

IMBUMBA

YAMA NYAMA

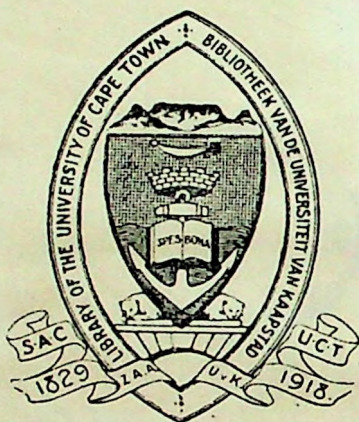
NGU

D. D. T. JABAVU

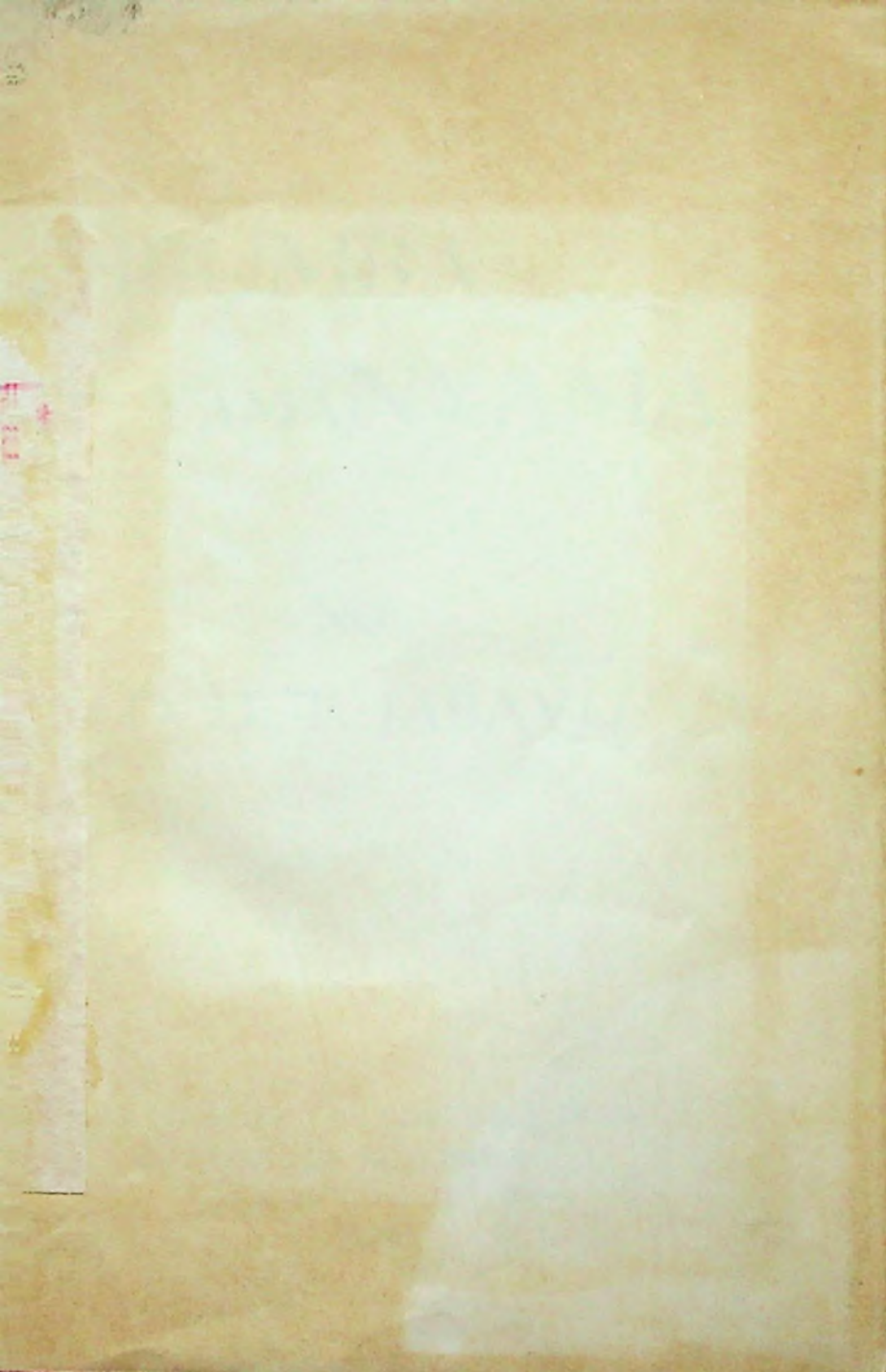
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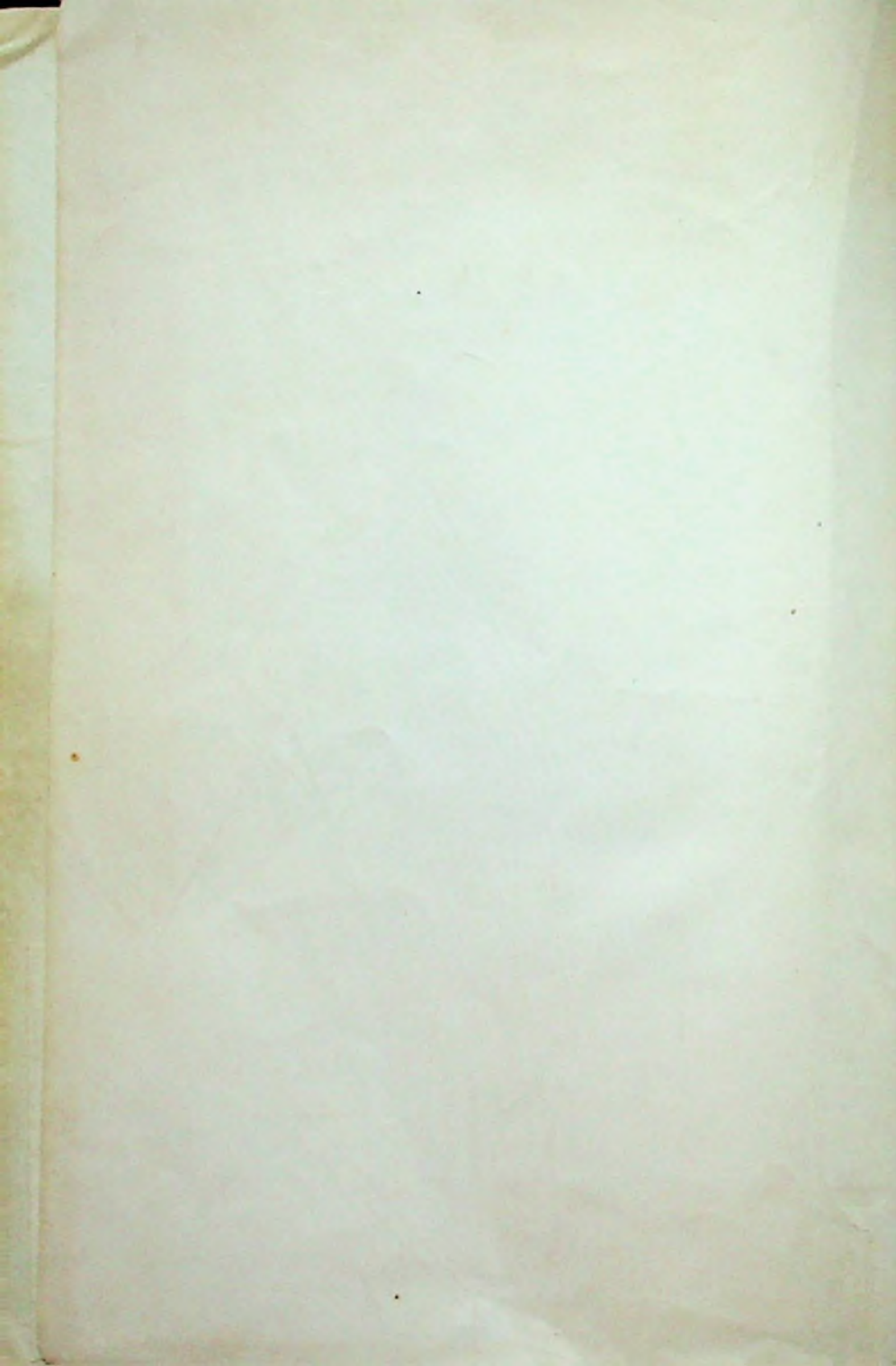
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D. D. T. JABAVU

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1952

MR. J. B. ...

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EXPLANATORY NOTE.

This book comprises Xhosa studies on,
(*a*) the subject of the Ntsikana celebrations that are annually observed in the Cape Province ; (*b*) the clan names of the Xhosa people (*c*) praise names associated with those clans ; (*d*) and an account of the Intlangwini tribes found in South Africa.

These studies have occupied me, off and on, upwards of thirty-five years of enquiry, and are here published for the first time with the aim of encouraging researchers to make further investigation on these and kindred topics largely neglected by the present generation.

I wish to thank Dr. R. H. W. Shepherd (of Lovedale) and the Johannesburg Bantu Press for permission to quote and translate his illuminating article on Ntsikana that provides historical substance to the various versions here referred to ; and I wish to thank also Mr. C. A. W. Sigila for allowing me to include here his valuable article on the Fingo celebrations.

1952.

D. D. T. JABAVU.

IMBUMBA YAMANYAMA.

Igama lale ncwadi lalatha izinto ezahlukeneyo, ezithe zakuhlanganiswa zancamathelana zeenza imbumba engenakho ngoku ukwahlulahlulwa. Xa kuhlinzwa inkomo ngabaNtsundu akunyali ukuba kube kho amasuntwana enyama ajuba kwisitshetshe somsiki nomphaali, awe phaya, apha naphaya; wambi asalele entlonzeni le yesikhumba. Kuthi kwakugqitywa ukusetyenzwa zihlanganiswe ezi zijungqe zenyama, ezibizwa ngokuthi ngamanyama, zibunjwe zibe libumbulu elikhulu lento. Emva kosuku olunye libunjiwe lisuke liqine libe yinyama enye, ekufuneka imela ukuze isikeke, kuba amanyama la akasavumi kwahlukana; sel' eyimbumba edibeneyo. Athi khona ekhe ahlala ada ooma, abe ligagadele elingathi ngumthi okanye yintsimbi. Le nyani inqinwa yindoda enkulu ekuma⁸⁶ eminyaka ubudala uJames Ntshona waseQonce, othe kwi*Mvo* yomhla we16 July, 1949, "OkaGaba uNtsikana wathi ze nibe yimbumba yamanyama, ethetha ebuzweni nasebutyalikeni. Azi ukuba umzi uya yazi na imbumba yamanyama? Nathi sayithi tsho bumfiliba, kumaqhaga egwada awayenziwe ngamanyama, uqilima lwento engenakonakala."

Le ncwadi ke ijonge ukufundisa ngokubonisa ukuba izinto ebe zahlukene zinokuphu-

thunywa zibunjwe ngokutsha, zijike zibe yinto entsa eyomeleleyo, ibe liqele elingenakho ukwahlulwa. Kungoko isahluko sokuqala (*page* 1) sithetha ngoNtsikana kanye ngokuphathelele kwisikhumbuzo samaXhosa esaziwa ngokuba siiKhumbuzo sikaNtsikana oNgcwelle, onguyena wathi yibani yimbumba yamaNyama. Emva kwesi sahluko kulandela isahluko esichaza iziduko zamaXhosa (*page* 15), nesinye esingeziNqulo zezo ziduko (*page* 32), nesinye esichaza imvela-phi yeNtlangwini (*page* 47), nesinye esiyintetho yomNumzana C. A. W. Sigila ngesikhumbuzo samaMfengu (*page* 91).

Siyinikela kuni ke mzi wakowethu le mbali ngentobeko.

1952.

D. D. T. JABAVU.

ISALATHISO

ISAHLUKO I.

UNtsikana 1

ISAHLUKO II.

IziDuko ZamaXhosa 15

ISAHLUKO III.

IziNqulo 32

ISAHLUKO IV.

INtlangwini 47

ISAHLUKO V.

IsiHlomelo 88

ISAHLUKO VI.

AmaMfengu 91

UDABA LUKANTSIKANA.

Kwisikhumbuzo sikaNtsikana esasingenele eQonce ngomhla wama23 March 1948, ndandingomnye wabanyulelwe ukuwisa iziyalo nokuthetha entlanganisweni yangokuhlwa. Ndandingaqali ukwenje njalo kwesi sikhumbuzo. Kwaaba njalo kwesasiseNxaruni (1943); kanti ukuze ndibe lilungu laso ndasingena ngomnyaka we1926 ndiseseDikeni phantsi koNkosi NdaBemfene Maqoma (Uhlwath' olumadolo, Uphunguza nampofu) endandingumphakathi wakhe.

Isizathu sokusingena kukuBa esi sikhumbuzo sivulelekile kuye wonke umntu ovumayo ukulandela imfundiso yomPolofiti uNtsikana. ENxaruni kwada kwaba kho nomLungu osibangayo esi sikhumbuzo, esithi ulilungu laso kanye ngale nxa. Kungaphezulu ke kum ukusibanga kuba ndingumXhosa nozwane ngokuzalelwa egqubeni kwaNtinde eQonce kwaNgqika apho inkaba yam ikhona. Ayiphazamisi nto indawo yomlibo endiphuma kuwo kwaJili, iNtlangwini kaLusiba-lukhulu eSwazini, eMbo. UNtsikana udibanisa abantu bemlibo ngemilibo abathetha intetho enye namhla nje, isiXhosa, nakubeni se iphantse ukulibaleka into yokuba ekhulwini leziduko ezikhoyo emaXhoseni zinganeno kumajimi amaBini iziduko zomnombo kaNkosiyamntu, oyena mXhosa wantlandlolo; kuba

ezona zininzi zezezizwe ezangenelela emaXhoseni zivela kuBaThembu, nabaSuthu, namaGqunuqhwa, nabaMbo (amaMpondomise, namaMpondo, namaBomvana nento eninzi yemfuduko ephume kumaSwazi, amaBaca, amaXesibe, iNtlangwini, kwa nabenkcithakalo yeMfecane). Kulungile ukuba zaziwe zikhathalelwe iimbali zemveli yale minombo, kuza zicacisa ubunye bethu, waye uNtsikana ingoyena usidibanisa kamnandi.

Thina ke malungu esiKhumbuzo sikaNtsikana yimfanelo nenyhweba yethu ukulazi ibali lakhe. Naalo lilondoloziwe ziincwadi ezinje ngezi: *Indaba* (Incwadi yephepha laseLove-dale, 1880). *Zenk' inkomo Magwalandini*, Rev. W. B. Rubusana 1911; *Ibali likaNtsikana*, Rev. J. K. Bokwe, (1914); *Isikhumbuzo somPolofiti uNtsikana*, S. E. R. Mqhayi, (1927) *Imibengo*, W. G. Bennie, (1935), apho kuthetha ooZaze Soga, Noyi Balfour, W. Kobe Ntsikana. *UNtsikana neLizwi likaThixo*, Rev. Burnet W. Ntsikana (1946).

Nje ngokuba imbali kaNtsikana ekwezi ncwadi iluwangala, kuya kuza kuhle intetho siyimise ngokweziganga ezithathu khona ukuze ilandeleke. He! Esokuqala isiganga siya kuza sesodaba lukaNtsikana ngokwamazwi ekuthiwa aphuma emlonyeni wakhe; kulandele esesimo nesimilo sakhe; kugqibele ngeseziqhamo zemisebenzi yakhe.

(a) Malunga nodaba lwakhe ndifumene kunqabile ukuwazuzwa amazwi entsumayelo yakhe ngokuwa kwawo emlonyeni; ngenxa

yokuba ababalisi bakholisa ngokuncoma kakhulu amandla egalelo lokuthetha kwakhe, anqabe wona amazwi. Endiwahlanguleyo naanga :—

1. “ Le nto indingeneyo ithi ma kuthandazwe ; le nto ithi thetha ; ma kuguqe yonke into.”

2. “ Guqukani ! guqukani nonke ezonweni.”

3. “ Musani ukukholwa ngamazwi ka-Nxele okuthi wobavusa abafuleyo ngelizwi lakhe. Ma nilinge ukuthandaza uThixo ngokuba enamandla phezu kokufa.”

4. “ Wabayala abantu bomzi wakhe ukuba bangaqabi imbola, bangayi emdudweni, bangaphimisi, esithi, “ Ma bakhonze uThixo.” “ Nize nithi noko intambo ifakwayo emqaleni wenu nigcine kakhulu iliZwi likaThixo, ningalilahli noko nihlatywa ngentsuntse.”

5. Kubantwana bakhe wathi, “ Nize nigcine liZwi likaThixo, niye kungena esikolweni.”

6. “ Imvan' encinane nguMesiyasi
Unyawo zinamanxeb' okubethelwa
Uzandla zinamanxeb' okubethelwa
Eyahlatywa ngentsuntse ecaleni.”

7. Ebesithi ma bakuthi bathandaze ematsholweni, baye kuzithandazela ngokwabo yakuphuma ityalike. Baqala abantu ukuthandaza. Inxenye ubekhe ayivele xana ithandazayo isithi, “ Undiphe iinkomo, ndibe yinto emzi mkhulu, namakfexe amahle.”

Wabaxelela ukuthi ma bangathandazeli ma-
krexe; loo nto sisoono; ma bathandazele
imiphefumlo yabo, ukuze bathi bakufa baye
ezulwini.

8. "Noqonda xana isoono sandayo: ko-
tshaya kutshaye nomntwana omncinane; ndi-
zibone iintjinga zamaNgiqka ziduda phezu
kweNciba; Ndiwabona amahlathi ezele zii-
ndlela, nemithi isarwa amacangi."

9. "Ngaloo mini wamthi hlasi umoya ngo-
kwazisa izinto ezizayo. Kwezo zawukhawu,
waziselela wathi, "Kuza abantu ongazange
ubabone abandlebe zimaholoholo, zimabeke-
beke, zinga ngqotho zesikhumba (ekucaca
ukuba ngamaMfengu lawo) abaya kuthi, ukuba
anilinyamekelanga eli liZwi, ibe ngabo aba-
phambili; ze ningaluchukumisi ke olo hlanga;
ma ze ungayithabathi indebe yomcephe kulo;
ukuba akubayekanga baya kukufiya nolwawu.
Luyeza uhlanga olumhlophe, olunwele zi-
ngcaka zifana nobulembu bombona, isizwe
esilumkileyo esinwele zinga bulunga; siza
sineqhofa elingenamlomo; ma ze ningala-
mkeli iqhofa, liya kukhukulisa uninzi; eyesibini
into abaya kuza bathethe ngayo liliZwi lika-
Thixo; ze nilamkele, Ngqika! Ukuba aku-
lamkelanga eli liZwi, eli lizwe liya kuzala
ziindlela zeenqwelo neendlwana ezimhlotsha-
na, lidliwe yimihlambi yeegufa (iinqwelo nee-
gufa zazingaziwa ngoko). Ukuba nilamkele
iqhofa eli, niya kuphambana unyana noyise,
umfazi nendoda, intombi nonina." Ukuphu-
laphulwa kwaalo ntetho kwakungasekuko

nako, wada wayeka. Yayisingiswa ke enkosi-ni xana ibekiswayo, nangani kuBo bonke. Kwakhe kwathi cwaka umzuzu, yand' ukubulela inkosi isithi, " Ndiya bulela mnta' kabawo mfo kaGaba ; andisemntu ufunyayezwa ludaba. Umzi wakowethu uchithwe lelaa gezana likaBalala (uNxele) elithe uza kuBa ziinkuni neembovane." UNtsikana ukumleleza uthe, " Akukho nto iya kuBa njalo ; uNxele uya balahla abantu."

10. Ngenye imini uya fika uNgqika kwa nephakathi. Emva kwembedejo wamthi hlasi umoya wokwaziselela, wathi, " NdiBona iintloko zamaNgqika zidliwa ziimbuzane ; kuza imfazwe kwithafa lamaLinde." UNGqika ebeyiva intetho kaNtsikana imoyise yena ngokwakhe, kodwa amaphakathi ebengayikhathalele, esithi le nto ibangele uJudo kumaLawu !

11. Wathi ukuyala abantu bomzi wakhe, " Ma ze nibe yimbumba enje ngeyamanyama, niye esikolweni."

12. Ngalo mhla wabuba wathetha kakhulu ngezinto zikaThixo, wathi, " Ndiya goduka, ndiya kuBawo ; nize nigcine kakhulu iliZwi likaThixo, nithi noko ifakwayo intambo emqaleni wenu niligcine ningalilahli niBamblele nide nifele emithethweni yakhe uThixo."

13. Amaculo akhe afunyanwa encwadini ethi, *AmaCulo aseLovedale* (J. K. Bokwe) nakuleya kaBurnet W. Ntsikana ese siyikhankanyile.(i) Eyokuqala, " Intsimbi kaNtsikana " yingoma abeyimemeza kwa kusasa ngoms' obomvu esenza intsimbi yokuqokelela ibandla

elibizela emthandazweni emi emnyango wendlu yakhe elilisela ngezwi elikhulu lengoma. (Ngethamsanqa le ngoma kwenzekile ivunywe ngamawaka amahlanu eLovedale ephethwe ngumbali lo ngehambelo yeKumkani yase-England ngomGqibelo 1 March 1947, apho ithe yathandwa kunene yiKumkanikazi isithi isandi sayo sicacile ukuba yingoma ephuma esifubeni seAfrika; ayifani nanto ezingomeni eziqheleke phefeya); (ii) Eyesibini ngu-Dalibom," (iii) eyesithathu liculo "Elingqukuva;" (iv) eyesine yeyona yaziwa lilizwe lonke elithetha isiXhosa, "UloThixo Mkhulu Ngosezulwini."

14. Kambe kuthiwa waziselela nangololiwe esithi phantsi kwentaba kaNdoda koza kubaleke inqwelo yomlilo ezihambela iyodwa ingatsalwa nto. Esi siprofeto andisifumananga ndawo kwiincwadi endizifundileyo, phofu sikhankanywa kakhulu ngomlomo emaXhoseni endazalelwa kuwo. He!

