

# ISANDLWANA: Uphawu lobunye, injongo nokunqoba



## ISANDLWANA: UPHAWU LOBUNYE, INJONGO NOKUNQOBA

# Izifundo zaseSandlwana zimqoka kusizukulwane sethu

ISILO  
uMisuzulu  
kaZwelithini



Kunoma yisiphi isizwe siyafika isikhathi lapho sikhumbula ngenhloso yokuthola izifundo. Emlandweni kaZulu kayikho impi enezifundo njengaleyo yaseSandlwana. Kuyo sifunda ngokujulile ukuxhumana kukaZulu neSihlalo. Sifunde ngobumqoka bomhlaba kumuntu ongumZulu, ubumqoka bemfuyo kanye nobudlelwane bamaZulu

ngawodwana.

Kukhona ukuvumelana ukuthi iMpi yaseSandlwana yabe iliwa nguZulu kepha kungeyabeNguni nama Afrika onke. Empeleni lempi kwaphetha ngokuba ibe ngeyayo wonke umuntu owayecindezelwe ngandlela thize ngaleso sikhathi. ISandlwana siluphawu lokunqoba, ukuzazi, nenkululeko. Siluphawu lokumela okuhle nokwamukelekile emphakathini, esizweni nasemhlabeni jikelele.

NjengoCetshwayo ophilayo ngesikhathi senu ngibuka izifundo zaseSandlwana zimqoka kulesi sizukulwane sethu. Siphila esikhathini lapho amehle ethe njo kuZulu ngoholo, kakhulu uma kufika ezintweni zoBukhosi kanye

namasiko. Lolu holo ludingeka ngoba kuyaziwa ukuthi kithi lezi zinto zimqoka nokuthi akulula ukusiguqula kuzo.

UZulu lapha kweleNdlovukazi uMthaniya nasemhlabeni jikelele kumele ame ngomumo ukumelana nokungahambi kahle emiphakathini yethu, ezweni lethu nasemhlabeni jikelele. Njengoba benza okhokho eSandlwana ukumelana nento eyabe ilikhuni isihluphile emhlabeni jikelele. Okhokho bethu bakwazi ukubhoboza intaba ebovu okwabe kungamaNgisi ayesenqobe izizwe. Ngaleso sikhathi akekho owabe ecabanga uZulu njengabanqobi, kepha namuhla sekungumlando ukuthi uMkhumbi wempi kaZulu

wadla abafu eSandlwana.

Namuhla uZulu kanye nesintu jikelele babhekene nezingqinamba ezehlukile. Sibhekene nempi yokuhlukunyezwa kwezingane kanye nabesifazane. Impi yokuguguquka kwesimo sezulu. Impi yobugubengu nobuqola. Impi yokuzondana sodwa phakathi kokunye. Konke lokhu kubukeka kulukhuni futhi kungenqontshwe. Umbuzo uthi ngabe nina njengoZulu wanamuhla nizokwazi yini ukulingisa oyihlo, nime phambi kwezingqinamba nizingqobe?

Nizokwazi yini ukuba ngabavikeli bezimbali zesizwe, omafungaswe nomama benu kuzinswelaboya. Nizokwazi yini

ukuba ngabavikeli bemvelo nabavikeli beSihlalo esavuikelewa ngoyihlo eSandlwana?

NjengeNkosi yenu uCetshwayo ophilayo ngizibophezela ukunihola ekwenzeni okuhle. Ukunihola ekwenzeni ifaguru lethu. Ngalonyaka sonke phezu kwamathambo okhokho bethu eSandlwana asizibophezele ekubeni ngamaZulu angcono, izakhamuzi ezingcono. Asizibophezele ekuvikeleni isithunzi sawokhokho bethu siziqhelelanise namachilo angafela amathe umsebenzi wabo ongaka abawenza eSandlwana.

Sikhumbule ukuthi konke kuyefika kuyedlula, kepha ukuba nguZulu kungunaphakade!



## Masisebenzise isikhumbuzo saseSandlwana ukwakha nokuvuselela kabusha isifundazwe sethu

nguNdunankulu  
uNomusa  
Dube-Ncube



Namuhla sigubha iminyaka eyikhulu namashumi amane nane (144 years) yesikhumbuzo seMpi yaseSandlwana, lapho amabutho kaJinind' omnyama onjengezulu, iSilo uCetshwayo kaMpande, acoboshisa amasosha empi yamaNgisi, entabeni iSandlwana, ngo1879.

Kulesikhumbuzo esididiyelwe wuHulumeni waKwaZulu-Natal eholwa yiNdlunkulu siholwa yiSilo samaBandla Onke uMisuzulu kaZwelithini. Asingabazi ukuthi kulo mcimbi oyithempeli lokuphila kithina njengendlu emyama, Ingonyama izosihola njengenjwayelo ngobuhlakani nobunyoinco njengokhokho wayo iSilo uCetshwayo, esahola amabutho aso ekunqobeni amaNgisi eminyakeni engu-144 eyedlule.

