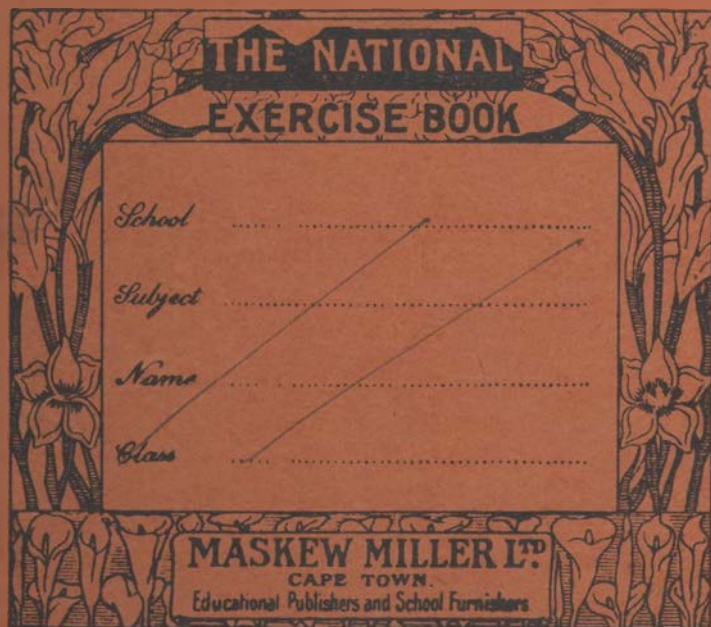


No 2

14,337  
(A)

IBALI LAMA HLUBI



NGU

HENRY MASILA NDAWO

isici

ayi funela sona. Liye Lavuma Lenza  
 nye ngoko liceliweyo. Le ntsila  
 iye yesiwa kwaba noBuggi  
 ukuze bayisebenze ngolwazi abanalo.  
 Icebo Lamagqwipa Lisusela  
 ekugaleni Linqubo Lide Lifezeke,  
 kanti ngalo lonke eli xesha  
 akukho mntu unakana nto ngalo.  
 La makhwenkwe aye  
 aphuma esuthwini, abantu abantliziyo  
 zigwenxa befizile ukukwenza  
 okwabo.

## "IGama LOBUHLUBI"

Eyona nto ifumanekayo  
 phambili phaya yile yokuba uhlanga  
 olu Ntsundu Lube LuBumbene  
 LuLugilima; intetho inye kwanombuso  
 nentlalo.

Ukuphangalala kwalo uhlanga  
 olu kudale izizwana ezininzi,



sa eso neso sazinyulela inkosi  
yaso. Unyawo lokuqala lokungagondani  
nokungavisisani nokusoloko kunyembenyw-  
ana Lususele kobu buthuba.

Abafana aaba uNcobo  
noTadebe baye bafika kwixabiso  
Lokuba bazeke abafazi.

Ngexesha Lokuzeka, uNcobo  
uzekelwe nguyise uMthimkhulu  
abafazi ababini emva kokuba  
be kuthe kwafunyanelwa esizweni.

Owokuzala inkosi yayi  
yintombi ka Hlubi i Bele.

Kuthe ucebano olwenzwayo  
ngu Hlubi, mhlenikwezeni intombi yakhe  
yazekelwa unyana kaMthimkhulu  
iMpembe; Lwoluyelele

kule ntetho ilandelayo,  
"Uyabona nKosi Mthimkhulu!  
ndinguhlubi nje, andilifuni igama  
lenu lobuMpembe, ndaye kwa khona  
ndingathandi ukuba le ntombi  
yam ndiye ndisele kunyana wakho.

Kambe ke Be ndingade ndifumane  
ndixole wakuliphelisa eli gama  
lobu Mpembe, wena Kanye kunye  
nesizwe sakhosiphela. Be Kungaba  
kukle xa uthe wazibiza nge gama  
eniya kubiza ngalo le ntombi Yam;  
Kuba nothi nguMa-Hlubi? Ma  
ze noni se Oniziguqula nithi,  
ningama Hlubi."

Kuthe kuba uMthimkhulu  
engayiboni enye intombi enokuba  
ngumolokazana wakhe walamkela  
olu cebo, wandula ke wenyi  
nye ukuthetha emzini; "Ukususela  
ngalo mhla amabandla (impi) la  
Kothiwa xa aphumayo, aphuma  
ab amabandla aMa-Hlubi,  
nenzala eya kuphuma kule ntombi  
ka Hlubi iBele, Kothiwa ingama Hlubi,  
nokubekisela kwisizwe jikelele."

Savuma isizwe siduma.

Kuphela kwendlela esiya  
ukuba lavela ngayo eli gama.



Emva koku sonke isizwe esi,  
kuthiwe ngamathlubi, kwa nabangendeli  
base be zigiza ngalo. Igama  
LobuMpembe Lapheliswa, Lasala  
kwaabo BakwaNala - Nzima.

Ma sikhe sibuyele kwa  
kuNcobo noTadebe singekemki kuyaphi.  
Akuvakali ukuba uNcobo walizeta  
iKhohlo. Umfazi wakhe wesibini  
yintombi yakwaLuthathi,  
eya zekelwa emButhweni (eQadini).  
UTadebe yena uzeke  
intombi yaseMaMbangutyeni  
abantu nye namaKhesa.

IBali Lithi, uNcobo akafumananga  
bantwana ude uTadebe wazala  
uLulu ngala ntombi yase  
maMbangutyeni bemi abaNcobo  
abafazi. Bambi bathi uNcobo  
waye nomsindo ngokho ke akakho  
owayenobuganga Bokumbuzo nto.  
AGafazi aaba babe libeka phezu

KukaNcobo ityala, kodwa be ngathethi  
nto, kuba waye ngababulala  
bafu Luhlaza.

Kukho ubuxoki obuthi Gase  
Bevana noTadebe koto be ngenakho  
ukwenza into, kuba be moya ka  
uNcobo.

### 'Eyesi Bini.'

Ifuba (igqugula) Likhe Lahlongana  
iintsuku ngeentsuku kubanjwene  
ngolu daba LukaNcobo, kufunwa  
oyena ufanelekileyo ekuzaliseni  
daba bafazi xa ngaba umangala  
mpela. Emva kokuba olu daba  
Luxovulwe lwenjiwa nje, Gambi  
bawe kwelithi, ma tacelewe  
uNcobo aboniswe ububi bale nto  
abambelele kuyo. Okunene kwenjiwe  
njalo, koto usike akavuma kugoba,  
Laba ke nequgula elo Liphelwa  
ngumhlaba, kukuze bathi abanye



ma kucelwe uTadebe avelisele umkhuluwa wakhe imbewu.

Nge Lifutshane uNcobo uye wabacakisa abafazi azekelwe bona, kwacaca okokuba ulinene elingofuni kuhlalwa mpukane, ethetha esiEhi, kungalunga athe waphila ngaphandle kwabo. Umzi nawo ngokwawo ukhe wayi xoxa Jusu Le ndawo ukuzama ukufumana icebo layo; kude kwathi kuuphi amancedo engetho kwavunyelwana kwelithi, "Ma kakhwelele uNcobo."

'UGxothiwe uNcobo emahlubini?'

Kogxothayo nakogxothwayo <sup>uka</sup> kuBuhlungu, kunto nye, kusik kwafana nokuba kufiwe macala omabini.

