

**AMABALI  
EMFAZWE  
ZAKWA-XOSA**

NGU

**B. J. ROSS, M.A.**

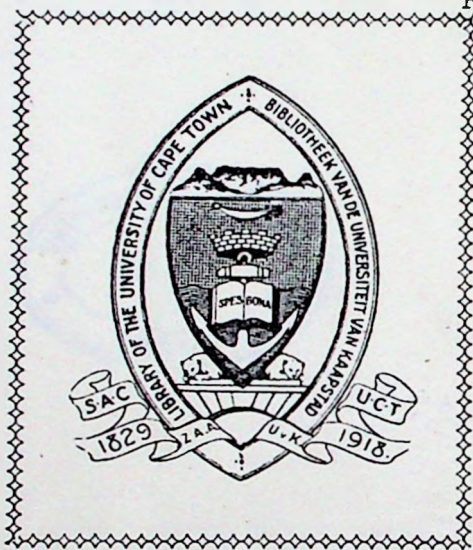
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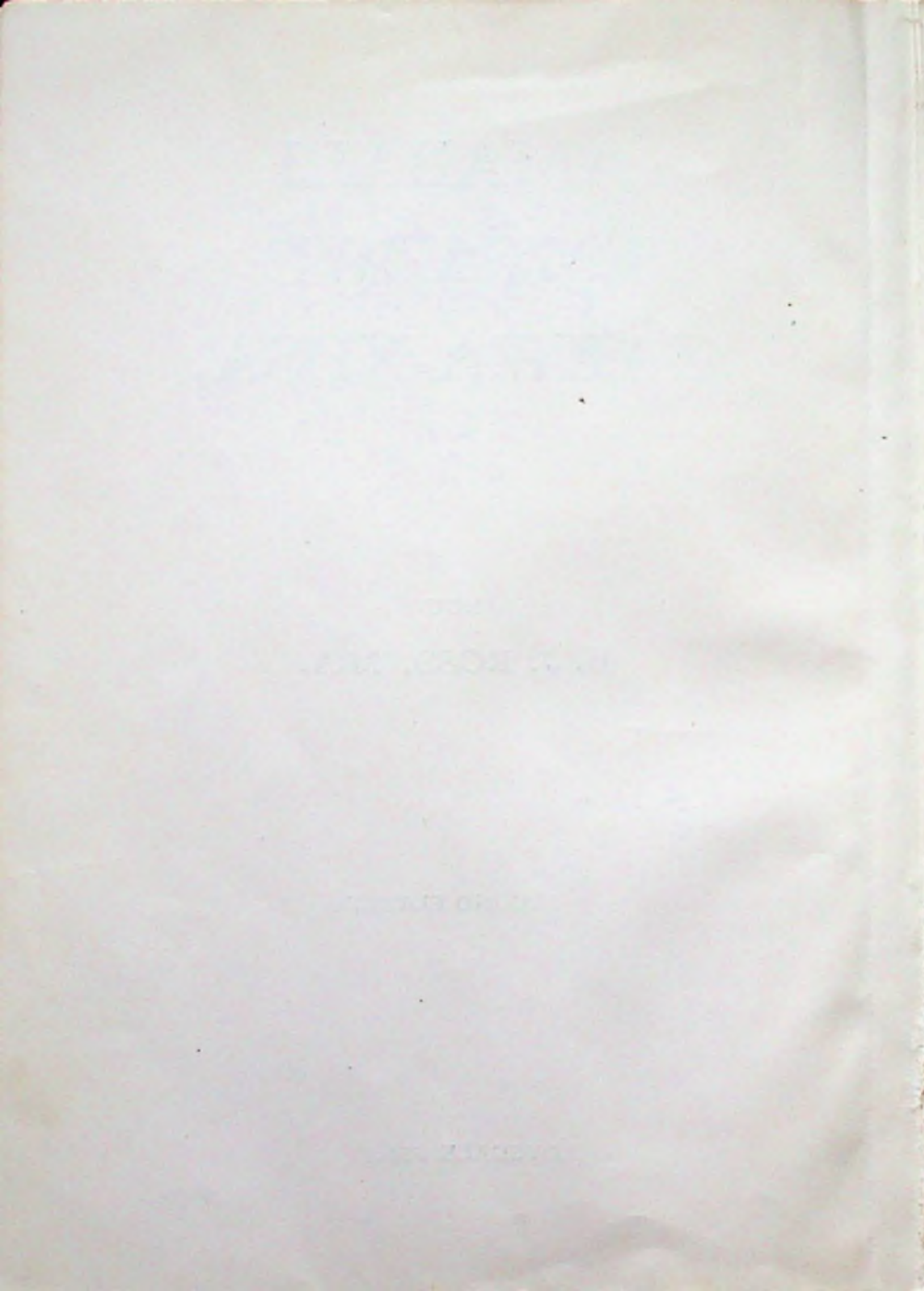
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## INTSHAYELELO.

KWEZI mbali, ezimbini zibálwa ngu-Mr. W. T. Brownlee kwi "Cape Times" ziguqulelwe esi-Xoseni ngemvume yake. Eka *Sohati* wayibaliselwa ngu Sohati, ixego elafela kwesika Nqenqa e-Gcuwa, mayela no 1895. U-Sohati lo yinto ka-Sokúpa um-Tembu wase Qudeni owayemi nama Béle e-Qonce ngeka Mlanjeni (1851). Ulandisa, oka Brownlee, ukufa koyisekazi u-James Brownlee malunga no 1851.

Eka-*Nonzinyana* uyibaliselwe yinkosi yasema-Hlubini, u-Mbulawa ka Ndondo, ebimi ngeyama-Qwati, emdeni waba-Tembu pezulu e-Tsomo, malunga nezontaba kutiwa "Ngamabel' entombi." Lixego, selikulile kakulu, kanti lisabonakala ukuba ngemini zalo laliyindoda epeleleyo ngetambo, ngokundweba, nangamandla.

Ngeloxesha (1880), ama-Gcaleka nama Ngqika ayesaqobokile yeka-Nchayecibi (1877). U-Rulumente ubone ukuba makahlute izixóbo. Uqale ngama-Mfengu; alulama. Elu-Sutu kudaleke imfazwe eyanabela kwezinye izizwe.

Ama-Qwati ayitshisa i-ofisi yase Ngcobo; yasaba imantyi yalapo u-Ndabeni.

U-Meja, imantyi enkulu yaseba-Tenjini, uxátise e-Mtata. Kuké kwanga kuzakuba nzima ngokusweleka kwemipu; abanye wabaxóbisa ngamazembe amakulu. Yoyikeka lonto kuma-Mpondomise, wasinda u-Mtata engadanga awufunzele.

U-Mditshwa wavingcela u-Zwinye, into ka Welsh, imantyi yakwa Tsolo, etolongweni. Yaxatisa inosapo lwayo, nesandla u-Mgolombana, namapolisa ambalwa nabevenkile abasabele apo; imipefumlo emashumi matatu anantlanu bebonke; basinda.

U-Hope, eyakwa Qumbu, yabulawa ngu-Mhlontlo ngeqinga. Uzenze oza kukupa impi yake alwe nabe-Sutuu, wacela izixôbo emantyni. Yaya kuye ngalomcimbi, wayibulala ino-Warren no-Henman.

U-Thomson, eyase Ndenxa yaqutyulwa nayo. Yalwa yaxâtisa; yancedwa kunene ngoka Mabandla, u-Maneli, noka Lujabê, u-Makiwane. U-Rulumente wawabulela lomanene ngokuwanika ifama. Nazo e-Nxu, ezantsi. Bancedwa sekukubi kusele endodeni inxâwa ezimbini, ngokufika kwama-Satları akwa-Komani.

U-Tshalisi, imantyi enkulu pesheya ko-Mtata, wavingcelwa ngabe-Sutu, e-Moiteriskop, eno-Madonela into ka Strachan, no Nofeliti eyase Matatiele, no-Hawthorne eyase Mzimkulu. Wazibonela "u-Napakade" okad' ezibonela emfazweni, akonakala nto.

Lafa lonke: ukuzola kwase Transkei kupela. Ama-Mfengu aqutyulwa ngaba-Tembu engenantonga; afa kakubi, u-Rulumente exakekile kwezindawo zonke, kuba lento ihle ngesitonga esinye. Uqale ngokuhlenganisa amaqela ama-Mfengu anokuwaxôbisa, wawabeka emdeni waba Tembu.

Ukutatela e-Dutywa kuye e-Tsomo, apatwa ngumfo ka-Tshalisi u-W. T. Brownlee, encediswa ngoka Blekiwe noka Thomson. Kwaba nzima, kungeko zixôbo, nempingeko kuyapi, aba-Tembu benxâmele isisulu.

Owabamhlope, oqale ukufika ikakulu ngama Jamani, amadoda, nonyana bawo ayeke elibuto elancedisa eka-Victoria kweza pesheya imfazwe. Zakupela ezo, leza kweli, lema imihlaba elayipiwa nguye. Ayepetwe sisikulu segazi lakowawo, u-Baron von-Linsingen. Nguye-ke lowo ati oka Ndondo ngu "Nonzinyana." Le ayitetayo, yeveki engapambili yeyokufa kuka Blekiwe. Yaba-nje:

Oka Tshalisi upuma neyaké etyála aba-Tembu emdeni, uhamba no-Blekiwe. Babone kusiti tú aba-Tembu; beza bekwéle bewafunzile babavelela macala omabini. Yangulowo kubo wemka nelake iqela, eyakukaulela abaza ngelake icala. Kweli qela lika Blekiwe bafunze balinganela; yasesibi isipitipiti begwazana ngemikonto. Kweli linoka Tshalisi akubanga njalo, kuba umfo akanavuso, yindubuli engapazamiyo, ezola lamaxa beza benxámile, icáne ingaposisi—"Ubusobengwe: Itole lendoda eloqal' ukuhleka lonwabe zakunxáma imbúmbúlu: mpi, mpi, mpi. Liti: Nantso ke ingoma yamadoda!"

Wehla ehashini; wabamba wacokisa; wawalalisa pantsi amahashi amabini aba-Tembu awayekókele. Bapázama bahlozinga; yaxátisa yalwa eyake; bajika aba-Tembu. Eyake ifike kule ka-Blekiwe sekonakele, umpati efile, amaninzi amadoda ebuy' umva. Aba-beko bancoma igeza lakwa Gubevu u-Klass into ka Mqambeli; idlongodlongo elinengxólo engapele ndawo elingxola naxa kuvulwa indlu yecawa linge linxilile. Salwa apo isiqishimba sendoda, sangxóla; salwa sangxóla qo. "Ndiyinto ka Mqambeli, Nokala! kutsho mna. Apo ifele kona inkosi yam kuyakufa mna." Watsho eroxa amanye. "Nkomo zika-Nokala! ziyal' ukulandelwa. Balekani nina magwala ndini. Ayiroxi into ka Mqambeli. Nokala! kutsho man; ndiya kufela apa."

Kwafumanana kulomatuba no Mini ikalipa laseba Tenjini; isityebi sodumo sase Ncora. Walwa um-Tembu owomelele kunene. Walwa, amaxeba embumbulu selemahlanu, akavuma ukuya pantsi. Oka Mqambeli ude wabona ukuba lomfo akaziva imbumbulu wambeta pezu kweliso ngesikondo se-refile: waqala wawa. Abakowabo bafike umnt' omkulu ekúlelwe ngabanye; um-Tembu yena eqáuka. Bamhlangula epelelwe; kupele



nengxólo; kupele negazi; enenxeba elibi lomkonto. Waya kufa kudala esati: “Nokala! andizange ndiróxe mhla kwabalek’ amagwala. Akuko ni-Tembu waka wayi-landela into ka Mqambeli.”

Eka Kiva ndiyicóla-cóle kumadoda amaninzi. Ndaqala kudala ukuyiva, ndikulule emzini wom-Tembu kwezo-nduli zipezu kwentlangano ye Búwa no-Mbáshe. Ndayiva kamnandi, kuncokola um-Gcaleka nomninimzi, beqúlana, behleka; ndiman’ ukubuza ezalomini yase Búwa nezinye. Undincedile kakulu u-Nkunzana umpakati we Tsonyana ose Tutura; nexego lakwa Gcaleka elalihamba nom-“Tshayelo” u-Sibuta. Abanye pakati kwabaninzi, ngaba: u-Dyosini, inkosi yama-Zizi, eyayise ntlangano ye-Gcuwa ne-Nciba. Into ka Makubalo, inkosi yase-Kunene, owayese Nyidlana. U-Mqikela ka Mahlangeni, inkosi yama-Béle e-Qeqe. U-Masala ka Mpisane, ikalipa lakwa Gubevu. U-Bukani ka-Mabúwa, owayeko eyinkwenkwe endala mhla kwabetwana kokayise, ngomgidi ka-Nchayecibi.

Umlesi makaqonde ukuba lembali yenziwa ngamadoda angabáliyo. Inteto zawo, njengenteto zonke ezinjalo, azivumi kuvana kwezinye indawo. Onganokufunda akokise ingxelo ezabálwa ngezo mini—zemantyi, nabapati bemikosi,—angazipikisa ezinye indawo ndimvumele; kuba le yam iyincoko yamadoda ngamadoda alanda into endala. Nakuba ke injalo ayishenxanga kuyapi entweni ezenzekayo.

Eka Bovu ka Ntenetya imbali ndayiva ngexego lakwa-Gcaleka. Iyabonakala ukuba iyincoko ehamba nokuqula ama-Mfengu. Kwezi mini zenqubela nemfundo eyiyo lonto ayisena bubi kuba ofunde “i-history” eyiyo uhleli esazi okuba amam-Fengu nama-Xosa zizizwe zohlanga



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olunye. Singati-ke le imbali *yincoko yasemgidini*. Pofu noko inazo indawo eziyinene ezifundisayo.

“Ama-Mfene” Lembali ibalelwe abantwana kuba abafazi bezi mini belilahlile isiko lakowabo elihle lokubalisele abantwana intsomi namabali.

B. J. ROSS,  
Cunningham,  
April 15th, 1931.

## IS AHLUKO I.

### IBALI LIKA SOHATI.

EWE, mntan' enkosi yam ; nyana wenkosi emhlope, u-Sohati walupele : umhlana uqotywe buninzi beminyaka, amehlo anořatyazo bubudala, ufana nento efe kade. Sekukudala eko pantsi kwelanga. Awu ! umhlaba uyafihla ! Zininzi imbali esezalibaleka, ezingasatetwayo ; u-Sohati yena uzazi zonke. Ewe, ukuba ebemhlompe enesandla esibálayo, nengqondo yokulanda kakuhle into azibonileyo, maninzi amabali angayewenza. Kodwa kuti bantsundu incwadi zetu zintloko ; kuti ngoko kwakutshona ixego zibeninzi ezitshona nalo.

Ewe, nkosi yam, ndandiko mhla kwafa uyihlo omncinane ; ndandilapo ndakubona konke. Awu ! umhlaba uyafihla ! Selifikile nexesha lika Sohati ayakutshona ngalo pantsi komhlaba. Ewe, mntanw' e-Nkosi yam ndandiko. Kwaba nje :—Uyazi ukuba ekucólweni kwetu ngabamhlope sisebukobokeni elusatsheni luka Palo, tina ma-Béle seza sema e-Qonce, kulendawo inesixeko esikulu sabamhlope namhla. Apo saba ngabantu bo-Mfundisi uyihl' omkulu. Inkosi uyihlo, yaba yimantyi yetu, isandla sake singuyihlo omncinane. Sonwaba, lixolile, iminyaka ; lada lafa ilizwe ngeka Mlanjeni. Ndandiyindodana oko ndiyilentanga iqala ukupelela ebudodeni. Sasifuyile kakulu inkomo, iyinto yamadodana ukupuma nazo imihla yonke ukuze zikuselwe zingatinjwa ngama-Jara ama-Xosa angamatutu.

Ngamini itile, yaba ndim nabanye abane ezinkomeni. Sise-Bálasí kufupi nelo zibuko ulaziyo nawe, nkosi yam. Zazisidla zonwabile inkomo, zikangele emlanjeni ; sekusemini enkulu ; ezinye sezisihla itambeka ukuya emanzini. Besihleli, abafana bobane nam, emtunzini womnga omku-

lu soje umbona ukuze sidle. Site sakugqiba ukudla abafana badlala, bagibiselana ngemipa. Ndacapuka yilomfeketo ndati kubo: "Yini le niyenzayo bafana, nizidini-sa ngemfeketo? Niyalazi ixesha lokuvela kotshaba, luzixwile kuti inkomo? Pezani! nihlale nindwebile."

Kute ndisagqiba ukuteta sabona kusiti tú, gama, kulamango upakati kwetu nalontlambo ingapaya kwe-Balasi, iqela lamadoda. Amanye ekwele emahashini, amaninzi ehamba ngenyawo. Babenge baninzi kakulu; liqela kodwa limnandi. Ndati kubafana abo "Tshotsho! ibe ngu-Sohati ohambe nani namhla. Kungenjalo inkomo ngezinkile, ningaboni nina nokuba kuko mntu ukoyo. Yabonani! pulapulani! Namhlanje yimini yetu yokulwa. Bako abalibonayo eli langa abangayi kulibona elangomso ukuba abazi kwenza ngobudoda." Nakuba ke sibahlanu bane bona abaxóbileyo. Owesihlanu, umfana ogama lingu Sonkasotútú wayengena mpu; kuba ngosuku olukufupi pambi kolu, wawa esukela inkatyana yenkomo, umpu wabeteka etyeni, wapuka indlebe. Ndati ngoko kuye. "Baleka wena Sonkasotútú, baleka uye e-"Posini" wazise i-Nkosi ikupe amajoni, uxelele namadoda onke akáuleze eze hleze inkomo zitinjwe. Baleka ungalibali."

Utshaba luyasondela; selukufupi ngoku. Lwakwázana: "Akuko mntu! bane kupela. Namhla kunamhla! Nja zika-Pálo! ixoba lihleli lodwa. Bulalani lama Mfenguwana simke nenkomo."

Inkomo ezi zazingati zite sa. Ekuveleni kotshaba sazihlanganisa msinya, saziqúba saya kuziposa engxingweni pakati kwendonga ekudibaneni kwentlambo ezimbini. Zinde ezondonga, zanqaba ngoko inkomo kumacala omabini.

Lweza ngoku utshaba, kukokele abamahashe, befunzele ezinkomeni. Sadubula kubo sobane, otuka kakulu

amahashe, apepa emka abekela bucala ezinkomeni Awu ! nintan' omntu omhlope, yaba yimini enkulu leyo. Zateta intonga zesinyiti somnt' omhlope ; Zati " Dawu ! dawu ! dawu ! " Kwati shinyi umsi wefuluwa, sabona luzizi. Akwázana amadoda, kwahlokoma inqina lehashe, zaqúma intuli zawo.

Baqala abafan' aba banam bapazama, bahlozinga ; ndati mandibomeleze. Ndamemeza, ndatsho kakulu, ndati : " Pakati ! pakati, zimpi zomnt' omhlope ! " Ndapétuka ndakangela ngelinye icala, ndamemeza ; ndangati nditsho kwabaza kusinceda abangapaya kwabo : " Wena usemmangweni ! yihla, kauleza ; bangelele ngenwa ! Siké sati kéfu ngelo qinga. Ama-Xosa oyika ukufikelwa yelaleleyo, abumbána anga ayafoxa ; abúnga.

Ndateta ngoku nabafana ndati : " Ze ningoyiki. Indoda mayijonge lomntu ungakuyo ; ibase akusondela." Utshaba lushukume ndisateta, lwapinda lweza ; lwehla itambeka lunxámile. Kwavakala amakwélo : Fityu ! fityu ! fityu ! Namhla kunamhla ! "

Apa ezinkomeni zaziliqela inkabi ezileqwayo. Zaweva amakwélo zagungqa zatanda ukupála. Ndaqonda ngoku ukuba nyani sixakekile. Beza kuhle abenyawo : abamahashe beza bewapálisha, bange bayakusinyatelisa. Sazililisa apa kubo imbumbulu, beza noko, bati-nzo kuti. Bati seabekufupi bawapétula msinya banga bayasaba. Ndamemeza ndati : " Pakati ! pakati bafana ! bagwazeni ! " Kanti silibele kudúngudeliswa ngabo nje siyonakalelwa. Asiboni tina ukuba elinye iqela kwaba benyawo limkile lanyebeleza, lisitele ngamatyólo, lajikela ngapaya kwenkomo. Ndikwáza abafana nje mna ndisiti mabasukele abamahashe, bayasaba ; lona liye kuti tu ezindongeni zentlambo latsho pakati kwenkomo. Lazi kwáza, laziqum-



ba ; elinye labaleka ngapambili liziróla kuba zinenkabi ezileqwayo : zemka kuquma utuli.

Ndaqonda ukuba basiráule. Ndakwáza abafana ndati : “ Emva kwenu ! Emva kwenu ! Emva kwenu ! Dubulani.” Sazililisa intonga. “ Dawu ! dawu ! dawu ! dawu ! dawu ! dawu ! ” Ndamkahlela apo omnye, ndamfaka imbumbulu emlenzeni. Wavakala ezibika : “ Bandifumene ! ” Babuyile ngoku abamahashe bayikwelisa emahaseni inxwélera leyo, balirola lemka nayo ; abanye baleqa inkomo. Bapétuka abenyawo basidubula ; sazanceda ngokufoxa saya kungena ezindongeni zomlambo. Bajika ngoku balandela inkomo sezipala kude zona. Asiziboni nokuzibona lutuli, simana sibona kuti tshet amatshoba zileqwa.

Akubanga pi, zafika ezibukweni le-Qonce, elinamatye elilikufupi kulandawo omhlope avingcele kuyo umlambo ngodongakazi lwamatye. Bawela apo bapumela kulantili ibanzi intle kunene imiwe ngama Jamani namhla ; le siti tina “ yintili ye Nqilo.” Salandela gama, sizigcine ngamehlo. Bayigqiba lontili, bapinda bawela ngeli lingentla izibuko, bawuhlalela njalo umlambo babéka emahlatini.

Kute kulapo abakowetu baqala ukufika, besiza ngabanye nangababini, sada satsho ngamadoda akumashumi amahlanu. Tina sobane asisenazo imbumbulu ; kuba ezetu zapelela kweliya lokuqala idabi lokukúsela inkomo. Saxakwa ngoko kukubasukela, sabalandela noko, sibagcine ngamehlo. Site siuwela okwesibini umlambo, safumana owaselutshabeni equshekeke ematyólweni. Samgqibela lowo. Ngulowa ndandimngxweleré ekuqaleni, owayetwelwe ngehashe. Senjenjalo salandela, sakwéza i-Qonce sawela i-Zinyoka ; saya kuwela no-Nyatela. Safika apo indlela imka ngentsunguzi egoso ehlatini.

