Njinga & Sepé: Revista Internacional de Culturas, Línguas Africanas e Brasileiras
São Francisco do Conde (BA) | vol.6, nº Especial II | p.327-342 | agosto 2026.

Language: IsiZulu (Zulu)

UMkabayi KaJama: Iqhawekazi lezombusazwe ekubunjweni koMbuso wakwazulu

Bongeka Buhle Hlengwa SELEPE (PhD)
Indiana University, Bloomington
E-mail: bbselepe@iu.edu
ORCID iD https://orcid.org/0000-0003-3100-471X

IQOQA
Umlando woMbuso WakwaZulu uvame ukugxila kakhulu ekuzinikeleni kwamakhosi nabanye abaholi besilisa, okwenza ukuthi iqhaza labesifazane kwezombusazwe lingatholi ukunakwa okwanele emibhalweni eminingi yomlando. Omunye walabo besifazane abangaqhakambiswa ngokwanele nguMkabayi KaJama, inkosazana yasebukhosini bakwaZulu eyaba nomthelela omkhulu ezinqumweni ezathinta ukulandelana kwamakhosi, ukuzinza kobukhosi kanye nokwakheka koMbuso WakwaZulu. Lolu cwaningo luhlola indima kaMkabayi KaJama njengeqhawekazi lezombusazwe ngokugcizelela indlela iqhaza lakhe elivezwa ngayo emlandweni obhaliwe, ezindabeni ezixoxwa ngomlomo nasezibongweni zesiZulu. Lolu cwaningo lusebenzisa i-*African-Centered Historiography*, i-*African Feminist Theory* kanye ne-*Oral History Theory* njengohlaka lokuhlaziya. Luncike ekuhlaziyweni kwemibhalo, izincwadi zomlando, izibongo, izindaba ezixoxwa ngomlomo kanye neminye imithombo yesiZulu ukuze kuhlolwe indlela uMkabayi avezwa ngayo emlandweni woMbuso WakwaZulu. Ukuhlanganiswa kwale mithombo kusiza ekuhlaziyeni ubufakazi obuvela emikhakheni ehlukene futhi kuveza amandla nemikhawulo yemithombo yomlomo ekuhlinzekeni ulwazi maqondana nomlando. Ukuhlaziya kuveza ukuthi ubufakazi obutholakala emithonjeni ehlukene buphakamisa uMkabayi njengomlingiswa obalulekile kwezombusazwe, owaba nomthelela ekuqhubekeni kobukhosi bakwaZulu, ekulandelaneni kwamakhosi nasekuqiniseni umbuso ngesikhathi soguquko lwezepolitiki ngasekupheleni kwekhulunyaka leshumi nesishiyagalombili nangasekuqaleni kwekhulunyaka leshumi nesishiyagalolunye. Ngaphezu kwalokho, ucwaningo luveza ukuthi izindaba ezixoxwa ngomlomo nezibongo azigcini ngokulondoloza umlando kuphela, kodwa ziyimithombo ebalulekile ekuqondeni ubuholi, amandla kanye nezinqubo zezombusazwe emiphakathini yase-Afrika. Ngaleyo ndlela, lolu cwaningo lunomthelela ezingxoxweni ezimayelana nomlando wakwaZulu, ubuholi babesifazane kanye nokubaluleka kwemithombo yesiZulu ekubhalweni nasekuhunyushweni komlando wase-Afrika.

AMAGAMA ASEMQOKA:
UMkabayi KaJama; uMbuso WakwaZulu; Amaqhawekazi Ase-Afrika; Umlando WakwaZulu Wezombusazwe; Ubuholi Babesifazane; Izindaba Ezixoxwa Ngomlomo.

Mkabayi KaJama: Uma heroína política na formação do Império Zulu

RESUMO
A história do Reino Zulu tem frequentemente privilegiado os sacrifícios de reis e outros líderes masculinos, o que resultou na sub-representação das mulheres na política em muitos textos históricos. Uma dessas mulheres sub-representadas é Mkabayi KaJama, uma princesa da realeza Zulu que exerceu influência significativa em decisões que afetaram a sucessão de reis, a estabilidade da monarquia e a formação do Reino Zulu. Este estudo examina o papel de Mkabayi KaJama como heroína política, destacando como ela é retratada na historiografia escrita, nas tradições orais e na poesia Zulu. A pesquisa utiliza como referencial analítico a historiografia centrada na África, a teoria feminista africana e a teoria da história oral. O trabalho baseia-se na análise de textos, livros históricos, *izibongos* (poemas de louvor), relatos orais e outras fontes Zulu para investigar a representação de Mkabayi na história do Reino Zulu. A integração dessas fontes permite analisar evidências de diferentes áreas e revela tanto as potencialidades quanto as limitações das fontes orais no fornecimento de informações históricas. A análise indica que as evidências de diversas fontes sugerem que Mkabayi foi uma figura política relevante, tendo contribuído para a continuidade da monarquia Zulu, a sucessão de reis e a consolidação do Estado durante a transição política do final do século XVIII e início do século XIX. Além disso, o estudo demonstra que as tradições orais e os nomes de linhagem não apenas preservam a história, mas também constituem fontes importantes para a compreensão da liderança, do poder e dos processos políticos nas sociedades africanas. Dessa forma, este estudo contribui para os debates sobre a história Zulu, a liderança feminina e a importância das fontes Zulu na escrita e na interpretação da história africana.

PALAVRAS-CHAVE:
Mkabayi KaJama; Império Zulu; Heróis Africanos; História Política Zulu; Liderança Feminina; Tradições Orais.

Mkabayi Kalama: a politica heroine in the formation of the zulu kingdom

ABSTRACT
Histories of the Zulu Kingdom have traditionally foregrounded the contributions of kings and other prominent male leaders, often overlooking the political agency of women in shaping the kingdom's development. One such figure is Mkabayi KaJama, a Zulu royal woman whose influence on royal succession, political stability, and governance has received limited scholarly attention. This article examines Mkabayi KaJama as a political heroine in the formation and consolidation of the Zulu Kingdom by analyzing her representation in written historical accounts, oral traditions, and isiZulu praise poetry. The study is informed by African-Centered Historiography, African Feminist Theory, and Oral History Theory. It employs qualitative document analysis of historical texts, oral traditions, praise poetry, and other isiZulu-language sources to examine how Mkabayi's political role has been preserved, interpreted, and remembered across different historical traditions. Bringing these sources into dialogue enables the study to acknowledge both

the value and the interpretive limitations of oral historical evidence. The article argues that evidence drawn from diverse historical sources positions Mkabayi as a significant political actor whose influence extended beyond royal kinship to the succession of Zulu kings, the stability of the royal house, and the consolidation of the Zulu Kingdom during a period of political transformation in the late eighteenth and early nineteenth centuries. It further argues that oral traditions and praise poetry constitute important historical sources for understanding political leadership, authority, and governance in precolonial African societies. By foregrounding isiZulu-language sources and African-centered approaches to historical interpretation, this study contributes to scholarship on Zulu history, African women's political leadership, and the role of Indigenous knowledge systems in reconstructing Africa's political past.

Keywords: Mkabayi KaJama; Zulu Kingdom; African Heroines; Zulu Political History; Women's Political Leadership; Oral Traditions.

ISINGENISO

Emiphakathini eminingi yase-Afrika, umlando wokwakheka kwezizwe nemibuso ulondolozwe ngezindlela ezahlukene ezihlanganisa izindaba ezixoxwa ngomlomo, izibongo, izaga kanye neminye imithombo yomdabu. Le mithombo ayigcini ngokugcina kuphela okuqoshiwe emlandweni, kodwa iphinde iveze abantu ababa nomthelela ekwakheni, ekuqiniseni nasekuqhubeni imibuso. Nokho, emibhalweni eminingi yomlando, umlando wobuholi uvame ukugxila kakhulu emadodeni, ikakhulukazi emakhosini, emaqhaweni empi nakwabanye abaholi bezombusazwe. Ngenxa yalokho, igalelo labesifazane emlandweni wezombusazwe livame ukunganakwa noma lichazwe ngendlela engalikhombisi ngokugcwele iqhaza labo ekwakheni nasekuqhubekiseni imibuso yase-Afrika.

