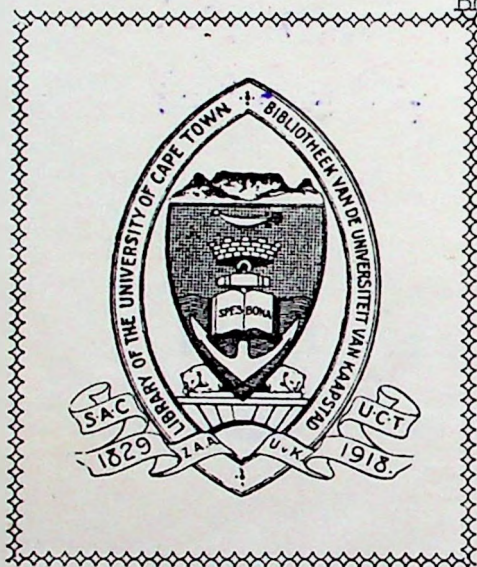


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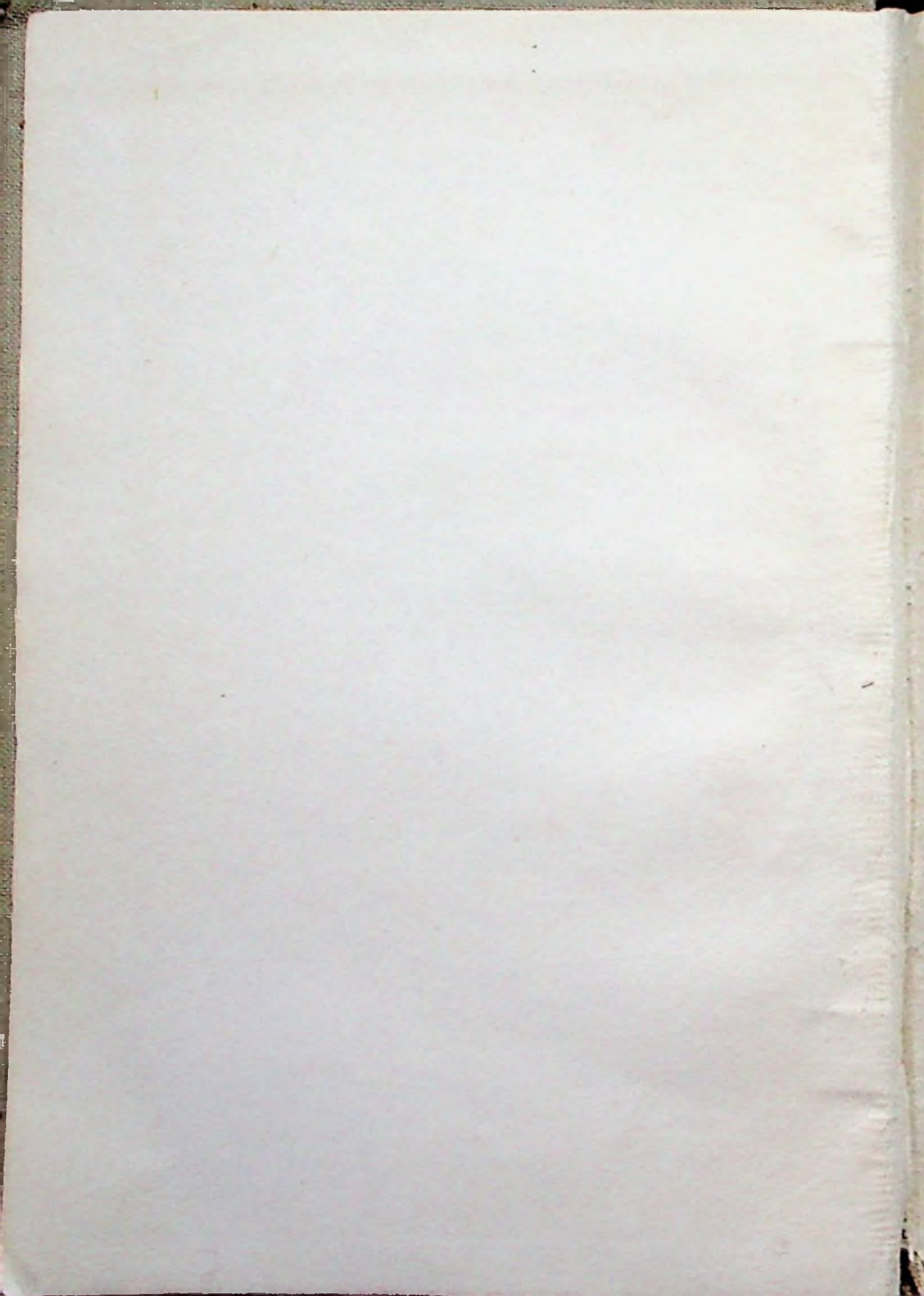
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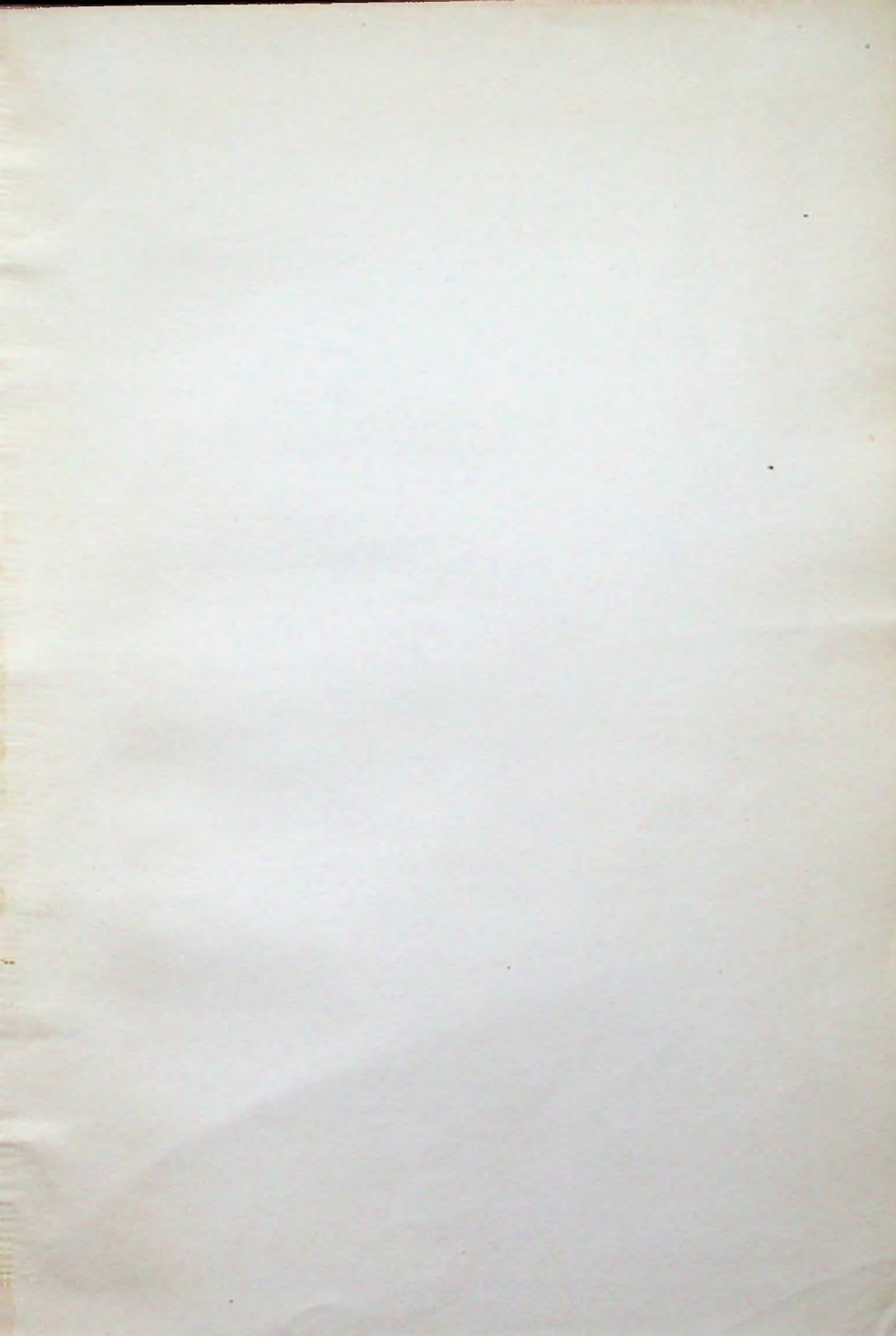


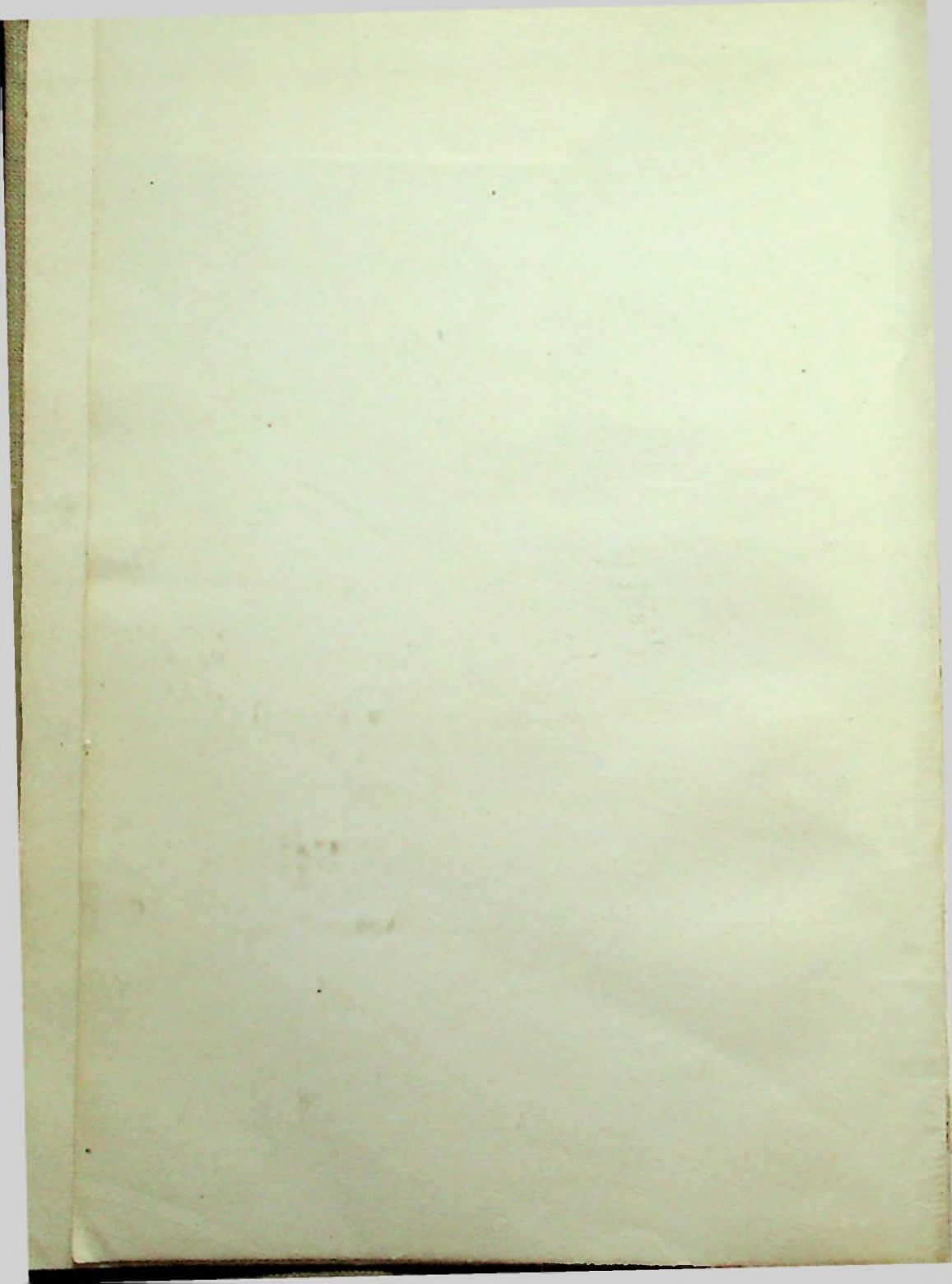
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hum bi IN KO MO zon ke ze zi ka-Ti-  
pam bi xo: un gun ni ni zo ye na. Kun-  
dun ga bi ko nüm tu o zi ei ta yo. I pi-  
tën da we gu ye i mi fi si, ne mi ti yon-  
gom so ke zi ya pila ga yo; a pi we na-  
kam be man zi e zi wa se la yo. Yim vu-  
kan ti me vom ni ni zo u ku ba zi kon-  
yim ba ze ti na ban tu in ko mo; zi ya-  
fun da si kon za go ko. Za pi wa in ko-  
zem ka mo ku-No wa, na ku ti gu-Ti so  
sen ga um ni ni zo, u ku ze si zi xe le, si-  
ham ba pi le ga zo; zi xe li we go ko. Zi-  
lin da xe li we in ko mo, go ku ba e vu-  
nam pa me le ne na zo um ni ni zo; go ko  
nan ga si na so i si xa so e si ku lu e si pi-  
wam bi la ga so. Zi ya ni ka i ma zi za-  
yim bi ko we tu lo ma si e si wa se la yo  
can da a da li we yo gu-Ti xo. Si nen gu-  
qon da bo, nem va ba, ne zin to e zi nin-  
tem ba zi ge zi kum ba zen ko mo ze u.  
jin ga Zi da li we in to e zi nin zi ga be-  
kan da lun gu ga ma tam bo en ko mo,  
kon xa nem pon do za zo. En zi we lo-  
tam ba ma ba la on ke e zi na wo in ko mo  
yon ke gu-Tixo um ni ni zo.

4.

J. B.

*Lo ngumfanekiso oncitshisiweyo wephepha lokufundwa ngabantwana besikolo saseGwali, elaficilekwa eGwali mayela nomnyaka we1823 ngu John Bennie. Iphepha lona ngenkqu liselugcinweni kwiKoleji yabaNtsundu eDikeni.*

# IMIBENGO

6

*Ibengwe ngu-*

W. G. BENNIE, B.A.



THE LOVEDALE PRESS

1935

*"TITBITS,"*

*An Anthology  
of Xhosa Prose and Poetry.*

## INTSAYELELO.

EmaXhoseni, kuBe kusithiwa, mhla iwisiweyo inkomo, yahlinzwa, yaqangqululwa, kumana kusikwa iindawana ezithambileyo enyameni apha, iindawo ezinencasa, ezona zimnandi, ziye kosiwa, zisiwe ke kwiinkosi nakumadoda amakhulu, ukuze azilibazise ngayo loo miBengo, ade alunge abelwe amaqafo awafaneleyo, kweninzi inyama.

Kunjalo ke namhla kule ncwadi. Ndithe mna, mhleli wayo, ndamana ndikhetha ndi funqula apha ezincwadini nase maphepheni esiXhosa, ndawana namanqaku endithe ndawathanda, ndiBengela ngokukodwa umlisela nomthinjana wakwaXhosa, injongo yam ikukuBa Bakhe Bayive intetho yakowaBo, ubumnandi nokundileka kwayo, kunye namandla ayo okuyichana nokuyivakalisa ngokucacileyo into ekufuneka ithethiwe. Nakooyise singahle sithandeke isiXhosa sale ncwadi, siBakhumbuze indlela esaye sithethwa ngayo isiXhosa, ezinkundleni zeemini zakudala.

Le nto iyintetho yesizwe iBalulekile. Ayifumane yaba kho nje. Asinto nje yokwananisa ngayo izimvo zaBantu, nje ngokuBa kusananiwana ngemali ezimalikeni. Yinto ephilileyo, enobomi bayo obendeleyo emabalini esizwe. Isingethe apha kuyo izimvo, neengcamango, namaBali, namaSiko, neenkolo, nohloni, noBuntu besizwe siphela—izinto ezo ezavela kumanyange, kuhlanga esaphuma kuso isizwe ngasinye. Kuda kuthiwe, intetho le kulapho kusingethwe khona umphefumlo nomxhelo wesizwe.

Kanjalo, intetho le lilifa lethu, esalifumana kooma-okhulu nakookhokho. Niyazi ke ukuba umntu olichithayo ilifa lomzi wakowabo, afekethe ngalo, udelekile naphi na emhlabeni, nakusiphi na isizwe. Kobekwa phi na ke ukudeleka kwesizwe esifike salicukuceza ilifa elinje ukunqaba kwalo, safeketha ngalo ?

Xa ke intetho iyinto elolu hlobo, kuBonakala ukuba yinto efanclwe kukuxatyiswa, ihlonelwe, igcinwe, ilondolozwe ; kuthiwe ukusetyenziswa kwayo kumana kukhangalwa ukuba isetyenziswe ngendlela yokuba ingonakali, ingathunakali, ingalahlekwa zezo ndawo zayo zimnandi, nezo zimbo zayo ithe yayiloo nto iyiyo ngazo. Oko kukuthi, loo ntetho yethu, siyifumeneyo ililifa elavela kooma-okhulu—nokuba sisiXhosa, nokuba sisiNgesi, nokuba iyinto ni na—simelwe thina kukuthi siyigqithisele kweyethu inzala iseyinto ebukekayo, into abaya kuziqhayisa ngayo abantwana bethu nabazukulwana.

Ndiyicinezela nje le ndawo, ndenziwa kukuqonda ukuba abafjha bakaNtu bezi mini—ngokukodwa aabo basezidolopini—abayikhathalele, bengayinonelele, intetho yakowabo. Bathe ukusisukela kwabo isiNgesi, bada banga basidelile isiXhosa. Ndisitjho nje, anditjho ngakuxelelwa. Ndithetha into ekade ndiyibona ngawam amehlo emaphepheni cemviwo endimana ukuwavavanya; into ekade ndiyiva ngeendlebe, xa ndihambayo czitalatweni zaseKapa, nasezintilini zaseDikeni, nasemimangweni yelaPhefeya kweNciba.

Ewe, kulungile, kuyimfanelo, kunenzuzo, ukufunda intetho yasemLungwini. Phofu ukusoma isiNgesi, usosome ngeyona ndlela yamaNgesi, oko akuchasene nokuthethwa kwesiXhosa ngeyaso indlela. Iyileyo intetho inezimbo zayo, iindlela abaziphimisela ngazo abantu izimvo neengcamango zabo. Ngani ke ukuba kwenziwe lo mxube wentetho uthandwayo ngezi mini—umxube wesi-

Xhosa nesiZulu, nesiNgesi nesiBulu? Ngani ukuba ude umve umntu esithi, “Mar ayirefanga loo nto,” angathi, “noko ayilungile”; uve omnye esithi, “baya kumkhangela kakuhle ehospitali,” endaweni yokuba athi, “baya kumonga”; ude uve nothi, “Ukhangela emva kweegufa,” xa afuna ukuthi, “uyalusa?” Akuchaswa kubolekwa kwamazwi esiNgesi, kwiindawo esithe isiXhosa sasilela kuzo, ngenxa yokuba zisingethe imicimbi nezinto eziibe zingaziwa phambi kokufika kwaBeLungu; olu luboleko lona luya vakala ukuba luya funeka, lulungile. Into egxekwayo, ebulala intetho, kukufakwa kwentlaninge yamazwi avela kwezinye iintetho ngaphandle kwesizathu, ekho wona awesiXhosa ayilungeleyo loo nto ithethwayo; kwa nokulinganisa ezinye iintetho nendlela eziyikhupha ngayo into, kuphanjukwe kwimigaqo, kulahlwe nezimbo, zesiXhosa. Oko kwenza, kudala into engumxube nje kodwa, into engenamongo, nancasa, nakundileka—usithubeni, into engesiXhosa, ingesiNgesi, ingesiBulu; inkedama elahlwe ngabakowayo, udwayinge olungenakhaya.

Kulapho ke isinga khona le ntetho inje ukuyola kwayo; kulapho iya kutfhoneka khona, ukuba abadala nabatfha bamaXhosa—ngokukodwa abafundileyo—abaqabuki kobu buthongo, bufana nobukaMkristu kwinduli kaXakeka, ngokuba nengozi nelifwa.

Nangona isiXhosa esi singeyiyo intetho endayifumanayo kooma-okhulu, ndiya zama mna ukunqanda oku konakala, mlisela nomthinjana wakwaPhalo. Ndizame ngezi ncwadi zokufunda zakwaSomgxada, ukuba ndiphakele abantwana bezikolo isiXhosa esivakalayo, esinesongo. Ngoku ndiphakela nina, ngokunga ningathi nina, kunye nabantwana aabo, nibuve ubumnandi bentetho yakowenu, niyixabise, niziqhayise ngayo; nandule ke niyilondolozwe, nithethe isiXhosa esisiso, niwulahlele ezaleni laa mxube unezothwe.

Kungahle kuβe kho ndawana zithile kwizicatshulo ezi-  
 qukwe kule ncwadi, zingathi kanti ziya phikiseka kwaβa-  
 nye abantu—ngokukodwa kumanqaku nezinto eziphathelene  
 namaβali ezizwe nezinto zombuso. Ndingayicacisa, iβe  
 mhlophe, indawo yokuβa aβaphathi belitye lokusifilela  
 laseDikeni, nam mhleli, asizibandakanyi nazo zonke  
 iingxelo nezimvo zaβabali. Indlela acifwe ngayo ama-  
 nqaku la, ayiβanga kukwaneka zingxelo nazimvo zithile ;  
 iβe ikukwaneka ukundileka namandla entetho yesiXhosa.  
 Ukuba ubani unendawo anga angayiphikisa, angaphikisana  
 ngayo nombali lowo, ukuba usekho ; ukuba akasekho,  
 umhlobo wethu wosel' elala ngenxeba.

Ndisulela aβabali aβandinike ngokukhululekileyo  
 imvume yokuba ndicaphulele usapho lwakowaβo izijungqe  
 ezincwadini zaβo. Abanced'e mna ndedwa ; banced'e  
 nolutsha lwakwaXhosa.

Ndanga ndiva abantu bomzi besithi, “ Njoli yaphi le,  
 inje ukuntyuntya. Soda sifike nini enyameni ? ” Ngako  
 oko ndiya tshonela. Yamkelani, naantso imibengo. Nize  
 nithi ukuba niyithandile, nigqithele kwisifuba, nemikhono,  
 nomlenze ongaphezulu—oko kukuthi, nigqithele kwiincwadi  
 ezibalwe ngabakowenu, ekuthiwa ziziimfumba phaya kwi-  
 zindlu zokusifilela, zilindele ukuthengwa.

W. G. BENNIE.

*EKapa,*  
*ngeyomSintsi, kowe1935.*

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# IMIBENGO.

## ELOKUDUMISA U-THIXO.

UloThixo omKhulu, ngoseZulwini ;  
UnguWena-wena, Khaka lenyaniso.  
UnguWena-wena, Nqaba yenyano.  
UnguWena-wena, Hlathi lenyaniso.  
UnguWena-wen' uhlel' enyangwaneni.  
UloDal' uBomi, wadala phezulu.  
Loo mDal' owadala, wadala izulu.  
Loo mEnzi weenkwenkwezi, nooziLimela ;  
Yabinz' inkwenkwezi, isixelela.  
Loo mEnzi weemfama na, uzenza ngabom ?  
Latheth' ixilongo, lisibizile.  
UlonQhin' izingel' imiphefumlo.  
UloHlanganis' imihlambi eyalanayo.  
UloMkhokeli wasikhokela thina.  
UlenGub' inkul' esiyambatha thina.  
Ozandla zaKho zinamanxeba, Wena.  
Onyawo zaKho zinamanxeba, Wena.  
Ugazi laKho limkpolo yini na ?  
Ugazi laKho liphalalele thina.  
Le mali inkulu na siyibizile ?  
Lo mzi kaKhonwana siwubizile.

*Ntsikana.*

---

## U-NTSIKANA.

## I.—UBOMI BAKHE.

UNtsikana wayengumfo kaGaba, enguyise wooKobe nooDukwana aaba. Ndilazi ibali lakhe ngokuliva ngobawo, uSoga ongasekhoyo, nowabegqobokile ngendlela yakhe yaloo maxefa asebumnyameni—egqoboke kuNtsikana. Phofu mna ndazalwa xa siseGw'ali phaya ngowe1830, esandul' ukububa yena uNtsikana ngowe1821. Noko ke kunjalo, ibali lakhe lona ndilaze lisefufu. Ndiwabone ngokwam namagqoboka akhe okuqala. Ndiwazi nangamagama; ndaza nam lo ndaluthathisela kwa lapho uluvo lokuba ndicinge ngoThixo, umDali wam endifanelwe kukuthi ndimkhonze.

UNtsikana wavela kwaNdlambe, ukucaca kobuprofeti bakhe, naxa ke yayise imhlile le nto yakhe esekwaNgqika kowabo. Lalixefa likaNxele, igogo lakwaNdlambe, elalithetha kakhulu izanga namampunge angazanga aphumelele ntweni, kude kube namhla nje oku; apha the kuthi uya kwenza izulu liwuwele umkhosi wabeLungu, xa kulwayo ngase'ini phaya. Uthe ke uNtsikana, obeye kwaNdlambe apho, esiya kuphulaphula ezi ntetho zikaNxele kwaNdlambe, waman' ebukholelwa kuzo, wada wamfuma noNxele lowo ngenkab' enkomo emhlophe; nje ngoko uNxele ebesel' emiseleke ukuba apunywe ngumntu wonke.

Koko ke kodwa le nkomo yabuya yaphuthunywa nguNtsikana, ngokuthi kanti uxokisiwe naye nje ngabanye abantu abatyholileyo uNxele, ngobu buxoki bakhe bokuthi abeLungu uya kubawisela ngezulu, xa kulwayo ngase'ini phaya. Nje ngokuba yayise inxwalene, aye esithi amaXhosa akayi kulwa ngezikhali khona, aya kulwa ngokuwisela amaNgesi ngezulu. UNtsikana wamphikisa esithi, "Nento!" Kanti ke okunene amatyipkolo<sup>1</sup> aya kusuka

<sup>1</sup> NgesiNgesi, "Cape Corps."

abagqibe abantu aaba ukubadubula. Kuthe kwakuba lapho, akwenje nje ukuchasana amadoda athethayo, uNtsikana noNxele, lathi elakonikhulu likaNdlambe ukuyilamla, “UNtsikana lo ma kakh’ eme; sisaphulaphula le into. Iindlebe zobetha-bethana. Unani na angakhe afe ngakuNgqika phaya?” Kumhla ke loo mini uNtsikana wabuyela kowabo kwaNgqika, ukuza kuthetha khona esithi, “Namp’ abantu bexokiswa nguNxele kwaNdlambe, kanti mna le yam into ayifho.”

UNgqika uthume uSoga ukuba aye kuphulaphula uNtsikana. Wabuya uSoga ekholiwe nzulu nguNtsikana, nobunyaniso bentetho kaNtsikana, wabuqhuba nje ngoko enkosini yakhe emthumileyo. ‘Suka kanti le nto ise inzulu kulo mfo wasemaJwajeni. Ube lelinye lamaphakathi kaNgqika. ‘Suka umntu wagqoboka, waaligqoboka elikholwa likaNtsikana, elimana ukusumayela le nto emzin’ alo phaya.

Olo gqoboko phofu lwaloo maxefa lwalungumfiliba apha, osinga entweni phofu. Amanyangetse lawo aqal’ amqonda uThixo nje ngomDali owadala zonk’ izinto, nezinambuzane, kwa neentaka ezibukekayo nezintle emehlweni. Befesithi ke ukuthandaza kwabo, zonk’ izinto ezintle zibe zezikaThixo, zize ezimbi zonke zibe zezikaSathana. Kuthiwa ukuthandazwa, “Wena Thixo oscamazulwini, Nzwana enkulu, owadala iintaka nezilo ezithile nezithile,” kubalwe ezintle zodwa. “Ongafani noSathana, owathi akufuna ukudala iintaka, ‘suka qhaphu weenza ilulwane, nesikhova!” Babunjalo ke ubufiliba bogqoboko lwaloo maxefa abo asebumnyameni, “amaxefa eentwana ezincinane.” Inkosi uNgqika akuva na ebenezi zibongo zithi nje ngoSoga, “Luthuthwana lwendlu yomfologu”? Kuba kaloku uSoga wayesel’ akhe umnquba wentendelezwana yokubedlelela; waza, kuba ebeselisoka ukuyiqala kwakhe le nto, inkosi uNgqika yakhupha iikomo, zokuze uSoga alinyelwe intsimi ngazo.

UNtsikana lo benoSoga ma baBe baBengamazana nabamelwane kwa ngaphambili. BaBe zizihlobo, kuBa nanku uNtsikana owabezek'le umJwakazi, unina woo-Dukwana nodade wabo. Loo nto ikwaqondakala ngokuthi uNtsikana, akubuzwa nguNgqika umntu azana naye kweso sakwakhe, aphenyule ngokuthi, "NguSoga umntu endimaziyo." Wasel' esithi ke noNgqika kuye, "Yiya kuSoga ke, akukhangelele indawo yokuhlala." Eyile ke kuSoga, uSoga waya wambeka eThwathwa kwaMankazana, kwindawo apha bathi liJadu ngegama. Uthe ke elapho uNtsikana, walibamba lonke elakwaNgqika; athi ekomkhulu, aBe ephi, efumayela le nguquko kumawabo akwaNgqika. Waye lo mntu ehlonelwe kuBa engumntwan' okuzalwa, ekwa liphakathi kwamanye amaphakathi. UBe-fumayela esithi, "Ithi le nto ma kuthandazwe, zilahlwe ezi zono." Atsho azibale ke yena izono namanyondonnyondo abeqhutywa oko entlalweni yasemaXhoseni. UBe-fumayela esalatha "UloThixo nkhulu ngosezulwini."

Ngumfo owafetha ngeqela leqemete entsha, nebukhali kunene emicimbini nasemsebenzini weliZwi likaThixo. Umntu wokuqala wokuguquka kule ntfumayelo kaNtsikana nguNgqika ngokwakhe. Uthe mhla walivuma lo mfo kaMlawu, "Ukuze kulunge, ma kuqale mna lo kanye ukungena kule nto." Watsho wasel' efudukela kumzana wakhe obuseNceja phaya, kufuphi nenxowa lesinala yabafundisi. Kodwa ke asuka avuka phantsi amaphakathi akhe, ema ngeenyawo emnqanda kule nto; abetha wabalekela emahlathini ngokuzinqabisa nale nto yakhe, ethandaza eyedwa nje ezindle phaya. 'Suke ke ekugqibeleni, la maphakathi, athanda kunene ubumnyama, amlahlekisa mpela uNgqika, wabetha wahlukana naloo ntlantsi yokukhanya wabeyizuze kulowo kaGaba, ethunyelwa ubuprofeti kwelakowabo lisesithoko-thokweni.

Kodwa ke noko ngoku kwenza, akalithintelanga iliZwi



elalikhutshelwe umprofeti wokulihambisa ; koko lona lasuka lazizuzela abalo ematyeni. Kumagqoboka okuqala kaNtsikana ndiphawula ooNoyi, Matshaya, Mbi, Tamo, Xuba, Koti, Matshikwe, Kobe, Dukwana, Suthu, Soga, namaJwara akwaSoga ooFestile ; nabanye bangenelela. Esi ke, mlesi, yaba sisiqalo sebandla likaThixo kaNtsikana. Saseka amabandla amakhulu nangqindilili emaBofolo, kwaMankazana, nakwaSomaseti, emKhubiso, emaDebe, Qonce, Ncemeza, emGwali kaNgqika, naPhefeya kweNciba. Kwezi ndawo wofika libanzi igama elithi, "Siyimente yaseGwali thina ;" esithi umntu, "Ndaliva kwa kuNtsikana, kwa seTyhume," njalo-njalo. Yimente eyayinoMoya kaThixo, ivuma, ithumekelela, ikhaliphile ; okanye yayisulungekile entlalweni nasebuKristwini bayo. Nala mabandla siwabonayo namhla nje, kungatshiwokufanele nokuthiwa, yinzala yemente kaNtsikana, oyena mseki wokuqala wobuTaba kweli lasemaXhoseni. Nabafundisi abamhlophe bokuqala bangenelela eqalweni lomsebenzi kaNtsikana.

Abantu bokuqala ekugqobokeni kuNtsikana, nje ngemfanelo, yaba ngamaCira namaJwara ; namaGwali namaNtakwende nezinye izizwe. Kanti ke noko, wona umqumbi yayingamaCira namaJwara. AmaJwara kaloku—lo mzi kaKhonwana—wawuhlatelyelwe le nto kaNtsikana kwa yinkqu kaNtsikana, ukuze nje bayingene. Yile nto litshoyo iculo likaNtsikana ukuthi, "Lo mzi kaKhonwana siwubizile." Kutjede abaficileli ukusuka bathi, "Lo mzi wakhona na siwubizile."

Bathe bakufika abafundisi bokuqala abamhlophe, banqwenela ukuba bamphhlelele uNtsikana ; kodwa yena akavumanga. Ubaphendule ngelithi, "Hayi, oku ndikukho kundanele," bamncama. Kodwa ke amagqoboka amaninzi akhe aphehlelelwa ngabafundisi, ukuze nje uNoyi, uyise kaMakhaphela, athabathe igama elingu "Balfour."

UNtsikana ngumfo owaβ' enokuthetha okwalatha oku-sezayo, ukuzalisekisa unyulo lwakhe loβuprofeti kowaβo emaXhoseni. Wathetha kakhulu ngeentlanga ezimbini ezizayo, olunye luvela ngasentsjona—langa—amaNgesi ; nolunye luvela ngasempuma—langa—amaMfengu.

Weenje nje ngabeLungu, " Luyeza uhlanga oluMhlophe, olunwele zifana nobulembu bombona obu, luza luphetha iqhoja elingenamlomo—imali. Lungumphambanisi. Ze nilijumkele eli qhoja. Luphetha neZwi likaThixo ; ma ze niliphulaphule, nilamkele ke lona. Ukuba aniliphulaphulanga, izwe lenu liya kuzala ziindlela zeenqwelo, ziintango zeengcingo, nayimihlambi yeegufa. Ningaze nilwe nalo, wena Ngqika. UNxele lo uya xoka ; uya balahlekisa abantu."

Lo mfo walekela ngezinye iintetho wathi, " Ndiβona mna ukuba liyeza ixefa aβothi ngalo uhlanga lusuke phezu kohlanga, uyise angevani nonyana, intombi iphambane nonina, kude kufike uSifuba-sibanzi, owonibuyisela kwa kulaa Ntaba kaNdoda."

Lo mntu ke ethetha ezi zinto nje, ngumntu ; ufana nomntu wonke. Unesithembu sabafazi ababini, omkhulu nowasekunene. Oonyana bakhe baye bebabini qha, inguKobe omkhulu, noDukwana owasekunene. Unina kaKobe wayengumQocwakazi, uNontsonta igama ; unina kaDukwana ingumJwajakazi ogama linguNomkhini.

Konke ukuthetha kukaNtsikana kuzalisekile ngeendlela zonke. Akufananga nokukaNxele, okusajongiweyo nana-mhla nje oku. Kwabetha kwavela eli qhalo lithi, " Kukuza kukaNxele," xa sukuba into le ingasayi kuze ide ibe nto ikhoyo.

UNtsikana wasweleka ngowe1821 kukugulana kwakhe okuthambileyo, okwamthabatha ixefa elithile. Le nto ke icaciswa kukuβa ethe, egula nje, weenza waxholwa umkhumbi wakhe womhlunguthi, emana czilinganisela ukuze

angaxingi kuwo. Lo mkhumbi wakhe wada wagqitywa esaphilile yena, ukuze anchwatywe ngawo akuBa ede wasweleka. Oku kukuthi ke uNtsikana akanelanga ukuBa ngumKristu nomprofeti wokuqala apha emaXhoseni, koko waba ngumntu wokuqala ukunchwatywa ngomkhumbi, ngokwesiko lascikolweni. Inchwaba lakhe naalo eThwathwa, kwaMankazana.

Wathi uNtsikana ukuyolela kwakhe, phambi kokuBa abube eseThwathwa apho, wabiza umhlobo wakhe, uSoga, umfo kaJotelo, wathetha kuye esithi, “Ndikubizela le nto : fudusa olu sapho lwam lunoKobe noDukwana nabafazi bam boBabini, uye nalo eGwali phaya esikolweni, uye kulugcina luhlale kuwe.” Ukuze nje olu sapho lwasema-Cifeni lube seGwali, esikolweni phaya. Oku kuthi esikolweni, nditsho ngokuBa umfundisi wokuqala kuNgqika, uNyhengane<sup>1</sup>, wayebekwe esandleni sikaSoga ngokunikelwa nguNgqika.

Akububa uNtsikana, okunene uSoga uye walufudusa olu sapho lwamaCifa, elufudusela kuye eGwali, ngokomyolelo womfi umprofeti, uNtsikana Gaba.

Liphela apho ke ibali likaNtsikana ngumbalisi.

*Zaze Soga.*

## II.—UKUΣUMAYELA KWAKHE.

UNtsikana, umfo kaGaba, wakwaQanqholo, kwaNyembezana, emaCifeni, wayengumNgqika wenene, ihomba lenene; ebelifanelwe yiminweba yalo yeenkunzi zodwa zezingwe, ingubo afumayela ambethe yona ke leyo umnt' omkhulu. Ngunyana kaGaba owathwetyulwa nguThixo, ngoMoya waKhe omandla makhulu.

Okhona kumazi kwam uNtsikana, ndimazi kakhulu xa asentfumayelweni yakhe, namatile-tile obenzeleleli. KuBa ngumfo obengemprofeti nje kodwa, nomfundisi; be kusc-

<sup>1</sup> Ngu Dr. van der Kemp lowo.

mhlotsheni ebantwini nasefementeni ukuba ukwa ngumenzeleleli phakathi kwabo noThixo wabo. Be kulula oku kubantu abangamaXhosa, ababeqhele amatola namagogo.

UNtsikana lo ubenefuthe elikhulu lokwenza ukuba abamlandelayo babuve ubukhulu nokuba kufuphi kukaThixo kubo, afumayele lo mfo ngoThixo, atsho beve boyisakale, ukuthi kanti bebesona uThixo nangezi zono, kuhleliwe nje! Enkonzweni xa afumayelayo uhleli ngasezantsi, ngasemnyango; indlu izele tu ngabantu, amadoda naba-fazi. Umnumzana utsho ngomnweb' akhe weenkunzi zezingwe, le nguB' inkulu iwugquma kakuhle umzimba womnini-wo, ogeinwe ukungakhe uvele kuy' apha. Intfayeleyelo enkonzweni ibiqala ngeculo elithi, "UlenGuB' enKulw' esiyambatha thina," le idla ngokuthiwa kule mihla, "Ngulo Thixo mKhulu ngoseZulwini." Uya kuthi ke akungena kuloo mhobe lo mfo, kuthiwe kpe ukuhlala endlwini apha ngabakhedamele iZwi likaThixo. Ithi yakumamkela indlu, angene afumayele le nto imhli-leyo, ithiyene nesono, abachazele uboni babo entlalweni yabo yemihla ngemihla, esalatha izinto ezikubo azithiyileyo uThixo.

Wofumayela umfo kaGaba kude kuphunyelwe phandle ngokuxinana, kuba kuze nowaphi ukuza kuphulaphula le nto, batsho abantu iinyembezi ziqukuqele nje ngomsinga, ziphuma kwabahleli entla endlwini, zibethe ziwunqumle umbundu weziko. Yabe ilixefa ebesingafunwa kade isono nenyala emaXhoseni; ababesithi ababanjwe ekukpexezeni babulawe ngokuxhonywa emthini, badliwe ziinchuka bejing' apho, loo ndoda naloo mfazi. Lo mfo ufumayela ngoKristu, esithi, "Guqukani, guqukani nonke ezonweni;" emxela uNyana kaThixo okuphela kwaKhe kuYise, unGuB' enKulu, uHlathi leNyaniso uNqaba yeNyaniso, neliWa leNyaniso. Ibe nguNyana kaThixo ke Lowo. Woda athi,

“ImVan’ encinane nguMesiyasi :  
 Unyawo zinamanxeβa okubethelwa,  
 Uzandla zinamanxeβa okubethelwa,  
 Eyahlatywa ngentsjuntse ecaleni.”

*Makhaphela Noyi Balfour.*

### III.—IIMBALI EZINGAYE.

Nina bantu bakwamanye amazwe, nani nikweli ndimi kulo, fanel’ ukuβa le mbali ndiza kuyenza anizanga niyive kakuhle. Nani, n̄ikhe nayiva, ndifuna ukuniquondisa imbali yalo mphakathi mkhulu wakwaNgqika, wasungulwayo nguThixo.

Lo mphakathi wayefudula engumfo onomsindo omkhulu, kuβa ngumfo obethanda ukubetha, umfazi eyinto yemfeketho. Ebesuka athi kumfazi wakhe, “Lola imbola.” Wothi loo mfazi ayilole. Wosuka umnenc ayityikile ndawo nye. Loo nto eyenza nje, ufuna ukuze ambethe. Athi ke kwa oko, akuβona enganelanga, ambethe. Nangoku ungathi wakukhangela kumfazi wakhe, uβone iinduma zodwa.

Lo mhla wathwetyulwa ngawo, wavuka kusasa ; wamana eyame emivalweni. Lithe ilanga xa liphumayo, yathi imitha yema kuye. Uvakele esithi kwinkwenkwe, eyayilungisa amankonyana, “Uya yiβona na le nto ndiyibonayo ?” Ithi yona, “Hayi !” Uphinde kwada kwaakathathu, yathi yona, “Hayi.”

<sup>1</sup>Umkile waya endlwini esiya kulungisa, kuβa loo mini yayiyimini yomdudo. Basuka bahamba. Kufikiwe, kwadudwa. Uthe namhla akududa, wasuka umoya wavuka ; ude wahlala phantsi, wasuka umoya wapheza. Ubuye wesuka, wafika kwakhona umoya ; wahlala phantsi. Kaloku kuse kumi laa nto ebeyibonile kusasa. Wesuka ngokwesithathu ; wavuka umoya akusuka. Wasel’ esithi ke kuβantu bomzi wakhe, ma bagoduke. Wathi kaloku

akufika emlanjeni, wayihlamba imbola. Bamangaliswa ukuba namhla ungenwe yini na, u“ Nokhonongo, imaz’ eguf’ ibele ”—kuba babesitsho ukumbonga.

Bafika ekhaya; wabaxelela namhla into emngeneyo, nokuba abantu ma bangaphulaphuli kuNxele, uya salahla abantu; ma baphulaphule kule nto imngeneyo namhla. Wathi, “ Le nto indingeneyo, ithi ma kuthandazwe, ma kuguqe yonke into.” Wathi kaloku wamisa ityalike amaxa onke; asuke alcese ekhangele engubeni yakhe yezingwe; kusuke kuvunywe iculo lokuqala, nakuba lingabalwe zonke iindawo abezivuma. Zisele iindawo ezinye ezinkulu. Ebengalali emini nasebusuku, kuphela ebesithi nqwaa ebusuku. Abantu belele nje, kuphela uya thandaza.

Nguye lowo waxela ukuba kuza abandlebe zimaholo-holo kweli lamaXhosa, “ abaya kuthi, ukuba anilinyamekelanga eli liZwi, ibe ngabo abaphambili.” Ikwa nguye lowo waxela amaNgesi, ukuba aya kuwuzuzo lo mhlabo wakwaXhosa. Ikwa nguye lowo wathi amaNgqika aya kuma eNcifa, ukuba akavumi ukuphulaphula iinDaba zoVuyo. Ikwa nguye lowo wathi, xa isono sandayo, kotshaya nomntwana omncinane. Ikwa nguye lowo wathi, “ N,othi ukuze nibone kaloku ukuba uNyana wesiNtu ukufuphi, kube kho imfazwekazi enkulu, into yona eyoza kude kufumane kuyekwane, kungekho abona boyisiweyo.”

Nguye lowo wathi kuNgqika, ngemfazwe eyayikho phakathi kwamaNdlambe namaNgqika, “ Ma ze wena ungaqali ubinze. Ukuba uqalile, umnqwazi wenu uya kuthulwa, uhotiswe leya yasemzini.” Yaphuma ke. Yathi yakuson’ ukuba isel’ imkile, kwafika into kwindoli leyo yayisele. Yasel’ isithi ke yona kubantu eyayinabo, “ Ithi le nto indingeneyo, laa mpi yakowenu iya koyiswa. Ukuba be kukho umntu onehase, nge ndimthuma ayiphuthume ibuye. Ndifona iintloko zayo zityiwa ziimbuzane ebusweni bam.” Kwaliwa ke, wasuka umkhosi wamaNqika wathiwa

nkxi. Athi kaloku ke akuBuya enomsindo, athi, “La madoda abedefayo ange ebulawa ! Yini na ukuba soyiswe ebdefa ? ” Athi kodwa akayenza loo nto.

Wasuka uNgqika wathuma isigidimi, uDilima, ukuba siye kubiza amaNgesi phefeya kweNxuba, ukuba aze kumlwisa. Yathi loo ndoli, “Mna le nto indingeneyo ithi, ‘Le nto nge niyiphelisa, niyithethe phakathi kwenu.’ Le nto indingeneyo mna ithi, ‘Ukuba amaNgesi uwaBizile, ndiwubona lo mhlabo ulixhoba.’ ” Oko kukuthi, amaNgesi aya kuwuthabatha. Asuka amaNgesi eza, athimba iinkomo zamaNdlambe.

Ikwa nguye lowo waxelayo ukuba kuya kuba kho oothi-xwana phakathi koXhosa. Ikwa nguye lowo wathi, akuba elilelwa ngabakowabo, ekubeni wayezenzele inchwaba, ngokuba ebesele’ eza kumka, wathi, “Mna ndibe ndilukhanyiso lwenu ; akukho sicaka sakha sathi sithunyiwe, saya sahlala. Mna ndibe ndithunyiwe kuphela.” Wasuka ke wamana ukuzilinganisa enchwabeni lakhe : lathi ke lakuba ligqityiwe, wathi ngemini yokububa kwakhe—kuba ebengasayibethi ityalike—wayibetha. Bathi abantu bakufika, wathi, “Andisayi kuthetha. Ndiza kwenza indlela-ntle yokumka kwam.” Wathi kuNcamafe, “Suka uye kuNgqika, athi uNgqika aye kuNdlambe, athi uNdlambe aye kuHintsu, kude kuye kuma ngoNguB’enchuka. Ndifuna wazi umhlaba ukuba ndimkile.”

Wathi ukuyala abantu bomzi wakhe, “Ma ze nibe yimbumba enje ngeyamanyama, niye esikolweni saseGwali.” Saye sona sisaphethwe ke nguloo mfundisi mkhulu useQonce, uBuluneli. Wawuthabatha amakhwenkwe akhe omaBini, wathi enci wayibeka ngaphambili, wathi enkulu wayibeka ngasemva. Wathi kwenci, “Wena ungumsimelelo wam ” ; wathi kwenkulu, “Wena ulufundo lwam.”

Laa mini yalaa mitha ke, loo mitha yema nasenkabini

yakhe yenkomo. Loo nkabi yakhe ibisuka ixele mhlenikweni utshaba lukhoyo, kwa luseza. Isuke ilile, se besuka abantu; ingalila, nokuba kuphakathi kobusuku, se bebopha. Yosuka izikhokele ezinye. Ithi apho ifike yema khona, balalise apho. Yathi loo nkabi yakhe, ukuba umnini-yo eza kuqhawuka, yabuya endle, yasuka yema ngaphandle, yaman' ilila. Wathi umnini-yo, "Namhla le nkabi, ukuba ingumntu, nge iba iya thetha. Ma ze ingatiwa, namaxa ndingasekhoyo." Yaman' ukulila, noko umnini-yo ebesel' eubibile. Waya kunchwatywa ke. Kwathi enchwabeni kwayalwa nguRobert Balfour; kwathi ukuthandazwa, kwathandazwa nguMatshaya. Abantu baaliqela elikhulu. Inchwaba lakhe liseThwathwa phaya.

Naantso ke imbali yendoli yakwaNgqika. Igama layo nguNtsikana, umfo kaGaba.

Ibisithi ke loo nkabi yakhe iman' ukuya enchwabeni lakhe, iman' ukukhotha amahlamvu aphezu kwenchwaba.

Enye into elusizi, mfo ndini wee*Ndaba*, useza kuyiva.

Ithe ngenye imini, baye abantu bengekho abayaziyo, yamana ilila. Basuka bahlala noko; ide isuke iphume ebuhlanti. Kuthe kwafika isidenge, sivela kondla iimbila zaso, safika sathi, "Perere." Zithe ezi nto, "Ingabi uthi s,iiB'e iimbila zakhe." Sithi, "Hu, hu!" sithi, "Bafatyile, banomsindo." Zithi ezi nto, "Ungabi uthi ma sisenge." Basuka banikele. Sithi, "Hu, hu"; sithi "Baxhobile." Bathi, "Ingabi uthi, siye kuthukulula iimbila zakhe." Side sisuke sibethe ezinkomeni apha. Basuka bathi abantu abakhulu, "Sinani na esi sidenge?" Siphathe kumemekisa abafazi. Noko bangaqondi. Wathi xa isel' ikufuphi impi, wathi umnt' omkhulu, "Kade ndinixelela." Watsho waangaka ukubaleka. Kude kufike isidenge nje, inkabi yona kukade ibaxelela; abayazi.

*William Kobe Ntsikana.*



## IMBALI YAKWA-XHOSA.

### I.—MNYAKANA U-JWAFA WAYA KWA-DIKO.

Kwathi kwanduluka abafu boonondwayi, baya kuhlola kwaDiko, ukuBa bangazifumana na iinkomo. Bahlole babuya bengenzanga nto, bafika bawo ngazo kuSonto, igosa likaJwafa, ukuBa asintw' iinkomo, ludala. Wasel' ezekwa-mzekweni uSonto. Anduluka ke nawamaHleke, ephethwe yinto kaBini, uJwafa. LeliBa!

“UNdij' owubangayo;

Ikhonkcw' elinqila lasebuNguni.

Umsukuvimba, ungumntwan' enkosi, ungumntwa' kaBini.

Umnyolula nto zinde zasemlanjeni,

Unkomo zidla nenkunzi kaMondliwa yasemaMfengwini.”

Baya kuuba ke kwaDiko. Ekoko ke, bathi bakufika kwintaba yeGungululu, bathuma iintlola uJwaqu, intw' akwaHleke, noHeyi wasemaMbalwini, nabanye. Baye bafika, baviwa, kwathi ukuphuma komzi wabanjwa uHeyi. Wavakala ememeza esithi, “Wena Jwaqu! Wena Jwaqu! Ndifanjiwe! Ma kuze iinkomo zam zize kundikhulula.”

OoJwaqu, ndawo nye nezinye iintlola, baye baxela kuSonto ukuBa uHeyi ubanjiwe. Yeka ke, uSonto wasel' esithi ma kufunzwe. Yagaleleka impi ke xa kuthi qheke ukusa, saasisiphendu. Igqokroze kwaBa maxhoba kuphela; iqhuba, isantsule ekoko.

Ithe ke yakuBon' ukuBa ikude kufuphi, yee thu impi kaDiko kwiindawo ngeendawo. Kwathi, kuBa kwakuthe gxwa-gxwa iimpokela zaBaThembu kuBo, ekuyeni kwaBo, bavakala besithi, “Isenje njeja nje, impi kaDiko iyeza.” Batsho ke banyel' imichiza. Ibonakele ihlangana, isel' ilandela. Bathe ke abakaSonto, abanamahafe, bathi ukuwajika kwaBo, yeka! Baye kuwabamba se bephakathi kwayo. Yeka ke impi kaDiko, ukulwa kwayo! Laali-

khohle-khohle, yagxothwa le yamahafe. Yafika ke eyeenyawo, yadibana kwaNti-zitshile, latshat' apho ke ikqoti lamaHleke, uJwaqu, leenza izigede. BaBonakala noko ukuba balundwendwe namasela, bagxothwa. WaBonakala esala uJwaqu kukudinwa, bavakala besithi, "Yima, bu-Nguni, sikuhlabi." Wathi uJwaqu, "Baya xoka, wena, baleka!" Watsho ke wabuya. Leliba!

"USondundumeje,

UGabuz' ixhaka,

Lumek' amalongwana simke,

Maz' emibel' ilukhuni, nakhona beyijwaqa akukuphuma nto.

Umzimba wenxhawa, ntwan' ingaka na?

Idla ngetshoba sihlahlaninga."

Waye esel' eyilahlile nengufo yakhe yegufa, wasinda noko ke.

Anqandwa loo maxhoba, ngaphandle kwesiphuphu seenkabi esasimke ngamahafe lo gama kuliwayo, babaleka naso, esinoDangazele, inkabi yentonga kaDiko. Bafa abantu kunene loo mini; abasazekayo ngoku nguDlakwe, into kaGephela, eyada yakhala yabandisa, yavakala sel' isithi imFecane, "UbuNguni busifudekela ngani na, tu-tu mXhosa!" Kumhla kwafa uMzathi, into kaNyamende, uKhakhalo into kaXhobongoje, uSozilaqa, uLekuza into kaGola, umMfene, uBolo into kaXhokolo, uGomo into kaPhongwe, umVala, uNxaphala, intw' ekade idliwa ngenxa yokuvimba; yaqala ukudliwa eZinchuka, yafika yadliwa eFulu. Kwafa uNtjengecana, into kaNzawu, kwafa uBalwa into kaMadolwana, into abebesithi ukuyibonga:

"Usozilaqa,

Udud' eneqhubu.

Umxhefa kaHafe," njalo-njalo.

Inxenye yamaHleke isaliswe yindawo yokuthi, xana amadoda axhobayo ukuya kwaDiko, kutshe indlu yonina

booJwara. Asel' eman' ukunqwasana ngelithi, "Yakha yakho na le nto?"

Be sithe bafike ibulwangu-lwangu impi ekhaya, ithe kanti isebugameni. Ithi imbali kukhonye inkabi yentonga kaDiko, uDangazele, baazi ke bona ukuba utshaba se lubanyathele, base beya kuthi gilili-gilili emaphandleni.

Yathi ke imikhosi yakubuya, ayandula ingene emzini. Yakha yaazinqambi, yaphekelwa ngengcedevu. Yaye ke ihlanjwa ngamayeza, kuba ivela kumzi wobugqi, iMfecane.

Zikho nezinye iziganeko esing'azikhankanyayo, ekade inkosi uJwara iphumelela kuzo. Uyilwile imfazwe ka-Hintsa, eyeZembe, ekaMlanjeni. Ngale kaNchayechibi ebengu "ndilele." Wathi akubuzwa ukuba uya kuthi ni na, wathi yena, "Ndimdala, se ndiya kuthi ndihlale ndilinde indlu yetyalike." Watsho ke kwaak'ukho.

## II.—IMFAZWE KA-TUTULA.

Kwathi akubon' ukuba uNdlambe umi eMnyameni, kwavakala ukuba unomfazi oyimbalasane ukuba mhle kwakhe, intokazi kaMthunzana, egama linguTutula. Obu buhle ke balo mfazi, uthe uNgqika akubuva, wasel' emnqwenela ukuba amthabathe kuNdlambe ngokumba, abe ngowakhe, nangani ebengumfazi woyisekazi. Wafika wahlangana noNtlebi, ukuba asuse abantu baye kumbela uTutula eMnyameni. Waye uNgqika oko emi eNchwazi; waye uNtlebi emi eTyhume, ngakwaSikhutshwana.

Ufike uNtlebi wasusa amadoda amabini, uBongwe, noFolisa, into yakwaMdange. Ekoko ukusinga eMnyameni. BakuBa befikile, bathe goxe-goxe ematyholweni ngexa lasemini, balinda ukuhlwa. Bathe ngexa lokuhlwa, basondezela ekhaya. Bathe babona umntwana, bambiza, bathi kuye, "Kha usibizele uTutula." Eyile, wambiza umntwana, weza; afika amqolela ebugameni, athi kuye, "Usibona nje, sisuswe nguNgqika; uthe ma size kuuba

wena." Wasel' esithi, kuBa kuthiwe chapha egameni naye alivayo, wazekwa-mzekweni; wasel' esithi gungqu endlwini, kulaa ndlu eBephuma kuyo, waphuma nesikhuni, waya endlwini yakhe, wafika wasithi wululu isidanga senkosi abe-sinxifile, wasisongela elukhukweni. Ekoko ke naloo madoda.

Bahamba ubusuku bonke, baza kuselwa bakuwela iNxuba. Bathi kwakusa bayilahla indlela, baya kuhlala entabeni, bebonisela ngasemva, ukuBa akungebi kuya landwa na. Bathi kwakuhlwa, babuya bangena kwa sendleleni, bahamba bada baza kufika naye eTyhume kwa Ntlebi.

Wafika yena wamfaka entangeni engalali mntu, wesusa uNgqoko, ukuBa aye kuthi mvi enkosini ukuBa laa nto ikho. Waya ke, wafika okunene wee mvi endlebeni, yasel' ibamba ihafe layo, uNqhawane, igama lalo. Yeka ke! Yalithi natya, lwaaluncinane uthuli, ayaba salinda nephakathi namhla lokuyiphahla. Igalelekile, yothe ngentanga ebiyolelwe ukuze yothe ngayo. Ngabantu ke aabo abathi, ukuselwa kwaBo ukutya, kufihlwe. Wagoduka naye ke, waya naye emzini wakhe.

Kanti ke amaNdlambe alandile, alubona ukuBa unyawo luze kuwela iNxuba; abuya abuya. Leva ke iphakathi lomZantsi, ooNontfinga, ukuBa uNgqika uthabathe unina wamenza umfazi, lahambelana ngaloo ndawo lisithi, "Usofa nto ni na uNgqika?" Labungana kunene, lada lagqib' ekuthini, ma kaye kohlwaywa. Wahlatywa ke, labeka ke iphakathi lomzantsi. Se lisithi le nto yenziwe nguMguye, umphakathi omkhulu; nguye lo uthakathise inkosi. Ma ze urawulwe owakhe kwa sentloko. Laya lamhlabela noNdlambe. Kwaya kwaliwa kunene, wagxothwa uMro-tshozo—eka Ngqika ke leyo—yathimba eyomZantsi inoNdlambe, kwaakufi. Wafiya ke uNdlambe umthetho othi, xana kwahlukwanayo, "Nams' ukuya xana ninodwa, ndingekhoyo! Yinkosi leyo, nina ke ningabantw' abamnyama; wonigxotha." Kwahlukwana ke. Uvakele

umntu kwakhona zakuhamb' iintsuku esithi, ma iphume. Ithe inxenye enoVazi, "Ibisel' iyinto ni na, inkosi yohlwaywe kade nje?" Zathi iinto eziphethwe ngooSenzo, noNgxokela, noGege, noCakana, noMagwanya, izinongo zomZantsi, azalibekela ndlebe izwi looVazi.

Yaphuma ngaphandle kokuya kumhlabela

“ UNdaba-nduna,

UGabul' ukhula,

UNotyelw' engeva,

UHLumis' ameva abuy' amhlaBe,

UBaf' oseXukafe,

UNyok' ubanjathiwe ngamaQheya,

USigenga ngamkhontw' emazibukweni,

USoziqhitsi-qhitsi ukusing' esangweni,

UVumaza uvumaz' imfazwe,

USilinge osebuNguni,

UmSitha nganzala kaDaba-daba,

UnoNtsifa zanyathi, namhlan' uphuma koNokhewana

noNoyena.”

UNdlambe ke lowo.

Yaphuma ke, yaya yagxothwa, yabulawa nguMpotshozo, kwaakubi. Yaphanziswa nangani ibithe ayagagamela mzi wakomkhulu. Ithe yaman' ukugana izikhulu zoMpotshozo zodwa, ezinje ngoNtlebi, Ganya, Mguye, Ncamfe, noNteyi, izinongo ke ezo. Kumhla kwafa

“ UNodude,

UNxeba lagul' endaweni yobomi,

UKhuz' ukutyeba nokunqina,

UQandase,

USibunu mtselw' kwindindinya,

UNongxangalathile, inkabi kaMarotya,

UNtam' ingacilitshe ligxoth' elinye,

Imbafalan' entsundwana yaseMthuqwa,”

uNgxokela, ebulawa ke yimiDange.

Kuthe, kuBa iBingumfo odla ngokuya kungena kuqala, aze enzakale, kuya liwa nje, sel' elele phantsi yena, az' asuke abuye ee thimbilili—weenza kwa loo nto. Kuya liwa nje, yena sel' elutywantsi. Ithe xana igxothwayo le yakowabo, bambona sel' ephakamisa intloko. Bathi, "Naankuya uNngxokela evusa intloko! Ma ze namhla nimnqamle intloko." Batsho ke bambulala.

Wasel' esuka uNgqika emgodusa uTutula, emthuma umntu. Laxola ke emva koko. Kukuze kuhlonyelwe ezi zibongo zithi kuNgqika,

"UQubek' embekeni nakooninakazi nakooTutula,  
Isilw' esiwudl' umzi siwukhanyela,  
Sisithi udliwa nguMakhabalekile."

Kukuze kube kho intsonkotha ethi, "Azi nge kukakhulu kukho Mguye! Kuseloko kukho Ntlebi."

### III.—UKUFIKA KUKA-NYHENGANE.

Wafika uNyhengane xa aseMnyameni uNdlambe, afike eve kuye ukuba inkos' enkulu inganeno apha. Asel' enduluka ke. Waye ke esel' emi eTyhume uNgqika.

Efikile, inkosi ibuze apho avela khona. Uthe yena, "Phefeya kolwandle."

Uthe, "Uze kwenza nto ni na?"

Athi yena, "Ndizise iliZwi likaThixo."

Kuthiwe, "Elithi ni na?" Axele.

"Ususwa yinkosi yakowenu na?"

Athi yena, "Hayi! LiliZwi likaThixo, athi Yena ma bathi abalivileyo balise kwaBanye."

Wabulela uNgqika wathi, "Ukholisile uThixo."

Wavunyelwa ke ukuba alihambise. Kwathiwa, ukuba uya thanda ukuhlala eTyhume, ma kahlale, kodwa ke enze ngokuthanda kwakhe. Kwaye ke kutolikwa liBulu ebclisemaXhoseni, eligama linguKula.<sup>1</sup> Wabuya wanduluka,

<sup>1</sup> Igama lale ndoda laye linguKoenraad Buys.

weza kwesi sihlambo seLawukazi siseDebe. Kwa nala-  
pho akahlala; weza eNchabasa, wathi nalapho akahlala.  
Weza emGqwakhwebe, apho athe wahlala khona umnyaka,  
wemisa nomsintsi. Kukuze abuyele eQhagqiwa (eQha-  
nqhwa, ngentetho yesiQwa), ahlanganise amaLawo, afuma-  
yeze wona. Aye amaNdlambe, imiDange, amaMbalu,  
amaGqunukhwebe, namaNtinde, emi eMnyameni oko,  
uJohn Tshatshu ekuNyhengane, eseyinkwenkwe.

*William Kobe Ntsikana.*

## AA! MHLEKAZ' OMHLE!

*Ngakho oko iya kuninika umqondiso ngokwayo inKosi:  
Uya bona, inTombi le iya kumitha, izale uNyana, imthiye  
igama elinguImanuweli.—Isaya, vii. 14.*

Bayethe, Kumkani!  
Thole lentombi yakwaYuda,  
Wena, Sonini-nanini;  
Wena, Mahlaba zihlangana;  
Wena, Jay' Omkhulu wezihlwele,  
Nqhin' izingel' imiphefumlo;  
Zibel' imihlamb' eyalanayo;  
Lung' elikhulu lakulomaZulu.

Bayethe, Kumkani!  
Wena, mehl' anje ngesibane;  
Wena, Tshawe lamaTshawe;  
Wena, Sinunza-nunza sesinunzela;  
Wena, Mhle ngokweNyanga;  
Wena, Khwezi lomSo;  
Wena, Liwa laPhakade;  
Wena, Nyana woseNyangweni.

Bayethe, Kumkani !  
 Bayethe, Nyana kaDavide !  
 Wena, Xhwane leXhwane ;  
 Wena, Gqira laseSebayoti ;  
 Wena, Mang' angalanywa ;  
 Wena, Nqaba yeNyaniso ;  
 Wena, Khaka leNyaniso ;  
 Wena, Ngonyama yesiXeko sakwaYuda.

Bayethe, Kumkani !  
 Asinalizwi nambla,  
 Asinamthetho naBuciko ;  
 Som' umlomo, sizidanele,  
 KuBa sakunikela umva,  
 Wena, Nkulu yeminyanya ;  
 Yasinikel' umva ngoko  
 Neminyanya yamawethu.

Bayethe, Kumkani !  
 Sithi, Buya neAfrika,  
 Kunye noonyana neentombi zayo.  
 Buya neendyebo zayo zamzuzu ;  
 Buya nempilo nengqondo yayo ;  
 Buya namandla nolomelelo  
 Buya nobunye bamaAfrika,—  
 Sitfho kuWe, Nkulu yeminyanya.

Bayethe, Kumkani !  
 Bayethe, Imanyuweli !  
 Wawakhumbul' amaAfrika,  
 Mini waBalekel' eYeputa.  
 Wawakhumbul' amaAfrika,  
 Mini sakuthwalel' umnqamlezo.  
 Namhl' inkxwaleko inathi,  
 Namhl' amandla angakuWe.



Bayethe, Kumkani !  
 Bayethe, Lusinga-singa lwakwaThixo !  
 Dolo-hle, Wena ungaseKunene !  
 Ma ze namhl' ukhangel' izifombo,  
 Ukhangel' abanezivubeko  
 Zokuthwala nzima phantsi koviko.  
 Ma z' ukhangel' izilima zakowethu,  
 Ukhangel' iziqhwala neemfama.

Bayethe, Kumkani !  
 Naal' utshab' uSathana,  
 Lusichitha-chitha.  
 Namhl' ufika nje ke,  
 Siphathel' isikweqe ;  
 Simlwe simxothe  
 Phakathi kohlanga.  
 Buya neAfrika, Mhlekazi.

Bayethe, Kumkani !  
 Itsh' imidondofolo—  
 Itsh' imidak' emnyama,  
 Lutsh' usapho lukaNtu,  
 Batsh' abakwaMthetho kaMthetho.  
 Batsh' abakhonzi bakho.  
 Watyaph' ufike, Bawo !  
 Watyaph' ufike, Somandla !

*S. E. K. Mqhayi.*

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## AMA-ZULU.

Mhleli ween*Daba*, undicelile iindaba zakwaZulu, ndakuthembisa ukuBa ndokuthumela ndakufika ekhaya. Ewe ke, sihlobo sam, ndiwuqalile loo msebenzi ndakufika ekhaya. Ndifune indoda enkulu yakwaZulu, yokuBa indazise

iindaba zakwaZulu. Ndifumene umGizana, owayelibutho lokugcina likaTshaka, oko kukuthi, elokugqibela.

Ma siqale kwinkosi enguZulu. Asinandaba kodwa ngayo, nangoMageba kaZulu, nangoPhunga kaMageba, nangoNdaba kaPhunga, nangoLama kaNdaba. Sinayo kodwa inchozana yendaba ngoSenzangakhona kaLama, ekuphatheni kwakhe ubukhosi bakwaZulu, nangoTshaka kaSenzangakhona.

Ekulawuleni kukaSenzangakhona, zazikho izizwe ezinobukhulu phezu kwakhe, ezinamaButho; amaButho ke ziinto ezifana nemikhosi yamajoni la. Aye engamaNdwandwe, isizwe esikhulu, esaye sibuswa nguZwide kaLanga; nemiThethwa, ibuswa nguDingiswayo kaJobe; namaQwabe, ebuswa nguPhakathwayo kaKhondlo. Naye uSenzangakhona waqala ukwenza amaButho, waBona ukuBa yinto yokumisa ilizwe amaButho. Wahlanganisa udodana lonke lakwaZulu, wathi igama lawo ngamaWombe; wathi liButho. Emva kwamaWombe waButha isiPhezi.

Ma ndingene kaloku kuTshaka kaSenzangakhona, wentombi yasemaLangeni, egama linguNandi. Uthe uSenzangakhona, ngethuba labafazi abaninzi bakhe, wamkhupha uNandi nomzi wakhe, uTshaka eseyintsizwa, oko kukuthi ngumfana ongekabi namfazi. Kuthe kwakuBa njalo, athi amaphakathi kaNandi, "Kusafuneka nkosi yani na, isel' ikho nje?" Waza wathukuthela uSenzangakhona akukuva oko, wathi, "Base bezimisele eyabo inkosi abakwaNandi." Wakhupha impi uSenzangakhona yokuya kuBulala uTshaka.

Weva uTshaka wabaleka, waya emaCunwini, kuMacingwana, inkosi yamaCunu. Wathi uTshaka kuMacingwana, "Ndiya bulawa ngubawo; ndisize, undigcine." Wathi uMacingwana kuTshaka, "Dlula, mfana womngan' am, uye kwaMthethwa, kuDingiswayo, yona nkosi inkulu. Apha siya khuphelana noyihlo. 'Uthi

umntu ukuba ndiya mbulala, akubalekela, akuya kuyihlo, ndiya mlanda, aze uyihlo andikhuphele yena, ndize ndimbulale. Naye uyihlo uya kukulanda, akuya ukuba ulapha. Andiyi kwaala nawe, ngokuba ilisiko lethu uku-khuphelana abantu. Nditfho ngoko ke, mfana womngan' am, ukuthi dlula uye kwaMthethwa, kuDingiswayo, yona nkosi inkulu."

Wadlula ke uTfshaka waya kwaMthethwa, wamkelwa kakuhle nguDingiswayo, inkosi enkulu yakwaMthethwa. Wafakwa ebuthweni uTfshaka nguDingiswayo, laaliqhawe uTfshaka likaDingiswayo, ezimpini zikaDingiswayo.

Kuthe ngenye imini, uSenzangakhona waya kukhonza kuDingiswayo, oko kukuthi waya kubusa, ngokuba be zimkhonza zonke iinkosana ezincinane uDingiswayo. Wanikwa umzana uSenzangakhona nguDingiswayo, woku-ba ahlale kuwo. Kuthe ngomnye umhla ekuseni, wafika uTfshaka kulo mzi angeniswe kuwo uyise. Wafika wema phambi kwale ndlu inoyise, ephethe ikhaka lakhe, lizele ngamanxeba ezikhali. Uthe esiva uSenzangakhona, weva esel' egedeza uTfshaka phandle ngokubonga, ebonga uyise uSenzangakhona. Woothuka uSenzangakhona, wathi, "Ngubani na lowo undibongayo." Bathi nguSikiti, igama likaTfshaka lobuntwana. Wathi uyise, "Thethani naye angene umntwan' am." Wathi yena, "Ndobuya ndingene, baba." Wemka uTfshaka engangenanga kuyise. Bathi woothuka ngokukhulu uSenzangakhona, ngokuva ilizwi lonyana wakhe owayembulala; wasel' engenwa sisifo uSenzangakhona emva koko. Wanikwa iinkomo ezininzi ukuphiwa uSenzangakhona nguDingiswayo. Wagoduka ke uSenzangakhona esel' egula, esel' esifa. Uthe efika ekhaya, wayesel' ebuba. Waza wamiswa uTfshaka nguDingiswayo, ukuba abe yinkosi yamaZulu; wagoduswa ke uTfshaka nguDingiswayo, ukuba aye kuphatha ubukhosi bakowabo. Uthe efika uTfshaka kuho abakowabo, waye

esel' enesiqholo, oko kukuthi, waye esel' enegunya. Waliguqula ilizwe lakowabo ngexefana elincinane, ngokuBa ubukhosi uBunikwe nguDingiswayo, inkosi enkulu eyoyikekayo. Wafika wabulala izikhulu zakowabo namakhosana. Wooyikeka ngokukhulu eBantwini. Weenza amabutho. Wasebenza ngobuhlakani, ngobulumko bakwaMthethwa.

Kwaza kwalwa uZwide kaLanga noDingiswayo kaJobe, amakhosi amakhulu omaBini. Wabulawa uDingiswayo nguZwide kaLanga; yaanobukhosi phezu kwalo lonke inkosi yamaNdwandwe, uZwide. Waphunguza ke uZwide kaLanga, wathi amakhosana onke ma kanikele kuye. Anikela ke kuye, nje ngokutsho kwakhe. Waye uTshaka elilela uDingiswayo ngelo xefa; wayelila ngokuthi, "Wandenza uNdwandwe, ndasala ebaleni." Wathumela ilizwi uZwide kuTshaka lokuthi, "Nikela nawe, ungene phantsi kwam." Wathi uTshaka, "Andisayi kukwenza oko. Zihlalele nawe, nam ndizihlalele." Kuthe akuphendula ngokutsho uTshaka, zathi izikhulu zakhe, "Yini ukuBa umphendule ngesiqholo uZwide, emkhulu nje kuwe?" Wathi ukuphendula umfo kaSenzangakhona kwizikhulu zakhe, wathi, "Thuthumelani, nina nithuthumelayo; kodwa akunyathi yahlula thole. Ixhego lahlula elinye ixhego. Mina ndiyinkunzi entsha, andisayi kulwa nexhego."

Wasel' esima uTshaka, wabongela ngoZwide uTshaka ekusineni kwakhe. Wathi ngokuthuka, uTshaka ethuka uZwide, "Uqweqwe oludala luhlalele ni? Ingwenya yadla abantu, abantu benkosi. Yabongwa nguNtombazi, yabongwa nguLanga." ULanga nguyise kaZwide; uNtombazi ngunina kaZwide.

Kuthe emva koko, kwabaleka izikhulu zikaTshaka zaaziBini, zibulawa nguTshaka. Zaya kuZwide, zafika zamxe-lila uZwide konke ukuthukwa kwakhe nguTshaka; amagama azo ezo zikhulu nguNgqwangube, noNzikizwayo.

Uthe akuva oko uZwide, wathukuthela ngokukhulu. Wathumela ilizwi lokuthi, "Mfana womngan' am, yini na ukuba undithuke kangaka? Ndithi kuwe phisela izikhali, ndiyeza."

Wathi ukuphendula uTshaka kuZwide, "Andisayi kuphisela mikhonto. Zihlalele ezweni lakho, nam ndizihlalele kwelam ilizwe."

Kuthe kwakuba njalo, waasel' ethukuthela uZwide kaLanga, waasel' ekhupha amaBandla akhe ngokucunuka, wawathumela kwija likaSenzangakhona phakathi kwaMaZulu. Yafika kwaGqoqi. Wayenza yaandlela-mbini uZwide kaLanga. Yayiphethwe nguNoluju, induna enkulu kaZwide. Uthe akuvela kwiintatyana zakwaGqoqi, apho imizi kaTshaka ikhona—igama lomnye umzi linguMbele-mbele, elomnye lisiGebe—uthe akuvela uNoluju, induna kaZwide, wavela wayithumela yaandlela-mbini, wawuthumela omnye umtyino esiGebeni, omnye wawuthumela eMbele-mbeleni. Wawuhlaba umntu wakwaZulu umkhosi. Wathi ukuphalala kokaZulu umkhosi waazigaba zibini, esinye saphanga eMbele-mbeleni, esinye saphanga esiGebeni.

Ma ndithi ke ukukwazisa, mthethi uthethayo nale newadi, loo mpi yaloo mhla iyinkosi yezimpi zonke zakwaZulu; loo mhla ngumhla bakukhumbula ngawo abantu bakwaZulu. Ukuba uThixo babemazi, ngabemdumisa wakufika loo mhla. Yayiphethwe nguNgqengelele, induna enkulu yomkhosi wamaZulu ngaloo mhla. Wayithetha uNgqengelele kaVulana, wayahlula yaazigaba zibini impi yakhe. Walithumela elinye ibandla esiGebeni—umzikazi omkhulu kaTshaka; elinye walithumela eMbele-mbeleni—kowesifini umzi—ukuba la maBandla aye kugcina le mizi. Wawamisa ke uNgqengelele kaVulana amaBandla akowaBo, ukuba avale kule mizi yomibini.