Wafika kuti silapo uyihlo omncinane. Andazi nokuba ihashe lake lihole naye, nokuba nguye uliqube ngamandla sinina; lafika libile liludaka. Wehla, walinika umfana wati makalirole, wahamba ngenyawo.

Wandibiza akuhla wati: "Zipi inkomo Sohati? Masi- ziputume sibuye nazo lingekatshoni ilanga kube mnyama." Ndati "Hayi; Nkosi, simbalwa; asinambumbulu; utshaba luninzi, asilingene ukulusukela. Masime apa kude kufike amanye amadoda." Yati i-Nkosi "Hayi, nanzi ezako imbumbulu; masihambe ngoku, hleze inkomo zimke mpela."

Apa mandikuxelele ukuba ibiyi nkosi uyihlo engeyize kusinceda; koko yona ibilele ngokúko igula ngamanxeba ibiwafumene kwidabi lezolo. Yatuma ngoku isandlasayo, uyihlo omncinane lo.

Sahamba njalo salanda intsunguzi ehlatini. Ngapaya kwayo siyekupumela emmangweni onentlambo, macala omabini, ezinamahlati. Sazibona ngoku inkomo zimi zisidla, gama ekuqabeleni emmangweni. Asibonanga mntu. Ndarana ndati kulalelwe. Ndati make sime apa kufike amanye amadoda. Wati unyana womntu omhlope: "Nanziya inkomo; masikáuleze ngoku sizipétule." Site sakuya, yasuka yayenye indaba. Sazipétula; saqala ukuziquba. Kwati tú impi entlanjeni kwwelinye icala yatanda kuti.

Sazilahla inkomo, sapetuka. Walwa apo umfo omhlope Wasikwáza wati: "Maze kungabiko namnye kuni oflate-layo. Kangelani apa kum nonke, nenze oko nikubona kum." Sema njalo, njalo. Beza benxámile, kuko into eqakata pambi kwabo. Sema tina asateta. Kwati cwaka. Ute akusondela lomfo upambili\*, wanje ngalamti upaya, ndayibona inkosi ibamba kuye, yabasa. Yajuba kwalapo indoda, yawa yaqungquluza. Yasimemeza ngoku inkosi

yati : “ Pakati ke ! dubulani, dubulani ! ” Zasicóto pezu kwabo imbumbulu ; sakáhlela batatu. Bajika abanye babaleka bayakutsho entlanjeni.

Sapinda saputuma inkomo. Safikelwa ngoku yimpi epuma entlanjeni kwelinye icala. Sayicita naleyo. Saqonda ngoku ukuba konakele, sazincama inkomo. Yati kum inkosi, uyihlo omncinane : “ Masibuye umva ukuze siputume abalandelayo.” Sajika sakangela entsunguzini yehlati. Ndize kuqonda apo ukuba—ngale yetu inteto— “ inkomo yeyele eludakeni,” kuba basiráule. Site sisaya entsunguzini, ndabona iqela lamadoda libaleka lisiya kona. Kanti lamaqela sesiwabonile ayepuma ezintlanjeni, asizela macala omabini. Eli lona liya kuvinca entsunguzini.

Sisemi njalo, sikangele kweli nakweliya icala kuvakele izwi. Ndati ndakukangela ndabona indoda inye pezulu endulini : yememeza, yatsho kakulu. “ Yini-ke wena ! Le Mfengwana uyibonayo kupela kwayo ; akuko yimbi.” Lapinda lahlokoma lati : “ Yini-ke wena ! Bulala, bulala ! ” Ndaqala apo ukuyiqonda lento kutiwa ngabantu kukoyika. Ndeva inwele entloko ziqala zishukuma ; kwanga ndigalelwa ngamanzi abandayo aman’ ukuhla kancinane ngomqolo.

Lweza ngoku utshaba selusifake pakati, luduma, lume-meza sipakati tina. Lwaduma lwamemeza, lwabonga amagoŕa akowalo :—

“ Awu ! awu ! awu ! Zimpi zika Palo, zika Tshiwo, zika Ngconde ! Namhla kunamhla ! Ngenani kubo pakati ! ” Beza ; kwahlokoma uluti lomkonto ekakeni ; bakwázana. Inkosi uyihlo omncinane ayaké itambe nakancinane intliziyo. Kwakusckonakele kuti ngoku, kukubi. Ayaké itambe intliziyo nakancinane, inkosi uyihlo omncinane. Yateta yati : “ Icebo letu linye ; akuko limbi ; indlela yetu inye ; isentsunguzini elhatini. Masifunze kona ; sizame



kona ukutyudisa elutshabeni, sipumele, kuba apo alunamanani. Ukuba asibaciti apo, indoda mayizibonele, izipose ehlatini, iti yakupumela ngapaya ime, ilinde abanye; sibumbane apo; sizibonele ebaleni." Ute esagqiba ukuteta saduma sonke ngokuduma okukulu. Ndamemeza nam, kwakupela ukuduma, ndati:—"Maddana! i-Nkosi yetu maze ingasali yodwa, masifele apo ifele kona."

Safunza, satanda kula apambi kwetu. Apuma ehlatini asikaulela singekafiki entsunguzini; eza ebinza eshushu. Kuqale kwawa umfana ongasekunene kwam. Yena bamgqoboza amatanga omabini ngomkonto wayidibanisa imilenze: wakohlwa ukupakama. Ndite ndisaya kumnceda ndingekafiki, wandifumana nam. Nakum ume etangeni; watsho ukutya kwapumela. Ndawurola ngasemva, ndiwubambe ngentsimbi, uluti lwapumela enyameni. Ndaguquka nawo ndawubinza kumniniwo, ndamgqoboza isifuba: wawa. Ndati: "Kunjani ke? uwuvile nawe!" Yaba nkulu ngoku ingoma; kuba sibakulele nje aba bapambi kwetu, abanye bayasifikela ngenxa zonke. Saba sikulu isitonga semipu, kwayinkohla ukuva notetayo. Kum amanxeba selandile.

Kute xa kanye siyakungena ehlatini, ndabona imikonto emibini ifika enkosini uyihlo, yema yomibini; ndabona esiwa. Ndisuke umtsi ndisiya kuye, wandifumana umkonto; uze bucala watsho esihlahleni, wenyuka wahlalela itambo lengalo, wema enqwinibeni. Ndawubamba ndisiti mandiwurole ndiwupindise ndibinze; awavuma ukuza. Ndati mandiwutyale upumele; wema awashukuma.

Wandifumana apo kanye owesitatu; watsho enyongeni. Kwati-nciti ubumnyama emehlweni; kwapel' apo okwaziwa ndim. Ndize kuqabuka ebusuku sekumnyama. Ndazama ukushukuma, kwayinkohla: umlenze unyele;



ingalo iyaqamaba; umkonto usemi kuyo. Ndapinda ndazama ukuwufola, aweza. Ndati mandiwunyanzele upumele ngoluti, awahamba. Ekugqibeleni ndide ndawuxúzula ngamandla, wayifazula inyama wapuma nenyama yengalo yangapandle kolusu. Bona! nali inxeba, nkosi yam; lilo eli engalweni. Ndakuva ukutya kwalomkonto ngomnwe; ndawuva nomsuka; ndawufumana uqoqwe inyembe, ezinye zikangele emva, ezinye zikangele pambili. Yiyo lento wemayo enyameni yam, awashukuma nokuba ndibekisa kwelipi icala.

Ndapinda ndazama ukupakama; ndaxakwa ngumlenze sewunyele wonke. Ndahlala ndawupúlula, ndimana ukuwolula, kuba nguwo nelinxeba lisengalweni elindixá-lisileyo; amanye la awangenanga kakulu. Ngoku shukuma oku ndifumene ukuba umhlaba umanzi wonke, ndaqonda ukuba kubeko isipango semvula enkulu. Ndati mayibe siso esindincedileyo, kuba silufake ezindlwini utshaba lungeka ndifumani. Kuba ngoku kute-cwaka ndindodwa ebumnyameni bobusuku. Ndahlala njalo, ndapúlula ndolula; ndimana ndiputaputa ngezandla. Yeka! imihlali ndakufika kumpu wam. Ndawutata ndasimelela ngawo, ndada ndema ngenyawo. Kute ndakuzama ukuhamba yanesiyezi intloko, wahéxa umzimba; ndawa pantsi, yapela ingqondo.

Ixesha lokulala apo andilazi. Ndiqabuke ubusuku sebhambile kakulu. Ndilele njalo pantsi, kufike isandi ezindlebeni, ndapakama ndahlala, ndapulapula. Kwelixesha kute-tu. Kwabuya kwavakala, gama, kude: "Ya-haa-A! Iya-haa-a-ha!" ndive ndaqonda ukuba ngudya-kalashe. Apo ke kuko udyakalashé. kuko ntoyimbi kwakufupi engapezulu kwake. Wapinda watsho; waqokela watsho: way' esondela ngokusondela. Ndahlala ndapulapula. Akubanga pi ndeva zwi limbi: "Hu-u-

hu!" Ndaqonda ukuba ngumntu wumbi lowo ngoku: yinchuka; Ngu-" Nyebeleza ngobuqópólolo esitókotókweni; ongayi kangeliyo indoda ebusweni likánya; oyiqubula ebusuku, ingazi, ayifenye."

Watsho wapinda umtakati: "Hlu-u-hu!" Ndati: "Kunjalo namhla Sohati! Uyakuqwengwa ngabantshontsho; abaqwenga amaboli. Akwaba kanye ubuqubisene nomkulu omsilamde: omabala: osisikulu. Kanti uko nalo uyinkulu, omgqumo mkulu oti akulipakamisa izwi lake enzulwini yobusuku kudidizele intaba ati cwaka onke amaramco ehlati kuba elazi izwi lenkulu yamaramco ehlabati lipela. Wauyakufa ukufa kwendoda ukangelene ngobuso notshaba lwako. Ukuxwilwa ngasemva ngomlenze uruqwe ufe ukufa kwenja. Hai bo! lisikizi. Unakanye, hayi!" Ndapinda ndazama; ndenza omkulu umzamo; ndada ndema ngenyawo.

Ndisimelele ndibambe umpu ngesinye isandla, umkonto ngesinye. Ndaqwálela, ndicota. Ukuhamba kwam ngobo busuku andikwazi. Ndapútapúta ehlatini kumnyama, ndingaboni. Ndipate kubeteka ngentloko emitini, ndibeteke ngonyawo etyeni ndingaliboni, ndiwe ndiqungquluze emhlabeni; ndizame, ndibuye ndime ngenyawo. Kwenye indawo ndeyela eludongeni ndatsho ngentloko ezantsi. Ndabeteka ngamandla, ange apume onke amalungu omzimba; ndati: "Kupelile ngoku Sohati!" Ndapinda ndazama ndada ndaqabela ndahamba.

Ndisiwa ndivuka nje ndibambélele ndiqinisile kumpu wam, nomkonto; ndisiti "Into ezakukufikela akuyazi: ukuba uyakufa uze ufe ukufa kwendoda." Kuyo yonke lento ndikátazwa yinto enye; indite-ndi. Inkosi yam, ihlelwe kukupina? Azi ipina yona? Ndati "Wa Sohati! kona ukuba uyakusinda woteta lipi kuyise we-

Nkosi yako ? Xa yona ikwabo balele umlala 'kufa, ubuso bayo bulele umbete wobu busuku wotini ?" Yaqokela ingcinga yati : " Masendincatama ; okufikayo kufike." Ndibuyeye ndati : " Kona ukuba ndiyakufa, ukufa kwam kobasiza ni abafe kade ?" Ndeva ukuba ubomi busem-nandi kum. Ndazama ; ndapakama ; ndazamela pambili.

Ndide sekukudala ndibádula, ndapumela enyeleni yehlati, kufupi nendlela, ndaya kufika ebaleni. Ndibone apo, ndeva apo into ezadala awona mavuso angapezulu kwala abangwe zinto zonke endazivayo ngobo busuku. Ndibone, gama, kulenya amadangatye omlilokazi omkulu, elenya anga asemafini pezulu ; ndeva isandi sezingqi zokunyatela kwenyawo ezininzi zisitsho kunye emhlabeni, — kududwa. Ndaqonda ukuba ama-Xosa enza umgeobo: adla inyama yenkomo zetu azitimbileyo ; acwaitele uloyiso alufumeneyo. Ndema ndapulapula. Kubeko ukuhlo-koma kwezingqi zenyawo ; kuze kudunywe ngodumo olukulu lokumemelela : " I ! hi-i ! I ! hi-i ! I ! hi-i !" beqáyisela abafileyo. Ndazi ukuba baqáyisela utshaba olubuleweyo ; ndingazi kodwa ngeloxesha ukuba lulupina olutshaba baluqayiselayo. Wapinda umdudo, sapinda isandi senyawo ; bapinda baduma ; batsho kakulu enzu-lwini yobusuku : kwake kwati-cwaka. Kubuye kwavakala esinye isandi, yangumntu omnye otetayo ngoku ; wanxama wanga uyayala ; pofu andayiva into ayitetayo. Kwaza kwahlokoma izwi lomnye lisitsho kakulu : " Bólowana ! Bólowana !" Ndaqonda ukuba bahlaba izihlabo zabo makube banayo lento benza ngayo ubugqi babo. Ndandingazi noko ngelo xesha ukuba yiyipi-na lento benza ngayo.

Ndiqonde apo ukuba ndikwenkulu ingozi ; ingozi ilapa endleleni. Ndapambuka endleleni ndangena entlanjeni ; ndahamba ngeyam indlela. Kwaba njalo ukuhamba



kwam, ndisiwa ndivuka ; ndibaleka, ndipumla ; ndibádula ndilahleka kobo bumnyama bobusuku obungade bupele. Apo ndibádule kona andazi : ndazi kodwa ukuba ikwézi licace ndisiva ukuba akuseko kuhamba ; ndipélelwe. Ndawa ndaqungquluza emhlabeni, yasesofileyo.

Ndiqabuke umso uqala ukutshisela. Ndafumana ukuba indlela eya esixekweni inje nge gibiselo lendoda ngelitye. Ndazi ukuba usizo lukufupi. Ndati mandipakame ndihambe ; akwabiko nokushukuma oku ; ndityafe ndanyela ; ndadinwa ; ndaqungquluza ; ndifana nomti ogaulweyo. Waya ukánya umso ; lati seliza kuvela ilanga, ndeva amazwi abantu, nokunyatela kwenyawo. Ndaqonda ukuba yimpi epuma e-“ Posini,” iyakucita utshaba, ifune ababuleweyo. Ndati mandi bakwáze awak’ utsho umqala ; ndalala njalo ndikohlwe nakuteta. Ndiva omnye ememeza esiti : “ Nanku u-Sohati ! ufele apa.” Ndati manditete, kwayinkohla ; ndalala esofileyo. Beza ngoku bonke bandifaula. Wati omnye “ Nyani-nyani nguye ; ngu-Sohati ! Bona ! nali inxeba elingqibeleyo.” Ute omnye : “ Hayi leli.” Apike owesitatu ati : “ Hayi nali elona !” Omnye ude wati : “ Akafanga ! kangelani amehlo asashukuma.” Bateta nam ngoku bati : “ Sohati ! Sohati ! upi unyana we-Nkosi ?” Andapendula, kuba ndinje ngositulu, ongatetiyo ofe kade.

Banditwala bandisa endlwini yabagúlayo nenxwélefa, ndahlala apo. Ukutshona kwelanga kufike e-“ Hospitali” obuze wacokisa esiti : “ Sohati akunako na ukuxela into ehlele unyana we-Nkosi ? Umzimba wake ufungenwe intloko ayiko : ngumzimba wodwa.” Yandibuyela ngoku inkumbulo : ndayazi ngoku into ezazidumela yona izigebenga nxa zazisiti : “ I ! hi-i ! I ! hi-i !” Ndayitelekelela ukuyazi ngoku lento zingaba zenze ngayo ubugqi bazo ; ngeliyaxa bebesiti : “ Bólowana ! Bólowana !”



enzulwini yobusuku. U-Bólowana, bólowana lo, kuku-nyanga inkanunu zabamhlope. Ndayixela ngoku into esihleleyo. Wemka ke uyise woyihlo omncinane.

Kwowu! umntu omhlope unesibindi. Nguye yedwa indoda engazaniyo nokoyika. Waqéla ukuhamba yedwa engapete nto, pakati kwengozi zonke, zimpahle ngenxa zonke. Uya yedwa engenazixóbo engapete ntonga; engaxóbanga. Uya eyedwa apo amadoda axóBILEYO oyika ukuya engamabuto. Waya apo yedwa, wabuya nayo eyipete lonto ebeye kuyifuna.

Ipela apo ke into enokuxelwa ndim, Nkosi yam. Awu! umhlaba uyafihla! No-Sohati akasento yanto; ungu-mhlaba; uyakutshona emhlabeni kamsinya. Bona! lilo eli engalweni inxeba lala mkonto. Bona! lomlenze unyele lelonexeba lobo busukuku. Ukususela kulomini abantu bati ndingu-“Pityo Salakufa,” omnenze unyeleyo owashiywa kukufa. Kuba kaloku ndanxwélerwa ngamanxeba amaninzi, ndacólwa ndife esofe kade. Ukufa kwagqita kum ngeloxesha, kwaxwila abaninzi, kwasala mna ndodwa ukuze ndixele ukufa awafa ngako unyana we-Nkosi emhlope.

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Linjalo ibali elenziwa ngu-Sohati. Kodwa kukondawo aposisa kuzo.

*Kugala:* Ayinyaniso into yokuba intloko yobawo omncinane yatatyatwa ukuze ibe liyeza lokunyangamkosi wemfazwe. Yatatyatwa ngezwi elitsolo lenkosi u-Sandile ngalendawo. Kwiminyaka elishumi elinesihlanu edluleyo kwelo xesha Inkulu yakwa Xosa, inkosi u-Hintsa, yabanjwa yangumbanjwa owenziwe isibambiso sokubuyiswa kwenkomo ezabiwayo e-Koloni. Abantsundu bati ubanjwe nxi nxi nemfanelo wayezizele eceliwe, ukuya kuteta no Sir Harry Smith. Nokuba ke inyani apo

yyipina, wazama (u-Hintsa) ukuzisindisa, wabulawa. Yaza intloko yake—litsho elabantsundu—yanqanyulwa yasiwa ku Sir Harry Smith lowo. Into enjalo yayingazanga yenziwa ngapambili ngumntu omhlope. Kuhambe ixesha yaza inkosi yakwa Ngqika, u-Sandile yashenxiswa ebukosini. Imantyi yakwa Ngqika engubawo, yabekwa ebukosini. Ite ngoko yakuhla lemfazwe ateta ngayo u-Sohati, wayalela u-Sandile ukuti “intloko ka Tshalisi mayisiwe kuye.” Kwenziwa ke umlalela. Kekaloku inxeba lika bawo, labangela ukuba angapumi, inqu, nomkosi ngalomini; ukuze-nje umninawe wake u-James, ofana kakulu naye ngobude, nangetambo, afe esikundleni sake. Walwa kakulu akuyibona lontloko u-Sandile esiti: “Asiyiyo intloko ka Tshalisi le, yeka James.”

*Kwakona* : Yay' ingenguye ubaw' omkulu owapuma waya kufuna intloko yonyana wake. Yayingumhlobo wake, owobomi bake bonke, umfundisi ongu-John Ross, wase Mgqakwebe, owati eyedwa, engaxóbanga, waya kufika enkosini yakwa Xosa, ipahlwe ngama gofa ayo, wabuya nayó into ebitatyatiwe.

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## ISAHLUKO II.

### U-NONZINYANA : IKALIPA.

UTSHO-NA Nkosi yam? Uti mandikwenzele imbali yemini ya-Mabel' entombi; mhla kwafa inkosi emhlope nonyana wayo? Kukutini ukuyilanda esicakeni sako uyazi nje nawe? Waungeko ngeveki engapambili ukubulawa komhlobo wako ngaba Tembu? Yayinge nguwe owaye hamba nenkosi, le siti ngu-"NONZINYANA," lomini kuzokusa isifa? Yayinge nguwe owafika ukutshona kwelo langa, wabacita aba Tembu abambulalayo?

Nkosi yam! Nkosi eyeyam, emhlope! zinto ezehla sisebatsha ezo. Nakuba ke ubona iqabaka ilel' imhlope entloko, kum zisacace njengoko. Ngalomini ndapuluka, umna lo, ekufeni sekundifikele. Enanamhla ndiva unwele entloko ndakucinga izenzo ezalomini.

Ewe, Nkos' am, ngalomini ndayiqonda lento kutiwa yimbeko yonyana kuyise. Kuba, ngalomini unyana wam u-Nzimende,—lo nyana wam—wabuncarna ubomi bake ukuze asindise obam. Ngayo lomini ndabona ngal' amehlo am, ndikukangele ngawo, unyana omncinane we Nkosi emhlope, ebuyela pakati kwezikali, selesinde kade, ukuze afe noyise.

Kwakunje—wokumbula nawe: Mhla yafika i-Nkosi emhlope yamisa ikampu yayo enxuweni levenkile ka Snodgrass; lo siti tina "ngu-Bólilitye:" yilevenkile yayicitwe ngaba Tembu. Kwamhla yafika yakwela yemka ngamatafa itanda ukusinga ustshaba. Yimini epambi kweyokufa kwayo leyo. Wokumbula ukuba umke apo wena waya kweyako ikampu. Yiyo lento ungabanga-ko ekusifikeleni kotshaba; olwabalala lwabúqa, kungaseko unokulucása, kwada kwafika wena ukutshona kwelanga.

Lemini nditeta ngayo lafika ekuseni kum izwi eliti mandihambe neyam impi ndikape urakosi wabamhlope, obupuma uyakukaulela utshaba ekwakutiwe luyakufika. Ndihlanganise buputupute elobinzana ndandinalo, ndanxâma ndaya ekampini. Ndafik' apo abamhlope bezilungisela ukuhamba.

