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NGU

HENRY MASILA NDAWO.

Gehumzela – begqonda mhlophe ukuba oko kuthethiweyo nguKumkani akuyi kujika ngayimbi indlela.

UMaſiyi ukhe wabuza enKosini eyona nto abaxabanisela yona abantwana aaba ngokubeka uNtsele ubukhosi engumntwana wasendlwaneni.

Uphendule ngelithi, "Wena kanye Maſiyi waala ndakuthi yiya uye kundizekela amanzi. Ndālīkhupha litsolile elithi, ubukhosi boveLa ezingubeni zakho. Namhla kuhle into owawuyi thabathe nje ngenco ko."

Eyi fezile leyo, uye wabiza uninā-lume ka-Ntsele, wabiza uZibaya kwa nomninawa wakhe uMxhwele, wabaxelela ukuba uNtsele sel'emenze eyona nkosi inkulu yamaHlubi. Uhambise weenje nje, "Nawe kaloku Zibaya u-busakuba sewongeni,

namhla nje ma khe ubukhulu obu ubuwezele kumninawa wakho uMxhwele. Ndithi ma bahambe noBukula baye eCikweni ~~kwaGocwa~~ kwaGocwa ukuya kuhlola inxowa lakulo Ntsele.

Bayile ngokwelizwi lokumkani, Bathe ekubuyeni kwabo babika ukuba baye bakholiseka yindawo abayi boni leyo efanele ukuba ingaba linxowa lakomkhulu ngeendlelana ezininzi.

Kuye kwafunyayelwa kuMxhwele ukuba aphindele eCikweni ekunye noNtsele noBukula kwa negela lamadoda azuke kunene aye kugxumeka izindlu apho kuya kuba likomkhulu lika Ntsele.

Kwa kuba kwaakhiwe akuze kubuye kuphind' umva, kufiywe loo minqu ba imi yodwa, kuye kuhlaliwe, kulinywe, kuvunwe

kuzekwe, kwaluswe iinkomo neembuzi kwenziwe nezinye izinto.

UNtsele ke wemze Boo nto.

"IziKhali zimNqhinel' uDlomo."

Yinyaniso engenakuphikwa bani into yokuba uDlomo usibile isizwe sakhe ngokusuka alathele uNtsele kubukhulu bamaHlubi.

Isenzo esi sona sihlê phakathi kwakhe nabazukulwana bakhe. Uthe elapho ngenxeni yokusiindwa ngumsindo, suka wawubodlela kubo engabanga sabungisa noyedwa umntu. Le nguqulo aye nzileyo uyi gqibe yedwa ngaphandle kokwazisa umzi, kwaye nabazukulwana bengayivumanga le nto.

Oonina-Lume bakhe ubazisê sel'enzile. Ithe le nto yakuba ivakele emzini zabetha-bethana iindlebe zawo, kuba wona ube

usazi ubukhosi bendlu kaMasiyi bumi ngolu hlobo. Inkulu nguNgwekazi, ikhohlo nguJozi ze imbutho ibe nguMafu.

Ingqwaqwa, oko kukuthi iinkomo ezirolwayo sisizwe ekulobolení umfazi owozala inkosi, yapolwa mhla kuzekwa unina kaNgwekazi, kwaye kulapho iinkosi ezi zombini zazi sibikele isizwe. ngaloo mhla, ngoku zenza izinto zodwa zingasabungisi mntu, kanti le nkosi inqulwayo iza kuphatha isizwe. siphela, singaxelelwanga nto ngayo.

Izinto ngoku zibe zimi kumgangatho ekube kungelula ukuziphethula.

Kambe ke uninzi lolo lwamngxekayo uDlomo lusithi waphule umthetho wesi sizwe, ukuthi umfazi ozekwe ngeenkomo zamadoda ibe namhla nguye

kanye lo uṣenxiswayo endaweni yakhe ngesici esingeni ize esikhundleni sakhe kwalathelwe umntu omnyama.

Uthe uDlomo, iinkomo zabo kuse ntonye. nokuba zimke nomlambo, ubukhosi asizizo nkomo, koko yintliziyo. Ngako oko ke iintetho zabo azimenzanga ukuba abe nomcamango wokusola oko asel' ekwenzile. Okukhona bamngcikivayo kwaba kokukhona igalukhuni ngakumbi intliziyo yakhe.

Amadoda azingqondi aqgibe kwelithi, "Inkosi ibekwa yenye inkosi, kuba iintsikelelo neziswabulo zina loo nkosi idalayo."