(b) *Imo nesiMilo sikaNtsikana.*

UMakhaphela Balfour, umKwayi, uthi "Ndiya mazi uNtsikana, umfo kaGaba, wakwaQhankqolo, kwaNyembezana emaCireni. WayengumNgqika wenene, ihomba lenene ebe lifanelwa yiminweba yalo yeenkunzi zodwa izingwe ezi, ingubo afumayela ambethe yona. Ndimazi xa asentsumayelweni yakhe, namatiletile obenzeleleli, kuBa ngumfo obengemprofeti nje, kodwa nomfundisi; be kusemhlotsheni

ukuba ukwangumenzeleleli phakathi kwaba-
 ntu noThixo. Be kulula oku kubantu aba-
 ngamaXhosa ababeqhele amatola namagogo.
 UNtsikana lo ube nefuthe elikhulu lokwenza
 abamlandelayo babuve ubukhulu nokuba ku-
 fuphi kukaThixo ; afumayele lo mfo ngoThixo
 atsho bave, boyisakale ukuthi kanti be besoono
 uThixo nangezi zoono kuhleliwe nje ! Enko-
 nzweni xa afumayelayo uhleli ngasezantsi
 ngasemnyango, indlu izele tu ngabantu, ama-
 doda nabafazi. Umnumzana utsho ngomnwe-
 ba wakhe weenkunzi zezingwe, le nguBo
 inkulu iwugquma kakhulu umzimba womni-
 niwo, ogcinwe ukungekhe avele kuye apha.
 Intfayelelo ibiqala ngeculo "UlonguB' enkulu
 esiyambatha thina." Uya kuthi akungena
 kulo umhobe lo mfo kuthiwe re ukuhlala
 endlwini apha ngabakhedamele iZwi lika-
 Thixo ; ithi yakumamkela indlu angene afu-
 mayele le nto imhlileyo, ithiyene nesoono,
 abachazele ubooni babo entlalweni yemihla
 ngemihla, esalatha izinto ezikubo azithiyileyo
 uThixo. Wofumayela umfo kaGaba kude
 kuphunyelwe phandle ngokuxinana kuba kuze
 nowaphi ukuza kuphulaphula le "nto," atsho
 balile abantu, iinyembezi ziqukuqele nje ngo-
 msinga ziphuma kwabahleli entla endlwini
 zibethe ziwunqumle umbundu weziko. Yabe
 ilixefa ebe singafunwa kakade isoono nenyala
 emaXhoseni, ababesithi ababanjwe ekukrexe-
 zeni babulawe ngokuxhonywa emthini badli-
 we ziinchuka bejinga apho , loo ndoda naloo
 mfazi. UNtsikana ubemchaza umntu ongu-

Dafeti amenze oyena nozala wamakholwa. Ewe, walithumela iliZwi likaThixo ngezithunywa kuHintsisa, nakubaThembu kwaNgubenchuka, nakwaGqunukhweba. Kukuze uHintsisa alinine ngokuthi, "Lifanel' amaMfengu la."

UJacob Mnxhuma Noyi uthi, "UNtsikana wayesisikhulu emaCireni. Ingufo yakhe ibisenziwa komkhulu ngofele lwengwe. Lo mfo wayesisithethi; wabe asuke alesefe ekhangele engubeni yakhe yezingwe. Ebengalali; kuuphela ebesithi nqwaa ebusuku, abantu belele nje kuuphela uya thandaza.

Ngalinye uNtsikana wayelawulwa nguMoya kaThixo, ngohlobo olunqabileyo nakwawona makholwa aphambili ngezi mini. Kucacile ukuba wayesazana noMoya oyiNgcwele, xa siphawula oku kuthandaza kungaka, neentsfumayelo ezichana iintliziyo, singathethi ngenyama yakhe, ekuthiwa ubesakuviwa futhi ebubula iculo ngasebuhlanti.

Unqhinwa macala onke ukuba isimilo sakhe sabe sesimsulwa esonweni. Ulifanele ngaloo nto igama lokuba yiNgcwele.

Wayekhaliphile, ekhuthela, eyingoqwane yesinxofanxofa; tu ubuvila. Umzimba wawugcina ucocekile; wayihlamba imbola akungenwa liliZwi likaThixo, walawula nokuba inzala yakhe iphume emboleni ingene emfundweni.

(c) *Iziqhamo zeNtjsumayelo yakhe.*

Isiqhamo esiphambili sentjsumayelo kaNtsikana bubungwele besiqu sakhe okunokwakhe, obathi basulela abanye abantu babenza bawasingisela phezulu amehlo nesimilo ezulwini. Wangenisa kumaXhosa umgangatho omtsha ophezulu wentlalo engenamphithi yobugqoboka benyaniso. Le nto iyintliziyo ezinikele kuThixo yaqala yabonwa ngaye uNtsikana, waza waba ngumzekelo ekujongwa kuwo kanye ngokwembo yenyoka kaMosisi ephilisa abalunywe zezinye iinyoka; okanye ngokwentetho yenKosi uYesu kuYohane 12 : 32, apho athi, "Mna ke, ukuba ndithe ndaphakanyiswa emhlabeni, ndiya kubatsalela bonke kum." Okunene uNtsikana wabatsalela kuThixo bonke abavumayo ukungena eliZwini, kwangena amagqoboka amaninzi, amanye kuwo esiwazi nangamagama kwinzala yawo ekhoyo kwaXhosa. Naanga, Noyi (Balfour), Matshaya, Mbi, Thamo, Xuba, Koti, Matshikwe (uyise wabafundisi abadumileyo ooNdongo ePirie, noPetwell eKapa), Kobe, Dukwana, Festile Soga namanye amaSoga asemaJwazeni la aziwa ngokuthi ngawomzi kaKhonwana (khona ukuze iculo likaNtsikana libe nomgca othi "Lo mzi kaKhonwana siwubizile," apho kutyede abaficileli ngokusuka bathi "Lo mzi wakhona na siwubizile), Suthu, Phalaza, Hoga, Xelewa, Gwexana, Mazaleni, Peyi, Liginye, Mtyobile, Nginya, Velem, Qalaka, nooKfaziya noNkunkuthi iinto zikaPhose kwaGanya kuGaga eDikeni.

NguNtsikana ingqalo yetyalike yamaGarabe igama elafunqulwa ngamaLawu laba yiTabe.

Amabandla avasekwa nguNtsikana naango eBofolo, nakuMankazana eDikeni ; naseSomerset East kuNojoli, naseBurnshill e-mKhubiso ngaseXesi ; naseQonce naseNcemera, naseMgwali naseTranskei.

Siya yeka ke apha ngala manqaku angonNtsikana nodaba lwakhe, nesimilo sakhe, neziqhamo ezidandalazileyo zentsebenzo ya yakhe. Ngamana wonke umntu onNtsundu womZantsi Afrika wafunda lutho kule mbali, ekuphuma kuyo isiseko sesiKhumbuzo sika-

Kwiphepha *Imvo ZabaNtsundu* lomhla 18/3/50 uDr. R. H. W. Shepherd ubale inqaku elifundisayo ngoNtsikana elithi :—

Kubantu basemaXhoseni akukho mntu uhlonелеke ngaphezulu kunoNtsikana umpolofiti.

IziKhumbuzo ezibizwa ngegama lakhe iminyaka ngeminyaka ziya yinqhina le nyani. Egameni lakhe se kunamathele ama-bali amaninzi, amanye aziintsomi, amanye ehla enike lwa izizukulwana ngezizukulwana ; kanti noko ikho imbali ephathekayo nengenakuphikiswa.

Inxalenye yebali lakhe ifunyanwa ezincwadini ezintathu ezaficilelwa zapapafwa phakathi kweminyaka elifumi emva kokufa kwakhe. Umfundisi wokuqala weliZwi likaThixo owakha waangummi kunye nosapho lwakhe phakathi kwabantu abaNtsundu beAfrika yo-mZantsi-Mpumalanga nguRev. Joseph Williams (Veldyam) webandla eliyiLondon

Missionary Society. Waseka isikolo seliZwi ngakumlambo weKatala (Kat River) malunga neemayile ezine ngecala lomNtla-Ntsonalanga kweFort Beaufort. UVeldyam lo wasebenza iminyaka yaamibini kuuphela (1816-1818) wafa edanile entliziyweni. Ulandelwe nguRev. John Brownlee (uBuluneli) owathi ngeyeSili-mela 1820 weema endaweni eyayenziwe isikolo sasemaphandleni nguVeldyam. Le ndawo yayiliTyhume okanye iGwali ukwaziwa kwayo ingekude emzini kaNtsikana.

UNtsikana wabuba kwiinyanga ezimbalwa emva kokuza kukaBuluneli. Ebala ngomhla wesithathu kweyeThupha 1822 eTyhume Mission Station uBuluneli wathi:

“ Enye yezinto ekhuthaze ngamandla amakhulu ukuqhutywa kweliZwi likaThixo kweli lizwe, yintsikelelo ebonakele ilandela imigudu yomfi uVeldyam kungekuko kuuphela eban-twini besikolo esi kodwa nakwabo bangama-hamba-nandlela abebehlala bahlale bayivelele le ndawo. Ndiya kukunika umzekelo ube mnye, naangu:— Kukho umzi othile obantu bamalunga nekhulu abe beqhele ukuhlangana banqule kusasa nangokuhlwa gqolo nangomhla weSabatha okoko wabubayo uVeldyam kuze ekungeneni kwam kwelasemaXhoseni, isithuba eso esiphantse ukuba yiminyaka emibini. Kumalunga neminyaka emibini eswele-kile umntu oyintloko yalo mzi, umntu lowo owathi wayila ingoma ngolwimi lwabo, ingoma esaculwayo nangoku xa kuthandazwa ku-Thixo. Ngosuku lokufa kwakhe (ekucacileyo

ukuba wayelugonda ngokupheleleyo) nakube-
 ni wayenakho ukuyiqhuba inkonzo, wathetha
 ngokomntu oselwagcibeni lwephakade, ezixela
 ukuba yena uzinikele ngokuzolileyo entandwe-
 ni kaThixo esithi ukholose ngokuzithobileyo
 ngenceba yaKhe. Wayebonakala ethabatheke
 ngokunzulu lusindiso lwabantu bakowabo,
 ebathandaza aabo bangqongene naye okokuba
 ma bajongane nokona kufa koyikekayo kuno-
 kuyilahla ingqoboko.”

Le ncwadi ingentla ibalwe nguBuluneli
 ipapafwe ngomnyaka we1823 kwingxelo ye
 Glasgow Missionary Society.

Ingxelo yabeFundisi.

Ezimbilini zelizwe laseSouth Africa zimba-
 lwa iincwadi ezibe nempembelelo edlulayo
 kwekaDr. John Philip ebizwa ngegama elithi
Researches in South Africa eyapapafwa ngo-
 nyaka we1828.

Emqulwini wesibini wale ncwadi kuma-
 phepha 186-8 usiba lukaDr. Philip lubale
 ngoNtsikana le ngxelo : “ Phakathi kwabantu
 abancedwa kunene yintsebenzo kaVeldyam
 unkosi uNtsikana ufanelwe yingqalelo etsoli-
 leyo kwesi sithuba. Akubanga thuba linga
 ngeenyanga ezimbilwa eswelekile umfundisi
 wakhe naye wasweleka. Ekuguleni kwakhe
 kokugqibela, ingqondo kaNtsikana yaphaka-
 nyiselwa le' phezu kwehlabathi lithemba le-
 ntsikelelo engapheliyo. Uthe akuziva ukuba
 iintsuku zakhe se zisongwa wawuqhuba aka-
 wuyeka umgudu wokuchazela abamngqongi-

leyo ngethemba lasebuKrestwini ngalo lonke ilixa esenakho ukuthetha, ebuyaleza ukuba ma bakholelwe kuKrestu, bakhumathele kubefundisi nakwinkolo ekubanjelelwe kuyo yinxalenye yabo ethe yancama lukhulu ekuzinikeleni kuyo. UNtsikana wafa efela phakathi kwabantu bakowabo ngendlela yobuKrestu benyaniso, wawunikela umphefumlo wakhe ezandleni zaloo Msindisi awayekhululwe nguYe emkhwaza esithi, 'Yiza, nKosi Yesu, yiza kamsinya; ndiwunikela ezandleni zakho umphefumlo wam; ngowakho kuba wawukhulula ngegazi.'

“UNtsikana lo wayeyimbongi kwa nje ngokuba wayengumKrestu. Nakubeni engakwazi kufunda nakubala, wayila amaculo, emana ukuphinda-phinda ukuwaculela amawabo, ada anamathela ezinkumbulweni zabo.”

Apha ke uDr. Shepherd uzekelisa isiphiwo sikaNtsikana sokubonga ngokucwangcisa ingoma yakhe “Ulo Thixo mkhulu ungosezulwini” alandelise ngesiNgesi sayo esitolikwe nguBuluneli.

Ngomnyaka we 1827 kufike eTyhume uRev. William Chalmers othe ebala apho ngomhla we5/1/28 wabalisa wathi: “Ngale ntsasa umzalwana Thomson nam sihambe iimayile ezili15 ngamazhafi sisiya kufumayela iliZwi likaThixo kubantu abangeziyo ukuza kuphula-phula ngalo apha esikolweni. Okunene baphula-phule ngenyameko enkulu bathembisa ukuza kuliva eTyhume.

Kwenzekile kuBe kho ngenye imini umfana ozalwa yintloko yomzi lowo eyabe isweleke kuminyaka embalwa edluleyo, indoda leyo eyangeniswa ngumfi uVeldyam ekuyazini inyaniso; yaye ingumKrestu wenene iphile ubom obunyaniseke ngokupheleleyo oko yathi yagqoboka. Iyenzile nenzame yokuluqeqesela ekumoyikeni uThixo usapho lwayo kwa nabantu abayingqongileyo.”

Le ncwadi ipapaswe yiEdinburgh Religious Tract Society encwadini egama liyi*Scottish Missionary and Philanthropic Register* 1828 kuphepha 477.

UNtsikana lo ke akanelanga kuuBa ngumntu wasezintsomini kodwa ngumntu ocacileyo embalini.

Zontathu ezi ncwadi kucatshulwe kuzo entla apha zigciniwe eLovedale kanye ngohlobo ezaqala zaficilelwa zalulo nakuBeni ngoku kuyiminyaka eli 120 ladlulayo elo lixa.

N.B.—Incwadi yokuqhutywa kwenkonzo yesiKhumbuzo sikaNtsikana ifunyanwa koo *President* : Rev. J. A. Calata, St. James Miss., P.O. Cradock. *Secretary* : J. T. Arosi, B.A., Box, 46, P.O. Cala. *Treasurer* : N. B. Zondeki, P.O. Peelton.

IZIDUKO ZAMAXHOSA.

Iziduko.

Inkcazelo yentsingiselo yale nto isisiduko ifunyanwa ngesiXhosa encwadini kaHenry Masila Ndawo, *Iziduko zamaHlubi*. Le ncwadi iluncedo olukhulu ngezizathu ezithathu. (a) Iincwadi zesiNgesi (ze“ Social Anthropology ”) zicacisa ububanzi bomsebenzi owenziwa ziziduko (*clans*) ezizweni zonke zehlabathi, kodwa azicacisi kuya phi ngezakwaNtu. Le kaNdawo iya zenzelelela. (b) Kwezi zamaHlubi uvelise iziduko zawo ezikumafumi amahlanu anantlanu, efakela nezibongo zawo, nje ngombali oyazi kakuhle into athetha ngayo. Kaloku wayethabathe inkxamleko enkulu nendleko ebanzi esiqwini sakhe ukuyiqokelela nokuyifeza le ndaba yamaHlubi kwisithuba seminyaka emininzi, ade walifiya ihlabathi (1948) esawuqulunqa lo msebenzi, egqibe nezinye iincwadi ezingekaficilelwa. (c) Inguvuli-ndlela obonisa ubungxaka-ngxaka bomsebenzi olindele amatsha-ntliziyo aya kuthi ayibone imfuneko yempando (*research*) nokulondolozela izizukulwana ezizayo iimbali zazo ezisengozini yokulibaleka xa bephelile abazaziyo, abasaphilileyo ngoku. He!

Le ncwadi kaNdawo ivuselela ukuba kuvele abanye ababali abaya kuqokelela iziduko zaba-Thembu, nezamaZulu, nezamaXhosa (nje

ngoko kulingiwe apha), nezamaBele, namaZizi, namaMpondo, njalo njalo.

Ikakhulu iziduko ziqalela ezinkosini, neenkosana ezaye zithandwa ngabalandeli bazo, nakwiinkabi zamaleqe, nakumagofa namaqhaji awayengamafa-nankosi, namaphakathi awayebalulekile. Enye into edala ubuninzi beziduko buubuninzi babantu bomnombo wenkosi enye, nje ngamaHlubi la ekuBonakala ukuba ewodwa wona ayasiphutha-phutha isigidi, xa siquka onke aseNtala naseluSuthu naseKoloni. NamaZizi anjalo ukuba maninzi eluSuthu naseNatal. Kwakhona ubuninzi beziduko buvela kubangeneleli bezinye izizwe, bengena bevela emacaleni ngezizathu zokuzekelana kweenkosi, kwa nokufikelwa ngabachithakali abavela kude, kwa nokumiswa kwezithaanga ezitjha zobukhosi obudalwa ngamaButho oonyana beenkosi. Ubunyaniso bale nto bunqhinwa ngumzekelo omhle wesizwe esineziduko ezininzi, isizwe samaXhosa, esisesona ndisiqondayo nje ngoko ndazalelwa kuso, ndaye ndingenandawo yimbi ndinokuyibanga ngaphandle kokuXhosa. Nalapha kumaXhosa kuphawuleka ukuba ezona ziduko zininzi zeziphuma ebaThenjini, ngesizathu sokuba isiko leenkosi zamaXhosa kukuzekelwa amakhosazana abaThembu, athi ke wona asiwe emizini yawo ephelekezelelwe ziziyunguma zoduli, aze amadoda olo duli asuke anyibilike athandane neenzwakazi zamaXhosa, angaba sagoduka. Kwa khona phakathi kwamaXhosa zininzi iziduko ezingenelele ngabantu benkci-

thakalo abadudulwa entla ziimfazwe zemfane kaMatiwane, baza bangena baangamaXhosa kuHints eGcuwa, bamkelwa nje ngabantwana bakaHints. Kwa khona emva koPhalo amaFarabe awajiya amaGcaleka awela iNciba, aya kumisa izithaanga ezitjha zobukhosi bamaPhalo ngelo cala, kwaza ngeso sizathu kwadaleka into eninzi yeziduko ezitjha eziphuma kwiinkosi ngeenkosi, neenkosana, nemilambo ekuthe kwamiwa kuyo, neenkabi zamaleqe zezo nkosi. He !

Umbali oweenze isiqalo esincomekayo sokulanda iziduko zakwaXhosa nokuzimisa ngenhlela yemveli yazo ezincwadini zakhe (*Xhosa Life and Customs; South Eastern Bantu*) nguJohn Henderson Soga. Ngosizi olukhulu wasweleka (1932) esawuqala lo msebenzi, esathe xhaxhe ngeziduko ezima fumi mathathu. Ndithe ndakuphawula ukuba lo msebenzi wakhe ume esithubeni ndazimisela ukuwughubela phambili ndaya kufikelela kwiziduko ezilikhulu, ndisenzela ukuba kube kho umsekelo wento enokufundwa kwiziduko nokuma kwazo nokudaleka kwazo. Inyathelo lokuqala kukuqondisisa amagama eenkosi. Maninzi kakhulu ; kodwa apha siya kwenza nje amabal' engwe :— Umnombo wamaXhosa ukususela kwingotya uXhosa naangu : uXhosa (owayesidla ubom malunga nomnyaka we-1535) uzala uMalangana (owayelawula ngowe-1560), ozala uNkosiyamntu (owayelawula 1585) uyise waamadoda amathathu, uCira, noJwara, no-

Tshawe (owayelawula 1610) ozala uNgcwangu (1635), ozala uSikhomo (1660), ozala uTogu (1685), ozala uNgconde (1690), ozala uTshiwo (1690) ozala uPhalo (1700) uyise waamadoda amabini uGcaleka noGammafe ababesidla ubom malunga 1786. Ke iinkosi ezalandela uGcaleka ngooKhawuta, Hintsa, Sapili, Sigcawu, Gwebinkumbi, Ngangomhlaba, noZwelidumile. Ezalandela emva koGammafe ngooMlawu, noNdlambe; nguNgqika nomDufane; nguSandile noSiwani; nguGonya noMenziwa, njalo njalo kweli lethu ixesha. Enye into ehle iqondakale ngamagama athile aqala avakale ngexesha lenkosi ethile. Naangu umzekelo: ngethuba likaCija kuvakala amaKhwemnta noQhankqolo. Khangela ezincwadini zika J. H. Soga apho onke la magama amiswe kamandi ngokwemilibo yawo; ngexesha likaJwara kuvakala awooKhetfhe, Kwayi, Dange, Hleke, Ntinde, Gando; kanti ngoTshiwo kuvakala ooGqunuqhwa, Gwali, Tiso, Langa, Nqeno, Stokhwe, Zazini, Tshayelo; kuze ngoGcaleka kuvakale ooVelelo, Mbede, Tsonyana, Zangw'a, Wangu, Mbalu; ukuze ngoGammafe kuvakale ooToyise, Gasela, Mqhayi, Jingqi Ngcangatelo, njalo njalo, amanye ingamagama eenkomo zamaleqe amanye ingaweenkosana. Zithanda ukukhothela apho ke iziduko. EmaXhoseni iziduko zomlibo woqobo kaXhosa (ooMalangana noNkosiyamntu) zimbilwa kuba ziphelela kwifumi elinesihlanu, kanti xa zidibene nezamaXhosa angabangeneleli ziwelele ekhulwini. Indlela entle kukuzidwelisa

ngokudaleka kwazo kwa nangokungenelela kwezinye izizwe.

Mithandathu iminombo yeziduko zama-Xhosa.

I. Owokuqala umnombo ngowesiseko santlandlolo :—

1. AmaCija
2. AmaJwara
3. AmaTshawe
4. AmaKhwemnta
5. AmaQwambi
6. AmaNtinde
7. AmaGwali
8. AmaHleke
9. ImiDange
10. AmaKwayi
11. AmaNtakwenda
12. AmaNzothwa
13. AmaNkabane
14. AmaMbalu
15. AmaMpandla

II. Owesibini umnombo ngowamaxefa kaTshiwo :

16. AmaCete.

Phofu apha ndisuke ndinqatyelwe kukumisa iinyawo ngenxa yokuba intetho iwa ngokuwa Kukho amaCete athe ndakuwabuza athi wona alunge kumaGcaleka, amanye aluswele mpela ulwazi lwemvelo yawo. Iincwadi zikaJ. H. Soga ziphatha kuwaziya esithubeni ; ziphathe

kuwamisela kumaGqunukhwebe; kuBe kho namaxhego awamisela kuhlobo lwasesiThathwini esithi isiThathu nguChisana noChizama noCete apho abanye bandixelela ukuba isithathu esi nguChisana noNdebe noKhophozi. Ndixakwa apho ke zezi ngxelo.

AmaGqunukhwebe wona encwadini kaNgani asekwengqongileyo emahlathini aseMpondweni phaya kumlambo uMngazi ongena kuMzimvu, engamaGqunukhwebe (Gonaqua), aza exeseni azuzana namagama eenkabi zoleqo abangamaNkhwala nemiJadu :

17. AmaNqarwane (Korana)
18. IsiThathu
19. AmaGiqwa (Giqo, Griqua)
20. AmaGqwafu (AmaGoqa)
21. AmaLawu
22. AmaSukwini
23. AmaChwama
24. AmaYeka
25. AmaLentyi.

III. Owesithathu umnombo ngowamaGcaleka :

26. AmaVelelo
27. ImiTshayelo
28. ITsonyana
29. AmaMbede
30. ImiWangu

IV. Ummombo wesine ngowamaGqaba

31. AmaNgqika
32. AmaNdlambe
33. ImiDufane

34. AmaMbombo
35. AmaGwelane
36. ImiNgcangatelo
37. AmaJingqi
38. AmaToyise (AmaGasela)
39. AmaNywaBe
40. ImiNgqalasi
41. AmaNtsusa
42. UloZala

V. Iziduko eziphuma ebaThenjini zezi :

43. AmaGcina
44. AmaNtande
45. AmaZima
46. AmaNgxongo
47. AmaNyangala
48. AmaZotsho
49. AmaHegeba
50. AmaTipha
51. AmaThunzi
52. AmaQocwa
53. AmaNdlane
54. AmaNcotsho
55. AmaMaya
56. AmaNyele
57. AmaTshonyane
58. UloDala
59. AmaNtlotshane
60. AmaMpemvu
61. AmaNdungwana
62. AmaVala
63. AmaNqabe
64. AmaQoma

VI. Phantsi kwalo mnombo wesithanda-
thu sifumana iindidi ezintandathu zeziduko
zabantu baseMbo, oko kukuthi abantu abayi-
nzala kaDlamini—waNkqanji (Dlamini I).

