

# UNomathamsanqa no- SigeBenga.

[IGazi liyintSikelelo noXolelaniso.]

IMBALI ENGOKUWA KUKA-NTU  
NOKUSINDISWA KWAKHE.

Ibalwe ngu

**HENRY MASILA NDAWO,**

*umBali kaNolifwa, weeNtsomi zaseZweni, woHambo  
lukaGqoboka, neziBongo zeziKosi zamaHluhi.*



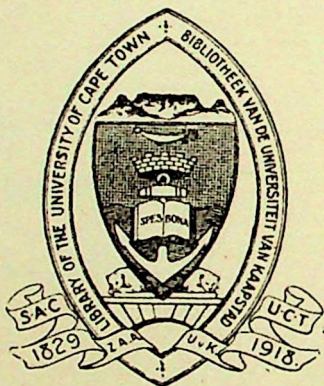
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G. & S. LTD. C.T.

D. F. n. d. M. M. M.

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## UMBULELO.

Le newadi ibingasayi kuqondakala kakuhle emzini ukuba ibingaqalanga yaphathwa zizandla zaaba babali: U Mnumzana uW. G. Bennie no Mnumzana uSamuel Kfune Mqhayi.

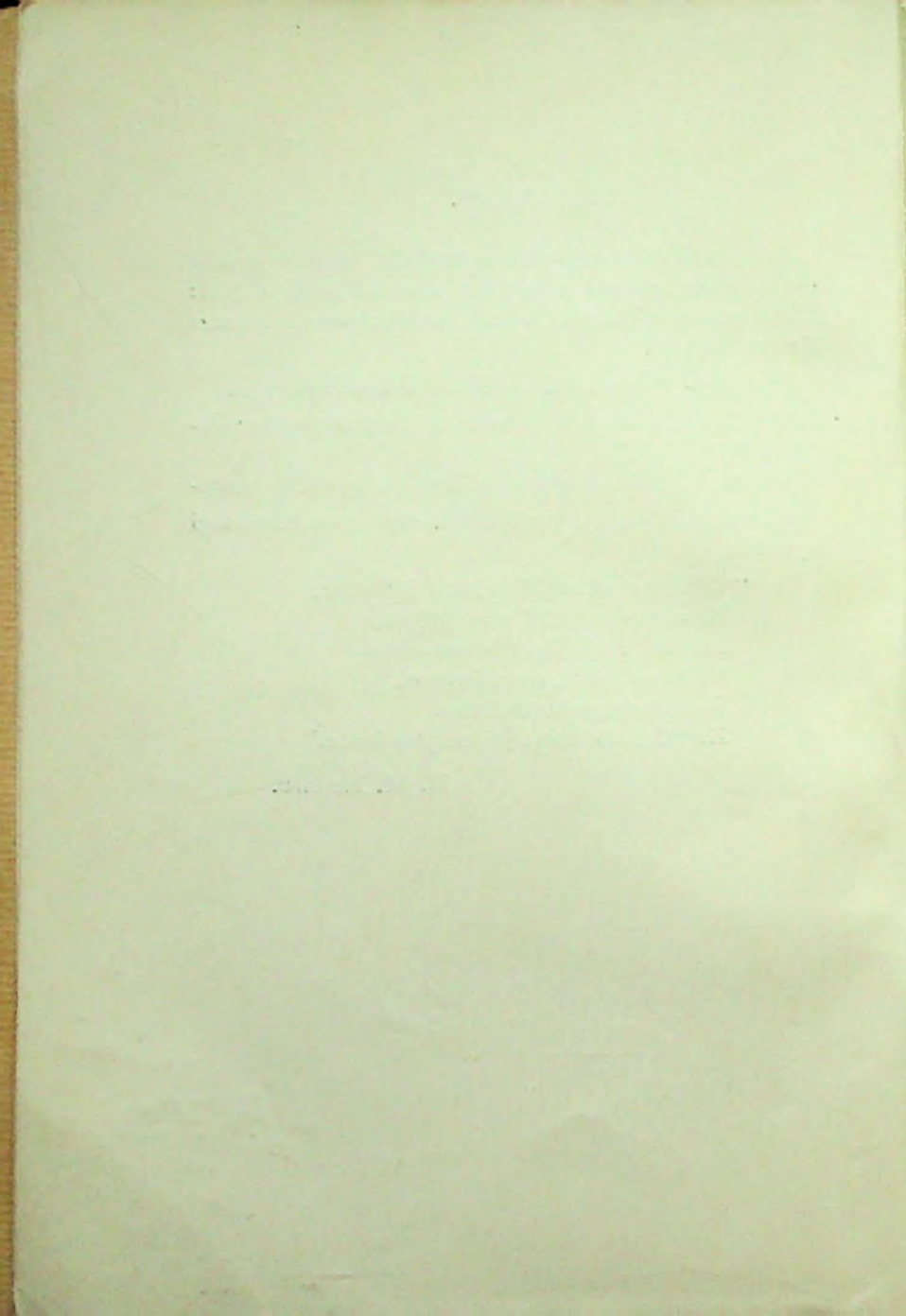
Ababali beencwadi aaba asifantu bakhweletelanayo.

Baya bukana, basize nalowo sukuba esemsingeni woku-ngaphumeleli.

Umfo kaBennie ngumbali odumileyo kumabali akwa-Ntu, nomfo kaMqhayi yimbongi enesiphiwo sobumbongi ngendalo.

“UMqhay’ ukhuph’ iinkom’ intlazane,  
Ngesiquphe kufik’ eny’ indoda,  
Inzwan’ emfutshane’ enomtsalane.  
Yakhwaz’ isithi, ma zibuyiswe.  
Baye basenga bencedisana.  
Kwahluthwa kwaanje lusapho lonke.”

H. M. NDAWO.



## INTSAYELELO.

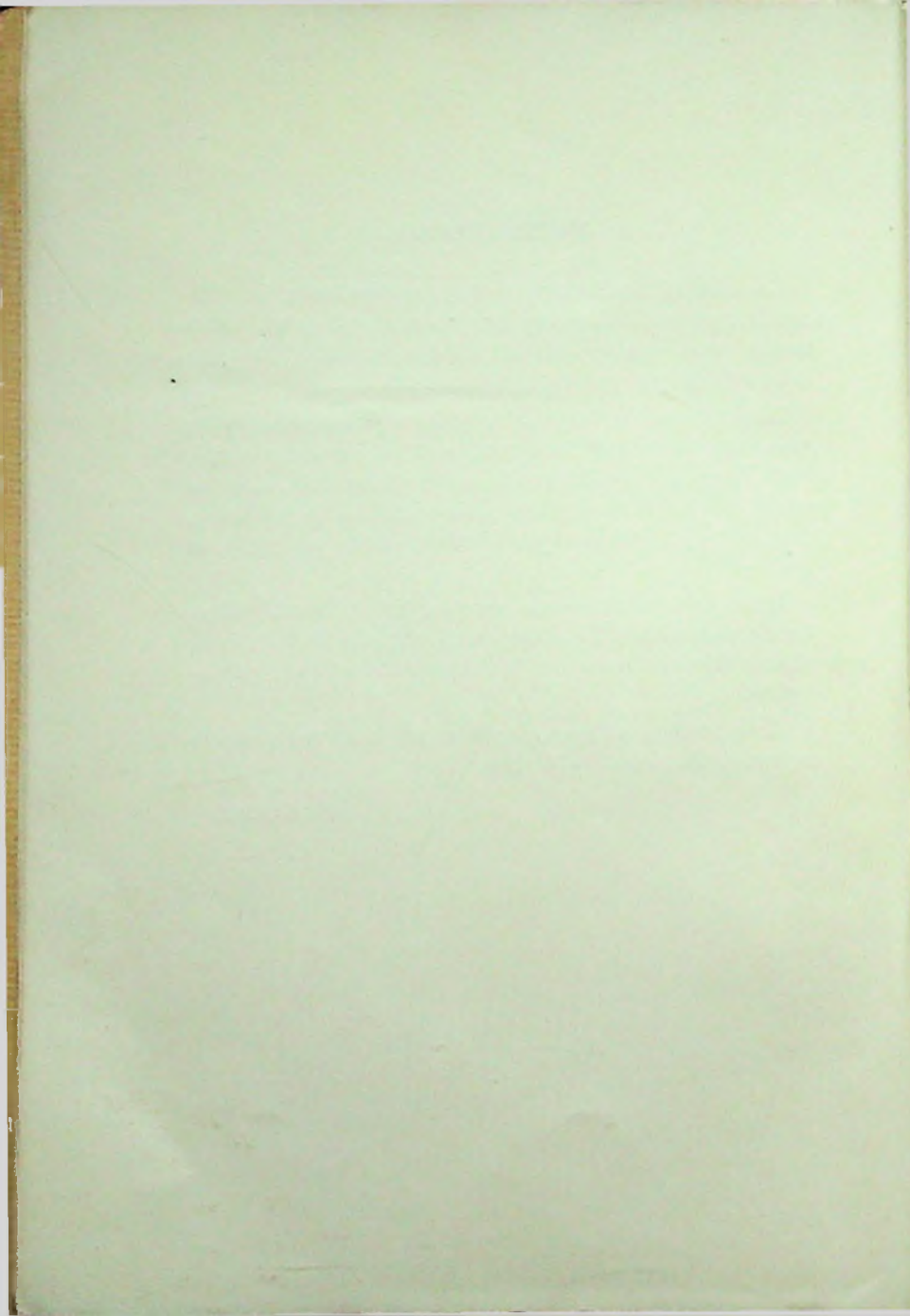
Le ntsomi kaNomathamsanqa noSigebenga be siba ngenkangeleko imi kwisiganga sobuntsomi poqo, kanti inento eyisekelezileyo ecaleni ebugungu, kuba ithe apho iphethuka khona yoonda ngokuwa kukaNtu.

Imphuthuma kuloo ntlalo yakhe yobumnyama, yada yaya kumphosa kwithuba aqubisene kulo nasizwe simbi, esibe sivela phefeya kolwandle, esamvula amehlo, samvula iindlebe nengqondo ngokumtyhilela imfihlakalo yokhanyo, eyayingazanga yafumaneka kakuhle, okoko uhlanga olu lwaba lulo.

Igazi nalo lenze owalo umqela kule ntsomi. Kuye kwabonakala okokuba akungelungi xa lithc lasilela, kuba abantu abafayo nabo be bezihlangula amafwa, be belungiswa ngalo.

Kanti ke likho eli lona, ekuthi xa umntu evumile ukulungiswa ngalo, angatjhabalali mpela.

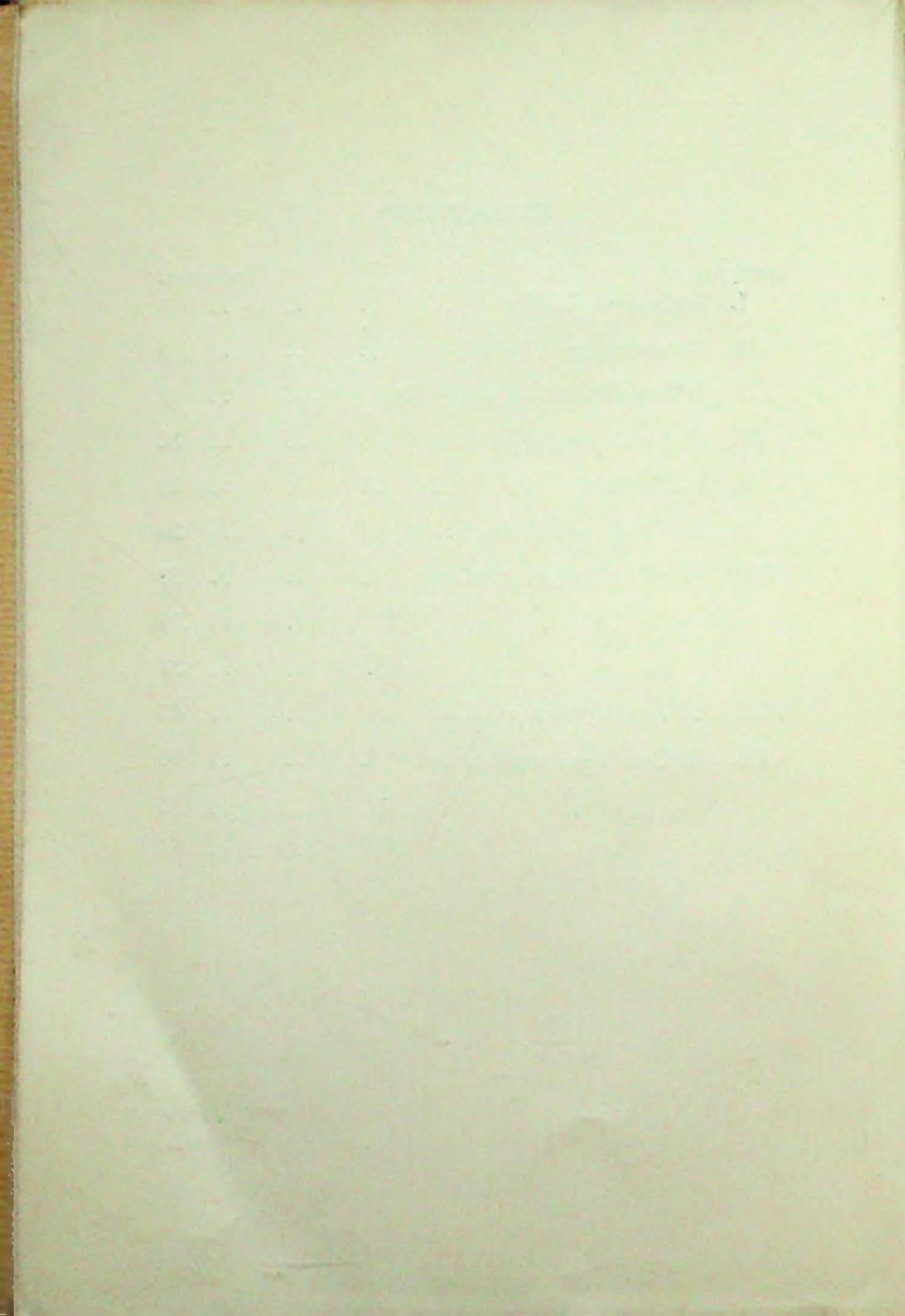
H. M. NDAWO.





## ISALATHISO.

Isahluko	Iphepha.
I. IntSusa-maBandla .. .. .	1
II. Kuwiwene ngenTetho .. .. .	3
III. UNomathamsanqa ugcagcile .. .. .	7
IV. Phakathi kwaBaNtu .. .. .	12
V. InkXwaleko .. .. .	20
VI. ImiGcobo neziZathu .. .. .	26
VII. AmaVa eNyange ngeGazi I. .. .. .	30
" " " II. .. .. .	33
" " " III. .. .. .	37
VIII. UNomathamsanqa ufunyenwe .. .. .	43
IX. InkCazelo eze ngePhupha I. .. .. .	48
" " " II. .. .. .	55
" " " III. .. .. .	62



## ISAHLUKO I.

### INTSUSA-MABANDLA.

Ikhaya azalelwe kulo uNomathamsanqa akalichani ngokuthe ngqo. Usuke amane ukuwa ngapha nangapha, angabi nakho ukuyitsolisa eyona nyaniso, ize kuthi ke, kwakuba kukwelo thuba, ungayazi eyona unghamba ubambe yona nto, zingaka nje.

Kunqhinakala into yokuba ilizwe eli lonke ubungade ugqibe ngelokuba likhaya lokuzalwa kwakhe, wakumbona ukuthandwa kwakhe ngumhlaba. Ngako oko ke umlesi wozicenga awuthomalalise umnqweno wokunga ange abelazi ikhaya lale nzwakazi.

Igama eli ulifonayo lakhe ma likwanelise, uthobe izibilini unghaxhaneli nto yimbi, onga ungayazi ngaphazulu.

Uninzi lwamadoda neempobole zamaxhego angamagqala abesayikhumbulela ngokwasephupheni into yokuba, ngathi babekho abanakwayo le ntombi, nakuba ayengemisi nyawo zawo phezu kwaleyo into.

Kwizizwe eziphakamileyo neziphantsi, le nto intombi ibisisihombo selizwe.

Ibivulelwa ithuba elaneleyo ukuba izazi into eyiyo; kanti nelizwe be kukwangokunjalo. Kwezinye izizwe ibide ikhangelwe nje ngesithixo.

Kwa kuyo apha kanye ibingemkanga ingqondo yokuba iyintyantyambo yehlabathi.

Be kuye kuthi, xa inyathela umhlaba iwusinga-singa, izifumane okokuba iyinto ngoSunto, ayidalwanga ngulowo Wongamileyo, koko iyiyi elawula obayo ubomi.

Lo mntu ke awaye elitsale kangako ilizwe, ube akhawe

## 2 U-NOMATHAMSANQA NO-SIGEBENGA

ngolu hlobo. Ube elubelukazi olumlomo wasomi, engemde, engemfufhane.

Amazinyo akhe efethe krekrelele, emhlophe. Iinwele ezinomfiza be zihle kuhle nezidlele phambi kweendlebe, koko zabuya zahlatywa ziintloni, zafoxa zingabanga senza intlangano esilevini.

Phofu abanye babenganyali ukuthi, liqwanqakazi elimanz' andonga lasebuhlenibelizwe.

Ukuzikhola asinto ibiqhogene nesimilo sayo. Lonke ixefa ubungafumana ithetha ngolulamo nakuwuphi na ofeseleze ngempoxo nobubovu-bovu kuyo.

Kolulamileyo ke khona ibizibeka phantsi ngokugqithisileyo.

Isizwe eso, ibe ifake intloko phantsi kwaso, ibisitsale kangako kwezentlalo yeli phakade.

Kuthe kuba uNomathamsanqa engenabo abazali abasekahleni, wahlala komkhulu, wakhulela khona.

Apho komkhulu akahamba-hambanga phakathi komzi ngokomntu wasemzini, koko unyathele umhlaba ngokwenkosazana.

Lube lukhulu udumo ngaye, lada laziwa negama lakhe. Olu dumo lude lwawelela kumazwe anafele kuloo mimango inomfa-nkungu ongapheliyo kwiinyanga zehlobo, ngokukodwa xa ilanga lithambekayo.

Wonke umntu ofesidla ubomi beli phakade unqwenel'e ukukhe amalame ngeliso lodwa, ukuze athi esifa abe ekhe wawufona umbono.

Iimfidi ngeemfidi zabantu bazo zonke iintlobo zifike ngokomqikela apho komkhulu, zifukunyiswa lolo ludumo.

Bakho aaba bathabatheka yindumasi, kanti bayimilwelwe; suke baphelela ezindleleni, bengabanga safikelela endaweni leyo. Kaloku intliziyo isemthunzini ngakumbi kowalupheleyo nofayo.

Be kusithi, abanye bejika amaBombo ukusinga kwa semakhaya, kube kukhona abanye bahlaba ngeenyawo ukuya.

