

Imilando

yakwaZulu

IMIDLALO YOMSAKAZO

Hubert Sishi

Umhleli: D B Z Ntuli

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Habek Sibi

1988

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UNIVERSITY OF SOUTH AFRICA, PRETORIA

© 2000 University of South Africa
First edition, first impression

ISBN 1 86888 141 5

Published by Unisa Press
University of South Africa
PO Box 392, Unisa, 0003

Typeset by Pretoria Setters, Pretoria
Printed by ABC Press.

Cover design and layout: Elsabé Viljoen

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The author gratefully acknowledges permission by the SABC to transcribe and publish twenty seven selected radio plays broadcast between 1960 and 1980

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Ngaba nenhlanhla yokusebenza iminyakana nomfo kaSishi esanda kuqala ukubhala imidlalo yakhe, 'Imilando YakwaZulu'. Bheka ngoba kukhona embalwa ayeke angicele ukuba ngibe ngomunye wabadlali bakhe kuyo. Lokhu kwangisondeza ekumboneni ngenkathi eyibhala nalapho eshlelela ukuba ikhishwe emoyeni.

Nokho kwathi lapho sekube yiminyaka esemashumini ababili ide isakazwa le midlalo, kwangihlupha ukuthi kwakungase kwenzeka abanye bangalitholi ithuba lokuyizwa nokuyibukela eduze. Saxoxa noMathenjwa ngaleli xhala, sabonisana ngokuthi makuzanywe ukuba eminye yayo ishicilelwe ibe yibhuku. Wakuthakasela lokhu, waze wathi angabonga uma kungaba khona esikuzamayo. Kwacaca nokho ukuthi ngumsebenzi obanzi lo, ongeke wenziwa kumiwe ngezinyawo. Nango-ke eseze esishiya ngo-1995 lingakafezeki iphupho. Ithuba lokubhekana nalo msebenzi lize lavela ngo-1998, sengicele bavuma abesikhungo engisebenza kuso eYunivesithi YaseNingizi Afrika ukuba kengibhekane ngqo nalokhu.

Kulapho ngiphumelele khona ukuyobheka ukuthi kunani ophikweni lokugcina imisebenzi yakuqala oluseMsakazweni eThekwini. Asinaso isiqiniseko sokuthi zingaki ngempela iziqephu azibhala uMathenjwa. Zevile ekhulwini ngoba kukhona amabhande eziqephu ezimbalwa ezingaphezu kwesekhulu, kuze kutholakale isiqephu 192. Kodwa ziningi izikhala. Kusuke kusolise ukuthi lezo zikhala ngezamabhande okungenzeka ukuba eduka noma acisheka. Ngeke sisazi ukuthi ayeqeketheni ngoba nemibhalo yakhona ayitholakali ndawo.

Imidlalo eminingi ekuleli qoqo bekungekho lapho ibhalwe khona. Kudingeke ukuba kulalelwe amabhande eqoshwe kuwo, kwakhiwe umbhalo omusha. Kusobalake ukuthi leyo midlalo esithathwe emabhandeni ngeke yafana ncmishi nalokho ayekubhalile uMathenjwa. Zikhona nezindawo, ezingeziningi nokho, lapho bekungezwakali kahle ukuthi bathini abadlali, bese kulinganiselwa nje.

Okukuleli bhuku yiziqephu ezimbalwa nje ezikhethwe kweziningi. Ngenxa yokuthi bezide zeziwa ezinye, indaba yamaZulu ingase ingalandeleki njengoba bebengafisa abaningi. Kodwa ngethemba ukuthi iyafezeka injongo yokuba ibonakale indlela yokubhala kukaMathenjwa.

Okuningana ngale midlalo kuzoxoxwa ngakho esigabeni samanqampunqampu ngaphakathi.

Angikugcizelele nokho ukuthi okwenza ukuba ilandelwe imisebenzi enjengalena kaMathenjwa ukuthi iyigugu ngoba imele ubuciko obavela ababhali bakhona kungekho sisekelo esingakanani abasusela kuso, kokunye bengazange babe nethuba lokugxila kumathiyori okubhala. Babeyizingqalabutho ezaziqhutshwa ugqozi nje. Sithi-

ke le midlalo kaMathenjwa ibalulekile ngoba imele isikhathi esithile emlandwini wokuthuthuka kokubhalwa nokusakazwa kwamadrama esiZulu. Nakuwo umunxa wedrama ingane yayingeke izalwe namuhla bese idla inyama ngalo lelo langa njengoChakijana. Nokho-ke imicikilishwana ngale midlalo kuthiwa hloko kuyo engxenyeni yamanqampunqampu eyandulela imidlalo uqobo.

Esingakhumbuzana ngakho futhi ukuthi imidlalo ayibhalelwe khona ukuba ifundwe nje. Ize iphile kahle uma isidlalwa. Nakulena ekuleli bhuku-ke ize izwakale kahle uma umuntu eselalele idlalwa. Abangazange bayizwe isakazwa bangasizakala uma bethola amabhande akhona balalele ukuthi kwakugiywa kanjani.

Noma iphupho lokubona leli qoqo selizofundwa eseze wathula umfo kaSishi, siduduzana ngakho okwashiwo yimbongi, ukuthi 'Ziyofa izinsizwa, ziyosala izibongo'.

D.B.Z.N.

Disemba 1998

NjengoMhleli walo msebenzi ngifisa ukuzwakalisa ukubonga okukhulu kwabakwa-S.A.B.C. ngokunginika imvume yokuhlola amabhande nemibhalo equkethe imidlalo kaHubert Sishi egcinwe emagunjini amagugu aseThekwini. Ngibonga kakhulu umphathi waleli gumbi, uMnu. Selby Goba, owaba nesineke esikhulu engisiza ukuze ngikuthole engangikuthungatha.

Baningi nje bo abaseMsakazweni, Ukhozi, ababezimisele ukungesekela, kusukela kuMphathi, uMnu. Bhodloza Nzimande kuye kwabanye, njengabanumzana oMasono Buthelezi, uMuvo Maphalala, noBheki Msane. USithembiso Hadebe wachitha izinsuku eziningi engithwebulela imidlalo emabhandeni akudala eyifaka kumakhasethi amasha.

Saba nezingxoxo ezinosizo nezinsizwa ezazisebenza noNzimase, uMnu. Philip Bafana Zwane noMnu. Tracey Mdladla.

Anginawo amazwi okubonga abomndeni wakwaSishi, uNkk. Patricia Sishi nabantwana, abazinikela ukungesekela ukuba lo msebenzi uphumelele. Ngibonga ikakhulu ngokungitholela kwabo izithombe ezisetshenziswe lapha, kanye nesineke sabo ekuphenduleni imibuzo eminingi ngoyise.

IBhele lakwaBhekinhlanhla, uBezweni, wenza umsebenzi omkhulu elalela amabhande amaningi emidlalo eyayingenamibhalo, ukuze abhale ngomshini lokho ayekuzwa. Ukuzala ukuzelula! Ithuba lokuhlanganisa lokhu ngilini kwe ngabaseYunivesithi yaseNingizimu Afrika, kwa-Unisa phela, abaxhase ezindlekweni ngibe ngingekho emsebenzini ababengiqashele wona. Ngaphandle kwalokho kwesekelwa yile Yunivesithi lo msebenzi ubungeke uphele nonyaka.

Ukwanda kwaliwa umthakathi!

Isethulo

Ku-K.E. Masinga, uShobana kaMangethe,
okunguyena owafundisa uHubert Sishi ukubanjwa kwenduku, nokunguyena
owaqala uchungechunge lwemidlalo ngaphansi kwesihloko esithi 'Imilando
YakwaZulu'.

UHubert Sishi wazalwa mhla ka-3 Disemba ngo-1922 eMthwalume. Wayeyizibulo likaNehemiah no-Annette, uKaMathibela.

Izikole afunda kuzo yilezi: Betany, Marburg, Ohlange High School.

Wake wasebenza isikhashana kwaLion Match, wase ebuye edlulela kwa-Industrial Council.

Indawo azinza kuyo ngempela kuseMsakazweni, kwa-S.A.B.C.

Waba ngomunye wabasakazi bokuqala besiZulu. Waqala khona ngo-1945, waze wathatha umhlalaphansi ngo-1982, eseqede iminyaka engu-37.

Ngaphandle kwezinhlobohlobo zezinhlelo ayezethula, wazakhela igama ngokubhala imidlalo yomsakazo. Emidlalweni emide singabala lena:

'Isiduphunga' (1964) – iziqephu ezingu-41

'Isikhumba Sebhumbesi' (1968) – iziqephu ezingu-80

'Intandane Enhle Ngumakhothwa Ngunina' (1986) – iziqephu ezingu-35

Wabhala imidlalo eminingi enkundlanye, eyisigamu sehora ubude. Eminye yayiqondaniswa noKhisimuzi, eminye iqondaniswe nePhasika. Ikhona-ke eyayibhalelwe ukuthokozisa noma ukufundisa umphakathi ngempilo jikelele. Sibhekise kule midlalo:

'Umntakababa' (1968)

'Ngiyabonga' (1969)

'Lo Muntu Akanacala' (1969)

'UMsindisi Wami' (1970)

'Yek' Umntanami' (1972)

'Ngiyazisa Ngomendo Wami' (1973)

'Wafa Ngenxa Yami' (1973)

'Ukuhlelwa Kwemindeni' (1974)

'Uzenzile Akakhalelwa' (1974)

'Umabulala Kamnandi' (1977)

'Masiye EBethlehema' (1979)

'UNomalanga' (1979)

'Inhlwa I vele Ngekhanda' (1988)

Igalelo aduma ngalo kakhulu ngelemidlalo eyeyeme ezigigabeni zomlando. Le midlalo yaziwa ngokuthi 'Imilando YakwaZulu'. Lena yimidlalo okuvela kuyo kakhulu amakhosi akwaZulu, nezinduna, nezikhulu ezithile.

Kukhona nemiklomelo ayithola ngokubhala kwakhe. Ngo-1984 nje waba

ngomunye wezingqalabutho zababhali ababehlonishwa yinhlangano Inqolobane Yamagugu AkwaZulu ngeqhaza abalibamba ekubekeni isisekelo sokubhalwe ngesiZulu. Ngo-1986 wathola umklomelo okuthiwa yi-Saswa-Idem Award, kunconywa ukubhalwa kahle komdlalo wakhe 'Isikhumba Sebhusesi'.

Washada noPatricia Ntombikayise Hadebe ngo-1969, bathola abantwana ababili. Wedlula emhlabeni mhla ka-23 May 1995, wabekwa eStellawood.



UHubert Sishi, ongowesibili kusukela kwesokudla kwabemi ngemuva unabalungisela ukuqopha umdlalo womsakazo okwenganyelwe yingqalabutho kwezokusakaza, u-K.E. Masinga ohlezi phansi.

UHubert Sishi emukela omunye wemiklomelo ngokubhala, ewemukela kwababeyizikhulu zikaRadio Bantu.



UHubert Sishi nonkosikazi wakhe uPatricia, nabantwana besebancane, uThembinkosi noBongi.



1. Isingoniso



Isigaba sokuqala

Amaqampunqampu ngale midlalo



2. Uxuvela kwale midlalo

Uxuvela kwale midlalo... (Faint, illegible text describing the origin of the game)

Uxuvela kwale midlalo... (Faint, illegible text describing the origin of the game)

I Isingeniso

Injongo yalesi sigaba ukuphawula okuncane nje ngemidlalo ekuleli qoqo. Sithinta kulokho okungamsiza oyifundayo ukuze athi eqhubeka efunda kube sekunesisekelo esithile anaso ngemidlalo le. Nokho asizukujula nokucubungula ngoba lokho ngumsebenzi walabo abazobe sebelibheka ngeso lokucwaninga ngokujulile leli qoqo.

Esingakusho ngasekuqaleni nje ukuthi 'Imilando YakwaZulu' yayibhalwe ukuba ibe ngonkundlanye. Sizobuyi sichaze nokho ukuthi ayiphelelanga khona ekubeni yilokhu. Yayisakazwa kanye ngenyanga ngosuku oluqokiwe, esikhathini sakusihlwa. Lesi yisikhathi lapho basuke sebephelele ngobuningi babo emakhaya abalaleli.

Iziqephu eziningi zale midlalo zasakazwa ingakabi bikho ithelevishini. Noma zase zikhonyana izincwadi zamadrama enkundla noma ishashalazi, akulona ihaba ukusho ukuthi abaningi abalaleli babengakaze babone namunye umdlalo weshashalazi udlalwa. Ithiyetha yokuqala abahlangana nayo kwakuyi-'thiyetha yasemoyeni' (Swanepoel 1987:66). Le midlalo yayikwazi ukufinyelela, ngaphandle kokubangisana nokunye kokuchitha isizungu, kubo bonke abalaleli izinhlelo zesiZulu abase benemisakazo. Lokhu sekubandakanya nezigidi zamaZulu ayengalitholanga ithuba lokufunda, engeke azifundela nezincwadi ezinomlando wamaZulu ezazilotshwe ngababhali abanjengo-R.R.R. Dhlomo. Kuyawagcwalisa lokhu amazwi kaSwanepoel (1987:66) agcizelela amandla omsakazo ngaphezu kwebhuku ngoba wona ufinyelela ngaso lesi sikhathi ezigidini zabalaleli abanhlobonhlobo.

Lena futhi kwakuyimidlalo eyayisondele kakhulu ezinhliziyweni zabalaleli abangamaZulu ngoba yayithinta emlandwini wobukhosi bawo. Laba balaleli kumele ukuba babezivula kakhulu izindlebe ngoba lezi zindaba zaziza ngohlobo olwalwenza ukuba abantu asebedlula bezwakale sengathi bakhuluma khona la eduze.

2 Ukuvela kwale midlalo

Umlando wokubhalwa kwemidlalo yomsakazo yesiZulu usukela ku-1941 lapho kwaqashwa khona umsakazi wokuqala u-K.E. Masinga. Washeshe wasibona isidingo sokuba kube namadrama. Waqala wagxila ekuguquleni izinganekwane, azenze imidlalo, njengenganekwane kaChakijana Bogcololo neyeNanabahule. Wasuka lapho waguqula izinganekwane zika-Aesop nazo wazenza imidlalo.

Olunye uchungechunge lwemidlalo ayihumusha ngeyeBhayibheli esuselwa kweyayisakazwe yi-BBC ethi 'The man of God'.

Ngeminyaka yawo-1950 wagxila ekuhumusheleni esiZulwini imidlalo kaShakespeare, njengothi 'Romeo and Juliet' nothi 'The Merchant of Venice'. Ngesinye isikhathi wayecelwa ngothisha ukuba ahumushe asakaze imidlalo

eyayifundwa esikoleni ngalowo nyaka. Okudabukisayo yikho ukuthi ayisatholakali imidati yale midlalo kaMasinga, njengokuthi zazithini izihloko, nokuthi yasakazwa nini ngempela.

Aba nenkundla evuthiwe amadrama kusukela ngo-1960 uMsakazo wesiZulu usungene ngaphansi kwegama lemisakazo yabamnyama okwakuthiwa uRadio Bantu. Kulapho umfo kaMasinga aqala khona ukubhala 'Imilando YakwaZulu'. Nakhona lapha nxashane sithi sizama ukuthola kahle ngokulandelana kweziqephu zeMilando YakwaZulu kude kuba nezikhala. Lokhu kudalwa ukuthi ziningi angatholakali ndawo amabhande ezaqoshwa kuwo, kulapho namaphepha ezazibhalwe kuwo awekho.

Uma kubhekwa enqolobaneni yamagugu alokho osekwasakazwa, sithola isiqephu sesibili seMilando YakwaZulu u-K.E. Masinga asibhala ngo-1962, esisihloko sithi 'UShaka ELangeni'. Saqoshwa mhla ka-19 Julayi. Kungenzeka-ke ukuthi lolu chungechunge lwemidlalo lwaqala ngaye u-1962. Iziqephu zitholakala seziziningana ngo-1964 sezibhalwa nguHubert Sishi, kodwa kungacaci ngempela ukuthi yena waqala nini, ngamuphi umdlalo. Uma silalela amazwi abasakazi ekuqaleni kweziqephu sithola nokuthi le midlalo yayivame ukusakazwa kanye ngenyanga.

