



SIR GARNET WOLSELEY CHEERING ON THE SWAZIES 1890

THE CAPTURE OF SEKUKUNI'S STRONGHOLD



Imingcele Eyalwelwa Khulu

UMLANDO WOKUFIKA nokuhlala kwabamhlophe Epumalanga Transvali uthoma eKapa. AmaDutch athatha iKapa kusukela eminyakeni ye-1650 ukuya phambili ase ayibusa iminyaka eli-150. Ekuthomeni gade azimisele ukwakha nje isitetjhi sokuphumula kweenkepe ezidlula magega neKapa kanye nokuthola ukudla okusesekutjha. Lokho kuhlala kwagcina sele kukuthathwa kwehlabathi kwasafuthi. Kusukela ngomnyaka we-1657 ukuya phambili amaDutch anikelwa indawo eyinarha. Ekugcineni kwesentjhuri ye- 18 indawo yabo njengamakholoni yasele inabe ifika eNamaqualand, eKaroo kanye nesewula nepumalanga yeKapa.

Amalunga wamaDutch adosa phambili (kanye namaBhunu agade selakhona) athoma ukuzibiza ngokobana bamaBhuru (abalimi). Ekugcineni kwesentjhuri ye-18 abanye babalimi ababe bakhamba bahlala baziwa bona maTrekboers, bathoma bakhamba bangenelela ngaphakathi kwenarha beqa imingcele yendawo elawulwa maDutch.

Ekuthomeni kwesentjhuri ye-19 amaBritish athatha iKapa athoma nokuletha amatjhuguluko hlangana nawo lawo matjhuguluko kwaba kubulawa kokugcilazwa, ekuyinto eyathikameza indlela yokuphila kwamaBhuru. Ngesimanga salokho, amanye wamaBhuru akhetha ukufuduka eKapa baye phakathi nenarha. Azanga akhambe ngokubaleka amaBritish kodwana akhanjiswa kukobana afuna iindawo ezihle angahlala kizo akhone nokulima ukuze aziphilise. Amanye akhamba afika ahlala e-Orange Free State amanye aragela phambili netlhagwini aze atjhinga ngepumalanga Transvali ngokudoswa ziindlela ezazikhona zokurhweba ngesizeso somboko wendlovu ezazikhona hlangana nama-Afrika nabamhlophe ababasedo-yelweni lezokurhweba eMoçambique. LamaBhuru abuye akholwa bona abantu abanzima bazabasebenzela njengombana balahlekelwa kusejenzelwa nabaseseseKapa ngesikhathi kuzabe kubulawe ubugcila.

AmaBhuru azibandakanya **eFudukweni eliKhulu (Great Trek)** aziwa ngokobana **baDosiphambili babaFuduki (Voortrekkers)** atjhiya iKapa aziinqhenyana ezincani ezikhamba zijama zihlale eendaweni ezahluka-hlukeneko ukube banyuka kancanikancani neSewula Afrika beza ngaphakathi

Ikhasi eliqalene naleli:
'Ukuhlulwa kwendawo eqakathekileko kaSekhukhuni: UNom. Garnet Wolseley ukwakwazela amaSwazi'. Ithathelwe ku-The Graphic, 1880



Umthangala
wesiphephelo
samaTrekker
ose-Ohrigstad,
owathwetjulwa
ngomnyaka we-1915

Namhlanje lomthangala
sewufakelwe ikampa
yedrada kwathi
nendawo yakhona
yavalwa



elizweni. Ngomnyaka we-1845 isiqhema sokuthoma sabaDosiphambili babaFuduki badoswa phambili ngu-Andries Hendrik Potgieter, bafika epumalanga Transvali bathola lendawo esiyibiza bona yi-Ohrigstad. Msinya bahlangatjzwa ngesinye isiqhema esasidoswa phambili nguJ J Burger. Kodwana ngebhadi i-Ohrigstad azange ithuthuke. Iinqhema ezimbilezi zathengiselana ngezinto zombili abafuduki basahlelwa bulwele bakamalalahlengezela iinkomo zaqedwa malwele nazo. UPotgieter nabalandeli bakhe banyukela etlhagwini batlhama idorobha elabizwa bona yiSchoemansdal. Inengi lalabo abasala ngemuva baya ngesewula batlhama idorobha iLydenburg, ekwaba yisenta etja yomphakathi wamaBhuru epumalanga Transvali.

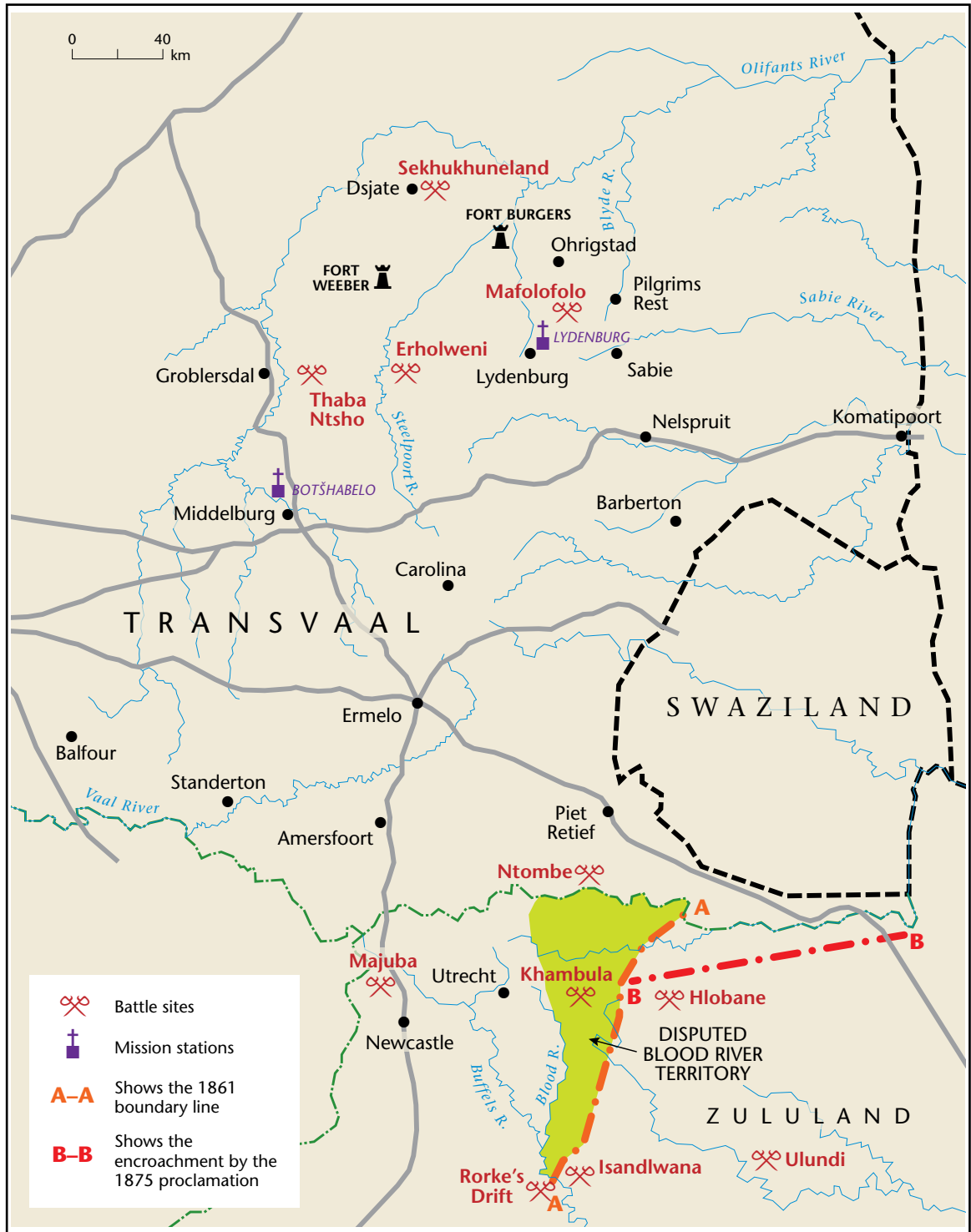
Ngomnyaka we-1852 amaBhuru wetlhagwini kweLigwa (*Vaal River*) abumba iZuid Afrikaansche Republiek (ZAR), ethoma khona eLigwa ngehlangothini lesewula ifike emlanjeni iLimpopo ngetlhagwini bese ngetjingalanga isuka eBechuanaland, ekwakulilizwe lamaBritish, iyokufika elizweni elasele lingaphasi kwamaPortuguese, iMoçambique, ngepumalanga. Lendawo yayifaka ipumalanga yoke yeTransvali.

Ngalawo malanga wokuthoma i-ZAR yayinganamandla, inganamali begodu ngehlangothini lokuphatha, umthetho nesigungu esilawulako kubuthakathaka. Kilesisahluko sizakubona bona abatjha abafikako kilendawo bathintana njani nalabo abafika ngaphambilini nokobana benza njani ukuze bathole iimfuno zabo.

Ukufuna Inarha

AmaBhuru gade afuna ukulawula isiphande soke abafika bahlale kiso, bafuna ukuba banikazi behlabathi bakghone ukunikela namanye amaBhuru bese basilawule. Kodwana ekuthomeni babafanele bathole ilungelo lokuthi inarha ingeyabo. Kokuthoma amaBhuru la aveza bona ukwehlula kwawo amaNdebele ngokukhohlisa uMzilikazi ngomnyaka we-1837 eduze nePretoria kwenza bona babe banikazi beTransvali yoke. Kodwana lokho kwakutjho bona uMzilikazi wababusa iTransvali yoke ngaphambi kobana ahlulwe maBhuru. Iqiniso kukobana kwakungasinjalo. UMzilikazi wababusa ingcenywe ethileko eTransvali engafaki ipumalanga Transvali. Nemingcele yaleyo ndawo yayingakamedwa kuhle kodwana itjengiswa nje mamandla kaMzilikazi la apethe khona. AmaBhuru afuna elinye ilungelo lokuba nenarha elalizaba ngokomthetho.

Azama ukuthenga inarha ekosini yabaPedi, uSekwati, kodwana iincwadi ‘zalahleka’. NabaPedi bangabaza bona ikosabo ingathengisela amaBhuru inarha. Ngendlela abaPedi bakhuluma ngakho, uSekwati wathi emaBhurwini, “Hlalani ngokuthula nabantu bami kodwana inarha angekhe ngayithengisa”. AmaBhuru asuka aya ekosini yamaSwati, uMswati. UMswati wabafuna ukunzinzisa wakhe



umbuso begodu afuna amaBhuru amvikele esitjhabeni samaZulu ngalokho wazizwa athabile ngokubambisana namaBhuru. Wabatlikitlela ihlabathi ekulu ngobubanzi ngokufaka nenarha engaphasi kombuso wabaPedi nobunye ubukhosi bama-Afrika. Ngomnyaka we-1879 uCarl Jeppe, isikhulu seZAR, wayelela bona amaSwati athengisa inarha kodwana ubufakazi obukhona kukobana gade anganalungelo lokukwenza lokho.

Ngaphandle kokungasingokomthetho kwezinye zeemfuno zenarha zombuso we-ZAR, wakghona ukufuna imimango eminengi. Nanyana umbuso we-ZAR wawusesebuthakathaka ukufuna iinarha ebukhosini babantu obabusaqine khulu kwakukhambe kuba khona iindawo la iinaha zakhona zazingaweli ngaphasi kwamakhosi. Ngalokho amaBhuru la alawula iinarha ezingaphasi kwamakhosi nemiphakathi egade inganamandla. Nanyana umbuso we-ZAR wawusesebuthakathaka njalo abanye babo baba nokuthaba okukhulu ekuthomeni ngokuba nababusi abanamandla kodwana kwavele kwabonakala bona nakungenzeka abantu abanzima baphathwe ngiwo amakhuwa la angekhe babe malunga wombuso omutjha onamandla ongakghona nokubavikela. Abantu abanzima azange bathathwe njengezakhumuzi begodu ngaphasi komthethosisekelo we-ZAR gade banganamalungelo wokulingana esondweni nembusweni.

Ngemva kobana i-ZAR yatlhanywa, umbuso wakhona wathoma wanikela abamhlophe agade bafuna ukuhlala ngaphakathi kwemingcele ye-ZAR iinarha. Amakhuwa agade afika azokuhlala ngaphakathi kwemingcele ye-ZAR gade anikelwa amalungelo wokuba zizakhamuzi msinya benikelwe neencwadi zobunikazi bendawo (*title deeds*) engangamamororho azi-3000 kabili zamaplasa. Lendlela yokulawula ihlabathi yabangela bona inarha itlhayele msinya. Umbuso we-ZAR azange usakghona ukuragela phambili ngokunikelana ngamaplasa amakhulu kilabo abafika ngemva. Ngaleso sizathu kusukela ngomnyaka we-1860 ukuya phambili izakhamuzi zazinikelwa amamororho azi-3000 zeplasi kanye ikhuwa ngalinye. Kusukela ngomnyaka we-1866 umbuso wayijamisa indaba yokunikelana ngamaplasa emakhuweni amatjha asafikako begodu kwathi kusukela ngomnyaka we-1871 nabantwana babesana bezakhamuzezo azange basanikelwa amaplasa.

Ngesikhatjhana esithileko umbuso we-ZAR wanikela ngeenarha ezinengi. Ezinye zalezo narha zazingezamazakhosi neentjhaba zabantu abanzima. Nakuthoma umnyaka we-1850 amaBhuru gade selathomile ukufaka iimbawo zenarha magega nangaphakathi kwemingcele. Esinye seenkhulu zamaBritish ngomnyaka we-1877 satlola bona umbuso we-ZAR, wathatha inarha eyayihlala abantu bendabuko kiyo yayinikela abalimi abamhlophe ngaphandle kokubanikela ingcenywe yayo ukuze bakghone ukuhlala.



Lager im Buschfelde.

Isiphepho samaBhunu eBhosa. Imikarabho yematjeni yenziwa nguT Wangemann, umnqophisi weBerlin Mission owakhamba kanengi esifundeni ngeminyaka ye-1860 neye-1870

Kodwana amaBhuru la azange akhuphe iincwadi zobunikazi bendawo eyayingeyabantu abanzima kwaphela kodwana baragela phambili bangena neenarheni zamakhosi wabantu abanzima azijameleko akhambe aqala iindawo ezinonileko bese anikelana ngeencwadi zobunikazi bendawo. Nanyana kunjalo, lokho kwakuyihlamba emakhosini ngombana iincwadi zobunikazi bendawo zazinganamvuzo nanyana isizo.

Ngaleso sikhathi umbuso we-ZAR wawuqalene nomraro. Akusiwo woke amaBhuru agade aneemplasi akghona ukuzigcina ngombana inengi lawo lalibazumi sekunokuba balimi begodu inarha ibonakala bona yinengi tle.

Kanti amanye gade anganamali yokuthuthukisa amaplasabo. Lokho kwabangela bona amaplasa amanye agcine selathengiselwa abarhwebi ababuya iphasi loke ngenani eliphasi. Ekugcineni inarha enengi ye-ZAR yagcina sekungeyabantu abahlala ngaphetjheya kwamalwandle. Ngokufanako, ukunikela ngenarha simahla emaBhurwini namanye amakhuwa ngalendlela kwenza bona kube bujamo obufanako naloba obenza bona amaBhuru

angasakghona ukubambelela eKapa. Inengi lemindeni yamaBhuru yahluleka ukuthola amaplasa lagcina sele libakhonzi emaplasini wabanye abantu abamhlophe.

Yayinjani Ipilo EmaBhurwini ?

AmaBhuru nakafikako ekuthomeni, ipumalanga Transvali yayiyindawo engahlalekiko. Kwafuneka bona amaBhuru la akhambe kabudisi ummango omumbi ngeenyawo, ngeempera nanyana iinkoloyi zeenkabi. Kwakungandandlela kunganamabhrorho wokweyama imilambo. Iindlovu, amabhubezi neenyathi zazizikhambela ngokutjhaphuluka nje bese kuthi ubulwele bakamalaluhlengezela namanye amalwele abulala abantu nefuyo. Kunjalo nje kwakungandandlela yokubalekela ubujamo bokutjhisa obabubumbi. Kwakuyindawo ehlaleka kabuhlungu. Siyibonile ipilo egade iphilwa babantu abanzima ngaphambi kokufika kwamaBhuru kilesisiphande. Yayinjani-ke ipilo emaBhurwini ?

Njengombana sibonile, boke abatjha abafika eTransvali kwaze kwaba mnyaka we-1866 namadodana wezakhamuzi kuze kufike umnyaka we-1871 gade anikelwa amaplasa. Kodwana lokho akutjho bona boke baba balimi. Kwakubiza imali ephezulu khulu ukulima wenze inzuzo. Kokuthoma imali enengi yayifuneka ukuze ukghone ukuvusa iplasi iphile ibe nokudla nenzuzo. Inengi lamaBhuru la lalinganayo imali enjalo. Kodwana ukulima kwakungasiyo yodwa indlela yokuphila epumalanga Transvali.

AmaBhuru nakafikako isiphandesi sasizele iimbandana. Abantu abanzima agade bahlala la bebabazumi abadala beminyaka emakhulukhulu begodu bathengisa lokho abakubambileko neminye imihlobo yepahla. Gade barhweba eendaweni ezikude bebayokufika egwini leMocambique. Nakufika amakhuwa la nawo athoma azuma ngeenqhema akhamba nabantu abanzimaba ngombana kungibo abanelwazi elingcono ngendawo le.

Nabo babasebenzisa iindlela zakade zokurhweba ezazikhamba zifike egwini. Gade baneengidi ezazenza bakghone ukudubula babambe iinyamazana ezinengi ngendlela elula. Bathola umaraga omuhle wezinto abazithengisako. Iinkhumba zeenyamazana zazidume eSewula Afrika yoke begodu kunemakethe ehle yeempondo nesezeso somboko wendlovu e-Europe. Inyama yona yayidliwa khona la ekhaya. Iinyamazana zazihlatjwa ngobunengi kangangobanyana abomarhastrada besiphande bagcina sebacabanga iindlela zokulawula ukuzuma. Lokho kuzakuhloliswa kukhulunywe ngakho esahlukweni sesi-4.

