

U-DON JADU

"UkuHamba yimFundo."

Imbali yokukhuthaza uManyano nenKqubela-Phambili

IBALWE NGU-

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INTSAYELELO.

Umbalisi wale mbalana ngumnumzana uDondolo into kaJadu, umZima; koko igama lakhe ukulifutshana uthi "Don Jadu."

Ukuyibalisa kwakhe imbali le uthi:—

"Ndiyekela kumntu ngamnye.

Akholwe yiy' okholwayo;

Angakholw' ongakholwayo,—

Andibeki tyala namnye."

Umnumzana lowo uvele ngeli xefa lokhanyo nenkqubela; kuloko ngumntwana wasezilalini zasemaXhoseni. Imfundo unayo kakuhle; ude wakhe wayizuzwa neyaPhefeya kweeLwandle, ngakwicala lase-mPuma-linga.

Ndifanelwe kukupheza apho aziqhubele ngokwakhe imbali yakhe uDondolo.

Owenu umhla nezolo,

S. E. KFUNE MQHAYI.

EntaB'ozuko,
Berlin, C.P.

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ISIAHLUKO I.

INTSUSA.

Ndakwa ndathi ndiseyindodana eminyaka imafumi mafini poqo, ndanduluka ekhaya emaXhoseni, ndasinga emLungwini, kwesinye sezixeko (dolophu) zakhona. Kuthe ngomnye umhla, xa kanye ndise-dolophini, kwathi qatha, kum into yokuba ndikhe ndiye kuBona udade-bobawo, intombi kabaw' omkhulu, eyayendele phofu kwa sekhaya, yaza. yathi ngeenkithakalo ezi yafudukela emaTanugeni. Isithuba phakathi kwedolophu leyo nomzi lowo wayo sasizimayile ezikumafumi amathathu nangaphezulwana kuhle.

Amapolisa.—Ithe yakuthi qatha loo ngqondo yokuba ma ndihambe, andadenda, ndaase ndihlaba kanoBom ukuya kuphuma edolophini,—koko ndithe ukuba ndithi ukuyinikela umva idolophu, ndabona amapolisa amafini, elandelelana esiza ngakum, ekhwele kwiinkabi zamahafe, phambili ilipolisa elimhlophe emva ilipolisa elimnyama. Lithe elimhlophe lakufika kum lavakala libuza ipasi (incwadi) ngokwentetho yesiNgesi; ndiphendule ngesiXhosa ndisithi "Andizange ndiyiphathe loo nto." Ndithe ndakutsho, landiphanga-phanga ukundifuzisa lisithi: "Ngani? Ngokuba kuthe ni? Uyinto ni? UliLawu?" Ndithe mna: "NdingumJinqhi." Ndithe ukuba nditsho, laangathi be liphantsi kade eli lakowethu limnyama, lakhumbula kum esiqwini lithetha lisithi "Yini le! Nicing' ukuba niza kwaphul' imithetho niman' ukuthi ningamaJinqhi, Yinto n' le nto!" Lithe ukuba lisondele se liphethe namakhonkco, ndalisunduza ngamandla ndisithi: "Khwelela phaya sukusihlambela!" Ndithe ukuba ndenje njalo lajika eli lomLungu (ndingazi ukuba lifunde nto ni na) lahlaba kwa ngendlela labekisa kuwalo phaya lisithi: "Myek' ahambe!" Yeenje njeya into yakowethu ihamba imbombozela; se ndisiva xa ithi: "Nokhala mna andizange ndeenjiwe njalo liXhontsana."

Ndihlabile nam ndahamba indlel' am,—ndahamba ndiyicinga le nto yokukunxhanyelwa kwam kungaka ngoyena wakowethu umntu. Koko ndibuye ndakhumbula ukuba kanene, impilo yalo mfo wakowethu, neyentsapho yakhe ikuyo le nto, ngaphandle kokunqavula enje nje, akukho kunyuselwa nakuthembeka kungakanani kuye; ndahamba ndinosizi sisizwe endisiso; kuBona namhla nje ndingumhambi nje, ikhaya lam iSingulo mfo unga ndingaya kulala kwindawo embi, kuBona isisonka loo nto kuye. Wathi nokwenza lo mfo le nto wayithathela kakhulu esiqwini sakhe, wathi nomthetho lowo waphukileyo, ngokungafi ra-

ncwadi kwam, wanga ngumthetho wakhe ; yaye intsusa yaloo nto yonke isisonka sakhe sokuphila. Yacaca intetho ethi : " Akukho ukwayama ngomfa olambayo." Ndakhumbula nokukhumbula ukuba lo mfo wakowethu asiqumbelene nganto, asilwi ; kodwa ngomhla esifonanayo senjana nje, kanye ngokwezinja.

Izigebe.—Ngeli xesha ndandise ndiye ndavelela isitywakadi sentsunguzi ende kunene emke nentlambo ; noko ke ibiyindawo ethe-thwayo le, nakuba mna ndandingathathelanga ngqalelo ingakanani ngayo loo nto. Ndithe ndingangenanga kuya phi entsunguzin' apha, ahle andixelela amanwele ukuba akulambathi phakathi apha. Kwalile ukuba ilingane ngemva nangaphambili, kwavakala " Tywalakaba-tywaba " etyholweni elikhulu,—ndiva : " Ncazela wethu ! " Ndinge ndingadungudelisa yaqokela indoda : " Mfo ndini, ndithi ncazela yini ! Usithulu ? " Ndiphendule kamsinya ngoku ndisithi " Andinacuba. " " Yini, wenzan' ukwenje njal' ukuthetha mfo ndini ? Uqhayise nganto ni ? " Litjhilo ilizwi eliphuma etyholweni. Ndithe, " O ! Hayi ke yi-za kulithatha kwa ngaloo ndlela uqhele ukulifumana ngayo ebantwini. "

Ndithe xa nditjhoyo ndathi phaka ngokukhangela ngaphambili—Yini le ! Naanzo iinto zombini se zimi kakhule ; enye kuzo iliLawu, ezi zingasemva se ndithetha nazo ikwaziinto zombini. O ! Ndithe ndakuqonda ukuba ndisengxingweni, ndavakala ndithetha, ndisingisa kumacala omafini ndisithi : " Niya sona ke madoda, lo msebenzi siza kuwenza apha ufa-lulekile, kuba ikho indoda enye namafini endiza kusala apha ndiqamelisene nawo ngeengalo,—ngoko ke ndithi nani kha nibale eyenu imiyolelo, nam ndiza kubala owam,—ndenze iwili netestamente. " Ndithe ndisitsho ndabe ndibubeka phantsi ubunxhowana (*hand bag*) endibe ndibuphethe, ndibuvula ndingathi ndiphala buphetjhana,—awu ! yeka, ngesizathu endingasaziyo, ndiva ngeLawu se lingathi lihla entungo, libaleka lisimbela isinqe, livakala lisithi : " Ipol' pistol' bafo ndini ! Ipol' pistol' bafo ndini ! " Tyhini le ! Tyhini le ! Yeka ke, kwathi hlwa, hlwa, hlwa, palakatyu ! Amadoda onke ayabaleka ; ndithe noko se ndimemeza ndisithi : " Liya xoka andinapistoli ! " Hayi ndanga amadoda ndiya wavuthela, aya kwela kwantsiza. Ndasala ndifumane ndema ndedwa kule ndawo, ndicinga ngesithetho esithi : " Abangendawo babaleka bengasukelwa nto. " Kuthe kwesi sithuba kwabonakala ukuba ma ndihlabe endleleni, kukude apho ndiya khona. Okwenene ndeenje njeya, ndihamba ndiyicinga le nto yaaba bafo bakowethu banxanelwe igazi labantu bakowabo bade bahambe begcwagcwalaza ezintsunguzini befuna lona—ndisuke ndaalijilo.

Ke kaloku ingqondo kum imke kakhulu nale nto yokuthi amadoda

angaka alahlekiswe liLawu, liwaxokise akholwe nawo, apho nge ezuze kanobom. Ndandingenapistoli enyanisweni, ndingenanto ibukhal' mpela ; nto ndandinayo yintonga engenasidlanga, nasiva ; ndaye nam. ndandikufundisiwe ukuyiphatha nokuyisebenzisa into leyo, naphakathi kweqela lamadoda. Ndithi la madoda nga ezuze kanobom kuba ezi zinto izigebe ziiinto ezifumane zixhamleke ukugebeza umntu zimbulale kanti ziza kwahlulelana ngefeleni enye, zabelane ngaloo majacu ebe ambethwe lixhoba elo lazo. Mna ke ndandingenjalo kuya phi, kuba ndandineeponti ezilifumi kum, zaye iingubo endandizambethe zifikile nazo efumini leeponti, ixabiso lazo ; ndaye ndandiqala ukuza-mbatha ngaloo hambo ; ndidibanisa nexabiso lenxhowa leyo nempahlana eyayiphakathi kuyo, nesambulali.

Indicingise le nto yaaba bafo, yaya kundifikisa kwinto yokuba kanene abantu bakowethu banje kuzo zonke indawo-ndawo zempilo yeli phakade ; wobona amadoda edibana, ethethana, ade ange avene ngecebolo kuphila ema lenziwe—kwale xa kanye into ilungayo kuthi thu umcaka-caka weLawu, ulichithe lonke elo bunga, kumkiwe kuziinckithakalo. Ukuba la madoda ayethe azimisela ukundibulala, akaphula-phula nto zininzi ndizithethayo, eza, andihlasela ngamandla awo onke, nge eba aphumelela nomnqweno wawo ; kwaakho into aya nayo entsafsheni yawo noko ingephi ; kodwa achithwe siuxoki nobugwala beLawu. Yaye ikwayinto ni na yona le nto kubantu bakowethu, ukuthi izolo nomhla xa senza into badle ngokuthi khatha umntu weziwe, bangakhe bayenze bodwa into baphumelele nayo ? Uya sona ke umfo wezizwe yinto esuka iluhlekeze umanyano ngokubona izinto ezingekhoyo, iwonele umzi uphela.

ISAHLUKO II.

EZINYE IZANZWILI.

Iinciniba.—Ndihambele ndaya kuyiphuma intsunguzi ndahlalela ngoku ummango endithe ukuya kuwuthi tya kwam, ndathi thu kwithafakazi elimcangalabe, koko lalize ziiinciniba, ezimdaka nezimnyama. Ma uqonde ke ukuba thina bantwana basemaXhoseni, asidlali ngenciniba, kuba asiyazi saye sisoyika nemazi, thina zaye nezi kuthiwa azikakwazi kukhafa azingi zingafundela kuthi ; namacebo ekuthiwa ayenziwa okulwa inciniba asazi nto ngawo.

Ndifonakele ndinqumama, ndifunda indlela ema ndenze ngayo ukuphepha olu gxuba lweenciniba, ndagqiba ekuBeni indlela le ma

ndiyilahle ndiphume ngokunene kuyo, buze uSuninzi bomhlambi ndiSunikele ukhohlo; ndifumene kanjalo ukuba ngaphaya koxuba olu, ikukho ucingo olunqamlezayo, olungathi lundilamlele xa kude kwenzeka vukuba ndiye kufika kulo; indlela yam ifike yaanesango kulo olo lucingo, noko kungekho themba lokuba ndingade ndiye kuphumela ngesango, noko ikwalelanye ityala elo.

Ndiyiyiye apho okunene indlela, ndehla ekweneni kwedobo nongana, ndada ndeengungxu ndafika entlanjaneni, ndawela apho kungekho zifubko, ndatsiba, iindonga nemithana enqamlezileyo, hayi ndeekreqe ngaphaya, noko ndiqondayo ukuba nge kuba zindenzile iintsasa nameva ezinyaweni naseziquleni ukuba be ndingakhuselwe zizihlangu nezambatho. Ndilingene ngomsindo ithafa elo, ndihamba ndiphepha izicuku ezikhulu zeenciniba; okunene ezinye be zisanela ukukhamisa ile milomo ndingayithandiyo, zithi zimbi zifukumise amaphiko, zindiyeye noko ndigqithe. Ngeli xefa ndihamba ngezitha, ndalame iinto zombini ezimnyama ngokukhazimlayo zona, iinto eziintungo zifomvu; ikoko zazixakekile zisilwa; iinto ezikulwa kubi, yinile! Kwasuka kwathi ukuvuthuluka koboya bazo kwanga kukuwa kwesichotho! Ndikhawulezile mna ndanyubela,—koko ndithe ndisanyubela njalo, andayazi into eyenze ukuba zindalame kunye zombini.

Zithe zakundithi mandla, zawulibala ngelo phanyazo umcimbi wazo ezibe zingavananga ngawo, zasukela lo wasemzini,—undim. Amendu enciniba ke ngalawo axelwayo naziz' izibalo zisithi: "Iya lihleka ihafe kunye nomkhweli walo." Awu,—hayi, ndifumene nam ukuba icebo linye qha kulapha nje, lelokuba ndicele kooxhongo. Amendu kum asinto yakha yaakho, kodwa kutuneke ndifincelele neso sichenenana, ndiqole nemfihlo ngaphaya koko.

Into ebelithemba kum ibe yeyokuba noko ezi ntjaba zam zidiniwe kokuya kulwa be zisilwa, ngoko amendu akayi kuba nga ngoko; ndithembe kanjalo into yokuba zindibone se ndinethuba kuzo, se ndisiya elucingweni oluya be ndilubone lungaphaya komhlambi; athe kanti amathemba am akazi kuphatheka kuya phi.

Se nditjhilo kambe ukuba ngobuntanga ndikumafumi omabini eminyaka yokvela; isithomo ke sikufuphi kwiinyawo ezintandathu, kuba siziinyawo zontlanu zineentj' zosithoba (5ft. 9ins.). USunzima, be ndizilinganisa ngayo loo ntsasa kanye, bungamakhulu omabini eeponti anaponti ntlanu (205 lbs.) woqonda ke ukuba obo Sunzima asibufo obulingene intanga endiyiyo, baye sungebufo obunokunceda umntu ngamendu.

Linge liya dlala iphika ukuthi vingci kwalo; zaye iinciniba ziwuzuzumhlaba emva kwam; nditsho, ndatsho, ndatsho,—nda bona ngocingo

se luziiyadi ezisekhulwini elinye phambi kwam, ndazama, ndafontelela ndalinga, ndabona ucingo se luziiyadi ezifumi nye, zaye iinciniba se ndiziva imifutho, se ziwathe na-a-a amaphiko emva kwam apha. Kuthe ekuyeni elucingweni yabe se ingamanxhafi-nxhafi, ingekho mpela yona indlela yokuvula isango. Ndizigibisele njalo elucingweni, lwathi kuba lolwameva, lwandinika into leyo be ndiyifuna;—ndithe ndingekaphumeli ndonke elucingweni lavakala igalelo lenkunz'enciniba yatsho "Xwa!" zahlokoma zatsho zaangathi ziqhawuke zonke iz intlu zocingo. Ithe kanti ayigaleli ngaluthupha, ifike yazigibisele ngesifuba, lwayinqanda ucingo.

Ndithe palakatyu mna, ndaya ndaziphosa kwisicithana esinencha, nezihlahlana zempepho, nenkanga, ndaalutywantsi apho. Zaye iinciniba zombini zimi zikhothana phambi kwam apha. Indicingise nzulu le nto yezi nciniba, ukuthi be zisilwa ngokoyikekayo kangakaya, zikwazi ukuthi zakubona utshaba lwasemzini zikhe ziziyeye izahlukwano zaphakathi kwekhaya, zisukele le nto yasemzini. Ndiqondile ukuba zifundisa mna, mna kanye, nabantu bakowethu; thina singakwaziyo ukukhe sizibeke phantsi iingxabanano zasemakhaya, ngenxa yotshaba lwasemzini oluthe lwafika. Isiphumo soko ke sihlala sifunywana ziintjaba zethu sizizisulu; kulwiswe omnye ngomnye, sichithane sibe ziimpanza. Ndivo ndizithanda ezi nciniba ndizicingela ukuba zezona zingqondo kunam, nesizwe sam.

Iramba.—Lo gama ndithe tywa kwesi cithi, ndicinga ezi zinto ndiya yiva le nto imana ukufukuma phantsi kwam, ifutha; koko andandulanga ndiyithathele ngqalelweni, ndicinga ukuba ingqondo ibisemke kakhulu neenciniba ezinye. Kuthe ngelikade ndeekhwaphuphu ndakhangela, "Awu! Iyawa yinto ni nale? Nithe kukho ntsikelelo kodwa kule ndlela ndiyihambayo?" Ndithe kanti kwesi sicithana ndizigibisele phezu kwento enkulu yeramba, into egqolileyo yezixhobo. Olo hlobo ke lolu lubuhlungu bunga ngobukaqebeyi, kuba lutywa ezo nto zoqexa, atya zona naye. Ndithe ukulalama oku ngeliso, ndanga ndivuthelwa ngedamanete ukuphakama, kuba okunene andingeze ndatsho ukuthi ndeenje nje ukuphakama kwam; ndaxhuma zatsho zabaleka iinciniba zanelana imiva, zaligqiba elo thafa, ngoku zothuswa ndim, lowa be zimsukela, yinile! Yandifundisa loo nto ukuba akukho kpoti lemihla ngemihla, ikpoti liba ligwala ngenye imini; ikpoti eliphikele ubukpoti le mihla yonke lenzakala liluhlaza, lingabanga luncedo sizweni nakubani.

Ndibuye ngokuliqufa iramba elo, ndada ndaqondisisa ukuba isitheho ndisifezile esithi: "Inzala yomfazi iya kuyityumza intloko inzala yenyoka." Ibuyile ngoku ezincinibeni ingqondo, ndacinga ngale nto

yeli ramba, ndisithi lindiyeke ngokuthi ni na? Laye ngokufutha oku lingekandilumi be linyanga nto ni na? Ndicinge ukuthi ma libe be lizibonga ngokufutha oku, koko ndixakwe kukuba inokuthi ni na ukuthi into ingekenzi nto ibe se iqala ngokuzidumisa? Ndilifumene eli ramba lisisifede esifana nam, nabakowethu, thina nto zifongana ngehlaza, okanye zingenzanga nto. Ndicinge mna ukuthi nge lithe cwaka lona, lafuna ngaphandle kwengxolo ithuba elilungileyo, lokundizuzwa, laza ke laziibonga kamva, ukuze life liwenzile umsebenzi wesizwe sakowalo, "wokutyumza isithende senzala yomfazi."

AmaBulu.—Ndithe ndisamana ndicamngca ezi zinto xa ndilungiselela ukuaba ma ndihambe, ndeva emva kwam kufuphi,—fu-fu-fu-fu! Ndithe ndiya thi ukuth' ukubeka—nda be se ndihlangana nothuli lugoduka! Ingxolo endingayiqhelanga! Intetho endingayaziyo! Iintfuntfute zezithuko! Iintyankam zezabokwe! Yini le,—yinto ni ngoku? Se ndisiva mafejenga ngeendlebe xa kuthiwa: "Sibadam sesidalwa! Siyatha semfene! Sidenge soKafile!" Amaninzi ke ndingaweza; kodwa ndiwaqonda ukuaba akamnandi! Yinto ni na ngoku Likho na ixefa lokubuza,—se ndixhaxhazelelwa nje ngathi ndiyinkom' eza kuhlinzwa,—yinto ni na? NgamaBulu, ngabanini bale fama ndiyinyatheleyo, ndisithi mna ndiphepha iinciniba, kanti ndiziphos' esitshwini!

Le nto ngamaBulu maBini, akhwele kwiingqakamba zeenkabi zama-hafe! Andithathe andalathisa umbindi wendlela,—indlela ebuyayo, eya etolongweni, kwa kwesiya sixeko ndinduluke kuso kusasa! Ithuba lokuzithandazela linqabe ngaphezu kwayo yonke into yomhlaba. Ukuaba ndikhe ndalinga ukuthetha ndothi ndisathi, "Baas!—" Yeka! Ndingasi nakuligqiba elo zwi, noko ngathi lifutshane kangako—ndiqonde ukuaba isabokhwe se sindityile.

Zithe kaloku ezi nguBo ndizambethayo zajika zaalityala ngokwazo; yathi le nxhowana intlana ndiyiphethe ngesandla yaqala yanchola. Ndiqalile nam ngoku ndanga nga nge be ndibanjwe ngalawa mapolisa akusasa, kuba apho be ndisekufuphi edolophini. Buqalile obuya bu-ngqakamba sam bale mini yonke baphela, ndafumana ngoku ndaangumbozwana. Ndi be kucinga ukungawoyiki kwam amapolisa akusasa, nokungawoyiki kwam amadoda amane azizigebenga; kanti ndinje ukuwoyika kwam,—ndi be phofu ndingaboni nazingalo ziphi komnye lo, nakuba omnye esisiqololwane kwaakanye, isixhomfula seBulu,—hayi azindincdanga zonke ezo ncinga, ndiwoyikile wona amadoda lawo!

Ndifonakele ndivuma ndihamba, yekoko ukuya kundingenisa ngesango, endiqhuba, endithuka, endigxwala, athi namahafe la aphantse ukundinyathela izithende!

Ndithe xa ndingenayo esangweni, ndafikelwa ngoku yenye ingqondo eyokuba ezi zinto ma ndingazikhathazi kangaka ngazo,—ukho umNini wam, nam ngokwam andinguye wam; ithe yakufika loo ncinga kwaa-kho into ethi gungxu esifubeni apha, kwathi qabu! Nдавakala ndithetha ndedwa ndisithi: "Ungowam Yena, nam ndingowaKhe!" Avakele ebuzana odwa ukuaba andithi ni na; aphenkulana kwa odwa ngelokuthi akazi; aye esamana ukugigitheka ehleka.

Kuthe kanye xa sikuloo ndawo, kwathi gqi elinye iBulu! Lavela lihamba kangaka ihafe! Lize lagaleleka; lithe liya th' ukufika langa lingalingisa ngesabokhwe—lithetha lingxola, lithuka kwa nje ngala! Lithe kanti eli nguyise wala, ingwevu enge kuba ibingaanabom ukuaba be kungelapha, int' entsebe ibeth' elucabangeni,—kuthe kwaphakathi kwalo nxhafi-nxhafi, kwavakala ilizwi kule ngwevu xa ithi ngesiyayo "Ewe qabane uthi ni ke ngoku?" Yatsho imi ngaphambili ijonge kum, ngokungathi iza kuliphosa phezu kwam ihafe eli ilikhweleyo, ihle nangesabokhwe!

Ngeli xefa sijongeneyo naantsi intsapho yeli Bulu, eziindidi zonke, engamakhwenkwe neziintombazana, iintwana ezimncholorana, ezineentongo, eziixi-xixana neempulwana ezi—iimpukane kuthi bu-u-u-u! Izicaka zikwalapha nazo, ezo nto zambethe amafonya, zagqoboza inxhova zeenza imikhono, ekungekho nto yimbi ke ngaphaya koko. Le mpi yonke iyavana ngam lo, iya krukutheka, iya hleka, kumnandi!

Sithe sisajamelene sisenje nje nala maBulu kwayakho into ethi kum "Kha uphos' amehlo ngaphefeya;" okunene ndenje njalo, ndifone umqokozo omde wemidaka emnyama ihamba ikrozile, ixhabase iinxhova zendlela, neebekile ezimhlophe nezimnyama zokubilisa amanzi, iqokoze isiza nganeno. Kwa oko kufike kum ingqondo yokuba ma ndenze ulutho ngayo le nto hleze ndisinde,—kuba ukusinda oku umntu ukufumana ngamazwembe-zwembe; yaye le into yale ndlela ke yona se indiqondisile.

Ndithe ni? Ndithe phafu kwa oko ndathakazela,—ndamemeza,—ndakhoba! Ndahamba ndagxagxamisa,—ndawakhawulela la madoda,—ndithi "Metsho! Nganeno maLawu ndini!" Avakala ephendula ndingeva ukuaba athi ni na; kodwa loo mpendulo wandenzela uncedokazi olungeluncinci, kuba athe ethetha a be esitsho wungu ejika esiza nganeno, athi nokuyenza le nto akayenza ngako ukucotha.

Uthi kwathi ni? Ndive ngelinye iBulu lisithi: "Jere Got!" Ibe ngawokugqibela ke lawo,—zaqhumis' uthuli iinkabi zamahafe, inguyise phambili! Yekoko, ukuya kwela kwantsiza, apho ndingabuyanga ndikhathalele kuva ukuaba kuphi na. Intsapho le kunye nezicaka ziza kuthi ni na zona? Kunye nezinja yonke loo nto? Ziza kuthi ni

ukuthi ni, zingaceli kooxhongo nazo zilandele ooyise abaya neenkosi zazo? Ibe nguloo dyulukudu ke lowo, endingabuyanga ndikhathalele kusa mehlo am kuye.

Uthe kanti lo mqokozo womkhosi yimpi yejoyini, ivela eLawutini. Ithe ifika kum yabe isiwa ngazo, isinikisa. Andibanga nankcazelo nangxelo, ndisuke ndafumana ndamana ukuthi: "Andazi bafu ndini, ngalawa maBulu." Ndithe ndisamana ukuthi akhuza akalibala kwa wona la madoda, esithi: "Awu! Ehleli nje la maBulu akwaNeli asenale ntloni?" Ayitsho kakhulu la madoda le ntloni yala maBulu, kwaamhlophe ukuaba ayazana nawo. Ndide ndabuzwa ukuaba ayazana na nawo? "Sikhulela kuwo,—silusapho lwezi fama zisese phaya, kude kuye kuqabela kuleya imimango iphambili."

