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K 13/158 E. B. Madondo

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K 13/158

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EXERCISE BOOK

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13.038

(Msinga) Bomvu

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Ukwandq kwamabonwu no ku kusa kwawa

E. B. M. Madondo

History of the Bomvu (Mbinga) Tribe indexed

13.038 38 p. typed 1-27-6

57/6 * 31

57/6

K13/158

Isingeniso

Abanumzane bakithi abadumileyo O. A. J. Molife no J. Z. Masondo sebebalile ngomdabuko wezizwe ezinsundu, nangomgungululu wokwehla kwazo ziza lapha enzansi.

Nami ngizamile ukuqopa zonke lezindaba ngikambela abakithi abadala. Ngizamile nokuthi ngithole amasiko athile agondene nezizwe lezi zamabonwu.

Lezizindaba zakithi zithi uma zixoxwa sihlabe umxhwele. Ngibonile ukuthi kuhle sizibale zifundwe yibo bonke abantu, ngoba futhi isizwe sasenza bonwini sisa bukeka singumboniso wokwanda kwezizwe.

Ngigonde ukuba ngikambele zonke izizwe zakithi eSilungwini nakwa Zulu, ukuze zonke izindaba zakithi zithwlakale kahle namasiko ezizwe angakhohlakali.

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496 K13/158

Ngo jabula kakhulu uma abafundi bakelisbuku bengibalela nomayi ni abangayizwayo nabangayazi.
Ngifisa ukuba zizitholele okuhle no kubi okungadingeki okwakwe nziwa abakithi abadala.

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496

K13/158

Izindaba Ezikulencwadi.

1. Ukhamba kuka Matiwane elwa noShaka.
2. Ukungena kuka Matomela ebukhosini
3. Ukufa kwakhe.
4. Ukuhamba kuka Soma'shi noku-ngena kwakhe ebukhosini.
5. Impi ya Mankamalala yesigwe sika-Khwayimba.
6. Ukubusa kwakhe.
7. Ukufa kwakhe kanye nokwe-hlukana kwakhe no Thomoyi.
8. Ukungena kuka Mawele ebukhosi ni esefile ngise.
9. Ukubusa kwakhe kanye nokufa kwakhe.
10. Ukungena kuka Nyoniyezwe kanye nokubanjelwa kwakhe u Sibindi.
11. Impi yase Nkandla.
12. Ukubusa kanye nokufa kuka— Nyoniyezwe
13. Ukungena kuka Mayizekanye kanye nokubanjelwa kwakhe u Makhasana
14. Ukubusa kwakhe

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K13/158

Izihlasi		
	15. Ukwakha kwesizwe sika Hhonveyi	43
1	16. Ukubusa kwakhe kanye nokufa kwakhe.	44
2		
4	17 Ukungena kuka Bunge ebukhosini	47
6	18 Ukubusa kwakhe	49
8	19 U Dlelwano lwezizwe zamaBonvu	51
8	20. Amasiko azo zonke.	52
13	21 Amabutho esizwe sika Somashi	54
11 13	22 Intuthuko yaseMabomvini asenkla	55
13	23 Isimo selizwe kanye nezinto ezitsha lwa kulo	58
16	24 Ukuphuma kweNgina.	61
	25 Ukubandlululana kwamaBomvu	63
19	26 Ukugcagca kwe Nkosazana	65
	27 Amagama okuguba isizwe.	67
28	28 Izigodi zaseMabomvini asenkla	68
	29 U Mhlawengome nesigodi sakhe.	69
30		
33		
36		
40		

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496

K13/158

1. Ukubamba kuka Matwane elwa no Shaka

U Matiwane wayeyi Nkosi ya - Mangwane, edumile futhi enamandla. UShaka walwa naye izimpi ezinkulu kodwa engalitholi isu lokumnqoba. Kwathi ngomnyaka ka 1820 waze woamngoba wage wabaleka, washona ngako Khahlamba lapho age waphelelwa abantu bakhe bonke.

Kuthe uma ezwe ukuthi uShaka akasekho wabuya weza kwaZulu. Kodwa uDingane washesha wambula la ngoba ezwa izindaba ezingalungile ngaye.

Isizwe sa Mangwane sahlala si ngena Nkosi enamandla, kwage kwa ngena u Zombane ozala u Matomela. Sauda ke isizwe sa Mangwane saga la ukuba nomandla.

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Amangwane abuyela emandleni 2

K13/158

2. Ukungena nokubusa kuka Matomela.

Kwathi ukuba afe u Mzukulu ka-Matiwane u Zombane. UMatomela wangena esikhundleni sikayise ngoba kwakunguyena iNkosana.

Wanela ukungena nje wawabutha nonke zonke amabutho eginisa isizwe sakhe. Izwe lonke lambuka ngelinye iso, kwabasengathi uzothi ayihlonne. Amakhosi onke athumela kwa zulu ukuthi amaBomvu ayakho ma akwaziwa lapho ebeke khona.

Ngalesikhathi kwa Zulu kwakubusa u Mpande engakuthandi ukulwa, nga khoke wathula nje, kuthe ngonyaka ka 1853 wathumela u Mbelu wa-kwa Nxumalo ukuba azokenza ukuthi kwenzenjani, uyihlonisa uyibekisa phi. Uthe esephindela emuva wayese hamba ne Nxusa lika fon) Matomela eliyochazela iNkosi u Mpande nempela u Mpande wafike waneliswa yincasiselo yeNxusa lelo. Kodwa wa-

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Amangwane abuyela eMandleni 3

K13/158 296

liyala ukuba bangalingi bahlasele bengamtshelile, wathi futhi yena akazifuni izimpi.

U Matomela wagqitswa abafazi aba ningi, wazala abantwana abaningi futhi. Wabusa kahle kakhulu. Kodwa thi esabusa nje kwase kuba khona ukungezwani phakathi kwamadodana akhe u Somashi no Ithongoji. Befuna ukubusa bobabili kanti omdala kwa kuSomashi. Nokho wabacindezela ngesithunzi esesabekayo ebona kala noma umuntu engatshelwe umuntu ukuthi nansi Nkosi. Ebathanda, abantu bakhe futhi ebenzela zonke izinto zoku jabula, engathandi ukuthetha amacala amadoda njalo senga thi abafokazana.

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K13/158

496

3 Ukufa kuka Matomela.

Kwathi ngo Masingana kwezwaka la ukuthi i Nkosi iyadunguzela. Kuthe mhla zingamashumi amabili nane kwezwakala ukuthi i Nkosi sekuze kwayehlula ayisekho. Kwaba sengathi ilanga lizokuwa phansi lapho liphumayo lalingathi liyakha la, umhlaba kwangathi ugobuba..

Ahlonta ama Bomvu kumpondo zankomo egonde khona kwa Nkosi. Kwathi uma sithi ukufudumala kwa fika i Nkunga yanamathela kuzozonke izinta ba kwavela umoya obandayo. Kwathi uma libantu bahle bayitsha la i Nkosi, bevunule ngemvunulo yabo yobukhosi oSomashi no Thonoyi. Aguba amabomvu kwaba sengathi izovuka umfo ka zombane.

U Matomela uyena Nkosi ya maBomvu owazala abantwana abaningi futhi kwakungasagonda kali noyokuba i Nkosi emva kwa

K13/158 Isililo sama bonwu 5

496

khe ngoba bonke babebelindele ngawo wonke amandla abo ubukhosi. Kodwa wathi uma esefa walishiya izwe ukuthi u Lomashi uyena oya kuba yiNkosi esikhundleni sakhe.

Ukubusa kahle kuka Matomela kwenza igama lakhe linga phumi emlonyeni wama bonwu, befunga bethi, Matomela ka Zombane, ngisho abasafana abancane noma besezikoleni bezwakala ngokufunga ukuthi ngo ma bonwu.

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USomashi ethatha ubukhosi 6

K13/158

4 Ukuhamba kuka Somashi nokunge na kwakhe ebukhosini

Kwathi ukuba iNkosi u Matomela iginiswe ukufa yase imkho mba uSomashi, ukuthi nguyena o yothatha ubukhosi emvakwakhe.

USomashi ngalesikhathi wabeyi sidlakela sensizwa esenobuhwa - nga, kodwa ku khona abafowabo a bakhulu kunaye njengo Nyamazane ukuyena wayesega niwe a bafaz. abaningi.

Umuzi wakhe afike wawa kha kwakuka Dolo lapho bethi kuse Ngoleni lomuzi wawu nama shumi ayikhanu ezindlu ubiyelwe kungathi u Mgungundlovu ka Dingane. Ngisho nanamhlanje kusa bonakala lapho izindlu zazikhona kanye nogange lwawo.

USomashi wathi ukuba ezwe ukuthi abafowabo bayavungama wakhuluma nabo ayise bonke

496 Usomashi ethatha ubukhosi §

K13/158

ukuba basheshe bambeke nempela kwathi ngo Maqoba zizine ngo- mnyaka ka 1860. amabonwu ahlangana ambeka usomashi abe yinkosi.

Kwathi iyophela inyanga kwa ngathi amabonwu azokulu odwa, kukhona abaka Nyamazane nabaka Hhamoyi kanye nabakhe uMntwana. Kwathi ukuba kuyongena kweyesibili inyanga abaka Nyamazane badela ukuthi ubukhosi abusabuyi, bahlangana nabakhe uMntwana.

Kwaphela amasonto amabizi yakhikhula eka Hhamoyi ibe ke enzani.

Walihlanganisa izwelonke usomashi akwaba bikho noye kwa osolayo, futhi wangena ngesi khathi amabonwu elele nge- nkomo zonke iziqinsuku umkho nto ufana nagegele

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496(1) (1/55 t 31/10*

K 13/158 E. B. Madondo

496

Emuka kwazulu, amabonwu 8

K13/158

5 Impi ya Maxamalala yeyiswe sika Khwayimba.

Kwathi nxa uZombane esebona ukuthi abantu bakhe sebekhanimgi ngesikhathi esekwazulu, wathutha e buzuku nabantu bakhe bonke wanela ukuwela u Mzinyathi abelungu a bathi i Baffalo river, wayifica ingazelele iNkosi u Khwayimba. Kodwa yakhona kwa thi nxa amabonwu ethi ayo wela iNgubevu, afika afika eseyi phake ngeziqaba ezimashumi mabili u Neincida endodan a enkulu ka Khwayimba.

