

Godukani ningalali, kuz' ukuphela kobuntu ;
 Godukani ningalali, kuza kuthengiswa ngani ngooyihlo;
 Godukani ningalali, niza kubathengisa nan' ooyihlo ;
 Godukani ningalali, kuza kutshitha nobukhosi ;
 Godukani ningalali, niza kusikhangelel' umQulu ;
 Godukani ningalali, niza kondel' ukubinza kwe-
 nkwenkwezi ;
 Godukani ningalali, niza kukhangelel' uZanzolo ;
 Godukani ningalali, ningamabax' esizwe ;
 Godukani ningalali, usapho lusezingozini ;
 Godukani ningalali, kuz' ixefa loMny'ama ;
 Godukani ningalali, asiyi kuhlala sikho ;
 Godukani ningalali, niye kukhonz' isizukulwana ;
 Godukani ningalali, eyona mfazwe mna ndith' ifikile."

Uthe xa akuloo mazwi uDumisani, waphelwa umHle-
 kazi uHints, wavakala esitsho kakhulu ngokulila iinye-
 mbezi. Waye esithi, elo xefa loMny'ama lithe ukuthi
 tha kwalo kuye, kwanga kukuhlaba komtha welanga ; zaye
 ezo zinto kuye zisuke zee tyaba, zangathi ziya kuhla kwa
 kuzo ezi mini zakhe ; sel' evuyela kuuphela ukuba yena
 ngathi uya kuba lidini lesizwe sikayise, phambi kokuba
 zifike iimini zobusi. Utsho walila kakhulu.

Ngelo xefa amadoda amakhulu agqubuthela iintloko
 asitsho nawo isikhalo esiibi ; namadodana akabanga
 nakunyamezela.

Abafazi babephume beyinyambalala, ukuza kukhawulela
 umkhosi, betyuhuluba, begqakadula, bevuma, beduda.
 Kuthe kodwa kwesi sithuba ababa nakuthi ni ; basuka
 bathwala izandla ngoku entloko, sawujika-jika umzi
 ngesikhalo nesijwili.

Imbongi ngokwayo ngeli xefa yayise ifile kukulila, se
 ifumane yazigibisela phantsi ngesisu, yayixumeka phantsi
 imikhonto yomibini ngokutya, yabambeleva kuyo, ikhala

ngelithi, " Bawo wam ! Bawo wam ! NKosi yam ! NKosi
 yam ! "

Ukusuka apho yachithakala yonke impi, yagoduka yaya
 ngeendawo zayo, kungekuko nokuba kuBi, kulusizi, kuBo
 bonke ababekho. Aye la machaphaza akhankanywe
 yimbongi ehlalutywa, elindelwe, siso sonke isizwe.

ISAHLUKO XVIII.

INTLALO NOPHUMO LWAMA-MFENGU.

Ukufika koKumkani uHints ekhaya evela kwimfazwe
 yamaLinde phantsi kwamaHlathi akwaHoho, ufike se kukho
 phakathi komzi intloko ephambili yeziya ntlanga kwathiwa
 ziyeza ngasemPuma-linga.

Okunene ke olu hlanga lude lwaqokelelana, lwaaluninzi
 phakathi komzi apha. Baye aaba bantu bejacekile kakhulu
 yinkcithakalo, lithe nebala labo alaphumelela, nenyama
 idlekile.

Ide yeza kubikwa le nto Komkhulu, yolu hlanga lukhoyo.
 Inkosi ifune ukuqonda ukuba ngamani na, evela phi na ?
 Uthe umzi aaba bantu abazicacisi buni babo, kuuphela into
 abaphendula ngayo yeyokuba baya mfenguza.

Ikhuphe ummiselo inkosi wokuba aabo bantu bagci-
 nwe, ngabantu bakokwayo, baphathwe kakuhle kungabi
 kakubi, bahlaliswe kwiindawo abaya kuthi babe bodwa,
 bonwabe kuzo, benze iinto zabo, batye bahluthe, baqonde
 ukuba bafike ekhaya, kumawabo.

Okunene ke uthe oneqela leenkomo, walithi qebu phaka-
 thi walisa emathaanga, elinye iqela, wathumela iMfengu
 yakhe (kuba kwatshiwo ukubizwa kolo hlanga, ngenxa
 yokuphikela kwalo ukuthi luya mfenguza) kunye nosapho
 lwayo ukuba baye kwalusa elo thole. Athe amanye asebe-

nza emakhaya, izinto ezinje ngokulolela amakhosikazi awo imbola, nokuphehla izifozi, nokuphaala izikhumba, noku-
lima njalo njalo.

Zithe iintokazi zakude kwa kwisithuba esingephi zahla zabonisa ukuba zizikhuthalikazi kwaphela. Zifike imizila isaphulana emilanjani, kungekho bani uyenza nto kangakanani, zifike zona zayisika, zeenza ezikhulu izitya, nezithe-
be neenkuko zokwandlala.

Zithe ezi ntokazi zakufika emidongweni, zeenza iimbiza ezinkulu, neenqhayi (iimpilinga) zokusela, nezokukha amanzi.

Kwaqala kwalinywa ngoku, amasinyana athe tyi, azandula ezi ntokazi zibe nanto neziyolo zemihla ngemihla zakwaXhosa. Zaye ezi ntokazi zizala ngohlobo obelungasaziwa emaXhoseni.

USilwana Ntame wasemaNkaBaneni ngomnye umhla ube nengxabano neMfengu yakhe, ngokusuka isiphaale kakubi isikhumba somkakhe. Uthe uMadliwa iMfengu leyo, "Hayi, nkosi, lizembe aliphaali liya tshithiza." Uthe uSilwana yiyo ife ingalo yilaa nto ibiyisela kusasa, watsho wayibetha uduma ngomnqayana. Loo nto ibiyisela ke ngumqombothi, koko amaXhosa ayengekawazi, ewoyika kanjalo.

Ithe le nto yakuviwa Komkhulu, ingasiwanga nje ngasimangalo, wathunyelwa wabizwa uSilwana lowo, usuke wagwenquza wadala amagwevu uSilwana, enxhamele ngoku ukubetha aaba bathunywa baKomkhulu. Bajike babuya bayixela le nto, ukuze ke inkosi ithumele iziphange zonke iinkomana zakhe yazabela amaMfengu zonke.

USifonda uSiko into yasemaKwayini, naye ukhe wathetha ityala. Kuthe kwesi sizwe sakhe, kwaPhike Zalu into yasemaQocweni, xa kuncunzwa ubisi ngemincunza, kubaswe umlilo onobom, kukho namaMfengu amathathu, engaphaya komlilo wona, uMahlasela, noMathodlana, noMakhubalo, wathi kanti uMahlasela utyabukile.

A! NDAMASE!



Lo nguWilliam Shaw Kama, owaye bambele uLuthuli. Ufunde eNxukhwebe waba ngumFundisi eWesile. Amphuthuma eSekethini amaGqunukhwebe. Waba lukhanyiso lomzi kaChungwa. Unchwatyelwe ePhewuleni, Middle Drift.

Kuthe kwaakuvakala kwaSiBonda ukuba kukho iMfengu etyabukileyo, kwaakho uloyiko, kucingelwa ukuba le nto hleze ibe se ivakele Komkhulu. Sikhawulezile ke isibonda sambiza uPhike lowo, kunye noMahlasela neqela lamadoda, efuna ukuba ukwenzeka kwale nto.

Uhambisile uPhike nje ngokuba se kuxeliwe nje, waha mbisa noMahlasela, bevumelana.

Ubuzile umthetho ukuba ubenyanga ni na ke ngokuwafeka la madoda phezu komlilo?

Uthe uPhike ubesenza yena into awavela ikho, le yokuba kufe kho amadoda angaphaya kweziko.

Ubuzile umthetho ukuba akalazi na ilizwi laKomkhulu, lokuba aaba bantu ma baphathwe kakuhle?