Bekho kambe naaba bakhwele iinkomo eqolo, behamba bebuza kwaabo badibana nabo, ukuba ingaba bofika esadla ubomi na.

Kufumane kwaangumbodamo, wabaqhumisa uthuli ngamaqegu nangeenyawo.

Nto isuke ibe sisimanga yile yokuthi, se bevile aabo, kube kungona bayayo; ukuba mhle, uphile qethe, suke bangakholwa bajike, koko basuke banqwenele ukuya kuncamisa amehlo abo.

Kudaleke iindlela ezintja, ezibe zingabanga kho ngaphambili, kuba eli vuso leenza ukuba abantu behle benyuka kwimixawuka ncenkalwana zonke.

Le ntombi liye layiphongomela kangako ilizwe.

Ababevela mgama safumana ukutyafuka iinyawo, befangelwa sisithuba abasinyatheleyo bengenalo ithwa-thwa.

Phezu kwalo lonke olu jaceko notyafuko, kube kude lee kubo ukuzohlwaya ngaloo nto.

## ISAHLUKO II.

### KUWIWENE NGENTETHO.

Okokuba umntu omhle uthe wazincama wamsebezela ezindlebeni, usithi 'ulukhozo lomya ubuhle bakhe, sukuba umgqibile ukumenzakalisa.

Wombona kwa oko sel' esuka ezikhola, abe nolunya, abakhangelele phantsi kwendlu ycenkuku abanye.

#### 4 U-NOMATHAMSANQA NO-SIGEBENGA

Bathe ngokumana beza kunqhubeka apho abantu, besiva ukunconywa kwakhe, naye ebona, kanti baya bemfensisa ngokumfensisa emendweni wakhe.

Ukhawuleze walahlekwa sesaa similo sakhe siqabileyo, nesamtsalela ilizwe liphela.

Umntwana, ube umkhulise kakuhle, wambeka kumkhondo wolulamo nomnqweno wentliziyo yakho, 'uthi mhleni-kwezeni awelele kwimimango yokuzithandela, umfumane sel' enesidelo, enekpatji, engazi mntu.

Kulo eli thuba kuthe kanti 'uya funwa uNomathamsanqa ngabafana; bathe ngokumana besiza abantu ukuza kumbona, kwaba kho abaphandlwe buhuhle bakhe, abanye betsalwa sisimilo.

Akunzwana kuphela ezisukela abona bantu baphambili nabanye.

Kanye le nto ingento nengekhoyo elubalelweni lwabantu abangabo, isuke itsifele kwiindawo ezingayilengeneyo.

Kuthe phakathi komxukuxela obumana ukuza kuvelisa ubuso bawo apho komkhulu, kwaakho mfana athe uNomathamsanqa akumalama ngeliso wathiwa mere luvalo, lwatsho yaphunguka ingqondo yakhe, wangenelwa nakukuwa komzimba. Abanamelilo bakh'e babona ukuba ukhe wajongwa.

Kudl'a ngokuthi kwakuba kho abantu abaninzi abenza into, inyewe leyo isuke iphume nomntu omnye.

Kukho amape athi kwakuthiwe ma ze angendi, kuse-nzelwa ukuze ubomi bakhe beli phakade abugqibe elilungisa elingenasisihla, angalandelwa yimikhondo emibi akuba ngongekhoyo.

Lo mfana, uthand'e ukuphithizelisa intlalo yelizwe, yayi nguSigebenga.

Abatshoyo bathi wayephantse ukubonwa efika yonke imihla, ethetha naye emfihlakalweni, kungekhona ckuhl'eni..

Akazanga aviwe ethetha ngezwi lomlomo, koko <sup>1</sup>ubesa-kuthi ahlale phezu kwemilingo ikakhulu ; kuba ebekholisa ukuza nje ngephupha, kungenjalo eyingcinga, size nesihlobo eso sakhe sikhohlwe kukukhe sivise neentanga zaso ngesi simanga, kuba sisoyikela ukuthi hleze sihlekwe sicukucezwe zizo.

Ikho intetho eqhelekileyo ethi, xa iphupha likukhathazayo, lingakulalisi imihla nezolo, waza akwalixela mitwini, se lofa sisinama-ndokunamatheka.

Kambe ke uSigebenga lo kuvakala ukuba ebegxothiwe kwelo lakowabo, waza ke ngoko waphanzela kwelo libe lihlala uNomathamsanqa.

IBali elingobomi bakhe alaziwa kakuhle, kuba naye ngenkqu ebengazixeli buni bakhe, ngaphandle kwale ndawana yokuba <sup>1</sup>ungunyana wenkosi, unelifa awalini-kwayo.

Akukho kungaziwa komntu ophantsi kwelanga, nokuba sel' engade abe <sup>1</sup>uzifihlile ; engumntu nje wohlal' ahlale aziwe, kwa nesimilo sakhe simhlakaze oko akuko.

Kungafanelana sel' ede wathi <sup>1</sup>uvela ngaphaya kwamafu, usahlalelwe kukuxilongwa ngamachule, aziwe neam nengeambu yakhe.

Amachule aya mfunda amazi umntu into ayiyo, ngokumjonga oku kuphela.

Bathi uSigebenga lo udele uyise ngokusuka anqwencle ukunga angavelela phezu kwakhe. Le nto isuke yaayinkohla-mntu, kuba kaloku iinkosi ezi azinakho ukuhlala botweni linye, kulunge nto.

Kubonakele ukuba uSigebenga ma kachithakale, aye apho aboniswe khona.

<sup>1</sup>Ube engumfo okumila kunje : amathang<sup>1</sup>a neenyawo be zinkulu, isifuba sibanzi, impumlo isisitywe-tywe, ithe

## 6 U-NOMATHAMSAQA NO-SIGEBENGA

fongqo embonjeni, yeenza isigingqi apho kudlala khona izithuku-thuku zokubila ezihla ebunzi.

Izwi libe lilikhulu xa athethayo ; ebenezingqi xa ahambayo. Ebemnyama khaca ibala lakhe, ngokwehlungu. Amehlo abe emakhulu, ebomvu, neendlebe zinde, amazinyo ezingxavula. Ezi ndawo zikhankanyiweyo emzimbeni wakhe zibe zimenze waanesithunzi ngakumbi. Abantwana abafekethayo babesothiswa ngaye.

Be kuye kuthi, bakuliva likhankanywa igama lakhe, bazisule ngelo phanyazo iinyembezi emehlweni abo. Kuthe, kuba alitshoni lingenandaba, zaye zinana ziphethuka ngokuphethuka iingcingane kuNomathamsanqa. Kuthe ukulala oku kuye akwaba kulala, kodwa ibe kukuphenduka.

Lisiko nolwawuphi na umntu ukuzisikela enqatheni, ngakumbi kwinto asukuba eyidumbele intloko.

USigebenga uthethe emabaleni kuNomathamsanqa, esithi ubutyebi unabo, waye ewazi nomgaqo wokub'andisa, andisele nosweleyo.

Uthe impahla ehambayo enje ngeenkomo neembuuzi inga ngoboya benja, waye ngaphezu koko enolwazi ngemichiza ephilisayo. Ukulawula ngentloko nangokuphatha ngezandla, ilicekwa kuye loo nto. Uya kwazi ukunisa imvula ngexefa lembalela; ngalinye, asimntu wakha waxakwa yinto, eyifuna.

Uthe uNomathamsanqa, akumjonga lo mfana othiwe jize yintaphane yeziphiwo zolwazi ngeengcambu nama-  
hlamvu nobutyebi, wancuma.

Kwabonwa amehlo akhe eyengezela iinyembezi zovuyo, esitsho esithi angaba ugodukile, akendanga.

Umamkel'e ngaphandle kwemigudu notyondyotho lwentetho.

Esenza le nto ingakanana nje, uhlinza impuku.



Kuthe kwakuba kuni ngolu hlobo, kwacaca okokuba akuyi kulunga xa baya kusoloko bephakathi kwawo umzi lowo wakomkhulu; ngoko bagqi<sup>5</sup>le ngokukhe bazithi sulul<sup>1</sup>u.

### ISAHLUKO III.

#### U-NOMATHAMSANQA UGCAGCILE.

Amalungiselelo awenziwa ngumntu ozimelayo asikuko nokuba anemasi ebantwini, kuba waakha indlu ibe nye enkulu, khe aliyeke ixhiba okwaloo mzuzwana; kube njalo okwenziweyo yile nzwakazi.

Ngosuku olulandelayo, uNomathamsanqa uvakalise into yokuba wokha andwendwele izihlobo zakowabo, ezabe zimi kufuphi kwelamahlathi, kanti esitfho nje uyanyanga. Ukuthi fwaka kwakhe akwandulanga kubanakanise kakhulu abakomkhulu, kuba ebekh<sup>1</sup>e wabika.

USigebenga ukhawulez<sup>1</sup>e waya kumlindela entlanganweni yeendlela ezimbini, apho babenqophisene ukuba fodibana khona.

Ulind<sup>1</sup>e walinda, 'suka wada wazunywa bu<sup>1</sup>buthongo, walala.

Uve ngelikade sel' efukunyiswa.

Uthe akuthi phaka amehlo akhe, naku<sup>1</sup>ba ayesel' ebanjwe ziintongo, wambona encuma umhlobo wakhe, sel' emi phezu kwakhe. Uvuke wabuza ukuba sel' efkile ngenene na. Akukho mpendulo wayifumanayo, ngaphandle kolo ncumo lu<sup>1</sup>be luvuza umbethe wothando.

Ukhawulez<sup>1</sup>e wasula umlomo ngesondo lengu<sup>1</sup>bo, kuba zibe zikho iimpawu ezalathe mhlophe okokuba wayesel' ekhe waanya imfene kobo bu<sup>1</sup>buthongo.

Emva koku usukum'le wema ngeenyawo zombini phezu komhlaba, bandula ke ukuhlaba behamba indlela yabo.

Olu uhambo, ibe ilulungiselele kakuhle inzwakazi yase-mPuma-langa.

Impahla eyambathwayo emzimbeni ngexesha lasemini naxa kulalwayo phantsi phezu komhlaba ibikho, yaanela.

Utshongo be lukho, lwenziwe umphako.

Umndulu!i-ndaaba lo yena be kulambatha kanye kuye. Baye balalisa kwizihlobo zakulontombazana.

Bakuba befuziwe imvela-phi, nalapho basinga khona, uSigebenga uthe—kuba nguye owazigqatsa ekuphenduleni—usuke le nto ibuzwayo wayibethisa ngomoya.

Kuthe kuba kungekho ndawo bapanelwa ngayo, kwaye-kwa kujinga njalo. Emva kokutya kwangokuhlwa, baye bayalelwa indlu ama baye kulala kuyo, bekunye nalo usapho lomzi lowo.

Ukungadli mbadu kwabo kubonise mhlophe okokuba uhambo olo lwabo lubelulude, zaye neempawu zokudinwa ziphawuleka kaninzi. Phofu noko indoda leyo yomzi okokwayo ibingamazi buhlobo bungako uNomathamsanqa.

Balele besothuka, ngenxeni yesazela sento abayenzileyo emva; bebanjwe luloyiko olukhulu, lokuba hleze bathi kanti baya landelwa.

Kwalile xa kumpondo-zankomo, bavuka bahamba. Kuvukwe bengasalanywa naliliso labaqahele ukuvuka ngoqhiza.

Olwaloo mhla uhambo luye lubafenjisa ngokunye ethembeni lokubuya bafunyanwe ngaabo babebafuna.

Bantyuntya beman' ukujezula, bada baya kuthi ga kwelamahlathi, kunqabile ukuqubisana neyodwa indwayinge.

Baye balalisa embambeni yehlathi, nakuba bengazanga babuhlanganise kuyaphi ubuthongo ngoobo busuku;

besoyika ukuthi, hleze babe sesichengeni sokuqwengwa ngamafamcwa, xa bathe balala ofentlombe.

Bafunde lukhulu ngeenguqu-nguqu ezibe zisenzeka esibaka-bakeni ebusuku.

Umnye!e uye wakekela, uziziliza ngokwenkala, uqalela kwelinye iphundu lesibaka-baka elingasemPuna-langa, wada waya waphathelela kulundi lwasen'Ifona-langa, xa kuya kuthi qheke ukusa. Kaloku amehlo omane akakhange abuthi cwe ubuthongo.

Kungekabi kude ukusa, iinkwenkwezi zibonakalis'e obunye ubuqaqawuli ngokumana zibinza, zikhanyisa, zizigqatsa ngazinye kuloo mathafa esibaka-baka. Zimbi zazimela kwezo ndawo zazo, zisoyika ukukhanya kwelanga eleza ngamandla.

Kuthe xa kuthi qwenge ukusa, neentaka sezixox'e zada zaphelilesa, iinyawo zabo zibuye zaambatha indlela.

Bathe bengekali'iyi kuyaphi ihlathi elo, kwaakho iimpawu ezibonise mhlophe okokuba imizi ayisekude ukufikelelwa.

Baqubisene nomkhondo osemfsha weenyawo zabantu, namanqina cenkomo.

Kwizithuba ezivulekileyo entsunguzini yehlathi, kube kho ubuqo encheni, olube lubangelwa ngembonakalo ngabathezi beenkuni.

Ekutfhoneni kwalo elo, babe se bezibona izidulana phambili phaya, kanti se iyimizi leyo ekuhlala abantu kuyo.

Ithe oko incoko isise ibudamba, yabuya yavuseleleka. Bathe bengalindele nto, babona se begaxeleka kwindlela enkulu eyadalwa ngabathezi.

Kwalile kanye ngokukodwa nje ukuba babe sesinqeni sayo, 'suke baanamwele; phofu noko leyo into ayiba-nqumlanga nyawo, baya banyathela ukusinga phambili.

Bathe ngokumana bejezula—kuba se benephaphu-

ba bona isithunzi ; inyanga kaloku nayo ibiligqange uku—  
khanya. Bathe bakuthi ukuthoba, basibona kakuhle into  
esibe siyiyo.

USigebenga uzive sel' enesigqokfu, waya sel' ebufudu-  
mala kuso. Siye see jaju nje ngaphaya, sisenza kutsiba  
okuxube nokuphala. Esi senzo saso asimenzanga ukuba  
abe nentaka nokuxoxisa uluvo lokusisantsulisa.

Sithe sakuba sitsibe kabini kathathu, wasifanisa : kanti  
ngumq'aba-q'aba wenkabi yehafe lamadoda. Bathe besa-  
tsalwe nguloo mbono, boothuswa kukuthi khwaphuphu  
kwengxilimbela yendoda, cyasel' ibaleka kwa oko ibanika  
ubuso, isenza ke nayo isiko lamawayo.

Ibe seso sampontfane ukulandela ihafe layo. Kuthe  
kungekho apho baye khona, beva ngengoma evakalele  
phantsi, yada yaya iphakama ngokuphakama, isithi,

“ Wophala kuhle, indaw' iyehlela,

Wophala kuhle, indaw' iyehlela.”

Ngeli xefa ihafe libongwayo, nabasukeli se bephfu-  
mlela phezulu liphika, kuvakele ilizwi eliyelathetha  
ngokuthambileyo, lisithi, “ Hina, wethu ! Igijima ka-  
ngakanana nje, inxubele phi na ? ” Akubanga kho  
mpendulo. Hayi, bo ! Iya buza ithi, “ Ihamba ne-  
ntombi nje, iya kuyayisa phi na ? ” Tu impendulo.

“ O, kuyungiyi ; ndiya bona inenkani kanti, ifuna  
ukubuyaya ubawo engenatyaya namntu, nayo ayikuyaya  
ngobu busuku.”

Ngokujezula kwabo, naantso ingqungqumbane, yayame  
ngomthi obe umi ecaleni kwendlela.

La mazwi akrakra ngolu hlobo abe ephuma emlonyeni  
wayo.

Ngokukodwa nje ukuba badlule kuyo, baye ba bona  
izithunzana zinyubelela entsunguzini. Baye bagityiselwa  
ngamagada nangamatye.

Kube kho nengxokozelo yamazwi angacacileyo, ang<sup>1</sup>athi ngawabantu abangenazo iilwimi.

Ngeli xefa bange baphungulwe iinwele, kwathi ingu-Nomathamsanqa yena wamkelwa yingqondo kwaakanye, akazazi apho akhona; kuba ebeqala ukuze aqubisane namazwi nombono wolu hlobo, oko waba nguye.

Bawuqhube loo mcimbi wokusukelisa, bada baya kuyingenisa kwindlu yokuqala, ukusuka kwicala lamahlathi.

USigebenga ufike wacela into etyiwayo, kwaba kuphela; kuy<sup>1</sup>e kwee nzwanga. Uphindile wacela, laye ilizwi lakhe linganeno kancinane kumgqumo wengonyam' induna; nangeli ixefa akubanga kho mpendulo.

Akukho kukhonkotha kwanja kukhe kwavakala. Uthembise ukungena, aze abubise yonke loo miphefumlo ibilapho endlwini, xa badendayo.

Kucace into yokuba be kungekho nto ityiwayo, no-Sigebenga ubuye wayekelela. Phofu okwayo indoda leyo liyiye, kuba ibibathabathe nje ngamawabo, yaza ke ngoko yoyika ngokunye ihlazo lokuhlakazwa.

Ubize umhlobo wakhe, bagqiba ngokuya kufuna ndawo yimbi yokuba baye kuqhufeka iintloko zabo; kuba apho baqond<sup>1</sup>e into yokuba bang<sup>1</sup>athi, becel<sup>1</sup>e ukulalisa, bang<sup>1</sup>abuye bavuke; kuba laa mkhosi usemahlathini ubungasongwayo ezinzulwini zobusuku, uze kubancinitha, kuba laa mazwi entsongelo engqungqumbane abesakhenkceza kanobomi ezindlebeni zabo.

Balalise esiwaneni, bavuka bengabikwa hlabi. Indlala yohambo ikhe yeenza alaphumelela kakuhle ibala labo.

Basifiye singemdaka isiwana eso, kuba bengalazi ingomso, into elibe lingayihlisayo phezu kwaabo.

Ezo ntsuku zimbini zohambo zitsho baxwela, kwaye ngembonakalo ibingabantu ababengazanga bathabathe

luhambo ebomini babo. Baphantse bawa isiduli ngenxeni yephango.

Ngentsasa yangomhla wesigigaba, bakhe bazilingela ekudleni utshongo, kuloko lusuke lwabema lwabatsafa, baqonda into yokuba luya kubagqibezela, bangabi saphumelela ekulufezeni uhambo lwabo. Balugcina kungekuko nokuba basekuxakekeni.

Bavumelana ngamxhelo mnye ukuba baziqophe ngokulala ngamanzi.

#### ISAHLUKO IV.

#### PHAKATHI KWABANTU.

Kuthe bengekahambi kuya phi, besaman' ukunakana neempahla ezingaba bazilibeke kuloo ndawana ibuwana babeqhusheke iintloko zabo, bahlangana nenkwenkwe eyabe ifuna iibokhwe zakowayo.

Bayibuze indlela esinga kwikomkhulu layo. Ithe ingabanjenzelwe nto yaalatha umzi obe umi phantsi kwentaba, wakhiwe ngobunono obumangalisayo, bomzi wakomkhulu kakade.

