

bakhe ke ngoko lonke unyhwalazo, nobuqhetseba bezizwe ezimhlophe.

NgeyamaLinde.—Ngemfazwe yamaLinde eyayingo-mnyaka we1818 phakathi koNgqika noNdlambe, imikhosi kaNgqika yayiphethwe nguMaqoma lo eselikwala. Achithwa kwaamdaka amaNgqika, akhaliphe kunene, aye echithwa yinkungu nelanga yakwaNdlambe, kudibene zonke izizwe zasemaXhoseni; wabungca elijaja ngamanxeba ezikhali noMaqoma lowo. Kukuze kufe uJotelo uyise kaSoga, noNteyi uyise kaTyhala, noNtlukwana uyise kaNeku, noQukwana uyise kaNxokwana, amagora kaNgqika. Kukuze ke uNgqika aye kuhlabela eyomLungu, ize kumnceda, ize ke yona izisikele ilizwekazi elikhulu ukuzivuzisa imise eNgqakayi isithi yenza ukumgcina uNgqika.

UNgqika waphila iminyaka elifumi qha emveni koko, wabulawa sisifo, wanchwatyelwa emKhubiso, eXesi. Kuthiwa iinkathazo ezafa phezu kwakhe, eziza kwa nezihlobo zakhe ezi, akabanga nakuzithwala,—waya ephela ngokuphela, uthe noko azayamanise kakhulu nabafundisi akaba nakusizakala kuphi; nakula manzi abubisa isizwe asemLungwini, ukhe wanamathela kanoSom, eba ucima iizingo, hayi azacima. Kuthiwa ude wafa esalatha ezintabeni, apho kuphuma iKhoqonqaba, ilizwe lakowafo, athi uzalelwe kulo, uqhele lona. Ubube ngowe1829 engegaphezulu kweminyaka ema53 ubudala.

UMaqoma nabaFundisi.—UNgqika wabayaleza abafundisi kuMaqoma ukufo ma ze abagcine; okunene uMaqoma uyilingile loo nto kanga ngoko abenako; uzinikele kufo kakhulu; waye ngeli xefa ubukumkani buphethwe nguye, noTyhali uyise kaNgonyama noFeni, noAnta umGwelane uyise kaBobozayo bephathela uSandile owayesemncinane.

Indawo angayiqondanga uMaqoma kubafundisi ibe kukuthi umntu akukholwa liliZwi, ahluthwe lowo, angaba

azana nenkosi yakhe; ubesitsho futhi ukuthi,—“ Akwaba li liZwi be lingezanga nani.” Waye ke ngelo xefa sel’ eneninto ezithile abakufobileyo ngazo, waqonda ukufo balwela kowafo.

Uthe uNgqika akufa, zaqala iziphatha-mandla zase-nLungwini zaphela uhloni zathanda ukuphatha gadalala. Ithe le mpatho ipabaxa, ikhohlakeleyo, wayiviswa kanoSom iMaqoma, kwa futhi efikelwa yimikhosi ngobusuku esizweni sakhe, kutshiswe zindlu, kuthinjwe zinkomo, kufunane kufo sisaqunge; ngegama kuthiwe kufunwa iinkomo zilahlakileyo. Kude kwathi kuuphi—

Wagxothwa eNchwenxa.—Isizathu sokugxothwa kwa- le nkosi ezweni lakowayo kuthiwe naantsi yenze isaqunge sokulwa, kwatshiwano ngento awasuka uMaqoma waya kunceda uBawana inkosi yomThembu eyayivukelwe ngumphakathi wayo, wayigebenga, okunene ke uMaqoma kufo wayehlathelwe, wamchitha umphakathi lowo, akathimba nento ngaphandle kokuqhuba amakroma okutya kwamadodana. Ithe ke loo nto yaasisizathu sokugxothwa kwakhe kusithiwa ngumntu kaFulumente lowa amchithileyo. Inkosana yamajoni eyayiphethela loo msebenzi wokufaka uMaqoma uviko nguColonel Somerset, unyana kaLord C. Somerset. Yeenza imisebenzi engendawo inkosana leyo kakhulu, bada bathimla abafundisi iinto zooRoss umfo owakha wabalelana incwadi ezipabaxa noFulumente ngayo loo nto. **UDr. Philip** indoda ebimxhalise kunene uFulumente, yakha yeenza ukufo kufo kхо ingxoxo enkulu ngayo le mpatho, isithi: “ Aaba bantu ngabakaFulumente bofabini, ezi nkosi zabaThembu, ke ukufo uFulumente ubefuna ukwenza ubulungisa, ngel’ eyithabathele kuye le ngxabano isencinane, wohlwaya lo ubulele omnye, yaba loo nto iphele engekade ahlathelwe uMaqoma.”



UNathaniel Cyril Mhala Ndlambe, ozalwa nguMtsekazi, intokazi kaMatiwana, udade boMhlonilo. Wafunda eZonnebloem naseSt. Augustine, Canterbury eNgilane. Unchwatyelwe emNcots'ho, King William's Town.

Kwinkundla kaMaqoma akukho ludidi be kungafunwa juvo nalizwi lalo,—kulapho ke kanye ubuciko bakhe be bulele khona. Abantu abaphantsi uluvo lwaBo be luya lukhuthshululwe, xa kukho umthetho, okanye ityala elinzima; abafazi be bexelelwa into ekukuyo, kufuneke banike uluvo; amakhwenkwe apho kudityenwe nawo khona ebeya abaliselwe imbali efana nalo mthetho kukuwo, alinganiselwe, kuthi kanti kuya kucuntsulwa ulutho nakuwo. Yothi ke loo ngqokelela yezimvo ngezimvo ayisebenzise yonke umfo kaNgqika mhla anika isigwebo sakhe,—aphume apho kungabanga kho ngqondi naciko likhe lathelekelela ngakhona; atsho inkundla yonke ikhamise imilomo.

UmLungu neKhofoka.—Ngelinye ixefa kwafika enkundleni kaNompondwana ityala lomfo omhlophe oliNgesi, elalimangalele ikhofoka lalo ngokungeva; umbali othile onguCharles William wenje nje ukulibalisa ngokufutshane elo tyala:—

Wathi umLungu othile oliNgesi, owayehamba erweba kweli lasemaXhoseni, enenqwelo namakhofoka akhe, akaneliswa yinkqubo yekhofoka lakhe, awayeze nalo apha emaXhoseni, evela ngaseKapa (Phakathi); uthe emveni kokulityabula kanoBom ngemvufu, waqokela ngokuya kulimangalela kwinkundla kaMaqoma. Afike la madoda ema ngazo enkundleni enikaingxelo: inkosi le (umLungu), ifike yababaza ukungeva kweli khofoka, inqenepa, into etyefileyo, eswele imbeko, ekude kwaBonakala ukuba malenziwe kunene ngemvufu nje ngoko nenkundla le se ibona.

Phambi kokuba lithethwe ityala umHlekazi uMaqoma uvakalise indawo ethi: “Ke apha emaXhoseni, asinto ikhoyo ikhofoka, ke ngoko wosel’ esithi eli tyala alijonge nje ngetyala lamadoda amaBini amangaleleneyo.” Utsho walivulela ikhofoka ukuba liquhuwe okwalo. Lithe ikhofoka lidlelwa indlala yinkosi yalo le, latsho lavelisa ama-

nqhina okunqhina oko. Bakuba bendululwe abanini-tyala isele icweya inkundla. Befiziwe ummangali nommangalwa, inkosi isingise le ntetho kundimangele :—

“Kucacile ukuBa wena ndimangele lo mfo umbethile, wamphatha kakubi, nje ngoko inKundla yonke ifonayo; uBe wena ungenangozi, ungenawo nomda, oBonisa ngawo ukuBa lo mfo uBeBufanele oBu BuFalarume umphethe ngabo, kwaye uBufanelwe kukumzisa apha phambi kokuBa umenje nje; ngako oko ke le nkundla ithi kuwe: Lo mfo iya mkhulula ukuBa ma kaye apho athande ukuya khona, iya yichitha loo nto ifinihlanganisile uthi wena buBukhoboka. Indawo yesifini, hlawula inkaBi yenkomo, iindleko zale nkundla.”

Ibe ngumgqwagqwane indoda emhlophe yakusiva esi si-gweBo, yaphakama yalwa isithi, “Ayikuyirola naloo nkomo, kuBa neli tyala layo alithethwanga ngandlela; kwaye kunjalo nje izinto zokucaca (zempucuko), wena Maqoma, akuzazi kwa nezisingisele kwimpahla elilungelo lomntu, nje ngeli khoBoka ulahlula nam. Kwaye kwakhona ndiya kukuxela kuSomerset (Col. Somerset) umOngameli wemikhosi yeli-Phakathi oya kukuBonisa yena umahluko phakathi kwexhama nendlovu.”