Lo mkhuba ubonakala nasemlandweni woMbuso WakwaZulu, lapho kugqanyiswa khona amakhosi afana neNkosi uShaka, iNkosi uDingane kanye neNkosi uMpande. Nakuba indima yala makhosi ibalulekile emlandweni wakwaZulu, ukuqonda ngokugcwele ukubunjwa nokudlondlobala koMbuso WakwaZulu kudinga ukuhlolwa kweqhaza labanye ababambiqhaza, kuhlanganisa nabesifazane basebukhosini ababa nomthelela ezinqumweni ezathinta ukulandelana kwamakhosi, ukuphathwa kombuso kanye nokuzinza kobukhosi. Lo mkhuba awubonakali kuphela emlandweni wakwaZulu, kodwa uyingxenye yezingxoxo ezibanzi emlandweni wase-Afrika lapho umlando wobuholi uvame ukubhalwa ugxile kakhulu emadodeni. Eminyakeni yakamuva, izifundiswa ezisemkhakheni wezomlando wase-Afrika ziye zagcizelela isidingo sokubuyekeza imibhalo yomlando ukuze kubonakale kangcono iqhaza labesifazane ekwakheni, ekuqhubekiseni nasekuqiniseni imibuso yase-Afrika.

Omunye walabo besifazane nguMkabayi KaJama, inkosazana yasebukhosini bakwaZulu, udadewabo weNkosi uSenzangakhona kanye nobabekazi weNkosi uShaka. Izindaba ezixoxwa ngomlomo, izibongo kanye neminye imithombo yomlando zimveza njengowesifazane owaba nomthelela omkhulu ezindabeni zobukhosi bakwaZulu ngesikhathi esibalulekile ekwakheni nasekuqiniseni umbuso. Uhlotshaniswa nokulandelana kwamakhosi ekubuseni kwawo, ukuvikelwa kwesigodlo sobukhosi kanye nokuthathwa kwezinqumo ezaba nomthelela esikhathini esalandela emlandweni wakwaZulu.

Nakuba ucwaningo olukhona lube negalelo elikhulu ekuqondeni umlando kaMkabayi KaJama, iningi lwalo lugxile empilweni yakhe, ezibongweni zakhe noma endleleni akhunjulwa ngayo emlandweni wakwaZulu. Luncane ucwaningo oluhlaziya ngokujulile indima yakhe njengeqhawekazi lezombusazwe ngokuhlanganisa umlando obhaliwe, izindaba ezixoxwa ngomlomo kanye nemithombo yesiZulu ngaphansi kohlaka lwethiyori olucacile. Leli gebe libalulekile ngoba linciphisa ukuqonda ngendlela abesifazane ababamba ngayo iqhaza ekwakheni nasekuqhubekiseni imibuso yase-Afrika.

Njengoba kubaluliwe ngenhla, lolu cwaningo lusebenzisa i-*African-Centered Historiography*, i-*African Feminist Theory* kanye ne-*Oral History Theory* njengesisekelo sokuhlaziya indima kaMkabayi KaJama emlandweni woMbuso WakwaZulu. Le mibono inikeza indlela yokuhlaziya imithombo yomlando ngokubheka izindlela ulwazi olwakhiwa, olwalondolozwa nolwadluliselwa ngazo emiphakathini yase-Afrika. Iphinde ivumele ukuhlolwa kwendima yabesifazane ezinhlelweni zobuholi bendabuko ngaphandle kokuncika kuphela emibonweni eyakhiwe ngaphandle komongo wase-Afrika.

Ngakho-ke, lo mbhalo uhlaziya uMkabayi KaJama njengeqhawekazi lezombusazwe ekubunjweni nasekudlondlobaleni koMbuso WakwaZulu. Uphakamisa ukuthi ubufakazi obuvela emlandweni obhaliwe, ezindabeni ezixoxwa ngomlomo nasezibongweni zesiZulu buphakamisa uMkabayi njengomlingiswa obalulekile kwezombusazwe owaba nomthelela ekuqhubekeni kobukhosi bakwaZulu, ekulandelaneni kwamakhosi ekubuseni kanye nasekuzinzeni kombuso. Ngaleyo ndlela, lolu cwaningo alugcini ngokwandisa ulwazi ngoMkabayi KaJama kuphela, kodwa luphinde lube negalelo ezingxoxweni ezimayelana nomlando wakwaZulu, ubuholi babesifazane, i-*African-Centered Historiography* kanye nokubaluleka kwemithombo yesiZulu ekubhalweni nasekuhunyushweni komlando wase-Afrika.

Ukuhlaziywa Kwemibhalo

Ucwaningo olumayelana noMkabayi KaJama selube negalelo elikhulu ekuqondeni indawo yakhe emlandweni wakwaZulu. Izifundiswa ezibhale ngaye zihlaziye izici ezahlukene zempilo nomsebenzi wakhe, kuhlanganisa umlando wobukhosi, izibongo, izindaba ezixoxwa ngomlomo kanye nendlela akhunjulwa ngayo emlandweni nasezincwadini zobuciko. Nakuba lolu cwaningo lusungule isisekelo esibalulekile sokuqonda umlando kaMkabayi, lunokwahluka ekugcizeleleni izici ezithile zeqhaza lakhe. Abanye bagxile kakhulu endimeni yakhe kwezombusazwe, kanti abanye bagxile ekuvezweni kwakhe ezibongweni, ezindabeni ezixoxwa ngomlomo noma emibhalweni yobuciko. Lokhu kukhombisa ukuthi ucwaningo olukhona seluqinisekisile ukubaluleka kukaMkabayi emlandweni wakwaZulu, kodwa kusasekhona isidingo sokuhlanganisa le mibono ukuze kuhlaziywe indima yakhe njengeqhawekazi lezombusazwe ekubunjweni nasekudlondlobaleni koMbuso WakwaZulu.

Omunye wemisebenzi ebaluleke kakhulu ngalo mkhakha ngokaShamase (2014), ogcizelela ukuthi abesifazane basebukhosini bakwaZulu babedlala indima ebalulekile kwezombusazwe naphezu kokunganakwa kwabo emibhalweni eminingi yomlando. UShamase uveza uMkabayi njengomuntu owaba nomthelela ekuqhubekeni kobukhosi bakwaZulu, ekulandelaneni kwamakhosi nasekuqiniseni uzinzo lombuso. Ngokufanayo, uMasuku (2009) noTurner (1988) bagxila ezibongweni zikaMkabayi, kodwa bazihlaziya

ngezindlela ezehlukene. Bobabili bayavumelana ngokuthi izibongo zimveza njengowesifazane owadlula emikhawulweni eyayivame ukubekelwa abesifazane emphakathini wakwaZulu. Nokho, umsebenzi kaMasuku ugcizelela kakhulu ukuma kwakhe njengomholi wesifazane, kanti uTurner ugqamisa ukubaluleka kwezibongo njengomthombo womlando nowokuqonda ubuholi bakwaZulu.

Ukuhlaziya le misebenzi ngokuhlanganyela kuveza ukuthi kunokuvumelana phakathi kwezifundiswa ngokubaluleka kukaMkabayi emlandweni wakwaZulu, kodwa kunokwehluka endleleni ezihumusha ngayo iqhaza lakhe. Eminye imisebenzi imgcizelela njengomeluleki nombambiqhaza ezinqumweni zobukhosi, kanti eminye igxila kakhulu endleleni akhunjulwa ngayo ezibongweni nasezindabeni ezixoxwa ngomlomo. Lo mehluko awukhombisi ukuphikisana phakathi kwezifundiswa, kodwa uveza ukuthi umlando kaMkabayi ungahlaziywa ngemibono ehlukene kuye ngokuthi yimuphi umthombo noma indlela yokuhlaziya esetshenzisiwe. Ngenxa yalokho, kubonakala isidingo sokuhlanganisa le mibono ukuze kwakhiwe ukuqonda okubanzi ngendima yakhe kwezombusazwe.

