

UKUCUTSHUNGULWA KWEFILIMU LOMLANDO ELITHI SHAKA ZULU NGESO LOMHLUZI

by

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ISIBOPHO

Ngiyafunga ngiyagomela ukuthi **UKUCUTSHUNGULWA KWEFILIMU LOMLANDO ELITHI SHAKA ZULU NGESO LOMHLUZI** kungumsebenzi wami. Ngiyaqinisekisa futhi ukuthi izincwadi engizifundile kanye nalezo engicaphune kuzo ngizibhalile njengoba kulindelekile.

Isayinwe

AMAZWI OKUBONGA

Mina Siphon Albert Ntombela ngifisa ukwedlulisa ukubonga kwami:

KuMdali nezinyanya zakithi ngokunginikeza ithuba lokuzalwa, ngikhule, ngiqale ngize ngiphothule lo msebenzi.

KuPhulofesa uD.B.Z. Ntuli ngokunginikeza ithuba eliyinqayizivele lokuthi ngibe ngumfundi owenza ucwaningo ezilimini zabantu abampisholo.

KuDokotela uL. Molefe ngokunikeza umqondo wami ithuba lokukladuluka ufuna isihloko salo msebenzi. Ngiyabonga imibono nesineke sakhe kusukela mhla ngikhetha isihloko kuze lapho kwenziwa amalungiselelo alo msebenzi. Ngibonga angiqedi ngemibono nezeluleko zakhe lapho kwenziwa lo msebenzi uze uyophothulwa.

KuDokotela uR. S. Khumalo ngolwazi lwakhe olunzulu endimeni yezemilando yakwaZulu angichathazele lona. Ngiyabonga isineke sakhe lapho engichazela ngamaqiniso omlando ngeNkosi uShaka kanye nesizwe samaZulu jikelele.

Kubasebenzi engisebenza nabo kanye nabangani bami ngokude bengikhuthaza ukuba ngiphothule lo msebenzi.

Kubabhali bezincwadi engicaphune kuzo ukwesekela imibono yami.

Esalukazini esingizalayo, uNtombincane kanye nenkosikazi yami uQueen ngesikhathi sabo nanokwenza eminye yemisebenzi eqondene nami ngesikhathi mina ngisagxile kulo msebenzi.

Ekugcineni kubantabami, uThembeka, uZwelibanzi, uZuzile, uSakhile kanye noNozibusiso ngokungivumela ukuba ngisebenzise isikhathi obekumele ngabe ngisichithe nabo.

Ngeswele imilomo eyizinkulungwane.

UCWANINGO NGAMAFUPHI

Umlando ngeNkosi uShaka kudingidwa ngawo ezincwadini eziningi, ngezilimi ezinhlobonhlobo. Kunababhali ababhala ngomlando weNkosi uShaka bese kuba khona labo abacwaninga ukuthi umlando weNkosi uShaka ubhaleke ngakho yini. Namuhla sekukhona nomdlalo wefilimi othi *Shaka Zulu* obhalwe nguJoshua Sinclair. Kusukela mhla lo mdlalo waqoshwa wadlalelwa ababukeli kuze kufike onyakeni we-2003 awukho umbhalo osushicilelwe owucwaningayo. Lolu cwaningo lungolunye lwaleyo yokuqala kulo mdlalo.

Kudala umlando wamaZulu wawudluliswa ngomlomo usuka esizukulwaneni uya kwesinye. Namuhla ngaphezu komlomo sekusetshenziswa izincwadi, imisakazo kanye namaThelevishini. Inkulu futhi indima edlalwa amaculo, izinganekwane, izithakazelo kanye nezibongo zamakhosi.

Umlando ngesizwe samaZulu ubaluleke kakhulu ezimpilweni zabantu abaningi. Kuningi okuqukethwe yilo mlando. Abantu ababukela umdlalo wefilimi othi *Shaka Zulu* bafunda:

- Ngabantu bomlando abanjengamakhosi, izinduna, izinhlozi, ogqayinyanga, izimbongi, izinyanya, izangoma, izigaba zamabutho kanye nemvelaphi yamagama abantu basemandulo.
- Ngezindawo zomlando nolimi lwakudala olwaluqukethe amagama okuhlonipha olude luvela.
- Ngezinkolelo namasiko abantu bakwaZulu bakudala. Amasiko anjengokusoka, ukubuthwa kwamabutho, ukwelapha ngemithi yesiZulu, ukuvunula ngesiZulu, ukwakhiwa kwezigodlo zamakhosi kanye nenhlonipho.
- Ngezigameko zomlando ezinjengalezi: ukuhlangana kukaSenzangakhona noNandi, ukuzalwa kukaShaka, ukukhula kukaShaka, ukugana kukaNandi, ukusuka kukaNandi nabantabakhe kwaZulu beya eLangeni, ukusuka kukaNandi nabantabakhe beya emaMbedwini, ukufa kukaMudli, ukufa

kukaSigujana, ukufa kukaDingiswayo, ukufa kukaNtombazi, ukufa kukaNandi, ukufa kukaShaka kanye nezinye ezingabalwanga lapha.

Inselelo enkulu ngomlando wesizwe samaZulu ngukuthi lo mlando wawungabhalwa phansi kodwa wawudluliswa ngomlomo. Namuhla usuyafundwa nasezincwadini. Akusekho namunye umuntu owabe ephila ngezikhathi zeNkosi uShaka osaphila namuhla ongaxoxa ngezinto azibonela yena mathupha. Esikwaziyo ngeNkosi uShaka yilokhu esikuxoxelwa ngabanye abantu nabo bebe bexoxelwa ngabanye, kokunye bekufunde ezincwadini. Okuningi esikufunda ezincwadini kuyimiphumela yolwazi olusuka kumuntu luye komunye. Ulwazi olunjalo luyashintshashintsha, aluhlali luyinto eyodwa.

Kuyenzeka ukuthi umlando wolunye uhlanga ubhalwe ngumuntu ongeyena owalolo uhlanga. Lokhu kugqame kakhulu emlandweni weNkosi uShaka. Nanku nje umdlalo wefilimu othi Shaka Zulu, ophathelene nomlando wamaZulu obhalwe ngJoshua Sinclair, umuntu ongeyena umZulu. Amaphutha abonakala eyinsada kulo mdlalo abeyogwemeka ukube lo mdlalo wawubhalwe ngumuntu ongumZulu, owakhula ngemfundiso kanye namasiko esiZulu.

ISAHLUKO 1

1. ISINGENISO

Kulesi sahluko sizokwethula inhlosonqangi yalolu cwaningo, izinto ucwaningo lwethu oluzogxila kuzo, izinto ezizobhekwa esahlukweni ngasinye, incazelo yegama 'umlando' kanye namathiyori azosetshenziswa kulolu cwaningo.

1.2 INHLOSONQANGI YALO MSEBENZI

Abantu behlukana phakathi mayelana nokwenzeka emdlalweni othi Shaka Zulu. Kukhona abathi lo mdlalo mawenqatshelwe ukuba uphinde uvezwe kumaThelevishini. Isizathu ngukuthi uveza okungelona iqiniso mayelana namaqiniso ngomlando wakwaZulu. Kukhona nelinye iqembu elithi umdlalo unezinto ezemukelekayo kanye nalezo ezingemukeleki. Elinye iqembu lithi akukho okuliphutha kulo mdlalo. Mina ngiyahambisana naleli qembu elithi umdlalo unezinto ezemukelekayo kanye nalezo ezingemukeleki.

Kumele ukube zikhona izizathu ezenza kubekhona abawemukelayo umdlalo kanye nalabo abangawemukeli. Selokhu kwathi nhlo kuyavama ukuthi umuntu nomuntu akholelwe entweni ethize ngenxa yezizathu ezithize. Njengoba abantu behlukana amaqembuqembu, lokho kuyinkomba yokuthi kukhona okunuka santungwana. Amaqembu amabili noma ngaphezulu awakwazi ukusho izinto ezehlukene entweni eyodwa bese lezo zinto zemukelwa njengamaqiniso.

Umdlalo othi Shaka Zulu ungumdlalo ogxile empilweni yeNkosi yamaZulu eyake yaphila. Ubuye uthinte impilo kanye namasiko esiZulu. Lo mdlalo ubukelwa ngabantu abampisholo nabamhlophe, abadala nabancane. Laba bantu behlukene imikhakha eminingi. Kukhona iNkosi yoselwa, uGoodwill Zwelithini, abantwana basebukhosini bakwaZulu, amakhosi, izinduna, abefundisi, abantu abafundile kanye nalabo abangafundile. Kulezi zinhlobo

zababukeli kukhona labo abaneliswa yinoma yini abatshelwa yona. Kukhona nabaphenyisisayo. Kukhona abathukuthela bagane unwabu uma bebona noma bezwa izinto ezingabagculisi. Bakhona nalabo abangasenandaba nemuva labo. Basekhona futhi labo abasawazi njengoba bezazi umlando namasiko esiZulu.

Lo msebenzi ungumphumela wezinto eziningi ezingagculisi mayelana neNkosi uShaka kanye nesizwe samaZulu namasiko aso emdlalweni othi Shaka Zulu. Ungamalinge okuhlaba umkhosi wokuthi ababhali abake baphume ngobuningi babo kubhulwe umlilo wequbula osha ubuhanguhangu. Uma silala hho kuhle kwezikhova zaseDlebe naseMabedlana, kukhona okuzosethusa. Lukhulu luyeza luyanyelela. Kunedlanzana labantu abaphume umkhankaso wokudovadova ulimi kanye namasiko akwaMthaniya. Inhloso yinye, ngukucekela phansi isizwe samaZulu kanye nalokho okungamagugu aso. Lo monakalo ungena ngenxeba njengempethu. Inxeba litholakala entsheni nakubo abantu abadala, ikakhulukazi izifundiswa zakithi. Eminyakeni elikhulu ezayo kusuka manje bayobe bebalwa ngeminwe, uma beyobe besekhona, abantu abayobe besakhuluma isiZulu phaqa futhi besawalandela amasiko esiZulu. Izingane eziningi ezimpisholo zifunda ezikoleni phambilini, ezazaziwa ngokuthi ngezabamhlophe. Okuvamile ukuthi ulimi lwesiZulu alubibikho nhlobo ezifundweni ezenziwa kulezo zikole. Kungani? Impendulo isobala. Ngukuthatheka, ngukuzenyeza kanye nokuqonelwa. Ngisho abantu abangamaZulu, noma abathi bakhuluma isiZulu, basheba isiZulu nesiNgisi, kokunye kube kungenasidingo.

Uma isizwe singasukumi sime ngazo zombili, sicwaninge, silungise lapho kusenokulungiseka khona, izizukulwane ezizayo ziyoncela iqinisombumbulu. Uma sikhuza umhlola, siqondise lapho kuhankezelwe khona, hleze siwudambise lo mlilo wequbula. Kwazi bani? Kokunye singaphumelela ukulondolozela izizukulwane ezizayo amasiko esiZulu ayiwonawona.

Inhloso yesibili yalo msebenzi ukukhomba izigameko ezingewona amaqiniso kulo mdlalo bese zilungiswa. Akulona iqiniso ukuthi:

- UNandi nabantabakhe beqa esiKlebheni baya eLangeni.
- UNandi nabantabakhe babaleka eLangeni baya emaMbedwini ngoba bebalekela

uSenzangakhona.

- UPhampatha wazala umntakaShaka.
- USigujana wabulawa nguShaka.
- UMudli wabulawa nguShaka.
- UNTombazi wabulawa nguShaka.
- UNandi wabulawa nguShaka.
- UShaka wanikeza abeLungu izwe labo wathi abantu bakwaZulu banikeze abeLungu inhlonipho efana naleyo enikezwa amakhosi.
- Abantu basemandulo babekhuluma isiNgisi.

Ukukhomba izigameko ezixube amaqiniso kanye namanga. Kuliqiniso ukuthi uSenzangakhona noNandi bahlangana emfuleni uMkhumbane kodwa kukhona okungqubuzanayo nomlando. Kuliqiniso ukuthi uDingiswayo wabulawa nguNtombazi kodwa akulona iqiniso ukuthi wabulawelwa esigodlweni sakhe, kwaMthethwa. Kuliqiniso ukuthi uShaka wabulawa nguDingane noMhlangana kanye noMbopha kodwa kungamanga ukuthi uShaka wabulawa emini phambi kwezihlwele zabantu.

Ukuveza izigameko ezingamaqiniso bese zishayelwa ihlombe. Kuliqiniso ukuthi uShaka wazalwa ngendlela elihlazo, ezalwa nguNandi noSenzangakhona. Kuliqiniso ukuthi nguShaka owasungula indlela yokuhlasela ngendlela engumkhumbi kusetshenziswa umkhonto owodwa omfishane.

Inhloso yesithathu ngukuveza ukuthi kungani uShaka nesizwe besebenzisa isiNgisi ezinkulumeni zabo. Okunye futhi ngukuphenya izinto okukanye izigigaba ezibangela ukuthi uShaka abulawe ngabafowabo, uDingane noMhlangana bekanye noMbopha emdlalweni wefilimu.

Kulo mdlalo kuzobhekwa ukuthi lokhu okuvezwayo kuliqiniso kangakanani. Okuliqiniso kuzovezwa obala bese kushayelwa ihlombe. Lokho okuqhelelene neqiniso kuzokhonjwa, kufunwe izizathu ezingabe zibangele lokho bese kubuyiswa, kusondezwa eqinisweni.

1.3 IZINTO OKUZOGXILWA KUZO

Lolu cwaningo luzogxila kakhulu emdlalweni wefilimu elibhalwe nguJoshua Sinclair elithi Shaka Zulu. Sizocwaninga lo mdlalo ngokuwuqhathanisa nezincwadi zomlando wesiZulu ezibhalwe ababhali bengabadi kanye nababhali abamhlophe ababhale ngeNkosi uShaka. Sizobuye sibhekise olwazini lukaSomlando uDokotela Reggie Siphon Khumalo kanye nasolwazini lwamalunga omphakathi azi ngomlando weNkosi uShaka.

1.3.1 IFILIMU EZOHLOLWA

UShaka Zulu ngumdlalo wefilimu owabhalwa nguJoshua Sinclair, wahlelwa nguBill Lenny A.C.E. wenziwa nguLeo Rantenbach noFrank Agrama kanye no-Ed Harper. Le filimu yaqondiswa nguWilliam C. Faure.

Lo mdlalo sewuye wavezwa kuThelevishini amahlandla amabili. Uyatholakala futhi ngekhasethi. Kukhona ingxenye yokuqala, ingxenye yesibili kanye nengxenye yesithathu. Engxenyeni yokuqala umbhali womdlalo, uJoshua Sinclair, uthi:

Shaka Zulu is the powerful true story of tribal Africa during the turbulent 19th century.

This three-cassette series follows the life of Shaka, a gifted Zulu leader as he grows up and to fulfil an ancient prophecy and unite his people into a bold new nation.

This sweeping epic begins with Lt. Farewell - an ambitious officer and Napoleonic wars veteran who leads an expedition to Natal to establish contact with the "savage".

Shaka is unaware that it is Lt. Farewell who will be the catalyst for the events which will eventually cause the warrior King's downfall.

UJoshua Sinclair uthi umdlalo othi Shaka Zulu ungumdlalo oliqiniso. Okushiwo yilo mbhali

kuyaphambana nalokho okwenzeka emdlalweni. Izigameko eziningi ezikulo mdlalo kaziwona amaqiniso.

Kuliqiniso ukuthi uShaka wabe eyiNkosi eyayinesiphiwo esingandele bani. Kusukela ebuncaneni bakhe, ekhula ethatha ubukhosi, ebumba umbuso omkhulu wamaZulu aze ayokhothama, okugqamile ngaye isibindi kanye nobuhlakani obuyinqaba.

Engxenyeni yesibili uthi:

The bastard son of a disgraced princess Shaka is denied his name, his heritage and his home. He rises in manhood to claim his birth-right and revenge himself upon his enemies.

Shaka unites the scattered tribes of his homeland into a single mighty Nation under Zulu rule. Coldly calculating in battle Shaka demands from his warriors such unquestioning dedication, they become the most fearsome army ever seen.

Backed by his mighty army becomes both king and merciless executioner striking fear into the hearts of all who hear his name.

Noma uShaka ebekwa njengomuntu ongenazwelo, kuyancomeka akwenzayo. Ngesikhashana nje, iminyaka eyishumi nambili wakha umbuso omkhulu kakhulu. Lesi sihluku esishiwoyo ngaye sidalwa ngabantu abangayihloniphi imithetho ebekwe yiNkosi. UShaka uzinikeza izijeziso ezinzima izephulamthetho. Isephulamthetho sona kanye singaphinde sithole elinye ithuba lokona kumfokaSenzangakhona.

Engxenyeni yesithathu uJoshua Sinclair uthi:

The Englishmen are now established at Port Natal but they are restless and want to return home.

Shaka seeks their assistance in his war against Ndwandwes. They concede and the great battle commences. When Nandi, Shaka's mother, dies, Shaka goes into a demented frenzy of carnage and destruction which will ultimately cause the destruction of an empire.

AbeLungu kulawa mazwi angenhla abakhululekile nje ingoba banesazelo sokuthi beze ngobuqili kwaZulu. Uma uShaka engabubona ubuqili babo, bangaya kwagoqanyawo.

UShaka ukhombisa ubuthaka obukhulu lapho sekukhothame uNandi ngokubulala abantu abaningi abehluleka ukuzilela ukufa kukaNandi nokuyinto ebhidliza umbuso awujulukele kangaka.

1.3.2 IZINCWADI EZIZOHLOLWA

Incwadi ebhalwe nguStuart, J. noMalcolm, D. M. esihloko Sithi *The Diary of Henry Francis Fynn* izosetshenziswa njengolwazi olutholakala kumuntu owabe ezibonela ngawakhe amehlo. Lo mbhalo ubaluleke kakhulu ngoba uHenry Francis Fynn nguyena muntu owabonana ubuso nobuso noShaka. Izinto azilobe ngoShaka ziyizinto angezwanga ngabantu bethi ngazo. Ugcizelela ukubaluleka kwalo mbhalo uDu Plooy (1995:98) athi:

Primary sources of data are sources of information dating from the same historical period that is being studied, and provide first hand testimony, for example original documents, reports and eye witness accounts from people who were involved or were close to the original event.

UFynn waba nethuba lokubona ukwenza nokukhuluma kweNkosi uShaka kanye nesizwe samaZulu ngoba wabe ehlezi nabo. UDu Plooy (1995:106) uma echaza lolu hlobo locwaningo uthi:

Partial observation means that we take the role of observer-as-participant. In this role our status as researcher may be known to the group members being observed. Therefore we don't have to pretend to be a participant and don't have to participate actively in the situation under investigation.

Incwadi ebhalwe nguRitter, E.A. esihloko sithi *Shaka Zulu* izoba ngolukhulu usizo kulo msebenzi. URitter waba nethuba lokuxoxelwa izindaba ngeNkosi uShaka kanye nesizwe samaZulu exoxelwa ngabantu ababeke baphila ngezikhathi zeNkosi uShaka. Ukugcizelela

lokhu uBurness (1976:XI) uthi:

"I am not a historian and therefore am not concerned with the actual personality and career of this remarkable man. From a historical viewpoint E.A. Ritter's Shaka Zulu, published by Longmans, Green & Co., London, in 1955, is probably the most accurate biography of Shaka. Ritter grew up among the Zulus and his sources of information include Chief Sigamanda Cube (1810-1906) who as a boy often served Shaka as a body servant".

URitter (1955:9) lapho echaza indlela aqoqa ngayo umlando weNkosi uShaka uthi:

The most valuable source of direct information the author has was, however, Chief Sigamanda Cube, who was born about 1810 and died shortly after the Zulu rebellion in 1906, in which he had taken part as a leader. As a boy Sigamanda had often served Shaka as an u-dibi (mat-carrier and general body servant) and could therefore give a first-hand account of Shaka's appearance and general manner as well as confirming the account of Njengabantu, who was well known to him.

Umbuzo okhona ukuthi wabe eluzwa okukanye elwazi kangakanani ulimi lwakwaMthaniya. Uma ngabe wayekwazi ukukhuluma nokuzwa ulimi lwesiZulu, kusho ukuthi wayekwazi ukuxoxa nabantu bakwaZulu, abuze uma kunesidingo, wayengacabangeli. URitter (1955:9) uthi:

The author was born in 1890 and his first language was Zulu, learned from his nurses. He was a frequent if not daily listener to Njengabantu's recitals of Shaka's deeds. He would sit in Njengabantu's hut evening after evening, surrounded by the latter's children, taking in every word with the same rapt attention as the other listeners. Thus laid the foundation of his being able to see Shaka as the Zulus saw him.

Kubalulekile ukuthi kuvezwe ukuthi noma uRitter, E.A. 1955 noHenry Fynn bengazibeka izizathu ezenza imibhalo yabo ngoShaka ithathwe njengeliqiniso, ukungabaza kuyohlala kukhona kubantu abaningi. Isizathu sokuqala salokhu ngukuthi abantu ababili noma ngaphezulu uma kungathiwa ababhale ngento eyodwa abayibonile noma abayizwile, bangabhala izinto ezingefani. Lokho kungadalwa indlela omunye nomunye abuka ngayo izinto kanye nesimo umuntu ngamunye azithola ekuso. Isizathu sesibili ngukuthi iNingizimu

Afrika ivela lapho iningi labantu abamhlophe belicwasa abantu abampisholo. Ngakho akukho ukwethembana kulezi zizwe. UBurness (1976:163) uthi:

The race quarrel in South Africa still affects too intimately and too deeply for anybody to present a balanced picture of Shaka the Great or any African leader. The Africans, the Afrikaners and the English are each a monolith with its own ideal of nationhood, its view of history and culture... The imbalance has thrown into the sharpest outlines possible the difference between the African Approach and the White Approach to an historical figure like Shaka.

The greater Zulu rejects much of what has been published on Shaka because it was written mainly by people who had a vested interest in giving him an ugly name.

Imibhalo yobuciko ebhalwe ngababhali besiZulu izoba ngolukhulu usizo ekuqhathaniseni lokho okushiwo ngeNkosi uShaka. Laba babhali babhala bephakathi kwabantu abakhuluma isiZulu futhi beyingxenye yamasiko esiZulu. UZondi (1989:2) uze athi:

Being a product of the Zulu situation, these authors are better placed to grasp the spirit of the traditions and customs of the Zulus, their tribulants and their joys, their doubts and their faiths, their sentiments and their aspirations. Non-Zulu authors would have a serious problem in plumbing these depths.

Kuzokhumbuleka ukuthi kwaMthaniya yabe ingekho imibhalo. Izinto zemilando zazidluliswa ngomlomo, zidluliselwa ezizukulwaneni ngezizukulwane. Umlando wabe udluliswa ngezindlela eziningi. Nazi ezinye zazo: ngezibongo zamakhosi, ngezinganekwane, ngezaga, ngezithakazelo, amaculo empi kanye nawomshado. Kunethemba elikhulu lokuthi lokhu okubalwe ngenhla kuzonciphisa ukungabaza mayelana nokushiwo ngeNkosi uShaka. Ngenxa yobuningi bezincwadi ezikhuluma ngoShaka, ucwaningo lwethu luzogxila kule mibhalo yobuciko: *Insila KaShaka* ebhalwe nguJ. L. Dube, *KwaBulawayo* ebhalwe nguJ. N. Gumbi, *Yekanini* ebhalwe nguJ. J. Gwayi, *Nawe Mbopha KaSithayi* ebhalwe nguS. B. L. Mbatha, *Buzani KuMkabayi* ebhalwe nguC. T. Msimang, *Umbuso KaShaka* ebhalwe nguF. L. Ntuli kanye nethi *Ukufa KukaShaka* ebhalwe ngu-E. Zondi.

Ngiyobe angenzanga ubulungiswa uma ngingazange ngisebenzise ulwazi nemibono enzulu

mayelana nocwaningo ngenkosi uShaka. Lokhu kutholakala ezincwadini ezalotshwa izingwazi zakithi uNcamsile Makhambeni owabhala umqulu othi *The Writers' Perception of King Shaka* kanye no-Elliot Zondi owenza ucwaningo oluhlanganisa neNkosi uShaka encwadini ethi *Zulu Historical Drama. A Critical Analysis of Six Historical Dramas*.

1.3.3 ULWAZI OLUNGABHALIWE PHANSI LUKADOKOTELE R. S. KHUMALO KANYE NALOLO LWAMALUNGA OMPHAKATHI

Luningi ulwazi uDokotela R.S. Khumalo aluqoqele ndawonye emva kokucwaninga kabanzi ngomlando kanye namasiko esiZulu. Bekuyoba ngelikhulu iphutha ukuthi kungacashunwa emibonweni yakhe. Akhona amalunga omphakathi wamaZulu anolwazi ngomlando weNkosi uShaka kanye namasiko esiZulu. Lapho kubhekiswe kula malunga sizothi umlando uveza ukuthi nokuthi ngaleli phuzu noma ngalokhu.

1.4 OKUZOKWENZEKA ESAHLUKWENI NGASINYE

Esahlukweni sesibili sizobheka ukuthi abadlali abavezwe emdlalweni bayahambisana yini nalabo bomlando. Lapha kuqondiswe ezintweni ezenziwa ngabadlali, ekubukekeni kwemizimba yabo kanye nokubaluleka kwamagama abo. Nazi izinhlobo zabadlali esizozihlola: amakhosi, izinduna, undlunkulu, izinhlozi, abantwana basendlunkulu, ogqayinyanga, izimbongi, izinyanga, izangoma, izigaba zamabutho kanye namalunga omphakathi.

Esahlukweni sesithathu sizobheka izincwadi ezinendikimba ngeNkosi uShaka bese siqhathanisa lezo zindikimba nendikimba yomdlalo wefilimu othi *Shaka Zulu*. Nazi izincwadi ezizothinteka: *Nawe Mbopha Kasithayi* ebhalwe nguS. B. L. Mbatha, *Ukufa KukaShaka* ebhalwe ngu-Elliot Zondi kanye nethi *Buzani KuMkabayi* ebhalwe nguC. T. Msimang.

Esahlukweni sesine sizobheka ukuthi isizinda siyahambisana yini nesomlando. Kuzophenywa ukuthi umlando womdlalo uwaveza kanjani amasiko esikhathi sakudala, imaphi amasiko alandelwa ngabadlali, imiphi imithetho ebusa abadlali, umlobi usihlele kahle yini isizinda, amabanga amathathu esizinda avezwe kahle yini, abadlali bahambisana kanjani nendawo nesakhiwo kanye nendikimba.

Esahlukweni sesihlanu sizobheka ulimi olusetshenziswe ngumlobi emdlalweni. Sizoveza ukuthi ulimi olusetshenziswe emdlalweni aluhambisani nendawo kanye nesikhathi. Esikhundleni sokuthi abadlali bakhulume isiZulu okungulimi olwalukhulunywa kudala, sibezeba besheba isiZulu nesiNgesi. Sizoveza ngezibonelo lapho i-anakhronizimu itholakala khona.

Esahlukweni sesithupha sizobheka izigameko ezenzeka emdlalweni. Ngenxa yobuningi bazo asizukuzithatha zonke, sizokhetha ezimbalwa. Lezi zigameko zehlukene kathathu. Kukhona ezingamanga, ezixube amaqiniso namanga kanye nalezo ezingamaqiniso.

Amasiko kuzogxilwa kuwo esahlukweni sesikhombisa. Lapha sizobheka ukuthi amasiko angesikhathi sakudala aveziwe yini emdlalweni, ebe evezwe kanjani. Nanka amasiko esizowacwaninga: ukusoka, ukubuthwa kwezinsizwa, izigaba zezintombi, ukukhuzela izintombi, ukugcagca, ukubekwa kweNkosi esihlalweni, okwenzeka lapho iNkosi ikhothame, ukwelapha ngendlela yesintu, izigodlo zamakhosi, izimpahla zokudla, amaculo, ukugqoka, ukujoja umuntu kanye nenhlonipho. Sizowaveza nalawo masiko obekumele umlobi awaveze.

Esahlukweni sesishiyagalombili sizobheka izindlela umlobi aveze ngazo uShaka kanye nabantu bakwaZulu emdlalweni. Sizoziveza bese sisho ukuthi zichazani, asizukuphawula okutheni ephuzwini lokuthi lezo ndlela zingamaqiniso yini noma cha. Lokho kuchazwe kabanzi esahlukweni 7.

Imiphumela yocwaningo izovezwa esahlukweni sesishiyagalolunye bese kwethulwa izincomo. Emva kwesahluko sesishiyagalolunye kuzolandela i-aphendiksi, yona bese ilandelwa uhla

Iwezincwadi ezifundiwe.

1.5 INCAZELO YEGAMA 'UMLANDO'

Ngenxa yokuthi ucwaningo lwethu lugxile emlandweni, kubalulekile ukuthi siqale sinikeze incazelo yegama elithi 'umlando'.

UVenter (1979:43) uma echaza igama 'umlando' uthi:

The Greek word historia (from which is derived the Latin historia, the French histoire and the English history) originally meant knowledge derived from by investigation. Since the two more meanings were attached to the word, viz "the past of mankind" and "that which happened". There is however always a distance between what happened and the story or description of it. This description is not the incident belonging to the past or the past itself, but an interpretation by the observer or researcher of what happened. And yet it did happen or it was a reality. In this sense one may refer to history-as-reality which happened independently of the observer. But by means of documents and other evidence part of history-as-reality may be reconstrued in this sense it is history-as-story.

UDu Plooy (1995:95) yena uthi:

As history is the study of the past our topic of research may be an event that took place 100 years ago or recently as ten or five years ago.

Kusobala-ke ukuthi igama elithi 'umlando' lisho into eyenzeka esikhathini esedlule. Into yenzeka kanye yedlule. Kuyenzeka ukuthi kwenzeka into efana nenye eyake yenzeka. Uma singathi kusuke kwenzeka leya eyake yenzeka, kungabe sikhuluma iphutha. Into eyenza isigameko sokuqala sehluke kwesesibili noma kwesesithathu ngukuthi esokuqala senzeka onyakeni othile, ngelanga elithile, ngesikhathi esithile futhi senziwa noma senzeka kumuntu othile, okungafani nasesigamekweni sesibili nesesithathu.

1.6 AMATHIYORI AZOSETSHENZISWA KULOLU CWANINGO

Kulolu cwaningo sizosebenzisa indlela egxile kokufikela umhluzi (impressionistic approach), indlela egxile esifundweni nasenzululwazini (moral philosophical approach) kanye nesimiyothiki (semiotics).

1.6.1 INDLELA EGXILE KOKUFIKELA UMHLUZI ('IMPRESSIONISTIC APPROACH')

Labo abahambisana nale ndlela bathi le ndlela igqugquzela ukuthi umhluzi aveze imibono yakhe mayelana nomsebenzi awuhluzayo. Ngizoyiveza imibono yami mayelana nezinto engizithandile kanye nalezo ezingangigculisi emdlalweni. USwanepoel (1990:8) uthi:

...to become a reliable impressionist critic one needs a far-ranging taste, a wide reading background, a sense of judgement and discernment that is as much a mark of his ability as it is literary perceptiveness.

Ziningi izincwadi engizozihlola kandukuba ngehlulele umdlalo. Angizukugcina lapho, ngizobuye ngihlole imibono yababhali abehlukene kanye nekaSolwazi womlando wesiZulu, uReggie Siphon Khumalo, ngiveze izizathu zami zokuthi umdlalo othi Shaka Zulu uyemukeleka noma cha bese ngiveza iziphakamiso zami.

1.6.2 INDLELA EGXILE ESIFUNDWENI NASENZULULWAZINI (MORAL-PHILOSOPHICAL APPROACH)

Abalandeli bale ndlela baveza ukuthi umsebenzi wobuciko kumele ube nesifundo. Kunezindawo lapho ngizoveza khona ukuthi umdlalo uqukethe ziphi izifundo ngibuye ngisho ukuthi lokho ngikushiso yini. Izibonelo zalokhu yilezi ezitholakala kusuka ekhasini 67 kuye ekhasini 69 kanye nasekhasini 127 kuya ekhasini 129.

Nazi ezinye zezibonelo lapho kuvezwe khona izifundo ezinhle kanye nalezo ezimbi:

- ekhasini 72 kuya ekhasini 75
- ekhasini 83.
- ekhasini 84.
- ekhasini 90.
- ekhasini 127.

1.6.3 ISEMIYOTHIKI (SEMIOTICS)

Le ndlela imayelana nokusetshenziswa kwezimpawu ezithile ekwedluliseni umbiko othile. Izosisiza ngokuthi sibone izimpawu ezithile emdlalweni wefilimu bese sibheka imibiko eziyiqukethe. UFourie (1996:2) uthi: *...semiotic is the science of signs, codes and meaning.*

Izinto ezinjengalezi ezilandelayo zingamasayini edlulisa imibiko enhlobonhlobo emdlalweni othi *Shaka Zulu*: imifanekiso yabadlali; ukunyakaza kwabadlali, izinkulumo-mpendulwano, ulimi olukhulunywa emdlalweni, isizinda, indikimba, izindlu, ukugqoka kwabadlali, isihloko sefilimu kanye namagama abadlali.

UMsimang *et al.* (1986:27) lapho ecaphuna uSeripieri uthi:

Umhluzi-ke uzode ekhomba lezo zimpawu azibona zibalulekile okwedluliswa ngazo umyalezo osembhalweni.

Izinto ezingamasayini ezedlulisa imiyalezo ethile zizodalulwa bese kushiwo ukuthi zedlulisa miphi imibiko.

1.7 ISIPHETHO

Lesi sahluko sokuqala sethula inhlosonqangi yalo msebenzi, izincwadi nomdlalo ozobhekwa, okuzokwenzeka kusahluko ngasinye, incazelo yegama 'umlando' kanye namathiyori

azosetshenziswa kulolu cwaningo, uSomlando uDokotela R.S. Khumalo kanye namalunga omphakathi anolwazi ngomlando ngeNkosi uShaka.

ISAHLUKO 2

ABADLALI

2.1 ISINGENISO

Kulukhuni satshe ukwehlukana abadlali ezigamekweni ezenzekayo. Izigameko zenziwa ngabadlali. Ngenxa yokuthi ucwaningo lwethu lwehlukaniswe izihlokwana, sizokwehlukana abadlali ezigamekweni zabo. Kulesi sahluko sizogxila kubadlali bomlando. Izigameko kuzogxilwa kuzo esahlukweni 7.

Ngenxa yokuthi umdlalo umayelana neNkosi uShaka, kuzomele siqale sibheke ukuthi uShaka wake waphila ngempela yini. Uma ake waphila, ibuphi ubufakazi obubambekayo? Lobo bufakazi buliqiniso yini? UShaka uma ake waphila bakhona abantu abe ephila phakathi kwabo. Labo bantu bazogagulwa ngamagama ababaziwa ngawo.

Empilweni abantu abalingani bafuze iminwe esandleni somuntu. Kumele kube khona abantu ababesondelene noShaka. Kumele futhi kube khona labo ababesondele kuye kodwa hhayi kakhulu. Bakhona futhi nalabo uShaka ayengeke aphile ngaphandle kwabo. Inkosi inkosi ngabantu. Ukube babengekho abantu nje, babungeke bube khona ubukhosi bakwaZulu. Lezi zigaba zizobhekwa emdlalweni wefilimu ukuthi ziyahambisana yini nalezo zomlando. Nazi izigaba okukhulunywa ngazo: amakhosi, izinduna, umdlunkulu, izinhloli, abantwana basendlunkulu, ogqayinyanga, izimbongi, izinyanga, izangoma, izigaba zamabutho kanye namalunga omphakathi. Kuzobhekwa ukuthi abadlali bomdlalo wefilimu bayahambisana yini nalabo basemlandweni. Lapha kuqondwe isimo semizimba kanye nemisebenzi yabo. Kuzovezwa futhi ukubaluleka kwamagama abadlali bomlando.

2.2 ABADLALI BOMLANDO

Noma bengaba khona abantu asebebizwa ngoNandi namuhla, kodwa ukuzwakala kwegama likaNandi ezindlebeni kwenza umuntu acabange ngoNandi, unina kaShaka. Kuzokhumbuleka phela ukuthi uNandi wabe ezalwa nguBhebhe Mhlongo. Emdlalweni nguye lo Nandi ozala uShaka, emzala kuSenzangakhona owabe ezalwa nguJama, uJama ezalwa nguMalandela. Laba badlali abalandelayo bayathinteka emlandweni wamaZulu: uMudli, uSigujana, uNgwadi, uGendeyana, uMkabayi, uDingiswayo, uDingane, uMhlangana, uPhampatha, uZwide kanye noNtombazi. Yibona bantu abaphila ngesikhathi sikaShaka.

Emdlalweni wefilimu bavezwe bonke laba badlali ababalwe ngenhla. Ngakho-ke umbhali womdlalo wefilimu uphumelele ukusithatha ngamehlo engqondo wasiphindisela ezikhathini zakudala ngeso labadlali.

2.2.1 USHAKA

Bambalwa, uma bekhona, abantu abakungabazayo ukuthi uShaka wake waphila. Iningi labantu liyakholelwa ekuthini kwake kwaba khona iNkosi yamaZulu okwakuthiwa nguShaka. URitter (1955) uyakuveza ukuthi uShaka lo wazalwa ngonyaka we-1787 ezalwa nguSenzangakhona kaJama kaZulu kaMalandela ngokulandela izinkomo zamadoda. Abantu abaningi abakungabazi ukuthi uShaka wafa ebulawa nguDingane noMhlangana kanye noMbopha. Imibhalo enjengo *Buzani kuMkabayi, Nawe Mbopha kaSithayi* kanye nothi *Ukufa kukaShaka* iyakugcizelela lokhu ngokuvumelana, ngakho kuliqiniso.

Ziningi izinto ezingubufakazi bokuthi uShaka wake waphila. Zolo lokhu ngomhlaka-07 Agasti 2001 iNkosi yamaZulu, uGoodwill Zwelithini Zulu, waklomelisa lowo owabe enguMongameli waleli, uNelson Rolihlahla Mandela, ngomklomelo obizwa ngokuthi “Shaka Medalian”. UHulumeni wesifunda sakwaZulu-Natal uhlongoza ukwakha isikhumulo sezindiza esizobizwa ngokuthi “King Shaka Airport”. Njalo ngonyaka isizwe samaZulu sigubha

umkhosi kaShaka. Ziningi izinkulumo ezishiwo ngoShaka. Bakhona abathi wabe enesihluku. Bakhona nabathi wabe eyiNkosi ekhaliphile. Kunobufakazi obuningi bokuthi kudala uShaka engakabi yiNkosi kwakukhona isizwe sakwaZwane, nesakwaKhumalo, nesakwaNgobese nesakwaSithole nesakwaNdwandwe nezinye eziningi. Lezi zizwe zabe zinamakhosi azo. Kwathi kungabusa iNkosi uShaka kwakheka isizwe esikhulu, isizwe samaZulu. Phezulu nezwe, eZimbabwe kukhona isizwe samaNdebele akanise endaweni okuthiwa kukwaBulawayo. Phela isizwe esabe siholwa nguMzilikazi kaMashobane Khumalo lesa. UMzilikazi waxabana neNkosi uShaka wabaleka waye wayozinza kwelikaMugabe. Izindawo zivame ukwethiwa ngabantu abadumile noma ababedumile. Esifundazweni sakwaZulu-Natal kunendawo okuthiwa iShaka's kraal. Amaculo emishado ayakuveza ukuthi ukhona umuntu okwakuthiwa nguShaka. Nanka nje amanye awo:

*Sa sambamba ngezandla uShaka.
UShak' akashayek' umtakaSenzangakhona.*

UShaka wayebagwaz' az' aqethuke.

Namaculo amakhwaya akhona aveza okuthile ngale Nkosi. Nali nje elinye:

*UShaka ngiyesab' ukuthi nguShaka,
Kwakuyinkosi yaseMashobeni.*

*UTeku lwabafazi bakwaNomgabhi,
Betekula behlez' emlovini.
Bethi uShaka kayikubusa, akayukuphatha.*

Ngaphandle kwamaculo kunezibongo zeNkosi uShaka. Zibalwa ngamakhulu izincwadi ezikhuluma ngoShaka. Nazi nje ezinye zazo: Ukufa kukaShaka, Buzani kuMkabayi, Umbuso kaShaka, Nawe Mbopha KaSithayi, UShaka, Insila kaShaka, Umbuso kaShaka kanye nezinye. Kumanje nje kunomdlalo oqukethe umlando wesizwe samaZulu othi "Shaka Zulu". Lokhu okubalwe ngenhla yizinto ezenza umuntu akholwe ukuthi nebala uShaka wake waphila kulo mhlaba.