Ukurhweba kwakungezinye zeendlela zokusebenza epumalanga Tansvali. Esikhatjhaneni esithileko serhwebo lakhula khulu kuthengiswa

Ukuwela umlambo
iCrocodile



Ukukampa emmangweni

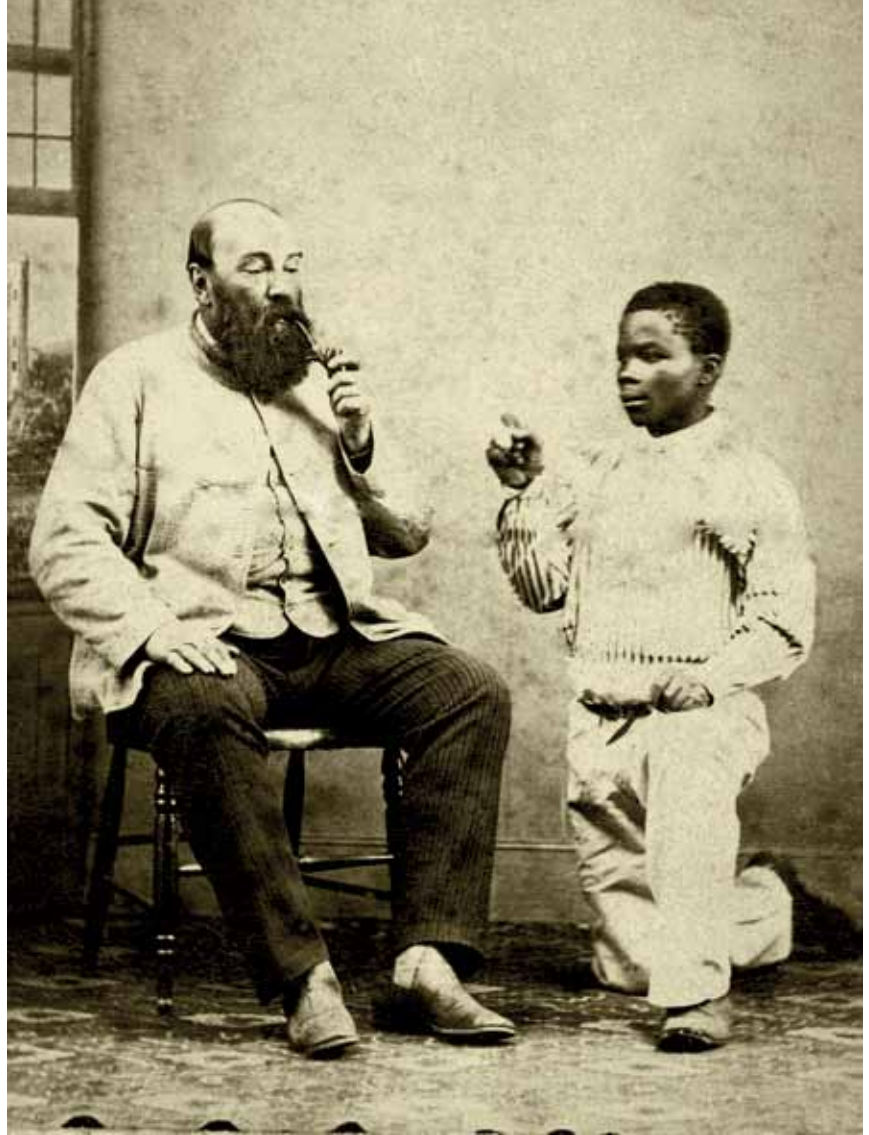


isezeso somboko wendlovu neminye imikhiqizo yekuzumeni. Lokho ngikho kokuthoma okwenza amaBhuru amanengi eze kilesisifunda begodu ekuthomeni lokho kwakha idzwili elihle lezomnotho we-ZAR. AmaBhuru wepumalanga Transvali aba nethemba bona azakukghona ukurhwebelana namaPortuguese weMoçambique, eDelagoa Bay (eyaziwa bona yiMaputo namhlanje) sekunokurhweba namaBritish emadoyelweni akude afana neDurban nanyana iPort Elizabeth. Kodwana-ke irhwebo lesizeso somboko wendlovu lathoma ukwehla ngemva kobana inani leendlovu nezinye iibandana zithome ukuncipha khulu.

Njengombana irhwebo lesizeso somboko wendlovu neminye imikhiqizo yokuzuma lalikhulu ipumalanga Transvali yayingakajami kuhle ukurhwebeni komunye nomunye umkhiqizo. Abalimi babadosa emhllweni ngokuthengisa imikhiqizwabo ngesimanga sokobana kwakunganamakethe kuhle yemikhiqizwawo la ekhaya. Kwakuyingozi ukuthatha ifuywabo nanyana bona ngokwabo bakhambe ngendlela yerhwebo baye eMocambique ngombana leyo ndlela yayikhamba eendaweni ezinamatsetse namalwele wakamalaluhlengezela. Ngalokho abalimi kwakufuna bona ipahlabo bayithengise bakude baseendaweni ezifana nePietermaritzburg neGrahamstown. Ngaso leso sikhathi amaBhuru abathembele kilawo mamakethe akude nakuza epahleni abanganayo, ekuyipahla ebebangakghoni ukuyikhiqiza la ekhaya. Ngaleso sizathu gade bangazuzi litho ngemikhiqizwabo begodu bebabhadala imali enengi ngaleyo pahla egade bangakghoni ukuzenzela yona la ekhaya.

Nanyana inarha neenyamazana gade zizinengi kodwana kwakuvele kubuisi ukuphila. AmaBhuru amanengi agcina aziinqhaka athengisa namaplasawo awathengisela abarhwebi. Esikhathini esinengi amaplasa la gade awathengisa ngemali ephasi khulu. Amanye amaBhuru athengisa amaplasawo ngezinye iinzathu. Abanengi babaphila ngokuzuma begodu ngokomthetho kubonakala bona akunasidingo sokobana babe namaplasa wokulima. Lokhu kwakubangelwa kukobana ngokomthetho ukuba neplasi kwakutjho bona ufanele ubhadale nomthelo nezinye iindleko zangokomthetho. Inengi labazumi lathengisa amaplasabo ngomnqopho wokubalekela ukukhokha iintela nokuthikanyezwa kukobana kufanele batlhogomele amaplasa babe baqatjhi esikhundleni salokho. Phezu kwalokho nangabe umuntu ufuna iplasi inarha kwakulula ukuyibawa embusweni. Kodwana ngesimanga sokobana inarha yasele ingasesekho, amaplasa amanengi athengwa barhwebi ngobunengi begodu athoma nokubiza imali ephezulu. AmaBhuru ababa baqatjhi kwamanye amaBhuru athola bona ukungabi nehlabathi kwabo kuyinto yangunaphakade ekungasiyo into egade bayifisa.

AmaBhuru aba nemali enengi akghona ukugcina amaplasawo asebenza



Isisebenzi, esaziwa bona siyi-*inboekeling*, sithungelela ipeyipi yegwayi yekhuwa laso.

aze akghona nokuqalana neminye imiraro. Babe babuya eKapa la gade baphila ngokusebenza ngendlela engasimnandi emaplasini. Amakhuwa la gade akudondela ukusebenza imisebenzi engazisiko. Nabeza la epumalanga Transvali amaBhuru la athemba bona azakuragela phambili ngalelihlelo. Kodwana ngeminyaka yokuthoma kwelitjhumi amaBhuru la ahlezi embusweni we-ZAR gade sele athayela ngemisebenzi. Ngesikhathi abantu abanzima gade basebenza ngokwemindeni amakhuwa gade angakhambisani nakancani nokuthi abafazi nabantwana basebenze iplasi. Indlela yamakhuwa la yokwenza umsebenzi kwakudinga bona kube yindlela yokuthoma abantu abanzima bawenza njengembadela kodwana inengi lemiphakathi yabantu abanzima yayisaqine isutha khulu ukobana bangavuma lokho. Kwesinye isikhathi abantu abanzima gade beza bazokusebenza ngokuthanda ukuze babbadalwe ngeengidi neenkomo. Kwesinye isikhathi wona amakhuwa la gade akghona ukuthola ukusetjenzelwa emiphakathini yabantu abanzima egade bangaphasi kwawo. Kilobo bujamo kwakuvame ukobana kuye abomma

nabantwana ukobana bayokusebenzela amakhuwa lawo. Nanyana kunjalo kwakunganeli. Ngesizathu sokobana amakhuwa gade angakghoni ukulawula abantu abadala emsebenzini ngepumelelo, agcina selatjhugulukela ngekusebenziseni abantwana.

Ukusetjenziswa Ngekani (*inboekeling*)

AmaBhuru wepumalanga Transvali nakwezinye iindawo gade athatha abantwana babantu abanzima bayobabeka emizinawo babenze iinsebenzi zabo ngaphandle kokuvumelana. Abantwana babantu abanzimaba amaBhuru la gade ababiza bona ma-*inboekeling* (iinsebenzi zangekani) ngombana nanyana balethwa emizini yamakhuwa leyo babatlolwa amabizo phasi batlikitliswe amagontra kwamarhastrada wendawo. Amanye wamakhuwa agade anonembeza gade asitheza amaqiniso ngokuthi abantwanaba baziintandani ngombana ababelethi babo babulawa ngezipi ngalokho amakhuwa la ayabasiza bona bakghone ukuphila babe nekusasa alibonakalako nokho. Kodwana ubufakazi obuphathekako batjengisa nje bona abanazwelo nelincani kilabo bantwana.

Lento nayithomako abantwana babantu abanzimaba babe babanjwa ziinkhulu zamaBhuru nakasahlela asetjha emizini yabantu abanzima. Ngemva kwesikhatjhana nje kwabonakala bona ukurhweba ngabantwanakhu kuyanaba. Ngeminyaka ye-1860 amaSwati gade selazimisele ukubambisana namaBhuru ngomnqopho wokwakha ubudlelwana bokusebenzisana ukuze azuze. Lokho kwawathabisa amaBhuru ukuzithola baba nebambiswano nombuso oqine nonamandla kangaka wabantu abanzima kilendaba. Ukuqinisekisa lobo budlelwana nesivumelwana amaSwati athoma akunikela amaBhuru la ngabantwana ababe babathola emiphakathini ebomakhelwana.

Ayikho imininingwana esesekhona evezako bona amaBhuru la namaSwati bebabamba njani abantwanaba epumalanga Transvali kodwana umniningwana omunye weNatal unikela isibonelo esihle. Kileyo ndawo, abantwana bamaZulu babe babhaqe erholweni noninabo, uMpindo, ngemva kobana babaleka ekhaya. Babe bangaphasi kwekosi yamaZulu uDingane owabe sandukuhlulwa maBhuru epini. Abantwanaba babanganakudla amalanga amathathu. Idayari yaka-Albert Nachtigal owabavela eGermany alimitjharai yayiveza bona:

Abalandeli bakaMpande [abababambisene namaBhuru] bafika. Bafika bahlala babhaqa emahlathini ngenzasana kwabaphalali bahlaba ikabi bathoma bosa inyama banikela ingqondo yokobana gade bazokusiza abaphalali. Abantwana ababili bakaMpindo, uMozane noNzunza, bathi bona bezwe iphunga lenyama elimnandi babaleka la babhaqe khona



U-Albert Nachtigal.



Isithombe sakade
seLydenburg

bayoku-hlanganyela nabosi benyama leyo. Amabutho la abamukela kancanikancani kwavela abanengi bazokuhlala nabo. Kwathi nasele kunganabantwana abasavelako amabutho la abayenga bathuthuka kancanikancani endaweni ebabhaqe kiyo. Bangakalindeli labo bantwana kwavela amaBhuru akhamba ngeempera kwatholakala bona ithuba lokubaleka abasanalo, mbala bababamba basiwa eenkhungweni zamaBhuru zokusatjiwa babekwa njengabantu abalindele ukuzokugwetjwa. Okwathabisa abantwanabo kukobana sekunobana babulawe baphiwa ukudla.

Nangabe umntwana ubanjiwe wabathathwa mlimi ngamunye nanyana athengiswe. Ngeminyaka ye-1850 ukuya kweye-1860 pheze i-1 000 labantwana gade lithengiselanwa ngomnyaka. Enye yeendawo ezazimasentha wokuthengiswa kwabantwana kwakuyi-Zoutpansberg, ngethagwini yeTransvali ukusuka lapho abantwanaba bathengiswe kude ngesewula eendaweni ezifana ne-Orange Free State. Ngemva kobana sebanjiwe abantwanaba gade bafihlwa ngemimantjini, amakhabede namabhoksi abazweko balayitjhwe eenkoloyini zeenkabi la zizobathatha zibase kude nemakhabo. Nasele balapho gade bafunda iindlela ezitja zokuphila. Abantwana ababanjwa maBhuru babalandeli bakaMpande

Bayelela msinya bona omunye nomunye waba nobasakhe weBhuru lokho kwenza bona bathole amabizo amatjha.UMozane owabaneminyaka

ebunane ngaleso sikhathi kusukela lapho wabizwa bona nguValentyn. Umfowabo uNzunza kwathiwa ibizo lakhe nguKibit begodu udadwabo uLutika kwathiwa nguKaatjie. UValentyn noKaatjie babe bangeleBhuru uGerrit Schoeman. Ngokukhamba kwesikhathi bagcina sebayijayele ipilwabo etja ngaphasi kwabobasi babo azange basaphatheka kumbi njenganyana basafika. UValentyn wanikelelwa bona akhambe ayokudlala noHermanus Steyn owabhujelwa nguyise ngokubulawa nguDingane. Umntwana omhlophe uHermanus banomntwana womuntu onzima uValentyn bajayelana msinya. Babe babamba amakhondlo babambe iinyoni neentethe bazose bobabili. Babe bazuma neenhlaka zeenyosi bangazithola bathaphe iluju lazo. Omunye nomunye wabafunda komunye okuhle nokumbi.

Abantwanaba gade bafundiswa namakghono afunwa bobasi babo. Abesana bebalusiswa iinkmo, bazuma iinyamazana babuye babe batjhayeli. Abanye babesana babafundiswa ukusebenzisa isitina, ukubaza, ukufulela, ukusinda, ukulungisa iingidi neenkoloyi, ukufundisa iinkazi ukubotjhelwa nokusebenza ngeenkhumba nesimbi. Abentazana gade bapheka, benza ibhotere, isibha namakhandlela, bathunga bese kuthi nabaragela phambili nokukhula bakhulise abantwababo nebabobasi babo. Abanye babafunda ukubetha iimbetho zeengoma ekwakuthi nakauneminyanya yamaBhuru bathathwe bayokudlala khona iingoma ezimnandi. E-Ohrigstad, la kwakuhlala khona uValentyn, babe banengi abantwana abathunjelwe ukuyokusetjenziswa ngekani. Ntambama abobasi babo nasele balele babe bahlangana bavume iingoma bagide bese njengabantu abatjha bakghona ukuhlangana nabentazana bekuqonyanwe.

Kodwana iinsebenzi zangekanezi (*inboekeling*) zazingakatjhaphuluki. Eqinisweni babe batjhaphuluka bangafika ezingeni lokuba babantu abadala kodwana gade kungenzeki ngaso soke isikhathi lokho. Gade basetjenziswa kabudisi begodu batlhagiswa ngokomzimba nangokomseme. Eqinisweni iinsebenzi zangekanezi zaziziingqila. Abanye bakhetha ukubaleka kodwana kwakubonakala bona kwakuyingozi embi lokho. Ngemva kweminyaka ye-1860 ukurhweba ngabantwana kwathoma kwehla. Imiphakathi yabantu abanzima yathoma ukuphikisana namaSwati namaBhuru ngalokho ukutholakala kwabantwana kwehla. AmaSwati ahlukana nalelo rhwebo kwase kuthi amaBritish nabanye nabathoma ukurhwala umbuso we-ZAR ngokuragela phambili nokugqilaza abantwana amaBhuru azithola akwelikhulu ihlazo bona bangabe basaragela phambili.



‘IBerg Maleos’,
 nanyana iThaba
 Ntsho, umzimkhulu
 owawuvikelekile
 wobukhosi babaKopa,
 eduze neGroblersdal
 eyaziwa namhlanje-
 umkarabho welitje
 wenziwa nguT
 Wangemann

linsebenzi Zangaphandle (*Migrant labour*)

Kusukela ngeminyaka ye-1860 ukuya phambili iBhuru epumalanga Transvali lalisaveya iplasalo lifuna iinsebenzi komhlolo begodu lingazi bona lingabatholaphi abantu abangalisebenzela. Lathi nalisararekileko labona amasokana adlula ngendlela athwele imiphako ayokufuna umsebenzi eendaweni ezikude ezifana naboPort Elizabeth, Uitenhage nanyana iKimberley. Lokhu kwakukuthoma kwehlelo lokuba neensebenzi ezimaphandle. Eendaweni ezifana nePort Elizabeth ne-Uitenhage abantwaba babe basebenza ngezimvu emaplasini njengombana ukuthengwa koboya bezimvu kwakusezingeni eliphezulu nje. Ngemva kweminyaka ye-1860 ngemva kobana idayimani seyitholakele eKimberley, amadoda amatjha wabantu abanzima gade akhamba ayokusebenza eemayini. Lento yahlubayeza amaBhuru eendaweni zemakhaya nababona abantu abanengi ngalendlela basuka emaplasini bayokusebenza kwezinye iindawo. Ngendlela abantu abatjha gade

bakhamba ngayo ukuyokusebenza eKimberley eemayini, amaBhuru wamaplasia azama ukuthola iindlela abangavimba ngazo abantwaba ukuze basebenze emaplasinawo. Hlangana namaqhinga lawo kwakunemithetho eyayisele ikhanda ukusetjenzelwa ziinsebenzi ezimaphandle. Kodwana lokho azange kusebenze. AmaBhuru athoma abumba iinqhema zokusahlala amaphandle bazame ukuwenza bona abasebenzele emaplasini. Ngebhadi amaphandle nawo njengabantu gade anomukghwa wokuzibuyisela alwe nawo.

Ngesikhathi amaphandle asebenza ePort Elizabeth, Uitenhage nanyana eKimberley, babarhola imali ngezandla. Kwesinye isikhathi babathatha imali leyo bathenga iinkomo ukuze bakwazi ukulobola abafazi. Kwesinye isikhathi babe bathenga iingidi namakule. Iingidi ezazithengwa zibuya kwezinye iindawo zazithengeka sekuneengidi ezazithengwa epumalanga Transvali. Le kwaba yindlela abaPedi, amaSwati, amaNdzundza nezinye iintjhaba ezazinamandla zabantu abanzima zazithola ngayo iingidi. Kwabuye kwaba ngenye yeenzathu ezazenza amaBhuru bona abe netjisakalo ngehlelo lokusetjenzelwa maphandle.