Ngaphezu kwemisebenzi egxile ngqo kuMkabayi, abanye abacwaningi abafana noCope (1968), uVilakazi (1945), uMsimang (1991), uGunner (1991) kanye noCanonici (1993) bagcizelela ukubaluleka kwezibongo, izindaba ezixoxwa ngomlomo kanye neminye imithombo yesintu njengemithombo yomlando. Le misebenzi iveza ukuthi izibongo azisebenzi njengemibhalo yokuncoma nobongela kuphela, kodwa zigcina ulwazi olumayelana nobuholi, ubudlelwano bezombusazwe, amagugu omphakathi kanye nezigigaba ezibalulekile emlandweni. Ngokunjalo, izindaba ezixoxwa ngomlomo zidlulisa ulwazi oluqhubekayo ludlulele ezizukulwaneno nezizukulwane futhi zinikeza imibono engatholakali kalula emithonjeni ebhaliwe. Lokhu kubalulekile ocwaningweni lukaMkabayi ngoba ingxenye enkulu yolwazi olumayelana naye ilondolozwe ngale mithombo.

Nokho, ukusebenzisa izindaba ezixoxwa ngomlomo kudinga ukuhlaziywa ngokucophelela. Njenganoma yimuphi omunye umthombo womlando, zinezinzuzo nemikhawulo yazo. Ukudluliselwa kwazo ezizukulwaneni nasezizukulwaneni kungaholela ekuguqukeni kweminye imininingwane noma ekugcizelelweni kwezici ezithile zomlando. Nokho, lokhu akunciphisi ukubaluleka kwazo njengemithombo yomlando. Kunalokho, kugcizelela isidingo sokuzihlanganisa neminye imithombo efana nemibhalo ebhaliwe, izincwadi zomlando kanye nezibongo ukuze kwakhiwe incazelo enesisekelo esiqinile. Ngalo mqondo, imithombo yomlomo ayibhekwa njengobufakazi obungenakuphikiswa noma obungathembekile ngokuphelele, kodwa njengengxenye ebalulekile yobufakazi obudingekayo ekuqondeni umlando wase-Afrika.

Ucwaningo lwakamuva luphinde lwakhombisa ukuthi uMkabayi KaJama uyaqhubeka nokuba yingxenye yezingxoxo zesimanje ezimayelana nobuholi, ubulili kanye nokuqoshiwe emlandweni. UDlamini-Myeni noMkhwanazi (2024), ngokwesibonelo, bahlaziya indlela igama likaMkabayi elisetshenziswe ngayo emdlalweni wethelevishini *Isibaya*. Baveza ukuthi umlingiswa oqanjwe ngoMkabayi uthwele izimpawu eziningi ezihlotshaniswa noMkabayi KaJama womlando wakwaZulu, kuhlanganisa ukuqina kwesimilo, ukuzimela kanye nokubamba iqhaza ezinqumweni ezibalulekile. Lo msebenzi ukhombisa ukuthi uMkabayi akagcini ngokuba ngumlingiswa womlando kuphela, kodwa uyaqhubeka nokuba uphawu lobuholi namandla emibonweni yesimanje.

Nakuba le misebenzi ihlaziya uMkabayi ngezindlela ezahlukene, ngokuhlanganyela iveza ukuthi usephenduke omunye wabalingiswa bomlando wakwaZulu abahlale bedonsa amehlo ezifundiswa. Nokho, ingxenye eningi lalolu cwaningo igxile ekuchazeni impilo yakhe, ekuhlaziyeni izibongo zakhe noma endleleni akhunjulwa ngayo emlandweni. Kuncane kakhulu okuhlaziya ngokuhlanganyela umlando obhaliwe, izindaba ezixoxwa ngomlomo kanye nemithombo yesiZulu ukuze kuqondwe indima yakhe kwezombusazwe ngesikhathi sokwakheka nokudlondlobala koMbuso WakwaZulu.

Ngaphezu kwalokho, imibhalo ekhona ayikagcizeleli ngokwanele ukubaluleka kokusebenzisa i-*African-Centered Historiography*, i-*African Feminist Theory* kanye ne-*Oral History Theory* njengemibono ehlanganayo ekuhlaziyeni umlando kaMkabayi KaJama. Nakuba le mibono isetshenziswa kabanzi ezifundweni zomlando wase-Afrika, kwezbulili kanye nakulwazi lomdabu, ayikahlanganiswa ngokusobala ekuchazeni iqhaza likaMkabayi kwezombusazwe. Lokhu kushiya isikhala esibalulekile ekuqondeni indlela amandla, ubuholi kanye nokwakheka kombuso okungahunyushwa ngayo ngokomongo womlando wakwaZulu.

Ngakho-ke, lolu cwaningo aluhlosile ukuphinda lokho osekubhaliwe ngoMkabayi KaJama. Kunalokho, luhlose ukuhlanganisa imibhalo yomlando, izindaba ezixoxwa ngomlomo, izibongo kanye neminye imithombo yesiZulu ngaphansi kohlaka lwethiyori olucacile ukuze kuhlaziywe kabusha indawo yakhe emlandweni wezombusazwe wakwaZulu. Ngaleyo ndlela, lolu cwaningo luphakamisa ukuthi ukuqonda uMkabayi KaJama kudinga ukudlula emibonweni egxile kakhulu kubaholi besilisa futhi kubhekwe indlela imithombo yesiZulu egcina, echaza futhi ehumusha ngayo umlando wobuholi base-Afrika.

Uhlaka Lwethiyori

Ukuhlaziywa kwendima kaMkabayi KaJama emlandweni woMbuso WakwaZulu kudinga uhlaka lwethiyori oluvumela ukuthi imithombo ehlukene yomlando ihunyushwe ngokomongo wase-Afrika. Lokhu kubalulekile ngoba umlando kaMkabayi ulondolozwe emithonjeni ehlukahlukene ehlanganisa imibhalo ebhaliwe, izindaba ezixoxwa ngomlomo, izibongo kanye neminye imithombo yesiZulu. Uma le mithombo ihlaziywa kusetshenziswa umbono owodwa kuphela, kuba nengozi yokuthi ezinye izingxenye zomlando zinganakwa noma zihunyushwe ngaphandle komongo wazo. Ngenxa yalokho, lolu cwaningo lusebenzisa i-*African-Centered Historiography*, i-*African Feminist Theory* kanye ne-*Oral History Theory* njengohlaka lokuhlaziya.

I-*African-Centered Historiography* igcizelela ukubaluleka kokuhumusha umlando wase-Afrika kusukela emibonweni, ezilimini nasezindleleni zokukhiqizwa kolwazi ezivela ngaphakathi emiphakathini yase-Afrika. Lo mbono uphakamisa ukuthi imithombo efana nezindaba ezixoxwa ngomlomo, izibongo kanye neminye imibhalo yomdabu ayifanele ibhekwe njengemithombo eseceleni, kodwa njengengxenye ebalulekile ekwakheni nasekuqondeni umlando. Ngokusebenzisa lo mbono, lolu cwaningo lubheka imithombo yesiZulu njengengxenye ebalulekile yobufakazi obusiza ekuqondeni iqhaza likaMkabayi emlandweni wezombusazwe wakwaZulu.