Kulabo abasenakho ukubungabaza lobu bufakazi obubalwe ngenhla, abadela ngokubona njengoTomasi sebengayobona idlinza lale Nkosi kwaDukuza, kwaZulu-Natal, edolobheni eselabizwa ngokuthi kuse-Stanger.

Umlando uyakufakazela ukuthi uMalandela noJama noSenzangakhona kanye noShaka kwabe kungamakhosi akwaZulu. Phakathi kwala makhosi nguShaka owanqoba amanye amakhosi wawafaka ngaphansi kwesizwe samaZulu. UShaka waba yiNkosi evelele. UZondi (1989:23) iapho ecaphuna uLindenberger uthi:

The sovereign represents history and holds the course of history in his hand like a scepter.

Umbhali womdlalo wefilimu ukuvezile ukuthi ngaphambi kokuba uShaka abe yiNkosi isizwe samaZulu sabe siliqeqebana nje. Wathi efa wabe esenze umlando wabumba isizwe esikhulu nesinobuhlakani bokulwa. Mhlawumbe ngabe uShaka akabanga yiNkosi ukube akahlangananga neNkosi yakwaMthethwa, uDingiswayo. Kukhulu uDingiswayo akwenzela isizwe samaZulu. Wabhacisa uShaka, wamphatha ngezandla ezifudumele, waze wamfundisa namaqhinga amaningi okuhlasela empini. Nguye futhi uDingiswayo owaba nesandla ekubekweni kukaShaka esihlalweni sobukhosi emva kokwakha icebo lokuthi uNgwadi agudluze uSigujana esihlalweni. UTaylor (1994:51) uthi:

When news of Senzangakhona's death reached the Mthethwa court, Shaka set off with Dingiswayo's blessing and the iziCwe regiment for the land from which he had been so long exiled. With him, too, went his young half-brother, Ngwadi.

INkosi yakwaNdwandwe uZwide, iyona Nkosi eyake yanikeza uShaka ubunzima empini. UZwide wabe ezalwa nguNtombazi, owabe ewazi umuthi. Ukulwa kukaShaka noZwide kwenza uShaka aqhamuke namanye amasu ukuze anqobe. Umbhali womdlalo ukuvezile lokho emdlalweni wefilimu.

Abantu abazi umlando wesiZulu baveza ukuthi uShaka wayelishiyile igade, enomzimba owondleke kahle kodwa ongemkhulu nokho esabeka. Kumele umbhali womdlalo wefilimu

ashayelwe ihlombe ngokukwazi ukusivezela uShaka wasemdlalweni obukeka efana nse noShaka wasemandulo isimo somzimba kanye nokwesabeka kwakhe.

Wonke lawa maphuzu adidiyelwe agcwalisa iqiniso ngempilo yeNkosi uShaka. Singaphetha ngokusho ukuthi nasemlandweni ongabhaliwe uShaka ukhona ohleni lwamakhosi akwaZulu.

2.2.2 ABANTU BESIMAME NEQHAZA LABO

UNtombazi, uMkabayi, uNandi kanye noPhampatha bayohlala bekhumbuleka ngeqhaza labo abalibamba emlandweni wamaZulu.

Amakhosi alesiya sikhathi kwabe kungamadoda kuphela, kodwa uNtombazi wake waphatha isizwe sakwaNdwandwe. Into abe edume ngayo ukuthakatha. Yingakho noZondi (1989:27) ethi:

The role of women in Zulu history is not a very positive one. Where their male counterparts have been given elaborate izibongo (praise) the women have been given, where this is the case, very scanty ones. Ntombazi is no exception to this rule. She was a prominent queen of the Ndwandwe clan...

UNtombazi wayebulala abantu bese ebanquma amakhanda ayowabeka kwakhe. Nekhanda leNkosi yakwaMthethwa, uDingiswayo, lalichonywe elawini lakhe uNtombazi. Siyakuthola lokhu futhi encwadini ebhalwe nguRitter (1955). Umbhali womdlalo wefilimu umveze njengoba ayenjalo uNtombazi, ikakhulukazi, imilingo yakhe yokuyenga abuye athwebule abantu ngemithi yakhe.

Omunye umuntu wesimame owabamba elikhulu iqhaza ekubunjweni kombuso wakwaZulu nguMkabayi kaJama. Umlando uveza ukuthi uMkabayi wathatha isinqumo sokuthi angagani ngoba ekhonze umuzi wakwabo futhi enesifiso sokuba lusizo embusweni wakwaZulu. UMsimang (1982:69) lapho eveza isethembiso sikaMkabayi sokuzinikela embusweni wakwaZulu uthi:

Sangenqabela isethembiso ntombi kamama. Isethembiso engasenza ngingedwa, ngathi ngiyogcagca nomuzi kababa, uNobamba obambe amadoda. Ngenza isifungo mntakwethu, ngathi ngiyogcagca nezintaba zakwaZulu. Wo! Maye! Ngiyeke ngezintaba zakwaZulu. Ngiyeke ngezwe lawobabamkhulu oPhunga noMageba amankonyane kaZulu. Nxa ungibona nginje, nje, ngilidela mntakababa. Mmama, kunje, futhi kuyohlala kunje, noma nini.

Akagcinanga ngokuthatha isinqumo, wedlula wenza. Kwathi ngoba uyise uJama ekhothanyelwe yindlovukazi ingakamtholeli umfana, uMkabayi washelela uyise intombi yakwaSibiya, uMthaniya. UMsimang (1982:86) uthi:

Ashaywe wuvalo uJama esecabanga ngesibindi somntanakhe, uMkabayi, sokugasela itshitshi elingakaya lapho yena ecabanga ukuthi izingane zimtholele isalukazi nje esingasenamazinyo, esesingubo ziy' eweni njengaye. Abone uJama ukuthi nxa uMkabayi ekwazi ukuvumisa itshitshi limisile kusho ukuthi akukho lutho emhlabeni olungamehlula. Njalo nje, okwenziwe nguMkabayi kushiya abantu bekhaxile, bebambe ongezansi.

Nguye phela uMthaniya owazala uSenzangakhona, uyise kaShaka. Nangenkathi kukhona ukuphambana phakathi kukaSenzangakhona noNandi, uNandi eseshiyile kwaZulu, nguye uMkabayi owabe elokhu ekhumbuza uSenzangakhona ukuthi ubukhosi babumelwe buthathwe nguShaka. Ngisho uShaka eshleli esihlalweni wabe elokhu ewumisile umbuso kaZulu uMkabayi.

Esekwenzile konke lokhu okuhle, uMkabayi wabuye wabhidliza lokhu ayekwakhile ngokwakha itulo lokugudluzisa uShaka. Yiyo le nto eyenza abantu abaningi bangamnambithisisi uMkabayi. Emdlalweni wefilimu uMkabayi uveziwe elusizo olukhulu embusweni. Ingxenye embi ngaye, yokwakha uzungu lokubulala uShaka ayivezwanga kahle. Bekumele avezwe akha uzungu noDingane noMhlangana kanye noMbopha.

UNandi naye wenza lukhulu embusweni. Kwathi noma izinto zithanda ukuba nzima ekukhuliseni uShaka, kodwa wabekezela. Kwathi noma esekhulile uShaka esethathe ubukhosi bakwaZulu, uNandi walokhu eseduze nendodana yakhe. Umbhali womdlalo wefilimu ukuveze kahle lokhu.

Usuke engakababali bonke abantu besimame ababamba iqhaza elikhulu ekubumbeni umbuso kaZulu umuntu, uma engakambali uPhampatha. Emdlalweni wefilimu uvezwe eshabasheka efuna ukuba seduze neNkosi uShaka ngaso sonke isikhathi, kukuhle noma kukubi. Ngisho umdlalo wefilimu usuphela, uShaka esebulewe nguye olokhu eseduze naye lapho sebebaleke bonke abanye abantu. Umlando uveza ukuthi uShaka wayemthanda ukweqa uPhampatha. Emdlalweni umlobi ukuvezile lokhu. Ngaso sonke isikhathi uPhampatha simbona eseduze kukaShaka.

Umbhali uliveze kahle iqhaza labantu besimame emdlalweni wefilimu. UNtombazi uvezwe enza wona umsebenzi wakhe wokuthakatha. UMkabayi uvezwe eshabasheka elekelela ekubunjweni kombuso wakwaZulu. Uveziwe futhi enikela ngoShaka ukuba abulawe nguDingane noMhlangana kanye noMbopha. Kulehlisile izinga lomdlalo ukuthi umbhali womdlalo wefilimu angayivezi ingxenye lapho uMkabayi akha khona uzungu nababulali. UPhampatha uveziwe eseduze noShaka kukuhle noma kukubi futhi ethandwa kakhulu nguShaka.

2.2.3 IMBONGI

Kwakulisiko lesiZulu ukuthi iNkosi ibe nembongi yayo. Emdlalweni umbhali ulifakile leli siko ngoba ikhona indima edlalwa yizimbongi. Ababukeli bavezelwe indlela ezazigqoka ngayo, indlela ezazibongela ngayo, zishona le nalena, zigxuma, uma kunesidingo.

Imbongi kwakuba yindoda. Umsebenzi wayo kwabe kungukuqamba izibongo zeNkosi, kokunye kusukela iNkosi ingakazalwa, isizelwe, ize iyokhothama. Kwakumele imbongi kube ngumuntu okwaziyo ukugcina izinto emqondweni, hhayi umuntu okhohlwa kalula. Wayesho ephindelela izibongo zeNkosi zize zingene ekhanda. Kuzokhumbuleka phela ukuthi indaba yokubhala phansi yabe ingekho kudala. UCope (1968:28) uyafakaza athi:

He commits them into memory as he hears them, even if they are meaningless to him, as they sometimes are when they have been handed down for generations.

UFinnegan (1970:84) yena uthi:

In addition to memory he had to have a clear voice. Moreover he had to have a good command of isiZulu.

Imbongi yayihlala njalo iseduze neNkosi ukuze ibone zonke izinto ezithinta iNkosi. Yabe inelungelo elithe xaxa kunabanye abantu ngoba yayivunyelwe ukusho noma ngabe yini ngeNkosi. Uma kufanele income, yabe incoma, uma kufanele igxeke yayenzenjalo. Noma yabe ikuthinta okubi ngeNkosi, okwakungumsebenzi wayo omkhulu kwabe kungukubongela, income. UCope (1968:28) uthi:

When he presents the chief to the people in his recitation, he is also representing the opinion of the people to the chief. Thus the praise-poem contains criticism as well as praise. The special position of the praiser enables him to criticize with impunity certain aspects of the chief's personality, or actions, either by overt criticism or covertly by the omission of praises.

Yabe ihlala khona esigodlweni seNkosi. Indlela eyabe igqoka ngayo yabe yehlukile kweyabanye abantu. Emdlalweni izimbongi ziveziwe zigqoke ngendlela eyehlukile. UCope (1968:28) uthi lapho echaza le ndlela yokugqoka:

The fact that the praiser is a specialist is reflected in his dress, which in the olden days used to be a fantastic costume of furs and feathers and animal tails, no less fantastic than that of the witchdoctor, who is a specialist.

Uma isho izibongo zeNkosi yabe isholo phezulu ngezwi elimpongolozayo futhi isheshisa. Isho njalo ayimile iyehla iyenyuka, iyalingisa uma kunesidingo. Yabe ingami nje phuhle. Umbhali usivezele kahle lokhu emdlalweni wefilimu. Siyazibona izimbongi zilingisa ezikushoyo. UCope (1968:29) uma echaza lesi senzo uthi:

He suits the action to the words, the words to the actions; the performance is indeed dramatic.

Ngenkathi isho izibongo emdlalweni wefilimu kuqhuma imililizelo komama, kudume u -

'musho' ebandla. Yikho lokhu okuyenza ivukwe ngamadlingozi, igxumise okohlanya, ilingisa lokhu ekushoyo. Lokhu kufakazela izimbongi zakudala.

Umbhali wefilimu ukwazile ukusivezela kahle izimbongi zakudala. Usivezela indlela ezazigqoka ngayo, indlela ezazigxumagxuma ngayo lapho zibongela amakhosi. U **"musho"** owayeshiwo lapho imbongi ibongela siyamuzwa emdlalweni. Ikhono lezimbongi lokulingisa lokhu ezikushoyo siyalibona emdlalweni wefilimu. Iyemukeleka futhi iyancomeka indlela umbhali womdlalo aveze ngayo izimbongi emdlalweni wefilimu.

2.2.4. IZINYANGA NEZANGOMA NAMADLOZI

Izinyanga nezangoma zaziyingxenywe yesiko lesiZulu. Emdlalweni ziveziwe kodwa awuveli umehluko phakathi kwezinyanga nezangoma kanye namadlozi. Abanye babadlali abadlala indawo yezangoma nezinyanga babuye babonakale sebedlala indawo yamadlozi. Lokho kuyawudukisa umphakathi. Kuningi okungabe kufundwa ngababukeli ngezangoma zizodwa, kanjalo nezinyanga namadlozi.

Indlela abavezwa ngayo laba bantu abelapha ngamakhambi esintu iyethusa. Banamehlo esabekayo. Ubuso babo yimixhiliba nje. Nendlela abakhuluma ngayo iyesabisa. Uma kuvela bona, kubaleka abantwana bakhale babe luqandudandu. Nomuntu omdala ongalahlwanga impaphe uthuka izanya. Abanye baze bayiphuphe ebusuku le mihlola abayibona kulo mdlalo.

Umuntu ufikelwa yimibuzo eminingi. Nansi eminye yayo: Kungani kusetshenziswe abantu abesabekayo? Kungani abelaphi bendabuko bevezwa bebafisha futhi bebukeka bekhubazekile? UBehr *et al.* (1986:98) encwadini enendikimba yesayikholoji uthi:

A person's attitude towards another person, event or object influences his behaviour towards him or it, either negatively or positively.

UBehr *et al.* (1986:98) uqhubeka athi:

An attitude has three major components: the effective, the cognitive and the behavioural. The cognitive component focuses on what a person believes about certain object or concepts... The effective component is concerned with the feeling a person has towards a concept or a person, i.e. liking, dislike or indifference... The behavioural component refers to the extent to which the person is likely to behave in keeping with what he knows and feels.

Ukuvezwa kwemifanekiso eyesabekayo yezangoma nezinyanga kwenzelwa ukuthi abantu, abantwana ikakhulukazi, bakholelwe ekuthini izinyanga nezangoma ngabantu ababi bese beziqhelelanisa nalolu hlobo lwabantu. Kwenzelwa ukuthi isiko lokwelapha ngamakhambi esintu libukeleke phansi. Abantu balibeke amabala. Bagcine ngakho ukulifela ngamathe.

UBryant (1965:1) naye abalaphi bendabuko ubabopha ngabhande linye athi:

His well-wrinkled features bear the unmistakable stamp of a thinking mind and his intelligent eye has that flash of deep cunning so well suited to one who has so often been the accomplice behind the scenes, to sinister deeds. His lean, wiry frame betokens a life of toilsome, if well-rewarded, activity rather than of luxury and response – an activity consisting mainly in constant arduous journeying through the land, and frequently even into the foreign lands of adjoining tribes.

Umbhali wefilimu uveze izinyanga nezangoma kungabantu abafisha. Kuliphutha lokho. Zazikhona izinyanga nezangoma ezazilishiyile igade kwaMthaniya. Umlobi ubuye waveza izangoma nezinyanga zinemizimba emincane. Bekumele asivezele ezinye izinyanga zinemizimba emikhulu kunaleyo yezangoma. Akuzona zonke izinyanga ezazinemizimba emincane. Umbhali womdlalo wefilimu akakuvezanga ukuthi izangoma kwabe kungabantu ababefana nabo bonke abanye abantu. Zazikhona izangoma zesilisa kanye nezesifazane. Umehlukó owawukhona kwakungowokuthi izangoma zazigqoka ngendlela eyhlukile kweyabanye abantu. Ezandleni kwakugcwala iziphandla zezimbuzi nezinkomo. Iziphandla ezaziba ziningi kakhulu ngezezimbuzi. Zazimbalabala. Kukhona ezazibomvu ezinye zazimnyama kanye nezimhlophe. Ekhanda isangoma sasibonakala ngemiyeko emnyama. Ezinye zaziba nemiyeko ebomvu. Kwakuba khona nezinsiba zezinkukhu nezinyongo ezinhlobonhlobo kusukela kwezezimbuzi kuya kwezezinkomo. Emizimbeni izangoma zazifaka izikhumba zezimbuzi (iminqwambo). Zabe zembatha izidwaba. Ezinyaweni zazifaka izingcabulela noma zihambe ngezinyawo. Kumele kuphawuleke lapha ukuthi ezandleni

zazihlala ziphethe amashoba. Yiwo phela ezazibhula ngawo abantu uma benukiwe. Amashoba kwakuba ngawezinkomo noma ezinkonkoni.

Izangoma zazehlukene ngokwamazinga azo. Umehluko wokuqala wawuba sekuthwaseni. Imvamisa yazo zazithwasiswa ngezinye esezathwasa. Ezinye zazivele zinyamalale, kokunye zivele ziqonde ezizibeni ezesabekayo, zihlale amasonto, kokunye izinyanga. Kwakuthi uma seziphuma, ziphume nenyoka okuthiwa yinhlwathi. Lona ophuma emanzini wabe ezongolozelwa yinhlwathi umzimba wonke bese imisa ikhanda layo phezu kwelakhe. Ekhaya kwakubulawa inkomo bese lona ophuma emanzini ebulala inhlwathi, ihlinzwe bese ethatha isikhumba sayo esibeka endlini ayezosebenzela kuyo.

Bakhona ababegula isikhathi eside bengasindi bayasuka lapho sebeyathwasa. Kulolu hlobo lwabantu, umuntu wayevuka ebusuku ahambe ibanga elide aye ayofika kulowo muzi 'awubonisiwe'. Kukuwo lowo muzi lapho ayefike athwasiswe khona. Ekufikeni kwakhe wayevele awe, aquleke. Lona okumele amthwasise wabe esazi okwakumele akwenze. Abanye babeyaye bazi ngaphambi kokuthi ithwasa lifike. Lona othwasisayo (ugobela) wabe eqala ukwenza imidati yokuthwasisa kusukela ekuqaleni aze ayomphothula.

Kwakuthi uma umuntu esaba yisangoma kubuye kuzwakale ukuthi usebuyele ophehlweni. Phela wabe eseyothwasela okunye okuthe xaxa. Isigaba sokuqala kwakungukubhula, isigaba sesibili kwakungukushaya amathambo. Esesithathu kwakuba ngukubhula ngabalози. Ukubhula ngabalози kwabe kwehlukile kulokhu okunye. Kwabe kuzwakala umsindo wamakhwela abantu abangabonakali. Lona obhulayo wayelwazi ulimi lwabalози. URitter (1955:391) lapho echaza abalози uthi:

Another and rarer type of divinner or witch-doctor, was the um-lozi or wristling diviner. This type is a ventriloquent and usually only divines in a hut filled with acride smoke. Different spirit voices will come from the roof and sides of the hut and from the very ground itself.

Emdlalweni wefilimu kukhona lapho kubonakala khona izangoma zitshele abantu ngokuzobehlela. Mhla kuzalwa izibulo likaSenzangakhona kubonakala isangoma sitshele

uSenzangakhona ukuthi indlovukazi izobeletha umntwana womfana kodwa akezukuphila. Nebala kuba njalo, umntwana womfana uzalwa esethule.

Ngenkathi uShaka ekhombisa ukujabulela ukufika kwabeLungu kwaMthaniya, isangoma siyamxwayisa ngokuthi bayobuye bamvukele esiswini njengotshwala. UShaka ugcina ekubonile lokho emva kweminyaka isangoma samtshela. Nango eshilizisana noFarewell aze agcine ngakho ukulimisa ngesihloko elokuthi uFarewell akabuyele kwelakubo.

Kwakuyinqubo yamaZulu ukubhula nokubhulelwa. Kuyancomeka ukuthi umbhali wefilimu ukuvezile lokho. Noma ekuvezile akakuvezanga ngokugculisayo ngoba asisiboni isangoma sibhulela uSenzangakhona. Sisibona, sisizwe sesimtshela nje ngokuzokwenzeka. Nalapho isangoma sixwayisa uShaka sivezwa sesimxwayisa nje, asisiboni simbhulela. Indlela izangoma ezivezwe ngayo ayehlukile kweyababhlofidi bona abavele bamtshele izindaba zakhe umuntu.

UDube (1978:8) uthi:

Omunye umuntu omkhulu phakathi komuzi weNkosi kwakuyisangoma. Sasibhula njalo sibonisa iNkosi ukuthi izovelelwa yini, noma izohlasela sibhule ukuthi izonqoba noma izokwehlulwa, nezigangi phakathi komuzi sizinuke zibulawe. Ubukhosi kwakube abumile kahle ngaphandle kwesanusi esihlakaniphileyo, esasiye sithi siyawubona umhlola okhona nozovela phakathi komuzi weNkosi. Noma sekubonakala ukuthi kudingeka ukuba kuhlatshelwe amadlozi kwakusho sona, sithi: "Abaphansi bathukuthele ngokuthi nokuthi kuhle bahlatshelwe ukuze bangaletshi imihlola emibi".

Izangoma zazishaya umhlola, zivumisa labo abazobhula. Uma isangoma sithi: "Shayani, shayani bo!" abantu ababezobhula babethi: "Siyavuma". Lapho sasiyaluza sehla senyuka, sibhenguza ngeshoba laso. Yikho nje noPhakathi (1970:86) enkondlweni kaDlamini ethi:

ISANGOMA

*Zindaba zakho mngoma!
Sukuma phela ukhulume.
Nansi lemihlola,
Esivelela namuhla;*

*Thatha ishoba lakho,
Uphunga phunge ubala,
Usine uqegebule,
Kudabuke nomhlabathi,
Vumani bo! Vumani bo!*

(A. B. Phakathi)

Kwakuculwa, kugidwe uma kunesidingo. Emdlalweni wefilimu ngenkathi isangoma sizohlola uShaka esemncane ukuthi wabe engowakhona yini ebukhosini sivela siphethe ishoba laso, sigcwele izinyongo nezimpondo ekhanda. Simbhula kabili kathathu ngeshoba bese sikhomba eqakaleni likaShaka ukuba asikwe khona ikhona kuzophuma igazi okuzohlolwa ngalo. Umbhali womdlalo ukuveze kahle ukusetshenziswa kweshoba.

Akuzona zonke izangoma ezazivumelekile ukushaya umhlahlo. Kwakuba yizangoma ezigogodile emsebenzini wazo. Umuntu angabalula uNobela owake washaya umhlahlo omkhulu mhla uShaka efuna ukubona ubuqiniso bezangoma. Emdlalweni wefilimu awuvezwa lo mehluko. UNobela nezinye izangoma abavezwa beshaya umhlahlo. Bekumele zivezwe ukuze kuvele indlela ezazisebenza ngayo uma zishaya amathambo. Bekuyokuba ngcono futhi ukuba iveziwe indlela ezazithwasa ngayo. Umuntu angaze azibuze ukuthi kungani licashisiwe leli siko. Ukungavezwa kwendlela ezazithwasa ngayo izangoma kwenza ukuba lingaveli laziwe iqiniso lokuthwasa nokuthwasisa izangoma. Kwenza abantu abaphawulayo mayelana nenqubo yezangoma baphawule ngokungekhona ngoba besuke becabangela nje.

Umsebenzi wezinyanga omkhulu kwabe kungukwelapha abantu. Zikhona izinyanga ezazibuye zibhule ngokuphonsa amathambo. Umsebenzi wokwelapha wawuqeqeshelwa. Emva kwezifundo, lapho sekubonakele ukuthi lona ofundiswayo useyakwazi ukwelapha wabe ekhokha inkomo bese ebuyela kubo eseyokuba yinyanga. Umbhali womdlalo waleli filimu akasivezeli lokho emdlalweni. Lokho kuncisha ababukeli nabathandi bomlando ithuba lokubona amakhono amaZulu kwezokwelapha ngamakhambi esintu.

Abanye abantu babeqala ngokuba izindibi baze bagcine sebeyazi imithi. Ngaleyo ndlela nabo babegcina sebeyizo izinyanga. Kweminye imindeneni ubunyanga babusuka kumuntu

omdala buye komunye, kuhambe njalo kuze kubukeke kulufuzo. Izinyanga zazilengisa amazinyo, izimpondo namathambo ezilwane ezinhlobonhlobo ezintanyeni.

Kudala izinyanga, njengazo izangoma zazibalulekile ezimpilweni zabantu. Kwakuvamile ukuthi iNkosi ibe nezinyanga zayo. Kwakuba khona inyanga yokuqinisa iNkosi. Emdlalweni wefilimu umbhali uyivezile inyanga igcaba iNkosi uJama lapho isibangwa nezibi. Enye inyanga kwakuba ngeyempi.

UDube (1978:10) uthi:

Yayiba umuntu ofunde kakhulu imikhando yokuqonela ezinye izizwe, ifunde izintelezi zokushabalalisa nobuthakathi, ifunde ubulawu bokwenza iNkosi ithandeke kuso sonke isizwe sayo, ihlonipheke ingabi novalo, ibe nesibindi.

UZondi (1979:50) naye uyafakaza athi:

UMkabayi : *Ungesabi Dingane, kusasa inkosi izobe yelashwa inyanga yayo enkulu lapha ekhaya; izongeniswa esibayeni ihlanziselwe khona njengoba ubona izinkomo zilaliswe ngaphandle nje.*

Ukuchela impi kwabe kuphilwa ngakho kwaMthaniya, ikakhulukazi uma kuphuma impi eyohlasela. Emdlalweni wefilimu akukho lapho kuvezwe impi ichelwa.

UDube (1978:10) uyakuveza lokhu athi:

Nxa iNkosi izohlasela isizwe esesabekayo inyanga yayithatha udengezi lokhamba kubizwe isalukazi esidala, ithi kuso asichele impi. Siqale ngebutho elikhulu eliyintanga yeNkosi, sihambe sifafaza intelezi side siyikha ezimbizeni ezinkulu lapho ibikade ithakwa khona inyanga. Kuleyo mbiza inhliziyo nesibindi sengwe nehubesi nesikabhejane nendlovu kwakungasaleli. Okwakumangalisa ukuba inyamazana encane inyengelezi yayingasaleli namafutha ayo.

UZondi (1979:42) uyamfakazela uDube endabeni yokuchela uthi:

UMbopha: *Ndaba, ingasachelwanga impi?*

UShaka: *Hawu, angisho ukuthi kudingekile ngoba uSoshangane ukude kakhulu. Nothi*

lapho senimkhomba buduze bese niyichela. Kodwa noma ingachelwanga angenqeni lutho ngoba igama likaShaka lingenkulu intelezi, lingesikhulu isihlungu.

Kuyamangaza ukuthi kungani emdlalweni izinyanga zingavezwanga zelapha abantu basinde, zichele amabutho anqobe. Inyanga egcaba iNkosi uJama ivezwa yehluleka ukwelapha ukufa. Ingabe lokhu akusiyo yini indlela yokutshela ababukeli ukuthi izinyanga zazingakwazi ukwelapha? Kungani kungavelanga lapho ezabe zelapha abantu basinde? Lokhu kusaqhubela phambili imfundisoze yokuthi izinto nezinkolelo zabantu abamnyama zisezingeni eliphansi uma ziqhathaniswa nezabantu abamhlophe.

UFrancis Fynn yena uvezwa eliqhawe elivuse intombazane isifile. Nansi phela le ntombazane eyabe iqulekile. Umuntu olokhu eyilandela indaba yabelaphi bendabuko uzoqaphela ukuthi balokhu bevezwe njengabantu abangezinto zalutho. Amabutho, kusuka kwakaDingiswayo kuya kwakaShaka, aveziwe enqoba kodwa asivezwanga isisekelo sokunqoba kwawo, esiyintelezi neminye imithi kanye nobuhlakani bamakhosi, izinduna zempi, amabutho kanye nezinyanga.

Amadlozi ayebaluleke kakhulu ezimpilweni zabantu abampisholo. Ayehlonishwa yisizwe ngisho nangamakhosi imbala. Into eshiwo ngamadlozi yabe ihlonishwa futhi ilandelwa. Ayekwazi ukuxhumana nabantu ngamaphupho, okukanye ngezangoma. Izangoma zabe zikwazi ukuluzwa ulimi lwamadlozi. Yingakho u-Ayo (1995:39) ethi:

Tools of the trade as well as ability to communicate with spirits, the healer has knowledge of local herbs and plants and the way they can be used in medicine.

Uma umuntu enze iphutha elithukuthelise amadlozi, kwakuba nezinkomba ezithile. Wabe evelelwa yizinto ezimbi, kokunye agcine ngakho ukufa. U-Ayo (1995:34) uyavuma athi:
If angered, their spirits can inflict harm and must be appeased with offerings.

Umbhali wefilimu ukuvezile lokhu lapho uGubhela efuna ukugcweleza uNandi ebusuku. Amadlozi avezwe evikela uNandi ngokuthi alethe izilwane zasendle ezifike zidle uGubhela,

asinde kanjalo uNandi.

Kwakubulawa izimbuzi kokunye izinkomo ukuzama ukushweleza emadlozi. Emdlalweni wethu wefilimu akukho lapho kushwelezwa khona ngesilwane. Uma kunenkinga ekhaya, kwakubizwa wona amadlozi ukuba asuse lowo mhlola. Lapho uJama, uSenzangakhona kanye noNandi sebangwa nezibi asiboni muntu ocela emadlozi. Bekumele sibone kucelwa kubuye kushwelezwe.

Sekuke kwaphawuleka ukuthi yizangoma ezazikwazi ukuxhumana namadlozi lapho zibhula. Abantu ababengezona izangoma bona babexhumana namadlozi ngesimo samaphupho. Nangu nje uShaka mhla ejahwa ngamabutho akwaZulu ephupha eboniswa ngabakubo ingozi emcathamelayo. Umuntu kwakwenzeka aphuphe umuntu wakubo amaziyo esadla amabele. Wabe embona enjengoba wabe esawadla anhlamvana. Ngisho ngabe wabe engakaze ambone lowo ayesuke emphupha, wayeba nomfanekiso womuntu. Amadlozi avezwe emdlalweni wefilimu ezinunu ezesabekayo, kawasiyo le mifanekiso abantu abayaye bayibone emaphusheni.

Okugqamayo lapho sibheka amadlozi, izinyanga kanye nezangoma emdlalweni wefilimu ngukuthi umbhali wefilimu uzixovile izindawo abazidlalayo. Indlela abakhuluma ngayo, abagqoka ngayo nendlela abakheke ngayo emizimbeni kuyethusa. Umsebenzi wabelaphi bendabuko ubukeleka phansi uma uqhathaniswa nalowo wabamhlophe. Ukuthwasa kwezangoma kanye nezinyanga bekuyochachisa izinto eziningi, ukube umbhali womdlalo ubekuvezile.

2.2.5 OGQAYINYANGA

Ogqayinyanga abanye babantu ababenza umsebenzi obalulekile ebukhosini bakwaZulu. Umsebenzi wabo kwabe kungukuqapha isigodlo seNkosi. Yibona ababebona abantu abangena nabaphuma esigodlweni. Lo msebenzi babewenza ubusuku nemini. Isigodlo nesigodlo sasiba nogqayinyanga baso. Babethweswe umthwalo onzima okwakumele

baziphendulele uma kwenzeke iphutha ekuqapheni kwabo. Izinduna, izinyanga, izangoma, izimbongi nabanye babebizwa ngamagama abo. Ogqayinyanga bona babengabizwa ngamagama. Ngisho bebizana bodwa babebizana ngabo ogqayinyanga. UMbatha (1971:49) uyakuveza lokhu athi:

Gqayinyanga: *Nathi asazi kogqayinyanga Ndabezitha. Mina ngibone ngoba ibithe iNkosi ngolandela nebutho loMbelebele omncane njengoba imp' iphumile nje. Njalo-ke bekufanele nxa lithambama ilanga siphume.*

Emdlalweni wefilimu baveziwe ogqayinyanga beqaphe ezigodlweni zamakhosi. Nakhu nje mhla uNtombazi ezobulala uDingiswayo, uNtombazi uzenza enye yamantombazane apha kela uDingiswayo. Ngokwenzenjalo ogqayinyanga bayaphambeka, bamdedele uNtombazi edlule ayogila umkhuba ngaphakathi esigodlweni.

Ogqayinyanga baveziwe bekhuleka lapho kuqhamuka amakhosi. Bakhuleka baze baguqe ngamadolo ukukhombisa inhlonipho.

Kuyancomeka ukuthi umbhali walo mdlalo ulinikezile indawo yalo isiko lokuqashwa kwemizi yamakhosi, iqashwa ngogqayinyanga.

2.2.6 IZINHLOLI NEZITHUNYWA

Izinhloli zazenza umsebenzi wokwedlulisa imibiko. Umbiko osuka eMpumalanga uya eNtshonalanga wawedluliswa yizo. Zabe zigcwele izifunda ngezifunda, amagquma namathafa. Umsebenzi wazo kwabe kungobalulekile nobucayi. Uma kwedluliswa umbiko okungewona noma umbiko ungafinyeleli ngesikhathi lapho kumele ufike khona, zazilibheka ziligcine kuShaka. Kuzokhumbuleka ukuthi ukwedlulisa umbiko ngezikhathi zeNkosi uShaka kwakungafani nanamuhla lapho sekwaba khona izingcingo, izikhahlamezi, imisakazo, omabonakude, izincwadi kanye nokunye. Izinhloli yizo ezazenza umsebenzi osewenziwa yilezi zinto.

Kuyacaca-ke ukuthi lo msebenzi wawudinga abantu abaphile saka futhi ababenekhono lokubamba inkulumo. Ngaphezu kwalokho kwakumele babe nekhono lokugijima. Umsebenzi wazo zaziwenza ngokunyanya. Ezikhathini eziningi zazizifihla emehlweni omphakathi. Amalunga omphakathi ayehlala eqaphe eqolo kuhle konwabu lapho edingida ezithinta iNkosi. Yingakho kwakuthi uma abantu behleba uzwe omunye esethi: “Ubokhumbula ukuthi utshani bunamehlo futhi bunezindlebe.”

Izimvula, iqhwa, imimoya emikhulu, kanye nezilwane zasendle kwakumele izinhloli zikubekezelele, zikwazi ukubhekana nezilo nobhejane kanye nezinye izilwane zasendle.

Emdlalweni wefilimu izinhloli azivezwanga zenza umsebenzi wazo. Kunokwenzeka ukuthi umbhali womdlalo udidanise izinhloli nezithunywa. Zikhona izithunywa emdlalweni. Nazi nje ezinye ezabe zithunywe nguSenzangakhona kwaMthethwa ukuba zizocela uShaka. Esinye safika sizobika kwaZulu ukuthi uNandi muhle, umenzi nguSenzangakhona. Nalapho uNandi esebalekile esigodlweni sikaSenzangakhona kwafika isithunywa eNkosini yakwaMakhedana. Ziveziwe impela izithunywa kodwa semukiwe ithuba lokubona ubuhlakani, ukubekezela kanye nesibindi sezinhloli.

Izinhloli zazithutha nezindaba ezibucayi zakomkhulu. Nakhu nje emdlalweni uSenzangakhona esekhotheme esigodlweni eSiklebheni kwaZulu. Akekho owathumela ukuba kuyobikwa kwaMthethwa kodwa umbiko wafinyelela kuDingiswayo. UMsimang (1982:125) uyakuveza ukuthi izinhloli ezedlulisa lowo mbiko:

Zibuye izinhloli nombiko othi zifice kukhalwa eSiklebheni selibikelwe futhi izwe lonke lakwaZulu ukuthi inkosi yalo isikhotheme.

Wabe ubaluleke kabi lo mbiko ukuba ufinyelele kuDingiswayo. Phela uDingiswayo wabe elinde ithuba lokubeka uShaka esihlalweni sobukhosi. Ukuthola kwakhe lo mbiko kwamkhuthaza ukuba aqhubekele phambili nesu lakhe. UMsimang (1982:125) uthi lapho echaza icebo likaDingiswayo:

Ajube uNgomane, undunankulu wakhe, ukuba ayobeka uShaka ebukhosini bakwaZulu. Anqume ukuthi uShaka uzophelezela yibutho lakhe iziChwe. Nebala ikhukhule impi isiqonde enhla nezwe.

Nembala wabuthatha uShaka ubukhosi. Ukube izinhlozi aziwudlulisanga umbiko ngesikhathi, mhlawumbe uMudli wayeyoze adale icebo lokugudluzisa uShaka.

Umbhali wefilimu wehlulekile ukuveza umehluko phakathi kwezinhlozi nezithunywa. Emdlalweni izithunywa zenza umsebenzi wezinhlozi. Kwezinye izindawo umbhali wefilimu akasebenzisanga kwazithunywa lezo ukwedlulisa imibiko. Uzeqile izindawo ezidinga izinhlozi. Kungenzeka ukuthi lokho ukwenziswe ukungazi kahle ngomlando wamaZulu. Noma ezeqile izigameko ezithile lapho izinhlozi bekumele zivezwe zedlulisa imibiko, zikhona izindawo ezikuveza ngokusobala ukuthi okwenzekayo kungumphumela wemisebenzi yezinhlozi. Isibonelo yilapho sekukhothame uSenzangakhona kufika umbiko kuDingiswayo noShaka kulo mdlalo wefilimu.

2.2.7 INSILA YENKOSI

Emdlalweni akavezwanga uJege eyinsila yeNkosi uShaka. Imibhalo yesiZulu iyakuveza ukuthi uJege Buthelezi wabe eyinsila kaShaka. UZondi (1979:24) uyafakaza uthi:

Dingane: *Lento futhi umuntu angeze ayenza yedwa. Kufuneka umuntu atholane noMhlangana, injobo kaShaka, noJege isinene sikaShaka; nesizwe sonke angaconsi kuso uShaka.*

UDube (1978:20) uyakuveza naye ukuthi uJege wabe eyinsila kaShaka lapho ethi:

UJege athi: "Kubuhlungu ukuba yinsila yeNkosi. Nxa bengingumuntu okhululekileyo bengizolihamba lelizwe elibanzi ngiye ngiyibone. Pho, kusizani lokhu ngimelwe ukuba ngibe lapho kukhona iNkosi yami."

Nalapho uShaka sebembulele oMbopha noDingane noMhlangano uDube (1978:41) uthi

Njengoba insila yeNkosi imbelwa nayo wanele wabona uJeqe ukuthi iNkosi yakhe sebeyigwazile, sekumele ukuba abulawe nxashana isilahlwa, wafikelwa imicabango eminingi.”

Lapho echaza insila yeNkosi uDube (1978:10) uthi:

Amakhosi akwaZulu ayeba nabantu abasondele kuwo ngaphezu kwezinceku, nangaphezu komdlunkulu – izincelebana zawo. Umuntu onjalo wayebizwa ngokuthi insila yenkosi. Uye owayeyibhucunga nxashana igeza, uye owayebheka abafana namantombazane ayelusa uMdlunkulu noma ungaphakathi esigodlweni noma uyogeza. Nabaphatha ukudla kweNkosi babeboniswa nguye.

Emdlalweni wefilimu umuntu ovezwa eseduze neNkosi uShaka nguNgomane. UNgomane wabe eyindunankulu yeNkosi, hhayi insila yayo. Nalapho uShaka eselele edindilizile uNgomane uvezwe evalelisa eNkosini yakhe. Ngemuva kwalokho udliwa zintaba.

Ukungaveli kukaJeqe kulo mdlalo kufakazela inkulamo kaMcCalm *et al.* (1965:21) ethi:

Frequently, historians do not agree in their opinions of a particular person from the past.

