



IziDungulwana

D. D. T. JABAVU

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IziDungulwana

NGU

D. D. T. JABAVU



1958

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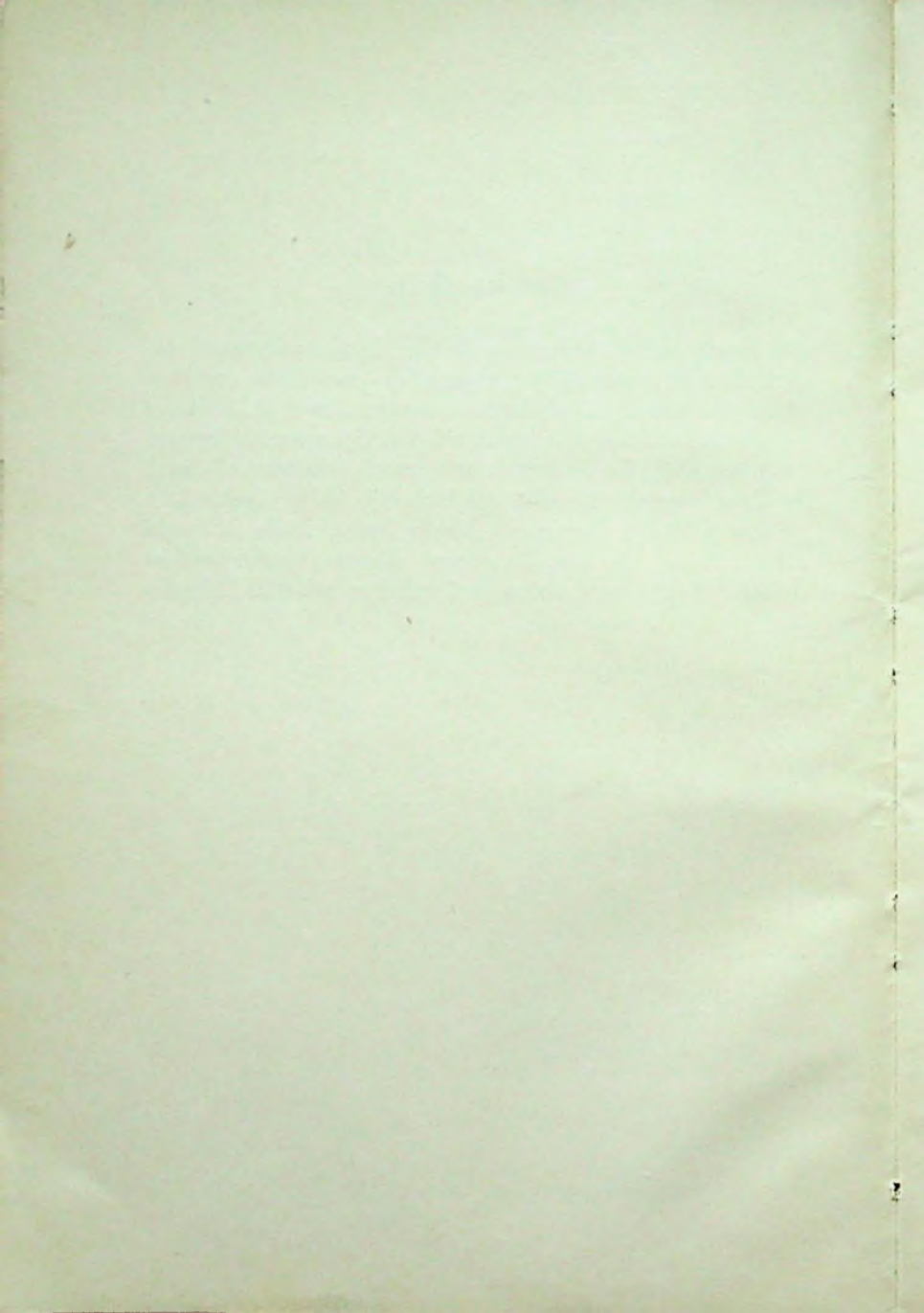
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Intshayelelo

IMICIMBHI ekulencwadana iqokelelwe kumanqakwana awa-
yethunyelwa ngumbhali njengeendaba zesiXhosa emaphc-
pheni kwisithuba esiphakathi emnyakeni we 1954 okuya
wayeyekubambhela umphathi wekoleji yesizwe samaNgwato
malunga namashumi amahlanu eemayile ukusuka ePalapye
kwelabeTswana. Namhla nje le koleji ijikiwe igama laba
yiMoeng Koleji, ukwenzela ukuba iquke zonke izizwana
zabeTswana. Amanqaku wona akholise ngokuthelekisa
imeko yabantu basemaphandleni bezizwe nabakumDibaniso
lo wethu weUnion.



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IziDungulwana

MALUNGA neminyaka emashumi mahlanu edluleyo iphepha iMvo lalinombhaleli ogama lingu Irvine Mos, into yasema Zangweni, owayethanda ukuphakela abafundi amanqaku anomdla ngezinto awathi ukuzibiza ziziDungulwana zaku Centani.

La manqaku ayenandipheka kunene kuthi ekuwafundeni kwethu, endiqinisekileyo ukuba abasaphilileyo kwabo bawaziyo bayakuwukhumbula umtsalane wawo. Kuthe ke nyakenye, 1954, ekubeni se kuminyaka mine ndagqibelayo ukuyithumela iMvo udederhu lwamanqaku achaza izinto endandizibona e Indiya (1950), ndavukelwa ngumnqweno wokubhala izinto ngezinto ezinokuthi zibe nomdla kubafundi (ngokukodwa xa se zidibene nendatyana zelizwe labeTswana endandikulo ngomnyaka we 1954 ukususela ebusika).

James Ntshona

KUBANTU ababhala kamandi ngezimini emaphepheni ngesi-Xhosa nangesiNgesi nabasebedlule kuma 90 eminyaka yobudala akakho ofikelelayo ku James Ntshona, inyange lethu clihlala ngaseQonce. Umfo lo wazalwa ngomnyaka weNtyabontyi, eyaduma ngobuninzi bayo kwakuna imvula enkulu eyaphelisa iLanga likaQilo (1862). Zikho emaphandleni apha iintanga zikaNtshona czingafundanga, czindikhumbuza isiqhulo somfi ubawo uTengo xa athi iindevu ezininzi zomfo ongenazinkomo sisikhotha nje, ukanti inkqayi neendevu ziya bukeka kwisityebi. Ilanga likaQilo yinto engaziwayo kodwa liya ziwa ebaThenjini kuba yaayiligqirha lemivula lelozwe, ekwakukholoswe ngalo xa kufunwa imvula. IsiXhosa sakhe simandi kodwa sibukhali ngokugqithileyo xa athethisa into angayithandiyo. IsiNgesi sakhe sisulungekile.

Wazalelwa eSheshegu, waza walihamba kakhulu ngeenyawo elo lizwe ukuya eDikeni naseBofolo. Kuba nololiwe wayengekabikho apho. Wathi yakumiswa eQonce iMvo waangomnye wabanqoli magama kuyo, chlala elokishini yakwaBrownlee de wafudukela kwaNonkcampa (9 miles) apho ahlala khona ngoku.

Le nto ikukuhamba uyisebenzisile ngenene, kuba ubesiya ngeenyawo cofisini yeMvo, asebenze emile yonke imini aze agqibele ngokugoduka kwa ngeenyawo. Ngowohlobo lwezigebenga zakudala ezaziligqiba ilizwe namahlathi alo.

Iziphiwo zakhe ziliqela: ingoma, ukuyichana eyona talente

aphiwe yona, imfundo, nokwandisa ubuhle bekhaya. Ingoma ubeyithanda kanga ngokuba xa chambela izihlobo okanye xa chanjelwe zihlobo eyona nto yokonwabisana ngamaculo ancenoti okanye uSankey okanye iincwadi zeAnthem. Endaweni yokuleqa amabhongo amangabangaba aselwandle ezinto ezingaphaya kwamandla akhe ubehlala bhuxe kule isemandleni akhe into, athi xa abhala isiNgesi alandele esi asibona kwi“Cape Times” namanye amaphepha odidi; athi xa abhala isiXhosa asebenzise esakwaNgqika athi *akakho* amanzi, apho abaMbho bathi *awekho*; *akuva* mntana ndini (Mbho: *awuva*), njalo njalo, kucace ukuba amaNgqika akholwa ngu *k* abaMbho ngu *w*.

Akadliseli ngokuthetha isiNgesi apho isiXhosa sifaneleki-leyo, kanti uyabatlula kakhulu abakhumshayo bedlisela nje. Kwimfundo uzibalule ngokuthi abe ngowokuqala apha kwaNgqika ukufundisa intombi yakhe iphumelele iB.A. aze ayendisele kwa kwi B.A.

Ulihombise ngemithi emihle ikhaya ahlala kulo cyinokoza inyaniso yokuba le nto wayifundiswa yiLovedale. Makube luyolo kuye ukwaluphalela emzini omithi mihle, yaye iyabukeka imfundo eqaqamba de afikelele kumashumi alithoba leminyaka obudala.

Ngecala lokuncipha komhlaba kubantu abantsundu bom-Neno-Nciba ubeyishumayela de kube yindinisa into yokuba makuthengwe umhlaba nophi na, kuba ingxinano kwaNgqika iyoyikeka le yekhulu labantu kwiSquare Mile nganye yomhlaba ongowabo xa siwashiya amalose. Azi angathi ni na uNkomo lo ekhe walihambela elabeTswana ukuthathela eMafeking kuye kwaBulawayo? Kaloku eli lithe shinyi yimithi emide namatyholo nencema kwizitywakadi zelizwe clingamahlali ancha ima ngedolo kwinkebhenkebhe zemigama apho iyure ngecyure angabonakaliyo uloliwe nomkhondo anyathela kuwo de kuthi gqi entsunguzini leyo

ibala elihle elivulelwe isitishi sodwa neevenkilana ezimbalwa. Kanti ngaphaya kwezi venkile naaso isixeko esikhulu iLobatsi, iGaberones, iMochudi, iMahalapye, iPalapye (emele ikomkhulu laseSerowe nesikolo iBamaNgwato College) ne-Francistown. Kuzo zonke ezi zithili kuphilwe ngokufuya inkomo nokutya isigezenga nenyama yenyamakazi. Konwatyibe tu.

• 2 •

Inkomo

ISHISHINI abaphile ngalo abeTswana yimfuyo yenkomo (Cattle Ranching). Ngoko ke ndomana ndiquqa ndibuyelela kumcimbi wemfuyo. Omnye umfo undibuzile ukuba zingaphi na ezam, ndaphendula ngokuthi lishumi, wandiwa yintsini, esithi ulihlwempu kanti? Mna: Hayi, yinto loo nto kuba apho ndivela khona zimbalwa iimfundimani ezifikayo kwelo nani. Yena: Thina beTswana indoda eyindoda iziva incentloni xa ifuye ngaphantsi kwamashumi amahlanu kuba umnqweno wayo usckhulwini ubuncinci. Amanye amadoda aphulula umxhaka wama 200 nangaphezulu ngokushiyana kweendevu, zaye ezi nkomo azihlali sibayeni sasekhaya phambi kwamachlo. Zintlantlu ntathu: (a) ekhaya ziimazi ezimbalwa zokutyisa usapho, kunye neqela leembuzi; (b) emasimini malunga neshumi leemayile ziinkabi zokulima neemazi zokondla abalusi, abahlala kwisakhombe esikhulu samaphempe bephile ngokutya inyama le mihla ngokuzingela

intlobo ezininzi zeenyamakazi; (c) kude emathaanga (cattle post) malunga nama-40 nama-50 cemayile endle ezintabeni ilapho eyona bhanki yamadoda anqun emagxamesini apho indoda nganye inama-400 kuye nasewakeni; yaye inyanzelekile ukuya ikhwele inkabi evileyo yehashe mhla iya kuzivelela. Ndihleke ndalala ndakubaliselwa ngenye yaloo madoda eyayithe yaya ngelori yayo yafika ziikrwada kukundweba, zabalekela entsunguzini yehlathi, yoyiswa nakukuzibala iinkomo zayo, yazixolisa ngokubamba enye qha yayixhela yayiphosa elorini yagoduka nomlu lowo yawu "mawusa" elalini.

Oku ke kukuthi ngumsebenzi othe nkqi nothabatha iiveki ezilini ukuhlola iinkomo ezisemathaanga, kodwa unecala elimandi elokufika kweKrismesi. Ngethole elinye elithengise nge £15 umninimzi wenza izinwe ezivuyisayo kuba unxiba umfazi nabantwana, asasaze iizwitisi namajikazi namacuba, ufike kuyolile emzini womnumzana ziikofu namaxamba eswckile. Hi nje:

Phofu ma ndiyithethe nento yokuba ngecala lamanzi eli lizwe libharhile kanye. Invula inqabe ngokwenene. Kwezi nyanga zimbini ndafikayo apha (June 1954) asikaliboni nethontsi, kanti iincwadi ezivela ekhaya eXesi zibalisa ngobuninzi bemvula namaqhwa. Apha ayikho imilambo ebaleka amanzi; nto ikhoyo zizadunge zemikhenkenene cyomileyo ebonisa apho amanzi abaleka khona mhla yana (yekani ukuthi "mhla yanetha"). Impahla isezwa ngamapitsi akhuphela amanzi kumadam amakhulu nje ngakwaKhaya-khulu kuNkosi Shadrack Zibi ezweni elingekude kuya phi apha, nelifanayo neli. Khangela encwadini ethi "UKhaya-khulu" endayibhala ngowe-1929 nesafumanekayo.

Ixabiso lenkomo liyaqondakala kakhulu kule sinala ndihambele kuyo, iBamaNgwato College, Palapye, Bechuanaland Protectorate kuba ifuye umhlambi wama-400 alinganiselwe

ubungakanani bedlelo lazo elibiywe ngocingo. Inani lazo ligcinwa lime kuma-400 ukuze umncono uthengiswe. Ngoko ke yonke iminyaka le zimana zikhethwa ezindala kuphungulwe yonke imiqhiquhla, kugcinwe imibofunga enenyama namasi, kulunyukelwe okokuba ingca le ingakhuthuzwa ziimbityo eziphelelwe lixesha. Nje ngoko indlu yePrincipal isendleleni evela edlelweni, umhlambi wesinala le uthe wakuthi gqi usiza ediphini, ndiwubona ngefestyle xa ndisitya idinala, ndaqabuka sendiyiyekile nento ebendiyitya ngenxa yobuhle bale mfuyo. Kule nyanga idluleyo apha kuphungulwe ama-23 alayishwa kuloliwe asiwa eRawutini ngentengiso kwazuzeka ama-£324 afike ngetsheke kum esandleni. Olu phungulo kukuqingqwa kweenkomo (Stock Limitation) ukuze umhlaba lo umimitheke uhlaziyeke (Rehabilitation) lolu Qingqo-Mpahla. Apha kwelabeTswana le nto ayenziwa ngalunyanzelo lwakwaRhulumente, koko ngengqondo yamadoda ame kumhlaba wawo efuna ukwandisa inyama namasi, yaye nesinala le ixhelelwa kuzo inyama, isengelwe nobisi kuzo.



Umimithekiso

NGENXA yokunqongophala komhlaba amadoda athile eXesi axoxa esiwa evuka nawo lo mcimbi wokuhlaziya ilizwe nokwandisa amasi ngomnyaka we-1923 engekabikho no-Hertzogo uqobo. Into cyayikhathaza ingqondo zethu yingxinano ebangelwa kukuthengwa kwelizwe ngabelungu ukususela eDikeni kuye eNxuba ede kwaakho kubo nentombi engendanga enengxizakhwe yefama iyodwa elingene kukumiwa yilali enkulu yamaXhosa sibona nokuthi abantu banda ngokwentothoviyane, ube umhlaba wona ungandi. Oyena mntu wayivulayo ingqondo yentlanganiso yabalimi (eyayilwa ngowe-1918) nguDaniel Time umTshonyane waseNcera owathi xa clobola emaSukwinini aseBalasi wathenga izibulekazi lemofu cyintsengwanekazi ezalisa i-emele ngobisi oluqhele ukufunyanwa kwishumi leenkomo zesiXhosa ezizaqhakra. Lo myeni wazuza impendulo emandi kumaSukwini ethi anele leli khazi, nanko umfazi, kuba eyona nto ifunwayo ekhazini lubisi oluzalisa i-emele.

Thina balini sayiqonda loo mini le nyaniso (fact) saziphungulela ngokwethu iinkabi zokulima, sazandisela ezisengwayo. Kubonakala ngathi nguRhulumente owafunda kuthi, koko yena wangenisa amagunya kaSenza namagama anezothe esiNgesi (Limitation, etc.) atsho amaAfrika abhenq' amatshoba ukuwacaphukela. Thina asisebenzisanga magama, sisebenzise ingqondo.

