

ITYALA LAMA-WELE,

NgamaZwembe-zwembe akwaGxuluwe.

IBALWE NGU

S. E. KFUNE MQHAYI,

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

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Unguquli wo "Limo," no Agri umAfrika.*

(IMBONGI YESIZWE JIKELELE.)

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

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

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USICILELO LWESIBOZO.

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UmBali wale ncwadana. ImBongi yesizwe.

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

Ncincilili !

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

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

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

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

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

Ndingowenu emigudwini yesizwe,

S. E. Kfune Mqhayi.

EmPongo,

KweyomSintsi, 1914.

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INTAYELELO KUZICILELO LWESIBINI NOLWESIBOZO.

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

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

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

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

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

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

S. E. KFUNE MQHAYI.

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

INKUNDLA.

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

UKUMKANI.

UKumkani owayelithetha yayinguHintsa:

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

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

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ITYALA LAMAWELE.

ISAPHLUKO I.

ISIMANGALO.

“ Ndimangele ! ”

“ Hambisa ! ”

“ Ndimangalel' u6a6ani ! ”

“ Hambisa ! ”

“ U6a6ani undixhomile ! ”

“ Hambisa ! ”

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

“ Hambisa ! ”

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

“ Hambisa ! ”

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

“ Hambisa ! ”

“ Ndiya tjhonela ke, nkosi ! ”

“ Hambisa—hambisa! Mh—m—m! Gxebe! gxebe! uthi umangele ? ”

“ Ndithi ndimangele. ”

“ Umangalele u6a6ani ? ”

“ Ewe. ”

“ U6a6ani lowo ngoka6ani ? ”

“ NgokaVuyisile. ”

“ Uyinto ni kuwe u6a6ani lowo ? ”

“ Ngumkhuluwa wam. ”

“ Uthi ke—uthi ke ukuxhomile ? ”

“ Nditjho. ”

"Utsho ngani?"

"Nditsho kuBa engandivumeli ukuBa izinto zakoweth ndizilungise."

"Izinto ezinje nganto ni?"

"Ndiya kubuthi ni ke ubucukubede bezinto zekhaya?"

"Ndithi, uBaBini ukuxhome kwizinto ezinje nganto na?"

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

"Liphume."

"Akuliva?"

"Liweze."

"Lil' elo."

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

"Uthi ni na, mfana?" ubuze watsho uFuzile, umNqhosini obenqhenqhile mganyana ephulaphula; "uthi umangalel' uBaBini?"

"Ndithi ndimangalel' uBaBini."

"Uthi uBaBini ngumkhuluwa wakho?"

"NdiBe ndisitsho, nkosi."

"Ngoku uthi ni?"

"Ndisatsho, mhle."

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

"Nguye."

"Uthi nguye obanga ubukhulu?"

"Nditsho."

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

"Ngumlomo waBantu lowo, ungenguwo owam."

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

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

"Njani?"

"Ngobuwele."

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

"Singamawele."

"Liliphi ke elithe thu tanci?"

"NguBaBini."

"NguBaBini?"

"NguBaBini."

"Eli gama lithetha uBubini bobuwele?"

"Kunjalo kanye."

"Wena ungunyani igama?"

"NdinguWele."

"Ningabafo bakabani?"

"Singabafo bakaVuyisile."

"Waphi?"

"WaseThobosane."

"Into yasemanini?"

"UmNzothwa."

"Kwesikabani?"

"Kwesika L——"

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

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

"Hayi, ndingundimangele."

"Umangalele nto ni na?"

"Ndimangalel' uBaBini."

"Thetha."

"Uth' umzi kaVuyisile ulunge kuye."

"Thetha."

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

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

"Kwesika Lucangwana."

"Uthe ni uLucangwana wakuyisa kuye le ndawo?"

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

"Athi ni uLucangwana?"

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

"Inkulu ke yiyiphi?"

"NguBabini."

"Utsh' uLucangwana?"

"Utsh' uLucangwana."

Kuthe thu kwesi sithuba uQavile, isityefi sasemaMvuleni, negqiza lamadoda, besiza komkhulu apha. Batshkunene ngemiBuzo apho kundimangele, akukho ukuqhuba isimangalo sakhe. Bathe bakufika kwisigqifisika Lucangwana, banqumama.

Ithe yakuba le ndawo ityetyefwe yeenjiwa nje enKosinikunye namaFumi omaFini evayo amaphakathi, ityetyefwenguFuzile noGqomo, igqala lasemaBambeni, bathbakutshonela, wavakala uWisizwi, umTshonyane, icik elikhulu lakwaKhawuta, lisithi, "Ndaza ndakuva, zwandini!" Watsho eqongqotha inqawa. Uthe uMancapha umQocwa, inkonde yakhona, "Ndalihlala, ndalihlala ephakade, ndada ndeva neenyongo zalo." Watsho epolivithi abelifake enxhoweni ngezolo.

Uthe uMkweqana, iqhajana elikholisa ukuba kхо aphkomkhulu, lithunywe nokuthunywa, "Ke kaloku ixefilelethu; siza kuzilungisa izint' ezi." Utsho ekhand-

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

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

ISAHLUKO II.

UKUTHETHWA KWETYALA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ISAHLUKO III.

UBUNQHINA BABAZALISIKAZI.

A! NTA BA!



USayili into kaHintsá.

Unchwatyelwe emGazana phefeya komBáse. Elliotdal.

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

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

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

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

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

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

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

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

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

ISAHLUKO IV.

LISASIWE KUBAHLELI.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Ndaza ndalufon’ uzwathi lwetyala!

Ndaza ndalufon’ uzwathi lwetyala!

Kwasa saxhinxa, kwasa safak’ ithwathwa.

Se zingaphi na ngok’ iinkunzi zalo mzi kaPhalo?

Fuda sisithi nguHintsu, akukho yimbi.

Fuda sisithi sisijoro soNobutho sodw’ inkunzi,—

Inkunz’ ekhwel’ eziny’ iinkunzi.

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

Ayikhweli kuthe ni na le nKunzi?

Lwaphel’ usapho kukutshisana ngasemva.

Ngomziki-zikan’ ogqitywe kwa ngabafazi,

NguTeyase noSingiswa kwa ngamazolo.

Xhwithan’ inkunz’ ikhwele lixefa.

Akukho nto iya kuvel’ eNqaba-
ra.”

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

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

ISAHLUKO V.

ABATHUNYWA E-NQABARA.

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

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

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

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

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

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

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

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

A! MGOLOMBANE!



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

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

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

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

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

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

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

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

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

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

Bathe xa bawufiyayo umzi, bewufiya phakathi kwenyambalala yabantu eyayize kuŝabulisa, wavakala uNgayenyana kaZekela, imbongi yaseNqabaŝa, esithi:—

“Hamba, nto kaMajeke, uz’ ubuye kakuhle!

Ubekhe waphuthunyw’ uyihlo ngezolo, akwaŝa khexeke.

Wena, ungunyana wakhe, uz’ ungabi nahlazo.

Lihl’ iqegu lakho, aliwagxekang’ awaKomkhulu.

Ndithi hamba, nto kaMajeke, siya kuvumela,

Swazi olumaqhina-qhina lwakuloTokazi.

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

Hamb’ ungene kuloo mzi, ngowakowenu;

Iintanga zakho kudala zakufiyayo,

Yiyo loo nto se ulugag’ oluman’ ukuqongqothwa,

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

Hamba nefolog’ elo lakowenu,

Hamba noQamatha lowo waseluhlangeni. *Ncincilili.*”

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

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

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

ISAHLUKO VI.

U-KHULILE KOMKHULU.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ISAHLUKO VII.

AMAVA ENYANGE.

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

Kuthe nqadalala emveni koku umzuzu. Esukile uKhulile weenje nje:

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

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

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

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



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

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

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

ISIAHLUKO VIII.

ISIGWEBO.

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

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

Kunkqankqaza oonogqaz' emathafeni,
Kukhenkceza inyenzane equndeni.

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

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

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

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

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

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

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

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

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

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

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

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

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

Ncincilili!!!

ISAHLUKO IX.

IZIJUNQOE ZOKUGQIBELA.

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

Omye umfazi, umkaPhikisani wasemaZangweni, uthe eβephetha 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 iβa kho nayo komkhulu apha, nakwezinye iindawo ezinezisusa, ithe yona ezi ziyunguma yazithabatha nje ngomyeyezelo. Ilubinqe buphuthu-phuthu olo gagana lwethole iβilwambethe, 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 iβing,akunikwang. Iβisoloko ilapha komkhulu nayo le ntokazi, iqhuluka ngokuβa yona ingumkaPhaki. Asikuko nokuβa iβimthanda 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 bunkentenkente 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. Bathababefuna uBabini ngemicinja-cinjana yabo, ababa sayithetha, ngokuxakwa nguWele. Yaayinkathazo noko loo nto ebantwini, ayaba nkathazo noko kumawele wona.

Kwalile ngomhla wefumi 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 unqenokukuya kwantonjane.

Uthe uVuBubi, "Lo mfo wenziwa yile ntwana yakowabiziphakamise 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 woko-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, kwaye 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 kwesigwebho 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 findi Ji!!



Le yiMbi Jimbifi uArchie kaFaku kaGonya Sandile. Yeyona ncam yomzi waseKunene kaTarabe. Wafunda eLovedale.

KuB' inamtheth' usentliziweni.

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 kwasiBonda. Kanti umfo kaLucangwana, uZenze, ubonelwe intombi yasekhay' apha yokugqibela, uCifiwe. Kuhanjiswe loo ndaba ngamawele omaBini. Lafika ifumi leenkomo phambi komtshato, yasiwa intombi. Ixheliwe inkabi yomguqo 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 kungaqithiswa.

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-mni

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 yasemaZimeni, 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, Iwami-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 eThobofan 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, zaBekwa phar iinqawa. waya ngeendawo zawo umzi wamaNzotho 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 kulitho kuwe, mfana kaVuyisile, lilizwi elidala, esavela n lithethwa; laye lisaya kuthethwa nasisisukulwana. 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 usakhangalwa, 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 lukhooke 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 intlanganisano 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 kuβika ukuba indoda enkulu, uKhulile, ayisekho.

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

Kukhe kwathi, kwa phambi kwetyala eli lamawele, kwaBonwa kufika ndoda ithile yasezizweni, iβonakala 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 lokuβa kukho "uvuko lwaβafileyo" kwizwe laseXhoseni. Lwafika olu daba alwaβa 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, koomaGqunu^{be} namaKwele^{ra}.

UNompumza ungene gongqo ngoku kwiziyolo zakwaNdlambe. Yathi, ku^{ba} into isikwayimvumi, yathatyathwa nguNxele, into yasemaCwe^{reni}, isihandiba esaziwayo sakwaNdlambe, yamana imhla^{belela} 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 sikaTshaka.