Inkosi egama layo lesi-Ngesi lindikohlileyo, esiti tina bantsundu, ngenibonakalo, nangesitunzi sayo, ngu—"Nonzinyana,"—yayiko, ilaula impi yayo. Nyani! ibiyindoda leyo efanele ukupata imikosi yemfazwe. Ewe, nyani, litshawe ebantwini! ibingende kuyapi. Isitunzi sayo sona sisikulu. Iteta kuhle; kodwa elayo izwi belingepikwe bani. Ilulama ekuzipateni; kodwa ihleli isoyikeka nakwizikulu. Ubuso buyakânya; amehlo libala lezulu libalele: amehlo eti yakuwasa endodeni isabele engekateti. Unyana wake uhamba naye. Yinkwenkwe, iselula: umntana obuso bugudileyo, amehlo wona ngaka yise. Use ngumntwana ongekabi nangqondo yokwazi ukuba yimfazwe; amadoda ahamba epete ukufa ngezandla; nawo azilungisele ukuqubisana nobukali bokufa.

Sahamba njalo, owabamhlope ukocele; ndilandela mna neloqelana lam lingena ntonga: kuba uyazi nawe ukuba izixôbo zetu zazihlutiwe. Sahamba sinje ngabafazi, ikakulu kuxôtywe ngezikalana ezingeni. Ndim nonyana wam, nababini bambi abanikwe imipu endingaziyo apo yayivele kona.

Kekaloku, Nkosi yam, elozwe ulazi lonke. Uyazi ukuba abamhlope bayimisa ikampu yabo etambekeni, pantsi kwezo nduli zimbini—Amabel' entombi—ngecala lase-ntshonalanga. Uyazi ukuba ngele mpuma sisihlambo esikulu, apo kungasitela kona amawakawaka amadoda. Uyalwazi noqolo olupakati kwenduli ezo, olunokusitelisa into ekweli icala kwengelinye.



Kute singazi nje, nabamhlope bengazi, kanti aba-Tembu bahlanganise ebusuku esihlanjeni, ele kwenduli; umkosi omkulu kunene waba mahashe nowabenyawo. Kungoko sahambayo singazi. Simke pantsi kwenduli ezo ngelinye icala sifunzele ukuti vu ematafeni ngapaya. Kuxa aba Tembu balaleleyo ele koqolo olo; beyinto engenakubalwa; behlalele ukusiwela kwakulunga kubo. Tina asazi nto; akuko nento esiyaziyo. Aba-Tembu babe babonile ngezolo abamhlope ematafeni. Ngalemuni-ke babeka iqelana pambili—gama—apo ematafeni, besiti boyirola njalo eyaba mhlope ide igqite kulendawo balalele kuyo. Inkosi yabamhlope, “u-Nonzinyana” ibabonile abo yati zintlola ezipambili zotshaba. Owayo umkosi omkulu yawulaulela ukuma endaweni enesibaya esikulu samatye, uzifihle apo uzinqabise. Saqúba tina sapumela ematafeni, ukuze owotshaba urólelwe apo nawo. Wawwela yena nonyana wake, namadoda amatandatu bahamba pambi kwetu.

Kute sisahambe umganyana olula zati nya intlola esazibonile; sabona inkosi nonyana wayo, namadoda besihla emahashine. Akubanga pi siva kuhlokoma ixilongo; sabona kwalapo abamhlope, esibayeni paya, bewakupa amahashe abo bekwela bekáulezile, bemka bepalisa babéka ekampini. Sema njalo sikangele singazi ukuba kuhle ntonina, kuba inkosi emhlope sisayibona pambi kwetu, —yona nonyana wayo namadoda amatandatu. Sababona ngoku benxáma elowo esiya chasheni laké, bekwela, bona namadoda lawo, bakáuleza beza kuti. Ndisive apo isitonga sokuqala “dawu!” Kwatsho esinye: “dawu!” Zapinda zalandelana. Ndawaposa pezulu etambekeni amehlo apo izitonga zitsho kona. Nalo uqolo lumnyama lutshaba. Sati sivakala isitonga, kwati tápu umsi omhlope ufana nokukanya kwelanga epikweni lenkosi yamaxálanga

itambeka izifika, izunguleza pezulu emazulwini. Ndiqondile kwalapo ukuba indoda esindayo ngalemini yosinda ngesisodwa isimanga. Ndabona i-Nkosi emhlope nonyana wayo benza kuti bewavulile. Inkosi ikwele igwangqa elikanyayo, lifupi, libumbekile, lomelele, linomsindo liyabaleka. Unyana ukwele ingwevu ende oqakatayo, inkabi yesitali, into eti yakuzifunqula emhlabeni inge ibabâ ngamapiko.

Ndite ndakubabona bepalisa, ndakumbula ikaya nosapo kwandifikele entliziyweni ukuba loti lithona eli langa ibe izinkedama lontsapo. Ndabakwaza abam ndati : "Indoda mayizibonele ukusaba kwayo!" Kuba kaloku bebehamba ngenyawo bonke, indim nonyana wam kupela abakweleyo. Umkosi ubusifikele ngobunxâmo, akwabiko xesha lokuputuma amahashe endle. Umntu uqubule imikonto wahamba ngenyawo.

Ndanxâma nam nonyana wam. Inkosi emhlope nonyana wayo sebesiza kuti. Ndaputuma clam ihashe; sakwela. Akubanga pi zafika zeqqita kum inkosi ezimhlope. Ndaqala ndazisola kuba ndinga, kwehanga inkunzi yam enkulu emnyama u-"Wagaula."

"U-Wagaula! umnyama ongenalo nolunye unwele olumhlope: U-Wagaula ozincwangu, isilo esimatâtâ abomvu mlilora, esinkope zamehl' aso zikanya zibe mhlope. Isilo esiti sakuvuka umsindo sibabe, sigqibe induli namatasa; umlomo ukâmise wonke, singabuye sibanjwe bani, ingenguye unyan' wam lo u-Nzimende. U-Wagaul' onesantya, oqakatayo, ongajikiyo. Umlambo, udonga, ityolo. ilitye, woqabela ngomtsi omnye axele inxala lipal' etambekeni. U-Wagaula isilo esikónya ematafeni, siti sakutsho ngamandla imihlambi inxakame yonke, ibumbane ipetel' amatshoba, idlob' indwebile. U-Wagaula imbaleki: eti yakuzolula ngemikulu imitsi

izibeté 'macal' omabini ngelide itshoba ; iwunyatele unge uyasaba umhlaba—yenze orálarúme umfuto—idudumise ngalukuni amanqina !”

Uyandazi kaloku nawe, Nkosi yam, ukuba banditsho ndiyinkweli yamahashe. Nam andipiki ; oko bendise ndim, ndingeka sindwa yiminyaka, kwakungeko ndilingenayo. Ndike ndalifaka pakati kwamatanga, unakanye liyiwise into ka-Ndondo. Kodwa iminyaka yayise indikulele nangelixesha nditeta ngalo, esitá amandla esihlahla namadolo egubá, esindwa ngumzimba. Nawe uyabona isoluka nje iminyaka, umzimba wam lo uyakúla. Nam ndemka ekaya ngalomini ndingacingi ukuba ndoba sezi-kálini. Ndandikangele isiko labakape inkosi, bona babonela begama endulini enqabileyo, apo boti kwakonakala basabe, basinde bengaxakekanga. Kungoko ndakwela inkabi yam egwangqa u-Walaza, isiqishimba esifupi, esipatsayo ; endasinikwa ngu-Gumadolo into ka Sikweni, mhla yalobola u-Zondiwe intombi yam yakulo Nzimende, unyana wam lo. Elihashe lam u-Walaza likuhamba kumnandi ; linesiqu ; lomelele ; lilukuni kunene, kodwa alina santya. Selitwele nje ubunzima bam ; ngati alingemshiyi kuyapi umfo oyimbaleki.

Kute ngoko kungepi ndasala. Ndati ndakukangela ematambekeni ndaqonda ukuba aba Tembu basifumene. Sebetanda ukusigqibela ngemikonto, kuba abasadubuli ngemipu yabo. Behla ngamatambeka bexinene beduma, bexela inyosi zipuma zisilwa etsilini lakunqikwa. Bazama ukusikaulela singeka fiki kulandawo inqatyiswe ngabamhlope.

Ndaqala ngoku ndati yimini yam le, ifikile. Ndakangela nelanga ndati clangomso lopuma ndingaliboni. Ndakumbula nabantwana bam abangasoze babuye bammbone uyise. Yangamanzi pakati kwam intliziyo, ndi-



bona inkosi emhlope nonyana wayo bendishiya elubala. Nonyana wam u-Nzimende lo kanye, ubashiyisele nabo, kuba inkunzi yam emnyama u-Wagaula seyikangele ekaya nje, ayingeké ishiywe hashe, nelabamhlope, nelabantsundu. Ndikangele entla ndabona abenyawo befika ngokufika, bebaninzi, pezu kwabaninzi. Ndikangele emva ndabona abamahashe besiti tú pantsi kwale nduli ingeneno bewaleqa, sebelele ngentamo zawo, intonga zolulelwe pambili. Ndikangele, ndakangela, kwako nto iti pakati kwam. “ Namhla nto ka-Ndondo kukufa.” Kunye nelo kufike ingcinga eti : “ Leminyaka yam iseleyo, naxa seyimbawo isemnandi kum.” Ndawelwa lelikulu ivuso kuba ndindodwa, utshaba lundifikela ngentla nangasemva. Ndakumbula umfazi wam, nentsana zam ; ndasiquba isilo esi ndikwele kuso senza esinako kanti akuni.

Ndilibéxsha njalo, ingcinga zati : “ Azi soba sesinjena isipelo ? Uzele amadoda nje akuseko nanye na cyoba nawe xa intonga zotshaba zisenza bomvu umhlaba ngégazi lako. Ubanike okona kwako ; wabakwélisa kwawona mahashe ako abalekayo, ukuze bakauleze bakusabe kwakuba semgcipekweni.” Yafika apo eti : “ Kusalungile mfo ka-Ndondo naxa kunjalo. Ukwalupala kuyakukúlela ukuba ute wasinda ezikálini namhla, selikufupi ekoti ngalo ukufa kukuxwile naxa uhleli pakati kwabantu bako.” Yaqokela yati : “ Kulungile ; kulungile asinde unyana wako ; nguye oyakuba namandla okuxása umhlokokazi nenkedama. Yomeleza wena ngoko intliziyo yako mfo ka-Ndondo, uti nokuba uyafa ufe njengendoda ; akuko kufa kunjani.”

Ndite ndisapetwe zezinjalo ingcinga, kwehla lanto ihleli nanamhla isisimanga esisodwa kum. Ndikwele njalo, ndilinyanzela ihashe lam, ndibone i-Nkosi emhlope iguqula intloko ikangela emva : yalipétula ihashe yeza



kum ipalisile. Ifike yeqgita ndikangele ilivulile. Ndamangaliswa, ndati uyakuziposa yedwa empini. Ndajika ndakangela okuya kuhla. Ndakangela, ndabona, ukuba omnye wabaya batandatu babe pume bahamba ne-Nkosi ubaleka ngenyawo ememeza usizo. Ihashe liqáule ezandleni zake nalo lihola liyakutshona kuba Tembu. Ndabona i-Nkosi emhlope ifika kuye yati makakwéle ngemva; yabuya yapétuka yazama ukusaba. Apo ke andazi ukuba yaba yinina. Ndibone ihashe linqumama; ladlokova, lema ngawangemva; laza lesuka ngomkulu umtsi labakáhlela pantsi bobabini, lahola. Ndibone sekufika apo inkwenkwe, unyana we-Nkosi, yeqgita kum iyivulile ingwevu ende, ayalibamba yada yaya yamisa kuyise. Ndeva isiti: "Kwela bawo. Kwela! kwela usabe ungabulawa." Yatsho pantsi. Waqokela wati: "Kwela bawo usabe." Ndayibona i-Nkosi ipakama ngemikono izama ukuma ngenyawo, ndabona isiwa kwakona pantsi. Ndaqonda kwalapo ukuba umlenze wake wapuke etangeni. Yapinda inkwenkwe yati: "Pakama ukwéle." Yambamba ngesandla isiti makavuke. Wateta kwayingqaba; wazama ngalomandlana ake obuntwana, kwayinqaba. Ndabona ukuba ubunzima benkosi bungapaya kwamandla enkwenkwe eselula, yaqungquluza emhlabeni.

Ndive ndisakangele kubo isandi esixela igazi nokufa, esi sixela ukuxápa kwemikonto ligazi. "Hi! hi! hi! Hi! hi! hi!" Ndakangela ukuba ndibone. Nalo utshaba! lufikela lamfo i-Nkosi ibibuyela ukumsiza. Ndisakangele apo ndibone bezamiseka beziposa kwakona. Yasisiqupe; bawugubungela umzimba we-Nkosi uqungquluze njalo, nenkwenkwe imi apo. Ndafihla ngesandla amehlo, kusoyikeka. Baqokela baduma ezindlebeni zam "Hi! hi! hi! Hi! hi! hi! Hi! hi! hi!"

Ndapétula ihashe ndazama ukuzinceda ngokusaba.

Utshaba selukufupi kum ngoku. Ndiyabeva bekwá-zana besiti : “Nguye, nyani, ngumfo ka-Ndondo. Ningambulali ; mbambeni ngezandla nigcine angenzakali. Ndiyaziva nezingqi zamahashe abo ; ndiva nepika lawo ; ezolula esukela ixego likwele isiqishimba salo u-Walaza.

Awu ! awu, Nkabi yam ! Nkabi yam ! awu ! Nkabi yam ! ekuhamba kufukuzayo. Endlebe zibákubáku. Awu, Nkabi yam ematanga makulu ; emqolo utyityimbayo

Ngalemini nditi : “Siyahlukana namhla, umna nawe hashe lam !” Kodwa akubanga njalo ; akudanga kube njalo.

Beza : ndanga ndiyive kade imikonto yabo eqolo kungeko kuhlanganisa. Yapinda ingcinga yati : “Akuko kufa kunjani.” Ndagqiba ngapakati ndati. Mandipetuke, ndikangele ngamehlo am ukufa kundikaulezela ; nditi ndisiya kwelemishologu ndihambe nayo nokuba inye indoda yaselutshabeni.” Ndaliguqula ngoko ihashe lam —u-Walaza lowo. Nдите ndisenjenjalo, ndabona ukuba elutshabeni apo batatu aba babashiyileyo kakulu abanye, ababini bapambili ; omnye usemva kwabo kancinane ; bandizele bexinile. Ndahlala njalo pezu kwehashe lam ndalungisa umpu. Ndamangaliswa ngoku ndakuva kuhlokom<sub>2</sub> amanqina emva. Ndati : “Sekunje-na ; bandifikela ngenxa zonke ? Akuseko kusinda.” Ndeva ndisacinga njalo, isandi endisaziyo kakuhle : umfuto onomsindo wenkunzi yam u-Wagaula Ndawaposa ngemva amehlo ndabona ukuba unyana wam,—yena lonyana wam u-Nzimende—ude walahla umpu wake ukuze aloyise ihashe lake aliguqule. Nanko esiza nalo selibábá, cze kusiza ixego uyise. Kube lipányazo wagaleleka, wegqita kum, waziposa elutshabeni elivule njalo.

Hi ! awu ! inkwenkwe yam, inkwenkwe yam !

Hi ! awu ! inkunzi yam emnyama, inkuzi yam emnyama u-Wagaula.

Nkosi yam ! ulubonile ukózi luziposa ezulwini luxwila inyamakazi yalo ? Luyibeta ngepanyazo, luyiti hlasi lumke nayo. Sabanjalo isitónga sokufika kwenkwenkwe yam, nenkunzi yam emnyama. Waziposa, elivule njalo, kopambili um-Tembu ; wakahlela walahla paya kude umntu nehashe ; akwabi savuka oko. Ihashe lapéna-péna lizama into engazamekiyo ukuvuka, lapuke umqolo ; umntu yena wacoleka efile pantsi kwalo. Owesibini wotúke, waqípuka leli qubuliso lingaka, ndadubula engekandisi sandla ndamlalisa pantsi. Owesitatu akabanga natuba lo kujika ihashe lake asabe. Unyana wam uyigugule inkunzi emnyama, yangumtsi omnye ukukwela pezu kwake : wamti hlasi ngentanyana, wamkahlela pantsi naye, walala esofileyo. Waqala wandikwáza wati mandimnike umpu ndipétuke mna ndisabe, ndisindise ubomi bam.

Nkosi yam, imbali le inde. Ukuteta kwexego kumpoza esomtombo ongatshiyo kungade kupele. Into ezechla ngalomini azibanga naxesha zona. Into ezenzeka apo azibanga naxesha lingangeli ndenze lona ukuxela.

Kwaba njalo ukusindiswa kwam ekufeni ngunyana wam u-Nzimende ; onikwe zinkosi ezimhlope imixaka engalweni, zamenza i-*Sajini* yamapolisa. Wenjenjalo ukundikusela ebukálini bokufa ngowake umzimba. Kuba wawutata esandleni sam umpu wati mandiqúbe ndisabe : wema yena. Ndati ndiqúba njalo ndawaposa emva amehlo, ndayibona inkunzi emnyama isilwa nomkala, ndayiva igxwala ngumsindo, inxámele ukuziposa emahasheni omkosi ozayo. Ndambona nalo uhleli pezu kwalo elibambe ngesihlahla senyiti. Ndabeva naba Tembu bememeza besiti. “ Ixego liyasinda ; unyana usele ; ize angasindi yena ; nigcine angasindi ! ” .Ndeva kuteta



umpu. Ndabona lo upambili kwabamahashe ehexa esalini ; wawa. Ndambona unyana wam epétula ihashe lake endilandela.

Kwaba njalo futi lomini kwelo tafa. Ndasaba mna-ndikwéle isiqishimba sam esipatsayo u-Walaza ; lweza ngemva utshaba lunxámile. Aludange lufike noko kuba pakati kwam nalo kuko unyana wam u-Nzimende ; ukwéle inkunzi yam emnyama u-Wagaula. Wazifaka ekwéle njalo imbumbulu ; wati ezifaka wapétuka wabasa elutshabeni. Nalo seluhlozinga ngoku ; kuba yangateta imfakadolo ende kuxwileke owabo opambili kwelabahleliyo, aposwe kwelaba, fileyo. Imbumbulu zabo zenza isicoto ngenxa zonke kuti, kungade kubeko ifikayo kuba ngokoyika ukuhla emahasheni hleze inkunzi emnyama, nokwéle kuyo ibafikele, badubula bekwéle bengabambanga kakuhle. Baba baninzi abakahlelwayo yintonga yonyana lomini balala ebandayo imibete ngobo busuku.

Ewe, Nkosi yam, injalo imbali yalomini. Kungoko ndisekoyo ndiyilanda, mna owahamba nenkosi emhlope. Mna unyana wam wandihlangula, wandisindisa ndihleli, wazenza ikáka lokukúsela umzimba wam. Yona unyana wayo wayikápa waya nayo kwelemishologu. Nabo belele bobabini, uyise nonyana, kwelo ncwába owafihla kulo umhlobo wako. Kungoko siti sigqita kulondawo ilele amagora awafayo, simise isandla siti :

A ! NONZINYANA ! MBULAW' ESIZA.

Tshawe lama-tshawe : Roti lama-roti !

Yeha, Yeha ! Nkosi yam, Nkosi yam, umhlaba uyafihla, umhlaba uyafihla !

### ISAHLUKO III.

## KIVA : IGORA LAKWA-GCALEKA.

### *Isiqendwana 1.*

U-KIVA yinto ka-Xoseni, ka-Buru, ka-Kauta. U-Xoseni kukunene kuka-Buru. Ngu-Mapasa inkulu. U-Buru kukunene kuka-Kauta : ngu-Hintsa inkulu. Inxuwa lika-Xoseni nalo e-Nyumaga, pezu kwe Nciba, ezantsi. Bati u-Kiva lo ligwangqa elintsundu ; bambi bangati ulusi. Akamde kuyapi. Yindodana inesitomo, ifanelekile, indwebile, inemitsi.

Uqale ukuteteka lomfo wakwa-Bufu kweka-Nongxokozelo. Amabandla akwa-Mtirařa abona kupete irashalolo lendodadana endwebileyo. Ayibonga ati.

Lifamba elinendevu lakwa Mtirařa ;  
Sigcawu esinoboya sakwa-Ngubencuka.  
Ngu-Langa lapuma laganyazela,  
Zagcakamela intlanga.  
Yingungxula ; ngu-Tob'ility' elingwevu.  
Luswazi lokubcxesha amagogyta.  
Ngumkwezeli wentlants' eziqúqumbayo ;  
Zaqúqumbela umfana ka-Hintsa.  
Ufa lipika ade akwéle emhlana ku-Rili !

Laba likulu komkulu eli liti : “ Ufa lipika, ade akwele emhlana ku-Rili.” Yakúkumala indodana eselula, yada yafeketa ngentombi ka Sarili.

### U-NONGXOKOZELO, 1870.

Lentombi yayikutshwe kowayo ukuze ihambe nenkosikazi u-Novili ; ibe yimpelesi kuye, ingabi mfazi enkosini. Wayiqoba ngeminquma oka-Mtirařa, yafika ekaya yapuke umlenze ; induma nezivubeko zingapele ndawo. Amapa-

kati akowabo ambuzela umntan' enkosi : agezelwa, kwatu-  
kwa inkosi ; kwatetwa ngeqashu elasinda ku Nongqause.  
Ambikela oka Hintsati : “ Kutukwa wena pesheya  
paya sakubuzela u-Nongxokozelo.” Yaqala yacombulu-  
ka ‘Inamb’ enkulu ejikel’ i-Hohita ;” yapakama yateta,  
yateta yati : “ Ukuba kanti balapo ; iqashu lowela  
u-Mbashe, balibone e-Buwa. 'Ze nibaxelele ; andingi  
ndingabaqubula.” Kwaba njalo-ke.

### IZIMPI ZAKWA-GCALEKA.

Zawela ezantsi e-Mbashe, zakwēza ngowama-Bomvana.  
Isikungu sasetafeni' kude kufupi, kulovenkile ise Darabe.  
Yilemfazwe angayanga kuyo u-Mapasa. Wahhlala ekaya  
nonyana.

I-Tsonyana lapuma no Kiva, kuba uyise u-Xoseni waye  
ngaseko. U-Sarili utc makalipate, nakuba eselula kakulu,  
kékubonwe ukuba lenkwenkwana ka-Xoseni yotinina.