BamaNgwato Koleji

NGOKU ndiza kuchaza umno wesi sikolo sabeTswana becala lasentla amaNgwato kaKhama. Yindawo ebukekayo esisangqa semayile ubude nobubanzi. Irhawulwe ziinduli macala onke. Esazulwini libala elibanzi lemidlalo yeeFootball neBasket Ball neTennis.

Phantsi kweenduli ezi zizindlu zecitshala nezamasinala: iholo yokutyela nevenkile nesixeko sabasebenzi abaqeshwe yisinala le.

Iinduli ezi ngamahlathi ashinyeneyo nezigxa, apho zifele khona inyamakazi zecntlobo zonke. Kanye emva kwendlu endilala kuyo kunyakaza imihlambi yecmfene czigquma njalo emini, neenkawu. Lilapha ixhalanga isangxa endisibone sidutyulwe kutsha nje ngunungqamsholo apha omaphiko angqangqasholo anyawo zintandathu ususuka kweli phiko kuye kweliya, umlomo luqozolo oloyikekayo. Lubulewe luphethe inkukhu enkulu ngezo nzipho zifana neentsimbi zase silarheni, kuba luya yichola imbila nokuba lithole lehagu.

Banemipu bonke abantu abaNtsundu kweli kuba liphethwe yi England, le balwela yona xa bewelile, apho thina siphathiswa imihlakulo yodwa yokumbha iindlela.

Intaka eninzi apha ngumkholwane, intaka engathandekiyo kuthi maXhosa, ede sanesafobe sentetho ethi "umthezane womkholwane" ngenxa yeshwangusha layo eliyelele kwele-sikhova. Efestileni yam kukhala iintaka endingazanga ndaziva nase Rabula nase luGanda.

Nje ngoko amanzi ethu atsalwa echibini clingasentla kwenduli yethu, kudlula ecaleni lezindlu zethu yonke into efuna loo manzi, ebusuku ngamaphuthi, yimivundla, ziimpungutye, zinchukachweya; emini ngamahlosi nengwe, nempangele, umntu onompu utya inyama le mihla. Ngenxa yokunqaba kwamanzi kukhe kwabonwa kutsha nje ingonyama ezimbini zinambuza ngongqameko, zaya kusela phaya edamini, zadlula zingehlanga ezincotsheni ezi zeenduli, zasingisa kwelase Ntla kwa Bulawayo; emithini kuphithizela iingqumeya, neenyhwagi clingatshoniyo singa zibonanga.

Esibhakabhakeni phezu kwesi sikolo kugqushile yindlela yee Acroplane ezisuka eJohannesburg zisiya eNairobi nase luGanda.

Ngenye iCawa xa kanye inkonzo iphakathi entshumayelweni kwavakala imikhwazo ekrakra yabantu abasukelisa inkunzi yeqhude clinga ngenkomo, isixangxathi, esimpondo zizithwexeba, ebe lihle endulini lisiya edamini eliya lamanzi, lajika ngabasukelisi balo lagaxelaka emabaleni la eFootball yesikolo.

Amakhwenkwe akabanga nakunyamezela ukulinda ufefe, atsiba ngeefestile ethelela ngawawo amaye-ye-ye, kwayiloo milimokhwe kusukelwa inyama yefele-fele.

Kweli, isuke yothuke se iphakathi kwabantu inyamakazi, kuba zonke iilali kwa nesi sikolo, libalana nje entsunguzini engenasiphelo yemigqomo-gqomo yemithi ye ndalo ka Yehova okoko imoto iphumileyo esitishini sase Palapye kuma 54 emayile, nesi sitishi ilibala elikroloncwe ezintsunguzini.

Phantsi apha yimingxuma yamabhenya, namahodi, namagala, yimihohoma yeziduli ezinobugqwangu no Qumbu (inkosi yazo entloko apha ingathi yisali). Zibulawa apha iintlwathi (pythons) neNamba (uhlobo olukhulu luka Dlezinye), zaye izikhumba zazo zithengiswa ngemali eninzi kumaxhwele athi wona enze amayeza obuthi.

Iinkuni ziqokelelwa phambi kwekhitshi; ifele apha imithi. Uphi umcheya, nomzane, nomsintsi nomkhoba, nomngxaam, nonhlakothi?

Olu hlanga lwalapha amaNgwato akayikhathalele kuya phi ijoyini yokuya emigodini kuba uThixo wawapha iinkomo. Ubizwa ngokuba lihlwempu umntu onkomana zilishumi. Indoda apha yenamakhulu amabini namathathu, izityebi neenkosi ziphutha-phutha iwaka. Ndisa tshaya, Lawu ndini.

Ndikhe ndee tsi okwempela-veki eSerowe (Siruwe) (80 emayile) esisesona sixeko sikhulu emaphandleni kubeTswana. Abantu baso ngama-25,000. Imoto apha icotha okwehashi ngenxa yobugosogoso nezigingqi zezitrata.

Sisizikithi (capital) selizwe lamaNgwatho. Kambhe zihlanu izizwe ezikhulu zabeTswana: esiphambili ngamaNgwato nesebe lawo amaTawana ayamene neRhodesia entla, ibe ngabaKwena ezantsi kwabo (isizoozo sooHermanus eTranskei), ukuze ezantsi kwabo kube ngabaNgwaketsi. Ezilandelayo ngabaKhatla, nabaThlapini nabaRolong malunga neMafeking; zibe kho ezinye ezi—6 apha naphaya.

Ukuphuma esikolweni esi sethu ndikhwele emotweni yegqirha, sajonga entshonalanga ngecala lePhalashwe (Palapye), ekuthe sakugqiba imigama ema-40 sayinqumla indlela kaloliwe ovela eMafeking, eya ePalapye nakwaBulawayo, senza amanye ama-40 ukuya kufika eSerowe.

Yonke le ndlela lihlathi elinye elizeleyo ziinyamakazi.

Ugqirha lo uhambe emisa edubula into etyiwayo engaba inqumla indlela, kodwa wawaphosa onke amaqhude, noko ndaalusizi kuba se kukabini ndihlonyulelwa inyama yawo ngabaqeshwa basesikolweni abawabulala emazimbheni la ethu.

Ngokunjalo uwaphosile namabhadi neembhabala. Asisithixo abasinqulayo (totem) nesizilwayo. Mna andiwazili. Sifike iSerowe iyindawo eyayamene neentaba.

lingonyama zikholwa ziintaba. Sifike kusithiwa kubulewe ezi-8 ngeveki edluleyo ngabazingeli abazizondayo ngokutya iinkomo zesixeko esi ezintlanti ngobusuku. Enye ebinxhwelelhiwe ijike nomdubuli yafa imsinhalalisile yena. Bathi yinto yayo ukufa nendoda xa yenzakaliswe, kuba isuke ibe ngumlilo yakushiywa nenxeba.

Nje ngoko ndifikele endlwini kaKumkani Khama wafamlibe (1830—1923) owayeyinkcani ngompu, ndaalame phantsi eSittingRoom isinanabesha sekhaphethi yofele lwenkunzi yengonyama nesinchi salo, enconywa ngokuthi ngowona mnweba ubukekayo eSouth Africa kweyaziwayo.

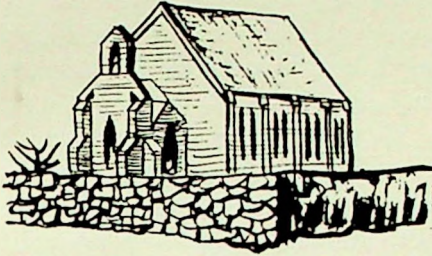
Indlu le libhotwe elizixelayo ukuthi leloKumkani u“King Kgama”, elimagumbi ali-12, elakhiwe ngamatye odwa, lajikelezwa ngeVaranda kwa ngamatye macala onke. Amanzi eza ngemibhobho eBath Room nasekhitshini. Lizulwana, wena. Nto elambathayo ziigadi. He!

Ngenxa yokunqaba kwamanzi, uKhama wafuduka efudukile nabantu bakhe kwa kudala esesebomini. Emva kwe-mfazwe awazilwayo wazoyisa zamaBhulu namaNdebele kaMzilikazi (owayeswantsuliswa nguTshaka kwaZulu) waqala weema eShoshong, abantu besosixeko ngeloxesha bengama 30,000.

Imithombo yamanzi yasuka yatshitsha kwaalicipi kukunyathelwa ziinkomo, nokutshiswa kwelihlo lilanga. Wayincama loo ndawo wafudukela ePalapye (90 cemayile) indawo eyayinamanzi ngoko. Kodwa nalapho afingeka aphela kwa zezo zizathu, weza kugxumeka apha eSerowe amanzi esabaleka iintlanjana (ngabula maZangwa).

Nge sel'ephelile nalapha, koko kuncede ubuchule bama-gwangqa akwaziyo ukumbha iiBore-Holes, kanti nawo akakayazi imfihlo yamaJuda aseJerusalem, wona alakhela inqugwala lamatye ilihlo lequla khon'ukuze lingafikwa yimitha yelanga.

Ndafika kunjalo eKana naseJeriko equleni likaElisha, nase-Nazareth kwelikaMariya. Kufuneka elo cebo eMvuzi (Mt Frere) nasemaXesibeni (Mt Ayliff), hi nje?



• 5 •

I. D. Mkize

KWESI sithuba ndiza kukhe ndiqhawule indawana yokuthi imbangi yokuba ndihambele kweli lizwe kukucelwa ukuba ndivale isikhundla somlungu othile orhoxileyo esitulweni sokuphatha isinala le yamaNgwato. Esi sikolo semiswa ngonyaka we-1949 nguTshekedi unyana wesibini kaKhama okuya wayebambhele uSeretse indlalifa ezalwa ngumkhuluwa wakhe uSekgoma.

Kuthe akuphuma umfo omhlophe kwanqwanelwa ukuba kufakwe umAfrika, ekungathi xa kubanjiswe kwa umAfrika

igude indlela yelo cebo khon'ukuze amagwangqa ekomiti clawulayo athozamiseke. Okunene kwinyambhalala yamagama abezigqatsile kwa phumelela uMkize lo owayekade edume kwa Langa eKapa. Amabala ale ngwe ngala, B.A. (London), M.Ed. (S.A.), L.C.P. (London), N.P.H., Hoër Taalbond, Xhosa III, Zulu III, Latin II, Psychology II, Ethics II, Sociology I, Commerce I, Social Anthropology I, English History I, Southern Sotho I; iminyaka cfundisa 32, athe waseka noLanga High.

Uya vuya uMkize ukushenxa kwingxoboshishi yoku guqulwa kwemfundo endala yethu. Okokwam ndiza kwanela ukumfaka nje endaweni yakhe ndimqononondise ngemeko yonke, ndigoduke nje ngomntu owufezileyo umsebenzi ebe ndibizelwe wona. Phofu sikho kwabathile kwa lapha isikrokro sokuba noko nge ndikhe ndigqibe unyaka ndikunye naye, de siyondelelane isidudu semfundo yeli lizwe; koko andivumanga, nakubeni be ndise ndisiqhela sona isitulo, se ndinazo neemfele zamakhwenkwe asixhenxe endawalalisa ngezisu ndiwakatsa ngomphindwa wemvubu xa ebeqhuba isitrayika. Abazali bandibulele, besithi sikholwa kukuba akatswe kunokugoduswa, kuba madala asisenakho thina ekhaya ukuwakatsa, alungele izikhwenkxe zecitshala. Ngxatsho.

Ma ndinga yifihli into yokuba kumandi ukuphatha, bazalwana.

Kaloku ndiya qala ukuphatha. Ndimana ukothuka xa kukhahlelwa kusithiwa A! Principal!! Kuthulwa iminqwazi kungcualazwe ngamadoda, abafazi bona baguqe ngamadolo kumHlekazi ondim. Kuyolile, wena, apha.

Apha eSerowe (Siruwe, ngemvakalo) ndicele ukuba ndiboniswe inchwaba likaKumkani Khama nje ngoko wafela apha ngowe 1923 xa akuma 93 obudala, lo nyaka ndanchwaba uDaniel Dwanya eXesi. Idlaka eli lise mbhonselweni ebuke-

kayo encotsheni yentaba eyclele kwisikhumbuzo sika Songxada (Dr. James Stewart) eDikeni, koko lona litinishwe ngobu chule obugqibeleleyo, ngokwenzelwa isitrata esihle sothango lwamatye esingenwa ngesango elitshixwayo: indlela enyuka intaba le ijikeleziswa kamandi. Indawana elibunzi yakhelwe amabanga ezituphu (steps) zokunceda abantu abahageleyo ukuze babeke iphika.

Uhambo lokungena apha ndiluthathe ngokohambo olufana nolwase Bhetani ukuya kwi Ntaba yemiNquma (encwadini ethi "E-Jerusalem"), uhambo oluyinkonzo yomthandazo wobu Cawa okanye wobu Tempile. Ndizikhangelele ngokomntu onchwaba uKumkani Khama namhla, kunye nomfana obekhutshelwe ukundipheleka. Encotsheni phakathi kwamatye abaleka imbila ezininzi nookroqotyeni sigaleleke ebaleni elibanzi elibonisa onke amacala esixeko esi se Serowe.

Emva kokuphumla ndithe kumfana masiguqe ngamadolo silume ekhubalweni clingu Yehova, ndatsho ngomtyangampo ofana noka Sigila ecaweni yase Nxukhwebe, ndibulele inyhweba nembeko yokunchwaba uKumkani Khama ingxwenga yegorha lase manyangeni; saqukumbela ngesikhungo, saphakama. Emva koku ndifunde amagama abhaliweyo kwelo phokomela lamatye agudiswe akhazinla athi, "HERE LIE THE REMAINS OF KHAMA, 1830-1923. RIGHTEOUSNESS EXALTEETH A NATION."

Phezu kwentloko yelitye lakhe eliphaya phezulu kubekwe ngcu inkunzi yephuthi elityebileyo elibunjwe ngobedu (bronze) olubengayo yinchibi yaphesheya. Eli phuthi lijonge eMpumalanga. Ngumbono ongummaliso lo, zinkosi. Idlaka eli liphahlwe ngamanye amabini, (a) clonyana wakhe omkhulu uSckgoma (1862-1925) uyise ka Seretse lo uhlala nomlungakazi. (b) clomka-khe uSimani (1879-1937) un'aka Tshekedi. He!

Ndilele ubothongo boxolo yile mibono ngobo busuku bomGqibelo 25.9.54, ekuthe kwalandela imincili yokuvukela enkonzweni eseCaweni eyakhiwa nguye. Nje ngoko ndiwa fundile onke amabali akhoyo abhaliweyo ngaye, andikholwa ukuba ikho inkosi yomAfrika ekhe yagqoboka liliZwi lika Thixo ngaphezulu kunoKumkani Khama. Endiyiqondayo efikayo kuye nguWelem Kama, uXhanti eXesi kumijadu yamaGqunukhwebe, owemisa ityalike enkulu (endihlala ecaleni layo) yamatye enyengane ngama £3,000 ngeenkomo ezabethwa ngamaGqunukhwebe ngowe 1877 (Nchay'chibi); naantso phezu kwebhulorho kaloliwe eXesi.

Apha eSerowe uKumkani Khama wenza ukuba kume umtyebelekende wetyalike yamatye ecala elibomvu-qumrha, busabhunge, ngama £10,000 awabethwa ngeenkomo zama-Ngwato ngowe 1912. Xa ndizithelekisa le iyiginya kabini ngombilini eyaseXesi. Phofu igalelo leenkomo lona liya lingana kuba ubuninzi bamaNgwato buwaphinda kathathu amanani amadoda "angubo—zilubhelu".

Kha ume ke apho, Sukwini!

Ityalike ka Kumkani Khama imi endulaneni ngohlobo oluyelele kwi Cathedral yase Rhini, yaye ifana neka Mbopa eMonti ngommo wayo wokuxanda.

Inezitrata ezine zezihlalo zabantu, phantsi kophahla olubanzi ngaphezu kolwakwa Nonzwakazi kwa Gaga eDikeni, uphahla olungcekelezwe ziintsika ezingqingqwa zamatye ezikhumbuza ezeTyalike yoZalo luka Yesu (Church of the Nativity) eBetlehem yaseJudeya.

Inkonzo yeCawa endiyivume apha indibonise ubugqoboka obunzulu obukhwankqisayo endabugqibela ndingunutwana ngeemini zooPamla, nooVeldtman Bikitsha, kusagqojokiwe ngenyani emaXhoseni, kusabaliswa (sisiva bethetha ooTata bethu) ngooNtsikana, nooTiyo Soga, nooWelem Kama.

Ndiphawule nokuba zisekho iinkonde zamaqongqolo amadoda awayemazi uKumkani Khama ngenkqu, neemazi ezinwele zimhlophe ezithwele iikepu zakudala entloko, ezabuthabathela kuye ubukholwa. Aba bantu badala bebe baninzi, batsho ifuthe likaKumkani Khama livakale nanamhla ngobunzima balo.