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, wajumayela 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 yeyeentlanga 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 ndiliyalezayo, 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 bafika 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 ngencebha, 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, kwaBika kukho nenye into abayibikayo, noko kwakuthiwe yona boyincokola bundaba.

Leyo ke bathi kukho olunye uhlanga oluboniweyo, olusingise amaBombo nganeno, luthi thu ngasentsonga. 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 yaqofelisa 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 yaqofelisa 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, apha 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 kwisithuba senyanga, yabe inqumbululu yamaGcaleka se inganeno apha kweNciba, ize kohlwaya uNgqika

ngenza yokunchola akwenzileyo. Waye uZanzolo nge- nkqu ekho, nangona umkhosi wawuphethwe nguBuFu, into kaKhawuta yaseKunene.

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

Andiyi kufika ke kumazwi kaNtsikana, okunqanda uNgqika ukuBa angafunzi, isadiBene kangako eyakomkhu- lu, 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 ngaseKhoBo- nqaba, apha athethene khona nezizwe eziMhlophe, wabuya sel' eyindlobongela. Wafika wacumza uNdlambe yedwa, uKumkani sel' emkile.

Ithe xa ifikayo inKosi namaButho ayo ekhaya, xa kuwa- sazelayo, 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 ntfijiyi 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;
 Watfjixiz' 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' uhodoje wafiyel' impethu, kwelakwaHoho;
 Ho-yi-i-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 niyifjiy' 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' iziziba zegazi;

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, waphelelwa 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 agqubuthelela 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, yayixumeke 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 funi 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 baya 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, wafho 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 ngemincunzi, 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 lomsi 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 ankqangiswa ngaye?"

Uthe umthetho wakufa ulikhangele eli dyunga-dyungu 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 bona ! " watsho wee khwitshi ngobutshantshathela 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 endleleni 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 kuziswa into phezulu, 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 amaBantla 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 xeJa.

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 mhlabu waseNqhufwa wonke, namaDike, Nxukhwebu, kude kuse kwiinTaba zooNontongwane namaHewu."

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

Loo mihlabu 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.

Asifanga 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 kweenzala 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 ayilwiyona. Afumane ajuBalaza nje odwa amatsha-ntliziyo, kungekho mthetho waKomkhulu uwafunzayo.

Ngeli xeja ke iGuluneli 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 yeGuluneli 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 kwiGuluneli 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 ngawokuhlawula 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 ngakuFulumantlalwe nelicala laseKunene.

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

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 nenxeny 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, inxenyethi 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.

Esithiyiki-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. Uqqibe 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, abe phantsi komBuso lo. "

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

AmaGqunukhwebe 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, yaJiya 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 neentloni-ntloni,
 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 kwaa-
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 Bese 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

ndazithiſa 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
Ezipheſa koThukela. |
| 3 Ndikwingongoma eſanzi
Eyingongoma yegazi
Elidliweyo ngumhlabha
Laselelwa nalinchwaba. | 10 Mntan' enkosi Dinizulu
Mthath' oqele wakwaZulu,
Sikubopha ngalo mxeba ,
Sisithi lala ngenxeba. |
| 4 Mini ndini yangomVulo
Esazala zizigulo,
Ulinqhina laKomkhulu
Ngaloo minikaz' inkulu. | 11 Uyinzulu ngoſuciko
Uwadolule namasiko ;
Uyinyathi ngonyamelo
Hluthiswa ziintsikelelo. |
| 5 Sel' efile amadoda
Ngale tafu yamakhanda ;
Igazi se liphalele
Uthuli lubuyelele. | 12 Kambe thina sisisigquſo
Ez' ziphendu ziyinguſo,
Eyambathwa kwa ngoo Pha .
Kude kuze nakoo Mnyango . |
| 6 Asisiseko sozuko
Sezo mini zenguquko
Asekel' ubungcwalisa
Bemihla esaza kuza. | 13 Camagu ke nkosi ndini
Wavelel' ezo nzwini,
Bek' ithemba ndaweninye
Bek' ithemba n Kosininye . |
| 7 Tafuni nto zakwaZulu !
Tafuni nto zaKomkhulu !
Akwenzekanga simanga
Akuhlanga lungehlanga ! | 14 Sit'ho nathi sikwalila
Sit'ho nathi sinezila
Kuſ' utolo lutyhuthyile
Kuſ' utolo lubinzile. |

- | | |
|--|---|
| 15 Bathethise ooBambatha
Baſeke phants' iimbadada
Uſacenge nooMt'hoveli
Uthi ukho umVeleli. | 20 Zambathisana ngeengalo
Iinkedama zenje njalo
Niſona nje siphelile
Ningazi nje sigqityiwe. |
| 16 Zehe ! Zehe ! maAfrika !
Naal' uluvo ndininika,
Ma sixolele ukuwa
Be sizama ukuphuma. | 21 Ndit'ho'izandla ndizithwele
Se ndiswele isihlwele
Ze sililele Phambili
Phefeya naseZulwini. |
| 17 Ukuphuma kwaaba bantu
Abampatho igadavu
Siphathwe ngokwaſeSutu
Abampatho iluncutbu. | 22 Tafu ndini yamakhanda !
Tafu ndini yamakhanda !
Ma libalwe kwaSathana
Elona lakho igama. |
| 18 Yizani ke sibambane
Yizani ke sihlangani
Kakade sziinkedama
Kakade sziintsizana. | 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 ndiſona se kuleli xhaphetshu kulilo nje, lokuwelwa
ukuyiwa eFransi, asikukho nokuſa ſe 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
ukuuba 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 ngoFunono,
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 ngoBulumko;
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' ongehanta-
 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, eyayinemidaka eMnyama yeAfrika
 seZantsi, ingquBene nanye 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 kammhlophe, 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 !

IS AHLUKO 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 linguMenyezwa, 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

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 iKhoBonqaba, 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 liqhuba 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 nalo 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 yijiya 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 akuva ngoMaqoma sel' esithi, ejonge kuye: "Iqela likamfundisi akubonakali ukuba lisibalisela nto, kuba liwa ngokuwa."

Kweli tyala kubonakala ukuba kwakugxelelswene 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 zakungafunya-nwa 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 iKomisjoni 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-Ngxondorjeni, 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, waphendula 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 siqhube 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 kukaSandile, 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 izipeke-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 engenyaniso 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 ngekŝele lakhe, nangoŝugoŝa 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 iŝuzinzisayo ngumbuso. Lingade ikhalipha negoŝa loyise izizwe kwiimbombo zoné, kanti umbuso lingenawo, alikabi naŝo ubukumkani. Ingade inkosi iŝe 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 aŝe ngaphantsi kwayo. Umfundi angafuna ukuqonda ukuba uXhosa lo ubenaŝo na ubukumkani. Abantu abaMhlophe baŝe bakufika phakathi kwethu, kwaakho ukubuzana nokuphikisana phakathi kwaŝo ŝodwa, abanye besithi akukho mŝuso kumaXhosa—into ekhoyo lulawulo nje lwenkosi, xa aenamandla okoyisa, esuke igweŝe 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 uguqule 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 bubuyebuxenga-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, yaanguGaraabe 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 abephantsi koSandile; noNdlambe ngel' engazanga abengumntu kaNgqika. Kwaye, xa uNgconde wayengabusekanga ubukumkani ngendlela enzima kangaka, uNgqika nge wayiqhawula yaazizijungqe idyokhwe kaHintsisa, owakha waangumbanjwa wakhe (yena Ngqika); abe uGcaleka ngokwakhe wayengento kuGaraabe.

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 kwaabafundisi beliZwi, neemantyi zikaGulumente, kukhe kwaakho ukulahlwa okuthile kwale mithetho nala masiko, kwathiwa ukuthethwa ngayo

yeyobuhedeni. Kuthe kwakwenjiwa njalo, kwavela umonakalokazi omkhulu, kwakhula ukungeva, nobuboja, nobufalagume, 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, sibuza 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 abamaMhlophe, bazigqiba izizwe ngokhanyo. Koko ebukumkanini bukaXhosa, sitsho ngombulelo novuyo ukuthi, ewe, sabulele, kodwa abatshayelanga.

Se sitshilo ukuthi, nje ngezilumko, uGulumente nabafundisi 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 incutshhe 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 kothewazihlaza 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 phezulu 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 kho ukuthotha okungaka kukaGulumente nabafundisi.

Kanti ke phezulu 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 eFukumkanini, 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 lazo laseYurophu.

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

aseMaMfengwini. 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 zicaphukele 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 zihlelisa, 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 aBaNokuthetha nanto ni na engeyiyo inyaniso.

Ndiyiphetha le ndawo ngelithi: Izifungo zasemQwaSwini eNqunhulweni, nelinga lomhla 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 seBudlelane. Noko ke le ndawo siyikhan'anye kakhulu kwesinye isahluko sayo incwadana le. Kukho abathi uNtsikana lo akanguye umTyhilelwenKosi, bathi likholwa laBafundisi bokuqala. Thina ke sithi (1) Ngabafundisi na aabaya benze ukuBa ilanga liphume lihlabhe kuye noHuluSe 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 yokonwababa, 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 wawakala eyihlabela, mhla kwaBuywa emveni kokugxothwa kukaSisera, mhla impi yaseMeroze yanga ing’athi, “Vuleka mhlabala!”—**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:—

EkaGamma	<i>umDudo.</i>
EkaNxele	<i>iThabu.</i>
EkaNtsikana	<i>uNgub' enkulu.</i>
EkaNdlambe	<i>uWankuntuza (ingoma kaMfi).</i>
EkaNgqika	<i>yiNjinana.</i>
EkaSapili	<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 ukuzo olwalukho ngemihla yingaphambili, nolusaya lufika ngokufika ngezi mini, kuza 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 kokuza 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 lokuza “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 lokuza umntu “ngumntu.”** Loo nto ke yenza ukuba iingqondo zethu **ziye ekuthini, ma kuze 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 kungokuza ilelona gama sisuke sadibana ngalo, saza ke salenza oyena “Khokho-wooKhokho” bethu, thina luhlanga lumnyama.**

KwelakwaZulu, naseSwazini, nakwezinye iintlanga ezithile ezimnyama, umntu omhlophe, umYurophu akabizwa ngokuza “ngumntu,” kungathethwa ngo “mntu” se usazi ukuba akuthethwa ngaye umYurophu. Sithi, maXhosa, esifumane sabopha nomYurophu, sathi “ngumntu naye.” Leyo ke into ifana kanye nenkululeko yentliziyo yomXhosa, into ehleli ilindele ukupha, nokuza ayisenanto yona ngokwayo, ixolile kukuba omnye azuze, ahlale ze yena.