Baye baahlukana nenkwenkwe leyo, yaza emva koko yenza esenkonyana ukuya kusithela apho bavela ngakhona. USigebenga ubenesikrokro anaso, waza ke ngoko wabonwa ejika elanda ekhondweni layo. Uyibone emi mganyana xa ingena csiwaneni eso babelalise kuso; ibuye yaphuma kamsinyane se iphakamise intonga yayo ivuma ingoma; kanti igqiba ukuhlawula iQheya. Ufuman'e wasisibingibingi esaphikela ukwalatha ngentonga, sihlunguzelisa intloko. Ujikile ukuya kubikela umhlobo wakhe ngakufonileyo.

Iye yabafuna indlela. Kuthe kanye xa bese kuvakala ngokucacileyo ingxokozelo yabathethayo komkhulu, nje ngoko kakade kuhlala kukho ubuhaka-haka namhlenikwezeni kungekho sizathu sikhoyo, bakha banqumama. Bange bagalelwe ngamanzi, balikhasi eli ukoyika, bekhohliwe ukuba bolingena njani na, nangandlela ni na, ikomkhulu elo. Ithe imicamango yakuman' ijika-jika ezingqondweni zabo isenje nje, 'suke bahlala phantsi equndeni libayile.

Bathe besahleli kul' olo hlobo, babona kufika indoda kubo, iye yee xhwenen<sup>le</sup>. Kucace into yokuba ikhe yakroba emphandeni. Babuze imvela-phi, nalapho basi-nga khona, besidla inqweme lenkawu nje, phakathi kwa-ngakana na wona amamanawa.

Bathe bengekayiphenduli nalinye ilizwi, yathi ma bahambe ibapheleke.

Ifike yabahlalisa kwindawo eselubala, ngasebulhanti, isenzela ukuze iliso lenkosi lingaphosani nabo.

Ekubeni ikufezile oku, ithe khwitshi, yaya kutshonela ezindlwini, unotsho ukuba iphinde ibonwe. Kwakuxa bahambisa incoko, bethethela phantsi, abathe babona kufikiswa into etyiwayo, izwi lisithi ma batye, abadukanga.

Bakuba bekhohlisile, uSigebenga uthand<sup>le</sup> ukunga angathethela phezulu.

Elaloo mhla litshone kusekhaya kwaakanye. Kuthe se kusebusuku, basiwa komnye umzi, ukukhe baye kubeka amacala phantsi emizimba ediniweyo, ukuze ngengomso kube kungona baya kubonana nobukhosi.

Be kukuwo loo mzi apho uNomathamsanqa athe, elele ubuthongo, waphupha iphupha elingummangaliso.

Amazwi alo uwagcin<sup>le</sup> nga ngokude angabi nakho ukuwalibala, naxa sel' evukile.

Uye wamvelisela umlingane wakhe, kuloko le nto usuke

wayenza into engento, engafuni nokukhe ayifake engqo-  
ndweni.

Uphuphe ebona umyezo obe umhle kunene, weva  
namazwi atsho waphcelelwa buButhongo. Kambe ke  
ukuhamba oku kukubona izinto. Naasi ke eso sifiqi  
sephupha, esaviwa yiloo nzwakazi ebuthongweni.

### UMYEZO.

1. Wakha wakh' umyezo—  
Zitsh' iindaaba ezo.  
Yayingumyez' omhle  
Kwelo khaya lihle.
2. Watsh' uThix' ukuthi,  
Ma kubekh' imithi  
Ekhanukekayo  
Kwabayisonayo.
3. Uthethil' emntwini,  
Ejong' emithini,  
Xa amnik' uMyezo  
Naloo miyalezo.
4. Umbekel' umthetho  
Kub' enguSomThetho,  
Wathi, "Gcina lo mzi,  
Ube kwa ngumkhonzi.
5. "Kwiziqhamo zonke  
Zale mithi yonke  
Z' udle ngokuthanda  
Kuba ndikuthanda.



6. " Kwimith' emibini  
Elaph' eMyezweni  
Akuyikuyidla  
Kub' ungenamandla.
7. " Iziqhamo zayo,"  
WatJho x' afungayo,  
" Zimumeth' ukufa ;  
Azinal' ilifa."
8. UThixo wezisa  
Izilo ngentsasa  
Wathi emi mgama,  
" Zithiy' amagama."
9. NguAdam loo mkhonzi  
Owaye kuloo mzi,  
InguEf' umncedi  
Behleli kamnandi.
10. Balulamelana  
Banonelelana  
Ngokusisimanga  
Kus' eso siganga.
11. Kuthe kusenjalo,  
Kweza ngaloo mjelo  
Enkulu inyoka  
Izulub' inyuka.
12. " Akunakh' ukufa,"  
Yathetha kuEfa ;  
" Yitya isiqhamo,  
Ufuman' umthamo."

13. Uye wamangala  
Eyikhanyisela,  
Kodwa yamoyisa  
Kuba yamkhohlisa.
14. Kuth' ukumka komhla  
X' ilanga lisihla  
UAdam wafika  
UEfa wamnika.
15. Waxaban' uThixo,  
Kwath' enwa kwengxoxo  
Wamohlwaya umntu  
Kuf' engenabuntu.

Ngalo lonke eli xefa kusenzeka le mimangaliso nje, abakabufoni ubuso bengonyama.

Libuye laphuma kwa kamsinyane ilizwi eliqavileyo, lisithi ma beziswe ebusweni bayo. Ithe gqaba-gqaba, incwina iindaba, noko ayasa phambili yakubona belambatha ukwanelisa ubukhosi ngezombuso nentlalo, kwelo bavela kulo.

Inkosi igxelefe nje yayeka.

Ifize isandla sayo, isithi kufuneka abahambi aabo behlanjwe iinyawo; isenzela ukuze ikhululeke ekubotshweni ngumthetho wesizwe, nabo bangalandelwa ngamaqwaswangufa, xa ngaba balifiye ngoxolo elakowabo.

Kuthe kungekabi lithuba lide zincwiniwe iindaba, babona umfana oselula, sel'emi ebaleni phambi kwezindlu, ehambe enkulu inkabi yembuuzi, izwi lisithi ma khe baphume, babone isonka abasinikwayo likomkhulu elo; akukho nto itiywayo, yindlala; ma baxole, baya kubuya badle ngomso.

Baphakam'e kwa oko beduma, ukuya kwaanga isandla somhlekazi bevuya. Umfana ofikisayo ukhawulez'e

wayisika ngesitshetshhe entanyeni, nje nge siqhelo, kwada kwaqhawuka uqhoqhoqho; lankcenkeza, laayinto ebo-mvu igazi ebaleni. Emva kokukhamba-khamba yabuya yaphela.

Ifikho inyama ekhoyo komkhulu apho, kodwa kuye kwafuneka igazi elitsha, kuba liyinto ngobunto; inyama yona okwayo ayixeli nto.

W'ogonda kaloku umlesi okokuba, kungaphalala igazi lempahla ekhaya, 'sukuba kuphekwe endlwini nasegumeni; kophakama inilwelwe, uyibone idondolozela; oomolokazana benobubele, se bebile baandaka, kukuphuma kule ndlu baye kungena kwenye beqhuqha, iyintswahla yodwa kwabase bekhulile, iluhleko, iziintsoni nemidlalo kulutsha jikelele.

Kube njalo ke nakomkhulu ngaloo mihla. Inyama yona okwayo yadliwa ngumzi uphela, badikwa abantu, kuba kube kungekho kunyolukela kudla kusapho lwaloo mihla.

Baqalile kaloku emva koku ukuhamba phakathi kwemizi, nenkosi yabuya yabanika indawo yokuma.

Bathe bakuqhelwa ngabemi belizwe elo, bada banga babese belilibeke ikowabo abalifiy'ayo ngeemini zamzuzu.

Ngemihla ethile, uSigebenga ubekhe abone indoda yonke ihleli phezu kweqegu layo lentaba eqolo, intyontya ikhwelo, ithetha uthotho lwamazwi okulibonga. Esi senzo asimothusanga, kuba yinto awayekhula eyazi.

Uthe ngokuman' ebulisana ngezandla nabathile beendidi zonke, waazana nenxalenye yabo oko bakuko ngokuthi nyiki kohl'anga lobugqwira.

Uninzi lwabantu lolwaluxobula amaxolo emithini, olunye be lusimba iingcambu zemithi, bambi be besikha amahlamvu emithana. Ezi zinto be bezixuba ngobuchule, bazenzele iintlobo-ntlobo zemilingo.

Abasebenzi bale ntloni be besazana, bevelana kwiinto ezininzi.

Be bekwazi ukubuyisa imfene ezintabeni, iqeqefwe ibe lihafelamadoda odwa, ikhwelwe ebusuku.

Be bengathandi ukutyhilela abanye abantu indlela elenziwa mbuna ngayo.

Be bedala inyoka ngokuluka intambo ngencha nokuaba kungexonya, ilingwe, ikwazi ukuluma ibulale.

Be befuya oohili, amachanti, iimpundulu, iimpaka, iingumbane, iinyoka zobutyefi, iimfene, nolunye uthotho lwezilo.

Be bekwazi ukubaba bekhwelwe amahodi, iimfene, iinchuka, iintakumba, okunye nabanye abantu ngomlenze omnye.

Be kusa kwambathwa izithebe xa kuqhutywa lo msebenzi. Be kuphoselwa abanye ngolwazi lo bugqi, bagule babube.

Ibikho intonga yokubulala, ikho eyokuvula inchwaba neyokuvusa umntu lowo unchwatyiveyo. Loo mntu uvusiweyo ebenqanyulwa ulwimi ukuze atjhwantjathe, kungenjalo abethelelwe isikhonkwane entloko, ahlaliswe emahlathini nokuaba kusemiqolombeni, abe ngumkholo-njane, afuywe. Ubungenalo ufefe kumhambi odlula ngaloo ndlela ngonchwalazi lwemivundla. Loo mntu ubesondliwa nkqi.

Be bethumelana ngezulu abantu, litjhabalalise, kungabuye kumile ncha, kulile ibungane lodwa.

Umcimbi wobugqi ubuqhutywa xa kuse kusebusuku, kungekhona emini.

Indawo yentlangano kube kusithiwa sisigcawu. Abaseleyo emakhaya ibingaabo bangazi nto; be befuywa belaliswe ngomlingo, baze babuye bavuswe kwa ngawo ekubuyeni kwezimpi.

Esigcawini apho be kuxelwa umsebenzi owenziwayo ekubulaleni abantu, kubuye kongezwe ngokuyilwa nezinye iindlela ezinokuthi zikhawulezise.

Amakhalipha kaloku wona abebonakalisa ubukroti bawo ngokusuka agqakadule ade ahlabé phantsi emhlabeni, loo nto ingumqondiso wokuba kade ebulala.

USigebenga ubengasaziwa kulala ekhaya, ngenxeni yokumka nezi ziwengu-wengu.

Abantu be besoloko bendwebelene, bengathembani, bephikele ukutyholana ngobuthi. Amagqwirha ebehletywa.

Emva kwexefa elithile, kuvakala ukuba uSigebenga ube engumphathi ophambili, nolawula loo mkhosi.

Ukhe wahletyelwa uNomathamsanqa ngabathile, besithi umhlobo lo wakhe akaphole mpo, ngathi uya hamba-hamba.

Uvakele elila esithi, "Kunzima phantsi kwelanga; ukuzenza akunje ngakwenziwa."

Be kukho amaxefa athile abeya azitsho ezaa zibongo zingoMyczo.

Le nto ibithanda ukuduba-duba umphefumlo womhlobo wakhe, kuba amazwi athile abechukumisa isimilo sakhe; kuthi ke kwakuba lapho, angamthembi kakuhle, kuba kube kungathi ibokhwe se igudla iguma.

USigebenga uzenze itshijolo ngenxeni yokuziyekelela, emke nesi similo singenasidima.

UNomathamsanqa ngeli xefa unge yintlanzi etshelwe ngamanzi.

Ilizwe lona okwalo be likhonza ubugqi, kungekho nto yimbi ityhulu.

## ISAHLUKO V.

## INKXWALEKO.

Umntu nawuphi na ongemkanga ngabuhle ekhaya, uhambo lwakhe nentlalo apho aya khona ifingakholisi ngakusikeleleka.

Mhlenikwezeni uSigeBenga waqala ukuthetha no-Nomathamsanqa, uzenze isidweja ekungekho nto singenayo; ibe yiloo nto neBangele ukuba umhlobo wakhe akhawuleze ayotywe zizicengo ezo.

Iimpahla eziy'la, babezinxibe mhla banduluka kwelakowabo, zibuye zaguga zaayimvuthuluka, ekwakungeze kube saba nakwenziwa nto ngazo.

Inkosikazi yenkosi ifonakalise uthando olululo ngokumana imambulela uNomathamsanqa. Iqhuba yaqhuba, iqhutywa luthando nalusizi neentloni; 'suke kwathi kuphi-phi-phi, wabuya waphusa uxam, liwuhlabile umhlaba ilanga. Indoda nayo ngoku ifehle yafonakalisa ngokuphandle ukungaphumeleli kothando nezithembiso zayo zamhla mnene. Be kuye kuthi, okokuba omnye uthe ngelifwa akaba nakho ukuba kho apho omnye akhona, kuqhume uthuli lwentle bendwane; sel' usazi kaloku, wena mlesi, okokuba kungalawula intle bendwane, sukuba uthando lusemfudukweni. Ucingo lomoya lukhawuleza ngokombane ukukwazisa ngento efithethwa ngawe, kungekho nokuthe mvi.

Akubanga kanye nakabini kuphela uNomathamsanqa emana ukuzibika ukuphelelwa kwakhe zizambatho, nokuba sezinkxwalekweni ezibe zibangelwa ziintswele, nokuswela umsebenzi; kwaye kungekho namnye wayengavumayo ukumambulela ezi nzima zakhe.

Uphinde amaxefa amaninzi, esithi ma kaphuthume ezaa nkomo neebokhwe wayesithi unazo; yena qobo akangebuyeli kwelo, kuba angasikwa intloko emnyama ngenxeni yento awayenzayo.

Umfo omkhulu yena ngelakhe icala uphendul'e wathi akangebuyi abesalunga, sel' engaba uz'isa ezinzitsheni zengonyama ikhangele. Ibe kukuncanywa kwazo.

Iziguli ezibe zibulawa ziintlobo-ntlobo zezifo be zilambethe kanobom elo, kwaye kufuneka imichiza ngamandla ukuba zinyangwe ziphakame, anikwe umvuzo ongalilisiyo lowo uzisileyo. Ukhe wabuya kwakhona wamkhumbuza nangalaa mayeza wayethe uya kwazi ukunyanga ngawo, ukuxilonga nokuphatba, esithi ma kaphakame enze, ukuze babe nakho ukuqhawula ezinkxwalekweni.

Ngenye intsasa uvuk'e kwanini, engakhanga asule mlomo, wathabatha ulugxa lwakhe waxhoba. Nguye lowo ekhweza izihlambo, enyathela izixhobo, ebijela amathambeka, etyhutyha iintsunguzi ezinothotho lweengozi ezithelekelelwayo; ude waya kuthi gqi ngaphaya kwazo emsulwa.

'Uthfo wathfo ezingela, 'suke wada wabuya noboya bentenetya, yanga ngumntu okhe kwavuka isikhova endleleni yakhe. Ufike eluthuthu olu liphango nodano. Nje ngokuba isizib'a wayesel' esive ngodondolo, sel' engange engakhawulezanga ukuphethuka, kuba kaloku umzingisi akanafwa.

Okwakhe yena ukhalazele umahluko omkhulu womhlab'la lowo nowakowabo.

Uthe namayeza abefudula ewazi ngaphambili akabi nakho ukuwafanisa nakancikane kwelo; ngako oko ke ubengenakho ukuya kuzicandela umgala-gala ngokuya kuphatha iziguli ezo ezibe zibikwa ukufa, engenanto yokuzihlangula. "Ibongo lingaba likhulu, umbombo

uya qhofa;” uvakele esitfho uNomathamsanqa. Yinto eqondwe nayimveku ngoku okokuba inkala ixinge etyeni. Ukhohlwe nalicebo awaycnokuliyila, ukuze azifenixise kolu khwekhwe lweengxaki neentswelo.

Ilizwe clo okwalo libe likholisa ukuba nembalela, ize isiza-mva soko ibe yindlala engenakulamleka.

Amagqiba emvula alinge kungekanye kuphela, kodwa asuka atfho phantsi.

Kuvumbuke bambi abathe bona bakhankanya ufeme lo, nabo bethiwe mvi ziimpukane eziluhlaza, besithi ulichule lokwazi ukuyinisa, kukuze acelwe ukuba enze ilinga. Ubelusizi, kuba uthe iinxhova zakhe zamayeza wazifiya emva, aye amagqabi elizwe clo engafani nawelo lakowabo; kukusuke bancame ayekwe.

UNomathamsanqa umjong<sup>1</sup>e wamjonga, wafumana okokuba ngumsonto onyiki-nyiki.

Ebengasahambi nabantu; ubeya abonwe eyedwa lee kweleentaba, etheza iingqawane, abuye sel' ethwele inyanda yazo.

Kukhe kwathi ngolunye usuku, esekwakulo olu hambo, waqubisana nenkwenkwe eyabe isalusa iinkomo ezininzi, eziphantse ukuba mibala yonke, ithe ngcu phezu kwelitye phambi kwazo, zona ziwise iintloko zazo emhlabeni zipabuza obuluhlaza utyani. Lalise libumka elaloo mhla ilanga. Ukhe okokuqala wayithabatha ngokomfana odumbe intloko, kodwa uthe akuyifaka amehlo wafumana ukuba yile ntanga imayelana neminyaka emine mhlawumbi emihlanu ihlamba amanzi.

Zonke ezi nkomo be zinamagama angafaniyo ekuveni, xa zibe zinqandwa ngulowo obezalusa.

Iyileyo naleyo ibilazi nje ngoko kunjalo elayo igama. Uye wabuza uNomathamsanqa wathi, “ Ungokabani na mntwana wam ? ”



Uphendule wathi,

“NDIYINKEDAMA.”

1. Bath' ufawo sel' abuba,  
Bathi noma sel' abuba,  
Nezihlobo se zabuba,  
Necntanga zam se zabuba ;  
Andisenabani.
2. Kukh' iinkomo, kukh' iigufa  
Kubuhlanti bakowethu ;  
Andinakh' ukuzigufa,  
Zililifa lakowethu  
Endafiywa nalo.
3. Kukho abazibangayo,  
Bandibona ndimcinane.  
Kukho nabandicengayo,  
Bath' aabo masananane,  
Phofu andivumi.
4. Ndivukela ebuhlanti  
Ndisiya kuzivulela ;  
Ndize ndayame ngexhanti  
Ndivuya, ndisombelela,  
Xa ndise sangweni.
5. Zikhwez' intil' enohlaza  
Zihamba zisidl' utyani.  
Bukhulile, buluhlaza,  
Ngokuba kusehlotyeni,  
Neemvula ziyana.
6. Hay' usizi, hay' uthando  
Ndakucinga ngeentanga zam,  
Ezo zabe zinothando,

Ngexefa lokufiywa kwam  
Ngababendizala.