IKosi UBoleu Neengidi

Ukutholakala kweengidi kwaba yindlela yokuphambana ngemibono emibusweni yeentjhaba zabantu abanzima begodu nesililo samaBhuru. UBoleu, ikosi yabaKopa, owabahlala eduze nendawo eyaziwa ngeGroblersdal namhlanje, wabangenye yeenkosi eyakhetha ukuzilungiselela amandla wokuqalana namaBhuru. Wabagade selabona ukwehluleka okunengi ngeminyaka ye-1830 nangeye-1840 begodu azimisele ukujhaphulula abaKopa ekugandelelweni maBhuru. Wathoma ngokubuthelela iingidi neempera kodwana asuke amyelela amaBhuru bona wenzani. Ngomnyaka we-1848 amanye wamaBhuru esiphandeni soneso akghala uKopa ngokobana ubebele iimpera ezimbili wazisebenzisela ukuyokuzuma iinyathi. Babuya bakghala uKopa ngokobana uthenge iingidi ezima-28 kubathengisi bamaNgisi. Bafika kuye bathi, 'UBoleu akasazithathi njengekhafula kodwana njengeBhuru'. Bathatha isiqunto sokobana kufanele bamfundise isifundo bambeke endawenakhe. AmaBhuru akha ibutho athi bona aqede atjhunga kuye. Nabafika lapho basahlala imizi kaKopa bathatha ama-24 weengidi neenkomo ezima-56. Bafumana noBoleu bambamba bambetha phambi kwesitjhaba sakhe. Ngemva kokuhlazeka uBoleu waphelwa mamandla wacina selakhothamela amaBhuru. Lokho azange kwenzeke isikhathi eside nokho.

IThaba Ntsho

Kusentjhuri ye-19 amatjhuu wobukhosi obunengi obahlukahlukeneko epumalanga Tranvali bathoma ukuncipha nokuphelelwa mamandla. AbaKopa



Isiphephelo seRholweni
emzimkhulu wobukhosi
bakwaNdzundza

kwakungobunye bobukhosi obuzifumana sebungaphasi kobunye obukhosi kwesinye isikhathi buphikisane nokulawulwa ngeminye imibuso. Ngeminyaka ye-1830s neye-1840 ubukhosi babaKopa bamukela umbuso wekosi yabaPedi ekwakutjho bona babamukela ukuba ngaphasi kwabaPedi. Nakufika amaBhuru abaKopa bamukela umbuso wawo nabo bagcina sebalawulwa nanga ngiwo amaBhuru. Ngokukhamba kweminyaka abaKopa bazibumba bazakha baba namandla. Enye yeendlela ababazakha ngayo kwakukuthenga iingidi. Basuka bakha esinye seemphephelo eziqine komhlolo la epumalanga Transvali esasibizwa bona yiThaba Ntsho (iNtaba eNzima), sakhiwe eduze nombundu oseduze neGroblersdal. Ukuze kuvikeleke abantu nemihlangano kwakuvalwe ngamahlahla ahlabako namatje amakhulu. Umuzi omkhulu wawakhiwe pheze nawuyokufika esiqongolweni sentatjana begodu uhlala 3000 yeenkulungwana zabantu. Babahlala ezindlini zotjani ezakhelwe ngeenrhodlo zomhlanga. Izindlwezi zazihlukaniswe ngokweemihlobo begodu umhlobo omunye nomunye unesibaya seenkomo.

Imitjhana yeentelo emamitha amahlanu ukuphakama yayihlukanisa iimbaya nendlela. Eduze nendawo yemihlangano kwakukhona isigodlo la ikosi, uBoleu, gade ihlala khona nabafazi bayo abali-18 nabantwana abanengi.

Erholweni

Phakathi kwesentjhuri ye-19 amaNzunza ngaphasi kweNgwenyama uMabhoko ahlonipha ubukhosi babaPedi nombuso wamaBhuru. Kodwana ngeminyaka ye-1860 amaNzunza gade selazilungiselele selanamandla nendawo abahlala kiyo seyimlando omuhle. Erholweni (*'Place of Fortified Caves'*) yindawo eseduze neRoosenekal. UWangemann T, umnqophisi wemitjhinari yeBerlin watlola bona irholo;

lalakheke laba neentaba zamatje amakhulu aziinguzula avela kusukela ekuthomeni kwentaba yakhona. Ngaleso sizathu gade kungakghonakali ukobana ungasahlela ngananyana ngiliphi ihlangothi. Lentaba beyinatmatje amakhulu alengele phasi ngenhlangothini elinye elisiquantu kunemithi egade inakekelwa kuhle. Imithi yeCastor namayere neminye enameva yayenza kungabi lula ukungena ufahlele ngaphakathi. Ikhaya lakaMabhoko lilapho bese kuthi eduze nalo kube lirholo elikhulu ngokwaneleko kangobana lingathatha zoke iinkomo zakhe ngesikhathi sokuhlaselana ngezipi.

Koke ngemaqadi kunezindlu zabantu abanzima kodwana ukube angekhe ubone litho kizo nawungenzasi ngombana zisithwe amatje akhe isiphephelo. Amanzi ahlala ageleza ehla eentabeni bekasiza abantu abahlala lapho ngesikhathi esimbi sokuhlaselwa manaba. AmaNdzundza akha imithangala emikhulu neqinileko yamatje bakhambe bayivula iintunja la gade badubula khona. Njengombana sekutjhiwo ngaphambilini, bona gade sekusikhathi eside la abaphalali bebathi nabezako beze neengidi amaNzunza azange athole iingidi eziza nabaphalali bawo nakabuya ekhaya kodwana gade kwesinye isikhathi asahlela abaphalali babaPedi nabadlula ngendlela babathathele iingidi. Ezinye gade bazithenga kubarhwebi bala ekhaya abadlula ngendlela nanyana abantu abanzima. Epumalanga Transvali gade bangakavunyelwa ukuthenga iingidi. Isiphandesi gade kuyindawo yomgcele onganamthetho begodu amanye amaBhuru babazama ukwenza imali ngendlela enye nanye abayithandako.

Ukuthenga nokumuka abanye iingidi kwaba ngenye yezinto eyenza uNdzundza abe namandla khulu eminyakeni ye-1860 weminyaka. Elinye iphuzu elabenza baba namandla msinya kwakukukwanda kwesitjhaba sakhe uNdzundza. Ezinye iintjhaba zabantu abanzima azange khezikhule



Imakhiwo yamatje
evikele iRhoho

kangangobana zingajamelana namaBhuru kanye neentjhaba zabantu abanzima ezinamandla. Nabasahlelwako lezo ntjhaba zazibaleka ziyokhosela kwezinye iintjhaba. Ukusuka lapho zifune iindawo ezivikelekileko ezingabhaqa kizo. Inengi leentjhaba zaziza kuNdzundza zazokubawa ukukhosela ngaphasi kwakhe ukuze zivikeleke. Ngalokho iintjhabazi zaziba nendawo yokuhlala bese zithokoza ngokuthembeka nokukhonza ikosi. Lokhu kutjho bona zazikghona ukulwa ipi zilwele ikosi, uNdzundza. Ngesikhatjhana nje uMabhoko waba nesitjhaba esinengi esingaba li-10 000 ngaphasi kwakhe. Ekuthomeni kweminyaka ye-1860 isikhathi sokulwa sasibandamela ngokurhaba ngombana uNdzundza gade sele akulungele ukutjengisa ukuvikeleka kwakhe bona kungendlela elindelekileko.

Ipi KaNdzundza

Ngeminyaka ye-1860 amaBhuru gade sele athoma ukutshwenyeka khudlwana ngendlela isitjhaba sabaKopa namaNdzundza gade sele siphikisana nelawulo lawo ngayo. Indlela ekwakukuphela kwayo ababayibona bona ingabasiza kwakukubathumba ngeenkhalo babe ngaphasi kwabo. Ekuthomeni kweminyaka ye-1860, amaBhuru abawa amaSwati ukobana abasize

ukusahlela amaNdebele kaNdzundza eRholweni. AmaSwati ala. Ngomnyaka we-1863 amaBhuru ayokubawa abaPedi ukobana abalekelele. AbaPedi bavuma. AmaBhuru nabaPedi bahlela isahlelo eRholweni. AbaPedi banda msinya ngobunengi kodwana bahlangana nokukhandelwa nokuhluleka okumahlandla ambalwa emaNdebeleni. AmaBhuru ahlala aba ngemuva abukela okwenzekako akude. Msinyazana abaPedi bayelela bona amaBhuru bekabaliselela ukobana kube ngiwo abenzela umsebenzi omkhulu bagcina sebalise koke abaPedi. Ngaleyo ndlela itjhitjingo lamaBhuru nabaPedi lagcina lihlulekile amaNdzunza agcina angakahlulwa.

Ngomnyaka we-1864 amaBhuru abuyelela abawa amaSwati bona abasize ngokuhlasela amaNdzundza, amaSwati avuma kilelihlandla. Kilelihlandla kwathonywa ngokusahlelwa abaKopa. Mhlana amalanga ali-10 kuMeyi 1864 amabutho wamaSwati asahlela abaKopa eThaba Ntsho. Pheze amadoda amakhulu ali-9 wabaKopa ahlaselwa kodwana azilwela kangangobana ekugcineni agcina ahluliwe. Amakhulu abu-853 wamadoda phezu kwamakhulu ali-9 abulawa epini, kwazokuthi iThaba Ntsho yasala inganabuvikelo. AmaSwati adlulela phambili athoma ukuhlasela abafazi nabantwana. Amabutho wamaSwati abamba iinkulungwana ezi-2 500 zabafazi nabantwana abulala abanye abanengi. Iindumbu zalala zidindilise zimamithara amabili ukuphakama. Nasele atlola amamitjhinari athi;

Pheze isiquntu sesitjhaba sabaBoleu sasala silele sifile entabeni eyayizwakele bona kubonakele ilizwi lakasathana ligida livuma ingoma. Esinye isiquntu sabantu sasibanjiwe sisezandleni zezitha. Ababasindile basale benza lokho abangakughona ukusindisa labo ababangakghona ukusindiseka. Abesana babathwele babhebhule ababelethi babo ababasele badiniwe babasusa edorobheni elalisitjha nabentazana. Abanye babe balimele bazirhorha entabeni.

UBoleu nabantwabakhe abanengi babulawa ekulweni. Omunye wabesana bakhe abaphilako, uRamapodu, wabawa ukuthethelelwa nokucoclelana. AmaBhunu amthatha njengekosi ekwakufanele abaKopa bayihloniphe.

Ngemva kwalokhu ukwehlulwa, maBhunu namaSwati atlama ukusahlela eRholweni. Nakilelihlandla godu amaNdzundza alwa khulu abe adumuza nangeengidi ezihlole eentunjeni zamaboda. AmaSwati abona bona angekhe asaragela phambili ngalepi ngalokho abuyela emakhaya. Abantwana ababe bababambe esitjhabeni sabaKopa babathengisela amaBhunu baba ziinsebenzi zangekani (*inboekeling*) kwase kuthi abafazi bafakwa emphakathini wamaSwati baba bafazi abanye baba ziinyatsi.



IKosi yamaZulu
uCetshwayo

Ukuhlonipha

Amanye wamaBhuru agade alwa namaNdzundza ahluleka ukubaleka njengamaSwati. LamaBhuru gade abalimi begodu ahlala endaweni eseduze nobukhosi besitjhaba samaNdzundza. Azithola aqalene nobudisi nokungakavikeleki kilendawo. Intanga etja yamaNdzundza yayiwatlhorisa ngokuwathumbela iinkomo nomunye umhlobo wepahla kwaze kwafika la ubujamo buba bumbi khulu khona ngemva kokuhluleka kokusahlelwa kobukhosi bamaNdzundza. Ngokulungiselela lawo masahlelo amaBhuru akha ama-*laagers* – imakhiwo yokuzivikela eyakhiwe ngokuhlanganisa iinkoloyi zeenkabi zathungelelana zaba yisekela. Wona amaBhuru la gade ahlala ngemva kweenkoloyezi bese asebenzisa iinkhala ezikhona hlangana neenkoloyezi nakafuna ukudumuza izitha. Ukuhlala esiphelweni abasakhe ngeenkoloyezi kwakubathikameza epilweni nemisebenzinawo wangamalanga wokulima. Kwesinye isikhathi wawuthola bona iinkomo zawo zibulawa sisifo samaphaphu. AmaBhunu amanye wekhabo gade selangasafuni ukuwasiza ngitjho namaSwati nabaPedi

Isitetjhi seBerlin
Missionary Society
eLydenburg,
esatlhanywa ngu-Albert
Nachtigale ngo-1866.



gade angasafuni. Amanye wamaBhunu afuduka abaleka ngoba angasafuni ukuhlala ngaphasi kwelawulo elenganyelwe bukhosi bamaNdzundza. Lawo asalako akhamba ayokukhulumisana neKosi uMabhoko azama ukuhlalisana aqinisekisa nokuphepha kwawo. Lawo maBhunu athola bona:

UMabhoko uzimisele ngokuthula nangabe abantu [bamaBhunu] bazimisele ukukhokha ikomo yinye umuzi ngamunye ngombana bahlala enarhenakhe...UMabhoko watjho bona ukhulume kwekuthomeni bona inarha ngeyakhe...begodu uzimisele ukuyilwela aze afe.

Umarhastrada (*landdrost*) weLydenburg waphikisana nalesisibawo. Ngokunjalo nesigungu esilawulako seZAR. Abalimi bamakhuwa abakhetha ukuhlala enarheni kamaBhoko leyo athi uzimisele ukuyilwela aze afe bagcina bakhuphe ama-30 weenkomo. Lababalimi babacabanga bona leziinkomo nezinye ezalandelako zazizakwanela ekuthengeni inarha abayifunako. Okumbi kukobana uMabhoko lokho wakuthatha njengesipho sokumhlonipha njengekosi, kodwana inarha wayithatha njengento ekungeyakhe.

Ukunabiswa Kwemingcele YeSwazini

Sibonile sabe sezwa bona amaSwati gade akhamba azwana namaBhunu ngombana azizwa anamandla afuna ukudzimelelisa ububona bawo esiphandeni soke khulukhulu ngesimanga sokuthuswa mamandla wobukhosi bamaZulu. Kodwana lobubudlelwana bebubonakala bungakhambi kuhle. AmaBhunu nobukhosi babantu babe babanjwe sidingo sokubambelela enarheni, ukunabisa imingcele baqinisekise nekutjhuguluku kwephasi.

Ngalokho-ke nakwenzeka bona balwe ngehlangothini elifanako, amaBhunu namaSwati gade angazwani ngaso soke isikhathi nanyana bathembana. AmaBhunu gade, inarha engale ngeSwatini ayiqala ngelihlo elilambileko bese kuthi amaSwati amaBhunu la awaqale ngelihlo lokurhonona. Into eyayiraranisa khulu izinto kukulwa nokungazwani ngaphakathi kombuso wamaSwati ngokwawo. INgwenyama uMswati wabayikosi enamandla begodu inesekele elikhulu kodwana wabanabanakwabo abanengi khulu ngalokho anabaphikisi abanengi khulu esikhundleni sakhe sobukhosi. Omunye wabanakwabo, uSomcuba, wabanelwazi lokobana ubukhosi ngebakhe. Wathomna-ke naye umnakwabo lo waba nobudlelwana namaBhunu. Ngomnyaka we-1846 ngokugandeleka wanikelela amaBhunu ngenarha ngesikhathi angusomlomo omkhulu wamaSwati. Ngesikhathi uMswati athoma ukurhonona ngomnakwabo, uSomcuba wabaleka watjha e-Ohrigstad, emzini omutjha wamaBhunu abambisene nawo. Njengesikhozi esikhulu samaBhunu uMswati

UHeinrich Grützner
no-Alexander Merensky



IBotšhabelo ngeminyaka
ye-1860 nanyana
ye-1870 – umkarabho
welitje wenziwa nguT
Wangemann

'Umakhiwo weenkoloyi
eBotšhabelo' -umkarabho
welitje wenziwa nguT
Wangemann



Botšhabelo.



Wagenbauerei in Botšhabelo.

gade ahlalela evalweni ngomnakwabo begodu ngaleso sizathu wathumela amabutho bona alandele uSomcuba la aye khona ayombamba nanyana ambulale. Umzamo wabo wokuthoma owaba ngomnyaka we- 1853, wamodza, kwabhala, ngombana uSomcuba lo gade avikelwe maBhunu la ukudlula. Lokho kwenza uMswati abone bona kufanele athole amaBhunu la abe ngehlangothini lakhe manqophana nalendaba. Ukuze amaBhunu la akghone ukuyekela ukuvikela uSomcuba kufanele awanikele umtletlana wenarha la eSwaziland. Leliqhinga lasebenza. USomcuba wabulawa ngomnyaka we-1854 nanyana we-1855, kwase kuthi amaBhunu athola inarhawo.

Kodwana ukunikelanwa kwenarha azange kutjho into eyodwa emaSwatini nemaBhunwini. AmaBhunu acabanga bona inarha leyo sele kungeyawo ngokomthetho (nanyana athatha isikhathi eside sokuyibhadala) ukube amaSwati wona gade azitjela bona amaBhunu la bawanikele inarha yokobana bayisebenzise bese babhadela ngokubanikela iinkomo. Ngaphandle kokuthi ngubani omnikazi wenarha amaSwati aragela phambili isikhathi eside ngokuba basebenzisi abakhulu benarha begodu uMswati wabaragela phambili ngokulwa izipi kizo iinarhezo. Kodwana amaBritish ekuthatheni kwawo iTransvali ngomnyaka we-1877 bathatha bona 'ukunikelwa kwenarha' kwangomnyaka we-1855 kwakusitjengiso sokobana amaBhunu abanikazi benarha.

AmaSwati gade azimisele ukunikela inarha emaBhunwini ngombana gade atshwenyekile ngokobana asahlelwe maZulu. Ukukhothama kweKosi uMswati ngomnyaka we-1865 oyena owabafanele amukele ubukhosi wabasesemncani khulu ngalokho kwadinga bona ilizwe lamaSwati liphathwe ngumjaphethe. Kwase kuthi ngomnyaka we-1874 wabhubha nawo umjaphethe lowo. Lokho kwaletsa isikhathi isimbi sokulwa ngombana amaBhunu namaZulu azama ukusahlela ngokubona bona akusesenamuntu olawula amaSwati. Ikosi yamaZulu, uCetjwayo, wafihla ingwenyama yamaSwati eyayisakhulu ngaleso sikhathi, uMbelini, ekwakufiswa bona kube nguye obekwa esikhundleni sobungwenyama bamaSwati. Kodwana amaBhunu awahlula kilokho.

