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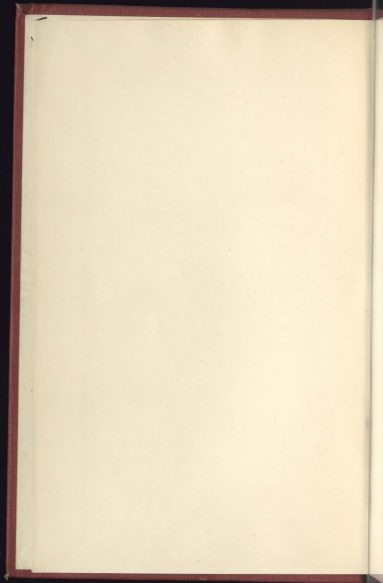
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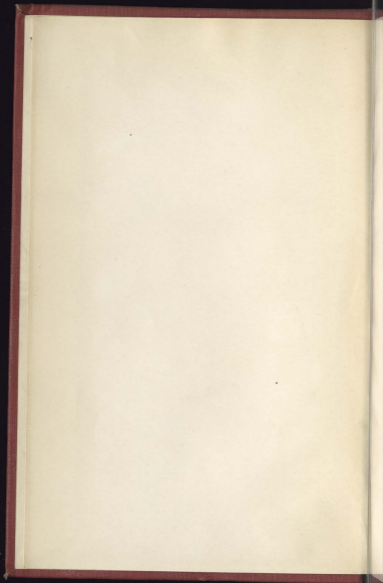
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bum bi IN KO MO zon ke ze zi ka-Ti-  
pam bi xo: un gum ni ni zo ye na. Kun-  
dun ga ga bi ko num tu o zi ci la yo. I pi-  
ten da we gu ye i mifi si, ne mi ti yon-  
gom so ke zi ya pi la ga yo; a pi we na-  
kam be man zi e zi wa se la yo. Yim vu-  
kan ti me yom ni ni zo u ku ba zi kon-  
vim ba ze ti na ban tu in ko mo; zi ya-  
fim da si kon za go ko. Za pi wa in ko-  
zem ka mo ku-No wa, na ku ti gu-Ti xo  
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  
ean 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  
you ke gu-Tixo um ni ni zo.

4.

J. B.

*Lo ngumfanekiso oncut/hisiveyo wephepha lokufundwa ngabantwana besikolo saseGwali, elaficilelwa eGwali mayela nomnyaka we1823 ngu John Bennie. Iphepha lona ngenhqu lisehugcivweni kwiKoleji yabaNtsundu eDikeni.*

RCS. A. 5d. 2

# IMIBENGO

*Ibengwe ngu-*

W. G. BENNIE, B.A.



THE LOVEDALE PRESS

1935

*"TITBITS,"*  
*An Anthology*  
*of Xhosa Prose and Poetry.*

9002840098✓

## 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 ndikhethe ndifunqula apha ezincwadini nase maphepheni esiXhosa, ndawana namanqaku endithe ndawathanda, ndibengela ngokukodwa umlisela nomthinjana wakwaXhosa, injongo yam ikukuBa fakhe 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 kusananiswana ngemali ezimalikeni. Yinto ephilileyo, enobomi bayo obendeleyo emafalini 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 wakwabo, afekethe ngalo, udelekile naphi na emhlabeni, nakusiphi na isizwe. Kofekwa phi na ke ukudeleka kwesizwe esifike salicukuceza ilifa elinje ukunqaba kwalo, safeketha ngalo ?

Xa ke intetho iyinto elolu hlobo, kuBonakala ukuba yinto efanelwe kukuxatyiswa, ihlonelwe, igcinwe, ilondolozwe ; kuthiwe ukusetyenziswa kwayo kumana kukhangelwa ukuba isetyenziswe ngendlela yokuba ingonakali, ingathunukali, 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 abafsha bakaNtu bezi mini—ngokukodwa aabo basezidolopini—afayikhathalele, bengayinonelele, intetho yakwabo. Bathe ukusisukela kwabo isiNgesi, bada fanga basidlele isiXhosa. Ndisitsho nje, anditsho ngakuxelelwa. Ndithetha into ekade ndiyifona ngawam amehlo emaphepheni eemvivo endimana ukuwavavanya ; into ekade ndiyiva ngeendlebe, xa ndihambayo ezitalatweni 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 lomxube weentetho 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 ezife 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 kutjhonela khona, ukuba abadala nabatjha famaXhosa—ngokukodwa abafundileyo—abafabuki kobu futhongo, 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 newadi zokufunda zakwaSomgxada, ukuba ndiphakele abantwana bezikolo isiXhosa esivakalayo, esinesongo. Ngoku ndiphakela nina, ngokunga ningathi nina, kunye nabantwana aabo, niBuve ubumnandi sentetho yakowenu, niyixabise, niziqhayise ngayo; nandule ke niyilondolozwe, nithethe isiXhosa esisiso, niwulahlele ezaleni laa mxube unezotho.

Kungahle kube kho ndawana zithile kwizicatshulo eziqukwe kule ncwadi, zingathi kanti ziya phikiseka kwabanye abantu—ngokukodwa kumanqaku nezinto eziphathelene namaqali ezizwe nezinto zombuso. Ndingayicacisa, ibe mhlophe, indawo yokuba abaphathi belitye lokuficilela laseDikeni, nam mhleli, asizibandakanyi nazo zonke iingxelo nezimvo zafabali. Indlela acifwe ngayo amanqaku la, ayibanga kukwaneka zingxelo nazimvo zithile; ibe ikukwaneka ukundileka namandla entetho yesiXhosa. Ukuba ubani unendawo anga angayiphikisa, angaphikisana ngayo nombali lowo, ukuba usekho; ukuba akasekho, umhlobo wethu wosel' elala ngenxeba.

Ndifulela ababali abandinike ngokukhululekileyo imvume yokuba ndicaphulele usapho lwakowabo izijungqe ezincwadini zabo. Abanced'e mna ndedwa; banced'e nolutfha lwakwaXhosa.

Ndanga ndiva abantu bomzi besithi, "Njoli yaphi le, inje ukuntyuntya. Soda sifike nini enyameni?" Ngako oko ndiya tshonela. Yamkelani, naantso imifengo. Nize nithi ukuba niyithandile, nigqithele kwisifuba, nemikhono, nomlenze ongaphezulu—oko kukuthi, nigqithele kwiincwadi ezibalwe ngabakowenu, ekuthiwa ziziimfumba phaya kwizindlu zokuficilela, 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' ufomi, wadala phezulu.  
Loo mDal' owadala, wadala izulu.  
Loo mEnzi weenkwenkwezi, nooziLimela ;  
Yabinz' inkwenkwezi, isixelela.  
Loo mEnzi weemfama na, uzenza ngaSom ?  
Latheth' ixilongo, lisifizile.  
UlonQhin' izingel' imiphfumlo.  
UloHlanganis' imihlambi eyalanayo.  
UloMkhokeli wasikhokela thina.  
UlenGuf' inkul' esiyambatha thina.  
Ozandla zaKho zinamanxeBa, Wena.  
Onyawo zaKho zinamanxeBa, Wena.  
Ugazi laKho limkpolo yini na ?  
Ugazi laKho liphalalele thina.  
Le mali inkulu na siyifizile ?  
Lo mzi kaKhonwana siwufizile.

*Ntsikana.*



## U-NTSIKANA.

## I.—UBOMI BAKHE.

UNtsikana wayengumfo kaGaba, enguyise wooKofe nooDukwana aaba. Ndilazi ibali lakhe ngokuliva ngobawo, uSoga ongasekhoyo, nowabegqobokile ngendlela yakhe yaloo maxefa asebunnyameni—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 lokufa ndicinge ngoThixo, umDali wam endifanelwe kukuthi ndimkhonze.

UNtsikana wavelela kwaNdlambe, ukucaca kofuprofeti bakhe, naxa ke yayise imhlile le nto yakhe esekwaNgqika kowafo. 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 ngaseTini phaya. Uthe ke uNtsikana, obeye kwaNdlambe apho, esiya kuphulaphula ezi ntetho zikaNxele kwaNdlambe, waman' ebukholelwa kuzo, wada wampuma noNxele lowo ngenkaB' enkomo emhlophe; nje ngoko uNxele ebesel' emiseleke ukuba apanywe ngumntu wonke.

Koko ke kodwa le nkomo yafuya yaphuthunywa nguNtsikana, ngokuthi kanti uxokisiwe naye nje ngabanye abantu abatyholileyo uNxele, ngobu buxoki bakhe bokuthi abeLungu uya kubawisela ngezulu, xa kulwayo ngaseTini 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."

aſagqibe aſantu aaba ukufadubula. 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 aſe ngakuNgqika phaya?” Kumhla ke loo mini uNtsikana wabuyela kowaſo kwaNgqika, ukuza kuthetha khona esithi, “Namp’ aſantu bexokiswa nguNxele kwaNdlambe, kanti mna le yam into ayitſho.”

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 wasemaJwapieni. Uſe lelinye lamaphakathi kaNgqika. ‘Suka umntu wagqoboka, waaligqoboka elikholwa likaNtsikana, elimana ukuſumayela le nto emzin’ alo phaya.

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

UNtsikana lo SenoSoga ma baBe baBengamazana naSamelwane kwa ngaphambili. BaBe zizihlobo, kuba nanku uNtsikana owabezek'e umJwapakazi, unina woo-Dukwana nodade wafo. Loo nto ikwaqondakala ngokuthi uNtsikana, akubuzwa nguNgqika umntu azana naye kweso sakwakhe, aphendule 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, walifamba 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." Atfho azifale ke yena izono namanyondo-nyondo abeqhutywa oko entlalweni yasemaXhoseni. UBe-fumayela esalatha "UloThixo mkhulu ngosezulwini."

Ngumfo owafetha ngeqela lefemente entfa, 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." Watfho wasel' efudukela kumzana wakhe obuseNcepa phaya, kufuphi nenxowa lesinala yabafundisi. Kodwa ke asuka avuka phantsi amaphakathi akhe, ema ngeenyawo emnqanda kule nto; afetha wafalekela emahlathini ngokuzinqabisa nale nto yakhe, ethandaza eyedwa nje ezindle phaya. 'Suke ke ekugqibeleni, la maphakathi, athanda kunene ufumnyama, amahllekisa mpela uNgqika, wafetha wahlukana naloo ntlantsi yokukhanya wafeyizuze kulowo kaGaba, ethunyelwa ubuprofeti kwelakowafo lisesithoko-thokweni.

Kodwa ke noko ngoku kwenza, akalithintelanga iliZwi

elalikhutshelwe umprofeti wokulihambisa; koko lona lasuka lazizuzela abalo ematyeni. Kumagqoboka okuqala kaNtsikana ndiphawula ooNoyi, Matjhaya, Mbi, Tamo, XuBa, Koti, Matjhikwe, KoBe, Dukwana, Suthu, Soga, namaJwara akwaSoga ooFestile; nabanye bangenelela. Esi ke, mlesi, yaba sisiqalo sebandla likaThixo kaNtsikana. Saseka amaBandla amakhulu nangqindilili emaBofolo, kwaMankazana, nakwaSomaseti, emKhufiso, emaDeBe, Qonce, Ncemeja, emGwali kaNgqika, naPhefeya kweNcifa. 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, kung'atjhiwo kufanele nokuthiwa, yinzala yemente kaNtsikana, oyena mseki wokuqala woBuGabe kweli lasemaXhoseni. Naba-fundisi aBaMhlophe bokuqala bangenelela eqalweni lomsebenzi kaNtsikana.

Abantu bokuqala ekugqobokeni kuNtsikana, nje nge-mfanelo, yaba ngamaCira namaJwara; namaGwali nama-Ntakwende nezinye izizwe. Kanti ke noko, wona umqumbi yayingamaCira namaJwara. AmaJwara kaloku—lo mzi kaKhonwana—wawublatyelwe le nto kaNtsikana kwa yinkqu kaNtsikana, ukuze nje bayingene. Yile nto litjho yiculo likaNtsikana ukuthi, "Lo mzi kaKhonwana siwufizile." Kutyede abaficileli ukusuka bathi, "Lo mzi wakhona na siwufizile."

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

UNtsikana ngumfo owaſ' enokuthetha okwalatha oku-  
sezayo, ukuzalisekisa unyulo lwakhe loſuprofeti kowaſo  
emaXhoseni. Wathetha kakhulu ngeentlanga ezimbini  
ezizayo, olunye luvela ngasentfona-langa—amaNgesi ;  
nolunye luvela ngasempuma-langa—amaMfengu.

Weenje nje ngaſeLungu, “ Luyeza uhlanga oluMhlophe,  
olunwele zifana noſulembu bombona obu, luza luphethe  
iqhofa elingenamlomo—imali. Lungumphambanisi. Ze  
nililumkele eli qhofa. Luphethe neZwi likaThixo ;  
ma ze niliphulaphule, nilamkele ke lona. Ukuba anili-  
phulaphulanga, izwe lenu liya kuzala ziindlela zeenqwelo,  
ziintango zeengcingo, nayimihlambi yeegufa. Ningaze  
nilwe nalo, wena Ngqika. UNxele lo uya xoka ; uya  
galahlekisa abantu.”

