

ITYALA LAMA-WELE,

NgamaZwembe-zwembe akwaGxuluwe.

IBALWE NGU

S. E. KFUNE MQHAYI,

*Umbali ka "Samson," no "Don Jadu,"
nemi "Hobe" nemi "Bongo."*

*Umbali wobom bomfi uJ. K. Bokhwe.
Unguquli wo "Limo," no Agri umAfrika.*

(IMBONGI YESIZWE JIKELELE.)

"Kwathi, ekuzaleni kwakhe, kwavela isandla; wathabatha umzalisikazi, wabopha esandleni salo usinga olubomvu, esithi, Eli laphuma kuqala.

"Kuthe ke lakusibuyisa isandla salo, naanko kuphuma umzawana walo. Wathi, Yini na ukuba uzityhobozele? Wathiywa ke igama lokuba Peretse." (Oko kukuthi uTyhobozyayo.)

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USICILELO LWESIBOZO.

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UmBali wale ncwadana. ImBongi yesizwe.

*Ndiya kuhlala ndinani phi na ndingumntu nje,—
Ndingumntu nj' int' ehlal' ihlal' ihambele ?
Ndingumntu nj' int' ehlal' ihlal' ifuduke ?
Ndingumntu nj' int' ehlal' ihlal' igoduke.*

Ncincilili !

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Nangani ndingengcali kwathi ni yamthetho, ndinawo noko amanakani okuba umthetho wasemaXhoseni awahluke nakancinane koweziwe ezikhanyiselweyo. Iintlanga eziMhlophe zithe zakufika kweli lizwe zafumana ukuba abantu beli lizwe baphantse ukuba ziincutshemthetho bonke, namasiko abo asekwephezu kwezibakala, baza ke bacuntsula nabo kanoBomi kuloo masiko, nakuloo mithetho yesiXhosa.

Kweli balana ndizama ukuBonisa imigudu, nenxamleko, nexesha elithatyathwayo ngamaXhosa xa alanda umthetho, kuBa kaloku kuzanyelwa ukuba uzekelwe kwisibakala esakhe saakho. Ndizama nokuBonisa ukuba inkosi asinguyena mgqibi wezinto yedwa, nje ngoko izizwe ziba zona kunjalo kuthi.

Intetho nemikhwa yesiXhosa iya itshona ngokutshona ngenxa yeliZwi nokhanyo olukhoyo, oluze nezizwe zaseNtshona-linga, oonyana bakaGogi noMagogi.

Yindawo yomlisela nomthinjana wasemaXhoseni, ukuba ukhangele ngokucokisekileyo ukuba iya kuthi, yakutshonela iphele le ntetho nale mikhwa inesidima yakowawo, kutshonele nto ni na emveni koko.

La ke ngoko ngamazwembe-zwembe okuzama ukuxhathalaza kuloo msinga uza kutshayela isizwe siphela. Zama ni ukuwaxhasa nani ngelenu icala.

Ndingowenu emigudwini yesizwe,

S. E. Kfune Mqhayi.

EmPongo,

KweyomSintsi, 1914.

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INTSAYELELO KUZICILELO LWESIBINI NOLWESIBOZO.

Taruni, mzi wenkosi ndiya taruzisa! Namhla nje le ncwadana ndiya phinda ukuyibeka phambi kwenu. Ndiyibeka namhla se inkudlwana kunokubela kwayo, enathi ke nina nathetha ngezenzo ukuba ma ibuye ificilelwe yandiswe nokwandiswa.

Ndiya wabulela amaphakathi athe abonisa iziphene kweyokuqala, anga nanamhla nje angabuya aqokele.

Ndiya wabulela amanenekazi namanene ancedisileyo ukuyisasaza eluntwini eyokuqala; kunga ke kungaba kabini kathathu ukuze nam ndingabi saba madol' anzima.

Incwadi le ithe kolu ficilelo lwesibini yathabatha ngoku isimo sebali lasemaXhoseni, ekukeni kolokuqala ufcilelo yayingumzekeliso wesiXhosa.

Iingxelo ezithile ezikwiziqendu zokugqibela, ezimalunga nomBuso waPhefeya nalo unganeno, ndibulela ngazo incwadi kaJustus ebale "Izoniwo zamaXhosa."

Kolu namhla ufcilelo, sithi incwadana le se indala ma izithethelele ngokwayo, kumakowayo, izenzele izihlobo ezizweni,—isenzele nathi indawo ebantwini bakowethu esibakhonzayo.

S. E. KFUNE MQHAYI.

ENta6'ozuko,
Berlin, C.P., 1931.

INKUNDLA.

Eli tyala lalithethelwa eGcuwa, kule ndawo inendlu yenkonzo yabaNtsundu baseWesile ngoku, apho yayikhona iNkundla yaKomkhulu.

UKUMKANI.

UKumkani owayelithetha yayinguHintsa:

Umbeka-ntfityini bath' uqumbile,
Inkunz' abayikhuz' ukuhlab' ingekahlafi.

UHintsa lowo ngunyana kaKhawuta; uKhawuta uzalwa nguGcaleka, uGcaleka uzalwa nguPhalo, afe ke uPhalo eyinto kaTshiwu, kaNgconde, kaTogu, kaSikhomo, kaNgcwangu, kaTshawe, kaNkosiyamntu, kaMalangana, kaXhosa.

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ITYALA LAMAWELE.

ISAPHLUKO I.

ISIMANGALO.

“ Ndimangele ! ”

“ Hambisa ! ”

“ Ndimangalel' u6a6ani ! ”

“ Hambisa ! ”

“ U6a6ani undixhomile ! ”

“ Hambisa ! ”

“ Sithe, ku6a singa6antu bezalana, wathi kanti ehleli nje yena ukholosile, ndathi kanti ndihleli nje nam ndikholosile.”

“ Hambisa ! ”

“ Ke kaloku ngoku angekhoyo umnini-mzi, yinkohla ukuhambisa imicimbi yomzi, ku6a akukho uvumayo ukubuya ngomva ; soba6ani sithi siziinkulu ! ”

“ Hambisa ! ”

“ Ndithi ke le nto ma ndiyizise kokweth' apha, size kuyi-conjululelwa ! ”

“ Hambisa ! ”

“ Ndiya tjhonela ke, nkosi ! ”

“ Hambisa—hambisa! Mh—m—m! Gxebe! gxebe!

uthi umangele ? ”

“ Ndithi ndimangele.”

“ Umangalele u6a6ani ? ”

“ Ewe.”

“ U6a6ani lowo ngoka6ani ? ”

“ NgokaVuyisile.”

“ Uyinto ni kuwe u6a6ani lowo ? ”

“ Ngumkhuluwa wam.”

“ Uthi ke—uthi ke ukuxhomile ? ”

“ Nditjho.”

"Utsho ngani?"

"Nditsho kuBa engandivumeli ukuBa izinto zakoweth ndizilungise."

"Izinto ezinje nganto ni?"

"Ndiya kubuthi ni ke ubucukubede bezinto zekhaya?"

"Ndithi, uBaBini ukuxhome kwizinto ezinje nganto na?"

"Be ndithe kwa sentlandlolo, uthe kanti uBaBin ukholosile; ndithe kanti nam ndikholosile. Yaaziinkunz zombini ke ezo, iinto ezingenakuBa suhlantini bunye kulunge nto."

"Liphume."

"Akuliva?"

"Liweze."

"Lil' elo."

"Akukamangali; usahambisa ngezagwelo nje; usanco- kol' iindaba—usancokol' iindaba." Utshilo uNtentema. etshikila esimka.

"Uthi ni na, mfana?" ubuze watsho uFuzile, umNqhosini obenqhenqhile mganyana ephulaphula;

"uthi umangalel' uBaBini?"

"Ndithi ndimangalel' uBaBini."

"Uthi uBaBini ngumkhuluwa wakho?"

"NdiBe ndisitsho, nkosi."

"Ngoku uthi ni?"

"Ndisatsho, mhle."

"Nguwuphi ke obangayo, ukho wena, ekho umkhuluwa wakho lowo?"

"Nguye."

"Uthi nguye obanga ubukhulu?"

"Nditsho."

"Nxa yiphi kul' o mlomo wakho uthi ngumkhuluwa wakho?"

"Ngumlomo waBantu lowo, ungenguwo owam."

"Wenza ni na, mfana? Wenza ni na? Baphi n' aabo Bantu kuwe apha?"

"Yiloo ndawo kanye endizele yona kokweth' apha, ukuBa ndiconjululelwe yona, kuBa lo BaBini silibone ngamhla mnye ilanga."

"Njani?"

"Ngobuwele."

"O-o-o! Mh-m-m! Uliwele?"

