

Omye umfazi, umkaPhikisani wasemaZangweni, uthe eβepheth e isikhuni eza kutyumatha, wayeka ngaso kumka-Zamani wasemaNtlotfhaneni, ntlokothise phantsi kwencebetha; uthe ukujika kwalowo, wamisa ngezinyo esidleleni. Kuthe nakumadoda phaya akwalungelelana; kwalwa nezinja, zaqhubeka okaNtsema wasemaQadini ezikhondweni zamahlaha obuhlanti, zaye zimtye wayiloo nto, kwanqandwa amahali-hali macalana onke.

UPhaki, enye intyewana yasemaVundleni, eβe zingalilanga ncam kuyo, ehlala iba kho nayo komkhulu apha, nakwezinye iindawo ezinezisusa, ithe yona ezi ziyunguma yazithabatha nje ngomyeyezelo. Ilubinqe buphuthu-phuthu olo gagana lwethole ibilwambethe, yaluthabatha nje ngomhlambi, yadabalala ke inkewu. Ithe xa ithi iya wisa, yathi kanti isondele kakhulu emlilweni, yaya yamisa ngentloko eziko. Luthe, kuβa nogagana olo βe luse lukhululekile, lwehlela ezitungweni; 'suke lwambopha, akaβa nakuphakama kamsinya. Yaayenye into leyo ukophulwa kwakhe; ekuthe kanti, kuβa umlilo ubumkhulu, akayi kubuya abesabizwa asabele, waphela ngokuhlwa loo mini.

UNdlombose ufune ukuvukwa yinto naye. Ithe imbongi yakuhankanya izaphuselana, waqonda ukuba ithetha ngoBukwana, umninawa wakhe. Uvakele eβuza ukuba uBukwana uyeva na ke ngoku, se kubongiselwa ngaye nje, esitsho esithi, "Uya qonda na ke ukuba eli gama lakwaLangeni liya kuvakala ngesici esibi esizweni?" Athethe naye amaphakathi; hayi, wee gogololo.

UNophaka ibiyenye intokazi yasemaNcotfhwani eβikwang,azele ngengqondo, nokuthetha ibing,akunikwang. Iβisoloko ilapha komkhulu nayo le ntokazi, iqhuluka ngokuβa yona ingumkaPhaki. Asikuko nokuβa ibimthanda uPhaki lowo, koko uPhaki ubesuk' afun' ukubhala abantu; ubengayivumi nantwana, esithi sisimumu, akafuni

simumu yena. Ithe ke le ntokazi yasemaNcotfhwani, akwenzakala uwayo lo, yasitsho esofileyo kwa oko, yaye ingeva kuthuthuzelwa, ityala ilibeka kwimbongi leyo, isithi yiyo le intlokothise umntwan' abantu eziko. Iβe lelinye ityala elo.

UMfuthi, inkonde apha yasemaKwayini, eβihlala komkhulu, ingasaboni ngamehlo, neendlebe se zindunyuya kakhulu, ithe yakuweva la maxoko-xoko, iweva bunkente-
nkente kakhulu, yagqiba kwelokuba lifile, umzi ugxothiwe lutshaba, nayo se iza kutshiswa nendlu. Kuβonwe ngayo iphuma ngokukhawuleza kanga ngoko imilenze yayo inokuyithwala. Ithe ingayanga ndawo, yaziphakamisela phezulu izandla, nelizwi layo, yavakala. "Ameva luhlanga lwakwaluhlanga!!! Mna, jangqela lenu, ndiphantsi kweenyawo!" Ikhawuleze yaya intombi yakhe uBoniwe, yamzolisa, lwaphela ufuba, wangena kwa sendlwini.

Athe kanti amakhwenkwana nawo aya phulaphula ezantsi komzi phaya. Suke enye intwana, uNjeza, ithi, uyise naye uya kwazi ukutsho, uhlal' esitsho xa ababongayo ekhaya. Uthe uNtlanganiso, "Uya xoka, kwedini, uyihlo ukwazi phi ukutsho?" Uthe esathi uNjeza, "Andixoki kwed'—" wabesel' ekho uNdaβa, eyeka ngentonga yomnonono kuNjeza, sel' esithi, "Andiyithandi le nt' inkwenkw' exokayo!" Suke ngoku amanye amakhwenkwe asel' eyithabatha loo nto, aahlulelana ngesiquphe. 'Uyeva umntu, uva se zinxakama ezantsi komzi. Kugitshime umfana, uGonyela kaNyaba, wasemaJwafeni, ukuya kuchitha loo nto; koko uthe kanti uzilibele izisele ezidala ezisezantsi komzi apho. Uva sel' egongxeka, eya kuwa ngobuso; athe amakhwenkwe akumbona athi, "Hee ke, yiminyanya yakowethu leyo!" Uβe kulinga ukuvuka uGonyela, waphikela ukuya kuwa kwa sezantsi. Kude kweziwa, kanti umfana ugqibele. Uthe swaqe umlenze lo, kanye ethang'eni, kufuphi nokuβa lingena nje kusikrobana; yaayenye into leyo. Wathwalwa,

wasel' esiwa kwaGxavu, into yasema Ntakwendeni, eyinchifi yokuloba, waphila umfana ngeentsukwana ezingephi. Ubesel' emana ukuthi, akazi ukuba la makhwenkwe aya kuze afikelwe yinto ni na. Abe phofu nembongi engayenzi msulwa, esithi akazi ukuba ziinto ezahlala zihluthi yinto ni na, ezi nto zahlala ziziinkenkelele ; namawele ekwasasola, esithi akazi ukuba ziinto ezahlala zibambene nganto ni na, ade enzakale nje.

Ibe sisiphithi-phithi esinjalo ke akuthetha umfo kaZolile, uDumisani. Ithe yakugqiba yona imbongi leyo, yencincilili, yasinga endaweni yayo. Aqala ke kaloku amadoda achithakala ukusinga ezindaweni zawo, ehamba eyihlalutya le ngcombolo yeli tyala.

Kunanamhla emaXhoseni apha, iwele elikhulu lelo lizelwe tanci, ide ibe yinto engaziwayo ke eya kwenza ukuba kume ngenye indlela. Ewe, phofu, bakho abathile, endingaziyo ukuba benziwa yinto ni na, abahamba bona besithi isigwebo sathi iwele elivele tanci lelona lincinane, elikhulu lelo livele mva. Aabo batjhoyo ke abanyanisi.

IS AHLUKO X.

INGUQUKO KA-BABINI.

S'ithe sakuwa sisenje nje isigwebo, wonke ubani wajongu kuBabini, kuba abantu babcinga ukuba uya kusuka ajwaqake ngumsindo, ade apha thelele nasekwenzeni into. Koko uBabini akenjanga njalo ; wawuthwala ngokwendoda umva-ndedwa wakhe.

Uthe ukusuka kwakhe apho ebekhona, wathabathu umnqayi wakhe nje ngamadoda onke, wawuthi tyu egxen. Urole inqawa, walunyekelwa nguyisekazi, uPhekesi waqhumisa, banduluka. Wabonakala kwa lapha uPhekesi



Lo nguKumkani wawo onke amaXhosa. Ngunyana kaGwebi-nkumbi Sigcawu Fili. Unchwatywe kwaGatyana, Willowdale.

yena ukuBa uya jambajeka. Koko wayehamba nedombothi lomfo, osuke le nto yonke wayibetha ngenzimba. Eyesithathu ke indoda yayingumfo ongathethiyo, uLalo, umninawa kaPhekesa, ooyisekazi bamawele.

Bathe ukuBa sawufiye umzi lo wakomkhulu, bafika ekwahlukaneni kweendlela, eya kwaPhekesa neya kwaVuyisile. UBonakele uBabini ethabatha le igodukayo. Uvakele uPhekesa ebuza jufu esithi, "Uya phi?" Uthe omnye, "Ndiya goduka." UPhekesa: "Ugodukela phi? Unehaya? Uya kwa kwelaa gqwipakaz' unyoko? Unani na?"

UBabini: "Hayi, ndiya goduka."

UPhekesa: "Hi, Lalo! hi, Lalo! uya bon' ukuBa se limgqibil' elaa gqwipakaz' unina? Ma simfiye, ma simfiye."

UBabini: "Hayi, sawokazi, umaa akathakathi; ukuBa kukho ubuthi kule nto, bungaba kuwe nakum."