Eli gama ke lika “Ntu” lingasinceda kakhulu sikhe saliqhela, kuza 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 siyi-jiye ngokwanamhla ngakumbi kuza sidwalaze kakhulu kuwo kwincwadi ezayo. Kodwa asiveli khona eYurophu, noko se siwaxhome kangaka nje amehlo khona, silindele usindiso lwethu eYurophu. 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 ngokuza ngunyana wentombi kaFaro.”

Umbuzo wesithathu ngulo :

Sinjani na ibala lethu ?—Bathi abanye siluhlanga oluntsundu. Inxenye ithi siluhlanga olumnyama. Aaba bathi sintsundu banengqondo yokuza 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

sithi thina simnyama singathi ezo ntlanga zinjani na zona ? Ngoko ke ma baqabele aaba bathi "Siluhlanga oluntsundu."

Umbuzo wesine ema sizibuze wona naangu :

Ngubani na uKafile, (Kaffir) ? Eli gama lafika neentlanga ezimhlophe, zathi singooKafile sonke thina luhlanga luka "Ntu." Sithe ke nathi ngobuntwana sayithathela phezulu loo nto yokuba thina singooKafile.

Eli gama lithi " Kaffir," ligama lesiArabu ; ngelo gama amaArabu kuthiwa athetha ukuthi " Nqhola." Aye ke wona ayelisingisa kumntu wonke, omhlophe nonjani, ongelilo ikholwa lompolofiti wawo uMohamete. Ke kaloku aBaPhuthukezi bathanda bona ukulambulela thina bakungalifuni ; zase zisuka nezinye iintlanga ezimhlophe zisibiza ngalo zakuqonda ukuba nathi siya thanda ukuba ngoo- " Nqhola."

Ngoko ke, nge kulungile ukuba elo gama libi lisiJwankathele kangako ibiligama elihle, elinje ngeliya lithi a " Bantu." Ngoko ke kukuthi ukuyiphelisa into esayivuma singayazi, samkele into esayichasa kwa ngokungaqondi.

Iimfazwe.—Phambi kokuba sibuyele kwindawo yethu yenkqubela, kuhle ukuba sikhe siyixele ukuba ayihambanga kakuhle, ngenxa yorozi lweemfazwe esizilwe nama-gwangqa, zasisixakaniso ke phambi kwenkqubela phambili. Kwincwadi ezayo sichukufe kakhulu izizathu zeemfazwe kwa neemfazwe ezibe khoyo kumaXhosa, kuBeSuthu, kwaZulu, kumaNdebele, nakwiAfrika eseZantsi iphela. Ngoku ke apha azikuba nandawo.

Ezi mfazwe ziluthotho, kuthiwa xa kuthethwayo ziqalwa sithi bantsundu : (1) ngokugqitha imida ekuvunyelweneyo ngayo. (2) Ngobusela beenkomo zamagwangqa.

Malunga nemida :—Umntu omhlophe weenza izigqibo nomntu wokuqala adibene naye,—engento. Baze babe se benetyala ke ngoko nabanye, elixa bangazi nento ngezo zigqibo. Axhobe alwe, umLungu, esilwa nomntu omsulwa.

A! PHAKAMILE!



Lo nguKadeni Kona Maqoma, ozalwa nguNofosi, intokazi kaMatu iMpondokazi. Ngowakulo Ngewelese.

Malunga nobusela bempahla :—Ukufika kwabantu abamhlophe kweli lizwe, babengamahlwempu kakhulu, bengenankomo, bengenanto. Ezi nkomo zabo siziginyela amathe kangaka asifumani ukuaba yayiziziphi na yayisithi nje abaneenkomo? I Guluneli yokuqala uVan Ribeke uya zixela yena ukuziginyela kwakhe amathe iinkomo zamaLawo koko iimeko za zisamxakile, kuba babesembalwa.

Ekubeni abantu abaNstundu abakwiKoloni yaseKapa; amaXhosa ke kanye, ingabo abafikelwa tanci lukhanyo, ifiyimfanelo yodwa ukuaba ibe ngabo abakhokela ezinye izizwe kwizinto zokhanyo, nezenkqubela phambili. Okwene ku be njalo kancinane, nakuaba ihambelo phambili yaseKoloni inqhutywa-nqhutywe kakhulu ziimfazwe ezi zingaka zamaXhosa, ayakhawuleza ke ngoko. Ithe kanjalo yantlithwa-ntlithwa bubukhwele bamagwangqa, ahlala emgxelajile umntu omnyama oyika nokuaba azenzele nefifini,—amgcina ngomvuzo ophantsi kakhulu, kwathi elixa aqondayo ukuaba awumlingene nakancinane, kwaba kokukhona bawuphungulayo nawo ngeerafu ezininzana zochuku, nangokumthelekisa ukuaba alwe yedwa.

Isinala.—Izikolo zabafundisi, nje ngoko se sikhe satjho kwizahluko ezingemfundo, zenze lukhulu ukuwukhanyisela umzi ontsundu ngemfundo, zayenza loo nto ebunzimeni, kuba umndilili omhlophe wawusithi bayoniwa abaNtsundu ngokufundiswa; waye nomndilili wabantu abamnyama usithi “Le nto imfundo iya hilizisa.” Kuthe ke ngoncedwana lwemfundo yasezisinaleni, nakuaba nazo zaziphelisa amandla ngokukhweletelana ngo buhlelo, waqhuba wona umzi, waswela izinto nje kodwa, za be iintloko zona zihlambulukile, zintle, ngohlobo olu be lusakubamangalisa nabafundisi.

Idolophu.—Eli gama lithi “Dolophu” sisiBulu esithi Dorp. Thina yonke into eyecele edolophini be sisithi “sisixeko.” Nangani ke iidolophu ezi se zizindawo ezi-

nyembenyeke kangaka ; noko ziwenzile kakhulu umsebenzi wokuhlamba ubumnyama phakathi kwethu,—be zifanelwe ngumbulelo. ABe maninzi kakhulu amadodana awafjiya amakhaya, aya kufuna imisebenzi ezidolophini, aye khona engazi nto ngamfundo nangaliZwi, abuye sel' efunda amaculo noozibayibile sel' engabafumayeli beenDaba zoXolo, babuye kanjalo se bekwazi ukuphatha amakhaya abo ngendlela yokhanyo. Babe baninzi ke abanjalo nasezintombini.

Enye inkonzo entle kunene eyenziwe zidolophu ibe kukhonzela amadodana neentombi ezigxothwa ngabafundisi kwimizi yezikolo. Se sitjhilo ukuthi abafundisi be belawula bengakhathazwa nto kuloo mizi yabo bayinikwayo ziinkosi zamaXhosa ; ebegxothwa umntu nangesiwo esingakanani, umhlawumbi engawanga, ngokusuka angazigobi ngokwaneleyo, okanye ngokusuke abe nombuzo kwinto abayigqibileyo. Le ndawo kulusizi ukuthi nabantsundu abafundisi bafike bangena kwa kuyo.

Bathe ke aaba bagxothwa, bafika beenza umsebenzi omhle wemfundo neliZwi kwezo dolophu baphanzele kuzo nje ngoko ixelayo le migcana ingezantsi :—

IIMBACU

YimBongi YakwaGompo

“Ngokuba uNyana womNtu weza kufuna nokusindisa oko kulahlekileyo.”

Kwezi nyanga zikufuphi nje, zalo mnyaka udlulileyo, ndibe ndimi namadoda amaSini angabafumayeli kwimva ngeemva, sisalathisana ngandlukazi ithile yenkonzo, siBonisana ngobuhle bayo ngaphakathi nangaphandle. Ndide ndabuza ndisithi kwenziwa yinto ni na le nto izindlu

zeenkonzo ezisezidolophini zinkulu, zintle, ngaphezu koninzi kwezangaphandle, kanti ngaphandle kulapho kukho abantu abakhulu, izityebi, namanene? Undiphendule kamsinya omnye wabo esithi: “Ezi zindlu zilande abanini-zo.” Ndifune ukwazi ukuBa ukutjho oko uthetha ukuthi ni na?. Uqhuba wathi: “Ezi zindlu zakhiwe ludodana lwasesikolweni, oluya lwagxothwa ngabafundisi emakhaya ngenxa yezimilo zalo, lwaza ke lwabacela apha ezidolophini; uThixo uya bonisa ukuBa akawalahlanga Yena.” Uthe akutjho lo mfo ndeva ukuBa la mazwi akhe andingene nzulu (noko ndingathandanga kutjho) ndafumana ndathi “Utjho, mfo ndini?” Uthe yena, “Ewe, nditjho.” Sitha sisahlukana ndaye ndiphethwe yingcingane yokuba kanene ngokwabafundisi, umfana owenze isoono, ma kagxothwe kuyo yonke le minyango yakowaBo, angabuliswa, kungathethwa naye njalo-njalo. Baya tyhuthula ke apho, kuba umooni lowo akaBa salifumana nethuBa lokuguquka.

Le migcana yeyokuzililela kwaabo bagxothwayo :

Siziimbacu siBoneni	Asiseva ngakutyelwa
Bemi balo mhlaBa :	Khona ngokwanamhla,
Be seyele ezonweni	Ngokwethu sizibonela
Kwezi zalo mhlaBa.	Wona lawo Mandla.

Abafundisi boobawo	Eli namhla lifa lethu
Basunduzile	Elingabubiyo,
Iramente engoobawo	Lifjiywe ngoobawo bethu
IBancedisile.	Lelingagugiyiyo.

Izwi lomSindisi lona	Ezi zindlu siya zaakha
Silifundisiwe,	Ezidolophini
Izibalo zonke zona	Sinqulel' uThixo apha
Sikwazazisiwe.	OwaseZulwini.

AbaJumayeli bazo	Yena wayeze kufuna
Ngabavela kuthi,	Aabo banje ngathi,
Neengqingqwa zebandla lazo	Wafika wasiphuthuma
Ziphuma kwa kuthi.	Waphalaz' igazi.
Xa sitjhoyo asizingci	Ixabiso lomphfumlo
Thina balahleki,	Uya lazi Yena,
Iindlebe asizivingci	Ngoko umsont' oqhumayo
Ngakubaluleki.	Akawucimi Yena
Salandelwa nguMesiya	Sithandazeleni ngoko
Ekumkeni kwethu,	Mabandl' omHlekazi,
Akazange wasijiya	Sibikeni futhi ngoko,
UmKhululi wethu.	Nani Bandlakazi,
Kude kwakwesi sithuba	Singa singambon' uYesu
Sisanqakwa nguYe	Noko siziimfama,
Asinike igxalaba	Singa singanay' uYesu
Sakubiza kuYe.	Noko siziqhwalu.