"Singamawele."

"Liliphi ke elithe thu tanci?"

"NguBaBini."

"NguBaBini?"

"NguBaBini."

"Eli gama lithetha uBubini bobuwele?"

"Kunjalo kanye."

"Wena ungunyani igama?"

"NdinguWele."

"Ningabafo bakabani?"

"Singabafo bakaVuyisile."

"Waphi?"

"WaseThobosane."

"Into yasemanini?"

"UmNzothwa."

"Kwesikabani?"

"Kwesika L——"

Uthe xa akwelo undimangele, kwathi thu uKosani, umVala, noDlisa, umGopa, bekhwel' emaqegwini bephalisa beqitha, babuza:

"Kha utsho! Ukho ngani na komkhul' apha?"

"Hayi, ndingundimangele."

"Umangalele nto ni na?"

"Ndimangalel' uBaBini."

"Thetha."

"Uth' umzi kaVuyisile ulunge kuye."

"Thetha."

Ngeli xeja ke uDlisa noKosani baye kutshonela, ku babengamisanga kakade.

"Kha utsho, mfana," ungcambazile watsho uFuzil "kwesika bani na?"

"Kwesika Lucangwana."

"Uthe ni uLucangwana wakuyisa kuye le ndawo?"

"Esi silimela sessithathu, nkosi, ndiyisa le ndaw kuLucangwana."

"Athi ni uLucangwana?"

"Ndingasuka, nkosi, ndithi, uthi uLucangwana ndidla ngokuthetha, kuBa akukho sinci sakha sajola izinto zomz inkulu."

"Inkulu ke yiyiphi?"

"NguBabini."

"Utsh' uLucangwana?"

"Utsh' uLucangwana."

Kuthe thu kwesi sithuba uQavile, isityefi sasemaMvul neni, negqiza lamadoda, besiza komkhulu apha. Batsh kunene ngemiBuzo apho kundimangele, akukho ukuqhuba isimangalo sakhe. Bathe bakufika kwisigqif sikaLucangwana, banqumama.

Ithe yakuba le ndawo ityetyefwe yeenjiwa nje enKosin ikunye namaFumi omaFini evayo amaphakathi, ityetyefw nguFuzile noGqomo, igqala lasemaBambeni, bath bakutshonela, wavakala uWisizwi, umTshonyane, icik elikhulu lakwaKhawuta, lisithi, "Ndaza ndakuva, zw ndini!" Watsho eqongqotha inqawa. Uthe uMancapha umQocwa, inkonde yakhona, "Ndalihlala, ndalihlala e phakade, ndada ndeva neenyongo zalo." Watsho ePol ivithi abelifake enxhoweni ngezolo.

Uthe uMkweqana, iqhajana elikholisa ukuba kхо aph komkhulu, lithunywe nokuthunywa, "Ke kaloku ixef lelethu; siza kuzilungisa izint' ezi." Utsho ekhand

ndyilo abelungisela umdudo oza kuBa kwesikaSiko Ngxangxasini. Uthe xa atshoyo, wathiwa jawu ngamehlo amabi nguGoloma wasemaCeteni, elinye lamagqala, elalingqa induku yomsimbithi. InKosi iphikele ukutshaya nje; iqondele phantsi; ayenzanga nelimdaka.

Ngeli xeja ke uWele wayengasekho, kuBa kwakuthiwe ma kakhe agoduke; kusaviwe.

ISAHLUKO II.

UKUTHETHWA KWETYALA.

Kuthe emva komdudo wakwaSiko, inKosi uHintsavesusa uQavile noMdunywa, umThipha, amadoda afkisa-ro nathembisayo, ukuba ma bakhe baye kwaLucangwana, bamsize ukuba akhe eze. InKosi ibasuse se kuhlwile, ikuba baze se belala apho babuye kusile, ukuze balizuze uthuba lokucweya izinto ezimalunga neli tyala.

Kusoloko yathi yaliva eli tyala, inKosi ayizanga ibonakale onwabile; yaye ke kakade ibingenkosi inabudlelane amaphakathi ngento engathi ilityala.

Uthe uQavile noMdunywa, xa bacanda kwesikaLucangwana, bengekathi thu kowakwasibonda umzi, egqitha kumzi kaNqwakuza, umNyele, kukho iqela amadoda awayeqofelisa amanqina enkatyana yenkomo yayiqethulwe sisifo songqeku. Bajikile babulisa, laduma qela elo; bathe guqaqa ngamadolo njeya, babiza ilahle nkwenkweni. Libaqhule kakhulu iqela elo ngokufika mva kokutshata kweLawokazi, lisithi iimfene zaBo se indala, se zimana ukufika emva kwezithonga.

Lo gama baqhumisa iinqawa, babuziwe imvela-phi, alapho basinga khona; baxela. Babuzwe ukuba bona avela ngakomkhulu kuxa lithi ni na ityala lento kaVuyisile nci. Balandula nokuba bakha beva ityala elinjalo. Babu-ile ukuba lityala lanto ni na? Kuphendule uNqwakuza

esithi, "Abafana ngoku nje bathi bakuhlutha basuk bathande ukuhamba ezinkundleni ngohaya. Kukho mfar apha, iminyaka mithathu esiphethele ezandleni, esithi ufur ubukhulu, phofu uzelwe esisinci. Loo nto siva se kus thiwa se iye nakomkhulu; se siba singayiva ngani, nir bavela ngakwelo cala."

Bavuthulula iingubo zaBo abathunywa begqitha, bay kugaleleka kwasibonda ngonchwalazi. Alungiselelw kakuhle la madoda kwasibonda apha, kuba ayesaziwa aph avela khona. ZakuBa zibuziwe iindaba, encwina umfan- baye bee tyaa. Ancokole la madoda emveni koku, wa- uLucangwana wabavelisela nale nto ikhoyo yeli tyal- akrokjela ukuthi angaba ufunwa ngalo apho komkhulu Uwacukusele yonke into la madoda, ebuza ebuza kuw- ukuba into enje ngale akhe ayiva na khona ebalini.

Kuthe ngengomso kwakukhovwa ukusengwa emir yakusasa, anduluka la madoda akomkhulu ukugoduk- Uthe kuwo uLucangwana ma ze athi uyeza; angafih- mhlawumbi ngolwemivundla. Kwalile okunene ngo- nchwalazi, wagaleleka uLucangwana, chamba noMadum- wasemaHegebeni, elinye igqala, noSigadi, indodan yokuhamba iBabethela izinja. Ithe inKosi ma bandlalelw ebotwe. Yaza nayo yabukhathula apho ebotwe uBusuki ikunye noNqhokoma umMpemvu noMalinga umNgwevi amadoda abesaziwa ngokugcina iilwimi zawo kulo lonk- ikomkhulu.

Kuthe ngoms' obomvu banduluka abafu baseThobofar ukugoduka, kungabanga kho bani wazileyo ukuba se sefu- nelwa ndawo ni na kanye-kanye yinKosi. Kuthe kalok andululwa amadoda ukuba ahambe esizweni, ahamb- exela ukuba ngosuku lwesithathu yimbizo komkhulu.

Kwalile okunene ngomhla lowo, avela kwiinkalwan- zonke amaphakathi, eqalele ekugqibeleni kokusa, lada le- tyi ilanga ukufiya iintaba. Zithe ziya phuma iinkom-

akuya entlazaneni, kwaBe se kufumane kwaayinto ebomvu komkhul' apha. Sel' ethe ngcu njeya uWele, ehleli nonina- Jume, uMgqaliso, into yasemaMpandleni. Efikile uBabini- chamba nooyisekazi ababini, bathe thande phaya kwelinye- iphundu lenkundla.

Ngale ntsasa yonke ke, umHlekazi akaphumanga ebotwe; kodwa kuthe ngeli xefa wabonakala esiza umfana, ethwele ugaga lwempofu. Ufike walutsho daca esazulwini seziphakathi. Uthe elwandlala, wabesel' ebonakala naye umNumzethu esiza, ebonakala ngathi akachwayithile kanye. Idume yonke inkundla, isithi, "A! Zanzolo!" Akaphendula umnt' omkhulu, waya wathi vu elugageni lwakhe apho.

Akubanga xefa lingakanani ethe vu, usingise ngeliphantsi kuMbali, igora lasemaMpingeni, ebuza ukuba le ntsasa yonke kuthiwe nqwatya nje, kulindwe nto ni na? Akaba- nga sadenda uMbali: usuke wasel' esingisa kuWele (undimangele), ukuba aqhubele inkundla into ekungayo. Utsho, watsho, watsho, uWele, waya wee tyaa, eqhuba kwa ngale ndlela se ndiyixelile.