Ithe yakuzola indoda emhlophe wayifundisa uMaqoma esithi: “Kaloku into endiyihlaleleyo apha kwa sekuphumeni kwelanga kude kuBe sekutshoneni kwalo, kukuBa ndigweBe phakathi komntu nomntu, xa iimbambano zaBo zenza ukuBa bade bamfamekiseke baswele inyaniso. OkokuBa kanamanjalo abantu bathi ngasese phaya basebenzise amandla phezu kwaBanye, endaweni yokuza kusebenzisa iilwimi zaBo phambi komgweBi, namadoda amakhulu enkundla, singaba sifumane sahlala kule nkundla.

“Malunga noSomaseti lowo, ndiya mazi ukuBa womelele,—ewe yindlovu; kodwa andizange ndibizwe ngokuBa

ndilixhama, kwa ngokunjalo ubawo. Wena uzingka ngokuBa abantu bakowenu balumkile kunaBakowethu,—into yodwa yokuBa ufiye ingxoxo naanko ubalekela ezintongeni ayixeli loo nto,—amandla omzimba afakwa yinto ni na kwiinto zamandla engqondo.”

Itsho ke inkosi yagqiba ngokuthi: “Wothi wakuBuyela kwaPhakathi uBuye ulingenise eli tyala; kodwa kaloku nje kuya kukulungela ukuBa ukhe uBe uyipola inkomo leyo.” Wayihlawula umLungu inkaBi yenkomo,—aphuma amatyala.

Umfundisi neSela.—Umfundisi kaMaqoma ekuthiwa nguKondile (Rev. H. Caldwerwood), nowaBuya wathi kamva waba yimantyi yokuqala yaseDikeni, naye unetyala alibalisayo kwincwadi yakhe, athi lalithethwa nguMaqoma enkundleni, ekho naye. Eli tyala linje:

Wathi umfundisi lo ngexefa awayephakathi kwempi kaMaqoma (amaJingqi), kwisiQingatha saseBofolo, wafuya iigujana zokuBa amana ukuxhela kuzo, olo hloBo lweguJa loluya lumisila mikhulu ityebileyo se kuthiwa ngama-Fulukandile. Uthi waBona ezi guJa zakhe zimana ukuya ziphela engazi ukuBa zinyunywa yinto ni na. Kude kwathi kungenini waBonwa omnye umfo, esika umsila lo wodwa wegufa waya kuwutya, wayiveka iguJa yahamba.

Isela elo liye kumangalelwa komkhulu,—abantu abayiBonayo le nto ukwenzeka kwayo yayingamaLawo amathathu, abehlala kumhlaba wesikolo, aangamanqhina omfundisi ke ngoko. Umkhondo wesela eli ulandwe ngegazi lomsila lo, naango usiya kulaa mpi kamfundisi yesikolo, awagqitha apho. Uthe ke umHlekazi uMaqoma akandule alithathele ngqalelweni eli tyala, wafumane waliyekelela, weenza uyaba; koko umfundisi waphikela ukulixhoxha ukuBa ma lithethwe.

Ude uMaqoma wazikhupha izidyoli ukuBa ziye kulo lonke ilizwe, zimeme imbizo komkhulu ngosuku oluthile,

lithe netyala eli lajunyayelwa kakhulu, laxelwa esizweni,—kwaqala kwaayindumasi kaloku kwaxokozelwa, kwathethwa ngeli tyala; yaangulowo wathanda ukuya kuzivela ngokwakhe komkhulu xa lithethwayo, ukuze angeva ngatyelo. Uthi umfundisi uthe naye wayihlanganisa futhi eyakhe impi yamaLawo wamana eyivavanya ngemibuzo efuna ukuqonda ukuba iya kuma kakuhle na xa ixixiwa ngemibuzo ziindwalutho zakomkhulu. AmaLawo ngelawo icala aye-ngoyiki nento, esithi akukho nto angaxakwa ngayo ngama-Xhosa.

Lude lwafika usuku lwetyala; kwathi kwa ukuphuma kwelanga yabe imimango se isomvu yimiqokozo eza komkhulu; lithe liya yijsiya intaba zabe izithethi zakulo-Jingqi se zilapha zonke, waye uMaqoma namhla ezimisele ukulithetha eli tyala; waye umfundisi ekho kunye nahloko-ndiba lakhe lesikolo.

AmaLawo amathathu, angamanqhina omfundisi alingenisile ityala, akuxela ukubona kwawo. Athe iigufa zazikwindawo evulekileyo phakathi kwamatyholo, aye wona emi kwiindawo ngeendawo; omnye emi phantsi; omnye ekhwele elilini; omnye ephezu kwendlu.

Kuthe kwakufikwa kwithuba lemiBuzo, kwaya nje ngoko umfundisi ebesoyika ngako,—yachithwa impi yakhe yaalusali; wabonakala ngoku omnye ephika izwi lakhe, athi omnye aphikise intetho yowaBo. Kweli thuba lonke uMaqoma uyilandela sifu ingxoxo, ade akhe amane ukwenzamazwi athile okubonisa apho kukhona. Uthi umfundisi uthe noko ayibonayo impi yakhe ukuba ilusali, ayinqhinelani, wothuka kakhulu akuya ngoMaqoma sel' esithi, ejonge kuye: "Iqela likamfundisi akubonakali ukuba lisibalisela nto, kuba liwa ngokuwa."

Kweli tyala kubonakala ukuba kwakugxelefwene yimpi ebomvu neyesikolo. Koko eyesikolo engabamangali, ayibanga nako ukuliphumeza ityala. Silijiya kule ndawo

eli tyala, kuba umfundisi uya xela ngokwakhe ukuba wathi akuyibona impi yakhe ilusali inje, wasel' ephakama yena ngomothuko, ethetha ebekisa kwiimbombo zone zomhlaba yathi kuba inkundla imthoBele umfundisi, yamthomalalisa.

ImiJadu.—Uthe uKama, inkosi yamaGqunukhwebe, aseKunene, la sithi yimiJadu, inkabi yakowawo, wafike-lwa luduli lwentombi kaMdusane, udade boSiwani. Isuke yamkhohla le nto uKama kuba ubesel' elikholwa likaKristu engasenako ukuzeka omnye umfazi; waza ke wayibuyisa intombi leyo nesiphuphu seenkomo ukuyigodusa. Uthe akwenje njalo akaba msulwa noko etyaleni, laye ke ityala leenkosi ezimbini iyinto ethethelwa emmangweni. Amvukela nxa zonke amawaBo, noPhatho umkhuluwa wakhe, se kundawo nye nezinye izizathu ezinje ngokuba abantu bakhe be bemana ukubalekela kuKama, ngenxa yesiphatho ubuhle, ukuze ke asabe eXesi aye kutsho kuMaqoma kwezo Ntaba zomNqwazi, wawathetha ngelo xeja ke uMaqoma la mazwi athi: "Ngubani na onokuphikisana noThixo kaKama, uThixo odale bonke ubukhosi obukhoyo? Mna Maqoma ndizalwa nguNgqika nje, andinamandla okuphikisana noThixo kaKama." Uthe esitsho wabe emvulela indlela uKama, yekoko ukugqitha ukuya kutsho eTala—eli Tala lidumileyo lemiJadu.

Imfazwe kaHintsisa.—Umfundi uya kuqonda ukuba uHintsisa lo noMaqoma baziintanga. Ngoko ke uHintsisa ufe ngale mfazwe ibizwa ngaye, engumfana okuma40 eminyaka. Se sithethe futhi ngale mfazwe, ngoko ke apha se siza kukhankanya nje ukuba ihla kusekho loo ngxufu-ngxufu yokugxothwa kukaMaqoma ezweni lakhe. Ngoku usukelwa sel' eliwelile iTyhume eliya bekuthiwa ma kawele lona; kuya wafunwa iinkomo ezilahlekileyo, suke zithi zakungafunyanwa kuqutyulwe iimazi zakomkhulu kwaTyhali ziqhutywe. Kukuze kudutyulwe uXhoxho ebunzi. Noko ke zona azisengwanga, nje ngoko se sivile kwezinye izahluko.

Ngaloo mfazwe imikhosi yawela yaya kuhlasela uHintsa engazi nto Phefeya kweNciba, yamsiya uMaqoma ehleli. Ithe ukubuya kwemikhosi kuHintsa, yahlanganiselwa eNgqakayi yonke, kwathunyelwa abafundisi baseWesile ukuya kunywelezela uMaqoma, ukuba eze kuzinikela, wayenza loo nto ethetha esithi ebengenzi nto kakade yena, ngabo abe bemphumele umkhosi ngento angayaziyo.