7. Liya tshona, se kusihlwa.  
Ndizihlanganisa ngama,  
Zilandelane nje ngomhlwa;  
Ndizibize ngamagama  
Xa ndizivalelayo.
8. Ngosuku oluziwa lolu  
Ndivuka ndiy' ebantwini  
Ndilusizi, ndililolo.  
Batsho beselusizini  
Ngobunkedama bam.
9. Bathi zikho iinkedama,  
NguThixo uyise wazo.  
Ma zihlale zikhedama,  
Zicinge ngomDali wazo  
KuB' eziginile.

Uthe akuba egqibile ukuzithetha izibongo ezingobunkedama bakhe, waphakama wathabatha intonga yakhe, waza waphosa amehlo kwiinkomo zakowabo.

Kuvakele xa athi, "Lwandle, Gqal'umoya, iimpondo ngasekhaya, nkomo zelifa." Uthe njwii—njwii ikhwelo, zaguquka zonke, ziphithizelisa loo mibala yazo; zaza zaandula ukufekeka endleleni, sel' ethe ngqi phambi kwazo, ebetha ugwali.

Ziye kusithela se zigutyungelwe luthuli olube lubangelwa kukunyathela kwazo indlela eyomileyo; waye nomoya wasezantsi ube use ukho, unyusa inkungu emnyama.

UNomathamsanqa yena akukho nto inkulu kangako singayibalisayo ngaye.

Usuke waasisidenge apha esitshelwe lihlungu. Ubambe eyeka ongezantsi, ukuwuthintela ukuba ungathi daca emhlabeni. Ubonwe ebuya ethwele inyanda yakhe nje ngesiqhelo, ekukeni ebekhe waqhwaaba izandla, ebangelwa bobo buciko bokwazi ukuzithetha, echukumiseka nangakumbi nayile nto yokuba laa mazwi, ahlabi ngolu hlobo, ampompoza kwithanga elifelwe ngumlibo.

Intloko yakhe ibithambile, yaye nengqondo yakhe igcina ngokungalisiyo.

Be kusakuthi akuya into ithethwa, ayibambe ingemki engqondweni, kanti ubekwanjalo nakwinto abesakuba eyiphuphile, elixa abaninzi libadukela zingekalili neenkuku.

Into ayivileyo ithethwa ubeyibalisa kakuhle angagqwidi-zi. Esi siphwiwo simenz'le wahlonelwa ngabantu, nenkosi yambeka embekweni. Uthe xa agodukayo, wabesel' eziphinda-phinda ezi zibongo. Akufika ekhaya wazitsho kumhlobo wakhe, wada waya wee tya.

Kubekho nto ithe yamkhathaza uSigebenga lo, kwezi zibongo zonke; yile yegama lomDali ebelingasileli. Yena kaloku ebengenayo ingqondo ethi kukho odale izulu nomhlabi, kuba naye ebekwazi ukudala izinto ezininzi ngeengcambu nangamahlamvu.

Intlalo yale nzwakazi kwelo lizwe ngeli xesha izibalule ngeenkxwaleko eziye zaangumthwalo onzima phezu kwayo. Ziye zajingisana nayo, yanga se ijingisana nengonyama iphila. Kuye kwaba nzima nokuzicezela, kuba icebo libe liseMpela-zwe.

Inyewe le ngoku ayibanga ndaba-mlonyeni koyindoda.

UNomathamsanqa ulale ngentonga wavuka kwa ngayo, engasakhathalelwe, kuba kaloku bese simyekile isimilo uSigebenga ngeli xesha. Uye wanqhina umhlobo wakhe okokuba umbeki-nkosi indawo akayihlali, ukuba ma kubu nguye kanye uqobo lo sel' esenziwa nje ukuphathwa.

Ngendalo edandalazileyo, indoda yona okwayo ibisisi-jama-nkungwini.

Le nto ingumtazi ayikhathalelwa kakhulu kwezinye iintlanga.

UNomathamsanqa usebenze ngokwekhoboka imihla nezolo, izithuku-thuku zakhe ziphelele eboyeni nje ngezenja.

## IS AHLUKO VI.

### IMIGCOBO NEZIZATHU.

Akukho lizwe lingenamigcobo na zizathu zalo. Ilizwe eli ke libeligutyungelwe ziziyolo ezinga ngeenwele zentloko.

Abahambi aaba bangene ngazo zombini iinyawo, afacezela namnye umgcobo. Oyena mntu ubezizjonge ngocoselelo ezi zizathu ibikwanguNomathamsanqa lo.

#### *Amakhwenkwe.*

BawaBonile amakhwenkwe ekhula, etheza iinkuni; zithi zakuba zanele, kuqhutywe umcimbi wokuwagcobela; ziwe iinkabi zeenkomo.

AsingaBo bonke ababexhelela amakhwenkwe lawo; bambi ibingabasweleyo.

Akhiwe amaphempe, aza ke angeniswa. Kuthe xa amaxefa aman' ukusunduzana, abikwa, aqul' amazala. Imbuuzi kaloku zona zeenza umqokozo waamnye ukusinga entabeni.

Ekuphumeni kwawo, kuxhelwe impahla ibe nye yokuwalungisa, ukuba angalahlekwa yingqondo yawo yangaphambili, kubizwe elaa gqira lawo lamhla mnene.

Emva kwenkonzo yokuwasoka, aye athi saa ephelekana, ehamba exhelelwa kuzo zonke ezo ndlela.

Yaphela leyo.

*Amantombazana.*

Aye akhula aziintombi, athonjiswa, abuya aphuma emkhusaneni, aqhutywa ukusinga emlanjeni. Kwaxhelwa iinkabi zeenkomo, kwayalwa, kwagcotywa, kwaanje; yabuya yagqitywa naleyo.

*Amakhazi.*

Imigcobo yamakhazi iqhutyiwe, kwaxhelwa lakuqhawuka ikhazi, inkabi ekuthiwa yinyongo, kwa nemvumo. Be kulotyolwa ngamathanga, ngamagaba, nemingqungu yecuba.

Be kungafekethwa ngeenkomo ngaloo milila, kuba zibe zijonge umcimbi wemfazwe.

*Ulwendiso.*

Emva kwekhazi, amantombazana abesendiswa ngokusiwa emizini yawo.

Kodwa phambi kokuba andululwe, abeya enzelwe izikhaka, kuxhelwe iminchamo, ayalwe, andule ukungeniswa ebuhlanti, ahlambe isithundu, ukuze angahlali kakubi ekwendeni.

Kwakuba kufikiwe kulomyeni be kuxhelwa iimpahla ezithile, zibizwe ngezizathu zazo.

*Ukufa.*

Bagulile abantu, kwaalathwa iimbuuzi zezitaruziso, zabuya zaxhelwa emva kokuba zikhe zathethelwa amazwi ambalwa.

Naantso inkabi yedini imi esazulwini senkundla, ibonwe isithi caba-caba ubulongo, ibuye ithunda, kodwa isigqibo sayo ibe kukubanjwa ixhelwe, akuba ephakamile obesifa.

Baye babuba abantu. Ngosuku ekubethwa ilitye, be kuxhelwa; nangosuku ethi inkosi ikhuphe abafelwa chlathini, be kuxhelwa.

*Ukukhuza.*

Ibe yenye yeenkonzo ezizukileyo abayibonayo, engovelwano nokuza kugxwala emswaneni. Izihlobo eziphuma mgama naphi-phi-phi zagaleleka.

Zithe zakufika kolihlwempu, waqhutha ukuya kwizihlobo zakhe ezinezinto, waboleka, wancedwa, wazixhelela. Neentombi ezize ngolu sisi zahanjiswa ngalo mgaqo.

*Imiphanga.*

Ibikho imihla ebekusakwamkelwa imiphanga yabantu nabantwana ababesakuba semisebenzini nakwezinye iindawo ngehambelo; be fenchwatyelwa apho bafele khona, kodwa abazali mhlawumbi izal mane zabo beziya ziseze olunye usapho olusekhaya amanzi, ilizwi lisithi baya banchwaba, bezihlangula nakumafwangufa.

*Utyelelo.*

Izihlobo ezize ngehambelo, zivela kwiindawo ngeendawo, be zixhelelwa kusithiwa zihlanjwa iinyawo, baza ke ngoko abantwana baba baya zifunda ngale ndlela ukuzazi izihlobo ezilunge kumawabo.

*Iphulo.*

Ukuphuma kwamadoda nolutfha ukuya kuzingela ibilolona dumo novuyo. Bababonile belungiselelwa umphako, befiya imizi yabo neyamawabo. Zaqengqeleka iintsuku belee kweleentaba namahlathi, kwathi kuphi, babuya babona se kuyinkungu nelanga ngababuya khona, beze betyethe inkitha yeenyamakazi eziwe phantsi kweziqwayi nezibulewe zizinja; kukho neengwe.

Bafikele ngasebuhlanti komkhulu apho, banconywa, bagqibela ngokuxhelelwa inkomo. Ithe ikho nje le yeenyamakazi, kwafuneka kukho neyenzelwe bona yokubalungisa, nokuze bangabi madol' anzima ngenye imini.

Izintsu zeezingwe zenziwa iminweba yokwambathwa ziinkosi namaphakathi, kuBa iBilhlazo elikhulu ukuthi inkosi inamadoda yambathe ingubo yenkomo.

#### *Amadabi.*

Babonile izizwe zivukelana, kuliwe nzima macala omabini, igazi liwenze bomvu umhlaba, kuBe kho intsongelane; babone se kubuye kwathi dukalala, bengazi ukuba kuthe kuphi na umsindo lowo waboddelwa phi na.

#### *Ingxabano Ekhaya.*

Bayibonile impambano phakathi komfazi neyakhe indoda. Umfazi watyatha iimpahla zakhe, sel'esimka engabuyi. Kwale nje ngokukodwa ukuba athi qelele ukulifiya ikhaya, isuke indoda yabuyisa iimbuuzi, yaza yabamba enye yazo yayixhela.

Umfazi ubuyile, waza wawubeka phantsi umthwalo wakhe, waandula ukulungisa izibilini wapheka, walibala mpela ngengxabano ebikhe yaakho, phofu kungekho mntu ukhe wabadibanisa ukuva isizathu, nokukhe enze noxolelaniso ngezwi lomlomo. Iintlobo-ntlobo zamadini be zifuna igazi.

Ibe mininzi imigcobo nezizathu abazinqhinayo zisenziwa kwelo babekulo, abathi ke nabo, nje ngabantu, baziphongomela, baba ngamakhoBoka azo, akwaba kho thuba lakuzifexela.

UNomathamsanqa yedwa zamgulisa ezi zinto, kuBa noko uzifumene ngathi udukile, esembandezelweni engenanjongo.

Yayisekho intlantsi entliziyweni yakhe ethi, mhlawumbi angaze abuye azuze ukuphuncuka kuSigeBenga, abuyele kwelakowabo.

## ISAHLUKO VII.

## AMAVA ENYANGE NGEGAZI.—I.

Kube kho nto angagqibe kuyiqonda uNomathamsanqa, le yokuxhelwa okungaka kwempahla chambayo kwakuba kho isici esenziwayo.

Kube kukho, mgama naloo ndawo abesakuhlala kuyo, inkonde nonyana wayo, ababesaziwa ngokwazi ukuchukufa amasiko entlalo, naphathelele ekwenziweni kwemigcobo nezinye izizathu.

Uthe kuba kungekho bani unokumphumeza, amkhuphe kuloo ntsunguzi awayethe goxe kuyo, walangazelela ukukhe aye kubonana nabo ubuse ngobuso. Ucele imvume kumhlofo wakhe othe yena le nto wayisa komkhulu apho. Iye yaxoxelwa phantsi le ndaba ngamadoda aziintloko nathenjwayo. Kuvunyelwene ngamxhelo mnye ukuba ma kakhululwe. Kuugoko aye wakhutshelwa indoda efikisayo nethembekileyo, ebesakuhlala apho komkhulu, ukuba impheleke, imgabulelele izigcawu ihambe imbethela izinja, imalathise nendlela esinga apho isihlala khona inkonde nonyana wayo lowo.

Banduluke bechwayitile; kanye xa lithi futhu elaloo mhla. Uhambo olo lunge lolusikelelekileyo ngembonakalo, yaye nendoda leyo, ibe ityunjiwe ukuba impheleke, iliqhaya-qhaya lencoko, ebelingavumeli omnye umntu ukuba avule umlomo.

Bahambe bedibana nabantu kuzo zonke ezo ndlela. Babuzwa imvela-phi nalapho basinga khona. Bathe abaninzi bakuva apho baya khona, bahle bakjokja, besithi ngahle kukho nto ikhoyo eliqhina elitywiniweyo emva, apho bavela ngakhona, elingavumi kukhululeka; kuba le ndlela isinga ngapha asindlela ihanjwa ngohaya.



Ngopotya olukhulu bafike komnye umzi, bacela indawo ukuba bafake iintloko zabo. Kuloko umnumzana wekhaya elo usuke wamangala, baze bathi ke bona kuye, “Unyawo alunamehlo, luyimpumputhe.”

Iye yaya kungena endlwini, kungabanga kho nelimdaka elenzileyo. Kuthe kanti baya bonwa yenye indoda, ethe yona kwa oko, ngenxa yobuntu eyayinabo, nofefe lwayo, yababizela kowayo umzi, apho bafike balala kakuhle, badliswa okumnandi ukudla, banga abangabo abahambi.

Badubule zaambini iintsuku endleleni, bengathi khefu. Nendlela yabo ngeli xefa yayise isenkangala, se benqwena ukunga se benga bangade bafike ebantwini.

Kwalile ngolwesithathu usuku, xa kanye kulixhaphetshu, kusengwa yimpi yabafana namakhwenkwe, libantu bahlle, phofu lingekatsho nokutsho ukuthi, “Ndithenge,” ngenyanga yomNga, lintsuku mbini mhlawumbi ntathu liphumile endlwini yalo, banyathela esondweni lenkundla kwicala elingasentla. Incha ithe jinyi iluhlaza, ilizwe okwalo lilihle liyintombazana.

Abahambi aaba babatsale ingqondo abasengi. Kuphikele ukuvakala ilizwi elibe liphuma kuBo lisithi, “Walunywa,” ize emva koko beve inkwenkwe ebe imi esangweni se ibiza igama lenkonyana, balibone se liphuma lisinga kunina. Iyileyo naleyo ibilazi igama layo kakuhle.

Kuphawuleke abasengi abanesikhono nabangenaso, elixa bedondothela.

Amathunga emiphehlulu ibe yimilomo.

Ibikho le mazi intusikazi, ibisoloko imi esangweni lamathole, ingavumi kufenxiswa.

Kugqibele ngayo ukusengwa, ngenxeni yokusoloko yenze uzungu inxakama.

Ibide yazuza amagama amaninzi okuyibonga.

Badlule emva kobuhlanti, kuBa ibingelilo isiko ukuBa abahambi bacande inkundla; kuBe ngakumbi ke kwase kuse kukho nomfazi nje.

Kwalile xa kanye iinyawo zaBo zifunzele ezindlwini; kwaphuma izinja zaambini ezindlwini apho, zabafuna.

Kukhalim<sup>1</sup>e umfana uNtulizempi, wathi, "Nyawo lwambeth<sup>1</sup> indlela, Gal<sup>1</sup> azincame. Badle ntoni na abantu?"

KoBu buthuba kukhwaze indoda ebisenza ekwenzayo okungumsebenzi enkundleni yokuthetha amatyala phaya, yathi, "Laphuka icephe!" Kuphakame madoda, kwaphakama mantombazana, kwafumana kwaasisiwili-wili esingandulanga siqondwe. Abahambi se bekunye kaloku nabantu bomzi ukusinga enkundleni yokusengela, nezinja se zibudideka, zingayazi neyona nto ziphezu kwayo.

Kanti kuthe, okuy<sup>1</sup>a izinja be zikhonkotha abahambi, amakhwenkwe, aBe emi esangweni, akhe afenxa ukubona ukuBa na kuBe kuhle ntoni na; athe akweenje njalo, 'suke aphuma amathole aya koonina. Indoda leya ibisenkundleni ibon<sup>1</sup>e oko, ide imemeze nje.

Abahambi bathambise amadolo, badabalala entla kobuhlanti, beyindlela ukubuyela kwa semva. Kukusuke kundlulwe uMfen<sup>1</sup>ayigugi ukuBa abathintele baBuye.

Kutshiwu kumntu ongathi ebesel<sup>1</sup> elindele izwi elitshoyo kakade. Amadolo uwaphakamise kangaka, iinyawo zanga azisawuchukumisi umhlaba. Ithe, kuBa abantu aaba abasenamitsi, wakhawuleza wafafumana, waza wabagugula bewile, amadolo ebethana bethe dedelele.

Le ndoda ibikhutshwe ukupheleka uNomathamsanqa ayiwufezanga umsebenzi ebiwalathelwe. Iye yatsola into yokuba akukho hambo lungenanzima zalo.

Amathole wona akhethwa ngamakhwenkwe sel<sup>1</sup> ekunye nabafana, namantombazana, namadoda.

Akukho ndaba zancwinwayo ngosuku abafika ngalo. Banikwe into etyiwayo nendawo yokulala, ukuze ngomso kuibe kungona babuzwayo ngehambo yabo.

Emva lee kwelenkungu, nomfa-nkungu nembalela, iindaba zisale zisima ngeenyawo, igama lisithi, "Lo mfazi akana-ntloko! Wenziwa yinto ni, ukuthi engumfiki abesoloko esiphethele ezandleni ngokuthi ufuna ukwazi into ethethwa ligazi. Ligazi elimkhathaza ngani na, ezekiwe nje? Ngosuku abuya ngalo, ufanele ukohlwaywa kuBa ang'athi egxothiwe asihlakaze, kuze emva koko sindwetyelwe."

Zamkeleke zaanjalo eziza nocingo lomoya, zafika nakuye uNomathamsanqa ephila. Nto eyingxaki yile yokuba invume waye eyifumene, se kuvakala ukuvungama nje.

## AMAVA ENYANGE NGEGAZI.—II.

Le ndedebe kambe yenkonde kuziwe kuyo ibifekwe embekweni lilizwe liphela, ngenxa yokuba intetho eyiwisileyo ibizaliseka. Ibiyingqondi enewonga, nenzwana engenasiphako, eyasekelwa ubuciko kwa sekuzalweni kwayo. Layekwa elona gama lakowayo, kwema eli lika-Mbali, kuBa ibiwazi amabali anzulu nabebida izilumko. Yaye imizekeliso yayo iyintlaninge, ingenakho ukuqhahwa nazizazi. Yiyo loo nto obungathi wena wakuyijonga, ufike ubuso bayo buzele zizizathu nemibalo.