Andibanga safuna kubuza nto zininzi kula madoda; nawo akabanga sathanda kundibuzwa-buza zinto asuke aanela koko akwaziyo. Kubonakele kukum ngoku ukuaba ma ndithethe, ndenze umbulelo kula madoda, koko amazwi akabanga kho, lisuke nelizwi latsha loxe. Ndifumane ndeva intwana yelizwi ephumayo isithi: "Obu bulungisa nindenzeleyo madoda niza kubuvuna kamsinya."

Nditsho ndathi gwiqi kungekoko nokuba ndisindekile, ndahamba indlela yam, asala wona la madoda engena emithunzini apho, efasa ukuaba azenzele izinto zokuhlaziya imizimba, kuloo ndawo ikufuphi namanzi,—ange angandicela nam ukuaba ma ndifumane ulutho kuwo, kuloko ngelo xefa kwakungekavakali nto yimbi ngaphandle kwalo mva-ndedwa mbi kangaka. Kanti khona enyanisweni ndadise ndiphelile liphango.

Ndihlabe kanobom noko ndinjalo, ndakha ndathabatha ithuba elide ndiphinda-phinda kwa lawa mazwi akwiNgoma yazo iingoma, athi: "Ugowam Yena; nam ndingowaKhe." Kuthe kusenjalo nqwakanqwa nesinye isixhothovu seBulu,—lavakala: "O, ubungcile kwezinya zizelemnqa." Ndithe tu ndalijonga, andaphendula; kungengakuba ndiyoyika ngoku, ndimangaliswe nje kukuva intetho yakowethu ithethwa ngumntu wasemzini ngolu hlobo; ndife kwakhona ndingazi ukuaba ubephi na yena xa ezo zizelemnqa be zindigxwaxufa.

Liqokele eli Bulu lathi: "Uya bona wena uphantse ukuzenzakalisisa ngenxa yobudenge,—kukho indlu es' apha, indlela igqitha kanye ekhaya. Loo mzi ke ufika ukhuphe umntu wokupheleka iindwendwe zide zigqithe kweli sango, zisinde ke ezincinibeni, nakwizizelemnqa ezinjeya." Andivulanga mlomo, kodwa ndicinge izinto ezininzi nangaye, yena lo, banga kum balihlokondiba elihamba kunye. Ndisukundeentwa'ju ndahamba indlela yam.

Ndithe kaloku ndakuba nokuziqonda ndayingca le nto yala maBulu

onke. Koko iingcinga azivumanga ukutyhala zibekele phambili,—zizuke azabi namhlaba; ziphikele ukunqhubeka kwelokuba: "Sisini na ke esi simenje nje ukumphatha umntu wasemzini?" Ndide ndapheza kwelokuba inKosi yethu yayithetha ngokuyiqonda, nokuyazisisa into yobuntu basemzini, ayizange ifumane itsho ukuthi: "Ndandingowasemzini; anandingenisa endlwini."

Ngeli xefa ubufufu belanga basundikhulele, ndada ibatyi ndayithukulula, ndayithi tyu egxeni, ndahlabela phambili,—ndibone kweso sithuba, yini! Naali igozongo elikhulu lezinyo leramba ebayini, malunga egxalabeni, kumkhono wasekunene. O! Ndaqala ngoku ndaanaluvo lumbi ngeliya ramba ndaqonda ukuaba owalo umsebenzi liwenzile, andingephi nokuaba lithe kanti alikabi nawo amava okuba linditsho enyameni na, nokuaba linditsho eboyeni; kodwa ke naali igozongo lezinyo eliqondisa ukuaba be likwenza okusemandleni alo ukulwela uhlanga lwakowalo lwasezinyokeni,—layenza loo nto lada laayinxaholo ngenxa yesizwe salo,—ndive ndinga ndingakhe ndibuyele ndilibone eli ramba. Ndifike kufuna kwawakowethu amadoda namadodana, nakwabakowethu abafazi neentombi, ongasu uyinxaholo ede yaphuma nezinyo ngenxa yokulwela uhlanga lwakowabo, andanfuma, andafumana nosuke uzwane, okanye zipho lomnwe, hayi andafumana nosuke unwele ngenxa yamakowabo. Ndafumana ndafuna ukuaba siluhlobo luni na olu ludlulwa nangamaramba ngomanyano lobuzwe? Ide le nto yeli ramba yaamandundu, ukuaba liwenzile lo msebenzi lilodwa, entlango, kungekho nabani obelikhuthaza, kungekho nabani nobeya kulincoma alidumise ngomsebenzi eliwenzileyo. Ndiwuqondile ngoku nalaa mfutho ukuaba isingekoko ukuzibonga, koko isikhuzililela kumanyange akowalo, ukuaba alikhangele koku kulimala lilimele ngako namhla ngenxa yesizwe sakowalo; ndaye ndisazi ukuaba amakowalo lawo aya kulixolela.

ISIAHLUKO III.

UKUJIKA KWE-LANGA.

Izinja. ¶ Ngeli xefa kwakuxa lijikayo ilanga lemini yehlobo, ndisahamba ndicinga ngezi ziganeke ndidibene nazo ngale ntsasa; kodwa kwakuse kuvakala emzimbeni ukuaba oko kuthe kwasa andikomuli. Kuthe ke kwesi sithuba ndabona ngasekunene endloleni umzi wo-mLungu, ndacinga ukuthi ndingakhe ndiphambuke, ndicele nokuaba lityhumi elityiwa zizinja neehangu zakhe; ndicinga nokuthi wothi ukuaba

unento angathi ayithengise ndoyithenga nangenani, kuBa ke se ndinje. Ndithe ndikucinga oko ndabe ndiphambuka ndisiya; ndithe ndingayanga phi andibona amanqungwala amabini omLungu,—okunene ke izinja ezimbini noko se ziziinto ezizizo, azinto ndinaluvalo ngazo kwelakowethu; kodwa ezi ndiziqalileyo emhlabeni, nasemzini wakowazo ndiza kuzithi ni?

Zize izinja zomLungu zingangxoli, zingakhonkothi zingathi ni, ndaye ndiqonda nam ukuba azizi kufika zidlale nama. Ngelo xefa ke kwamLungu phaya, ndakuphosa iliso, kuya phithizela, kumiwe ngo-kumiwa, kuya menyezwa, kuzanywa ukunqandwa ezi nduna zombini koko ngathi zizivalile iindlebe; emva kwazo mgama ikho le ndoda ndiyibonayo ukuba iya sukela, iya memeza iya thini,—koko into ni na? Zide zeza kugaleleka kum iinduna ezinqungwala, kuxa mna ndifumane ndeexhwenene landiya, apho kungekho nomthi wokuba ukhwele, kwaye ukujika ndibalekele kwa sesangweni ndingakucinganga. Lo gama zizayo ndithe ndiya kusebenzisa le nduku ndiyiphetheyo yomtho-mbothi, kuBa andinandlela yimbi yokuzikhusela, se ndoxolela ityala elothethwa ngemilomo, kunokuba ndijaculwe zizinja ezada neziBalo zathi ngazo: “Ndisindise ethupheni lenja.” Kwalile ukuba zithi Bakatha phambi kwam ndirole isambuleli sam, endaweni yenduku,—ndasitjho vule! ngokukhawuleza, ndasiphakamisa sona ndathi vu phantsi mna! Yeka ke! Kuthe ukumka kweenduna zomLungu zagilana, zakhawuleza ngaphezu kokuza kwazo, zisinga kwa sekhaya se zihamba ngokuhamba! Enye se iqhwalela, kuBa zithe zakuba malunga nomfo obezisukela, wema kuhle ngembokothwe kwenye, watjho enyongweni, watjho yaanyela umlenze. Ndingene apha ngesibalo esithi “Baya kuza kuwe ngandlela nye, bemke ngeendlela ezisixhenxe.” Ndikhawulezile nam ndalandela ndinga ndingade ndiye kufika eban-twini, kuBa ndicinga ukuthi hleze iinduna ezinkulu zibuye ziluguqule uluvo lwazo zize kum ndisendedwa; kuBa nam ndibe nabo ubuganga bokuya ngqo kwamLungu kuBa ndithe ndayibona intsukumo ukuba ingecal lam, kuBa nala mfo ubesel’ ekufuphi nam, usukele kwa izinja, ehamba ezixulufa zada zaya ekhaya; zithe ukuba zifike, savakala isithonga sompu, kanti ngumnini-zo ukhahlela enye, asikuko nokuba uxabene sisenzo sazo. Ndifike mna xa ngoku afuna enye, se iqungqu-luzile leya, ndikhawulezile ndataruzisa ndizama ukuthetha ngesiBulu sakowabo noko ndisipitilizayo, ndisithi ma kasel’ eyixolela leyainja azindenzakalisanga, lithe gwiqi iBulu laya kungena endlwini lathi ma ndisizwe; ndiyile ndangena endlwini, ndafika lo mfo eziphethe ngeen-kophe iinyembezi, efula uSo-mandla ngokusinda kwam kweziya zikhohlakali zezinja namhla nje; uthe ethetha wabe endifambe nge-

sahlh’ sokunene, ethetha ngomzalwana. Hihl66² zebinyo ezifaneleki-leyo ndibone ngazo se zidweliswe apha kule ndlu yokutyela yomLungu, zilungiswa yintombi yasekhay’ apha; ndicelwe ngembeko ukuba ma ndikhe ndiziqabule kanga ngoko ktkholeka kum. Okunene ndikwe-nzile oko, noko ingqondo iphala-phalayo, kuBa andikuqhelile ukutyela ezindlwini zaBeLungu, ndikhonzwa ziintombi zaBo, yaye ingqondo ingekazoli nayile nto ndingene ngayo ekhay’ apha. Bafike ngokufika abantwana basekhay’ apha, kunye nonina, intokazi esithetha kunene isiXhosa; ndibonakele ndisithi gabalala umzimba nam kukukhululeka kwaaba bantu basekhay’ apha; ndancokola, ndatya, ndaphila; ndada ndacela kwa indlela; hayi ndikhululwe kakuhle, ndakhatshwa ndihanjiswa ngendlela enqumlayo ukuya kungena kweyomendo.

Ndithe ngoku ndakuBa ndedwa emendweni, yafika kakhulu ingcigan-gane yezi zinto zihle kulo mzi uses’ apha. Ndivisiwe nokuba intlalo yezi zinja ziya botshelwa, koko namhla nje uthe umntana uNiklasi; ngobuntwana wazikhulula kungekho mntu ubonayo; ndifike yena sel’ enepena-pena efuyenwe kanobom ngoswazi.

Le nto yoku kuza kwezinja kum, ndiyifanise nezi zifede zakowethu zisakuthi zigqibe ekwenzeni into, zize zithi se kuphambili, se zibonwa lilizwe liphela, zichithwe kuloo njongo kukuvuka kwentuku le zithi kuvuke indlovu. Impi yakowethu ayikakufundi ukusuka yenze into, izimisele ukuyiqhuba nokuba kuhla nto ni na. Kha ukhangele ke la magwala ezinja asuke ekhaya egqibe kwelokundenza ndibe liswili eli, anqandiwe, amenyezwa, akeva, akaphula-phula ngokwezinto eziya entweni kanye, kodwa kha ukhangele, ajikwa ngumcacakakana wesambuleli, into engakwazi kubetha, nakusika, nakuhlaba,—zijekwa bugwala nobu sudenge.

Ngokumalunga nomzi lo wakokwazo ezi zinja, ngoweBulu; amaBulu ke ngaBona bantu banconywayo ngokungamfuni umntu omnyama, nokumcekisa; kodwa kulapho umhambi womntu omnyama aphiliswe khona, akabizwa ntlawulo. Kwiintlanga ezimhlophe, ezingengawo amaBulu ngelo xefa kwakukho intetho esetyenziswayo ethi: “Ubo-m somntu omnyama, bunganeno koben:ciniba, nobenja yomLungu.” Eli Bulu lide layidubulainja yalo ngenxa yomntu omnyama, ingamtyanga nokumtya. Le nto ifundisa ukuba akukho sizwe sisikhohlakali ngendalo; bakho abangabantu nabangebantukuzo zonke iintlanga. Malunga nokubethwa kwale nja enyongeni ngembokothwe nokudutyulwa kwaleya ngumniniyo, ewe, sifanelwe kukuba seso isohlwayo samagwala, into ezijika zibuye zingajikwa nto.

Isizathu esikundenze ukuba ndiqaliseke ukuya kuloo mzi, ndithi ndiyi-bonile intsukumo ukuba ingecal lam, kwathi kanti kunjalo okunene.

Loo nto ithetha ukuthi ni? Ithetha ukuthi umhambi uya yibona intfukumo yomzi, nokuba ingakuye nokuba ayikhona ngakuye, kungathethwanga nelizwi elinye; le nto kusakuthiwa umntu ufunde iintsebe zomnini-khaya, okanye umnikazi-khaya wemka ngesimathontsi abanzi. Umntu ma kangazingci ngokuthi akathethanga lizwi libi kumhambi, into yomhambi ziintsebe ezi, asikuko nokutya. Kukho emaXhoseni imizi eyaasoloko ineendwendwe; kanti loo nto kukuxelelana kwazo uve omnye esithi: "Wakuphambuka kuloo mzi usekuthini-thini ngumzi onobuntu lowo." Qonda ke ukuba akunconywa kutya kwawo, kunconywa ubuntu bawo.

Amakhwenkwe.—Ngeli xefa indlela yam yayise isekupheleni, se ndikufuphi apho ndiya khona; nelanga kwakuxa limkayo. Kulo mmangwana ndikuwo kwakukho iqela leenkomo zisedlelweni, phambi kwam ndabona isicukwana, kanti ngamakhwenkwe awalusa ezi nkomo,—ndithe ekuyeni ndisondele ndafumana ukuba zizicukwana zibini zama-khwenkwe, esinye singapha kwendlela, esinye singaphaya kwayo; kukpoziswe iintonga ngabadala, ziqalele kulawa, zada zeza kula. Ndithe ekufikeni ndabulisa ndisithi: "Yitshoni bafo bam!" Abulisi kumacala omabini, inxeny e isithi: "Ewe bawo!" Ndifike ndanyathela kwezi zisendleleni iintonga, ndema, ndabuza ukuba iintonga ezi zicwangciselwe nto ni na? Impendulo ibe ziintlobo ngeentlobo, athe amanye akazi, athe amanye azicwangciselwanga nto, athe amanye, "Ngala makhwenkwe la!" Amanye aphendule ngokungcacela, aya eevu njeya! ecamanga ukuthi ndiza kugqiba ngokwenza isaqunge ngenduku. Ndifuzile ukuba iinkomo ezi zezakowawo na? Avumile Ndifuze ukuba akafundi na? Alandule. Ndifuze izizathu zokungafundi, awe ngokuwa apha, amanye esithi akavunyelwa emakhaya, amanye athe akasoze afunde wona akafuni. Ndifubuye kuloo mcwangciso weentonga ndithe ma kazithathe, ndatsho ndisithi le nto ndiyazela kumakhwenkwe amadala xa afuna ukubetha abahambi, ke nina nisengaka niya kubulawa ngabahambi, (nditsho noko ndiqonda ukuba akho anga ngamadoda). Ndifubuyele kwa kwinto yesikolo, kuba ndicinege ukuba kanene iyawa ngabantwana besi sizwe sam aaba bangafundiyo, abantwana bezizwe se bephambili. Ndithe naaba bantwana andabalinganisela, ndada ndangathi se ndithetha nooyise babo,—ndada nam ndaziva se ndinesigquru entliziyweni, ndifudumala, namehlo sel' efuna ukusulwa; ndithe gwiqi kweso sithuba ndahlaba kwa ngendlela. ndada ndaya kusithela emakhwenkweni, ndiqale apho ukujika phantsi kwetyholwana ndamisa ngamadolo omabini, ndasingisa ubuso ngakwiNtaba kaNdoda; andibanga nantetho ndiyiqondayo, ndive kedwa xa ndithi: "Zithe iinyembezi zam' entsufeni yaKho."

Ndiphakamile kwakamsinya ndehla ndaya kutsho kwintlanjana yoku-gqibela.

ISAHLUKO IV.

IiNtombi.—Kwalile ukuba ndiye kuyo loo ntlanjana, ndabona iqela leentombi eziqabayayo, zilapha entlanjeni, ezinye zidlala, ezinye zilola inkwali, ezinye zizofa ubuso, ezinye zincokola; yaye ikho ingoma le iphantsi, itsho ngolwandile oluncamisa umxhelo. Ndithe be ndisiza umxhelo usa bindekile kulaa makhwenkwe, ndeva kukho indawo ethe qabu; ndayithanda le ntfolwana ibubula kamnandi; ndazithanda ezi nyawana zilolwayo; ndazithanda ezi ngacana zithiwe chu kwezi nvelana zichazwe zabambathwa; ndawathanda nala maso nezi zambalo zisemiqaleni, zada zimbi zehla nezifutyana ezi. Ngalinye ndife kwesinye isimo kule ntlanjana.

Zithe ukuba zindibone iintokazi zabafo zaqala zafakana imilomo,—ivakele imemeza enye isithi: "Tokazi yihl' emSibeni naank' umfana siza kumenzisa!" Ndithe ndakuthi jezu kwelo cala, ndambona lo Tokazi owathi kamsinya weza kufika esiqhwini, ephethe isebe lesundu, umlomo lo usemnyama ngulowa mSibe (mSwi) ebewutya. Ndiqonde kwa oko ukuba lo Tokazi ndimthande ngaphezu kwezi mbelukazi zindithinteleyo apha, kwaye kuxa zithi: "Akugqithi nonyawo olunye apha mfana ndini ungenzanga." Ngelo xefa ndifumane ndathamba, ndema, ndazijonga ngokomfo oza kwenza kanye,—zaye zinofo mo ke wena! Andizazi apho zazivela khona ezi ntombi, kodwa zaziivyathele kakuhle loo ndawo nokuba yayiyindawo eyinto ni na; zaye ngobuqela zaziwafincile amanci omabini ada anomvo ova kanobom. Ngobuntanga ndaphawula ukuba ziqalele kwilinci leminyaka, zada zesa kwisiphohlongo umvo ezinkulu. Zithe zakundinakana ngokungathi ndiya thingaza kwaba kokukhona zindiphanga-phangayo zasondele zisithi ezinye: "Nqumla neqamba mfana sikuyeke uhambe!" Ezinye zisithi: "Zikhethele intombi eya kukukhelel' amanzi mhla unxaniweyo" zaye zikho ezi zithi: "Khangel' intomb' oyithandayo kwezi ntombi!"

Inxeny ide igabadele ithi: "Zikhangelel' umfazi!" Ndide ndaphendula ngelithambleyo ndisithi: "Andizazi bantwana bam ezi zinto nizithethayo, ndiphen' umtyhi ndihambe." Ndithe ndisitsho ndabe ndilinga ukutyhudisa, koko zazenze uqilima iintwanazana phambi kwam, kuqondakala ukuba ziya kundiqaaba ndide ndinge nam ndikwavela kuloo ndawo zivela kuyo.

Ndifonakele ndithotha ndisithi ma ndinikwe isitfixo ndize kuthetha

Zithe zisaphutha-phutha ukukhangela iinkunkumana zamacuba ezi-
ngaba zinazo ukuba zize kundivula umlomo ndaphanga ndathi hlasi
isebe leSundu kuTokazi,—yeka ke, kwabethwa nezandla, kwatfhiwi
ngentswaha nesiqhakala sentsini emnandi, kusithiwa: “Wenze
kuTokazi!” “Yini ntombi ndini ukusihlalisa phantsi kangaka?”
Ithe le nto zakuyenje nje iintombi zam, ndakholwa, kuBa enyanisweni,
nangani ndandise ndide ndacela nezivula-mlomo, ndandingazimisele
kude ndiqhuba nje ngomnqweno wazo; phofu ndandiza kuthetha kho-
na ngesikolo, nje ngoko se ndenzile kubanakwazo ngaphezulu.

Lo Tokazi ke yihlo yintwanazan' emboxwazana, emnyama ngoko-
khozho lomya, eqhamileyo, enomhlantla, eSuntangeni ndimcingela
kwiminyaka enci nye linaminyaka miBini,—ukuba mahle kwaloo mazi-
nywana made! Izihombo wayengenayo nento, engenangcaca, enge-
nankefane kuuphela entanyeni ethe ntyi umzi ophothiweyo, ekuBona-
kala ukuba nawo uBungesiso sihombo, koko uwuphothelwe kulonina
ngenxa yomqala obuhlungu. Ukhe watfho uTokazi kum ukuthi:
“Zisa isundu lam.” Ndithe mna “Ndiya kuze ndibe ndikunike
isundu lakho Tokazi!” Zivakele ezinye kanjalo zisithfo ngesiqha-
zolo zisithi: “Se besazana namagama mtaka-ma!”

Kuthe kwesi sithuba ndangena ngoku ndabuza ezifundayo ukuba
ziziphi na; zibe kusuka zikiyakiyeka zisinasineka zibuza ukuba isikolo
yinto yokwenza ni na, zitfho zigxeka amayaka-yakana amagqobokazana
ndayifumayela mna le nto ndisithi: “Kaloku kungam ngoku ukuthetha
kuBa nindivulile umlomo.” NdiBoniise kunene ukufanelwa kwazo
kukuya esikolweni xa nje sikhoyo, sinjalo nje sikufuphi kangaka koma-
wazo.

EKhaya.—Ithe yakuphela ngoku ingxolo, ndeegwiqi ndahamba;
ndiqabela loo mmango unamatyholo, ndingabekanga ngasemva, ndi-
nyathela ngamandla,—ndiphindile apho ndaphambuka ngasetyho-
lweni, ndamisa ngamadolo omaBini ndijonge ngakwiNtaba kaNdoda;
ndiwenze amaBini—mathathu ndithetha ngezi ntwanazana zezwe lam.
Ukusuka apho ndiye kugaleleka kwaDad'obawo lingekatfthoni ilanga.

Umyeni wodade-bobawo yindoda eyaseka esi sikolwana kunye na-
bafundisi abadala, se ingumfo oBekeke ngemfanelo ke ngoko, nowazi-
wayo kuloo ngingqi, kwada kwaphathelela nakwiziphaluka eziyifawu-
leyo.

Kuthe ngosuku olulandelayo weva umzi ukuba ndikho, nangani
uBungandazi mna uBuso uninzi lwawo, kodwa belumazi kakhulu uBawo
ngokumhambela apha kwadade wabo,—ibe yinto eninzi ke ngoko etha-
nde ukukhe ize kundibona, kumadoda nakubafazi abakhulu; luthé ulu
tjha nalo lwaakho, yabonakala iyimbutho enkulu apha, enegazi lenkabi

yebokhwe emazinyo asibozo. Ndiqale oko ukuzincokola izinto endi-
zibonileyo nendzivileyo ngendlela, zaamnandi zaambi ndakukhangela
koko mna ndazithetha ngendledlana apha ekhaphukhaphu.

Kuthe ngosuku lwesithathu ndikho kwavakala ukuba naanguya
umzi obomvu wamaqafa ngasesikolweni, uze nabantwana ukuba baze
kufunda; athi abonyelwe ngamakhwenkwe namantombazana akalali
nto zihlayo, athi afuna ukufunda. Inge imayana le nto kuqala, yaya
ijiya ngokujiya, yathi kanti iza kuBa yinto,—kuloo veku ndayenza apho
ayesel' ekumanci omaBini amakhwenkwe afundayo, angene kutfha
yaye loo nto nasezintombazaneni ingene kakhulu se kukho ese zifunda;
sibonakele sisanda isikolo.

IThokazi lam.—Kuthe kwa ngomhla olandela lowo wokufika kwam,
sisebuhlanti nobawo lo, umnini-khaya, enonyana wakhe omkhulu
uThozamile, ndeva eBuza kum ukuba ndisalikhumbula na ithokazi
lenkomo awayethe uya ndipha ngempumelelo yam, ezifundweni kwi-
minyaka elifumi eyadlulayo? Ndithe mna be ndiliphethe nalo engqo-
ndweni, kunye nenzala yalo ukuba lakha lazala. Kuthe gqada unyana
wathi: “Se ililo lodwa ezi nkomo uzibonayo.” Bathe besitfho
babe bezalatha, elo xefa ke azikaBi kho ezi ndevu, ndisuke ndafumana
ndee nkamalala ndaasionka, ndafambelela emlonyeni. Batfho ngesu-
mi linesihlanu leenkomo, besithi zithe kutfha nje zafa, ngeziwafincile
amanci omaBini. Ezo ntsuku zonke ndandilapho ndandise ndihamba
emva kweenkomo, ndiphume nazo, ndibuye nazo.