Amaphepha eenDaba.—Isinala yaseLovedale (Dikeni) ayijiyanga nto inokwenziwa ingayenziyo, ekuzameleni inkqubela yabantu abantsundu ukususela kwa sekusekweni kwayo ngowe1841. Phakathi kwezenzo ethe yazenza zemfundo kube kho namaphepha eendaba, angentetho yesiXhosa. Umfundisi owafika nesificilelo ngomnyaka we-1823 nguRev. John Ross, M.A., ozele uBlesi (Dr. Bryce) noRichard, uyise kaBrownlee J. oseTholeni ngoku.

Iphepha lokuqala elenziwa ngabafundisi, liphepha ekwakuthiwa li“*Khwezi*,” elaqalwa eGwali ngowe1845, laza lalekelwa elo be kuthiwa: “*Indaba*.” Ngelo xesha oo“*a*” besiXhosa babese behluzwe balungiswa kwa ngaaba bafundisi baseGabe, bephethwe nguRev. John Bennie uyise-mkhulu womOngameli wabaHloli bezikolo nemfundo yabaNtsundu, uW. G. Bennie.

Eli phepha lalinentetho emnandi efundisayo; lihlala liba nemihlathi eyakhayo evela kwincutjhe yesiXhosa,—

URev. Tiyo Soga.—Lo mfundisi ngunyana womphakathi omkhulu kaNgqika noSandile unyana wakhe kuloMbombo. USoga lowo ngunyana kaJotelo owafa ngefazwe yamaLinde, uJotelo ngokaMtika, kaKhonwana umJwaja, awathi ngaye uNtsikana: “Lo mzi kaKhonwana siwubizile.” Amakholwa kaNtsikana aya kuSoga lo eTyhume, ngomyolelo kaNtsikana,—uSoga ufa sel' elixhego nje, ufele emahlathini ngoNchayechibi, (1877).

Afika ke loo makholwa athelela kubafundisi ababese-Tyhume apho, kwintlanjana ekuthiwa liGwali, eyabizwa ngoGwali kaTjhiwo. Babelapho ooBuluneli (J. Brownlee waseGqubeni, noTshemese abadala, uyise kaRev. John Aitkin owaseka isikolo sikaBacela eThunxe, kwimiNgcangathelo, wathandwa ke lo nyana kaSoga, wacelwa kuye, wafundiswa ngabafundisi,—ixesha lokuzalwa kukaTiyo likwi1829. Ufunde eLovedale, xa yona isisikolwana esiqalayo ukuvuthwa; ude waya kuqulunqwa Phefeya kwelamaSkhotfhi; kuthiwa yaba ngumhla omkhulu kumaSkhotfhi mhla lo mfo kaSoga wabekwa izandla Phefeya. Kuba ekhumbula ubungqingqwa bobumnyama bakowabo, aye eza kuya kubulwa ngaye, yaaluzuko olo kuwo, nento yokuzithethelela eThixweni.

Ufike lo mfo kweli lizwe ngeNgqawule (1856) wafika sel' exhage intombi yelo zwe eyayinguMiss Burnside (uNosantso); esithi ma kube amaSkhotfhi acinga ukuba iintombi zeli lizwe azikulazi ixabiso lalo mfundisi, ziyichithe ke ngoko le nto intle ikuye. UKumkani uSandile wamnika umGwali ukuba awuqale khona umsebenzi wakhe ukuze kube kho esi sikolo sasemGwali kaNgqika. Uthe elapho wacelwa nguKumkani omKhulu uSajili, ukuba aqale umsebenzi kuye eThuthuqa. Ngelo xesha uSajili wayeseQhoxa kwaHolela. Weenje njeya umfundisi lowo, esabela ubizo, efiya umsebenzi omkhulu awenzileyo emGwali.

Wabubela eThuthuza apho ngomnyaka we1871, xa aminyakana ima42. Oqonda ke amadodana avela ezimfundweni ukuba noko wayesemncinane kangako uTiyo lowo, wayeselenemizi yezikolo eliqela ayisekileyo,—waguqula u“ Hambo lomHambi ” ngesiXhosa esingenagxa; wawuqhuba umsebenzi phakathi kweenkosi zakhe, nabantu bakowaBo. Oonyana bakhe boBane wabafundisa Phefeya, eBaxelela futhi ukuba imfundo yabo yeyaseAfrika. Okwenene kukhulu okwenziwe ngaloo madodana phakathi kwesizwe sawo, kukhulu nakwenzayo nangoku, kukhulu nesithembe ukuba asaza kukwenza; ewe, ngalo lonke ithuba asekhoyo uXhosa, sithembe ukuba igama likaSoga aliya kuba sawa phantsi ngezenzo ezihle.

Phakathi kwamadoda akowethu athwele ubunzima besizwe, anyamezele konke ukucukucezeka kwemfundo, nje ngoko olu luhlu lulandelayo luya kuBonisa, ayikho ekhe yathwala nje ngo—

Gwayi Tyhamzafe.—Lo ngumfo wasemaNgwevini okanye emaGudulwini; ngumfo waseNcemeza kwimidange ngokweZiko lobukhosi. Uvelele emDala phakathi kweDike neBofolo. Ngomnye wabafundi baseLovedale, ngexa lamzuzu, isekho kanobom imfundo, ise nezibaxa zayo. Uthe akugqiba ukuyibutha loo mfundo, wakha wamana efundisa nje ngetitjhala kweli lizwe lakowaBo. Akuba ebekiwe izandla nje ngomfundisi ngowe1873, unyukele kweliphezulu eKhimbili, ngemihla yayo yamzuzu wavulela inKosi yakhe izidiliya, apho be kuluboBo nohlolwane, ngenkuthalo enkulu nokuzincama. Kamva unyukele eTransvaal, kwelamaAwuwa, apho afike wayihlwayela imbewu yoXolo, entlango, ilizwe kusesemnyameni, abe omhlophe umntu engafuni kuvuknto ngomfundisi ontsundu oze koona izicaka. Kuthiwa wawenza loo msebenzi we-nKosi yakhe ebophe ibanti yindlala, engenamhlobo, ziphezu kwakhe izithukuthezi neentlungu. Namhla nje

kwelo zwe waliqandulayo, abafundisi abahlanu abaneli, ngenxa yobubanzi bomsebenzi eZoutpansberg. Ide inKosi yakhe yathanda ukumphumza, ngowe1896. Wasiya amadoda afunde kunene kunye neentombi ezikwanjalo. Umninawa wakhe uPeter osemNqhefisa, yenye yamadoda akhonze uGulumente nesizwe ngoButitjhala, ede yadla umhlala-phantsi (*Pension*).

Intsapho kaP. Tyhamzafe lowo izibalule kunene yonke ezifundweni, eLovedale; ekaGwayi lo intsapho incedwe kwa nguye, kuba uyise uyijiyiwe ingekabi bantu. UTyhamzafe yinto kaMejana kaOya.

Kwa seDikeni apho kube kho iphepha lesiXhosa ekuthiwa “ SisiGidimi samaXhosa,” kuba eliya le “ NdaBa ” lalingasekho nalo. Eli phepha liqalwe xa umzi uqalayo ukuthanda ukufunda, usayibuka into esesijicilelweni; phakathi kwaBesebenzi balo eli phepha kube kho iyolisa elikhulu, umphakathi ongu—

Wm. Wellington Gqoba.—UMn. Gqoba lo, uMbaba elinye igama, ngumfo wasemaCireni, lichaluzela elikhulu, kwizinto nakwintetho yesiXhosa, ogxa bakhe ingaba nguMn. Wm. Kobe wasePirie, umzukulwana kaNtsikana, noRev. T. Soga. Uzalelwe kwaGaga ngowe1840. Imfundo yakhe ibingatyhalanga iye phi; kodwa ngaloo ntwana ebenayo isekwe phezu kwengqondo enzulu yemvelo, noku-thanda isizwe, wazenzela igama phakathi kwamadoda afundileyo. Amava akhe amnika izifundo ezingazuzwanga ngabanye. Wafundela ukukhanda inqwelo eDikeni, wathi akufeza, wazenzela ijifini lakhe eQonce. Uthe wakhonza kakhulu umzi wakowaBo ngoButitjhala, kwii-ndawo ngeendawo, nangeminye imisetyenzana yamandla neyezandla, kuba umsebenzi ubengawukhethi. Ubengumbali omkhulu wephepha lesi“ Gidimi,” apho iziqhazolo zakhe nanamhla nje zisatsala ingqondo. EKhimbili wakha wakhonza uGulumente. Lifike ixesha lakhe lokugoduka

eseDikeni apho, kowafo, xa ahambela futhi amaGabe ase-Tyhume kwaNomadolo, kukho injongo yokufo abekwe izandla abe ngumfundisi wawo.

Ubube ngowe1888, xa ayindodana ekwiminyaka ema48, ejiya unyana omnye, neentombi ezimbini. UGqofo ngunyana kaPheyi, lowa waphuthuma inkomo emdaka ka-Ntsikana kuNxele.

Phambi koMn. Gqofo lowo apho kwelo phepha lesi-“Gidimi” saseDikeni kwakukho enye indodana encinane eyafo yintsika ebalaseleyo kwizinto zenkQubela Phambili yeli lizwe, kwada kwaphathelela ezintlangeni. Igama le-ndodana leyo ngu—

John T. Jabavu.—Lo ngumfo waseNxukhwebe ngokwela nangemfundo yokuqala; ngowakwaJili ngokobuzwe. Ilanga ulifone ngowe1860, uphume emfuthweni eNxukhwebe, wakha waya kufundisa nje ngetitjhala; uthe esekufundiseni kwaSomaseti, waqonda ukufo akakazi nto, waza ke ngoko wazimisela ukufunda ukwandisa obo buncinanana. Okwenene waya eLovedale wafundiswa ngaphandle kwesikolo, ezama uviwo lweMatriki, awada waluphumelela; kwa ngalo elo xefa wayencedisa ephepheni elo se likhankanyiwe, lesi “Gidimi,” eyona nto wayeyibizelwe ngowe1881 nguSomgxada.