Lo mfo walekela ngezinye iintetho wathi, “ Ndifona  
mna ukuba liyeza ixefa abothi ngalo uhlanga lusuke phezu  
kohlanga, uyise angevani nonyana, intombi iphambane  
nonina, kude kufike uSifuba-sibanzi, owoniſuyisela kwa  
kulaa Ntaſa kaNdoda.”

Lo mntu ke ethetha ezi zinto nje, ngumntu ; ufana  
nomntu wonke. Unesithembu ſaſafazi aſaſini, omkhulu  
nowasekunene. Oonyana ſakhe ſaye ſeſaſini qha,  
inguKobe omkhulu, noDukwana owasekunene. Unina  
kaKobe wayengumQocwakazi, uNontsonta igama ; unina  
kaDukwana ingumJwapakazi ogama linguNomkhini.

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

UNtsikana wasweleka ngowe1821 kukugulana kwakhe  
okuthambileyo, okwamthabatha ixefa elithile. Le nto ke  
icaciswa kukuſa ethe, egula nje, weenza waxholwa umkhu-  
mbi wakhe womhlunguthi, emana ezilinganiseela ukuze

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

Wathi uNtsikana ukuyolela kwakhe, phambi kokufa abube eseThwathwa apho, wabiza umhlobo wakhe, uSoga, umfo kaJotelo, wathetha kuye esithi, "Ndikufizela le nto : fudusa olu sapho lwam lunoKobe noDukwana nabafazi bam bobabini, uye nalo eGwali phaya esikolweni, uye kulucina luhlale kuwe." Ukuze nje olu sapho lwasema-Ciřeni lufe seGwali, esikolweni phaya. Oku kuthi esikolweni, nditjho ngokufa umfundisi wokuqala kuNgqika, uNyhengane<sup>1</sup>, wayefekwe esandleni sikaSoga ngokunikelwa nguNgqika.

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

Liphela apho ke ifali likaNtsikana ngumbalisi.

*Zare Soga.*

## II.—UKUEUMAYELA KWAKHE.

UNtsikana, umfo kaGaba, wakwaQanqholo, kwaNyembezana, emaCiřeni, 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; se kuse-

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

mhlotsheni ebantwini nasefementeni ukuba ukwa ngume-  
nzeleleli phakathi kwaBo noThixo waBo. Ec kulula oku  
kubantu abangamaXhosa, ababeqhele amatola namagogo.

UNtsikana lo ubenefuthe elikhulu lokwenza ukuba aban-  
mandelayo babuve ubukhulu nokuba kufuphi kukaThixo  
kuBo, afumayele lo mfo ngoThixo, atsho beve boyisakale,  
ukuthi kanti besesona uThixo nangezi zono, kuhleliwe  
nje! Enkonzweni xa afumayelayo uhleli ngasezantsi,  
ngasemnyango; indlu izele tu ngabantu, amadoda naba-  
fazi. Umnumzana utsho ngomnwezi' akhe weenkunzi  
zezingwe, le nguB' inkulu iwugquma kakuhle umzimba  
womnini-wo, ogcinwe ukungakhe uvele kuy' apha. Intsha  
yelelo 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 uku-  
hlala 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 azithiyi-  
leyo uThixo.

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

“ImVan’ encinane nguMesiya :  
 Unyawo zinamanxeba okubethelwa,  
 Uzandla zinamanxeba okubethelwa,  
 Eyahlatywa ngentsuntse ecaleni.”

*Makhaphela Noyi Balfour.*

### III.—IIMBALI EZINGAYE.

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

Lo mphakathi wayefudula engumfo onomsindo omkhulu, kuBa ngumfo obethanda ukuBetha, umfazi eyinto yemfeketho. Ebesuka athi kumfazi wakhe, “Lola imbola.” Wothi loo mfazi ayilole. Wosuka umnene ayityikile ndawo nye. Loo nto eyenza nje, ufuna ukuze ambethe. Athi ke kwa oko, akubona enganelanga, ambethe. Nangoku ungathi wakukhangela kumfazi wakhe, ubone 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 yiBona na le nto ndiyiBonayo ?” Ithi yona, “Hayi !” Uphinde kwada kwaakathathu, yathi yona, “Hayi.”

<sup>1</sup>Umkile waya endlwini esiya kulungisa, kuBa 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 eBeyifonile kusasa. Wesuka ngokwesithathu ; wavuka umoya akusuka. Wasel’ esithi ke kubantu bomzi wakhe, ma Bagoduke. Wathi kaloku



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

Bafika ekhaya; wabaxelela namhla into emngeneyo, nokuba abantu ma bangaphulaphuli kuNxele, uya balahla 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 alesefe ekhangele enguſeni 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 kuwuzusa lo mhlaſa wakwa-Xhosa. 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 uſinze. Ukuba uqalile, umnqwazi wenu uya kuthulwa, uhotiswe leya yasemzini.” Yaphuma ke. Yathi yakubon' ukuba isel' imkile, kwafika into kwindoli leyo yayisele. Yasel' isithi ke yona kubantu eyayinabo, “Ithi le nto indingeneyo, laa mpi yakowenu iya koyiswa. Ukuba ſe kukho umntu onchafe, 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 ebedefa?" Athi koDwa akayenza loo nto.

Wasuka uNgqika wathuma isigidimi, uDilima, ukuba siye kubiza amaNgesi phefeya kweNxufa, 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 mhlabha 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, ekuheni wayezenzele inchwaba, ngokuba ebesel' eza kumka, wathi, "Mna ndife ndilukhanyiso lwenu; akukho sicaka sakha sathi sithunyiwe, saya sahlala. Mna ndife 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 sase-Gwali." Saye sona sisaphethwe ke nguloo mfundisi mkhulu useQonce, uBuluneli. Wawuthabatha amakhwenkwe akhe omafini, 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 mhleni-kweni utfhaba lukhoyo, kwa luseza. Isuke ilile, se besuka abantu; ingalila, nokufa kuphakathi kobusuku, se besofa. 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 ifa iya thetha. Ma ze ingatiyiwa, namaxa ndingasekhoyo." Yaman' ukulila, noko umnini-yo ebesel' ebubile. Waya kunchwatywa ke. Kwathi enchwafeni kwayalwa nguRobert Balfour; kwathi ukuthandazwa, kwathandazwa nguMatfaya. Abantu ukuthandazwa, kwathandazwa lakhe liseThwathwa phaya. baaliqela elikhulu. Inchwafa lakhe yakwaNgqika. Igama layo

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

Ibisithi ke loo nkabi yakhe iman' ukuya enchwafeni lakhe, iman' ukukhotha amahlamvu aphezu kwenchwafa.

Enye into elusizi, mfo ndini wec*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,ii6'e iimbila zakhe." Sithi, "Hu, hu!" sithi, "Bafatyile, banomsindo." Zithi ezi nto, "Ungabi uthi masisenge." Basuka banikele. Sithi, "Hu, hu"; sithi "Baxho6ile." Bathi, "Ingabi uthi, s,iye kuthukulula iimbila zakhe." Side sisuke sibethe ezinkomeni apha. Basuka bathi abantu afakhulu, "Sinani na esi sidenge?" Siphathe kumemckisa abafazi. Noko bangaqondi. Wathi xa isel' ikufuphi impi, wathi umnt' omkhulu, "Kade ndinixelela." Watfho waangaka ukubaleka. Kude kufike isidenge nje, inkabi yona kukade ibaxelela; abayazi.

*William Kobe Ntsikana.*

## IMBALI YAKWA-XHOSA.

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

Kwathi kwanduluka afafo sooNondwayi, baya kuhlola kwaDiko, ukuba bangazifumana na iinkomo. Bahlele baBuya Bengenzanga nto, bafika bawa ngazo kuSonto, igosa likaJwaga, ukuba asintw' iinkomo, ludala. Wasel' ezekwa-mzekweni uSonto. Anduluka ke nawamaHleke, ephethwe yinto kaBini, uJwaga. LeliBa!

“UNdif' owubangayo;

Ikhonkcw' elinqila lasebuNguni.

Umsukuvimba, ungumntwan' enkosi, ungumntwa' kaBini.

Umyolula nto zinde zasemlanjeni,

Unkomo zidla nenkunzi kaMondliwa yasemaMfengwini.”

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

OoJwagu, ndawo nye nezinye iintola, baye baxela kuSonto ukuba uHeyi ubanjwe. 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 njeya nje, impi kaDiko iyeza.” Batfho 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-zitjhile, latfhat' apho ke ikroti lamaHleke, uJwaqu, leenza izigede. Babonakala noko ukuba salundwendwe namasela, bagxothwa. Wabonakala esala uJwaqu kukudinwa, bavakala besithi, "Yima, buNguni, sikuhlabe." Wathi uJwaqu, "Baya xoka, wena, baleka!" Watfho ke wabuya. Lelifa!

"USondundumefe,

UGabuz' ixhaka,

Lumek' amalongwana simke,

Maz' emifel' ilukhuni, nakhona beyijwaqa akukuphuma nto.

Umzimba wenxhawa, ntwan' ingaka na?

Idla ngetfhoaba sihlahlaninga."

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

Anqandwa loo maxhoba, ngaphandle kwesiphuphu seenkabi esasimke ngamahafe lo gama kulwayo, babaleka naso, esinoDangazele, inkabi yentonga kaDiko. Bafa abantu kunene loo mini; abasazekayo ngoku nguDlakwe, into kaGephela, eyada yakhala yabandisa, yavakala sel' isithi imFecane, "UbuNguni busifundekela 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 eGulu. Kwafa uNtjengecana, into kaNzawu, kwafa uBalwa into kaMadolwana, into aSebesithi ukuyifonga:

"Usozilaqa,

Udud' eneqhubu.

Umxhefa kaHafe," njalo-njalo.

Inxeny yamaHleke isaliswe yindawo yokuthi, xana amadoda axhobayo ukuya kwaDiko, kutfhe indlu yonina

6ooJwara. 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 yaazingqambi, 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 akufuzwa 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 akubuya, 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 bafona umntwana, sambiza, fathi kuye, "Kha usifizele uTutula." Eyile, wambiza umntwana, weza; afika ampolela ebugameni, athi kuye, "Usifona nje, sisuswe nguNgqika; uthe ma size kuBa

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 fonke, Baza kuselwa Bakuwela iNxuba. Bathi kwakusa Bayilahla indlela, Baya kuhlala entabeni, BeBonisela ngasemva, ukuBa akungefi kuya landwa na. Bathi kwakuhlwa, Babuya Bangena kwa sendleleni, Bahamba Bada Baza kufika naye eTyhume kwa Ntlefi.

Wafika yena wamfaka entangeni engalali mntu, wesusa uNgqoko, ukuBa aye kuthi mvi enkosini ukuBa laa nto ikho. Waya ke, wafika okunene wee mvi endleleni, yasel' iBamba ihafe layo, uNqhawane, igama lalo. Yeka ke! Yalithi natya, lwaaluncinane uthuli, ayaba salinda nephakathi namhla lokuyiphahla. Igalelekile, yotho ngentanga eBiyolelwe ukuze yotho 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 nguMgye, umphakathi omkhulu; nguye lo uthakathise inkosi. Ma ze uFawulwe owakhe kwa sentloko. Laya lamhlabela noNdlambe. Kwaya kwaliwa kunene, wagxothwa uMfo-tfhozo—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' amhlafe,

UBaf' oseXukafe,

UNyok' ubanjathiwe ngamaQheya,

USigenga ngamkhontw' emazibukweni,

USoziqhitsi-qhitsi ukusing' esangweni,

UVumaza uvumaz' imfazwe,

USilinge osebuNguni,

UmSitha nganzala kaDaba-daba,

UnoNtsiba zanyathi, namhlan' uphuma koNokhewana  
noNoyena."

UNdlambe ke lowo.

Yaphuma ke, yaya yaxothwa, yafulawa nguMpotshozo, kwaakufo. Yaphanziswa nangani ibithe ayagagamela mzi wakomkhulu. Ithe yaman' ukugana izikhulu zoMpotshozo zodwa, ezinje ngoNtlefo, Ganya, Mguyc, Ncamfo, noNteyi, izinongo ke ezo. Kumhla kwafa

"UNodude,

UNxefo lagul' endaweni yobomi,

UKhuz' ukutyefa nokunqina,

UQandase,

USibunu mtsele kwindindinya,

UNongxangalathile, inkabi kaMaroty'a,

UNtam' ingacilithe ligxoth' elinye,

Imbafalan' entsundwana yaseMthuqwa,"

uNgxokela, efulawa 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 uNgxokela evusa intloko! Ma ze namhla nimnqamle intloko." Batfho ke bamfulala.

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 Mgyue! Kuseloko kukho Ntlefi."

### 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 eBclisemaXhoscni, eligama linguKula.<sup>1</sup> Wabuya wanduluka,

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

weza kwesi sihlambo seLawukazi siseDebe. Kwa nalapho akahlala; weza eNchabasa, wathi nalapho akahlala. Weza emGqwakhwebe, apho athe wahlala khona umnyaka, wemisa nomsintsi. Kukuze abuyele eQhagqiwa (eQhanqhwa, ngentetho yesiQwa), ahlanganise amaLawo, asuma-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 umgondiso 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 namhla,  
 Asinamthetho naBuciko ;  
 Som' umlomo, sizidancie,  
 KuBa sakunikela umva,  
 Wena, Nkulu yeminyanya ;  
 Yasinikel' umva ngoko  
 Neminyanya yamawethu.