Wayilaula apo imikosi yake oka-Hintsati, wati : “ Yofu-  
nza ekuseni, yenjenje :

1. Ukunene ngama-Velelo, epetwe ngu Nxito Ncamba  
ofunza ekangele e-Qunu.
2. Pakati ngum-Tshayelo, upetwe ngu Nxito Lutsha-  
ba, ehamba no Mgwebi, inxele lake elikalipe kunene  
Wofunza ukangele e-Bityi, uvane nama-Velelo,  
ugcine nezo ntaba zipezu ko-Mbashe.
3. Ukohlo li-Tsonyana, lipetwe ngu Kiva. Wati :  
Yihla uvingce ekungeneni kwe Buwa, utintele into  
engehla u-Mbashe itande ukusirāula apa ngapezulu.
4. Eya--Komkulu—ama Mpondo nama Ndluntsha  
epetwe ngu Hati—yahamba ne Nkosi.”

Yemka yenjenjalo. Kwasa ifunza. Akuliwanga paya  
ngapezulu. Ama-Qwati naba Tembu banela sisitonga



sokufika kwamadodana anemitsi. Baduduma amakulu esabinze ngamibini namitatu, amanye engabinzanga. Baduduma, bahola bade baya kuwela u-Mbashe pezulu. Kwabonakala ukuba bode baye ku-Gulandoda benga misanga. U-Sarili waya walala pambili, izimpi zisiti kosa zisiya ezinkomeni.

Ngapantsi apa kuliwe ; kuba inkosi icânile xa iti, “ Iko le iyakuzama ukuhla u-Mbashe inyuke i-Buwa isifaule sakuliwela.” Baké bange bayeza, aba-Tembu ezantsi e-Buwa. Walitetela apo i-Tsonyana umfana ka-Xoseni. Elokupeta wati : “ Isitonga sokuqala sesam : ukuhamba pambili kokwam. Ukuyilaula, ndiye kucopa endulini ndibonele kusilwa amadoda akundifanele. Kokwam ukuhamba pambili isafunza : kokwam lide litshone ilanga. Watsho wayikulula.

### ZEMKA INKOMO ZIKA BURU.

Emka amakaba e-Tsonyana kwanga kumka amangesi, ekululwa seyipala ebaleni pambi kwawo. Konakala kwalapo. Aba-Tembu bawezwa i-Buwa, seyingulowo efuna elake izibuko. Babona amabuto e-Tsonyana ekwéza peshá' ko-Mbashe, etanda ku-Mawela-kabini ukuze afaule le ise Buwa, bacitakala. Kwavuka amavuso amadala, emini embi kunene yase mngqingweni, kuba amaxégo ayeseke oko awayebalisa olo sizi. Mhla kwakubambene nzima ezika-Hintsa no-Mtifařa—emazibukweni o-Mgwali Bacwáyita aba-Tembu besiti : “ Yavela cyakowetu ! ” Kanti zinkomo zika Pálo, zibajikele ngemva, zabafaka emngqingweni. Yaba yindyikitya engazange yabonwa kwa-Xosa. Bambi basinda ngamacebo oxam kwezo ziziba zo-Mgwali ; bambi basinda ngamacebo amaqqa azifisa ehleli amadoda. Kwa vuka lomavuso, bahola.



Kwakubi kwezo ndada ze-Buwa lomini. Ama-Ngoloti, into ezahonjiswa zaxótyiswa komkulu, kusitiwa ziyakwenza esamabuto ka-Tshaka, aŕolwa ngezandla emiqoŕweni, axelwa ngokwenkabi zebókwé; amanye afela pakati ebaselwe imililo.

Axátisa sekunjalo ama-Zizi ka Menziwa, enza eyobudoda kwezo ntili ze Tyalara, kwasala kubo amashumi amatandatu. Emaxandekeni ngentla kulwe ama Hlubi ka-Ncanywa ka-Zibi. Azibalula, azixela ukuba azinkomo zika Búngane omakulukulu. Kwasala amashumi mabini. Bahamba abo njengamadoda, bengahlazekanga, baya kwelemishologu yakowabo yakwa Búngane omakulukulu.

Akuncedanga luto konke oko : banyatelwa kuba beyekelwe. Lahamba i-Tsonyana lalala pambili pesheya ko-Mtentu. Kwasá ilizwe lihleli lodwa ; bazihambela, banga bapakati kwamakaya, balala pezulu pesha kwe Nguqa. Owa Komkulu nawo sewuhambe kakulu : nango uwele u-Mbashe pezulu, kwelo tafa le-Sitebe. Wanxáma u-Kiva ngoku, esiti makawungenele ngezantsi u-Mgwali. Owakomkulu uvele ngentla.

### U-HAGILE.

Kanti um-Fundisi u-Hagile sel' efkile ku-Sarili ; uze kubeka umtandazo. Kwabonana : wati ; “ Yinina kangaka Nkosi ? Ubuze kubeta inkwenkwe : uyibetile. Yanela Mhlekazi ! ” Watandazeka umzola omkulu ka Hintsá. Wati : “ Unyanisile. Andiswele nkomo : andiswele mhlaba, ndize noswazi lodwa. 'Zuyiyale nawe lo nkwenkwe : ibe iyalekile ” Watsho wayipétula imikosi, wayibékisa emakaya.

Aririza apo amatsha-ntliziyo akwa Pálo. Abanye bati : “ Kufeketwe ngentombi yakomkulu : makuyiwe ezinkomeni, kuzokulunga ; kuba ziyá kuqútywa kungeko nenja

yokusivungamela.” Abanye bati : “ Kuyakulunga kuke kwabuliswa esikolweni e-Mgwali : kuba kuvakele ukuba ‘ Iramba elinendevu ’ liye kuziqusheka kwam-Fundisi.”

Kanti akaseko apo Umntu Omkulu. Ukulelwe ngamavuso lapela ipika lokukwela emhlana ku Rili. Wasaba ngehashe etwele indlamafa yake ilusana waya wazifaka ekwapeni le mantyi ka rulumente. Apo ufike wati Nqanda Nkosi bangade bapele abantu ngu-Sarili. Wacokisa yena umfo ka rulumente wati ukutsho uyazinikela nabantu bako nomhlaba wako ku rulumente? Wavuma engabekisanga nto kumapakati kuba elamapakati elati makutete u-Hagile no-Sarili akasalitembanga kuyapi. Nto imkuleleyo yamti ndi sisitonga sokufika kwenkwenkwe ka-Xoseni e-Tyalara nokutshiswa kwelo botwe laba-Tembu.

Kanti oka-Hintsa selebeka ekaya ; kuba utete no-Hagile wagqiba. Wakufutshanisa ukuteta kule mpi iririzayo. Wati : “ Obonwe equba inkomo zaba Tembu unetyala. Mazisale zonke, zondle inkedama ezingenatyala.” Waqutywa ngamandla umkosi wagoduswa.

Kubeko zwi lom-Fundisi elivakele kakubi kumatshantliziyo akwa-Gcaleka, nxa ati : “ Ngokungena e-Mgwali niyakucukumisa u-Rulumente nizibizele imfazwe enengozi.” Ngokucapuka lelo abanye banyatele bexobe njalo kwelase-Dutywa ngokusinga emakaya besiti : “ Ayini kuti eyotetwa ngu-Rulumente.” Wayeka u-Rulumente. Wanela lizwi lika Hlatikulu, imantyi yase Dutywa, elati : “ U-Sarili uhambe kakuhle ngokupuma nangokubuya. Pezu koko utandazekile, akabohlwaya gqita aba-Tembu ebefanelwe kukulwa. Eyamageza ahamba eqaula emkosini olaulelwe enye indlela, ayingetewe ngu Rulumente.” Wenjenjalo u-Hlatikulu waxola

u-Rulumente. Laxola ; kwahlalwa iminyaka konwatywe, izindyebo.

Lomfana ka Xoseni uzekuqondwa kwezo ntuli. Kwazeka komkulu, nakwa Gcaleka, ukuba kuko indoda kwa Bur ; itshawe elifanele ukupata e-Tsonyana kwakuba sezikalini.

### U-NCHAYECIBI, 1877.

Iyaziwa ukuhla kwaleyo. Kwahlutwa, kwabetwana ngeminquma emgidini, kuxatywenwe ngento engekoyo, ngamanene ahleli edudelana imidudo, ebikelana imigidi. Kwasilwa kwa-Nchayecibi kwesika Nqenqa e-Bawa, emanzini e-Gcuwa. Lafika kakulu i-Tsonyana nenkosi u-Mxoli into ka Mbune, balaulelwa koka Mabúwa. Asela onwaba amadoda, latshona ehluti. Ahamba awakwa Gcaleka kungeko nto. Yasala endlwini i-Nkosi ilibele kuncaza kumlingane wayo,—bebekade bahlulelene ngenzika lemini yonke.

Wati omnye : “ Káwenze kuhle kupume abantu, into zam zingabonelelwa.”

Kude kwavela umntu emnyango wati : “ Mayihambe inkosi, impi seyifozile enye ingapesheya.” Wati : “ Hamba ndiyeza.”

Kuze kungena umpakati u-Nkuzana wati : “ Hambani kuyahlwa, impi ayiseko.”

Yanxáma ngoku inkosi yati : “ Ndinike ndihambe.”

Wati omnye : “ Unani lom-Xosa angade ahambe, ayeke ukundifundekela ? ”

Kwacapuka umpakati wati : “ Yinkosi le uteta nayo akuyazi ? ”

Asuka avuta amanxila asana izandla. Ute esanqanda umnini-mzi, kwesuka igeza laposa ibékile yotywala eziko,



kwamnyama ngoku endlwini. Anyatelana amadoda uku-ya emnyango. Yaziposa pantsi inkosi yemka ngelongo, yapuma.

Asala amanye erwitshana, kuba kuxinene akuko tuba lentonga. Amaninzi ngama-Mfengu, abambana odwa. Kwati kuba isengalawa madala kwamana kuvakala umfo esiti: "Ngi yekeni, ngi ngowasekaya, ningi rwitshela ini?"

Umpakati usinde ngeqinga, sebemxakile; naye wati: "Ngi yekeni, ngi ngowasekaya, ningi rwitshela ini?" Bamyeka. Wati jaju pandle, kanti sezilila!

Babuya nabaya sebe hambile; yalelimnandi kumaká-lipa entonga. Walaliswa pantsi umninawe we-nkosi u-Fihla; yafika eyakowabo etwéswe zantatu induma. Umpakati u-Nqeyi, into ka Gixa, waqongqotwa; bamhlangula; bantwala wafela endleleni. Kwaliwa; anela amadoda; kwade kwamnyama ebetana. Aróxa ama-Gcaleka esiti oba zisulu zemikonto, wona engenayo.

Kube nzima ukunqanda ngengomso, kuba amakába ehlel' evutiwe kade, esiti: "Lihlazo indoda ide iqine ingalwanga mfazwe." Pezu koko baxóbile bonke kamnadi, kuba izimpi ezaqala ukuya e-Dokisini, e-Kapa, zavulelwa zatenga i-refile ne nxáwa ngokutanda. Baba baninzi abarweba inkomo ngantatu nanga ntlanu nge-refile kwa-Gcaleka; laye nekalipa elikulu u-Sidubulekana, lisenza into ezinkulu ukuzitutela kwa Gcaleka i-refile, zamam-Fengu, lizitata nako ma-Hoyita, pesheya kwe Tsomo.

Amana ukupuluka amaqela ebulalana. Kwaba njalo ku Ndotshanga, mhla batyikityina emanzini e-Gcuwa, bayekana kwase manzini apo, kungeko abade bawela. Kwasa ecólwa amadoda ehlabene, efele ndaweni nye esabambene ngezikali.



Wanqanda u-Sarili, evene nemantyi ekuye ; izama nayo ivene neyama Mfengu ; kwayinqaba. Oka-Mbune uyalwa ngompakati obetwe wafa, nangomninawe ongacacanga ukusinda. No-Xôxô, into ka Mapasa, unxamile : ngabantu bake abahetwe bebebikelwe umgidi.

### U-SIR BARTLE FRERE : U-FULELE.

Kude kwafika i-Ruluneli, ize kunqanda nayo. Yile Ruluneli eya lunyukiswa ngumfo ka-Ross, u-Sir Bartle Frere. Ngumfo oshushu, omagunya makulu, ovela kwelishushu e-Indiya, kumbuso oqata wama joni. Uze esilwa kade esiti imfazwe idalwa ngabom ngama Mfengu evulelwe zimantyi. Uwele i-Nciba, lemini u-Alefu, imantyi ese Nqâmakwe, ancwâba umntana. Isandla, umfana ka Tshalisi, silibele kukudala ityesi, wafika umHlekazi selekulule e-Sawutana ukuba alale. Ulwa ngokungahlangatyezwa yimantyi emdeni e-Nciba. Ulwa gqita ; kuba lama Mfengu ahleli ewarânela asuka apuma, —esiti wona axela ukutembeka ku Rulumente— exobe tu ehlaba imikosi, esenza izitonga. Uti : “ Bendisazi kade, ababantu basile, imantyi azibapête ; lemfazwe idalwa ngabo.” Uhamba no-T’shalisi. Ute yena kunyana : “ Akusancedi luto ukuteta naye. Hamba uye kuyihlo paya e-Cunningham, uti aze afike kusasa atobe lomsindo.” Lipume eko oka Ross. Ubehle wavana nomnt’ omkulu, kuba lincoko elingafane lipazame yimisindo yamadoda. Wati um-Hlekazi : “ Kwêla kule yam inqwelo undilandise into zeli.” Bahamba njalo, bancokola bavana. Baze kuti tú e-Cunningham wati omnye “ Ngokabani lamzi ? ”

“ Ngowam : kona-ni Mhleleki uké upambuke ubone igadi, utate iziqamo zayo ? ” Wavuma.

Wati omnye : “ Uxolo, Mhlekezzi, ndinomcimbi onxámileyo. U-Brownlee lo ngu Sibali, wokusa yena. Ndokauleza ndibuye ndikufumane kwakufupi.” Wamkulula wati hamba-ke. Wayileqa ingwevu yake ebomvu umfo ka Ross waya emendweni, ekudibaneni kwemida yeka Luzipo, no Faleni, no Sojini. Wafika ama-Mfengu ezele apo ; exóbe tu, efungele ukuba akayi kwanyelwa ngala ase Nciba ngokuzixela ukutembeka ku Mhlekezzi.

Wawaxelela elakowabo isiko lase Mbo wati : “ Leli-kulu ityala ukusondela pambi kwe Nkosi enkulu kupetwe intonga. Abulibaleki ubudenge balampi yase Nciba.” Watsho wati : “ Umntu makapate intongana yokubeta ihashe yodwa.” Baziqusheka buputuputu encéni zonke. Wakwéléla yena waya wafika enqweleni isegama ! Akawalibala u-Sir Bartle ama Mfengu azolileyo : abantu boxolo, abalulamele umteto. Wabuza inkosi yawo Wati omnye : “ Ikakulu yimpi ka Luzipo ka Mvunga.” Wati kunobála libále elogama, lenkosi ndikoliwe yiyo. Akuhambanga xesha lide kwafika umpu omhle kunene apiwa wona umfo ka Mvunga ngu-Sir Bartle Frere !

Obeko uti umhlekezzi encoma-nje abantu boxolo abangaxóbanga nokuxóba ; sisitukutezi ukuhamba emva kwabo encéni : kuzele, imipu, eminye inxáshiwe ibekwe buputuputu, ityedwe kade, kuba ibekwa belindele ukubasa yakuti tú inqwelo !

Waya kufika e-Gcuwa, wazihlanganisa imantyi, nenkosi zama Mfengu wenza intlanganiso. Walwa nabo bonke. Yati ipakati lontlanganiso kwagaleleka umfokazi elifunzile ihashe, egila nabantu, wati : “ Kaulezani, madoda, ama-Gcaleka, awelile ; nanga eza kungena esikolweni !” Yati du yonke iyakunqanda, kuko nabakwa-Gcaleka. Wati ngoku : “ U-Sarili makeze inqu batete bobabini.”

Oka-Hintsá wakumbula into awayibona engumfana ukufa kukayise wala. Wancama u-Fule wati : “ Lifile.”

Kwezintsuku kulwa i-Tsonyana elikoma Tutura. Lipetwe ngu-Mxoli ka-Mbune, eshushu ngokufa kompa-kati, nokubetwa komninawe. No-Xóxó, into ka Mapasa, unxámile uti : “ Kupalele igazi, lenkosi makuliwe.” U-Kiva usesezantsi e-Nyumaga akakafiki.

U-Sarili utete aqata ku-Mapasa esiti : “ Nqanda wena usemdeni, ilizwe lingafi kuhluta kwamansila ako.” U-Mapasa unqande woyiswa ; wada wazakuba ngu-ndilele ngelozwi lenkosi.

#### U-NJAMKULU.

Kuyabonakala ukuba umnini kuyinabisa ngu-Kiva. Seleké wazibalula nje kweyaba Tembu ; uhleli etanda ukuya kwelilumayo—amaam-Fengu no-Rulumente. Wanyebeleza ngoko, wemka namatsha-ntliziyo, waliwela ezantsi i-Gcuwa, wangenela ama-Zizi. Yaqala yayimfazwe ngoko, kuba kulwa abakude nomgidi lowa ; bengenza zonduma zawo.

Akubanga pi acitakala ama-Zizi. Indoda yakumbula amahlali anqabileyo ase-Nciba. Anyatelana ukuya kungenza emiqórwani yengxondorá, nasemifanteni kulomawa made ajikele i-Nciba, entla ko-Njamkulu. Ite ifika eyakwa-Gubevu, yakwa Ndabakazi, neyase kunene yase Toleni, nenxalenye yama Béle ase Qeqe, kwasekonakele kade. Amawaba akwa-Jama selelinganis’ imfene ukufo-ba ezincotsheni zamawa ; ebikelana : kuxa kutsho okabani ngoko ; kuba lomawa alivelele kakulu elo.

Zibonile izimpi ezi zifikayo ukuba azinqabisile lawo, akusancedi luto ukuya kuwo. Zati makuhlangatyezwe le ipikele ukukweza i-Gcuwa. Zafunza zehla ; kwaba-



mbana kulomatambeka asezantsi kwemiti ka-Palo. Akwalunga; kwanzima kwasekuqaleni. Zanxama inkomo zika Buru zabatyala, zabaqabelisa.

Kwezokuqala izitonga kufe into ka-Makupula, u-Pungupungu. Abakwa Gubevu ababenaye bati yinqu Kiva leyo; uyihlabela njalo eyesibini ingoma. Usahleli kulanto yake wayiqala esengumfana e-Buwa. Ufele apo u-Mate into ka-Mahlangeni, yakwa Kuboni, owaye kwabokuqala abafunda ukucwela e-Dikeni. Wancwatywa ncwabeni-nye no-Mbusi into ka Mbebe, umpakati wakowabo. Baba liqela abasala apo. Yasinda eyase Kunene, kuba "inyangwe"—kutsho bona kambe—litola elibukali lakwa Msi, ixego elawela u-Tukela seliqabuke kade, leza neno lipete ezakona izikafulo.

Isinde apo inkosi yakwa Gubevu u-Faleni ka Ngwabeni Abaleka ama-Gubevu ayishiya elubala inkosi. Isindiswe ngumshumayeli wakwa Ross, u-Masala into ka-Mpisane, usasa olude olufanelekileyo; inzwana entsundu ehlekayo, eyaduma kudala kwa-Gaga, ingeka gqoboki, ukuba ingumnini kubet' intonga. Abaleka ama-Gubevu aqabela, yasala inkosi ipelele; seyihamba ikubeka isiwa kwelo tambeka lizikota zinamatye. Lazola igqoboka elikulu lahamba emva kwayo; lati: "Hamba kuhle unganxami, kuke kupele ipika. Ndiko; bogqita kum ukuza kuwe. Ndipete umbaxa-nje soké sibone. Hamba kuhle nkos' am, kupele ipika."

Kude kwabona upmakati u-Mtati, into ka Mpopiya, elinye ikalipa lakwa Gaga; into entloko izinduma macala onke. Yawakalimela ama-Gubevu, yawabonga, yawatuka, seyiwalilela: "Angade afe yedwana umnta-ka-Ngwabeni siko, sibonele, sipete intonga? Tina saluswe ngemikonto yemfazwe?"

Wavuk' apo umsindo wabatákati abavela baqéla ukuti-  
mbisa bevingcelwe zizizwe zonke. Zapétuka

“ Inkomo zika Nokala,

Izala-kulandelwa,

Izigula-mkonto ”—

zafunza zabék' ezantsi, zaputuma inkosi. Kwa-fikwa namhla umshumayeli etsho ngehemphe yodwa; nayo seyimajacwana yimiqaqoba. Babahlangula bobabini; babaqabelisa.

Yiyo lonto lomshumayeli ubetandwa kunene kwa Ross, ebengafani nezintwana zivela bumini; zihamba zipete iplani ezibálwe kumapetshana; zona ziti amaqaba akuhluta emigidini abetane alwe ngecawa, zibonwe zipákuzela nge bulukwe, zipétele ngemitikana emnyama. Kuba kaloku amaqaba ezimini asela ngomgqibelo, aye zinto ezisela namakwenkwe. Kuse ngecawa abetane amakwenkwe. Iyapuma cyokuqala atabateke amadoda ayokungena entweni yamakwenkwe. Ipume buputupu eyesibini, sekunxáme nomshumayeli. Ati akubuza umfundisi—“ Ibiyini yamagqoboka ebi semgidini wama qaba? ” Apate kukanyela; apate kuti bendiye kulamla. Ati akuxakwa; “ Hayi kaloku ibiyimfazwe yelizwe lonke. Bebeya kusituka bati singamagwala, bangazisi-'so nentshumayelo zetu, kuba besiti asingawo amadoda.”

Oka Ross yena ebezihlalela ecaleni kwesibaya, anqande nonyana; atete libe linye: “ Zeniyigcine lonto yenu ingake isondele kulo wam umzi.” Baya kubetana badi-kwe ehleli njalo; kuba kwazi nenkwenkwe yeqaba ukuba yindoda ipelele leyo.

Olutuli lwakwa Njamkulu luse loluka-Kiva. Uroxiswe apo ludaba oluti inkosi yake u-Mapasa ingu-Ndilele, iyafuduswa ngu-Rulumente iwezwa i-Nciba, iya kulala

e-Qonce. Ngelilelake uya kunqanda lonto, ayise inkosi komkulu ku-Rili. Ufike sekwenzekile oko. Kanti sekuliwe kade e-Gwadana nase Bika yeya komkulu. Paya emva apo avela kona, lisele lalwa i-Tsonyana, litelelwe yeyase lwandle, ku-Manzana.