Kweli thuba kube kho bathile abaye bacebisa iinkosana ezi ukuba yimfanelo yazo ukububanga ubukhosi ezabuzalelwayo kwaṣa Buntwaneni, baye bethembisa noncedo abangalwenzayo.

UDLOMO.

Ingekenzeki Le nguqulo ikhoyo ngeLi xesa, umzi Lo ubuzinzile, ubumbene kungekho kudyuwidana ngezombuso. Phofu elo xesa Lokonwaba ngathi Libuye Laphela.

Iinto zika Masiyi, uNgwekazi noJozi ziye zajambajeka ngumsindo yinto yokuphakanyiswa okungaka kuka Ntsele. Bathe ku Manyaza ngaba uya yibona na Le nto yokuba abantu se be pwebekile, se be simka nalo mfana.

Uthe akundila-ndila, suka bayi hlanganisa bawa ezikhalini be sithi zizo eziya kunyula eyona nkosi. Ithe yakuqqiba ukuhloma yandul' ukusinga eCikweni ngohlaselo se ingasawunyatheli umhlaba.

Kugaleleke eya magantsi-gantsi iinto ezigazi Likhlobayo zonke. Yayi gqoloda, izitsho kambe nayo kuba iye yaba Ncedani.

UDLOMO.

Ifike eyakwaNtsele ingemanga kakuhle, amade abengawetyala.
Iye yayi gubungela yayi chitha—chitha yadziimpanza.
Yayi gxothisa, yekoko ukuphalalela kwaDlomo, ihamba isophisa. Kubekho qela Lithile Leenkomo eliye Lathinjwa, nakuba ūninzi lwazo zaphuncuka ngokusuka zibalekiselwe komkhulu apho.
Uthe uDlomo ma ka buyele enxoweni lakhe u Ntsele. Ubekho ke apho izilimela ezingaba zibini mhlawumbi zibe zithathu Lizolile, ekuthe emva kwazo wabona sel' ebuya ehlaselwa ngu-Ngwekazi. Nakolu uhlaselo dyi banga nakuma eka Ntsele phambi kwamatsha-ntLiziyo kaNgwekazi ngenxeni yokuphambeka.
Nje nge-sighelo, impi yona okokwayo iye yagqotsela kwingaba yayo eyi qhelileyo, eLixa kwenzeke

esamhla mnene ezinkomeni. Ngalo lonke eli xesa uDlomo ube ngayise so kangakho into yokuqqutyelwa oko Ntsele nguNgwekazi ade awe ezikhalini amhlasele.

Uvakele uMasiyi esithi kuyise, "Bawo, ihlile ke namhla laa nto ndandikhe ndayithetha kuwe ndisithi uya baxabanisa abantwana aaba, ngokunyula uNtsele ukuba abe yinkulu, sel' ekho uNgwekazi owaziwayo ngumzi."

Baza bambi bagokela besithi, waye hlab' ekhangele unina ka Matshengele okuya wathi, yena akafuni kubulawelwa mntwana.

La mazwi asikuko nokuba aye mcaphukisa uDlomo, kuba naye ngoku ube sel' enghinile esithi le nto inxhamele ukuvelisa oko abe ngakulindele.

Ngokufutshane uye wazimisela ukuyi wuthisa ilangatye

Lingekade lidle amaqqabi.

Uthe wokha enze umqela owoda uGalisiwe nasisizukulwana esilandelayo.

Namhla walathele uMxhwele ixhego lasemaBeleni elinqunina-lume wakhe nekhalipha, kuba phathi bempi kaNtsele, ukukhe ambonise ukuliwa kwedabi nokusetyenziswa kwezikhali oko be kuse nguye, engekaluphali.

Amacebo kaDlomo ngeemfazwe aye lilizwe. Kwahle kudabuyd, kwavakala ukuba uNqwekazi uzilungiselela olona dabi liya kuba lelikhulu kwasel-ekhe aakho.

Umzi uye wahlulelana, kwacaca ngoku into yokuba ma kungabikho ndoda ingathanga ngcu phezu kwezikhali.

EyaseCirokweni iye yemisa komkhulu kwaDlomo ihlome

yaqqiba.

Iimbukane ezilihlaza bezije zifike kusasa, emini nasebusuku zizekuxela usuku oseluwalathiwe lokuza kweyabafana.