(i) Abaphuma kubeSuthu nabeTshwana :

65. AmaMvulane (BaPolana)
66. AmaMfene (BaTsoeneng)
67. AmaVundle (BaMeutla)
68. ABAKhumbeni (BaGopane)
69. AmaNdlovu (BaTloung)
70. AmaZ'angw'e (BaTsakoe)
71. AmaNgqosini (BaFokeng)
72. AmaNtfilibe (BaKoena, BaSia)

(ii) Abaphuma kumaMpondomise :

73. AmaNgwevu (AmaGudulu)
74. AmaCweya
75. AmaMpinga
76. AmaXesibe (AmaKhuma)
77. AmaNdila
78. AmaMpehle
79. OoNonzaba
80. AmaKhomazi-Qhinebe
81. AmaGqunu
82. AmaNgxabane
83. AmaQadi
84. AmaNxasana

(iii) Abaphuma kumaMpondo :

85. AmaNtlane
86. AmaZ'angw'a
87. AmaBamba (AmaNgutyana)

(iv) Abaphuma kumaBomvana :

88. AmaTshezi

(v) ABemfunduko yokuphuma eNatal
(*migration*).

89. AmaNgwane
90. AmaHlubi
91. AmaZizi
92. AmaBele
93. AmaTolo
94. ABakwaMemela
95. AmaBaca
96. INtlangwini
97. ABeSuthu namaChi namaXolo
98. ABaThembu baseQhudeni
99. AmaNgwe
100. AmaZotfho
101. AmaDladla

(vi) ABenkithakalo yemfecane kaMatiwane (*Dispersion Refugees*) ngabeziduko ezi-fanayo nezi zingentla ukuthabathela kuma-Ngwane (89) kuse kumaDladla (101) koko bona badudulwa yimfazwe bachithakala baza kuwa kuKumkani uHintsisa besithi baya mfe-nguza (oko kukuthi babangazekile). UHintsisa wabamkela wabakhusela wabafaka phakathi kwabantu bakhe baza ngeso senzo babu sisi-duko esitfha samaXhosa ngokwesiko lakwa-Ntu kwathiwa ngamaMfengu.

Naanzo ke iziduko eziphambili zamaXhosa akumNeno-Nciba (Ciskei). Sithi eziphambili kuBa igama ngalinye kweli khulu kunokwe-nzeka libe limumethe ezinye. Encwadini ka H. M. Ndawo amaHlubi aneziduko ezima55, ibe iNtlangwini ineziduko ezima23 ebalini

endilenzileyo kwa kule ncwadi. Oko kukuthi kula mabal' engwe ndizama ukufukumisa abantu abaninzi okokuba bavuke bazalise izikhewu. He!

Ngoku siza kuphawula amanqaku malunga namagama athile kula akhankanyiweyo nge-ntla.

(a) Kukho amagama eziduko afanayo kodwa engawemilibo eyahlukencyo, nje ngala : (i) AmaJwara akuloSongcangcafe nawakwaSobekwa kooPenyane. (ii) AmaMfene akho awakwaHlathi kanti eNgqufwa kukho nawakwaMalukazi, namanye angawakwaDlelanga; (iii) AmaVundle ngala agentla (67), kanti kukho awasemaHlubini encwadini kaNdawo; (iv) AmaM'aya akubaThembu (55) nakuBaMbo; (v) AmaNdaba akumaHlubi nabaThembu nakumaZizi; (vi) AmaGasela ngawakumaToyise kumaNgqika nakwaMvemve eMbo; (vii) AmaTshezi akumaBomvana nakumaZizi; (viii) AmaZotsho ngathi ayalidlula ifumi kuba kukho awakwaNjiyela; nawasemaMpondweni kumaNgutyana eBizana kuThangana ingotya yamaBamba akwaNgqika; kukho awakwaNtambo; kukho awakwaNxasana nabakwaMhlophe noNtunzela kumaMpondomise; kukho abakwamaYalo; kukho abakwaCekwane kooTshutsha; kukho abakooDeyi; awodwa awakoomaNci kuTabankulu. Wathi kum uPeter Mjali awodwa amaZotsho angabeSuthu, namaChi kuMagoba noTabu, namaXolo kaMbuyisa, nemiThwane emi kumlambo umThamvuna kunye namaNtjhangase

ang, engawo maBele koko ingabeSuthu ; laye eli gama lobuZotsho lisusela ekuBeni aaba bantu babezizotsha (beziphotha) iinwele beyi xwesa ukuyinqumla ingqithi. Ma kube kungezi zizathu athi uMqhayi amaZotsho la luhlanga olumanya zonke izizwe xa ebalisa ngoNompumza kwi " *Tyala lamaWele ;* " (ix) AmaNdlovu naango kubeSuthu nakumaZizi, (x) AmaNxasana afunyanwa kumaMpondomise nakumaMfengu ; (xi) AmaNcele akumaMpondo nakwiNtlangwini ; (xii) ooTshabangu bakumaHluBi nakumaNgwane ; (xiii) AbakwaKhasibe bakumaBaca nakumaHluBi ; (xiv) ULanga uvakala kumaHluBi nakumaBele nakumaMbalu. (xv) ooTsfabalala ngamaSwazi kanti bakho nasemaHluBini. He !

(b) UJames Mafuna, umBamba, uthi amaBamba la alizuza igama lawo malunga ngelixa likaNgconde, ngokuthi ubukhosi bamaXhosa, okuya inkosi yayisakwayiwe, bubanjiswe umphakathi onyulwa kumaNgutyana asemaMpondweni kankosi uThangana owayemi ngaseLusikisiki, nonzala yakhe iselapho nanamhla. Naango amanye eDutyini naseBizana.

(c) Kwa khona uJames Mafuna uthi imiWangu le kwaGcaleka yiNtlangwini yakudala, enamaJili, eyangenelela kumaXhosa kwa sesi-sekweni.

(d) AmaNtlane emaMpondweni emi ngakuTabankulu nangaseLibode. NgamaMpondo omthonyama. Kaloku nditsho kuba'

ndifumene emaninzi amaMpondo angenelele-
 yo evela kwezinye izizwe. Ma ndithi maninzi
 apha emaXhoseni amaMpondo endiwabuzile-
 yo umlibo wemvela-phi yawo, kodwa inkoliso
 ndifumene ingakwazi ukuzilanda, isuke iphele-
 le ekuthini "singamaMpondo kaNyawuza,"
 into ke leyo efana nokuthi "singamaXhosa
 kaTshiwo," ingafundisi nto mntwini. Zitha-
 thu iziduko zamaMpondo endizifumene zica-
 cile phakathi kwethu maNgqika omNeno-
 Nciba, zezi zamaZangw'a, namaNtlane na-
 maBamba. AmaZangwa kaKhwalo maninzi
 eMfundisweni nakuTabankulu. UJohn Tile
 waseXesi uthe kum (1949) kukho apha kwa-
 Ngqika kumNeno-Nciba amaMpondo azibi-
 za ngokuthi angamaMpondo kaNyawuza ko-
 dwa eyinzala yamaDladla namaNgwane nama-
 Gudulu kanye kula oyiswayo kukuzilanda xa
 ebuzwa.

(e) AmaCweja kaSiyoyo naango emi ku-
 Tabankulu emaMpondweni apho ndawabona
 khona (1927) kusibonda uMdondolo. Uthi
 uJ. Q. Mathole waseKapa amaCweja la ayi-
 nzala yamaMpondomise evela kuNjanya, abe
 uCweja lo esalekelwa ngamawele uMpinga
 noXesibe.

(f) Kukho iziduko ezivela kumagama ee-
 nkabi zoleqo. Endizifumeneyo ezincwadini
 zooT. B. Soga noW. B. Rubusana zezi:
 Jingqi (inkabi kaMaqoma); Nxhwala (eka-
 Phatho emaGqunukhwebeni); Gwelane (eka-
 Ntimbo, mhlawumbi ekaAnta); Ntande (kuBa-
 Thembu); Mbombo (ekaNgqika); Ngca-

ngatelo (ekaTyhali, mhlawumbi ekaMlawu); Mbede noLozala (kuSandile), njalo, njalo.

(g) Izizwe ezibizwa ngobuMfengu zisi- siduko esitsha emaXhoseni esiqale ngeentloni kubantu abathe boyiswa bahlazeka yinkcithakalo. Kaloku emhlabeni wonke ayikho into elihlazo elidlula elokoyiswa emfazweni, ukanti noko emva kwexefa libuye lilityalwe eli hlazo, kubonwe abantu se be buye babanewonga. Ngoko ke esi siduko sobuMfengu sinokuthi ekugqibeleni sibuye sibe nesidima xa abantu baso besiphakamisa ngezenzo nesimilo sabo, nje ngoko sibona kunjalo kumaBulu anamhla kweli lizwe emva kokoyiswa ngamaNgesi (1899-1902). Aya lawula ngoku, eneengqangula ezinje ngooGeneral Smuts, Dr. Malan noHofmeyr. Kube njalo nakumaWelsh e-England awaqala ngokuba yintlekisa emva kokoyiswa ezweni lawo (Wales) kusithiwa "ngabasemzini" (*foreigners*), kodwa agqibela ngokuhloneleka mhla avelisa iinjojeli ezingooSir Alfred Jones, noPremier David Lloyd George. NamaNgesi, kudala, ayedeliwe ngamaRoma (55 B.C.) enyeliswa, kusithiwa "ngamaqaba-mbola akwada (*barbarians*) aqaba imizimba ngomthoba oluhlaza (*woad*) ehamba ngokubufa ze" akuba oyisiwe ngu-Khesare (Caesar). Kodwa namhla ongamele ihlabathi. UbuMfengu ke buza kuya buhlambuluka ngokuthi ekubeni iligama elikhumbuza iinkxwaleko ekwakuthutyelezwa phantsi kwazo ziinkambunca ezitya udaka nencha bajike abantu balo bazibalule ngemisebenzi

emihle yokwaakha nokuphakamisa uluntu oluNtsundu.

(h) Iziduko ezi zibonisa ukuba isizwe endaleni phaya phambi kokufika kwabeLungu yinto eyayikhula yande kunene, ikhula ngokongezelela abantu abavela kwezinye iintlobo zezizwe. Ukufika kwabeLungu kuyinqumamisile loo nto ngokuthi umhlaba usikelwe imida, ubiyelwe ngeengcingo, kuthinteleke ukufuduka kwabantu nokugxumeka amath'aa-nga amatsha ngokuthanda.

(i) EzamaMpondo iziduko athi uS. S. Mda zezemvela yakudala zezi: AmaBala, AmaNdayeni, AmaNtlane, AmaNyawuza, AmaSame, AmaGingqi, AmaGangatha, amaThahle, AmaKhonjwayo nemiQhwane. Ezinye (ezingenelele mva) zezi: AmaCetshe, AmaHeleni, AmaKhwetshube, AmaNci, AmaMpisi, AbeTshwawu, AmaNikwe, AmaJali, AmaNdela, AmaNgutyana, AmaNtfangase, AmaNtunzele, AmaNqanda, AmaTshani, AmaNjiyela (Mbuli), AmaMolo, IziLangwe, AmaGxara (athi uMda ma kube ngawo la abalwe ngegama elithi AmaNxarabe, AmaGxanxabe encwadini kaVan Warmelo), AmaGxamza, AmaNgcwangule, AmaKhanayayo, AmaKhwalo (Zangw'a), AmaCele, AmaNyathi, AmaLunga, AmaNdovelane, AmaCweya, namaNcumane. Zingqindilili ezi zizwe, kuba kulo lonke elaseKoloni (Cape Province) ngamaMpondo abona bantu baninzi (400,000). Encwadini kaVictor Poto yebali lamaMpondo uludwe lomlifo (*genealogy*)

wcenkosi ukususela ntlandlolo kuze kule yethu imihla lumiswe ngolu hlobo: Dlemini I, Luswazi, Njanya, Mpondomise (noMpondo iwele), Sihula, Santsabe, Mkhondwane (Ntlane), Sukude, Hlambangobubende, Zi-qelekazi, Hlamandana, Tobe, Msiza, Ncindi-se, Cabe, Gangatha, Bola, Chithwayo, Ndayeni, Thahle, Nyawuza, Ngqungquse, Faku othi azale abantu ababini (i) uMqikela (ozala uSigcawu uyise kaMajelane); (ii) noNdama-se (uyise kaNkqwiliso ozala uBokleni uyise kaPoto).

(j) Kwiziduko zaBaThembu sibe sise sikhankanye ama21 kwezikhoyo kumNeno-Nciba. Phaya eBaThenjini kukho nezi: AmaHala, AmaJumba, AmaQwathi, AmaQhiya, AmaDlomo, AmaTshatshu namaQhina.

(k) EzeNtlangwini iziduko esizifumeneyo zezi: AbakwaBase, AbakwaCesi, OoCobeni, AmaCunu, AmaDlamini-Mdlovu, AmaGengefe kooNgcume, AbakwaJaca (ababizwa ngokuthi Shjaca), AmaJili (akolombali lo), ooLuthuli, ooMakhatshini, ooMasfeya, ooMbanjwa (Same), ooNgungwini, ooNomagaga kaMpumalanga, ooPhephethini, AmaQam (Lukhozi), AmaGawule (kooGogela), ooSosibo, ooTshabane (ooTshabangu) ooTshoba, ooNgxabi (kooMafu nooNdukwana), ooYeni nooNzelo—23 bebophe.

(l) Iziduko zaBeTshwana zifundisa into ngenxa yokuba zisekeke phezu kwezinto ezinqulwayo (*totems*) esezilityelwe sithi, ngaphandle kweempawana ezimbalwa ezinje ngezo

sizibona kumaNgqosini, wona athi xa egula kakhulu asiwe emlanjeni ukuzeancedwe ngumntu womlambo esizibeni esingucihofe. Kunjalo nakumaHluŕi akwaMlambo. Ngomnyaka we1922 uP. M. J. Sidzumo eseFrancistown (Bechuanaland) waqokelela wandithumela iziduko zaŕeTŕhwana, endibonisa ukuthi zisekelwe phezu kwezinqulo (*totems*) ezizinyamakazi nezinye izinto ezinqulwayo. Kwizithelekelelo zakhe wayesithi ezinye zazo zayamene kanobom nemvela-phi yeziduko ezithile zasemaXhoseni, watŕho ezidwelisa (i) ngokwezizwe, (ii) ngesinqulo esingegama lesiTŕhwana, (iii) ngokwentsingiselo yesiXhosa, (iv) ngokwesiduko ekuvela kuso esamaXhosa.

1. Hurutshi	chwene	mfene	AmaMfene
2. Kwena	kwena	ngwenya	AmaNgwenya
3. Ngwaketse	„	„	„
4. Ngwato	phuthi	mpunzi	AŕakwaMpunzi eŕaThenjini
5. Maletse	nare	nyathi	AŕakwaNyathi
6. Kgatla	kgabo	nkawu	AmaNkaŕane (AmaNkawana)
7. Maebu	kwebu	ngwevu	AmaNgwevu
8. BaNogeng	noga	nyoka	AŕakwaNyoka
9. Nonyana	nonyana	ntaka	AŕakwaNtaka
10. Nyibi	lenyibi	ntini	AŕakwaNtini
11. Tlokwa	thakadu	hodi	AmaDlongwa kwaHodi
12. BaTloung	tlou	ndlovu	AŕakwaNdlovu
13. Tlhwane	tlhwane	ntlwathi	AŕakwaNtlwathi
14. BaRolong	khudu	qhude	AŕaseQhudeni eŕaThenjini
15. „	tshipi	ntsimbi	AŕakwaNtsimbi
16. BaKubung	kubu	mvuŕu	AŕakwaMvuŕu

17. BaTaung	tau	ngonyama	A6akwaNgonyama
18. Bamapila	pila	mbila	A6akwaMbila
19. BaPulana	pula	mvula	A6akwaMvulana
20. BaKalanga	letsatsi	langa	A6akwaLanga
21. Bachuma	sechuma	sihlunu	A6akwaSihlunu
22. BaKgomong	kgomo	nkomo	A6akwaNkomo
23. BaKolobe	kolobe	ngulube	A6akwaNgulube
24. BaShaga	—	jarha	A6akwaJwara
25. BaModimo	modimo	zulu	A6akwaZulu
26. BaPhiring	phiri	nchuka	A6akwaNchuka
27. BaTalanta	pelo	ntliziyo	A6akwaNtliziyo
28. BaTlhaping	tlhapi	ntlanzi	A6akwaNtlanzi
29. BaMmutla	mmutla	mvundla	AmaVundle
30. BaSarwa	noko	ncanda	A6akwaNcanda
31. BaRwa	pitse ea naga morwa	qwarha mthwa	A6akwaQwara A6aThwa
32. BaSerunya	serunya	ntuku	A6akwaNtuku
33. PaPitsing	pitse	sihawu	A6akwaSihawu
34. BaPhaleng	phala	mpala	A6akwaMpala
35. Bakaa	tshipi	ntsimbi	A6akwaNtsimbi
36. BaChwane	machwane	chelesi	A6akwaChelesi
37. BaGopane	gopane	xam	A6akwaXam

(AmaKhumbeni)

Kusenokwenzeka kufunyanwe nezinye izinto eziyelele kwezi ngabafundi abazinoneleleyo ezi zinto. He !

Siya dlula ke apha siye komnye umcimbi okwanzulu osafuna ukuphandwa, umcimbi wezinqulo.

IZINQULO.

Incwadi kaN. J. van Warmelo (*A preliminary Survey of the Bantu Tribes of South Africa*) idwelisa amagama eenkosi nezibonda nabanye abantu abakhulu, ize ilandelise ngamagama aabo ithi ukuwabiza zizi“ thakazelo.” Izithakazelo ke ligama laseNtla elayamene nesiduko, koko lisetyenziswa xa kubulelwayo into ngovuyo kuba ukuthakazela kukuvuya. NgesiSwazi sisi“ nanatelo.” Liveliswa xa kunconywa umntu othe weenza isisa nokuba sisenzo sobukhalipha; livakale maxa wambi ngomhla wogayi, nezizathu ezinje ngemigido, nomtshato, nemiyeyezelo yoduli xa kusendiswa, mhlawumbi xa kunconywa iciko elithe the ngobuchule o bubalaseleyo. Ligama eliquka nentsingiselo esingayibiza ngokuthi sisibizo, sisibuliso, sisincomelo, sisikhahlelo, sisiqhulo (kuba ngamanye amaxefa alithethi nto imnandi; likhe libe yinto yokubangela umsindo ukuhlupheza umntu ukuze akhaliphe), njalo njalo, kanti ke elona liqhelekileyo ilizwi esiXhoseni sisingqulo.

Ukuze zilandeleke kamnandi ezi zinqulo siya kuziqala kumXhosa wokuqala uCira sihle nazo ngokomfululu lowa ukwisahluko esandulelayo. Kwa lapha kuza kucaca into yokuba zininzi eziziyekileyo iziduko ezithe azaba nazo izinqulo zazo. Isizathu soko kukuba zifumaneka nzima. Abanye abantu, ngoku-

kodwa amadoda, aba zazi nokuzazi. Abona bazaziyo ngabantu basetyhini, kodwa basuke babe neentloni xa ndibacela, ukanti ngabona bazicengceleza ngokwengoma mhla bonwabileyo emitshatweni. Phofu ke ezi ndizifumeneyo, ngomsebenzi onzima weminyaka emininzi, ziya kuvuselela ukuba bathande ukuzithumela kum aabo baqondileyo ukuba azikho ezafo. Naanzi ke :—

1. Cira, Qhankqolo, Ncibane, Mhlantl'endlovu, Nyembezana, Ntswentswe, Mhlomlalidala-linempondo, Butsolobentonga.

2. Jwara, Mtika, Mazaleni, Songcangcane, Dololimdaka, Butsolobentonga.

3. Khwemnta, Gqabaza, Dabane, Sigadi Meka, Mhlantla, Bulana.

4. Qwambi, Mqwakangqwa, Ntjiza, Ngonyama Mpumlwenkulu, Busa, Qwangqwa, Malilelwa yintombi ithi ndizeke kuba andinamama, andinatata, masimelela ngentonga ebuthelazini.

5. Gwali, MaBandla kaNtuli, kaNtaba, kaMkhomb'ubembesile.

6. Kwayi, ooJama, Gando-weentsaba, MaBandla kaNobeletshile, kaNtjuntj' ihamb' isimba, kaMntwan' enkosi waliwa yintombi kaUwuqabele ni na umthoba umhle kade nje, kaGciniswa, Phazima, Ngconde, Togu, Nkomo-zikaButsolobentonga.

7. Ntakwenda, Leta, Libela, Khwangefe, Nkomo zimnyama, Dloboyi, Mbityana, Msilandela, Gqufegqubeni, Ngcuwa, Sukul' ize-mbe.

8. Nkašane, Majeke, Ndluntša, Noqaza, Buqa, Mayeye, Ntšinga, Mthi-wembotyi, Mfaz' obele-nye, Mašandl' angalal'endleleni.

9. Mpandla, Tšhayingwe, Mšona, Khiphi, Mz'i, Ntsihlela, Šofa.

10. Cete, Chizama, Ngcoko, Nkcenkceza, Buruma.

11. Nqarwane, Hintsabe, Geje, Ziduli, Hlaš'ilawu.

12. Sithathu, Chisana, Ndebe, Khophoyi (kukho abathi la maLawu mathathu ngoo-Chisana, noChizama noCete, kuše nzima kum ukuyamkela loo nto) Hase, Malawana, Sitsumo.

13. Giqwa, Jikijwa, Mvaša, Nkosana, Ntoyosana, Sidalwa, Jingqi, Ntšinga-ka-Khwaza.

14. Gqwafu, maGoša kaManzini, kaYabase, amaGqwafu amnyama neenkomo zawo, ooNkomo zenxele, zikaKhamlana, zikaNohišane, zikaNuse, ooXhel'ithanga, mašandla kaSiyaphi. ↓

15. Sukwini, Nkomo zikaChwama, Zembe libewula, Sonka nguboroto, Nyama ngufleyisi, Mela ngunayifu, Trongo yivenkile, Ngqongqo yam yikatara, Mvaša yam yiketile, Mnqayi wam linqindi, Ndingutik'ayivumani napokoto. (Kambe ezi ziziqhulo zašo bonke abakwaLawu).

16. Nywaše, Gatyeni, Ndongela, Mamali, Msengana.

17. Ntande, Dlomo, Sopitšo, Yemyem, Ngqolomsila, Ndaš'enyamakazi.

18. Mzima, Cedume, Bomoyi, Σefegu, Timane, Njanya, Ntongakazi, Sikhonkwane, Thembu.

19. Ngxongo, Ntsundu, Bomoyi, Mgudi, Zondwa, Dlomo, Sopitfo, Zondwa-ziintsaba, ooChul'ukunyathela.

20. Nyangala, Ntsundu, Msuthu, Themb' omaqath'alukhuni.

21. Zotsho, (eBaThenjini), Njiyela, Dlazana, Bifangqotho, Swani, Sibenya. (Ama-Zotsho ngawaseMbo kumaBamba (49), namaNxasana (46), namaCekwane (69) namaDeyi (72), namaNtambo (70), namaYalo (71).