Wawazisa ke uNoluju amaBandla enkosi yakhe, uZwide

kaLanga. Uthe xa izayo ekaZwide, waphuma uTshaka ekhaya nebandla lakhe, amadoda amakhulu okufihla inkosi, nebutho lakhe elimnyama—isiPhezi—elisikelwe amnyama odwa amakhaka. Yahlangana ke esiTebeni naseMbele-mbeleni, yathi kule mizi yomibini yagxothana ngokuxakekileyo. Ithe isuswa ekaZwide kwelokunene eMbele-mbeleni, yayisuswa ekaTshaka ngolokhohlo kwa seMbele-mbeleni. KwaBa njalo nasesiTebeni.

Uthe akubona uTshaka kaSenzangakhona, ebona amabandla kayise sel' ebuniki-niki, umntu emnye phantsi, nangasezimpini, nangakweyakhe, uthe wasel' ethukuthela ngokukhulu, wasel' ebiza ikhaka lakhe kumninawa wakhe, il'unga lenkabi elihle, eyakhethwa phakathi kweenkabi zonke zakwaZulu, esithi, "Lizise ikhaka lam, ndiye kulwa, ukuze impi yam ibe namandla yakubona mina." Wathi, "Ndisemtsha, akufanele ukuba ndicatshiswe." Wathi, "Ethe isihlangu sam, Siyayi." Zathi izikhulu zikaTshaka kuSiyayi, "Musa ukumnika; baleka naso." Wabe uTshaka ephethe isihlangu sikaSiyayi, kusenzelwa ukuze inkosi ingabonwa ngekhaka layo ngaBafo. Wathi uTshaka ngokuthukuthela okukhulu, wasel' esaphula uluthi lwesihlangu somninawa wakhe, ngokuBa uSiyayi ebaleke nesihlangu sikaTshaka, ngokutsho kwezikhulu. Wasel' eqalekisa uTshaka kuSiyayi umninawa wakhe, wathi, "Andisayi kukubulala ngezandla zam, kodwa uya kufa ziintaba." Wathi uSiyayi akuva elo zwi lomkhuluwa wakhe woothuka, wadaBuka uvalo, wathamba umzimba wakhe.

Wathi uTshaka, "Ma sisuke isiPhezi," etsho kwibutho lakhe elimnyama; "sincede le igxothwayo yehlelo lokhohlo, lwasesiTebeni Nelinye ibandla ma lisuke lincede le igxothwayo yehlelo laseMbele-mbeleni." Esuka loo mabandla omabini, afika awafukula loo mahlelo mabini abesel' aphukile, awaphendula, ewasa kuleya kaZulu ebigxothe amahlelo asekunene kwekaZwide esiTebeni naseMbele-

mbeleni. UZulu wayifaka phakathi leyo kaZwide, bayigwaza kwaakubi. Bayigxotha yonke ekaZwide ngaloo mhla wakwaGqoqi, begxotha into eninzi yamaNdwandwe. Ngumhla omkhulu ke lowo kwaZulu, bakukhumbula ngawo, ngokuba zonke izimpi zakwaZulu abazilwayo, akukho mpi ifikayo kweyaloo mhla wakwaGqoqi.

Niyazi ke ukuba uZwide ubezoyisa zonke iinkosi zeli lizwe. Kukukhula kukaTshaka ngaloo mhla. Lithe ijaŕa likaSenzangakhona, kwakuba njalo, lase lithumela ilizwi kuPhakathwayo kaKhondlo, inkosi yamaQwabe, lathi, "Wethu, ndiphe indawo. Inkunzi endala indihleli kakubi. Khe ndiyidedele, ndibe nethuba kuyo." Wahleka uPhakathwayo wathi, "Uncwana lobuhlalu alungelingane nasentloko." Wathi uPhakathwayo, "Nikela, ungene kum." Wathi uTshaka, "Andingekwenzi oko, unguwethu."

Wasel' eyisondeza uTshaka imizi yakhe ezweni likaPhakathwayo; wafika wazigalela iinkomo nasemasimini akwaQwabe. Wathi kumabutho akhe uTshaka, "Woseni amaŕele, niwakhweba, se kuba yini kanye." Amabutho eenza oko ngokutsho kwenkosi yawo, aasel' czigalela iinkomo emasimini aamaQwabe.

Akubona oko uPhakathwayo kaKhondlo, waasel' ewahlanganisa amabandla akhe. Waasel' ewahlanganisa naye uTshaka kaSenzangakhona awakhe amabandla. UTshaka weenza ngoŕulumko, wakhetha amabandlana amancinane, wawafihla amakhulu. Yaya kuhlanguana, ephakathi uPhakathwayo kweyakhe impi; uTshaka ehleli embonisweni namaŕandla akhe amakhulu. Ithe ihlanguana, ŕabethi yesuka ekaPhakathwayo, ŕabethi yasala inkosi yabo. Waqala ke uTshaka ukuwadela onke amabandla akhe, wanika umthetho wokuthi, "Nize ningayibulali inkosi uPhakathwayo." Yathi ifika impi kaZulu kuPhakathwayo, yafika esel' efile, efe luvalo. Walinga ngeendawo zonke uTshaka

kuPhakathwayo ukuba avuke. Wafa kwaakuphela. Wadana uTshaka, ngokuba ubengafuni kubulala siqu sikaPhakathwayo. Ubethanda ukuze khe babuzane ngelaa lizwi walithethayo uPhakathwayo, lokudela uTshaka, lokuthi "Uluhlwana olungelingane nasentloko." Waasel' engenisa ke uZulu kulo lonke ilizwe likaPhakathwayo, onke amaQwabe aaphantsi koZulu. Waasel' ethukuthela ngokukhulu uZwide, ethukuthelele uTshaka, ngokuy'a wagxothwayo nguTshaka kwaGqopi.

*John Muir Vimbe.*

### IPHEPHA LEENDABA ZASEKHAYA.

*(Eli nqaku labalekwa ukuvela kwephepha leendaba, elaqalwa esinaleni yaseDikeni ngeyeThupha, ngomnyaka we1862, ebe kuthiwa ukubizwa kwalo zi "Indaba." Liphela ngeyomQungu, ngomnyaka we1865.)*

Hayi ke, ukusa kusihlwa! Saza sazona! Mfo ndini, uza kusincokolela *iinDaba*. Uthi ni na? Uthi kanene namhla sizelwe yinkqu yelasekhaya na iphepha leendaba? Uthi namhla ziza kungena ezindlwini zethu na iindaba? Into emnandi, usitsho njalo, akuyivanga!

Thina maXhosa siluhlanga oluthanda kunene ukuncokola, nokuncokolelana. Ukuhlala kakuhle emhlabeni thina kukuva iindaba. Uthi akufika emzini umfo onazo, umfo oncokolayo, aphekelwe ngende imbiza; kuze kusithiwa ke ma ze adle ahlukhe, buthi ubumnandi besisu buye kuvula intliziyo, athi onke amakhwiniaba abengaphakathi afe. Zothi ke xa kunjalo, ukuya kuphuma kweendaba emlonyenini, zenze intambo ibe nye. Woncwina ke angayeki, umfo ozivumayo. Yozekana ke ngokuzekana inkabi; kuthi cwaka, kuthi tu; ikhwezele ingayeki, intwazana engaseziko. Wothi akugqiba badumzele bonke, bavume, bathakazele, kuze mnandi.



Sinjalo ke, thina maXhosa. Nawe, mfo ndini weendaba, ube ung'laze uyibone into, uhambele ekhaya kwaXhosa. Kube kungathi, kuvakele ukuba uyindoda enamazwi, akungunge onke awakowethu, ithi imiqa yezangcozi, nemixhaxha, nemivufo, ukhohlane nayo loo mpahla. Ndithi ke kumnandi namhla; kuba, lisiza nje elo phepha lakho, sizelwa liNcoko. Aye phi na ke awakowethu? Wuhlafe ube banzi, alingunge clo Ncoko, uti, "Naantso ke into yenu, mathanda zindaba!"

Enye indawo ekuyole ngayo, ziza kungena ekhaya nje namhla iindaba, yeyokuba sithi kwa ngokuba singamathanda zindaba, asuke amaxokana onke aphelele phezu kwethu. Siginyiswa iintwana zonke ngamahamba-nandaba. Umzi ke wonakele ngale ndawo. Singabanjtu abasileyo. La akowethu, ndikuxelele mfo ndini weendaba, ngamabandla axoka agqibele. Ngamadoda athetha kuyole, kutyhileke, kube mhlophe; kanti kumhla nincanyisiweyo ukunyangwa. Sisenokuthi ke, into yakuvela kuqala ngasekhaya, sithi ukuyithabatha kwethu siyicaphule.

Sizelwa ziindaba nje ke namhla, sizelwa yinene. Into esiya kuyiva ngeendlebe zethu, siyibone ngamehlo, iya kuba yiyo. Usigxothela ulwimi namhla. Kumnandi ke, siya bulela.

Naanku ke okunye. Amazimba siwabuthela eziseleni. Iinkomo siziqiyela iintlanti. Iimpahla zifakwa ezinxhoweni, imali ihlala ezityeyeni. Kowethu abanikazi-mzi—kuba sikutyele, imali khona ihamba nabanikazi-mzi—bathi ke bona bayithungele emibinqweni yezikhaka. "Ze kuthi, mhla kukho idini elinje ngale nto siyoyika kunene, kuthiwa yifafu-fafu, kuqangqululwe kuloo mibinqo yezo zikhaka. Ungazihleka ke wena, kanti ke ezo ziindlela zomzi. Ndithi ke, ndisitjho nje, iinto ezinqabileyo ukugcinwa kwazo ziya nqatyiswa.

Ziphi na ke izisele, ziphi na iintlanti, ziphi na iityeya,

ziphi na iinxhowa, iphi na imibinqo, yeembali, neendaba, namavo ohlanga lwamaXhosa nolwamaMfengu? Ndithi ke, hayi ke namhla! Kuba kwelo phepha leendaba ngathi ndibona isitya esihle sokulondoloza iimbali, neendaba, namavo asekhaya. Izenzo zohlanga zingaphezu kweenkomo, nemali, nokudla. 'Ubefancle ukuthi, oya kulizuzela elo phepha, amane ukuwalondoloza amaphepha ngamaphepha, aze athi akwanela awase kuba bophi beencwadi, enziwe imiqulu ngemiqulu, zize ke ezo ncwadi zihlale zisisitya esibekelwe usapho ilifa lamavo.

Kulungile namhla! Iingwevu zakowethu nezaseMbo ma zizityande izisu; ihlanzelwe phandle yonke into. Ithi into eyayiyintsomi ivele, ithi into eyayilibali, nelivo lakudala, ivele; ithi into eyakha yabonwa, yaviwa, yeenziwa, ilisiko lohlanga, iphume, iye kweso sitya sasekhaya namhla, iye kubekwa khona. Be singenazizwe na kudala? Iphi na imbali yazo, yamasiko azo amabi namahle? Be singenazinkosi na? Amavo ezo nkosi zohlanga aphi na? Alele emanchwabeni ndawo nye nazo na? Akukho unakho na ukuvumbulula into kuloo manchwaba? Be kungekho zimbongi na kudala? Be zibonga obani na? Akukho bangakhe bathabathe nendawo na kobo buciko? Kudala be kungathakathwa na? Loo magqwira, amagama awo ibe ingobani na? Akukho kuthiwa ambelwa na? Akukho banokwazi izinto ezinjalo na, ezibe zingamasiko esizwe? Be kungaliwa madabi na kudala? Alwelwa phi na loo madabi? Be bengobani na abafu abakhaliphileyo? Ziphi na izindwe ezibe zithwalwa yimpi yakomkhulu? Iphi na imbali yamagqaba abethwala eso sivatho sihle kunene? Be kungazingelwa na kudala? Zabe zithe ni na izifuba zeempofu nezeenyathi, le nto be zidliwa komkhulu kodwa? Bayephi na abantu, bavuse la mavo angaka ohlanga? Ma bavuswe ooNgconde, noTogu, noTshiwo, noPhalo, noGarabe, noMlawu, noNgqika, noNdlambe. Ma ivuke

imifologu yohlanga lwamaXhosa nolwamaMfengu, ize kusifiya nelifa elikhulu lamavo. Loo mavo ke ma kaze kubekwa kwesi sitya seendaba zasekhaya.

Indawo eyiyimbi, ziza kusingena nje iindaba, naantsi. Simelene nabeLungu kaloku, amadoda alumkileyo, aneedaba. Ngamadoda anezenzo ezininzi kweli lizwe nakwamanye amazwe. Unguwe njalo ke, mfo ndini weendaba, uya kumana ukusicaphulela kuloo madoda.

Siyinto ni na bethu ziindaba! 'Thina bangenazitiki, ma sibe siphanga emahlathini, imithathi iguqulelwe ekhaya. Aze athi umnini-ndlu, mhlana zifikileyo iindaba, lakubona ukuba liya vutha iceba—ee qikili ngomhlana entla, azixwese enze umngcebele, alityhile ke iphepha elo athi, " Lusapho, kha niphulaphule iindaba!"

Ndithi simelene nabeLungu nje, iindaba azisayi kuze ziphele. Zininzi izinto oya kumana usicokela zona, mfo ndini. Namhla uya kusilumkisa; sicaphule nathi koko kwazi kwaloo madoda. Uyazi na ukuba ngale nyanga ifileyo ilanga laphuma liyinxenye, lasuka latjhona elinye icala lalo? Elo langa ke lawuxenga-xengisa umzi. Ndibe ndikuxelele ukuba thina singabantu abasileyo. Kukho 'abathi, bakulibona elo langa ke bathi, " Yehla ke into namhla! Wavel' uNongqawuse! Ziya vuka iinkomo!" Ukuba libe licime kanye elo langa, kwehla ubumnyama, umzi unge uzama-zame wonke, saba ngezi mini sithetha zimbi.

AmaNgesi ke, izazi, ngenyanga engaphambili kwaleyo, kuthiwa axela ukuba ilanga liya kuphuma linjalo. Namhla ke izanga ezinjalo uya kusivapafela wena, usilumkise. Singabantu ababuphaku-phaku kade. Asingi singaqhithjulwa imibilini zizimanga-manga, esizibona zisihla, singazazi apho zivela khona. Uya kusimisa imixhelo namhla.

Nakuba ndingazifincanga zonke iindawo ezimnandi,

kuba namhla sizelwe liphepha lasekhaya, ma khe ndigqibe ngezo. Koko ke ndingumfo oliyilo. Nakweso sitya sakowethu be sing'aze sibuye sihlangane, kuba ndisiva ukuBa unga bonke abanoBuxokana babo bangakuzisela.

Ndiya tJhona ngoku. Yiqole ke *imolo*.

UkuBa ufuna ukundazi, igama lam, ndingu*Nonjiba waseHlangeni*.

*Tiyo Soga.*

### U-GXULUWE NABA-THWA.

Ndandithe kuwe, mfo ndini wee*Ndaba*, kwelo phepha lasekhaya, sing'ade side sibuye sihlangane.

Kunokuzondeka kakhulu kum ukunga ingathi yonke into enokwazeka ycentlanga zethu, yaziwe, iviwe, ibonwe. Kule nto ingumntu, nokuba kungakanani ukuthobeka kwayo, zifika zibe kho iindawo ezithandekayo, nezifanelekileyo, ezinokwaziwa ke ekwenzeni kwazo.

Ndiya kuthi ke ngoku ngokwam ukuyilinga le ndawo, yokukwazisa oko umntu akwaziyo ngohlanga, ndingakhe-  
thi nto ndikhe ndayityelwa kowethu. UkuBa ndiya kholwa ukuBa inokuviwa zezinye iindlebe, kothi kusembalini yesizwe, mhlawumbi kusesikweni laso, ndikufakele kanjako mna. Uz' uqonde, mfo ndini; andimntu uthanda kufunda nto imatJhekisayo kodwa. AmaNgesi anentetho ethi, "Mntu, hleka utyefe." Nehlekisayo mna into andiyi kuyizila, ukuBa ndiya qonda ukuBa nabanye banga-  
thi, beyivile, nabo bahleke, kuBe mnanidi. Kothi kuse-  
ntsomini ndikufakele, kuthi kukwilivo kungangxam yamntu ndikuphe.

Okunje ngokuba ke namhla ndisithi, "Ina! Kha ufake kweso sitya, nal' ulwinyana ngo 'Zikhali Mazembe wakwa-Nomfwaka.'" Lowo ke nguGxuluwe, into kaGeakana, ekuvakala ukuBa ibingu "Nimlode" weli lakwaGarabe.

Kuthiwa yindoda ebingazani nekhaya; izingela leenyathi, utshaba lwento yonke eyaye iyeyasndle. Bathi abakha bambona, ibingumdaka, ones'lo, omfuphi, osikukanya, indodana epheleleyo, inyathi ngokwayo. Kutliwa luSe luphumpke neminwe, kukudliwa ziinguluSe oluSe luhlala lusilwa nazo. Ibiyindoda embi, ludliwe nayingqakaqa.

Imbali kaGxuluwe nabaThwa, fanele ukuba akukho mntwana womXhosa, kwaaba se belumkile, ungayivanga. Apho yehla khona kuthiwa kuseNxogi, umfulana ongena eKhubonqaba, ngaphaya kwentaba yeDidima, ngezantsi kuhle ekungeneni kwawo, kwa seKhubonqaba kodwa. UGxuluwe ngaloo mhla wayezingela inyathi, enamadodana amabini, uMavi into kaXhongo, noKhweza into ka Gxugxa, besengabafana. Batike ke xa lise limka kakhulu, bayibetha inyathi kwisixhotyana, sibuwana, siphezu komlambo.

Bathe, bakubon' ukuba basayichebeja, babona se kusithi nqanu iqela labaThwa. Batike bce nqinde, bema. Babuzile bathi, kwinkewu leyo, "Ungumntu waphi?" Uthe yena, "NdingowakwaNdlambe." Bathe, "UngowakwaGarabe?" Uthe yena, "Hayi, ndingumntu wakwaNdlambe." Ngoko kutsho, indoda yayisenza iqhinga lokusinda, kuba ibe ingumGarabe. AmaGarabe ke nabaThwa be kungasindisani, kuba uGarabe ukhe waba bulala kunene abaThwa. Umntu obesinda efunyenwe ngabo ibiba ngumNdlambe.

Kuthiwa ke, bathe bakuzibuza ezi ndawo, akuphendula uZikhali Mazembe, babakhupha enyathini apho, kwabibiliswa ngabo. Bahleli bahlala, besebenzana nenyathi, bathi, "Sincazeleni indaba?" Uthe, "Indaba ayikho, isekhaya. Ndiya kususa umntu aye kuyizeka." Uthe ke, "Suka, Khweza!" Utsho wamtyandela ngojyi ukuthi, "Uz' ungasuyi."

Ngeli xefa izizwe zamaXhosa zibe zisaphele ngama-

Tyhume ukuma, ngaphaya kusezé, lise lelabaThwa. No-Gxuluwe lo, ede asuke aye kufika eKhubonqaba nje, uthubela ngokuzingela, kuBa endle be kusekhaya kuye.

Bathe, kuBa aBaThwa noko le ndoda bengakholwa yiyo, bahlala, bahlala, bathi, "Intaka nkosi iya cela ikhonto;" oko kukuthi, "abantwana benkosi bacela izikhali." Uthe ke gelekece umkhonto, waBanika. Bathe, kuBa be befuna ukuBa izikhali zonke zala madoda zibe ngakuBo, bajokisa futhi ngokuthi, "Intaka nkosi iya cela ikhonto." Ude uGxuluwe okunene wazikhupha zonke izikhali zaBo, zaangakuBaThwa. Kuthe ke se kumzuzu zingakuBo, wathi, "Kha nindiboleke zibe zibini, ndinqwemele izinja zenkosi esikhumben'apha." Bamkhuphela iingcola zaambini. Unge uya nqwema, waman' ukutyikitya esikhumbeni ngamasinda azo, wathi, "Ezi zikhali azisikeki; ndibolekeni iintjuntjese zombini." Bamboleka. Uthe akuzizuka ezi ntjuntjese zombini, wahlala ekuloleni, ebuya eman' ukuthi tse kancinane esikhumbeni apha, ephosa ezinjeni. Weenza ngale ndawo zaza zaba ngameva, ukuBa bukhali kwazo.

Kuthe thu ntwana, yathi, "INGxulufa le ilola kangakanana iya kwenza nto ni? Ma ibulawe!" Bathe abanye, "Hayi, ma khe kufike indaba." Kuthiwa be kungekhonto, ibinje ngomya ukuthandwa ngamaLawu. Umntu obenawo ebengasinda ebuBini. Kuthiwa ebede, lakuxola, aBa namakholwane emaxhoseni ngenxa yendaba. Babesithi abaf' abakhulu xa bancazayo, "Thanda kakhulu xubu-xubu." Ihleli yahlala le nkewana, yaBonakala ijolisa ngenyembe kweli so lifileyo likaGxuluwe, isithi, "Ngafala ngothunube kulo so mbi kangakanana!" Ihlekile enye inkewana, yathi, "Angafala kambe kub' engugeza."

Lithe kwa eli ndwebi lomntwana, kwakuBa mzuzwana, lisenza iyelenqe lokuba uGxuluwe azazise ukuBa okunene ungumFafabe, "Hleba, ndihlebe, Ngxulufa, singamamba-nandlela sobaBini." Uthe uGxuluwe, "Mna ndi-

ngumntu wakwaNdlambe." Ithe kwa yona, ngoBunxhamo, ifuna ukuze othuke esel' ethethile, "Kha uthi Gaṛaṛa!" Uthe yena, "Ndlambe!" Luvakele lusithi kwakhona, "Idinga yakha yanga yabona, Biṛa, Tyhume—ndikhohli-swa kodwa nguloo ndawo, faka-faka."

Kubuziwe kwathiwa, "Iphi indaṛa kaloku Ngxulufa?" Uthe, "Umntu angaba kaloku useDidima." Kubuziwe kanjalo, "Iphi indaṛa Ngxulufa?" Uthe, "Angaba kaloku uwela isihlambo somThocwa." Kujokiswe ngal'o mbuzo, wada uGxuluwe wayigqiba imilambo yonke enganeno kweTyhume, wada waya kumngenisa umntu ekhaya, wabuya wamguqula esel' eyiphethe indaṛa. Bada kaloku abaf' abakhulu boozela, kuṛa ngeli xefa be kusebusuku. Baye bedle kunene ityodam loṛubende benyathi, isidlo sabo esikhulu. Kuthiwe kwiintwana ezimbini, "Siyozela, hla-lani ke nina niṛalinde."

Uthe uGxuluwe, kuṛa ezi nkewana zihleli ngezibunu ngaseziko, ziman' ukuyeketheka buṛuthongo, wathi tyangosiyi komnye, wathi, "Ma sigwantse!" Ithe enye yakuva oko, balulu amehlo, yathi, "Ithi ngwantse nto ni, Ngxulufa?" Ithe isatshilo, ingekaqondi, yabuya yathi yekethise buṛuthongo.

Akabangasaphimisela uGxuluwe ukuthi, "Ma sigwantse." Uthe nomnye, kuṛa ebesel' eqondile, naye eneyakhe intfunfse, besuka kunye, bazithi tyamfu kwa sekuqaleni ezi nkewana,. Baṛeka phantsi. Kuthethe ke umkhonto wodwa kwezi ngqiki-ngqiki ziyotywe ṛubende, yaṛa lido-vu-dovu. Bathe xa baṛona ukuṛa baṛakholisile, baṛa-kazela,— "Ha! Ha! Ha! Ha! Izikhali zikaGaṛaṛa! Ha! Ha! Ha! Ha!" Baṛsho ke, umkhonto wenze isithonga saasinye ukuqwenga! Kuthe phakathi koku, phuhlu ntwana mbini, zasibeke eseLawukazi. Zithe, kuṛa kaloku be kuse kusisa, zibaṛona ukuṛa ikwa ngaaba bantu boṛa-bini aaba, yasihlaba enye, "Yo! Kanti yimbini yasemini!

Kwada kwa<sup>a</sup> nonyana kaGqirafe ! Kade sithi iGxulufa ma ibulawe !”

Base besusa ke imiphongolo yamanene, bayidi<sup>a</sup> ngeziko, bathi enyathini apha bakhetha ndawana bazithandileyo. Bachila, bawunyathela umhlaba ukubeka emakhaya.

UGqirafe lo, kulilwa ngonyana wakhe, ubeyinkosi ya<sup>a</sup>Thwa, ebimi kulaa ntaba kaLutsoyi, isentla kulowa uphezulu uMankazana. Naantso emi phantsi kwayo uPilingile.

Injalo ke imbali kaZikhali Mazembe nabaThwa, indoda ekade iphuma eentweni ezimbi. Kuthiwa be lusithi xa luncokola ngokusinda kwalo, luthi, “ Umntu noko axakekileyo, ina kangafumane abuncame ubomi bakhe ; ma kawenze amazwembe-zwembe.”

*Tiyo Soga.*

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## UTYWALA.

AbeLungu basizisele izinto ezininzi eziziintsikelelo namathamsanqa. Basizisele izinto esibe singayikuze sizibambe, ukuba bebengawelelanga nganeno apha. Basizisele iingu<sup>o</sup> zeenchawa, noozibulukhwe, noozibatyi, endaweni yemigqwetho yeenkomo, neminweba yeenyamakazi neyamamncwa asendle. Iintloko sizigqubuthele ngoominqwazi, eku<sup>b</sup>eni kudala be zigqatswa ngamalanga afufu kunene ehlobo, zinyakanyiswa ngamaqhwa abanda kunene obusika.

Silima kaloku ngepuluwa, nemihlakulo yentsimbi, endaweni yezikhuba zemithathi. Sihlahla amahlathi, sinqile ziphunzi, siwice imikhuba ngemiboxo yezixengxe zaphefeya, endaweni yalaa mazembe asekhaya, abephala izikhuba, esukulwa ngezilanda.

Sinyathela ngezihlangu, endaweni yokubetha ngezika-Tjhiwo ; mhlawumbi sixwafule ngamaxakavithi entlonze,



namathwathwa. Ziintsikelelo ezivele ngomfo oMhlophe ezi. Naantso indoda entla, endlwini yayo, ngesokhohlo iphethele inqhayi yekomityi yekofu, ngesokunene iqole imbokothwe yesonka sasemLungwini. Naanko loo mnenc ethi, ekwelinye icala, abe ngakwelinye; efuthafutheka, ephatha kubamba kuloo mbokothwe, apha the kugweba ngentloko kuloo nqhayi.

Be kuphungwa na, be kulunyelwa na, emaXhoseni? Thina soondliwa ngamasi, nenyama, namazimba. Ikofu, iti, iswekile, izonka zenqholowa, ekusemi zona namhla, zivele nomfo oMhlophe.

Kanjako abeLungu basizisela ukwazi, nobulumko bezi-nto ezininzi. UkuBa sibe sivuma ukuBa iintsapho zethu zicaphule koBo butyebi bokwazi, nobulumko, be siya kuphakama ebutyhakaleni, kuBa nabeLungu oku kwazi nobu bulumko, abavel'e nabo eluhlangeni; buza bumini. Akho amaxefa ezithe ngawo izizukulwana zabo, zaba zizinto zentsini, kwaabo be belumke phezu kwaBo, baboyisa. Namhla wona ahleka thina maXhosa, namaMfengu, namaLawu.

Ngaphezu kwazo zonke izinto, kungabeLungu esizuze ukwazi ngaYe uThixo, ngaYe uYesu, ngayo inkululeko, nangalo iZulu.

Kodwa ke, nakubeni besizisele izinto ezininzi ezingamathamsanqa obu bomi bukhoyo, nawoBo buzayo, zikho izinto ezimbi, esinga abeLungu nge bazifiya emva, azaza zibonwe, ziphathwe, ziviwe, kulo mhlaBa wezidenge ezisithi maXhosa, maMfengu, maLawu. Ziselelwe, zinyelisiwe, azisenzuzo yalutho, azisenakudumiseka kuthile, nezo zingamathamsanqa izinto, sakukhangela umsebenzi wotywala kubantu abaNyama. Intselo yotywala ivelise namanye amanyala abengaziwa emaXhoseni; kodwa asinakuthetha ngawo kaloku nje. Utywala buza kububisa,

ekuBeni ezinye ezo izinto zibe zize kusiza. Sisikhuni esize kulunyekwa encheni eyomileyo.

UkuBa umntu ufuna ukuBa uhlanga olungafundanga lubube, ma kaye kuvula inkantini phakathi kwalo. Ma kathuthele kwezo nkantini iifatyi namagubu otywala. Ma kathi ukubuthengisa kwakhe, buzuzwe ngemalana elula. UkuBa wenje njalo, akuyi kuBa kho xefa, ukugxugxa noko-nakala kolo luhlanga. Le nto, sithetha nje, yenzekile ; iyenzeka. AmaLawu se kuhlekiswa, kuBoniswana ngawo. Aphelele phantsi butywala. Abethleka kuloo mlambo, bada baphela ubuni bawo. Amaqongqolo awo asekhoyo, engengawo akholiweyo, kuyalwa ngawo abangekcyeli kuloo mlambo.

Ewe, umfo oMhlophe ebengatshoyo ukuthi, “ Oku nikuBuza kuBani na ? Kulo mlambo wakowethu andinyanzeli mntu ukuBa asele. MaXhosa, maMfengu, maLawu, niziswe yimiqala yenu. NikuBuza kuBani na ke ? ”

SikuBuza kuwe, mfo ndini ! Kuqala uzise isilingo. S'ivele kuBani na ? Sibe sisiya phi na ? UkuBa uziselela okwakhokho, zenza nto ni na iinkantini emaXhoseni ? Yini na kanjako ukuBa, yakuwumisa inkosi enkulu, uSir George Grey, umthetho wokuBa ma kungathengiswa ngotywala kwabaMnyama, ungawubekeli ndlebe loo mthetho, kuBe kukhona iinkantini zizala ngabantu ? Uwudukise ngani na loo mthetho ? Sikuve kwa kuloo nCwadi, uthi nawe uya kholwa kuyo, ukuBa, “ Hayi, ubunzima kulowo siza ngaye isikhubekiso ! ” Hlanganisa loo ndawo.

Okwesifini, mfo ndini uMhlophe, uzise isilingo kuBantu, usazi ukuBa abalumke nje ngawe. Sikuve kwa kuloo nCwadi ukuBa akulungile ukwenza nanye into, angathi umzalwana wakho, ongenangqondo, ongenamandla, akhutyekiswe ngayo. Hlanganisa loo ndawo. Yini na ukuBa uthando lwemali lude lugcalisele iimfama, nezithulu, iziqhwala, nemilwelwe ?

AmaLawu esithetha ngawo, kaloku alandelwa zezinye iintlanga. Abekelele emva kwawo amaXhosa. Abekelele emva kwawo amaMfengu. Abona bantu kodwa kuBonwayo ngamchlo onke ukuBa bayemka ngamaXhosa. Wena uthethayo nencwadi, yikhumbulele le ndawo ; akufunyanwa kusitshiwo. Kutshiwo ngeendawo owothi nawe, wakuzikhangela, uvume uthi, " Okuncnc intjabalaliso ingenile cluhlangeni."

Into ke ebuhlungu enkulu, esel' ibonakala, yile yokuba, ngoku kuselwa kotywala, iliZwi likaThixo alisenandlela emaXhoseni. Abasafikayo kula mazwe abafundisi, ma badlule basinge kwangekafiki kuwo umLungu notywala ! Uhlanga lwamaXhosa luBe lulukhuni kade eliZwini ; utywala buwenze lukhuni ngakumbi. Ofike ezintlanganisweni zotywala wathetha ilizwi, uthetha ilize ; kuya kuman' ukuthulelwana ngaye ngentsini, ade asuke ancame. Luyemka uhlanga !

Siyoyika ke kanjalo ukuBa intselo yobamaXhosa utywala iyanda ezizementeni zikaKristu kweli lizwe. Kukho izinto esikhe saziva, kathathu, nakane, ngabantu beqemete ngayo le nto, endiya kukha ndizilalele, phambi kokuze mhlawumbi ndithethe into ngazo kwa kweli phepha. Siya ziva izinto ezenzekayo ezizementeni, noko zingalunge namacala esikuwo zonke !

Ukupuxefe ugqibe amazimba lo nyaka. Loo ndawo ithi ni na ?

*NdinguNonjiba waseluHlangeni.*

*Tiyo Soga.*

## ELOKUBONGA INDALO NOMTHE- THO KA-THIXO.

Amazulu abalisa uzuko lukaThixo,  
 Saye isibaka-baka sixela umsebenzi wezandla zaKhe.  
 Imini impompozelela imini intetho ;  
 Ubusuku buxelela ubusuku ukwazi.  
 Akukho ntetho, akukho mazwi,  
 Apho singavakaliyo isandi sawo.  
 Intambo yawo yokulinganisa iphume yaya emhlabeni wonke,  
 Kwaba seziphelweni zelimiweyo ukukhuluma kwawo.

Ilanga ulimisele intente kuwo,  
 Lona linje ngomyeni ke ephuma egumbini lakhe.  
 Linemihlali nje ngegora, ukugidima ngomendo walo.  
 Kusesiphelweni sezulu ukuphuma kwalo ;  
 Ukujikeleza kwalo kusa eziphelweni zalo ;  
 Akukho nto inokusithela ebusufwini balo.

Umyalelo kaYehova ugqibelele, ubuyisa umphefumlo ;  
 Isinqhino sikaYehova sinyanisekile, sinika isiyatha ubul-  
 mko.  
 Izimiselo zikaYehova zithe tye, zivuyisa intliziyo ;  
 Umthetho kaYehova unyulu, ukhanyisela amehlo.  
 Ukoyika uYehova kucecekile, kumi ngonaphakade ;  
 Izigwebo zikaYehova ziyinyaniso, zibulungisa kwaphela.  
 Zinokunqweneleka kunegolide zona, nakunengcwengiweyo  
 eninzi ;  
 Zimnandi kunobusi, nencindi yobusi.

Zikwamkhanyisela umkhonzi waKho ;  
 Ekuzigcineni mkhulu umvuzo.  
 Ukulahleka ngubani na okuqondayo ?  
 Nd'enze msulwa kokusithelcyo.  
 Kwa nasekukhukhumaleni mnqande umkhonzi waKho ;

Ma kungandilawuli ; ukuze ndandule ukuBa ngogqibeleleyo,

Ndibe msulwa ekukqeqeni okukhulu.

Ma kakholeke amazwi omlomo wam, nezicamango zentliziyo yam,

Phambi kwaKho, Yehova, liWa lam, mKhululi wam.

*InDumiso, xix.*

## EM-LUNGWINI PHAKATHI.

Ukuyiva into ngeendaba, ungazibonclanga ngeliso, akukholisi ngamaxa onke. <sup>1</sup>Uya kuthi umntu oyifumayelayo kanti mhlawumbi uyibeke ngaphaya, athi mhlawumbi ayibeke ngenano, kwendawo eyiyo ngenyaniso.

Ukubalela kwelanga lalo mnyaka nje, kwabahleli kumacala asenayo imikhungu, fanel' ukuBa akwazeki ngenene ; kuBa umntu, xa ahleli kakuhle endaweni yakhe, uBa zonke ezinye iindawo zikwahleli kakuhle.

UNonjiba waseluHlangeni, umfo wakwaGcaleka, wesuka emzini wakhe, nosapho lwakhe, wakhumbula phakathi emLungwini. UkuBa ibingenkulu indawo aBe chambele yona, ange ethe kumfana obebetha inqwelo, akufika kwizigama zoomiKhubiso, noomaDike nooziNqhenqhe, "Zijike iinkabi, zibuye !" Alinambali ilanga laphakathi. Ide yaakho intliziyo yokuthi, " Azi nosapho lwam, nala maqegu akowethu, ndibe ndize kuzeka ni na nalo kule milambo ! "

Size kugaleleka eQonce ngomhla wesixhenxe kweyomQungu. Sithe sakuyifiya iNcemeja, lasuka ilizwe lahluka, lada laza kungenisa eQonce ligwangqa. Abakhona balibabazile kunene ilanga, bathi libandezele. Ndiyindulule kwa kusasa ngomso inqwelo nosapho, ngenxa yokulamba kweenkabi, ndathi ma ikhumbule phantsi kwamahlathi, emGqwakhweba, apho zofika zizuze khona intwana. Elo

Iakusiwa amehlo, lithabathele kwa sekungeneni komNqhefa nomGqwakhwebe, lada lesa emahlathini, laye lilihle. Uthe lo mmango uphakathi kweTfoxa nomNqhefa, waabuncumevu, kwaza kwathi ngaphaya, apho kusingise koziNtsikizi, kwaqaqadeka.

Ndizilazile ndazilazila eQonce, ndanduluka nomlingane wam, umCokeli, ukumka kombhla. Kuloo mmango uphakathi komNqhefa neTfoxa, sithintwe ngamakhwenkwe emabini, ethengisa ngamasi. Sithe sakuphosa amehlo kwelula cbiwaphethe, safika kwindodana esisu silugaga, ebuso bukanyanyo, encumezayo. Uthe umnt' omkhulu, sakuthi ngobuncoko, "Kule ndawo ingaka kungena nto ni na, libalele nje ilanga?" Wathi, "Hayi, ndihluthi ziintlaka." Sasiqonda kodwa thina ukuBa, noko angatyhili nto, ekhaya kusanyakamile.

Sibuzile kuloo mfana wakowethu, sathi, "Nilalelisa amasi kule ndlela nje, niya zuza na ngawo?" Uthe, "Ewe, kakhulu. Kodwa into esingasathengisiyo ngayo ziimbisi."

Sithe, "Ngani na?" Uthe, "Sathi sisemi nazo kwa lapha, kwee thu amajoni evela kwaQobo-qobo, esel' ezikhebe-khebe kukudinwa nakukunxanwa. Asuka asel' ebetheleka onke kwezi mbisi zethu, azithi qongqololo. Sithe simi, silinde iitiki zethu, ee khwitfhi emka, safumana saBamb' imilomo."

Sithe thina, "Ukuze nithi nihluthwe impahla yenu ngamanye amadoda, ningamadoda nani, ningayiphuthumi, ibiyini na?" Uthe, "Sithe sakuwasukela, asuka asijolisa ngemipu, emka nazo kwaphela."

Phantsi kwamahlathi sizenze zaambini, sanduluka ngomhla well, sisinga emKhubiso. Ndithe ndakuphosa amehlo ngaseziHlahleni, ndabona enye into esuke yaambi, kwa nje ngelanga elisigqatse kwa kwinkalo yamaLinde, lada laya kungena nathi emLungwini.

Iinkunzi zamaMfengu ziwangenele ngamazembe amahlathana elo cala. Sithe sakuya kuvelela iDebe, kwaakho hlathi alityotyobezileyo, alifinga kunene, ada aya kulingenisa phantsi kwentaba. Loo msebenzi uthi uNonjiba ngowalee eMbo; kowafo ubungenziwa ngalo olu hlobo. Enye into enje ngale siyibone xa sikhweza iNchwazi. Liya sebenza izembe elibabayo laseLuthukela. Sithe sakuvelela iNcefa neKrwakrwa, kwabonakala apho ukuba eli zembe limeva liwufezile umsebenzi walo. Apho litfhayele ezaa zinga zikhulu zimnyama, apho sibe sibetha amathunga azale yintlaka, nomqokolo, nentlakotshane, nesiphingo; apho sibe siphakula khona iinyosi, sibinza iimpunzi nama-tshabanqa ngenqhina, singamakhwenkwana.

Uya buza uNonjiba waseluHlangeni, uthi le mfecane yezixengxe iya kuphela nini na? Eli zwe loniwayo alinamni-lo na, ungalikhalimelayo? Ufulumente uphi na, uSo-zwe? Lo gile-gile wemithi namahlathi ayaziwa emLungwini! Kaloku oomaMfengu, noomaXhosa zizityhakala. Eli zembe limeva liphethwe ziintsana. Ngufulumente owaziyo ukuba elo zembe liya kuzixabela ezo ntsana. Kuba kwaziwa nguye ukuba imithi itsala imvula nemibethe; yenzela imithunzi amanzi, ukuze ingatshi imilambo esisela kuyo, thina neenkomo zethu. Nguye owaziyo ukuba ikhelwa nje le mithi, kubaleliswa ngakumbi, eli lizwe lilanga lizikhohlileyo izizwe lo mnyaka nje. Ma kakhalime umkhalimi. Bathi abeLungu amazembe ethu bantu baMnyama anobuhlungu; athi akuyigawula imithi, isel' isifa, neengcambu, ingabi sahluma. Bathi, bona baya yigawula imithi, isuke ingabi nanto, ibuye ihlume. Amagqoboka akwaGqumahase akwa nalo izembe elimeva. Uya buza uNonjiba, uthi, "Zisiywa ngani na iintili, namathafa, le nto abantu baqonomfele imimango, baye kuzilumisa ngeengcongconi neziyawu zamahlathi, besithi bafuna amaB,ele?" Uthi, "Tshotsho, bangadli nto

zihlayo, ziimfene neentsimango neengulube, abalima amahlathi, kuBa ezo zilo ziye kubalekelwa.”

ICawa isifumene emKhubiso. Safika emqwebedwini apho. Lisigqatse ilanga lesihlambo seChwafa ukusisa esikolweni, labetha usatjhana lwam lwamana ukuthuthela futhi ukubiza amanzi. “ Siswele amanzi, siswele ukudla!” Itjhilo intokazi ihleli ngasequleni, liphandwe ngumLungu phantsi komthi. Zincinane iindawo zokulima ezenziwe ngabantu emKhubiso; amasimi aBo alele. Zafa ke iinkabi zethu kukulamba. Apho sifike kungekho nesengelwa umntwana, zisiwe zonke eluphilisweni.

Kuse ngomVulo se sibekeka ngendlela ukukhweza iNchwazi, sisinga eDikeni.

EDikeni siye sagaleleka xa litjhonayo. Apho bazenzile iindawo endithi zingakhulula, ukuba ibuye yaphindela kamsinya imvula. Ngakwinto ebutyani iinkabi ziphile, kuBa ndizifunele umntu ozaluse uBusuku bonke; zizuze izicithi eminqhenqhweni yomjelo, nasemivikweni yamasimi enqholowa, abesandul' ukuvunwa. Uthi uNonjiba, “ Idinga ombeka ngalo umXhosa wakulenza mhlophe kwa sekuqaleni. Wamsa kutjho ukuthi, ‘Yenza le nto; ndokunika iifeleni zibe mbini, mhlawumbi zibe ntathu.’ Loo ‘mhlawumbi’ wakho umXhosa, xa anxhamele inzuzo, akayi kumazi; woma kwilinye yena athi, ‘Ubuthe uya kundinika isithathu!’” Lo mfo, waluse iinkabi ngoBo busuku yalala inqwelo eDikeni, uthi uNonjiba akayi kuze amlibale.

Kuse ngolwesiBini sinduluka eDikeni. Lasithabatha ilanga kwa sezindlwini, lasigqatse ukusisa emXhelo. Labetha enqwelweni kwaasizotho-zotho, safika kwelixwebe kunene, eluthuli lumboxo. Ndithe ndakukhangela, ndathi, ingabancedanga inKosi kamsinya, liya kuphela ithemba ngasemasimini kwaBaloo mlambo. Kuyo yomibini imiXhelo, izembe laseMbo liwufezile umsebenzi walo.



Lisigqatse ukusisa eBofolo, saza sakuzikhulula, ukuze siye kuthi thu khona, zasuka zalala iinkabi. SaziBopha zingacholanga nesifi. Sifike esiNqhenqheni kusithiwa iNchwenxa ibitshile, into engazanga ibonwe nangabadala. Bathi amanzi eziziba, ebe kukhiwa kuzo, asuka abakhohla abantu ngevumba, nangezilwana zamanzi; bada bathi, ukuze bawascele, baman' ukuwapheka, baza bawabeka aphole.

Ekuyiweleni kwethu iNchwenxa ibe inamanzi, ibonakala ukuba isandul' ukuwutha ibizele. IKhobonqaba libe likwa njalo; aye amanzi okwayo ukuzala ebede ahambela ngaphandle emlanjeni. Bathi ke abayimeleyo le milambo basuka bayibona izala, bengayiboni imvula. Lo manyaka ziphango zithabatha umkhondo wezi ntaba zilunge neye-Nkonkobe, ziye kuma ngamaCumakala, namantloko eBolo, nganeno kweNciba. Zenje njalo ke, zize ziye kuyiphalaza imvula kulaa mazwe angaphantsi, nangaphaya, kokuphela kwazo iintaba ezo.

Size kungena xa liphezu kweentaba, kule ndlu yelitye lokusila ikwaSihota. Apho iinkabi ziphile, kuba lo mfo ethe icala lomhlaba oseyintsinde, phakathi kothango lwamasimi, waman' ukulinyelwa, yada incha yakhula, yaantle. Elo litye likwaSihota, lomfo kaNtsileni obu bele bukhulu, nomfazi wakhe, bakha balibona na abafundi been*Daba*? Liwabeke phantsionke amatye okusila, endikhe ndawabona. Ukuba nifuna ukubona enye into eqondisa ubulumko bomntu oMhlophe, nakukhe niye kulilunguza elo tye, xa sukuba nidlula. Linto eninzi elo tye. Zininzi njalo, zinokusetyenziswa ngaxesha nye; yintenda enkulu kunene yomlenze, oqhutywa ngamanzi. Bathi libe lide laanexesha elikhulu limi, lingasili, ngokutsha kweNchwenxa. Elinye ilitye elihle kunene lisesikolweni eNcemeqa.

Kuthe kwakusa, ngolwesiThathu, ngomhla we15 kweyomQungu, sabekeka ngendlela ukusinga kulo mzi mtsha

useKhubonqaba. NaseluKhuko lo mnyaka incha ayikho. Ngaphaya eGqola, nasemNqwala, kwada kwesa eKhubonqaba, kutJhayelekile. Asalamanga nethole kuloo mmandla. Bazisabisele ezintabeni.

Sifike ngokuhlwa eAdelaide, sasuka iinkabi saziseza amanzi, saza kuzibophelela. Hayi, elalapho ilanga! Sithene nqiphu neqela lamaXhosa xa siya kungena, engasalungile butywala. UNonjiba uthi, ukuba usenokuphilana, usaya kukhe awufumayeze umzi wakowabo kwelinye iphepha, umsebenzi owenziwa butywala kaloku nje.

Sisuke ngesifingo sazifaka edyokhweni, sathi kuphi na kwaMankazana entla—hlalani nina ningayihambanga lo ndlela ngoku, nina ningalibonanga elo zwe ngoku! Kusuke kufe nezibilini, ndakukhumbula ukukhweza kwethu uMankazana. Siye kungena lise liphezulu kwaPilingile. Lithabathe ezantsi, lada lesa phezulu, limfani nye ngokubalela. Iinkabi siye kuzilahla ezintabeni, apho kukho ubucholwana. Abaloo ndawo abafakanga noko lulunye ukhozo phantsi.

ICawa yomhla we19 isifumene kuloo mzi; unetyalike, nomfundisi. InKosi iwusikelele kunene umsebenzi waYo kumaMfengu, namaXhosa, namaLawu, nabeLungu. Singene kweyabaMnyama ityalike. Abonakele kakuhle loo maBandla, abetha indlu yazala. Kodwa ekuvumeni, asixaka kwaphela.

Abantu bayozela kwiityalike zonke; kude kodwa kwakho ndodana, ndithi, angathi amathongoqa equkwe ndawo nye, ihlale yona isentloko. Ibhileli phantsi kweqonga, phambi koNonjiba. Ibonakele umzuzwana emva koko isithi yekethise ngentloko, yabuya yee balulu amehlo, yakhangela encwadini. Kume loo mmangaliso, lada lavunywa iculo lagqitywa. Uthe umfundisi, akuqala ukuthe-tha, yafa kwaphela. Athi uNonjiba ukufixiza ngonyawo, ukuthi ma kancede loo mntu wonakalayo, asuke athi yalulu

amaqhula cenzongolo zamehlo, abuye athi gile. Ude wanga uNonjiba angakhe umntu acofe ngesipeliti, mhlawumbi ngosiba endlebeni. Uthi fan' ukuba be kuya konakaleka, kuBa be zikho izithutyana zamaxefa ebimana ukudumzela, ithuka. Ide yaphela inkonzo, loo ndodana, ibe ize kuva iliZwi likaThixo, ingevanga noko lilinye. Intloko yalo mfana ithe mome tu bubuthongo, nje ngeqanda lizele ngumthubi.

Zinjalo, mCokeli, iinto endikhe ndazibona ngaphakathi eKoloni. Yala abantu bakowenu, abanamathemba ezinto emasimini, ukuba baze, kokweminye iminyaka, bagqithisele ukugcina ukutya. Inkulu, inkulu, iyoyikeka indlala yobusika obuzayo. Ma ze uThixo asincede, asibone! Siya kuya ngaphi na?

*Tiyo Soga.*

## AMAKRISTU NEENKOSI.

Kuthiwa ngabangaphandle, abantu bang'ayibamba le ndlela yeliZwi likaThixo, ababisa benza nto iyinto ubukhosi, nobukhulu basemhlabeni. Kuthiwa uthi umntu eyinkosi, mhlawumbi emkhulu, akufika phakathi kwama-Gqoboka, aselele ke, angazeki ukuba uyinkosi, angazeki ukuba mkhulu. Batsho, bathi ke abangaphandle, abaselukhuni ngaseliZwini, "Thina sise sisele neenkosi, nabantwana beenkosi, ezilahliweyo ngabantu bazo, ababamb'e indlela yakwaThixo." Iinkosi ngokwazo ziya yithetha kakhulu, kuBa izigungqisa kakhulu—le ndawo yokuba, besithi abantu bazo bang'amkela iliZwi, bang'abisazazi ukuba ziziinkosi. Kuzo zona, amaKristu asel' engumhlambi owodwa, esinye isizwe, elinye icala elingeni kuzo.

Siya buza ke, sithi, "Ziyinyaniso na ezi ndawo? Bafu-mana bethetha ukuthetha kodwa na, aabo bazitshoyo?" Onelilimbi ma kaze avele.

Sizikhangele ezi ndawo, sacinga ngazo, sabuza kwaba-

nokukuBona ukumeka kwezinto, lifikile nje iliZwi kwii-ntlanga eziMnyama zeli lizwe. Ezi ndawo ziyinyaniso— ziyinyaniso njalo, konakele ke, kuBa zibe zingafanele kude zibe nyaniso. Umntu olikholwa lasemaXhoseni ma kangabekisi ngacala nye ukuzikhumbulela kwakhe, nokuzenza kwakhe izinto. Akwenje njalo, wothi, eBa uyibambe yonke imithetho kaThixo, kanti uyithe ju kubini, wayinqamlela. Umntu owenje nje, simbona thina efana nenkqwala ehamba ngamlenze mnye, ipolise ngomnye. Unje ngomntu oBona ngas'ona nye, nova ngandlebe nye, noBamba ngangalo nye.

Nina maXhosa, BaThembu, maMfengu, ni lamkeleyo iliZwi leZulu, nibe ningafanelwe kukuBa nithethelwe ngentswelo kunika uBukhosi kofanele uBukhosi, nembeko kofanele imbeko. Iinkosi zethu eziMhlophe, iinkosi zethu eziMnyama—iinkulu zethu eziMhlophe, neenkulu zethu eziMnyama—bonke abantu abangamatyala ethu, beBengafanele kude beye mbeko ivela ngakwicala laBantu abakhonza uThixo. UBukhosi bomhlabi bumiswe nguThixo; litsho iliZwi, athi kambe amakholwa abambe lona. Lithi, ozichasileyo iinkosi—ozaalayo iinkosi—uchase waala isimiselo sikaThixo; litsho lithi owenje njalo uya kubethwa. Asinakubuza, phambi kokuze sibanike imbeko, ukuBa balungile, nokuBa abalungile kusini na, aaba bantu sithetha ngabo. Ziindawo ezo esothi, ukuBa sifuna ukukhe ziconjululwe, ukuze sandul' ukuzinika iinkosi zethu udumo lwazo, seyele. Kanjalo zing'athi zona zigqalisele ukusiphatha kwazo—zing'athi zithande abahle, azabavuma ababi; zing'athi zithethe amatyala odwa aabantu abakholekileyo kuzo, ziwagxothwe awabantu ezithi zona abalungile kuzo—sithi ukuthetha, asinazinkosi.

Kuya kuthiwa ni na ke, ukuze ezi ndawo sithetha ngazo zilunge? Kuya kuthiwa ni na ke, ukuze abeliZwi bangathethwa ziinkosi nangabangaphandle, ngokuswela ukwenza

ngokufanelekileyo kwiinkulu zethu zonke? Kuya kuthiwa ni na ukuze lisuleke eli tyala libekwa phezu kweliZwi likaThixo—iliZwi elibuphakamisileyo ubukhulu nobukhosi basemhlabeni? Kuya kuthiwa ni na, ukuze lingagxekeki, lingathiyeki ngale ndawo iliZwi lenKosi, kwaabo abakpofo ukulunga nokungalungi kwalo, ezintethweni nasemikhweni yaabo bathi balibambile?

Ukuyiphendula kwethu le mibuzo, sibuyekeza indawo esibe sikhe sanga siya yivelela. Sithi ke lona iliZwi libulumkele ubukhosi nobukhulu basemhlabeni. Ukuba ayihlanganiseki indawo yokunika imbeko kwabaziinkosi, akungakuba lithetha ngaloo ndawo. Lityala laabo bafundisa abantu, ukuba abafumayeli, balumkise, bavuse ngayo loo ndawo. Lityala labakwaziyo ukuthetha neliZwi, ukuba abakhe bahlangane neendawo ezithetha ngeenkosi, nabakhulu. Kutshiwo kaloku ukuthiwa, “Yoyikani uThixo, nimbeke ukumkani.” Kutsho kwa lona ukuthi, “Nikelani kubo bonke okubafaneleyo—kobiza ifafu, nikelani ifafu; kofanele uhlonelo, nikelani uhlonelo; ninikele imbeko kofanele imbeko.” Le miyalelo ithetha kwaabo bathi babambe okweliZwi. UThixo ubahlulele ubukhosi beenkosi kobaKhe. Akabangi nto iyeyazo, nje ngokuba naYe engavumi ukuba zibange nto iyeyaKhe. Akathi uThixo, ngokuba eyinKulu yeenkulu, uKumkani woomkumkani, inKosi yeenkosi, abahluthe ngamandla abantwana baKhe abaziinkosi, abahluthe ubukhulu, nodumo, nembeko yobukhulu, ababamkele kwa kuYe.

Bang!aakho mhlawumbi, sakuthetha ngokuthi iinkosi zibuliseni ngokubuliswa kwazo, bathi sithetha ngochuku. Batsho phantsi! Ayiluchuku loo nto kuzo kunje! Ziyilindele. Iinkosi azikuthandi ukubizwa ngamagama azo. Kukuzithuka oko. MaGqoboka, ezamaXhosa iinkosi, nezabeLungu eziphethe umXhosa, zibuliswa ngokuthiwa, “Aa! Bani!” “Aa! nkosi!” “Molo, nkosi!” “Toy-

ndaṛa, nkosi." Kodwa ukuba kuḅe kugwetywa s'ithi, siḅe siya kuthi, u" molo," no"ṛoyindaṛa," "ṛolindaṛa" "ṛoyinani," "ṛolinani," intsembexa zamazwi olunye uhlanga, ma ziguzulwe kuthi apha. Siḅe siya kuthi ma sizekele isiḅuliso esikhulu, sasekhaya kwaZulu, apho savela ngakhona, sithi ukuba koyinkosi asitshongo ukuthi, "A! nkosi!" sithi, "Sakubona, nkosi," sithi kuluntu, "Sakubona", "Sakubona wethu", "Sakubona sihlobo".

Siya buza ke sithi, "Niya ziḅulisa na iinkosi zenu, makholwa, nani bantu bezikolo, ngezo ziḅuliso zazekayo kuzo nakuni ukuba zinika imbeko? Xa kungenjalo, kungokuba kwakuthe ni na kanene?"

Ma sithi, kuba se sithetha ngokubulisa, sinazise okwasemLungwini. Okwakhona ukubulisa okunika imbeko, asikukho ukusa isandla. Le nto yezandla, niyiqhelile nje nina, asikukho nokuba abantu abamhlophe iya bacaphukisa. Niya kuthi mhlawumbi kanti niyenza ningazi, niba niya lungisa. Ukuba ke kunjalo, nombulela onilumkisayo. Isandla esi asisiwa kumntu omkhulu; asisiwa kumntu efika, niqala ukumbona, ningamazi, enganinikanga esakhe tanci. Asisiwa kumntu wasemzini, ungathanga ubizelwe kuye ngomaziyo, ukuba, ungunantsi. Nakoko ke akungeqaleli ngesakho, engakunikanga esakhe. Ukubambana ngezandla kukubulisana kwamakhaya, kwabazanayo, kwaqahleleneyo, kwabalingane, kwabazizihlobo. Xa banganikani zandla aabo banjalo, baqumbelene, baphambene.

Thulani iminqwazi kwiinkosi, kubanumzana, nakumanene asemLungwini, niwise kakuhle ngecentloko, noko ningathethanga; nenje njalo kumntu omhlophe ofanelekileyo. Ihia kamnandi loo ndawo. Siyaala kodwa ukuba nenje njalo kumaxhigxa, nakumagxagxa, anganidlule ngabuntu. Lo "Molo sweli" wamaXhosa, kwakuthi thu mLungu lowo, yingcaphukiso mxhelo. Siseza! —

*UNonjiba waseluhlangeni.*

*Tiyo Soga.*

## AMAKHOLWA NAMAQABA.

Sasikhe sahlanguana nabafundi beli phepha leen*Daba*, ngendawo yokuphathwa kweenkosi ngabantu bezikolo. Namhla ke ndiza nenye, ekwa nga ngaleyo ubukhulu bayo, yakuthatyathwa yodwa. Kuba mna, indawo ebanga ukuba ndithethe ngazo ezi zinto, yile yokuBa abantu abambethe igama lenKosi yethu uYesu, abafanelwe kunikwa matyala, babekwe iindawo ngabomhlaBa, nabebengathi bazilungise. Ewe, kuhleli kusazeka ukuba la macala, emabini nje emhlabeni, akasayi kuze akholisane kanye. Kodwa ke zikho iindawo esingenzelana ubukhaya ngazo. Iindawo eziluchuku, thina mhlambi wendlela yenKosi, ma singathethelwa zona. Ma siyivale imilomo yabasithethela zona, ngokuzilumkela nokuzilungisa.

Ma ndiyiphume, kwa sentloko, ndingayinyebelezi, ngathi ndincokolisa intombi, indawo endiza ngayo. Thina, zikolo ngaphandle, sidunyelwe yindawo yokuBa asingabo bantu. Kuthiwa siya vimba ; kuthiwa abantu asibazi ; kuthiwa akangehlwelwe umntu engasazi emizini yethu ; kuthiwa uthi akuhlwelwa, simgxothele phandle, akuthi cakatha eminyangweni yezindlu zethu ; kube kwa njalo nokuba ubephambuka kodwa, ngokuza kubeka izandla emlilweni, ngokuva ukugodola. Kuthiwa uthi nosihambelayo umntu, ukuba ufike se kudliwe kade, aqhotswe liphango, kuze kude kusondele ixefa ekudliwa ngalo— andule ke ukusula umlomo.

Ukuba aaba bangaphandle, bathetha ngokuvimba kwethu, bayama indawo yokulandulelwa xa baze kucela izinto, be ndingephiki nabo. Ie nto sithethayo, umntu ongaphandle uya yikhalazela yonke impatho, esimpfatha ngayo xa aphakathi kwethu. Elinye ithuba elibanga ukuba sithe-the, sisuke sithi sakuzizingela kakuhle ezi ndawo sifekwa zona ngabethu abaBomvu, sifumane kukho izenzo kuthi ezixelayo ukuba ngabantu okunene bokusikhalazela.

Ndathi ndingumhambi komnye umzi wesikolo, ndabona la maxa kulalwayo, umntu elele phantsi komthi phandle, kuBanda kunene, kuBa kuBe kuseBusika. Ndimbuzile apho avela khona, waxela. Ndithe, "Ulele na kule ndawo?" Uthe, "Ewe, ndilele." Ndithe, "Ungalala na apha, kunje nje ukuBanda?" Ubuze kum wathi, "UkuBa ndingayi ngaphi na?" Ndithe mna, "Yini na ukuBa ungayi kucela indawo ezindlwini apha zesikolo?" Uthe, "Andiqali kufika kulo mzi; ndihlala ndilapha. Se ndincamile. Kuzo zonke ezi zindlu, umntu wale ndawo umtyhalela phandle ongazani naye." Ndisuke ndayeka ndidanile, ndemka ndaya kumfunela indawo.

Ibe ke leyo into iya kuhlangana nenye endayiva ithethwa ngamaXhosa aBomvu emabini, awathi, apho avela khona yonke into engumntu isongele amaGqoboka aseKuthini, nawaseKuthini, ngokuvimba kwawo, nangokugxotha kwawo abantu emizini yawo, bakuhlwelwa.

Kuni ke, nina nifunda eli phepha ningamaGqoboka, ndithi, zifuneni zonke iindawo eningalungiselela ngazo iliZwi likaThixo kwaBangaphandle. Hi na, kanti niya kuthi, ngeendawana nina eningazikhumbuleliyo ekuzenzeni kwenu, kanti nithintela lona? Uwethu wangaphandle ma kangathethi ngokuvimba kwenu; ma kangathethi ngokugxotha kwenu abantu bakungena ezindlwini zenu; ma kangathethi ngokuBa ningento zazi bantu. Aaba niBagecayo kaloku, yakuza kuBabeka inKosi phambi kwenu, ngabaphi na? Asingabo yini na aabo siva niBathandazela ezintlanganisweni zenu, ukuBa baguquke? Kuthe ni na kaloku niBatyhala nje? Ithamo lamanzi konxaniweyo, umthamo weenkobe kolambileyo, nendawo yokubeka icala phantsi kodiniweyo—ziyinto ezo nto ekuyivuleni iindlebe nentliziyo yomntu, xa nifuna ukuthetha kuye ngenKosi yenu! NiBagiba nje, yakuthi loo nKosi yenu, "Naabo bangena ezindlwini zenu, bengandazi, nindazi



nina, bafancele ukundiβona ngani," nithi ma kuyalwe baphi na ngeliZwi? Bokholwa na βona, nakuya neliZwi kwii-ndawo zaβo, kanti kwezenu niya βagxotha?

Naantsi enye indawo enizonela ngayo. Le nto ingu-mXhosa, noko ingathi iya sola nje, yinto edumisa intwana encinane, esizw'c ngayo ngomnye, ukuβa ubonile ukuβa le nto yenziwa ngentliziyo yobubele. Akufika ekhaya, loo mthanyana umnike wona, wofika awenze into enkulu yembiza oβe umphekele; nje ngokuβa ung'athi, umhlinzele itakane lebokhwe, ahambe egqekjeza kwiindawo zonke, exela ukuβa ubethelwe inkabi yebokhwe yinto kaNantsi ekuthini. Noko ang'athi yinto ethanda ukutya umXhosa engumhambi, uxhumisa intwana encinane ayiphiwe nge-sisa. Akasckeleze nto inkulu engahambele wena. Ufuna yena ukuβa uthande ukuthetha naye kamsinya, umbuze iindaba zakhe, umnike intwana yakho onayo, adlule ukuβa uya dlula, alale ukuβa uya lala. Ndisitsho nje ke, ndithi aaba bantu niβagibayo, ningamaGqoboka, βakuphambukela kuni, abafuni nto inkulu, cluncedo lwenu. Baye kanjalo βeninika ithuba lokuba nincokole naβo ngezinto ezayame inkululeko yemiphefumlo yaβo.

Kunjalo ke iliZwi loThixo oβubele βukhulu kwizidalwa zaKhe, asikukho nokuβa umhambi limyalenze kunene. Elo liZwi ligcine kunene iinto ezintathu—inkedama, umhlolokazi, umhambi. Ngaphandle kokuba nani bantu βezikolo nihamba, unyawo lungenampumlo; ngaphandle kokuba ningazi ukuβa aningeze nihlwelwe emizini yaaba bantu niβagxothayo βakufika kweycnu; ngaphandle kokuba ningazi ukuβa aningeze nacela kutya kuβo niqhawuka kukulamba—khumbulani ukuβa, ningenaβubele kundwendwe, naβahambi βenu aβavela ngaphandle, aniwuzalisi umthetho woThixo wenu, othi, "Imbuko yaβasemzini ningayilibali."—*UNonjiba waseluHlangeni.*

*Tiyo Soga.*

## UHAMBO LOMHAMBI.

### I.—ILIZWE LAKWA-MENDISWA.

Ke kaloku ndabona ephupheni, ukuba elo xa be bese bedlule abahambi kwaDolisayo, belingena ilizwe lakwa-Mendiswa, climpepho iyole yamnandi kunene. Bathe, kuba indlela yabo ibe icanda kulo, baziphumza khona ixefa. Ewe, bathe kweli lizwe bahlala bemaná ukuva ukutsholozá kweentaka, bezibona iintyatyambo zimana ukuvela phezu komhlaba, imihla ngemihla, bakuva kwelo zwe ukulila kwehobe.

Kwelo lizwe ilanga likhazimla ubusuku nemini. Ngoko ke libe lidlulile laangaphaya koMfula weThunzi lokuFa; kananjalo isigebenga, uMncamisa, singenakufika kulo. Babengenakuyibona nokuyibona kulo iNqaá' enTanda-buzo. Apha ube usele ubonakala umZi ababesinga kuwo! Bahlangana kananjalo kulo elo zwe nenxenye yabemi baloo mZi; kuba ababengezelayo, kulapho be bedla ngokuhamba khona, kuba libe lisembambeni yeZulu.

Kanjalo kulo elo lizwe, ukuvumelana komTshakazi no-mYeni kube kuse kuthe kwahlaziywa ngokunye. Ewe, apho, "Nje ngokuba umyeni emvuyela umtshakazi, wenje njalo uThixo ukubavuyela bona." Khona kulapho bangafunanga mazimba, naveyini; kuba kuyo loo ndawo bahlangana nento eninzi yoko babefuna khona ekuhambeni kwabo konke. Khona kulapho bawevayo amazwi aphuma kuwo umZi lowo, amazwi amakhulu esithi, "Yithini kwiintombi zaseZiyone, 'Luboneni, luyeza usindiso lwenu! Wuboneni umvuzo waKhe, 'unawo!'" Kulapho bathe abemi belizwe bababiza ngokuthi, "bangabantu abangcwele, abakhululweyo, benKosi, abaye bafunwa, bafunyanwa, kwaphunywa nabo."

Ke kaloku xa be beman' ukuhamba kulo elo lizwe, baba novuyo olungaphezu kwezinye iindawo, ezimgama kwelo

Komkhulu be besinga kulo; kwaza ngokuya besondela kuwo umZi lowo, kwathi ukuBonakala kwawo kwazaliseka ngokunye. Wawakhiwe ngeeperile, nangamatye anqabileyo, zaye kanjalo izitalato zawo zibekelelwe phantsi ngegolide; wada wasuka uMkristu, ngenxa yokubengezela okuyimilo yalo mZi, nangenxa yokubetha kwelitha lelanga phezu kwawo, wahliwa sisifo ngokunqwena. Uthe noThembekayo kwada kwaakabini ethiwa qwithi siduli kwa siso eso sifo. Balele apho ke umzuzwana, bekhala bephimisele, ngokuva amanqiphulo centlungu, bathi, “UkuBa niya mbona othandwa ndim, mxeleleni ukuBa ndibulawa yintando.”

Kodwa bathe bakuBa nokomelezekana, nokusinyamezela isifo sabo, bayihamba indlela yabo, basondela ngokusondela apho kwakukho imiyezo yemithi, neveyini, nama-simi; aye ke amasango aloo miyezo ekhangelene nomendo lowo. Ke kaloku bathi bakufika kuzo ezi ndawo, wabonakala umgcini-miyezo emi endleleni. Babuze ke kuye abahambi ukuBa le miyezo mihle kangaka yekabani na, nala masimi.

Uthe ukuphendula, “YeyoKumkani; uyityalele ukuziyolisa ngayo, nokuyolisa abahambi.” Ungen'e nabo ke emyczweni apho, wathi ma baziqabule ngobo buyoko bezidlo; ubabonise kanjako iindlela zemiyezo zoKumkani, neminquba abathanda ukuBa kuyo. Bafike kule ndawo bahlala, balala khona.

Ke kaloku ndifone ephupheni ukuBa bathe kaloku ukumana ukuthetha-thetha ebuthongweni, beenza ngendawo abangazanga benze ngayo ekuhambeni kwabo. Ndithe ndisathe tshipha koko, wathi umgcini miyezo kum, “Uthe tshipha yini na ngaloo nto? Lisiko leziqhamo zediliya zale miyezo ukuthi, ukuhla kamnandi kwazo, zenze ukuBa imilomo yabaleleyo ithetha-thethe.

Ndabona ke ukuBa bathi bakuvuka, bazilungiselela uku-

ba benyuke baye kuwo umZi lowo. Kodwa nje ngoko bese ndikuxelile, kwasuka kwathi ukuBa kukhulu kku-fengezela kwelitha lokubetha kwelanga phezu kwawo umZi (kuBa umZi uBe ungowegolide yodwa), bakhohlwa kukuwubona umZi ubuso butyhilekile, baBa nokuwubona ngento eyayidalalelwe oko.

Ndibone ke ukuBa, xa be behamba besinga phambili, bahlangatyezwa ngamadoda amaBini, ambethe iingubo ezibengezele zaxclis' igolide; baye kanjalo ubuso bawo buBengezela nje ngokukhanya.

Bafike aaba bafo baBaBuza abahambi apho bavela khona, baBaxelela. BaBaBuze kanjalo iindawo ababefika bema na ukulala kuzo, neengxakeko, necngozi, nezithuthuzelo, neziyolo, abakha bahlangana nazo ngendlela; baBaxelela. Bathe ke aabo bafo, bahlangene naBo, "Zoba mbini kuphela iingxakeko enohlangana nazo, ukuze ke nibe nise nikuwo umZi."

Ucele ke uMkristu nomlingane wakhe, ukuthi aabo bafo ma bahambe naBo; bathe bohamba. Batsho bathi, "UmZi lowo kodwa wona niya kuwuzuzwa ngokholo lwenu."

## II.—UKUWELA UMLAMBO.

NdaBona ke ephupheni ukuBa bahamba ndawo nye, bada baza kulivelela iSango.

NdiBuye ndaBona ukuBa phakathi kwaBo nesango elo kwakukho umLambo; koko wawungenamthantatho uwe-lwa ngawo; waye loo mlambo unzulu kunene. Basuke ke baKuWubona loo mlambo badandatshelwa. Kodwa bona abafu ababehamba naBo basuka bathi, "Akukho ndlela yimbi. Kuya kufuneka ukuBa niwele kuwo apha; ningenjanga njalo, aninakufika esangweni."

Baqale ukuBuza abahambi ukuBa akukho ndlela yimbi na iya esangweni. Bathe aabo bafo ukuphendula, "Ewe, ikho; koko akukho bani, kuseloko wasekwayo umhlaba, ?

wakha wavunyelwa ukuyinyathela loo ndlela, ngabantu ababini bodwa, uEnoki noEliya; kanjalo akasayi kuze abuye afe kho, kude kuhlokome iXilongo lokuFhela.

Baqalile ke abahambi ukuphelelwa ngamandla entliziyi, ngokukodwa uMkristu. Babe ngasinga-singa, akwafu-maneka ndlela kuBo abangawuphepha ngayo umlambo lowo. Babuzile ke kwabo bafo ukuba amanzi la amfani nye na ubunzulu bawo. Bathe, "Hayi! Saye ke noko kuloo nto singenakunisiza, kuba osuka afe nzulu, mhlawumbi afe sidibi, ahambe nokukholwa kwenu kuKumkani wayo loo ndawo."

Bazilungiselele ke ukuwanga amanzi. Wathi akuwanga uMkristu waqala watshona, wavakala ebiza urabobob wakhe, uThembekayo, esithi, "Ndiya tshona kumanzi anzulu. Iingqimba zamaza awo zigqitha phezu kwentloko yam; onke amaza aKhe agqitha phezu kwam." Uthe ke omnye lowo, "Yomelezeka, mzalwana wam! Ndiya kuva ezantsi; asikukho nokuba kulungile."

Uvakele esithi uMkristu, "Ehla! Iintsizi zokufa zindirawule; mhlobo wam, andiyi kulibona ilizwe el'ela amasi nobusi!" Uthe esatsho, wasuka wasityekelwa bubumnyama obukhulu nabubuphaku-phaku, akaba saba nakubona phambi kwakhe. Ude kanjalo apha wasuka walahlekwa ngokukhulu nayingqondo yakhe, waza akaba nakho ukuzikhumbula nokuzikhankanya ngokulungeleleneyo ezo zomelezo zimnandi, abehlangene nazo ngendlela yobuhambi bakhe.

Asuka onke amazwi abewathetha amana ukubonisa ukuba unobuphaku-phaku entliziyweni, nokoyika kovalo, esoyika ukuba uya kufela kuwo loo mlambo, angaze wange-na esangweni. Kanjalo apha aabo babemi besonela, baqonda ukuba wayengenelwe kunene yinkathazo yenkumbulo yezono awabekhe wazenza, ngasemva nanga-phambili kokuqala ukuba ngumhambi. Kanjalo kwagqa?

Iwa ukuba wayeman' ukukhathazwa nayimifono ycenkewu noomoya abakhohlakeleyo ; kuBe kuBa luzungu ekubika oko ngamazwi.

Waphuka ke uThembekayo kuloo mlambo, yimizamo yokuyigcina intloko yomzalwana wakhe ihlale ivelile ingaphezu kwamanzi. Ewe, maxa wambi uBctshona kuphele, aze ke ngelinye ixesha abuye avele, sel' emayela nokufa. UBethi kanjalo uThembekayo alinge ukumthuthuzela, esithi, "Mzalwana, ndiya libona isango, ndiya babona nabantu bemi belinde ukuba basamkele." Koko uMkristu ebesuka athi, "Balinde wena lowo ; kuseloko ndathi ndakwazi, waba ngumfo othembayo wena."

Uthe uThembekayo, "UBe unjalo nawe."

Uthe yena, "Ehla, mkhuluwa ! Ukuba ndibe ndilungisile, ebeya kuvuka kaloku andisize ngenene, koko ngenxa yezono zam, uze wandibeka emgibeni wandifiya."

Utshilo ke uThembekayo ukuthi, "Mzalwana wam, usel' uyilifele kanye indawo yeliZwi ethi ngabakhohlakeleyo, 'Akukho zintambo baBotshwe ngazo kokwabo ukufa ; awabo amandla aqinile. Abakhathazwa nje ngabanye abantu, kanjalo abatshutshiswa nje ngabanye abantu.' Ezi nkathazo nezi ngeinezelo ucanda kuzo kuwo la manzi, azilulo uphawu olubonisa ukuba uThixo ukulahlile. Zithunyelwe ukuba zilinge ukuba wokukhumbula na oko kulunga kwaKhe kude kwaakaloku nje ukwamkela, nokuba uphile gokuthembela kuYe ezinginezeleni zakho."