Kuthe kuuphi ngowe1884, laphela ixefa awayelicelelwe eSigidimini, waza ke waya eQonce, xa aminyaka ima25 uthi wayesiya kufuna ukufundiswa ufuGqwetha; koko uInise umtyhalele ukufo aqale iphepha esithi bomxhasa yena ma kangaxhali. Ngaloo mihla iqela lamaBulu leBondi, umzi ongamaNgesi lalingawumisanga kamnandi, aza ke amaNgesi azama ukusondeza ngakuwo ivoti yoNtsundu, eyayinesigxeko sokufo yi“Voti yebulankete,” kufo oko kwakusavota neqaba xa linempahla eyaneleyo. Akufo uMnu. Jabavu eliqalile okunene iphepha elo, alixhase kune-amanene lawo ambhlope, ezama imvisiswano yoNtsundu

neNgesi ekuchaseni amaBulu embusweni. Igama lalo kuthiwe zii“Mvo zafoNtsundu bomZantsi weAfrika.” Lilo eli lisaqhubayo nanamhla eQonce, nakufo ngoko se likwezinye iimeko ezingezizo ezo zamhla mnene. UmHleli lo wazisebenza naye ngokwakhe ngokuzigcina esimilweni esihle esemncinane. Kwathi kwizinto zombuso wase-mLungwini waasisitjhatjheli nenkokeli. UBenazo iintjaba kanobom, ezinga ngaye ngeempembelelo namandla, ezambetha waasisigogo, akafo nako ukumelana nazo ezintlanganisweni. Unoonyana abalinani, abafundisiweyo nabo kwanje ngaye, kodwa omkhulu uMn. D. D. T. Jabavu, B.A. (Lond.) yena waya kufundiswa Phefeya; nguye lo waqalayo ukufundisa kule Koleji ise Fort Hare yafantsundu, eyasungulwa ngomnyaka we1916. Umninawa wakhe uAlex Macaulay (Meke) ufambe indawo kayise yena ephepheni.

UMhleli lowo ulifiye eli ngomnyaka we1921, xa aminyakanama ima61.

Omnye umlungisi wesizwe ngeli xefa sinalo, nokhule wada wavela ngamagxa kwaBangaphambi kwakhe, nabakhoyo, uphume eNcemeja (Peelton), kwisikolo somfundisi uBaliti (Rev. R. Birt). Lowo ke ngu—

Rev. Dr. W. B. Gubusana.—Ilanga lo mfundisi walibona kwizwe lakwaSomaseti, eMandi, emva koNongqause, ma sithi ngowe1858. Imfundo yokuqala uyifumene e-Peelton, phantsi koBaliti lowo; uthandwe kakhulu ngumfundisi lowo, esicinga ukufo wabona ukufo umntana lo mhle wamthabathela kuye, wada wamsa eDikeni emfundweni, wabuya ngokufo yititjhala apho kowafo, wabekwa nezandla wancedisa ebufundisini. Incwadana yase-Lovedale eyi“Past and Present” ithetha kakhulu ngaye lo mfundisi.

Ekufeni kukaBaliti ngowe1892, ufiye yena endaweni yakhe, esithi ngunyana amzeleyo. Kuthiwa usingise

eBandleni lakhe esithi, ukuBa liya mamkela lo nyana wakhe, uya kuxola kukuBa anchwatyelwe kweli lizwe, eNcemeqa apho; kodwa ukuBa alimamkeli, uya kugoduka aye kunchwatyelwa Phefeya kwelakowaBo. IBandla kuthiwa lathembisa ukuBa liya kumamkela; ukuze ke uBaliti anchwatyelwe eNcemeqa. Kodwa kulusizi ukuthi iBandla elo ladungwa-dungwa ziinchuka, alaba nakuma ezwini lalo. Kukuze ke uGqira lowo aBe ngumfundisi waseMonti. Ngowe1905 iKomiti yabaguquli beziBalo eziNgcwele, yasusa yena ukuya kongamela uficilelo lweBayibile yesiXhosa Phefeya. EkuBuyeni kwakhe apho, kwisithuba esikufuphi nomnyaka, uBuye enguGqira Weento zobuChule (Dr. of Philosophy) kanti ke lo mjila uwuthiwe jize yiKoleji ethile yaseMelika, eyi“McKinley Memorial University” enamagunya okukwenza oko, kwaabo ibaqondileyo. UBuye kanjalo ephethe incwadi enkulu edumileyo u“Zemk' inkomo Magwalandini,” ayificilele kwelo zwe, phezu kwezinye iincwadi abemana eziguqulela esiXhoseni. Ngowe1910 uBe liLungu lePalamente, yeZwana laseKoloni (Member of Provincial Council), emele elabaThembu, waangumntu omnyama wokuqala ukuBa kwelo wonga. Asingezithi nqa iziganeko zomfundisi lo kule ncwadana, iziganeko zenkqubela yokwenene, ma kwanele oko se kumana ukuvakala ngaye kwezinye izahluko.

UKumkani welaBeSuthu uLetsea II, wada wakha wamema ukuBa akhe aye kuye ambone kudala esiva ngaye nangokuthethelela kwakhe aBeSuthu Phefeya.

Ugqira lo ngunyana kaGubusana into kaMbonjana, kaNgxakiya, umCira, baliqela kuyise, yena unoonyana ababini neentombi ezilini. Igama lakhe nguMpilo,—uNophanyaza lo ligama lomLungu (uGilbert) awayekhonze kuye ngaloo mhla weza nexhoba elininzi ngemFazwe kaMlanjeni.

Igama lakhe, kwanje ngoMnu. Jabavu walenza lihle ngokuzithoba nokuziphatha kakuhle kwa sebuncinaneni, nangenkuthalo emsebenzini wakhe.

Uliyiye ilizwe ngomnyaka we1936 iminyaka yokuvela ima78.

Enye intsika entle, eyomeleleyo yeli lizwe, nede yaya yavela nangaphaya kweelwandle, ngumfundisi owayengowaseWesile, koko ufe ngo1916 sel' ekude lee nelo hlelo. Igama ngu—

Rev. J. M. Dwane.—Mhlawumbi emaXhoseni ngeli xeja okanye kule minyaka, asikafumani ndoda icoleke ekuzoyiseni, nasekukwazini ukuzifamba eminqwenweni yamawonga nje ngaye uJames Mata Dwane lo. Naye ukwalithole elikhulele phantsi komfundisi omhlophe uLampulo (Rev. Lamplough) waseWesile, ufundiswe nguye kwisikolo saseNxukhweBe, oko imfundo ibisekho, wada waphumelela waangumfundisi; uBe ngomnye wamadoda antsundu ambalwa athembekileyo, ade ke ngoko wanikwa ukongamela amaBandla (*Superintendent*) isiganga esinqabileyo eso ukuBa sinikwe umfundisi ontsundu. Kuthe kufuphi ngowe1895 wacinga ngokuya Phefeya ukuya kucela izandla, ukuBa kwakhiwe isikolo sokufundisa amadodana antsundu umsebenzi wezandla, eBaThenjini, eNdwana. Ewelile ukuya eNgilane kuthiwa uBuye nayo imali; apho into ize kuhla khona kuBe sekubizweni kwayo imali leyo ngabongameli BeBandla elo, ingabizelwa kwenza lo msebenzi yayicelwe wona. Woyisakala yile ndawo, walifiya ibandla elo, waya kwelaseTiyopiya Obo ke yayibubutyalikana obabuse buqaliwe eTransvaal nguRev. M. M. Mokone, ngowe1894, babizwa ngelo gama. Uthe efika apho ngowe1896 waBe egqithiswa esenziwa umthunywawo wokuya kuBandakanya elo Bandla neA.M.E. (African Methodist Episcopal), eMerika; lutho noko lumboxo uthuli lwamakowaBo aseWesile, ukumthintela, nokwenza

ukuḅa aze angamkeleki kwelo zwe, watyhudisa yena, kuḅa uḅengumfo ohlaḅa ngeempondo zombini. Ufike eMelika wathathelwa phezulu kakhulu, wada weenziwa umVeleli (Vicar Bishop) wamaḅandla elo hlelo akweli lizwe.

Ukususela kuloo mnyaka wawela ngawo we1896 yaḅa yingqufu ngoku indlela eya eMelika, amadodana eli lizwe esiya kufuna imfundo angayinikwayo kweli, kwelo zwe; aze afumana inkuthazo engencinane kwelo zwe. Kukho aḅathi akayijiyanga imali kumaWesile; kodwa incwadi kaRev. Lamplough eyayisiya kwiAtfhibijopu ithi wayijiya. Uḅe namaxeja athile uMnu. Dwane ewela ukuya eMelika; ude wakha wawela nomfundisi omkhulu weA.M.E. u-Bishop H. M. Turner ukuza kweli, waḅeka iqela laḅafundisi izandla, ukuze ke noMn. Dwane amenze iBijopu; kuthiwa esi senzo sachaswa kakhulu eMelika; kodwa incwadi kaBishop Turner ithi: “NguBishop Gaines yedwa ondichasileyo ngesi senzo, indlu yeeBijopu yandibulela nesininzi seKerike.”

Ngeli xefake umFu. Dwane kwakuxa ujonge kuye wonke umzi omnyama, ungamjonge ngamsindo, ngaphandle kwaḅo wathi wemka neemjante zaḅo. —Kodwa kwalile kanye kweso sithuḅa, ngowe1909 wothuswa umzi kukuva ukuḅa uphumile eMelika naanko eye kuzinxulumanisa neTjhetjhi. Yaqala apho into eninzi yaḅalandeli ḅakhe yamphalala. Waye yena esithi: “Ndaḅona ukuḅa xa sifuna iTyalike sifanelwe kukuyicela eTyalikeni.” Watjho eyingqwaqwa iMelika ngelithi: “Yathi kanti iḅubukhatjshakhatjhana oḅungeze ḅunike mntu nto iyinto: kuḅa nayo ithe kanti isajonge izinto kwa seTyalikeni.”

IiBijopu zaseTjhetjhi zatjho futhi ukuthi: “Le ntfukumo ivela kuThixo;” zaza ke zamamkela zinenjongo yokuḅa uya kuza naḅantu eTjhetjhi, zeenza iminqophiso eqatha; zadala iseḅe loḅuTyalike elabizwa ngokuḅa “NgumZi waseTiyopiya.” Waza yena wenziwa umVeleli

(Provincial) wawo. Azibanga ncinane phezu kwakhe iinkathazo zokusekwa kwalo mZi, se kukho nonkwini-nkwini wezikhazazo zokuḅa iiBijopu aziyibambanga iminqophiso. Kuḅe kho ke ngoko elinye iqela eliphumayo kuye, eliphethe lixhatha lakhe, isithethi esikhulu, uRev. J. Gqamana. Kwaza ngowe1915,—emva kweminyaka eli15 elindele ukungcwaliswa kweBijopu yelo hlelo, aḅabezenzile zonke izinto eḅezifuneka,—iSinodi yaseTjhetjhi yeeza esi sigqibo —“Akunako ukungcwaliswa iBijopu yaseTiyopiya eyahlukileyo kweyaseTjhetjhi.” Le ntetho iwa emva kokuḅa uRev. Dwane lowo wavumayo ukuzithoḅa aḅe ngumDikoni ade waḅuphumelela nobuPriste, iziganga ekwakuthiwe, ongaba yiBijopu yaseTiyopiya angake aphumelele zona. Ithe yakungxwabaza impi yaseTiyopiya yile nto, wayizolisa uProvincial ngezwi lakhe elifuthi elithi: “Yithini tu, nina bantu ḅakowethu, ezi zinto anikazazi,.” UDwane yinkosana yakwaNtinde, uzalwa nguMcebuka kaTjhatjshu kaNtinde. Ubube ngowe1916 eTini; xa akuma68 iminyaka; ufiye oonyana aḅathathu. Umseḅenzi wakhe ewufiya nomPriste uRev. Wm. Gcule, oḅesoloko ekunye naye kuwo onke amahla-ndinyuka aloo mseḅenzi. UGcule naye ulifiye eli ngowe1926 indawo yakhe inokaDakada, ohle naye wabuba wayifiya loo ndawo noJames Antoni, kule minyaka kuḅambe okaNgxwana.