Ngomnyaka we-1875 uGert Rudolph, umarhastrada we-Utrecht – ekulidorojana eliseduze nomngcele weSwazini– waba mrholi wejima elaya eSwazini layokubeka uMbandzeni, owababonwa linengi bona nguye umamukeli wangokomthetho omutjha wobukhosi. URudolph wabuye wafuna ukutlikitla isivumelwano namaSwati. Ngokuya ngalesisivumelwano, amaSwati wabafanele akhosele ngaphasi kwe-ZAR, kodwana indawo abahlala kiyo izakusale iba ngeyabo. AmaSwati asamukela lesisivumelwano ngombana sabonakala njengendlela engcono sekunokusahlelwa bathunjwe maZulu. Kodwana ukuthunjwa maZulu kwabonakala kungathusi khulu njenganyana gade bebacabanga. Umbuso wabamhlophe eNatal nabalandeli abanengi

Ikerege yokuthoma
eBotšhabelo



Isithombe sokuthoma
sakade seBotšhabelo



bakaCetjwayo babaphikisana kabuhlungu nokuhlaselwa kwamaSwati maZulu ngalokho uCetjwayo wagcina naye vele selangakuvumeli lokho. Ngemva kokuphela kokuthuka khulu ngokuthunjwa amaSwati azisola ngokuvumelana ngezinto ezinengi nezikulu kangako nombuso we-ZAR. Ukuzama ukususa ukubuswa mbuso we-ZAR amaSwati athumela umzenda ePietermaritzburg ngomnyaka owalandelako ukobana ayokudlulisela umlayezo embusweni wamaBritish oseNatal. Umzenda lo wathokoza umbuso ngokuthumela uRudolph eSwazini. URudolph, owabamzenda, wafakazela ubudlelwana obabunesikhathi eside obabuhlangana neSwazini neBritain. Kodwana amaSwati ukunyula umbuso wamaBritish sekunamaBhunu ngomnyaka we-1875, kwawahlula ngomnyaka we-1877 ngesikhathi amaBritish athatha iTransvali ayiqinisekisa ngokusebenzisa iphetjhana elatlikitlwa ngomnyaka we-1855, bona eqinisweni iSwazini iwele ngaphasi kombuso weTransvali.

AmaKholwa NabaPedi

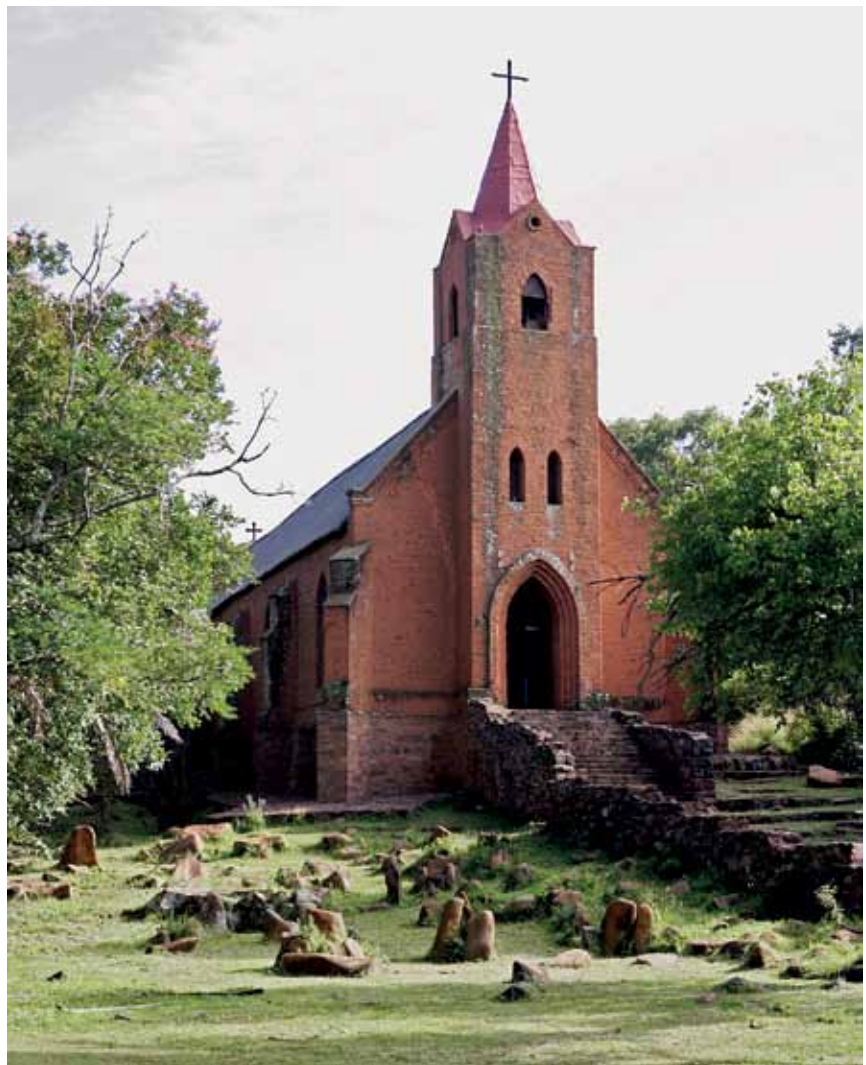
Ngesikhathi amaBhunu nobukhosi babantu abanzima azama ukunabisa nanyana, okungasenani, ukugcina iinarha kanye namandlabo ngepumalanga Transvali kwakunetjhitjingo elithize elalisebenza. Eqinisweni lalisebenza iSewula Afrika yoke. Lelo tjhitjingo kwakubuKresto obabungenye yezinto ezadlala indima ekulu emlandweni weSewula Afrika. Amamitjhinari namaKresto wabantu abanzima bazama ukuqinisa umoya wokuKresto ngesentjhuri ye-19 begodu baba nesithintela esikhulu emiphakathini yeSewula Afrika le yoke. Amamitjhinari la eza afikela ngesewula Afrika avela kiwo woke amaphasi ahlukahlukeneke we-Europe ne-America abuswa mumoya wobuKresto. Umnqopho wawo omkhulu kwakukutjhugulula abantu 'ubusathana' babo ukuze bamukele ubuKresto ngalokho basindise imiphefumlwabo barhatjhe nelizwi lakaZimu. Ukutjhaphuluka uzalwe kabutjha ube mKresto ngalezo nkathi kwakungafani nanamhlanje. Kwakubudisi ukubhabhadiswa njengomKresto. Abantu abanzima babe bangakalindelwa bona bazitjengise kwaphela bona bazinikele kangangani kuZimu kodwana babe balindelwe nokobana batjengise ukobana bazimisele nokuphucuka. Ukuze umuntu abe mKresto owamukelekileko kwakufanele alise ukwenza izinto zesintu ezifana namasiko. Lokho kwakuletha imiraro eminengi njengombana sizokubona la ngenzasi.

Ngenyanga kaJuni ngomnyaka we-1861 iintetjhi ezimbili zamamitjhinari weBerlin eza azokuhlala ekabeni yobukhosi babaPedi eKhalatlolu ('endaweni yeNdlovu'), eduze neSchoonoord. Kunekolelo ekulu yokobana ubuKresto emiphakathini yabantu abanzima e-Afrika yeza namamitjhinari. AbaPedi abanengi baba maKresto ngaphambi kokufika kwamamitjhinari.

IBotšhabelo
namhlanje



Isondo lesisibili
leBotšhabelo, elakhiwa
makholwa ekuthomeni
kweminyaka ye-1870



Amamitjhinari wabamhlophe athi nakafikako aveli azihlanganisa neenqhema zamaKresto ezasele zikhona zikhambisa ilizwi lakaZimu ebantwini. Njengabanye abanengi enarheni babe sebazwile ngobuKresto bezwe ngalabo ababe babuyela emakhaya babuya kwezinye iindawo la gade baye khona ngokusebenza nanyana ukubaleka. Amamitjhinari, uHeinrich Grützner no-Alexander Merensky, namakholwa wokuthoma khulukhulu uJacob Mantladi noMartinus Sewushane, babe basebenza ndawonye ukuze batjhumayele ngobuKresto embusweni wesitjhaba sabaPedi. Msinyazana nje ngemva kobana amamitjhinari afikile izinto ezingakajayelwa zathoma ukubonakala esitjhabeni sabaPedi kwathiwa zazibangelwa lilizwi lakaZimu. Imitjhanari latjelwa bona;

Abantu beKabu abasahlawuli amasimabo ngelanga langoSondo. Watjelwa bona kukhona umloyi omdala othe yena akayingeni into yokungasebenzi ngoSondo ngalokho ukhambile wayokuthapha iinyosi eentabeni wafika wazithola kodwana nasele abuya wawa ematjeni wabuya azele iingazi. Umloyi lo kwathiwa uwe ngombana kungoSondo. Kungenzeka ilanga langoSondo limbulale msinya!

Amamitjhinari abuye acoca enye indaba yendoda eyadelela ihlonipho yelanga langoSondo. Ngomunye uSondo yathatha izembe layo yaya ehlathini iyokutheza iinkuni. Yathi isakapa iinkuni njalo izembe laphuma emphinini laphapha phezulu layombetha emlonyeni. Indoda le yabuya ekhaya igeleza iingazi kabuhlungu. Lokhu kwakutjho bona yinto eyenzeka ebantwini abangahloniphi ikolo.

Abanye babaPedi bathi amaKholwa kaKresto anoZimu ngakibo, abanye bathi awa bayaloya nokuloya. Amanye amakholwa gade akghalwa ngobuloyi angakatjhuguluki aba makholwa ngalokho abantu sebathoma nokubarhonoronela. Ngesikhathi amakholwa ala ukwenza nanyana ukuhlanganyela ezintweni zamasiko kwakutjho ukuphephisa isitjhaba kodwana lokho kwathoma ukusilinga abantu. Ngomnyaka we-1864 amalwele arhatjheka nomuzi wabaPedi woke abanye abantu base basola amakholwa ngalokho. Ngaleso sikhathi ikosi yayifanele iphephise isitjhaba sayo ilinge nokwalela abanye abantu besitjhaba sayo abasaseleko bona babe makholwa. AmaKresto gade athuselwa begodu agwetjwa amanye athathelwa iimpahla amanye asahlelwe. Kodwana kunjalo azange bahlukana nokukholwa kwabo.

Amamitjhinari agcina akhetha ukusuka ebukhosini babaPedi kodwana amakholwa wabaPedi agade selakhona awalandela. Hlangana namakholwa la kwakukhona indoda eyafika izokudlala indima ekulu eempilweni zamakholwa.

Kwakumnakwabo kaSekhukhune, ikosi yabaPedi, ibizo lakhe lokubhabhadiswa kunguJohannes Dinkwanyane.

IBotšhabelo

U-Alexander Merensky nakasuka ebukhosini babaPedi noDinkwanyane nesiqhema esithileko samaKresto bafuna enye indawo abangakha kiyo isitetjhi sesondo. Bakhamba bafika bahlala magega nomlambo ongetlhagwini neMiddelburg ngepumalanga neKangala ekuyindawo ezonjelezwe madwala nemibundu yeentaba. Umuzabo wakhiwa enzasi nentaba. Ummango wakhona wawusehla wehlela emlanjeni. Kwakuyindawo ehle nenothileko. Indawo le bayibiza bona yiBotšhabelo (Indawo esiPhephelo). Abantu abahlala lapho kokuthoma kwakumadoda, abafazi nabantwana babaPedi abali-115 ababaleke ebukhosini babaPedi. Kungakapheli isikhathi eside balandelwa li-120 lesitjhaba sabaKopa, barholwa phambili nguRamapodu. Bafika bakha isondo, izindlu, izindlu zokubandulela, isigayo, isikolo kwase kuthi ngale ngehla komlambo bakha umuzi wesintu. Imakhiwo eminengi gade yakhiwe ngamatje yafulelwa ngotjani nanyana amasenge. Ngeminyaka ye-1870 nasele kubonakala bona isondo elakhiwe ngamatje selilincani ngesimanga sokwanda kwesitjhaba umphakathi wakha elinye isondo. Isondwelo lakhiwa lafana nelinye elalise-Berlin, kodwana lakhiwe ngeensetjenziswa zala eSewula Afrika. Amaboda gade akhiwe ngeentina zehlabathi ebovu ezaziforonywe zabe zatjhiswa khona la eBotšhabelo. Phezulu isondwelo lafulelwa ngotjani kwase kuthi phasi lasindwa ukuze likghutjhulwe ngobulongwe. Isondwelo lakhiwa makholwa ngokwawo.

Umphakathi lowo wabuye wakha nesiphephelo phezulu entabeni ngemuva komuzi, eyabizwa bona yiFort Wilhelm. U-E E Sandeman, owabasikhambi watlola bona isiphephelwesi

Sinemithangala emafidi alitjhumini nahlanu ukuphakama bese sibe mafidi amabili ububanzi sase senziwa neentunja zokukghona ukubona nokudumuza izitha zisesekude. Sasakhiwe ngamatje aqine kwesimbi ... ukwenza ivikele kuhle ngebungenweni begodu sikghona nokubonisa kuhle yoke indawo.

Ngeminyaka elitjhumini nje kwasele kunabantu aba-1600 abahlala eBotšhabelo. Kwaba yindawo yekolo eqakatheke khulu epumalanga Transvali begodu yafakwa nakiyo yoke imimebhe yesiphande. Kwakuyindawo ephumelelako ngehlangothini lezokukhiqiza imikhiqizo yezelimo begodu kuyisenta yokwakhiwa nokulungiswa kweenkoloyi zeenkabi. Esikhathini esithileko



IFort Wilhelm,
ekwathi ngokukhamba
kwesikhathi yaziwa
ngeFort Merensky –
ipendulo kaMerensky
eyayiphendula
ukuvikeleka
kwemizi yobukhosi
beentjhaba ezinzima
ezazibomakhelwana

yakhe yaba yindawo enesikolo esikhulu kunazo zoke iinkolo eTransvali begodu neBhayibheli yokuthoma yesiSuthu yatlolwa lapho. IBotšhabelo kwakuyindawo enonileko nephethe abantu bemiqondo edephileko.

Abantu beBotšhabelo babasebenza ngokuzikhandla begodu baphila ngaphasi kwemithetho ebudisi yekolo. Abantu nabafikako bazokuhlala kilesisitetjhi samamitjhinari ngokwakaMerensky;

Babaziswa ngemithetho yomphakathi bona ukuhlala ungenzi litho yinto angakavunyelwa begodu nakwenzeke bona vele utholakale kungananto oyenzako wawuqotjhw, bese kuthi ukweba kugwetjwa ngokubetjhw nokuqotjhw, ukutholakala urhamulile khona agwetjwe ngokubetjhw kokuthoma nakwenzeke bona kube ngokwesibili abetjhw khudlwana ugcine mhlambe ngokobana aqotjhw.

Amakhowala gade akhupha kwetjhumi kilokho abakuvune emasiminabo banikele amamitjhinari. Ngaphandle kwalokho babalindeleke bona bahloniphe nombuso we-ZAR. Lokhu kutjho bona bababhadala umthelo begodu kwesinye isikhathi balindelwe bona basebenze nemaplasini wamaBhunu. Babambatha babuye baziphathe ngendlela ekhamba ngokwemithetho ethileko. Babangakavunyelwa ukuwisela, ukuthatha isithembu, ukulobola, ukubawa izulu, ukulawula nokuphahlela amadlozi.

Ngalezo nzathu uDinkwanyane nabanye babaPedi batlama batlola iinlilo ezimbalwa bazilethela amamitjhinari. Babe sebadiniwe kusebenzela

amaBhunu nokubhadala umthelo begodu bafuna ukuba nehlabathi ekungeyabo nabo. UDinkwanyane wabuza bona, ‘Abanarha na...kanti bebangasebenzi uMerensky ngalokho bamkhonza na? Kutlolwephi bona ibandla lesondo kufanele lihlale indaweni yomrholalo wesondweni?’ Babe sebadiniwe kulawulwa nguMerensky. Babe bafuna ukuzibandakanya kwezinye zezinto zesintu njengokukhupha amalobolo. UDinkwanyane wabuye wagandelela bona abomma kufanele bakere ngokwesiPedi bangalisi iinhluthu zikhule zibe zide njengezamazakhuwa.

UMerensky wabangafuni ukwamukela itjhuguluko begodu angafuni nokuphendula iinlilo zakaDinkwanyane nabalandeli bakhe. Ngalokho uDinkwanyane wakhetha ukufuduka.

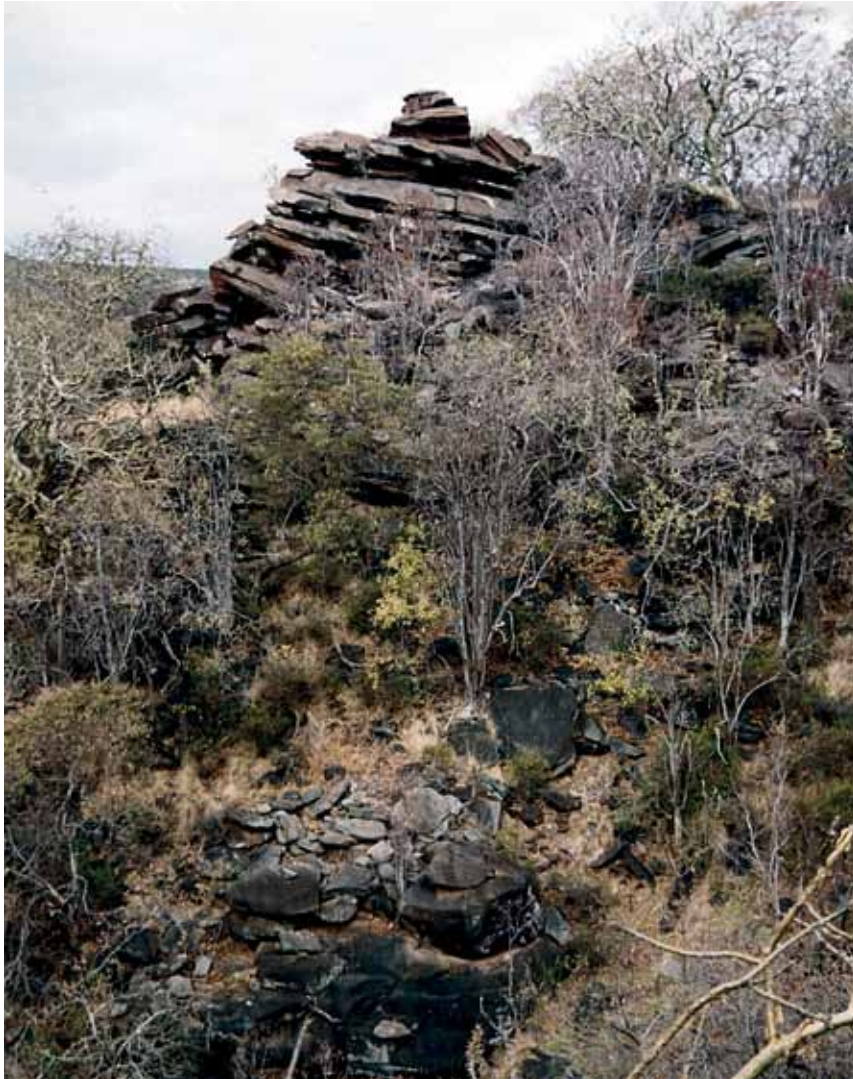
IMafolofolo

Ngelinye ilanga ngeminyaka ye-1873, uDinkwanyane nabalandeli bakhe abama-335 balayitjha imithwalabo eenkoloyini zeenkabi bafuduka eBotšhabelo. Babayokufuna enye indawo abangahlala kiyo njengamaKresto alandela eminye yamasikopilo wabantu abanzima.