Ukwanda kwesikolo nomgoduko. Ndithethiswe kakhulu ngengozi
yokuthanda ukuhamba ndedwa, ndihambe ngeenyawo nokwenza oku;
waye udad' obawo esithi akazange alale, oko wathi wayiva ingcombolo
nenjece yokuza kwam. Ekubuyeni hayi sabuya neqela lamadodana
awayesiya ezidolophini, endiqhubisa iinkomo zam ezo, kuBa ndazitha-
tha, ndajiya kwa ithokazana khona. Ibe yihambo emnandi kunene le
yanamhla, kuBa emaXhoseni akukho luhambo luzuke nje ngokuhamba
uphambuka uyindoda.

Ndithe mhla ndafika ekhaya emaXhoseni, kwanga kufika umfo owe-
mka mzuzu waya kukhonza emaBulwini, kothukwa ngabantu bonke;
baye Bengasilibali neso senzo somyeni wodad' obawo, isenzo sobuntu!

Incwadi ezifikayo ukuvela apho kwadad' obawo ngezi mini zixela
ukuba isikolo netyalike zaqhekezwa kwakhiwa simbi esikhulu,—kuBa
yaase iba ludwiwa abazali ukulandela mathole,—kuthiwa ititfhalo ya-
pheza ukubanye, ngoku zintlanu; kuthiwa amakhwenkwe ambulela
ngokuzondayo umfo awayemkpozisele iintonga ukuba aze ambethe
akuzitsifa. Kuthiwa amaBini-mathathu kuwo aziititfhalo eziqinise-
kileyo. Kuthiwa iintombi kanjalo zona ziya mbulela “umfana”

ezaye zimenzisa ; uTokazi ke yena andithethi nto ngaye, ndihlala naye, ngumfundisikazi waseWesile ; abantu kwa nam sithi Mfundisikazi kuye uzale umlomo ; iSundu lakhe walizuzwa kwada kwasala.

Naloo mizi yakomawawo yayiqaba, ngoku ziingxande zasesikolweni, unghlala ezitafileni, ulale kwezitofoto-tofo nezitamtam, ufunde amaphepha, uncokole ngezombuso, nezolimo nemfuyo, nezemfundo, nezentlalo yamakhaya, uhlaziyeke engqondweni, wonwabe. Kuthiwa abantu belo zwe banomnqweno ongemncinane wokuBa ndikhe ndibuye ndifike kwelo zwe, kuBa bona kuBo ngathi konke oko kwenzekwe ngenxa yam.

Ekubeni kwani ke nam ndikwanawo umnqweno wokukhe ndiye kuvela kwelo zwe, koko ndisathiwe nkxi zizixingaxi nezixakeko, ndoze ndibuye ndibuye ndikwenzele ezamhla ndithe gxada. Okwakaloku, —*Kha ubote mhlof' am.*

ICANDELO LESIBINI.

ISAHLUKO V.

UKUNDULUKA.

Kude kwathi kwithuba elithile, zaphela eziya iingxakeko nezixakekezi be zimayhuyhuyhu kwaBonakala ke ngoko ukuba ma ndikhe ndibuye ndihambele kwelo liPhakathi endikade ndinqwenelwa ukuba ma ndikhe ndilihambele, ndibe nam ndikwanjalo ukulinqwenela. UdaBa lwelo zwe ke ngoku apha phakathi kwekhaya lwaluse lufumane lwaangundaBa-mlonyeni kuyo yonke le mizana, lada langa lilizwe apha elahlukileyo kwamanye amazwe. Akubanga mmangaliso ke ngoko ukuba ndithi ndakukhankanya ukuya khona ibe ngulowo umntu avakalise owakhe umnqweno wokuhamba kunye nam,—kwada kwaBonakala ukuba ndingathi ndikhe ndayivumela yonke loo minqweno ndingemka nabantu bonke besixeko, ndenze ufuzuzima nalapho ndihambe khona; phofu abantu aabo bona asikuko nokuBa be bengakholwayo ndifike neqela labantu basemaXhoseni, kuBa umntu wasemaXhoseni asikuko nokuBa ucingelwa kakuhle kwelo zwe. KuBa onke amaTanuga luzuko kuwo ukusoloko ethetha ngelizwe lakowawo lasemaXhoseni, athi nokhe waya ngehambelo kuxhontelwe kuye ukuza kuviwa iindaba, aBe naye sel' exela izinto ezinkulu.

Emva kwamalungiselelo angephi, sithathene siziinto zontandathu, ndimfiya umfazana kunye nabantwanana ndingabafali bona, safamba

uloliwe oya kanye kweso sixeko ndaye ndisuka kuso ngeenyawo ukuya kwamalume.

Ma ibe sezingqondweni indawo yokuba namhla anditsolele khona kwadad' obawo, ndijonge emzini ; nalapho wofika uthande ukundisa khona ngokwawo.

i. UbuBele babantu ezindleleni buBonise ukuba basaphila, noko iifafu zizwe ubunzima, namalanga enje ukuba lela, nezifo zenze indlakadla kangaka ebantwini,—kwahamba kuBa zizigcume ezindleleni apha aBeze kubulisa ; inxenye iphetha imiphako, abanye bephetha amaphepha abaliweyo ombuliso, neminqweno emihle, kwa neentsikelelo zonke zezulu nomhlaBa, besifundela, businika. Kwezi zinto zonke mna ndikhathazwe yingqondo ethi azi aBa bantu ndingaba ndandibenzele nto ni na nje ngokuba besenje nje nje kum ? Ndaye enyanisweni ndingenayo nento endicinga ukuthi bacenga yona kum, kuBa baphilile ngezi-nto, bafumile lee kunam, banemizi ezinzileyo, benjalo nje abanye kuBo ngabantu abadala nabanamawonga. Ndithetha ke loo nto ayindikhatzanga kancinane ngaphakathi ; waye umazi nawe umntwana womXhosa ukuba yinto enenzondo yempindezelo yobulungisa, ede ibuphindezelele nakoonyana boonyana.

ISAHLUKO VI.

ESIXEKWENI E-ZATHUZA.

Senze usuku lwaalunye endleleni kwathi ngolu lwesifini ekumkeni komhla yagaleleka nathi esixekweni inqwelo yomlilo. Kuthe kwa oko zaBe se zibonakala izawukawu zaBeze kusikhawulela. WaBe umzi se usilungiselele inani elithile leekari zokusisa kwindawo elungiselelwe thina ; kuBa sifike thina se kugqitywe kwelokuba singadluli ngolu lusuku, sidlule ngengomso, khona ukuze sikhe sibukwe ngoBo busuku, senzelle imbutho entle, neentetho eziBanzi, neengoma ezilungiselelwe olu suku. KuBe kho nalapha incwadi ebaliweyo, yada yazotywa kakuhle, esathi sayifundelwa sayinikwa.

Phakathi kweentetho ezikuyo le ncwadi, kuBe kho amagama nama-zwi awathi andimangalisa, ndada ndacinga ukuthi le ncwadi ayifundelwa mna. Wathetha umntu nge "Goja lohlanga," "Umhlobo wesizwe," "Inkokeli." Yayisithi intetho yakuthi chapha kulawo mazwi anjalo kusuke kuthi meje kabuhlungu enkabeni, ndoyike ndibe neentloni, ndisuke ndifumane ndibe yinto engenamihlali, ndingavumi nokusi' imana nesizathu abawathethela phezu kwaso aBa bantu la

mazwi angaka. Ndithe ukuwaphendula kwam andaba nakho ukufu-
mana nelizwi elinye eliqhinelana nale ntetho, nale mbutho ingam,
ndasuka ndeva ukuba ndiya fwampalaza, kuze kusuke kuthi kunjalo
kunxhame ku be kho isigquru esisentliziweni, into yona esuke itfho
ndiphelelwe; ndibe kusuka ndisebenzisa iqhiya yokunceda ufuso,
hayi, asuke amehlo eenza ukuba ndibonwe nangumntwana ukuba nda-
phukile.

Se nditfhiilo ukuthi impendulo yam yaba ngamafwampalala endinge-
namkhondo wawo; kodwa intetho leyo yayingathi yenje nje: "Zihlo-
bo zam,—mzi wenkosi, la magama niwathethe ngam aqgithile, andifa-
nelwe nalelinye lawo; andililo gora, kuba andizange ndilwe nto, namfa-
zwe kwathi ni. Andiyiyo nokeli, ndingasayi kuze ndibe yiyo. Bantu
bakowethu ayincedi nto into yokuba sibulalane ngezixwexwe zezibongo
sintyontyelane amakhwelo apho kungekho nto, siya bulalana ngaloo
nto, senzana izifombo emiphefumleni, kuba umntu yena uthi akuya
la makhwelo a be kukho nto ithile ayzizileyo, ize loo nto imenze isilima
ngengqondo,—ubulima obulusizi obo; kuba bungaphezu nako noku-
khasa ngezandla. Ndikunqwenela kakhulu mna bantu benkosi yam
ukuyekwa ndizihlalele, ndibe lilolo, ndingene nje emxukuxeleni womzi
wakowethu mhla ngeduli."

Andazi ukuba ngeyaba yimbutho enjani na leyo ukuba ayengekho
amaqolo-qolo amadodana akowethu endasuka nawo ekhaya, iinto zona
ezayolisa apha kwatfho kwasitha,—ziinto ezathi ukuphendula zisaleka
umsundulo kumazwi am, zatfho zawahlamba loo mazwi am amfiliba,
atfho aqaqamba ngokweKhwezi lomSo, ndaqala ngoku nam ndanga
ndingaphakama, ndimemeze ndisithi "He—ke be ndisitfho ke kanye!"

La manene mahlanu ke ndandihamba nawo, ngabafo abangenaku-
mbi, ngabanumzana bakwaliZwi; kukho afa bini abangalimi abaqo-
kozekileyo, beneefama zafo; owesithathu unemfundo enzulu nengqo-
ndo yemvelo noko angenabuhlanti; omnye ngumfo oqhelene nedolo-
phu nezawukawu zayo, naye akanasonka kwathi ni ngasemva, kodwa
loo mfundo yakhe yasezidolophini isisonka sipehelele. Owesihlanu
yindoda engumVangeli webandla lakowethu, iliZwi ilamkele se iyi-
ndoda nje, se ikade izathuza ezinkundleni zesiXhosa, iyinto ngobunto
kwelo cala yabe nokuvumisa yayikhe yaanako. Nangokwezithomo
amanene la ungathanda akungegxeki nto.

Sitfho kwada kwasa sikule mbutho inkulu kunene; sandula ukuya
ngeendawo zethu, emveni kokuba ithiwe goxo kuthi yonke ingenelo
yobo busuku, kusithiwa sinikwa amafutha ukuze singaxwebi endleleni,
kuba uhambo lwethu luselude. Kuphindiwe kwarolozwa ukubule-
lwana.

Imini le asiyivanga yimindwakele esaze kumfifitha izinto ezingaba
ziisasalele zasemaXhoseni; kanti emva kwemini sisalindwe kukujikele-
ziswa siboniswa izinto ngezinto zesixeko esi. Into yona yokudlula
ngolu suku, siye apho sisinga khona ayibekwanga nokubekwa apha,
phofu se belapha nabaze kusikhawulela belo zwe siya kulo, nabo se
bethe thwanga ngulo mjikelezo wasedolophini bengenaxhala langase-
mva, ngokwemvumelwano yedolophu le nekhaya labo; kuba le mpi
ingabasebenzi apha kwesi sixeko inkoliso yeyelo zwe siya kulo.

Kwezi ntsuku zimibini silapha kwesi sixeko umfundi akayi kukholwa
xa ndithi, ndibone mna se singabantu balapha, se siwabambe onke
amasebe omsebenzi walapha; ma ndithi ndiqale ndabona ngephepha
eliphambili lalo mzi, eliphuma yonke imihla, se liphuma noxwebu
lwentetho ebalwe ngomnye wethu, yaye ibonisa abanini balo mzi
iindawo ezithile eziziziphene empathweni yayo ngakumzi oNtsundu,
yatfho ibeka amacebo angalungayo nakubaphathi nakubaphathwa;
ebonisa ngendlela yentlalo neendawo ekungahlangatyezwana kuviwane
lula ngazo. Ndifone se simelwe kukuseka uManyano lwamaDodana
ngolondolozo lwemali, nolweenTombi ngemfundo yokuphathwa
kwamakhaya; ndifone ngathi se siphethe imvuselelo ngamandla, nozilo
ngokunjalo.

Ndifone se sifikelwa yincwadi evela kwisibonda sedolophu (*mayor*)
isicela ngembeko ukuba sihlangani neBunga ledolophu, malunga nalaa
ncwadi iphume ephepheni, kubonakala ukuba iBunga likholiwe yiyo,
lacinga ukuba lithuba elihle eli lokukhe liyisompe kunye nathi.

Okunene seenje njeja siliphahlothi lamadoda asixhenxe sibathathu
thina abasemzini, isine ingaweli lizwe, kuba yonke into esiyenzayo ya-
yise ingathi ihla phezulu. Sivene neBunga kwada kwathi ncam, sanga
kudala sisazana, amkeleka onke amacebo encwadi yomfo wasema-
Xhoseni. Salenza iBunga ukuba likhuphe isiza esinobom, saakhe
apho izindlu zomanyano esilusekileyo lomlisela nomthinjana, lenze
amakhaya amahle okufikela aabo beze kufuna umsebenzi, ku be kho
neefosi zokufuna iinkosi, nokufuna izicaka. Abaphathi bawo lo mzi
ibe ziintokazi, nabafu abaNtsundu. Isiza siye salathwa kwindawo
ekufuphi nempu eNtsundu, malunga ngaphandle edolophini, kuba
kuthiwe nolimo luya kusetyenziswa kuyo le ndawo, lufundiswe. Into
eyandinandiphisayo kuku bona ngawam amehlo, isiza sendlu sisalathwa
kanye kulaa ndawo ndandijingisana kuyo namapolisa. Lathi kanye
eliya polisa liNtsundu lalindinxhamele lenziwa umgcini wempahla
yolimo, ngomvuzo omhle kunene. Icala lemvuselelo nozilo latfho
ngeziqwenga abatfho abemi belizwe elo boothuka, booyika, kwasinda
imiphefumlo emininzi.

SiduBule iintsuku zosixhenxe kwesi sixeko, nzima, kwanga kufike isaqhwithi somoya, zaphethuka izinto zalala ngandlela zimbi; zathi ezo ntsuku zisixhenxe zanga ziinyanga ezisixhenxe.

Kwaphunguka iirafu ezithile, kwangena imali ezinkulu kumzi oNtsundu, zibuyiswa liBunga, ledolophu, kwavela imisebenzi emihle yamadoda nabafazi, yaayintaphane, yaazizigxina kanjalo.

ISAHLUKO VII.

KWINTSUNGUZI YEZI-GEBENGA.

EMGUDU.

Se sitshilo kambe ukuthi side saqhawula ke; oko kuqhawula sijike ngoku siphuma neqola apha phakathi komzi, inxenye ihlabe ngeenyawo, abanye bakhwele amahafe eqolo, bekho aaba bawaxhabe ezinqwelaneni, nasezikarini; abanye ngawabo, abanye bewaqefile. IBunga leDolophu nalo lifake isandla esifufu kolu hambo, kuBa likhuphe iikari ezimbini ezinkulu, kunye nabaqhubi bazo, zaye zinamahafe azo, akwabalwa nazintsuku zakubuya kwazo. Ibe yenye into endenze uvufukululo le yokuphuma kwabantu kangaka kunye nathi, saye sisazi ukuba abantu bakowethu bangafumane bafjiye bona nemisebenzi yabo, bemke negugu lemini enye, baze babuye ngokuchithwa ezindaweni zabo abasebenza kuzo. Okunene loo nto ndide ndakha ndayivakalisa; kuloko sibe sincinci kakhulu isiqhamo soko kuthetha kwam, usuke umntu wakhona wanyanzela wahamba.

Kulaa ndawo ndandijingisana kuyo namapolisa, mhla mnene, kwintlanjana ekuthiwa kuseZimba se nditshilo ukuthi ndife novuyo lokufona siseka apha umzikazi omkhulu wemfundo yezinto ngezinto zosapho lwakowethu nosel' uthe waaluncedo ngokuvula imisebenzi eliqela kwaabo babengenandawo kakuhle zomsebenzi; se kusakhiwa nkqi, zife ezinye izindlu ezazilapho se zithengiwe.

Uphumile ke lowo mtyululu wabantu; into obungathi uyifonile ude uthi ma kuBe ingqonge umntu othile oyinto esizweni asiso. Sihambe sahamba sada saya kuthi thu kwintsunguzi leya ndandiza kugetyengwa kuyo, kwintilikazi esisaziwa ngegama lokuba kuseMgudu. Koko namhla ndife kusuka ndisithi thala-thala ndikhangela laa ntfinyela yentsunguzi, hayi akwavumeleka ukucaca,—ndisuke ndaphikela ukuthi ntl' kwizindlu ezakhiwe ngohlobo oluhle kunene, lweli xefa kukulo; ndife kuliphosa ngapha iliso ndathi ntl' ngehlathikazi elihle kakhulu

lemithi etyaliweyo, neendlela eziphahlwe kwa yimithi etyaliweyo,—ndize ndithi ndakuliphosa ngaphaya kuBe kwa yiloo nto; ndize ndithi ndakuhlisa intlambo isuke yonke loo ntili iBe sisithongo-thongo esimnyama esikhazimlayo sezilimo. Isuke le ndawo yaantja, yabukeka, ayaba yiyo leya ndiyaziyo.

Ithe kanti le ndawo ngoku se iyindawo yemfundo. Lo mhlaBa wathengwa lifandla elithile lonqulo, laza lavula isikolo salo apho, kwaakhiwa nendlu entle yenkonzo. Ngaphaya koko iBe zizindlu zabafundi, ababefundiswa ukulima imiqhaphu, nokuyichaza, nokuyisonta, nokuyiluka. Imithi yokwenza izitulo ezilukwayo yayilinywa kule ntili, zilukwa apha ezo zitulo, neengobozi, neminyazi. Kwakukho neentlobo zezincha ezilinywayo apha zifundiswe iintsapho ukusetyenziswa kwazo. Apha kwakuhlanjwa noBoya Beegufa, noBeebokhwe, Buchazwe Busontwe Buphothwe, kwenziwe izibalala nemibalo, nebulankete. Izikhumba zazikho nazo zisetyenziswa ukwenza izihlangu. Ezi zinto ke zonke zazisasetyenzwa nzima, kuBa kwakungekho majini wakuzenza zazisetyenzwa ngeminwe, neemafinana ezincinane.

Sithe kwa sisaya kulo mzi sibe se sazisiwe ukuba asisayi kufumane sigqithe, siya kukhe senze nokuBa lusuku. Kwalile ukuba siyiwele loo ntlambo iphantsi komzi, imanzi amnandi kunene, sahlangana noludwe lwabafundi olukroziweyo lwaqala apho, lwada lwaya kuthi nqo endlwini lusiphahle ngamacala omabini endleleni, umgama osisiquingatha sesine semayile, omnye emi isithuba seeyadi ezilifumi ukusuka komnye,—ingamakhwenkwe neentombazana. Sakuba sifikile ezindlwini, sisemi phandle, sifundelwe intetho yokusamkela, ese izele ziziganeko ezihle, esithe sazenza edolophini phaya; abafjho besithi baya themba ukuba asisayi kuBa sema nganeno kwazo, siya kwenza umjulgwane nomtyutyumezo ongasaqhawuke ndawo side siye kuma ngolwandle. Siphendule nathi ngamazwi okuncoma umsebenzi omhle owenziwa apha, esiwuvayo, noko singekawufoni kuya phi, saye kodwa sinqwenela ukuwazi ngokungaphezulwana.

Sakuba sikhulule, saya ezindlwini zomphungezelo, sajikeleziswa umzi lo siwufona, imijelo, amadama, izityalo, izilimo, izakhiwo nama-xabiso azo, inkcitho nengenelo yonyaka. Sakuba kaloku siyivile yonke into, sithe saqonda singaxelelwanga ukuba la madoda athwele nzima kakhulu; kude kwaanzima nezinto zokuxhasa intsapho yawo, nezokunxiba kweziqo zawo. Amadoda amathathu kula apethe umzi lo, sifika eneenjombe (*summons*) zakomkhulu ngamatyala; sisiza nje thina namhla nje, siza se kusezincotsheni zokuba lo msebenzi uvalwe, uye-kwe, kuBa awunaluncedo luvela ndawo,—u' ulumente akavumi ukuwunika inkxaso yakhe, nangani phofu wayekhe wada wathumela ichule

lakhe lokuza kuwukhanga-khangela inkqubo, nesimo sawo, lemka li-ngathi liya thembisa; kwaaba kuuphela oko.

Sixelwe ukuaba kuthe kwakubon' ukuaba be kunzima kakade ukuxhasaka komzi lo, kwaqokela kwasweleka indoda efilixhanti nomqolo wawo lo mzi nalo msebenzi, ngenkxaso yeemali zayo, ilifa layo laabiwa phakathi kosapho lwayo; ekuthe kanti nayo ibingathabathi ntabalaleni yalutho. Intsapho eNtsundu elapha kulo mzi siyixelelwe ukuaba ikumakhulu omahini; phofu ngekuba elo nani liphindwa-phindwe kahlanu ukuaba izinto zibe zilungile, kuloko kuabi, akukho nokwandiswa kwegumbi elinye, nakwezokuhlala nakwezokufundela izindlu.

Senzelwe imbutho emnandi kunene ngoko kuhlwa. Ewe, yaamnandi yaalusizi kanga ngoko siyivileyo intlalo ekumi ngayo, engumngcipheko. Siqonde ngabo obo busuku ukuaba abaphathi balo mzi, abona bakhulu bobabini, yinxalenye yalawa makhwenkwe ayemkqozisele iintonga endleleni umfo wasemzini.

Ihle yaphuma imbutho emnandi kunene, sasala sisenza ingxoxo ngezinto zokuma kwawo lo mzi. Indawo yokuqala ethe yafunwa ukuqondwa ngabafo basemaXhoseni ibe yeyokuba, eli Bandla lingavuma na ukuwunikela umzi lo walo ukuaba ube ngowentlanganisela, ungalungi nahlelo lithile? Ekuheni amadoda ephendule egameni lomzi wonke, esithi kudala ayivumayo loo ndawo, oko ungayi kuma umsebenzi lo. Nangoku ke umzi lo uya vuma uvuma ngothakazelo. Kubuziwe kuwo ukuaba kungenziwa nto ni na ukuncedwa kwawo?

Athe ukuphendula, akanasigqibo namvumelwano yakuba kungathiwa kuthiwe, ukuze avume ukuwunikela kwezinye izandla umsebenzi lo. Kubuziwe ukuaba ebengathanda ke wona kuthiwe ni na, kukho ukuthi kanti inkqubo le yawo ebesel' ethanda iphungulwe, okanye ihlonyelwe, okanye konke be kusalungile? Aphendule ngokuthi yonke into ibisalungile, nabaphathi, nenkqu yentsebenzo,—into isenye embi, kukuhla oku kwezinto. Atsho esithi ebengakuthandayo nokuba kungaguzulwa namnye kubasebenzi ngaphandle kokuhlonyelwa abangathi babe banamandla kuno, ebengakuthandayo ukuaba nakwizinto ezifundiswayo kuhlonyelwe endaweni yokuaba kuphungulwe.

Kungenwe ke ngoku eziziqibeni, emva kokuba unyhaziwe kakuhle umsebenzi lo, neengcanjana zawo, nebali lawo-laa mhla wasekwa, kwiminyaka elifumi eyadlulayo. Liphume elangomso ilanga kumi ezi zigqibo zilandelayo:—

- (1) Lo mzi uya pheza ukuaba sisikolo sebandla lasekuthini.
- (2) Ukususela namhla nje uya kuba ngumzi wentlanganisela yabantu.

- (3) Umanyano lwamaDodana olusekwayo edolophini luwamkelela kulo nje ngeSebe lawo.
- (4) Akukho zinguqulo ziya kwenziwa empathweni yomzi lo ngaphandle kwezo zokuchuma kwawo.
- (5) Kufumaneka kulungile kanye ukuaba apha ku be kho uGqira kumiswe nomzi wokunyangela abafayo (*Hospitale*) kuze ke ngoko:
- (6) Kuhlonyelwe kwa kamsinya nje iSebe lemfundo yo—"Konga" (*Nursing*).
- (7) Ma kubalelwe ngoku nje kuTulumente anike inkxaso yakhe kwezi zinto.

Siwufiye lo mzi ukofo bumnandi. Ngakumbi sakwenza ukuaba amadoda lawo aphelelyo ayifumane ngelo phanyazo imivuzo yawo, ukususela koweenyanga ezidluleyo ekuheni sel' enesiqingatha sonke somnyaka ephila ngamathe entamo iya kulandela intlawulo eseleyo. Sithe simka kwa be kungathi be kufike abantu abathunyelwe phezu, nje ngoko babesitsho bona ngokwabo.