22. Hegeba, Ngobe, Ndala, Duduma-nge-lizulu, Ngubenchuka.

23. Tipha, Bayeni, Yiwa, Manzimade.

24. Thunzi, Ngcombolo, Ntibane, Ntshufile, Nyhukwana, Homba.

25. Qocwa, Zikhali-mazembe, MaBombo, Tiyeka, Jojo, Bizana, Tshangelanga.

26. Tshonyane, Dikiza, Sawa.

27. Ndungwana, Qhwesa, D,iya, Ndarana Gungu, Kono, Bejula, Seya.

28. Vala, Yongose, Sikhaka, Mnqay'ulam-bile, Qwathi, Maval' amhlophe.

29. Nqabe, Bedla, Mpulana, Mbofi-ongafiyo, Sihlahla sesundu sisikwa sihluma, Mthana ontsingalalana.

30. Qoma, Nzal'omthwakazi, Sinqo, Nohela.

31. Mvulana, Ncilase, Msuthu, Mvul'inayo, B'ayi.

32. Mfene, Hlathi, Lise, Jambase, Nonobe Zantsi, Magwentsu. (Amanyane amaMfene ngawakwaZaba (67), namakwaMalukazi (68).

33. Vundle, B'atyi, Khetfhe, Gobozi, Zembe, Zembe-ligawul'ubulawu baseChimfolo.

34. Z'angw'e, Nyinata, Chaya, Junata, Ntelela, Sijaku.

35. Ngqosini, Gaba, Ndoko, Lalafe, Cihofe, Titiba, Mjobi, Mntu-womlambo, Msuthu, Mfweswe.

36. Ntfiliba, Banqo, Ndiza, Ndiza-nampofu, Mdumane, Bobese, MgaBibi, Ntfontfo

37. Majola, Jolinkomo, Qengeba, Mthwakazi, Phehlo, Mzukulwana-wenkakhwa.

38. Gqunu, Ntsomi, Nqalane.

39. Mngwevu, Zulu, Mhlatyana, Sikhomo, Tshangisa, Sinuka, Bodl'inyama, kaSogoni, Lamlankunzi, Laleqhingeni, Vinyama, Gudulu. (Phawula apha : kukho abaphazamayo ngokucinga ukuthi lo Zulu walatha ukuba amaNgwevu la manye namaZulu ase-Natal, kanti hayi akunjalo ; kuthethwa izulu eli liphezulu esibakabakeni xa lithelakiswa nomhlaba umhlatyana, utsho uManditha igqala lomNgwevu wasePhewuleni eXesi. Kufuthi ababaleli-maphepha belahleka kulo mcimbi. Kwa khona zonke izaazi zemfundo yezizwe, "*ethnologists*," ziya vumelana ngokuthi ayidibananga imilibo yamaZulu naba-Thembu, namaXhosa nabaMbo emvelini yazo eNtla apho ziphuma khona ; zo-ne zizizwe

ezahlukeneyo mpela). Igama lobuNgwevu sisiqhulo sokuqhula amaTudulu.

40. Cwera, Gxara, Siyoyo, Mahlahlana, Vambana, Potwana.

41. Mpinga, Senzwa, Mbala, Thathane, Ntoyomntana, Gxabagxaba, Mawawa, ka-Bolokoqose, Deβ'aliwelwa, Ntsofodi, Nyantsu.

42. Xesibe Khuma, Mbathana, Gxatuma, Matshaya, Thalo kaNxele, Nonzaba, Bimbi, Belesi, Mafin'eyibeka nje ngomntwana.

43. Mpehle, Cabatshe, Nyawozibomvu, Denjiwo.

44. Khomazi, Qhinebe, Gqugqugqu, Haha Dukanamahlathi.

45. Qadi, Ngcina.

46. Nxasana, Zotsho, Mkhiwa, Yoyo, Bili.

47. Ntlane, Hlambangobubende-ndayek' amanz' ekho, Ziqelekazi, Mfusana, Ndendela, Gxididi, Nqabane, Dingi, Madikizela, Nkomo zikaNqabale, zikaPhaphani, zikaVulendlini, Makhaful'inyama kwada.

48. Zangwa, Khwalo, Mlanjana, Ncuthu Nanto, Nyikila, Qetse, Hobese, Msebe, Mqhaqhafo-wentlanjana.

49. Bamba (Zotsho), Křila, Thangana, Bodlinja, Hayeni, Dzana, Maβandl'akulo-Yono, ooFithi, ooMcefane.

50. Tšhezi, Jalamba, Kita, Ngqungquse.

51. Tšhezi, Jalamba, Tenza, Citshana, Tshabeza, Fakade, Mkhont'ubomvu, oo-Saliwe.

52. Ngwane, Hlongwana, Faluhle, Nalovu, Matu, Masengw'esileka iinkomo zina-ntsikel' emseleni ngokuswel' umalusi wazo.

53. Swazi, Tshabalala, Sobuza, Mtsengu, Mavuso, Zwalala, Ndungunya, Ludonga.

54. Nkwali, Mkhwanantsi, Nkwal'enkosi Lusu, Vinjwa, Mhlophe, Bukula.

55. Nkomo, Ntungwa, Malunga, Yibase, Mpundwana zincinci-zinga-zingangiwa.

56. NdaBa, Mtungwa, Badela, Noma-ngcengce, Tshubase, Tshubanja, Nonunu.

57. Maduna, Shjiyana, Gubevu, Sibenya, Nokhala, Nokhal' uvinyama, Lobola ngezigadala abanye belobola ngezineempondo.

58. Khesa, Nozulu, Mpafana, Thukela, Nguni, HluB' amaqanda nje ngelanga.

59. Nala, Mpembe, Ngquma, Ndokose, Nozijakadele.

60. Shweme, Limako, Gufawolundi, Zilamkhonto, Ngcebets'ha, Matetelelane, Malilelwa zintombi, Zila ngengcola.

61. NzaBa, Amagqagqangana, Mandeluhlwini, Tekelatule, Basuthu-bakwaMancoba, Gasa, Mwelase, Ngajuse.

62. Ndlangisa, Thole, Mfingo, Mcaca, Mandeluhlwini, Lwandi' aluwelwa luwelwa zinkonjane zona zimaphikho made, Mpundese.

63. Goqolo, Mabengu, Thanana, Moya, Ntfintsi, Mjoli.

64. Tolo, Dlangamandla, Zulu, Mchenge, Mfingo, Cutshwa, Mngwenyankomo. (Phawula apha ukuba igama "udlangamandla")

lithetha ukoyisa ngamandla ezimfazweni ;
alithethi kutya).

65. Bele, Khusone, Langa, Mafu, Tshikose, Ndabezitha, Wena-wakwaMbandeni.

66. Memela, Gambu, Msuthu, Ngwekazi, Mondisa, Bolontwini, Khondlo, Msizi, Nokwindla.

67. Mfene, Zaba, Dlelanga, Vumisa, Vinjwa, Mandwafik'eluhlangeni.

68. Mfene, Malukazi, Mwandla, Ntlabamkhozi, Zaba, Nandwafika.

69. (Zotsho) Cekwane, Tshutsha, Tshotsi, Gadluma, Ziduli, Mhlanga, Ntamonde, Nondonga-zadilika.

70. (Zotsho) Ntambo, Shjiyana, Ntethe, Ngubonde, Cebilekhoza.

71. (Zotsho) Yalo, Mboto, Tshikila, Mtolwana, Mqwaqwazi, Fulela-kwanetha, Mazawu, Ntsindane.

72. (Zotsho) Deyi, Macana, Mfwawu iinto ezingakwaz' ukuthetha zisuke zifwawuze xazithethayo, Ngutyana, Manci, Xolo, Ntunzela.

73. (Ntlangwini) Cobeni, Mthunzi, Nontsaba, Gema, Sosibo, Mtshingila, Nzuleka.

74. (Ntlangwini) Jili, Singawothi, Masingwa, Qabazi, Mandeluhlwini, Gabadzela, Malukohlulwa, Vilakazi, kaNonkosi.

75. (Ntlangwini) Mbanjwa, Gebane, Thikaza, Mavuso, Mpetwane.

76. (Ntlangwini) Mbanjwa, Gebane, Mabi, Funtafulele, Makhathshini.

77. (Baca) Wufe, Hlathi, Mjoli, Mboningwa, Qubulase, Notshenge, Nokhokhoba,

kaPhathwa, kaLugungu, kaLuswati, kaNdlinenze, kaBckwa, kaNtwencinane-ngokuswel' intwenkulu.

78. (Baca) Biyafe, Vumela, Chiya, Biyana, Mjoli, Sakuba wolwandle, Sidudu somfaba sadik' abayeni. (umfaba ngamazimba).

79. (Baca) Khasibe, Nondomba, Nongaba, Dibandlela.

80. Qhudeni, Mpfana, Mwelase, Thukela, Dlamathiban'indlal'iwile, Makhonz'agoduke.

81. Suthu, Ncwana, Mahlazi, Tholelenkomo, Gayini, Suba-seguf'emnyama.

82. Duma, Mthombeli, Mpfana-wolwandle, woThukela, Ngongolozu, Abaphekwa nelitye lavuthwa ilitye umntu wahlala, ooSungubeza, Umfaz'obeke linye wanyiselela' phefa-koThukela, Sakabula, Senzangakhona.

83. Nkala, Vumisa, Modlomo, Ngwenya, Mbizana yafa kubi yabekis' amangongwana phezulu, Thiyane, Mathundela.

84. Nguta, Mabi, Mwelase.

85. Nqana, Ngqwala kaNgqukazi, Sica-
mba, Nomakhungela, Mdanda, Ngonyama,
Zihlobo zikaGcaga, zikaNchuse.

86. Qabafe, Dosini, Teketekana.

87. Jwara, Bele, Langa, Makhathithi,
Sobekwa, Penyase, Mwangwe.

88. Miya, Gcwanini, Sibewu, Saliwa-kulandela, Rengqwa, Ngxongxo.

89. Jwara, Mayara, Zjiyana, Khathithi,
Mwangwe, Mkhoswa, Sihlang'esitsha sidlel'
umlotywa, Lwandle aluwelwa.

90. Nzotho. Nyelezi.

91. Dlangathi (Zizi), Ngwe-nduna Ntsazini.

92. Tshabangu (Ngwane), Gwadi, Sobuza fulelo nje ngenkosi, Sigejane sona sihluma ehlotycni nase busika.

93. Yira, nkomo zika Ziyeka, Mzondi, Sampu, Ntlaaba.

(a) Ndisaphelelwe ke apha. Zifumaneka nzima ezi zinqulo, kuba abanye abazazi. Ukulungiselela ukuphindwa kwale ncwadi kunga kuhle zithunyelwe kum zihlale zilindile kuba isuke iqubule imini yokufuneka kwazo. Kuphawuleka ukuba inxalenye yezinqulo ngamagama eenkosana ezazithandwa. UJ. H. Soga uthi ooHawuhawu, noHlabilawu, noZiduli, noHintsabe, noMsomi ziinkosana eziphuma kuKhwane inkosi yamaGqunukhwebhe emaNqarwaneni eMgazi emaMpondweni kudala.

(b) Izinqulo ezi zifundisa nokudibana kwemingxilo ethile yeminombo. Into ephambili kuzo kukuba ziya yolisa. Ziveliswa kakhulu mini konwatyiweyo ngamaNantsi, ejonge ukongeza uchwayito ebantwini ababukeleyo esizathwini, kanye mhla ngemitshato, nemigido, ekude kwaakho nabaFundisi beeCawa ezithile abasebenza ngezinqulo ezi xa bemema beqokelela iimali zeTonaskapu; kwa nabagcini-zihlalo ezikonsatini; ikhutshwe ke wena imali ibe ngumsinga, kuba umntu omnyama apha eAfrika uyoyiseka zizinqulo zakowabo. Imfazwe yezembe yadaleka ngo-

kusuka uTsili akhwaze imiDange yakowafo ngezinqulo zayo ukuba imkhulule emapoliseni awayemsa eTini etyaleni lokubiwa kwezembe eBofolo. Ezinye kwe zinqulo zivusa amagama eenkosi ezazithandwa, nje ngooMazaleni kumaJwara, noNgwekazi kumaMemela, noJiki-jwa emaGiqweni, noNgconde emaKwayini.

(c) Kukho izinqulo ezithandwa macala onke ezide zisetyenziswe nangabantu abaziboleka zingezizo zafo. naazi:— Butsolobentonga (ezilunge kumaTarafo odwa); Ngqungqufe (kumaMpondo), Nkomozibomvu, Ndefe-Khophoyi (ezamaGqunukhwefo koko zisetyenziswa ngamaMpehle aamaMpondomise ngokuma kwaQoboqobo kufuphi namaGqunukhwefo eXesi). NoMandeluhlwini namagqagqangana. Isizathu kukuyola kwazo okwenza zibolekwe zizizwe zeminye iminombo.

(d) Enye into esafunekayo zizibongo zeenkosi ezifana nezikwincwadi kaH. M. Ndawo ethi *Izibongo zeenkosi zamaHlubi nezamaBaca* (1928), nakuleya yeziduko ezivangwe nezibongo kaW. B. Gubusana ethi *Zemk'inkomo maGwalandini* (1911). Imizekelo embalwa naantsi:— EzikaMaqoma (kuloJingqi) ezithi

Yinjalatya

UNompondwana

UJong'ums' obomvu

Inyok' emnyam' ecand' isiziba

Isijora soNothonto

Udef' oneqhubu

UPhunguza nampofu
Hlwath' olumadolo lakuNothonto.
Umanqumla ntloko zemifulana zoNomfwa-
ka.

EzamaHlubi :—

Amangele-ngele
Andlebe zintle zombini
Anzipho zimnyama ngokuqhwayana
Ampundwana zinga zingangiwa
OoZulu lwafay' imithi
Iziqu zabeka phezulu
AkwaBa ndaba zalutho
KwaBungan' akusawelwa ngamazibuko
Se kuwelwa ngeempambusa zemifula
KwaBungan' akusavalwa ngamivalo
Se kuvalwa ngamakhand' aamadoda

AmaJili :—

NgamaJili kaNonkosi, uJili maqhaga
AmaBandla kaLipheleyo
AbaDubula kube kanye bakhwelele nge-
ntjuntje
AmaBuya neenkomo ziy' ebantwini, Vilaka-
zi
Amagqagqangana
Oomand' eluhlwini
Oomala-kuhlulwa
Amancitjha kancane kaNomacala
Izixhing' ezimixhol' emagxeni
Ntomb' engazekwanga kwaJili
Yozal' iimpaka zibe ntathu
Eyesine ibe sisikhova

Naantsi inkcazelo yamazwi anqabileyo kwezi zibongo :— injalatya sisindwebi ; isijoja sisigebenga ; uNothonto ligama likanina ; udefe sisiqhuma ; impofu sisilo esidume ngokundweba ; amangelengele zizivathiso ; iimpambusa ziziphambuka ; amakhanda zintloko ; amagqagqangana ngamadoda alwa imfazwe embalwa emi ngokugqagqencyo ; oomand'eluhlwini ngamadoda akhaliphileyo asuke ange maninzi phaya eluhlwini nakubeni embalwa ; ukuhlulwa kukoyiswa ; amancitja kancane kaNomacala yintetho yaseMbo yokutshefula ethetha Amancipha kancinane (emazantsi omzimba) kaNomatyala ; izixhinga ngabantu abantamo zinkulu ; imixholo yimida, okanye imiba.

Le mida imiswa ngokumiswa kwiindawo ngeendawo phofu iyelelene.

Le yamaJili ndizuzene nayo ngomhla we19 January 1923 eMalenge kwisitifi esilandela esaseDulini phakathi kweFrankilin neRiverside entla kwedolophu yomZimkhulu ngethuba endaye ndicelwe ukuba ndibe ngomnye wabafundisayo kwisiKolo seHlobo (" Summer School ") samaKatolika (Roman Catholic Church) eCebane (Lourdes). Kuthe ndilapho ndabuzisisa ndada ngethamsanqa ndawufumana umkhondo wohambo lukaBawo-mkhulu owemka iminyaka emithathu kudala esithi uya kufuna amaJili akowabo (ephuma kwanyana wodade wabo uJoseph Ntobongwana kwaQumbu). Okunene ndiqese ihase ndasiwa kumzi omgama uziimayile ezilifumi, apho

wayehlala khona loo minyaka mithathu. Ithe inkosikazi yakhona yakwaziswa ukuba lo mhambi ngumzukulwana kaNtwanambi Jabavu yadanduluka ngovuyo imemeza ezi zibongo zingentla endazicholela kumva we-mvilophu kwa oko ngepensile. Ndiyibuzile intsingiselo yezi zibongo, yachazwa ngolu hlobo : AmaKhuze la yabe ingabantu abakhohlise ngokuba ngamaphakathi nabalwi phantsi kwezinye izizwe, kwa nokuba ngabasengi,

“ OoMasengwa abasengel’ uDlamini

OoMasengwa besileka

De kubuye kuvule kwa amaJili ”

(K. K. Ncwana).

Abesakuthi ezimfazweni abe mbalwa, eme magqagqa, ukuze nje kuthiwe “ Ngamagqagqangana ”; athi ngobukhalipha ekulweni ajike ande angathi maninzi apha eluhlwini, abe “ NgooMand’ eluhlwini ”; aale ukoyiswa (“ ukohlulwa ” ngokuthetha kwaseMbo). Ngommo ayengabantu abantamo zigxapileyo, bebanzi emagxeni, betshweziwe bancipha iintungo nemilenze ukusa ezinyaweni, ukuze nje kuthiwe

“ Ngamancitsha kancane kaNomacala.”
intetho yotshefulo ethetha ukuthi

“ Ngamancipha kancinane kaNomatyala ”
(andimazi yena uNomatyala). Ayenconywa umkhitha nomfaneleko nomtsalane kumaBaca, ekwakulisiko ukuba iinkosi zamaBaca neze-Ntlangwini zendiselane ngokwezamaNgqika nezabaThembu, yaza yaaligugu ezintombini.

zamaBaca ukwendela kufo (ubawo wazeka
intombi yeBaca lasemaWufeni kwaBiyafe
kwaJ. B. Sakuba waba ulandela eli siko naku-
beni wayengalazi) ; kwada kwaqhayiswa ngo-
kuthi intombi yeBaca ephosiweyo kukwendela
eNtlangwini iya kuzala abantwana abange-
namkhitha (iimpaka nezikhova). Loo nto
yona ayinabunqhina ; yincoko nje eqhelekile-
yo nakwezinye izizwe yokuzincoma, ngokuko-
dwa emitshatweni ; iyelele kweyamaHlubi
azibonga ngamazwi ayolileyo okuthi,

Amangelengele

Andlebe-ntle zombini

Anzipho zimnyama ngokuqhayana.

Malunga nalo mda othi “ Ngamancitsha
kancane kaNomacala,” imbongi engu M. S.
T. Kamile yakwaNgele, Middledrift, xa ibo-
nga umfo emaziyo waseNtlangwini ithi,

“ Ukumila kwengonyama kubitye ngomzantsi
Kuba silwanyana sinobuganga emahlathini,
Nqeberw' enkulu, igxafe ngomntla.”

INTLANGWINI.

Intfayelelo.

Izikhokelo eziqhelekileyo ezinje ngoo“Rev” “Umfi,” njalo-njalo azifakelwanga. Isizathu soko kukuba se kulithuba eliwelileyo kumafumi amathathu eminyaka ndiliqokelela eli bali. Kwelo xefa ubuninzi babantu endidlule kubo neli bali se begodukile baya ekuphumleni kwaphakade.

Kumabali olu hlobo kunzima ukuyifumana inyaniso kakuhle, kuba umntu obuzwayo usuke azame ukubuphakamisela phezulu ubukhosi bakowabo nangaphaya kwento eyinyaniso. Apha sizamile ukuyilumkela loo nto nga ngoko kunokwenzeka.

Okwebali eli singathi lisisiqalo kuuphela; ithemba lisekubeni liya kuvulela ulwazi oluya kuphuma kwiinkalo ngeenkalo, olusafunekayo ukuyizalisa imbali le siyenzileyo.

IMVELA-PHI YAMAKHUZE NENTLANGWINI.

Intsusa.

Ngomnyaka we1916 uTiyo Burnside Soga waficilela incwadana emaphepha angama99, egama lithi *Intlalo kaXosa* kwisificilelo saseGcuwa sezo mini. Kuloo ncwadana weenza imbali yemvela-phi yamaXhosa jikelele nazo zonke ezinye iintlanga ezimnyama zomZantsi Afrika. Kamsinyane emva kokuba iboniwe loo ncwadi kwaba kho ingxoxo esufu ephepheni i*Mbo*, amadoda emphikisa uSoga esithi ukubalisa kwakhe kuphambene nendlela abayazi ngayo bona imbali yezizwe zabo. Kwinxalenye yababali aabo le nto yadala umsindo nentetho efabaxa, ekwada kwakhalima uS. E. Mqhayi ngelithi kuthe ni na ukuba ubani lo (esitsho embiza ngegama) athi uya vuya yinto yokuba idlakazeliswe le ncwadana? Esinye isiphumo saloo ngxoxo saba kukubalwa kwamaphepha (*manuscripts*) aliqela okulungisa iziphene zikaSoga : kwavakala ukuba naanko uJohn Henderson Soga ebala ecacisa imveli neenkosi zaBeNguni ; noRichard Tainton Kawa eqokelela ibali lamaMfengu ; noCawood A. Sigila, noDaniel Malgas, nabanye bebala awabo amabali. Exeseni ziphumile zalibona ilanga iincwadi zooJ. H. Soga, noHenry Masila Ndawo noR. T. Kawa ; kodwa nazo

ezi ncwadi zibuye zafunyanwa zineendawana emaziphikiswe ngabanye abantu (abakunye nombali lo) emva koko. Le ke indawo ebalisa ngamaKhuze neNtlangwini lilinga lokulungisa iziphene ezithile ezibonakele zisafuna ukulungiswa zimiswe ngendlela eyaziwa sithi bantu bomlibo wamaKhuze neNtlangwini. La malinga aya efuneka ngokufuneka, ngenxa yokuba baya phela abantu abadala elufunyanwa kubo ulwazi lwezi mbali.