Kulendawo inteto zamadoda azivumi kude zivane. Ako awe Tsonyana, ati: Kusiliwa nje kwa Njamkulu, u-Mapasa selese-Qonce nenxalenye ye-Tsonyana. La asalayo ngaku-Sarili alwa enzakala, kakulu ku-Manzana, ayepetwe ngu-Kiva. Eyase-lwandle iyapika iti wayengeko apo, yayingabo abanini-kulwa, awe Tsonyana embalwa. Anganceda avele amadoda ayaziyo londawo. Soke siwalande lamaduli, nakuba umntu lo sibalisa ngaye engavakali kakuhle kuwo.

#### U-MANZANA.

Kufupi emva ko Njamkulu kufike ama *Satilari* ase Qumra, ne Qonce, ne Monti, epetwe lixego lika Gray elitanda kunene inkomo. Ikampu yamiswa kulo mitombo ka-Palo. Kuse zibonakala kakulu inkomo ngapesheya. Lati ixego makuwelwe. Aman-Fengu ala, ati zibekwe ngabom, kuko impi elaleleyo. Wahamba yena umfo ka Gray. Amyeka ngabom ama-Gcaleka wada waqabela, andula amrula. Wabeka kuhle umfo wase zimfazweni waya kungena kwixóbo ezimadobo, wema apo. Bamfaka pakati, bafunza; banxáma besiti bayakungqibela ngoku. Zalala pantsi zayamisa ngamatye ezona ndubuli ze-Qumra ne-Qonce. Zadubula isisulu, amadoda esiza ebaleni esondele. Bafa ngokoyikekayo bengadange bafike bangene ezixótyeni; bancama, baroxa. Wajika oka Gray waya kulala ekampini. Yaba nzima lomini kuma Gcaleka; kwaqala apo ukutá kwehlombe.



## I-GWADANA.

Yile mini ebingafane ilandwe kuma qakamba amadala ; kuba idume iyeyamahlazo. Kulapo eka Rulumente ifumane yasinda ngetamsanqa. Apuma e-Ngxakaxa nase Bika amaqakamba, adibana, eko namam-Fengu, ayakuvela pezu kwe-Gwadana. Abona ama-Gcaleka ngapantsi, adubula. Anxâma eza ama-Gcaleka. Kwako sidenge esamisa inkanunu etambekeni, ikangele ezantsi. Yayizezi zindala ekukululwa *ilang-va* kwi *fore-stell*, ime emhlabeni incam ye *lang-va*, inqu mpu icope pezu kwe *achter-stell* ne *lang-va*. Kakade ke, yonke lonto ijuba ibuye umva kwakubaswa. Incam ye *lang-va* isuke yembâ emhlabeni akwabiko kubuya umva, yapuka. Umpati ute mayipume eluhlwini ifoxe. Abona amarwala angazange abone mfazwe, afoxa nawo. Kwabona abanye, banxâma nabo babuy' umva. Banyatelana ngoku ukuya emahasheni, bahola. Baxinana kwakubi kulonkalwana ingemva kwe Gwadana eyahlula intlambo engase mpuma' nengase ntshona'. Kwakuxa anxâmayo ama-Gcaleka ekwêza zona, etanda ukuingca apo enkalweni. Kwasala apo inkosana yamaqakamba, namadoda amahlanu.

Amam-Fengu aye hamba ngenyawo, asinda kuba epe-twe likâlîpa lika Makeleni, unyana wenkosi yamajoni yodumo, eyazala amageza, wawqêla ukudlala ngobom bawo. Ute akubona kunje : " Lamam-Fengu ka-Vitoriya ndiyakupuma nawo, ndihamba ngenyawo njengawo." Watsho wayifaka ehasheni imbumbulu. Aqala azola amadala awayepâkuzela. Anezibindi ati : " Hawu ! ukuba kanti inkosi ilapo kulungile. Siyakufela ndaweni nye. Sukukade sihamba." Bapuma abo betimbisa, besilwa basinda.

Kuxa umpati wamaqakamba, into ka Tshemese, seku-

kudala iyekuziqusheka ekampini e-Bika. Elinye liye kuti-vu e-Nqámakwe selipelelwe nakuteta. Apo kwakuhlanguiselwe usapo. Lenza ivuso kuba ukuteta seyikukuti : “ Ama-Xosa ! ama-Xosa ! Nanga selekó ! ”

Kutyape u-Alefu ashiye kupete into ka T'shalisi ; umfana oselula, koko yinto engenavuso.

“ Ubusobengwe : into eqal' ukuhleka yonwabe zakunxáma imbumbulu, Iti : Nantso-ke ingoma etandwa ngamadoda ! ” Walitata walivalela egumbini, wabeka ipolisa wati : “ Maze lingapumi ; lingabonani namntu. ” Wabuya waliqabula ngento edliwayo, nangemibuzo. Lema entetweni eti : “ Ife yonke impi, ndasinda ndodwa ngendingayaziyo. ” Wazola yena umfana wati : “ Sobona ngokufika kwawo. ” Kwasa eliqúba elisa e-Blythswood. Kwafika amanye ati : “ Salifumana igwala elabaleka kwezokuwala izitonga ! ” Alihluba ; aliseza iyeza lokuqabula amagwala. Lazinxiba ihempe, litwéle imiqela yemvubu emashumi mabini anesihlanu !

Elinye linqandwe e-Nciba kwelo zibuko le bloro, libulala ihashe, likwelwe e-Ngxakaxa lifunzele e-Qonce lingalicámisanga.

Eyona nto yaba luncedo kukotuka kwabapati beyakwa Gcaleka. Kwahlatywa umkosi oti : “ Ningabalandeli ; liqinga : banisa entweni, niya kweyela ! ” Yajika ayasukela kuyapi.

## E-BIKA.

### INDABA KA-MDENGENTONGA.

Yehla apo e-Bika indaba ye kalipa la pesheya u-Mdengentonga u-Robison : iponi emfupi isiqishimbana esinomsindo. Kute kwakuvakala ukuba ama Gcaleka azakufunza, uko owakwomkulu enomkosi onguwo, kwavuka ama-

vuso ase Gwadana. Badibana bodwa abapati beyakwa Rulumente babunga. Bapuma begqibe kweloku roxa linca nywe i-Bika kuye kuxátisw' e-Blythswood nase Gcuwa. U-Mdengentonga akako kweli bunga kuba engempati wamkosi, upete i-kanunu zodwa. Uva yena sekusitiwa makalungise i-kanunu zake ziyahamba. Walwa wakálala, wakwela inkunzi yake enkulu emhlope watúka; washwabula, wamemeza ngelikulu: esiti "Ayiko into yokuba ezi kanunu zika Victoriya zizakubádula etafeni ziko izikundla zazo czi lungisiweyo. Zipetwe ndim: ndinetyala ngazo ku Victoriya." Washwabula, wafunga: "Azishenxi apa ndiko nje mna; ndiyakufela apa kuzo."

Abahlobo bake babamb' amazinyo. Yimini yake le; ushwabulela abapati ezindlebeni zomkosi wonke. Akako ngumteto wemfazwe-(*martial law*). Watuka yena; wambata ukushwabula kwanga yingubo yake, wanyakatisa inkunzi yake emhlope eyintwana encinane pezu kwayo. Abapati bavukwa zintloni, bafana bayi dungudelisa lento yeli geza livukele abapati bomkosi. Lapelela apo icebo lokuroxa e-Bika.

Ikwa nguye lo Mdengentonga owaqubisana no-Botoman isikulu sakwa-Gcaleka. Ite yakuhamba imfazwe umntu omkulu wanikwa umkosi ongowake; kuba sekuvakele ukuba yindoda ipelele. Ngamini itile, kufike ekampini yake u-Botoman etunywe ngu Sarili, ezekuteta ezokuxolisa. Lacikoza iciko elikulu lati:—"Kaloku mna Nkosi ndingumntu woxolo. Lemfazwe ihle ndizama ukunqanda: nanamhla ndisekulonto. Andizange ndifune mfazwe no-Rulumente, andizange ndipate ntonga." Wati "Botoman: ulixoki: nguwe lo ubusilwa e-Bika." "Hayi Nkosi yam ayiko lonto; bayandixoka abatshoyo. Uva amam-Fengu la andixokayo. Ndingumntu wokuteta mna, andinguye mntu wamfazwe." "Botoman! Andi-



mntu wakateta mna ndingumntu wemfazwe. Nawe ungumntu wemfazwe : yahlukana nokuxoka. Hamba wena uyekutsho ku-Sarili uti ndingumntu wemfazwe mna andimntu wakateta. Na yena efuna uxolo makeze inqu apa kum azinikele." Yapela apo eyokutetwa. Wati ngoku ku-Botoman : " Make siye ngase ntenteni yam." Wati " Kunjani intwana eselwayo pambi kokuba uhambe." Kulungile nkosi.

Kwarolwa intlobo-ntlobo. " Utanda bupi? Wati u-Botoman, kuba eqele ityefu apa etengiswa ezi nkantini : " Kaundinike i-kepu." Wamtululela. Bunjani? Kwoku ! buya luma bububo. Wati asibubo noko obama-nene obu. Kunjani uve obu bam. Wamtululela kakulu " Inkwenkwezi Ezintatu." Bunjani? Buya vakala bobama nene. Abukana apa amadoda. Umdengentonga watata ngoku imfihlo. Kauve obu bobama Skotshi obu ndibudla namawetu " Umbete Wentaba." Wamtululela. Lancokola ngoku iciko elilumkileyo lonwaba, kwada kwafika ixesha lokuhamba. " O ! hamba kakuhle ke Botoman, utsho enkosini leyo ; uti mna ndingumntu wemfazwe." " Awu ! yeka lonto : siyakwazi sonke Ndaku bona nam e-Bika ukwele inkunzi enkulu emhlope. Wati wakateta zatsho kunye i-kanunu zasigqiba ; ndati makuqalwe ngawe, nguwe lo ubulala abantu. Kwayinkohla ; zatsho macala onke kuwe imbumbulu kwasinda ne hashi ; sakucama, saqonda ukuba ulitshawe lemfazwe." " Botoman ! Bendikuxelele ulixoki. Kwakusilwa wena e-Bika." " Yeka lonto ; siyakawazi wena, uli tshawe lemfazwe." Kwahlukana apo kuhlekwa. Umdengentonga waya e-Indiya, lakuxola, wazibalula kweka Lord Roberts e-Afganistan wafela apo.

**OKOKUQALA UKUCITAKALA KWAMA-  
GCALEKA.**

U-MAPASA selese Qonce ngoku nenxalenye ye Tsonyana Ubekwe apo kuba u-Rulumente uti wode alukuhlwe ngamawabo, aye kungena ku Sarili. Amam-Fengu apelele kuba akuseko xála lokukúsela imida yabo. Eka Rulumente iko yonke, yanele: Yanxáma, imininzi; yahamba ndlela ntatu. Uko lo ukweza ngolwandle. Uko nohamba ngalo mmango mkulu utata amantloko e-Qora ne Shixini, ne Qwáninga uya kucima ku-Dwesa. Yindlela endala leyo ekwahamba ngayo imikosi ka Sir Harry Smith ukufa kuka Hintsá. Uwodwa lo upakati uhamba uvene nale ingama piko.

Emka ama Gcaleka nenkomo azifaka ezinye ku-Manyube. Axátisa wona ku Kabakazi. Kwalwa cyakomkulu ipetwe ngu SIGCAWU. Kumhla kwenzakala umninawe wake u-Mcotama, wasinda; kwafa u-Mxoli ka Mbune, umnini-kulwa kwa Ncáyicibi, Akwalunga kuma Gcaleka; asicéngé sokuraulwa ngamapiko. Emka, atanda ku Dwesa; inkomo zawela u-Mbashe.

Ukuqonda ukuba axakekile, kude kwafika amawgala aseba-Tenjini elu-Dwesa. Ahamba namhla ecwayitile, ezomeleza ngeliti: "Singabantu baka Meja; sohamba namam-Fengu, nama Ngesi, sikangelane nama Gcaleka emehlweni. U-Kiva weyele, siyakubuza kuye into awayenzayo e-Buwa mhla kwatsha e-Tyalara." Alude lulandeké noko usuku lokuya kubuza ku Kiva; kuba mhla wapétuka, wenza impinda, bate nya bonke abo!

Akuliwanga kuyapi elu-Dwesa, kuba ihlangene apo yonke eyakwa Rulumente. Axakeka ama Gcaleka, awela u-Mbashe. Yalandela eka Rulumente. Amanye

aleqwa asiwa e-Mtata ; amanye aziqusheka kwa Bomvana.

U-Rulumente ude wayinqanda ngoku cyake, esiti zezinye inkosi pesheya ko-Mtata akanamfazwe nazo. Yabako noko ebuye e-Mdumbe pesha kwe cwéba lo-Mtata.

Yaroxa eka Rulumente yasinga emakaya. Kwabekwa ikampu ezinkulu : enye yase Bika ; enye yaku Centane ; yayiposi epambili, ukála kwezinye, ese Ngunduzi.

Kuyo yonke lendlela umfo oman' ukuvakala eyindoda yamadoda kwa Gcaleka ngu KIVA.

Amam-Fengu ayezicalula izimpi alwa nazo ayesel' eqéle ukuti, nokuba akambonanga : " Iyawa ngu Kiva ! " kwakubako iqela lama Gcaleka elipikele ukuza ngamandla nokuba lixátisile lema lenze ingozi ; kuba lomfo wakwa Buru uhleli elixála. Bati uyacána ; ehamba neqelana lamadoda acánayo anga pazamiyo : abaninawe bake, naboyisekazi.

U-Rulumente ute imfazwe ipelile. Waputuma u-Mapasa, wati makeze emhlabeni wake. Kanti ama-Gcaleka abuye kwalapo alanda inqina lomkosi. Avumbuluka nababeziqushekile pipipi ; abumbana kwakona ayivusa pantsi imfazwe.

### E-NGUNDUZA.

Ukuxela ukuba akateti, ayalwa ama Gcaleka, afunzela lo " Posi " ise-Ngunduzi. Yaqala malanga longoma latshona kwamnyama kusabambene. Langena ezinqweleni i-Tsonyana, kwehla indaba. Itente imke yanga baleka yodwa ukutshona entlanjeni. Wazibika opakati, akwafika lusizo ; kuba anele onke yile abambene nayo. Amadoda adubulana ecópe pantsi kwanqwelo nye. Iti yakubasa enye izikahlele pantsi, isazi ukuba idangatye lozibizela apo zonke imbumbulu.



Zide zaziroxela inkomo zika Buru ngokupelelwa yinxá-wa ; kuba ziye sekukade zidubula ngenilenze yembiza, nange " hali " ezuzeka ngokukanda imixáka yobedu.

### UKUYA KWA-NGQIKA.

Ubonile u-Sarili ukuba ukúlelwe, sekonakele, wafuna indoda eqinileyo, itembekile, aya kuyituma kwa Ngqika. Kubonwe u-Kiva. Nakuba eselula, ngoyena selesazeka, elikálipa, eyingqondi. Yati inkosi : " Wela uye ku-Sand le, uputume eyama Ngqika. Uze uzame konke eze isiqu nawo, senze kunye esinako."

Apa inteto zamadoda ngamadoda azivani. Naxa-ke imbali zingavumi ukude zibe nto nye siti sakuzitelekisa sibone okuba kube nje. Uqale wawela u-Kiva ngokunyebeleza. Wala ukuhamba u-Sandile wati ndiyakonza ku-Rulumente andina mfazwe naye. Pezu koko akuko mfazwe ingandilungelayo. Ndihleli enkoxeni ndirawulwe macala onke zintshaba. Ngezantsi li-Qonce ne-Monti ngasentla ngu-Komani ne Caticati ngempumalanga ngamam-Fengu ngentshona langa li-Dikeni ne-Bofolo. Watsho esiti ndikohliwe. Kanti ukutanda ndiyatanda. Watsho kubonakala okuba umbaxa. Kuba nango Nongqawuse waba njalo : wala ukuxela wabuya walukuhleka waxela. Wapindela ku-Sarili u-Kiva wabika. Wapindiswa ngu-Sarili wati uze ufake isikuni nokuba uyala u-Sandile amatshantliziyo akwa-Ggqika ayakutelela kuwe.

Wahamba ke enelo zwi enamakalipa akwa Gcaleka.

Bawela e-Tyityaba, baqabela. Bangqubeka kumkosa obusiya kugcina amazubuko ; bawucita. Waqúmisa intuli lowo ukuya kufuna usizo e-Qumra. Wako opuma kona uhamba neqelana lamam-Fengu. Kwabonana

e-Mpanza ngase Ngwenkala, kwati makata wabasunduza umfo ka Xoseni, walala apo. Kuse sel' hamba, wamnika ukunene u-Sihota; waqabula inxano, kwamnandi e-Kubusi. Wakwéza njalo i-Kubusi; abonana amapakati no Sandile.

Akulelana amapakati amanye esiti makuliwe amanye ema kweliya zwi lika-Sandile. Inkosi yona yambaxa yahlozinga.

Umfo ka Xoseni akateti yena. Yena ungu "Magub' exele ulwandle. Sisinxámi esishushu, esingafuni kuhlala pantsi!" Beteta nje abanye ulibazise ngokukweza i-Nciba, ukuze afake isikuni kwa Ngqika. Zahlomela kakulu Inkomo zika Rařabe, nakuba inkosi ingekazikúluli.

### ENTLANGANO YE-TSOMO.

Kuko iqela elike laroba ku Nyaba. Lifike ama-Béle exátisile eludadeni ngapesheya; epetwe yinto ka Mahlangeni, u-Gamalitshoyo, enenkulu yake u-Robi. Lenza msinya ixego elicána kunene. Kwawa batatu emanzini ez'buko, kwezo ziciti zipakati. Babona ngoku ukuba lamadoda azigxumekile; awaqondakali nenani lawo, kuba udada lunqabile; izibuko lipangalele; kuko iziziba ngentla nangazantsi. Impi epikele ukutyudisa apo yopelela emanzini. Bakwéza balandela abaye kuvingcela ama-Zizi entlangano, kuba wona sel'esaziwa ngu Kiva, bengabahlobo, belulamile, bengena ngozi kuye.

Nawo ancedwa ngum-Xosa, u-Ngqoko, into ka Qaga, obeqéle ukusela nawo emigidini. Wawela ebusuku, wabavusa sekulelwe, wati: "Seyiko: iyafunza ekuseni!" Wapindela kumawabo engazinto wona. Yanguye kanye ngengomso umnini-kufunza; wanxóla; watúka; wambáta ukuqalekisa kwanga yingubo yake. Kanti umtakati u-

fhla elo nqina. Ngenxola-zwe ubuye weza kufaka intloko kwalapo e-Gxakulu. Inqhola yomhedeni, into engati izifund sile nebokwe ezi zayo ukulahlekela kwicala elinomgidi mini kuko invuselelo ngasekaya !

Anxâma ama-Zizi aziqabelisa buputupatu ebusuku inkomo ; lwasaba nosapo.

Kuse zinxakama kade *i-refile* kulomawa made akwa-Skelewu. Lapuma eqatyeliswa ama-Zizi sekuyiminyeko. Zatinjwa apo inkomo ; wafela apo u-Mashiya, okupela kwe gwangqa elaliko kwelocala lomini. Anqumama amadoda amakulu sebesiya kulo venkile ka-Mashiya e-Mpukane. Ati : “ Masijike siweze inkomo, amany’ amam-Fengu engekafiki.” Wala u-Kiva wati : Sesilapa nje indlela yokuya emakaya kukunyatela u-Zazela, kunqunyulwe umendo ; kukwelwe emhlana ku-Mkiva adityan’swe no-Silinga kuhliwe lomango ; i-Gcuwa liwelwe e-Zazulwana ; kufakwe isikuni kwezo ngxadana zimaweza ze-“ Nyebetú yem-Fengu Int’emlomo unenkoko,” kupunyelwe njalo e-Bika.”

Ala amadoda ati : “ Amam-Fengu ayakuhloma onke emva kwetu ; umlungu as.mele ngapambili, konakale sakupumela i-Gcuwa.”

Wapika kuba ebona indlela chamba umhlaba wama Zizi awatandayo, kuba ebone kade ukuba akana ngozi kuye ; asoloko amvulela indlela. Wati : “ Amam-Fengu alwayo asezantsi ; amanye asezi kampini ; ingalo yetu yosilaulela ; izikâli zisigecele indlela.”

Livele apo elide lamoyisa eliti : “ Oka Hintsa ukutumile wati putuma u-Sandile. Koba lityala ukufika wedwa Yotini yona inkosi ukuwela yodwa life kade ? ” Woyiswa wajika wabuya ; wawela erana esiti : “ Kumhla kwakuya kuhla indaba. Nokuba sifele apo kwakuya kuqonda um-



Lungu nem-Fengu ; um-Ngqika, nom-Gcaleka ukuba sili. Tsonyana lika Buru ! ”

Kanti kusinda kwake oko ; kuba lamam-Fengu ati yena asezi kampini kumhla afikayo. Aputunywe ngu Alifu efana esiti : “ Iko le izakuhla kwelicala lase Nciba.”

Alala imini yanye emakaya ; avuka asukela umkosi ohlatywe kwesika Mdutyulwa e-Nqancule. Kuba kaloku u-Kiva usifakile isikuni, asel'ekwezela ama-Ngqika akoma Bolo epetwe li-Xonti lase Bolo.

### E-NQANCULE.

Le iliwa ngu-Matanzima nama-Ngqika, kuba u-Kiva uyifezile abezekuyenza—eyokungenisa ama-Ngqika ; wanxama ukuya kutata u-Sandile amse kwa-Gcaleka.

Iqutyulwe eyase Kunene ka Mdutyulwa yawelwa i-Nciba kwelase-Bolo napantsi ko-Cinya. Watyálwa u-Mdutyulwa waqatyeliswa e-Nqancule sekukubi. Aqala ukufika kulapo ama-Béle ka Mavuso ; abona ukuba akulunganga, adubula ehleli emahasheni. Wateta umfo wakwa-Ngqika wati :—“ Ngamagwala lawo ayoyika ukuma ngenyawo ! Pakati nkomo zika Rarabe. Kona-kele ! ” Amanye amam-Fengu apamba, anqwila, angena ehlatini elibi kunene pantsi kwenkalo ye-Sihogo. Amanye emka ngom-mango etsalele emazibukweni e-Tsomo, akwa-Sivanxa. La angasentla axakeka ngokunxama kwama Xosa, atintelwa kulondlela. Ehla ngemiba yemfene kulomawa apesha kowakomkulu : ehla kubi amadoda engasa katali.

