga—uyafika lapha useyabulawa na?”

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

Usethi uNdlela:

“Mathunjana, siza lapho βo. Ngifuna ukuβa wena ungi-sindisele uMntwana uMpande ogibeni lolu iNkosi emholela kulo.”

"Kanjani?"

"Hamba wena noNxagwana niziqhuba izinkomo lezi, kodwa ngifuna wena uthi ungafika kuMntwana wenze isu lokuBa ubonane naye ngasese, umdonse ngendlebe uthi . . ."

Uthe engakaligwinyi lelo uNdlela, uMathunjana ahlehle nyovane, athi

"Hawu, uthini Ndlela? Uthini?"

Asondele kuye uNdlela, emncenga, ekhulumela phansi.

"Qha, ungethuki, Mathunjana. Kayikho nempela ingozi ezokwehlela wena. Yenza okushiwo yimina kuphela wena."

"UMntwana lona uyini kangaka kuwena, Ndlela, ukuze ufune ukusifaka engozini sonke, uthi umsindisa ekufeni na?"

"UMntwana mkhulu kimina, kuwena nakuZulu ephелеle, Mathunjana." UNdlela ukhuluma esheshisa, ezinge eqalaza. "UMpande nguye omise uBuKhosi bakwaZulu, ngoBa yena uyazala, unaBantwana. INkosi kayizali, futhi negama layo liyangethusa mina: sengathi kayizukufela lapha kwaZulu: iyofela endle, isidinga. UMpande negama lakhe liya-thembisa. Lithi 'Mpande!' Lokho kuthi nguye impela impande yakwaZulu, okuyomila kuyo amagatsha anan-ningi. Yinzalo leyo. Uma uMpande efa, soBe sifile sonke. KawuBonini yini lokho wena, Mathunjana na?"

"Qha, BengingakuBonini; kodwa sengiyakuBona, njengoBa ukhuluma nje. Uthi angenze-njani pho?"

Wasesondela kuye uNdlela embekisisa emehlweni isikhathi eside, wasethi:

"Ngikuvulela isifuBa sami, Mathunjana, ngoBa ngiyaku-themba: futhi ngoBa ngithembe ukuthi uyindoda, uyaliBona iqiniso lalokho engikukhuluma kuwe. Uyindoda nawe: uyoziBonela okunye. Kodwa engifuna ukuBa ukwenze, ukuBa ulinge ukuBonana noMntwana uMpande wedwana, engekho uNxagwana. Uthi ungalithola lelo thuBa umdonse ngendle-Be uthi angalokhothi nempela eze lapha, ukuzobonga izinkomo aziphiwe yiNkosi, ngoBa uyofika maqede imbulale. Angi-
thi uyezwa, Mathunjana?"

"Ngiyezwa, Ntuli. Ngizakukwenza konke okushoyo."

Sebeyahlukana njalo lapho.

UNdlela uBuyela ekhaya, uMathunjana useBiza uNxagwana; seBeqhuba izinkomo, Beqonda nazo kuMntwana uMpande.

Baziqhuba Baze BaFika nazo eduze kwomuzi. Usethi uMathunjana kuNxagwana:

"Ilala lapha wena, ubeke izinkomo lezi, mina ngisafuna ukushona laphaya kulowa muzi, kengiyobona intombi yami khona. Ngizobuya masinyane, BeSe siziqhuba izinkomo, singena nazo ekhaya."

Kanti uMathunjana wenza isu lokuBa ayobonana noMntwana uMpande kuqala. Usegijima aze afike emzini, azibike lapho evela khona. Usethi efika usecela ukukhuluma noMntwana. Uselethwa-ke phambi kukaMpande. UMpande useyaBuza ethi:

"Yini na?"

Uselanda-ke uMathunjana, ethi:

"Qha NdaBezitha, ngizokuBikela ukuthi silethe izinkomo lapha ezivela eNkosini, ithi kleza udle naSantwana. Sithe lapho sesiziqhuba siza nazo lapha kuwe, uNdlela wangiphathisa izwi, wathi ngibokutshela ukuthi ungalokhothi nempela uye kuDingane ukuyobonga izinkomo, ngoBa uqonde ukukuBulala."

UMpande waBuza wathi, "Ngenzeni kumfowethu?" eshaywa luvalo.

"Uthukuthele, ngoBa unqabile ukuza namaButho, lapho ekuBiza."

"Uthini uNdlela? Uthi kangenze-njani?"

Useshaywe luvalo impela uMpande manje, usekhumbula ukuthi nakuqala wasinda uDingane efuna ukumbulala, wasindiswa nguye uNdlela.

"Uthi ungalokhothi ukuyobonga izinkomo. Uthi yeqela eSilungwini, uzihlanganise namaBunu. IsifuBa sakhe leso. UNxagwana engihamba naye kakwazi lokhu, ngalokho lapho sesifika naye siqhuba izinkomo, kuhle kuBe sengathi kawuzange ungibone, wenze sengathi kawethuswe yilutho, kuBesengathi uzosilandela, uzoBonga eNkosini."

UMathunjana usephindela emuva lapho eshiye khona uNxagwana. Usemfica.

Usevuma uMpande.

UMathunjana usephindela emuva lapho eshiye khona uNxagwana. Usemfica.

Ihayi, useBaBaza nje uBuhle bentombi yakhe nokuthokoza kwayo lapho imBona.

Ihawu, noNxagwana, usedabuka nje ngoBa uMathunjana engasitholanga kahle isikhathi sokukhuluma nentombi yakhe. SeBeziqhuba izinkomo, baze bangene nazo ekhaya.

Sekuthokozwa ekhaya. UMpande nezinduna zakhe useBaBaza uBuhle bezinkomo, seBaBaza nomusa omkhulu weNkosi ngokuBapha zona. OMathunjana noNxagwana sefihlatshiselwa. KwaBa kuhle, kwadelisa.

Sekuthi lapho seBephindela emuva, uMpande useBonga futhi, ethi kaBafike bantshene umfowaBo uDingane ukuthi uyeza, uzoziBongela izinkomo lezo.

SeBehamba-ke oNxagwana noMathunjana. Bathe se-sithela ngale kwegquma, uMpande useBopha konke okwakhe, eqoqa zonke izinkomo, naBantu bakhe, nemizi yaBo, nanguya eBaleka eqonda oThukela. Wafika waluwela, ewelela eSilungwini.

Kulapho-ke uZulu esedabuka phakathi, ehlukana kabili. UDingane waBanga lena eNyakatho; iNingizimu yonke yamuka noMpande, yawela uThukela. Kumhla lokho-ke kudabuka igoda likaMpande.

Singakadluli lapha ake simbonge uMpande:

UMpande, uMsimude!

Owavela ngesiluba,

Phakathi kwamaNgisi namaQadasi;

Inkonjane edukela ezulwini;

UNowelamuva wawoShaka.

Mdayi! Sabela kweliphesheya!

Izalukazi eziyawusala emanxiweni,

Amaxhegu ayawusala emzileni.

Isikhukhulane sikaNdaḡa,
 Sikhukhule omame, sabetshatha,
 Saye saḡalahla ezinkwazini—
 Ezinkwazini zeminiḡula,
 Ezinkwazini zo'Thukela.
 UNdaḡa uwela ngelaseDlokweni.
 UGagamanzi angamanzi,
 Amanzi odwa azohlala aḡaḡaze.
 Izimvula zikhexha imilomo,
 Izingwenya zaphephela ezintaḡeni,
 Uḡnguni wahlala phansi,
 Wavusa izindaḡa ezilukhuni,
 Ezikhulunywa kuḡo kwaMalandela.
 Wakhandela izihlangu,
 Wazikhandela enkamangeni.
 Wakha izindlu ngezinzala zotshani,
 Wakha amagquma ngomsingizane,
 Waḡuza iḡpofana neNdaka,
 Wathi uḡzinyathi ngiyakuwuḡuza ngaphambili kwo-
 Silevu.
 Wathukuthela phakathi kwezinyanga ezimbili,
 Phakathi kukaNhlanguḡa noNhlanguḡana.
 Wayophuma phakathi kweDlinza neShowe;
 Iziqu zemithi zabeka phezulu;
 Waphuma phakathi kukaḡphehlela noḡaqhwakazi;
 Iziqu zemithi zabeka phezulu.

INkwenkwezi ephume izilwane zaḡikelana,
 Kuḡikelana iKhwezi neSilimela.
 Giḡmani ngazo zonke izindlela,
 Niyobikela uḡaphitha no'Thokothoko,

Nithi impi kayiḡizwa yithi,
 Nithi iḡizwa uḡadela,
 Ngowakithi kwaMalandela:
 Wadela izinkomo,
 Wazinika amadoda;
 Wathi kawayomhlaḡanela;
 Wathi ihlathi lokuphephela;
 Wathi linjengelaseDlokweni;
 Wathi linguḡaḡa, linguḡame;
 Wathi linguNongogo.
 Ngeqanda elilodwana, ngelakokaNgotsha.
 Intonga yethusi,
 Eyaḡala kwezinye izinduku.
 Aḡakithi ngiḡasolile,
 INkosi yakithi kaḡayitshelanga iziḡuko,
 ḡayiweza ngelezimvuḡu nelezingwenya.
 Isikhotha esisha e'Thokazi,
 Kwaze kwasha esiseGundunkomo.

Izulu eliduma phezu kwaḡaqongqo omaḡili,
 Laduma lazithatha izihlangu zoḡḡeleḡele;
 Lazithatha izihlangu zikaḡulawayo;
 Lazithatha zeZinyosi;
 Lazithatha izihlangu zoDlambedu;
 Lazithatha izihlangu zikaNomdayana;
 Lazithatha izihlangu zoḡgumanqa.

Imamba eḡamba inamathele, yenyusa iVuna;
 Inhlambi yamaduna yagugudeka—
 Kugugudeka ezawoḡaphitha,
 Kwagugudeka ezawo'Thokothoko;

Owadla izinkomo zawoPhalane zonkana,
 EzoMbelebele zamuka nomoya.
 USibamba siyaphula, silibu besi;
 Isihlahla somtshungu, soMbelebele,
 Sigawulwe uXhwana waseMbongombongweni.
 Amazembe aqundekile.
 Umzingeli kadinwa lihawu,
 Ingani abadala libadinile.

Ube uMsinga wasentla,
 EnguMsinga wasezansi.
 Intaka-ntsintsi kaNdaBa.
 Okade kwasa besisitheka abakwaZulu;
 Izinkomo zayithwala inilomo,
 Zaqonda eSiBuBulungu.

USima-yedwa njengelanga,
 Lona lima lodwa eZulwini.
 USanda-sithebeni njengensonyama.—
 UMhlophe ophanalwayo kithi kwaNodwengu.
 INkonyane kaNdaba,
 Eyakhula beyizonda;
 Njengesixhumu senyamazane,
 Simenyezwa ngamaSwazi;
 Isimemezane,
 Simenyezwa ngamaSwazi;
 Athi: Zaphela izinkomo ngamaSwazi;
 Azinquma amashoba,
 AziBona ukugeza.
 UPande kazithandi izinkomo
 Ezilotshwe ngencwadi;

NgoBa izinkomo ezinencwadi ezamaBunu.
 Ubesaqonde kwezikaSomcuBa.
 Uthe engakagezi nokugeza,
 Esahlezi noNongalaza noSondoda,
 Wayesethatha isihlangu, eschloma;
 NgoBa yiNkosi yakwoSihlangu.
 Khawuleza nkume kaNdaBa—
 Uzofica imizi emaphetheleni;
 NgeyawoDambuza kwaNtombela;
 NgeyawoNdlela kaSompisi—
 Ungabafunyanisa behlezi endlini,
 Besakha izithanga,
 Kuyaya kwaHlathikhulu,
 Ufake umkhonto entombini, uwufake endodeni;
 Kuyaya kwaHlathikhulu,
 Seku lutshongolo.