Izwi eli kufikelelelwe kulo elithi, uNcobo ma ka khwelele, asituko ukuthi Liphume konwatyawe, kuhlekwa, mhlawumbi kufekethwa,

Koko Liphume kulilwa kuncamekile okunye, nje ngokungathi kufiwe. Ngako oko ke uNcobo ufe ehleli, akazohlwaya.

UBuhlungu obeviwayo sisizwe bobungaphaya kwengqondo, kwada kwanga bobugqithiseleyo apho ebukhweni, zakuba zamkelwe ezi ndaba.

Kugqitywe kwelokuba ma ka ndululwe neqela Lamadodana, kwa nento eninzi yeenkomo.

Esi sisiqi siso esabangela ukuba umzi ude unakane into yokuba u Radebe ma ka vusele umkhuluwa wakhe inzala [Deut 25: 5]

UNcobo uye wabusi yiswa ke ubukhosi bama Hlubi, kuba alile ukuwavelisela inkosi.

Esimka nje uNcobo usiya se-  
lethe waphana ngenkomo, eyinika uZulu unyana womninawa wakhe.



Kuthe akuba uNcobo eliniké  
umva izwe elalizakuba se-  
Lubawulweni Lwakhe kwalilwa  
ngumzi, kwahlanjwa izandla kwancanywa.

Uhambé wada waya  
kugaleleka kwathulare iAwwuwa  
(Mopeli); apho amkelwé  
ngembeko emfaneleyo. Umgondile  
ukuba ngumntwana wegazi;  
ukubonisa oko uye wamnika  
umhlaba ukuba awume.

Uhambise wenyé njalo  
ukwaakha umzi Lowo. Beli  
sakumqhula elo gela Lamadodana  
elalikhunye naye lithi, "Nje ngokuba  
uman' ukuthi abafazi akugathandi,  
uSigwadi lo (Sekwati. I) wohlala  
kwabani na?" USigwadi lo  
ngunyana kaThulare, okuya  
eBesemncinane kwakuthiwe wohlala  
ade akhulele kuNcobo.

Uye wabonelwa intombi kwezo  
zase maAwwuweni. Uye wayala

u Maboko, yena wazala u Somyalela,  
yena u Nyabela, yena u Somadeyi.

'Eyesi Thatu.'

Eyesithathu ingxelo ebefanele  
ukuba inge ibaliswe phambi  
kokuba agrothwe, imfutshane  
kakhulu.

Kuthiwa u Ncobo uye wayazi  
intombi kaHlubi, kungakho athe  
akafuni kuba namfazi. Akuba  
efungisiwe wavuma esithi  
akananto nabo. Ube ke uyandululwa  
nje ngoko se kuxeliwe kwingxelo  
yesibini.

Emva kokuba emkile walindwa  
u Ma-Hlubi ngamadoda u busuku  
nemini. UBengahlakuli, engavuni,  
engathezi, no Tadebe engavunyelwa  
ukuba aye endlwini yakhe, ude  
wathi kuuphi wazuzwa umntwana,  
kwathiwa ngu Dlomo igama lakhe.



Ingxelo yesi<sup>thathu</sup>gini iya Landula  
ukuba uDlomo uzalwa ngu-  
Tadebe. Inkosazana uNomloyi  
nguye etuthiwa uzalwa  
nguTadebe kuba uvele se  
kukithuba emkayo uNcobo.

(Noko le ntetho ayivakali  
kamnandi - Umbali.)

Ngalo Lonke eli xesa  
kusenziwa le migudivu kucengwa  
uNcobo ukuba agondane noGafazi  
aaba azekelwe bona, kube kuquqwa  
pogo kuyiwa koosiyazi.

Umlhola babewubinza ekhaya  
kanye komkhulu. Kusuke ngoku  
kuthi nkqi ukuba kongenwa  
ngaliphi na isango kuba into  
isebukhulwini. Oosiyazi  
babewususa umkhondo kwindawo  
ababe yibona, bawulande ude  
uye kuthi ngqu ngesuthu.

Esi senzo sika sisikhumbuye  
okwenziwayo nguRabeka kumawele

akhe, kuBa kambe Le nto ingumfazi  
ikhe iyiswele Le nto inyaniso  
ngenye imini.

Inggondo yetshawe eli  
yahle yayixela okokuba  
Liphethwe, dli Lodwa.

Asinto yayiqhelwe yikubonwa  
Le ~~aw~~ layenzayo, iye nomntu Lowo  
uyenzayo iye ngulo Kanye Lowo  
amhlo esizwe siphela aye  
ejonge impilo-nde Kanye nokwanda  
kwenzala yakhe.

'Ikamva Lika Ncobo.'

"Ukwanda kwaliwa ngumthakathi yedwa."

<sup>Ku</sup> Kumaneké ingeyiyo nto ikhaphu-  
khaphu ukubala ingxelo  
yEkamva Lika Ncobo.

Abalesi bali bali bocacelwa  
okokuba akukho nto ilibali.

Umbali webali kufuneka  
kugala eme ngeenyawo zombini



azame okokuba kunokwenzeka  
ukuhlungula amakhoba, anyule  
iindawo eziya kuvakola kakuhle  
kubalesi Belo Bali.

Bali LamaMfengu Liya thetha  
nalo ngoNcobo. Limghuba  
Limghube Lide Liye kumphosa  
kwindawo ethi, nguye ozala  
uSenzangakhona uyise kaTshaka.

Mla okuto kwam ngathi  
kwathi akuba elisigisiwe uNcobo  
elooyise wabanga kunye nelo  
qela awayendululwe nalo.

Iinto zimbini mhlawumbi  
zintathu ezazi-se nakho utubucima  
ubomi bakhe xa angaphaya  
kwemida yelase mahlubini, ezi  
zezi, amapamcwa, iintsaba  
necesina enamandla kwelo  
lase Ntla.

Na wathubelezayo wada waya  
wafika kwathulare ma kube  
apho wazenza umntu omnyama

ekwathi namhlenikweni se Landile  
 kunye naabo wayenabo balulibala  
 uhlanga abalulo. Akungethi  
 kudibana ngeentloko iintlobo-  
 ngeentlobo zabantu eTawutini  
 phaya ize kanti akuyi kubakho  
 noyedwa umntu weli Linganeno  
 oya kukhe athi ukhe wabonana  
 neso sizukulwana.

Zonke ezinye iinkosi  
 ezasabela kwelaseNtla emva  
 kwakhe zisa khunjulwa, nabantu  
 bazo kuhlangukwa nabo eTawutini  
 phaya. Kungoko esityekele  
 kwelithi fan'ukuba wabanga.

Emva kwethuba elithile  
 elineenzima zalo, ubuye wafa  
 ke uMthimkhulu waNgqangi  
 eBuhlungu emphefumleni ngenxeni  
 yesenzo asenziweyo ngunyana  
 wakhe.





UTADEBE

Engekafi uMthimkhulu  
waye sel' esathabathele kuye  
uTadebe Gobabini abafazi  
bomkhuluwa wakhe ngokwesigqibo  
sebunga nomzi.

Ngentombi kaHlubi uzele uDlomo  
inkulu, eziwe yintombi uNomloyi.

Ngentombi kaLuthathi  
eyazekelwa embuthweni uzele  
uLudwala, naye eziwe yintombi  
uDumakazi eyaba nguMafungwase  
kule ndlu.

Nakuba kuse kuyile nto kuyiyo  
ngoku, kokhumbuleka okokuba  
uTadabe waye khe Le ndawo  
wayimangala yokuba ma se yiba  
nguye ovelisela umkhuluwa  
wakhe inzala. Yayi ngamaxokana  
La athi uTadebe waye se-Levana  
nabo engekemki uNcobo.