UDlomo waye khe wavika icebo lokuba ma ze kuthi yakuba ikude kufuphi impi yabo kwenziwe ikhwelo, kungenjalo kuvuthelwe isigodlo, kufinyayelwe udaba lokuba inKosi ifile.

Kuthe kanye ngolo suku ilindelwe ngalo, emini yakusasa, yee thu kwiindawo ngeendawo inyakazela ngokomhlwa. Intsingiselo yamabombo ayo aye thambekele ngase Cikweni, inge aiyi wunanzē kangatho owakomkhulu.

Ithe xa isebugameni obulingene ukuvakala kwekhwelo elenziwayo okanye kwesigodlo esivuthelwayo, u Bukula weenza ikhwelo. Iye yanqumama, yee ngadalala, yabaza iindlebe. Uvakele eyi khwaza

u Bukula esithi, "Inkosi ifile!"

Iye yee dedelele, kwathi kuba amacebo ayo aye se lonakele kade kukuhla kwento engakanana, yabeka phantsi ezona zixhobo zayo zizizo, yazifiya, yekoko ukusinga komkhulu se iphethe loo mikhontwana kukholis' ukuphathwa yona ngeemini zozolo.

Xa isondelayo ibonē isilungulelana samaphakathi aye eman' ukuhamba-hamba ~~phakathi~~ phakathi komzi. Iye yawathabatha ngokwamadoda aze kulungusa umkhuhlane; yazla aya kpokpela nto imbi engavelayo.

Kuthe xa kanye intloko ephambili isondela ngasebuhlanti, wee qqi uDlomo phandle esimelela engabikwa hlaba. Ithe ingekenzi nowodwa umbuso waba u Bukula sei esivuthele kade isigodlo.

Eka Ntsele ivumbuluke

kwiindawana ibizinyeliswe kuzo, yayiwela, saasisiphendu.

Iqqokpoza eyase Cikweni kuba namhla umhlaba uyilungele.

Yapoxa ekaNgwekazi noJozi izamela ngase zikhalini zayo. Ifike kuzo se imehlo amnyama, yakhohlwa nakukwenza inqugu, ngenxeni yokufuthaniselwa yimikhonto. Iqhube kanobomi indyikitya. Loo mini.

Uye akadada ngako namhla umfo wasemaBeleni uMxhwele, inyathi iphela, weenze iinto zamehlo.

Ungene phakathi wenza izigede kwihlelo abe libambile. Kanti koku kuza kuhla into embi, kuba bathe bakumgonda abaseLutshabeni ukuba uya baqqiba bayi gxumeka kuye ngokumbunga, waba lityuwantsi olungathini phezu komhlaba.

Iye yasunduzwa ngamandla eya bafana kungekho kuxhathisa kukukho. Iye kuthiwa qa

ngamakhaya ayo ngembubokazi eyoyikekayo. Ephilayo yona ilijajaligazi. Ziiye zathinjiwa ke iinkomo zoo Jozi, noMafu noMatshengele, kwasinda ezo zika Nqwekazi.

Xa ibinyayo ize kudlula kuMxhwele, imfumane embi, enxhwelepuwe kunene, umzimba unamanxeba athile. Uye watyathwa kwagodukwa. Kuthe nakuba kulusizi ngecala lika Mxhwele kwaliwuyo ngenxeni yoloyiso.

Kulo eli thuba intlabeli iye yaqamba, baza abempi balingqumselela elo qambo.

Itshilo yathi,

"Konje yahlab' uMxhwele nje!
Bathi yahlab' uMxhwele nje!
Yahlab' izongwe lenyathi,
Yiyona nyathi le."

ABLUMO

Impi le iGuya nje iGingemsulwa yonke, kuGe kukho phakathi kwayo aGanxhwelepiwe-yo, Gambi ingaGaGuleleyo. Ngoko ke Ge kungelungi ukuGa ize kungena emzini ingaqalanga yesiwa emiqolombeni yalungiswa.

Aabo baGulele abantu Gākhutshwa igungo ≡, oko kukuthi Gahlanjwe Gasezwe amayeza angaweso sici, ukwenzela ukuze igazi labo lingonakali; GaGuyiselwe kwimo yabo yangaphambili, kuGa lowo osukuGa eGulele umntu akaze aGuye alunge ncam xa athe akakhawulezelwa wanyangwa ngokuthe tkqi.