Ngokuhlela kwabomsakazo kusobala ukuthi lolu chungechunge lwemidlalo lwaluzophelela esiqephini sekhulu. Yikho nje isiqephu sekhulu sinesihloko esithi 'Isiphetho'. Sona sasakazwa ngoDisemba 1971. Lesi siqephu sethula ukuphela kombuso kaDingane lapho esebulawa ngemva kokunqotshwa empini yaseMaqongqo. Abantu bakhe babuyela kuMpande, osekunguyena owalandela ebukhosini.

Kusho khona ukuthi sabuye sabonakala isidingo sokuluqhuba lolu chungechunge njengoba sekuthi ngo-1977, ngemuva kweminyaka esiyihlanu, sithole isiqephu 101. Lesi siqephu esithi 'UHLomendlini' siwuhlehlisela emuva umlando, uye esikhathini sokuphambana kukaDingane noMpande, uMpande aze anqume ukuwelela eSilungwini. (Eqinisweni lokhu kuxabana kuyingxenywe yalokho esikuthola esiqephini 95 naso esinalesi sihloko.)

Kusukela lapha sithola iziqephu ezigqagqene kakhulu. Uma sisuka esiqephini 129 sigxumela ku-192 esihlokweni esithi 'Isiphetho sikaBhambatha'. Kwathi uma sithola isiqephu 192 safikelwa ukusola ukuthi kungenzeka ukuba uSishi wabhala iziqephu ezisemakhulwini amabili. Nokho ekuxoxeni nomfo kaGoba ophethe inqolobane yaseMsakazweni eThekwini lesi sikhala wasichaza ngokuthi okwasakazwa phakathi kwesiqephu 129 nesiqephu 192 kwakungase kube yiziqephu zohlelo 'Amagugu akwaZulu'. Singalinganisela ekuthini-ke iziqephu ezabhalwa nguSishi zingaba sekhulwini namashumi amathathu.

Siphinda lona elokuthi noma singazi ukuthi kwalahleka kwaba kungaki, sibonga ukuthi kukhona okuphathekayo okwalondolozeka.

3 Okuxoxwa ngakho

Sesiphawulile ngesiqephu seMilando esabhalwa ngu-K.E. Masinga ngo-1962. Kulesi siqephu kufingqwe impilo kaShaka esuka eSiklebheni, umuzi kayise uSenzangakhona, aze ayozinza ekhayakonina lapho ahlukunyezwa khona kakhulu. Isiqephu siphela esekhulile, esexabana noyise uSenzangakhona ngoba enqaba ukubhinca umutsha awunikwe nguyise.

Iziqephu zikaSishi zangasekuqaleni sizithola sezethula uShaka eseyinkosi yamaZulu. Kunezigameko eziningi ezikhombisa indlela ayebusa ngayo uShaka, nezindlela ezahlukene ayenquma ngazo amacala ayelethwe kuye. Kuneziqephu ezimbalwa ezigxile kuNandi, unina kaShaka, ikakhulu ezinsukwini zakhe zokugcina. Uma sekusuka lapha iziqephu zinamathela emizameni yokubulala uShaka. Emva kwalokhu kuxoxwa ngokubusa kukaDingane. Zikhonyana iziqephu ezigxile kuDingane.

Emva kukaDingane, umbuso uthathwa nguMpande, yena alandelwe nguCetshwayo. Aziziningi iziqephu ezilanda ngokubusa kwala makhosi amabili.

Kuleli qoqo iziqephu eziningi zinamathela ezehlakalweni ezithinta iNkosi uShaka. Kulandela ezinoDingane. Izinduna zamakhosi nezinye izikhulu zivela ngoba zenza okuthile okuphathelene nenkosi leyo. Nasesiqephini esithi: 'UMatiwane' lapho eqave kakhulu khona uNdlala, inkosi uDingane ilokhu igqamile ngemuva noma ingakhulumi lutho kuso sonke lesi siqephu.

Angakhononda omunye ngobuningi beziqephu lapho kwakhiwa khona uzungu lokugudluzela abathile, nakho ukubulawa kwabathile. Kodwa-ke kuyiqiniso ukuthi yizo lezi zigigaba ezinobudrama obuphakeme umbhali aqoke ukunamathela kuzo. Iningi lazo linokungqubuzana, noma udweshu okuwuphawu olubalulekile lwedrama. Singakwengeza nokuthi izehlakalo ezinjena yizona phela nababezikhumbula kalula ababexoxa izindaba zala makhosi.

Noma zinganamathela ngandlela thize ezenzweni zenkosi ezinye iziqephu, umbhali uke athande nokuchaza amasiko athile. Nakho nje emdlalweni othi 'Zibhajwa kweziwudlayo' kubuye kungene inqubo yomdabu yokweshelana nokuqomana kwezinsizwa nezintombi.

USishi wayebuye abhale nezindaba ezingagxili kangako enkosini, noma inkosi ingaba ngemuva kwendaba ngandlela thize. Emdlalweni othi 'Ukufa Ubuthongo' ngisho lithintwa elenkosi uMpande abalingiswa abaqavile ngabantu nje. Yindikimba yothando le – uthando olungumanqoba. Noma indaba yenzeka ngesikhathi sale nkosi asinabo ubufakazi bokuthi bake baphila ngempela abalingiswa abatholakala lapha. Indaba yonke ingaba yisigameko esisuka ekhanda lomlobi ngokucabangela izinkinga ezazingaba khona ngaleyo minyaka yawoMpande.

Eqinisweni nakuzo nje izindaba ezeyeme kubantu abatholakala emlandweni, baningi abalingiswa okusheshe kuvele ukuthi babunjwa ngumbhali ukuze indaba iphelele.

Kusobala-ke ukuthi lo mbhali wabona engabophekile ukuba anamathele ezigamekweni ezingafakazelwa ngumlando ngempela. Wabona enelungelo lokusebenzisa isizinda esihambelana nokuthile komlando ukuba esekele ngaso indaba esuka ekhanda.

4 Imithombo yezindaba

Umuntu obhala izinto ezakhelwe emaqinisweni kumele kube khona lapho ewathola khona amaqiniso lawo. Yebo, njengoba sekungumsebenzi wobuciko nje lo kufanele lawo maqiniso awathake ngobuciko nokusuka ekhanda. Angayidaza omunye inkani yokuthi vele izindaba zakwaZulu babezazi abadala, kulula nje ukuba umuntu aye kubo bamphohlozele. Kunemidati nokho okungakholeki ukuthi umbhali wethu lo kwakungaba yinto ayithola kubantu nje.

Maningi amabhuku abhaliwe emilando yamaZulu. Enye yezincwadi eziyinsika yababhali abanengi ngeka-A.T. Bryant ethi 'Olden Times in Zululand and Natal'. Incwadi edumile ebhalwe ngoShaka ngekaRitter ethi 'Shaka Zulu'. Akhona namanoveli esiZulu abhalwa ngu-R.R.R. Dhlomo ngamakhosi amaZulu kuze kufike kuDinuzulu. Uma umuntu elandela ukubekwa kwezinye izindaba ezikula mabhuku bese ebheka kwezikaSishi zikhona izimpawu ezikhomba ukuthi uMathenjwa wawafunda la mabhuku. Umdlalo othi 'USigonyela' nje unokuningi okuwusondeza esahlukweni esithi 'Isenzo esishaqisayo' enovelini lika-R.R.R. Dhlomo, 'UDingane' (1966:38-50).

Ubufakazi bokuthi umbhali wazifunda izincwadi zabanye ababhala ngaphambi kwakhe abusho ukuthi obhale kamuva angabekwa icala. Umehluko omkhulu phakathi kukaDhlomo noSishi nje ukuthi uDhlomo wabhala iphrozi, uSishi wabhala idrama. USishi waba nethuba lokuveza ikhono lakhe ngokubumba inkulumo-mpendulwano eba ngumgogodla wesakhiwo. Abafundi balezi zincwadi-ke bona sebezoba nelungelo lokuzibhekela ukuthi lokho akwenza uSishi kwanele yini ukuba kungabi namuntu onesibindi sokuthi uMathenjwa wavele wathatha umqondo kaDhlomo wawubhala ngenkulumo-mpendulwano.

Ekuxoxeni kwethu noPhillip Zwane, owake wasebenza noSishi, wakuphawula ukuthi noma uSishi wayengeyama emabhukwini, wayebuye azakhele ithuba lokuyoxoxa nonogada abathile abanolwazi. Isibongo somunye wabo uZuma wakwelakwaZulu, engatholakali nokho imidati eminye ngaye. Ngeke kusaqondakala ukuthi uNzimase wancela kangakanani kulezi zazi.

Amaphuzu amaningi asemqoka ngezindaba zakwaZulu abhale ngazo umfo kaMathenjwa ayemukeleka njengamaqiniso. Kungaba yikho ukwehlukana kwemidati ngoba vele indaba ayixoxwa ifane ncmishi uma kuxoxa abantu abehlukene. Ungaba khona nomahlukwana nasemagameni abantu abaphawulwa esigigabeni esithile, ikakhulu uma kungebona abantu abagqamile emlandwini. Esiqephini 17 nje sithola uShiqela noGubuzela, okuthi esiqephini 18 kube sengathi yibo laba asebebizwa ngoNdlavithi noPihli. Asazi-ke noma umbhali wathola ulwazi emithonjeni eyahlukene yini ngala magama.

Ngisho-ke ingcweti ingathola ulwazi ezincwadini nakubantu izinga lomsebenzi wayo ligcina lilinganiswe ngokuthi yona bungakanani ubuciko ebusebenzisile ukuze kuvele into entsha, enesigxivizo sale ngcweti.

5 Ukubumbeka kweziqephu

Eminye yemigomo yomdlalo onkundlanye ukuthi kuhle uqoqane ngokuba udingide isigameko esisodwa, endaweni eqoqekile, esikhathini esiqoqekile. Basheshe baphawule abahluzi ukuthi imigomo enjena akuyona imithetho eyisimbelambela. Kuya ngokuthi umbhali usingethe indaba enjani, ahloseni ngayo. Emdlalweni womsakazo nje umbhali uyakwazi ukugcogcoma ezindaweni nasezikhathini ezahlukene, into angeke ayenza kalula emdlalweni weshashalazi.

Ikhona imidlalo kaSishi esondela ngempela emgomeni wokuqoqana. Uma umuntu elalele uyezwa ukuthi kunanyathelwe esigigabeni esisodwa. Umdlalo othi 'Umbango wakwaNyaswa' unamathele emadodaneni abanga ubukhosi. Ekugcineni alanyulwa uShaka ngendlela enoteku, lapho onqoba kulo mbango ekhethwa yinja! Iyatholakala nemidlalo eneziqubu ezimbalwa, kodwa kube kukhona okuzihlanganisayo. Emdlalweni othi 'UHLomendlini' nje, kuze kube kabili uDingane ethumela uMathunjana kuMpande, kepha lezi ziqubu zisaxhumene, ziphokophele kuvuthondaba lwesiqephu sonke.

Ikhona imidlalo lapho kungaphikiswana khona ngempumelelo ekuxhumeni izigigaba ezisenkundleni eyodwa. Emdlalweni othi 'Izithole eziyishumi' nje kungaba nokwehlukana kwemibono ngokuthi kuxhumana kahle yini ukuphiwa kukaMpande nguMawa izithole eziyishumi kanye nokuxabana kwakhe noCetshwayo.

Ezinye iziqephu zikaSishi zizimele nje gelekeqe, azeyeme kwezinye, njengaso nje lesi esike sabhekisa kuso esithi 'Umbango wakwaNyaswa'. Zivele-ke nezinye ezinokuxhumana, bese zide zenza uchungechungana oluncane olubuye luphele. Kulolu chungechungana angase alahleke umuntu ongezwa ukuthi bekuthiwani ngaphambi kwesiqephu asesilalele. Kokunye usengaze asizwe ngumxoxi oxhuma iziqephu ngokuchaza kwakhe. Isiqephu esithi 'INDlovukazi edunguzelayo' siphela

abantu belilela ukufa kukaNandi, abanye baze bacebe izitha zabo bathi azizilile, ukuze zibulawe nguShaka. Lokhu kuzila kuphela enkundleni elandelayo ethi 'Ukugwinya itshe' lapho uGala kaNodade ephumelela khona ekunxuseni uShaka ukuba akhulule abantu ekuzileni okungabuyiseli ngalutho.

USishi-ke usebenzisa amasu ezinhlobo ezimbili zemidlalo: enkundlanye ngempela neziqephuqephu. Emidlalweni enkundlanye uke alisingathe kahle isu lokuba indaba iqale ngombuzo noma udweshu oluhehayo, ize ifinyelele kuvuthondaba ngasekugcineni. Kule midlalo eziqephuqephu like livele nakhona ikhono lokuba isiqephu siphela amaphaphu ephezulu, kube nemibuzo edala ilukuluku eliholela umlaleli ukuba azame ukuthola impendulo esiqephini esilandelayo. Isiqephu esithi 'Mazibulawe izinswelaboya' nje siphela ethukuthele uMkabayi ngendaba kaMhlangana ogaqele ukwephuca uDingane ubukhosi. Ngokusonga kwakhe uMkabayi kusolisa sengathi kukhulu ahlose ukukwenza kuMhlangana. Kazi yini! Sekuyotholakala esiqephini esilandelayo.

Ngokusebenzisa izinhlobo zombili zomdlalo womoya, umbhali uzibeka esimeni sokuba abagcise abalali bakhe: labo abathanda onkundlanye, nalabo abathanda imidlalo ezigcawugcawu. Phela ekucwaningeni kukaLubbe kuka-1968 ngezifiso zabalaleli babeSuthu ngemidlalo, wathola ukuthi baningana (69.21%) abathanda imidlalo eluchungechunge kunabathanda onkundlanye (30.79%)(ikhasi 24). Kungenzeka ukuthi nemibono yabalaleli bamaZulu yayingase ingehluki kangako kweyabeSuthu. Kusho ukuthi ukutholakala kwezindawo lapho yenaba iba neziqephuqephu ezilandelanayo kwabagculisa abalaleli abaningi. Empeleni khona nje ukuthi umlando uyindaba ende ewuchungechunge kwenza ukuba 'Imilando YakwaZulu' igebele ohlotsheni oluthile lomdlalo oziqephuqephu.

Kwejwayelekile khona ukuba umdlalo ube nesakhiwo – sisho indaba eqala phansi iye ngokukhuphuka ize ifinyelele kuvuthondaba, kokunye kuze kufakwe nebohlololo. Imvamisa uvuthondaba lutholakala sekuya ngasekuphethweni kwendaba. Ebhekise kumadrama esiXhosa uJafta (1978:103) uphawula ukuthi uvuthondaba kuke kufikwe kulo phakathi nomdlalo uma umbhali ebona ukuthi lokhu kuyifanele indaba yakhe. Abahluzi bangadonsisana ngaleli phuzu. Naye uSishi uyilolu hlobo lwababhali ababona kungadingekile ukuba luze luye ngasekugcineni uvuthondaba. Esiqephini esithi 'Ukukhothama KweNkosi UShaka' nje kungaba khona abalindele ukuthi lokhu kukhothama yikhona okuzoba sesiqongweni, ngasekupheleni kwesiqephu, kodwa akunjalo: kucishe kube phakathi nesiqephu.

Kungase kungadingeki kangako ukuba kube nebohlololo. Sivamile ukulithola emidlalweni kaSishi. Kungenzeka kube ngamabomu lokhu. Kungenzeka futhi ukuba umbhali alifake ngoba esebonile ukuthi umdlalo wakhe uzoba mfushane, ungafinyeleli kahle emizuzwini engamashumi amathathu. (Kwakuke kwenzeke ukuba uSishi avele

abhale emshinini estenselini esesizokhipha amakhophi okuzoqoshwa ngawo umdlalo, into eyayingenza kube lukhuni ukuguqula asekuhalile.) Umhluzi angake ahlole ibohlololo esiqephini esithi 'Isela lezinkomo', asho ukuthi ucabangani ngalo.