Emva kwale mfazwe kuBe kho iKomisoni ethunyelwa liPhefeya ukuza kuphanda ezi zonakalo. KuBe kho naba-thunywa ababizelwe Phefeya, abangooDr. Philip noo-Stokenstroom, benooTjhatjhu, abathe bakuchaza khona, kwabonakala ukuba amaXhosa ma kabuyele kwa sezindaweni zawo. UMaqoma akanqwanqwanga ukuya kwa semaGqgesi. Life ilizwe ekhona—

Ngemfazwe yeZembe.—Le mfazwe ke yona yeka-Sandile cace owayesengumfana ominyaka ingama26 oko. UMaqoma yamfika ngephiko le mfazwe; engayingenanga, weenza icebo lokuzigulisa ukuze asinde kwiinkathazo ezinanzi zaBeLungu, kukuze kudume ukuba “Naank’ uMaqoma ephambene!” Akayekwanga noko, wathathwa wasiwa eBayi, kuBa kwakuthiwa hleze ayingene elusendweni. Uqubisene apho noSir H. Smith ukufika kwakhe, ukuza kuthatha uFuFuluneli ngo1847. USmiti lowo uthande ukukhe abeke unyawo lwakhe entanyeni kaMaqoma; ukuze uMaqoma athi: “KuBa uyinja wenza umsebenzi wobunja, akuthunywanga loo nto nguVitoliya, kuBa endazi yena ukuba ndiyinkosi nje ngaye.” Asikuko nokuba la mazwi amnyelisa uSmiti.

Ukuqalwa kweMonti.—Ngale mfazwe amafumi omathandathu eenqwelo zokutya zachithwa ngamaXhosa e-Ngxondoreni, athimba izipani, atjhiswa oko angakwaziyo,—wabaleka uColonel Somerset, umphathi mikhosi yama-Ngesi waza kunqandwa zizindlu zenkonzo eDikeni (Love-dale), angewayephaphatheke waya kuwa eBofolo ukuba

zazingekho. EBUwa, ngaseNxuba, uPhatho kaChungwa watjhiswa iinqwelo ezikuma50, wathimba izipani kwa ngayo le mfazwe. Kukuze kuvulwe eli zibuko laseMonti, ukuze izidlo zemikhosi se ziphuma khona. Oko ke kungomnyaka we1847.

UNgonyama Tyhali.—Ukwaluka kwale nkwenkwe e-Tyhume ngowe1849, kukhe kwaanengxwaba-ngxwaba. Ithe yakuya kubikwa kuSandile ukuba aze kuyalusa, waphe-ndula kakuBi uSandile, wathi, “Inani na inkwenkwe yakuhlala khon’ ukuba ide yaangumaqandeka!” Ethetha elo zwi nje ke umHlekazi lowo, bubukhwele, kuBa uNgonyama lo uza kufuna inxhanti lakowaBo laseXhibeni, abe uSandile engalifuni iXhibi esithi, limka nabantu bakomkhulu. UTyhali akasekho ke ngelo xefa, kuBa wafa esemncinane.

Yeenje njeya ke imiNgcangathelo, yaya kuyibika le nto kuMaqoma isithi, “USandile akavumi ukuyalusa inkwenkwe,” Yeka ke isijoja soNothonto kunye noonyana baso, uKona, uNamba, uNqabe noTini, nomkhosi omkhulu, ukuya kumalusa uOba ngamagunya amakhulu, namandla, ethetha esithi, “Unani uSandile ukuba athi inkwenkwe ma ibe ngumaqandeka?” Waqonda noSandile ukuba uwile, wataruzisa.

Imfazwe kaMlanjeni.—Le mfazwe yaliwa iminyaka emithathu—(1850-1853). Se siqhuba kakhulu ngayo le mfazwe kwezinye izahluko ngoko kolunga apha ukuthetha ezo ndawo zinoMaqoma lo sithetha ngaye.

Isiqalo sale nto yayingeyiyo mfazwe; uMlanjeni wafike-lwa ngumoya wokulungisa isizwe. AmaXhosa, nje ngama-Sirayeli kuBaGwebi, ebehlala ahlale avukelwe litola loku-lungisa isizwe. Kuthe ke kwesuka nophi umXhosa ukuya eTode, kwelo Chibi lakwaMqhayi (umBali lo akazani nganto neligama), zonke izizwe zazichukunyisiwe leli gogo, ziliphongomele, namaMpondo, ewe nabeSuthu. Athe ke ama-gwangqa ngokuBona le mikhoko, angenwa ligxuba, athi

“Ilizwe liya fa.” Akhawuleza abiza iFuluneli uSmiti, eKapa. Uthe akufika uSmiti wamema imbizo enkulu eXesi, eze kakhulu amaNgqika kule mbizo, kodwa uSandile akabanga kho. Ixabene iFuluneli ngokungabi kho kuka-Sandile, kwaye kusithiwa ngomlomo woyika yona; imkhuphile nasebuKumkanini, yawunikela umthetho kunina uSuthu yathi woncedisana noTjhalisi (C. Brownlee) owayeyimantyi enkulu yamaXhosa. Ijike yemka ingabonanga nto yamfazwe, yaya eKapa, yenza nengxelo yokuba, “Hayi lizole cwaka ngasemaXhoseni.” Kuthe kungabanga ntsuku-zatywala zafika izipehe-pheke zeencwadi ezivela kumagwangqa asemaXhoseni zisithi kwiFuluneli, “Ilizwe liya fa.” Ibuye buphuthu-phuthu iFuluneli ukuza eQonce igqithe yaya kutsho eXesi, eNgxondweni, yafika yabiza imbizo kaXhosa wonke, yada yanqonqothela ukumyaleza uSandile. Akabanga kho kanjalo uSandile,—saye isizwe sasinyule uMaqoma ukuba aze abe sithethi. Ibuzile iFuluneli ukuba “Uphi na uSandile?” Uthe uMaqoma, “USandile woyika wena yise wakhe, akezanga.”

IFuluneli: “Wenze bufi buni na umntan’am le nto andoyikayo?”

Maqoma: “Hayi, ukoyika kodwa kuba unguyise.”

IFuluneli (Jufu): “Hayi, mbizeni uSandile abe kho.”

Maqoma: “Hayi uyoyika akayi kuza, uya koyika!”

IFuluneli (ngomsindo): “Hlal’ uthi tu, nxila ndini, uthetha nabani wena!”

Maqoma: “E: Wanga nguwen’ unxilileyo!”

Ithe ke iFuluneli leyo ebusufwini yahlokomisa esizweni ukuba uSandile ngumvukeli-mbuso ngoko iza kuya kumfuna.

Ithe ingwevu yomXhosa eyayilapho, (koba ngabom ingenguye uTaboi): “Wakuhamba ngokulumka xa uya kufuna uSandile, unezinja zakhe, ziya khonkotha, ziya luma.” Ithe kanti ingwevu leyo inyanisile kuba umkhosi

kaMakinana (Col. McKinnon) owawundululwe ukuza naye, waqubisana naye kuloo ntsunguzi yeXesi, iphuma emKhubiso, isinga kwaQoboqobo, zamtya izinja zikaSandile zamchwifa waaliswili. Kwafa amafumi angaphezu kwama-hlanu (50). Yathi phihli ke imfazwe ngengomso, nge-Kresimesi 1850, yamxaka uSimiti, nje ngoko wobona umfundi kwisahluko esithetha ngale mfazwe.

Enye indawo esingathi simncede kuyo umfundi wale ncwadana, lolwaa loyiko lukaSandile, lokoyika ukuya embizweni yeFuluneli. Kuthe ngale mfazwe yeZembe, xa imikhosi yamaXhosa imi kakuhle, kwafika isicelo esivela kwiinkosi zamajoni, zifuna ukukhe zidibane nenkosi uSandile. Okunene uyile yena engalumkele lutho, eba kuya kuthethwa ngemilomo kuviwane. Suke inkosana leyo uBeseti (Col. Bisset), yambamba uSandile yamenza umbanjwa wemfazwe, ekunye noAnta, yekoko ukuthunyelwa eTini. Yinto leyo ade wafa uSandile, engamlibali umLungu, into engenanyaniso elixa ayinkosi, into ebifanele ukuthetha ngokungoyiki, kuba yinkosi. Nokufa kuka-Hintsa kwakusahleli ezingqondweni.