Seenje njeya phakathi kwemikhwazo, nemigcobo, nokuduma kwe-mpi yaloo ndawo, sada sathi tyi siphelekelwa ngemihlali noo"Huntfu Ewe, nam, mna kanye, mna ndoda izibona kade izinto ezilolu hlofo, ndivakele ndisitsho ukuthi: "La madoda ziinkankathela zamadoda, afaanelwe kukuyenza laa mivuyo." Ndakuba ndicinge njalo ndikunqwenene kakhulu ukukhe ndibe ndedwa,—ndikhe ndikhuphe esi sigquru sisemphefumleni wam,—ndikhe ndilile kakhulu, ndithandaze. Koko nakuleyo andifanga nathuba.

ISAHLUKO VIII.

KUMZI WEBULU E-ZUBA.

Siqhuba kanobom namhla nje sifunzele ukuaba siye kufika ekhaya singanqanda-nqandwanga lutho. Yaye nemizimba se ikufuna kakhulu ukukhe iphumle, ngokungakumbi umzimba wam, womfo wangaphandle, ongaqhele zawukawu, naziwem-wem. Kuthe kanti hayi, nana-mhla nje asikayi kufika ekhaya.

Kwalile xa sikwanti-zitshile, kanye kummango ekwakuthiwa ngummango kaSiganga, loo mmango ke ngulowa ndabona kuwo iinkunzi zeencinifa zisilwa, ukuze zithi zakundithi mandla, ziyiyeke ingxabano yazo yezinto zekhaya zikhumbule kum. Wokhumbula umfundi ukuaba aqho ndaya kulanyulelwa lucingo olunameva, ndazigibisela

tyhufu kulo, ndaya kuzilahla kwisicithi esathi kanti sineramba. Izi-thuko zamaBulu, umfundi akayi kuzilifala kuyo le ndawo—nendlela endasinda ngayo. Yimihlaba mibini ke leyo; kukho isango apho, esithe sakungena kulo ndeva kusithiwa “ma kukhululwe.”

Okunene kwakhululwa apha, phofu, andabona nento etyhulu eku-khululelwa yona, kufumane kwahakazwa nje kubonwa lo mhlabane nam ndimana ndisalatha olwam uhambo lwamhla mnene, imixawuka ende-hla kuyo ngokoyika iinciniba, nalapho iqamba landiluma ndifumane ndaziphosa khona. Le ndawo yayisenje ngoko yayinjalo oko; ixefa lalingekaguquli nento kuyo: eso sicithi ndandiziphose kuso sasisekho, saye singekude emendweni; neenciniba zazisatya kuyo loo ndawo, koko namhla nje sasingazoyiki nganto, ndingade nditfho nokutfho ukutf’ ukuthi zizo endicinga ukuba zazisoyika thina, kuba sasingu-mkhosi.

Kuthe xa kubotfhwayo ndeva ilizwi eliqinileyo elivela kwa lapha emadodeni loku ba kungafaneleka kuthe kwamiswa indlu yeendwendwe (ihotele) apha, ibe yefanelekileyo kananjalo, kube kho nevenkile njalo-njalo. Ndithe ndakubuza abaxhasi bezi zinto ukuba bangaba phi na entlango apha? Kubuye impendulo eseyilungiswe yaciciyelwa, isithi le mihlaba inoku ba ithatyathwe yomibini, kucandwe iziza apha, kumiwe, ibe ngumzana; kuthe kutfhiwo wabe sel’ esalathwa nonocanda ekunokuba kuyiwe kuye, acande iziza apha, nomphathi walo mzi weendwendwe ndibone ukuba sel’ esaziwa kwa phakathi komndilili lo wethu. Kutfhiwo kusithiwa le nto ke yonke inoku ba ibe phantsi ko Manyano loluTfha olusedolophini.

Siqhubile sahamba singulowo mndilili. Inxenye yayiphatha kujika iphuthume imisebenzi yayo kwa sedolophini; ithi naloo nto ingaphu-nguli nto, kuba izimpi eziya zingenelela apha endleleni zazingaphezulu kwaBajikayo. Kuthe kuuphi, ekumkeni kombhla, ndabona umndilili obuphambili, usaphuka ngokunene, kanye kweliya thuba ndaphambuka kulo ukuze ndikhawulelwe ziinduna ezimbini zezinja ezinugwala zeBulu.

Kuthe kwa sekuphambukeni kweli thuba ndaphawula inkqubela-phambili enkulu kulowa mzana weBulu; inkqu yesango eli lidibana nomendo, ndafika liyenye into, kunjalo nje ukrozo lwemithi luphahle indlela kumacala omafini kwada kwesa ekhaya. Andibanga naku-nceda ukungayicingi into yokuba, ukuba le mithi yayise ikho oko nge-ndasuka ndakhwela komnye umthi ndazingqabisela izinja akwaba kho nkathazo. Sithe jike-jike kambalwa sagaleleka kulowo mzi,—safika kumzikazi omkhulu, nozindlu zaguqulwayo, azisezizo eziya ndandizazi. Sifike kuphithizela afantu apha, bemhlambi wantaka, baye phofu

bebonakala ukuba ngabantu baloo ndawo. Into ethe yaphawuleka, apha ngobuninzi lisundu, waakho kakhulu lo mthi, wenziwe kakuhle, nathi nje ngokuba sifika nje, sifika umzi lo uphinyelwe ngamalaphu amahle anesundu.

Ngowanto ni ngoku lo umzi? Uza kuphanga abuze atfho umfundi; kwa nje ngokuba nakuwo lo mndilili wethu ba ba baninzi abafuzayo ukuba “Kusentweni ni na ngoku?” “Kuphi ke apha?” “Ngumzi wanto ni ngoku lo?”

Le fama yathengwa kweliya Bulu lilungileyo,—nakuba se ithengwa kwintsapho yalo, ngumntu omnyama, ongumnakwabo boTokazi omkhulu, waza xa sivayo wazimisela ukuyihlaziya ayenze ntle, zithi nezindlu zenziwe ngokutfha; ingabi bubuhle obo bodwa, koko kube kho nomsebenzi oqhubekayo kuyo.

Into yokuqala ayenzileyo lo mfo akuba ewuthabathile lo mzi, kuthiwa ibe kukutyalwa kwemithi nje ngoko sasibona kunjalo, weenza namahlathi, emva koko ungene ekuyileni izitena, wayifundisa loo nto, kweza nophi, nophi ukuza kufunda ukwenziwa kwazo, nokuqingqwa kwamanye nokwaakha ngawo. Enye into efundwayo kulo mzi, kukoja izikhumba, nokuzisuka, nokwenza izihlangu ngokwalaa ndlela indala yama-Bulu yezihlangu zexhosa.

Ingqokelela yabantu aaba balapha ithe kuba ngabantu abakhutheleyo basemaBulwini, bazama ukumisa izinto ezintle nje ngoko ubazi ngako. Inxenye apha yayitfho ngeengufo zolusu iqalele elunyaweni, yaya kuphuma entloko; yaye ibonakala le mpi ukuba iya zithanda izibuka kanjalo izinto ezintfa. Inkoliso yabo bezenzela ezi ngubo, alusuke umntu ufele lufe yingubo le yelaphu; kanti nezihlangu ezi bakhholisile ukuzenzela,—yaamininzi apha iminqwazi yeenyamakazi; athi namanenekazi akholisa ngeemputhi, nje ngokokuya kwa sendulo. Sazithanda izinto zale ndawo zaaluphawu olutfha kuthi,—sada sanqwenela ukunga zingaqhutyelwa phambili ezi zinto, zize kulungelelana neli xefa kukulo.

Sithe sakufika ekhay’ apha, akhululwa amahafe afakwa ezitalini atyiswa; nathi sisiwe ngeendawo zethu, sabelwa izindlu saanela noko siyiloo ndimbane. Sithe sakuphumla kuhle, sakukhova nokuzihlaziya malunga nokujika kwelanga, kwabotfhwawo awalapha amahafe, sajikeleziswa umzi, siwuboniswa,—amadama, imijelo, amasimi, amahlathi atyelweyo, imiyezo, iinto-zini nanto-zini.

Siboniswa iindawo ekwenziwa kuzo izitena, nencha ezidityaniswa nayo ukuze ziqine; siboniswa iindawo ekumbiwa kuzo amatye apha aluhlalo oluthile oluhle kunene ekwakheni izindlu zamaxabiso. Zisanelise kakhulu izinto esizibonileyo ekhay’ apha, noko singeze sitfho

ukuthi zezodidi oluphambili, nempahla yokulima yayisafuna ukuhlaziya ibe yentja,—umhlaba wokulima wawumbi kanye wona; uluruxe, ufuna ukusetyenzwa kakhulu. Inkoliso yezakhiwo yayiyeyohlobo oludala lwamaBulu, nabantu bethetha sona ikakhulu labo: into yezincwadini yona ibe semva kanye. Kuthe noko zikhoyo ezi ziphene, sazincoma noko izinto esizibonileyo, sakucinga ukuba ngamalingana aabantu abaNtsundu beBodwa, bengancediswa bani, benjalo nje bengelayo namfundo iphi, abe amalanga nokunqaba kwezinto, kwenze izwinini enye, yokubuyisela emva naabo be kuse kusithiwa ngabaphumeleleyo.

Sithe sisazicingela sisedwa, sabona ukuba ma kuzanywe kwa elezelo, elokuba le fama ma ithengwe kweliTshawe (kuba wathi kanti ngumfo wasemaTshaweni umnumzana lo), yenziwe omnye umzana olisebe kwa loManyano loluTsha, olusekwe edolophini; kuloko ngenxa yale imizi se siyihlomele sibe nobuthovu, sanga se senze kakhulu lungekazandeli ngokwalo nangentsebenzo yalo uManyano.

Kuthe ngobo busuku, endaweni yembutho enengoma nemidlalo safakwa engoxweni, kanye malunga nezi ndawo be sisazicinga zokuwuhubela phambili umzi lo, saye nathi siyithanda, kuba la madoda ale ndawo ayekho kakhulu, ephume ngendlu kwada kwaphuma nasezingqothweni,—yaye eyona nto yasitsala ngaphezu kweento zonke kuwo, kukuBonakala ukuba aphile qete, ngemixhelo yawo akanasidlanga salutho kulo elo cala, aye ebusuku-fuma sakujonga.

Asenzanga zindendeleza nathi ekuthetheni kwethu nawo, sithe sazama ukuBonisa ukuba inkqubela le yinto ephuma ekhaya, iqale isebenze khona ngakumbi ke kulo mzi, kuba se uqhufile kade; ngoko ke ma ithi iyileyo indoda, incame into yayo, eyona iyinto, kuze kuthi kucingwa kuze kucingelwa phezu kwento. Sithe ukuba sitsho basiva ababo baseZuba, (kuba yayilelo igama laloo ndawo), kunjalo nje abasiva kakubi.

Buthe bungayanga phi ubusuku yabe indlela se imqengqelezi, se kukhanya ngaphambili;—kuba kuze fufu kwa kwityeBa lokuqala, ngokusuka eyokuqala indoda incame iinkabi zayo zombini ezibotshwa emva (*astros*). Elandele leyo indoda incame iinkabi zayo ezibotshwa phambili (*foros*) zombini; elandele leyo incame ikari yayo, namahafe ayo omafini; esemva kwaleyo isingwe kwisiselana sayo semali, yeza namafumi amahlanu eeponti (£50). Atsho, atsho lamadoda, egilana bume, phofu ezolile, sothuka nathi se senzakele, kuba kuhamba izivuthe-vuthe ezitshayo nazo; yini le! Imali se ikumawaka omafini eeponti (£2,000)! Sithe siya lahla ukwahlulelana kobusuku yabe imali ekhoyo ikumawaka amathathu eeponti anekhulu leeponti ngapha-

ndle (£3,100). Kwaye kusathiwa kukho amadoda angabanga kho, asaya kuhlatyelwa, kwaye kuthenjwe lukhulu kuwo. Siye ngeendawo zethu zokulala, ukuze sivukele entlanganisweni ngengomso.

Kwalile emini yakusasa, malunga nentsimbi yefumi, yaphinda intlanganisano yadibana, yenza ezi zigqibo:—

- (1) Lo mhlaba uya thengwa luManyano loluTsha oluBotwe lalolusedolophini eZathuza, ukuba ube lisebe lwalo.
- (2) Kwingenelo yawo lo msebenzi indoda nganye ethe yaqola ulutho apha ma ibuyelwe lulutho olo lwayo, lube nenzala ukuba kuya vumeleka.
- (3) Abasebenzi nabaphathi bomsebenzi kanga ngoko kunokwenzeka ma ze banyulwe kuyo le ndawo, ngaphandle ke kweencutshane, eziya kufunwa phi na phi.
- (4) Injongo iya kuba kukuhambisela phambili le misetyenzana se isenziwa, kuhlonyelwe eminye, ngokwanda komsebenzi.

Ithe ukuphuma kwayo le ntlanganiso intle kunene, imnandi, imfutshane, sabe se singa singabopha kuba kwakuse mgama apho siya khona. Sithe ke ngoko siya sithi pelekeqe isidlo sasemini, kwaBe se kubotshwe kade. Umnini wale fama usivakalisele ukuba sel' ethethene nabanini beziya iifama zaseSiganga, zihlangana kweliya nxowa lefamba neenciniba kulaa ndawo yayifonelwe ufuhotele; utsho wathi se kufuneka nje ukuba benze izigqibo zentengiso nentengo ezibaliweyo. Ithe impi yamkhuthaza kunene, isithi ma kangabi salibazisa, akukho mfuneko yokuba lo mmango mhle kangako uyiphose.

ISAHLUKO IX.

E-MNANDI.

Ithe ukuphuma kwempi namhla nje, yaphuma ininzi yada yaphithizela, kuba lusuku ekuvakeleyo ukuba siya kungena ngalo eMnandi. Imini ihle yaBonakalisa ukuba noko ayizi kusoloko intle, abengade omnye alindele neendudumo nesichotho. Bathe abavela eMnandi apho sababona se bekwalapha nabo beze kusikhawulela, bekhwele iikari namahafe. Ithe impi evela eBotwe yehla ingumkhosi okukokwayo,—yaye isithi akusahlaleki esixekweni oko sathi sadlula. Ithe impi esuka apha eZuba ayaba mbalwa nayo okukokwayo; sizifiya ke into esidibana nazo ngendlela esezimka nomkhukula wesihohela esiya eMnandi. Yaye le ndawo yaseMnandi siyiqonda ukuba ibalulekile kuloo mimandla kuba uba ngadibana nalo uve esithi likhaya lakhe elo kanti nomnye kwa nomnye.

Kwalile xa ilanga liphezu kwentaba, savela emzini,—sawubona ngamhelo ukude kufuphi,—isithuba singaba yimayile nangaphantsi. Kuloko wenna! Izulu alibanga savuma nantwana ukuba sifike kakuhle. Kusuke gqi! isiphotshongela sesaqhwithi,—yatsho loo nto ngesivondoviya esingenacala, kwaqhuma uthuli, kwaamnyama kwaalunchwazi phambi kwexefa,—yayinkohla kaloku nokuhambela phambili! Kwafumana kwaqophana iikari, namahafe, nabantu! Baye bengakanani bona aabo bantu! Imikrozo yabantwana bezikolo ebikrozeselwe thina,—bebodwa abengoma nabaphathi babo! Iyodwa impi le ibisana azela ifuna ukutshayelela umfiko,—agilene eenje njalo amahafe, eqhawula bume, aya kufika phakathi komzi, kwaqonakala ukuba ngoku le yeyona ngozi!

Umfundi uya kuqonda ukuba side sabona ngathi se sifikile emzini, eMnandi. Njani? Ngandlela ni? Leyo ke imibuzo asiyyo engaphendulwayo,—ibe yile nto kuthiwa ngamaqona-ndenzile. Safikela phi? Entweni ni? Ezindlwini? Nakanye. Naleyo imibuzo kungaanzima ukuyiphendula, kuba asifikelelanga ndawo, sifumane saazindlakadla ezithe saa ezingazaniyo nokwazana, eziphepha ihafe eliholayo eziphepha into ewayo, eziphepha ukugilana.

Kaloku umzi lo wawumiswe amaqonga ngamaqonga ezihombiso; zawohlaka zafuba kude ezo nto; kwakumiswe neziganga eziya kuthi izithethi namaphahlothi azo zime kuzo; kwakumiswe neziganga zafavumi,—yonke loo nto yajulelwa phaya ngumoya, yajika ngoku yaayingozi. Kuthe kuloo ntlavusele avakala amazwi abafazi belilela abantwana babo! Zithe izindlu zamacangci ezise zisathiwe gabu ukwakhwiwa nokufulelwa, zaayingozi embi! Amacangci adlula kabukhali ebetheka ngamandla phantsi!

Uya kuqonda umfundi ukuba iimbiza zaziluludwe phandle! Ngoku amahafe ehla enyuka engenabani,—iikari zizingcefa, ezinye akukho nethemba lokuba zingaze zibuye zinchibeke! Nguqukulubodwe womntu, nehafe, nembiza enokutya phakathi! Sikhawuleze ngoku sakhupha umthetho wokuba ma kuhlaliwe phantsi, athi okuloo ndawo afe kuloo ndawo, sakhupha amadodana okubafunqula abaphose kwizindlu ezingathi ziqinile. Kwakha kwenziwa leyo!

Iinkomo be kuxa zisondeleyo emakhaya ukuba zigoduka. Uthi zathi ni ke? Ibe yenye leyo yenye into eyothusileyo, kuba zisuke zathi ngoku ukuza kungena emakhaya zeza ngent'emi! Ziwabengqel' apha amatshoba! Zanga zonke zinosinga; zaye zigxwala zenze into embi! Ezinye zafambeka kwezaa ntambo se zinamahafe ngamanye! Yaangomnye lowo uqukulubodwe,—iinkomo, namahafe neentambo yini le!

Umhlof' am ofunda le ncwadana uya kuqonda ukuba aaba bantu bakwesi saqunge abazani, be bengekabonani nangeliso, be kuhonjiwe; kodwa ungaba satsho yini ngoku? Naphakade. Kuxa ngoku se siziinkono-nkono ongeze uzazi,—iinjimbilili ngeenjimbilili; iintuthwasi ngeentuthwasi, inxenye iyophisa, koko alikho nelo lokophisa ithuba,—kwaazinduma, kwaazingongoma, kwaamanxeba, yaangamayeyeye, namankenke! Eliphambili umntu esithi, "Namhla nje kuya gwetywa!"

Kuthe kuselapho—Gqi! kwavela eyona ngozi ngoku etsho sonke sema ngezintya be kungeni kade! Yinto ni na ngoku? Ngumlilo! Kuthe kanti kwesi siwunguwane ulityelwe umlilo! Zaphethuka izikhuni ngumoya,—zaququhumba iintlantsi! Zavutha izikhuni, ahamba anwenwezela amadangatye, abamba izibi, afumanana neentango! E! Uthe uyothuka umntu woothuka umlilo se ubambe iindawo ezingamandla. Yeyona ni kaloku le?

Uthe omnye ukothuka, woothuka wakhupha impahla endlwini, naanko eyijulela phandle! Omnye okwakhe ukothuka, wothuke wathabatha ebiphandle into, wayijulela endlwini ngaphakathi kuba emangal' ukuthi umlilo naangu ngaphandle! Waye okunene se ufumane waalichweba phakathi kwekhay' apha! Ube umoya ungeka-thembisi kudamba, nobusuku se bunxhamile!

Kufumane ke kaloku ngoku yaanguphuthu-phuthu ongenacala! Yaanguhiki-hiki. Yaanguhinsi-hinsi! Silwa nolu tshaba lohlanga lonke lungumlilo! Arawuka iindevu namabovu awo amahle amadoda. Atsha imisebe namafiyi afumana aziintwabane! Adyunguka iinyawo nezandla nezandundu, kwafumana kwaayiloo nto! Akwemiwa noko, kwabilibiswa, kwamiwa bume kwasetyenzwa kwaliwa, yini le!

Kuthe kwa phakathi kobo sanxanxa kwavakala ilizwi lomfo likhala libuza lisithi, "Ngabantu baphi n' aaba!" Uvakele omnye wethu esothukela phantsi esithi: "nKosi yam siza kubulawa!" Kwesi sithuba amadodana enziwe aamikhosi mibini,—waakho lo ukroziyelo ukusinga emlanjeni ukuza namanzi! Waakho lo weenza udaka, umana ukutya beka emalangatyeni apho ngodaka olo, nangeenxhova neziziba ezimanzi. Athe kanti aya phulwa njalo amandla omlilo; kuthe kungekudala litshonile ilanga wabe se woyisiwe, nomoya se uthabathe ukuthi bembe.

Iqalile ke kaloku ngoku impi yazama ukusa izinto ngeendawo zazo, ezo zibe zinokusiwa kwesi sithuba. Kuzanywe nokulungiswa iindawo zokuphumla kwaabantu basemzini, kuba babevelwa kakhulu ngesi siwili-wili bagxilelene naso; baye abantu basemzini nabo bewuvela umzi lo ngokusebenza kangaka ngenxa yabo.

Zawa ngokuwa ke iintetho zabantu emva kwale nto! Wathi lowo wakhupha olwakhe uluvo, wathi omnye wafeka eyakhe ingcinga! Kukho abathi le nto ngumhlola,—ihlola into eza kuhla! Bekho abathi le nto lithumelo, 6e kufunwa ukuba yonke le nto ilapha imonyane iwelwe zizindlu, itse nayimililo, ifele ndaweni nye. Kwakukho nabathi iXologu eliKhulu lichitha ezi zawukawu, alizifuni; kuba abantu baqhele into embi, yokudumisana sodwa apha emhlabeni, bengalidumisi lona. Zazikho nezinye izazi ezazisithi zona ngamandla oNge-dawo la, othiye kunene ukubukana koluntu, okholwa yena kukuba abantu ma basoloko besilwa, begqenyana ngokwezinja—uze ke ngoko ngengqumbo, nje ngoko weenje njalo ukuwisela oonyana neentombi zikaJobu ngendlu!

Zibe ninzi zaanjalo ke izimvo neentetho zabantu ngayo le nto. Waye umothuko ophambili ingowokuba, “Kuya gwetywa namhla.” Nathi sibe nolwethu uluvo kule nto: Sithe thina, “Hayi sifumene owona mamkelo mkhulu kweli lizwe, into etsho zazama-zama iziseko zale ndawo!”

Sithe kanti sibula sisela nje kukho abathile abaphaphatheke baya kulala emixawukeni, nasemahlathini; bathi kanti nabo abazani kwezo ndawo; benjalonje nabo sabula besela kwa njengathi: Inxenye kuBo ithi yimfazwe; umkhosi ongaziwayo uze ngamandla emakhaya, ukhwele emahafeni. Nje ngokuba amahafe ezintsali nje emimangweni phaya eqhawula ezikarini, kuBo ke ngumkhosi osukela bona. Koku-khona ke baya bemka ngokunye emakhaya. Umzi usitsha nje ngumililo, kuBo ke lutshaba se lutshisa emakhaya abo, yathi loo nto yenza ukuba kuwelwe imilambo enamagama. Okunene inxenye yaBonwa emva kweentsuku ezisixhenxe se ivela apho ingaziyo nayo ukuba kuphi na.

KuBe kho abaphaphathekiswe yintsomi le yakwantsomi! Kwaaba bantu bavala emaXhoseni, kukho amadoda amabini angamaZima. Ke kaloku ke ezi ntsuku asezingqondweni, umntu kuuphela ulilisele “Ngomkhosi wamaZima;” athi wumbi akhankanye “amagongqongqo.” Zibe zikho iinto ezi ziphikele ukuthi: “Kuxa ziphi na namhla ezi zidla-bantu zenu?” Zithe kanti ezi ziqhulo zibe nolutho olubi ezilwakhayo kwezinye iingqondwana,—kuba amaZima abawaziyo bona okunene zizidla-bantu eziya bahlala beziva ngoonina-khulu ezintsomini. Lutho ke ngoku lwakuthi thu ukroza lwempi yasezini, akuthi umntu: “Zavel’ izidla-bantu!” ayandule ibe nto yako ni noko leyo; kodwa lutho lwakuthi gqi ngesambantlanya esilolu hlobo, yazaliseka into abesehlala beyiva ngoonina-khulu,—lafa liya phela ke njalo ikhaya! Wathi elowo wemka ngesithwakumbe, wangacela engaphele lutho, esindisa lo-lo-lo untonga umphefumlo!

Uthe umoya wakuwisa imithi emikhulu endle phaya, kwakokukhona le mpi iqondayo ngenyaniso ukuba naalo olo thuli luhlala luxelwa lokuzakwamagongqongqo. Ithe yakubona imisi, nemililo, yaqiniseka ukuba okunene akukho kuyithanda buza le nto, umzi uvingcelwe zizidla-bantu. Kuthe kulapho ezindle yabulalana le mpi ngokothusana, kuba kaloku ayazani, ibingandulukanga kunye,—abaya babaleke imfazwe, ngoku bothuswa ngaba babaleke amaZima. Abaya babaleke amaZima bothuswa ngaba bemfazwe.

Phakathi kwaaba bantu babaleke izidla-bantu kukho novise kaZakade—indoda eliso linye, elinye lenzakaliswa yifuluwa eselula,—umsindoke, yeka! Nakule into usuke afune ukuhlaba abantu kwakuthethwa ngoku kusaaba kwakhe kungaka. Phofu imbali yokutyhutyha kwakhe amahlathi nemixawuka yayibaliswa nguye mhla mnene, ekubuyeni kwakhe, emva kweentsuku ezilijumi engekho; sel’ enqandwa kwadade wabo eCeme, phefa kweZitshangane.