Ndimbone ke uMkristu ethe zole ngokucinga ixesha, avakale kanjalo uThembekayo eqokela la mazwi kuye, esithi, "Yomelezeka, mzalwana ! UYesu Kristu uya kuphilisa !"

Uthe akutsho, wasel' edanduluka uMkristu ngento enkulu yelizwi esithi, "Hee ! Ndaya ndambona ! 'Undixelele Yena ukuba, 'Xenikweni uwelayo emanzini,

ndiya kuBa nawe ; naxa uwela imilambo, ayisayi kukugu-bungela.’”

BaBe nokomelezeka ke boBaBini, lwaza emva koko lwathi, ukuthi zole kotshaba, lwanga lilitye, bada basuka bawela, bee gelekeqe. Uhle ke uMkristu wawufumana umhlaba wokumisa ukunyathela, yasel’ isuka intsalca yomlambo iba sisidibi. Bawelile ke ngokunjalo.

Ke kaloku baBuye baBona phezu kodini lomlambo, ngecala elingaphaya, amadoda amaBini akhazimlayo, elinde bona khona apho.

Athe ke, bakuthi qeqe emlanjeni, abulisa esithi, “Singo-moya abalungiselelayo, abathunywe ukulungiselela aabo baya kuBa ziindlalifa zosindiso.”

Bahamba ke besinga ngaseSangweni.

### III.—UKWAMKELWA ESANGWENI.

Ke kaloku, k’ugqale ukuba umZi lowo wawumi phezu kwendulikazi enkulu ; kodwa abahambi bayinyuka lo nduli ngokulula, kuBa baBenyuswe beBanjawe ngaabo bafo ngeengalo. Kanjalo iingubo zaBo ezitshabalalayo baBeziyiye ngasemva, emlanjeni ; kuBa noko bangena kuwo benazo, baphumela bengasenazo. Banyuke ke apha ngokomelela, nangokukhawuleza okukhulu, nakuBa ke lona useko, oBe umiswe kulo umZi lowo, luBe luphakame lwaangaphezu kwamafu. Banyuke ke bacanda ezibakabakeni zomoya ophezulu, behamba bethetha kamnandi ; bethuthuzelekile ngokuBa umlambo bewuwelile basinda, baye bekhatshwe ngabalingane abanje ukuba bahle kwaBo.

Intetho abathetha ngayo naBo bakhazimlayo, yayikukukhazimla kwendawo leyo be besiya kuyo ; baBaxelela ukuba ubunzwana, nobungwalisa bayo, abunambaliso. Bathe, ikhona apho “InTaba yeZiyoni, neYerusalem yaseZulwini, nendimbane yezithunywa zeZulu, engenakho ukuba lwa, nemiphefumlo yamalunga, eyenziwe yazaliseka.”

Bathe, “ Kaloku niya kwiparadesi kaThixo, apho nofika niwubone umThi woBomi, nidle iziqhamo zawo ezingaze ziguge. Nothi nakufika khona, ninikwe iminweba emhlophe, nibe nihamba nithetha imihla yonke naye uKumkani, kude kube yimihla yonke yexefa elingunaphakade. Apho khona anisayi kubuya nizibone izinto ezinje ngezo nibe nizibona kwilizwe eliphantsi emhlabeni; izinto ezinje ngosizi, nesifo, nembandezelo, nokufa; ‘kuba izinto zamhla mnene zidlule zemka.’

“ Namhla nina niya kuAbraham, kuYisake, kuYakobi, nakuBaprofeti, abantu uThixo abasusileyo kububi obuzayo, ‘abaphumleyo kaloku ezinukukweni zabo ezingamanchwaba, elowo ehamba ebulungiseni bakhe.’”

Babuzile abahambi bathi, “Sofika senze nto ni na kuloo ndawo ingcwele?”

Babaphendula bathi, “Niya kwamkela intuthuzelo yakho konke ukuxhamleka kwenu, nibe novuyo endaweni yalo lonke usizi enibe ninalo. Niya kuvuna enibe nikhwayele—isiqhamo ke eso semithandazo yenu yonke, neseenyembezi zenu, nescentlungu enibe nizive ngeindlela, ngenxa yaKhe uKumkani lowo. Apho khona niya kuthiwa jize izitshaba zegolide, nive ubumnandi bokuhlala nikhangelene, nibonana, naLowo uyiNgcwele. Kuba apho ‘Yena niya kumbona nje ngoko anjalo.’ Kuloo ndawo kanjalo niya kumkhonza futhi ngokudumisa, ngokutsholozela, nangokubulela kuLowo nibe ninqwenela ukumkhonza ezweni, nakuba nibe ninokuxakeka okukhulu, ngenxa yobulwelwe benyama yenu. Apho amehlo enu aya kuyoliswa kukumbona Lowo uyiNgcwele, neendlebe zenu kukuliphula-phula ilizwi laKhe elimnandi xana athethayo. Khona apho niya kubuya nidle ubumnandi nezihlobo zenu ezinanduleleyo zasinga khona; nize khona nizamkele ngovuyo, zonke ngazinye, ezolandela ziye kuloo ndawo ingcwele.



“Kuloo ndawo niya kwambathiswa ngesidumo, nango-bunumzana, nifakwe eluhlwini olofaneleka ukukhwela luphume noKumkani wenZukiso. Xenikweni aya kuza ngokukhalima kwexilongo esemafini, nje ngokungathi uphezu kwamaphiko omoya, nina niya kuza naYe. Nize nithi xa aya kuhlala phezu kwesihlalo sokugweba, nina nihlale naye; ewe, nize nithi xa aya kulikhupha ilizwi lesigweba kubo bonke abenzi benkohlakalo—nokuba bazizithunywa, nokuba bangabantu—nibe nelenu ilizwi koko kugweba, ngokuba aabo be beziintjaba zaKhe, nezenu. Kanjako xa aya kubuya abuyele kwa kuwo umZi lowo, nani niya kuhamba, nihambe likhalima ixilongo, nize nibe kuseloko nithe nahlala naYe.”

Ke kaloku, xa be besondela esangweni, kubonakele beza kuhlangatyezwa sisihlwele somkhosi waseZulwini, ckufike kwathiwa kuso ngabanye aabo babini bakhazimlayo, “La ke ngamadoda abeyithandile inKosi yethu oko ebese-mhlabeni, akusiyile konke ngenxa yegama eliyingcwele laYo. Ibisithume ukuba siye kuwathabatha, naanku ke size sawabeka kulo mgama wendlela awahamba ngayo ihambo ayinqweneleyo, eyihambela ukuze aye kungena kuwo umZi, amkhangele ngovuyo umKhululi wawo.”

Uvakele ke umkhosi weZulu umemeza ngesandi esikhulu usithi, “Banenyhweba aabo babizelwe isidlo somtshato wayo imVana!” Kuphume kanjalo ngeli xesha ukuza kuhlangabeza bona, iqela labalilisi-maxilongo bo-Kumkani lowo, bambethe iingufo ezimhlophe, ezibengezelayo; iqela elibethe ahlokoma amazulu ngesandi samazwi amnandi elawavakalisayo. Bathe aaba baxilongi kwaakuseloko benze intambo yemibuliso ngemibuliso, besithi, “Nityaphile! Nityaphile! Nxhatshi ke!” Bak<sup>1</sup>utsho oku ngokuhlokomisa amaxilongo.

Bathe bakukhov' ukwenje njalo, babaphahla ngamacala onke; bathi abanye bahamba ngaphambili, abanye baa-

ngasemva, abanye baangasekunene, abanye baangasekhohlo. Basuka banga babakhusele, ekucandeni kwabo ezibakabakeni zeendawo ezisenyangweni phezulu, bahambe ke betsholozza futhi ngamazwi amnandi, besingisa phezulu; bahambe ke beenje njalo ndawo nyc. Bathe xa bahambayo, kwaakuseloko aaba baxilongi bamane ukubonisa ngokuthi bevuma ngovuyo, babe bebuya bekuphithikeza oko kuvuma ngokuβ'asa amehlo, bepetha ukulekuza nokulekuza, beqondisa ngoko uMkristu nowabo lowo, ukuvuyelwa kokuβa kha kwabo kuβa apho, nokugcoba abagcobe ngakho, ukuza kubahlangabeza.

Asuka ke kaloku omabini loo madoda anga asele ezeZulwini, phofu engekafiki kulo. Banga beve nokuva iintsimbi zonke zakhona zikhenkceza, ngokuvuyelwa kokuβa kwabo khona. Kodwa phezu kweento zonke, iinkumbulo abathe baba nazo, eziyolileyo, ezivuyisayo, ngokuhlala kwabo kuloo mZi, nezilingane ezinje ngezo be bese benazo, kuze ukuhlala nazo kuβe ngonaphakade kanaphakade, zing'axelwa ngaluphi na ulwimi? Uvuyo lwabo olwancamisayo, lung'abalwa ngaluphi na usifa? Ehla bo!

Baza kufika ke kulo iSango.

Ke kaloku bakuya kufika eSangweni elo, kwakubalwe phezu kwalo ngamagama egolide wona la mazwi—

“BANENYHWEBA AABO BAYENZAYO IMIYALELO YAKHE, UKUZE BABE NELUNGELO KUWO UMTHI WOBOMI, BANGENE NGAMASANGO KUWO UMZI.”

Ndifone ke ephupheni aabo babini bakhazimlayo, besithi kuβo ma babize esangweni apho. Baza bakwenje njalo, kwalunguza abathile phezu kwesango, bengooEnoki noMosesi, noEliya, nabanye; ekwathiwa ke kuβo, “Aaba bahambi bavela kwisixeko sakwaNtjafabalalo, ngenxa yothando abanalo kuKumkani wale ndawo.” Bathe ke abahambi, waalowo wangenisa isaziseleli sakhe, ababesa-

mkele mhla mnene. Zithatyathiwe ke, zasiwa kuye uKumkani, othe akuzifunda, wathi, “Aphi na loo madoda?” Kuphendulwe kwathiwa kuYe, “Emi ngaphandle kwe-sango.” Uyalele ke uKumkani ukuba livulwe isango elo, “ukuze,” watfho kwa Yena, “isizwe esikulunga singene.”

Ndabona ke ephupheni la madoda omabini engena ngalo isango; asuka xana angenayo aguqulwa aakukumbi; afakwa iingubo ezibengezelayo, zaxelisa igolide. Bahlangatyezwa kanjalo ngabaphethe iingwali, nezitshaba, abafike bazinika bona. Iingwali ezo zibe zizezokudumisa, izitshaba be bezinikelwa ukubonisa imbeko ababekwa ngayo.

Ndizive kanjalo ephupheni iintsimbi zonke ezikuwo umZi zibuya zihlokoma ngovuyo. Ndeva kuthiwa kufo, “Ngenani eluvuyweni lwenKosi yenu.” Ndiwave kanjalo amadoda lawo ngokwawo evuma, ngopholokohlo lwelizwi, la mazwi, “Inyhweba, imbeko, udumo, amandla, ma zinikelwe ezo nto kuYe Lowo uhleli phezu kwe’l’erone, nakuyo imVana, ngonaphakade kanaphakade!”

Ke kaloku kuthe, xa avulwayo amasango, ndalunguza emva kwafo, ndawubona umZi lowo ubengezela wanga lilanga. Izitalato zawo zazi bekelelwe phantsi ngegolide; kwakuhamba kuzo abantu bethwele izitshaba ezintlokweni zabo, beneengubo zamasundu ezandleni zabo, neengwali zegolide, abavuma izidumiso ngazo.

Kanjalo be kukho ababo abebenamaphiko, baye bemana ukunikelana, bephendulana, benze isithonga saasinye ngokuthi, “UNGCWELE ! UNGCWELE ! UNGCWELE UYEHOVA !”

Emveni koko bazivalile iingcango; endithe ndakuba ndikubonile endikubonileyo, ndanqwenela ukunga ndinge ndiphakathi kwafo nam.

*John Bunyan,  
iguqulwe nguTriyo Soga.*

## AMATYALA.

Kukho nto ithi ilunge kumnini-yo, kanti iya kuBa mbi yakuthatyathwa ngomnye umntu. Umfazi uya yinxiba into yakhe kufaneleke, kanti ungathi ukhe wayambatha wena, mntu uyindoda, usuke ube yinto yentsini. Uya yenza umntwana imfeketho yoBuntwana, kungabi kho mntu utshoyo ukuthi, "Wenza ni na?" Kanti angathi ekhe walinganisa ukwenje njalo umntu omdala, kuthiwe ligeza.

Nto yimbi ithi ifaneleke mini leyo, ize ingalungi yakwenziswa imihla yonke. Umntu uphanga esikweceni mhlenikweni kuhlatywa umkhosi, kanti bangasuka bangakhulumi abantu bakubona umfokazi equbula ikhaka kusiyiwa emsithweni. Kugidinywa egqirani mini afayo umntu, kanti akungekhe kube kho ukhe waya kulibiza, ukuba lize kuseza abantu abahleli phezu kweembiza zotywala.

Enye ke into ithi, ibingenakuthandeka kade naxenikweni yenziwa ngabantu bayo, isuke incamise ukuba mbi yakubonakala iphethwe ngabaBengakhunjulelwe ukuba bangakho kuyo nabo. Ukunqiba akuthandeki naxefikweni kwenziswa lihlwempu elavela lingento kade; kodwa mhlenikweni se kuhanjwa kucelwa nangamaTshawe, kusuka kube masikizi kaloku. Akubi namini kumnandi ngayo ukufundekelwa; kodwa ke kuBa yenye into, mhlana uze kungxolelwa lusapho, uhleli uncokola namanye amanene.

Kude kube kho nto ithi ingabi ni kakhulu, xa yenziwe ngoonantsi bodwa, kodwa ke woba sel' ugqibele ukonakala umhlaba, xa yenziwe sisizwe sonke. Akubanga ngakalani, bakuwaxhela bawagqibe amaxhoba ababewathimba ooNtyinkala, besithi nentsengwanekazi bayidibe eziko ndawo nye nenkonyana yayo; kodwa ke kwaphemb' okunye, mnyakana ayilinganisa loo nto amaGcaleka, namaTafabe, nabaThembu; kwesuka kwazama-zama umhlaba wonke.

'Ze kuBe kho nto ithi ilunge yakwenziwa ilunyukelwe ; kanti iya kusuka igqobokele ekukhohlakaleni, yakufumana isetyenzwe. Athi amagqira asemLungwini akwaphuka umntu, akhangele kunene ukuBa uya kuthiwa ni na ukuze aphile ; uya kubotshwa, uya kunqunyulwa, kusini na ? Ang'athi, ukuBa afumane eenza, amnqumle umlenze umntu obeya kubuye ahambe, ukuBa ubebotshwa ; athi mhlawumbi alibale kukuBopha into ebifanele ukunqunyulwa, kude kunyuke nomzimba ukuBola, afe umntu.

Kodwa ke kukho neento ezilunga imihla yonke, zibafanele abantu bonke ; ezinje ngentandwano, neembekwano. Zikho kanjalo nezingazanga zibe ntle nokwemini enye, zisuke zibe mbi nokuBa zenziwa nangubani, ezinje ngentiwano, nentlebewane.

Ndisenza le mizekeliso nje ke, ndinga abantu bangakhe bayiqiqe le nto kuthiwa sisikweliti. Ndithi ma bayiqqale kunene, bayiqonde kakuhle ukuBa ilunge kuziphi na izinto ezintweni apha. Isel' isaziwa kusini na, ukuBa yinto elungel' ukwenziwa iimini zonke, yabafanel' abantu bonke, le nto sel' iyiyoyodwa ezweni apha ? Kubonwe nto iyinto ni na ngumzi ekubolekeni apha, le nto athe onke amagezana awo adumisa ukuthi, wothi ukuze uqale ukuBa yindoda, ube ukhe waqweba izikweliti ? 'Uthi umntu, akufuna ukwenza umcimbi, nokuBa ngowanto ni, avakale esithi, " Ma khe ndiye kuboleka kuNantsi." Athi omnye akufuna ukuqweba, aye kuthabatha into yaphakade yempahla evenkileni, naanko esiya kwaNti. Kanti le nto ingakanana ayiqolelwanga netiki ebaala ; wancle ukuyihlawula ngamabongo entliziyo yakhe umnumzana.

'Suka nenkwenkwe, le ke ,ung,aze uyibone ezinkomeni, ungasayi kuze uyibone nasezincwadini, 'suke eli hili-hili lakuyalezwa imali ngumntu liyitye ; 'ze lithi, kwakuthiwa iphi na imali, lilwe, lithi, " Ndiyenze isikweliti ! " WoliBona ihomba livathe tu-tu-tu, lithabathele ezantsi kwezaa

nyawo zalo zizaziyo iindlela zonke czingenamsebenzi, lada laya kuphuma phezulu kulaa nkankane yalo izele bubudenge, iphuphuma ikratji; kanti ke izikweliti zomnt' omkhulu zinga ngencha emhlabeni wonke. Yothi intwazana ibe ligagamfa yisilika, ibethe indlu le ibe yiyo yodwa, ixele intsikizikazi ifukame emkhozeni; kanti ke lothi elo fuku-fuku lonke libe lelokuholeka.

Ndide ndithi, fanel' ukuBa necuBa eli liza kuyekwa ukuncazwa, kuhlalel' ukuthiwa, "Sikwelitele wethu, sokubuyisela namnyak' enye." Mfo wumbi uthi, kusetyenzwa ngamanye amadoda, aBe ehleli yena; ude uthi, azi ludlanto ni na usapho lwal' o mntu; kanti engxathile nje umphakathi, ufuna amazwi obuciko aya kuze athethe ngawo kumhlobo wakhe osebenza eNantsi, abethe ufefe olu luhle lonke, abolekwe kunene amaqhosa, athi, "He, iya kuphila namhla indlu yam." Uya kuthi ke, kuBa czingca ngobulumko bakhe, abuye aphinde kwa loo nto ngomnye umhla, engasicaphulanga esaa sikweliti sokuqala. Kude kuBe kho rwanqa lithi nasetyalikeneni, endlwini kaThixo apha, lisuke lime se kuhlanganisene izihlwele zemilambo ngemilambo, lithi, "Ndikhupha inantsi;" kanti kwenziwa komnye umntu isikweliti esingasayi kuze siphume.

Ndithi ke, xefikweni ukuholeka oku kude kwathandwa kangaka, yinto ethe, yakukhangelwa, yesuka yalunga nxa yiphi na ezintweni apha? Ndiya kuthi, ndisenje njalo ukubuza, ndikwenze okwam ukuyibona le nto, ndakukhangelwa eZwini loBawo wethu sonke, othe ukulibala wasilungiselela ngeenxa zonke.

Okokuqala, anditjho ukuthi ikwezi zinto zingafanele kwenziwa naphakade, kuBa ilizwi lokwaala into enje lingafani nelokuthi, "Musani ukuBa." Kweyesibini indawo, ndithi asiyo into efaanel' ukwenziwa ngabantu bonke. Ayifani nomsebenzi, wona kuthiwa ngumDali wethu, ma siwuphathe sonke singaka nje; sithi ukuBa

,asiſambe owezandla, siſe nawo owentloko, iſe ngokho-  
hliweyo yedwa oya kuhlala. Ayilapho le nto yokuboleka.  
Yona iya kwenziwa ngulowo ungenakwenza ngakumbi  
yedwa, akuſon' ukuſa ke uzizamile zonke iindawo ezi-  
mfaneleyo.

Ndithi kanjalo yeyokwenziwa mini leyo, nangokukho-  
hlwa kunjalo. Lihlamvu ekuya kuphangwa kulo mhlana  
kutſha indlu ; asilohlahla lokuſa kuhlalwe kubiywe ngalo  
eſuhlanti. Qonda ukuſa akufanele kukuhlala uyenza,  
kuſa uyithaſatha nje into yomntu, uyithaſatha usithi  
uya kubuya umbuyisele. Unakho na ke ukuhlala uſa  
ngumbuyiseli ?

Okunye ndithi yinto egqobokela ezonweni, ukuſa ifu-  
mana yenziwe. Umntu ma kathi, eboleka nje komnye,  
aſe egcine ukuthi uya kuphanga msinya ekuyigoduseni  
imfuyo yomnye umntu. Othe waqala ukuhlala nayo, uya  
kuda aye kugqobokela ekuthini aſe mntu ungasayi kuyi-  
buyisa ; liſe liſiſho ke ngokungafihlisileyo iliZwi lika-  
Thixo ukuthi, *ngongendawo othi aboleke komnye angabi  
sambuyisela.*

Ndithi asinto iſafaneleyo abantu bakaThixo, ngoku-  
kodwa ukuthi abakholiweyo baſaſathe izinto kwaſa-  
ngakholwayo. Abantu bakaThixo aſazizo iinkedama ;  
ngaſantwana benKosi. Uyise waſo ngumNini nto zonke.  
Ezo nto zonke ubang' ukuſa zihlangane ngokubavelisela  
okulungileyo. Akuſafanele ngoko ukuthi baſambe beſa  
nto zizenza ngabomi abakhonzi beentſaba zaKhe, ngoku-  
suka ſaſho kuzo ukuthi, " Sincedeni ngokusibolcka ;"  
kuſa liſiſho iliZwi ukuthi, " Umbolekwa ngumkhonzi  
walowo umbolekileyo ;" lize liſuye liſho kwaſakaYesu  
ukuthi, " Ma kungabi kho nto eniſangeka ngayo nakubani  
—kuphela kuſa kukusuka nithandane." Oko kukuthi,  
apho kuſo ma kungabi kho nto yomntu. Into eya kumana  
ukuphuma kuſo, bengekuyigqiba, yintandano yodwa.

Kuba intandano le ayinamini ingenziwayo ngayo ; ndingathi ifana nekhazi lentombi yomXhosa, lona lingento inakupheliwa bani, kuba eya kulobola iminyaka yonke, angagqibi noko.

Elokuphetha, ndithi, noko be kungayi kuba ni ingakana ni, xa be kusenziwa ngaabo bodwa bangasenakwenza ngakumbi, kuse kuyenye into, sel' isenziwa ngumhlaba wonke nje. Izwe lise lonakele. Lonakele nje ke, abona bantu baya kuyiva ngokukodwa into embi ngaaba baMnyama, kuba bona bazeyelisele entweni abangayaziyo. Anditsho ukuthi abaMhlophe baya kusinda ; abanto zikhoyona. Iintsizi ezikhoyo kubo anizazi. Kulo lonke eli lizwe zizililo zodwa. Nibona iindlu ezininzi ezinempahla yaphakade, zivuliwe, kuthutheleke uluntu lonke ngokuya kuthenga, nithi, "Asibutyebi!" Nizibona ngenye imini zivaliwe, loo misebenzi ingasenziwa. Yazini ke ukuba kunjalo nje, namhla ziintsizi zodwa. Mhlawumbi akulilwa kwezo ndlu zivaliweyo, mhlawumbi abanini-zo ngamabedengu afihla imali yabanye abantu abaninzi, aze athi, "Asinakuzihlawula izikweliti ; nose nithabatha ezi zindlu nempahlana yazo." Kodwa ke noko angaliliyo amabedengu lawo, bakho bona abalilayo kunjalo nje. Mhlawumbi bakwelinye ilizwe, mhlawumbi ngabahlolokazi ababencamela aabo intwana ababephila yiyo.

Xa kunje ke, kusifanele ukuba siwakhumbule kakuhle amazwi omPostile omkhulu, abaliweyo encwadini yama-Roma, esahlukweni sefumi linesithathu, kwisiqendwana sesibozo, athi, "Musani kuba natyala lanto mntwini, lingelilo elokuthandana ; kuba omthandayo omnye uzalise imithetho."<sup>1</sup>

<sup>1</sup>Nangona kungaqinisekanga ukutsho, esi sibalo sivakala ngokwezibalo zikaTiyu Soga. Saficilelwa esekho.—*Mhleli*.



## IMIHOBE EMIBINI KA-DAVIDE.

### I.

Yehova, nKosi yethu,  
 Hayi, ubungangamfa begama laKho emhlabeni wonke !  
 Wena uwambathise amazulu ngendili yaKho.  
 Emlonyeni wabantwana nabany'ayo useke amandla,  
 Ngenxa yababandezeli baKho,  
 Ukuze udambise utshaba nophindezelayo.  
 Xa ndiwakhangelayo amazulu aKho, umsebenzi wemi-  
 nwe yaKho,  
 Inyanga, neenkwenkwezi ozimiseleyo,  
 Uyinto ni na umntu lo, le nto umkhumbulelayo ?  
 Unyana womntu, le nto umvelelayo ?  
 Umsilelise kancinane ebuThixweni,  
 Wamthi jize ngobuqaqawuli nangobungangamela.  
 Umphathise ubukhosi phezu kwemisebenzi yezandla  
 zaKho,  
 Zonke izinto uzibeke phantsi kweenyawo zakhe ;  
 Impahla emfutshane, neenkomo zonke ziphelele.  
 Kwa neenyamakazi zonke,  
 Iintaka zezulu, neentlanzi zolwandle,  
 Into chamba ngeendlela zolwandle.  
 Yehova, nKosi yethu,  
 Hayi, ubungangamfa begama laKho emhlabeni wonke !

*InDumiso, viii.*

### II.

*IQela lokuqala labaVumi.*

NgokaYehova umhlaba nenzaliseko yawo,  
 Elimiweyo, nabahleli kulo ;  
 Ngokuba Yena wawuseka phezu kweelwandle,  
 Wawuzinzisa phezu kwemilambo.  
 Ngubani na onokunyuka aye entabeni kaYehova ?  
 Ngubani na onokuma endaweni yaKhe engcwele ?

*Elesibini iQela.*

Ngozandla zimsulwa, ontliziyo inyulu ;  
 Ongawuphakamiseli kwinkohlakalo umphefumlo wakhe ;  
 Ongafungiyoy ngenkohliso.  
 Uya kwamkela intsikelelo kuYehova,  
 Nobulungisa kuThixo ongumSindisi wakhe.  
 Siso eso isizukulwana sabamnxhameleyo—  
 Sababufunayo ubuso baKho, Thixo kaYakobi.

*Elokuqala.*

Phakamisani iintloko zenu, masango,  
 Niziphakamise, minyango yaphakade,  
 Angene uKumkani woZuko !

*Elesibini.*

NguBani na ke lo Kumkani woZuko ?

*Elokuqala.*

NguYehova onamandla, oligoṛa,  
 NguYehova, igoṛa emfazweni.

*Elesibini.*

NguBani na ke Yena uKumkani woZuko ?

*Elokuqala.*

NguYehova wemiKhosi ;  
 NguYe lo Kumkani woZuko.

*InDumiso, xxiv.*

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## AMAGQIFA NAMAGQWIFA.

Hayi kambe, mzi wasebubeleni, ukusenzela izinto ezilungileyo zokusanceda, thina zityhakala zeli lizwe ! Namhla nithi kukho iphepha leen*Daba*, aya kuthi onexhalana lakhe alikhuphe kulo ? Asiyiyo nento ukuba mnandi !

Nam ndinaxhalana ndinga ndingalikhupha, nakuba ndingazi ukuba lifanelekile na ukufakwa ephepheni leendaba. Eli xhalana ndinalo lingenxa yamagqifa akowethu, abefudula esinyanga, sikholwa ngawo. Ekuthe ke,

lakufika iliZwi likaThixo, lasibanekela ukuba siwabone. ukuba anenkohliso, nokuba ngamaxoki ; noko ke kusekho indawo engapheliyo, noko siwabonayo. Sisakholwa ngawo, kuba sisawafuna ; nodumo luya vakala nakwabangaphandle, kuba amagqifa avela kuBo. Uthi ni ? Kanti thina sicela amayeza odwa ?

Kuhle mfo, msa ukunxhama, ndiqonde. Uya wazi nawe ukuba amagqifa ethu antlobo ntathu : zizanuse, iinto ezimbululayo, zinuke abantu ; amanye ngamaxukazana, athi wona aphaathe ngobulongo, aqubule ngenulomo ; amanye ngawolugxa, athi wona afune aphe amayeza.

Onke ke aya hlabi ; akukho nalinye igqifa lomXhosa elingahlabiyo. Andazi ukuba kungaba kho igqifa lomXhosa elingathi, ucele iyeza kulo, lingakuxeleli imbangi yesifo sakho—ndithetha ke ukuba lithi ubulewe, unesi sifo nje. Khe ndifone into elusizi—ukuthi umntu esifa, kube kusithiwa ubulawa nguNantsi. Wothi ke loo mntu unguNantsi asel' ethiywa, kungathandeki nokuba eze kulunguza isikhuhlane ; kube lusizi nakofayo, kuba engenakubona ukuba sisandla somDali wakhe, esiphezu kwakhe ; aphazanyiswe yile nto yokuba kusithiwa ubulawa nguNantsi.

Sukuba ke be kuxelwe ngubani na oko, usithi nje wena ucele iyeza lodwa egqirani ? Khona ke eli yeza linjani na lona ; iyeza elingenawo nomlinganiso ? Kufumana kusezwe bunkomoja ; endithi nale mithi sisezwa yona ayibulali. Ukuba ibibulala, singe siphelile ; noko kufanele ukuba phakathi kwabafuleyo, kukho ababulewe nangala mayeza ! Nam ndaphantsa ukubulawa liyeza lezi zidenge, zithi ziya wazi amayeza. Lalisithi liya ndinceda, kanti liya ndibulala. Ukuba wayengekho umfundisi, nge liba itshoba lalala umsethe !

Le ndawo yona ndiyiqinisile, ukuthi sisakholwa ngala mabedengu akowethu. Uya ndikhanyeza na ? Phofu lu-

vela phi na olu dumo lubi kangaka, lokuBa phakathi kwe-mizi yakho kuBe kho ekuthiwa bangamagqwiJa, baya thakatha; ekuthiwa bona bahamba ebusuku? Usel' ubazi nje namagama abo, ubatyelwe yini? Uthi ubabona ngokuBa behamba ebusuku—wabazi ngani ukuba, behamba nje, baya thakatha? Wena ke ubuhlalele ni, ilixesa lasebusuku nje lokuBa ulale? Uthi uphaphame ubulele. Yena ke, intyewu leyo, w'azi ngani ukuba wena ulele endlwini yakho, esiza nje? Gxebe, ibiyini ukuba ungambambi wakumbona? Kambe kuthiwa yinto emathisayo, athi noko umntu ayibonayo afumane amathe! Ukuba ke kunjalo ebusuku, somatha nasemini na, be simbonile nje ebusuku ukuba nguNantsi? Le nto ukuthakatha ayisiso na isono? KuBa kambe kula magama kuthiwa aya thakatha kukho ababizwa ngelo Gama ubizwa ngalo wena. Akumncedi na umzalwana, nokuba ngudade, kweso sono sakhe, umncede kwa nje ngoko sincedana ngakho sakuwa kwezinye izono?

Soda siphume nini na kwezi nkohliso? Se senzelwe ububele, sanikwa yiTuluneli amagqija okusinyanga ngokufanelekileyo. Siya wakhalaza ngokuBa wona engahlabi? Sibantu banani na, le nto sithanda kangaka ukuthiyana? Ndiba nakaloku siphumile ebumnyameni, saya ekukhanyeni; saphuma nasekufeni, saya ebomini; nakuwo amandla kaSathana, saya kuye uThixo? Ma sikhanye ke nje ngosapho lokhanyiso. Ndiya tshonela, hlazibe akuntyu-ntywa.

N.M.<sup>1</sup>

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<sup>1</sup>Lo mbali ndithi fanel' ukuba nguNikani Mantsayi, owaye engumvangeli waseThunxe kudala.—*Mhleli*.

## “ KHA USINCAZELE ! ”

Lilizwi lokuqala elo adla ngokuthetha lona umXhosa, wakuhlngana naye. Wumbi angakhe aqale ngokuthi “Golindaza, mfo!” kanti ke ulungiselela ukuze akucele into yokutshaya. UkuBa umntu uya kuzeka umfazi, nokuBa unga angathengisa ngenkomo; nokuBa unxhamele ukuxhela imbuzi, nokokuBa uthande ukukrwitja nenkuku le; uya kukha ayicebe loo nto ezihlotyeni zakhe ukuze andule ukuyenza. Akukho cebo ke lakha lacetywa kungatshaywanga. Kanjalo ukuBa ,uthe waBona inkakazana izidla ngenqawa, ize inge inxhamele ukuyigufa, kanti iya kunyanga—yazi ugqibe ukuBa loo nto ayisayi kuphela naloo msi iwuqhumisayo; hlal’ usazi ukuBa kuza umtshato.

Kha ubuze kumXhosa uthi, “Uya tshaya na?” Wokwakhupha abe ziinto ezingaka amehlo, angakhulumi bubudenge bakho, athi nqa ukuBa wakha wambona phi na umXhosa ongatshayiyo! Uhleli nje usaBuza ngokutshaya! UmXhosa lo utshaya kwakufudumala, ngokunga angaziphozisa, atshaye kwakubanda ngokunga angazifudumeza; utshaya akuhlutha ngokunga akangequnjelwe, atshaye akulamba ngokunga angalidambisa iphango. Utshaya akuvuya, ngokunga kungakukhona agcobayo; aze atshaye kwakuBa kubi, ngokunga angatshabalalisa clo sizi.

IcuBa eli yinto abayithanda bonke bengaka nje, abayitshayayo bonke bakuyizuzwa. Inxenye ithi ilicele. Inxenye ithi ilithenge. Inxenye ide iye kuliiba. UmXhosa lo woda azibulale ngokuhamba ecela icuBa; woda azixhamle ngokulisebenzela. Inye into angasayi kuyenza; ndithetha ukulilima. Umhambi angathi nqa, efikile kweli lizwe. Angathi, “Yini! Kuthe ni na, le nto lingalinywayo icuBa kweli lizwe, amaXhosa elithanda kangaka nje? Aliwuvumi na lo mhlaBa?” Uze wena ukuphendula uthi, “Asikukho nokuBa liya lunga.” Aze athi yena, “Yini phofu ukuBa baman’ ukukujoka ngalo?” Uze uthi wena,

“Kungokuba bebulewe *kukunqena* ukulilima. Bangacanda ubala besiya kulithenga evenkileni, batshonise nlanga befuna intwana elingene netiki le; kanti ke babengalizuzayo bengabulalekanga, kwanele indlu iphela, ukuba babelilima.”

Nantsi into enkulu eyomeleleyo yomfana, iqabe kunene imbola, ivuthiwe yancamisa nangamafutha, igcakamele ilanga, ikufundekele ngokuthi, “Ndafa kukunqanqatheka!” Isitsho nje ke, loo mhlaba ihleli phezu kwawo ubungancamisayo ukuyipha icuba, ukuba ibingafe kukunqena. Ngoku inKosi iyithulule kangaka nje invula, yawunyakamisa umhlaba ukuze sikhubele, amadoda akasebenzi emasimini awo; akholise ngokuthi afumane agqibe ilizwe ngokuhamba. Kulinywa iindawana eziya kuthi, ukuba uthe umnyaka walunga, zibe nokudla okuya kulingana abaloo ndlu yodwa, ithi nentwana engaphezulu ibe yeyokuthenga icuba. Ze kuthi ukuba ukudla akulunganga, kungabi kho nto yabisele eziseleni mnyak’anye; kuze kuthi, kuba amasi ingasento ikhoyo, bafe yindlala abanye.

Angathi ke ukuba uthe umntu waanokukhuthalana okungako, abe nalo icuba eliya kumlingana yena ngokwakhe, ancenzele nezihlobo zakhe; ukuze ke angahlali esenza ihlazo lokumana ehamba clicela. G.B.<sup>1</sup>

## UKUBUBA KUKA-NAMBA.

### I.—UKULUNGUZA UMKHUHLANE.

Kuninzi lwabantu, kufanele ukuba se kuvakele ukuba le nkosi ayisekho kulo mhlaba. Kodwa, ngethuba lokuba iindawo zokububa kwayo azifanele ukuba ziya ziwa ngabantu bonke, siya kukha sibenzcle. Ekububeni kwayo sasikho. Sasikho kanjalo ekunchwatyweni kwayo.

<sup>1</sup>Ndithi ngokuzindla kwam, lo mbali ngumFundisi, uGeorge Brown, owayehlala eTyhume.—*Mhleli*.

Wabuba lo mfo kaMaqoma eThunxe, ngoBusuku Bomhla we11 kweyeThupha; waqhawuka xa kuqalwayo ukudliwa. Kwabe kuthe ngeenyanga ezingaphambi kwaleyo, kwamana ukuvakala ukuBa ufa ngokuncamekileyo—kwaza kwathi ekuza kumkeni kweyeKhala, kwathiwa usel' esethuBeni lokuza kuphela.

Sifakeke ke kumadoda awaychamba noNaphakade, uT'fhalisi, eya kulunguza loo mkhuhlane, ephethwe nguNxokwana noMboyi, abafu bakaQukwana, noNeku kaNtlukwana, nabafana ababini.

Sigaleleke emzini kaNamba ukujika komhla. Sithe siya thi ukuhla emahafeni, sase sihlangatyezwa qedlana lincinane lamaphakathi, ababeheleli ngaphakathi ebuhlanti, eza kufumayela umkhuhlane.

Afike athi, "Umntu uphantsi, Matyala, wenza inxhuxhu ukuwa. Loo ntlombe niyivayo, ligqira elibe lifunelwe yena; liyombelelwa." Athe, "La magqira m'abini—elinye livela eGqolongi, elinye lelasemazantsi eThunxe."

SiBuzile ke sathi, "Athi ni na?"

Kuthiwe, "Afika abona izinto ezintathu—uHili, iPuludyasi, uSitolomu. Ezo zinto ke zezabantu ngabantu, ababulala inkosi. UHili ngowenkazana kwa kulo mzi kaNamba. Lithi igqira izihlalo zalo, 'Weza uHili lowo ethunyiwe ngabusuku buthile, kulelwe, wangena kule ndlu ifela kuyo inkosi; wafika wathabatha inqhayi ebineyeza layo, liziingcambu zomthi.' Lithi ufike le nqhayi wayibeka ngaphandle, mayela mgama nendlu, wathabatha kwezo ngcambu zeyeza iminombo yaamithathu, wayisa kulowo abesisigitshimi sakhe. Lithi ke igqira, ufike ke lowo wayizeka loo minombo, wayifaka eziko, waza ke wayisila, wathi loo mgubo ungumsizi, wawenza isiqhunyana ngesizityana seqhiya, wawahlanganisa nempande nonwele lukaNamba, awaye eluthabathe okuya ebesemi

eNgxwangu. Lithi ke igqira kunje nje nje, kungaloo mpahla yaloo ntokazi.”

Sibeke indlebe kodwa, sathi, “Hambisa!” kulowo ufengumlomo wabanye.

Uthe, “Elinye igqira libona ipuludyasi, nositolomu—impahla zabantu ababini, abazonda umzi kaMaqoma, besithi ma ufe. Ipuludyasi leyo, lithi igqira yeyamzungulayo ukuze uNamba abe nesifo—wadyojwa ngayo. Lithi usitolomu lowo wafika wahlwayelwa emahajeni kaNamba, nasezinkomeni, nasemzini wakhe.”

Sibuzile sathi, “Nikhe nazibona na ezo zinto?” Bathi, “Ewe. Be liye lazipola igqira.”

Sakuthi, “Zinjani na?” bathi, “Ipuludyasi isuke yaa-yinto efana neengqatha ezi zehodi. Usitolomu yena yinqhukuva emnyama elukhuni, esithe sakuyikhanda ngembokothwe yaangumthi, umthi esingawazanga.”

Sibuzile kula madoda sathi, “Le migudu, isenziwa nje ngaloo magqira, ivelisa luncedo lubonakalayo na ngakumntu lowo ufayo?”

Bathe, “Hayi, umntu yena akanathuba lilelakuphila, zisenziwa nje ezi zinto.”

Sindulukile ke akukhov’ ukufumayela amaphakathi, saya kulunguza umkhuhlane. Singene endlwini, safika uNamba ehleli kwesi silili sisakulunga nekhosi endlwini yomXhosa, esekelwe ngumfana ngasemva. Uthe, kuba intloko ibeyayame engalweni, yaza inqhwiniba yengalo yayama edolweni, isandla siye kuphathela kuhle phezu kwentloko, wayivusa, wasinika isandla sambulisa. Ndithe ndakuphosa amehlo, ndabona ukuba sel’ ezekekile kunene. Ndathi, noko intliziyo ithanda buzele ekuthini, angakhe mhlawumbi azenze iintsukwana ezimbalwa esaphanyaza, ndabona ukuba ithuba lobomi kulo mhlabane lona alikho. Sifike ephfumlela phezulu kunene, exhlabekile, ekhohlela,



etfjica ubelu lobubovu obuphuma emiphuungeni, ephalekile ; wachufeka kanye ngokwesibili.

Kuthe cwaka mzuzwana, simsa amehlo odwa, wadumzela nto kokaManxhoyi, obehleli ecaleni lakhe ngasekunene. Uthe gqi phandle ke lowo mzuzwana, weza noVena, umfo kaMgwangqa, isicaka sakhe.

Uthe ke akufika uVena lowo, wathi ngokuvakeleyo, “Kha ubuze, Vena, ematyaleni lawo ukuba ebevela ngaphi na ?”

Usingise kuthi ke umphakathi lowo, waphendula uNaphakade wathi, “Size kulunguza lo mkhuhlane ; saye siziswe lusizi lokuBa sivile ukuBa lo mfo uphantsi namhla.” Uthethile, waya kufika nakwindawo yokuba lo mfo, elapha nje namhla, ebengumfo obethe akuba nobukhosi bamfanela ; waye ebuthanda kunene, waza wathi kobukayise, wacaphula iindawo ezintle, wazifuya ezimbi. Uye kufika uNaphakade nakwindawo yokuba, naxa amagqira ngaso isifo sakhe, ayiva iinto zawo, be kuhleli kusazeka kwabaqondayo—noko loo ndawo be bengayiphumi kuye—ukuBa ebheleli ebanjwe sisifo esingenakunyangwa mntu emhlabeni, esibe siya kuda sikuvelise oku namhla sikubona ngamehlo ethu. Ufho wathi, “Uya bona ukuBa nendawo yokumfihlela umntu into anayo ngeentloni, mhlawumbi ngosizi, ayilungile. Okunene, kumazisa umntu ingozi yakhe, ang'athi kanti mhlawumbi yena akayiboni, akayilumkele.” Ufshilo wathi, “Lo mfo ke ebuba nje, ngumfo omtfha—yintanga yethu.”

Uthe akupheza uNaphakade, wathi uNamba wambiza lo mfo kaMgwangqa, ubehleli kwesi silili sisentla, wathi, “Hlala apha, Vena.” Ufho esalatha apha ecaleni lakhe, aze ukuthetha akunikele kuye, aze yena akusingise kuNaphakade. Kube lusizi akwenje njalo lo mfo, kuba oko kube kubonisa ukuBa amandla okuzithethela, akuhambise konke abekuxela, engakuphefumleli, ebengasenawo l

Unikele ke kuVena lowo, waza ke yena wasingisa ku-Naphakade, wathi, "Yithi, ndiya bulela; ndibulela ku-Thixo, ukuBa ndikubone ngale mini, ukuBa undifumene, ndize ukuthetha ndikufiye nawe. NdiBe ndihleli elusizini, ndiBe ndinosizi kade; kuBa Be ndifelwe ngubawo, kwasala mna ke omdala, obesondla usapho. Namhla ke ndiya lufiya olo lusapho, ndilufiya elusizini. Uze ulukhangele ke; ndilufiya nawe! Ndilufiya lungenanxowa, lungenantsimi—intsimi ke yinto eyondla usapho, inkosi. Kubaninawa bam andinathemba. Akukho namnye: ngamadoda otywala! NdiBe ndibus'ela nam, ndiBe ndibusela ndiyindoda, ndibusulumkele." Uqhuba wathi, "Ndingumfo obethanda impahla yakhe; ndandifuna ukuze ndingakhathazi mntu. Ndiyifiya kuwe ke! NdiBe ndinenqwelo esikolweni—ayizanga ithabathe netiki le. Ndaye ndiBe ndinendawo endiBe ndilumkele yona. Uze uyikhangele ke. Okubanje kwam mna ndikuxolele, ndise ndikhangele kuBawo omKhulu!"

Ekuvakaleni kwala mazwi, kumntu obenje ngokuba uthetha evela kwelabafileyo, kuphalele iinyembezi kwababephulaphula, yaphuka kanye intliziyo kanina, obchleli ephulaphula ekhedame ngosizi.

Uthe ke ukuphendula uNaphakade, "Oko kuthetha kwakho ndiya kwamkela. Kodwa ke kumaphakathi akho, akukho namnye na ongalufiya kuye usapho lwakho? KuBa mna andihleli ndaweni luhleli kuyo." Uthe uNamba, "Konakele ngenkonzo—umntu ngumninawa wam, obeya kuyiva into ayityelwa ngumntu. Koko ke amke notywala." Ubale ke kumaphakathi umfo ka-Gqabaza, athe woba lunyawo lukanina, nolomfazi wakhe, ngokusela uNaphakade indawo abasakuba beyisingisa kuye ngalo usapho. Elokuphela uthe, "Kwaba babomvana, akukho namnye endingafiya kuye usapho lwam."

Onguwumbi ubekise amazwi enkosini apho, wayikhumbuza loo mazwi, ithe ukuthetha ngaye uThixo yathi, “NguBawo omKhulu.” Wathi, “Kobu bunje bakho namhla, mkhumbule, mfune; akukho themba limbi emhlabeni. Zicelele kuye itapu lazo izono zakho, kuba ungumoni; uthi umthandazo oya kuzililelela ngawo enKosini ube ngulo, ‘Thixo, yiba nofefe kum moni.’”

Sihlale mzuzwana, samnika izandla, sambulisa saphuma, sabopha amahafe semka.

## II.—ISIXAKANISO.

Kuthe ke kwakusa, ngoBo busuku waphawuka ngabo, bomhla we11 kweyeThupha ngaloo mVulo, kwagaleleka emGwali apha umntu kaNaphakade, eze kufumayela ukuba uNamba ububile. Ufike loo mntu uNaphakade chambile. NgolwesiNe usuku, awabuya ngalo, ususe incwadi yeza emGwali kubafundisi, iza kuxela ukuba uNamba uya kunchwatywa ngolwesiHlanu. Babe nabo abafundisi aabo bese bemise iindlebe ngemini, kuba nabo be befunile ukuya kubeka ilitye kwelo nchwaba. Bandulukile ke kusasa ngolwesiHlanu, baya kugaleleka kwaThembanani, umzi kaNaphakade, eGqolonci phezulu. Bafike bona se kuthiwa se kundulukwa, koko kube kusalindwe uSandile. Kuthe kungemzuzu, wafika ckaSandile umntu, wathi, “USandile uthi uya fa. Hambani! Untsuku ntathu ebulawa yintamo.”

Sibophe kwa ngoko, kuba imini ibisel' ibetha, inguNaphakade; noSimithi, indodana yaphefeya; bengabafundisi basemGwali bobabini; enguNxokwana noNeku—amadoda omathandathu. Sithe sakuthi thu kwilali kaFokoto, kwaBaceleni, umfulana oya kuvelela iThunxe, sabona kubuthe, ecaleni lesibaya samazimba, igqiza elikhulu lamadoda—ephethwe nguGaqa, noNtjide, noMjo, izibonda zemilanjana eziziphaluka zeThunxe ngezantsi.

Athe sakugaleleka, babopha ababekhwelc, sanduluka kunye, kwa nabeenyawo, sabeka enchwabeni apho. Siye sagaleleka emini emaqanda, sabetha kufuphi kuloo ndlu ibilele kuyo inkosi leyo. Waye okaMgwangqa nokaManxhoyi, ababesekele inkosi, iimbelwana ezilusizi, bayame ngexatyana lingelikhulu phambi kwendlu.

Sifike sakhulula ngasebuhlanti, sasinga-singa, sabona ukuba inchwaba lingaphakathi kobuhlanti, mayelana necala elingaphaya kwelo be simi phandle kwalo. Kwakuhleli ngakulo qelana lincinane lamaphakathi kaMaqoma, ephethwe nguTyindyolo, isicaka sikaOba.

Kube mzuzwana saya kungena, safika besaliscenza, se belimbile kodwa ubundlu balo, besazamana nomqhele wokwayamisa amanqwanqwa. Balimbe elugadasini lwamatye. Sise nathi izandla ngokukhawulezisa umsebenzi.

Ubuzile ke uNaphakade kuloo madoda, ukuba uOba noAnta bayeza na. Athe akazi. Umntu ababemsusile ukuya kufumayela ukububa kukaNamba kuOba, akabuyanga; kodwa uOba uthume ilizwi lokuthi, ubesuse umntu waya kufumayela kuAnta, wathi, "Ma sinduluke kwa namhla, siye kunchwaba." Uye wathi uAnta, "Hamba uye; ndiya fa." Uphindise omnye, uNgonyama<sup>1</sup> lowo, waya kuthi, "Andinakuya ndedwa. Ndingumntwana; ndibe ndifanele ukuya kufunda kuwe isiko." Uthe uAnta, "Ndiya fa, andiyi." Athe ke loo madoda kuthi, kube kude kwanga kuvakele ukuba uNgonyama woyisekile. Bathi ke okwezol' elinye, nokwezolo, nokwanamhla, bamkhangele; noko kube kuvakele indawana yokungathi amaphakathi amsongile, athi, "Akunakuya wedwa!"

Lisuke ke lawakhohla loo madoda, lasikhohla nathi. Kuba ezona ntloko zawo lo msebenzi kungazekanga ukuba zoba kho na.

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<sup>1</sup> UNgonyama nguOba.

Uthe ke uNaphakade kuwo, “ Nakuba nisi bona thina silapha, asiz'e kwenza nto, sizise amehlo. Mnychwa feni uNamba ngesiko eninchwaba ngalo iinkosi zenu. Naxa bengafikanga aabo bebefancle ukuba babe lapha, uSandile, noAnta, noOba, badaleni kwa kuni abantu abaya kuwenza lo msebenzi.” Uthabathe ke uTyindyolo abafana ababini bakaMaqoma, noManxhoyi, nomnye umfo, bagqugulela cealeni.

Sithe ke, xa be besahlangene ngecebo elo lokunchwaba, sabeka kulaa madoda ma bini abesekele inkosi, umfo kaMgwangqa, nokaManxhoyi, behleli phambi kwendlu. Ufike wabuza uNaphakade ukuba uNamba akafiyanga kumbi na ukuthetha ekumkeni kwakhe. Bathe “ Hayi! Kuthe kwakuthethwa ngendawo yokuyolela wathi, ‘ Ndithe kade.’ Ndawana iyiyimbi ayenzileyo, ingcyani nayo, bamve esithi, ‘ Hina Vena, ndikhe ndakupha nto na?’ Uthe yena ‘ Hayi, nkosi!’ Uthe ke ‘ Ndikupha ingubo yefumi elinye, ndikupha ihase. Andikubuye ndibuyekeze, ndikuphile’ Elo hase ke libe lihamba kuVena lowo kade. Ubulele ke umphakathi lowo, ‘ Enkosi, uya tyapha ukutsho, mnumz'ethu, kuba namhla undifiya nobubi, kuba ubungubawo, unguma.’ ”

Phambi kokuze aqhawuke, bathe uthe, “ UThixo yinto ni na le nto angaziyo ekhaya asondele, le nto asuke ementla kwentlambo? ” Elokuphela, ukuze asel' ecima, bathi usuke wathandaza wathi, “ Thixo Bawo! Yinto ni na kangakanana? ”

Ufikile ke uTyindyolo, sisahleli naabo bafu, wathi kuNaphakade, “ Sixakekile. Akukho mntu. Abantu bale ndawo babalekile ngokububa kwenkosi. Ngesiko lokunchwaba inkosi, kumiswa abantu abaya kuwenza lo msebenzi, baze balinde inchwaba layo. Ke kaloku asimsebenzi uze uvunywe mntu, iba yimpi. Kulungela kanye iinkosi, eziya kuthi noko bamangalayo zibanyanzele.

Naxa ke bakhoyo abantu esiBaNayo thina, okaMfama uDangazele, nomfana waseBaThenjini, asikukho okwethu ukuyisingisa loo ndawo kuBo; ilungele kwa wena. Sel' usithi ke, nakuBa ungekuwo lo msebenzi, ukwenze ukuthi kulowo kaMfama, 'Hamba, uye kuzeka laa nto yakho, uye kuyifaka kulaa matye, uze uhlale khona!'"

Ulenze laba linye uNaphakade wathi, indawo enjalo yena akangeyenzi; ayifanele yena, kuBa akakuwo lo msebenzi. EBengethi ni kodwa ukuBa loo ndawo iBonwe ziinkosi zamaXhosa. UtJho wathi ke, "Nani ngokwenu, nina maphakathi kaNamba, kuBa kuxakile namhla, ningayibekisa loo ndawo niBone yona, kulowo kaMfama nakulowo waseBaThenjini.

Sindulukile ke saya kwa sebuhlanti, apho abekhona lowo kaMfama, naloo mfana waseBaThenjini, ebeye kuzekwa kumzi ongaphefeya. Ufike wathi ke uTyindyolo, "Kuthiwa kuhlwile, mfo ndini kaMfama. Funqula laa nto yakho, uze kuyifaka apha."

AsiBonanga nganto ukusuka kwaloo mfo, wanga kuBe kukho kade into abesel' chleli eyilalele. Uthe eBayame ngothango, wesuka waya kuzithi neuchalala phambi koTyindyolo, esindana ngumsindo. Uthe bufufu kunene, "Uthi ni?"

UBuyekezile uTyindyolo wathi, "Kuthiwa kuhlwile. Funqula laa nto yakho, uze kuyifaka apha, uze uhlale khona."

Uthe, engasalungile yingqumbo, "Funani bambi! AkundiBambi! Ncama! Yiva mna, elilelam; abantu bakulonkwenkwe abakho, babalekile. Be ndihleli ngabomi. Namhla ke ufe elutshabeni! Xoka, akundiBambi! Namhla ke kunje ngalaa mfo kaBuru, uXhoseni—wafa engenamntu. SiBabini kuphela apha—ndim, nalaa mfo kaDekemfu! Ndawalusa amakhwenkwe ndahlala ndedwa, ndayiyeka loo ndawo—ndcenza ngabomi. Ndingumfo

wasenzini undibona nje, wasemaMpondomiseni! Andivalapha, ndingumfo wakulomBombo. Uz' undiqonde, akundibambi! Usapho lwam lusale lusifa yindlala, luqhawuka kade, ndibe ndilapha mna? Akundibambi! Nento owoyenza woyenza kwa ngoku; be ndiya kufa kade!”

Ithe dladlu phezulu kanjako yona naloo ntwana yaseba-Thenjini, yanga itshayelelwe—umdlathukana ombana kunene, yavakala isithi, “Andiyiyo inkwenkwana yalapha; ndize kukhonza mna! Funa yimbi inkwenkwana. Yinkosi le nto. Akundifumani!”

Bathe aabo bafo bakutsho, kwasuka kwaaludano kuthi sonke, sabona ukuBa okaMqoma namhla uya kulahlwa nje ngenja. Ndasuka ndafuna ukuthi gile ngumsindo, ndakubona ukuswela ukubulela okungaka, kwezinto ezi-kade zisela amasi eenkomo zezo nkosi zilahlwayo namhla.

Kusingiswe kokaMfama kwathiwa, “Umhlambi ufone wena. Loo ndawo yokumangala ingabonwa ziinkosi; indawo namhla kukumfaka kodwa.”

Uthe, “Afakwe ngubani?”

“Nguwe!”

“Kothiwa ndilinchwaba. Andiyi kuya nokuya kulaa ndlu! Se ndikhangele into endiya kuyenziwa!”

“Ube ukhonze ukuze ufe noNamba. Ubuhamba naye. Wawusithi unga ungafa apho afele khona; wayesithi naye, fela apho afele khona.”

“Hayi!”

Usukile ke uNxokwana wathi, “Kuya hlwa, maphakathi, se kusebusuku Kuya kusetyenzwa nini na? Nabaninawa ma banduluke baye kunchwaba!”

Lithe lakuvakala elo, yaalusizi, balila abaninawa bonke. Kwasuka kwafumana kwasikhohla.

### III.—UKUNCHWATYWA.

Kuthe kusekweso sithinga-thinga sibi kunene, sabona iqelana lamahafe lisihla kwigeduka eliphefeya komzi.

Siqwalasele kuloo mahafe, ada aza kuwela, afika aphumela—kanti kukugaleleka kukaAnta, neqelana lamaphakathi. Kuxa ke se lingcanga ilanga. Afike athi nqinde amahafe phambi kwesibaya samathole.

Ususiwe uGaqqa noNxokwana baya kufumayela ukulindeka kwabo, noko abelinga ngakho amaphakathi ukuyinchwaba inkosi, xa libe lingekho ithemba lokuza kwabo, nendawo ekuxakeke ngayo. Uve weva, weva, weza kwa sebhulanti. Uthe uNaphakade, “Lo ngumsebenzi wenu, silinde nina.” Uthe uAnta, “Ukho nawe, ndodana; ma lingatshoni ilanga.” Ubuzile wathi, “OkaGqabaza uphi?” Kuthiwe, “Naanku!”

“Kuphela kwendodana ekhoyo na apha? Aye phi amanye?”

“Azimele.”

“Azimele kuBa siphantsi thina?”

“Ewe.”

Kwaza kwathiwa, “OkaGqabaza umiselwe okwakhe nguNamba, wafiywa nosapho. NgokaMfama ekube kuBonwe yena ngamaphakathi. Ke kaloku uya mangala, kwa nalo mfana waseBaThenjini.”

Uthe uAnta, “Singafihlwa ngabaya kulo mzi kaPhalo? Uya xok’ ukutsho! Uya kuphala lowa kulo mzi kaPhalo? Uya xok’ ukutsho! Akasibikelanga nto? Uya xok’ ukutsho. Kwa nalaa mfana? Uya xok’ ukutsho!” Utsho wathi, “Umfo kaManxhoyi ma kabe lapha, intsila yethu. UNgqika akumsekelanga, Manxhoyi?”

Usuke phezulu uManxhoyi, ixhego—laa mfo weyelisela ngenkani umkhosi kaNgqika emaLindini, wathi, esel’ oyisekile uNgqika ukuBa angayi kuwulahla umzi wakhe kwimpi kaNdlambe namaGcaleka, wasuka wasel’ eyifunza eyakowabo, ooNontfinga, esithi, “Thina asibakomntu kade, asinankosi!” Usuke phezulu loo mfo wavakala esithi, “Ubefuda ethi osekeleyo anchwabe na?”



Uthe uAnta, “Ma kanchwaŋe, akanani! Uphosiwe nguNgqika noTyhali; eyakho inzalo ifanele thina.”

Uthe uManxhoyi, “Ndingumyeni kumaTshawe, ndizeke intombi yenkosi; andinakuba linchwaŋa! Uya kulinganisa bani? Liliphi eli isiko namhla? Ndithi waxoka ke, mTshawe!”

Uthe uAnta, xa noOba ebesel' cde waŋuya wagaleleka, weza kwa sebhulanti, wathi, “Ndiya kufihlwa nguwe ngomso. Sifanelwe kukunchwatywa ngabaya.”

Wavakala esithi uManxhoyi, “Kunqabekekile namhla. Uzeka ngaliphi na isiko?”

Ubuzile uAnta wathi, “Kha uxele, le nto kuthiwa sisi-thethe yinto ni? Kuŋa sitya uŋomi, kufa inzalo yethu. Ndiya kubulala namhla wena. Yifa nenzalo yam. Ubu-gciniwe nguNgqika.”

Ufakile uManxhoyi wathi, “Uzeka liphi na isiko? UBuyela enva umntu obeskele inkosi—akabuye aŋe kho? Ndaza ndaŋona! Akayi kufihlwa laa mntu!”

Uthe uAnta, “Uya kunchwatywa nguwe. Ndiphelile apho.”

Kusingiswe nguNxokwana kwa kuManxhoyi wathi, “Kanene usitsho nje, usithi ungumyeni nje akunge-nchwaŋi, ubuphakathi bakho kwaPhalo ŋe ŋuse ŋuphelile na? Uyinkosana?”

Uthe, “Ndiŋuza mna isiko ekwenziwa ngalo.”

Kuthiwe, “Ingenziwa loo ndawo ngesixakaniso esiŋo-rawayo, esinje ngesi sikhoyo namhla.”

Usuke uManxhoyi wec nqo, waaluluthi.

Kuthe nkqi, kwathi nkqi, ikhohlekile indawo ekungenziwa ngayo. Wee thu ngoku unina kaNamba ngothango. Kwaa-lusizi sakumkhangela. Uthe, “Uyinqamle le ntetho yenkani namaphike kaManxhoyi nokaMfama.” Wathi ezinkosini, “Xa kukoku, hambani siye kumŋamba. Mna se ndisiya phaya! Musani ukoyika!” Zisuke

kwa ngoko zanduluka iinkosi zonke. Kwabonakala kaloku ukuba nazo zifikelwe lufefe, zalila, zase zisiya, zitsalcla endlwini yofileyo. Asongile amaphakathi, yaasi-sibaya phambi komnyango, athi, "Kha nenze kuhle." Athi, kuBa inKosikazi leyo ibisel' ingene yona endlwini, ayikhuphela ngaphandle. Saye isililo sabafazi, intombi kaNamba nodade wabo, nabanye, se senze ngokunye. Hayi, usizi lwaloo mini!

Zalelwe ke iinkosi ngelokuthi, ma kasel' esithi ke ama-Qhongqolo akhoyo, amaJingqi, isizwe sikaMaqoma, amnchwabe uNamba, ize ise ibuya ikhangelwa ziinkosi indawo yokuba kohlala umntu na enchwabeni apho.

Sisinge kwa sebuhlanti, wathi ke uAnta, "MaJingqi, nchwabani inkosi—Manxhoyi, Dangazele, nabanye."

Uthe uManxhoyi, "Andiyi mna—yitshoni kubambi."

Uthe uAnta, "Ayisenanchwaba ngoku; laphulwa kwa nini."

Usukile ke lowo kaMfama, nokaGqabaza, nabafana bakaMaqoma, baya bayizeka inkosi leyo, igqunywe nge-ngubo yayo yenchawa, bafika bayibeka ngaphandle kwenchwaba. Kuthatyathwe ukhuko lwayo, bayilalisa kulo ngecala lokunene. Bayithobe ngokhuko olu enchwabeni, yathi ukubonakala kwayo yanga ilele. KuBa libe lithe leenziwa banzi, lwaza lwathi ukubekwa kokhuko kwenziwa kuhle. Bathabathe ke umxhaka wakhe, nobulunga, nomkhonto wakhe, lwathi uluthi lwawo balwaphula balutyoboza. Zifakwe kunye ke ezo mpahla, zafika zabekwa phambi kwakhe malunga nobuso. Kuthiwe nqumama ke kwabizwa uAnta, cbehleli ngaphandle kobuhlanti, elila. Ufike walunguza enchwabeni, wabulisa wathi, "Aa! Namba!" Satsho sonke eso sihlwele esibe singqonge inchwaba, amadoda amafumi asibozo,—“Aa! Namba!”

Kufakwe ke emveni koku enye impahla—isali yakhe, nomkhala, nchalite, nenxhoya yesali, nesidla sokutshaya,

neebulukwe zakhe abezifaka, nechempe, nebatyi enkulu emnyama, nenye ingubo yenchawa, nengubo yegufa, ezifike zalekwa phezu kwakhe. Kubekwe amanqwanqwa, athi akugqitywa, eewangcisiwe kakuhle, wathabatha uAnta ilitye, wabeka phezu kwawo; walandela uOba, nezinye iinkosi, namaphakathi, kwa nathi. Uzuze thutyana lincinane uNaphakade lokuphosa amazwi ngawo leo msebenzi sibe singawo, siwubonela. Kuthe, kuBa kuBe kuse kuthe patya, akwaba saba kho xefa lakulinga kumbi. Sibophe amahafe sakhwela, sazifiya iinkosi ezo zisekuloo mzi, saza kugaleleka kwakukhov' ukutyiwa eGqolongi.

Sikufumayela njalo ke ukububa kukaNamba. Ngoko kufumayela, senza indawo yokuphalaza iinyembezi ngokusifiya kwakhe, neyokubeka ilitye kwelo nchwaba lakhe, silifiye kuloo mageduka aphezu kweThunxe. Saye ngokwenje njalo sibethwa yindawo yokuBa, lo mfo kaMaqoma ubalelwa namhla kwabangekhoyo, ebeyimpunde yeenkosi zohlanga lwamaXhosa. Kwakuhla umphanga onjalo phakathi kwazo, luya ngena ufefe; kuBa, nakuBa ziphalele, zazithobela ubunzima, zahlelwa ngamaSwa amaninzi, ingenakulibala intliziyo yomntu ongumXhosa, ukuBa ziingcambu zohlanga lwayo ezo, abantu abakhonzise ooyise bayo—kwaza kwagcineka yona ke ngoko.

Sithe sakuva ukuBa lo mfo ubube intliziyo yakhe ikhangele kuThixo, yasibetha loo ndawo. Sathi ke, azi amaGqoboka asemaXhoseni awuqinisele na umsebenzi wenKosi, phakathi kohlanga lwawo? Aya ziphanga zonke na iinkalo abefanele ukuziphanga, ngenxa yenkululeko yaaBo bangabazalwana bawo ngokwenyama? Le ndawo akuthandabuzeki ukuBa uThixo uya kuyibuzela.<sup>1</sup>

<sup>1</sup>NakuBa lingabekwanga igama lombali wale mbali, kuBonakala ngezimbo ezithile ukuBa ibalwe ngumFundisi, uJohn A. Chalmers, owayehleli nomFundisi uSoga emGwali ngelo xefa.—*Mhleli*.

## UKUBUYISWA KUKA-SIRAYELI.

Inemihlali intlango nomqwebedu,

Iya gcoba inkqantosi.

Iya dubula nje ngentyatyambo ;

Iya tyatyamba, ithe roqo.

Iya gcoba. Ewe, iya gcoba, imemelele.

Inikwe ubuqaqawuli beLebanon,

Ubungangamela beKarmel noBeZaron.

Ezo ndawo ziya bubona ubuqaqawuli bukaYehova,

Ubungangamela boThixo wethu.

Yomelezani izandla eziwileyo,

Niwaqinise amadolo agexayo.

Yithini kwaBantliziyo zinxhamayo, " Yomelelani, ningoyiki !

Niya bona, uThixo wenu uyeza enempindezelo,

Enembuyekezo kaThixo ; uya kuza Yena anisindise."

Aya kuvulwa amehlo eemfama, zivulwe iindlebe zezithulu,

Size sitsife nje ngexhama isiqhwala, lumemelele ulwimi

lwesidenge.

Ngokuba kuya kugqoboka amanzi entlango, nemilambo

enkqantosini,

Isanga sibe lidike, neendawo ezinxaniweyo zimpompoze

amanzi.

Esikhundleni sempungutyekazi, apho ibuthuma khona,

Ibe buutyani neengcongolo nemikhanzi ;

KuBe kho umendo khona, kuBe kho indlela,

Kuthiwe ukubizwa kwayo yinDlela eNgewele le.

Akuyi kudlula nto iyinqambi ngayo ;

YeyaaBo bona abahamba loo ndlela.

Nabazizihula abayi kulahleka kuyo.

Akuyi kuba kho ngonyama khona ;

Aliyi kuqabela khona iJamncwa eliqwengayo ;

Aliyi kufunyanwa khona.

Kuya kuhamba khona abakhululwe ngokuhlawulclwa,  
Abakhululwa bakaYehova babuye baze eZiyon beme-  
melela,

Benovuyo olungunaphakade phezu kweentloko zabo.  
Baya kufumana imihlali nemivuyo,  
Sisabe isinqhala nosizi.

*Isaya, xxxv.*

## IMBALI YASE-MBO.

### I.—UKUVELA KWEZIZWE ZASE-MBO.

Athi amaxhego awavela eMbo, kuthe kusemiwe, esabusa amakhosi ngamakhosi, kwafika abantu ababini abasimanga, ababala limhlophe, banwele zinde, bambethe kwa iingufo ezinde, behamba nenjana eyingqeqe. Aaba bantu babethetha ngentetho engaziwayo, engaviwa mntu, bemana bethetha bekhangela entweni enamabala amnyama—ntwana bathi xa bakhove ukuthetha nayo, bayisonge ibe ngumqulu, bayifake enxhoweni. Le nto ifana nale namhla kuthiwa yincwadi. Kuthiwa babemana bethetha besalatha phezulu, kwaqondaka ukuba bathetha ngoDalibomi, umVela-ngqangi, obesaziwa kunene zizizwe kwa ngaloo maxefa.

Kuthe, kuba aaba bantu bebehamba befumayela kwizizwe ngezizwe, lwada udumo lwafo lwavakala nakwezikude. Kuba bebesoyikwa nokubulawa, kukhunjulwa ukuba ma ibe ngabantu abavela kwelemilonde; kwahanjiswa umthetho wokuba, ma ze bangabulawa, hleze umzi uhlelwe ngamafwa neengcithakalo, usingelwe czantsi yiminyanya.

Kuthiwa aaba bantu bahamba kwizizwe ezininzi, bada baya kufika kufuphi nakwesakwaKhubone, sakwaNdaB' ezitha, sakwaMafu, nezinye eziphuma kwa kweso, ezinje ngamaDlambulo, namaMemela, ezingamaBele zonke.

Kuvakele kweso sithuba siphakathi kwezizwe, becothelwe ngamadodana, babulawa, babonwa se befile, kwa kunye nenja yabo. Zathi iinkosi ezikuloo mmandla zabafumayela kwezinye ukuba aaba bantu babonwe se befile entlanjeni yomlambo othile, kungazeki nokuba benziwe yinto ni na. Aaba bantu bamana bedliwa ngamaxhalanga; abanchwatywanga mntu. Zithe iinkosi nezikhulu zakuyiva loo nto, zathi, “Ze niqonde ke namhla! Kukho into enkulu eya kusihlela, befulewe nje aabaa bantu, nokuba kusekade, nokuba kunini na.”

Athi ke amavhego, kwalile ukuba akhanye amathambo abo—kuba efemana esondliwa, nje ngokungathi bang'abuya bavuke—zasuka izizwe zaphithizela, sathi ebesiphantsi kwesinye sathanda ukuziphatha.

Zaqala zasila kanobomi kaloku iintokazi zaseMbo, kwaselwa kunene, kwasinwa iingodwane, yaaziintuli. Kwaqala kaloku kwavuka amakhwele ngamacalana onke, zaphisela iinkosi, enye isiya kuhlasela kwenye, ada loo makhwele neempambano zangena nakwezizalanayo. Kwaba sisi-phithi-phithi esinjalo kulo lonke elaseMbo, akwaba kho kuvana kanye. Lwaqhekeka udiwu. Zabonakala zisukelana izizwe, zichithana, sifike sithi esoyisileyo sithimbe iinkomo, luyekwe usapho lungenziwa nto; ize kuthi kwakuthinjwa abantu, bangabulawa, bade baze kukhululwa ngeenkomo ziinkosi zabo, nje ngalaa nto yokuthinjwa kukaGarabe eMandlu-ntja. Kuba kwathiwa ma keze kukhululwa ngeenkomo yimpi yakhe, kuseloko uKibikho, omnye woonyana bakhe, wayifaka endleleni, wayisa, wamkhupha ngomkhonto, wamgodusa embumbe ngamaxhoba.

Kube kungekabi kho mabutho ngezo mini. Kwelo xefa esi sizwe imiThethwa, be sizukile kunene, saye simi malunga neemFolozi zombini, emazantsi azo; laye igama lenkosi yawo inguJose. Kwelo xefa amaZulu la ebesisi-

zwana esincinane, ebesithe khotso ukuma malunga ne-mFolozi emhlophe; saye siphantsi kwemiThethwa leyo. Lelo xefa kanye amaZulu ebephethwe nguSenzangakhona, uyise kaTshaka. Esinye isizwe ebesisondelelene nemiThethwa sesikaZwide, into kaMatshotyana; igama lesosizwe ngamaNdwandwe. Be kukho nezinye kwa kufuphi noko, czinje ngesamaNgwane, inkosi yaso inguMatiwane, nabaThembu bakwaGoza, namaCunu, inkosi yawo inguMacingwane.

UJobe wazala oonyana baababini, omkhulu nguThana, omncinane nguGodongwana. Kuthiwa ke uthe akuba mdala, wawunikela kuThana umzi ukuba awuphathe. 'Suke akakhe atsho uThana; wasuka weenza icebo nomnina nawa wakhe, uGodongwana, ukuba bambulale uyise, koko labehle layiva loo nto ixhego, lawisa umthetho wokuba ma babulawe bobabini, angakhe aphuluke yena uGodongwana, kuba enekratji kakhulu lobuntu, nokundileka kobukhosi.

UJobe wakhupha iqela lomkhosi othile, ukuba liye kubarawula kwindlu ababehlala kuyo. Kwafika kwabulawa yonk' into ekwafikwa ilapho, wafa uThana, wasinda emathayi-thayini uGodongwana. Phofu waphuma kwa ngomnyango, watsiba nasentendelezweni engaphandle kwaloo ndlu, wemka nomkhonto utyityimba emhlana, ethiwe khohle ngenkonjane; waya weela kwantsiza ehlathini.

Kuthe kwakusa, waya kufunwa ngudade wabo, waya wamfumana, yatyandwa loo nkonjane, wamonga wada waphila, wamnika nomnweba weenyamakazi omhle kunene. Kwathi batala ke, ukufunwa nanguyise, wamana yena ethubela, ehamba neqelana elithile elimngqongileyo, wada waphuma emideni kaJobe uyise. Kokhona kuqaleka kwenkcithakalo ke oko. Bathi abasemLungwini ukuthelekelela, fanel' ukuba ixefa lokusinda kukaGodongwana

laye liphakathi kweminyaka ye1785 neye1790. UGodongwana kuthiwa wacanda kwizizwe ngezizwe, nakuzo ehamba ephuluka ezandleni zeentjaba-ntjaba ezininzi, kuBa lisilwa lonke elaseMbo.

Kuthiwa wabekisa ezantsi ukuthubela kwakhe, wada wafika eNatala, apho wafika waBona abantu abaNhlophe, abafana (ngokuva ngembali) naaba bantu babulawayo kwelakwabo kudala, ukuze kuse kuBa yinto enje-nje-nje.

Efikile kwaaba bantu baNhlophe, ufike wafunda izixhobo zabo, kuBa wayengazelwa bukhosi banto. Wafunda ukwenza amabutho, nezinye ke izinto afike wazibuka zolu hlanga luNhlophe, ezinje ngokukhwela emahajeni—kuBa yenye yezinto ebezingaziwa eMbo—wada naye wazuza amabini.

Kuvakele elapho ukuBa uyise akasekho, ububile. Unduluke kwa oko ukugoduka, esel' ekhwele emahajeni namhla, into ethe leyo yamnika isithozela esikhulu kuzo zonke izizwe abehamba ecanda kuzo, wada waya kufika ekhaya. Efikile khona, ufike se kulawulwa yenye inkosi, kuBa ubengaziwa nalapho waya khona, nokuBa wafa, waBa sini na. Ithe loo nkosana, akufika, yasel' inyela umchiza, kunye neqedlana eyemka nalo. KuBa uthe, akubaBonisa inxeba eliya lenkonjane, bakholwa ukuBa nguye kanye. Ithe yakubaleka loo nkosana, wafunza uGodongwana, wayichitha, wayibulala, yaBa iya phela into ebithethwa, yaBa nguye oyinkosi yemiThethwa.