Unge angabetha uPhekesa, koko unqandile uLalo; see gwiqi bahamba, kungekuko nokuBa uxabene uPhekesa, esithi, "Ngoku eli hilibili ndithi ndakugqiba ukulenz' umntu ezizweni, lindivuze ngokundithuka. Lo mzi kaVuyisile, ungalungiswanga nje, asikwabobu bunje balo, asilil' eli landigxotha bume? Le nt' ifuz' unina!"

Uthe ngqo wagoduka uBabini. Efikile ekhaya, ugqithe waya kukhangela iinkomo edlelweni; ubuye nazo kakuhle, wafika waphothula izandla wasenga, nje ngokungathi se kungabanga kho nto.

Kuphakiwe kwatywa ukutjhona kwelanga. Esamadoda isithebe sithiwe ntimfa phakathi kwamawele omabini. nonina-lume uMgqaliso, namanye amadoda ambalwa. Ancokola amadoda la onke ngokufanayo, nje ngokungathi kukho nto ifikhe yehla ingaka.

Kuthe ukuphuma kwelanga ngengomso, wathabatha zembe uBabini, waya kugawula, wamana evala amathuba

efuhlanti phaya nasesibayeni, sel' encediswa ngoku ngu-Wele kuloo msebenzi wonke. Bayigqiba kunye loo minyonke; bada babuya bakhawulela impahla kunye ukumka komhla.

Bathe abantu ababesiza befuna uWele ngeendawana ezithile, ababa sazithetha, ngokuxakwa nguBabini. Bath ababefuna uBabini ngemicinja-cinjana yabo, ababa sayithetha, ngokuxakwa nguWele. Yaayinkathazo noko loo nto ebantwini, ayaba nkathazo noko kumawele wona.

Kwalile ngomhla wejumi emva kwetyala, zavakala iintokazi zisitsho jufu ngentfjolo, ukutshona kwelang, kwaZuzani, into kaMthana yasemaKwayini. Ithe namhla isitsho le ntfolo, wabe uBabini enqhenqha eya kulala. Abe kufika namanye amadodana ukuphuthuma into kaVuyisile,

UNgxang' engxangxasini,

UMabetha ngephunga.

UHoyini, bafazi beentsikizi,

Intfolo niyiphosile.

Niyithabathe ngokwesidoda

Ingom' ehlatyelwa ngesifazi.

Imiz'i yalo mlambo niya yibona na,

Ukutyityimba yakombelelwa yingxangxasi?

UHoBe ngaphambili,

UMPunzi ngasemva,

Ntambo nethunga kwekw' asemaNzothweni.

Hayi, akaqhelisanga mpela namhla nj' u "Ngxangengxa" usuke wathi uya nqena, watsho kwaphela.

Athe ukumka kwamakhaba, ahamba eyisompa le nto ka"Ngxanga," ukude ibe nguye ncakasana lo unqen ukuya kwantonjane.

Uthe uVuBubi, "Lo mfo wenziwa yile ntwana yakowab iziphakamise kangaka."

Uthe uGqirana, "Ewe, kunjalo nje ke, madoda, imngene lo mfana le nto; niyaz' ukuba asizanga simbone entlombeni oko kwathi kwathi ni?"

Uthe uJongisa, "Kunjalo nje ke, bafu ndini, le nto iya kuba nento yayo. UNgxanga uya senga ngoku phaya kowabo; uphuma neenkomo, abuye nazo. Kunjalo nje kuthiwa ebesiya nobuhlanti ngeny' imin' apha."

Ithuthe iintsuku ezithile intfolo, engayibeki nokuyibeka uBabini. Lide lafika ixefa lomdudo, waya nje ngamadoda onke; waduda, watyhuluba nje ngeentyulubi zonke, zida zaphela iintsuku zomdudo, ehamba noWele lo, babuya kunye.

Ngenye imini kube kho imbizo komkhulu; hayi, zeenje njeya izimpi nje ngesiqhelo. Ithe xa ichtakalayo imbizo ukujika kwelanga, weva uBabini kusithiwa uya sizwa yinkosikazi, unina kaSafili, ekwakusathiwa nguZothana ngelo xefa, eseyinkwenkwana. Unina kaSafili lowo ke nguNomsa, intombi kaGambuse, inkosi yamaBomvana. Ithe inkosikazi, "Kha uthabath' itaml' elo, mntwan' am, utamlel' ooyihlo phaya!"

Uyilahle ngelo phanyazo uBabini ingubo, waqubula izembe, wacanda iinkuni, wabasa, wakha amanzi, wapheka, kwaayiloo nto. Latshona elo, kwasa waphathelela kwa senkonzweni, sel' eyingqinisa yalapha, inzwan' enkulu eluqhwelelwa lunye, efanlewe yibulukhwe yayo phakathi kwamakhosikazi.

Lithe xa limkayo ilanga ngolwesihlanu usuku, inKosi yamalathisa usaphokazi oluwasakazi olukhulu, yathi ma kakhe alugoduse. Ihambe iphambuka namhla into kaVuyisile ukugoduka, yada yaya kufika ekhaya se kuthe ratya kakhulu.

Ukususela kwelo xefa ke uBabini waba ngumfo wako-mkhulu; be kuba kancinci abizwe, kube kancinci agoduke eqhuba. Yaye inkosi ingasamthandi ngako, isithi,

"Ngumfan' ovayo ;" aye amakhosikazi ekwanjalo, esithi, "Yena akakhethi uthile, ubasebenzela bonke ngakunye." Athe amaphakathi, "Yingqitsimakhwe;" baye abasengi besithi, "Uya pha."

Kuthe ngenye imini kwasa lizele irwanqakazi elinkonkazi elindwebileyo, elalithinjwe kumaQwathi. Kwathi kuphithizela nje abasengi, kusengwa, lahe likhotha inkonyana kufuphi nesango kwa ngaphakathi kobuhlanti. Le mazi ke yayibonakala ukuBa inenchwangu, ingawafuni amakhwenkwe ukuBa asondele.

Uthe uya beka uBaBini ngomnye umzuzwana, ubona ngenkwenkwe, uZothana, sel' eqhufekwe phezulu emahlaleni yile mazi, se igxwala isithi ni. Ugitshime wayiqhawula uBaBini, wasinda ngobudoda naye se imfuno. Ithulwe inkwenkwe eluthangweni, yathi kanti imazi imnxhamele gqitha, yamphosa ngeempondo, yamthwala ngempumlo le, ukumgibisela emahlaleni. Yathi elapho yamfika kuhle esiswini, uphondo lwagxulufa, yase ifa liqhubu loo ndawo ; eli nanamhla kusathiwa ngalo, "Ngu-saliwa ngaqhub' elisesiswini."

Wazenzela igama ngakumbi uBaBini komkhulu ngokusindisi' umntwana engozini engaka. Wasel' eyinikwa loo nkomo, wanikwa-nethuba lokuBa aze akhe ayigcine, ayenze mbuna, hleze ide yenze ingozi ebantwini. Yasengwa ze loo ntsengwanekazi yenkomo kwa kuloo nyanga.

Kwesi sithuba uSiBonda uLucangwana wayesel' ekhe waqanana kwa ityala likaBaBini. UBaBini namhla umangalelwe ngamankazana, ngokusuke athi ithombile intombi yakhe uNompunzi, angayi nakwantonjane, angazenzi neemfanelo zokuBa intombi yakhe isendlwini. Neentombi zazikunye namankazana kule nto, zisithi ukuBa isiyintombi le yenze oku, isingayi kubizwa ngegama elibi na.

Lathethwa elo tyala, wafunyanwa ephosisile uBaBini, wadliwa inkomo ; yaxhelwa apho kwaSiBonda, sadliwa es

sizi ngamadoda. Kwaye kusithiwa ukususela kwelo xefa ma kathi umfana akuphelelwa luthando kungekho sizathu, ma kayithethe loo nto iviwe lolunye ulutsha yaziwe ; athi ukuBa unesizathu, asenze naso sivakale, angafumane intombi ayinye ngokwemithombo. Nakwintombi eli lizwi labekiswa ngokufanayo.

ISAHLUKO XI.

UKULUNGISWA KOMZI.

Umfundi uya kuthanda ukukha eve ukuBa kungaba kwada kwathi kuphi, kwaBe kuphi na, ngamawele la noyisekazi uPhekesa.