ISAPHLUKO X.

EMVA KO-QHWITHELA.

Emva kwesaphontjane somoya, novuthu-vuthu woqhwoithela, noku-tyumka kweekari neenqwelana, nokuqhawuka kweentambo zamahafe; ewe emva kokwenzakala kwaabantu bewiswa ngamahafe emva kwemililo nokurawuka nokutsha kwaabantu nezindlu neentlanti,—kuye kusithi bembe, kwada kwaakho ukuzola okukhulu. Ngelo xesha ke kwakuse kusebusuku. Kubonakele ke ngoko ukuba umzi, ngenxa yokudinwa, ma uye ngeendawo zokuphumla, iindwendwe kunye nabasekhaya, emva kokuba kwenziwe umbulelo ofufu kuNdikhoyo ngokuthi emva kwale nto ingaka kuthi kanti akukho mphefumlo ungekhoyo.

Into ethe yaayingozi ibe ncinane kakhulu xa ithelekiswa nento ekuBe kuyiyo: Ngamahafe mane afileyo kanye, amahlanu enzakele ngokungabuyi kunyangeke; amankonyana abesotshelwele esibayeni emathathu afa amathathu engabonwanga mntu. UGxajeka, iBele uthe ngokukha amanzi okucima umlilo kufuphi nesiziba, wathi kanti ukhawuleze kakhulu. wagibiseleka esizibeni. Uthe kanti akakwazi ukudada, yaye idyasi awaye eyambethe inzima, yamxinzelela okunye ezantsi; litho kanti ikhafa alisathathi ngqalelo, lamqonda umntu sel’ ehluthi ngamanzi, wanyulwa walaliswa ngesisu, intloko yamingiswa ezantsi, ithe kanti loo nto iya kuncceda kwa oko, aphume ngomlomo amanzi, noko angomelelanga kamsinya.

UBozi wasema Tunzini ubethwe ngumqadi onedangatye emagxeni, waya wawa phantsi kwawo, wanqumleza wona phezu kwakhe,—yingozi ebonwe mva naleyo, wagalelwa amanzi, kuBa waya waphola. UHletyiwe umVundlekazi, phofu lo mntu sel' engumntu omkhulu, usukelwe eqinisa enyuka ummango, eligqange ngumlilo, kusitjha iilokhwe zakhe, wacinywa umlilo, wathwalwa; kanti icala elo lokhohlo lihambe liba neendawo ezidyinguke kakubi. UPonoyi umNtakwenda uve inkonyana yenkomo ikhala endlwini, eSiluphahla phofu waziletha! Uthe esaqhawula intambo, yakhawuleza yawa indlu yawuvala umnyango; uthu dyulukudu ngenx' engasemva endlwini,—emadangatyeni, yee-phundlu inkonyana kwesinye isibakabaka sedangatye, yantinga yabaleka, yajukujeleka yawa yafa, entla komzi. Waphuma uPonoyi engenalo nedyungu-dyungu ngaphandle kokurawuka.

Uyise kaSanityi, uOom Dirk (iQheya) uthu kanti ubeyotywe yinto abeyotywe, walala ngasezimbizeni phaya, uvuke yena xa amahafe ahamba kangaka, egila iimbiza bume,—akothukanga yiyo yonke loo mibodamo, usuke wathatha inyama watya,—kusenzeka le nale naleya nje akananto nayo yonke loo nto uya tya, uya thetha yedwa, akathathi ngqalelo. Okhe wasondela kwelo cala uphulaphule xa athi. "*Ar mar mna ek es rona Kafir ek es mense*" koko olo dwayi lugilwe kakubi lihafe. Iwalunyathela esigxaben iwpohla kwa oko; cinga, indoda imumethe inyama, eninzi iyiphethe ngezandla, ithi ke kunjalo ivuke ebusuku ikhupha igazi inento enkulu yoduma eSunzi, engalwaziyo nayo ukuBa iluzuze ngayiphi na indlela, zibe zezo ke iingozi ezibe khoyo, esithe thina noko zilula kunento ekuBe kuyiyo; sabulela satsho kakhulu kuNdikhoyo.

Sitsho ke, sithi siye kulala kuzolile ngoBo busuku; athe kanti awalapha amadoda nabafazi akulalwanga, uBusuku obu kulungiswa eziya zinto be zimiswe zaza zonakaliswa ngumoya, ngamabenu-bentsu obu busuku ukuBa kuze kuse se kulunge konke; okunene sivuke thina zindwendwe se kumbeje-mbeje se kufana noko be kunjalo phambi kokufika koqhwithela; imiqonga se imi njeya; imithi se ingathi ikhule ngobusuku; amalaphu sel' ejinga nje ngoko,—yaye imini iqaqambile ifanele izinto ezintle kanye. Bonke ubuvithe-vithe beekari ezaphukileyo namahafe afileyo, se isanganiswe loo nto yanga ibingabanga kho.

Iikari zombini zasedolophini zityumke zona ngokungeze kuBe saba nakwenziwa nto ngazo,—ihafe kwa lakhona laphuke umkhono laase lidutyulwa kwa ngephezolo, asala amathathu eyimiqaba-qaba. Yinto leyo ethu yakuya kuBikwa edolophini, lasuka iBunga ledolophu laase liyinika thina yonke loo nto, loo mahafe asindileyo, neentambo, nobucwabala obunokuzuzeka ezikarini, lisithi uhambelo lwethu lwenze

ingenele nokulunga emzini waBo, okungaphezulu lee kwezo kari namahafe.

Kwalele emveni kwezidlo zakusasa, lakuqala ukufudumala ilanga, baqala abantu baphithizela kwindawo yembutho; kwaaziinqwelo kwaangamahafe kwelo bala lokwabela amaxhoba (imalike); zaye izimpi zivela phi naphi; inxenye yazo ifunyenwe lolu qhwithela isezindleleni, yalalisa, yavukela kwa seluhambeni. Kudlule phambi kwethu imikrozo ngemikrozo yamadodana, neyamakhwenkwe neyamakhwenkwana, ifalile inyathela kunye, ibetha amaxilongo namaguBo, ilelo iqela litsho ngeenguBo ezifanayo, nelinye likwanjalo, nelinye, kwa nelinye. Kuthe kwakuBon' ukuBa kukhungele kwatsho kwathi cwaka, saqala ukuza kuthatyathwa,—yekoko ukuhamba sithubeleza phantsi kwemithi emiswe bumini, namawundu-wundu, namalenga-lenga. Waye umzi uzele yimibalo endithe ndayikhumbula kakuhle into ethetha yona, ethi, "Zisa isundu lam; " eminye isithi: "Isundu likaTokazi!" ikho nale ithi: "UTokazi nesundu lakhe." Sabe sikho isixwexwe esi sona sisesazulwini sale ndawo yembutho sithi: "WoBe ulifuman' isundu lakho, Tokazi!" Sifike saya kubekwa esazulwini sesikhinindi, kwaye kubethwa amaguBo, kuvuthelwa amaxilongo, kusenziwa ooHuntfu no "watyaph' ufike!" Sithe sakuBa sihleli, kwaqala kwazola kwathi cwaka.

Sifundelwe kaloku iintetho ezibaliweyo ezivele kwimibutho ngemibutho; wathi umntu ukuthetha wavumbulula, wathanda ukuzeka emva, kwisithuba seminyaka emafumi maBini eyadlulayo, oko le ndawo yayiyintlanga, enabantu koko bengabantu, kuBa babengenalwazi, behleli emnyameni beBa bona bahleli ekukhanyeni,—oko kwanyathela ikroti elalithonyelwe ngumEnzi wezinto zonke, kula macala ethu,—lathi lakukpoziselwa iintonga ngamakhwenkwe, alabaleka limke, okanyelizicwezele, koko ikroti lisuke lazinyathela, lema phezu kwazo layala lafundisa.

Ikrōti elathi ukusuka apho labuthwala oBo bumnyama bakowalo, laya kubunyusela ezulwini basisiqhumiso esinyukayo, ngakweliya tyholo,—latsho laalathwa, kanti le ndawo sikuyo ikufuphi okunene kwelo tyholwana; laye nalo ligcinwe ngumzi wonke nje ngendawo engcwele, apho umfo kaBani wawathi gxume khona omaBini amadolo, wayaleza iinyembezi zakhe ukuBa zithiwe entsufeni,—zathiwa okunene. Weenje njalo umfo wale ndawo, wachukufa, wagoca-goca; yathi indawana esalele komnye umbutho yachongwa ngomnye yafakelwa.

Kwathethwa ngegora elathi lakuthethelwa ngeentloni zobumnyama zintombi zasebumnyameni, lavelisa isifane lona, lakhanyisa kwakhanya. Kuthe kwakufikwa kwizenzo zethu edolophini eZathuza,

wakha umntu wacokisa, kwada kwasezindleleni ezi zokuza nganeno; ekude kwaakho umqokumbelo oBanzi wokuBa apha ke kunqweneleka nezingaphezulu kwezo iziganeko.

KwakuBa kuyekelwe kuthi ukuBa siphendule lisuke landiya,—landi-khohla; ndaangathi ngoku be ndingaziva zonke ezi ntetho be zithethwa baye abantu belindele, bejonge ngamehlo abazileyo nangeendlebe ezifukhali, belindele ukuva ilizwi elivela kum; nje ngomfo abeve izinto ezingaka ngaye, inxenye ihambe umgama omde kunene, ukuza kundibona khona ngeliso. Ndithe ndakunditha ukusuka laphakama elinye lamapolo-polo akowethu, ngokuqonda ukuBa akulunganga ngakum, lathi gqavu, gqavu, gqavu, kwiindawo ezizintloko lisithi litshayela izibi,—yatsho phofu indoda leyo yeenza kamnandi kakhulu.

Ithe iya hlala leyo kwaBe kuphakama olunye ukhombo-khombo, into ethe yona leyo lo mntu nimkhungileyo apha udalelwe izinto ezinkulu; kodwa ahlale nazo zingaviwa mntu, nje ngale mbali niyibaliso apha, asiyazi thina emaXhoseni, ezi zinto wazenza eyedwa, nizivumbululayo namhla, siya qala ukuziva; naye ubethe kwaziintloko, ndada nam ndaphila qete.

Uthe iya hlala ndaBe ndiphakama,—ndibalise ihambo yam yokuqala, yeminyaka emafumi mabini eyadlulayo, ndaye nangoko ndaandinga qali phofu ukuza apha; kungokuBa olo uhambo lwaBa nezihlo ezahlukileyo kweminye imihla. Ndisalise intlalo yam kwelakowethu; neziganeke ezingephi ezenzekayo kweliya lasemaXhoseni ndizichaphazele. Ndikhankanye izibakala ezithile ezithe zeenzeka ukususela ekubeni ndaandilapha nje. Kuthe kwesi sithuBa ndaphawula ukuBa se kukho izinto ezithi ndakwalatha zalathe, ndithi ndakujonga phantsi zijonge phantsi, ndaqonda ke ukuBa umzi unam ke ngoku; nam ndoomelela.

Ndingene ngoku ndabalisa ezokusuka ekhaya ukuza apha, nenjongo yokuza, nomnqweno wala manene ukuza kuBona abantu bakowawo abakula mazwe,—andalibala ukuvaxela la manene ukuBa angooBani na azinto ni na. Ndichukufe ibali lokungena kwethu esiXekweni saseZathuza nezenzo zethu, nenjongo zazo, nentsikelelo yethu khona ngokunjalo eMgudu, naseZuBa, neencwadi ese sizifumene zoncedo lukaFulumente ndizikhankanyile,—ndihleli phantsi ngelizwi elithi “Eli fologu lihle be lisilandela kuyo yonke le ndlela ngumnqweno wethu omkhulu ukuBa lingaBi sasifiya ngokungena kwethu eMnandi.”

Ndithe ukuhlala phantsi kwam, ndakuva ukuthi gulukungxu kwezibilini zomzi lo be ndithetha ndibekisa kuwo —ndaye nam namhla nje ndithethe into endiyivayo ukuBa ingena emxhelweni emntwini onomxhelo, ndachwayita; ndakhululeka andanxhanyelwa nasisigquru

sentliziyo; ndada ndaya ekuphetheni kunjalo ndiziphathele phezulu iingqondo neentliziyo zalo mzi ndithetha nawo; waye undilandela fuju. Kungako oko endithe ndiya hlala phantsi kwaBe kuvakala ukuthi gungxu kwezibilini, kuBa zazinyukile.

Ithe inxenye kanti ibise ijinga kum, yajuleka yaya kuwa ngemihlana kuBe kho abafumane batsho ngemikhwazo namakhwelo abangawevanga nabo nokuBa asinga ngaphi na. Abanye baphakame bema nje kodwa, be nkamalala, baalatha, bebekisa kweli cala ndingakulo, bengalathi nto. KuBe kho umndilili omkhulu ovakeleyo usitsho ngendili ephantsi usithi: “UTokazi nesundu lakhe!” yavakala yonke intlanganisiso isenza kwaloo ntlakoma: “UTokazi nesundu lakhe! Nesundu lakhe! Nesundu lakhe!”

Kuthe namhla andaBona mfo wakowethu uphakamayo ukuwasula la mazwi nje ngesiqhelo; ndithe noxa se ndikhanga-khangela, hayi, ndafika enkqwilile amadoda, ejonge phantsi kuBona ukuBa kuBi, kulusizi, abekisa ezantsi ukucinga ndingazi kwada kwangumzuzu kuthe ngwatya kungathethwa kungathiwa ni,—kude kwaBuya kwaBuya kwaphakama kwa mna ndiphinda ndee fwala-fwala awokuhlekisa nawo bufa ndisenza ukukhulula umzi ukuBa ukhululeke; kuBa ndithe kanti ndiwubophelele.

Kuqalile kwaakho abathi qotho-qotho abathethayo, noko kungabanga kho ntetho iphi. Aye edlala amagubu kweso sithuBa naa ngo,—amadodana ecathula anyathela kunye, ethamba eyenza loo nto ngohlobo olubukeka isimanga, singazi ukuBa le ke imfundo yeyanini na, le yenziwa nangamadodana asel' ephumile ezikolweni, ibe ingekho ngolu hlobo nakwizikolo zikaFulumente.

Kude ngelikade kwachithakalwa kwayiwa ngeendawo zokuhlala; saye sithenjiswe ngokujikeleziswa umzi siwuboniswe emva kwemini, size senzewe imbutho enengoma nezifundo nemidlalo ngokuhlwa. Ngengomso sithenjiswe ngokusiwa elwandle, siye kuluboniswa, lwaBe luzimayile ezisefumini ukusuka kuloo mzana waseMnandi.

Kwalile ukujika kwelanga ngawo loo mhla, zabotshwa iingqwelana zamahafe, yekoko ukujikeleza umzi lo siboniswa wona, namadlelo awo nemida yawo, nezenzo ezenziweyo ngabantu bawo, amadama, into ephambili kuloo mazwe; phofu kungengakuBa ayikho imilanjana egcina amanzi xa libaleleyo. Siboniswe imijelo yamanzi, namahlathi atyelweyo, nemiyezo ezenziweyo yagcinwa ngohlobo oluhle oluthi nasebusika libe nemithi emininzi eluhlaza. Siboniswe amasimi omzi lo nezisele ekugalelwa kuzo ukutya ukuze kugcinakale,—okunene nathi samfumana utiya wanyakenye engahlukile kowalo umnyaka; namazimba ekwanjalo; zithe kanti neemboty i zikwazenzelwa izisele zilunge,

zaye ezi zisele zahlukile kwezo thina sizaziyo zasemaXhoseni. Sihambe siboniswa iindawo ekutyelwe kuzo amaTyelefa, imiThombothi, iKhamanga, iNxina, iGusawe iTsawe, neminye imithana eyaziwayo uku ba inoncedo. Siboniswe izikolo neetyalike, neentlanti zempahla ethile yohlobo, ikakhulu iinkomo namahafe, sagqityeliswa ngokufoniswa ithafa lokwenza imidlalo yokuthamba.

Ngokuhlwa iSe ziimfidi ngeemfidi ukuza kwimbutho enengoma; bathi ubuninzi babantu bagqitha, ababa nandlu yokubalingana baxola ke ngoko kukuba phandle abathile, noko ubuninzi babo babukwa nga ngaaba bangaphakathi; zenziwe iingoma ezibukeyayo, ezisimangalileyo kwesi sithuba sikude kangaka neendawo zemfundo nenkqubela ngokwethu ukucinga; yathi yona imidlalo yokuthamba yasimangalisa kanye. Intetho zenziwe kunene ngabanini bale ndawo zokusamkela nokusinqwenelela ihambo entle yonke, nasemakhayeni ethu; saSe nathi siphendula kwa ngalo olo hlobo. Bude bathi se fuhambile uBusuku kwachithakalwa ngenjongo yokuba imini yangomso iya kugqityelwa elwandle.

ISAPHLUKO XI.

UKUNGENA EMSEBENZINI.

Ngengomso kuthe kwa kusasa yabe se ilixhaphetshu ngokunagathi kuya fudukwa, kulungiselelwa ukuyiwa elwandle. KuSe kho abanduluke kwa ngoms' obomvu ukuya kulungiselela indawo yokutha nokuphumla apho. Eyeenqwelo impi yezipani zeenkabi zeenkomo induluke kwa ngentsasa,—iSe yeyamahafe, neenqwelo zamahafe, neekari enduluke emva kwezityo zakusasa,—weenje njeya loo mtyululu uhamba kancinane, uhamba umisa, kude kuSe sithukuthezi kobonelayo, kuSe kuhanjwe, kwada kwayiwa kufikwa elwandle.

Kwakhululwa emva kokuba lukhe lwajikelezwa nalo ulwandle olo ngakumbi elo chwefa loMnandi. ISe yimini emnandi leyo yaselwandle; zaakho kakhulu iimbutho, neengxoxo,—ahlangula apha amadoda kwanga kukuhlangula kweenyosi,—kwaye kwenziwe isimemo esikhulu sentlanganiso eya kuba ngengomso. Ubuye umzi se umninzi ngoku ngakumbi elwandle, ngenxa yabavela phi naphi, abase besuke base befikela apho umzi ubukhona. Ngoko kuhlwa akubanga kho nto ingumsebenzi, kuba kwakumiseleke ukuba wonke ufani aphumle, ukuba aze eze nolutho olucingiweyo kwinqungquthela yangomso.

Ukuphumla! Ewe, elo gama lokuphumla ndalizuzza nam nje nga-

banye; kodwa inkqu yokuphumla yona yanqaba ngoku kwezinyo lenkuku. Abafo bakadad' obawo balapha kaloku; iintombi ezingodade babo nazo zendele kwa kweli lizwe, zinezazo iintombi ezisemizini kwa lapha; loo nto ke yintuntanja yabatshana bam, nabatshana babatshana, ema ndibabone, sithethe ezethu izinto; kwaye kubonakala kwabanye ukuba intlalo yasebulanugeni inzima baye sebusiza ngendawo kwelasemaXhoseni. Icebo lam kwaabo banjalo ndandisithi ma bafuna-fune kwa kwilizwe abalaziyo abaliquhelileyo; into yokuya kuqala ilizwe elitsha kumaxefa anje ukuba nzima, yenza loo nto ukuba uzidele apho ubusiya khona. KuSe kho nabanqwenele ukundinika abantwana ukuba baye kukhulela kum, bafunde intlalo yasemaXhoseni,—lowo ke se ingathi ngumsebenzi wam, ndibamkelele phezulu aabo bantwana.

KuSe kho ababuzisa ngeliya tshitshitshi leenkomo ndemka nalo apha lebaso ukuba zathi ni na? Azifanga ziphele na busufawu kweliya lizwe? Ndisiphendule apho ngelithi: "Andizange ndizibone iinkomo ezanda nje ngezo nkomo, nakweliya lizwe zingundaba-mlo-nyeni emadodeni; azizange zife; into ezayenzayo zazala gqolo aphila loo mathole azala nawo okukokwawo. Inkunzi yazo le minyaka yahlala ingathi inyangiwe, ize yenze isimanga ngokungazijoji iinkomo zemizi. Ngelifutshane ndingathi zande zaanda ezo nkomo zajika zandixaka ngoku, ndaziqefela ezifameni,—zaqhuba ngoku iinkomo zakwadad' obawo ukundincamisa zatsho ngamaswalakahla eenkabi zesilafa. Ndithe mhla ndathengisa izipani zazo ezibini kunye neenqwelo zazo zombini ndathenga ezi fama zimbini ndinazo ngoku,—zaye zisazele ziinkomo zombini ezo fama. Ndiya themba ukuba ezo nkomo zifunzele ekuBeni zindenze umntu. Ziya bonakala ukuba ndazinikwa ngentliziyo entle; kuSe ndiwa kusithiwa neliya ithokazana ndandililalisile lantuluza alayeka, kunye nawalo amathokazi."

Yini na le mfo ndini ingawo nje kaloku nala ancede kulo msebenzi wasemaTshaweni apha? Babe baninzi nabafuna ezinye iindawo neendaba; ababuzisa imbangi yokuba ndikhangeleke mncinane kangaka, kanti kudala ngolu hlobo besiva ngam nangezozo zam. Kwaabo ndithe kungokuba ndafakwa ndisemcinane ezintweni zesizwe, ndalunga, kuSe ndandiqavile oko, ndikhuthele. KuSe kho abafuna ukuqonda ukuba ndandisiya phi na ukuze nje ndize kuthi tyhufu apha ngalowa mnyaka? Ndithe kaloku ndandisiza kwadad' obawo, ndingaqali nokuza. Wawungawoyiki na laa makhwenkwe ayekukrozisele iintonga, engathi azintanga zakho nje? Ewe, nditshilo; ndandinalo iphaphu, kodwa kwaamhlophe ukuba ma ndingalivumeli ukuze ndilungelwe ndalungelwa ke okunene.

UTokazi lo wamthathela ingqalelo kwa ngayo loo mini? Kakhulu, athi amehlo am akuthi ntle kuye, akwaba kho tyheneba namdintsi, phofu ke oko ndandithanda ukuba mntana nje ungumXhosazana.

Uze kuyifumana nini le ngqalelo ayiyo ngoku? Abuze atfho amancoko. Kaloku iindawo zemfundo zikulawa macala asemaXhoseni, ndimbone apho oku kwesifini, ndingasamazi,—kwabuya kwalunga emehlweni, ndiva mva ukuba ikwa ngulaa Tokazi wasemSifeni, kuba ngoku sel' ethe hlambululu waanto yimbi. Ndithe kuba ndandise ndihamba ndinentloko ebuhlungu kwaqondakala ukuba namhla ifumenene nelona chiza.

“Utfho, mfo ndini?” Litfho iTanuga. “Nditfho nto ni na, mfo ndini inini nabakokwabo bale nto nje nabathethi bayo nabenzi bayo?” “Nxa yiphi na sizezi ntsali sizizo nje? Ndiibe nakwaba balapha ndingazange ndikhe ndive ukuba kukho abantu basemzini, abaze ngobulawu nangokucela sitya kwathi ni, apha komkhulu?”

Leyo ke, Mnumzana, yile nam yafuna ukundixaka, kuba kaloku sithe sakuthetha ngokuza kucela “isitya esc” safumana impendulo eyasimangalisayo ethi, “wonke lo msebenzi unikelwe ezandleni zabafundisi aabo yayikubo intombazana, sathi ke thina ziinto zobuTanuga. Kodwa ke abafundisi aabo asizange sifumane sikjokjo ngakubo, bawenza wonke loo msebenzi kakuhle nje ngoko, kwada kwaya ekuphetheni. “Ukutfho uthi akutalwe kuqhama oku komzi lo wakomkhulu. Ndandiwubone phi na, Mnumzana? Kuba nokubazi oku nabantu se ikukubazi kuba abayekanga ukusihambela, baye aaba bangamadoda babesoloko bekho kunye nabafundisi xa sisemthethweni wayo le “Ndaaba.” Isithetho sasisithi abafundisi abasavumi nokuba afukume aye ekhaya loo mtana ngenxa yoncedo lwakhe kubo. “Yayikusiphi na kanene isikolo le nKosazana?” Libuze latfho iTanuga lichwayitile. “KwesasemThwaku (St. Matthew's), kaloku!”

Nditfho ke, ndithi mna ukuphumla yaba ligama, kuba kanjalo kaloku le yaba yimini yokuzazisa kwempi yasekuxakekeni, ebingekaziwa kakade ubuninzi bayo. Babaninzi nangelo icala abantwana ekubona-keleyo ukuba siya kubuya nabo; yaye iyinto yethu ke leyo kwiindawana zonke esithe sahambela kuzo. Kuze kho kanjalo nabamelwane abathile abamhlophe abangamafama abathe baziindwendwe zethu besithi beve ukuba kukho iinkosi ezithile zasemaXhoseni, ezihamba zikhangela intlalo yamaXhosa ebuTanugeni,—zihamba kanjalo ziwa-thengela imihlaba ziwenzela nezikolo. Ke kaloku ke nabo besenemihlaba abebengathi bayincame, ekufuphi apha, malunga ekuyeni elwandle. Athe lamanene sawabeka ngethembiso lokuaba intetho yawo

stizimisele ukuyiphendula kwa kuzo ezi ntsuku; siyivile. Saye siyivile:—sile okunene.