Emibhalweni kaSishi kuningi nalokho okuthiwa 'yizindaba' okungenaso isakhiwo esinje. Abahluzi abanye sebengathatha izagila bahlasele umbhali ngoba 'indaba' yakhe ingenayo 'indaba' enesakhiwo. Kanti phela sekudinga ukuba kubhekwe-ke ukuthi umbhali ubehloseni. Mhlawumbe njalo kukhona azama ukukuchaza, angathandanga ukukuhlela njengendaba enesakhiwo. Naso nje isiqephu esithi 'UShaka kaSenzangakhona'. Sabhalelwa ukugubha umkhosi wosuku lukaShaka. Umbhali-ke wayengahlose khona ukubhala indaba enesakhiwo, kodwa eqonde ukukhombisa indlela elalicabanga ngayo iLembe.

Esizama ukukugcizelela lapha ukuthi kuhle singaqali ukufunda le midlalo sesihlome ngemithetho, kodwa size imiqondo yethu ibe ivulekile ukuze siqale ngokuwufunda umdlalo, kube yiwo oshoyo ukuthi lawo masu awasebenzisile umbhali ahambisana kanjani nalokho obekuyinhloso yakhe ngomdlalo lowo.

Okuhlala obala ngeMilando YakwaZulu ukuthi ikhona ebhalwe yaba ngamadrama ayizindaba – enesakhiwo. Ikhona futhi ebhalwe ngokwakungaba ngamabomu ayaba naso isakhiwo, engangeni khaxa ngaphansi kokuthiwa yidrama. Sithola abantu nje bexoxa ngoba umbhali edlulisela ulwazi oluthile olubalulekile kubalaleli bakhe, kube sengathi yi-eseyi enobudrama.

Ezindabeni eziningi umbhali ukhombisa ukungajahi. Abadlali baxoxa ngesineke nje sengathi bazikhululekele. Namayelana nalokho abanye abahluzi bangakhala ngokuthi 'kuyanenswa', abanye bathi vele ngalezi zikhathi kwaZulu kwakungajahwe lutho. Kungaze kukhalwe kakhulu uma abaxoxayo sebethatha isikhathi eside begxile kokungabalulekile esakhiweni saleso siqephu.

Okugqama masinyane uma sesiyibukela eduze imidlalo le ukuthi umbhali akaqalanga ngokuhlela kahle engakayibhali ukuthi izolandelana kanjani kuze kufike esiqephini sokucina. Yikho kuke kube nokugcogcoma nje, iziqephu zingalandelani njengokulandelana kwesikhathi ezenzeka ngaso.

6 Umxoxi

Uphawu olubalulekile emidlalweni kaSishi ukusetshenziswa komxoxi. Bakhona abathi lona ngumlandi noma yizwi. Oqala ukukhuluma eziqephini eziningi ngumsakazi owethula isihloko somdlalo, nombhali nokunye. Ngasekugcineni komdlalo umsakazi wethula eminye imidati, njengalabo ebebedlala kanye nabebesiza ekukhipheni umdlalo. Umxoxi yena uvame ukuba asitshale okuthile ngendaba uqobo noma isakhiwo. Uke axoxe izingxanye ezithile zendaba noma yena engeyena umlingiswa endabeni.

Kukhona ukuphikisana ngesidingo sokusetshenziswa komxoxi emdlalweni wedrama. Kulezi zinsuku baningi abathi akafuneki nhlobo umxoxi. U-Evans (1977:117) uze athi umbhali wedrama uma esebenzisa umxoxi usuke ekhombisa ukuthi uyisehluleki. Yiqiniso ukuthi umbhali angabasebenzisa abadlali bakhe ukuba bethule ngobuciko obuthize lokho omunye umbhali abezokwenza kwethulwe umxoxi.

Nokho-ke, ngesikhathi abhala ngaso uSishi kwakuyinqubo eyejwayelekile ukusebenzisa umxoxi lo. Eqinisweni ngokocwaningo lukaLubbe luka-1968, lapho phakathi kokunye, kwakuhlolwa khona ukuthi banazimvo zini abalaleli ngokusetshenziswa komxoxi emdlalweni, kwavela ukuthi abaningi (43.36%) bathi kumele asetshenziswe kakhulu umxoxi. Bayingcosane kakhulu (2.65%) abathi akangasetshenziswa nhlobo. Abanye (27.25%) bathi akasetshenziswe ngokwanele nje, kanti abanye (26.25%) bathi angethukela esetshenziswa. Okugqanyiswa yile midati ukuthi njengoba uSishi abhala ngayo iminyaka yawo-1960 kwakungelona iphutha ukusebenzisa kwakhe umxoxi. Wayenza into eyayihambisana nokwakufiswa yiningi labalaleli ngaleyo minyaka. Esingabonisa ngakho kancane lapha ukuthi uSishi yena wayemsebenzisa uma kwenzenjani lo mxoxi.

Ekuqaleni kwemidlalo eyakha uchungechunge oluncane umxoxi usetshenziswa ukuxhuma isiqephu nesisandulelayo ukuze abalaleli bayilandele kahle indaba. Isiqephu esithi 'Isithunzi esibi' siqala ngomxoxi esonga okwenzeke kwesandulelayo. Uthi:

... udaba lolu kokwedlule salubeka lapho uNtombela, induna yamabutho, izikhalela phambi kwayo iNkosi ichaza zonke izinkinga ezadala ukubanini yehluleke ukubuya nezinkomo zikaDingane kuNcaphayi inkosi yamaBhaca ...

Nangempela-ke kulesi siqephu sithola uNtombela esaqhubeka nokuxolisa kuDingane.

Sikuqaphele ukuthi kuleli qoqo kuyenzeka umxoxi abhekise esigamekweni esingekho lapha, ngoba leso siqephu singatholakalanga nhlobo, noma sishiywe ngamabomu lapho sesiqoka esizokufaka lapha.

Kweminye imidlalo umxoxi usho ngamafuphi nje ukuthi ngobani esizobathola esigcawini sokuqala emdlalweni. Isiqephu esithi 'USigonyela' sethulwa ngumxoxi ngomusho owodwa nje:

Langathize uDingane wathi ehlezi nezinduna zakhe esibayeni edingida izindaba zombuso wakhe, kwakhuleka inceku yakhe.

Zikhona izindawo lapho umxoxi esetshenziselwa khona ukufingqa lokho okungase kungadlaleki kalula, noma okungawelula kakhulu umdlalo. Kuso isiqephu esithi 'USigonyela' sithola umxoxi esethi:

Nebala uSigonyela ezibona esethunzini lokufa wamemeza ngokushesha izinceku zakhe, kwafika izinceku zakhe wathi makulethwe izinkomo zesizwe. AmaBhunu azikhetha ezikaDingane, ahlawulisa uSigonyela amahhashi angamashumi ayisihlanu, amkhulula. Aziqhuba izinkomo lezo ...

Lapha nje umxoxi usetshenziswe ukuba asichazele nangokucatshangwa nguSigonyela. Bekuzothatha isikhathi ukumuzwa uSigonyela esekhuluma nezinceku zakhe. Bekuzoba lukhuni ukwethula isigcawu lapho amaBhunu esekhetha khona izinkomo, esehlawulisa noSigonyela. Asisheshe sikusho nokho ukuthi ukuba lo mbhali wayengabhali ngesikhathi sokusetshenziswa kabanzi komxoxi, wayengawashiya la mazwi, lokhu kusongwe ngabanye abadlali. Eqinisweni kukhona lokhu kusonga emazwini kaNdlela alandela umxoxi.

Umbhali ubuye asebenzise umxoxi ukuxhumanisa izigcawu ezimbili esiqephini. Kuso isiqephu sikaSigonyela, kuthi lapho kuphela isigcawu sokuthathwa kwezinkomo kuSigonyela, umxoxi bese exhuma abalaleli nesigcawu esilandelayo, athi:

Kwathi ukuba zifike izindaba kwaZulu ukuthi amaBhunu abambe isela lezinkomo zeNkosi abuye alidedela athatha izinkomo, izinduna zikaDingane zathukuthela kakhulu.

Bese sethulelwa zona-ke izinduna, uNdlela noDambuza bethukuthele.

Ziningi izindawo lapho kuba sengathi umbhali usebenzisa umxoxi ukwethula imibono ethile efana nokwehlulela izenzo zabalingswa. Emdlalweni othi 'Ukukhothama KweNkosi UShaka' akungabazeki ukuthi umxoxi umkhonzile uShaka lo, uyamzwela. Kodwa kulo mdlalo othi 'USigonyela' umxoxi akakwazi ukufihla ukucasukela kwakhe izenzo zikaDingane. Lapho echaza ngokubulawa kwamaBhunu, umxoxi uze athi:

AmaBhunu akwenza konke lokho engasoli nolunci, kanti uDingane uqonde ububi enhliziyweni yakhe. ... Lesi senzo esibi saba yimbangela yobutha obesabekayo phakathi kukaDingane namaBhunu ...

Ezindaweni eziningi kuye kusoleke sengathi umbhali uveza imibono yakhe ngesimo leso ngokusebenzisa umxoxi. Abahluzi abaningi abakukhuthazi lokhu kuphumela eshashalazi kombhali aze akhombise ukuthi uvuna liphi icala, ugxeke liphi. U-Evans nje (1995:10) uthi kuhle ukuba okubhaliwe kwethulwe kungavuni cala ukuze ofuna ukukuhumusha angabiyelwa, akhululeke ukuhumusha ngendlela yakhe. Namayelana nenhloso yomdlalo, abahluzi bavame ukugcizelela ukuthi kuhle uma

konke kuyekelwe abafundi noma abalaleli ukuba bazitholele bona ukuthi indikimba yendaba iyini. Kungabaphazamisa nje abanye abahluzi uma bezwa umxoxi esethula injongo yomdlalo osihloko sithi: 'Ukufa Ubuthongo'.

Zikhona neziqephu lapho umxoxi esetshenziswa khona ekugcineni, kuvuthondaba noma ebohlololweni lomdlalo. Imvamisa umbhali usuke efigqa okungase kwenabe kube yisigcawu esinye, noma kube ngenye inkundla ephelele. Emdlalweni kaSigonyela nje uMxoxi uthi qaphuqaphu ngomphumela wokubulawa kwamaBhunu:

Emveni kwalokhu kwavela izimpi phakathi kwamaZulu nabaMhlophe njengempi yaseNcome lapho ehluwa khona kakhulu nakabuhlungu amaZulu ...

Izimpi nokwehlulwa kwamaZulu eNcome bekungaba yisiqephu esinye esiphelele.

Lapha sibale okumbalwa nje angakuthola masinyane umuntu ofunda le midlalo. Okumele kukhunjulwe ukuthi uma ususakazwa ngempela umdlalo, umxoxi lo naye uyadlala ngempela: akagcini ngokufunda. Izwi lakhe uliphakamisa alehlise, alenze ukuba liwunonge umdlalo. Ekugcineni kwesiqephu esithi 'UHLomendlini' nje, lapho sekungena izibongo zikaMpande, umxoxi uphenduka imbongi. Uyaliphakamisa izwi, agedeze njengembongi.

Uma siphawula kabanzana ngomxoxi asho khona ukuthi akubuyelwe kuye nakanjani. Sizama ukukhombisa izindlela uSishi amsebenzisa ngazo umxoxi, nokugqamisa ukuthi uma esetshenziswe kahle angengeza okunye ekuphakamiseni izinga lokuzwakala komdlalo. Zikhona phela izikhathi lapho umxoxi angase aphazamise ukugeleza kwendaba, nalapho angaphinda khona osekuzwakele, noma abikezele okusazozwakala, kokunye omunye umlaleli aze akhale ngokuthi ubumnandi bendaba buya ngasekutshodeni. Nakuleli qoqo ikhona imidlalo engahlatsywa kanje. Nalapha-ke akuyiwa nganxanye kungemanzi. Kusekhona umlaleli okungathi uma umxoxi ebukeya ebese kudlalwe ngabaphendulanayo akuthakasele lokhu, athi umxoxi wenza kahle ngokubuye akunambithe phela lokho noma bese kuzwakele! Owethu umbono uthi kuhle umbhali angashayelwa mthetho, azibonele lapho engangena khona athi khaxa umxoxi, nalapho engadingekile nhlobo khona. Kuyaphawuleka ukuthi uSishi wayekwazi ukuthi umdlalo awuboshelwe isinkonkonko kumxoxi. Akekho nhlobo nje umxoxi emdlalweni othi: 'Isela Lezinkomo'.

7 Abalingiswa

Sesikushilo ukuthi abalingiswa abaphambili kule midlalo ngamakhosi nezinduna, babe khona-ke nabantu nje. Asizukungena kabanzi ukuthi kwakungabantu abanjani.

Singanqamulela nje ngokuthi amakhosi anjengoShaka noDingane ngabantu abahloniphekayo, abafuna kugcinwe imithetho yezwe. Nokho umbhali ude egqamisa okuthile ngabalingiswa bakhe. UShaka amethula lapha nje kaningana uvezwa eyinkosi enobubele, nesisa, kanti uDingane akanjalo.

Izinduna eziningi zikhombisa ukuwahlonipha amakhosi azo. Kodwa lokhu kuhlonipha ngokwabantu ababuswa uvalo. Kuze kuzwakale sengathi sekwedlulele lokhu kuzithoba, ikakhulu lapho induna isize izibiza ngenja (noma umgodoyi imbala) ibe ingancenge lutho ngaleso sikhathi (bheka umdlalo: 'INdlovukazi edunguzelayo'). Lokhu kuzincengela zize zikwenze ngendlela enohlalwana ikakhulu uma kufika umuntu othe umbiko othile enkosini. Lowo muntu uke athethiswe njengesigebengu impela. Kokunye kuze kube yinkosi ekhuza induna ukuba ingakwenzi lokho (bheka emdlalweni: 'Isela lezinkomo').

Abalingiswa abavela eziqephini eziningi sithi siphuma ngaleya nochungechunge lolu umbhali abe esesidwebele ukuthi yena ubabona bengabantu abanjani. Lapha sibhekise kubantu abanjengoShaka, uDingane, uMkabayi noNdlala.

8 Ulimi

Akukuningi esingakusho ngolimi. Wulimi olwejwayelekile olusetshenziswa uma koxoxwa, olungamdidi olulalele. Lude lunongwa ngezisho nezaga. Ofuna 'ukufaka izibuko' usengabhekisisa ukuthi ngabe lezi zisho nezaga lo mbhali uzisebenzise ngendlela eyemukelekayo yini. Lube khona-ke nolimi lobumbongi oluvela ikakhulu uma kubongwa inkosi.

Lapha sithola isiZulu esejwayelekile nje. Kuthuke nje kuvela umfakela (isib. 'isikeyi', isiqephu 3) ongase uhlolisiswe ukuthi wawungaba khona yini olimini lwabantu baleso sikhathi. Omunye-ke umuntu njalo angathola amagama angathathwa njengawesigodi.

Ide ivela indlela ayethanda ukukhuluma ngayo umfo kaMathenja, njengokuphinda amagama athi: 'Nina beNkosi', 'Zulu omuhle kakhulu'.

Okwande kakhulu ukusetshenziswa kwezibabazo, ikakhulu u-'Hawu' ekuqaleni kwezinkulumo.

9 Ukudlalwa kwale midlalo

Sike sasho ukuthi umdlalo uma usesephepheni noma ebhukwini 'usazilalele' nje. Uze uphile uma usudlalwa. Abafunda le midlalo nje bangacasuka uma behlangana nezinkulumo ezinde okusengathi aziphazanyiswa yilutho, bebe bekhona abanye abadlali abalalele okhulumayo. Noma kungabonakala inkulumo ende yomuntu

oyedwa, uma usudlalwa ngempela umdlalo, bade bengena bephawula abanye noma bengabhalelwe phansi ukuthi bazophawula. Emdlalweni othi 'UHlomendlini' inkulumo yokuqala kaDambuza uSishi wayibhala kanje:

Dambuza: Hawu, wena kaSompisi ngingathini? Kakukho engingakusho ngaphandle nje kokuthi kuba muncu kakhulu ukubona uzalo lwendoda, kakhulukazi amakhosi oselwa ekhombisa ukungakhothani. Lokho kuholela ekumbelaneni izisele nokuthakathana. Ngingathi nje impela, wena weZulu, kubuhlungu kithina lokho. Umlilo omubi lowo endlunkulu okufanele amakhosi awubhule ngokushesha wena weZulu.