Uthe uPhike akaphathanga mntu kakuBi yena, into ayenzileyo yenziwa kwa semvelini; utsho wathi angawabiza ngamagama nangoku amaphakathi anezidlobu zaloo mihla ayengekabi namizi yawo imilileyo.

Ubuzile umthetho ukuba ubesithi ke yena la madoda aphanzileyo ngel' ezithabathe phi na izinto zokumilisa imizi.

Uthe uPhike loo nto ke ayinaye, watsho wavuthulula ngumsindo, esithi, " Utsho phi na yena lo mntu anqangiswa ngaye?"

Uthe umthetho wakufa ulikhangele eli dyunga-dyunga wafika linga ngenqina lexhwane lembuzi.

Emva kwebunga leziphakathi, ubiziwe uPhike, kwasingiswa kuye esi sigwebo: " Wena ke esi sizwe usihlisele intelekele, le nto ukuba ibivakele Komkhulu kuqala, be siya kuBona ngomsila wengwe sonke apha, ibe kukuphanza kwethu oko. Umthetho unyanzelwe Komkhulu wokuBa aaba bantu baphathwe kakuhle, balizwe, bazive ukuba basekhaya. Ngoko ke, le nkundla ithi kuwe, nyana kaZalu: "Tshayela obu buBi, ngokunika iinkomo kula madoda omathathu, uze ufole eyale nkundla, ibe ziinkomo ezine czo."

Sithe sakuwa sisenje nje isigwebo, waphakama wema ngeenyawo uPhike, waanela ukuthi " Ndiya bena ! " watsho wee khwitshi ngoButshantfathela obukhulu wagoduka.

Azibanga mbini-ntathu iintsuku emva kwesi sigwebo, kwabonwa ngeengqakamba zamaqegu aKomkhulu egaleleka kwaSiko isibonda, kuze kubizwa sona namadoda athile esizwe eso asiphethayo, noPhike eze kubizwa !

Akubanga senziwa luzenge-zenge lwakuthetha kude Komkhulu, kwaanela ukuviwa ingxelo yesibonda, nesibeno sikaPhike, aye amaphakathi engenabucaluzo, kuba ayelugonda uhlobo lwetyala, ayezibona neentfizi zomhlelazi ukuba zifana neengqimba zamafu aneendudumo nemibane, —ngalinye ziyoyikeka kakhulu.

Uthe uPhike kuba uya qonda ukuba ezi ntfizi zifingiza nje akukuhle ngakuye, wasel' ezama indlela yokuzithoba.

Uthe uya zibona ukuba unetyala ; koko isigwebo sesibonda sibe qatha kakhulu, yiyo le nto imbangele ukuba abenele kokwabo apha.

Ithe yakudweliswa impendulo kaPhike awayenza kwaSiko, nokungaziboni tyala kwakhe, yakucwangciswa phambi kwakhe yonke loo nto, akaaba namlomo,—lamkhohla.

Inkundla yaKomkhulu ithe, ma kanike imazi enethole kuMahlasela, imazi enethole kuMathodlana, imazi enethole kuMakhubalo. Ma kapole laa nkomo yee ndleko zenkundla yakwaSiko, eyinkabi enenyama, aze apole iinkabi zombini ezilungileyo iindleko zale inkundla yaKomkhulu, ibe zii-nkomo zosithoba ezo.

Usuke waxhuma yimihlali uPhike, waya kwaanga unyawo kumhlelazi, wagoduka ngemihlali. Bathe bonke abe bekho ufanelwe kukwenje njeya kuba usinde ebeye kuzifaka emlonyeni wengonyama.

USinqe Nzolo wasemaThipeni, ufike ngomnye umhla eze kubika into embi eyenziwe ngunyana wakhe ; uthi

ebesimba isisele kunye neMfengu yakhe uMagopheni. Akayazanga ukuba ingxabano ibe nganto ni na, ufone yena xa unyana wakhe lowo sel' esithi khatha umnqayi endlefeni kaMagopheni, wasiqhawula isithinzi esi sendlebe. Ke kaloku uthe le nto ma kakhawuleze ayibike, hleze ide ithethwe ngenye indlela. Kuthe kwakufumaneka ukuba okunene le nto injalo, wadliwa iinkomo ezigudileyo zaambini uSinque lowo ; enye iyeyokuvala isithinzi sendlebe kaMagopheni ; enye yaayeyeendleko zaKomkhulu.

Abe liqela amatyala alolo hlobo, athethwa nazizibonda, wabe umthetho ubukhali wokuaba ma kadliwe nzima umntu omangalelwe ngelo tyala. Kuthe ngenxa yalo mthetho unje, aqala nawo amaMfengu angenwa kukuzitsho, kuba ethembele ngeKomkhulu. Yaqala imizi ethile ayaba naluthando lungakanani ngakuwo.

Ithe le mpi ifikayo yakugada ngoku, yakuba nezinto kancinane, yabizwa Komkhulu, yaxelelwa ukuba apha ke ifike ekhaya, ma yonwabe, isebenze imisebenzi yayo. Kuthiwo ke kwabuzwa nenkosi yayo ukuba yiyiphi na ? Kwaalathwa ke uNjokweni into yasemaZizini. Ithe inkosi yakumva yambulisa ngesandla, yamkhuphela amadoda okumkhunga, yamnqoma iimazi ezithile ukuba asenge, umzi wakhe ufe nzima ; yagqiba ngokumalathisa ummango angathi eme kuwo nesizwe sakhe. Waange unyawo uNjokweni, wee gwiqi weenje njeya nesizwe sakhe.

Kwesi sithuba kufike abathunywa abasuswa nguNdlambe eKunene, beze kubika inkcithakalo ekhoyo emzini, nembuso eyenziwe nguNgqika, ngokuza nohlanga olumhlophe, luwuchithe umzi ngale mibobo lulwa ngayo. Babuzwe aaba bafu imibuzo emininzi ngendlela yokulwa kolo hlanga lumhlophe. Enye indawo abayibikileyo yimbubo eyenziwe nguNxele, ngokufunza isizwe eTini, esithi uya kuzisa into phezu, ize loo mibobo izale amanzi. Inkosi ivakalise usizi lwayo ngokuthi oku kufe kho uthaanda

esizweni, eli xa kufika izizwe ezingaziwayo, zisiza nobukhali bazo.

Kwa kamsinya emva kwaabo bathunywa bakwaNdlambe kufike umntu ongaziwayo, omhlophe, Komkhulu, waye esithi uhamba efumayela iliZwi le nKosi ePhezulu. Utsho esithi lo mfo sel' evela ngakwelakwaNgqika, ukhe wamisa kumaGqunukhwebhe efumayela eli liZwi; ke kaloku uvile elapho ukuba oyena Kumkani wolu hlanga ulapha; yiyo ke le nto athande ukuza apha, ufuna ukuthetha kwiNtloko yohlanga. Uthe akubuzwa lo mfo ukuba ungu bani na igama, wathi unguSo, umFundisi. Emveni kwakhe kufike uElefu.

Ive yeva inkosi ngolu daba luze noSo, yaluvuma ukuba ludaba olulungileyo; yatsho yamthumela kuNjokweni ukuba athethe kweso sizwe sakhe, iliZwi elo alizisileyo. Kwa kamsinya emva kokudlula kukaSo kufike uElefu ehamba kwa ngawo lo mkhondo.

Ngeli xefa ke yayise ininzi inkathazo phakathi kwempi kaNdlambe nesizwe esimhlophe. NoNgqika inkosi eyeza nolo hlanga wayengasaqondani nalo, kuba wahle walufunda, ukuze athi nje,

“ NgooQhina kaQhonono,
Oomayizal' inkomo sidl' isigqokro.
Amabandl' akoNiBe.”