# UTADEBE

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Fan' ukuba wanakana kakhulu  
ngobunzima awaye melwe kukubuthwala,  
Esazi nokwazi kwanje ngoko nawo  
umzi ube usazi ukuba uNcobo  
akafanga, nto nje ikhoyo uhlanjiwe,  
into Leyo yayi se ngamenzayo ukuba  
ajike amabombo apho aphanzele  
khona eze ngezikhali ukuya  
kubanga ubukhulu obobu se bunikwe  
yena.

Ukuba wayekho umfana oligazi  
Lobubu hlanti, nge iba kwakungeniswe  
yena ukuse ibe nguye ovelisela  
umzi inkosi; kuloko ke uMkhimkhulu  
naye ngelo xesha waye nge kandi  
kuyaphi enzaleni, kungoko kube ku-  
se kunyanzelwa uTadebe  
ngamandla kuba ezalwa kakhulu.

Eyona nto yango zaxuxuzela  
izisu zamatlubi, kukutefelwa  
kwezi ntombi zimbini nguNcobo,  
enye ivela kubukhulu EdamaBele,  
enye kwaLuthathi ewongeni.



# UTADEBE

Eleentlanga lqhina Lidotshwa  
 ngencwadi ebalwayo ngabathatayo,  
 ethuchi indoda xa ithe yonakala  
 iwe iphelile intsoni, wabona  
 ngomfazi selo ethwala impahla  
 zakhe ebuyela kowabo.  
 Lintlanga esi asituko nokuba  
 ziyi sileka, zithi intombi zethu  
 sizithengisa ngeenkomo. Le ke  
 asinto othe kuthethwe ngayo  
 phakathi kwethu sodwa nokuba  
 kusekulweni mhlawumbi kusencolweni.  
 Uhuge ugande okhanda akhaphutya  
 ntenngiselwano, akungeze uthi  
 umfazi omloboleyo ubuye akhwayi  
 ukumthengisa kwenye indoda. Ngoto  
 ke ukulobola nokunyathela (ukuyitha)  
 intundla yayi lqhina ethwakanjima  
 ukuliphawula kwindlu yaseMafuwini  
 kuloo mihla nokuba umyeni utha wafa.  
 Intombi yayi ithata naloo  
 mzi yendiselwe kuwo; kungoko  
 ke esi ntombi zimbi. Zakholayo

# UTADEBE.

67

Zathi cwaka nakuba umyeni  
wazo efeketha esenje nje,  
zalindela izwi lomzi ukuba  
Lophuma Lisithini na malungana  
nazo.

Umbali wamabali aaba Ntsundu  
odume kunene umfundisi u A. T.  
Bryant owaye khe wema kwaZulu  
ngeze **LIZWI**, umilisele ezingqondweni  
zethu into yokuba uTadebe  
nguye owavelela Kanobomi kwindlu  
kaMthimkhulu waNgqangi.

Umfundisi lo uhambe kakhulu  
nendawo yokuba uNcobo lo waye-  
ngafanga, koko waye gxothiwe.  
Eyona nto sise nenakani Loxo  
khina yeyo kuba xa umntwana  
esephantsi kwamagunya kayise  
ukhatho ukuhlazjwa akuba oone  
gqitha akavuma ukuzohlwaya  
azigobe. Le nkonzo ibisakughutywa  
ngumzoli nenkosi yesizwe yaxisiwe,  
kuxhelwe intomo yesi sizathu.



# UTADEBE

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Kuya kwandula kusunyaxelwe  
esidlangalaleni ngumzoli into  
ekungayo Bekho nabantu.

Emva koku Lo mntwana  
ekuthethwe oku kuthetha ngaye  
wothatyathwa nje ngofileyo.

Ndawana ithe yathanda  
ukuphazamisa umzi yeyokuba  
uNcobo waye sel'ezekile kwacaca  
okokuba okokuba ufe esiya  
abafazi se Bekho kuye.

Phofu naleyo into yavelelwa  
macala onke saza nesigwebo sayo  
sakhutshwa ngobuchule, kwalunga.

Eyabe Lungu i 'will' ibalwa  
ephepheni kufunwe amanqhina,  
eyaba Ntsundu yenzelwa  
inkonzo, kuxhelwe inkomo.

Zombini ezi 'will'  
akukho mntu ungazighawulayo.

"Utadebe nequngula."

indidano ethunye nekos. yegungula Lamaphakathi  
 iGingazanga yabeha. hwa neJadebe  
 nki! umfana lo yungula uqungula uqungula  
 ukuphatha umzi. Exelawa  
 ngoKucacileyo okhuda le ndawo  
 lungelweni aza kuyi thabatha ayikhona  
 elingene humkhuLawa usathe  
 ongekho ye ngoku phakathi kwesizwe  
 ahambelane ma ze omele qbenisindidi.  
 zingqotho ejongile kuzo zonke  
 kuba zela hwaMthimkhulu  
 iya metha." uGukhosi obu "asindlwana"  
 Nakuwaphina osukuba eduqalwe  
 uGukhulu asikuto ukuthi esi  
 sikhundla uya sithakazelala,



# UFADEBE.

170

wodiyiswa ngumthetho esimangala;  
kuba ekhumbula ngemicimbi yesizwe  
aya kuyi thwala phezu kwamagxa  
akhe, ekungade kuthi ngamanye  
amaxefa ngenxeni yokusiindwa  
yiyo abukugete ebukhosini.

Ugithokeliswa phambili indawo  
engogcino lwabafazi bomkhuluwa  
wakhe, kuthiwe ma ze angabi  
nakhethe, kuba kulapho iliso lomzi  
liya kwalusa amanyathelo akhe.

Inkwenkwe uDlomo wayi  
thabathela kuye, kuba iye yakhe  
kade, ayi fundise amasiko, imithetho  
neendlela zokuphatha umzi.

Okokuba uthe wahendeka  
wakhetha imfe emlabeni, woba  
uzicandela umgala-gala ngayimbi indlela.

Lintethwana ezilahle kisayo  
azi bebethe. Ngethuba lokuba ezakuba  
qintloko yesizwe, uthiwe iye  
ngegunya lokuba aze adale  
ubukhosi bamatshawe. Akukho

# UTADEBE.

71

ndawo e iliqhina kwezombuso  
eyasala isisigqi.

Kuthe apho livalwa  
khona igqugula kwahlanganiswa  
umzi waza ke wasumayela  
uMthimkhulu esithi,

“UTadebe uya kuba yinkosi  
yenu ma-Hlubi emveni  
kokuba ndifile.”

“UTadebe” esiHlalweni.”

Emva kokuba uMthimkhulu  
efile, uTadebe uye wahlala  
kwisihlalo sobukhosi samaHlubi  
nje ngeGamba eGambela unyana  
womkhuluwa wakhe. Phofu  
onke wona amaBakala engawentosi  
pogo. Ungene ke efuthwe kunene  
eyincutsho kwezombuso ngokwezithe-  
-the zamanyange ngaphesu kwaBo  
sutuba bezelwe bezinkulu



kwasebuntwaneni.

Xa abe elitshawe nje  
kodwa kube kuphawuleka  
impawana zobudlongo-<sup>dlong</sup>skuye, kanti  
hayi abengenjalo. Ube senziwa  
kukuba umzi lo wakovab use  
ewazi ewughelile, ehamba phakathi  
kwawo echwayitile.