Ukushiywa ngaphandle komuntu owabe ebaluleke kangaka empilweni kaShaka kumshiya umbukeli ekhungathekile. Mhlawumbe umbhali umyeke ngamabomu uJeqe ngoba indaba yokwendlalela ayivezwanga emdlalweni. Umbuzo ongaphenduleki uthi: Ngubani obezondlalela iNkosi uShaka ukube umdlalo uthe ukuqhutshwa ize itshalwe iNkosi?

2.2.8 UMDLUNKULU

Emdlalweni kuyavela ukuthi amakhosi akwaZulu ayeba namakhosikazi amaningi. USenzangakhona wabe eganwe ngamakhosikazi amaningi. Nango nje emdlalweni mhla evezwa esuthi kulusuku lwakhe lokushada nenkosikazi yesishiyagalolunye, ekhahlela uNandi, ezama ukumshaya ngembiza yotshwala. Umdlunkulu kaSenzangakhona kwabe kunguMkabi, indodakazi kaSodumo Nzuzo. UNandi kwabe kungunkosikazi wesithathu kaSenzangakhona.

Yena wabe ezalwa nguBhebhe Mhlongo owake waba yiNkosi yaseLangeni. Unina kaNandi kwabe kunguMfunda, indodakazi kaKhondlo, iNkosi yakwaQwabe.

UShaka akabanga noMdlunkulu, wakugwema ukuganwa. Umdlalo wefilimu uyakufakazela lokho. UShaka akazange aganwe ngoba ethi uma eseganiwe kwakuzotholakala umfana owabe ezobuye ambangise ebukhosini. Noma engazange aganwe wayenabo abantu besifazane ayekitazana nabo. Nango nje uMbuzikazi owaze wathola umntwana. uRitter (1955:309) uyakuveza lokhu athi:

In due course a boy was born, who to Nandi's delight, bore a striking resemblance to Shaka as a baby. Mbuzikazi was only allowed to suckle the infant a few time, lest the breast later betray her and a wet nurse named Nomagwebu was dully installed.

UPhampatha wabe ethandwa nguShaka ngaphezu kwazo zonke izintombi ayezithanda esigodlweni. Emdlalweni uPhampatha uvezwe engumuntu othandwa kakhulu. Ezikhathini eziningi useceleni kukaShaka, ebuhleni nasebubini. Kukhona ukushayisana kodwa emdlalweni ngoba uPhampatha uthola umntwana kaShaka. Kuliqiniso ukuthi uPhampatha wabe ekitazana noShaka kodwa kuliphutha ukuthi wamzalela umntwana. Emdlalweni kuvezwe uPhampatha ethola umntwana. UPhampatha wabe enakekela impilo kaShaka futhi ebalulekile ezinqumeni ezazithathwa nguShaka. Wayekwazi ukumguqula uShaka. URitter (1955:338) uze athi:

Shaka spent very many hours in seclusion with Pampata after his mother's death. In her quiet way she rebuked his every excess of killing. Not so much in words. As by her silent attitude and many tears.

Ukuvezwa kukaPhampatha eseduze noShaka kwenza umbukeli azibuze ukuthi kungani. Impendulo isobala. Ngaphezu kokubukeka, uPhampatha uvezwe emdlalweni ehlakaniphile futhi enesibindi. Lokho kufakazela uRitter (1955:223) lapho ethi:

Shaka certainly enjoyed a little diversion with his harem, but he was never a sensualist like his half-brother and successor Dingane. Almost invariably it was the woman with brains who appealed to Shaka, but he was also attracted to those in whom he was able to arouse an unusual degree of sexual excitement, and particularly to that tornado of passionate reactions ...

Umbhali womdlalo wefilimu akachezukanga emaqinisweni omlando okuthi uShaka akazange abe nendlunkulu. Wayenezintombi eziningi ayekitazana nazo esigodlweni. Uze waphaphalaza lapho eveza uPhampatha ezala umntakaShaka. Umlando uveza ukuthi nguMbuzikazi owazalela uShaka umntwana. Lokhu kuchaziwe ekhasini 35 nasekhasini 97.

2.2.9 IZIGABA ZAMABUTHO

Emlandweni wamaZulu iNkosi yayiba namabutho ayo. La mabutho ayehlukaniswa izigaba ngokweminyaka yawo. Isigaba nesigaba sasiba negama laso. INkosi uSenzangakhona wabutha la mabutho: aMawombe, iNtontela kanye noDlambedu. Emdlalweni ayavela la mabutho mhla uSenzangakhona elwa nesizwe sakwaMthethwa empini eyabe iholwa nguShaka ngenkathi esahlala kuDingiswayo. Nanka amabutho abuthwa nguShaka: uMbelebele, aMaphela, aMankentshane, aMawombe, iZimpohlo, aMankayiya, uFasimba, uMbonambi, uMgumanqa, iZinyosi kanye namanye amaningi. UZondi (1979:41) uveza la mabutho athi:

SHAKA: *Ngoba nakhu kusekuseni, ngizofuna nihlomise amaWombe, uFasimba noMgumanqa ukuze kuthi lapho libomvu kusasa nivuke nayo impi niye kwaSoshangane.*

UMBatha (1971:9) uveza uMbelebele athi:

SHAKA: *Ngakho-ke uzophatha isifuba soMbelebele. UMbelebele usuphuma okokugcina manje.*

URitter (1955:74) uthi:

Finding that he had no army, Shaka at once called up the whole manhood of the Zulus capable of bearing arms. Breaking up traditional guilds, he brigaded all men between thirty and forty into the amaWombe regiment.

Emdlalweni aveziwe la mabutho kaShaka ehlasela ngawo izizwe ezingomakhelwane. Ngamabutho esifazane angavezwanga. Phela umlando uveza ukuthi uShaka wabe ebuthe nabesimame. Nanka nje amanye awo: iNkisisimane, iMbabazane, uMvuthwanini kanye neNhlabathi.

Amabutho ayengaganwa engakayitholi invume yokwenzenjalo. Lawo asevaniwe ayebonakala ngezicoco emakhanda. Njengoba amabutho ayengalingani, ayephatha amahawu angefani. U-Ayo (1995:43) lapho eveza lo mehluko uthi:

Zulu regiments were distinguished by their elaborate headgear and shields. The more experienced soldiers had white shields with black markings; the middle-rank soldiers red shields, and the younger ones black shields.

Kulo mdlalo wefilimu umbhali akaliqikelelanga leli phuzu. Amabutho avela ephethe izinhlobonhlobo zamahawu. Ukwehluka kwemvunulo kanye namahawu ikona okwakwenza kube lula kumuntu nje ukwehlukana amabutho ngezigaba zawo. Emdlalweni uShaka uvezwe ephethe ihawu elimhlophe elinombala omnyama kodwa engakabuthwa nakubuthwa. Lokhu kuyashayisana nomlando. Umlando uveza ukuthi amahawu amhlophe anombala omnyama ayephathwa yizinsizwa ezazibuthiwe. Umbhali wefilimu uphaphalazile lapho.

Uma ehlasela amabutho, ayeba nendlela okukanye izindlela ezithile. UShaka wabe esebenzisa icebo lokwakha umkhumbi. Lokhu kuchazwe kabanzi ekhasini 109. Kuyavela emdlalweni wefilimu lokhu. U-Ayo (1995:43) uthi: *The young soldiers were the horns that encircled the enemy.*

Impi yayikilizela izitha izifake phakathi bese isifuba sempi sizenzela. Kwakuba lukhuni ukuba izitha zibaleke. Amabutho kaShaka ayebonakala ngemikhonto emifishane. Umbhali womdlalo ukuqikelele lokho. Amabutho kaShaka emdlalweni wefilimu abonakala ehlasela ngemikhonto emifisha.

INkosi yakwaMthethwa yabe inamabutho ayebulala inyoka. Ibutho elalidume kakhulu yibutho leziChwe. UGwayi (1976:110) uthi:

UDingiswayo esezitshelile iziChwe ukuthi akasezukuba yinduna yazo uBhuza ngoba esezoganwa zadabuka kakhulu. Wanele wazitshela nokho ukuthi nguShaka osezothatha isikhundla sakhe zakhombisa okukhulu ukujabula ngokusuke zikhuleke enkosini.

UMsimang (1982:127) naye uyafakaza athi:

UShaka wayeqine idolo ngesikhathi esakakwe ngamabutho eziChwe, ibutho ayelithanda nalo limthanda kakhulu.

Umbhali wefilimu uyiveze kahle indlela amabutho kaShaka ayehlasela ngayo, indlela yokwakha umkhumbi. Uyivezile futhi indlela ayegqoka ngayo. Amabutho kaShaka abonakala ephethe umkhonto owodwa omfisha. Kukhona ukuphazama kombhali wefilimu ephuzwini lamabutho kaZwide. La mabutho abonakala nawo esebenzisa imikhonto emifisha empini yaseGqokli. Umlando uveza ukuthi amabutho kaShaka ayesenolwazi olunzulu kwezempi ayephatha amahawu amakhulu amhlophe. Sekuke kwaphawulwa ngalokhu ekhasini 38. Lawo ayésenolwanazana nje ayephatha amahawu amakhulu amnyama. Umbhali wefilimu uliqikelele leli phuzu ngaphandle kwalapho eveze khona uShaka ephethe ihawu elimhlophe lase liba nombala omnyama kodwa engakabuthwa. Uma amabutho athile ehlasela abonakala ephethe amahawu afanayo.

2.2.10 AMAGAMA ABADLALI

Igama lomuntu labe libalulekile kumuntu ompisholo. Umntwana wayethiwa igama eliqukethe umbiko othile. UZondi (1989:25) uveza lokhu athi: *Names, like items of clothing, come into and go out of fashion.*

La mazwi ayafakazeleka uma umuntu ezwa amagama osekwehiwa ngawo izingane zanamuhla. Izingane sezethiwa amagama esiLungu, kwesinye isikhathi angaziwa nencazelo yawo.

Izincazelo zamagama abantu bomlando alandelayo azicashunwanga ndawo, ziwumphumela wocwaningo. Ake sibheke izinhlobonhlobo zemibiko equkethwe yilawa magama:

- JAMA:** *leli gama lisuselwe esenzweni sokuma komuntu, enganyakazi, egqolozele into ethile, ekhombisa ukuthi nempi uyilungele.*
- SENZANGAKHONA:** *leli lisho ukwenza isenzo esihle nesilusizo kumuntu. Uma esekhombisa ukubonga uyaye athi 'wenze ngakhona'.*
- DINGISWAYO:** *lisuselwe esenzweni 'dinga' okusho ukuntula okukanye ukweswela into.*
- UNOMCOBA:** *lisuselwe esenzweni "coba"*
- DINGANE:** *lisuselwe egameni 'dinga' elisho ukweswela.*
- SIGUJANA:** *leli gama lisuselwe egameni 'isigubhu' kwase kuncishiswa. Kwavela igama elincishisiwe 'isigujana'.*
- SHAKA:** *leli lisuselwe esimeni somuntu lapho enesifo esikhukhumalisa isisu kube sengathi umuntu uzithwele. Lesi sifo sasibizwa ngokuthi 'ishaka' namuhla sesabizwa ngokuthi 'yikhambi'.*
- MHLANGANA:** *lapha kuncishiswe igama 'umhlanga'*

La magama kanye namanye amaningi angabalwanga lapha asetshenzisiwe emdlalweni. Kukhona igama lesiZulu eliqukethe umbiko emdlalweni eliletha ungabazane. 'UNokuthula' yigama elichaza 'unina wokuthula'. Iningi labantu banamuhla liyalisebenzisa leli gama. Kungenzeka ukuthi yigama elalisetshenziswa nasemandulo. Kulukhuni ukwahlulela umbhali ngaleli gama.

Amagama abantu abampisholo basemandulo ayatholakala kulo mdlalo wefilimu. Into agqame ngayo la magama ukuthi igama ngalinye liqukethe umbiko okukanye umlayezo othile. Kumele umbhali walo mdlalo wefilimu ashayelwe ihlombe ngokukwazi ukusebenzisa amagama omlando nokungawabantu abake baphila ngempela.

Amagama omlando esikhulume ngawo kulesi sahluke awavezanga nkinga ngokomlando, yikho umbhali waleli filimu encomeka ephuzwini labadlali bomlando.

2.3 ISIPHETHO

Kunobufakazi obanele nobuqanda ikhanda obenza umuntu akholwe ngukuthi uShaka wazalwa, waphila kusukela onyakeni ka-1787 kuya onyakeni ka-1828. Waqala ukubumba isizwe samaZulu ngonyaka ka-1816. Wabe esekhothama ngonyaka ka-1828. UDingiswayo noGendeyana, noMkabayi, noPhampatha kanye noNandi benza lukhulu empilweni kaShaka. Esebusa uShaka umbuso wakhe waweyeme ezinyangeni, ezangomeni, emadlozini, ezinhlolini, ezigijimini, kogqayinyanga, ezinduneni kanye nasezimbongini. Ukunikezwa amandla kwalezi zigaba zabantu nguShaka, yikho okwenza umuntu athi umbuso kaShaka wawunayo inhlansi yentando yeningi. Emdlalweni amagama abadlali ayavumelana nalawo omlando. Umbhali uqikelele ekwenzeni lokhu kuvumelana. Zikhona nokho izindawana ezikhalisayo ngabadlali. Nazi ezinye zazo: Isiko lokwelapha ngamakhambi endabuko nalo alivezwanga ngendlela egculisayo. Mncane, uma ukhona, umehluko oveziwe phakathi kwezangoma, nezinyanga kanye namadlozi, kusukela ezakhiweni kuye kuyothinta imisebenzi yabo. Kazivezwanga nhlobo izinhloli kulo mdlalo.

ISAHLUKO 3

INDIKIMBA

3.1 ISINGENISO

Kulesi sahluko sizoqala ngokuchaza igama elithi 'indikimba' bese siveza izindikimba ngeNkosi uShaka ezincwadini zesiZulu. Nazi izincwadi ezizothinteka: *Nawe Mbopha KaSithayi* ebhalwe nguS. B. L. Mbatha, *Ukufa KukaShaka* ebhalwe ngu-Elliot Zondi kanye nethi *Buzani KuMkabayi* ebhalwe nguC. T. Msimang. Sizobe-ke sesiqhathanisa izindikimba zale mibhalo nendikimba yomdlalo wefilimu othi *Shaka Zulu* ethi *Ukubunjwa kanye nokubhidlizwa kombuso wakwaZulu*. Lokhu kuzosisiza ekutheni abafundi bamanje nabanye abasayokuba khona bayokwazi ukuthi uJoshua Sinclair akabhalanga okuyikho ngesizwe samaZulu. Wabhala ngemfundisoze.

3.2 INDIKIMBA

Ababhali bayichaza ngezindlela ezehlukene indikimba. UGeraghty (1995:157) uthi:

When plots are reduced to their skeletons we call them themes, particularly the ones that can be expressed in a single word, such as revenge or betrayal.

UMsimang (1986a:133) yena uthi:

The theme is the central idea in a story; it is the subject of discourse. The fact that theme is central, implies that everything else including plot, setting, characters and their action, is concerned with conveying that theme. Moreover, if the story is a work of art, the thematic structure will draw these elements into unity.

UZulu *et al.* (1988:356) uthi:

Igama elithi indikimba livame ukuchazwa ngezindlela eziningana. Kwesinye

isikhathi lithathwa ngokuthi lichaza lokho okukhulunywa ngakho enkondlweni noma endabeni. Uma sivumelana nalencazelo singayifingqa indikimba yendaba siyibeke kanjena: inzondo, uthando, ubuphofu, ukukhandleka. Omunye angakubeka ngamagama amaningana mayelana nokushiwo yincwadi. Isibonelo ukuzonda umuntu akunambuyiselo; uthando oluphoqeletwe lusheshe luphele; ubuphofu bumfundisa ukuziphandela umuntu; ukukhandleka kuyamkhulisa umuntu.

Ngamanye amazwi indikimba ngumlayezo umlobi wombhalo wobuciko afuna ukuwedlulisela kubafundi bombhalo wakhe. Indikimba umfundi uzitholela yena ngemuva kokuwufunda wonke umbhalo othile. Kweminye imibhalo indikimba itholakala ezihlokweni zezincwadi. Ngenxa yalezi zimo, kuvela izindlela ezimbili zokwethula indikimba. Eyokuqala yindlela eqondile. Eyesibili yindlela engaqondile. UZulu *et al.* (1988: 357) uthi:

Okubi ngendlela eqondile ukuthi umfundi akanikezwa ithuba lokuzicabangela yena ngokwakhe ukuthi umbhali ubezama ukuthini. Abafundi asebethu thuthu abakuthandi ukuzwa yonke into ngomlomo wombhali. Bathanda ukuba umbhali asebenzise indlela engaqondile ngqo.

Lapho echaza indlela engaqondile uZulu *et al.* (1988:357) uthi:

Kwezinye zezindaba ezimnandi umbhali akasho ukuthi yisiphi isifundo noma umqondo afuna ukuwudlulisa. Umane axoxe indaba nje, konke okunye akushiyele umfundi ukuba azicabangele.

UMsimang (1986a:71) uthi:

The title, the preface, certain words of a character or the arrangement of episodes, may all give a clue as to what the theme of a particular discourse is.

Indikimba enhle yileyo umhluzi azitholela yena ngaphandle kokufunzwa ngumbhali njengoba kwenzeka kuleyo mibhalo enendikimba ezihlokweni.

3.2.1 NAWE BOPHA KASITHAYI

Indikimba yalo mdlalo isesihlokweni. UZondi (1989:74) uthi:

The author has translated the title into: "A play with the theme of the killing of Shaka by Mbopha and others"

Lapho uShaka ebona ebulawa ngabafowabo, uMhlangana noDingane kanye nenduna yakhe, uMbopha, washaqeka. Yingakho aze aphimisa amagama athi "NAWE MBOPHA KASITHAYI" ngaphambi kokuba akhothame. UZondi (1989:74) uthi:

The title suggests that whoever made this remark had least expected Mbopha to do what he did. It implies a breach of friendship, desertion or down-right treachery, which, depending on the train of events, can be a potential theme.

Ukufakwa kophawu lokumangala (!) esihlokweni kwenza umfundi acabange indlela uShaka amangala ngayo lapho ebona uMbopha ebambisene nababulali. UNyembezi noNxumalo (1966:271) uthi:

Ekukhulumeni kwethu, kuye kube khona izikhathi lapho siye sibabaze. Singababaza lapho sikhuza umhlola; singababaza ngoba sethukile, sishaywe wuvalo; singababaza senziwa wusizi nobuhlungu benhliziyo ...

Cishe into eyenza uShaka ababaze yikho konke lokhu okubalwe ngenhla. Kunenkinga nokho kulo mbhalo ngoba uMbatha usho izinto ezimbili ngesikhathi esisodwa. Esihlokweni uShaka uyababaza. Phakathi embhalweni uShaka uyabuza. UMbatha (1971:71) uthi:

Awu kodwa yabuza yathi (aphefumule ngokushesha esephelelwa umoya) ya-thi ... Nawe ... M - b (acinane kubuye kuthi dwe) Nawe ... Mbopha ...ka ... ka ... Si-... (afe)

Le nkulumo iveza ukungqubuzana kwemiqondo. Umbhali usho izinto ezimbili ngesikhathi esisodwa. Umfundi usala edidekile ukuthi amagama athi "NAWE MBOPHA KASITHAYI" ayisibabazo noma angumbuzo.

Uma sibhekisisa indlela uShaka afa ngayo kule ncwadi singasho ukuthi uShaka wabe ekhuza umhlola, ethukile, emangele futhi egajwe wusizi kanye nobuhlungu benhliziyo. Kungenzeka futhi ukuthi wabe ebuza uMbopha ukuthi naye wabe embulala. Uma kungumbuzo, kudala inkinga ukufakwa kophawu lokumangala esikhundleni sophawu lokubuza. Omunye angathi uShaka wabe eluleka uMbopha ukuthi umakhela uzungu

nababulali nje naye laba babulali bazombulala maduze nje.

Ukuthi uShaka ngenkulumo ethi "NAWE MBOPHA KASITHAYI" wabe ebabaza noma ebuza noma eluleka akuyiguquli indikimba yencwadi ephathelene nokubulawa kukaShaka ebulawa ngabantu ayengalindele ukuthi angabulawa yibo. UMbatha usebenzise indlela eqondile ukwethula indikimba yakhe ngoba indikimba yakhe itholakala esihlokweni. Leli su lakhe lincisha umfundi ithuba lokuzicabangela yena ngokwakhe indikimba yencwadi.

3.2.2 UKUFA KUKASHAKA

Njengaye uMbatha, uZondi usebenzise indlela eqondile ukwethula indikimba yakhe. Indikimba ikuso isihloko sencwadi ngoba isihloko sithi Ukufa KukaShaka kanti nendikimba iphathelene nokufa kukaShaka. Yonke into ekhulunywa ngabadlali uMkabayi noDingane noMhlangana kanye noMbopha imayelana nokubulawa kukaShaka. UZondi (1979:33) uthi:

DINGANE: *Wena mfowethu yini anayo uShaka ongenayo wena? Wancela kodwa wena wancela kangcono kunaye ngoba wena unyoko akazange antunte alambe. Nelusa nobabili, yena elusa ezabafokazana, wena welusa ezesizwe. Wanikwa umutsha lona angawugqokanga yena, engingazi ukuthi baze balinika mina elikaDingane ngani lalifanele yena nje? Walamba, wesutha wena. Pho angaze abe yinkosi, wena udinge ugijime izinkalo ulwa ungatholi ludumo, lonke luya kuye, ngani? usemile uShaka, usefanele adedele wena Mhlangana 'Khwan' elisikwa lihluma.'*

Le nkulumo ifuze ekaCassius encwadini kaWilliam Shakespear ethi Julius Ceasar. UMeikle (1980:27) uthi:

CASSIUS: *Brutus and Ceasar : what should be in that Ceasar'?
Why should that name be sounded more than yours?
Write them together, yours is as fair a name;
Sound them, it doth become the mouth as well;
Weigh them, it is as heavy; conjure with 'em,
'Brutus' will start a spirit as soon as 'Ceasar'.*

Zombili lezi zinkulumo zenziwa lapho kwakhiwa uzungu lokugudluza izikhulu zemibuso.

UCassius uncenga uBrutus ukuba bakhe umbimbi lokubulala uJulius Ceasar. UDingane yena uncenga uMhlangana ukuba abone isidingo sokugudluza uShaka.

Udweshu lwale ncwadi nalo luyayiveza indikimba yokufa ngoba uMkabayi uxabana noShaka ngesigwebo esikhishwe nguShaka kuNonkenkeza. Isixakaxaka naso siyayiveza indikimba. UShaka ulokhu ephake izimpi. Lokho akubaphathi kahle oDingane noMkabayi kanye noMhlangana. Ukuhudulwa kwezinyawo kukaMhlangana noDingane lapho bebizwe nguShaka nakho kuqhubela phambili udweshu. Uvuthondaba luyiveza kahle kakhulu indikimba yale ncwadi ngoba uShaka uyabulawa.

Isizinda naso sifaka esikhulu isandla endikimbeni. Ngenxa yokuthi uShaka akafuni ukungcolisa izandla zakhe ngegazi labafowabo uyeka uDingane noMhlangana esevele esebasolile ukuthi bafuna ukumsusa. UMhlangana noMbopha bavuma ukuba nesandla ekubulaweni kukaShaka ngoba bethenjiswa izwe abazosikelwa lona. UJeqe ubengalivimba isu lababulali kodwa ngenxa yenkolelo yokuthi uzokweleka uShaka ngesithunzi uma ephalaza naye njengoba yena engalashwanga yinyanga akwenzeki. UZondi (1979:50) uthi:

UMKABAYI: *Suka Dingane, musa ukuba yivaka kangaka, nakuba uJeqe efanele ukuphalaza nenkosi, akakwazi ukuvela ayolashwa engazange ayidle imithi ethile angakwazanga ukuyidla njengoba efika manje ebusuku, akakwazi futhi ukuyongena esibayeni nenkosi hleze ayeleke ngesithunzi esibi; inkosi iyovuka nenyanga yayo kuphela okuzobe kuyiyona ephethe ukhamba lwayo.*

Indikimba yale ncwadi ihleleke kahle ngoba abadlali, uMkabayi, uDingane, uMhlangana noMbopha, isizinda kanye nesakhiwo kufaka isandla endikimbeni engukufa kukaShaka.

3.2.3 BUZANI KUMKABAYI

UMsimang usebenzise indlela engaqondile yokwethula indikimba yakhe ngoba isihloko kasisho lutho ngokubulawa kukaShaka, uSigujana, uMbopha, uMhlangana nabanye. Ukuze umfundi athole indikimba yale ndaba, kumele ayifunde yonke incwadi ebese ezitholela yena.

Indikimba yale ndaba ngukubunjwa kanye nokubhidlika kombuso wakwaZulu. Nazi izizathu

ezifakazela lokho: Sekubonakele ukuthi iNkosi uJama kayimutholi umfana, okunguyena owayezothatha ubukhosi uma uJama esekhotheme, uMkabayi kanye nodadewabo uMmama bafunela uyise intombi yakwaSibiya. Kwakumele noma ikanjani uJama aganwe ngoba iNdlunkulu yakhe yabe isikhotheme.

Yiyo intombi yakoSotobe eyazalela uJama indodana ayiqamba ngokuthi uSenzangakhona. Lokhu wabe ekususela esenzweni sabantabakhe uMkabayi noMmama sokumqomisela intombi yakwaSibiya, uMthaniya.

Akagcinanga lapho uMkabayi wabuye wathatha isinqumo sokuthi angagani ukuze abe nesandla ekubunjweni kombuso wakwaZulu. UMkabayi waba nesandla esikhulu ukuze uShaka athathe ubukhosi bakwaZulu. UMsimang (1982:126) uthi:

Aququde imihlathi uMudli. Uyazi ukuthi kukangaki uMkabayi emdonsa ngendlebe ethi noma kwenzekani aze angavumeli ukuba ubukhosi bukaNdaba bushabalale.

UMsimang (1982:138) uyaqhubeka uthi:

Ngaphambi kokuba abuyele emzini wakhe kwaNobamba uMkabayi waphinde futhi wawabonga amathongo awoyisemkhulu wona enza ukuba azalelwe kulengabadi yakwaZulu. Umoya wakhe wawenelisiwe. Wayengafunani enye?

Nguye futhi uMkabayi owaba nesandla ekwakheni uzungu lokugudluza uShaka. UMsimang (1982:143) uthi:

"Uyabona, Dingane, uShaka sebemfulathele abaphansi. Isizwe sikaNdaba kasisenankosi. Mina njengoyise wesizwe kumele ngisnikeze inkosi entsha ezosibusa. Bangingi abafana bomfowethu uSenzangakhona abangasithatha lesisikhundla. Nokho ngingakedluli kubo kumele ngibe neqiniso lokuthi wena unaso yini isibindi noma kawunaso."

Emva kokuba umfundi eseyifunde yonke indaba, kuyavela ukuthi umbuso wakwaZulu wabunjwa nguMkabayi wabuye wabhidlikela ezandleni zakhe, ubhidlizwa nguye luqobo. Yingakho-ke isihloko sikhomba ukuthi akubuzwe yena uMkabayi.

UMkabayi noNandi noDingiswayo kanye noNgwadi babamba elikhulu iqhaza ekubunjweni kombuso wakwaZulu. Sesiphawulile ngeqhaza likaMkabayi. UNandi wakhulisa uShaka kunzima, ebambe ngamazinyo. Ezikhathini eziningi wabe ehlushwa ngenxa kaShaka kodwa wabekezela uShaka waze wakhula. NguDingiswayo owakhoselisa uShaka esizweni sakwaMthethwa lapho esedingisiwe kubo kwaZulu. Kwala ngisho uSenzangakhona esemfuna uShaka ukuba abuye, wala waphetha uDingiswayo. Ngisho eseyobekwa uShaka uDingiswayo wakhipha isikhulu sakhe uNgomane ukuba ayogcoba uShaka ngokusemthethweni, ephelekezela yibutho leziChwe. UNgwadi wagwilizisa uSigujana okwakumele abe yiNkosi yakwaZulu. Esaphila uSigujana kwakungeke kube lula ukuba athathe ubukhosi uShaka.

Sithi laba bantu baba nesandla ekubumbeni umbuso wakwaZulu ngoba lo muntu abamsizayo, uShaka, wabumba isizwe esikhulu futhi esasesatshwa.

Udweshu lwale ndaba lunesandla ekwenzeni indikimba. Into exabanisa uShaka noMkabayi inkulamo kaDingane ethi uNandi wafa ngenxa kaShaka. Ngendlela uMkabayi ayemkhonze ngayo uNandi, lwaphela ngokushesha uthando ayenalo ngoShaka. Ngisho isixakaxaka siyayiveza indikimba. Nakhu nje uShaka, emva kokukhothama kukaNandi, eshaya imithetho enzima ukuze abantu bazilele unina. Bafa abantu abaningi ngoba behlulekile ukulandela le mithetho. Banda ngamandla ubutha kuMkabayi ngoShaka.

Ukuba uShaka akabanga yimbangela yokukhothama kukaNandi, mhlawumbe wayengeke afe ngesandla sikababekazi wakhe, uMkabayi kanye nabafowabo, uDingane noMhlangana kanye nenduna yakhe uMbopha. Imithetho uShaka ayishayela isizwe emva kokukhothama kukaNandi yaba nesandla ekufeni kwakhe. Ngakho-ke isizinda sale ndaba siyalekelela ekuvezeni indikimba.

Indikimba yale ndaba ihleleke kahle ngoba abalingiswa, uMkabayi, uNandi, uDingiswayo noNgwadi, isakhiwo kanye nesizinda kuyelekelela ekuvezeni indikimba.

3.2.4 USHAKA ZULU NJENGOMDLALO WEFILIMU

Indikimba yalo mdlalo wefilimu ithi ayifane naleyo eku Buzani KuMkabayi ngoba nayo igagula UKUBUNJWA KANYE NOKUBHIDLIZWA KOMBUSO WAKWAZULU. Kulo mdlalo siyababona abadlali abanjengoMkabayi, oDingane, oGendeyana, oNandi, oPhampatha nabanye bebamba iqhaza elikhulu ekubunjweni kombuso wakwaZulu.

Umlando uveza ukuthi uMkabayi wabuye waba nesandla esikhulu ekubhidlizeni lokho abe esekubumbile – umbuso wakwaZulu. Wakwenza lokhu esizana noDingane noMhlangana kanye noMbopha. Emdlalweni umlobi wehlulekile ukuveza uMkabayi eba nesandla ekubhidlizeni. Indawo eze yenze kusolise ukuthi uMkabayi ukanye nababulali yilapho enqekuzisa ikhanda ekhombisa ababulali ukuba sebengamsusa uShaka. Bekumele avezwe uMkabayi akha uzungu nababulali.

Umlobi wehlulekile ukusebenzisa isakhiwo ukwelekelela ekuvezeni indikimba yomdlalo. Udweshu nesixakaxaka akucacile emdlalweni wefilimu. Ukuze udweshu lube nesandla ekuvezeni indikimba, bekumele kuvele lapho uShaka ephambana khona noMkabayi noma noDingane okukanye noMhlangana kanye noMbopha njengoba kwenzeka encwadini ethi Ukufa kukaShaka, ethi Buzani kuMkabayi kanye nethi Nawe Mbopha kaSithayi. Lokhu bekumele kuvele kunkulumo-mpendulwano. Ngakho-ke isakhiwo salo mdlalo asihambisani neze nendikimba.

Kulo mdlalo wefilimu isimo sezinto selekelele kakhulu ekuvezeni indikimba. Imithetho ebusa amaZulu kanye namasiko yikho okwenza kube lula kuShaka ukubumba isizwe esikhulu samaZulu. KwaZulu kwabe kulisiko ukuhlonipha. Nasemdlalweni wefilimu abadlali bavezwe beyihlonipha iNkosi yabo kanye namasiko abo. Bayahloniphana nabo bebodwa. Ukube akukho lokhu bebezophikisana neNkosi kokunye amabutho amjikele uShaka angavumi ukuphuma izimpi ayohlasela. Amabutho ahamba amabanga amade eya noma ebuya ukuyohlasela. Akwenza lokhu ngokukhulu ukwethembeka ngoba ehlonipha iNkosi yawo.

Indlela uShaka azalwa ngayo, indlela akhula ehlukenywe ngayo nokuhlangana kwakhe noDingiswayo yikho okwenza uShaka abuse izwe ngendlela enobuqhawe nobuhlakani. Abanye abantu bebengaculisekile ngoShaka. Lokho kuholela ekutheni agcine esebulewe ngubabekazi wakhe uMkabayi noDingane noMhlangana kanye noMbopha.

Abadlali nesizinda kufaka isandla ekuvezeni indikimba yokubumba kanye nokubhidliza umbuso wakwaZulu kodwa isakhiwo asihambisani nendikimba. Umlobi wehlulekile ukuhlela kahle umdlalo wakhe ukuze isakhiwo sibe nesandla ekuvezeni indikimba yalo mdlalo wefilimu. Kuchachiswe kahle lokhu ekhasini 50.

3.2.5 UKUQHATHANISWA KWENDIKIMBA YOMDLALO OTHI SHAKA ZULU NEZINYE IZINDIKIMBA

Ezincwadini ezimbili Ukufa KukaShaka kanye nethi Nawe Mbopha KaSithayi sithola indikimba yokufa kukaShaka. Encwadini ethi Buzani KuMkabayi sithola indikimba ethi ayifane naleyo yomdlalo othi Shaka Zulu. Kubalulekile ukuthi sibheke ukuthi kudalwa yini lokho. Isizathu sokuqala ngukuthi umdlalo othi Shaka Zulu uyilanda kude indaba kaShaka engakazalwa nakuzalwa iqhubeka njalo uShaka ezalwa, ekhula aze ayokhothama. Encwadini ethi Buzani KuMkabayi nakhona indaba iqala kude le engakazalwa uShaka ize iyophela esakhothama. Isizathu sesibili ngukuthi zozimbili lezi zincwadi ziyithinta yonke impilo kaShaka. Azigxilile ekufeni kukaShaka njengoba kwenzeka ezincwadini Ukufa KukaShaka kanye nethi Nawe Mbopha KaSithayi. Lezi zincwadi ziyithathe ngasekugcineni impilo kaShaka lapho esezokhothama.

Iqiniso lomlando elivelayo emdlalweni othi Shaka Zulu ngelithi uShaka wabulawa ngenxa yozungu lukaMkabayi, ebulawa nguDingane noMhlangana kanye noMbopha. Lokhu kuyafakazeleka emibhalweni yomlando. UZondi (1979:52) uthi:

UJEQE: *Yini?*

INYANGA: *Abantwana noMbopha! (ikhomba)*

UJEQE: *Wo! Elokufa alitsheli. (afole apha the isidumbu) ...*

UMbatha (1971:47) uthi:

SHAKA: *Ningobani? Senikhona?
(Bashaywe luvalo bathi ukuma, bahlehle bephuma. Ahlwithe isijula
kuMhlangana uMbopha amhlabe uShaka.)*

UMsimang (1982:153) yena athi:

*Bamgwaze bephindelela kuwo lowomnyama. Azikhalele uShaka: "Hhawu!
Niyangibulala bafowethu na? Kodwa ngenzeni kini, bantakababa? Ngenzeni,
Dingane? Ngenzeni, Mhlangana?"*

Abuye aqhubeke uMsimang (1982:154) athi:

*"Hhawu! Mbopha! Uyangibulala? Uyangibulala nawe Mbopha kaSithayi na?
Hhawu! Ngikwe..."*

Ababhali bomlando wesiZulu bayavumelana nombhali womdlalo wefilimu kwelokuthi uShaka wabulawa nguDingane noMhlangana kanye noMbopha.

3.3. ISIPHETHO

Indikimba yalo mdlalo yethula iqiniso lomlando elithi uShaka wabumba umbuso wakwaZulu elekelelwa nguMkabayi wabuye wawubhidliza. Nanokuthi uShaka wafa ngenxa kababekazi wakhe, uMkabayi ebulawa ngabafowabo uDingane noMhlangana kanye noMbopha. Nazi ezinye zezincwadi zomlando ezikufakazelayo lokho: Ukufa KukaShaka, Nawe Mbopha KaSithayi kanye noBuzani KuMkabayi. Indikimba yalo mdlalo iyavumelana nekaMsimang etholakala encwadini yakhe ethi Buzani KuMkabayi. Lezi ezinye izincwadi, Ukufa KukaShaka kanye nethi Nawe Mbopha KaSithayi zidingida indikimba yokufa kukaShaka. Isizathu sisobala. Ngokuthi zona impilo kaShaka ziyithatha ngasekugcineni kwezinsuku zakhe zokuphila.

Umlobi womdlalo wefilimu wehlulekile ukuveza indikimba yakhe ethi UKUBUNJWA KANYE NOKUBHIDLIZWA KOMBUSO WAKWAZULU ngoba isakhiwo sakhe asilwenzi

udweshu nesixakaxaka, okuholela ekutheni uShaka angaboni ngaso linye nababulali njengoba kuveziwe kulezi zincwadi: Ukufa KukaShaka, Nawe Mbopha KaSithayi kanye nethi Buzani KuMkabayi.

ISAHLUKO 4

ISIZINDA

4.1 ISINGENISO

Kulesi sahluko sizobheka ukuthi isizinda somdlalo wefilimu siyahambisana yini naleso somlando. Isizinda sizoqala sichazwe kuqala ukuthi siyini bese kubhekwa ukuthi umbhali womdlalo uwazi okukanye uwaveza kanjani amasiko esikhathi sakudala. Isiko kukhulunywa ngalo esahlukweni 6. Okwenza lithinteka kulesi sahluko ngukuthi lapho kukhulunywa ngesizinda, nesiko liyathinteka. Kuzobhekwa futhi nalokhu: Imaphi amasiko alandelwa ngabantu? Iziphi izinkolelo zabantu? Imiphi imithetho ebusa abantu? Umlobi womdlalo wefilimu usihlele kahle yini isizinda sakhe ukuze umdlalo ungagudluki emlandweni. Amabanga amathathu esizinda avezwe kahle yini? Abadlali nendawo nesikhathi kanye nokwenzekayo kuhambisana kahle yini nomlando kanye nendikimba? Kuyobe akwanele, uma kungavelanga ukuthi iphuzu lesizinda lisibeka kuphi isigqi kanye nezinga lomdlalo.

4.2 SIYINI ISIZINDA?

UZulu *et al.* (1988:354) uthi:

Uma sikhuluma ngesizinda sisuke siqonde indawo lapho indaba yenzeka khona, isimo sezinto kanye nesikhathi eyenzeka ngaso.

UMsimang (1986a:87) yena uthi: *Setting is conventionally known as milieu and it comprises three aspects.*

Izinto abhekise kuzo lapha uMsimang yindawo, isikhathi kanye nesimo sezinto. Umuntu angasho ukuthi igama elithi isizinda liqukethe izihlokwana ezintathu ezibalwe ngenhla. Kumele kuphawuleke ukuthi lezi zihlokwana akulula ukuzehlukhanisa. Uma umuntu ekhuluma ngesisodwa kuthinteka nezinye. Sizozehlukanisa nje ukuze sizame ukucacisa

okuthile ngazo.

4.2.1 INDAWO

Njengoba kungumdlalo womlando lona, kulindeleke ukuba izindawo okukhulunywa ngazo kube ngezaziwayo emlandweni. Umbhali womdlalo wefilimu uliqikelele leli phuzu yize yena esebenzise isu lakhe elithe phecelezi. Ukugwemile ukusebenzisa amagama ezindawo ezaziwayo. Usebenzise amagama ezigodlo zamakhosi athintekayo emlandweni wakwaZulu. Ngenxa yokuthi emdlalweni lezi zigodlo zivezwe ngesiNgisi, nathi sizozibeka ngalo ulimi lukaGeorge. Nazi-ke: *Mthethwa kingdom (military kraal), Kingdom of the Zulus, Kingdom of the Qwabas, Kingdom of Elangeni* kanye nakwaBulawayo. *I-Port Natal* nayo ivezwe ngayo indlela efanayo naleyo okuvezwe ngayo izigodlo. Ukuze kuvele umlando, umlobi wethembele ezakhiweni zezigodlo. Izigodlo zivela zinezindlu eziningi ezingoguqa. Lolu nguhlobo lwezindlu zangesikhathi sikaShaka. Kuzokhumbuleka phela ukuthi uhlobo lwendlu nendlu luveza ikhono elithile. Nalapha kulezi zindlu zezigodlo ikhono lesiZulu langesikhathi sakudala lokuthi amaZulu ayenekhono futhi ekhonze izindlu ezingoguqa likhanya bha kulo mdlalo.