Ma khe ndiqale ngokuthi, kaloku linganzingwa nje ityala eliya, uBaBini akasahlali kowaBo, sel' ehlala kwa-Phekesa uyisekazi ; igama kuthiwa uWele lowa, emangala nie, uxhokoxwa ngulaa mfazi unina, ngokucaphukela uBaBini lo. Ke kuBonakala nokuBa ma kangaphindi uBaBini aye kuye, uya kumbulala ; kuBa nangoku akuqondeki, le ntloko yal'o mfana isuke yaanje, ngathi yintloko ephethweyo. Izinto zazimi njalo ke phambi kwesigweBo setyala.

Kanti noko kunjalo, uBaBini wayeqonda mhlophe yena ukuBa akukho nto inonina ; umooni kule nto yonke nguye, yena BaBini. Abanye abooni, ngokuqonda kuka-BaBini, ngooyisekazi aaba—uPhekesa lo kanye, ngokuthi oku emazi ukuBa ulihilihili, kanti akazanga aBe nalizwi lakumthethisa, nokumbonisa izonakalo zezinto zakowaBo. Kwakhona, uBaBini ebehlala efuna ngaphakathi kwakhe ukuBa okuya wayemgxothile lo yisekazi uPhekesa, wayefuna ukulungisa umzi, kwathi ni na le nto loo nto yaphelela emoyeni, engazanga abuye ayithethe ? UkuBa ubesoyiswa kukungeva kwakhe, yena BaBini, phofu yinto

ni na le nto angazanga enze nomgudu omnye wokuhlanganisa amaNaantsi, athethiswe.

Ezi zinto ke be zingazanga zimsithele uBabini ; yiyo le nto athe ukumphendula uyisekazi lowo, ngalaa mhla wesigwebo, "Umaa akathakathi ; ukuba kukho ubuthi kule nto, bungaba bukuwe nakum." Wayesel' emqonde kangako uBabini lo yisekazi, esitjho nokutjho ukuthi, "Yinto ni na le nto aqhogene nam, inguye lo nje uWele umntu onengqondo yobuntu obukhulu ?" UBesithi ke uBabini akufika kwezo ndawo aphelelwe ziinyaniso ngakulo yisekazi, inge kuye nguyena mbulali wal' o mzi kaVuyisile, endaweni yokuwuxhasa.

Hee ! Adibene njalo ke amawele ndawo nye nonina, avumelana ukuba umzi ma uhlanjwe. Athe akuba even njalo ke, ayisa le ndawo kuyisekazi uPhekesa, into kaGqabi yasemaNzothweni, ayisa kuGeju, omnye uyisekazi osondeleyo, ayisa kanjalo emaMpandleni kulonina. Lwamiswa ke nosuku.

Wakufika umhla lowo, uPhekesa, eyona njoli yomsebenzi lo, akabanga kho ; wathumela umninawa wakhe uLalo, ukuba asel' eba sendaweni yakhe. Uthe yena usukela umkhuhlane wakwantombi yakhe, obuhlala ubikwa futhi ngakweleNyathi.

Inkomo ekweenziwa ngayo inkonzo leyo yaba lilungalikhulu elimpikwane, lasekhay' apha, elithe kwezi ntsuku kubungwa le nkonzo, laphika nokuba kusisa nje ukuvulelwa oku kwazo, lithi ngqo liye kuma phambi kwendlu leya yakuloWele noBabini, likhonye, landule ukulandela ezinye iinkomo, lize libuye lenze loo nto phambi kokuba lingene.

Ithe le nkomo kwaBonakala ukuba iya yihlutha le ndawo kwakungacingwanga ngayo mhla mnene, kuba wayekho.

UGunguluza sigugude,

UNgqob' isenqineni ;

UNkomo yabelek' iimpondo

A! VELILE!

Mbi Jimbi Ji! Mbi Jimbi Ji!!
Ngqi Jinqi Ji! Ndi Jindi Ji!!



Le yiMbiJimbi Ji uArchie kaFaku kaGonya Sandile. Yeyona ncam yomzi waseKunene kaTarabe. Wafunda eLovedale.

KuB' inamtheth' usenthlziyweni.

Uya kumaNzolo noNyelenzi.

Abakwizwe lemimoya.

Leyo ke yingwevu enkulu, ende, ezigodlo isuke izithi b'uu emhlana ngokongece, xa ileqwayo.

Okwenene ke into kaGqabi, uLalo, isizothane esikhulu, sayiqhuba inkonzo leyo phakathi kwamanene nezikhulu. Waye ekho usibonda uLucangwana phakathi kwamadoda awathethayo, noMbiko Qalo, into yasemaMfeneni, umThembu, noGama Siqi, into yasemaKhwemteni, noFuzile Nzuzo, umKwayi, namanye ke amaphakathi.

Umthetho wasingiswa kuWele, umnini-mzi, zatfho futhi izithethi ukuthi, "Naalo usapho, nyana kaVuyisile; ma ze lungaphalali ukho. Uz' ugcine intombi yasema-Mpandleni ezala wena, ingabonakaleli bunto ibubo ngokusithela komfo kaGolomi." Zazisitfho izithethi kanjalo zibekisa kwinkazana kaLawule, zisithi "Ewe, kambe, ntombi kaLawule, eli lizwi lithi, 'Alitfhonanga lingenandaBa,' lithetha imihla enje. Uya bazi aaba santwana ukukhuliswa kwaBo nguyise; sitfho ulusapho nawe. Kodwa namhla nje akuselulo sapho: le nto ihlileyo ithi ungumntu omkhulu namhla. Uz' uvane noonyana Sakho, nabo bavane nawe."

Ziqhuba zatfho iziphakathi, zafiya apho ekutshoneni kwelanga, emva kokuyaleza okukhulu ugcinwano lwaaba fafana. Enye indawo ethethiweyo yeyokuba umfana lo ma kaBona intwazana, ize kukhelela unina amanzi; sel' emdala ngoku, akaseyiyo ntanga yakuphamba, nakukha amanzi.

Kuthe kwesi sithuba kwafika umnqayazana uvela kwa-sibonda. Kanti umfo kaLucangwana, uZenze, ubonelwe intombi yasekhay' apha yokugqibela, uCifiwe. Kuhanjiswe loo ndaba ngamawele omaBini. Lafika ifumi leenkomo phambi komtshato, yasiwa intombi. Ixheliwe inkabi yomgqo namasi, ekuthe emva koko kwaxhelwa eyomtshato,

into leyo eyathabatha iintsuku ezithile, ekho nomHlekazi, uHints. Luthe uduli ukuBUYA lwaBUYA luqhuba ifumi leenkomo; lwaluthe ukuya kwendisela lwaya luqhuba iinkabi zombini ukwenza iintsimbi.

AkuBanga nyanga ngaphi, athethana amawele kunye namaNaantsi, ngendawo yokuba kube kho ozekayo. UWele wenze ngakho konke anakho ukuba umkhuluwa wakhe azeke kuqala; baBe kusuka besithi ni abanye, hayi, kwema ngaye. Intombi eyabonwayo yaba ngumJwajakazi, intokazi kaNyaba, udade boGonyela, lowa waphuka eziseleni mhla ngesigwebo, uNoli igama laloo ntombi. Okwenene umsebenzi lowo uqhutywe ngenkonzo ezuke kunene, into eyathabatha iintsuku zomdudo kaBabini. UNgxangengxa watJho ngesidabane sehlosi asiphiwe komkhulu.

Uduli lwaBUYA luqhuba iinkomo ezintlanu, phezu kwemazi enethole yesivumo, kuBa uso-ntombi wathi ma kungagqithiswa.

ZiBe njalo ke izinto emva kokulungiswa komzi wasema-Nzothweni. Okwenene zahamba kakuhle izinto, yaye ikhula imvisiswano, noxolo, nolonwabo, kuloo mzi.

ISAHLUKO XII.

UBUNYE BUXAKE NOMTHETHO.

Emva kweminyaka emibini isigwebo siwile, kufike ilizwi elivela komkhulu, lisiza kuWele, lixela ukuba inKosi ifuna ukuza kukhuza umzi. Lithe lakufika elo lizwi kuWele, wamangaliswa kakhulu kukuBa lithunyelwe kuye ilizwi elinje, ekho umkhuluwa wakhe.