Kuthe xa iphakathi inkonzo ndeva ndivukwa lufefe lwama Wesile, ndazibamba ngeenkophe iinyembezi ngokuka Godlo eMonti, ndiqonda ukuba nge ndizigibisele phaya esiguqweni okokuba bekubizelwa ngoko Manyano lwamaDodana; koko ndafa namthanyana kuba ibandla lalapha i“Lonton” (London Missionary Society) liyelele kwiRabe neTshetshi apho intendelezo ingasondelwayo. Kaloku thina kwaDyan igudlwa nayimikhuthuka.

Hayi bo, kuyashunyayelwa apha; amadoda athulula kugadla. NoTshekedi lo owafunda eFort Hare uyazana neqonga, into leyo ebunqaba kulutsha olufundileyo lwezi mini olulangazelela ukulandelwa emicimbini yezentlalo kodwa abasuka bayifake emathangeni intloko emicimbini yeLizwi. He!

Phandle ekuphumeni ndaziswe kwindodana egama lingu Khopo, ekuuphela kwayo engumntu ontsundu kweli okumgangatho wobuMantyi (District Commissioner). Akukho mntu wumbi onje eLusuthu naseSwazini, ndingasathethi ngelethu apho sasithenjisiwe nguTsalitorho okokuba phaya eTranskei soba ziimantyi, kodwa kwathi akuvela umntu oziphumeleleyo zonke iimviwo zobumantyi eMthatha wasuka uRhulumente wamdlalela umdlalo wabantwana u“ndikuphe” uMana ka Mbuli, ingqangula yomthetho, wathi ma kabe ngumtshutshisi phantsi kwemantyi emhlophe, endaweni yokuba yimantyi ngokwakhe.

Apha kwelamaNgwatho, cliphethwe yi England, angaba yiyo ngenyani. Okokuba be ndisemtsha nge ndifudukela kweli kunye nosapho lwam.

UGodlo yena wayendiyaleze ukuba ma ze ndiwakhonzele amaXhosa kweli. Ngathi se kunjalo kuba emva kokuthetha no Kgopo ndiqubisene nomXhosa oqeshwe apha eOfisini yaseSerowe, esithi maninzi amaXhosa esapha eMahalapye (45 cemayile) athe akuzicelela indawo kumaNgwatho aphiwa umhlaba wokulima ongenasiphelo, inkosi isithi ma kalime ayeke ngokudinwa kweenkabi.

Ngoku ancenkomo zawo emathaanga ezisemakhulwini, atyebile, inzala yawo se ithetha isiTswana. Ndiya nqena ukuwakhankanya ngama gama, hleze ndiwavusele iPoll Tax esaphandwayo emakhaya, hi—nje?

Ma ndibuyele kweli nqaku, ndithi, kule ndlu ndifikele kuyo kaKumkani Khama kuzele elongweni yimifanekiso yakhe yobutsha esakhwela inkabi yehashi elidumileyo u“Jojindlela”, intsaduba ephaya ekuthiwa yayisiphula amatyholo akuyiphalisa; neminye, ngokuya wayehambele ku Queen Victoria eLondon enoSechele iKumkani yabaKwena, noBathoen (Bathweni, Bantwini) eyamaNgwaketse ngowe 1895 nyakana walifaka ekhwapheni lamaNgesi izwe lonke labaTswana phezu komgaqo wokuba zonke iziselo ezinxilisayo zabelungu zivalelwe, nje ngoko egqibile ukubutshitshisa utywala besiNtu. Yiloo nto lo mhlaba ingowabantu nje.

Ma sibuyele kumnyaka we 1895 oko uKumkani Khama wayewelile walinikela kuQueen Victoria ilizwe lakhe ukuze nje lisinde ekulawulweni yiKoloni yaseKapa. Uthe elapho phesheya wamenywa luManyaro loluTsha olungabaZili (Young Abstainers' Union) lwaseEdinburgh kwisidlangalala sentlanganiso eyathi yazoba uxwebhu lwentetho encoma isimilo sakhe sobukholwa nokuchasa utywala.

Intetho iqhube yathi, “Siyavuya, simbulela uThixo othe wakwenza wayiqonda ingozi yeziselo ezinxilisayo, wabangu-mzekelo ngokwakho kubantu bakho, kwanokubuthintela utywala ezweni lakho”.

Kwa kwelo xesha wamenyelwa enye ingxwabilili yentlanganiso ngumbutho wamaNina angamaKrestu oZilo (British Women's Christian Temperance Association of Scotland) nalo labhala ngokuyelele kule ingentla. Zombhini ezi ntetho zizotywe ngobhalo oluhonjiswe ngamabalabala zaze zaxhonywa eludongeni lwalo mzi wakhe eSerowe. He!

. 6 .

UKhama

UKUMKANI Khama lo emifanekisweni ubonakala elufafa oluphaya, ebuncipha ngokuka nkosi Shedi Zibi; ubuso bobomntu onomsa, ofihle uncumo ngamabom; amehlo ngathi ngawe zilenzi.

Bathi abamaziyo ngobukhalipha bakhe wayeyinjabavu engena ntanga ekulweni kuba ingonyama ubeyihlasela eyedwa ayoyise ngompu engena ngebhe; ezimfazweni ezininzi wawoyisa amaBhulu ase Transvaal, wawoyisa namaNdebele ka Mzilikazi, eligorha eliyelele ku Maqoma (Injalatya, uNompondwana, uJong'ums'obomvu, uPhunguza nampofu, uSijorha soNothonto, Desh'eneqhubu) inkosi yama Jingqi cyancamisa amaNgesi.

UKhama wathi kuVitoliya, "Andinaluvalo ngamaBhulu namaNdebele, kodwa ndiya boyika utywala kuba bujika abantu babe ziindimoni," kon'ukuze nje buvalelwe utywala czweni lakhe. Phulaphula wena ulaziyo ilishwa elawa phezu kwamaLawu aseKatala, angenamhlaba ngoku. Kodwa

uSathana unamandla, madoda, kuba mna apha ndibona inzala yesi sizwe izimisele ukubuyela eJiphete emithayini, ililisela ngo "Bhelu lomsele, Umabil'ebanda, Udl'omdlayo, Ujongwa liphela. Ntombi ka Ludiza uya ndithanda na? Noko ndimbi kangakanana kukuza-nyiswa emphandeni ngengalo engqombho ngucumse namakhwapha anukayo?"



UKhama yena ubashiye nelifa eliyinqobo abantu bakhe, umhlaba onetayitile ka Vitoliya ngesiqu, efana neziya zafunjathiswa iinkosi zaseluGanda nguSir Harry Johnston. Kakade liliphi ilifa elidlula umhlaba? Akuqondi na wena xa abantu base Sophiatown bebhunyulwa iiFreehold Titles abazithenga ngeemali ezinkulu kusithiwa mabafudukele elalini csethafeni?

Inyange eli uKhama lalizonde ukusiphakamisa isizwe ngobutyalike, esendibuchazile, nangemfundo ngesikolo endiza kusichaza. Uphulaphule ke, Chwama.

Uthe akusithela uKumkani Khama imfundo le yaqhutyelwa phambili ngu Tshckedi unyana wakhe wesibini owayebambhele uSetetse ozalwa ngumkhuluwa wakhe uSekgoma. Kambhe into entle inomntu oyimbangi, kuba uTshckedi lo, owayeyalezwe nguyise, ufana nomntu owalungiselelwa nguThixo okokuba amise le sinala.

Wafundiswa nguyise eLovedale naseFort Hare (1923-1925) elityendyana clinciphileyo, ezithobile unntwana wabantu, cyisela emthonjeni imfundo, nathi siqonda ukuba kusela ithole lesilo. Esinaleni umfana ophuma ekhayeni clinengqeqesho siqonda ngolusu lobuso, nokuziphatha.

UTshekedi wayeccicile ukuba uthathe uyise ngobulumko bendalo, yaye loo minyaka inezigebenga, ooIsrael Ntsihlele eFort Hare no Isaiah Mkize eLovedale. Lo Ntsihlele ngulo ungu I. Alexander eDurban odume ngokuba ngoyena mAfrika unemali eyimfumbha kweli lomZantsi. UMkize ngulo ndishenxele yena, ozinqulo zithi: Mkize, Gubela, Mbho, Khalazela, Gcwabe.

Oko kukuthi uTshekedi uvelise iziqhamo ebhahlile ngefundo ezalwa, engenguye umxhoxho wovuk'endleleni, mzalwana.

Enkundleni kayise eSerowe washumayela kakhulu esithi ma izaliswe injongo yexhego, yokumiswa kwesinala yesizwe samaNgwato; zabethwa kwa oko ke iinkomo zenza ama £200,000; lwangena unyulo lwendawo, kwanyulwa eyona inamanzi amaninzi ezindulini, iMoeng le. (Phawula mfundi ukuba isiXhosa sakwaNgqika asithi "ulonyulo", sithi "unyulo".)

Apha ke amaNgwato agxumeke izindlu ezibukekayo zokufundisela nokulalisa amakhwenkwe namantombazana anokufika kuma 300 edibene, nezootitshala, nezezicaka, kwa nevenkile.

Yonke indlu elapha ifuziswe kumgangatho wabelungu, khona ukuze xa kuqeshwe umlungu angene onwabe, ngokunjalo nakumAfrika ochubekileyo, hi-nje?

Ucoceko

UNKOSI Songo Kama wakha wandihlekisa ebalisa ngokuba oko waye ngumntwana oyinkwenkwana wayehlala kumfundisi omhlophe wase Rhini esitya nabantwana bakhona esenza yonke into nje ngomntwana walapho.

Inye into eyayisisahlulahlobo, yayikukuba wayengavunyelwe ukuba asbenzise umzi wangasese wabelungu; loo nto eyiqononondiswa kabukhali ngawo onke amaxesha. Kuye kwaya, kwaya, nam ndada ndayiqonda into yokuba eyona ndawo bahluke kakhulu abantu abantsundu abachubekileyo kubelungu kukuba thina siwaphatha ngolunye uhlobo amagumbi angasese; siyoyiswa kukuwahombela.

Ezidolophini ezinkulu ezitishini zakwa loliwe indawo nokokuba se intle kangakanani na, ijikwa ngosuku olunye sithi ngobuxelegu obuncamisayo, inge yihoko cyakhelwe ingulube.

Asisathembekanga, mawethu, kwelinqanaba. Kungenzeka nokuba isusela kule nto iApartheid yokuba sishenxiswe kubelungu. Andazi. Bambalwa kuthi abakwaziyo ukuyihombela iW.C. ephandle cyadini, kube ngamahlazo aziintlani xa iyeyamanzi phakathi endlwini, owofika bekhwela ngeenyawo bechopha phezu kweplanga lokuhlaliwa ngokwesitulo, basishiye sinyanyeka.

Ucoceko eziLavatrini yeyona nto ifanelwe kukufundiswa ezikolweni zethu ukususela kwezokuqala 'de kuye kuMatriki kugqithe. Asinakugxeka abazali kuba nakubo zintsha ezi

zinto. UTshekedi ke wanyanzela ukuba apha eMoeng ingabi kho indlu yangasese emi yodwa ethafeni. Zonke apha zezamanzi, phakathi endlwini, zimelene namagumbi okulala.

Kufundiswa ucoceko jikelele. Phofu yinto enzima ukufundwa ngabantu abangayaziyo, abaqhele intlalo yase magxamesini czinkomeni nasemahlathini. Ifuneka apho imfundo, mfo wakuthi nakubeni yona eyococeko ifundwa nzima lixelegu, zibe intshaba zona zizimisele ukuyinqanda ngemithananangu imfundo yabaNtsundu. Asazi ke kuba ihashe elirhangayo liwafumana emkhaleni lo ulinqandayo amandla alo okudlokova. He!



. 8 .

Imfundo Entla

UMGANGATHO wemfundo kwelaseNtla awufikeleli kowethu czantsi apha.

Ibonisa ukuba thina sinethamsanqa ngokuba kufuphi namazibuko olwandle ekufikelwa kuwo ngabaQhubi beLizwi (Missionaries). Umfundi woqonda ukuba clona zibuko

lilungelelene nathi maXhosa lelaseBhayi. Apha ke intloko ephambhili yagaleleka malunga nexesha likaMpolofiti Ongcwele uNtsikana ingama Satlani (1820 Settlers) amaJamani (Moravian, Lutheran) namaNgesi (Wisile, Rhabe, Tshetshi). La mabandla alityhutyha lonke izwe lakwaXhosa evula izikolo zokufundisa abantwana nomlisela nomthinjana de kuye kubafundisi neetitshala (khangela kwisahluko esibhalwe ndim encwadini yesiNgesi, "The Story of a Century" yamaWisile 1923; kwa nencwadana yesiXhosa efunyanwa kum nge 4d ichaza "Umsebenzi wamaWisile kumaXhosa" 1923). Yiloo nto thina maxhego anamhla singabantu abazalwa selukho ukhanyo, ukanti kweli labeTswana lafika kade iLizwi, nemfundo yangcambhaza ngokonwabo oluya lwashiywa yintulo, kuba abafundisi beli lizwe bafikela ezibukweni elikude, 1,000 leemayile, iCape Town.

Kungoko isesezantsi imfundo yasentla, kwaye kokukhona kuphicothwa amacebo okuba le iphakamileyo ingapheleli kumaNgwato odwa, koko ishwanathele nezinye izizwe zabaTswana abaKwena, abaNgwaketse, abaTawana, abaKgatla, abaLete, abaTlokwa, nabaRolong ukuze liguqulwe igama iBamaNgwato College libe yiMoeng College, nemfundo ifikelele kwiMatriculation neAgriculture ne-Industries ikhuphele kwiUniversity of Rhodesia esayilwayo.

Amava okucotha kwemfundo ngokwalapha eBamaNgwato Koleji ndiwafumene ngolu hlobo: Kwiziqibi zesi-5 nese-6 kukho amakhwenkwe amadala anentshebe, oonongqovu bona. Iintombhi zona ezikwezi klasi yintanga enamabele, evuthiweyo, clungele ukwenda, le thina siqhele ukuyibona izititshalakazi, into leyo endikhumbhuze ixesha lobukhwenkwe bam (1895) sifunda eQonce neentombhi esezinkulu koo-2, noo-3, namakhwenkwe amade; le nto ibangwa kukulityaziswa kwabo kukwalusa impahla ukuze aqale

ukufunda seleminyaka-15 koo A, B, C, andule ukuya esinaleni eDikeni selevela endle ukuza kungenela imfundo eya kwi "School Higher" (J.C.) engoo "ndukumbhini" abalala beqhusheke iminqayi phantsi komatrasi.

Ke kweli lizwe leenkomo amakhwenkwe emathaanga (cattle-posts) afunda ubuvila iminyaka le, eginwe yingova, no "ntakana ntyilo-ntyilo uphethe ni ngomlomo", neceya, nenjinana. Iintombi zona zimfakazi ezinde, ezinomkhitha, ezikhutheleyo esezadlula kwingoma ze "china", noonomtatsi, noo "wenzan'ukayise". Ngesithomo zithe nkqo kuba zikhuliswe ngokungqusha kwizitampu ezifutshane (2 feet) ngemiphini ebude buzinyawo ezilithoba! Ubungqina benkuthalo yabo kukuba isohlwayo esibuhlungu entombhini kukuvalwa kumthambho (drill), nomdlalo weBasket Ball apho isuke izithwale entloko izandla ilile esimantshiyane. Ngumbono ohlwabisayo ukubukela ezi ntombhi xa zidlala ibhola yazo, zitsiba zixhuma iinyawo ezimbhini ukuyihlasela isesemoyeni phezulu, uqonde nawe ukuba awethu amantombhazana eJ.C. angagilelwa phaya. He!

• 9 •

Izifologu

ENYE into ephawulekayo kweli lizwe bubuninzi beendidi zabantu abafuyiweyo, izifologu, amalose, amaSarwa, imi-"lala" ("molala ke wena"), nemidungela chlala nje isebenzele abantu abaNtsundu ngaphandle kwemali, okunye ngemalana

encinci oko bezuza ukutya. Kaloku abakho abelungu, okanye banqabile; iyaphela inyanga apha ndingabubonanga ubuso obumhlophe de ndiye ePalapye (54 miles) eposini, nasevenkileni nasesitishini. Imidungela le ixhaphakile. Apha esinaleni abalusi beenkomo zesinala ngumkhosi omkhulu wamadoda aqinileyo anabafazi, axolileyo yile ntlalo, abavuyela loo nto ubaphosa yona.

Ungafika abantu bolu hlobo bephiwe izindlu ecaleni komzi abakhonze kuwo, belima, behlakula, besikha amanzi, betheza, iyindoda nomfazi nosapho lonke kuhleliwe ngokonwaba. Abayifuni nejoyini yaseRhawutini; ibe nayo iyiwa kuuphela ngabafana abanegugu lokubona ilizwe, bengaxakckanga.