Kuthe kwesi sithuba kwafika ukhululo lwamakhoBoka kulo lonke elasemaNgesini. Athengwa ngexabiso onke amakhoBoka lawo kubanini bawo. Athe amaBulu ayicaphukela kakhulu loo nto yenziwayo akhohlwa licebo kuba aye oyisiwe.

Ngeli xefa babese bekho kanobom abantu abamhlophe kwelikaKhawuta; abanye beze ngoqwebo, abanye beze ngobuntlola, nangezinye iindlela. Ithe le mpi imhlophe ilapha, yafunda ukuba kukho olu hlanga lungamaMfengu phakathi kwamaXhosa, zaye ezi ntlanga zombini zingeka-



Eli liXhonti laseBolo, uSixaxa into kaSandile, umphathi wemikhosi yamaNgqika ngoNchayechibi. Unchwatyelwe eQonce kanye.

gondani, wazama ke umfo omhlophe ukwenza ngoBulumko bokuBa azahlule, zingaze zibuye zibe sadibana, ukuze alwise zona ukuze aBe nokuzoyisa lula, alawule.

Athe amaBulu ngokulilela amakhofoka awo, eenza ikronono lokuthi, ma kukhululwe nalawa amakhoboka akumaXhosa,—aye ke ethetha amaMfengu. Aye amaMfengu nawo ewuhlohlwe umoya wokuba angamakhoboka,—akholwa nawo, avuma ukuBa akhululwe, eBa wona asiwa kwiliZwe leDinga nje ngoko kwakusitshwiwo.

Kanti enyanisweni izizathu zokuBa kufunwe ukuBa athatyathwe kuHintsisa, esokuqala: Kwakufunwa ukuBa sahlulwe ukuze soyiswe lula, ngokulwa sedwa. Esesifini: Kuthe ngenxa yokunxila kwamaLawo, akaba nako ukusebenza, kwaza kwacingwa ukuBa ngamaMfengu la aya kuyithabatha loo ndawo, embe iindlela, namazibuko, agawule iinkuni akhe amanzi, aqhube iikalityi asule amahaJe enze yonke imisebenzi efunekayo ngentlawulwana engephi, okanye ngaphandle kwayo.

Kuthe ukwenziwa kwawo lo msebenzi wenziwa bugungu, kwathiwa ziphelile iinkomo zaBantu aBamhlophe kukubiwa ngamaXhosa; kwakhutshwa imikhosi yokuhamba phakathi kwesizwe; ihamba ihlanganisa ootsh' inyonga. Sithe isithetho naanzo zithwethwiswe zasingiswa kumaGcaleka! Atyhutyhe eenje njalo ke amaBanda aseNgqakayi koNiBe, ehamba eduBula umXhosa ngamnye amfumene tanci. Ahlanganiswa kweso sithuba ke amaMfengu, akhutshwa ngamagunya amakhulu; emka elinani elinobom, ephethele ngulaa mfundisi wayeze kufumayela iliZwi—uElefu, ekunye nenkosana eyayiphethe umkhosi,—uSomaseti. USo wayesel' egqithele emaMpondweni ngeli xesha.

Weenje njeya ke lo mkhosi kuthiwa ukhutshwa ebukhobokeni; waya kuyiwela iNciba phantsi koNjamkhulu, kwelo zibuko leNyathi. Amakhoboka akhululwe kwelase- maNgesini ahlawulelwa ixabiso elikhulu kwiindawana

zonke ezazinawo! La angamaMfengu akakhuthelwanga nedobilityi, ukuqondisa ukuba yayingengawo.

Athi ke ngoku amaMfengu lawo akuba efunyenwe ukuba angakumfo omhlophe ngomqolo wawo wonke, aya abekwa emdeni ophakathi kwamagwangqa namaXhosa, ukuze abe kwa likhaka ngenxenye.

Ude ke ngelifuthane lo mkhosi waliwela iXesi, waya kuthi thinca kuloo miQwaju iseNqhufwa, kwesikaMpahla ngoku, apho kweenziwa izithembiso, neeMvumelwano ezinamandla macal' omaBini; nakuBa ndingenankolo ukuba kusemi nje ngoko, ndingebi nakumalatha noyena uqalileyo ukuyaphula imvumelwano.

Imvumelwano leyo yayiyelele kolu hlobo: **Abant**u aBaMhlophe ngelabo icala bathembisa: "Ukuwakhuse-la amaMfengu ezintjebeni zawo zonke; bawanike iintlobo zonke zemfundo neliZwi; athi ukuba akholisile anikwe lo mhlabo waseNqhufwa wonke, namaDike, Nxukhweba, kude kuse kwiinTaba zooNontongwane namaHewu."

AmaMfengu ngelawo icala athembisa: "Ukungaze aphakamise sandla sawo alwe noTulumente; ukuthobela iliZwi likaThixo: nokunyamekela imfundo."

Loo mihlaba yonke ayethenjiswa ngayo yileyo yayithinjwe kwisizwe samaXhosa, kwa wona la ayinzala enye namaMfengu lawo; koko ezo zinto oko zazingekacaci. EkuBeni ke ngoku zicacile, iAfrika iya funa ukuba oko kuboniswe ngezzenzo; izenzo ke kukubuyelana ngobuny-

ISAHLUKO XVIII.

UKUFA KUKA-HINTSA

Ma sibuyele gxebe kwaKomkhulu, siphantse ukumka kakhulu nalo mzi wakowethu wagqithayo.

Asibanga sincinane isivube-vube esenziwa ngabafo aBaMhlophe emva kuHuintsa, nabantu bakhe.

Isiqalo sale nto siqale ngeenkomo namahafe ekuthiwe aSiwe ngamaXhosa kumafama amhlophe, waza ke umkhondo waza kuwezwa iTyhume, kuhanjwa kudutyulwa nawuphi na umXhosa ofunyenwe tanci; kude ke kweenza-kala noXhoxho unyana kaNgqika, wecala lakoNiBe, kwatshirwo ngenkontyo yenxeba entloko ekuvakala ukuba loophakakhulu, kwada kwaakaBini esiwa isiduli.

Athe amaXhosa akuyibona le nto akaba nakho ukuyithwala, athi akunani kanye ukufa endle, kunokubulawelwa ezindlwini ngolu hlobo. Okunene ke uMaqoma noTyhali bathande ukuzihlanganisela; koko ilizwi laKomkhulu kwaHintsa alibavumelanga, ithe inKosi uHintsa ayilwi yona. Afumane ajuBalaza nje odwa amatsha-ntliziyo, kungekho mthetho waKomkhulu uwafunzayo.

Ngeli xefa ke iTuluneli yayise ilapha eBayi ize kufunza imikhosi, kuba kwakugqitywe kwelithi: "Ize le mfazwe ibe nkulu ibe yeyokugqibela." Apho ngekwathiwa ma ze obu bugebenga benziwe bukhulu.

Ingxelo yeTuluneli ithe: Iinkomo ezihlaselwe ngamaXhosa kumafama zingaphezu kwama51,000; amahafe 2,000; iigufa neebokhwe 100,000; ngaphandle kwempahla yezindlu.

Ngelifuthane kuthe gqi ngoku into yokuBa, ezi nkomo zibiwayo naanzo zithwethwiswe zawezwa iNciba; kwaqondakala ke ngoku kwiTuluneli ukuba noHintsa uyingene le mfazwe, nakuBa phofu yayise ikhe yenza ingxelo Phefeyathethi: "UHintsa yena akalwi."

Ithe ke ngoko imikhosi yawezwa iNciba kwayiwa ku-Hiinta; ithe inkosi yakuyiva loo nto yafoxela ngakwa-Gatyana. Kuthunyelwe abathunywa kuyo kusithiwa ma ize kudibana neFuluneli kwisithuba seentsuku ezintlanu, ekothi ukuba zigqithile ibe ke se ingundiyalwa. Zide zagqitha apho iintsuku; kwaqala kwavakaliswa ke ukuba lifile ngakuyo, kwatsho kwathinjwa amawaka alifumi eenkomo (10,000).