Ukhawulezile ke uWele waxelela umkhuluwa wakhe eli lizwi, watJho esithi yimpazamo yakomkhulu ukuba le ndawo isingiswe kuye; akazani yena nayo. Le ntetho ke uyenze kwa ngoko, besekho abathunywa aabo bakomkhulu.

Uphendule uBabini wathi, ikomkhulu aliphazamanga, kuBa lilandela isigqibo senkundla. Uphikile uWele wathi, nakanye, inkundla ayizanga igqibe ngaloo ndlela. Kungene ngoku abathunywa aaba bakomkhulu, bafuna ukuqonda kuWele ukuba uthi yena yiyiphi na eyona ndlela kwagqitywa ngayo. Uthe yena, "Ndithi mna eli lizwi nge lithunyelwa kumkhuluwa wam lo." Bazamene bazamana aaba bafu ngale ndawo, kwada kwaBonakala ukuba ma bayijiywe nje ngoko injalo.

Uthe ngoku uWele wafuna ukuqonda kubathunywa apha, ukuba usuku lokuza yayilwalathile na inKosi. Bathe abathunywa, inKosi ayilwalathanga usuku, kuBa ibisafuna ukuvakalisa indawo le kuuphela. Uthe uWele, yenzeke kakuhle ke loo ndawo.

Ilizwi alinikele abathunywa lithe, "Nothi kumHlekazi apho, ndiya wubulela lo mthetho; kodwa phambi kokuBa inkonzo leyo iqhubeshe, linga ilizwi lakomkhulu lingeza ngendlela ecacileyo."

Beenje njeya ke abathunywa, bayinikela impendulo kaWele nje ngoko bayiphathisiweyo.

Ithe yakuviwa le mpendulo komkhulu, kwaakho ukufukuma okuthile. InKosi ibize amaphakathi asondeleyo, ukuba ayivise le nto. Eve eva amaphakathi, asuke atJho ukwahlukana kuBini. Amanye athi, unyanisile uWele; ukhuzo alunakho ukusingiswa kuye, engenkulu. Athe amanye, yinkulu epheleleyo uWele, ngokomthetho owawuthethiwe apha kule nkundla yakomkhulu.

Ibe yenye ingxoxo enkulu ngoku leyo, ede yasuka yagqiba umzi. UBabini ngelakhe icala uthe, nakanye ukuba umthetho usingiswe kuye, engenkulu, kuBa yena kwathethwa wagwetywa emini. Kunjalo nje wagwetywa ngezibakala ezibonwa nayimveku. Kude kwaBonakala ukuba umHlekazi le nto ma kade ayibizele imbizo ethe nkqi, aBe kho amaphakathi awayethetha ityala.

Ngeli xefa ke kwakuse kukho abathile abathi, "Uphi na kaloku uKhulile, umntu wala mawele?" inxenye isithi, "Wayexelile yena uKhulile, ukuba ma kangafumane abizelwe indaba yamawele." Bambi babesithi, "Sasixela thina ukuba akukho nto iye kwenziwa eNqabara." Kwakukho nabaqonda ukuba akusayi kuze konwatywe, engadanga la mawele ahlula-hlulwe, elinye libe kwelinye ilizwe, elinye libe kwelinye.

Ide yahlatywa banzi okunene imbizo komkhulu, abizwa namawele kaVuyisile. Ziqukuqele zeenje njeya okunene iziphakathi. zafika zee thande enkundleni nje ngezolo nezol' elinye. Lumphumile ugaga lomHlekazi, lwabekwa endaweni yalo; ihle yalandela nayo inKosi, yaduma yonke inkundla ukubulisa.

Kuphakame into yasemaNgwevini namhla, uBangiwe, into kaMjonga, yathi, "Ewe, ziphakathi, aniyi kudinwa yinto yenu. Akukho mntu wakha wadinwa kukulungisa ikhaya lakhe. Intsusa yale mbizo kukuxakana okukhoyo kwa phakathi komthetho. Kuphume ilizwi kokwen' apha, lisiya kwaVuyisile, ngokuzama ukukhupha loo ntsapho ehlathini. 'Suke kwavuka unawe-nawe ngenye indlela namhla, yaangulo wathi usisinci, yaangulowa wathi akankulu. Nibizelwe ukucacisa loo ndawo ke namhla kokwen' apha."

Kuphakame uNgxelo Gabisa, umQocwa, wathi, "Ukuba ma ibe kucaciswa kangaphi na le ndawo, Bawo wam? Andibi na aaba bantu be bezalise le ndawo izolo eli, beze kucacisa yona, bayilawula, bemka, besithi bafezile?"

UBangiwe: "Ewe, mntwan' akokwethu kwami, konke oko kuyinyaniso. Kodwa ke naantsi indawo: kuthiwe na na ukukhutshwa kolu sapho ehlathini?"

Umthetho ngoku usingise kumawele, ukufuna ukuya okwawo ukuthetha. Uthe uWele, yena wayenqanda ihlabla elalaza kuwela intsapho kaVuyisiie, kuba umnini-mzi

wayedungudele; ngoku abuyileyo, akazi ukuba usengubani na yena. Nangaphaya koko, inkundla le yayitsho ngokucacileyo ukuba, "Ayisiqethuli isigwebo sikaLucangwana."

UBabini uthe, akazi ukuba ingaba yile nkundla esenokulindela ukuthetha kuye. Yena uthobele ilizwi elathethwa kuye, ilanga lihlabhe umhlaba kuyo le ndawo; ngoko ke akananto yakuphendula.

Kwesi sithuba kuthiwe amawele ma kagoduke, aya kubuya abizwe. Asele amadoda eyigoca-goca yonke le nto yamawele, azivelela zonke iinkalo zokuthetha. Aye ayame kakhulu kwintetho kaKhulile ethi, "Zizenzo into eyenza inkulu, kuba nenkulu, xa ingenazenzo, iya hlukana nobukhulu bayo." Iye yavelelwa nentetho yesigwebo ethi, "Uyeva ke, mfo kaVuyisile omkhulu." Kuthiwa ke, loo ntetho yodwa yayixela mhlophe ukuba uBabini akenziwanga sinci.

Ibe iya phela apho ingxoxo yamaphakathi, kwachitha-kalwa. Kuthe emva kweentsuku ezithile, abizwa amawele kanjalo komkhulu. Aye amadoda aphambili esizwe ekho. Iphindwe yakhutyulwa yonke le ntetho imalunga nawo; yakhutyulwa intetho kaKhulile, yahlalutywa nentetho yesigwebo samhla mnene. Kuphethwe ngokwenziwa kombufelo kuWele, ngazo zonke izenzo azenzileyo zokugcina usapho olungenabani, nokuthi oku le nto angoyiki ukuyizisa apha komkhulu, ayibonelwe, ukuze indlela yakhe ihlale icacile. La mazwi ke asingiswe nguMxhuma Matyeni egameni lomHlekazi, uKumkani.

Igqiibe inKosi ngokumnika intjuntse, yamkhuphela imaz' erwanqakaz' entusikazi, eyanyisa ngosatshazana olurwanqazana; yathi ma kagoduke, uyindoda.

Zeenje njeya ke iinto zikaVuyisile ukugoduka, zihamba ziphambuka. Batsho bonke abantu ukuthi, le nto imvisi-swano yoyisa nomthetho; kunyanisiwe ukuthiwa, "U-maryano ngamandla."



Edmund Gonya, eyona nto enkulu kaSandile. Yafunda eZonnebloem College. Yalwela uyise ngoNchayechibi. Unchwatyelwe eQombolo kwaCentane.

USe kuthi uBafini, uBesaza kuza kumbika umntwana, ayamthethelela loo nto. USe kuthi, le nto wayeyixelile kumakhosikazi, ngoku ebesandul' ukuya komkhulu; hayi, watsho phantsi ngayo yonke le ntetho, amadodana esithi, "Asithunye kuthetha tyala thina, size kuqhuba." Okunene wayikhupha inkatyana enkonana, ithole lalaa mazi wayeyinikwe komkhulu, ivela kumaQwathi.

Uthe unina xa iphumayo le nkomo, "Kaloku thina maxhegokazi asisaphulaphulwa. Kunini ndiyithetha le nto, ndifa mna yada yeenzeka nje ngezi ntsuku?" Utaqzisile uBafini, esithi le nto iphikele ukuthi masi kuBo noWele, kunjalo nje bethetha ngayo qho apha ekhaya.