INDIKIMBA XVIII.

EyaseMAQONGQO.

Lithe ukuḡa lidaḡuke igoda, uMpande awelele ngaphe-
sheya emaBunwini, kwase kuḡa ukufa kwelakwaZulu: kwa-
ḡa ukuzigwaza kwakhe uDingane ngomkhonto ayethi uzo-
gwaza ngawo uMpande.

Ukufa kwelakwaZulu empeleni kwasukela mhla uDingane
ngoḡunyoka ḡakhe eḡulala amaBunu eMgungundlovu, ethi
eze kuye ngoḡuhle phela. Noma kampe sizwa kuthiwa
ôgqayinyanga yiḡona aḡawaceḡayo eNkosini, ḡathi ahamba
eḡusuku enyonyoḡa, lokho kakusivikeli isenzo esiḡi sika-
Dingane sokuwaḡulala ngesigungu. Kumhla lokho-ke uku-
phela kwezwe lakwaZulu lapha kwaqala khona: kwasukela
mhla kwalokho, kaḡuyange esahlala ngokuthula uDingane.
AmaBunu aḡanaye qho! ewavika emini naseḡusuku. Na-
khu namhla-nje sekudaḡuka igoda kwaZulu, uMpande ese-
ḡalekela kuwo amaBunu lawo naḡantu aḡaningi ḡakwaZulu.
Kwaḡa sekuwukuphetha njalo lokho kwombuso kaDingane.

Uthe eluwela nje uThukela, uMpande naḡantu ḡakhe
nomhlambi wezinkomo, ḡabetheleka kwelinye iBunu elalido-
ḡa entla nomfula. ḡaziḡika kulo aḡeze ngakho lapho. Le-
thuka nalo lapho liḡona umkhosi ongako uwela uThukela,
uwelela ngaseSilungwini. Layakoḡikela amanye ukuthi na-
ngu uMpande naḡantu ḡakhe, uthi usezokhonza emaBunwini,
uḡalekela umfowaḡo uDingane. Athe ukuba akuzwe lokho
amaBunu, athwala izandla athi:

“Ngomunye uBongoza lowo. Kaḡulawe!”

“Qha-ḡo,” kukhuza amanye. “Kezile lona okukaBongo-
za. Uze ngoḡuhlobo impela. Kaniboni yini aḡantu aḡaningi
kangaka eze naḡo, kuxuḡene naḡesifazane naḡantwana. Fu-
thi uqhuḡa imihlambi yezinkomo, athi phela uzozikhonzela
ngazo.”

Athi amanye amaBunu akudliwe zona izinkomo lezo,
eze nazo yena naḡantu ḡonke ḡakhe, ḡadutshulwe ngesibamu,
ḡaḡulawe.

Qha, lingavunywa nempela lelozwi. AmaBunu amaningi
athi, kanikwe ithuḡa uMpande lokuveza oḡala uḡuhlobo
ḡakhe, kodwa ahlale elindiwe, engagili umkhuḡa kaBongoza.

Athi amanye Qha, liqili leli, kaliḡulawe: uma uMpande
eze ngoḡuhle, kweleni ukuḡa athi esengaphesheya kwoThu-
kela, engakaluweli-nje nempela, athumele izwi emaBunwini,
acele uḡuhlobo, ezwe kuye kuqala ukuthi uthini kad ukuḡa
awelele ngaphesheya?

Wazi kahle kamhlophe ukuthi uThukela umncele owa-
miswa ngamaNgisi mhla ezolamula uthuthuva phakathi kuka-
Dingane namaBunu, athi lungewelwe ngumuntu wakwaZulu
uma engaphethe *iphasi* elimvumelayo ukuḡa awelele ngaphe-
sheya.

Aḡuza-ke ukuthi uMpande uluwele kanjani yena uThu-
kela engenayo leyo incwadi.

Akhuza amanye athi, phela uyaḡaleka, kasikho isikhathi
sokufuna izincwadi zamalungelo nxa umuntu esukelwa ukufa.
Ithuthi akhomba nezinkomo ezigcwele ithafa uMpande eze
nazo. Pho, emaBunwini izinkomo zaḡeziyifa.

Ayi-ke, aphetha ngokuqohla nalawo ayengavumi nempela ukuqaba uMpande amukelwe okwesihlobo.

Athe ukuqaba afike kuye, wathi uMpande uze nazo izinkomo lezo uDingane okwakuthiwe kazikhiphe mhla amaNgisi elamula, kodwa kazavuma: wathi, "Yizo leziya, makho-si!"—Wazikhomba zigcwele ithafa.

Wagaqa ngamadolo naye uMpande, ezicelela ubuhlobo emaBunwini, ewathembisa oqakhe naye uma emgodla ngaphansi kwekhwapha lawo.

Wawethembisa ukusiza kwakhe namaqutho akhe uma efuna, manxashana eyohlasela uDingane.

Kuthiwa-ke wawethembisa nokuthi yena kayukuqaphatha kalukhuni abantu qakhe nxashana amaBunu embeka ebusukhosini, esho nokusho ukuthi yena kazukulichitha igazi.

Athokoza amaBunu ngalokho, asethi kuye:

"Uyaqona-ke Mpande, siyakwamukela wena naqantu bakho. Sifuna-ke ukuqaba ugqwalise amazwi akho lana owaqhulunayo; ukuze-ke uphathe kahle umsebenzi wakho uqhube kahle, khethe amadoda amathathu lapha kuqantu bakho, kuqbe yiwona azokusiza, aqbe zinduna zakho."

Inye yazo kwakunguMpangazitha, owayeyinduna kaDingane. Wabamisa uMpande bobathathu, ukuqaba kuqbe yiqona abeluleki bakhe.

Kanti kwaqanye abalandela iNkosi uMpande isenzo saqhe sokumisa uMpangazitha kasithandekanga nempela. Bakhononda kakhulu laqbo.

"Wenzeleni uMpande ukuqaba aqbeke umuntu owayeyinduna kaDingane esikhundleni esikhulu kangaka na? Uqashiyeleni oqani laqba, noSoqaniqani laqaya? Ingathi thina simlandele, samshiya uDingane; pho kasasikhethe ngani thina? Wazi kanjani ukuthi uMpangazitha lona kazukuqbayela kuDingane agqabule elinye igoda futhi na?"

Babuzana bodwa ngasese kanjalo.

Kwasekusuka izinsizwa ezithukuthelayo, zithatha izinduku zazo ziqonda lapho ehlala khona uMpangazitha. Zamdumela zankhiphela ngaphandle, zamphihliza ngezinduku, wafela khona lapho.

Ukufa kukaMpangazitha kakwaba lutho emaBunwini, ngoba engabulawanga nguMpande.

Hhayi-ke, kwase kuhlalwake, sekwenziwa amalungiselelo okuqaba kuhlaselwe kuDingane. Kwathiwa impi kaMpande neyamaBunu izohamba iyovimbezela uDingane ngemizila emibili, ihlangane phambili.

Sasingekho-ke manje isizathu esithi amaBunu kawahlasele uDingane, kodwa asithola oqala.

Sishilo sathi uthuthuva lwamaBunu noDingane lwaze lwalanyulwa ngamaNgisi evela eKipi, anquma ukuqaba uThukela lube umncele ohlukanisa uDingane namaBunu—kungawelwa nempela ngaphandle kwencwadi yokuvuma; futhi kwanqunywa ukuthi uDingane kahlawule emaBunwini ngezinkomo ezingaka: 40,000 awesule izinyembezi zezenzo zakhe ezimbi azenzile, nangokuthumba kwakhe izinkomo zamaBunu. Kakwenzanga lokho uDingane, ukuqbuyisela umhlambini ongako wezinkomo: kodwa umncele kaweqanga. Umnce-

le iweqiwa yiwo amaBunu kuqala, ngebaxa lokuthi kaziletha-
nga uDingane izinkomo lezo zesivumelwano.

Athi futhi wona azimisele ukuba amsuse uDingane eBu-
khosini asuse nezinduna zakhe oNzofo noNdlela.

Izinhloli zakhe ziyambikela ukuthi amaBunu asehlalene
noMpande, ayeza, azokuhlasela, ahlome aphelele.

UDingane wazi bona esephakathi kwetshe nembokode!

Inlawo yokuqaleka kayisekho.

ENyakatho angeze nempela abalekela ngakhona, ngofo
nanko amaSwazi ambeke ngamehlo abomvu. Phela nawo
wayekade ewahlasele, ewaphethe kafo. Nawo ayesakhalela
igazi lakhe.

ENingizimu-yaseNtshonalanga kwakuvimbe amaButho
kaMpande; namaBunu ayeza nganeno ezomhlasele.

ENyakatho ngaseNtshonalanga kwakuvimbezele abo-
kwaMzilikazi kaMashobana.

Itshe nembokode!

Waze wakuzwa namhlanje uDingane ukuqaphakathi
kwetshe nembokode. Wawakhumbula amazwi amangalisayo
kaShaka okuthi, "Ningibulala nje, kaniyikubusa. Zizeza
izinyoni!"

Nazoke izinyoni!

Wajuluka wabamanzi umfo kaSenzangakhona. Uju-
lukiswa uvalo manje!

Wafoza uNzofo kaSoBadli wakwaNtombela, owaziwa
ngokuthi uDambuza. Wathi kuye:

"Nzofo, ngiphakathi kwetshe nembokode."

"Ngiyezwa Ndafo."

"Ngithi hamba Nzofo, uthathe uSikhombazana niye
eMgungundlovu niyongicelela emaBunwini ukufo akenze
kahle, nithi ngizimisele ukwenza noma kuyini athi mangikwe-
nze. Ngifuna lokho. UNdlela uzosala lapha, ngofo nguyena
ozophatha amaButho."

Ahambe-ke uNzofo noSikhombazana, baqonde ema-
Bunwini. Bafike khona bawatshele ukuthi iNkosi itheni.
Kulapho-ke amaBunu esezoveza ubuhlungu bezinhliziyo
zawo.

Aseyababamba bofofili, efofuzisisa ukuthi bayizithu-
nywa nje kuphela na.

Ayesenza into engenziwa nempela ngisho kubantu.
Umuntu oyisithunywa kanalo icala, futhi kaphathiswa okwe-
nhloli: uphathiswa okwesihlofo, kuthi lapho kungezwakali
eze ngakho, atshenwe, abuyele lapho evela khona. Kabu-
lawa.

Nanko-ke wona amaBunu efofamba oNzofo noSikho-
mbazana, sengathi zininhloli, efofopha. Aseyabaqhuba kanye
nempi yawo ezohlasele uDingane. UNzofo amfofopha nga-
maketango.

Wezwa uDingane ukuthi uNzofo noSikhombazana bofo-
shwe ngamaBunu, ayabaqhuba eza nabo nenkulu impi. Use-

zwile futshi ukuthi ekaMpande iphethwe nguNongalaza ka-Nondela wasemaNyandwini, iqhawe elikhulu lempi.

Washiya yonke impi yakhe lapho uDingane; wayishiya eMaqongqo, iphethwe nguNdlela, yena wabaleka wayobaca ngaseMagudu ngasoPhongolo.