Kuthe emva koko wavukelwa nabezinye iinkosana zakwabo, walwa nazo, wazoyisa zonke. Wathi ukuduma oku wacanda ilizwe, lajikwa namhla negama lakhe kwathiwa nguDingiswayo; oko kukuthi, wayekhe wabaduliswa emazweni, wadinga, akaBa nakhaya. Zithe zakuphela zonke ezo nto be zimkhathaza, waqala kaloku uDingiswayo weenza amabutho, nje ngoko waBonela kwaBaNhlophe, okuya ebesenguNxu-mkhonjana elizweni lasemzini. Kwaqala



kwavakala kwaZulu ukuba uDingiswayo wenza amabutho ngesibindi, kuBa uBe yiminyaka elijumi elinesihlanu eyindlondlo kwelaseMlungwini.

Saba njalo ke isiqalo senkcithakalo yaseMbo, eyabetha izizwe zaya kuphumela iZambezi inxenye, ezinye ngooma-Hlubi, nezinye.

## II.—U-TSHAKA.

Kuyo le ndawo ifika imbali ingahlangani kakuhle. Abanye bathi uTshaka lo ubengenyana wandlu ithile kuSenzangakhona; ubenabo abona bebefanele ukungena esikhundleni sakhe eBukhosini. Kanjalo bathi wathi uTshaka, ngenxa yokuthiywa kukanina, uNandi, nokwakhe nguyise, wabalekela kwaGodongwana—nguDingiswayo ke lowo—kulonina, apho wafika weenziwa induna, ephethe ibutho layo, phantsi konina-lume, uDingiswayo.

Abanye bathi unina kaTshaka yintombi yaseLangeni. Kodwa ke nokuba yiyiphi na eyona iyiyo, uTshaka wazimela kowaBo eseyintsizwa, oko kukuthi umfana, waya kwaDingiswayo. Wafika wafunda khona ukwenziwa kwamabutho, nokulwa nezizwe, wada wabonakala ezuzo udumo olukhulu kwinto yonke.

Kuthiwa ubethi, xa alwa nezizwe, athimbe usapho neenkomo, bangabulawa abafazi nabantwana, ize amabutho akhe eme kwelo zwe leentfaba zakhe azichithileyo, aziyeke zime kwa kwelo zwe lazo, ziphethwe kwa ziinkosi zazo, noko ziphantsi koDingiswayo. Ma kuBe elo xa yayingumnyaka we1810.

Kwakuxa ziphiselayo zonke izizwe, zisika amakhaka ngesibindi, zichithana isimanga, zisenza amabutho nazo, ngokukodwa uZwide, inkosi ebinamandla kunene kwezo Be zikuloo mmandla. UZwide uBe ehlala esilwa noDingiswayo, wada wabanjwa ngokunye kusiliwa, kwada kwaazihlandlo ezithile, emana ebanjwa, eBuya ekhululwa

nguDingiswayo ; kuBa ooyise baBo be Bethandana kakhulu. Amabutho kaDingiswayo ebehlala kwaZwide, kude kuphele kuthi tu ukudla kwelo zwe. Kukho konke ukulwa kukaDingiswayo, ubesithi yena ufuna ukuziqonda apho amandla akhe aphele khona.

Kuthe ngamhla uthile, waphuma uDingiswayo nama-butho akhe. Waye umkhosi omninzi useza ngasemva, wahamba neqela phambili. Kanti uya cothelwa ngu-Zwide, wawufawula loo mkhosana, waBanjwa namhla naye uDingiswayo. UZwide waBukhumbula uBuBele akade eBenzelwa nguDingiswayo, wafuna ukumkhulula naye. Ke kaloku unina, uNtombazi, akakhanga ayelele ; watli, “Ungenwe yini, Zwide? Ungaba udlelwe yini ke namhla, ulufumene nje utshaba lwakho.” Wooyiswa yintetho kanina uZwide, wabulawa kwaphela uDingiswayo. Fanel' ukuba yayingumnyaka we1818, clo xa.

Wayikhupha ngoku imikhosi yakhe yonke uZwide, yalizalisa lonke elikaDingiswayo, ukuze eso sizwe sakwa-Mthethwa sibalekele kwaTshaka nje. Kwasusela kuloo mini, ukuze amaMthethwa la abe ngamaZulu nje, asel' ahlukelwe ngesiduko nje kodwa, sokuthiwa ngamaZulu akwa-Mthethwa. Phambi kokubulawa kukaDingiswayo, uBedla ngokuthi, xa aya kulwa nesizwe esinamandla, aye kuhlabela uTshaka. Isizwe abedla ngokwenje njalo xa aya kuso ngamaNgwane.

AmaNgwane la aye esisizwe esikhulu ngaloo maxa e1819, ebe simi malunga ngasentla kancinane, kwicala lasebu-Nguni, nganeno apha ; inkosi yawo yaye inguMatiwana. Echithiwe ke amaNgwane, ahlela ezantsi, chamba echitha ezinye izizwe, ethimba, egqugqisa, ada aya kufika eNatala, ada eza kufika nasemaMpondweni emBolompeni, asel' ebuya eluSuthu kwaMfwekwe. Unyana kaMatiwana, uZikhali, ubesel' emi eluKhwahlambeni nesizwe sakhe, kuBa uyise wathi akubuya emBolompeni, waya kuzinikela

kuTshaka. Wafika watyhatshazwa amehlo, wasel' ebulawa nguDingana, engasekho uTshaka. Kuthe emveni koku-gwintwa kukaTshaka nguDingana, wasikwa namhla u-Matiwana, ngesizathu sokunqenwa kwakhe nguDingana : kuba ubelgcisa ekulweni, ebenqenekile kuzo zonke iinkosi zaseMbo. Uthe nonyana wakhe akuvela, zagxugxa zonke izizwe, kuba naye ubenamaci amatsha ekulwa abengekho eMbo.

Ukugqityelelwa kwenkcithakalo ifezwe nguTshaka, oye-na sel' esuke waduma, wacand' izwe ; kuba ethe yena ; kwa kwelaa xa ebescyinduna kwaDingiswayo, akakholwa yindawo yokuba kuthinjwe umhlaba nosapho neenkomo nje kodwa. Yena wangenisa indawo yokuba kubulawe yonke into, nenja, nomfazi, nomntwana, kude kuthuthwe namasoko okusekela iimbiza, kuwolwe neentuthu ezi, ku-qhekezwe namatye okusila. Yiyo ke cyona nto yabangela indlala, nokude abantu badlanc, into leyo ekuthiwa yahlatyelwa nguMndava, kwase kuthelala into eninzi yezizwe. Zalwa zadlana kaloku, sithi esoyisiweyo sidliwe nabantwana baso, zangena iinchuka nezandawane, namanye amama-mncu, bathi abafazi baanenqayi nje ngamadoda, kwadliwa umhlaba, udongwe, injica, izinja, imifuno yasendle, laamnyama lonke elaseMbo.

Kuvakala ukuba uthe uTshaka, akuba sel' ephethe u-Zulu kunye nemiThethwa, wasel' efunza kuZwide. Yakha yaman' ukuba ngamadabi nje kodwa, esenendawo yokoyika noko ; kuba uZwide ubesel' enamabutho amaninzi kunaye, wakha waman' emnxwala kuqala. Wamana ekhupha amabutho akhe, chamba, ehlasela echitha izizwe. Wachitha oomaCunu noobaThembu, ababemi emazantsi oThukela nomZinyathi. Wazithobela izizwe embindini waseNatala, zathi noko zikhe zalinga ukumlwa zidibene, wazichitha kwaphela. Yaba sisiphithi-phithi esinjalo, kwada kwasa emGungundlovu. Waqhuba njalo, wada

wachitha namaCube. Kulo lonke elo xefa, ubengekamoyisi uZwide.

Kwavakala ukuBa uZwide uyeza. Wahlala sel' elungile uTshaka, ekhangele enkalweni. Wada wavela uZwide kaMatshotyana, kwaqubisana. Kuqubisene wagxugxiswa uTshaka, waBonakala elifiya elo lizwe wayekulo, awayelihluthe kwezinye izizwe naye, lasala noZwide. Walandela uZwide, wafumana kunzima kanye ukulwa nomana kaSenzangakhona, inkosi enamaci okulwa. Wagxothwa namhla uZwide, waqhutywa kunene egxothiswa, wasingiswa kwa lapho wayevele khona. Athi kaloku amabutho akhe inxenye azinikela kuTshaka, waBonakala ebusa kaloku uTshaka kulo lonke, waba yimbambela kulo lonke elo laseMbo. Zithe ke izizwe ezibe zimalunga noThukela waziyeke uTshaka, ukuBa zime kwa semihlabeni yazo, kodwa zibe phantsi kombuso wakhe. Ezinye wazichitha ngakumbi, wazithobela ezantsi kanye, ezinje ngamaKhabela, athe noko agxwagxufwe ada azimfaqala eziphila ngemifuno yasendle, anamathela noko wona emhlabeni wawo, nangani se kunjani. Be kuthi ngamanye amaxa atshutshiswe kunene, ade ahambe ehlala emiqolombeni; ngamanye amaxa enziwe amakhoboka ezinye izizwe ezithandwayo nguTshaka. Inkosi yawo yayinguMakhedama, omnye weenkosi ezangena phantsi koTulumente waseNatala kwa kudala. AmaBaca nawo, aBe efude emi emazantsi oThukela, achithwa kakubi nguTshaka.

Izizwe ezazinikela kuTshaka zezi: ngamaNdwandwe, Ngwane, Thethwa, KhaBeni, Baca, Mpondo, Thembu, Cunu, Cube, Ngwe, Thonga, Lala, Xhamalala, Colosi, Mbo, Cele, Qwabe, nentaphane yezinye izizwe.

UQetho inkosi yamaQwabe ngowathi, mhla wazikhupha phantsi koDingana, wathimba iinkomo zakomkhulu, ekwathi zakuphuthunywa, kwaliwa kunene, achithwa amaQwabe, yathi inkosi yawo, uQetho, yasel' iba sisige-

benga esihamba sigwinta, siqoloba izizwana ibe nokuzibonelela. Bathi ababalisi basemLungwini, nguye lo wabulala abeLungu abangooFarewell noThackwray, abeehlala emZimvuβu kudala.

### III.—IZIMANGA.

Kuvakala mhlophe ukuβa ezona nkosi βe zinamandla eMbo zisibozo. Zizo ezi: ezamaKhaba-ludaka, ngu-Bungane, Mpangazitha, Mthimkhulu, Mahlapha-hlapha; eyakwaLanga, nguZwide kaLanga, abathi abanye ngokaMlotya, bambi bathi ngokaMatshotyana; eyamaNgwane, nguMatiwana; eyakwaZulu, nguTshaka kaMenzi, abathi abanye ngokaSenzangakhona; eyakwaMthethwa, ngu-Dingiswayo, into kaJobe.

Ndokha ndicubunge namhla malunga namaduli kaMatiwana noMpangazitha, neqhinga awada walinga lona uMatiwana, ukuze ade amfeze uMpangazitha. Kanjalo ndolinga nakumaduli kaMatiwana noMahlapha-hlapha noBungane, kude kuβe kuMthimkhulu.

Kuthiwa kwaqalela ngokumana kusihla izimanga ezinje ngezi: ithi imbali, kwathi ngamhla uthile, xa kulilakulwayo, kwaβonakala kuvela intsika yenkungu, eyasuka yaangumpongo obekise phezulu; yaye ihamba iqhubela phambili, isitsho ngamadum-dum aphantsi.

Kuthe kwakuβa njalo, kwayekwa ukusetyenzwa, kwaβonelwa esi simanga sale nkungu. Yahamba igqitha ezantsi kwemizi ngemizi, yada yasuka yawela umlambo othile, yoonda ngomzi kaGogo, umphakathi omkhulu wakwaKhaba-ludaka, obumi phantsi kwentaβa ethile. Kuthiwa, ithe yakulunga nawo, bathi oonyana abahlanu βakaGogo kunye nesiqhwala sakhona βaziguqula iimpahla ezinje ngeenkomo neegufa, βazigalela ezintlanti, βeela ezindlwini, kunye nosapho lwaβo.

Kuthiwa ke ithe kaloku yakulunga nawo loo mzi,

yatwabulula, yalinganisela ububanzi bomzi lowo, yabetha kaloku akwabonakala nento le. Injalo nje, le nkungu ithe xa isondelayo, wavakala umgqumo wayo ophantsi, yatsho yada yabubula. Yaye iwisa izixwemba zamathontsi, ekuthiwa ayenga ngesandla somntu, ubukhulu bawo, into eyatsho kwaqhuma nothuli phantsi.

Kube mzuzwana bebanela aabo bonke babeyibona loo nkungu, yabonakala iphakama ibeka phezulu. Kuthe bakukhangela kulaa ndawo ibinomzi kaGogo, kwabonakala kuse kulibala elingenayo nendlu nathango nankomo nagufa, nanto ni; wabutha, wabutha umntu nesoko eli lisekela imbiza. Baqwalasela, baqwalasela, yada ayaba sabonakala. Akuzanga kubuye kuviwe nento le ngoGogo lowo nomzi wakhe, kude kuchithakalwe nje. Wazilelwa umnyaka wonke ngamaKhaba-ludaka, kuBa ebengumntu omkhulu.

Zininzi kanye iimbali ezizizimanga zabantu nemizi ekade imka neenkqwithela zaseMbo. Ngamanye amaxefa zasindisa abantu nasezintfabeni. Bakho ekubaliswa ngabo, abathi kulo olo thuli lwenkeithakalo bathwalwa ziinkqwithela, zeza kubaphosa kwamanye amazwe; kanti baya kusinda ngesandla esinqabileyo nesinamandla. UNomagoza, umfazi kaManqindi (uMekeni), into kaMajiki, iciko elikhulu lakwaNtinde, kuthiwa ngomnye owathwalwa wafunqulwa luqhwithela, lwaya lwamphosa kwezinye izizwe, kanti kukusinda kwakhe oko. Uphile wada wamdala kakhulu, esel' engumKristu. Kwakhona imvunguzane yakha yemka nenkosi uMaqhubela, ekuvakalayo ukuba wemka iintsuku ezithile, wabuya wabuyiswa; kodwa akaba saphila xefa lide emva koko.

Esinye isimanga esabaliswa ngaaba abantu baMhlophe, babebabini benenja, kuthiwa bebekhe baphoswe emaweni kunye naloo ngqeqe yabo. 'Suke bangayi kuntlalaka phantsi; 'suke bathi ukufika phantsi baye kancinane,

basuke bahambe kwa indlela yabo, behamba befumayela. Yiyo imbangeli yokuba boyikwe badume kangaka kwizizwe zaseMbo. Zininzi iimbali ezingaabo bantu zokusinda ekubulaweni, ezingathi zibalisiwe zonke, kube kho abaphikayo, ngokukodwa abantu abatsha bezi mini. Akucaci kakuhle olona hlobo bada babulawa ngalo ngamadodana, kodwa khona babonwa se befile kwintlambo ethile, nje ngoko se ndikhe ndatsho kwibinza lokuqala lale mbali.

Esinye ke isimanga sesomnye kumntu oyinkazana, unina kaMnum. M. Mabetha, owasinda ngendlela engummangaliso. Kuthiwa wathi ebekwiqela elalibanjiwe zizidla-bantu, kwathi xa se bephelile bonke abanye awayethinjwe nabo, mhla kwakuse kulolwe nezitshetsho, kwathi, kuba umzi umi phezu kweliwa, kwathi xa sel' ebanjwa ukuba axhelwe, wathiwa hlasi yinto angayiboniyo naye, engabonwayo nangamaZim lawo. Yamthoba lo nto eweni apho, yaya kumthi ngcam phantsi kancinane; wavuka, wabalaka, kanti uya kusinda kuphele. Asala ephithizela amaZim, ekhohliwe apho angehla khona. Waba ebaleka ke yena, wada waya kufika kwizizwe ezingabantu, waba ke uya sinda njalo.

#### IV.—UKULWA KOO-MATIWANA NOMPANGAZITHA.

Maninzi wona amaduli akade zivalwa ezo nkosi zombini, uMatiwana noMpangazitha, kungekho ifuna kugoba phantsi kwenye. Kodwa be kukholisa ukugxothwa amaNgwane. Kuthi kusisa kungathi asingawo lawa, ebebulwe kwanga akusalanga nomntu lo. Be kuthi ukuqondisa ukuba uMatiwana ubenemikhosi emininzi, kuvakale xa ibizelwa ndawo nye, xa kuthiwa ma ibuye ihlanganisane, nokuba igxothile, nokuba igxothiwe yaphanziswa nguMpangazitha. Kovakala kumacalana onke imikhosi yokubizana kwayo, isithi, "Iwu! Iwu! Iwu!" Itsho

kamnandi ke yona, itsho kufe nelizwe liphela apho ihleli khona, inge asingawo lawa abulewe kangakaya edulini. Kunjalo nje, kanti kusukuba eyikhuphe yagqiba izizwe; isilwa nje enye apha, iyalwa phi-phi-phi nezinye izizwe kwa ngale mini inye.

Ezona mini zinkulu kunczinye zokuncamisana kwezo nkosi z'imbini. Eyokuqala kumhla amaNgwane afunzela ekhaya komkhulu kwaMpangazitha, apho ubuhlanti beenkabi zodwa ibilizwe liphela, bunamasango asibo. Onke amaBala akhoyo ezinkomeni aye ekhona, elo ibala lihamba lodwa, elo lihamba lodwa. UMpangazitha ube namaBanda ahlala ekho komkhulu, nje ngamasoldati, agcina umzi wkomkhulu. Igama lawo be kuthiwa yimi-Dletye. Kwathi ke loo mhla, angena kwa ngoBusuku amaNgwane komkhulu, kwaliwa phakathi kwezindlu, ada angena nasebuhlanti. Aye enxhamele la mawaka-waka eenkabi zikaMpangazitha. Ngumhla lowo awalwa amaKhaba-ludaka ada atshikilelana, awakhupha nzima ekhaya amaNgwane. Kuthe malunga nexa ledinala, avuma amaNgwane agxothiswa, abulawa kunene loo mini nobusuku bayo, egwaza kodwa umntu. Abulawa ngohlobo angazanga alufumane ngaloo mini, aqhutywa nje ngeenkomo, koko inguMatiwana, ahamba esilwa noko se kunjalo.

Kuthe ke emva koko, wakha waphumla uMpangazitha umnyaka waamnye. Kuthe kowesibini, kwafika amadoda asibo, ethunywa nguMatiwana ukuza kuxolisa kuMpangazitha. Asuka abulawa asixhenxe ngamaKhaba-ludaka, yayekwa enye ukuba iye kubika ekhaya. Kuthe kwakuba njalo, waqumba kunene uMatiwana, wayikhupha ngomsi-ndo wayisa, kwadibana kakubi. Wathimba, wachitha kwaamdaka uMatiwana, agxothwa namhla amaHlubi, kodwa akaphanziswa. Zathinjwa kunene iinkomo zawo, kwasala intwana encinane. Uthe kwakuba njalo, waBuza



uMpangazitha kumaKhaba-ludaka ukuBa enzela nto ni na, ukuziyeka iinkomo zimke noMatiwana. Asel' equmba nawo, esithi, " Hayi, nkosi ! Ziya buya ; ziye kuthabatha ezininzi." Wahlatywa ke umkhosi, kwafunzwa ke ngamaHluBi.

Kwafikwa iziingcamba ngeengcamba eyamaNgwane, isel' ivingcile kwiinkalwana zonke. Afike agqoboza embindini phakathi amaHluBi ngomkhonto, angena, ladla ijozi, kwajuba ikhaka leNgwane kwaakuphela. Atsho atshisa nemizi, nelizwe ; agwaza, akabuya ngamva. Athimba, akhuthula kwec tu, ada anqika nezisele, avuna namazimba asezindle, abulala nenja, nosana, nonina, kwaf' itye nembokothwe, abuya sel' esina ingodwane namhla.

Kuthe ke emva koko wafuduka uMpangazitha, wenyukela eluSuthu, wafika wabachitha abeSuthu kwaamdaka, wabusa apho kwaphela. Kuqhuba kwaqhuba, wagaleleka uMatiwana. Kwaliwa, kwaliwa, hayi ! Kwaalukhuni kanye, kwaza kwathi ukubulawa kwempi kaMatiwana akwaba nga nganto. Uthe uMatiwana kwakuba njalo, waya kuZulu kaMafu, kwa kumzalwana kaMpangazitha, eya kucela iqhinga ; kuba esazi ukuBa kukho isilandu esithile esikhoyo phakathi kwezo nkosi. Wamnika icebo lokufunza ebusuku, kungabi semini.

Ke uthe uZulu lowo wamnika amaceb' okuwaxaka amaKhaba-ludaka, oko kukuthi imiHlanga, wathi, " Uya bona, Matiwana, thina ukuBa ufuna ukusixaka, singamaTadebe nje, musa ukusizela emini ; wafa ! Yiza ebusuku ; yiyo thina into engasixakayo. Kuba sithanda ukulwa sibonana nePamncu esilwa nalo ; sing'ahlabana nasedwa kwakuba kusebusuku. Loo nto thina isenza ubuthomvi, ubusuku."

Walankela ke elo qhinga uMatiwana, wasel' eyifunza ebusuku namhla, ingemfo wakha veenje njalo. Walwa umfo kaBungane akafeketha, kunjalo yafa impi kumacala

omabini, yada yagxothwa namhla ekaMpangazitha, yabanjwa nenkosi namhla.

Ithe yakuvakala kumaNgwane indawo yokuba isele inkosi yamaHlubi, asel' ebuyela kuloo ndawo ikuyo, esakha isanqha kwa oko, eyirawula inkosi leyo inguMpa-ngazitha. Asina, yabona! Asina amaNgwane kwaqhaphuk' uthuli, evuma ngamazwi athi, "Naango ke, naango ke okade simfuna. Naango ke, naango ke okade simfuna." Atsho kwajukuma nomhlaba, kwacima nelanga luthuli, asina ada atshikilelana.

Kuthe kwakuba lixefa elithile ihleli iqondele phantsi into kaBungane, wathi uMatiwana—kuba inkosi ibingabulawa ngabantu abamnyama; ibibulawa yenye inkosi—wamtsibela umntwan' enkosi. Waqhawuka kwa oko, wambelwa inchwaba kwa kuloo ndawo.

#### V.—UKUFIKA KWAMA-NGWANE KU-MAHLAPHA-HLAPHA.

Ithi imbali, kwathi ngexa abebusa kanye la mabandla entombi kaBele, uHlubi, kwaye konwatywe kunene, kusinwa ingodwane, kude kukhothwe nonyawo ngama-Mvuleni, amaKhaba-ludaka; xa kungaziwa bani, naZwide kaLanga, namaNgwane, naTshaka, nabani, ngamabandla kaGadebe. Noko avile ngamahamba-nandlela ukuba kubambene uZwide noGodongwana, into kaJobe, egama limbi linguDingiswayo. Kwada kwavakala ukuba kanjalo kubambene uTshaka noDingiswayo, kwa no-Matiwana, inkosi yamaNgwane. Kwaye kuvakala ukuba uDingiswayo noTshaka baya ncedisana bona, bangacala nye.

Kuthe kuse njalo, ngamhla uthile, kwafika umntu komkhulu kwaMahlapha-hlapha, inkosi yama-Hlubi, esel' eluxwebethwana. Uthe akuba kude kufuphi, "Ningandenzakalisi, maKhaba-ludaka! Ndize kuhlaba umkhosi,

ndilapha nje.” Kuthe ukuthi nqumama kwebandla elalikomkhulu, kanti kuthe tya imibilini kwinto yonke eyayilapho, wada weza kufika.

Ufike loo mntu exwebile, kuBonakala ukuba uphuma apho kukuBi. Ufike wathi, “Ndithunywe ngumyeni wasekhay’ apha ; uthi ma kakhawulelwe.”

Kukhutshwe ikhulu lamadodana kwa oko, kukho nomnye unyana kaMahlapha-hlapha, uDuBo igama lakhe. Baye bafika kule nkosi, bafika ihleli yodwa, iqondele phantsi. Bafika babuza ukuba yinto ni na, kuthe ni na.

Ibalathise ntatyana ithile, yathi, “Kha niye kuvela ngokwenu phaya kulaa ntaba.” Agqithile amafumi amahlanu ephethwe nguDuBo, aya kukhwela kuloo ntaba ibixeliwe. Bathe bakuthi thu, bafika kuzele amathafa, neentaba, namahlathi, lisuke lazizisi lonke, abalibona ngamehlo. Kanti nguTshaka lowo. Uqhubana noZwide kaMatshotyana ; uhamba echitha zonke izizwe nezizwana aqubisene nazo.

Bathe bakufika ekhaya, bayixela into abayibonileyo, yathi inkosi, uMahlapha-hlapha, “Namhla ke ifikile inkcithakalo ekade ixelwa, kusel’ okuya kwabulawa aabaa bantu babini basisimanga. Akukho mntu uya kuhlala kweli lizwe.” Kanti ke laa nkosana, ingumyeni wasekhaya apha, iphume yodwa, kwa nabafazi nabantwana, kweso sizwe sakowayo ; isinde ngendlela engayaziyo nayo.

Kuthiwa ke kuthe kusenjalo, ngamhla uthile, kwavakala se kukhala abafazi nezinja kumzi ongaphesfeya kowakomkhulu, eBusuku. Kanti ke kukufika kwamaNgwane, eqhutywa nguTshaka ngasentla. Wayikhupha uMahlapha-hlapha intwana ebikomkhulu apho, ikhulu nye, kwadibana namaNgwane. Yaba ligwadla-gwadla obo busuku, kugxothwa enye. Kuthi xa isezantsi komzi, ithethe inkosana uDuBo, umfo kaMahlapha-hlapha, ithi, “Niyisa

phi na ke, maKhaba-ludaka?" Kwema-kumi kwada kwasa ibambene.

Kuthe isaBambene njalo, beva ngayo sel' isithi eyamaNgwane, "Kha ukhangele ngasemva; akusenzeli ndawo, noko wenje nje!" Athe okunene akubeka amaKhaba-ludaka, kwakuxa isel' ingamachithi ekhaya komkhulu, kukhala nja, namntwana, namfazi, nankomo, isisijwili. Avuma amaKhaba-ludaka, ahamba esilwa lada latshona ilanga. Kuthe lingekatshoni ilanga, yadinwa inkosana leyo isiphethe elo butho, uDubo, yahlala phantsi. Ava-kele eduma amaNgwane, esithi, "Lahla! Lahla!!" Uvakele ethetha umntwan' enkosi esithi, "Nenzile, maKhaba-ludaka. Hambani, ndisiziyeni. Akuzanga kufe kunye bonke abantu ngamini nyc." Abuya akutsho, yaaligwadla-gwadla, amthabatha kwa khona, amthwala.

Ayengasatsho amaNgwane, kuba athe kanti alizalisile lonke ilizwe. Aphathelela kwa khona, egalela ngokugalela, kuba asel' eyibona inkosi apho ikhona. Aye eba nguyise, uMahlapha-hlapha. Kuthe kwakufikwa kwenye indawo, yahlala kwa phantsi inkosi, yawaBongoza amaBandla kayise isithi, "Hayi, hambani! Nenzile, maKhaba-ludaka!" Yatsho yaqondela phantsi. Okunene ada ayisiya kwaphela, kuba impi yayisel' idiniwe; kuba kuseloko kwa phezolo igcale ngeengalo ukuba bukhali; yabulala kunene kumaNgwane.

Kuthe ke kwakuba njalo, awuhlaba amaNgwane ukuba ibuye imikhosi yonke, kuba ifunyenwe into ebizondwa, inkosi yesi sizwe sidume kunene. Yayawenza isanqha esikhulu kunene impi yamaNgwane, yasina yada yatshikilelana, iyawathi ukuvuma kwayo, "Naango ke, naango ke, okade simfuna!" njalo-njalo.

Kuthe kusenjalo, yakuba iphelele imikhosi kaMatiwana, ipawule le nkosana, isasina ngemigcobo, kwavela sifetyana apha sigama linguMafogolwana, semka ngokuzimela silelesile komkhulu apho kwaMahlapha-hlapha, sabalekela

kwaMatiwana, safika sathi, “ Hayi, asikabi nguMahlaphahlapha lo ; isengunyana wakhe omkhulu, uDuBo.”

Kwowu! Yeka ke! Kwathi ukunduluka kwamaNgwane, atfho aligqiba lonke kwa ngofo busuku. Uthe ke laa mkhosana wamaHluhi ukhulu nye, ubusilwa yonke loo mini, usahanba ngoko kuhlwa, weva ngomntu esithi, “ Ningandenzakalisi, maKhaba-ludaka.” Uthe akusondela, bamazi ukuba ngowabo ; uthunywe yinkosi, ixhego, uMahlapha-hlapha. Kanti lisekho ; lisinde ngeendlela ekwa ngummangaliso.

Kuthe ebuphithi-phithini bokufika kwamaNgwane ekhaya komkhulu, yathi intombi yenkosi yammemeka uyise, yatfhone naye emasimini ; yathubela naye yonke loo mini. Kanti baya kuhamba becholana nezinye iindwadube ezisinde kwa ngeendlela ezinjalo, bada baaliqedlana kule ndawo. Ufikile ke loo mkhosana, ufike elusizini olukhulu. Kufe abafazi, nosapho, nayo yonke into. Kule ndawo baneqedlana leenkomo abalifumene esithubeni ; kuba nazo zafumana zagqiba ilizwe, zingadli nokudla nakule ndawo, zifumane zaqondela phantsi, zibonakala nazo ukuba zilusizi ; ziya qonda ukuba namhla lifile kukanye.

Kuthe kwa kusasa agaleleka amaButho asixhenxe, sel’ efuna indawo enenkosi, ephethwe ngamaDongwe, amaMpethu, amaMbanguba, namaNtong’ ayivikwa. Kuba kanti isizwe sonke siqutyulwe ngokufanayo ngobusuku, nje ngecebo likaZulu kaMafu, mhla kwafa uMpangazitha. Athe akugaleleka loo maButho, kwaBonakala mhlophe ukuba kuchithakelwe kukanye. Kunjalo nje, akusaBonakali nokuba kuya kuliwa yinto ni na, iphelile nje imikhosi ngamaNgwane.

Kuthiwe kwinkosi, uMahlapha-hlapha, ma kuchithakalwe emaBeleni, kwaKhubone. Ithe ukuphendula, “ Kulapho ndiya kusa nto ni na khona, abantu bakowethu

se bephele khace nje ? Kufe mfazi, mntwana, kwada kwafa nezinja. Kunjalo nje akusekho nankomo. Ndiya buza, ndithi, kulapho ndisa nto ni na kwaKhubone, maKhaba-ludaka ?” Itsho yaqondela phantsi, ayaba sathetha.

Into eyaba ngummangaliso kuloo ndawo, yile yokuba iinkomo ababenazo apho, zazifana nokungathi zinengqondo yokuba namhla umhlaba uchithakele. Zazingadli notyani, zafumana zangxanga zonke, kunye nethole lembaal, ziqondele phantsi, zingalali naphantsi.

Ithi ke imbali, kuthe kwakuthi qheke ukusa, avakala amakhaka amaNgwane ngamacalana onke. Aye esel’ evakala ebongana kunene, esel’ eyibonile apho ikhona eyamaKhaba-ludaka impi. Eza amaNgwane esina isidwandwa, kubonakala ukuba iintliziyo zawo zininandi, kuba enze lukhulu ngalanga nye.

Kuthe kwakuba njalo, athetha amaKhaba-ludaka nenkosi, athi, “Nkosi, sichithakele kade. Akusayi kubuye kuthi ni. Ma sisinge kwaKhubone.” Uthe uMahlaphahlapha, “Ndinchwabeni, maKhaba-ludaka ; ndise ndife kade.”

Kuthe kusenjalo, kwavakala isandi sokuza kwamaNgwane, satsho ngendawo ebuhlungu kunene. Kwathi kuba usapho olungabafazi be luse luyithwele entloko impahla, luba inkosi iya kuvuma, bazilahla phantsi iimpahla abafazi, beenza isijwili sesililo esilusizi. Zaye neenkomo zisitsho ngencwina ephantsi ekwa lusizi, ekuthiwa ngabanye—noko iyinto yokuthandabuzwa—nazo zada zalila iinyembezi nje ngezinto ezinengqondo. Livakele ixhego liyimisa ngokuyimisa impi yalo. Lavakala lisithi, “Ibutho likaNtong’ ayivikwa namaBongwe ma kandinchwabe.”

Agaleleka amaNgwane, kwabambana kwada kwaba malunga nasemini emaqanda kuthe nkqi ; kuba uMahlaphahlapha wayesalwisa ngamaButho amathathu kuphela.

Avakele amanye esithi, “ Nkosi, kha usivulele nathi, side sife.” Wawavulela. Yeka ke! Kwajuba ikhaka le-Ngwane kwaakuphela, kwalwelwa ukufa nokuphila, kaloku nje. Kude kwathi, xa limkayo, avuma amaNgwane, agxothwa. Agxothiswa kunene, kwada kwaasebusuku. Kuthe kwakusa, yaandula ke inkosi ukuthi, “ Hayi ke, maKhaba-ludaka. Singachithakala namhla, siye kwa-Khubone emaBeleni.”

Kwahanjwa kwa oko. Kwavakala kumaBele ukuba naanko uMahlapha-hlapha esiza, yasel' iphuma kwa oko eyamaBele.

Kuthiwa kuthe, kwakubon' ukuba kukwaNti, avela amaBele esel' ebongana kade. Kuthe kwakuba njalo, wathi uMahlapha-hlapha, ibandla likaNtong' ayivikwa ma lihambe ngaphambili, amanye aqawule usapho neenkomo. Asel' elwakha uluhlu kwa oko, yadibana. Kwanga kungathi gqwangu-gqwangu, anyathela amaBele, agxothwa, ada aya kufakwa emakhaya. Kwachithwa yonke into kaloku, kwathinjwa neenkomo, yaaziintuli.

Yaba ngumtyutyumezo omnye onjalo kaloku ukuchithana kwezizwe. Ezinye zemka ezweni lazo zingazanga zenze nento le, zingazanga zimbone noTshaka. UMatiwana ude waza kubulala noNgoza, umThembu. Waza kugaleleka nakumaMpondo, kwaliwa. Hayi, kwabonakala ukuba zona ezi zizwe zasebuNguni azinakho kanye ukulwa neMfecane. Ude uMatiwana weza kusongwa emBolompeni kufuphi nomThatha, se kukho nabeLungu, ukuze abuye umva, esel' eya kuzinikela kuTshaka.

*William W. Gqoba.*

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## UKUBEKA ILITYE.

(*Ngokufa kukamFun. S. Mthimkhulu, ngeyeThupha, 1885.*)

,Umkile, mfo ndini wenzala kaDlomo,  
Ufiya iindaba ezisisihombo  
Kule ndlu kaHluſi, nekaGoſ' izembe,  
NeyakwaMthimkhulu, neyakwaKuncene.

Taruni, maHluſi, nani maGadebe,  
Nifiywe nelifa, elo be nilabelwe  
Ngulo mfo wenzala yentombi kaBele.  
Ngenani kwithende loWay' esifele.

Bacimba ngaBanye, besinga ekhaya,  
Beya kudl' ilifa loYise nemVana,  
Baqhwaſ' amaphiko ethemba nokholo,  
Besiv' ukuyola koxolo lomxhelo.

Bemka benzaBele inzeku yobomi,  
Begwetyelw' impela kwityala lobomi ;  
,Abasezinqambi, se bezanyiselwe  
Ngegazi lemVana eyaſ' isifele.

Bacimba ngaBanye kwiintlanga ngeentlanga,  
Kwiindidi ngeendidi zawo onk' amaBala ;  
Akukho sahluko, BaGwaſa culo nye,  
Akukho namhlantla, BaBusa Botwe nye.

Baye kundileka kuloo ngqungquthela  
Yaloo mathwala-ndwe athwel' izitshaſa,  
Baveth' ezimhlophe, zihlanjwe kwiThende  
Legazi lemVana eyaſ' isifele.

Bafiya inkwitſhi kuthi Basasele  
Yezwi, lithi kuthi ma sizicikide,  
Ma sizililele, inKos' isamkele  
Nezethu izono, 'ze izixolele.



Ma singene nathi kuThende lobomi,  
 KuMana kaThixo onguMesiyasi,  
 Sihlale nomkřweqe olilw' ikhohlombe  
 Legazi lemVana eyab' isifele.

*William W. Gqoba.*

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## U-PHALO.

Ngokwesiko lasemaXhoseni yakuba ifile inkosi eyongamileyo, naxa indla-mafa iselusana, okanye umntwana omncinane, nje ngokuba uPhalo wafiywa nguyise esekwelo xabiso, ubesiwa umntwana kuyisekazi, ukuba ondlwe nguye, afundiswe amasiko ncendlela zokuphatha umzi. Ngokuyimfanelo, uMdange, umninawa kaTřhiwo, inkulu yendlu yaseKunene kaNgconde, ubenguyena ungumongi nomqeqefi wenkedama leyo. Uphalo wavelela ebunzimeni: uyise ufe esclusana, okanye engekazalwa, ngowe1702.

Iimbandezelo namařwa akholisa ukumkhapha umntwana onjalo. Zaye ezo meko ebutřheni bomntu zimbangela omnye ukufa kuvele, kumile kuye, isimo sokungagobi, nesingenanceba; isiqhamo sempatho eřabaxa, ephemba umlilo ovuthayo, ungacimi emphefumlweni walowo uvelele emafweni. Onjalo ukhula echasene nento yonke engumntu, engavumi ukulawulwa mntu, yakuba iqhawukile imbeleko; kuba kaloku awona mathuku obuhle besimilo atřhazwa afuncele ngaphakathi. Ukanti iinzima neembandezelo komnye, ngokukodwa zakumhlela osimo semvelo sesobuhle, saza sathi sinjalo saxhaswa ngabacebisi abanobulumko, nolwazi, ezo nto zidla ngokwandisa nokukhulisa ubulunga obukhoyo emntwini, kuřonakale okunene ukuba imbeleko ayilahlwa ngakufelwa. Ube njalo uPhalo akuba elahlekelwe nguyise; wanamathela kumaphakathi akowařo. Kwa sekuveleni kwakhe, wařa

nesimilo esihle, sibukeka ; koko sasiibukeka kumntu ongenakho ukuzenzela nto ngenxa yobutsha bakhe. Kodwa usindiso lwakhe iwaiba sekuheni ephahlwe, engqongwe, ngamaphakathi anengqondo, ezathi iinzima zimpheleka nje, asenzakala isimilo sakhe. Wakhula ebukeka kumzi wonke wakwaXhosa.

Imvela-ngqangi kaTshiwo, uGwali, wendlu yaseKunene, wamkhwelethela uPhalo, wazama ukusibukuqa isihlalo, sibe ngakuye. UNTinde, iqadi likaTshiwo, wamthelela uGwali. Kumhla kwaphantsa ukuhla into embi emaxhoseni, oko umzi ubusazama ukuzinza nokubumbeka ngokuqinileyo. AmaTshiwo nemiDange ayixhontela inkosi, ayifaka phakathi, ahloma ; kuiba into enjalo ayinakudlula kungabanga kho hlambo. Ukuvukela umbuso kuyenye yezona nto zithiyekileyo kwaXhosa. Ungayichukumisa inkosi, se umchukumisile wamenzakalisa wonke umntu.

Kuhle kwaBonakala kuGwali noNtinde, ingekadibani imikhosi, okokuiba icebo labo lonakele. Yaba nye indlela yabo, besazi nje ukuba ukuxolelwa akukho ; yeyokuba kusatywe. Ngelo xesha, umzi wasemaXhoseni ubusemi phakathi komZimvu bu nomBafse. AmaGwali namaNtinde, ngenxa yevuso lawo, awuwela umbafse, atsalela phambili, ayiwela iNciba, aliwela iQonce neXesi, akayekelela, waangathi umphindezeli uhleli ekhosi. Bathe ukuze baqale ukuthi khofu, baqala bawela ngaphefeya kweNxuba, kwesakwaNojoli, malunga nale ndawo kwakhiwe kuyo namhla isixekwana saseSomerset East. Ma khe sibayeke khona, sibuyele kuPhalo, obemi ngoku phakathi komBafse neNciba.

Isiqalo sokuphalala kwegazi, phakathi kwabantu abamHlophe namaXhosa, sibe ngomnyaka we1736, isenguPhalo esihlalweni sobukhosi ngomnyaka lowo. Kusuke igqiza lamaBulu eKapa, liphethwe nguHermanus Hubner,

likhweza elwandle, libambe ngaseMpuma-linga. Laye lisekeleze inzuzo yokufweba, lizimisele nokuzingela. Kubonakala okokuBa aBa bantu balityhutyha ilizwe, bada baya kuthi nqhu em'Ghatha. Bathambekela ngoku ngaselwandle, bacanda phakathi komhlaba wamaLawu awayel'imele clo zwe, ephethwe nguBabelana, inkosi yawo. AkwaBa kho nto imbi ibahlelayo emaLawini.

Bedlula kuwo, baza bangena kowamaXhosa, se bezijika ngoku iintloko, bezikhangelisa ngasemakhaya. Babuya baphinda baya kwelaBaThembu, ngentla kwamaXhosa, apho badibanayo nelinye iqela lamaLawu likwazingela. Asel' emanyana nalo, naanko esinga emaMpondweni. Kuhanjwa neenqwelo eziliqela, zokuphatha iimpahla ekuza kuwetywa ngazo. EmaMpondweni bathenga udimba lweempondo zcendlovu, bada baanela. EmaMpondweni bahlangene namadoda amathathu aqhekekelwe yinqanawa mzuzu, engabeLungu, uThomas Miller, uHenry Clark noWilliam Bilyert. Aabo bafo babesanela yintlalo yabo phakathi kwaBantu aBaNtsundu, bengasenawo umnqweno wokubuyela kumawabo. EkuBuyeni kwaBazingeli, laa madoda mathathu ahamba nabo, ezimisele ukubapheleka baye kuwalahla eNciba.

Iinqwelo be zilifumi linethoba; zithwele nzima zonke. Kufikwe kwaPhalo ekhaya. Iinqwelo ezisixhenxe naba-nini-zo, kwakunye nabakhaphi, zahambela phambili, zaya kuthinteleka kumlambokazi ozeleyo ziimvula ebe zisina. Zakhulula nganeno, zalinda ukuBa ma ude uwuthe. Ifumi elinambini leenqwelo lalibala komkhulu. Ekuhlanganeni kwaBantu aBangavaniyo ngentetho nemikhwa, kukancinane ukuBa kuvele okuya kuphambanisa. Nanamhla akwazeki okokuBa kwakuthe ni na, ukuze kuthi phithi.

Ngamhla uthile, kufike kweziya nqwelo, zikhulule ngasemlanjeni eNciba, amaLawu amaBini, ehambela phezulu. Zathi zakuswabuluka iingqambu zolwimi, axela iindaBa

zendakado. Ngokwawo athe, umphathi uHubner way' ehleli emnyango wentente yakhe, abanye benqhenqhile ngaphakathi. Kwathi kunjalo kwafika isicaka sabo, saba-xelela ukuba sibone kwaPhalo izenzeko ezikpokrिसayo, ezalatha ubutshaba. Wayikhalimela loo ntetho uHubner, esithi akukho nto injalo; kuBa aabo bantu ngaBoxolo, ke ngoko isizathu sexhala asikho. Esandul' ukutfho, kufike amaXhosa eqhuba iinkabi ezisibozo, iqhola, ngokutfho kwawo, elivela enkosini lisiwa kuHubner. Kuthe kusa-thethwa ngale nto, omnye umXhosa urole umkhonto wamgwaza uHubner ngokumqubula. Wawuncothula uHubner umkhonto, wahlehla ngomva ezamela ngase-mpwini wakhe; kodwa engekafiki kuwo, waqokela umXhosa, wamosela ngokumhlaba emhlana. Adlongoza ngoku amaXhosa, angena ngaphakathi ententeni, evela ngamacala onke, ababulalela khona bonke abaNhlophe ababelapho. Zatshiswa iinqwelo, kweenziwa udywidi-dywidi ngempahla.

Bakuziva ezo ndaba, baziweza kwa ngoko iinqwelo. Abuya amadoda, laa mathathu ebekhaphile, akhumbula emakhaya. Azibanga naxefa lide ziwelile iinqwelo, kwabonwa ngesihlewele samaXhosa sifika. Kwase kuthandwana. Lawa kwa ngoko ifumi lamaXhosa; koko ayiwathintelanga loo nto amanye, kwaba kukhona ezayo. Babese beqonda abaNhlophe ukuba bahlalele ukugutyungelwa, bazincama iinqwelo, bemka ngeenyawo bethimbisa.

AmaXhosa abeka emkhondweni iintsuku ezintathu, bada abaNhlophe baya kungena emhlabeni wamaLawu kuXaxazele, eCumakala. Kulapho balufumana khona usizo, amaLawu akhupha umkhosi wokuBaphelekela eNxuba.

Ngaloo mihla, ukubonana kwabantu abaNhlophe kube kungendlela yamazingela. Abesithi ukulanda kwawo

iinyamakazi, ajubele kumazwe akhabileyo. Emva koB'ulawo lukaHubner, mayela neminyaka elifumi elinethoba, iGuluneli, uRyk Tulbagh, ngowe1755, yathumela izingela uDirk Marx, obelazi ilizwe ngokubanzi, ukuba alihlole ilizwe ngasempuma-langa, akhangele ukuba bangaakho na abantu abamHlophe abasebunzimeni ngokuqhekelwa ziinqanawa. Wabuya engabonanga bantu banjalo, kodwa ubike okokuba wakha wahlangana namaXhosa eNxuba. Xa ngaba sizama ukubalanda abo bantu, sifancele ukukhumbula ukuba isizwe samaXhosa sasimi ngaloo mihla phakathi komBese neNciba. Aabo bantu ke bacingelwa ukuba babengamaGwali namaNtinde. Ukuzijula kangaka kwamaGwali namaNtinde kwenzeke ngolu hlobo luse luxeliwe.

Le nto yalatha enye yeendlela zokuqhekeka kwemizi yamaXhosa, isalatha kanjalo ubukhulu bomhlaba ocanwayo zizizwe, okanye ngamaziko asabayo. AmaGwali namaNtinde achopha phantsi kwephiko likaHintsathi, inkosi yamaLawu abemi phakathi kweNxuba neMandi. Nangona ebenyawukile uGwali, amaziko akomkhulu angqunga. AmaXhosa ebengayinyamezeli into yokuvukela umbuso; athe emva kwexefa, awuhlanganisa umkhosi wahlonyiswa, wabekwa emkhondweni kaGwali. Exeseni ude waya kufika eNxuba. Umkhosi kaPhalo, uphethwe nguMdange, awubanga sandibaza, koko uwele usafika, wawungqinga umzi kaHintsathi. Azama ukuxhathisa amaLawu, kodwa amaXhosa abengazele ukwalelwa. Ooyiswa amaLawu, yafel' apho inkosi yawo, uHintsathi. Kulapho baphuncula khona ooGwali noNtinde.

Wajika ke ngoku umkhosi kaPhalo, wakhumbul' ekhaya. Kodwa amaLawu ayengekancami; alandela, wathi owamaXhosa ungekayi kufika eXesi, wawusel' ukhwela owamaLawu kuwo, akanceda lutho. Ebesenalo iphike amaLawu, kuba naxa ebetyhaliwe ngamaXhosa, asuka

athi hoto emkhondweni. Nxa umkhosi wamaXhosa uzamela ukuwela ezibukweni eXesi, agaleleka kwakhona, kwaliwa, atyhalwa kanjalo amaLawu. Ngokwebuḅu leenyosi elifelwe yinkosi, ezi ntwana zavela ngenxa zonke, zabuḅula ngokwengwe enenxeḅa. Yagagana imikhosi yakufika eDcbe. Kulapho athimba inxalenye yeenkomo zawo amaLawu, azincama ezininzi, abuyela ekhaya.

Sikhe sathi uPhalo wayengumfo obekekileyo, umfo obelixabisa ilizwi lamaphakathi akhe, esimelela ngawo kuzo zonke iindlela zolawulo. Kanti loo nto ibuye yamxaka, kuba ngexefa lokwaluka kukaGcaleka, uPhalo ubewafezile amafumi amahlanu eminyaka obudoda. Yaye inkoliso yamaphakathi kayise, awaye eqamele ngawo, ingasekho, iphelile kukufa, engasenandlela nalawo ebesekho; ngenxa yokwaluphala, wasala namatjha. Kulapho uGcaleka walifumanayo ithuḅa lokubuḅanga ubukhosi. Nangona engabanga namandla okumfexisa konke uyise esihlalweni, noko waba ngoziphathayo ngoku.

Umkhuluwa wakhe wendlu yaseKunene, uḼaḼabe, akaneliswanga yinkqubo kule nto kaGcaleka, bavungamelana, bawa ezikhalini. Elo dabi laba likhulu, kodwa eku-pheleni, wooyiswa uGcaleka nguḼaḼabe. Omkhulu umkhosi ubungokaGcaleka, koko ngokukhalipha nangamacebo okulwa, uḼaḼabe ubeyedwa.

Noko weyisileyo uḼaḼabe, ubonile ukuba ukubinzana kuse kuza kuba yintlalo yabantu abazalanayo, wazimisela ukufenxa. Wayiwela iNciba malunga nomnyaka we1750, wazakhela ngaphesjya.

UPhalo ubemthanda kakhulu uḼaḼabe; uwele kunye naye, bamjiya uGcaleka esemi phakathi komBese neNciba. Naanko uPhalo ezakhela umzi wakhe eNxaxo, amathaanga akwaZibunu, kummandla wakwaCentane. Omnye umzi wakhe ubuphantsi kwentaba yakwaMathole eZeleni, kufuphi nomthombo weQonce, eminye ikwezinye iindawo.

Emva koku uPhalo akavelanga kakhulu ezintweni zomzi wakwaXhosa; kuba amagunya obukhosi ebesel' eno-Gcaleka. UPhalo ufe ngomnyaka we1775 eThongwana, ekwiminyaka engamafumi asixhenxe anantathu. Hamba kahle Tshawe. Ihamba nawe iminyanya yakowenu!

*John Henderson Soga.*

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### U-LANGA.

Le nkosi ngumnini-qadi likaPhalo, ofakwe kwaThiso yakuba ifile loo nkosi. Waye ngumfo ophaphileyo uLanga, izingela lodumo, igcisa lokuzingela iindlovu nezinye izilo ezikhulu, nje ngeengonyama, izingwe, namaxhama, njalo-njalo.

Ngenx' enokuba ubengumntu onjalo, aqwebeka amakhaba, axhontelana kuye. Esengumfo omtsha, waba nebutho lamadodana anezibindi, athanda ukukhuphisana ngamandla, nangokhalipho, nangayiphi na into engawavelelayo ngobumpi. Umntu onjalo akadli ngakuswela umlisela ogazi liphelayo emithanjeni yawo, nabasoloko benqwenela ukugixa ezintweni ezinobutshaba.

Le nkosi ebifakwe nguPhalo eqadini likaTshiwo, emzini kaThiso, yakuba ife ingafiyanga nyana oyindla-lifa. Indoda leyo ikhe yalibala ngasemThatha iminyaka engamafumi amathathu avayo, emveni kokusaba kukaGwali noNtinde. Ngaphambilana komnyaka we1740, uLanga walifiya ikomkhulu lakowabo, walandela nempi yakhe, amaMbalu, emkhondweni wamaGwali namaNtinde, waya wema ngaseNxuba.

Siya bona ke ukuba amaziko akomkhulu kwaXhosa ebemana ukuziqhawula, aphume aye kuzifunela imihlaba emitsha. KwaXhosa, ukuthathela kwixesa likaSikhomo kuse kwelikaPhalo, imizi yaseKunene neyamaqadi yaaso-

loko iwufiya ngasemva umzi omKhulu, itsalele kumazwe aphambili. Ube unjalo umzi wamaGwali ; ube njalo owamaNtinde ; ube njalo owemiDange, owemkayo ekubuyeni kwempi kaPhalo, eyayisukele ezo nkosi ngokuvukela umbuso. ImiDange yawelela ngaphefeya kweNciba nayo, iphethwe nguNgwema, inkulu kaMdange, okanye nguMahote, umninawa kaNgwema. Namhla kunduluka uLanga namaMbalu. Kusenzeka ezi zinto nje, umzi omkhulu usazinzile phakathi komZimvuBu nomBafe, usoloko umilile wona ngasemva. Kanti nawo uza kude ufukume, nje ngoko weenje njalo ngemfazwe kaGcaleka noGarabe.

Ngomnyaka we1779, uLanga kunye nemiDange kaMahote wawela eNxuba, obungumda phakathi kwamaBulu namaXhosa ; oko kukuthi uwelele kumhlaba obubangwa ngabamHlophe. Imbangi ayisayi kuze yaziwe ; kube kho, nje ngokutsho kukaTheal, ukuthetha okuninzi ngaloo nto. Uthi, abanye abantu be belibeka ityala kuWilliam Prinsloo, iBulu laseBoschberg. KuBa wathi, akuba efumene umfo wakwamDange esiiba iigufa zakhe, wamdubula, waqokela ngokuzithimbela iinkomo zemiDange, esenzela ukuzibuyisela ilahleko yakhe. Abanye babesithi ngunyana weli Bulu, uMartinus Prinsloo, kunye neqela lamadoda, abathe baqabela emthethweni weGuluneli, ngokuwela iXesi, baza baxabana namaGarabe, bayibulala enye indoda. Kwakhona, abanye bathi, uKoba, unyana kaTiti, inkosi yamaGwali yaloo mihla, obengomnye waabo bavumayo ukuba iNxuba libe ngumda obahlulayo abaNtsundu nabaMhlophe, usuke wawelela kwicala labaMhlophe, waza ke watyhalwa ngamandla angaphaya kwemfanelo. Akwazeki nokuba eyona nto iyinene yiyiphi na. UTheal yena uthi, ezo ndaba zasa-sazwa ngabantu abavelana namaXhosa. Kuthe kwakubonakala ukuba iya hloma imikhosi yamaBulu, wacela



itaṙu uLanga, eqale kodwa ngokuwelela kwelakhe icala leNxuba. Uḅe yindoda ngoku ese ikhulile uLanga.

Kanti noko emva kweminye iminyaka elifumi, ngowe-1789, ufumaneka eyiwela iNxuba kwakhona, ekunye no-Chungwa, into kaTshaka, into kaKhwane, wasemaGqunukhwebeni, behamba nemikhosi yaḅo. Umkhosi wama-Bulu wabahlangabeza, kwathethwa, yaphelela emoyeni loo nto. Zisenzeka nje czi zinto, ḅe kumayela neminyaka engamafumi amahlanu uLanga eyiwelile iNciba, esiya kuzifunela manxowa wambi. Ndiya kholwa ukuba ufe sel' eqabele kwiminyaka engamafumi asibozo ubudala bakhe.

*John Henderson Soga.*

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## MNTWANANA.

Themba likayise,  
Vuyo lukanina,  
Nkazimlo kayise,  
Thando lukanina,  
Lunguwe, mntwanana.

Isazulu, apho  
Kuhlangana khona  
'Ntliziyo ezimbini,  
'Ntliziyo zabazali,  
Singuwe, mntwanana.

'Ntliziyo ezimbini  
Zifumen' intlalo  
Emnandi ngokobusi;  
Imsulwa loo ntlalo;  
Ikuwe, mntwanana.

Ingaangubani na  
Onokwazi ubude,  
Azi nobubanzi,  
Bale mihlakalo,  
Inguwe, mntwanana?

Sithombo sobuntu,  
Bubomi buqumbi;  
Kanti bonk' ubuntu  
Buphelele kuwe,  
Nyana waphakade.

Abazali bakho  
Bema bakhangela  
Kuloo mehl' amsulwa,  
Ngok' usingethweyo—  
Babona nto ni na?

Bazibona bona,  
Beva bekhumbula  
Imini ezemkayo,  
Namathemba abo,  
Atshabalalayo ;

Awal' amathuba  
Abawaphosayo ;  
Izigqibo zafo ;  
Mpumelelo zafo  
Kwimizamo yafo.

Luhl' uncumo lwakho ;  
Lubasa umlilo,  
Zothe iintliziyo  
Ezipholelweyo,  
Zithuthuzeleke.

Mahle amehlo akho  
Kuba angcwengile.  
Azele luthando,  
Atyhil' intliziyo  
Engenasazelo.

Sazclo singwele,  
Ntliziyo imhlophe,  
Inje ukululama,  
Yofunyanwa phi na,  
Ngaphandle komntwana?

Mntwana! Le nt' ubuhle  
Bakho bobelanga—  
Ungumtha walo na?  
Wen' uhlamba ngalo?  
Wen' uya lotha na?

Mntwana, ugodukile,  
Wonwabe kuYesu ;  
Kuloo ntlal' ingwele  
Uhlel' ukhanyiswa  
Kukukhanya kwaKhe.

Mntwana, unesitshaba  
Soloyiso lwakho ;  
Nawe uya cula  
Elo culo litsha,  
Livunywa ziingwele.

Ngoku ndonwabile.  
Be kukhe kwaamnyama,  
Ngoku ndiqondile ;  
Ndandiba ukufa  
Kukutshabalala.

Hleli nje, ukufa  
Kukubeka phantsi  
Obu budlulayo—  
Kukwamkel' ubomi  
Obungapheliyo!

*F. Nomvethé.*

## KUMHLEKAZI, U-ARCHIE SANDILE.

Wondinyamezela ngesithuba sala mazwana. Ndiiban-gwa sisiganeko sebali eliya kuhlala lihleli kumabali akwa-Xhosa—lotyelelo loMhlekezazi, uNgangendlovu.

La mazwana ndiwezela umfi, uSandile; kuBa kakade ebeya kuthuma mna nobawo enkundleni, ndibe ngumlo-mo wakhe. Naantso inTo enKulu ingafile; koko ithe newaba ubuthongwana beenkophe. Inithe nqolokoqho ngeendlebe emqolombeni apho kwaHoho, ngale nini idla ezinye yama<sup>22</sup> kweyomDumba, imini yamakhazi-khazi neembeje-mbeje, iintonga emva kweentonga zona.

Ndixoleleni, zinkosi! Ndiziva ndinyanzelekile, emva kokubulela ugcino loPhezulu, ekude kwaalapha, kule mini enathi, thina lusapho lukaGarabe, kwa nokuthandazela inkosi yam, uArchie V. Sandile, umthanjiswa nomnyulwa kaYehova, kwisiganga sommango onkone akuwo namhla; nobukumkani bukaGarabe, nje ngengalo yokunene kuma-Xhosa ephelele.

Nabuthana niphela kwingqatsini yelanga, lizalwa lelinye ilanga, egameni lamawaka amakhulu mathandathu emiphefumlo, abafazi nabantwana bejywa. Lelam ke elo, neziqingatha ezingamaSumi amathathu anantlanu zoMneno-Nciba. Ehlaneni, mawaB' akowethu, ngentetho ekuzuka kukodwa kaMhle. uMongameli uMr. M. G. Aphorp, etshayelela Ongaka yedwa, uPrince George, besithi kwa isidumo, "Aa! Ngangendlovu!" Satsho wee ndikpi ngesidima umhlaba, ungasenazo nantsika bethu! Kubonakele ngokufalasele nje ngelanga emini emaqanda, ukuba kuthe khumbaca kule nkundla, abalo mgquba nomthonyama weenkedama zikaMlawu, isiphondo neenkonyana zobu bukhosi famlibe kooyise, abooSiwani, Tshatshu, Mhala, Jali, Toyise, bevale ngoKama, uNgangelizwe, kakade, umntu kaNgangendlovu noVelile. Eli xa se kunje isihomo nokusitha, baza kumgalela umhlekezazi

uPrince George ngephahlothi lamafumi amane ananye, izibonda zakwaNgqika. Wabetha noNgangendlovu akaba namlomo, nomzi os'ithi ungenawo, Suthu!

Kaloku ke, zinkosi zam, nani zidwefa, ndivumeleni egameni lenu niphela, nje ngexhanti, egameni laseQombolo kwaCentane nelakomkhulu eQwaninga kwaGatyana, ebottle—n'ingamaXhosa nonke, nabaMbo, amaHintsa amakhulu, amaMali—ndiniyalele le nKosi yenu, umHlekazi, uVelile Sandile, nje ngoyihlo wenu nonke—kuB' akazang' angayalwa umgonwa—egaxelwa ubulawu kowabo nguyise umHlekazi, uNgangendlovu, esidlangalaleni sesigqeba.

Nasekwenjeni njalo kwam, ndandulele ngelokunxhenxheza amaNgqika akwaCentane, kwa namaGcaleka aseQwaninga, ngentlekele endakha, mna lo, sinamanye amaphakathi neenkosana, samtyhuthula, samhlamba isuthu, kwa yena lo mutwa' kaSandile, naanko simsa kumHlekazi, iTshawe laseWales emThatha, se sikunye noKumkani wethu, umfi uNgangomhlaba. Kanti kumhla singakukhotha naphantsi, sakubuya sihamba ngezandla, saphuke iminqonqo, siyiloo ntlekisa kwizwe liphela. Kumhla salila loo mini, wanga uSandile ufe izolo eli. Asaba namlomo wakuxela naseQombolo, apho be siye khona nal'omntwana, unanamhla! Salila ngaso nye ke noko; kuB wathi kanti umHlekazi uNgangomhlaba yena uza kubuya ayiphuthunyiswe intonga, iTshawe clo lise liseDe Aar, ligoduka.

Ndisagqwathula; ndiya ngena ke ngoku entweni, kuB siya memelela, siya hlahlamba yimigcobo namhla nje. KuB sibuye eBiso nonkonka wenkunzi yemabala; kuB inKos' enKulu yalo mhlaba, uNgangendlovu, umzukulwana womHlekazi kakade, uQueen Victoria ongafiyo, iLung'a, azidle ngesidanga sebali lakhe naye uNgangendlovu inguye, umntwan' enKosi, uArchie, imthwese ubungangamfa ngentonga yegolide, yobukhosi boxolo, imfu-

ndo, nobuKristu. Esi senzo sabalasele okunye. Kukuthi kunjalo, le yenu inkosi ixube nemikhonto kwezayo izibuliso, kuBa ingasenakuphinda iphalaze igazi!

Ngoko ke isiyalo sam, egameni likaSoga, kaJotelo, kaMthika, kulo mfo kaSandile, ndisigxumeka kwincwadi yencwadi, kuYofuwa, xxiv. 14-15, kumazwi athi, "Moyikeni ke ngoko uYehova, nimkhonze ngokugqibeleleyo nangenyaniso. Susani oothixo ababekhonza bona ooyihlo phefeya komlambo, naseYiputa, nimkhonze ke uYehova. Ke ukuba kubi emehlweni enu ukumkhonza uYehova, zinyuleleni namhla oyena niya kumkhonza; nokuba ngoothixo, ababekhonza bona ooyihlo, ababephefeya komlambo, nokuba ngoothixo bamaAmori, enihleli elizweni lawo. Ke mna nendlu yam siya kukhonza uYehova." Isicaka sakho, esiphantsi kweenyawo zakho, esinguTiyo, nkosi yam ebekekileyo, Archie, sithi, "Naanga amazwi omQulu oNgcwele, owaqhelileyo nawe."

Ukwenje nje oku asikukho kuthi ni; kuphela sinikezela leyo yasemhlabeni, ngengqitsimakwe yentonga yehlathi laseZulwini, eyachanwa ngumXhosa kumaXhosa, umfo kaGaba, uNtsikana oNgcwele, ukuyisikelela; ukuze iqine ngokuqina; ingaphenuki iwiswe phantsi eluthulini naseludakeni, eli xa ilelo benge-benge neqawusi.

Namhla ke nguwe loo Yofuwa. Uza kufela idiniso labantu bakowabo, amaSirayeli akwaNgqika. Aya kukutyhilela ngokusemhlotsheni umqathango okuwo namawenu. Andidi mbini, ingangakholwayo nakholwayo, kwa nje ngokwamagogotyama mathamba akudala; afundileyo nangafundanga. Uze ufuze yena ke nawe, icala lakho libe linye, ube likhalipha lokufela inyaniso yeZwi likaThixo kumawenu, akade echithakala ngokuchasana noPhezu-konke. Wada Yena wabahlutha umhlabo nobukhosi babo, se ucholwa enkunkumeni nje ngamaBritani namhla nje, nje ngesibi esi. Nkosi yam, nawe uyazi kwa koo-

Solomon bakudala, ukuBa uBulumko benene Bumile e-Zwini likaThixo, elingazanga umphefumlo womntu lawu-singela phantsi, nje ngenkanuko yenyama. Lona liya bafukula kwiindibongo zesono, libanyule ngokutfha, abathi balilandela ngesonti, ngokuzincama, nentliziyo eqobokileyo ; nga ngokuBa lilo kuphela eliya kuwabutha, liwaman-yane ngokutfha amaNgqika neentsali zonke ezilusapho lwakho. UkuBa ke wena, Archie, akumbonanga namhla nje ukuBa uThixo onguSomandla unguYihlo wakho okufelayo ezintfaheni, oko ubufana nenkedama kankedama, inzululeka, xa ungathanga umbuyekeze nawe, uzithobe emithethweni, nakwimimiso yeeSabatha zaKhe eziNgcwele, uzinikele kuye ngokutfha, ngoku use ungu-mplemente kade waseKhubonqaba kwaLuqongo—xa ungakwenzanga oku, loo ntonga yakho, endaweni yethamsanqa nentsikelelo, yojika ibe lelona lifwa nesiqalekiso, kuwe nombuso olityala kuwe. Kanti ukuBa uthe wasikhokela isizwe, akwadidiza, uhambe uthintiliza, ubeke igcakasi nebandezi loMoya oyiNgcwele ngaphambili, kwa semhlabeni apha—uThixo ongazanga oyiswe nto, uya kukubuyisela umhlaba wobukhosi bukaSandile ngendlela yaKhe enqabileyo ; xa uthe wazifunela isimilo esihle soku-zithoba nokuzola emehlweni eziphatha-mandla.

Okunye, ndiqofelise, bawo wam, endimthanda, nendimbulela kuThixo ngathi uphiwe mna lo ndedwa, uze uhlale ukhumbula ngeYiputa kaXhosa, uThixo akukhulule kumakhmandela ayo, ezo mbi-ngeembi ; uwacinge namacumbelele ekade siwenza phezu kwakho. Kanti eyona mbalasangane, ungaze nelanga elinye walibala into yokuba, kanene umzi waPhefeya, onika isandla soxolo kuwe, eli xa ubuwuhlaba ngemikhonto izolo eli, kwa kulo Hoho wakho, ukukhangele. 'Ungumzi owathumela izwe lakho ukukhanya, imfundo, neZwi likaThixo, ngenxa yombuso nabantu bakho.

Ukhumbule kwakhona ukuḅa iimantyi zelaPhefeya kweNciḅa neloMneno kweNciḅa zingookhala phezu kwa-kho, kwa noFulumente nelPalamente iphela. Yona eyase-Xesi neyakwaCentane ma zibe ngamaqhelana akho.

Uze ukhuthaze abantu ngemisebenzi yamabunga neyolimo; uhambe iCawa, njalo-njalo, namaKristu esizwe sonke; uzinxweme, uzizile izinto ezinxilisayo, ezeenzakalisa iinkosi zangaphambili, ezingathweswanga ntonga yagolide zona nje ngawe, mHlekazi. Uze ube ngumhlangu, nomsuli manxeba, nomalusi olungileyo, kubantu bakowenu noNtsundu ephela, nomhlabo kwaḅaMhlophe; bonke ubathundezele eliZweni leDinga ngoncedo luka-Thixo oseNyangweni. Ange Yena angakukhokela, akuphe ubulumko ekuphatheni abantu, wena, yuza kunika ingxelo ngabo ekupheleni.

*Tiyo Burnside Soga.*

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## ELOKUTHUTHUZELA I-YERUSALEM.

“Bathuthuzeleni, bathuthuzeleni abantu baM!”  
 Utsho uThixo wenu. “Thethani kakuhle neYerusalem, nimemeze kuyo; nithi, kuzalisekile ukuphuma kwayo umkhosi; nithi, buhlawulwe ubugwenxa bayo; nithi, yamkeliswe esandleni sikaYehova okuphindwe kabini kwizono zayo zonke.”

Yivani omemezayo!

*Kuvakale amazwi aabadandulukayo entlango.*

*Elokuqala iliZwi.*

Yigeceni entlango indlela kaYehova;

Tyenenezelani uThixo wenu umendo enqantosini.

Yonke imifula ma inyuswe,

Zonke iintaba neenduli zigungxulwe;

Iindawo ezimagqagala zibe zizithabazi,  
 Nemixawuka ibe ziintili ;  
 Butyhileke uBuqaqawuli bukaYehova,  
 Ibubone inyama yonke kunye ;  
 Ngokuba uthethile umlomo kaYehova.

*ElesiBini.*

Memeza !

*Elomntu ophelcwe liThemba.*

Ndimemeze nto ni na ?  
 Yonke inyama buutyani,  
 Bonke ubuhle bayo bunje ngentyatyambo yasendle !  
 Buyoma utyani,  
 Iya buna intyatyambo ;  
 Ngokuba umoya kaYehova uvuthuza kuyo.  
 Inene, abantu baButyani nje !

*ElesiThathu.*

Buyoma utyani,  
 Iya buna intyatyambo ;  
 Phofu lona iliZwi likaThixo wethu liya kuma ngonapha-  
 kade.

*Elesine.*

Wena Ziyon, mfumayeli weendaba ezilungileyo,  
 Nyuka uye entabeni ephakamileyo !  
 Wena Yerusalem, mfumayeli weendaba ezilungileyo,  
 Phakamisa ngamandla izwi lakho !  
 Phakamisa ngamandla izwi lakho !  
 Phakamisa, ungoyiki !  
 Yithi kwimizi yakwaYuda, “ Naanko uThixo wenu ! ”

*Elesihlanu.*

Uya bona, inKosi uYehova iya kuza ingowomeleleyo,  
 Ingalo yaYo iyilawulela.  
 Uya bona, umvuzo waYo inawo,  
 Nomsebenzi waYo uphambi kwaYo.



Iya kwal'usa umhlambi waYo nje ngomalusi.  
 Iya kuwabutha ngeengalo zaYo amatakane,  
 Iwathwale ngesifuba saYo,  
 Izithundeze ezanyisayo.

*Isaya, xl. 1-11.*

### AMATSHIVELA.

Amatshivela mathathu elizweni ;  
 NgooAsindim ! Andazi ! Andikhathali !  
 Kwimizi ngemizi aya bonwa ;  
 Kwimizi ngemizi ayaziwa.

Aya boxa eson' iinto zabantu,  
 Aya zona ezigqib' iinto zethu,  
 Aya zon' izimilo ezingewele,  
 Aya yon' inimizimba emihle.

Ziingxaki, zonakalisa ilizwe,  
 Ngamatshivel' angenakunqandwa ;  
 NgaBandlela isinga ekufeni,  
 Baya senga, betsala amafwa.

Walweni niwagxothc, makhaba.  
 Xa babiza awab' amagama,  
 Baya vuma, besenza iingoma—  
 Asindim ! Andazi ! Andikhathali !

Esona sono sikhulu,  
 Kweyab' ivangeli enkulu,  
 Kukubaqwa, kuBonwe, kuBanjwe.  
 Baqal' ukuvuma ityala :

“ Ndoniwe, ndalahlekiswa ngumntu,  
 Ndiya zisola ngokulandela umntu.”  
 Int' embi abazanga bayenza,  
 Isono abazanga basiBona !

Inguquko ikude lee kuBo,  
 Intsabalalo lelabo iqafo.  
 Xa bathetha eyaB' inyaniso,  
 Baya funga bethetha besithi,  
 " Ngokwenene ndifung' uSitfanthela !  
 Andazi ! Asindim ! Andikhathali !"  
 Nto ezingento, zinga soza zaBa ni !  
 Camagu, Mnini-nto-zonke !  
 Lungawe kuphela uncedo,  
 Kwezo nto zinjalo kangako.

*John Solilo.*

### IMIYOLELO YOWE1931 UMNKYAKA.

Kuthe ngosuku lokuqala kuyo le nyanga yokugqibela emnyakeni we1931, ekuthiwa ngesiXhosa yeyomNga, kwavakala ilizwi elingaziwayo, nelingaqondwanga mntu, kuBa lize ngendudumo.

Lithe kanti elo lizwi livela kwaNdikhoyo, kwamEnzi, koPhezu-konke, lisiza kOwe1931 lisithi, " Yolela, ngokuBa uza kufa." Liqokele ilizwi elo lisithi, " Nje ngoko waziyo ukuba, ngokwesiko lakowenu, nina niphila iinyanga ezilifumi elinambini qha, akukho nenceba netafu kuyo loo nto. Nokukwazisa oku, senza nje imvuselelo yokuba uthethe nonyana wakho, Owe1932."

Okunene ke indoda leyo inkulu, Owe1931, ivakele inqhu-kpuleka ngesinqhala esikhulu ; kuBa ukufa asinto yakha yaamnandi nakusiphi na isidalwa. Ihle kodwa yazicenga yazixolisa, yavakala ibiza unyana wayo, Owe1932, yeenza esi siyalo :

" Nyana wam, uyazi wena ngokwesiko lakowethu lendalo, ukuba iimini zam zokulawula ilizwe zise ziphelile. Kuse kusele iintsuku zimafumi mathathu kuphela, ndize

ndigoduke, ndiwufiye nawe umsebenzi omkhulu nonzima kunene wokuphathela oonyana bakaAdam ixefa. Andikufiyi nalifa, nyana wam. Ndikufiye nomsebenzi obuhlungu wokulawula ilizwe. Loo nto iya kufuna unyamezelo olukhulu. KuBa oonyana bakaAdam abafunani, bamone-lene. Bafuna ukulwa izolo nomhla, baphalazane amagazi, ize loo nto ibalelwe kuwe, inge nguwe owenza ukuba kuphalale loo magazi, abalelwa kuwe ngonanini.

“Umnyaka, nyana wam, uncomeka ngokuthi ube nemvula, nesivuno esihle, nakuba naleyo into inengxaki yayo. KuBa oonyana baBantu bafuna imfazwe bakuhlutha, baze babe negxeke bakaBalelelwa ngamalanga; loo nto yenze obunye ububovu-bovu, neziphithi-phithi.

“Ngoko ke, nyana wam, uze uqine, womelele, umc nje ngendoda. Oonyana bakaAdam baya kwazi ukuyidumisa kakuhle indoda eyenze ubuhle.”

Kuni, bantu bomhlaba, indoda leyo ingOwe1931 ifiye eli lizwi: “Ndiya yibulela, zinkosi zam, boonyana bakaAdam, imihlali nemivuyo enandamkela ngayo mhla ndafika. Ndibulela nezenzo ezihle esithe senzelana zona kwisithuba esi somnyaka. Abazelwe kwesi sithuba solawulo lwam ndiya vuyisana nabo; ndibanqwenelela impilo entle. Bangamana bangaba ngamadoda namankazana aya kuba yityuwa yomhlaba. Aabo bathe baxhwaleka, balahlekelwa zizihlobo zabo, namakhaya abo, kwesi sithuba, ndilila kunye nabo. Nabathe baBanjwa zizikhuhlane ezinzima, bafakwa nasezitolongweni bengenatyala, ndivelana nabo. Ndibayalezile kunyana wam, Owe1932, ukuba ma ze azikhangele iindwadunge ezinjalo, azame ukutotobisana nazo, nje ngokuba nam ndandiyaliwe ngubawo, Owe-1930, ukuba ndithantamise kwaBaxakekileyo. Okuncne oko ndikuzamile, noko ndingafezanga nto.