Bayiqhuba abafana le nkomo baya kuyigalela kwaNtfezi Langa, into yasemaZimani, umThembu, into ebisisandla salapha komkhulu; kuBa kaloku inkomo leyo ibingena-kuya komkhulu, kuBa ivela kumzi obungekakhutshwa chlathini. Abizene amaphakathi ukuza kudla eso sizi nakuba kwaxhelwa xhegokazi limbi endaweni yayo; kuBa kwathiwa yona iluhlobo lweenkomo ezibalekayo.

Lide lafika ixefa lokuBa inKosi iye kwaVuyisile, lwami-swa nosuku. Ngeli xefa ke yayise izixela ingwevu enkulu,

UGunguluza sigugude,

UNgqob' isenqineni;

UNkomo yafelek' iimpondo,

KuB' inamtheth' usentliziweni.

Le inkomo ayibanga namikhwa mininzi, ngaphandle kokuthi, xa lijikayo, ibuye yodwa edlelweni, ize ekhaya, ifike ibuthe apha enkundleni, ingenzi nto yimbi. Ize ithi kusasa, xa ziphumayo, ime esangweni ijonge emnyango kokwayo, ithathe amathamo aBe mafini-mathathu, yandule ukuthi gwiqi ukuhamba, izithe b'uu izigodlo, ngokwenkuz' embafala.

Kuthe ngosuku olungaphambi komhla lowo walathiwo, yabonakala imikrozo eya kwaVuyisile eThobosfan inxenye yalalisa kwizihlobo ezikufuphi, abanye kwasa belele enkundleni namaqegu abo, bengabonwanga kufik.

InKosi ifike yona ekumkeni komhla ngezolo; yafihamba neqiza elinobomi lamaphakathi. Ithe ifika inKosi leyo, wabe uGunguluza sel' emi esangweni engaqulwanga. Kubonakele ukuBa umsebenzi ma uqal kwa ngaloo mhla. Okwenene ke uGunguluza uthethela amagama ambalwa, wafintyelwa ngentambo, wakhahlelwa wahlatywa esiswini nje ngesiko, watsalwa umxhe Uphuze amathamo ambalwa esikhalo, watsho, "Bo-ho-ho --!" watsho kwaBand' umxhelo nakosendlwi waandula ukufa, wahlinzwa. Litshone elo kusenzi amalungiselelo angomso.

Lithe liya yiJiya intaba ilanga, baBe abantu se bephit zela, bexelisa izintlwa ezi. Zabe izitya zamasi se ze uludwe; iBe nguxhaxhaxha ukulungisa izipheko; z iimbiza se zingasenasiphelo, ziphathelele ebuhlanti, z kuphathelela emva kwesibaya kubafazi.

Kwalile emva kokuba kutyiwe, yaphakama into kaMlroma yasemaBambeni, yathi, "Hoyini, mzi! Ndisus ngumthetho. Kuthiwa ixefa lifikile, umthetho uhambe, amaxoko-xoko ma kaph' ithuba!"

Kuthe nqadalala kwesi sithuba, zabe kwa phar iinqawa. waya ngeendawo zawo umzi wamaNzothwa bathi nabafazi bazifak' intlonze incinanana zabo.

Iqalile ke yaphakama into yasemaCipeni, uMvGxekiso, wathi, "Tafuni, mzi wamaNzothwa! Tafuni mzi wamaMpandla, nani! Andibani, andimnini-kuthi ndigquja kuuphela le ndlela, kuBa namhla k kuhamba lo mfana kaKhawuta. Ilizwi aza kulitha kuwe, mfana kaVuyisile, lilizwi elidala, esavela n lithethwa; laye lisaya kuthethwa nasizizukulwana. A

Bantu bengaka nje, baze kuva elo zwi, ukuze nakwiimini ezizayo bahlale bengamanqhina, benghina ukuBa unyana kaKhawuta uthethile nawe, wathetha nonyoko, wathetha namaNzothwa. Ndiya bek' apho, se ndingathi ndigqithisile."

ULuhadi Kongo, umDala, uphakame wathi, "Ewe, ziphakathi, kuhle nilapha nje, kuhle nenje nje nje, kuBa apha nize kukhotha eli nxeBa lenzakalise lo mzi. Abantu baBa ngabantu ngokukhothana; yinja into ezikhotha ngokwayo. Lo mzi ngumzi omdala walapha; kungekabi kho bantu, izizwe zisemalwa zikaPhalo, lo mzi wawukho kwa oko. Ukutsho ndithi, bekan' iindlebe. Inkosi yenu namhla iza kuthetha umthetho omdala kul' o mzi; iya kuBa kowam ngomso, iBe kowakho ngomso, sibe kowayo ngomso."

UMxhuma Matyeni, umKhomazi-QhineBe, uphakame weenje nje, "Ukuthetha okunamandla namhla, lusapho lwamaNzothwa, akunathi. Nani, lusapho lwasemaMpandleni, siya nibandakanya; kuBa nabandakanywa kwa mhla le nkazana kaLawule yayicanda le nkundla. Size kuthi, bonanani, nazane ukuBa niya zalana, lusapho luka-Gomomo; uGqabi lo noGolomi asingawo maNaantsi, sisinge sinye. Xa sitshoyo ke, Phekesa, mfo kaGqabi, sithi olu sapho siluyaleza kuwe, kuBa uBafini lo uya mbona, ngumntwana. Nasebuntwaneni bakhe usakhangelwa, kuBa ubengxoliswa yile nkundla ngezolo, 'ukho, lungaviwanga ngawe uhlobo lwakhe. Nawe, nkazana kaLawule, kuthiwe thinca, kwenjiwe nje nje, kuze kukhutshwa wena phakathi kwezikhova, ukuBa namhla uBe ngumnikazi-khaya, kwa nje ngokwangaphambili. Ma ze kuphanjukulwe ekhay' apha, kungabi sendle. Uz' umgcine umntwa' kaNyaba, umfundise ubufazi, umxelele ukuBa ubufazi kukulolong' iimbelwana angazaziyo. Wena ke, Bafini, khangelala lo mntwa' kayihlo, uWele, imigudu

yakhe yangaphambili yokukwenza umntu ungaze uyidele. Khangela le nkazana kaLawule, egcine lo mzi le minyaka. Khangela lo mntwa' kaKhawuta; umbona etatamfa nje akufika kowenu apha, kukucinga ngabadala bal'o mzi, bakowenu, basemaNzothweni."

UNtjezi Langa, isandla senKosi, umZima, uphakame wathi, "Maninzi athethiweyo, mzi wamaNzothwa, nezi ziyalo zenziweyo zininzi, kuBa ezona ziyalo zinoncedo zezo ziya kuvela kuni ngaphakathi. Ukutsho sithi, 'Tafuni;' iz'e kutsho le nKosi kuni, az'e kutsho la maphakathi. Akuhlanga lungehliyo; namhla ke ma kuBe hele, mzi kaGomomo, niphume ehlathini. Kwakunje kwa kwabadala, kusaya kuBa nje nakwabezayo. Asize kuvusa lukhooko kuni, size kulalisa lona; kuBa, ewe, kumzuzu isenzo esi senzekile, kwada kwafuna nokulibaleka ukulungiswa kwala masoloty ngomthetho. Se nide nani nanyathela apho nge ningekanyatheli; ingenini ke kodwa, iyile nkithakalo ikhoyo. Namhla ke sifinyeza oBo bufi. La mazwi ke, BaSini, siwatsolisela kuwe, wena nkulu yolu sapho. Uz' ulugcine ke lungaphalali; uzigcine nawe, ungaBuyelwa yimbuyabathwa; uyigcin' inkazana kaLawule ingahleleleki; uyigcine inKosi yakho, umntwa' kaKhawuta."

Usukile umHlekazi ekugqibeleni, wathi, "Ze zingabetha-βethani iindleβe, mzi kaGcaleka. La maphakathi athethileyo akusingisa oku kuthetha kuBaSini, unyana omkhulu kaVuyisile. Agqisile ke; akukho wambi amazwi. Nam ukuphakama oku nd'ithethe, se ikukuBa ndambethe eli gama lalo mnini weli lizwe—uPhalo.