Uthe engakabaleki ukuyobaca uDingane wabiza uNdlela. induna yempi yakhe yonke, watshi kuye:

“Ndlela, impi kaMpande iyeza, futshi iza ilandelwa ngeyamaBunu. Kangiboni ukuthi singabuye sibekane nama-Bunu nezibamu zawo. Kodwa nxa kuze ekaMpande yodwana, sizoyahlula uqobo. Ngithi uzwile ukuthi uNzobo noSikhombazana ababambile amaBunu—ngizwe ngezinhlozi zani ukuthi ayabaghuba, eza nabo nganeno.”

Ethuke lapho uNdlela, athi:

“Ithini iNkosi? Isithunywa sike siboshwe yini empini, lokhu sona sisuke sithunyiwe?”

Ahleke uDingane, athi:

“Kangazi nami phela ukuthi eyabamhlophe lena iliwa ngaziphi izindlela. Thina besingazi ukuthi isithunywa esithunyiwe siyabanjwa. Kakulutho lokho Ndlela: nantu udaba olukhulu. Impi yonke isemandleni akho manje. Izophathwa nguwe yonke. EkaMpande iphethwe nguNongalaza kaNondela. Kodwa uyomahlula uma wenze lokhu engikutshena khona. Lalisisa impela, Ndlela.”

Asondele uNdlela, alalelisisa.

Kepha umuntu owayebekisisile wayengabona enye into elokoza emehlweni kaNdlela, kulokoza umlilo ongajayelekile nempela emehlweni akhe: kakusilona uvalo, ngoaba uNdlela wabeyiqhawe lempi: kakusilona nothando lokujabulela ukulwa impi. Pho, kwakuyini eyabikokoza emehlweni akhe na lapho uDingane ethi impi yonke yakhe izophathwa nguye? Sizobona phambili.

UDingane kasolanga lutho emehlweni kaNdlela. Ingaaba yena uqobo lwakhe uDingane wayephethwe uvalo yini? Kasazi. Sizobona phambili.

“Beka-ke Ndlela,” sekuqhuba uDingane, ibunzi lakhe lifiphala, “ngithi impi yami iphake kanjena—iphake ngezimpondo zonkana kanye-kanye, Ndlela. Angithi uyezwa, Ndlela? Kanye-kanye yonke. Ngizwa ngezinhlozi zithi ekaMpande neyamaBunu iza ngemizila emibili. Kawuzukuhlangana nayo yonke kanye-kanye. Ngithi amaBunu azophaka ekaMpande kuqala, wona eme alindele okuvelayo kuleyo andukuba avele enze akwenzayo. Ngifuna-ke wena eyami uyiphake yonke, ungayibambi, ukuze siyiqede yonke ekaMpande kanye: siyicime bese sidlulela kweyamaBunu. Angithi uyezwa, Ndlela?”

“Ngiyezwa, Ndaaba.” Kwasho uNdlela ngezwi elingenmandi, amehlolo akhe elokoza futshi inhlansi yomlilo. Kodwa kaze akubona lokho uDingane, futshi kalinaka nje nezwi likaNdlela ukuphola kwalo.

Kanti uNdlela lukhulu aluqondile eMaqongqo!

Athi ukuba aqede uDingane ukuyala uNdlela abuyele lapho ebace khona, athi kuNdlela makayiphake impi, lokhu yabesiqhamukile ekaMpande.

Sizoyibona manje into eyabiyaluzisa uNdlela lapho ekhuluma neNkosi. Sizoyibona futhi into eyenza ukuβa amehlo akhe alokoze umlilo, kuβe sengathi unovalo.

Yahlangana-ke eMaqongqo, lapho kwakhala khona isibamu samaBunu sathi nqo-nqonqo, nqo-nqonqo.

Ithe ukuβa ihlangane kwannyama emini. Kanti uNdlela uyibambile impi kaDingane.

Kalenzanga izwi likaDingane.

Uyibambile, waphaka iZinyosi noDlambedlu kuphela, yonke impi lena wayibamba.

Kazi Ndlela ukwenza nje lokho uqondeni? Kazi ukwenza nje uqonde ukusindisa uMpande, aβulale uDingane na?

Phela sekuyinkathi yesithathu lena uNdlela esindisa uMpande kuDingane. Okwokuqala kumhla uDingana eβulala bonke abafowabo ngaphambi kokuβusa kwakhe. Kwathi lapho uDingane esefuna ukumβulala noMpande, wazomkhalela uNdlela, wathi:

“Kahle, Ndaβezitha, ukuβulala isilima sakwenu. Yinyona uMpande ongaze ufune ukumβulala? Siyeke isilima sakho, Nkosi. Kakumuntu walutho, yichoboko.”

Wasinda-ke uMpande kuDingane, esindiswa nguNdlela. Okokuqala lokho.

Okwesibili sesifundile ngakho, okwalandelwa ukudabuka kwegoda. Phela uDingane waβiza uMpande emva kokuhlaselela kwakhe uDingane, ehlelele kwaNgwane, wathumela izwi kuMpande wathi keze namaβutho akhe azomsiza. Kazeza uMpande.

UDingane wasethuma oNxagwana noMathunjana, ukuβa bayise izithole ezikhulupheleyo kuMpande bathi iNkosi iyamxoshisa, ithi kasenge avuβe adle; lokho ekwenza uDingane ngoβa eqonde ukuβa athi lapho uMpande ethi uzobonga umusa weNkosi afike aβulawe.

Nalapho uNdlela wamsindisa uMpande. Wenza icebo lokumvimbela ukuβa angalokothi athi uzobonga lezo nkomo aziphiweyo. Nguye uqobo uNdlela owathi uMpande kawelele emaBunwini ayokhonza kuwo. Nakho-ke sekudabuka igoda!

Okwesibili lokho.

Okwesithathu okwanamuhla.

Useyiaphaka impi ingaphellele namhlanje uNdlela, enzela ukunika uMpande ithuβa lokunqoba, ehlulwe uDingane. Impi lena ibambene ngezimpondo ezimbili kuphela, ngoβa phela nansi uyibambile uNdlela.

Izinhlangothi zimbili kuphela—olwasekunene nolwasekhohlo.

Yaphathana kwakubi impela.

Kuthe ilanga seliya ngomutsha wendoda yagqibuka ekaMpande ngakwesobunxele, ixoshwa ngekaDingane. Kuthe kusemnandi kwaβakaDingane, yagqibuka nekaDingane ngakwesokunene, ixoshwa ngekaMpande.

Yathi ibaleka iqonda ngaphaya ekaMpande, yaβibaleka futhi iqonde ngalena nekaDingane. Lena kaDingane exosha ekaMpande iphethwe nguSonsukwana kaGqwashaza, kulwa kuzo iqhawwe elikhulu uNozishada kaMaqhoboza.

SizoBuya sizwe ngaye okaMaqhoBoza.

Yasukelana yonke nhlangothi zombili, laze lashona nya ilanga, kwaba mnyama.

Ithe iBuya ekaMpande ngalaphaya, yaBiBuya nekaDingane ngalaphaya: sekuhlwile manje kayisaBonani nempela. Nansoke isidumelana khona lapho ihlangene khona, isigwazana ngemikhonto idilizelana phansi.

Kulapho-ke sekuzokufa uSonsukwana, omunye wamaqhawe akwaZulu.

Kulapho-ke sekufa khona uNozishada kaMaqhoBoza, iqhawe elesaBekayo. Ngenxa yoBuqhawe Bakhe, nokulwa kwakhe okuyivelakancane, sizozwa futhi ngaye yedwa kule indikimba esesiya kuyo.

Yaxoshwa-ke ekaDingane lapho.

Ukuphela kwayo lapho eyaseMaqongqo.

Sesizoxoxa manje ngezigigaBa zaseMaqongqo, silande ngokufa kukaNdlela, nokufa kukaNozishada, nokukaNzobo, noSikhombazana, andukuba silandele iNkosi uDingane, silande ngokufa kwakhe kwaHlathikhulu.

INDIKIMBA XIX.

UKUFA kukaNDLELA.

Kakumsizanga ngalutho uNdlela ukuBamba impi yeNkosi uDingane, ngoBa naye wayesezulelwa ngamanqe.

UNdlela lona uzalwa nguSompisi, uSompisi uzalwa nguGuqa, uGuqa uzalwa nguMsalela, uMsalela azalwe nguNoma-shingila.

USompisi lona waBeyinceku yeNkosi uSenzangakhona, iNkosi imthanda kakhulu ngoBungcweti Bakhe ekwoseni izinkoBe nokupheka inyama iBe mnandi yehle esiphundu.

Ukwosa kwakhe kahle izinkoBe zeNkosi kwaze kwa-mtholela isithakazelo sokuthi nguNkoBe.

USompisi lona wafika kwaZulu chamba naBantaBakhe aBathathu, uNdlela lona esikhuluma ngaye lapha noGqwashaza, nendodakazi yakhe. Wafika wazikhonzela kuSenzangakhona naBantaBakhe laBo. Kwathi ngokwazi kwakhe ukupheka nokosa izinkoBe washesha ukuBa igugu eNkosini, yayisimenza inceku njalo.

UNdlela wayelama uGqwashaza. Lokho kakwenzanga lutho lokumvimbela ekuziBonakaliseni uBuqhawe Bakhe oBungandile. YiBo uBuqhawe loBo oBamenza azaBonwe nangu-Shaka, iNkosi eyaBithanda amaqhawe. Izimpi zonke zika-Shaka zaziliwa nguye uNdlela, ezilwa njengoNozishada elwa ezikaDingane.

Pho, lokhu kwaZulu uBuqhawe baBuyinto enkulu! Kwathi kungakadluli izinyanga eziningi uNdlela elwa izimpi zikaShaka, lafika izwi eNkosini loBuqhawe bakhe. UShaka wathokoza wazinge embeka ngeso elihle, emxoshisa nangezin-komo. Sizwa kutliwa kwathi ekugcineni uShaka wambeka uNdlela ukuBa apha the isigodi esikhulu esiphakathi kweMfongosi neMpaphala. WaBa yinduna yaso okaSompisi.

UBusa nje uDingane uNdlela useyisandla sikaShaka, waziwa yizwe lonke ngoBuqhawe bakhe. Naye uDingane uthe ukuBa aBuse, kazamgudluza uNdlela esikhundleni ayeBekwe kuso nguShaka, kwazise ukuthi naye waBewathanda amaqhawe.

Kulaphoke sekuBusa uDingane lapho igama likaNdlela nelikaDambuza uNzobo selizoba sematheni njalo. Nama-Bunu ayenhlazela kakhulu, kwazise ukuthi yiBo noNzobo okuthiwa baBe lokhu Gelola uDingane, bethi makenze uku-gcweleza kwakhe.

AmaBunu aBulawa isamuku (isimuku) nje eMgungu-ndlovu mhla kufa uPiet Retief naBalandeli bakhe—nguye uNdlela noNzobo aBaBehlose ukuBa uDingane awaqede nya, bamnyenyezela okushiwo ngôgqayinyanga, bathi amaBunu anyonyobela umuzi weNkosi kusihlwa: mawaBulawe yisamuku.

Kwenziwa lokho.

Nguye-ke lowo uNdlela iqhawe elikhulu likaShaka noDingane. Namhlanje amanqe ayesezulela yena uqobo.

Sebefika kuDingane aBaBaleke empini, sebethi:

“Hhawu, Nkosi, sahluliwe. UMpande usahlule kaBi, wayiqeda yonke impi yakho. Basele khona nje eMaqongqo oNozishada kaMaqhoBoza. Basele khona nje oSonsukwana kaGqwashaza. Asele khona onke amaqhawe eNkosi!”