Kuthe mhla wathweswa  
ubukhosi wawabeka phantsi onke  
leo mabongo angabom.

Uye wasizolela isihlalo abekwe  
kuso, into leyo eyatsho baxatseka  
naabo Gabehumzela.

Umē enxoweni lika yise.

Omagini la makhwenkwe  
omkhuluwa wakhe uDlomo noLudwala  
uwathabathele apha, kwada  
kwanga kuya qala ukubakho  
litshawe kwela kwaMthimkhulu.

Uye wawafundisa bontle  
ubuntungele basema Hlubini,  
ewondla nqgi, <sup>u</sup>ewondlela umzi.

Akhule akhawuleza nje ngokungothi  
alala emgqubeni. Athe akuba efikelele  
kubuntanga Gobudoda wawalusa.

Bathe xa bengabafana  
baya besondela ngokunye entundleni  
utuzo kuphula-phula nokubonela xa  
sukuba kusunyayelwa imithetho  
yasebotwe.

UTadebe waba nemihlali  
akubona aaba bafana be hambisela  
phambili ekukhuleni nasengondweni.

Umqweno wathe wawungowokuba  
anga angakhawuleza amsenxise  
ezinkathazweni, nokokuba ma zithi  
zifika imini zakhe zokwaluphala  
zimfikele sel' ebanikile ubukhosi  
babo.

Uthe akuba efezile kwicala  
lokubalusa wabazekela abafazi.

UDlomo uzekelwe intombi  
kaZwana lo uzala uMbambo.  
Emva kwethuba elinobomi  
uTadebe ufumene iyi mfanelo



# UTADEBE

74

yakhe ukuba anikezele iintambo  
zombuso kuDlomo esadla ubomi.

"UDlomo uNikwe ubuKhosi Bakhe."

"Kothi ke owamazibulo athe  
wamzala eme ngegama lomfi  
Lowo, Lingacinywa igama lakhe  
kwa Sirayeli. Duteronomi 25: 6."

UTadebe ukhe wadlana  
iindlebe namaphakathi, uwaxelele  
okokuba uDlomo emzekele nje  
mdala uthanda ukunga  
angel, enikwa ubukhosi buka yise.  
Kuthe nakuba amanye  
ebeSambebele phantsi esala,  
ese nomnqweno wokunga angolula  
nje ngeSamba, akwanceda nto,  
Laanamandla izwi lakhe.  
Kutlusuka kunduLulwe  
iinjoli ukuba zihlabele umzi

# UTADEBE.

75

ngokubanzi ziwusumayeze ngembizo  
ethufuneka izho engokubekwa  
kuka Dlomo uduthosi.

Kuya lezwe susu kwathiwa  
Ga ze bonke balinge utufikelela  
abase nemitsi ngaloo suku.

Endaweni yotuba bafikelele  
bonke, abanye ngaloo mhla wembizo  
basuka bakhunga (banxiba) izinja  
baphuma inghina, kwabe se  
kuthiwa ngaba kwa Makhunga.

Ezinye izimpi zeenye njeya  
utusinga! komkhulu, Lowo nalowo  
ethandé utunga angazivela  
ngezakhe indlebe xa kudalwa  
inkosi; kaloku kwa kuse  
kululwandile phakathi kwesizwe  
apha, kuba abanye babejunge  
utuba kuya kubetwa ululu,  
bethetha ngom lomo bengafihlisel  
be sithi, kwesiya zindlu  
zika Ncobo akufanele kudalwa  
inkosi yakuphatha sizwe.



# UTADEBE.

70

Kaloku iinkosi, neenkosana,  
namaphakathi kunye nabantu bazo,  
baya bagaleleka komkhulu  
Cexhobe bagqiba nye ngoko iGi-  
Lisito xa sukuba kubekwa  
inkosi. Athe akuba amabandla  
ephelele, wathi uTadebe ma-  
ufiywe umzi ku watomkhulu  
kuyiwe kwindawo elithafa.  
Ekuhlени kukaTadebe  
iingqimba ngeengqimba zamadoda  
ibe zimphawu kwada kwaya  
kufikwa kuloo ndawo eGyalathile.  
Emva kwentsayelele emfutshane  
uTadebe uye waphama wathi,  
"Ma-Hlubi, ndikhumbula into  
yokuba niyagazi imfanelo ema-  
yenziwe malungana nalo mzi  
wakokweni onkosi yawo  
yaqxothwayo. Kwazi nina kambe  
ukuba uNcobo onqumkhuluwa  
wam usiye inkombi ka Hlubi  
uSomfazi wethu, enkundleni

# UTADEBE.

77

ingenamntwana, kodwa iinkomo  
zeekhazi layo zaphuma kwa kuni.

Inkwenkwe yakhe ezelwe  
se L<sup>o</sup> emkile yiyo le; namhla  
iyindoda, ndiyi zekele umfazi,  
iinkomo zokuzeka ziphume  
kwa kuni, kwanje ngeziya zalobola  
unina. Iinkomo ezipolwe ngale  
ndlela zigala inkosi.

Namhla nje ndinalathisa  
umphathi oyeka ndibe ndimbambele  
kwiintambo zombuso; ng Nguye  
ke ngoku oza kuniphatha abe  
yintloko yenu.

Ngokomthetho omdala eniwaziyo  
wesi sizwe, ndimnika le ntonga.  
(Yintonga yobukosi ke Leyo)

Wayithiputhu wasinga  
ku Dlomo esiwini wamnika  
yona esandleni, wahambisa  
wathi, "Dlomo, yamkela naabo  
ubukhosi. Abantu, umhlaGa,  
incha, iintaga, amahlathi,



# UTADERE

78

imilambo nayo yonke enye into  
yeyakho. ULudwala lo yena,  
yintonga yakho esekhosi, ma ze  
niqcinane. "Wabulela uDlomo,  
phofu elila esithi, azi lomthwalo  
awukumisinda na.

Kwabe kuthe ngomhla  
owandulele utubetwa kwakhe,  
igqipa lakomkhulu lakha  
olawenza amalinga okumenza  
abenesithunzi nokumqinisa ukuze  
akwazi ukuma kakuhle  
eGukhosini. Kukho nengqenge  
ekwafufuneka ikho ngokunxulumene  
nale nkonzo, ukuze umbuso wakhe  
unga xenga-xengi.

Inkxamleko nemigochu  
ethatyathwayo xa sukuba  
kubekwa inkosi ayinganga nto.

Lelixa iintlanga zisidela  
zisithi asinabo okumkani kuba  
abethu abathandazelwa ngosutu  
gabekwa uGukhosi.

# UTADEBE.

179

<sup>66</sup> Ndiya kukughamisa kakhulu  
kumene, ndikwenze iintlanga,  
kuphume ookumkani kuwe.  
Gene. 17. 6."

Se siphantse semka  
endaweni yethu.

Kambe ke uthe akugoba  
uTadebe wahlala phantsi, kuthe  
isizwe singe kalenzi nezwi  
Lombulelo, waphakama uZulu,  
indla-Lifa kaTadebe wathi,  
esingise kuyise nomzi, "UNcobo  
akafanga, nto nye ase-  
nenakani Layo kutuba  
watefela ooma aaba. Kungasphi  
na isizathu apho uDlomo  
angade abe ngokumkani phezu  
kwaM, kanti uma uMa-Tsawe  
yinkosikazi? Unina kaDlomo  
yena Lisweswe.""