"Atsho ke amakowenu, BaSini. Kothi ukuze kulunge ke, aBe atsho nawe usitsho; ukuba wena akutsho, akuyi kulunga.

"Size kukukhuza ke, size kukukhupha ehlathini. Sithi, akuhlanga lungehliyo; le nto yadalwa kwa sendalweni.

Hamba ke namhla phakathi kwaBantu, ungaBuye uhlekwe ziintaka; uhambe uye nakomkhulu. Ungaze umdele umninawa wakho uWele, nenkazana kaLawule, uhlale uBaBeke phambili ezingqondweni."

Ithe dungu yachithakala intlanganisiso emveni kwala mazwi, kwagodukwa.

ISAHLUKO XIV.

UKUBUBA KUKA-KHULILE, NEMBALI KA-NOMPUMZA.

Ithe iya fika inKosi ekhaya ukucela kukhuza, ifika kukho iinto zontathu, ekuthiwe ngamadoda avela eNqabaRa, aze kuSika ukuba indoda enkulu, uKhulile, ayisekho.

Ke kaloku phambi kokuba singene kwingcombolo yomyolelo kaKhulile, kwa kunye nemibono yakhe enexafiso esizweni, siya kukhe sitsibe bunkawu, senze iBalana ngoNompumza iZotsho.

Kukhe kwathi, kwa phambi kwetyala eli lamawele, kwaBonwa kufika ndoda ithile yasezizweni, iBonakala ukuba yindoda enegama ezweni lakowayo; yaye ihamba negqiza lamadoda aphantsi kwayo. Kuthe kwakufuzwa imvela-phi, yathi ivela emZimkhulu, ihamba ifuna iinyamakazi; ithe isizwe sayo liZotsho, igama layo nguNompumza.

Uthe kanti uNompumza lo akanyanisile ukuthi uhamba ezingela iinyamakazi. Eyona nyaniso yakhe yena, yingwaqele yetutu, elinamaphakathi alo, laye liphethe isizwe sonke samatutu.

Ke kaloku ukuza kuwa apha oku, ususwa yinkosi yakhe kwelo zwe laseNtla. Kufike udaba kuyo lokuBa kukho "uvuko lwaBafileyo" kwizwe laseXhoseni. Lwafika olu daba alwaba luncinane, lwaya lusanezwa ngokwanezwa.

Yada inkosi leyo yaseNtla yazama ukufumana umntu onguye, onobulumko, nobuqhokolo, nowomeleleyo, uku^{ba} imthume akhe aye kuqonda ngale nto yovuko lwa^{ba}fileyo.

Ide ke inkosi yafumana uNompumza lo. AmaZotsho ke kakade ebengabantu abanxulumeneyo nelasebuNguni ngasentjona-^{langa}, aza anxulumana nabaMbo kwelase-mpuma-^{langa}; ngoko ke amaZotsho asoloko engabantu abaphakathi kwezi zizwe unanamhla nje.

Yaku^{ba} inkosi imfumene uNompumza, indoda eyayisazi iindawo ngeendawo, nezizwe ngezizwe, imbizile, yamthuma eZantsi isithi, "Kha uye kusikhangelela le nto; siva kusithiwa abantu abafileyo baya phinda bavuke kwelaseXhoseni."

Uze wafika okunene uNompumza kwelaseXhoseni, koko akayibonanga loo nto. Ude wegqitha weza kwelaseKunene kwaGarabe; hayi, akayibona le nto. Wafika kumhla^{ba} omhle, omnandi, noneziyunguma zeziyolo. athi phofu umntu ofileyo angeva nento yoku^{ba} uza kubuya avuke.

Ude wajika wagoduka, waya kulandula uku^{ba} ayikho loo nto. Koko inkosi yakhe ayikholwanga; ithe ma kabuye aphinde asinge kwa seZantsi. Itsho ngoku yamkhuphela amadoda azukileyo kunalawa okuqala.

Uphindile waluhamba uNompumza uhambo lwakhe lwesibini lokuhlola "uvuko lwa^{ba}fileyo," koko nangeli xefa akubanga kho mpumelelo. Endaweni yokubuya agoduke, ngoku usuke wee gongqo kwezi ziyolo zakwaNdlambe, akaba sacinga ngelakowa^{bo}. Waphelela eku^{beni} ngummi walo, koomaGqunube namaKweleja.

UNompumza ungene gongqo ngoku kwiziyolo zakwaNdlambe. Yathi, ku^{ba} into isikwayimvumi, yathatyathwa nguNxele, into yasemaCwejeni, isihandiba esaziwayo sakwaNdlambe, yamana imhlabelela iThabu kuloo mahlathi akwaNkanga, angakwaGompo. Ude wabuya

waanesithukuthezi uNompumza, wacela uku^{ba} agoduke, koko inkosi yakhe ayimvumelanga, isithi, "Ilizwe se lonakele ngamva, se kuyinkcithakalo." Waye ke uNxele esitsho enyanisile, ku^{ba} yayileli xefa lesivondoviya sika-Tshaka.

Uhleli wahlala apha lo mfo waseNtla, wada wazekelwa ezintombini zakwaNdlambe. Koko izikhulu zakwaNdlambe azikuthandanga ukuphakanyiswa okungaka komfo wasemzini; ku^{ba} ubesithi xa azekayo uNompumza, kukhutshwe ikhazi kwezi iinkomo zomthonyama, angaloboli ngezi zezizi.

Zide ke izikhulu zakwaNdlambe zambonela indawo yakhe, ngasese ezinkosini zakhe. Laba liya phela apho elo go^{ra} laseNtla, lingabuyelanga enkosini yalo, ukuya kwenza ingxelo "ngovuko lwa^{ba}fileyo."

Nanamhla inzala kaNompumza isenokufunyanwa eTabula phaya. Ayikaphindeli ukuya eNtla, ukuya kunika ingxelo ngovuko lwa^{ba}fileyo.

Ngale mbalana kaNompumza ke, be ndisenza ukutshayelela ingcombolo yomyolelo wendoda enkulu uKhulile, kwa kunye nemibono yakhe eyayibunkungu ngelo xefa. Umlesi wonakana uku^{ba} ukububa kukaKhulile lo kumalunga nexefa lokuqala kukaNtsikana uku^{bona} imibono, kweli lakwaGarabe.

Be ndisatsho ke ndisithi, inKosi ifike ekhaya kukho abafa abathathu abaze kubika uku^{ba} uKhulile akasekho.

Amagama ala madoda nguGalada Sobi, umZangwa, nguDileka Fusini, umQocwa, noMoyikwa Siduli, umQwambi; babenomfana wasemaVundleni, uVula.

Ngelifutshane, la madoda afike afika uku^{ba} athunywe uku^{ba} aze kuJumayela umphanga kaKhulile. Phambi koku^{ba} lo mphakathi alifiye eli lizwe, ukhe waaneembizo ezinkulu neentlanganiso, isithu^{ba} senyanga yonke, phofu engaguli. Uqale ngokuyolela intsapho yakhe yonke,

wayabela ilifa, wagqiba ngakuyo. Uye ngoku kowako-mkhulu umzi, wafumayela ukuba sel' eza kuba nyanga nye kuuphela kweli lizwe.

Uhambisile wathi, "Indawo yokuqala: Umzi ma ulahle ubuthi. Kukho amaxeja amahle azayo ngaphambili, kodwa nawosizi akho azayo. Uthe, kukho umfo oya kuvela kwelakwaΓαράβε, athethe izinto ezinkulu zokuphila; kodwa ukuba akaphulaphulwanga intetho yakhe, iya kuba kukufa esizweni.

"Indawo yesibini: Laa nto yayithethwa nguNompumza, yovuko lwaBafileyo, ikho. Iya kuthi ukuze icace, ibonwe ngomQulu oya kuza uvela entfona-linga, uphethwe ziintlanga ezingaziwayo, eziya kuphuma elwandle. Ma ze ke loo mQulu niwucokise ukuwukhangela, kuba kuphezu kwawo ukunyuka nokutshona kwesizwe.