Usethuka uDingane, eshaywa luvalo, usethi:

“Uphi uNdlela?”

Kwaphendula aBantu, bathi, “Uyeza, NdaBa.”

“Impi yami kanti uyiphake kanjani uNdlela? Nithi uyiphake njengokusho kwami njena na?”

Balandula bathi, “Qha, Nkosi, kayiphakanga njengokusho kweNkosi. Uyibambile yonke impi, waphaka iZinyosi noDlambedu kuphela, nazo iZinyosi kaziphaka zonke. Nguye osibulele, Nkosi.”

Mamo! athukuthele athelwe ngamanzi uDingane, ahlu-leke nokukhuluma. IBunzi lakhe lijuluke liBe manzi, kwehle izithukuthuku.

“Nithini, Zulu? Nithini, Zulu?” Use-de ephinda-nje, uBulawa ukuthukuthela. Usahluleka nokukhuluma. Baqale ukwethuka laBo aBamlethele izindaBa. Bahlehlele nyovane, bebekene ngeziqu zamehlo.

“Kanti uyibambile impi uNdlela? Uyibambele uMpande! Yikho lokhu ekade ngangikusho ngithi uMpande lona kaBulawe, uNdlela enqaba. Nguye uNdlela lona oBedane ethi kangaBulawa uMpande ngoBa yisilima-nje esingena-nikhuBa, kanti ufuna ukuBeka yena eBuKhosini aBulale mina!” Usekhihliza amagwebu ngomlomo uDingane, wulaka, amehlo asegoLoza nje.

Usefika uNdlela, ufika uzithela kuDingane esakhihliza amagwebu njalo, usefana nesilo.

Mamo! Wanela ukumbona-nje kwathi makafe nokufa uDingane. Wamemeza ngezwi elikhulu, selivevezela ukuthukuthela, wathi:

“Mgambeni lomthakathi! Mgambeni nimlethe lapha kimi.”

Gamdumela, Gamsondeza. eNkosini.

“Ndlela, kanti uGamba impi yami, uyibambela uMpande?”

“Qha, NdaBezitha, Bengithi”

“Ubuthini? Ubuthini, Ndlela? Kangishongo yini ukuthi ungayibambi impi yami, ngathi uyihambise ngamakhala onke na?”

“Ushilo, NdaBa, nami bengisalinga elinye isu-nje, ngithi—”

“Ulinga elinye isu, Ndlela, elami bese lahlulekile yini? Elami isu bese lahlulekile Ndlela?”

Ngalenkathi uDingane kasabekeki neze usephenduke isilwane uqobo. Nokukhuluma lokhu usede ephinda amazwi akhe, kasazenzi, usebulawa lulaka: usebodla okwenkunzi ikhubaziwe. Bonke abantu abalapho eduze sebesaba nokuphefumula: noNdlela useyabona ukuthi usuku lwakhe lokugcina emhlabeni selufikile.

Usecimeza amehlo, usenyakazisa umlomo kancane: ingabe wayekhuleka emathongweni akuBo yini?

Wasegxuma esihlalweni sakhe uDingane. Wagxuma waphonseka kuNdlela, sengathi uzomshaya amlahle phansi: wabuye wazibamba. Usehleka. Usehlekisa okukaShaka la-

pho ezobulala abantu. Usehleka engahleki nempela. Yizwi lakhe nje kuphela okusengathi liyahleka. Ubuso bonke namhlo kahleki.

Abantu bakhothama beshaywa luvalo, bonke. Sebekhuleka ukuBa amadlozi akuBo abalondoloze.

Usekhuluma futhi uDingane, ethi:

“Mbopheni ngentambo entanyeni nimklinye ngayo aze afe umthakathi. Mklinyeni kancane, kancane, kancane, kancane ukuze umoya wakhe uphume kancane, kancane, kancane, kancane, uzuphele uthi nya! Nimthathe nimphontse phandle, adliwe zilwane!”



Ukufa kukaNdlela.

Lafa kanjalo-ke iqhawe elikhulu lakwaZulu, uNdlela kaSompisi kaGuqa kaMsalela kaNomashingila.

Wafa uNdlela, efela uMpande!

INDIKIMBA XX.

UKUFA kukaNOZISHADA.

Kasekho uNdlela kaSompisi.

Ake sizwe ukufa kwalel iqhawe leNkosi elafa eMaqongqo, lafa lilwa impi eyesabekayo. Lagwaza laza lavuvuka izingalo zombili.

UNOZISHADA kaMAQHOBIZA, wakwaNZUZA.

UMziqomela, njengesilwane.

UNqamula abantu amaqambi.

UGebuz izulu!

UNgogo zabantu nezezinkomo;

UMahlungulu-ngodweni!

UMali wendima, kanti uyaz'alela.

USEhla ngendawana yakhe yedwana.

UMgwazi weziqananazana.

UNyawo lungangedlu yakwaBo kwaMasicazana.

UManqe bathi adlani ngalapha kwaleziya ntaba—

Adl abantu bakaNozishada kaMaqhoBoza.

UCakide ozikhohlukohlwana.

UNTaka iduke nomhlambi,

NgoBa iduke nezakwaMzilikazi.

UNompanda-mthombo wezisele.

UNTamo kayidinwa yiziqu,

Njengabo bonke zibadinile—

UbehlangaBeze uZulu eMaqongqo,

KwazekwaBuza uNdlela,

Wathi, "Uzawubamba impi,

Mfana kaMaqhoBoza na?"

Wathi, "Nansi eyami,

Engizawubamba kuyo!"

Wayesethi, "Kepha ngiyakhala,

NgoBa ngibona nje,

INkosi isilethele abafana,

AngibaBoni engizawukulwa naBo,

Ngibona abafana bodwa!"

NguNozishada-ke lowo: uNozishada kaMaqhoBoza ka-Mbekelo. Ngamaqhawe onke lawo.

UNozishada naye izimpi zonke ezinkulu zikaDingane wayezilwa. YiBo phela oNozishada ababegwaza amaBunu oPathe. Nguye futhi owayekhona kwaNoBamba. Zonke izimpi zeNkosi ezinkulu wayekhona kuzo okaMaqhoBoza. Usebuthweni loDlambedu lapho ayehlabana khona kuze kuvuvuke izingalo zombili.

Nakuyo yaseMaqongqo lapho afela khona uNozishada walwa impi eyesabekayo, engazange iliwe ngelinye iqhawe kwaZulu.

Kwathi ukuBa ayiphake uNdlela impi yeNkosi lapho isihlangana nekaMpande ephethwe nguNongalaza, wahleka uNozishada: wahleka maqede walungisa izikhali zakhe.

Uthe lapho ebuza uNdlela ukuthi uhlekani, waphendula wathi uNozishada:

“INkosi isilethele abafana. Kakusiyo impi lena engaliwa yithina bothina nje.”

Kulapho-ke esezokulwa impi yakhe yokugcina uNdlela: alwe impi eyesabekayo.

Ithe lapho idumelana, kaze abakho owaibuza ukuthi uNozishada lona ufike nini phakathi kwayo; ngoza phela uNozishada wayebulawa izinyawo zivuvuka. Ithe idumelana nje babemuzwa esekhuza phakathi kwayo, esegwaza okwohlanya: sebe-de bezwa izwi lakhe nje lithi: “Ngadla!”

Uthi “Ngadla” nje, ubalahla phansi ngomkhonto wakhe. Owakhe awubuyi nempela ulambatha. Uhlasa emhloleni. Lapho ekhona sekuyizinqaba zezidumbu zabafileyo. Usephenduka isilo manje. Usegwaza ngapha nangapha, akhithilele phansi. Wayisusa yedwana impi ngalapho engakhona, igqibuke ibaleke.

Abuyele ngakolunye uphondo lwayo. Nalapho agwaze nangakhona, baze babe yinqaba phansi. Nangalapho igqibuke impi, ibaleke.

Uthi umkhonto ungasinda engalweni yakhe yokudla, awuphathe ngeyasekhohlo. Agwaze ngayo izinqaba. Ikhathala nje eyokudla, isivuvukele isingangezinyawo zakhe, yenziwa yikho ukuhlalana kwakhe lokho.

Ibambene njalo yonke lapho eMaqongqo.

Uze ngezinkani uNongalaza, ngalaphaya, nempi kaMpande. Amaqhawe asefe izinhlangothi zombili.

Kuthiwa wagwaza umfo kaMaqhofoza, waza wahlala phansi, wakhokha isigqobela sakhe sikagwayi, wabema.

Yema impi kaMpande, yathi dlengelele!—ibona umhlola onjalo.

Iyesaba ukusondela kuye, sengathi izothi ingasondela axhumise okwomvundla, aphonseke kufo.

Seme.

Akhulume okaMaqhofoza, iqhawe elikhulu, athi:

“Sondelani ningigwaze, sengikhathele. Ngigoma ukufa kunokubuswa nguMpande.” Asho ethatha imikhonto yakhe eyilahla laphaya, ezinza phansi.

Sasondela—samgwaza!

Lafa-ke iqhawe elikhulu lakwaZulu, ekade lalizilwa izimpi zeNkosi. Lafa lilwa impi enkulu kunazo zonke elake lazilwa. Lafa nabantu abangabawayo.

Lafela eMaqongqo!

UNozishada kaMaqhofoza!

INDIKIMBA XXI.

UKUFA kukaNZOBO.

Sesiphindela empini yaseMaqongqo esiyishiye iphathe-ne kunuka uthuli. Sishilo sathi eyamaBunu nekaMpande yeza ngemizila emibili, kayeza kanye-kanye.

AmaBunu aqhubela uMpande phambili okuveza obala ukuthi ayengafuni nempela ukuza kuphinde esikaBongoza kaMefu. Futhe ayeqonde ukuhlola uMpande ukuthi imbala uqinisile yini lapho ethi, uze ngoza ezokhonza kuwo. Ilwa nje ekaMpande nekaDingane, eyamaBunu imise kudebuduze nalapho ilwa khona, alinde ukuphela kwayo ukuze kuthi nxashana ahlulwa uMpande ayingene wona.

Athe ukuza ezwe ngezinhlozi zawo amaBunu ukuthi yahluliwe ekaDingane, asondezela eduze kwomuzi omkhulu weNkosi, uMgungundlovu onduku zibomvu. Eza njalo aqhuba uNzobo noSikhombazana, ababophe ngentambo uku- ba bangasiphindi esikaBongoza.

Afika abona uMgungundlovu usuvutha ilanga bi elikhulu, ushiswa zinceku zikaDingane ezabazikusalele khona lokho ngemuva, lapho zilinde umuzi wonke. Afika amaBunu amisa khona lapho eduze kwomuzi, asemisa "inkantolo" yawo, ezohlola olukaNzobo noSikhombazana. Phela ayesememezele ngezinhlozi zawo ukuthi noma ubani oyowa bambela uNzobo noNdlela ayombonga ngomklomelo wezinkomo ezingama-shumi amabili evayo: kodwa kawaze amthola uNdlela; naye uNzobo lawo amthola ngesu elingelihle, amamba eyisithu- nywa seNkosi.

Icala likaNzobo abekwa lona kuleyo nkantolo ngeloku- thi nguyena noNdlela ababede beyala uDingane ukuza enze imikhuba emibi kubantu bakhe. Leyo mikhuba yaphetha ngo- kuza aze abulale abafowabo bonke, achithe indlu kaSenza- ngakhona.