Bayethe, Kumkani !  
 Sithi, Buya neAfrika,  
 Kuncye noonyana neentombi zayo.  
 Buya neendyebo zayo zamzuzu ;  
 Buya nempilo nengqondo yayo ;  
 Buya namandla nolomelelo  
 Buya noBunye samaAfrika,—  
 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' utfha6' uSathana,  
 Lusichitha-chitha.  
 Namhl' ufika nje ke,  
 Siphathel' isikrweqe ;  
 Simlwe simxothe  
 Phakathi kohlanga.  
 Buya neAfrika, Mhlekazi.

Bayethe, Kumkani !  
 Itfh' imidondofolo—  
 Itfh' imidak' emnyama,  
 Lutfh' usapho lukaNtu,  
 Batfh' a6akwaMthetho kaMthetho.  
 Batfh' a6akhonzi fakho.  
 Watyaph' ufike, Bawo !  
 Watyaph' ufike, Somandla !

*S. E. K. Mqhayi.*

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### AMA-ZULU.

Mhleli ween*Daba*, undicelile iinda6a zakwaZulu, ndakuthembisa ukufa ndokuthumela ndakufika ekhaya. Ewe ke, sihlo6o sam, ndiwuqalile loo msebenzi ndakufika ekhaya. Ndifune indoda enkulu yakwaZulu, yoku6a indazise

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

Ma siqale kwinkosi enguZulu. Asinandaba kodwa ngayo, nangoMageba kaZulu, nangoPhunga kaMageba, nangoNdaaba kaPhunga, nangoLama kaNdaaba. Sinayo kodwa inchozana yeendaba 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; namaQwafe, 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 escyintsizwa, 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 kufulala 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 ukuḡa ndiya mḡulala, akubalekela, akuya kuyihlo, ndiya mlanda, aze uyihlo andikhuphele yena, ndize ndimḡulale. Naye uyihlo uya kukulanda, akuya ukuḡa ulapha. Andiyi kwaala nawe, ngokufa ilisiko lethu ukukhuphelana abantu. Nditsho ngoko ke, mfana womngan' am, ukuthi dlula uye kwaMthethwa, kuDingiswayo, yona nkosi inkulu."

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

Kuthe ngenye imini, uSenzangakhona waya kukhonza kuDingiswayo, oko kukuthi waya kubusa, ngokufa be zimkhonza zonke iinkosana ezincinane uDingiswayo. Wanikwa umzana uSenzangakhona nguDingiswayo, wokufa ahlale kuwo. Kuthe ngomnye umhla ekuseni, wafika uTshaka kulo mzi angeniswe kuwo uyise. Wafika wema phambi kwale ndlu inoyise, ephethe ikhaka lakhe, lizele ngamanxeba ezikhali. Uthe esiva uSenzangakhona, weva esel' egedeza uTshaka phandle ngokubonga, ebonga uyise uSenzangakhona. Woothuka uSenzangakhona, wathi, "Ngubani na lowo undibongayo." Bathi nguSikiti, igama likaTshaka lobuntwana. Wathi uyise, "Thethani naye angene umntwan' am." Wathi yena, "Ndobuya ndingenc, saba." Wemka uTshaka engangenanga kuyise. Bathi woothuka ngokukhulu uSenzangakhona, ngokuva ilizwi lonyana wakhe owayemḡulala; 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 uTshaka nguDingiswayo, ukuḡa afe yinkosi yamaZulu; wagoduswa ke uTshaka nguDingiswayo, ukuḡa aye kuphatha ufukhosi bakowaḡo. Uthe efika uTshaka kuḡo abakowaḡo, waye

esel' encsiqholo, oko kukuthi, waye esel' enegunya. Waligula ilizwe lakowabo ngexefana elincinane, ngokufa ubukhosi ubunikwe nguDingiswayo, inkosi enkulu eyoyikekayo. Wafika wafulala izikhulu zakowabo namakhosana. Wooyikeka ngokukhulu efantwini. Weenza amafutho. Wasebenza ngobuhlakani, ngobulumko bakwaMthethwa.

Kwaza kwalwa uZwide kaLanga noDingiswayo kaJobe, amakhosi amakhulu omafani. Wafulawa 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 xofa; 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 ukufa 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 zaazifini, zibulawa nguTshaka. Zaya kuZwide, zafika zamxelila uZwide konke ukuthukwa kwakhe nguTshaka; amagama azo ezo zikhulu nguNgqwangube, noNzikizwayo.

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

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

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

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 baSemazi, ngafemdumisa wakufika loo mhla. Yayiphethwe nguNgqengelele, induna enkulu yomkhosi wamaZulu ngaloo mhla. Wayithetha uNgqengelele kaVulana, wayahlula yaazigaba zibini impi yakhe. Walithumela elinye iBandla esiFebeni—umzikazi omkhulu kaTjhaka; elinye walithumela eMbele-mbeleni—kowesibini 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 akufona uTshaka kaSenzangakhona, ebona amabandla kayise sel' eboniki-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 yakufona 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 akuya clo zwi lomkhuluwa wakhe woohuka, wadafuka uvalo, wathamba umzimba wakhe.

Wathi uTshaka, "Ma sisuke isiPhezi," etsho kwiibutho 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 mafini abesel' aphukile, awaphendula, ewasa kuleya kaZulu efigxotho 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. Litha ijaqa likaSenzangakhona, kwakuba njalo, lase lithumela ilizwi kuPhakathwayo kaKhondlo, inkosi yamaQwaBe, lathi, "Wethu, ndiphe indawo. Inkunzi endala indihleli kakubi. Khe ndiyidedele, ndife 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 amaB,efe, niwakhweBe, se kuba yini kanye." Amabutho eenza oko ngokutsho kwenkosi yawo, aasel' ezigalela iinkomo emasimini aamaQwaBe.

Akubona oko uPhakathwayo kaKhondlo, wasel' ewahlanganisa amaBandla akhe. Wasel' ewahlanganisa naye uTshaka kaSenzangakhona awakhe amaBandla. UTshaka weenza ngobulumko, wakhetha amaBandlana amancinane, wawafihla amakhulu. Yaya kuhlangu, ephakathi uPhakathwayo kweyakhe impi; uTshaka ehleli embonisweni namaBandla akhe amakhulu. Ithe ihlangana, saBethi yesuka ekaPhakathwayo, saBethi 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. Ufethanda 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 kwaGqoqi.

*John Muir Vimbe.*

### IPHEPHA LEENDABA ZASEKHAYA.

*(Eli ngaku labalelwa ukwela kwephepha leendaba, elagakwa esinaleni yaseDikeni ngeyeThupha, ngomnyaka we1862, ebe kuthiwa ukubizwa kculo zi "Indaba." Liphela ngeyomQungu, ngomnyaka we1865.)*

Hayi ke, ukusa kusihlwa! Saza safonta! 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, aphekelle ngende imbiza; kuze kusithiwa ke ma ze adle ahluthe, buthi ubumnandi besisu buye kuvula intliziyo, athi onke amakhwiniba abengaphakathi afe. Zothi ke xa kunjalo, ukuya kuphuma kweendaba emlonye-ni, zenze intambo ife 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.

S, injalo ke, thina maXhosa. Nawe, mfo ndini weendaba, uBe ung'aze uyibone into, uhambele ekhaya kwaXhosa. KuBe kungathi, kuvakele ukuba uyindoda enamazwi, akungunge onke awakowethu, ithi imiqqa yezangcozi, nemixhaxha, nemivubo, ukhohlane nayo loo mpahla. Ndithi ke kumnandi namhla; kuba, lisiza nje elo phepha lakho, sizelwa liNcoko. Aye phi na ke awakowethu? Wuhlabe uBe banzi, alingunge elo Ncoko, uthi, "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 apelele phezu kwethu. Siginyiswa iintwana zonke ngamahamba-nandaba. Umzi ke wonakele ngale ndawo. Singabanatu abasileyo. La akowethu, ndikuxelele mfo ndini weendaba, ngamabandla axoka aqibele. 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. Inkomo sizibiyela iintlanti. Iimpahla zifakwa ezinxoweni, imali ihlala ezityeyeni. Kowethu abanikazi-mzi—kuba sikutyele, imali khona ihamba nabanikazi-mzi—bathi ke bona bayithungele emibinqweni yezikhaka. 'Ze kuthi, mhla kukho idini clinje ngale nto siyoyika kunene, kuthiwa yi'afu-rafu, kuqangqululwe kuloo mibinqo yezo zikhaka. Ungazihleka ke wena, kanti ke ezo ziindlela zomzi. Ndithi ke, ndisit'ho nje, iinto ezinqabileyo ukuginwa kwazo ziya nqatyiswa.

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

ziphi na iinxhova, iphi na imibinqo, yeembali, neendaba, namavo ohlanga lwamaXhosa nolwamaMfengu? Ndithi ke, hayi ke namhla! Kuba kwelo phepha leendaba ngathi ndifona isitya esihle sokulondoloza iimbali, neendaba, namavo asekhaya. Izenzo zohlanga zingaphezu kweenkomo, nemali, nokudla. 'Ubefanele ukuthi, oya kulizuzo elo phepha, amane ukuwalondoloza amaphepha ngamaphepha, aze athi akwanela awase kubaSophi 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, yawiwa, yeenziwa, ilisiko lohlanga, iphume, iye kweso sitya sasekhaya namhla, iye kubekwa khona. Be singenazizwe na kudala? Iphi na imbali yazo, yamasiko azo amafi namahle? Be singenazinkosi na? Amavo ezo nkosi zohlanga aphi na? Alele emanchwabaeni 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 madafi na kudala? Alwelwa phi na loo madafi? Be bengobani na afafo abakhaliphileyo? Ziphi na izindwe ezibe zithwalwa yimpi yakomkhulu? Iphi na imbali yamagora 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, noTjabe, noMlawu, noNgqika, noNdlambe. Ma ivuke

imifologu yohlanga lwamaXhosa nolwamaMfengu, ize kusifitya 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, aneendaba. 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, laku bona 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 latshona elinye icala lalo? Elo langa ke lawuxenga-xengisa umzi. Ndiibe 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 ufumnyama, 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 kusivaqajela wena, usilumkise. Singabantu abafuphaku-phaku kade. Asingi singaqhithulwa imifilini 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 tshona ngoku. Yipole ke *imolo*.

Ukuba ufuna ukundazi, igama lam, ndingu *Nonjiba waveluHlangeni*.

*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 yeentlanga zethu, yaziwe, iviwe, ifonwe. 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 imatshekisayo kodwa. AmaNgesi anentetho ethi, "Mntu, hleka utyefe." Nehlekisayo mna into andiyi kuyizila, ukuba ndiya qonda ukuba nabanye bangathi, beyivile, nabo sahleke, ku be mnanidi. Kothi kuse-ntsomini ndikufakele, kuthi kukwilivo kungangxam yamntu ndikuphe.

Okunje ngokuba ke namhla ndisirhi, "Ina! Kha ufake kweso sitya, nal' ulwinyana ngo 'Zikhali Mazembe wakwa-Nomfwaka.'" Lowo ke nguGxuluwe, into kaGcakana, ekuvakala ukuba ibingu "Nimlode" weli lakwaTapahe.

Kuthiwa yindoda ebingazani nekhaya; izingela leenyathi, utshaba lwento yonke eyaye iyeyasendle. Bathi abakha bambona, ifingumdaka, ones'lo, omfuphi, osiqukanya, indodana epheleleyo, inyathi ngokwayo. Kuthiwa luſe luphumpeke neminwe, kukudliwa ziinguluſe oluſe luhlala lusilwa nazo. Iſiyindoda 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. Bafike ke xa lise limka kakhulu, bayibetha inyathi kwisixhotyana, sifuwana, siphezu komlambo.

Bathe, bakubon' ukuba basayichebeka, babona se kusithi nqanu iqela labaThwa. Bafike bee nqinde, bema. Babuzile bathi, kwinkewu leyo, " Ungumntu waphi ? " Uthe yena, " NdingowakwaNdlambe." Bathe, " UngowakwaGaraſe ? " Uthe yena, " Hayi, ndingumntu wakwaNdlambe." Ngoko kutſho, indoda yayisenza iqhinga lokusinda, kuſa iſe ingumGaraſe. AmaGaraſe ke nabaThwa ſe kungasindisani, kuſa uGaraſe ukhe wabaſulala kunene abaThwa. Umntu oſesinda efunyenwe ngabo iſiſa ngumNdlambe.

Kuthiwa ke, bathe bakuzibuza ezi ndawo, akuphendula uZikhali Mazembe, baſakhupha enyathini apho, kwabibilifwa ngabo. Bahleli bahlala, ſeſebenzana nenyathi, bathi, " Sincazeleni indaga ? " Uthe, " Indaga ayikho, iſekhaya. Ndiya kususa umntu aye kuyizeka." Uthe ke, " Suka, Khweza ! " Utſho wamtyandela ngofiyi ukuthi, " Uz' ungaſuyi."