Impobole namadoda  
angamaggala avakelē ethetha



# UTADEBE.

80

odwa esithi, "Umthetho omdala  
wesi sizwe awunge phazanyiswe  
Gubucikwana GukaLulu, uDlomo  
yinkosi." UTadebe uthe oko  
akwenzileyo ukwenzile, intonga  
yobukhosi ilunge kuDlomo, yaba  
ke ngoko iya chithakala imbizo.  
Kuthiwa uTadebe ngoloo  
suku uye wabuyela kokwabo-  
Dlomo. Esi senzo asimonwabisanga  
uLulu. Amaphakathi alunge  
kwicala lakwabo aye abunga  
aya amisa kwelithi, ma  
kaphuthunywe ngedabi elingasayi  
kuba nazidumbu. Kukusuka  
kwa oko kundululwe amadoda  
athembisayo aye kwa Ma-#Lubi,  
endlwini yemisebenzi (yezikhali);  
baphule iinjenge (iziphatho) zamakhaka,  
kuba abedla ngokukhuthelwa  
indlu yawo axhonywe phezu  
kweqoqnga. Ayile aza #enza  
nje ngoko atyelweyo. Le nto

ayenze ebusuku. Batho ekubuyeni  
kwawo wayifunza uZulu,  
uTadebe ebesoloto esebotwe  
phaya.

Impi le iye ixhobe iintonga  
zodwa, ithe ekaDlomo noLudwala  
yakuqiva ekaZulu isiza  
yafiyiselana ukusinga kwindlu  
yemisebenzi. Ifike injenge  
zamaKhaka zaphule,  
yakhankathwa eyakomkhulu,  
yagxothelwa kwicala Langasem-  
Puma-Langa, uZulu waphumelela  
ukubuya naye uyise.

"UTadebe uliziyile ikomkhulu."

UTadebe uyigonde  
kwasentlandlolo into yokuphathela-  
na izikhali kwabazalanayo.  
ukuba izakuba sisighele, kungoko  
athe wacebisa unyana wakhe



uZulu ukuba ma khe bamsenxele  
uDlomo baye bafune ndawo  
yimbi yokuma.

Ekundulukeni kwabo, impi  
iye yee Lephu ukumka iphahle  
iinkosi ezo. Basinge eNtla apho  
bafike babona ndawana ithile  
kude kufuphi neliso lomLambo  
uLuphongolo, bagxumeka  
iminguaba yabo. Na xa kuse  
kumiwe kuyo le ndawo uZulu  
ube nge kawubodli nam umsindo  
wakhe. Into enqhina oko kukubonwa  
esoloko ethe ngcenge ehlasela  
uDlomo, nakuba angazange ade  
waluzuza uloyiso.

UTadebe kufuthi emkhalimela  
esithi, ma kaphenze ukusoloko ephemba  
uduse, kuba abaya bantwana  
ise kwanga bakhe. UZulu unge  
uzivalile iindlebe. Nto ibixake  
umzi kukuba le mpi kaZulu  
ibinduluka kuTadebe.

# UTADEBE

Le mpi iggibe ngokuzahlula  
geqe kweya komkhulu, ide  
gxebe yathi ukuzibiza kwayo  
ingama Tadebe, yaye eyakomkhulu  
ingama Hlubi. Liqale kweli  
thuba ukavela igama lokuba  
aaba bantu ngama Tadebe  
kuba bezalwa nguTadebe;  
ibi kukugala ke kokudaleka  
kwesizwe simbi esitsha ema-  
Hlubini, esiye sangwenela  
ukuzahlula mpela, asaba saba  
nakwenza nto nekomkhulu laso.

Abuye afuduka kule ndawo  
abekisa amabombo ngase Ntsona-Langa.  
Afike agxumeka iminguba  
yawo esithendeni seentaba  
zolu Ndi olima kwa nje  
ngokwangaphambili.

Ngeli xesha ubeselaandle  
kunene uTadebe. Amacandelo  
aphuma kwinzala yakhe  
abetsho ayi gubungo!

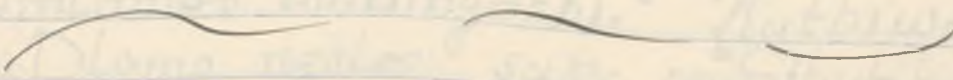


Kanobomi eyase ma. Hlubini  
inzala. Kaloku ngela xesa  
wayeyinkosi wazeka into eninzi  
yabafazi akafeketha, elixa  
babe babini kuphela abaka-  
Ncobo.

Ngokunjalo uZulu naye  
wenze kwa eso, ube nomzi  
wakhe awuthanda kakhulu  
e Mahawuleni (Tawuleni) onkulu  
yawo inguMaswabada.

Impi yakhe igikholisa  
ngokuthi ingamathawule.

Ibali elingenzala yakhe  
lifunyanwa kwi sahluko sexvii  
esikuyo le ncwadana. Wafela  
apho ngaselu Ndini uTadebe.



UDLOMO.

UDlomo uzalwa ngu Ncobo  
ngentombi ka Alubi yasema Beleni  
u Nomunge igama. Umnakwabo  
ngu Zibaya.

“Uziyan’ uNomasiki-siki,  
phungulwa wasiindwa.  
UThung’ abantu nje ngekhwane.”

Ekumiselweni kwakhe  
kwisihlalo sobukhosi ukhe  
wakhathazwa ngumnta - kayise uZulu.  
Siggibeke ngokuthi uDlomo  
no Ludwala bakhutshwa komkhulu  
yimpi kaZulu, yada yaya kubawezwa  
umlambo umZinyathi. Kuthiwe  
kuDlomo ngoLoo suku nguSibutshwana  
akanangubo, kuba wemka ekhaya  
engenayo ingubo. Impi yakhe



# UDLOMO.

86

yada yaya kuwa kumaZengele.  
UDlomo aye amxhelela  
imazi yenkomo; aza uLudwala  
amxhelela inkabi. Kuthe  
ezingubeni amnika engathanjiswanga  
ngamafutha uDlomo, uLudwala  
unikwe eggityiweyo ukulungiswa.  
Bathe abakaLudwala  
bakubona esi senzo se nziweyo,  
baazi okokuba uDlomo akasayi  
kubonwabisa, kungoko baye banakana  
ngokuya kuZulu. Uthe akugonela  
ukuba uLudwala unalo  
mcamango, wakha wamkhalimela,  
waza wakhawuleza wamemeza  
imbizo yomzi uphelela. Uthe  
kumninawa wakhe ma batfudukele  
eMbulwane, uye wavuma.

Le ndawo ngathi yintaba  
esemNambithi, siya buthandabuzela  
ubunyaniso bale nto, yayinqaba  
kukuzi Lahla, ukusuka emTunyathi  
ukuya eMbulwane.

Gxebe ke kuye kwasongwa  
 le mbizo ngokubekwa kosuku  
 emakundulutwe ngalo. Ithe  
 Kanye lo mhla ngaba kundulutwa  
 ngawo, 'suka uLudwala  
 wasinga eTladu, esimka neenkomo  
 zakuloDlomo ezibe zilapho kowabo.

Impi yakomkhulu ayibanga  
 sadenda, yawa ezikhalini se  
 ibufudumala. yaya kuziphuthuma,  
 etubuyeni kwayo yakhithitwa  
 Likhephu, yaza yafa ngokoyitekayo.

Baahlukana ngolo hlobo  
 uDlomo nomninawa wakhe.