Kuthe kungenini akuba ekholiwe uKumkani uHiinta ukuba akayikwenziwa nto, weza emikhosini yamaNgesi ehamba namafumi omahlanu aamadoda.

Iindawo ezisingiswe kuHiinta akufika ibe zezi: Eyo-kuqala! Uxelelwe ukuba iFuluneli ifumene ukuba ma iwathabathele kuyo amaMfengu.

Eyesibini! UHiinta ma kapole ama50,000 eenkomo, ne1,000 lamahafe, nama600 eenkomo ezihlawula abeLungu ababini abafileyo beberweba kulo mhlabo kaHiinta. Kuloo nto ke yonke, isiqingatha ma sihlawulwe kwa ngoku, size esinye sihlawulwe kwisithuba seenyanga ezintandathu.

Phezu kwale mpahla ke kubizwe amanye ama50,000 eenkomo, kuthiwa ke wona ngawokuhlalwula iindleko zonke. Eyesithathu! UHiinta nje ngoKumkani walo lonke elasemaXhoseni kuthiwe ma kakhuphe umthetho wokuba onke amaXhosa asemahlathini ma kabeke phantsi izikhali.

Kwezi zinto zonke ke uKumkani akabekisanga nelimda-ka lokumangala, usuke wazamkela lula. Emveni koko yena, noBuru soSajili ababanga semka ekampini apha, kwaye kukho amadoda asekhulwini akunye nabo. Enye indawo ethethiweyo kuKumkani apha koko wayimangala bukhali, yaba yeyokuba yena ma kangene ngakuFulument alwe nelicala laseKunene.

Andululwe kweso sithuba amaMfengu, ekuthe ekundululweni kwawo kunye neenkomo zeenkosi zawo engazib-

yisanga, kwavela amatshantliziyo athile, acinge ukuba kulungile ukufa kunye neenkomo zakowawo, alinga ukuthimbisa.

Ithe iFuluneli yakuyiva le nto, yabekisa kuHiinta, yathi ma kakhuphe umthetho, onqanda isizwe ukuba siwayeke amaMfengu, yatsho yathi iFuluneli, "Ukuba ndikhe ndafumana ingalo engaphantsi kulo mthetho uwukhuphayo ngezithunywa, wena lo noBuru ndiya kunixhoma kuwo lo mthi niphantsi kwawo."

Kwesi sithuba ke zazise ziphelile intsuku ezintlanu ekwakuthiwe ma ze intlawulo yokuqala ifike kuzo; wangenwa lixhala ke ngoko uKumkani. Yaye nentlalo yakhe apha ekampini iyembi kunene.—ehleli esoyikiswa ngokuthunyelwa eKapa, esiQithini, esiya saya uNxele, nokudutyulwa njalo-njalo waqonda naye ukuba usebomini bomngcipheko.

Ude uKumkani wacela ukuba ma kakhutshwe negqiza elithile elimgcinileyo, ahambe phakathi kwesizwe, ebiza ezi nkomo zifunekayo. Uthe akutsho kwase kusithiwa wenza iindlela zokuzimela, aze le mfazwe ayindulule ibe nzima ngaphezu kokuba injalo nje; kwaba kukhona ke iFuluneli ifuna ukumsa esiQithini.

Kude kwathi ngenye imini, phakathi kweso sixholo-xholo nesityiki-tyiki, nohlaselo, nobulalo lwaabantu bengalwi, kwavakala umemezo ekampini oluthi:—

"Naank' uHints' ebaleka! Naank' uHints' ebaleka!!"
Kwathi ke batala emva kwakhe; phambili yayinguColonel Smith (owathi kamva wanyuselwa eFulunelini waangu-Sir Harry Smith), owakhe wadubula kabini ngepistoli, koko yaphosa ipistoli: uye wagaleleka wagqitha kuHiinta ngokuhola nehafe; kodwa sel' ekhe wamkahlaleka phantsi. Ibaleke ngeenyawo ngoku inkosi, isinga emlanjeni kanye eNqabara. Kwesi sithuba yayise imanxeba maqini elinye lisemlenzeni, elinye lisemhlana, idutyulwa ngumkhosi lo.

Ide yathi ngokuphelelwa inkosi, yaziphosa esiwani esiphezu kwesiziba eNqaba, yataruzisa, isithi : " Taruni, maphakathi ! " Koko yaba ngamaLawo nenxenye yamagwangqa ababa nalo elo taru. Kuvele sityhuda sithile esinguSouthey esajolisa sona, salahla, satjho baphalab ubuchopho, wawa emanzini apho eNqaba.

Kuvele othile omhlophe, wazipunula iindlebe zombini. Ezo ndlebe kuthiwa zathwalwa ngemihlali ukusiwa eFini. Apho kweenziwa iinkonzo ezinkulu zombulelo ezityaliken; weenziwa igora uSouthey lowo. Kuvele othile kanjalo wakjeketha iintsini ezi kunye nala mazinyo angezantsi; esingaziyo ukuba yayikukuthi ni na oko. Intloko bathi abanye yanqunyulwa yasiwa eKapa, inxenye ithi kwabonakala ukuba ihlekeke kakubi, yaza ke ngoko ayaba sasuswa.

Saba siya phela apho eso sinyewe-nyewe, kwathiwa ukubizwa kwaso, " YimFazwe kaHintsa." Into eyatjho umzi wamaXhosa waxolongeka awazazi ukuba uphi na, kubknto ni na ? Ngakumbi okwaGcaleka. Baye abantu abafayo kolo hlaselo bengenga nganto.

Waqala ngelo xesha ke uSapili ukungena ezinkathazweni zobuKumkani, awada naye wafa, elixhego, engumlwelwe, esezizingweni zokuchithwa ezweni lakowaBo. Ububekphefa komBafse ngowe1892, ekuma77 eminyaka ubudala. —esiya uSigcawu (Nonqane) endaweni yakhe, uyise kaGwebinkumbi, uyise kaNgangomhlaba, noZwelidumile.

ISAHLUKO XIX.

UKUGXOTHTWA KUKA-SIR BENJAMIN D'URBAN.

Esithi sityiki-tyiki ke senzeke ngomnyaka we1834 nowe-1835 ; ngexesha lobuFuluneli bukaSir Benjamin D'Urban eKapa ; zaye iinjojeli zakhe emikhosini inguColonel Smith (owabuye waanguSir Harry Smith) noColonel Somerset.

Ithe ke iFuluneli leyo yayenza ingxelo yezi zinto Phefeyi. Ithe iyenza le ngxelo, kwaBe kubonakala ukuba se kukho ezinye iingxelo ebezise ziye zafika kuFulumente waPhefeyi, ngokungakumbi kuLord Glenelg, owayengumBali weziThaanga zaseBritani ngelo xesha, indoda ekuthiwa yayidibene ngegazi noWilberforce umchasi omkhulu wobukhoboka. Ngelo xesha eKapa kwakukho umfundisi othile onguDr. John Philip owayengumOngameli weemVaba zaseFabe kweli lizwe ; lo mfundisi wayeyichase egazini impatho egonyamelayo, eviwa kakhulu liPhefeyi.

Zithe neendawo abelinga ukuzibeka ngecala uSir B. D'Urban engxelweni yakhe, waziphethula uLord Glenelg wazibeka ngomxholo wazo ; nje ngoko sel' ezivile ngoDr. Philip. Esithi akananto imanelisayo kuyo yonke le ngxelo yolu hlaselo.

UFulumente waPhefeyi wayesenelizwi elivakalayo ngezo mini kweli lizwe. Uggqibe ke ngezi ndawo :—

Eyokuqala : " AmaXhosa ma kayekwe abuyele kwa sezwani lawo, elo ayegqogqwa kulo, nakwezo Ntaba zakwaMathole, umda wawo ma ingabi yiNciba ma ibe liXesi ; ibingeyiyo mfazwe le nife niyenza ibiyimbubiso, niyenza kubantu boxolo ; kuba iivenkile zenu zithe sa phakathi kwawo, zihleli kakuhle noko ; nakulo singa mfazwe kuvakala nina abantu abawaphumelele iphulo amaXhosa."