Ngeli xefa izizwe zamaXhosa ziſe zisaphele ngama-



Tyhume ukuma, ngaphaya kusez , lise lelabaThwa. No-Gxuluwe lo, ede asuke aye kufika eKhoBonqaba nje, uthubela ngokuzingela, kuba endle  e 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  e befuna ukuba izikhali zonke zala madoda zibe ngaku o, bajokisa futhi ngokuthi, "Intaka nkosi iya cela ikhonto." Ude uGxuluwe okunene wazikhupha zonke izikhali zabo, zaangaku aThwa. Kuthe ke se kumzuzu zingaku o, wathi, "Kha nindiboleke zibe zifini, ndinqwemele izinja zenkosi esikhumben'apha." Bamkhuphela iingcola zaambini. Unge uya nqwema, waman' ukutyikitya esikhumbeni ngamasinda azo, wathi, "Ezi zikhali azisikeki; ndibolekeni iintfuntse zombini." Bamboleka. Uthe akuzizuka ezi ntfuntse zombini, wahlala ekuloleni, ebuya eman' ukuthi tse kancinane esikhumbeni apha, ephosa ezinjani. Weenza ngale ndawo zada 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  e kungekho nto, isinje ngomya ukuthandwa ngamaLawu. Umntu obenawo ebengasinda ebu ini. Kuthiwa ebede, lakuxola, aba namakholwane emaXhoseni ngenxa yendaba. Babe-sithi abaf' abakhulu xa bancazayo, "Thanda kakhulu xubu-xubu." Ihleli yahlala le nkewana, yabonakala ijolisa ngenyembe kweli so lifileyo likaGxuluwe, isithi, "Ngafala ngothunu e kulo so mbi kangakanana!" Ihlekile enye inkewana, yathi, "Angafala kambe ku ' engugeza."

Lithe kwa eli ndwebi lomntwana, kwakuba mzuzwana, lisenza iyelenqe loku a uGxuluwe azazise ukuba okunene ungumTafabe, "Hleba, ndihle e, Ngxulufa, singamahamba-nandlela sobafini." Uthe uGxuluwe, "Mna ndi-

ngumntu wakwaNdlambe." Ithe kwa yona, ngobunxhamo, ifuna ukuze othuke esel' ethethile, "Kha uthi Gaṛaṛaṛe!" Uthe yena, "Ndlambe!" Luvakele lusithi kwakhona, "Idinga yakha yanga yaḡona, Biṛa, Tyhume—ndikhobhli-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 mḡuzo, wada uGxuluwe wayigqiba imilambo yonke enganeno kweTyhume, wada waya kumngenisa umntu ekhaya, wabuya wamguqula esel' eyiphethe indaṛa. Bada kaloku aḡaf' abakhulu boozela, kuḡa ngeli xefa ḡe kuseḡusuku. Baye ḡedle kunene ityodam loḡuḡende ḡenyathi, isidlo sabo esikhulu. Kuthiwe kwiintwana ezimbini, "Siyozela, hla-lani ke nina niḡalinde."

Uthe uGxuluwe, kuḡa ezi nkewana zihleli ngezifunu ngaseziko, ziman' ukuyeketheka ḡuḡuthongo, wathi tyangojiyi komnye, wathi, "Ma sigwantse!" Ithe enye yakuva oko, ḡalulu amehlo, yathi, "Ithi ngwantse nto ni, Ngxulufa?" Ithe isatḡhilo, ingekaqondi, yaḡuya yathi yekethise ḡuḡuthongo.

Akaḡanga saphimisela uGxuluwe ukuthi, "Ma sigwantse." Uthe nomnye, kuḡa eḡesel' eqondile, naye eneyakhe intfunḡe, ḡesuka kunye, ḡazithi tyamfu kwa sekuqaleni ezi nkewana. Baḡeka phantsi. Kuthethe ke umkhonto wodwa kwezi ngqiki-ngqiki ziyotywe ḡuḡende, yaḡa lido-vu-dovu. Bathe xa ḡaḡona ukufa ḡawakholisile, ḡathakazela,—“Ha! Ha! Ha! Ha! Izikhali zikaḡaṛaṛe! Ha! Ha! Ha! Ha!” Batḡho ke, umkhonto wenze isithonga saasinye ukuqwenga! Kuthe phakathi koku, phuhlu ntwana mbini, zasibeka eseLawukazi. Zithe, kuḡa kaloku ḡe kuse kusisa, ziḡaḡona ukufa ikwa ngaḡaḡaḡa bantu ḡoḡaḡaḡa, yasihlaḡa enye, “Yo! Kanti yimbini yasemini!

Kwada kwafa nonyana kaGqirafe! Kade sithi iGxulufa ma ifulawe!"

Base besusa ke imiphongolo yamanene, bayidiba ngeziko, bathi enyathini apha bakhetha ndawana bazithandileyo. Bachila, bawunyathela umhlaſa ukubeka emakhaya.

UGqirafe lo, kulilwa ngonyana wakhe, ubcyinkosi yabaThwa, efimi kulaa ntaba kaLutsoyi, isentla kulowa uphezulu uMankazana. Naantso emi phantsi kwayo uPilingile.

Injalo ke imbali kaZikhali Mazembe nabaThwa, indoda ekade iphuma eentweni ezimbi. Kuthiwa ſe lusithi xa luncokola ngokusinda kwalo, luthi, "Umntu noko axakelileyo, ma kangafumane afuncame ubomi bakhe; ma kawenze amazwembe-zwembe."

*Tiyo Soga.*

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### UTYWALA.

AbeLungu basizisele izinto ezininzi eziziintsikelelo namathamsanqa. Basizisele izinto esiſe singayikuze sizifambe, ukuſa ſeſengawelelanga nganeno apha. Basizisele iinguſo zeenchawa, noozibulukhwe, noozibatyi, endaweni yemigqwetho yeenkomo, neminweſa yeenyamakazi neyamamncwa asendle. Iintloko sizigqufuthela ngoominqwazi, ekuſeni kudala ſe zigqatswa ngamalanga afufu kunene ehlobo, zinyakanyiswa ngamaqhwa abanda kunene obusika.

Silima kaloku ngepuluwa, nemihlakulo yentsimbi, endaweni yezikhuba zemithathi. Sihlahla amahlathi, sinqile iziphunzi, siwiſe imikhoba ngemiboxo yezixengxe zapheloya, endaweni yalaa mazembe asekhaya, abephala izikhumba, esukulwa ngezilanda.

Sinyathela ngezihlangu, endaweni yokubetha ngezikaTſhiwo; mhlawumbi sixwafule ngamaxakavithi entlonze,

namathwathwa. Ziintsikelelo ezivele ngomfo oMhlophe ezi. Naantso indoda entla, endlwini yayo, ngesokhohlo iphethale inqhayi yekomityi yekofu, ngesokunene ipole imbokothwe yesonka sasemLungwini. Naanko loo mnene ethi, ekwelinye icala, abe ngakwelinye; efutha-futheka, ephatha kuSamba kuloo mbokothwe, apathe 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 butyefi 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, kwabo 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, nakuveni besizisele izinto ezininzi ezingamathamsanqa obu bomi bukhoyo, nawobo buzayo, zikho izinto ezimbi, esinga abeLungu nge baziya 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. Intsco yotywala ivelise namanye amanyala abengaziwa emaXhoseni; kodwa asinakuthetha ngawo kaloku nje. Utywala buza kububisa,

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

Ukufa umntu ufuna ukufa uhlanga olungafundanga lubube, ma kaye kuvula inkantini phakathi kwalo. Ma kathuthela kwezo nkantini iifatyi namagubu otywala. Ma kathi ukufuthengisa kwakhe, buzuzwe ngemalana elula. Ukufa wenje njalo, akuyi kufa kho xefa, ukugxugxa nokonakala kolo luhlanga. Le nto, sithetha nje, yenzekile; iyenzeka. AmaLawu se kuhlekiswa, kuboniswana ngawo. Aphelele phantsi butywala. Abetheleka kuloo mlambo, fada faphela ufuni fawo. Amaqongqolo awo asekhoyo, engengawo akholiweyo, kuyalwa ngawo abangekeyeli kuloo mlambo.

Ewe, umfo oMhlophe ebengatshoyo ukuthi, "Oku nikubuza kubani na? Kulo mlambo wakowethu andinyanzeli mntu ukufa asele. MaXhosa, maMfengu, maLawu, niziswe yimiqala yenu. Nikubuza kubani na ke?"

Sikubuza kuwe, mfo ndini! Kuqala uzise isifingo. S'ivele kubani na? Sibe sisiya phi na? Ukufa uziselela okwakhona, zenza nto ni na iinkantini emaXhoseni? Yini na kanjako ukufa, yakuwumisa inkosi enkulu, uSir George Grey, umthetho wokuba ma kungathengiswa ngotywala kwaMnyama, ungawufekeli ndlebe loo mthetho, kuwe kukhona iinkantini zizala ngabantu? Uwudukise ngani na loo mthetho? Sikuve kwa kuloo nCwadi, uthi nawe uya kholwa kuyo, ukufa, "Hayi, ubunzima kulowo siza ngaye isikhubekiso!" Hlanganisa loo ndawo.

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

AmaLawu esithetha ngawo, kaloku alandelwa zezinye iintlanga. Abekelele emva kwawo amaXhosa. Abekelele emva kwawo amaMfengu. Abona bantu kodwa kufo-nwayo ngamehlo onke ukuba bayemka ngamaXhosa. Wena uthethayo nencwadi, yikhumbulele le ndawo; akufunyanwa kusitshiwo. Kutshiwo ngeendawo owothi nawe, wakuzikhangela, uvume uthi, "Okunene intjafalaliso ingenile eluhlangeni."

Into ke ebuhlungu enkulu, esel' ifonakala, 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 eziqementeni zikaKristu kweli lizwe. Kukho izinto esikhe saziva, kathathu, nakane, ngabantu beqem-mente ngayo le nto, endiya kukha ndizilalele, phambi kokuze mhlawumbi ndithethe into ngazo kwa kweli phepha. Siya ziva izinto ezenzekayo eziqementeni, 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 ufusuku 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 ngegoga, ukugidima ngomendo walo.  
 Kusesiphelweni sezulu ukuphuma kwalo ;  
 Ukujikeleza kwalo kusa eziphelweni zalo ;  
 Akukho nto inokusithela ebufufwini balo.

Umyalelo kaYehova ugqibelele, ubuyisa umphefumlo ;  
 Isinqhino sikaYehova sinyanisekile, sinika isiyatha uBulu-  
 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,

Ndife 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, ungazibonelanga ngeliso, akukholisi ngamaxesha onke. 'Uya kuthi umntu oyifumayelayo kanti mhlawumbi uyibeke ngaphaya, athi mhlawumbi ayibeke nganeno, kwendawo eyiyo ngenyaniso.

Ukufalela kwelanga lalo mnyaka nje, kwafahleli 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 ehambele yona, ange ethe kumfana obebetha inqwelo, akufika kwizigama zoomiKhubiso, noomaDike noziNqhenqhe, "Zijike iinkabi, zibuye!" Alinambali ilanga laphakathi. Ide yaakho intliziyo yokuthi, "Azi nosapho lwam, nala maqegu akowethu, ndife ndize kuzeka ni na nalo kule milambo!"

Size kugaleleka eQonce ngomhla wesixhenxe kweyomQungu. Sithe sakuyifuya iNcemeza, 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, emGqwakhwebhe, apho zofika zizuze khona intwana. Elo



Iakusiwa amehlo, lithabathele kwa sekungeneni komNqhefa nomGqwakhwefe, 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 komhla. Kuloo mmango uphakathi komNqhefa neTfoxa, sithintwe ngamakhwenkwe emaBini, ethengisa ngamasi. Sithe sakuphosa amehlo kwelula ebiwaphethe, safika kwindodana esisu silugaga, ebuso fukhanyanyo, encumezayo. Uthe umnt' omkhulu, sakuthi ngoBuncoko, "Kule ndawo ingaka kungena nto ni na, libalele nje ilanga?" Wathi, "Hayi, ndihluthi ziintlaka." Sasiqonda kodwa thina ukufa, 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' ezikhefe-khefe kukudinwa nakukunxanwa. Asuka asel' ebetheleka onke kwezi mbisi zethu, azithi qongqololo. Sithe simi, silinde iitiki zethu, ee khwitfhi emka, safumana safamb' imilomo."

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

Phantsi kwamahlathi sizenze zaambini, sanduluka ngomhla weli, sisinga emKhufiso. 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 ngowalce eMbo; kowafo ubungenziwa ngalo olu hlobo. Enye into enje ngale siyibone xa sikhweza iNchwazi. Liya sebenza izembe elibafayo laseLuthukela. Sithe sakuvelela iNcefa neKrwakwa, kwabonakala apho ukuba eli zembe limeva liwufezile umsebenzi walo. Apho litfhayele ezaa zinga zikhulu zimnyama, apho sibe sibetha amathunga azale yintlaka, nomqokolo, nentlakotjhane, nesiphingo; apho sibe siphakula khona iinyosi, sibinza iimpunzi namatjhabanqa ngenqhina, singamakhwenkwana.