Ngakolunye uhlangothi, i-*African Feminist Theory* igxile ekuqondeni izindlela abesifazane ababambe ngazo iqhaza emphakathini, kwezombusazwe nasekuholeni ezimweni eziqondene nomlando wase-Afrika. Ngokungafani neminye imibono egxila kakhulu ekuhlaziyeni ubulili ngokombono

waseNtshonalanga, le thiyori ibheka ubuholi babesifazane ngokwezinhlelo zomphakathi, amasiko kanye nobudlelwano obakha imiphakathi yase-Afrika. Ngalo mqondo, uMkabayi akabhekwa njengowesifazane owaphambana nemithetho yomphakathi wakwaZulu, kodwa ubhekwa njengomlingiswa owasebenzisa amandla ezombusazwe esakhiweni sobukhosi bakwaZulu.

I-Oral History Theory yengeza omunye umbono obalulekile kulolu cwaningo ngokugcizelela ukuthi izindaba ezixoxwa ngomlomo aziwona nje amathuluzi okudlulisa ulwazi phakathi kwezizukulwane, kodwa ziyingxenye ebalulekile yokwakhiwa nokulondolozwa komlando. Le thiyori iphakamisa ukuthi imithombo yomlomo kufanele ihlaziywe ngaphakathi komongo eyavela kuwo, kubhekwe izimo zomphakathi, amasiko kanye nezinhloso zokudluliswa kwayo. Ngakho-ke, izindaba ezixoxwa ngomlomo azibhekwa njengobufakazi obungenakuphikiswa noma njengemithombo engathembekile ngokuphelele. Kunalokho, zibhekwa njengemithombo edinga ukuhlaziywa ngokuhambisana neminye imithombo ukuze kwakhiwe ukuqonda okubanzi ngomlando.

Kulolu cwaningo, le mibono ayisetshenziswa ngokwehlukana, kodwa isebenza njengohlaka olulodwa lokuhlaziya. I-*African-Centered Historiography* inikeza indlela yokubeka umlando kaMkabayi ngokomongo wase-Afrika kanye nesisindo esifanele emithonjeni yesiZulu. I-*African Feminist Theory* isiza ekuhlaziyeni indlela uMkabayi asebenzisa ngayo amandla ezombusazwe ngokwesakhiwo sobukhosi bakwaZulu ngaphandle kokumlinganisa ngokwemigomo yobuholi eyakhiwe kwezinye izimo zomlando. I-*Oral History Theory* yona inikeza indlela yokuhlaziya nokuhumusha izindaba ezixoxwa ngomlomo nezibongo njengemithombo yomlando, nokuyilapho kuqashelwa khona amandla nemikhawulo yayo. Ukuhlanganiswa kwale mibono kuhumusha umlando kaMkabayi ngendlela ehlanganisa imibono ehlukene ngaphandle kokuphakamisa umthombo owodwa njengowedlula yonke eminye.

Ngakho-ke, uhlaka lwethiyori olusetshenziswe kulolu cwaningo alugcini ngokuba yisisekelo sokuhlaziya imithombo kuphela. Luphinde lunikeze indlela yokuqonda ubuholi, ezombusazwe kanye nokwakheka kombuso kulandelwa umongo womlando wase-Afrika. Lokhu kubalulekile ngoba kuvumela ukuthi iqhaza likaMkabayi KaJama lihunyushwe njengengxenye yomlando wezombusazwe wakwaZulu kunokuba libhekwe njengendaba yomuntu oyedwa noma ilungu lomndeni wasebukhosini kuphela. Njengoba lolu hlaka lugcizelela ukubaluleka kokuhlanganisa imithombo ehlukene yomlando, isigaba esilandelayo sichaza indlela yocwaningo esetshenzisiwe ekuqoqeni, ekuhlaziyeni nasekuhumusheni le mithombo.

Indlela Yocwaningo

Lolu cwaningo lusebenzisa indlela yekhwalithethivu esekelwe ekuhlaziyweni kwemibhalo (*qualitative document analysis*) ukuze kuhlolwe indima kaMkabayi KaJama ekubunjweni nasekudlondlobaleni koMbuso WakwaZulu. Le ndlela ikhethwe ngenxa yokuthi ucwaningo luhlose ukuhumusha nokuhlaziya imibhalo ekhona kunokuba luqoqe ulwazi olusha. Ngaphezu kwalokho, indlela yokuhlaziya imibhalo ifanele izifundo zomlando ngoba ivumela ukuqhathaniswa kwemithombo ehlukahlukene kanye nokwakhiwa kwencazelo esekelwe ebufakazini obuqoqwe emithonjeni ehlukahlukene.

Lolu cwaningo luncike emithonjeni ehlanganisa izincwadi zomlando, imibhalo yocwaningo, izibongo, izindaba ezixoxwa ngomlomo kanye neminye imithombo yesiZulu. Le mithombo ikhethwe ngenxa yokuthi igcina futhi iveza ulwazi olumayelana nempilo kaMkabayi KaJama, indima ayibamba ezindabeni

zobukhosi bakwaZulu kanye nendlela akhunjulwa ngayo emlandweni. Izincwadi zomlando zinikeza umlando obhaliwe, okusho ukuthi izibongo nezindaba ezixoxwa ngomlomo zinikeza ukuqonda ngendlela umphakathi wakwaZulu owawuqonda futhi owawugcina ngayo okuqoshiwe emlandweni.

Izibongo nezindaba ezixoxwa ngomlomo zisetshenziswe njengemithombo ebalulekile ngenxa yegalelo lazo ekulondolozeni umlando nasekuvezeni indlela abantu ababebuka ngayo ubuholi, amandla kanye nezigigaba ezibalulekile emphakathini wakwaZulu. Njengoba umlando wakwaZulu ugcinwe kakhulu ngezindlela zomlomo ngaphambi kokusungulwa kwemibhalo eqoshiwe, le mithombo inikeza ulwazi olungeke lutholakale kalula emibhalweni ebhaliwe kuphela. Nokho, lolu cwaningo aluyibheki imithombo yomlomo njengobufakazi obungenakuphikiswa. Kunalokho, luyihlaziya ngokuyiqhathanisa neminye imithombo yomlando ukuze kwakhiwe incazelo ebanzi nenesisekelo esiqinile.

Ukuze kwandiswe ukwethembeka kokuhlaziywa, lolu cwaningo aluncikanga emthonjeni owodwa kuphela. Kunalokho, luhlanganise imibhalo yomlando, izindaba ezixoxwa ngomlomo, izibongo kanye neminye imibhalo yesiZulu ukuze kuqhathaniswe indlela imithombo ehlukene echaza ngayo indima kaMkabayi KaJama. Lokhu kuhlanganiswa kwemithombo (*triangulation*) kusiza ekwakheni ukuqonda okubanzi futhi kunciphisa ubungozi bokuncika embonweni owodwa kuphela. Ngale ndlela, lolu cwaningo luhlose ukwakha incazelo esekelwe ekuhlaziyweni kwemithombo ehlukahlukene kunokuncika ohlotsheni olulodwa lobufakazi.

Ukuhlaziywa kwale mithombo kusekelwe ku-*African-Centered Historiography*, i-*African Feminist Theory* kanye ne-*Oral History Theory*. Le mibono isetshenziswe njengamathuluzi okuhumusha ubufakazi kunokuba ibe yizihloko ezihlukanisiwe. I-*African-Centered Historiography* isiza ekubekeni phambili imithombo yesiZulu kanye nezindlela zase-Afrika zokukhiqiza ulwazi, i-*African Feminist Theory* isiza ekuhlaziyeni ubuholi bukaMkabayi ngokomongo womphakathi wakwaZulu, kanti i-*Oral History Theory* inikeza indlela yokuhlaziya izindaba ezixoxwa ngomlomo nezibongo njengemithombo yomlando ngenkathi kuqashelwa amandla nemikhawulo yayo.