La madoda ke ayenze le miseḅenzi eḅunzimeni oḅukhulu kuḅa ayenzela isizwe esichithakelevo, esiziimfama esizele luzindlo, naluchuku, nomona, ekuthi kuyo yonke into eyenziwayo, kuhlale kukho ilizwana elimdakana elithi: “UNantsi lo uthengisa ngathi.”

Elinye ixhatha lesizwe kule Koloni, kwada kwesa nakwamanye amazwe, ngumfo olulame kunene wakwaGadeḅe.

URev. P. J. Mzimba.—Lo ngunyana kaNtibane Mzimba, ikholwa laseXesi emKhubiso, elabuye lemka apho eḅuncinaneni bomfundisi lo laya kuḅa ngummi wase-

Dikeni, eΣefegu. Umfundisi lo uyifumene eDikeni apho kwa imfundo yakhe yokuqala. Ukhe wangena elucingweni lweendaba, wafunda nokuficilela. Igama lakhe ngu-Mpambani Jeremiah. Injongo yakhe ibe sekubeni afundele ubufundisi, waye ke enekholwane lakhe kwezo zifundo zobufundisi elinguRev. E. Makhiwane abade baphumelela kunye emva kokunyathwa okukhulu e-Dikeni, kuba oko ubufundisi babungeyiyo "indlwani yia netha." IBandla laseLovedale labiza yena, ngowe1875, ukumka kukaLose, waza uqabane wakhe wabizwa lelaseTyhume, eMacfarlan, kwakamsinya emva koko—bamelana kufuphi bawakha umsebenzi ngobunye. Baba ngabafundisi bokuqala baseFree Church, oko umfundisi esoyikeka.

Ngokwempilo yomzimba umfundisi lo ubengancomeki nganto, ekhathazwa sisusu, nesifuba singomelele. Ngelinye ixesha kuthiwa wakha wathiwa nkqampu yinto ekwathiwa lithumba, kwananyekwa imiqo ngabeLungu, suke kwakokukhona umntu agcumayo, awada umXhosa othile, ekungaba ngabom ingenguye umkhokeli wakhe uMavuso Kala, wathi, "le nto yinyam' amakhwenkwe," watsho walinga, kanti okunene umfundisi uya kuncedakala. Kuthiwa kanjalo ubesithi akoyiswa ngengxoxo entlanganisweni, imhlale loo nto, ade abe nesinqhala.

Ngomnyaka we1893 weenziwa umthunywa weFritshatshi yeli lizwe, kwiJubili yaloo mVaba eSkotilani; uphathiswe nomcimbi wokuqokelela imali yokwakha indlu, kuba iBandla lakhe lalise lande ngohlobo lokuaba ibencinane loondlukazi yakhe eDikeni. Okunene ubuye nayo imali eyaneleyo; kodwa kuze kuhla isiqhiphu ngowe1897, phakathi kwakhe nabafundisi abamblophe, malunga nokwakhiwa kwendlu leyo. Uthe xa axela izizathu zokuphuma kwakhe ezilifumi linesithoba kwaqondakala ukuaba ubesel' evuthe-lwe phakathi.



*Lo nguMakhanda Nxele kaGwala!
UQweqweda phezulu, uMkhont'awungeni!
Iquthu likaTayi,— Iquth' elingxase.
Wafel' esiQithini, eKapa.*

Uliqhuba ngamandlakazi amakhulu eli “Bandla lo-Phumo,” koko abantu balijika bathi “Yityalike kaMizmba,” lonke elikwiAfrika eseZantsi walihamba-hamba eseka ama-Bandla. Uweze neqela lamakhwenkwe elo bandla, kunye nonyana wakhe uLivingstone, ukuya kuwafundisa e-Melika, naye enoRev. R. Damane, wakha wathetha phambi koPresident Roosevelt waseU.S.A. ngowe1901.

Malunga nezinto zemali zaseFritshatshi ekuphumeni kwakhe, wakha waya kuthetha kwinkundla ePhakamileyo eKapa.

Ube nabafundisi abaliqela ababeke izandla, abamfundo ibadlileyo. Ulijiye eli lizwe ngowe1911; uvukwe sisisu esentlanganisweni eNatala wagoduka kungasekuko; wabubela kumzi wakhe eNtabeni, eDikeni. Ibe yinkungu nelanga emnchwabeni, namhla kwabekwa ilitye lesikhumbuzo. Ufiye oonyana neentombi,—umsebenzi wakhe wonganyelwe nguRev. Jonathan S. Mazwi, nonyana wakhe uLivingstone,—nomhlokokazi wakhe intombi kaBooy Khwatsha. Be kuxa akuma62 eminyaka ubudala.

Enye indoda ekhonze kunene isizwe sayo, yasikhonza kunye nokukhonza kwayo uGulumente, yazenze igama esizweni, ngaphandle kwemfundo, yaphala phambili ngezenzo zayo, ngu—

Captain Veldtman.—Le ndedebhe sithetha ngayo ngumfo wasemaZizini, kwaDlamini, ngunyana kaBikitsha, kaMabidlili. UCaptain lo yenye yalaa maMfengu akha adlula aya kuba seTsitsikama. Apho isizwe size kumnkana khona, kusebupoliseni eDebe likaMdodana. Uthe ngenkuthalo nangokuzithoba kuGulumente waya eqhubela phambili. Kuthe ngowe1865, emva kweNgqawule, ngexesha uSajili awayegxothelwe phefeya komBafu, uGulumente wathanda ukuba eliya liPhefeya kweNciba alizalise ngamaMfengu, ngasentla kwendlela le iya eMthatha. ABe namathidala amaMfengu ukuya kwelo zwe,

ecinga ukuthi uGili usawaBambele inqala ngendlela awe-mka ngayo kuHints. Phofu ayexinene kakhulu eDikeni naseNqhuswa neBofolo. Uhle enyuka uCaptain ezama umzi ukuba uwele, ebonisa ukungabi nasiseko kolo loyiko, wada wayoyisa impi eninzi. Kukuze ke kube kho le Fingoland. UCaptain yena uye wamisa eZazulwana ngaseGcuwa. USe likholwane elingelincinane likaBulayi (Captain Matthew Blyth), imantyi elukhuni kunene yama-Mfengu, eyayisesiXhonxweni eNqhamakhwe, phambi kokuba ithotyelwe eNtlambe ekuBeni yiMantyi eYongamileyo.

UCaptain lo yindoda yokuqala eyaya eNgilane, yafika yaBambana ngezandla noKumkanikazi uViktoria, ekuthiwa inkosazana leyo yathabatha umQulu (iBayibile) xa yayithetha naye isithi: "Obu bukumkani baseBritani busekwe phezu kwawo lo mQulu;" wayehamba nonyana wakhe uCharles, nomyeni wentombi yakhe, uMn. Theo. Ndwandwa.

Ukuqalwa kokuyilwa kweBunga eliKhulu laPhefeya kweNcifa elalizindlwe kunene, akaphumanga ephungulelweni lafacebisi, watyatyekwa naye ngamagama amdaka kuBa lalingafunwa.

Uthe ngoku ukuqofelisa waseka ngowe1907, isiKhubuzo sabaMbo esesithethile ngaso, yena wayezama ukwaakha ngaso ubuzwe bamaMfengu; koko izinto zase-mLungwini ziya mphamba noziqhelileyo.

Ulijiye eli ngowe1909, engaphezu kwamaFumi osibozo eminyaka ubudala; kuBa ngophumo lwamaMfengu wayeyinkwenkwana; ujiye onyana neentombi; neempembelelo ezinkulu zoBuMfengu esizweni. UBelikholwa lawakudala eWesile. Unyana wakhe uTshali umyaleze kakhulu esizweni.

J. K. Bokhwe.—Phaya esinaleni eLovedale kwa kwimihla yamzuzu ubungathi uyile, ufike ubone ntwana imnyamana ibala, uze phofu ungabi nasigqibo ngokobu-

Xhosa; ubungafika ke intwana leyo yonwaba-nwabile, iphungu-phunguza, incuma-ncuma, ikhuthela, ibaleka xa ihamba phandle. Landela ke wena ude uyibone isiya kungena eOfisini kaSomgxada. Uqale wothuke wakuyibona le ntwana ihleli ibala, kweziphambili itafile; ibala zimali, kwaye kunjalo nje uza kubuzwa yiyo imvela phi. Mfutshane kanobom umfo lo, akanasiqu; kodwa lipafafole ngeendevu,—lithemba laloo mzi elo,—ngulo John Knox Bokhwe lowo!

Ngokuzalwa uvelele kwa lapha eDikeni, nyaka ngemofu 1855. Uyise nguJacob Cholwephi Bokhwe, owakha wafunda, wada naye wafundisa apha eLovedale. Ubolekwe apho eLovedale nguFulumente ukuba aye kuBa likhumfa lemantyi ukuqalwa kweofisi yaseDikeni; uthe kanjalo wancedisa ukulabela kwityalike yamaNgesi, ukuqalwa kwayo eAlice, iihadi zingekabi ngaka.

Lo mfo wathandwa nguDr. Stewart esevinkwenkwana, wabona ukuba le ntwana ingalunga ekuthunyweni. Ayaanela kuBa ngumthunywa, yafundiswa ukugcina iimali, neencwadi. Umto osandla sikhe sayibunguzulu ekubaleni, wada wanqwenelwa kwiindawo ngeendawo, koko engasavumi ukwahlukana noyise uSomgxada. Kuthiwa iFuluneli uSir Bartle Frere, yakha yamnqwenela kakhulu nayo ngowe1878.

Kuthe kuuphi yaqandusela into ayiyo ngendalo,—ubumbongi nobumvumi. Uneencwadi azibalileyo zee "Ngoma," nezeemBali, kwa ne "Ndoda yaMadoda." Ukhe wanguumphathi wePosi noCingo eLovedale kwa ngowe1874 kude kube ngowe1898.