Kwathi kumpozankomo wayidu melisa yabambana laze lafudumala phakathi emanzini. Yakhunuka eya Mabonwu nge Uklazane.

Kuthe lapho u Mntu ethi sekugunde ka amehlo wayphaka umpo wakwa Ngwane, ya bambana wezwa izinsizwa sikhuza k "Ndi u Ndi" ngaadla ngan- komo kaba ba, kwaze kwaphuma

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K13/158
496

ikhwezi. Kwathi ku Mpondo-zanko no yawela ekazombane, kodwa ayizange iham be yagcina nga kho u kuwela bayithela ngethala, yaze yadla inyama iluhlaza singekho nesikha thi sokupheka no kosa.

Kwathi kuyophela isonto lesitha thu ayesedumela ngamandla ama bomvu, aze amchitha u Khwayimba kodwa wala nje ngisho nokuba - ama bomvu ake adundubale nga phezulu ezintabeni begingo ngisho namatshe. Ama bomvu ayesebasi - nga aze a bathola ngentuba encane o kuthiwa ilyakwa Mgojana ngoba kwambiwa kugala.

Yalwa ke izinkalweni yaze ye - hlulwa ngempela eka Khwayimba wabaleka wachona le kwazulu, lapho wadala khona isizwe sakhe sa kwa Luthelezi.

Ama bomvu ngisho nanamhlanje asayidla inyama iluhlaza sekungathi

496

K13/158

yisiko lawo. Kutheke esebalekile u-Khwayimba iNkosi yensukela ngaphezulu enkangala, yase iyiganba landa wo ngokuthi kuse Msinga nanamhla nje leligama lisasetshenziswa.

Namhla nje uma ukhuluma na ma bantu ngendaba yezwe bakutshela ukuthi bona baxosha u Khwayimba, izwe elabo balilwela. Lokhuke kubenza bahlale bengaghuki ngoba bethi izwe elabo kanti izikha thi ziyashintsha.

Mzombane wazala abantwana aba ningi, indodana yakhe yakwa Nkonkoji kwaku Matomela. Babengatha ndani nabanewabo abakhulu ngoba sonke isikhathi babethanda seng athi kungabekwa bona.

Kwaphela iminyaka angamashumi amabili wayesefa mzombane, washi ya indodana yakhe u Matomela ebu-khosini.

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K13/158
496

6 : **Ukubusa kuka Somashi**

Kuthe ngomnyaka ka ~~(1868)~~ 1871 wangena ebukhosini uSomashi bo mhlaba wonke ngoba ngalonyaka u Nkosi wase Mvati wakhuphuka nama bonwu akwakhe kwenziwa onkhulu umgido.

Kuthe esebusa uSomashi no Mthomeni waye xenesikhulu isigwe eseyinkosi naye. Ngomnyaka ka 1875 u Mthomeni no Somashi babonana sekuphelile ukuxabana kwabo.

USomashi wabusa kakle kakhulu akuzange kuvele nombango kubantabakhe, futhi behlonipha kungathi amavele uma bendawonye. Ebathanda bonke abantu bakhe.

Umuzi wakhe omkhulu kwakuse-ngolozi. USomashi wabusa njengoyise izombane kanye no Matomela

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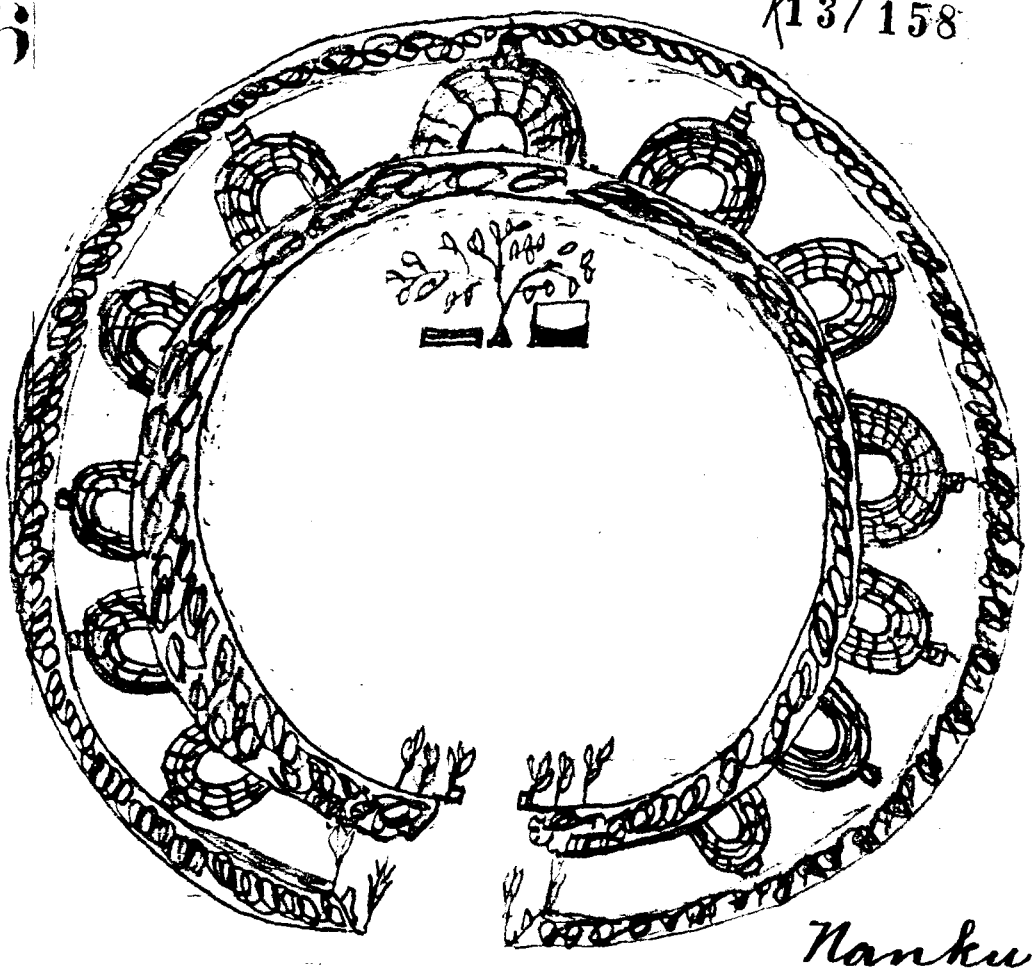
Ukubusa kwama Ngwane 12

496 K13/158



Nanku umuzi omkhulu ka Somashi eMgoleni, lapho a fela khona. Isihlahla negiki esisesibayeni lapho ayethethela khona amadala.
Isigodlo sakhe sigondene nesihlahla ngenhla nomuzi.

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K13/158

496

Ukufa kwakhe kanye nokuvhluka na kwakhe no Hhomoyi

Ngokungezwani kwabo abantwana bebelukana ngobubi obukhulu aba ntu abanye babamba no Hhomoyi abanye basala kuye uSomashi.

Ngalenkathi iniziyeminingi ya valwa izwe laphenduka amahlane ngoba a Hhomoyi wabamba namakhulu ama bili namashumi ayisithupha kanye na bantu abayisishiyagalombili. Izindlu zabo eziningi zafunzwa ziyizinkomo.

Kwathi lapho bebala khona endlelen bebambe belwa nezizwe endlelen kusa le kugo thukile ngoba utshani izilwane zazibudla ngempela. Sasala isizwe sama Bomvu silula kungathi neji zwe eziseduze naso sizo sihlasela u-Somashi wabiza inyanga izo nginiva yena kanye nesizwe sakhe. Kuthe ku fika impi yase Landlwane wayeseyi ndaba equdwini kuzo zonke izizwe, naye wawathumela ngokushesha

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K13/158

496

okukhulu amabutho akhe eNkosini u Cetshwayo. Kwahamba lukungu edla ilanga kanye neMbonyande nomkhathazwe.

Mbomashi wayebathanda abantwana bakhe bonke, Ezana futhi abantabakhe bangaze babanga una esefile. Nempela ayizange ibekhona imibango evanise ukuba khona nxa kufe iNkosi.

Kwathi esekuzwa ukufa ukuthi kuyamqeda wayesebatshela ukuthi uMawele uyena oyoba yiNkosi nje ngoba nonina wayeyiNkosikazi eyalotsholwa aMabomvu onke. Emva kwempi enkulu yasesandlwaneni iNkosi kwasekuyiqeda ukufa. Yashiya amaniingi aMakhosikazi neniziyo eminingi futhi kulolanke izwe layo. Kwenzi uMkhosi omkhulu kwabulawa nezinkomo eziningi ama Bomvu engangotshani, kwafika naka Mkomoyi nawo ezengaso

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K13/158
496

isililo se Nkosi. Kwagujwa kwoge kwaphela amasonto amabili.

Kwathi ngomnyaka olandelayo kwe nziwa isikhumbuzo se Nkosi kwahlatshwa izinkomo ezingamashumi amabili nenkomo ezinhlanu, amabomu ephelele no tshwala bungangamanzi okuphala izikhumba, indumezulu. Kwágujwa izinsuku ezine ubusuku nemini.

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Inkosi ingena ebukhosini 16

(13) 158

8 Ukungena kuka Mawele ebukhosini

Kuthe ukuba afe uSomashi uMawele iNdodana yakhe yakwaNkosikazi yangaku ebukhosini. UMgubo wakhe wokungena ebukhosini wenziwa ngonyaka ka 1888 ngoLwezi ziyishumi nanhlanu. Kodwa u Hulumeni yena wambika ngonyaka ka 1887 ngoNgcela zimbili.

Kwathi ngelanga a be kwa ngalo kwafika amabonvu avela ku Jisa uThomoji ngoba yena wayesaphila kanye nonanye evela eMvoti la pho ku khona ananye ama bonvu. Kuya bonakala ukuthi isizalo sawo wonke sikhona kuye uSomashi noma engasa buswa nye. Afika amaNxusa ka Thomoji ephethe isikumba sesilo awaxe Mvoti ephethe uMkhonto nehawo eli waba, kungathi ligatshelwe ngobuhlalu.

Amakholwa nawo agqana odwa amuSa opondo abayishumi nopondo abayisithupha. Ako Thomoji amakholwa amthengela isibamu emgazini.