Linxhwelepa zona zakhanyelwa ngamachiza emanxeGeni, zapudiswa rogo akwayekelelwa

Ngale ndlela zibe

zimi ngayo ngoku izinto,
kuye kwakaca okokuba
izikhali ziye zamsekela
uDlomo ngoku buya
zimenzele uNtsele lo
owaye sel' alathelwe
ubukhulu kade.
Kodu buthuba ubuye
wabuba uSibutshwana
sel' engeni kukwaluphala.

ISAHLUKO VII

UMASIYI.

UMasiyi yeyona nkulu kaDlomo nendla-mafa yasemaHlubini.

Asisayi kwenza nto ingakanani malungana nale nkosi kwesi sahluko; kuba akukho ziganeko zisakhunjulwayo zenzekayo ngobomi lo lwakhe olufutshane kunene okanye olungazanga lwacaca.

UDlomo yenye yeenkosi ezaphila ixesha elide emhlabeni; ukhankanyelwa ukuba ufe uBungane sel' engumfana. Kule ngxelo sifike sibe nobunyaniso esibufumbathayo bokuba akabusanga xesha lingakanani ngenxa yempilo-nde kayise.

Akuba ezekelwe abafazi wasenxa kowakomkhulu umzi, waya wema dakhe inxowa.

Ngalaa mhla wathunywa

amanzi wamangala, inkosi yada yanga ingamʃwabulela nakuba ingacinezelanga ngamandla xa yāthi, "Ubukhosi bophuma ezingubeni zakho."

Khona ekuzaleni ughube kakuhle, le nto ibonis wa kukucwangciswa kwabantwana bakhe kwizikhundla ababe zalathelwe.

Yindawo leyo ekungabanga kho uyi khalazelayo nokuphathelela emzini jikelele, kuba imigaqo yonke ibighutywa phambi kwawo, wazisiwe, unghina, kwaza ke ngoko kwahlala kusaziwa ukuba ngosuku uMaʃiyi ababayo isihlalo sakhe sohlalwa ngu-Ngwekazi.

UDlomo walatha uMaʃiyi nje ngeyona nkosi inkulu, ngalaa mini unina wazekwayo ngeenkomo zesizwe, kungekho mntu wumbi owaye ngamalathela kwelo wonga ngaphandle

kwakhe. Yayi ngumthetho omiselekileyo ukuba inKosi enkulu yesizwe mayibe yiyo edala ubukhosi koonyana bayo nje ngeenkosi zonke.

UMaȘiyi ube emlulamele uyise, kanti nesizwe sibe sikwelo khondo, into leyo ethē namhlenikweni aphosisayo akwabi lula ukumkhalimela. AbakwaMaȘiyi kanye ikwangabo aaba bagqinisa intetho ethi, babuhluthwa ubukhosi nguDlomo.

Eli lizwi suke litȘho iindlebe zibetha-bethane, kuba uNtsele lo uzalwa nguMaȘiyi. Xa athe wakho obekwayo koonyana bakaMaȘiyi akukho kuhluthwa kwabukhosi kulonto. Kothi inhlawumbi singakhumbulele nto, ibe kanti yinzala yooNgwekazi noJozi noMafu ephuma oku kuthetha.

Nto ingqade ingcacelele entweni evakalayo yile ekungathiwa akazanga wabusa uMaȘiyi, kunge njalo wafa tanci kuyise; kaloku into yolu hlobo

ikhe ihle.

Umntu oneliso elijonga mgama nelikwaziyo ukulanda umkhondo wezinto, angafumana ukuba ūninzi lwezigameko ezo zibekho, zibonisa ukunxulumana kukaDlomo noNtsele kwezombuso ngokungathi akukho msdntsa [uMaẓiyi] phakathi kwabo.

Izwi eli lodwa lathethwayo nguyise lalilelizwabulayo ebonisa ukuba akasayi kuze abuse kuyaphi, koko kobusa umntwana amzeleyo endaweni yakhe.

Ukuba uMaẓiyi wayekhe wabusa emva kokuba uyise ebubile waye-ngamfenxisayo uNtsele esihlalweni sobukhosi, kuba waye ngazanga wavumelana noyise nokosuku olunye ngale nququlo. Waye msolile kwase-ntlandlolo esithi uxabanisa abantwana. Kungoko ke nathi sityekele kwelithi, ma kube waphatha ixesa elifutshane emva kokufa kukayise

kunge njalo abe ufe kuqala kuyise.