Athe amaBulu akuba amaXhosa ayekiwe abuyela kwaphakati kweQonce neXesi, asel' egqiba ekuveni emk kweli lizwe lingawakhuseliyo, awelele phefa kwamaGqili neLigwa. Le nto ke noko ayehleli enayo kade, kuba ayengakuthandi ukuphathwa liNgesi, ekulwela nokukhululwa kwamakhoboka awo.

Eyesifini : Ngokubulawa kukaHintsa uLord Glenelg uthe : " Unokuthi ni na ukudutyulwa umntu omnye onxhwelepiweyo ngumkhosi wonke, apho ngelebanjiwe, ngakumbi xa atazuzisayo ? Yena lo Hintsa ulwe nini na ? Asinguye na lo be nisand' ukundenzela ingxelo ethi akalwi yena ? Waye ebesenza nto ni na uKumkani uHintsa ekampini yenu ? "

Eyesithathu : Ngendawo yosinga kukhululwa kwama Mfengu uthe : " Ayiqondakali into yokuba nithi amaMfengu niwakhulula ebukhobokeni, kuhlanga phofu olukwada, olungayaziyo into yobukhoboka ; niSe phofu nina ninenjongo yokuzenza awenu amakhoboka. Xa ke se niyenzile loo nto wawezeni iXesi elo, aSe phantsi komBuso lo. "

Eyesine : " USir Benjamin D'Urban, libone iPhefeyi ukuba ma kaziyiye iintambo zobuFuluneli. UmBuso wasemaNgesini uwufake ibala. "

ULord Glenelg waba bukhali kanjalo kubafundisi baseWesile kuba bona bakhuthazene noSir Benjamin, kuso sonke esi sityiki-tyiki, waza naye uSir Benjamin wayikhankanya loo nto, ukuzama ukuyenza ntle ingxelo yakhe.

Koko uLord Glenelg kwaba kokhona abebethayo, athi uyazi ukuba aabo bafundisi nguthile nothile, watjho wababiza ngamagama.

ISIAHLUKO XX.

EZINYE IINKOSI ZAKWA-XHOSA.

Ngexefa lokufa kukaHintsa, uNgqika naye wayengasekho, efele eXesi eMkhubiso, ngo1828 sisifo, eminyaka ima53. Kweli cala laseKunene, umbuso wawusezandleni zoonyana bakhe, uMaqoma, ukunene kwakhe, noTyhali, iXhifa, noAnta. USandile, inkulu, wayengekabi bani. USandile ke uzele uGonya, ozele uFaku.

AmaGqunukhweba ayesel' elamkele iliZwi kwa oko, la kaKama asemJadwini. UKama uzele uMani, ozele uLuthuli, ozele uThamsanqa. ULuthuli wabanjelwanguXhanti (Wm. Shaw) wada wafa. Ngokunjalo uThamsanqa ubanjelwe nguNgangelizwe. Indlu enkulu yaseMaGqunukhwebeni yayiphethwe nguPhatho, inkulu yawo. Uphatho uzele uDilima, ozele uNamba, ozele uMkhanya.

UNdlambe, into kaGarabe, eza mva koMlawu ngonina omnye, uNojoli, oyena yisekazi kaNgqika owamondlayo wamaLusa, wayengasekho naye ekufeni kukaHintsa, efele eXinifa ngo1828 sisifo, xa aminyaka ima73. Yeyona nkosi yabuba se inkulu, yaYiya uMdusane, unyana wayo ; noko inguMhala eyona nkulu. UMhala uzele uMakinana ozele uMsintsi (Mpondombini), noSolani Silimela lo uphetheyo ngoku.

ImiDusane yinzala kaNdlambe. UMdusane uzele uSiwani, ozele uMenziwa, ozele uGuf'iphela. AmaGasela zizininawa kuye, kuba yinzala kaNukwa, oza mva koNdlambe ngonina omnye. UNukwa uzele uGasela, uTyatha, uCukudu, noGanaqana. UGasela uzele uToyise, ozele uDom, ozele uKadeni, ozele uNqabisile.

Ngelo xefa imiDange yoTjhiwo yayiphethwe nguBotomani, into kaMantla, eyaba yinkulu ngokwenzelelelwa ; kuba inkulu, into kaNginza Mahote, yagxothwa ngokungeva.

AmaMbalu ayepthwe nguNqeno ngelo xefa, owafiya inkulu yakhe, uStokhwe, ozalana noSonto. UNqeno uzalwa nguLanga, into kaTshiwo.

Ekufeni kukaHintsa, amaHleke ayepthwe nguJwara, into kaBini, kaXhili, kaManxha, kaHleke, kaNgconde.

AmaNtinde yinzala kaTogu, into kaSikhomo, kaTshawe. Ukububa kukaHintsa, eli ziko lalonganyelwe nguDyan, into kaTshatshu, kaCiko, kaMbage, kaNgatani, kaNtinde. Ngumzi owawuse uxubene namaLawo. UDyan uzele uMthikrakra, ozele uDuku, ozele uZiwengu. UMgcawezulu (Nonqane) uzalwa nguMthikrakra onguKote.

Se sitshilo ukuthi uHintsa komkhulu ufa esiye unyana wakhe uSapili, ozele uSigcawu (Nonqane) ozele uGweb'inkumbi (Salakuphathwa), ozele uNgangomhlaba Mpisekhaya. (Simon Sigcawu) noZwelidumile.

Zibe njalo ke izinto ekufikeni kweentlanga kweli lizwe, sibe njalo nesiphelo soKumkani wamaXhosa uHintsa, ezafika iintlanga inguye umongameli.

ISAHLUKO XXI.

INTABA KA-NDODA.

(YIMBONGI YAKWAGOMPO).

Oobawo bethu babequbuda kuyo le ntaba.—Yoh. iv, 20.

Le yintatyana enesiphongwana esijonge entsona-langa. Ithe ngcu kumahlathi akwaHoho, ekuphuma kuwo iXesi neQonce.

La mahlathi, ukuze afe ngamahlathi alunge kumaXhosa, afunyanwa nguGarabe, into kaPhalo yasekunene, malunga nomnyaka we1750, owathi ukufiya kwakhe olo lwalwa luseGcuwa, ngakuNdotshanga, ngokuphetha iimfazwe zakhe nabaThwa, esuka eHohita, waqubisana nzima namaLawo. Athe amaLawo, akufika kula mahlathi,

axilinga, kwajikelisa iminyaka. Laphalala igazi laayimitya-didi, zadla zahlutha zada zanqunguka " izikhali zikaGarabe," kwada kwaBonakala ukuba ma kwenziwe imvumelwano ngayimbi indlela. Indlela ke ekwavunyelwana ngayo nguHoho noGarabe, ibe yeyokuBa lithengwe lonke elo zwe ngemihlambi yeenkomo. UHoho lowo yinkosikazi ebise iphethe amaLawo; kuba inkosi, indoda yakhe, yayingasekho, ifele ezimfazweni apho.