Kusingiswe kuBabini ukuba ma katsho okwakhe. Uhambise ke weenje nje:—

"Zinkosi, nani manene akokwethu kwami, andinanto ndiyaziyo, kuba nam ndikwabiziwe. Ntwana ndinenakani layo, yeyokuba ndizelwe ngubawo uVuyisile, ngenkazana yasemaMpandleni. Ndiliwele, ndiliwele nomninawa wam lo undinkqangisayo namhla. Baye besithi ke ababezalisa uma lowo, ivela-tanci ndim; uWele sisiza-mva. Sikhula nje ke, sikhula kuyiloo nto. Sisaluka nje, saaluka kungekho ntetho; umntu wonke wazi loo nto. Kude kuse ekufi- yweni kwethu ngumfi ubawo, akukho phike. Ndiqala kutsha nje ukuva ukuba mna ma ndikhwelile uWele, aphathele usapho lukaVuyisile, kuba inguye inkulu; yaye

ke naloo nto ithethwa kwa nguye." Ee gquzu amado ngentsini.

"Ndikhe ndabizwa futhi nguLucangwana, kuthiv kuthethwa into yale nto, kusontfwe, kusontfwe, kusul kufumaneka ukuba le nto kuseluhayeni; ndisuke ndigoduswe phakathi kweso sintsompothi. Ukutsho kukutl ke, zidweja, umntu onento yokuhambisa ngumntu onent ekhe ithetheke, ivakale; ngakho oko ke, ndiya tshonela."

Usingise enkundleni kaloku uMbali esithi, "Atsh ke amawele, ziphakathi." Uwandulele ke uMxhuma: umKhomanzi-Qhinebe, wabekisa kundimangele, esith "Kanene uthi umangalele indawo yakho yobukhul ongayinikwayo?" "Ewe, nkosi." "Uya yazi le ndawo yokuba wena uvele mva kuBabini, noko nivele ngaminye?" "Ewe, nkosi." "Uyazi ukuba lisiko, ukuB umntu ovele tanci ibe nguye oyindla-lifa kwaTshiwapha?" "Ewe, nkosi." "Ukuza apha ke, mfana, uzela ukuza kuthi umthetho lo ma ukwenzele nto ni?" Uth cwaka uWele, akaphendula. Uqokele uMxhuma wathi "Ke kaloku ke—ke kaloku ke, mfo kaVuyisile, uze kuth inkundla le ma ikwenzele nto ni na?" Cwaka uWele akaphendula.

—Ugqithile uMxhuma, wasingisa kuBabini wathi, "Kha wenzel' inkundla, mfo kaVuyisile, kha unced' abantu bakaKhawuta. Le nto kumhla iviwayo ngumzi kaGcaleka, ngakho oko inyongo yayo iya kuthandeka, kunye nobukrakra bayo. Uthi uWele lo, nizele mfazi mnye, ngamhla mnye." "Nditsho, nkosi." "Nikhule kunye, naaluka kunye?" "Ewe, nkosi." "Ekukhuleni kwenu, le ndawo be nikhe niyithethe kusini na nina?" "Yiphi ke, nkosi?" "Le ndawo yokuba ningamawele?" "Ewe, nkosi, be siyithetha futhi; namanye amakhwenkwe eyithetha futhi, into yokuba mna ndibe ngaka ubuncinane, abe umninawa wam elibongo-bongo elingaka, neendevu

nguye zingaka, ndibe mna ndinje ukuguda, nokukhangeleka mncinane."

"Ayesitsho, esithi ma kwenziwe ni ke amakhwenkwe lawo?" "Hayi, nkosi. Amakhwenkwe wona ngobuntwana ebesithi ma siguqulelane, mna ndibe ngomnci, uWele abe yinkulu." "Hee! Ke nide nakwenza ke oko?" "Kuphi, nkosi?" "Ukuguqulelana oko?" "Andingetsho." "Liqavise, mfana, lenze liqave." "Asithethi nganto zeemfeketho zamakhwenkwe, nkosi." "Ewe, anditsho ukuthi thetha zona; ndithi kodwa, qavisa le ndawana, yokuba nada nakhe nayenza na loo mfeketho yokuguqulelana?"

Kuthe kwesi sithuba kwee qhaphu uSiphendu, into yasemaZangweni, yathi, "Yini na le? Liza kuthethwa nini na eli tyala? Kulityelwe zezobukhwenkwe nje ngoku, zezona be zizezokuthi ni na enkundleni apha?"

"Kuhle, kuhle, Siphendu, inkundla ibisaphulaphula," utshilo uGqomo. Unge anganyakathisa nolo uSiphendu, koko amthethisile amanye, wathotha.

Ungcambazile uMxhuma wathi, "Be ndiselapho ke, mfo wam, be ndisathi qabelisa eli lizwi: nada nakhe nayenza na ke loo mfeketho yokuguqulelana nomninawa wakho lo?" "Ewe, ikho into eyelele kuleyo." "Kha utsho." "Sithe ngomnye umhla saya kugalela iintaka, siligqiza lamakhwenkwe; abuya amanye ebethile, mna ndingenanto, ada athi ma ndabelwe nguWele. Uthe nkqo uWele, esithi kumhla ubukhulu sungal'unga kwa kuye. Andenzile amanye ukuba loo nto ma ndingayinyamekeli, akukho nto iya kuphelela kuyo. Ndanikwa ke inkwili, ndakukhova ukufunga ukuba nguWele oya kuba yinkulu."

"Utsho ke, zitshaba," ubekise watsho uMxhuma; watsho wazithi wambu ngomnweba wakhe wezingwe, awayewambulelwe komkhulu, mini wezisa ulwanga lwe-mpofu.

Kuthe nqadalala emva koku, wada wavakala uMancapha esithi, "Le nto iya kuba nento yayo." Watsho ecola idofa eqhwitha, etshaya. "ULucangwana ubegwengula; namhla awakulonkomo azeka ezantsi," utshilo uMganu, umDala, evuthulula ingubo, esithi vu ecaleni lothango.

Kwesi sithuba kuvele into yasemaNtakwendeni, uNdlobose, yathi, "Taruni, zidweja, ma kube litapu, ma kungabi ntjyi-ntjyi, ma kungabi tyala. Aaba bantwana babambeneyo bazalwa sithi. Uyise akakho, ufile, ufele kwa phakathi kwethu. Le nto yeyethu; ayizang' ibe kho; abantwan' aaba ngabethu, abalamli s'ithi. Ma kubaliswe, ma kuyiwe emva, ma kulungiswe." Utsho wabuya wazithi luqe uNdlobose.

Kuvele, uMaduma, welali kaLucangwana, wabekisa kuWele wathi, "Obu bukhulu ububangayo ke bobale mini ngenkwili?" "Se iziziqhamo nezinqhinisiso ezo ebukhulwini ese ndinabo." "Obu bukhulu wena ke ngelakho uzuzene phi nabo?" "Kwa sekuzalweni." "Hayi, mfana, ungeje njalo. Ukuzalwa kuya yixela eyakho indawo, kuba nguBabini ivela-tanci ekuzalweni; le ixela wena yiyiphi?" Uthe cwaka umfana. Kwesi sithuba kubuye kwathi nzwanga.

Uthe qhaphu uZwini wathi, "Ngubani umzalisi loo mhla nazalwa?" "Ngumaa-khulu, uTeyase, nodade bobawo, uYiliwe."

Uthe vumbululu uMxhuma wathi, "Lo mzi wawungakhuzwanga na? Uthiwe ni na ukukhuzwa kwawo?"

Kwesi sithuba kufumaneka ukuba ma kuye kubizwa uTeyase noYiliwe, abazalisikazi.

ISAHLUKO III.

UBUNQHINA BABAZALISIKAZI.

A! NTABA!



USayili into kaHintsá.

Unchwatyelwe emGazana phefeya komBáse. Elliotdal.

Befikile abazalisikazi, kungcambaze uDaliwe, into yasemaHegebeni, umThembu, wasingisa kuTeyase, wabuza ukuba nguye na owayezalisa umkaVuyisile kula mawele. Uvumile omnye; uphendule imibuzo esenje njalo, esithi wayenoYiliwe lo boBabini; into ayithethayo yaloo mhla angayingqhina yonke uYiliwe. Ikakade lalo mfazi ngumfazi ozala nzima, abantu ababecelelwe ukuza kumzalisa bakowabo bada bamfiya bemka ngokubona ukuba ininyanga ziya wufinca umvo wefumi umntu ekhantsula.