Siyakhumbula lolusuku

Iwaba yingqayizivele emlandweni wama-Afrika ngoba kwabe kungokokuqala ngqa ukuba impi yamaNgisi inqotshwe ngabantu abangumsinsi wokuzimilela kwelengabadi e-Afrika.

Lokho kusenza siziqhenye futhi sizigqaje ngobu-Afrika ngoba kwenzeka ngesikhathi senqubo yobukoloni, okwanikeza namanye amazwe isibindi sokuthi impi ningayinqoba uma niyimbumba futhi nihlonipha ubuhlo obukhuza leyo mpi.

Ibutho likaZulu lalibunjwe amabutho uMbonambi, uKhandampevu neNgobamakhosi lona lalihlome ngemikhonto, izihlangu nezinye izikhali zomdabu. Ibutho likaZulu layinqoba impi yamaNgisi ayehlome ngezikhali zesimanje.

Impi yaseSandlwana isifundisa ukuthi kumele siziqhenye futhi sizigqaje ngalokho esinakho nangobu-Afrika bethu – singangenwa ngamanzi emadolweni uma sibhekene nezingqinamba ezibukeka zingaphezulu kwamandla ethu.

Isifundo esikhulu lapha ubanye, ukuphokophela, isibindi, kanye nokwenza nokuzimisela. Akusizi ukuba nesibindi угawenzanga

amalungiselelo, ngoba uzongena eweni. Akukuningi kodwa okungehlula abantu uma bebambene bebumbene.

Impi yaseSandlwana isifundisa ukuthi uma sihlange, sibambene futhi sibumbene – singasinqoba isitha ngisho ngabe sikhulu kangakanani.

Namanje kumele sibe yimbumba ukuze silwe impi yobubha, ukuntuleka kwemisebenzi, ukuxega komnotho, nokuguquka kwesimo sezulu okuholela ekutheni isifundazwe sihlaselwe yizikhukhula nezimo zemvelo ezidala umonakalo omkhulu.

Uma siyimbumba ngengamabutho eSilo uCetshwayo, anqoba amaNgisi, nathi singasinqoba isihlava sokuhlukunyezwa kwabantu besifazane nezingane.

Udlame olubhekiswe kubantu besifazane luyisihlava esibi kulesi siFundazwe sethu ngoba luholela ekuhlukunyezweni nasekubulaweni kwabantu besifazane kanye nezingane.

Yize sanqoba kepha impi ayikapheli MaAfrika, impi yokukhulula izwe isaqhubeka ikakhulukazi ngasohlangothini

lwezomnotho nomhlaba.

Namuhla asisalwi impi yezikhali kodwa ukubuyisa isithunzi somuntu omnyama waseAfrika sihambisa phambili isikhali semfundo. Siyaziqhenya ngoba iSilo sethu imfundo sihlala njalo siyiqhakambisa. Siqala unyaka ngegiya eliphezulu njengoba nezikole zethu zivule kahle.

Lesikhumbuzo kufanele sisivuselele sonke, sisinike umdlandla namandla amasha kulonyaka ka 2023 ukuze sithuthukise isifundazwe sethu ngamakhono, kwezolimo, ezokuvakasha, ekusheshiseni intuthuko ukukhula komnotho nokwakha ukuthula nokuzwana ezweni.

Ukulwa nalezinselelo sidinga umoya wobuqhawe ofana namaqhawe ethu alala esandlwane. Sidinga ukunikela ngamandla onke esinawo singabheke kubongwa nanzuzo ukwakha impilo engcono kubona bonke abantu bakithi.

UHulumeni oholwa wumbutho kaKhongolose nokuyinhlango eyakhulula abantu baseNingizimu Afrika kubandlululo wathatha amandla okunqoba ubandlululo ebuqhaweni obabonakaliswa ngamaqhawe aseSandlwane.

Uma sithi izwe libuyile lingelethu namahlanje isithunzi somuntu omyama sesiyahlonishwa ngenxa yamagalelo kaHulumeni wentando yeningi oholwa wuKhongolose.

Isikhathi samanje – ngemuva kweminyaka engu-144 yatholana phezu eSandlwana – sisifundisa ukuthi kumele sisebenzise ubuchwepheshe ukusimamisa umnotho wesiFundazwe owakhahlamezwa wukhuvethe kanye nezikhukhula Kanye nokulondolozwa umlando wethu onothile.

Lolusuku lwesikhumbuzo alusivuselele lusi khumbuze njalo amandla oBukhosi ezimpilweni zethu, futhi sikhumbule njalo ukuthi kukhona abachithekelwa igazi abanye baphangalala ngoba besebenzela isizwe.

Asisebenzise isikhumbuzo sempi yaseSandlwana ukuba sakhe sivuselele kabusha isizwe sethu kanye neKwaZulu-Natal engcono nethuthukileyo lapho kunenala ingekho intandane noma umndeni olala ungalanga.