Amagama ezigodlo alumbaniseka nabanikazi bazo masinya futhi kalula. Uma kuvela isigodlo sakwaMthethwa, umqondo wombukeli ugijima njalo untantatheke uye emuva ezikhathini zasemandulo, akhumbule iNkosi yakwaMthethwa, uDingiswayo. Igama elithi “KwaBulawayo” lihlobene kakhulu neNkosi uShaka. UZondi (1989:55) lesi sigodlo usibeka kukhanye noma ngubani ukuthi sikuphi nezwe lapho ethi:

KwaBulawayo, which takes its name from one of Shaka's main kraals, situated at the upper end of both Umhlathuzi and the Umfolozi, enhances the mood of fear that shrouds the reign of Shaka.

Uma umuntu ebheka isigodlo seNkosi uShaka kufika imicabango eminingi idedelana kokunye ilakanyana. Ingani phela isigodlo sale Nkosi sabe sisho ukuthi osengene kuso wabe esekungcuphangcelele, kukuhle noma kukubi. Kwakuba ngukucwayiza kweso nje some kulabo izinyanya zakubo ezabe sezibafulathele. Kukuso lesi sigodlo lapho iNkosi uShaka eyabe ididiyela ibuye iphake izimpi. Nangu nje uZondi (1979:41) ekuveza lokhu:

SHAKA: *Bafowethu nani zinduna zami, namhlanje ngiyiphaka okokugcina, sesilahla amathunga ngoba ikusasa akulethu.*

Kulabo ababenze izenzo zobuqhawe, imiqhele yabo babeyamukela kuso lesi sigodlo. Abanye babexoshiswa khona lapho, zenyuke izikhundla ngaso lesi sikhathi. Nango nje uMbatha (1971:9) ekuveza lokhu:

SHAKA: *Wena mfana kaNkontshongela vula izindlebe, ugeqe kahle. Namhlanje uzethwese umthwalo odinga isibindi esidlula lesi onaso. Usuzibize ngokuthi:*

*Ulithole elinzima loMbelebele
Elidle uMhlihlima lambhuqa
Lamudla laze ladl' amathambo akhe.*

SHAKA: *Ngakho-ke uzophatha isifuba soMbelebele. UMbelebele usuphuma okokugcina manje...*

Ababezibona bengavikelekile babegijimela kuso lesi sigodlo bafike bazizwe bemukelekile. UZondi (1979:39) uthi lapho efakazela lokho:

ISIGIJIMI: *Ngilapha nje Nkosi sekukuphela kwami!*

Uma kubuswa kwakubusa wonke umuntu. Yingakho phela emdlalweni wefilimu sibona nabamhlophe, oFrancis Fynn bezithokozisa ngencoso kanye namahabulo.

Amabutho ayejutshwa khona lapho ukuba ayesengaganwa avuse imizi yawoyisemkhulu.

UHeese no-Lawton (1979:90) bathi:

In the same way that a character may have realistic and symbolic significance, although he is realistically portrayed, so the setting of a drama may take on a symbolic value.

Kunezibonelo ezinhle ezikufakazelayo lokho emdlalweni wefilimu. Kuningi okufikela umuntu ngamunye lapho ebona izigodlo, ikakhulukazi esikaShaka. Amaqhawe athi uma ezibona

kuvuke usinga. Kokunye umuntu ezwe amakhehla esephahluka ethi, “Ziphansi izinsizwa madoda kodwa ziyosala izibongo!” Amagwala axegelwa yizisu futhi angenwe ngamanzi emadolweni. Amakloza nawo awagcini ngokuwuhlaba inhlali lapho ebona inyama iyiziduli zabasali. Kumele ukuba abathakathi bakhumbula iqhawekazi labo uNtombazi. Izinhlobo ngezinhlobo zabantu ziphawula okuphawulekayo ngezigidlo. Lolu hlobo lokuphawula olwehlukene lwenza umuntu asho ngesibindi athi isigidlo kulo mdlalo wefilimu siwuphawu lokwedlulisa imiyalezo ehlukehlukehene.

Kudala izibaya zezinkomo zaziba phakathi naphakathi nesigidlo. Kwakuba esikhulu sezinkomo bese kuba khona esamankonyane, kuso esezinkomo. Nalapha futhi umbhali womdlalo wefilimu uveze izimo zezibaya njengoba zazinjalo. Izibaya phela ziwuphawu lokubusa nobucebi. Indoda yayaziwa futhi ihlonishwa ngomhlambi wayo. YiNkosi eyayiba nesibalo esikhulu sezinkomo ukwedlula wonke umuntu endaweni yayo.

Ziningi izinto ezisikhumbuza emuva ezikhathini zawoShaka kulo mdlalo wefilimu. UFourie (1996:199) uthi:

Our environment is an important source of information and an important example of nonverbal communication, whether sensory, auditory, and/or olifactory.

Imifula evezwe emdlalweni iluphawu lapho izesheli ziqomisa khona. Nango nje uSenzangakhona evezwa ezibika kuNandi emfuleni uMkhumbane. Ngaphandle kokuhle ngemifula, imifula ibuye ikhonjiswe iveza okungekuhle ngabantu abampisholo. Nakhu lapho kuvezwe izintombi ezihamba noNandi zibonakala zimi phakathi emfuleni, zikha amanzi. Nalapho uShaka esengumfana ehamba nodadewabo uNomcoba, mhla beficwa ngabafana abafike bashaye uShaka, bangena nangezinyawo emanzini abawakhayo. Yiphuzwana elingelihle leli elivezwa ngumbhali wefilimu. Akacacisi ukuthi la manzi awokupheka noma awokuphuza noma awokugeza. Uma kungawokuphuza nokupheka, kugqama ukuthi laba bantu baqhelelene kangakanani nenhlanzeko. Emdlalweni wefilimu akukho lapho kuvezwe umthombo khona. Iningi labantu bangesikhathi sakudala amanzi laliwakha emithonjeni. Bakhona nababewakha emifuleni. Lokhu kuchaza ukuthi noma babekhona abantu ababesebenzisa amanzi emifula ukupheka nokuphuza, akubo bonke, babekhona

ababesebenzisa amanzi emithombo. Umuntu obukela ifilimu ebe engazi kabanzi ngenqubo yamaZulu ufunda ukuthi amaZulu ayeyisizwe okukanye ayisizwe esidla amanzi angahlanzekile anamagciwane.

UMbatha (1971:1) uveza ukuthi abantu amanzi babewakha emithonjeni nokuyilapho izesheli ezazizibika khona: *(Emthonjeni eduze komfula uMalolo umi nesesheli sakhe uLindeni bayakhuluma)*

Imifula yabe isetshenziselwa ukugeza imizimba. UMsimang (1982:125) uyakufakazela lokhu:

Akuthi lusuku lumbe behlamba emfuleni, abone uNgwadi ukuthi yithuba lakhe leli. Ingani nangu uSigujana emthole eyihlane. Bese emdumela ngoqhoqhoqho amminzise emanzini.

Emdlalweni amabutho ezwakala ehlabelela ingoma ephathelene nendawo yakwaNobamba. Indawo yakwaNobamba ikhona. Namuhla seyaziwa ngokuthi kuseWeenen. Esinye isigaba samabutho kaShaka sasaziwa ngokuthi nguMbelebele. Leli gama yilo okwethiwa ngalo indawo ekwaMashu namuhla eseyaziwa ngokuthi kuseMbelebeleni. Indawo yakwaDukuza, ilapho kulele khona iNkosi uShaka. Ilena namuhla eseyaziwa ngokuthi kuseStanger.

Indawo yaseLangeni itholakala eduze nedolobha laseKranskop ukuyela ngasetsheni likaNtunjambili. Abantu abaningi sebeyazi ngokuthi kukwaMakhedama.

Umbhali womdlalo wefilimu ukwazile ukuveza izindawo zakudala ngempumelelo. Iphuzu elingelihle ngendawo yileli lemfula evezwa abantu bephuza amanzi angahlanzekile. Umbhali akukho lapho eveze khona imithombo. Babekhona abantu ababephuza amanzi asemifuleni njengoba nanamuhla basekhona. Babekhona futhi ababewakha emithonjeni amanzi.

Ziningi izindawo ezibalulekile emandulo ezingavezwanga emdlalweni wefilimu. Lapha kuqondiswe ezindaweni zokuzingela, zokukha incema, zokwelusa, zokudlala abantwana, zokumba imithi kanye nezokuxebula amagxolo okwelapha. Lokho kuncisha ababukeli ithuba lokubona isithombe esiyiso sezindawo ezazingamagugu akwaZulu.

4.2.2 ISIKHATHI

UZondi (1989:56) uthi:

Time as an element of setting can be viewed from a number of angles. It can mean placing events in their proper historical context, or placing them at specific times of the day, which is a traditional method of keeping time.

Ngesikhathi kuqondwe isikhathi indaba eyenzeka ngaso. Indaba ingenzeka esikhathini sakudala noma esikhathini samanje okukanye esikhathini esithile sosuku. Uma umlobi eqoka ukuxoxa indaba yakhe ngabantu abathile ababephila esikhathini sakudala, kumele azi kabanzi ngemikhuba yalabo bantu yangaleso sikhathi. Akushoyo akumele kungqubuzane nalokho kwabantu bangesikhathi axoxa ngaso. Njengokuthi nje batholakale benza izinto ezazingenzeki ngaleso sikhathi, njengokubhalelana izincwadi.

Nanka amanye amaphuzwana abalulekile ephuzwini lesikhathi: ihlobo, ubusika, imini, ubusuku, isimo sezulu kanye neminyaka. Sizobheka ukuthi konke lokhu kuyavumelana yini nomlando.

Asibhekile lapha ukuthi indaba ithatha isikhathi esingakanani yenzeka njengokuthi ithatha iminyaka emingaki engakhonjiswa ukukhula kwengane ize ibe ngumuntu omdala.

UFourie (1996:41) uthi:

In the case of indexical signs there is a causal (cause-effect) relation between the sign and its referent. Natural signs are the best example: clouds signify rain...

Emdlalweni wefilimu umlobi ukuvezile ukushintsha kwesimo sezulu uma kuzokwenzeka into engejwayelekile. Nakhu nje mhla kuzalwa uShaka izulu liduma kakhulu futhi kunesiphepho. Yizo izinto ezabe zenzeka emandulo uma kuzokwenzeka into ethile kumuntu omkhulu noma kuzovela isehlakalo esingejwayelekile. Yikho uZondi (1989:58) ethi:

The prevailing weather conditions may give a suitable setting for a variety of

moods: they may give us a hint of the mood of the people in certain circumstances.

Indlela umlobi wefilimu aveza ngayo ukushintshashintsha kwesimo sezulu kumele ishayelwe ihlombe. Uma izulu licwathile, umuntu ubona uphawu lokuzotha. Ngisho nezinto ezenzekayo akuzona ezobudlova. Lokhu kucwatha kuluphawu lokuthi inkulu inkathazo ezolandela. Lokhu kufakazelwa ukuduma kanye nemvula enkulu ehambisana nesiphepho. Imvula enkulu phela iluphawu lwenkathazo ngoba kwenzeka izinto ezingezinhle neze. Njalo uma kuzovela izinyanya zikaShaka emdlalweni wefilimu izulu liduma kakhulu.

Imini iluphawu lwenkululeko lapho abantu bengenakho ukwesabela izimpilo zabo. Akufani nasebusuku lapho sibona izinto ezivela emdlalweni kungezethusayo futhi ezimbi. Abathakathi nabo bathola ithuba elihle lokwenza imikhuba yabo emibi. Nango nje uNtombazi ebulala uDingiswayo ngendlela enyantisa igazi ebusuku. Nangu noGubhela ethi ubulala uNandi kodwa uNandi wavikelwa yizilwane zasendle, kwagcina kufe yena uGubhela.

Kukhona indawana engagculisi mayelana nesikhathi azalwa ngaso uShaka. UShaka wazalwa ngoNtulikazi ngonyaka we-1787. Uma lina, lina imvula engakhashwa ukuduma kanye nesiphepho. Kuyenzeka line kodwa alidumi njengoba kuvezwe emdlalweni wefilimu. Emdlalweni wefilimu kuvezwe uShaka ezalwa ngesikhathi sasehlobo. Lokhu kuletha ukungqubuzana phakathi kobusika nehlobo. Izinto ezenzeka ehlobo zibonakala zenzeka ebusika. Bekuyokuba ngcono ukube umlobi usebenzise imvula kuphela izulu lingadumi.

Okwenzeka nokubonakala efilimini kufakazela isikhathi sakudala. Siyawabona amabutho ehlasela, abantu behlonipha, siyazibona izindlu zakudala (oguqa) futhi siyayibona impilo yeyeme emfuyweni hhayi emalini. Lokhu akulethi ukunqubuzana kwezikhathi.

Umbhali wefilimu uliqikelele iphuzu lokunganqubuzani kwezikhathi. Iphuzu akhombise ubuthaka kulo yileli lokuveza izulu liduma, libanika, lina imvula eyisiphepho ngenyanga kaNtulikazi. Lokhu akwenzeki eMakhabeleni ngaleso sikhathi.

4.2.3 ISIMO SEZINTO

Ngesimo sezinto siqonde imithetho ebusa abantu, izinkolelo zabo, amasiko kanye nemikhuba abayilandelayo. Umbhali kumele aziqikelele lezi zinto. Yizo phela ezenza uzwe abanye abantu sebethi ukube bekungekhona ukuthi nokuthi, ukube uSibanibani ubengahloniphi umthetho ngabe wenze ukuthi nokuthi. Le ndaba ibingeke-ke iqhubeke kanjena. Ukube kwabe kungekhona ukuthi kwaMthaniya kwabe kuyinjwayelo ukuthi izinsizwa nezintombi zidlale umdlalo obizwa ngokuthi 'amahlaya endlela,' ngabe uShaka akatholakalanga ngendlela elihlazo. Izimo eziningi ezithinta impilo kaShaka zisukela kuwo lo mdlalo. Emdlalweni wamahlaya endlela insizwa yabe icela intombi ukuba bajabulisane. Indlela ababejabulisana ngayo yabe yehlukile kulena eyejwayelekile. Isitho sangasese sensizwa sabe singathintani nesitho sentombi. Igama elejwayelekile osekwabizwa ngalo lo mdlalo ngelithi 'ukusoma'. Umlobi uliveze kahle leli siko emdlalweni wefilimu. Siyamuzwa uSenzangakhona ecela kuNandi ukuthi badlale lo mdlalo. Siyamuzwa naye uNandi evuma.

Ukuzalwa ngumzali adlule akuphike ukuthi ungumntanakhe kubuhlungu. Kubuhlungu ngokuphindiwe uma lowo mzali eyiNkosi. Ukwethiwa ngegama eliyisici ube ungumntwana weNkosi, umele ukuba uthathe ubukhosi lapho uyihlo esekhothame, kushiya inhliziyo iqaqamba. Ngenkathi uqaqanjelwa yingxenye yenhliziyo, enye ingxenye igaya izibozi. Yini pho eyayingavimba uShaka ukuthi akhule enenzondo namagqubu? Umlobi wefilimu usivezele inhlansi yembangela yokuthi uShaka uma esekhulile abuse ngendlela engagculisi kubantu abaningi, okuyilezi zinto ezishiwo ngenhla.

Indlela uShaka akhule ehlupheka futhi ehlukenyezwa ngayo ibenesandla empilweni yakhe. Emdlalweni umlobi ukuvezile okuningi okwaholela ekuthini uShaka abe nenhliziyo elukhuni satshe. Nakhu nje okunye kwakho: Esakhula uveziwe ehluhwa ngabanye abakhapheyana. Okwaba buhlungu kakhulu yilapho abafana bemfica emfuleni ekanye nodadewabo, uNomcoba. Bafike bambamba ngqi omunye wabo wathatha ichophelo elafike lagcwala kahle isandla. Wamshaya ephindelela uShaka esihlathini sangakwesokunxele. Bamshiya ngoba sebona ukuthi kwase kusele isikhwehlela kuphela. Kuvezwe kahle lokhu efilimini.

Emdlalweni wefilimu abantu bayayihlonipha imithetho ebekwe nguShaka. Yikho phela lokho okwakwenzeka emandulo. Nakhu nje emva kokukhothama kukaNandi uShaka ethi abantu abazile isikhathi esingunyaka, bangasengi izinkomo, bangayi ocansini, otholakale eya noma ekhulelwe kubulawe abazali bomntwana kanye naye umntwana uqobo lwakhe, bangavuni ukudla emasimini. Yinhlonipho eyayenza abantu bayigcine le mithetho. Babekhona osikhwili phambana nobhoko. Babeyephula le mithetho. Yibo-ke labo ababelibuka baligcine kumfokaSenzangakhona. Okubalulekile lapha ngukuthi umlobi ukuvezile ukuthi iningi labantu laliyihlonipha iNkosi kanye nemithetho eyayibusa izwe ngisho inzima kanjani.

ISemiyothiki thiyori ithi izimpawu embhalweni wobuciko zedlulisa imiyalezo ethile, enhlobonhlobo. Ukuzila emdlalweni wefilimu kuluphawu lokwedlulisa umyalezo wokuthi lona ozilile ushonelwe. UShaka uthi isizwe samaZulu asizile ngoba sishiywe yindlovukazi.

Umlobi wefilimu ukuqikelele ukuveza ukuthi abantu babebuthwa ngokwezigaba. Amabutho ayeba namagama awo ngokwehlukana kweminyaka. Nabesifazane, behamba noma behlezi bavezwe behlala ngokobuntanga. Nakhona lapha kwakungeke kwenzeke lokho ingekho inhlonipho.

Izinduna, amabutho, ondlunkulu, izinyanga, izangoma, izinyanya, ogqayinyanga, izimbongi kanye nezinhlozi babebamba elikhulu iqhaza embusweni. Emdlalweni wefilimu izangoma nezinyanga, nezinyanya nezinduna, namabutho nondlunkulu kanye nezimbongi babonakala bebambe iqhaza embusweni. Lapho uZondi (1989:61) eveza ukubaluleka kwabalaphi bendabuko uthi:

Sharing the limelight and even the power of the King were the tribal diviners, whose word was final whenever they had smelled out an individual for witchcraft, which was a capital crime in terms of the tradition of the Zulus.

Ukugana nokuganana yinto eyabe iza kamuva kuShaka. UMbatha (1971:43) uyakuveza lokhu:

SHAKA: *Uyabona-ke into eyayenza ngithi amabutho angaganwa?*

Into eyabe ibekwa phambili nguShaka ukubunjwa kwesizwe samaZulu. UMsimg (1982:135) uthi:

Nokho anizukuhlala isikhathi eside ngoba uZwide ngizolwa naye ngimxoshe ngosuku olulodwa. Ngeke ngilwe naye izinsuku ezimbili, ngimfunge uNdaba.

Emdlalweni wefilimu akuveli nowodwa umshado wabantu nje. Mhlawumbe umlobi ubezama ukuveza isisindo sombuso emqondweni nasezinhlelweni zikaShaka.

Abantu basemandulo babenezinkolelo ezinhlobonhlobo ezehlukile kulezi zanamuhla. Kunezilwane okwakuthi uma zikhala abantu bangakuthokozeli ukukhala kwazo. Ngisho umuntu elele obunjani ubuthongo babuphela nya uma ezwa izinja zishaya umkhulungwane. Angiphathi phela uma ezwa umandukulu elokhu eshilo ethi: 'vuk' ungibhule'. Emini uma umuntu ehlangana nothekwane wabe engakhululeki. Lezi zilwane yizilwane okwakukholakala ukuthi zihambisana namashwa. Umlobi akakuvezanga lokhu emdlalweni wefilimu. Mhlawumbe imbangela kube yikho ukunganaki noma ukungazi kabanzi ngezinkolelo zamaZulu akudala. UZondi (1989:61) uyayazi le nkolelo. Nango ethi: *The appearance or the cry of certain animals predicts certain events.*

Kumele kuphawuleke ukuthi kulukhuni kuhle kokukhipha umbokwane emanzini ukukhuluma ngesizinda kungathinteki isakhiwo, abadlali kanye nendikimba. Lezi zinto zifana nendlu yesicabucabu. Uma kuke kwathinteka okukodwa, kuthinteka konke. Ngenxa yalesi sizathu kumele kuvele emdlalweni wefilimu ukuthi abadlali nendawo nesikhathi kanye nokwenzekayo kuhambisana kahle yini nesakhiwo kanye nendikimba.

Isizinda kasihlelekanga kahle savumelana nabadlali ngoba abadlali bomdlalo wefilimu bakhuluma isiNgisi. Akulindelekile ukuthi abantu bangalesiya sikhathi bakhulume lolu limi. Abantu bakwaZulu bangaleso sikhathi babengasazi isiNgisi. Ulimi nokho kuzokhulunywa ngalo kabanzi esahlukweni esilandela lesi.

UShaka akezwananga nabeLungu ngenxa yokungahambisani kwamasiko ezinhlangothi zombili. Emdlalweni wefilimu uShaka uvezwe engezweni neze nenqubo yabeLungu

yokuphilisa intombazane ngaphandle kwemvume yakhe. Lokhu kuveziwe ekhasini 115. Kuzokhumbuleka phela ukuthi abeLungu bafika kwaZulu nje babeqhamuka eKoloni. Abanye eNgilandi, ezindaweni ezingamadolobha. Isizinda sasedolobheni asihambisani nesasemakhaya.

Umlobi uzivezile izingxabano eziningi emdlalweni wakhe. Umuntu angaphawula nje ukuthi noma ziveziwe izingxabano akuzona lezi ezaholela ekuxabaneni kukaMkabayi noShaka, nokuyikhona okwenza uMkabayi agcine akhe itulo lokumgudluza uShaka. Emdlalweni wefilimu siyambona uShaka exabana noMudli, exabana noSenzangakhona, exabana nenduna kaDingiswayo, exabana noNandi, exabana nabantu abaningi. Akuveli lapho exabana khona noMkabayi okukanye uDingane noMhlangana kanye noMbopha. Yingakho-ke umuntu engasho kugcwale umlomo ukuthi udweshu alucaciswanga kahle. Ngaphezu kwalokho aluvezwa yinkulumo-mpendulwano. Yikho nokwenza kube lukhuni ukugagula indikimba yomdlalo.

4.3 ISIPHETHO

Isizinda sisodwa umbhali womdlalo wefilimu usivezile. Amabanga amathathu okuyindawo, isikhathi kanye nesimo sezinto kuveziwe. Izindawo ezivela emdlalweni yizo ezomlando. Noma isimo sezinto sifakazela isikhathi sakudala, isikhathi emdlalweni kasihambisani neze nomdlalo. Abadlali bakhuluma isiNgisi esikhundleni sesiZulu. Kumele kuphawuleke ukuthi kulukhuni ukukhuluma ngesizinda kungathinteki abadlali, indikimba kanye nesakhiwo. Udweshu nesixakaxaka kumele kulekelele ekuvezeni indikimba yomdlalo. Emdlalweni wefilimu udweshu nesixakaxaka akuvezwa yinkulumo-mpendulwano. Inkulumo-mpendulwano esemdlalweni wefilimu kayixhumene nendawo nesikhathi kanye nesimo sezinto. Empeleni ulimi olusetshenziswa kunkulumo-mpendulwano yalo mdlalo aluhambisani nesizinda. Ulimi lwesiNgisi ludicilela phansi isigqi kanye nezinga lomlando. Lwenzu abadlali befilimu bangahambisani nesizinda. Ngakho-ke singasho ngokungahlonizi ukuthi isizinda salo mdlalo asihambisani neze nesakhiwo nabadlali kanye nendikimba.

ISAPHLUKO 5

ULIMI

5.1 ISINGENISO

Kulesi sahluko sizocwaninga ulimi olusetshenzisiwe ngumlobi emdlalweni wefilimu. Ulimi luyingxenye yesizinda. Noma ulimi luthintiwe esizindeni sikhulu isidingo sokuthi kukhulunywe ngalo seluzimele njengesahluko. Isizathu ukuthi mukhulu umonakalo odalwa yilo mdlalo wefilimu olimini lwesiZulu. Ulimi luyasetshenziswa ukufeza izinhloso ezithile njengokuxhumana nokuguqula abanye abantu nokwedlulisa amasiko nezinkolelo zabantu nokunye okuningi. UZondi (1989:63) uthi:

Language, it is interesting to note, has a present, a recent past and a remote past. While the present refers to language in current use and the recent past refers to language that is no longer in everyday use, the remote past involves language that is almost Greek to contemporary speakers.

Emdlalweni womlando ulimi kumele luhambisane nalolo olwalukhulunywa kudala yize kungeke kube ngamazwi abo uqobo abantu bakudala ngoba umbhali womdlalo wayengekho ngaleso sikhathi. Noma ngabe wayekhona kwakungeyukuba lula ukubamba amazwi abantu bakudala njengoba ayenjalo ngaphandle uma ekwaze ukuwaqopha ngesiqophamazwi.

UZulu *et al.* (1987:367) uthi:

Kubalulekile ukuthi ulimi olusetshenziswa ngumbhali luhambelane nesizinda azikhethetele sona. Kungaba kuhle kakhulu uma exoxa indaba ngolimi ebingalandwa ngalo wumuntu waleyo ndawo nesikhathi eyenzeka ngaso. Uma indaba yenzeka ngezikhathi zoDingiswayo, umbhali akakwazi ukusebenzisa imifakela namagama amasha...

Sizobheka-ke ukuthi umlobi wefilimu uwulandele yini lo mgomo. Uma ewulandele, sizosho ukuthi kungani sithi uwulandele. Uma engawulandelanga, sizophenya ukuthi kungabe yini imbangela yalokho. Imbangela izovezwa obala bese kubhekwa ukuthi kayikho yini enye

indlela ebingasetshenziswa. Njengoba umdlalo umayelana nokwakwenzeka ezikhathini zeNkosi uShaka, kulindeleke ukuthi isiZulu esisetshenziswa emdlalweni wefilimu kube yileso esihambisana nesizinda sangaleyo nkathi. IsiZulu sakudala sasigqame ngezifenko, ngezisho, ngezaga, ngamagama okuhlonipha kanye namagama aqukethe imizwa ethile, njengalawa: athukuthelisayo, akhomba injabulo, akhombisa uthando, akhombisa ukudabuka kanye nakhombisa ukumangala. Kuzovezwa ubuhle nobubi bolimi olusetshenziswe emdlalweni bese kuthi ekugcineni kubekwe iziphakamiso.

5.2 ULIMI OLUSETSHENZISWE EMDLALWENI

UHodgson (1992:109) uthi:

Neither character could be resurrected with historical accuracy. Even whether their words were documented, an attempt to recover the character's energy, speech, remained an act of imagination. And even if recording had existed to help the actor, an author would still have needed to select, compress and invent dialogue...

Ngakho-ke asizukubheka ukuthi umdlali ngamunye osemdlalweni ukhuluma wona yini amazwi akhulunywa yilowo muntu adlala indawo yakhe. Into esizogxila kuyo ngukuthi abadlali befilimu baluveza kanjani nakangakanani ulimi lwesiZulu lwasemandulo.

Kulo mdlalo wefilimu kulukhuni satshe ukwehlukana ulimi lwakudala kulolo lwesimanje. Imbangela ngukuthi umdlalo wethulwa ngolimi lwesiNgisi. Zikhona izikhathi lapho abadlali beke bakhulume isiZulu khona. Nakhu nje mhla amabutho ethatha uPiet ehamba naye, emehlukanisa nabakubo ethi ahamba naye ngoba ekhuluma ulimi lwesiZulu. Nakhu mhla uShaka ezibuka esibukweni asiphathelwe ngabamhlophe. Izimbongi ziqephuza amakhosi ngesiZulu. Ziningi ezinye izindawo. Lezi yizibonelo ezimbalwa.

Uma umuntu ebheka umdlalo wonke, aqhathanise ulimi lwesiZulu olusetshenziswe emdlalweni aluqhathanise nolimi lwesiNgisi, kuvele kucacele ngisho ingane ekhasela eziko ukuthi umdlalo uqhutshwa ngesiNgisi. Kunombuzo okumele uphendulwe mayelana nolimi olusetshenziswe kulo mdlalo. Umuntu uzibuza ukuthi kungani umdlalo oqukethe umlando

namasiko esiZulu uqhutshwa ngesiNgisi. Nazi ezinye zezimpendulo ezitholakala lapho umuntu ebuza lo mbuzo: kwenzelwa ukuthi umdlalo ungagcini ngokulalelwa ngabantu abaluzwayo ulimi lwesiZulu, kodwa usabalale nomhlaba wonke. Enye impendulo ithi noma yini engumsebenzi wobuciko eyenziwayo iba nomhlomulo oyinkece. Kuthiwa bekuyoba lukhuni nokuba uze uqoshwe ukube wabe ubhalwe ngesiZulu. Phela inhloso enkulu ngawo ukuheha labo abanezimali ezinkulu. Enye impendulo ithi inhloso ukuba abantu abadala abakhuluma isiZulu, nokuyibona okukholakala ukuthi bayinqolobane yesiZulu bangezwa ukuthi kuthiwani ngomlando wabo, ukuze noma kushiwo okungeyikho bangakuzwa. Bakhona nabaphendula bathi inhloso ukufafaza imfundisoze ngomlando namasiko esiZulu. Abanye bathi inhloso ukuluqeda nya ulimi lwakaMthaniya. Bakhona nabathi kuqondwe ukukhombisa nokutshela umhlaba ukuthi abantu abampisholo, amaZulu ikakhulukazi, bangovuma zonke kanjani. Bakhona nabathi kuqondwe ukutshela umhlaba ukuthi uShaka wabe enonya kanjani naphezu kokuba abantu abaningi bembiza ngeqhawe. Abantu abaningi bathi yingoba isiNgisi ulimi olukhulunywa cishe umhlaba wonke jikelele. Singekuqede okushiwo ngabantu. Mina ngithi umdlalo uqhutshwa ngesiNgisi ukuze kufafazwe imfundisoze ngomlando namasiko esiZulu kanye nokucekela phansi ulimi lwesiZulu.

Kuyamangaza ukuthi noma kushiwo kuphindelelwa ukuthi azibuye emasisweni kusenezimo ezisakubeka kukhanye bha ukuthi kusaqonelwana. Kwabangingi into yinhle ngoba ithakwe ngesiLungu. UJ. C. Dlamini eqoqweni lezinkondlo likaMakhambeni (1989:91) enkondlweni yakhe ethi “Kumfundoni le?” ukubeka kucace lokhu lapho ethi:

*Sengidle amathe omlungu,
Kwezombusazwe ngiyawiliza,
Ngisukelana nobuntu bomlungu,
Ngisukelana namasik' omlungu;
Engikucabangayo nengikwenzayo
Isilinganiso ngumntanomlungu.
Unomhungulu mntanomlungu
Angisalali ngiyakusukela;
Olwami ulimi ngilutshelwa
Ngumntanomlungu, olubengayo
Kuhle kwenyama yokosa,
Aluqob' emabhukwini amaqatha,
Ngilugogode ngendlela yakhe
Ngiphethe ngokungazi lutho;
Nginguvuma zonke angicabangi.*

Into eyingozi iqala kancane kancane ize iye ikhula. NesiZulu siyasho ukuthi impandla ikhwela ngamanhlonhlo. Abantu abampisholo abaningi bazalwa bethiwa amagama abayohlale bekhunjulwa ngawo yimindeni yabo. La magama achaza izimo noma izigameko ezithile. Kuyadabukisa ukusho ukuthi abanye banele bangena ezikoleni lahliyane amagama abo esintu. Namuhla sebaziwa ngamagama esiLungu. Yingakho sekunoJerome, Isaac, Maria, Mirriam namanye kubantu abampisholo. Kulawa magama ambalwa kakhulu, uma ekhona, abanikazi bawo abazaziyo izincazelo zawo.

Le nto isuka kude ngezikhathi zokufika kwabefundisi abamhlophe kuleli. Amadoda atshelwa abuye aphoqwa ukuthi ahlukane nezithembu. Ziningi nezinye izinto zomdabu okwathiwa maziyeke esikhundleni sazo kwaqhakanjiswa ezesiLungu. Mhlawumbe ngenxa yakho ukwehlulwa, abantu abampisholo abaningi benza njengoba kwakushiwo.

Zikhona izinsolo zokuthi lo mdlalo awuzanga ukuzobhidliza kodwa uzogcwalisa lokho okwakuphakanyisiwe phambilini ukuthi umuntu omhlophe ubalulekile ukwedlula umuntu ompisholo. Lokhu kufakazelwa ukushuthekwa kolimi lwesiNgisi emdlalweni lapho singekho nesincu isidingo salokho. Asikho isidingo sokuthi sizwe uSenzangakhona ethi, "... bring me beer", uShaka ethi, "I am the son of a king" nakwezinye izindawo eziningi emdlalweni lapho abantu abampisholo bekwitiza isiNgisi. Lokhu kuletha isithombe sokuthi amaZulu kudala aqala ukuzenyeza nokwenyanya ulimi lwawo, kusukela emakhosini asemandulo.

5.2.1 I-ANAKHRONIZIMU EMDLALWENI

Kuyenzeka ukuthi umlobi athi ewubhale kahle umdlalo wakhe alibale ukuqikelela iphuzu lokushayisana okukanye ukuxubana kwezikhathi. Isimo esinjalo sibizwa ngokuthi yi-anakhronizimu. UZulu *et al.* (1987:330) uthi:

"I-anakhronizimu iwukusethenziswa kwegama elisho into engahambisani nezikhathi okukhulunywa ngazo."

Emdlalweni wefilimu sithola abantu abampisholo bekwitiza isiNgisi esikhundleni sokuba bakhulume isiZulu. Lena yi-anakhronizimu, okuyinto engemukeleki emibhalweni yobuciko. Ngezikhathi zeNkosi uShaka laba bantu babengalwazi nhlobo ulimi lwesiNgisi.

Uthi umdlalo uqhutshwa ngaso-ke isiNgisi, kuzwakale unina kaNandi, uMfunda e babaza ngesiBhunu ethi “jou” lapho kusha izinqolobane ukukhombisa ukwethuka. Omunye umuntu angathi ubabaza ngesitsotsi esisuselwe esiBhunwini. Nakho lokhu kuseyiyo i-anakhronizimu. Abantu bangalesiya sikhathi babengasazi nhlobo isiBhunu.

Lapho uSenzangakhona ekhuzela uNandi, uzwakala ethi “Nongenabhasikidi uyangena emakethe”. Lolu hlobo lokukhuzela lukhomba ukungqubuzana kwezikhathi. Igama elithi bhasikidi elomfakela elisuselwa kwelesiNgisi elithi ‘basket’. Kanjalo nelithi makethe, lisuselwe kwelithi ‘market’. Lesi yisikhuzelo esaqala ukusetshenziswa abeLungu sebezinzile kwaZulu. Ngisho emdlalweni wefilimu uqobo abeLungu babengakafiki ngesikhathi uSenzangakhona ekhuzela uNandi.

Kasikho neze isidingo sokuthi lo mdlalo uqhutshwe ngesiNgisi. Ukuqhutshwa kwawo ngesiNgisi kucindezela ulimi kanye namasiko esiZulu. Kulabo abathi noma ulimi namasiko esiZulu kucindezeleka kodwa umdlalo awukwazi ukuyekwa ngoba uthokozelwa yizinkulungwane ngezinkulungwane zabantu, bayakhunjuzwa ukuthi ulimi yilona olusetshenziswa ukwedlulisa isiko, lisuka esizukulwaneni liya kwesinye. Kanjalo isiZulu besizoledlulisa ngempumelelo isiko lesiZulu. Yiliphi ngempela isiko aqonde ukuledlulisa umlobi? Lelo siko ledluliselwa kubani? Leli siko elidluliswa ngumdlalo wefilimu aliqede kuba ngelesiZulu futhi aliqede kuba ngelesiNgisi. Uma ngabe umlobi ubeqonde ukuveza isiko lesiZulu, wehlulekile ukuliveza ngoba selinemifakela. Kuleziya zikhathi zasemandulo ulimi lwesiZulu lwalungenamfakela.

Labo abathi isiNgisi ulimi lokuxhumana nokuhwebelana, phecelezi ‘*lingua franca*’, kumele bakhunjuzwe ukuthi isiNgisi asibalulekile ukwedlula isiZulu. NesiZulu singanikezwa ithuba, ikakhulukazi emdlalweni ophathelene nomlando kanye namasiko esiZulu. Kungethi umdlalo ugxile esizweni samaZulu kanye nenkambiso yaso bese wethulwa ngolimi iningi lamaZulu

elingaluzwa. Luzilwani ulimi lwesiZulu? Yini inhloso uma kungekhona ukwehlisa isithunzi kanye nokucekela phansi ulimi namasiko esiZulu? Kumele kukhumbuleke ukuthi wonke umuntu unelungelo lokuvikela ulimi namasiko akhe. Akekho umuntu onegunya lokucekela phansi ulimi namasiko abanye abantu kuthuleke nje. Umthethosisekelo waleli zwe ubalula ukuthi zonke izilimi kanye namasiko kuyalingana, akukho okubaluleke ukwedlula okomunye. Awuhambisani futhi nokucwaswa kanye nokucindezelwa kwamasiko athile ngabantu abathile.

Uma kuhloswe ukuthi umdlalo ufinyelele nakubantu abangasazi isiZulu, ikhona enye indlela ebingasetshenziswa. Abadlali bebengakhuluma ngesiZulu bese kuvezwa umbhalo ochaza leyo nkulumo ngesiNgisi. Yini evimbe lokho? Zikhona izinsolo zokuthi lokho akwenzekanga ngoba bekuyodla izindodla zemali. Akubona-ke ubulungiswa ukuthi ulimi lwesiZulu lucindezelwe ukuze kugwemeke izindleko ezinkulu. Lokho kwandisa izinsolo zokuthi kumbhali walo mdlalo uthando lwemali lukhulu ukwedlula inhlonipho yolimi namasiko esiZulu.

Yonke into eshiwoyo noma eyenziwayo yenzeka ngesizathu esithile okukanye iqukethe umbiko othile, okungenzeka ukuthi uyajabulisa okukanye uyajabhisa. Lo mdlalo uqukethe imfundisoze yokuthi abantu abampisholo, amaZulu ikakhulukazi, balubukela phansi ulimi lwabo, baqhakambisa isiNgisi. Lokho kukhombisa ukungasihloniphi isizwe samaZulu. Yonke into engakhombisi ukuhlonipha umuntu ayinabo ubulungiswa. Ngenxa yokuthi umlando kanye namasiko esiZulu kwethulwa ngesiNgisi akwemukelekile, kanjalo nomdlalo wonke awemukelekile. Ngenxa yokuthi lo mdlalo ufafaza imfundisoze yokuthi amaZulu awalukhathalele ulimi lwawo, okushiwo nokwenzeka kuwo akwemukeleki. Ngenxa yalo mdlalo amaZulu alahlekelwa yisithunzi sawo esiwafanele emhlabeni wonke jikelele. Kuyothatha kube nzima ukukhuculula umonakalo odalwa yilo mdlalo wefilimu esikhathini esizayo. Abantu babamba elentulo. Ngenxa yezizathu esezibekiwe, lo mdlalo kumele uguqulelwe olimini lwesiZulu kungenjalo umiswe ungaphinde udlalwe.

Kunabantu abangagculiseki uma kuthiwa lo mdlalo kawumiswe ukudlalwa. Bathi noma bevuma ukuthi ukwethulwa kwalo mdlalo ngesiNgisi kwenza abanye abantu bathukuthele babhodle ishaladi kodwa akukho okungabe kusenziwa. Bathi bayakholelwa ekutheni

ngaphambi kokuba uze udlalwe lo mdlalo wahlolisiswa yisigungu esaqokwa nguMongameli wezwe ukuba sihlale imidlalo kamabonakude neyamafilimu ukuthi iyamukeleka ukuthi idlalelwe abantu. Ukube kunenkinga ngalo mdlalo, isigungu sasiyonqaba ukuba uvezelwe abantu. Kusobala futhi ukuthi akukho lapho umdlalo ungqubuza khona nomthethosisekelo waleli zwe. Leli qembu kumele likhunjuze ukuthi akuyona yonke imithetho yaleli zwe enobulungiswa futhi eyohlala ingunaphakade. Mihla namalanga kunemithetho ehlala ichitshiyelwa ePhalamende elikhulu ngenxa yezimo ezifuze lesi. Ngakho-ke zibalwa, uma zikhona, izizathu ezingavimba ukuthi lo mdlalo uguqulelwe esiZulwini okukanye uvalwe ungaphinde udlalwe, inqobo nje uma kulandelwa imigudu efanele.