Inzala kaLudwala ikusahluko  
 se XVI.

Kwahlwa emini kuDlomo  
 mhlenikweni waphuncukwa nguLudwala,  
 wayeba nguye owakowabo owothi  
 eme ngakuye ngezo mini zobunzima.

InKosi le ibe nento ethe  
 aya yigonda apha kuTadebe, le  
 yo kungalamli xa uZulu ephikele



ukwenza isidube-dube, embona,  
nempi ikwahlonyiswa nguye.

Amaphakathi akhe ayi futha  
sufu le ndawo, kwathuntut' hwa  
lintsuku ezithile, ada aya  
afumana ukuba umthombo wayo  
uphuma kuTadebe.

Aye ayi cebisa inkosi le  
ukuba ma iwungulele kuyo izizwana  
ezingaba zikufuphi ukuse izuze  
ukomelela.

Kwa oko uDlomo usinge  
kuma Nkomo nakuma Zengele,  
wawabikela ukumiswa kwakhe  
bumē nguZulu. Ama Nkomo  
aye alusabela olu daba, eza  
kuye esihla ngentaba kaNgqokola  
ekunye namaZengele namaNgwe  
Lawa akwa Langa. Ngaphandle  
kwa Gakwa Nkomo, abanye  
aba ngabangeneleli.

Emveni koku yonke le mpi  
isinge eNxokotyeni se ikunye

nenkosi, kwaakhiwa apho.

Bali Lama Mfengu Lithi,  
 "UTadebe uzala uMjengu  
 yena azole uZengele."

U Dlomo uthi bawokazi  
 kuTadebe. Ingaba ingenzeka  
 ngandlela ni na into yokuthi  
 uDlomo noLudwala bothi  
 bakusabela ku maZengele  
 bafike esisizwe esizimeleyo.

MhLawumbi aqebuka  
 phi-phi-phi phambili kwakuwo  
 Lo mlibo wasema Mpembeni  
 ingekuye uTadebe nje ngoko  
 Litsholo.

Ma khe sibuyele  
 kwasendimeni yethu. Wabanzima  
 ngoku umzi kaDlomo, abanye  
 beza bangena kuye  
 ngeentabi zeentombo.

Yamtyebisa kunene  
 le ngenelo waza waqala waqonda  
 naye ngoku ukuba uyinkosi.



"Dagi Lase Nkokotye ni."

Uthe Udlo mo  
 ukuba umi kakuhle, wagala  
 wenyula inchi gi zokukhanda  
 izikhali, eji nye zize zokusika  
 amakhaka. Inye kwaghatywa  
 ngamandla akwalalwa.  
 be kukodwa ukuthi  
 ngemihla ethile kugege uwe  
 amadoda nagafana ee lungisela  
 usukii lwemfaywe olungajwa  
 bani ukufika kwalo.

Emva komnyaka mhlawumbi  
 emidini engummi Udlo mo

elimyama lisa ngamandla,  
 kanti yimbi kalulu yamandla.  
 kuthi kuba naye wasele?

eyilungiselele, aho yika, wehla  
 nye ngeenkosi zonke. Uthe  
 eka kulu na se libambe

# UDLOMO.

91

ihlelo, isitsho ingoma yayo yokufunza  
se kuvakala izandi zokunghutywa  
kwamakhaka ngamadolo, ayitsho  
nawo amaNkomo eyawo <sup>athi</sup>  
(athi)

“ Awese siwahawule (rawule),  
Awese siwahawule,  
Nje ngezinyane Lenyamakazi.  
Sinomhawu sihawukile.”

Kuthe apho igqitywa khona  
ingoma le, kwak kwaa kade  
ukuthetha, Ganyathelana ngobontsi  
abazukulwana Bakamthimkhulu.

Yahlasimlisa umzimba into  
yokubulalana kwabantu bezalana.

Ide yanga ingaphathelela  
ekubambaneni ngezandla. Kuthe  
ubufufu bedabi xa buya bukhula  
ngakumbi, kwacaca ukuba

amaTadebe sel ekholwe yeyokosa.  
Kobu buthuda aye onlehla  
ngomva ada aya afika ematyeri,



aye alwa ngawo— yinto elihlazo  
ke leyo ema Hlubini.

Kubethwe u Sibutha  
wakwa Hlubi i Bele emazinyweni  
ebethwa ngo yeyama Tadebe.

Ukususela kolo suku kuthiwe  
igama lakhe ngu Nkenkenene, kuba  
esoloko evelise amazinyo ngaphandle.

Inkabi ezintle kunene  
zika Dlomo zazi ngaphezulu  
entabeni, ama Tadebe aye hlasele  
zona. Oyiswa, akabi nakuma  
phambi kwempi yasema Hlubini.

Asantsu liswa, ahamba ethuka  
esithi, "Inkosi yenu iya hletywa  
ngoosiyazi."

Ama Tadebe afika eziintsali  
emakhaya esiya ~~a~~ inxenye  
yama Khalipha akowawo elele  
uButhongo Bokuggibela kwithambela  
elali Gomvu ligazi Lamakpoti.

Nayo eka Dlomo yafa  
Kano Gom.

Nge xa kugodukwayo, iwakele  
imbongi ya sema Hlubini isithi,

“Dlom'awubunikwang' ubukhosi,  
Ubuzuzé ngenyanda yemikhonto.  
UneGal' elihl' emhlana,  
Ziya Libona zonk' eziny' inKosi,  
Zithi, 'Lavel' igqabi lomthakathi,  
Kanti wena Dlom'awukhafuli.  
Nja yama Hlub' ehlez' emnyango  
Lum'owasekhaya nowasezitheni.”

Emva kwethuba elinokuba  
yiminyaka emibini kungenjalo  
emithathu se kucacile okokuba  
umsindo wawo uwuthile, athe  
amaNkomo inKosi ma ihle  
eNxokotyeni ihlele ekhayeni Layo  
elidala. Umkhosi uphela uye  
wanduluka uphahle inKosi.

Awakele kwa khona, 'Ama Ngotyakazan' asekhabo Ngo Bokazi, — ngama  
Nkomo ke Lawo, evuma ingoma



# UDLOMO.

94

evuyisana noDlomo esitsho esithi,

“Wayi jing’ indab’ emikhonto!  
Iya kubuya nawe.

Soka sibuz’ ama Hawule  
Indab’ emikhonto.”

Ubuye wema ke uDlomo  
enxoweni elo GeLisakuba Lelakhe  
ngaphambili. UZulu umē indawo  
yakhe eluNdini. Umyekile  
akamsunduzwa, kuba noke  
ika kade lakhe ubesoloko  
enomngqwenso wokuba bevane  
ukuzē bazuze amandla okoyisa  
ezinye izizwe.

“Akwa Maduna.”

Ngamhla uthile Lāna  
imvula enkulu kunene, eyatsho  
imilambo yaphuphuma.

# U D L O M O .

95

Kubonwe kufika iimpukane eziluhlaza endlwini kuZulu zathi, "NKosi, kukho abantu entabeni phaya bakhohlwe kukuhla, bathi gaya koyika?"

Eyivile le nto uZulu, ukhuphe ilizwi esithi ma kuphume inghina. Iye yaphuma okunene inkulu. UEhe ebekisa kubantu bakhe, ma ze zibulawe zonke ezinye iinyamakazi kodwa eziinyawo mbini (abantu) ze ziyekwe.

Ezo nyamakazi kufunyenwe ingama Gubevu evela eluSuthu.