Ayikho apha into endiqhele ukuyibona ekhaya: indoda isalusa impahla yayo ngenxa yokuzinyelwa ngamakhwenkwe cwazeleyo. Nasezindlwini azisweleckanga izicaka ukususela kumantombhazana amancinci namakhwenkwana kuse kubantu abakhulu. Zizalise ilizwe apha izifologu. He!

• IO •

Abafazi

ABAFAZI kwesi sizwe bakwesikamnebeso: ilizwe lilawulwa ngabo; etyalikeni ngabo abahambhisa inkongozelo, nabalathisa iindawo zokuhlala. Ngabo abadikoni (mateyakoni) abagweba amatyala nezoono zamarhamente. Ngabo abafundisa amadoda aabo into amakayithethe ezintlanganisweni, nase-nkundla, nasemicimbhini yombuso.

Ikhazi alaziwa kumaNgwato (nakubeni likho kwezinye

izizwe zabaTswana), alikho nesuthu lamakhwenkwe. Phofu bakho abebisayo ngokulobolisa nokwalusa amakhwenkwe, ngokukodwa amaNgwato aphuma kwizizwe zamaXhosa, kodwa baya dliwa yinkundla yamaNgwato xa bebhaziwe.

Ngenxa yolu lawulo lwabafazi inkulu ke wena intlebe-ndwane emizini. Ungafika umfazi ethethela phezulu yonke into ayicingileyo, eyithetha tyhatyhasini. Ufike nabantwana bethe nqadalala ukuphula-phula iindaba zabantu abakhulu, sebejinga emilebeni yoonina. Naantso ke into yakho, yihlo. He!

Ewe amagunya abafazi makhulu, kodwa buyamangalisa ubulula bendlela yokwaliwa kwabafazi ngamadoda ngokukodwa xa umfazi engazali, okanye xa azele impunde yaanye yomutwana. Indoda ayinazo iintloni xa kulapho, kuba endaweni yekhazi umfazi ukholisa ngokuza emzin'akhe eqhuba iqela leenkomo aziphiwe nguyise nezizalwana. Ukusuka apho umfazi yena xa egxothwa uphuma nomhla- mbhi weenkomo (se kudibene nenzala yezo awayefike nazo) kanti uza kusikelwa ifama ebanzi sisibonda ukuze angahle- leleki. Enye inkosikazi eyayindichazela ezi zinto ithi yayi- phakathi kweziyunguma zokuxhelelwa nguyisekazi ishumi lonke leenkomo kwezo zazikhutshelwe umsitho kwasala amashumi amabini athe abuya aanda ngamathole azo. Lowa wayelahlwe yindoda wasuka walima, wafuya, watyeba, wayifundisa impunde leyo yakhe wada wabonwa yenye indoda waphinda wenda.

Kuyabonakala ke ukuba emaXhoseni le nto yokulobola yiyo egcina imizi ingachithakali. Nawe ungayibona intla- vubele yentlalo emaXhoseni likhe lalahlwa ikhazi. Kunjalo nje ayahlekisa amanye amasiko ezi zizwe. Kwakha kwathi ngomnye umnyaka ndiseBloemfontein esitishini ndabonwa ngumfazi endamgqibela kuminyaka engaphambhili ebantwini bakowabo, wasuka wathi xa endixhawula ngesandla wadlu-

lela emlonyeni watsho ngqwaa ngesiphokolo (kiss), ndothuka ndee jaa iinwele. Umlingane endandihambha naye wandileleza ngelithi hayi lisiko apha ukumnqabula umntu omqhelileyo endlwini yakowenu xa sekuudala nagqibelayo ukubonana, nokuba ngumntu oyindoda kongumfazi, nokuba ngumntu ongumfazi koyindoda. Kanti ke wena ngoku ndiphawula emitshatweni ukuba nakubantu abaqalanayo ukwazana lusuka ulwangano lube yinto exhaphakileyo nje ngoluya uRhulumente woDr. Loram waluchaza ngamazwi esiNgesi athi, "Some separatist churches indulge in promiscuous osculation" amanye amabandla ophumo anesiko lokwangana ka-wonke-wonke. He!

• I I •

Ivenkile

KWELABETSWANA lento iyivenkile yinto ephilisayo. Nditsho kuba ndizibone zityebe zavunda zonke, waye ungasoze uyibone clubivana loxhents' enkunkumeni. Ndibone kuthengela abeTswana ngaba-ne nangabahlanu bethenjive ngabelungu babo ukuyiphatha imali iziinkozo.

Eyalapha esikolweni ivenkile iphantsi kolawulo lwe-Principal. Idelckile xa uyikhangele, kodwa yakha yawenza amawaka amabini ceponti enzuzo (net profit) ngonyaka yaye isalenza iwaka nangoku. Kuthe khona ngentsuku zeKrisimesi ndabona izinto zamchlo, umthengi ngamnye exhashe ama £20 kuye kuma £30 (ngokuthengisa ama-

tholana amabini) ayibize yonke into etsala amehlo akhe, athuthe iminqambhu yemigubo, namaxamba eswekile, neziphungo, nemichaku, noophoyiyana bokudlalisa abantwana, namajikazi okugcobisa abesetyhini, kanti iyodwa inkomo ewiselwe ukutyiwa; ube wonke umzi ngamnye uphalaze igazi letakane lokusindleka usapho, khon'ukuze luqonde ukuba yiKrisimesi ngoku.

Abaswelekenga abathe baphambukela kwicala lento abayibiza ngegama elithi "inyembhezi zikaVitoliya", umqombhothi ke lowo, apho iziqhamo ibe kukurhutyana amathumbhu ngezitshetshe, aza amabini amangcwaba kwilali ezikufuphi nesikolo esi.

Konwatyiwe kweli, Qheya, ndini! He.

Ngenxa yokuxhaphaka kwencukomo isixeko ngasinye sineLorry yaso yomntu omnyama, kuba nokuba se idulu umfo ofuyileyo usuke akhethe inani elanceleyo ebuhlanti, ubone se eqhuba ukraca-kraca omtsha ongangxoliyo aqeshise ngokusa amazimba edolophini, nokukhwelisa abantu abaya kuthenga iFurniture yezindlu. Kaloku ibhongo leelali zalapha liya fana nelelokishi zedolophu, ukunqandela enqugwaleni nakungqu-phantsi impahla yabelungu eyayiqingqelwe amagumbhi abanzi, apho kwezethu izindlu lempahla ivala iphele nendlela yokuhambha endlwini. Akuvanga-vanya?

Iminweba yeenyamakazi (karosses), mininzi ngenxa yokuba amahlathi azele ngoodyakalashi neempunzi namahlosi. Iimfele zeenchuka ezima-20 zenza ingubo emandi yokulala. Ibhokhwe ifumaneka ekhaya nge £2.10.0 kanti apha lishumi leesheleni qha. Amadlelo anga ngawama Vundle asezimbalini. Kaloku inkosi yamaVundle kuthiwa yaala ukuxhela inkomo ngoNongqawuse kuba yathi yakubuza ukuba baya kuthini na abangaxhelanga impendulo yathi baya kuya kwaSathana. Yathi ke yona izimisele ukukhonza kuloo nkosi

inguSathana kuba yona inedlelo, eli alisweleyo uSarhili exhela nje. Ngenene liyolile izwe elina madlelo, litsala nabantu bakude. He!

• I 2 •

Mahalapye

NDIVE se kuudala ukuba kanti kukho amaXhosa akowethu kweli, aphuma eXesi nakwaQoboqobo nasemThatha nase-Dutywa. Indawo emi kuyo yiMahalapye, emalunga nekhulu leemayile kum eBamaNgwato Koleji. Okunene ndiye kuyichithela kubo iKrisimesi, ndafika ingabantu beziduko zamaNgwevu, namaNkomo, namaVala, nabeNguni, namaNcotsho, namaShweme, nooMajola, nooRhadebe, namaKhuma, namaZizi, namaTshawe, namaMpinga, namaNgqosini, namaBhele, namaNtshilibe, namaKhwemnte.

Ukuza kwabo kweli lizwe baqala ngomlanzinge wendoda eyayiqeshwe ngabelungu beesampulu eKoloni, eyathi yakubona ukutyeba kweli lizwe yasuka yabalahla aabo belungu yazicelela indawo yokuhlala kuKumkani uKhama wayiphiwa apha eMahalapye, isiza kwa nentsimi enkulu ekungama weshumi leemayile, namathaanga akuma60 eemayile. Izigqibo yaazczokuba angathengisi ngomhlaba lo, koko udlulele kunyana okanye koonyana bakhe akufa, kodwa ubuyele kuKumkani mhla aphela amaduna enzaleni yakhe, ukuze uKumkani awuphe amanye amadoda. Kunamhla indoda nganye inawo ama300 eenkomo emathaanga, nekhulu le-akile lokulima.

Intombi zabo zendele kubeTswana, oonyana bona baze-ke kubeTswana.

Kuthethwa isiXhosa nesiTswana yinzala yabo.

Kule dolophu yaseMahalapye kukho amacala asikelwe izizwe ezingabangeneleli. Lilodwa elamaSukwini (abantu bebala lakwaLawu); lilodwa elabeTswana abavela ezantsi; lilodwa elamaXhosa aphuma eKoloni endithe ma kandise kulo umqhubi wemoto yesikolo endisilawulayo, ndaza ke ndasiwa endlwini yetitshala endala yomXhosa, eyintanga yam koko isafundisa yona phantsi kwemithetho yelozwe, yaye ithetha isiTswana nesiXhosa. Sithe sakugqekreza ukuncokola sothukana ukuthi kanti siyazana, sagqibelana eQonce ukufika kwam ngowe 1914 yena cfundisa kwa-Bhuluneli (Brownlee Station) etolikela uRev. J. Harper eRhabe eyinzwana yomGcaleka osimilo sithandekayo, eliTempile aselilo unangoku. Igama lakhe nguFrederick Manqola into yakwaNozulu. Umkakhe ngumaLimako weenkomo zikaGushawolundi abandibungezela ngobubele obukhulu behleli emzini obukekayo nangokunwenezela kwezihombiso zeKrisimesi.

Nje ngoko balishiyayo elokuzalwa ndibabone bengathi bafana nabantu abaphumileyo eJiphethe bangena kwelase Kanana clela amasi nobusi, kuba baya senga, baya lima belima amasini angenamda kuba umda kukudinwa kokutsala kweenkabi. Iminyaka ikuma 20 ekweli lizwe uManqola eyititshala yodidi cfundise abantu abadumileyo.

Andibanga nakuyibona imfuyo yakhe kuba ikumathaanga amalunga nama 60 cemayile. Usancokola kunene ngabantu basekhaya eZeleni, eMgcwe, eDutywa, eGcuwa, eQonce nakuQumbu.

Apha eMahalapye uqaqqa ukhula eme ngedolo, inqonqo-ndwane ifika esifubeni, yonke ingca yokufulela izindlu isikwa phakathi kwezindlu ezi iphelele. Sisimanga selizwe eli,

laye limi lodwa, mawethu, alinabantu, limiwe zizilo zasendle.

Ngako nje imoto iphume edolophini lihlathi elithe shinyi nokuba isinga ngckhohlo eShoshong okanye ezantsi eMafeking okanye entla ePalapye, kuthiwa ununtu ohambha ngombethe kusasa uba litixi ukuba manzi athi nqa ngesifuba. He!

• I 3 •

Bulawayo

EBUDENI beholide le yenyanga yoMnga ndibe nezizathu zokutyelela kwa Bulawayo (223 cemayile) nase Mafeking (261) ngokucelwa. Kwa Mzilikazi ndandibizwe ngumbutho wezityudini nectitshala okokuba ndiye kwenza intetho yokuvula intlanganiso yazo. Ndagqibela ngowe 1931 kwa Bulawayo. Namhla ndifike isixeko esi sisisixaabesha esitwezekileyo somzi esiwazalise ngezakhiwo amathafa awayevulekile ngoko. Yaye inkqubela yabantsundu apha ingathi ibhabha ngamaphiko ukukhawuleza kuba amashishini (businesses) aabo ngoku adlule kuma 9,000 lilonke elase Rhodesia. Edolophini iibhasi zonke nezabelungu ziqhutywa ngama Ndebele anxibe iifaskoti czimaweza xa ethengisa amatikiti. Kanti ePalamente kukho amalungu aamaNdebele akumshayo. Hi-nje?

Le mcko yenkqubela yamaNdebele indenze ndeva ngathi ndisephupheni lesityhilelo sikaJohane ePatimo; kuba eKoloni

yokuzalwa kwethu sasikade sizicingela phezulu ngamawonga ombuso kaVitoliya, sizidla ngokuthi singamaNgesi amnyama, silidlele izwe clikude entla sisithi kusesithokothokweni sobunyama.

Namhla nje imeko isuke yaanguqulukubhede wevili ejikelezayo kaMqhayi ethi obesezantsi imphosele phezulu aze obephezulu imjulele ezantsi xa ndibona amaNdebele nabeTswana ingabo abaphezulu, isithi abasezantsi nabashiyiweyo ngabantu base Kenya, Uganda, Gold Coast, Nigeria, Nyasaland, Tanganyika ngoku kodwa iNigeria ebantu bangama 30,000,000 apho thina sima 8,900,000 yaye idolophu yabo iIbadan inabantu abama 340,000. Ngathi kulungile sizazi ezi nyaniso khon'ukuze sisinde kwikratshi lokuzicingela. He!

Apha kwa Bulawayo ndibonene nenzwakazi enguMrs. Muriel Mabusela engumOngikazi, umanTolo intombhi yomfi umLu. Solomon Mvambo, ititshala yam (1898) eQonce. Ndifike ingumfanekiso wenyani ukufuza unina intombhi ka Gudula emNcotsho (Berlin) eyamzalela umfundisi lo iintombhi ezininzi ezendele ezititshaleni ezidumileyo ooMahlasela nooBikitsha nooMkentani nabanye.

Le nto ikukwenda kwentombhi efundele ubuNesi lilifa elikhulu kuba ithi naxa ingumhlolokazi nje ngoMuriel lo ingahleleleki, koko iziphilele ngokonwaba.

Kwa kule dolophu ndibonene nenkosikazi eyayisekwayarini eLovedale (1902) ivuma iTreble (mna ndiyi Tenor). Yendele kunovenkile wodidi. Indimemele emzin'ayo, sadla imbhadu, yagqibela ngokuthuma umyeni wayo phakathi evenkileni ukuba andiphe umphako nezinye izinto endinokuzalatha yeka ke, wagixxa umfo ndemka ndimbhina-mbhineka zizibele zelamaNdebele.

Entlanganisweni ebendimenyelwe kuyo yecitshala necitshalakazi ezisekhulwini ndizinyaswe eqongeni lundwendwe oluphuma eNairobi iIndiya elingu Dr. R. Yajnik Ph. D.

(London) eliyintang'am. Entethweni endiyiwisileyo ndifakele nesiyalo esithi amaNdebele maze awalondoloze ngenyameko amalungelo obuPalamente nawokuqhuba iibasi zamagwangqa khon'ukuze iAfrika iqondwe jikelele okokuba inqwenela amalungelo aphakamileyo ngokuwafanela.

Ngenjika-linga edolophini kwaBulawayo kube kho ingxwabilili yentlanganiso yama-Indiya emenyelwe injinga le uDr. Yajnik. Nam ndiphuthunyiwe okokuba ndibe senanini labamphahlileyo etafileni nokuze ndimsekele ente-thweni yakhe xa emema inkxaso yesikolo esiphakamileyo sama Indiya eNairobi (Kenya).

Kwesi sithuba ndigagene nomlungu ondaziyo esagqibelana kudala eKoloni. Uthe kum nguye osebenze waphumelela ekubeni ahlulwe la mazwe aseNtla eme ngolu hlobo ami ngawo ngoku endaweni yokuba ahlonyelwe kwi Yunyoni ngokuya uSmatsi wayecikozela okokuba adityaniswe neli lomZantsi. Uthi wayesenzela ukusindisa ama Afrika ekucinezelweni hleze angazuzi nomkhwepha kula malungelo siwabonayo ngoku eRhodesia, yaye iNorthern Rhodesia yona ide yaqwela ukumonwabisa umAfrika.

Ubungqina bale nto kukuba iRadio Wireless yakhona isebenzisa abantu abaNtsundu emini apha ukuthetha nokucula isiNdebele, ize xa iqukumbela amagubu (orchestras) abelungu akuncamise ngokubetha uNkosi Sikelel' iAfrika, noGod Save the Queen. Kunjalo nje kwezi nyanga zidluleyo ndibe nembalelwano noQueen Elizabeth ozala lo ulawulayo kuba sasibulisene ngowe 1947 eLovedale.

Yimfundo ukuhamba oku, khwetha!

Malunga kude kufuphi no Bulawayo kukho isithili eku-thiwa yiBhembhesi esiniwe ngama Mfengu ase Fingoland eTranskei kuCaptain Veldman Bikitsha ngokuya ayethunye-lwe ukulihlola elo lizwe. Nangoku ndinamagama ama-khwenkwe afunda apha eMoeng endiwaqhele eGcuwa.