Kodwa uma kulalelwe ibhande oqoshwe kulo lo mdlalo, uhamba kanje:

Dambuza: Hawu, wena kaSompisi, ngingathini? Kakukho engingakusho ngaphandle nje kokuthi kuba muncu kakhulu ukubona uzalo lwendoda kakhulukazi amakhosi oselwa ekhombisa ukungakhothani.

Ndlela: Kubuhlungu kakhulu.

Dambuza: Lokho kuholela ekumbelaneni izisele nokuthakathana.

Ndlela: Impela.

Dambuza: Ngingathi nje impela, wena weZulu, kubuhlungu kithina lokho.

Ndlela: Kuyababa.

Dambuza: Umlilo omubi lowo endlunkulu okufanele amakhosi awubhule ngokushesha, wena weZulu.

Ngaphambi kokuba uqoshwe umdlalo wakhe, okaMathenjwa, njengomkhiphi womdlalo, wayekumela ukuthi abadlali bawuzwe kahle ukuze kuthi uma ekhuluma omunye benanele ngento enomqondo, bangathuli nje. Yikho lokhu okwenze kwaba lukhuni uma sesithwebula umdlalo osebhandeni, kungekho mbhalo wawo, ukwazi ukuthi amazwi ashiwo ngumdlali wayewabhalile yini umbhali, noma ukwenanela nje komdlali oyilandela kahle indaba.

Yinto eyaziwayo-ke ukuthi umdlalo womsakazo weyeme kokucoshwa yindlebe kuphela. Kungaba ngamazwi akhulunywa ngabadlali, nemisindo, njengomculo noma imisindo yezinto aseduze kwazo umdlali.

Umculo awusebenzisayo uSishi, kusukela ebikeni kuze kube semahubeni, ngowomdabu wamaZulu. Lo mculo uke usetshenziswe ekwehlukaniseni izigcawu emdlalweni. Kwesinye isikhathi kuthi abantu bekhuluma libe liqhubeka ihubo ngemuva. Lolu hlobo lomculo lusiza ekuvezeni isizinda sendawo yasemakhaya, esikhathini sempilo yomdabu.

Okunye okugqamisa lesi sizinda sasemakhaya umsindo wezinkomo. Ikhona-ke

neminye imisindo yezinto zemvelo njengemifula egobhozayo nezinyoni. Konke kusetshenziswe ngobuciko.

Iningi labalingiswa kule midlalo ngabesilisa – amakhosi kanye nezinduna. Bade bevela nabanye, ikakhulu izithunywa nalabo abathuke bebekwa amacala. Ababaningi abesifazane. Abagqamile nguMkabayi noNandi. Uma kunamazwi amaningi amadoda odwa-ke kuke kube lukhuni ukuwehlukanisa kahle nxa sekudlalwa ngempela, nokusho nje ukuthi ngubani lo osekhuluma. Ezindaweni ezithile bayazisho ukuthi bangobani abakhulumayo noma babizane ngamagama. Ayeke akwenze uSishi njengomkhiphi womdlalo ukudlalisa umuntu oyedwa ukumela umlingiswa othile eziqephini ezahlukene. Indawo kaDingane nje yayivame ukudlalwa ngu-J.J. Meyiwa. UCleddie Mpanza wayedlala indawo kaMkabayi. Le ntokazi yakwaThabekhulu yayiyi ikhulume ngesashiye nokuzethemba okwakusakha isithombe sikaMkabayi owayedume ngenkani.

Elinye isu ayelisebenzisa umkhiphi womdlalo ukuba inkosi ibe nendlela yayo nje yokukhuluma ngokuba ithi ukubhongisa izwi, ilihoshozelise kancane.

Ngenxa yokudlala ndawonye isikhathi eside, abadlali bakaSishi kwase kulula kubo ukusebenzisana. Base bazi nje nokuthi kumele benanele kanjani ngokwesiko uma 'iNkosi' yenza okungabhalawe phansi, njengokuthimula nje.

Obunye ubuchwepheshe bokulolonga nokunonga umdlalo babenziwa yilabo abasemishinini. Uma kuphela isigcawu nje bake balinciphise izwi, liye ngokunyamalala. Kwezinye izindawo kuleli qoqo lokhu kukhonjiwa ngamachashazana (...) ekupheleni kwenkulumo. Kwamanye amaphepha abhalwe nguSishi kuze kushiwo kuthiwe 'Fade' okusho ukuthi izwi aliye ngokunyamalala. Uma enezizathu osemshinini ufaka isenanelo, kube sengathi umuntu ukhuluma ezintabeni eziphendulanayo. Emaphepheni amaningi omdlalo lokhu kubhalwe ngesandla kwathiwa 'Echo', bese kusolisa ukuthi mhlawumbe akuyena umbhali owakubhalayo, kodwa yilowo owayesemshinini wokuqopha. Ukuzwa kahle konke lokhu uma ulalela amabhande ale midlalo.

Ekuqaleni nasekugcineni kwemidlalo elapha ayifakwanga yonke imininingwane eshiwo umsakazi uma ethula umdlalo, nalapho esewusonga. Lokhu sikushiye ngoba kusuke kube yinto yinye ayiphindayo njalo nje kuleso naleso siqephu.

10 Elokuphetha

Besishilo ukuthi sethula amanqampunqampu nje ngalolu chungechunge lwemidlalo. Ngethemba ukuthi lokhu kulibeka obala igalelo likaSishi kulo munxa, ikakhulu njengomuntu owabhala kungakabi bikho sisekelo esitheni ekubhalweni kwemidlalo yomsakazo.

Kuba nombuzwana wokuthi yini ngempela eyayenza abalaleli baleyo minyaka bayithakasele le midlalo abanye abahluzi banamuhla abangathi ibhalwe ngendlela 'yesidala'. Kungenzeka ukuthi yayizwakala isondelene nobuciko bokuxoxwa kwezingane kwane. Singathatha okukodwa nje, ukusetshenziswa komxoxi. Enganekwaneni kutholakala umlandi ogqama kuyo yonke indaba, bese ede edlala nezindawo zabanye abalingiswa ngokuguqula iphimbo. Emdlalweni ukhona lo mlandi, kodwa esikhundleni sokuguqula iphimbo, kukhuluma umdlali omele umlingiswa okubhekiswe kuye.

Kuyinselelo kubacwaningi ukuba kebhalele ukuthi akukuningi yini okusemidlalweni efana nekaSishi okuzwakala kumnandi endlebeni yomAfrika noma kungabanikinisa amakhanda abamanye amazwe. Ukucwaninga okunje kungakuveza ukuthi abahluzi banamuhla abathengekanga ngokweqile yini, babuka yonke imisebenzi yama-Afrika ngamehlo ezinye izizwe, ikakhulu amehlo aseYurophu.

Mayelana nomfo kaMathenjwa, okuhlala obala kakhulu ukuthi wayengumlobi olinga izinhlobo ezahlukene zokubhala umdlalo. Kukhona lapho wayengaphumeleli ngokuphelele, njengoba kungekho soka lingenasici. Okunye kwakuphunyuka ngoba wabhala engaqonde khona ukwenza ibhuku elizofundwa licutshungulwe njengoba selinjena nje. Vele-ke izingqalabutho ziphonsaka eziseleni, zihlatshwe nangameva, zingqubuzeke ezigodweni ngoba zisuke zifohloza ziphumputha, zicaba indlela lapho kungakaze kuhambe muntu khona. Nokho sikusho ngokungangabazi ukuthi uNzimase wasibeka isisekela abangakhela kuso abalandelayo.

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Isigaba

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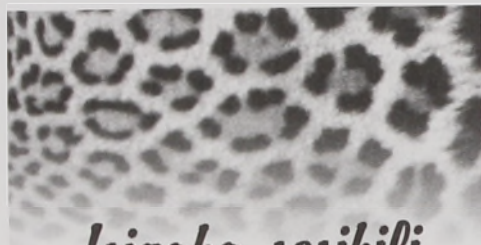
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Isigaba sesibili

Imidlalo



Abadlali:

Umxoxi
Shaka
Mdlaka
Mbopha
Msawotshwala
Iqhikiza
Ngenzeni
Imbongi
Ibutho

Ibika

Umsakazi – *umemezela ngomdlalo*

Ibika – *liphume*

Umxoxi: Singasho kugcwale umlomo ukuthi umbuso wakwaZulu ngalezi zikhathi wawusukhulile wadepha waba nezingxabo eziqatha ngaphansi kukaShaka iNkosi enkulu yamaZulu. Nokuhlasela noma kwakusalokhu kuvelavela kodwa kwakungaselamani eduze kakhulu kwazise ukuthi uShaka wayeseqothe imbokodwe nesisekelo kuzo zonke izizwe ayakhelene nazo. Zase zethula imiqhele kwaBulawayo, kwaZulu phela. Amaqembu ngamaqembu kanye namaviyo ngamaviyo ayethanda ukusinela iNkosi eyithokozisa njengalezi zintombi nje namhlanje ...

Ukusina kwezintombi

Shaka: Hawu, ibandla lezinduna zami kanti nalo seliqoqene lapha phambi kwesigodlo. Hawu, Mdlaka nawe Mbopha, kwenzenjani lapha ekhaya namhlanje? Izintombi zacula kwaze kwasha amazwi, zasina kwaze kwavuvuka izinyawo, yini, kudilikeni?

Mdlaka: Bayethe, Shaka, ngiyesaba nokusho ukuthi nguShaka, moya womngenela obangenele bethi bakhosele bacashile abafu! Ngabantu bakho Nkosi, akukho lutho. Yikho nje ukuthi kugubha iziziba ngeziziba zakho, Nkosi, zigubha ukukubonisa ukuthi ngezakho ngesiminya Nkosi. Shaka omnyama!

Shaka: Nami ngihlezi laphaya elawini lami ngicambalele ngiyacabanga, kepha

ngiyezwa ukuthi konakele lapha phandle, sengithi-ke cha, angivuke ngizophosa iso.

Mbopha: Ndabezitha, Nodumehlezi kaMenzi, thole likaPhunga noMageba!

Ukuvela kweSilo sabo abantu behlezi kuyisibusiso, Nkosi. Kwenza ukuba umuntu abuke lukhulu lukaZulu ilanga lingakashoni, alale edelile, enele ukuphila nokuba ngumZulu. Ngabantabakho laba Nkosi, bayasina bathokozisa iNkosi yabo ngoba noma ubungaveli, khona ukwazi ukuthi amazwi atusa umnethizezako wakwaZulu afinyelele ezindlebeni zakho, Nkosi, bekuzobenelisa – wena weZulu!

Shaka: (*Athimule abe mkhulu, akhwehlele aqhenye, bamthuthukise*) Zinduna zami, ngizwa inhliziyi yami yesese nxashana sekunje phambi kwesigodlo sami. Kusobala ukuthi uZulu udlondlobele ezweni, uphuze ngasenhla komfula, abafokazana abamzondayo baphuza izibhidi ngezansi komfula.

Mdlaka: Hawu, Ndabezitha, pho lokhu sekubone wena ongathethi manga, ongabuki manga, kusobala ukuthi uZulu ukhomba ngophakathi isibili. Makube njalo Nkosi yamakhosi, Shaka omkhulu, wena owakhonjwa ngabaphansi ukuba ube yinsika thina esiyosimama ngokuyibuka njalo siyithobele ngokuyilandela njalo.

Mbopha: Hawu, Nkonyane yeNdlovu, wena weNkosi, ngobuqhawe nangobuhlakani bakho obungelinganiswe ngalutho, isizwe sakwaZulu ususiweze ngelibanzi Nkosi. Amabandla onke namaviyo onke ahleka kuvela elomhlathi, abonge anconcoze kuwe Nkosi ngoba konke okuhle namhlanje okwehlakala lapha kwaZulu kudumisa ubuhlakani nobukhulu bakho, Nkosi.

Shaka: (*Ahleke kancane*) Hawu, zinduna zami, nithi niyangibonela nje! Kuthe ngoba izintombi ziyasina iZimpohlo zonke ngothi lwazo zathi ngu, zizobuka.

Mdlaka: Kunjalo, Ndabezitha, phela ibutho leZimpohlo ibutho lezinsizwa Nkosi. Intombi-ke ensizweni, wena weZulu, yinyama, yilokhu umhlaba wadalwa.

Mbopha: Hawu, impela iNkosi yami ibona okungabonwa muntu. Nami sengicikice amehlwana ami ngabona ukuthi iZimpohlo lezi zizikhonze kakhulu izintombi. Ezinye sezigqolozele zakhamisa ukukhamisa lokhu, ezinye ziconsamathe. Futhi imihlola!

Umxoxi: Izintombi lezo zibukelwe zasina kwaze kwanqundeka amehlo ngalelo langa. Nazo iZimpohlo zabe zikhona lapho zibukele ngothando olusobala. Kwathi ngakusasa iNkosi uShaka waqoqa izinduna zakhe emini, kugcwele nezinkomo esibayeni kukuhle wonke uwonke ethokozile ...

Izinkomo

Shaka: Zinduna zami, abantu bami ngithanda ukuba bazi ukuthi okuyikhona kuphambili emhlabeni kubo ukuba izwe lakubo libe yizwe eliqokothile nelizinile. Kangithandi ukuba bakhonze izinto ezingenamkhuba.

Mdlaka: Ndabezitha, Nkosi yensizwa uMaphikelela! Ndlovu enkulu yakithi

kwaBulawayo engaphendulwa! Nkosi enkulu, Shaka ngesaba nokusho ukuthi unguShaka! Kimina Nkosi konke okulunge kuwe, nakimi futhi kuhle kulungile isibili.

Mbopha: Shaka omnyama, Baba, Ndabezitha, Sigwaligwali sikaNdaba esithi singambuka umuntu ngamehlo qede afe nokufa aye kwagoqanyawo! Nkosi, ngokwakho ukuqhuba nokwenza izinto namhlanje thina maZulu siyinto enkulu ezweni. Mina Nkosi ngisho kugcvala umlomo ngithi ngelethu izwi nombono weNkosi yami.

Shaka: *(Akhwehlele abe mkhulu bamthuthukise)* Zinduna zami, sengibuke ngabuka qede ngabona ukuthi iZimpohlo lezi sezithanda ukweqiwa uthando lwezintombi, into empeleni engenamkhuba efana nombethe uqobo wona odlulayo. Niyabona-ke zinduna zami, iZimpohlo ngathi kuzona mazilole ziye kodla izinkomo ngomhlomunye. Manje-ke kusasa ngifuna kuthi emkhosini wazo sezizohlasela, ebe sengivela ngiklaye nesimemezelo sokuthi maziye koqomisa kengibone ukuthi leso simemezelo ziyokusamukela kanjani na. Uma kungekho phakathi kwazo ophatheke kabi abuze ukuthi bengathi siyahlasela kusasa ngovivi na, sengiyobona ukuthi sezeqiwe uthando lwezintombi isibili. Nithini zinduna zami na?

Mbopha: Mina Nkosi ngibabaza ukuhlakanipha kwakho, Nkosi, engingazange mina ngomqonjwana wami ngakucabanga. Ngiyababaza, Nkosi, ukuthi kepha kuya ngani ukuba iNkosi konke okwayo kwedlulele kakhulu kangaka kunokukanoma ubani ocabangayo na!

Mdlaka: Awu, Nkosi, uMbopha ungamuke amagama emlonyeni Nkosi. Mina Nkosi ngibabaza umlomo ufike ezindlebeni Nkosi, futhi angazi nanokusho ukuthi ngingathatha ngithini, Nkosi. INkosi yami ihlakaniphile yazi konke. INkosi yami ithi inhlwa ingavela ngekhandi iyibone kuqala yona kepha ngokuhlakanipha kwayo okwahlula izwe ithule nje, ingatatazeli ukuyibamba. Ndabezitha ...