Umsebenzi kaT. B. Soga wokubala incwadana yakhe ngelaa xefa silixelileyo ubancede kunene abantu abasithi abathetha intetho yesiXhosa, ngezizathu ezibini ezizezi: esokuqala sesokuba iimbali zezizwe zabe zinganonelelwa kuya phi ziimfundi zaloo maxefa. Into eyayiqhelekile kukufundwa kweencwadi zesiNgesi zeembali zamaAfrika ezizotywe ngabeLungu, ngecala lokulungiselela izikolo, kufundelwe ukuphumelela iimviwo, kube kuuphela. Amabali ezizwe wona abe elondolozwe ngentloko ziimbongi, namaqhaji namagqala. Yabothusa kanobom abantu basemfundweni incwadi kaSoga, yabavuselela ukuba bazikhathaze ngokuwalanda amabali nokuwaxoxa kwa nokuwafunda ngokutjha. Esesibini isizathu sesokuba baqonda ukuba amaxhego awaziyo la mabali aya esimka emhlabeni eza kufiya ilize; ngoko ke bazimisela ukuwagcina ngokuwabala bebala olwabo ulwazi kwa kunye nokubala ingxelo yamaxhego, besenzela ukulungiselela izizukulwana eziza kulandela. Inkulu ke into esiyenzelwe nguJwara lo uSoga, le yokuvus-

lela iingqondo za bantu abafundileyo entweni ebe iza kulityalwa. Ziya kuba nombulelo izizukulwana ezizayo kuye nakuKawa abathe bayivula yaabanzi indlela yolu lwazi, belandela uW. B. Gubusana owayihlahlayo ngencwadi yakhe u*Zenk' inkomo maGwalandini* (1911). Ngezi mini mkhulu umdla othatyathwa zii-mfundi kwa nabantu abangafundanga kwii-ncwadi ezichaza iimbali zezizwe. Loo nto inqhinwa kukuthengwa kwazo ziphele ngephanyazo zakuba zivakalisiwe ukuficilelwa kwazo, kwa nangokufuneka kwazo ezikolweni. Olu luphawu lwempucuko nenkqubela kubathethi besiXhosa kuba uSoga usale elandelwa zii-ncwadi zooWalter D. Cingo, noVictor Poto, noBrownlee J. Ross, nabanye inkoliso ibala ngenjongo yokulungisa iindawo awayeziphazamile. Nalo eli bali lindululwe yiloo mpe-mbelelo kaTiyo Burnside Soga othe kanti ekungazini weenze imvuselelo entle yokuthi impikiswano yababali ivelise ulwazi olutsha. EziBalweni uPawulos unendawo athi kuyo, "abathile bamvakalisa uKristu ngeenkani . . . noko kunjalo ndiya vuya kuko oko . . . kuba ndiyazi ukuba oku kuya kuphumelela ekusindisweni kwam." Nalapha kukwa yiloo nto, nje ngoko sibona ukwaanda kwemfundo yee-mbali zezizwe. He !

Ukuyilwa kweli Bali.

Ikhaya lokuzalwa nokukhula kwam liQonce kumhlaba wamaNtinde kwaNgqika. Ngenxa yokuzalelwa apho ndikhula phantsi kwesithe-

the sokuba embusweni ndingumNgqika, ndaye ndiphethwe ngeso sithethe ziinkosi ncenkundla zaloo ndawo. Phakathi kwamaNtinde zininzi iziduko ngeziduko ekubizwa ngazo abantu, ongafika kukho amaCira, ooGadebe, amaTshawe, ooTshangisa, ooDlamini, amaKwayi, amaBele, njalo-njalo saye thina kusi-thiwa singooJili.

Kuthe malunga nokuqaleka kwemfazwe yokuqala yamaJamani (1914) ndabuzwa kubawo (uTengo Jabavu) lo mbuzo: "Kuthe ni na ukuba babembalwa kangaka abantu bakwa-Jili, kanti baninzi abangamaJwara namaTolo namaGiqwa, namaZangwa, nabanye?"

Impendulo ithe: "Kungokuba amaJili la sisizwe sasentla ngaseMzimkhulu naseNatal esingazanga sachithakala kuya phi kwelo, de kube ngoku. Ngesigigaba senkcithakalo yeMfecane yamaNgwane nokufika kwamaMfengu kuHintsu, amaJili awayephakathi kwaloo nkcithakalo ziimpinza neempanza ezadudulwa kukufa kwelizwe, aza afiyeka emva awona maninzi neenkosi zawo. Ungathi ukuze uwa-fumane uye kwelo zwe ufike esahleli esitya ngendebe endala, engamaqaba angamachule amayeza. Uyihlo-mkhulu wakha waya kuwafuna, wemka iminyaka yomithathu, wawafumana apho eMzimkhulu, wabuya ebalisa esithi uwabonile. Kusweleke itsha-ntliziyo eliya kuzikhathaza ngenye imini ngokuwulanda umlibo wawo, liwubale ube yincwadana efundisayo, esekho nje amaxhego ayaziyo imbali yawo."

Le mpendulo yatsho ndothuka yandicingisa nzulu yandifaka umoya wokuyilanda le mbali de kube kwiingcambu zayo. Okunene ndiyigcinile le njongo okoko, ndalala ndivuka nayo kule minyaka imafumi mathathu, ndaphanda ndiphandile. Kuloo mpando kusuke kwacaca mhlophe ukuba umntu olanda imbali yesizwe esinye nokuba yeyesiduko esinye, kufuneka ayiqhele nembali yezizwe ezimelene neso sizwe axoxa ngaso, khona ukuze akwazi ukusahlula kuzo. Le nto ke ibanga ukuba nembali yesizwe esincinane nje ngesi seNtlangwini ibe ngumsebenzi obanzi. Enye into ecacileyo yeyokuba xa umntu ebuza iminombo yeenkosi nokuba yeyezizwe, kufuthi ukuba alahlekiswe ngabom ngabantu abathile abanqwenela ukuphakamisa umnombo wabo bewuphakamisela kwindawo engasentla kwesenyanisweni. Kulungile ke ukongeza ngobunqhina babantu abangaphandle kwaloo mnombo kuxoxwa ngawo, kwa nangobunqhina babantu abaninzi nga ngoko kunokwenzeka. Kuwo onke la malinga, andiziva ndinakho ukuthi lo msebenzi ndiwujiya ufezekile. Ndizanelise nje ngelokuba ndiyigqibile indawo emalunga namandla am ukuhlangula ulwazi obe luza kutshonela emnyameni namaxhego exefa lesizukulwana sam.

Imithombo yeli Bali.

Imithombo (*sources*) efunyanwa kuyo imbali yolu hlobo mininzi kanga ngokuba kunzima ukuyicokisa nokuba umntu unethuba lemi-

nyaka eqwalasela yona yodwa. Naantsi. Kufuneka chambile umbali ajikeleze kunene edibana nababalisi. Mna ke ndaqala ngomnyaka we1915 ebusika ndenyuka ngesikhephe esiphuma eMonti ndehla e*Durban*, ndangena kuloliwe oya e*Maritzburg* apho ndajika ngomnye ogqitha eXobo (Ixopo) eme kwa-Madonela emlanjeni uMzimkhulu, ndaza apho ndakhwela emahafini ndaya eThembeni. Ndiphindile ngowe1920 ndaya kwaseNatal' eManzimtoti ngezantsi kwe*Durban*. Kwa khona ngowe1922 ndisinge eMaclear naku-Tsolo nakuQumbu naseMount Frere, ndaza kuQumbu eMařambeni ndaba nethuba elinobom kuJoseph Ntobongwana, umfo ozalwa ngudade-bobawo-mkhulu uNtwanambi Jabavu. UNtobongwana undixelele ukuba uNtwanambi, kudala, wanduluka apho eMařambeni ngeenqwelo ezabe zisiya eMzimkhulu yena esiya kufuna amaJili waduka iminyaka emithathu wabuya esithi uwafumene amawabo lawo ezibaxeni zoMzimkhulu, wafika engamaqaba wasel' ewafumayeza iVangeli ngayo yonke loo minyaka. Ngomnyaka we1923 ndisinge eMaritzburg ndehla ngololiwe ophelela eFranklin ndakhwela ezikarini nasemahafeni ndavelela iKokstad, neMalenge, neRiverside, neDulini Railway Siding, neCebane (Lourdes Roman Catholic College) naseNgwaqa kwa-John Magaqa umfo owabe eliphakathi lesibonda sakwaBaca uSigengana,

Inamb' emnyam' ecand' isiziba,
Isisu sodonki,

waza uMagaqa wandinceba ngeendlela ezimbini, eyokuqala yaba yeyokundimemela ingwevu yembongi eyandityhilela iindawo ezithile ngamaKhuze akulobawo namaBaca akuloma, amaWufe; eyesibini yaba yeyokundidibanisa neyona nkosi iphambili ngegazi kwaLusibalukhulu uNtlabathi kaDulini, kaNguza, kaNgonyama, kaMzabane, kaMdlovu, kaMeyiwa, kaBuhlalubude, kaDlamini II, kaLusibalukhulu. Le ngangalala, eyayiphahlwe yingidi yamaphakathi, iqondakele kwa sebusweni ukuba lithole lesilo: ixhonti elibuso buBomvu-mfusa kunye neendevu; eengxeba ziphindeneyo, emagxa angqangqasolo asekele intamo efana neyengonyama (kakade ukhokho wakhe nguNgonyama); umfo otshefulayo ukuthetha, ngoku kwamaBaca (kuba ndamva, akugqiba ukubuza umntu endinguye, esithi "Be ngingati ukutshi ngumntanami lo," oko kukuthi "Be ndingazi ukuthi ngumntanami uJabavu lo"), omsindo ukwalapha.

Ngomnyaka we1937 ndiyile kwa khona eKokstad ndahambela isikhulu sasemaKhuzeni uTitus Nguza eNew Amalfi entla kweCedarville naMatatiele, esixekweni senkosi yamaKhuze uMnukwa kaNdulwana kaMakhoba ("Makoba's Location,") eyandenzela imbeko yokundimemela isidlangalala sentlanganiso yomzi yenkundla yesithili sayo sonke, yayongamela ngokwayo, ekuthe kwakuchithakalwa yandibaliseka olwayo ulwazi ngeNtlangwini.

Ukusuka apho kufuneka umntu abuzisise kwimizalwana yakhe, imilowo, acokise naku-

Samelwana nakwabezinye iziduko. Incwadi ezibalwe ngesiXhosa se ndizixelile, ezo zibalwe ngooNdawo, Poto, Cingo, Kawa, Gubusana Soga, noko ziqhawula zidlula kweli bali singalo apha. Zinoncedo nangaphezulu ezithile ezibalwe ngesiNgesi emandibalule kuzo eka A. T. Bryant, *Olden Times in Zululand and Natal*, kuba nakubeni zikho nakuyo iindawana esizihlabayo apha naphaya yeyona inqhinelanayo nenyanyiso esikhula sixelelwa yona ngabazali bethu. Ezinye zezooJohn Henderson Soga, Frank Brownlee, E. J. Krige, J. Ayliff, N. J. van Warmelo, G. Theal, F. D. Ellenberger, E. A. Walker, njalo-njalo.

Amaphepha-ndaba ahlala ahlale abe nama-nqaku akhanyisa iindawo ezithile xa umntu ewasikile wawagcina. Linjalo inqaku elabalwa nguE. H. L. Schwarz kwi*Daily Dispatch* iphepha laseMonti (1927); wambi akwimiqulu ye*Mvo Zabantsundu* zakudala, anje ngaka-“Ngxangxosi.” Amancoko neembongi azinyali ukuthi zibe nezizindlo (*allusions*) ezince-dayo ngokwalatha iziganeko ezinxulumene nobukhosi nemilibo yezizwe, nje ngaleyayase-Ngwaqa ndiyikhankanyileyo; neyaseNyandeni uJiyajiya imbongi kaVictor Poto ebigqiba iiyure nokuba zintlanu icengceleza izibongo zeenkosi neziganeko zeemfazwe zamaMpondo neyaseXhosa kwaJohn Henderson Soga endayiva ibonga kusemnyama ekuseni, andaba nakuyibona phandle, kanti naantso phezulu emthini omkhulu ingathi yintaka, nayo ice-ngeceleza iimbali zamaBomvana kaHolomisa

(1924) ; noKali K. Ncwana waseBayi (1927) owayengathi uzazi zonke ngentloko izibongo zezizwe ezimnyama, ekulusizi ukuba olo lwazi lwakhe luphelele kuye ngenxa yokungalubali.

Olunye udidi lwabantu abanolwazi lwezi mbali ngamadoda asebandla : izibonda, amaphakathi om“ khandlu ” (inkundla) anje ngoo-Sodidi (Foxeni, Alice), Z. D. Maya (Mqanduli), Johannes Sekeleni (Kokstad), S. E. K. Mqhayi (Berlin), James Mafuna (East London), C. A. W. Sigila (Nxukhwebe), A. Festile (Gawutini), Shadrach Zibi (Khayakhulu), njalo njalo xa ndizekelisa ngambalwa kulawo ndizuze iziqanaqu kuwo ; kwaye kufuneka umphandi ewancinile amadoda olu didi akuhlanguka nawo. Ngalinye ma ndithi mininzi imithombo yolwazi lweembali zezizwe, ukanti ke noko into emandla bubutfha-ntliziyo (*enthusiasm*) balowo ulufunayo ulwazi, kwa nokuzimisela ukuwacombulula amaqhina axabileyo endleleni yempando yeembali.

Amaqhina eli Bali.

Le mbali yeNtlangwini ndiyifumene inamaqhina (*problems*) anzima abange ukuba ndibone ndixinga kuwo, ndime, ndiqwalasele, okanti olo qwalaselo se iyeyona mbali iyimbali, umongo weli thambo silinqabayayo. La maqhina yimibuzo eyile :—

(a) Yinto ni na intsingiselo (*meaning*) yeli gama iNtlangwini ?

(b) Umahluko phakathi kwamaKhuze neNtlangwini yini na ?

(c) Ivela phi na le nto ithi amaKhuze neNtlangwini ngooDlamini? Nethi ngooDlamini basemaZizini?

(d) Ngubani na uLusibalukhulu (enqula yena yonke iNtlangwini)? Ezalwa ngubani na? Ezala bani na yena?

(e) AmaKhuze neNtlangwini azalana njani na nezinye izizwe ezinje ngamaZulu, nabaThembu, namaMpondo, namaXhosa, namaSwazi, nabeSuthu?

Uluthi lweli bali lethu siya kulufumana ngokuxoxa le mibuzo ngokulandelelana kwayo

Umbuzo wokuqala uthi, Yinto ni na intsingiselo yeli gama iNtlangwini? Naantsi impendulo:

Encwadini yentyilo-magama (*dictionary*) kaKropf-Godfrey eli gama, intlangu, lithetha izinto ezimbini: imbabala ethanda ukuhlala ezingcongolweni (*reed buck*); inyoka.

Ngentetho yesiZulu lithetha kwa ezo nto zombini; ngesiSuthu ("tlhako") lithetha impuphu (*hoof*), kwa nenyoka; ngesiTswana lithetha impuphu qha. UShadrach Zibi, inkosi yamaHlubi akwaKhayakhulu (Rustenburg, Transvaal) wakha wandibalela (1923) esithi ufumanise ukuba abeSuthu belo zwe bathi bayiNtlangwini, besithi bangabaMbo, ngamagama athi Tlhakong, Bapo. Ngecala lamagama ndingabanqhinela ngokuthi imithetho yeeLwimi zabaNtu (*Bantu Languages*) ithi xa kuguqulwa isiXhosa sisiwa esiSuthwini u"ntla" abe ngu"tla"; u"ngu" athi "ku" (abalwe "ko"), u"-ini" athi "ng"; u"

mbo ” athi “ po ” ; ngoko ke akudityaniswa onke la maganyana enza imbumba ethi Tlha-kong, Bapo, oko kukuthi iNtlangwini, aba-Mbo. Ingxelo evela kuZibi ayinakuthanda-tyuzwa ubunyaniso bayo kuba abaMbo ukhla kwabo entla bahamba besalela kuwo onke amazwe asentla naseTransvaal naseNatal. Ikho nengxelo ethi iNtlangwini ngabantu ababengamanqhawa ahlala ezweni elalincenya-makazi ezininzi zohlobo lwembabala, intlangu, baza bazuzana apho ke neli gama labo. Kunokwenzeka kufe kunjalo, koko kusafuneka loo ndawo inqhineke.

Owesibini umbuzo uthi, umahluko phakathi kwamaKhuze neNtlangwini yini na? Ndi-badule iminyaka emininzi ndiyifuna impendu-lo yalo mbuzo ndingayifumani, ndade ndancedwa yincwadi kaA. T. Bryant owayifumana kwiNtlangwini yaseNatal. Okwakaloku ndiza kuqala ngempendulo emfutshane endiza kubu-ya ndiyicokise xa se siwagoca-goca la magama. Impendulo ithi aaba bantu bobabini bazalwa ngumntu omnye uDlamini II ononyana abane. Kweso sine izibulo nguKhuze (Mdzineka, Mdineka) igqibelo nguMakhatha umseki wale ndlu kuthiwa yiNtlangwini. Ngoko ke aaba bantu ngumkhuluwa nomninawe. Kwezinye izizwe kuqheleke ukuba abakhuluwa nabani-nawa baxele amabutho eenyosi, bemke baye kumisa amathaanga amatsha obuzwe, ngenxa yobuninzi babantu bazo. Ma sizkelise ngo-kuthi izizwe ezithathu kudala eNatal, amaTolo namaZizi namaBele ziphuma kumntu omnye

uLanga, kodwa ngenxa yokwanda kwabantu bazo, zathi saa, zaya kuuma kwiindawo eziqeleleneyo, zaya zisanda nangaphezulu zada ekugqibeleni zendiselana ngokwezizwe ezingazalaniyo. Ke abantu bakwaLusi balukhulu bona babe bancinci ngokwamanani, baza ke ngoko endaweni yokwahlukana, bathanda ukugcinana ; bahamba befaka iintloko zabo phakathi kwezizwe ezinamndla ezinje ngamaZizi, khona ukuze xa bebongwa kuthiwe,

NgooMasengwa abasengel' uDlamini ; kuba amandla obukhosi axhomekeke kwizinto ezine, ezizezi : umhlaba, ubuninzi babantu, ubuninzi beenkomo, nenkosi esisilumko.

Le nto yamanani ithetha lukhulu. Ngako oko ndiza kukhe ndiyityebise, kwisihlomelo esisekupheleni kweli bali, ngamanani aabantu abamnyama bePhondo leKapa (Cape Province) ngokukodwa abaseTranskei, apho ubuncinci beNtlangwini buthi bucace mhlophe. Kuloo manani, abantu baseNtlangwini ababalwanga ngokwahlukileyo kwezinye izizwe kuba bahleli ngokuxubana nazo ; kodwa ikakhulu samelene namaBaca eMzimkhulu, nabeSuthu eMatatiele naabo abanye bezizicuku eTsomo, naseDikeni (Victoria East) nakuQoboqobo (Keiskama Hoek), naseNqamakwe, naseWillowvale, naseMount Ayliff naseHarding.

Ngokuphawula ekuhamba-hambeni kuzo kwezo ndawo ndingathi zimalunga nama50,000 apho abantu bePhondo bebonke bezi2,170,564 ezincwadini zakwaGulumente ; endingathi zikude kufuphi kwelo nani iiNtlangwini ezise-

Natal naseSwazini namhla nje. UBuncinane
 bala manani eNtlangwini bunqhina isizekaba-
 ni sokuba aaba bantu babe banyanzeleka
 ukukhonza kwezinye iinkosi, kwa nokuswela
 umhlaba ophangaleleyo. Nje ngoko ezona
 zizwe zomeleleyo mandulo eNatal yayingama-
 Zulu namaZizi namaHlubi, ifunyanwa iNtla-
 ngwini ikhonza kwezo zizwe. Kwa khona,
 ubuninzi babantu benkosi bubalulekile : bala-
 tha igalelo elikhulu emfazweni mhla kuliwayo
 kuba aabo ngabalwi, ngamajoni ; balatha iwo-
 nga laloo nkosi, nje ngoko sibona kumiDufane
 namaNdlambe emaXhoseni akwaGarabe uku-
 ba ngabo ababizwa kuqala ezintlanganisweni
 zamakhosi ngenxa yesi sizathu ; buthetha isi-
 milo sobubele benkosi kuba inkosi evimbayo
 nekhohlakeleyo ibangela ukuchithakala kwesi-
 zwe sayo, nokulahlwa ngabantu bayo, nayo
 iphelele ekuphulukaneni nesihlalo sayo. Kha-
 ngela ubungqingqwa bamaMpondo obudalwa
 bubulumko nobubele beenkosi zawo ; buthe-
 tha iinkomo ezininzi, ezitsala amadoda ezinye
 izizwe ngamasi azo. INtlangwini ke ngenxa
 yokuba mbalwa kwabantu bayo, nje ngoko
 amanani obalo lukaTulumente wezi mini ebo-
 nisa, yakholisa kwa kudala ngenkonzo nobu-
 phakathi kwabanye abantu, yaqinisa amandla
 ezinye iinkosi. Ngelinye icala obu bumbalwa
 bayo bubangele ukuba esi sizwe sigcinane
 ngothando ngangokude iKhuze lizidle ngoku-
 zibiza ngobuNtlangwini loxa iNtlangwini
 izalwa ligqibelo kuLusibalukhulu, libe iKhuze
 lilizibulo. Awendiselani amaKhuze neNtla-

ngwini kuBa bathabathana nje ngabantu abazalanayo.

Ingxelo evela emthonjeni eNatal ithi indlu yonyana wesithathu (Dlomo I) kuDlamini II ibizwa ngokuthi yeyasesiPhahleni. Ma sithi uLusibalukhulu uzala uDlamini II ozala amadoda amane angala :—UMdineka, izibulo, umseki wendlu yakwaKhuze enzala inamagama ooSivunga, noNomagaga, noMmiso, noKhu-kulela noNtengo ; unyana wesibini ongowendlu enkulu yobukhosi (le kuthiwa ngooDlamini-Mdlovu) nguBuhlalubude onzala inamagama ooMdlovu, noNgonyama, noDulini, noNtlabathi ; unyana wesithathu nguDlomo I umseki wendlu yasesiPhahleni enzala inamagama ooSotshenge, noMphumela ; igqibelo nguMakhatha umseki wendlu yeNtlangwini, ozala oonyana ababini. Unyana omkhulu nguT,iba apho amaJili la ayengamaphakathi, ukuze nje kuthiwe kuwo,

“ Mkhandlu omnyama wakuloT,iba.”

uT,iba unezizukulwana ezingooMencwa, noGasa, noNombewu, noFodo, noSocise, noBaka ; umninawa kaT,iba nguMabandla onabazalwana abangooMfwebi, noNongcama, noBaleni, noSidoyi, noPata. Le ngxelo yaseNatal inobunqhina obufezekileyo, yaye iyiphikisa ekaKawa, kwiphepha 24, apho la magama angentla enziwe umvufo olahlekisayo kumaqondo amabini : (a) UKawa ufakela amagama ooNombewu, noGasa, noMphumela, noSotshenge phantsi kwenzala ka

Mdineka ; (b) aze alekele ngokuthi, " Ama Khuze ngamaZizi ahluke kuDlomo," intlaphoyiya ke leyo kuBa ooDlomo baninzi : ukho owamaNtande eBaThenjini ; ukho owamaHluBi ; ukho uDlomo I wakwa-LusiBalukhulu ozalwa nguDlamini II ; ukho noDlomo II ozalwa nguSivunga into kaMdineka intloko yamaKhuze. Akaqondakali lo athi uKawa " nguZizi wasemaNdlovini owahluke kuDlomo." Lo Ndlovini ngubani ? Loo Dlomo nguwuphi ?

Phambi kokuBa sidlule kweli nqanaba ma khe senze izwi ngamaSwazi. Zininzi izizwe zaseMbo ezithi ziphuma eSwazini : nje ngamaBaca, namaMpondo, namaMpondomise, namaNgwane. UBenedict Wallet Vilakazi, owaye fundisa kuNokoleji wabeLungu e-Fawutini wakha wathi kum ngomnyaka we 1936 iNtlangwini le iphuma eSwazini. Le nyani (*fact*) ndibuye ndafumana inqhinwa (a) enkundleni kaMakhoba, New Amalfi, entla kweKokstad naMatatiele apho ndandiyibuza khona ngonyaka olandelayo (1937) : (b) nase-ncwadini kaBryant apho iinkosi zamaSwazi zithi ziyinzala kaDlamini II nakuBeni zingamkhankanyi ngegama uLusiBalukhulu uyise kaDlaminiII. Encwadini ka N. J. van Warmelo inkcazelo ithi eSwazini iNtlangwini le yekaNkosi kuLusiBalukhulu, ize loo nto ivane nengxelo endiyifumene ngomnyaka we 1940 kwinto yakwaJili uTswane eMount Frere, owathi " AmaJili kaNonkosi." AmaJili anqula uVilakazi, iSwazi.