Uyive lo mfazi inimba ngolwesiBini ekuseni; lithe liphuma ilanga yábe inkonyana se ivelile ngesandla, sathi kumhla angábe ukhawulezile. Ide yajika imini yehlobo kuvele esi sandla salo mntana—Uthe thu apho uZwini wathi, “Kuhle ndingakuqhawuli! Gxebe, gxebe, kukho inakani lokuBa ngamawele la aza kuphuma kulo mfazi!” “Ewe,” ut[hilo uTeyise, “ezi nyanga (nkwezi) akhantsulayo lo mfazi be side sikhe siye kwaBanezandla, ngokoyikel’ ukuthi kanti akusekho nto ikulo mntu. Ade amabini amagqipa esithi, ‘Akukho nento enesi sisu, nto ikhoyo ngabantu babini baphilile, ‘uya kubazala lakufika ilixa; ‘omnye wada watsho ukutsh’ ukuthi ngamakhwenkwe (tyhagi) omabini (tyaya).”

Uthe uDaliwe, “Ee sisaphula-phula kambe.” Uhambisile uTeyase wathi: “Ithe yakujika imini esi sandla (sigamoto) senze esi sithukuthezi landiya, ndade ndafumana ndaqu-bula ingadla ndawutjeca umhwe, ucikicane, suke ndathi ndakuyenza loo nto saphinda satshona isandla, sabuya sahlala kwa secimini. Yasixhoma inimba yalo mfazi, lada latshona elo langa, kwahlwa, kwade kwabuye kwasa, kuthe ekuphumeni kwelanga ngolwesiThathu lavela eli sithi lelikhulu.” “UBabini lo ke?” Ubuze watsho

uMxhuma. "UBabini lo ke. Sibe kuqwalasela ingqithi, unotfhe."

"Nise nobabini ke noYiliwe lo?" Ubuze watfho u-Daliwe. "Hayi, isikhinindi sesifazi se silapha kaloku. OGu busuku baphezolo andibanga nakuchopha-chopha ndedwa, kuBa uYiliwe lo ngumntana. Le nto yale ngqithi kukho abayaziyo, endayenza se bekho, koko yabahlekisa loo nto besithi lisiko lasemaNzothweni apha na ukunqunyulwa ingqithi umntu engekazalwa. Bakho nanamhl' oku abafazi abayaziyo loo mini, ukuba bangabi be sebiziwe andikwazi, ayikum loo ndawo."

"Bonke abafazi ababekho baya yazi le nto yale ngqithi elowo ufikayo uya xeelwa ukuba esiya sandla side sanqanyulwa ingqithi ukuze sitfhone. Ezalwa nje uBabini lo se ikhangelwa sithi sonke le ngqithi sikunye. Kwalile emini enkulu xa kaloku ziphumayo iinkomo kwakukhov' ukusengwa intlazane, lazalwa iwele lesibini, eli sithi lelinci."

"Undimangele lo ke?" "UWele lo ke. Livele okunene linale ngqithi." "Bathe ni abafazi kule nto?" "Bathe ni ukuthi ni, bevuyele kuuphela ukuzala oko komntu nje?" "Hayi, ndithetha ngokuthi, liliphi elikhulu iwele; nokuba bayeke nje kodwa?" "Ewe, ikhe yaakho ingxumbu-ngxumbu enjalo, besithi abanye ngulo omkhulu, besithi abanye ngulowa." "Kude kwathi ni, ukuze bayiyeke abafazi aabo le ntetho?" "Hayi, kungxole kwa mna, ndisithi banyanga ni na, ukuthethisa abantwana bomntwan'am, ingekabi yimini yokuba sazithethele; safoBa nto ni na?" "Kuuphel' oko ke?" "Ewe, kokwam ukwazi."

UDaliwe ngoku usingise kuYiliwe, ebuza ukuba ezi zinto zinje ngokuba exela nje na unina. Uthe uYiliwe, kunjalo kanye. Kubuzwe kuTeyase ukuba ngubani na omnye umfazi omkhulu owayekho ekuzaliseni. Uthe ke nguSingiswa. Uye wabizwa uSingiswa lowo. Ebuziwe

okwakhe ukwazi ngale mihla yokuzalwa kwala mawele, abambise nje ngoko sel' ehambise ngakho uTeyase, waya wee tyaa. Kuthiwe ke abafazi bangakhe bakhwelele.

ISAHLUKO IV.

LISASIWE KUBAHLELI.

Zithe ngoku iindlebe zamadoda zanga ziya vuleka. Kuvakele se kuyindumasi kaloku phakathi kwamadoda, kuqondakala ukuba amanye athi okunene nguWele omkhulu, amanye athi loo nto yengqithi ayithethi lutho. Kuthe kwakungathi kuya zola, waphakama wema uXolilizwe, umJwaja, wathi, "Kukho elinye ilizwi elivela kuMxhuma, elithi, lo mzi awukhuzwanga na?"

Kuthe kwesi sithuba kwafumana kwee nzwanga, kuBonakala ukuba amadoda abekisa ezantsi ukucinga. Kuthe thu uMagqaza, into yasemaKhwemteni, wathi, "Ukufa kwal'omphakathi kuya kuBa kwizithuba zelaa duli leMfecane." Ide yathiwa qhwi loo ndawo, ngelokuBa lo mzi awuzanga ukhuzwe, ngenxa yobuBi bamaxeja; kodwa umphakathi lowo wayeze wabikwa komkhulu apha.

Kwesi sithuba ibuzile inkosi kuWele, ukuba usunduzwe yinto ni na, ukuze le ndawo athande ukuyizisa emthethweni nje? Uthe ukuphendula uWele, "KungokuBa, nkosi, ndithukuthezelwa kukungajongani kwam nomntwa' kabawo, uBabini; 'ze kuthi kuloo nto kuBonakale ukuba izinto ziza kuBa yindindi. Ndanga ke ndingayizisa le nto kokwethu apha, size kuyiconjululelwa."

InKosi: "Ukhe wayithetha le nto kuBabini apha, wamkhumbuza ngalaa mihla ngenkwili, wambonisa ingqithi leyo wayifumana tanci wena kunaye?"

UWele : “ Yonke le nto, nKosi, ndiyilingile, akwanceda lutho : ndide ndiye kwasibonda nje, ndiphaliswa yiloo nto, nakhona ndingafumani ntlabiso.”

InKosi : “ Isigwebo sikaLucangwana usidela nganto ni wena, mfo wam ? ”

UWele : “ Le nto inje, nKosi, kokwam ukuthabathisa. Wena lo, mHlekazi, asinguwe umntu wokugabulela umphakathi izigcawu ; ngumphakathi into yokugabulela izigcawu.

Kunani na, ukuBa athi umphakathi wam akundigabulela izigcawu, kuxakeke kangaka ?

Isandla ndisivelisile ukuBa ndamkele isiko tanci. Ndithi, nKosi, kunani na ukuBa kuxakeke apha emthethweni ? Mhla saaluka, ndaaluka tanci, ukuxela kanjalo ukuBa ndiyinkulu.”

Kusingiswe kuBaSini nguLucangwana, ukufuna ukuqonda ukuBa kunjalo na ngale ndawo yokwaluka. Uvumile uBaSini, esithi kwaphazama amakhankatha. “ Yini le ? ” ukhuze watsho uLucangwana, ebuya ezigqubuthela ngomnweBa.

Aqhubene, aqhubana amaphakathi ukuthi, “ Buza, bani.” “ Kha uhambise, Naantsi ; ” hayi, akwaba kho unambuzo. Kuthe tyithithi kwa uNdlombose kwesi sigama, wathi, “ Elona xa lokubalisa leli, zidweja. Elona xa lifuna inkonde naali. Akukho sifuna ukumoonna kwaaba bantwana ; ngabethu, siya bazala—siya bazala—siya bazala.”

Kuthe, kuBa kwakuxa litshonayo ilanga, zandululwa izizwe ukuBa ziye ngamakhaya, zize zibuye kusile. Zithe iimpoole zamadoda ngobo busuku azagoduka ; zalala kwa lapha ebotwe. Yaye le ndawo yaaba bafana isezingxoxweni ngokufusu. Yaye ingxoxo ityekele kwelikaNdlombose, lokuBa le nto ma ikhe ifunelwe inkonde, hleze ithi kanti yinto eyakha yaakho. Kuye kwaya, kubekwa kwelokuba

ma kususwe amadoda asinge eNqabara, kwinto kaMajeke, uKhulile, umQwambi, amthabathe eze naye.

Amaphakathi lawo acinga ngoKhulile lowo, kuBa uyise uMajeke, owayekwalinyange, nguye owahlangulela ikomkhulu nyakana kwavela ukunene ngoPhalo, oko waya wazekwa kwa seNqabara apho, engasaboni nangamehlo lukwaluphala.