Umxoxi: UShaka kwakuthi nxashana ebona ukuthi abantu bakhe sebethanda ukukhonza into engenamkhuba engeke yadala ukuba isizwe sakwaZulu sihlale njalo siqhwakele, ebesevana ikhambi akwelaphe lokho ukuthi kuphele ezinhliziyweni zabo. Namhlanje-ke ufuna ukubona ukuthi iZimpohlo zithanda izintombi yini kunokuya kohlasela, uphondo lukaZulu luhlale njalo luphambili na. Namhlanje kusihlwa iZimpohlo ziyasina ziyaviva zidla izintelezi ngoba kuzothi la kumpondozankomo ziphume zihlasele ukuyodla izinkomo emaKhuzeni.
Kuyasinwa – ibutho leZimpohlo

Imbongi: Shaka ngiyesaba nokuthi ngisho ukuthi nguShaka, Ngoba wena Shaka wabe uyiNkosi yakithi eMashobeni!
Inkomo ekhale eMthonjaneni

Bayizwa ukukhala kwayo.
Baba, Nkonyane likaPhunga,
Nkonyane likaMageba!
Lukhondlokhondlo kade kwasa lulokhu luwakhondloza
Ngisho amadoda ngemikhonto!
Ndabezitha
Mlilo wothathe
Moya womngenela
Obangenela abafokazana
Behlezi bethi bavalile kanti bashaye phansi

Ibutho lonke: Bayethe! Bayethe! Wena weNdlovu!

Mdlaka: Ndabezitha! Wena owakhonjwa ngenkatho yamadlozi ukuba uphathe umhlaba kaPhunga noMageba! Nampa abantu bakho, Nkosi, sebekhulekile, bazithoba phambi kwakho Nkosi.

Mbopha: Nkosi enkulu kaZulu! Wena ngokuhlakanipha kwakho obona ngamehlo engqondo owakwembulelwa ngabaphansi Nkosi! Intando yakho mayibuse njalo kuleli zwe kungabi bikho bhungane elivelayo livungamele okwakho ukuthanda. Yithi izinja zakho Nkosi esezithule zalindela ukwamukela konke okushoyo Nkosi yohlanga! Ndabezitha!

Shaka: *(Akhwehlele athimule – kukhulekwe – abe mkhulu impela)* Bantu bakaBaba, ngithandile ukuphosa amazwana njengoba ngiyawuzwa nomkhosi wenu kusihlwa nje. Yebo, kukhona ukuthi nxashana ningibona nithi ngiyindlovu engaphendulwa, kepha ngithanda nazi ukuthi ukungaphendulwa ngisuke sengibone kwasa kwathi bha kakhulu ukuthi impela kakho phakathi kwenu ongabuye abone kangcono. Kepha namhlanje kusihlwa nje ngiyindlovu ephendulwayo.

Ibutho: Ndabezitha! Mana njalo wena kaJama!

Shaka: Ngalawo magama, butho lami leZimpohlo, ngithi nami ngiyathanda ukunibona nithokoza ngenikuthandayo nalokho okunithokozisayo. Ngakho-ke ngimemezela ukuthi hhayi, nani ngithi seningahamba kusasa niyoqomisa nizakhele nani imizi nithokoze ngesimame, umbuso wakwaZulu.

Ibutho: Ndabezitha! Nkonyane yeNdlovu!

Bayethe zinyane lesilo

Nkonyane yeNdlovu!

Uyimbube!

Mana njalo wena Nkosi yethu yohlanga,

Nkosi yethu yaphakade, abaphansi bakubheke njalo ...!

(Intokozo nokuhleka kakhulu) ...

Izinkomo

- Shaka:** Ngitheni-ke kini zinduna zami? Kangishongo ukuthi ibutho lami leZimpohlo selingenwe kakhulu uthando lwezintombi na?
- Mbopha:** Kunjalo Ndabezitha. Kuthe noma usushilo ukuthi indoda phakathi kwabo ezizwayo ingaliphosa igama iphendule kwathula kwathi nya. Esikhundleni salokho kudume izulu bethokoza bebonga.
- Mdlaka:** Futhi namhlanje ngahlulekile ngoba phela iNkosi ibibavezela kahle kakhulu lesi sivivinyo. Ngisho noMsawotshwala, induna ephethe ibutho lonke leZimpohlo lutho, naye wathokoza wajabula wahleka kwavela elomhlathi. Phinde ukuba aphenye ukuthi kanti iNkosi ngase kube ikhohliwe yini ngoba kudinga bahlasele bayodla izinkomo emakhuzeni kusasa.
- Shaka:** Angazi ukuthi abantu bami bayohlakanipha nini, Jama kekhona. Bayakhohlwa ukuthi nalo ilungelo lelo lokuba baqomise njalo kuya ngokuthi bangabasiphi isizwe. Uma bekhula beba yisizwe esikholwa seneliswe ukubuka izitho zamanina nalokho kuqomisa kwabo kungaphelela oboyeni okwesithukuthuku senja. Kuhamba ubuqhawe nokubusa phambili kulandele ukuqomisa. Bayeke-ke Mbopha nawe Mdlaka: ngifuna kusasa ntambama nihambele kubo emadlangaleni abo nibatshele nibadonse ngezindlebe ukuthi sebeyinyathale emsileni indlondlo kaSenzangakhona, nibahlawulise inkomo emunye njalo njalo ukuze bafunde ukuthi nxa beqalisa ngokuqomisa bengesiwo amakhosi ezwe bafana nothekwane yena owakha indlu ezokhukhulwa zimvula.
- Mbopha:** Isigwebo esinjalo Nkosi siyabongeka nakithi siyizethameli zakho lapha komkhulu. Laba bafokazana mina uma ngibuka benze isiphosiso esikhulu. Nokho-ke iNdlovu kajama ithe noma ibadla kepha yabhodla ngoba ibuye yazibekela isibili.
- Mdlaka:** Nkosi yohlanga, mina bengilokhu ngethemba ukuthi uMsawotshwala uzobuya eze kithi sizinduna aphenye ukuthi engabe ukuhlasele iNkosi eyakhuluma ngakho kuzoma kanjani uma ibutho selidedelwa liyoqomisa na. Lutho, kwahamba yena phambili uMsawotshwala wayoqomisa ...
- Umxoxi:** Kanti iZimpohlo zingcebelekile nje ziyaqomisa nje, uShaka nezinduna zakhe sebemi ngenkomo yokuthi bayothi bangabuya koqomisa bahlawule ngenkomo indoda iyinye. Nokho iZimpohlo zalifumanisa ibutho lezintombi litheza izinkuni zakomkhulu ehlahini zingeningi zibulala imamba sengathithi zinyosi ezimbiwe yinsele, ngokunye sengathithi zazichithiwe ngembiza enkulu zanda nalo lonke ihlathi ...
- Izinyoni nezilwane zasendle*
- Msawotshwala:** Hawu, Ngenzeni mntanethu, kade ngizula nalo lonke ihlathi leli ngifuna wena. Phela sithole ithuba eliyinqayizivele eNkosini lokuthi siqomise namhlanje sifune abantu abazosiphembela umlilo. Nami-ke ngilapha phambi

kwakho nje ngalolo daba lokuthi ngiyakuthanda mntakaKhuzwayo, futhi angazi ukuthi ngingathatha ngithini.

Ngenzeni: Uyabona mfokazi, mina anginaso isikhathi sokudlala. Ukhuluma amagama amabili uwedwa angazi ukuthi uthi angiphendule liphi ngiyeke liphi. Uthe wena awazi nanokuthi uzothini lapha kimi, kepha kwakhona phakathi usungitshele ukuthi uyangithanda.

Msawotshwala: Hawu, mntakaQwabe omuhle, okuhle ntokazi okumhlophe okunjengezihlabathi zolwandle. Kunjalo engikufisa ngawe ngeyami inhliziyi. Ngenxa yothando engikuthanda ngalo ngizwa inhliziyi yami ibitoza okweyesele ibitoziswa yilanga elikhipha inhlanzi emanzini. Hawu, Nkosazana, kepha ngoba umuntu ulala aphenduke nje, wena ungumuntu onjani phakathi kwabantu bonke? Ngithe kuwe ngiyakuthanda, woza kithi uyongibasela umlilo ntombazana.

Ngenzeni: Ngabe ngiyakuthanda ukuba uyinkatha, angazi-ke ukuthi ngingakuthanda ngikuthini ngoba awusiyo inkatha, ungumutu.

Msawotshwala: Ngiyakuzwa ntombazana ukuthi uthi ngabe uyangithanda ukuba ngiyo inkatha pho angisiyo. Manje ntombazana ungaqinisa yini wena ukuthi uma mina ngikukhombisa ukuthi ngikuthanda kanjani uzongithanda na?

Ngenzeni: Hhayi, muntu kaMvelinqangi, musa ukungibangela ilanga sengijuluke kangaka libalele nakakade. Angikufuni mina.

Msawotshwala: Usho kahle ntombazane ngoba okufunwayo okungekho okungabonwayo. Uma ngikhona enhliziyweni yakho ungibona nangamehlo ngeke ungangifuni ntombazana, futhi ubambe isandla ntombazane ungibambele kwelifuphi lomkhono eliseduzane kwenhliziyi mntakwethu.

Ngenzeni: Hhayi, wena muntu, musa ukungibamba; imihlola kaMhudulwa yini maQwabe! Kanti unjani wena, uma weshela uyabamba yini kanti wena? Khuluma ngomlomo, musa ukungibamba.

Msawotshwala: Ungabe usanda namaningi amagama ntombazana. Futhi amagama ami ungewadli uwagwinye nezinkobe zakwenu ntombazana. Mina angisafuni lutho kuwe kepha ngicela indlela eya kodadewenu kuphela ...

Ukugobhoza komfula

Iqhikiza: Yebo-ke wena kaNdosi kaSihlahla esihle esihlala amasakabuli, namhlanje mina gosa lezintombi zikaBaba ngiyakunikeza nansi induku yakho ethandelwe ngobuhlalu yaxoxa indaba. Le nduku yakho, Ndosi, iyisipho sakho esiqhamuka kuNgenzeni, uthunjana wakwethu, uthi ngayo ubohlale umkhumbula njalo, naye uyokukukhumbula ...

Ukugobhoza komfula

Msawotshwala: Yebo-ke zintokazi zamaQwabe ezimhlophe njengezihlabathi zolwandle. Ngisukuma nokubonga ngalo mcimbi wethu wokuba silande impahla

lapha emfuleni. Ngizofingqa amagama ukuze kusheshe kuqonde konke. Ngizobhekisa kuwe Ngenzeni nkosazana. Ngithi, kuhle kakhulu ukubona isambane simba umgodi waso siphethe ngokuwulala. Isambane esimba umgodi singawulali sibi kasifuneki ...

Iculo lezintombi

Umxoxi: Ukuqomisa ibutho lijutshwe yiNkosi kwakuyinto eyivelakancane kakhulu kwaZulu, ngakho-ke kwakuyithuba elithi lingavela izinsizwa zilisebenzise kakhulu nakahle. Nazo-ke iZimpohlo zathi zibonwa yini. Pho kakuvelwa kanyekanye okhalweni kuhle kwamadlebe esilwakazana. Pho kawumbiwa ndawonye kanti nezihlambezo zezinsizwa zahlukene. Zathi sezibuyile iZimpohlo zithokozile ziqonyiwe, zincipha izithupha ezahlulekile ...

Isixuku esingcebelekile

Mbopha: E, butho leZimpohlo, thulani nonke nikhongozele umlayezo weNkosi kinina. Kusho thina sizinduna zayo iNkosi ...

Mdlaka: Ngizobhekisa umbuzo kinina engilindele igosa lebutho uMsawotshwala ukubani awuphendule egameni lenu nonke. Lo mbuzo ungumbuzo ophuma eNkosini ebusayo iNkosi yoselwa eyamiswa esikhundleni ngenkatho yamadlozi. Zimpohlo, njengoba iNkosi ebusayo lishona nje namhlanje ibithe ekuseni namuhla nizohlasela nilande ngempi izinkomo namabutho emaKhuzeni lokho kakwenzekanga ngani na? Ngilindele impendulo yenu ngomlomo kaMsawotshwala.

Mbopha: Phendula, Msawotshwala, engabe uqinele ukuqomisa kuphela ukuphendula ubudoda kawukwazi. Phendula!

Msawotshwala: (Ngovalu) Zinduna zeNkosi yami engiyithandayo kakhulu uShaka, uNodumehlezi kaMenzi! Ngithi lixhoshwa libhekile nina bakomkhulu. Mina nebutho engiliphethe leZimpohlo sizwe iNkosi ithi masiyiqomisa, sahamba sabona ukuthi kusho ukuthi uyakuhoxisa ukuhlasela emaKhuzeni, nina bakoMkhulu.

Mbopha: Mina lapha mfokazi, ungacabangi ukuthi ukhuluma nabafana abangangawe ukhuluma nathi! Othe iNkosi iyakuhoxisa ukuhlasela ukuzwe ngobani? Ngathi noma ngayo?

Msawotshwala: Kangizwanga ngeNkosi futhi kangizwanga ngani, nina bakomkhulu. Lixhoshwe libhekile ukuba ngingaphenyi, nina bakomkhulu.

Mdlaka: Butho leZimpohlo, iNkosi ithukutele kakhulu ngokuba inithume ukuba niyodla izinkomo emaKhuzeni ngempi nina nilibale ukuyoqomisa, into engenamkhuba. INkosi ithanda ukuba nithole isifundo ngalokhu kwenza kwenu, nifunde ukuthi okuhamba phambili ukuhlasela kwehlulwe abafu kudliwe izinkomo zabo ngempi, kubuywe namabutho athunjiwe, kukhule uphondo lukaZulu.

Ukuqomisa izintombi yinto encane kakhulu lapha kwaZulu, futhi iyagcina.
Ngakho-ke nonke ngothi lwenu emunye udliwa inkomo.

Ibika

Umsakazi – *umemezela ngomdlalo nabadlali*

Ibika – *liphume*

Abadlali:

Buzetsheni
Gobolondo
Shaka
Nzobo
Gcugcwa
Ndletshana
Insizwa
Mdlaka

Ibika

Umsakazi – *umemezela ngomdlalo*

Ibika – *liphume*

Buzetsheni: We Gobolondo – kukhona into engixakile kakhulu lapha mngane wami. Ngingakayethuli nasezinduneni zeNkosi le nto ngithanda kengiyitshela wena ndoda esisebenza nayo ukwalusa izinkomo zeNkosi.

Gobolondo: Hawu, wethula indaba yakho ngendlela engethusayo wena weqhawe kwasengathithi lukhulu udaba oza nalo? Ngisho ngoba phela lo msebenzi wethu esawunikwa iNkosi nezikhulu zakwaZulu ukuba saluse izinkomo zeNkosi mkhulu kakhulu ngoba iNkosi yona izinkomo zayo yilona gugu layo. Uthini-ke wethu? Yiza nendaba ngize nendlebe.

Buzetsheni: Sekuphele manje izinsuku ezintathu ngifuna izinkomo zeNkosi lezi eziwuhlobo olumnyama. Uma ngibala kahle yizinkomo ezingamashumi ayisishiyagalolunye ezingedukele mina. Amathe abuyela kwasifuba nxa ngicabanga ukuthi iNkosi yami uShaka uyothatha athini muhla wezwa ukuthi kanti izinkomo zakhe kazisaphelele.

Gobolondo: (Ngoval) Hhayi, Buzetsheni, lubi lolu daba. Sizomane sibulawe sonke uma le nto ungayinqandi. Uthuleleni nendaba embi kangaka ngoba phela udinga ubikele izikhulu zeNkosi kubonakale okungenziwa ngoba kusobala angeke umhlambi ongaka uduke namadlelo? Kuyakhanya ukuthi likhona isela elizebile, mngane wami. Uma kunjalo-ke iNkosi izokhipha izinsizwa lifunwe lize litholwe. Hhayi, impela mngane wami yimbi le ndaba: ungabe usalibala, bikela izinduna

zeNkosi ngokushesha.

Khuba amabutho

Buzetsheni: O, Baba! Shaka ngiyesaba nokusho ukuthi nguShaka, ngoba wena Nkosi ubuyiNkosi enkulu yakithi eMashobeni. Ndabezitha; Nkonyane likaPhunga noMageba ...