Ngakho-ke, indlela yocwaningo esetshenzisiwe ihambisana ngokuqondile nohlaka lwethiyori olwamukelwe kulolu cwaningo ngoba ivumela ukuthi imibhalo ebhaliwe, izindaba ezixoxwa ngomlomo kanye nemithombo yesiZulu ihunyushwe njengemithombo ehambisanayo ekuqondeni indima kaMkabayi KaJama emlandweni wezombusazwe wakwaZulu. Le ndlela inikeza isisekelo esiqinile sokuhlaziya okuzolandela ezigabeni ezilandelayo zalo mbhalo.

Iqhaza Ekumiseni Ubukhosi

Ukuqonda iqhaza likaMkabayi KaJama ekumiseni ubukhosi bakwaZulu kudinga ukubheka izimo zomlando ezazibhekene nesizwe sakwaZulu ngesikhathi sokubusa kweNkosi uJama kaNdaba. Ngaleso sikhathi, ukuqhubeka kobukhosi kwakuncike kakhulu ekubeni khona kwendlalifa eyayizolandela esihlalweni sobukhosi. Ukungabikho kwendlalifa kwakungeyona nje inkinga yomndeni wasebukhosini, kodwa kwakuyinselelo yezombusazwe eyayingabeka engcupheni ukuqhubeka kobukhosi kanye nokuzinza kwesizwe. Ngakho-ke, ukulandelana kwamakhosi kwakuyingxenye ebalulekile yokuvikelwa kombuso.

Imithombo yomlando kanye nezindaba ezixoxwa ngomlomo iveza ukuthi uMkabayi waqala ukubamba iqhaza kule nqubo esemncane. Uhlotshaniswa kakhulu nokutholela uyise, iNkosi uJama, inkosikazi uMthaniya, okwaba unina

weNkosi uSenzangakhona. Nakuba izifundiswa zingahluka ekuchazeni yonke imininingwane yalesi sigameko, kunokuvumelana ukuthi lesi senzo saba nomthelela ekuqhubekeni kwendlu yobukhosi bakwaZulu (Shamase, 2014; Zondi, 1996). Ngalo mqondo, ukubandakanyeka kukaMkabayi akufanele kubhekwe njengomsebenzi womndeni kuphela, kodwa njengesenzo esasinemiphumela ebalulekile kwezombusazwe ngoba saholela ekuqinisekisweni kokulandelana kobukhosi.

Ukuhlaziywa kwalobu bufakazi kuphakamisa ukuthi uMkabayi waqala ukubonakala njengomuntu onomthelela kwezombusazwe ngaphambi kokuba abambe iqhaza elibonakala kakhulu ngesikhathi sokubusa kweNkosi uSenzangakhona neNkosi uShaka. Lokhu kubalulekile ngoba kukhombisa ukuthi amandla akhe ayengasuselwanga kuphela ebudlelwaneni bakhe nomndeni wasebukhosini, kodwa nasekwethenjweni ayekuthola ngenxa yokwahlulela kwakhe, ukuqonda kwakhe izindaba zobukhosi kanye nokuzinikela ekuqhubekiseni indlu yobukhosi bakwaZulu.

Ukukhothama kweNkosi uJama kwashiya ubukhosi bakwaZulu bubhekene nesikhathi esinzima njengoba uSenzangakhona wayesemncane ukuba athwale ngokugcwele izibopho zobukhosi. Imithombo yomlando iveza ukuthi uMkabayi wabamba iqhaza elikhulu ekuqondiseni izindaba zobukhosi ngalesi sikhathi (Shamase, 2014; Stuart, 1914). Nakuba imibhalo ehlukene ingafani ngokuphelele ekuchazeni yonke imininingwane yendima yakhe, iyavumelana ngokuthi wayengomunye wabantu ababethenjwa ekuphathweni kwezindaba zombuso. Lokhu kuveza ukuthi ubuholi bakhe babungaqhamuki kuphela ebudlelwaneni bakhe nobukhosi, kodwa babusekelwe ekwethenjweni ayekwakhe ngenxa yokuhlakanipha kwakhe kanye nekhono lakhe lokubhekana nezimo ezinzima.

Ukusebenza kukaMkabayi njengebamba lobukhosi kunikeza ukuqonda okubalulekile ngendlela amandla ezombusazwe ayesebenza ngayo emphakathini wakwaZulu. Nakuba ubukhosi babulandelwa ngokohlelo olwalubeka amakhosi esikhundleni esiphakeme, izimo ezithile zomlando zazivumela ukuthi abanye abantu, kuhlanganisa nabesifazane basebukhosini, babe nomthelela omkhulu ezinqumweni ezazithinta ikusasa lesizwe. Lokhu akusho ukuthi uMkabayi wayethatha indawo yenkosi, kodwa kukhombisa ukuthi ubuholi emphakathini wakwaZulu babungabunjwa nangabanye ababekwazi ukuhola, ukweluleka nokuvikela ukuqhubeka kombuso ngesikhathi sobunzima.

Ngakho-ke, ukuhlaziywa kwalobu bufakazi kuphakamisa ukuthi iqhaza likaMkabayi ekumiseni ubukhosi aligcinanga ekuvikeleni ilungelo lokulandelana kwamakhosi kuphela. Laba yisisekelo esaqinisekisa ukuqhubeka kobukhosi bakwaZulu ngesikhathi esibucayi, futhi sakha izimo zezombusazwe ezavumela umbuso ukuba uqhubeke nokukhula eminyakeni eyalandela. Lokhu kubeka uMkabayi njengomunye wabalingisi ababalulekile enqubweni yokwakheka koMbuso WakwaZulu kunokuba abe ngumlingiswa oseceleni emlandweni wobukhosi.

Umthelela Kwezombusazwe

Ukuqonda umthelela kaMkabayi KaJama kwezombusazwe kudinga ukudlula ekubaleni izigameko zomlando kuphela, kubhekwe nendlela asebenzisa ngayo amandla esakhiweni sobukhosi bakwaZulu. Emiphakathini eminingi yase-Afrika yangaphambi kwemibuso yamakoloni, amandla ezombusazwe ayengancikile kuphela esikhundleni sobukhosi, kodwa ayephinde abonakale ekhonweni lokweluleka, lokulamula izingxabano,

lokuthatha izinqumo kanye nokugcina kunozinzo kumbuso. Ngalo mqondo, iqhaza likaMkabayi kufanele liqondwe ngokwale ndlela ebanzi yokusebenzisa amandla.

Ukukhothama kweNkosi uJama kwashiya ubukhosi bakwaZulu bubhekene nesikhathi esinzima ngoba iNkosi uSenzangakhona yayisencane ukuba ingathwala ngokugcwele izibopho zobukhosi. Imithombo yomlando iveza ukuthi uMkabayi wabamba iqhaza elibalulekile ekuqondiseni izindaba zobukhosi ngalesi sikhathi (Shamase, 2014; Stuart, 1914). Nakuba imibhalo ehlukene ihluka ngokushiwo kweminye yale misebenzi, iyavumelana ngokuthi wayengomunye wabantu ababethenjwa ekuphathweni kwezindaba zombuso. Lokhu kubalulekile ngoba kukhombisa ukuthi ubuholi bakhe babungasekelwe kuphela ebudlelwaneni bakhe nomndeni wasebukhosini, kodwa nasekwamukelweni kwakhe njengomuntu owayenokwahlulela okujulile ezindabeni zombuso.

Ukusebenza kukaMkabayi njengebamba lobukhosi kunikeza ukuqonda okubalulekile ngendlela amandla ezombusazwe ayesebenza ngayo emphakathini wakwaZulu. Nakuba ubukhosi babulandelwa ngokohlelo olwalubeka amakhosi esikhundleni esiphakeme, izimo ezithile zomlando zazivumela ukuthi abanye abantu, kuhlanganisa nabesifazane basebukhosini, babe nomthelela omkhulu ezinqumweni ezazithinta ikusasa lesizwe. Lokhu akusho ukuthi uMkabayi wayethatha indawo yenkosi, kodwa kukhombisa ukuthi ubuholi emphakathini wakwaZulu babungabunjwa nangabanye ababekwazi ukuhola, ukweluleka nokuvikela ukuqhubeka kombuso ngesikhathi sobunzima.