Kulehlise kwaliqeda nya izinga lomdlalo ukuvezwa kwezimo lapho abadlali besheba isiNgisi nesiZulu. Kuqubuka umbuzo wokuthi uma inhloso yokuba umdlalo uqhutshwe ngesiNgisi ngukuthi ufinyelele emhlabeni wonkana, kungani kunezindawo lapho kukhulunywa khona isiZulu? Kuvela ukungqubuzana kwemiqondo lapha. Umdlalo ubhalelwe iningi labantu abanenkinga ekuzweni ulimi lwesiZulu. Ngakolunye uhlangothi kunezindawo lapho kuhambe kuchitshiyelwa khona ngesiZulu. Uma sekusebenza isiZulu, kusobala ukuthi labo obekuhloswe ukuba bezwe futhi bawulandele umdlalo ababe besezwa konke okushiwo emdlalweni. Yini lena okumele bangabe besayizwa? Bekuyokuba ngcono nembongi iqephuze amakhosi ngaso isiNgisi, izinyanga nazo zikhululume ngesiNgisi. Ingani nawa amadlozi asikhipha ngamakhala isiNgisi.

Kuyaxaka ukuthi athi uShaka esikhuluma kahle kangaka isiNgisi kulo mdlalo wefilimu ehlulwe ngukubiza igama lesiNgisi elithi 'Farewell', esikhundleni salokho aliguqulele esiZulwini athi 'Febana'.

Bukhulu ubudedengu obuvezwa yisimo sokusheba isiNgisi nesiZulu kungekho sidingo. Kuthi kwehlisa izinga lomdlalo, kube kudala nongabazane ngobekuyinhlosonqangi yokuthi umdlalo wefilimu uqhutshwe ngesiNgisi. Umbhali wefilimu ubehlose ukuthi lo mdlalo ulandelwe ngabantu abaningi, ungagcini ngokulandelwa kuphela ngabantu abezwa isiZulu kodwa kunezindawo lapho esebenzisa khona isiZulu.

5.2.2 AMAGAMA ESIZULU OKUHLONIPHA

Kunezimo eziningi ebeziyokwenza ukuthi ulimi lwesiZulu lwaziwe ukuthi lunotho kangakanani. Lezi izimo lapho amagama esiZulu okuhlonipha enganikezwanga indawo yawo emdlalweni wefilimu ukuze kuvele ukuthi abantu bakwaMthaniya babekhaliphe kanjani ekwetheni nasekuqambeni lokho ababekuhlonipha. UZondi (1989:69) uthi:

It must be mentioned that man in certain circumstances will, out of respect or a keen sense of priority, avoid certain words and substitute others in their places. Women do likewise.

Nanka amanye amagama okuhlonipha abengasetshenziswa emdlalweni ukube isiZulu asiqonelwanga yisiNgisi:

Ngesikhathi uShaka enqamula izinkalo eyocela ukuba enzelwe umkhonto omfishane wetshethe imbuzi emahlombe nokuyiyo afike akhokhe ngayo. Emdlalweni kusetshenziswe igama elithi 'goat'. Leli gama kalehlukani phakathi kwenkulumo yokuhlonipha nenkulumo nje. Belingasebenza igama elithi 'intshitane'. Leli yigama elihlonipha 'imbuzi'. Igama 'imbuzi' lihlobene kakhulu negama lenye yezintombi ezazikitazana neNkosi uShaka, uMbuzana.

Lapho kukhothama abantu abakhulu embusweni, uJama, uSenzangakhona, uDingiswayo, uSigujana, uShaka kanye nabanye bekumele lisetshenziswe igama 'lokukhothama'. Leli yigama elihlonipha 'ukufa'. AmaZulu amaningi, ikakhulukazi lawo asahlala emadolobheni amakhulu, aya ngokuya elahlekelwa ngamasiko nezinkambiso zamaZulu, abeyosale esehlonipha amakhosi okungenani. Lapho kukhothame iNkosi abengeyukusho ukuthi iNkosi ishonile okukanye ifile.

Lapho laba bantu ababalwe ngenhla sebebekwa ezindlini zabo zokugcina bekumele kusebenze amagama athi 'ukutshalwa', 'ukubekwa', 'ukufihlwa' namanye afuze lawo. Esikhundleni salawa magama kusetshenziswe amagama esiNgisi athi 'was buried' elingehlukanisi inkulumo yokuhlonipha kunkulumo nje.

Mhla uSenzangakhona eshada uzwakala uyise uJama ethi “Sacrifice the bull” uJama ubengasebenzisa igama elithi ‘imeshe’ okuyigama elihlonipha ‘inkomo’ Uma seziningi kuthiwa izimeshe.

Lapho uSenzangakhona esesuthi mhla eshada uthi kuNandi “Bring me beer”. Ubengathi ngilethele amanzi amponjwana. Leli yigama elihlonipha ‘utshwala.’

Lapho abamhlophe benikeza uShaka isipho esiyinja abathi siphuma eNkosini yabamhlophe, uGeorge, belingasetshenziswa igama elithi ‘ingcanga’ esikhundleni selithi ‘inja’. Nalapho uShaka ekhombisa induna yempi kaDingiswayo indlela yokulwa ngomkhonto omfisha uthi: “Qaphela nja”. Mhlawumbe lapha omunye angathi bekumele asebenzise elithi ‘mgodoyi’ ukukhombisa ukweyisa ngoba indlela asho ngayo kayikhombisi inhlonipho. Igama ‘inja’ linobudlelwano negama lendlunkulu kaMalandela, uNozinja. Ngokwenqubo yesiZulu abantu babeligwema igama elinobudlelwano negama lomuntu omkhulu ngesikhundla.

Lapho kubuswa kuphuzwa amahabulo kudliwa nenyama bekumele kusetshenziswe igama elithi ‘incoso’ esikhundleni selithi ‘inyama’.

Mhla uShaka etholwa ngamantombazane emfuleni elimele ethangeni, bekumele uPhampatha uma ekhombisa amanye amantombazane athi, “Wozani nizobona umenzo”. ‘Umenzo’ phela yigama elihlonipha ‘umuntu’.

Esikhundleni segama elithi ‘ancestors’ bekumele kusetshenziswe elithi ‘izinyanya’ noma ‘abaphansi’ noma ‘izithutha’

Emdlalweni uMfunda, unina kaNandi ulandela uShaka aye ayomthola elwa noNzobo indodana kaMphepha. Bekumele kusebenze igama elithi ‘abakhapheyana’ lapho uMfunda ethethisana noMphepha ngesenzo sikaNzobo nabanye abafana. Igama elithi ‘umkhapheyana’ yigama elihlonipha ‘umfana’. Uma sebebaningi kuthiwa abakhapheyana.

Lapho uMfunda esekhathele wukuhamba, uNandi noShaka kanye noNomcoba bamlalisa phansi komthunzi wempandane. ‘Impandane’ phela yigama elihlonipha isihlahla.

Lapho uShaka eqeqesha amabutho akwaMthethwa, uzwakala ethi “Cosh’ itshe wethu”. Belingasebenza igama elithi ‘ichophelo’, okuyilona elihlonipha itshe.

Lapho uShaka ethi uSigujana akabulale uMudli, uthi, “Sigujana, kill this man. He has insulted the king” esikhundleni samazwi athi ‘this man’ ubengathi ‘le njeza’. Leli yigama elihlonipha ‘indoda.’

Lapho uDingane ebuza kubeLungu ukuthi iphi inyanga yabo uFarewell, esikhundleni segama elithi inyanga ubengasebenzisa elithi ‘ugedla’.

Lapho uShaka noNomcoba bekha amanzi emfuleni, bekungasebenza la magama esikhundleni segama elithi amanzi: amandambi amacwaka, amajilimba, amakweta, amada, njalonjalo.

Belungethuthuke lunani ulimi lwesiZulu sekusetshenziswe amagama anje okuhlonipha? Abafundi, ikakhulukazi labo asebethethuthu, bebeyohlomula kakhulu kula magama. Nalabo bantu abangasahloniphi, hhayi ngoba behlosile kodwa ngoba bengazi ukuthi kufanele bathini, bebeyozuza lukhulu.

5.2.3 OKUHLE NGOMDLALO

Ngaphandle kwezinto ezimbi ezivezwa ngumdlalo, zikhona nezinhle. Umdlalo wefilimu uveza umlando kanye namasiko esiZulu. Emdlalweni sibona ukuthi uNandi noSenzangakhona balephula kanjani isiko okuthiwa ‘amahlanya endlela’, uShaka indlela akhula ehlukenyezwa ngayo, uShaka esizwa nguDingiswayo ukumkhulisa kanye nokuthatha ubukhosi bakwaZulu, uShaka wasibumba kanjani isizwe samaZulu, uShaka wabe eziqeda kanjani izephulamthetho, uShaka wabe ekhaliphe kanjani, uShaka wabe enolaka kanjani, uShaka wabulawa nguDingane noMhlangana kanye noMbopha. Kuningi nokunye okuvezwa ngumdlalo. Okuhle ngokuthi abantu, intsha ikakhulukazi, bathola umlando wesizwe samaZulu.

Umlobi wefilimu usithatha ngamehlo engqondo asibeke ezikhathini zakudala lapho esebenzisa amagama ayesetshenziswa kudala. Nakhu nje mhla isigijimi sakomkhulu sizobika

eNkosini uShaka ukuthi indlovukazi iyadunguzela. Isigijimi sisebenzisa igama elithi 'iyadungazela'. Leli gama ngelihlonipha 'ukugula.'

Amakhosi abe ebizwa ngamagama ehlukehlukehene. Nanka nje amanye awo: iZulu, iSilo, iNgonyama, iNkosi yohlanga, Ndaba, Ndabezitha, iNdlovu kanye namanye. Emdlalweni wefilimu siyawathola amanye ala magama. UNgomane njalo uma ekhuluma noShaka uthi "Ndabezitha". Amabutho lapho ekhuleka athi " Wena weNdlovu, bayede!" Nakhu nje lapho uShaka eqeda kuthatha izintambo zombuso kaZulu uDingane esho ephindelela ethi, "Bayede!" ehola amabutho. Uma izinduna zikaDingiswayo zikhuluma naye uDingiswayo zithi, "Nyambose omkhulu".

Imibhalo yobuciko iyakufakazela lokhu okushiwo ngenhla. UMbatha (1971:6) uthi:

LAPHALALA: *Ndaba! Wena wakomkhulu!
Uphile njalo nobukhosi bakho.*

Lapha iNkosi ibizwa ngoNdaba.

UZondi (1979:3) yena uthi:

UJEQE: *Zul' eliphezulu, izikhali zami zisele eBathenjini, ngikhulekela ukuba ingonyana ivele ingibheke, ngife. Awukho umnyezane oyodlula lowo.*

Lapha iNkosi ibizwa ngeZulu kanye neNgonyama.

UDube (1978:16) uthi:

*Wathi uShaka: "Uphi uJeqe?"
Wavela uJeqe wathi: Ngilapha Ndabezitha*

Lapha uShaka ubizwa ngoNdabezitha.

UNtuli (1971:82) uthi: *Wema nje uNandi ethule engakhali, unina weZulu, inkosikazi kaSenzangakhona;*

Lapha uShaka ubizwa ngeZulu.

Kanti uGwayi (1976:123) yena uthi:

Wonke amadoda ayelapho asukume. Ethandayo nengathandi yakhuleka kanye namanye yathi "Bayethe! Bayethe! Bayethe! UyiZulu!!!"

Lapha amadoda akhuleka kuShaka ambiza ngeZulu.

Kumele kuphawuleke ukuthi njengoba amakhosi ebizwa ngezimo kanye nezilwane ezithile kukhona imifanekisomqondo etholakala kula magama. Ake sithathe isibonelo lapho iNkosi ibizwa ngesilo. Kulesi simo sokukhuluma sithola iNkosi ibizwa ngesilo. Isilo phela yibhubesi. Lesi yisingathekiso. Isingathekiso ukubiza into ngenye. Umsebenzi walesi singathekiso ukuqhathanisa imiqondo ezintweni ezimbili ezingefani. Kulesi sibonelo sethu kuqhathaniswa iNkosi nesilo. Umuntu nesilwane akufani, kwehlukene kakhulu. Ikhona kodwa into efanayo kule Nkosi nehubesi. Ihubesi liyesabeka ekanti neNkosi iyesabeka. Into efanayo lapha ngukwesabeka. Kumele umlobi wefilimu ashayelwe ihlombe ngokukwazi ukugcina nokusebenzisa izimo zokukhuluma eziqukethe izifengqo ezabe zisebenza emandulo.

Amakhosi ayebuye abizwe ngezithakazelo zawo. Lezi zithakazelo zaziwaxhumanisa namaqhawe awo ozalo. UNyambose ukhokho weNkosi uDingiswayo. Uma umuntu ethi "Nyambose" kuDingiswayo, umxhumanisa neqhawe lakubo. Amakhosi akwaZulu abizwa ngoMageba. Nalezi zimo zokukhuluma ziyatholakala emdlalweni wefilimu.

Kwakungagcini nje ngamakhosi ukuthakazela. Ngisho abantu abangamalunga omphakathi babebizana ngezithakazelo. Nangu nje uMbatha (1971:11) ethi:

NKOTHENI: *Wo! Yeka lapho mina ngikutshele Ndosi.*

AbakwaNdosi phela ngabakwaCele. Emdlalweni wefilimu ziyantuleka izindawo lapho abantu nje bebizana khona ngezithakazelo.

Amalunga omndeni wasebukhosini ayengabizwa ngamalunga omphakathi ngamagama awo. Amakhosikazi amakhosi siyawathola emdlalweni wefilimu ebizwa ngoNdlunkulu. Izingane zeNkosi kanye nabafowabo beNkosi babizwa ngokuthi ngabantwana. Nangu nje uMudli emdlalweni ubizwa ngomntwana.

Kukhona okuhle esikufundayo emdlalweni wefilimu ngomlando wamaZulu, ikakhulukazi impilo yeNkosi uShaka, amagama ehluahlukene amakhosi ayebizwa ngawo anjengoNdabezitha, Nkosi yohlanga kanye namanye. Siyafunda futhi ukuthi izingane zamakhosi zazibizwa ngabantwana. Nanamuhla kusenjalo ebukhosini bakwaZulu.

5.3. ISIPHETHO

Ulimi olukhulunywa kulo mdlalo wefilimu aluhambisani nendawo kanye nesikhathi. Esikhundleni sokuba umdlalo uqhutshwe ngesiZulu uqhutshwa ngesiNgisi. IsiZulu sakudala sincishwe ithuba lokuthi sivele saziwe. Asizizwa izaga nezisho ezazisetshenziswa kudala. Amagama okuhlonipha kanye nezifengqo kumbalwa kakhulu. Imbangela yalokho ukuthi umdlalo uqhutshwa ngesiNgisi. Ulimi bekumele ngabe lushube ngendlela yokuthi kukhanyela noma ngubani ukuthi lo mdlalo umayelana nezinto ezazenzeka esikhathini esiqhele kude kabi nathi. Ulimi lungenye yezinto zokwedlulisa isiko. Njengoba umdlalo uqhutshwa ngesiNgisi kulukhuni satshe ukwedlulisa isiko lesiZulu ngempumelelo. Ukucindezelwa kolimi lwesiZulu kanye namasiko esiZulu kwenza umuntu alimise ngesihloko elokuthi lo mdlalo kumelwe ulungiswe kungenjalo unqatshelwe ukuthi uphinde udlalwe ngoba wandisa imfundisoze yokuthi amaZulu awalukhathalele ulimi lwawo. Umuntu uze afikelwe ngumbuzo wokuthi bekuyokwenzekani emidlalweni kaWilliam Shakespear ekhuluma ngamakhosi amaNgisi abalulekile ukube yabhalwa ngesiZulu noma yabhalwa ngesiNgisi yashetshwa ngesiZulu. Akukho nokuncane ukungabaza ukuthi amaNgisi ayengeke ayivume leyo mbudane. Kungani-ke amaZulu kumele ayivume le nsumansumane? Uma kungekhona ukuthi amaZulu angovuma zonke, kusho ukuthi kusekhona lapho esacindezeleke khona.

ISAHLUKO 6

AMASIKO

6.1 ISINGENISO

Kubaluleke kakhulu ukuthi kucwaningwe amasiko njengoba evezwe emdlalweni wefilimu ngoba uma umuntu exoxa ngeNkosi uShaka akwenzeki angawathinti amasiko amaZulu. INkosi uShaka yaba nesandla esikhulu ekubunjweni kanye nasekuhlonipheni amasiko esiZulu.

Abanye ababhali abanohlonze, uNyembezi noNxumalo (1966:99) bathi:

Igama elithi isiko umuntu angalichaza ngokuthi lingumkhuba; inqubo eyejwayelekile elandelwa yisizwe; indlela yempilo eqokothisiwe yaba nesigqi somthetho - okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avellelwe yishwa, yena, noma umndeni wakhe noma nanaso sonke isizwe sakhe - kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho okufanele ukwenziwa.

Lapho uRensburg (1996:144) ecaphuna uDodd uthi:

Culture can be defined as "the total accumulation of beliefs, norms, activities, institutions, and communication patterns of an identifiable group of people".

URensburg (1996:144) uqhubeka acaphume oCronen, Chen noBarnett athi: *Culture can also be defined as the "everyday activities practised by its members"*

Kusobala-ke ukuthi isiko yinqubo ethile elandelwa, ibe ihlonishwa ngabantu abathile abakhele indawo ethile ngesikhathi esithile. Yingakho uNyembezi noNxumalo (1966:100) bethi:

Amasiko aligugu lezizwe ngezizwe ezincane nezinkulu, izinkulungwane ngezinkulungwane. Yiwona ahlanganisa impilo yabantu, afana nenomfi ngoba kufana nokuthi axhumela ndawonye amalungu; uhlelo lwempilo lugcine seluhlangene njengesihlandla esisodwa. Lapho umuntu esekwenze konke anokukwenza ngezandla, ngemishini nangengqondo, udinga isiphephelo asazi "singumandlonke", yingakho nje-ke amanye amasiko enzelwa

ukubonga lapho kukhona ubuhle obuvelile; enzelwa ukushweleza lapho kukhona iziphosiso ezenzakele; enzelwa nokucela inhlanhla enkambeni yomhlaba.

Isiko akulona elesizwe esithile kuphela. Zonke izizwe ngokwehlukana zinamasiko azo. Isiko lisuka esizukulwaneni liye kwesinye ngomlomo kokunye nangokubhalwa phansi. URensburg (1996:145) naye uyakufakazela lokhu athi:

Culture is transmissible from person to person, group to group, and generation to generation.

Amanye amasiko ayaguquka ngokwezikhathi. Amanye awo aze agcine esebizwa ngokuthi ayimikhuba. Nanka nje amanye amasiko esiZulu asaguquka: ukuqoma nokuqomisa, ukugcagca, ukubekwa kweNkosi, ukufihlwa kweNkosi; ukuzalwa komntwana, ukuzila komuntu wesimame oshonelwe, ukwemula kanye namanye amaningi. Amanye ayaqedwa nya ngoba kuthiwa azibonakali izizathu zokugcinwa kwawo. Ukusika nje kwelijikayo, ukusoka kwabe kwenziwa futhi kulisiko kodwa namuhla sekwaphenduka umkhuba wabantu abathile kuphela. UNyembezi noNxumalo (1966:109) bathi:

Kwakulisiko kwaZulu ukuba abafana basoke. Kwakuyaye kuthi abafana bebanga elithile bahambe bayosoka entabeni.

Lokhu kufakazelwa nguRitter (1955:29) lapho ethi:

Some two years before puberty a Zulu boy had to undergo a small operation. It was invented by Zulu boys themselves to replace the older, but now obsolete, ordeal of circumcision. The boy would engage one of his comrades to cut his penial fraenum - the ligment attached to the prepuce. It was preferably done with the sharp peel obtained from the 'imfe' sugar cane. Its effects was to prevent an unseemly protrusion of the glans, and by loosening the prepuce, to facilitate the wearing of the prepuce - cover after puberty.

UNyembezi noNxumalo (1966:110) bathi:

Isiko lokusoka laqedwa nguShaka ecasulwa ukuba abafana bayohlala entabeni kuchitheke isikhathi esiningi kade kuphole.

Yingakho nje uRensburg (1996:146) ethi: *Culture is not static but it is dynamic, constantly changing process.*

Isiko liyafundwa, alifani nofuzo. Umntwana uzalwa maqede akhule phakathi kwabantu abathile abalandela uhlobo oluthile lwamasiko. Yingakho umntwana ozalwa ngabazali abakhuluma isiZulu ekhuluma isiZulu aphinde afunde izinto ezithile ezenziwa ngamaZulu. Uma umntwana ozalwa ngamaZulu ethathwa eyokhuliswa ngamaNgisi, ugcina esekhuluma isiNgisi aphinde alandele amasiko amaNgisi.

Kuyavama ukuthi abantu abathile babone ukuthi amasiko abo abaluleke ukwedlula awabanye. Umlando uveza ukuthi kusuka ngonyaka we-1910 amaNgisi aqhakambisa amasiko awo ekuphatheni umbuso wezwe laseNingizimu Afrika. Kanjalo namaBhunu athi angathatha izintambo zombuso aqhakambisa ulimi lwesiBhunu. Kumele kukhumbuleke ukuthi ulimi yilona oluqhubezela phambili isiko lomuntu ngamunye. AmaBhunu aze ashaya umthetho owawuthi izingane zesikole zifunde ngolimi lwesiBhunu. UMandela (1994:470) uyakuveza lokhu:

On 16 June 1976 fifteen thousand school children gathered in Soweto to protest at the government's ruling that half of all classes in Secondary Schools must be taught in Afrikaans. Students did not want to learn and teachers did not want to teach in language of the oppressor.

Inhlosonqangi kwabe kungukutshala nokwedlulisela isiko lesiBhunu kwabanye abantu, ikakhulukazi abampisholo. URensburg (1996:147) uthi:

Communication is what allows a culture to develop, maintain and perpetuate itself and is the process through which culture is transmitted.

Umuntu ongumZulu, njengazo zonke ezinye izizwe, uyazazisa izinto ezabe zenziwa ngokhokho bakhe. Lezo zinto zifana nefa lesizwe. Omunye umuntu angaze athi ziyisibuko lapho umuntu ezibuka khona ubuyena.

Ziningi izinto ezinele zafika kwaZulu abantu base beqhathanisa babona ukuthi kukhona amasiko alihlazo, aphambene nenqubekela phambili, angqubuzanayo nalawo

aseNtshonalanga kanye nalawo aphambene nenqubo yobuKrestu. Akhona amasiko asakha isizwe samaZulu, akhona asefuna ukuhlolisiswa ubumqoka bawo. Akhona futhi asadovadovwa ngezinyawo kungenasidingo.

Emdlalweni wefilimu othi *Shaka Zulu* akhona amasiko esiZulu avezwe ngumlobi. Sizothatha lawa alandelayo siwacwaninge indlela avezwe ngayo: ukusoka, ukubuthwa kwezinsizwa, izigaba zezintombi, ukukhuzela izintombi, ukugcagca, ukubekwa kwenkosi, lapho kukhothame iNkosi, ukwelapha kwendabuko, izigodlo, izimpahla zokudla, amaculo, ukugqoka, ukujoja abantu kanye nokuhlonipha. Sizobe sesiphawula ngamasiko obekumele ukuthi avezwe kodwa angavezwanga.

6.2 UKUSOKA

Kubantu abampisholo abantwana babafana kwakunezinga ababethi uma sebefike kulo bese beyasoka. Ababhali bavumelana ngokuthi lokhu kwakwenziwa lapho umfana eseneminyaka eyishumi nesithupha. URitter (1955:29) uthi:

At the age of fifteen it became apparent that Shaka was attaining puberty, and that he would soon have to go to Senzangakhona's Royal kraal through the ceremony prescribed for all boys at that age, and to be presented by his father with his first 'umutsha' (front apron), for up to the age of puberty all Zulu boys remained naked.

UCacalia noSuttner (2000:6) baveza uNelson Mandela eveza iminyaka aya ngayo ukuyosoka ethi:

When I was 16, Justice and I made our way to two grass huts on the banks of the Mbashe River, together with other 24 boys.

Sekuke kwashiwo ekhasini 77 ukuthi ukusoka kwaZulu kwaqedwa nguShaka. Ezinye izizwe ezimpisholo zisasoka nanamuhla. Umuntu angabala abeSuthu kanye namaXhosa okuyibona bantu abasagqame kakhulu kuleli siko. Nangu uCachalia noSuttner (2000:6) bekufakazela lokhu bethi; *It is Xhosa custom that a boy only becomes a man after he is circumcised.*

UNyembezi noNxumalo (1966:109) bathi:

Umfana ongasokile wayebukelwa phansi kuthiwa akandoda yalutho, ngoba wesaba ukuya edwaleni lapho kusokelwa khona.

Okuphawulekayo ngaleli siko ngukuthi lalenza abafana bakhule benesibindi ngoba ukusoka kwakuhambisana nobuhlungu obuyisimanga. Nango nje uMandela (1994:26) ekuveza lokhu:

Without a word, he took my foreskin, pulled it forward, and then, in a single motion, brought down his assegai. I felt as if fire was shooting through my veins; the pain was so intense that I buried my chin in my chest. Many seconds seemed to pass before I remembered the cry, and then I recovered and called out 'Ndiyindoda'.

Emdlalweni wefilimu liveziwe leli siko. Nakhu lapho uShaka kanye nontanga yakhe beshaye uklele behamba nqunu bedlula enyangeni ibashunqisela bese ithi sebekhulile, sebengamadoda. Yilo lelo langa uShaka enqaba ngalo umutsha ewunikwa nguyise. Noma leli siko lingavezwanga lonke emdlalweni kusuka ekuqaleni kuze kuyofika ekugcineni, kuyathokozisa ukuthi kukhona okuthile okuvelayo ngalo. Ngabe kuhle kakhulu ukube konke okungekho kuthintiwe kancane, besiyothi thina bahluzi yiphuzu lesikhathi sefilimu esibalawulile.

6.3 UKUBUTHWA KWEZINSIZWA

Umlobi uliqikelele iphuzu lokubuthwa kwezinsizwa emdlalweni wefilimu. Uwavezile amabutho ngokwezigaba zawo. Uveziwe uShaka emdlalweni mhla ekhashwa yiziChwe eyohlwitha izintambo zombuso kuSigujana. IziChwe yibutho eliyintanga kaShaka elabuthwa kwaMthethwa lapho uShaka ayebhace khona. Lapho amabutho esezigodlweni abonakala ehlezi ngokwezigaba. Nalapho ehlasela ahlasele ngokwezigaba. Imvunulo yamabutho yenza kube lula ukwehlukana izigaba zamabutho. Emandulo kwabe kulisiko ukubutha izinsizwa ngokwezigaba. UNyembezi noNxumalo (1966:108) bathi:

Yileyo naleyo nkosi yayinamagama ayo ebutha ngawo. Kwesinye isikhathi igama lebutho lalisuselwa esigamekweni esithile.

Umlando uveza ukuthi uShaka wabutha lamabutho: amaPhela uMbelebele, amaWombe, iziMpohlo, amaNkentshane, uFasimba, umGumanqa, iziNyosi, amaNkayiya kanye namanye.

6.4 IZIGABA ZEZINTOMBI

Kwakulisiko ukuthi izintombi nazo zibuthwe ngezigaba. Umlobi ukuvezile lokhu emdlalweni wefilimu. Noma kungasetshenziswa amagama ezigaba, umbukeli uyazibona izintombi zibuthwe ngokobuntanga. Njalo uma kubuthenwe komkhulu, kusinwa, kujatshulwe ziyavela izintombi zibuthwe ngobuntanga. UShaka wayenawo amabutho ezintombi. Nanka amanye awo: iNhlabathi, iMbabazane, iNkisimane, uMvuthwanini kanye namanye.

6.5 UKUKHUZELA IZINTOMBI

Kwabe kulisiko kudala ukuthi uma insizwa ihlangana nentombi ikhuzele. Ukukhuzela kwakwenza intombi ijabule, ijatshuliswa ngukuthi izinsizwa ziyayibona ukuthi iyintombi. Insizwa kwakwenzeka ukuba ikhuzele ngoba igcina isiko lokuthi intombi kayedlulwa. Kokunye insizwa yayiqala ngokukhuzela ize yeshele kube ngongaphansi nongaphezulu empini yamazwi, kokunye intombi igcine inqotshiwe. Nazi ezinye zezikhuzelo ezabe zisetshenziswa:

Bhavu!
Dudlu mntanethu!
Gege lagege!
Ntombi ziyangigegela
Akukho ntombi yagana inyamazane sikhona.
Zal' abantu, ziy' ebantwini.
Noseyishayile akakayosi,
Noseyosile akakayidli,
Noseyidlil' udl' icala.

Umlobi wefilimu uliveze kahle kakhulu leli siko lapho uSenzangakhona eqala ukubonana noNandi. USenzangakhona uzwakala esho ngezwi elethusayo ethi 'Bhavu! Kikilikigi!

Uma insizwa ikhuzela kwakuba sengathi idlala emdlalweni weshashalazi. Yayingami nje phuhle. Yabe ishona lena nalena, isadlalisela entombini. Yingakho uSenzangakhona emdlalweni wefilimu evela eqholosha phambi kukaNandi.

Uma insizwa iligagu ekudlaliseni yabe ikwenza lokho iphindelela. Ngaleso sikhathi intombi imile iyabukela, ithatha iyabeka ngenhliziyo. Emdlalweni wefilimu siyambona uSenzangakhona edlalisele kuNandi. Siyambona futhi noNandi emoyizela ekhombisa ngokusobala ukuthi uyakuthokozela lokho.

Umbhali womdlalo wefilimu uliveze kahle isiko lokukhuzela. Into engeyinhle ngalo yilapho kuvezwa uSenzangakhona ekhuzela uNandi esebenzisa amagama esiNgisi, ayengakaziwa ngaleso sikhathi. Nanka la magama: 'bhasikidi' elisuselwe kwelithi 'basket' kanye nelithi - 'makethe' elisuselwe kwelithi 'market'. Kunokuphambana kwezikhathi nokuyinto eyehlisa izinga lomdlalo. Lokhu kuchazwe kabanzi esahlukweni 5. Yiphutha leli elichaza ukuthi neqembu likaHulumeni elacwaninga lo mdlalo aliwenzanga kahle umsebenzi walo.

6.6 UKUGCAGCA

Igama lokugcagca lisho umshado wesiZulu. Kuya ngezindawo ukubizwa kwalo. Kwezinye izindawo bathi 'ngumsindo' kanti kwezinye bathi 'udwendwe', kwezinye bathi 'yicece'. Kulezi zinsuku sekuthiwa 'ngumshado.'

Kwabe kulisiko lesiZulu ukuthi intombi ishiye umuzi kayise iyogana. Yabe ingahambi nje, kwakunemidati eyayilandelwa ngaphambi kokuba ibizwe ngokuphelele ukuthi yabe isingeyaleso sibongo eganele kuso.

Umlobi wefilimu ulivezile isiko lokugcagca noma elikhe phezulu nje. Kukhona izigaba eziningi azeqile. Lapho uSenzangakhona egcagcelwa kuvezwa ingxenya lapho omakoti sebekubo kaSenzangakhona. Kuningi okuphathelene nesiko lokugcagca okweqiwe. Nakhu okunye kwakho: ukucolwa kukamakoti, ukuyalwa kukamakoti, ukubikelwa kwezinyanya lapho esephuma kwabo umakoti nokunye okuningi.

Okwenzeka mhla kuzogana uNandi kwaZulu kulichilo lamachilo. Bekumele uNandi angeniswe ngesiko lesiZulu. Alivezwa isiko lokugcagca. Kwande ukuhlizisana ngamazwi. UNandi akemukelwa njengabanye omakoti. Omakoti ababili abamendulelayo kuveziwe

uJama uyise kaSenzangakhona ebemukela.

Ephuzwini lokugcagca singabuye simxolele umlobi ngelokuthi miningi kakhulu imidanti elandelwayo lapho kugcagcwa. Ukugcagca kukodwa kungadinga ifilimu yakho.

6.7 UKUBEKWA KWENKOSI

Lapho iNkosi ibekwa esihlalweni kwakulisiko ukuthi kube nemicikilisho ethile eyenziwayo. Lona okhonjelwa ubukhosi wabe ekhonjwa nguyise esaphila. Lapho sekukhonjiswa umphakathi, isikhulu sombuso sasithatha umkhonto wenkosi esikhotheme sifike siwugxumeke phambi kwalowo okhethiwe. Lilandeliwe leli siko efilimini lapho kubekwa uSenzangakhona nalapho kubekwa uSigujana. Siyambona uMudli ethatha umkhonto kaSenzangakhona, lapho uSenzangakhona esekhotheme, efike ewugxumeka phambi kukaSigujana.

INkosi ebekwayo yayima phambi komphakathi kwenziwe yonke imidati yokuyemukela, ilokhu imile phuhle ibambe umkhonto. Nakho lokhu kuveziwe emdlalweni wefilimu. Siyambona uSenzangakhona emile mhla ebekwa. Siyambona futhi noSigujana emile ngosuku lokubekwa kwakhe.

Ukuvezwa kwemicikilisho elandelwayo emdlalweni wefilimu lapho kubekwa inkosi kwenza umbukeli womdlalo abone, afunde bese azi izinto eziningi ngesiko lesiZulu lokubekwa kwenkosi.

6.8 LAPHO KUKHOTHEME INKOSI

Ngokwesiko lesiZulu kwakungashiwo esizweni lapho iNkosi idunguzela. Lokho kwakwenzelwa ukuthi izimfamona nabathakathi bangatholi ukusizakala. Kwakuthi noma isikhotheme iNkosi isizwe singatshelwa. Kwakutshelwa labo abasondele kakhulu ebukhosini. Amabutho ayetshelwa sekukudala yatshalwa iNkosi.

Okwenzeka emdlalweni wefilimu kuyaphikisana naleli siko. Lapho kutshalwa uJama

noSenzangakhona isizwe sibonakala siphume ngobuningi baso. Kuyacaca ukuthi isizwe siyatshelwa lapho kukhothame iNkosi. Nalapho sekutshalwa iNkosi kubonakala abantu besifazane eduze nedlinza leNkosi. Umlando uveza ukuthi abantu besimame babengangeni esibayeni lapho kufihlwa iNkosi.

Okuncomekayo emdlalweni wefilimu ngukuthi kuveziwe ukuthi iNkosi yabe iphelekezelwa ngenkabi emnyama. Isikhumba senkabi yiso esasisonga iNkosi esithule. Okunye futhi okuveziwe emdlalweni ngukuthi iNkosi yabe yendlalelwa. Umlando uveza ukuthi labo ababesondelene neNkosi ekhothame babebanjwa bengazelele bapheqwe izintamo bephila bese bembelwa nayo iNkosi. Lokhu babekwenza benenkolelo yokuthi iNkosi iyofika ithume bona phambili benze imisebenzi ababevele beyenza emhlabeni. Emdlalweni wefilimu siveziwe isigameko lapho kupheqwa khona umuntu. Umlando uveza ukuthi lapho kufihlwa iNkosi inkosana eyayizothatha ubukhosi yayima ngasenhla yedlinza. Yayima imanhluzwa ilokhu ibambe umkhonto ngazo zombili izandla kuze kuphelele ukutshalwa kweNkosi. Umlobi uqikelele ukukwenza lokhu emdlalweni wefilimu. Nangu nje uSigujana emi phuhle engembethe mhla kutshalwa uSenzangakhona.

Lapho kutshalwa amakhosi aveziwe amakhosi efumbethe imikhonto. Kwabe kuyisiko lesiZulu lelo. Kwakukholelwa ekutheni umkhonto iyofike izivikele ngawo iNkosi phambili. Abanye ababhali baze baveze nokuthi iNkosi ekhothame yayifunjathiswa imbewu yombila namabele lapho itshalwa. Lokho kwakwenzelwa ukuthi ifike icelele isizwe isivuno esihle emasimini kokhokho.

Isiko elilandelwa efilimini lapho kukhothame iNkosi lisiza ekufundiseni ababukeli bomdlalo wefilimu, intsha ikakhulukazi, ngaleli siko lesiZulu. Lokho kwenza ukuthi ababukeli babone ukuthi amakhosi akwaZulu anamuhla asefihlwa kulandelwa isiko laseNtshonalanga.

6.9 UKWELAPHA KWENDABUKO

Ukwelapha ngamakhambi esintu kunikeziwe indawo yakho kulo mdlalo wefilimu. Lapho kugula umuntu kuphuthunywa wona, ashunqiselwe abuye agcatshwe. Yilo phela isiko

lesiZulu elalilandelwa kudala. Lapho uJama esegulela ukufa siyambona egcatshwa izinhlanga ezijulile. Nangomhla uShaka nontanga yakhe bephuma ukuyosoka siyababona beshunqiselwa yinyanga ibaqinisa.

Noma liveziwe isiko lokwelapha ngesintu kumele kucaciswe ukuthi livezwe lehlulwa yilelo laseNtshonalanga. Akufanele ngempela kwenzekile lokhu ngoba ngaleziya zikhathi abelapha ngokwendabuko kwakwaziwa bona bodwa. Abelaphi bendabuko bavezwe belapha nje, kodwa abeLungu belapha umuntu asinde. Emlandweni babekhona abantu ababeya koyisemkhulu kanti bakhona futhi ababesinda lapho belashwe ngabalaphi bendabuko ngamakhambi. Umlando uveza ukuthi amakhosi ayeba nezinyanga kanye nezangoma zawo. Zikhona ezazibhekene nezigodlo, zibe khona futhi ezazibhekene nezimpi. Ukube imithi yesintu yabe ingasebenzi uShaka wayengeke achele amabutho, ashayise izangoma imihlahlo; ahlale elashwa yizinyanga. Nangu uZondi (1979:51) eveza uShaka ekhuluma nenyanga yakhe:

SHAKA : *Sekunjalo khukhuva?*
INYANGA : *Zul' eliphezulu, kodwa inkosi ngizoyishunqisela ngomunye umuthi ngaphambi kokuba ishaywe ngumoya omubi wasebusuku. (nebala ishunqise)*

Emdlalweni wefilimu abeLungu bavezwe bevusa intombazane ekufeni. Akukho lapho sibona izinyanga ziphilisa abantu. Lokhu kuveza ngokusobala ukuthi abelaphi bomdabu bayehlulwa yilabo babeLungu emdlalweni. Lokhu yimfundisoze. Eqinisweni ngezikhathi zeNkosi uShaka amaZulu ayelashwa yizinyanga. Bakhona abantu ababefa, bakhona futhi ababesinda. Akwamukeleki kakhulu ukuthi kudala kangaka kuvele isithombe sabalaphi bendabuko behlulwa ngamakhambi esiLungu. Akumele ifilimu elenziwe labheka lesiya sikhathi lisetshenziselwe ukufeza izinhloso zanamuhla ngomnotho.

6.10 ISIGODLO

Umuzi weNkosi kwakuthiwa yisigodlo. Isigodlo sasakhiwa sibe yinxuluma eliyindilinga, sibiyelwe ngothango oluyizingodo. Ngaphambili kwakuba nesango elikhulu kuthi emaceleni kube khona amasango amancane. Izindlu zazakhiwa zibe ngoguqa abaningi, kusuka kweyendlunkulu kwehle njalo kuze kuyofika emalawini ezinsizwa nezintombi.

Phakathi naphakathi kwakuba nesibaya sezinkomo. Kuso kwakuba khona esamankonyane.