Shaka: Nangu uMlindi wamafa ami nesizwe sami sakwaZulu. Uthini, Buzetsheni, lokhu phela wena ngakunika isikhundla esiphakeme sokuba yiso empahleni yombuso wakwaZulu?

Nzobo: Sondela lapha, Buzetsheni, uguqe, uhloniphe njengomthetho: imihlolo yini! Konje uhlala emaqeleni ezinkomeni zeNkosi uvikane nezinyoka nawoxamu lize lishone ilanga, usukhohlwe umthetho! Guqa lapha.

Mdlaka: Nibosamuka insangu, Buzetsheni, nxa niza phambi kweNkosi yohlanga. Inkosi kayinaso isikhathi; ziningi izindaba zomhlaba eziyibhekile. Khuluma ufingqe amagama akho. Kwenzenjani?

Buzetsheni: Ndabezitha! Nani Zinduna zeNkosi yami engiyithanda kakhulu! Kwehlakale into eshaqisa ikhanda laphaya; izinkomo zeNkosi kazisaphelele. Izinkomo ezingamashumi ayisishiyagalolunye zadukile phambi kwamehlo ethu, sesibamba siyeka nje sithi siyafuna, hhayi akubonakali mbantshi kujiya. Sengithi mangizozilahla phambi kweSilo kuhlahleke isu; yona engahlulwa lutho iNkosi kanye nezikhulu zayo ezibusu umhlaba.

Nzobo: Kodwa manyala mani lawa ozowabikela iNkosi, Buzetsheni? Ngoba phela uma kanti nathunywa ukwalusa izinkomo zeZulu eliphezulu nje nina laphaya endle nithole ihlane lokuhlaba nidle, hhayi-ke nabe nizidlise ngowenu. Ningathi benenzani nje nempela? Nidle okungadliwayo?

Mdlaka: Ngabe nifeze isiko lezinja isibili. Ningathi nethenjwe kangaka, iNkosi yami niyikhwabanisele nina, nithathe izinkomo zayo nenze okwenu? Ngabe ninamagangangozi isibili.

Shaka: Kahleni zikhulu zamaZulu ngiphenye. Lezi zinkomo ziningi kakhulu ukubani abelusi bazo bazibulale bazidle inyama. Ngisho nesilwane sasendle angeke siqede izinkomo ezingaka esikhathini esifushane kangaka. Kuyangikhanyela ukuthi izinkomo zami lezi zebiwe yisela nje elithize. Mamoshane, ngabe yimihlolo uqobo ukuthi kulo mhlaba kungakhona umuntu oweba nezami izinkomo!

Buzetsheni: Nathi thina belusi, Nkosi, siyakholwa ukuthi izinkomo lezi zebiwe ngoba noma kuya ngoba zidliwe yizilwane zasendle ngabe amathambo siyawabona, Nkosi. Kodwa nje izinkomo zeNkosi zinyamalele, Nkosi.

Shaka: (*Ngolaka*) Zinduna zami, wena Mdlaka nawe Nzobo, khiphani izinsizwa ezingamashumi amabili zebutho leZimpohlo ziye kofuna izinkomo zami kanye nesela ukuba bakulethe lapha kimi ngokushesha nje: sheshani nonke manje,

manje ...!

Khuba ibutho

Mdlaka: Lo muzi owakhe eduze kwensunguzi emnyama kakhulu kangaka ngabe kwakwenzenjani nje nempela?

Nzobo: Kakudingi sibedelele abantu abakhe esitha ngalolu hlobo ngoba yibo, inkolisa, ababona izinto ezenziwa ekufihlekeni. Ngase kwenzeke nje aqonde ukuthi izinkomo zeNkosi ziphi.

Mdlaka: Cha, ukhuluma igama lapho; ake silahle umlomo, Nzobo, kuye lo muntu, nakhu futhi esobala akha isibayana sakhe, kesizwe ukuthi ngabe akazibonanga yini izinkomo zeNkosi na.

Nzobo: We mfokazana, singamabutho eNkosi uShaka kaSenzangakhona. Kunyamalale izinkomo zeNkosi yethu ezizuhlobo olumnyama ezingumhlambi wama-90: nakuwe-ke sithi masibuze ukuthi kakukho mhlambi wankomo oke wawubona lapha kulezi zinsukwana na? Ungaqambi amanga ngoba ngalokho kwenza uyobe uziholela amanzi ngomsele.

Ndletshana: Nina bakoMkhulu! Mina nginguNdletshana waseMadletsheni, angeke ngiyikhulume into eliphutha. Kuthangi lapha selibantu bahle kudlule umlisa eqhuba umhlambi wezinkomo ezimnyama. Uthe lapho ethi uyaziqhuba zamgabha wajika waziqhuba wazivimbela wangena nazo lapha ensunguzini. Angazi-ke ukuthi uphelelephi nezinkomo lezo ngoba bengithi ngisheshisa isibayana sami nami lapha.

Nzobo: Mameshane, kanti ngoqobo ngoqobo kukhona umuntu owebe izinkomo zeNkosi yethu enkulu kangaka! Niyazi abantu banesibindi isibili!

Mdlaka: Futhi iNkosi uShaka uhlakaniphe isimangaliso. Umane nje wabona ukuthi izinkomo zakhe kukhona isela elizebile, angazi ukuthi ubone ngani. Impela le Nkosi isekwe ngabaphansi kukho konke ekwenzayo.

Nzobo: (*Ememeza*) Ayikhukhule ingene khona phakathi ensunguzini lapha. Umkhondo wezinkomo zeNkosi siyawuzwa ngalo mlisa, uthi ziqhutshwe yisela langena nazo khona lapha phakathi ensunguzini. Ayingene-ke maZulu!
Izinsizwa zikhuza i-'ji' : Kukhala nezinyoni zasendle.

Mdlaka: Wo, wena wakwaMdletshe, sesithi masibuyele kuwe ndoda yamadoda ngoba sesifune sabhudula lapha phakathi ensunguzini. Ngoba wena nakhu uhlala eduzane nayo insunguzi lena, sesithi masizokhala kuwe usisize ekufuneni leli sela lezinkomo zeNkosi. Mhlawumbe wena uzovela nalo isu thina esingalazi.

Ndletshana: Ngijezwa Nduna yakomkhulu. Ngoba nakhu kanti katholakali lo muntu lapha ehlathini ngizobiza izinja zami zithungathe umkhondo wakhe zize zimthole; angeke azahlule zona. Ngisho noma ebaleke wayocasha ezinqeni zezwe kuyobe udlala ngesikhathi nje ngoba lezi ezami izinja ziyoye zimbulule.

(Ishaye imfiyo indoda) Khethabakhe, la, la! Khethabakhe la!

Kuzwakale izinja zidlalisela

* * *

Insizwa: Sesizitholile izinkomo nina bakomkhulu, nazi lapha phakathi esunguzini.

Mdlaka: Ake niziyeke izinkomo okwesikhashana. Funani isela elebe izinkomo zeNkosi ngoba iNkosi ithe ifuna izinkomo zayo zibuye futhi siletthe nesela elizebile kuyo iNkosi.

Izinja zikhonkotha njalo laphaya.

Ndletshana: Lezi zinja zakhonkotha njalo zangabe zisayeka laphaya phansi lwaleliya fokozi? Kuhle nina bakomkhulu siye kobheka ngoba ngase kwenzeke ukuthi kanti isela likhwele lacasha khona.

Kuthi nya

Nzobo: Hawu, nebala, nanguya umuntu ecashe phezulu kwelenyoni phakathi kwamagatsha emithi.

Mdlaka: Kodwa uthi wenzani ucashisa okwegundane lona elithi licashile kanti umsila uvele? We mlisa, sesikubonile, manje mane usize nje uzehlele singaze sikucibe ngeklwa. Yehla bo!

Mdletshana: Hhayi bo we mlisa, laba ngamabutho eNkosi uShaka; bahambe befuna umuntu owebe izinkomo zeNkosi. Uma kungewena owebe izinkomo zeNkosi yehla ubachazele ukuthi kakuwena.

Nzobo: Kodwa nake nambona umuntu oweyisa ngalolu hlobo, siyakhuluma naye ubumbe umlomo uthule nje? Hheyi, we ndoda, sesikubonile ukuthi uzama ukucasha ngamagatsha emithi lapho phezulu: ufuna sikucibe ngemikhonto yini na? Yehla!

Mdlaka: Ningenzi iphutha bakwethu nimlimaze lo muntu ngoba iNkosi isiyale yasidonsa ngezindlebe ukuthi ifuna umuntu owebe izinkomo zayo afike kahle lapha phambi kwayo ephila kahle ngoba ifuna ukukhuluma kahle mazinyo naye.

Ndletshana: Hheyi we mlisa, kanti wena uyisiwula yini? Kodwa uthi kawuphambene lapha ekhanda kuwe? Nampa abantu abakhulu abaqhamuka koMkhulu bekhuluma nawe. Futhi akusizi ukucasha kwakho ngoba sesikubonile. Yehla lapho emthini: kanti kawuzwa kawunazindlebe yini wena?

Nzobo: Ngizosuke ngicanuke-ke manje, uyezwa? Uma sengicanukile lapha angeke wathanda ngoba ngizosuke ngithi izinsizwa mazikwethule phezulu lapho ngokuciba ngemikhonto ufise okwenyoni.

Mdlaka: Ufuna ukufisa okwenyoni nje mhlawumbe iNkosi yethu uShaka ubengeke amenze lutho. Mhlawumbe ubezofike amyale nje amdedele kube kuphela. Hhayi-ke, ngoba unenkani yesele isigcino sekuyikho ukuba abafana laba bakucibe ngemikhonto.

Ndletshana: Kahle ngolaka wena wakomkhulu. Mina ngiyejwayele kakhulu indawo eyihlathi neyinsunguzi kanje. Ngisalanda imbazo yami ekhaya ngiwugawule lo muthi uze uwe ngoba ngiyabona ukuthi leli sela lezinkomo lifuna ukufika eNkosini lifile lingabe lisalithetha icala phambi kweNkosi. Uzojabha-ke sela ndini ngoba ngizowugawula lo muthi manje.

Izinyoni – ukugawulwa komuthi.

Gcugcwa: Hhayi nina bakomkhulu sengizozehlela emthini. Yekani manje ukugawula umuthi lona. Ngizozehlela bo!

(Bahleke bonke)

Ndletshana: Hawu, kanti uyakwazi ukukhuluma? Mina bengithi uyisimungulu ngoba laba abakhulu basebukhosini bathe bekhuluma nawe wathula.

Mdlaka: Kanti uyakwazi ukukhuluma sigilamkhuba ndini?

Ubuthuleleni sikhuluma kahle nawe na? Ubuweyisa, hhe?

Nzobo: (Ngolaka olukhulu) Qhubekani niwugawule umuthi uze uwe naye ngoba unokweyisa okukhulu lo mlisa. Ugawuleni umuthi ngokushesha, akukhathalekile noma uwa naye elimala.

Ukuwa komuthi

Mdlaka: Awuboni-ke mfokazana, sesikubambile sela ndini; wena ongenamahloni ngokugasela webe izinkomo zeNkosi uShaka. Kulungile-ke, uyakozikhulumela nayo mazinyo manje kesizwe ukuthi ugila mhlola muni ngokuthinta izinkomo zeNkosi. Uthinta okungathintwayo wena?

Nzobo: Kulungile, lo mfo uzishaya isimungulu nje engesiso uzofunda kahle namhlanje ngoba uya kuShaka kashayeki yena ozomenza ukuba akhulume ngisho ethanda ngisho engathandi. (Esememeza) Qhubani zonke izinkomo zeNkosi ezilapha ensunguzini, iNkosi ifuna ukuzibona ekhaya. Lo mlisa yena angeke esenza lutho manje ngoba sesimqhuba sifuna ayozikhulumela ngowakhe umlomo eNkosini.

Ukuqhutshwa kwezinkomo.

Kuhamba amabutho:kubhonga izinkomo

Mdlaka: Baba, Nodumehlezi kaMenzi! Baba, Nkosi yensizwa uMaphikelela! Sesibuyile Nkosi nesela lezinkomo zeNkosi, kanti nazi nazo Nkosi izinkomo sifika nazo. Ndabezitha!

Shaka: Zinduna zami nani mabutho ami, nisebenze umsebenzi omkhulu ngokufuna izinkomo zami nize nibuye nazo naze naphetha ngokuba nilibambe nalo isela uqobo nize nalo lapha kimi. Nilibambe kanjani leli sela?

Nzobo: Nkosi, ubecashi ensunguzini emnyama emangalisayo. Size sasizwa ngumnumzane onezinja ezithungathe umkhondo wakhe ecashi nezinkomo ensunguzini Nkosi.

Mdlaka: Nakhona lapho Nkosi, izinja seziwuthungathile umkhondo wakhe Nkosi, lapho ebecashe emthini, izinkomo ezifake ehlathini Nkosi ezifihlile. Sithe sesimfumanisile sithi makehle size lapha eNkosini wamane wathula nje wangasiphendula Nkosi. Ukuze simbambe Nkosi kusize ukuba kutholakale izembe eduzane, sagawula umuthi Nkosi wawa naye ukuze simbambe Ndabezitha simlethe lapha phambi kweNkosi.

Shaka: Sawubona mlisa. (*Kuthi nya*) Hawu, wathula ngikhuluma nawe? Sawubona.

Nzobo: Hheyi wena leli sedlana leli! Weba izinkomo zeNkosi, iNkosi ithatha kahle ikhuluma nawe kahle uyisela awuyiphenduli ikubingelela! Uyazi uyisela eleyisayo wena?

Gcugcwa: Yebo, Nkosi, ngiyakuzwa ukhuluma. Kanti futhi nezinduna zakho noma izinceku zakho zingihahamuza ngamagama njengoba ngiphambi kwakho nje. Yebo, Ndabezitha, uthi uyangibingelela uyangibona, ubona mina nje, Nkosi, kakunacala ngoba nawe uqobo bayoze bakubone abanamehlo yize mina ngingenawo amehlo okukubona. Ngibone, Nkosi, bayokubona abanamehlo nawe ngelinye ilanga.

Nzobo: Mamoshane! Uyazi lo mfokazana! Mina ngingafa khona manje! Awuhloniphi, uthi iNkosi yami izobonwa ngabantu? Obani bona labo abazobona iNkosi yami, nhi? Leli sedlana leli!

Mdlaka: Ndabezitha, sengithukuthele kakhulu. Lo muntu okhuluma ngokusonga ekhuluma neNkosi yami engiyithandayo uShaka, iqhawe lamaqhawe, kuthi angife khona manje. Kuthi mangimphohlophohloze ngewisa khona manje ngimphonse ngaphandle adliwe zinyoni zezulu. Mfokazana, akukhulunywa kanje lapha kwaZulu, uyezwa?

Shaka: Mfokazi, uyazibona izinduna zami sezithukuthele ngoba ukhombisa ukweyisa iNkosi yazo. Uyabona-ke nami manje sengikubonile ukuthi uyedelela isibili. Isikhathi sokuba ngikukhulumise ngomusa sesiphelile manje. Ngiyabuza manje kuwe ngifuna ungiphendule. Ungubani wena igama lakho?

Gcugcwa: Mina Nkosi igama lami nginguGcugcwa waphesheya komfula.

Shaka: Uthi unguGcugcwa? We Mdlaka, konje leya nyanga ebihambe ifaka amakhambi kubantu bami lapha yathini ngoGcugcwa?

Mdlaka: Hawu Nkosi, nami bengingabonaze ngimbuzo ukuthi ungubani lo mfokazi. Phela inyanga leyo Ndabezitha okhuluma ngayo, Nkosi, yakhuluma ngokuduma kukaGcugcwa ngokuthi uyisela lezinkomo elikhulu, Nkosi.

Nzobo: Nami sengikhumbula kahle manje Nkosi. Inyanga leyo yathi lo muntu okuthiwa nguGcugcwa oyisela elikhulu lezinkomo kazezi izinkomo ngayinye neze, kodwa yena weba umhlambi omkhulu. Kungakho-ke, Nkosi, ethathe umhlambi omkhulu kangaka weNkosi: futhi okungicanula du ukuthi webe

izinkomo zekhethelo zeNkosi yami.