“Nditsho ke, lusapho lukaAdam. Nani ndiya niyaleza ukuba ma ze nigcinane. Ndiya myaleza kuni unyana

wam, Owe1932. Ndithi ma ze nizame ukusebenzisana kakuhle naye, niphathane ngobubele. Yena ke iimini zakhe ziya kuBa ndana kunczam; kuBa, noko nina niya kuthi lusukwana lunye qha amde ngalo, thina kowethu usuku olunye lunga ngomnyaka ukuxabiseka kwalo, nomsebenzi walo. Aya ndiphelela ke amazwi kweso sithuba, zinkosi zam!"

Awu!!!

Ewe, kaloku kuya vakala.

Kuya vakal' ukuthetha kwendoda.

Isephi na indod' esayolelayo,

Esalubizayo usapho lwayo?

Basephi na oonyan' abasavumayo

Ukuzithwal' iinzima zooyise?

Nakhal' izolo nomhla nisithi,

"Iminyaka mi6i, ibukuqekile!"

Yaye iminyak' ilila, isithi,

"Oonyana bakaAdam babukuqekile."

Zilungisen' iindlela zenu, bantu,

Uphele umona nentle bendwane;

Liphele ikratji nokuthand' amawonga.

Ngubani na oza kuphath' ihlabathi,

Aliphathe ngezandi' ezimsulwa?

KuBa ziphelelw' izikumkani,

Zingenelwe ngumhlwa nempehla.

Naango kambe ungena umnyaka—

Taruni, nto zakowethu!

Ncincilili!!!

*S. E. K. Mqhayi.*

## U-ΓΑΓΑΒΕ.

*Tsi-ha-ha-ha-ha-ha ! Izikhali zikaΓαγαβε !*

### I.—KOMKHULU.

UΓαγαβε nguyise-mkhulu kaNgqika ; yena ngunyana kaPhalo. KuPhalo ke aphuma kuye amaGcaleka nama-Ngqika, ngolu hlobo : uPhalo uzele uGcaleka, omkhulu, owazala uKhawuta, owazala uHintsisa, uyise kaSapili. U-Γαγαβε ukukunene kukaPhalo ; uzele uMlawu, owazala uNgqika, uyise kaSandile.

UPhalo ke ngunyana kaTjhiwo, kaNgconde, kaTogu, kaSikhomo, kaNchwangu, kaTjshawe, kaNkosiyamntu, kaMalangana, kaXhosa.

Apho ebemi khona uPhalo lowo, kukuloo ntili ingquthu, ingaphaya kancinane kwedolopu yaseGcuwa. Uthe elapho uPhalo, wafikelwa ziinduli ezimbini, olunye lumzisele intombi yasemaMpondweni, kaNdayeni, olunye luzise intombi yasebaThenjini. 'Suke kube yinkohla ngoku ukudala ukuba yiyiphi na eza kuba nkulu, iyiyiphi na eza kuba ncinane ; kuba zivela ebukumkanini obukhulu zombini. Kude kuthi ngaloo nkohla-mntu, kucingwe ngaqhawe lithile ; igama lalo nguMajeke, into yasemaQwambini, eNqabaqa. UMajeke lowo ke wayesel' emdala kakhulu, engasaboni ngamehlo, neendlebe se zibuthuntu kakhulu.

Uphuthunyiwe ngeqegu weza apha komkhulu, wafika wayifikelwa le nto ixake isizwe. Uve weva uMajeke, waphuma kweli lithi, " Omnye ma kabe yintloko yenkosi, aze omnye abe yingalo yasekunene enkosini ! " Yaba njalo iya phela into ebithethwa. Ithe eyasemaMpondweni inkosazana yeenziwa " intloko " yenkosi, yaza eyaseba-Thenjini inkosazana yeenziwa ingalo yase " kunene " yenkosi. Esi siganeko sibe sesokuqala esavelisa " ukunene " emaXhoseni.

Zithe ezi ntokazi zombini zazi'bula kunye, kwa nje ngoku'ba zazifike kunye, zombini zazi'bula ngamakhwenkwe. EyoMpondokazi inkwenkwe yanikwa igama loku'ba nguGcaleka, eyomThembukazi kwathiwa nguΓa'abe. Aba-fukamisi bazo zombini yayingamadoda, ngenxa yokoyikela ababulali. Elo xefa ke silicingela kumnyaka we1720.

Akhule kunye la makhwenkwe, engafani ngemikhwa. Inkulu le uGcaleka ibe sisilulami, yathi nempilo yayo ayabonakala komelela kungakanani. Eyasekunene, uΓa'abe, ivele yona yaqava, yaphaphama, yathi nempilo yayo aya-soleka. Lide lafika nexefa loku'ba aluswe, zagxunyekwa izindlu zawo zombini ngenx' engaphefeya kwamakhaya, phantsi kwaloo lali kaMkentane, be sisakuthi yekaMa'binza, emazantsi edolopu yaseGcuwa.

Ngawo loo mnyaka ukhankanyiweyo, kukhe kwaakho inkathazo ethe yaba kho ebuzweni, eyabangelwa ngaba-Mhlophe abathile, abathi bafika apho komkhulu. Akuchaneki nokoku'ba la madoda ayeqhekekelwe yinqanawa, noku'ba liqela labantu ababehlola umhlaba na; kodwa bagcinwa apha komkhulu aabo bantu, betyiswa kakuhle, bekhathalelwe ngesonti. 'Suke bavukelwa bubut'haba, beenza inkathazo, babulawa; kwasindiswa abambalwa, uku'ba baye kufumayela into ebahleleyo.

Emveni kwayo ke le ntlekele, kuthatyathwe uhambo olude kunene olusinga eNt'fona-langa; sicinga uku'ba ukumkani lo wayethanda uku'ba ahlole ilizwe. Ngelo xefa, amakhosana la oma'binini ayesel' engamadodana. Olu hambo lwalunje: uΓa'abe wayehamba phambili kunye nempu yakhe; eyakomkhulu, uPhalo noGcaleka, ilandela ngasemva isithuba seemayile ezimafumi mathathu phakathi kubo. Ukwenje njalo oko, uΓa'abe wayegabulela iinkosi zakhe iint'faba, neengozi ebezingathi zihlelwe zizo. Kolu hambo ke kuhanjwa kancinane, nomzi uhamba ugxumeka iminquba; kukhe kwakhiwe, kulinywe, kuvunwe, kundu-

lukwe. Ngayo le ndlela ke ide yawelwa iNciḡa, iNxaruni, iQonce, iXesi, iNxuba, iTyeleḡa, iQhoḡa, kwacandiswa kwezaa ndada zoMnyama neNqweba, yekoko ukuya kuthi chithithi kwezo ntaba zeQhagqiwa, nezo sithi ngoku zezika-Vuba ; kuseTinaḡa ke apho.

Ukumkani akaḡanga nathuba lingakanani kuloo mazwe ; wahle wacinga ukujika agoduke. Mhlawumbi uthande ukuba ma zithi, zifika iimini zakhe zokwaluphala, zimfikle esekhaya. Elo zwe lilizwe elibe linconywa kakhulu ubuninzi beenyoka, kuba lilizwe elenileyo. UCaptain Veldtman ebesakuthi izinto zintathu ezajikisa amaMfengu eTsitsikama : sisabokhwe seBulu, ziinyoka ezibukhali zelo zwe, nguloo mlilo wagqiḡa isizwe. Ngezo mini ke zikaPhalo, umlilo lowo wawungekabi kho, kunye nesabokhwe eso seBulu ; kodwa iinyoka siya zazi zona ukuba zaziyinto ezaziyiyo, kwa ngazo ezo mini.

Kule ndlela yokubuya ke, uhambe kwa phambili uḡaḡabe, kwa nje ngokwangaphambili. Yaye impi ihamba kancinane, ihamba imisa, ilime, ivune, induluke. Ikhe impi yemisa kanobomi eNxaruni, kwada kwafuna ukudlulisa eminyakeni ethile ; kukuze kube kho eli litye likaPhalo liphezu koLoji eNkobongo. Ude umzi wec xangxe, wehlela emaChintsa namaCefane, kanti koku kuza kuhla into embi.

Kweli lizwe kuthiwa ngoku sisiqingatha saseQumḡa, kukho ntlanjana ithile, isadumileyo nanamhla nje kumaXhosa, ekuthiwa ukubizwa kwayo yiNxhinxholo. Yona ingena eKhwenxurḡa emazantsi esiqingatha eso. Kuyo ke le ntlanjana kuthiwa inkosana uGcaleka yabizwa emlanjeni, yathi kanti ibizelwa ukuthwasiswa. Oku ke singathi kuhle mayela nowe1743 umnyaka. Uyazi ke nawe, mlesi, ukuba lowo ngumcimbi onawawo amatile-tile. Isetyenzisw<sup>le</sup> ke inkosi leyo yada yaayingcamevu yegqiḡa. Nanamhla nje abafazi bamaXhosa basayihlonipha loo

ntlanjana, isoyikeka nakumadoda; inesithunzi. Ama-Gealeka asaluthatha nanamhla nje uhambo lokuya kuxhela inkomo apho, sel' ecela indlela kumafama angabanini belo zwe, ukuya kugqubuza apho komkhulu. KuBa kuthiwa inkosana yada yaphelela kwezo ziziba zeNxhinxholo.

Asikukho nokuba uΓaΓaBe yamkhathaza le nto yokuthwasa kwenkosi engaka, waanobuΓalaΓume, esithi, "Le nto yentwaso ifanele abantu abamnyama—bona baya kuthi boyike ukunuka inkosi. Ngoku, xa kuthwasa inkosi, ngubani na oya kusinda ekunukweni?" Le ntetho ka-ΓaΓaBe isabalulekile nanamhla nje kweli laseKunene, kuBa iTshawe be lingafumane libe nenkathazo; kanti kwaGealeka yinto elula ukuBona iTshawe litsho ngesidlokolo semfene.

Uthe ukuba aBe seNciba uΓaΓaBe, kwelo zibuko liphantsi koNjamkhulu, entla kokungena kweGcuwa, waqubisana nenyathi, wayibinza. Wayibulala wayitya, wathumela umlenze nolwanga ezinkosini zakhe. Ulwanga ke sisisu esi senyathi, okanye impofu, inxheba. Yinyama leyo abesakuthi ubani obulele inyathi ayise komkhulu, adliwe abufuliswe ukuba loo nto akayenzanga. Ukususela koko, elo zibuko libizwa ngokuBa leleNyathi, Lilo eliya wawela ngalo uElefu<sup>1</sup> noSomaseti,<sup>2</sup> ukukhupha kwaBo amaMfengu kwaHintsisa. Ithe inkosi enkulu yona, uPhalo, yakuwela iNciba, yase imisa eThongwane. Ama-Ceru-bawa nemiThombo leyo ziindawo zayo, kude kuze kuNtsimango eKhobodi. Kuvakala ukuba kulapho wada wafela khona, wanchwatyelwa emThombe. UGcaleka uye yena wagxumeka kwa kumanxowa amadala eGcuwa, phefeya kweNtlambe, UΓaΓaBe yena ugxumeke eThobofane, phezu kolo lwalwa nanamhla kusathiwa "luLwalwa lukaΓaΓaBe," eGcuwa emlanjeni. AmaΓwa-

<sup>1</sup> Umfu. uJohnAyliff.

<sup>2</sup> Umphathi-mikhosi uColonel Somerset.



ntsana lawo noNdotshanga namaQhina ziindawo zakhe ezo.

Zihlalalene kakuhle ngaloo ndlela ke ezo nkosana, zibutha ndawo nye, kukqoziswa amadodana ukusa inyama isophulwa eziko, iye kufika ezinkosini isefufu, kunye nemihluzi, yonke loo nto !

## II.—UKUPHUMA KOMKHULU

Apha ke ndiya ziyeka ezinye iikumkani czi; ndiza kuthabatha uΓaΓabe yedwa, necala lakhe laseKunene.

Uhleli wahlala umhlelazi lo eTofofane, phezu kolo lwalwa, wada waanento athe wayiqonda ngokuyifundiswa ngamaphakathi akowabo. Ucetyiswe, okokuqala, ukuba afenxe apha, kuba usisinci; ngakho oko igama lakhe alisayi kuze lavela. Okwesibini, amcebise ukuba obu bugqira bale nkosi ingumkhuluwa wakhe bode bumnike amavuso. Ude ke ngoko wacela indlela komkhulu kuyise, kuba wayesekho. Wathi, uva kusithiwa iinyamakazi ziya phulana ngasentl' apha, unga ke ngoko angakhe aye ngakuloo macala. Okunene uyifumene imvume komkhulu, wani-kwa namadoda ccala lakowabo ukuba ahambe naye. Ngeli xesha ke uΓaΓabe lo kwakungekho ndoda inga ngaye ngezi ndawo: ubutyebi, isandla sokupha, ubukpoti. Undulukile ke,

UNtsinga kaNomagwayi,

UZama-zamis' ilizwe lizama-zame;

USibala mdaka,

USambatha zimfutshane,

Kanti zomlingana.

Kuβ' ezinkul' uthi zimfihl' amadolo,

UHam-ham kaSitsheketshhe !

UButsolo bentonga.

Yekoko ukucanda kwelo zwe sithi ngoku lelamaMfengu,

ehamba egxumeka, efuduka, elima, evuna, kwa nje ngoluya uhlobo babehambe ngalo kuqala. Unyuke iCegcuwana, waya kuthi tya eSixhonxweni eNqhamakhwe, wehla uGongotha lowo, yekoko ukuya kuwela ekungeneni kweMbulu eTsomo. Uyikhweze ngenx' engaphefya iMbulu, waya kunqumla iXolobe. Uye kuthi tya eNqolosa, waya kunyathela kuBanzi, waya wemisa eHohita, kwezo lali zimiwe ngamaNdungwana ngoku. USajili ngelakhe naye ixefa ukhe wamisa apho eHohita, kuloo migqomo-gqomo nemiqonchi ka Garabe.

Kwesi sithuba uGarabe uxelise uGidiyoni, wayifundisa impi yakowabo ukuduma ngegama lakhe yakubinza into, nokuba kusephulo, nokuba kusenqhina, nokuba kusemfazweni. Omnye angacinga ukuba yayikukuzidumisa kwale nkosi, kanti hayi! Ngelo xefa babebaninzi abangeneleli. Babekho abavela komkhulu kwaGcaleka, bezitjho kuba beyeyakomkhulu; babekho abaThembu, nabo bezingca ngobabo ubuntu; ayekho namaLawu, amaGona. Ngoko ke, ukwenzela ukuba izinto zingabi ngxumbu-ngxumbu, ukuze kucace ukuba yeyankosi nye apha, kweenziwa loo mkhalimo uthi, "Tsi-ha-ha-ha-ha-ha! Izikhali zika-Garabe!!"

Uthe egxumeka nje apha uGarabe eHohita, bathi kanti abaThwa abayilibali "imana" yeenkomo ezilala zodwa ezindle; batya ke abafeketha. Langa likhandiwe ilizwe kuBo, laalitjha!

Kuqhube kwaqhuba, kwathi fwaka iqela leenkomo. Woothuka yena uGarabe ngokubona amathambo neengqotho zezikhumba zeenkomo zakowabo emiweweni. Uthe akuqonda ukuba kunje, akaba saba naluxolo nabaThwa. Kodwa bamnqabisela, kuba ilizwe lenile, baye beliqonda bona ngaphezu kwakhe. Ude wayiwela iNciba, waakweli cala laseBolo, ehamba efunqukisela intjuntje umfo kaPhalo kumThwa ngamnye ahlange naye.

Bathe aBaThwa, bakuqonda ukuba impatho imbi kanye ngakuBo, bazama nzima ukuziphindezelela, bathimba abafazi abathile, baangakuBo. Kodwa ababa nakunceda nto; wabaphasulisa uΓaΓaBe baaziintsali! Baqabela ezintabeni zooMathole nakooDaliwe, yekoko ukufuna amahlathi amakhulu. Liqalele ngaloo mini ke ukunchola igama lika“ HahaBe ” kuBaThwa.

Uthe umHlekazi esekuleyo ingxaki, wazothuka sel' ephakathi kweyona nkohla. Uqubisene ngoku namaLawu kweso sithuba, angaba mhlawumbi ahlatyelwa ngabaThwa. Kodwa ayibanga sabuya ngomva into kaPhalo engevayo; yafaka ikrwana emntwini, kwaakuphela. Yahlehla eyamaLawu, yada yaya kuloo mahlathi akwaHoho. Athe akuba engene emahlathini amaQheya, aqala kaloku anqaba, axilinga. Ube kusuka ewavela ngapha, nangapha, nangaphaya uΓaΓaBe, hayi, akwamlungela! Aye la amadoda engafani nabaThwa, kuBa wona ayeneenkomo, esitya zona, nangani engenawo amazimba. Ude umHlekazi, kuBa la mahlathi wayewathandle, wacinga ngokuBa alixolise ilizwe ngokuwathenga. Okunenc ke beenza imvumelwano noHoho, inkosikazi yeLawukazi, athengwa ke ngetshithshithileenkomo, inxalenye izezi bezithinjwe kuwo. ngemfazwe ezi. Kukuze ke loo mahlathi abe alunge kuthi,

Amanxowa abemi kuwo uΓaΓaBe naango emNqhefa, kwisiqingatha seQonce; amanye naango ejongene nesithili saseDebe ngaseDawuwa.<sup>3</sup> Intsapho ebalulekileyo uyizele ngomfazi omnye, uNojoli, ezibizwa ngaye ezaa ntaba zoNojoli eSomerset. UNojoli lowo ke ngumNdungwane-kazi, kwa seBaThenjini. Unina kaΓaΓaBe ufumancke yena ngathi ngumThembukazi olunge kwicala laseMbo, khona ukuze nje simana ukuthi, “yinto yoNomagwayi waseMbo.” Mhlawumbi uBuThembukazi bakhe babu-

<sup>3</sup> Middledrift.

bofecala laseQhudeni, ekuyiloo nto athe akaba “ntloko yenkosi,” koko enziwe “ingalo yasekunene yenkosi.”

Lo mNdungwanekazi ke uzele iintombi zombini nabafo abathathu, abantwana abathi kamva beenza udumo nenzala eninzi kunene kweli lizwe. Beenje nje ukulandelelana ngokuzalwa kwafo: nguNtsusa, intombi; uMlawu; uNdlambe; uNukwa; noKhinzela, intombi. UMlawu nguyise wethu sonke maNgqika; uNdlambe nguyise wawo onke amaNdlambe; uNukwa nguyise wamaToyise Gasela onke; uNtsusa weendisela emaQwathini. Ikhazi alotyolwe ngalo uNtsusa alifikanga nakuma200 cenkomo. Yathi loo nto ayeenza kulunga kowafo. Kuthe kungenini, kwesuka omnye woonyana bakaFarafe, uCefo, waya kucela ihogu kwadade wafo emaQwathini; 'suke ngeenkathazo zakhe neendelo, amaQwathi amwele ambulale.

Kuthe oku kubulawa kwale nkosana ngamaQwathi akwaze kuhlale kamnandi kukumkani uFarafe nakwisizwe. Kude kube ngakumbi, kuba nekhazi lale ntombi lalingengako. Ude ngolunye usuku ngomnyaka we1785, weenje njeya uFarafe esinga emaQwathini, ekunye noonyana bakhe, nebinzana lamadoda; kuba asikukho nokuba be zideliwe ezo zizwana. Ufike umHlekazi wawola iinkomo eziya phaya emimangweni, wanikela abaqhubi, baqhuba bezisa neno. Kuthe kweso sithuba, awuhlaba waamde amaQwathi. Ilizwe labaThembu ke lilizwe leentaba neentili, eling'akufanelayo kanye ukukhawulezisa umkhosi.

Bathi wayi-wayi abaThembu ngethutyana elingephi, kwanga kukuzala komlambo. Uthe uya bona uNtsinga, ubona sel' efanqhiwe yimpi yakwantombi. Yaye intombi yakhe iwuthethela sulu umkhosi. Ithe yakufuna ukufoxa inkosi, wathi kanti umlambo, iXuka, uzele wema ngentili, baangundaniselwa emlanjeni apho ngamaQwathi. Ivakele ikhalima inKosi, ibekisa kwimpi yayo isithi, “Dalan' isi-

phango ukubinza kwenu!" Abe kusuka esenza isiphango namhla amaBandla kaPhalo, hayi, akwaba kukho. Laphumela iqela lomkhosi, kunye noonyana benkosi nento eninzi yeenkomo, kodwa umHlekazi wasala kobo buxhaxhaxhi bomlambo. Saba sisiphelo eso segeya elikhulu; kwazaliseka isithetho esithi, "Umfo womkhonto ufa ngomkhonto."

UNtsusa lowo, wayefunze imikhosi yakhe kuyise, wabuya wagoduka weza kowabo. Kukuze anikwe impi yasezikhlini eGabula ukuba ayongamele, ayiphathe nje ngokumkanikazi wayo.

### III.—IZIFUNDO.

Emva koku siya kukhe senze amachaphaza ezifundo ngaye lo kumkani.

Be sise sitshilo ukuthi uΓaγabe ibiyinkosi esisityebi, ephayo, nelikhalipha. Uthe ke ngezo zibakala, wabizela kuye abantu abaninzi, wabahlalisa kakuhle. AmaNtinde, amaHleke, amaMbalu, nemiDange, nangani yabe ibubukhosi obuzimeleyo geqe, kuthe ngokuba lapha kwakhe bamthobela, bambecka nje ngenkosi yabo enkulu. Kukho amadodana athi, akuba nezinto kakuhle, athande ukwenza iintando zawo neenkanuko neminqweno yawo ngezo nto; akabanga njalo uΓaγabe. Funda, mfo!

UBumbe isizwe ngezipho aziphiweyo uΓaγabe. Esemncinane, wavuma ukuba agabulele uyise nomkhuluwa wakhe iintjaba ezikhoyo, zibethe kuye, bahambe lula ke bona. Hi! Ezikayihlo iintjaba zibetha kubani? Azibethi kwa kuye yini, 'ukho wena, nyana wakhe ufundisiweyo?

Mhla wabulala inyathi eNciba, umlenze ongaphezulu kunye nolwanga aziyanga komkhulu nje ngomnikelo osesi-

kweni ? Hi, wena ! Ityalike onqula kuyo uThixo kayihlo ayisazuzi nento evela kuwe, akunamnikelo ?

Mhla uΓaΓabe waba nento angayithandanga ngakumkhuluwa wakhe, into yokuthwasa, wafuna ukuzimela indawo yakhe, weenza isicelo kuyise, wayivulelwa indlela ngezandla ezimhlophe. Wena uphi ? Naphakade. Yiyo ke loo nto ulandelwa ngamafwa.

Uthe, naxa sel' ezimela ilizwe lakhe yedwa uΓaΓabe, wabe amatyala amakhulu esawasingisa kowabo kwaGcaleka. Kha utsho ngawe ? Uggqiba izinto ezingako njalo apho, kuthiwa ni na kowenu ?

UΓaΓabe ekukhaliipheni kwakhe akabanga likpoti elikpote ekhaya ; ukpote ukuzikhusela nokunceda isizwe. Iinkomo zikaΓaΓabe zazingenakubalwa, ngako oko into yokuya emaQwathini nomkhosi yayiyinto yobuzwe, ukuya kohlwaya obo bukumkani. Okunene wafela edinisweni lesizwe ; waphumelela nalo, kuba naxa yena sel' efile, intombi yakhe yajika yaangakuye, yawathuthumbisa amaQwathi, yagoduka emva koko. Sayibulela isizwe sakowayo, ngokuyinika isizwe ukuba isiphathe, ingabi phantsi kwamntu yona.

EmaXhoseni kukho izixhobolozane zamatye ezenziwe ngabomi. Igama laloo nto be kuthiwa "sisivivane." Ezo ndawo ke be ziziindawo zokukhumbuza umhambi ukuba ma kakhe athabathe ithamsanqa, azuze ukuhamba indlela yakhe kakuhle, elufumene unqulo kumEnzi, uNdikhoyo. Kuthiwa uΓaΓabe ube lukhuthalele kakhulu olu nqulo, walwandisa ebuzweni. Yiyo loo nto amaLawu, awayeziitoliki zabafundisi bokuqala, athi ukuyiseka kwawo ityalike yaseΓabe, ayiseka phezu kwegama lesi sivivane, athi yityalike kaΓaΓabe. Atsho kuba ayeqale atsho, athi izivivane ezi yityalike kaΓaΓabe. Unanamhla zininzi kweli lizwe lethu iityalike ezizibiza ngokuba zezase "Γabe," oko kukuthi ziityalike zikaΓaΓabe.

## IV.—IZIBONGO.

Awakowabo kambe ebesenje nje wona ngaye uΓαγαβε :

“ Ntsinga kaNomagwayi waseMbo,

Butsolo bentonga,

Zama-zam' ilizwe.

Sibala mdaka

Singe siya khona,

Mhla singayi khona ;

Size singe asiyi,

Kanti kumhla siyayo ;

Sambatha zimfutshane,

Kanti zomlingana,

KuB' ezinkul' esithi

Zona zimfihl' amadolo,

Sahlungulu laphath' isiqwayi,

Kanti liya zingca kweziny' iintaka.

Ham-ham kasitsheketshhe,

Into yasekunene kukaPhalo.”

Ezintsa iimbongi zithi ngaye :

“ Gabul' ukwena kaPhalo !

Gquf' ubobo nohlololwane ;

Ngahodi laphum' esandleni,

Homo kumahlath' oHoho neNqwesha ;

Ngqang' enephiko yakomkhulu,

Ehloml' inxaxhesha yemka nayo,

Yaya kwakh' umzi wasekunene !

Ngal' ineentsing' ezaphul' imixhaga,

Zide zabalek' iindlov' zay' eluNdini.

Zinani na zingabuyi, sisik' imixhaga ?

Wena gqugqis' abathwa nooQhakancu,

Ang' ugqogq' iinchama neentsimango ;

Gungxula ntwana zigqumayo,

Gongqoz' indlela yaseNtsona-langa,

Kant' ukhawulel' izithunywa zoxolo.

Sikhukukazi siqoqof' amantfontso,  
 Siquoqof' izizw' ezifikayo.  
 Tafuni, baThembu, aninatyala,  
 Kodw' ithambo lenkewu liza kuphendula.  
 Umaguqul' iintsali zicing' amakhaya,  
 Uguqul' amaNtinde namaGwali;  
 Waguqul' imiDange namaMbalu,  
 Abuy' amaHleke namaGqunukhwebe.  
 Tafu, bawo wam, ngoku ndiya phetha.  
 Amakhaba kungoku aya phendula,  
 Aza kubinza, axel' isiphango!  
 Adibana futhi ngemihlana,  
 Az' adibane futhi ngamaibunzi!  
 Kulok' iXuka, nkosi, liya guguma,  
 Liphum' elwandle nangamavithi.  
 Emva koku kuza kugabuka,  
 La mavus' onke sowongamela,  
 Tsi-ha-ha-ha-ha-ha-ha-ha-!  
 Ndaxel' inkwenkwez' ingen' efini!!"

*Samuel E. K. Mqhayi.*

## U-NTO-ZIYA-THETHA.

### I.—IDABI LEENTAKA NEENYOKA.

Kwathi ke kaloku ngamhla uthile, kwaxabana iintaka neenyoka. Lathi lakufa ilizwe, iintaka zaqukana kulaa mahlathi akwaHoho, emantloko alo mlambo kuthiwa ngumGqwakhwebe, zaza iinyoka zaba neyazo ingqungqu-thela kuloo mlambo uyiNxafuni. Injongo yezi ntlanganiso kukufuna elona cebo liya kulunga ekulweni.

Kwathi ke kwakuviwana, zanduluka iintaka, zaya kuthi xhaxhe ngemPongo. Kwathunywa inxanxadi ukuba liye kuxhokonxa iinyoka. Leenje njeya ke, laya kuthi chu phezu



komthi, phezu komlambo lowo zazihlanganisene kuwo iinyoka.

Lawuhlaba umkhosi, alaqlhelisa inxanxadi, leenje nje :

“ Sifun’ iinyok’ iinyok’ iinyoka !

Sifun’ iinyok’ iinyok’ iinyoka !

Amakhwenkw’ amadal’ aza kudiban’ es’ apha,

Kweli thafa leQumra

Amakhwenkw’ amadala’ aza kudiban’ es’ apha,

Kweli thafa leQumra.”

Lathi lakuba litshilo, lee gwiqi, alalinda mpendulo ; koko lasuka lathanda emva kumawalo.

Iinyoka zathi zakuliva lisitsho, zaqongqotha iinqawa, zathabatha izikweqe, zanduluka buphuthu-phuthu, kuse kubanda emadodeni. Baphela ubuciko namhla. Ajongola amaqamba akatyhileka, kuBa kaloku kunqandwa ihlahla.

Umphathi mikhosi yeentaka yaye isisikhova, oweenyoka iyinkwakhwa. Ke kaloku lathi lise kude inxanxadi, wawundulula unJengele uSikhova umkhosi wakhe, ingasatshayeleli nto zalapha into enkulu, evuthela zimpempe, ekhwaza esithi ni :

“ Halala ke ! Nguwe nam ngoku.

Halala ke ! Siza kuvuna ngoku.”

Zeza, zeza, zeza iintaka, zikhawulelana neenyoka. ‘Suka kwala ukuba zithi ziya sondela, wavulela uSikhova, walahla nezo mpempe. Dingu ! Iintaka zathi, “ Yaphuka, Thambo ! ” Zaba ke ziyoyiswa iintaka ziinyoka.

Ngoku iintaka zise ziphila kukuzinqoloba ; phofu zazo yisiwe ngalaa mhla mkhulu. Impempe eyahlhlwa ngunJengele uSikhova yathinjwa ziinyoka, yaba lixhoba. Yiyo le nto inkwakhwa inomfutho ; izama ukuvuthela into, kodwa ayikwazi. Yinto ongafika iphipi lithe pinini imixhadi, kodwa tu ukukhala. Into eyaba mbi kweli dabi yile. Kwathi ngokuyaa inxanxadi laliphaya kwiinyoka, kanti izilenzi nomhlwazi zilibel’ ubuhlungu. Kwaza

kwathi kuBuywa, kwaba kuse kungasahlaliwa ndaweni nye ; zafika zingasazi ukuba be zibufiye ndawo ni na.

Kwathi kwakuchithakalwa ziintaka, kwabuya kwaba kho imbizo ekwaphunyezwa kuyo isigqibo sokuBa laa mpempe ilahlwe nguSikhova ma iphuthunywe nguNxhanxhosi noNtsikizi noKhwalmanzi. Kwakubala ingcotshololo kaKekela, uNxhanxhosi. Kwathiwa inxanxadi ma libe ngumxhomi.

YinJengele engazanga ibe kho kule mbizo, kuBa yabaca, aya funa nokuba kusondele mntu kuyo. Kususela loo mini ayizanga ibe nakubona kakuhle emini ; kuBa yawavula yawatweza amehlo ada atyhaphaka, ngalaa mhla mkhulu. Iswele indondo, sithetha nje. Yinto yokugxwalwa ziintakana zonke. Ungafika zonke ziye kuthi ngunga kuSikhova, zimbuza into yokuba asuke avulele aziyiye nodaka, emkhulu kangaka, akaba nantloni.

Kwachithakalwa ke apho embizweni, yaayileyo yeenza umsebenzi ethunywe wona. Ungafika inxhanxhosi ihamba kancinane, izingela iinyoka, ithi gxufu ngenqina, iphose emqaleni. Intsikizi ungafika iqondele phantsi, ibiza le mpempe ezinyokeni isithi,

“ Ethe, eth’ impemp’ ’am

Ethe, eth’ impemp’ ’am.”

Inxanxadi lona yintaka eyanyulwa ngokwaziwa ukuba ibe ngumxhomi, kuBa izazi zonke iilwimi. Yimbongi kunjalo nje. Ungafika lisithi, lakuBona iinkabi zeenkomo, lithi chu phezulu emthini, uve lisithi,

“ Iinkabi zeJamani zintle, zintle,

Iinkabi zeJamani zintle, zintle.

ZinenkaB’ exhaka-xhaka,

ZinenkaB’ exhaka-xhaka-xhaka.

Wena, Vetfuti, ndiya kunqwenela, yiza, yiza !

Wena, Vetfuti, ndiya kunqwenela, yiza, yiza !

Ndifun’ inkaB’ exhaka-xhaka.”

Xa ke lenza ezi zibongo, alifuni kuphazanyiswa. Lithi lakubona icikilife, nokuba liqungequ, nokuba ngumci-kwane—hlasi! ngaloo mlomo wenziwe ngokweqagu, naanko liya kulithi hlo emeveni, lintinge liye kwa semthini, livume ingoma yalo emnandi lithi :

“ Tyhini le ? Ndingazanga nje ndize apha,

Kunje ukuba mnandi ?

Ndizibona zonke izinto ; ngamani na la azayo ?

Impi yakowethu iye ngaphi ebilapha ?

Se kusel' ixheg' uVenfolo ; se kusel' ixheg' uVenfolo.

Ndothath' indukw' am, ndothath' indukw' am,

Ndithi tshu gqebe-gqebe, ndithi tshu gqebe-gqebe.

Iwu ! Ndagxeka, ndagxeka. Iwu ! Ndagxeka,

ndagxeka.

Ntsuku zimbin' andiyivanga inyama,

Ntsuku zimbin' andiyivanga inyama.”

Linge lithetha nesiBulu, lithi,

“ *Das mos seve gedood, das mos seve gedood !*

*Skun resere, skun resere !*

Kuf' isixhenxe—kuf' isixhenxe—xhenxe.”

Xa lenza le nto ke, liya vuya kuba namhla lixhome into, kuBe mnandi kuso sonke isizwe.

## II.—UGQATSO LWEENTAKA.

Ngenye imini iintaka zaya enqhina, kwaza kwathiwa inkuku ma isale ekhaya igcine umzi, kuBa yona ise indala kakhulu, kuBa ingeyi kude kunye nabantu abatsha. Yasala ke. Kwemkiwa yimpi entsha.

Ukumka kwelanga ngaloo mhla zazilungiselela ukuba zigoduke. Phambi kokuBa zinduluke, ihoBe laqhayisela enye intaka ngokuthi lingayifiya xa zibalekayo. Igama lale ntaka kwakuthiwa nguNothovo emzini wayo ; into endingeze ndiyichane ligama eBizwa ngalo ngoku, kuBa kaloku ndandingajonge kuzazi ngamagama ikakhulu.

Lavakala ke ihobe lisithi :

“ Ndingakufiya, Nothovo.

Ndingakufiya, Nothovo.

Ndingakufiya, Nothovo.”

Yeka ke, ukusuka apho ! Zifike zagilana ukubaleka oku. Ezinye zathi kanti azisa boni nangamehlo ngenxa yogqatso, zantlaleka emithini. Zimbi zabanjwa ziingcingo, zafunquka amaphiko, zaphumpeka izisila. Izagwityi ezi zaphumpeka loo mini izisila, nezakhwatsha ngokunjalo. Isinqola-mthi esi sathi gangxa kumkho ba owawusehlathini, saza sadola asaba sagqitha. Kwathi kanti kukho iimbovane ezasuka zathi ngeweve kolo lwimi lunencindi, zasezithiwa bimbilili. Kwayola, sase sisakha apho unanamhla.

Kwafikwa ke ekhaya zezinye iintaka. Zithe kungekabi mzuzu zifikile, ihobe layikhwaza inkuku lathi,

“ Ma-khulu, ndiph' isidudu !

Ma-khulu, ndiph' isidudu ! ”

Laphendula ngomsindo ixhegokazi lathi,

“ Akukusiva, aya !

Use kakhulu, hi awu ! ”

Ihobe lambombozela lathi,

“ Ndivel' emahlathini.

Be ndiye kugalel' iintaka.

Uma-khul' uqumbile !

Umakhul' akandiph' isidudu ! ”

Kuthe kanti inkuku ihleli ibungiwe ; kwathi kanti ngokwaala oko izicandela umgala-gala. Ibe yileyo yafuna isitfixo sendlu yayo, kwaza ngeliswa kwathi kanti, ingazi nje, silahlekile isitfixo sokhozi. Libe kuphutha-phutha enxilini ixhegokazi, nya ! Lwafunga loo mini ukhozi ukuba luya kusifiza, kude kube kwisizukulwana.

Yiyo le nto ungeva inkuku ikhwaza kwa kusasa, isenzela ukuba abantu bathi bevuka, babe bevile ukuba inkuku

ayikhanga ibuve obu beenkophe. Itsho kuBande, ithi, “Bonisani! Isitjiixo!” Ungafika isikhukukazi side sabizela nabantwana kumhlaba ontufu-ntufu, sifuna ukuba bancedise ekufuneni. Andisathethi ke sise sibona ukhozi—sibiza nophi; iqukeze intokazi, kuba kaloku ifikelwe lundwendwe olungemhlobo kuyo.

UNonqane yena usuka aqhiphuke umbilini, akubona usapho lwenkuku luhleli kakubi ngolu hlobo. Ungamva eman’ ukuthi, “Nci! Nci! Nci!” Usizi apho lukhona kukuba lingenamandla akulunceda.

Neengqwangi zisuka zicebise ukuba ma ilile ingayeki. Ungeva ngazo zithelelana zisithi,

“Tyhini le? Tyhini le?—Bonga! Bonga!

Tyhini le? Tyhini le?—Bonga! Bonga!”

Aliva ke lona ixhegokazi, kuba alizanga lizifunde iintetho zezinye iintaka.

*Walker S. Gawe.*

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## GQALANI INDALO.

Iintaka nezilo zidalwe ngani na?

Imithi, kwa nencha, zidalwe ngani na?

Iinyoka, neentlanzi, nezinambuzane,

Mimoya, amafu, nelanga, namanzi—

Gqalani, nifunde imbangi yezo nto.

Nasakulibala kukwenz’ amathonto.

Yimfundo enzulu; thathan’ ingqalelo.

Siphiwo somDali siyintsikelelo.

UmDali uthanda sifune ukwazi;

Usipha ngesisa uMoya wokwazi.

Gqalani, nifunde izenzo zomDali.

Uya silolonga ngenceba yomzali.

Ma ndipheze!

*Walker S. Gawe.*

## UKUVELA KWAMA-NDLAMBE.

AmaNdlambe sesokugqibela ekuveleni kwizizwe zakwa-Xhosa, kanti size kulingana nezona zikhulu zozihini, ama-Gcaleka namaNgqika. Siz'le kuBa ngowesithathu unyana kuPhalo : nguGcaleka inkulu, nguGammafe ukunene, waza uNdlambe wathi, engunyana kaGammafe, akafakwa ndlwini kuPhalo ; wavela ngelanga eli.

UGammafe wayenomfazi omkhulu wakhe, uNojoli, intokazi yakwaNtungwana, eBaThenjini. Le nkosikazi yazala olu sapho : uNtsusa, intombi ; uMlawu, uNdlambe, noNukwa, oonyana ; noKhinzela, intombi.

UMlawu wayeyinkulu, uNdlambe eyinkosi yeenyamakazi, kungekho mntu unokuphuma inqhina engavunye-lwanga nguNdlambe.

Kuthe ekuhambisekeni kwexesha, uMlawu wazeka oyena mfazi wakhe mkhulu, wazeka inxelekazi likaXhoba, elaba nguNobutho kowethu apha. Lithe liseseludulini, wabuba uMlawu, wabubela eBolo apha. Kwayiwa kuguqulwa uNdlambe ezinyamakazini, kwathiwa ma kasel' eBa yindoda yale ntombi, ingabi semka. Wamangala yena, wada wanyanzelwa yinKosi, uGammafe ; wayeka ke uNdlambe. Kwathiwa ke umntwana oya kuzalwa nguloo mfazi uya kuBa yinkulu yaloo mzi. Yazala ke le ntombi, yeenje nje : yazala uThuba, unyana, enguSoThuba nje uNdlambe ; yazala intombi, uSisela, naanku ebendele kuKobe kaChungwa ; le kaMhala, wafela ezandleni zayo, yabizwa ngamaGqunukhwebe, ukuBa ize kuBa sesikhundleni sodade boyise lowo ; yazala intombi kanjalo, uVila, naanku ebendele kuPhatho ; yazala intombi kanjalo, uThikazi, naankuya ebendele kuTyityi eBaThenjini, eBesondla uKondile, wabubela kuye eMncotsho apha, emva koNchayechibi. Yapheza ke le ntombi ukuzala.

Kuthe ke ngalo mnyaka nge iBa yaluke ngawo le

nkwenkwe, uThuba, yabuba, kunye nomlingane wayo ongumkhuluwa kuMhala, uSamsam.

Kuthe yakuba ibubile le nkwenkwe inguThuba, wathi umzi kuNdlambe ma kafake omnye koonyana bakhe nase-makhwenkweni, izalwe nguNobutho ; kuba ke le nkosikazi kube se kuminyaka yagqibelayo ukuphatha umntwana. Uthe ke ukuphendula uNdlambe, " Nganikhe nifunc ke emhlabeni apha, okokuba akusekho gazi lomkhuluwa wam na lilelasebuhlanti, nindiboncle umntwana khona, ndinondlele. Namhla ivelile into endaye ndikade ndiyithetha, nandinyanzela, nina kunye nenkosi."

Kwathiwa ngumzi, " Ewe, akho amakhwenkwe amabini, uNtimbo noNgqika."

Uthe, " Hlanganani, nize apha kowenu, nize kundalathela oyena ndiya kunondlela yena esikhundleni sikaThuba."

Kwahlanganwa ke ngamhla uthile, kwathuntuthwa iintsuku ezithile, kubanjwene ngala makhwenkwe. Kuba ke kuthe nkqi kangaka nje, kuya vakala ngabahlebi okokuba inkosi ifuna okokuba iphiwe uNgqika ; kuseloko amaphakathi ayoyiswa yindawo yokokuba uNtimbo ezalwa kakhulu. Kuba ukukunene kukaMlawu ; uyinkosi yakulo-Gwelane. Hayi ke ! Ada ooyiswa impela amaphakathi yile nyaniso yawo, abuya esithi ngomnye umhla, " Nkosi, sibonile. Sithi thabatha uNtimbo lo, wondlele okwenene umkhuluwa wakho. Siyoyiseka okwenene xa uthetha ngokufa."

Wathi, " O, ndiya bulela. Kukwakuni kambe, mzi wenkosi, okokuba nise oku kuthetha kwethu kuBawo wethu. Kuba mna apha, phakathi kwenu apha, ndingumalusi osethaangeni lakhe." Waye ethetha uKhawuta ke. Wathi, " Susani abantu kambe, niye kufumayela oku sigqibe kukho." Umzi wamaGarafe wadala amadoda amane, ukufumayela enKosini, uKhawuta.

Kuthe ngokuhlwa, uNdlambe waqhwehtha amadoda amabini, amizi ikufuphi kule yakomkhulu. Wathi kuwo, “Niya bona, bantu bakowethu, umzi undikhethela kakubi. Lo mntwana, uNtimbo, ubuthathaka, uthambe kakhulu. Ndoaba yinto ni na ukunchwaba futhi? Waye nonina kukhe kwadlulwa kuye ngoosiyazi; akasemhle ke emzini. Ma se ndisenje nje ke ngani, bantu bakowethu: ndiyeleni enKosini, nithi ndithi mna, ma ze ithi, mhlenikweni izayo, ngokususwa yintsumayelo yala madoda akhutshwe ngumzi ngomso lo, ithi yakuba iwabonile la makhwenkwe, indenzele le nkwenkwe inguNgqika, ukuba ibe yiyo inKosi endiya kuyondlela umzi. Kuba le nkwenkwe yomelele, ilumkile, nonina licamagukazi. Hambani ke bantu bakowethu, niye kundithethela enKosini, nithi ndiya gaqa. Ndulukani kwa ngomso lo ke nina, nihambe nisithi ni bona izihlobo zenu, nicela izikhali. Kuba la madoda athunywe ngumzi okhe acombele wona, aboleke nezihombo, kuba yimpi yakomkhulu yona. Hambani ke nina, ningaphakanyiselwa mehlo bani, nihle nibuye.”

Eenje njalo ke loo madoda, ahle abuya okwenene, kuba abuya ingekanduluki le yakomkhulu impi. Athi, ngokuba ayemke ngobusuku, abuya ngobusuku, abuya aya emizini yawo ngobusuku. Abuya esithi ke, “InKosi iyeza. Yokhokelisa umntu mhla iya kufika; ilibulele ilizwi lakho, nKosi. Woyalathisa kambe, mHlekazi, wena abantwana ingabakho.”

Yabulela inKosi, yathi, “Ndulukani ke, niye kuvuka emizini yakomawenu, ukuza kukhangela izinto ezifikayo ekhaya apha.”

Kuthe ekuzalisekeni kwexesha, zafika izidyoli ezisuka kwinkosi, uKhawuta, zisiza kwinkosi, uNdlambe, ukuza kuxela okokuba kuyeziwa. UKhawuta wayesiza ngemiphanga emithathu, okaΓαφαβε, okaMlawu, noka-



Cebo, eza kubona umzi—ukukhuza ke oko—eza kudala nokudala koonyana bakaMlawu.

Wafika ke umhla wakhe, yafika inKosi, kwaayimidudo noozintlombe, kuBa kaloku be kusenjiwa njalo yakufika inkosi kwenye inkosi. Loo mdudo ke ekukhuzeni, ngulo uNxele awungenise ekukhuzeni, xa into, nokuba ngumntu, sukuBa iqhuba inkosi emzini; ngokuba ubesithi, sukuBa inkosi ityelele kuloo mzi. Kwaxhelwa ke, zalala iinkabi, ngokuba inKosi ifikile. Yakhuza ke inKosi, umzi uthe daka phandle wonke, namakhosikazi, nala makhwenkwe, uNtimbo noNgqika, ethe ngu ndawaneni isekuhleni. Gxebe, ayede aya la madoda mane ayethunywe ngumzi, aya athi kwinkosi enkulu, umzi uccla uNtimbo.

Ithe ke inKosi, yakuba igqibile ukusingisa amazwi okukhuza emzini, kuNdlambe, nakumakhosikazi, yabuza amagama alaa makhwenkwe asesibaleni phaya. Wesuka umntu waya kuwalatha, wathi le nguNtimbo, le nguNgqika. Yesuka inKosi, inomntu ophethe umfweqe wayo, yoonde ngalaa makhwenkwe. Yathi yakufika phezu kwawo, yema phezu kwale inkwenkwe inguNgqika, yakhulula ubuhlalu obu busemqaleni wayo, yabunxiba emqaleni kuNgqika, yakhupha isidanga sayo sonyiwa, yasifaka kuNtimbo. Yarola ingcola, yayifumbathisa esandleni sokunene kuNtimbo, yathi gwiqi, ingathethanga nelimdaka. Kwase kubonwa ngeentsimbi ezi oyena wenziwe inkulu, yaanguNgqika.

Waqala ngaloo mhla ke uNdlambe ukuba libamba, wazondla iinkosi zakhe. Phambi kwaloo mhla, se kukho amaphakathi asemNgcangatelweni awayenqande u-mDufane cyinkwenkwe, ebaca nonina, uNojaka; ayicelela okokuba ma ise ihlala ebuhlalwini apha, isondlelwa khona, kuBa uCebo wayengafiyanga mntwana. Wavuma ke uNdlambe ukuze kuvele imiDufane le ke.

Wathi ke uNdlambe, bakuBa bekhulile uNgqika no-

Ntimbo, wabalusa, lathi iwaka likaNgqika lavela kuwo onke amaziko akwaPhalo; kuBa wafunyalwa emzini uphela.

Phambi koku ke, yayenzakele inkosikazi uYese, unina kaNgqika, wamitha, ukuze azale uMatyhobeni, lo wasemNgcangatelweni. Wahamba emahlathini, ngokoyika ukuthi uya kubulawa nguNdlambe. Kufike impukane yathi mingi endlebeni kuNdlambe, isithi inkosikazi injalo okwenene; ihamba ezindle ngokoyika. Wesuka uNdlambe neqelana, waya emNgcangatelweni, ngokuba ebesel' ehlala kulo wakhe umzi wakuloGaxa, noko bakholise ukuba kho kuyo yonke loo mizi abafazi bakhe. Wathi, "Siya kuBa netyala, yakuda yenzakale inkosikazi, ihamba emahlathini. Ma siye kuyifuna, sithi ma igoduke, sitsho izeke yakuba ifikile apha, ukuze ingabuye yenze nto ngokuwa." Kwususwa ke amadoda amabini, aya afika apho inkosikazi izimele khona, akuwisa oku kuthetha, atafuzisa ecamagufa. Yathoba inkosikazi, yagoduka nala madoda. Yathi yakufika, wesuka uNdlambe nempi awayehleli nayo, waya kwanKosikazi eTyhini, watafuzisa wacamagufa; woongeza wathi, "Uya bona, mhlekazi, sweswa, ungabi natyala umzi wenKosi ngengozi engabuye ikuhlele; ulicamagu." Yagoba umnqonqo kancinane intokazi yaseMbo, yavuka nesandla senkosi, ibulela. Yazeka ke, yazeka uGcaza, uMgcina wakwaXhigxa, apho yayibonene khona noMlawu. Walobola uNdlambe kwadudwa, ukuze kuzalwe ooKhakha aaba emNgcangatelweni. Wada waphuma ke uNgqika ebukhwetheni, kwa noNtimbo; waza wathi, ukho wonke umzi, wawukhuphela wonke umzi wakuloNgqika kumnini-wo, waphumayena uNdlambe namhla.

Ephumile ke uNgqika ebukhwetheni, wahlala noko uNdlambe komkhulu emNgcangatelweni, wamakhela owakowabo umzi uNtimbo kwa oko, okuthiwa kukulo-Gwclane.

Uthe, kuBa uNdlambe ngumntu othanda kunene iinkomo, esalusa—owofika sel' ehombe kunene ngamatshoba kuyo yomibini imibala le, ethe tyu ugagana apha phakathi kwamagxa, okhe lubuye luphethelwe maxa wambi, ephethe isirweqe, kuthiwe khatha umnqayi phakathi, kuthiwe qhiwu induku, ehamba ezikhangelela amariwa iinkomo, neendawo ezinamanzi—wathi enKosini, uNgqika, usafuna ukukhe athi dlabi nazo iinkomo eDebe apha; fanel' ukuBa nguwo umlambo ezingandayo kuwo; kuxinene eTyhume phaya. Yavuma inKosi. Oko ke ibisakuzeka, ithi inkosi yakuphuma amathaanga, kuthi lephu iqela lezithaanga zamaphakathi ziye kungqonga elo lakomkhulu. Kwaba njalo ke nanamhla. Ngaxa lithile, se kumiwe apha, kwecenziwa umdudo komkhulu apha. Weva uNgqika, weza emdudweni. Kwaye ke se kukho intetho kumaphakathi yokokuba eli Duna lifuna ukumka nomzi. UNgqika wafika ngaloo mhla kuxhelelwa umdudo. Yesuka eyasesizweni yaya kuBamba inxaxheba kumlenze ongaphezulu, kwesuka umntu kule kaNgqika, waya kuBamba inxaxheba kwa kuloo mlenze ungaphezulu. Kwathi, kuBa kuhlangene amagantji-ntji odwa ebuhlanti phaya, kwaakade ukuthetha, zasezilila. Kwabambana ekaNgqika neyeesizwe, yathi yakufun' ukusuka eyakomkhulu, wesuka uNdlambe wayikhalimela, wathi ukuyigweba kwakhe le nto, uNgqika ebengenamfanelo ukuyisiya inyama yakhe, ibele—uthetha lo mlenze ungaphantsi—aze aye kuhlutha eyabanye. Watsho wamphosa ibele, esithi ma kagoduke.

Akudliwanga mntu, kuBa bonke babesilwa, bebanga inkosi. KuBa umntu akayidli inxaxheba ngagama lakhe; wonke umntu uyidla ngegama lakulonkosi. Wabuya ke uNdlambe kwezo zithaanga, wagoduka nodlezana, into awathi akufika nayo wada wanga ufika nokwindla.

Uhleli uNdlambe komkhulu apha, eqhelisa inkunzi yomzi kaGarabe umzi wakowayo. Waye emana ephatha

kuba kulowa wakhe wakuloGaxa, nakulowa wakowafo mkhulu wasemNzwini, apho be kukho unyana wakhe amthanda kunene, uKhuse.

Kuthe ngamnyaka uthile, akuqonda ukuba inKosi iya qhela, noko ilidlongo-dlongo, wacaphula iinkomo kuyo yonke le mizi yakowafo, wemka nazo waya kwenza amathaanga eXhuxhuwa, phefeya kweNchwenxa, ngase-Lukhuko phaya. Waya walandelwa yimizi yamaphakathi, aya kwenza izithaanga eXhuxhuwa nawo.

Kuthe akuba nexefa ekhona, ayawathi amaphakathi, "Uya bona, nKosi, elaa Duna liyemka nomzi, kuba abantu baqhele lona. Ma uye, unge uya kubona uyihlo, ze silenze imbejwu." Imbejwu ke kukuthi, ungaphakathi apha ezindongeni, ubambelcele ngaphezulu eludinini apha, uzithi tyu ngaphandle. Kwaye kuthethwa ke ngala madoda, okokuba aze abulawe uNdlambe, inkosi ibe nye. UNGqika ke wayesel' ebuqalile obu budlongo-dlongo bubo-dwa ezintweni apha, kuba benziwa liciko, into engathethiswa nto. Noko be bungekadubuleli kule mfeketho inkulu yokuda aphe nangomfazi wakhe efemzekile, nezinye iintlondi zaselukhukweni ezingathethekiyo. Wavuma ke umntu omkhulu, wabutha undwendwe olukhulu kunene, baya, baya kugaleleka eXhuxhuwa. Akothukanga nto uNdlambe kukuxhoba kolu ndwendwe, kuba kuhanjwa nenkosi, yaye kanjako ilisiko lendoda ukuphatha iintonga.

Ithe yakufika inKosi, ize kubona uyise neenkomo, yawuhlaba into kaGamma umdudo. Zawa iinkabi ukuxhelelwa inKosi. Kuthe useludingane umdudo, usidili umdudo wamaNdlambe, kwavela umntu, wawuthi ntya umkhosi wempofu. Zaye se zibonakala zibequza, wathi xhonxosolo umdudo. Kwathi, kuba ihleli ngokuhlala impi, wasel' efunza umfo wakomkhulu kule yasemathaanga impi, esithi, "Liqhinga; kuza kubulawa wena, nKosi." Kwaxogwana ngezikhali, yagutyungelwa ekaNdlambe, yachi-

thwa. Amgxothisa ke, yamphalala neyona ininzi impi abenayo ; aza kumweza iNchwenxa, neThyume, amgqithisa emakhaya, aza kumqabelisa eQanda apha. Elekoko ukuza kubetha phantsi koNdoda, ukuza kubetha emYeni, ukuza kuwela umNqhefa, ukuza kwaLose, phantsi kwamahlathi. Balethwa phakathi kuHoho, sel' ephahlwe silungulelana samaphakathi namakhwenkwe akhe ; bathi tyo eliweni, kuBa abasahambi ngandlela.

Athi jikelele ngaphezulu amakhwenkwe akhe, aqhiwula ingximba, ayiphosa ezantsi, wathiwa khampu ngayo esiqwini, amsenga, amthi tya ngayo ngaphezulu, emka naye kunye nelo bathwana lamaphakathi. Be likhe lathimba kwimpi ephambili yakomkhulu, efike xa athiwa tya ngaphezulu ngengximba uNdlambe, layichitha. Elekoko ke ukumka naye, kwaza kudlulwa eCumakala, kwaya kuwelwa oomaGqolongi, miGwali, Cwenchwana ; kuBa ke inxowa lobukhwetha bukaNdlambe, naantso loo miqwafu isecaleni lendlela yenqwelo, ekuyeni kuqabela kulaa nkalo iya kuvela iBolo. Waya kuwela kwaNyaba, elokoko ukusinga esiXhonxweni eNqhamakhwe, apho ikulonina be likhona, amaNdungwana, apho uNojoli wavela khona.

Uthe elapho, kwaviwa kwaGcaleka okokuBa inKosi isabele kulonina. Yaye ke inkosi eyongamele umzi komkhulu apho inguKhawuta. Kwahlanganiswana, kwathiwa ma iye kuthotywa inKosi, ingahlali ezizweni, ukuze iye kubuzelwa iphakathi komzi ; kwavunyelwana. Kwasuswa abantu ke, abaya kwezo nkosi zabaThembu ; baye kubulela ukulondolozwa kwayo, bacele inKosi leyo, behle nayo. Ifikile, yaya kubekwa kolwaa lwalwa lukaGarabe. Yalila intaka,—igqugula ke elo. Kwasuswa abantu ukuya kuBuza kuNgqika, ukuBa inKosi le ihamba elizweni ngani na. Yagqoloda inKosi, uNgqika, yeenje njalo nokuthetha, kwaBonakala nakumaGcaleka ukuBa nentlalo yawo ayi kuBa ntle kweli lizwe ; abuya engenalizwi.

Ebuyile ke la madoda, wamana uya kuhlangukelana komkhulu phaya umzi, yaye into ebuvelela, kweli lase-Ntjingeni icala, inguGxaba-gxaba. Kwavakala kwaTapaBe apho inKosi ikhona, bavala besiya, besiya apho inKosi ikhona, ukuze kube kho oo“Val’esiya” nje emaXhoseni apha. Anxhama amaGcaleka, esithi ma igoduswe inKosi ngamakhaka. Wayemana ukuthi uNdlambe, “Kha nenze kuhle; andivile apho ndikhona. Awakowethu amana ukufika ngokufika; aseza. Siya eluhl’eni phaya, zinkosi, amabandla omntwan’ am, angazi luhl’e lwamnye mzi.”

Kuthe kwakuba se kudinenwe ngamaGcaleka, inxenye isithi ma kuhanjwe, inxenye isithi ma kuphulaphulwe ilizwi likaNdlambe, wayithi guphu uGxaba-gxaba, waya kuyigalela komkhulu, esithi, “Ma sihambe; silinde bani na?”—ukuze igama lakhe libe ngu“Xhay’ impi.” UHintsa ke ngeli xesha useyinkwenkwe.

Yavela ngeenxa zonke impi yakuloTetc, yasusa umntu ukuba aye kuthi kuNdlambe ma keme ngamakhaka; kuza kudlulwa kuye. Weenje njalo; yaza kudlula kuye ingasalinde lizwi lakhe, yamthi khatha phakathi. Yaza kuwela inCiba ngeleNyathi, yahlalela loo mmango weThanga. Yaza kunyathela eQumfa, luse lulila uphondo—yindwe ke leyo—yaza kuliwela phezulu iGqunube, yaza kunqunqanqunqa ooziNcemeFa noomaZele.

Yathi ukuba ithi tyu eCwenchwe, yaBonakala eyomNtwana, zaqubisana iimpondo eTyhufa apho. Yeza igqoloda eyomNtwana, ekhangele emacaleni. Kwalil’ ugaga, yachithwa eyakwaGcaleka, zambulawa iinkosi zayo, zathiwa tshawu, zathi inxhweleFa zayo zamana ukubanjwa, ifika inKosi iziphandula. Kuthe kunjalo, kwathi lephu iqela lamaphakathi anzima, lifuna uNdlambe apho akhona. Ukuba, uwakhangele ke loo matyholo aphefeya koHaynes ngoku, eTyhufa, kulapho zamfumana khona izidwangube. Zathi kumlisela, “Meetsho! Khwelelani!” Zathi gxume

amakhaka azo, zamqqa ngawo uNdlambe, sel' elijaja, emanxeba mathandathu, emabi namadodana lawo. Wafika uNgqika—"Khwelelani, ndimbulale!"

"Wen-na! Uya zithanda nje? Akufun' ukuba sikufulale na? Asinguyihlo lo, okondlileyo, wakuqafa ukuba ube yinkosi yakhe?" Atfho amaphakathi.

"O, ewe, zinkosi! Ninyanisile." Wasel' elila uNgqika. Liciko yena uMjodo.

Wabanjwa ke uNdlambe, wasiwa kwadade wabo, kwaNtsusa, waselugcinweni khona apho eTabula. Wanyulelwa amadoda athile amahlanu kwimpi yakowabo, ukuba aye kuhlala naye, nabafazi bakhe abathathu, uTutula, uNoyena noNojico. Wahlala ke apho, imana ukuza inKosi ukuza kumbona, ithatha amacebo okuphatha umzi.

Uthe ke ngokufona ukuba inKosi iya mnonelela, wathi akuya ukuba kukho ixhoba komkhulu, wasusa umntu ukuya kumbika enkosini. Isuke inKosi ukuphendula kwayo ithi, "Ndidla abam, yidla abakho nawe. Yidla uNkoku lowo," imana ukuba bala ngabanye aaba bantu bebahlanu nje; wabuya ze umntu. Ayavuma inKosi nokuba kube kho nto ithethwayo kwaNtsusa apha eneenkomo. Yalil' intaka ngaphandle, ngenxa yale mpatho imbi kangaka yenKosi. Kwususwa umntu ukuba aye kuChungwa noMnyaluzi, ngapha eMnyameni, ngaphaya kweTini, ukuya kuthi, "Yenzelani inKosi indawo. Siya yizisa kuni apho; isekufeni apha." Waya wathakazela uChungwa, wathi "Yinkosi yam leyo." Akakhatfho yena uMnyaluzi; wathi, "Ma ze siyibinze; iza kusihlutha ubukhosi." Wathi kwa oko waya kuyibika kubeLungu eTafu.

Athi akuba ebuyile amadoda awayethunyiwe, kwasiwa izwi kuNdlambe, kwathiwa, "Yiba uqofelisa izikhakana zakho, ithi ibokhwana yakho ihlale isesweni lakho. Siya kufika ngamhla uthile, sikuse ebantwini bakowenu

eMnyameni, udle ubomi." Kuthe ngaloo mhla kwa kusasa, kwavela inginginya ngapha, kwavela inginginya ngapha, ziphethe ubukhali. Zaza zamthi hlasi uNdlambe, kunye nabafazi ababenaye, nabantu, nebokhwana yakhe—ziinkomo ke ezo. Elokoko ukuya naye eMnyameni. Woothuka uNgqika, akaba saba nakho ukuthintela.

Avela ke namhla amaNdlambe. Ezi zizwana zonke zikuye apha: imiDange, amaMbalu, neziKhali, namaNqhosini; amaGqunukhwebe sel' engaphambili. Zaba ngamaNdlambe loo mhla, wathi akuva uMnyaluza, wasel' ephamba, esiza nganeno, weza kuma eNchabasa apha.

Wafika ke uNdlambe eMnyameni, wahlala khona noChungwa kwelo zwe. Amanxowa kaNdlambe maninzi kwelaa zwe, ude uye kuma ngomaTinafa enamxowa; abafazi bebemafumi mabini anamnye.

Kwafiyeka ziphathezene iinkosi ngasemva, zingonwatyiswanga yile inkulu. Weenzakala uNtimbo edabini, wabaleka wafiya izingwe zakhe, akaba sadla bomi uNtimbo. Wabona uMdusane ukuba akudliwa bomi kule nkosi; wapherekwa ngabantu ababini, Baya kumphosa kuyise eMnyameni. Wathi akufika, wadlwa uMagawu ukwenzela umzi, yamana ukunyunyeka nganye impi yakowabo, imlandela. Yaphelela kuye xa se kuseThamafa apha.

Ithe yona inKosi, yakuba imbambile uNdlambe, yaphuma iduli, isiya kwaGcaleka, isithi, "Ndiya kubul' iminyani." Yeza noHintsa ke ngale ndlela; noko yabuya yayikhupha inKosi enkulu, ukuze ingang'ong'ozelwa lifologu.

Asekho ke amaNdlambe; ngomnye lo ubala eli bali.

*Nathaniel Cyril Mhala.*

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## IKATI YAKOWETHU.

Ikati yakuthi ngumhlobo nezingwe.  
 Iramncw' ingonyama, elimgqumo mkhulu,  
 Kumkani wezilo, ngumhlobo kwa kuyo.  
 Ekanti nakuthi le kati ngumhlobo.  
 Kha ukhangele, naantso iphum' izingela.  
 Ayenzi yeyeye lamgqumo nangxolo.  
 Kha ujonge nje kodwa la mehlo atsolo—  
 Naantso ilindele, ijonge ixhoba.  
 Nto inye ilawulayo phakathi engqondweni—  
 Izam' ukubamba, izuze, yanele.  
 Khangela ! Yatsiba, xhakamfu, kwaphela !  
 Yamkele, yanele. Ubomi mgumzamo.

*James J. R. Jolobe.*

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## INJA YAKOWETHU.

Hayi ! Inja yakowethu !  
 Hayi ! Le nja, uNgqoqo !  
 Andiyithandi ngako,  
 Nayo indithanda cwaka.

Ndisiza, ihlangabeze,  
 Mehl' ayo afun' awam,  
 Umsila ubungezela,  
 Ndiyiphulula intloko.

Nditya ndikhumbulela  
 UkuBa ndinomhlobo,  
 Ngoko ndiyifiyele  
 Le njana yam uNgqoqo.

Xa ndiya kuzingela,  
 Sihambisana kunye ;

Neentaka izalama  
Zimgama, izileqe.

Inkwenkw' ebeth'inja yam  
IngaB' ibetha mna lo.

Umhlobo andinaye  
Ofana nay' uNgqoqo.

Yakha yandihlebelala,  
Le njana yam uNgqoqo,  
Intfaba zam zezayo,  
Yof' apho ndifa khona.

Hayi! Umhlobo, bethu!  
Hayi! Olu thando lwethu,  
Nokuzincama kwethu,  
Nenjana yam, uNgqoqo!

*James J. R. Jolobe.*

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### INGOMA KA-VELAPHI.

Ndiyeza, ndiyeza, sithandwa sam,  
Ndiyeza ndikhwele iqegu lomlilo.  
Ligqitha umoya waseNtla ngamendu.  
Ndiyeza ngokuba ndiluva ubizo  
Lwelizwe loobawo.

O! Ndiya zibona, sithandwa sam,  
Iinduli kwa namathambeka elizwe  
Elimphangalala; siphuma inqhina,  
Siland' ekhondweni lexhama  
Kwilizwe loobawo.

O! S'iya hlokoma, sithandwa sam,  
Isandi samanz' emifula, ephala  
Nasemahlathin' engcwengil' epholile.  
Nkwenkwezi yaphi n' ubunyulu, loo manzi  
Elizwe loobawo.

Ezants' emgodini, sithandwa sam,  
 Lingabonakali nelanga nezulu,  
 Ndiyeva ingoma yomxhelo, iphuma  
 Kowakho umlomo, undibiza, sithandwa,  
 Kwilizwe loobawo.

Irawuti yembiwa, sithandwa sam,  
 Kwa ndim lo. Ndiyazi, iya nqwenceleka  
 Esweni. Ke kodwa, nzwakazi, yaphi na  
 Efana nje ngawe, Nojenti sithandwa,  
 Kwilizwe loobawo.

Ndiyeza, ndiyeza, sithandwa sam,  
 Ungandilileli. Wupheze loo mhobe  
 Wosizi uhlab' intliziyo. Ndiyazi  
 Olwakho uthando lolwami kuphela,  
 Kwilizwe loobawo.

Indoda kaloku, sithandwa sam,  
 Imelwe kuphath' umhlakulo, nomfazi  
 Agcine intsapho, ukuze luzale  
 Olweth' ulonwabo, Nojenti sithandwa,  
 Kwilizwe loobawo.

*James J. R. Jolobe.*

## U-NONZINYANA, IKHALIPHA.

Uthfo na nkosi yam? Uthi ma ndikwenzele imbali yemini yamaBel' entombi;<sup>1</sup> mhla kwafa inkosi eMhlophe nonyana wayo?

Nkosi yam! Nkosi eyeyam eMhlophe! Ziinto ezehla sisebatfha ezo. Nakuba ubona iqabaka ilele imhlophe entloko, kum zisacace nje ngoko. Ngaloo mini ndaphuluka umna lo ekufeni, se kundifikele; enanamhla ndiva unwele entloko, ndakucinga izenzo zaloo mini.

<sup>1</sup> Ziinduli zakuNgqwaru ke ezo, kwelabaThembu.

Ewe, nkosi yam, ngaloo mini ndayiqonda le nto kuthiwa yimbeko yonyana kuyise. Kuba ngaloo mini, unyana wam, uNzimende, wabuncama uBomi bakhe ukuze asindise obam. Ngayoo loo mini ndabona ngala mehlo am, ndakukhangela ngawo, unyana omncinane wenKosi eMhlophe, ebuyela phakathi kwezikhali, sel' esinde kade, ukuze afe noyise.

Kwaye kunje—wokhumbula nawe—mhla yafika inkosi leyo iMhlophe, yamisa ikampu yayo enxuweni levenkile kaSnodgrass, lo sithi thina nguBol'ilitye. Yile venkile yayihithwe ngabaThembu. Kwa mhla yafika, yakhwela yemka ngamathafa, ithanda ukusinga utshaba. Yimini ephambi kweyokuza kwayo leyo.

Le mini ndithetha ngayo, lafika ekuseni kum izwi elithi, ma ndihambe neyam impi ndikhaphe umkhosi wabaMhlophe, obuphuma uya kukhawulela utshaba ekwakuthiwe luya kufika. Ndihlanganise buphuthu-phuthu elo binzana ndandinalo, ndanshama ndaya ekampini, ndafika apho abamHlophe be zilungiselela ukuhamba.

Inkosi egama layo lesiNgesi lindikohlileyo, esithi thina baNtsundu nguNonzinyana,<sup>2</sup> yayikho, ilawula impi yayo. Ngenene ibiyindoda leyo efanele ukuphatha imikhosi yemfazwe. Ewe ngenene, litshawe ebantwini! Ibingende kuya phi; isithunzi sayo sona sisikhulu; ithetha kuhle, kodwa elayo izwi be lingephikwe bani; ilulama ekuziphatheni, kodwa ihleli isoyikeka nakwizikhulu. Ubuso buya khanya; amehlo libala lezulu libalele—amehlo athi, yakuwasa endodeni, isabele engekathethi. Unyana wakhe uhamba naye. Yinkwenkwe, iselula: umntwana obuso bugudileyo, amehlo wona ngakayise. Usengumntwana, ongekabi nangqondo yokwazi ukuba yimfazwe; amadoda

<sup>2</sup> Igama lale ndoda nguCaptain von Lusingen, inene elavela mhla mnene kwelamaJamani, weza kuhlala kweli lizwe, kunye neqela lakowaBo.

ahamba ephethe ukufa ngezandla; nawo azilungiselele ukuqubisana nobukhali bokufa.

Sahamba njalo, owabaMhlophe ukhokele, ndilandela mna nelo qelana lam lingenantonga. Kuba uyazi nawe ukuba izixhobo zethu zazihluthiwe; sahamba sinje ngabafazi, ikakhulu kuxhotywe ngezikhhalana ezingen'i. Ndim nonyana wam, nabaBini bambi, abanikwe imipu; endingaziyo apho yayivela khona.

Ke kaloku, nkosi yam, elo zwe ulazi lonke. Uyazi ukuba abaMhlophe bayimisa ikampu yabo ethambekeni, phantsi kwezo nduli zimbini, amaBel' entombi, ngecala lasentsonalanga. Uyazi ukuba ngelempuma-linga sisihlambo esikhulu, apho kungasithela khona amawaka-waka aamadoda. Uya lwazi noqolo oluphakathi kweenduli ezo, olunokusithelisa into ekwelinye icala kwengclinye.

Kuthe singazi nje, nabaMhlophe bengazi, kanti abaThembu bahlanganise ebusuku esihlanjeni, ele kwenduli, umkhosi omkhulu kunene wabamahaje nowabeenyawo. Kungoko sahambayo singazi. Simke phantsi kweenduli ezo ngelinye icala, sifunzele ukuthi vu emathafeni ngaphaya. Kuxa abaThembu balaleleyo ele koqolo olo, beyinto engenakubalwa, behlalele ukusiwela kwakulunga kuBo. Thina asazi nto, akukho nento esiyaziyo. AbaThembu babebafonile ngezolo abaMhlophe emathafeni. Ngale mini ke babeka iqelana phambili—gama apho emathafeni—besithi boyipola njalo eyabaMhlophe, ide igqithe kule ndawo balele kuyo. Inkosi yabaMhlophe, uNonzinyana, ibafonile aabo, yathi ziintlola eziphambili zotshaba. Owayo umkhosi omkhulu yawulawulela ukuma endaweni enesibaya esikhulu samatye, uzifihle apho uzinqabise.

Saqhuba thina saphumela emathafeni, ukuze owotshaba uqolelwe apho nawo. Wakhwela yena, nonyana wakhe namadoda amathandathu, bahamba phambi kwethu. Kuthe sisahamba umganyana olula, zathi nya iintlola csa-

sizibonile, sabona inkosi nonyana wayo namadoda besihla emahafeni. Akubanga phi, siva kuhlokoma ixilongo, sabona kwa lapho abamhlophe, esibayeni phaya, bewakhupha amahafe abo, bekhwela bekhawulezile; bemka bephalisa, babeka ekampini. Sema njalo sikhangele, singazi ukuba kuhle nto ni na, kuba inkosi emhlophe sasiyibona phambi kwethu, yona nonyana wayo namadoda amathandathu.

Sababona ngoku benxhama, clowo esiya ehafeni lakhe, bekhwela bona namadoda lawo; bakhawuleza beza kuthi. Ndisive apho isithonga sokuqala, "dawu!" Kwafsho esinye, "dawu!" Zaphinda zalandelelana. Ndawaphosa phezulu ethambekeni amehlo, apho izithonga zitsho khona: naalo uqolo lumnyama lutshaba. Sathi sivakala isithonga, kwathi thaphu umsi omhlophe, ufana nokukhanya kwelanga ephikweni lenkosi yamaxhalanga ithambeka, izijika, izunguleza phezulu emazulwini. Ndiqonde kwa lapho ukuba indoda esindayo ngale mini yosinda ngesisodwa isimanga. Ndadona inkosi emhlophe nonyana wayo besiza kuthi bewavulile. Inkosi ikhwele igwangqa elikhanyayo, lilifuphi, libumbekile, lomelele, linomsindo, liya baleka. Unyana ukhwele ingwevu ende eqakathayo, inkabi yesitali, into ethi yakuzifunqula emhlabeni inge ibaba ngamaphiko.

Ndithe ndakubabona bephalisa, ndakhumbula ikhaya nosapho, kwandifikela entliziyweni ukuba, lothi litshona eli langa, lube ziinkedama olo sapho. Ndadakhwaza abam ndathi, "Indoda ma izibonele ukusaba kwayo." Kuba kaloku be behamba ngeenyawo bonke, indim nonyana wam kuphela abakhweleyo. Umkhosi ubusifikele ngobunxhamo, akwaba kho xefa lakuphuthuma amahafe endle. Umntu uqubule imikhonto, wahamba ngeenyawo.

Ndanxhama nam nonyana wam. Inkosi emhlophe nonyana wayo se besiza kuthi. Ndaphuthuma elam ihafe

sakhwela. Akubanga phi, zafika zegqitha kum iinkosi eziMhlophe. Ndaqala ndazisola kuBa ndingakhwelanga inkunzi yam enkulu emnyama, uWagawula: uWagawula omnyama, ongenalo nalunye unwele olumhlophe; uWagawula oziinchwangu, isilo esimathatha abomvu mliloqa, esinkophe zamehlo aso zibe zimhlophe; isilo esithi sakuvuka umsindo sibabe, sigqibe iinduli namathafa; umlomo ukhamise wonke, singabuye sibanjwe bani, ingenguye unyana wam lo, uNzimende; uWagawula onesantya, oqakathayo, ongajikiyo. Umlambo, udonga, ilitye, woqabela ngomtsi omnye, axele inxala liqabela ethambekeni. UWagawula, isilo esikhonya emathafeni, sithi sakutsho ngamandla, imihlambi inxakame yonke, ibumbane iphethe' amatshoba, idlobe indwebile; uWagawula, imbaleki, ethi yakuzolula ngemitsi emikhulu, izibethe macal' omabini ngelide itshoba; iwunyathele unge uya saba umhlaba—yenze oqalarume umfutho—idudumise ngamanqina!