Umlobi uliqikelele isiko lokwakhiwa kwezigodlo zamakhosi emdlalweni wefilimu. Nakhu nje esiKlebheni kanye nakwaBulawayo kwakhiwe njengoba kuchazwe ngenhla. Izindlu zifulelwe ngotshani neminyango yazo mifisha, umuntu ungena eguqile. Ngisho ezindlini phakathi kuyavela ukuthi kunendawo yabantu besifazane esandleni sobunxele bese kuba khona eyabantu besilisa kwesokudla. Phakathi nezindlu kunezinsika okuyizona ziphase izindlu.

Umlobi uliveze kahle isiko lokwakhiwa kwezigodlo zangesikhathi sasemandulo. Yikho lokhu-ke okumlimaza uma eseshiya okunye eceleni. Ikakhulu ngoba ukwakha isigodlo ngendlela yakudala kuyabiza namuhla. Kungani ekwazile ukukwenza lokhu wayeseshiya okungabizi? Inhloso ukuphumelelisa imfundisoze vele.

6.11 IZIMPAHLA ZOKUDLA

Emdlalweni ziyavela izinkamba, izingqwembe kanye nezinkezo. Uma kuvela lezi zinto umbukeli ufunda okuthile ngesiko lesiZulu lokudla. Abantu bavela bephuza utshwala ezinkambeni ezenziwe ngobumba, badlela inyama ezingqwembeni. Nakhu nje mhla kwemukelwa abeLungu esigodlweni sikaShaka, abantu baphuza utshwala ezinkambeni. Iyona nqubo yakudala leyo. Kwakungafani nanamuhla lapho abantu abangamaZulu bephuzela utshwala emagilazini, ezindishini, ezigujini nasemathinini.

Umlobi womdlalo wefilimu ulinikezile isiko lesiZulu indawo yalo kulo mkhakha wezimpahla zokudlela. Simshayela ihlombe kulokhu.

6.12 AMACULO

Amaculo angezinye zezinto eziveza isiko elithile. Kunamaculo athile aculwa abuye alalelwe nguhlobo oluthile lwabantu. Akugcini lapho. Amaculo anezikhathi nezindawo aculwa kuzo. Akuyona into yanamuhla leyo. Ngisho emandulo kwakukhona amaculo okwakwaziwa ukuthi ngawempi, ngawemigcagco, ngawokuzingela, ngawothando,

ngawesizwe, namanye amaningi.

Emdlalweni umlobi uliqikelele leli siko. Kukhona amaculo ezintombi. Nali nje elinye lapho izintombi ziholwa nguPhampatha:

*Wemsheli wami,
Wangibuka wangenyanya
Uzongikhumbula mhla kuphel' amandla.*

Nanka amanye amaculo avezwe emdlalweni aqukethe isiko lesiZulu:

- *Awusahambi wensizwa
Utshwala bugad' isihambi,*
- *Wawukhona kwaNobamba.
Mhla sidikadikwa yizinsizwa.*
- *Nang' ethint' amashinga.*
- *Thamela ngwenya.
Oxamu both' ilanga.*

Sikhona isikhalo mayelana namaculo aculwa emdlalweni. Kubuye kuculwe amaculo esiNgisi. Umbuzo uthi kungani kungaculwa amaculo esiZulu kuphela ngoba umdlalo umayelana nomlando wesiZulu. Izinto ezenzeka emdlalweni yilezo ezazenzeka emandulo isiNgisi singakaphushwa kwaZulu. Umuntu angasho ukuthi kukhona ukuphambana kwezikhathi i-anakhronizimu. Kuyalehlisa izinga lomdlalo lokho. Kubi kakhulu futhi ukuthi isiNgisi sibuye sidlulele nasemculweni. Kuhle kodwa ngoba kuselula ukuthi ifilimu lenziwe kabusha kususwe konke okungelona ulimi lwesiZulu.

6.13 UKUGQOKA

Indlela umuntu nomuntu agqoka ngayo iqukethe isiko elithile. Emdlalweni wefilimu siyababona abantu begqoke izimpahla ngokwesiko lesiZulu. Abafana babonakala bezishayela nje. Labo asebesokile babonakala befake imitsha bese bephatha imikhonto. Yizona zimpawu ezibenza behluke kwabanye abantu. Amabutho abonakala ebhince amabheshu. Nawo amabheshu ehlukenene. Kukhona lawo afakwa uma izinsizwa ziyoshela

bese kuba khona lawo afakwa uma kuyiwa empini. Uhlobo lomkhonto nehawu kukubeka obala ukuthi insizwa ingeyaliphi ibutho nesizwe. Abanumzane babonakala befake amagwalagwala emakhanda. Nabo bayawafaka amabheshu belu. Amakhehla abonakala efake ongiyane noma izicoco.

Amantombazane aqhinile emakhanda. Zikhona nezinsizwa ezaziqhina. Nangu nje uSenzangakhona eselibhungu uhlala eqhinile ekhanda. Omama babonakala bebhince izidwaba, emakhanda befake izicholo.

Amakhosi abonakala ehluke kwabanye abantu. Ahloba ngezikhumba zezingwe. UShaka ugqoke isikhumba sengwe. Mhla kufihlwa uNandi, uyasikhumula embathise isidumbu sikanina ngaso. Kukhona lapho uShaka ebonakala egqoke ingubo eyenziwe ngendwangu efana nombala wesikhumba sengwe. Izindwangu zazingakabi bikho ngezikhathi zawoShaka. Kuyalithuntubeza ikhono kanye nemizamo yomlobi wefilimu lokho. Ubezamile umlobi ukufihla, kodwa ngeshwa kuyabonakala lokhu kubabukeli.

Imvunulo yesiZulu ibanzi kakhulu, kungephawulwe ngayo yonke. Okuncomekayo ngukuthi umlobi ulilandele isiko lamaZulu lokuvunula langesikhathi sakudala. Indlela yokugqoka kwabantu bakwaZulu bakudala ibonakala yedlulisa imibiko enhlobonhlobo. Kuhle lokhu ekuthini kuyawugcina umlando wamaZulu. Nangesikhathi okuyobe sekunyamalele okokuphela okuyimvunulo yamaZulu, leli filimu liyobe lisakuveza ukuthi kwakumi kanjani.

6.14 INHLONIPHO

Isizwe samaZulu saziwa ngokuhlonipha. Umlando uveza ukuthi nguShaka owabumba isizwe samaZulu. Umlobi ubavezile abantu bakwaZulu bengabantu abahloniphayo. Amagama abawasebenzisayo bayawakhetha. Akhona abangawabizi nhlobo ngoba behlonipha abantu abathile. Lapho kugula iNkosi noma indlovukazi basebenzisa igama lokudunguzela.

Abantu benza okushiwo yiNkosi, kukuhle noma kukubi. Yingakho bebulala uma ithi iNkosi abenze njalo. Abakhombisi ngokuswaca noma okunye okufuze lokho. OkwabeLungu ukuhlonipha kwehlukile kokwamaZulu. AbeLungu babonakala behlonipha kodwa banayo imibuzo abayiphonsayo kuShaka, ekhombisa ukungagculiseki uma kuthiwa abenze into. Nakhu nje mhla uShaka ethi ababulale uZwide, babuza kuShaka ukuthi bambulaleleni uZwide. Bakhombisa ngokusobala ukuthi abahambisani nokushiwo nguShaka. Uma lo mkhuba wabeLungu ovezwe kufilimu uyekwa unje, amaZulu anamuhla awasezukuwahlonipha amakhosi awo, okungekuhle.

Ngisho iNkosi imbala iyahlonipha. Nakhu indlovukazi kaSenzangakhona iqeda kubeletha uSenzangakhona ubonakala ethumela. Akaziyeli yena ukuyobona elawini elinomdlezana. Phela yisiko lesiZulu ukuthi abantu besilisa bangangeni lapho kubelethe umdlezana. Abesilisa bomndeni baze bangene lapho sekuwe inongo yomntwana, umdlezana wase esinda endlini akuyo.

Uhlangothi lwenhlonipho lubucayi ngoba ukuphela kwenhlonipho ukufa kwesizwe. Ukube intsha isawahlonipha amasiko, ngabe kwangculaza lena ayisakazekile kanje. Ngabe kuyasonywa phela kuhlonishwe inkomo kanina wentombi.

6.15 UKUJOJA UMUNTU

Ngesikhathi sikaShaka kwase kungeyena kuphela umthakathi owabe ejojwa. Uma umuntu enze okuphambene nomthetho wayethola isigwebo. NguShaka owayekhipha uhlobo lwesigwebo. Uma ethi uShaka umuntu akajojwe kwakuba njalo noma ethi akaphihlizwe ngesagila, kwakuba njalo. Yingakho emdlalweni wefilimu kuvezwe abantu bechonywe ezingodweni ezimbelwe phansi. Umlobi ubezama ukuveza isiko lokujojwa kwezephulamthetho. Kukuhle noma kukubi kunjalo kwakulisiko kwaZulu ukujojwa izephulamthetho.

URitter (1955:77) uthi:

From time immemorial the Nguni races have killed those found guilty of witchcraft in the following manner. The victim is held down, and four

sharpened sticks, each twelve inches long, are driven up his rectum, and hammered out of sight. The unfortunate person is then left on the veld to die a slow agonising death.

Umlobi ulivezile isiko lokujoja abantu noma engazivezanga kahle izizathu ezenza uShaka athi akujojwe abantu. Asibaboni abantu beziphendulela kumacala ababekwa wona. Sibabona sebechonyiwe nje. Lokhu kwenza ababukeli banamuhla bathathe uShaka njengeNkosi eyayivele ichome abantu ezintini nje ngaphandle kwezizathu. Akwamukeleki lokhu.

6.16 AMASIKO OBEKUMELE AVEZWE

Kukhona amasiko esiZulu angavezwanga emdlalweni kodwa abefanele avezwe. Bekumele kubulawe igula ekuthandaneni nasekugananeni kukaNandi noSenzangakhona bebe beyizihlobo zegazi. Ubuhlobo phakathi kukaSenzangakhona noNandi buchazwe kabanzi ekhasini 109. UNyembezi noNxumalo (1966:113) bathi:

Kuhlatsywa imbuzi emhlophe, kucelwe kwabaphansi ukuba bathalalise, bese beganana-ke labo abathandene beyizihlobo. Lokhu kwenziwa ngaphambi kokuba kushadwe.

Nanka amanye amasiko angavezwanga: ukushaya inyoka endleleni, ukungaqomi ngelanga, ukuhlolwa kwezintombi kanye nokwemula.

Ukungavezwa kwala masiko kwenza umbukeli owazi umlando wesiZulu asho ukuthi uJoshua Sinclair ubhale umdlalo wesiZulu engenzanga uphenyo olwanele mayelana namasiko nenqubo yesizwe samaZulu sakudala. Limelwe ukuchithwa-ke ifilimu lakhe uma lenza lokhu.

6.17 ISIPHETHO

Umlobi uzamile ukuveza isiko lokusoka noma engazivezanga zonke izigaba zalo. Njengoba kwabe kulisiko kwaZulu ukubuthwa kwabantu ngezigaba, kuveziwe emdlalweni izintombi nezinsizwa zibuthiwe. Izindlu nomunye umculo ovezwe emdlalweni kugqamisa isiko lesiZulu. Indlela abadlali abagqoka ngayo ivumelana nesiko lesiZulu langaleso

sikhathi. Ziyabonakala izimpahla zokugqoka ziyindlela yokuzibonakalisa kanye nokuzibandakanya kwabantu nabantu abathile. Akugcini lapho zibuye zehlukanise abantu ngokwezikhundla zabo emphakathini. Nakhu nje amakhosi ebonakala ngezikhumba zezingwe. Zikhona ezinye izindlela isiko lesiZulu elivezwe ngazo. Nazi ezinye: ukukhuzela intombi, ukugcagca, ukubekwa kwamakhosi, okwenziwa lapho kukhotheme iNkosi, ukwelapha kwesintu, izimpahla zokudla, inhlonipho kanye nokujoja abantu. Sikhona nokho isikhalo sokuthi isiko lokubulala igula, ukushaya inyoka endleleni, ukuhlolwa kwezintombi, ukwemula, ukuqoma emva kwesikhathi eside kanye nokujutshwa kwezintombi nezinsizwa, akuvezwanga emdlalweni.

Kumbukeli owazi kabanzi ngamasiko kanye nenkambiso yesizwe samaZulu akudala kuvele kugqame ukuthi umlobi wombhalo wefilimu uphenyo lwakhe ngamasiko esiZulu ulukhe phezulu kakhulu. Labo abangawazi amasiko esiZulu balahlekelwa yithuba lokwazi kabanzi ngesizwe samaZulu namasiko aso. Noma ngabe bekungeyona inhloso yomlobi ukubhebhezela imfundisoze, kube sekubukeka kanjalo uma umlobi eshiya ngaphandle amasiko abaluleke kangaka esizweni samaZulu.

UShaka yiNkosi eyabumba isizwe samaZulu, isizwe esaziwa ngokugcina amasiko aso. Bafundani ababukeli uma amasiko engavezwa wonke emdlalweni ophathelene noShaka, iNkosi eyayiqhakambisa amasiko kangaka? Kwenza ukuba ababukeli bawangabaze amasiko esiZulu, bagcine ngokuthi bangawashayi mkhuba, benze noma yikanjani.

ISAHLUKO 7

IZIGAMEKO

7.1 ISINGENISO

Kulesi sahluko sizobhekana ngqo nezigameko ezikulo mdlalo wefilimu. Izigameko nje zizodwa zingaba ngomkhulu umqulu uma zingacwaningwa zonke. Ngakho-ke sizothatha ezimbalwa kuphela. Izigameko esizozibheka zehlukene imikhakha emithathu. Kukhona lezo ezingewona amaqiniso, ezixube amaqiniso namanga kanye nalezo ezingamaqiniso.

7.2 IZIGAMEKO EZINGEWONA AMAQINISO

Izigameko ezilandelayo aziwona neze amaqiniso. UNandi nabantabakhe beqa kwaZulu baya eLangeni, uNandi nabantabakhe baya emaMbedwini ngoba bebalekela uSenzangakhona, uPhampatha wazala umntakaShaka, uMudli wabulawa nguSigujana, uSigujana wabulawa nguShaka, uNandi wabulawa nguShaka, uShaka wanikeza abeLungu izwe labo; amaZulu asemandulo ayekhuluma isiNgisi.

7.2.1 UNANDI NABANTABAKHE BEYA ELANGENI

Emdlalweni wefilimu uNandi ekanye nabantabakhe uvezwa eyinxiwa elingamili mbuya. Umlando uyahambisana nalokhu okuvela emdlalweni. Esezelwe uShaka ezalelwa eLangeni abaseLangeni bathumela umbiko kwaZulu. Okwalandela lapho kwaba ngukuthi uNandi athunyelwe kwaZulu ukuba ayogana uSenzangakhona. Kuyavela emdlalweni wefilimu ukuthi ngemuva kokuhlala iminyaka embalwa uNandi noShaka kanye noNomcoba beqa esigodlweni kwaZulu ebusuku beya eLangeni. UMsimang (1982:116) uveza ukuthi baxoshwa nguSenzangakhona:

Kwaba buhlungu kakhulu-ke kuMkabayi esezwa ukuthi uNandi uxoshiwe esiKlebheni kwathi nendodana yakhe uShaka wadingiswa. Abuze uMkabayi ukuthi beboneni, impendulo ithi uShaka uyekeleinja yabulala imvu kayise emhlambini abewelusile. Adumale kakhulu uMkabayi ukuthi sekungaze kuchitheke umuzi ngesimanga semvu nje.

UGwayi (1976:54) uyavuma ukuthi uNandi wahamba ngoba exoshwe nguSenzangakhona:

Wayilalela inkosi imtshela ukuthi maliphume ilanga ngakusasa ekuseni ebe engasekho lapha esiKlebheni nezingane zakhe.

Isizathu sikaGwayi sokuxoshwa kwabo sehluke kwesikaMsimang. KuGwayi uNandi nabantabakhe baxoshwa ngoba uShaka elahle impongo kaSenzangakhona.

UBulpin (1952:12) wesekele uMsimang:

One afternoon Senzangakhona's pet fat-tailed sheep was found dead in the bush, and Shaka, as herdboys, was blamed for negligence. A quarrel between his parents followed and resulted in Nandi and her family quitting the Zulu valley and going back home to the Langeni clan...

URitter (1955:27) uyavumelana noBulpin kanye noMsimang ekutheni uNandi nabantabakhe baxoshwa ngenxa yokufa kwezinyane lemvu:

At the age of six he went out to care for his father's sheep, with the other herd-boys; in a moment of negligence he allowed a dog to kill a sheep, his father was angry, his mother defended him, and they were dismissed from Senzangakhona's kraal.

Noma ababhali behlukana ephuzwini lesizathu sokuxoshwa kukaNandi nabantabakhe kwaZulu, bayavumelana ngokuthi uNandi nabantabakhe abazihambelanga, baxoshwa nguSenzangakhona. Laba babhali bayakuphikisa ukuthi uNandi nabantabakhe beqa esiKlebheni njengoba kuveziwe emdlalweni wefilimu.

Liyemukeleka iphuzu lokuthi baxoshwa nguSenzangakhona, abeqanga. Uma kubhekwa indlela elihlazo uShaka atholakala ngayo kanye nendlela uNandi agana ngayo esiKlebheni, kulula ukuthi umuntu athi yizona zizathu ezazingenza uSenzangakhona angamthandisisi uNandi nabantabakhe.

Ukulahleka kwempongo okukanye ukufa kwezinyane lemvu akuzona izizathu ezingenza indoda, iNkosi nokwenza, ixoshe inkosikazi yayo nabantwana, kubandakanya nenkosana yayo. UMsimang (1982:128) uyihlaba esikhonkosini uma ethi: *Empeleni yena wayengamzondi uNandi kuphela nje wayezonda ihlazo.*

Zikhona izinsolo zokuthi umbhali wefilimu uveza uNandi eqa esiKlebheni ukuze agqamise ukuthi uNandi wabe enesimilo esingesihle. Lokhu kuveza umbhali wefilimu eziphikisa. UNandi angabaleka kanjani ekubeni evezwe kunguyena osha amashushu ngoSenzangakhona kusukela bebonana emfuleni aze ayoziganisa kuSenzangakhona. Okunye futhi okugcizelela ukuziphikisa kombhali wefilimu ngokuthi uNandi uvezwe enqaba ukugana uGendeyana ngoba inhliziyo yakhe inamathele kuSenzangakhona. Kumele limiswe ngesihloko elokuthi uSenzangakhona waxosha uNandi nabantabakhe ngoba ekhulelise uNandi bebe bengashadile futhi beyizihlobo zegazi.

7.2.2 UNANDI NABANTABAKHE BEYA EMAMBEDWINI

Esehlalile eLangeni uNandi kwaphinda kwadingeka ukuba ashiye khona alibangise emaMbedwini. Emdlalweni wefilimu uNandi ushiya eLangeni ngoba engaboni ngaso linye neNkosi yakhona uMbengi. UMbengi uphakamisa ukuthi uNandi akabuyele kuSenzangakhona. Ukusho lokhu ngoba esaba ukuthi uma emgcina eLangeni uSenzangakhona uzomhlasela. UBulpin (1952:12) uyakuphikisa lokhu:

Until he was about 15, Shaka remained with the Langeni. Then, round the beginning of the 19th century there came the drought and famine known as Madlantule (Eat and still want). Nandi and her family wandered in search of relief and shelter. For a time they lived at the source of Matigulu.

URitter (1955:31) uyavumelana noBulpin lapho ethi:

About the year 1802 a famine afflicted E-Langeni and Nandi now found herself unable to provide food for her children. It was the calamitous famine of Madlantule (Let one eat what he can and nought) ...

Into eyayingase isuse uNandi nabantabakhe eLangeni yiyo indlala kaMadlantule. Uma ngabe basuka eLangeni ngoba bebalekela uSenzangakhona, uSenzangakhona wabe esembuyiselani umuntu ayemxoshe ngoba esaba ihlazo?

Seyifikile indlala kwaba khona isidingo sokuba baye engxenye. Umbuzo ovelayo ukuthi kungani baya emaMbedwini kuGendeyana phakathi kwabo bonke abantu ayengaya kubo. Umlando uyakuveza ukuthi uGendeyana wayeke wazibika kuNandi kodwa uNandi

wachiza ukotshi esho nokusho ukuthi impilo nekusasa lakhe lalisezandleni zikaSenzangakhona. Uma inhlanzi isishelwe ngamanzi kuNandi, uNandi wakhumbula uGendeyana.

UNandi nabantabakhe basuka eLangeni baya eMambedwini ngoba kuhlasele indlala kaMadlantule eLangeni.

7.2.3 INTOMBI EYAZALA UMNTAKASHAKA

Umlando uveza ukuthi uShaka kazange aganwe. UShillington (1987:38) uyafakaza athi: *Shaka had never married though he lived within a royal women's enclosure.*

Into ayengayifuni kakhulu indlalifa ngoba enenkolelo yokuthi yayizothi ingakhula bese imbangisa esihlalweni sobukhosi. Kuyavela lokhu emdlalweni wefilimu. Noma ayengenaye uNdlunkulu, ayekhona amantombazane ayekitazana nawo. URitter (1955:296) uyavuma athi: *Shaka ultimately had 1200 young women, his 'sisters' at Bulawayo, ...*

Emdlalweni aveziwe la mantombazana noma engemaningi kangaka. Noma ayemaningi kangaka, mabili kuphela ayethandwa nguShaka ukweqa. Lawo nguPhampatha kanye noMbuzikazi. Into eyabe ithandwa nguShaka kula mantombazane ukukhalipha kanye nokubukeka kwawo. Emdlalweni wefilimu akukho lapho kuvezwa khona uMbuzikazi. Umlobi uveze uPhampatha kuyintombazane ethandwa nguShaka. Nguye ohlala eseduze kwakhe.

Iphuzwana elingagculisi emdlalweni wefilimu ngukuthi umlobi uveza uPhampatha etholela uShaka umntwana. Umlando uveza ukuthi uPhampatha kazange athole mntwana. NguMbuzikazi owathola umntwana kaShaka.

Lapho echaza ngoPhampatha uSchoeman (1983:197) nxa evumelana nomlando uthi:

After Shaka's refusal to beget a child by her there remained only one dream for her, and that was to see him become the greatest king of all times.

Kuyaphazamisa ukubona uPhampatha emdlalweni edlala izindawo zabantu ababili. Ukwenza lokhu ngokuthi ahlale eseduze noShaka emeluleka. Udlala indawo kaPhampatha lapho. Uma esezalela uShaka umntwana usedlala indawo kaMbuzikazi. NguMbuzikazi phela owathola umntakaShaka.

7.2.4 UKUFA KUKASIGUJANA NOMUDLI

Emdlalweni wefilimu ukufa kukaMudli noSigujana kubabukeli kuhlwanyela imbewu yenzondo ngoShaka. UShaka uvezwa etshela uSigujana ukuthi akabulale uMudli. Asivezwa isizathu sokujeza kukaMudli. Imibhalo iveza ukuthi uMudli noShaka kwabe kuyinja nekati. UMudli wayezonda uShaka ngoba ukuzalwa kukaShaka kwakufake abantu bakwaZulu ehlazweni. UShaka wayezonda uMudli ngoba uMudli wayebe nesandla ekutheni uShaka aze abizwe ngegama elithi Shaka, igama eliyisici. Okunye futhi ngukuthi uMudli wayebe nesandla ekubekweni kukaSigujana esihlalweni sobukhosi ngemva kokukhothama kukaSenzangakhona. Lapho uMsimang (1982:129) eveza esinye isizathu sokuzondana kwabo uthi:

Ngizobuza umbuzo wokugcina manje, Mudli. Wangishiyelani oYengweni ngenkathi uhambele khona nobaba na? Ukhumbule, Mudli, ukuthi ubaba uDingiswayo wakhuluma nawe wathi buya nami kodwa wena wenqaba. Bikela isizwe ukuthi wenqabelani, Mudli.

Umlobi womdlalo wefilimu wenze iphutha ngokuthi aveze uSigujana ebulala uMudli. Umbuzo ovelayo uthi uSigujana wayengambulala uMudli ekuphi ngoba kwayena wayesendele koyisemkhulu. Umlando uveza ukuthi uShaka wathi ezothatha ubukhosi uSigujana wabe esekhothame. UMudli wabulawa ngomyalelo kaShaka, kodwa akabulawanga nguSigujana. Lo mbono uthola ukwesekelwa nguRitter (1955:79):

The headman approached with a spear in his hand. Mudli looked straight ahead and past him. In one quick flash the spear was raised and plunged under the left nipple diagonally and horizontally through the chest.

NoMsimang (1982:130) uthi:

Asemukele isicelo sikaMudli uShaka nempela ababulali bathathe imikhonto. Aphinde abheme okokugcina uMudli bese iza ingwazi ifike imhlabe imdabule isibindi eyibhekile.

Nokho angawi uMudli, abonge izibongo zikayisemkhulu uNdaba. Lapho abantu akasababhekile usebheke phezulu emafini. Amehlo lana asebomvu, asebeje igazi. Iphinde futhi ingwazi iwujikijele umkhonto. Avume phansi uMudli, athule.

Indlela uSigujana afa ngayo emdlalweni kayemukeleki njengeliqiniso. Emdlalweni uSigujana ugwazwa bukhoma nguShaka. Umlando uveza ukuthi uSigujana wabulawa nguNgwadi ngomyalelo kaShaka embulalela emfuleni. UMsimang (1982:125) uyawusekela lo mbono:

Akuthi lusuku lumbe behlamba emfuleni, abone uNgwadi ukuthi yithuba lakhe leli. Ingani nangu uSigujana emthole eyihlane. Bese emdumela ngoqhoqhoqho amminzise emanzini. Kube sengathi ubanjwe yingwenya uSigujana. Abe usathe ukhipha awokugcina amandla, amqhoqhobale uNgwadi.

Agwilize, bandla, umntakaSenzangakhona kubonakale ukuthi ukhukho lumuka nomoya. Ugcine ngokuthamba umzimba kubonakale ukuthi ukufa sekumenele.

UGwayi (1976:121) uveza ukuthi uSigujana wabulawa nguNgwadi elekelelwa yiziChwe ngokugwazwa:

NguNgwadi luqobo owaqondana noSigujana esathi udabula phakathi esizibeni, uyabaleka. Wamgwaza wambulala ezinye iziChwe ahamba nazo zisabulala izinduna zakhe laphaya emnceleni womfula.

UBulpin (1952:14) uyavumelana noMsimang ekutheni nguNgwadi owabulala uSigujana emfuleni emva kokuba ezenze umuntu odinga ukukhoseliswa kwaZulu. Behlukana ekutheni uMsimang uthi uSigujana waklinywa kanti uBulpin uthi wagwazwa:

Down in Mthethwaland Shaka soon heard the news of his father's death and the assumption of the chieftainship by his rival. Shaka despatched a crony of his half-brother named Ngwadi, to the Zulu valley. Posing as a refugee, this Ngwadi, the son of Nandi and her second husband, asked sanctuary from the Zulus. When this request was granted, he repaid the kindness by sticking an assegai into the ribs of the new Zulu chief while he was bathing in the Mkhumbane stream.

UStuart & Malcolm (1969:14) bathi uSigujana wabulawa nguNgwadi emfuleni ngokugwazwa:

Shaka there upon employed his half-brother Ngwadi to dispatch his arrival. In this Ngwadi was successful, killing not only Sigujana, when bathing in the river, but a brother of his who happened to be with him at that time.

UMorris (1965:49) uveza ukuthi uSigujana wabulawa nguNgwadi emfuleni ngokugwazwa:

Shaka sent his half brother Ngwadi ahead - Nandi's son by Gendeyana - and when he himself stalked into the Zulu kraals, in a deadly silence, Sigujana's body was floating in a nearby stream.

URoberts (1974:169) naye uveza ukuthi uSigujana wabulawa nguNgwadi emfuleni ngokugwazwa:

Not the least of these was Shaka's uterine brother, Ngwadi - the son born to Nandi after her expulsion from the Zulu kraal. Ngwadi had always been closer to Shaka than had been the sons of Senzangakhona. He it was who, had paved the way for Shaka's usurpation of the Zulu leadership.

Ukuthi USigujana wafa ngokuklinywa okukanye ngokugwazwa akukhona okungaqaguliswana ngakho kakhulu lapha. Okuyiyonanto okumele igqame ngokuthi uSigujana akabulawanga nguShaka kodwa wabulawa nguNgwadi ngomyalelo kaShaka. Ngakho-ke umbhali wefilimu uphaphalazile uma evezwa uShaka egwaza bukhoma uSigujana.

7.2.5 UKUFA KUKANTOMBAZI

Noma uNtombazi ayewazi umuthi, lagcina lifikile nakuye ilanga lokufa. Emdlalweni wefilimu kuvezwe uNtombazi ebulawa ngokugwazwa nguShaka. Imibhalo iyakuphikisa lokhu. Ivezwa ukuthi uShaka wavalela uNtombazi nempisi eyabe ilambe ifa. Abaqaphi babenikwe imiyalelo ethile. Omunye wayo wawuthi uNtombazi uma ecela ukudla kwakumele anikwe adle kuthi lapho esesuthi kubuyiselwe emuva okusele. UNtombazi wacela umkhonto bamnikeza abaqaphi. Yiwo ayebeke ithemba lakhe kuwo. Kwathi uma impisi isimlume emlenzeni wacela icembe lejoye nobulembu besicabucabu ukuze abophe inxeba. Abaqaphi bakwenza lokho. Ngokuqhubeka kwesikhathi impisi yazidephuzela ezicutshini zomzimba kaNtombazi. Lapho esebona ukuthi ukufa kwase kuseduze uNtombazi wacela kubaqaphi ukuba batshele uShaka ukuthi ashise indlu ayekuyo yena nempisi. URitter (1955:212) uthi:

Kneeling in the centre of the hut and looking upwards at the skulls, Ntombazi called "Dingiswayo!" and then she fell prone a moment before the burning roof collapsed and enveloped her and the hyena in roaring flames.

Indlela uShaka abulala ngayo uNtombazi ibukeka kungeyaba nesihluku. Okwakobani ukuvalelwa nempisi elambile, ikudle uphila? UShaka wakwenza lokhu ephindiselela uDingiswayo ngoba uNtombazi wayebambe elikhulu iqhaza ekubulaweni kukaDingiswayo. Into eyaba buhlungu kakhulu kuShaka ukuthi athi esebulewe uDingiswayo ikhanda lakhe linqunywe, liyochonywa elawini likaNtombazi. Indlela uShaka abulala ngayo uNtombazi yagcwalisa inkulumo ethi 'ihlo ngehlo'.

Akulona-ke iqiniso ukuthi uNtombazi wafa ngokugwazwa nguShaka ngomkhonto. UNtombazi wadliwa yimpisi ephila, okwathi sekusele kancane afe wacela abaqaphi ukuba bacele uShaka ukuthi amshisele endlini naleyo mpisi.

Umbhali wefilimu uyaphikisana nababhali bezincwadi ephuzwini lokufa kukaNtombazi. Kubi kakhulu uma ifilimu iphikisana nezincwadi kanje.

7.2.6 UKUFA KUKANANDI

Ababhali behlukana phakathi mayelana nendlela uNandi afa ngayo. Bakhona abathi uNandi wafa ngesandla somntanakhe uShaka. Omunye wabo nguMsimang (1982:142) lapho ethi: *Indlovukazi ifa nje igwazwe yinkosi ngomkhonto ngoba kuthiwa igodlele inkosi ububi.*

URitter (1955:330) uyakuphikisa lokho athi:

The death of Nandi, which has generally, though falsely, been attributed to Shaka himself, took place in October 1827.

Emdlalweni uShaka uvezwe eshaya unina ngokudla komkhonto. UNandi ushaywa nje ingoba etholakale egcine intombazane enomntwana kaShaka, ebe uShaka engakwazi lokho. Umlobi uhambisana nalaba babhali abathi uNandi wabulawa nguShaka.

Ukufa kukaNandi ebulawa nguShaka kudala ukudidizela komqondo. Umbuzo ongelula ukuphendulwa uthi uShaka wayengaze abeke isandla unina, umuntu abe emkhonze kanje. Okwenzeka ngemuva kokukhothama kukaNandi kucacisa ngokusobala ukuthi uShaka wayengeke aphakamisela unina isandla. Emdlalweni ubonakala ekhala izinyembezi ezibonwa ngamehlo naphezu kokuba eyindoda enesibindi. Uthi abantu abazile isikhathi eside bazilele uNandi. Lesi senzo sikaShaka uShillington (1987:38) usibona kanje: *It is possible that Shaka's mind became unbalanced.*

Umlando uveza ukuthi ngenxa yothando ayenalo uShaka ngoNandi, waphoqelega ukuthi amemukele umntwana owabe ezalwe nguMbuzikazi. URitter (1955:329) uthi uShaka wathi:

Nay, my mother, the child is safe. If only for the reason that he is a joy to you, and because I kill not the brave.

Umntwana akabulawanga ngaphansi kombandela wokuthi umntwana wayezosuswa phambi kwamehlo kaShaka. URitter (1955:330) uthi:

Sooner thereafter Mbuzikazi and Shaka's son, with his wet-nurse Nomagwebu, accompanied by a suitable escort, left for Tembeland.

Iningi lababhali liveza ukuthi uNandi wabulawa yisifo sohudo. Nangu nje uMorris (1965:98) eyibeka indaba:

The inDlovukazi - the 'Great Female Elephant' - had dysentery and was obviously dying.

Enye into eyayingalekelela ekufeni kukaNandi ngukuthi uNandi ahlukaniswe nomntwana ayemkhonzile. Izifiso zakhe ngomntwana kanye nothando ayenalo kwakungayidala imicabango engapheli kanye nenkithinkithi yemibuzo engaphenduleki kumuntu omdala. Ukuhlala ngokukhathazeka kudala izifo.

UShaka wayenolaka futhi ebulala ababengalaleli imithetho yakhe kanye nalabo ababeyizitha zombuso wakhe. Umlando uveza ukuthi wayengathandi ukungcolisa izandla zakhe ngokubulala abozalo lwakhe. Ukuze agudluze uSigujana, wasebenzisa uNgwadi.

Lokhu kuchazwe kabanzi kusukela ekhasini 96 kuya ekhasini 97. Ukuze aqhelise uMudli, wasebenzisa izinduna. UShaka esesolile ukuthi uDingane noMbopha noMhlangana kanye noMkabayi babemakhela uzungu, akazange ababulale. Wayengabagwaza abaqede bonke, kodwa wasebenzisa iqhinga lokuthi abakhiphe oDingane noMhlangana kanye noMbopha bayohlasela ukuze bafele empini kanti bazojika endleleni bazombulala. Isalukazi esinguMkabayi wayengasibulala kungabi ndaba zalutho. Kubo bonke abozalo lwakhe akekho noyedwa okuzwakala ukuthi wake wambeka isandla. Mhlawumbe lokho wayekwenziswa ngukuthi phakathi kwalaba bantu ababalwe ngenhla akekho owayelwa naye. Kuzokhumbuleka ukuthi uShaka wayengaligwazi ibhece. KuDingane noMhlangana noMbopha wehlulwa yikho ukuthi bambulala ngokumzuma. Ukube abamzumnga wayeyofa nabo ngoba babelwa.

Umlando uyakuveza ukuthi uShaka wagwaza uBhakuza, umfowabo owayetholwe nguSenzangakhona entombini yakwaButhelezi. Okusobala lapha ngukuthi uShaka wagwaza, wabulala uBhakuza ngoba kwabe kusempini.

Noma ngabe kwaba khona ukuphambana phakathi kukaShaka noNandi, kwabe kungelula ukuthi uShaka wayengambulala unina, engumuntu wesifazane futhi engalwi. Ngakho-ke uNandi akabulawanga nguShaka njengoba kuvezwe emdlalweni wefilimu. UNandi wabulawa yisifo sohudo.

7.2.7 UKUNIKEZELWA KWEZWE KUBELUNGU

Emdlalweni wefilimu uShaka uvezwa etshela isizwe ukuthi abeLungu ubanikeza indawo ethile kwaZulu. Akagcini lapho. Uphinda athi abantu bakwaZulu kumele banikeze abeLungu inhlonipho elingana naleyo enikezwa amakhosi. Lokhu kufakazelwa nguRitter (1955:279) lapho ethi:

But first he would call his councillors together and issue a Royal command that all the Whites were to be looked upon and treated as hereditary chiefs and no one must regard himself as their equal.

Uma umuntu ebhekisisa le nkulumo, kubuya amazwi kaLindenberger (1975:1) athi: *What we accept as "real" differs widely from age to age.* ULindenberger (1975:2) uqhubeka athi:

... even the most public stories change their meanings from one era to another.

Kuyamangaza ukuthi uShaka wayengathi abantu abanikeze abeLungu inhlonipho elingana naleyo eyayinikezwa amakhosi. Umlando uveza ukuthi uShaka wabe elwa namanye amakhosi efuna ukuthi amakhosi nabantu bawo babe ngaphansi kwakhe. Lo mbono uthola ukwesekelwa nguZondi (1979:5) lapho uShaka echaza isifiso sakhe ngombuso wakwaZulu:

Angikalishakazisi, ngisazolishukumeza ukuze ngilikhulule ebugqilini bovalo nasovalweni lobugqila. Uma abathunjwa sebephansi kwephiko lami, kufanele bazi ukuthi akukho okuyobathinta; yinhloso yabaphansi leyo okufanele ichunyiswe. Ukuze inkululeko ime kufanele ngiqede ubuthakathi, ubusela, amanga kanye nawo onke lamakhosana abantu bawo bedlela egilweni. Nizothi lokhu kuqeda uZulu, nilibale ukuthi uZulu ubuhle bodwa.

UShaka wayengabavumela abeLungu ukuba bakhe kwaZulu kodwa hhayi ukubanikeza izwe okuthiwa ngelabo njengoba kuveziwe emdlalweni. UShaka wanikeza abeLungu isiza ukuba bakhe imizi yabo esiBubulungu, indawo osekuthiwa yiTheku namuhla. Lokho wayekwenza kunoma ngubani umuntu owayefuna ukwakha kwaZulu. NguDingane emlandweni okuvela ukuthi wanikeza abeLungu izwe, hhayi uShaka. Uma kungekhona ukuthi umlobi womdlalo wefilimu uphaphalazile, kuyoba yikho ukuqhubezela phambili imfundisoze ngoShaka nesizwe samaZulu.

7.2.8 AMAZULU AKHULUMA ISINGISI

Kungamanga aluhlaza ukuthi amaZulu akudala ayekwazi ukuzwa kanye nokukhuluma isiNgisi njengoba kuvezwe emdlalweni wefilimu. Lokhu kuchazwe kabanzi esahlukweni 5, lapho kukhulunywa ngolimi khona.

7.3 IZIGAMEKO EZIXUBE AMAQINISO NAMANGA

Kule ngxenye sizobhekisa ezehlakalweni ezinjengokuhlangana kukaSenzangakhona noNandi, ukufa kukaDingiswayo, kanye nokufa kukaShaka. Kulezi zigameko sizoveza okungamaqiniso kanye nalokho okungewona amaqiniso.

7.3.1 UKUHLANGANA KUKASENZANGAKHONA NONANDI

Emdlalweni wefilimu siyambona uSenzangakhona ehlangana noNandi emfuleni obizwa ngokuthi nguMkhumbane. Umlando uyavumelana nalokhu. Osolwazi bomlando njengawo Reggie Siphon Khumalo baveza ukuthi lokhu kuhlangu kwabe kungokwenhloso. UNandi wabe azi kahle kamhlophe ukuthi wabe ezohlangu noSenzangakhona. Wayekade ezwe indoda eyayikade ibone uSenzangakhona itusa ukubumbeka komzimba wakhe kanye nogazi lwakhe. UNandi wayizama imizamo yokuba ambone lo Senzangakhona. Nebala kwagcina kwenzekile, wambona. Noma umbhali wefilimu engakuvezanga lokhu, kuyavela lapha kubonakala uNandi engakhombisi kwethuka uma ehlangana noSenzangakhona.