■ UNomusa Dube-Ncube  
unguNdunankulu waKwaZulu-Natal



# Umlando ngeMpi yaseSandlwana yangonyaka we-1879

nguSolwazi  
uJabulani  
Maphalala



Uma kukhulunywa ngeMpi yaseSandlwana kuhle ukuqonda ukuthi inhlosonqangi yabahlaseleli kwakungokuqeda uMbuso woBukhosi bukaZulu (owawusela eNyakatho yoThukela noMzinyathi), ngaphansi kweNgonyama uCetshwayo eyabusa kusukela ngo-1872-1879.

Ukuhlaselela uMbuso wamaNgisi wakwenza ngokusebenzisa amasu kangqondongqondo wezempi eChina, uSun Tzu, oncwadi yakhe yashicilelwa ngowama 400-430 singakaFiki isiKhathi sikaKrestu [BCE]. Le ncwadi ethi: The Art of War yase ihunyushiwe yashicilelwa eYurophu ngowe-1772 sesiFikile isiKhathi sikaKrestu [ADE]. Kuyo uSun Tzu uthi: “ngeke uyingqobe impi ungazange usebenzise abantu obahlaseleyo bendawo abazi nabazokuchushisa kuzo zonke izindawo eziyingozi ngenkathi uhlasela”.

Ngakho-ke, izinhloli zamaNgisi kwakungezamaZulu ezazazi yonke imihlosa, amawa, ezazazi namahlathi endawo.

USun Tzu uphinde athi: “abafika kuqala lapho kuzolwelwa khona baba nethuba lokuphumula belinde isitha ukuze badumelane naso benomfutho”. Lokhu kwenzeka eNcome, eNdondakusuka nakhona eSandlwana lapho impi kaZulu yafika ntambama mhla zingama-21 Masingana 1879, kuzoliwa ngakusasa ekuseni.

Impi yaseSandlwana yayilandela eyaseNdondakusuka yamhla ka-2 kuZibandlala 1856, eyayihlelwe yiyo iNgilandi ngokuzama ukubeka uMntwana uMbuyazwe ukuba yiNgonyama nxa iSilo uMpande sesikhotheme kubangelwa ngokungamethembi uMntwana uCetshwayo owayefuna izinto zihanjiswe njengesikhathi kusabusa iNgonyama uShaka. Waze wabongelwa ngezibongo ezazinikwe iNgonyama uShaka isekwaMthethwa ezithi: “uZulu laduma obala! lapho kungemunga kungemtholo.”

Ngakho-ke iNgilandi yayikwazi konke lokhu ngezinhloli zayo. Yanquma ukuthi kwesekwe uMbuyazwe. Lokhu kuzibandakanya kweNgilandi ukubhuqa uMbusokaZulu eNdondakusuka kuyavela nasezibongweni zayo iNgonyama uCetshwayo nxa kuthiwa: “uHlamvana bhul’ umlilo eNdulinde. ubaswe ngabamhlophe abelungu! ubaswe nguMantshonga (Captain J. Walmsel) benoGgelebana (E.F. Rathbone).

Kodwa kulokho kuhlaselwa

koMbuso kaZulu kokuqala okwenziwa yiNgilandi ngokuqhatha abaNtwana oCetshwayo noMbuyazwe kwabhuntsha ngoba amabutho kaZulu ayesekelela uMntwana uCetshwayo ayeyimbumba ala ukhasha. Ngakho-ke izingxeny ezingintathu kwezizeka uMntwana uCetshwayo, uMntwana uMbuyazwe owayesetshenziwe wesekelelwa ngezibhamu ngamabutho abelungu ayeholwa ngoJantoni (John Dunn), wasala enkundleni nabaNtwana abayisithupha beSilo uMpande ababemeseka. Ngaleyondlela kuyimfundisoze ukuthi yiNgonyama uMpande eyaqhatha abaNtwana bayo. Kwakwaziwa ukuthi indlalifa nguCetshwayo.

Ingonyama uCetshwayo, njengaye uyise uMpande, yabusa kuphelaingxeny eyoMbuso kaZulu esuka eningizimu yeMaputo, esenyakatho yomfula uThukela noMzinyathi kusukela ngonyaka we-1840 kuya kowe-1879. Ingxeny eyoMbuso kaZulu eseNingizimu yoThukela eyayize iyovinjwa ngumfula uMzimvubu kusabusa iziNgonyama oShaka noDingane yaqolwa ngamaBhunu ayengaphansi kuka-Andries Pretorius (ngokwenza umfelandawonye noMntwana uMpande) owaqembuka eSilweni uDingane ngonyaka we-1839, ngemuva kancane kweMpi yaseNcome yamhla ziyi-16 kuZibandlala 1838 ngokunxaxxa yibo abelungu.

Ngakho-ke amaBhunu aqhuba impi yoMntwana uMpande phambi kweyawo eMaqonqo ngoMasingana 1840, wona eza ngemuva ehlome ngezibhamu kodwa agcina engazisebenzisanga. Impi yonke nxa idumelana kwaba sengathi amaZulu aqedana kodwa kanti ongqondongqondo bamaBhunu bebevele behlose khona lokho, bagcina beqole yonke ingxeny eyoMbuso kaZulu eNingizimu yoThukela noMzinyathi bayiqamba kabusha bathi iyi-Republic of Natalia 1840-1843 okuligama elasungulwa ngabelungu ngesu lokucisha ikwaZulu bekhumbula ukudlula ogwini komPutukezi uVasco da Gama mhla zingama-25 kuZibandlala 1497.