Ukususela kwelo xefa ke, yaba ngumhlaba wamaXhosa lowo. Siva ukuba ooNgqika, noNdlambe, noNtsikana, noMakhanda (Nxele), nazo zonke ezinye izihandiba zaseKunene, be zisakuthi ukuthetha, zithethe zisalatha kuyo le ntaba, awada wathi uNtsikana isiphetho iya kuba sisigqubo sentsapho yonke kaXhosa, nebise ichithakele yaya kuma ngomBafe. Ukwenje nje oku:

Mna ke, mBongi yakwaGompo,
Andithethi, ndiyalatha
Apho kwakudlulwa khona
NgooNyongande-kukudlelana,
Ngabanini beli lizwe,
Izigqubo nemizila
Yokugqitha kwamadoda:
Abaseki bale ndawo
Ngeziqwayi nezigweba,
Ngemifisi namagazi,
Ngezikhwili nezikhali;
Ngozeko nangolwendiso,
Ngemisitho nemidudo,
Ngokudlela ndaweni nye,
Kukhothwana zizitshaba,
Izindlu ziphakelana,
Kuphambana izithebe;
Kusondliw' oozinkedama

Kunye nabahlolokazi ;
 Kukhangelelwa usapho
 Nokumiwa kwamakhaya ;
 Ukuz' intsaph' ive oonina,
 Oonina bev' amadoda,
 Amadoda ev' iinkosi,
 Iinkosi ziv' uQamatha.
 Apho ke ndalatha khona,
 Phef'a kweNtaba kaNdoda,
 Phef'a kweengqimba zamafu
 Kwelesithathu iZulu,
 Apho kuhlel' iΣologu
 Elathundez' amaXhosa,
 Kwiingqimba zasemnyameni,
 Kubunzulu bobudenge ;
 Kunangoku lisenathi—
 Lisigcin' ezimfazweni,
 Kwimilomo yeenkanunu.
 Lasigcin' ezilumkweni
 Ezazana namazulu,
 Ewe, phantsi naphezulu,
 Kude kwaangoku linathi,
 Kunye nosatjhana lwethu.
 Thathani ke nang' umbindi,
 Nina mathol' ezi zilo,
 OoNyongande-kukudlelana ;
 Niphez' ukubeka-beka,
 Nilahl' izimilo-milo,
 Kwa kunye neentlondi-ntlondi,
 Eziza neentlanga-ntlanga,
 Ezizel' amafwangufa.
 Ngokumqumbis' uQamatha,
 Onyawo ziseNtabeni,
 Kuyo le ntaba kaNdoda.

“ Nkwenkwezi Ma zabiwe.”



Le yincam yamaNdlambe ephethayo ngoku. Nguryana ka-Makinana, kaMhala kaNdlambe. Unina nguNopasi intokazi kaMoni, umhlophe kaNtfunqe, inkosi yamaBomvana. Ama-Ndlambe amphuthuma engumVangeli waseTabe.

Hee! ukwenje njalo oko ke ndigqwagqwelela ukuBa ndiza kuhlabela iThabu elisimilo senje nje :—

- 1 Le ntaba kaNdoda yisikeleleni!
Le ntaba kaNdoda yithamsanqeleni!
Nditfho kuni, zizwe zasemaXhoseni,
Kwa kuni, zintlanga zaseluHlangeni.
- 2 Yithamsanqeleni, nina nitshonayo!
Yithamsanqeleni, nina nivelayo!
Thethani ngoxolo xa nithetha ngayo,
Nilawule ngoyolo nakuthonga ngayo.
- 3 Kwavel' uGaba ngasempuma-langa,
Walwa nezo ntlanga zazisayibanga,
Yathengwa ngegazi nomhlambi weenkomo,
Kuloo nkosikazi, negama nguHoho.
- 4 Kwaqutyudwa kuyo ngoobawo neenkosi,
Kwathenjelwa kuyo ngoxolo nomkhosi,
Kusalelwe khona zezo ngangalala,
NoSandil' ukhona, yena ncakasana.
- 5 Bovuka ngemini eyoyis' iimini,
Banqule bekuyo nangayo loo mini,
Le ntaba yoxolo lwasemaZulwini,
Elal' imibethe evel' eNyangweni.
- 6 Isisimakade esakwananini,
Izele ngamava, kuBa imi-imi.
Hlabelani ngayo, nina madodana.
Nenze ngay' izango, nina muthinjana.
- 7 Madod' amakhulu, balisani ngayo,
Bafazi bol'usu, hloniphani ngayo,
Nina bafundisi, fundisani ngayo,
Kwa nani, zinkosi, fungisani ngayo.
- 8 Ndiswel' imilomo, Ntaba yakowethu,
Situlo seenyawo zoThix' akowethu,
Buso bukhangele ngasentsona-langa,
Bubethwa yimitha yokumka kwelanga.

- 9 Nge ndicula ngawe phantsi kolu viko,
Nge ndihamba kuwe kule nkicithakalo,
Ndijonge ngakuwe xa ndiwa ngedolo,
Ndiqale ngakuwe xa ndiya kuThixo.
- 10 Zisaya kukhwankqa izizwe neentlanga,
Kuba ndithandaza ndibek' amaBanga,
Ndingqala le Ntaba, ndiya kwaang' iinyawo
ZomDal' oPhezulu—inKosi—uBawo.

IFAFU YAMAKHANDA !!!

(YIMBONGI YAKWAGOMPO).

“ *Usigobile isaphetha sakhe, wandimisa nday' itekeni yotolo
lwakhe, Isililo, iii : 12.*”

Kaloku kufuthi ndisitjho ukuthi thina zimbongi silolo
hlobo lwaBantu.

Lulila naBalilayo

Luhleke naBahlekayo

Lumnik' imbek' umntu wayo

Lumvise mhloph' oheukayo.

Ekupheleni kwalo manya udluleyo we1905 ndithe xa
ndenza iindlalo zam zokuphela komnyaka, ndakhankanya
ilizwe lakwaZulu nditsalela ingqondo zomzi ngakhona
ndisithi akukuhle.

Kuthe ke okwenene ekungeneni kwawo lo manya kwa-
kho ingxwaba-ngxwaba ethile yentetho nokungavani
phakathi kwamaZulu namagwangqa. Isiphumo saloo nto
sibe kukudutyulwa kweenduna ezikufuphi kumawaka amane
(4,000). Isoono esikhulu kakhulu eso. Kodwa ngama-
gwangqa awaqalayo ukukhupha umphefumlo, ndilusizi
ukuthi kugqibele kwa wona.

Le nto ngokufutshane isizeka-Bani sayo, kukusuka u-
Fulumente waseNatala atjikitfise rafu ithile ngentloko

yendoda ; ithe le nto ukwenziwa kwayo yaphatha ubutshat-
ntfathela obuthile bokuxhaya impi, ayacaciswa emzini,
yenziwa nje ngesaphontfane sakwaSintenteni kumaNdlambe

Kuthe ke ngoku kuBa iinkosi zakwaZulu zingavumanga
ukulwa, kwaqala kwaBanjwa abantu, inxenye yathiwa nka
ngeminyaka ngamininzi, inxenye uBom Bayo Bonke
entolongweni, kwamiswa nemithetho yemfazwe (*Martial
Law*) lixolile kwavunwa-hlaza kwenjiwa njalo, bathi abanye
bagwetyelwa ukubulawa, phofu baBese befe kade abanye
emahlathini. UTulumente waPhefeya ukhe wathi ma
kuthiwe xhaa akhe ayive le nto, uthe akwenje njalo lanyikima
lonke eli, baphuma noFulumente ngokukhalala.

Lithe ke iKomkhulu elo laPhefeya ngokugcina uxolo
lafumana layekelela. Ladutyulwa ke okwenene ifumi
elinambini leentsizwa zakwaZulu, ngomVulo womhla we2
kule nyanga imiyo uTshazimpunzi.

Kwaw' iintsizwa kepha phela.

KwezakwaSenzangakhona

Ngelo gazi zandlalela

Oko siza kukuBona.

Ndithe ke mna xa ndandikwinkonzo ethile yakowethu,
ndinqula uThixo wakowethu, ngomhla ongowenKosi,
ndithe xa ndibongayo ngengoma ethi :

NKosi, siBaBika kuwe

Abasebumnyameni

SiBathandazela naBo

Bonke abaseBubini.

Kuthe xa ndikule migca yomibini yokugqibela, ndakhu-
mbula ukuBa abaseBubini namhla nje ndim, kwa kunye
naBahlolokazi neenkedama zaloo madoda agwetyelwe uku-
dutyulwa, nalawo sel' efile.