Kusile ngengomso; okunene kuhle kwaqondakala kwa ngentsasa ukuba kukho imbizo erkulu, eyayihlatywe yaya yema ngeziphelo zeloo zwe yada yaphuphumela kwimilambo engaphaya. Impi yasedolophini eZathuza elunge kuManyano lwamaDodana ibe kho kakhulu, yaye izimisele ukuba nengoxo nezigqibo. Kufike izikheme-kheme ngezikheme-kheme nezipheke-pheke ngezipheke-pheke ezibe zingalindelwe, zingaziwa nokuba imbizo le ziya yazi. Kwafumane kwazalisa eyamahaje neyeenyawo.

Kuthe emva kwezityo zakusasa, yangena intlanganiso, yatfho yazala tu eyona ndlu kuthiwa yenkulu kweloo zwe. Kuthe kanti akuzi kuba kho nto kuya kutsala-stsalwana ngayo, kuba umphunga ube mnyc, ube kwa ngulowo siza ngawo kwezi ndlela, wokumisa izikolo, ukuthenga imihlaba, ukufundisa iintlobo ngeentlobo zemfundo yengqondo neyenzandla.

Umcimbi wokuqala ibe ngowokuaba kungaanjani na le ndawo ingene nayo phantsi koManyano lwamaDodana, ibe nalo noManyano lwaba-Fazi. Kuxoxwe ngendawo yemihlaba kakhulu, ibe yileyo isekuyeni elwandle. Lifunke kakhulu ichweba, nokuqhutyelwa phambili komdlalo wamadodana wokuthamba. Imfundo kufumaneke ukuba akukabi kho nesiqalo sayo, nezakhiwo njalo-njalo. Kuthe kungabanga phi, kwavela ilizwi elithi: “Siya kufana nabantu azenza amabongo xa siphatha-phatha imicimbi engaka, sibe singenanto sibeke yona phambikwethu, lithe lakutfho elo lizwi lasabeleka, kuba amadoda ayesel' esitfha ngamaqulo. Kubonakele ke ngoko ukuba ma kukhe kubekwe ulutho ekuya kuthi kuthcthwa kuze kuthethelwa phezu kwalo.

Hayi ke libe liya krazuka njalo ibayi! Fwathi gqulukume,—ithi indoda se igalele ibuye iqonde ukuba ayikenzi nto, ibuye iphuthume kwa semva: Ithi ebijole iinkabi ezintandathu ibuye iqonde ukuba isafekethile, iphuthume ezinye ezimbini kunye needyokwe zazo; zaye iinkomo ngelo xefa ziphakame kakhulu ngezabiso. Abethe amafumi-fumi eenxhova zenqholowa, nezombona nezeemboty amadoda; angabi nantloni umfo ukutfho kulile ibungane ebuhlanti bakhe.

Ide yaphinda-phinda ukukhala intsimbi yesityo sasemini, amadoda esaqale umgqwetefa omnye, kukokhona afuju alwayo, esithi alwa ufumnyama, afuna ukukhanya, ukuba ezi nkomo zawo zinokunceda kwelo dabi ma ziwancede aya zinikela. Kuze walanyulwa nzima ukuba kuyiwe edinaleni, sel' exhwithekile amadoda. Kuthe kwa ngaphambi kokuba ingene eyokuphinda, yafe indlu se izele, iyileyo indoda

ifuna ukuwaqalela. Ithe iya th' ukuth' ukuvulwa wabe sel' ekho umfē othile othe le malana uvela kuyiphuthuma kumLungu wakhe, ebeyi-gcinisa kuye, watsho egalela ikhulu leeponti; ithe esuke mva kwaleyo, amakhulwana ngamanye agciniswa kumaSatlani akayi kulungela amadoda azigcinela ngokwawo, yatsho igalela amakhulu omafini eeponti; elandele leyo ithe ngathi iinkcencana zasemzini azifanelene nabo, ingathi kokwento ephefumlayo ehamba ngenqina layo, itsho yasiya inqwelo nesipani sayo seenkabi ezilifumi linambini. Kwabuye kwa-phinda ke kwathi batala!

Ithe imini se ihambile, zanzapha kaloku iinkabi zaphelwela, waqala uchleli ngaphambili iTshawe uyise kaTokazi, wavakalisa ukufa imali esetafileni ngale mini ikumawaka alifumi elinamakhulu amahlanu eeponti (£10,500). Intlanganiso kuBonakele ukufa ma ikhe ivalwe ukuze idibane ngentsasa yangomso; kwenziwe imibulelo efufu ku-mEnzi wezinto zonke ngamadoda amathathu, yachithakala intlanganiso.

Ngengomso uphindile umzi wadifana, kuBe kho abathile ababengekho ngezolo, nabanye afasabula ufoya benxhova, ithe kanti loo nto iya kwenza amanye amakhulu amahlanu, ukufa ke ngoku kuthethelwe phezu kwamawaka alifumi linamnye poqo. Kufumanke ukufa ngoku iifama ezimbini ezingaselwandle zinokuzuzeka lula, kuze kude kubuye kuBe kho umncono onobom. Kuthe noko kunjalo intlanganiso yathanda ukuBoleka kumTshawe, inkosi ekule ndawo, uyise kaTokazi, intwana yokwenza ukufa kuthethwe noManyano lwamaDodana, noTulumente, neBuruga ledolophu kuphethwe yona. Okunene inkosi leyo iwuthe gidli umzi ngokuwuboleka amanye ama-£11,000; ukufa ke ngoku into eyenziwe nguMnandi wodwa iBe ngama£22,000.

Ngomhla olandelayo idilingwe kwa ngemini yakusasa intlanganiso. Kuqalwe ngokufundwa kwencwadi yakwaTulumente evumelana nokunika uncedo kwisikolo saseMgudu nesaseZufa, anike yena kwa nga ngoko nomzi lowo unikeleyo. Kufundwe kunjalo incwadi yeBunga ledolophu yaseZathuza elithi liziva kamnandi izenzo zethu, oko sithe sesuka kulo, laye lizimisele ukuncedisa kuwo wonke umsebenzi, likhuphe kwa kanga ngoko umzi unikeleyo. Isigqibo esenziweyo kwavunyelwana ngaso iBe sesi sokufo lo mzi nawo uzimanya kuManyano lwamaDodana, olusekiweyo edolophini; ufeka lemali ingama £22,000 ukuze uManyano olo lubone, xa luthe lwahlangana, imisebenzi nezakhiwo ezifanelwe kukwenziwa.

Lakuba uManyano lusivile esi sigqibo saseMnandi, kufa amalungu alo ayekho kakhulu apha, lukhawulezise lwamema intlanganiso yalo esisikhawu kuBa lwalusithi uncedo olunamandla kwezi zinto luvela kwaaba bafu basemaXhoseni, ngako oko akuyi kulunga yakuthi le

ndawo ithethwe se Bemkile Bona. Intlanganiso leyo idifene eMnandi yaza yeenza ezi zigqibo.

1. Lukwamkela ngemihlali uManyano ukufa luSe neSefe apha ekhayeni lalo; nokuthi luqalele elwandle lude luye kuphuma esixekweni esikhulu nje ngeZathuza.

2. Yonke imali eyenziwe apha iya kusebenza izinto zalapha; kwa nje ngawo onke amaSefe ukufa eya kwenje njalo. Aze athi elowo abuyekwezwe kwa kanga ngokunikela kwakhe.

3. Iifama zombini eziphahle ichweba loMnandi zithatyathiwe; iifama zombini kanjalo eziSeSiganga zithatyathiwe.

4. Isakhiwo semfundo ephakamileyo kuBonakele ukufa ma siqalwe, kwa nomzi wokwenzela imidlalo yokuthamba, ekuBonakeleyo ukufa ma uqhutywe kanobom, ziBe kho neentonga ezinkone ukufa kunokwenzeka.

5. Imfundo yemithi yamayeza, kufumanke ukufa ifuneka ngamandla; yaza ke ngoku yatyalwa kunene kwiimckolo ezithile ezisikelwe lo msebenzi. Amadoda anamayeza eenkomo eza nawo; awokuloba into eyaphukileyo eza nawo; aweentlobo ngeentlobo zezikhuhlane zabantu, eza nawo. Kwakhiwe izinalu zokuwacoca la mayeza, nokuwacoca, ade aBe nje ngokuba: siziBona iivenkile zamayeza (*chemists*) emLungwini.

6. ABenzi bamaphenyane, noodokolwana bokuhamba echwebeni kude kuBe selwandle bakhangelwa kwase ntloko. Kwafunwa nabembi bezisele ezigudiswe ngesamente, zo kuze kugcinwe amawaka ngamawaka eenxhova zokutya, okuya kuthi kanjalo kuhlale iminyaka-nyaka kukhangeleka, kuvakala kukutshu.

7. Amagcisa okulima; amachule okuzoba imifanekiso yezindlu afuniwe; abakhandi besinyithi nafakwaziyo ukusirola ematye; abenzi bezitya zomdongwe; abahlambi boboya beeguJa, nokubuchaza, nokubusonta, nokubuphotha, nokubuluka, babekho; ngokunjalo abalimi bomqhaphu, nefulakisi, nelinene, nesilika. Izihlangu zisetyenzwe apha; imafini zezi ntlobo zonke zezinto zifuniwe zafundwa ukwenziwa kwazo ngabafundi ngabafundi balapha. Uluzi lufunyanelwe, kunye nozwathi umsebenzi walo omdala, wokwenza umlilo, ngendlela namhla entsha. Imizi nenjica neentswazi akusathethwa ngazo ubuhle bazo izinto ezenziwe apha ngazo.

8. Kuqaliwe kwacandwa umzana oseSiganga, kwakhiwa; yabe ihotele leya yona se iphambili. Intengiso yeziza iye kwinxhova yoManyano lwamaDodana; nenkxaso yomzi lowo weendwendwe iphuma kwa kulo. Kucandwa eziza kanjalo kwiinxo zombini zeChweba loMnandi kwakhiwa.

U-DON JADU

Icandelo lesithathu

UKUPHAKAMA KOMZI ONTSUNDU NGOKWESIKO
LAKOWAWO

INTSAYELELO.

Eli phepha lilungiselelwe ukuba lize libe licandelo lesithathu le-ncwadana ekuthiwa ngu *Don Jadu*, ese ifundwe kakhulu yona kumacandelo ayo amabini, kuBa se ineminyaka emithathu iphakathi kofuzwe.

Lona eli candelo ndilithumela kwinkuphiswano yababali enge: *May Esther Bedford Prize*.

Libalwe ngesiXhosa esiTjha (*New Orthography*).

ngu-
S. E. KIFUNE MQHAYI.

ENtafozuko,
Berlin, C.P.
August, 1935.

UMNGENI!

Kukho intetho enkulu ngeli xesha, ethi, umntu oNtsundu ma kehle emhlaneni womLungu, azimele, aziphumelelele ngokwesiko nezithethe zakowaBo; angabi yinto emana ukulinganisana nomntu oMhlophe, ompilo yahlukileyo kweyakhe.

ONtsundu ke umntu uya samkela eso sithetho, kwa nomngeni lowo, —uwamkela esithi,—

“Sivulele ke umtyhi, ungabi luthango nomqonga omana ukusi-nqwamba sakufuna ukuziqhuba.”

Kweli lizwe ke sizekelise ngalo laseMnandi, kwakuqalwa elo linga.

ISAHLUKO I.

IZWEKAZI LOMLINGO.

“Ngokuba osukuba ethanda ukuvusindisa umphefumk wakhe wawu-ahla; kodwa othe wawulahla umphefumk wakhe ngenxa yam worwusindisa :iwo.” Luka 9 : 24.

Sithe noko se sigodukile saya ngamakhaya ethu, kwafana nokungathi isekwelo lizwe laseMnandi, ngenxa yokunonelelwa kwethu khona, ayey nathi sikwanjalo ukulinonelela kwethu elozwe litjha.

Okunene impi yakowethu eyayigoduke kunye nathi, eyayise ifumene misebenzi kweloo zwe, ayibanga salifala, se ifike ngokwazisa imizi yamaKomkhulu aMhlophe naNtsundu ukuba iya fuduka ifunwa kakhulu kwelaseMnandi.

Uhlange ne umzi oziinkosi nezibonda nabantu kuumaneka ukuba ma bakhululwe ngeentliziyo ezintle, ukuze nehambo yabo ibe ntle nomsebenzi wabo uBe nempumelelo kweloo zwe.

Ayalwe kakhulu amadoda lawo ngeendawo zokuba ma ze azifonakalalise okokuba angamadoda esizwe, anembeko nohloni, aneesonti, nentelekelelo, azibekileyo iinkosi zawo, ezidla ngazo, kwa nangobuzwe bawo.

Ekuphenduleni kwawo nawo athembise kakhulu ukuba akayi kuze alilibale ikhaya lawo eli, nento yonke aya kuthi ayenze kwelo, aya kusoloko ezamela ukuba ibe yevana nekhaya eli nga ngoko amandla awo anokuwawumela.

Iimantyi zawo nazo ziwayale kakhulu ukuba ma ze angenzi zinto ngobutyhuthu-tyhuthu, ma ze avane; zitjho ke zisithi,—“Sisenje njalo nje ukuthetha senziwa ngamare avakalayo okokuba elo zwe licingelwa ukuba libekwe emlingweni wokuziphathela izinto zalo, ngokwesiko nemithetho yakowenu, liphakame ngokwemigca yobuzwe balo,—uGulumente aSe ngumnqotholi nomkhuseli nje kodwa. Nina ke bafu beli lasemaXhoseni nicelelwa ukuya kuBa ngabakhokeli nabacefisi kwizinto ezinjalo,—ubutyala ke buya kuBa phezu kwamagxa enu. Hambani ndlela ntle!”

Phambi kokuba andululwe kanye amadoda la, kukhe kwenziwa izitvo kwimizi yamaKomkhulu; kwaxhelwa iinkomo nempahla emutjfhane, kwaaziziyolo, nezithetho zeziyalo, nezokuyalezana. Isizwe sibe nemihlali, abakhulu, nabatjha nabancinane.

Umqokumbelo wayo yonke loo nto wenziwe ngabaiundisi bamahlelo ngamahlelo ngeemvuselelokazi ezinkulu, nezithamsanqeliso; kwaba Luya gqitywa ke apho. Azibopha iimpahla zawo azikhwe'isa; ayiqhu-

6a impanla yawo ehambayo, ekhethiweyo,—anduluka enentsapho eninzi, nabantu abaphantsi kwawo.

Amagama ala madoda mathathu emkayo, afaanelwe kukuBa aziwe kweli icandelo :

1. *UJiya Sogoni*.—Le ndoda inemiundo enzulu, nakuba ingenabo ubuhlanti nasonka kwathi ni ; noko ke isengumntu omfsha oseza ngobuso ebuzweni.

2. *UBell Zilo*.—Lo ngumfo wasezidolophini, oqhelene kunene nezawukawu zazo, nonamava nangeentlanganiso zakhona zabeLungu nezabaNtsundu,—naye akananzhova inzulu kwathi ni.

3. *UGosa Sontenga*.—Yena lo ke yindoda enezinto zayo kakuhle, ingumlimi ingumiuyi oqokozekileyo, unawo nomhlaBa omkhulu, oyifama, ongenayala.

Se sitjhilo kambe ukuthi, onke la madoda angabalo abangasolekiyo ngasezimilweni, nangaseliZwini.

Okunene athe efika amadoda lawo aBe ezithabatha iindawo ezifanele wona, zokuwuqhubela phambili umzi lo, nesizwe eso silapho. Aseke amaSo omZi, kwiindawo ngeendawo, neentlanganiso zesizwe zeminyaka ngeminyaka ezizelwa ngabathunywa bamazwe ngamazwe. Aseke iintlanganiso eziqinisekileyo zolimo remfuyo ; be zikho phofu, koko afike wona aziqhubela phambili ngokumangalisayo. Aseke iimanyano zobuKrisu kubafazi, kumadoda nakuluTsha, azivuselela zaphila ezibe zisiwa. Amise iBodi yomZi, ema ijonge inlalo, izakhiwo, nokumiwa komzi lo, nemvisiswano yawo, nezinye izizwe nabantu, neelwimi.

Imifundo ibambe ukuba yenyanzelwayo, kuba enziwe onke amalungiselelo okuba intsapho ma ifunde. Imiundo yezinto zaselwandle,—ukwenziwa kwemikhombe, nokutyalwa kwemithi eyenza yona ; kuqalwe nesebe lamadodana ahlala elwandle, e'unda lona, nokuqhuba imikhombe leyo. Kuthe kungabanga minyaka iphi aBe amafijini sel' ehambela phezulu. Kwafike ukusukwa kweemfele nezikhumba ukuchazwa koboya, nokusontwa nokulukwa kwabo se iziinto ezo eziqinisekileyo. Umqhaphu wenzelwe umhlaBa onobomi, wasetyenziswa nawo kwizambatho, nakuba kwakuvakala ukuba ukho omnye umsebenzi ongasuye usetyenziselwe wona nyakana koze kufunyanwe imvume yomBuso owongamele eli lizwe.

Iincutjhe zamazwe ngamazwe, nezeentlanga ngeentlanga ezithe zarunwa, zize neema ini zazo, zokukhawulezisa le misebenzi. Iphepha lendaba alibanga linye ngoku, aye lawa aphambili ethe ngenxa yenkxaso yawo ebanzi aBa sel' ephuma yonke le mihla, andisiwe angamaphepha amakhulu naluncedo ngeemfundo, neenkuthazo zawo azenza ebusweni.

Ibe sisiseko esihle kunene othile wasekaka phezulu kwaso lo mzi, kwanelizwe elo liphela. Bakhutha'la abemi balo, bawaphaphamela amalungelo aBo, nawesizwe esi basiso, bayifuna ingqondo, nobulumko, nemphilo' entle yabantu, neyempahla ehambayo ; babuhanda ubuzwe babo, nentetho yabo, nenkonzo yeliZwi. Ngaphaya kwako konke oku, bazuze neyona nto idla ngokunqabela nezona zizwe zinamandla,—“Umanyano nemvisiswano.”

ISAHLUKO II

UKUZIPHATHELA.

“*Andize kuchitha ndize kuzalisekisa.*” Mat. 5 : 17.

Kuthe ngenxa yenkqubo entle yeli lizwe, iziphatha-mandla zombuso zanqwenela ukuba le ndawo ma ikhe ibekwe emingweni, kukhangelwe okokuba ayingeze iphumelele na le nto ihlala ithethwa yokuBa umzi oNtsundu unakho ukuziphathela izinto zawo kakuhle,—kuba kakade emvelweni yabo ibingabantu bombuso. Inongo ibe kukuBa bazi qhubele phambili ngokwezi:hetha, namasiko akowabo ; bazame ukusiphungula isiLungu esi sibambethe kangaka, yaza loo nto yadala izifo ezininzi ezingaziwa mkhondo ; yabadalela loo nto iintswelo neengxakeko ezininzi, nezibe zingafuneki nganto. Kwa ngaso eso sizathu kuthe kwaakho amaxoki amaninzi ezweni ; namahili-hili, neento ezilahla imizi yazo kunye nentsapho yazo, abarazi kwa nabantwana.

Iqale le nto yamana ukuvakala nje ngamare ; nje ngokuba iimantyi zakha zatsho kwiminyaka eyadlulayo. Kuye kwaya yathethwa ePalamente, yaayingxoxo engenisiwayo ngesiko okokuba ilizwe laseMnandi ma iinikwe ulawulo lokuziphatha, nokuziphathela imicimbi yalo ngokobuzwe ; bazifafise ngokwabo bazigcinele neemali zaBo, nako konke okwabo. UmBuso lo uya kubeka nje kodwa iphiko lokukhusela noku-khangela izinto ezingaba yingozi yesizwe eso. Ifundiwe ePalamente le nto nje ngemicimbi yonke engenisiweyo, yada vaphunyezwa iula kuba ayibanga nankaso iphi.

Uhlobo lolawulo kutumaneke ukuba lungaba nje ngohlobo lwaba-Gwebi kwiziBalo eziNgewele,—oko kukuthi kunyulwe, kumiselwe umntu othile iminyaka ethile, nokuBa ikwangulowo wayenyuliwe, abuye aphindwe anyulwe ukuba usakholisa, nokuBa ngomnye. UmBuso lo noko awuqigqanga zimiselo, waye ke usithi isizwe soziqingqela ngokwaso imithetho yokuziphatha kwaso.

Idé ie ntecho ngoku iphumeleleyo kwafonakala ukuba ma isingiswe

kumzi lowo kuthethwa ngawo waseMnandi. Kuqalwe ngokubizwa iinkokeli ezithile zakhona zibizwa nganye yiKomiti yePalamente ewunikelwe kuyo umcimbi lo, kanti ke ngokwenje njalo oko, izama ukufumana izimvo zaBemi bale ndawo ngalo eli iinga lingazanga libe kho. Zithe kanti iinkokeli zikunye, azawa ngakuwa, zathi kanti kanjalo zikunye nangoluvo lomzi, nangani kwakungekabi kхо simbantlanya sentlanganiso yomzi, zayinceda kakhulu iKomiti emsebenzini wayo, zawenza lula kanjalo.

Kufumaneka kanjalo kumhlophe kwiPalamente yeli lizwe ukuba lo mcimbi wonke ma uthunyelwe Phefeya, uvunywe khona, neli linga liqondwe khona. Umzi waPhefeya uyihakazelele kakhulu le ndawo, wada weenza nemvakaliso yokuBa unga ungaba neliso ngokwawo kweli cebo lilingwayo, nakuwo lo mzi. Ezi ndawo zenzeke ngemvisiswano entle kwiBotwe elingaPhefeya neli lingaNeno.

Ubukhulu belizwe liza kunikwa ukuziphathela bunga ngeli lizwe sithi ukulibiza lelaPhefeya kweNciba (*Transkeian Territories*). Ulawulo lunga ngolweBunga eliKhulu, oko kukuthi linezithili zobumantyi ezingako ngenani. Abantu bona bahe bakubalwa kwaumaneka okokuBa lingaphindwa kabini inani langaPhefeya kweNciba, neemali ezingenayo ngokunjalo.

Impikiswano ePalamente ibe sezimalini apho kanye, laqina iqela elithi,—"ingaba sisoono ukubathemba abantu abaNtsundu ngeen-yun-kula zeemali ezingaka." Ngako oko bona bathi nokuBa ilinga eli liyenziwa, noko khona ngasezimalini ma kuBe kхо umda,—oko kukuthi ma kuBe kхо igqiza elithile labantu abamhlophe lifaphathele, lifalawulele, nokuBa koba kokweminyaka ethile, bade baiunde ukuziphathela bona ngokwabo. Eli qela lalibona ngaloo ndlela looyiswa iawa phantsi sisininzi sePalamente.

Izizwe ezazilapho kweloo lizwe zaziliqela elinga ngezizwe ezikwi-Koloni yaseKapa ngezi mini. Intetho yomBuso kuBe mhlophe ukuba ibe sisiXhosa; zaye zimbaleka kakhulu nezizwe ezizezinye, ezibe zingathi zenze ibango leentetho zazo. Intetho yesiNgesi, nje ngeyona ntetho yomBuso owongamileyo ibcna kele ukuba ma ze i undiswe ngokuqinileyo,—kuBa ibango layo yona kulo mBuso mtjha lidandalazile.

UmBuso lo wongamileyo ulenze lacaca laqina izwi elithi,—“Aaba banikwa iingeloko lokuziphathela ulawulo lwaBo ngokwesiko nezithethe zakwabo, bozama ke ukukhula nokunyuka ngokwezo zithethe zakwabo,—bazimisele amasiko, nemithetho ngokoloo hioBo bokhoiwa lulo lwaseMvelini kamveli yakwabo; ibe loo nto ingathethi kuthi ma balahle neyona nto ibancedayo, kuBa isisiLungu.

Injongo ethe yaaphambili kuko konke oku, ibe yinjongo ethi,—

“Iizwi kwa nokuqalwa phambili asizezona zinto zize kuchitha amasiko nezithethe zokuma kwesizwe, endaweni yoko ezo nto zezona zize kuzaliseka ukuba uhlanga luBe nobomi, luBe nobomi ngokuzalisekileyo,—oko kukuthi ekuBeni be zisenziwa ngokwemveli nje kodwa namhla ezi zinto ziya kuqhutywa ngenjongo yento,—zitundiwe intsebenzo yazo egazini lomtu, okanye entliziyweni kwa nasengqondweni yomntu.” Ibe nkulu kanjalo ingqondo ethi,—“Asizizo zonke izinto zakowethu ezibe ziphilisa, ezinve zife zisenziwa ngesiqhele zingenayo konke impiliso eluntwini. Ngokunjalo emLungwini, zininzi izinto, ezifike zasanceda, sahlambuluka ngazo, saphakama, apho be sisiya sithona ngokuthona emandleni omzimba, nawengqondo kwa nawomxhelo.