Lalincokola apo ikehle elaliko ngalomini. Lati : “ Kwakukubi kweli lizwe ngalomini. Mna ndehla ngalowamba ungentla kwalamti umnyama.” Wati umfundisi : “ Uyaxoka ; ndiyawazi, nd zingela pantsi kwako.

Yimfene yodwa ehla ngalowo." Lati : " Unyanisile ; ndafika apo ndimfene kade, ndipepa imikonto, ndaziposa ndehla ndingasakatali." Ude wancama umfundisi akuti amanye. Unyanisile. Sambona sisehlatini. Waziposa sati ufile lowo. Sambona selesiti vù etyolweni ngapantsi wayinkunzi yemfene ukuhla itambeka linamatye, etsyalele ehlatini. Kwakukubi ngalomini, amadoda enza engacingi."

Elinye irwanqa lapélelwa etafeni ngapezulu. Amawabo aliputuma ngehashe. Waziposa engasaboni umfo kuba enxámele ngasekaya. Yajika isali. Wanxáma yena wakwela emhlana ; wafaka intonga ilengalenga ngapantsi isali. Wanqandwa selepalisa njalo. Bati : " Yima silungise ; izitibile ziyakubambisa amanqina lwe nawe. Akuko mntu oyakubuye akuputume sekunje."

Baqala ukumisa bakuwela i-Tsomo. Kwasa iko le ivela kwa Gcaleka ipetwe ngoka Blekiwe noka Tshalisi. Atyálwa ngoku ama-Ngqika kwanzima ukuhla i-Tsomo, afa kakulu ukuya e-Ntlangano.

### INDABA KA-SOGA.

Yehla apo indaba yexego elati lingu Soga lakuxakeka. Lize kuti vu ebusuku e-kampini sekuntsuku kuliwe, lati lize kumfo ka Tshalisi, umhlobo omkulu kwa Soga. Kwabonana, kwalandwa imvela-pi. Laxela ; kanti ite yakulandwa yanobunqina nakumam-Fengu inteto yalo.

Lenjenje ixego : " Sawela sawaleqa amam-Fengu sada saya kuwaweza e-Tsomo. Salala apo, kwasa. Asikulela, sehla i-Tsomo sikangele e-Ntlangano. Ndadinwa ; kudala ndisilwa, ndisukela ; ndapelelwa ekujikeleni ezantsi kwa Skelewu ; ndaqonda ukuba iyakukauleza le iza ngenmva. Ndakangela ndabona umnxúma ndangena ndaziqusheka pantsi kwamafukufuku omlambo eludongeni.

Kwafika abatatu bakowetu, ndisaqala ukuti-kéfu, bangena nabo; Ndala, ndati: 'Funani eyenu, ngowam lo.' Batyudisa bona, bangena. Ndati: 'Nenza ntoni n ngafuni eyenu?' Kuyakonakala nindipanga umnxúma wam ndilixego. Bapika batyudisa bangena. Asuka afika amani-Fengu. Ndeva umfo esiti: 'Nalu unyawo!' Wati omnye: Lurole. 'Beza naye. Watandaza wati: 'Nd'yekeni zinkosi, ndiya kuxela sibaninzi apa.' Bamgqibela. Wati omnye: 'Nang' umlenze!' Bat: 'Wurole.' Bamrola nalowo. Watandaza wati: "Ndayekeni zinkosi, ndiyakuxela sibaninzi apa.' Bamgqibela Ndati. Nantso ke into ebendiyixela, kuya konakala apa bepanga ixego umnxúma walo nje.' Bafuna ngoku, bamfumana nowesitatu. Yakwa yilongoma: bamgqibela naye. Ndati: 'Yehla into ebendiyixela.' Ndazenza mncinane, ndancatama emhlabeni, ndayama isikun'. Andazi, nokuba kumnyama apa emva emnxunyeni, nokuba kungokuba ingowam lomnxúma. Abandibona; ndasinda ndingasaqondi. Bahamba abo, kwalandela abanye ndalala apo mna."

"Ndakohlwa kukubéka ngase Nciba; amazibuko avingciwe izimpi zizele ngelocala. Ndasendihlala nganeno apa emahlatini. Ndafa yindlala; ndati mandize kuwe mnta-ka-Tshalisi. Ndingu-Soga, ndincede mhlobo wakowetu." Wamtata wampa into edliwayo wamgcina. Ubuwe wabona ukuba makasiwe kwenye ikampu wamndulula ne polisa. Labuya lona lisiti sihambe, sahamba, kwati kwakuba seludadeni e-Nciba wesuka wamnye umtsi um-Xosa, watsho ctyolweni wazihambela.

Isihla-nje lendaba u-Kiva akaseko kwelozwe wenze imitsi ukuya kutata u-Sandile. Waxakwa ngoku oka Nqika kuba kutiwa: "Ngoku ilizwe lifile kade. Unyana wako uyafunza. Yenza msinya uwele; imikosi isabéke pezulu e-Nciba,



wela wena ezantsi." Yavuma yakukuliswa indoda ehleli imbáxa kwaku Nongqause.

Wahamba nayo inkosi u-Kiva kwawelwa kungeko nto. Zabonana inkosi e-Nciba ezantsi ekungeneni kom-Nyama : kwacetywa ukudibanisa imikosi, kungenelwe ikampu ekwa-Centane.

### IMINI YAKWA CENTANE.

Lemini yeyokuqondwa kakuhle. Kulapo imikosi yakwa Gcaleka yaqobokayo yancama. Eyama Ngqika yanela ngalomini ; yasaba, yawela i-Nciba buputuputu. ikumbule izinqabeni kwa-Hoho.

Ikampu ikulommango ubéka ngase kunene waktutitya ku Centane, upumele lonkalwana ine "*Plantation*" (amahlat' edywabasini) namhla. Imi kakuhle ; into ezayo iyakuhamba ebaleni. Inqatyiswe ngendonga zesoyi, nangemisele. Izikundla senkanunu zenziwe kakuhle. Mganyana pambi kwendonga kuko imisele yokuncatama ezona ndubuli nge *refile*. Eyase Bika ayikude kuyapi ; imikosi inokuza msinya ngamahashe itelele kule ikwa-Centane.

U-Mapasa ukweyake ikampu ku Macibi, kufupi kule yakwa Rulumente. Apo usenkonxeni, kuba u-Rulumente uyamranela, esiti uhanjelwa futi ngaba komkulu ; angomelezeka ngokufika kwama-Ngqika, ade apakame angene ngaku Sarili.

U-Sarili akakamncami u-Mapasa. Abatunywa basahamba babuye. Inkosi iti, wode acapuke, enziwe umbanjwa futi nje omelezeke ngokufika kwama-Ngqika. Uzakude apakame angene ngakumawabo akubona ibambene pambi kwake. Liyavakala neliti u-Mapasa uti uxakile uxinwe yikampu : uyakupakama akabona ituba elililo.

U-Sarili no Sandile base Nciba malunga nokungena ko Mnyama. Ama Ngqika, ashushu ngento eyenziwe ngu Mapasa. Ati : "Tina ma-Rarabe sawela sashiya indawo yetu yase kunene, yasala yatatyatwa ngu-Buru ; sazi yena engosengela inkosi. Nanku namhla sifika u-Mapasa esengela umlungu. Inkosi mayisivulele siqale ngaye, simtwale ngempumlo siye kumposa kulo kampu ayenze eyakowabo." Walile oka Hintsu wati : " Ukubinza u-Mapasa kunye nokubinza kum."

Kubanjwene kakulu ngalendawo ; kuba amapakati akomkulu adiniwe ngu-Mapasa, atanda ukutelela kwelama-Ngqika. Nezimpi ezikade zisenzakala, u-Mapasa epunga ikofu e-Qonce zikwakwelo. Bati : " Lamikosi izayo ngaku Manyube mayikweze i-Kobonqaba inqubule incite u-Mapasa, yandule ifunze sey yonke ekampini." Akavuma u-Sarili, wayilaulela apa kuye yonke, wati makungabiko mkosi uyakuvela kwelicala lino Mapasa. Kupandle ukuba inkosi isahleli imtembile u-Mapasa, ibambe ilizwi elinikiweyo eliti : " Ndiqaule ekamp ni wena ukuze ndivuke ndingene ngakuwe yakubambana."

Kwaba njalo : yahlangana yonke imikosi emazantsi o-Mnyama. Yalaulwa apo ukutshona kwelanga ngu-Sarili. Icebo ilelokuba ihambe ngobusuku isondele, ifunze kunye kwakusa ; yenze icici, iyifake pakati ikampu ; u-Mapasa imshiye ngapandle kwecici elo. Kulindelwe ukuba u-Mapasa wolifumana njalo ituba ngokuqaulwa koka Rulumente apakame angene ngakumawabo. Ulaule wati :—

- 1 Ukunene yeyakomkulu : Ama-Mpondo, epetwe ngu-Hati, ohamba aye kuyivelela ikampu kwelicala line Ofisi namhla, ayijikele ngapaya em-mangweni nganeno ko-Mapasa.

- 2 Pakati ngasekunene ngu-Mtshayelo upetwe ngu-Mgwebi ka-Nxito Lutshaba : wahlomela cyakomkulu ama-Ndluntsha, kuba u-Mtshayelo wenzakele kakulu kulemfazwe. Wati wovana nama-Mpondo, uyivelele ecaleni nangapambili ikampu.
- 3 Papakati ngekohlo ngama-Velelo, epetwe ngu-Nxito Ncamba. Wati ovana nom-Mtshayelo ayifikele ngapambili.
- 4 Ekohlo ngama-Rarabe ehamba nenkosi yawo. Wati onqunqa ezontlambo zo-Mnyama—uyawa kwélelisa njalo ku-Mapasa—ange ati tú pantsi ko-Centane ; ayijikele avane nokunene kwama-Mpondo emangweni ngapaya kwayo. Wati ku-Sandile : “ Nantso inkwenkwe ka-Xoseni, yohamba nawe, ikubonise amazibuko.”

Langa elicebo lililo, liyakulunga. Lonakala zinto ezimbini. Kuse likúmezela, ite shiyini inkungu ; im kosi ayavana ngokungabonani. Kwale ama-Ngqika, engaka fiki otuka zizitonga zisitsho nzima ngasekunene. Kanti sekufunzwa ngama-Velelo, no-Mtshayelo. Aselesiya buputuputu endaweni alaulelwe kuyo afunza engeka peleli ukuqabela.

Ama-Velelo no-Mtshayelo, onelwe kukugabuka msi-nya kwenkungu ; basisulu zenkanunu, kuba beza ngomango. Baye bengekadibanisi nama-Ngqika besakululekile nabaya bakwelacala linama-Ngqika. Kwako abapuma ekampini baba kaulela. Abenkanunu baziqabelisa kumawabo imbumbulu zawa pantsi zaqúqúmba (*shells*) zamaceba maninzi. Apela amadoda kukwapúka intungo. Wateta apo u-Mgwebi, inxele elikálope kunene lika-Nxito. Wati : “ Pakati nkomo zika-Pálo, niye kungena ekampini, nibekeke kwaba baze kunikaulela ! ” Kwabanjalo ;



yazamiseka yonke ikampu. Aqala akwazana amadoda. Kunjani-nje. Lawo-ndini! Kupi-nje Lawo-ndini!"

Kanti kuxa kuza konakala. Ate esaqala ukuvana ama-Mpondo nama-Ngqika ukuze angene ngemva, maxa ikampu izamisekayo sisitonga sento ka-Nxito, yagaleleka eka Mapasa. Yeza ibinza ishushu; yaluqaula uluhlu ekudibaneni. Lalikulu clovuso kuba bebinzwa yile babe-beke kuyo amatemba. Baxakeka kuba ibangenele ngemva, nangehlelo xa bebambene nabase kampin .

Bapakama ngoku nabase kampini. Yafunza nzima neyamam-Fengu ebikulo ntlanjana ingasekunene kwe kampu. Lapela ihlombe kweyama-Gcaleka; yatyálwa ngamandla, yafoxa incamile. Eminye imke ngaloin-mango uya ku-Luyongo yaya kutshona e-Kobonqaba. Emininzi imke nenkosi yayakuhla nge-Qolora.

Ama-Ngqika axakeka gqita. Eka-Mapasa ize itanda kuwo kanye, yawangenela ngehlelo lokohlo. Amam-Fengu nabase Kampini bayikulela ngapambili; kwako nabaqala ukufika bevela ngomendo, abayingenela ngemva. Basinda ngokumka ngehlelo lase kunene. Bemka bedikiwe.

#### U-KIVA.

Akabangako ekuqalekeni kwengoma. Akude kucace kanye ukuba yabe iyinina. Liko elixela ukuba ibe sesika Saule no Davide. Inkosi enkulu ifikile-nje, ayingi umfana angazibalula. Ubabonise indlela; kwatiwa kuye: "Kudala nihamba; kudala nisilwa; kánilale, ninikele kuma-Rarabe." Wasala ngelo; walala kufupi ebawa. Ubonile ukuba akulunganga; waya enxámile ukuya kukaulela longozi. Wayifunza eyake ezama ukupetula ama-Ngqika, enze eyesibini. Waqonda ukuba anele acinga amazibuko e-Nciba. Emka encamile; amanye

akangela ku-Mpangele ekaya ; amanye ayakungena ku-Mbumbuzele no-Cawa—amahlati asezantsi e-Mnyameni. Yindlela leyo eya emazibukweni ekwawelwa ngawo e-Nciba mhlamnene.

Lasala lodwa ikálipa elikulu ne-Tsonyana, nalo linge-lonke. Libone kwalapo,—kuba ligcisa elingapazamiyokuba akuyikulunga ukubuyela e-Nciba. Le isukele eyakomkulu seyimpangele ukuhla ; ukuba akazikuyiwela i-Nciba nama-Ngqika, iyakumfumana kulomhlaba usitábazi emantloko e-Gxafa.

Eminye yase kampini yovingca emva kwaleyo. Amam-Fengu abe zinkumbi ukuwela i-Gcuwa, amngenele ngenmva. Kunjalo nje iko le iza ivela ngase Bika. Ukangele njalo wati makafunze, eyake iseshushu ; eka-Rulumente ingekavani ngokumkaulela, isapitizela ngokusukela le icitakeleyo, atyudise acite le ipambi kwake, aqabele kulonkalo ipantsi ko-Centane ehle i-Kobonqaba.

Kumhla kwaliwa ! Abakwa-Gubevu abalwa apo, amadoda alukuni angafane ashenxe, ati : Aliqonda apo i-Tsonyana ; amncama apo u-Kiva ; aqonda ukuba ungoyedwa ekupateni umkosi. Watyudisa futi ; bamshenxela, wenyuka ezo ntlambo zipakati kwekampu no-Centane, wada waya kuti tú enkalweni abenxamele kuyo bemshe-nxela futi.

Apa inteto yamadoda ayivumi ukude ivane. Akó awe-Tsonyana ati lihambe lisilwa lada laya kuvela enkalweni. Kwati tú pambi kwabo eyakowabo eno-Mapasa. Banqena, ukubinza oyise bafoxa. Bafulwa ngoku bavingcelwa kwelo hlatana lipantsi kwekampu. Amadoda apela apo. U-Kiva waqáula wasinda nambalwa. Kute kwakuba njalo amadoda ati : “ Masi nxáme silande inqina lalo une nkosi, siti nca kuwo.” Wala wati : “ Ses.-

lapa nje masingalushiyi usapo lwetu, masiputume lona, sandule ukulandela." Yiyo lonto angazange abuye adibane nowakomkulu, ade afe nelo binzana.

Bako abakwa-Gubevu, benqinelwa nangaba kwa-Gcaleka, abati wasixaka ; wasixaka sesincediswa yeyakowabo eno-Mapasa. Walwa nayo kanye ; kwabulalana amakaya apo enkalweni, wayisunduza ; waqabela wazihambela. Yiyo lento beko abati ngalomini imbi kunene : " Umkosi wakwa-Gcaleka ongazange ujike, uflatele, li-Tsonyana elalipetwe ngu-Kiva."

Ipandle yona into yokuba yilomini ebeya kwenza ukukulu ukuba abengonelwanga ngamakwéle : ama-Ngqika, ekwéletela yena : eka-Mapasa ikwéletela ama-Ngqika.

Kweli pike akukabiko kuqinisa kutiwe yile eyiyo. Kuko kodwa ukutanda ukutambekela kule iti : Waqabela wazihambela. Kuba ziko indawana ezibangela ukuřana okuti lamadoda e-Tsonyana ayengena kuti labulalana lodwa ngalomini, etanda nokufulela ihlazo lika Mapasa no-Xóxo.

### UKUCITAKALA KWAMA-GCALEKA.

Oka Hintsá ulile inyembezi akubona ukuba u-Mapasa akaneli kubonela inkosi yake ibulawa, ude wapakama nomkosi wake wati mayibe nguye oyigqibelayo. Walila wancama ; yancama nemikosi. Ayizange ibuye ibumbéke, ivane, ilwe. Isuke yacitakala, yalelo qelana lizama ukusabisa ezalo inkomo.

Ama-Ngqika awenzanga xesha ukuwela i-Nciba exálele ukuvingcelwa emazibukweni enenkosi. Awela eqonde kade ukuba owabo umcimbi seyikukukúsela amakaya koma-Kubusi, noma-Gqolonci, nokusabisa inkomo nosapo. Akuxakwa apo, kuyiwe ezinqabeni zasendaleni kwa Hohó. Yaba iyapela njalo imfazwe eyimfazwe.



## UKUFA KUKA-KIVA.

Akucitakala ama-Gcaleka yaba mininzi imikosi ka Rulumente esukelayo. Yahamba indlela ngendlela itimba inkomo, iqbulisa pinapina imihla yonke, kuba kungeko ongomkulu.

Kubeko owamam-Fengu osinga emakaya unyuka ngalomango utata amantloko e-Shixini ne Qwaninga. Uve ngebáqo ukuba uko owama-Gcaleka pezulu e-Qora. Wasukela, wahlwelwa, walala. Uvuke kungekasi waya kuvingca ezantsi kwalandawo kubikwe kuyo; wabáqa abafazi ekuseni, babanjwa, batétélwa aqata kusitiwa. Siyakunibeta ngoku. Baxela bati ongentla ngoka Kiva.

Ngokumazi bandulule kwalapo abamahashe bokubikela omnye obukwelo cala. Bahamba kuhle bakweza. Abase manzini bafumana amanqina enkomo balanda. Babika bati: "Zinyile: buyaquma!" Malunga ne-Zikovana umkondo umke emlanjeni, wakwéza intlanjana ekutiwa ngu-Mabuya, bawulanda. Kute xa abangapezulu bayayo kwihlatana elingeni, yateta *i-refile* enyeleni. Babona ku juba u-Nkosana into ka-Mcweli, wesika Sokapase e-Nqamakwe. Bamcôla sekupelile: imbumbulu yenze ikolo ebunzi. Bati: "Nguye; yinqu Kiva: usahleli entweni yake!" Akangelana ngoku amadoda, ahamba efuna indawo zokuncatama. Afoxa la asehlatini ehamba etimbisa. Yanyingeka intlambo, kwaqala kwaxaka. Awa futi amadoda ezinxwelera kungeko ifayo. Amanye avukwa lolukulu ufefe; bapangelana ngokutwala abenzakeleyo. Ahamba lawo ebika kula eza ngemva esiti: "Kubi pambili apa, kufumenene no-Kiva." Ema ngoku abúnga, kuba akusalungi umntu akuvela kule ngxingwa.

Amanye abuy' umva etanda ukuwela ezantsi akweze nga-pesheya, aze kumvelela ngemva ngapezulu. Kuse-

njalo kute tú omnye umkosi. Bawukoba aweza apa kubo ; waya kuvela ngemva ngapezulu. Wacota waya ; abanye aba balibazisa, benana bengati baya funza. Kute, bakusondela aba bangapezulu, bawabona lamadoda, kuba ihlati eli belingeni. Babasa kunye bonke, bakahlela iqela. Yafunza kunye yomibini ngoku, yawaqgibela. Baba ngabanye abasindayo ngokutyudisa behle intlambo ; kuba litáfa ngapezulu kungeko namikosi, liqelana nje lamadoda.

Wakauleza owakwa Rulumente, watata indlela unxámile kuba unenkomo zoku fihlwa. Kuse kubako ama-Gcaleka afikayo, bafumana kulele apo kumadoda amakulu la :

Abaka Xoseni bobane : u-Kiva nabaninawe bobatatu ;

Abaka-Mshweshwe, uyisekazi ka Kiva bobabini ;

Umpakati : u-Mkwayi ka Gidana ;

Nento ka Dyasi isikulu.

Babatwala babafihla kulontlambo. Kwaba njalo ukuhamba kwelo gora lahamba nje ngendoda lahamba namakalipa alo elalihleli liwatembile litembekile nalo kuwo.

Usapo lakwa-Gcaleka lusaya kuqabuka lufunde. Koti kwakuba njalo olandwa lamangcwaba kwakiwe isivivane esikulu emangweni pezu kwawo kufunwe incibi ifole elityeni elihle lamagama :—

KIVA

IKALIPA

LAKONZA I-NKOSI

LATEMBEKA

KWASA EKUFENI

\* \* \* \*

Kuba ekuhambeni kwamaxesha bayakuzingca ngalomfo ka-Xoseni ka-Buru, ka-Kawuta babalisele amakwenkwana abo ibali lika-Kiva bafundise ngaye ukukalipa nokutembeka nokutanda i-Nkosi no Hlanga.

## ISAHLUKO IV.

### U-BOVU KA-NTENETYA.

U-Bovu ka-Ntenetya ibiyinkunzi yem-Fengu into endevu zimileyo zaxela ubovu lwentenetya, unentsumpa emhlatini kweli cala lokohlo. Yinto eti yakuzibonga iti :

Ngu Bovu ka-Ntenetya, uquma ka-mhlati,  
Ngu jola ngozipo kant' uyayigqiba inyama  
Yinxanxa ka Ngxukula itintel' itanga  
Lisiya kowalo kwa Mpotulo.