Ngoku ngaba kuthiwa ngabakwa Maduna. Bafunyanwa ezintabeni nasemathlathini, babe qhuba imihlambi yabo yeenkomo ezazi ngqokuba, zinconywa kangaka ubuhle bazo ngokungabi nampondo. Aaba bantu batikela



kuZulu, kodwa oyena kumkani  
ubelawula nguDlomo.

Ekufeni kukaZulu aye  
aqetyulwa kubini, amanye asiwe  
kuMaswabada inkulu kwicala  
Lasema Tawuleni, amanye asala  
kuDlamini indla-mafa kaZulu.

UMaswabada uwanike  
umLambo ukuba awume; ugokele  
wathi kuwo, nokuba ngaba  
yintoni na ebalekela kubo ivela  
ezizweni ma ze bayibulale.

UNokhala ude wanda  
kanobomi ekuyo le ndawo,  
kodwa ufe engekayinikwa  
ingubo yobukhosi bakowabo.

Wakha wathetha ezombono  
wakhe, uthe kubantu bakhe,  
"Amathambo enu aya kuba  
mhlophe kulo Lonke ilizwe."

Ngathi le nto yahamba  
nje ngoko wayetshilo.

Wawathetha la mazwi

# UDLOMO.

97

Konwatyive, Kuselwa, Kusinwa,  
phofu sel' engasemnandi empilweni.  
Yiyo Le ke ingoma yama Gubevu:-

"Wena Nokhala ka Gubevu!  
Nant'impunguty' engenamngane.  
Uya bon' indlu yatsha!  
Wen' unge ngangezi intaba."

"UMageba uhlasele emahlugini."

Kuthe kwathi ngaxesa lithile,  
enye yamakhosikazi asebukhosini  
yetyi silika yawa. Ityala Layo  
alithethwanga, kuthe kwakuba  
kunghinakele ukuba ikwenzile  
oko suka yagxothwa kunye  
nomlingane Lowo wayo.

Le ndoda iphanzileyo  
ihambe yahamba, ityhutyha  
amahlathi iwela nemilambo  
yada yaya kuwa kwela kwaZulu



UDLOMO.

Kusala wula uMageda kaRungga  
kwelo.

Ukhumkani wakwaZulu  
uyibuze imvelaphi, imangalisiwe  
nabudungwathazi bomkayo. Ithe

ivela kwela se matludini  
kwaDlomo. Uthe wadlana iindlebe  
nayo nangeinye izinto ezizimbini,

eduya efana ukwazi ukhoba  
amaHlabi angakanani udumngi.

Ithe mamingi ngangokude  
ukhumkani wakwaZulu angabinkho  
ukungena. Lo khumkani he uye

wangwenela ukhonga angathe  
alinyelele elakubaDlomo.

Kwandi ayi valwa ngamivalo,  
Ivalwa ngamakhanda amadoda.

Kuye kwacelwa into ecelwayo  
kuDlomo ngulo khumkani, kutha  
kwaKuthi! kwakha, kwagondwa

oKokhuga isicelo sakhe (Lihlaselo o.k.)

Samkelekile.

Kuthe kungeka Lindeleki nto,  
 oothuka amaHlubi sel' engene  
 amaZulu kwiphiko Langasekhohlo  
 kokwabo Manyaza Lo ka Masiyi,  
 Gaye abawanika nelincinane  
 ithuba Lokuma. Awaphethu-  
 phethula macalana onke ada  
 adideka, Laba ke ngoko Liya  
 duba-dubeka ihlelo Lawo. Aye  
 ahlehliswa isithuba esikhulu,  
 exhathisa.

Umpathi wempi kaDlomo  
 uye wawathi ba amabandla akhe,  
 esithi ma kakhe azuze ikhefu.

Abuya abizelani ndawo nye  
 amaZulu akhaliphe kunene,  
 abuya inqunu.

Kubona keli amatsho ba  
 nama khaka amaHlubi esiwa  
 ngapha nangapha aza  
 emva koko ayitsho ingoma  
 yawo yokufunza athi,



“Soka sizidle zonke,  
 Ngamnyam' amadoda!  
 Zise Mbo naphi-phi-phi,  
 Siya kuzi Land' iinkomo,  
 Sizi bone nokuba zise ngaben' enjani  
 Ngamnyama' amadoda.”

Ithe ukufunzelana oku  
 yangamatshu, Lwaghuma uthuli  
 Lwasinga phezu lu. Iphinde yavuma  
 eyama Lulu, Yandula ke ukuthimba  
 ekaDlomo iinkomo zakhona  
 zika Qwabe ka Mandela.

Emva koko akuvakali  
 okokuba kwakha kwabuya kwaakho  
 impambano phakathi kwezi  
zizwe zibini.

“Inzala kaDlomo noMasiyi.”

UDlomo weenje nje ukuzala  
 kwakhe. Isoka ngqangi lakhe  
 nguSicence. Inkosikazi yakhe

# U D L O M O.

101

yoKuzala inKosi yintombi  
-ka Zwana Lo uzala uMbambo,  
ngayo uzele uMasiyi inkulu.  
Izindlu zakhe ezimbini  
ezaziwa ngokuba LiKholo  
nemButho azifikelelanga  
ezindlebeni zethu. Amaxhego  
La aye abala kuthalisa  
ngezenzo zakhe zobukupoti  
lakayi nakana kuyaphi inzala  
yakhe. Sikhumbula ukuthi  
nje ngenKosi waye negela  
LamaKhosikazi. UMpangela  
ngomnye woonyana bakhe.  
UMasiyi yena uzala  
uNgwekazi inkulu, uJozi  
LiKholo, uMafu yimbutho.  
Kwezinye izindlu uzala  
uManyaza, uMatshengele  
no Ntsele ngokuzana kwazo,  
UNtsele ngowasendlwane ni  
oko kukuthi indlu edelekileyo,  
engazelwa ntweni. Ngabazukulwana



Gaka Dlomo Gonke aaba Santwana.

"UNTsele weNziwe inkulu."

Kuthe uKumkani uDlomo xa waye sel' aluphele namehlo akhe sel' eluzizi wandolula indoda ebi sakuhlala apha komkhulu ithunywe nokuthunywa, eyiphathise uphondo, ukuba iluse kuMasiyi aye kumzekela ngalo amanzi emthonjeni okuthaya igudu (ngesi gudu) Uye wamangala uMasiyi esithi Gakho abazukulwana bakhe ma kathume bona, yena uyinkosi.

Luye lwabuyiselwa kwa kuDlomo, waza waxelelwa konke okuthethwe nguMasiyi.

Ekuxakanisekeni kwakhe uKumkani uthethe wenyene nje, "Nje ngokuba wena nyana wam Masiyi walile ukuya

Kautka amangi, wutkhai  
 agutkha kuae, kutua covela  
 eginguveni zatho: "Uthwe ma  
 Umthungwa lo kuthwe ma  
 kaluse kuNgwetagi abhinde laa  
 mazuz kuge kuthethwe usona  
 kuMasiyi. Umangele naye, kuDogi,  
 kuMafu, naku Manyaga. Bonke  
 aada Galile. Kuthwe xa ngoku  
 luge Lufanele kukuswa  
 ku Matshengela, umina wamphangela,  
 umthungwa lewo engetalusi  
 wongxotha esithi akafuni  
 kugulawelwa mthwama, ugabona  
 ukuba Oku phondo Lumithi.  
 isilo esingawu mixhuma.  
 Le nkosi kagi: Ginawo  
 amanataniwe wutkha Loozo othe  
 wawuma ukuya kuwageta  
 amangi egudu wutkha wutkhai.  
 UMatshengela waye  
 eyinguveni kumango Bonke



# UDLOMO.

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oonyana baka Mafiyi.