Uya ndazi kaloku nawe, nkosi yam, ukuba baye besithi ndiyinkweli yamahafe. Nam andiphiki; oko be ndise ndim, ndingekasindwa yiminyaka, kwakungekho ndilinqenayo. Nd'ikhe ndalifaka phakathi kwamathang'la, unakanye liyiwise into kaNdondo. Kodwa iminyaka yayise indikhulele nangeli xefa ndithetha ngalo, esitha amandla esihlahla, namadolo eguba, esindwa ngumzimba. Nawe uya bona isoluka nje iminyaka, umzimba wam lo uya khula.

Nam ndemka ekhaya ngaloo mini ndingacingi ukuba ndoba sezikhalini. Ndandikhangele isiko labakhaphe inkosi, bona babonela begama endulini enqabileyo, apho bothi kwakubonakala basabe, basinde bengaxakekanga. Kungoko ndakhwela inkabi yam egwangqa, uWalaza, isiqijimba esifuphi, esipatsayo; endasinikwa nguGumadolo, into kaSikweni, mhla yalobola uZondiwe, intombi yam, yakuloNzimende, unyana wam lo. Eli hafe lam, uWalaza

likuhamba kumnandi, linesiqu, lomelele, lilukhuni kunene, kodwa alinasantya ; se lithwele nje ubunzima bam, ngathi alingemfiyi kuya phi umfo oyimbaleki.

Kuthe ngoko kungephi ndasala, ndathi ndakukhangela emathambekeni, ndaqonda ukuba aBaThembu basifumene ; se bethanda ukusigqibela ngemikhonto, kuba abasadubuli ngemipu yabo. Behla ngamathambeka bexinene, beduma, bexelisa iinyosi ziphuma zisilwa etsilini luku-nqikwa, bazama ukusikhawulela singekafiki kulaa ndawo inqatyiswe ngabaMhlophe. Ndaqala ngoku ndathi yimini yam le, ifikile. Ndakhangela nelanga, ndathi elangomso lophuma ndingaliboni. Ndakhumbula nabantwana bam abangasoze babuye bambone uyise. Yaangamanzi phakathi kwam intliziyo, ndibona inkosi eMhlophe nonyana wayo bendifiya elubala. Nonyana wam, uNzimende lo kanye, ubafiyisele nabo, kuba inkunzi yam emnyama, uWagawula, isel' ikhangele ekhaya nje, ayingekhe ifiye hafe, nelabaMhlophe nelabaNtsundu. Ndikhangele ngasentla, ndabona abeenyawo befika ngokufika, bebaninzi phezu kwabaninzi. Ndikhangele emva, ndabona abama-hafe besithi thu phantsi kwale nduli inganeno, bewaleqa, base belele ngeentamo zawo, iintonga zolulelwe phambili. Ndikhangele, ndakhangela, kwaakho nto ithi phakathi kwam, " Namhla, nto kaNdondo, kukufa." Kunye nelo, kufike ingcinga ethi, " Le minyaka yam iseleyo, naxa ise imbalwa, isemnandi kum." Ndawelwa lelikhulu ivuso, kuba ndindodwa, utshaba lundifikele ngentla nangasemva ; ndakhumbula umfazi wam, neentsana zam. Ndasiqhuba isilo esi ndikhwele kuso, seenza esinakho ; kanti akun'i.

Ndilibexefa njalo, iingcinga zathi, " Azi soba sesinje na isiphelo ? ,Uzele amadoda nje, akusekho nanye na eyoba nawe xa iintonga zotshaba zisenza bomvu umhlaba ngegazi lakho. Ubanike okhona kwakho ; wabakhwelisa kwa wona mahafe akho abalekayo, ukuze bakhawuleze



basabe kwakuba semngciphekweni." Yafika apho ethi, "Kusalungile, mfo kaNdondo, naxa kunjalo. Ukwaluphala kuya kukhulela. Ukuba uthe wasinda ezikhalini namhla, lise likufuphi ekothi ngalo ukufa kukuxwile, naxa uhleli phakathi kwa bantu bakho." Yaqokela yathi, "Kulungile; kulungile asinde unyana wakho. Nguye oya kuba namandla okuxhasa umhlokokazi neenkedama. Yomeleza wena ngoko intliziyo yakho, mfo kaNdondo, uthi nokuba uya fa, ufe nje ngendoda; akukho kufa kunjani."

Ndithe ndisaphethwe zezinjalo iingcinga, kwehla laanto ihleli nanamhla isisimanga kum esisodwa. Ndikhwele njalo ndilinyanzela ihafe lam, ndibone inkosi eMhlophe iguqula intloko ikhangela emva: yaliphethula ihafe, yeza kum iphalisile. Ifike yegqitha ndikhangele, ilivulile. Ndamangaliswa, ndathi uya kuziphosa yedwa empini, ndajika ndakhangela okuya kuhla. Ndakhangela, ndabona ukuba omnye waabaya bathandathu, babephume bahamba nenkosi, ubaleka ngeenyawo, ememeza usizo. Ihafe liqhawule ezandleni zakhe, naalo lihola liya kutshona kuba-Thembu. Nda bona inkosi eMhlophe ifika kuye, yathi ma kakhwele ngemva; yabuya yaphethuka yazama ukusaba.

Apho ke andazi ukuba yaba yini na. Ndi bone ihafe linqumama; ladlokova lema ngawangemva, laza lesuka ngomkhulu umtsi labakhahlela phantsi bobabini, lahola. Ndi bone se kufika apho inkwenkwe, unyana wenkosi, yegqitha kum iyivulile ingwevu ende, ayalibamba yada yaya yamisa kuyise. Ndeva isithi, "Khwela, bawo! Khwela! Khwela, usabe ungabulawa!" Yatsho phantsi. Waqokela wathi, "Khwela, bawo usabe." Ndayibona inkosi iphakama ngemikhono, izama ukuma ngeenyawo, ndabona isiwa kwakhona phantsi. Ndaqonda kwa lapho ukuba umlenze waphuke ethang<sup>1</sup>eni. Yaphinda inkwenkwe yathi, "Phakama, ukhwele!" Yambamba ngesandla

isithi ma kavuke. Wathetha, kwaayinqaba; wazama ngaloo mandlana akhe obuntwana, kwaayinqaba. Nda bona uku ba ubunzima benkosi bungaphaya kwamandla enkwenkwe eselula, yaqungquluza emhlabeni.

Ndive ndisakhangela ku bo isandi esixela igazi nokufa, esi sixela ukuxhapha kwemikhonto ligazi. "Hi! hi! hi! hi! hi! hi!" Ndakhangela uku ba ndibone, naalo utshaba lufikela laa mfo, inkosi ibibuyele ukumsiza. Ndisakhangele apho, ndibone bezamiseka beziphosa kwa khona. Yaasisiqophe, bawugubungela umzimba wenkosi iqungqu-luze njalo, nenkwenkwe imi apho. Ndafihla ngesandla amehlo, kusoyikeka. Baqokela baduma ezindlebeni zam, "Hi! hi! hi! hi! hi!" Ndaphethula ihase, ndazama ukuzinceda ngokusaba. Utshaba luse lukufuphi kum ngoku. Ndiya beva bekhwazana besithi, "Nguye ngenene, ngumfo kaNdondo, ningambulali, mbambeni ngezandla nigcine angenzakali." Ndiya ziva nezingqi zamahase abo; ndiva nephika lawo, ezolula, esukela ixhego likhwele isiqi-jimba salo, uWalaza.

Awu! Awu, nkabi yam! Nkabi yam, awu! Ekuhamba kufukuzayo, endlebe zibaku-baku. Awu, nkabi yam, emathang'la makhulu; emqolo utyityimbayo, ngale mini ndithi siyahlukana namhla umna nawe, hase lam! Kodwa akubanga njalo, akudanga ku be njalo.

Beza, ndanga ndiyive kade imikhonto yabo eqolo, kungekho kuhlanganisa. Yaphinda ingcinga yathi, "Akukho kufa kunjani." Ndagqiba ngaphakathi ndathi, ma ndiphethuke ndikhangele ngamehlo am, ukufa kundikhawulezele, ndithi ndisiya kwelemifologu, ndihambe nayo nokuba inye indoda yaselutshabeni. Ndaliguqula ngoko ihase lam, uWalaza lowo. Ndithe ndisenje njalo, ndabona uku ba elutshabeni apho bathathu aaba babafiyileyo kakhulu abanye, ababini baphambili, omnye usemva kwa bo kancinane; bandizele bexhinile. Ndahlala njalo

phezu kwehase lam, ndalungisa umpu. Ndamangaliswa ngoku ndakuva kuhlokoma amanqina emva, ndathi, "Se kunjani na? Bandifikele ngeenxa zonke? Akusekho kusinda!" Ndeva, ndisacinga njalo, isandi endisaziyo kakuhle, umfutho onomsindo wenkunzi yam, uWagawula. Ndawaphosa ngemva amehlo ndabona ukuba unyana wam, yena lo nyana wam uNzimende, ude walahla umpu wakhe, ukuze aloyise ihase lakhe aliguqule. Naanko esiza nalo lise libaba, eze kusiza ixhego uyise. Kuze liphanyazo, wagaleleka wegqitha kum, waziphosa elutshabeni elivule njalo. Hi awu, inkwenkwe yam, inkwenkwe yam! Hi awu, inkunzi yam emnyama, inkunzi yam emnyama, uWagawula!

Nkosi yam! UluBonile ukhozi luziphosa ezulwini, luxwila inyamakazi yalo? Luyibetha ngephanyazo, luyithi hlasi lumke nayo. Saba njalo isithonga sokufika konyana wam nenkunzi yam, yehase elimnyama. Waziphosa elivule njalo kophambili umThembu; wakhahlela, walahla phaya kude umntu nehase, akwaba savuka oko. Ihase lapena-pena, lizama into engazamekiyo ukuvuka, laphuke umqolo; umntu yena wacoleka efile phantsi kwalo. Owe-sibini wothukile, waqhiphuka leli qubuliso lingaka, ndadubula engekandisi sandla, ndamlalisa phantsi. Owesithathu akaBangana nathuba lokujika ihase lakhe asabe. Unyana wam uyiguqule inkunzi emnyama, yaangumtsi omnye ukukhwela phezu kwakhe; wamthi hlasi ngentanyana, wamkhahlela phantsi naye, walala esofilcoyo. Waqala wandikhwaza, wathi ma ndimnike umpu, ndiphethuke mna ndisabe, ndisindise ubomi bam.

Nkosi yam, imbali le inde. Ukuthetha kwexhego kumpompoza esomthombo ongatshiyo, kungade kuphele. Izinto ezeenzeka ngaloo mini azibanga naxeja zona. Izinto ezeenzeka apho azibanga naxeja linga ngeli ndenze lona ukuxela.

Kwaba njalo ukusindiswa kwam ekufeni ngunyana wam uNzimende, onikwe ziinkosi eziMhlophe imixhaka engalweni, zamenza isajini yamapolisa. Weenje njalo ukundi-khusela ebukhalini bokufa ngowakhe umzimba. Kuba wawuthatha esandleni sam umpu, wathi ma ndiqhuba, wema yena. Ndathi ndiqhuba njalo, ndawaphosa emva amehlo, ndayibona inkunzi emnyama isilwa nomkhala, ndayiva igxwala ngumsindo, inxhamele ukuziphosa emahafeni omkhosi ozayo. Ndambona nal' o uhleli phezu kwalo, elibambe ngesihlahla sesinyithi. Ndaheva naba-Thembu bememeza besithi, "Ixhego liya sinda!" Ndeva kuthetha umpu. Nda bona lo uphambili kwabamahafe ehexa esalini, wawa. Ndambona unyana wam ephethula ihafe lakhe endilandela.

Kwaba njalo futhi loo mini kwelo thafa. Ndasaba mna ndikhwele isiqifimba sam esipatsayo, uWalaza, lweza ngemva utshaba lunxhamile. Aludanga lufike noko, kuba phakathi kwam nalo kukho unyana wam uNzimende, ukhwele inkunzi yam emnyama, uWagawula. Wazifaka ekhwele njalo iimbumbulu; wathi ezifaka, waphethuka wabasa elutshabeni. Nalo luse luhlozinga ngoku; kuba yanga iya thetha imfakadolo ende, kuxwileke owabo ophambili kwelabahleliyo, aphoswe kwelabafileyo. Iimbumbulu zabo zeenza isicotho ngenxa zonke kuthi, kungade kube kho ifikayo; kuba bathe, ngokoyika ukuhla emahafeni, hleze inkunzi emnyama, nokhwele kuyo, ibafikele, badubula bekhwele, bengabambanga kakuhle. Baba baninzi abakhahlelweyo yintonga yonyana loo mini, balala ebandayo imibethe ngofo busuku.

Ewe, nkosi yam, injalo imbali yaloo mini. Kungoko ndisekhoyo ndiyilanda, mna owahamba nenkosi eMhlophe. Mna unyana wam wandihlangula, wandisindisa ndihleli, wazenza ikhaka lokukhusela umzimba wam. Yona unyana wayo wayikhapha, waya nayo kwelemifologu.

Naafo belele bobabini, uyise nonyana, kwelo nchwaba  
owamfihla kulo umblobo wakho. Kungoko sithi, sigqitha  
kuloo ndawo ilele amagoqa awafayo, simise isandla sithi :

“ Aa ! Nonzinyana ! Mbulaw' esiza,  
Tshawe lamatshawe : kpoti lamakpoti ! ”

Yeha ! yeha ! Nkosi yam, nkosi yam, umhlaba uya  
fihla !

*Brownlee John Ross.*

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### MTHANDI WESIZWE.

Ngubani omabongo ngelakhe ikamva ?

Ngubani onegugu ziinto zakowabo,  
Ohlala elinde ukubon' iint' ezintle,  
Othemba linzulu, naxa kungekuhle ?

Woba yinjinga kwizwe elikhoyo,  
Lingalityalwa nelakhe igama.  
Ngumthandi welizwe azalclwe kulo,  
Ngumthandi wabantu belakhe ibala.

Zojinga phezu kwakhe iintsikelelo.  
Lomana lincuma lakumkhangela  
Iphakad' elikhoyo. Nezakhe iintfaba—  
Kulow' akuphumi mdintsi natyheneba.

Yimbunguzulu kwa neqhayiya,  
Kwabakowabo ncsakhe isizwe.  
Zibongisela ngaye neentombi zakowabo.  
Loba sisifungo negama lalowo.

Yincamisa-mxhelo, siyolo selizwe,  
Zingapheli kulowo iziteketiswana.  
Ngumthandi wentetho nesiko lakowabo,  
Ngumlwi nezimbi zezwe lakowabo.

Luyol' olukhulu xa asinga ekhaya.  
 Milambo, mifula, ziinduli ncentaba,  
 Ziziba, ziingxangxasi, zithetha lukhulu  
 Kuloo ntliziyo iluthando lunzulu.

Mthandi wa bantu, mthandi welizwe!  
 Ithamsanqa lenKosi ma lithontsele kuwe.  
 Ma ikuwele imibethe yeZulu,  
 Zivuyiswe ngawe iinto zakowenu.  
 Ivumb' elimnandi lesafikane  
 Livale amaho, umlomo liwuqhole.

Ma kalityalwe lowo, ufa esahleli,  
 Ongazanga wacinga kwenzela nto bani.  
 Ulihlazo lelizwe nabantu bakowafo,  
 Ejika iinyawo zibekise kowafo.

Uzele siinqhala, wa bindek' inene,  
 Weenza izinto zingenabunene.  
 Izwe lakowafo akabangi nto kulo.  
 Zisenzek' iintw' ezimbi, akakhalmeli.

Tshikilani, zinyanya, nimnikel' umhlana,  
 Ziphambukele kuye iindlala nama fwa.  
 Vuka, bulungisa, ubenguz' ingubo,  
 Vuthulula ama fwa awele kulowo.

Yeyani na le mfundo, nobukhali bengqondo?  
 Ngawani na amandla nempilo kulo mfo?  
 Akaluncedo kubani ngobukho bakhe.  
 Ungathi akasekho, noko akhoyo.  
 Eyakhe imbali ingabalwa yenje nje:  
 "Wazalwa, wadla, wahlutha, wafa."

*John Solilo.*

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## UNINA KA-THENJIWE.

Uthi uyise kaThenjiwe, xa ayibalisayo le mbali :

“ Ndathi ndikhwele kulaa nkabi kaBawo ifosi, uStanley igama layo, kwala xa ndihla ngakwelaa chibi lingasecaleni lendlela; ndalithi tshiphu ngoswazi, ngelam ndifuna ukuBa ze ndiye kuthi gqi kulaa mizi yesikolo ndiyinkaba-nkaba. KuBa ndandikwancwase ulutho esikolweni apho. 'Suke uStanley, endaweni yokuthabathisa, asuke kangaka ! kangaka ! esiya echiBini apho. Uyazi ke, lizele lithe newe. Nam se ndifumane ndaakukufa kufunjiwe phezulu apha. Kwalile xa aselundini, ndithi mna uya ziphosa phakathi, 'suke qwememe. Ndithetha, ndaya kuphuma ngaphaya, ndatfho dyulukumpu emanzini, ndazika, ndabek' ezantsi, ndaya kuhlala eludakeni.

“ Ndithe ndisezantsi apho, ndacinga, ndicinga ukuBa kanene namhla nje ndifile, ndifile. Akukho nokudada kum, kuBa iilegenisi zizele ngamanzi. Ndifana nomntu obotshelwe ngelitye, wagityiselwa. Ndibonakele noko ndixomolozwa, kuBa ndisithi uThixo unceda ozincedayo. Hayi ! Andaba nakusuka kule ndawo. Loo nto ke yonke yinto yangoku, ngamatshelu anje ngombane, kuBa andiphfumli. Ndithi ndakufuna ukuphefumla, ndiqonde ukuBa se ndifile, kuBa asuke angene onke amanzi emlo-nyeni nangempumlo

“ Ndibonakele kaloku ndizithi hlasi ngeenwele, kuBa ndilinga amalinga, ndisithi inKosi iya kundinceda. Ndithe ndakuzitsala ngeenwele, ndabona umzimba wonke uvuma unyuka. O ! Ndacinga ukuBa kanene umntu emanzini ukhaphu-khaphu, ndatsala ndanyanisa. Wee wutyu wonke umzimba, ndazitsala, ndaziphosa ngaphandle eludinini. Ndithe thu uStanley engxange ngaphezulu, ndiqonda ukuBa ngoku ulusizi yinkohlakalo yakhe.

“ Ndithe ndisafumane ndalala, ndingenakho nokwenza

mento le kukudinwa nokucubuka, kwathi gqi iintokazi zase-sikolweni apho, zintathu. Le yesithathu nguMiliya, lowa be ndinga angandibona ndiyinkaba-nkaba phezu koStanley. Zoonda ngam ezi ntokazi, kuBa ziya libona eli hase linesali phezu kwamanzi. Zandibona ndilelo xikofa phantsi koStanley.

“Hayi! Ezi nto izenzo zomDali! Loo Miliya ngulo ngoku ungunina kaThenjiwe, intombi yam enkulu.”

Athi ophulaphulayo, “Kha utsho kaloku, yise kaThenjiwe! Nithe ukuze nize kudibana nje, kwathi ni noMiliya lo?”

“Hayi ke, mntwa' kabawo, kulapho sifika sahluke khona ke nenkosikazi. Leyo imbali ndiyincokola xa angekhoyo, ukuze kungabi kho mpikiswano. KuBa mna ndithi, wathi akuthi thu kum, ndivuza amanzi ndinje, wathi qhiphu umbilini, ngokomntwan' omntu, weenza imizamo yokuba ndize kuthatyathwa ngenqwelana, ndiye kulala phaya kowaBo loo mini yonke, ndithotywa, ndiphungiswa izinto ezilungileyo, ndada ndaphila, ndakhwela xa kuhlwayo ukugoduka.

“Ke kaloku uMiliya yena akatsho. Uthi ndathi mna, se ndiqhawuka, ma ndiye kufunelwa abantu bokundimbelala kule ndawo ndihleli kuyo, ukuze ke bona baBaleke baye kuxela esikolweni apho olu sizi baluBonileyo. Ndithi ndakuthi, kwathi ni na ukuze ndisiwe apho kokwaBo, athi yena kanye, kungokuBa uyise sisibonda negosa letyalike. Ndithi ndakuthi, ‘Kuthe ni na phofu, le nto yaba nguwe umququzeleli wam ngezinto ezifudumeleyo nemihluzi?’ athi, ‘KungokuBa kwakungekho mntu wumbi wokwenza ezo nto.’ Ndithi ndakuthi, ‘Kwathi ni na phofu, le nto ndaya kubekwa entangeni, kanti se ndisifa kangako?’ athi, ‘KungokuBa kwakuzele ngabantu endlwini leya inkulu, abanye beze ngeento zakwaSibonda, abanye beze ngeento zetyalike.’ Ndithi ndakuthi, ‘Kwathi ni na phofu, le nto



ndakhatshwa nguwe ukugoduka kwam emva kwemini ? ”—

Athi xa kulapho, avakale unina kaThenjiwe esithi, “ O ! Kanene lo mntu sisibanxa ! ”

“ Uyeva ke, mfo ndini ! Eli bali andiligqibi, xa akhoyo loo mntu.”

Kwasuka kwaanjalo ke.

## ITYALA LAMAWELE.

### I.—ISIMANGALO.

“ Ndimange-e-le ! ”

“ Hambisa ! ”

“ Ndimangalel’ uBabini ! ”

“ Hambisa ! ”

“ UBabini undixhomile ! ”

“ Hambisa ! ”

“ Sithe kuBa singabantu bezalana, wathi kanti ehleli nje yena ukholosile, ndathi kanti ndihleli nje nam ndikholosile ! ”

“ Hambisa ! ”

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

“ Hambisa ! ”

“ Ndithe ke le nto ma ndiyizise kckweth’ apha, size kuyiconjululelwa ! ”

“ Hambisa ! ”

“ Ndiya tshonela ke, nkosi ! ”

“ Hambisa—Hambisa—mhm . . Gxebe ! Gxebe ! Uthi umangele ? ”

“ Ndithi ndimangele.”

“ Umangalele uBabini ? ”

“ Ewe.”

“ UBaḡini lowo ngokaḡani ? ”

“ NgokaVuyisile.”

“ Uyinto ni kuwe uBaḡini lowo ? ”

“ Ngumkhuluwa wam.”

“ Uthi ke—uthi ke ukuxhome ? ”

“ Nditsho.”

“ Utsfo ngani ? ”

“ Nditsho kuḡa engandivumeli ukuḡa izinto zakowethu ndizilungise.”

“ Izinto ezinje nganto ni ? ”

“ Ndiya kuḡuthi ni ke ubucukubede ḡezinto zekhaya ? ”

“ Ndithi uBaḡini ukuxhome kwizinto ezinje nganto ni na ? ”

“ Be ndithe kwa sentlandlolo, uthe kanti uBaḡini ukholosile ; ndithe kanti mna ndikholosile. Yaaziinkunzi zombini ke ezo, iinto ezingenakuḡa buhlantini bunye, kulungento.”

“ Liphume.”

“ Akuliva ? ”

“ Liweze.”

“ Lil' elo.”

“ Akukamangali. Usahambisa ngezagwelo nje ; usankol' iindaba.” Utsfshilo uNtentema, etshikila emka.

“ Uthi ni na mfana ? ” Ubuze watsfo uFuzile, umNqhosini, oḡenqhenqhile mganyana ephulaphula.

“ Uthi umangalel' uBaḡini ? ”

“ Ndithi ndimangalel' uBaḡini.”

“ Uthi uBaḡini ngumkhuluwa wakho ? ”

“ Ndiḡe ndisitsho, nkosi.”

“ Ngoku uthi ni ? ”

“ Ndisatsho, mhle.”

“ Nguwuphi ke oḡangayo, ukho wena, ekho umkhuluwa wakho lowo ? ”

“ Nguye.”

“ Uthi nguye obanga ubukhulu ? ”

“ Nditsho.”

“ Nxa yiphi kulo mlomo wakho uthi ngumkhuluwa wakho ? ”

“ Ngumlomo wabantu lowo, ongenguwo wam.”

“ Wenza ni na, mfana ? Wenza ni na ? Baphi n’ aabo bantu kuwe apha ? ”

“ Yiloo ndawo kanye ndizele yona kokweth’ apha, ukuba ndiconjululelwe yona ; kuBa lo Babini silibone ngamhla mnye ilanga.”

“ Njani ? ”

“ NgoBuwele.”

“ Oo . . . ! Mh-mhm . . . ! Uliwele ? ”

“ Singamawele.”

“ Liliphi ke elithe thu tanci ? ”

“ NguBabini.”

“ NguBabini ? ”

“ NguBabini.”

“ Eli gama lithetha ububini bobuwele ? ”

“ Kunjalo kanye.”

“ Wena unguBani igama ? ”

“ NdinguWele.”

“ Ningabafo bakabani ? ”

“ Singabafo bakaVuyisile.”

“ Waphi ? ”

“ WaseThobofane.”

“ Into yaseManini ? ”

“ UmNzothwa.”

“ Kwesikabani ? ”

“ KwesikaL— ”

Uthe xa akwelo undimangele, kwathi thu uKosani, umVala, noDlisa umGoṛa, bekhwele emaqegwini, bephalisa begqitha ; babuza bathi ;

“Kha utfho! Ukho ngani na komkhulu apha?”

“Hayi, ndingundimangele.”

“Umangalele nto ni na?”

“Ndimangalel’ uBabini.”

“Thetha.”

“Uth’ umzi kaVuyisile ulunge kuye.”

“Thetha.”

Ngeli xefa uDlisa noKosani baye kutshonela, kuBa Babengamisanga kakade.

“Kha utfho, mfana;” ungcambazile watfho uFuzile.

“KwesikaBani na?”

“KwesikaLucangwana.”

“Uthe ni uLucangwana wakuyisa kuye le ndawo?”

“Esi silimela se sesithathu, nkosi, ndiyisa le ndawo kuLucangwana.”

“Athi n’ uLucangwana?”

“Ndingasuka, nkosi, ndithi, uthi uLucangwana ndidlala ngokuthetha, kuBa akukho sinci sakha sajola izinto zomzi, ikho inkulu.”

“Inkulu ke yiyiphi?”

“NguBabini.”

“Utjh’ uLucangwana?”

“Utjh’ uLucangwana.”

Kuthe thu kwesi sithuba uQavile, isityebi sasemaMvulaneni, negqiza lamadoda, besiza komkhulu apha. Batfho kunene ngemibuzo kuNdimangele, akukhov’ ukuqhuba isimangalo sakhe. Bathe bakufika kwisigqibo sikaLucangwana, banqumama.

Ithe yakuba le ndawo ityetyeswe yeenjiwa nje enKosini, ikunye namaBani omaBani evayo aamaphakathi, ityetyeswa nguFuzile noGqomo, igqala lasemaBambeni, bathe bakutshonela, wavakala uWisizwi, umTshonyane, iciko elikhulu lakwaKhawuta, lisithi, “Ndaza ndakuva, zwi ndini.” Watfho eqongqotha inqawa. Uthe uMancapha umQo-

cwa, inkonde yakhona, “Ndalihlala, ndalihlala eli phakade, ndada ndeva neenyongo zalo.” Watsho ecola ivithi abelifake enxhoweni ngezolo.

Uthe uMkqweqana, iqhajana elikholisa ukuba kho apha komkhulu, lithunywe nokuthunywa, “Kukaloku ixefa lelethu. Siza kuzilungisa izinto ezi.” Utsho ekhanda undyilo abelulungisela umdudo, obuza kuba kwesikaSiko eNgxangxasini. Uthe xa atshoyo, wathiwa krawu ngamehlo amaabi nguGoloma wasemaCeteni, elinye lamagqala elaliqingqa induku yomsimbithi. Inkosi iphikele ukutshaya nje, iqondele phantsi; ayenzanga nelimdaka.

Ngeli xefa ke uWele wayengasekho, kuba kwakuthiwe ma kakhe agoduke; kusaviwe.

## II.—INTETHO YENYANGE.

Kuthe ngolwesibini usuku, yabe impi se isaphulana komkhulu apha, se kungathi ngumsitho lo, kuba abavela kude beze namaqegu abo athwele iimvaba. Lithe liya yifiya intaba ngomhla lowo, kwaaba kungasekho ungekhoyo; se kubomvu, kusisiqhoqhoqobela, aye amadoda engenamincili, nokujongana engajongani ngamehlo mahle. Iimbongi zithe cwaka, into enkulu ibe kukutshaya; saqhuma isisi secuba kwanga kuya tsha.

Kuthe, kuba umHlekazi ubesel' elapha yena kwa kusasa, kwabonakala ukuba umthetho ma uhambe. Iphindiwe intetho, yabuzwa kumawele omahini; aqhuba nje ngoko ayesel' eqhubile. Kuphindiwe kwabuzwa kwancinwa kwimibuzo ese ikhe yahanjiswa.

Waye undimangele esithi uyinkulu ngezi zibakala: Esokuqala, kakade inkosi igatyulelwa ngumphakathi izigcawu. Indawo yesibini, isiko lakowabo lengqithi yena ulamkele kuqala. Indawo yesithathu, ubukhulu ubuthe-ngile ngenkwili akuba eyinkwenkwe. Indawo yesine, u-

mdlanga udle kuye kuqala, mini baluka. 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-ka-mveli.

Zithe iintombi zasekhay' apha namhla zabizwa, zanika ubunqhina malunga nokugcinwa kwazo ngabana-kwazo aaba; nonina ubekho, wabuzwa imibuzo. Uthe uPhakawe—intombi leya ibisoloko ililisela ngoBabini, ibuza into anqangiselwa 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 eziphumileyo 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 angoooyisekazi, awayeze ngeendawo zokulungiswa komzi, nje ngoko indoda enguyise yoonakalayo; wawagxotha loo madoda unanamhla oku.

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

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

Ithe ngoku inkundla yasingisa kwingwevu yaseNqabaqa, uKhulile, isithi, "Kambe ke, mfo kaMajeke, nasi esi sifiqi siye kukuphuthumela sona eNqabaqa. Se ukho nawe;

uya bona, uyeva, akuseva ngakuxelelwa sithi. Ayifumanga le nkundla yacinga ngawe. Laye eli lilityala 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, kwa be kungathuba lini na.

“Ewe, ubawo uMajekke walihlangulela ikokwabo eli ngoPhalo; oko ke izinto zazisalungile, imihlaba ingekonakali. Ndazi nto ni na mina? 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, kujongwe lowo uzelwe tanci.

“Loo nto ise ide yamiseleka, ingamiswe bani, yanga ngumthetho, ukuba ozelwe tanci a be yinkulu lowo. Kodwa ke, nje ngokuba ndikhe ndabona ezi ntsukwana mbini ndisaphanyazayo, loo nto iya phikiswa, iphikiseke kwamanye amawele.

“Olu hlobo lungamawele, ebantwini apha, luhlobo oluvela luqondile kwa sekuveleni. Inqondo yalo itsolo kune yoluntu olu, kwa nje ngokuba iwele loze lixele into engakabi kho, isuke loo nto ibe kho okunene. Kuthe ke ngenxa yo bunje baaba bantu, akwaze kube kho ntetho ngabo, enje ngale ndibona kukuyo namhla.

“Enye into edla ngokuba kho kwaaba bantu kukuvisisana okugqithileyo; into kanjalo leyo edla ngokutsho kungangeneni noyise, nomthetho, phakathi kwawo. Yaza loo nto

kanjalo yeenza ukuba kungabi kho mntu ukhathalele ukungenza phakathi kwento yamawele, kuba angumntu omnye.

“Nina ke namhla nindibizele ukuza kunamulula into yabantu abalolo hlobo; nithi, ingaba amanyange anolwazi wona olugqithileyo kolwenu ngobuwele. UNkosi-yamntu liwele kuyise, liwele elincinane; ubukhulu bafunyanwa nguye, wabuthatha ehleli umkhuluwa wakhe, uLiwana, kuba wabanana ngecongwane. Athi wona amanyange ma kabuthabathe, ubananise kade; aye ke nawo ezekela kwezingaphambili iindawo.

“NdiBeke eli ke, zinkosi zam, ndipheze. Inkulu le inikelwa ukuba iphathe umzi nje, kungenxa yokuba yona inamava okuvela tanci kunolunye usapho lwakowayo. Inabantu bakowayo ebaziyo kunaBo; ineengcombolo ezivileyo, ezingaviwanga ngabanye. Obewele ubukhulu bufika buBe phi na kunelinye, bevele ngamini nye nje? Asizizenzo na into eyenza ubudala, kwa nje ngokuba nenkulu, ethe qelele kwabanye, iyahlukana nobukhulu bayo xa ifike yaangumntwana ngezenzo? Ndisiya mfungu-mfungu njalo ke, zinkosi zam, ukuze nizifunele ngokwenu apho, eyona nto nifuna yona.”

Ufho wahlala phantsi uKhulile. Kubuyc kwee nqadalala emveni koku, kwada kwesuka uLucangwana wathi, “Ifho, ifho, zidwefa, ingwevu yaseNqabara. Ma kungathi nqadalala; ma kuphendulwe, kufezwe namhla nje. Iinyewe kukade zimi leli tyala.”

Uthe uNdlombose, “Eyona nto kube kufunwa yona konk’oku, libali. Nali ke ibali, ligqityiwe.” Asukile namanye amaphakathi, abuza imibuzo ethile kuKhulile apho; wayiphendula ngokuzolileyo, encediswa ngunyana womkhuluwa wakhe, uMakhunzi.

Abonakala kaloku awakulonkomo eguqukelana, edlana iindlebe, bu-u-u. Kwaye ebungeni apho kuvakala kukhankanywa neenkomo zikaVuyisile, ezimke zaya apho



kungaziwayo ; kwavakala kukhankanywa neentombi zika-Vuyisile, nengqithi, nokuhamba komdlanga, nenkwili, nezenzo, noNkosi-yamntu. Ibonakele impi ibambene kwe-lithi, “ Namhla ingaba kukunikelwa kobukhulu kwiwele elivele mva, kusini na ? ” Athi ophendulayo, “ Nakanye ! Ubuwele bona busahleli endaweni yabo. Ie nkundla ayisiqethuli isigwebo sikaLucangwana.”

### III.—ISIGWEBO.

Kwesi sithufa inkundla isuse abatana ukuba baye kubiza abanini-tyala, abathi bafika ngaphandle kokulibazisa. Bafike bathabatha ezinye izikhundla, ngakwezo ndawo bebehleli kuzo kuqala. Laye ilanga liwuhlabile kanobomi umhlabi, emini enkulu. Aye amadoda ethe tsi-i-i ukubila, ezithe xibilili iingubo, eqondele phantsi, kungekho uthe-thayo.

Kwakukho nabafazi kanobomi apha komkhulu, bethenqadalala ngasesibayeni phaya, bengaphakamisi ukuthetha. Kwakungekho moya, kuzolile kuthe cwaka.

Kunqanqaza oonogqaz' emathafeni.

Kukhenkcez' inenzane equndeni.

Usukile namhla unyana kaKhawuta, uHintsisa, igqomo-gqomo lenkosi, ebunzi lityhilekileyo, entlontlo zithe ukumka zafiya usiba olutsolo, ukuphela kweenwele ngaphambili; ngumfo osukileyo kanobomi egadeni, omlomo ungqebcqa, othe fwe ngoburwanqa, obungenqova phofu; olizwi licacileyo xa athethayo, phofu lingelikhulu, lingelincinane. Ubengemfo unakuthetha kuninzi, nabugranga-granga babuncoko kwathi ni; kodwa engenkosi ukoyikwa nokuhlonelwa ngamaphakathi.

Ube ngumdaka omnyama, omazinyo amhlophe, oliso ngathi ngumbane, ongade ulindele ukuthi gqi komlilo xa akhathazekileyo; ongalo zindembelele, omilenze mihle. Bathi ababekunye naye ngumfo obesithi, mhla ngogayi,

azihlalise phantsi izizwe ngomfaneleko ; kodwa chleli nje ekhaya uBungaxakekayo.

Hee ! Isukile loo ndembelele (isengumfana kakhulu oko), yasingisa kuWele, ongundimangele, yeenje nje, “Phulaphula ke, nyana kaVuyisile. Se kumasuku iinkosi zam ezi zemkayo emakhaya azo ngenxa yakho, kuBa weza kuthi ma ukhangeliswe umcimbi onqabileyo, owawungowakowenu oko, nakuba uphela namhla se ungowesizwe siphela. Kukhangela wona ke, ziqingqitha nje ezi ntsuku zide zibe ngaka. Wawuqale kuLucangwana, isibonda sakho ; uLucangwana walithetha elakhe, elingaphikwanga nayile nkundla. Ewe, le nkundla, noko se ivela kooziNqaba nje, ayiqabelanga kwelo.

“Athi ke amakowenu la, ayile nkundla, hamba ugoduke, uye kukhangela kwa elo thole ubulikhangela kakade, ugcine olo sapho lukaVuyisile, uze kuyibika kokwenu apha into engalungileyo oyibonayo.”

Uphakame uWele eduma, waya kwaanga unyawo lwenKosi leyo, waBuya ngokuthi vu kwesinye isikhundla. Kwaye kuxa inKosi yona iguqukela kuBabini, yathi kuye, “Uyeva ke, mfo kaVuyisile omkhulu. Uwavile amasukandihlala ale nkundla ngenxa yenu ; ulivile ilizwi eliphathiswe umninawa wakho yile nkundla. Goduka ke, ufike uncedisane naye, umkhangelise entweni efuna ukukhangela, sinibone nikunye nalapha komkhulu, umthoBele, umve.”

Ithe inKosi yakukhov’ ukuwasingisa la mazwi, yazithi luqe phantsi, yaziquma ngomnweba wayo wengwe yezi-xhobo. Uthe lwasu uBabini noyisekazi, bahlala kwesinye isikhundla.

Unge angafuna ukuqonda uPhekesa, omnye uyisekazi kaBabini, ukuba namhla kuguqulwa iwele elikhulu na kulo mzi kaPhalo, ukuba libe lelinci. Kuphendule uMbali esithi, “Akukho nto iyileyo yenziweyo.” 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 babonakala betshayelela. Abonakele amadoda iyileyo iphuthuma elayo iqegu, ithi engenalo iphuthume umnqayi wayo, ukuba icinge ngokugoduka. Zibonakele iintsayi ziqhwitha zitshaya; zatsho ngesisi, abanye bemi, abanye besachophile, inxenye ithe guqaqa ngamadolo, ilunyekelwa ngabanye ezinqaweni; kufumane kwathi xhonxofolo. Kwaye malunga nesi sigwebo inxenye ihumzela idela, igxeka, ibona iindawo eziphosisiweyo; lwaye uninzi lungalilibali ityala elithetheke kakuhle, aveliswa onke amacala alo, sakhutshwa ngobuchule nesigwebo.

Kuthe kusafumane kwaayiloo mpithi-mpithi, wavakala uDumisani, unyana kaZolile, wasemaMpehleri, imbongi yakomkhulu, isithi:

“Hoyina! Hoyina!! Hoyina!!!

Godukani, zizwe, liphelil’ ityala.

Godukani, bantu, iphelil’ int’ ebithethwa.

Utsho ke yena uZanzolo,

Lutsh’ uhlwathi lowo kaGcaleka,

Uzigodlwana 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, 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 yena athobel' uQamatha ;  
 Apho kuya kuvel' imithetho nezimiselo,  
 Aya kuthi akuzigwenxa kungalungelelani,  
 KuBe ziziphithi-phithi nokuphambana koluntu,  
 IBe nguqukulubode ukuphambana komhlabani

“ Abakrokroyo bon' abazanga baphela,  
 Abakhalazayo basazalwa nanamhl' oku.  
 Bathe nqo ngezisu, bathi ga ngemisimelelo ;  
 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 iseNqabaqaba.

Lo mzi kaXhosa namhla ndiwuncamile,

Ndiwuncame ngokuxaka nabomgquba,

Kazi kobeka phi na kubangeneleli ?

“ Luthethil' uhlwath' olumadolo lukaKhala,

Uthethil' u'Jongwa ntshiyini bath' uqumbile,

Inkunz' abayikhuz' ukuhlaba ingahlabanga.'

Linxetyana linye namhla ; lelukaLucangwana ;

Hambani, zizwe, liphelil' ityala lamawele.

Godukani, ude waphendul' uSophaqabe !

Ncincilili !!! ”

*S. E. K. Mqhayi.*

### UMKHOSI WEMIDAKA.

Le nto umntu ayifi kukwenzeka kwento engayithandi.  
 Se ndibona se kuleli xhaphesfu kulilo nje, lokuwelwa ukuya  
 eFransi, asikukho nokuba be 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 ukuba kanene, nokuba le nto ibise imnyama ngokwethunzi lokufa, Yena uya kuyiguqula ikhazimle nangaphezu kwelanga.

Ngako oko ke :

Awu ! Ewe kambe, siya bulela,  
Lakuth' ikokwethu lisicinge,  
Ngokuya kusebenz' emazibukweni,  
Ngexefa lalo lokuxakcka.  
Be singobani na thina bomthina,  
Ukuba singanced' uKumkani weBritani,  
Ingangalal' engatshonelwa langa,  
Int' elawul' umhlaba nolwandle ?  
Kungoku nesibaka-bak' 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 njeya !

Xa nithul' umthwalo wenqanawa,  
Ze nicace, ninganqeni ;  
Az' omny' avele ngapha, omnye avele ngapha,  
Omnye athi khu ngapha, omnye ngapha,  
Ewe, *man*, niyisik' ithi tyu.  
Xa nithul' iintsimbi, *man*,  
Ze niyibambe ngeengal' ezingenamkhinkqi,  
Nime ngemilenz' engenankantsi, *man*,  
Niyithi hlasi niyenje nje ;  
Nithi, " Ho-ha-heje-e-e !  
*Le'm go !* " Wha-a-a !  
Ma ze xa nithul' idamanete,  
Nokuba yifuyose nepuluwa,  
Nokuba yigesi nesalfure—  
Nokuba yiyiphi n' into enomlilo,

Niyith' chu ngoBunono,  
 Ukuz' ingabi nangozi ;  
 Ith' ukuba 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 iindaba,  
 Simbalisel' umhla waseSandlwana ;  
 Simbalisel' umhla waseThaba Ntfu ;  
 Simbalisel' umhla waseMthontsi ;  
 Simbalisel' umhla waseGwadana.  
 Nith' ukuya kumbamba, niye ngoBulumko—  
 Nihel' ukubamb' ingonyam' ihleli—  
 Nenje nje, nenje nje ! Nenje nje, nenje nje !  
 Nenje nje, nenje nje ! Nenje nje, nenje njeya !

Ma ze nimgcin' uZepilin phezulu,  
 Athi' akuphos' umlilo, nimphosele ngezulu ;  
 Ath' akuthob' ityhcfu, nithob' umguBo kaphezulu !  
 Ath' akwenza ngegesi, nenze ngeenyosi ;  
 Ath' akuxakeka, akuxakeka !  
 Akuxakeka, akuxakeka !  
 Nimvele ngapha, nimvele ngapha !  
 Nenje nj' ukumqhawula, nimraqe ;  
 Nenje nje, nenje nje ! Nenje nje, nenje njeya !  
 Kubizwe nina nje, kubizw' abokugqibela.  
 Ihlaz' enilenzileyo ningabuyi nalo ;  
 Ubugwal' enibenzileyo ningabuyi nabo ;  
 Ze niyidumis' iAfrika ezizweni ;  
 Nizidumis' iinkosi zenu kanjalo.  
 Azifumananga 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 ngempilo,  
 Ngobukhali beliso nobendlebe.  
 Ngokuzinza kwengqondo nobuchopho,  
 Ngokuthetha, nokuhamba, nokwenza.  
 Tyhini le ! Nisuke nenje nje, nenje nje !  
 Nenje nje, nenje njeya !  
     Hambani ke, bafo ndini, niy' eFransi !  
 Nikhumbul' indlala eniyisiy' emakhaya.  
 Nilapho nje, namhla nibingiwe ;  
 Sinenz' idini lesizwe sikaNtu.  
 Hambani, mathol' cemaz' ezimabele made ;  
 Hambani, mathol' ooNyonga-nde kukudlelana ;  
 Hambani, mathol' omadela-kufa.  
 Hambani, kuBa le nto thina se siyibonile.  
 UThixo wakowethu sel' eyijikele ngaphambili.  
 Hambani ngemilenz' engenamkhinkqi ;  
 Hambani ngeentliziy' ezingenadyudyu,  
 Ngomzimb' okhaphu-khaphu, ngomzimb' ongenantaka,  
 Nithi gxanya, gxanya, gxanya, gxanya !  
 Nithi ngxi-ngxi, ngxi-ngxi !  
 Nithi ngxi ngxi-ngxi-ngxilili !

*S. E. Krumé Mqhayi.*

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### UKUTSHONA KUKA-MENDI.

Akuba ewelile okunene amadodana eli lizwe leAfrika  
 eseZantsi, ukuya kuncedisa emsebenzini eFransi, lo gama  
 aMhlophe amadodana aye kulwa, akubanga ntsuku nga-  
 phi, lwavakala udaba olubuhlungu, lokuba inqanawa ethile

egama lingu*Mendi*, eyayinemiDaka emnyama yeAfrika  
 eseZantsi, inqhubene nenye inqanawa. Waza ke u*Mendi*  
 weenzakala, wee zozololo, kunye namakhulu omathandathu  
 anefumi linye linesihlanu lemiphcfumlo, kwasinda baa-  
 mbalwa.

Kukuze ke imBongi yeSizwe yenje nje :

Ewe, le nto kakade yinto yaloo nto—

Thina, nto zaziyo, asothukanga nto !

Sibona kamlhlophe, sithi be kumelwe ;

Sitheth' engqondweni, sithi kufanelwe.

Xa be kungenjalo be kungayi kulunga,

Ngoko ke, SoTase ! kwaqal' ukulunga !

Le nqanaw' u*Mendi* namhla yendisile,

Nal' igazi lethu lisikhonzisile !

Asinithumanga ngazo izicengo ;

Asinithenganga ngayo imibengo.

Be kungenganzuzo zimakhwezi-khwezi ;

Be kungengandyebo zinga ngeenkwenkwezi—

Sikwatfho nakuni, safel' eAfrika,

KwelaseJamani yaseMpuma-langa—

Be kungembek' eninayo kuKumkani,

Be kungentobeko yenu kwiBritani.

Mhla nafiy' ikhaya sithethile nani,

Mhla nafiy' intsapho salathile kuni,

Mhla sabamb' izandla, mhla kwaamanz' amehlo ;

Mhla balil' oonyoko, banqhukrulek' ooyihlo ;

Mhla nazifiy' ezi ntaba zakowenu,

Nayinikel' imiva imilamb' ezwe lenu,

Asitfhongo 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 n' elomhlab' idini ?  
 AsinguMesiya n' 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.  
 Lithabatheni eli qhalo labadala :  
 Kuba bathi, " Akuhlanga lungehlanga !"  
 Awu ! Zaf' iint' ezinkulu zeAfrika !  
 Isindiwe le nqanawa 'de 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 !

*S. E. Krune Mqhayi.*

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## AA ! SIFUBA-SIBANZI !

Ngayo le nyang' omNga sinenkonz' ebanzi,  
 Inkonz' endala kaSifuba-siBanzi.  
 Namhl' umzi kaThixo ufun' ukuhlanjwa ;  
 Yizani ke nonke, buphel' ububanjwa.  
 Ma kabongwe Low' uzayo ngeGama lenKosi !  
 Kaloku lo mhlab' wooyiswa wathinjwa,  
 Bonk' abemi bawo beenziw' ababanjwa,  
 Wancholiswa umntu, waalipiniqongo.

Ngoko ke izulu lilwa limaxongo.  
Hozana kaDavide ! Hozana eNyangweni !

Lo Kumkan' uzayo ungumBingeleli,  
Yinkomo yedini, nomEnzeleleli.  
Uz' epheth' igazi lokwenz' intlawulelo,  
"Lingekho igazi, alukh' uxolelo."  
Ma kaSongwe Low' uzayo ngeGama lenKosi !

Kubizwa izizwe, zonke ma ziBe kho ;  
S'oba neSwangufa esingabanga kho.  
Le nyoka kudal' umz' iwufukamile,  
Namhla ma igxothwe, sifun' iphumile.  
Hozana kaDavide ! Hozana eNyangweni !

Igqifa yinkond' uMakhanda maThathu,  
UmTriniti omNye oziqo zithathu.  
Siye salibetha liseSebayoti,  
Yinkunkqel' enkulu kwizwe lamaYuda.  
Ma kaSongwe Low' uzayo ngeGama lenKosi !

Yizani mawethu, simkhunge kakhulu.  
NguMang' angalanywa, yiNyuluJ' enkulu.  
NguGob' egungxula kuzo zonke iintlanga.  
NguKhalima ngezwi, nguMandl' asimanga.  
Hosana kaDavide ! Hosana eNyangweni !

Kumenywa izizwe, kuhlanjw' ihlabathi,  
Ngeqhinga leZulu kugxothw' umthakathi,  
Induna enkulu uBelizabube,  
Ehlanz' uxakaxa, kwaayimbumbembumbe.  
Ma kaSongwe Low' uzayo ngeGama lenKosi !

Uza lo Kumkani exhobe uxolo,  
Equle uthando, ephethel' ukholo ;  
Uza lo Kumkani eqhiwule ithemba,  
Epol' ubulali, egwaza ngenceba.  
Hosana kaDavide ! Hosana eNyangweni !

Uz'e kugutyula yonk' imfungu-mfungu,  
 Ahlamb' izizwana ezimfungu-mfungu,  
 Ahlamb' izizwana ezingqungu-ngqungu,  
 Akhulule bonke ababanjweyo,  
 Aphilise bonke abalunyiweyo.  
 Ma kabongwe Low' uzayo ngeGama lenKosi!  
 Yimfazwe, yimfazwe, ilizwe lifile!  
 Umkhosi kamTyholi usel' uqalile.  
 Uqengq' izigede, uhlab' amahlanza,  
 Untyonty' amakhwelo, usenza iimpanza!  
 Ma kabongwe Low' uzayo ngeGama lenKosi!  
 Aye phi na? Aye phi n' awomNqamlezo?  
 Aye phi na amaBandla omThi weHlazo?  
 Naank' efika! A! Sifuba-luGangatho,  
 UmBaha-baha wakwaMbambatho!  
 Ma kabongwe Low' uzayo ngeGama lenKosi!  
 A! Themba-Thamsanqa, Sifuba-siBanzi!  
 Sonini-nanini, Ndikhoyo kamEnzi,  
 Namhla nj' ufika nje, soyek' ukulila,  
 Sifuman' amandla, sizuz' ukuphila.  
 Hozana, Nyana kaDavide!  
 Ma kabongwe Low' uzayo ngeGama lenKosi!  
 Ncincilili! *S. E. Kpune Mqhayi.*

## IDABI LAMA-LINDE.

### I.

Yimposiso enkulu kubenzi beembali xa bathi, eli dabi  
 lasemaLinde yimfazwe kaTutula. Into kaTutula inga-  
 phambili kanye. Nayo yapheliswa kwa ngamaNgqika  
 odwa, ayigweba, afuna ukuba ngubani na lo uye kuuba  
 uTutula eMnyameni. Kwatyholwa uMguye, kwafihlwa  
 uNtlebi, owaye ngumphakathi omkhulu kakhulu. Wago-  
 duka uTutula lowo, kungadanga kuBe kho kuphathelana

zikhali kuphi. UBuhlobo bona phakathi koNgqika noNdlambe babungekho ; bumke nezinto zombuso.

Ukuze aze kukrokelwa uNgqika ukuba uziphakamisile, kuxa kwafika abeLungu, uEarl Macartney noSir John Barrow ngowe1798. ULord Macartney wayethunywe liPhefeya ukuba eze kubamba iintambo zombuso ngowe-1798. UMakatini lowo waye negosa ekuthiwa nguSir John Barrow, elathi lona ngobungqakamba bobudodana, nombali wamabali, wajikeleza kwezana nkosana zazingaphesfeya kweNxuba, efuna ukuqonda izinto kuzo, kunye nemida yabo kweli lizwe. Zithe zimbalisela iinkosana ezo, zaba zixela ukuba inkosi yabo enkulu iseXesi—uNgqika. Okunene ke ngokufutshane umfo kaBarrow weenje njeya, ehamba negqiza lamadodana, eya kubonana noNgqika eNchwazi. Uthi bafika kumfo omhle kunene, osukileyo egadeni, ongqondo bangabanga nakho ukuyilibala—ukuthi umfana ongakaya akwazi ukwanelisa amadoda afundileyo ngezinto zombuso, nangemibuzo abayibuzayo. Bagqiba ngokunikana amabaso.

Ethetha nje uNgqika noBarrow, ngayo yonke le micimbi uNdlambe ukho apha komkhulu, koko akubuzwawanto kuye ; akubekiswa nelimdaka. Kubalalela xesawayeseTabula ebusanjweni. Kunjalo nje, uNgqika wayixela naloo nto kuBarrow, yokuba lo ke nguyisekazi, koko ulibanjwa. Ngezi mini noBarrow akakhathalanga, kubaligama likaNdlambe lalingekavakali nganto ; waye ngekabungci aye eMnyameni.

Waqala ngaloo mini ke uNdlambe ukumqonda lo mfo womkhuluwa wakhe, ukuba yinene, yinene, uzenza othile. Uyithethile uNdlambe le nto kwaabo athetha nabo, ukuba “Lo mfo wam sel’ esigqibile ukusithengisa kwabasemzini.”

Apho isizwe neenkosi zonke zize kumqonda khona uNgqika, ukuba uhlanga uluthengisile, kumhla ngembizokazi enkulu eyayibizwe yiTuluneli, uLord Charles

Somerset, eyibizela eNchwenxa, kule ndawo ngoku inedolopu yaseBofolo, ngomnyaka we1817. USomaseti naye wayefuna ukuqonda imida yabo neyethu. Nje ngendoda efikayo ebufulunelini, wayenezinto afuna kuthethwa-thethwane ngazo. Imbizo leyo yayiyekaXhosa wonke. Okunene uNdlambe waalapha, kunye nesizwe sakhe, ekuBeni waphumayo ebuBanjweni. UKobe Chungwa wayelapho kunye namaGqunukhwebe; uTshatshu wayelapho kunye namaNtinde; uNqeno wayelapho kunye namaMbalu; uBotomani wayelapho kunye nemiDange; ayekwa lapho amaGwali.

UNgqika waba namanwele, akaya; kodwa iFuluneli yasusa umFundisi uVelidyam ukuBa ma keze naye, yamphatha kakuhle nomFundisi lowo. KuBa loo mfo unguSomaseti yaye iyingqawangangqwili yendoda, into elizwi lingajikelwa ngaphambili nangamawabo. Oko uNgqika waye kwaMankazana. Okunene efikile uNgqika, ehamba namadoda akwikhulu elinye, wafika lo mfo esoyika, ethambile, engathandi kuBonwa ngamawabo; kuBa lwaluye lwafika kuye ulwandile lokuBa umzi wonke wakowabo uchasene naye. Koko uthe eselelo tolo-tolo loyikayo, wahlangatyezwa yiFuluneli, yamthathela phezulu, yamfaka kulaa ntente, nakuleya, nakuleya! Kuthanjwa kuphuzwa izityo ezimnandana, ezatsho uNgqika waphela gede iintloni, nokoyika! Waqala ngoku naye waziqonda ukuBa ungukumkani, akanakoyika nto.

Iintlobo ngeentlobo zemikhosi yasemLungwini yayilapho, isivatho esimbeje-mbeje silapho. Yaye iFuluneli ngokwayo iBugaxele bonke uBugaxa-gaxa bakowayo, Amahafe ayefumane atsho ngobukhazi-khazi bamaqhula namaqhofa. Imikhala necsali zizezingaphaya; izixhobo zazikwa lapho nazo. Kuthanjwa ngamajoni eenyawo nawamahafe. Loo nto yonke ikukubonisa uXhosa ukuBa ma kaqonde ubukhulu bomLungu, ayeke ukulwa naye.

Kwezi nkosi zonke zingaka, iGuluneli ayibekisanga nelimdaka ilizwi. Isuke yadludla noNgqika lo, yangena iphuma naye. Ngaloo mihla uNgqika wayengumfana okwiminyaka emafumi mane. Emva kweentetho zezi nkosi zombini, nezigqibo zazo zodwa, iGuluneli igqibe ngelizwi elibi, elibekise kuNgqika, kuviwa ngumntu wonke, yathi, "Ndazi wena wedwa, inkosi enkulu apha ema-Xhoseni, neyona ndiya kubekisa kuyo into. Ngoko ke gcina mna wena, nam ndikugcine."

Loo mazwi aba yingozi kuNgqika, kuBa ukusuka kule mbizo, iinkosi zonke zaBa nesigqibo eside sasiwa nakwa-Gcaleka, sokuBa lo mfana ma kohlwaywe. Uthabathe iindawo ezingaphaya kwakhe, waye nesizwe esithengisile kumLungu. Esi sigqibo samkelwa kwaGcaleka, ukuze ke ngoku awele uHintsa ngokwakhe, ukuza kumohlwaya umfana kwelo daBi lamaLinde. Oko kukuthi, kwa kumnyaka olandelayo we 1818.

## II.

Se nditshilo ukuthi zonke iinkosi zigqibe kwelokuba uNgqika ohlwaywe. Okunene ke idabi libekwe kwelo thafa liselukhalweni ngaseDeBe. Kwaye kusithiwa yeyona ndawo iphangaleleyo, abaya kuthi kuyo aBaNcedani bakwazi ukulakha ihlelo.

Emva kwemizamo kaNtsikana, owayeminqanda uNgqika, esithi ma kangayi kulaa mgando, ma kayeke bazitye iinkomo ezo zakhe, bathi xa bagodukayo aqale amane ukubanqoloba ngabanye—hayi, le nto ayiva engayiva amaNgqika, ngenxa yokuthi izolo, namhla, kumke amaqela cenkomo eya kutshona kweyabancedani. Kude kwavela iinto ezintyontye amakhwelo, zimlanda noNtsikana lowo, zisithi, "Uvela phi na yena?" Zitsho kuBa wayekhe waangumNdlambe, ukusungulwa kwakhe. Okunene iyile eyamaNgqika, iphethwe nguMaqoma xa alikrwala; iminyaka yakhe evelile, imafumi maBini ananye.

EyabaNcedani yanikelwa kuMdufane ukuBa ayiphathe.

Impi yabaNcedani ithathe indwe yayifaka kumaGwala, yawathumela ukuBa aye kuhefa impi kaNgqika. Waza uNdlambe wawuthethela umkhosi wakhe, weenje nje, "Naanko kambe, maBandla kaPhalo, maBandla kaTshiwo, maBandla kaNgconde! Kunjeya njeya nje, andenzanga lutho, andone ni. Ndondle kuphela umntwana; ndibulawa kwa nguye. Hambani, ndiya nithuma. Ndithi linqandeni elo hlahla; andilazi nam, anilazi nani. Ma ze nibambe, ibe yinkwa nenkwa! Ibe yinkwa nenkwa!"

UNgqika weenje nje kweyakhe, "Anisikhangeli na? Silulutho lweni! Kucim' ilanga kusenje njeya nje, kungenxa yeli gama! Hambani bo! Hambani nixel' okwemihla, niyibuze kufuphi loo nto. Hambani niye kufa! Ikukuhlala kwethu kakade ukubulawa! Sitsho kuni, maBandla kaTaraBe! Sitsho kuni, maBandla kaButsolobentonga!"

Emva kwala mazwi emiyolelo ke, mlesi, ungathelekelela ngokwakho ukuwa kwamadodana akowenu, ooyihlo! Izikhali kuthiwa zacim' ilanga, kwatsho kwahlwa emini! Kumhla wooyiswa ke loo mini umkhosi kaNgqika, kaLwaganda kaMlawu! Wasukeliswa waya kuwezwa iXesi. Ufiya amaphakathi amakhulu nezithwala-ndwe kwelo thafa leDebe. Phakathi kwaBafi kwakukho uJotelo, uyise kaSoga, umJwara; le nzala isebukhali nanamhla nje ukulwa amadabi ohlanga! Kwasala uNtlukwana, uyise kaNeku, umCira; kwasala uQukwana, uyise kaNxokwana, umNtakwenda; kwasala uNteyi, uyise kaTyhala, umDala. Kunanamhla nje loo miliBo isalwa izinto zobuzwe.

Usukeliswe uNgqika waya kuwezwa iTyhume, neNchwenxa, neKhoBonqaba, wafiywa ke kwezo ndawo. Kulapho ke alicinga khona ilizwi likaSomaseti elithi, "Ugcine mna, nam ndikugcine."

*S. E. Krune Mqhayi.*

## U-NXELE.

“ Ubabukuqela nto ni na abantu, Nxele ? ” Watfho umfo kaGaba, ngeemini ezazimbi kuloo mzi kaSivanxa, ngokuhlala leyo into phezu kwezinye, ezibe se ziwenzele igxuba umzi.

KuBe kukho ukungqabalaza kwamaziko, namahlelo athile, ngenxa yempambano kaNgqika noNdlambe ngoTutula ; waye nomGotfhozo ophezulu, onje ngeSiqabe, usel' ukwa luluncu olumafiyi. Kukwelo xa ke, evela nje uNxele, umzi uBe uzizikina ngezikina ezingahlange-neyo. Omnye ubusele, ukholwe kukuphathwa nguNdlambe, omnye nguNgqika. OomaKhwane base bebelinye ihlelo elikwa bungqabalaza, kususela kwimini zokubanjwa kukaGamma eMandlu-ntja. Asel' esuka ebeka kweliphakathi, alandela kwa uNdlambe, amaBandla kaTyhara, uyise-mkhulu wooKama aaba. Ke kuthe umzi useziindidi-ndidi njalo, waBona uNxele ukuba le nto uBukhosi ifunyanwa busulu kwixefa lokuqhiphukelana koBukumkani. Wangena ke nje ngenchuka, wawubukuqa umzi, efuna igama.

Uvele aPho uNtsikana nalo mbuzo, esaala ezo nto zibe zithethwa nguNxele. Wathi uNdlambe ukumphendula uNtsikana, “ Yenza kuhle, kaBawo ; iindlebe zobethana ! ” Uthe nomzi wakwaNdlambe wambonga kwada kwatfhone nenkaba uNxele, eBona yena ukuba uya monelwa nguNtsikana ewongeni lakhe asel' enalo, nasaya kuba nalo. KuBa uBesel' elicamagu, into ke leyo eBibekwe nayiyiphi na inkosi—ngazwi nye, eyona nkosi inkulu.

Xa ke silapho, sikhumbuza loo mbuzo kaNtsikana nje, kungokuBa kukho nelinye, kwa izwi lakhe, elingumyolelo nelifa esizweni esiNtsundu, eliya kuthi, ukuba lisetyenzi-swe ngendlela yalo, kulunge, libe namava ; ize lithi ukuba ligqwethiwe, libe neliswa kwaabo baligqwethileyo, baze ke ngoko baBe baya bukuqwa ngaBomi ngoNxele bezi



mini, abavele kwa ngaloo ntetho kanye yakhe, yokuthanda ukunceda uhlanga lwakowaBo.

Naali elo zwi lomyolelo, "Nize nibe yimbumba yamanyama." Itfho ke intsusa-mabandla yeentetho-ntetho ezikhoyo, kwa neentlanganiso ezikhathazele kwiindawo ezinjalo. Ke namhla ungafika nokuba ziijemente ezithile zingqabalaza, zingasavumi kulawulwa. Ungafika nokuba ngamahlelo namaziko athile, esel' ekhohlwe yinto yokwenzana, ukuthula ulawulo oluthile, esel' engxabalazele indawo yokuziphatha, nokuba kungendlela yenkululeko abayalathiswa ngooNxele aabo, bebanyisa bambi kofileyo, besekeleze into abasekeleze yona okweziquba.

Imbangi yokwenza la mabala engwe embalini yesizwe esiNtsundu, kungokuba enye into ibonwa ngenye eyakha yaakho, icala esingisa ngakulo. Kukho kwezi mini ukungavisisani okuthile phakathi kwezizwe, eziphantsi kolawulo olunye phofu. Kukho ukufuna ukungqabalaza okuthile. Kukho abayixhathisele kunene loo ndawo ukuyibonga, ngezibongo czifihliseleyo emzini, ezingathi zezokuwungenisa ezigaqeni nezokuwunceda ebunzimeni okubo, nokuwonisa ithuba lempumelelo.

Umntu lo yinto engafanelana iligwala, mhlawumbi engenamandla, kodwa khona, ukhe wambonga, anganyathela nenkosi, asuke angeva nangcendlebe. Ngezi mini kukho ooLumkwana abathi bona bayazi. Wenna ke! Ungathi kanti uza kufiywa eludakeni, 'suke uNxele axele inciniba, iqola amabadi; yona ithi yakufika eweni, ithi gqufu ngenqina, ukuze kube kho uthuli, 'suke iwuze yona ngamaphiko ayo, iye kumisa ngaphefeya, ibe isel' ibonela ukweyela kwawo amabadi, esel' ezizidumbu ezifileyo kuloo nkemfu yelo liwa.

Nje ngomLindi okholekileyo wamalungelo esizwe sakowethu, *IsiGidimi samaXhosa* siqabele encopheni yenduli, singuKhala; sibona, ekuqhubeni kwezinto, okungathi

kuyeza. Siya memeza, sithi, "Iwu! Mzi wakwaXhosa, wakusebenzisa iingqondo zakho kwiinto ozenzayo, noko ukuthethayo; sebenzisa obo bulumko ubufudula udume ukuba unabo, ngokungafumane uzigaxele entweni ongekayiqondisisi intsingiselo yayo."<sup>1</sup>

## ISITHATHU SABAFUNDISI.

### I.—U-BULUNELI.

Kwiminyaka elikhulu linye linesicakathiso eyadlulayo, oko kukuthi ngomnyaka we1820, kwakhutshwa indodana kwelamaNgesi ngumButho waseLondon wokuHambisa iliZwi. Igama lendodana leyo lalinguJohn Brownlee, umSkhotshu. Iphume indodana leyo yoonda kweli lakowethu lakwaNgqika, esemncinane noNgqika ngokwakhe, engekamzali noSandile, inkulu yakhe. Athi amaXhosa ukumbiza nguBuluneli.

UBuluneli wamisa isikolo eGw'ali, ngomnyaka we1820, isikolo saseTabe, samaDipende. Emva kweminyaka engephi ebambile apho, kuse kude kwafika nabanye oonyawo-ntle, uTomsini (uW. R. Thomson), noBene (uJohn Bennie), noLose (uJohn Ross,), nabanye. Wafoxa ngoku uBuluneli kwinkonzo yomButho lowo, wathabatha inkonzo kaTulumente weli lizwe.

Ngomnyaka we1825, ngokucelwa yingwaqele yaseTabe, ebingumongameli wamabandla ayo kweli lizwe, engumFundisi uJohn Philip, D.D., uphindile wangena kwa phantsi komButho wakowabo, waza wathunyelwa ngoku ukuba aqale umsebenzi kumaNtinde. Okunene wawuseka loo msebenzi ubaluleke kunene, kwimpi kaTshatshu, into

<sup>1</sup> Kufanel' ukuba eli nqaku libalwe nguW. W. Gqoba.—*Mhleli.*

kaNgathani kaNtinde, eQonce. Le ndawo iyidolopu yaseQonce, oko yayisezizinga, eziphakathi kwezixeko zamaXhosa—amaXhosa ingamaNtinde. UNtinde ke yinto kaNgconde, kaTogu, kaNchwangu, kaTjhawe, kaXhosa. Yawuseka ngomhla wamafumi mabini anesibozo kweye-Nkanga, ngowe1825 umnyaka.

Waqhuba kunye nathi ke umfo kaBuluneli kumanzithi-nzithi eemfazwe, namakhandilili, namahla-ndinyuka entlalo yethu yaloo mihla. Kwabonakala eQonce kuba kho indlu yesibini yomntu oMhlophe, neyisithathu, neyefumi. Ude wawubeka phantsi umsebenzi ngomnyaka we1865, kanti uya kububa ngomnyaka we1871, ehluthi yimihla, eminyaka ima80 ekho.

Mna ke, mBongi yesiZwe, jikelele,  
Ma ndivunyelwe ndithethe, ndibuze de ndikhalime,  
Ndenz' ilizwi kumaTshatshu, kumaNtinde,  
Ndenz' ilizwi kumaTjhawe, kumaXhosa.

### *A! MGCA WEZULU!*

Wayevela phi na loo mntu kanene ?  
Wayephalele kwelakowaBo ? Hayii !  
Wayegxothwe ngokunukwa ? Hayii !  
Wachithakala ziimfazwe na ? Hayii !  
Wayephanziswe ziindlala ke ? Hayii !  
Wayehamb' efun' ubutyebi ke ? Hayii !  
Wayengumvukeli kwinkosi yakhe ? Hayii !  
Weenz' inyala nesikizi na kowaBo ? Hayii !

Wathi ni na ke, mini wafika ?  
Wath' uvela phi na, esinga phi na ?  
Ephi n' uyise nenkosi yakhe ?  
Engumni na khona ngokobuzwe ?

Wath' uthunyiwe na kanene, maNtinde ?  
Wath' uthunywe kubani na kanene ?  
Wath' uthunywe nto ni na kanene ?

Wath' uthunywe nguBani na kanene ?  
 Xa kulapho ke, maBandla kaTshatshu,  
 Xa kulapho ke, maBandla kaNtinde,  
 Xa kulapho ke, maBandl' akomkhulu,  
 Bizan' iinkumbulo zivuke.

Kuba loo mtu wathunywa komkhulu  
 LiKomkhulu lamakomkhulu.  
 Kusekho bani n' ekhay' apha ?  
 Kusekho bani na, maBandl' akuloMfetsho ?  
 NguBani na k' oza kubuyisa la mazwi ?  
 La mazwi athethw' apha ngabafo basemzini ?  
 Siphen' ilizwi, maBandl' akulonkomo.  
 Kuza kuthiwa ni n' ukuthethwa kwalo mthetho ?  
 Lo mthetho yimvuselelokaz' enkulu !  
 Udal' ufcfe nomva-ndedwa ;  
 Uzamis' uvubukululo ;  
 Uhlab' umxhelo nomphefumlo ;  
 Ugungxul' izibilin' emadodeni ;  
 Walathisa kwiKomkhul' eliPhezulu,  
 Aph' okaBuluneli wayesalatha khona,  
 Esalath' induli enomNqamlezo ;  
 Esalath' iSango elinebaso ;  
 Oya kulibona, womisa ngedolo !

Kha nitsho, zintombi zakwaNtinde.  
 Le minyak' ilikhulu izele nto ni na ?  
 Kungaka—kungaka—kungaka nje namhla !  
 Kungaka—kungaka—kungaka nje namhla !  
 Ziza kumka nanto ni n' izizwe ?  
 Gol' usana, mfazi wakwaNtinde !  
 Mfazi wacomkhulu wakuloMfetsho,  
 Bonis' int' obungayo efukwini.  
 Bonis' izizwe, zihambis' iindaba—  
 Ngabek' iintombi zakwaJuda namhla nje !  
 Zilal' ezintabeni kuB' inTomb' inomNtwana !

Ma senz' ilizwi, maBandl' oNozikhakana !  
 Singenzi kubulela, ku6' asigqithi ;  
 Ngogqithayo kalok' obulelayo.  
 Izel' imimango yakowethu  
 Ngamanchwa6' eentsana zenu ;  
 Zizel' iintili zakowethu  
 Ngamathamb' oluhle lwakowenu ;  
 Nith' asifoni na ? Nith' asivanga na ?  
 Nith' asiqondi na, Bahle kaNyawofe ?  
 Gqithani niye kwiKomkhul' eliPhezulu,  
 Nith' abakwaPhalo, kwaTfhiwo, kwaXhosa,  
 Bamamkela ngemihlal' uMesiyasi !  
 Hambani kaloku, zizwe zaKomkhulu !  
 Hambani, maBandl' enDuli yoKakayi !  
 Hambani, bathunywa bathumekelelayo !  
 Hambani, nina nibahle ngeenyawo !  
 Ngamana yasal' intsikelelo yenu ;  
 Ngamana lahlanjw' ifwangufa lethu,  
 Siqale siphuph' amaphuph' amhlophe ;  
 Sifon' imifon' eqaqambileyo ;  
 Iqal' ithotyw' imifethe yeZulu,  
 Silime, sifuye, sidumis' imVana.  
 Imvula ma ine, nKosi yam !  
 Ncincilili !!

## II.—U-BENE OMDALA.

Lo ngomnye waBaFundisi bokuqala abafikayo kwa-  
 Ngqika. Ngaphambi kwakhe singabala kuphela uNyhe-  
 ngana, uVelidyam, uNgcongolo, noBuluneli.<sup>1</sup> Kanti,  
 kwesona sakwa6o isizwe samaSkhotfhi, nguBuluneli

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<sup>1</sup> Aa6o nguDr. van der Kemp, uJoseph Williams, uJames  
 Read noJohn Brownlee, abafekhutfhwe liBandla laseLondon  
 lokuliHambisa iliZwi.

yedwa ophambi kwakhe. NoNgcongolo ikakhulu waye-  
ngumfundisi wamaLawu.

Afika la madodana emaBini kuphela, inguJohn Bennie  
lo, noW. R. Thomson (u'Tomsini), ngomnyaka we1821,  
umnyaka awalibona ngawo ilanga umHlekazi uSandile.  
Aye esuswa liQumfu eliseSkotilani, lokuHambisa iliZwi  
kwiintlanga ezisesebumnyameni. Eli qumfu lalinengwaqele  
yendoda ekwakuthiwa nguDr. Love, ongumbali walo ;  
into ebingajikelwa ngaphambili kuyo loo nto yokukhu-  
tshwa kwamadodana okuhambisa iliZwi ezintlangeni.

Ekuhleni kwawo eBayi, athe ngqo asinga eGwali,  
eDikeni, apho amise khona uBuluneli, engumFundisi  
kaNgqika ; baluhamba olo hambo lude ngcinqwelo  
zeenkomo, bada baya kugaleleka.

Befikile, bakhawuleze bafunda intetho yesiXhosa, base-  
benza nangezandla, ukwakha, ukutyala imithi, ukumba  
imijelo yamanzi, ukwenza namadama. Uthe kanti lo  
kaBene akafundi kuthetha intetho le kodwa, koko ufuna-  
fune neyona ndlela ingabalwa ngayo ; waanoBuchule  
obukhulu nakwelo icala, lamfanela kanye igama lokuba  
ngu "Yise wezibalo zesiXhosa." Waqhuba ngencwadana  
yemigaqo namazwi esiXhosa ; kanti neencwadana zesiXhosa  
zaBaFundi, ezisetyenziswe kakhulu eLovedale minyaka,  
zikwa sisiqalo esenziwe nguye.

Ithe ingabanga phi iminyaka befikile, kwahle kwagalele-  
ka olunye uqoqolo lwendoda, ethunywe kwa khona,  
ithunywe kwa wona loo msebenzi. Igama lendoda leyo  
nguJohn Ross, uLose omDala, imfundi ; into eyafika se  
ixhakazela nelitye lesificilelo. Wasele esuka okaEne  
eficilela kwa ngoko loo maphepha eBesel' ewabalile.  
Kweenzeka izinto zamehlo ngephanyazo.