"Indawo yesithathu: Yintetho yentombazana, abaya kuthi abaninzi yintfabalalo yesizwe, nohlanga luphela, kuba kuya kububa iinkomo kuthi tu, nabantu bafele ezindle, linuke ilizwe, libe yiloo nto. Loo nto ke ayi kuba yimbubo; iya kuba lidini elenzelwe loo mQulu uya kuza. Loo ntombazana ayi kuthetha zinto zomqala wayo, iya kuthetha izinto ezithunyelweyo. Ma ze ningalili, kuba ezo zinto ziya kwenzeka ekuhambeni kwamaxeja.

"Indawo yesine: Lixefa 'lomny'ama,' okanye ixefa 'lemonde-mbonde.' Elo xefa ke liya kuba lixefa elifana nesifingo sokusa, lona liba mnyama ngokugqithileyo, kanti ukuthi qwenge kwalo se ikukusa. Elo xefa kuya kukhula ukungevani, nokungeva kwabantwana; uhlanga luya kuchithwa luβe phantsi kweentlanga ezingaziwayo, ezingwanyalala. Ubukhosi buya kuphelelwa ngamandla, butshitshe, buβe yinto nje yomlomo. Ngelo xefa abantu abayi kuzazi nalapho baphuma khona, nalapho basinga khona; kuya kufumana kuβe 'ngumny'ama,' 'imbonde-mbonde' enjalo.

"Kodwa ningazilahli nizincame nina, noko inxenye iya kuba se ithengisa nangabantwana bayo; ma ze nina nijonge kulaa mQulu, niwujonge nasemini nasebusuku, kuba uncedo luya kuvela ngokwaziwa kwawo okukhulu.

"Indawo yesihlanu ezayo: Kanye kwelo xefa lomnyama kuya kudilika imfazwe engenga ngamfazwe. Kodwa ayi kuza kuni ngobuso; iya kuba yeentlanga zasemzini, eziya kuthi, kuba ziya nilawula, iphathelele nakuni, noko nina iya kuniza bugungu. Emveni kwaloo mfazwe ke, ukuba niwujongile umQulu lowa, niya kuzuzisa isicwili sobuntu. Kodwa elona ndilivalezayo, phezu kwayo yonke loo ngxobosifi yezizwe, neentlanga, neemphatho ezimbini, leli lokuba 'ze nigcinane, nazane, niβe ngumntu omnye. Ningaze nizilahle iinkosi zenu."

Batsho ke abafu baseNqabaΓa; bagqiba ngelokuthi, "Indoda leyo inkulu ke yathi, oku kuthetha ma ze kuze kufunyelwa kokwayo apha."

Eenza iintsuku zaantathu loo madoda asemzini apha komkhulu, anduluka emva kokuba kwenziwe umbulelo kuwo, nakwinkosana leyo iwathumileyo. Kuthiwe bofika baxele umothuko wenKosi ngoyise lowo ubafiyileyo.

ISAHLUKO XV.

UKUFIKA KWEENTLANGA.

Kudlule iinyanga zaantathu, emkile amadoda abeze kubika umphanga kaKhulile, kwafika amanye amadoda amathathu evela kwa seNqabaΓa naphefeya kweSixini, kwesikaSomlilo. Athe akubuzwa imvela-phi, athi athunywya yinkosi leyo, ukuza kubika komkhulu apha ukuba kukho uhlanga olumnyama ngebala, lufike kuβo apho, lujaceke kakhulu yindlala, nayinkcithakalo.

Kubuziwe ukuba olo hlango luthi lungamani na.

Bathe abathunywa, aaba bantu abazixeli ngokuthe nqo ; noko imfano yabo iyelele kwa kuleya kaNompumza, ngathi nokuthetha kunye noko. Babuziwe neminye imibuzo malunga nolu hlanga, bayiphendula ngokwanelisayo. Ithe ke inkosi emveni kokuba amaphakathi enze imibulelo, yayaleza ukuthi :

“ Ma ze nibagcine aabo bantu ; ngabakokwethu, ngabakokwenu nani. Bapheni into etyiwayo batye, niphose amadlavu bambathe, nibaphathe ngencebaba, beve ukuba janisiso eso sizwe sibachithileyo ; ningadlali ngaabo.”

Kube lixesha elinobomi zimkile ezi zithunywa zakwa-Somlilo. Kwagaleleka amadoda amahlanu evela eKunene, kwaNdlambe eMnyameni.

Kube ziiyunguma zeziyolo akufika la madoda athunywe nguNdlambe ; kuba uNdlambe ubengeyiyo nenkosi ukuthandwa kokwayo kwaGcaleka.

Athe kanti la madoda athunywe nguNdlambe ukuza kuBika uNxele. Elo xesha ke uNxele wayebalasele ngokuthiya ubuthi, nangokuxela izinto ezizayo. Bathe abathunywa aaba, bebika uNxele, kwaBe kukho nenye into abayiBikayo, noko kwakuthiwe yona boyincokola bundaba.

Leyo ke bathi kukho olunye uhlanga oluboniweyo, olusingise amaBombo nganeno, luthi thu ngasentlonalanga. Ibala lalo limhlophe, iinwele ziyaka-yaka, ngokukobulunga.

Kuthe kwakubuzwa ezinye iindawo malunga nolu hlanga, ababa nakuphumelela abathunywa, kuba nabo bavile, alukabonwa kakhulu olo hlanga. Enze umbulelo amaphakathi kubathunywa bakwaNdlambe ngezi ndawo baze ngazo.

Yaza inKosi yaqoJelisa ngokuthi :

“ Ewe, bantwana bakokwethu, ndiya bulela ngokumana nindenza umntu, nindivisa izinto ezihlayo. Ma ze kambe

nimlungise kakuhle umntwana wakokwethu lowo, ahlabuluke into ayiyo, acace, angabi mbi.

“ Malunga naleyo indawo yolo hlanga nithi luyeza, ndikwabulela. N'akuthi kaloku nibe nobulumko ; luthi ukuba luhlanga oluza ngenkithakalo, nilunqake nilwenze luyilibale inkcithakalo yalo. Kuthi ukuba luhlanga oluqinileyo, nikhe nicweye kuqala, niqonde iindawo oluqine ngazo, nizifunde. Ma ze ningalubalekeli, niqande kuuphela ihlahla, xa ngaba luhlanga olunomsindo.”

Akudlulanga zilimela zibini bemkile abathunywa bakwaNdlambe, agaleleka amaxokozela amakhulu, abathunywa bakwaNgqika, into zone ngomfana. Encwinile umfo wakomkhulu, bathe abathunywa basuswa yinkosi uNgqika, into kaMlawu. Ithi ma beze kubika uNtsikana, into kaGaba. Batfho kakhulu abathunywa aabo ngoNtsikana lowo, nokuqalwa kwakhe yiyo le nto imhlayo, nezenzo zakhe, neentetho zakhe.

Indawo yesibini ethunywe la madoda, kukubika ukuba kukho uhlanga oluboniweyo, olumhlophe. Batfho bathi, “ Lumphuma elwandle ; luhlanga olungathi luqhele ukhulasele ezintlangeni. Intetho yalo sisintsompothi, ayiviwa. Ukulwa, ziingwanyalala ezilwa ngezulu ; into leyo esing'athi sibhileli kule ndawo, kududume izulu kube kanye, kuphume nemisi nemililo, kuze kanti kuya kuwa into nje ngalaa mmango.”

Atfho kakhulu amaolo-olo akwaNgqika, nangezinye iindaba zezinye izinto. Axelelwe nawo ngohlanga oluvalakeleyo ngaseSizini, yaaludaba loo nto.

Enze umbulelo amaphakathi ngazo zonke iindawo azivileyo, ngamadoda akwaNgqika. Yaza inKosi yaqoJelisa ngokuthi, “ Ma ze nithi kumntwa'kabawo apho, kambe mna ndiyinja yakhe, akayi kudinwa kukumana esenje nje. Malunga noNtsikana lowo nothi, ' Kaloku umEnzi wezinto uhleli ekho ; sizizinja kuYe thina. Ma ze athanta-

misane kakuhle noNtsikana lowo, hleze kuBe kho itaru kuthi ngayo loo ndoda, kuBa ke yona ithunywe eNyangwaneni kwikokwethu lethu sonke.' Malunga nohlanga olo luzayo, ma ze alwenzele uBuBele, lude luziBonise ngokwalo ukungabi bantu; luthi ukuBa lungabantu abanoBulumko, uthobe phantsi ufunde kulo, ungakhawulezi ukuphakamisa isandla, side sive ngaLowo useNyangwaneni, ukuBa ma sithi ni na."