Kwathiwa yiyo futshi oNdlela noNzobo abenza ukuza uDingane abulale amaBunu kaPiet Retief kabi eMgungu- ndlovu, ethi eze ngozuhlobo kuyena.

Noma uDingane wayenenhliziyo embi yobunyoka, ama- Bunu athi yiyo oNzobo noNdlela ababemlola, bemqhubela phambili ekwenzeni kwakhe imikhuba emibi leyo.

Nanko-ke amacala kaNzobo.

Izwi likaNzobo laba linye kuphela. Wathi:

"USikhombazana lona yena wenzeni pho? Mina ngi- kulungele ukufa, noma kambe ningibambe ngiyisithunywa seNkosi: kodwa uSikhombazana lona kenzanga lutho nempe- la yena—myekeni abuyele ekhaya."

Nanto izwi likaNzobo emaBunwini.

Abuyisela ecaleni amaBunu, athi naye uSikhombazana unalo icala ngoza uhlangene noDingane: kufanele ukuza afe naye.

Ukumkhalela kukaNzobo kakumsizanga nempela.

Kukhulunywa nje, noMpande ukhona lapho, ulalele, ku- buye kubuzwe kuye ukuthi yena uthini. Naye abalahle bo- babili, athi bayizitha zakhe.

Asikhiphe-ke isinqumo secala amaBunu, sokuthi uNzofo noSikhombazana bazobulawa.

Asebaqhuba njalo amaBunu athile, eshona nafo ngalena kwegquma. Afika lapho ababulala.

Bafa.

Wafa kanjalo-ke uNzofo. Kafelanga empini njengo-Nozishada kaMaqhoboza. UNzofo wafela obala. Wafisa okukaNdlela, naye ongafelanga empini phezu kobuqhawe bakhe. Naye wafela obala ezandleni zabantu.

Lunjalo phela usuku lokufa kwethu; indlela esiyokufa ngayo nalapho siyofela khona kakho okwaziyo konke lokho; kwaziwa nguSomandla kuphela.

INDIKIMBA XXII.

IMICABANGO kaDINGANE.

Bathi abelungu nxa umuntu emuka nomfula uyaye akubone kwonke ukuphila kwakhe—okungukuthi uzi bona yena uqobo into ayiyo, ngaleyo mizuzu amanzi emuka naye, azibone obala into abe kade eyiyona emhlabeni, ububi bakhe nobuhle bakhe: zonke izenzo zakhe ezinhle nezimbi zigijime phambi kwamehlo akhe ngokushesha okukhulu; abone konke ukuhamba kwakhe akade ekuhamba emhlabeni kungakafiki lolo suku lokufa: izenzo ezincane ayezidelele, namazwi amancane ayengawanakile—akubone konke lokho sekukhulu ngendlela emangalisayo.

Nalapho umuntu esefa kuyekuhenjalo ngenye inkathi.

Kusobala ukuthi nakuye uDingane kwasekufike leso sinkathi sakhe.

Ilwa nje impi yaseMaqongqo uhleli ulwa nemicabango yakhe yonke: uyazi buza, uyazi buza—abuye aziphendule futhi. Kodwa kuthe lapho esekhiphe izwi loku ba kubulawe uNdlela yakhandana imicabango yakhe. Yakhandana eseshwe izandla, engasenakwenza lutho, esengumuntu omuka nomsinga.

Wakuphila konke ukuphila kwakhe okudlulileyo. Uthe lapho ekubona konke ngamehlo enhliziyo wadinga nje ukuthi kwabekwenze-njani ukuba ayeke izinto zihambe ngendlela ezahamba ngayo. Ingani uShaka wathi lapho efa washo

wathi bambulala-nje ngeke babuse nempela, ngoβα izwe la-kwaZulu lohanjwa yizinyoni. Kodwa phela kwafika enhliziyweni yakhe ukuthi kanakuzisola kulokho ngoβα wawabulala amaBunu, walinga ngamandla akhe onke ukuwaqeda.

Konke ayengakwenza kokuzivikela emaBunwini wakwenza—izinyoni lezo ezaβikezelwa nguShaka.

Into enkulu kunayo yonke ayengayilindele iyona leyo ka-Mpande. Nayo leyo kwaβα sobala ukuthi uMpande waβebekwe ngamadlozi akhe naye, ngoβα yena uDingane waβefuna ukumbulala izikhathi eziningi, kodwa wahlulwa yizwi likaNdlela. Usedinga manje uDingane ukuthi yini eyamenza ukuβα ade elalela izwi likaNdlela: waβenani ukumbulala uMpande, abuyisele ecaleni izwi likaNdlela—khathisimbe abulale yena uNdlela uqobo.

Imicaβango enjena kayisizi lutho lapho izinto sezenzekile ngendlela ezenzeke ngayo: Umuntu oyisiwula uzisola izinto sezenzekile, adane ethi uma ngangithe ngathi ngathi, nga-kwaβanje kwaβα-njeya: kanti kwaβe kungasoze kwaβα njalo.

Kulula ukuhlakanipha emva kwendaβα.

Konke kwaβe kugcwalisa izwi likaShaka, lokuthi kaniyukuliβusa nempela.

Kwafika kuDingane manje ukuzisola ngezenzo zakhe, ikakhulu esokungambulali uMpande: kazisola ngesenzo sakhe sokuβulala uShaka nabanye aβafowaβo βengenzanga lutho.

Yonke lemicaβango yakhandana ekhanda likaDingane, njengezando zikhandana phezu kwensimbi. Wajuluka kwa manzi. Waphumela ngaphandle kwendlu yakhe, emuzini omusha ayehace kuwona, kwaNyawo, ehlathini elikhulu. Usethi lapho ephuma, isikhuza inceku yakhe, uNdikili ka-Chilo, ethi: “Ungaphumeli ngaphandle Nkosi, kasazi okungabe kucashe phandle, kufuna ukuβulala iNkosi!”

Useyathuka nempela, usephindela emuva endlini yakhe: izithukuthuku sezimxhophla nasemehlweni imbala: kasaβoni kahle.

Useyaphuma njalo uNdikili, uqalaza phandle ukuthi kabakho yini aβayiβonile yini iNkosi iphumela ngaphandle, kaze aβona lutho. Waβuyela endlini.

Kakusekühle nempela lapho ekhaya. NoMndlunkulu usu-de ukhalela phansi; usuyesaβα. Sekusobala ukuthi iNkosi ifike kwaMtshekula namhlanje. Amehllo ayo awasahlangani nempela nawaβantu, ngisho nomndlunkulu kayisawubeki. Phela izwi selifikile lilethwa yizinhlozi lokhuthi amaBunu asawufuna umkhondo weNkosi, kawakadeli neze: athi ayodela lapho eseyiβambe ngezawo izandla, ayiβulala.

Usehlala phansi uDingane, ecaβanga:

UShaka, uDingane, uMpande!

Lawa amagama agqama kakhulu enhliziyweni yakhe, amenza abeke emuva ekuzalweni kwaβo βobathathu, nango-kwethiwa kwaβo ngamagama aβo. Ukucaβanga kwakhe kwahlala egameni likaShaka.

Yeβo, lelogama lagcwaliseka impela ngazo zonke izenzo zikaShaka: ngoβα waliShakazisa lonke izwe, wachitha

a bantu a ba be hleli ndawonye beyisizwe, wa basakaza wonke umhla ba. Bam bulala-nje o Dingane no Mhlangana bathi ba-
thi ba qeda khona lokho ku Shakaziseka kwa bantu okwase-
ku qalisekise izwe.

Igama lika Shaka lam landela kwaze kwa ba sekufeni.

UMpande!

Kwafika kwelika Mpande manje. Igama lika Mpande nalo wali bona ligcwaliseka ngezindlela eziningi. U Mpande nguyena impande yesizwe sakwa Zulu, ngo ba nguye kuphela owazala. Yena u Dingane beno Shaka ba bengazali. U Mpande lo nguye osemise umuzi ngokuzala. Useyimpande uqobo yesizwe sakwa Zulu. Lokho sekufakazelwa ukuqina kwa-
khe u Mpande ezweni, phezu kwemizamo eminingi ka Dingane yokumbulala. Nakhu a be uyathe uyambulala angaphumeleli nempela. Sekuze ku be namhlanje u Mpande esekhona. Na-
ngo-ke namhla esemvimbezela ehlangene nama Bunu. Waku-
bona kwa ba so ba la lokhu ku Dingane ukuthi u Mpande usa-
melwe umsebenzi omkhulu, amelwe uku ba awenze engakafi,
agcwalise igama lakhe lo bumphande besizwe sakwa Zulu.

Kuthe lapho eseka banga ngegama lakhe elibi, wajuluka wa ba manzi u Dingane. Use bona impela ukuthi nelakhe lizo-
gcwaliseka namuhla. Igama elithi ngu Dingane lisho ukuthi wodinga ezweni, afele kude nezwe lakwa Zulu: nangu na-
mhlanje esebace ehlahini lakwa Hlathikhulu kwa Ngwane—
kasekho kwa Zulu: usesele o bala: uyadinga. Ngapha nanga-
phaya izitha zakhe zim bekile, zifuna ukumbulala.

INDIKIMBA XXIII.

UKUFA kukaDINGANE.

Yonke lemica bango ikhandana nje enhliziyweni ka Di-
ngane kanti na bantu bakhe bamphethe ngalena: bakhuluma
ngaye: bafakana imilomo ngaye. Phela na bo se bekhathele
uku baleka, se bekhumbule izwe la bo elihle lakwa Zulu. Lapha
kwa Nyawo o bonjeni ka bathokozile nempela—base hlane.
A banye ba bo se bekhumbula izihlobo zabo ezasala emuva ku-
Mpande. Futhi izinhlobo zide zifika noda ba lwokuthi u Mpa-
nde na bantu bakhe ba hleli ngokuzwana nama Bunu. Seku-
zwakala nomoyana wokuthi ama Bunu aqonde ukum beka
u Mpande, abeyi Nkosi yakwa Zulu, emva koku bulala kwawo
u Dingane. Se be bona la ba ka ka Dingane ukuthi bona ba zu-
la endle nje, se be bace ehlahini, izihlobo zabo ziyabusa
emuva.

Bakhononda manje.

Avela o bala ama doda angamaqhawe, athi:

“Qha, kasisayi ndawo thina. Sesizo buyela kwa Zulu, ku-
Mpande. Kasazi lapho i Nkosi lena izosishonisa khona.
Okungenani asi buyele kuye u Mpande, sizikhonzele kuye.
Naye ungoka Senzangakhona. Singalandela u Dingane
manje uzosithela ema Bunwini futhi asiwohlozele pha-
nsi ngesithu.

Se be buyela nganhlanye bonke la bo a bavumelana
nalokho. Se be bumba isu loku bulala u Dingane.

Yizinduna belu, nezikhulu, ezenza lelisu lokuḅulala uDingane. Abafokazana laba kaḅazi lutho, namaḅutho ikawatshenwa okuhlosiwe. Bayazi ukuthi amaḅutho aye-ngasoze akuvuma lokho ukulahla iNkosi yawo. Sezi-
hlangana-ke izinduna kuloḅo buḅi bazo.

Athi uNgceḅa kaNodanga:

“Ngithi mina asimshiye khona lapha, siḅuyele emu-
va kuMpande. Angeke asenza lutho amaBunu uma sizi-
khonzela kuwo, siwatshela nalapho iNkosi icashe khona.”