Ndithe xa ndiphutha-phutha umhlobo endandimbonile apha ngowe 1931 uSolomon Makeba wase Cumakala emaGqwashini owayengumVangeli (missionary) ndeva ngosizi ukuba uswelekile kuzo ezi nyanga zokuphela konyaka. Camagu maGqwashu enkomo zeNxele, zika Khamlana, maGorha ka Manzini, mabandla kaSiyaphi. Xolani, uyifezile indima abeyisikelwe ngumDali wakhe yokushicilela iincwadi ezintsha zamaculo neziBhalo zesiNdebele ukuhambhisa iliZwi ezingqothweni zomhlaba. He!

Iya bukeka idolophu yakwaBulawayo, yaye inezibele macala onke: kumaIndiya nabeBala namaNdebele. Ndincome yonke into lada lafika ilixa lokuba amabombho ndiwasingise ePalapye (223 cenmayile) phakathi kweemvula ezazixikile ukususela kweyeNkanga zatsho yazala yonke imilamho eqhelwe iyimikhenkenene nje engenamanzi.

Isitishi esi sakwaMzilikazi sesona side chlabathini: sizimayile ezintathu ubude (oko kukuthi nga ngokusuka eQonce kuye eBreyibharha). Yimutyululu iinkasayiya (rails) ukuphuma eqongeni (platform) labantu ziye kungena kumagotyiba eeGutsi ezingapheliyo, kuba kuthuthwa impahla yeevenkile ephuma elwandle eKapa, eDurban, eBeira naseLorenzo Marques iqokelelwe isingiswe embindini weAfrika ckoko ukuya kwelabeShona nangaphaya. He!

Zinqabile iintaba nemilambho kobu buthuba. Kukholise ngamathafa agqunywe zizinga neendada ezoyikekayo. Isiporo sikaloliwe sithe tse, tsotsololo, kangangokuba intloko yodidi olulingana nolu lutsala uloliwe oya eDikeni itsala amaqegu ali-15 igqotse ngengqobe inge ayinamthwalo. Kwa lapha kukho izitywakadi zomhlaba olele tyaba apho iinkolongiyane (sidings) zide zibe ntathu ukuqelelana ngeemayile ezilishumi enye kwenye, ukuze ebusuku iliso leinjini libonakale kuyo yonke loo ndlela engekafiki kuwe yena uloliwe. Abasebenzi beGutsi bathi kum ithabatha iyure yonke ibona-

kala itreni isiza, kodwa ifike kade kubo ngenxa yokuba ithula ilayisha impahla kwezo zitishana.



• I 4 •

KweleNgonyama

ZIINTSUNGUZI ke ezi zamahlathi ahambha indlovu nengonyama. Kuthc sakufika eFrancistown sabona into eninzi yeeLori ezithutha abantu nempahla eya eMawung ngakumadike aseNgamiland kungama wama-300 cemayile. Lilizwe leengonyama apha kuba kulapho zifele khona ezona nkomo zininzi zeli lizwe. Kulawula ingonyama apha inenekaz'enkulu, ntanga. Imoto ihambha ngobusuku kuuphela, khon'ukuze isithatha sezibane zayo sizoyikise iingonyama. Imoto ehambha emini sisisulu sokumiswa inqandwe ivunganyelwe ngala mabhubesi. Ngoko ke kuhanjwa ngobusuku bodwa ukuze kuthi xa kumiwe (nangasiphi na isizathu) kubaswe isivuthe-vuthe somlilo wokugxotha iingonyama ezi, kanti apho ucime khona se ziyirhawule loo moto.

Umgama wezi ndada ulingana nowokusuka eQonce udlule

eMonti nasemThatha usiya eKokstad, ucanda udada olunye oluthe shinyi olugquma ingonyama.

Kutsha nje kweli liphakathi kwe Francistown (nganeno koBulawayo) Nemaung, entshonalanga, kuwe i-cropleni yabelungu baza abanye babo baxhwilwa ziingonyama, abanye bagaxeleka kuhlanga lwamaLawu ekuthiwa ngama Sarwa bagwintwa.

Ekuhleni ukusinga ePalapye kukho isitishi esigama lithi "Taupse", oko kukuthi kweleengonyama, nje ngoko u"Tau" lo uthetha ingonyama, aze u"pse" okanye "pye" athethe ukuthi zizo zodwa; kwa nje ngokuba u"Palapye" enentsingiselo ethi "iimpala zodwa", iimbhabala ke ezo.

Komnye umzi apha umfazi othile ubone eyadini yakhe into engathi yinja enkulu echola-chola inqaba amathambo kanti yingonyama leyo, wothuka wabuyela enqugwaleni, yona yasala ihlasela idonki ebikhulekiwe esiphunzini yayiqhiwula yagqotsa iyiphete ngamazinyo kuba kakade ikholwa yidonki ngaphezulu kwelhashi ngaphezulu kunenkomo ngenxa yokuba ayinazimpondo. Kaloku ikhwange elikhaliphileyo liya kwazi ukuyikrazulu amathumbu ife ingonyama xa iyifumene kakuhle.

Kuso esi sikolo saseBamaNgwato koleji edlelweni lecnkomo zethu kule nyanga idluleyo kubonwe ixhego lengonyama eliphelelwe ngamazinyo se lisitya qha iincanda nabantu kuba liya shiywa zinyamakazi eliqhele ukubambha zona. Kodwa loyisiwe yenye indoda ebiyibambhile ngenxa yokuba buthuntu beentsini zayo busuke banqatyelwa kuku-yaphula amathambo; phofu umfo lowo ugula nzima esibedlele ngoku kuba akukho konwaba emva kokuphuthwa-phuthwa leli rhamncwa.

Ukutsho ke ndine ziqanaqwana endizifundileyo ngezimbho zamabhubesi. Khumbula mlesi ukuba ukhokho kaKumkani Victor Poto, uNdamase, wanikwa ubukhosi obulinganayo

enaMpondweni nobomkhuluwa wakhe uMqikela ngesizathu sokuba wabulala ibhubesi weza enkundla nofele lwalo kuyise uFaku, laduma ibandla. Ibhubesi ke bubukhosi. Akuvanga vanya?

Ekubuyeni kwaBulawayo ndimenyelwe eMafeking kwi-komiti yeenkosi zonke zelabaTswana, ngenjongo yokuhlahlala umthetho omtsha wokugugula iBamaNgwato Koleji okokuba ibe sisikolo selizwe lonke labeTswana endaweni yamaNgwato odwa.

Mamela ke.

Ukuya eMafeking ndivisisene noTshekedi Khama okokuba sihambe kunye nje ngoko naye ebe lilungu lelo qumrhu. Yena ubevela kulima emasimini akhe eFrancistown ngezipani ezimashumi mane. Kaloku lilizwe likayise eli, ndaye mna ndingakholwa okokuba ukho omnye umntu omnyama ofikayo kuye ngenani leenkomo ngaphandle komtshana wakhe uSretse.

Yimvuze-vuze ububele nesisa uTshekedi lo. Ndifike kuloliwe sel'endigcinele idinala enkulu ephuma kwi Dining Saloon, kwa nebhedo yokulala kwezi ziqeshwayo, waye umfo lo eliqhakra-qhakra lencoko, watsho sabukhathula ubusuku sigqekreza.

Sifikele kwiqikili lethu uDr. Silas Modiri Molema, M.B., Ch.B. (Glasgow), yaayenye into leyo ukubungezelana kwe-thu sobathathu, sigonana, sibonisana ngezenzo zabazali esiphuma kubo; kuba sisobabini noTshekedi asikalazi igqirha elintsundu esinokulincoma nga ngoMolema lo. Izizathu ziza kudweliswa kwa lapha. Kanti sisobabini noMolema asikayazi inkosi ephfumlayo enokuthelekiswa noTshekedi ngezenzo. Se zidwelisiwe kumanqaku anduleleyo zadandalaza.

Bebobabini uMolema noTshekedi ngabo abandithumela iziphoke-pheke zeengcingo zokundibizela kweli lizwe ngo June odluleyo ngezizathu ezaziwa ngabo bodwa. Kungoko

kuyingxokozelo yovuyo apho sithe sahlanguana sobathathu. Kambhe kukho nokuqhayiselana ngezenzo neziganeko ezisemabalini ashicilelweyo zabazali esizalwa ngabo, elide elinye ikhumsha elisiboneleyo lakhumsha lisithi: "This is a mutual admiration association" (olu lumanyano lwabantu ababukanayo, olukhumbhuza ingoma ethi, Hayi ukufaneleka kwabazalanawo, bakuhlala ngomanyano lwabathandanayo).

Uyisemkhulu ka Molema yingoty yobuWesile kuba-Tswana. Wathi akugqobhoka wavangela esizweni sakhe sabaRolong, waseka irhamente enkulu kunene nezindlu zobuCawa esixekweni sakhe nakwizibhaxa zeMafeking, ukuze kudaleke le Sekete ibanzi ikhoyo.

Kwa ngelo xesha wafundisa inzala yakhe eNxukhwebe naseDikeni kwavela amagqirha amabini uModiri lo nomninawa wakhe uDr. Sefetogi Molema, nenye imfundimani enguSebopiwa Molema, B.A. (Chicago). Uyise uSilas waphemba ubuTempile obathi banwenwezela kule nqila yeMafeking bada baya kufika eRhodesia. Kha ume, ulindele.

• I 5 •

KwaMolema

ITHOLE likaNkosi Molema nguGqirha Silas Modiri Molema, inkwenkwezi eyindangandanga phakathi kwamadoda afundiswe phesheya, ngala mabala:— (a) Ligqobhoka nelungu elidala leKomfa yamaWesile. (b) Lilungu lamzuzu leGrand Session yamaTempile elishumayela ngamandla inzilotywala

de liqeqeshe neckwayala zodumo kuloo nto. (c) Yinkokeli enezozo emicimbhini yombuso. (d) Ubuchule bobugqirha bakhe butsala nabelungu abavela eKapa, eDurban, Jo'burg nase-Australia de kube ngoku emva kweminyaka ema-35. Unce-mfele. Kaloku thina maXhosa igqirha siliqonda ngeemfele zabantu elibanyangileyo baphila ngamacebo anqabileyo enqabele amanye amagqirha. (e) Isimilo sakhe sinconywa ezweni lakhe ngabantsundu nabamhlophe ukusulungeka nokungabikho kwamasebezo. (f) Impucuko yentlalo endlwini yakhe esethafeni elalisisinga namasimi malunga neemayile ezi-ne kufuphi neMafeking ngumbono otsho ununtu akhamnqe: indlukazi emagumbhi ali-16 (asibhozo kuwo ephezu kwe-opstezi), ilelo ngalinye kwawokulala iindwendwe line-Bath-Room nethyolo langasese lemibhobho yamanzi kunye neFurniture egqibeleleyo nenokunqwenelwa ngumntu wentlambhuluko. Kukathathu ndifikela kuye, kodwa andilalise kwigumbhi elahlukileyo kwelangaphambhili. Andithethi khona ngeSitting Room (Saloon); andiyazi cyifikelelayo kwezethu bantu bantsundu basemaphandleni ngobunewunewu bokuhonjiswa; kanti nasezidolophini zimbhini kuuphela endizaziyo, eyokuqala iseDurban, eyesebini iseJo'burg.

Amanzi uwatsala ngephiko laphantsi komhlaba emthonjeni alifeze lonke elo phokomela lomzi, afake nombane (electricity) jikelele ngeDynamo yakhe. UnamaMfengu amaninzi okulima ngeenkabi nangeTractor, asebenze amabhoma centlobo zonke zeziqhamo (ipesika, iPlum, iphopho, iperc, iorenji, iapile, awujikeleze wonke unyaka evuna) ncentyantyambho zokuthengisa edolophini.

Ixabiso lalo mzi xa ndijongile alinakuwa ngaphantsi kwama £20,000. Yindoda emadodeni le. Hayi, ixabiso lemfundo enoThixo. Woza uthi wakha wabona nto ni na khwetha xa ungekawuboni umzi kaModiri Molema?

Abantu bakudala

EKUJIKELEZENI kwam andiyazi idolophu enamaLovedale amaninzi endafunda kunye nawo (ngokwebutho lam 1900-1902) nga ngawaseMafeking. Ukuhlala kwabo bathe saa kakhulu apha ezixekweni zabantsundu, kuba kukho abangakwicala lamaXhosa, kanti kukho abanini-ndawo abarolong ngasenkundleni kaMontsiwa. Ndincedwe nguDr. Modiri Molema othe wandikhuthalela ngeqegu lakhe ukundisa emakhayeni abo, waqala ngoRichard Mbelle umkhuluwa wentanga yam uArchie osePretoria, owalekelwa nguHoratio ongasckhoyo, yaaluyolo lodwa emzini omhle womkhuluwa lo. Sidlulele kuMannie Hommel ovuse amavo amandi asesinaleni. Iintokazi ezintathu zalapha ezikwakwibutho lethu zafudukela emizini yazo yokwenda ooMaggie Slous, noTepo Boabile noMaud Sidzumo umkaNkosi Zibi. Endizibonileyo apha ngoSeleje Molema, noEmma Maromola noKetlareng Molema. Ndisabadlula abangasentla eBechuanaland ooTibi Chieppe, Wetshotshile Sebele, Seepapitso Bathoen, Olebeng, John noSimon Ratshosa, Gopotlake noIdirilwe Sekhoma, Makhasane Molcfe, Nonofang Motshwaedi, Raditladi, Sebeso.

Libe mandi ithuba lokuncokola noSebopiwa Molema B.A. yaza yaqwela yona intswahla ende kunene sakubonana noMejana Tyamzashe untang'am, sisidla imbhadu yokuyola kweLovedale yamaxsha kaSomgxada, noBlom Geddes, noAitken noSofaty (Slingsby), Cruden, Dr. Roberts,

Fairlie, Farquharson, Hunter, Fisher, McGillivray, nama-Xhosa ooGilbert Tyamzashe, Elias Madubedube, Oliver Somniso, Livingstone Mzimba, Sebeta, Zazaza Mbewana, Dyan Bokwe, Mahlamvu, njalo-njalo.

Asiqondi thina ukuba iLovedale yakha yayola njengeyelethu ixesha. UMejana lo uzalwa nguGwayi umkhuluwa wenyange uPeter. Walekela uHenry igcisa leI.C.U. eMonti oza mva koJames ichule lohadi. Yena uziwa nguBen umqambhi weengoma ezidumileyo, kanti nabakhuluwa bonke bakaBen abayivinjwanga ingoma nepiyane. NgamaNgwevu azintsika zommandla weQonce ekunye namaHaya. Kube yenye into mfo kabawo xa sihlalutya ezeKriketi kuba sasiyidlala nkqi (noko mna ndandisenyelwa ngabo) sada sayidlala naseEngland sesinoNgcubu Poswayo noDixon Montsiwa noWilson Sebeta czikolweni zamagwangqa. UMejana lo wayeyinzuthela yeBowler eqengqa imililo yodwa, cyimbhalarha nangephini nokufildisha. Ngenene ivili kaMqhayi uKhawulezis' amaxesha iya ziphethula iimeko. Nangu umzekelo: kwawethu amaxesha inkunzi ekriketini eyayisoyisa zonke izizwe yayiliQonce. Izigebenga zayo ezingalibalekiyo ngooFred Bassic, Fielding Haya, Paul Xiniwe, Seti, Ngxoweni, Sidayiya, Ngcumbe, noMejana Tyamzashe lo. IMonti lalisaqingqa. IQonce lalikhuphisana neBhayi-Ndlovu leento zooMafongosi, Rwexu, Ngesi.

Kha uphulaphule, Lawu ndini.

E-Mafeking

Le ndaba yekriketi yakudala ngoku ifana nentsomi yamaxhe-gwazana engavakaliyo nakubantwana esibazalayo ngoku. Thina siyelele kumikhonyovu eshiywe emanxoweni ibubula isithukuthezi somkhulungwane, isithi, "Mlindi, kuxa liphi na?" Lwaphelela phi na udumo lweQonce ekriketini? Ibhadula phi na ngoku iMvo kaJabavu? Laya phi na ikhaya likaDilizintaba Soga into kaZaze emajwarheni kaSongcangcashc, Mtika, Dololindaka likaButsolo-bentonga? Zaphelela phi na iivenkile ezisibhozo zikaXiniwe uNdungwana, Diya, Khono kaBejula? kwa neehotele zakhe ezazixake abelungu eMonti naseQonce? Kha utsho mfo ndini? Sibuzene, sabuzana, sisenjenjalo noMejana Tyamzashe saphelela ekuncameni, lada lafika lona ilixa lokuba sahlukane noko kungavumiyo ukwahlukana kwabantu abathandanayo. Hinja?