Esinye isizathu sesengxwaba-ngxwaba ebimana ukuthethwa, awathi uSandile wathimba imipu kumapolisa kaFulumente awayesemkhondweni weebokhwe ezilijumi linantathu (13).

Ngale mfazwe angaphezulu kwama500 amajoni abulewe yimikhosi kaMaqoma emThontsi, kungasabalwa nto ngezonaakalo zeenqwelo nokutya njalo-njalo. Waye ngomlomo ethetha esithi, “Ndifuna ukuqondisa lonke ilizwe ukuba uMaqoma akagezi kuba kaloku ngeyeZembe kwakuthiwa uMaqom’ uya geza!”

Ngong-Nongqause.—Ma kwanele xa sithi uMaqoma waba likholwa elikhulu lesi siyikili ngowe1857; ude wenza nabanye abanje ngoSandile ukuba baxhele; waye ke ethambele ilizwi likaSaqili. Emva kwesiyikili eso ubanj-

we yena wasiwa eKapa, kunye namanye amaThamba. Emva kweminyaka esefumini elapho ukhululwe; uze kufika kweli wafuna ukuya kuma kwa kulaa mhlaŝa wakhe se wabiwe waazifama. Usenze eso sijingijane ada oyika amaSatlani, esithi uza kuphehla kwa imfazwe uMaqoma efikile nje. Aphindile ke ngoko amba ambamba, wasiwa kwa sesiQithini eRobben Island.

Inzala Nokufa Kwakhe.—UMaqoma ufe ezele kakhulu, nakuba engabanga sabuya esiQithini. Amazibulo akhe yintombi, uTaselo simfunga ngayo xa sithi: "So-Tase!" ukuze emva koTase lowo kuze uKona,—unyana wakhe, omhle omvayo. Aaba bazalwa ngumGqwaŝekazi intombi kaNtleŝi; sabubele eGqunqe ŝoŝabini, uKona ngo1907, uTase ngo1910, uKona ke kuKunene, kulo-Ngcweleŝe. Wanqandwa ngumThetho uMaqoma efuna ukumenza inKulu elixa akhoyo uNamba unyana womThembukazi. Abanye ke ngooTini, Giliho (Ndesi), Guma, (Mhlontlo), Bizi, Ludwangu, Ngqabe, Fokoxo; iintombi nguMesisi, Nomenteŝe nolunye ukrozo loonyana neentombi.

Kuthe ngomnyaka we1874, lazila elasemaXhoseni yema imiyeyezelo, akwaluswa; zema iziyolo nezisusa, kuba kufike umphanga, uvela apho esiQithini, othi: "UMaqoma akasekho." Kwakuxa ayindoda enkulu ekwiminyaka ema-78.

Ngomnyaka olandelayo we1875 kubube intanga yakhe uMhala Ndlambe wafela eQangqalala emantloko eTanqa, xa akwiminyaka ema80 ubudala.

ISIAHLUKO XXV.

UBUKUMKANI BUKA-XHOSA.

Kuzo zonke ezi zizwe, uXhosa akafumanekanga engomncinane nakwisinye sazo. UTŝhaka ubusekile ubukumkani bakwaZulu ngekrele lakhe, nangoŝugora bakhe, namakhaba akowaŝo, ngexeŝa likaHintsa—ngomnyaka we1820. UHintsa lowo wayesel' enobukumkani obunezithaanga zaŝo, obuqalele emBafe, baya kuphathela emaXelexwa, (*Gamtoos R.*) nakwezo ntaba zikaNojoli (*Somerset East*).

UMŝweŝwe ubusekile ubukumkani baseluSuthu ngowe-1824 ngengqondo yakhe, nangoŝulumko bakhe noŝama-gqala akowaŝo, waŝunqaka ngokomzalikazi enqaka usana lwakhe. Kodwa yena uyintanga noMaqoma, ozelwe obukaXhosa ubukumkani se bunezithaanga (*colonies*) zaŝo; nomhlaŝa kaMŝweŝwe lowo ubungengaphezulu kokaMaqoma, ithaanga lasemaXhoseni.

UmBuso.—Ezintweni ezenza ubukumkani obuŝuŝo, eyona nto ibuzinzisayo ngumbuso. Lingade ikhalipha negora loyise izizwe kwiimbombo zone, kanti umbuso lingenawo, alikabi naŝo ubukumkani. Ingade inkosi ibe namazwekazi amakhulu, apheŝeya kwemilambo enamagama, kanti umbuso lo ingenawo, ayingendule izithembise ngokuthi inobukumkani. Le nto yenza ubukumkani yimpatho yokuphathwa kwesizwe ngemithetho—imithetho eŝopha wonke ubani ukuba abe ngaphantsi kwayo. Umfundi angafuna ukuqonda ukuba uXhosa lo ubenaŝo na ubukumkani. Abantu abaMhlophe bathe bakufika phakathi kwethu, kwaakho ukubuzana nokuphikisana phakathi kwaŝo ŝodwa, abanye besithi akukho mbuso kumaXhosa—into ekhoyo lulawulo nje lwenkosi, xa aenamandla okoyisa, esuke igwebe igqibe, kume ngayo, nokuŝa uluntu luya kholwa, nokuŝa alukholwa. Inxenye

yabaMhlophe ihle yabona, kuBa yona yayisondelelene nathi, yaqonda ukuBa obu bubukumkani, kuBa naabu bunezithaanga, bunezandla ezilawula iintlanjana, neziphethe imimango, nezizwana.

UTarabe uthe, sel' emkile kowaBo komkhulu kwaGcaleka, ngomnyaka we1730, wazimela yedwa kwilizwekazi elikhulu. Wathi kanti noko usayilindele kowaBo imithetho, aze naye ezinye iindawo angazigqibi, ziye kugqitywa emva, kwaKhawuta; yinkqu yombuso ke leyo.

Kwakhona, xa kuthethwa ityala naxa kuthethwa umthetho, ilizwi lenkosi be lingakholisi kuvakala; be lisithi naxa lithe nkente, lingabi lelikhokela umthetho othethwayo. Nesigwebo etyaleni be sivela kumaphakathi. Inkosi into eyiyo ingumlomo womzi, isikhuphe mhlawumbi isigwebo ilila, ingabi nakuthi ni, kuBa umthetho ugqibile, imelwe ke kukuBa ibe phantsi kwawo.

Kwityala lokufa, inkosi ibisaziwa ukuBa ayithandi kulahlekwa nangumntu omnye. Ngoko ke ibinganyanzekile ukusikhupha ngomlomo isigwebo sokufa, kuBa ayi kuBa nawo amazwi okusithetha. Ibisithi ke ngoko isuke iwugqwethe umnweba wayo izigqume, umhlawumbi izifihle amehlo ngokujikela ngezantsi komzi. Ngazo ke ezi ndawo kuya caca ukuBa umbuso ubukho kwaXhosa.

ImiThetho.—UkuBa kuthiwa kukho isizwe sakwamthetho kamthetho, okanye (nje ngokuBa lusitjho olu lutjha uguqulo lweziBalo) "lakwa-mithetho inzima," ndicinga ukuBa asingebi kude apho isizwe samaXhosa. Imithetho kaXhosa ibingeyiyo ebaliweyo, kuBa ukubala ubesekude kuko; le mithetho usevela nayo umntu kwa sekuzalweni. Indlela yokugcinakala kwayo ke, ibigcinwa luhloni, nembeko eluntwini, nokoyika ihlazo.

Nje ngoko ubunjalo umthetho kaMosisi, ngokusingisele kumntwana nabazali bakhe, ubunjalo okaXhosa umthetho. Yindawo yomntwana ukuBeka bonke abantu abakhulu

kunaye, nokuBa uya bazi nokuBa akaBazi. Ikwayindawo yomntu omkhulu ukuthi, nokuBa usekhaya nokuBa ungumhambi osendleleni, akhalimele, athethise, angxolise, ade ohlwaye, nawuphi na umntwana ambone esenza into engalungileyo. Yingozi kuye ukungathethi, kuBa amehlo akhe, okanye iindlebe zakhe, se zimzele netyala.

UkuBa umntwana ufiywe nguyise, ma kathobele umkhuluwa wakhe kwa ngayo loo ndlela eberthobele ngayo uyise. Ubedla ngokuthi ke umninawa lowo akwenze oko, nokuBa akathandi, ngenxa yohloni lokuthi yoBa lihlazo ukuvakala kwaloo nto eluntwini.

Umfazi ubemelwe kukuzithoba phantsi komkhuluwazi wakhe, amve, kuBa wayeyalwe ngaye kwa sekufikeni kwakhe. Ukuwugqitha lo mthetho kukuBeka igama lakowaBo ehlazweni—into leyo ebingenakunyanyezelwa nakowaBo.