Ngenxa yezi zibakala ke kuBe mhlophe ukuba ulawulo lobukhosi bakudala aluyi kuBa salungelelana; ulawulo olungathi luncede loBa lolokukhululisa kwezidwangube ngezithuBa ezithile. Nazo zibe nokwazi olunobom ngesiXhosa sonke kanga ngoko kunokwenzeka. Kwakhona zibe ngabantu abawuthandayo nabawuthobeleyo umBuso waseBritani.

Ngegama elinye abongameli kuBe mhlophe ukuba iya kuBa ngamadoda avelele amacala omabini kakuhle,—siXhosa kwa nesiNgesi.

ISAHLUKO III.

U-DONDOLO.

“Yini na le nto ulibuzayo igama lam libalulekile nje?” *Abagwebi*
12 : 18.

Kwesi sithuBa umBuso owOngamileyo uzame ngako konke ukufumana indoda engathi iyiranele le ndawo; ngakumbi xa iza kuseka isiqalo esingazange sibe kхо. Zonke ke ngoko iinkokeii zale ndawo eziya zazimana ukumenywa yiKomiti yePalamente luceliwe uluvo lwazo ngayo le ndawo; kanti zonke zicije mntu mnye, ngokwezimvo zazo nganye, zingadibananga ngakuxoxa ngaye; loo mntu mnye zidibene ngaye ibe nguDon Jadu.

Zithe noko ziphaha-mandla azandule zibe nangqondo yakhe lo mfo unyulwayo, kuBa azimazi kangako; waye nalo mntu ingenguye nowalapha kweli lizwe ingumntu wakude emaXhoseni. Zide ke ngoko zeza phakathi komzi ukuza kuqonda kukhomokazi ukuba lungaba luthi ni na lona; koko zifike ukhomokazi lulolona iumqonde lwada lwamqonda neengcambu zakhe lo mfo. Kwacaca ngoku ukuba ma kuzanywe

ukucelwa vena aze kuqala nokusika obu buzwe butjha kunye neento zabo.

Abemi bala mazwe balithethe baliqavisa eKomkhulwini izwi elithi: Loo mntu sithetha ngaye ma ningamcingeli nina ngokuthi ungumntu wasemzini, okude, ongazaziyo izinto zale ndawo. Thina sithi yena wazi nangaphezulu kwethu thina silapha; yaye yonke into enisibona nina ngathi siyiyo ikukwenza kwakhe.—ngako oko se simthabatha nje ngomseki wale ndawo, nobu buzwe, kuba ngaphandle kwakhe sibe singaziwa nokwaziwa lilizwe eliya lingaphandle, singazi nto nathi ngalo. Nangaphaya koko ke usel' eyindoda ebekekileyo nehlonlekileyo kuso sonke esi sizwe, waye ekwanalo ulwazi olukhulu kumacala omaBini elasemLungwini nelasemaXhoseni, esazi intetho, nezithethe, namasiko.

Iye yabekwa apho ke intetho: waba uya nyulwa ngakunye nange-mvumelwano enile unyana kaJadu uDondolo, ukuba aze kuba ngu-mOngameli wokuqala weloo zwe laseMnandi.

Le ndawo yaseMnandi ligama lomzi ongowona uphambili kweli lizwe. Waye ke ingumzi oselwandle, echwebeni lomlambo lowo unguMnandi. Igama lelizwe elo ngokudibeneyo linikwe igama lokuba kukweli "Phakathi," kuba umzi awubanga nakuvumelana ngegama elithi, "emaTanugeni." Abanye bacinge ukuba sisithuko nesinyeliso ukubizwa ngobu "Tanuga," kuba ilizwe elo lalilelooyise neenkosi zabo kudala, abangethi ke ngoko banyeliswe ingabona baligcinileyo ilizwe.

Inxenye yayisithi neli gama luhli "Tanuga" asililo igama lesiXhosa ligama nje temboleko, ngako oko abanakho ukubiza ilizwe labo ngen-to enjalo. Ukuthi ke ililizwe eli "Phakathi" okanye "emBindini" okanye "esAzulwini," kungokufa liphakathi kwelasemPuma-langa nelaseT'fona-langa. Intetho yabantu bakhona yabe iseyintetho exubene kanobom neentetho zabanu baloo mazwe,—amaLawu, ama-Qwelane, amaBulu, kwa nentsalela yaSaThwa; kodwa bathe kuso esi sithuba bayikhumbula ngamandla intetho yakowabo yesiXhosa; bafuna ngocoselelo ukuba ma ihlanjululwe, icoceke; kwa ngokunjalo amasi-ko nezithethe. Yiyo loo nto kuSo angasawi phantsi umntu ovela emaXhoseni kanye,—pho inxalenye yabo yayise isithi kuse "Kafile" okanye "eKaffrlani."

Uthi uDondolo neentloni ngoku ukuba ade afikelele kwindawo ama kathethe ngesiqu sakhe; kuloko nje ngoNehemiya waseziBalweni, kwa nabanye ababali uthe wanyanzeleka ukwenje njalo. engenzi ngeloku-zincoma, koko esenza intetho nje ngoko yaba njalo.

Uthi, into yokuqala kuye kumane ukufika iincwadi zezihlobo zakhe, enye emva kwenye zimxelela ukuba kukho into en, e ngale ethethekayo, waye pho. u naye eyibona emaphepheni eendaba. engazi kodwa ukuba

umzi lo ubunga yena ukuba ibe nguye oya kuba ngumqali nomseki wabo buzwe. Iincwadi ezi zifikayo zona akaphendulanga nanye yazo, akaziya naso ngayo le ndawo ziyithethayo.

Kude kwathi kungenini kwafika incwadi evela eQum'wini eliphethe izinto zomzi lo, yave incwadi leyo ibalwe ngumBali nomHlali ngaphambili weQum'qu elo. Incwadi leyo yayingamceli, yayilana nesaziso sokumazisa ukuba kukho into en, e emzelayo, aze ke ngoko angothuki.

"Elo xefa ke kufika eso saziyo kuxa ndithe gongqo kwizinto zobukhosi emaXhoseni," utjho uDondolo. Ngelo ithuba kwakuphethwe ngamandla imicimbi edla umzi emaXhoseni, iindaba zobukhosi zazi vuke zema ngeenyawo, nemilibo yokuzalana kwazo, neziganga zazo ngokobukhosi, nemihlaba yayikwalapha kuba umBuso wawuthanda ukuzikhululela iinkosi amazwe athile akomawazo. Kwakuvunjululwa neenkulu ezihile ezazise zigutyungelwa zizinci zakomawazo. Abanye bathi ngobu 'Ndiyilwa' bat, honiswa kwaphakanyiswa ooNdilele babo; inxenye yayithe yaangamaGogotya ngoNongqawuse, yaza ke ngoko yanyuswa yanikwa iindawo zeenkulu zazo ezazithe zaangama-Thamba. Loo nto ke iixhijini, ndithetha kungalalwa,—mna ke nje ngocingelwa ukuba uyindoda cyaziyo ngezi ndawo, nangokohlobo lwaseMlungwini, ndandingasaphumi ephungulelweni. Zaye zonke iinkosi neenkošana eziphantsi kwazo zilifuna ilizwi lam ngazo ezi ndawo. Iithuba ke ngoko iokuqwalasela izinto ezivela ngaphandle ndandinge-nalo kanye.

Kude kwathi kuuphi kwafika incwadi evela kwaseMnandi apho, ibalwe kwa ngaabaya babebale leya yokuqala, yafika le iqavisa, isisicelo kanye sokundicelela kweloo zwe nje ngoko se ndiqhubile. Nayu le ayindinikanga nto yokuqala ma ze ndiphendule, kuba ithe indicela yabe isithi kuyeziwa ngeziyu ukuza kuthethwa kwayo le ndawo.

Ndinge ndingayitaka, ntlo, ntlo, emzini nasezinkosini le ntetho yale ncwadi, ibe ngulowo wahlasimla! Abanye bedo baphendule besithi "Kukh' umntu na ongaze ajiye ikhaya lixakeke ngou hlobo, naanko esiya emaTanugeni?" Yakha yanikulu ke loo mpendu'lo yaangu-ndaba-mlonyeni, emaziko nasemzini, nasesizweni siphela. Ithe xa jlulwandile olukhoyo le nto, kuban,wene ngayo luiuntu, abanye besithi bayazi ukuba andiyi kuvuma ku'yiya inkosi nobuzwe apha. Inxenye isithi: Anazi na wona la maTanuga angasuke a' iduke agoduke xa nje adiniweyo kukuTanuga, akhumbula ubuzwe bawo! Kwakuxa abanye bathetha le, babe abanye bethetha leya kungekho upha omnye ithuba.

Kwalile kanye xa kuxhonywene ngoloo hlobo zagaleleka iinto zosi-xhenxe eziza ngeenqwelo zamahafe, ezinababexefi bazo. Afike la madoda afuna imbizo yomzi, neenkosi ngokunjalo.

Lude iwamiswa usuku lwendifano; zaakho kakhulu iinkosi nama-phakathi, nokhomokazi, nomxukuxela wabantu, kuSe kho neemantvi ezimbini nantathu ezithe zeza kuvisa iindlebe zingacelwanga phatu, zive nje kuSe into le se ilulwandile olukhoyo ke phakathi kwabantu bakaGulumente; zaSe ke nazo zivisiwe kakuhle ngomcimbi lo nangoku kuza kwaia madoda.

Abafo aaba basemzini abafikelanga kum, bafikele kwiKomkhulu elo ndiphantsi kwalo. Athe kanjalo kuSe engazi ukuba ophatheka njani na kweli, ngenxa yawo lo mcimbi eze ngawo, aziphathela kanobom imiphako. Imiphako leyo eyaphela kade kakhulu, kuSe emaXhoseni asinto angakhe umhambi azityele ukutya kwakhe sel' ephakathi kwesixeko. IKomkhulu lixhele enye emva kwenye impahla emtutjane ukulandela umkhamangela wenkabi yenkomo.

Lufikile usuku lokuthetha amadoda eliPhakathi athethe akwamila ncha; eze kuzilile! a ngokwawo ngaye lo mnumzana; atjho ebeka izizathu neembangeli zokuba acele yena kanye esazi nokwazi ukuba uxakhele. AmaTjhave ayifambele kutuphi intetho akazivuma iintetho ezinxaxhayo, nczihoiayo,—ayithabatha wona yonke le nto nje ngendaba yobulawu.

Ngaphandle kokubekiswa nelindaka kum, ndaye ndandingabuzwanga luvo lwam, nakule ntlanganiso ndingananzwanga nokuba ndiyile nokuba andiyanga, zivumelene iinkosi kwelithi,—“La madoda ma kasenzelwe isicelo sawo, ma kakhululwe uDondolo.” Suka mna ndanga ndiyintombi iya kwendiswa.

Baqhubile aHlekazi besithi,—“Lilizwe lakowethu eliya, ngabantu bakowethu aabaya, ngumntu wakowethu lo ucelwayo wabe naye ecelelwa kwa kuthi; oko iphi na ilahleko kule nto? Asiyinzuzo nengenelo nelungelo kwa kuthi na yonke le nto yale nto?”

ISe ngawokugqibela ke lawo. Bandululwa abafu basemzini ngoxolo nangobuSele obungaqhelekileyo, kusithiwa kuSe,—“Indoda leyo noyijonga ukuhlungana kwenyanga ezayo.”

Ma ndifutjhanise ke ndithi. ISe ziinkonzo ezizukileyo zaHlekazi kunye nomzi wonke, ukundululwa kwam; saye isifundisi sikwalapha, umntu encoma ithamsanqa endinalo ngako konke oku. Izizalo, isithetho, imibuliso, zenzeke ezo nto kunye namalizo kwa kude phambi kokuSe iintsuku ezimafumi mathathu ezazimisiwe ziphele.

Ngakwelam icala, ma nditjho ukuthi,—andivanga buhlungu nabumnandi; andifanga naluchwayito naludano; ndifumane ndadideka, ndadideka ndaangumntu nje! Ndaye kodwa ndilungiselela; ibotjha wimpahla imka; ndada nam ndabonakala ndisombuluka ndinduluka.

ISAHLUKO IV.

UKUNDULUKA NOKUMISELWA.

“Wandinika ke ukumkani ngokwesandla sikaThixo esilungileyo.”
Neh. 2 : 8.

Andithandi ukumdinisa umfundi weli phepha ngokumenzela amatile-tile okunduluka kwam ekhaya emaXhoseni, unga angasel' ezandisela ngokwakhe. Kwisahluko esidluleyo se ndizikhankanyile izawukawu zesizwe neenkosi, nabafundisi, kwakunye namakhosikazi, neentsapho zezikolo, zokwenza imibuliso nezizalezwano.

Ubukhosi bundinikele imizi emihlanu, ema iSe kunye nam ukuya kweloo zwe, ingamadoda angenakumbi, nahleli kakuhle netsapho yawo, nemizi yawo. Imizi emibini yaye iyimizi yabafo bakwaliZwi; abafu ababukhali ngakwelo cala, baye bekwangabalwi abafufu neziselo ezomeleleyo,—intsapho yabo ifundiswa kakuhle, kwizikolo ezikhulu, yabe inengqeqesho entle yasemakhaya.

Imizi emithathu iSe yimizi yabafo ababomvu, nangani bengasaqabi mbola. Bofathathu bekwayifundisa intsapho, bezilawula kakuhle nezindlu zabo.

Abantu aaba abakunqeni ukuthetha izinto ezisakuba zikude nabo, banqena ezikufuphi nabo, nezisemagxeni abo kuuphela. Ithe le nto yokukhutshelwa kwam le mizi mihlanu, yakha yaba ngunda-ba-mlonyeni,—abantu bebuzana ukuba kwenziwa nto ni na? Ndihlonywa ubukhosi na? Khona ke ukuba ndihlonywa ubukhosi bofungakanani na obu bude bukhutshelwe imizi yomihlanu! Ingani neencam zesizwe zinikwa bantu bafini,—isekela, nomsuli?

AbaHlekazi abananzanga nanye kwezi ntetho, bagqibe kodwa ekuBeni baya yiqonda le nto bayenzayo, kuSe kukuya kuxula isikhuni kwelinye iziko baye kuphamba elinye. Aye amadoda la mahlanu ekhutshwe ngamaziko ngamaziko, ukuze iyileyo indoda iSe liliso lekokwayo,—aze amakowayo lawo, izinto azifumana ziyimpilo aye kuzigalela kwawawo amakomkhulu.

Ngaphandle kwayo le mizi mihlanu kuSe kho omnye umndilili othande ukulandela, koko ayifanga kho imvumelo yayo loo mfuduka. Se isuke ke inxalenye leyo yazanelisa ngokuphelekezelela, nokuyaleza ukuthi yobuye ikhangele.

Uhambo luSe luncinane lwaye lucotha; kuSe imfuduka le ivakele kakhulu emazweni la asezindleleni. Yatjho loo nto ngomtywabulo weziSele, eside sikhe sibanjelwe iveki yonke kwezinye iindawo. Baye bengena ngokungena abantu ezindleleni, sada sathi okukhona sisonde-

layo eMnandi, kwaba kokukhona kuphuma naabo bakhona, ukuza kusikhawulela nokusibungezela. Side saya kugaleleka apho eMnandi siyinto eninzi yabantu. Wazama-zama umzi ngemfanelo; siye safekwa kwiindawo zethu, kwalungiselelwa umamkelo ngabantu bonke balapho, ngochwayito, nemihlali, nemivuyo engenga nganto, ekude kweza naba-kude, ukuza kuzibonela ngawabo amehlo ukufa yinene iviwe na imithandazo yabo, wafika na umOngameli,—kufa kwatshiwo ukubizwa kwaso eso sihlalo.

Ekdululeni kwethu ekhaya kuBe kho iimantyi ezithile ezithe zatsaleka yiyo yonke le nquleqhu yoku kuya kwam eMnandi kweliPhakathi, zaye zingatsaleke ngabutshaba,—into ekhoyo kuzo ingumnqweno omhle wempumelelo kulo lonke eli theko. Yaye loo nto, nje ngoko zazisifho iimantyi ezo, iya kuthetha okuhle ngazo, neemfundiso zazo kubantu abaNtsundu; zineqhayiya ke ngoko ezinga lingewi phantsi.

Le ntetho ziyenze kwintlanganiso ezaye ziyifizile yeenkosi nomzi; zide zafikelela nakwiindawo ezithi,—“Namhla eli lilinga eliya kuthi ukufa liphumelele uLulumente eze kuliquha nakweli lenu ilizwe” zitsho zazicebisa iinkosi ukufa ma ithi iyileyo, ikhuphe umntu emqondileyo aye kuBa liliso neendlebe zayo kwelo zwe, kanjalo iinkosi ma zingafekethi ngemfundo koonyana neentombi zazo.

ULulumente woManyano naye wolule isandla sobuhlobo nemvisi-swano neli theko, ezimisele ukulixhasa ngamandla akhe onke nje ngonyana amzeleyo wamazibulo, kuBa ibiyinto le ebihleli izezingqondweni zakhe naye ukufa ayenze. Namhla ke kulunge ngakumbi xa imvume nolongamelo luza kuBa lolweBritani enKulu.

Utsho uLulumente ethumela izipho kum ngesiqu; kanti naseMnandi sel' ethumele ezona zipho zingaphezulu, nezithamsanqeliso, neminqweno emihle. IBe yinto enkulu le kulo lonke ilizwe, yaxoxwa, yathethwa emaphepheni eendaba, nasezindaweni zeembutho, nakwamanye amazwe ezinye iintlanga igxekwe inconywa nje ngento yonke eqalayo ukuvela. KuBe kho ababone kakhulu iindawo ezoniweyo, abanye bebona ukufa isisonakalo yonke le nto; bade bathi ngebengathi nto ukufa eli lungelo be linikelwa kwezinye iintlanga, kungabi kuma-Xhosa.

Lude lwafika ke usuku olwalwalathelwe ukwamkelwa komOngameli,—yaazizawukawu ezo ezithabathele emini yakusasa kwada kwahlwa, kwabuya kwasa, kusenziwa iziyolo zabemi belizwe elo, neengoma, nezityo. Umsebenzi lo wona uvulwe yiFuluneli-Jikelele, emini yakusasa, yawenza onke amatile-tile aloo nto, nezityo, ngegama loKumkani, noBuKumkani baseBritani. Ibekise kakhulu emzini, iwuyala isithi,—“Eli linga impumelelo yalo ayixhomekeke kumOngameli lo,

koko isekuthini elowo nalowo ngamnye awuthobele umbuso lo eyedwa, kunnyama kumhlophe kunjani, enabanye, bevuya, begcofa bebuhlungu, bezakelile, bethe ni; kodwa imithetho ma ithotyelwe, ingabi kholo indelo, nasezimantyi, nasemapoliseni, nakwinto ni ephantsi kwegunya lombuso lo. Niqonde ukufa lo niya wofakalisa noba se nisonela noninzi lwakowenu.”

Sigqhubile isicaka seKomkhulu sathi, “Naangu umhlabha ma ze niwenze univelisele izinto ezintle, ningaphili kukutya kwamanye amazwe, kanti ninelizwe elikhulu kangaka, lilihle linemilambo, namanzi. Naanga amahlathi anemithikazi emikhulu, naye nisenalo nethuba lokuzityalela amanye amahlathi anemithi eniya kuyisebenzisa ekwakheni izinto enizakhayo,—noqonda ukufa ilizwe alilihle lakuxozwa libe ngumkhuthuka, ziya nqaba neemvula kwilizwe elinjalo. Ndiyikhanjanya nje le ndawo, ndiva kusithiwa abantu bakowenu ngabantu abangamachule ekuphatheni izembe, baze baqhitala ngasekutyaleni. Yazini ukufa iimali zokugcina, nokunqaka umbuso wenu ziza kuphuma kuni, ngaphandle kwemali incinane kakhulu ihambelo phambili, lwaye uluntu luyithiyile into yokuqola iimali zokulondoloza umbuso walo,—loo nto ke ma ze niyilumkele, isisifo, ewe, isisifo esibi. Ma ze niyinkele ngochwayito iminikelo yenu, ungawi lo mzi neli linga, kuBa lilinga eliphumelele phakathi kweentshaba, ma ze ke ningazivuleli kqoba lakugxeka, nakuvuyelela, nakusola, nakuthi ni.

“Ukufa nithe nanda, naxinana, nawufumana ukufa umhlabha mncinane kunani, musan’ ukukhala, kuBa zonke izizwe zinaloo ngxaki,—into ema niyenze xa kunjalo bizani umhlabha kulowo ninawo. Ma icace kuni mzi waseMnandi into yokuBa, ilizwe eli akuthethwa mphezulu lo wodwa,—ubukhulu belizwe, nendyebo yelizwe, nobuhle belizwe naabu phantsi kweenyawo zenu,—yikhangeleni ke loo ndawo.

“Wena ke mOngameli!” Uqhuba watsho Ongaka, “Ndiya vuyisana nawe ngokuBa kwindawo ephakame kangaka phakathi kwabantu bakowenu, kanti ke kwa yona iyeyona ndawo iphantsi kunene. Ndiva kusithiwa esi sizwe sikunyule ngoluvo olunye, ungekho nalapha, ukwilizwe lakowenu, emaXhoseni. Loo nto ayithethi kuthi baya kuhlala benjalo naxa se kuphakathi kwamakhandilili omsebenzi, nobugqagala beenkqubo ezinzima, ezifuya uninzi lwamasiko aqhelekileyo okuvela, kuthatyathwa uhlohlo lwamasiko amatshaba angaziwayo subuzwe obudala. Kodwa ma icace le ndawo kuwe mOngameli, nakubani na omnye onophulaphulayo, okokuBa apha kujongwe lilizwe lonke ukuBa niziphumelele ngokholobo lobuzwe benu.

“Nikhululekile ukuBa imfundo, izambatho, izityo, impilo—ndibala nto ni na—ndingathi yonke into ma iBe ngokwemigca yakowenu;

nivane nezinye iintlanga nezizwe neelwimi nisebenzisane nazo nibo-
leke kuzo izinto eziluncedo lwenu, niye kuphilisa ngazo uluntu lwako-
wenu; nazo ziya kuboleka kakhulu kuni izinto ezizifumana ziluncedo.
Ma ze nibugcine ubunye benu, nenkuthalo, nemfundo, neliZwi, kuba
kungenxa yezo nto enithe namhla nafikelela kweli bakala lokuziqhubela
ngezandla zenu le nqanawa yobuzwe benu.

“Egameni leBritani enKulu naphantsi kweTywina lomHlekazi
uKumkani waseNgilane, kwa neziThaanga zayo,—ngawo amandla
namagunya anikelelwe kum, ndiya wunikela lo mzi nesi sizwe, kwa neli
lizwe lonke laPhakathi igunya lokuba liziphathele umBuso walo ngo-
kwalo phantsi kwePhiko leBritani!”

“UThixo ma kamsikelele uKumkani.”

ISAHLUKO V.

IMITHETHO NEZIMISELO.

“Yona iwayini entsa ifanel’ ukuthiwa ezintsubeni ezintsa, zigcinakale
ezo nto zombini.” Luka 5 : 38.

Kwa kwintlanganiso yokuqala yesizwe eMnandi, kudalwe imithetho
nezimisele ezilolu hlobo lulandelayo,—kwaye kusithiwa yomana uku-
hlaziywa amaxefa ngamaxefa ide igude ibalungele aabo baphantsi
kwayo,—ikhweleliswe exafileyo endleleni kwakanye.

1. *Unqulo*.—Kuya zeka kuye wonke ubani ukuba amaXhosa nga-
banquli bomEnzi, uNdikhoyo, uQamata Ophilileyo, nakuza ukumnqu-
la kwawo emhlonipha ngokuya kuYe ngeminyanya yakomawawo, ngo-
buzwe, nangokweziduko.

Kuyo ke le mihla kutyhilekile okokuza uQamata Lowo uziziQu ezi-
Thathu ezinguThixo Omnye. Esinye sezi ziQu singuNyana, Oweza
kuzenza iNkulu yemiNyanya, apho yonke idifene khona kuYe. Ngoko
ke namhla kulilungelo ukuba kungenwe enKundleni kaThixo. U-
mBuso lo wonke ngoko uphantsi kwenKolo yobuKristu. IziBalo
eziNgcwele zililiZwi nomThetho waKhe.

2. *UmBuso*.—Wonke ubani owaziyo amaXhosa akanakho ukunga-
yazi into yokokuba ngabantu bomBuso impilo yabo; ngaphandle ko-
mbuso umXhosa akanampilo. Ngako oko ke apha umOngameli lo
usendaweni yabo sonke ubukhosi, wonke ubani ma kazigobe phantsi
phambi kwakhe. Nganeno komOngameli yoba ngoyiNtloko yomBuso
owongamela iBunga eliKhulu,—amalungu eBunga elo liKhulu eza
iminyaka ngeminyaka, evela kumaBunga eziQingatha, zaye iziQingatha

ezo zima fumi mathathu (30). Iimantyi (amadoda amnyama) zezithili
ezo zingamehlo neendlebe zomHlekazi umOngameli kwezo zithili
zazo. Kanye ngokwesiXhosa sona sithi sife nabaPhathi semimango
nabeenTlanjana, bephathele umHlekazi uKumkani, begweba amatyala
sehungisa intlalo yoluntu ukuba ibe ntle.