Uya buza uNonjiba waseluHlangeni, uthi le mfecane yezixengxe iya kuphela nini na? Eli zwe loniwayo alinamini-lo na, ungalikhalimelayo? UGulumente uphi na, uSo-zwe? Lo gile-gile wemithi namahlathi ayaziwa emLungwini! Kaloku oomaMfengu, noomaXhosa zizityhakala. Eli zembe limeva liphethwe ziintsana. NguGulumente owaziyo ukuba elo zembe liya kuzixabela ezo ntsana. Kuza kwaziwa nguye ukuba imithi itsala imvula nemiBethu; 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 akwaGqumahafe akwa nalo izembe elimeva. Uya buza uNonjiba, uthi, "Zifiywa ngani na iintili, namathafa, le nto abantu baqonomfele imimango, baye kuzilumisa ngeengcongconi neziBawu zamahlathi, besithi bafuna amaB,ele?" Uthi, "Tshotsho, bangadli nto

zihlayo, ziimfene neentsimango neenguluŕe, abalima amahlathi, kuŕa czo zilo ziye kubalekelwa."

ICawa isifumene emKhubiso. Safika emqweŕedwini apho. Lisigqatse ilanga lesihlambo seChwawu ukusisa esikolweni, labetha usatŕhana lwam lwamana ukuthuthela futhi ukufiza amanzi. " Siswele amanzi, siswele ukudla!" Itŕhilo intokazi ihleli ngasequleni, liphandwe ngumLungu phantsi komthi. Zincinane iindawo zokulima ezenziwe ngabantu emKhubiso; amasimi aŕo 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 litŕhonayo. Apho bazenzile iindawo endithi zingakhulula, ukuba iŕuye yaphindela kamsinya imvula. Ngakwinto ebutyani iinkabi ziphile, kuŕa ndizifunele umntu ozaluse ubusuku ŕonke; zizuze izicithi eminqhenqheni yomjelo, nasemivikweni yamasimi enqholowa, abesandul' ukuvunwa. Uthi uNonjiba, " Idinga ombeka ngalo umXhosa wakulenza mhlophe kwa sekuqaleni. Wamsa kutŕho ukuthi, 'Yenza le nto; ndokunika iifeleni zibe mbini, mhlawumbi zibe ntathu.' Loo 'mhlawumbi' wakho umXhosa, xa anxhamele inzuzo, akayi kumazi; woma kwilinye yena athi, 'Uŕuthe 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, lasigqatsa ukusisa emXhelo. Labetha enqwelweni kwaasizotho-zotho, safika kwelixweŕe kunene, eluthuli lumboxo. Ndithe ndakukhangela, ndathi, ingabancedanga inKosi kamsinya, liya kuphela ithemba ngasemasimini kwabaloo mlambo. Kuyo yomifini imiXhelo, izembe laseMbo liwufezile umsebenzi walo.

Lisigqatse ukusisa eBofolo, saza sakuzikhulula, ukuze siye kuthi thu khona, zasuka zalala iinkabi. SaziBopha zingacholanga nesi. Sifike esiNqhenqheni kusithiwa iNchwenxa ibitfihle, into engazanga ibonwe nangabadala. Bathi amanzi eziziba, ebe kukhiwa kuzo, asuka abakhohlal abantu ngevumba, nangezilwana zamanzi; bada bathi, ukuze sawasele, saman' ukuwapheka, baza sawabeka aphole.

Ekuyiweleni kwethu iNchwenxa ibe inamanzi, ibonakala ukuba isandul' ukuwutha ibizele. IKhobonjaba libe likwa njalo; aye amanzi okwayo ukuzala ebede ahambela ngaphandle emlanjeni. Bathi ke abayimeleyo le milambo basuka bayibona izala, bengayiboni imvula. Lo manyaka iziphango zithabatha umkhondo wezi ntaba zilunge neye-Nkonkobe, ziye kuma ngamaCumakala, namantloko eBolo, nganeno kweNciba. Zenze 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 oseiyintinde, phakathi kothango lwamasimi, waman' ukulinyelwa, yada incha yakhula, yaantle. Elo litye likwaSihota, lomfo kaNtsileni obu bele bukhulu, nomfazi wakhe, bakha balibona na abafundi beenDaba? Liwabeke phantsi onke amatye okusila, endikhe ndawabona. Ukuba nifuna ukuhona enye into eqondisa ufulumko bomntu oMhlophe, nakukhe niye kulilunguza elo tye, xa sukuba nidlula. Linento 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 eNcemeja.

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

useKhofo-nqaba. Nasel-Khuko lo mnyaka incha ayikho. Ngaphaya eGqola, nasem-Nqwala, kwada kwesa eKhofo-nqaba, kutshayelekile. 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 loo ndlela ngoku, nina ningalifonanga elo zwe ngoku! Kusuke kufe nezibilini, ndakukhumbula ukukhweza kwethu uMankazana. Siye kungena lise liphezulu kwaPilingile. Lithabathe czantsi, lada lesa phezulu, limfani nye ngokufalela. Iinkabi siye kuzilahla ezintabeni, apho kukho ubucholwana. Ahaloo ndawo abafakanga noko lulunye ukhozo phantsi.

ICawa yomhla we19 isifumene kuloo mzi; unctyalike, nomfundisi. InKosi iwusikelele kuncene umsebenzi wano kumaMfengu, namaXhosa, namaLawu, nabeLungu. Singene kweyabaMnyama ityalike. Abonakele kakuhle loo mabandla, abetha indlu yazala. Kodwa ekuvumeni, asixaka kwaphela.

ABantu bayozela kwityalike zonke; kude kodwa kwakho ndodana, ndithi, angathi amathongoqa equkwe ndawo nye, ihlale yona isentloko. Iihleli 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 ukuthetha, yafa kwaphela. Athi uNonjiba ukufixiza ngonyawo, ukuthi ma kancede loo mntu wonakalayo, asuke athi yalulu

amaqhula eenjongolo 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 efimana ukudumzela, ithuka. Ide yaphela inkonzo, loo ndodana, ife ize kuva iliZwi likaThixo, ingevanga noko lilinye. Intloko yalo mfana ithe mome tu buButhongo, nje ngeqanda lizele ngumthufi.

Zinjalo, mCokeli, iinto endikhe ndazifona 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, asifone! Siya kuya ngaphi na?

*Tiyo Soga.*

### AMAKRISTU NEENKOSI.

Kuthiwa ngabangaphandle, abantu bang'ayibamba le ndlela yeliZwi likaThixo, ababisaBenza nto iyinto ubukhosi, nobukhulu basemhlabeni. Kuthiwa uthi umntu eyinkosi, mhlawumbi emkhulu, akufika phakathi kwamaGqoboka, aselele ke, angazeki ukuba uyinkosi, angazeki ukuba mkhulu. Batjho, 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? Bafumana bethetha ukuthetha kodwa na, aabo fazitjho?" Onelilimbi ma kaze avele.

Sizikhangele ezi ndawo, sacinga ngazo, sabuza kwaaba-

nokukubona ukumeka kwezinto, lifikile nje iliZwi kwintlanga 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, nokuze nza kwakhe izinto. Akwenje njalo, wothi, eBa uyifambe yonke imithetho kaThixo, kanti uyithe ju kuSini, wayinqamlela. Umntu owenje nje, simbona thina efana nenkqwala chamba ngamlenze mnye, ipolise ngomnye. Unje ngomntu obona ngas'o nye, nova ngandlebe nye, nobamba ngangalo nye.

Nina maXhosa, baThembu, maMfengu, maMkelezo iliZwi leZulu, niBe ningafanelwe kukuba nithethelwe ngentswelo kunika ufukhosi kofanele ubukhosi, nembeko kofanele imbeko. Iinkosi zethu eziMhlophe, iinkosi zethu eziMnyama—iinkulu zethu eziMhlophe, neenkulu zethu eziMnyama—bonke abantu abangamatyala ethu, beBengafanele kude seye mbeko ivela ngakwicala lafantu abakhonza uThixo. Ubukhosi bomhlaba bumiswe nguThixo; litsho iliZwi, athi kambe amakholwa aBambe lona. Lithi, ozichasileyo iinkosi—ozaalayo iinkosi—uchase waala isimiselo sikaThixo; litsho lithi owenje njalo uya kubethwa. Asinakufuza, phambi kokuze sibanike imbeko, ukuba ba lungile, nokuba afalungile kusini na, aBa bantu sithetha ngabo. Ziindawo ezo esothi, ukuba sifuna ukukhe zicinjululwe, 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, ziwagxotho awabantu ezithi zona afalungile 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 lingaxekeki, lingathiyeki ngale ndawo iliZwi lenKosi, kwaabo abakpobe ukulunga nokungalungi kwalo, ezintethweni nasemikhweni yaaBo bathi balibambile?

Ukuyiphendula kwethu le mibuzo, sibuyekeza indawo esise 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—kofiza ipafu, nikelani ipafu; 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 zifange nto iyeyaKhe. Akathi uThixo, ngokuba eyinKulu yeenkulu, uKumkani woolumkani, 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 eziphetha umXhosa, zibuliswa ngokuthiwa, "Aa! Bani!" "Aa! nkosi!" "Molo, nkosi!" "Toy-



ndapa, nkosi." Kodwa ukuba kuze kugwetywa s'ithi, sibe siya kuthi, u" molo," no"royindapa," "golindapa" "royinani," "polinani," intjembexa zamazwi olunye uhlanga, ma ziguzulwe kuthi apha. Sibe siya kuthi ma sizekele isibuliso esikhulu, sasakhaya kwaZulu, apho savela ngakhona, sithi ukuba koyinkosi asitjhongo ukuthi, "A! nkosi!" sithi, "Sakubona, nkosi," sithi kuluntu, "Sakubona", "Sakubona wethu", "Sakubona sihlobo".

Siya buza ke sithi, "Niya zibulisa na iinkosi zenu, makhohwa, nani bantu bezikolo, ngezo zibuliso zazekayo kuzo nakuni ukuba zinika imbeko? Xa kungenjalo, kungokuaba kwakuthe ni na kanene?

Ma sithi, kuba se sithetha ngokubulisa, sinazise okwase-mLungwini. Okwakhona ukubulisa okunika imbeko, asikukho ukusa isandla. Le nto yezandla, niyiqhelile nje nina, asikukho nokuba abantu abaNhlophe iya bacaphukisa. Niya kuthi mhlawumbi kanti niyenza ningazi, niba niya lungisa. Ukuba ke kunjalo, nomfulela onilumkisayo. Isandla esi asisiwa kumntu omkhulu; asisiwa kumntu efika, niqala ukumbona, ningamazi, enganinikanga esakhe tanci. Asisiwa kumntu wasemzini, ungathanga ufizelwe kuye ngomaziyo, ukuba, ungunantsi. Nakoko ke akungeqaleli ngesakho, engakunikanga esakhe. UkuSambana ngezandla kukubulisa kwamakhaya, kwabazanayo, kwaBaqheleneyo, kwaBalingane, kwaBazizihlobo. Xa banganikani zandla aabo banjalo, baqumbelene, baphambene.

Thulani iminqwazi kwiinkosi, kufanumzana, nakumane asemLungwini, niwise kakuhle ngeentloko, noko ningathethanga; nenje njalo kumntu oMhlophe ofanelekileyo. Ihla 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 ngabomhlaſa, 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, simxothele phandle, akuthi cakatha eminyangweni yezindlu zethu; kuſe kwa njalo nokuſa ubephambuka kodwa, ngokuza kuſeka izandla emilweni, 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, ſathetha ngokuvimba kwethu, ſayama indawo yokulandulelwa xa ſaze kucela izinto, ſe ndingephiki nabo. Le nto sithethayo, umntu ongaphandle uya yikhalazela yonke impatho, esimphatha ngayo xa aphakathi kwethu. Elinye ithuba elifanga ukuba sithe, sisuke sithi sakuzizingela kakuhle ezi ndawo sifekwa zona ngabethu abaBomvu, sifumane kukho izenzo kuthi ezixelayo ukuba ngabantu okunene bokusikhalazela.

Ndathi ndingumhambi komnye umzi wesikolo, ndafona 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 ukufanda?" 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 zindfu, umntu wale ndawo umtyhalela phandle ongazani naye." Ndisuke ndayeka ndidanile, ndemka ndaya kumfunela indawo.

ISe ke leyo into iya kuHlangana nanye endayiva ithethwa ngamaXhosa aBomvu emafini, awathi, apho avela khona yonke into engumntu isongele amaGqoboka asekuhini, nawasekuhini, 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 niba-gecayo kaloku, yakuza kuBabeka inKosi phambi kwenu, ngabaphi na? Asingabo yini na aabo siva nibathandazela ezintlanganisweni zenu, ukuBa baguquke? Kuthe ni na kaloku nifatyhala nje? Ithamo lamanzi konxaniweyo, umthamo weenkobe kolambileyo, nendawo yokuBeka icala phantsi kodiniweyo—ziyinto czo nto ekuyivuleni iindlebe nentliziyo yomntu, xa nifuna ukuthetha kuye ngenKosi yenu! Nifagiba nje, yakuthi loo nKosi yenu, "NaaBo bangena ezindlwini zenu, bengandazi, nindazi

nina, safanele ukundibona ngani," nithi ma kuyalwe baphi na ngeliZwi? Bokholwa na bona, nakuya neliZwi kwiindawo zaBo, kanti kwezenu niya bagxotha?