Ithe, iya fika nje le indoda inguLose omDala, kwabe se  
kuBonakala ukuba yona nal' o kaBene ma bafuduke eGwali,  
baye kuqala umsebenzi omtsha kwenye indawo. Okune-

ne ke beenje njeya ukusinga kwintlanjana ekuthiwa liNcepa, kwisizwe sikaNqeno, into kaLanga, emaMbalwini. Bafika bayinika loo ndawo igama lokuba yi“ Lovedale,” beyibiza ngesibetshu-betshu esiya, sifunzele ukuba iliZwi ma lihanjiswe.

Abafo basemaMbalwini bazinikele kunene ukuncedisi-sana nabafundisi emisebenzini yonke; ekwada kwaakho phakathi kwabo imizi ezithe swe, enje ngowasemaBambeni kwaKqila, apho kukho ooFithi, ooyise booTshuka; apho kukho ooBokhwe, iinto zooNxhogu. Litho kanti alizi kuba likhulu nalapha ithuba lokuhlala kwabafundisi. Kube kho izizathu-zathu ezenze ukuba bafuduke nalapha, baye kweyona ndawo indilisekileyo ngokuba nomlambo omkhulu, iTyhume. Naleyo indawo bayinike kwa igama lokuba yi“ Lovedale.”

Mna ke, nd'inguBene, andikhulanga ndiye phi, ndaye mna ndindim, nesiqu andibanga naso, ndiligqaduvana nje elikhuthele incilikithi—int' ethi, ukuba umsebenzi iwuphethe, ide iwuqononondise ukuba unjalo neakasana. Ada amaMbalu ngenxa yobo bugqaduva athi nguTikilise; nangenxa yengqondisiso emsebenzini wokwakha isinala, athi nguDiS' udaka. Mna ndindim ndikwa yimBongi. Akuboni kumaculo aseTabe, oo“Nkosi, Sihlangene,” “SiSizelw' enyhwebeni,” “Sinelizwi likaThixo,” njalunjalo?

Lo mzi mtsha uyiLovedale wona ngowakwaNgqika; abafundisi aaba bawucela kwiinto zikaNgqika, uMaqoma wamaJingqi noTyhali wemiNgcangatelo. Koko ngenxa yokuza kwamaMbalu nabaFundisi, umzi wanxhamela ukuzibiza ngamaMbalu.

Imisebenzi kaBene omDala ayingeze igoca-gocwe ifezwe kweli nqaku; ingafuna incwadi yayo eyodwa. Kuthe ngenxa yobunkene-nkene sempilo yenkosikazi yakhe, amenza amagqira ukuba afuduke kwelasemaXhoseni,

yekoko ukusinga kweliPhakathi eMetele ngowe1850, nge-lingelilo elakhe. Ufike apho wazifumbatha esandleni zonke iintlanga, aBeSuthu, amaQwati, afaGolweni, amaSilamsi, aBeLungu, amaLawu; athe kanti namaXhosa asaza kubuye amlandele. Amafaca eNgqawule aye kufumanana naye kwelo, afika is'ekwa ngulowa. Weenza zikolo, wakha zityalike, kwafundiswa lulimo, kwafumana kwaali-tyobo. Ude wasweleka ngokungenwa zingqele zelo zwe, emva kwenzwakazi inkosikazi yakhe, intombi kaMaree, eyamfiya imzalele oonyana neentombi.

Ulijiye eli ngowe1860, eminyaka ima73. Unyana wakhe ophakathi, uJohn Angell, usebenze kakhulu naye phakathi kwethu eDikeni naseNqhamakhwe.

Awu !!

Vuma sifiyane, Tikilife,  
 Gqaduva lomqhathu lingenasidlanga ;  
 Mzi wakwaNgqika, polan' amanxiwa,  
 Siza noluth' olutjha ngaphes'a kwamanzi.  
 Diban' udaka size kuBonana.  
 Le ntlanjan' iGwali ma ithiyw' igama.  
 Ma kuthiwe yeyom "Hle kaNyawo ;"  
 KuBa ziyiphikel' iinyaw' ezintle.  
 Tapuni, mzi kaNqeno kaLanga,  
 Se singabasengi kuni maMbalu ;  
 Satsh' amathung' aphuphum' omaBini—  
 Ithunga lemFundo nethunga leliZwi !  
 Kant' asimlibel' uNonibe ;  
 Intsengwanekazi yemiNgcangatelo,  
 Esaanyiswa kuyo mini safika.  
 Yatsho saguda, lwaphel' uthuli lwendlela.  
 Ntombi zakwaNgqika zafunga ngoBene ;  
 Zathi, "Naank' oyena yise wesiXhosa."  
 Zafik' ezaseMbo zazithelela,  
 Zamcif' ucifi nezamaMpondo,



NezamaMpondomise nezamaXesiBe.  
 TaFu, mFundisi, usigqibile ;  
 Thina bakwaNt' asinahokoha,  
 SingooNyongande-kuudlelana.  
 Ncincilili Bam Dovalele !

### III.—U-LOSE OMDALA.

UmFundisi, uLose omDala, se sikhe sawenza amachaphaza okufika kwakhe kweli lizwe lakowethu, ngomnyaka we1823. Sathi yimfundi, eyathi yona ukuza kwayo yeza se ibelekiswe ubuxhaka-xhaka belitye lokuficilela. Yafikela eGwali, yagqithela eNceza ; siyifiy'e se ikwiLovedale entja. Kanti ke nalapho yahlabi yadlula loo nto, yekoko ukusinga ebaThenjini kwaNguB'enchuka, ekude kwathi kuphi-phi-phi yaza kuthi folokohlo phantsi kwelo Hlathi likaMtshiza.

Phambi kokuba uye kwelo Hlathi, lo ngxadada wendoda ukhe weenza ezinye iziqwenga. Uhle waluqonda uhlobo lwamadoda afunekayo emsebenzini kweli lizwe, waza ke ngoko weenza ukuba iPhefeya ma lithumele amadoda eliZwi, angamachule emsebenzini wezandla, onje ngokwakha ikakhulu. Kukuze ke kuthunyelwe izanxu ngoku ngowe1827, ezingooTshemese<sup>1</sup>, uWeli, noMadelimeni. Bez'e kunye nentsapho zabo, bafika baaluncedokazi olukhulu kwimizi esaqalayo yezikolo ; eyade yathi nentsapho yabo, emveni kwabo. yaaluncedo olukhulu esizweni samaXhosa, singasathethi ke khona ezikolweni.

Ngaphaya koku, umfo kaLose useke isikolo sasemSebenzi, esathi ngokugxothwa kwamaXhosa kuloo mazwe saba naso siya banga njalo. Ngaphaya kwesi isikolo uscke

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<sup>1</sup> Aabo nguMfu. uWilliam Chalmers noJames Weir no-William McDiarmid.

esasemKhubiso, neso ke saPhantsi kwamaHlathi. EsasemKhubiso kuthiwe yi“Burnshill,” esaPhantsi kwamaHlathi, emGqakhwebe, kuthiwe yi“Pirie;” saye esasemSebenzi kuthiwe kuse“Balfour”.

Aaba bafo ke baseziKhotshini bathe, ukukhuthala oku kwafo, kwanga be kukhethwe awona madoda aziwayo. Baye aaba bafo bewucacele bewuthanda lo msebenzi wafo, nowenKosi yafo. Bafike kwisizwe esingazi nto ngeliZwi; bakunyamekela kakhulu ukusithundeza, kwimfundo yeencwadi, kweyezandla, kwizikolo zeeCawa, ekulimeni, nasekwakheni izindlu ezizezafo, bona mzi uNtsundu. Bafike aaba bafo kumzi wezithethe namasiko, yaangumzamo ukubacombulula kuwo nakwiinkolo zobuthi, endaziyo okokufo ezo iidemoni azikaphumi nakusasa nje.

Sitsho ke, sithi umfo kaLose uthe ngoku yena wazicifela ukuya kuhlala kumzi wamaHleke, kanye kwindawo ekuvakala ukuba noNyhengane wakha wamisa kuyo, wada watyala umthi womsintsi, osekhoyo nanamhla. Ube mkhulu umsebenzi oweenziwayo kweso sizwe; ayaba siso sodwa, kuba umfo lo wawucokisa ukuwufunda umbuso wesiXhosa, kwacaca ukuba ubelifusa nakowafo.

Kuthe, kuba lo mzi wale ndoda awukude kuya phi edolopini eQonce, yamana ukuthi, lakufa ilizwe, ithi tsi eQonce, apho ikhe ithi khofu khona. Kwale ukuba luthe-thwe uxolo, ibuye ize kuqhuba umsebenzi wayo. Injalo nje, injani ukubekeka kwayo phakathi kwesizwe sonke samaXhosa! Yathi phezu koko yaangumfo oqhelene nendoda enamava esiXhosa, enguBuluneli, owayesel'eseQonce yena ngelo xefa, kumaNtinde.

Kwalile kanye xa iphakathi imfazwe kaNchayechibi, ngowe1878, yagoduswa inkankathela yendoda, yasiwa kooyise, ibubela emzini wayo kumaHleke, xa iminyaka ima79. Ijiye iinto zombini ezingoonyana bayo, imivundl'

izek' indlela, esing'atsho kuhlwe sithetha ngezazo  
 iziganeko phakathi kwesizwe sakowethu; kuBa yaaba  
 ngabafundisi boBabini, uBless (uBryce) noLitsheti  
 (uRichard).

Sisidla-mlilo seenTaba zakude ;  
 USiginya mkhonto noluthi lwawo ;  
 Mgxadada wendoda kwamany' amadoda,  
 Maziko lwatsak' esizweni,  
 Azi soda sothe kuliphi ?  
 Eli Hlathi likaMtshiza ndinamanwele—  
 Ihamb' ihamb' indod' ime ilijonge ;  
 Ngathi lingaphum' impuhle ngeny' imini.  
 Ndide ndakha ndev' int' isithi, " Harfu !"  
 Ayaba ngulube, ayaba ngenyama ;  
 Side sakha sazithath' iintonga,  
 Kulok' oosiyaz' abasisanga kude.  
 Bath' elo Hlathi linoMnini-lo phakathi,  
 Nkomo kaLose yezemvaba.  
 Ikhe yawaBon' amaBoninge,  
 Yathong' amathongo yawalawula.  
 Kha utsh' iindaba, Nozikhakana.  
 KuBe njani na wakuqubisana nezakwaPhalo ?  
 Iinkunz' ezilunqulo luyinqaba,  
 Zigwetywa ngovuko lwaBafuleyo ;  
 Aph' indod' iphendula noko se ifile ;  
 Ixoxisw' id' ifile izithuku-thuku,  
 IBuzwa ngenkom' eyaxhelwa mnyak' omnye.  
 Hamba, silo sikaMhlola !  
 Jijiva lenkunz' ejij' ezinye ;  
 Mahlath' eTyhufa ndiwatyhutyhile ;  
 Ndeza ndithwel' intlok' omntwan' omfundisi.  
 Hayini maNgqika, ndingowakwaHleke,  
 UHleke lo kambe ngumntwa' kaNgconde.  
 Simabandl' akooNis' akwaNkosikazi.

Safakwa kuloo ndlu mini safika,  
 NguLwaganda, inkwenkwana kaMlawu,  
 Eyasaβ,el' imimango yelakwaPhalo ;  
 Sagquba sema ngezaseZiyoni,  
 Phefeya kweYordane kaNahamani.

*Samuel E. Krune Mqhayi.*

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### INKOKELI.

Kukho ngezi mini ubudyudu-dyudu obuthile kumado-dana, adyuduzelela ubunkokeli ; iyileyo iphakamisa clayo ilizwi. Ayithe ni lelomnye ; ifuna igama lokuba kuthiwe yiyo inkokeli yesizwe.

Asiyazi into ezuzwayo kobu bunkokeli bufunwa kangaka ; phofu thina kokwethu ukwazana, le nto inkokeli ibisakuβa yilaa ntwana ingazigasiyo, ingabufuniyo nobunkokeli obo ; koko isakuβa nezenzo ezibangela ukuba ilandelwe, ithatyathelwe ingqalelo phezu koko kuzithoba kwayo ; ide isuke iβe yinkokeli yokwenene.

Okunene akho amadodana afundileyo, asisomayo kakuhle isiNgesi, kanti ke asikukho kuphela kwento ebifuneka leyo. Bebufuneka kakhulu ubukhalipha bokuyimela into oyifunayo, nefunwa sisizwe ; leyo ke into yobukhalipha asikayiqondi kwiinkokeli ezikhoyo. Kuβa siβona zisoloko zisinda kwakufika ingozi, usale umhlambi uchithwachithwa uwodwa. Ngamanye amaxa, ewe, ziya fika ncenkokeli ezo zifakwe entangeni ; kodwa imizamo yazo yokuba zikhululeke iya ivakale ; ewe, kunye nemigungqo yokuba makucholwa-cholwe, kuhlanguaniswe, ize kukhululwa, iphume entangeni apho. Kuβehle kuqondakale ukuba le ndoda isendaweni engayithandiyo, nengafuni kuyithambela, kuze kulungelwe isizwe eso isikhokeleyo.

Ebunkokelini asikukho nokuba buya funeka ubunyulu. Inkokeli ingathi ni ukukhokela isizwe, xa yona yoyiswayo

sisiqu sayo? OkaPelem ubekholisa ukuthetha intetho ethi, “Kwezi nkokeli zifuna ukuthwala iAfrika, inokuthi ni na inkokeli ukuamba amankazana ngesi sandla, ibambe iziselo ngesiya? Iza kuyingcekelela na ke le Afrika?” Xa atshoyo ke lowo kaPelem wasemaMpingeni, ubesakutsho ngento ayibonayo, nebonwayo mhlawumbi nangabninzi. Eyona nto idume ngayo inkokeli evunyiweyo yamaIndiya, uGandi, yiyo kanye le ncam, yobunchathu nobunyulu. Baye ubukhalipha bokungayoyiki itolongo bubuninzi kuyo, kwa kudala, isengumntu weli lizwe laseAfrika eseZantsi.

Kanjalo iinkokeli esimana ukuzibona zezikude naabo bantu zibakhokelayo, zingahlali ntlalo bayihleliyo, zingaphili mpilo baphile ngayo abalandeli. Sidla ngokubona iinkokeli ezingoochwenene ngezityo, ngezambatho, nangenntlalo yekhaya. Kukho intetho ese ide yaaninzi, ethi, inkokeli ma ibe ngaphezulu komzi lo iwukhokelayo. Ewe, ikho intwana yenyano apho; kodwa ke kulunga ukuthi ibe yingqondo ububanzi, neliso ukubona kude, ethi inkokeli idlule ngazo, ingabi zizambatho, nokutya nje kodwa, nobukhazi-khazi, nobunewu-newu bendlu yayo. Ifuneka inkokeli ibuvile kuyo esiqwini ubuhlungu obuviwa sisizwe, ingevi ngetyelo, ukuze iyazi kakuhle into eyithethayo, ngamava; ingehli ngokuhla nabalandeli bayo. Inkokeli ewaziyo umhlambi wayo, kunye neemfuneko zawo, neengxaki zawo, neentlungu, neenzima zawo, isakuthi ibe namandla kakhulu.

Kukho enye into engakhangelelwe kuya phi ngamakowethu, kunye neenkokeli zawo—loo nto ke kukukwazi ukugoba, uhle, uye ezantsi eluthulini. Amandla endoda akutshiwo na kakade ukuba ma kabe sekuzithobeni, ibeke ezantsi? Kaloku inkokeli le yinto ephazama kunene, iphosise nayo nje ngomntu wonke; kodwa ke ma ingadeni ukukuvuma ukuphosisa kwayo. Zininzi iinkokeli

ezicinga ukuḅa azinakuphosisa. Zide zibuye zicinge ukuḅa lihlazo nokuthobeka, ukulivuma ityala nesiphosiso osenzileyo, uze ude ucele uxolo kwa kubalandeli abakulandelayo. Le nto asililo ihlazo ; ngawona mandla enkokeli ukuvuma ityala, itaruzise eluntwini.

Kukho enye into ekwabalulekileyo enkokelini—ukuthambela izithuko, nezinyeliso, kwa zomhlambi lo uyilandelayo. Inkokeli ephendula yonke into le, ize ikhathazwe zizinyeliso ezi zonke, ayingeqhubi nto. Kuhle ukuḅa inkokeli inge ayiva ngamaxefa athile, ize namchlo iwagqithise kwiindawo ezithile inge ayiziboni. Ubunkokeli obu abuyiyo “indlwani yona netha,” nje ngoko kukho abacinga njalo. Naxa sifunda amabali ezizwe ezikhe zaanekokeli, siya nakana ukuḅa lukhulu unyamezelo ema ibe nalo. Kwaye ngenene, nje ngakwimbongi, bulunga ubunkokeli kumfo ozalelwe loo nto, noluthandayo uluntu lwakowabo ngaphezu kokuḅa ezithanda yena ; alahlekelwe zizinto ezininzi zesiqu sakhe—kanti noko akalahlekelwe, xa uhlanga luphilayo yiloo lahleko yakhe.

Ngaphezu kwazo zonke izinto ema zifunwe ngumfo oza kukhokela uhlanga, ma kabé nomthombo asela kuwo yena ngokwakhe ; abe nesityo atya sona, esingaziwayo luninzi ; abe nesayamo awayama ngaso yena ngesiqu. Loo nto ke lunqulo anqula ngalo, azuze ukuphila. Unqulo ke yinto enika amandla esizweni, nokuḅa lunqulo lwamatye nemithi, nokuḅa lunqulo lweminyanya, xa inkokeli inamatheleyo kuloo nto iyinqulayo. Asikukho nokuḅa amandla enkolo makhulu. Ke kaloku ke thina, ngoku se sikhanyiselwe ngenkolo yobuKristu, singaba sathi ni na ngeenkolo zamagazi ebokhwe naweenkomo? Ingaba ise yinto yokwenza ni na kuthi iminyanya nemilondekhaya? Ayingebi saba yinkokeli kuthi leyo ; ise idlulelwe lixefa. Kanti sisamana ukuḅona nokuva iinkokeli ezithi, “Ma

kulahlwe iityalike ezi, nokuthandaza oku." Asazi ukuba xa zitshoyo ziwafumana phi na amanzi angumthombo ompompozela ebomini baphakade, ezingathi zona ngokwazo zisele kuwo ziphile, zide ziseze nabalandeli bazo. Asazi ukuba zinokwayama nganto ni na kwezi nkqwithela zelizwe, iinkokeli ezingayamanga ngelo liWa lamaNyange. Xa senje nje kambe asigwebi; sifuna isitya emnyameni, ukuba akukho uyinkokeli, eng'athi ifundise abanye ubunkokeli obububo.

*Samuel E. Kjuue Mqhayi.*

## AMASUMI AMAHLANU EMINYAKA YOXOLO.

Nkosi yam, nje ngomntu ongakhohisi kukukhathaza ngokuthi, akuya isandla siyawuzela, nomzimba ubaba, asel' ephanga kuwe, esonwaya entloko, aziphose phantsi, aqika-qikeke ngomhlana phezu kwephepha lakho—mandithembe ukuba nam uya kundivela, undivumele ukuba khe ndilinganise eso simbo sabaninzi.

Yinyaniso engenakuphikwa mntu, le yokuba amanyange azo zonke izizwe kudala avumelanayo, anqhinelana, ngento yokuba kufaneleki, kulungile, ukuba iziganeko ezibalulekileyo entlalweni nasebalini lesizwe zilondolozwe zigcinwe, kumana kubaliselwana, kukhunjuzwana ngazo kwizizukulwana ngezizukulwana. Sifunda ukuba, nakuba namhla amaYuda eneminyaka emawaka maBini achithakalayo nje ngesizwe, enyamezel'e umlilo weziko leembandezelo neentsizi acande kuzo kwiindawo ngeendawo, naphakathi kweentlanga ngeentlanga ekukade ziwacudisa, akazanga alibale ukuyikhumbula nokuyigcina imini yokuhlangukwa kwawo nguThixo ebukhosokeni eYipta.

Sokhumbula ukuba kwakhona bathi, bakufika, bakungenena ezweni ledinga, abalibala ukuthi, kwakudlula imi-

nyaka emafumi mahlanu emveni kokuBa belihluthile balithimba elo zwe, laalelabo, benze isikhumbuzo saloo mini yokungena kwaBo kulo, ngokumana besithi, emveni kwayo yonke iminyaka emafumi mahlanu, ibe yimigcobo novuyo kulo lonke elo zwe labo, Babesithi abantu ababengamakhoboka bakhululwe, bathi nababethinjwe imihlabha bayibuyiselwe; bathi ukuBa abasckho, ibuyiselwe kwiindla-mafa zabo.

UkuBa ke le ntó iluluchwe lwazo zonke izizwe, andiboni sizathu sokuBa singayiboneli. Ukukhumbula, ukulondo-loza, nokugcina amaxefa okwenzeka kweziganeko ezikhulu nezibalulekileyo kwintlalo yesizwe, kungafaniswa noluhlu olude olungaphela ndawo lwemibeko—imiphako, izivivane, amaziko omlilo abasiweyo, nezibane ezilunyekiweyo kwimimango ngemimango, namaqhina ngamaqhina, ecaleni kweendlela ezihamba ngayo zonke izizwe kulo mhlabha sibekwe kuwo; kusenzelwa ukuBa izizukulwana ngazinye, ngokulandelelana kwazo, zibe namava ezizukulwana ezizanduleleyo.

Ngoku ngathi ndigqibile ukuyihlakulela nokuyitshayelela indlela into endifuna ukuthetha yona. Kuse kusele kuphela ukuBa ndingene enkomeni.

Ndicinga ukuBa sonke siya kukhumbula ukuBa, sithetha nje, iphelile iminyaka emafumi mahlanu idlule imfazwe kaNchayechibi; nokuBa kuso sonke esi sithuba side kangaka, kuse kuminyaka imafumi mahlanu, akubanga kho mfazwe yimbi phakathi komXhosa nomLungu. Ngamanye amazwi ndingathi, sisaphumlelene. Anditsho ukuthi sixolisiwe yintlalo nempatho esihleli ngayo. Kodwa noko kunjalo, andinakho ukuyiphika nokuyikhanyela inyaniso yokuBa, phakathi kwazo zonke iinyembezi zokulila nokukhala kwethu, sibe nenyhweba yokuBa sikhe sithi khefu, siphumle isithuba seminyaka emafumi mahlanu, singombelelwanga ziimbumbulu, neenkanunu—into ke



Ieyo eyalatha mhlophe ukuba kuzo zonke iimbandezelo, iintsizi, neenkathazo esinazo, uThixo usenathi.

Ukuba kungaba njalo, akungelungi na ukuba umzi wakowethu oMnyama, kunye neenkosi zawo, ungavana ngelithi, ma kube kho ingqungquthela enkulu yentlanganiso yokuzithoba, nokubulela kuThixo, ngenxa yoxolo lweminyaka emafumi mahlanu asinike lona. Andithanda buzi nakancinane ukuthi, ungathi umzi wakowethu ukhe wayamkela wayenza into enje ngale, ingavelisa iziqhamo ezihle kunene.

Ngathi okwangoku kusancele kwelam icala, ukuba inkomo ndiyinqande endle, ndize nayo ekhaya, ndiyingenise ebuhlanti, ndiyekele emzini ukuba ibe nguwo othi ma ipintyelwe, iqukulwe phantsi, ixhelwe, ihlinzwe, ithuntuthwe, icakacwe, wabelane ngayo umzi wonke, kumaPhondo omane oManyano lomZantsi weAfrika.

Okwangoku ndisavandlakanya. Nding'athi ndakuva umphunga womzi, ndibuye ndivele nezinye iingongoma, endicinga ukuba kungalunga kuqhutywe ngazo.

*Meshach Pelem.*

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## IMKILE INDODA YAMADODA.

*UmFundisi uJacob Manelle.*

Bonke abantu abamaziyo umfi, umFundisi uManelle, abasayi kutsho ukuthi ndiya ngxengelela, xa ndithi utshaba lwethu ukufa, namhla nje, ngokusenxisa nokusithelisa kwalo lo mhlobo wethu, lusenzakalise inxeba elingasayi kuze liphole. Kuba lusiphange indoda yamadoda, negro lamagora, ekungasayi kuba lula ukufumana indoda yokuzalisa indawo yalo.

Ngeli xesha sikulo, ambalwa kakhulu, ukuba angaba akho, amadoda anyanisekileyo, athembekileyo, nathanda umzi wakowawo, nje ngokuba ebenjalo yena. Ndiya thanda-

buza ukuba bukho ubukhulu, ububanzi, nobunzulu benzondelelo, bomnqweno, nothando, abenalo kumzi wakowafo. Nakuba ngamanye amaxesha be luphuphuma kakhulu, kanga ngokuba ifune ukumsithela into yokuba asingabo bonke abantu abanethamsanqa nenyhweba yokuba baye kufikelela lula kuloo mgangatho mhle anga bangaba kuwo abantu bakowafo, zona iinjongo zakhe ngomzi wakowafo, ukuphangalala kwengqondo yakhe, ubuciko, kudibene nokukwazi nobuchule bokuchana ukucacisa ukuba ivakale kakuhle imfundiso nembilini yengxam yento ayithethayo—ubengenamntu unokumelana naye kwezo nto. Ube neliso elibona kude, ebe liwaphangela amehlo aamanye amadoda ukubona ukhozo lwento ekubanjwene ngayo. Loo nto ke yahlala imnika amandla okuzanyela nokuzoyisa iintsafo zakhe.

Ngawo onke amaxesha wayesoloko ayame ngenyaniso nesimilo. Ubengoyiki mntu, kuba inqobo, nenqaba yamandla akhe, ibisekeke phezu kokoyika uThixo, ngaphezu kokucela amehlo, nokukhonzwa ngabantu bakowafo.

Noko sililayo, siya kholwa ukuba ise ikho indoda eza kungena endaweni yakhe.

*Meshach Pelem.*

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## UHAMBO LOKUGQIBELA.

Mphefumlo, wazama! Ngoku ke kwanele.  
 'Xefa lokulingwa kwakho liphelile;  
 Jonga kuzibuko likanaphakade.  
 Luqal' apho ugqatso lwezimakade.  
 Wemkis' amehlo kuzo izinto zehlabathi;  
 Wagqithise kwiziyolo zalo mhlabha,  
 Kuvuyel' ukuphela kobu bomi;  
 Ngena kobu bona bungaphele ndawo.  
 Mphefumlo, akukho mbophelelo khona.

Khona negunya lokona linqamkile,  
 Kwabadinwe baphelelwa tu, nje ngawe;  
 LelaB' iZulu, kwelokuphumla iBotwe.  
 Mphefumlo! Bona ukukhazimla kway' indlela  
 Esinga kumzi ozitrato zizegolide—  
 Kokwenu, kulomSindisi, kwaThixo,  
 Apho ingom' iqengqeleka unaphakade.

*F. Nomvetho.*

## KUW'E IGOŦA KWA-NYAWUZA.

*Walter D. Cingo.*

IBunga eliKhulu eliPhezu Konke lithe, lakuhlangana lo mnyaka nje, lagqiba ekokubeni ma kube kho unyuselo lwesizwe samaMpondo, nangani unyuselo olo luya kuBa nendawo enyikizayo, kuBa kuya kufuneka kuthatyathwe kusapho lwegazi; athi lowo uthatyathiweyo aye kumela isizwe sakhe phakathi kweeNgcwele zaseZulwini, kwezi ntsuku zizezokuFa nokuVuka koNyana kaThixo.

Kube kho impikiswano engencinci, phakathi kweBunga elo liKhulu, malunga nokubizwa kwalo mzukulwana kaNgqungquse. Elinye icala lalisithi, le nto iya kwenza inyikima embi kuzo zonke izizwe zomhlaba, kuBa lo mntu ungaka; ngoko ke ma kubizwe nkosana yimbi. Elinye icala lithe, "Kaloku, nje ngokuBa amaxeja entlawulelo esondela nje, nobuKumkani bamaZulu se bufikile, kokukhona zifuncayo ezi nyikima, ukuze zize kuxenga-xengisa izikhonkwane ezabethelelwa kudala ngukumkani weli phakade, uLusifa, umTyholi, uSathana. Laba ke eli cala liyoyisa, kwathiwa lo mmeli ma ibe nguWalter, into kaCingo.

Sithe siya phuma isigqibo seBunga, yabe iveki ise inye, phambi kosuku loVuko lwenKosi Yethu, kwase kusithiwa ma kuziwe naye ngesikhawu, "kuBa uya funeka enKosini." Lithe idomboti lendoda, kuBa lalise linolupe lwale

nto, ngokuhlatyelwa ngothile ogama lingumThuthuzeli,  
lwase luvuma lula, lujiya gavalala! Yekoko ukuya ku-  
mela abakwaNyawuza kwinkonzo yoVuko esemaZulwini.

Ngakho oko,

Sinnika!

Sinnika, Nyawuz' okad' akhile!

Be kuthe ni na kuqala?

Le nt' ihle ngayiphi na indlela?

Kwaza kwathi ni na ke?

Naza nathi ni na ke nina?

'Khe nazivisa na izizwe,

Kuβ' anyanis' amanyange;

Le nt' ukufa sisithunzi!

Le nt' ukufa buβuthongo!

Sikhe saluv' uluqe

Lomkhuhlan' ozibikayo,

U sicandis' amazwe,

Nemilamb' enamagama.

Be kuyiwe phi na kwaThahle,

Kumz' omkhulu kaNgqungquse?

Xa ndilapho ndenz' ityala,

Injombe ndiya yihloma—

Injombe ngumsila wengwe.

Ke maMpondo, phendulani!

Izwe limathumb' antaka!

Phof' ukufa sisithunzi!

Phof' ukufa buβuthongo!

Hayi, namhla nje ndincamile!

Se ndibula-bul' izandla!

Ukufa kugosisiwe,

Kwanikelwa nemikhala

Ngokcomatros' emLungwini,

Enikelwa zonk' iintambo,

Zokuzis' inqanawa.  
 Ngathi kum ndisaxokiswa—  
 Mfo kaDaniel, ufile na ?  
 Phof' ukufa sisithunzi !  
 Phof' ukufa buButhongo !

Kudal' iliZwi latshoyo :  
 Sizizimvu zokuxhelwa.  
 Tafuni, nkomo zikaNdayeni,  
 Lusapho lukaMkhondwane !  
 Apha akukho simakade ;  
 S'ikwelo lizwe lizayo,  
 Xa se s,ihleli noThixo,  
 Kwa neenjengele zeZulu—  
 KuB' ukufa oku sisithunzi !  
 KuB' ukufa oku buButhongo !

Yiyeken' inkwenkwe ihambe !  
 Thina zizwe isigqibile,  
 Yasifinca kwathi tu ;  
 Kwathi cwaka, kwathi gqibi.  
 Isibalel' oozincwadi,  
 Yalufundisa nosapho.  
 Yazathuza koomaBunga,  
 Yavul' amehlo ezizweni ;  
 Yalima, yaakha nemizi !  
 Kok' ukufa oku sisithunzi !  
 Kok' ukufa oku buButhongo !

Kukuni ke, maWesile,  
 Nani lilani nivuya.  
 Namhla nj' iindaba zeKomfa  
 Zoza zivela phezulu.  
 Kukuni, bandla leBunga ;  
 Ze nihlale nilindele.  
 Kukuwe, ntombi kaSotyatho.

U'Thix' akangowaBafi ;  
 Ngu'Thixo wabahleliyo—  
 KuB' ukufa oku sisithunzi !  
 KuB' ukufa oku buButhongo !

*Samuel E. Kpone Mqhayi.*

### THANDA UHLANGA.

Ngumni na lo ungazi bantu ?  
 Ongena nto nokufa kwaBantu ?  
 Ongena nto nokutJha kwelizwe ?  
 Akenzi nto yakunced' isizwe.  
 Into ayiqondayo yintlutho,  
 Into eyiyo kuye yintselo.

Bath' aBantu nguGcin' okwakhe.  
 Wafund' ukubandez' okwakhe ;  
 Akade eve nesijwili  
 Sabalila ebuhlungwini ;  
 Akasikwa naziinyembezi  
 Kwezo ntsizana zingaphezi.

Lo mntu ungaxhuzulekiyo ;  
 Osazela singabethiyo,  
 Othi kwisizwe sakowaBo  
 Amele kude kumawaBo.  
 Akancedi ngemfundo yakhe,  
 Akasizi ngemfuyo yakhe.

Umzi oNtsundu uya khala ;  
 Ngakwinkqubela uya sala.  
 Siyani amawonga eziqu,  
 Ncamani ukonwaba kweziqu.  
 Luvuseni uhlanga lwenu,  
 Simeleni isizwe senu !

Iinkokeli zaso ziphi na ?  
 Izilumko zethu ziphi na ?  
 Amatshawe ethu aphi na ?  
 Ukhangela' abanye nje, nguwe !  
 Lo mntu ubambezeleyo nguwe !  
 Amehlo esizwe la akuwe !

*Walter D. Cingo*

## IZINTO ZEKOMKHULU LAMAXHOSA.

Ma kwazeke ulutho ngekomkhulu nangengoma yomkhosi. Kukho la magama :—inDwe, imPikwana, neGwatyu, nomSila wenGwe, nesiGqeba, namanye. Ndizibala ngeyam ingqondo, ndinga zingaziwa nangamavela-mva kwam.

*InDwe* yintaka ekolu didi lwenxhanxhosi; imdaka ngebala. Iintsiba zayo zihombisa amakhalipha akhethelwe ukufa kunye noKumkani. Yimpi engamavuyela-kufa, enganikeli khosi ezintjafeni zokumkani. Yimpi yokuphela yenkosi le. Nendlu ehlala impahla yaloo mkhosi ibizwa kwa ngalo eli gama. Yindlu ke leyo engangenwa mfazi.

*ImPikwane* yimpi enganeno kule yezindwe. Ivathiswa yona ngeentsiba ezithe nca ecaleni entloko, zibe mfutshane kunezo zezindwe. Koxelwa yiyo ukuba kunyembelekile—inkosi ma yenzelwe icebo lokusenxiswa namadoda anyuliweyo, antliziyo zimdaka.

*IGwatyu* libetho, elinje ngegubu kumaNgesi; yingoma yokomeleza amagwala. Xana ivunywayo, libizwa ngegama igwala; kanti ngomso lobha neentloni ukubaleka. Yingoma ehlatyelwa ngumfo ozwi limnandi, alandelwe ngabakwa njalo. Ixhentswa lixolile, akukho gwala liya kusondela. Amadoda ayitsho kube lusizi esiya emkhosini. Ayifumane ivunywe ngokufeketha, kuba iphela ngokupha-

Iaka kwegazi nokuba lixolile. Wonke umntu ongowako-mkhulu uya yixhentsa, eyivuma; kuba ikomkhulu lamaXhosa alinakhethe.

Kwinkundla kaNgqika akubizwana ngazo iziduko, kuba bonke ngamaNgqika. AmaXhosa akholisa ukuzilibala nokuzilanda iziduko zawo, ngenxa yeli siko lababusi. Umntu uzibiza ngaleyo inkosi ayibusayo.

*UmSila wenGwe* wona uyisamani. Apho kuthe kwa-bulawa khona ingwe, loo mphakathi uyazi ukuba ufele nomsila yimpahla yakomkhulu. Isikhumba kwenziwa ngaso ingubo yobukhosi, umnweba owambathwa yinkosi. Umsila uyomiswa ube yintonga. Xana kukho onetyala, kothunywa umntu aye kuwugxumeka enkundleni, kuloo mzi unetyala. Kodwa wogcina ukuba kube kho owubonayo, nokuba ngumntwana. Lowo unetyala uyazi ukuba yimfanelo yakhe ukuwuncothula, aye nawo komkhulu ngomso. Uyazi ukuba ubiziwe, engenakho ukwenza isidelo. Le ntonga yakomkhulu woyiphatha, aye nayo kokwabo kwakhe.

*IsiGqeba* sona yindlu yamaphakathi, la ahlala apha komkhulu athethe amatyala. Naloo ndawo ahlcli kuyo, nokuba kuphandle, ibizwa kwa ngalo eli gama. La madoda aya phulaphulwa yinkosi, ithathe izwi lawo ngokubona kwayo. Kanti oyena mntu mkhulu unokude amana-mane ukuthetha nenkosi kuqala, kungekhona enkundleni, ngumsengi wakomkhulu, indoda ephatha izinto zaloo mzi. Yile ndoda eyoxela enkosini ukuba eli tyala alimfanele lo mfo kaNantsi, kuba ngumntwana kabani owathi, wathi—atfho ebeka izizathu.

Kanti ke okuncne amaphakathi phaya enkundleni othi xana se lithethwa, alityhalele kulowo kubonwe yena. Kanti ke inkosi ekuwiseni isigweba yosuka ithi, “Uyeva ke, mfana kabani, atfho ke amakowenu; abona ukuba le nto inje. Hamba ke, uye kuwaxolisa.”



*InGximba* ngumnxeba omkhulu, onga ngentsontelo kwiintambo zasemLungwini. KwaXhosa be kufakwa wona emqaleni wenja, xana iya kufulawa. Xana kukho ogweyelwe ukufa, be kuthi kanti kukho omthandayo lowo kuthiwa ligqwira, aye kukha ingximba ehlathini, ayenze isango. Loo mntu ubesiya ebusuku, aye kuyibeka engabonwa, emnyango wendlu yomntu oza kufulawa. Oyibonileyo kuqala kuloo mzi, ubeyixela kumnini-mzi. Umnini-mzi ubeqonda ngaloo nto ukuthi, "Se ndiyinja komkhulu, ndiza kufulawa. Hambani simke, ziziywe iinkomo zivallelwe." Kanti ke lowo uya kusinda, abuye abuse abeyinto. Omnye yena ubecifa ukuhlala enkundleni, afe neenkomo zakowabo. Kucaca ukuba ingximba yincwadi yamaXhosa, ebalwe ngumfumayeli onothando. Ithi, "Wubaleke umsindo ozayo, uyincame into oyithandayo, ngenxa yobomi bakho."

*UbuLawa* liyeza lakomkhulu lenkosi. Inkosi ihlamba ngalo, ukuze yoyikwe, ihloneleke kubantu nakwezinye iinkosi. Bumbiwa bulungiswe litola, igqira lakomkhulu, elithi nalo lakuba lidala lenzelwe ulutho. Buyebiwa ngamaphakathi, ahlambe ngabo. Kanti othe wabaqwa unetyala elikhulu. KwaHintsaba wabonwa ngabo u-Njokweni ukuba uyinkosi, khona ukuze anikwe ithaanga lakomkhulu; kusomelezwa uFukhosi bakhe.

*UmBuliso* komkhulu uyinto ethathelwa umgqalelo. Inkosi inegama layo lokubuliswa, negama layo lakokwayo. Yaye ingekho le nto yokubambana ngesandla nenkosi. Be kuthiwa, "Aa! Ntaba!" Kanti kuphelile. Nokuba na ayiphendulanga, kwanele. Ukuba inkosi ihleli namaphakathi, kuphela kobuliswa yona. Nokuba ayikho apho, ufike enkundleni yayo nje, bulisa; oncwina wona amaphakathi. Ngokuhamba kwexesha, kuBe kho umbuliso omtsha othi, "Bayethe!" Eli ligama lokuhlonipha mpela, ukuba ungayibizi ngegama inkosi. Kanti ebe kho namanye

okuyihlonipha inkosi ngaphandle kweli. Naanga : " Aa ! Mnumzethu ! " " Aa ! Mhlekazi ! " La magama ahloniphayo asetyenziswa ngabantu basemzini, abangalaziyo igama lokuyibulisa inkosi. Ngokunjalo nawo amakhosikazi abaNawo awawo amagama okubulisa : " Aa ! Nohute ! " " Aa ! Nomsa ! " Nombuliso wabantu nje, ngulo uthi, " Bota. " Abatsha bona bebethi, " Oloyi, " " Qhoqholo. " Yonke ke le mibuliso ibe ingafani nale yasemLungwini, yona ihamba ngexefa.

*John Solilo.*

### UKOYISWA KOKUFA.

Ndod' enamandla agqith' esiwaziyo,  
 Meyisi magoqa, mphelisi maciko !  
 Ziyothuk' izilumko wakubetha ngelaphu,  
 Zingenwa luvalo, kuxhuzuk' iphaphu ;  
 Zikrazuk' iintliziyo, ziphez' ukuphila.

Wenz' okwenzayo ukusekel' ixefa.  
 Nokuba kunini, nokuba kunjani na,  
 Womfumana lowo ufun' ukumthatha,  
 Ndod' emaqula yimbentsula yinyhafaza.

Uhamb' apho uthanda, ufik' aph' uthanda ;  
 Ngaphantsi komhlaba nakwinzulu yamanzi.  
 Ngawakho amendu uya hamb' emoyeni ;  
 Ngolwimi unamandla, ngonyaw' ukwa njalo.

Yivangeli yakho imini nezolo,  
 " Phefumla ugqibe, liya phela ixefa.  
 Lala ke ngoku, utsibe ulele.  
 Ngena, ngena, ngen' enchwaseni. "

Ngumyolelo wakho kwizizwe ngezizwe,  
 KumaBala ngamaBala, namaButho ngamaButho ;

Zixakek' izizwe, zidan' izilumko,  
Xa unyuk' entabeni uqengqelekayo.

Ngentsebenzo yakho ngathi ungumlawuli,  
Lona inchwaba ulenz' isiphelo.  
Wakubeth' amaphiko, kugob' amadolo,  
Kuncwin' amageja, adal' iinzwinini.

Ngezandlana zakho eziceke-cekana,  
Woyibamba indoda ungaŋi sayiyeka.  
Le nyani iphi na ithethwa yiVangeli ?  
Ezi zilumko ziphi na zingasixeleli ?

Kuthiwa woyisiwe liGoja leZulu ;  
Kuphelil' ukufa, sacim' isihogo.  
Baphelela ni na ngokungen' enchwabeni ?  
Baya phi na phofu, kuphelile nj' ukufa ?

\* \* \* \* \*

Badlul' ekufeni, bangen' ebomini ;  
Mhlana babuba babuqalil' ubomi.  
Ngonaphakade bohhlala behleli,  
Baphiwe ingqondo, bazazi izinto,  
Nexabiso lazo nje ngoko linjalo.

KooAndikhathali noSaala-kutyelwa  
Ziintlung' ezimlilo, bakuqond' ilahleko.  
Bohlala behleli kwelo qafiso.  
Koba phi na ukufa, kungababangisi ?  
Liphi na k' inchwaba, lingabakhuseli ?

Luphi na, Kufa, ulwamvila lwakho ?  
Lalani ngoxolo, mabandl' akowethu.  
Ndoza ndifike nentsapho yakowethu,  
Nindikhonzele kumEyisi kaKufa.  
Yityani nibeka, akusentsuku zatywala.

*John Solilo.*

## UMSEBENZI WABAFAZI KWISIZWE ESINTSUNDU.

Le nto ingumzi kukuvumelana komntu oyindoda noyinkazana, ukuba bahlale kunye, bejonge ukondla usapho lwaabo ngokufanelekileyo, lungahleleleki nje ngeenkedama. Le mvumelwano ke iza nezinye iintsikelelo, ezinje ngokwahlulelana ngomsebenzi ophathelele kwintlalo entle yekhaya. Kwizizwe eziNtsundu, amadoda anomsebenzi wamadoda othe geqe, nje ngokuba nabafazi benowabo, esingathi siwuqwalasele.

Umsebenzi womfazi wakwaXhosa phakathi kwekhaya, ekungathiwa ube uyintloko, ube ukukupheka, ukuze indoda yakhe nabantwana bangalambi. Ibe isithi ke yonke eminye imisebenzi ezalwa ngulo msebenzi yamkelwe ngumfazi, ivunywe ukuba yeyakhe. Nje ngokuba engenakho ukupheka ngaphandle kwamanzi imihla ngemihla, ubeyazi into yokuba ufanele ukuba athwale inqhayi, aye kukha amanzi emlajeni. Ngokunjalo nasezinkunini, ube eyazi into yokuba ma kabe negoqo apha ekhaya, kuba ukungabi kho kwalo kukuhlazeka kwakhe esizweni; ingenguye yedwa ohlazekayo, ikwa zizo zonke iintombi zasemaNantsini, azalwa ngawo yena. Zingekho iinkuni, kuthiwa licimi kuloo mzi; loo nto ke ithetha ukuba akuphekwa, kuba ukutya khona kuzalise uvimba.

Naxa le misebenzi yokuthwala amanzi neenkuni ibe ingelula, kuba kukho umsebenzi obunzima buncamisayo wona, lo wona wokulima, nokuhlakula, nokuvuna, nokuziswa kwaloo ndyebo ekhaya. Wonke ke loo msebenzi ube ufudula ungowabafazi. Kubonakala ukuba le nto yehla kwa mhla mnene, okuya indodana ibizingela iinyamakazi, umfazi yena azingelane neengcambu nemifuno; aya kuthi ke ukumka kwelanga, elowo azise ixhoba lakhe esithebeni somzi, indoda inikele inyama yenyamakazi leyo, umfazi ophule imifuno, aphake neengcambu aze nazo.

Ithe ke indoda, yakuba ifundile ukuqhelisa nokufuya impahla enje ngeenkomo neembuzi, waba umfazi yena eqonde ukuba iinkozo ezi zasendle angazilima ekhaya apha, azihlakulele, azivune zakuvuthwa. Kaloku isekwa kokuya kwahlulelana ngomsebenzi. Nomfazi ngokwakhe ube engakhalazi ngenxa yale misebenzi.

Asingethethi kakhulu ngomsebenzi wokondla usana, nakuba unje ukubaluleka kwawo. Zibe zininzi iintwanantwana ezibe zisenziwa ekukhulisweni kcsana olo ; ezi ke kube kufuneka umfazi ezazile, ezifezile.

Nokufulela izindlu ezi ibe ikwa ngumsebenzi wabafazi, nje ngokuba nanamhla kwizixeko zabaBomvu usenakho ukuzibona iintokazi ziphezu kophahla, zibeke incha.

Ma kufudukwe ke, mhlawumbi kutyelelwe kwimizalwana kude. Uya kunduluka umzi, ukhokelwe ngumnumzana, ethe tyu induku emagxeni, nenxhowa yebokhwe ngasemva. Kuza kulandela mhlawumbi izibothwana zakhe, inkwenkwana nentwazana. Emva phaya ngunina wabantwana, mhlawumbi ubeleke usana, uthwele nasentloko oozimbiza neenkuko. Ngumsebenzi womfazi kaloku lowo kwaNtu.

Indoda yona kaloku ibe ingumkhuseli wosapho ezintjabaeni nasendlaleni; ngoko kube kufuneka iingalo zayo zibe zikhululekile, ukuze ithi, xa ihlaselweyo zizizwe nokuba ngamaqamncwa, ibe nokwenza ulutho. Mhlawumbi kudlula inxala nokuba ngumvundla, kufuneka ke itfukutjele ngentonga, ukuze usapho lungalambi. Yiyo ke le nto umfazi ubengakhalazi, naxa sel' ebile wathi xhopho phantsi kwaloo mthwalo wakhe.

Ibe ifudula inje ke imisebenzi yomfazi kwizizwe eziNtsundu. Ngoku kweli lona ilizwe izizwe zikhanyiselwe, zaye neemeko zingaseyiyo into ezaziyiyo. Ngoko kuyimfanelo yododana olukhulayo ukuba luzilungiselele ukuyithula le mithwalo ingaka yabafazi. Amanzi neenkuni

ma zize ngeenkabi. Ekulimeni khona kuse kukudala kuli-  
ma amadoda, kodwa ekuhlakuleni basabulaleka abafazi.  
Ngani ukuba kungasetyenziswa izihlakulo ezitsalwa  
ziinkabi?

Ngokukhululwa komfazi kule misebenzi inzima yanga-  
phandle, kukhona ubomi bekhaya buya kuba mnanzi,  
kuba umfazi woba ufumene ithuba lokulilungisa ikhaya  
ngeyona ndlela, abandle abantwana ngokufanelekileyo.  
Indlu iza kucokiswa, abantwana bahlanjwe, baqeqeswe  
ekuziphatheni nasekwenzeni imisebenzi efanelekileyo. U-  
mfazi woba ke uyinkosikazi apha emzini wendoda yakhe,  
akwazi ukuyicingela nokuyenzela izinto ezithandwa yiyo,  
abe ngumhlobo neqabane layo, kuba ngoku engadinwanga  
ngokwekhoboka.

*James J. R. Jolobe.*

## IINTLANTSI EMBIZENI.

“ Kuya liwa kwelabaThwa.”

Wayedumzela uma-khulu

Ngaseziko ebusuku.

WayenemiSimbi, emdala.

“ Kuya liwa kwelabaThwa.”

Wazingisa eman' ukutsho.

Ubusuku babumnyama;

Kubantwana kwakunkungu.

“ Kuya liwa kwelabaThwa.”

Angab' ubon' izulu mlambo?

Ngokoyika, basondela

Abazukulwana bonke.

“ Kuya liwa kwelabaThwa.”

Wayejonge embizeni;

Ntlantsi ezimakhulu-khulu

Yimikhosi kwelabaThwa.

“ Kuya liwa kwelabaThwa.”

Baqondile, baya hleka.

Ukoyika kuphelile,

Imikhosi bayibuka.

“ Kuya liwa kwelabaThwa!”—

Yiva ingxolo yal' usapho—

“ Binza mkhonto, yiwa ndoda !

Kuya liwa kwelabaThwa.”

“ Kuya liwa kwelabaThwa.”

Imikhosi iphelile.

Ezo ntlantsi zicimile ;

Uma-khul' unecnyembezi.

“ Kuya liwa kwelabaThwa.”

Ukhumbul' inkcitho-gazi,

Ukubaca, ukusaba,

Nokuthinjwa, kwamandulo.

“ Kuya liwa kwelabaThwa.”

Ukhumbula iinkedama,

Abahlolokazi nabo,

Nabafelwe ngab' oonyana.

“ Kuya liwa kwelabaThwa.”

Ukhumbula nay' imizi,

Izithatha zemililo,

KuB' ilizwe ke lifile.

“ Kuya liwa kwelabaThwa.”

Ibiyinto engakanani

Le nt' imfazwe, ukuB' ithengwe

Ngexabiso elingaka ?

*James J. R. Jolobe.*

## AKUKHO HLELO.

Sasithetha ngamahlelo  
 Kwada kwaasezinzulwini  
 Zobusuku, sincokola  
 Ngezi nkolo zahlulayo.  
 Ndisalele ke ndaphupha  
 Eloyikekay' iphupha.  
 Naang' umlamb' omkhul' uzele,  
 Uphuphum' elunxwemeni,  
 Ndimi mna eziBukweni.

Ndimi njalo, naank' umTshetshi  
 Enxubele ukuwela.  
 Ndeva zwi lisithi kuye,  
 "Bawo, kha ume! Xa uwela,  
 Siya ezo nguBo zinde."  
 Akaphulaphula loo mfo.  
 Naank' engena, ezo nguBo  
 Zanekeka emsingeni.  
 Esandleni wayephethe  
 Ncwad' imnyamana, intle.  
 Ndamva ke etheth' esithi,  
 "Ndisingise eZulwini.  
 Andiyi konwaba khona  
 Le ncwadana yemithandazo  
 Nale nguB' inde ingekho,  
 Nokuba ndise ndinikwa  
 Isitshaba seenkwenkwezi."  
 Wawaphos' amehlo kuloo  
 Ndlel' imhlophe ngaphefeya.  
 Yayimsind' inguBo ende,  
 Wasindana njal' elinga  
 Ukuwela kuloo msinga.



Ndamalama kwelaa cala—  
 Naants' inguḅ' isihl' umlambo l  
 Phof' andiphawulanga bani  
 Kwelo lizwe ke lenyhweba  
 Ukhe wabuzis' ukuthi,  
 “ UngumTshetfhi kusini na ? ”

Naanko ke kugaleleka  
 OwomKhosi woSindiso.  
 Nay' enxibe ezimnyama,  
 Eqhoboſe ibatyi yakhe  
 Yaya kuthi ga ngentloko ;  
 Ethe ngcu umnqwaz' entloko  
 Obungathi yikepusi,  
 Efeleke iguḅ' emhlana.  
 Watsho ewela emsingeni,  
 Othe wakhulula intambo ;  
 Lemk' iguḅu, lehl' umlambo,  
 Naw' umoya wawuthatha  
 Loo mnqwazana. Akubanga  
 Thuba lide, naloo batyi  
 Yakhumleka yathi ſwaka.  
 Kanti noko akubanga  
 Kho sithunywa sambuzayo  
 Ngaloo mnqwazi naloo batyi,  
 Nangeguḅu elo lakhe.

Naanko umfo waseጥabe,  
 Enganxhami, engaphumli,  
 Ethe wambu ngaloo gawuni,  
 EneCulo laseጥabe ;  
 Lineetfhanti zakowaḅo,  
 'Ze bacule ke abantu  
 EZulwini akufika.  
 Kodwa ndamv' enesinqhala,

Akuḥon' umlamb' uzele;  
 Wafumana ke wee khamnqe  
 Xa limkayo elo culo,  
 Kwa nenguḥo yakhe ende.

Emva kwakhe, naanko umfo  
 WakwaDyan Wesile engena,  
 Efumbeth' amatikiti,  
 Kwa nomBuzo wesiBini.  
 Ndamva ekhala, " Athi ke mna !  
 Emka amatikiti am ! "  
 Naang' esihla naloo msinga,  
 Kunye naloo ncwadi yakhe.  
 Nalo ke eli gqoboka  
 Laphumela ngaphefeya,  
 Ndalalama kwelaa cala,  
 Se lingena enyhweḥeni.

Naanko k' umfo waseRoma,  
 Enyathela ngesidima,  
 Ethe qhiwu umNqamlezo  
 Womthi esandleni. Kukho  
 Kwa nesiqhumiso sakhe.  
 Ndeva izwi limmemeza,  
 " Aphezul' amanzi, Bawo !  
 Ngathi kum ocim' umlilo ! "  
 Akaphendulanga nento ;  
 Ukhangele ngaphefeya.  
 Watsho kuw' umsinga lowo  
 Awucim' umlil' amanzi,  
 Emka naloo ngcedevu  
 NomNqamlezo lowo womthi.  
 Kodwa ngaphefeya naye  
 Wavulelwa ucango olo,  
 Akwabuzwa nokokufa

Wakha na waphatha zinto  
Ezizezo zimkileyo.

Naako ke kugaleleka  
Aph' ezibukweni elo  
Amadoda amaBini,  
Amagora omaBini.  
Athe akufika apha,  
Naantso cny' iroxa kwenye ;  
Kananjal' ibuz' isithi,  
“ Wa mzalwana ! Uyile na  
Emlanjani, lolwekomityi,  
Kusini na olo lwakho  
Ubaptizo ? ” Waphendula  
Omnye wathi, “ Ngamathontsi  
Nje eSunzi, mfo wakuthi.”  
Uphendule wathi ngoku,  
“ Ke mna, mfo, ndantywiliselwa.  
Nje ngomfo ke waseBandla,  
Akusokulung' ukuba  
Mna ndiwele nonje ngawe.  
Ukhumbule kweledinga  
Nawe ; loo nto ndiya yazi.  
Kodwa hamba ke ngeyakho,  
Nam ndohamba ngale ndlela.”

Akukhova ukuthetha,  
Watsho ngaphakathi kanye,  
Emsingeni waloo mlambo,  
Ngasekhohlo yena ; nomnye  
Lowo ekunene kwakhe.  
Bemka bahlukene apha  
Kweli lizwe lokukqeqa,  
Phofu phaya ndabaBona  
Besiya kungena kunye,

Usagquma njal' umlambo.  
 Naantso iqament' iphela  
 Igalelek' ezibukweni,  
 Ingavisisani konke,  
 Ibilile xhoph' ixoxa,  
 Kubanjwene ngal' o mbuzo,  
 "Ma kuhanjwe ngayiphi na,  
 Kwezi ndlela ke zimbini :  
 Kukh' endala, kukho nentfa ?"  
 Afaqondi ukuba zonke  
 Zibakhokelela apha  
 Kolu dini lwalo mlambo.  
 Yavakala ke loo ngxolo  
 Yesihlwele sityholana,  
 "Nikwendala, thina kwentfa.  
 Nalahleka, bazalwana !  
 Sisenyanisweni thina."  
 Saba njalo ke isiphendu.

Ndafondela ephupheni  
 Bakufik' ezibukweni,  
 'De baphants' ukuhlangana,  
 Phofu ke besanyhilana.  
 Ngebase bexoxe njalo,  
 Nto nj' umsinga wabathatha,  
 Wabaphosa bonke njalo  
 Ngaphefeya se bento nye,  
 'Se belibele nokulwa,  
 KuB' indlela yona inye.

Yakuphel' ihambo yethu  
 Kobu bomi budlulayo,  
 Umpresite nomSalvesi,  
 Nabo bonk' abakholwayo,  
 Baya fana ngaphefeya ;

Ku6' akukho nkolo-nkolo  
 Zihluzwayo kwelo Khaya.  
 Akubuzwa nazincwadi  
 Namnqamlezo namagubu,  
 Ngubo zakufumayela,  
 Namibuzo yesibini.  
 Ezi zinto azinanzwa;  
 Bonke aaba bangeniswa  
 Kuba bonke babambeth'  
 UbuLungisa bukaKristu.

*James J. R. Jolobe.*

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## E-YERUSALEM.

### I.—I-YOREDANE.

Ukumka kwemini, amalungu onke entlanganiso akhwele  
 czimotweni, ukuya kuBona iYeriko, nomlambo oyiYore-  
 dane. Yaba ngumhla omkhulu ngenene, nakuBeni  
 kwakuBanda kakhulu, umoya ungaqhelisi. Indlela eya  
 eYeriko iphuma eYerusalem ikhangele empuma-langa  
 umgama oziimayile ezi24, ijika-jika ngokoyikekayo phezu  
 konqhame lweentaBa ezinamatye amakhulu, iqengqeleke  
 iinyawo ezi3,900. Yileya kwahamba kuyo laa mntu,  
 inKosi yeenza umzekeliso ngaye kwiVangeli kaLuka, owa-  
 gaxeleka ezihangeni, zambunyula iinguBo, zamngxweleca,  
 zemka zimfiya engathi uza kufa. Siphume kwintaba  
 yemiNquma ngexesha lesibini, sajikela ngomfula weKidrone  
 entlanjeni kaYehosafate, sayifiya ngasekunene iYerusalem,  
 yaangasekhohlo indulana yeGetesemane. Sakha samisa  
 kwimayile yesithathu eBetani, ekhayeni looMarta noMariya  
 noLazaro. Salibuka kunene elo nxowa lomzi wothando.  
 Umlesi woncedakala apha ngokufunda ezo zahluko zezi-  
 Balo, ukuze ayinandiphe ihambo yethu yaloo mhla.

IBetani le, nje ngoko umlesi aya kukhumbula, likhaya lothando noxolo abesakufikela kulo umSindisi Wethu, xa aye kwiPasika eYerusalem ; awada walila iinyembezi, mhla wafika engasekho uLazaro, wathandaza umthandazo obuhlungu ukuze amvuse, sel' entsuku ne esenchwabeni. Izindlu zona ngamanxowa, kodwa ngenxa yembali yoo-Marta noMariya noLazaro, safika iimoto ziyintlaninge, zithwele abantu abaze kuwuhlola lo mzi.

Ukusuka apho, indlela isihambise ithuba elinobomi, yaya kusifaka emweweni onamatye namatyholo oyikekayo, ogama lingumFula weziHange, apho weenzakala khona umntu owayesiya eYeriko, ngokomzekeliso wenKosi. Nanamhla kuthiwa yindawo enengozi kumntu ohamba yedwa ngobusuku. Nam ndayiqonda ukoyikeka kwayo kusemini. Kwimayile yefumi elinesibini, simise kwinxowa ekuthiwa yilaa hotele wafakwa kuyo laa mntu ngumSamariya onovelwano. Sakha sayijikeleza nayo, simangalisiwe buBunyaniso bomzekeliso wenKosi. Sidlule apho ngemisethuluka emibi, sibambe amazinyo xa umqhubi wemoto cyivuthele ngokungathi akakhathali nokuba sifele apho.

Kwingxondorja yokugqibela, kuvele imiyezo yeebanana ethafeni elithe tyaba. Kanti sise singene eYeriko. Waza ke umqhubi-moto wasalathisa isiphongo sentaba ngasekhohlo, eyintaba yokuLingwa, apho uYesu wazila ukudla iintsuku ezimafumi manc, waza wahendwa nguSathana. Loo ndawo isemboniselweni, apho iliso libona nePisiga kaMosisi, kwa nendlela esinga eGalili, esetyenziswa ngamaYuda aseYerusalem angafuniyo ukudlula eSamariya, ngenxa yokucaphukela abantu beloo zwe, nje ngohlanga oluthiyiweyo nolucekiswayo. Kwesi sithuba zivele zaqaqamba iintaba zeMowabi, ele kweYoredane, ezi kubaliswa ngazo ngoNahomi neentombi zakhe, encwadini kaRute. Zanga ludonga lolwalwa ngenkangeleko. Nganeno apha

salathiswe indawo ekuthiwa linchwaŋa likaMosisi yimpi kaMohamete, ethi amathambo akhe afuduselwa kuyo, ekuŋeni kokwethu ukwazi wayefele ele kweYoredane uMosisi. Siyithulele iminqwazi loo ndawo, sahamba iimayile ezintlanu ngecala lasekunene ukuya kuLwandle oluFileyo, ulwandle lwesihlanu kolu hambo. Kuthiwa lufile kuŋa lingowona mwonyo unzulu phezu komhlaŋa. Luziinyawo ezili1,300 ngaphantsi komgangatho wezinye iilwandle. Siqale apha ukuzuzwa ubufufu obuyecele kobasekhaya, eAfrika, bada abanye bahluba iingubo baquba. Koko baqubisana nentfongoqa yento, etyuwa idlula zonke iilwandle ezikhoyo chlabathini; esithe sakuyinchamla thina baŋoneli, sayifumana ikrakra ngokweyeza lekhalala.

Umlambo oyiYoredane uphelela kolu lwandle, endiza kuŋuya ndichaze apho uphuma khona. Sisuke apho seenza iimayile ezikwa ntlanu, sinyusa ngawo ukuya kuloo ndawo uYesu waphehlelelwa kuyo nguYohane, nje ngoko esitŋho uMateyu. Safika kumi khona inkunzi yehotele, kuzimoto zodwa, nenyambalala yabantu esingabaziyo. Kuthe ndakuwujonga umsinga weYoredane, ndikhangela nangaphesfeya kwelaseKanana, ndeva ndingenwa luvalo noloyiko lokuthi, hleze amehlo am aŋe asingawo awenyama. Mhlawumbi ndiphakathi kwephupha, okanye umbono wesityhilelo, okanye iŋe ndibube ngesiquphe ekhaya, ndaza kuqabuka se ndiwela iYoredane yokufa kwenene; iŋe yonke le nto, ndithi ndiya yiŋona, zizinto zokuba ndisendleleni ese iphumile emhlaŋeni, isingisa eZulwini. Kuloo mathandabuzo ndiyondele ixefa elide iYoredane, ndagqiba ekuŋeni se ndoqonda mhla ndabuyela ekhaya emaXhoseni, ukuthi iŋe ingelilo phupha.

Ndiqhawule amagqabi omthi olapho, ndaza ndakhum-bula umyalezo wamanzi, se ndilibele nokuza nebotile. Undihleke kunene umCira, uYergan, akubona ndikhathazekile, ndigqoba ihotele leyo ndifuna ibotile. Ndance-

dwa ngulomArabu uqhuba imoto yethu. Wandizisela into enkulu yayo, ndawakha, ndavingca ngephepha eliso-ngiweyo; ndayigcina esifubeni loo botile ngesandla, phakathi kwedyasi, ndada ndagodukela eYerusalem nayo. UBisopu MacInnes wathi amaSirayeli ayiwele kwa kutuphi nale ndawo iYoredane ukuya eKanana, ephethwe nguYofuwa, nje ngoko incwadi kaYofuwa isitsho; kwa nje ngokuba wawela apha noEliya, ukuze andule ukunyuselwa ezulwini ehleli, ngokwembali yencwadi yesibini ycc-Kumkani. Zonke ezi zinto zitsho iBayibile yaayincwadi entsha neyolileyo kum, kuba ndisuka ndizibone iindawo ethetha ngazo, ndiziqonde apho zikhona, ndikhumbule mhla uYesu wathi kuTomase, "Ngokuba undibonile Tomase, ukholiwe? Banoyolo aabo bangabonanga, bakholwa noko."

Be ndise ndichazile ngaphambili ngabafundisi bethu ababini bamaTshayina, abaguqa enyeleni yomlambo lo, bathandaza, baphehlelelana ngamanzi awo, nathi se sithe nzwanga luloyiko. Sijike okungajikiyo ukumka apho, saya kubona iYeriko entsha, eyamiwa ngabalweli bomNqamlezo, ii*Crusaders*. Kuba kaloku le indala yeyexefa likaHerode, apho wayemi khona uZakeyu, nalapho uYesu wayinyanga imfama, uBartimeyo. Saya kubona nequla likaElisa, esixelelwa ngalo encwadini yooKumkani, sabona neentsalala zeso sixeko esathinjwa ngamaSirayeli, ephethwe nguYofuwa.

## II.—I-AWA YAMASUNDU.

Kuse ngeCawa yamaSundu, ngosuku lokuqala kweka-Tshaz'iimpuzi, singena kwisambantlanya somThendeleko weKomfa le yonke. Kwafumayela umFabe, isonka sahanjiswa ndim, iwayini iphethwe ngumIndiya. Zadibana zonke iimvaba namhla, kukho neBisopu yaseTshetshi, noko yathi geqe ithandaza bucala, kodwa kunye nathi.



Emva koko, senze ifaleni, sasinga ngecala leBetani ngeenyawo, ukuphuthuma laa ndlela uYesu wahamba ngayo, ekhwele kwithole likandlebe-nde, ehamba phezu kwama-hlamvu namagqabi. Siyiqale ezantsi, sihamba ngababini, phantsi komyalezo wokuba uhambo olu lube yinkonzo, kungabi kho kuncokola mpela. Indlela yenyukayo ematyeni amhlophe, aphantse anga ngamaqhekeza ekalika, ubuso bubeke entsona-langa ngaseYerusalem, inTaba yemiNquma ingasekunene. IBetani sayifiya ngemva empuma-langa, samana siphumla sibeka iphika, ngenxa yobunzima beqhina. Kude kwaakho umthunywa waseIndiya, indoda ese iqinile, inobuthathaka bentliziyo, esambona sel' eJuba esiwa, kukuphelelwa ngamandla. Yabanga usizi le nto, wathantanyiswa, wada wabuya waphakama, waxhathalaza, encediswa yiBisopu yaseSingapore, imtyhala ngasemva, nam ndityhala ibisopu leyo, ngokubona ukuba lixhego, hleze iwe nayo.

Kuthe xa sivele phezu komfula weKidrone kwisihlamb sikaYehofafate, umkhoko wemiswa, kwathiwa kulapho waqala khona uYesu ukukhwela kwiesile, etshayelelwa ngabantwana ababevuma uHosana. Siqhubele phambili, kwathi, xa sisentla kwehlathana leGetesemane, yakuba idolopu yeYerusalem iqala ukubonakala, semisa, kwaqhutywa inkonzo ende nezuke kunene, nguBisopu MacInnes. Wafunda iziBalo nemithandazo elungelelene nalo mhla weCawa yamaSundu. Endleleni sidlule kumfazi oNtsundu ngokwelam ibala kanye. Koko ngumSudani, onqula uMahomete, ethetha isiArabu sakowafo. Ndeva sel' edanduluka, wanga uthi, "Wa, bethuni! Naankonowakowethu umntu kulaa maKristu. Tyhini, toro!"

Nam ndanqwala, ndathula umnqwazi ukubulisa, iyinkohla ukuthetha kuba asivani; kuye ndisisihethu sesimumu.

*Don D. T. Jabavu.*

### UMHOBE WOKUBULELA.

*Izibongo awazenzayo uDavide, mhlenikweni uYehova  
wamhlangu layo esandleni seentfaba zakhe zonke, nasesandle-  
ni sikaSawule, wathi :*

Ndikuthanda ngembilini yam, Yehova, lomelelo lwam ;  
Yehova, ngxondoṛa yam, mboniselo yam, msindisi wam,  
Thixo wam, liwa lam, endizimela ngalo,  
Ngweletshetshhe yam, luphondo losindiso lwam, ngxo-  
nde yam !

Ndinqula uYehova ongowokudunyiswa,  
Ndiya sindiswa ezintfabeni zam.

Izintya zokufa zandijikela ;  
Imilambo yobutshijolo yandidandathekisa.  
Izintya zelaḅafileyo zandibijela ;  
Izipintyelo zokufa zaḅetha kum.

Ekubandezelekeni kwam ndanqula uYehova,  
Ndaziḅika kuThixo wam :

Waliva etempileni yaKhe izwi lam,  
Ukuziḅika kwam kwafika phambi kwaKhe ezindleḅeni  
zaKhe.

Wahexa ke wanyikima umhlaba,  
Iziseko zeentaba zagungqa,  
Zahexa, ngokuba enomsindo.

Kwathi thapu umsi emathatheni aKhe,  
Wadla umlilo, uphuma emlonyeni waKhe.  
Kwavutha amalahle, ephuma kuwo.

Wawathoḅa amazulu, wehla,  
Yaangamafu amnyama phantsi kweenyawo zaKhe.

Wakhwela ekerubini, waphaphazela,  
Wee tshwebelele ngamaphiko omoya.

Wamisa ubumnyama balisithe laKhe, umnquba waKhe  
ngeenxa zonke kuYe ;

Ubumnyama bamanzi, iingqimba zamafu.  
Ekukhanyeni okuphambi kwaKhe, kwathyoboza emafini  
aKhe

Isiphango samatye, namalahle omlilo.  
Wadudumisa emazulwini uYehova,  
Ophezu konke walikhupha izwi laKhe.  
Yaasisiphango samatye namalahle omlilo.  
Wathuma iintolo zaKhe, wabaphangalalisa.  
Yaamininzi imibane, wabaduba-duba,  
Imiphantsi yamanzi yabonakala,  
Kwatyhileka iziseko zelimiwcoyo  
Ngokukhalima kwaKho, Ychova,  
Ngokufutha komoya womsindo waKho.  
Woolula isandla ephezulu, wandibamba,  
Wandipola emanzini amaninzi.  
Wandihlangula elutshabeni lwam olunamandla,  
Kwabandithiyileyo, ngokuba bebomelele kunam.  
Bandifikela ngemini yokusindeka kwam,  
UYehova wandixhasa.  
Wandikhuphela endaweni ebanzi,  
Wandihlangula, ngokuba endithandile.

Kowenceba ,uzenza owenceba,  
Kwigoqa eligqibeleleyo ,uzenza ogqibeleleyo ;  
Kozenze nyulu ,uzenza onyulu,  
Kojibilizayo ,uzenza onobuqhoklo.  
Ngokuba Wena abantu ababandezelekileyo uya basi-  
ndisa,  
Uwathobe amehlo aqhwayingileyo.  
Ngokuba ,uya silumeka isibane sam Wena ;  
UYehova uThixo wam 'uya bukhanyisela ubumnyama  
bam.  
Ngokuba ngaWe ndigila amajaja,  
NgoThixo wam ndiqabela ezindongeni.

UThixo Yena—igqibelele indlela yaKhe,  
 Ilizwi likaYehova linyibilikisiwe.  
 Uyingweletshetshhe kuBo bonke abazimela ngaYe.  
 NgokuBa nguBani na onguThixo, ingenguye uYehova ?  
 NguBani na oliliwa ingenguThixo wethu ?  
 UloThixo undibinqise ubukroti,  
 Uyigqibelelisileyo indlela yam ;  
 Uzifanisayo iinyawo zam nezamaxhamakazi,  
 Undimisayo emimangweni yam.  
 Uzifundisayo ukulwa izandla zam,  
 Zityede isaphetha sobedu iingalo zam.

,Undinike ingweletshetshhe yosindiso lwaKho ;  
 Sandixhasa isandla saKho sokunene ;  
 Ululamo lwaKho lwandikhulisa.  
 Wawenzela indawo eBanzi amanyathelo am phantsi kwam,  
 Amaxhwele am akahexa.

UYehova uhleli ; lelokuBongwa iliWa lam,  
 Aphakanyiswe uThixo ondisindisayo.  
 UloThixo wandinika impindezelo,  
 Uzikhandaniselayo phantsi kwam izizwe ;  
 Undisiza ezintjabaeni zam ;  
 Ewe, Wena undiphakamisayo kwaBasukela phezulu kum,  
 ,Undihlangule kumfo ogonyamelayo.  
 Ngenxa yoko ndiya bulela kuWe, Yehova, phakathi kwee-  
 ntlanga,  
 Ndivume kwigama laKho.  
 Ulokhulisa iintsindiso zokumkani waKhe ;  
 Weenzayo inceba kumthanjiswa waKhe,  
 KuDavide, nakwimbewu yakhe kude kuse ephakadeni.

*InDumiso xviii.*

## INDLOV' ENOMXHAKA.

UDuma ɓaɓwaqele, inDlovu' enomxhaka,  
 UliTye lenyhengane, umandla makhulu,  
 Bɓɓesi lakwaJuda, gquma ɓankwantye!  
 UloMoya uphumla kumaza olwandle,  
 Ulochith' uɓumnyama, kuvel' ukukhanya,  
 UDuma ɓaɓwaqele, inDlov' enomxhaka.

Ulothetha ngelizwi, kuvele indalo ;  
 Ulophatha ngesandla, kuvele uɓomi.  
 Ulonika indyeɓo, aɓuy' ahlwempuze ;  
 UlomThandi womthetho, ohlwaye umkreqi.  
 UDuma ɓaɓwaqele, inDlov' enomxhaka.

Uloqula lezulu liphethwe kwa nguYe,  
 Antywilise izizwe ngamandla omsinga.  
 Ulokhuph' ikhoɓoka kwidyokwe yenkonzo,  
 Ulovula indlela, icande elwandle,  
 UDuma ɓaɓwaqele, inDlov' enomxhaka.

Ulonika imana kumhambi entlango ;  
 Uloseza amanzi, amawa ampompoze.  
 Ulonika umthetho ngesandi sezulu,  
 Ulongenis' iintlanga kwilizwe ledinga.  
 UDuma ɓaɓwaqele, inDlov' enomxhaka.

Ulolwela umfana, iw' ingxilimbela,  
 Ulonik' uɓulumko kolawula uluntu.  
 Ulovala nomlomo weɓamncwa, lizole ;  
 Uloyisa nomlilo, liphol' ilangatye.  
 UDuma ɓaɓwaqele, inDlov' enomxhaka.

Ulofudusa ngenqwelo yomlilo nomoya ;  
 Uloweza ngomnenga enzonzobileni ;  
 Ulozenzo zamandla zimthwes' uɓukhosi ;  
 Ulolawula phezulu, elawula naphantsi.  
 UDuma ɓaɓwaqele, inDlov' enomxhaka.

Ulothanda uluntu, aland' ekhondweni,  
 Ulok hany' emnyameni, ikhwezi lokusa ;  
 Ulochitha ithunzi lokuhlw' emhlabeni,  
 Ulo Baso lo Bomi sikhokelwa lilo.  
 UDuma barwazele, inDlov' enomxhaka.

Ulalusa izimvu athande nexhwane,  
 Athundeze abophe ezenzakeleyo ;  
 Uloncama ubomi, efuna nenxaxha,  
 Ulo bonwa ngomxhelo, nentliziyo enyulu.  
 UDuma barwazele, inDlov' enomxhaka.