Abafazi bendoda beBabini, lo mncinane ma kamthathe nje ngomkhuluwazi wakhe lo mkhulu, okanye amthathe nje ngonina. Oonyana abakhulu bomfo ma bamthobele lo nina mncinane, eli xa alingana neentombi ezizalwa ngabo. Othe akaBa nakho ukuzithoba kulo nina mncinane, ufanelwe sisihanqa sentlanganiso yamathile (amakowaBo), athethiswe nje ngomntwana ochitha umzi. Ukugqitha kwakhe koko kuthethiswa, woBa sel' efanelwe kukuhlanjwa; oko kukuthi, kwaziswe esizweni ukuBa uncanyiwe, ngoko ke amahlazo akhe ma ze kungakhangelwa ooyise nabazalwana bakhe ngawo. Le mithetho ke ibinzima inje, kwa lapha ekhaya. UBesithi ke ngoko umntu uya phumela kwezombuso izinto, abe sel' esileke wacoleka yimithetho yasekhaya, neyasendlwini. UbuBele, into edla ngokukhathazana nenkqubo entle yomthetho, beBusemva kakhulu oko.

UNgconde.—Phakathi kweekumkani zakwaXhosa, uNgconde lo yenye yeenkosi ezibe zinamandla ekumiseni

imithetho; wabuseka ngokutsha ubuzwe obabuse busekuchithakaleni. Bema ubukumkani, abaze bubuye buxenga-xenge, naxa se buchithwa lukhanyo.

Ixefa awayephethe ngalo lo kumkani silicingela kwi1600—iminyaka emakhulu mathathu ukuza kuthi ga kwesi sithuba.

Uyise kaNgconde nguTogu; uTogu lowo ukwazala uNtinde noGwali. UTogu ke uzalwa nguSikhomo, unyana kaTshawe, kaNkosiyamntu, kaMalangana, kaXhosa. UNgconde yena uzele uGando, uyise wamaKwayi la; uzele uHleke noMdange. Kanti noko eyona nkulu kaNgconde nguTshwiwo, ozele uPhalo, waza yena wazala uGcaleka inkulu, yaanguTaraabe ukunene. Kulapho ukunene oku kuqaleke khona.

Ngexefa elingaphambili kuNgconde, ubesithi umfo othe waanamandla, ibe ngoyena uyinkosi enkulu; kodwa kuthe ngeli xefa le ndawo yeenzelwa umthetho. Kuthi kwa sekufunweni komfazi, kuBe se kusaziwa ukuba ngoyena uya kuzala inkosi.

Ukuba lo mthetho wawungabanga kho, uqiniselwe nokwenziwa kwawo, uMaqoma ngel' engazanga aBe phantsi koSandile; noNdlambe ngel' engazanga aBe ngumntu kaNgqika. Kwaye, xa uNgconde wayengabusekanga ubukumkani ngendlela enzima kangaka, uNgqika nge wayiqhawula yaazizijungqe idyokhwe kaHintsisa, owakha waangumbanjwa wakhe (yena Ngqika); aBe uGcaleka ngokwakhe wayengento kuTaraabe.

UXhosa noKhanyo.—Imithetho nemikhwa yesiXhosa, awayisekayo wayiqiniselwa uNgconde, yema, yamila ngohlobo lokuba ngoku, ngezi mini zokhanyo neliZwi, kubuyelwa kwa kuyo; se ikwayiyo encedayo nephilisayo. Phofu ekufikeni kwaBafundisi beliZwi, neemantyi zikaGulumente, kukhe kwaakho ukulahlwa okuthile kwale mithetho nala masiko, kwathiwa ukuthethwa ngayo

yeyobuhedeni. Kuthe kwakwenjiwa njalo, kwavela umonakalokazi omkhulu, kwakhula ukungeva, noBuboja, nobuFalaqume, nokuphela kohloni, nokungoyiki hlazo, nokunxila, nokungabi nambeko. Kuthe kwakuba nje, wahamba nzima umthetho kaGulumente; lanchola iliZwi lagxekeka, yaphela isidima imfundo. Zikhale futhi kaloku iimantyi naBafundisi, besithi, "AmaXhosa akudala wona ayengenje; ngathe ni na la ezi mini?" Baye ke besitsho nje, bengekaqondi ukuba ngabo sawuguzule umthetho kaXhosa, owawungajongiswe konakaliseni nawo—wawujongiswe ekwakheni nasekulungiseni.

Umntu lo uya fana nomthi; xa umthi uwususa kwindawo obukuyo, ufuna ukuwumiliselela kwenye indawo, uBulumko busekuthini uwumbe neengcambu kakuhle uze ude uthi, ukuba unakho, uthabathe nomhlaBa lowo waloo ndawo obukuyo; uye kuwutyalala ke. 'Uqale ke ukwenzele into obukade uyifuna. Kodwa isiyatha, esisuke umthi siwugawule esiqwini, kanti sizimisele ukuzuza iziqhamo kwa kuwo wakuba utyalwe kwenye indawo, siya kukha sive ukumana siqanuka, sifuza umbuzo ongenamphenduli, othi, "Azi lo mthi wathi ni na, le nto waba yinto enje?" Yonke ke indalo injalo.

Ezinye iintlanga zithi, yakuguzulwa, yakwenjiwa nje imithetho neziseko ezazisekeke phezu kwazo, zingenwe kukufa, saye sephela ngokuphela abantu, fade baBe mbalwa ithi naloo mpundana iseleyo ingabi nto. Le ndlela ke saqhuba kakhulu ngayo abantu aBaMhlophe, bazigqiba izizwe ngokhanyo. Koko ebukumkanini bukaXhosa, sitsho ngombulelo novuyo ukuthi, ewe, sabulele, kodwa abatshayelanga.

Se sitshilo ukuthi, nje ngezilumko, uGulumente naba-fundisi baBonile ukuba abaqhubi nto ngaphandle kwemithetho kaXhosa, baBonakele bethotha. Asiyi kuzigocagoca nganye izinto abathothe kuzo; kodwa uGulumente

yena uqale ngokujikelezisa iikomifoni, enye emva kwenye, kanti njalo uphanda iingcambu zikaXhosa. Ngoku uGulumente, xa afuna ukuthetha into, ufuna ukuyithetha enkosini yeso sizwe, ekuBeni wayezonda yona kuqala, kunye namadoda aneempembelelo esizweni. KwiBunga eliKhulu leziphaluka zelaPhefeya kweNciba, wofika iimantyi ziqondelene neenkosi eziMnyama. Kulapho kuphicothwa iindaba zesithembu, zemiyeyezelo zeentanjane, namanye amasiko-siko esiXhosa. EQonce kukho imantyi yesiXhosa, ekufuneka isazile isiXhosa, iqhuba ngaso kumasiko awo.

EMonti amagqwetha adibene, aqondisisana ukuba isiXhosa asithetheki ematyaleni, eofisini engeyiyo yawo; ngoko ke ma kazifunele incutsho yesiXhosa, yokuthetha amatyala olu hlobo ngendlela yawo. Le nto iya kwa kwimantyi yesiXhosa, enje ngeyaseQonce. Kwakhona ngezi mini uGulumente esiphantsi kwakhe uphethe umcimbi wokubuyisela ezinkosini ezintsundu, amandla namagunya awayewahluthiwe, noko angasewakoni kuya phi.

Ngecala labafundisi asisababoni abantu abakhutshwe etyalikeni ngezoono zokwaluka koonyana babo, nezoono zokumitha kweentombi zabo,—endaweni yoko laa mtana babesithi oko ngowesoono, ngoku baya mbabatiza, amelwe ngoonina-khulu, aabaya be bekhutshwa nabo ephanteni.

Ewe asisababoni abakhutshwa ngezoono zokutya amadini nemibingelelo, nokusela iindywala (ngaphandle kotho wazihlaza ngokwakhe ngokunxila alale esitalatweni, abanjwe nguGulumente). Amakhazi ngoku ayekile ukuba zizoono; kwa nezinye ke izonwana ekwakuthiwa zizo, kuba ziphathelele ebuKumkanini bukaXhosa. Umntu otjhate ngesiXhosa ngoku uya wafumana amalungelo obutyalike, ngaphambili loo nto ibingasiwe so.