Nempela impi yaseMaqonqo yaliwa ngoNozishada kaMaqhoboza Nzuza woDlambedu, owagqama kakhulu kweyeNgonyama uDingane kuvikelwa uMbuso kaZulu, noNongalaza Mnyandu owayehola eyoMntwana uMpande nabahlaseleli bamaBhunu eyadla umhlanganiso isekelwe yizibhamu. UMntwana uMpande waklonyeliswa ngengxeny eseNyakatho yoThukela ngamaBhunu aphinde athi ayamgcoba njengeNgonyama.

Ngakho-ke kwagcina iziNgonyama oShaka noDingane ukubusa eMbusweni kaZulu obumbene, ohlanganisa iningizimu nenyakatho yoThukela. Lokhu ziyona ngqikithi yokushiwo ngukuGgabuka kweGoda,

ngokuqembuka koMntwana uMpande okwakungokuqala ngqa selokhu sasuka eNkabazwe ngaphansi kweNgonyama uMnguni kaNtu.

IKoloni yamaNgisi aseNatali Ngemuva kweminyaka emibili, 1841-1842, uMbuso wamaNgisi wawanqoba amaBhunu ayeqole ingxeny yoMbuso kaZulu eNingizimu yoThukela ngowe-1843 kubangwa indawo kaZulu nokubusa phezu kwakhe, indawo ayibhabhadisa ngokuthi iyiKoloni yamaNgisi aseNatali. Zonke izizwe zamaZulu ezazikade zibuswa yiziNgonyama oShaka noDingane eningizimu yoThukela, uSir Theophilus Shepstone [uSomtsewu], uNobhala weziNdaba zaBantu, wancoma ukuthi zakhiswe imizi yazo emeveni, ezintabeni nasemigubaneni.

Zakhiswa ezindaweni ezazingakulungele neze ukulinywa nemfuyo. Wonke amaZulu enqaba ukuya emeveni adliwa yinhlamvu kwathiwa aduve ngokungemthetho [“squatters”] kodwaladwala bamapulazi avundile nalungele imfuyo ayengamamogeni ayizi-3000 ipulazi lomlungu emunye anikezwa amaNgisi namaBhunu ngxeny eyoMhlabo kaZulu eyaqolwa yabizwa ngokuthi yindawo kahulumeni [Crown land].

Zonke izizwe zamakhosi eNingizimu yoThukela noMzinyathi zaphoqwa ukukhanda ojantshi bezitimela, ukutshala amahlathi, nokukhanda imigwaqo ngaphansi kohlelo Iwempoqo ilaphelo lokubiza ilobolo lezinkomo eziyi-15 nxa amadodakazi abo egana.

Impi yaseSandlwana, 22 Masingana 1879 Impi yaseSandlwana eyalwa mhla zingama-22 kuMasingana ngowe-1879 kudingeka ibe nalesi sithombe ezingqondweni zamaZulu nxa siyixoxa. Yalwa iziwombe ezine ezibalulekile: eSandlwana, eShiyane, kwaKhambula naseHlobane, eGingindlovunasoNndini [mhla zi-4 kuNtulikazi 1879]. Yaqopha umlando, hhayi nje kuphela eNingizimu Afrika, kodwa emhlabeni jikelele kwazise iNgilandi ngenkathi ihlasela yasebenzisa amasotsha amazwe amaningi ayengamaKoloni ayo ukuzolekelela ukunqoba uMbuso kaZulu. Kwakunamasotsha avela eCanada, eNew Zealand, nase-India. Kodwa (ingxeny enkulu) yamasotsha amaNgisi kwaba ngamabutho kaZulu ezizwe zamaZulu ezazakhe kwiKoloni yaseNatali eningizimu yoThukela [aphoqwa] kungekho ayengakwenza ukwenqaba ukuba alwe nabafowawo engasohlangathini IwamaNgisi ngenxa yokuthi ayefana nezizigila zawo amaNgisi aseNingizimu yoThukela.

La maZulu ezizwe zamakhosi aseNingizimu yoThukela ayembandakanya amakholwa amaZulu aseDriefontein ngaseMnambithi, e-Edendale,

eNdaleni, Rookdale nesizwe sonke sabaTlokwa, esasizinze kwaNobamba [Weenen] okungabeSuthu ababeholwa yiNkosi uHlubi abanikezwa elaseNquthu njengomklomelo ngemuva kwempi yaseSandlwana.

Babengabazukulu bakaMantantise owazala uSigonyela bekade bezinze ngaseNtabenze bazozinziswa kwaNobamba ukuze kuhlaselwe ngabo onke lawo makhosi nezizwe zawo ayesolwa ngamaNgisi ngokuthi awethembekile eMbusweni wawo. Ngakho-ke uMbuso wamaNgisi weKoloni yaseNatali wabalandela ukuzogadla ngabo ngokubahlomisa ngezibhamu ukuhlaselela wonke amakhosi amaZulu, ayethathwa njengezephulamthetho, njengesizwe sakwaHadebe esasiholwa yiNkosi uLangalibalele ngowe-1873.