Into engelona iqiniso ngokuthi uNandi kanye nezintombi abe ehamba nazo babekade bekha amanzi emfuleni wangakubo eLangeni ngenkathi kuqhamuka uSenzangakhona. Emdlalweni kubonakala uNandi esethwele imbiza yamanzi eseyongena kubo eLangeni ngemuva kokuhlangu noSenzangakhona. Umfula uMkhumbane wabe usendaweni yakwaZulu. Kukhona ukungqubuzana komqondo lapho. Akukwazi ukuthi izintombi zaseLangeni zazingayokukha amanzi emfuleni owawukwaZulu. Okunye futhi ngokuthi umfula uMkhumbane wawungekho eLangeni kodwa wawusendaweni yakwaZulu.

Khona futhi emdlalweni wefilimu kubonakala uSenzangakhona etshethe ingwe efile, ehamba nabanye abafana. Lokhu kuveza isithombe sokuthi uSenzangakhona nalaba bafana ahamba nabo bebeyozingela. Umlando uyakuphikisa lokhu, uveza ukuthi uSenzangakhona nabanye abafana babekade beluse izinkomo duze nomfula uMkhumbane. NguNandi nezintombi ayehamba nazo kanye nensizwa eyayibaphelekezele abafika emfuleni bafika uSenzangakhona nabafana.

Okugqamile lapha ngokuthi umbhali wefilimu uphenyo lwakhe ngokuhlangu kukaSenzangakhona noNandi ulukhe phezulu. Kuyemukeleka ukuthi bahlangana emfuleni ogama lawo nguMkhumbane kodwa akwemukeleki ukuthi bahlangana eLangeni. Indawo abahlanganela kuyo kukwaZulu. Akwemukeleki futhi ukuthi USenzangakhona nezinsizwa ayehamba nazo babezingela. Iqiniso ukuthi babeluse izinkomo eduze nomfula uMkhumbane. USolwazi womlando, uReggie Khumalo uthi uSenzangakhona nezinsizwa

babekade beluse izinkomo eduze komfula uMkhumbane.

7.3.2 UKUFA KUKADINGISWAYO

Imibhalo iyafakazelana ngokuthi uDingiswayo wafa ngesandla seNkosi yakwaNdwandwe, uZwide esizwa yimithi enamandla kaNtombazi. Imibhalo iyakuveza futhi ukuthi uNtombazi wathatha ikhanda likaDingiswayo wayolichoma elawini lakhe lapho ayechome khona amanye. Nangu nje uMorris (1965:61) ekuveza lokhu:

He blundered straight into the arms of a small patrol. Zwide could hardly believe his good fortune. He had Dingiswayo brought to his kraal, treated him courteously for a day or two while making certain tricks was not involved, and then cut his head off and gave it to his mother, who collected such things.

Emdlalweni wefilimu uDingiswayo unqunywa ikhanda nguNtombazi, esizwa yimithi yakhe enzima bese ethatha ikhanda eyolichoma kwamanye amaningi. Kukhona ukuvumelana phakathi kombhali womdlalo wefilimu kanye nabanye ababhali ephuzwini lokuthi uDingiswayo wafa ngesandla sikaNtombazi noZwide besebenzisa imithi yokumthonya.

Bayavumelana futhi ukuthi ikhanda likaDingiswayo lachonywa elawini likaNtombazi. Nangu nje uMsimang (1982:133) ekuveza lokhu:

Kuwo lowomnyama kwafika kuye umbiko wokuthi uyise uDingiswayo kasekho, ubulawe nguZwide, inkosi yakwaNdwandwe kwathi uNtombazi wanquma ikhanda likaDingiswayo wayohlobisa ngalo elawini lakhe.

Emdlalweni wefilimu kuvezwe uDingiswayo ebulawa nguNtombazi esigodlweni sakhe, kwaMthethwa. NoShaka lapho efika ufika ubuza ogqayinyanga ukuthi bebeqaphe kanjani, umuntu obulale uDingiswayo ungene kanjani bekhona. Akulona neze iqiniso ukuthi uDingiswayo wabulawelwa esigodlweni sakhe. Umlando uveza ukuthi emva kokuganiselwa kwakhe indodakazi kaNtombazi, uNtombazana, uDingiswayo wayengwa waze wagcine eseyengekile wavakashela esigodlweni sikaZwide lapho afike wabulawa khona.

Kuyemukeleka ukuthi uDingiswayo wabulawa nguNtombazi kodwa akwemukeleki ukuthi uDingiswayo wabulawelwa esigodlweni sakhe kwaMthethwa. Wabulawelwa esigodlweni sikaZwide. Izehlakalo ezinjengalesi zikhombisa ukuthi umbhali akawukhathaleli umphakathi omnyama ngokuwuqambela amanga. Ifilimu elilimaza intsha kanje limelwe ukususwa emphakathini.

7.3.3 UKUFA KUKASHAKA

Masiqale ngokubheka ukuthi ezinye izingwazi zomlando zithini ephuzwini lokufa kukaShaka. Umbhali wefilimu akumele nakancane ukuthi aphaphalaze lapha ngoba isizwe siyawazi amaqiniso ngokufa kukaShaka. Lolu cwaningo luzoqinisa isandla uma kube nephutha lapha.

UTaylor (1994:103) uthi:

Shaka was no more than forty-one when he died, and had ruled for just twelve years.

Esewubumbile umbuso kaZulu uShaka esikhathini esifisha, wakhothama. Okubi ngokufa kwakhe ngokuthi akafanga ngokugula, wabulawa ngabantu ayesondelene nabo, uDingane noMbopha kanye noMhlangana. UDube (1978:40) uyafakaza athi:

UDingane usehlangene noMhlangana noMbopha ukuba bamzume bambulale. Nembala uthe ehlezi yedwa bamngenela bamgwaza. Lagxuma iqhawe elidala, lathi "Nibulala mina nje ngeke nalibusa, lohanjwa zinkonjane ezimhlophe," ebikezela ukuthi lobuswa ngabeLungu.

UDingane noMhlangana kwabe kungabafowabo bakaShaka. UMsimang (1982:153) uyakuveza lokhu enkulumeni kaShaka:

"Hhawu! Niyangibulala bafowethu ningibulalela ubukhosi? Kodwa ngeke nilibuse. Ziyeza izinyoni zezulu. Jama, ngeke nilibuse, liyobuswa zinyoni..."

NoNtuli (1971:186) uyafakaza:

“Hhawu! Niyangibulala bafowethu - zinja zendlu yami ezondliwa yimina na? Niyangibulala nifuna ukuthola izwe nilibuse na? Ngiyanitshela-ke ngeke nilibuse isikhathi eside. Sengiyawuzwa umsindo wokugijima kwezinyawo zabaMhlophe abaningi. Bayoninyathela phansi bantwana bakaBaba! Liyobuswa yibo lelizwe engase ngilingobile, nina nabantu benu niyokuba yiziqgila zabo!”

UMbopha kwabe kungundunankulu kaShaka. Kuyaphazamisa nokho ukuthi emdlalweni wefilimu akukho qhaza elibanjwa nguMbopha ngaphandle kwalapho sekubulawa uShaka. UShaka wabe emthanda futhi emkhonzile uMbopha. Umlando uveza ukuthi ngaphambi kokuba ayalele uShaka wathi lapho ebona uMbopha ekanye nababulali wathi, “Nawe Mbopha kaSithayi”.

UTaylor (1994:102) uthi:

On one point the sources are unusually unanimous. As he lay dying, Shaka uttered a prophecy: ‘The whole land will be overrun by swallows’. The words sound apocryphal to him many times as having forecast that white man would take over the country. He wrote: ‘Every elderly native of Natal and Zululand knows the king said this, and the words have, I am told, been sung as a dirge.’

La mazwi siyawezwa futhi emdlalweni wefilimu ephuma ezindebeni zikaShaka ngaphambi kokuba uphume umphefumulo.

Ephuzwini lokuthi ngubani owagwaza uShaka kuqala, wagwazwa emini noma ebusuku, ababhali basho izinto ezingefani. Bayavumelana ukuthi uShaka wabulawa nguDingane noMbopha kanye noMhlangana. Ephuzwini lendawo kanye nesikhathi uShaka afa ngaso uZondi (1989:43) uthi:

The audience will not find this variation very disturbing, nor will they worry who stabs Shaka first and at what time and where this incident occurs. The murder is the pre-occupying idea.

Kuliqiniso ukuthi uShaka wabulawa ngabafowabo uDingane noMhlangana kanye nenduna yakhe uMbopha.

Emdlalweni wefilimu kuvezwe uShaka ebulawa nguDingane noMbopha kanye noMhlangana emini kwaga, phambi kwezihlewele zabantu. Umlando uyaphikisana nokuthi

uShaka wabulawa emini, phambi kwesizwe. Ababulali bambulala ngokumkhokhobela ebusuku. Nakho nje ukuthi uShaka avezwe ephakamise izandla njengenina, ezinikezela kubabulali emdlalweni wefilimu kungamanga aluhlaza. UShaka wabe eyiNkosi eyabe iliqhawe, iwathanda futhi amaqhawe. Wayengalithandi ivaka. Ngakho-ke akwemukeleki ukuthi uma uShaka esefa afise okwevaka, azilethe yena kubabulali. Kumembula izinqe-ke lokhu umbhali wefilimu. Kungethi bebaningi ababhali abaphawula ngokufa kukaShaka yena angakhethi okukodwa kwabo, kodwa azenzele okwakhe futhi okwehlisa isithunzi seNkosi yakwaZulu ehlonipheke ngale ndlela.

Emdlalweni akukho lapho ababulali bakaShaka bevezwe bakha uzungu lokumgudluza. Bekumele bavezwe bexoxa ngeziligaba ezibangela ukuthi uShaka abulawe.

7.4 IZIGAMEKO EZINGAMAQINISO

Indlela uShaka alwa ngayo kanye nendlela yokuhlasela ngendlela engumkhumbi, kusetshenziswa umkhonto owodwa omfisha yizigameko ezivezwe zingamaqiniso kulo mdlalo wefilimu.

7.4.1 UKUZALWA KUKASHAKA

Umlando uveza ukuthi uShaka wabe ezalwa nguNandi kanye noSenzangakhona. Emdlalweni wefilimu umlobi ukuvezile lokhu. Ngisho indlela atholakala ngayo ivezwa ifakazela umlando. Kuzokhumbuleka phela ukuthi uShaka wazalwa ngendlela elihlazo. Lo mbono uyakuthola ukwesekelwa nguRitter (1955:25):

Shaka was an unwanted child, his birth the consequence of a lack of self-control on the part of his parents while they were taking advantage of the Nguni institution called 'ukuhlobonga'.

URoberts (1974:34) iphutha ulibeka kuNandi:

When, therefore Senzangakhona approached Nandi, she had no hesitation in encouraging him. Indeed, she was an extremely purposeful young woman and, it is said deliberately contravened the meeting in the hopes of seducing the young chief. Certainly she succeeded. The scenes of passion which followed left the limits of 'ukuhlobonga' far behind.

UMsimang (1982:112) yena uthi bobabili behluleka ukuzibamba:

Asheshe ayinxuse ukuba kebabuyele edlangaleni bayohleba eziyisifuba. Nebala bawashiye amanye amabhungu ezishelele lapha ezimpelesini zikaNandi. Bathe bangathi sithe uthando olwase luvele luchichima, lwabeqa. Bobabili abantwana behluleka ukuzibamba. Ingani phela uthando seluvutha okwamalangabi. Nempela lugcine lubahangulile. Nakho phela sekuvela ungiyosho emva kwezinyanga ezimbalwa.

Okugqamile lapha ngukuthi uSenzangakhona wakhulelisa uNandi ngenxa yokwehluleka ukuzithiba. Umlando uyakuveza ukuthi likhona isiko lesiZulu elalivumela intombi nensizwa bakitazane ngokobulili elalibizwa ngokuthi ngokuhlobonga noma ngamahlaya endlela. UTaylor (1994:43) ulichaza kahle leli siko:

Both parties were free to enjoy themselves, but were expected to retain self-control. Above all, a girl's virginity was not to be lost, and she was not to fall pregnant. These matters were female responsibilities, and girls were instructed in techniques of 'hlobonga' which involved squeezing their thighs together, both to give their partners pleasure, and to prevent penetration.

Emdlalweni wefilimu kuveziwe uSenzangakhona ecela kuNandi ukuba bajabulisane ngalo mdlalo. Siyamuzwa noNandi ezivumela ngokwakhe. Emdlalweni wamahlaya endlela kwabe kungekho ukukhulelisana. UMorris (1965:44) uyafakaza athi: *Dalliance was permissible, but 'ukuHlobonga' did not extend to full intercourse....*

Ukukhulelwa kukaNandi kuyizinkomba zokuthi abagcinanga ngokuhlobonga, baze bedlulela ocansini luqobo. Ngokwenzenjalo balephula isiko lesiZulu lokuhlobonga. Yaqalake inkathazo eyagcina ngokuthi kuzalwe uShaka ngendlela engemukeleki neyaba lihlozo.

Igama elethiwa umntwana lapho ezelwe lichaza okuthile. Kungaba yisifiso esithile sabazali bomntwana okukanye kube yinto eyisigameko esithile esikhumbulekayo. Kwabanjalo nasekuzalweni kukaShaka. Ngemuva kwesikhathi uNandi noSenzangakhona bekitazene zavela izimpawu zokuthi uNandi wabe esemuhle. Umlando uveza ukuthi abakwaZulu baphika bahlanza ababekudle ngayizolo ukuthi umnikazi wendaba kwabe kunguSenzangakhona. Balimisa ngesihloko elokuthi uNandi wabe ephethwe yishaka. UMorris (1965:44) uchaza lesi sifo athi: *... a convenient intestine beetle on whom menstrual irregularities were usually blamed.*

Ngenxa yokuthi bathi abakwaZulu uNandi wabe ephethwe yishaka, kwathi ukuba uShaka azalwe wethiwa kwathiwa nguShaka. Kukhanyela ngisho ingane ekhasela eziko ukuthi abakwaZulu babezama ukuphebeza ihlozo elase libagqolozele. Phela kwabe kulichilo ukuthi

indodana yeNkosi ikhulelise ingakagcagcelwa. Kwabe kungeliphindiwe uma ikwenza lokho kumuntu oyisihlobo sayo segazi. Ubuhlobo phakathi kukaNandi noSenzangakhona busuka emuva ozalweni lwakwaZulu. Umlando uveza ukuthi uNandi wabe ezalwa nguMfunda, uMfunda ezalwa yindodakazi kaKhondlo wakwaQwabe. UZulu noQwabe babezalwa ngubaba munye, uMalandela. UMsimang (1982:128) uyabuveza lobu buhlobo:

UNandi noSenzangakhona babebhlazisile ngokuthandana beyizihlobo, bayasuka lapho sebeyakhulelisana bengakaganani.

NoGwayi (1976:36) uyafakaza:

Yimihlola ngempela lena. OkunguNandi lokhu kuthi ngoba nakhu kwashada nendoda yethu phezu kokuba iyisihlobo sakho segazi sekuthi uma kucabanga kukodwa kuzikhohlise ngokuthi kukhulu lapha esiKlebheni.

Umbhali wefilimu uyihlabe esikhonkosini ngokuveza ukuthi uShaka wabe ezalwa nguNandi nanokuthi ukuzalwa kwakhe kwaba lihlazo elaze lenza abakwaZulu bazama amalinge okumphika uNandi. UShaka waze wabizwa ngoShaka ngoba abakwaZulu bethi uNandi wabe ephethwe yishaka - isifo esasikhukhumalisa isisu. Kuyancomeka okwenziwe ngumbhali wefilimu kulo mkhakha.

7.4.2 INDLELA YOKUHLASELA

Umdlalo wefilimu uyakuveza ukuthi nguShaka owasungula indlela yokulwa ngomkhonto owodwa. Ubonakala ekwenza lokhu esengaphansi kweNkosi uDingiswayo kwaMthethwa. Umlando uveza ukuthi uShaka wasungula indlela yokulwa ngomkhonto owodwa omfishane esikhundleni semikhonto emide eminingi. Amanye amakhosi angaleso sikhathi ayekade esebenzisa imikhonto eminingi emide lapho ehlasela ezimpini. Ibutho ngalinye laliphatha imikhonto eminingi. Indlela kaShaka yokulwa ngomkhonto omfisha yayenza ibutho lisondele eduze nesitha. Ngokwenzenjalo uShaka wayeqeda ukuba namabutho amaningi amanye awo engamagwala ayeciba imikhonto bese ebaleka. Kwakukabili endleleni yokulwa ngomkhonto omfisha. Kwakungokuthi ibutho liyahlabana empini noma lona lisala empini. Nebala uShaka wabumba isizwe esingamaqhawe, isizwe samaZulu.

Emdlalweni wefilimu kubonakala uShaka efundisa amabutho akwaMthethwa indlela

yokuhlasela engumkhumbi. Ngisho emlandweni kuyavela ukuthi nguShaka owasungula le ndlela. Amabutho ayemisa okwezimpondo zenkomo. Lawo asemaceleni ayehlasela kuqala, afake isitha esiyingini, bese isifuba sempi sizenzela ezitheni.

7.5 ISIPHETHO

Izigameko ezikulo mdlalo zehlukene imikhakha emithathu. Kukhona lezo ezingewona amaqiniso kube khona ezixube iqiniso namanga bese kubakhona lezo ezingamaqiniso. Ngenxa yobuningi bazo, sihlale ezimbalwa kuphela. Kuliqiniso elesekelwa ngumlando ukuthi uShaka wazalwa nguNandi noSenzangakhona ngendlela elichidlwana. Kuliphutha ukuthi uNandi nabantabakhe babaleka esiKlebheni. Iqiniso ngukuthi baxoshwa nguSenzangakhona ngoba ezama ukugqiba ihlazo ayelenzile. Kuliphutha ukuthi basuka eLangeni baya emaMbedwini ngoba bebalekela uSenzangakhona. Into eyabaxosha yindlala kaMadlantule. USigujana akabulawanga nguShaka kodwa wabulawa nguNgwadi embulalela emfuleni. UZwide noNtombazi babulala uDingiswayo ngokubambisana besizwa yimithi enamandla kaNtombazi. Kuliqiniso ukuthi nguShaka owaqhamuka nendlela yokuhlasela ngomkhonto owodwa omfushane ngendlela engumkhumbi. UNtombazi wafa ngendlela eshaqisayo ngokuvalelwa ngabaqaphi bakaShaka endlini eyayinempisi elambile. Kakuyena uPhampatha owazalela uShaka umntwana, nguMbuzikazi Cele. UNandi akabulawanga nguShaka, wabulawa yisifo sohudo. Kungamampunge ukuthi uShaka wanikeza abeLungu indawo wase ethi abantu bakwaZulu banikeze abeLungu inhlonipho efana naleyo eyayinikezwa amakhosi. Kuliqiniso eliqanda ikhanda ukuthi uShaka wabulawa nguDingane noMhlangana kanye noMbopha. Okungemukeleki ngukuthi bambulala emini kubona wonke umuntu.

ISAHLUKO 8

ISO LOMBHALI WEFILIMU

8.1 ISINGENISO

Kulesi sahluko sizobheka izindlela uJoshua Sinclair aveze ngazo uShaka kanye nesizwe samaZulu. Sizobheka impilo kaShaka kusukela ezalwa, ekhula aze ayokhothama. Kumele kuvele ukuthi lapho esemncane uShaka uvezwa engumuntu onjani. Sizobheka futhi ukuthi lapho esepethe izintambo zombuso uvezwe engumuntu onjani. Ukukwenza lokhu sizothatha izigameko ezithile emdlalweni bese sisho ukuthi kungabe zichazani. Asizukuphawula kakhulu ephuzwini lokuthi izigameko ziyizo yini noma ngamampunge nje. Lokho kugxilwe kukho esahlukweni 7. Kuzothathwa izigameko zibhekisiswe ukuthi ngabe ziqukethe muphi umlayezo ngeNkosi kanye nesizwe samaZulu.

8.2 UKUVEZWA KUKASHAKA

Ziningana izindledlana umlobi azisebenzisile ukuveza ubunjalo bukaShaka. Kukhona lapho evezwe enesibindi, ehlananiphile, enobuqili, omele ulwazi, ethanda izimpi enothando nozwelo, ezithanda, ebuthakathaka enesihluku nenhliziyo elukhuni kanye nalapho eyisiwula khona.

8.2.1 ISIBINDI SAKHE

Ziningi izigameko emdlalweni lapho uShaka evezwe khona engumuntu onesibindi. Mhla eyokukha amanzi noNomcoba kuqhamuka iqulu labafana bendawo limbamba, lidedela omunye wabo ezenzela ngetshe emhlathini wesobunxele. Bamshaya bamshiye engasakwazi ngisho ukwenzani bese bemphonsa emanzini. Ngosizo lukadadewabo, uNomcoba ugcina ekwazile ukuphuma, uNomcoba uwuhlaba awulawule umkhosi, uShaka agcine elutholile usizo.

Lapho sebemthelekele abafana uShaka uzwakala etshela udadewabo ukuthi akaye kugogo. Yena usala ebhekene nalaba bafana eyedwa. Yize sebemphihlize bamphihliza

ngetshe emhlathini akaceli maluju. Umfana ontekentekana ubeyokhala kudume izihosha aze acele uxolo. Nalo nje uvalo lulodwa belungambulala uShaka ukube akayena umfana onesibindi.

Ukhombisa isibindi esixaka ukwenza lapho ejaha abafana abafike bashisa izinqolobane zaseLangeni kanti ukhona obabonayo. UShaka ubagijimisa njalo aye ayobathola emzini kaMphepha, kubo kaNzobo. Ngesibindi anaso lapho efika akabuzi uziphonsa inyandana kuNzobo okubukeka sengathi nguye umholi walaba bafana. Okumele kucace lapha ngukuthi uShaka uyedwa kodwa ubhekene nequlu labafana. Kuba ngongaphansi nongaphezulu, becibana nangemikhonto. Kulesi sigameko singoma kulowo umkhonto ongagcina ungenile kuye. Uvika aze agoqane umfokaSenzangakhona. Kuthi lapho sekubonakala ukuthi uShaka uyawudla umhlanganiso, balekelele uNzobo laba abanye abafana. Noma kunjalo uShaka uvukainja ebomvu. Le mpi inqamuka ngoba sekufika ugogo wakhe uMfunda. Akasathukuthele lapho uShaka usebhodla ishaladi.

Zikhona izigameko lapho ekhombisa khona isibindi nobushinga bakhe uShaka, kodwa lesi mhla ala ukugqoka umutsha ewunikwa nguyise, uSenzangakhona, siyethusa. UShaka ufika uhlwatha umutsha bese egqolozela uyise ezinhlamvini zamehlo, ekhombisa ulaka olwesabekayo. Umbuza umbuzo ongadingi mpendulo ukuthi uyise umhluphelani unina, uNandi. Kuwo lowo mnyama uShaka ujikijela umutsha kuyise. Isenzo sakhe sethusa futhi sicasule izikhulu zombuso. KumfokaSenzangakhona akusho nolunci lokho. Ushaya ngokukhulu ukuzethemba edabula phakathi kwabantu. Lapho uMudli ezama ukumesabisa, uShaka umkhombisa ngokusobala ukuthi akayihoyi indaba yakhe edlule amsongele.

Omunye umuntu angaphelelwa yithemba lokuphila lapho ejahwa yiqulu lezinsizwa zihlome ngemikhonto, limciba, umkhonto ufika uyithole indawo ethangeni. Akubi yinkinga lokho kuShaka. Udoncula umkhonto ethangeni abaleke nenxeba ngisho limqhina. Ukhombisa isibindi esesabekayo lapho egijimela ukufa nokuphila aze ayothola usizo kwaMthethwa kweseNkosi uDingiswayo.

Akathanga ngoba ukhoselisiwe kwaMthethwa uShaka wehlisa umhlwenga. Uthi lapho eya ekhula akhombise izinduna zakwaMthethwa ukuthi akahambisani nesu lazo lokulwa

ngemikhonto emide. Uveza indlela yokulwa ngomkhonto owodwa omfishane. Akwehli kahle lokhu ezikhulwini zempi kodwa uShaka uyakumela akushoyo. Uze acele isikhulu sempi inselelo ukuze akhombise amabutho indlela yokulwa ngomkhonto omfisha. Yiso isibindi sakhe esenza amabutho agcine ekwemukele ukulwa ngomkhonto omfisha.

Mhlawumbe ukube usho ngomlomo nje ukuthi iyiphi indlela engcono yokulwa esikhundleni salena esetshenziswa kwaMthethwa ngabe ayithathwa indaba yakhe. Ngakho ngoba usho nje uyabakhombisa uhlobo lomkhonto bagcina belivuma isu lakhe.

Ngaphambi kokuba athole umkhonto omfishane uShaka unqamula izinkalo eya ezweni elikude. Omunye ubeyothi uma ethi nhla ebona imikhovu nezidumbu zabantu ezigcinwe kule ndawo okwenziwa kuyo imikhonto, abalekele ukufa nokuphila. Ngenxa yesibindi sakhe, uvuma ukuholwa yizimilamongwe, adlule phakathi kwezinto ezesabekayo aze ayofika emphelandaba.

Ubukhosi buyabangwa futhi buyafelwa. UShaka uvela engumuntu ongathi akakwazi lokhu mhla ezothatha ubukhosi ngemuva kokukhothama kukaSenzangakhona. Omunye angathi ukwenza lokhu ngoba ethembe ibutho leziChwe leli ahamba nalo. Omunye angathi wethembe ukuthi uDingiswayo uyesatshwa. Iqiniso ukuthi iziChwe zingebhekane namabutho akwaZulu ephelele ngononina esigodlweni. UDingiswayo angathi eyiphaka eya kwaZulu ebe uShaka esebulewe. Akakushayi mkhuba lokho umfokaSenzangakhona. Ukubulawa kukaMudli noSigujana phakathi kwesizwe esibathandayo kuvusa uhlevane kubantu, kodwa uShaka akanandaba nalokho uhlwitha izintambo zobukhosi khona kunjalo.

Esikufundayo ngakho konke lokhu ngukuthi umbhali womdlalo wefilimu ugqamisa isibindi sikaShaka. Ngokwenzenjalo umbhali uyavuma ukuthi uShaka waba nesibindi esixaka ukwenza kusukela esemncane impela.

8.2.2 UKUHLAKANIPHA KWAKHE

Buyamangalisa ubuhlakani anabo uShaka lapho esemncane. Ukwazi ukuvikela uNandi ezitheni. Ukwenza lokhu esemncane kakhulu. Kuliqiniso ukuthi umfana, inkosana

ikakhulukazi ithatha indawo kayise, yokuvikela umndeni wakwabo, lapho uyise engasekho. Ngenxa yokuhlakanipha okwedlula ukwenza, uShaka wenza umsebenzi kayise uyise esawadla anhlamvana. Indlela avikela unina nezingane zakwabo ngayo ungathi kukhona umuntu omtshelayo ukuthi akenzenjani, kanti cha. Isigameko esikhomba obukhulu ubuhlakani yilapho uNandi noNomcoba behlinza imbuzi kuqhamuka abafana abaxegelwa ngamakhanda bedelela uNandi. UShaka uwotha ubomvu uma ekubona lokho. Ufuna ukubadla luhlaza athi ukusikaza omunye wabo ngokudla komkhonto abuye amdedele abaleke. Emdlalweni wefilimu ubonakala esiza uDingiswayo ogwazwe ngomkhonto, umkhonto wasalela kuye eqolo. UShaka ukhombisa isibindi kanye nobuhlakani lapho edoncula umkhonto abuye asebenzise amakhambi emvelo ukuqeda ubuhlungu kanye nokupholisa inxeba. Omunye ubeyothi angadoncula umkhonto bese emshiya kanjalo opha, kokunye kuze kumenele ukufa uDingiswayo.

Indlela avezwa eqeqesha ibutho lezinsizwa ezingamashumi amahlanu ishiya umbukeli ebambe ongezansi enziwa ngubuhlakani obukulolo hlobo lokuqeqesha. Ugijimisa lezi zinsizwa ibanga elide. Cishe lokho ukwenzela ukuthi ibutho lingasheshi likhathale lapho kudingeka ligijime ibanga elide empini. Ubonakala ethi ibutho alicoshe amatshe asindayo bese elitshela ukuthi aliwajikijele liphinde liwacoshe futhi. Ngokwenzenjalo ibutho lakheka umzimba ligcine seliyisidlakela. Lokho kusiza ekutheni libe namandla ayisimangaliso. Kukho konke lokhu uShaka akagcini ngokusho ukuthi izinsizwa azenzenjani, uyazimbandakanya naye.

Ukusetshenziswa komkhonto owodwa kuqukethe ubuhlakani obuyisimanga. Kuzokhumbuleka ukuthi emdlalweni wefilimu indlela esetshenziswa ngamabutho yilena yokuciba ngemikhonto eminingi. Umkhonto omfisha wenza kube lula ukuthi amabutho adumelane. URitter (1955:37) uthi:

This would mean fighting at close quarters, with deadly physical and psychological effect.

Kuyavela emdlalweni wefilimu ukuthi indlela yokuhlasela ngendlela engumkhumbi yasungulwa nguShaka. Le ndlela inobuhlakani obuyisimangaliso. Ngenkathi izitha ziciba

ngemikhonto amabutho achiliza imikhonto ngezihlangu zawo. Uma amabutho esehlasela, kuhlasela izimpondo kuqala. Zithi zingahlangana zisifake phakathi isitha bese sisondele isifuba sempi sizenzela ezitheni. Ngale ndlela izitha zivalelwa phakathi zibhokodwe ngemikhonto.

Indlela yakhe yokubutha izigaba zabantu inobuhlakani. Izintombi zibuthwa zodwa ngobuntanga. Kanjalo nezinsizwa namakhehla. Isimame naso sinesazo izigaba. Lokhu kwenza ukuthi abantu bahloniphane futhi bazane ukuthi umuntu nomuntu ungowasiphi isigaba. Kumele kukhumbuleke ukuthi yayingekho indaba yeminyaka ngaleziya zikhathi. Umuntu ubudala bakhe wayebudalula ngokuthi asho ibutho lakhe. Kolalele kwakuba lula ukuthola ukuthi umuntu mudala okukanye muncane kangakanani. Abantu abavela emdlalweni wefilimu bavela behamba, bemile noma behlezi ngokwezigaba zabo. Lokhu kubuthwa kwandisa inhlonipho kumalunga omphakathi.

AbeLungu bavela bengabantu abahlakaniphile ukwedlula umuntu ompisholo. Bazenza abavuse intombazane isishonile. Kuthi ukuba kufike ezindlebeni zikaShaka ameme abeLungu, abulale leyo ntombazane ngokuyigwaza bese ethi abeLungu abayivuse. Isu labeLungu livela obala ukuthi ligcwele inkohliso. Bayehluleka ukuvusa intombazane. Kanjalo kuvela obala ukuthi abeLungu abakwazi ukuvusa umuntu osefile. Kuyavela futhi ukuthi abeLungu bangabakhohlisi uma bethole ithuba elibavumelayo. Ukube uShaka akabulalanga intombazane wase ethi abayivuse, amalunga omphakathi abezosala nemfundisoze yokuthi abeLungu bayakwazi ukuvusa umuntu ofile.

Emdlalweni wefilimu uShaka ubeka umthetho ukuba uhlonishwe ngamalunga omphakathi. Labo abangawugcini ubasa kwagoqanyawo ngezindlela ezehlukene. Babodwa abagwazwa ngemikhonto, babekhona abajojwa ngezinciji some. Yiliphi izwe elingabuswa ngaphandle kwemithetho? Alikho. Usubekiwe umthetho uyephulwa ngenhloso noma ngokungenhloso. Ophula umthetho kumele ajeze. Indlela yokujezisa ayithandayo uShaka yileyo yokuthi osonile angaphinde anikwe elinye ithuba lokubuye one. UZondi (1979:17) uthi:

...futhi ngoba alikho icala elincane kufanele zonke izelelesi zihambe ngandlela yinye ziyohlupha enxenye.

Kuleli su likaShaka ubuhlakani busekutheni umuntu owonile kuyaphela ngaye. Ayikho indlela angabuye one ngayo abanye abantu futhi. Ayikho futhi indlela angafundisa ngayo abanye abantu imikhuba yakhe. Labo abangakoni, ababe besafisa ukona, babe sebesaba ngoba bebona imiphumela engajabulisi yokona. UShillington (1987:37) uthi: *To a certain extent Shaka had always used fear of execution to instill loyalty.*

Akubukeki kungukwesabisa lokhu okwenziwa nguShaka kodwa kungukubuyisa nokugcina inhlonipho kubantu abaphethwe.

8.2.3 UBUQILI BAKHE

Umlobi uphinda amveze enobuqili uShaka. Nango nje ethi uSigujana akabulale uMudli. Ngokwenzenjalo ugwema ukugxekwa yisizwe kanye nomswazi ongamehlela ngokubulala uyise, uMudli. Uveziwe futhi ethi abeLungu ababulale uZwide ngombayimbayi. Omunye angasho ukuthi uShaka uma ethumela abeLungu ufuna ukubona ukuthi bamhlonipha kangakanani. Kanjalo nalapho ethumela uSigujana ukuba abulale uMudli. Kuningi okungashiwo ngumuntu ngamunye. Umbhali wefilimu uyihlabe esikhonkosini ngokuveza uShaka enamakhulu ezintombi azigcine esigodlweni sakhe njengabafazi bakhe kodwa engagcagcanga naneyodwa yazo. Umlando nababhali kuyafakazelana. Nangu nje uRitter (1955:92) ekuveza lokhu:

These maidens of the seraglio he called his 'sisters', and under no circumstances did he allow them to be referred to as his wives.

Lesi senzo sikaShaka esivezwe emdlalweni siyanqubuzana nenkambiso yamaZulu yokuthi iNkosi yoselwa iba namakhosikazi amaningi egcagece nawo, hhayi izintombi. Ukukitazana kukaShaka nalezi zintombi, kumenza uShaka ephule isiko lesiZulu lokusoma. Emdlalweni wefilimu uShaka ugcine eyikhulelisile enye intombi, okukhomba ngokusobala ukuthi akalihloniphanga isiko lokusoma. Ubuqili bakhe bugcina buveze ubuthaka bakhe.

8.2.4 UKOMELA KWAKHE ULWAZI

Emdlalweni wefilimu uShaka akemukeli noma yini elethwa kuye. Into nento uyayihlolisisa kuqala. Nakhu nje uFynn efika esigodlweni sakhe emphonsa imibuzo ethile ngeNkosi yamaNgisi, uGeorge. UShaka umpheka ngemibuzo uFynn lapho ethi uveza ukuthi yena unguthisha. Imibuzo ephonswa nguShaka kuFynn lapho uFynn echaza ngoJesu ikhombisa ngokusobala ukuthi uShaka womele ukwazi izinto ezivela zizintsha kuyena. Ukucwaninga kwakhe ihhashi kwenza nonganakile abone ukuthi uShaka ungumuntu ofuna ukwazi yonke into ahlangana nayo. Nango futhi egijimisa abantu phansi ethi abagijimisane nehhashi. Okugqamayo lapha ngukuthi uShaka ufuna ukubona ukuthi ubani oshiywayo phakathi komuntu nehhashi. Lapho ethola isibhamu akasemukeli nje kuphele kanjalo, uyasicubungula. Sebezivezile abeLungu ukuthi bona balwa ngezulu lezandla, uShaka ubafaka phambili empini yaseGqokli ukuze afunde kabanzi ngendlela yokulwa kwabo.

8.2.5 UTHANDA IZIMPI

Emdlalweni uvezwa ethanda izimpi. Kuyena impi ihamba phambili, kulandele ngemuva okunye. Akafani namanye amakhosi akhipha amabutho bese wona ehlala phansi ebukela ukuhlangana kanye nokwehlukana kwayo, uzibambela mathupha. Esahlala kwaMthethwa uphuma nempi kaDingiswayo lapho ibambana kuthula umoya nempi yakwaDlamini. Impi kaDingiswayo noSenzangakhona iyimpi lapho umbukeli ebheke ukuthi mhlawumbe uShaka akezukubamba qhaza ngoba kuliwa noyise. Lutho, uhamba phambili. Nalapho uDingiswayo ehlasela eLangeni uShaka ulapho. Empini yaseGqokli bese kumele ahlale phansi abukele. Akuvumi kumfokaSenzangakhona, utshakadula okwethole lapho isibambene.

8.2.6 UNOTHANDO NOZWELO

UShaka unothando olukhulu lukaNandi noNomcoba. Lapho behlupheka khona naye ukhona. Yize engafuni ukuganwa, akamthandi uPhampatha ungathi uPhampatha umdlisile.

Zikhona ezinye izintombi kodwa kazisho lutho kangako kuShaka. Ngaphandle kwabantu besimame, uShaka uwathanda kabi amaqhawe. Nangu nje uMgobhozi noNgomane bahlala beseceleni kwakhe, bembonisa ngezindaba zombuso. Ubani obecabanga ukuthi uShaka uzobemukela abeLungu ngendlela abemukele ngayo? Lokho kukhombisa ukuthi unothando nozwelo. Uyabazwela abeLungu abakhise endaweni. Uze abanikeze nendawo yabo. Nabo phela sebephakamisa ifulege laseNgilandi eduze nolwandle.

8.2.7 UKUZITHANDA KWAKHE

UShaka akazenyenzi ngomzimba wakhe. Ukugeza phambi kwabantu akakushayi mkhuba. Lapho esezothatha ubukhosi kwaZulu uvezwe emile emanhluzwa, egcotshwa nguPhampatha umzimba. Omunye umuntu ubeyothi bhu isinene, ahloniphise. UShaka uvela enqamula phakathi kwezinkulungwane zabantu ezishayela nje. Ngaphandle kokungazenyenzi uyathanda ukuhlala ebukeka emusha. Nango esedaya izinwele zakhe ngoba esebona eseqala izimvu. Uzishaya ngodayi zibe mnyama kuhle kwehlongu.

8.2.8 UBUTHAKATHAKA BAKHE

UShaka uvezwe ethanda uPhampatha kakhulu kunezinye izintombi zesigodlo. Mhla kukhothama uNandi, uShaka ukhala mi okwenina. IsiZulu sithi indoda kayikhali idla imihlathi kodwa izinyembezi zibonakala zigeleza ezihlathini zikaShaka. Ngemuva kokukhothama kukaNandi uShaka uzibona ephelwa yizwe. Ucekela phansi umbuso kaZulu awujulukele kanzima. Njengomholi bekumele akwazi ukubhekana nokwedlula emhlabeni kukaNandi ngaphandle kokubhidliza lokhu ase kubumbile.

8.2.9 ISIHLUKU NENHLIZIYO EMBI

Ukuyekela abeLungu begwazwa ngamabutho kaZwide empini yaseGqokli, bebe belekelela yena uShaka, kuveza inhliziyo elukhuni. Ukubulawa kukaMudli noSigujana noNtombazi kanye nentombazana eyayivuswe ngabeLungu, kuveza isihluku nonya uShaka anakho.

8.2.10 UBUWULA BAKHE

Emdlalweni uShaka ubuye avezwe engumuntu oyisiwula. Lokhu okulandelayo kuyizinkomba zalokho. Ugcoba unina ngomuthi wezinwele ngoba ezama ukumsindisa lapho uNandi esethule. Ukwenza lokhu ngoba ecabanga ukuthi uzomvusa lo muthi njengoba wakwazi ukuvusa intombazane eyabe isifile. UShaka ucabanga ukuthi yiwo lo muthi owavusa intombazane. Mhla ecwaninga izibuko ukhipha amazwi athi: “Le ndoda ayifuni ukubona umhlaba njengoba unjalo”. Usho njalo izibuko uzifake wazibhekisa phansi. Kumbukeli walo mdlalo kuvela obuphindiwe ubuwula.

8.3 ABANTU

Umbhali uveza abantu bakwaZulu beyihlonipha iNkosi yabo, besebenzisa imithi yesintu futhi bezenyeza.

8.3.1 BAYAYIHLONIPHA INKOSI YABO

Abantu bavezwa benza lokhu okushiwo nokufunwa yiNkosi yabo. Babili bathathu osikhwili phambana. Nanka amabutho emdlalweni wefilimu emaningi komkhulu. Ukube kawaqhutshwa yinhlonipho, ngabe awenzi okushiwo yiNkosi, ngabe kawaphumi izimpi, ngabe azithathela abafazi aganwe, ngabe azilibalela yimisebenzi yawo emakhaya. Inkulumo yabantu igcwele ulimi lokuhlonipha. Abantu basebukhosini babizwa ngokuthi ngabantwana, iNkosikazi yeNkosi ibizwa ngeNdlovukazi, iNkosi ibizwa ngesilo, indodana yeNkosi ibizwa ngezinyane lesilo. Lapho kugula uNandi umbiko ufika uthi iNdlovukazi iyadunguzela, akushiwo ukuthi iyagula.