Zilandule ezinye, zithi:

“Qha, akungayiwa emuva iNkosi isekhona. Isu-
elingcono elokuḅa kuḅizwe amaSwazi ngaphesheya
lapha, kuthiwe awayigwaze iNkosi.”

Athi uNgceḅa:

“Amaḅutho lawa niwashonisephi, lokhu ngama-
nkengane lawo, angeze alokotha eze lapha ebona sikhona
thina maḅutho eNkosi?”

“Amaḅutho sizowathuma esigodini lapho kufihlwe
khona izinkomo zeNkosi, sithi kawazibeke; athi lapho
esesithele bese siwaḅiza-ke amankengane.”

Lenziwe-ke lelo ceḅo.

Avume nawo amaSwazi, lokhu kade ayemlambele
uDingane.

Athe ukuḅa asithele amaḅutho base bethlekile
aḅakwaNgwane lapho uDingane ehlezi khona noMndlu-

nkulu wakhe, atheleka maqede amthela ithala lemi-
khonto. Kulapho-ke usuduma uMndlunkulu wonke,
ukhala esikhulu isililo, kwaze kwezwakala emaḅuthweni
esigodini. Phela sekukhonkotha namagovu eNkosi aye-
hlala emnyango walapho iNkosi ikhona.

Base beyaḅaleka aḅakwaNgwane lapho sekuqhamu-
ka amaḅutho. Ayafika amaḅutho uDingane usephonseke
phandle lapha ehlathini, lapho eseḅalekele khona.
Afika, abona igazi selingangamanzi: ngoḅa uyopha
nalapha entanyeni—igazi liyagoboza impela, kalisanqa-
muki.

Kakusezwakali nokuyikho manje.

Sekuchwaza umsindo omkhulu.

iNkosi isiḅubula, ithi: “ḅangiḅulele!”

Isifika inceku igeza inxeḅa, ithi inqamula ukwopha
kwegazi, kodwa kalisavumi nempela ukunqamuka.

Usegqunqe usemnyama manje uDingane, usejuluka
izithukuthuku ezimnyama. Seḅemthwala bemusa ema-
dlangaleni.

Uthe lapho ethi uyaphenduka, ubeka emnyango,
waḅona kungena uNgceḅa nezinye izinduna ziphethe
imikhonto.

Ethuke ashaywe luvalo, athi:

“Yini, Ngceḅa?”

Kaligwinyanga lelo, baseḅemdumcele, bamgwaza
ngomkhonto kulo lelo nxeḅa ayegwazwe kulo ngama-
Swazi, balandisa.

Igazi lagoboza njengoThukela lugcwele.

Kazange akhulume futhi.

Wayesefa uDingane!

Kulapho-ke uZulu wonke esethutha impahla yonke yakhe ebuyela kwaZulu.

Sebezilahla kuMaphitha kaSojiyisa, umfowašo kaDingane, bonke noMndlunkulu. Usezikhethela owakhe uMaphitha, abasalayo usebalela abantu bakhe: sekuthi bonke labaabantu bakaDingane sebeholwa ngu-Godide kaNdlela ebuyisa kuMpande.

Yibo-ke laba okwathi lapho sebebuyela kwaZulu kwathiwa ngumdiri kaNdlela. Wakukhuza lokho uMpande, wathi maBangabeyisi labo ngoba ngabantu bakhe nabo: futhi uNdlela nguye owamsindisayo uMpande izikhathi eziningi lapho uDingane efuna ukumbulala.

Nempela bahlala kahle bonke labo sebesuswa nguye uMpande. NoGodide indodana kaNdlela nabo bonke abantwana bakaNdlela uMpande wabaxoshisa ngezinkomo wabaphatha kahle, waze wafa kunjalo.

NGOKULANDA KUKAMAGEMA FUZE KAMAGWAZA,
WAKWANGCOSO:

Ukufa kukaDingane kulandwa ngezindlela ezahlukeneyo zonke. Sizoke sizwe ukuthi uM. M. Fuze uyilanda kanjani yena encwadini yakhe ebizwa ngokuthiwa: "Abantu Abamnyama, Lapha Bavela Ngakhona."

Uthi uNgcobo:

"Kwathi-ke ukuba abaleke uDingane, waza waya wafika oBonjeni, wangenisa khona ehlathini.

"Kuthe ngolunye usuku izinkomo zakhe zadla insimu yomuntu wakhona; kepha nokho lowo muntu kaNhlongaluvale uyise kaSambane wakwaNyawo waba nomunyu wayithethelela iNkosi. Kuthule kwathula zaphinda zayakungena kuleyonsimu futhi, zayidla zayiqothula-ke manje. Nango-ke umuntu eyakubikela iNkosi. Naye uDingane wathuma abokuya-kubeka ezikwenzileyo, bafunyanana ziqothulile impela. Ngalokho iNkosi yamda-bukela lowo muntu odlelweyo; yase ikhipha izithole ezine, yamnika zona, ikhokha ukudla kwalomuntu okuphileleyo. Yase ibeka izwi, yathi kuye, 'Salusuthatha izithole lezo ezine, mina sengizabuya neziqundu lezi zezinkomo zami.' Wo! yathukuthela yacinywa ngamanzi indoda, izwa eleNkosi lokuthi izakunikwa izithole ziye zine zezinkomo, ibe seyithola izinkomo lezo kuphela, zithi izigundu zamathe ezinkomo zeNkosi ziye ezikaDingane. Nansiya igijima iya kumaSwazi, iyakuwabikela, ukuthi, uDingane usele yedwa; onke amaButho akhe ahambile ayekuthwala izimpahla zawo emuva kwaZulu. O! ajabula kakhulu amaSwazi ngalokho. Ahloma, ahamba ubusuku, eseholwa yileyo ndoda yakwaNyawo, iyakuba-khombisa lapho engenise khona.

"Nembala-ke afika amaSwazi ebusuku. Pho-ke! lokhu iNkosi ilele edladleni noMndlunkulu kuphela, nebandlana esele nalo lamadoda eliyingo-zana, lizilalele kude laphaya nalo kuleli elilele iNkosi noMndlunkulu.

Kuthe phakathi kwoBusuku laquBula iGovu (enye yezinja zeNkosi ezaBe zilala kanye nayo). Kanti iGovu leli liquBula nje sekufike wona amaSwazi. Athi uBa ayikake indlu, ayihlabe ngomkhonto njalo. Yase iphuma iNkosi ibaleka ingena ehlathini. Lithe liqala livuka nebandlana lelo elalisele nayo, aBe eseBalekile amanke-ngane. Yafunwa eBusuku iNkosi; O! ayibonakali. Kwe-funwa kwasa. Kuthe ngangomuso, lapho kufunwayo (kanti ayaBabona aBakwaZulu amaSwazi befuna) ezwakala esememeza, ethi, ulaphaya ehlathini! Nemba-la aBakwaZulu baqonda khona-lapho ehlathini, lapha beyalelwa amaSwazi khona. Samfumana uDingane elele phansi, enenxeBa. Samthwala samyisa ethangeni lapho. Babukisisa inxeBa aBamhlabe ngalo aBafo. Basebefaka owaBo umkhonto kulo inxeBa, balandisa laBa likhulu, waphela ngalokho. Basebemba igodi njalo, bamgqiBa; baphindela bonke kwaZulu. NgoBa naye wathi esevalelisa uDingane, wathi kuBo, 'Mina sengifile. Hambani niBuyele kuMpande niyokhonza kuye. Kodwa into ebuhlungu kimi inye: NgoBa aBantu bakwethu bazakuBalokhu benukwa njalo kwaSongiya kuthiwa bangabathakathi.' Wakhuluma lokho waphela." [Pp. 136-138].*

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NGOKULANDA KWAMABUNU.

Lapho elanda ngokufa kukaDingane amaBunu, nawo aveza okwawo okuhluka kakhulu kulokhu esesilobe ngakho. Athi wona uDingane wathunjwa nguSobuza emva

*Messrs. SHUTER & SHOOTER, Publishers and Booksellers.

kwempi. Wathi ukuBa aFike emzini kaSobuza, uSobuza wafika kuDingane ephethe imikhonto, wamhlaba ngayo kancane-nje, edane emuthi hloko, kusukela ozwaneni kuze kuye ekhanda.

Athi yilanga lokuqala lelo.

Athi-ke kuthe-ke ngelesiBili weza futhi uSobuza, eselandelwa yizinja manje. Wathi kazimlume. Nemba-la zamdumela izinja, zimdaphuna, waBaBomvu yigazi.

Athi yilanga lesiBili lelo.

Lase lifika elesithathu. Wathi kuye uSobuza: "We, Dingane, uteyiyona nje inyanga yedzulu na? UtadziBa-badza nje uBukhulu bakho na? UyaliBona ilanga leliya na? UtuliBona okokugcina namhlanje."

Athi uthe ukuBa akusho lokho wamqhumbusa amehlo ngomkhonto. Aqhuma.

Lithe lishona ilanga wayefa uDingane.

Athi ukuBa amaBunu ezwe-ke ukuthi ufile uDingane, ayeseqoqa lezo nkomo azithola zisakazekile enkan-gala, aBuyela nazo emakhaya.

Kuthe ziyishumi kuNhlolanja 1838 induna-nkulu yamaButho amaBunu yaBeka uMpande ukuBa abeyi-Nkosi yakwaZulu. Kuthe lapho esembekile wafundelwa incwadi yezimemezelo ezithile zokuBusa kwakhe, athi kaBuse kanjalo.

Lencwadi ithi njengoBa uZulu enesikweletu ema-Bunwini sawompondwe aBayinkulungwane namakhulu

ayisikhombisa nesihlanu, aBasenza ngokuBolekwa amahashi nezinqola nezikhali zempi, nanjengoBa-ke kalisekho-nje nempela ithemba lokuthi leyomali iyobuya ikhokhwe nguZulu ngoBa nangu uDingane kasekho, kakhokhe ngezwe eliphakathi kwoThukela neMfo-
lozi eMnyama kusuka lapho ingena khona olwandle kuya lapho isuka khona ezintabeni, kuze kuyofika oKhalamba. Selingathathwa-ke lelozwe ukuze likhokhe leso sik'weletu.

Kusobala ukuthi amaBunu uMpande amBambisa udonga phezu kokuwasiza kwakhe okukhulu.

Mhlawumbe siyoyixoxa ngelinye ilanga ekaMpande indaba.

INDIKIMBA XXIV.

IZINCWADI zikaDINGANE.

Ngonyaka ka-1934 aBelungu bamaphepha ezindaba alelizwe bavumbulule incwadi eqondene naye uDingane. Lencwadi kuthiwa uDingane wayiloba ngo-1837, eyilobela iNkosi uGeorge IV. waseNgilandi, emupha izwe okwathi ngonyaka olandelayo, u-1838, wabuya walipha uPiti namanye amaBunu, kwathi emva kwalokho waba-
bulala.

Incwadi leyo yokuvumelana kukaDingane noPiti yalotshwa yathiwa:

“NjengoBa uPieter Retief, iNduna yamaBunu afikayo kulelizwe, uziBuyisile izinkomo zami eBezithunjwe ngu-Sigunyela, lezo nkomo uPiti usezilethe lapha kimi: Mina, Dingane, iNkosi yakwaZulu, ngiyaqinisa, ngazisa ukuthi ngiyamupha uRetief naBakwakhe—ngiBaBonga phela ngesenzo sabo leso—izwe laseBodwe (eNatali) namazwe ahlangene nalo, kusukela oThukela kuya eMzimvuBu ngasentshonalanga; kusukela olwandle, ngasenyakatho; lonke lelozwe anokulisebenzisa eliphethwe yimina.”