Naantsi enye indawo enizonela ngayo. Le nto ingumXhosa, noko ingathi iya sola nje, yinto edumisa intwana encinane, esizw'e ngayo ngomnye, ukuba ubonile ukuba le nto yenziwa ngentliziyo yobu bele. Akufika ekhaya, loo mthanyana umnike wona, wofika awenze into enkulu yembiza obe umphekele; nje ngokuba ung'athi, umhlinzele itakane lebokhwe, ahambe egqekreza kwiindawo zonke, exela ukuba ubethelwe inkabi yebokhwe yinto kaNantsi ekuthini. Noko ang'athi yinto ethanda ukutya umXhosa engumhambi, uxhumisa intwana encinane ayiphiwe ngesisa. Akasekeleze nto inkulu engahambe wena. Ufuna yena ukuba uthande ukuthetha naye kamsinya, umbuze iindaba zakhe, umnike intwana yakho onayo, adlule ukuba uya dlula, alale ukuba uya lala. Ndisitjho nje ke, ndithi aaba bantu nifagibayo, ningamaGqoboka, bakuphambukela kuni, abafuni nto inkulu, eluncedo lweni. Baye kanjalo beninika ithuba lokuba nincokole naBo ngezinto ezayame inkululeko yemiphefumlo yaBo.

Kunjalo ke iliZwi loThixo obubele bukhulu kwizidalwa zaKhe, asikukho nokuba umhambi limyaleze kunene. Elo liZwi ligcine kunene iinto ezintathu—inkedama, umhlolokazi, umhambi. Ngaphandle kokuba nani bantu bezikolo nihamba, unyawo lungenampumlo; ngaphandle kokuba ningazi ukuba aningeze nihlwelwe emizini yaaba bantu nifagxothayo bakufika kweyenu; ngaphandle kokuba ningazi ukuba aningeze nacela kutya kuBo niqhawuka kukulamba—khumbulani ukuba, ningena bubele kundwendwe, nabahambi benu abavela ngaphandle, aniwuzalisi umthetho woThixo wenu, othi, "Imbuko yafasenzini ningayilibali."—*UNonjiba waseluHlangeni.*

*Tiyo Soga.*

## UHAMBO LOMHAMBHI.

## I.—ILIZWE LAKWA-MENDISWA.

Ke kaloku ndabona ephupheni, ukuba elo xa be bese bedlule abahambi kwaDolisayo, belingena ilizwe lakwa-Mendiswa, elimpepho iyole yamnandi kunene. Bathe, kuba indlela yabo ibe icanda kulo, baziphumza khona ixefa. Ewe, bathe kweli lizwe bahlala bimana ukuva ukutsholozwa kweentaka, bezibona iintyatyambo zimana ukucela 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 iNqab' enTanda-buzo. Apha ube usele ubonakala umZi ababesinga kuwo! Bahlangana kananjalo kulo elo zwe nenxenywe yabemi baloo mZi; kuba ababengezelayo, kulapho be bedla ngokuhamba khona, kuba libe lisembambeni yeZulu.

Kanjalo kulo elo lizwe, ukuvumelana komTshakazi nomYeni kuba 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 kwaabo konke. Khona kulapho bawevayo amazwi aphuma kuwo umZi lowo, amazwi amakhulu esithi, "Yithini kwiintombi zaseZiyone, 'LuBoneni, luyenza 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, ezingama 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 no-Thembekayo 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 ndifulawa 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 emyezweni apho, wathi ma baziqabule ngoBo buyoko bezidlo; ubabonise kanjako iindlela zemiyezo zoKumkani, neminquba abathanda ukuBa kuyo. Bafike kule ndawo bahlala, balala khona.

Ke kaloku ndibone ephupheni ukuBa bathe kaloku ukumana ukuthetha-thetha eButhongweni, beenza ngendawo abangazanga benze ngayo ekuhambeni kwaBo. Ndithe ndisathe tshhipha koko, wathi umgcini miyezo kum, "Uthe tshhipha yini na ngaloo nto? Lisiko leziqhamo zediliya zale miyezo ukuthi, ukuhla kamnandi kwazo, zenze ukuBa imilomo yaBaleleyo ithetha-thethe.

NdaBona ke ukuBa bathi bakuvuka, bazifungiselela uku-

ba benyuke baye kuwo umZi lowo. Kodwa nje ngoko bese ndikuxelile, kwasuka kwathi ukuba kukhulu koku-bengezela kwelitha lokubetha kwelanga phezu kwawo umZi (kuba umZi ufe ungowegolide yodwa), bakhohlwa kukuwufona umZi ubuso butyhilekile, bafa nokuwufona ngento eyayidalelwe oko.

Ndifone ke ukuba, xa be behamba besinga phambili, bahlangatyezwa ngamadoda amabini, ambethe iingufo ezi-bengezele zaxelis' igolide; baye kanjalo ubuso bawo bu-bengezela nje ngokukhanya.

Bafike aaba bafu bababuza abahambi apho bavela khona, babaxelela. Bababuze kanjalo iindawo ababefika semana ukulala kuzo, neengxakeko, neengozi, nezithuthuzelo, neziyolo, abakha bahlangana nazo ngendlela; babaxelela. Bathe ke aabo bafu, bahlangene nabo, "Zoba mbini kuphela iingxakeko enohlangana nazo, ukuze ke nibe nise nikuwo umZi."

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

## II.—UKUWELA UMLAMBO.

Ndaфона ke ephupheni ukuba bahamba ndawo nye, bada baza kulivelela iSango.

Ndifuye ndaфона ukuba phakathi kwaabo nesango elo kwakukho umLambo; koko wawungenamthantatho uwe- lwa ngawo; waye loo mlambo unzulu kunene. Basuke ke bakuwufona loo mlambo badandatshelwa. Kodwa fona abafu ababehamba nabo basuka bathi, "Akukho ndlela yimbi. Kuya kufuneka ukuba niwele kuwo apha; ningenganga njalo, aninakufika esangweni."

Baqale uku-fuza abahambi ukuba akukho ndlela yimbi na iya esangweni. Bathe aabo bafu ukuphendula, "Ewe, ikho; koko akukho bani, kuseloko wasekwayo umhlaba,

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

Baqalile ke abahambi ukuphelelwa ngamandla entliziyo, ngokukodwa uMkristu. Babe ngasinga-singa, akwafu-maneka ndlela kufo abangawuphepha ngayo umlambo lowo. Babuzile ke kwaabo bafu 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 ukuwangena amanzi. Wathi akuwangenena uMkristu waqala watfihona, wavakala efiza umhlobo wakhe, uThembekayo, esithi, "Ndiya tfihona 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 zindigawule; mhlobo wam, andiyi kulifona ilizwe el'ela amasi nobusi!" Uthe esatfho, wasuka wasityekelwa fuBumnyama obukhulu nabubuphaku-phaku, akaba saba nakubona phambi kwakhe. Ude kanjalo apha wasuka walahlekwa ngokukhulu nayingqondo yakhe, waza akaba nakho ukuzikhumbula nokuzikhankanya ngokulungeleleneyo ezo zomelezo zinnandi, afehlange ne nazo ngendlela yobuhambi bakhe.

Asuka onke amazwi abewathetha amana ukuBonisa ukuba unobuphaku-phaku entliziyweni, nokoyika kovalo, esoyika ukuba uya kufela kuwo loo mlambo, angaze wangenena esangweni. Kanjalo apha aabo babemi befona, baqonda ukuba wayengenelwe kunene yinkathazo yenkumbulo yezono awabekhe wazenza, ngasemva nangaphambili kokuqala ukuba ngumhambi. Kanjalo kwagqa-



Iwa ukuba wayeman' ukukhathazwa nayimiBono yeenkewu noomoya abakhohlakeleyo ; kuba kuba luzungu ekufika oko ngamazwi.

Waphuka ke uThembekayo kuloo mlambo, yimizamo yokuyigcina intloko yomzalwana wakhe ihlale ivelile ingaphezu kwamanzi. Ewe, maxa wambi ubetjhona kuphele, aze ke ngelinye ixefa afuye avele, sel' emayela nokufa. Ubethi kanjalo uThembekayo alinge ukumthuthuzela, esithi, "Mzalwana, ndiya libona isango, ndiya bebona nabantu semi belinde ukuba basamkele." Koko uMkristu ebesuka athi, "Balinde wena lowo ; kuselelo 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 wandifuya."

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

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

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

ndiya kuba nawe ; naxa uwela imilambo, ayisayi kukugu-bungela.' ”

BaBe nokomelezeka ke SoBaBini, lwaza emva koko lwathi, ukuthi zole kotshaba, lwanga lilitye, bada basuka bawela, bee gelekeqe. Uhle ke uMkristu wawufumana umhlaba wokumisa ukunyathela, yasel' isuka intsaleta 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 qeke emlanjeni, abulisa esithi, “ Si-ngoomoya abalungiselelayo, afathunywe 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 loo nduli ngokulula, kuba baBenyuswe beBaniwe ngaabo bafu ngeengalo. Kanjalo iinguBo zaBo ezitshabalalayo babezifiye ngasemva, emlanjeni ; kuba noko bangena kuwo benazo, baphumela bengasenzazo. Banyuke ke apha ngokomelela, nangokukhawuleza okukhulu, nakuBa ke lona useko, obe umiswe kulo umZi lowo, lufe luphakame lwaangaphezu kwamafu. Banyuke ke bacanda ezibakabakeni zomoya ophezulu, behamba bethetha kamnandi ; bethuthuzelekile ngokuba umlambo bewuwelile basinda, baye bekhathwe ngabalingane abanje ukuba bahle kwabo.

Intetho abathetha ngayo naabo bakhazimlayo, yayikukukhazimla kwendawo leyo be besiya kuyo ; babaxelela ukuba ubunzwana, nobungwalisa bayo, abunambaliso. Bathe, ikhona apho “ In'Taba yeZiyoni, neYerusalem yaseZulwini, nendimbane yezithunywa zeZulu, engenakho ukubalwa, nemiphefumlo yamalunga, eyenziwe yazaliseka.”

Bathe, " Kaloku niya kwiparadesi kaThixo, apho nofika niwufone 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 nizifone izinto ezinje ngezo nibe nizifona kwilizwe eliphantsi emhlabeni; izinto ezinje ngosizi, nesifo, nembandezelo, nokufa; 'kuba izinto zamhla mnene zidlule zemka.'

" Namhla nina niya kuAbraham, kuYisake, kuYakofi, nakubaprofeti, abantu uThixo abasusileyo kubuBi obuzayo, 'abaphumleyo kaloku ezinkukweni zaBo ezingamanchwaba, clowo chamba efulungiseni Sakhe.' "

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 nikuhlwayele—isiqhamo ke eso semithandazo yenu yonke, neseenyembezi zenu, neseentlungu enibe nizive ngenhlela, ngenxa yaKhe uKumkani lowo. Apho khona niya kuthiwa jize izitshaba zegolide, nive ubumnandi bokuhlala nikhangelene, nisonana, naLowo uyiNgcwele. Kuba apho 'Yena niya kumbona nje ngoko anjalo.' Kuloo ndawo kanjalo niya kumkhonza futhi ngokudumisa, ngokutsholozisa, nangokufulela 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 kuhlanguyezwa sisihlele somkhosi waseZulwini, ekufike kwathiwa kuso ngabanye aabo babini bakhazimlayo, “La ke ngamadoda abeyithandile inKosi yethu oko ebese-mhlabeni, akufiyile konke ngenxa yegama eliyingcele 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, “Banenyhwaba aabo babizelwe isidlo somthato wayo imVana!” Kuphume kanjalo ngeli xefa ukuza kuhlangubeza bona, iqela labalilisi-maxilongo boKumkani lowo, bambethe iingufo czimhlophe, ezibengezelayo; iqela elibethe ahlokoma amazulu ngesandi samazwi amnandi elawavakalisayo. Bathe aaba baxilongi kwaakuseloko benze intambo yemibuliso ngemibuliso, besithi, “Nityaphile! Nityaphile! Nxhatfhi ke!” Bak'ut'fho 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 kwayo ezibakabakeni zeendawo ezisinyangweni phezulu, bahambe ke befholoza futhi ngamazwi amnandi, besingisa phezulu; bahambe ke beenje njalo ndawo nye. Bathe xa bahambayo, kwaakuseloko aaba baxilongi bamane ukufonisa ngokuthi bevuma ngovuyo, babe bebuya bekuphithikeza oko kuvuma ngoku<sup>6</sup>asa amehlo, bephatha ukulekuza nokulekuza, beqondisa ngoko uMkristu nowabo lowo, ukuvuyelwa koku<sup>6</sup>ba kho kwayo ku<sup>6</sup>ba apho, nokugcofa abagcofe ngakho, ukuza kubahlangabeza.