ICawa indifikele ndiselapha, ndaza ndanikwa iiplani ezimbhini, cyakusasa elalini yamaXhosa, eyenjika-linga kwikomkhulu labaRolong bakaMontsiwa ndiphelekwe liqegu likaDr. Modiri Molema obubele bungatyhafiyu. Kuzo zombhini ndive ndivukwa bubutyhifilana bobuvangeli endabugqibela mzuzu, ndimana ndiluma-luma nangesi-Tswana emithandazweni. Ezi nkonzu zibangele ukuba ndazane nabantu abaninzi besi siqingatha samaWesile.

Ngethamsanqa iNdlu eNkulu yamaTempile eNorthern Transvaal yanonyaka (1954) imiselwe ukuba seMafeking

ngeyomNga (December). Nditsibele phezulu ukuyihambhela, ndaba lundwendwe kuyo. UMongameli wayo (G.T.T.) nguRev. E. E. Mahabane waseVereeniging ominyaka ili-15 ephethe eso sikhalelo kuyo. Imoto yakhe ifike iphahlwe ziibhansi ezintlanu ezinkulu, amaqakanyisa wona aphuma eTransvaal, baye oololiwe bonke bephokoza iinginya ngeenginya endithe nna ndaphokozeka kunye nabavela eRhodesia bedlule kum ePalapye. Ityalike enombilini yamaWesile ibaginye nzima abathunywa, bebaninzi abame ezindongeni. Ndiphuthunywe ngesiko lembheko apho bendiyalelwe ukuba ndinkonkce khona; yemiswa indlu xa ndikhokelwe ngamagosa akhethiweyo.

Isihomo sika "E.E." sisemagqabini kuzo zonke iiGrand Sessions endizaziyo kuba umfo lo ulihombhisa ngesithozela iwonga lakhe, nangelizwi elidokozela liyizalise yonke indlu ngohlobo lukabawo uTengo Jabavu esaphila. Siyamfanela isitulo esi, waye ezibambha ngobuchule obuthandekayo iintambho kulo lonke elaseNtla de kuse eRhodesia. Enye into emandi kuthethwa zonke iilwimi, isiTswana, isiXhosa, isiZulu, isiSuthu, isiNdebele nesiBhulu kuba maninzi ama-Rhanuga amnyama ngokokhozo lomya, athetha isiBhulu sodwa, zaye zimandi zonke ezi ntetho xa zithetha into emandi. Zimbhi zonke xa zithuka.

Unoyolo umntu ozivayo iintetho ezithethwa ngabantu ngabantu, kuba siyolile isiTswana xa sithethwa nguDr. Nhlapo, kwa nesiSuthu xa siphuma emlonyeni kaRev. Z. R. Mahabane umkhuluwa ka "E.E.", kanti isiXhosa simandi xa kuthetha uNkosi Zibi wakwaKhayakhulu, sincamisc isiZulu xa sikhulunywa nguSelby Msimang otsho singe yingoma. Amaculo ezo ntetho abeculwa onke apha eTempileni yaseMafeking, kodwa isikhungo, uBawo wethu osezulwini yena xa clandela umthandazo ubevunywa ngesi-Xhosa sodwa ngabo bonke abahlabei bezo ntetho, idume

indlu yintsholo engathi yeyasezulwini, avuye amaXhosa ke wena.

Kuthe ndingakhumbhulele nto kusaxoxwa imicimbhi ndabona uE.E. cziphosa kum zonke iintambho zesihlalo ngexesha lonyulo lwamagosa nokuthweswa kwamabanga jikelele. Yeka ke wena umaziyo uMpahlwa waseGcuwa, iqikili lethu leminyaka eMpumalanga clitsho ivuye ngenene intlanganiso yabazili ekhaya. Ndingenge yena, ndalinganisa yena, yaya kuphela loo seshoni, ndeva kakubi ukusishiya isihlalo lakuphela elam ithuba. He!

Into encomekileyo bubukhulu benxhova yalapha eqokelela i £1,590 isambhuku sonyaka. Kulwamkelo lwendwendwe zibe kho zonke izinonophu zedolophu, ooMantyi, Mayor, Police, Commissioner nabaFundisi abamhlophe bazo zonke iimvaba, wakhumsha wamiliimpondo uE.E. mfo ndini, zantyingoza ngamaculo ahlwabusayo iikwayala zatsho zancamisisa kwiHallelujah Chorus yeqela laseWesile, ndaqonda ukuba kusagqojokiwe kwezinye izithili nokuba kunyembhlekile apho ukhona wena mlesi. Kube kho nento engaqhelekanga le yokuba inkosi yabaRolong nguniTempile omxwayo ubomvu. Alifumananga lasikeleleka izwe labeTswana xa likhokelwa ziinkosi zolu hlobo. Kaloku mzuzu emvelini kaNtu inkolo yayisithi imvula ina kwakuthandaza inkosi kuba inkosi iya nanzwa ezulwini, yaye inkosi cziphethe kakubi imema ishwangusha, ilandelwe ngumjojo wolwaalu esizweni sayo, kanti liya sikelelwa izwe lenkosi eligqobhoka. Khangela kuVitoliya nexesha lakhe uthelekise nendawo apho inkosi ingumginwa ngokooHitler noStalin noMussolini ngelethu ixesha. He!

NgeCawa iinkonzo zikhokelwe ngeziqhazolo zentshumayelo, amadoda ethulula kugadla, ingabaFundisi abaphekwe eFort Hare, iinto zooPhokompe noNthoba endabagqibela kudala ndisabafundisa (ndavukwa lilunda nakukubona emani-

nzi amaFort Hare apha eTempileni) kwagileka iqela lemi-khuthuka esiguqweni. Iingoma zefaleni phandle apha zizingise imini nobusuku zikhokelwe ngoogqogqa boma-nyano lododana abandikhumbhuze ooGwintsa noThole eDikeni noAsapha noMandyanga baseMonti, kwazuzwa inani lemixwetyulwa.

Ezingxoxweni jikeleleithe yabaluleka intlonelwano ne-imbheko yamaTempile, tu amayelenqe, tu amabhunga, tu iintetho ezirhwexayo nezizindlayo emicimbhini. Okoko intlanganiso ziqale ngoxolo zide zaya kuvala kuluxolo nokuhloniphana, yaangumzekelo obukekayo kumntu oqhele amaduli nezisongelo zokukhululwa kwecebhatyi phambhi komthinjana nabantu abahle. Ndikhumbhule umncomoka R. W. T. Amy Scarle endakha ndamva esithi iNorthern Grand Temple yeyona ingenazo izidubedube noburhabaxa. He!

Ukhuzo lwamaTempile angasekhoyo apha nonyaka luzukiswe ngokuqhutywa enkundleni kankosi Montsiwa ngenxa yokuba bekusweleke inkosi yabaRolong ebiliTempile. Inkonzo ivulwe ngokufundwa koludwe lwamagama abafi ababalulekileyo enyakeni. Uqonde mfundi ukuba nasezityalikeni linqabile ixesha elichukumisa umphefumlo nje ngeli laseGrand Session lokulcswa kwamagama abantu abaswelekileyo enyakeni, ibe yona iTempile ihlanganisa zonke iityalike. Abafundisi abangabonaniyo nabangafunaniyo bayadityaniswa apha, ufike bebukana, bencomana, bezilibele izantlukwano zobuhlelo. UManeli Maaga obephathiswa le nkonzo ushumayeke zaphalala iinyembhezi, watsho lacaca ixabiso lento edibanisa abantu abavelanayo. Le nto indikhumbhuze intlanganiso yamakhosi eyayiseTamarha mzuzu mhla esinye isithethi sathi akukho nto ibahlukanise abantu abantsundu nga ngobutyalike. Nangoku phaya ePretoria kwaRhulumente umtyululu wamagama cemvaba

zobutyalike zamaAfrika udlule kunene ngaphaya kwewaka. Uxake namaBhulu. Inceda apho le intlanganiso. He!

AMASIKO

Yakuba ichithakele le komfa ndijikile ndabuyela entla ePalapye naseSerowe ukuxhamla iholide yehlobo ngokumana ndiqhawula phaya naphaya izijungqe zolwazi olutsha ngobukhosi beli lizwe.

Ndiza kuqala ngento atli UMqhayi ngumthetho kamthetho, othe kanti usasebenza kumaNgwato. Ma ndizekelise ngezinto ezintathu: (a) UMTHE. Thina emaXhoseni umthi lo awucingelwe lutho; kugawulwa yonke into engumthi nesithole nongana, ufike imizi yeelali zethu imi empandleni yempengempenge yethafa ngoku apho kudala imithi yemvela yayishinyene, kuuzindada. Apha ilali zabaTswana ungafika zifana needolophu zabelungu ngenxa yemithi phakathi kwezindlu nasezinkundleni. Izixeko ezidala iShoshong, neSerowe, nePalapye neMahalapye zibukeka kunene njengeKokstad yimithi. Isizathu kukuba inkundla inomthetho oqatha othi ummi ofuna ukuwisa umthi esizeni sakhe kufuneka aqale ngokucela imvume yenkosi. Inkosi ke ithumela abahloli baye kuqonda ukuba isizathu yinto ni na? Wonakalisa nto ni na lo mthi? Okokuba wenzakalisa indlu uya vunyelwa awuwise. Kodwa ukuba awoni nto, hayi. Athi ukuba uphike ngeenkani wawugawula adliwe inkomo okanye afakwe entolongweni, nokokuba loo mthi ube usebaleni lenkundla yomzi wakhe.

La mathafa atya iigusha ngoku eXesi ayengamahlathi ngelanga likaQilo (1862) eseyinkwenkwe uMoyake ixhego lasemaMfeneni elisand'ukusishiya. (b) ULIMO. Ngenyanga yesiLimela kubeTswana akukho mntu unokubopha iinkabi alime xa ungekawi umthetho wenkosi othi ma kusungulwe

ukulima ngenyanga yokuqala leyo yolimo. Kuthiwa uba nelishwa umntu owudelayo lo mthetho. (c) AMABUTHO. Xa inkundla inomcimbhli ofuna abantu bebutho elithile nokuba lelaba-fazi, nokuba lelaba-fana, kuhlatywa umkhosi imenyeczwe loo nto endulini le isentla kwekomkhulu ekuseni ngoms'-obomvu, ukuze esi simemo sivakalise igama lomntwana. wenkosi oyintanga yelo butho. Baya kuza ke bonke, wayi, wayi, wayi, baphcelele enkundleni loo mini. He!

Ndisawayeka ke apha amasiko omthetho kamthetho.

Ngoku ndiza kukhe ndenze amabal'engwe ngale nyamakazi kuthiwa liQhude. Ma ndiqale ngokuthi ngomnyaka we-1924 kwavakaliswa kwiMvo ukuba naanko kubonwe inyamakazi enkulu engaziwayo elalini yamaNtinde akwa-Loyilane, inga ngenkatyana yenkomo, empondo zizibhebhelele, yathinjwa, kwafuniselwa kunene ukuthi ingaba sisilo sini na?

Kude kwavela amarhanuga ayiqondayo athi liqhude, emakube livela ezifameni zamaBhulu ecala langaseNgqushwa apho kusekho amahlathi amakhulu. Kwathiwa makube iduke nokwena oku kwelizwe emva kweemvula yada yothuka se isemaXhoseni. NgesiNgesi yi "Koodoo". Ithandana namahlathi. Izimbho zayo ziyelele kwezenkomo. Emasimini ikhetha izikhwebu zodwa zombhona okanye izimbha, iyivune kanobom intsimi yomntu. Nje ngoko amasimi alapha ekude namakhaya (15 miles) izixeko ziya shiywa ngexesha lolimo nokukhula kokutya kuye kuhlaliwa emaphempeni angasemasimini kugitywa amaqhude la (necmfene) kuxwaywe nemipu yokuwadubula ngenxa yokuba ayinyama etyckayo.

Izinja eziqeqeshiweyo ziya kwazi ukuwanqanda endle ziwaleqeqe zize nawo ebuhlanti. Ngale Krismesi (1954) kukho indoda ePalapye ebone amaqhude ama-nc evalelwe ebuhlanti

zizinja zayo ezithe zawaguqula endle zeza nawo zawagalela apha ebuhlanti zawagcina ada abanjwa axhelwa iKrisimesi emyoli esisipho sezinja.

Apha esinaleni le ndiyiphetheyo yeBamaNgwato amadoda angabalusi beenkomo zesinala ndiwaphe inkomo yeKrisimesi, ekuthe esayihlinza afikelwa liqhude elidlule endlwini yam lileqwa zizinja. Kube ngamayc-ye-ye ukusukelwa kwalo lijikwa ukuba likhangele phaya kubahlinzi, laza ekugqibeleni langena phakathi kwabo. Yeka ke kwa oko balixabela ngezixengxe nezitshetshe ezo baziphetheyo balidibanisa nenkomo le, zahlutha ezo zinja zayimipatsiya.



• 18 •

Ukufika komPhathi

PHAYA eBamaNgwato Koleji enziwe ada afezwa amalungiselelo okuza nokufika komPhathi omtsha ulsaiah D. Mkize, othe ke wagaleleka ngolwesi-6 kwecyomQungu, Ndlolanja (January) nosapho inkosikazi uMahlongwana neentombhi

ezimbhini uLulama (8) noYolisa (3), eyokuqala ikuStd. VI, enci iku-III.

Umfo lo sisigadangu, "indodana", esibili singqingqwa, ebuso bushumayela ukuthozama nobuntu, emandla angenakudelwa ngamakhwenkwe kuba uphuma kumnombho wakwaZulu. Izingqulo zakhe zithi Gcwabe, Khalazela, kaMbho, kaGubela, kaMkhize (enye yeengotya zolibo lwabaMbho, nakubeni iingcali zamabali ezizwe zisithi amaZulu ngumlibo owahlukileyo kubaMbho; emakube umlambho uMzimkhulu olikhaya lakhe lokuzalwa, nje-ngomda owahlula iNatal neCape Colony uzixubaxubile ezi zizwe).

Njengoko isinala le ibiza kuvulwa ngomhla wama-24, ndizuze iintsuku ezili-18 ndimalathisa zonke iinkontsentse zemeko yalapha; ngokukodwa izinto ekufuneka uRhulumente ezilungisile. Phakathi kweetitshala ezilapha ubhaqe uDodds Makunga awayefunda xesha-nye naye ngowe-1923 eLovedale naseFort Hare, uDodds lo yena ephethe icala lolimo. Kukhothelene kwa oko, kuba naye uMkize uluthanda egazini ulimo olu. Igadi yePrincipal apha yinke-bhenkebhe yomhlaba omkhulu oncempompo zamanzi enqatheni lelizwe elifana neNtafufu emaMpondweni.

Ukhulule ibhatyi wafaka ipeki nomhlakulo kwa zisesuka umfo kaMkize ebila esoma kwa kusasa ayikhathule imini ngomji omkhulu ctyala imifuno yeentlobo zonke, phofu uMahlongwana endicela ukuba ndimnqande uwethu lo ngenxa yokuba amagqirha aseKapa ayemmiscele ngqongqo okokuba angazisebenzisi nzima hleze abuyelwe sisifo seHigh Blood Pressure awayemana esiwa siso kuminyaka engaphambhili. Kunzima wena ukuthintela isikhuthali entweni esiyithandayo kuba kusuke kubonakale ukuba siza kubhenela ezintongeni, kulumeze nokumqobisela umfo omhlana ubanzi nosifuba süsixangxathi. Ndinqande ndinqandile le mihla

ngolo hlotyana lwam yada yavulwa ikoleji enganqandeki umntu egadini.

Zibe siixhenxe iintsuku zam naye sivuliwe isikolo, waye esivuthisa macala omabini isibane sakhe, eziklasini nasegadini. Eziklasini ubonise iziphiwo zodidi oluphezulu xa cfundisa naxa elungalungisa imeko yonke yesikolo. Egadini uthe ggolo ngokomntu osongele into ayisongeleyo. Ndide ndamshiya ekupheleni kwenyanga noko ndiziva ndingonwabanga yile nto yokuzisebenzisa nzima kwakhe. Kweli xesha invula ibe ngumgando, izalisa imilambho, ihambha nengqele eyoyikekayo. Undibhalele iincwadi ezinde echaza czo mvula nenkqubo yesikolo, waye engayekanga ukuthumela amanqaku ephapheni abelithanda kunene uMthunywa waseMtata abelikhuthalele ukuliphakela iindaba.

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E-BamaNgwato Koleji

ND AHLUKENE noMkize ngomhla wama-31 kweyomQungu (Jan) ndabuyela kwelokuzalwa, ndingacingele nto ngakuba sigqibelisene, asiyi kubuya salamane emhlabeni kwa kwisithuba esinganeno kwecnyanga czintathu.

Invula yona ngangobuninzi bayo ingenise ubusika benene ngalo lonke eli xesha, ekuthe kuyo yonke indlela yam ndangenelwa ngumkhuhlane wesifo sombefu (asthma) esandi qale ekufikeni kwam kwesi sikolo, saza ngoku saya kundi-faka emagqirheni aseMonti sesingenelelwe zezinye ezibini

iPneumonia neBronchitis; ndayanzeleka ukuba ndihlale kanobom ngeselwandle apho.

