

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; uthe 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) uthe kanti ubeyotywe yinto abeyotyile, 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 ethe yakuya kuBikwa edolophini, lasuka iBunga ledolophu laase liyinika thina yonke loo nto, loo mahafe asindileyo, neentambo, nobucwababa!ala obunokuzuzeka ezikarini, lisithi uhambelo lwethu lwenze

ingenelo 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 ngeentlondi 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 ekufeni 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, Bee nkamalala, baalatha, bebekisa kweli cala ndingakulo, Bengalathi nto. KuBe kho umndilili omkhulu ovakeleyo usitsho ngendili ephantsi usithi: "UTokazi nesundu lakhe!" yavakala yonke intlanganisano 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-buBaya 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 luziimayile ezisefumini ukusuka kuloo mzana waseMnandi.

Kwalile ukujika kwelanga ngawo loo mhla, zabotshwa iinqwelana zamahafe, yekoko ukujikeleza umzi lo sifoniswa 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; namazi-mba ekwanjalo; zithe kanti neemboty zikwazenzelwa izisele zilunge,

zaye ezi zisele zahlukile kwezo thina sizaziyo zasemaXhoseni. Sihambe sifoniswa iindawo ekutyelwe kuzo amaTyelefa, imiThombothi, iKhamanga, iNxina, iGusawe iTsawe, neminye imithana eyaziwayo uku ba inoncedo. Sifoniswe 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; safe nathi siphendula kwa ngalo olo hlobo. Bude bathi se fuhambile uBusuku kwachithakalwa ngenjongo yokuba imini yangomso iya kugqityelwa elwandle.

ISAHLUKO 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-

ganye; 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 abaliqhelileyo; 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 zisaze 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 nangezenzo 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 nangele 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 neyezandla.

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 ngexabiso. Abethe amafumi-fumi eenxhowa 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 behleli 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 kumEnzi wezinto zonke ngamadoda amathathu, yachithakala intlanganiso.

Ngengomso uphindile umzi wadifana, kuBe kho abathile ababengekho ngezolo, nabanye afasabula ufoya bexhowa, 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 unikelelo. 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 unikelelo. 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 ngoko 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 eenxhowa 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, nelinere, 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 kwinxhowa yoManyano lwamaDodana; nenkxaso yomzi lowo weendwendwe iphuma kwa kulo. Kucandwa eziza kanjalo kwiinxha 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, aye 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.

Uhlangene 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,—uLulumente 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 emutjane, kwaaziziyolo, nezithetho zeziyalo, nezokuyalezana. Isizwe sibe nemihlali, abakhulu, nabatjha nabancinane.

Umqokumbelo wayo yonke loo nto wenziwe ngabaiundisi bamahlelo ngamahlelo ngeemvuselelokazi ezinkulu, nezithamsanqeliso; kwaba Luva 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, afanelwe kuku6a 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 nomhlabo omkhulu, oyifama, ongenayala.

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

Okunene athe efika amadoda lawo abe ezithabatha iindawo ezifanele wona, zokuwuhubela 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 nakulufsha, azivuseicla zaphila ezife 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. Kwafe 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 ngeemfundiso, neenkuthazo zawo azenza ebusweni.

Ibe sisiseko esihle kunene othile wasekela phezu 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 yoku6a umzi oNtsundu unakho ukuziphathela izinto zawo kakuhle,—kuba kakade emvelweni yabo ibingabantu bombuso. In,ongo ibe kuku6a bazi qhubele phambili ngokwezi:hethe, namasiko akowabo ; bazame ukusiphungula isiLungu esi sibambethe kangaka, yaza loo nto yadala izifo ezininzi ezingaziwa mkhondo ; yabadalela loo nto iintswelo neengxakeko ezininzi, nezife 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 za6o, 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, noku6a ikwangulowo wayenyuliwe, abuye aphindwe anyulwe ukuba usakholisa, noku6a ngomnye. Um-Buso lo noko awuqiqganga 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, libalawulele, 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 ilungelo 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 eth e 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 zibe 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 nolwazi 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,—sisiXhosa 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 nokusuka 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 omafini 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.

Inxenyeyayisithi 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-linga nelaseT'fona-linga. 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 "eKaffrani."

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'ulo. Incwadi leyo yayingamceli, yayilana nesaziso sokumazisa ukuba kukho into en, e emzelayo, aze ke ngoko angothuki.