Ngaleso sikhathi umuntu onzima eTransvali gade anganalungelo lokuthenga inarha. Kodwana babe bagcina sebanawo amaplasa ngokobana banikele amamitjhinari imali ukobana babathengele wona. UDinkwanyane wabawa i*Berlin Missionary Society* ukobana imthengele iplasi kodwana yala i*Society*, kwase kwenza bona uDinkwanyane aqatjhe inarha nabalandeli bakhe eduze neLydenburg. Kwafika umarhastrada waleyo ndawo msinya wazokutjela uDinkwanyane nabantu bona ufuna bazomsebenzela eplasinakhe babhadale nomthelo. Bala umrhastrada lo wabathathela iingidi ezintathu. UDinkwanyane nabalandeli bakhe barareka khulu ngalesisisenzo. Gade bangakazimiseli ukuphila ngaphasi kobujamo obunjalo, bagcina bafuduka godu.

Godu baragela phambili bafunana nendawo yokuhlala. Baya etlhagwini bafika bajama emarharheni amanye phakathi kwebhosa eduze nala umlambo iWinterval neSpekboom zihlangana khona, eduze neLydenburg. Imimango yemilambo le nanyana yayehlela kodwana inonile begodu izonjelezwe amatjhe ngapha nangapha. Amarholo namarharha gade afihleke emrhobeni lo. Bagcina bahlezi lapho basale bayibiza bona yiMafolofolo (Indawo yokuThaba) indawo leyo.

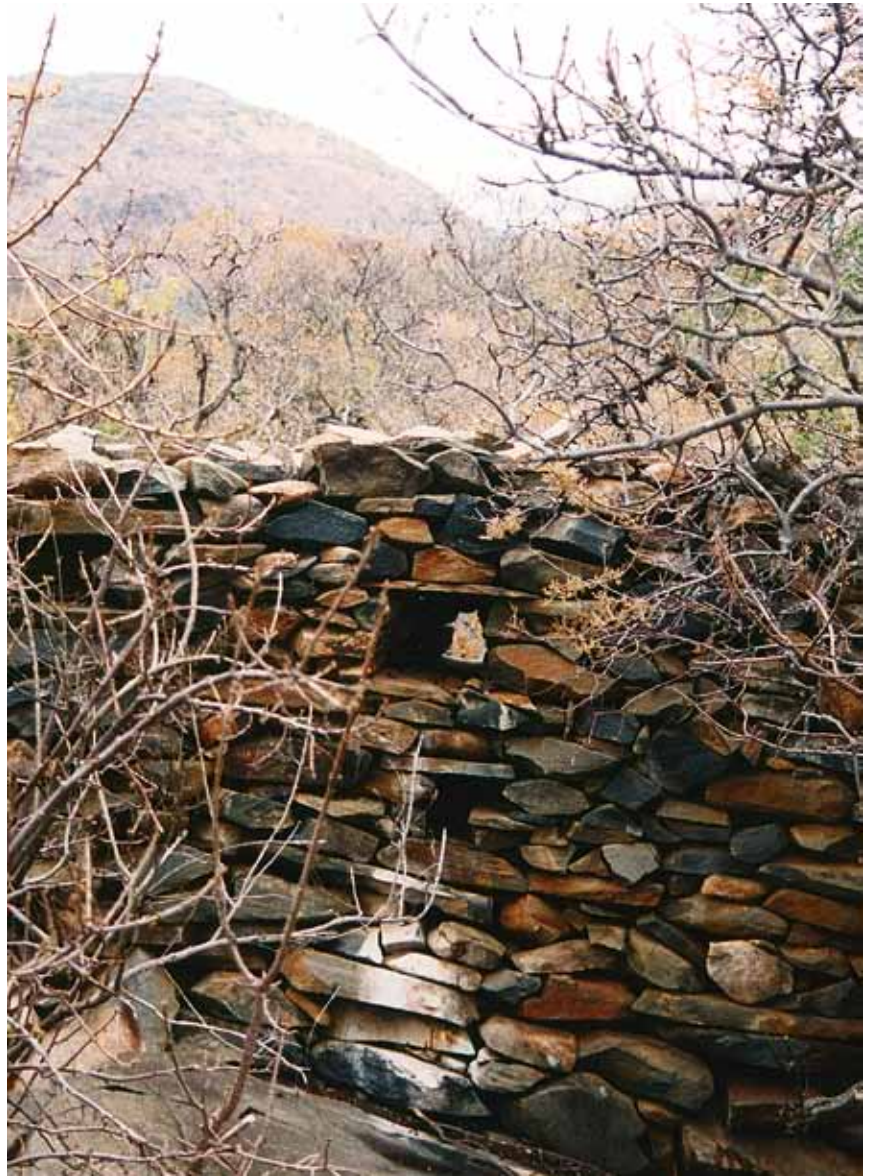
UDinkwanyane waba yikosi yesitjhabeso. Wavumela bona abantu bakhuphe amalobolo nangabe kuyendiselanwa. Ngaphandle kwalokho isitjhabesi sasisalandela imithetho esiyithole eBotšhabelo. Amamitjhinari akuyelela lokho bona;



Amasolokohlo
weMafolofolo athusako

Ilizwi lakaZimu neendlela zakaKresto zazisasebenza zisalawula imikhwa yalesisitjhaba. Ubudakwa nobukhohlakali bebugwetjwa kumbi kunganamuntu onelungelo lokuthatha isithembu begodu abantu bangavunyelwa ukuzibandakanya ebuloyini nanyana ekuwiseleni.

Njalo ngoSondo kwakubanjwa ikonzo, bese kuthi uJohannes atjhumayele ... ama-iri wokuthandaza gade abekelwa ngeqadi begodu kunonde kuba nemihlangano yamaKresto. Kwakunotitjhere ofundisa abantwana isikolo singena woke malanga bese ngaboSondo abantwana beza ekonzweni



Imithangala yamatje
yeMafolofolo

ekhethekileko. Abantwana abafako nanyana ababandulelwa ikolo gade babhabhadiswa kodwana amandla wesondo gade angaphulwa begodu kunganamuntu owenza *iHoly Communion*.

Bakha iindawo zokulima endaweni emumehlela oya ngemlanjeni iindawo ebebazilima bazisezele. Babe bafuye iinkomo bazuma neenyamazana. Babakapa neenkuni emaplasini abomakhelwana babo. Bakha imithangala ephakamileko yamatje magega namarholo nemirhoba ukuze bavikeleke kuhle.

Abantu ababe babuya kobunye ubukhosi, iintetjhi zamamitjhinari nemaplasini wamaBhunu babe beza bazokuhlala eMafofolo, la babathi nabafike khona bathole ikululeko. Izakhamuzi zeMafofolo zala ukwamukela nokuhlonipha umbuso we-ZAR, begodu bathatha indawo abahlala kiyo njengendawo ekungeyabo ngokomthetho.

Ukubambana Ngeenhluthu

Ngenyanga ka-Oktoba emnyakeni we-1875 izakhamuzi zeMafofolo zavakatjhelwa ngumarhastrada omunye godu owabavela eLydenburg. Wathi nakafikako umarhastrada loyo wathi uzobabala ukuze bakwazi ukubhadala umthelo. Wafika wabawa ukubona uDinkwanyane. Amatjhumu amane wamadoda avela ambhoda ngapha nangapha amvatelele indlela. Batjela umarhastrada loyo bona inarha leyo ngeyabo ngalokho akunamthelo abazowubhadala lapho. Ngemva kwamalanganana umarhastrada loyo wathola umlayezo otjho njalo uvela kuDinkwanyane:

Ngizaninikela ikulumo maBhunu; nina madoda enazi uZimu nicabanga bona kunoZimu ozokujezisa isebi esinamala nesimkhohlisi? Nginibuza iqiniso manje ngombana nami ngikhuluma iqiniso loke elipheleleko. Ngithi inarha le ngeyethu....labo abathenge inarha le abathathe imalabo ibuyele kibo. Lamagama akafundelwe woke umuntu ukuze bakghone ukuzwa into eyodwa ngokufana. NginguJohannes indodana encani kaSekwati.

USekwati gade ayikosi yabaPedi. Eengqondweni zamakhuwa walapho kanye nombuso we-ZAR uDinkwanyane wabahlobana nelizwe lakaSekhukhune namandla wobukhosi bakhona. Amagama aba nesithintela esikhulu ebantwini abamhlophe abahlala lapho. Abalimi baleyo ndawo bazizwa bangenelwa livalo elikhulu. Abembi bezenjiwa baleyo ndawo bahlanganyelwa ziinhloko ngobudisi obabukhona ngokuthola umsebenzi nokurhabela ukuthola irhawuda nedayimani ekwakuthiwa ikhona enarheni kaSekhukhune. Bathoma ukugadana bona ngokwabo bazama amaqhinga wokungena ebukhosini babaPedi. Ngaleso sikhathi, amanye wamamitjhinari we*Berlin Missionary Society*, u-Albert Nachtigal owababuya eLydenburg, wafisa bona umuzi weMafofolo unghahluleka kilokho okwenzako ngombana wawudelela umbuso we-BMS. UNachtigal, usolwazi wokuzibeka ngabaPedi, wathoma ukutjitzizela indelelo eyayisele ithoma ukubonakala ngamandla wabaPedi ngokuthi anonde asithi uDinkwanyane utlama ukusahlela isitjhaba sabantu abamhlophe. UT F Burgers, umongameli omutjha we-ZAR, wabanganamdlandla ngombono wokobana kufanele kulwe ipi. Wabafuna ukusebenzisa iimadlana ezikhona



UMongameli uTF Burgers

ze-ZAR ukobana kwakhiwe ngazo isiporo sesitimela esiya eDelagoa Bay, ukuze kuthuthukiswe irhwebo nomnotho wakaMazibuse. Kodwana-ke kwakunemibono eminengi khulu efisa bona akube nepi. Ngalokho-ke mhlana amalanga ali-16 kuMeyi 1876, amaBurgers ngokuzikatelela amemezela ipi nabaPedi.

Ukusahlelwa Kobukhosi BabaPedi, 1876

Ngenyanga kaJulayi 1876 amasotja amanengi akhutjha mbuso we-ZAR ayokusahlela abaPedi. Ipi le yayine-2000 zamaburgers, ama-600 wabantu abanzima beTransvali, kanye nembijana evela eBotshabelo. Babuya bangezelelwa yi-2 400 yamabutho wamaSwati. Ngendlela babe batlame ngakho babazimisele ukusahlela iintjhaba ezincani zabaPedi bese bagcina ngokusahlela isigodlo sobukhosi babaPedi. Obunye bobukhosi obabufanele busahlelwe kwakubukhosi beMafolofolo.

Mhlana amalanga ali-13 kuJulayi 1876 ipi yabandamela eMafolofolo. Amabutho wamaSwati ajame isikhathi esingange-iri ukuze akhona ukukhamba avele ngetjingalanga womuzi weMafolofolo. AmaBhunu wona aba sentabeni engetjingalanga yomlambo iSpekboom, abe athoma athuthumbisa iMafolofolo ngamaganono anobudisi obungangamaphawundi amane. Ngaleso sikhathi amaSwati abandamela aze angena ngaphakathi kweMafolofolo afika ajama alinda amaBhunu bona afike ukuze bangene boke kanyekanye. Kodwana amaBhunu azange eze ahlala entabeni neenganono zawo. Gade ahlezi aqale bona kwenzekani phezulu edwaleni elaliphakeme amamitha ama-300 lihlangana nemithi namahlathi agade ahlanguana nawo neMafolofolo. AmaSwati agcina abonile bona ngokulindela kwawo amaBhunu la akunamvuzo agcina ngokuthatha isiqu nto sokuhlasela iMafolofolo awodwa. Ahlukana iinqhema ezimbili bahlasela iMafolofolo bavelela mahlangothi woke. Amadoda agade avikela indawo leyo adumuza kanye emaSwazini agade selafike ngokukopeza kwelihlo. Ngaphambi kobana adumuze kwesibili amaSwati gade selafikile. Pheze i-100 lamaSwati lakghona ukuwisa lula umthangala oma-2,5 ukuphakama ase eqela ngaphakathi anqopha kubavikeli beMafolofolo. AmaSwati angena emzini. UBauling ongomunye wamamitjhinari owababuya eLydenburg, watlola ngalendlela ngalokho okwenzekako:

Ngemva kwemizuzwana woke umuzi weMafolofolo wabonakala kwangathi bonombhenyani abathikanyezweko begodu ngemizuzwana elitjhumi amaSwati gade selangene ngaphakathi. Ukufa kwabantu ngobunengi ngaleyo ndlela kwasele kuthomile. AmaBhunu anikela amaSwati ngokuwakwakwazela amahlandla amathathu ukube amaSwati ngakwelinye ihlangothi amemeza kabuhlungu njengamabhubezi ngoba babulala abantu.



Ngaphandle kokuhlangana nobudisi bakghona ukubamba imizi egade yakhele eqadi kwathi emithathu yakhona bayifaka umlilo. Ngaphandle kwabomma abane nabantwana gade kubulawa nanyana kulinyazwa woke umuntu obekatholakala kilezo zindlu. Bathi bona baqede bathatha abomma abavezwe ngehla neenkomo nokhanye okuyipahla. Basahlela ikomkhulu kabili kodwana azange baphumelele kwase kuthi ngemva kwamakota amathathu we-iri kuliwa bahlehlele emuva. Ngalesisikhathi amaBhunu gade akhwele iimpera zawo amanye azibhemela iingagana zabo batjengisa ukuledlha babukele kamnandi. Amanye amaBhunu gade akwakwazela ukuba namandla kwamaSwati begodu bagidinga ukobana akhange azifake engozini ngabomu. Amanye amaBhunu atjengisa inzondo abanayo ngomuntu onzima nokubahleka nokukhuluma kumbi isitjhaba sakaDinkwanyane nobudlhadlha bebonelo phambili kanye namamitjhinari.

Iliba lakaJohannes
Dinkwanyane

Nanyana umuzi omkhulu wasinda ngesikhathi sokusahlela, umdosiphambili weMafolofolo, uJohannes Dinkwanyane, wabaselazibandakanye ekulweni. Walimala emkhonweni nesifubeni wase uyabhubha ngemva kwama-iri alikhomba.

AmaSwati afuna ukuhloma itende abangalala kilo ubusuku bamhlokho ukuze ngakusasa ekuseni basahlele ngobutjha godu. AmaBhunu afuna ukuhlelele emuva bararwa kubona umuzi ungakathunjwa woke. Babasaba bona kungenzeka namabutho wabaPedi angafika baseselapho. Ngalokho akhamba ahlehlele emuva kancani la gade azokuba sebujameni



ULord Carnarvon

obuvikelekileko. Gade asilingeke khulu amaSwati. Amanye wamadoda wamaSwati gabe abulewe ukube amaBhunu wona gade azikhwelele iimpera zawo. Njenganje amaBhunu lawo ayabasukela ukobana basale baqalana nengozi babodwa godu. Nangabe amaBhunu la abaliselela bona balwe babodwa eMafofolo, kutjho bona nabo bazowaliselela alwe wodwa nasele kuhlaselwa isigodlo sabaPedi. Abarholi bepi bagcina sebacabanga ngesikhathi la kwakusahlelwa khona isigodlo sabaPedi ngomnyaka we-1869. Bahlulwa kabuhlungu. Ipi le bagcina bayibona bona iyingozi khulu. Bathatha abafazi, abantwana neenkomo abazithumbe eMafofolo balisa itjhitjingo.

AmaBhunu aliswa wodwa. Ngokusaba bangena esigodlweni sobukhosi babaPedi. Ngaleso sikhathi amabutho wabaPedi gade asemaplasini wamaBhunu alimaza ipahla yamaBhunu athatha nefuywawo. Babe bahlezi ngaphasi kwemithi nemahlathini babaleka iingidi zamasotja ezako. AmaBhunu eza esigodlweni sabaPedi kwazokuthi mhlana ilanga li-1 ku-Arhostesi 1876 bahloma isahlelo labo. AbaPedi bazilwela. AmaBhunu asuka lapho ala ukuragela phambili bayokufika esigodlweni sabaPedi ngokusaba amabutho wabaPedi.

UMongameli uBurgers nakababawa bona baragele phambili ngokusahlela batlola umtlolosinghoyilo bamthumela wona:

Soke ngokuphelela kwethu asifuni ukusahlela intaba kaSecoecoeni ngombana asikuboni ukuvikeleka kweempilo zethu nanyana ukuhlula lababantu. Kodwana siphakamisa iqhinga elinye lokobana siqothule amasimabo umnyaka ozako ukuze babulawe yindlala. Ngalokho bazakulalela ngokuvikelwa kwemingcele ngokobana bayokugega nayo.

AmaBhunu la akha iimphephelo ezimbili ngaphakathi kwendawo yobukhosi babaPedi. Iinqabezi bezigadwa masotja abuya atjhisa iimvuno zabantu, bathatha ngekani iinkomo basahlela nemizana emincani. AbaPedi azange abahlule amaBhunu kodwana imigomo emimbi nesomiso sabaqeda amandla.

Ngaphandle kwakho lokhu, ukobana amaBhunu ahlulwa kwarhagalisa amaBritish ngobujamo bezinto. AmaBritish gade alawula iNatal neCape ngaleso sikhathi gade sele bacabange bona kungaba mqondo omuhle nange amazibuse wamaBhunu angafakwa ngaphasi kwekholoni eyodwa. AmaBritish amukela ukuphoqeka kwamaBhunu njengesizahu sokuthatha iTransvali.