IKomkhulu eli yindawo  
apho kuhlanguana khona zonke  
iindidi zabantu. Umbambi  
ulapha, izihlobo ezivela  
phi-naphi zilapha, abese  
ngeenyewe zabo ezithile bolapha.

Imbutho yamaqhego ilapha,  
wona ahlalele ukunceda  
ekukhululeni amatyala angabele  
ulutsha nokugqala izinto ezenzekayo,  
akwazi ukuzilamla.

Emva komzuzu othile  
Luntantiswa olu phondo ukusuka  
kulo Lusiwé kulowa kumangalwa  
ngawo onke lama xesa, liye  
lamtshela umthunywa lo,  
wakhohlwa licebo.

Ngalo eli xesa uNtsele  
ube ehleli ngaseSuhlanti phaya-  
ekunye noZibaya uninalume  
kaDlomo inkathavu yexhego  
Lasema Beleni.

Ube sel' ephela pam  
 kukwaluphala, phofu ube sabona  
 kakuhle ngamehlo. Nguye lo  
 ozibongo zil'phayelele esi 'sahluto  
 situso ngoku.

Aaba batana baye ba  
 bempxwala lo mthunywa besithi,  
 "Unamehlo nje, neenyawo  
 nezandla, ubongelwa yintoni  
 na wena ukuba ungayi  
 kuwazeka?" Uthe kuba  
 engayalelwanga loo mthetho 'suka  
 bakaphendula nto. Uthe ese  
 kulo ngxaki wathi uZibaya  
 kuye, "Ethe olo phondo."

Akuba elufumene uthe,  
 "Bukula thabatha olo phondo  
 uye uzeke amanzi ngalo  
 kulo mthombo uses' apha"  
 wafho ewalatha.

UBukula lo uzolwa  
 ngu Mlabatheki into yakwa Nkwali.  
 Weenze owenkawu ukusinga



# UDLOMO.

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emthonjeni, weza nawo ekwaphethe  
nodaka Lwaloo mthombo.

Uphondo ulunike uZibaya,  
waza ngolo daka wadyoba  
iinyawo zika Ntsele ukuze  
ibe Gungahina. UZibaya  
ulunike uNtsele ukuba  
aluse kuyi semkhulu.

UDlomo ubuzile ukuba  
ungubani na, kuba amehlo akhe  
abe Luzizi ukuba abone.

Ukhe ungu Ntsele. UKumkani  
uye wamphutha-phutha wamva  
enodaka ezinyaweni, ubuzile  
ukuba uye wavuma na yena  
ukuya kukha amanzi abanye  
bemangele nje. Uphendule wathi,  
"Ndibe ndingubani na mina  
nKosi ukuba ndingavumi xa  
undithumayo."

Emva kokuwamkela ukhawuleze  
wagqelisa loo mcimbi waye  
wafunela wona. Ukhe

wabahlanganisa abazukulwana  
bakhe bekunye noyise wabo.

Uhambise wathi, "Nganikhe  
niphula-phule kumi bazukulwana  
bami. Ngamava ese ndinawo  
ndibe ndinomnoweno wokukhe  
ndibuye ndiphinde ndidale  
ngokutsha ubukhosi benu  
matshawe; kungoko niye  
nabona ndisenza amagasi-gasi  
ndinithuma amanzi okutshaya  
iguduzi <sup>ogesi godi</sup> be ndizingela ndizama  
ukuzuzisa oyena uyakuba nguye."

Ukwazi ukudala ubukhosi  
iyenye yezo nto zingabe kunene,  
kuba lo mtu sukuba enyulele  
ubukhosi, kufuneka kufundwe  
intliziyo yakhe kugala, kuba  
ubukle obusebonakalisweni  
yangaphandle abunanto yokwenza  
malungana nobuphathi.

UYisake usikelele  
uYakobi ekho uEsawu



umkhuluwa wakhe ngokumphe-  
ngela, kanti oyena ube eyaleziwe  
dikwa ngulo omkhulu.

Inyama eyasiwa ku Yisake  
ukuba atye yeyebokhwe ingeyiyo  
yenyamakazi, kodwa wasikeleleka  
nakuba kube kweenziwe  
oko kuphambanisa.

UDLomo naye ngelakhe  
icala weenze into ekwafana  
nale sigqiba kuthetha yona,  
kuba iintsikelelo wazithulela  
phezu ko Ntsele ngenx' enokuba  
Gaalile ukuya kurukha amanzi  
abakhuluwa bakhe. Kuwakala  
ukuba naye wasikeleleka.

UYakobi wooyika ukuthetha  
inyaniso kuyise ngokufundiswa  
ngunina u Rabeka.

- (1) Wathi ungu Esawu engenguye.
- (2) Wathi umnika inyama yenyamakazi  
ingeyiyo.

(3) Wazeeza ixhonti ngokusuka  
ambathe ufele Lwebokhwe  
engelilo.

Eya semaklugini imbali  
iyelele kule igaliswe ngentla  
ngokuswela kwayo inyaniso.

UNTsele wooyiseka  
kukuthetha inyaniso ku Domo,  
naye ngokucetyiswa ngu Zibaya.

Uthe azekwe nguye amanzi,  
xa axelela uyisemkhulu, kanti,  
esitsho nje uyanyanga, oyena  
mntu wayayo ngu Bukula.

Apho ifike ibe yinkohla  
mntu kukuba aaba bantu  
babinakuba bengabanga nakho  
ukuyithetha inyaniso, kodwa  
iintsikelelo ezawiswayo phezu

kwabo zanamathela. Na  
kujongisiswa kakuhle kufumaneka  
into yokuba iintliziyo zezinci ezi  
zibe zilungile zingakhukhulalanga  
nje ngezeentulu eziya ziphoswe



Liwonga lobukhulu ngesizathu  
sekpatsi.

Ke koloku kuthe akuba  
u Dlomo eweenzile amahla-  
ndinyuka kuba zukulwana bakhe  
ngala manzi ndini amxhelo mde  
egudu, wakha ngoku waguqukela  
ku Ntsele. wathi, "Naabo  
ubukhosi Ntsele. Yiba yinkosi  
kubazalwana bakho, ma bagubude  
kuwe oonyana boonyoko Gen 27. 29."

Wongqa wathi, ma ze agcine  
u Manyasa. Uye wamamba  
ngesandla waza wamngenisa  
endwini akukho ukumsikelela,  
Landula ke igqipa La komkhulu  
Lamqaphula ngamakhubalo  
ekuqatshulwa ngawo aabo  
sukuba Genziwa iinkosi Sam I. 16. 1243.

Baye Gee duu abazukulwana  
bakhe kunge kukho nokuba  
Gabusangene ubuso babo, amadolo  
eBethana, Behamba Behumzela

Between the lines 19 ending <sup>with</sup> the figures  
Sam I 16. 12 & 13. and  
20 beginning with the word Baye,  
please insert the following  
which should read: -

Uyisemkhulu uthe kuba  
fana Jaaba, ma Gacambalale  
phantsi emhlobeni, wondul'  
ukuyalela uNtsele ukuba  
ma ka batsibe. Weenje njalo.  
Baye bee duu K