Emana ukuxela into ezihla ngomqala nje ngelilelake uti uyabonga ; kuba ezinto amam-Fengu azikwazi ukubonga. Zoti nokuba ziyalinganisa zitete futi ngento ezibeka ngase siswini. Kuba naxa bekubongwa u-Feltiman into ka-Bikitsha bekuye kutwe :—

Yinyebetu yem-Fengu intwe'mlomo unenkoko  
Umtandi ka nqata ulikot' eli xatula.

Kuba im-Fengu ayikwazi ukutsho katatu ingatetanga ngento ebeka esiswini.

Ebesitsho-ke u-Bovu ka-Ntenetya ati kona akuba shushu atsho kakulu.

U-Bovu ka-Ntenetya uquma ka-mhlati.  
Ujola ngozipo kant' uyayigqiba inyama.  
Yinxanxa ka-Ngxukula itintel' itanga,  
Lisiya kowalo kwa-Mpotulo.

Yingcibi yamasi emvaba inengqaka

Ijji' okomhlelo udle uyotywe.

Y.ngwane emtendevu idla umxaxa wembaza

Ilahla intimla ndipe isenene.

Lihlengesi enduna lidla amanyazala

Lindipe isaqomolo ndidle ndincame.

Yingonyam' engcita yase lu-Tukela

Ikahl' inyati kuhlute amatole.



Kuti ngenye imini kuba eyinto ezingca kakulu ngokubona uve selesenjenje.

U-Bovu ka-Ntenetya into ka-Dabula,  
Into emlomo ute qeke ngati sisisele,  
Into esisu siholoholo ngati ngumqolomba.  
U-Tayiza emitayini kupume inganga.  
U-Ginya untshulantshula ati bandivimbile,  
U-Ginya umagxa ati ndafa lipango.  
U-Mangalel' u-Tixo kuba emdale kubi,  
Wamkulu umqala sasincinane isisu  
Sele hamb' imigidi epete umhlanziso  
Upuma pandl' awudle abuyele ezibekileni.

Wayesitsho ezantsi ecwebeni le-Qora ekonza apo ixego lom-Xosa amam-Fengu engeka weli ukuya emlugweni. Kute ngaminazana itile ebadula elwandle efuna into ezidliwayo, kuba ngezo mini amam-Fengu ayesidla into yonke nenxoxo-le yeninga nenkunkumana yase lwandle, wabaqa imvubu ilele ngapandle ecwebeni. Wafana watabateka ngofuba wabaleka waya waxela enkosini yake. Nanku imvubu ifele ecwebeni. Wati um-Xosa suka apa, uyaxoka kusebusika nje amanzi ebanda yinto yazo ukupuma zilale ngapandle. Waqala waxoka wati hayi nkosi : ifile kudala ndiyi xokonxa ngamatye ayivuki : nyani ifile.

Yek' oko ! atabateka ama-Xosa into ezitanda kakulu inyama, ahlabelana imikosi yayimi rozo ukuya kwesisisulu senyama kupetwe ingobozi namazembe nemikonto. Lati ixego lom-Xosa lakuvela layibona imvubu layidumisa im-Fengu yalo. U-Bovu ka-Ntenetya! Im-Fengu yam endiyitandayo, im-Fengu yam ekuteleyo, ihlutisa intsapo yam ngenyama yimbuvu, im-Fengu yam ekalipileyo ixobisa amagora akowetu ngamakaka emvubu. Im-Fengu yam endiyitandayo. Ingangcolisa apa dingayibeki tyala. Latsho ixego labaleka lesuka umtsi latsho pezu kwemvumbu.

Liza kuxentsa apo lipete umnqayikazi walo omde. Yasuka yavuka imvubu yali posa paya ixego. Latsho ngen-tloko etyeni uduma olubi kunene. Lavuka libomvu ligazi laputuma umnqayi. Lakwela ngawo ku-Bovu ka-Ntenetya. Eli xoki lizakundixokisa ndizihlalele emzini wam. Lamambatisa ngomnqayi. Umtakati undisa enyameni kanti undibulalisa ngemvubu. Lawufaka umnqayi. Ati amanye ama-Xosa edane ancama ebona inyama iye-kutshona ecwebeni. Beta nkosi ! beta ! bulala lento, beta !

Waqonda umntu omkulu ukuba lifile ngoku. Nangomso loti lakurawuzela oluduma dingabinto ngulomnqayi. Kwati kwakuba sebusuku watata inyawo. Wabila ebaleka obubusuku chhalele lomango upakati kwe-Qora ne Shixini. Wahamba etandaza inyawo zake. Nyawo zam ! Nyawo zam ! Ningaba nindenzele nina nyawo zam ! Wamana ezilibazisa ngengoma eza nayo pesheya ko-Tukela

Igqira lendlela ngu-qongqotwane : uqongqotwane

Inkosi yendlela ngu-qongqotwane uqongqotwane

Yonke into ngu-qongqotwane : uqongqotwane

Uqubul' egqita ngu-qongqotwane : uqongqotwane.

Kute kuyasa nanko ehleli kweli hlati lise-Gwadana. Wati kefu apo wadla inoxa. Kute kungentsuku weva ama-Xosa ehlabelana imikosi. Bonisani ! bonisani, im-Fengu iqweshe ecwebeni le-Qora inentsumpa emhlatini ngeli cala lokohlo. Waqonda ngoku okuba eli hlali lincinane. Wata kwakona nyawo. I-Xilinx waya waliwela pezulu wanyatela elu-Xwesini. I-Tsomo waliwela ekungeni kwe-Rwantsana kwezo ntili zika-Mbasa zidume ngamazimba. Ukuze uqonde okuba im-Fengu inxamile itukutezelwe yilento ingemva akawa bonanga lomazimba. Kuba lento im-Fengu woyibona ihamba ipakuzela ingati inxamile ubone seyimile ikangele ikangele

uve seyi siti. Hawu ! lapa kongapuma alukuni amazimba Akayibonanga yonke lonto ngalomin. uxalele le ayesabayo. Wawela, waqabela waya kungena kwelo hlati lisemantloko e-Mbulu. Kanti eli hlat liyabanda alinayo nenxozo : wagqita wayakuti vu e-Qutsa. Wafika wazixela emzini, wazilanda wati wesabe impato embi yaba-Tembu base-Ngcobo ebekade ckonza apo. Kwatiwa makahlale. Wakonza um-Gcaleka otyebe kunene ngenkomo.

Wonwaba watandwa kulomzi ; kuba sisikutali esinama-cebo. wapala izikumba wazicokisa zabazizikaka ez.hle. Wabonisa nosapo lwalomzi ukusila umqomboti nemixaxa Wada wanenkomanazizuzayo ngalama shishini ake.

Amana ewomela kuye amanye amam-Fengu kuba ezinto sezigqibe ilizwe lonke zihamba zimfenguza zide zayakufika nase Hoyita. Wati um-Xosa bayakuba ngabantu bako aba bapatwe nguwe : wena ukonze mna. Wahhlala njalo wonwaba zamlungela izinto zanda nezomkomana zake.

Lafa ilizwe kusenjalo. Kungokuya imikosi yase-Mlungweni yawela i-Nciba izekuputuma inkomo ezatinjwa ngama-Ngqika e-Nxuba zaza kufihlwa kwa-Gcaleka ; inkomo apa ekutiwa ngo tshinonga. Lapitizela lonke ilizwe. Lati ixego lom-Xosa akuyikulunga xa lihleli nenkomo ezingaka kwilizwe eliqawuke kangaka, mali role libuyele ngase lwandle. Latsho lazahlula inkomo ezinye zasala nonyana abanemizi yabo ezinye zaqutywa ngu-Bovu ka-Ntenetya namam-Fengu ake. Um-Xosa wahamba nabafazi abancinane namakwenkwana aselula. Abafazi abakulu basala kulamizi yonyana.

Yana imvula kwati shinyi inkungu bakufika kulamatafa e-Ngqamakwe balala em-Gagasi. U-Bovu ka-Ntenetya selekulelwe zinzingo kuba usiwa kweliya cala aqweshe kulo kanti ukohliwe kukususa intsumpa le isemhlatini.



Selemana ukotuka nasebusuku ati Nokala ezindizisebenzeleyo ndiyakuzifela Nokala! Utsho kuba eyinto yakwa-Gubevu yasema gqwireni izigula-mkonto izalukulandelwa ezifunga u-Nokala.

Wavuka wasenga wazita imvaba wabuya watulula wasa amasi e-Nkosini. Ladla ixego lom-Xosa lahluta lite tywa ngomnweba. Layi bonga im-Fengu yalo U-Bovu ka-Ntenetya: Ingcibi yamasi! Zindulule Bovu ka-Ntenetya! Zindulule. Bopelela imvaba ezo ezimpondweni—bebesenjenjalo ukuzitwala imvaba—uzindulule. Imbelukazi zako wetu ziva umoya wase lwandle zinxakamele ukuwela i-Gcuwa. Ate amakwenkwe ezihlanganisa waqewula ikaka waqewula umkonto u-Bovu ka-Ntenetya, esiva kumnandi ukubongwa yinkosi yake, wadlala emana ukugqita apa pambi kwe nkosi. Bavuka apo ubugqwira bakwa Gubevu! Wesuka umtsi wawufaka umkonto ekungeneni kwentamo. Wamlalisa pantsi um-Xosa. Afana ati nka imilonyana amakwekwana ama-Xosa angazange abone imfazwe. Wawa kwaza amam-Fengu ake. Bagwazeni, bagwazeni, bantwana bam, bagwazeni. Bawa gqibela onke loma-Xosana. Bazileqa inkomo ngezo nkungu banqunqa amanloto e-Ceguwana behla ngalomango upakati kwe-Gcuwa ne-Tole kuba yena kupela kwe zibuko alaziyo e-Nciba leli le-Nyati. Ufunzele kona aze awele ayekungena nazo em-Lungweni e-Qumra. Bate besazi leqa wabona ihlati pesheya kwe-Gcuwa, eli kutwa ngu-Tala. Bavuka ubugqwira waziweza wazigalela kona. Kanti uya kumhlobo wake u-Bikitsha. Nanko yena ckonza um-Xosa ngakweli litye lendebe likulo mango we-Tutura no-Centane. Wazishiya ehlatini inkomo wacota waya ku-Bikitsha. Wati Yabona Bikitsha, azinganga nto inkomo endizitimbe ema-Xoseni. Nazi apa ehlatini. Masivingcele lo wako um-Xosa.

Kukufupi kwe le-Nyati sopumela kona siye kungena nazo emlungwini. Wati u-Bikitsha, kuba eli-Zizi eligwala, lento yako indiqubule kawuhlale ndobuya ndikuxelele Lasuka laya igwala laxelela um-Xosa. Kuba kwasemvelweni ama-Zizi la ngamagwala. Mhla um-Dali wadala i-Zizi wadala igwala eliyakuhlala lisazeka kude kuye epakadeni ukuba ligwala lidalwe ngamabom.

### AMANGWANE.

I-Zizi elakalipayo laduma linye : ngu-Fanti into ka-Mbasa e-Rwantsana. Naye wakalipa kuba efuze, nangebala nange tambo, kulo nina. Unina yintokazi yasema-Ngwaneni akwa Matiwane esona sizwe sakalipayo kuzo zonke izizwe zakwa-Ntu. Amangwane la alwa no-Tshaka axatisa asizakala aya aqabela e-Lundini eseyimpi ebumbeneyo. Afika apo acita abe-Sutu. Alwa nama-Hlubi awacita nawo kwidulikazi lodumo em-Rugwana. Yile mini kwafa u-Mapangazita inkosi yama-Hlubi no-Mvunga inkosi yasekunene.

Ajika ngoku ama-Ngwane ehla e-Lundini efuna lizwe elifudumeleyo elinotyani nenkomo. Azakuti vu emantloko om-Tata. Lazamiseka elakwa-Xosa lipela ipandle into yokuba akuko m-Xosa oyakuze eme pambi kwama-Ngwane. Um-Tembu wabikela um-Gcaleka, um-Gcaleka wabikela um-Ndlambe, um-Ndlambe wabikela um-Ngiqka, um-Ngqika wada wabikela umlungu e-Rini. Kwanduluka umkosi wama-Joni e-Rini wawela i-Nxuba kwatelela ama-Ngqika, wawela i-Qonce kwatelela ama-Ndlambe, wawela i-Nciba kwatelela ama-Gcaleka, wawela um-Bashe kwatelela aba-Tembu. Zaya zonke ezo zizwe zabonana nama-Ngwane e-Mbolompo pezulu e-Mtata. Alwa apo ama-Ngwane enza izimanga efikelwe lilizwe lipela nezixobo ezingazange zibonwe ngawo. Kuba

aqala apo ukubona lentonga ibodla umsi nengqata umntu abulawe yinto emfikela engayiboni. Aqala apo ukubona ihashe nomntu ekwele kulo. Ati lento isekude akohlwa ati sisipi esi isilo? Umzantsi umanqina mane ufane nenqu kanti umntla unezandla zipete intonga ufane nomntu. Ati siyakulwa naxa sifikelwe yimihlola enjalo.

Ekugqibeleni axakwa zinkomo ezazitinjwe kuba-T'embu Umlungu usuke wadubula nge-kanunu imbumbulu ezinkulu eziququmbayo ngesitongakazi esikulu zakufika emhlabeni. Waziqabelisa apa emkosini wazifaka emahlatini ane-nkomo. Zaququmba apo kwawa nemiti yayingxolo eyoyikekayo. Zacitakala inkomo zaqumisa intuli ukuhla amatambeka zinxamele ematafeni eziwaziyo. Wapazama apo umkosi wama-Ngwane uzama ukunqanda inkomo. Kanti-ke ezizizwe zonke sezifunzile. Kwaba njalo ukoyiswa kwama-Ngwane. I-Zizi eladumayo ngokukalipa lalifuze lomadoda kuba lifuze unina intokazi elukuni yasema-Ngwaneni.

Wenjenjalo-ke u-Bikitsha waya waxelela um-Xosa. Wati um-Xosa wazana pi wena nabo bantu? Ubudibene pi nabo? Wati hayi nkosi, andazani nabo. Kucwe-cwe umfana wasebukweni waza kundihlebeli. Oh! kuzakutwani-ke. Nkosi inkomo mazingalali ekaya apa. Maziqabele kweli tafa lisinga ngase Tutura. Amadoda apume aye kuxela emizini—lalisapangalele kakulu oko ilizwe—kunga hlatywa mkosi. Kokona siyakubafikela sibavingcele ekuseni kungeko nto bayaziyo. Utsho kuba esiti wobuya andulule inkwenkwe iye kubaxelela besabe. Kuba into angayifuniyo yena kukubonana negqwira lakwa-Gubevu litimbisa hleze lisuke life naye.

Kanti u-Bovu-ka-Ntenetya uhleli endwebile uyazibona inkomo zimana ukufika emzini apa zigqitsiwe. Wasele



siza namam-Fengu ake behamba beguya bebeta anakaka ngoluti lomkonto.

Singabafela ndaweni inye

Sekukade sikamba

Singabafela ndaweni inye

Sekukade sikamba

Zayiva lengoma inkomo ezileqwayo zapetula zaqumisa utuli ukubeka esibayeni, zalandela imazi nomgqeku zawagila amakwenkwe aziqubayo zatsho pakati ebuhlanti Waseleko u-Bovu-ka-Ntenetya. Wati uyabona Bikitsha! inkomo zikugwebile. Zize kulento itetwa ndim. Wabona u-Bikitsha okuba kusele kancinane lendoda ingamdibanisi nom-Xosa. Kuba ixego umnini mzi selehlatywe kade yena. Baziquba, bazidudumisa ukuhla e-Nciba ezenye zimana ukusala zeyele zapukile. Kwasa seziqabela kulomatambeka apesheya kwele Nyati. Baya kungena nazo njalo emlungwini e-Qumra.

### UKUPANGWA INKOMO.

Kute kwakuba se-Qumra wateta yimbi indaba u-Bikitsha kuba cliciko elikwaziyo ukuzikolekisa kumLungu. No-Feltiman lo wafuza yena. Wati u-Bovu ka-Ntenetya sicaka sake, ezi nkomo zezake zonke. Inkosi zamajoni zisuke zayamkela lenteto zamnika ipasi yezo nkomo zonke. Wazitata nezi bezisetyenzwe ngu-Bovu ka-Ntenetya e-Qutsa. Yiyo lonto ama-Gubevu nama-Zizi akudala ahlala ehlalisene okwe nyoka nesele. Kusu-ka kuvuke futi lento yezi nkomo ka-Bovu ka-Ntenetya.

Yahlala iko lento kude kuye ekuweleni kwamam-Fengu azekuma kwa-Gcaleka. Bekuye kuti mini u-Blayi ewabizele elu-Xwesini onke lakuteta kakulu iciko lodumo u-Feltiman kubonwe u-Faleni into ka-Ngwabeni inkosi yama Gubevu selefuta enxamile eshushu. I-Zizi!

Ingateta lento kuko mna. Yini ke leyo ! Eli-Zizi ndiyakulibeta ngoku. Ibe ngumcimbi ukunqanda u-Luzipo no-Mqambeli. Yeka lento ! uyakuzibulalisa ngo-Blayi, uyatandwa lomntu ngu-Blayi. U-Blayi yinto ni yena, ndiyamcapukela nalo Blayi wenu. Yena upikele ukupulapula i-Zizi lize-ke lona lisibulalise ngo-Blayi. Ndiyakuli faka imvubu lo Blayi walo ebona.

Kwatyapa kuhle imfazwe ka-Ngcayecibi. Ihlā kucetywe kade into yokudibana kwama-Gubevu onke aka-Faleni no-Mqambeli kwesase Geuwa naka-Mangqalaza no-Mtshabe e-Ngqamakwe batelele kweka Zulu inkosi yasekuncene e-Tsojana eyayikutshwe ngu-Blayi ebukosini ngoku cetyiswa ngu-Feltiman. Yonke lompi ifunze ku-Feltiman e-Zazulwana ifake isikuni kwezo ngxandana zake zimaweza. Kwehla imfazwe enkulu adibana onke amam-Fengu alwa nama-Gcaleka yapela-ke le ingo-Feltiman. Into yenkomo zika-Bovu ka-Ntenetya ide yazakulibaleka kwezo ntuli zika Ngcayecibi.

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## ISAHLUKO V. AMA-MFENE.

Eli gama lahlala liyinkatazo kwabafundileyo abahlala befunda ezincwadi kutiwa zi-*history* ezibalwa ngabantu abalanda imvelapi yezizwe ngezizwe. Yaba yinkohla kankohla ukuqonda okuba kwakunganina ukubiza abantu ngegama elibi kangaka. Eliqina lide laconjululwa ngu-Notoyi ixegwazana elidala kakulu elaliqele ukubalisela abantwana intsomi namabali. U-Notoyi yena wenjenje ukuxela.

Ama-Xosa la luhlanga olwavela ngase-Mbo. Kudala ebemi e-Dedesi pesheya ko-Mzimvubu. Ukuza neno ahamba etyala ama-Lawu. Awaweza u-Mzimvubu ne-Tsitsa, u-Mbashe ne-Nciba ada ayakuwaposa e-Nxuba. Kwabako ibinzana lama-Xosa elemayo e-Nxuba. I-Nxuba le-ke yahlala ilizulu lemfene. Nanamhla zisezonke apo. Ziwxakile ama-Bulu zibuqa amasimi zisidla namatakane. Oko bekusa reyishwa ngenqwelo, nenqwelo ezo bezike zibe semcipekweni. Imfene zisuke zihlale emaweni pezu kwendlela ziti zakuba pantsi kwazo inqwelo ziziqengele amatye kude kufe inkabi kwenzakale nababexeshi.

Ate ama-Xosa akuma e-Nxuba zaya kuwo imfene zitanda ukubona ababantu bangafaniyo nama-Lawu. Zapiwa izikwebu zombona. Azamlibala umbona omandi, kanti uyafana nalo ziwutata emasimini ama-Lawu. Zaxelwa okuba lo umandi kuba epekiwe. Zati nyani lento yokupeka yinto. Zaza kuncama mhla zapiwa inyama nomhluzi. Zati nazo maziyifundiswe lento yokubasa nokupeka. Yatetwa lento kufunwa amacebo. Zati imfene mazibolekwe intombi zasema-Xoseni zizokufundisa usapo lwasezimfeneni ukubasa nokupeka. Kude kwavunyelwana zahamba intombi eziliqela ukuyakwenzela usapo



lwemfene isimnari ekungeneni kwe-Katala e-Nxuba kuyo lentlambo ibuye yayifama ka-Derk Odendaal.

Asibanga nampumelelo esi sikolo. Usapo lwemfene lwapikela ukuhiliza ezindle lusenza futi e-“Absent” lutene mbinde nentlaka namagontsi nemibongisa. Luti zakubako kakulu ezoziyolo lulale apo intsuku zide zibe ntatu. Zati-ke ngoku imfene, ngokubona ezintombi ziqelile ingaseko nento yokoyika ukulala emiqorweni yamawa, masezilotyolwa. Kokona kuyakuvela usapo olupekayo ngokutata ufuzo konina. Kude kwavunyelwana nakweli icebo. Zapuma amapulo amakulu imfene zabulala kakulu ingwe zalobola ngemfele. Ancla kakuhle ama-Xosa. Kwahlalwa njalo iminyaka kuhlalisenwe ngoxolo. Kude kwafika amanye amaqela amakulu ama-Xosa avela ngase-Qonce. Afika ngoku ehamba nenkosi zawo kuba kwakusekuvakele ukuba lemizi ise-Nxuba izinzile yonwabile. Aba bafikayo bayikalimela kakulu lento yenziweyo apa e-Nxuba. Yazakuqala apo-ke inkatazo. Ati ama-Xosa imfene mazilobole ngenkomo. Zala imfene zati azizange zifuye nkomo zona. Into yazo kukubulala ingwe zilobole ngezingwe. Ati ama-Xosa inkosi zetu ziyazibanga izingwe umntu ongayisiyo enkosini abe netyala. Zati imfene yeyenu leyo indaba; pezu koko akutetwanga ngenkomo mhla mnene. Yankulu lombambano yada yatanda ukuya emfazweni. Ati ama-Xosa masirole sibuye umva lemizi isematambekeni e-Nxuba ifuduke ibe ngapezulu ematafeni kuba amasimi asezintilini awayikuba nto ngokubuyela zimfene. Kute kwakubalapo zavuka zonke eziya ntombi bezilotyolwe ngezingwe zazimela zabuyela kumawabo ema-Xoseni. Zafika ngoku sezihamba neqela elikulu labantwana. Esi sizwe kutiwa ngama-Mfene savela apo kuba ababantwana abazange babuyele ezimfeneni.