Shaka: Yebo-ke sela lezinkomo zami. Kanti weba izinkomo zami nje kuya ngoba sekungumkhuba wakho lona ukweba izinkomo! Kuyashiwo ukuthi usunothile ngezinkomo, kepha mina bengingazi ukuthi kanti unotho ngezinkomo zokwebiwa kuphela. Webu izinkomo zami pho! Ezami izinkomo kazithintwa. Okusho ukuthi wena-ke uthinte okungathintwayo. Ngoba ngiyazi uthanda ukuzenza isimungulu kulungile ungathula njengokuthanda kwakho. (*Ememeza*) Ngenisani izinkomo lezo ebezebiwe yilo mlisa; ngifuna zingene esibayeni zonke azibone kahle izinkomo zakhe kesibone ukuthi uzokwenzenjani.

Ububhudubhudu bezinkomo zingena esibayeni

Mdlaka: Ndabezitha, seziphakathi esibayeni zonke izinkomo Nkosi njengokusho kwakho, Ndabezitha.

Shaka: Gcugcwa nazo-ke izinkomo zakho obuzebile esibayeni. Uyazibona? (*Kuthi nya*) O, konje wena kawufuni ukukhuluma, uzishaya isithulu ungesona. Kulungile. (*Ememeza*) Mbambeni lo mlisa. Ngifuna nimbophe ngezintambo izandla nezinyawo kuthule kuthi ngqi angakwazi ngisho ukunyakaza lokhu. Emveni kwalokho nimphose esangweni lezinkomo zona lezi azebile, abelusi bezinkomo bazishaye kakhulu ngasemuva. Ngifuna zimgandaye ngamasondo azo aze afe lo mthakathi wesela oweba izinkomo zami ...

Akhale ebanjwa:akhale egandaywa yizinkomo.

Nzobo: Usefile Ndabezitha.

Shaka: Kuhle-ke lokho uma esefile. Isela leli elinobuqha engithi nxa ngikhuluma nalo lizibuke amacala ngami. Mthatheni nimphose ngaphandle adliwe zinyoni zezulu ...

Khuba umfula:kukhala nezinyoni

Gobolondo: Hawu, lashisa ilanga likhipha umkhovu etsheni. Ngoba nakhu nezinkomo zeNkosi zisalele zisadlile zisuthi sidinga kesigeze sithibe ilanga wethu.

Buzetsheni: Yebo Gobolondo mngane wami, uqinisile, nelanga liyashisa, kodwa mina yilokhu kwehlakale ukuba izinkomo zeNkosi zebiwe uGcugcwa impela kakuwavumi nje ngihlale phansi izinkomo zeNkosi zisithele emehlweni ami.

Gobolondo: Hawu, indaba ingaba nkulu kayizekeki mngane wami, Buzetsheni, ngoba mina bese kungikhanyela ukuthi nxa isela lezinkomo zeNkosi lingatholakali kuzothiwa yithi esithathe izinkomo zeNkosi senza esikubonayo. Impela, mngane wami idlozi likhona ngoba sisinde kuleya ngozi kaGcugcwa.

Buzetsheni: Ukudla bekungasangeni kimina, mngane wami. Bengibona nje ukuthi sengisendleleni eya kwelawobabamkhulu isibili. Bekuthi khona nxa ngibuka unina wabantwana bami ekhaya ngizwe kushisa amehlo kuhlengenzele izinyembezi, ngenziwa ukwazi ukuthi usezophenduka ifa labanewethu.

Gobolondo: Hawu, Buzetsheni, kanti umfazi wakho umkhonze kakhulu kangaka?
Hhayi bo, indoda kayikwenzi lokhu okwenzayo ikhonze umfazi ngalolu hlobo.
Hhayi, kusukela namhlanje umfazi wami angeke ngisavuma ukuba ajwayelane nomkakho.

Buzetsheni: Ukusho ngani lokho?

Gobolondo: Hhayi, ngiyesaba ukuthi hleze amkhendlele lo mandangaphakathi akuphuphise ngawo umfazi wakho.

(Bahleke kanyekanye)

Ibika

Umsakazi – *umemezela ngomdlalo nabadlali nokunye*

Ibika – *liphume*

Abadlali:

**Umxoxi
Shaka
Mdlaka
Nzobo
Cothoza
Gqiza
Mantshontsho
Khezwana
Intombi
Ntombifikile**

Ibika

Umsakazi – *umemezela ngomdlalo*

Ibika – *liyaphuma*

Umxoxi: Impilo yeNkosi uShaka kaSenzangakhona yindaba ehlaba umxhwele kubantu abaningi. Kulesi siqephu sanamuhla sinilethela olunye udaba olwaba yisigigaba ekwenzeni kukaShaka, owesilo, esadla amabele anhlamvana. INkosi uShaka wayesewubumbile umbuso wakwaZulu, usuvuthiwe ushayelwe ihlombe yibo bonke. Ngalesi sikhathi-ke kwase kujiyile kukhona nemithetho ebusa izwe eyahlukene okwakungaphuphi noyedwa umuntu ukuthi angase ayiphule ngaphandle kokuba-ke eyengwe yilokho okumyengile okungaziwa bani. Omunye wemithetho, kwakungangenwa esigodlweni la kuhlala khona undlunkulu, kepha uCothoza, wayengeka.

Izinyoni

Khezwana: Hawu, sazifumanisa izintingo zokwakha indlu lapha phakathi ensunguzwini.

Cothoza: Hawu, impela.

Khezwana: Angazi noma abaningi bayazi yini ukuthi izintingo lapha ziningi, dadewethu kababa.

Cothoza: Hhayi, wena kaKhezwana, kunjalo. Into nje le nsunguzi lapha icinene kakhulu okungathi noma umuntu ehashulwa imambalugodo lapha, akhohlwe nje

ukuthi ubaleka ubheka kuliphi.

Khezwana: Hawu, uyingqaba nje wena yize ungakhiwe ngamatshe.

Cothoza: (Ehleka) Usho ngani?

Khezwana: Umane ukhulume into ezoke idale ukuba umuntu uyagawula unovalo. Kade ungenjena, ngiyabona ukuthi sekuya nokukhula kuwena.

Cothoza: Wewu, hhayi ntangayethu, wena weNkosi, uyangihlaba emoyeni nasenhliziyweni yami nxa ungikhumbuza ukuthi sengikhulile.

Khezwana: Habe, kanti awuboni yini wena ukuthi ...?

Cothoza: Yebo ngikhulile khona, sengimkantsha ubomvu wensizwa, kepha inhliziyu kayiphakelwa bakwethu, kangazi ukuthi ngingenelwe yini le eliphela endlebeni elingasayeki ukungikitaza nokungiphehla lokhu lingibelesele.

Khezwana: Wangethusa kangaka, kwenzenjani? Wakhuluma kwasengathi lukhulu uqonde ukulwenza mngane wami?

Cothoza: Hhayi, khona impela washo wahlabana.

Khezwana: Mina kangisathandi ukukhuluma izinto eziyisifuba kamuva njena, ngoba ngiyazi ukuthi iNkosi uShaka unezindlebe ezinde ...

Cothoza: Kwangathi uyazi ukuthi kuqondene ngani.

Khezwana: Kayikho into angayazi. Sikhuluma njena silapha phakathi ehlathini mhlayimbeni kukhona njena osizwayo. Cothoza, wakhuluma ngephela endleleni, kwenzenjani? Yiliphi leli phela okhuluma ngalo?

Cothoza: Hhayi, wethu, ngesaba nokusho ukuthi ziyisima kanjani.

Khezwana: Hleba nje ntanga.

Cothoza: Hhayi, ntanga yamashinga, ngiyabona nje ukuthi abakithi bangilahlele, bangifulathele impela.

Khezwana: Uthini uCothoza?

Cothoza: Uyazi ukuthini, ngizwa ngingenwe uthando lwentombi yomndlunkulu kuthi mangife ukufa lokhu. Ngibasalale angazi ukuthi le nto izogcina ibe yisima kanjani impela.

Khezwana: Mameshane, uthini uCothoza bakwethu? Ungalokotha wena ukhulume into enjalo ngentombi yomndlunkulu? Lokhu ukubuka nje ngeso elimnjonjo umndlunkulu usuke usuzulelwa ngamanqe!

Cothoza: Impela kunjalo, ngiyazi wethu.

Khezwana: Wazidela nje Cothoza, usufuna ukufa ungakabiphi naphi na? Hlukana nalo moya wezikhova wena.

Cothoza: Hhayi, ntanga yethu, ayikho into engingayenza. Sengizame ngazo zonke izindlela ngithi ngizibisa inhliziyu, hhayi, sengibona nje ukuthi ngizogcina ngizidele amathambo, noma ukukhulumisa umndlunkulu kuyicala elingaka ngingase ngife nokufa. Hhayi, pho kuyefana, nakhona manje kuyefana nokuthi ngifile uma nginje

ngoba kuze kuse ngibhekile ngicabanga isu lokuthi ngingenzenjani okungenani le ntombi yomndlunkulu ngiyibone nje ngizibike kuyo kube kanye nje ngazi-ke ukuthi kayingifuni okungenani.

Khezwana: Mamoshane bo! Nansi imihlola ikhwela ngaphezulu! Khona leyo ntombi yomndlunkulu ingakuthanda uyobe ukuphi nayo ngoba uyothi uthi lungu zikubone izinceku zikubambe zikuyise eNkosini?

Cothoza: Impela kunjalo, kodwa hhayi, hhayi ...

Khezwana: Mfowethu, uma ngikuvusa ngilalele. Musa ukuyenza le nto ocabanga ukuyenza. Ngeyaphi yona le ntombi osangene ngayo kangaka lapha esigodlweni, Cothoza?

Cothoza: Hhayi wethu, le ntombi engikhuluma ngayo uNtombifikile wakwaNgcobo. Uyabona-ke wethu, le ngane ngiyithanda futhi angazi ukuthi ngingenzenjani. Ngifuna ukuthi emini la izinkomo zeNkosi zibuya inhlazane ebese ngikhokhoba ngiye othangweni ngenze nje ukuyibuka ngamehlo. Uma khona ngike ngawabeka amagama amabili kuyo, kuyobe aphume nobomvu. Nanso-ke into engiyiqondile ukuba ngiyenze wethu.

Khezwana: Nansi ingulube inginonela webantu! Uthini uCothoza madoda? Uma usathi uyacathama ubanjwe zinceku zeNkosi ubulawe kuthiwe ubuzama ukuthakatha umuzi weNkosi uyothi bewenzani nje nempela?

Cothoza: Angiphethe zikhwama phela.

Khezwana: Ufuna ukufa ushiye unkosikazi wakho kanye nomfanyana wakho omncane ngeze leze. Kawusithutha futhi ungenye into, angazi ukuthi ngingakubiza ngani.

Cothoza: Hhayi wethu, yebo ngiyezwa uyangiyala. Ungidonsa ngendlebe. Kepha-ke ngingathini lokhu nawe uyazi ukuthi inhliziyo kayiphakelwa iyaziphakela? Sale usugwinywa itshe nje wena weqhawe uyeke zilime zibheke etsheni kuyophuka isikeyi ziyeke.

Umxoxi: Ukuyobayoba kwenhliziyo kufuna ekufunayo kufana nokuthi umuntu uyahlanya isibili. Naye-ke uCothoza wabe esathe uyabamba kwaputshuka enhliziyweni yakhe. Kuputshuka uthando seluchichima kuthi akafe ngisho ukufa lokhu ethanda intokazi eyayiphakathi komndlunkulu kaShaka igama layo kunguNtombifikile wakwaNgcobo. Yayiluthingo intokazi kaMgadi. Iyindoni yamanzi. Ihleka ngothotho. Isho ngezinkophe ezinde, isho ngamehlo aleleyo. Hhewu, emuhle umntakaNgcobo. Pho uthando uCothoza lwase lumqedile esenqume wabeka ukuthi ngosuku oluthize, uyocathama azame ukukhuluma nayo, okungenani ayithathe eduke nezwe nayo. Zibuya inhlazane izinkomo zikaShaka.

Izinkomo:ikhwela

Nzobo: Khala nkomo yakwaZulu wena ongeze wathunjwa ngabafokazana. Khala nkomo ekhala phansi kwamaphiko engqungqulu engeke yapheshethwa imimoya yezitha. Khala mbukuza ngebele ukwesinda ngokuphila ngamanono enhlabathi ohamba phezu kwayo zibe izinkomo zezizwe zihamba phezu kwenhlabathi yokuthelelwa komkhulu kwaZulu.

Shaka: (*Akhwehlele*) Hawu, zaze zazingi izinkomo zakwaZulu. Ziningi zicima ilanga. Angazi noma ukhona yini phakathi kwenu zinduna zami ongase azibale izinkomo zakomkhulu angitshela ukuthi zingaki.

Nzobo: Ndabezitha, Bayede, Zulu eliphezulu, Nkosi enkulu kaZulu! Kakho umuntu ongazama ukubala izinkomo zeNkosi ziningi kangaka. Umuntu uzibuka kube mnyama izinkalo kuze kuphele amehlo esabuka. Ndabezitha!

Mdlaka: Umuntu ongazama ukubala izinkomo zeNkosi uShaka angasangana umqondo isibili, inkungu nelanga. Utshani isibili, Hhayi, lowo muntu kungabe unamagangozi. Ndabezitha, umkhulu kakhulu wena kaNdaba, kasazi ukuthi singakulinganisa nani. Nakhu namhlanje siyaguga, siyaphela kepha kasikaze sibone noma sizwe nje ukuthi kukhona iNkosi enezinkomo ezingangezakho Nkosi.

Shaka: (*Ahleke*) Konke kwaZulu kukhulu zinduna zami. Kuhlupheka umthakathi yena onomoya wezikhova, ozonda ukudlondlobala kombuso wamaZulu. Izimfama zilokhu zithi mahlayeni mahlayeni wanethezeka uZulu. Namhlanje uZulu mkhulu uyesabeka.

Umsindo: izinkomo

Shaka: Mamoshane, zinduna zami, labaya bantu abangigilela umkhuba benzani laphaya? Abangibangela umsindo ngibuka izinkomo zami bangenwe yini? Ingabe kwenzenjani?

Nzobo: Ndaba, yizinceku ezimbili sengathi kukhona ezimbambayo kepha uyadlubulundela. Kazi kwenzenjani na!

Mdlaka: Nebala izinceku isibili leziyana, ziqhuba umuntu lapha sengathi loya muntu uyazabalaza kavumi ukuqhutshwa. Kusobala ukuthi kukhona umkhuba abanjwe ewugila, izinceku zase zimbamba.

Shaka: Hlalani nje zinduna zami nihlale nithule nithi du. Ngifuna izinceku zize naye loya mlisa khona ngizozwa kahle ukuthi baze bambambe ngenduzula kanje wenzeni.

Gqiza: Baba, Nkosi yesizwe uMaphikelela. Shaka ngiyesaba nokuthi unguShaka. Nkosi enkulu yaseMashobeni, Ndabezitha!

Mantshontsho: Ndabezitha! Nkosi yohlanga siyakhuleka kuwe nebandla lakho, Nkosi. Yithi izinja zakho, izinceku zeNkosi. Bayethe!

Shaka: Yebo Gqiza nawe Mantshontsho, landani. Kwenzenjani? Ngabona nizabalaza niqhuba lo mlisa nimletha lapha okwengulube efile. Landisani nanti

ibandla lombuso kaZulu ukuthi kwenzenjani. Wonile yini lo mlisa?

Gqiza: Ndabezitha, Nkosi yamaZulu yoselwa! Nkosi simfumanise uCothoza lona esesiphosisweni esikhulu Ndabezitha, aphula umthetho wakho, Nkosi, uyinKosi yezwe.

Mantshontsho: Wena kajama, wena kaPhunga Ndabezitha. UCothoza lona Nkosi simfumanise efohla uthango lwasesigodlweni egudla izindlu zomndlunkulu Nkosi, Ndabezitha. Kasazi ukuthi ubeyogila mkhuba muni esigodlweni seNkosi.