Kusile ngengomso, ufike ngokomqikela umzi komkhulu. Yafa, yafa inkundla, kwafumane kwaayinto eSomvu ngabantu, kuBonakala ukuBa elowo unga angazivela ngezakhe iindlebe ukuwa kwesigwebo, kuBa le nto se ingundabamlonyeni kule mizana yonke.

Lithe ukuBa lithi futhu ilanga, lwavela ugaga lomHlekazi nomfana, waBe naye sel' elandela. Ivakele inkundla, “ A ! Zanzolo ! ” Uvume kuhle umHlekazi, waya wahlala. Uthe ukuBa athi vu, waBe uMbali sel' efudumeza, ebuza apho kujiywe khona ngezolo.

Uyibeke ngokufutshane uSonti impi emkhondweni ; uSonti ke ngumninawa kaMxhuma, iinto zikaMatyeni, umQhinebe. Akukhova uSonti, kubuzwe kubanini-tyala ukuBa kanene uVuyisile ufele phi na. Bavumelene ekuBeni uyise wafela eluVulweni, ngohlaselo lweMfecane. Emva kwemibuzwana eyenziweyo zizidweja, kufumaneke kungekho nto ingakanani ingenziwayo ngaloo mhla, ngaphandle kwale ndawo yakwaMajeke, eyathethwayo emzini, isingiswa nguMxhuma, into kaMatyeni, esithi,

“ Kambe, mzi kaKhawuta, niyazi, kwaziwa n'ini, ukuBa izinto zalo mzi azikwalaswa, aziqotyolwa kunjalo. Ziya phandwa, kude kuvele ingcambu, iphandwe ingcambu leyo, ide isuke ilandule, kwandule ke ukurajulwa ethafeni ngokuswela ukunceda. ABAfo bakaVuyisile basivuse ngemivalo kwinto ekuthe kanti kuhleliwe ze ngakuyo, balivuselela ke ikomkhulu eli ukuBa likhe liyikhangele le ndawo, ukuBa ingaba inabani na onokuyicombulula.”

Uqokele uMbali kwa kuwo la mazwi, esingisa kwa semzini, ekhankanya uMajeke lowo, indoda eyaziwayo apha kwaPhalo, noko angasekhoyo yena ngokwakhe se ingoonyana abakwaziinkonde.

Kutyunjwe amadoda amathathu aya kuya apho eNqaba-
ra kwaMajeke—uMalinga Xhego, umNzothwa; uMxhuma
Matyeni, umQhinebe; noLucangwana Nyathi, u-
mKhwemnte. Babotshelwe amaqegu, banikwa nabafana
ababini, uSigadi noVukufi.

Ngelo xefa kwakuxa inyanga isisonka. Kuthiwe ke umzi ma ze ulindele; wobizwa ukuthwasa kwenyanga ezayo. Kwaye kulungelelaniswa nethuba angaba sel eneentsuku zokuphumla noKhulile lowo, aBe kanjalo sel enethuba lokuyicinga le ndawo; kuBa kwakuvakala ukuBe yindoda ebise ikhulile.

Ithe xa ithi dungu impi ukuBa igoduke, wavakala uBukwana, into kaLangeni, umNtakwenda, umninawa kaNdlombose, imbongi, noko abengeyiyo eyaKomkhulu apha, wathi,

“Ndaza ndalufon’ uzwathi lwetyala!

Ndaza ndalufon’ uzwathi lwetyala!

Kwasa saxhinxa, kwasa safak’ ithwathwa.

Se zingaphi na ngok’ iinkunzi zalo mzi kaPhalo?

Fuda sisithi nguHintsu, akukho yimbi.

Fuda sisithi sisijoro soNobutho sodw’ inkunzi,—

Inkunz’ ekhwel’ eziny’ iinkunzi.

Ndidane ndaayinko ndakuv’ ukuBa izithenile
Yazinikela eNqaba-
ra kwaMajeke.

Ayikhweli kuthe ni na le nKunzi?

Lwaphel’ usapho kukutshisana ngasemva.

Ngomziki-zikan’ ogqitywe kwa ngabafazi,

NguTeyase noSingiswa kwa ngamazolo.

Xhwithan’ inkunz’ ikhwele lixefa.

Akukho nto iya kuvel’ eNqaba-
ra.”

Uthe akutsho lo mfo, akwaba kho uhambayo emadodeni, kwafumana kwee xhonkxosolo, kwatyiswa iindlebe.

Kuthe kwakufon’ ukuBa kuphakathi, kwavakala isiwili-wili esikhinidini samadoda eBesisacweya enkundleni. Kanti nguNdlombose. Akalwi, sel’ elugwali; ulwa nomni-nawa lo ngala magama awathethayo, sel’ eligamlele ikwana, sel’ enqanda amaphuthu-phuthu amadoda. Se kuvakala xa aBhi, “Kunani n’ ukuthi, oku usapho lukaVuyisile luBambene, kuBe kho amagezana ami entabeni evuyelela? Nohaji, yinto yaphi yona?” Utafuzisile uBukwana kumkhuluwa wakhe apho; hayi, yaphela loo nto, kwagodu-kwa.

ISAHLUKO V.

ABATHUNYWA E-NQABARA.

Bandulukile abathunywa, beenje njeya besuka komkhulu. Imini yayizolile, kukhala inyenzane, kunkqankqaza noonogqaza; aye amanqilo ebatshayelela, benqula, beyincoma indlela yaBo ukuBa isikelelekile. Zaye neenyamakazana zivuka zime emacaleni endlela zibajonge, baye naBo bengazenzi lutho.

Baye balalisa eQwaninga, kumzi wenkosana ephethe isizwe esikhulu. Bamkelwe kakuhle apha ngoBusele obukhulu, baxhelelwa. Yaye le ndawo bahamba ngayo se ivakele. Kuncwinwe kuBo neendaba, koko abazenzanga, besithi asikabi lithuba leendaba eli. Baxhelelwe apha ukuBa eli tyala bahamba ngalo lithe lakuvakala, yathi inkoliso yamadoda yema ngakwisigwebo sikaLucangwana.

Balele iintsuku zaambini apho. Begqitha ekuseni ngo-lwesithathu usuku; bagaleleka eNqaba-
ra, kwaMajeke, ngonchwalazi lwemivundla, bakhwelelwa indlu, balala. Ababuzwanga ndaba, kwada kwaalusuku lwesibini; kodwa bayinikwa ngokukhulu yona imbeko eBafaneleyo.

Bathe bakuzixela, wabazi uKhulile, nooyise nooyise-mkhulu wababaliselisa; kuBa umfo ukhululekile, waye obu buxhego bakhe ungeze wabuBona nganto, kuBa umfo lo mhle, womelele, nokuva uyeva, nokuBona uya Bona. Inkathavu yona ngumninawa wakhe, uGebenga.

Kude ngolwesithathu usuku emini yakusasa, zahlanganisana iinto zikaMajeke, noonyana bazo, nabazukulwana abase bekwangamagqala nabo, ukuza kuncwina iindaba kuBabo bakomkhulu. Kухanjiswe ukuBuza imvela-phi nguThanguthangu, unyana wokuphela kaMajeke. KухuBe uMxhuma Matyeni kwawakomkhulu, emana ekhunjuzwa ngabalingane aabo bakhe, apho afuna ukuphazama khona. Baqhubene beenjana njalo ke, bada baya kuthi tyaa.

KuBuzwe imibuzo engephi phofu, kwayekwa. Baye aabo bafo bakaMajeke besitjho ukuthi, phofu iimpawu zale nto zisinge ngacala nye nje, ixaka ngokuthi ni na. Babe kodwa besitjhono kwa bodwa ukuthi, abantu ngale mihla baba umntu lo udalwa kabini, kanti umntu lo udalwa kanye: lowo anguye ebuntwaneni, unguye ebukhulwini nasekwaluphaleni.

KuBuziwe kuBabo aabo bakomkhulu ukuBa bangakholwa na, le ndawo beze ngayo ukuBa iye yafunyelwa komkhulu, kwinkosana ephethe eso sizwe? Bavumile, besithi eyona nto ifunwayo emva yinyaniso yale nto, ukuthethwa kwayo kwiindawo ezipholileyo ezinje ngezi, kokhona kungeza nenyanyiso.

Ngeli xefa kwakuse kululwandile phakathi kwesizwe apha, kuvakala ukuBa kukho amadoda avela kanye eziko; yaye le nto yeli tyala lala mawele ise idale unxunguphalo nakongelilo iwele; lwaye olu daba luse luvakele nalapha lusezingxoxweni ezifufu macala omaBini. Sithe kanjako isizwe sakhupha iindlezana zeenkomo ukunqoma la ma-

A! MGOLOMBANE!