Ukuhlaziywa kwalobu bufakazi kuphakamisa ukuthi amandla kaMkabayi ayengabonakali kakhulu esikhundleni ayenaso, kodwa endleleni ayesebenzisa ngayo ukuhlakanipha, ulwazi lomlando wobukhosi kanye nokwethembeka ayekuthola kubaholi bakwaZulu. Lokhu kuhambisana nombono we-*African Feminist Theory*, ogcizelela ukuthi ubuholi babesifazane kufanele buhlaziywe ngokwezimo zomphakathi wase-Afrika kunokulinganiswa kuphela ngezikhundla ezisemthethweni. Ngakho-ke, umthelela kaMkabayi kwezombusazwe wawungaphezu kokuba ngumeluleki wasebukhosini. Wawuyingxenye ebalulekile yokugcina ukuqhubeka kobuholi nokuzinza kombuso lapho izinqumo ezazithathwa zazinganquma ikusasa loMbuso WakwaZulu.

Ngemva kokukhothama kweNkosi uSenzangakhona, umbuzo wokulandelana kwesihlalo sobukhosi waphinde wavela njengodaba olubalulekile kwezombusazwe. Imithombo yomlando iveza ukuthi uMkabayi waphinde wabamba iqhaza kule nqubo ngesikhathi iNkosi uShaka ikhuphukela esihlalweni sobukhosi (Canonici, 1993; Shamase, 2014). Nakuba izifundiswa zingavumelani ngokuphelele ngazo zonke izigameko ezaholela kulolu shintsho, ziyavumelana ngokuthi uMkabayi wayengomunye wabantu ababenomthelela omkhulu ezinqumweni ezazithinta ukulandelana kobukhosi. Lokhu kuveza ukuthi umthelela wakhe kwezombusazwe wawungesona isigameko esenzeka kanye kuphela, kodwa wawuyindlela eqhubekayo yokusebenzisa amandla ngesikhathi sobunzima kwezombusazwe.

Ngakho-ke, ukuhlaziywa kwale mibhalo kuphakamisa ukuthi amandla ezombusazwe kaMkabayi KaJama ayesekelwe ekwethembekeni, ekuhlakanipheni nasekuthatheni izinqumo ezibalulekile kunokuncika esikhundleni esisemthethweni. Lokhu kuqinisa umbono wokuthi ukuqonda umlando wezombusazwe wakwaZulu kudinga ukubheka nezindlela ezingezona ezobukhosi kuphela amandla ayesetshenziswa ngazo. Kulesi simo, uMkabayi

uvela njengomunye wabantu ababa negalelo elikhulu ekugcineni ukuqhubeka kobuholi bakwaZulu ngesikhathi izwe libhekene nezinguquko ezinkulu kwezombusazwe.

Iqhaza Ekudlondlobaleni KoMbuso WakwaZulu

Ukuqonda iqhaza likaMkabayi KaJama ekudlondlobaleni koMbuso WakwaZulu kudinga ukubheka ubudlelwano phakathi kwezinqumo zezombusazwe nokwakheka kombuso. Imibuso ayakhiwa noma idlondlobale ngenxa yezenzo zomuntu oyedwa kuphela. Kunalokho, ivamise ukwakheka ngenxa yochungechunge lwezinqumo ezithathwa ngabantu abahlukene ngesikhathi umbuso ubhekene nezinguquko ezinkulu. Ngalo mqondo, umlando woMbuso WakwaZulu ukhombisa ukuthi ukubunjwa kwawo kwakuwumphumela wobuholi obuhlanganyelwayo, lapho amakhosi, abeluleki kanye namanye amalungu omndeni wasebukhosini babedlala izindima ezahlukene ekuqiniseni umbuso.

Imithombo yomlando iphakamisa ukuthi uMkabayi waqhubeka nokuba nomthelela ezinqumweni zobukhosi nangemva kokuba iNkosi uSenzangakhona seyibusa (Shamase, 2014; Stuart, 1926). Umthelela wakhe wawungagcini nje ekuvikeleni ukulandelana kobukhosi, kodwa wawubonakala nasekwesekeni ukuqhubeka kwesakhiwo sobuholi ngesikhathi umbuso ubhekene nezinselelo ezintsha. Lokhu kubalulekile ngoba kukhombisa ukuthi iqhaza lakhe lalingenqunyelwe esigabeni esisodwa somlando, kodwa laqhubeka ngesikhathi izimo zezombusazwe ziguquka.

Ukukhothama kweNkosi uSenzangakhona kwadala esinye sezikhathi ezibaluleke kakhulu emlandweni wakwaZulu. Umbuzo wokuthi ubani okufanele alandele esihlalweni sobukhosi wawungagcini ngokuthinta umndeni wasebukhosini kuphela, kodwa wawuthinta ikusasa lombuso uqobo. Imibhalo yomlando iveza ukuthi uMkabayi wayengomunye wabantu ababamba iqhaza ezingxoxweni nasezinqumweni ezaholela ekukhuphukeni kweNkosi uShaka esihlalweni sobukhosi (Canonici, 1993; Bryant, 1929). Nakuba izifundiswa zingahluka ekuchazeni yonke imininingwane yale nqubo, kunokuvumelana ukuthi uMkabayi wayengumlingiswa obalulekile phakathi kwalabo ababenezwi ezinqumweni zobukhosi.

Ukuhlaziya lobu bufakazi kuphakamisa ukuthi ukukhuphuka kweNkosi uShaka kufanele kuqondwe njengengxenye yenqubo ebanzi yokwakheka kombuso kunokuba kubhekwe njengomphumela wobuholi bakhe kuphela. Impumelelo yakhe yakhelwa phezu kwesakhiwo sobukhosi esasivele sikhona kanye nezinqumo ezathathwa ngaphambi kokuba abe yiNkosi. Kulesi simo, iqhaza likaMkabayi libonakala njengengxenye yesisekelo sezombusazwe esadala izimo ezavumela umbuso ukuba ukhule futhi uqine.

Ngaphezu kwalokho, ubufakazi obuhlaziyiwe bukhombisa ukuthi amandla kaMkabayi ayengagcini ekubekeni imibono ngokulandelana kwamakhosi kuphela. Wayebuye abe ngumgcini womlando wobukhosi, umeluleki kanye nomuntu owayeqonda kahle umlando womndeni wasebukhosini. Lokhu kwamenza waba ngumuntu owayekwazi ukuxhumanisa okuhlangenwe nakho kwesikhathi esedlule nezidingo zesikhathi ayephila kuso. Ngakho-ke, igalelo lakhe alizange libonakale kuphela ezinqumweni ezithile, kodwa labonakala nasekuqhubekeni kwesakhiwo sobuholi ngesikhathi umbuso usudlondlobala.

Lo mbono uhambisana ne-*African-Centered Historiography*, egcizelela ukuthi umlando kufanele uhlaziye bonke ababambiqhaza ababa nomthelela ezinqumweni ezashintsha indlela umlando owahamba ngayo. Uphinde

uhambisane ne-*African Feminist Theory*, egcizelela ukuthi ubuholi babesifazane kufanele buhlolwe ngokwezimo zomphakathi ezabunikeza amandla ngokusemthethweni. Ngokusebenzisa le mibono, lolu cwaningo aluphakamisi ukuthi uMkabayi nguyena owakha uMbuso WakwaZulu. Kunalokho, luphakamisa ukuthi wayengomunye wabantu ababa negalelo elikhulu ekwakheni izimo zezombusazwe ezavumela umbuso ukuba udlondlobale.