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K13/158
496

Abelungu bonke abakhona la pho engidweni bathi nabo bashiywa bayithela imali kwababoniwu izithebe ezayithelelwa kuzo. Abelungu abakhona babengampashuni amathathu nabelungu abane. Kukhona neNkosi yase Nkantolo.' Yanyala yathi angachathi igaji;[2] angashayo abantu.[3] Uma efuna ukuhlasela atshele uHulumeni.
[4] Abaphathe kahle oyise. nonina, nabafowabo. [5] Angamndli umuntu engalithe thile icala. Okokugcina yabonga amaBonwu ngokubonakalisa uthando lwawo kumntwana. Wabatshela futhi ukuthi kuhle bamhloniphe bonke abantu bakhe ngisho noyise, onina nabafowabo, yathi oyobanjwa engecala lokwedela uyobosho noma apushwe ahambe emaBonwini, yagcina.

Izimbongi lapho zasezibonga zize zishintshane.

Wasukuma uMntwana wabonga into abantu besizwe sikaNgwane abayenzile

K13/158

Inkosi iqinisa isizwe sayo kwanyakaza isibaya zikhuza ubayede Induna yakhe enkulu kwaba ngubindi ka Ndunyana ka Mkhumbukeli. Ngakusasa achitheka amabomvu, kwasala abafo wabo noyise kanye naye ubibindi, bebonisana naye umntwana izinto okufanele azenze ukuze abase kahle ahlonipheke futhi. Amabizo ka Mhomoyi ageda inyanga, kanti awase Mvoti ageda amasonto ama bili kuphela.

Emva kenyanga bachitheka bonke no bibindi waya kwake. Umuzi omkhulu wakubo Esiphindelweni kwa kungathi umuzi wenkosi nje. Naye ubibindi wayengo waka Ngubane, ngoba phela amabomvu lawa sithi ngaba kwa Ngubane. Emehlo ekhabiphile abantu bonke bene liswa ukuba abeyinduna enkulu ya mabomvu onke.

Wakhonjiswa bonke oninà nabafo wabo noyise u Mntwana afanele ukuba ndlala, babeyizintandane zakhe, nempela kwabanjalo esebusa wabondla.

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K13/158

9 Ukubusa kuka Mawele

Kuthe iNkosi isibekiwo banke abantu balindela izwi lokungala iNkosi ezolisho kubo.

Kwathi ngenganga yesithathu yabi za bonke ababingaye, yathi kubo ifuna ukwakha umuzi wayo eMsinga ezinkalweni. Abamabomvu akuthoko zela lokhu, ngoba nawo ayethanda ukubona umuzi weNkosi. Yathi iNkosi ifuna ukwakha umuzi yayo ezigodini ezibili, iNgubevu kanye noginga amabandla okuthiwa u Shame, okusona sigodi esikhulu eMsinga.

Amabutho agala ukungawula izindi ngo eziwelisa u Kukeld. I Nkosi yaka mba yafike yakhomba lezindawo zo nbili. Umuzi wabo Shame yawuganba igama lokuthi kusekukhaklambeni, nanamhlanje u Mfowabo u Mfongosi kanye ne Ndodana ka Mtshobi basakhe khona nanxa kungahlangene ngempe-

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K13/158

la ukuthi umuzi ubenomye njengoba kwakunjalo. Kodwa zonke izinto zisemi njengoba zazinjalo. Kwathi unmuthi wayo iNkosi waseNgubevu awaqwabanalo udumo ngoba uKhahlamba lwasake lwathanda ukungolinganda neNgolenì.

Umuzi uKhahlamba wankegwa ku Mhlawengome kanye nesigodi sasotha me ukuba abeyinhloko yaso, njengoba uKhahlamba lwakhelwa unina. Ngoku njalo noMakhasane ozalwa iNkosikazi yakhe yokugalwa wanikwa isigodi sase Ngabeni ukuba abe yinhloko ya sonomuzi wakwabo wankegwa kuyena. Unina kaSigege wangeniswa kwabo kaMakhasane ngakhoke ba kha ndawanye. Unina kaMabomvu uMasonyangwe wangeniswa kwabo ka Mhlawengeme, nabanye uMntwana wabanika izindlu ngokomthetho esa phila.

Wabusa kahle kokhulu kazange ajikhombise ukuthi yena uyiNkosi

K13/158
496

naphambi kwako fowako, ngisho na ko yise. Abantu bonke bemhlonipha.

Ngalenkathi kwafika abafundisi abaningi ezweni lakhe kodwa kaga nge akhombise umoya wokungezwa-ni nabo. Wabanika izindawo zo-kwakha. Agala ukwanda amasonto.

Umvangeli odumileyo uSimon Khumalo ozalwa uNdengezi wafika ngaso lesikhathi, elethwa yibandla lezi Kotshi (Church of Scotland) ukuba azoshumayela izwi le Nkosi kuba ntu. Nabo bamemukela ngokhulu ukugabula. Ngalesikhathi uMfoka Somashi okuthiwa u Pitela waphenda ka wakholwa, nayo futhi wakholisa abantu abaningi izintombi nezinsi zwa kanye nawo wonke umuzi wa khe wamlandela.

Ngalesikhathi abantu babengakleli ka kle yindaba yesibalo esasina mandla, kungathi kuzosuka uthuthuva phakathi kwabobo-

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496 K13/158

dwa njo. Nokho iBhokwe ayizange ikunake lokho ngoba kwa kwenzi wa aMaphoyisa ka Kulumeni.

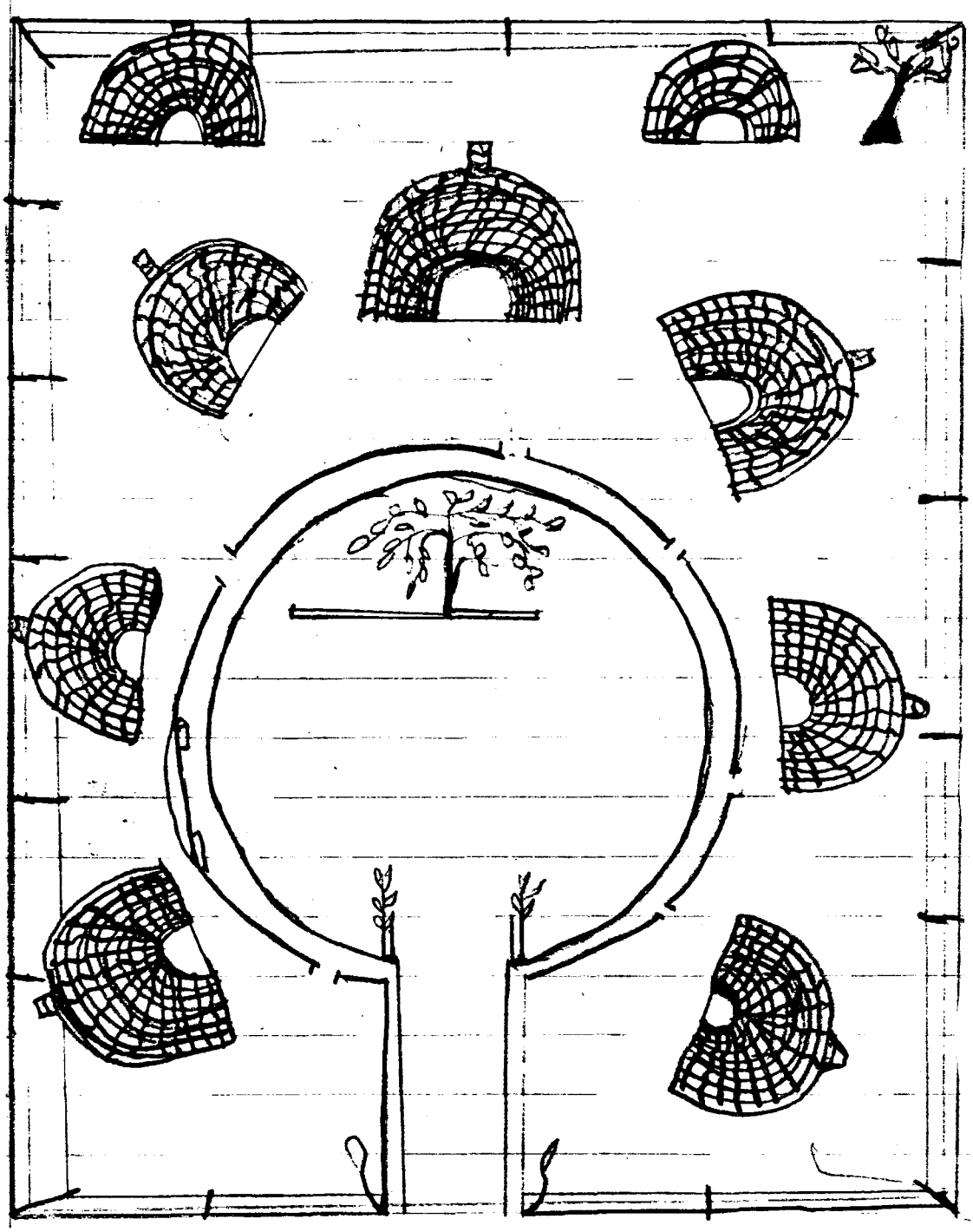
Abelungu base Nkantolo bamcela ukuba abatshele umntanakhe uyaku ba yi Nkosi emva kwakhe. Wabatshela ukuthi uyagu Nyoniyezwe abathi u Mazingo, umnawakhe wathi ngu Makhasane. Wabatshela futhi abofowabo kanye noyise ukuze abantabakhe bangabangi uma engasekho nu Mbomvu wamazisa ngoba wayesekhona, esabusa futhi.

Ngokubusa kwakhe kahle u Mawele kwakungathi yi Nkosi yokwetshelela kwa ema Bomvini, kodwa abantu noma ayenjalo abazange bamedelele. Indodakazi yakhe eyay Nkosazana ema Bomvini u Nomadlangala ye gcagcela ku Nkosi u Dingizulu, yinga kho ke i Ndodana yakhe u Mayizekanye kade ifunda khona kwa Zulu ngoba kukadade wabo kayise owelanywa

Umuzi wenkosi 23

K13/158 Nakho umuzi waso Khahlambeni.