USandile Ngqika. USo-Emma.
Unchwatyelwe kwaHoho, Stutterheim.

phakathi akomkhulu, lo gama alapha, ukuba asengele imvaba zawo.

Isizwe esi sifumene iyimfanelo yaso ukuyenza loo nto, kungengako ukuba uKhulile akanakutya kokutyisa iinkosi eziya; kwabe ke enyanisweni ibingebafo bafuye kwathi ni, aabo bakaMajeke.

Zachwayitha izikhulu zale ndawo, zathetha zasakasa, zaphalaza izimvo ngezimvo zazo ngeli tyala. Ide inkosana le yalapha yamema imbizo, yavisa isizwe ukuba okaMajeke uphuthunyiwe komkhulu ngale ndawo, nale ndawo. Hayi, akufanga kho mpendulo; kuviswe iindlebe, kwabulelwa kwaba kuuphela, waye umzi usithi ma kahambé, kulungile. Kwesi sithuba kube kho umdudo kwa sesizweni apho. Kuthe kwakuba kuxheliwe namhla, umlenze ongaphezulu wemka nala manene akomkhulu, aye nasezifubeni inyama yawo iluvalo.

Lo gama abathunywa aabaya bangekhoyo, lisele lema ngeenyawo ityala ngasemva. Wathi lo wathetha okuya, wathi lowa wathetha oku, inxenye yahamba iligweba emimangweni apha, abanye bebuza ukuba kuye kufunwa nto ni na kwaMajeke. Nguyena sel' enguHintsa na ngoku, endaweni kaKhawuta? Zaye iintombi zikaVuyisile nazo zenze eyazo inzwinini; enkulu (ephambi kwamawele) nenci zililisela ngoWele, umntu ogcine abantu basekhay' apha, nonesandla ezintombini nakwiindwendwe, nokhathalele nempahla yal' o mzi ehambayo. Zithi uBabini yinkxentsi yelizwe eli lonke, into esisukela sikude isisusa, ibe se ithwele isidabane sayo nesidanga ukuya kwelo zwe.

Intombi ephakathi eyalekela amawele (imfusi) yona imi ngoBabini; ithi, "Eyinkulu nje uyinkulu; nokuba se inguMajeke, akayi kuda aqethule sigwebó sikaLucangwana. Nangaphaya koko, maninzi amahilihili aziinkulu koomawawo. Unani na lo umnta' kayise uhamba enkqangiswa, ewelwa imilambo enamagama?"

Ebotwe phaya athi amadoda, xa azithethela odwa, athi akufika kule ndawo yomdlanga, asuke agweŝe ngeentliziyo, noko angatshoyo ngamlomo. Athi kanjalo akufika kweli lizwi likaWele, lokuthi yinkosi into egatyulelwa izigcawu ngumphakathi, asuke aphelelwe ziinyaniso. Kwasala kunjalo ekhaya, lo gama abathunywa baseNqabaŝa bangekhoyo.

Kuthe ngosuku lwejumi abathunywa banxuba, besithi se kuntsuku bemkile emakhaya, abazi ukuŝa kuyinto ni na emva, kungezi mini. Hayi, ababanga satsalwa nalapho, kuthiwe fose belala olu suku lodwa, kuse benduluka ngengomso.

Imbutho yamadoda esizwe kunye nenkosi le yalapha, kulapho iŝiŝa khona kula madoda akomkhulu ezi ntsuku, kudliwa imbadu namavo; ayolisa la madoda, kwaakubi emzini kwakuvakala ukuŝa aya hamba kusile.

UKhulile ukhe wafuna ukuyinikela kwa abathunywa aaba intetho yakhe, koko onke amadoda akakhanga ayelele. Okwenene ngentsasa axhobile amadoda akomkhulu abopha amaqegu awo, zazaliswa iimvaŝa zawo. Wanduluka uKhulile kunye nonyana kaGebenga, umninawa wakhe, ogama linguMakhunzi, basuselwa indodana komkhulu apho egama linguGqarŝi.

Bathe xa bawuŝiyayo umzi, bewuŝiya phakathi kwenyambalala yabantu eyayize kuŝabulisa, wawakala uNgayenyana kaZekela, imbongi yaseNqabaŝa, esithi:—

“Hamba, nto kaMajeke, uz' ubuye kakuhle!

Uŝeke waphuthunyw' uyihlo ngezolo, akwaŝa khexeke.

Wena, ungunyana wakhe, uz' ungabi nahlazo.

Lihl' iqegu lakho, aliwagxekang' awaKomkhulu.

Ndithi hamba, nto kaMajeke, siya kuvumela,

Swazi olumaqhina-qhina lwakuloTokazi.

Nkunz' ezek' ezaKomkhulu zaziindlezana,
Ndiyithanda ngokungaziyek' ezasekhaya zife noqhonqa.

Hamb' ungene kuloo mzi, ngowakowenu;

Iintanga zakho kudala zakuŝiyayo,

Yiyo loo nto se ulugag' oluman' ukuqongqothwa,

Yiyo loo nto se siyibuza kuw' imvela-phi yohlanga.

Hamba nefolog' elo lakowenu,

Hamba noQamatha lowo waseluhlangeni. *Ncincilili.*”

Ahambile wona amadoda lawo anga akeva, aya alalisa kwa seQwaninga. Singe sibizwe ngexilongo isizwe, ukuza kubona la madoda akomkhulu, wayi-wayi-wayi, yabetha yaayinkungu nelanga kwa ngoku. Kwaxhelwa inkabi yenkomo, kwagwadlwana naloo nyama ubusuku obu. Aye onke amadoda echwayithile, kusombelwa, kuxhentswa, ŝada bahamba ubusuku. Athe, kuŝa aye-khwelelwe indlu amadoda la akomkhulu, ahle azichwetha noko ŝakudlelana ubusuku. Ithe yona eyasekhay' apha impi yasisa; yathi noko se kusile, yabutha komkhulu apha.

Kuthe kwakusa ayakha itfho impi yaseQwaninga, ukuŝa idlule le mpi yakomkhulu. Kwavuswa amavo iimini ezi enkundleni phaya, zaye izitheŝe zenze umqokozo waamnye, kuŝa ilizwe lalilungile. Kwaye kuphathwa kuncwinwa kula madoda akomkhulu izinto ezintŝa ezikhoyo, kuphathwa kubuzwana nangamazwe asalunga iinkomo, neenkabi zasekuthini eziziimbaleki; kubuye kucelwe namacebo okululekwa kwaŝafazi neentsapho.

Ngengomso agqithile awakomkhulu noKhulile, yekoko ukuhamba behlangana nabantu ngendlela, beŝuzwa imvela-phi; yaye inkoliso iŝazi ingabaŝuzanga, kuŝa kaloku ilizwe lonke lalise lizaliswe lolu daŝa lweli tyala lamawele. Yekoko ukuya kugaleleka komkhulu ngocolothi; aŝika ephilile, onwaŝile, ehlaziyekile lolu hambo.

ISAHLUKO VI.

U-KHULILE KOMKHULU.

Athe akuba efikile la madoda, akhwelelwa ndlwini nye onke, abathunywa aaba kunye neengwevu zaseNqabara. Ziya kakhulu izitya kuloo ndlu, kuBa kwakuthelekelelwa ukuba alambile. Abuthe khona amadoda athile aphambili inkoliso yobusuku, wada wangxola uMxhuma, esithi amadoda amakhulu la ayozela, kuBa akazanga abuthi cwe oko athi esuka eNqabara; waye uMxhuma nala madoda asemzini kungasangeni moya phakathi kwaBo.

Kusile ngengomso, singe isizwe sibizwe ngexilongo ukuza komkhulu, phofu ingekabi yiyo imbizo, elowo kuuphela ethanda ukukha eze nje ukuza kuBona lo Khulile waseNqabara. Ithe iya betha imini, kwaBa se kufumane kwaayinto eBomvu apha komkhulu, kungekho nto ityhulu phofu, buBuhaka-haka nje baKomkhulu.

Waye loo mfo kaMajeke uze kuBonwa ekhululekile kunene, emnandi nangokuthetha, nangokwazi abantu; aBe lo mfo eyimvumi, eyimbongi, noBugqira bukwakho kanoBomi bemichiza, ingeBuBo obakuvumisa, nakukhwitsa, nakuthi ni—izinto afike wamangalisa abantu ngazo ezo lo Khulile, kuBa umzi uBulindlele inkathavu engasaboniyo, engasevayo, engasathi ni, ese ikukuphela kukulala noku-phupha.