Mdlaka: Cothoza, Cothoza!

Cothoza: Nduna!

Mdlaka: Ufohla uthango lwasesndlunkulu wena, kawazi yini ukuthi yicala elibomvu lelo?

Cothoza: Be..be..be ...be.

Mdlaka: 'Be..be..be..be..be' wani? Kawazi ukuthi iNkosi kade yawushaya umthetho wokuthi kakungenwa esigodlweni ngaphandle kwemvume yeNkosi eyinike izinceku nezinduna zezwe? Khuluma.

Cothoza: Ndu ...nduna.

Nzobo: 'Nduna' wani?

Shaka: Uyayibona le nto, Nzobo?

Nzobo: Kunjalo, anginxephezise Nkosi yohlanga ungakakhulumi nakukhuluma Nkosi. UCothoza lona ugile isimanga ezweni; kufanele nje kuphela aphihlizwe ngewisa, aphonswe ngaphandle zidle izinyoni zezulu. Cothoza, wena ungumthakathi yini ofohla umuzi weNkosi ngalolu hlobo? Ngi ... ngingase ngi ...

Shaka: Kahleni, kahleni zinduna zami. Bandla likaZulu kahleni. Thobani izinhlizyo ningalaleli ukubila kwegazi. Ngisazomphenya mina uCothoza ngizwe ukuthi butha buni abezobugila lapha esigodlweni, ngizomphenya impela.

Nzobo: Mina mfokazana ..

Cothoza: Ndu..nduna.

Nzobo: Awuzwa ukuthi iNkosi ifuna ukukhuluma nawe? Khuleka uzothe, mamoshane, imihlola yini yona le! INkosi ikwenzela umusa ikhulume nawe kahle ugile umkhuba onengeka kangaka wena ulokhu u.. u..ngakhuleki; khuleka!

Mdlaka: Ngizakuphihliza ngewisa lesi selelesi lesi. Uzama ukwenzani? Uzama ukweyisa iNkosi yami ngikhona ngibhekile! Mina ngingafa nokufa khona manje: ngikubuka ngikubuke kuthi mangikusakaze ngewisa ubuchopho. Uyichilo.

Nzobo: Yichilo ngempela, yichilo!

Mdlaka: Ndabezitha, Nodumehlezi kaMenzi, sengelule kakhulu ngakuhambela phambili, Nkosi yezwe, wena owazi konke, wena obona konke. Ngiyekela kuwe wena wohlanga. Ndabezitha!

Shaka: We Cothoza!

Cothoza: Ndabezitha!

Shaka: Zinduna zami lezi, izikhulu zakwaZulu ezisingethe umbuso wakwaZulu.
Zingakudla zikufele khona manje uma uzochwensa, uyezwa? Uyezwa Cothoza?

Cothoza: Sha..Shaka omnyama, Ndabezitha!

Shaka: Zinduna zami, mphenyeni.

Nzobo: Ndabezitha. Thulani nithi du, iNkosi izokhuluma manje. Wena Cothoza uphendule kahle iNkosi ukhuleke la kufanele khona.

Shaka: We Cothoza!

Cothoza: Ndabezitha!

Shaka: Cothoza, ungumuntu omdala walapha kwaZulu, nomndeni wakini ngiyawazi. Uyihlo wahlabanela ubaba uSenzangakhona esadla amabele; ngiyakwazi lokho Cothoza.

Cothoza: Ndabezitha!

Shaka: Cothoza, ngiyabuza-ke manje ukuthi uze ubanjwe zinceku zami nje ucathama esigodlweni ubuyokwenzani? Ukhulume isiminya ngempela Cothoza, ukhulume isiminya.

Cothoza: Ndabezitha!

Shaka: Cothoza khuluma.

Cothoza: Angazi ukuthi ngingaqalaphi ngigcinephi Nkosi.

Shaka: Umhlola kajama lona!

Cothoza: Into nje Nkosi ngi..ngifikelwe okungifikele kwangahlula Nkosi, Ndabezitha. Laphaya esigodlweni phakathi komndlunkulu Nkosi, kukhona ulangaphumasikothe wentokazi. IngeyakwaNgcobo uhlobo, Ndabezitha.
(Bababaze)

Igama layo nguNtombifikile.

Shaka: Niyangizwisa zinduna zami?

Cothoza: Ukuze ngiyazi Nkosi ukuthi ...ngiyazi Nkosi isencane kakhulu kwabo. Ndabezitha, benginesifiso sokuba ngiyibone nje ngeso Nkosi ukuze ngithole ukwaneliswa.

Shaka: Nakho-ke!

Nzobo: Ukhuluma isiminya, ukhuluma isiminya njalo uma usho njalo?

Ubungaqondile nje ukuyothakatha iNkosi kanye nomuzi wayo wonke, he?

Cothoza: Lutho nduna.

Mdlaka: Ungaze uncame ukuba sengozini yokufa, ngoba phela wena udinga ubulawe uphoswe ngaphandle ngokweqa umthetho weNkosi! Uthi leli bandla lezimpunga likholwe ukuthi ubuthanda ukubuka ngamehlo intombi ewumndlunkulu weNkosi? Uma usuyibonile-ke ubuzothini kuyo? Ubungeke uthi maneqe nibaleke nicashe? Isibindi esingaka usithathaphi nje wena?

Shaka: Kahleni zinduna zami, kahleni. Ngisaphenya lapha kuCothoza. Ngitshele-ke Cothoza ukuthi ubuzothini kuNtombifikile ngoba phela ungabe ukhuluma iphutha uma uthi ubuzombuka ngamehlo kuphela. Ngeke kwaba yiqiniso lelo Cothoza.

Cothoza: Ndabezitha, wena wangasenhla. Silo sikaNdaba esithi singabuka umuntu ngamehlo qede afe. Amathe abuyele kwasifuba Nkosi yohlanga. Ayidle izishiyele iNkosi, Ndabezitha.

Shaka: (*Ehleka*) Hohoho! Kuyakhanya ukuthi ubufuna ukumthatha uNtombifikile weqe naye. Mameshane, Jama kekhona! Okukhomba ukuthi ubefuna ukungamuka abantabami. Hhewu, kodwa kwake kwenzekaphi ukuba isimaku silamuke ichalaha ithambo na? Kwenzekaphi?

(*Bahleke*)

Awusho-ke, Cothoza, ngizwe ngoba manje weqe umthetho wami wazi ukuthi akungenwa esigodlweni ngokweqa uthango nangaphandle kwemvume yezikhulu zakwaZulu eziphethe izwe. Manje-ke wena Cothoza ngithi kuwena sengikuyisa kwagoqanyawo khona manje nje. Kepha ngingakakuyisi kwagoqanyawo Cothoza, ngifuna ukhulume ugeqe amagula ungitshele liphelele naleli ibandla lami, ungitshele ukuthi njengoba uya kwagoqanyawo nje yini eligugu elikhulu olishiyayo emhlabeni na. Khuluma-ke.

Mdlaka: Ndabezitha, ake ngikhulume naye uCothoza.

Shaka: Khuluma Mdlaka.

Mdlaka: Cothoza, ukhulume amagama uwaqobe kahle, iNkosi inomsebenzi omningi oyibhekile ngoba ibheke amafa akwaZulu amaZulu emaningi kangaka. Kasikho isikhathi sokudlala sichithwe ngawe uyihlazo unjengalokhu unje nje.

Cothoza: Manje ...e ...wo ...awu ...

Nzobo: Musa ukuzamula mfokazana, iNkosi ilindele impendulo, kawuzwa yini? Ukhulume into esile ungagangi lapha ngoba ungaya kwagoqanyawo ngeyami inkatha khona manje. Ngizokusakaza ubuchopho ngewisa ... nanti; khuleka, ukhuleke ukhulume; shesha.

Cothoza: Ndabezitha, Nkosi ngisizwa uMaphikelela. Nkosi ngizilahla phambi kwakho ngokuthi bengingaqondile ukuyokwenza okubi esigodlweni Nkosi.

Shaka: Ngiyezwa Cothoza, qhubeka.

Cothoza: Ayidle izibekela Nkosi; ngiyaphinda ngiyasho impela Ndabezitha. Ndabezitha mayelana nokuthi ngikhonzeni emhlabeni wena weZulu, hawu, Nkosi kusobala lokho, ikakhulukazi ngoba iNkosi ibona zonke izinto ezisekufihlekeni ngeso layo elingeqiwa lutho.

Shaka: Khuluma phela ngizwe.

Cothoza: Nkosi, njengoba sengizokufa nje Nkosi, okusemqoka engikukhalelayo Nkosi yohlanga, ngikhalela ukubuswa yiNkosi yami uShaka uNodumehlezi

kaMenzi, iqhawe lamaqhawe. UGasane okukade kwasa lubagasela. Ngikhalela ukubuka izinkomo zakwaZulu zembethe amagquma namagqumana nezinkalo. Izintaba nezigodi engithi uma ngizibuka ngizwe ngeneliswa. Ngikhalela ukuviva kwamabutho akwaZulu eholwa iNkosi yami uShaka uNodumehlezi kaMenzi, iLembe eleqa amanye amalemba. Ngikhalela ubuhle bezintaba zezwe lakwaZulu ezisha zihluma. Ngaphezu kwakho konke ngikhalela ukuba ngumZulu, ukuba wumZulu qhwaba. Ngiyaziqhenya, ngiyaziqhenya kakhulu ngokuba ngibe umZulu. Okokugcina-ke Ndabezitha ngikhalela umntwana wami osanda kuzalwa, oyokhula engangazi nginguyise. Ngikhalele, Ndabezitha, umfazi wami ozodliwa izinja eseyintandane yomfelokazi, Ndabezitha.

Mdlaka: Khawula-ke mfokazana manje kade unkemfuza, lesi selelesana lesi.

Ucabanga ukuthi iNkosi izode ihlezi ilalele lo mbhedo wakho ulokhu unambuluka nje ngembude? Thula; uzofa wena.

Nzobo: Mina angisafuni lutho olukhulunywa yilo mfokazana. Weyisile kakhulu, weyisa iNkosi yami uShaka. Mina ngilindele kuphela ukubona izinyoni zezulu, amanqe edla, nankaya ezula phezulu.

Shaka: Zinduna zami kahleni kengiphendule manje. Cothoza mfokazi ndini.

Cothoza: Ndabezitha!

Shaka: Ngikuzwile ukukhala kwakho. Ukwazile ukuphendula Cothoza. Kulungile ngizokuxolela namhlanje ugoduke ...

Cothoza: Ndabezitha!

Shaka: Ugoduke ubuyele kumfazi wakho nakumntanakho lo omthanda kakhulu.

Kepha ngikuyala ngikudonsa ngendlebe, ungabuye uphinde uthi uzama ukucathamela umndlunkulu, uyezwa? Nanti ilanga uyolibuka uligcine Cothoza.

Cothoza: Ndabezitha ngizwile, Ndabezitha!

(Izinduna zibabaze ngokumangala)

Mdlaka: Hawu, unenhlanhla yokuzalwa uCothoza lo.

Nzobo: Unenhlanhla lo muntu!

Mdlaka: Impela uyasinda egile le mikhuba engaka kuleli zwe leNkosi! Abaphansi bakubo banaye impela, banaye impela.

Nzobo: Ungasashongo ...

Izinkomo

Mdlaka: Hawu, awungitshela we Nzobo ukuthi uCothoza lona uye ngani ukuba asinde egile isigemegegeme esingaka phambi kwezwe iNkosi imyekele ahambe nje?

Nzobo: Yebo Mdlaka, umangaliswa nami okungimangalise isibili. Kodwa phela ungakhohlwa ukuthi oCothoza laba yizigilamkhuba. Angeke njena avele agasele aye esigodlweni seNkosi engayigqabele naye ngezigqabo ezibukhali naye azaziyo.

Mdlaka: Lisho uliphinde Nzobo. Uyazi mina Nzobo uma sengikhuluma isiminya sento, ukuthi nje bengilindele ukuba uCothoza kuye kungakhulunywa lutho olunye. Bengithi nje kuzothiwa izinceku mazimphihlize ngewisa zimphonse ngaphandle adliwe ngamanqe kuphele kanjalo okwakhe.

Nzobo: Kusho khona phela ukuthi kakho umuntu omqondayo uShaka ukuthi umqondo wakhe usebenza kanjani. Ujulile uyimfihlo emangalisayo. Kanti iNkosi yethu ihlakaniphe isimanga. Ubonile njalo yena uShaka ukuthi ukungambulali enze into enje kuzoba nesifundo nakwabanye nabangane bakhe uCothoza bamangale phela baze bayale nabanye ukuba bangalokothi benze lokhu.

Umfula:izinyoni:uhleko

Intombi: Hawu, dade, aze acweba amanzi namhlanje lapha.

Ntombifikile: Ungasashongo.

Intombi: Bengiza lapha ngisovalweni lokuthi mhlayimbeni amanzi adungekile yizinkomo zeNkosi eziningi ngangesikhonyane ntombi.

Ntombifikile: He, suka dade, lezi zinkomo eziningi ngokudlula ebangeni, hhayi, mina zibuye zingixake nje ntombi. Habe, we mngane wami!

Intombi: Yebo mngane wami.

Ntombifikile: Bengithi ngizokuluma indlebe ngodatshana oluyisifuba lwami olungimangalise kakhulu, mntakwethu, hheyi!

Intombi: Hawu, khulumela phansi, ntombi, uma unodaba olunjalo ngoba kungakubi kuzwakale ukuthi nathi siyahleba ntombi! Ndabani leyo obuthi uzongiluma ngayo indlebe?

Ntombifikile: Habe, ngizwe ngoKhandalenhlwathi ukuthi kanti izinceku sizibuka ngezikhala zihlohlolozwa umlisa nje zimyisa eNkosini, nguCothoza dade.

Intombi: Uthini Ntombifikile bantu?

Ntombifikile: Ngempela.

Intombi: UCothoza lona oyisilomo phakathi kwamabutho nakwezempi?

Ntombifikile: Yena impela.

Intombi: Kepha isikhulu lesi ngabe besenzi size sihlohlolozwe ngaloluya hlobo?

Ntombifikile: Ha dade! Ntombi uyazi ukuthini? Phela uCothoza lona ongowakwesakithi isigodi mntakwethu.

Intombi: Ephi?

Ntombifikile: Isizwe sakithi kwaNgcobo singakathunjwa uShaka lona iNkosi, sabe sibuswa nguMapholoba.

Intombi: UMapholoba?

Ntombifikile: Yebo. Manje ngathi ngikhula ngilokhu ngimbona uCothoza lona eyisikhulu njena sakomkhulu, emningi njena ejwayelekile kuthi nxashana engibona mina athi kimina 'wena Ntombifikile uyothi ungakhula ube umakoti wami'.

Intombi: Hhayi suka!

Ntombifikile: Hhayi bese ngizihlekela nje nami ntombi ngoba nginganaki.

Nabazali bami babelokhu bembiza ngokuthi ungumkhwenyana njalo nje.

Intombi: Pho manjena lawo mancoko aphelelaphi?

Ntombifikile: Ha, he, noma kwase kuyinsizwa imnkantshubomvu kunami, ngithe ukuba ngikhule ngibhekabheke ngezwa nje sengimthanda uCothoza lo dade.

Intombi: Hhayi suka!

Ntombifikile: We, indaba yadungeka nje impela ngokuzogana kwami la emndlunkulu, kwaphela kanjalo.

Intombi: Ngoba la madojeyana alokhu edlala ngokuthi uyowagana uma usukhulile ayingozi mntakwethu.

Ntombifikile: Ungasashongo.

Intombi: Uthi ungakhula, ngimfunge ubaba, uzwe usuwathanda nje.

Ntombifikile: We, usho sengathi uyadlala nje ntokazi uqinisile. Manje uCothoza bambambe ezama ukubonana nami, bamyisa eNkosini dade. Hheyi ngenhlanhla enkulu iNkosi yamxolela ngoba phela unolimi lwesisoka uCothoza he, hhayi dade.

(Bahleke)

Ibika

Umsakazi – *umemezela ngomdlalo nabadlali*

Ibika – *liphume*