AmaZulu, AmaBritish NeTransvali

Nakuyokuphela umnyaka we-1870 uNobhala wamaKholoni womBuso wamaBritish, uLord Carnarvon, wabaselathole iqhinga lokuthumba amazibuse

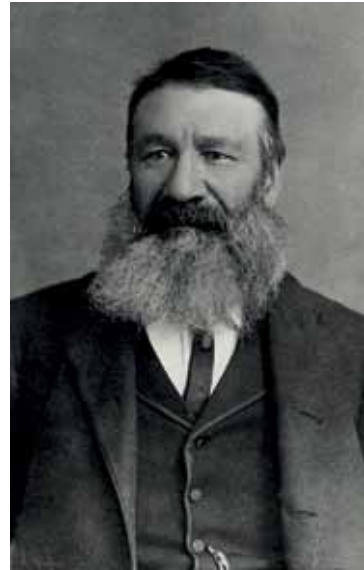
wamaBhunu bese uhlanganisa zoke iindawo zeBritish eziseSewula Afrika ngaphasi kwelawulo lombuso wamaBritish. Lokhu wabacabanga bona kuzakwenza bona ukulwa nokungazwani ngesimanga semingcele kuzakwenza kurarululeke lula kuthuthuke umnotho weSewula Afrika. Ngokuba nombuso onamandla kuzakwenza bona iBritain ibe namandla khulu sekunamanye amaphasi we-Europe, amaphasi afana neGermany, Russia ne-United States. Ngomnyaka we-1877 uCarnarvon waqatjha uTheophilus Shepstone, owabe anguNobhala weeNdaba zabaNtu eNatal, njengoKomitjhinari oKhethekileko ozokufunisa ngubujamo bezinto la eTransvali. Eqinisweni uShepstone wabe azokuzama athole isizathu sokuthathwa kweTransvali.

Ukuhlulwa kwamaBhunu baPedi ngomnyaka we-1876 kwaba sibonelo esihle uShepstone agade azosisebenzisa ukutjengisa bona umbuso we-ZAR ufuna isizo leBritain. IBritain, nakatjela umbuso we-ZAR, yayingabasiza emirarweni abanayo ngeemali bese balawula lamazwe abomakhelwana be-ZAR ayingozi wabantu abanzima. Kodwana ngesikhathi amaBhunu nabaPedi basesemoyeni wobutha nokulwa, abaPedi gade sebaqedwe amandla bangasathusi njengoShepstone emaBhunwini.

Ngaleso sikhathi izinto ngesewula yepumalanga yomgcele we-ZAR zazithoma ukutshwenya amaBhunu ukudlula abaPedi. Umraro wathoma ngomnyaka we-1861, kodwana kudinga bona sibuyele emuva emnyakeni we-1848 ukuze sikwazi ukuzwisisa ukuphikisana okukhona ngomngcele ohlangana ne-ZAR neZululand.

Ngomnyaka we-1848 isiquntu senarha esiseduze netlhagwini yekugcineni kweZululand yasukelwa inganamuntu njengombana ubukhosi bamaZulu, amaHlubi namaNgwe gade buyibalekele lendawo. Balwa nobukhosi bamaZulu, uMpande, kwadinga bona abalekele leyo ndawo ngombana asaba ukusahlelwa godu. Ngaleso sikhathi, isiqhema samaBhunu ahlala eNatal abe afuna ukubalekela umbuso wamaBritain banyuke beze ngetlhagwini endaweni ebalekwe maHlubi namaNqwe. Imindeni eminengi yamaBhunu yeza yazokuhlala lapho kwase kuthi ngomnyaka we-1854 umphakathi wathola ilungelo langokomthetho elivela kuMpande bona bahlale lapho bese bakhokha ngeenkomo ezi-100. Ngomnyaka we-1859 lendawo eyayifaka nedorobha i-Utrecht yaba yingcenywe ye-ZAR. UMpande kwangathi azange alindele bona inarha leyo ingaba yingcenywe ye-ZAR, kodwana kwathi nakwenzekako wamane wavuma ngaphandle kwehliziywakhe.

UMpande wabhubha ngomnyaka we-1872, kodwana esikhathi sakhe sokugcina sokubusa kwakunokudosadosana ngokobana ngubani ekufuze athathe isihlalo sobukhosi. Abababanga lesisikhundla kwakunguCetshwayo, owabe anyulwa kibo boke kanye noMthonga, uwabafunwa nguMpande.



UNom. Theophilus Shepstone; uGeneral Piet Joubert



UNom. Bartle Frere

Ngomnyaka we-1861 uMthonga wabaleka waya esiphandeni se-Utrecht. UCetshwayo walandela amabutho kodwana wahluleka ukungena kilesi siphande. Esikhundeni salokho wakhulumisana namaBhunu athusela ngokobana uzakuthatha uMthonga ngekani kodwana athembisa bona angekhe amlimaza nange amaBhunu angamletha kuye. Mbala amaBhunu amlethela uMathonga begodu azange alinyazwe. Kodwana ngemva kwesikhathi amaBhunu athi uCetshwayo ubathembise bona uzabanikela inarha ngombana wona amnikele uMthonga, ekuyikulumo uyalako uCetshwayo. Kwakukuthoma kokulwa kubangwa inarha ekuyinto eyasikinya ukulwa ngamabomu isikhathi esipheze sibe matjumi amabili.

Ngomnyaka we-1875 umbuso we-ZAR wanabisa umgcele wawo wayokufika pheze kwaZulu ngaphandle kokuvumelana namaZulu. Ngemva kwesikhathjhana umbuso we-ZAR wenze lesisiphakamiso, umJaphethe kaMongameli, uPiet Joubert, watjela uCetshwayo bona atjele abantu bakhe ngemingcele emitjha begodu nokungasavunyelwa ukobana beqeke ngemgceleni we-ZAR. UCetshwayo wala. Abantu bakhe babakhamba yoke leyo ndawo ekuthiwa ngeyombuso we-ZAR kusukela ngomnyaka we-1850 begodu ngaleso sikhathi amaZulu ahlalanga ne-15 000 nama-30 000 gade ahlala ngetlhagwini yomgcele othalwe mbuso we-ZAR. Ngomnyaka we-1876 umbuso we-ZAR wazama ukuthelisa ngekani emaZulwini agade ahlale eendaweni ebezilwelwa. UCetshwayo watjela isitjhaba sakhe bona bangavumi ukubhadala intela wabe wathumela amabutho wokobana ayokusiza ukuqinisekisa lokho abakufunako. AmaBhunu amanengi abaleka kileyo ndawo kwase kuthi iinkomo zawo zathathwa ngekani, imizi yathathelwa ipahla eminye yafakwa umlilo. AmaBhunu la nakathomako athi ayabuya amabutho wamaZulu abakhandela bona babuye godu. Ngomnyaka we-1877 amaBhunu amanengi gade ahlala eemphephelweni zawo nanyana akhambela kwasafuthi kileyo ndawo.

Ekuthomeni komnyaka we-1877 izehlakalo zemingcele zagcina sezenza amaBhunu namaZulu asaba ukusahlelana. UShepstone wathatha lelo thuba wamemezela bona iTransvali seyifikelele ku'*pinnacle of peril*' ekuyinto ebekuyenza bona igandeleleke bona ifakwe ngaphasi kombuso wamaBritain, ekuyinto ayenzako mhlana amalanga ali-12 ku-Apreli 1877.

AmaBhunu azange akujabulele lokho kodwana ukuthathwa kwesikhathjhana akwamukela. Umbuso wamaBritain wathi uzakuvikela imingcele yeTransvali ngalokho-ke amaBhunu ahlala aqala ngamehlo abovu nahlabako ngesikhathi uShepstone akhamba ayokwenza lokho. Kodwana-ke uShepstone wazifumana asebuja meneni obungasimnandi nakancani. NjengoNobhala weeNdaba zabaNtu eNatal bekumsebenzakhe ngaso soke isikhathi, ngokufuna kwakhe, ukuvikela imingcele yakwaZulu nokuqinisekisa bona amaBhunu abuya e-ZAR akeqi

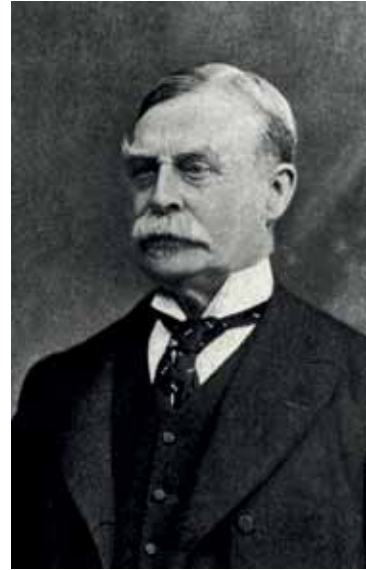
imingcele le. Manje-ke wababopheleke ukobana avikele imingcele yeTransvali.

Okuqakathekileko, wabafuna ukwenza amaBhunu ahlale athabile ukuze angavukeli umbuso wamaBritish begodu azame ukuvuselela abomazibuse bamaBhunu. Ngesikhathi uShepstone ajamisa abaPedi wajika waqala ihlangothi lemingcele elwelwako yangesewula pumalanga Transvali naKwaZulu.

Ngenyanga kaSeptemba 1877, uShepstone wakhamba waya emgceleni ohlangana nombuso we-ZAR neKwaZulu, wathola bona indawo leyo inokuthula. Emahlangothini womabili bamlindela bafuna ukuzwa ukobana uzokusekela siphisi sibawo senarha. Ngabe amaBhunu azoyithola inarha abanikelwa yona nangabe kwenzeka bona uCetshwayo bamnikele isitha sakhe ngomnyaka we-1861 na ? Ngabe bazakuthola inarha engesewula yomlambo iPongola ekuyinarha umbuso we-ZAR wathi ngeyawo ngomnyaka we-1875? Nanyana amaZulu azakuthi afuna inarha leyo-ke ngaphandle kwaleyo esesiphandeni se-Utrecht ekuyindawo uMpande avuma bona ihlanganiswe ne-ZAR ngomnyaka we-1854? Abajameli bamaZulu bahlangana noShepstone ukuzokucoca ngalombuzo. AmaZulu afuna bona inarha ikhuliswe iye ngepumalanga Transvali sekunenarha ebangwako. Lokho kwakufaka nenarha amaSwati, ngaphasi kobukhosi bakaMswati, agade ayinikele amaBhunu ngaphandle kwelungelo njengombana ikosi gade kungasiyo yayo inarha leyo.

UShepstone wafumana bona lendaba kuyinto engamukelekiko wase uzama ukuza nesinye isiphakamiso esathi nasizwakala kubajameli bamaZulu bathola bona nakibo asamukeleki. Lendaba yathathwa yasiwa kuCetshwayo, iinkulumiswano zaragela phambili.

Ngaleso sikhathi ngaphandle kokuthola imvumo kuCetshwayo abajameli bamaZulu batjela abalimi bamaBhunu abasahlala enarheni enombango bona basuke kileyo narha. UCetshwayo watjela ibutho lakhe bona aliye lithoma lakha *ihloko* eduze nesiphambano sePongola nemilanjani yeNtombe kodwana lokho kwariyadiswa ngesikhathi yena (uCetshwayo) noShepstone balinga godu ukuthola isisombululo. Kodwana ngaleso sikhathi uShepstone wabasele acabangile bona kuhle asekele amaBhunu kikho koke abathi ngekwawo, kwase kuthi uCetshwayo waphendula ngokuragela phambili nokwakha *ihloko*. Wanikela iseluleko sokobana woke amaBhunu asuke kileyo ndawo ukubalekela isehlakalo esingahle sivele ngaleso sikhathi lapho. Nanyana uCetshwayo wabangakamemezeli ipi uShepstone lokhu wakuthatha njenge-siqu nto sokugcina wase ubawa bona amabutho avela kwezinye iindawo zeSewula Afrika athunyelwe ngokurhabako, akwazi ukulungiselela ipi. Watjela amaBhunu esiphandeneso bona athumele imindenawo eendaweni ezivikelekileko bese azilungiselela ukuba yingcenywe yamabutho alungiselelwa



UNom. Henry Bulwer



ukuzokulwa namaZulu. Kilelilahlo lepi pheze i-2000 zeenkoloyi zeenkabi zajanyiswa zavalala iindlela ngaphandle kwesiphande nawuya ngenca ngeLigwa. Azange kube bafazi nabantwana bamaBhunu bodwa ababalekela eLigwa, namadoda akhamba nabo basukela umbuso wamaBritish bona avikele imingcele wodwa. Ekugcineni umbuso wamaBritish wagcina uthethe iTransvali ngombana, njengombana basitjho, amaBhunu azange akghona ukuvikela imingcelawo ngokwabo.

UShepstone wabikela uSir Henry Bulwer, Lieutenant-Governor weNatal, bona azokusiza. UBulwer waphendula ngokobana abawe uCetshwayo bona abe mlamuli ngokuthi adlulisele indaba le ebantwini bangaphandle bona bayiqalisise bayilungise. UCetshwayo wavuma. USir Bartle Frere, Governor weCape noKomitjhinari oPhakemeko wamaBritish eSewula Afrika naye wavuma, hayi ngoba wabacabanga bona ukulamula kuzakusebenza kodwana ngombana kuzamnikela ithuba lokuthola amasotja amanye eBritain ukuze azokulwa namaZulu agade abonakala angekhe ahlulwa lula. UShepstone wabuye wafuna ipi ngombana acabanga bona izakuletha amaZulu ngaphasi kwelawulo begodu kuzakuthulisa ukukghalwa egade kurhagele khulu okwakavela emaBhunwini namaBritish ngokuhluleka kwakhe eTransvali.

Kodwana, ngebhadi uShepstone, ikomitjhini eyayiqatjhwe nguBulwer ukobana iphenye ngokufunwa kwenarha nokobana yeluleke ngesisombululo azange imsize ngalitho. Ikomitjhini leyo yayivumelana khulu nokufunwa kwenarha maZulu sekunokufunwa maBhunu. Yathatha isiqunto sokobana iTransvali eyayifunwa ngomnyaka we-1861 yayingakholweki kuhle ngalokho amaZulu kufanele agcine leyo narha ngaphasi kwawo kodwana ukobana ukunikelwa kwenarha kwangomnyaka we-1854 kwakusemthethweni begodu ngaso soke isikhathi inarha nayizakuba ngaphasi kwe-ZAR izakwamukelwa. Ukobana amaZulu athi inarha engethagwini yomlambo iPongola yayingacatjangwa ngesimanga sokobana amaBritish namaBhunu babe bakholelwa bona indawo yamaZulu ayikwazi ukunaba kangako. Kodwana ikomitjhini yaphakamisa bona lenarha kufanele icatjangelwe nayo begodu kuyabonakala bona nangekuthiwa ngeyabanye kungafaneleka.

Lokhu kwaba ziindaba ezimbi kuShepstone noFrere. Azange bakghone ukumemezela ipi ngesimanga salezizinto ezitholakeleko. Kwabonakala ngathi amaZulu aba nesibawo esiqinileko sezinye zeenarha ezilwelwako begodu ikomitjhini yaphakamisa bona kube nepheno eliya phambili, kubonakala bona isekela amaZulu. Ngenyanga kaDisemba 1878 uCetshwayo watjelwa ngokutholakele ngekomitjhini kanye nokulwelwa kwemingcele yenarha komnyaka we-1861 kwanikelelwa kuye, kwangathi waphumelela. Kodwana 'umlayezo' wakhambisana naleziindaba ezimnandi. Wawuthi, hlangana

Ikhasi eliqalene naleli: Amabutho wamaZulu asahlela abaphekeleli bama-80 wamasotja weBritish emlanjeni iNtombe-isuselwa e-Illustrated London News, 1879

nezinye izinto, uCetshwayo kwakufanele ahlakaze amabutho wamaZulu abulale nemithetho ephathelene nokuthatha(na). Nangabe akakwenzi lokho umbuso wamaBritish uzakumemezela ipi. UCetshwayo azange aphendule ngesikhathi esifitjhani anikelwe sona. Ngalokho-ke iPi ye-Anglo-Zulu yathoma ngoJanabari we-1879.

Kunengi okutlolweko ngePi ye-Anglo-Zulu nezipi ezalwako. Kodwana le yincwadi ephathelene nomlando weMpumalanga omunye angarareka bona kungani siqale iPi ye-Anglo-Zulu kangaka. Njengombana sesibonile abonobangela be-Anglo-Zulu badzimelele ezehlakalweni zombuso we-ZAR khulukhulu eendingweni zakaShepstone zokurarulula imiraro yamaBhunu ngemva kobana umbuso wamaBritish sewuthethe iTransvali. Iindaba zePi ye-Anglo-Zulu zibuye zinamathane neMpumalanga, begodu ukwehlulwa okhunye okukhulu kwenzeka ngaphakathi kwemingcele yanamhlanje. Lokho kwakusePini yemlanjeni iNtombe.

IPi YemLanjenji INtombe

Ngenyanga ka-Oktobere 1878 amasotja wamaBritish angena idorojana elincani lamamitjhinari iLüneburg. Lelidorojana laba ngaphasi kokusatjiswa maSwati agade ayingozi abuya eMbelini, ase aba sitjhaba sekosi yamaSwati. Ngaphandle kwalokhu waba netjisakalo yokuthola isihlalo samaSwati kwaze kwathi ngomnyaka we-1876 wasahlelwa umuzi owawuseduze neWakkerstroom, la kwafa khona abantu abama-30. Ukuvikela idorobha nokuba nesisekelo sokungasahlela amaZulu, amaBritish ahloma iimphephelo. Ngenyanga kaFebherbari 1879 amasotja amanengi afika afuna izinto ezinengi. Mhlana amalanga ali-7 kuMatjhi pheze i-100 lamasotja lathunyelwa eLüneburg ukuyokuphekelela umjeje weenkoloyi zeenkabi ezili-18 uvela ngetlhagwini uletha lezo zinto ezazifuneka kanye neenthuthumbisi zamasotja avikele idorobho leLüneburg.