Waye senjenjalo-ke u-Notoyi. Kodwa ke lenteto yake isuke ingavumi ukuvakala kuti itande futi ukufana noku-buda kwexegwazana elaqela ukubalisa intsomi. Kuba tina—kukudala sizizingela imfene—singazange sive ukuba kuke kwako imfene czitetayo.

Kuti kodwa kunjalo, kumana ukuvakala inteto yama-Lawu akudala esiti imfene ikakade lazo bezikwazi ukute-ta. Zaiyeka ngambom lento kuba zibona ama-Lawu na-Batwa, izizwe ezirwada kakulu, zibanjwa ngama-Bulu zenziwe amakoboka. Zati imfene masiyiyeke lento yo-kuteta singafani nezozizwe sipelele ebukobokeni.

Atsho ama-Lawu aqube ati.

Kwaye kuko ingwevu zemfene izilumke kunene kula-mahlati apezu kwe-Qonce ekutiwa ngaka-Hoho. Zamema intlanganiso enkulu eyakubako ekutwaseni kweye-sine inyanga ku-Ntaba ka-Ndoda. Kwakutshwa izigidi-mi ezininzi eziyakhamba pipi zihlaba lomkosi. Ezinye zafela ezindleleni. U-Qa wadutulwa ecwebeni le-Xesi ngama-Bulu aye wele i-Nxuba eyekuzingela imvubu. U-Qe wabulawa yingwe eyekelwe zezinye imfene kuba engumntu wasemzini, wafela kulomawa kutiwa kuse Si-hogweni e-Nqancule kwesika-Mudutulwa pakati kwe-Tsomo ne-Nciba. U-Qi wemka nolwandle exoza imbaza ecwebeni le-Kobonqaba kuwo lamatye apantsi kwe-kampu yamapolisa. U-Qu wadliwa yingwenya ewela u-Mbashe unamanzi kweli zibuko kutiwa ngu-Mawela-Kabini. Ezibini u-Xa no-Xo amawele atandanayo kunc-ne, asinda ngendlela esimanga engalibalekiyo. Aye sele-buya e-Mnyolo ngakulentaba ye-Baziya pesheya ko-Mbashe eyivile ingozi ehlele u-Qu efungele ukuwela i-Nciba ekungeneni kwe-Qeqe kuba ilelo izubuko elingena ngozi xa umlambo unamanzi. Bahamba kumhlaba ombi ukusuka e-Sikobeni kude kuye e-Toleni : umhlaba onge-

nayo intlaka engeko namagontsi. Baqala e-Toleni ukufu-  
mana amagontsi sebelambe bezimfaca. Yehla indaba kule-  
ntlambo ibuye yamiwa ngu-Buso igqira lodumo lase-Ku-  
nene. Nguye lo Buso owanyanga impi ka-Luzipo ka-  
Mvungu ngemfazwe ka-Ngcayicibi. Wayinyanga akwabi-  
ko nomntu omnye owenzakalayo kanti ilwe kakulu kule-  
mfazwe : ide yawela i-Nciba yalwa e-Tusha naku-Hoho.  
Wayikafulela ngemiti enqabileyo eza nayo kwihlali lodumo  
u-Sampofu : nalo pezu kwentlangano yo-Tukela no-  
Mzinyati likangelene no-Msinga waba-T'embu base-Qudeni

Kuyo lontlambo bati gaga pezu kwenkonyana yenyati  
iqushekwe edotyeni. Ngokufeketa bayibamba nge-  
tshoba ; yakala yenza umtyangampo. Botuka imazi isiti  
vu engcotyeni ikumbule kubo ipetele itshoba unyele  
lumile lonke. U-Xa, into elumke kunene, watshela apa  
enkonyaneni esiti imazi iyakoyika ukuziposa kuye hleze  
igile inkonyana. Okunene imyekile yatandana no-Xo  
esele elubala yena kungeko nomga nesiduli esi anganca-  
tama ngaso. Yaziposa : wapepa wayiti xwi ngetshoba xa  
igqitayo kuye watsho pezulu emhlana kuyo. Kwagxwala  
yona ngoku. Babona kupuma umhlambi wonke engco-  
tyeni inkunzi zipambili zibafikela sezibaba. Waqonda  
u-Xa ukuba inkonyana ayizi kumnceda ngoku. Inkunzi  
zona ziyakuyigila kunye naye. Wayiyeka watsalela ezi-  
ndongeni zentlambo. Lute upondo sekusele kancenane  
ukuba lumfikele wabona umngxuma wehodi waziposa pakati  
wancatama ezantsi. Kanti kuxa aya ekufeni. Ute esa-  
qala ukuncatama weva nto ishukumayo pantsi kwake.  
Yeha ! Liramba ! Kwa yinkohla nokufinyeza umsila,  
kwayinkohla nokushukuma oku. Usuke wafa wonke  
umzimba. Yahamba lento, yahamba yada yazakupuma  
pambi kwake kanti licilitshe la adliwayo zimfene. Wa-  
bulela iminyanya yakowabo wancatama.



Ite inkonyana yakuyekwa ngu-Xa yapapateka yehla intlambo ihamba ikala. Yalandela imazi zalandela inkunzi nomhlambi wonke kwaquma utuli ukubeka emanzini e-Tole. U-Xo seletshele apa emazini ngenzipo namazinyo kuba esazi ukuba ziyakumcola eziziza ngasemva okuba uwile. Ifike yaziposa emlanjeni inkonyana yapumela yalandela imazi. Ubone apo u-Xo isiziba esikulu waziposa pakati kuso wantwila wayakungena engcotyeni yemikanzi wavela ngempumlo yodwa. Lomikanzi iseko nangoku ikweli dam lenzelwe umjelo ka-Mfundisi u-Ross. Zagquma zaxwala apa inyati zifuna yena wahlala evele ngempumlo yodwa. Zide zancama zahamba. Wapuma egodole eyilonto kuba eyona nto zingayifuniyo imfene ngamanzi angena pantsi koboya. Wapuma wakweza intlambo chamba elila efuna umntakwabo. Yeka! imihlali akuqubisana naye ehamba naye elila elanda umkondo wenyati efuna umntakwabo. Baqonda ngoku ukuba eyabo into inye : mabenze *istraight* esimsinya bafunzele ekaya. Bayinca into yokuwela i-Nciba ezibukweni lase-Qcqe, basebewela kufupī apa ku-Nyaba batambeka pantsi kwalanduli kutiwa ngu-Matiti bade baya kufika kweso sivivane so-dumo sikulenkalo ipantsi kwe-Lujilo. Baposa kuso amatye ba tandaza babulela iminyanya yakulo-zimfene.

Banduluka, bahamba. Babona kude kufupī intili entle ecumileyo emazantsi e-Kubusi. Intili edume ngodumo lomyezo wase-Edeni apo kukoyo yonke imiti enqwenelekayo ngokubonakala nelungele ukudliwa. Ilapo yonke.

Amakiwane	Imikoba	Untlokolotsane
Amakowa	Imingwenye	Intsenge
Amaqunube	Imibongisa	Intlaka
Amagusbele	Imiqokolo	Incumbu
Amagontsi	Iminqabaza	Umnushulube
Amatungulu	Imigxube	Imisobo

Izipingo	Imibaba	Umtwazi
Izibeta nkunzi	Imipafa	Inxam

Banqwena balangazelela ukupambuka behle emangweni baxamle ezo ziyolo ukuze babalisele intsapo yabo bati Nati saka safika sadla emyezwani wase-Kubusi. Bancama bahamba; kanti kukusinda kwabo oko. Kuba lomyezo uhleli umhle kangaka kulapo kuzalise kona inunu namaramco abulala imfene.

Zilapo ingwe, amahlosi, inqawa, imamba, amapimpi, amaramba ne namb' ezulu. Kuko nengwenya ezimana zipuma e-Nciba zikweze kwezi ntili zifuna into yokuqwenywa. Kanti okona kufa yinyokakazi elubelu ekutiwa ngum-Dlambila: into eti yakuzingela iziguqule intloko ibe yeyembila. Wena-ke wena uzingela imbila! Into emisindo ingenakuxelwa. Yoti ukuba ikohliwe ukufika esiqwini salento ilwa nayo ilume isitunzi esi. Kanti kukufa oko. Kwaka kwaqubisana negora le-Lawu lizingela ekungeneni kwe-Qumra e-Nciba. Ngokuyazi lento i-Lawu lenze msinya ukuzinqabisa latsho pezukwelitye elikulu eligudileyo. Yakohlwa lento ukukwela, yalwa yalijikajika ilitye yaluma apa esitunzini se-Lawu. Elo Lawu lafela endle lingafikanga emayezeni alo ckaya.

Baquba bengapambukanga baya kuqabela e-Lujilo. I-Kubusi balinika ukohlo futi baya kunyatela e-Tyoloyi bawushiya ngasekunene um-Gwali wakwa-Ngqika. Yek' oko ngoku ukufunzela kulamahlati uwanika ukohlo xa uhla ngo-Dontsa usiya ku-Qoboqobo.

Baqala ukuti kefu bakungena ehlatini. Bahlalela amahlati ngoku abake bapumele ebaleni ngokoyika ingozi engabaqubulayo. Bayakufika njalo ku-Hoho.

Kwaba njalo ukuhamba ngezo mini, ilizwe liselibi ingekabiko i-civilization abahambi behleli bezizicenge zengozi ezimbi abaninzi befela ezindleleni.

Lide lafika ixesha lalentlanganiso yodumo ku-Ntaba ka-Ndoda. Zafika kakulu ezivele e-Nxuba nase Nciba nase-Mbashe neminye imilanjana emininzi. Kude kwako nezase-'Isitsa noko zimbawwa. Zateta kakulu zacokisa ukulanda into ezimbi ezenziwa ngama-Bulu kuma-Lawu ezase-Nxuba kuba isezizo ezibonileyo. Ama-Bulu engekayiweli i-Nxuba ukuma. Zateta nengwevu zakwa-Hoho zati icebo linye makulahlwe ukuteta kokona ama-Bulu ayakuti imfene zizilo nongati uyazibamba azenze amakoboka uyakuzixamla ngelize. Okona kuteta kwabalulekayo kwaba kokwengwevu enkulu u-Makad'-ebona; abanye bati ye-Sage yase-Tume. Kuba ibihlala kulamawa angentla ko-Gqumahashe e-Tume ipakula leminyaka kwelo tsili lenyosi clesikoyo na-namhla. Yateta i-Sage yada yanga iteta i-*philosophy* ne *Sociology* etetwayo zi-Professala ko-No-College namhlanje. Yati:—

Lento inqubela—*i-evolution*—ilungile ngokukokwayo yoniwa ngabantu ngamabomi. Isuke-ke ngoko ilunge kwaba bapambili ingalungi kwaba basemva. Abapambili bahlala belumkisa abangemva babangenele ngo-nqapela-wena, ndikule-mna. Nantsi lonto siyabona nati kuma-Lawu nama-Bulu. Ama-Lawu asuka apandlwa kukuzi-ngca ngento yokuba angabantu nawo. Baya kungena kulomkondo wenqubela balandela ama-Bulu. Siteta nje seleko ama-Lawu afunda incwadi. Amanye selebala nokubala emapepeni. Kanti yonke lonto ayiwancedi luto; kuba ehamba apa emva kwama-Bulu ecola-cola amakambi nemiququ, ezizicenge zalo nqapela ndikule. Icebo letu ke tina zimfene linye masingaxeli ama-Lawu singene kulomkondo wenqubela sesihleli sipangelwe kade kuwo. Masibe nowetu umkondo ote geqe; ibe sithi abayakuhlala sipambili kuwo. Ukutsho, zimfene ndini, ndithi masizenzele i-*Segregation*. Mayenziwe sithi namhlanje



ukuze ibe yeyetu incede tina. Ukuba lento siyakuyi dungudelisa siqale ukuyizama sekuko ukuxubana okutile sekukonento zabantu esizitatileyo ayisoze ibe naluto kuti. Iramba masilibete entloko. Makulahlwe siti ukuteta. Xa senjenjalo akuko nto yasebantwini eyoze ingene elusatsheni lwetu. *I-segregation* esiyenzayo iyakuma imile kude kuye epakadeni ibe siti abayakuhlala sihleli sipambili kulomkondo ungowetu. Xa ndilapo nditi, Tshotsho sife esiya skolwana besisenzelwa usapo lwetu ukuze lufunde ukupeka. Kuba lonto ibiyakusitatela ezinye izinto zabantu ingabiko ke *i-segregation* eyiyo. Yenjenjalo-ke i-Sage yase-Tume. Kwadunywa kakulu kwada kwavakala ukuduma e-Debe nase-Qanda. Kwavunyelwana: kwahlahlwa ngalomini ukuteta zimfene ezazidibene ku-Ntaba ka-Ndoda u-Rarabe engekayiweli i-Nciba.

Kanti kunjalo nje ama-Lawu ati kuko mfene eyazidizayo ngokupulukwa kukuteta yotukile inomsindo. Yayibanjwe ilitole. Ama-Bulu ayifundisa ukukokela. Yahamba nawo eyekulayisha e-Rini. Kwati kuba ezinto ezitanda kakulu imali zihleli zibulala inkabi azixoma kakulu iflora, inqwelo yanamawaka alishumi. Kwana imvulakazi ezinkulu e-Bofolo yonakala indlela kwanzima kakubi ezinqweleni ezilayishileyo. Zahamba zixinga ukunyuka ku-Nontongwane. Kube ntsukumbini zingaqabelanga. Lakitika kwabanda kakubi kwintaba ehleli ibanda. Abasa umlilo omkulu ama-Bulu, ota ecope kwezi stulwana zawo zimikenze mitatu. Imfene yona icope elityeni kuba ingenzelwanga isitulo. I-Bulwana elisileyo layituma amanzi. Yati yakusitela latata ilitye layo yalifaka eziko. Lalopula lishushu livuta seyisekubuyeni imfene. Lalibeka endaweni yalo. Yafika imfene seyigodole yawabeka amanzi yaya yahlala elityeni. Yatsha kakubi kuba czayo iblukwe zihleli zineziroba ngemva. Yati jaju paya; ya-

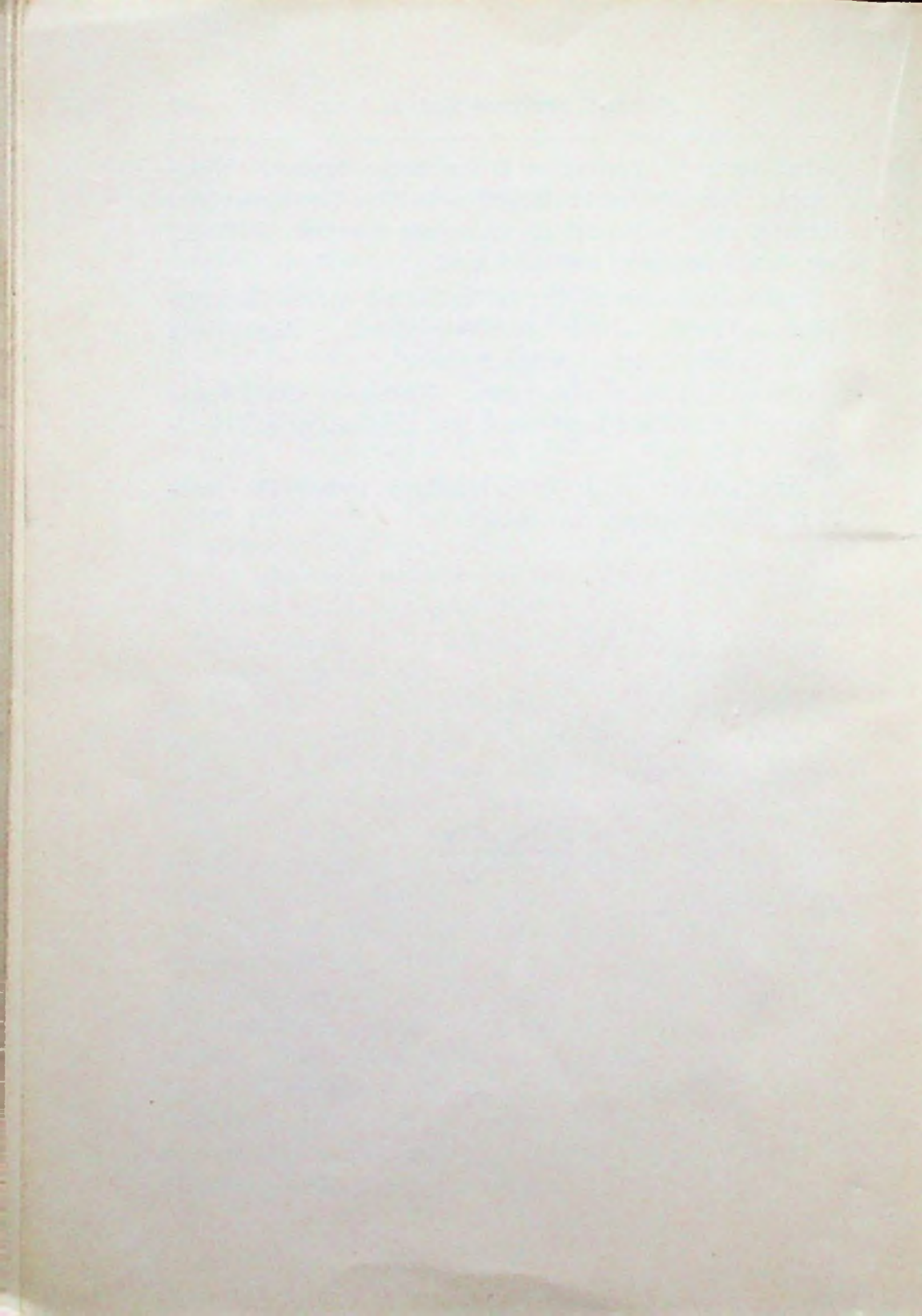
vakala iteta. Yeyona ni le yenziwayo ngoku? Niya-takata! Nitakata kubi! Nindibasela ilitye lam nje anizazi iblukwe zam okuba zihleli zikutukile ngemva. Nihleka nje, nihleka nodwa; andihleki mna.

Otuka kakubi ama-Bulu ati kuhleliwe nje esisilo siya-kwazi ukuteta. Lonto yaba ngumhlola. Aseleyiyeka yabuyela emahlatini kwezinye imfene.

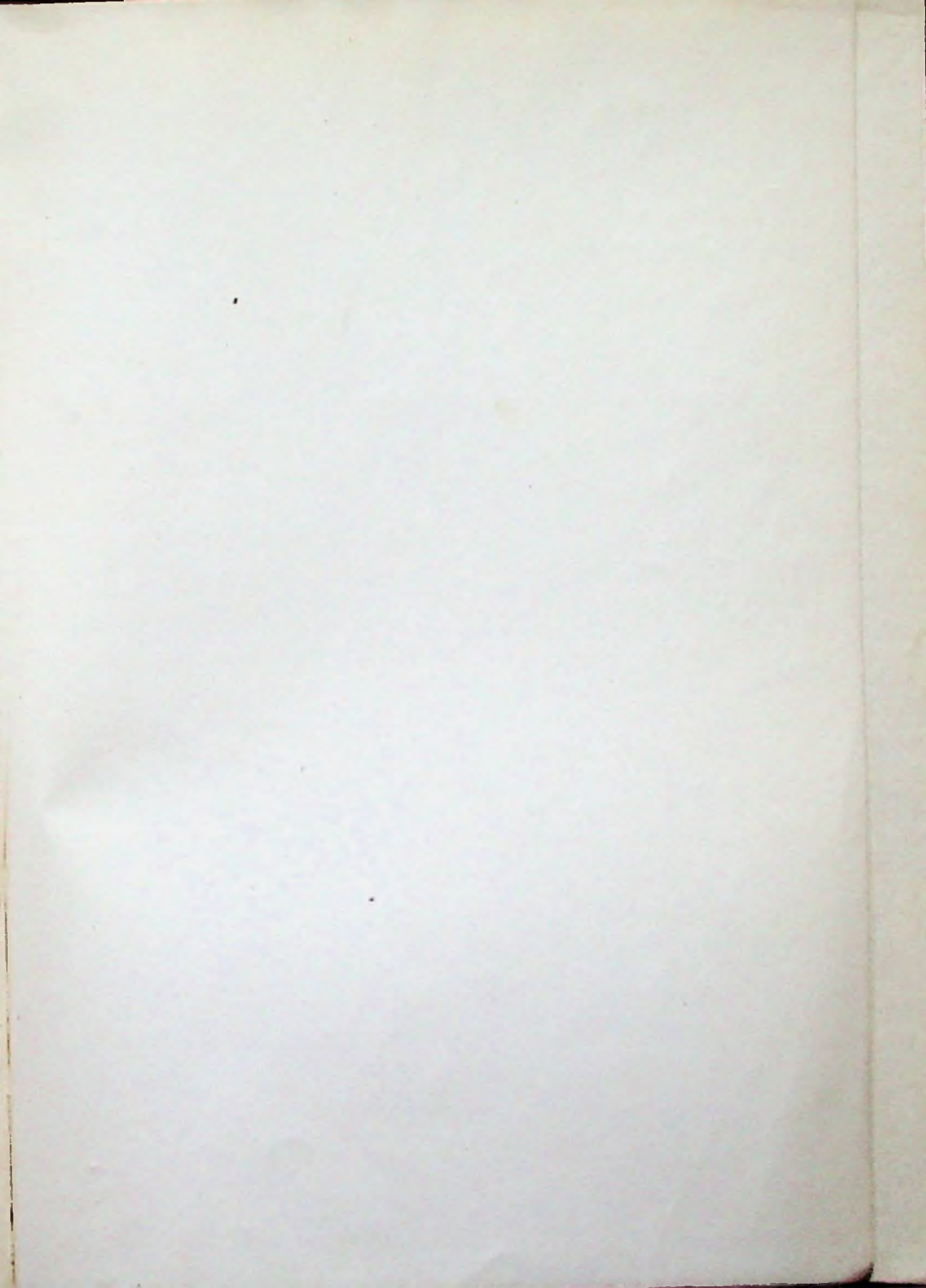
Enjenjalo kambe ama-Lawu. Kodwa-ke aluhlotyana olufane lutete, lude luyifungele into kanti alunanto luyaziyo.

Tina asikabi nandawo siziqondayo ngayo ezi zase-Nciba imfene okuba zaka zateta.











2 JUNE 1942