Ulonika uphumlo kwa badiniweyo ;  
 Ulondlela ithe tse kwa bayihambayo.  
 Ulonene luyolo kwa bayifunayo ;  
 Ulogazi limandla, lihlamb' intliziyo.  
 UDuma barwazele, inDlov' enomxhaka.

Ulodini likhulu yintlawulo yetyala ;  
 OmNqamlezo unyhweba, ulawula ilizwe.  
 Uloyisa inchwaba, ajoke ukufa ;  
 Ulomazwi buBomi, anika ithemba.  
 UDuma barwazele, inDlov' enomxhaka.

Singa-singa leZulu, mqolomba wenene,  
 Soluthando, nozala weentlanga nezizwe ;  
 Mdlisi wazo, mambesi, mluleki.  
 Solufefe, lolwaKho uzuko nembeko.  
 Duma barwazele, inDlov' enomxhaka.

*James J. R. Jolobe.*

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## NOMALIZO.

### I.—U-MATOGU NO-MACIŦA.

“MaCiŦa, kha uze ngapha wethu.” Kwavakala kusi-tŦho unina kaMxaŦaniso kunina kaPhindelo, emalanga ngaloo mini.

“Hayi wethu, MaTogu, uyawa ndibizela nto ni?”

“Yiza wethu, nal’ iŦewu elinemisila.”

Wajika waya uMamCiŦa. Efikile, wanikwa ukhuko waandlala. Waphuma umaTogu, waza wangena sel’ ephethe le bekilana kuthiwa ngufephiwe, izele yile nto kuthiwa, ukuteketiswa kwayo ngamanxila anamhla nje, ngu“Jimayima, intombi kaLudiza, ethwala iqhiya emhlophe yesilika.” Bathi abanye ngu“MaŦil’ eŦanda,” baye besithi abanye ngu“DI’ omdlayo.” Elona gama siliqo-ndayo leli lokugqibela, kuŦa loo ndoda iya yidla indoda eyidlayo. Bumdlala ngenene umntu obudlayo. UBudla agqibe, bujike budle yena. Ma siyiyeke ke kodwa loo nto, mlesi, kuŦa sinthemba lokuŦa sonke asisondeli kweso siqalekiso, iŦamncwa elitŦhabalalisa umzi oNtsundu uphela. Yeha! Mzi oNtsundu, kunje nje nje kuyini na? Akusekho madoda na? Impi igxothwa ngamadoda.

Uxolo, mlesi obekekileyo. Se side sabadula kakhulu. Asizenzisi; senziwa koko sikuŦona ngamehlo, nesikuva ngeendlebe. Ma khe sisukele kwa iŦali lethu.

Laa makhosikazi siwafiye xa enye isandul’ ukungena nebekilana. Yathi yakuŦa inchamle, okanye isuse ubuthi, yanika enye leyo. Basela, basela, wavakala esithi uMaTogu, “Hina, MamCiŦa, ude wathi kuthiwa inani na le titŦala? Uhleli nje, uyazi ukuŦa inkal’ umntwan’ am phaya esikolweni namhla nje, ngenxa yalaa nto yalaa mntwana kaMnyaka? Ibiyive ngabani loo nto? Iye kuzenza mhle ngomntwan’ am phakathi kwabantwana besikolo! KuŦa benjani bona? UMxaŦaniso ufana naŦanye

abantwana. Ebengxolisiwe nguyise kunjalo nje. Andi-yazi inene into yale titfala. Xa ngoku iza kuthi, ngokuba imthiyile lo mntwan' am, ibe imbetha, uya kuphila njani?"

"Awu! Togu, ziphi na iilofu? Ziphi na izilayi ezinebotolo? Ziphi na izinto eziqhumayo? Utitfala ukokwaboNomalizo, sikuxelele, wena sidenge."

"Ke kaloku xa ahlala khona, ibe yinto ni leyo emntwani wam? Obo bulungwana bakwaMnyaka ubucenga ngomntwana wam lo? Le ntwana iqinise izihlathi nje, icing' ukuba iza kucenga iilofu neebotolo zakwaMnyaka ngomntwana wam? Ndiya kumfundisa ke mna, umthetho lo engawazi nje! O, hayi ke bethu, nabantwana bethu baya kufa leli gezazana likaMnyaka."

"Ufanele uNomalizo, Togu. Abazali bakhe bazidla ngobutyebi, ngokungathi ngabo bodwa abantu abatyebi-leyo."

"Kha undi-abulise kaloku, Cifa. Ndiya kuza kucela ikofu kwakho kusasa. Andisiso sibanxa sokugqibela ukuchitha imali yam emigubeni nasezikofini, nje ngoMnyaka mna. Kuthe ni na sel' usima nje? Sel' uhamba? Kha undiphandele wethu, phambi kokuba uhambe."

UMaCifa wafola inqawa, waphanda, wanika umhlobo wakhe. Wasithabatha omnye, wasithi mokotho, wavakala esithi, "Ukuba mnandi kwaso esi simetyu sakho!"

Waphuma umhlobo kaMaTogu, wahamba. Sel' ethe owaziyo, "Iintaka ezifanayo ngeentsiba zidla ndaweni nye." Kunjalo kanye.

## II.—UKUNDULUKA KUKA-MAKHUMALO.

"Nomalizo, ndiya tshona, mntwan' am." Wavakala esitfho ngenye imini uMaKhumalo.

Ewe, ngenyani, yayingasiyiyo ncoko loo nto. Umntu wayengabona kakuhle ukuba loo mfazi uya ya kwayiwayo.

Yathi intombi yakhe akutfho, yamkhangela, yalila yathi,



“Mama, mama, mus’ ukuyithetha loo nto. Nokuba inokuthandeka kuThixo ukuba ma yenzeke, linga wena ukuba ungaze uthethe ngayo. Undivisa intliziyo ebuhlungu kakhulu.”

Kwaqhuba oku kufa kwale nkosikazi, kwathi kwakuba sexefeni, kwacaca ukuba nyani akumanga; kubekisa phambili, kuya msa ngenene apho kumsa khona. Kwada kwathi ekugqibeleni walala phantsi loo mntu elukhukweni lokufa. Kwaqala kaloku kuNomalizo kwaBonakala kuluzizi ngenene. L’anga elo lifu limnyama be lisiza, lifikile lamgubungela.

Amazwi akanamsebenzi. Ukuthetha kulula; akunakwenza mfanekiso nomncinane wokuBonakalisa iintlungu nosizi olungathethekiyo, olwaba phezu kwaloo mntwana. Ndiya mbona uyise. Kodwa yena uNomalizo waba yedwa. Imini nobusuku wazamana necnyembezi. Ebesenza sidudu, nto ni, nto ni, angafaki nento unina. Ebehlala loo mntwana litjhona, kuhlwe, kuse, ecaleni lomandlalo waloo mntu, engafaki nto naye, elila. Isibane sasingasacinywa, engasakhangele, engasathethi.

Kuthe ngobunye ubusuku, ekuzeni kokusa, wabonakala evula amehlo. Wathi uNomalizo akumbona ekhangela, walila, wasondela kuye wamaanga.

Wavakala esithi unina, “Liziwe, kha uthathe amanzi undihlambe, undinxibise.”

Wazenza zonke ezo zinto uNomalizo, wazigqiba. Akuba enxityisiwe wathi, “Ndithwalise iqhiya.” Wathwaliswa, waza wathi ma kaqanyeliswe kakuhle. Noyise kaNomalizo ke wayesel’ ekufuphi nomandlalo lowo.

Kwakuba kugqityiwe konke, yavakala isithi ke le ntokazi, “Ndiyemka, ndiya ni fiya.”

Yathi yakutsho, wasithula uNomalizo isililo. Wasondela, wambamba unina wathi, “Mama, mama, uza kundifiya nabani na?”

Wavakala emthuzela uyise esithi, "Hlala, mntwan' am, siye amazwi okugqibela kanyoko kulo mhlaŝa. Intando kaThixo ayinakho ukunqandwa sithi. Xola, Dlamini, mamela."

Yathi le ntokazi ma kuthandazwe. Kwaza kwathi kwakuba kugqityiwe, yathi, "Liziwe, uze uthembele ku-Thixo, ntombi yam. Uya kukukhusela, ukuba uthembele kuYe."

Wathi akuba ewathethile la mazwi kuNomalizo, waguqukela kuyise wathi, "Sala, ndoda yam. Uze uwuthwale ngokukhalipha umnqamlezo wakho. Ubundithanda, undibekile apha. Singa singabonana kwelizayo. Nomalizo, kha undaange okokugqibela, mntwan' am."

UNomalizo walila, wambamba ngesandla unina wamaanga. Akuba aangiwe, wancuma, wavala amehlo, walala ubuthongo bokugqibela, enolo ncumo ebusweni bakhe.

*Enoch S. Guma.*

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## AA ! ZAM' UKULUNGA !

Hi nje? Awu! Hayi, umnt' endinguye! Athi ke mna! Kazi eli tyala ndilithetha phi na, ndilithetha naba-ni na, ukuze lifezeke. Kuba imilond' ekhaya ingandigunqisa ngelithi, "Yazisa abantu, umntwan' enkosi lowo." Ndizamile ukuzibuzela ukuba be ndingubani na kanene mna? Ziphelile na iinkonde zamaBele?

Lathi ilizwi, "Asisayi kukuyeka ungadanga uthethe." Se ndisithi ke kuni lizwe, "Camagwini, bantu bahle." Zwi-ty'! Zwi-ty'! Zwi-ty'!

Ntaka ni na le itshoyo, ngathi linqilo lindandazela?  
Sifuba sinin' esi simthubi, kant' umzimba umdaka?  
Qeba libomvu ngokwegazi, kuŝ' uzis' ithamsanqa.  
Zwi lakhe lavakala phakathi kweLenge neSandluluŝe.  
Ling' alithethi nto, kanti liyolela ngezimnandi nezimbi;

Kuba ookhokho bochithakala, baze baphethe ngezomqulu.  
 Ncwad' enamandla cyabonwa nguSonoyi kaGaba,  
 Inzwan' enkulu yasemaCipeni!  
 Zwi-i-ty'! Zwi-i-ty'! Zwi-i-ty'!  
 Ithe ni na le ntak' ingasayeki, sivile nje,  
 Madoda yiyekeni, yothi kant' ixel' isanga.  
 Kant' okunene ivakalis' udab' oluhle  
 Lwentomb' emhlophe kaSogwazile,  
 Eyaliz' amaBele ngethol' eliduna,  
 Bad' abazalisikazi baxhamleka,  
 Lathi lakufika, ath' amadoda nguMxhamli.  
 Umthan' omtyinga-tyingana omi phezu kwentaba,  
 Imbizan' encinane, kant' izel' amadoda.  
 Umcuthalalana ngokwempunz' iphum' eluhlwini;  
 Siponono, ndiyeke ndisebenzel' isizwe.  
 Vuso lamandla ngooNongqayi beTalpokisi.  
 Yho! Yho! Yho! Azi bolala phi,  
 Zul' clinombefu lakuQobo-qobo,  
 Elachith' iimpaka ngobusuku, ziye kufinyisa;  
 Suka zafiy' imida yeenzipho.  
 Kusa ngomso, ingupa-ha-ha  
 Endaweni katyi-ho-ho.  
 NdaB' etyelo ayikholi, bafo ndini!  
 Dono! Nde nethe!  
 Yancam' intliziyo ndakubub' ekwindla.  
 Aa! Zam' ukulunga!

*Edwin G. Mpinda.*

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## LA MAXOKANA.

Le nto ukuxoka yinto ethandeka kunene eluntwini;  
 ede ithi, ngokuthandwa kwayo, inikwe amagama amaninzi  
 eziteketiso. Wova kodwa kusithiwa, "Lo mfo kaNantsi  
 ke lincoko." Kanti kuthethwa ukuthi lixoki. Akho la

amaxoki kuthiwa ngamaxokozela, amayolisa-ntetho, abantu abamnandi, intetho egaBadeleyo—kanti yonke loo nto ithetha ukuthi ngamaxoki.

Lothi ke iyolisa elo, xa lise liqhuba umcimbi walo, ufike kusithi kraa abantu ukuhleka. Kanti abasahleki yona le nto ithethwa liyolisa eli—se behleka lona, kuBa Bekhumbula ukuBa kanene liyawa thi whuu. Ufike ke unkaBi yena engasayiqondi naloo nto; se kokukhona aya enyukelana ukuthetha oku, kuBa ethetha into ehlekisayo neyinyaniso.

Elinye lala manene lakha lathi, lakuBon' ukuBa lisathe nta imixhadi, liya ncokola, kwavela enye intwana kwezi zingasazothukiyo ezi zinto, egama linguMnqamlezile, yathi, "Niya kuhlutha ningatyanga ngulo mntu. Ing'aphuma inyaniso emlonyeni walo mntu, sukuba iphambukele."

Yeka ke! Wathi kanti uzicandele umgala-gala exokini, mhla lathi lihamba, laBe liziphethe ziintathu, imiqoqwa yodwa, lathi lifuna ukuze uMnqamlezile se limcima igama apho lidibene naye khona, "kuBa loo mfana uziqhelile ezi zinto, ukuthi abantu izolo nezolo, aman' ukuBanqwamba bakutheth' izinto zomzi, aBe enga angathetha yedwa; kanti akakwazi kuthetha yena, kuBa lixokana."

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## INTLAKOHLAZA.

Awu! Yini na le? Kha uphulaphule uphezu-komkhono, vila ndini! Uhlaza lungenile.

Emnyakeni apha, ilizwe eli libukeka xa liyintombazana ukuBa luhlaza, eli xefa livukayo ebuthongweni boBusika. Akuntatyambo ziya dubula, nkomo zindala neziButhisayo ziya vuka, ndingasathethi ke ngoo "Juju omaqegu amdaka"—ziinkunzi zoobawo ezo; ziya gquBa, zicela uphondo, zivuyela intlakohlaza.

Kulixhaphetshu ke ngeli xefa phaya ngasemakhaya. Oobawo bakhanda amakhuba abo, abelahliwe ubusika bonke. Ooma bany'a imithombo yabo. Abakhuluwa basuka iintambo. Oodade bona bangxolisana phaya eludakeni. Iintwana ezithandekayo ezilusapho ziya ngokudloba esikolweni, kuBa kaloku iingqele zobusika ziphelile. Intlakohlaza le ifike yaphelisa neqeteya kuzo, nemisipha yatsho yaswabuluka. Imithi yeziqhamo iya dubula. Ubuhle beli xefa butsho no" Jinoyi omdaka, umnqayi ulambile," azibone ubuntu.

NguBani na othi, ebuBonile ubukhulu bukaNkulunkulu ekuBuyiseni ilizwe ekufeni, alenze intombazana, ong'eze awe phantsi ngedolo, abongoze intsikelelo kuwo umnyaka ?

*I. M. Time.*

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## IZIBONGO ZIKA-J. W. D. HUGHES.

*Lo mnumzana ube engumPhathi wokuqala woLimo kwela-Phefeya kweNciba, oweenza okukhulu ukuliseka aliphathe ngobunono elo sebe libaluleke kunene. Uphume ngesizathu sokuphumla ngowe1930.*

Kuni zinKosi !  
 Kuni maPhakathi !  
 Nakuni ziDwefa !  
 UdaBa ke se niluvile ;  
 Se kwenzekile ; akukho kuthetha namhla.  
 Indod' enkulu izibeke phantsi iintonga.  
 Sitsho ngomfo kaYuzi,  
 Olongamele uLimo kula maZwana.

Sibekisa kuwe ke, Mpondo-zenyathi ;  
 Wena wafak' uphondo, kwatak' imbuphu,  
 Kwatak' indlala, zatak' iinkani.

Sitfho kuwe, Nyawo-lwendlovu,  
 Kuβ' uβonwe ngabanamehlo.  
 Uwanqikil' amagaga nemixethuka ;  
 Unyathele apho βe se kuncamekile.  
 Nguwe wedwa onobugqi,  
 Nguwe wedwa okwaziyo ukuvumisa,  
 Nguwe wedwa igqira lokulungisa umhlaba ;  
 Ukwazile ukulanda umkhondo kaSonDlala.

βe se konakele, kunyembelekile ;  
 Ngathi βe siza kuma ngamlenzana mnye.  
 Namhla usifiya sinendyeβo,  
 Namhla usifiya sinempilo,  
 Namhla usifiya nokonwaba,  
 Namhla usifiya eluxolweni.

Use uwafunzile kade amadun' akowenu ;  
 Kuβ' avakel' ekhonkotha kweliphezulu.  
 Naango kwaMfweβwe,  
 Naango kwelamaNdeβele ;  
 KwelabaTfhwana ikwa ngawo.

Niya zibona na ezi nqwelo phakathi komzi ?  
 Nithi zizihlwele zani na ezi sizibonayo ?  
 Hayi, hayi akuzazi izinto,  
 Kuthiwa aabo βaselugqatsweni,  
 Kukhutfhiswana ngemveliso nemfuyo.

Deda ! Thaphu, maziko emfundo macala ;  
 Liβ'e ngumntyangampo nompongampo,  
 Likhweza ezo ntlambo zeNxu ;  
 Gqi, ngaphaya kweThina,  
 Lathatyathwa ngumThatha ukuwelela kwelabaThembu,  
 Ilizwi litsole kade, liphuma kwezo ntaba zakuTsolo ;  
 Emfuthweni, emfuthweni apho ubizele khona, Tfshawe.

Nina n'Tlambe, nani Qhōra ;  
 Bulelani, Gcuwa, nani, Nkondwane ;  
 Kuḅa wena wakwaGcaleka useThekwini ;  
 Sitfho, naalo itheko lemfundo, mfo ndini waseNqabaḅa.  
 Uthi ma sithi ni na ukuthetha, mfo kaYuzi,  
 Naanku nje noNyawuza ekuḅizile namhla ?  
 Vuma kaloku, kulapho ḅe kuhamb' isilo esikhulu.

Wena, SomaHlahl' indlela,  
 Hlala phantsi ubangul' ameva.  
 Ngumahlal' ekho kamahlala ekho,  
 Inkewu-nkewu zeenduma endodeni.  
 ,Usigabulele izigcawu kaloku,  
 Amahla-ndinyuka ngawakho.  
 Ma uze ungasilibali, mfo wethu,  
 Kuḅ' inyathi iḅuzwa kwaḅaphambili ;  
 Bathi imgama inkalo kalwAzi.

Siya bulela ke, siya bulela !  
 Iintlanganiso zaḅaLimi zithetha kwa elo.  
 Ma usikeleleke umseḅenzi wakho,  
 Amathamsanqa ehle phezu kwawo.

Naantso ke ingoma entḅa, mawethu.  
 Ngathi xa senje nje, soba se sigqibile.  
 Vumani nonke,  
 Dumisani nonke,  
 Ngenxa yeentsikelelo namathamsanqa,  
 Lawo siwazuzileyo.  
 Naaso ke isipho,  
 Naantso ke ingoma yaḅaLimi.

## IXABISO LEENKOMO.

Kwizilo ezifuyiweyo, akukho sithandeka ngaphezu kwale nto iyinkomo. Amadlelo kuleli xefa nje azele ngala makhaba.

KwaXhosa umzi ongenabuhlanti kuthiwa ngowo-mThwa, into efuyela emlonyeni. Ungafika umnumzana evuka kwa kusasa, ecothozela ngasebuhlanti, ejuqa ingubo yakhe, esiya kukhangela ukuba itholana lakowabo lisavuka na. Uthi khona umnumzana lo, ukuba iinkomo uzikhuphe ngokwakhe, ufike emana ukuzula phakathi kwazo, ekhangela ukuba zihlafuna njani na; aze ezileleyo azivuse ukuba zitye zihluthe. O! Hayi, ukufaneleka kwamaxhego echophe phantsi, ebuka ukugweba kweenkunzi zawo, zisithi nqhu, nqhu. Ewe, "Ootsh' inyonga" bona, "Oongqongqo kaNtambo, ndanga ndingabophelela." Kwowu! Guga sithebe! Sala ntliziyo!

Imisebenzi yekhaya enje ngale—ukulobola, ukulungiswa komzi, kunye nanye intaphane yeenyewe ezigwadlwa ngoko kuphakamileyo, yonke iqhutywa ngeenkomo. Uku-gagamela kwendoda kubonwa ngeenkomo enazo, kunye nobunzima bomzi wayo.

Kula maxefa ke sikuwo ixabiso leenkomo lisekubotshweni, ekutyiweni, nasekuthengisweni qha. Imihla yoleqo, xa iimbaleki zazixatyisiwe, ise yaxhatshwa zizinja.

*A. S. Magodla.*

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## UHAMBO LUKA-GQOBOKA.

### I.—IDABI LEENKUNZI.

Ukumka kwelanga, zibonakele iinkomo zakowethu zivela ngaloo ndlela inyuka kumgxoboza wasesihlanjeni, kwimini yehlobo, ngenyanga yomNga. Waye umfana ozalusayo ethe qeke phambili, elilisa ugwali, zimlandela, zikhokelwe yimazi enkonkazi, uZawela, imazi enxakama



kamnandi ; ebingathi yakutjho, abantu banqumame kwi-misebenzi ababekade beyiphethe, khe bayibeke nxamnye baphula-phule.

Kuthe kusenjalo, ndeva inkunzi yakowethu, uNgobiya, ikhonya ; kanti inxhamelene neyakwaMgudlwa. Kulapho ndabonwa ndiphakama, ndiyithetha ndisithi :

“ Viyo, viyo, viyo, vi-i-yo !  
 Dad' elimnyama lemilambo,  
 Libonwa zizinja zikaMkhuhlane.  
 Kuthe zakulileqa, lantywil' esizibeni,  
 Nazo zantywila, zilanda umkhondo.  
 Kwaduk' idada, kwaduk' izinja—  
 Nanamhla oku azikabonwa.  
 Wamangal' uMkhuhlane lamhlahl' ityala.

“ Viyo, viyo, viyo, vi-i-yo !  
 Madoda, ndiboleken' iqaqa ndikhwele ;  
 KuBa ndiswel' iqegu, nge ndilikhwela,  
 Ndihambe nemizi yonke  
 Ndiyibikele ngenkunz' uNgobiya,  
 Inkunz' ecaBa yaseMhlangeni,  
 Ekhony' igxoth' inkungu,  
 Ligabuke lonk' ilizwe ;  
 Kuvel' abahle nabaBi.  
 Kutyhilek' elentaBa,  
 Sibabuke bonk' abantu.  
 Nkunzi engakwaz' ukulwa,  
 KuB' igweb' iphinda-phinde.

“ Vi-yo, viyo, viyo, vi-i-i-yo !!  
 NguNgobiya yedw' inkunzi  
 Eya kugweb' ibulale,  
 Izidunga-dunge zonke,  
 Ezo zooMkhuhlane nabanye.  
 KuB' ingumkhonto kwezinye.

Nkunz' enophondo kwezinye,  
 Elay' iludlisa igazi,  
 Elixo czoMkhuhlane  
 Zizidlis iziduli.  
 Vi-yo ! Vi-i-i-yo-o-o !! ”

Le nto yokubongela iinkunzi zakufunzelana ibingcincane. Yinto ebitsho kulume entloko nakwindoda eseikhulile. Kuthe kanti nakweliya icala ziya bongwa ; kuviwe ngomfana olunge kwezakwaMgudlwa sel' ezibeka apha zonke iinyamakazi esithi :

“ Tanga-tanga ngoku kukaxam,  
 Nkunz' egambu yaselwandle,  
 Nkunzi ndini engakwaz' ukukhonya,  
 KuB' ikhup' ilizwi ngomlomo,  
 Isiphul' isicithi ngophondo,  
 Isiphose gama phambili phaya.  
 Igqube ngomkhono wayo,  
 Iye kufumba kude phaya.  
 Inkunz' eqalisa ngesiduli ukulwa,  
 Ingekafik' esiqwini sotshaba.  
 Azi koba njani na yakufika !  
 Isibongobiyani' esingakwaz' ukulwa,  
 Sisunduza ngempandla singaphi thuba,  
 Sisunduze singabi seva kukhalinyelwa.  
 Nkunz' eyazalwa ngoTshaz' iimpuzi,  
 Kant' czinye zizelwe ngeyomSintsi.  
 Umtshayel' emfazini, umval' endodeni,  
 KuB' umfaz' ongayitshayel' eyakh' indlu  
 Ngundaba-mlonyeni kule mizana ;  
 KuB' indod' ehloniph' umvalo  
 Iphulukwa nayileyo yenqoma ;  
 KuBe njalo ukuvela kwamahlwempu.  
 Vi-i-i-yo-o-o-o !! ”

Ivuso libe likho kakhulu kuḅaboneli, kwathanda ukuba kho uduse kuninzi olwalulapho ejadwini, zakukhonya zisenje nje iinkunzi, nabafana bezibongela.

Abanye bathe, “Ze khe nisikhangelele kweyakwa-Mgudlwa;” bambi bamangaliswa ukuba uNgobiya ang'ade abe nenkunzi enokuma naphambi kwakhe.

Ukuma kwazo be kunje: uNgobiya iimpondo zakhe be zimi zathanda ukuya kuwa ngaphambili, kwaye ke kuxhaleka akuqubisana nenye inkunzi. EyakwaMgudlwa ibiligambu elisiqengqe linesiqu, impandla ithe sinyi buboya obuphotheneyo, ngoku kwenkunzi yenyathi.

Indawo ezazinxhamelene kuyo yayilithafa, kungekho litye namawa, ngaphandle kweziduli ezithe sa; nqwa neenkowane ezisukuba zimile esazingeni, apho kwakha kwabetha izulu.

Kuthe kwakuba lithutyana elithile zigquba, zikhonya, zafunzelana zingayalelwe bani. Ukuthobelana kwazo kuthabathe umzuzu onga ngokuphanyaza kweliso. Unge umntu angavala amehlo ekuqubisaneni kwazo. Eyakwa-Mgudlwa idudule yanga uNgobiya iya kumfongqoza isinqe, namathambo omqolo aswaqeke. Le nkunzi ayimphanga thuba lakuxhathisa uNgobiya, ude wee jaju unkaḅi cḅubaleka, nayo ayamjoka kuya phi.

Kuthe besakhuza bonke, bevuya ababemele eyakwa-Mgudlwa, 'suke wajika uNgobiya okhaliphe kunene. Kanti ngoku uze sel' ecinge iccḅo lokuyilwa le nkunzi. Ugweḅe zingekade ziqubisane ngeempandla. Hayi ke, nkosi yam, amanyal' enyok' anqhinwa ngabo bonke ababukeli. Wagweḅa uNgobiya, kwavakala ukuthi “mpo, mpo,” kophondo, ephatha kuphakamisa imikhono, ejiwula itshoba phezulu. Waye eyinkunzi ekhethayo, xa ingathanga yakhawuleza ukuphanjwa yenye. Lwasinga phezulu uthuli, lwanga lungazigubungela, azaḅonakala kakuhle, intlokoma yophondo yeenza uthotho, yasibiza. Kḅu

buthuba kuviwe ngo *Bo-o-o!!* Kuthe lwakugabuka uthuli, ababoneli kunye nam saya, sisihla kwintatyana esibe simi kuyo. Sifike eyakwaMgudlwa iqukulwe phantsi, uNgoziya sel' emi phezu kwayo. Ugxothiwe, wec jaju ukuma bucala. Bathe bakuyigoca-goca, bafumana ukuba ulufake kanye emsundulweni ebonini, yaphela kwa oko.

## II.—INGXOXO YENYANGE.

Ngomnye umhla apha ndakha ndaanengxoxo exabiseki-leyo noyise kabawo-mkhulu, ixhego ebilelona lisaphilayo kwiintanga zalo. Le ngwevu ibikholisa ngokuthi, lakuthi futhu ilanga, ibonwe isinga ngasebuhlanti phaya, igcakamele. IBingasakwazi ukuhamba ngeenyawo, ngenxa yokusindwa yimihla.

IBing'abonwa ithabatha umsimelelo wayo, owawuqingqwe ngobunono ziinchisi zoko, ibambelele kuwo, ibugaqqa, ibutshetshana njalo, ide ifike ecaleni lobuhlanti kwindawana esithileyo, eyalungiswa ngubawo-mkhulu.

Ndicinga ukuba ngaloo mhla ndinale ngxoxo nawo, kwakungekho ukhoyo kwaBadala useleyo ekhaya, ngaphandle kwabantwana namantombazana. Kwakuyiwe emgidini kwaMpukane. Amantombazana akhoyo amzisela ukutya, ufisi, kuba akukho kutya yayikutya ngaphandle kwalo. Kuthe, kuba kungekho uyincedisayo, yaandim namhla oysisizayo le ngwevu; ide yagqiba ndisenza loo mabici. Ukuthetha, ukuva, nokubona, ibisenazo zonke ezo zinto.

Be zikho izinto ebezisoloko ziyinxaki kum; kungekho ngcali ndiyaziyo ibe inokundiphengululela zona. Eli phupha lam longezelele umnqweno wokuba ndide ndikhe ndiyibuze le nto. Ndicinge ukuba ubawo-mkhulu kabawo nguyena mntu usenokundichukufela, andikhuphe ecimini.

Umbuzo wam wokuqala uBe ngulo kukhokho, “ Ngu-  
bani oweenza wena nam ? ”

“ Awu, Gqoboka ! Undibuza ni ? ”

“ Hayi, khokho, ndifuna ukwazi.”

“ Ukuze xa wazile, wenze nto ni ? ”

“ Ndingenzi lutho.”

“ Andazi ukuba senziwe ngubani na ; yeyona nyani  
ipheleleyo nendiyaziyo mina.

“ Umntu uya zalwa, evela ngaphakathi komnye umntu,  
simbone sel' esuke wafana nabo bonke abanye abantu,  
ahleke, athethe, ahambe, atye. Endingaziyo ukuba lo  
unegunya lokwenza umntu, enze ezi zinto, ngubani na.  
Amadoda amadala nangamagqala kukade eyisompa le  
ndawo, kodwa angade afike endaweni ekholisayo ;  
kungakho oko ova ndisithi nje, le nto ayinabani kwathi  
ni ungayicombululayo.”

“ Phofu yinto ni eBanga ukuthi, umntu akuhliwa sisifo,  
kuBuyiswe ibokhwe, ibanjwe, iveliswe emnyango kuloo  
ndlu inofayo, ibongwe ngulowo ukwaziyo, ecela umnyanya  
wakowaBo ukuba uphakamise lowo ufayo ? ”

“ Le nto yomnyanya ikho. Yeyona nto sikholwayo yiyo,  
ukuba umntu ofileyo usathetha nosapho lwakowaBo,  
nakuBa engongekhoyo.”

“ Athethe ephi, efile nje, waza wabuya wafenxiswa  
nakwintlalo yaBaphilileyo ? ”

“ Uye athethe, kodwa ilizwi lakhe alisaviwa isandi salo,  
sise sisuka sibone ngezenzo, kwakusingiswa izitaruziso  
zethu kuye.”

“ Niyenzela ni into yokuthi, mhla ninchwaba ofileyo,  
nifake iintanga zamaphuzi, namazimba, nithi aze aniseze  
amanzi nakuBa nilundwendwe kwelo aya kulo ? ”

“ Sikholelwe okokuba abafayo baya phila kwelo zwe  
baya kulo. Baya lima ; kungakho oko esibanika imbewu

nje, sibayaleza nokuba baze basinike amanzi, sakufika sinxaniwe kwelo."

"Ewe, ndiyeva, khokho, kuba soloko ndaba kho apha eMhlangeni, kuqhutywa ngale ndlela uyithethayo. Kha utsho kambe, khokho, nguBani owenz'e umhlaba, iintaba, iinduli, imilambo, incha, iintaka, iinyamakazi, isibaka-baka, ilanga, inyanga, iinkwenkwezi, izilimela, umoya, iilwandle, nayo yonke enye indalo endingayikhankanyanga apha?"

Ndeva ubawo-mkhulu esithi, "Ezi zinto zeenziwa ngu-Nkulu-nkulu."

"Yinto ni ke leyo?"

"Hayi, nam andimazi. Kodwa kukho abathi wakha waalilitye; bambi bathi uhlala emqolombeni, bade bathi nguye lo ukhe afukumise iingcongolo esihlanjeni ngama-ndla omoya wakhe. Phofu kukho abada bakha baphuma iphulo, baya kumzingela kuloo miqolomba, bancama; bagqiba ngelokuba akukho Nkulu-nkulu, phofu ukuthetha ngaye akupheli. Thina be sing'akholwayo sakuwubona umzi wakhe, nezindlu zakhe, oonyana neentombi zakhe, neentlanti zizele ziinkabi zeenkomo eziluphondo lomileyo zodwa; kodwa ke akukho nanye efana nale ikhankanywayo ngentla apha.

"Kodwa kukho intsomi endala ethi, kwakha kwaakho izim elikhulu elaginya abantu belizwe lonke liphela. Kwasala umfazi waamnye, sel' ekhulelwe. Wamzala umntwana wakhe wamazibulo eyinkwenkwe. Uthe akuthi dlundlu, wathanda ukuya kulibulala elo zim.

"Ngelifutshane, walibulala. Uthe xa athi uya liqhaqha, umkhonto wahlaba esiswini, kwavakala izwi ngaphakathi lisithi, 'Uhlaba mna!' Ube kuwuphila, ahlabane kwenye indawo, livakale ilizwi, 'Uya ndihlaba!' Ngoku akabanga sakhathala; uye wanyamezela waliqhaqha. 'Suke kwaphuma into eninzi yabantu bephilile. Abanye kwa kuBo aaba basindisiweyo bamthiya lo mfana, bada bapha-

thelela ekumbulaleni ngezandla. Intsomi le ithi, loo nyana wayelunge kuNkulu-nkulu. Kodwa abanye baya yiphikisa into yolo hlobo, kuBa Besithi, “ UNkulu-nkulu wayengenamzi, engekho, nesiduko sakhe singazanga savakala kuthethwa ngaso naseMhlangeni.

“ Yintsomi endala le, esel’ ibunkungu. Andingeqinisekisi nokuba loo nyana wayelunge kuloo ndoda yayithelekelelwa ukuthiwa ihlala emiqolombeni.”

“ Mh—m ! Ngathi iindlebe zam ziya vuleka ngoku, khokho. Ilanga, inyanga, neenkwenkwezi zihamba njani esibaka-bakeni, ZiBanjwe yinto ni ukuba zingawi, zingaphantsi kwaso nje ? Nje ngokuba ilanga eli silibona yonke imihla livela empuma-linga, eMhlangeni, liye kusithela kwiinduli zasentfona-linga, ubusuku obu bonke sukuba lihleli phi ? ”

Ukhe wee nqumama ; kuthe kuphi wavakala esithi, “ Litshona phantsi komhlaBa, lihambe nje ngoko leenzayo esibaka-bakeni, libuye liye kuvela ngendlela yaseMhlangeni.”

“ Imilambo le yona yelela phi ? ”

“ Yini kaloku ? Yelela ezilwandle.”

“ Kuthe ni ke zingade zizale ziphuphume, kuBa neemvula ezininzi zikhe zine, izale imilambo, la manzi onke asinge ezilwandle ? ”

“ Nakum loo nto iseyingxaki nje eyodwa.”

“ Ukuze nize kuwa eMhlangeni apha, nanivela phi, nisunduzwa yinto ni kwelo ? ”

KoBu Buthuba, ndibone indoda endala isukuma ; ’suke yawa, kuBa imilenze nezitho zayo be zingasomelelinga. Ithabathe umsimelelo wayo yaBambelela kuwo, yachopha, yaza yajonga eMpuma-linga, ndabona isel’ intywizisa iinyembezi, ibuye izisule. Kwavakala ke ithetha isithi, “ Loo mntwana undibuza nto ni ngoku ? Wenza ni na ukundithunuka inxeba ? ”

Ivakele ingwevu yaseNtla ithinta futhi isikhohlela, kuba noko ngenxa yokwaluphala ibikholisa ngokuginya into eninzi yamazwi kunye namathe; iingcambu zolwimi zazise zifiywe ngamandla azo. Ebudodaneni bayo yayiyenye yeembongi eziphambili kwiinkundla zakowayo, yatfho yathi :

*IMFUDUKO.*

“ Sinje nje nje, siluhlanga sivela lee.  
Siphum' entla kweli silimiyo.  
Asingeyalath' indlela eseza ngayo,  
Ku6' inqants' iintaba, ityhutyhe namahlathi;  
Umzi lowo sise siwulibele sonke,  
Indaw' owawumi kuyo.  
Aph' uNtu wayemi khona,  
Nesizwan' esasimkhonza.

Salungis' umphako nezixhobo zethu,  
Safuduka nje ngezizwe zonke.  
Sanduluka sifijing' iinkomo zethu—  
Amagubu kwa neengwali.  
Badlal' icckw' abantwana,  
Bengazi nto ngemfuduko.

Kwathi yakubeth' impepho yasemini,  
Safon' amagaty' emithi chexa.  
Salila sakukhumbul' umzi kaNtu.  
Sahumzela, sada sacing' ukujika;  
Ikakhulu sasikhumbul' aabo bantu  
Esabafiy' enxuweni,  
Kwelo zwe lihle kunene,  
Lendyebo nezinto zonke.  
Sacothoza kakuhle ukuza nganeno,  
Sihlangana namaqamncwa  
Aling' ukusiqwenga; noko sasinda.  
Inkumbulo yethu yayinye kuphela.



Sawel' imilambo, sawel' izihlambo—

Saphelelwa zizambatho,  
Sada sambath' iinkondlwane,  
Sagalelek' eMhlangeni.”

Uthe ukhokho, akugqiba ukuwathetha la mazwi, wava-kala elila kakhulu, lwaza usizi lwakhe lwandisinda kakhulu nam, ndaza ndajikela ezantsi kobuhlanti, ndazithi jwi phantsi, ndazigquma ngengufo ndalila. KuBa ndand-ingazi ngaphambili ubunzima obathwalwayo ngookhokho ukuza kwafo eMhlangeni, ndide ndibe ndibuva ngolu suku.

### III.—UKUNDULUKA EKHAYA.

Ndahlanganisa yonke into elunge kum, enje ngale : ingufo yenkomo elungileyo esentja, ikhaka, imikhonto emibini, iimbadada, nebunguza elisindwa yintloko. Ndiye ndazigcoba izixhobo zam ngonwali, ukuze zingakhawulezi ukungenwa yimvula. Olwaa tshongo ndalugalela kulaa nxhowana ndayinikwa ngukhokho, ndafaka kwa nenyama yembuzi.

Ndakuba ndikufezile oku, ndisinge ngasebuhlanti, ndiye kuthabatha intsikelelo kwindoda endala. Umkhondo wam ndiwudukise ngokuthi ndiya kwamalume. Ndiye ndatyatha inxhowana yam egalelwe utshongo, ndathabatha ikhaka, imikhonto, iimbadada, nebunguza lam,

UGcin' amazw' amafi.  
USibulal' umntu ngentloko,  
Kulil' abantwana nabafazi.

Ndathi ndakujonga ukhokho namantombazana, awaye-soloko endikhangele ebukpoka, ekwa lusizi, ndalila iinye-mbezi, ndise ndijonge kwicala endiza kusinga kulo ; yaaphandle into yokuba ndingathi ndiwakhangele, ndingabi

saluhamba uhambo lwam, ngenxeni yokugutyungelwa lusizi nothando.

Ndawufiya kambe umzi wakowethu, ndiwufiya intliziyo izele ligwebu, umva-ndedwa ndiwuthwele nje ngendoda. Ndafiya ndinga andingefiyi,

Kumhlaba wokuzalwa kwam,

Kumanchwaba eenkosi zam.

Ndifone ililungelo into yokuba ma ndikhe ndiye kudlula kokwabo booNozizwe, ndimbulise, aqonde ukuba ndandinyanisile okuya ndathumela inkwenkwana yakowethu kuye. Ndifike ndavela phezu kwesiwana eso singentla komzana wakowabo, ndaza ndahlala phantsi. Kuthe emva kwexefana waphuma endlwini, wahamba-hamba ebaleni phaya, wathi akuwaphosa amehlo entla komzi wandibona. Ndamemeza ndathi, "Sala kakuhle! Ndiyemka, ungasayi kuze ubuye undifone apha eMhlangeni, unaphakade kanaphakade."

Wazithwala entloko izandla, wasitfho esofelweyo. Nam andibanga nakuzibamba, ndeva ndise ndiziphethe ngeenkophe, ndaqonda ukuba ndimfiya nyani-nyani.

Phakathi kwezo nyembezi, ndavuma ingoma yombuliso, ndingasathandi ukuba ndibuye ndimbambe ngesandla. Ndaqonda ukuba kungenzeka into yokuba ndingabi sahamba; ndatfho ndathi:

*U-NOZIZWE.*

Kumhlatyana wakowethu,

Kumz' osezintatyaneni,

Phantsi kwesiwan' esihle,

Esongamel' eMhlangeni,

Kumi izindlu ezintathu;

Zikhangel' eMpuma-langa.

Zintle, ziya bukwa

Ngabo bonk' abantu.

Hm-hm-hm.

Kuloo mzan' uxeliweyo  
 Inzwakaz' ihlala kuwo.  
 Ndithetha wena, Nozizwe.  
 Bancokola bekuncoma,  
 Kubalis' abatsha kanye,  
 Kwalekele namaxhego.  
 Batsho bonke, bathi  
 Uya khangeleka.

Hm-hm-hm.

Kwiintatyana zakowethu,  
 Neendulan' endizaziyo,  
 Eziphahlwe ngamahlathi,  
 Kwimithomb' enkckenkezeyo,  
 Nemilamb' engcwengileyo,  
 'Khe ndizula-zule khona,  
 Ndive ndinosizi,  
 Ndakucinga ngawe.

Hm-hm-hm.

Libukeka nje ilizwe eli,  
 Libukeka ngenxa yakho.  
 Be ndonwabile nje apha,  
 Be ndonwabe ngenxa yakho.  
 Namhla ndiya kuphuluka,  
 Ndiya kwaNtliziyo-ndise.  
 Sala wethu, sala,  
 Sala, Nozizwana!

Hm-hm-hm.

Emva kwale ngoma yam, ndibone iyimfanelo ukuβα  
 ndilnikele umva izwe lokuzalwa kwam, ndancama yonke  
 into yakhona. Ndafiya, ndinga andingefiyi, iziyolo ezi-  
 ngenasiphelo, oobawo, ooma, abakhuluwa, abaninawa,  
 oodade, izihlobo, oontanga, noNozizwe, yena ncakasana.

*Henry Masila Ndawo.*

## UMS'EBENZI UBUYELA KWELAMAMPONDO.

Ndikhumbula mhla kwabuya uDubula, umkhuluwam, evela emsebenzini. Kwala nje ukuba kugqitywe ukusengwa, ndisakhetha amathole, ndabona kusithi thuxhaka-xhaka lambethe iingubo ezingathi ziqatywengediphu. Ndeva udade bobawo sel' efunga ephindelela, "Yoo! Yoo! Yee! Bantu bakwaNyawuza, ukukhula komntwa' kaMtshubungu!" Ndavala nam, ndise ndikhohlwe ukuba le mivalo yophela nini na. Ndithe ndigqiba, ndasimbela ukuya endlwini. Udade bobawo lowo waasel' endihlaba ngenqala yakhe endala, yokuba mna ndiligwala; amanye amakhwenkwe namhla nje aya buya enkomeni.

Kumini ndeva nobawo ngaloo mini ekhuza amathongo akowafo, "Hulu-hulu, madoda endoda! Ubuyile u-Nyawuza, uThahle, uHlamandane, uMhlamb' olal' iintaka! Phuma, Msisi, nesikotile eso, ndixhelele umntwan' am lo."

Ndithe, ndilibeka ithunga entla, ndabe ndisihla nesikotile, ndise ndidlofa ngaphakathi. Nomkhuluwa waye esel' endinike izonka czimnandi, ndise ndihamba ndintswantswatha. Ndhleli nobawo, emana ukundithuma ukuba ma ndise oozifuba noozibindi, abe esosa umntu wasegoli, ongothanda inyama.

Siyiphekele phandle, ndakha nam ndamana ndiphuma ndiya kukhwezela, ndisithi ndiya kubuya ndiphulaphule iindaba zaseTawutini.

Ubawo uqale wamxelela ukububa kukabawo omncinane, kunye nemikhuhlane esebantwini bakhe. Hayi, naye umkhuluwa wazibika ukuba wayekhe wagula naye, noko ngoku azisemntwa' kaNgqika; ube egula esebenza.

Bephumile kwezi, bakhwela kwezemali izinto. Ubu-zile uDubula ukuba laa mali waye eyithumele, wathi aze aqafelwe ngenye, ithi enye ithenge iigufa, ikhe yaqhutywa

na ngaloo ndlela. Uliwezile ukhehle elokuba imali way'ona; ewe, wamrafela okunene, kodwa enye imali wayidudulela endlaleni, nakwintswelo yentsapho. Noko umkhuluwa uthe bokotho, elusu lumbi.

Kuthe kwakophulwa inyama, ndimve umkhuluwa egufuza kubaka wakhe. Wakhupha iqhiya, wayiphosela umama; wavelisa umtshheke, wawaangisa usisi, uMamthembu. Wakhulula intaka-mlilo, wambathisa uyise. Sithe siyigqiba inyama, ndangqala eselweni nam, sendibundlezaniya namhla, ndanga ndifikelwe nguHintsza, okanye nguFaku, nokuba nguMfwefwe. Wawaala amasi ngolo suku; nam ndandingazi ukuba kanti egoli apho akazanga awabone amasi.

Xa sibeka amacala, umkhuluwa ubuze ukuba le ngufo ndiyambathayo iya ndikhusela ngokwaneleyo na kwezi ngqele zalapha. Ndivume bunje-nje, kuba ibe indim ndedwa ongekayaangi ingalo kamkhuluwa. Wasel' esithi ma ndamkele, naali idlavu likaFalteyini—kanti ingubo isentfa, yoniwe yimoto qha.

Kwasa sonke ngekhaya elo simabala-bala, ingulowo eqhayise ngeengubo ezintfa zakhe, aza kuzisebenzisa koomijadu, koomigidi nakoozikilisimesi. Into ethengwe nguDubula ukufika kwakhe yinkabi yehafe, awalobola ngayo ebukhweni bakhe.

*P. M. Nyangwe.*

## AMANYE AMAQHALO AKWAXHOSA.

“*Unyawo lwemfene.*”—Esi silo siyimfene, asisilo sakha safuywa emaXhoseni. Yinto ebe ikhankanyelwa ngakumagqwija kudala. Ithe ukuze ibe kho nje, kwada kwafika iintlanga zaseMbo. Izilo ekuze kusithiwa zezokuthakatha zasebuNguni ibe izizikhova (oothunywase), noothikolose, neempundulu, kwa neenchuka, iinyoka, nezingamachanti.

Yaye izilo zokuthwasa iziindlovu, iingonyama, izingwe, njalo-njalo. Ke kube kusithiwa aabo bancemfene bazifihla kunene koovimba, nakwezinye iindawo ezikhohisa ukuyiwa ngabo bodwa, kube se kumana kupanwa ngokubonwa uthupha lwemfene kwakusa, kwa nenkqu yayo ebusuku, isanya iinkomo zabanye abantu. Ke eli qhalo livele kwisiko lokuba loo mfene iyinto enqatyiswe kunene ngabani-niyo.

Uthi ke umntu oyinzotsholo (kuba be kutshiwo kudala), oko kukuthi nguntamnani ngokwanamhla, kuthiwe, "Lunyawo lwemfene," nokuthi, "Lunyawo lukaJanya." Oko kukuthi, se kubonakala imisebenzi yakhe yokugaqa, ehlalele abanye abantu ngasese, ebaxoka, ebahleba, esekeleze inzuzo yakhe kuphela. Waye engumntu ozifihla kunene, obonakala elungile, ckukhanyela ukuba nguntamnani, wumbi asangane, alile nokulila wumbi, ukuba ebekwa ibala nesigxeko angenaso, ngokuthiywa nokumonelwa. Kanti khona kuyinyaniso ukuba ulunyawo lwemfene. Lavel' apho ke eli qhalo lekuthi, "Lunyawo lwemfene."

"*Ukubed' idlaba.*"—Umntu obed' idlaba ngothe, ebenzelwe ububele, wancedwa ebeselusizini, wasizwa ebe esengozini ebusini, woongululwa ebesekefeni, wahlangukwa ebesekefeni naziindlala, nangamaqhwa, njalo-njalo, wangeniswa endlwini, weenziwa umntu, wakhuselwa kuzo zonke izinto abesisulu kuzo—waza loo mntu ubenzelwe izinto ezinjalo, wafika waba lutshaba, ngokubonisa ngeento nangemikhwa ukuba akanambulelo. Ngothi abencediwe wasindiswa, ithi nenkosi yakhe, yakuvelelwa bububi nazii-ntjaba, asuke ayifiye, aye kugalela ngecala lezo ntjaba; athi ekhona, abe nguyena ungasindisi nomntwana, ungenasazela sokukhumbula iimini zokuncedwa kwakhe, neemini awayembi ngazo.

Ngothi enjalo, ithi intetho yakhe ibe yegxekayo nesolayo.

engenandawo yambulelo. Kuthi endaweni yoko azenze owayebandezelwe, owayebulawa, njalo-njalo. Umntu onjalo kuthiwa ngu“bed’ idlaba.”

Ukubed’ idlaba, ngamanye amazwi, kukuBa nguKhaka-Mphethu; kukujika ubinze inkosi yakho, uyithimbe, nje ngoQetho ethimba iinkomo zikaTshaka, ukumka kwakhe phantsi kolawulo lwakhe, ukuze nje athi akufunyanwa athi uDingana, “Lo mntu akafanele kudla bomi; ufanele ukufa kuphela; kuba engubed’ idlaba, into engenam-bulelo.

Wakulumkela ukuBa ngubed’ idlaba. Yinto engenathamsanqa nasenKosini, ubume obunjalo. KuBa ithi nokuBa yimpuku le, imazi owakha wayinceda; singasathethi khona ngendlovu nengonyama, ukukwazi kwazo ukuBuyekeza uncedo.

“*Ingwe idla ngamabala.*”—Kukho iintlobo ezithile zamamncwa eziyelele kunene kwizingwe, nangemigqumo nangobumncwa bazo, abada bathi, abathe kanti, abazicoselele kakuhle ukuziqonda ezona ndawo yahluke ngazo inkqu yengwe kwihlosi, bagqibe mpela ukuBa ihlosi yingwe, nokuBa ingwe lihlosi. Ke ingwe le be kufuneka iqondeke kakuhle eyona iyiyo, neempawu eyahluke ngazo. Iminweba yezingwe ibifudula isambathwa ziinkosi neziphakathi ezinamagama. Ke ngoko ulusu lwengwe yinto eBisiwa komkhulu, kuBa ingafumane yambathwe ngabantu nje kodwa; ngoko ibikhangelwa kakhulu ukuBa yiyo, asiyiyo, kusini na. Olunye ke uphawu ibe ingamabala ayo. Ekuthi xa kuthe kanti kukho nezamahlosi izintsu, zibehele zikhethwe ezezingwe ngenxa yohlobo lwamabala azo, zifumane inani elingaphezulu ke ngoko zona. Lavela apho ke eli qhalo.

“*Uxam waphusile.*”—Eli qhalo asiliqondi ncam, eyona nto lithatyathelwe kuyo. Kodwa bakho abantu abathi, le nto inguxam asiyo nento ububele, xa ingumdlezana.

Omnye wakha wabalisa imbali yomsindo kaxam, ngokusuka athi kanti usondele ematholeni akhe. Uthi kuthe, ngale nto ebesakuthi amakhwenkwe ancokolelane ngokuntywila ixefa elide esizibeni, nokuhlala khona kude kukhanye, kuBonakale izinto eziphantsi kwamanzi—uthi beenza loo nto ngamhla uthile. Kuthe kwakukhanya, waBona into awayeBa yinyoka, sel' ide yema ngamazondolwana, sel' ingcangazela ngumsindo, isel' ide ingathi iza kumtsibela. Kuthe kwakuba mzuzu eyikhangele le nto, wayiqonda ukuba nguxam, wee nqa ukuba azi namhla iphaku-phaku elinje ukoyika leenziwa yinto ni na. Uthi uthe akukhangele kwelinye icala elunxwemeni ngakuye, waBona iintwana esezinyolula imiqalana yazo, zimana zikhamisa imilonyana zibekisa kulaa xam. Kanti ke ngunina lowo. Wasinda emacebetshwini amaBi okudliwa nguxam.

Eli qhalo lokuthiwa uxam waphusile lisetyenziswa xa sukuba nokuba nguBani na, ebe kufuda kufunyanwa okuthile kuye, atshithshileyo, asel' efunyanwa eyintshibakhwe, into engenabubele namhla. Kuthiwa ngaye xa kuxelelwa abanye, "E! Se nibuya; uxam waphusile."

"*Akukho nkwali iphandel' enye; eyenje njalo yenethole.*"  
—Eli qhalo lelona lisekuhlani, kuBa lelona lihlala liBona-kala imisebenzi yalo nakwezi zasekhaya iinkwali, sithi ukuzibiza ziinkuku. Yonke inkuku uhlobo lwayo kukuziphandela. Kuthi ukuze iphandele enye, iBe ingumllezana. Khona iphantse ingafaki nento le ngokwayo; yonke into eyivumbululayo emazaleni, nokuba kuphi na, iyibizela amantfontfo ayo. Kukwa njalo nakwezasendle.

Ke eli qhalo lisetyenziswa ngabantu ngohlobo lokuba, nakomkhulu kudala, umphakathi ubephandela abakhe oonyana izikhundla zobuphakathi, kuthethwe ngokuba bona ngabaBuselweyo nguyise, babizwe ngokuba ngabantwana bogaga. IBe oko ikukuthi, ugaga olube lusandla-



Iwa nguyise lubafanele—ubuphakathi kwa newonga likayise. Be kungenwa ngaye nangabakowabo, abafake emicimbini elunge naye, abagosise, babe yimisila, abe ngokwenje njalo ebaphandela, kuBa eyinkwali enkulu yena, esel' iwazi amazala, bona bengamathole akhe.

Se kunjalo ngoku nakwabasebenza kumLungu. Ulowo, xa angumfo ophambili nokuBa kukuwuphi na umsebenzi, iindawo eziphambili uziphandela abakowabo phambi kwento yonke, kuBa eyinkwali enkulu kuloo ndawo, asel' enokuphandela amantfontfo, asekeleze ngobugosa bakhe kuBeLungu abasebenzelayo. Livele kwiindawo ezinjalo eli qhalo, lithandwa kunene zizo zonke izizwe eziNtsundu.

*William W. Gqoba.*

## UBUNGANGAMSA BUKA-THIXO.

*Waza uYehova wamphendula uYobi, esemoyeni ovuthuzayo, wathi,*

Ngubani na lo usitha icebo

Ngokuthetha okungenakwazi ?

Kha uwabinqise nje ngomfo amanqe akho,

Ndikubuze, undazise.

UBe uphi na ukuseka kwaM umhlaBa ?

Xela, ukuba uyazi, uya qonda.

Ngubani na omise imilinganiso yawo, ukuba uyazi ?

Ngubani na owolulele ulutya lokulinganisa ?

Zifakwe ntweni ni na izikhondo zeentsika zawo ?

Ngubani na owabeka ilitye lawo lembombo,

Ekumemeleleni kunye kwamaKhwezi okuSa,

Beduma bonke oonyana baka-Thixo ?

Ngubani na owaluvingcelayo ulwandle ngeengcango

Ekutyhobozeni kwalo, luphuma esizalweni ;

Ekulwambathiseni kwaM ngamafu,

Ekulusongeleni ngesithoko-thoko ;  
 Ndakulusikela umda waM,  
 Ndakumisa imivalo neengcango ;  
 Ndathi, " Fika apha, ungegqithi,  
 Eme apha amaza akho akratjayo" ?

Ngemihla yakho wakha wayiwisela umthetho na intsasa,  
 Wasazisa isifingo indawo yaso,  
 Ukuba sibambe amasondo omhlabha,  
 Bavuthululwe kuwo abangendawo ?  
 'Uguquke nje ngodongwe lomsesane wokutywina ;  
 Zizimise ngokwazo izinto nje ngasesambathweni ;  
 Abangendawo bavinjwe ukukhanya kwabo,  
 Nengalo ephakamileyo yaphulwe.

Uye wafika na emithonjeni yolwandle,  
 Wahamba-hamba ezingontsi-ngontsini zenzonzobila ?  
 Uwatyhilelwe na amasango okufa ?  
 Namasango ethunzi lokufa wawabona ?  
 Ubugqalile na ububanzi bomhlabha ?  
 Xela, ukuba uya kwazi oko konke.

Iphi na indlela esa ekhayeni lokukhanya,  
 Nobumnyama iphi na indawo yabo—  
 Ukuba ubus'e emdeni wabo,  
 Ukuba uqonde iindlela zendlu yabo ?  
 Uyazi kambe, ngokuba wawuse uzelwe oko,  
 Lilikhulu nenani lemihla yakho !

Ufikelele na ebuncwaneni bekhhephu,  
 Ubuncwane besicotho wabubona,  
 Endabucwebela ixesha lembandezelo,  
 Imini yokudibana nemfazwe ?  
 Iphi na indlela yalapho kwaSiwa khona ukukhanya ?  
 Yalapho luphangalaliswa khona ulophu lwempuma-linga  
 emhlabeni ?

Ngubani na ogqobozela isiphango umjelo,  
 Ogqobozela umbane weendudumo indlela ;

Ukuḡa ine ezweni elingenamntu,  
 Entlango apho kungekho mntu ;  
 Ihluthise intḡabalala yakwantḡabalala,  
 Intḡulise uhlaza oluphumayo ?  
 In'oyise na imvula ?  
 Ngubani na ozala amathontsi ombethe ?  
 Uphuma umkhenkce esizalweni sikabani na ?  
 Neqabaka yasezulwini izalwa ngubani na ?  
 Amanzi aya qina nje ngelitye,  
 Nobuso bamanzi anzongo-nzongo buḡambene.  
 Unokuwabopha na amaqhina esiLimela,  
 Uzicombulule izintya zamaKḡoza ?  
 Unokuyivelisa na imilindo yenyanga ngexefa layo,  
 Uzalathise iinkwenkwezi zeBere nabantwana bayo ?  
 Uya yazi na imimiselo yamazulu,  
 Umise ulawulo lawo emhlabeni ?  
 Unokuliphakamisela emafini na izwi lakho,  
 Ukuze ubuninzi bamanzi bukugubungele ?  
 Unokuyithuma na imibane, ihambe ithi kuwe, " Sikho " ?  
 Ngubani na omise ubulumko ezintsweni ?  
 Ngubani na onike imboniseli ingqondo ?  
 Ngubani na obala iingqimba zamafu ngcbulumko ?  
 Ngubani na othulula iintsuba zezulu  
 Emelelweni wothuli, luḡe lutyhido,  
 Amagada anamathelane ?  
 Ingonyamakazi unokuyizingelela inyamakazi na.  
 Uzalise iphango leengonyama ezintḡa,  
 Xa zincathamayo ezikhundleni zazo,  
 Zihlale ezindadeni, zilalele ?  
 Ngubani na olungisela ihlungulu umfunzelo walo,  
 Xa amathole alo aziḡika kuThixo,  
 Ebadu-badula engenakudla ?  
 Uya lazi na ixefa lokuzala kwamagcgo asemaweni,  
 Ugqale ukuzḡuza kwamaxhamakazi ?

Uya zibala na iinyanga azizalisayo,  
 Ulazi na ixefa lokuzala kwawo ?  
 Aya guqa, azale,  
 Akhuphe inkonyana.  
 Ayomelela amankonyana awo,  
 Akhula emathafeni,  
 Aphuma angabi sabuya.

Ngubani na olindululeyo iesile lasendle likhululekile ?  
 Imbophelelo ze-esile elindwebileyo, ngubani na ozithukuleyo,  
 Endilimisele inkqantosi ukuBa iBe yindlu yalo,  
 Neendawo ezinetyuwa ziBe likhaya lalo ?  
 Liya yihleka ingxokolo yomzi,  
 Aliyiva ingxolo yomqhubi.  
 Umfuno weentaBa buButyani balo,  
 Lilanda lonke uhlaza.

Yovuma na inqu ukukukhonza,  
 Ilale esitalini sakho ?  
 Unokuyibopha na inqu emqeleni ngomqokozo wayo,  
 Iqwakanise iintili, ikulandele ?  
 Wokholosa na ngayo, ngokuBa emakhulu amandla ayo,  
 Ukufiye nayo ukuxelenga kwakho ?  
 Unokukholwa na kuyo, ukuBa yoyigodusa imbewu yakho,  
 Iyibuthele esandeni sakho ?

Iphiko lencinibakazi liya phapha ;  
 LunenceBa yengwamza na ke usiBa lwayo noboya bayo ?  
 Hayi bo ! Iwafiya emhlabeni amaqanda ayo,  
 Ifukamele eluthulini ;  
 Ilibale ukuBa unyawo lowatyumza.  
 NeJamncwa lasendle lowanyathela.  
 Iya wabukula amathole ayo ngathi asingawayo,  
 Kupalale ukuxelenga kwayo ingaxhali

Ngokuba uThixo wenze yabulibala ubulumko,  
 Akayabela ingqondo.  
 Xefa limbi izibetha iphakame,  
 Iihleke ihafe nomkhweli walo.

Linikwa nguwe na ihafe ubukfoti ?  
 Uyambathise intamo yalo ngoBuyaka-yaka ?  
 Nguwe na oliqakathisa nje ngenkumbi ?  
 Isandi somfutho walo siyethusa.  
 Liya gquba entilini ngamanqina, lenze amagqasi ngama-  
 ndla ;  
 Liphuma likhawulele umkhosi onesikfweqe.  
 Liya kuhleka ukunkwantya ; aliqhiphuki mfilini ;  
 Alijiki phambi kwekfele.  
 Urafaza phezu kwalo umphongolo,  
 Nentsjuntse ebengezelayo nencula.  
 Ngentsjakavu nangenchwangu liginya ilizwe,  
 Alimi kwakuvuthelwa isigodlo.  
 Okuvuthela sivuthelwayo isigodlo, lisuke ngathi lithi,  
 " Nxhatfho ke ! " Lisezela imfazwe kwa kude,  
 Nokududuma kwabathetheli nokufunza.

Untloyiya uphaphazela ngengqondo yakho na,  
 Olule amaphiko akhe, abeke emaZantsi ?  
 Kungomthetho wakho na, ukuba ixhalanga linyuke,  
 Liyiphakamise indlu yalo,  
 Lihlale engxondofeni, lilale  
 Etsolweni lengxondofa nasemboniselweni ?  
 Lilapho lihlola ukudla ;  
 Amehlo alo ondele kude.  
 Amathole alo afunxa igazi,  
 Nalapho bakhona abanxhwelefiweyo, likhona nalo.  
 Kha uzibinqise amanqe akho nje ngomfo ;  
 Ndiya kukubuzwa, undazise.  
 Kanene uya kwaphula nogwebo lwaM na,

Undigwebē, ukuze ube lilungisa ?  
 Unengalo enje ngekaThixo na,  
 Ududume ngezwi nje ngaYe ?  
 Kha uzihombise ke ngobungangamfa nokuphakama  
 kwakho,  
 Wambathe indili nobungangamela.  
 Ma kuphalale ukuphuphuma komsindo wakho,  
 Ulibone lonke ikratfi, uligungxule.  
 Libone lonke ikratfi, ulithobe,  
 Ubangqule abangendawo eendaweni zabo.  
 Kha uyibone imvubu endayenza yaanawe :  
 Idla utyani nje ngenkomo.  
 Kha ubone amandla ayo asemanqeni ayo,  
 Nokuqina kwayo kusezinyameni zesisu sayo.  
 Igoba umsila wayo nje ngomsedare,  
 Imisipha yamathang'a ayo ibijelene.  
 Amathambo ayo anje ngemibolompo yobedu,  
 Amathambo ayo anje ngemivalo yesinyithi.  
 Iyintlahlela yeendlela zikaThixo ;  
 Umenzi wayo wayinika ikpele layo.  
 Ngokuba iintaba ziyithwalela ukudla,  
 Onke amafamncwa asendle adlala khona.  
 Ibuta phantsi kwemitholo,  
 Engcotyeni yeengcongolo nomgxoboza.  
 Imitholo iyigubungela ngomthunzi wayo ;  
 Iminchuluba yesihlambo iya yijikeleza.  
 Yabona, 'uhamba phandle umlambo, ayiphakuzeli ;  
 Ikhelosile, xa kutyhobozela neYoredan emlonyeni wayo,  
 Inokubanjwa na, inamehlo nje,  
 Igqojozwe impumlo ngentsimbi yokuthiyela ?  
 Unokuyirola na ingwenya ngegwegwe,  
 Ulutshonise elutyeni ulwimi lwayo ?  
 Unokuyifaka intambo yomz'i empumlweni yayo na;  
 Ugqoboze izidlele zayo ngeentolo ?

Ingataruzisa kunene na kuwe,  
 Ithethe amazwi athambileyo kuwe?  
 Ingenza umnqophiso na nawe  
 Wokuβa uyithabathe iβe likhoboka laphakade?  
 Ungadlala na nayo nje ngentaka,  
 Uyikhulekele iintombazana zakho?  
 Angarweba ngayo na amahlulelana abambisayo,  
 Ayaβe phakathi kwabarwebi?  
 Unokusizalisa na isikhumba sayo ngeenyembe,  
 Nentloko yayo ngezikhali zokuβinza iintlanzi?  
 Beka isandla sakho kuyo;  
 Khumbula imfazwe, ungaphindi.  
 Yaβona, ukulinda kobambisayo ngamanga;  
 Inene, uqethuka kwa esayibona.  
 Akukho sijoβa sokuyixhokonxa.

Ngubani na ke ongazimisa phambi kwaM?  
 Ngubani na ondiphangeleyo wandinika, ukuβa ndibuyekeze?

*UYobi wamphendula uYehova wathi,*  
 Ndiyazi ukuβa unakho ukufeza konke;  
 Akunqatyelwa nto uyicingileyo.  
 Ngubani na lo usithe icebo engenakwazi?  
 Ngoko ke ndithethe endingaziqondiyo;  
 Izinto ezibalulekileyo kum, ndingazazi.  
 Kha uphulaphule, ndithethe mna;  
 Ndiya kuβuza kuwe, undazise.  
 Be ndikuva ukukuva ngendleβe,  
 Kungoku iliso lam likuβonile.

Ngenxa yoko ndiya zicekisa, ndizohlwaye,  
 Ndiseluthulini naseluthuthwini.

*Waza uYehova wakubuyisa ukuthinjwa kukaYobi, waku-  
 sikelela ukuphela kukaYobi ngaphexu kokuqala. Wada  
 wafa uYobi eyindoda enkulu, ephелеle ebudaleni.*

*InCwadi kaYobi, xxxviii-xlii.*

## UKUKHOLOSA KUKA-YOBI.

*Ekubeni izihlobo zakhe zibe zikade zimcaphekisa uYobi ngokumsola, oko wayesezinkathazweni, ude waziphendulela wathi :—*

Kunini na nisenza isinqhala kumphfumlo wam,  
Nindityumza ngokuthetha ?

Taṛuni, taṛuni, zihlobo zam !

Kuba isandla sikaThixo sindiphethe.

Yini na ukuba nindisukele nje ngoThixo,  
Ninganeli yinyama yam ?

Akwaḡa ngoku eḡebaliwe amazwi am !

Akwaḡa eḡekolwe encwadini

Ngentlaḡo yesinyithi, atyhidwe ngelotho,

Axholelwe eweni nanini !

Kanti mna ndiyazi ukuba **UMHLAWULELI WAM  
UHLELI ;**

*Engowokuphela, uya kusuka eme phezu kothuli lomhlaba.*

*Emveni kokuba ulusu lwam ludlavulwe lwaanje,*

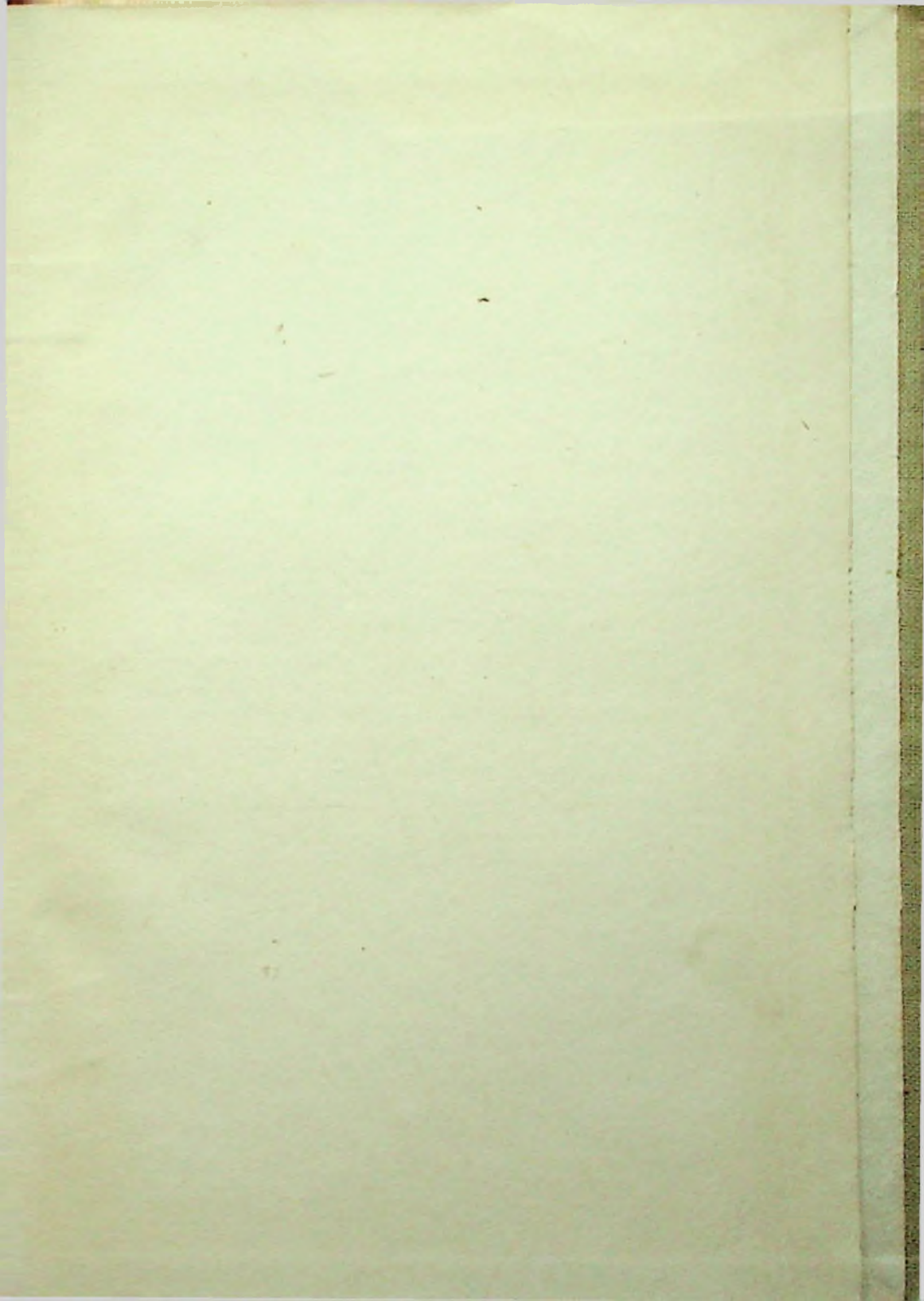
*Ingasekho inyama yam, **NDIYA KUMBONA UTHIXO,***

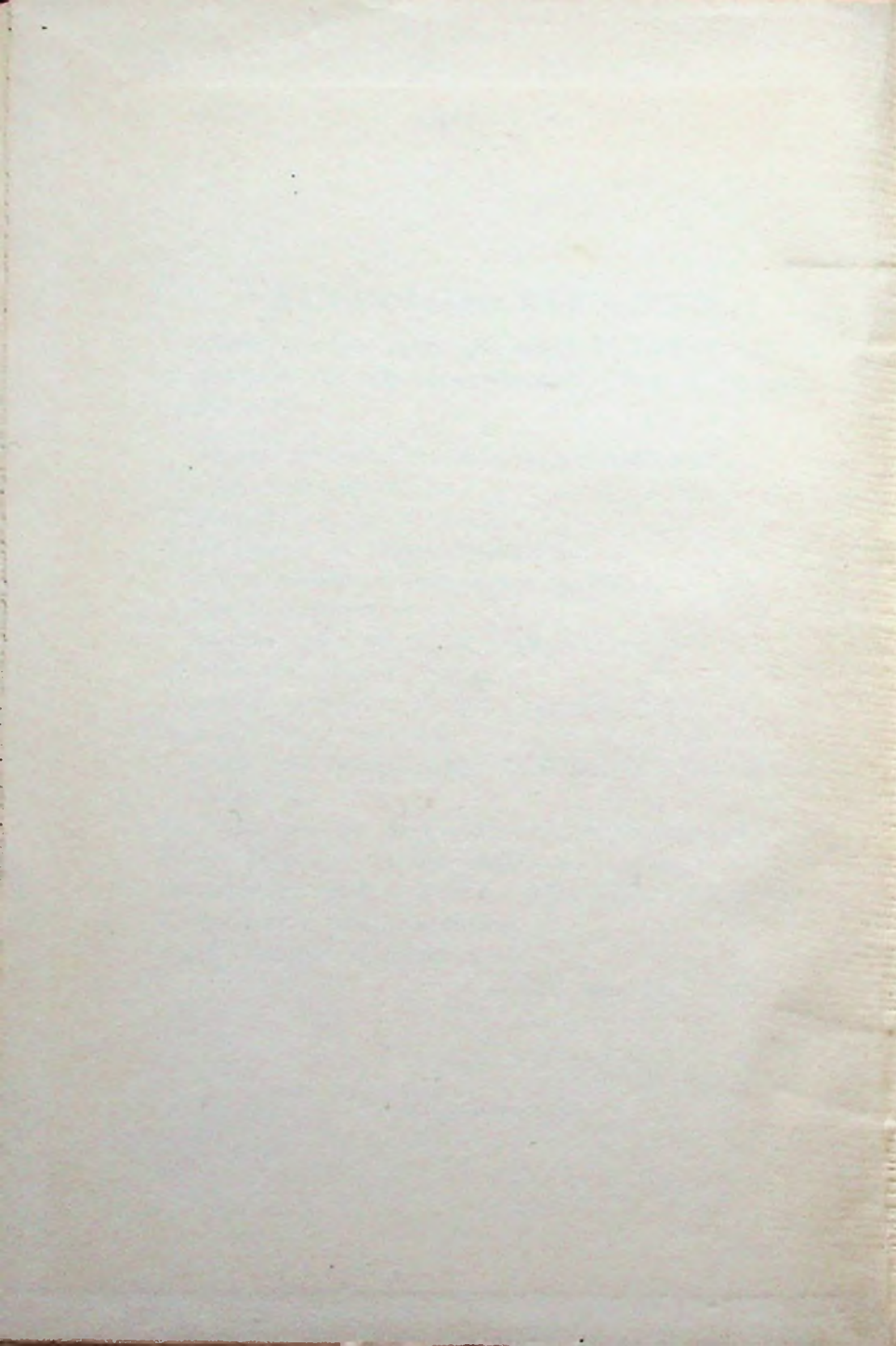
*Endiya kuzibonela mna ngokwam,*

*Amehlo am ambone, ingabi wumbi.*

*UYobi, xix. 1-2, 21-27.*







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