Ngakho-ke, ukuqonda ukudlondlobala koMbuso WakwaZulu kudinga ukubheka ubuholi bamakhosi kanye neqhaza labanye ababambiqhaza ababa nomthelela ekuqhubekeni kombuso. Ukufaka uMkabayi kule ndaba akunciphisi ukubaluleka kobuholi beNkosi uShaka. Kunalokho, kwandisa ukuqonda kwendlela izinqumo zezombusazwe, ukulandelana kobukhosi kanye nobuholi obuhlanganyelwayo okwasebenza ngayo ekwakheni uMbuso WakwaZulu njengoba waziwa emlandweni.

UMkabayi Njengeqhawekazi

Ukuqonda uMkabayi KaJama njengeqhawekazi kudinga ukudlula ekubhaleni umlando wezenzo zakhe kuphela, kubhekwe nendlela akhunjulwa ngayo emlandweni nasemlandweni womphakathi wakwaZulu. Emiphakathini eminingi yase-Afrika, amaqhawe namaqhawekazi awakhunjulwa ngenxa yezikhundla ayezibambile kuphela, kodwa ngenxa yegalelo lawo ekuguquleni indlela umlando owahamba ngayo. Okukhunjulwa ngumphakathi kwakhiwa futhi kulondolozwe ngezindlela ezahlukene ezihlanganisa izindaba ezixoxwa ngomlomo, izibongo, amasiko kanye neminye imikhuba yokudlulisa ulwazi ezizukulwaneni nezizukulwane. Ngakho-ke, ukuqonda indawo kaMkabayi emlandweni kudinga ukubheka indlela le mithombo eqhubeke ngayo nokumveza njengomlingiswa ovelele emlandweni wakwaZulu.

Izindaba ezixoxwa ngomlomo nezibongo zidlala indima ebalulekile ekwakheni nasekulondolozeni umlando. Ngokungafani nemibhalo ebhaliwe, le mithombo ayigcini ngokuqopha izehlakalo zomlando kuphela, kodwa iphinde ihumushe ukubaluleka kwazo emphakathini. Imisebenzi kaCope (1968), uTurner (1988), uMasuku (2009) kanye noShamase (2014) iveza ukuthi izibongo zikaMkabayi azigxili kuphela ebudlelwaneni bakhe nomndeni wasebukhosini, kodwa zigcizelela ubuholi bakhe, ukuqina kwesimilo, ukuhlakanipha kanye neqhaza lakhe ezinqumweni ezibalulekile. Lokhu kukhombisa ukuthi umphakathi wakwaZulu awumkhumbuli ngenxa yokuzalwa kwakhe kuphela, kodwa ngenxa yokuzinikela kwakhe emlandweni wobukhosi bakwaZulu.

Ukuhlaziya le mithombo kuphakamisa ukuthi ukuvezwa kukaMkabayi njengeqhawekazi kwakhiwa ngokuhlangana komlando nokukhunjulwa ngumphakathi. Lokhu kusho ukuthi indlela akhunjulwa ngayo ayihlukaniseki ngokuphelele ezenzweni zakhe zomlando, kodwa futhi yakhiwa yindlela umphakathi owakhetha ukuyigcina nokuyidlulisela ezizukulwaneni ezalandela. Ngaleyo ndlela, izibongo nezindaba ezixoxwa ngomlomo azigcini ngokugcina ulwazi ngomlando, kodwa ziba yingxenye yokwakhiwa kokukhunjulwa ngumphakathi kanye nokuqhubekisa izindinganiso zobuholi.

Ucwaningo lwakamuva lukaDlamini-Myeni noMkhwanazi (2024) lukhombisa ukuthi okukhunjilwayo ngoMkabayi akugcini emlandweni kuphela, kodwa kuyaqhubeka nasemibhalweni yesimanje. Ukuhlaziywa komlingiswa onguMkabayi emdlalweni wethelevishini *Isibaya* kuveza ukuthi igama lakhe lisalokhu lihlotshaniswa nobuholi, ukuqina kwesimilo kanye nokuthatha izinqumo ezinzima. Lokhu kukhombisa ukuthi uMkabayi usephenduke waba

isithombe sobuholi esiqhubeka nokuphila emicabangweni yomphakathi wakwaZulu, ngisho nangaphandle komongo womlando aphila kuwo.

Lo mbono uhambisana ne-*Oral History Theory*, egcizelela ukuthi izindaba ezixoxwa ngomlomo azisebenzi kuphela njengemithombo yolwazi, kodwa ziphinde zisebenze njengendlela umphakathi owakha futhi waqhubekisa ngayo ukuqonda kwawo ngomlando. Uphinde uhambisane ne-*African-Centered Historiography*, egcizelela ukubaluleka kwezindlela zase-Afrika zokulondoloza nokuhumusha umlando. Ngalo mqondo, ukuvezwa kukaMkabayi njengeqhawekazi akubhekwa njengokudalwa yizindaba ezixoxwayo noma izindlela zokumtusa kuphela, kodwa njengengxenye yendlela umphakathi wakwaZulu owawuqonda futhi owawugcina ngayo umlando wobuholi bawo.

Ngakho-ke, lolu cwaningo luphakamisa ukuthi isithunzi sikaMkabayi njengeqhawekazi sisekelwe ekuhlanganeni kobufakazi bomlando nendlela aqhubeke akhunjulwa ngayo emlandweni nasenkumbulweni yomphakathi. Lokhu kubalulekile ngoba kukhombisa ukuthi umlando awugcini ngokwakhiwa yimibhalo ebhaliwe kuphela, kodwa uphinde wakhiwe yindlela imiphakathi ekhetha ngayo ukukhumbula abantu abayibona njengabaguqule indlela umlando owahamba ngayo.

UMkabayi Njengomholi Wesifazane

Ukuhlaziya uMkabayi KaJama njengomholi wesifazane kudinga ukudlula ekumboneni njengelungu lomndeni wasebukhosini kuphela, kubhekwe indlela asebenzisa ngayo amandla esakhiweni sezombusazwe kwaZulu. Umlando wakhe ukhombisa ukuthi ubuholi emphakathini wakwaZulu babungagcini ngokuncika esikhundleni sobukhosi, kodwa babubonakala nasekhonweni lokweluleka, lokulamula, ukuthatha izinqumo ezimqoka kanye nokugcina umbuso uqhubeka. Ngalo mqondo, uMkabayi uvela njengomholi owasebenzisa amandla ngendlela ehambisana nezimo zomphakathi ayekhona kuwo, kunokuba aphikisane nazo.

Imithombo ehlaziyiwe iveza ukuthi uMkabayi wayethenjwa ngenxa yokuhlakanipha kwakhe, ulwazi lwakhe ngezindaba zobukhosi kanye nekhono lakhe lokwenza izinqumo ezazibhekwa njengezizuzisa isizwe. Lokhu kwamenza waba ngumuntu owaba nomthelela ezinqumweni ezibalulekile naphezu kokuthi wayengahlezi esikhundleni sobukhosi. Lokhu kukhombisa ukuthi amandla ezombusazwe emphakathini wakwaZulu ayengancikile kuphela egunyeni elisemthethweni, kodwa ayengaphinde akhiwe ngokwethembeka, ukuhlonishwa kanye nokwamukelwa ngumphakathi.

Ukuhlaziywa kwalobu bufakazi kuhambisana ne-*African Feminist Theory*, egcizelela ukuthi ubuholi babesifazane kufanele buqondwe ngokwezimo zomlando namasiko ase-Afrika. Ngalo mqondo, uMkabayi akavezwa njengowesifazane owona uhlelo lobukhosi, kodwa njengomholi owasebenzisa amathuba ayekhona ngaphakathi kwalolo hlelo ukuze abe nomthelela ezinqumweni zezombusazwe. Lokhu kubalulekile ngoba kugwema ukuhumusha umlando wakhe ngemibono engahambisani nomongo womphakathi wakwaZulu.