"Elo xefa ke kufika eso saziso kuxa ndithe gongqo kwizinto zobukhosi emaXhoseni," utjho uDondolo. Ngelo ihuba 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; inxenyeyayithe yaangamaGogotyangoNongqawuse, 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 ezindawo. Ithuba 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. Inxenyey 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 photu, zive nje kuBa into le se ilulwandile olukhoyo ke phakathi kwabantu bakaGulumente; zaBe ke nazo zivisiwe kakuhle ngomcimbi lo nangoku kuza kwaia madoda.

Abafo aaba basemzini abafikelanga kum, bafikele kwiKomkhulu elo ndiphantsi kwalo. Athe kanjalo kuBa engazi ukuba ophatheka njani na kweli, ngenxa yawo lo mcimbi eze ngawo, aziphathela kanobom imiphako. Imiphako leyo eyaphela kade kakhulu, kuBa emaXhoseni asinto angakhe umhambi azityele ukutya kwakhe sel' ephakathi kwesixeko. IKomkhulu lixhele enye emva kwenye impahla emtutjane ukulandlisa 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 uxakekile. AmaTjhawe ayifambele kutuphi intetho akazivuma iintetho ezinxaxhayo, nczihoiayo,—ayithabatha wona yonke le nto nje ngendaba yobulawu.

Ngaphandle kokubekiswa nelimdaka 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 aBaHlekazi 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 nangobuBele obungaqhelekileyo, kusithiwa kuBo,—“Indoda leyo noyijonga ukuhlangana kwenyanga ezayo.”

Ma ndifutjhanise ke ndithi. iSe ziinkonzo ezizukileyo zaBaHlekazi kunye nomzi wonke, ukundululwa kwam; saye isifundisi sikwalapha, umntu encomi ithamsanqa endinalo ngako konke oku. Izizalo, isithetho, imibuliso, zenzeke ezo nto kunye namalizo kwa kude phambi kokuBa 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 inengqeqeqe 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 ngundaBa-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, kuBa 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 kuBe 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; kuBa imfuduka le ivakele kakhulu emazweni la asezingeleni. 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.

Ekdulukukeni 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 zazisitsho iimantyi ezo, iya kuthetha okuhle ngazo, neemfundiso zazo kubantu abaNtsundu; zineqhayiya ke ngoko ezinga lingewi phantsi.

Le ntetho ziyenze kwintlanganisayo ezaye ziyifizile yeenkosi nomzi; zide zafikelela nakwiindawo ezithi,—“Namhla eli lilinga eliya kuthi ukufa liphumelele uFulumente eze kuliquhaka 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.

UFulumente 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 uFulumente 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, kumnyama kumhlophe kunjani, enabanye, bevuya, begcoba 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 umhlabu 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 kubo lakugxeka, nakuvuyelela, nakusola, nakuthi ni.

“Ukufa nithe nanda, naxinana, nawufumana ukufa umhlabu mncinane kunani, musan’ ukukhala, kuBa zonke izizwe zinaloo ngxaki,—into ema niyenze xa kunjalo bizani umhlabu 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 entfa ifanel’ ukuthiwa ezintsubeni ezintfa, 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
behungisa 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 kusiwa kwa kuso. Esi sohlwayo sinje:—Kukho amadoda amakhulu, abuso bugwanyalala, akumajumi omabini 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 omabini.

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 kho amadoda amakhulu, nabafazi abakhulu. Umntu wokuqala oya kutya kwesoo sityo atye yedwa ejongiwe ngaaBo 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 ngokuphinde 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 koomajini 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 zanje, zingacocekanga nokucoceka; ngethamsanqa elikhulu ziyiqhubile indima yazo kakuhle,—waphakama umzi waseMnandi, ekuboneni 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, Tjwana) 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 nembeko 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 liqhuba eliPhakathi ngale minyaka imafumi mabini ngohlobo elingazange liqhuba ngalo nelaPhefeya kweNcifa noko lona ililizwe elikhokelwa ngabantu abaNhlophe.

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 kwakusitsho ukubizwa kwayo, abe ngafanayo kumntu wonke oyindoda ofikileyo kumafumi omabini 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 bandezwa kuho, koko bona ngokwabo ababanga nawo loo mnyaka ngenxa yobuninzi bomsebenzi wabo emakhaya. Batha 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 uho kumawaka akumafumi osixhenxe, oweenyawo nowamahafe,—izinto ezo ezibe zezintfa kumaXhosa. Kodwa ezenza zonke ezo nto engabufiyanga ubuXhosa,—into leyo ebifuneka kuho.

Impilo yesizwe ibe yentle kunene xa ithelekiswa nempilo yeelokizi zeedolophu zamanye amazwe, kwakunye namaphandle ezinye iindawo. Ibe ngumbono obukeyo 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.

Umqaphu 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*) loku-gqibela 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!*”