Kokwethu ukwazi amaSwazi la ngabaMbo, kunye nezinye izizwe ezininzi esavela sibaliselwa ukuba zezaseMbo : AmaZizi, amaHlubi amaMpondo, njalo-njalo. UBryant, ethelelwa nguKrige, uthi bonke abantu abaphuma kuDlamini I ngabaMbo. Lo Dlamini I ubizwa ngeendlela ngeendlela, kukho abathi nguDlamini-wa-nkqangi ; bambi bathi nguDlamini-wa-nqanji ; bambi bathi Dlamini-wa-ngqangi, aze amaMpondo kaPoto athi nguDlemini I. Sikhula kusithiwa ngabaMbo aaba bantu, nabaMbo nabo batsho xa bebalisa. Kodwa uJ. H. Soga noE. H. L. Schwarz (iProfesa yaseRhodes College) bathi loo nto ayinjalo, bathi aaba bantu ngamaLala. Ma khe sibeke incha apho kuba siza kuyibuyela into yale mpikiswano. Okwakaloku ma khe siqwalasele eli gama linguDlamini. Kukho izinto ezintathu eziphawulekayo apha : Eyo-kuqala yeyokuba umntu waseMbo xa alanda amanyange akowabo ubuya umva abize iinkosi ngeenkosi ade aye kuma ngengotya, (*progenitor*) engu Dlamini-wa-nkqangi, aphelelwe apho. Eyesibini yeyokuba nakubeni bephelela kuDlamini lowo ab'atsho ukuthi bangooDlamini bona ukuzibiza ; basuke basebenzise magama wambi ezinqulo neziduko. Eyesithathu yeyokuba ngamaZizi qha abantu abakhumathele kweso siduko sikaDlamini, baye nabo bebizwa ngaso ngabo bonke abanye abaMbo, nje ngokungathi ligama elincanyelwe bona, neliyekelwe bona nangamaSwazi wona angumlibo wobuzibulo kuDlamini I.

Le nto ithetha into. Kunokwenzeka ukuba ibe ithetha ukuba amaZizi la azalwa ngumfazi owabe elotyolwe ngeenkomo zenkundla, khona ukuze ilungelo lobukhosi lidliwe ilifa yinzala yomnombo wakhe, xa nje eli gama liye-kiwe zizizwe ezikhulu ezinje ngamaSwazi, namaMpondo, namaHlubi, namaBele, namaTolo, nabaKwaLusibalukhulu.

Ngoku sidlulela kumbuzo wesithathu othi iyinyaniso na intetho ethi amaKhuze neNtlangwini ngooDlamini basemaZizini? Ivela phi na kakade loo ntetho?

Impendulo yokuqala yethi, Hayi, ayiyo-nyaniso. Eyesibini impendulo yethi le nte-tho iphuma kwisizathu sokuaba enzaleni kaLusibalukhulu kukho inkosi eyathiywa ngegama elinguDlamini, le kuthiwa nguDlamini II, ukanti kuDlamini I (uDlamini-wa-nkqangi) kuphuma izizwe ezahlukileyo nezingqindilili: amaSwazi, amaNgwane, amaHlubi, abakwaLanga (amaTolo, amaZizi, namaBele) nabaKwaLusibalukhulu. Lathi ixhego lakowethu John Tengo Jabavu ukuyibalisa le ndawo:

“Imbangi yokuba lo nyana kaLusibalukhulu azuzane neli gama likaDlamini kukuba abantu bakhe babona ukuba nabo ma babe nenkosi ethiywa ngegama likaDlamini ngenjongo yokukhumbuza ububele bamaZizi ekwakusengwa iinkomo zawo, kwaza emva koko kwathi xa kuse-tyenziswa elo gama kwahlonyelwa uMdlovu, kwathiwa Dlamini-Mdlovu ukucisa ukuba lo mnombo wahlukile kowama-

Zizi, kuba umzukulwana kaDlamini II lowo nguMeyiwa uyise kaMdlovu.”

Obunye ubungqina bobemantyi yaseBulwer eNatal ngomnyaka we1912, itsho incwadi kaBryant, nyaka yabe ihlanganise amaKhuze amelene nedolophu yayo, yaza yasingisa lo mbuzo kuwo. Impendulo yaba yethi wona azalwa nguDlamini II into kaLusibalukhulu ongomnye weenkosi ezizalwa nguDlamini-wanqanji.

Le nto yegama lenkosi elimana ukuphinda-phindwa lithiywa iinkosi ngeenkosi iqhelekile kakhulu eMbo ; qonda ngamagama ooDlomo, Langalibalele, Tadebe, Zulu, Mthimkhulu, Njokweni, Sibenya, Hlubi, Madibandlela, njalo-njalo apho kungekho mpithizelo.

Umbuzo wesine uthi, ngubani na uLusibalukhulu ? Ezalwa ngubani na ? Ezala bani na yena ?

Lo mbuzo unzima. Ngowona unqabileyo kuyo yonke ingxoxo yeli bali. Yinkinga; Kulo mbuzo basuke bawe ngokuwa ngendlela edanisayo ababalisi beendidi zonke : abafundileyo nabangafundanga, abakudala nabangoku ; namaphakathi aseNtlangwini ngokwawo ewodwa, kwa nabaMbo jikelele. Ezinkundleni zabantu abangafundanga apho ndiwubuzileyo lo mbuzo impendulo ithi uLusibalukhulu lo yinkosi yakudala kakhulu emanyanjeni. Astho amadoda angadluli apho ukucacisa ; kubonanakale ukuba aphelelwe ; phofu kube kho athi nguye ozala amaNgwane

namaHluſi neNtlangwini ; kucace ke ukuba akachaneki . Kulo mbuzo ingxelo kaM. S. H. Williamson, B.A., B.D., eyaqokelelwa ngomnyaka we1927 ngesicelo sam egqubeni leeNtlangwini eNtsikeni entla kweKokstad, nayo ayilandeleki, kuba ithi uLusibalukhulu yinkosi yokuqala, akaziwa ozala yena. Ukusuka apho ithi uLusibalukhulu uzala amadoda amabini : eyokuqala nguMtungwa intloko yamaKhumalo namaHlongwana (oko kukuthi amaNdebele namaNgwane) ; eyesibini nguMhuhu ozala uLungqi uyise wamadoda amathathu angooDlamini II, nomSwazi (intloko yamaSwazi) noZundi (onzala inguBambatha owavukela umbuso ngomnyaka we1906) ; ukanti thina siqhele ukuva ukuba uMhuhu yintloko yamaHluſi. Ngoko ke asifumani luncedo kule ngxelo.

Incwadi kaJ. H. Soga (*South Eastern Bantu*, kwiphepha lama425) ithi uDlamini I uzala uLusibalukhulu ozala uKhuze, ozala amaTolo namaZizi, ekuthi kuloo Zizi kuphume uLanga noLamyeni noJama. Iya ndixaka le ndawo ithi amaTolo namaZizi azalwa nguKhuze. Ndiya qala apha ukuyiva. Ndingca ukuba yimpazamo enkulu.

Abantu ababonakala bephambili ekuwa- khumbuleni ngentloko amagama eenkosi zakudala ngamaphakathi aseNatal nawaseSwazini. Ngesicelo sikaBryant kwiimantyi zaseBulwer eNatal neyakomkhulu eSwazini, nge-xefa elinye kodwa kwezo ndawo zahlukeneyo neziqeleleneyo kakhulu, amaphakathi anga-

maxhego ahageleyo, asuke athetha into evana-
yo, anqhinelana engazani, engakhange abo-
nane, athi : ukusuka kuNgonyama (uyise-
mkhulu kaDulini) kuye emva kuDlamini II
izizukulwana zokulawula kweenkosi zihlanu :

Lusibalukhulu, 1712

Dlamini II, 1730

BuhlaluBude, 1748

Meyiwa, 1766

Mdlovu, 1784

Mzabane, 1802

Ngonyama, 1820 ;

ukusuka kuLusibalukhulu (uyise kaDlamini
II) kuye emva kuDlamini I (uDlamini-wa-
nqanji) izizukulwana zokulawula kweenkosi
zilifumi,

Dlamini I, 1530

Mnyambane, 1550

Kuta, 1568

Nomagwala, 1586

Siqongweni, 1604

Lokothwako, 1622

Lolwa, 1640

LuBiyela, 1658

Ntlontlonde, 1676

Dlomo, 1694

Lusibalukhulu, 1712

inqhinelane ke le ngxelo neyeeNtlangwini
zaseKokstad. AbaseSwazini bona baqalela
kuLanga (intanga kaLusibalukhulu) babale
izizukulwana zobukhosi ezilifumi ukusinga
emva ukusa kuDlamini I, bathi :—

Dlamini I, 1530
Sihuba, 1545
Nkabungwe, 1563
Mbodlo, 1581
Mswati I, 1599 (uMSwazi, ngesi-
Xhosa)

Sikhulumaloyo, 1617
Msimude, 1635
Zamukati, 1653
Nkomokabako, 1671
Nkosi II, 1689
Langa, 1707

Obu bunqhina bunamandla. Kwa khona amaSwazi wona aya emva nakuDlamini I lowo, akhumbule ezinye iinkosi zezizukulwana ezisixhenxe ukuya kuma ngoMkhulumkhosi, othelekelelwa nguBryant ukuba ma kube wafa malunga nomnyaka we1400. Naanzi :

Mkhulumkhosi, 1400
Kuwawawa, 1419
Kulwamba, 1437
Sidwabeluthuli, 1455
Nkosi I, 1473
Ngwane, I 1491
Cebisa, 1509
Dlamini I, 1527

Ngale ngcombolo kuya bonakala ukuba ngabantu baseNtla abanawo awona manakanibe exefa awayesidla ubom ngalo uLusibalukhulu, emasithi limalunga nomnyaka we 1712. Oko kukuthi umalungana nexefa lika-Ngconde noTshiwo emaXhoseni. Bafanele

aaba bantu ukuzazi iimbali ngaphezulu kwa-baseZantsi kuba bona abazanga bachithakala bengcucalaza bephithizeliswa ziimfazwe nje ngathi ezantsi apha. Bona bahlala ngokuzinzileyo ndaweni nye amakhulu eminyaka kumaziko anezigxumeko zeenkundla, logama abachithakali babentlithwa ziinkosi ezinamandla kunaBo ukuza kumaxeja ooTjhaka nooMatiwane. Ngoko ke xa siyifwankathela impendulo yalo mbuzo singathi uLusibalukhulu ngomnye weenkosi ezininzi eziphuma kwingcambu yaseMbo uDlanini-wa-nkqangi koko ezantsi kanye emva kooNgwane noLanga noHlubi nabanye oonyana bakhe. Wahlukile kubantu bakaLanga (amaTolo namaZizi namaBele) namaPhuthi (amaNgwane asebuTfwana) namaHlubi. Yena uzala uLuthuli noDlamini II.

Umbuzo wesihlanu nowokugqibela ngothi, amaKhuze neNtlangwini azalana njani na nezinye izizwe ezingamaZulu, nabaThembu, namaMpondo, namaXhosa, namaSwazi nabeSuthu?

Impendulo yalo mbuzo yeyona ilula ngenxa yokuba kuya nqhinelwana ngayo nguJ. H. Soga noBryant noKrige. Ithi, abaThembu namaZulu namaXhosa ziintlanga ezingenamphithi, ezinyulu (*pure*), oko kukuthi ezingenamxube wamagazi ngamagazi endaleni phaya ezweni laseNguni entla komlambo iLimpopo apho kuvelwa khona zizo. Phofu zona zodwa zahlukene, azizalani kwa zodwa, zaye zingazalani nabaMbo. Ekuhambeni kwazo uku-

hlela ezantsi amaZulu ahamba ahamba ema ngeNatal afika azinza apho. AbaThembu behla baya kuma emhlabeni lo kuthiwa kusebaThenjini, phakathi kweCradock neKomani kuye ngaseMThatha naselwandle ezantsi kumaBomvana. AmaXhosa aLandela adlula wona efiya abaThembu ngelinye icala, efiya amaMpondo ngelinye icala aya kuma ngeGcuwa neNciba. Zozithathu ezi zizwe (Zulu, Thembu, Xhosa) azinangxoxo; akukho mpikiswano ngazo phakathi kwaBabalisi esilandela bona. Inkani ivela xa kufunwa ukuba kanene ngoobani na abaMbo? Asuke aphikisane apho amadoda ngendlela encamisayo, ibe iphuma ecaleni nayo apha incwadi engu-*Zenk' inkomo magwalandini* eqokelelwe nguTubusana.

Okokwethu sikhula kusithiwa eMbo kusentla jikelele, kube kho nabathi kusentla kweNatal kuse eSwazini nangaphaya.

KumaXhosa akowethu kwaGqabi kuthiwa eMbo kuphefeya-kweNciba kude, into leyo ebange ukuba kube kho nesiko lokuba xa izulu liduduma ngohlobo oloyikisayo kuthunywe iwele, nokuba lizibulo okokuba liphume endlwini lithethe likhwaze limi phandle emvuleni lithi, "Ma lidlulele eMbo!" Ilizwe laseMbo ke lingecala lasentla naseMpumalanga. Aaba bantu kuthiwa ngabaMbo bavela apho.

Inqaku elabalwa nguE. H. L. Schwarz ephepheni lesiNgesi (1927) laseMonti liya xhaswa nguJ. H. Soga kuluvo lokuba iintlanga

ezithile esiqhele ukuthi ngabaMbo azingobaMbo : amaHlubi, amaBele, amaZizi, amaTolo iNtlangwini, amaWufe, amaBaca, nezinye. Bathi ngamaLala. Izizathu abazibekayo azilandeleki kokwam ukucinga. UBryant noKrige bona baziva beqinisekile kweyabo ingxelo ethi abaMbo aaba ngabantu bonke abayinzala kaDlamini I ("wakqangi.") Le nyani inqhinwa ngabaMbo ngokwabo kuba bonke bakubuzwa baphendula ngokuyivuma loo nto, ade amaZizi wona athi umntu wokuqala owadalwa nguNkulunkulu nguDlamini, awathi uThixo akungqisa ngonyawo emhlabeni kwathi thuuDlamini, ukuze nje kuthiwe nguDlamini-wa-nqanji. Le ntetho ndayiva ngenkonde yeZizi laseGwiligwili (Keiskama Hoek), ngomnyaka we1927.

OoBryant noKrige bathi abaMbo ngabantu abavela ngasebuNguni kumlambo iLimpopo kude kufuphi nendawo ekwavela kuyo amaXhosa mandulo; babengabantu abantetho iteketayo (itshefulayo), kwathiwa ke ngama-"tekela"; bathe xa besiya ngecala leDelagoa Bay kwacebuka inxalenye yabo yasinga eMpuma-linga yasala apho yaba ngamaThonga; bambi behla baya basala eSwazini; bambi behla baza kufika kwelikaHintsa bazuzana negama elitsha abazithiya ngalo lobuMfengu, elisisiduko esitsha sasemaXhoseni (ngokwesiko likaNtu xa liimbacu zifikele ezweni lobunye ubukhosi, zamkelwa). NalamaMfengu onke azibiza ngokuthi angabaMbo kuba ayevela eMbo ekwazini kwawo. Awazi

mnombo wumbi ngaphandle kobumBo. Awabazi ubuLala nobuKaranga, amagama abawatyatyekwa nguSchwarz noJ. H. Soga.

AmaMpondo ngabaMbo, nje ngoko le nyani icaciswa ebalini elibalwe nguVictor Poto, apho kuthiwa aphuma kumaSwazi, ku-“ Dlemini I ” (uDlamini I) ozala uLuswazi uyise wamaSwazi. Le ncwadi ithi uFaku wafa ngomnyaka we1867 waye esisizukulwana sesibozo emva koCabe owanchwatywa eSiphageni (Flagstaff) ekugalelekeni kwamaMpondo evela eSwazini. Xa iminyaka yesizukulwana esinye ingamafumi amabini antlanu (ngokubala kukaSoga oba agaleleka ngomnyaka we1667 eFlagstaff, okanye ngowe 1723 ngokukaBryant obala iminyaka elifumi elinesibozo ngesizukulwana, abe yena u“ Dlamini ” (Dlamini I) ngumntu owayesidla ubomi ngowe1317, okanye 1415, kuba ezakhe izizukulwana zilifumi elinane phambi koCabe. UKrige uthi abeSuthu nabeTswana ngabaMbo abakumngxilo wama“ Tekela ” owaphambukela kwelamaThonga namaKaranga nabaHurutsi nabaKwena,—abeSuthu bonke ke aabo ; emasitsho ngomlomo ozeleyo ukuthi amaMpondo nabeSuthu ngabaMbo. Abanye abaMbo eEast Griqualand ngamaBaca, namaXesibe namaKhumalo. Ikho nentetho ethi igama eli lembo lelelitye lobedu elalisimbiwa liyintlabathi zizizwe ezilumkileyo zilinyibilikise ngomlilo kuvele ubedu (*copper*) ilitye elinqabileyo imbo le ithelekiswa nophoyiyana, “ ungalahli imbo yakho ngophoyiyana.” Abanye aba-

Mbo eEast Griqualand ngamaBaca, namaXesibe, namaKhumalo, namaNgwane, namaZotsho (phofu ekho namanye asebaThenjini ngokwenkcazelo ekwalapha kwiphepha 35), nabaTheмбу baseQhudeni. Yiloo nto kusithiwa lonke ilizwe eliyiEast Griqualand lelaseMbo, kufwan-kathelwe namaMpondomise namaMpondo namaBomvana aseXhoxa naseMqanduli, kuba aphuma kumaMpondo ngokwencwadi kaPoto.

Incwadi kaKawa (kumaphepha 93; 96) ilahlekile apho ithi, "AmaKhuze aphuma emaZizini."

Encwadini yakhe *Iziduko samaHlubi* uthi uNdawo "AmaKhesa-Mbanguba ngabantu abe besaziwa ngokuba ngamaChumane, beyi-Ntlangwini ngobuzwe" (iphepha 10); aphinde athi, "AbakwaMnguni ngathi ngabantu base-Ntlangwini. Baphuma ngcanjini nye nama-Khesa" (iphepha 17); kwa khona kwiphepha 20 ubuye athi:— "Mntungwa-Dlamini. Ngelaa xefa isizwe esiNtsundu kube kusithiwa kuso singabeNguni, kusuke kwaakho ukuthetha okuthi kube kusithiwa singabaNtungwa. UDlamini lo uzalwa nguNdlovu. AbaNtungwa amaDlamini ngamaHlubi, eza ngomlibo wobukhosi. Baziwa ngokuba ngamaDlamini angengawo awasemaZizini, mhlawumbi awakwaSibalukhulu eNtlangwini, okanye awase-Swazini."

Zontathu ezi ntetho ziindaba ezintsa kumngecala laseNtlangwini noLusibalukhulu. Ndingathanda ukufumana ubunqhina eNatal mhla ndaphumelela ukuphinda ndiye khona

Okwangoku ababalisi endidlule kuBo abakan-
difundisi nto ngoBuNtlangwini bamaKhesa-
Mbanguba-Mnguni, kwa noDlamini ozalwa
nguNdlovu. Phofu kunzima ukuziphikisa
ngokuqinisekileyo ezi ntetho, kuBa sikho isi-
buliso esithi "Mnguni" kumaJili aseXobo.
Ziindawo ezilindelwe kukuphandwa ezi.

Siyigqibile ke imibuzo ebe ingamaqhina
axakileyo namelwe kukuqala aconjululwe.
Yimibuzo esuke yafundisa inkqu bali eli sili-
phetheyo, yaye isisiseko nakwabanye abaphe-
ngululi abaya kulandela. Ngoku siza kudlu-
lela kwingxoxo yemilibo (*genealogies*) yeenkosi
zaseNtlangwini.

Imilibo.

Zininzi iingxelo zemilibo (*genealogical
tables*) yamaKhuze neNtlangwini, anokuthi
umntu ozikhathazayo ngazo ade aqhekeke
intloko ethelekisa amasoloty okuvana noku-
ngavani kwazo. Ngoko ke siza kuxoxa uku-
nqhinelana nokunganqhinelani kweengxelo
esizifumeneyo nefesizazi.

Umntu wokuqala ukundivusa nokundicha-
zela ngezi zinto nguZ. D. Maya (owayemi
eSpringvale, Viedgesville, Umtata) owathi
endibalele incwadi ngemicinjana yethu (22nd
February 1927) wafakela umda othi,
"Jili, Singawothi, mkhandlu omnyama wa-
kuloT,iba,"
ndaza ngokunqatyelwa leli gama likaT,iba
ndambalela ndimcela ukuba akhe andichazele
ngalo, nje ngoko kuBonakala ukuba amaJili

aye engamaphakathi enkundla yakuloT,iba lowo. Ekuphenduleni kwakhe (2nd April 1927) wandithumela inkcazo ayizuze kumfo wakwaJili uqobo, uArthur Gabriel Nyovane, umLungiseleli waseTshetshi, endamgqibela kudala ndingumntwana ekhaya engumhlobo kabawo. Ingxelo kaNyovane yathi, uT,iba lo uzalwa nguMakhatha, aze yena azale uMengcwa, ozala uGasa, ozala uNombewu. Ndashumbula ke ukuba imbongi yaseNgwaqa (1923) yayithe kum amaJili la ngakaGasa. Inkcazelo kaNyovane yachukumisa namanye amagama anje ngawooSivunga, Dlomo, Nomagaga, Mmiso, Kukulela, Meyiwa, Mlwalwazi, Mzabane, Ngonyama, Gofincha, njalo njalo.

Ukusuka apho ndincedwe nguMorton S. H. Williamson umLungiseleli waseTshetshi owayesebenza phakathi kweNtlangwini le ingaseKokstad ngelo xesha, owathi wazixhamla, esabela isicelo sam, ngokuzihlanganisa iinkosi ezo wabala ingxelo yazo, inkosi ephambili uNtlabathi, nenkosi yendlu yokugqibela uSohlakala (amaqaba omabini, engamadoda asel' eqinile, enamaphakathi awo) ngezihlandlo ezahlukeneyo, wafumana zithetha into enqhinelanayo neyahluke kancinane nje kwingxelo kaNyovane. Iindawana ezahlukenekuzo zezinokuqondakala nokulindeleka kakade ezimbalini ezilondolozwe ngeentloko, zinyathela ithuba leminyaka esemakhulwini.

Ingxelo kaKawa (kwiphepha lama24 e-

ncwadini yakhe) yile se sithe ngumvufo wamagama angadibaniyo ezimbalini.

Imilibo ebalwe nguJ. H. Soga (kwiphepha lama425 lencwadi yakhe i*South Eastern Bantu*) iphambene kakhulu nengxelo kaNyovane nekaWilliamson, nesiqhele ukuva yona emakhaya ethu, nesiyifumene kwiphakathi elikhulu uTitus Nguza umfo waseNtlangwini endandihlala kuye (1937) kwesikaMakhoba entla kweKokstad . Ngeso sizathu ndiza kuyidlula ngeenyawo.