8.3.2 BASEBENZISA IMITHI YESINTU

Bayayisebenzisa imithi yesintu abantu abavezwe emdlalweni wefilimu. Nangu nje uPhampatha ephetha uShaka ebusuku mhla inyanga iphume ithe bha. Lapho uJama esebangwa nokhukho kufika inyanga, ugcathshwa ezijulile izinhlanga lezi esifubeni.

Kunenkolelo yokuthi zizomlulamisa. Nalapho uNandi esebangwa nezibi kubonakala izinyanga zishunqisa izinyamazane. Uma kunento abangacacelwa yiyo abantu, bayabhula ezangomeni.

8.3.3 BAYAZENYEZA

Abantu abampisholo bavezwa bekhuluma ulimi lwamaNgisi endaweni yolimi lwesiZulu. Baguqulwa yidlanzana labeLungu ukuba kukhulunywe isiNgisi. Lesi senzo sibaveza bengabantu abazenyeyayo ngolimi lwesiZulu.

8.4 ISIPHETHO

Umlobi wefilimu uveza uShaka engumuntu ophilayo. Unazo izimpawu zabantu abaphilayo. Uyathukuthela uma kunesidingo, ahleke, athande, azonde, abe nobuhlakani, abe nabo ubuthakatha abuye abe nesihluku. Kuzo zonke izimpawu uShaka anazo linye zwi iphuzu abantu abaningi abamehlulela ngalo. Bathi unesihluku. Lapho benaba ngaleli phuzu bathi uShaka ungumbulali obulala ngesihluku, akananembeza futhi unenzeno zobuqaba. Abantu ababe besabheka ukuthi umlobi ube nehaba ephuzwini lesihluku. Uveze uShaka ebulala abantu ngaphandle kwezizathu. Okunye okuphawulekayo ngukuthi abantu bamehlulela uShaka babhekise esimeni sempilo yanamuhla, hhayi yangesikhathi sakudala. Yikho nje uZondi (1989:30) ethi:

We tend to look at the past in the light of what is right now. In addition to this attitude we tend to make a lot of character's wrongs, and to set aside all the good aspects attributed to him.

Abantu bakwaZulu bavezwe beyithanda futhi beyihlonipha iNkosi yabo; bengabantu abasabambelele enqubeni yezangoma nezinyanga kanye namadlozi. Okugqame kakhulu ngukuthi bayazenyeza ngolimi lwabo - ulimi lwesiZulu. Bakhuluma isiNgisi esikhundleni sesiZulu ngaphandle kwesizathu esiphathekayo.

Lo mbhali uveza uShaka eyiNkosi enesihluku. Lokho kudalwa ngukuthi lapho uShaka

ebulala ngesihluku abantu abanamacala umbhali akabavezanga ababekwe amacala beziphendulela, ebalahla amacala. Lesi senzo sombhali senza konke okunye okuhle ngoShaka kugubezeleke, kugqame okubi kodwa. Ukube beziveziwe izizathu zokubulawa kwabantu kanye nalapho abanamacala beziphendulela kumacala ababekwe wona bekuyokwenza abanye bababukeli bomdlalo wefilimu abamlahlayo uShaka bazibone izizathu zokuthi uShaka abulale. Umuntu angalimisa ngesihloko elokuthi uJoshua Sinclair ugqugquzela ukuthi ababukeli bomdlalo babone amaphutha kuShaka bese begcina ngakho ukumzonda.

ISAHLUKO 9

ISIPHETHO

9.1 ISINGENISO

Obekuyinhloso yalo msebenzi bekungukwenza uphenyo mayelana nokwenzeka emdlalweni othi *Shaka Zulu*. Uphenyo lwethu belugxile esizweni samaZulu. Sithinte izihlokwana ezilidlanzana. Yikho nokwenze sithi jwaphu kusihloko ngasinye, singajuli kakhulu njengoba bekungenzeka lapho kwenziwa ucwaningo ngesihloko ngasinye. Kukhona lapho umdlalo unezinto okumele zishayelwe ihlombe, ubuye ube nazo lezo ezingagculisi neze. Ukuphetha ucwaningo sizosho ukuthi leli filimu kumele yini lidedelwe libonwe wumphakathi nentsha esazoba yikusasa lesizwe, kumbe ligaywe kabusha okukanye lintshingwe ezaleni kucelwe uSomlando owumZulu abhale elinye ifilimu elishaya emhlohlweni.

9.2 ABADLALI BOMLANDO

Umlobi ukwazile ukusithatha ngamehlo engqondo wasiphindisela ezikhathini zakudala ngokusivezela abadlali bomlando abanjengalaba: uJama, uSenzangakhona, uNandi, uDingiswayo, uNtombazi, uMkabayi, uMudli, uShaka, uPhampatha, uDingane, uMhlangana, uMbopha, uNgomane, uMgobhozi kanye nabanye. Ukwakheka kwemizimba yabadlali kanye nokwenza kwabo kufakazela abadlali bomlando. UShaka uvezwe ephethe izwe ngokubambisana nabanye abantu. Izikhathi eziningi lapho kumele kuthathwe izinqumo uShaka ubonakala ephahlwe yizikhulu zombuso. Umuntu angabala uNgomane noMgobhozi kanye nabanye. Ngaphandle kwezikhulu zombuso, nabanye abantu abavezwe bebambe elikhulu iqhaza embusweni, izinyanga, amadlozi, izangoma, izigijimi, izimbongi, ogqayinyanga kanye nabanye nabo babambe elikhulu iqhaza emdlalweni wefilimu. Lokhu kuyinkomba yokuthi umbuso kaShaka unayo inhlansi yentando yeningi.

Kukhona nokho okukhalisayo emkhakheni wabadlali. Kawuvezwanga kahle umehluko phakathi kwezinyanga namadlozi kanye nezangoma ngeqhaza abalibambile. Bavezwe

beyizimilamongo ezesabekayo. Umlobi akazivezanga izinhlozi kodwa ubukhosi bukaShaka babeyame kuzo. Yizo ezazisusa izindaba eMpumalanga zizise eNtshonalanga, zizisuse eNyakatho zizise eNingizimu. Umlando uveza ukuthi uJege wabe eyinsila kaShaka. Emdlalweni akukho lapho evezwe khona. Akwenzeki nangephutha kuphathwe igama lakhe. Yiphutha elibi ngokwedlulele leli uma kubhekwa ukuthi izincwadi zomlando wakwaZulu cishe zonke ziyamveza uJege.

Umlobi uveze uShaka engumuntu ophilayo. Uyahleka abuye athukuthele uma kunesidingo. Zikhona futhi nezindawana ezingagculisi ngendlela uShaka avezwe ngayo. Uma ejezisa abantu ngokubabulala, akuvezwa lapho kuthethwa khona amacala, libalahla labo elibalahlayo. Kubukeka sengathi umlobi ukhethe izigameko lapho uShaka ekhuluma ngomkhonto nje. Yihaba leli. Yiyonanto eyenza ababukeli abaningi bamenyanye uShaka. Yingakho bembiza ngazo zonke izinto ezimbi lezi.

9.3 INDIKIMBA

Indikimba yomdlalo iyavumelana neyabanye ababhali ababhale ngoShaka. Le ndikimba yethula iqiniso lomlando elithi uShaka wabulawa nguDingane noMhlangana kanye noMbopha ngomyalelo kaMkabayi. Kukhona kodwa okukhalisayo ngale ndikimba. Isakhiwo somdlalo asiluvezi udweshu nesixakaxaka okuyimbangela yokuthi uShaka axabane nababulali. Udweshu olusemdlalweni aluvezwa yinkulumo-mpendulwano. Akukho lapho uShaka exabana khona noDingane noMhlangana kanye noMbopha. Bekumele sibabone behilizisana, bephikisana ngezinto abangaboni ngaso linye ngazo. Sithola udweshu kungelona oluholela ekubulaweni kukaShaka, kube kwaziwa ukuthi iNkosi enjengalena ingebulawe kungekho ludweshu oluyimbangela.

9.4 ISIZINDA

Umlobi uwavezile amazinga amathathu esizinda, okuyindawo, isikhathi kanye nesimo sezinto. Isimo sezinto besiyokuba ngcono ukube umdlalo uqhutshwe ngolimi lwesiZulu kuphela, kwangafakwa isiNgisi. Ulimi lwesiNgisi lwehlisa izinga lomdlalo. Ludala kube

khona ukungqubuzana phakathi kwabadlali kanye nesizinda. Lezi zinto zenza ukuthi umlobi ehluleke ukuhlela isizinda somdlalo ngempumelelo. Umlobi wehlulekile ukuba enze isikhathi sihambisane nesakudala. Lokho kudalwa ngukuthi abadlali bakhuluma isiNgisi esikhundleni sesiZulu. Njengoba umdlalo uphathelene nomlando wamaZulu, bekumele abadlali basebenzise ulimi lwesiZulu kuphela. Abantu bangalesiya sikhathi babengasazi nhlobo isiNgisi. Umuntu angalimisa ngesihloko elokuthi isizinda kasihambisani neze nesakhiwo nendikimba kanye nabadlali.

9.5 ULIMI

Umdlalo njengoba ungowomlando akulula ukuthi umlobi abuyise amazwi abadlali njengoba enjalo. Umlobi kuyaye kudingeke ikhono lakhe kulowo mkhakha. Inkulumpendulwano ekulo mdlalo ayikhombisi ukuthi ingumphumela wekhono lomlobi. Kolalele ingathi yiyo kanye indlela oShaka ababephendulana ngayo. Kumele umlobi ashayelwe ihlombe lapha. Into ethande ukwehlisa izinga lenkulumpendulwano yisiNgisi. Ulimi luyingxenye yezinto ezelekelela ekwedluliseni isiko lomuntu ngamunye. Njengoba umdlalo wefilimu uqhutshwa ngesiNgisi, sizibuza umbuzo wokuthi yiliphi isiko eledluliswayo phakathi kwesiko lesiZulu kanye nalelo lesiNgisi, libe ledluliselwa kubani. Okugqamile ukuthi umlobi uluphathe budedengu ulimi lwesiZulu.

9.6 AMASIKO

Akhona amasiko esiZulu abezovela ngempumelelo ukube umlobi usebenzise ulimi lwesiZulu. Isiko lokusoka umlobi ulivezile noma engalivezanga lonke. Isiko lokubuthwa kwabantu ngokwezigaba nalo siyalibona emdlalweni. Siyazibona izinsizwa nezintombi zibuthwe ngokwezigaba. Ukugqoka kwabantu kuhambisana nesiko elithile. Emdlalweni siyababona abadlali begqoke ngokwesiko lesiZulu. KwaZulu izindlu zabe zingakhiwa noma ikanjani. Kwakunendlela yokwakha eyayilandelwa. Izigodlo ezivela emdlalweni zifakazela isikhathi sakudala, kusukela ngaphandle kuye ngaphakathi. Izindlu zakhona zingoguqa abaneminyango emifishane. Umuntu ongenayo uyaphoqeleka ukuthi angene eguqe ngamadolo. Yisiko lakwaZulu ukuthi insizwa ithi uma ihlangana nentombi

ikhuzele. Ikhuzela ngisho ingaqonde kweshela. NgesiZulu kunesaga esithi intombi kayedlulwa esisuselwa kuleli siko. Amakhosi akwaZulu ayebekwa ezihlalweni ngokulandela imidati ethile. Siyakuthola lokhu emdlalweni. Kwabe kulisiko ukuthi indodana yeNkosi ezoba yiNkosi ikhethwe nguyise esawadla anhlamvana. Ngosuku lokubekwa kwayo yabe iphatha umkhonto owabe uphathwa nguyise esaphila. Lapho kukhotheme iNkosi, indodana yeNkosi ekhonjelwe ubukhosi yayima enhla nedlinza leNkosi ekhotheme. Isidumbu seNkosi sasembeswa ngesikhumba senkabi emnyama eyayihlatshelwe ukuphelekezela iNkosi. Kuningi nokunye okuphathelene nesiko lokutshalwa kweNkosi esikubona emdlalweni. Ukwelapha ngendlela yesintu okuvezwe emdlalweni kukhomba lona isiko lesiZulu lokwelapha. Isizwe samaZulu sabe sigqame ngenhlonipho. Abantu babehloniphana bebodwa futhi bewahlonipha amakhosi abo. Babekwenza lokho okwakushiwo ngamakhosi ngale kokuthi bayahambisana nakho noma cha. Siyalibona izwi leNkosi lihlonishwa emdlalweni.

Kunamasiko obekumele umlobi asivezele wona, kodwa akaze akwenza lokho. Nanka amanye awo: Bekumele kubulawe igula ekuthandaneni nasekukhulelisaneni kukaSenzangakhona noNandi kodwa alibulawanga. Kwabe kulisiko kwaZulu ukuthi uma izihlobo zegazi zithandane zaze zaganana kuhlathshwe imbuzi emhlophe okukanye inkomo. Leli siko lalibizwa ngokuthi ngukubulala igula. Nalapho uSenzangakhona ehlangana noNandi bekumele uNandi ashaye inyoka endleleni. Kwabe kulisiko lakwaZulu ukuthi izinsizwa uma zihlangana nezintombi zibeke izinduku zazo phansi bese zicela izintombi ukuba zishaye inyoka endleleni. Umlando uveza ukuthi uNandi waqala washaya inyoka endleleni, wakhetha induku kaSenzangakhona ngaphambi kokuba bayodlala umdlalo wamahlaya endlela. Bekuyoba kuhle ukube uNandi uveziwe eshaya inyoka endleleni.

9.7 IZIGAMEKO

Ziningana izindawo lapho umlobi esebenzise ikhono lakhe kwaze kweqa, kwaphetha ngokuthi aqhele eqinisweni. Kwezinye izindawo kuvele kugqame ukuthi into eyenza umlobi aqhele eqinisweni yimfundisoze efafazwa ngoShaka. Akukholakali ukuthi uShaka wayenganikeza abeLungu izwe labo, aze asho nokusho ukuthi abantu abampisholo kwakumele banikeze abeLungu inhlonipho efana naleyo enikezwa amakhosi. Ukubulawa

kukaSigujana noMudli noZwide kanye noNtombazi kwenza ukuthi ababukeli bambone uShaka enesihluku. Kuliqiniso ukuthi bakhona abantu uShaka ayebasa kwagoqanyawo, kodwa kuliphutha ukuthi laba bantu ababalwe ngenhla babulawa nguye siqu.

Izindawo eziningi zikhombisa ukuthi umlobi uholelwe ophathe ngababhali abamhlophe ababhala ngoShaka bebe bembeka kabi. ULindenberger (1975:12) uthi:

If academic historians are influenced by their immediate environments, it is hardly surprising if critics of historical drama have a hard time escaping the preconceptions of their own worlds.

Ababhali abamhlophe babhala ngoShaka bebe beholwa yinkambiso yaseNtshonalanga, hhayi eyamaZulu. Kulukhuni ukuthi abeLungu bangayeka indlela ababuka ngayo izinto bathathe umgudu wokubheka umlando namasiko esiZulu ngendlela amaZulu abuka ngayo. Noma bengazama kodwa kukhona izindawo lapho kumele bacabangele khona, nokuyikhona okudala ukuphaphalaza komqondo.

Abantu bakuqala babebuka izinto ngendlela yabo. Thina sesibuka ngendlela yanamuhla lapho sekushunyayelwa ivangeli lamalungelo abantu. Kuningi umbhali womdlalo akubhale ebuka ngeso lesimanje. Ukuvezwa kwezigameko lapho uShaka ebulala abantu ngaphandle kwezizathu ezibambekayo kuyinkomba yalokho. Abantu bakuqala babebeka inhlonipho phambili. Okushiwo yiNkosi babekuhlonipha, bakwenze.

Indlela uShaka avezwa ephethe ngayo emdlalweni iya ngokuthi umuntu uyibuka engakuluphi uhlangothi. Kulabo abayibuka ngeso lesimo sasemandulo, kwaZulu, uShaka ufana nabo bonke abantu. Kulabo abamehlulela ngokwenkambiso yaseNtshonalanga uShaka ungumuntu ongenanembeza, onesihluku futhi oluhlanya. Bekuyoba ngcono umdlalo wehlulelwe ngokubhekiswa emasikweni nasezinkolweni zakudala zamaZulu. Noma uShaka engabekwa kabi emdlalweni, ikhono lakhe lokubumba isizwe samaZulu ngesikhathi esifisha kanye nobuhlakani bakhe, yizona izinto abantu abaningi abangamaZulu abayohlala beziqhenya ngazo.

Uma siqhathanisa ikhono lomlobi ekubhaleni umlando ngoShaka nesizwe samaZulu kanye nezigameko lapho eveze ikhono lakhe lokubhala umdlalo, kugqama ukuthi ikhono lomlobi ligubezela umlando. Yinto engenabo ubulungiswa leyo. Bekumele umlando kube yiwo onikwa ithuba elanele njengoba umdlalo ungowomlando. Kungenjalo bekumele lezi zimo ezimbili zinikwe amathuba alinganayo.

Umdlalo wona ngokwawo unazo izinkomba zokuthi ungumdlalo womlando kodwa ziningi kakhulu izinto ezingagculisi ngawo. Kuliqiniso ukuthi abantu abayi nganxanye bengemanzi. Ngakho-ke akulula ukuthi ababukeli bavumelane ngazwi linye ephuzwini lezinto ezingagculisi ngomdlalo. Okubalulekile ngukuthi umuntu nomuntu uwusekela kanjani umbono wakhe.

Emaphutheni enziwe ngumlobi ekuhlanekazeleni umlando wamaZulu kuningi esikufundile. Bangingi ababhali abazofisa ukwenza olwabo uphenyo ngalo mdlalo. Ngaleyo ndlela kuningi okuzolungiswa kulo mdlalo uma elokugcina lingathanga awalahlwe ezaleni. Ababukeli abaningi umdlalo ubakhumbuza iqhawe elinguShaka, babone ubuhlakani bakhe, babone umlando kanye nenqubo yamaZulu asemandulo.

9.8 IZINCOMO

Ukucindezelwa kolimi lwesiZulu namanye amasiko kanye nokuvezwa kwezigameko ezingashayi emhloeni yizona zinto eziyimbangela yokuthi sithi umdlalo kumele ulungiswe kabusha, kungenjalo unqatshelwe ukuthi uphinde udlalelwe amalunga omphakathi. Wandisa imfundisoze ngeNkosi uShaka kanye nesizwe samaZulu. Noma kungaseyukusuka konke emiqondweni yabanye ababukeli, likhona ithemba lokuthi bakhona abayolibona iqiniso elihlanekazelwe. Kumele kukhunjulwe ukuthi lo mdlalo uyohlala iminyakanyaka ulokhu udlalwa. Usayobukwa yizizukulwane ngezizukulwane. Uma ulungiswa lapho ongalungiseka khona, kuyoba ngcuba ngcono.

Ziningi izinto ezifuna ukulungiswa kulo mdlalo. Kumele kuvezwe kahle umehluko phakathi kwezinyanga nezangoma kanye namadlozi. Laba bantu kumele bavezwe benza imisebenzi yabo. Akube khona lapho izangoma nezinyanga belapha abantu ngendlela

yesintu abantu basinde. Asizibone izinyanga zichela zibuye zishunqisele amabutho lapho ephuma izimpi. Laba bantu abangavezwa besabeka njengoba beveziwe emdlalweni. Izinhloli azivezwe zenza imisebenzi yazo, zicoshela izindaba zizisabalalisa nezwe lonke. Insila kaShaka, uJeqe ayinikezwe indawo yayo emdlalweni. Asimbone uJeqe engumuntu osondelene neNkosi uShaka, ephatha ukudla kweNkosi. UMbopha akavezwe eyinceku kaShaka, zivezwe nezinto ezenza ahlubuke uShaka. Kungakuhle futhi uMkabayi noDingane noMhlangana kanye noMbopha bavezwe bakha itulo lokugudluza uShaka. Asibabone belwa nesu lokususa uShaka. Udweshu kumele luvezwe ngenkulumo-mpendulwano. Umdlalo kumele uvezwe wethula amasiko esiZulu ngesiZulu, hhayi ngesiNgisi. Kumele kuvezwe uMudli ebulawa ngabantu abajutshelwe lokho, uSigujana asimbone ebulawa nguNgwadi emfuleni, uNtombazi evalelwa nempisi endlini imudla aze afe. Umlando uveza ukuthi uNandi washaya inyoka endleleni. Akuvele lokho emdlalweni. Kuyobe akulungiswe lutho uma kungavezwanga izigameko lapho uShaka ebulala labo abalahlwe ngamacala. Kumele kuvezwe lapho kuthethwa amacala ezigcawini, kuvele ngenkulumo-mpendulwano libalahla elibalahlayo. Kumele sibeze abadlali besebenzisa amagama okuhlonipha lapho kuqulwa amacala ababekwe wona. Kumele kuvezwe ukujula komqondo lapho kuphenywa abasolwa.

Likhona ithemba lokuthi lokhu kungqubuzana kwendikimba nesizinda kanye nabadlali kungaphela kulo mdlalo, kube khona ukuxhumana uma sekulungiswe lezi zinto ezibalwe ngenhla. Ukulungiswa kwezinto ezibaliwe kukodwa akwenele. Kumele umdlalo uqhutshwe ngesiZulu kuphela. Uma kungukuthi ungedlalwe ngesiZulu ngoba izigidi zabantu bamazwe omhlaba zingekulandele okwenzeka emdlalweni, kungcono umdlalo uqhutshwe ngesiZulu bese kuba khona imibhalo ehumushela esiNgisini.

Elokugcina lami njengomhluzi walo mdlalo lithi akwenzeke okukodwa ezintweni ezimbili. Mawuhlalelwe phansi lo mdlalo ubuyekezwe kakhulu, kususwe konke okuvezwe kulolu cwaningo njengokuwubulalayo umdlalo, kufakwe okuzowakha kuwunike isigqi. Kungenjalo makuyiwe kubabhali bezincwadi zomlando ezikhuluma amaqiniso ezivezwe kulolu cwaningo, bacelwe babhale kabusha umdlalo ozokholakala ngoShaka. Ngineqiniso lokuthi baningi engibathintile kulolu cwaningo abasaphila abanjengoC.T. Msimang, E. Zondi, R. S. Khumalo kanye nabanye. Uma kungenziwa lokhu bazophela laba bantu abazi

umlando wakwaZulu kusale intsha engahle ingabi nawo umdlandla wokuqala lo msebenzi phansi, iwulolonge ngokusizwa yilolu cwaningo. Akuzukufana ukwakhiwa kwefilimu elisha ngababhali bomlando bamanje nokwenziwa kwelisha ngababhali abasazozalwa, abazofika umhlaba wethu sewugugile ngangokuthi nezibongo ezinye zakwaZulu ziyobe sezinyamalele, ulimi lwesiZulu lungasekho nhlobo.

APHENDIKSI

1. UMLANDO WAKWAZULU NGESO LIKADOKOTELA REGGIE SIPHO KHUMALO

UDokotela Reggie Siphon Khumalo onguSolwazi womlando kanye namasiko esiZulu lapho ephawula ngokumbalwa mayelana nomlando weNkosi uShaka kanye nesizwe samaZulu uthi:

Umlando wobukhosi bakwaZulu ulandeleka kusuka emuva eNkosini uLuzumane. ULuzumane wazala uMalandela noNtombela. UMalandela waganwa nguNozinja, bazala uQwabe noZulu. Kwabakhona ukuxabana phakathi kwalezi zelamani. Njengoba ubukhosi babumele buthathwe nguQwabe lapho uMalandela esekhothame, akubanga njalo. UQwabe wabuduba base buthathwa nguZulu.

UZulu wazakhela isigodlo sakhe phakathi kweMfolozi kanye noMkhumbane. UZulu wazala uPhunga noMageba. UPhunga waganwa yindodakazi kaBayeni. Akaphilanga isikhathi eside, washeshe wakhothama. UMageba wabe esengena inkosikazi kaPhunga, wazala uNdaba ngonyaka we-1667. UNdaba waganwa nguSithuli, indodakazi kaNkombane, bazala uJama ngonyama we-1727. UJama waganwa nguMthaniya, indodakazi kaManyelele Sibiya, bazala uSenzangakhona ngonyaka we-1757. USenzangakhona wabe esezala uShaka, uBhakuza, uSigujana, uDingane, uMhlangana kanye noMpande.

UNandi wabe ezalwa nguBhebhe Mhlongo owabe eyiNkosi yaseLangeni. Unina kaNandi, uMfunda wabe ezalwa nguKhondlo, indodana kaQwabe. UQwabe wabe engumfowabo kaZulu, bezalwa nguMalandela.

Insizwa ethile yavakeshela kwaNgobese, isuka eLangeni. Indlela eya eMaqungebeni yabe yedlula kwaZulu. Yathi ukuba insizwa ifike kwaZulu yabona amabhungu eluse izinkomo zeNkosi uJama eduze komfula uMkhumbane. Phakathi kwalawo mabhungu kwakukhona uSenzangakhona. Yafike yawabingelela amabhungu lawo yase ixoxoxa nawo. Amabhungu abe eseyiphuzisa umqombothi. Yaphuza maqede yabonga. Yathatheka kakhulu ngokubumbeka komzimba kaSenzangakhona kanye nomoya wakhe omuhle. Yasuka

yavalelisa yaphikelela kwaNgobese.

Yathi lapho ifika eLangeni yaxoxela iNkosi ngohambo lwayo. Ayiwuvalanga umlomo ngoSenzangakhona, indodana kaJama. Ngenkathi ixoxa, uNandi wabe ecuthile, elalele yonke ingxoxo. Yize wabe engamazi uSenzangakhona uNandi, wabe esethatheka naye. Wafisa ukumbona lowo muntu owabe etuswa kangaka.

Kuzo lezo zinsuku izintombi zaseLangeni kwakumele zimukise umbondo kwaZulu. UNandi wabona kuyilona thuba okwakumele alisebenzise, ahambe nezintombi ukuze akwazi ukufike abone uSenzangakhona. Ngenxa yokuthi uNandi wabe ezalwa yiNkosi, bamenqabela ukuba ahambe. Wancenga uNandi baze bagcina sebemvumele. Kwathiwa uNandi nezintombi zaseLangeni mabaphelezelwe yileya nsizwa eyayikade ivakashele kwaNgobese.

Zahamba-ke izintombi zaseLangeni nensizwa belibangise kwaZulu. Bathi ukuba bafike ngaseMkhumbane insizwa yacela izintombi ukuthi keziphumule, zipholise izinyawo ngamanzi oMkhumbane. Yona yaxoxa namabhungu abe eluse izinkomo. Yahlebela uSenzangakhona ngoNandi owayesha amashushu ngaye.

Kwakuyinqubo yakwaZulu ukuthi uma izinsizwa zihlangana nezintombi zizibike. Intombi yabe ingedlulwa. Ngenxa yokuthi izintombi nezinsizwa babelidlanzana, kwadingeka ukuba izintombi zishaye inyoka endleleni. Nebala izinsizwa zabeka imizaca yazo phansi. Kwathi lapho sekukhethwa izinduku, uNandi wacosha ekaSenzangakhona. Ileyo naleyo nsizwa yaxoxa nentombi eyayicoshe induku yayo. USenzangakhona wacela uNandi ukuba bayoxoxela edlangaleni. Amadlangala izindlwana ezazakhiwa ngabafana emadlelweni ukuze bakhosele kuzona. Wavuma uNandi. Ngemuva kwesikhathi eside benyamalele uNandi noSenzangakhona babuya. Kwavaleliswana. Insizwa nezintombi zaseLangeni baqhubeka nohambo lwabo.

Ngemuva kwezinyanga ezimbalwa uNandi noSenzangakhona behlangene uNandi waba nezimpawu zomuntu ozithwele. Lapho ebuzwa ukuthi wabe ekhuleliswe ngubani, waphendula ngokuthi nguSenzangakhona. INkosi yaseLangeni yathumela ukuba kuyobikelwa uJama. UMudli weluleka iNkosi uJama ukuba ingavumi ukuba uNandi wabe ekhuleliswe

nguSenzangakhona. Nebala kwaba njalo. AbaseLangeni batshelwa ukuthi uNandi wabe ephethwe yishaka. Ishaka isifo esikhukhumalisa isisu kube sengathi umuntu ukhulelwe.

Lapho esebelethile uNandi ngonyaka we-1787 iNkosi yaseLangeni yaphinde yathumela kwaZulu isibazisa ukuthi uNandi wabe ebelethe umfana bamqamba bathi nguShaka. Leli gama labe lisuselwa ekutheni abakwaZulu babekade bethe uNandi wabe ephethwe yishaka.

USenzangakhona waqala waganwa nguMkabi, indodakazi kaSodubo, iNkosi yesizwe sakwaNzuza. UMkabi wazibula ngomfana kodwa lowo mfana washeshe wedlula emhlabeni.

UNandi wagana waba ngowesithathu esiKlebheni. Indlela agana ngayo yaba lihlazo. Yena kanye nendodana yakhe uShaka baqhutshwa basiwa kwaZulu. Ilobolo labizwa sebevele bekwaZulu. Wagcina emganile-ke uNandi uSenzangakhona.

UNandi wayengahleli kahle kwaZulu. Wayezondwa ngabanakwabo, yiningi labantu bakwaZulu, nguMudli kanye noSenzangakhona imbala. Munye kuphela, kumakhosikazi kaSenzangakhona, umuntu owayethanda uNandi. Lowo nguMkabi. Kwakuthiwa nguMkabi ngoba wayebumbeke wama kabi isimo somzimba wakhe. UMkabi lona wayesondelene kakhulu nonina kaNandi. Lapho ebona ukuthi uSenzangakhona wayengamazi uNandi njengomkakhe, uMkabi wacebisa uNandi ukuba asebenzise umuthi wokuheha uSenzangakhona. Nebala kwabanjalo. USenzangakhona wacotshwa ngumuthi wagcina eselele noNandi. Ngemuva kwezinyanga wabonakala esemuhle uNandi. Wazala intombazane wayiqamba igama wathi nguNomcoba. Lokho wayekushiso ngukuthi wabe ecobe uSenzangakhona ngomuthi wagcina esemkhulelisile.

Yize uNandi ayesezalele uSenzangakhona uShaka noNomcoba, uSenzangakhona akazange akuthokozele ukuba khona kwakhe. Waqhubeka wahlala uNandi esiKlebheni noma wayengahleli kahle. Ekugcineni wanquma ukushiya kwaZulu aphindele eLangeni.

Lapho uNandi eseseLangeni kwafika indlala enkulu, indlala kaMadlantule. UNandi nabantabakhe basuka eLangeni babhekisa amabombo emaMbedwini. Baqonda emzini kaGendeyana. Wabemukela ngezandla ezimhlophe uGendeyana. UNandi noGendeyana

bahlala njengomfazi nendoda.

Wakhulelwa uNandi, wazala umfana. Bamqamba igama bathi nguNgwadi. Phambilini uGendeyana wayeke wazibika kuNandi kodwa uNandi wathi ucu aluhlangani entanyeni. Wakhetha ukuyogana uSenzangakhona kunokugana uGendeyana.

Lapho uShaka eya ekhula uMudli noSenzangakhona babezama ukumbulala. Ukuze athole ukuphumula uShaka kwakumele ayobhaca ngaphansi kweNkosi eliqhawe. Ngaleso sikhathi isizwe sakwaZulu sasingeke sibhekane nesizwe sakwaMthethwa esasiphethwe yiNkosi uDingiswayo. Wasuka-ke uShaka emaMbedwini walibhekisa kwaMthethwa. Wafike wamemukela kahle uDingiswayo.

UShaka washeshe wakhombisa isibindi kanye nobuhlakani obuyinqaba. UDingiswayo wambutha nebutho leziChwe. UShaka waqeda indlela yokulwa ngokuciba imikhonto eminingi. Esikhundleni semikhonto eminingi uShaka wethula umkhonto owodwa omfisha. Ezibongweni zikaShaka kunomusho othi: *UNodumehlezi kaMenzi*

Lezi zibongo wazithola kuDingiswayo ngoba wathi uShaka engakabi yiNkosi waduma kude. Elinye igama likaSenzangakhona kwabe kunguMenzi. NguDingiswayo futhi owathi uShaka

Yilembe eleg' amanye amalembe ngokukhalipha

Ilembe uhlobo oluthile lwegeja. Lezi zibongo zichaza ukuthi uShaka wayehlakaniphe ukwedlula bonke ontanga yakhe.

Lapho eyiphaka uDingiswayo, uShaka wayejabula afe. Empini wayegwaza kulale uyaca. Izichwe zaze zamqamba zathi nguSigidi. Amabutho ayengambizi ngokuthi nguShaka, igama eliyisici. Kwenzeka-ke impi yakwaMthethwa ibhekene neyakwaButhelezi uShaka wagwaza wabulala uBhakuza. UDingiswayo wabe ekhiphe umyalelo wokuthi kungabulawa muntu kuleyo mpi. UBhakuza lona wabe ezalwa nguSenzangakhona entombini yakwaButhelezi. Kusolakala ukuthi ukhona umuntu owabe ehlebele uShaka ukuthi uSenzangakhona wayehlongoza ukubunika uBhakuza ubukhosi bakwaZulu.

Isigwebo esanikezwa uShaka kwaba ngukuthi aqhathwe noDunjwa, uhlanya lwakwaMthethwa olwase luziqedile izinkomo zabantu. UDingiswayo wathi uma uShaka ekwaze ukulibulala uhlanya wayeyomyeka apha.

UShaka wathatha umkhonto owodwa wase ecela insizwa eyodwa ukuba iyomsiza. Le nsizwa yafike yacasha ngakuShaka. Lapho uDunjwa eciba umkhonto insizwa yayikhokhoba ifike iwuthathe bese ibuyela iyocasha. Waciba uDunjwa yaze yaphela yonke imikhonto. Kwathi lapho seyiphele yonke uShaka waqonda kuye ngqo, wafike wamgwaza. Kwezwakala umkhonto uthi 'klwa' lapho ungena enyameni yohlanya. Lwafa kanjalo-ke uhlanya lwakwaMthethwa, uDunjwa.. Kusukela ngalelo langa umkhonto omfisha onokudla okude wabizwa ngokuthi yiklwa. UShaka wathola izibongo ezithi:

*Izizwe zonke ziyizwil' ukulila,
Izwiwe uDunjwa waseluYengweni,*

Kwathi lapho kufika umbiko wokuthi wabe esekhothema uSenzangakhona ngonyaka we-1816, uDingiswayo noShaka bahlanganisa amakhanda. Bavumelana ngokuthi uShaka aphelezwe yiziChwe lapho eseya kwaZulu. Kwenziwa isu lokuthi uNgwadi ayogudluzo uSigujana owabe esezobekwa abe yinkosi yakwaZulu. Nembala kwaba njalo.

Wafika kwaZulu uShaka ehamba noNgomane neziChwe. Yenziwa yonke imidati yokubekwa kweNkosi, uShaka wagcotshwa waba yiNkosi yakwaZulu ngonyaka we-1816. Into yokuqala ayenza kwaba ngokubulala zonke izitha zakhe. Wayalela ukuthi kubulawe uMudli kaNkwelo kaNdaba kanye nabanye ababephathe kabi unina, uNandi. UShaka wakha isigodlo sakhe ngaseMfolozi wasiqamba wathi kukwaBulawayo. Ngonyaka we-1824 wasuka wayokwakha oNgoye phakathi kweShowe neMpangeni. Naso lesi sigodlo wasibiza ngoBulawayo. Isigodlo sakhe sokugcina wasakha kwaDukuza.

UDingiswayo wabe engolukhulu uhlupho kuZwide. UZwide noDingiswayo kwabe kungamakhosi ayenamandla amakhulu. Yize kunjalo uZwide wayemesaba uDingiswayo. Ngenxa yokuthi uDingiswayo wayesikhonzile isimame, uZwide wahlela ukuba udadewabo, uNtombazana ayogana uDingiswayo. Inhloso yakhe kwabe kungukudoba uDingiswayo.

UNtombazana wadonswa ngendlebe ukuthi aze athole imbewu yobudoda bukaDingiswayo. Nebala wabuthola wabuthumela kuZwide. UZwide wabunika uNtombazi kwakhiwa umuthi onzima.

Ngenkathi uShaka neziChwe beye kwaZulu uDingiswayo wasuka washiya amabutho akhe entabeni yaseMbuzi, wahamba nezintombi ezimbalwa wayongena endaweni kaZwide. UZwide wabe enemithi enzima abe eyithakelwe ngunina. Wayechela umngcele wendawo yakhe. Umuntu owayeqa lapho ayechele khona wayephenduka isiyingayinga. Kwaba njalo nakuDingiswayo, walahlekelwa yingqondo. Izinhlozi zikaZwide zamthatha zamusa esigodlweni sikaZwide, kwaDlovunga. Wafike waphathwa kahle. Kwahlatshwa inkabi enkulu, kwadliwa inyama kwaphuzwa notshwala. Ngemuva kokubungazwa kwakhe uDingiswayo wabe esebulawa. Ikhanda lakhe lathathwa nguNtombazi wayohlobisa ngalo elawini lakhe.

Lapho uDingiswayo esebulewe, zafika izindaba ezibuhlungu ezindlebeni zikaShaka. UShaka wathukuthela wafa. Waqonda khona kwaDlovunga wafike wabamba uNtombazi. Wathi ngoba nakhu uNtombazi wayekwazi ukuthakatha esebenzisa impisi, wamvalela nempisi elambile endlini. Impisi yamudla uNtombazi wacina efile. UZwide akatholakalanga, washaya utshani.

UShaka noNandi babehlala ezindaweni eziqhelelene ngamamayela anga-600. UShaka wezwa ukuthi unina wayedunguzela wahamba ibanga elide eyombona. UNandi wayephethwe yisifo esihudisa igazi. Wacina ekhotheme.

Ekufikeni kwabeLungu kwaZulu, uShaka wabanikeza inxiwa esiBubulundu, lapho iTheku lakhiwe khona. Wathi mabakhe ngaphansi kombuso wakhe. Akazange abanike izwe labo. NguDingane owanikeza abeLungu izwe labo. Wayekwenza lokho ethembe ukuthi wabe ezolibuyisa ngokuthi abahlasele bonke kuphele ngabo kanti akabuzanga elangeni. AbeLungu beza kwaZulu begeleza wena owabona amanzi.

Ngemuva kokukhothama kukaNandi ngonyaka we-1827 uShaka wakhelwa uzungu ngubabekazi wakhe uMkabayi, uDingane, uMhlangana kanye noMbopha. Baphumelela

ukumgudluza. Kwathi lapho uShaka ephake impi eyibhekise eButhonga wathi uDingane noMhlangana noMbopha abaphume nempi. Baphuma nayo impi kodwa bajika ebusuku babuya bazomzuma elele kwaDukuza. Wakhothama ngonyaka we-1828.

2. UMDLALO WEFILIMU OTHI SHAKA ZULU NGESO LIKADOKOTELA REGGIE SIPHO KHUMALO

Izinto eziningi eziqhubeka emdlalweni wefilimu yizinto ezingewona amaqiniso, ziyaphikisana namaqiniso omlando wesizwe samaZulu. Ukubhalwa nokudlalwa kwalo mdlalo kubhekiswe kakhulu enzuzweni eyimali, hhayi ekufundiseni ngomlando kanye namasiko esizwe samaZulu.

3. AMAZWI OMHLUZI

Umlando ngeNkosi uShaka kanye nesizwe samaZulu awuvezwanga wonke kulo mbhalo njengoba ulandwa nguDokotela R.S. Khumalo. Izincazelo eziningi ezinjengamagama abantu, amagama emifula nezindawo zeqiwe. Isizathu ngukuthi lo msebenzi ubuyokuba mude kakhulu ngokungenasidingo. Ngibhale ngezigameko ezimbalwa eziphikisa lokho okwenzeka emdlalweni wefilimu kanye nalezo ezimbalwa ezivumelanayo nokwenzekayo.

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