Ndikhe ndacinga ukuthi kukho okunjani na Bethu ukufa,
asiyile nkongolo ndiyiqhelileyo konke na ? NdiBuye

ndazithiŋa ndisithi, into elungileyo lunyamezelo kwinto yonke.

Aziyekanga noko zona,
“ Inyembezi zam ukuphalala ! ”

Engako oko :

- | | |
|--|---|
| 1 Se ndihlabela le ngoma
Ndakuba kule ngongoma
Iyingoma yokugula
Iyingoma yokulila. | 8 Tafuni bafazazana
Kube chosi bantwanana,
Zisuleni iinyembezi
Kwa nani maninakazi. |
| 2 Isaphetha sityediwe
Utolu lujolisiwe
Namhla nje ndiyitekeni
Ezo ndaba zixeleni. | 9 Ukwenje nje siya khuza
Sinikhuza sinxhenxheza.
Nto zakwaSenzangakhona
Ezipheŋa koThukela. |
| 3 Ndikwingongoma eŋanzi
Eyingongoma yegazi
Elidliweyo ngumhlabo
Laselelwa nalinchwaba. | 10 Mntan' enkosi Dinizulu
Mthath' oqele wakwaZulu,
Sikubopha ngalo mnxeba,
Sisithi lala ngenxeba. |
| 4 Mini ndini yangomVulo
Esazala zizigulo,
Ulinqhina laKomkhulu
Ngaloo minikaz' inkulu. | 11 Uyinzulu ngoŋuciko
Uwadolule namasiko ;
Uyinyathi ngonyamelo
Hluthiswa ziintsikelelo. |
| 5 Sel' efile amadoda
Ngale tafu yamakhanda ;
Igazi se liphalele
Uthuli lubuyelele. | 12 Kambe thina sisisigqubo
Ez' ziphendu ziyinguŋo,
Eyambathwa kwa ngooPha.
Kude kuze nakooMnyango. |
| 6 Asisiseko sozuko
Sezo mini zenguquko
Asekel' ubungcwalisa
Bemihla esaza kuza. | 13 Camagu ke nkosi ndini
Wavelel' ezo nzwinini,
Bek' ithemba ndaweninye
Bek' ithemba nKosininye. |
| 7 Tafuni nto zakwaZulu !
Tafuni nto zaKomkhulu !
Akwenzekanga simanga
Akuhlanga lungehlanga ! | 14 Sit'ho nathi sikwalila
Sit'ho nathi sinezila
Kuŋ' utolo lutyhuthyile
Kuŋ' utolo lubinzile. |

- | | |
|--|---|
| 15 Bathethise ooBambatha
Baŋeke phants' iimbadada
Uŋacenge nooMtshoveli
Uthi ukho umVeleli. | 20 Zambathisana ngeengalo
Iinkedama zenje njalo
Niŋona nje siphelile
Ningazi nje sigqityiwe. |
| 16 Zehe ! Zehe ! maAfrika !
Naal' uluvo ndininika,
Ma sixolele ukuwa
Be sizama ukuphuma. | 21 Nditsh' izandla ndizithwele
Se ndiswele isihlwele
Ze sililele Phambili
Phefeya naseZulwini. |
| 17 Ukuphuma kwaaba bantu
Abampatho igadavu
Siphathwe ngokwaŋeSutu
Abampatho iluncutbu. | 22 Tafu ndini yamakhanda !
Tafu ndini yamakhanda !
Ma libalwe kwaSathana
Elona lakho igama. |
| 18 Yizani ke sibambane
Yizani ke sihlangeane
Kakade siziinkedama
Kakade siziintsizana. | 23 Ungabi kh' ezincwadini
Zom' omKhulu eZulwini
Ungaze wasikelelwa
Ulyalwe nalilanga. |
| 19 Zifikil' iimbandezelo.
Zongamel' iingcinezelo.
Iphi na k' imvisiswano ?
Iphi na k' imbuyelwano ? | 24 Phakamani maAfrika !
Ezi zinto zisinika,
Intlabiso nengqiqiso
Yokvela kosindiso. |

25 O ! Yehova sikumbule

Kunini n' usilibele ?

Namhla nje kha usilamlele

Naal' igazi liphalele.

ISAHLUKO XXII.

UMKHOSI WEMIDAKA.

(YIMBONGI YESIZWE.)

“ Ndim ; musan' ukoyika. ”

Le nto umntu ayifi kukwenzeka kwento engayithandi.
Se ndiŋona se kuleli xhaphetshu kulilo nje, lokuwelwa
ukuyiwa eFransi, asikukho nokuŋa ŋe ndingazi ukuba

kungaba nje. Kodwa xa ke iinkosi zigqibileyo zona—
kuba abantu aaba ngabeenkosi—ngubani na ongabuya
athi kwete-kwete, kwaza kwathi be kuthe ni, kwathi ni?

Ndithe kanjalo, nje ngekhohwa likaKristu, ndakhumbula
ukuaba kanene, nokuba le nto ibise imnyama ngokwethunzi
lokufa, Yena uya kuyiguqula ikhazimle nangaphezu
kwelanga. Ngakho oko ke:

Awu! Ewe, kambe siya bulela!

Lakuth' ikokwethu lisicinge,
Ngokuya kusebenz' emazibukweni,
Ngexesha lalo lokuxakeka.

Be singoobani na thina bomthina,
Ukuba singanced' uKumkani weBritani,

Ingangalal' engatshonelwa langa,
Int' elawul' umhlaaba nolwandle—

Kungoku nesibakabak' isinxhamele?
Niyeva ke, madodana, niphakamile!

Isizwe senu sisemqulwini wezizwe.

Ze niguye, ze niqambe;

Nenje nje—nenje nje! Nenje nje—nenje nje!

Nenje nje—nenje nje! Nenje nje—nenje nje!

Xa nithul' umthwalo wenqanawa,

Ze nicace ninganqeni;

Aze omny' avele ngapha, omny' avele ngapha,

Omny' athi khu ngapha, omnye ngapha,

Ewe, *man*, niyisike ithi tyu.

Xa nithul' intsimbi, *man*,

Ze niyibambe ngeengal' ezingenamkhinkqi,

Nime ngemilenz' engenankantsi, *man*,

Niyithi hlasi, niyenze nje;

Nithi, "Ho-ha—heje-e-e!

Le'mgo!"—wha-a-a!!

Ma ze xa nithul' idamanete,

Nokuba yifyose nequluwa,

Nokuba yigesi nesalfure,

Nokuba yiyiphi n' int' enomlilo,

Niyithi chu ngoobunono,

Ukuz' ingabi nangozi.

It' uku6' ithe omnye yamluma,

Yamtshisa, yamthi ni na,

Nisuke nimyaleze kooyise

Ngenkonz' ephakame kunene:

Nenje nje—nenje nje!

Nenje nje—nenje njeya!

Ma ze nimbamb' uKeyizare nize naye,

Iphele le mfazwe ngephanyazo;

Size kudla noKeyizare iindaaba,

Simbalisel' umhla waseSandlwana,

Simbalisel' umhla waseThaba Nt'fu;

Simbalisel' umhla wasemThontsi;

Simbalisel' umhla waseGwadana.

Nith' ukuya kumbamba niye ngoobulumko;

Niqhel' ukubamb' ingonyam' ihleli.

Nenje nje—nenje nje! Nenje nje—nenje nje!

Nenje nje—nenje nje! Nenje nje—nenje njeya!

Ma ze nimgcin' uZepelin phezulu,

Ath' akuphos' umlilo, nimphosele ngezulu;

Ath' akuthob' ityhefu, nithob' umgu6o kaPhezulu!

Ath' akwenza ngegesi, nenze ngeenyosi;

Ath' akuxakeka—akuxakeka!

Akuxakeka—akuxakeka!