Zithe iintokazi zafuna ukuBenza aaba Bafo baseNqabara, koko akubanga kho mvume. Kufunwe ukuqondwa Komkhulu apha ukuba untanga ni na uKhulile lo? Kuthe ekukhangelweni kwafumaneka ukuba ungaphambili ku-Khawuta uyise kaHintsa zaye kodwa iintanga zikaKkawuta ziseninzi apha phakathi komzi. Uthe uKhulile yena waaluka noPhalo—izilimela zakhe zoBudoda zodwa zisekhu-lwini elinelinci eliva kanoBom.

Zidubule zaantathu iintsuku elapha uKhulile komkhulu, kungamenywa mbizo; kodwa kuBe kho kwa kamsinya iqumru lamadoda elamtyhilela yonke into ngeli tyala, waye umHlekazi ekhe wadlana naye indleBe.

Ngolwesine usuku, kanye ngexesha elalimisiwe lokuqhe-keka kwenyanga, zindululwe injolana zakomkhulu ukuba zibize umzi, uhlabelane ude use ezingqothweni zomhlaba. Okwenene kwaanjalo; kuBa bonke abantu babefuna ukusiva isiphelo seli tyala. Kwathiwa ngosuku lwesithathu ma ze amadoda aBe kho.

Kuthe kwa ngolwesifini usuku, yaBe impi se isaphulana komkhulu apha, se kungathi ngumsitho lo, kuBa abavela kude Beze namaqegu aBo athwele iimvaba. Lithe liya yifiya intaba ngomhla lowo, kwaBe kungasekho ungekhoyo—se kuBomvu kusiqiqhoqhoBela. Aye amadoda engenami-ncili, nokujongana engajongani ngamehlo mahle; iimbongi zithe cwaka, into enkulu iBe ikukutshaya, saqhuma isis secuba kwanga kuya tsha.

Kuthe, kuBa umHlekazi ubesel' elapha yena kwa kusasa, kwaBonakala ukuba umthetho ma uhambe. Iphindiwe intetho, yaBuzwa kumawele omaBini, aqhuba nje ngoko ayesel' eqhubile; kuphindwe kwaBuzwa, kwancinwa, kwimibuzo ese ikhe yahanjiswa.

Waye undimangele esithi uyinkulu ngezi zibakala: esokuqala, kakade inkosi igatyulelwa ngumphakathi izigcawu; indawo yesifini, isiko lakowaBo lengqithi yena ulamkele kuqala; indawo yesithathu, uBukhulu uButhengile ngenkwili akuba eyinkwenkwe; indawo yesine, waluke kuqala mini baaluka; indawo yesihlanu, umzi lo wakowaBo ugcinwe nguye, yonke into yawo.

Uthe ummangalelwa yonke le nto ithethwa ngulo mfo kayise iBubuvuvu nochuku; inkulu nguye, kuBa uvele tanci, into elisiko leyo lasemvelini kamveli.

Zithe iintombi zasekhay' apha namhla zabizwa, zanika uBunqhina malunga nokugcinwa kwazo ngabanakwazo aaba; nonina ubekho, wabuzwaimibuzo. Uthe uPhakiwe, intombi leya iBisoloko ililisela ngoBabini, ibuza into ankqangiselwa yona umntwa' kayise, kwakubuzwa ngokugcinwa kwaBo, naye wadibanisa kwa kwezinye apha iintombi, esithi bagcinwe ngundimangele lo, kuBa uBabini "akamntu unanto, akasivimbi zinto enazo."

Kubuziwe ngamatyala kundimangele ukuba lo Babini weenza zinto zini na, ezixakanise inkqubo yezinto apha ekhaya. Undimangele ubale iinkomo ezintathu eziphumi-leyo kumaxeja ngamaxeja, zisiya kuBantu ngabantu, zingaziwa mntu izici zazo. Ubale intonjane yodade wabo uNozici, awathi uBabini akavuma ukuyikhupha inxaxheba yezizwe, kwema ngaye. Ubale ukugxotha kwakhe amadoda angooyisekazi, awayeze ngeendawo zokulungiswa komzi nje ngokuba indoda enguyise yoonakalayo; wawagxotha loo madoda unanamhl' oku.

Unina uzinqhinile naye ezi ndawo. Ummangalelwa uzivumile naye, noko athe ezivuma waba esiza ngecala, ezama ukuzithethelela. Zithe zona iintombi eziya zimbini, wakusingiswa kuzo loo mbuzo, zachithela, zachukufa nezilanda neeximheya.

Kwesi sithuba ke kuthiwe ma bakhe bakhwelele abanini-tyala boBabini—undimangele nommangalelwa. Bakhwelela okunene, baya mgama.

ISAHLUKO VII.

AMAVA ENYANGE.

Ithe ngoku inkundla yasingisa kwingwevu yaseNqabaqa, uKhulile, isithi, "Kambe ke, mfo kaMajeke, naasi esi sifiqi siye kukuphuthumela sona eNqabaqa. Se ukho nawe; uya bona, uyeva, akuseva ngakuxelelwa sithi. Ayifumananga le nkundla yacinga ngawe, laye eli ilityala lokuqala elinje kwesi sizukulwana. Ke kaloku asibanga nandawo yakubambelela, nakumisa iinyawo, kuBa into iba nto ngokuzekelwa kwenye, nje ngoko waziyo nawe. Naantso ke!"

Kuthe nqadalala emveni koku umzuzu. Esukile uKhulile weenje nje:

"Zinkosi, nani nonke sizwe!"—uthe xa atshoyo uKhulile, azisusa buphuthu-phuthu amadoda iinqawa emilonyeni, kwathi cwaka. Uhambisile wathi, "Andazi ukuba be kuthe ukuze kucingwe ngam kwaBe kungathuba lini na. Ewe, ubawo uMajeke walihlangulela ikokwaBo eli ngoPhalo, oko ke izinto zazisalungile, imihlaba ingekonakali.

"Ndazi nto ni na mna? Ndingubani na? Le nto yala makhwenkwe omntwan' am uVuyisile, andiyi kuyisombulula kwathi ni nam, nangani ndilinyange. Le nto ingamawele ngabantu abazelwe ngamini nye. Apha ke kulo mzi kaXhosa, kuthi ukusonjululwa kwaabo bantu bavele ngalanga linye, kujongwe lowo uzelwe tanci.

"Loo nto ise ide yamiseleka ingamiswe bani, yanga ngumthetho, ukuba ozalwe tanci aBe yinkulu lowo. Kodwa ke, nje ngokuba ndikho, ndabona ezi ntsukwana mbini ndisaphanyazayo, loo nto iya phikiswa iphikiseke kwamanye amawele.

"Olu hlobo lungamawele, eBantwini apha luhlobo oluvela luqondile kwa sekuveleni; ingqondo yalo itsolo kuneyoluntu olu, kwa nje ngokuba iwele loza lixele into



UMhlekezi uMhala Ndlambe. (UValeni).
Unchwatywe eKubusi, Qumya.

Uthe uNdlombose eyona nto kuBe kufunwa yona konk'oku, libali; naali ke libali, ligqityiwe. Asukile namanye amaphakathi, abuza imibuzo ethile kuKhulile apho, wayiphendula ngokuzolileyo, encediswa ngunyana womninawa lowo wakhe, uMakhunzi.

Abonakala kaloku awakulonkomo eguqukelana edlana iindlebe—b₁u-u-u-u-u-u-u. Kwaye ebungeni apho kuvakala kukhankanywa neenkomo zikaVuyisile, ezimke zaya apho kungaziwa mntu; kwavakala kukhankanywa neentombi zikaVuyisile, nengqithi, nokuhamba komdlanga, nenkwili, nezenzo, noNkosiyamntu. Ibonakele impi isambene kwelithi, "Namhla ingaba kukunikelwa kobukhulu kwiwele elivele mva, kusini na?" Athi ophendulayo, "Nakanye! Ubuwele bona busahleli endaweni yabo. Le nkundla ayisiqethuli isigwebho sikaLucangwana."

ISIAHLUKO VIII.

ISIGWEBO.

Kwesi sithuba inkundla isuse abafana ukuBa baye kubiza abanini-tyala, abathi bafika ngaphandle kokulibazisa. Bafike bathabatha ezinye izikhundla ngakwezo ndawo be behleli kuzo kuqala. Laye ilanga liwuhlabile kanoBomi umhlaba emini enkulu. Aye amadoda ethe tsi-i-i ukuBila, ezithe xibilili iinguBo, eqondele phantsi, kungekho uthethayo.

Kwakukho nabafazi kanoBomi apha komkhulu, betha nqadalala ngasesiBayeni phaya, bengaphakamisi ukuthetha. Kwakungekho moya, kuzolile kuthe cwaka,

Kunkqankqaza oonogqaz' emathafeni,
Kukhenkceza inyenzane equndeni.