Ngaphezu kwalokho, umlando kaMkabayi ukhombisa ukuthi ubuholi babungahlobene kuphela nokuphatha umbuso, kodwa babuhlanganisa nokugcina okukhunjulwayo emlandweni, ukuvikela ukuqhubeka kobukhosi kanye nokwakha ukuvumelana ngesikhathi sezinguquko zezombusazwe. Le ndlela yokuqonda ubuholi yandisa indlela okuvame ukuchazwa ngayo amandla

ezombusazwe emlandweni wase-Afrika futhi iveza ukuthi abesifazane babengabalingisi ababalulekile ekwakheni nasekuqhubekiseni imibuso.

Lolu cwaningo aluphakamisi ukuthi uMkabayi wayengumholi wesifazane ongajwayelekile ngenxa yokuthi wayelingisa amadoda. Kunalokho, luphakamisa ukuthi ubuholi bakhe babuyingxenye yesakhiwo sezombusazwe somphakathi wakwaZulu, lapho amandla ayengatholwa khona ngokuhlakanipha, ukwethembeka, ulwazi kanye nokukwazi ukuhola ngezikhathi zobunzima. Lokhu kuqinisa umbono wokuthi ubuholi babesifazane emiphakathini yase-Afrika kufanele buhlaziywe ngaphansi kwemigomo namasiko ayebakha, kunokuba buqhathaniswe kuphela nezindlela zobuholi ezivela ngaphandle kwe-Afrika.

Ngakho-ke, lolu cwaningo luphakamisa ukuthi uMkabayi KaJama akafanele aqondwe njengomuntu ovelele emlandweni wakwaZulu kuphela, kodwa njengomunye wabaholi besifazane abakhombisa ukuthi ubuholi emiphakathini yase-Afrika babuthatha izindlela ezahlukene ezingagcini ezikhundleni zobukhosi. Ukuhlaziya indima yakhe kunomthelela ekwandiseni ukuqonda ngobuholi babesifazane, ezombusazwe kanye nokwakheka kombuso emlandweni wase-Afrika. Ngaleyo ndlela, uMkabayi uba isibonelo esibalulekile sokuthi ukuhlaziywa kabusha kwemithombo yesiZulu, izindaba ezixoxwa ngomlomo kanye neminye imithombo yomdabu kungaguqula indlela okuqondwa ngayo umlando wobuholi base-Afrika.

Isiphetho

Lolu cwaningo beluhlose ukuhlaziya uMkabayi KaJama njengeqhawekazi lezombusazwe ekubunjweni nasekudlondlobaleni koMbuso WakwaZulu. Ukuhlaziya okwenziwe kuveza ukuthi iqhaza lakhe aligcinanga ekubeni yilungu lomndeni wasebukhosini kuphela, kodwa lanabela ekulandelaneni kwamakhosi, ekuqhubekeni kobukhosi, ekubeni nomthelela ekuthathweni kwezinqumo ezithile zezombusazwe nasekuqiniseni uzinzo lombuso ngesikhathi esibalulekile emlandweni wakwaZulu. Ubufakazi obuvela emlandweni obhaliwe, ezindabeni ezixoxwa ngomlomo nasezibongweni zesiZulu buphakamisa ukuthi uMkabayi wayengomunye wabalingisi ababalulekile enqubweni yezombusazwe eyaholela ekwakheni nasekuqiniseni uMbuso WakwaZulu.

Lolu cwaningo luphinde lwaveza ukuthi ukuqonda umlando kaMkabayi kudinga ukuhlanganisa imithombo ehlukene kanye nokusebenzisa uhlaka lwethiyori oluhambisana nomongo wase-Afrika. Ukuhlanganiswa kwe-*African-Centered Historiography*, i-*African Feminist Theory* kanye ne-*Oral History Theory* kwenze ukuhlaziya indima yakhe ngendlela ehlanganisa umlando obhaliwe, izindaba ezixoxwa ngomlomo kanye nemithombo yesiZulu ngaphandle kokuphakamisa umthombo owodwa njengowedlula yonke eminye. Lokhu kuqinisa umbono wokuthi imithombo yesiZulu iyingxenye ebalulekile ekwakheni nasekuhumusheni umlando wase-Afrika.

Ngaphezu kwalokho, lolu cwaningo lunomthelela ezingxoxweni ezimayelana nobuholi babesifazane emiphakathini yase-Afrika. Ukuhlaziya okwenziwe kuphakamisa ukuthi ubuholi abufanele buqondwe kuphela ngokwezikhundla ezisemthethweni, kodwa kufanele bubhekwe nangendlela abantu abanemithelela ngayo ezinqumweni, abagcina ngayo ukuqhubeka kobuholi kanye nababa negalelo ngayo ekwakheni uzinzo lombuso. Ngalo mqondo, uMkabayi KaJama uvela njengomholi wesifazane owaba negalelo elikhulu emlandweni wezombusazwe wakwaZulu nokuyisibonelo sokuthi

abesifazane babengababambiqhaza ababalulekile ekwakheni nasekuqhubekiseni imibuso yase-Afrika.

Ekugcineni, lolu cwaningo luphakamisa ukuthi ukubuyekezwa kwendima kaMkabayi KaJama akugcini ngokwandisa ulwazi ngomlando woMbuso WakwaZulu. Kunalokho, kubonisa ukuthi umlando wase-Afrika uba banzi futhi ujule kakhulu lapho imithombo yesiZulu, izindaba ezixoxwa ngomlomo kanye negalelo labesifazane kubekwa enkabeni yokuhlaziywa komlando. Ngakho-ke, ukubhala kabusha umlando wase-Afrika akudingi ukutholakala kwemithombo emisha kuphela, kodwa kudinga nokusebenzisa imibuzo emisha kanye nezindlela ezintsha zokuhumusha imithombo esivele ikhona. Ngaleyo ndlela, lolu cwaningo luphonsa esivivaneni emlandweni wakwaZulu, ku-*African-Centered Historiography* nasezingxoxweni ezimayelana nobuholi, okukhunjulwa emlandweni kanye nokubaluleka kwezilimi zase-Afrika ekukhiqizweni kolwazi.

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Author's Bio

Bongeka Buhle Hlengwa Selepe holds a Ph.D., a Master's, and an Honours degree from the University of the Witwatersrand, as well as a Bachelor of Arts and an Honours degree from the University of KwaZulu-Natal, both in South Africa. She has held academic appointments in South Africa and the United States, contributing to both undergraduate and postgraduate teaching across multiple disciplines. Her teaching portfolio includes Applied Linguistics at the University of Johannesburg, Translation and Interpreting Studies at the University of the Witwatersrand, and isiZulu language and culture in the African Studies Program at Indiana University Bloomington's Hamilton Lugar School of Global and International Studies. In addition to her teaching, she has translated several works from English into isiZulu and has mentored students, both formally and informally, at all three universities, supporting them at different stages of their academic and professional development. Her research interests include language policy in multilingual settings, comparative linguistics, cross-cultural studies, and the intersection of language and technology.

Recebido em: 03/2026

Aceito em: 30/07/2026

Para citar este texto (ABNT): SELEPE, Bongeka Buhle Hlengwa. UMkabayi KaJama: Iqhawekazi lezombusazwe ekubunjweni koMbuso wakwazulu. *Njinga & Sepé: Revista Internacional de Culturas, Línguas Africanas e Brasileiras.* São Francisco do Conde (BA), vol.6, nº Especial II, p.327-342, agosto 2026.

To cite this text (APA): Selepe, Bongeka Buhle Hlengwa. (august 2026). UMkabayi KaJama: Iqhawekazi lezombusazwe ekubunjweni koMbuso wakwazulu. *Njinga & Sepé: Revista Internacional de Culturas, Línguas Africanas e Brasileiras.* São Francisco do Conde (BA), 6 (Special II): 327-342.