UXhosa namaMfengu.—Ukuba kwakungaphanga; nga kufike umLungu, igama elithi “Mfengu,” ngezi mini



Lo ngu Benjamin Mnyango Sandile wako Sutho.

nge lingasahambisi mzimba, nge sise silitshafatha nje ngesiduko, nje ngama "Ngwevu" la ese siyixelile imvela-phi yawo kwenye indawo. Koko uGulumente nabafundisi, balithabathela phezu eli gama lithi "Mfengu," baye ke besenza into yokuqhuba ezizezabo izinto, zokubulala kwa lo Xhosa. Ndinovuyo ukuthi ngezi mini nabo baya nakana ukuba loo nto, nje ngomPopo owaBonwa nguMbananyi ephupheni, (John Bunyan) se isisantwantswa, sentsathantsatha, ese ifumane imana ukuziluma iminwe ngenxa yokuphelelwa yimihla,—ewe iphelile imihla yokutheleki-swa kwethu thina zizwe ezintsundu, kuBa leyo yeyona ndlela satshatyalaliswa ngayo zizizwe ezimhlophe, nje ngoko icacisiweyo kwezinye izahluko, noko ke akakafi umthakathi lowo, usenamagalelo anzima akhe awenze esizweni sethu ngezi mini, endithi mna yiminzwi yokuphuma kwedemoni enkulu.

Ewe, amaMfengu wona nje ngabantwana kanye avuya kakhulu kukwahlulwa kwawo nguGulumente, nakukungcivakeka kwamaXhosa, ayeba ke wona uXhosa lo uya kufa, ayengazi nakancinane ukuba kuza kusuka kubuye kube kхо ukuthotha okungaka kukaGulumente nabafundisi.

Kanti ke phezu kwayo yonke loo mincili yamaMfengu awuzange umke kuwo umsonto oqhumayo wokuba angabantu bakaHintsa. Ezo nkosi zawo emka nazo kwaHintsa azibanga namagama eminyakeni; aasoloko amaMfengu eyibiza iminyaka yawo, ngamagama eenkosi zakwaXhosa. Dibana nayo nayiphi na uyibuze ukuba intanga ni na, iya kuthi ndaluke noSixaxa, ndiyintanga kaSigcawu (Nonqane) kaJiba, kaMenziwa kaBobozayo; ndaaluka noOfisi noXhoxho, noSibozo, noGomna; ndiyintanga kaNombanjana, kaQhumayo, kaMongameli, kaQhwetha, kaSalakuphathwa (Gwebinkumbi), njalo-njalo. Yini; Baphi oonyana 600Mhlambiso, 600MaBandla, 600Ngwabeni, 600Njokweni 600Mathomela, iinkosi ezingaka ukuba angazibizi ngazo

amaMfengu; Ziphi iiFuluneli, neemantyi, nabafundisi, iinkosi zakwaFulumente? Anani angathi ndaaluka ngobufuluneli bukazithile-thile nozithile-thile? Okanye ngexa lobufundisi bukazibanizeje; okanye ngexesa lobumantyi bukaFeletyeni, bukaGweb'ecimile njalo-njalo? Hayi,—ifingezze ibe lula loo nto kumaMfengu kuBa aphuma eBukumkanini, nangani engabanga nathuba lide kubo.

Kanene amaMfengu la sel' ezixela ubuntanga bawo ngokwaluka nje, ayesaluka yini phambi kokuba afike eMaXhoseni? Ayeyeyezela esenje nje yini kakade? Ma sithi ewe, ezi zinto ayezenza amanye. Kodwa ke zithi ni izifungo zaseNqhuJwa ngemiyeyezelo le, neentanjane, izinto awayekhuthwa kuzo ngokobuzwe bawo? Se sitjhilo ukuthi uFulumente ujike wangumXhosa; umfundisi naye ujike wangumXhosa; ke kungeze ke ngoko kucingwe ukuba iMfengu inokuxola kukuchathekiswa ngaphandle kokuXhosa yona yodwa.

Ndinethemba elikhulu lokuBa izihlobo zam, ezingabafundi bayo le ncwadana, abayi kundithabatha nje ngomntu ocukuceza amaMfengu, nowagxothayo ukuthi ma kaye kwezawo iindawo kwathi ni; endaweni yoko kokukhona ndolula isandla sobudlelane, phantsi kobukumkani esikubo ndisithi, ma siyikhonze le Afrika, sibambene ngezandla, nje ngokuba izizwe ezimhlophe sizibona zisoyisa izizwe ngobunye; zalikhonza ke ngokuzeleyo ilizwe laze Yuropu.

IsiKhumbuzo saBaMbo.—Phambi kokuba sigqithe kuXhosa namaMgenfu kuhle ukukhe ndithi chapha ngale nto isisiKhumbuzo samaMfengu. Esi siKhumbuzo sisekwe ngomnyaka we1907. Umseki waso nguCaptain Veldman, iZizi, csesikhe sathetha ngalo kwesinye isahluko, ebengenkosi yena amaMfengwini, noko ebeyindoda eqondakeleyo, nethanda uBuMfengu buphumelele baabufuzwe poqo; esi siKhumbuzo ke yayililinga lalowo mnqweno wakhe mkhulu. Uyiyele le nto eKapa enamanye amadoda

amaMfengwini. yafika yaciciyelwa apho loo nto yiFuluneli yaseKapa uSir Francis Hely-Hutchinson, yabalwa kumaphepha aKomkhulu (*Gazette*), kwathiwa igama ngumhla wokukhululwa kwamaMfengu ebukhobokeni. (Fingo Emancipation Day).

Iinkosi zamaMfengu, ezona zinkulu, zibe buthuntu ngakwesi siKhumbuzo zisenzelwayo, azasingena. Izizathu zokungasingeni zibe ziintlobo ngeentlobo; zikho ezinga ngenanga ngenxa yokuba le nto ize ngomntu omnyama uCaptain lo, zibe zikho zona ziziinkosi. Ezinye zicaphulele ukuqinisekiswa kwegama lobukhoboka, elalibubuxoki obenziwa kwa ngabantu abamhlophe bathi lithetha ukuthi "nja." Kukho ezinye iinkosi ezathi zeva uCaptain lo ukuba uyicinge okanye uyicingiswe ngabantu abathile abamhlophe le nto, zase zisuka ke zihlemisa, zibetha kude, ngokukhumbula ukuthi umntu omhlophe lewo unenjongo ezizezakhe kule nto.

Umhla wesi siKhumbuzo ngowe14 kuMay,—umhla kanye lowo ekucingelwa ukuba wafa ngawo uHintsa ngowe1835, oyena wawenza amakhoboka amaMfengu; aBa ke namhla aya khululeka ngokutsha kwakhe. Yiyo loo nto ke olu suku ilusuku lwemibulelo, nemigcobo,—kubulelwa ukuba uHintsa efile,—kwenziwa imihlali, phezu komzimba kaHintsa owawacholayo wawenza abantu. Yinjongo yomntu omhlophe kanye le, eyenzela ukuze kuhlale kukho ukungevani komXhosa neMfengu into leyo esendithe iphelelwe yimihla. "Singabantu bakaHintsa nje. siqale nini na ukuba nobudlelane nawe ngokufa?" Ifuze yatsho enye inkosi yeMfengu kumkhonzi kaFulumente ngenye imini. Asikayiva nanonyaka impendulo kaFulumente.

Malunga nolu suku lwe14, kungaba mhlawumbi kwakho enye injongo, leyo ke yeyepasika yamaSilayeli. Lugcadiya lugcoba ke usapho lwaseMbo luBe lungayixelelwa

mhlawumbi nakakuhle injongo yomhla le. Kuthi ngomhla lowo we14 kwenziwe amabali, amabali athetha kakhulu ngoHintsa; ngaphandle ke kwalowo nalowo afanokuthetha nanto ni na engeyiyo inyaniso.

Ndiyiphetha le ndawo ngelithi: Izifungo zasemQwafwini eNqhujuwa, nelinga lombhla we14 kuMay, ezo nto zonke ziwe phantsi, azibanga nako ukuwanamulula amaMfengu ebukumkanini bukaXhosa. AngamaXhosa ke ngenene.

EsikaNtsikana.—Kukho abathi isiKhumbuzo sikaNtsikana sigxotha amaMfengu; kokwam ukubona ngathi solula isandla sokunene sobudlelane. Noko ke le ndawo siyikhankanye kakhulu kwesinye isahluko sayo incwadana le. Kukho abathi uNtsikana lo akanguye umTyhilelwa wenKosi, bathi likholwa labafundisi bokuqala. Thina ke sithi (1) Ngabafundisi na abaya benze ukuBa ilanga liphume lihlabi kuye noHuluje eGqora? (2) Ngabafundisi na ababephethe umoya, lo mhla ngomdudo, ukuze uNtsikana anceme agoduke? (3) Lo mhla wazinikela uVelidyam kuNtsikana kwaSihota, mhla kwaqhekeka isileyiti,—sasiqhekezwa ngabafundisi na eso sileyiti?