Iingilandi yemukela nengxeny yamaBhunu uMengameli wawo uPaul Kruger owaqala ngokunikeza izeluleko zokuthi kusetshenziswe inqaba yezinqola njengoba wona enza mhla ziyi 16 kuZibandlala 1838 eNcome ehlasela iMpi kaZulu yeSilouDingane. Ukusebenzisa inqaba yezinqola njengaseNcome iNgilandi yakuchitha ngephuzulokuthi yona yayizosebenzisa izikhali ezaziyimanje manje njengerapid firing needle guns ezazingefani neMartini Henrys eyayisetshenziswa ngamaBhunu eNcome. Iphuzu lesibili lokwenqaba iseluleko labangelwa ngubuningi bempu yabo amaNgisi eyayimbandakanya amabutho kaZulu eNyakatho yoThukela noMzinyathi kanye namaZulu ayezibiza ngamakholwa. Ngakho-ke empeleni nguZulu owayebhekene noZulu kanyenabaTlokwa. Leli phuzu osomlando babelungu bayaligodla ukuze kudideke umlando wethu. Empeleni iNgilandi yayazi ngezinhloli zayo ukuthi amaZulu noma amanye awo ayezosebenzisa izibhamu kodwa iningi lamabutho awo lalithembele ezihlangwini, amawisa nemikhonto.

Ngakho-ke abaphathi bezempi yamaNgisi bathi bona bafuna indawo evulekile efanana nayo eyaseSandlwana ukuze bazolalisa uyaca emabuthweni kaZulu nxa uZulu esedumelana yedwa amaNgisi ebukela. Kuyasicacela-ke ukuthi iNgilandi yayinamabutho angaphezulu kude kwawoNgonyama uCetshwayo eyayethembele kuphela kuZulu oseNyakatho yoThukela noMzinyathi nowayengamandakanyi izizwe zaseManyiseni, kwaNyawo, kwaMtembe nakwaMngomezulu zonke ezingazange zilwe eSandlwana ngoba impi yabahlaseleli yaqhamuka njengesinyenyela kwazise kwakukade kunoMkhosi woKweshwama waminyaka yonke oqala ngasekupheleni kukaZibandlala uze uphethwe ngasekupheleni kukaMasingana.

Amalungiselelo okubhekana

nabahlaseleli Ingakadumelani impi kaZulu nabahlaseleli bamaNgisi, kwenziwa amalungiselelo amaningi uZulu ayewenza nxa kuphuma impi. Njengoba kusukela endulo uMbuso kaZulu wawunezinhloli ezikhali phe isimangaliso esingabala kuzo uNongila Mabaso, iNgonyama uCetshwayo yase yazi konke ngabahlaseleli ngenkathi iNgilandi iphaka amabutho ayo ngemikhakha emithathu: ingxeny eyayizogudla ulwandle iyodlula eGingindlovu ize iyofika oNdini, ingxeny yamasotsha yayizoba phakathi nendawo iyodlula eSandlwana kanye neyesithathu eyayizogqamuka ngaseHlobane wonke amasotsha agcine ehlangane koMkhulu IweNgonyama uCetshwayo oNdini.

Mayelana namalungiselelo oMbuso kaZulu, okokuqala kwakhishwaisimemezelolo ngemuva kokuba iSilo uCetshwayo nesigungu saso sesinaso konke isiqiniseko sokuthi abahlaseleli babeqonde oNdini bezohlaselela izwe. Isimemezelolo senziwa yizinceku ezaziholwa nguBhejane kaNomageje Khoza, abazukulu bakhe nampaya esizweni sakwaKhoza eNseleni. Isimemezelolo sasithi: “iNgonyama ithi mayihlome!” Okwesibili, amabutho esefikile oNdini, iNgonyama yafisa ukwazi isibalo sabantu ababenezibhamu. Isibonile ukuthi isibalo sasisincane, yancoma ukuthi kukhishwe izinkomo ukuze uJohn Dunn azothengela amabutho kaZulu izibhamu zokulwa.

Yena wayezithenga kumaPutukezi eMozambiki. Lokho akwenzekanga ngoba uJohn Dunn noma iSilo uCetshwayo sasikade simnikeze amanxiwa eMangethe kwaMathaba, eMoyeni kwaNzuza nakwaQhwayinduku eMazimeleni kwathi nxa kuhlaselwa uZulu waqembukela kwabanye abelungu wabanika yonke imininingwane yoMbuso kaZulu ayeyazi.