Siva ngathi kukho abathi, "Izibongo ezi zimthethayo uzichole phina?" Singaba phendula aabo ngelithi, "UMasiyi waye nomzi ongowakhe, ikho imbongi, ingamfenxelanga kuba eyinkosi, nangani waye ngaphantsi kwamagunya kayise."

Inzala yakhe ise ikhankanyiwe kwisahluko sikaDlomo.

Xa sikulo mmango sifanele ukukhe sijongane nento ethe yaba yeyona ngxaki kwinzala yakhe.

Kaloku iinkosana ezi zontathu uNgwekazi, uJozi noMafu zasingelwa phantsi izindlu zakomawazo, kwaphunyelelwa eyakulo Ntsele. Naye ukuze abe womelele ebukhosini ma kabe nekhohlo (ukunene) nembutho (iqadi) zingekho ezi zombini izindlu usengumnwe owodwa ongena kubulala nto.

Ełaa ʒwi LaLikhe Lathiwa juvaxa ngu Dlomo ku Ntsele, LokuƂa ma ze agcine uMlanyaza LaLiseLitʃha emzini, kukusuka kwa ōko uManyaza enziwe ikhohLo Lakulo Ntsele.

Kumukwē - kusihLiwa kufunwǿa imbutho, ingafumaneki kwaʃiywa kunyembeLekile ke kwelocala.

Ngathi uMatʃhengeLe watʃhaƂaLaLa kunye nenzaLa yakhe yonke akwasaLa nampunde ilunge kweLi qamá.

Xa unokuthaƂatha uhambo uye kwa LangaLiƂaLeLe ngoku, ncama ukuƂa ungabaqana nowesidueko sakwa Maʃiyi apho. Iqama kuthiwa akuzange kusale noyedwa eNtla ngezaa mini ʒenkcithakalo.

Gxebe soka simʃiye apha uMaʃiyi.

ISAHLUKO VIII

UNTSELE.

UNtsele uzalwa nguMafiyi. Usongwe endlwaneni kwama-Mswazi phakathi kwabaninzi abantwana bakayise wenziswa ebotwe ukuba aze kuba yintloko nomgcini wabantu baka Mthimkhulu bephela.

Akukho ngcombolo sisaya kuyilanda kuyaphi ngaye, kuba izinto zombuso zingamafingi-ghiwu, zimphuncuka eba umntu uzibambile.

Ukuze abe uNtsele uyinKosi nje uzuzene nabo ngalo mazwembe-zwembe asel' ekhankanyiwe. Okulawulo Lueka Dlomo.

Kukho umsontwana obunyaniso okholisa kukufunyanwa unambuzela ebotwe mhlawumbi emzini phaya othi, "InKosi ayenziwa koko iyadalwa. okanye iya buzalelwa."

UNTSELE

Ithe inxenye isaman' ukuhu-mzela, ukutheth.a oku ikusingisa ngapha nangapha, yavakala imbongi idanduluka isithi,

"UNtsele myekeni maHLubi,
Uhlezi kahl' ethala phezulu,
Zonk' izizwe ziya mlengela
Kant' azimfikeli nēze."

Inzala yakhe ayi zuze uDlomo esadla ubomi, imi ngolu hlobo: Isoka nqgangi lakhe nguDlakadla amzuze ngentombi yakwa Ndumo; Uzeke ikhohlo intombi yakwa Khumalo, ngayo uzele uZingelwakho. Uphindile wazeka intombi yokuzala inKosi yasema Ngweni akwa Mazibuko uMnxhanga igama, ngayo uzele uBungane eziwe nguGubela inkosazana.

Kuthe mhla le ntombi uGubela yalibona ilanga uNtsele

wakha namhla wathumela ilizwi (kanti ngalo lonke eli xesha bebeziintsaba) ku Ngwana ka Tadebe wesibini elithi, "Mfo kabawo ndizele isabuzazana apha — intombi uGubela." UNgwana ubuyise impendulo naye ethi, "O nam kabawo ndizele imponqwana apha — inkwenkwe uMjoli."

Aaba bantwana babini bathe ekukhuleni kwabo bazekana.

Lesisisiganeko sokuqala ke esi sokwendiselana phakathi kwenzala kaNcobo neka Tadebe.

Emva koku kwaba yinto elula ukubona izindlu zobukhosi zisendiselana.

Kukho oonyana baka Ntsele uMafayisi noMwali abasinga eluSuthu, soka sibuye sibalise ngabo.