Mhlana amalanga ali-9 kuMatjhi iinkoloyi zeenkabezo zasele zifikile emlanjeni iNtombe, ekwakufanele baweqe ukuze bakwazi ukuyokufika eLüneburg. Kodwana kwakungenyanga kaMatjhi inyanga enezulu elinengi nelikhulu begodu nemilambo yayiphuphuma ngezulu elalisandukuna. Umjeje lowo wakateleleka bona ujame. Bakha ikampa babandameza iinkoloyezo zakha isiphephelo. Kodwana isiphephelweso sasitlanywe kumbi kwaze kwathi ikampa leyo yoke yangavikeleka kuhle. Babe sebababonile nokubabona. Ngesikhathi amasotja wamaBritish akampe eduze nomlambo amaZulu gade amatasatasa abuthelelana begodu afisa ngathana ayasahlela. Ngaphambi kokusa kwamhlana amalanga ali-12 kuMatjhi, ekungwini eyayikhakhaba phasi, amabutho wamaZulu arholwa nguMbelini atjhitjha abandamela

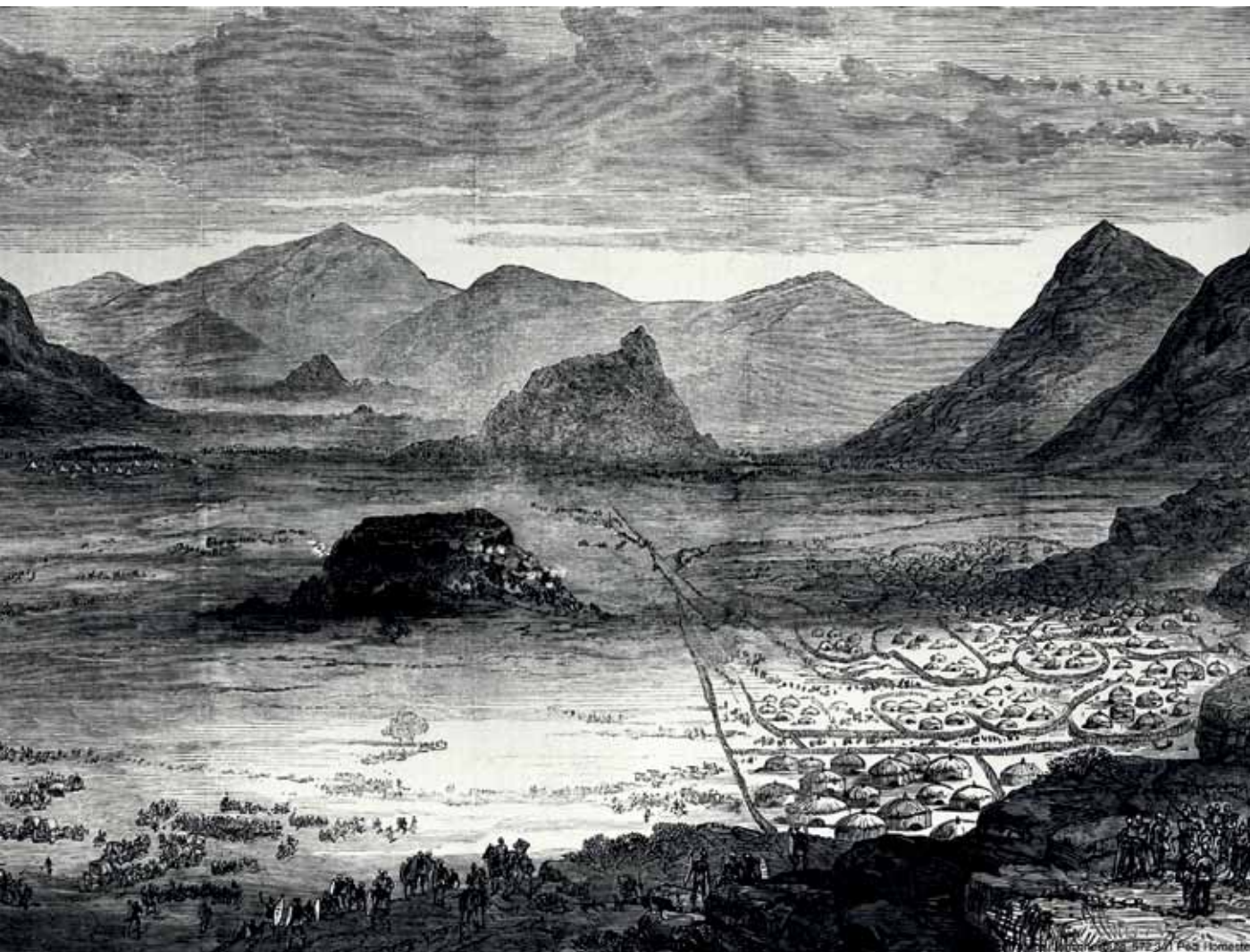


amasotja agade ayenda wombuso wamaBritish. Badumuza eduze nekampa kwase kuthi amasotja wamaBritish nakatatazela neengidi zawo athukile amaZulu ababandamela ngemikhonto. Amasotja wamaBritish azange abulawe abaleka agijinyiswa mabutho wamaZulu. Ngemva kobana bawagijimise pheze amakhilomitha amahlanu amaZulu aya ekampenawo athumba ama-250 weenkomo neengidi ezazibekelwe iLüneburg. Ekupheleni kwamalanga ama-61 amasotja wamaBritish , ama-30 wamaZulus ne-18 labantu lalibulewe.

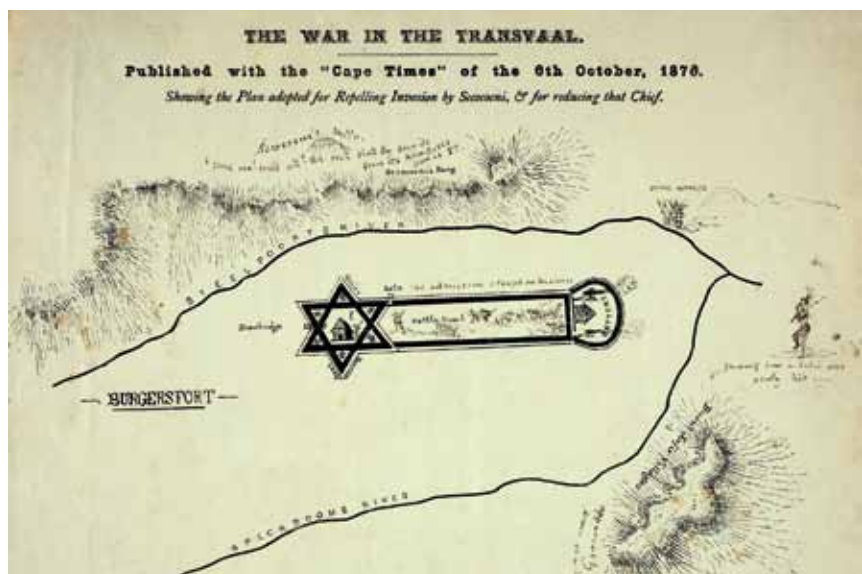
Iinkhulu zeBritain
namabutho wamaSwazi

IPi YabaPedi 1879

Ngemva kobana umbuso wamaBritish uthumbe iTransvali wajikela abaPedi wafuna bona abaPedi bamukele umbuso wawo. USir Garnet Wolseley, umBusi weNatal owabasele aseTransvali, wafuna bona babhadale imali ephezulu begodu babhadale nomthelo. Ikosi uSekhukhune wacabanga ngalokho wase ubamba umhlangano omkhulu ukuze kukhulunywe lendaba. Esinye isikhulumi esasisilingekile sathi:



Umuzi omkhulu
 kaSekhukhune, iDsjate,
 eeNtabeni ze Leolu,
 utjengisa umuzi
 omkhulu kaNtshwaneng
 hlangana nomlambo



'Ipi yeTransvali', Cape
 Times, 6 Oktoba 1876

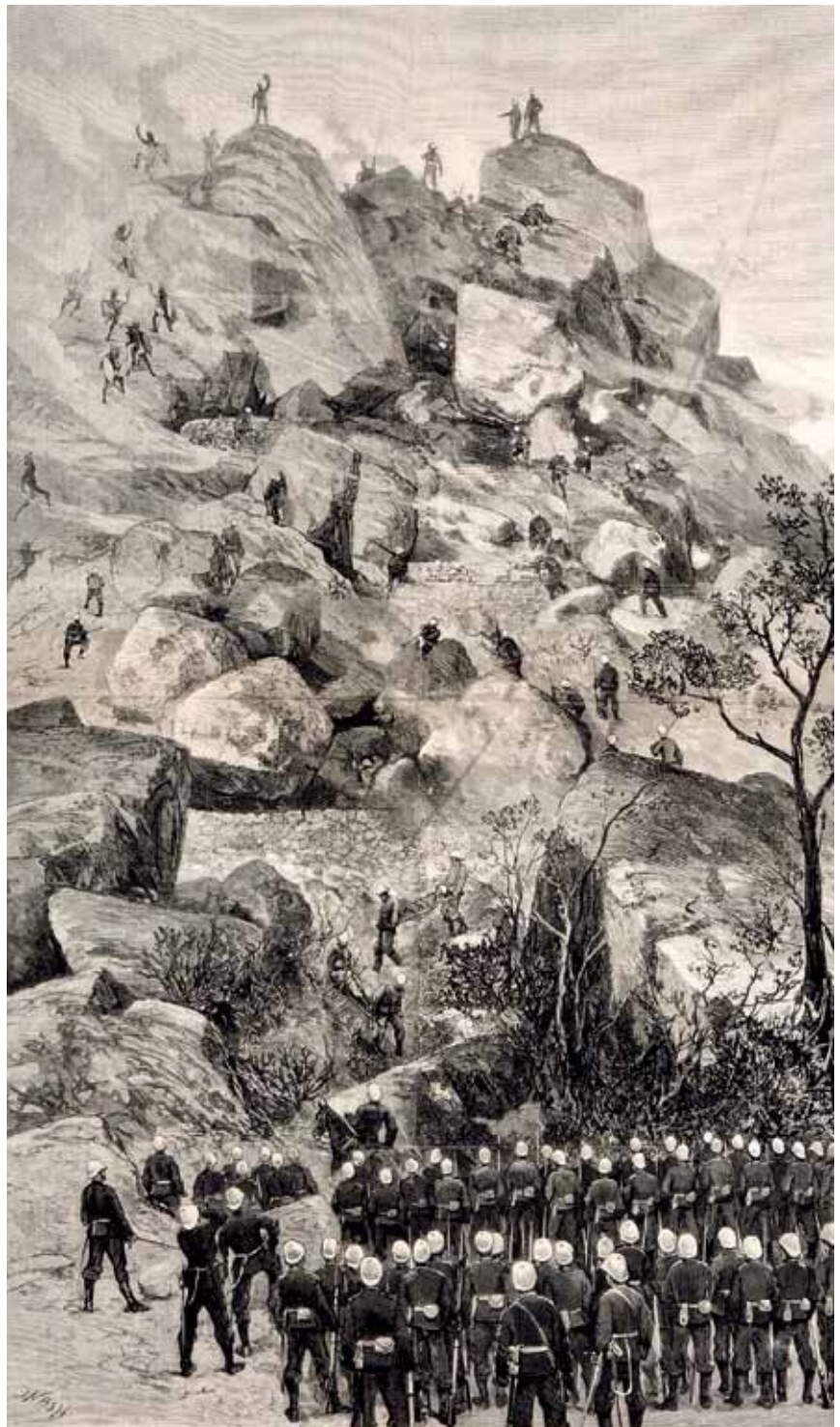
Sithole bona amaNgisi akasingcono kunamaBhunu...[thina] angekhe saba ngaphasi kwamaBritish abakatelela abantu abangaphasi kwabo bona bakhe iimphephelo bebabasebenzela. AmaNgisi babantu abanamala. Sekunobana sibe ngaphasi kwesinye isitjhaba [thina] sizakulwa.[Thina] angekhe sibhadale umthelo singakalwi ipi efaneleko.

AbaPedi bayithola ipi ehle ngalokho. UWolseley wathatha isiqunto sokuhlasela ubukhosi babaPedi. Kodwana ekuthomeni, gade afanele athole amasotja amanengi ukuze akghone akuhlasela umzimkhulu wabaPedi, iDsjate, owawuseentabeni zeLeolu. Umuzimkhulu wabaPedi lo wawunomlando kangangobana nabantu abanesibindi ukudlula, babasaba ukuya kiwo. UWolseley wabuthela amasotja amanengi anamakhuwa azi-3 500 namabutho wamaSwati azi-8 000 nabasekeli abanye abahlala eTransvali abazi-3 000 ekwatholakala bona inengi labo maNdebele kaNdzundza.

Ukuze bakghone ukwehlula abaPedi kwakufanele babhidlize umzimkhulu wabaPedi ngombana wawumkhulu. Wawakhiwe endaweni enonileko nethabaleleko enzasi kweentaba zeLeolu. Pheze i-3000 zezindlu zazakhiwe zagega nentaba kwase kuthi amasimu aba senzasi magega nomlambo. Umzimkhulu wawuvikelwe mthangala wamatje neemphephelo ezazakhiwe lapha nalapha. Ngakwelinye ihlangothi lomuzi lo, lalivulekile kodwana livikelwe migodi yokudubula. Kodwana umzimkhulu wabaPedi owawunesithunzi kwakuyiNtswaneng – umbundu owawuphakathi nomlambo. Umzimkhulu lo wawumamitara ama-46 ukuphakama nangokuzombezele kwamarholwawo wephepheni esandulunga uvikelwe mithangala yamatje. Lokho kwakulivikeleko lokuthoma labaPedi.

Ukusahlela umzimkhulu wabaPedi kwenzeka amalanga ama-28 kuNovemba. UWolseley namasotjankhe waba yingcenyane yesiqhema esikhulu esasizokusahlela ngokuvela ngemlanjeni. Babandamela umzimkhulu ngomnyama kwase kuthi nakudabuka ukusa nge-iri le-4 iinthuthumbi zombuso wamaBritish zathoma ukuthuthumba. Ukusahlela kwakumenyenzelwe kodwana abavikeli baloko bathuthumbisa. Babuyela emuva. AmaBritish amemezela isahlelo lesibili. Kwabuyelela godu iingidi zabaPedi zabenza bajamele kude. Ngaleso sikhathi amabutho wamaSwati gade akhukhutha eza ngemva kwentaba. Nakavela phezulu entabeni amaSwati, amasotja wamaBritish akwakwazela. AbaPedi barareka. AmaSwati abulala yoke into ngemikhontwawo kwararhuluka ipi embi. Kwathi nakubetha i-iri le-9.30 ekuseni umuzi woke wawulilangabi kwase kuthi pheze abaPedi aba-1 000 , ama-600 wamaSwati ne-13 lamakhuwa kwatholakala bona afile emthewukeni womlambo. Kodwana abaPedi

'Ukuthunjwa komuzi
wakaSekhukhune-
kusahlela iPi kaKoppie,
mhlana amalanga
abu-8 kuNovemba
1879. Ikhutjhwe ku-The
Graphic,1880



abaphilako bakghona ukubaleka baye eNtswaneng, la gade bakghona khona ukubhaqa emarholweni wekhona. Bala ukubuyela emuva. Lokho kwabangela bona abasahleli babo babeke iinthuthumbisi eminyango wala babalekele khona. Lokho bakwenza ngokucabanga bona abaPedi bazakwethuka. AbaPedi babogabogisa abanye babo, lokho kwenza bona ukuthuthumba okwaba khona kubhalelwe kukwenza bona abaPedi barhoqise. Ubumnyama bafika nezulu lafika lana kwamambala. AbaPedi bamane bathi thumbu emarholweni hlangu nomnyama nezulu. Balwa baphumelela ukubaleka nokusinda.

Ngaphambi kwamalanga alitjumi amaSwati asahlela imizi eyayizombezele umzimkhulu wabaPedi, athatha abafazi, abantwana nefuyo. Ngaleso sikhathi amanye amabutho gade akhankasa afunana noSkhukhune. Bafuna eentabeni zeLeolu kwaze kwathi ekugcineni mhlana amalanga ama-2 kuDisemba 1879 bamthola abhaqe erholweni. Wathathwa wasiwa ePretoria wayokubotjha. Izitha zakhe nombambisani wamaBritish, uMampuru, wanikelwa imvumo yokuhlala elizweni labaPedi. Kodwana lokho azange kwenzeke isikhathi eside. Ngomnyaka we-1881 kwaba namatjhuguluko wezinto.

IPI Yokuthoma YamaNgisi NamaBhunu Nepi YeMajuba

Umbuso wamaBritish eTransvali wawungafunwa begodu ngemva kokusatjiswa okwakavela emaZulwini nebaPedini, azange kuthathe eside isikhathi ukobana amaBhunu weTransvali athome acabange ngokuvukela umbuso. Ngesikhathi umPhathi omutjha weTransvali, uSir Owen Lanyon, aloko akhuluma bona amaBhunu weTransvali akabhadale imithelo (ekuyinto ababayi-dondela ukuyenza ngesikhathi) umzamo wokwenza isibonelo ngomunye wabosomaplasi, uPiet Bezuidenhout, ePotchefstroom, wazithola aphikiswa ngapha nangapha. Umhlangano wabanjwa ePaardekraal la i-5 000 lamaBhunu kanye noPaul Kruger, Piet Joubert noMarthinus Wessel Pretorius, lamemezela ukubelethwa kabutjha koMazibuse weSewula Afrika. Mhlana amalanga ali-16 kuDisemba, nakwenziwa lesisimemezelo ukudubula kokuthoma kwePi yamaNgisi namaBhunu kwenzeka ePotchefstroom.

ULanyon wabuza uSir George Pomeroy Colley, umBusi weNatal neSewula-Pumalanga ye-Africa, ukobana abuye athumbe iTransvali. Ngenyanga kaFebherbari, uColley wabasahlulwe kabili begodu wabaselazokuhlulwa godu kwesithathu okwakuzaba sitjengiso bona kukukulwa kokugcina kwepi. UColley wayafuna ukuthatha iMajuba ('Hill of Doves') ahlale kiyo ngehlangothini langesewula pumalanga yeTransvali ekuyindawo agade acabanga bona izombeka ebujameni obuhle bokuqupha ngokusahlela amasotja wamaBhunu agade akampe ngenzasi kombundu lowo.

Ebusuku mhlana amalanga ama-26 kuFebherbari 1881, ama-27 wabaphathi



UNom. Garnet Wolseley

Ekhasini elilandelako: Amasotja weBritain adosa phambili ikoloyi ethwele uSekhukhune nabafazi bakhe abalikhomba bamusa eMarket Square ePretoria, ngomnyaka we-1879. Umdwebo ubuya ebuthelweni lakaJG Gubbins.