Okwesithathu, kwaba ngamalungiselelo okuqinisa impi ngezintelezi okwakumbandakanya ukubamba inkunzi emnyama ibulawe ngezandla, ukuqinisa ngenzentelezi kwamabutho, ukuphuthula emfuleni, ukushunqiselwa kanye nokuchelwa ngazo. Okwesine ukuya eMakhosini nokuhlaba izinkomo zomzimu ezaziqondana namathongo ezingonyama ezileke eMakhosini nokubongela amakhosi, ukuwazisa ngokuhlaselela kwezwe lawo. Ebusuku amabutho ayehuba amahubo amadala azo zonke izingonyama zakwaZulu kusuke usinga.

Izinduna nezikhulu ezazibongela eMakhosini ngoMnyamama Buthelezi owayenguNdunankulu weSilo uCetshwayo, Mahlathini kaSojaba Nkwanyana, Ntshingwayo kaMahole Khoza owadidiyela yonke impi eSandlwana. Nguye

■ IQHUBEKA EKHASINI - 12



# Izibongo zeNgonyama uCetshwayo

UZulu eladum'obala  
Lapho kungemunga, kungemtholo  
UHlamvana bhul'umlilo  
eNdulinde  
Ubaswe uMantshonga  
benoGqelebana

Inzima lemnyama  
Engabunde bezingwe  
nezingonyama  
Ibqhutshwa uMseleku  
benoNongalaza  
Bethi ifanele ukuyosikwa  
izihlangu  
EMkhweyantaba

Bathi iyekeni  
Ubumnyama bayo buyesabeka  
Ifanele ukuyocela invula  
KuNkosinkulu

Unqabel'abantu ukudonsa  
Umanz'aphum'ezimbotshe  
zoMtshezi  
Isiguqa esizifulele ngamahlamvu  
AseNdodakusuka

Umsindo wobuntingwe ngowani  
Ubangwe ngabaseNtingweni  
benabakwaKhinya  
Bathi bazokozelela iNdondlo  
yakokaTshana  
Bathi Ndondloni lena engabhuli  
amaphiko  
Izindondlo ziyabhula amaphiko

Ozingel'izwe laseNhlungwana  
ngobhumbuluzo  
Amavaka aseNgwengweni  
nawaseNdondlweni  
Abaleka abhangalaza  
Zingel'ugcine nganeno koThukela  
mtakaNdaba  
Ngaphesheya kukhon'abamhlophe  
abelungu  
USigwembe esal'ukulanyulwa  
ngabamhlophe  
USinakanaka sezincwadi  
ebezbhakwa uMalimade  
Kwabamhloph'abelungu  
Eziloba bezikaza kakhulu

IKhaba elimile lodwa  
ngaseNhlungwana  
Amanj'amakhaba emila

izixexegle  
Thambekeka mfazi owaliwayo  
Thambekeka wewuse  
iNtambanana  
Nangezinyembezi

Mhla eyakudabula  
ngakwaNgxangaza  
Abafazi bakwaNgxangaza  
Bazakulal'ezibayeni  
njengamathole  
Kazi amathole azakulalaphi  
Uye wadabula kuMlaba  
Obezalwa nguKhwani  
Wafike wamnika  
Inyanda yemikhonto  
Wathi MtakaNdaba  
Uz'ubahlabe nasemehlweni

INyathi kaNdaba  
Empondo zimakhenkenene  
Bayivimbele ngamaphanda  
emikhonto  
Bethi uMhlathuze kayikwuwela  
Uthe esewuwela

Wasewuwela ngamakhandanda  
amadoda  
Washikizela  
umashikizel'omnyama  
Edondolozela ngenhlendla yakhe  
ebimithatha  
Impi yakhe eyakuyibuthisa  
eNdlwayini

Wazihlaba kanye namathole azo  
Kwathiwa ziyeye lezo Mtaka  
Ndaba  
Ngezikanyokokhulu,  
NgezikaLangazana

Washikizela  
umashikizel'omnyama  
Edondolozela ngenhlendla yakhe  
Eyakushona ngesikhala  
SikaMpehlela noMaqhwakazi  
Eya ngoNohadu ezakwa  
nguMsweli  
Uyakwukhokha  
umnyatheliso

Iqabi lakwabo lezinkabi  
elimpunga  
Uya ngoMpepha  
obezalwa nguNdengezi

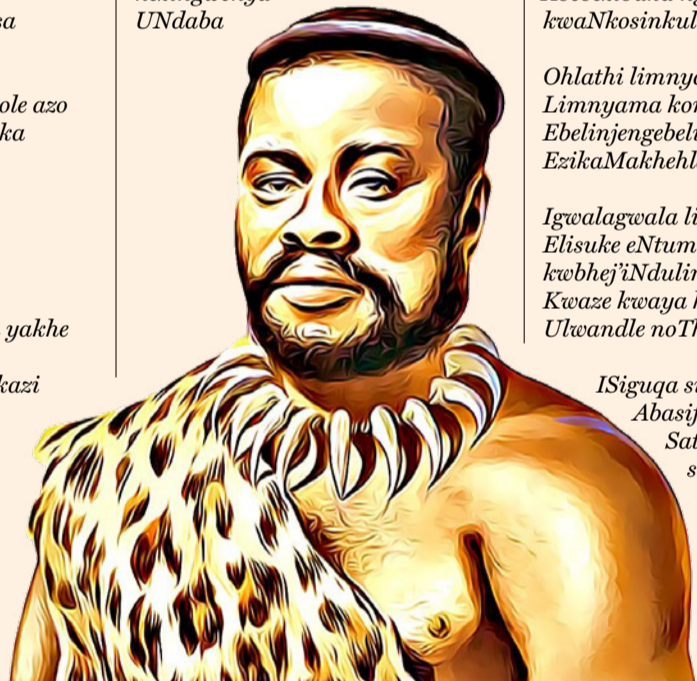
Uyakulikhokha iqabi lakwabo  
Elimnyama lezinkabi