496



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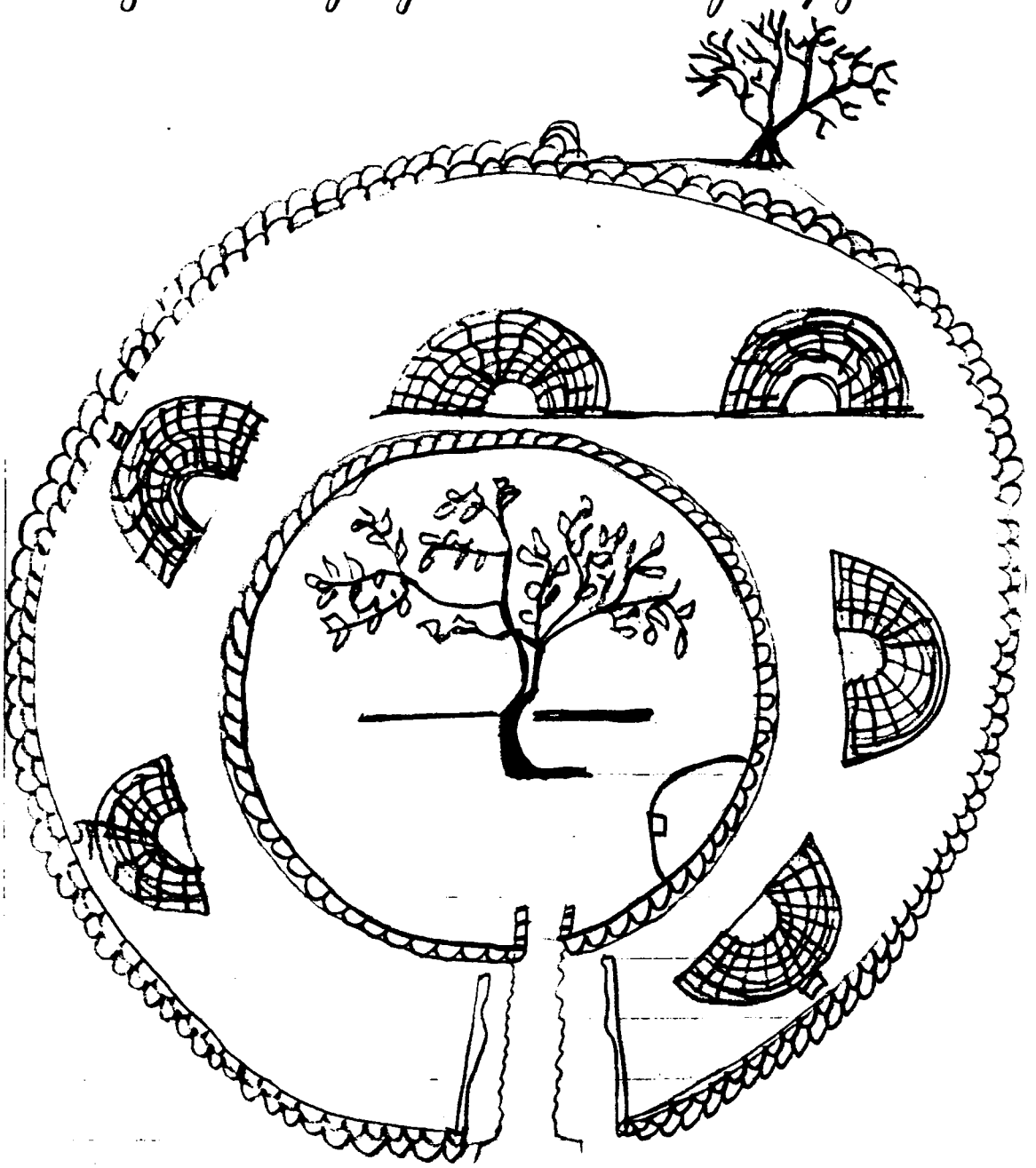
496 Mkwanda kwa Mabomvu 29

K13/158

Mmuzi wase Ngonyameni ka Nyoniyezwe



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K13/158
496

u Nyoniyezwe. Wabamkhulu inngá do wale Nkosazana ya Mabonwu, futhi nawo ayengangekhonyaneo

Kwathi ngomnyaka ka~~1900~~ 1898 iNkosi yase izwakala ukuthi iyadangazela nempela kwathi ngo Nhlaba zizintathu kwaya nela iNkosi. Kodwa yashiya izwi lokuthi uSibindi az anibekele izintandane zakhe, kuze kukhulu u Nyoniyezwe. Nempela amabonwu amvuma onke ngokuthi ukuthokoza ngoba emazi ukuziphatha kwakhe iNkosi yase Nkantolo u Swalagwala watonga kakhulu into eyenziwa amabonwu ngoba no Makasana wayesemncane ongekafanele ukuba yi Nkosi ngalezozikathi.

Kuthe ngomnyaka ka 1901 u Mulumeni wabutha onke ama(Chief) Khosi wa watshela kwaleni ukuthi kuhle abantu bathelele iklanda. AMakhosi onke ala kodwa u Dingulu yena akaze asho lutho. U Bambada wabiza ngu

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K13/158

498 msusi walendaba. Ahlangana onke aMakhosi engekho u Dinuzulu azilungisela ukulwa no Hulumeni.

I Nkosi u Sibindi wathi esesekhaya wabuye wacabanga ngokusha, wawu shintsha umgondo wokulwa nabelungu, abanye bathi wakhumbula izwi lika Mawela, ngoba wathi uyungiphathele kakle izintandane zami zize zikule. Wabona ukuthi ukulwa kuzomngenisa ejinkathazweni. Abanyeke bathi wathengwa abelungu. Ngisho nanabomvu awanalo iginiso lakhe ngempela elagugula umgondo wakhe.

Kuthe ngomnyaka ka 1906 yasuka impi wayesebula abelungu abaningi uBambada begibele amakhashi. Ipaake wayesethumela emabonwini ase Mvoti naka S. Bunge u Shukutshu ukuthi yena usengakubelungu bangaze balwa bona. Kodwa ama bomvu ayengathandi ukwelekelela u Hulumeni, kodwa u Sibindi wathi uyombulala umuntu ongamlale

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K13/158
496

li: yena. Nempela abantu benesaba
benza yonke into abatshela yona,
Wayiphaka umfoka Ndaluzana,
ya phuma kukubi bekhala bengathandi,
futhi wabuye wamthatha u Nyoniyezwe
waya naye empini, laphoke kwasuka
isililo u Mdlunkulu ubona ukuthi
useyombulala. Ya bombunake lempi
yase Mpukunyoni amabonwu nake
lungu bamchitha u Bambada.
U Nyoniyezwe wathola izibongo zobungwa
zi ngoba naye wahlabana ngesibamu
eshaya eni ngemuwa kukaSibindi.
Izizwe zonke zabanjelwa a Makhosi
ngalempi kodwa onke amabonwu
a Makhosi asinda, ngoba nabanga
lwanga babanjwa ngoba bengamsiza
nga u Hulumeni. Igama lika
Sibindi lagcwaliseka negama lika-
Nyoniyezwe lathandwa u Hulumeni nga-
ngoku kuba u Hulumeni wamethembisa
ukuthi unna efuna ukulwa lakom-
tshela naye amelekelele.

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Ukwanda kwama Ngwane 28

496 K13/158

U Mkungena kuka Nyonisizwe (ye) ebukhosini kanye nokubanjelwa kwa khe u Sibindi.

Kuthe emva kwempi yase Mpukunyoni u Sibindi wababiza bonke ojise bom-ntwana wabatshela ukuthi isikhathi sesifikile sokuba angene ebukhosini. Nabo bathokoza kakhulu nxa bezwa ukuthi yena omphathele usemboneni ukuthi usekhulile.

Kwathi ngomnyaka ka 1908 ngo-Mhlangula ziyishumi nanye wambeka e Nkantolo. Kuthe ngo 1909 kwenziwa omkhulu umgido wokubeka i Nkosi, u Sibindi wayinika izinkomo ezingamashumi amane nezinkomo ezine, kanye no pondo abangamashumi amahlanu.

Lokhu kwakhombisa ukuthi u Sibindi wayembambele ngenkela engaqidelelwa yena ngenga ma nye a Makhosi. athi ebambile ashwabadele zonke ezinto ajitholayo zomntwana, a bonga ngoku sho u bayede kahlanu ama bonwu.

U Sibindi u Mulumeni wayesentshela

K13/158
496

ukuthi uzomthatha amnike indawo
lapho ezoba yiNkosi naye. Kodwa
amabonwu akwala lokhu athi
woza awafuni ukwehluka na no
Sibindi kuhle ahlale noMntwana
amfundise izindlela zokubusa, ko-
dwa u Kulumeni wamthatha
waye wamnika isizwe sase Mambedwi
ni ukuba adibuse lapho abusa
khona wase wafela khona.

UNyoniyezwe wasala inhliziyo ili-
mkhohlisa engathi usibindi uzobu
ya kanti cha kwase kuwukubona
na kokugcina. Wabusake naye
uNyoniyezwe ngobuciko obukhulu.
Waqawa uNkosikazi yakhe u
Ma Bengu ka Hlangabeza owa-
nzala u Mayizekanye iNkosana.
Umuzi wakhe omkhulu kwakuse
Ngonyameni nase Msinga lapho kuza
lwa khona uMadevana okuqena
ezalwa uMambuzo owaqcagcela iNkosi
kugala ingakabi na Nkosikazi.

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Ukwanda kwama Ngwane 30
K13/158.

II Ukubusa kwempi yase Nkandla.

Ama Ngwane ngalesi khathi ayenga ziwa nokuthi a sakwazi yini ukulwa ngoba izimpi azigcina ku Khwaimba.

Kwdwa kwathi kusuka lesidumo a Makhosi onke ezimisela ukulwa no Hulumeni no Mhlwana u Linizulu kabanga esaba namandla ngoba bathi bonke bazojilwela, baze bagcine. Ngomnyaka ka 1906 usikindo wa biza imyanga okuthiwa u Mswazi yawadlisa imyama ingaklinziwe isikhumba amabomvu, yosiwe futhi.