AmaGqira.—Xa sikhankanya amagqira kulo mbuso kaXhosa, siwakhankanya nje ngokuBa eziintlobo ngeentlobo. Aye ke onke engabancedi abakhulu embusweni nasebukumkanini buphela. Isimo samagqira be sinje:—
(1) LiGogo, okanye iTola; (2) eleMvula; (3) elokuVumisa, okanye iSanuse; (4) elokuQubula izidlanga, okanye kuPhatha izidlanga; (5) elemiChiza; kuvelele ngale mihla (6) amaXhwele.

Elona gqira liphambili ke kunawo onke embusweni leli kuthiwa liTola, okanye liGogo. Ebukumkanini obu be kungekho nto inokwenziwa ngaphandle kwalo, kuBa be lingamBoni. Ngezi mini singathi inkonzo yalo iBiyeyobubingeleli; be linje ngoSamuweli kwaSirayeli, mhlawumbi nje ngoAhitofele kuDavide. UNxele noNtsikana

noMlanjeni baBengamagqira alolo hlobo—amagogo. UBomela noNxhitho noSigoxo iSikwangamatola. EluSuthu kuthiwa kukho intokazi eceBisa ubukumkani, ekungathi ukuBa kunjalo iBe nayo ikwakolu didi lwamagqira.

Enye inkonzo enkulu yetola kukuhlamba umzi ekuncholeni, nokunyusa iziqhumiso, imibingelelo, namadini. Le nkonzo ngezi mini yile nkonzo yombingeleli—umfundisi. Nje ngokuBa iAtshibiJopu ingumnyusi weziqhumiso, eziyimithandazo yokucamagufela isizwe, nje ngoonyana baKaAroni, injalo inkonzo yegogo ebukumkanini bukaXhosa. “Kungekho BiJopu akukho Kumkani.” Sitsho isaci sasemaNgesini. Kanti nathi sitsho ukuthi, “Akukho buKumkani bungenagqira labo” Nathi siya qonda ukuBa nguMelkizedeki nenKosi yethu uManyuweli kuuphela, iinkosi ezaphathiswa ubukhosi nobubingeleli.

Amanye amagqira ma kwanele ngeliya sithe, nawo anoncedo olukhulu ebukumkanini. Ngezi mini aya nikwa amaphepha akomkhulu okuBa aqhuba, ekuSeni ayekhe azingelwa, ezanywa ukuphelisa.

Abafasi.—Abantu nezizwe ezingabuqondiyo obu bukumkani ziya phulana, zixelelana amampunge amaBi. Zithi, “Umfazi emaXhoseni uthengwa ngeenkomo, ukuBa aze aBe likhoboka lakwananini endodeni yakhe.” Kwa phambi kokuBa siyiphendule le ntetho, thina bantwana boBu bukumkani, se kukho ukuphikisana kwezizwe zodwa. Ngoko ke asiyi kuBa sangena nzulu thina kule ndawo. Ma siqale ngokuthi, ikhoboka asinto yaziwayo thina; neli gama lithi “khoboka” asililo elethu—leleboleko esiyifumana bumini nje ezizweni.

Akukho sizwe simnika umfazi amandla namagunya ngaphezu kwamaXhosa. Nobukumkani buya phathwa emaXhoseni ngumntu oyinkazana. Umtshato kanjalo asinto yakha yaqhawulwa kwaXhosa; yinto eqiniseke nje

ngeentaba ezimiyo. Umtshato, ityalike, inkulu—ezo nto zontathu zimi, zimi.

Izizwe ke zikhubeka ezinkomeni apha; zithi, iinkomo ezi ziyinto ni na? Azithi na zakukhethwa, ube uphelile umtshato? Into yokhetho lweenkomo yinto yakutsha nje; ibingekho phambili. Kanti nanamhla nje ayikabikho ezinkosini, zaye iinkosi ezo emaXhoseni zingengaphezulu emthethweni.

Into esiyaziyo thina, ebefanelana umfazi esiye umzi wakhe womtshato, waya kowaBo, wafika kowaBo wabonwa yenye indoda, wazala kuyo oonyana abasixhenxe, isenokufika indoda yakhe yokuqala, imthabathe kunye naabo nyana basixhenxe, babe ngabayo, nokuba le yamva indoda ibinesumi leenkomo eyaziqolayo, ibe leya yokuqala yayikhuphe inkomo yaanye; nokuba umfazi lo akazalanga kuloo ndoda yakhe yokuqala. Enjalo nje umXhosa akazange atshatise ntombi yakhe ivela emzini, kuBa uhleli esithi “ngumkamntu.”

Kwakhona, xa siya kubika abafazi komkhulu, siya siphathe (1) ukuzalwa—apho ezi ntombi zizalwa khona. ubungakanani booyise bazo, ngokufiya-siyana kwaBo; (2) siphathe isiko—umtshato ke lowo, nokuba zigugq nje kodwa, zitshatile kusini na. Nokuba abafazi aaba abasekho nendoda yabo, oonyana babo kuuphela baya kubambana ngezi ndawo zombini. Akukho uya koyisa ngakuBa unina walotyolwa ngezona nkomo zininzi. Kanjalo komkhulu akukho mbuzo uya kuze ubuze inani leenkomo.

S'iya siyiselwa isityebi ngumfo osaqase izitho, engenayo neyokulandula inkomo.

Ziya buza ke izizwe zithi, “Phofu ke, ziyinto ni na iinkomo ezi, kanti nje zinje ukungabi naxabiso emfazini?”

Ke thina, kuthi inkomo yinto yokubekwa apha, igcinelwe inzala yale ntombi yendayo, ukuze kuthi, ukuba kuthe kwehla into embi ekwendeni kwayo, nokufa kwendoda



UMfu. James Matha Dwane ofunde eNxukhwebe. Umseki womZi waseTiyopiya. UDwane ngokaM.ebuka kaTJhatshu kaNtinde. Unchwatyelwe eGini.

njalo, baBe nento yokuphila aBantwana bomfi lowo ngecala lakulonina. UngakuBona ukutefa komtshana emaXhoseni, kuBa kaloku kukho isiqiniseko anaso apha kulonina, esizezaa nkomo. Yiyo kanye ke le nto uthi umzi, ukuba uqondiwe ukuba unobuntu, ungabi sakhatzwa ngakubizwa khazi, kuBa use ulikhazi wona ngokwawo—ngobuntu bawo. Kwakhona iinkomo ezi bufunqhina obunje ngomsizi lo; kuBa nasemLungwini kubalwa imibalo yokunqhina esi senzo.

UNqulo.—Izizwe zixelelana ukuba uXhosa ubengenalo unqulo eBukumkanini bakhe. Okunene zitsho kuBa zingaboni zigodo, namifanekiso iqingqiweyo ibinqulwa; zitsho phofu izizwe zikhankanye iminyanya, zithi be kunqulwa yona.

Thina ke, lusapho lobu buKumkani, asitsho ukuthi be sinqula iminyanya; kuBa be sikholelwe kuvuko lwabafileyo. Sithi thina, ekuBeni oobawo se besandulele ukuya eNyangwaneni eBuKumkanini bukamEnzi, oPhezu Konke, ngoko ngabo abang'athi basibuzele, basithethelele, sithi nathi xa sicela into kumEnzi singene ngabo. Loo nkolo ke siyithabathela ekuBeni umntu ofikayo esigqebeni, ukhe angene ngothile, owaziwayo apha kobu bukhosi basemhlabeni. Xa umntu acela umthetheleli, akatsho ukuthi loo mthetheleli sel' engoyena mgwebi. Olu luphawu olukhulu lwembeko esibe sinayo ngakumDali. Kuthi uQamatha lo ubemkhulu, kanga ngokuba singabi nabo ubunganga nobugagu bokuya ngokwethu ebusweni baKhe. Nje ngoYohane umBapatizi, be singaziva sinakho nokuwukhulula umtya wesihlangu saKhe.

Kuthiwa amaRoma anqula uMariya, ngokusuka acele yena ukuba abe ngumThetheleli; kuthiwa amaSilamsi anqula uMohamete, ngokusuka amcele nje ngomthetheleli. Ngokunjalo thina maXhosa, kuthiwa be sinqula iminyanya, kanti be siyinika imbeko nje kodwa,—siyixhelele namadini,

sicenga ukuthethelelwa kuSomBawo, uNdikhoyo. Le ncam yeminyanya noYesu Krestu, kuuphela kwencam engebathi abafundisi bahlala kuyo yodwa ukuba babethe baqonda; babeka uKrestu endaweni yeminyanya; kuBa zonke ezinye iincam zonqulo loThixo ophilileyo sasise sinazo.