Lencwadi-ke kuthiwa yalotshwa ngenyanga uNhlo-
lanja (*February*), 1838.

Lena esivunjululwa namhlanje ngo-1934, ithi:—

“UDingane iNkosi yakwaZulu elobela iNkosi yase-Ngilandi.

“Ngibaphethe kahle sonke isikhathi aBelungu. Ngibanike izwe eliningi lokuzingela, kepha Bahlala njalo bebangisana bexabana bodwa nanaabantu bami; manje sengifuna ukuBa baBizwe baBuyele ezweni lakubo. Kade sonke isikhathi ngibaphethe kahle, kangikaze ngibulale noyedwa, futhi kangikaze ngibe naleyo nhliziyi.

“Ngifuna ukuBa uKhamungane (*Captain Gardiner*) naBafundisi bonke basale, ngoBa sihlalisene kamnandi nabo.

“Ngicela ukuBa kuthunyelwe iNduna eSiBuBulungu (*Port Natal*), ukuhlalisa izwe lelo ngokuthula, nokuBa ibeke ukuBa abantu bami bangayi khona, ibatshela ukuBa bangahlali khona. Inxa lokhu kwenziwa aBelungu abakhona lapho bangasale behlala; kodwa uma kungayeki, ngifuna basuswe.

“E, uKhamungana nguyena Nduna, omthumele eSiBuBulungu, kepha uthi kanamandla okubuyisa abantu bami abeqe kimi. Ngifuna ukuBa baBuye, futhi nguyena engithanda ukuBa abe yiNduna khona.

“Uma abantu bami abeqa baye eSiBuBulungu bexoshwa ukuBa bangabuyi, bovunyelwa ukuhlala khona, ngiyakugcula. Kangithandi nami ukuBa baBuyiswe, ngoBa uKhamungana uthi kuphambene nomthetho wamakhosi aBelungu.

“Nakhu-ke engikushoyo:—

“Ngithi, lonke izwe abakhe kulo ngaseSiBuBulungu ngilnika iNkosi yaseNgilandi. Ngibanika lonke izwe eliphakathi koMngeni, umfula, nezwe elakliwe nguFaku kaNcaphayi, kusukela olwandle kuye kufike oKhahlamba: yisigodi esiseMngeni kuphela esingesami, esisuka entabeni iSikhalasenyoka.

“uDingane

“INkosi yakwaZulu.

“Kubekwa isandla phambi kwalez iziNduna ngosuku luka-21 ku-June, 1837, kwaNoBamba.

“Manyosi.

“Maphitha.

“Mangqwanga.

“Thos. Varty, ihumusha.”

INDIKIMBA XXV.

UMGUNGUNDLOVU ONDUKU ZIBOMVU.

Lo ngomunye wemizi kaDingane emikhulu; phela yiwona owaſe ulikhanda elikhulu kunayo yonke; futhi naye uDingane ewuthanda ngaphezulu kuneminye. Wawakha eseſulale uShaka, ngonyaka olandelayo, ngoſa uShaka wafa ngonyaka ka-1828 ngenyanga kaMandulo, zingamashumi amabili nane (24 September, 1828).

Wathi-ke ukuſa aſuse uDingane wazakhela owa-khe umuzi ngonyaka olandelayo, wathi kuseMgungundlovu. Wawumi phakathi kwoMkhumbane neNzololo, imifudlana engena eMfolozi eMhlophe.

Lomuzi-ke kwenzeka kuwona izigigaſa ezinkulu, okufanele sikhulume ngazo, ngoſa yizona futhi ezibo-nakalisa ngokuthe *ba* isimilo sikaDingane ezihlalele ekhaya.—Phela ungeze washo ukuthi umuntu uyamazi kahle uma ungaſonange umbone ezihlalele ekhaya na-bantwana ſakhe: ngoſa kulapho uqobo lapho isimilo sendoda sivela khona oſala. Nathi-ke indaſa kaDingane sizoyiphetha ngokulanda ngezehlo zaseMgungundlovu onduku zibomvu.

UKUFULATHELWA KUKAZINTI.

Kwathi ngelinye ilanga aſafundisi aſabili abamhlophe, ſethuka sekutheleka kuſo insizwa yakwaZulu, iſaleka ngelikhulu ijuſane.—Omunye waſo kwakungu-Mfundisi Grout, okwaqanjwa ngaye indawo yaseMvoti ethiwa kuseGroutville.



OwayeyiMbongi kaDingana.—Isithombe sikaKhamungana.

BaBuza aBafundisi, Bathi:

“Yini, Zinti? UBalekelani kangaka na?”

“O, Banumzane,”—kukhefuzela uZinti,—“ngibalekela ukufa. Ngifulathelwe ngamadlozi, ngaphatha ngesandla okungaphathwayo.”

Bamangala aBafundisi, Bathi akaBatshene ukuthi muhlola muni lowo akhuluma ngawo.

“O, Bafundisi, ngifile lapha. NgoMsombuluko odlule njengoBa kungoLwesithathu namuhla, Besihamba nomngani wami, siqonde eNkosini. Kuthe sisendleleni, sahlwelwa, sase sicela indawo yokulala emzini oseduze nalapho sihlwelwe khona. Sangena sacela indawo; Bavuma basingenisa—basikhombisa ilawu lokulala.

“Kulaphoke, Bafundisi, lapho amadlozi esifulathele khona. Kanti elawini lelo aBathi asilale kulo, bekungenise ngoBusuku Bangayizolo, izintombi zoMndlunkulu ebeziqonde khona eNkosini, kodwa kaBasitshena lutho laBo bantu balapho. Ngithi Bakhohlwa, ngoBa BeBenge-bantu aBanolaka.

“Kuthe lapho sesilungisa indawo yokulala, ngaBona emsamo ucansi lusongiwe-nje, luncikiswe ngendlu. Ngase ngiluthatha, ngithi mhlawumbé ngolukuBa sendlale lona. Ngithe lapho ngilwendlala phansi, Mamo! Yini lena? Awu, sashaqeka amathe lapho, sesibona okwakusongiwe ocansini. Phakathi kwalo saBona ubuhlalu obuhle kakhulu, nomutsha omuhle wezintombi. Kuthe-nje sizelamela lezo zinto saBona ukuthi okwezintombi zoMndlunkulu.

“Ngomthetho wakithi, kakho umuntu ongaphatha utho lweZintombi zoMndlunkulu, ngoBa lokho ngokwe-Nkosi uqobo. Umuntu oke waziphatha uyabulawa.

“Kuthe ngangomuso lapho sibuzisisa kuBantu bomuzi, Bashaya izandla, BaBamba imilomo, Bathi, ‘Yenzekile indaba!’ Bathi naBo BeBekhohliwe ukusitshena ukuthi bekungenise izintombi zoMndlunkulu kulelo lawu.

“Pho-ke, indaba isiyenzekile.

“Besingeke sikufihle lokho, kwazise ukuthi izinhlole zeNkosi zigcwele izwe lonke.

“Sithe sifika-nje eNkosini sase sihlukaniswa. Kwathiwa mina kangiyi ezinkomeni naBanye. Umngani wami wasala.

“SaBona ukuthi sekuzwakele ukuthi siphathe okungaphathwayo.

“Kuthe lapho sesibuya nezinkomo, ilanga selingomutsha wenduna, sahlangatshezwa yinduna yeqembulethu. Yathi kimi yenzekile indaba; umngane wami usale wabulawa nguDingane ngoBa ephathe okungaphathwayo: sekulindwe mina ukuBa ngibuye nezinkomo, ngibulawe nami.

“Yathi kangibaleke. Nempela ngaBaleka. Yikho-nje ngilapha. Ngifihleni olakeni lukaDingana.”

Bahluleka aBafundisi ukumfihla olakeni lukaDingane. Bathi keqe uThukela, awelele ngaphesheya

eBodwe. Walandula uZinti, wathi uThukela lugcwele luyizingwaſi.

Ukhuluma-nje uZinti kukhona intombazana lapha yomuntu, ilalele. Ithe isuka lapho yayitshena uyise.

“We, ſaſa, kukhona umuntu lapha okhuluma naſa-fundisi, uthi ucela ukuſa ſamfihle.”

Yaſuza isukuma indoda, yathi:

“Uthini, mntanami? Uthi kukhona umuntu othi kubafundisi kaſamfihle? ſamfihleleni? Kanti yizwe laſelungu yini leli, kuyizwe leNkosi uDingane nje?”

“Kangazi, ſaſa.”

“Lendaſa ngizoyihlola mntanami. Wenze kahle ukungibikela. Kuhle nokuzala lokhu; kuwukuzelula impela.”

Naſala waqonda khona kuſelumbi, aſaſonwa ngu-Shaka, wafika kabe esakhuluma. Wayidumela insizwa leyo, esizwa ngezinye zakwakhe, ſayiqhuba ſaqonda nayo esigodlweni seNkosi.

Wafika waſulawa uZinti ngoſa ephathe okunga-phathwayo nokungabonwayo kwoMndlunkulu.

Izinto lezi zazihlonishwa kakhulu, noma umuntu ethuke eyenza engaqondile, uſejeziswa kakhulu, adliwe izinkomo noma aſulawe.

Wona uMndlunkulu wawuyinto enkulu, eyesaſe-kayo.

ſaningi aſaſeſulawela ukuwubeka nje ngamehlo. Izwi leNkosi phela lithi lapho umuntu ethuka ehlangana nawo uMndlunkulu kaphambuke endloleni, angalokothi nempela ukuwubeka; aphambuke ebeke phansi, amehlo akhe angahlangani nempela nawawo.

Yilokho-ke okwaſulala noZinti.

* * * * *

IMPI YAKWAMZILIKAZI.

Phela uDingane wahlasela kaſili kwaMzilikazi. Okokuqala wahlasela ngomnyaka ka-1837, okweſibili ngomnyaka ka-1838.

Ziningi izigigaſa ezavela kulez izimpi. Sizo-ke sixoxe ngezinye zazo, ngoſa zaphethelwa kuwo umuzi wakhe omkhulu uMgungundlovu. Noma kulukhuni ukuyilanda kahle lendaſa, ngenxa yokwahlukana kwamazwi aſantu aſaſengixoxela yona, kwazise ukuthi naſo ſaſexoxelwa ngaſanye, nokho phela ingqikithi yendaſa iyiqiniso yonke.

INkosi eyayibusa kwaNgwane ngaleso sikathi kwakunguSobuza, ozala uMbandeni.

UDingane impi yakhe wayiphaka ngamakhala amathathu: elokuqala liholwa nguNdlela; elesibili liholwa nguNzobo, uDambuza; elesithathu liholwa ngenye iNduna igama layo engingalizwa kahle. Ukuze indaſa ixoxeke kahle sizo-
thi igama layo kwakunguSomlilo. Njengazo zonke izimpi ezazilwa ngaleso sikathi, uDingane wayetshela uNdlela ukuſa kuthi lapho esesondela kwaMzilikazi amakhala amathathu ahlange, amaSwazi aſeſeſaphakathi.

Kuthe phambili, lapho amaButho kaNdlela noDambuza esehlangene, kwahlaluka ukuthi uSomlilo kakafiki kuleyo ndawo namaButho akhe. Lokho kwayikhubaza impi kaDingane, kayaBe isawehlula amaSwazi, ngoBa athi ukuBa ayibone abaca emihumeni yawo emagqumeni—acanda ngalapho lapho impi kaSomlilo kwakufanele ukuBa iwavimbele ngakhona. Kanti uyeza uSomlilo namaButho akhe; uBevinjelwe uBuBi bendlela ayeHamba ngayo.