Kwalile xa ndichacha ndagoduka ukuya eXesi, kanye ngalo mhla wesihlelegu esikhulu esaziwayo sokushiywa kwam ngunyana uTengo ngesaquphe. Udaba lundifikele ndise-ndleleni kuloliwe eQonce ngetelefoni endilandele se ndinkile eMonti kusithiwa eyona nyaniso ndoyinikwa eXesi ngu Gqirha uBokwe.

Ingcombholo ndiyidlula ngeenyawo apha kuba iya ziwa ngokubanzi, ndaye ndimelwe kukuyizolela inzila endifake entsunguzini emnyama yehlathi leenyanga czintandathu. Kwa ngoko ndikhawulezelwe ngabegazi nabasebukhweni bekhokelwe yintombhi yam uNontando besithi izila lemi-nyaka emine ndizilele inkosikazi yam yokuqala lifikile ekupheleni kwalo, ma ndithabathe owesibini ngesikhawu. Kwaba njalo okunene.

Kwa kweso sithuba uthe uMkize ebhala ephapheni u-Mthunywa ebalisa le yam into lwafika udaba oluthi yena ngokwakhe ulishiyile ihlabathi ngesaquphe esibangelwe kanye yilaa nto ndandikrokrela yona sisekunye eBama-Ngwato Kolcji. Nale indaba ndiyidlula ngeenyawo apha, kuba sendilenzile izwi ngayo kwa lapha ephapheni.

Ngezi zizathu ngendiba ndiya ziyeka ezi zidungulwana. Nto nje amava andifundisa ukuba la manqaku, nokubhalwa kwawo, ngawona agcina umntu, nalondoloza ubuchopho esizungwini sezila. He!

AmaQhalo EsiXhosa

NDISESEBAMANGWATO Koleji (1954) ndibone amaphepha esazisa ukuphuma kwencwadi entsha egama lithi, "Izaci namaQhalo esiXhosa" ebhalwe ngu Ezra W. M. Mesatywa, B.A. ndayithenga kwa oko. Umbhali wayo yinkunqele yetitshala yaseNxukhwebe cyakha yanethuba iseziklasini zam kudala.

Kwa isafika ezandleni ibonakele le ncwadi okokuba iyilwe ngocoselelo ngumntu ongathanga adyuduzo. Kambhe ayinyali ukuqondakala ingekafundwa incwadi eqokelelwe ngobunxhamo ngumbhali onxhamele ukuyibona incwadi yakhe isezandleni zabantu kamsinya.

Kuya buleleka okokuba kubantu abanewonga lomsila weB.A. kube kho abanje ngoMajola lo abathabathe inkxamlako ekulondolozeni intetho yethu emandi yesiXhosa esuka yanga iza kugutyungelwa sisiNgesi ngenxa yokukhangelwa phantsi ingakhathalelwa ngabaniniyo.

Ebudaleni bakhe ubawo uCirha W. B. Rubusana xa esamkela iindwendwe eMonti ezintlanganisweni zetyalike ubesakuyiyaleza futhi indawo yokuba ma zigcinwe izafobe zentetho yesiXhosa; oko kukuthi iintetho zobuciko ezingaphandle kwezaci namaqhalo.

Ubeyicacisa into yokuba izafobe yinto engumongezelelo kumaqhalo nezaci. Ma ndithi amaqhalo nezaci ziintetho ebe zisaziwa ngokubanzi; ngokukodwa wona amaqhalo ayevela kude emvelini yentetho yakwaNtu kanga ngokuba xa

ufunda iiDikshonari ezinkulu zesiZulu nesiSuthu nesiTswana (kunye neencwadi ezivahlanganisileyo ewodwa amaqhalo esiTswana nawesiSuthu) kufumaneka emaninzi ayelele kula sinawo esiXhoseni, nanokuthi amanye kuwo atyhile iindawana ezifihlakeleyo. Naangu umzekelo: Isala-kutyelwa sibona ngolophu. IsiZulu sona sithi "Isala-kutshelwa sizwa ngomopho", oko kukuthi sithi ukuze sive sifunde lutho siqale ngokwenzakala sophe. Kucacile ke apha ukuba esiXhoseni kutyedwe eli lizwi lomopho lenziwa ulophu, yalahleka ke intsingiselo yeli qhalo kuthi, kodwa icacile ngesiZulu.

Kwakhona kumaqhalo asencwadini kaRubusana u"Zemkin-komo magwala ndini" kukho elithi "Into ayibethwa ngankana". Alivakali eli qhalo esiXhoseni, kodwa ngesi-Tswana inkana yinto clinganayo nenyec, khon'ukuze isiXhosa sibe nentsingiselo evakalayo xa kusithiwa into ayibethwa ngento clingana nayo, koko yoyiswa yengaphezulu kunayo. Phulaphula.

Ziyindyabo izafobe zokuthetha encwadini kaRubusana (Zemk'inkomo magwalandini), incwadi efanelwe kukuphindwa ishicilelwe okokuba le nto umona ibingekho. Zininzi izafobe kumntu ozichola-chola ngemincili nenkuthalo ezincwadini zooT. B. Soga nezikaJ. H. Soga, noCandlish Koti noMqhayi, nakwiBhayibhile yesiXhosa (1927 Revised Union Version), nasezintlanganisweni zomanyano lwabalimi nezee-
nkundla zezibonda neenkosi, apho unga fika amadoda ekhuphisana ngokudlalisa kamandi ngeentetho ezinje ngezi:—
imbhuya-bathwa, umtshonyan'osethafeni, iqotha-qikili, isixhekele (abaMbho bathi isixhakala), ndimnxunu, ukubek'ubilo, irhabhebhe, irhinirhongo, ngqu-sinalala, ukusinalalisa, irhathanga, inkayoyo, bhimbhilili, ukuhodozelisa ilizwi ngomngqumshelo, umximandulo, ukuqhodamisa, ukuthula shamngqe, ukuba mnyama suze, inkothovu, inkathava, impuncula, iingwexa zamchlo, igantuntu, amagwevu okuhe-

lemisa, izanyadu zamehlo, isulelebe, ndikuphangele qebeyi, ukuncuma olumbhoxo, ukutolika umil'iimpondo, njalolenjalo.

Ndisabala nto ni na, khwetha, isiXhosa siyolile nje? Ndimthanda kanye umana kaMesatywa xa athi "ukuphazisa amasoko" (endaweni yokuthi ukuphazisa amasoko) esona siXhosa sichanileyo. Angazuza lukhulu ekhe wayichithela iholide yakhe kuW. Siyo eMonti, nakuS. F. Zibi kwa-Khayakhulu, noEzekiel Oloba eMngqesha, noW. S. Gawe eKomani, noC. K. Sakwe eDutywa, noC. A. W. Sigila eNxukhwebe, noEdwin Mpinda eMt. Frere, nakumaZangwa amaninzi eNcemerha naseRhode, naseNjwaxa, amachule aamadoda aqinileyo asekhoyo oko kwashenxa iinto zoo-Makhambhi, Rubusana, Pas Koti, A. H. Maci, Songo Kama, George Tyamzashe, Fielding Haya, G. Njokweni, Fielding Tshayi, nabanye.

Nditsho kuwe wena uthi uJabavu udala amazwi amatsha aphuma entloko yakhe yedwa, kuba zikho neetitshala namhla ezithi eziklasini zazo zakunqatyelwa sisiXhosa sanzilandule ngokuthi "Hayi uJabavu udala amazwi aziwa nguye yedwa angekhoyo esiXhoseni". Ibe inyaniso yona kukuba ziyangena ukuyifunda le ntetho ezincwadini zamachule: okanye azinamava mpela. Mna akukho nalinye ilizwi endilisebenzisayo ndingalifundanga komnye umXhosa okanye kwincwadi ebhalwe ngomnye umXhosa. Ngathi uMesatywa uyaleza iintanga zakhe okokuba zisiphande kakuhle isiXhosa esi zide ziyifumane incasa yaso.

Ma ndimyale ndithi ngamana wawuqhubela phambhili lomsebenzi umandi kunene, angaphumli, kuba akakagqibi.

Ndibe ndisathi uMesatywa akakagqibi nakubeni esinike incwadi entle kunene, neya kukhe ifundise kakhulu ithuba elide. Nditsho ndisithi isafuneka incwadi eyodwa yokuchaza imvela-phi yamaqhalo ngokucikidekileyo. Umzekelo

ngulo:— Siya lazi sonke iqhalo elithi “Umkhombhe ubhem-bhesile”. Livela phi? Ngentsingiselo lithetha umntu ongaqhelisiyo, nokuba kungesizathu senzondo yokufuna ukuziphindezela, okanye iingcwangu, okanye othe wanqu-nguka kuuphela engafumi kuncokola namntu.

Watsho ukulichaza kum uRubusana ndakumbuza esaphi-lile, waleka ngokuthi umkhombhe xa uqumbhile uluphaka-nisela phezulu uphondo ubaleke usukela into emawuye-nzakalise, kuthiwe ke lumka umkhombhe ubhem-bhesile. Kwa khona imvela-phi yesaci esithi “Ukubuya noboya bentenetya” isekubeni inxhova yecuba cyenziwe ngofele lwentenetya ibisakugqwethwa ukuze icala eli linoboya libe ngaphakathi, ekuthi ke xa icuba liphelile isuke invuthuluka yalo eqongqothwayo iphume ixubene noboya obo bente-netya, athi ke oncazelwayo “Lo mfo undibhulele obente-netya”, ilizwi lokuncama. Zikho ke nezinye izaci ezifuna ukutyhilwa ngokuphandwa kubantu abadala ngokukodwa amanqhawa.

Kukho isaci athi uMesatywa asiqondakali (643) “Liya gaya liya cola eli litye”, ngenxa yokuba ucinga ukuba ukugaya apha yile nto yokugaya abantu abaya emigodini yaseRhawu-tini. Kanti hayi. Xa umntu ebiza eli gama lokugaya kufuneka alijike ilizwi alithobe axelise naxa athi “ukudada” (emanzini). Eso ke sisiXhosa sakudala, esikhoyo nangoku kwintetho yesiZulu, ethetha ukusila, ukuze ke intsingiselo ibe kukuba eli litye lisila kamandi. Liqhalo elithetha ukusila xa kusilwa umphothulo wamazimbha. He!

Emva kwexesha isaza kufuneka yandisiwe le ncwadi ngemizekeliso ecatsulwe kwiinewade ezininzi kuneze ajika-jike kuzo okwangoku.

Ngoku ma ndiwashiye amaqhalo kaMesatywa ngelithi ngumthetho wayo lo imfundo, lo wokuba okukhona uso-ngeza ulwazi kokukhona uzeyayo uqonda ngokuqonda

ukuba kukude ebhakubha. Oku kukuthi kuyo yonke imingxilo yemfundo abona bantu banconywa ngolwazi lwabo ngabona baziqondayo bona ukuba olona lwazi luninzi lolu bangekaluzuzi.

Qiniseka wena ukuba umntu othi into ethile ayinakwenzeka emhlabeni ngoyena ukusweleyo ukuqonda. Kaloku ngu-Thixo yedwa ozaziyo zonke izinto kude kube kwezingaphaya kwamafu. Isizathu kukuba eyethu ingqondwana irhawulwe yabiyelwa yingqondwana le yobuchopho bethu esidalwe nabo; ayikwazi ukuzinakana ezinye izinto de izifundiswe ngowaziyo ngaphezulu. Lumkela ke ukuthi ayinakwenzeka into ethile apha emhlabeni.

• 2 I •

UmPhilisi

PHAKATHI kwezinto ekumana kusithiwa azinakwenzeka kukuphiliswa komntu engasezwanga yeza. Yinto leyo ephikwa ngooPhikaphela balale ngomhlana ukuyiphikisa. Nam kumava endinawo ndikhe ndibabone okweziq abaphilisi, koko ndingabi kho xa besenza isanga esi sokuphilisa ngaphandle kweyeza.

Kutsha nje (ngeyeNkanga 1954) phaya kwelabeTswana sive ngendumasi kubaliswa ngomfazi oseRhodesia uNkosi-kazi Marase Tshaza ohlala ngaseSalisbury kusithiwa unyanga abantu ngokubathandazela kuuphela engasebenzisi yeza, engamkeli namali.

Ukuthwasa kwakhe waqala ngokugula ngumzimbha ngamandla ithuba elide, wada wanga ufile, cycle ethongweni. Wasuka weebalulu ngaminazana ithile, waphakama wathetha, wathi uthunyiwe nguYehova okokuba ayityhutyhe iAfrika (ngaloo nyaka we1949). Okunene wajikeleza ke eshumayela enyanga kuundawo ngeendawo wada wagxumeka umzi wokunyanga eKandava, wawubiza ngokuba si“Sixeko sikaYehova”. Kule meko uziyilele isinxibo esisodwa esingumbhinqo welokhwe emnyama phantsi kweblawuzi ebomvu nompantshwa omhlophe ngokwamanina olwesiNeama Wesile.

Abalandeli bakhe banxiba nje ngaye, kwaza kwasetyenziswa iculo lamaMethodi ezinkonzweni. Entshumayelweni yakhe ucinzelwa kunene anokoze igama likaYehova, ekude ngesi sizathu wathiwa paa ngegama lokuba ngu-“Mayi Yehova”. Umyeni wakhe nguNaison Tshaza. Izindlu zesi sixeko ezimiswe buphuthu-phuthu ngenxa yokunxhama kwabantu zafulelwa nge-ncha, kuba incha kula mazwe inga ngomntu. Inani lazo ngama-500. Ngempela-veki baya fika ewakeni abantu abaza empilisweni yakhe. Ekhayeni apha kudalwe isithabazi senkundla apho ifikela khona imilwelwe ihlaliswe ezibhankini ezinde kunene, ukuze uludwe ngalunye luhlale ama-300 nama-400.

Umphilisi lo ukha amanzi ngendebe, awathandazele, ehle ke ngoludwe abathontsizele ngawo abaguli ethandaza njalo. Abanye baya phila, bambhi bangaphili. Uthi yena kuya ngokokholo lwabo. Zikho iimfele zokunqhina impumelelo yokuphilisa kwakhe, naanzi:— Kukho inkwenkwe enguBhiya eyaziwayo isisithulu nesimumu. Iya thetha ngoku. Ititshalakazi enguMrs. M. Mabiza eyagula nzima iminyaka emininzi ithe yakuza apha yaphila qete ngeveki enye. Isibandibisa sesityebi esinguDominiko siyifumene impilo besesityincamile, saye simncoma umphilisi lo singawuhlanganisi umlomo.

Omnye umfo ominyaka isixhenxe efe imilenze unyangiwe; uya hambha kunamhla. Le mizekeliso yeyabantu abambalwa abaqondwa kakuhle ngabemi beli lizwe, kanti ihleli inyam-bhalala yabaphilisiweyo enokukhankanywa ngamakhulu-khulu. He!

• 22 •

AbaPhilisi

LENKOSIKAZI kaTshaza ephilisayo ibayaleza bonke abaguli okokuba baziphathe ngesimilo sokuzithoba nokusulungeka, bawangenise eCaweni amagama abo bazikhethcele iBandla abakholwa lilo xa begodukile. Yena uwaxhasa onke ama-bandla etyalike akhoyo. Into esisimanga kukuba uTshaza, nakubeni eneminyaka ephilisa akafuni nepeni emntwini, kanti siva kusithiwa kukho abaqala ngokuthi abafuni mali, kodwa bajike phakathi bayikhongozele ngezikotile. Phaya eAmerika kukho umphilisi ogama linguTata Divine ohlala-eNew York, U.S.A. unconywa ngokuba sisityebi esingawo-thiyo umlilo ngenxa yenzinzilikihla yemali ayiqokelele ngetyalike entsha yakhe. Kweli lethu ilizwe amaphepha abelungu aseNatal apapasha udaba lokuba umphilisi ongu-Shembe ekuswelekeni kwakhe ushiye ikhupha lamawaka alishumi eponti kwilifa lakhe. Asazi nto ke ngabanye eKoloni abadluleyo kwishumi elivayo labaseki bamabandla amatsha, kodwa omnye kubo owaqala engumntu oyinkwambha wagqibela gokumisa izikolo neesinala; omnye eKapa kubaliswa ukuba wayegalelelwa iintyunkula etafileni xa ashumayelayo; omnye kuthiwa unamaphokomela ezindlu ezinkulu ezimanewunewu nodederu lweemoto neeLori

ezithi xa zihambha ziphuma elwandle ziye kungena eRawutini naseMafeking ezitsho abantu ababonelayo bakhamnqe. Omnye kwalapha eKoloni wajika umanyano lwakhe walenza ityalike wenza iinto zamchlo wabashiya oogxa bakhe besatya iinkobe kunye nathi.