Usukile namhla unyana kaKhawuta, uHints, igqom gqomo lenkosi, eSunzi lityhilekileyo, eentlontlo zit ukumka zajiya usiba olutsolo, ukuphela kweenwele ng phambili. Ngumfo osukileyo kanobomi egadeni, omlon unqhebeja, othe rwe ngoburwanqa obungenqova phof olizwi licacileyo xa athethayo, phofu lingelikhulu, linge ncinane. UBengemfo unakuthetha kuninzi, naburanga ranga babuncoko kwathi ni: kodwa engenkosu ukoyiki nokuhlanelwa ngamaphakathi.

UBengumdaka omnyama, omazinyo amhlophe, oli ngathi ngumbane, ong'ade ulindele ukuthi gqi komlilo akhathazekileyo, ongalo zindembelele, omilenze mih Bathi ababekunye naye, ngumfo obesithi mhla ngoga azihlalise phantsi izizwe ngomfaneleko; kodwa ehleli r ekhaya, ubungaxakekayo.

Hee! Isukile loo ndembelele (isengumfana kakhulu ok yasingisa kuWele ongundimangele, yeenje nje, "Phulaphu ke, nyana kaVuyisile. Se kumasuku iinkosi zam ezi zeml yo emakhayeni azo ngenxa yakho, kuBa weza kuuthi i ukhangeliswe umcimbi onqabileyo, owawungowakowe oko, nakuBa uphela namhla se ungowesizwe siphe kukhangelwa wona ke, ziqingqitha nje ezi ntsuku zide z ngaka. Wawuqale kuLucangwana, isibonda saki uLucangwana walithetha elakhe, elingaphikwanga nay nkundla. Ewe, le nkundla noko se ivela kooziNqab nje, ayiqabelanga kwelo.

"Athi ke amakowenu la ayile nkundla, 'Hamb' ugoc ke, uye kukhangela kwa elo thole ubulikhangela kaka ugcine olo sapho lukaVuyisile, uze kuyisika kokwe apha into engalungileyo oyibonayo."

Uphakame uWele eduma, waya kwaanga unyawo l nKosi leyo, wabuya ngokuthi vu kwesinye isikhunt Kwaye kuxa inKosi yona iguqukela kuBafini, yathi ku

"Uyeva ke, mfo kaVuyisile omkhulu. Uwavile amasuka ndihlale ale nkundla ngenxa yenu; ulivile ilizwi eliphathiswe umninawa wakho yile nkundla. Goduka ke, ufike uncedisane naye ngokugcina usapho olo lwakowenu, nempahla, nento yonke, umkhangelise entweni efuna ukukhangelwa, sinibone nikunye nalapha komkhulu, umthobe, umve."

Ithe inKosi yakukhov' ukuwasingisa la mazwi, yazithi luqe phantsi, yazigquma ngomnweba wayo wengwe yezi-xhobo. Uthe lwasu uBafini noyisekazi, bahlala kwesinye isikhundla.

Unge angafuna ukuqonda uPhekesa, omnye uyisekazi kaBafini, ukuBa namhla kuguqulwa iwele elikhulu na kul'o mzi kaPhalo, ukuBa libe lelinci. Kuphendule uMbali esithi, "Akukho nto iyileyo eyenziweyo." UBuzile uPhekesa bufudumala esithi, "Phofu ndive kanjani na?" Uthe uMbali, "Uve kakuhle, kuBa intetho icacile."

Babonakele abamangali bethabatha iintonga, besithi gwiqi ukuBa bagoduke, beenje njalo nabamangalelwa.

Bavakele abafazi ngasesibayeni phaya, abanye bengcikiva, abanye besonakele betshayelela; abonakele amadoda iyileyo iphuthuma elayo iqegu, ithi engenalo iphuthume umnqayi wayo ukuBa icinge ngokugoduka. Zibonakele iintfayi ziqhwitha zitshaya; zatsho ngesisi, abanye bemi, abanye besachophile, inxenye ithe guqaqa ngamadolo ilunyekelwa ngabanye ezinqaweni; kufumane kwathi xhonkxofolo. Kwaye malunga nesi sigwebo inxenye ihumzela idela, igxeka, ibona iindawo eziphosisiweyo; lwaye uninzi lungalilibali ityala elithetheke kakuhle, avelelwa onke amacala alo, sakhutshwa ngobuchule nesigwebo.

Kuthe kusafumane kwaayiloo mpithi-mpithi, wawakala uDumisani, unyana kaZolile, wasemaMpehleri, imbongi yakomkhulu, esithi,

"Hoyina! Hoyina!! Hoyina!!!
 Godukani, zizwe, liphelil' ityala;
 Godukani, bantu, iphelil' int' ebithethwa.
 Utsho ke yen' uZanzolo.
 Lutsh' uhlwathi lowo kaGcaleka,
 Uzigidlwana zemaz' endala,
 Zingalal' endleleni, yazini kunyembelekile.
 Itsh' inkunz' abayikhuz' ukuhlab' ingekahlabi;
 Kazi boze bathi ni na min' igwebayo?
 KuBa yoz' igweba ngolomkhombe ndakukhangela!
 Yivani, zizwe, sininik' indyebo yentliziyo,
 Yivani, zizwe, sinibalisele:
 Ngemihla yakudala, mini kwavel' iintaba,
 Kwabekw' umntu waamnye wokuphath' abanye.
 Kwathiwa ke loo mntu ngumntu wegazi,
 Kwathiwa loo mntu yinkonyana yohlanga,
 Kwathiwa loo mntu ma kathotyelwe luluntu;
 Aze athi yen' athobe uQamatha;
 Apho kuya kuvel' imithetho nezimiselo,
 Aya kuth' akuzigwenxa, kungalungelelani,
 KuBe ziziphithi-phithi nokuphambana koluntu,
 Ibe nguqukulubode ukuphambana komhlaba.
 Abakrokrayo bon' abazanga baphela,
 Abakhalazayo basazalwa nanamhl' oku.
 Bathe ngo ngesisu, bathi ga ngomsimelelo.
 Abazenzisi, badaliwe kuloo nto;
 Silungisa nje, phofu nabo baya nama-nama:
 Sikhe sabanikela, kungaf' isizwe siphela.
 Nditsho lula, kuBa yaziwa ngabo loo ndawo,
 Izaphuselana se zide zakha zaphukaneka,
 Zath' inkunzi namhla se iseNqabara.
 Lo mzi kaXhosa namhla ndiwuncamile;
 Ndiwuncame ngokuxaka nabomgquba.
 Kazi kobeka phi na kubangeneleli?

Luthethil' uhlwath' olumadolo lukaKhala,
 Uthethil' ujongwa-ntshiyini, bath' uqumbile,
 Inkunz' abayikhuz' ukuhlab' ingahlabanga.
 Linxetyana linye namhla, lelukaLucangwana.
 Hambani, zizwe, liphelil' ityala lamawele.
 Godukani, ude waphendul' uSoqaroba!
 Godukan' ide yakhel' inkunz' enkulu!!

Ncincilili!!!

IS AHLUKO IX.

IZIJUNQOE ZOKUGQIBELA.

Uthe xa atshoyo lo mfo wasemaMpehleri, kwafumana
 kwee nzwanga, kuBa ubengemfo ulizwi lifumana livakale.
 Utsho khona namhla nje kwasika ngokunye, kuBa iintliziyo
 zazithambile, yatsho loo nto kwanga kumhla-ngakwena.
 Agixe amadoda kwa esakhalima. Uthe uya qhuba, zaBe
 iimbiza zisitsha eBafazini phaya; emadodeni kutsho
 akwaba kho uhambayo; uthe oBeshaya wayityumza
 iximheya; kuBe kho abaphakame bema zé, bathi kanti
 abayiva loo nto; kuBe kho abathe ukuzambatha iinguBo,
 bathi kanti bazitsale gqitha, bengeva, boothuka ngeenguBo
 se zidwengeka imithungo, zihamba ngokuhamba.
 Bathe abamaziyo loo mfo, namhla nje akenzanga nto,
 kuBa uhle wayeka; bathi ukuBa ebekhe wahambisa, be
 kuya kwenzakala abantu, se kungaka nje. Baye besitsho
 okunene abantu, se begqibile ukwenzakalisana; kuBa le
 mbongi yingxilimbela, inde, umzi iwuqhelile, ikhulele
 kuwo. Iphethe amakheme amaBini ngesokhohlo, ithe
 qhiwu umnqayana omnyama ngesokunene—izimbo azinga
 nganto, ithi yakuwisa ngezikhali, iwise enye indoda kwenye
 ngenduku.