Uya ngoGawozi obezalwa  
nguSilwane  
Uyakwukhokha umnyatheliso  
Iqabi lakwabo elinkone lezinkabi  
Washikizela umashikizela  
omnyama  
Eyakushona ngesikhala  
Samahlathi amabili  
IShowe kanye neDlinza  
Eya ngoSikhonyana  
Obezalwa nguNgungqulu  
Uyakwukhokha umnyatheliso  
Iqabi lakwabo elixube imibala

Udondolozela ngenhlendla  
Ngoba umuzi wakhe  
kuseziNhlendleni  
Uye wedlula kuMankayiyana  
Obezalwa nguMenziwa  
Uyakwukhokha umnyatheliso

ISilo esimaDuna sakokaTshana  
Esikhangel'abantu baduka  
nolwandle  
Nanamuhla basadukile  
Abafana ababili

Baphonseke kwesinezimvumu  
nezingwenya  
UNdaba



kazimudli zimbukani?  
Zimbona ngoba ekhafulwe  
yiNdlovu  
ISilo esimaDuna  
Esimenyezwe nguMzwili  
Ezalwa nguSiniswayo

Wathi ningayihlabi leyo Ndlovu  
Ningayihlaba niyobe niyibangile  
Iyakwusa imilando emidala  
Eyayenziwa ngoyithlo

Uhlohlozoza ngeNdlovu enohlanya  
INDlovu ethi imuka  
babeyixokozelela  
Uzitho zimagwegwe  
Ngokugwegwa abakayise

UJininindi omnyama  
Ongabubende bezingwe  
nezingonyama  
Ongangamabuya eziziba  
Zolwandle noThukela  
Usakha lukhalweni  
enhlanganisweni  
Lapha kuhlangu khona imifula  
Kanye neyabafo  
Kanye neyabafokazana

UGaga libomvu lawoBathoyile  
Isibuko sikaMaphitha benoNzibe  
Abebezibuka ngaso beya  
kwaNkosinkulu

Ohlathi limnyama  
Limnyama konke nemizi yalo  
Ebelinjengebelihlala izindlovu  
EzikaMakhehle

Igwalagwala likaMenzi  
Elisuke eNtumeni  
kwebhejiNdulinde  
Kwaze kwaya kwabheja  
Ulwandle noThukela

ISiguqa sikaNdaba  
Abasifulele ngamashoba  
Sath'ukuvuka  
sadl'amadoda

IZulu elidume  
phezulu eNdulinde  
Lazithatha  
izihlangu  
zamadoda

Indaba yenziwe nguManqina  
Obezalwa nguNkontshela

Nguyena othathe izinkomo  
zaseMangweni  
Waye wayozithela ndawonye  
NezaseMkhweyantaba  
Ngoba ethathe uNxaba kamkhonto

Isiziba sikaHhamu benoZiwedu  
Esibhukudise izihlangu  
zaseMkhweyantaba  
Ilanga liyakushona  
Abantu baseNtingweni  
Ngiyabesaba ngibasolile  
Bazibukule itshe

Itshe linemamba  
Imamba yathi ukuvuka  
Yangena ehlatini  
Ihlathi linembube

Yamaphula uBusobengwe  
kaNongalaza  
Ungalo ezinjengezengonyama  
IMbube elishoba liyisilikithi

UMthunduluka ovuthwe  
eNdulinde  
IZigqoza ziyawulabalabela  
IDL'uNomsimekwana  
Obezalwa nguBhikwayo  
Wamshaya phansi koludumayo  
ezinqungeni  
Akwaze kwaba ndaba zalutho

Wamudl'uMashayayishukule  
Obezalwa nguSiphingo  
Wamshaya phansi ezinqungeni  
Koludumayo  
Akwaba ndaba zalutho

Wamudl'uSigombe  
Obezalwa uMatshana  
Wamshaya phansi ezinkambeni  
Koludumayo  
Akwabindaba zalutho

Wamudl'uFaku  
Obezalwa uMatshana  
Wamshaya phansi ezinkambeni  
Koludumayo  
Akwabindaba zalutho

IBinda Nkosi!