Eyona ngxelo yanelisayo kulo mcimbi yekaBryant, oncwadi yaficilelwa malunga naxeja nye nezooKawa noJ. H. Soga, kodwa yena uya bafiya kakhulu ngokuyichana inyaniso. Phofu andibagxeki nganto kuba uKawa wayethwele ubunzima bokujikeleza umzantsi weKoloni kubantu abalulwazi luncinci ngembali yamaKhuze. NoSoga waye ethwele kwa obo bunzima bokuhlala ezantsi kwelamaBomvana kude kakhulu neNtlangwini yasentla neyasezantsi, nje ngoko ndafumana kunjalo ekumhambeleni kwam (1925) endamfikela ebumba amanqaku encwadi yakhe ngelo xefa. UBryant yena wayenethamsanqa lokuzuza uncedo lokuba akhululeke ithuba elide kuyo yonke ingxaki, akhululekele ukucokisa amaqhina olu hlobo ezimbalini zemilibo yakwaNtu. Ngoko ke uBryant wahamba-hamba ngangoko wayezikhethela phakathi kweNtlangwini yaseNatal neyaseSwazini, ehluza-hluza iingxelo zayo kanga ngokuba akuBonakali ukuba ukho omnye umbali onokuthembeka ngaphezu

kwakhe kule miliBo. Kanti noko kunjalo aziswelekanga iimpazamo ezithile nakuye. Eyakhe ingxelo iya nqhinelana nekaNyovane nekaWilliamson ngecala laseKoloni, ibe ihlomela neendawo ezininzi ezintsha ezivela ngecala laseNatal naseSwazini. Ngoko ke ndiya kuyisekela phezu koBryant eyam ingxoxo, ndimhlabe apho ahlabekayo.

Nje ngoko se sibonile ingotya yabo bonke abaNyovane ngoDlamini I (uDlamini-wa-nkqangi). Inzala yakhe ifana nentlabathi yolwandle ngobuninzi. Ngenxa yobo buninzi bayo akuyiyo into elula ukuzilanda ngokugqibeleleyo iinkosi zayo; kodwa ezona zibalulekileyo zisibozo:— zezamaSwazi, nezamaMpondo, nezamaZizi, nezamaHlubi, nezamaSuthu (kunye nabeTswana) nezamaBele, nezamaTolo, nezegqibelo lakhe uLusibalukhulu (1694-1712).

ULusibalukhulu uzala uDlamini II (othlekelelwa nguBryant ukuba wayesidla ubom malunga neminyaka ye1712-1730). Ngumongo ke lo wemvela-phi yamaKhuze. UDlamini II uzala amadoda amane:—

Dlamini II

Mdineka Buhlalubude Dlomo I Makhatha

Izibulo nguMdineka (uMdineka ngentetho yokutshefula) athi uNyovane ngowendlu yaseKunene, osisiseko sendlu yasamaKhuzeni. Unyana womfazi wenkundla nguBuhlalubude (1730-1748). Owesithathu nguDlomo I umseki wendlu yasesiPhahleni. Igqibelo

nguMakhatha owaseka indlu yeNtlangwini. UMdineka uzala uSivunga uyise kaDlomo II, ozala uNomagaga, ozala amadoda amahlanu angooNcafane, Bulingwe, Mmiso, Langeni noMazongwe :—

Mdineka
Sivunga
Dlomo II
Nomagaga

Ncafane Bulingwe Mmiso Langeni Mazongwe

UMazongwe lo nguyise-mkhulu kaNtengo ekwathiywa ngaye uJohn Tengo Jabavu, ubawo. Kuya qondakala ke ukuba lizibulo uMdineka lo liphuma kuye igama elithi Khuze. UBukhosi bukaNomagaga budlulele kuMmiso uyise kwaKhukulela ozala oonyana abahlanu, ooMadulini, Cwi, Fidi, Pata, Msikofeni (owathiywa ngemantyi uMr. Schofield). Emva koMmiso kulawule uKhukulela yena walandelwa nguMsikofeni uyise kaZulu.

UBukhosi bukaDlamini II budlulele kunyana wakhe wesibini uBuhlalubude uyise kaMeyiwa ozala uMdlovu (oyimbangi yokuba yonke iNtlangwini ithi Dlamini-Mdlovu ukuzicalula kumaZizi). UMdlovu lo uzala uMzabane uyise kaNgonyama ozala amadoda asiboza angala :— Mniki, Malindi, Dumusela, Sihalibefe, Nguza, Gobincha, Bidla, Kibengana.

Buhlalubude
Meyiwa
Mdlovu

Mzabane
Ngonyama

Gobincha	Nguza	Bidla
	Dulini	Makhoba
	Ntlabathi	Ndulwana
	Mzimbili	Mnukwa

Kwisibozo soonyana bakaNgonyama indlalifa yobukhosi (ephuma kumfazi ozekelwe inkosi ngekhazi elibethwe ngamaphakathi enkundla, ngokwesiko lakwaNtu) nguGobincha owafiyeka eNatal walawula hkona eku-beni efudukele eKokstad amanye amaKhuze ; utfho uNyovane ethelelwe nguWilliamson. U-Nguza yena waphulukana nobukhosi bakhe ngokuthi agxothwe (*banished*) nguGulumente owafaka umninawa wakhe uBidla endaweni yakhe wamnika umhlaba ("Makoba's Location") obizwa ngegama lonyana wakhe uMakhoba. Le mbali ndiyifumene kuTitus Nguza (1937) endabe ndilundwendwe lwakhe apho kwesika-Makhoba. Phofu wabuya emva kweminyaka eliqela uNguza, kodwa wayivinjwa indawo yakhe yobukhosi waphathwa ngokomntu "omnyama," wazala uDulini owathi yena waxhwakfa ngasemlanjeni oyiMalenge kundawo ehamba uloliwe ngoku ethiywe ngegama lakhe, "Dulini Railway Siding." UDulini uzele uNtlabathi endambona isiqu (1923) entlanganisweni endandifumayela kuyo ulimo eNgwaqa, wandibungezela ngobubele, phofu akawufihla umsindo wakhe wokucatshukiswa

kukufikela kwam esibondeni endaweni yokufikela kuye yena nkosi. Apha ke uphazamile uBryant ukuthi inkulu nguBidla, kodwa akalahlekanga xa athi nguBidla umlawuli kuba yayisisenzo sikaGulumente eso. Ngokwegazi inkosi ephambili yeNtlangwini yonke nguNtlabathi, nto nje abalweli bakhe bathi ngokuphunguka (*decimated*) ezimfazweni basala beligcudwana, waza ke wafaka intloko yakhe enkosini enabantu abaninzi nakubeni ilunge kwindlu engaphantsi kweyakowabo, uSidoyi wendlu kaMakhatha oligqibelo kuLusibalukhulu kuba kakade ubukhosi buma ngoSuninzi babalandeli nomhlaba.

Oonyana bakaBidla basithoba:— nguMakhoba lo sigqiba ukuthetha ngaye, ibe nguMangxunyana, noNgxobongwana, noNgxavovo, noThingane, noShaka, noQika, noZwelinjani ongomfazi wesizwe koko engabanga nanzala, noDlungana uyise kaSihlangu noMafohla.

Unyana wesithathu kuDlamini II nguDlomo I intloko yendlu yasesiPhahleni, ozala uNongogo noSotshenge uyise kaMantayi ozala oonyana abathandathu:— uDweba, uNongwadla, uMphumela indla-lifa, uFuzula, uNomagwala, noDlungwana.

Unyana wesine nowokugqibela kaDlamini II nguMakhatha, intloko yeNtlangwini, athi uNyovane liqadi lendlu-nkulu enguMeyiwa womlibo kaNgonyama. Babini oonyana bakaMakhatha:— inkulu nguTjiba, owathi ngokuswela inzala waphiwa unyana kaMabandla

umninawa wakhe onguMengcwa owazala u-Gasa uyise kaNombewu ozala amadoda amathandathu angooGemase, Fodo, Nondabula, Muntsu, Mqukama noSocise. Ziya vana apha iingxelo zooNyovane noBryant noWilliamson. Ilahlekile ekaSoga kuba iya wavuba-vuba amagama oonyana bezindlu ezahlukeneyo. Se siyikhankanyile into yokuba amaJili ngaka-Gasa, "umkhandlu omnyama wakuloT'iba," ozala uNombewu. Kula madoda mathandathu indla-lifa nguFodo ozala uNkiswa uyise kaBaka owayephethe eNtsikeni (1923) ngokuya ndandiseKokstand. Inkulu yonyana wesibini kaMakhatha, uMaBandla, nguMfwebi uyise kaNongcama ozala amadoda amathathu, uSondamase, noBaleni noVaphi uyise kaNgqambayi. Indla-lifa nguBaleni ozala uSidoyi uyise kaPata endambonayo isiqu sakhe (1923) ndamphulaphula ethetha entlanganisweni apho wavalelisa ngelithi, "Ufho ke uPata kaSidoyi." Emva kwale ndawo iingxelo ziwa ngokuwa. UBryant uthi uPata uzala uMavinkili noMaloma, esithi uNgqambayi ngumninawa kaVaphi. UWilliamson endilandela yena apha uxelelwa nguSohlakala unyana kaNgqambayi ngokwakhe ukuthi uPata uzala uSethusa noMbothweni aze uVaphi azale uNgqambayi uyise kaDelumuzi noSohlakala, noTshokolo, uDelumuzi azale uMaqeleni uyise kaSitshukufa, aze uMzongwana umkhuluwa kaPata azale uKatane noMordecai. Ndiya mlahla ke apha uBryant ndibambebele kuSohlakala yena wayethetha eligqala. ngemizalwana yesiqu

sakhe uyise noyise-mkhulu. Naalu uluthi lwaBo :—

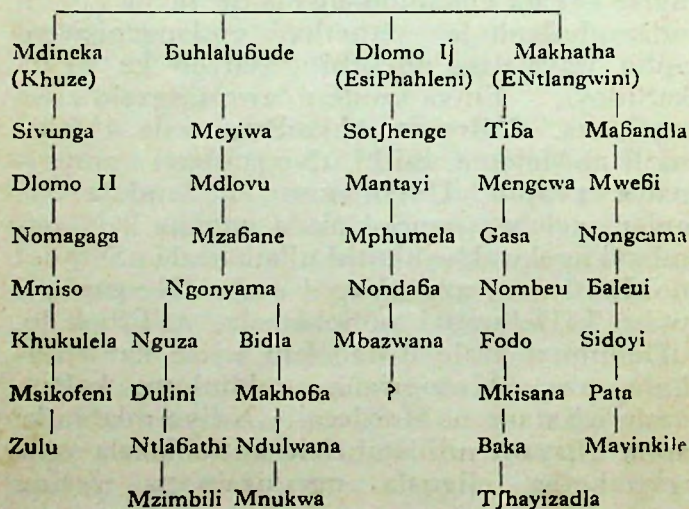
Makhatha

TiBa	MaBandla
Mengcwa	Mfwebi
Gasa	Nongcama
Nombewu	Baleni
Fodo	Sidoyi
Nkiswana	Pata
Baka	Mavinkili
Tjhayizandla	

Xa idityaniswa ingxelo kaBryant yeenkosi zakwaLusibalukhulu, zizonke, zintandathu. Zimi ngokwalo mthi :—

LUSIBALUKHULU

Dlamini II



Igama likaMzimbili ndilifumene kuSoga, elikaTjhayizandla livela kuFestile.

Zonke ezi nkosi zimi kwimimandla emelene nomlambo uMzimkhulu. Zizo ezingoonozala beNtlangwini esezantsi eKoloni nakwaGcaleka. Iinkundla zazo naanzo eNew Amalfi, naseNgwaqa, naseNtsikeni naseMalenge ; ngecala lasezantsi amaKhuze naango eDikeni phantsi koNqweniso kaMqalo kwaNomadolo emthonjeni weTyhume ; bona ngaBonnombo kaNomagaga kaMdineka. KwaQoboqobo (Keiskama Hoek) emthonjeni weXesi eChatha nguSitshitshi ozalwa kumnombo wamaJili kumaSingawothi kaGasa ophuma kuMakhatha eNtlangwini. Kumazantsi eTranskei andikaveleli impi elapho evakala ngaseTsomo. Incwadi kaAyliff-Whiteside *History of the Abambo*, page 91) ikhankanya amagama eenkosi ezintathu (i) uJama wakwaJaca (Σjaca) nakwaDubu ; (ii) uSikhwenene, (iii) noMkhehle wamaDlamini-Mdlovu eGcibala ; ekusafuneka kuyiwe kuzo ngumntu ozama eli bali, afikelele naseNatal naseSwazini.

Kwesi sithuba amagama emilibo neenkosi asafezekile, elwazini esisaphelele kulo.

IZIKHEWU.

Izikhewu zokuzalisa le mbali yeNtlangwini zidandalazile, phantsi kweentloko ezininzi.

Kufuneka izibongo zeenkosi namaphakathi alo mlibo. Umzekelo obukekayo wale nto sicinga yona yincwadana kaHenry Masila Ndawo, egama lithi, *Izibongo zeenkosi zamaHlubi namaBaca* (1928 Mariannahill Press). Umfo kaNdawo lo ngumbali ofanele ukunconywa ngemigudu yakhe emihle ayenzileyo yokulondoloza izinto ezilityelweyo nezisaya kufunwa ngamandla se bephelile abantu abazaziyo ; ukanti naye uqhube waqhuba wagagana nezikhewu zezibongo ezingasafumanekiyo zeenkosi zasentla elixa ahlala kufuphi nazo. Ngoko ke nala mazwembe-zwembe siwalingileyo apha se iyimiji, yokuncama kungancameki, kuBa enyanisweni kufuneka izibongo zeenkosi zonke zaseNtlangwini, kulandele ezamaphakathi azo adumileyo ngeziganeko ezifanelwe kukukhunjulwa emabalini. Asikazifumani.

Amagama Ezithili.

Amagama ezithili ezimi abantu baseNtlangwini sisiqendu seli bali ebe ndicinga ukuba sinokuzanywa ; kodwa kubonakele ukuba ma sincanywe, ngokuba sinyanzelela ekuhambeni okubanzi nokungaphaya kwamandla ombali lo. Imizekelo emibini nemithathu yile :—

Kuloliwe ophuma eMaritzburg esiya Kokstad kukho isikhululo esigama lithi “Dulini Siding” kanye kumhlaba weNtlangwini. UDulini, nje ngoko sise sixoxile ngaye yeyona nkosi iphambili yegazi eNtlangwini. Iya ncomeka into eyenziwe nguGulumente ukumnika imbeko yokuba esi sikhululo sithiywe ngaye.

Enye indawo ekhumbuza iNtlangwini yethi “Makoba’s Location” emantla kweKokstad naMadadiyela (Matatiele), nakuba namhla nje kuhle ilifwa lokuba iNtlangwini igxothwe apho ngamagunya kaGulumente ngenxa yama-fama amhlophe abanga ukuba lilizwe laBeLungu bodwa elo. Lusizi olu.

Kufuphi neQonce kwisiqingatha saseKeiskama Hoek (Qoboqobo) kukho intlambo ebizwa ngokuba kukwaZanyokhwe emi amaJili angooSomtunzi nombali lo. Le ndawana ithiywe ngeMpondo elavela kuFaku eLusikisiki, elaye liyinchibi yokwenza imixhaka ngamabamba eendlovu elalichelwe kowalo yinkosi uNgqika, laza lajiya inzala yamaMpondo angooHani asekhoyo nanamhla eDikeni kwaGqumahafe nakwaNtselamanzi.

Amagama eendawo ezimiwe yiNtlangwini asaya kufumaneka eSwazini kwiimfundi zalo mliso ezinomfo kaNkosi. Ngecala leNatal aya kufunyanwa kwiziphaluka zomzantsi welo zwe ukuthabathela eXobo (Ixopo) kuse e-Bulwer, Polela, Richmond, Umzinto, Lady-smith kungene emlanjeni uMzimkhulu, kuwe-

lele eKoloni eMadonela, eThembeni naseHarding kuye eLourdes, Riverside, Malenge, Ntsikeni, Mataticle naseNew Amalfi. KwaNgqika iNtlangwini ikholisa kwizithili ezingqonge uQoboqobo eMthwaku kwinto zooMpaku, Nopeleza, Kunjuzwa, Festile Gwija, Siqoko, Luthuli, Socife, Nyovane, Kuze, kuhle ngecala leCumakala kooMazinyo, Skejanya, kuze eTabula kooNgaki noSomtunzi, kunyukele kunkosi Sitshitshi eChatha, kuhlele eTyhume emaKhuzeni kaMqalo, naseBofolo kooMbatsha, naseNxukhwebe emanxoweni aamaJabavu. ETranskei esezantsi naantso eMount Frere kooNovukela nooTswane naseMount Ayliff, kuze emThatha kooSilinga kuye eTsomo koomaQutsa, Gcibala, Xolobe, Mfula, Mbulu, Nqolosa kooSikhwenene noMkhehle naseWillowvale, naseMgomazi ngaseNqamakwe njalo-njalo.

Iziduko endizifumeneyo eNtlangwini naazo kuphepha 29 kwa lapha.

Ndiphelelwe apha, kodwa ndicinga ukuba kunokwenzeka kuthi kanti zikho nezinye phaya eSwazini, mhlawumbi nanganeno, apho iNtlangwini yahlala ihleli ngemo yesizinzob, ingeyiyo eyenkithakalo. Ndovuya ndizithunyelwe ukuze zifakelwe apha mini yaphindwa ukuficilelwa le ncwadi.

Ezi ziduko zeNtlangwini zimbalwa ngenani (23) kodwa oko kufanele ukuba njalo kuba sisizwe esincinci xa umntu esithelekisa nesaMaHlubi; wona angade asiphutha-phuthe

nesigidi ewodwa xa sicinga ubuninzi bawo phaya eNatal naseBasutoland, singasathethi ngeKoloni. Encwadini kaNdawo iziduko zamaHluŋi ngamafumi amahlanu anantlanu, iseso isiduko sikhutshwe kunye nezibongo zaso ngenkuthalo nobuchule bomqokeleli wazo ese ndithe bungumangaliso. Obu buninzi beziduko zamaHluŋi bubukhulu besizwe ; obuthi obo bukhulu buzalwe bubininzi babangeneleli bezinye izizwe ezivela emacaleni ngezizathu zokuzekelana kweenkosi, kwa nokufikelwa ngabachithakali abavela kude, kwa nokumiswa kwamathaanga amatsha obukhosi.

ISIHLOMELO A.

(A) Amanani aabantu abaNtsundu bePhondo
leKapa.

AbaseTranskei ngomnyaka we1923
baBemi ngolu hlobo :—

281,372	East Griqualand
280,513	Pondoland
250,000	Tembuland
206,220	Transkei Proper

Total 1,829,014

Ngomnyaka we1941 aanda ema ngolu hlobo

368,572	Pondoland
333,858	East Griqualand
310,132	Tembuland
269,261	Transkei Proper

Total 1,281,823

(1,484,024 Iinkomo zaBo)

Ngokwezithili :—

43,216	Libode
52,940	Ngqeleni
27,392	Port St. Johns
65,124	Bizana
48,746	Flagstaff
78,867	Lusikisiki

52,287	Tabankulu
47,085	Qumbu
44,218	Tsolo
54,293	Mount Frere
29,251	Mt. Ayloff
57,548	Umzimkulu
58,989	Matatiele
42,474	Mt. Fletcher
54,533	Umtata
80,693	Engcobo
60,991	St. Marks and Cofimvaba
22,488	Xalanga
38,609	Elliotdale
91,427	Mqanduli
28,762	Butterworth
37,581	Tsomo
45,245	Nqamakwe
40,376	Idutywa
54,519	Kentani
62,778	Willowvale

AbaseCiskei (Nganeno-kwe-Nciba, Ngaphonofono-kwe-Nciba) kunzima ukuwafumana amanani abo ngokwezithili zabo eziofisini kanye ezijongene nemicimbi yabantu. Izambuku endinikwe zona zezi :

360,105	Abasemaphandleni (rural areas)
528,636	Abasezidolophini (urban areas)
888,741	Bebonke

Okanye 179,813 AbaseGriqualand West and British Bechuanaland (oko kukuthi koomaKimberley kuse eMafikeng).

708,928 Kwezinye iindawo (koomaKapa kuye emaTanugeni de kuBe semaXhoseni kwaNgqika).

888,741 Bedibene. Kodwa nangayiphi na indlela kucacile ukuba banganeno kunase-Transkei. AbakwaQoboqobo 16,830 ; abase-Xesi 25,697 ; iDike 14,000 ; iQonce 100,000 ngokwezixwemba zamanani.

ISIHLOMELO B.

Inkcazo yamazwi angaqhelekanga (Glossary)

uwangala—into ebanzi

ma bakuthi—ma babokuthi

ukwazisa—ukuprofeta

ukwaziselela—ukuprofeta

izawukawu—iziganeko

zinga—zingathi zii, zifana ne

ulwawu—iSwanguja

ubulunga—umsila wenkomo wenziwe intambo
yomqala

ukuleleza—ukuqinisa

ukububula—ukucula

isinxofa-nxofa—isingqini-nqini

umphithi—umxube

ahageleyo—alupheleyo

umntu “ omnyama ”—umntu ongeyonkosi

ukuxhwakra—ukuhlala

amazwembezembe—amalinga

umji—umgudu

ukuphaca—ukubaca, ukumfenguza

ukuphisela—ukumilisela

UKUCHITHAKALA KWAMAMFENGU E-MBO.

Ixhalanga yintaka ezalela phezu kwe nkele-
nkele zamawa, ethi xa ifuna amathole ayo
afunde ukuphapha emoyeni ichithachithe indlu
le yawo, iwayeke aphyatyuzele ngaloo maphiko
asebuthathaka, kanti izakubuye iye kuwaga-
nga ngaloo maphiko ayo made engekayi kuwa
phantsi abetheke. Ithi ke inyukele phezulu
emoyeni nawo, ize " phelekethu " iwaphephe
inge ayinanto nawo, isenzela ukuba ade aqine
amaphiko, akwazi nawo ukuphapha imigama
emide. (Deutoronomy : xxxii : ii). Benjiwa
njalo oobawo ukuchitha-chithwa kwabo eMbo
bechithwa ngumDali weentlanga nezizwe
ngeenjongo zobulumko baKhe. Ekuphaceni
kwabo beza kugangwa nguHintsisa kwaGcale-
ka, baqala ngoko ukubeka iphika nokuzuza
ukuphumla, bakuba bekhongozelwe ngobu-
bele banikwa iindawo zokuhlala. U-Hintsisa
(A ! Zanzolo !) waba yingalo kaYehova awayi-
lungiselela ukugcinwa nokulondolozwa kwezi
mpalala zenkcithakalo, kuba esaza kubuye
Azicholachole, Azihlanganise, Azibuthe nga-
ma phiko aKhe.

Uhlanga olutsha.