Kulempike usibindi wasebenzisa umqondo wakhe yedwa ngoba bonke abantu babelindele ukuthi naye uzo galela ku Hulumeni. U Nyoniyezwe wamfaka ekhwapheni la khe u kuba angaphindi akhulume lutho alubonayo noma lunga fanele alalele yena ku phela. Lento yabaphatha kabi abafowa bo kanye no yise, bethi usefuna uku mbulala ukuze angabe esakhuma

K13/158
496

ebukhosini, lokhuke kwakufike ku
bakhanyele impela ngoba zonke izi
zwe zazingabelekeleli abelungu yena
wa phuma yedwa nje.

Kodwake u Sikindi yena wayenikiwe
amandla okubona izinto ezizokwe-
nzeka ngoba akazange a gqulwe
umuntu kulokhu aye kungondile ngi-
sho nom fowabo u Mneleli wehluleka
ukwe lonke lambona eseyi Ngonyama
engenamngani.

Wathi u kuba ayiphake wathatha
u Nyoniyezwe wahamba naye, kuthe
bese Mpukunyoni zadumelana izi-
nggunggulu kwangathi iyaxoshwa
eyakhe cha kwakhoshwa eyakwa
zulu. Wayesecela u Mvangeli u
Khumalo ukuba akathandaze ne-
mpela wathandaza, wathi ewugeda
nje umthandazo yadumelana.
Wayikhuza u Mswazi, yadumela
na bawa bayizinqwaba ngesikha
shana nje esincane, bewiswayizi

Ukwanda kwaina Ngwane 32

K 13/158

bantu, yadumela eka Bambada yaze ya thanda ukuzhlula izibantu. Washo uMfoka Nduluzana wathi "Ayibambe iMpofu; laphoke baphela abantu ba ka Bambada abelungu namabomvu. Bayichitha eka Bambada kodwa yena akazange abonakale ngisho nanamhlanje akaziwa lapho ashona khona. Emva kwalempi ama khosi abanjoa onke ngisho no Mtwana uDinuzulu, kodwa yena wayengenacala, nokho uKulumeni wabo na ukuthi wayefanele ukuba akhe abantu bakhe bangalwi no Kulumeni.

Emva kwalempi uSibindi wahamba waya enzansi lapho afike wanikwa indawo ukuba abuse. UMyonitywe naye wabusa emabonweni.

Kuthe esefile uSibindi iseizwe sakhe saphathwa uMmeleli no Mavovo uNduna ukulu. Nokho waseshe wafa naye, kwathi ukuba abelungu babone kunge kho muntu ozelwe uSibindi ongathatha

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K13/158
496

ubukhosi kathi kulle iNkosi yomdabu i'buye izolhatha isizwe sayo, ngoba u Ncwadi okuyena ayefanele ukutha tha ubukhosi abelungu bambona ukuthi akafanele ukubusa.

Ngakhoke kwathi isizwe sa Mabonwu sesine esasesiqambekile saphinde saphela ngenxa yokungabikho kwabantu abakhuthalele isizwe.

U Masekwana yena wayebusa esakwa Gwabe kwaye kwafika iNkosi yakhona wayesephindela e Mabonwini kanye nabaningi aba ntwana bakhe, noma abanye baseka khona njalo.

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12. Ukubusa nokufa kuka Nyonigezwe.

Sesizwile ukuthi u Nyonigezwe wangena ebukhosini emva kwezikhulu iziphithiphithi kububi izwe lonke lisadungekile. Amakhosi onke ebeshiwe ngendaba yempi. Ngakhoke kwadingeka ukuba naye abuse kahle

UMyoniyezwe ebekwa

K13/158

ukuze u dulumeni angambeki ngesoelibi ngoba uSibindi wayesehambile.

Wabekwa induna yakhe enkulu kwaba ngu Naziji wakwa Ngubane Ophisweni kwesase Nzala isifunda. Wabusa kahle impela kodwa kabange esafana no yise. Ngoba wavama ukuba namacala ana angagondile. Isizwe sonke sama bomvu sambuka samhlonipha noma enzani, sazi kahle sonke ukuthi u yena i Nkosi yohlanga.

Kuthe ngonyaka wesithathu wathume la aMakosa akhe ku Sibunge ka Monoyi oyesebekwa ukuba ayomxha wulela kuyise, nempela ahamba ephe the izinkonkoni ze Nkosi.

UMyoniyezwe wakha iniizi eminingi esabusa, emikhulu kwakuyile ua e Ngonyameni u ase Msinga neminye eminingane engabalulekile.

Isuko la khe alibuka emabonwini kwakuyi Mpisi, yena eyi Mpofu. UMyoniyezwe wayebukhle kunga thi anga-

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K13/158
496

ba yiNkosi engawathethi amacala. Kwathi ukuba abone ukuthi abantaba khe sebengakle basuse umsindo, wayee biza bonke abafeevabo noyise, kanye no yise emkhulu, wabatshela ukuthi u Maiyzekanye uyena oyakuba yiNkosi u Moa wakhe u Madevana, nabo oyise babonga bonke impela naba fowabo.

Kuthe ngo 1918 ngozibandlela ziyishu nii nesithupha kwezwakala ukuthi iNkosi ayisekho. Ngalolusuku kwa shona aa iNkosana ka Msobi kaa nye neNkosazana yake uNomzila baka Nomoyi. Kwaba sengathi izwe lizobuba, iziinkungu zabonakala phezu kwezintaba, bawa omncane u Mkhizo. Bayikweza iNkosi emzini wayo eNgonyameni, abantu bonke ba dungeka imigondo ba khohlwa nje ukuthi kwenze njani kanti kwakuwukufika kwe-Mfuluwenza eyagcda abantu.

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13. K13/158

Ukungena kuka Majijckanye kanye nokubanye lwa kwakhe ku Makhasana.

Kuthe ukuba i Nkosi u Nyoniyezwe ife amabonwu aschlangana ambaka u Makhasana ukuba a bambele u - Majijckanye njengoba no Nyoniyezwe wayaleza kangalo esefa.

Kusukela ngomnyaka ka 1918 ngo Ngcela zimbili u Makhasana wamuke lwa ukulumeni, no mabonwu anemu kela ngokukhulu ukuthokoza.

U Makhasana kwaku wumuntu ovana ukungaphatheki kahle ngenxa ya mazinyo, ewakhipha njalo, nokho wabusa kahle impela engakutha ndi ukulwa. Ngesikhathi sakhe kwake kwasuka isidumo a Makhabela eshisa izindlu zamabonwu kodwa kwathi abantu bakhe sebeklanile beyoziphindisela wala yena wathi u kulumeni uzomphindisela yena. Abantu bakhe bathi uyesaba benzela

K13/158

496 naka lokho lokho kukhuluma yena ngoba wayekhonzile ku Hulumeni.

Kuthe ngomnyaka ka 1921 kwasuka impi yakwa Mabaso naba Shembe, yathi iyophela sekuthethwa icala la bengakabi aba Shembu ngangoku ba n'Makhasana wanikwa indawo enye yaba Shembu kanye nakwa Majozi. Ngakhoke ukuziphatha kalle kwenza nvkuba u Hulumeni amcaba nge kulendaba, futhi nezikwelentu ze Nkosi u Nyongayezwe walwa nazo wazigeda ngoba zazizingi.

M'Masekwana wafika emabonwini kubusa yena n'Makhasana wama mukela ngokukhulu ukuthokoza.

Kuthe ngomnyaka ka 1928 u Makhasana wacela ukuba u Mayizekanye abuye azothatha ubukhosi bakhe, nenikpela amabonwu kanye nojise nojise mkhulu bavuma ngomnyaka ka 1931 ngo Lwezi wangena ebukhosini u Mayizekanwe. M'Hulumeni na

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K13/158

mabomvu bamamukela ngokhulu uku jabula. UHulumeni wameluleka ukuba amphathe kahle uyise u'Makhasana, wathi uma emhlupha uyomkhipha ebukhosini ba khe. Wathi futhi kuhle abuze zonke izinto angazazi nezime khulayo.

Kuthe ngesonto lesithathu iNgenile iNkosi kwade kuzwakala ukuthi iNkosi u Makhasana iyadungela, kanti kade isanda kukhipha ama zinyo okuqiwona ayeyihlupha kuyo yonke impilo yalo.

Ngoku Msombuluko zingamashu mi amabili nesikhombisa kwezwa kala ukuthi iNkosi u Makhasana ayisekho, kodwa kungakezwakali umuntu uyabona nje kuhlwa ekuseni ngo ba kwofika izinkunga ezinemvula kwangathi lizoduma.

UHulumeni washaya u cingo ukuba ibo kisi lakhe balehlise emgungu-

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K13/158

496 thumela ngoba laze latholakala ngo Mgijelo ama bomvu elokhu eyilindele i Nkosi.

Ngakhoke yaze yangcwatshwa ngo msembuluko ama bomvu onke ephelele. U Mawundu bamtshela ayise noyisemkhulu akuthi yena sekufanele aphathe umuzi kayise, bazigane no Italijana, deizwe sama bomvu sazama uku ba simelekelele ngakho konke esinakho u Nkosikazi ka - Makhasana.

Ngakhoke siyabona ukuthi u Mayizekanye wangena ngesikhathi esi dabukisayo athi engakabuzi kuto nakuyise ebesemokiya, engaka mtshelé nejindlela yokubuya.

U Makhasana wazama ukuthi a mfundise u Mayizekanye, kodwa a Ma bomvu engathandi nokho wazama ukuthi aze akwazi ukujfundéka izincwadi nokuzibalela.

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496 K13/158

U Mkubusa kuka Majizekanye

Njengoba sesizwile ukuthi wangena kwase kulinala u yise u Makhasana siyabona ukuthi kwakufanele athole umuntu ozomeluleka kuzozonke izinto aze nazo yo, kodwake aka mtholanga.

Ekungeneni kwakhe wanikwa u Majiji abe gi ndluna enkulu ye khe. Ubewathanda yena ngisho namakholwa efana no yise, nawo azama ukuthi amenzele zonke izin to azifunayo. Kuthe ekubuseni kwakhe wavelelwa amacala amaningi no yise futhi akazi abonakalisa uthando naba, futhi nabo baphele lwa amandla.