Ubuncoko nolelezo ibe zezona nto ziphambili, ethiwe jize ngazo. Ibisithi yakuva okokuBa kukho umntu oze ngento kuyo, uyibone se itshoba, ingabi nasikhundla, ixelise inkomo le kuthiwa inosinga; phofu ukwenje nje oku asikuko ukuthi iya khalala, sukuba se ivukwe lihlombe.

Ibi yingqanga-ngqanga kwaBasekhaya kanye, nakwaabo basemzini, abeze ngeengxaki zabo. Yaye inonyana osel'

eyinkonde naye, engumthi nexolo kuyise, enqhina amazwi awiswa lixhego elo; kwada kwathiwa igama lakhe ngu-Nqhina. Yinto yaloo nto ukuthi, "Ugwayi aphume ethongwaneni—intloya iphume emasini."

Invano ibikho, yada yanga se igabadele. Abavumelanga moya mbi ukuba ungene phakathi kubo, kuba be besazi ukuba induku ayinamzi.

UNomathamsanqa nomntu lo amphelekileyo se bekho kaloku emzini wenkonde le.

Ngengomso bahlanjwe iinyawo, isisenzo sokuqala ke eso sokuhlonela ubukhosi abavela kubo, nokuqhuba isiko elidala lemvelo.

Bathatyathwe basiwa ngasebuhlanti, emva kokuba bakhe bafumana ilungwana elojiweyo lexhwane, kuye kuncwinwa iindaba.

Kuthe kuselole hlobo, kwabonwa amakhwenkwe amabini, abe ambethe iingagana zamathole, esiza, ezinye ezimbini eziphethe ngezandla, aza afika azithi daka phantsi enkundleni; akha alinda. Kuthe kungekabi mzuzu mde emi, kwabonwa inkonde isiza inyathela umhlaba kuhle, nje ngokungathi ayiphilile; ilandelwa ngunyana wayo—kaloku be bengumtya nethunga. Bafika bahlala kwiindawo zabo, aza emva koko athi khwitshi amakhwenkwe.

Nje ngesiqhelo, abantu bona bafike ngokomqikela; bathe thande kwelinye iphundu lenkundla. Baakho aaba bafikileyo, se kulindeleke ukuba iindaba ziqale, baza bazithi luqe esazulwini sesangqa sabaphula-phuli.

Ivule umlomo inkonde ngokubabuza apho baya khona, umhlaba se waphelwa ngabantu bawo nje.

Ithe, kwakha kwadilika uthango, aza afuba amathole. Utjhaba lwasiya iminyani. Kwafa ilitye nembokothwe, saza isisalela sabo yangamaxhama atolwe ngabaThwa. Yaba ngamachithi odwa.

Imizi ingamanxowa, inja ibetha umkhulungwane, kulila ibungane lodwa, nalo ngokufelwa lilizwe.

Ithe inkonde yakubona ukuba yenze kangako, yabuya yayekelela, se kusihla imijelo yeenyembezi ebusweni, ngenxeni yokuzithunuka. Ithe ngokuthukuthezelwa, yakha yada yaphinda yabuza eyona nto ingamandla, neyenze ukuba bahambe umhlaba ongakanana, bewunyathela ngeenyawo, apho nge bekhwele emaqegwini bawagaqisa. Yakha yathi isenje njalo, yabuya yee fwala-fwala namanye amazwi angawokuhlekisa.

'Suka bee gquzu ukuhleka abantu, yaza nenkonde ngokwayo yabonwa incumela ecaleni.

Phambi kokuba bangene kwingcombolo ababengayo, indoda endala ikhe yabuza ngokumiwa kwelizwe elo ngokusingisela kwimpilo, imbalela, nokugcinwa kwamasiko asendulo.

Kuphendule umfo lowo obe chamba noNomathamsanqa, wathi, izinto azisahambi ngokuthe ngqo.

Kweli thuba kubonwe uNomathamsanqa esukuma, wavuthulula izikhaka zakhe nje ngesiko, wahambisa wathi, "Andifumananga ndazitsala ndaza kuba lapha, bawomkhulu. Ndindululwe yinto ekubonakele ukuba ma ndize kufuna indlela yayo kokwethu apha, ndingekasitheli kobandayo.

"Ndinomhlobo wam ongekhooy kunye nam apha namhla nje, ekwathi ngomnye umnyaka othile sanduluka kwelakowethu, seza kweli ndinduluka kulo namhla. Safikela komkhulu, saza saxhelelwa imbuzi, ilizwi lisithi sihlanjwa iinyawo.

"Sabonela imigobo yokwaluswa kwamakhwenkwe; ekwathi ngosuku agcotyelwayo kwaxhelwa iinkabi zee-nkomo, kwa nempahla emfutshane.

“ Ekuphumeni kwawo aphelekana, zakwaxhelwa kwakhona iinkomo neembuuzi ; kwathi nakuleyo yayiphosakele mhla angenayo, yalungiswa ngaloo mhla.

“ Kuqhutywe imicimbi yamakhazi nolwendiso, iphelekana negazi.

“ Siyinqhinile into yokufa kwa bantu, benchwatywa, kunqulwe iminyanya, kubethwe amatye, besezwa namanzi ; kanti eyona nto ibe iphambili kukuxhelwa kwempahla kwezi ziganeko zigqibe ilizwe.

“ Aabo beze ngokuza kukhuza, nabeze ngotyelelo, faxhelelwa. Ndingathetha ndithi ni na, bawo-mkhulu, ukusoloko ndimelene nokucalula ubucukubede bezizathu ezixhelelwayo. Ngamava onawo, wothi uzikhumbule nezo ndingabanga sazikhankanya.

“ Ndakha ndabuzwa kumadoda amadala esona sizathu yenzelwa sona le nto.

“ Amadoda la asuka awa ngokuwa, 'suka kwacaca okokuba eyona nto iyiyo, kwenzelwa ukufumana inyama. Ndingqiba le mimango nje, ndiphaliswa yile nto.

“ Ndiya t[honela, bawo-mkhulu.”

Ngeli xefa kanye kwakuse kusemini yakusasa, se zibuyile neenkomo ukucela entlazaneni. Laa mazi intusikazi ibingasanxakami kuphela, ibixube nokubodla, yanga ibise iqhayisela nezinye imazi ezingakwaziyo ukunxakama.

Ufho yathimba iindlebe zaabo babenomcimbi obabambileyo enkundleni phaya.

Abahlakuli emasimini phaya babe se belangazelela ukugoduka, kungenjalo ukuziqhufjeka emiqolombeni, ngenxeni yengqatsane yelanga lehlobo.

“ Igqaz' inqanqaza isinga phezulu,

Iphuthum' amadoda antliziyo nye.

Ihobe lichwayitile emthunzini,

Lincuma ngenxa yekhab' elikhulayo.”

AMAVA ENYANGE NGEGAZI.—III.

Emva kwentetho kaNomathamsanqa kubonwe inkonde iphakama. Kuthe kwa oko uMten'ayigugi wakhwaza esithi, "Laa mazi intusikazi ma isengwe, ukuze ingaphazamisi."

Iye yancwina inkonde ilusizi, yathi,

"Mntwana wam, uzel' ukuza kundibuzwa ngomcimbi onzima, ekungekho ncutsho inokucanda amadlala ngawo ngale mihla; kuBa kakade ithi ingafa intaka enkulu, abole amaqanda. Umntu oyile ntanga ndiyiyo sel' efana nomntwana ogaqel' eziko; nam ke se ndixhentsa ngayo le ngoma yombelwa lulutha.

"Phofu noko nditshoyo, ngoku le nto indibuyisela emkhondweni wento ebese ndidukelene nayo engqondweni nase kwenzeni kwam. Se ndiya kubetha asentloko kuBe kuphela, ndiyeke kunjalo ukuba uzifonele.

"Kumaxefa asendulo, ukuxhelela isizathu kuBe kungajongwe nyama kakhulu; eyona nto ngobunto iBe iligazi eli.

"Inkwenkwe engenzelwanga gazi ngosuku angenayo, kungenjalo mhlenikwezeni aphelekanayo ebukwaleni, iBe ihliwa sisifo, igule iBe namaphupha, kungenjalo iBe ngumlwelwe, kuze kuthi kwakufa kuqhuqhiwe kwayiwa koosiyazi, bathi kukuba ingazanga yalungiswa. Kwakuba lapho, sel' usazi ukuba kuthethwa igazi.

"Ma kuBe kho isici sekhazi, solwendiso, kufiwe, kukhuzwe, kwenziwe utyelelo, kuphunywe iphulo, kuzalwe abantwana, kuliwe amadabi, kwamkelwe imiphanga, nezinye izizathu endise ndizilibele apha, kophalala igazi ngasebuhlanti, mhlawumbi ebaleni. Apho ungaqonda khona okokuba akujongwe nyama, ma kufike umntu ngotyelelo kowakho umzi, se ikho inyama ekhoyo, engaba

yeyempahla exheliweyo, kungenjalo efleyo; akunakho ukumlungisa ngayo, kuBa abaphantsi bangavusa umnyel'e bangenise isifo. Ukuba linokuthi igazi liphalale edafini, abalwi aabo sukuba bezimanye ngeyeza elingummangaliso loxolelaniso, ngenxeni yelo gazi lichithakeleyo.

"Igazi lisebenza umsebenzi onzulu. Lisusa amafwanguja ebomini beli phakade.

"Angade abe umntu ungosweleyo, wombona efiya ikho inyama kubathengisi bayo, aye afune impahla aya kuthi abe nakho ukuyikhupha igazi, alungise ngayo izizalwana zakhe. Nokokuba yintombi ethe yagcageca nomhlobo othile, kuhle ikhe ibuyele emzini wayo, kukhe kuye kuphalala igazi ebaleni, nokokuba lelenkuku le yakwa-Nkuku, kanti ngokwenje njalo se kufezw'le umcimbi wentsikelelo."

Ibuye yathi vu phantsi, oko ke kube kubangelwa bubu-thaka-thaka bemisipha, kuBa imilenze yayo ibingasomelelanga; ibise isindwa yimihla. Esi senzo sikhawuleze sabonwa ngunyana wayo, othe kungekaqondwa neyona nto kungaba kuyiyo, wasel' esuka ephakama engena eduda. Uvakele esithi, "Uxolo, bawo, nani zidwesa, akukho sibonda siguga namaxolo aso."

Kuvakele ilizwi elibe liphuma kuNtulizempi, lileloku-bonga inkonde leyo, lisithi, "Guga sithebe, kade usophulela."

Olu khombo-khombo olube lungunyana wale nkonde, luthe luthetha lwafe lusenza izimbo. Be luphatha kuyolula intamo yalo, lubuye luyifinyeze, luxele inchunchu xa izilungiselela ukubaba.

Luvakele lusithi, "Igazi! Igazi sisikhonkwane esibethelele izwe liphela!" Litsho laqwela nakumagqira athi ayazi.

Umfo omkhulu uxhentse ezombelela; yabe kambe le



nkonde inguyise se iman' ukuzisula, kuba ibise ibile imdaka.

Abaphula-phuli bange bangema ngeenyawo, bethe cwaka ; se belufake amehlo bengaphanyazi, bebaze iindlebe zabo ukuze bangaphulukwa nalilizwi elinye.

Be kuxa amathole akhethwayo, nabalusi bakha bema buxe enkundleni, ukuphula-phula ngexa kanye iinkomo zithundayo, zifiya ubulongo enkundleni.

Ababevela kuhlakula bagqithe ngaloo ndlela ; babuza kuTshayigudu, bebambebele ezinqeni bebudinwa nge-  
mbonakalo, imbangeli yokuba ma kube se kuyil'e ngxoko-  
zelo ifufu ngolu hlobo enkundleni, kanti be benduluke kungekho nto ivakeleyo. Uthe, "Iindaba liGazi."

Babuz'e ukuba ligazi elise liqhogene nganto ni na nenkundla le.

Uthe naye akazi, kuba ezi ndaba ziza nomfazi ovela lee, kwelinomfa-Nkungu ; yiyo le se itsho umzi wema bume.

Lude olu khombo-khombo lwanga se lugabadele kuma-  
zwi abesel' ewiswe yinkonde leyo. Lugquse lwabetha kooma, lunqhina ngegazi eli, lubeka nezona zizathu zinamandla ngalo.

Luthe xa luhlalayo, wafe ephakama uyise ukusonga inkcazelo.

Ihambise yeenje nje inkonde, "Ntombi yasemzini, uzele ukuza kusivusa ngemivalo kwinto ebe kuse kuacile okokuba siwile mpela ngakuyo ; uye wasivuselela ke.

"Ndigqiba ngelithi, bamba oku kuthethiweyo kuwe, uyeke oko ukuvileyo emva. Kufuthi ukuthi abantu benze into, kanti abayazi into eyisebenzayo."

Ufsho kakhulu uNomathamsanqa elila kalusizi, kodwa ubuye wabulela esithi, "Ukwanda kwaliwa ngumthakathi."

Uthethe wathi, akasayi kuze asilibale nanini isenzo eso enziwe sona ngokukhululelwa iqhina elibe liyintsinda-badala.

Indoda leyo yabe imphelekile isuke yankqwilisa intloko, iyengezelisa iinyembezi; ekungabanga kho mntu wazileyo nokokuba zazizezosizi, mhlawumbi zizezombulelo, kusini na.

Bathe dungu abantu emva koku, ukuya emizini yabo, bezidlisile iindlebe zabo.

Ngexefa ekwakuse kuhlwile, inkonde yakha yaanomnqweno wokukha ibabonise oomolokazana, abazukulwana, nayo yonke intsapho yakowayo bengekemki.

Banqhine into yokuba kusaselwa ngendebe endala; izinto azinguye uqukulubotho, nje ngezo babeqhele ukuzibona kwelo savela kulo. Bakhuza abalibala, bakubona iqela labantwana, nendlela elalisondliwa ngayo ngaabo babelifunzela. Inkedama zikho kanobomi ekuvakaleni, xa kube kuthethwa; kodwa umfazi engayazi into yokukhetha imfe emfaveni.

Kuthe kanye xa intsapho se idibene, igqiba ukudla isidlo sangokuhlwa, kwindlu apho kufundelwa khona imfundo yohlanga, bakha bathatyathwa nabo ukuya kubonela.

Bathe bakuthi ukukroba, bafika konwatywe, se kuxibilikiswe iingubo, kusenziwa iintsomi ngamaxhegokazi, zisenzelwa abantwana; abafana bona besenza amaqhina; elixa amadoda amadala aye ezifundekela ngamaqhala angummangaliso. Iintombi, oomolokazana, nabafazana babefundisana ukwazi amagama athile okuhlonipha. Yaphandle into yokuba intetho isenakho ukuzala enye intetho, kulunge kungamangalwa.

Yiyo le inxenye yamagama ahloniphayo awevileyo uNomathamsanqa kuloo mzi wexhego, nakuba uninzi lwawo esiyiwe ngenxeni yesithuba:—

<i>Igamia elibizwa ngabantu</i>	<i>Isihlonipho samaHlubi</i>	<i>Isihlonipho samaXhosa</i>
amabele	amancintiso	amankomane
ibokhwe	isagcasane	injakwe
uBusuku	uBuiothi	—
udaka	iyoba	uxovu
idolo	iBambelelo, iguqo	ipuqelo
imfene	inkcakama	inchwama
ukhuko	igayisa	ityibilizo
iinkuni	iinchama	iintyodi
ilanga	impakama	isotha
umlenze	umsimeko	umnabo
umlilo	umkhanyiso, umkhothamisi	umvuthiso
ilitye	ifofozo	iluleko
amanzi	amayiwa, amageciwa	imvotho, amanunga
umbona	utiya, umcufasana	utyena, uelefe
inja	inyalasi, ikhanka	ikhanka
inkomo	inanta	imeta, inombe
inkuku	umphapha	ityiphu
intloko	intenca	ityhontsi, imfukula
umntwana	umabana	umdywana
inyanga	intwasa	inkwezi
inyama	ithudusi, igcabo	imheya, intjani
umqala	umginyo	umphimbo
isisu	isiculutsha	isisila
umthakathi	umfokoci, umloyi	igqwifa
umthombo	umnatho	umtsitso
isitya	isimayelo	isimundelo
ityala	ipintfa	imundo
izandla	izamukelo	izamkelo
iziko	itileko	ithekelo
amazinyo	amahlafuno	amahlafuno

Bathe beya kulala, babe bechwayitile bengawuhlanganisi umlomo genxa yento abayivileyo.

Kusile, banikwe laa nyama yalaa mbuuzi ukuba batye, kwaza kwaxhelwa yimbi eyomphako, kusenzelwa ukuba ma lize ifhoba lingalali umbethe xa bekwesikaBadakazi. Kuthe emva kwamazwi amakhulu osizi, basuka baza

bavuthulula iingufo zabo, benga bangasaphozisa namaseko. Babambe izandla zexhego, ezonyana walo, kunye nezabantu bomzi uphela, besenzela ukuze indlela yabo isikeleleke.

Ngecentsukwana ezingephi bemkile, iindaba zegazi ibe nguyena ndaba-mlonyeni kulo lonke elo. Kuhlakulwe ngazo, kwaselwa ngazo; kuthe nasezimbuthweni zaba yeyona nto. Uninzi lube lumthele nqa umfazi lowo, ngokude axhamleke kangako, awele imilambo enamagama ade atyabuke iinyawo, esithi ukhathazwa yinto yegazi.

Inkonde yona okwayo yayisuka iwe yintsini, ithi ayinge-soloko iphinda-iphinda into eyayithetha enkundleni, liwuhlabile umhlaba ilanga, kungekho mntu waphekuzwayo.

Abaninzi babemthabathe nje ngesithuli unyana wenkonde lowo, kanti umntu lo, bengazi nje, uvuthelwe phakathi nje ngevatala.

Kumaqela awayemana ukuza kunqhubeka apho emzini wenkonde leyo ngamaqhina athile anzima, ayengade apholele emnweni engaconjululwanga.

Abahambi aabo bazitsho zaantathu iintsuku endleleni, baya sagaleleka kwelakowafo bezuzile ngembonakalo.

Komnye umzi bakha balaliswa sodwa; zabenza ni iintombi zakwaNdumba! Bafika benamadyungu-dyungu emizimbeni, ngathi batshile.

Kwelakowafo bafike izihlobo zabo zisahamba ngekhuba—akuzilwa.

UNomathamsanqa akabanga saba nje ngangaphambili kumhlobo wakhe; kwacaca okokuba uquthe imimango.

Ngomnye umhla kus'e elilisela ngelithi ma kamgoduse, ukhumbula ekhaya; kuloko uwafo wasuka wathabatha umnqayi wakhe waya etywaleni.

Kancikane ethe sululu, wamlandela.

Ufike wee ngcu elityeni, entla komzi lowo kufo kuselwa kuwo.

Kukhe kwaba ngumzuzu kungekho umbonayo ; kodwa kuthe kwakuba kho ovelayo, wayaleza okokuba ambizele uSigebenga endlwini. Uphume ekhawulezile, wenyukela entla kwezindlu, ukwenzela ukuba aze aweve kakuhle amazwi athethwa nguye.