Yayi ngamaHlubi nezindlu zawo, amaZizi
nezindlu zawo, amaBele nezindlu zawo, ama-
Khuze nezindlu zawo, amaNgwane nezindlu

zawo, amaWufe nezindlu zawo, amaZotsho nezindlu zawo, amaNdebele nezindlu zawo, njalo njalo—izizwe ezazihleli ngokwahlukeneyo nangobutshaba eMbo, ukunyusa imilambo uThukela noMzinyathi; kodwa inkcithakalo eyazifikelayo ngebaqo yazenza zathi saa; laphela kwathi tu ikratshi lobuni bazo; zagoba phantsi kwemeko yokuthobeka kwazo; zalutya kunye nangokufanayo udaka ezahamba zilubaqqa endleleni; zayambatha ngokufanayo incha ukufihla imizimba; zaqala ukuvana ngegama elinye lobuzwe, ezazibiza ngalo zada zaya kungena kwaGcaleka—igama lobuMfengu. UHintsa wawamkela amaMfengu, akazange wamkela maZizi namani. E-Mbo yayi ngoonyana abaninzi abahlukeneyo, behleli ngokujongana ngezikhondo zamehlo; kwaGcaleka bafika bahlala be ngoonyana abaninzi, kodwa abamanyeneyo, be ngumntu omnye—iMfengu. Singathi yeenziwa yintoni na, okanye ngubani na, le nguqulo? “Asingoka Yehova sinina umhlaba nenzaliseko yawo, elimiweyo nabahleli kulo?” (Indumiso xxiv: 1). Asingo Yehova na Othe imbiza abeyibumbile ngodongwe Uyayiqhekeza Abumbe enye into ngalo? Akenzanga loo nto na ngohlanga lwamaMfengu? Ukuba nguYehova Okwenzileyo oko singatsho na ukuba Woonna ukudala oluhlanga lutsha lwamaMfengu, okanye sibe siya lungisa na ukuMbeka ityala

Ubuxoki ngamaMfengu.

USathana owalukuhla oomakhulu emyezwani, uAdam noEfa, waza wabahlisela ukufa kunye nenzala yabo esiyiyo nathi, akazange afe yena, engekafi nanamhl' oku, koko esasebenza loo nto yokugqwetha inyaniso ayenze ubuxoki, nobuxoki abuciciyele ngobuciko bufane nenyano, ngenjongo yokubulala abantu nezizwe ngokuchitha uxolo nobunye kuzo. Owona msebenzi wakhe awunyamekele kakhulu ngaphezu kweminye uSathana kukuchitha icebo likaThixo emhlabeni. Weenje njalo ukuyihlwayela imbewu yakhe yokuzama ukuchitha uxolo, nothando, nokuvana phakathi kweMfengu nomXhosa ngokuthi amaMfengu ayephethe kakubi nguHintsa enziwe amakhoboka ngamaXhosa kwaGcaleka. Kobo bukhoboka kuthiwa akhululwa nguAyliff no Sir Benjamin D'Urban. Umntu osakholelwe kubuxoki obunjalo ndingathi ungumncedisi wotshaba oluchitha uxolo nokuvana kwezizwe. Sifanele ukuba sibe ngamagosa okudala nokuphembelela uxolo phakathi kwezizwe, khon' ukuze lisifanele ilizwi elathethwa liTshawe loXolo elithi: "Banoyolo abangabaxolisi, ngokuba baya kubizwa ngokuthi bangoonyana bakaThixo bona" (Mateyu v : 9).

UNtsikana umPolofiti.

Engekafiki amaMfengu kwaGcaleka uYehova Wayesel' ekhokele Wangaphambili ngoMoya waKhe Owangena kuNtsikana owathetha ngezinto ezaziza kuhla kumhlaba wa-

kwaXhosa uphela. Wawaxela la maMfengu ukuba ayeza evela eMpumalanga ; wabaxela abeLungu bevela eNtshonalanga bephethe uMqulu ; wayixela into yokuhlangana kwaba bahambi ngalo Mqulu ; wazalatha izinto-into eluhlangeni emaze ziqwalaselwe, zenziwe, zilunyukelwe. Le miyalelo wathi uyamkele kuNaphakade uNyana kaSifuba-sibanzi, athe ukumbonga kwakhe : “ Ngulo Thixo Omkhulu Osenyangweni,” njengoko ingoma yakhe isitsho ; kukho kuyo umgca othetha ngeyona nto silindelwe nguThixo ukuba siyizame siyifezekise—ukuba banye.

Ukuba siya mamkela uNtsikana nje ngomPolofiti kaYehova ma siyamkele inyaniso yokuba wathunyelelwa ukusikelelwa kwamaMfengu kwanje ngamaXhosa ; ngayimbi intetho, wathunyelelwa ukusikelelwa komhlaba omiwe ngamaXhosa sel' endawonye namaMfengu. UThixo kaNtsikana, uSifuba-sibanzi, mnye kuuphela, enguyise wamaXhosa namaMfengu nazo zonke iintlanga nezizwe. Ukuba amaMfengu ayazikhetha kuNtsikana anokuba azahlula kuThixo owamenza umPolofiti, okanye ayayiphikisa intetho kaYesu, athi uNtsikana nguNaphakade, ethi : “ Ndicelela ukuze bonke babe banye ; nje ngokuba Wena Bawo, UkuM, Mna ndikuWe, ukuze nabo babe banye kuThi ; ukuze ihlabathi likholwe ukuba Wena Wandithuma ” (Yohane xvii : 21). UThixo ubuye Wathi ngomlomo womPostile uYohane : “ Ma sithandane ; ngokuba uthando lwaphuma kuThixo ; bonke

abanothando bazelwe nguThixo, baya mazi uThixo " (1 Yohane iv : 7).

Esama-Mfengu nesika-Ntsikana.

Ekuzalisekeni kwelikaThixo ixefa kweenzeka oko kwakuxelwe nguNtsikana ngaphambili, ukwamkelwa koMqulu ngamaMfengu kuyo le ndawo sikuyo. Kwaba kumhla uSifuba-sibanzi wamkela waqinisela (*ratify*) isenzo sikaHintsa sokuwanikela iindawo zokuhlala amaMfengu. Wawaphisela nje ngesizwe esitfsha phakathi kwezizwe zamaXhosa ngezizathu nangeenjongo zaKhe zobulumko nothando kusapho lwaKhe luphela, ukuze lube " yimbumba yamanyama kuYe."

Namhla sihlange ne ngesikhumbuzo saloo mhla wokuzalwa, wokucholwa, wokuvuthululwa enkunkumeni, wokuphakanyiswa kwesizwe esitfsha samaMfengu. Siya lungisa ukusikhumbula eso senzo sothando lukaThixo kuthi. Kwefileyo inyanga amaXhosa ebe nesikaNtsikana isikhumbuzo. Ayalungisa ukusiphakamisela phezulu eso sikhumbuzo, ngakumbi xa eya kuphakamisa iinjongo zikaNaphakade uNyana kaSifuba-sibanzi zoxolo nothando nobunye bezizwe. Zozi bini ezi zikhumbuzo zifanelwe kukuxhaswa, zixatyiswe ngokufanayo ngamaMfengu namaXhosa, ngenxa yokuba mnye umthombo onguThixo wabo bonke eziphuma kuYe. Izizathu ekukhunjulwa zona okanye ekufanele ukuba kukhunjulwe zona zezokuzithoba, zezokucela iintsikelelo phezukwelizwe lethu naphezu kwezizukulwana

zezwe lethu Ukusolana, ukupanelana, ukunyhilana, ukugculelana akuphumi kokulungileyo ; kuphuma kokungendawo, (Hoseya iv : 15). Okukhuthazayo oko akasebenzeli luxolo lukaThixo.

AmaZiko amathathu esiKhumbuzo esikhulu.

NgeNkulungwane (1935) kwagqitywa ngevumelwano sisizwe sonke samaMfengu ukuba ngaloo nyaka kuqalile ukuba amaMfengu enze eyawo indima, kuba eli ikhulu leminyaka liphela ngo 1935 lelokuthantaswa kwawo nguThixo ngofefe lwaKhe. Ukuphumelelisa eso sigqibo kwavunyelwana ngamoya mnye—

(1) ngama ziko amathathu esifanele ukuba siqhutywe kuwo esikhulu isikhumbuzo (*National Celebration*)—eGcuwa, eNqhuswa, naseNxukhweba—ngenxa yeziganeko ezibalulekileyo phakathi kwamaMfengu noThixo kwezo ndawo zontathu.

Ngaphambili, nganye indawo yayizenzela ngendlela yayo ukuwukhumbuzwa lomhla we 14th May, kungekho mmiselo wasikhokelo senkqubo yaloo mini. Kungoko abanye bakhulisa imidlalo yeentlobo zonke, nje ngeyoleqo lwamahafe, abanye ibe zizipheko zokutya okuninzi neendywala, ingabikho, okanye nokuba iba kho, ibe ncinane ezingqondweni eyona ntsingiselo yento esimele yona isikhumbuzo samaMfengu kuBo. Uwafumene apho ke uSathana amandla okonakalisa ngokuqhutywa kwesikhumbuzo ngabantu abangena sikhokelo sokuzukiswa kwenjongo zaso, saza

ke, kuba bukeli, saba yinto edelekileyo nengenasidima. Ngenxa yoko ezinye iindawo zapheliswa ngumoya zayeka ukusiqhuba. Li-Nqhuswa elasoloko lingaphosisi ukuya e-Mqwaswini yonke iminyaka ukuya kuhlaziya izifungo zamandulo. Iya ncomeka loo nto ngeNqhuswa, naxa kusithiwa akusenje ngangaphambili ukukhuthala.

Nje ngoko kwagqitywa ngo 1935 ukuba zonke iindawo zamaMfengu ziwukhumbuze lo mhla kwezo ndawo zazo, ukuze uhlele uhleli ezingqondweni, ngakumbi zolutsha, yonke iminyaka; kodwa ngowesihlanu unyaka (obu-ye waguqulwa ngo 1940 kwemiswa owe sithathu) zonke iindawo zivale emakhaya, zingaqhubi nto, koko sonke isizwe sibuthelane kwelinye lala maziko mathathu axeliweyo, apho siya kuuma nje ngomntu omnye phambi koThixo. (Kuyadanisa noko ukuphawula ukungalulanyelwa kwesi sigqibo zezinye iindawo!)

(2) Kwakhona kwavunyelwana ukuba indlela esingawubonakalisa ngayo umbulelo wethu kuThixo ngeli lethu ikhulu leminyaka kukudala inxhowa (amatye esivivane ayimali) enjongo zikukuzama ukuphumelelisa esinye kwezi zifungo zithathu—eso semfundo esingekabi phi isizwe, kanti imfezeko yokusebenza kwezinye ezi zibini (ukululamela umbuso nokuthobela uThixo neliZwi laKhe) ixhomekeke emfundweni. Kukula maziko ke apho kwenziwa khona imimiselo ngale nxhowa ye-Nkulungwane (*Centenary Fund*).

IGcuwa liZiko lokuQala.

KumaSirayeli awaya kungena eKanana mabini kuuphela amadoda awayesele, kwawemka eJiputa enalo uphawu lobuSirayeli lokwaluka—inguYofuwa noKaleb. Onke amanye azalelwa eluhambeni lweminyaka ema 40 eNtlango. Akubonakalanga kuYehova ukuba kuya kuba lungela ukul'ima elo zwe leKanana bengenalo uphawu lwaKhe. Kungoko uYehova Wamyalelayo uYofuwa, yakuba iweliwe iYordane, ukuba alunyusele eGilgal lonke usapho lukaSirayeli. Apho ke uYofuwa walola intshengece zamatye, wawalusa onke amadoda, ngokwenje njalo esithi uYehova Uyiqengqele kude kuho incikivo yabo apho eGilgal, kwaza kwemiswa apho intente yesikhumbuzo seso senzo saloo mini, (Yofuwa v : 9).

Asingetsho na ukuba loo nto yenzekayo eGilgal iya fana nale yenzekayo kumaMfengu apha eGcuwa? Kwaba sekuwamkeleni kwamaMfengu uMqulu kuyo le ndawo okwatsala ububele boThixo woothixo ukuze Awukhumbule. Asiyo loo ntente yesikhumbuzo yaseGilgal na le sikuyo ngoku apha eGcuwa?

INqhuJwa liZiko lesiBini.

Akukho nto inamandla ekutsaleni ithimbe ingqondo yomntu imke nayo ngaphezu kwento ebonwa ngeliso, iphathwe ngesandla, iviwe ngomlomo (eviwa ngendlebe), ingena ngale, iphume ngaleya, ukuba ayinqakulwanga ya-

gcinwa yintliziyo). Loo nto iyithimba ingqondo ngangokude umntu awulibale nomphemu mlo wakhe ngokusingisele kumDali wakhe. Kwaba njalo kumaSirayeli ngezimini zikaYofuwa. Ukonwaba nokuhlutha kwabenza bamlibala uYehova uThixo wabo, ukuze uYofuwa abahlanganisele eΣekem umhlaba owawuse “unenqina lenkuku” ngeziganeko zangaphambili zemihla yooAbraham. Kwakukho umthi apho omkhulu womkhoba (umoki). Kwenziwa apho phantsi kwaloo mthi izifungo zokuMkhonza uYehova ngayo yonke ingqiniseko yentliziyo, nokuvuma ukuzilahla zonke izinto ababeziwole ezintlangeni zabahedeni, badyobeka, boona kuYehova uThixo wabo ngazo. Wazibala ezo zifungo encwadini uYofuwa, waza wagxumeka ilitye elikhulu phantsi kwaloo mthi, esithi eli litye liya kuba linqhina, kuba liwavile amazwi abawathethileyo. . . . hleze babuye bakhanye. (Yofuwa xxiv : 26).

Kuyinto emangalisayo ukufuna kwezinto zingazalani. Eli bali liyelele kanye kwinto eyenzeka kumaMfengu eMqwašwini, eNqhuswa, umhlaba ophakathi, uyinxalenye yelizwe elalise lanikezelwa kumaNgesi nguNkosi uNgqika ngo 1819. Apho phantsi kwaloo mthi womqwofu yayiyindimbane yesizwe sonke samaMfengu—iiNkosi, amadoda, abafazi, nabantwana abany'ayo. Bonke baziphakamisa izandla zokunene befunga phambi koThixo nomkhosi waKhe wasezulwini :

(1) UkuMthobela uThixo neliZwi laKhe ;

- (2) Ukuwululamela umbuso ;
- (3) Ukufundisa abantwana.

Andizi kuthetha nto ngezifungo ezikwa zithathu ezenziwa nguSir Benjamin D'Urban nabamHlophe ababe naye, egameni likaFito-liya, ukumkanikazi waseNgilane, kuba zabuya zaphulwa, zalahlwa, zalityalwa lelabo icala kwakuhamba iminyaka. Loo mqwafu kwa-kufungwa phantsi usekho nanamhla, ulinqhi-na elisemi nangoku lezo zifungo nezo zinikelo zazisenziwa phantsi kwawo. Kodwa umqwa-fu ngumthi, into eyaluphalayo, idliwe yimpalo nempehla, nje ngawo lo. Nalitye likhoyo li-gxunyekwe kutfha nje emva kweNkulungwane.

INxukhwebe liZiko lesiThathu.

Lathi lakuzola ilizwe, zakuphela iimfazwe namaKanana, sa seso isizwe safuna ukuzikhe thela amanxiwa okuuma, kwada kwaBonakala kuYofuwa ukuba ma kazihlanganisele eΣilo zonke izizwe zoSirayeli. Apha kulapho kwa-khiwa khona uMnquba weNtlangano, apho yayigciniwe khona ityeya yocebano, kube ke kwakulapho uThixo wamisela ukuhlangana nabo khona, (Yofuwa xviii : 1). uYofuwa wa-khupha amadoda angamathathu esizweni nga-sinye (*Commission*) okulihlola ilizwe enze imida, ukuze lilingane ukwabelwa izizwe ezi 7, kuba ezi 5 zase zabelwe kwangaphambili. Ekubuyeni kwala madoda kwenziwa amaqasi-so phambi koYehova ngeendawo zokuma.

IΣilo saba sisikolo awafunda kuso uSamyali phantsi koHeli ; ise kwa yileya athetha ngayo

umPolofiti uIsaya esithi yiSilowa, noYohane ix : 7, esithi yiSilowa. Kwavela apho umthombo, okanye ichibi lamanzi empiliso (nje ngaseMvuzi), Awayalela owazalwa eyimfama uYesu, Akuba Ebuze udaka ngamathe aKhe, Waqaba amehlo ayo ngalo, Wathi ma iye kuhlamba kumanzi elo chibi, ukuze ibe yabona. Kananjalo iSililo le kulapho iintombi zakwa-Sirayeli zazihlangana khona yonke iminyaka ngesikhumbuzo sazo somhla kaMiriam phezu koLwandle oluBomvu. Zazisiqhuba eso sikhumbuzo ngokungqungqa nokus'ina zivuma ingoma kaMiriam (Eksodus xv : 21) phambi koYehova eMnqubeni weNtlangano.

Lo mzana ngeezo mini wawungemkhulu noko izinto zawo zazininzi zibaluleke kangaka nje. Wawumi phezu kwenduli ebuye nayo yafawulwa, yajikelezwa macala onke zezinye iindulana, kuvuleke kuuphela kwicala elijonge ngaseZantsi (South) ngengxingwa enamahlathi, ehamba khona indlela yokuza kuwo lomzi (Dr. H. Bonar : *Treasures of the Bible* : Volume III).

Kanye nje ngoko unjalo umhlaba omi lo mzi waseSililo unjalo umhlaba ekumi iNxukhwebe. Yonke enye into enje ngoko ichazwe ngeSililo kaHeli noSamyali, neSilowa kaIsaya, neSilowa kaYohane imele, ithetha into emelwe yiNxukhwebe, engumzi owakhelwa ukuphumelelisa izifungo, ngakumbi eso sokufundiswa kwabantwana bamaMfengu ngoThixo. Kwa naleya ndawo yeKomison yemihlaba yeenzeka se kulapha eNxukhwebe. YiKomison eyaba

madoda mathathu eyenza ukuba iindawo ezinje ngooMathole, Hewu, Qoboqobo, Qhugqwala, Mdingi nezinye, zibe zemiwa ngamaMfengu nje. Kanti la amaMfengu asala eNxukhwebe naseDikeni kwagqitywa nokuba acandelwe owawo umhlaba ube neziqiniselelo ezingunaphakade. Ngoko eli ziko lesikhumbuzo liyi-Nxukhwebe liyimele ngazo zonke iindlela into eyayimelwe ngumzi waseΣilo yakudala. Into eyoyikekayo ke kodwa lilifwa lokuthinjwa kwe tyeya yocobano ngamaFilistiya, ngenxa ye-soono soonyana bakaHeli abangaqeqeswanga nguyise, okanye abangamphulaphulanga, ukuze nje kuzalwe ngumolokazana kaHeli umntwana oyinkwenkwe, abizwe ngegama elingukaKabodi, elithetha ukuthi: " Uzuko lumkile kwaSirayeli (1 Samyali : iv : 21) kwanga akungebi njalo !

Into obuMele yona ubuMfengu.

Kunga yinto elusizi ukungayiqondi kwamaMfengu injongo kaThixo ngawo. Kwakholeka kuThixo ukuwathoba ehlele kowona mgangatho usezantsi ebuntwini, ada ngokwawo azifanisa nezinja, selenqwenela ukucholwa nangubanina ongaba nosizi ngawo, khon' ukuze uHintsu, ekhokelwe buBuntu bendalo nayintliziyo yemvelwano ngabantu bakowabo (awafshoyo ukuthetha ngabo), atsalele uhlanga lwamaXhosa iinceba zikaThixo ngokukhongozela ezi mbacu zeentsizana zamaMfengu, azenzele inceba ngokuzinikela imbeko ezweni lakhe. Wazamkela ngobuBele ezo Nkosi zaxe-

lwayo kuye, wazinikela imbeko yazo, wada uNkosi Njokweni wendiselwa intombi ka-Bukru, inkosana engumninawa kaHintsisa, neyayiyiNjengele yemikhosi yamaGcaleka. Ngaphezu koko anqonywa iinkomo agciniswa amathaanga ngamaphakathi nezityebi zakwa-Gcaleka phantsi komyalelo waKomkhulu wokuze aaba bantu baphathwe kakuhle. (Aba-phuli bomthetho basazalwa nanamhl' oku, ekuya kude kuphele eli phakade kunye nenkosi yalo uSathana, usaphulwa njalo umthetho waKomkhulu). Kuyo yonke loo nto inyaniso kukuba uHintsisa wawaphatha ngenceba ama-Mfengu, ngangokuba liwafanele amaXhosa ilizwi elathethwa nguYesu Esithi : " Banoyolo abanenceba ; ngokuba baya kwenzelwa inceba bona " (Mateyu v : 7).

AmaMfengu la sisizwe esithunyiweyo ukuba kwalathwe kuso umzekelo othethwa lilizwi elithi : " Ozithobileyo uya kuphakanyiswa ; oziphakamisayo uya kuthotywa." Ngoko amaMfengu, ndithi mna, isabelo sawo kuThixo, mhla zonke izizwe zabizelwa phambi kwesihlalo senKosi yamaZulu, aya kusamkela ngokuba akuvuma, akululamela ukuthotyelwa kwawo ezantsi, ekube lapho adibana khona nobubele bukaThixo. Ngathi kum ingaba yingozi enkulu kwisizwe siphela samaMfengu ukuba singasukela ukwambatha, siqwenele ukuhomba ngengubo esasinganikwanga yona mhla sangeniswa nguThixo kwizizwe zamaXhosa. Akungesilungeli ukukuphanga nokukukhusela ngamandla enyama ukuphakama

esizibone sikuko. Indawo esifaneleyo neyona sinomvuzo ngayo esi sizwe kukuthobeka, (Mateyu xi : 29).

Okwesibini amaMfengu athunywe ukuba "lukhanyiselo" ngeliZwi loMqulu awawamkelayo eGcuwa, afungela ukuwuthobela e-Nqhufwa, aza awakhela umnquba wentlangano wokuba afundiswe ngawo, wona nabantwana bawo, eNxukhweba Ukusuka apho alihamba lonke elimiweyo ngokuhambisa intshumayelo yaloo Mqulu.

Okwesithathu amaMfengu athunywe ukuba ngumzekelo wokukhonza, wenkuthalo ekulimeni, wokulondoloza ingeniso. Ngawangaphambili la maMfengu ndithi aye ngulo mzekelo, kuba la esi sizukulwana sikhoyo aya khawuleza ukuzeyelisela kwizimo ezichasene nezoooyise, kanga ngokuba eyona nto abonakala efuna ukuzibalula ngayo kwiindawo ngeendawo ngemini yesikhumbuzo sawo kukuxabisa imihlali (noRetsin nonyana kaRemaliya) engenaluzuko lukaThixo, kunokuthozamela ukuzukisa inkonzo yesikhumbuzo nje ngoko kufanele ukuba njalo, (Isaya viii : 6). Eso simo sifanele ukuMphazamisa uThixo we Sikhumbuzo.

IiNkonzo zesiKhumbuzo.

Akukho nto ithethwa nasesiphina isikhumbuzo ukuba asichukumisi ezona ndawo zinzulu engqondweni nasemphefumleni walowo usenzayo. Zozibini ezi zikhumbuzo—esikaNtsikana nesamaMfengu—zimele inko-

nzo enzulu yokuzithoba yombulelo, nombongo kuThixo usomAndla.

Phakathi kweenjongo zesiKhumbuzo samaMfengu :

(a) Kukumiswa kwebotwe lendlu emQwafwini ;

(b) Kukuhlaziya izifungo zokuthobela umbuso, nokuxhasa iliZwi, nokusebenza imfundo yabantwana ;

(c) Kukulungisa ibali lamaMfengu ezincwadini ;

(d) Kukuqokelela imali yokufundisa abantwana abakhethiweyo.

(e) Yindibano yesikhumbuzo esikhulu kanye ngeminyaka emithathu kumaziko aseGcuwa, naseMQwafwini naseNxukhwebe.

Le ilapha yinxalenye yentetho eyenziwe nguC. A. W. Sigila eGcuwa kwisiKhumbuzo sonyaka 1949.

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