Ndikhumbhula ekubuyeni kwam eJerusalem ngomnyaka we1928 xa dandibonisa amanzi aseJordan namatye aseGalali kwabakho abantu abaninzi abandicebisa okokuba ndivule ityalike entsha egama lithi "Amanzi eJordane", besithi ndingayikha ngomhlakulo imali kuba akukho nto itsala abantu abantsundu ngangetyalike entsha. Ndiyicingile kakhulu lento kuba ndandinabo nobutyhifilana bobuvangeli; kodwa ndagqiba kwelokuba mandiliyeke clocebiso hleze lindiwisele isaphompolo entloko kulandele nolwawu lweshwangusha; baye ubunkokeli boluhlobo bunerhola lweenkathazo zabo.

Kaloku apha kumndilili ubunkokeli obu bunomtsalane omkhulu ngesizathu sokuba abantu abaninzi basckeleze inzuzo enkulu xa bezuzene negama lobunkokeli nobayiphina into, ngokukodwa ebugqobhokeni. Phofu iyabuleleka yona indawo yokuba abantu bakowethu belithanda iLizwi likaThixo nengqobhoko nokokuba yeyaluphina uhlobo. Kulungile bakhuphisane ngokunqula uThixo kunokukhuphisana ngobuginwa nobunxila nobukrelemnqa. He!



Makulawule Ulutsha

MALUNGA neminyaka elishumi edluleyo kuvakele imikhwazo engapheliyo ethi, "Le yimini yolutsha; amaxhego wona nabanye abantu abasebeqinile nabebeqhele ukukhokela iniicimbi yamaAfrika baphelelwe lixsha, mabashenxe endleleni nasezihlalweni zentlanganisobakhwelele ulutsha, kuba ilizwe liyazika, liyatshona lisonakala bekho bengaviwa nanguRhulumente. Lulutsha oluza kuyigenga indlela. Makuvulwe kulawule ulutsha, alahlwe namasiko amadala angasancedi nto." Kunjalo nje lentetho yayiphuma kumasinala asafundayo yaza ke yaanomtsalane jikelele nakubantu abangafundanga. Lentetho inamacala amabini enokujongwa ngawo. (a) Abathethi bayo banemfundo ephakamileyo kuneqhelekileyo eluntwini. Ngesosizathu bahloniphkile elizweni elithembhe ukuthi mhlawumbhi banemfihlo engathi ibelusizo. Ekuhambeni kwexesha kusuke kwaphuhla amaqashiqashi nempikiswano xa kufunwa indlela yolu sindiso; kuba kuthe kanti kuqhayiswa ngayo nje ayaziwa mntu; sabona ke kungena indelwano, nokunyolana, nokunyeliswa komntu wonke ongavaniyo nabantu balemfundiso yolutsha. Ekulahlweni kwamasiko akudala kungenelele ubuginwa nokugxckwa kobutyalike nesihlava sokuphimisa laza ilizwe labonwa seliphithizela ngamantombhazana amancinci amemeke iintsana zawo; endaweni yemitshato yasetyalikeni kwachuma into ebizwa ngegama elithi "masihlalisan", kwaza endaweni yengqobhoko kwa-

ngena ubuhedeni babantu abanxibayo, lwaphela kwa oko uqeqesho lwabazali. (b) Kubantu abadala ayibanga sisi-manga lento kuba bona bagcine isithethe sokuba ngamava into efundisa ingqondo emntwini nokuba ngomdala nokuba ngomncinci. Umzekelo obalulekileyo yinkundla. Kulapho amagqala afundisa amakhwenkwe amava. Umntu omtsha kusafuneka efunde amava. Lunokuthini na ulutsha ukuba kube lulo olufundisa abantu abadala abaphuma kwiziganeko. zamandulo? Lento iyinkwenkwe esafundayo sisidenge esimelwe kukufundiswa ngamava kuba ayikakwazi uku-zithengela umhlaba, nemfuyo, nokumisa ikhaya. Into eyaziyo likhaya elimiswe nguyise, yena waliyila elizeni, walikhusela ekubhanganeni. Ulutsha lona lusekeleze isisulu sokudla amafa emizi edalwe ngentsebenzo yooyise.

Umntu othi makukhokele ulutsha emicimbhini undikhu-mbhuza intsomi yomsila wenyoka owathi udiniwe kuku-khokelwa yintloko; waza ke wanikelwa inkokelo leyo phofu uqondwa ukuba awunamehlo; umsila ukhokele wada waya kungena emlilweni yatsha yonke lonyoka yaaluthuthu ngenxa yokuba umsila kakade awunamehlo okuyibona ingozi le ibonwa yintloko enamehlo.

Inkundla le yayinguRhulumente wethu wamandulo ofanayo ngengqondo nalo wanamhla uRhulumente ngecala lokuyiqonda into yokuba ulutsha lungumsila ongenamehlo akuyibona ingozi apho ingakhona. IBhayibhile nayo ithi siyatshalalala isizwe esiswele ukubona. Umbuzo ngulo, buphina ubunqhina bokuba abona abantu bayaziyo apho ingakhona ingozi yesizwe lulutsha olungekabi namava? Ebudaleni bam andikaluboni usindiso olunokuzuzwa ngokulandela ulutsha olungenamava anto. Anditsho ukuthi alunakubakho; koko ndithi "ndoyicela ivuthiwe". He!

Ubisi

KWENYE ycentlanganiso zomanyano lwabalimi kwakha kwenziwa intetho ngumgcini-sihlalo (umbhali lo) ngobisi. Kumanqaku aloontetho waphawula okokuba ubisi olu yinto enexabiso elibanzi ebantwini abanjengamalungu omanyano lwabalimi abajongene nokuvelisa emhlabeni izinto zokondla usapho. Utsho esithi; qonda ngalento yokuba usana lukwazi ukuphila ngobisi olu lodwa. Kukho ukuba ibe lubisi lomzalikazi wosana olo, okanye ubisi lwenyamakazi inkomo negusha nebhokhwe.

Abelungu abanolwazi olunzulu basifundisa okokuba onke amathambho ethu namazinyo avela elubisini, ubisi olujikwe lwaba ligagadele elilukhuni. Nathi siyayiqonda into yokuba amazinyo namathambho akaboli naxa umniniwo efile, nokuba yinkomo efile phaya endle, nokuba sisilo esinjengenja.

Ngalowa nyaka ndandiseJiphethe (1928) ndaba nethamsanqa lokuboniswa amanchwaba cenkosi zakudala ooFaro abudala bukuma-4,000 eminyaka. Encwadini ethi "E-Jerusalem" ndiyichazile nento yesiganeko sokuba ndisibonile isidumbhu sikaFaro lowa wayetshutshisa amaSirayeli. Nje ngoko sasiqholiwe saqwayiteka saalugagado ngamayeza azimfihlo zamaJiphethe inyama yaso ayizanga ibole koko yajika yaludongwe lomhlaba zashiyeka iinwele entloko zinje ngoko zazinjalo esaphilile, aza amazinyo namathambho asala engalawa amhla-mnene zikhazimla nenzipho zezandla

nezenyawo nakubeni yonke into seyingumhlaba wodingwe. Lo mhlola wandimangalisa wazalisa ubungqina bemfundiso yabelungu ethi ubisi olu yindoqo yendalo kuba ludala into engaboliyo.

Into eqondwayo sithi maAfrika yeyokuba umfazi ophethayo kufuneka elufumene walutya ngangoko anakho ubisi nomvubo wamasi. Abelungu nabo bathi umfazi okule meko makagcinane nobisi, athi ukuze angadikwa lulo aluguquguqule alutye luyi Cheese namasi nentlobontlobo zepudini zobisi. Xa enje njalo wothi ke azale igeledwane lomntwana owomelele ngokwentsimbhi, endaweni yentothovela eqoboqobo ukwaphuka lula amathambho. Kanti ke naxa umntwana esakhula, esamunya, makuzanywe yindoda yakhe ukuba oku kutya kunganqabi kumdlezana. Ngenye imini kuloliwe ndibonene netitshala emzimba ucekethekileyo ihambha nomfo omathambo makhulu, ozandla zizizithwexeba, ingxilimbhela ngobude. Ndibuzile kutitshala ukuba ngubani na lomfo? Ndothuka yakuthi nguTata wayo. Kwa oko ndimbuzile uyise lo ngalo mahluko ungaka phakathi kwakhe nonyana, wandinika impendulo engalibalekiyo. Uthe, "Kaloku thina sazalwa ngokuya ilizwe lalisavulekile kusengwa inkomo. Thina sasingayazi ibhulakufesi (breakfast). Sasihlutha zizapholo zodwa simke nempahla emadlelweni sigalele intaka sitye imigxube, ukuze sakugoduka ngokuhlwa silale ngomvubo omkhulu wesigcenga. Kwakuhluthwa lubisi ngoko. Ngoku linqongophele ilizwe, umfazi uyikhulisa inkwenkwe ngamanzi aneswekile ne-ti, isiqhamo ibe lubivana olufana nalo mfana ndihamba naye."

Ngenxa yesi sizathu ikholisa ukuba nkulu ingxoxo cizintlanganisweni zethu zabalimi malunga namacebo okwandisa ubisi emakhayeni ethu; ongafika kukho amacala amabini engxoxo, elinye lilula, elinye linzima: Elilula lelithi

masicele uRhulumente asandisele umhlaba namadlelo, khon' ukuze sikwazi ukwandisa imfuyo yenkomo njenga mandulo kuba abantu bandile kanti umhlaba awandanga. Icala clinzima lona lithi masifuye inkomo zohlobo lwamasi amaninzi ukuze kumzi ngamnye kufuywe intsengwanekazi ibenye eyosengwa ilizalise ithunga iyodwa apho namhlanje sigcina ishumi lonke lezaqhakra ezizalisa ithunga elinye zisitya incha yesithabazi selizwe. Yothi le ntsengwanekazi iyodwa ilinyelwe intsimi ephelileyo yokuyondla ngehabile, nokuba yirasi, nokuba yiLucerne. Inkabi zokulima zoba mbhini kuphela zibe ngamaqukunya cenyathi ezilingenwe yipuluwa encinci endaweni yesipani seembhityo ezimoshale idlelo. Bakho ngoku abadibaniselana ngokuthenga okanye ngokuqesha iTractor, bahlukane mpela nesipani. Litsho ixesha kuba iyanokozwa nguRhulumente into yokuba akazimisele kongeza mhlaba. Ngoko ke sithi ekufuneka songeze ingqondo yokufunda ukulima wonke umhlaba esinawo ngehashi elinye nokuba yimbhongo (mule) ngokwendlela yamaMelika wona athi imbhongo enye iyayilima iyigqibe iyihlakule iyivune intsimi engamashumi amane eeAkile, apho ubuchopho busctyenziswayo ngumntu okhuthelileyo. Kaloku Thina siyanqena ukubusebenzisa ubuchopho lwaye olona lutshaba lukhulu bubuvila nokubutha ezindywaleni kwa nokubalekela ezidolophini zabulungu siwashiyi amaphandle apho likhona elona khaya lethu. URhulumente uya eyiqinisa imithetho ebonisa ukuba idolophu le yindawo yabelungu nelifa labo atsho eyithetha tyhatyhasini into yokuba ikhaya lomntu ontsundu lisemaphandleni.

Okunene aya encitshiswa amalungelo ethu edolophini ngenxa yenjongo (policy) yokuba thina singabahambheli nezicaka zomlungu oyena mnini ndawo; kungoko ke sinyanzelekile ukuyibhadlisa intlalo yethu yasemaphandleni

ngokufuna amacebo okuqweba inkomo zobisi ezehlisayo. Zona zizuzwa ezikolweni zolimo nakuba-bonisi lulimo (demonstrators), nakumafama amhlophe anovelwano nomntu ontsundu.

Ngalinye, ubisi olu yindoqo yempilo ukuqalela kwilixa lobuncinci kuse ekwaluphaleni, yaye ibanzi kanye imfundo nentsebenzo ephathelele elubisini.

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IziNqulo

IZIDUKO neziNqulo zamaXhosa ngumcimbhi ongenasiphelo kumntu owuthandayo nonyamekele ukuba imvelaphi yethu ingapheleli kumaqashi-qashi kumaxesha azayo.

Encwadini yethu “Imbhumbha yamaNyama” kushicilelo lokuqala (1952) zibe ngama-93 izinqulo esizihlanganisileyo; kolwesibini, 1953, siziqhubele phambhili sayakuthi xhaxhe nge-162; ngoku (1957) nje ngoko sibhalayo czi zidungulwana simi nge-171, kanti kusuke kwavela neendawana-ndawana ezibonakele zifuna ukulungiswa; okanye ukongezwa. Naazi:—

KumaJwara la alandela amaCira, emva koSongcangcashe fakela uMtika; kwisiThathu (15) emva koSitsumo kungeniswa u“Msenge usebaleni”; kumaTshonyane (36) emva koSawa kufakelwa uSizila, Tazi; kumaMfene (42) emva koLise kuthiwa masicime uMagwentshu sifake uCanzi; phaya kumaMpondomise (48) sifumene ukuba abanye ooMa-

ola benjenje ukunqula; Majola, Thwanc, Msitheka, Sabelo, Fulela mfaz'olivila wanetha, linyuke ke inani ku-162 liye ku-163; kumaXesibe (a) phantsi kwama (53) guqula uPhalo kaNxele, umenze abe nguTalo kaNxele; kumaMpondo emva kwama (70) kumaZotsho aamaBambha, ngoku sifakela amaSilango, Silangwe (Zotsho), Nyawuza, Thahle, Hlambhangobubende, linyuke ke inani liye kwi-164; kuma-Tshezi (81b) fakela uNdela; phaya kumaDlangathi (89) emva koNtsazini yithiMngeya; emva kwamaReledwane (93) fakela uMasoka, Ntanzi, Dedeza, Mzimkhulu, Roli. Phakathi kumaXaba (97), emva koNonxas'uyakhathala fakela ingcasiso ethi ("No-nxa sukuba uyakhathala, oko kukuthi uyaqumbha"); phantsi ko(103) ezi zinqulo zimiswa ngale ndlela; "Ndlovu, Jiyana, Ngonyama, boya benyathi, Ncobo, Malunga, Mpepethi, Mlandu, Mntungwa, Gengezi, Ndlovu zidl'ekhaya ngokuswel'umalusi". Phantsi ko(105) fakela inkcazelo ethi:

"UJames Ntshona, (1955) uthi kuthiwa Goma, Tsengwa, Hlambhisa; kukho isibuliso esinguGOLELA kumanNkomo endlu yakwaMazwi, Masiza, Kutta, kunye namaNkomo azibiza ngoNkomo, kanti isibuliso samaNkomo endlu kaNtshona onguGalela sithi Ntswahlana, Phango, Khwezi".

Emva ko(110) Zengele kukho uMaloyi, Mbhuyisa, othi alinyuse inani liye ku(165); phantsi koBikane (115) emva koMafu kufakelwa uNonjogo, Sikhubane umthi ophungwa ngembhethe, oko kukuthi ngobisi.

KumaBhele emva kwamaDongo (116) kufakelwa awakwaDlambhulo, Nkomo zikaVaphi, Mnconywa, zikaNokrele, zikaSiphafu, Ntshangase, Mnomane, Nontandanqungquthela, Mabedlana'akoMbikazi abangadli mbilini wempahla, badl'umbilini wencamazane, azicana zinuk'intsundwane; linyuke ke inani liye ku(166).

Phaya ku(127) hlomela uNdulula, Dlula. Kukho nama-

Bhele akwaSonani, Ntshantsho, athi enze inani liye ku(167); emva koMjoli (143a) fakela "amabhabha namhlelo"; ku(159) (j) emva ko "wakwaMvulana" hlomela uJila, Bhakubha, Ntlenzekazi. Ku(41a) fakela emva koNqeno uNgantumbha.

Ngoku inani le(168) lithi amaNci (Zotsho), Mbhali, Mdludla, Bekile, Tshitshis'intaba, Nto zinde zinemiqala, Umthi owawa wabhekis'amasebe eluThukela, Gcina Maqholo. (169) MaJange (Zotsho) MaChi, Nondaba ezigobeleni. Lawu, Lisela, Ndenza, Xabanis'abantu belungisa, Siduli sentsingisi. (170) UXolo kaMbibe, uSinda (Mgolombhane) limqosho lisentla kwengalo, uMambh'ezimbhini ezafa ngamini-nye, Umth'omkhulu ongenamagqabi, owathi ukuwa kwawo wawela ngasexhegwini kwalil'amadoda; (171) UmButhuma kaMbhekeni, uHelushe, uDebe limdaka, uSiximbh'csimila ematyceni njengetshongwe, UmSuthu.



UGqira uD. D. T. Jabavu, inkokheli ebalulekileyo kwisizwe esiNtsundu, umbali wezi ncwadi: *E-India nase East Africa, EJerusalem* nezinye, ngoku ubuye wasiphakela kuloo ndyebo yakhe yamava ngokubala amabali amafutshane okuvula iingqondo nokusonwabisa. Iqela lawo lingamazwana asluTswana apho wayebambe khona ezobungqonyela kwiKoleji yase Bamangwato ngo 1954.

M A S K E W M I L L E R L T D .