Uthe esemi njalo, weva la mazwi aphuma kuNomathamsanqa, esika ezindlebeni zakhe ngeyona ndlela :

“ Sigebenga, need’ undigoduse,  
 Undibuyisele ekhaya.  
 Ndikhumbule izwe lakowethu,  
 Endalijiy’ eluxolweni.  
 Wandihenda kambe ndingazi nto,  
 Namhla ndizili!a ilifwa.  
 Ndithi ndigoduse, sihlobo sam,  
 Undise kwelokuzalwa kwam.”

Uthe akuweva la mazwi, ’suka waziphatha ngeenkophe, ewaqonda kakuhle okokuba aphuma kumntu ontliziyo ikhathazekileyo, asingawo awobur’afa.

Uphawule nento yokuba akukho buyambo ikhoyo kuye.

Ngeli xeja uSigebenga usindwe mpela nguNomathamsanqa kwintlalo yeliphakade. Ayimsithelanga into yokuba umhlobo lo wakhe ukwithuba lokuba amphuncuke ngonaphakade.

## ISAHLUKO VIII.

### U-NOMATHAMSAQA UFUNYENWE.

Ukususela kwixefa eyathi intombi le yemka kwelakowayo, akuzanga kuthi nzwanga. Kwaba lixhaphetshu ukuyifuna apho ingaba yaya khona. Iminyaka yona yayikumakhulu athile ingekho kwelakowayo.

Komkhulu emva phaya akukho lusuku luphakathi, lwakha lwachithelwa ekudlaleni. Be kungaba kancinane ubone ngephahlothi lamadoda azukileyo, sel' emi komkhulu eBongisela.

Imihla nezolo be kufunwa indlela ebingafumanekayo yokuya kumfuna; kodwa kusuke kuchithakalwe kungabanga kho cebo kumiswe nyawo phezu kwalo.

Ukumkani waziya ngamehlo njeya iinjoli zakwakhe, akakhupha zwi linyakathisayo lokuba ma kuye lo, mhla-wumbi lowa. Basuka bajongana emehlweni bemathidala.

Be kukho unyana omnye noyindla-mafa yokumkani, oyena ikhazi lale ntombi libe lijonge yena.

Kwathi ukutshona kwelanga ngomnye umhla, xa indla-mafa isahleli ngasesangweni lentendelezo yebotwe, icinga oko ikucingayo, yakhupha ilizwi elitsolileyo isithi, yiyo eyayo ukuya kufuna udade wayo.

Emzini omkhulu unga bona kukho abantwana behlangene ngeentloko, kukho phakathi kubo oonyana abangabasekhaya apho, abasemzini, abezihlobo, nabatshana; phofu bethandwa ngokufanayo, kungekho khethe. Owasemzini umntu akangeqale azi oyena uyindla-mafa engaxelelwanga, kuba ikakade layo ivela mhlenikwezeni iziqu zemithi zibeke phezulu.

Ikomkhulu lonke laziswa ngokuzinikela kwendla-mafa. Emva kwezifungo, akubanga saba kho matile-tile enziwayo, ngaphandle kokuba ibonwe ilungisa ekulungisayo, yaza yawufiya umzi wakowayo usemaxhaleni. Iphelelwe ngeli lizwi, "Ndlela-ntle, nyana wam, ukuzala kukuzolula."

Uhambile waya kusithela kwelo lisisithoko-thoko, waza wafumana ukulala ubuthongo kwindawo eBunqaba, edlula zonke ezinye. Uthe akuthi phaka, waqabuka sel' esingethwe ziingalo angagqibe kuzazi.

Uhleli kwaabo bantu wada wazuza ukomelela; kuba

obo buthongo babumenze waabuthaka-thaka, anga ayevi-  
theke onke amalungu omzimba.

Akuba ezuze iziqabu, nengqondo se ibuye yaayonke,  
ubuzwe imvela-phi, nalapho asinga khona, waxela.

Into yokuqala, wazibalula ngobuchule bobugqija,  
obatsho anyawuka onke amanye awayekade ezingqonyela  
tanci kuye, akuliva ifuthe lakhe. Akazulanga phakathi  
kwelizwe ukuzazisa oko akuko; koko bathe bakumqonda  
abafayo, besiwa kuye.

Ubuze wacela indlela esinga kwelo cala waya ngakulo  
udade wabo. Ibe nye kuphela indoda eyamphlekayo,  
yada yaya yafika kumlanjana othile, apho iye yangawulela  
iintonga ezomelele kunene, aya kulwa ngazo elo tshivela  
lemka nodade wabo. Ngokugqiba kwabo leyo baahlukana.  
Nguye lowo ke etyhutyha iintsunguzi ezingahanjwayo,  
enqola iintaba ezingazanga zanqolwa mntu. Ufuzima  
awabuthwalayo bobungazanga banyanyezelwa nyana  
wamntu.

Uyibonile intombi leyo, ingqingwe zizima-mhlaba.  
USigebenga wayesel' evile, waza ke ngoko wawuhlaba,  
wada waya kuvelela kweminye imimango. Safika ngoko-  
mqikela isizwe ukuza kumnceda, sanga sibizwe ngexilongo.

Imfazwe ebe iphakathi kwaaba bantu babini, yaqhuba  
ixefa elide.

Unyana wenkosi wada waphcelelwa ngumphako, wala-  
mba. Kubuye kwathi emva kwethuba, uSigebenga ekunye  
nabancedi bakhe wazinikela.

UNomathamsanqa okwakhe yena wamthimba, weza  
naye, wasala umhlobo wakhe lowo ebambe umlomo, kuba  
waye engafunwa nganto.

Bakuba befikile ekhaya komkhulu, kwafuneka intombi  
leyo ihlangulwe esweni. Kukusuka kwa ngoko kutyunjwe  
inkabi ebisakuba lithongo lakomkhulu, ixhelwe. Igazi

labá bomvu ebuhlanti. Baqatywa ngalo bonke emabunzini abo. Ufumene omnye umoya, waziva ephilile. Kuye kwaangathi usephupheni, akakabuyi nam.

Bagutyungelwa luvuyo bonke abakomkhulu. Bathe besachwayite kangako, kwaBonwa imbongi se ihombe iphelele, inyalasa enkundleni, isitsho amazwi ovuyo isithi:—

“OBELAHLEKILE UFUNYENWE.”

1. Sasisemaxhaleni,  
Singekh' ekuzoleni.  
Umzi waphithizela,  
Bambi bangangcazela  
Ngenxa yoloyiko,  
Olwaba kho.
2. Bambi basedanile,  
Bambi bekhedamile.  
Babelusizi bonke,  
Kunye nelizwe lonke.  
Kwaba kho nozilo  
Nakwiz'ilo.
3. Lo nguNomathamsanqa,  
Intomb' enethamsanqa.  
Wavum' ukukhohliswa  
Engenakuboniswa.  
Wemka neqathanga  
Ngokumbunga.
4. Ngulo wayezimele,  
Ngulo wayegcagcile.  
Wemka noSigebenga,  
Wemka engaqondanga.  
Namhla ubuyile  
Obemkile.



5. Namhla sichwayitile,  
Sithetha siphilile.  
Sinolukhul' uvuyo  
Ekhay' apha komkhulu,  
Kufa obefunwa  
Ufunyenwe.
6. Ulungiswe ngegazi,  
Nakuba yen' engazi  
Int' eliyithethayo  
Neliyisebenzayo.  
Ubengazi lutho  
Kub' engento.
7. Udumo kuloo mfana  
Owaya wamfumana!  
Ma kwenziw' imibongo,  
Iqhutywe ngamabongo,  
Kub' owayemkile  
Umzuzile.
8. Ma kuzisw' izidanga,  
Ingeziz' izihlenga,  
Ziziswe ngumthinjana,  
Kuvathiswe loo mfana,  
Kuba obemfuna  
Umfumenc.
9. Ma lixole ilizwe ;  
Zichwayite nezizwe.  
Ma kwenziw' imigcobo,  
Kumenywe nezihlobo,  
Kub' obezimele  
Ufunyenwe.

Kwizizwe ezininzi le nto imbongi ibihlonelwa, iphakanyiselwe phezulu kangaka, kuBa ikwazi ukudala intetho enzulu nenqabele uninzi. Kuyo le kanye yanamhla, ithe ukuba isuke inyalasa enkundleni ihombile, ithetha amazwi aluthotho anqabileyo, ekungaziwa bani apho yayiwathabatha khona, basuka bayifuya bonke imisebenzi yabo, basondela ukuza kuyibuka, beve namazwi ephuma emlonyeni wayo.

Ithe apho iya kuthi tya khona, yee ngu phezulu kwelitye njeya, yazisula izithuku-thuku, kuBa yayise ibile imdaka.

KuBonwe ngomfana sel' eqhuba amathokazi amaBini amhlophekazi, ewanikela yona, evela komkhulu, ibulelwa ngawo ukuze ingabi saba madol' anzima.

Yawaqhuba yada yaya kusithela kowakowayo umzi beyijongile bonke.

## ISAHLUKO IX.

### INKCAZELO EZE NGEPHUPHA.—I.

Udaba olu lukaNomathamsanqa lwakha lwaalulo ngenimhla yamandulo.

Lwaye lukhangeleka lulutjha ; kodwa kwathi, xa amaxefa ayernan' esunduzana, 'suke lwee guququ, lwaba yintsomi le yakwaNtsomi.

Iingcali ezabe zinoBuchopho oBugeinayo, zamana ukuluwezela kwizizukulwana ngelizwi lomlomo.

Be kusala nje ngokukodwa ukuba kuthi ratya, uve abantwana se benqangaza besithi, "Booma-khulu, senzenleni intsomi ka Nomathamsanqa noSigebenga."

Babeya ke batfho, batfho, bade baye bee tya. Yaye ihlwabisa kanobom, ihlala ezinkumbulweni nje ngoko

kuhlala kuba njalo kuzo zonke izinto ezisukuba zinomtsalane.

Be kukhe kwathi emva kwexefa elide kakhulu, se kuphele into eninzi yezizukulwana, mna wakwaNtu, ndakha ndaya kwalusa ngolunye usuku iinkomo zakowethu komkhulu, sikunye nabafana bakowethu, ngemini esufu yasehlotyeni.

Ukujika kwelanga sazisonga iinkomo ukuba kuye kusengwa.

Ubusufu bemini bezisa phezu kwam ukudinwa nokucubuka; ndancama yonke imigcobo yasebusuku, ndabehle ndaya kulala phambi kokuba lonke olunye usapho luye kubeka amacala phantsi.

Ngokuthi nqwaa oku kwam, ndakhawulezelwa sisimanga sephupha.

Naako kufika ke abantu bolunye uhlanga, kwa lapha kowethu komkhulu, bevela ngaphefeya kweelwandle.

Babenzakalelwe yinqanawa yabo elunxwemeni lolwandle, baza ke ngoko bathi saa, befuna into edliwayo phakathi kwabemi beli, bada beza kugaxeleka komkhulu apho. Bafika boonwaba, batyiswa ukutya kwesizwe—iinkofie, amasi, inyama, nezinye izidlo. Bayifunda bada bayazi kakuhle intetho yesizwe, kunye neenkontsentse zayo. Phofu yayisekho impunde yesiya sizukulwana sakudala.

La madoda abe ephethe umqulu—iBayibile—athi, “Lelona khaka likhulu eli lokuzihlangula, kweli phakade nakwelizayo.”

Aaba bafu bathe, kwakha kwathi, kwidabikazi elikhulu elakha laba kho ngaphefeya kolwandle, enye indoda yafaka iBayibile yayo kule nxhova iphezulu yebatyi. Kuthe apho lidibana khona, yatsho imbumbulu kanobom malungana nebele, yaza yaya yajuleka nje ngaphaya.

Bonke bathi imosele, kodwa yabuye yee khwaphuphu. Kuthe xa se kufunwa inxeba engene ngalo, yabaqwa se

ipholile, ingaphakathi kweBayibile, ekusemhlotsheni okokuaba yadinwa kukutyhutyha loo nyaka-nyaka yama-phepha ayo.

Usapho lwangapheseya luyikhangele nje ngomxhaka wembeko noboni iBayibile.

Aaba bafu ke baphula-phule kwiintlobo-ntlobo zecentsomi, ezabe zibaliswa ngamaxhegokazi. Kwaye kusekho impunde eyayisawubambe kakuhle umsonto wale ntsomi.

Enye kula madoda yabonwa inqika incwadi yayo, ithelekisa, ibala, igcina. Kungekabi kade kuya phi, umfo lo waba nomnqweno wokukha acacisele abemi le ntsomi yabo esisifiqi. Kungoko uthe wamenyelwa imbizo enkulu kunene yabo bonke, eyada yawelela nakwezinye iinkosi ezikude nezikufuphi. Yasatyelwa ngamxhelo mnye.

Umhla lowo uBe uzolile, akwakhazeka nto. Bakuba bebuthene kwindawo etyhilekileyo, kwaBonwa kusuka indodana ebutyngi-tyingana, ebuso buncinane, enempumlo etsolo, emehlo abukhali, cenwele zithe yambu, neendlebe ezichophileyo. Yaza yema ngazo zombini iinyawo phezu komhlatyana owenziwe isiganga, yahambisa yeenje nje (kaloku abantu bona se befaz<sup>le</sup> iindlebe) :

“ Ndibulela inkosi yohlanga, ngokuthi indenzele amandla okufiza abantu bakowayo nabezinye iinkosi, neenkosana ezingaphantsi kwamagunya ayo nezizilawulayo.

“ Ndingumntu ovela phi-phi-phi, koko leyo andisayi kuyilanda kuya phi, kuba se isaziwa nayimveku.

“ Akukho nto indichwayitise ngaphezu kweqela leentsomi endizivileyo zibaliswa ngamaxhegokazi.

“ Ukuhlwabisa kwazo kungaphaya komlinganiso. Eka-Masilo nekaMasilonyana yona, itsho ndakhumbula ibali elingoKayini noAbeli.

“ Ibe nye kuzo, cyona ndiphume nayo kwiqela endibali-  
selwe lona; ibenje ngezinyo eliqaqambileyo phakathi  
kwamaninzi. Yile kaNomathamsanqa noSigeBenga.  
Nam ke ndose ndibeka iintonga zam phezu kwayo, ndinga-  
bek’ incha, kuba naaku isuke yaza kuhlala enyongweni,  
yaza ke ngoko intliziyo yam yagungqa, kuba inen’eba  
elisebomini.

“ Andiyi kumka kakhulu, kuba nding’athi ndenje njalo,  
iindlebe zenu zibetha-bethane, kuthi endaweni yokuba  
nigcine iinkozo ezizizo, ’suke nibuthe amakhoba.

“ Ngoko ke ndobetha asentloko ndifiye.

“ Ngokufutshane ndinibeka kulo mkhondo :

“ UNomathamsanqa lo ngumntu owabekwa ngumDali  
wakhe emhlabeni.

“ Wayemenze waamsulwa, akohlwayeka, waayintyatya-  
mbo yehlabathi.

“ U-SigeBenga yena lelaa tshivela, sivayo okokuba nalo  
umDali walenza kwezipehzulu iindawo.

“ Kuvakala ukuba kwakha kwaakho imfazwe ezulwini,  
phakathi kwalo mntu, nithi nina nguSigeBenga, nomDali,  
ngenxeni yokuba omnye usuke waanek’at’at’i, waba ke  
ngoko ufiyiswa elo khaya loxolo nelobuhle. Wehliselwa  
apha emhlabeni, ephlekwa lelo qela lamsekelayo. Ezi  
ndaba zeza ngempfumlelo kweli, zivela kwelo loxolo.

“ Ekhaya emva, uSigeBenga lo kwakusithiwa nguLusifa.  
Waye esisidalwa esibuhle busezekileyo; kodwa kwathi,  
kwakufumaneka ubugqwetha nenkohlakalo kuye, uThixo  
waliguqula igama lakhe, waaziwa ngala magama : iNamba,  
uSathana, iNyoka, umTyholi. Wathi akuba efikile kweli,  
woonda ngomntu, encediswa nguloo mkhosi wakhe  
wazimanyayo ukuba ube ngabatshabalalisi ebantwini.

“ Umntu udalwe ngokomeleleyo, enesithunzi. Into

eninzi yezidalwa ikhawuleza inyawuke, ngokukodwa nje-  
ukuba ilive ivumba lakhe.

“Waye esenzelwa ukuze azichitha-chithe iintjaba zakhe. Ezi ntjaba kaloku azilwi ngazikhali zisekahleni, koko zilwa ngoomoya abancholileyo abangabonwayo.

“Fundani kaloku, zizo ezo izibongo enibe nindiphindela zona, ezingomYezo.

“Umntu wawa, ewiswa leli tshivela; kuloko nina nisebenzisa ibali elithi, uNomathamsanqa wagcagca no-Sigebenga, wasinga phi-phi-phi, efiya elokuzalwa kwakhe, waza wamkhonzisa ngokwekhoboka kwelo aphanzele kulo.

“Eyona nto iyiyo nemiyo, yile yokuba aaba bantu babini abazanga bawufiye poqo lo siwumiyo; kodwa xa ingumyalelo womDali bawufiya (ukugcagca ke), kanti wayethe ma ze umntu alungise ukuma kwakhe emhlabeni, aphula-phule Yena yedwa. Kuthe akuba ephula-phule le nkewu, kwaamhlophe okokuba uwutsibile umyalelo abe ewumiselwe, waza ke ngoko umntu waba lutshaba kumDali.

“Yinto yawo onke amatshivela ukungambeki umntu emkhondweni onguwo.

“Izithembiso ezi asinto akhe azifeze.

“Alukuhla abantu ngokubafunza eweni; neli ke leenza loo nto emntwini.

“Ngalaa mhla uAdam wayesemYezweni, le nkewu yamyalela ukuba adle umthi awayewiselwe umthetho ngawo ukuba angaze awudle; yatsho isithi wogabuka amehlo, aqiqe nje ngomEnzi wakhe; kuba kakade isikolayo leli, ‘Unga luya yikhotha, kanti luya yixathula.’

“Libaxwila ngaloo ndlela bonke.

“Wakungenelwa yindlala, mhlawumbi busuhlwempu, lisuke likuyalele ukuba uye kuuba; kungekho ndlela yimbi onokuyenza, kuba uthinjiwe waalikhoboka lenyani.

“ Izilumko zelizwe aziwagqali amandla oPhezu Konke, kuba nazo zenza izinto zazo zobuqili; esithi ke thina ukuzibiza ziinkolo, kungenjalo zizithixo. Kuba nathi uSigebenga wakha waqubisana nehaje lamadoda; nithetha nisithi liya khwelwa, liya kwazi nokubaba ngexa lasebusuku, ligqibe imimango emininzi, engenakho ukufikelelwa nalucingo lwasemLungwini ngamini nye.