Asuka ke kaloku omafini loo madoda anga asele ezulwini, phofu engekafiki kulo. Banga beve nokuva iintsimbi zonke zakhona zikhenkceza, ngokuvuyelwa koku<sup>6</sup>fika kwayo khona. Kodwa phezu kweento zonke, iinkumbulo abathe baba nazo, eziyolileyo, ezivuyisayo, ngokuhlala kwayo kuloo mZi, nezilingane ezinje ngezo be bese benazo, kuze ukuhlala nazo ku<sup>6</sup>be ngonaphakade kanaphakade, zing<sup>4</sup>axelwa ngaluphi na ulwimi? Uvuyo lwayo olwancamisayo, lung<sup>4</sup>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 ku<sup>6</sup>ba ma babize esangweni apho. Baza bakwenje njalo, kwalunguza abathile phezu kwesango, bengooEnoki noMosesi, noEliya, nabanye; ekwathiwa ke ku<sup>6</sup>ba, “Aaba bahambi bavela kwisixeko sakwaNtjafalalo, 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."

Nda bona ke ephupheni la madoda omabini engena ngalo isango; asuka xana angenayo aguqulwa aakukumbi; afakwa iingufo ezibengezelayo, zaxelisa igolide. Bahlangatyezwa kanjalo ngabaphethe iingwali, nezitshaba, abafike bazinika bona. Iingwali ezo zibe zizezokudumisa, izitshaba be bezinikelwa ukufonisa imbeko abafekwa 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 kweTerone, 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 zafo, beneengufo zamasundu ezandleni zafo, neengwali zegolide, abavuma izidumiso ngazo.

Kanjalo be kukho ababo abefenamaphiko, baye bemana ukunikelana, bephendulana, benze isithonga saasinye ngokuthi, "UNGCWELE! UNGCWELE! UNGCWELE UYEHOVA!"

Emveni koko bazivalile iingcango; endithe ndakuba ndikufonile endikufonileyo, ndanqwenela ukunga ndinge ndiphakathi kwafo nam.

*John Bunyan,  
iguqulwe nguTiyi Soga.*

## AMATYALA.

Kukho nto ithi ilunge kumnini-yo, kanti iya kuBa mbi yakuthatyathwa ngomnye umntu. Umfazi uya yinxifa 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 yakweziswa imihla yonke. Umntu uphanga esikweqeni mhlenikweni kuhlatywa umkhosi, kanti bangasuka bangakhlumi abantu bakubona umfokazi equbula ikhaka kusiyiwa emsithweni. Kugidinywa eqqeni 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 ngababengakhunjulwe ukuba bangakho kuyo nabo. Ukunqibisa akuthandeki naxefikweni kweziswa lhlwempu elavela lingo kade; kodwa mhlenikweni se kuhanjwa kucelwa nangamaTshawe, kusuka kuBe masakizi 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 ngakanaanini, bakuwaxhela bawagqibe amaxhoba ababewathimba ooNtyinkala, besithi nentsengwanekazi bayidibe eziko ndawo nye nenkonyana yayo; kodwa ke kwaphemb' okunye, mnyakana ayilinganisa loo nto amaGcaleka, namaGqabe, nabaThembu; kwesuka kwazama-zama umhlaba wonke.

'Ze kufe kho nto ithi ilunge yakwenziwa ilunyukelwe ; kanti iya kusuka igqobokele ekukhohlakaleni, yakufumana isetyenzwe. Athi amagqija asemLungwini akwaphuka umntu, akhangele kunene ukuba uya kuthiwa ni na ukuze aphile ; uya kubotfhwana, uya kunqunyulwa, kusini na ? Ang'athi, ukuba afumane eenza, amnqumle umlenze umntu obeya kubuye ahambe, ukuba ubebotfhwana ; athi mhlawumbi alibale kukuqophala into ebifanele ukunqunyulwa, kude kunyuke nomzimba ukubola, afe umntu.

Kodwa ke kukho nento ezilunga imihla yonke, zibafanele abantu bonke ; ezinje ngentandwano, neembekwano. Zikho kanjalo nezingazanga zibe ntle nokwemini enye, zisuke zibe mbi nokuba zenziwa nangubani, ezinje ngentiywano, 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 elunge! ukwenziwa iimini zonke, yabafanel' abantu bonke, le nto sel' iyiyi yodwa ezweni apha ? Kubonwe nto iyinto ni na ngumzi ekubolekeni apha, le nto athe onke amagezana awo adumisa ukuthi, wothi ukuze uqale ukuba yindoda, ufe ukhe waqweba izikweliti ? 'Uthi umntu, akufuna ukwenza umcimbi, nokuba ngowanto ni, avakale esithi, " Ma **khe** ndiye kuboleka kuNantsi." Athi omnye akufuna ukufweba, aye kuthabatha into yaphakade yempahla evenkileni, naanko esiya kwaNti. Kanti le nto ingakanana ayiqolelwanga netiki ebaala ; wanele 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 ! " Woli-fona ihomba livathe tu-tu-tu, lithabathele ezantsi kwezwa



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

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 ludla nto ni na usapho lwal' o mntu; kanti engxathile nje umphakathi, ufuna amazwi obuciko aya kuze athethe ngawo kumhlobo wakhe osefenza eNantsi, abethe ufefe olu luhle lonke, abolekwe kunene amaqhosa, athi, "He, iya kuphila namhla indlu yam." Uya kuthi ke, kuBa ezingca ngobulumko bakhe, abuye aphinde kwa loo nto ngomnye umhla, engasicaphulanga esaa sikweliti sokuqala. Kude kube kho pwanqa lithi nasetyalikeni, endlwini kaThixo apha, lisuke lime se kuhlanganisene izihlewele zemilambo ngemilambo, lithi, "Ndikhupha inantsi;" kanti kwenziwa komnye umntu isikweliti esingasayi kuze siphume.

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

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

,asifambe owezandla, sife nawo owentloko, ife ngokhohliweyo yedwa oya kuhlala. Ayilapho le nto yokuboleka. Yona iya kwenziwa ngulowo ungenakwenza ngakumbi yedwa, akufon' ukuBa ke uzizamile zonke iindawo ezimfaneleyo.

Ndithi kanjalo yeyokwenziwa mini leyo, nangokukhohlwa kunjalo. Lihlamvu ekuya kuphangwa kulo mhlana kutfha indlu; asilohlala lokuBa kuhlalwe kubiywe ngalo ebuhlanti. Qonda ukuBa akufanele kukuhlala uyenza, kuBa uyithabatha nje into yomntu, uyithabatha usithi uya kuBuya umbuyisele. Unakho na ke ukuhlala uBa ngumbuyiseli?

Okunye ndithi yinto egqobokela ezonweni, ukuBa ifumana yenziwe. Umntu ma kathi, eboleka nje komnye, aBe egcine ukuthi uya kuphanga msinya ekuyigoduseni imfuyo yomnye umntu. Othe waqala ukuhlala nayo, uya kuda aye kugqobokela ekuthini aBe mntu ungasayi kuyibuyisa; liBe lisitfho ke ngokungafihlisileyo iliZwi likaThixo ukuthi, *ngongendawo othi aboleke komnye angabi sambuyisela.*

Ndithi asinto ibafaneleyo abantu bakaThixo, ngokukodwa ukuthi abakholiweyo bathabathe izinto kwaba ngakholwayo. Abantu bakaThixo abazizo iinkedama; ngabantwana benKosi. Uyise waBo ngumNini nto zonke. Ezo nto zonke uBang' ukuBa zihlangane ngokufavelisela okulungileyo. Akubafanele ngoko ukuthi bahambe beBa nto zizenza ngabomi abakhonzi beentfaba zaKhe, ngokusuka batfho kuzo ukuthi, "Sincedeni ngokusiboleka;" kuBa lisitfho iliZwi ukuthi, "Umbolekwa ngumkhonzi walowo umbolekileyo;" lize libuye litfho kwabakaYesu ukuthi, "Ma kungabi kho nto enifangeka ngayo nakufani—kuphela kuBa kukusuka nithandane." Oko kukuthi, apho kuBo ma kungabi kho nto yomntu. Into eya kumana ukuphuma kuBo, bengenakuyigqiba, yintandano yodwa.

Kuba intandano le ayinamini ingenziwayo ngayo; ndingathi ifana nekhazi lentombi yomXhosa, lona lingento inakupheliwa bani, kuBa eya kuloBola iminyaka yonke, angagqifi noko.

Elokuphetha, ndithi, noko Be kungayi kuBa ni ingakana ni, xa Be kusenziwa ngaabo bodwa bangasakwenza ngakumbi, kuse kuyenye into, sel' isenziwa ngumhlaba wonke nje. Izwe lise lonakele. Lonakele nje ke, aBona fantu faya kuyiva ngokukodwa into embi ngaaba baMnyama, kuBa fona bazeyelisele entweni aBangayaziyo. Anditsho ukuthi aBaMhlophe faya kusinda; aBantu zikhoyo nabo. Iintsizi ezikhoyo kuBo anizazi. Kulo lonke eli lizwe zizililo zodwa. NiBona iindlu ezininzi ezinempahla yaphakade, zivuliwe, kuthuthelake uluntu lonke ngokuya kuthenga, nithi, "Asibutyefi!" NiziBona ngenye imini zivaliwe, loo misebenzi ingasenziwa. Yazini ke ukufa kunjalo nje, namhla ziintsizi zodwa. Mhlawumbi akulilwa kwezo ndlu zivaliweyo, mhlawumbi aBani-zo ngama-bedengu afihla imali yaBanye aBantu aBani-zi, aze athi, "Asinakuzihlawula izikweliti; nose nithafatha ezi zindlu nempahlana yazo." Kodwa ke noko angaliliyo amabedengu lawo, BaKho fona aBaliayo kunjalo nje. Mhlawumbi BaKwelinye ilizwe, mhlawumbi ngabahlolokazi aBaBencamela aBo intwana aBaSephila yiyo.

Xa kunje ke, kusifanele ukufa 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 zikaTiyo Soga. Sa sicilelwa 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 yabafandezeli 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 ehamba ngeendlela zolwandle.

Yehova, nKosi yethu,  
 Hayi, ubungangamfa begama laKho emhlabeni wonke !

*InDumiso, viii.*

### II.

*IQela lokuqala labaVumi.*

NgokaYehova umhlaba nenzalisco yawo,  
 Elimiweyo, nabahleli kulo ;  
 NgokuBa Yena wawuseka phezu kweelwandle,  
 Wawuzinzisa phezu kwemilambo.  
 Ngubani na onokunyuka aye entabeni kaYehova ?  
 Ngubani na onokuma endaweni yaKhe engcwele ?  
 8f

*Elesibini iQela.*

Ngozandla zimsulwa, ontliziyo inyulu ;  
 Ongawuphakamiseli kwinkohlakalo umphefumlo wakhe ;  
 Ongafungiyiyo ngenkohliso.

Uya kwamkela intsikelelo kuYehova,  
 Nobulungisa kuThixo ongumSindisi wakhe.

Siso eso isizukulwana sabamnxhameleyo—  
 Sababufunayo ubuso baKho, Thixo kaYakofi.

*Elokuqala.*

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

*Elesibini.*

Ngubani na ke lo Kumkani woZuko ?

*Elokuqala.*

NguYehova onamandla, oligoqa,  
 NguYehova, igoqa emfazweni.

*Elesibini.*

Ngubani na ke Yena uKumkani woZuko ?

*Elokuqala.*

NguYehova wemiKhosi ;  
 NguYe lo Kumkani woZuko.

*InDumiso, xxiv.*

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## AMAGQIQA NAMAGQWIFA.

Hayi kambe, mzi wasebuseleni, ukusenzela izinto ezilungileyo zokusinceda, 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 leen*daba*. Eli xhalana ndinalo lingenxa yamagqija 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 nave ukuba amagqifa ethu antloBo ntathu : zizanuse, iinto ezimbululayo, zinuke abantu ; amanye ngamaxukazana, athi wona apha the ngobulongo, aqubule ngemilomo ; amanye ngawolugxa, athi wona afune aphe amayeza.

Onke ke aya hlaBa ; akukho nalinye igqifa lomXhosa elingahlafiyo. Andazi ukuba kungaba kho igqifa lomXhosa elingathi, ucele iyeza kulo, lingakuxeleli imbangi yesifo sakho—ndithetha ke ukuba lithi ubulewe, unesi sifo nje. Khe ndibone 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 egqipeni ? 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 umbethe !

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

vela phi na olu dumo lufi kangaka, lokuſa phakathi kwezimizi yakho kuſe kho ekuthiwa bangamagqwija, baya thakatha; ekuthiwa ſona bahamba eſusuku? Uſel' ubazi nje namagama aſo, uſatyelwe yini? Uthi ubaſona ngokufa behamba eſusuku—wabazi ngani ukufa, behamba nje, baya thakatha? Wena ke ubuhlelele ni, ilixefa laſeſusuku nje lokuſa ulale? Uthi uphaphame ubulele. Yena ke, intyewu leyo, w'azi ngani ukufa wena ulele endlwini yakho, eſiza nje? Gxeſe, iſiyini ukufa ungambambi wakumbona? Kambe kuthiwa yinto emathisayo, athi noko umntu ayiſonayo afumane amathe! Ukufa ke kunjalo eſusuku, somatha naſemini na, ſe ſimbonile nje eſusuku ukufa nguNantsi? Le nto ukuthakatha ayiſiso na iſono? Kuſa kambe kula magama kuthiwa aya thakatha kukho abaſizwa ngelo Gama ubizwa ngalo wena. Akuncedi na umzalwana, nokufa ngudade, kweso ſono ſakhe, umncede kwa nje ngoko ſincedana ngakho ſakuwa kwezinye izono?