Ama bonwa akubona konke lokhu kwenzeka kodwa awazange azame nokwenza isu lokuba babo mbane naye u Mntwana. U Mafutha iikhonzi sakhe simvumela kuso

496 le nokungalungile. U Maqekwana kanye no Eliam, ka Msobi ozalwa u Khonoyi bathi bayazama kwa bona kala ukuthi a mabomvu awa khuthalele ukusiza u mntwana futhi ngalesikhathi u Maqekwana engasenamandla okuzihambela. No Mghawe futhi ungo munye wabo labo ababezama ukuthi bayelulele inkosi.

Kwenzekile ukuthi ngo 1937 u Hulumeni wayesenthatha u Mntwana, wathi uoafuna akayomfundisa yena izindlela zokubusa e Mgungundlovu la pho e Khona. Ku yise u Sigcau ka Mawele noambambe le esikhundleni sakhe.

Sijethemba ukuthi uyothi uma ese buya abeseziboniele izindlela zokubusa. Umuzi wakhe u Mntwana ku kwa Mandlakazi u Nga se Ngoleni.

U Kuhamba ko Mntwana

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K13/158

phakathi kwesizwe kukhombisa uku thi a matsonvu awakabi nabo abantu abafundile, abakwazeyo futhi ukubeka izinto ezenzekayo phakathi kombuso wawo.

Mnyetanzi omuhle wenziwa wu William no Masekwana ababuye bamxosha u Mafutha njengomthetho umuntu onjalo wayefanele ukudingiswa.

Mzigege naye ubeoaphethe kahle impela. Mmuzi wakhe lise Ngabeni igama lawo ku Delawini ubekene no Mzinyathi (Baffalo River) ngapha nci kwentaba u Mainga. Nayeke uthe ukuba angene esikhundleni so Mntwana wafica izikweletu eziningi, nokho wazama kanye nesizwe sonke sa melekelela gaze zaphela.

Silindele usuku lokubuya ko Mntwana noma yisiphi

K13/158

A
H96

16 Mkwakha kweizwe sika Mkhonyi

Kwathi ukuba uMkhonyi afike eMlimbithwa nabantu wayesakhe khona izizwe zonke eziseduze kwakhe zimesaba ngobawadlula kabi eMakhabeleni. Sanda isizwe sakhe futhi nabelungu bashesha bayandisa indawo yakhe ngoba benga funi ukuba aze asuse izidumo.

Zonke izizwe zamemukela ukuthi kuhle naye abe yiNkosi ngokwakhe angabi ngaphansi kukaSomashi. Sanda isizwe sakhe sabonesithunzi esesabekayo. Wawabela amadoda akhe izigodi zawo azokwakha kuzo. Abantu abaningi abaneye bashuka kweminye izizwe bezakuye na befunda zonke izinto ezenzi woa amabomvu befuna nokuthola izikhundla futhi ngoba nakhu iNkosi yabisafika ingaka ijwayeli indawo yayo. Abaneye baze thola izikhundla.

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4916 K13/158

16 Ukubusa kwakhe uMhonoyi.

UMhonoyi wayeyiNkosi yokuzalwa engakabekwa, ubukhosi babuse gazini kuyena. Wabusa kahle ngango kuba kwathi aMabonwu ngisho nangekho esizweni sakhe wawezwa efunga yena e-the Mhonoyi.

Ukubusa kahle kwakhe kwaqala nza ukuba athandwe abantu bonke futhi kwaqala ukuba abuse isikhathi esidi ngaphezulu kwawo wonke amakhosi aseMabonwini. Wabusa kwaze kwaganwa abantabakhe futhi kwazekwakhona abathi babantukhulu kuyena. Waze wabusa kanye nayo indodana yakhe uS, Bunge Mhuhtshu.

Uthe unna esekhulile impela isizwe sakhe samgcela ukuba akhombe okuyena eyoba yiNkosi. Agogana wonke amaMabonwu, kwathi unna selibantu bakhe waphuma wange na esibaweni wase kaMatomela.

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Mkubusa kwa Matomvu 45

K13/158

496 Yakhuza iNduna yakhe eNkulu
akantu kasho ukuyede kwazamaza-
ma phansi. Wayesephakamisa
isandla kwathula kwathi nya.
Yayisisukuma iNduna yakhe ya
katohela ukuthi namhlanje ku
zokhethwa ~~okuyena~~ Nkosi ye
sizwe Nzombane sika Matomela
ozala isilo. Yasukuma imbongi
yakhe yamkanga kwathula
kwathi du esikayeni.

Wasukuma umfoka Matomela
kwasho ukuyede kwangathi kukho
na okuzokwehla kuvela phezu
ku kungazinza, kwaphaya mmo
ukandayo ngasoleso sikhathi.

Kwathi uma sekuthe nya kunga
sanyazi muntu, nofinyayo, nohleka
yo; nohlekayo, sekuthule kuthe nya.
Waya seshilo wathi "Matomvu
iNkosi yenu engiyikekayo u
S, Bunge," uMatomvu angamuke
lana phakathi ngasoleso sikhati.

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496

K13/158

Waphinda wathi "Mniawe wakhe uMsobi". Kwasuka iziphithiphithi lengamvumi uS, Bunge nokho u Thomoyi wathi akasachintshi yena, noma kwakungeyena owayefanele ubukhosi.

Kuthe emva khokufakuka Mawele no Thomoyi kwase kuzwakala ukuthi akasekho, ngesikhathiku lusa ulibindi eMabonwini asenkla. Washiya amadodana akhe enga phethene kahle.

Amabonwu asenka izindawo zonke, ngoba akasheshanga ukulahlwa ngčka yezizwe zonke za Mabonwu zonke ezase zinku ka abe uyise wazo, ngoba usomashi wayengasekho, no Mawele engasekho futhi. Mkufa kwakhe kwavela ngoni elingagwa umuntu esanda kumbeka nje u S, Bunge, lengathi waye seghuntshwa yikho.

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K13/158

496

Ukungena kuka S Bunge ebukhosini.

M.S, Bunge ukuze akhethwe yingoba iNkosana ka Mhonoyi yayingakona kalisi ukuhlakanipha ofanele kuyise. M.S, Bunge wayengomnca ne ubukhosi bukude naye kodwa kwathi ukuhlakanipha kwakhe menza uyise u Mhonoyi ambone ukuthi uyena ofanele ubukhosi.

M.S, Bunge uthe u kuba angene ebukhosini, babukana kabi nabafowabo ababengamvumi. U Msobi no Nomangozololo yibona abatole la kugala ukuthi kuhle bahambe beze e Mabomvini a senhla nempela, nabo bashesha basuka. Wathi kodwa uma bephatheke kabi babuye.

Bafika e Mabomvini wakemukela ngokukhulu ukuthokoza u Nyoniyezwe, bakha inizi yabo emikhulu. Kodwa u Nomangozololo isithunzi sakhe sahlala sinzima ngangoba wa woze wajiswa kwa zulu laphoaze afela

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498 K13/158

khona. Nabafowabo bakhe naye khona ngoba wayengumuntu ongabuceli ubu khosi wawumbona nje ungamazi ukuthi uzalwa yiti gonyama. UMoshi yena wakha khona eMabomvini wage wofela khona, nabantabakhe bakhe khona bonke.

Kwathi ukuba bakambe o Moshi no Nomangozolo iNkosi uS, Bunge yagala nayo ukuzinga. yalungisa zonke izindaba, nabantu ababengamfuni wabuyisana nabo baze bade la ukuthi uS, Bungu kase nakuthi-ntshwa njengoba kecabanga.

Ngakho ke kwathi ngonyaka ka 1910 aMabomvu aklangana onke amanukela u S, Bunge, noma ana nye awazange akunake konke lokho. uS. Bunge naye wazama ngawo wonke amandla akhe nempela baze ba-klangana abantu bakhe ngoba eno muba engakhombisi ubukhosi ku bona noma nini.

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H4
H96

K13/158

17 **Mkubusa kuka S. Bunge.**

Ms, Bunge ukubusa wakufunda kwiso u Nhomoyi engakafi ngoba wahla, ebusa wage wakhula impela sebebusa bobabili. Ngakhoke uthe ukuba sangone ebukhosi wagazi zonke izinto afanele ukuzenza ukuze abuse kahle.

Ms Bunge ukubusa kwakhe ku fana nakho kuka Nhomoyi ngoba ubathanda bonke abantu bakhe ngokufanayo. Akazithandi izimpi njengoba amakhosi aké thi aye phila ngokuhlasela. Izwe lakhe nanamhlanje uliphe njengeNkosi efundisiwe, uthando lwakho kubantu bakhe ngomnya ka ka 1930 ulubonakalise ngokuba khela isikole sokufunda. Lesi si-kole siyohlala si ke yisikhumbuzo kubantu bakhe noma engasekho.

Ama bonwu amthanda wonke ugangokuba nenpilo yakhe ibo-

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K13/158

nakala isezandleni zaso sonke isizwe sakhe, ngisho nazo ezinye izizwe za Mabonwu zithi uma zibekisa ame khlo kuye zibona ukuthi uyi Ngoniyana ya Mabonwu esephelele ngoba sebafa o Mawele ~~no Ngoniyezwe~~.

Yena uyabathanda bonke abantwa na babafowabo, ngangokuba, nalaba baka Moobi uyababiza uma efuna ukubabona, noma kukhona ozogca gca uyahambe ayobonana nay.

Mkubusa kwakhe kwenelisa bonke abantu bakhe, futhi naye seku fanele ukuba abuse nayo indodana yakhe ezoba yiNkosi emva kwakhe. Mkuze nayo ukwazi ukuthi uma ifuna ukubusa kahle ikonele ku yena, kuzozonke izinto azenzayo.

INkosi u S, Bunge sinnikeza kowa mdala amphathe kahle afundise abantwana bakhe yonke inkoni pho u Thomoyi anifundisa yona aug vumeli abantwana bakhe bokabane.

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K13/158

Mdlelwano lwezizwe zaMabonwu.

496. Kusukela e Mabonwini asenha kuze kwawase Mbibitwa nawase Mvoti, wonke afunga uZombane, u Matonela, okhokho bawo.

Awukho umkhosi akuwenzi we ko Nkosi bangabizani. Wonke aMakhosi akhona abekwa izizwe za Mabonwu ziklangene zozintathu. Amanxusa amakhosi ezizwe enza ukuba bazame ukuthi ba tuse into efanayo. nokhobe kungakabonakali ukuthi kaya vumelana yini kuloko.