## ■ LUSUKA EKHASINI - 11

uMahole owayeluse izinkomo  
noMntwana uSenzangakhona  
mhla ehlangana noNandi  
emadlangani kanti sekuzozalwa  
iLembe, Mbopha kaWolizibi  
Hlabisa, naziya izizukulwane zakhe  
kwaHlabisa, Mfusi kaManyala  
Mdletshe, ukhokho wenkosi  
uBonga Mdletshe kwaHlabisa,  
Hhemulana kaMbhangezeli Sibiyi,  
owaphinde wahola eyakwaNdunu  
sekubusa uDinuzulu, Mvubu  
kaNgqengelele Buthelezi,  
Sekethwayo kaNhlaka Mdalose,  
ukhokho kaDkt Frank Mdalose,  
Ntuzwa kaNhlaka Mdalose,  
Sitshaluza kaMamba Ntshangase,  
(umfowabo kaMasiphula  
kaMamba owayenguNdunankulu  
kaMpande), Sihayo kaXhongo  
Ngobese, Mpandamana kaNdlela  
Ntuli, Phalane kaMdinwa  
Mkhwanzazi, Sigcwelegcwele  
kaMhlekehleke Ngema, Somopho

kaSikhala Mthembu nabanye.

**Ukulwa kwempi**  
Okwesihlanu kwaba ukuxoxa impi  
lapho amabutho ayeklodelana  
khona ngayezokwenza uma  
esebhakene nesitha isinyathela  
awabantwana. INgonyama  
uCetshwayo yaqala yathi  
makuxoxe uKhandampemvu  
neNgobamakhosi. Induna  
enkulu yeNgobamakhosi  
kwakunguSigcwelegcwele  
kaMhlekehle Mngadi okunguyena  
owaqalawagiya bamhasha  
ngezihasho zakhe bethi: "uJi! uJi!"  
efunga ukuthi iNgobamakhosi  
iyofika kuqala esitheni  
uKhandampemvu okunduna  
yalo kwakunguMkhosana  
kaMvundlana kaMenziwa Biyela  
lungakafiki. Naziya izizukulwane  
zakhe oBuka ngaphansi kwenkosi  
uChakide. Nezinye izinsizwa  
zoKhandampemvu zazifunga  
ngodadewabo ukuthi ziyofinyelela

kuqala esitheni.  
Emaqhaweni nezingwazi  
ezindala kwakwenzeka  
zingakaphumeli obala iNgonyama  
ikhiphe isandla izixhawule  
ngokuzethemba ukuthi  
ziyoncamela ukusala enkundleni  
kunokwedela isitha sithathe  
izwe lakwaZulu. Nxa kuxoxwa  
impi ngisho umuntu owone  
kangananani wayengabulawa  
ngoba lokho kwakungeke  
kuzwakale kahle emathongeni  
amakhosi eMakhosini. Ukuxoxa  
impi kwakungumthandazo  
ngokwakho. Amahubo ayehutshwa  
ayenza ngisho igwala lifise ukuthi  
ngabe isitha sesifikile. Uma  
amabutho eseshunqiselwe achelwa  
nangezintelezi ayengavunyelwa  
ukuphindela emakhaya. Ngaso  
leso sikhathi abafazi emakhaya  
babephendulela izidwaba,  
baphebeze emoyeni ngemishanyelo  
ngokolelo yokuthi lokho  
kwakuzokwenza amabutho abuye

engavelelwanga mashwa empini,  
kusho ukuzila.  
Sekubikiwe emathongeni  
ezingonyama eMakhosini impi  
kaZulu yaphikelela eSandlwana  
iholwa nguNtshingwayo  
kaMahole Khoza okwakunguyena  
wayezoyiphaka engumdidiyeli  
wayo omkhulu. Kwakuhutshwa  
amahubo amaningi empini  
kuphikelelwe eSandlwana mhla  
zingama21 kuMasingana 1879.  
**Elinye lalithi:**  
Oqalayo: Wosuka sihambe!  
shambe!  
Unosuka s'ham be! Sihambe!  
(uyaphindaphinda)  
Abavumayo: Hhe! Hhe! Kush'  
uMngwempisi!  
Hhe! Hhe! Kush' uMngwempisi!"  
(kuyaphindaphindwa)  
Elinye ihubo layo iNgonyama  
uCetshwayo elaliquanjwe ngempi  
yaseNdondakusuka nalo lahutshwa

kuyiwa eSandlwana, lalithi:  
Oqalayo: Wo! Sinik' abafu!  
(uyaphindaphinda)  
Abavumayo: Im'khonto, Wena  
weNdlov' enamandla  
Oqalayo: Ngonyama sinik' impi!  
Im'khonto, wena weNdlov'  
enamandla.  
Elinye ihubo lempi lalihutshwa  
ngesikhathi seSilo uDingane,  
nalo lahutshwa kuphikelelwe  
eSandlwana. Lalithi:  
Oqalayo: Woza langa lashona!  
Abavumayo: Lashona!  
Oqalayo: Woza langa lashona!  
Abavumayo: Lashona kuleziya  
ntaba! (kuyaphindwa phindwa).  
Leli binza litholakala  
ebhukwini ISithangami seMpi  
yaseSandlwana (2005) elihlelwe  
nguMnu uNhlahlala Mtaka,  
uMfowakwaNomajalimane