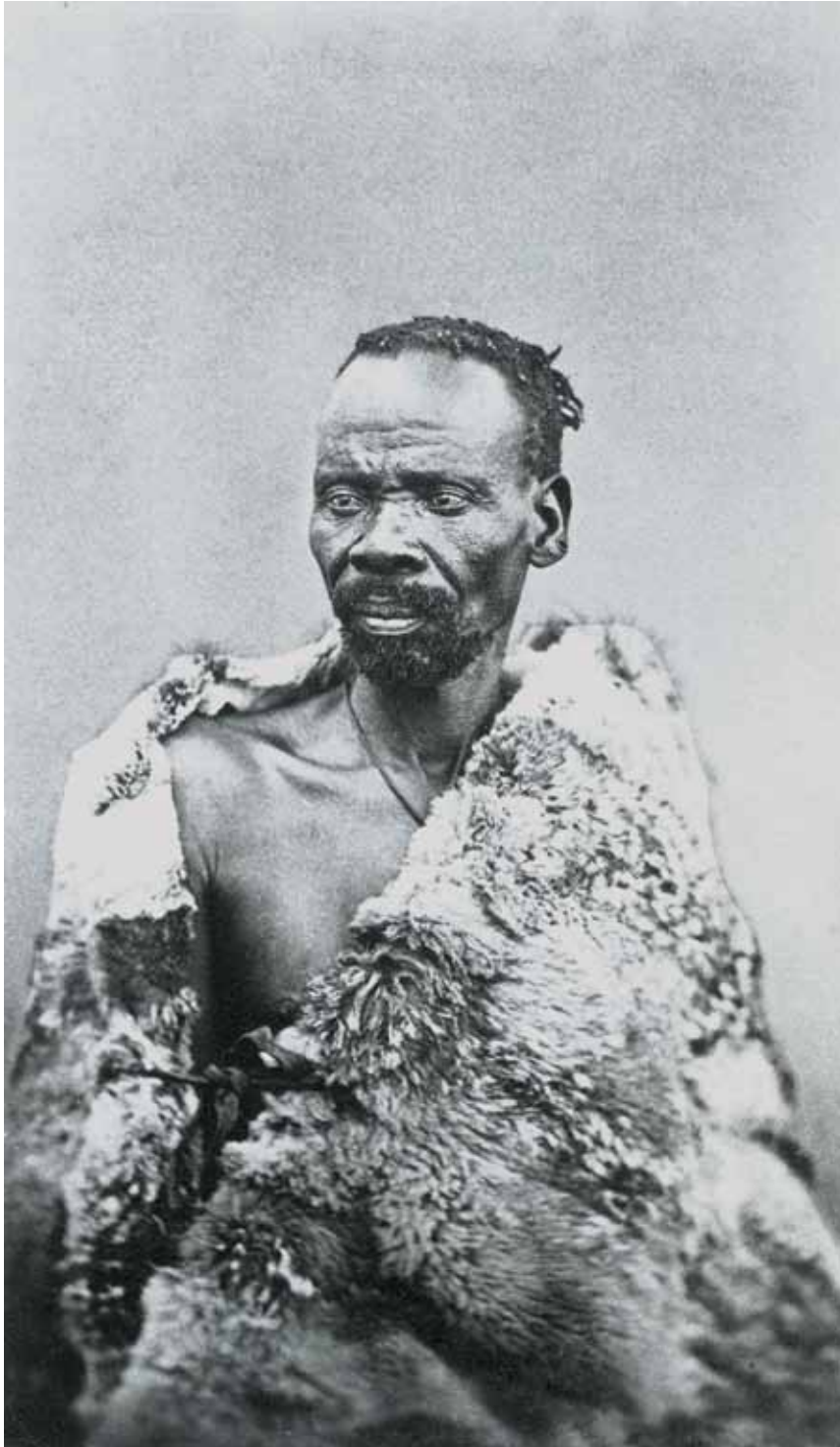
namadoda ama-568 weentanga ezihlukahlukene bathoma bakhuphuka iMajuba. Ezinye iinqhema zakhambe zisithela zibhaqa eendaweni ezimagega nentaba begodu kwathi ngemva kokuhlangahlangana okuthileko ngesimanga sayona yona ndawo yokuhlanganela la entabeni, isiqhema esinye samasotja sabamba umhlangano. Indawo ababahlanganele kiyo yayingasiyihle njengombana amasotja la gade amancani kwezinye iindawo begodu azange akghone ukwemba imigodi eyaneleko nanyana bakhe iimphephelo. Ngokusa kokuthoma amasotja wamaBritish aphakamisela amaBhunu agade akampe ngenzasi kwawo iimfeyisi. AmaBhunu apha theka kabuhlungu amanye aze azimisela bona alise iinkhundla zawo. Kodwana kwathi bona kubonakale bona amaBritish gade angekhe asahlele msinya, ukuphatheka kumbi kwamaBhunu kwehla. UmkaGeneral Joubert, uHendrina, wagcugcuzela indodakwakhe bona ithathe umhlangano weenkulumiswano. Njengombana uJoubert nabazinikelako aba-150 bathoma ukukhwela intaba, amaBritish gade adla ukudla kwekuseni abanye balala. Ukusahlela kwamaBhunu kwenzeka njengesimanga begodu amasotja wamaBritish agade angakazilungiseleli adosa emhlweni. UColley wabulawa. Ngesikhathi sekubonakala bona babe bahluleka, amaBritish abuyela emuva, ahlehla. AmaBhunu abuya afuna iMajuba ngemva kwalokho abuya afuna umazibusawo embusweni wamaBritish.

Umbuso We-ZAR Ukhululekile Godu

Singabuyela godu endabeni yabaPedi. Ngemva kokuzama isikhathi eside kangaka ngokubulala uSikhukhuni, amaBhunu akhetha bona ngcono

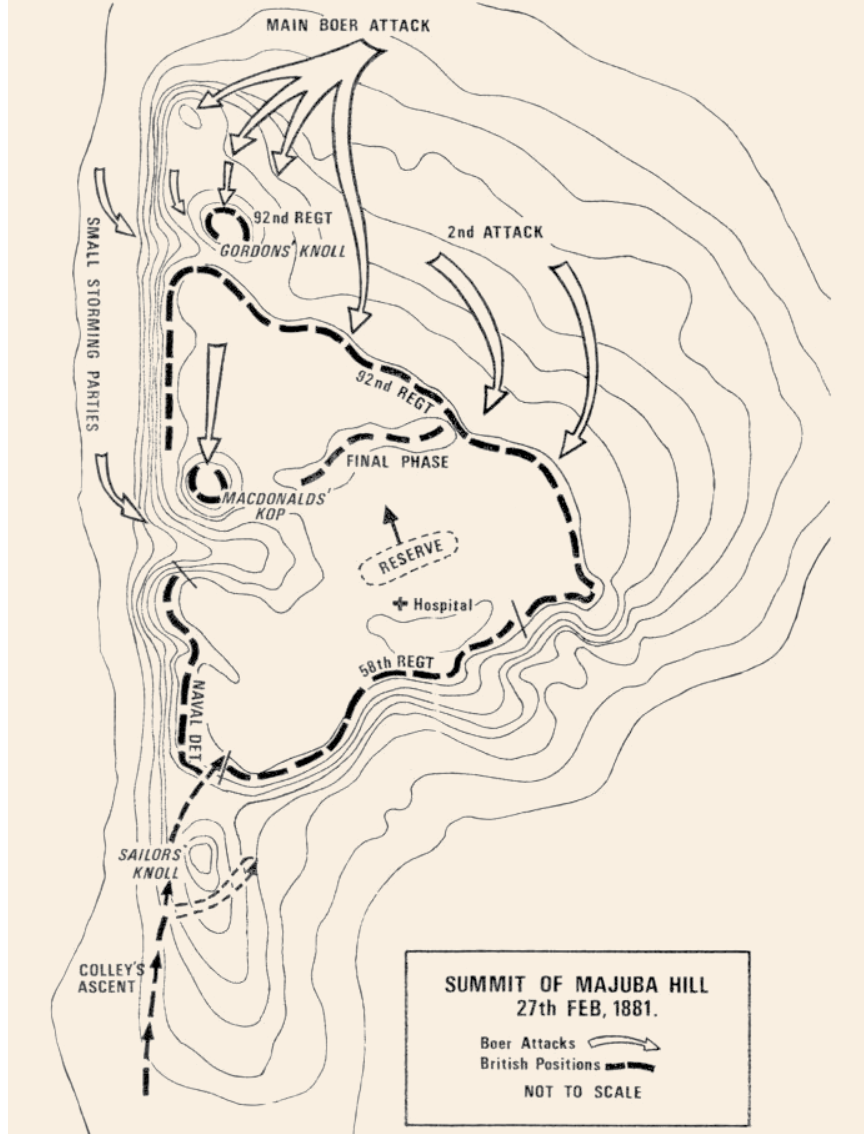


Isiphephelo samaBhunu eduze neMajuba



Isithombe
sakaSekhukhune asejele
ngomnyaka we-1879

Umdwebo wepi
yeMajuba ongakalin-
ganiswa kuhle



UNom. George Colley
neliba lakhe eMajuba



bamtjhaphulule ejele esePretoria bamvumele abuyele inarhenakhe yabaPedi. Kodwana ngaleso sikhathi uMampuru wabasele athomile ukuhlanganisa isitjhaba sakhe bona sibe ngesinamandla eSekhukhune begodu afuna ukubulala uSekhukhune. Wazama ukutlama indaba yokubulala uSekhukhune ngomnyaka we-1882 kodwana kwathi nakaphumelela ukubulala isitha sakhe wathola asilinga amaBhunu nabasekeli bakaSekhukhune. Ukubalekela okungahle kumehlele, uMampuru wabalekela emaNdebeleni wakaNzunza ekwakubukhosi bokugcina obunamandla obabusele epumalanga Transvali ngemva kokuhlulwa kwabaPedi.

Ukulwiswa KwamaNdebele kaNdzundza

Ngomnyaka we-1882 ngemva kobana amaBhunu abuyele aba namandla epumalanga Transvali afuna ukuqinisekisa amandlawo esitjhabeni samaNdebele. Okokuthoma afuna bona iNgwenyama uNyabela Mahlangu anikele ngoMampuru owabe abhaqe kuye. Ngaphandle kokobana wabafuna ukubulala uSekhukhune, uMampuru wabakhambisana nombuso wamaBritain ngalokho angathandwa. AmaBhunu gade afuna ukuzibuyisela. Kodwana amaBhunu la athi nakathi uMampuru akalethwe kiwo, iNgwenyama, uNyabela wala. Umbuso we-ZAR wase umemezela ipi esitjhabeni samaNdebele wakaNdzundza.

Nakuyokuphela umnyaka we-1882 pheze i-2000 zamaBhunu nezinye iintjhaba ezazibambisene nawo basahlela isigodlo esasinamandla samaNdebele wakaNdzundza. AmaNdebele gade amanengi begodu ahlome anamandla komhlolo ngokuvikeleka okwakwaxhiwe ngamatje. AmaBhunu alinga ukobana athuthumbise ngeenganono neminye imihlobo yeenthuthumbi kodwana ahluleka kuphumela ngale kwaleyo mithangala yamatje. AmaBhunu agcina selasebenzisa iindalameyidi ukuzama ukubathuthumbisa. Eminye yemizi eyayisemaphethelweni wesigodlo yasahlelwa abantu babulawa kodwana amaBhunu gade angatjengisi bona anqobile. AmaBhunu agcina selahlezi agade mazombe nesigodlo, eRholweni, namanye amahlangothi aqinileko wesitjhaba. Athumba iinkomo alimaza namasimu ase ayahlala alinda. AmaNdzundza kancanikancani athoma ukubulawa yindlala kodwana abetha phasi ngenyawo ukobana angaphakamisa izandla. Abantu bathoma badla iinkhumba, utjani, amabharasi wemithi, iimbhadwa, iinunwana ukuze baphaye indlala nokuvimbela ukufa. Ngemva kweenyanga ezibunane kuliwa amaNdzundza azange asakghodlhelela kilobo bujamo; ngenyanga kaJulayi 1883 iNgwenyama uMahlangu ne-10 000 zamaNdzundza laphakamisa izandla.

INgwenyama uMahlangu noMampuru bathathwa basiwa ePretoria, bayokugwetjwa, bagwetjwa intambo. Umbuso wamaBritain wajama

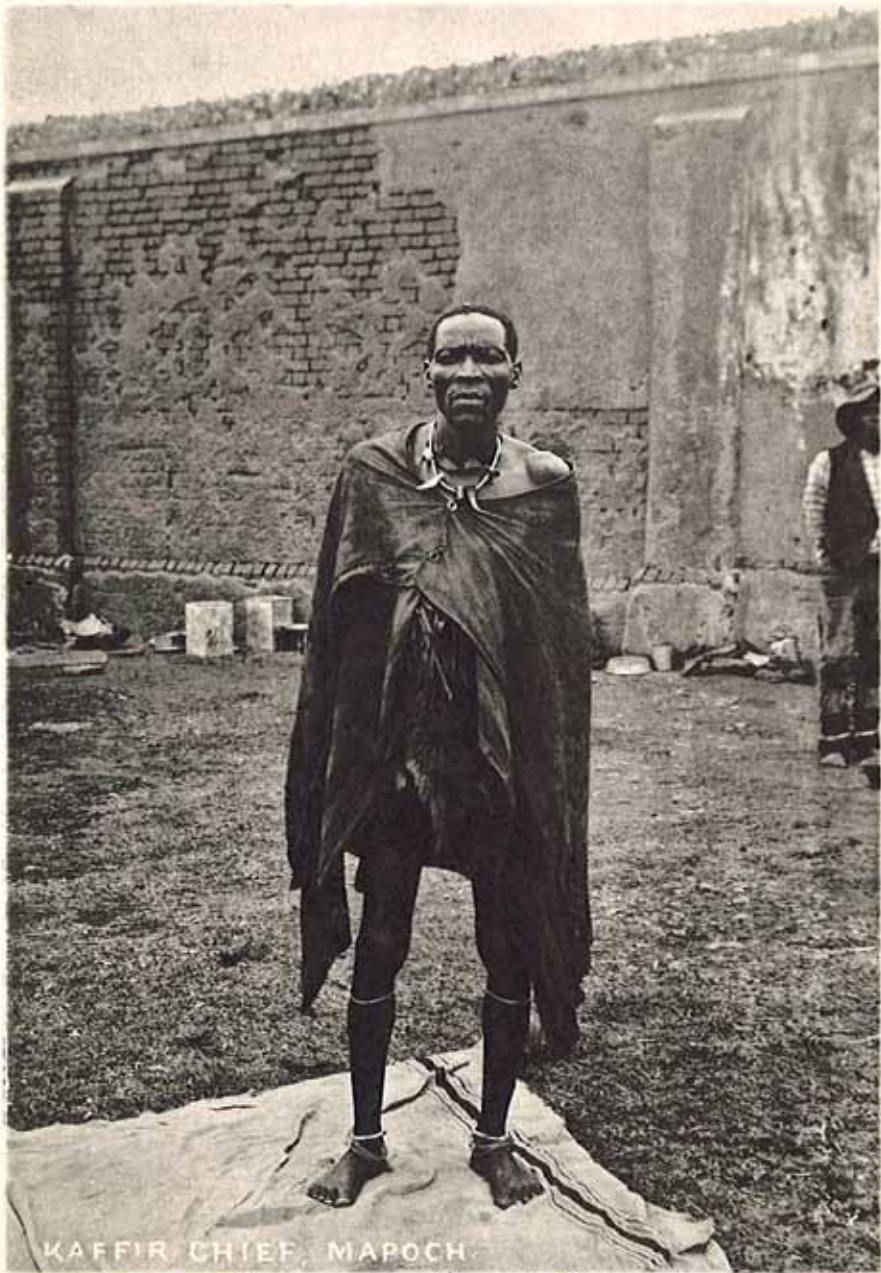


Ilitje lesikhumbuzo seflarha leBritain

Ekhasini elilandelako: Amasotja wamaBhunu neenkoloyi zeenkabi ngesikhathi sepi kaMabhoko.







KAFFIR CHIEF, MAPOCH.

Handwritten German text: "Handeltidnavor Raffmüßling u. Gefängniß zu Pretoria. (Zintur Gefängniß u

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ngeenyawo wanghonghoyila ngeNgwenyama uNyabela Mahlangu isigwebo sakhe sagedliswa wagwetjwa idilikajele. Mhlana amalanga ama-22 kuNovemba 1883 uMampuru waphanyekwa, sekuzanywa kwesibili. Ngaleso sikhathi isitjhaba esingange-10 000 samaNdzundza agade selabeke phasi iinkhali ahlangabezana nokutlhoriswa kokuthoma nokokugcina. Isitjhaba sahlukaniwa saba ziinqhenyana yemindeni kwase kuthi esinye nesinye isiqhenyana sanikelwa isotja leBhunu. Lokho kwatjho bona elinye nelinye isotja leBhunu selizokuba ngumakhonya womunye nomunye umndeni begodu baba ngaphasi kwekontraga yokobana bazokusebenzela lelo sotja iplasi isikhathi esingangeminyaka emihlanu. Kodwana ngesikhathi amaNdzunza ahlukaniwa lokho kwenziwa budlabha begodu ngokungaqali ukuhlobana. Ngalokho imindeni eminengi yahlukaniswa phakathi. Kwesinye isikhathi bekwenzeka uthole bona amadoda avunyelwe bona akhambe ayokufuna abafazi nabantwabawo kodwana ukube isikhathi esinengi imindeni ihlukanisiwe. Amanye amaNdzundza aphumelela ukusinda nokubalekela amaplasa lawo amanye akghona ukubuyela ebukhosini babantu abanzima obusavikelekileko obusaqinileko. Abanye abazama ukubaleka babanjwa bajeziswa ukube inengi labambelela lahlala emaplasini abathunyelwa kiwo. Isitjhaba samaNdebele wakadzundza esasinamda siqine njengendlovu saphadlhalajwa kusukela ePotchefstroom ukuya eStanderton, singaphasi kwelihlo elibukhali nelawulo ebudisi yamakuwa.

Isiphetho

Ukuhlulwa kwakaNzunza kwatjengisa itshwayo lokuphela kokulwela imingcele kilesisiphande. Zoke iintjhaba zobukhosi obabuqinile bunamandla zazingaphasi kwelawulo nemithetho yamaBhunu. Ukuphatha kwabo kwaqinisekisa bona ihlelo elitjha nobunikazi benarha kwakudzimelele, nanyana emehlweni wabantu abanengi abanzima kwakubonakala kuyinto engasisemthethweni. Umleyo wamaBhunu ngomphakathi ohlukene ngokweenhlanga nawo wafumana isekelo nanyana waragela phambili ngokuba kude nemiqondo yabantu abaphilako nawo. Ngesikhathi amaBhunu athumba ipi yokugcina lemiphumela yayikude nokuvikeleka kwaze kwafika amasotja wombuso wamaBritish athunyelwa esiphandeni ngobunengi begodu umazibuse wamaZulu nabaPedi baphadlhalajwa. Ngokufanako nokuqakatheka ngekusasa kwakukukobana nange umbuso wamaBritish ungaqeda ukunghangha nekani yabantu abanzima uzabe ubakhohlisile ukuze usekele ukulawula ngamandla kwabantu abamhlophe esele babahlali beTransvali.

Ikhasi eliqalene naleli:
Isithombe sakaNyabela
Mahlangu asejele.