Izizwe esiphambili ngokuhlonipha kakle esika Bunge sizi'phethe ngokuzihlonipha sona gobo lwa so. Nokuhlonipha ukungcolisa igama le Nkosi ukuthi izizwe zayo sizi'phethe kabi. Ngakhoke ezinye izizwe za Mabonwu zifanele zibo ne le kusona ukuze zibuse kakle nazo.

496 K13/158

~~eo Mmasiko azo zonke~~

Siyazi sonke ukuthi zonke izizwe zinamasiko azo awehlukene. Na kwaMabonwu anamasiko awo nawo omdabu.

Isiko lawo elikhulu ukuthi wonke uMntwana wabo kannguye umuntwe omncane eo andleni uciki cane. Lokhu kungu~~p~~hawu (law) kwabo konke, zonke izizwe zabo ziyaluhlonipha, futhi lubukeka lubafanele. Umntwana ongangunyiwe aka konakali kahle ukuthi owakhona ngoba kona ukabona ngendlela. Ngakhoke ongenago uze umbuze ufune nezincwadi zakhe ukuze ukholwe. Ngakhoke engathi abaMabonwu angeye ke ukungguma izingane zawo njengoba amahye angaoikloniphi izizwe sawo esegalile ukungazingumi izingane. Ukukulala amasiko esizwe kukulala sona isizwe ngobo lwaso.

Isiko elinye elisemthethweni

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K13/158

496 wesigwe sonke ukuthi i Nkosi
usomashi ihlonishwe isisigwe sonke
ngenxa yokubusa kwayo kahle.
Ngakhoke eMabomvini akushiwo
ukuthi iyi "hhashi" esikhundleni sa
lokhu kathi iyi "pele", kesho ngoba
kehlonipha iNkosi. Njengoba na-
kwa Zulu akushiwo ukuthi iyi Mpande
esikhundleni kuthiwa yihhashi,
kesho ngoba kehlonipha iNkosi u-
Mpande owabusa kahle kwazulu
isikhathi eside. Ngokungabusi isikha
thi eside nokungabusi kahle sekwenze
aMakhosi alandelayo angayitholi
lenhlanhla enkulukazi phakathi
kwezigwe sonke.
Maningike amasiko awenziwayo
njengetshambo, amakhehalo, ukuku-
jiya, lokhu kwenziwa uma kulima
le umuntu omdala wesilisa.
Isiko lika Nomkhubulwana nalo
lisekhona, ukwethekela, kodwa
asegala ukunaipha ngaba abasawathandi.

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496 K13/158

21 Amabutho esizwe sikaSomashi

Maningi amabutho alesizwe sika Somashi amanye aseqala nokukho hlakala nakwabadala, abakwazi ukhaka zonke izinto ekhanda banga zikhohlwa. Lamabutho alandelayo ngiwathole nje nami ngihambe ngi buza kwabadala ngakhoke awazu landelana ngokudala bawo.

INdlondlo	IziMfene
UMkhathazwe	AmaNggwazi
UMagolwane	iSizibwa
IMbonyande	
IMvabwa	
IMpofu	
IMpisi	
INkungu'dlilanga	

Amabutho aseMahomoini anga bekho bathi angamashumi amabili, nokho kodwa akukho muntu osawaqo nda kahle wonke.

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K13/158.

496 22 Intuthuko yase Mabonwini asenhla.

Abantu sebeqalile ukuba nezinto zabo abathengisa ngazo, abanye batshalile amahlathi kawatela. Izimoto sezibo nakala zingena kweminye iminzi zithwele lwe izimpahla.

Umhlabathi abantu base Mabonwini bayawuvil~~a~~ela ukuvuluma. Nokho amakholwa nabalimi bayazama ukuthi kuhle umhlabathi noetheazi swe ngazo zonke izindlela. Ngakhoke abase Msinga phezulu sebegalile ukuthenga zonke izinto zokulima, sebe nomhlanganoweka futhi wokuthi uma befuna izinto zokuvundisa ba khiphe imali bonke, bazilande kanye kanye. Abalimi impela nabo bakhuthele nokuzama kwabo ukumisa izindawo ezonakalayo (soil erosion) kungathi kuzophumelela.

Izikhole nazo sezigalile ukwanda noma besekhona akangafuni nokuyizwa nje indaba yempunda.

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496 K13/158

Abantwana bakhona bekevana njalo ukuthi bagcine encwadini yesine noma yesihlanu bangadluli. Babonaka la namhlanjo kukhona abadlulayo bafunde iminsebenzi ekluke nego empucuko. Into edumazayo ukuthi abantwana ba Makosi abaningi aba fundiswa, ngoba kuthiwa bazokona kalamnandefundile.

Phezulu e Mpinga abantu sebebani ngi kakhulu ngangokuba izindawo zamadbllo nokwakha azisathola kali kahle. Futhi amakholwa ase qalile ukubiya zonke izindawo za wo zingangenwa lutho.

Umthetho omuhle wempucuko wabe kwa yi Nkosi u Mayizekanye wokuthi abangakholiwe kuhle banike ithuba ama kholwa emigcagcweni wawo; nawo ama kholwa abanike lelo thuba aba ngakholiwe. Izindawo zebola iNkosi u Makhasana yawanika amakho lwa, no Mayizekanye futhi wagenuke la

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K13/158

Wathi kulle amakholwa ayozibala
496 eNkantolo nempela kafike akelu-
ngu kazeyibona indawo leyo kayiwu-
mi.

Imigwago isigalile ukuba ivele kazo
zonke izindawana eziseemahlane.
Izwe lase Matsamvini lahlukaswe wu
Thukela phathi elinye ligqubeka ka-
hle, macinga futhi elingase Msinga.
Elinye ligqubeka kaneane futhi
na makholwa abukeka engaw-a
ningi. Ngalokhu ke sekubonakala
sengathi isigcino konke abangase-
Msinga kazoba amakholwa konke.

Izindawo zamabandla nago sega-
nde nalo konke izwe, nazi eginye
zazo ezebandla lase Scotland:-

(Collessie) Emlakhandeni
Overtoun Ishane
Buxnhill ~~Ingwaji~~
Nocomboshe

Ezebandla lase Luthela (Luthern)
kwa Manggashaza.
Ezebandla lase Thopiaw sinye.

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496

K13/158 23

23 Isiwo seliswe kanye nezinlo ezitoha lwa kulo.

Leliswe lase Mabonwini lahlukaniswe u Thukela phathi. Impofane futhi lahlukaniswile, (moor River) kanti ne Nadi ilahlukaniswile. Like liklale izisuku ezinsingilingavakashelani, imifula igcwele.

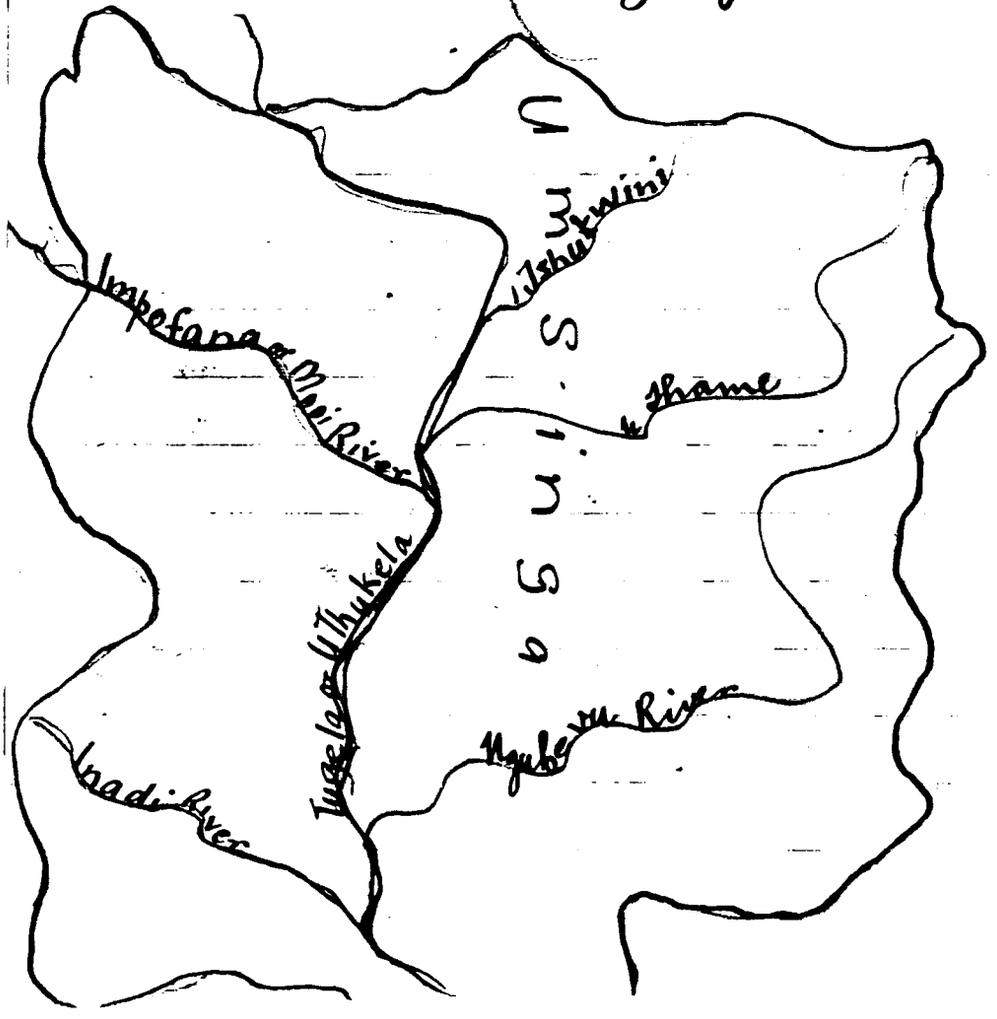
Ngale ngase nsinga lahlukaniswe jiNgubevu, no Thane okuyona mfula emikhulu kanti ikhona nje neninye kodwa nincane njengo Mbono okuthiwa uNtshukwini.