Nimvele ngapha, nimvele ngapha!

Nenje nj' ukumqhawula—nimraqe,

Nenje nje—nenje nje—nenje njeya!

Kubizw'e nina nje, kubizw' abokugqibela.

Ihlaz' enilenzileyo ze ningezi nalo;

Ubugwal' enibenzileyo ningabuyi nabo.

Ze niyidumis' iAfrik' ezizweni,

Nizidumis' iinkosi zenu kanjalo ;
 Azifananga zanikhupha, ziya zidla ngani.
 Ze niwuthobel' umthetho nommiselo ;
 Wakuw' umthetho ze nenje nje,
 Nenje nje—nenje nje—nenje njeya !
 Ze niyidumis' iAfrika ngobukroti ;
 Ze niyidumis' iAfrika ngamandla ;
 Ze niyidumis' iAfrika ngokuvisisana,
 Niyidumis' iAfrika ngempilo,
 Ngobukhali beliso nobendlebe ;
 Ngokuzinza kwengqondo nobuchopho,
 Ngokuthetha, nokuhamba, nokwenza.
 Tyhini le ! Nisuke nenje nje—nenje nje !
 Nenje nje—nenje njeya !

Hambani ke, bafu ndini, niy' eFransi !
 Nikhumbul' indlala eniyiyiy' emakhaya.
 Izihendo zOngendawo ze nizoyise,
 KuBa nilapho nje namhla, niBingiwe ;
 Sinenz' idini lesizwe sikaNtu.
 Hambani, mathol' eemaz' ezimabele made ;
 Hambani, mathol' oonyonga-nde kukudlelana
 Hambani, kuBa le nto thina se siyiBonile.
 UThixo wakowethu sel' eyijikele ngaphambili.
 Hambani ngeemilenz' engenamkhinkqi ;
 Hambani ngeentliziy' ezingenadyudyu ;
 Ngomzimb' okhaphukhaphu, ngomzimb' ongenanta-
 ka,
 Nithi gxanya, gxanya, gxanya !
 Nithi ngxi-ngxi, ngxi-ngxi !
 Nithi ngxi-ngxi-ngxi-ngxilili !

UKUTSHONA KUKA-MENDI.

AkuBa ewelile okunene amadodana eli lizwe leAfrika
 seZantsi ukuya kuncedisa emsebenzini eFransi, lo gama
 Mhlophe amadodana aye kulwa, akubanga ntsuku ngaphi,
 wavakala udaba olubuhlungu, lokuBa inqanawa ethile
 gama linguMendi, eyayinemedaka eMnyama yeAfrika
 seZantsi, ingqubene nenye inqanawa, yaza ke iMendi
 eenzakala, yee zozololo, kunye namakhulu amathandathu
 nefumi linye linesihlanu (615) emiphefumlo, kwasinda
 iaambalwa.

Kukuze ke imBongi yesiZwe yeenje nje :

Ewe ! Le nto kakade yinto yaloo nto !
 Thina, nto zaziyo, asothukanga nto.
 SiBona kamlhlophe, sithi be kumelwe ;
 Sitheth' engqondweni, sithi kufanelwe ;
 Xa be kungenjalo, be kungayi kulunga.
 Ngoko ke, SoTase ! kwaqal' ukulunga !
 Le nqanaw' uMendi namhla nje yendisile,
 Naal' igazi lethu lisikhonzisile !

Asinithumanga ngazo izicengo ;
 Asinithenganga ngayo imibengo ;
 Be kungenganzuzo zimakhwezi-khwezi ;
 Be kungengandyeBo zinga ngeenkwenkwezi—
 Sikwatjho nakuni bafel' eAfrika,
 KwelaseJamani yasemPuma-langa—
 Be kungembek' eninayo kuKumkani,
 Be kungentofeko yenu kwiBritani.

Mhla nafiy' ikhaya sithethile nani,
 Mhla nafiy' intsapho salathile kuni,
 Mhla sabamb' izandla, mhla kwaamanz' amehlo
 Mhla balil' oonyoko, banqhukrilek' ooyihlo,

Mhla nazijiy' ezi ntaba zakowenu,
 Nayinikel' imiv' imilamb' ezwe lenu,
 Asitshongo na kuni, midak' akowethu,
 Ukuthi, " Kwelo zwe nilidini lethu ? "
 Nge sibinge nganto ni na ke kade ?
 Idini lomzi liyinto ni na kade ?
 Asingamathol' amaduna omzi na ?
 Asizizithandwa zesizwe kade na ?

Ngoku kuthetha ke siyendelisela,
 Sibekis' ezantsi, sihlahla indlela.
 AsinguHabeli na idini lomhlabha ?
 AsinguMesiya na elaseZulwini ?

Thuthuzelekani ngoko, zinkedama
 Thuthuzelekani ngoko, bafazana.
 Kuf' omnye kakade, mini kwakhiw' omnye
 Kukhonza mnye kade, ze kuphil' abanye.
 Ngala mazwi sithi thuthuzelekani,
 Ngokwenje nje kwethu sithi, yakhekani ;
 Lithatheni eli qhalo labadala,
 KuBa sathi, " Akuhlanga lungehlanga ! "

Awu ! Zaf' iint' ezinkulu zeAfrika.
 Isindiwe le nqanawa yada yazika,
 Kwaf' amakhalipha, amafa-nankosi,
 Agazi lithetha kwinkosi yeenKosi.
 Ukufa kwawo kunomvuzo nomvuka ;
 Ndinga ndingema nawo ngomHla wokuVuka,
 Ndingqambe nje ngomnye osebenzileyo,
 Ndikhanye nje ngomSo oqaqambileyo.

Ma kuBe njalo !

ISAHLUKO XXIV.

U-MAQOMA

" Ngubani na onokuphikisana noThixo kaKama, uThixo odale bonke ubukhosi obukhoyo ? Mna Maqoma ndizalwa nguNgqika nje, andinamandla okuphikisana noThixo ka-Kama."—Maqoma.

UMaqoma ngunyana kaNgqika into kaMlawu, kaGarabe, uKunene kukaPhalo. Unina nguNothonto ogama limbi linguMenezwa, intombi yasemaNqhosinini kaNxiya. AmaNqhosini ke, nje ngale mpi yakwaMaduna nama-Vundle, bubukhosi obuodwa obuvela ngaseluSuthu.

Apho avelele khona uMaqoma sicinga ukuBa kuseXesi, kwizithuba zeNchwazi. Ixefa lokuzalwa kwakhe likumnyaka we1796, livela tanci kuNgqika uyise. Ewe ngezo mini wayesemncinane kakhulu uNgqika ngokwakhe.

UNothonto lowo uzele uMaqoma noNongwane oliwele nomkaNogcule kwaMdufane kwaBa kuuphela. UNongwane ke ngumkaKama Chungwa. Le nkosazana isiwe apho kwaChungwa se ilivile iliZwi, kuBa lo mzi kaNgqika waBa sisigqubo saBafundisi kwa ngazo ezo mini, yiyo loo nto wathi uKama kwa sekufikeni kwaBafundisi eThwecu, wahla walamkela iliZwi, kungenxa yomkakhe intombi kaNgqika, nangani kungakhokelanga yona ukulamkela.

Imfundo yombuso uMaqoma uyifunde ngokuthana nca noyise uNgqika, waye uyise lowo wayethatyathelwe phezulu kakhulu ngamaphakathi, esenza ukumhlutha kuyisekazi uNdlambe, kuBa ayefuna ukumfundisa ngeyayo indlela. Zithe kanjalo iiFuluneli ezimhlophe zakufika, naBafundisi ngokunjalo, zamthabatha uNgqika nje ngoyena Kumkani mkhulu wasemaXhoseni, yaza loo nto yenza ukuBa uNgqika achunubeke kwezinye iinkosi zakwaBo. UMaqoma waBa nokuluBona, kwa sebuncinaneni