Soda ſiphume nini na kwezi nkohliso? Se ſenzelwe ubuſele, ſanikwa yiTuluneli amagqija okusinyanga ngokufanelekileyo. Siya wakhalaza ngokufa wona engahlaſi? Siſantu banani na, le nto ſithanda kangaka ukuthiyana? Ndiſa nakaloku ſiphumile ebumnyameni, ſaya ekukhanyeni; ſaphuma naſekufeni, ſaya eſomini; nakuwo amandla kaSathana, ſaya kuye uThixo? Ma ſikhanye ke nje ngosapho lokhanyiso. Ndiya tſhonela, hlazife akuntyutya.

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

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

### “ KHA USINCAZELE ! ”

Lilizwi lokuqala elo adla ngokuthetha lona umXhosa, wakuhlanguana naye. Wumbi angakhe aqale ngokuthi “ Tolindafa, mfo ! ” kanti ke ulungiselela ukuze akucele into yokutshaya. Ukuba umntu uya kuzeka umfazi, nokuba unga angathengisa ngenkomo ; nokuba unxhamele ukuxhela imbuzi, nokokuba uthande ukukwitsa 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 afe 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 ngokulisefenzela. 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 faman’ ukukujoka ngalo ? ” Uze uthi wena,



“Kungokuba befulewe *kukunqena* ukulilima. Bangacanda ufala besiya kulithenga evenkileni, batjhonise nelanga befuna intwana elingene netiki le; kanti ke baBengalilizayo bengabulalekanga, kwanele indlu iphela, ukuba baBelilima.”

Nantsi into enkulu eyomeleleyo yomfana, iqabe kunene imbola, ivuthiwe yancamisa nangamafutha, igcakamele ilanga, ikufundekele ngokuthi, “Ndafa kukunqanqatheka!” Isitjho nje ke, loo mhlaſa ihleli phezu kwawo ubungancamisayo ukuyipha icuba, ukuba ibingafe kukunqena. Ngoku inKosi iyithulule kangaka nje imvula, yawunyakamisa umhlaſa ukuze sikhubele, amadoda akasefenzi emasimini awo; akholise ngokuthi afumane agqibe ilizwe ngokuhamba. Kulinywa iindawana eziya kuthi, ukuba uthe umnyaka walunga, zibe nokudla okuya kulingana abaloo ndlu yodwa, ithi neatwana 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, aſe nalo icuba eliya kumlingana yena ngokwakhe, ancazele nezihlobo zakhe; ukuze ke angahlali esenza ihlazo lokumana ehamba elicela.

G.B.<sup>1</sup>

## UKUBUBA KUKA-NAMBA.

### I.—UKULUNGUZA UMKHUHLANE.

Kuninzi lwaſantu, kufanele ukuba se kuvakele ukuba le nkosi ayisekho kulo mhlaſa. Kodwa, ngethuſa lokuba iindawo zokububa kwayo azifanele ukuſa ziya ziwa ngaſantu bonke, siya kukha sibenzele. 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. Kwahe kuthe ngeenyanga ezingaphambi kwaleyo, kwamana ukuvakala ukufa ufa ngokuncamekileyo—kwaza kwathi ekuza kumkeni kweyeKhala, kwathiwa usel' esethufeni lokuza kuphela.

Sifakeke ke kumadoda awayehamba noNaphakade, uTjhalisi, 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, ababehleli ngaphakathi eBuhlanti, eza kufumayela umkhuhlane.

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

Sifuzile 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 abesisigithimi sakhe. Lithi ke igqira, ufike ke lowo wayizeka loo minombo, wayifaka eziko, waza ke wayisila, wathi loo mgufo 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 uBengumlomo waBanye.

Uthe, "Elinye igqira libona ipuludyasi, nositolomu—impahla zaBantu aBafini, aBazonda umzi kaMaqoma, besithi ma ufe. Ipuludyasi leyo, lithi igqira yeyamzungenulayo ukuze uNamba aBe nesifo—wadyojwa ngayo. Lithi usitolomu lowo wafika wahlwayelwa emahafeni kaNamba, nasezinkomeni, nasemzini wakhe."

Sifuzile sathi, "Nikhe nazifona na ezo zinto?" Bathi, "Ewe. Be liye lazipola igqira."

Sakuthi, "Zinjani na?" Bathi, "Ipuludyasi isuke yaayinto efana neengqatha ezi zehodi. Usitolomu yena yinqhukuva emnyama elukhuni, esithe sakuyikhanda ngembokothwe yaangumthi, umthi esingawazanga."

Sifuzile 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 nekhushi endlwini yomXhosa, esekelwe ngumfana ngasemva. Uthe, kuba intloko ibeyayame ngalweni, yaza inqhwiniBa yengalo yayama edolweni, isandla siye kuphathela kuhle phezu kwentloko, wayivusa, wasinika isandla samfulisa. Ndithe ndakuphosa amehlo, ndafona ukuba sel' ezekekile kunene. Ndathi, noko intliziyo ithandabuzele ekuthini, angakhe mhlawumbi azenze iintsukwana czimbalwa esaphanyaza, ndafona ukuba ithuba loBomi kulo mhlaBa lona alikho. Sifike ephfumlela phezu kunene, exhalabekile, ekhohlela,

etfica ubelu lobufovu 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 amagqija ngaso isifo sakhe, aviva iinto zawo, be kuhleli kusazeka kwaqondayo—noko loo ndawo be bengayiphumi kuye—ukuba ebehleli ebanjwe sisifo esingenakunyangwa mntu emhlabeni, esibe siya kuba sikuvelise oku namhla siku bona ngamehlo ethu. Utsho wathi, "Uya sona ukuba nendawo yokumfihlela umntu into anayo ngeentloni, mhlawumbi ngosizi, ayilungile. Okunene, kumazisa umntu ingozi yakhe, ang'athi kanti mhlawumbi yena akayiboni, akayilumkele." Utshilo wathi, "Lo mfo ke ebuba nje, ngumfo omtsha—yintanga yethu."

Uthe akupheza uNaphakade, wathi uNamba wambiza lo mfo kaMgwangqa, ubehleli kwesi silili sisentla, wathi, "Hlala apha, Vena." Utsho 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, akubambise konke abekuxela, engakuphefumleli, ebengasenawo !

Unikele ke kuVena lowo, waza ke yena wasingisa ku-Naphakade, wathi, "Yithi, ndiya bulela; ndibulela ku-Thixo, ukuba ndikufone ngale mini, ukuba undifumene, ndize ukuthetha ndikufiye nawe. Ndiŕe ndihleli elusi zini, ndiŕe ndinosizi kade; kuba be ndifelwe nguŕawo, 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. Kuŕaninawa ŕam andinathemba. Akukho namnye: ngamadoda otywala! Ndiŕe ndiŕus'ela nam, ndiŕe ndiŕusela ndiyindoda, ndiŕulumkele." Uqhuba wathi, "Ndingumfo obethanda impahla yakhe; ndandifuna ukuze ndingakhathazi mntu. Ndiyifiya kuwe ke! Ndiŕe ndinenqwelo esikolweni—ayizanga ithabathe netiki le. Ndaye ndiŕe ndinendawo endiŕe ndilumkele yona. Uze uyikhangele ke. Okuŕanje kwam mna ndikuxolele, ndise ndikhangele kuŕawo omKhulu!"

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

Uthe ke ukuphendula uNaphakade, "Okokuthetha 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, "Kwaaba babomvana, akukho namnye endingafiya kuye usapho lwam."

Onguwumbi ubekise amazwi enkosini apho, wayikhubuza loo mazwi, ithe ukuthetha ngaye uThixo yathi, "NguBawo omKhulu." Wathi, "Koba 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, ngofo busuku waqhawuka ngafo, bomhla well kweyeThupha ngaloo mVulo, kwagaleleka emGwali apha umntu kaNaphakade, eze kufumayela ukuba uNamba ububile. Ufike loo mtu uNaphakade ehambile. NgolwesiNe usuku, awabuya ngalo, ususe incwadi yeza emGwali kufafundisi, 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 kwaThembani, umzi kaNaphakade, eGqolongi phezulu. Bafike bona se kuthiwa se kundulukwa, koko kufe 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 bofabini; enguNxokwana noNeku—amadoda omathandathu. Sithe sakuthi thu kwilali kaFokoto, kwaBaceleni, umfulana oya kuvelela iThunxe, sabona kubuthe, ecaleni lesibaya samazimba, igqiza elikhulu lamadoda—ephethwe nguGaqqa, noNtjide, noMjo, izibonda zemilanjana eziziphaluka zeThunxe ngezantsi.

Athe sakugaleleka, baBopha aBaBekhwele, sanduluka kunye, kwa naBeeenyawo, sabeka enchwabeni apho. Siye sagaleleleka emini emaqanda, sabetha kufuphi kuloo ndlu ibilele kuyo inkosi leyo. Waye okaMgwangqa nokaManxhoyi, aBaBeseklele 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 besalisebenza, se belimbile kodwa uBundlu balo, besazamana nomqhele wokwayamisa amanqwanqwa. Balimbe elugadasini lwamatye. Sise nathi izandla ngokukhawulezisa umsebenzi.

UFuzile 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; ndife 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.

<sup>1</sup> UNgonyama nguOba.

Uthe ke uNaphakade kuwo, "Nakuba nisebona thina silapha, asiz'e kwenza nto, sizise amchlo. Mnchwafeni uNamba ngesiko eninchwaba ngalo iinkosi zenu. Naxa bengafikanga aabo bebefanele ukuba babe lapha, uSandile, noAnta, noOba, badaleni kwa kuni abantu abaya kuwenza lo msebenzi." Uthabathe ke uTyindyolo abafana abafini sakaMaqoma, noManxhoyi, nomnye umfo, bagqugulela ecaleni.

Sithe ke, xa be besahlangene ngecebo elo lokunchwaba, sabeka kulaa madoda mafini abesekele inkosi, umfo kaMgwangqa, nokaManxhoyi, behleli phambi kwendlu. Ufike wabuza uNaphakade ukuba uNamba akafiyanga kumbi na ukuthetha ekumkeni kwakhe. Batha "Hayi! Kuthe kwakuthethwa ngendawo yokuyoela wathi, 'Ndithe kade.' Ndawana iyiyimbi ayenzileyo, ingeyani nayo, samve esithi, 'Hina Vena, ndikhe ndakupha nto na?' Uthe yena 'Hayi, nkosi!' Uthe ke 'Ndikupha ingubo yefumi elinye, ndikupha ihafe. Andikubuye ndibuyekeze, ndikuphile' Elo hafe ke libe lihamba kuVena lowo kade. Ubulele ke umphakathi lowo, 'Enkosi, uya tyapha ukutjho, 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 eme entla kwentlambo?" Elokuphela, ukuze asel' ecima, bathi usuke wathandaza wathi, "Thixo Bawo! Yinto ni na kangakanana?"

Ufikile ke uTyindyolo, sisahleli naabo bafu, wathi kuNaphakade, "Sixakckile. Akukho mntu. Abantu bale ndawo bafalekile 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 esibaBonayo thina, okaMfama uDangazele, nomfana wasefaThenjini, 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 ukufa loo ndawo ibonwe ziinkosi zamaXhosa. Utsho wathi ke, "Nani ngokwenu, nina maphakathi kaNamba, kuba kuxakekile namhla, ningayibekisa loo ndawo nibone yona, kulowo kaMfama nakulowo wasefaThenjini."

Sindulukile ke saya kwa sefuhlanti, apho abekhona lowo kaMfama, naloo mfana wasefaThenjini, eBeye kuzekwa kumzi ongaphesjeya. 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 eBayingame ngothango, wesuka waya kuzithi ncuchalala phambi koTyindyolo, esindana ngumsindo. Uthe bufufu kunene, "Uthi ni?"

UBuyekizile 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 engenamtu. SiBabini kuphela apha—ndim, nalaa mfo kaDekemfu! Ndawalusa amakhwenkwe ndahlala ndedwa, ndayiyeka loo ndawo—ndeenza ngabomi. Ndingumfo

wasemzini undifona nje, wasemaMpondomiseni! Andwalapha, ndingumfo wakulomBombo. Uz' undiqonde, akundifambi! Usapho lwam lusale lusifa yindlala, luqhawuka kade, ndibe ndilapha mna? Akundifambi! Nento owoyenza woyenza kwa ngoku; Se 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, safona ukuba okaMaqoma namhla uya kulahlwa nje ngenja. Ndasuka ndafuna ukuthi gile ngumsindo, ndakufona ukuswela ukubulela okungaka, kwezinto ezikade zisela amasi eenkomo zezo nkosi zilahlwayo namhla.

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

Uthe, "Afake nguBani?"

"Nguwe!"

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

"Ube ukhonze ukuze ufe noNamba. Ubhamba 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, safona iqelana lamahafe lisihla kwigeduka elipheseya komzi.