Kuthe ngomnyaka we1898 yafika into eyamxobululayo eLovedale, nakuBa yayingenguwo umnqweno kaDr. Stewart,—wacelwa nguMnu. J. T. Jabavu ukuba aye kuBa yiKomponi naye kwi "Mvo;" bathi abanye uMnu. Jabavu lowo wothuswa kukuqalwa kwelinye iphepha eMonti

waza wathanda ukuzimanya nendoda engumXhosa, ukhlanganisa ufuzwe. UMnu. Bokhwe eli cebo ulithabathe nje ngo "Bizo" lomsebenzi wesizwe; koko akabanga nathuba liphi kulo. Ephumile apho ngempilo ungene ebuVangelini bemvaba yakowafo eFritshatshi, —eNdenxa (Ugie). Kwakamsinya wenziwa umfundisi apho eGriqualand East; olona lufizo wayelucise esengumntwana. Unooniyana afaqeqejeke kunene kwa neentombi. Ngoku ungumfo omde kunene kwimicimbi yesiKhumbuzo sika-Ntsikana. EbuTempileni uyenye yeeNtsika, nomseki wabo kwelasemaXhoseni. Ngokuvela uvelele eDikeni, apho inzala eninzi yakowafo ikhona.

Ngowe1892 ukhe wawela ukuya kuBona iPhefeya. Ngowe1916 wenziwe umBali womButho weemFundi nee-Titshala ezingamaKristu. Wasweleka ngowe1922, xa aminyaka ima67 ubudala.

Izwi laBantu.—Eli ligama lephepha leendaba elaqalwa ngowe1897, latshona ngowe1909. Ithe inkqubela phambili yakunwenwezela phakathi kwesizwe, kwaqala kwabonakala ukuBa umzi awaneli liphepha elinye; nakuba ndilusizi ukuthi inkxaso yona yephepha elo linye ibe yembi kakhulu, ebonisa ingqeqesho emphasalala kubantu abafundileyo ngakwintetho nobuzwe babo. Uthe ke lo mzi unolunye uluvo wayila iKomponi ethile yephepha. Ke kaloku kwa nje ngakwi "Mvo," iKomponi leyo ibe nabaFukumisi abangabantu abamhlophe, baye bejonge ezizezabo izinto zombuso. Yakuba yonke into iyiliwe, kucelwe uChief N. C. uMhala ukuBa abe ngumHleli walo. UChief uMhala lowo ngunyana womHlekazi uMbodla ka-Ndlambe, owathunyelwa emfundisweni kunye nezinye iinkosana emva koNongqause; yena ke ude waya kufika naseCanterbury eNgilane; wanemfundo ethe tyi ke ngoko. Inkosi le ekhuleleni iphepha incediswe nguMnu. Geo. Tyhamza fe, owayekhe wancedisa kwi "Mvo." Le ndo-

dana ngoku ilikhumfa kwiOfisi yamatyala eQonce; nangemfundo ijuBile. Ayibanga nathuba lingakanani inkosi ephepheni, ihle yalifiya, ukuze ke kaloku libe no—

Mnu. A. K. Soga.—Lo ngunyana ophakathi womfundisi uTiyo Soga nomSkotshikazi intombi kaBurnside. Imfundo wayizuzwa kwelo lakulonina, waye nolwimi ilolona akhawulezayo ngalo, ngaphezu kolwakowafo. Ukhe wathi chu ebugqwetheni, wabamba nasekuBeni yimantyi incedisayo kuCofimvaba eBaThenjini. Uthe elapho weenza isigwebho esiqatha kumntu omhlophe ekuthiwa wathengisela umntu omnyama utywala besiLungu, kwaye oko kungavumelekile kwelo zwe. Ithe le nto yenza ukuthetha okuzungulezayo kwiziphatha-mandla, athe ke ngoko wasifiya eso sihlalo, waangumkhangeleli wabantu imisebenzi okwethutyana (Labour Agent) eMvane. Ucelwe xa alapho ukucelelwa ephepheni eli le "Zwi." Asizimisele kuncoma noko kule ncwadana,—kodwa sinokutsho khona ukuthi, wathi kanti uza kowona msebenzi wakhe. Loo minyaka ilifumi ayenze ephepheni, ayibanga yiminyaka yemfeketho, ibe yiminyaka evule amehlo esizweni. Ngenxa yokungabi nakumbi kwentliziyo yakhe, uBe sisisulu seentlobo ngeentlobo zamantshwela,—waye umfo ekhululekile ukupha. Imfundo yakhe yeyeAfrika kanye nje ngomnqweno kayise.—Yi "Ngqombo-yoNosantso." Ulijiye ilizwe ekwaCentane ngomnyaka we1938 ubudala bukuma76.

Olunye Uhloho.—Ewe, singaphelelwa lixeja sikhe salinga ukuwachola-chola ngamanye amadoda akowethu ancedisileyo nasancedisayo ebunzimeni obukhulu ukuliqubela phambili eli lizwe. Xa se sikhankanya ooRev. Isaac Motaung, ikhalipha lomSuthu, owada wakhalipha phakathi kwamakpoti asemaXhoseni, walinga amaphepha eendaba, weenza iincwadana, wada wafa engumfundisi. Iinto zooTadefo ooMark kwaZulu, umfundi waseLove-dale owafika kowafo wazama ififini wazama "Iphepha

loHlanga ” kunye nabanye, iphepha elavalwa ziziphathamandla ngomona, ngenxa yokuBa liphakamisa isizwe, kwaye uhlanga lufunwa lungaphakamanga. **UDr. John L. Duße** (uMafukuzela), umfo ofumene imfundo eMelika, waseka isikolo esikhulu, eOhlange, eNatala, ephethe nephepha leendaba i “Langa,” engumfundisi wee “Ndaba zoXolo.” Iinto zoo**Khambule, Dambuza, nezooMzamo** iinto ezafunda eLovedale ngemihla yaphambili, zafika kwaZulu zaazizithatha,—zakhanyisa, zaangamakhonkco okudifanisa abakwaXhosa nabakwaZulu. Ekuthe kule imihla kwangenelela iinto zoo**Mangena** nezoo**Seme**, iinto ezifunde umThetho Phefeya; nezoo**Msimanga** amadodana azama ukukhonza lonke uhlanga oluntsundu ngaphandle kocalulo lobuzwe. Iinto zoo**Poswayo, zooMontsioa**, kuBaTjwana la ngamathemba, asafika akukaBi kho nto yaziwayo ngawo, kusaqajwe izitho kuuphela. EluSuthu sinamagama avakalayo oo**Cranmer Sebeta** amadoda enkqubela nayifundisileyo kakhulu intsapho yawo; oo**Simon Phamotse** okhe waphatha iphepha ekuthiwa yi “Nkwenkwezi” ode wakha waasezinkathazweni zokugxothwa kwelakowaBo, ngokuBuzela isizwe sakowaBo. Iinto zoo**Molapo zooMakgothe** iimfundi ezithembisayo. Singaphelelwa lixefa, zihloBo zam, sidakasa kwelaBaTjwana kuBafo baka**Molema** amathanda-mfundo aziinkosi zesizwe, o**Sol. T. Plaatji** owayengumHleli wephepha i “Tsala,” nowa yekwa ngumthunywa Phefeya, ngexefa “Lokwahlulwa komHlaBa,” ngowe1914.

AlikuBa kho ixefa lokuthetha ngaBafo baka**Mgudlwa**, iinkosi zaBaThembu, eNgojini, ezikuthathele kuzo ukusikhokela isizwe ngokhanyo. Nje ngomfo ka**Sigcau uMarelane** eQawukeni, inkosi enkulu yamaMpondo, efunde eDikeni, yaphuma yaseka isikolo esikhulu sakwaFaku kunye nabafundisi bayo. No**Victor Poto** ka**Ndamase** enye inkosi enenkqubela, yaseNyandeni. Nje ngomfo ka**Ngangeli-**

zwe u**DalindyeBo** uKumkani wabaThembu, umfo olikhaya kwiimpanza ezifundileyo zingenandawo, ofiye namhla unyana wakhe u**Jong'ilizwe (Sampu)** okwanje ngaye.

Esi sahluko ma sisivale, sibafiyi singathethanga ngabanye, kwa neenzala ezithe zazilahlela emsebenzini, ukuze le Afrika ibe netyuwa, ezinje ngo**Mazwi, Msikinya, Masiza, Sihlali, Mpinda, NtJona, Pelem, KoBe, Mvambo, Gezani, SivetShe, Falati, Vimbe, Khakhaza, Gasa, Makgatho, Makepe, Thema, Mahabane, Maphikela, Kunene, Wauchope (Dyoba), MqoBoli, Ndwanya, Koti, noWilliam Koyi** owaya kufela ezintlangeni eNyasa, ehambisa ukhanyo nenkqubela phambili.

Umfundi angakhe athande ukuqonda ukuBa kula magama abaliweyo, likho na kodwa igama elinye, elikhe lavelisa into entja ebingekabi kho (*invent*) ?

Ukhanyo noko luselutjha, lo mbuzo ngathi ungaBa akhawulezile; kodwa ke “ma singayithetheli emsini hleze imkisele.”

“Vukani kusile magwala ndini !

NiBantu bani n' aaba banj' iinkani zaBo ?

Ndiya kuhlala ndinani phi na, ndingumntu nje,

Ndingumntu nj' int' ehla! ihlal' ihambele ?

Ndingumntu nj' int' ehla! ihlal' ifuduke ?

Ndingumntu nj' int' ehla! ihlal' igoduke ?”

INKCAZELO YAMAGAMA ANQABILEYO.

ISAHLUKO I.

- Ndimangele.* Eli gama lithethwa ngumntu ngokumemeza, ngakho kodwa ukuḅa athi thu komkhulu, liḅe nokuvakala ilizwi lakhe.
- Ubucukubede.* Intwana-ntwana.
- Ntlandlolo.* Ekuqaleni; entloko.
- Ngezagwelo.* Ukuthetha okungathe gca; ukuqakatha.
- Thobofane.* Yintlanjana engena kwa seGcuwa.
- siLimela.* Inyanga yesiLimela, u*June*, yinyanga yokuqala emnyakeni ngesiXhosa. Naxa kuḅalwa iminyaka ke ngoko, iḅalwa isusela kweyesiLimela, inyanga yokulima utiya wokuqala.
- Undyilo.* Yincam yenxhḅa, eḅihonjiswa ngamaqhofana, namacangcana akhandwe adweliswa kakuhle.
- ENgxangxasini.* Yingxangxasi ese*Ceḅu*, intlanjana engena kwa seGcuwa.
- Amagqala.* Ngamadoda amakhulu; kutshiwo ngokuḅa ngabantu aḅakha bayigqalisise into phambi kokuḅa bayenze, okanye bayiphendule.

ISAHLUKO II.