ISe ngumndilili omkhulu ukundululwa kwamaphakathi akwaGarabe; kwaaziintombe, kwaaziziyunguma zeziyolo, aphelekezelelwa; yekoko ukuhamba elalisa, exhelelwa, ukugoduka.

Kudlule isilimela saasinye, bagaleleka abathunywa abavela kwa kuNdlambe; kwafika namhla nje isixhenxe sonke samadoda aBekekileyo, amakhulu. Aye esithi asuswe ngokukhawuleza, kuBa umcimbi aze ngawo ungoBuhlungu kunene. Wancwina umfo wakomkhulu.

Athe asuswa yinkosi uNdlambe. Akayazi into ehilileyo; ubone ukuBa sel' evukelwa ngunyana wakhe, uNgqika, sel' ethimba unina, uThuthula, eBa ngakuye. Uthe ke akulinga ukuyithetha le nto emmangweni, nje ngoko lenje njalo ukuthethwa kwalo ityala leenkosi, akwamlungela. Yiyo ke le nto athe ma kakhawuleze ukuza kuyixela le nto apha kokwaBo, apho akhona nomancedi.

Umlesi angaba uyazi ukuBa uNgqika wayekhe wamba- mba uyise lo uNdlambe, wamenza umbanjwa. NoHints wayekhe wambamba, eseyinkwenkwe.

Ithe namhla nje into kaKhawuta yee ja umnye, athi loo mehlo azanzolo anga aza kuthi gqi umlilo, phofu ethe zole tu, engathethi. Ahle anakana amaphakathi asekhay apha ukuBa yinyaniso, namhla nje konakele.

Ngelifutshane, kuBa andibalisi yona le mfazwe, kuthe kwisithufa senyanga, yabe inqumbululu yamaGcaleka se inganeno apha kweNciba, ize kohlwaya uNgqika

ngenza yokunchola akwenzileyo. Waye uZanzolo ngenkqu ekho, nangona umkhosi wawuphethwe nguBuFu, into kaKhawuta yaseKunene.

Athe namhla amaHleke nemiDange yagoduka yaangakweyakomkhulu, kunye nemiDufane namaGqunukhweBe kaPhatho, yacim' ilanga kwelo thafa leDeBe.

Andiyi kufika ke kumazwi kaNtsikana, okunqanda uNgqika ukuBa angafunzi, isadiBene kangako eyakomkhulu, esitsho elixela iceBo ema ingenwe ngalo ukuze yoyiswe. Koko uthe esacefisa njalo uNtsikana, wabe uMnyaluza sel' esitsho ngezixwexwe zamakhwelo eyifunza. Baye ooManxhoyi noNtsadu se besithi, "Waqala nini na lo mzi ukuthethelwa ngamatola? Pr-r-r-a-a-a!"

Okunene wachithwa uNgqika ngembubokazi enkulu yasemaLinde. Kwaye kusithwa ma kaye kwaMeva; ukuze ke aye kuhlabela olu hlanga luMhlophe, aluvave ngeNgqakayi.

ISAHLUKO XVI.

IMBONGI.

UKumkani uHintsu yena ujike wagoduka akukhova ukumohlwaya uNgqika, engazi ukuBa uNgqika kanti uye kumhalela izizwe.

Okunene ke ubuye uNgqika eThambo ngaseKhoBongaba, apho athethene khona nezizwe eziMhlophe, wabuya sel' eyindlobongela. Wafika wacumza uNdlambe yedwa, uKumkani sel' emkile.

Ithe xa ifikayo inKosi namaButho ayo ekhaya, xa kuwasazelayo, xa kuthe xhonkxofolo kuzizawukawu, wavakala uDumisani, unyana kaZolile, wasemaMpehleri, imbongi yakomkhulu, wathi:

“Ho-o-o-o-o-yini! Ho-o-o-o-yini!
 Athi ke mna, mntu walifelethayo!
 Athi ke mna, mntu wath' uya kwaz' ukuthetha!
 Kazi ke nina nanisithi ndisisilo sini na,
 Esi sinokuthetha nezint' ezingathethekiyo?

Kunamhla nj' ilizwe liya z₁uza;
 Kunamhla nje lo mhlab' uya lunywa;
 Int' esesiswini ma ze niyilumkele,
 Loo nt' isesizalweni ma ze niyindwebele;
 Namhla ngathi kuza kuzalw' uGilikankqo;
 Ngathi kuza kuzalw' isil' esingaziwa mnxhuma.

Ho-o-o-o-yini! Ho-o-o-o-yini!
 Latjh' izwi lesigodlo, mini kwandulukwa,
 Kwakhal' uphondo lwenkom' ukusihlanganisa,
 Mhla sayiwela le Nciba siqule sagqiba;
 Mhla wesuk' uZanzol' engenazwi lamlomo,
 Se sibon' ukuphuma kwamadangatye ngamehlo,
 Se sibon' ukuphokozeka kwemisi ngempumlo,
 Se sisiv' inzwinini yamakhwelo ngeendlebe.
 Wath' umntu namhla nj' isilo sijongolekile,
 Int' afebehlala besith' ikho, namhla nje ihlile,
 KuBa be bemjong' ezintfijiyini, bath' uqumbile;
 Namhl' ezo ntfiyi zixel' amafu, mhla ngendudumo,
 Namhla zitfhawuz' imibane, akukho kuphil' eBantw
 Wath' umntu namhla kunyembelekile,
 KwelakwaGammafe umhlab'a ubukuqekile,
 Kwenzek' isikizi nenyal' emaXhoseni.
 Awu! Hay' ke beth' iinto zomhlab'a!
 Ubecinge nganin' umntan' ukuy' embekeni kunina
 Yafumb' indwe phezu kwendwe, kwelakwaHoho;
 Yadl' intsimb' egazini, kwelakwaHoho;
 Watfixiz' umthi komny' umthi, kwelakwaHoho;
 Satheth' isikhumba senkomo, kwelakwaHoho;
 Sathi gologongqo-gongqo-gongqo, kwelakwaHoho;

Wegqith' umnt' engayolelanga, kwelakwaHoho;
 Waya kwaBaninzi ngephanyazo, kwelakwaHoho;
 Sadl' isilwanganguBo nezinja zaso, kwelakwaHoho;
 Yadl' ingqanga yafiyel' ihlungulu, kwelakwaHoho;
 Yadl' inchuka yahlomlel' ixhwili, kwelakwaHoho;
 Wadl' uhodofo waFiyel' impethu, kwelakwaHoho;
 Ho-yi-i-i-i-i-i-ni!
 Kha niziBeke kamb' izikhali, mlisela;
 Kha niwabeke kamb' amakhaka, khaB' elintfongo-
 ntfongo;
 Ngathi ngakwelakwaGammafe nisafezile.
 Noko ndakuphos' iso, ngathi kuhlephukile.
 Hambani kambe, zinzin' izint' ema zilungiswe,
 KuB' amakhaya be ningawayaleze mntwini,
 Be niyifiy' intsapho kakad' itfhisana.
 Lukfozo, luthotho, lungcelele.
 Azininzi ngak' izint' ema niye kuzilwa—
 Aniyivanga n' imibono yenyange, uKhulile?
 Anizivanga n' izint' eziza kuhla kulo mhlab'a?
 Aniyivanga n' imbalasane yomQulu ozayo?
 Asiyi kuthuma nina n' ukuBa nisikhangelele?
 KuB' aweth' amehl' oBa sel' esehlungulwini.
 Anivanga na ngomfo waseKunene oza kuthetha?
 Kwa kweli duli ubesel' ekhe wavakala.
 Bathi yinto kaGaba yasemaCipeni ukumbiza.
 Anivanga na ngentombazana eza kuthetha nayo?
 Kuthiwa siya kuthi yimbubo, kanti lidini.
 Nikhe neva na ngezi iintlanga zimayephu-yephu!
 Kuthiwa kambe ziint' ezidlalisa ngezulu.
 Mna ke, nyana kaZolile, ndithi kuni makhaba,
 Godukani ningalali, ilizwe liya z₁uza—
 Ukuzala ndithi mna liza kuzal' uGilikankqo;
 Liza kuzal' isil' esingaziwa mnxhuma.
 Godukani ningalali, kuz' izizib'a zegazi;