Wahlangana nawo amaSwazi eBalekela uNzobo noNdlela, yadumelana khona lapho eziHoxobeni. Kwafa gula linamasi, kwanjeya. Kodwa asinda amaSwazi ngokugijimela emihumeni yawo nasemihoshaneni lapho afika acasha khona. NgaleNa, bathe ukuBa BaBone uSomlilo engafiki, base BeBuyela kwaZulu oNdlela noNzobo, Beqhuba imihlambi yezinkomo zakwaNgwane: Bayafika ekhaya belanda ngokungaphumeleli kwaBo, seBethi kuBangelwe ukunyamalala kukaSomlilo.

UDingane usegedla amazinyo, lapho ezwa lokho. Inhli-ziyo yakhe isigaya iziBozi. Usethi:

“Ndlela, ushonephi uSomlilo na?”

“Kangazi, NdaBezitha, ngoBa impi besiyiphake njengokusho kweNkosi, sathi izobamba ngezimpondo zontathu, sanquma indawo lapho sizohlangana khona; BaLa, safika sahlangana sinoDambuza, kodwa uSomlilo kasambona nempela. Saze sawahlasela amankengane ngoBa ayesesibonile. Asahlula ngokuBaleka ngawo umzila lowo engangithe uSomlilo wovimba ngakuwo.”

“Kulungile Ndlela, ngizokhuluma naye lapho esefikile. USomlilo ungonele impi yami.”

Bonke aBawezwa lawo mazwi eNkosi BaBona ukuthi uSomlilo kasekho emhlabeni: usefile.

Naye uSomlilo uthe lapho eqhamuka eduze noMgungundlovu, elandelwa ngamaButho akhe, bezwa uvalo lubashaya.

Umoya uthule uthe *du*. Nalapha eduzane nomuzi kuthule impela, sengathi kufe umuntu omkhulu. NaBantu abahlangana naBo lapho Bangena esangweni elikhulu amehlo aBo engasahlangani nawaBo.

Bangene egcekeni elikhulu, lapho kusinelwa khona, nalapho iNkosi iBizela khona aBantu bayo nxashana inezwi: angene ewahola amaButho akhe uSomlilo; afike phakathi; eme ngamaviyo awo, yilelo viyo lime neNduna yalo. Bema bathula bathi *tu*, kwasengathi ngabantu aBeze esililweni.

UDingane njalo usephakathi, eSigodlweni sakhe. Lapha phandle sekuButhene aBantu aBaningi, aBaseBeBizelwe ukuzobona amagwala eBuya empini. — IziNduna ezinkulu ziholwa nguNdlela sezimi laphaya ngenhla, zizungeze iSihlalo seNkosi uDingane.

Inceku eBize bonke laB aBantu iphume maqede inemeza ngezwi elikhulu, ithi:

“Awukhuphuke umphakathi!”

Bese bephendula aBezWileyo, Bethi:

“Kuzwakele!”

SeBeButhana khona lapho esiBayeni.

Dukuduku, waphuma uDingane eSigodlweni. Uthe ukuḡa avele oḡala, angene esiḡayeni, kwaduma wonke umphakathi namaḡutho.

“Bayede, Ndaḡezitha, uyiZulu!”

Ahlale phansi esihlalweni sakhe, engasahleki nempela. Iḡunzi lakhe selimnyama okwezulu lisiḡekele. Amehlo asekhanya okwonyazi. Kasakhulumi nempela, usethukuthele useḡila manje. Uthe ukuḡa ahlale phansi, kwathula kwathi *nya*.

Umi laphaya uSomlilo, umfo omude laphaya: uphethe umkhonto wakhe, uvunule uphelele. Umi phambi kwamaḡutho akhe. Nawo emi okwaḡantu aḡafelwe yizwe. Kwa-sekuzwakala uDingane eseduma ngelikhulu izwi:

“Somlilo, sondela lapha, lapha eduze kwami!”

Asondele uSomlilo.

“Somlilo,” kuphinda uDingane, amehlo akhe eselokoza umlilo, “Somlilo! Nguwena lona owona impi yami namhlanje? Ngithi kini hlaselani amankengane, niwashaye niwaqothule, kungasali ngisho nelisancela. Wena usuyaliḡala endleleni, izwi lami kawulenzi.”

“Qha, Ndaba—”

“Thula, mfokazana!” Usesukuma manje ema ngezinyawo uDingane. “Thula, siphukuphuku! Uphendula ḡani? Nguḡani omphendulayo! Ngife ngingene eNkosini khona manje!”

Lapho sekuthi kamudle ngamazinyo, kodwa aḡuye aziḡambe, athi:

“Wahlulekile Somlilo ukuphatha amaḡutho ami. ḡukwahlulile uḡukhulu. Ngiyakwephuca ḡona namhlanje. Aḡafazi ḡakho nezinkomo zakho ngiyakwephuca. Konke lokho sengikunika iqhawe elenze izwi lami.”

Amaḡutho kazawajezisa, ngoḡa ayengaḡalekanga empini, ahluleka ngoḡa kwahluleka iNduna yawo uSomlilo, ehlulekile ukuwaholela empini. Wathi uDingane liyeza elawo ilanga, lapho eyoziveza ngalo uḡuqhawe ḡawo.

USomlilo akhuleke namaḡutho akhe—kuba kuphela.

Okwaḡa kuhle yikuthi uDingane kamḡulalanga uSomlilo.

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UKUḡULAWA KWOMPHAKATHI.

Kuhleziwe nje lapha eMgungundlovu, ogqayinyanga ḡavakasha njalo eḡusuku phakathi kwomuzi weNkosi, ḡayi-bekele umuzi wayo.

Phela yiḡona ogqayinyanga laḡa aḡaceḡa amaḡunu kuDingane, ḡathi nawo kawalali eḡusuku. Nanamuhla amehlo aḡo aḡukhali, aḡona lukhulu olungaḡonwayo ngaḡanye aḡantu.

Kwathi ngoḡunye uḡusuku kulelwe eMgungundlovu, ogqayinyanga seḡewavulile amehlo, seḡeḡona ngisho uthi lunyakaziswa umoya, ḡaḡona izinsizwa zikhwela othangweni lwesigodlo, ziyona iZintombi zoMndlunkulu. Leso yisenzo esesaḡekayo kakhulu, ngumhlola omuḡi kaḡi.

UMndlunkulu lona kwakuyinto enkulu eNkosini, uwukuphila kwayo uqoḡo. Isigodlo lesi seNkosi kuthiwa yiSigo-

dlo nje ngoḡa konke okulapho phakathi kuso ngokwayo yodwana—izigoddele khona: uMndlunkulu lona yizona zimballi zeSigodlo seNkosi: yiyona kuphela iNkosi ezithokozisa ngayo yodwana, izwe uḡumnandi noḡungqongqoshe ḡokuḡa iyiNkosi. Izintombi zoMndlunkulu zazikhethwe ngoḡuhle bazo. Zihlezi lapha eSigodlweni nje, sezikhuluphele, ziyabusa. Ngenxa yokuzimuka, ezinye zahluleka nokunyakaza lokhu, ziyasukunyiswa lapho zisukuma. Zijuluka imifula yezithukuthuku, ngoḡa zihlezi nje zingenzi lutho.

Phela lapha eSigodlweni kazenzi lutho nolunci: ziyasetshenzelwa, zithwalelwe, zona zibe zihlezi nje phansi zidindilizile. Ezinye zazo zinhle ziḡanga umunyu.

Kusaḡusa uShaka into eyayikhalisa izwe yikho lokho ukuḡa engazijuḡeli izinsizwa, azijuḡele izintombi. Kodwa ke kwathi ukuḡa uDingane aḡuse, wakuqeda lokho, wazivumela izinsizwa ukuḡa zithathe. Kwaḡa kuhle lokho kuḡo bonke aḡantu.

Noma kunjalo, ḡaḡekhona kuzo izinsizwa lezo aḡaḡenezintombi zaḡo kuwo uMndlunkulu lowo: ngoḡa ezinye zezintombi zazicindezelwa ngoyise ukuḡa ziye eNkosini, ngoḡa iso leNkosi zifike zalikhanga. Zilapho nje eSigodlweni zikhalela amasoka azo emaḡuthweni eNkosi: kodwa kaziwaḡoni nempela—kwazise phela ukuthi eSigodlweni kakungeni muntu nje nempela.

Nazo-ke izinsizwa sezibonwa ogqayinyanga, zeqa uthango, ziyobona uMndlunkulu!

Kuthe ekuseni kusasa, ḡamḡikela uDingane aḡakuḡone eḡusuku.

Mamo! Bayithinta inyoka! Wathukuthela wafa.

Bizani uNdlela eze lapha kimi khona manje!

Sekusuka inceku ibiza uNdlela, ithi uḡizwa yiNkosi.

Uthe ukuḡa afike uNdlela watli kuye uDingane:

“Ndlela, nanku umhlola ḡo!”

Aḡuze uNdlela ukuthi kwenze-njani.

“Ndlela, ngiḡikelwe ngogqayinyanga lapha ukuthi kuthe eḡusuku belamela izinsizwa zeqa uthango lweSigodlo, zikhuluma noMndlunkulu!”

Ethuke impela uNdlela lapho ezwa lokho. Yindaba enkulu leyo impela, engajwayelekile neze kwaZulu. Athi:

“Ngumhlola impela lowo, Nkosi. Kuzokwenziwa-njani, Ndaba?”

“Khipha amaḡutho amathathu, Ndlela, iZinyosi noDlambedlu noMkulutshane, uwanike amawisa onke, uthi kawazenzele, aḡaphihlize bonke. Ngizoḡaqoḡela esiḡayeni bonke, uMndlunkulu nezinsizwa lezo ezigila lomkhuḡa. Kawangene phakathi amaḡutho, aḡaqoḡe ngamawisa bonke! Hamba-ke!”

Ukusho lokho ekuseni uDingane.

UNdlela amaḡutho wawathumela ngayo leyo nkathi.

Aḡaphihliza kusukela kuleso sikhathi kwaze kwashona ilanga, eḡaphihliza esiḡayeni. Igazi lagoboza phansi: lapha esiḡayeni seḡexova lona, sengathi kade lina izulu.

Izidumba lezi zaḡa zinqwaḡa.—Seḡe-de ḡezihudula, ḡezilahla odongeni lwakwaMatiwane.

Amanqe azitika-ke kuzo.

Iwesabeka lolo lusuku impela,—abantu bebulawa kanjalo, njengezilwane.

Noma uShaka wayaziwa ngokuqeda abantu, ebulala, iqiniso lona liyaziwa ukuthi kababulalanga abafowabo begazi lakhe—njengoDingane. Yena uDingane wayesukela nabo qho abegazi lakwabo, esadilizela phansi: futhi ukubulala kwabantu kukaShaka kwakwahlukile kokukaDingane.

UShaka wayezonda amagwala, efuna ukwenza abantu ukuba babe ngamaqhawe bonke ngoba ubuqhawe ebuthanda, ebuxoshisa ngezinkomo.

UDingane yena wayewesaba amaqhawe, ewabulala. Wayengabathandi abendlu yakwabo. Kuthiwa sebe bonke abafowabo ababulawa nguDingane, babe ngamashumi amabili.

Kazange ayenze into enjalo uShaka.

Ngiiyeka lapha iNdaBa ka-

DINGANA kaSENZANGAKHONA.

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