InGoma.—KuBo bonke ubukumkani, ingoma ayizanga ibe yintwana encinane, koko umsebenzi wayo iwenza egazini, ichukumise igazi nomphefumlo. Ingoma asiyiyo nto yokonwaba, nokuzigcobisa, noxolo, kuuphela; ingaphezulu koko. Zikho iingoma zemihla yokufunza, neyosizi, neyokufa. Ngelifutshane, angasuka umntu agqibe ngelithi, “Le nto ingoma andaz’ ukuba isuka inge yinto ni na nje.”

Emva kwesiganeko esibalulekileyo, ngakumbi esoloyiso, idla ngokulindeleka ingoma. Kuthiwa uMoses wayitsho iphe akuthi kpelekeqe kuLwandle oluBomvu, zakhungela iintokazi, ziphethelwe ngudade wabo uMiriya, zatsholozisa zisithi, “Thafe nomkhweli walo ulinzulumbele elwandle!” UDebora kuthiwa wavakala eyihlabela, mhla kwaBuywa emveni kokugxothwa kukaSisera, mhla impi yaseMeroze yanga ing’athi, “Vuleka mhlab’!”—~~xa~~ kuthiwa, “Qalekisini iMeroze, sitsho isiThunywa sikaYehova, kuBa ingezanga kuwunceda umkhosi kaYehova!” Kuthiwa kanjalo zeza zingqungqa, ziqamba, iintokazi zakwaSirayeli, ukuza kuhlangabeza umkhosi kaSawule, emveni kokuBa esulewe uGoliyati, agxothwa amaFilistiya. Zazihamba ziBubula zisithi:

“KuSawule ngamawaka.

KuDavide ngamafumi aamawaka.”

Ukumkani uDavide ubehleli enehlokondiba labavumi, abamafumi-fumi, liphethelwe yimbongi, uAsafu, noonyana bakhe, kwa noonyana bakaKora.

Nasebukumkani bukaXhosa, azibanga mbalwa ingoma zamaxeja athile, awobumnandi nawosizi. Kuthe ngomhla waseMgwanqqa eNqhuJwa, lo mhla aphela amaNdlambe, afa kunye nenkosi uMxhamli, ngeyeZembe, wathi akulitsho umfo kaMakhiva *iGwatyu*, ingoma yomkhosi, wathi kanti umzi usaphilile, wakhungela phezu koMbodla, umfo kaNdlambe.

Emkhosini wamaNgesi kothi, nokuBa se kusele isihlanu esi, se siziqonda naso ukuba se singabafi, sothi eso sandlana sinye sisaphula imipu, sibe siwutsho um“Hobe woKumkani.” Kanti naxa umkhosi wonke utshona nenqanawa, yothi phambi kokuBa ithi zozololo, lube se lukhe lwavakala uhlwahlwane lom“Hobe woKumkani.”

Ndithi ke ubukumkani bukaXhosa, nje ngobukumkani beembongi neemvumi—beembongikazi neemvumikazi—abuBanga semva nakulo eli cala. Zaza ezethu iingoma zakholisa ukuhamba nabantu abathe bazihlabela, okanye abathe babaluleka malunga nazo, nje ngezi:—

EkaGagaBe	<i>umDudo.</i>
EkaNxele	<i>iThabu.</i>
EkaNtsikana	<i>uNgub' enkulu.</i>
EkaNdlambe	<i>uWankuntuza (ingoma kaMfi).</i>
EkaNgqika	<i>yiNjinana.</i>
EkaSaqili	<i>umQolo weNamba.</i>
EkaMaqoma	<i>uGusawe.</i>
EyamaGqira	<i>umHlahlo.</i>
EyomKhosi	<i>umHobe neGwatyu noSidyume.</i>
EyabaKhwetha	<i>umYeyezelo.</i>
EyabaFazi	<i>iNgongobala nomFululu.</i>
EyoMfu. uTiyo Soga	<i>“Lizalise idinga laKho.”</i>
EyoMnum. uRichard Kawa	<i>“Umhlaba weAfrika uya lila.”</i>
EyoMfu. uJ. K. Bokhwe	<i>“Vuka, Debora!”</i>
EyoMfu. uJohn Bennie	<i>“NKosi, sihlangene.”</i>

Ndiya lufiya ke olunye ukrozo olwalukho ngemihla yingaphambili, nolusaya lufika ngokufika ngezi mini, kuBa iziganeko ezikhulu ziseluthotho ezizayo.

ISAHLUKO XXVI.

INKQUBELA PHAMBILI.

Le nto iyinkqubela phambili yesizwe, ilunga kukuthi iphume ngaphakathi kuso, asiyonto ilunge ngokuvela ngaphandle. Nditjho ke ngoko ngombulelo ukuthi ngale minyaka isekhulwini lufikile ukhanyo phakathi kwethu, lusiza nezizwe ezimhlophe, se kukho ulutho olufonisa ukuba inkqubela phambili ingene eluhlangeni; yaye isihleli ikho kakade.

Phambi kokuBa ke siye kwezenkQubela, umfundi uya kukhe asivumele sizibuze imibuzwana ibe mibini-mithathu Owokuqala ke umbuzo naangu :

Singobani na ?—Thina bantu bamnyama bale Afrika iseZantsi sithe kule minyaka ikufuphi nje sazifumanela igama lokuBa “Silusapho lukaNtu.” Uya buza ke omnye uthi : “Ngubani na uNtu ?” Impendul ithi : **Zonke ezi ntlanga zikule Afrika iseZantsi, noko zingadibeneyo ngentetho zidibene khona ngeli gama lokuBa umntu “ngumntu.”** Loo nto ke yenza ukuba iingqondo zethu **ziye ekuthini, ma kuBe sasiluhlanga olunye apho sasiphuma khona, size kwahluka-hluka apho ku“Ntu.”**

Uya buza ke kwakhona omnye uthi, “Xa uThixo waye-sithi ‘Ma senze umntu,’ wayethetha uNtu lowo na ?” Impendulo ithi hayi, u“Ntu” akanguye uAdam; **sizibiza ngo“Ntu” nje kungokuBa ilelona gama sisuke sadiBana ngalo, saza ke salenza oyena “Khokho-wooKhokho” bethu, thina luhlanga lumnyama.**

KwelakwaZulu, naseSwazini, nakwezinye iintlanga ezithile ezimnyama, umntu omhlophe, umYuropu akabizwa ngokuBa “ungumntu,” kungathethwa ngo “mntu” se usazi ukuba akuthethwa ngaye umYuropu. Sithi, maXhosa, esifumane sabopha nomYuropu, sathi “ungumntu naye.” Leyo ke into ifana kanye nenkululeko yentliziyo yomXhosa, into ehleli ilindele ukupha, nokuBa ayisenanto yona ngokwayo, ixolile kukuBa omnye azuze, ahlale ze yena.

Eli gama ke lika“Ntu” lingasinceda kakhulu sikhe saliqhela, kuBa nasezizweni ezizezinye eli gama lelona gama lithe lasifwankathela kakuhle. Singaphuma ngalo nakwincukacha yeenkcuku-nkcuku zobuhlanga, eziye zisidobelela zisixinzelela ezantsi ngakumbi, sisezantsi kakade. Omnye umbuzo obalulekileyo ema sizibuze wona ngulo :

Sivela Phi na ?—Impendulo yalo mbuzo ma sikhe siyiye ngokwanamhla ngakumbi kuBa sidwalaze kakhulu kuwo kwincwadi ezayo. Kodwa asiveli khona eYuropu, noko se siwaxhome kangaka nje amehlo khona, silindele usindiso lwethu eYuropu. Kumhlophe ukuba sihla sivela emantla eAfrika. Umntu yinto eziphuthuma ngokwayo yakuba ngumntu onengqondo; ixele bani? Ixele uMosisi, yena kuthiwa “Wathi akuba mkhulu, wamangala ukuba abizwe ngokuBa ngunyana wentombi kaFaro.”

Umbuzo wesithathu ngulo :

Sinjani na ibala lethu ?—Bathi abanye siluhlanga oluntsundu. Inxenye ithi siluhlanga olumnyama. Aaba bathi sintsundu banengqondo yokuBa asifani nankomo, yona nto imnyama tshu. Aaba bathi simnyama, nabo bathi asizizo nkomo ukuba kuthiwe sintsundu. Okunene inkomo entsundu yesakuBa ibambe ubugwangqa nobumnyama. Thina ke asimnyama ngokwenkomo okunene, sibambe ukukhanya. Zikho zona iintlanga ezimnyama emaNtla eAfrika namalunga enTfona-linga. Ngoko ke xa