- Isifo somgqeku.* Isidiya; isifo somkhono. Esi sifo ngaphambili ḅe sikholisa ukubulala umgqeku lo.
- Kokutshata kwe-Lawokazi.* Aaḅa bantu ḅeḅengenzi zintsuku ḅona xa ḅatshatayo. Livele apho ke elo qhalo, kuḅa uḅesithi ofike mva, kanti uphosiwe.

Imfene.

Imfene sisilo abethanda ukhulupheza abantwana ngaso amaXhosa, kuḅa eḅesithi sisilo esindweḅileyo. Kodwa ke xa se indala, se imana ukuphoswa zizisulu, kuḅa ubungqakamba ḅuphelile; athi nomntu oyikhweleyo ahlale elahlekelwa.

Ngohaya.

Ngelizé; umbaba.

Ngokwemivundla.

Imivundla ivuka ezikhundleni zayo ukuya kutya, xa kuthi patya, ukutshona kwelanga.

Ebotwe.

Ibotwe yindlu yomFazi omKhulu wenkosi. Umfazi omkhulu ke ngulowo kulindeleke ukuḅa azale eyona nkosi.

Njeya.

Enkundleni yamatyala esiXhosa undimangele neqela lakhe ḅe ḅehlala ḅodwa mgama. Ummangalelwa nawakhe amanqhina ḅe ḅesithi ngcu kwelinye icala ḅodwa, ize ke indikinda le yeziphakathi, ingqonge inkosi yona esazulwini senkundla.

Sadenda.

Ukunqwanqwa; ukulibazisa.

Inkwili.

Yintaka enqabileyo yehlathi, ebala libugwangqa-mthubi.

Ulwanga.

Ulwanga sisisu sempofu, umhlawumbi senyathi. Uḅesithi umphakathi akubulala enye yezi nyamakazi, inxhḅa le, isisu eso ke, asise komkhulu, adliwe xa angayenza nga loo nto.

Wawungakhuzwanga na? Ukukhuza yinkonzo ezukileyo eye-nziwa yinkosi kwisithuba somnyaka, umzi ufelwe ngumnini-wo. Le nkonzo ke yeyokovelana nolo sapho, nokulumisela oyena mntu mkhulu walo, endaweni yoyise olufiyileyo.

ISIAHLUKO III.

*Kwabanezandla.
Ingadla.*

Kumagqira.
Licangci, nanto ni na enye enokulolwa ibe bukhali, kuze kunqunyulwe into ngayo.

Bafoba.

Ukufoba kukuthetha, mhlawumbi sisenzo, esixela into embi eza kuhla.

ISIAHLUKO IV.

Mfecane.

IMfecane yimpi kaMatiwana, iNgwane. Le mpi ibizixhalisile izizwe ngokuthanda kwayo ukuhlasela. Ibe yona yayixhaliswe nguTjhaka.

Impobole zamadoda.

Amadoda aziintloko. Impobole sisenxišo sasentloko esinxitywa ngamakgoti alandela iNdwe.

*Nqabaza.
Kunene.*

Ngumlambo okwaGatyana.
Kwizindlu zenkosi, kukho ekuthiwayenKulu, neyaseKunene. Le yasekunene yalifumana elo gama ngexefa likaPhalo. Kwakunqabile ukufumaneka kwelo gama, yada loo nto yaconjululwa nguMajeke, uyise kaKhulile.

Ebomvu.

Yimbola.

EluVulweni.

Lizifuko elisemBafe.

Uzwathi.

Ngumthi; yinto engafiyiyo.

Ithwathwa.

Zizihlangu.

ISIAHLUKO V.

INqilo.

Kukho inkolo yokuba indlela yakho isikelelekile kwakuvuka le ntaka, indande ecaleni lakho.

Qwaninga.

Ngumlambo okwaGatyana, ongena eQhora.

Unxunguphalo.

Ukuphongoma; ukundweba.

Umdlanga.

Umkhonto wokwalusa.

Imbadu.

Izincoko; amavo.

ISIAHLUKO VI.

Inxaxheba.

Isabelo.

Bakhwelele.

EmaXhoseni akuphumi yona ijuri; kukhwelela abanini-tyala, isale inkundla ibunga, kuba yonke inkundla le iyijuri.

ISIAHLUKO VII.

Ezinye izikhundla.

Akukhona sikweni ukuhlala kwa kuloo ndawo.

Ngogayi.

Ngomhla omkhulu ekufunzelweneyo ngawo.

Amakowenu la.

Inkosi ingumlomo wamaphakathi.

Bathe ngo ngesisu.

Abakazalwa.

ISIAHLUKO IX.

Mhla-ngakwena.

Mhla yaqala ukuviwa imbunguzulu.

Kwencebeitha.

Isigubungelo samabele aabafazi.

Umyeyezelo.

Yintfelo eyenzelwa abakhwetha.

Ndiphantsi kweenyawo. Kukungayingeni imfazwe; ndilele.

Yiminyanya.

Ngoooyise-mkhulu abaf'ayo.

ISAHLUKO X.

- Ubuthi.* Ubugqwira; ukuthakatha.
Waphothula. Ukuhlamba ngobulongo.
Ngephunga. Iphunga sisivatho sesandla somkhwetha.
Ncakasana. Kanye; nqo.
Saqili. Eli gama kuthiwa walithiywa nge-Bulu elafika apho lathi igama lalo lingu "Sarel."
Itamla. Lizembe; inqamla.
Yibulukhwe. Ibulukhwe oko zazingekabi kho; sihlonipha kambe igama laleyo yelo xefa, eSijongwa kakhulu, ukumfanela umfo.
Ngumfan' ovayo. Itsho kuba waguqakayo.

ISAHLUKO XI.

- Ma uhlanjwe.* Le nkonzo inganeno kweyokhuzo. Yona yenziwa ngamaThile, kamsinya emveni kokufa komnini-mzi. Kuthiwa lizila, okanye yintlanza-mzi.
Likhonye. Inkomo yesizathu ibikhe izixele ngokwayo ngaphambili ngezibakala.
Ngece. Yinkunzi yemba-bala.
Umguqo. Kukuya kuguqa ngamadolo komntwenyana phakathi eSuhlanti, umzimba ongasentla utyhiliwe, ubonwe ngamadoda; aze abuye aye kwenje njalo kubafazi.
Namasi. Le nkonzo inye nale yomguqo. Umntwenyana utyiswa namasi, ukuze aqonde ukuba uya zekwa ngamaNaantsi.

- Eyomtshato.* Umntshato yinkonzo ezuke ngaphezu kweyomguqo. Umntwenyana ubinqa isidabane seula, apathe nomkhonto. Umfazi otshatiweyo akanakumelana nowomguqo. Ili-Zwi noGulumente lo bafike bayinqhina le nkonzo.

ISAHLUKO XIII.

- Ukukhuzo.* Le nkonzo yokhuzo yenziwa yinkosi emva komnyaka, umnini-mzi efile. Intetho ke isingiswa ikakhulu koyintloko kuloo mzi, inkulu. Injongo yayo kukuvelana nomzi lowo uxhwalekileyo, nokumisela inkulu leyo endaweni yoyise.
Ngokungambiki umntwana. Umntwana oyinkwenkwe isingumthetho uku-ba abikwe akuzalwa, okanye uyise adliwe.
Uthethelwa amagama. Amazwi anje ngokuthi, "Sikhangele, bawo, siya nqula."
Watsalwa umxhelo. EmaXhoseni akukho ndlela yimbi yakuxhela inkomo yesizathu. Umxhelo uhle nomqolo, ngoko ke kufakwa ingalo kwelo nxe-ba lise-siswini, ude uqhawulwe umxhelo, ukuze ide ife. Isikhalo ikwayinto efunekayo.

ISAHLUKO XIV.

- BuNguni.* Izizwe zasempuma-linga zitsho xa zithetha ngeli lasemaXhoseni.
Umfo. UNtsikana.
NgomQulu. IBayibile.
Yentombazana. UNongqawuse.

Lomnyama. Ngathi sikwelo xefa kanye ngoku.

ISIAHLUKO XV.

Uhlanga olubonileyo AmaMfengu.

Olunye uhlanga olu- AmaYuropu.

bonileyo.

Kududume izulu, Ngumpu, nesithonga sawo.

kuphume nemisi

nemililo.

Thafa leDebe. Imfazwe yamaLinde.

ISIAHLUKO XVI.

Nezizwe eziMhlophe. Ngelo xefa iGuluneli yayingu *Lord C. Somerset.* Inkosana eyayiphethe umkhosi ngu *Col. Brereton.*

Uphondo lwenkomo. AmaXhosa, nje ngoko be besakwezana ooYowabi, ebevuthela uphondo, isigodlo, ixilongo lawo.

Uhodofo. Yimpukane enkulu ekuthiwa yiyo ezala iimpethu.

L. uini lesizwe. Okwenene kwaBa njalo. Wafa uHints a engalwanga, engenzangani, engenatyala.

ISIAHLUKO XVII.

Ngumqomboti. Utywala obu sithi ngoku bofesi-Xhosa yinto yaBumini nje.

Njokweni. Kuthiwa kambe ngoku uNjokweni lowo wayengenkosi kwathi ni, kwakufihlwa eyona nkosi inkulu ngokuthiwa hleze ibulawe.

Inkathazo. Imfazwe; kuBa nguNdlambe owaqalayo ukulwa nolu hlanga lumhlophe, kwa seMnyameni.

Kwilizwe leDinga. Ukukhutshwa kwamaMfengu emaxhoseni kwenziwa umzekelo wokukhutshwa koSirayeli eJiphethe, uHints a enguFaro. INciBa ilwandle olubomvu, iXesi liyiYoredane.

Ootshinyonga Inkomo ezinomtshiso ezinyoogeni.

Elinani elinoboni. Kuthiwa ayemawaka alifumi linesithandathu (16,000).

ISIAHLUKO XVIII.

Ingalo engaphantsi. Ubuqhinga; iyelence.

ISIAHLUKO XXI.

Iimfazwe zakhe naBaThwa. ABaThwa baba baphela bengazanga bamxolele uHahabe nabantu bakhe ngexa yezo mfazwe.

Isoono esikhulu. Imfazwana kaBambatha yecentsukwana ezingephi kodwa kwa bulawa abantu abama4,000.

ISIAHLUKO XXIII.

So-Tase. Yise kaTase; lowo ke ngunkosi uMaqoma.

ISIAHLUKO XXIV.

NgeyamaLinde. Abantu banempazamo enkulu yokuthi le mfazwe yekaThuthula; abe uThuthula engazanga abe namfazwe phakathi koNgqika noNdlambe. Yimfazwe le yokusa uNgqika endaweni yakhe, abengasayazi ngexa yoloyiso lwezizwe, abenalo