“ Anivumi kuyichaza indlela eleenziwa mbuna ngayo eli qegu lentaba. Zininzi nezinye izinto enizikbankanyayo kule ntsomi, enithi zikho, ezinje ngoohili, iimpundulu, amachanti, imikholonjane, iyimiphfumlo yabavuswe ekufeni ngabanobugqi; inqanawa ebaba ebusuku (ibaloni), iyeza letyala, ukuphosela umntu ngomlingo, abe nakho ukugula afe; ukuthumela izulu kwaabo nisukuba nixabene nabo, nokuba ziinyosi; ukulungisa umkhosi ngentelezi nangoomabophe, mhlenikwezeni izizwe zivukeleneyo. Niya vuma ningavumi phofu, kuba kwa phakathi kwenu nahlulelene. Inxenye yenu ithi ezi zinto zikhe zibe kho zibonwe zisenzeka, enye ingoosithubeni, yimbi ithi ezi zinto ngamampunge. Le ke yenye yeenkolo eyenze ukuba umntu aye etshonela ngokutshonela kwaNtizi-shile.

“ Ukumkani weYiputa, uFaro, wakha waluphatha gadalala usapho lukaSirayeli, sada isikhalo salo saamkeleka kuYehova; owathi ngovelwano nalo wandulula umntu wakhe, uMosesi, phakathi kwamaciko amaninzi nezilumko, ukuba ma kaye alukhuphe embandezelweni.

“ UFaro weenza amaphike, engavumi ukumndulula uSirayeli; ude uMosesi waphosa emhlabeni intonga awabe eyiphethe, yaza yaguquka yaba yinyoka chambayo. Ujonge wajonga uFaro, 'suke wagidima waya waliza amagqwifa akwakhe amaBini, uJane noJambere, ukuba enze ngemilingo abe cyazi, iinyoka zawo (2 Timoti, 3 : 8).

“Azenza ngokuvanga amahlamvu neengcambu zamayeza aseYiputa. Kuloko ekaMosesi noAroni yasuka yaziginya, into leyo ebonisa okokuba amandla obugqi obumnyama aya kubangiswa liliZwi likaThixo, apho kunqophiswene khona, (Eks. 7 : 10-12).

“Kwakha kwaqubisana entabeni yeKaramele umprofeti uEliya nabaprofeti bakaBali; wabahlalisa phantsi uEliya, kuba wayeneliZwi loThixo ophilileyo. Uthe ukugqiba nto wabahlisela emlanjeni weKifone, wabafulalela khona eyedwa.

“Izibetho phezu kukaFaro zibe zilifumi, ekuthe ngesefumi elinanye wawabona amanyala enyoka kulwandle lwemiKhanzi.

“Ezi ngqonyela zamagqira kaFaro zakha zamngcambazisa uMosesi kwimilingo emithathu nemine, koko zingafumananga ntlabiso.

“Ke kaloku ke, izibulali-bantu ezi ngemilingo niya zixela ukuba zikho, kodwa nisuka nithi niyoyika ukuzitsho ekuhlени, kanti lo mcimbi ungowobuchule nolwazi oluphakame ngolu hlobo nje. Ma kube iintloni zezanto ni na? UFaro yena akazanga oyike abe nantloni, kodwa wooyiseka emabalenі nje ngendoda, liwuhlabile umhlaba ilanga. Obu ke benu ubulumko nibugufile, kanti bakuba buphelile, akukho ngecambu yabo yobuye ifumanekе. Anivumi nakwinto endandikhe ndathi kwiminyaka eliqela edluleyo, ma kumiswe umzi wemfundo yohlanga, kubizwe iincutshе ezinolwazi lwaphantsi naphezulu, zikhe zifundise isizukulwana esikhulayo obu bugqi, se busimka ngokumka ngokuhamba kwamaxeja. Neengcaphephe ezi enizikhankanya emfihlakalweni, anikhe nivume ukuzicela ukuba zifundise usapho lwesizwe, zilizwe ngekhupha leenkomo ncembuuzi; kuba nithi zisuka zithi ziya nukwa, idake apho ke ingxoxo, kube luthuli lodwa ngoku ukusinga



ematyaleni, apho nge kufundiswa nkqi. Kuthi ke kwakuba kulapho, kuBonakale okokuba obu bugqi buphikisana bodwa, akukho nyaniso ifumanekayo kubo. Yinkolo engaphakathi nangaphandle; buya bumlahla ngokunye umntu, bumfexisa ethembeni lokubuya afunyanwe.

“Ndakha ndeenza imbizo, ndizama ukufumana izazi ezi zenu; koko nasuka nankqwilisa iintloko nonke, andaba namphenduli, kwachithakalwa zingadanga zalathwe emabaleni.

“Endaweni yokwenza umzi wemfundo eyiyo, niphikele ukufeketha ngokwenza iimbutho zasebusuku, izigcawu, ngokutsho kwenu. Le mfundo nithi niyiqhuba ebusuku. Kuthe ni-ningakhe niyiqhuba emini, inqhinwe ngabo bonke, ukuze kungabi kho kukrokelana?

“Kucace okokuba iyimisebenzi yobumnyama le nto, neyenkohliso. Iphandle into yokuba le misebenzi iya loyika ukhanyo.

“UmDali woondela phantsi emhlabeni, ukubona ukuba ngaba unyana nentombi yomntu iya mnakana na, koko ubona umntu emkile kuYe, elutshaba olungagungqiyo, olukhonza izithixo ezingenasiphelo umhla nezolo.”

## INKCAZELO EZE NGEPHUPHA.—II.

Uqhubile ke umfelo, wathi, “Kubekho nto inditsalileyo kule ntsomi—le yegazi, elo nilisebenzisayo ekuzilungiseni kwimicimbi engamawaka-waka, nizihlangula ekufeni nasemafweni eli phakade.

“Ewe, lakha laakho igazi elinzima, elaphalalayo kwinduli ethile, kuloko nina nilithabatha ngandlela yimbi.

“Niba nenza imfuziselo, kanti nifuna isitya ebumnyameni. Nide nivelise nendawo ethi, uNomathamsanqa

wakha wahambela inkonde eyabe ihlala nonyana wayo mgama naloo ndawo babegcageele kuyo, efuna ukuqonda isizeka-bani segazi. Akukho mntu unguNomathamsanqa wakha wahambela inkonde; nto nje ikhoyo, neyeenzekayo, kuthe xa umntu ahleli kobu bukhoBoka nobumnyama, wafikelwa kukutyhilelwa nguMoya onqabileyo, okholisa ukuhlela aabo sukuBa besekuxakekeni.

“Akukho ndoda yakha yamphelaka. Le ndoda nithetha yona ngulo mgcini ukhoyo kuye wonke ubani; kuba umntu ngamnye unengelosi emgcinayo, eyiyeyakhe. Ngaxa limbi, umntu usenokuvelelwa buBunzima ikho. Nithi kaloku ngalaa mhla wezinja, badabalala boBabini, akwaba kho unceda omnye. Lo Moya unqabileyo nguwo okhanyisela umntu, nakuba ebesesithoko-thokweni.

“Inkonde leyo niyixelayo ngumNqophiso omDala, kuba uqulethe ikakhulu iindaba zomDali. Unyana wenkonde yiTestamente enT’fa, kuba yona ikakhulu iphetha iindaba zocobano loNyana waKhe jikelele. UmDali ubekhe aluvelisele uhlanga imboni, nakuba lusefumnyameni.

“Ngenene igazi iBayibile ilichaza ngoBuqobo balo, ize ithi enT’fa yona itsho kungamil’ incha.

“Iintsomi ezo ezabe zibaliselwa abantwana ngooninakhulu zingumzekelo oya kwenziwa ngabazali kumaxefa azayo, ekufundiseni iincwadana zemibuzo kubantwana babo, mhla uhlanga lakowethu se lukho kweli, luvela enT’fona-langa.

“Amaqhina namaqhalo abe esenziwa lulutsha nanga-madoda, abe ebonisa inkxamleko nonyamezelo oluya kuthatyathwa ngabantwana beli lizwe, ekufundeni iziBalo eziNgcwele kamva.

“Amaqhalo kumadoda abe ebonisa okokuba aya kucha-za ubunzulu beBayibile, akhulule amaqhina ayo anzulu ebantwini.

“ Amakhosikazi lawo ayethetha intetho yokuhlonipha, ehlonipha ukucanda inkundla yeenkomo namacala ezindlu ngaphakathi, ooyisezala, yabe ingumzekelo wokuba amakhosikazi aya kugqoboka kuThixo, ukuhlonipha kudake; kodwa ohlonipha ngokuthwala iqhiya entloko endlwini kaYehova, angemi esibingelelweni afumayeze amadoda. Aya kuzimanya ngamxhelo mnye ngombutho wamanina, kungabi kho ndoda phakathi kwawo, kuba ukuhlonipha kukokwamakhosikazi odwa.

“ Gxebe ma khe sibuyele kwa senkomeni. Ekhaya komkhulu eZulwini akubanga kho konwaba. Indibano yaba kusasa nangokuhlwa, kuzanywa icebo lokuza kusindisa umntu owayesel' ethinjwe mpela ngum'Tyholi.

“ Akukho watyunjwayo ukuba ehle ukuza emhlabeni, kuBa kwakuthelekelelwa ubunzima aya kubuthwala lowo ucifiweyo.

“ Kude kwathi ngelikade kwavela inDla-mafa yama-Zulu, yazincama ngokucingela ingozi ami kuyo umntu, nokuba unenxaxheba elifeni leZulu.

“ Ndaza ndeva izwi lenKosi lisithi, ‘ NguBani na lowo endiya kumthuma ? ’

‘ NguBani na nalowo oya kusiyela ? ’

“ Ndaza ndathi, ‘ Naanku ndilapha; ndithume mna.’ Yayisithi, ‘ Hamba, uye uthi kwaaba bantu, “ Hlalani nisiva, nize ningaqondi; hlalani nibona, nize ningaqiqi.” Yenza intliziyo yaaba bantu idikwe; neendlebe zaBo uzenze nzima, namehlo aBo uwacime; hleze baBone ngamehlo aBo, beve ngeendlebe zaBo, baqonde ngeentliziyo zaBo, baguquke, baphiliswe.’ (*Isaya*, 6 : 8-10.) La mazwi asisifiqi esaba nje ngoko.

“ Gxebe, yawufiya umzi lowo umakhazi-khazi wapheluzulu, kubanjwe amazinyo. IliZwi laphuma litsolile lisithi, ‘ Nyawo-ntle, Nyana waM! Ukuzala kukuzolula; lilifa

laKho elo, akukho wumbi elilunge kuye ngaphandle kwaKho.'

"Apha emhlabeni 'uzelwe yintombi engewele uMariya. Uzalelwe kubuhlanti beenkomo namahafe; zaye ezi zilo zimngqongile zizolile, kwaDavide komkhulu.

"Kwafe kukho kwaDavide  
 Ubuhlanti beenkomo,  
 Aph' umNtwana walaliswa  
 Emkhombeni nguNina:  
 NguMariy' uNina lowo;  
 NguYesu umNtwana wakhe.'

"Abazali baKhe beli lizwe yayi ngabantu abaphantsi gqitha, kodwa phezu kwayo yonke loo nto akazanga ahilizele kwimizi yezityebi, koko wakholiseka likowaBo elo, walinyamezela.

"Ukhule nje ngawo onke amanye amakhwenkwe akwaYuda, kuBa ikakade laKhe waye ngumtshana wakhona ngokwasenyameni.

"Ekukhuleni kwaKhe waziBalula ngobuchule bokwazi ukuphilisa ababesifa zizifo eziziintlobo-ntlobo ezingafaniyo, ezazoyise amagqira adumileyo awayesel' ekho esizweni apho, engekazalwa Yena. Wachithela elona xesha laKhe lixabisekileyo ekwaziseni abantu ngobukhulu bukaThixo.

"Izima-mhlaba azikuthakazelelanga oku kusebenza kunentlahla kangakanana.

"Uthethe emaBaleni esithi, uze kusindisa umntu, phofu loo nto isuke yaayintlekisa.

"Ebudodaneni baKhe wabaptizwa nguYohane lo ka-Zakariya kumlanjana iYordane, apho wafumana ezona zixhobo zomeleleyo.

"Nakubani osukuBa ezifumene ezi zikhali zobaptizo, zilithemba eliqinisekileyo losindiso.

"Wathi akugqiba ukuxhoba, waziva sel' enesigquku.

Umkhondo womntu nguwo lowo kwintsunguzi yehlathi. Ukumbuyisa kwakusalatha inkxamleko, ukhalipho, nonyamezelo ; kuBa kwakukho iintfaba ekwakufuneka kudlulwe kuzo kuqala, kwaliwa nazo zaza zooyiswa.

“ Kwakukho imisinga enamandla ama kayiwele, iintaba ezimxethuka ama kazinqole, amathambeka athiwe finyi ngameva ama kawabijele.

“ Kambe ke ezi ntfaba, nale misinga kuthethwa yona, yile nkolo nala masiko angalungileyo, nezithixo zendeleyo entliziyweni yomntu ; ngendlela apha ekungekho themba lokuba zingabuya zidonyulwe.

“ Emva kobaptizo, wazifumana sel' ekwaNti-zitshile, efiya naabo babesakumlandela. UmTyholi wamphithizelisa—oko kukuthi wamvelisela zonke ezona zilingo zamandla, nezo kungazanga kwalingwa nyana wamntu ngazo.

“ Wooyiswa umTyholi. Phambi kukaPilato wafila esoma, nalapho waphuma emsulwa, kuBa wema enyanisweni, akatyekela ebuxokini. Wathwaliswa umnqamlezo, kungafunyanwanga nto ilityala kuYe ; kodwa wawuthobela.

“ Waqhutywa ukusinga eGologota, nalapho wema kakuhle, kuBa akazanga aBe nawo umcamango wokukha atsho kuThixo amthumele umkhosi weengelosi, uze kuthelela ngakuYe.

“ Kukuyo le ndawo, apho kweenzeka into enkulu. Kaloku kule ndawo uYesu waxhonywa ngamaYuda emnqamlezweni ; kwaza kwaphalala igazi elixabiso likhulu. OkokuBa ubetha umtshana, woBa lihlwempu. Ngathi aaba bantu b<sup>1</sup>amswela uYesu.

“ Eli gazi kambe laphalalela bonke, kunye neentfaba ezo zamxhomayo, alakhetha bala lamntu ; kuBa ubomi bunye, ukufa kunye, negazi linye.

“ Kwakukho naBafazi ababemi khona apho bebbonela, bada basinqhina isenzo eso seenzekayo.

“ ‘ Ngabaphi na abafazi  
Abafana noMariya ?  
Ziziphi na iintokazi  
Ezifana noSalome ? ’

“ Kwathi ke, xa igazi liyimikpozo liphuma ezandleni nasezinyaweni, liphalalela phantsi emhlabeni, kukufi, kubuhlungu, kulumeza, wabathi rawu ngamehlo aabo babemxhoma, wathi, ‘ Bawo, baxolele, kuba bengayazi into abayenzayo.’

“ Intsebenzo eyenziwa ligazi lempahla niyinqhinile kubantu ababe nezifo, kwizizathu ezininzi, nokuthintela amafwangufa kwaabo be besesichengeni sawo. Eli lona igazi lihlambulula isoono semvela kuqala, ize emva koko kuBe kungona lihlamba zonke ezinye iintlobo zezoono ezibulala umphefumlo. Lilo kanye eli gazi libuyise umntu ekuthinjweni ngumTyholi, laza lasisicamagufelo sezoono zoluntu.

“ Abantwana ababuba lingekaphalali, nababuba se laphalala, kodwa bengaluzuzanga ubaptizo, naabo babuba se beBadala, kodwa belungile, bonke aaba imiphefumlo yabo isekwindawo yabo yodwa, apho basalindele ukuhlanjululwa ngalo, phambi kokuba baye kungena ebukumkani bukaThixo ngomHla wokuGqibela. Ininzi impi eyahlanjuiulwa ngalaa mhla waseGologota, kuba umphefumlo waKhe wakha wehlela kwelabafileyo, eye kufeza loo mcimbi.

“ Eyethu inqanawa yeenzakala elunxwemeni lolwandle, kodwa eziya kulandela emva koku aziyi kwenzakala.

“ Kumaxefa azayo, amanzi olwandle aya kuzola, kuba umntu udalwe waanesithunzi; iya moyika yonke enye indalo.

“ Imigaqo eza nganeno iya kuphambana emanzini, nize kunikwa iindaba zeZulu. Kuya kuma izindlu zezikolo nezecawa kwiindawo ngeendawo.

“ Iintsimbi ziya kuhlokoma ngosuku lweCawa. Aabo bantu bakowethu baya kuza, baya kulwa nobudenge, namasiko anganqhinelaniyo nobugqoboka, neakolelo ebuthini. Kule yokugqibela into, bobila besoma, kubaxa ndijongileyo nje, ngathi yendele gqitha kuni. Kuyakwaala abantu se belamkele ilizwi likaThixo, babe besoloko bethu chu kuyo; kuba icacile into yokuba, isithixo sabakwaNtu yinkolelo ebugqwipeni.

“ UYehova uthi, ‘ Akuyi kuba noothixo bambi ngaphandle kwaM.

“ ‘ Nangon’ umoy’ unuka  
 Bubuqholo eSelon,  
 Nezwe lonke lilihle,  
 Kunchol’ umntu yedwa ;  
 Izipho zikaThixo  
 ‘Fumana ziphiwa :  
 Umheden’ ngokungazi  
 Ukhonz’ izidalwa.’

“ Ekufeni kukaYesu, olu hlanga lunini lwaluselukho; omnye wenu waba waba nenxaxheba awayifumanayo yokuthwala umnqamlezo emva kukaYesu, ngalaa mhla kwakusingwa eGologota.

“ Okuy’ a wayexhonyiwe waba, wabuya wavuka ngomhla wesithathu.

“ Bonke abantu abafileyo basaya kuvuka ngomHla wokuPhela, kuba uYesu waba yintlahlela yabalele ukufa. Wahla-la iintsuku ezima fumi mane elizweni, emva kokuba evukile ekufeni, waandula ukunyukela eZulwini. Phambi kokunyukela, wayaleza kalukhuni ukuba ezi ndaba ma ze

zisasazwe kulo lonke ; yiyo le nto nibona ndithetha oku kuthetha kuni nje.

“ Ngomhla omkhulu oya kubonwa ngumDali, uYesu wothunywa ukuba aze kugweba abahleliyo nabafileyo.

“ Kwaba luvuyo olukhulu eZulwini akufika uYesu, ewoyisile umhlaba noSathana. Umkhosi wonke uphela waseZulwini wambonga kuba emthimbile umntu, ekuBeni ebegcagce nomTyholi.

“ Guqukani booni nonke  
Ezonweni zenu ;  
Thandazani namhla nonke  
KumKhululi wenu.

### INKCAZELO EZE NGEPHUPHA.—III.

“ Emhlabeni uYesu akazelanga zingelosi, koko wezela umntu, nakumntu wezela aabo fahleli ebumnyameni nabangabooni.

“ Wanduluka kumabotwe akhazimlayo, kodwa apha emhlabeni akabanga nandlu neyokufaka intloko yaKhe ngamaxefa emvula nawamahlwantsi engcele.