Izintaba zase Mabonwini ziningi kodwa azizinkulu zincane impela. Intaba enkulu kunazo zonke u Moinga bese kulandela u Thakwe eyokungcina u Phisweni indeke yona kodwa zincane impela. Ethsinga nakwa Thakwe kubanda kakhulu impela ebusika ngoba ziphakeme lezintaba. U Moinga uneginye izinta tshana ezinye zincane de. kodwa

K13/158

496 ziphakeme njengo Nyonyana kanye ne Shibeni lezindawo zivama ukuba negwa ebusojika.

Izwe leli la Mabonwu liphakathi kwa ba Thembu, u Majozi u Mabaso a Machunu, u Zondi, a kwakhabela kanye no Zulu oa Ohudeni lapho lahlukaniswe u Mzinyathi.



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496 K13/158

Izinto (ezithola) ezithola kalakala kulelizwe niningana. Nazi ezinye zazo nazi ezitho lakala kakhulu. Umnumbila, amabele, ubantshisi, amazambane, uwatela nemali futhi ibonakala ikhona kodwa akelungu abakalitholi isu loku yimba. Amalakle futhi kwezinye izindawo ayabonakala ukuthi akho na kodwake alinanhlanhla leli zwe.

Lelizwe kuzozonke lezinto eseng zibalile lidinga abantu abazolikhu thalela, bakiline. Nezinkomo ziningi impela kodwa etshani sekuyaphela ngoba nendawo iomdane.

Izinyamazane zioazingelwa njalo yonke inimiaka uma inkosi isizivulile ukuba zizingelwe.

K13/158

496 24 Mkuphuma kwe Ngina

Kwathi ngomnyaka wethathu engenile ebukhosini u Mayizekanye wamema enkulu ingina yesizwe sakhe sonke. Kuhla abantu aba ningi ukuyozingela bephethe imi khonto nezibamu. Baqala ukuzinge la esifundeni sase mkhuphula bheli sa u Thukela ngalo, nayo iNkosi ikhona babulala izinyamazane zininginingi bengakafiki eNadi, nokho iNkosi yathi kuhle baqhubeke le phambile. Balala izinsuku ezine kuthe ngolwesihlanu, kwavaka isilo ngasebuyeni sabulala izinja ezijoi hlanu nabantu abakhili.

Sathi uma sesithi siyakhwela kowesithupha, wasikaya ngesiba mu "UMkafulafidi umathumbu andawonye no inyaka"; Emva kwalesi kwaqhamuka (kwenoloda) ingwe; Wayikaya yaze yawela phe zu kwesinye. Izinyamazane za

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496 496 K13/158

bulawa ngalelilanga zagesabeka kungathi zipheliles. Nabantu sebeyimilalandle. Bedla zona izinyamazane nokudla ababekuphethe umphako.

Kwathi sebeyofika o Phiswemi base bebulele izingamazane ezingamashumi amahlanu. Kukona nezinkonkoni ezijisithupha. Izinyamazane zetikosi zage zalandwa ngemoto yayo sezi kule abantu ngoba nabo bengasema mandla kade bakugcina ukudla okuzwana nomzimba.

Ikosi emva kwalengina yathumela izikhumba zayo kwabakwazi ukungopha, ukuthi bayigophele izigaya, nezinjobo zayo. Izighova ezibabekayo ikosi yazi kola ngayo lenkathi. Oyise nabo futhi bathola izighova bonke.

Emva kwalokhu ikosi yabiza omkhulu umkhosi. Allabonwu agaba izinsuku ezine, ikosi yahlaba inkunzi nenkabi ezine, kwabuswa impela.

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496 **25 Ukubandlululana kwa Mabonwu.**

Kasizwa ndawo ukuthi u Matiwane noma u Ngwane behlukana nabafowabo ngenxa yokubandlululana.

Kuthe ukuba u Zombane azale abantwana abaningi kanye nabafowabo kwadaleka ubandlululo. Namhlanje kukhona ab azibiza ngokuthi bona bangabakwa Swabuzela ekeganana bodwa kanti abantwana baka Ngwane bonke.

Emva kwalokhu kwavela abanye futhi bakhe u Zombane bathi bonga baka Bonga inclodana ka Zombane. Labake abavunnelananga kahle ngoba kwaze kwathi ekugcineni bonke babuyela khona ukuba babizwe ngo Ngubane ukhokho wabo, kwasale seka ba yisithakazelonje u Bongo futhi ne Nkosi yayingakutula lokhu.

Kuphindile futhi kwavela abathi bona bafuna babizwe ngokuthi ba ngabaka Matonela nabo futhi

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496 K13/158

ato azange baphumelele. Kuthe ngomnyaka ka 1920 kwavela abathi bona ba ngaboka Somashi abanye bathi banga boka Nhonoji. AmaKomvu ahlangana onke awuchitha lonoya wo bandlulo kwesizwe sika Ngwane.

AmaKhosi onke aseMakomvini ayazama ngamakhulu amandla u kuba isizwe singehlukani, sibizwe ngo khokho u aso u Ngubane njalo. I Nkosi u Makhasane yena wayethi uyonbopha no kuba. amxoshe umuntu owehlukanisa isizwe zombane.

Abanye bayagauana kodwa ubuhlobo obukhona bubalimazele inzala yabo, nabo futhi banga phatheki kahle, kuyo yonke impilo yabo bahlala bezondaya. Indoda isha ye i Nkosikazi.

Siyabona ukuthi amaKhosi azoku bekela umthetho lokhu kungenzeki ngoba kubulala izizwe lawo.

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K13/158

496

26 Ukugcagca kwe Nkosazana.

Kasizwa ukuthi ukhona omunye uMfana owazalwa no Mawele wa phila, no ma no Nyoniyezwe, ngisho ne Nkosi u Mayizekahle. Cishe ukuthi bonke abadlwana ba Mathekosi ba ngabodwa nje.

U Mawele yena wazala u Nomadlangala ewelanywa wu Nyoniyezwe. Wayenthanda kumnta nakhe, esho nokusho ukuthi ufuna ukubona umgcagco wakhe uma es a phila

U Nomadlangala waye athanda kwazulu, i Nkosi u Dinguzulu. Kwathi ngonyaka ka 1888 (1898) wagcagca la kuyona i Nkosi u Dinguzulu. A Mabonwa egcwele engangeni khonyane nay u Mawele ekhona amnika amadhumi amane emali yokucinela kwakhe esizweni sikayise. A Mabonwa aguba nozulu waguba kwaphe

K13/158

la izinsuku ezintathu kungathi umgcogco uya phambili. Amashumi ama thathu ezinkomo awaphansi.

U Nkosazana yalotholwa ngama shumi amane ezinkomo, u Zulu emningi wazikhipha zonke zaphe lela. Phela u Nomadlangala wafika wabekwa wabaa yi Nkosikazi yesizwe sika Zulu. Kodwa akagange athole inzalo yaze yafa iNkosi.

Ungakafi iNkosi yangenisa umnaka Nyawana kwakhe, nokho kwako nakala ukuthi u Nyawana kanana adla okuphatha isizwe esikhulu ka ngaka kwase kungeniswa umnaka Maphumzana u Solomoni.—

U Nkosazana le isekhona yona khona kwa Zulu.

Athi ukuba afike ekhaya allabo mvu iNkosi u Mawele yabiza wonke allabomvu yenza omkhulu u Mkhosi wayo wokubonga; u Sikindi wakhulu ma wabonga zonke izinto ezenziwe isizwe.

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K13/158

22 Amagama okuqubu esizwe

496

Hlaseya zulu
Wi, ndlu yemkhonto zikhayi zethu
Wo-ho
Hlaseya An- hlaseya au hlaseya-
Wi, ndlu yemkhonto zikhayi zetha
W ohho.
" " "
Shisi, zizwana zomkhathazwe
Uyazishisizizwana zomkhathazwe
Shi-hho, uyazishisizizwana zomkha-
thazwe Shi-hho ngokashisa
aba kude ngomkhathazwe
Shi hho uyazishisizizwana
zomkhathazwe Shi hho uyazi
shisi izizwana zomkhathazwe
" Nkosi. "
Yeka amadoda ezizweni maniqi
abuzitsitho, abuzitsitho lekkosi
Qumede we Nkosi Wó hhá yehhé
kanti umnqumela Nkosi.

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Ukwanda kwaMangwane 68

K13/158

28 Izigodi zaseMabonsini asenkla.

u Thame
u Mbono
i Nguteyu
i Ngabeni
u Latha
u Phakwe
i Nkolungwane
u Mbonja
a tsaqulwoi
u Lgobanyawo

i Nhlonga
i Wolwane
u Dolo, i Ngoleni
u Mkhuiphula

Zonke lezi igifunda zinezinduna zazo ezithetha amacala amancane phezulu kwazo u Ndunakulu ophe the isizwe sonke enga phansi kwe Nkosi.

Ezinye izigodi zincane ngaphoke zingena kuzo lezi ezikhulu.

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K13/158

496 29 U Mhlawengome nesigodi sakhe

U Mhlawengome omunye wamadodana ka Mawele ahlonipheleyo. Umuzi waso Khahlambeni wanikezwa kuye kanye nesigodi saso thame sonke. Ukuze u Mhlawengome a thole ichopho lapha enewadini yingoba ubathanda bonke abantu akakhethi futhi nabafowabo zonke izinto ezihlupha inigi yoko kazibeka kuye ukuba azilungise.

Akekho phakathi kwabantwa na benkosi olunge njengaye. Ulunge sengathi akasiyo inkosi. Abantwana bake una esephelele udlula yena awehlule ngokulu nga nangokhando lwakhe.

Uthe ngesikhathi umfowabo u Elliam ka Maoki ka Uhomayi efika kuyena ecela izidawo zo kwakha eduze kwakhe wamnika nanasinini okulima ngoku khulu ukuthokoza. Ngakhoke

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496 Mkwanda kwa Mangwane 70*.

K13/158

u Elliam wabona ngals lelilanga ukuthi umuntu onthandayo u Mklawengone. Naye wagala ukuthi noma ijini aye uzayo angayenzi engantoheli yena.

Uebonakala sengathi usewu Msobi phakathi komuzi, Ngoba ngisho na bo bonke oyise abakhohlwa wuye. UMntwana u Mabomvu ulungile impela naye, kuthi kbona umuntu embona kuba sengathi angaze anbaze ukuthi owaphi, ngoba uyihwanga. kodwake indiki yona iyakutobela ukuthi u Ngubane!

End. 5.496

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