3. *Ihuba lomOngameli*.—UmOngameli uya kunyulelwa okwemi-
nyaka emihlanu; wothi ukuba usabakholisa abantu abuye aphindwe
anyulwe,—aze ade abuye aphindwe okwesithathu ukuba usakholisile.
Kodwa akanakaze agqithiswe kwiminyaka elifumi linesihlanu (15),
nokuba sel’ emncinane kangakanani na, nokuba sel’ ekholise kangaka-
nani na ebuzweni.

Kule ndawo kukho isimisele sokuba ngoku umzi ungawela uye kucela
ilungelo leminyaka emihlanu phefeya kwiBotwe loKumkani.

4. *Uqeqeso*.—Yonke into eyindoda engumnini-mzi inobutyala nge-
nto yonke ehle emzini wayo embi, kwa nje ngokuba uzuko lukuyo
ngento yonke entle nelungileyo ethe yehla kuwo. Ngako oko uza kuyo
umthetho ovela komkhulu ukuze yona yenze usapho lonke lwayo luwu-
thobele,—Abantwana beve oonina; oonina beve ooyise; ooyise beve
iinkosi; iinkosi zive uThixo.

5. *Imfundo*.—Imfundo kuya kubambisana ngayo umBuso naba-
Fundisi boNqulo. Kwiindawo ezinamalungelo okuyinyanzela iya
kuba lunyanzelo. Amalungu amaBunga eziqingatha iya kuba ngu-
msebenzi wawo ukukhangela iintsapho ezingafumani mfundo kakuhle
ngenxa yokuswela kwabazali; loo nto ayenzele ingxelo eBungeni.
AbaFundisi bakwaphethe loo msebenzi kanjalo bona. Umfo owoyi-
swayo ngumntwana wakhe ngokungafuni kuya emfundweni ma kakha-
wulezise ayivakalise loo nto kumFundisi okanye kwilungu leBunga.

6. *InKundla*.—Ayaziwa kakuhle amaXhosa okokuza onke amathe-
ko awo angcwele awenzela enKundleni,—inKundla kwenzelwa kuyo
imiTshato, nokuyalwa, kwamakhwenkwe aphuma eSuthwini, amaDini
nemiBingelelo njalo-njalo. Ikwayindawo yokunchwabela abanini-
mzi.

Namhla ke ezo nto zakhelwe iTempile eyiyo, ema zenzelwe kuyo,—
inKundla ingabi saba yindawo engcwele nganto.

Nasekubeni umBuso namhla ungowobuKristu, amadini awenzelwa
iminyanya, kwa nemisingelelo engamagazi empahla, umBuso avusa-
zikhathazi ngawo.

7. *Iintoyibi*.—Ngumsebenzi omkhulu wabafazi, bekhokelwe ngu-
mfazi womundisi nowemantyi yesiThili, ukugcina nokuqeqesa
amantombazana kwa sebuncinaneni, kude kuse ekwendeni. Ema-

Xhoseni kukho isiko lokuThomba kwentombi yakuBa ifike kwixasiso elithile loBudala. Eli siko aliya kuphelelwa ncam lixeja, kodwa umka-Maneli nomka Mantyi wesiThili ngumcimbi oyekelwe kuBo lowo.

Isiko apha elithandwa kunene ngamaXhosa loku-“Hlolwa” kweentombi,—aliyi kuBa nathuBa, ngaphandle kwentombi ethile ekuthe kwaakho ukuthandaBuzeka kwesimilo sayo; nayo loo nto iqondwe ligqirakazi.

8. *Ulwaluko*.—Iya kuBa ngumsebenzi womFundisi kunye ne-Mantyi yesiThili ukuqonda ukuba usana oluyinkwenkwe lwalusiwe phambi kokuba inyanga iphele luzelwe. UBapatizo nolwaluko ezo nto ma zihambe kunye. Kuze kuthi kwisithuba seminyaka eli15 nama20 loo makhwenkwe ahlanganiselwe eTempileni, enzelwe izidlo, neziyalo, nezipho; abekwe izandla ngabafundisi, ikho nemantyi nje ngeliso laKomkhulu. Emva koko, nabani na uya kwazi ukuba aaba namhla bangamadoda.

9. *Isondlo*.—UmFundisi weliZwi kwa nje ngeMantyi nabafundisi bentsapho, isondlo sabo siphuma Komkhulu. Iminikelo yeBandla iphuma kunye neGafu zakwaGulumente. Ipolisa nomDala, nomDikoni kwa nomFundisi wentsapho akukho mda phakathi kwaBo.

10. *Umtshato*.—Ixabiso lomtshato emaxhoseni likhulu kakhulu. Kungade kuBe kukho nezinye iintloBo zemitshato, oomiguqo, ookutyis' amasi njalo-njalo. Kungade kuBe kukho namakhazi esiXhoseni, kodwa inye yona inyaniso, le yokuba inkonzo yomtshato ingaphezulu kwezo nto zonke; zaye zingabambani nokubambana nawo.

UmFundisi noMantyi bawuginile kakuhle umtshato. Phambi kokuba umfana atshatiswe la madoda ma kakhe ayiqonde into aya kondla ngayo umfazi wakhe lowo. Kuyo yonke imitshato engcwele, umtshatisi nguMantyi, umFundisi ngumthamsangelisi.

Yonke imitshato ineengxelo zayo ezibaliweyo eOfisini yeMantyi nakwamFundisi; akukho igqithiselwa ndawo. Asinto yakha yaqhawulwa umtshato.

11. *Izohlwayo*.—EmBusweni wesiXhosa weemini zamzuzu, ayiva kali itolongo phakathi kwezohlwayo. Nanamhla ke, apha kweli lizwe litsha mncinane umsebenzi wayo; kuBa inikelwe kwiinto esezigcinwe Komkhulu ngokuncameka.

1. Intombi ephambe abafazi yabonwa se yonakele, kakade ma itshatiswe naye loo mfana; kodwa phambi kokutshatiswa intombi le iya kuya kwisohlwayo ekuthiwa,—“Kukunqazelwa,” nomfana lowo uya kusywa kwa kuso. Esi sohlwayo sinje:—Kukho amadoda amakhulu, abuso bugwanyalala, akumajumi omafani inani aya kufizelwa

eTempileni ngeloo thuba angene ahlale. Ingeniswe intombazana leyo, imiswe phambi kwawo isithuba esithile, eyijongile, ethe cwaka.

Umfana lo naye kwelinye igumbi ejongwe ziintokazi ezinkulu ezibuso futhi swaka; ezikumajumi omafani.

Asikuko nokuBa esi sohlwayo be sibuhlungu kubantu abafsha.

2. Umfazi obanjwe nomnye umfo enendod' akhe, uya kuhlala apho emzin' akhe nokuBa indod' akhe ayisamfuni kangakanani. Ikpxe elo tihlawuliswe. Kuze kwenziwe isidlo kwindawo yembutho, kuBe kхо amadoda amakhulu, nabafazi abakhulu. Umntu wokuqala oya kutya kwesoo sityo atye yedwa ejongiwe nгааBo bantu yofa nguye loo mfazi.

3. Indoda ebulele enye indoda kumka-yo; nendoda ebulele umntu emfumene eyantaza ngokwenyangaza emzini wayo ebusuku,—ayinatyala lakuBulala, kodwa ngokomthetho iya kumana ukuya kuziBonakalalisa Komkhulu ngazo zonke iinyanga ezintathu iphele iminyaka emithathu.

4. Umfana othe enomka-khe wonakalisa intombi, eyiphinda nokuBa uya yiqala loo ntlandi, uya kufuduswa kunye nosapho lwakhe, asiwe kwilizwe elikude noololiwe, aBe ngumgcini wezilo zaKomkhulu, nokuBa ngamahlathi, ide iminyaka iBe sixhenxe, evuzwa kakuhle phofu, emva kwaloo minyaka angabona apho angaya khona. Ephindile wonakalisa uya kubuyela kwa sezindle ubomi bakhe bonke enomvuzo olungileyo ngokomsebenzi wakhe.

5. Isela ma liyihlawule ngokuphindiweyo loo nto liyiBileyo, kunye neendleko zokusetyenzwa kwetyala lalo. UkuBa liphindile ma liyihlawule ngokuphindwe kane. Ngokwesithathu ma lifuduswe kunye nosapho lwalo lisiwe kumsebenzi waKomkhulu wokugcina amadama ezintabeni, livuzwe kakuhle; kodwa isiqingatha sefumi somvuzo walo, weminyaka elifumi, utsalelwa ukwaakha izindlu zetolongo.

6. Umntu ogebenge omnye ngenzondo nenqala, ma kagwetyelwe ukuphila iintsuku ezilifumi qha. Obulele umntu besilwa, ma kafuduke kunye nentsapho yakhe aye kuBa ngumqali wamahafe noondleBe-nde baKomkhulu iminyaka emihlanu. Obulele umntu ngengozi ma kaye kusebenza unyaka wonke koomafini bokubula. Aaba bonke bamkeliswa kakuhle kwezo ndawo bakuzo.

7. Indoda enentsimi enga ngeakile enye, kulindeleke ukuba loo akile ma yenze isivuno esizinxhova zombini ngomnyaka; okanye senze ingeniso yemali ethile. UkuBa indoda leyo ayivumi ukufikelela enanini, uGulumente ma kayithathe ngokwakhe loo ntsimi okomnyaka, ayinike isahluko indoda leyo, ayibuyisele kunye nentsimi yayo, ayilungiselele. UkuBa iphindile yenza ubufede, ma ilinywe loo ntsimi kwa nguGulumente ngesahluko,—yonke ke into eyintsimi iphethwe ngoloo hloBo.

8. Utywala abunamthetho; buselwa ngumntu ngokuzithandela, busenziwa emzini wakhe lusapho lwakhe; kodwa angaze acinge ukuthengisa ngabo. Nabeevenkile ma bangaze bacinge ukuthengisa imithombo. ObesiLungu utywala abuvunyelwe ukungena kuyo le mida; kanti noko uya zenzela elowo ngediliya ayilime apha ezweni lakhe; azigcine ngasekuthengiseni.

9. Umntu ofunyenwe elele enxilile ma kathwalelwe emzini wama-geza kunye kade elilo naye. Ayigqibe iveki ephethwe ngokwegeza, enxibe ngokufanayo nawo. Ephindile anikwe inyanga. Onxile nje kodwa, wanxhola, waphazamisa, wathi ni, naye ma kafane nalo ucholwe elele. Xa banganyangekiyo ma babe semagezeni apho ubom babo bonke; okanye intsebenzo nempilo yakhe ma ibe semagezeni apho, evuzwa kakuhle ngoncedo alwenzayo.

10. Izincholo ezinje ngombulo, fudula iyinto echaseke kunene ebukumkani bukaXhosa,—nanamhla ke isenjalo. Abantu abaphikele ukufunana bezazi ukuba baligazi elinye, indawo yabo kukutshatiswa umtshato ongangwaliswanga ngumfundisi, bemkiswe ke baye kuba ngabasebenzi kwiindawo ezikude, apho kuqingqwa imithi, kuhlu-zwe namayeza, boba lapho iminyaka emafumi mabini, benomvuzo omhle.

Onetyala lokudlwengula uya kuba sezintabeni nentsapho yakhe (onentsapho) esimba amatye okwaakha imizi yaKomkhulu, iiOfisi neetolongo.

Ezinye izincholo ezenziwa kwizilo ezizitho zine, zinezohlwayo ezikwa lolo hlobo ngendlela eqatha.

Ma yanele le ibaliweyo okwakaloku; imininzi yona imimiselo nemi-thetho yokuhlala nje ngesizwe.

ISAHLUKO VI.

INKQUBELA NOMQUKUMBELO.

“Konke akwenzayo kophumelela.” *Ndum. 1 : 3.*

Nakuba ezi zimiselo zifaxa zizine, zingacocekanga nokucoceka; ngethamsanqa elikhulu ziyiqhubile indima yazo kakuhle,—waphakama umzi waseMnandi, ekufoneni kwezizwe ezikhulu eziphucukileyo, wada waayiyi laa nto ububekwa emlingweni wayo. Ekucingeni kwam ndithi,—

(a) Le nkqubo intle yenzeke ngenxa yabantu ukuwuthobela kwaBo umBuso, ingenguwo lo wabo wodwa, koko iyimbeko abathe banayo kwiBritani.

(b) Uncedo oluthe lwaakho lusenziwa nguTulumente woManyano; owatsho waanto yimbi, akaba nguye lowa nomgogwana kwakumana kuthiwa akangeze laa mazwe aabaNtsundu (Suthu, Swazi, Tswana) abe nokungena kuye, ngenxa yokungayifuni kwaloo impumelelo yabantu abaNtsundu. Laba nobuhlobo uManyano obubulelwa ngumntu wonke,—amacebo, amancedo, nenkxaso.

(c) Abantu ngokwabo bangene phantsi kwayo le mithetho bengaphucuke kuya phi bona ngokwabo, baza ababa namgqalisela wanto ngobuntlaka-ntlaka bayo.

(d) Zibe zininzi izizwe neentlanga ezilapha ezize zivela ezindaweni zazo, zisiza apha ngemisebenzi; bada abanye bazo babo ngabemi ngokuzithandela kwaBo; bathe abanomnyaka bekho, benawo namalungelo obuvoti, bavota kungacalulwanga buzwe, nabuhlanga, nalunqulo. Yonke loo mpi ayizange nemini enye iphakamise lizwi lasikhalazo. Yazithobela nezigwebo zeemantyi, nezezo Jaji ziNtsundu; noko be zisakuthi ngamaza wambi zibe nobuqatha obungaqhelisiyo.

Mna, mongameli, ma ndivume okokuba yonke impumelelo yale ndawo yenziwe zezi zibakala ndizibalileyo. Ma ndivume kanjalo okokuba intlalo yam apho ndandingazange ndiyithelekelele nokuyithelekelela ubuhle bayo. Imbeko endaba nayo ebantwini yasuka yafana nembeke enikwa uKumkani ongumNtwana weGazi, nje ngooKumkani bonke.

Ndinyulwe amaxefa amathathu (iminyaka emihlanu ngexefa), loo nto yeenza iminyaka elifumi linesihlanu; ndaye ndinyulwa ngonyulo oluphantse lwavana ncam. Loo nto ngoku yeenza okokuba kusingiswe Phefeya eBotwe kucelwa olwesine unyulo,—labavumela iBotwe. Ndaba ke ndihleli kweso sikhulu iminyaka emafumi mabini ngqungu.

Ndiwunqwenelela impilo nempumelelo entle umzi waseMnandi.

“UTHixo ma kamsindise uKumkani!”

Namhla ke ebudaleni nasekwaluphaleni kwam ndigodukile ndabuyela kwa semaXhoseni. ‘Uya buza ke omnye uthi,—“Phofu yini na ukuba ulisiye ilizwe osebenze kangaka kulo, ungaabi ubuse usuke wabugqibela kulo ubomi bakho?” Impendulo yam kwaabo batshoyo ithi: “Ukuba ndibuye ndigoduke ikwakukuqwencelela kwam inqubo entle nesilungekileyo kweloo liPhakathi; kuba ukuba ndibe ndithe ndahlala kwa kulo, ngathi kum be kuya kuba sisiva esiya kudala impehla yalo; nangaphezu kwako konke oku, yaasoloko ingumnqweno wam ukuba sinchwabane mna nentsalela yeenkosi zam.

Ilinga clalisenziwa kweli “Phakathi” lokuBa umntu oNtsundu aziphumelele ngokwakhe, nangokwezithethe zakowaBo, linconywe kulo lonke ilizwe eliphucukileyo nelinentlambuluko. Kube kho nabade

Bathi liqhube eliPhakathi ngale minyaka imafumi mabini ngohlobo elingazange liqhube ngalo nelaPhefeya kweNcifa noko lona ililizwe elikhokelwa ngabantu aMaMhlophe.

Lithe kanti ilizwe elo okunene lityebile ngezinto ezilinywayo, bali-ma ngenkuthalo nangenyameko abantu,—lazondla ngokwalo izizwe ezikulo; iziqhamo eziphume khona kweli lizwe zibe zezimangalisayo; zathengiswa kumazwekazi amakhulu, azaba zizo nezohlobo oluphantsi, zaazezohlobo nodidi oluphambili.

Inqholowa yeloo zwe kude kwaakho abayilinganisele nenqholowa yaseRajiya neyaseJiphethe, kungasathethwa ngombona yena namazimba, kwaye ngecala emfuyo lingathetheki. Iihangu zakhona zaba ngumboniso ophambili ezizweni. Lithe kanjalo ilizwe elo lavelisa ngamandla izinto elalingacingelwe nangento ukuba linazo,—amalahle kuqala, yayibekile kamva, nekopolo. Zithe ezi zinto zakubela zalibiza lonke elimiweyo, nje ngesiko lazo kakade.

Amalungelo obulungu bePalamente, nje ngoko intlanganisela yama-Bunga eli lizwe kwakusitshiwo ukubizwa kwayo, abe ngafanayo kumntu wonke oyindoda ofikileyo kumafumi omafumi eminyaka yobudala. Izizwe ezifikayo be zinikwa nje umnyaka omnye, wokuaba zikhe zifunde inqubo le yalapha,—zivulelwe ke onke amalungelo emveni koko. Ithe kanti loo nto iza kuba luncedo olukhulu emzini apha ngokuwuzela namacebo eentlanga ezilumkileyo, nenkuthalo yazo, neendyebo zazo.

Abafazi abazange bona bawafumane loo malungelo, kungengako phofu ukuba aya bandedwa kuho, koko bona ngokwabo ababanga nawo loo mnyawo ngenxa yobuninzi bomsebenzi wabo emakhaya. Bathe nabambalwa abakhe bawakhalela amalungelo abafazi embusweni ababa nabakhuthazi.

Kwesi sithutyana ngathi sifutshane sokusekwa kobu buzwe, kuho kubo abantu abaninzi ngokumangalisayo.

Amadodana omkhosi oselwandle odwa, abe kumawaka angamafumi amahlanu,—loo nto inkxaso yawo yonke iphantse ukuba ibe semagxeni omzi waseBritani; kuba iyenza loo nto ngembukokazi enkulu, ibuka ithole layo elizeleyo, eliqhuba kakuhle kangaka. Umkhosi oselizweni apha uhe kumawaka akumafumi osixhenxe, oweenyawo nowamahafe,—izinto ezo ezibe zezintfa kumaXhosa. Kodwa ezenza zonke ezo nto engabufiyanga uBuXhosa,—into leyo ebfuneka kuho.

Impilo yesizwe ibe yentle kunene xa ithelekiswa nempilo yeelokiji zeedolophu zamanye amazwe, kwakunye namaphandle ezinye iindawo. Ibe ngumbono obukekayo ugece lwentsapho ekhulayo esezikolweni, nengaphantsi kwaleyo, kude kuye kumlisela nomthinjana osel' ukhulile. Izityo ekondliwa ngazo intsapho zibe zezemvelo kakuhle; neza-

mbatho zosapho zibe zezithelekelelweyo kanye, nezingenzi nkathazo ekuhambeni kwegazi emithanjeni, zaye zingayo invume yoogqira.

Amazinyo ibe liva-mhla ukuba abe nenkathazo kubantu abancinane, ngokukwanjalo amehlo neendlebe. Yathi loo nto yayelela kanye kwe-siya sidala isiXhosa. Isifo sephepha nemiphunga (Konsamfoni) siphantse saba sigxothiwe kanye sona.

Iimfele, izikhumba, noboya beegusa nobeebokhwe, yonke loo nto iqondakele ukuba ngoku iphethwe ngabanini bayo, yangenisa ngokukhulu, yathandeka kunene kuloo mazwe ithengiswa kuwo. Zadywidana ngamanani izizwe ngenxa yokunxhamela kwazo iimfele, noboya beliPhakathi.

Umqhaphu ulinywe ngamandla, uchazwa, usontwa, ulukwa, usetyenziswe kunene kwiingubo zehlobo. Iintlobo ngentlobo zoomafini, nokuphathwa kweentsimbi zifundwe kumazwe aPhefeya kweelwandle, zida nalapha zaakho izikolo zokufundisela ukunyityilikiswa kweentsimbi nokutyhidwa kwazo. Iimfele zenziwe zaba zizambatho ezihle kunene, kungasathethwa nto ngezihlangu.

Akabanga mbalwa amadodana awelele ukuya kufundela imithi yee-nqanawa, nezitemele,—abuye eyityala, eyisebenzisa enze amaphenyane, oodokolwana, iinqanawa, nezitemele. Kuho kwa elo xhifini ngoololiwe. Ngezi zibakala abonakele amaXhosa eba sisizwe esaziwayo zezinye izizwe, yathandeka nentetho yawo, yatyeba, yaqhuba ekuqwebeni nasekuhambiseni amafisini.

Kuthe ngenxa yemvisiswano yomzi lo, kwa nomBuso woManyano, aya amaXhosa evisisana nazo nezinye izizwe eziPhefeya. kwathi ngokugwebelana nezizwe ezikhulu, nangemfundo, abonakala eyiphuthuma indawo yooyise bawo, yesidima sobuntu, nobuhle, nokomelela, ingqondo, inyaniso, ukhalipho, nokuzoyisa.

Kuthe kuuphi labonakala elasemaNgesini liwudibanisa umkhosi weliPhakathi oselwandle, kunye nowawo umkhosi oselwandle, laye lisithi, imfundiso iya fana,—zaye zininzi izinto eziya kufundwa ngamadodana abo kula aNtsundu, kwa nje ngokuaba aNtsundu eya kufunda lukhulu kwaMhlophe. Ibonakele iyimvisiswano enye loo nto, yathi kanti iya kuba neenqubela ezinkulu, ezintle.

Ekuhambeni kwemihla udodana oluNtsundu luho nakho, lukhoke-lwa loluMhlophe, ukulijikeleza ihlabathi ngezitemele eneenqanawa ezenziwe lulo; lwambethe iingubo ezenziwe eMnandi kweliPhakathi.

Eyona nto ide yaqwela ukuba ntle ibe kukuthi eziya zizwe zimnyama zizeziqithini zibe zilukhuni ekwamkeleni iliZwi nemfundo, ziqale ngoku zibona abanye ababo abakwamnyama ziyiqonde ukuba kanti le nto iyinto,—kwaaba kukuzuzeka kwazo nazo ezo zizwe.

Kambe yonke into esemlingweni phambi kokuBa ivunywe, iqondwe inqhinwe ukuBa okunene iphumelele kukhe kuBe kho ithuba lokuvavanywa kwayo. Eli linga nalo libe nethuba lokuxikixwa lafumaneka liqinile. Umfundi uya kuthanda ukuqonda ukuBa laxikixeka njani na, nganto ni na? Kulowo ke umbuzo umfundi uya kusixolela xa simphendula ngelizwi elinye, kuBa ithuba se lidlelelekile,—sithi:—

Kulaa mfazwe iBilitani yayivukelwe zizizwe eziliqela, akusalukhumbuli na uncedo lwezityo, lwezambatho, nemithi, olweza nomkhosi waseMnandi? Akusakhumbuli na ukuBa ezo zizwe zathi zakuyisingisa eMnandi imikhosi yazo, ngenxa yaloo nto, umzi waseMnandi wema ngokomntu omnye ezo nyanga zilifumi lineenyanga ezintlanu? Kanti noko indlala ayizange ibulale bantu, akutyiwanga mahafe nazinja kanjalo indyikitya yomkhuhlane eyabakhoyo ngelo xefa yawusindisa ngohlobo olumangalisayo uMnandi,—ancoma amagqira, esithi, “Lo mzi usindiswe luhlobo lokuziphatha kwawo.”

IBilitani yazoyisa ezo ntjaba zayo, ngoncedo loMnandi.

UKumkani wasemaNgesini wathuma iGuluneli Jikelele ukuBa ize kuBa ngumlomo wakhe wokubulela esi sizwe, esithe noko sisizwe esitjha kangaka, sema kakuhle kangaka ukunceda uyise esengxakekweni—wakhululeka.

Kolu tyelelo lweziThunywa zobuKumkani (*Empire Delegates*) lokuqibela nje, ziyalezwe kakhulu ngumBuso emva okokuBa, zingaphosisi ukuyityelelela le ndawo, zize ziqokele ukuwuhambisa umbulelo womHlekazi uKumkani ebuzweni obu. Okunene ibe ngumhla omkhulu lowo,—ziwuncoma ziwukhuthaza umzi lo zona ngokwazo, ziwuvuma ukuBa ukususela ngokunje, liya kusoloko iKomkhulu liwujonge nje ngelona khatha nentonga esekhosi kulo.

Akukho nto singayithethayo ke khona ngabahambi abasuka kwii-ndawo ezikude nakumazwe aPhefeya, besiza kuBona lomangalisowesizwe esikhule kamsinya ngolu hlobo. Bemke bemangaliswe ngokungakumbi,—bexelisa uKumkanikazi waseSeba, besithi:—“Be singaxelelwanga nesiqingatha!”

“*UThixo ma kamsikelele uKumkani!*”