“ Wazalelwa esibayeni seenkomo, into leyo ke engakholisi kwenzeka, ukuba usana luzalelwe khona.

“ Abazali baKhe babengamahlwempu.

“ Waye eyinKosi, koko akazinyulelanga kulawula bantu, wazicifela ukulawula imiphefumlo. Waye elinene, eku- ngekho lifana naYe.

“ Waye enobubele, ebathanda bonke abantu. Wafeza umsebenzi omhle emnqamlezweni, kuba wafa ukufa okulihlazo kwa booni, phofu Yena emsulwa. Abooni nabasebumnyameni be kubafanele ukuba le nto ibanaka-



nise, baqonde okokuba Yena kanye ungumbhlobo waba-  
ongagungqiyo.

“ ‘ UYes’ umSindisi,  
YiNqaba yabooni,  
LiKhaya labooni,  
KukuTya kwabooni.

‘ LuPhumlo lwaabooni,  
NgamAndla abooni,  
YiNtsika yabooni,  
Yokubambelela.’

“ Apho akhona ungasekunene koSo-mAndla. Usasebenza laa msebenzi awayewenza emhlabeni ; akaphumlanga.

“ Niluhlanga olukholwa yintetho yezanuse, ezi zilawula izinto zeengqondo zazo. Nam ke anditsho ukuthi nomka kangako kum, nakuba mna ndilawula ngezinto zeZulu.

“ Amazwi ezanuse zakowenu ngeli phakade, niya wathobela, niwalandele, nikholwe nkqi ngawo.

“ Ningabantu abakwaziyo ukukholwa zizinto ezinzulu, eningazanga naziva ngeendlebe zenu, mhlawumbi nazalama ngamchlo.

“ Ukuthetha lilifa, mzi wakwaNtu. Oyena mtu uya kuba ngolumkileyo ngulowo uya kubamba la mazwi ndiwathethileyo, awafeke emlingweni, afune anganyabi, de afunane ukutyhilelwa.

“ Sithe isidenge entliziyweni yaso, ‘ Akukho Thixo.’ Basebenza okufi, balisikizi ngeentloni zabo ; akukho wenza okulungileyo, noko amnye.

“ ‘ Indlela zabo zinentjabalaliso nobubi, indlela yoxolo abayazanga ; ukumoyika uThixo akukho phambi kwamehlo abo.’ ”

Ivakele le ndodana isithi, “ Ilanga se limkile, abanye

kuni apha ngabaya ngama. Ndisonga le ntsumayelo yale ntlangano ngeli, 'Ndulukani ngoxolo.' "

Emva koku, ithe funqu impi yabaphula-phuli, yabulisa, yaandul' ukuthi dungu ukuya ngamakhaya ayo.

Ndise sephupheni njalo, mna wakwaNtu, ndiye ndabekabeka, ndafumana okokuba lo mntu uthethayo yindoda emadodeni, unesibindi ngokwengonyama. Likho eli liZwi limqhubileyo, limenze ikpoti ukuba angoyiki ukuwela amanzi agqumayo eelwandle ezibanzi.

Ndabuya ndathelekelela, ndathi, kanene ezinye izilumko zikhe zithi thina bantsundu sasingekude kulaa Faro wakha waphatha uSirayeli eYiputa ngobukhoboka. Namhla esi sizukulwana siye sasibeka phantsi esaa senzo seenziwayo kookhokho baso; ngoku sona sinobuntu bokuza kukhulula uNtu kubukhoboka bofumnyama.

Ndibuye ndabona okokuba ezaa nxhowa zamayeza kaJane noJambere neempondo zabo sehla nazo isizwe esi; kuba kaloku kwakuhanjelwana joqo, kuthwaliswana emayezeni. Sisalwisa ngazo eli liZwi linamandla, elaaphula imisedare yaseLebanon.

Ndaye ndisevile abantu ngaloo mhla wembizo, emva kokuba ichithakele, besithi, 'uze koona ilizwe ngokuvumbulula iimfilhlakalo ezise zithethelwa phantsi, kudunyuzelwa ngamandla l'uninzi; abanye besithi lidunga-mzi eli. Inxenye ibe isithi lo mfo wasemzini ufiababe enyongweni, baye bezimisele ngawo wonke umphefumlo wabo ukwenza nje ngokwelizwi lakhe, bagqobokele kuThixo ohleliyo.

Abantu aaba baye bezilungiselele into eninzi yezidlo, nje ngesiqhelo sazo zonke iimbizo ezinkulu ebe zikholisa ukuba kho, ukuze kuphile nezihlobo ezise zivela kude.

Impi eninzi yegqithela komkhulu, ukuya kufumana into edliwayo.

Zixoxwe kakhulu ezi ndaba apho komkhulu. Abaninzi

ngabathe ma khe kukhutshwe impi yabafazi nabantwana, baye kugabula izigcawu. Bona bengamadoda nje, abangeqali bakhawuleze ukufiya iziyolo nemigcofo yelizwe labo, enje ngokwalusa amakhwenkwe, umtshotsho, ukuxhentsa, imigubo, nokutshilisa abakhwetha. Eli lizwi lithiwe qhwi lelinye lamagqala, elibe likho kuloo ngxoxo nalo liphula-phula, lathi, "Kha nitsho ke, mawaba. Kuphi na apho amadoda akha aqhuba abafazi nabantwana ngamadolo, ukuya kuhlola ilizwe lokumiwa, ze wona abuye ngezithende?" Litsho bee xhwenene, baazinkamamunga ezingenampendulo, kuba igqala elo libe lichane ucwethe.

Lacikoza igqala eli, kodwa loo nto ayisiguqulanga isigqibo sengxoxo yabo. Kulapho kanye endithe ndacacelwa okokuba eli lizwi aliyi koyisa ngenxeni yobuciko obuwisiweyo, nentswabulo eswaqiweyo; koko liya koyisa kuphela ngamandla esipho aya kumhlela lowo nalowo.

Uhlanga lwakowethu asikuko nokuba luya khawuleza ukungenwa zizimbo zolunye uhlanga. Kungekabi ntsuku zingaphi idlule imbizo enkulu, kub<sup>1</sup>e kho amaqhaji athile ahambe esenza intsumayelo kwa bathile, bexelisa laa mfo wayemenyelwe imbizo.

Kwenye indawo endabe ndikho kuyo nam, kwafumayela indodana kwiqela elikhulu lamadoda nabafazi.

Yamana ukwalatha ebantwini, yalathe naphezulu, nge-ntongana eyabe iyiphethe, ibalisa ngamandla obungcwele bukaThixo, nangezinto ezininzi azenzele abantu bomhlaba.

Baye bezinikela abafazi, ngokuya kuguqa phambi kwalowo ubafumayezayo, belila iinyembezi.

Enye indoda ibone umfazi wayo esiya nabanye esiguqweni; iye yasukuma yothukile, yaza ngesiqophe yagijima ukugoduka. Ifike yathula iinxhowa zayo zamayeza entungo, yaza yakhupha iimpondo zayo ezona zisentlizi-

yweni, zizele yimisizi engafaniyo, yayixuba, yandula ukuziqaphula kuwo wonke amalungu omzimba.

Abafazi bafika indoda se imnyama ebusweni yimisizi, isithi ayingeziyekeleli ingenwe sisiphoso somntu ophosa abantu ngeqhinga, abe esithi ubafumayeza ngomDali.

Ikhe yafuna ukubaqaphula abafazi aabo, ukuze bakhuphe iphuku-phuku, kuloko baye bamangala, besithi le nto ayidi bene nemisizi.

Kuthe ndakuba ndibaliselwe eli bali, ndatjho ndathi iya qala ke ukufukuma inqwelo ka liZwi.

Ndithe ndakukhangela ubukhulu nokunaba komhlabha, ndamangaliswa ukuba kuya kwenzeka ngandlela ni na, ukuze le mbali iligqibe ilizwe, lifumane ukuhlanjululwa. Kunge kuphendulwa umcamango wam, kuba ndithe ndingalindele nto, ndeva ngamazwi enze intfolo emnandi, phofu kungekho ndimbonayo, esithi :—

“ Kwezufu imithombo  
Yalaph' eAfrika,  
Kwiintili nemilambo,  
Naantso intlokoma ;  
Babiza, besikhoba,  
Siye ezweni lafo ;  
Kwiintambo zolahleko  
'Ze silikhulule.

“ Yiqhubeni, mimoya,  
Nani manzi nonke,  
Le mbali yomSindisi,  
Iligqib' ilizwe,  
Lihlambuluke lonke ;  
Ith' imVan' ibuya,  
Isiza kulilawula,  
Ifike ngovuyo.

Abaninzi abantu bathe abayi kulilahla isiko labo lemvela, lokumana begufa amaqwili namafutha athile okuzithambisa, ukuze babe nesithunzi xa bengabafundisi abantu, bosapho; abakhokeli, abakhokelikazi, abagcini-zihlalo kumanyano lwamakhosikazi, nabakwamanye amasebe omsebenzi, ukuze bafumane intlahla yokuthandwa nokungagxothwa kuloo misebenzi. Nabantwana abaya kubafundisa bolungiswa ngosuku afikayo umhloli wabo, ukuze baw<sup>1</sup>ele bangagqwidizi.

Xa sukuba kukho imitshato nezinye iintlobo-ntlobo zemigcobo, nokuba umntu uya kwenza intetho ebalulekileyo phakathi kwabanye abantu, mhlawumbi enkundleni yamatyala, ubeya azilungise ukuze intetho leyo yakhe ivakale.

Naabo be besiya emitshatweni be belungiswa, ukuthintela iziphoso, nokwenzela ukuba ma ze babe nomtsalane kubabukeli, xa sukuba kukhutshiswana ekuxhentseni.

Bathe ezi zinto abayi kuziyeka ukuzenza, nokuba bang<sup>1</sup>ade balamkele ilizwi lenKosi; abayi kuba nakho ukuzibeka esichengeni saabo bangababulali.

Ke mna ndisuke ndangcangezela, ndisithi, yothi ni na kaloku ukulunga le nto, xa kokhonzwa iinkosi ezimbini? Be kulungile kanye ukuhlala kobho bumnyama bokungazi. Ndi boniswe ukuba eyona nto eya kuphelisa lo mphunga wobuthi kuhlanga lwakowethu yimfundo eqolileyo kuphela. Nayo ayi kufumaneka msinyane, koko iya kufika se kudlule iqela elininzi lezizukulwana.

Kuthe kusenjalo, ndakha ndayalelwa lilizwi ukukha ndiwaphose amehlo am empuma-linga, entla, entsonalanga, nasezantsi.

Ndithe ndakuba ndikwenzile oko, ndatyhilelwa; ndaza ndabona ilizwe lithiwe gqaba-gqaba zizindlu ezimhlophe

nezifulelwe ngencha. Kwathiwa lobha njalo ilizwe eli ngemihla ezayo.

Ezo zindlu ndizifonileyo kamva zongena aabo balahle umTyholi, bazicifela umDali. Kwa kuzo kongena kwakhona abantwana abaya kufunzwa imfundo yohlanga lwaphefeya kolwandle.

Ndisekwakuso eso simanga, ndayalelwa ukuba ndivume ingoma, nakuba kwathiwa kothi, mhlenikwezeni bafikayo kweli abanwele zinomkhitha zifana nobulembu, ibuye iqanjwe ngomnye wakowethu, ecelela ngayo ilizwe eli umbethe wentsikelelo kuSo-mAndla.

Ingoma leyo iya kwaziwa ngokuba ngumHobe kaNtu. Yiyo le ke :

“ NKosi sikelel’ iAfrika !  
Ma luphakam’ uphondo lwayo !  
Yiva nemithandazo yethu,  
Usisikelele, usisikelele.  
Yiza, Moya ! Yiza, Moya !  
Yiza, Moya oyiNgcwele !

Ndifuye ndeva ilizwi lisithi, “Kha uphula-phule, khe sikufalisele :

“ UYesu wayeyihamba-hamba imizana ejikeleza, efundisa.

“ Ubabizele kuYe abalifumi elinababini, abangaaba : Petros, Yakobi (lo kaZebedi), Yohane, Andreyu, Filipu, Bartolomeyu, Mateyu, Tomas, Yakobi (lo kaAlifeyu), Tadeyu, Simon Kanan, noYuda Sikariyoti, owamngcatshayo nokumngcatsha ; waqala ukubathuma ngababini ngababini ; wayebanika igunya koomoya abancholileyo.

“ Wabathethela ngelithi, ma bangaphathi nto yandlela, ibe ngumsimelelo wodwa ; bangaphathi nxhowa, nasonka, namali embinqweni ; bathi kodwa banxibise izixathula ; bangambathi neengubo zangaphantsi ngambini.

“ Waysithi kuSo, ‘ Apho nithe nangena endlwini, hlalani

khona nide nimke kuloo ndawo. Aabo sukuba bengana-  
mkeli, benganiva nokuniva, nakuphuma kuloo ndawo,  
vuthululani uthuli oluphantsi kweenyawo zenu, kube  
bubunqhina oko kufo.

“ Inene ndithi kuni, kofa nokunyamezeleka okwe-  
Sodom neGomora ngomHla womGwebo kunokwaloo  
mzi.”

“ Baphuma bavakalisa ukuba ma baguquke abantu.  
Bakhupha needemoni ezininzi, bayithambisa ngeoli imi-  
lwelwe emininzi, beyiphilisa.”

Ndisuke ndaphelelwa ngamandla, ndaza ndalila iinye-  
mbezi, ndisithi, “ Ingaba abantu bakowethu baya kuwa-  
faka ezingqondweni zafo na la mazwi ahlabangolu hlofo?”

Ndiye ndazicutha, ndavuma le ngoma, ndingayazi eyona  
nto ndimi phezu kwayo:—

Be sihleli ebumnyameni,  
Singenalo ukhanyiso,  
Singazi nto ngomKhululi  
Owafela bonk' abantu.

Wazalelw' eBetelehem  
Kubuhlanti samahafe.  
Wasongelw' eziqhiyeni,  
Nje ngabethu abantwana.

Izwi lithi, “ Lungisani  
Umendo wenKosi, zizwe!”  
Lidanduluka entlango,  
Leliphuma kuYohane.

Siya bizwa thina booni,  
Sibizelw' eYoredane,  
Khe siye kuhlanjululwa  
Ezonweni zethu sonke.

UkuKhanya kufikile,  
Ubumnyama bufensile.  
Ma siyeke zonk' iinkani,  
Siphuthume inyaniso.

Ndabuya ndavuka kambe kobo buthongo bunamaphu-  
pha, bumnandi, se ndifukunyiswa ngothile, esithi ndibe  
ndilele phofu ndithetha into engavakaliyo.

Kwa kuxa lise liqala ukufudumala elemini elandelayo.

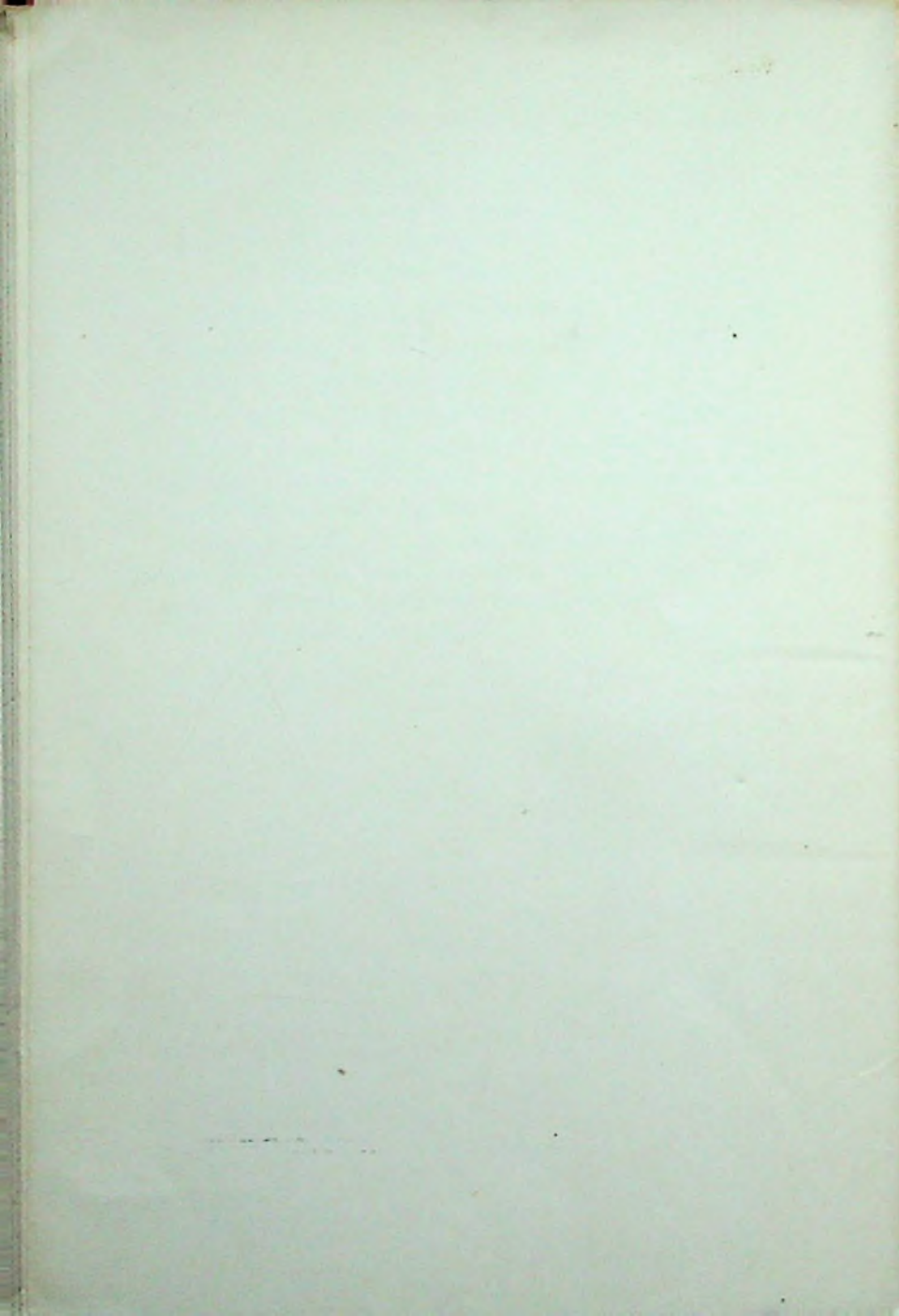
Bonke ufusuku obu ndixhonywe leli phupha ; ekwathi  
ekuvukeni kwam, ndalibalisela abantu, nje ngoko nawe,  
mlesi, ulibona linjalo namhla.

Abaninzi abalazele nto iphupha, kuBa besithi akukho  
nyaniso kulo. Se ingabo ke abaya kugweba izazela zabo,  
ngabaya kukubona ngalo kule ncwadana.

Uxolo ma lube nani, balesi !







8 APR 1948