UNtsele unike uLingelwakho

indawo nje ngebamba ebambela
u Bungane kuba esemncinane.
Intetho ithi unina
kaZingelwakho waye lidlongo-dlongo-
-kazi, kube kungelula ukumsonga,
ude uKumkani waluguqula
msinya uluvo lokuba u Zingelwakho
angabi sathatha xesa liphi nje
ngebamba.
Ebungeni lequmpu lamadoda
kuvunyelwene kwinto yokuba uBungane
ma kayi thabathe indawo yakhe.
Umingi-mingi lwale nto aluphele-
-langa ebungeni apho, lude lwaya
lwafika naku Zingelwakho ngenkqu,
no nina waluva: UKumkani
uyalele unyana wakhe ukuba
akhwelele esihlalweni. Uthe yena,
"Nakanye! Ndothini na
ukukhwelela se ndiyi nKosi engaka.
Ngubani na lowo oza kuba kwesi
sihlalo?"
Ngolunye usuku ukhe wabizwa

unyana lo ebizwa nguyise. Uye wathobela nakuba ethobele ngendl' apha asuke waphakanyiselwa amehlo, kuba nanku eze se leqhuba impi ihlome yaqqiba.
Ngoku kodwa uthe akuthi cakatha enkundleni, waqala waqqakadula wada wanga sel'ezilibele into ayiyo, kwacaca okokuba uyimpi.
Ekudinweni kwakhe, uKumkani uhambise wenje nje, "Zingelwakho, ndithi kuwelela esihlalweni endibe ndikubambise sona!" "Ndikhutshwa ngubani na?" "Ifikile inKosi uBungane izalwa yintombi yasemaNgweni." "Unotshe! uKuba ndikhutshwe ngumntwana endaweni yami."
Kuthe xa akula majwi okuqqibela bee swa ubuso bakhe, waza wabuya wavuselela ukudala amagwevu ngokunye.
UKumkani akabanga sadenda, uye wayi funza ebiphethwe nguBungane.

Yeka ke! uZingelwakho wabanemihlali, kuba kuhle into abekade eyi zungula. Ithe yakuvuma eyakomkhulu akayi gxothisa kuyaphi koko uye waĺumayela ngakumbi ngobukhulu bakhe.

WoHlwayiwe uZingelwakho.

Mandulo, iBilunyukelwe kakhulu into yokuthi xa umntu azekela unyana wakhe umfazi; agale ahlolisise isimilo saloo mzi, kuba kusaziwa into yokuba abantwana basilandela lula isimo sakulonina.

Umfazi onengxolo nonenchwangu kukholisa ngokuthi abantwana abazalayo balande ikhondo lakhe, ize kuthi bakuba bengasalilandelanga abe namacebo athile okwazi ukuba funzela lona lide libangene, kuba elona xeĺa lide nelixabisekileyo

UNTSELE.

Lelo balichitha bengaphantsi kwamagunya oonina.

Be ~~sise~~ sitshilo ~~s~~athi unina kaZingelwakho asimntu waye songwa lula kwinto asukuba anakane ukuyenza. Lo mphunga wale nkohlakalo yakhe yonke kube lula ukuwufumbathisa unyana wakhe, ekuyi loo nto ke athe akaba samazi noyise, wadela nelizwi lakhe, wada waphathelela ezikhalini waphalaza igazi; kulapho kanye athe uKumkani akubona ukuba obu budlongo-dlongo bakhe namhla bububulel' entweni' suka wathetha namaHlubi ukuba kuye kucelwa uncedo kwantombi.

Okwenene kuyiwe, waza wacelwa umntwana lowo kunye nempi yomzi wakhe amaTadebe ize kunceda, kuba naunku uZingelwakho selo ethimbisa ngamandla esala nobukhosi

buka Bunqane. Igama le ntombi leyo kaloku nguGubela. Olu daba lufike alwaba luncinane kumaTadebe. Ahlanganiselana apho komkhulu.

Kuthe kusisa uGubela wanikwa isisuba ngokwesicelo sakhe wasibinqa, wandula ukuthabatha amatshoba wahomba wasifeza isinxibo esiye sinxitywe likhalipha leHlubi xa sukuba likhusela izwe lalo. Intlonipho ukhe wayi fenxisela bucala ngaloo mini.

Ngeli xesha akabonga saba nakuthetha kuninzi, watshoba.

Kukulo eli thuba kanye athe umyeni wakhe uMjoli akubona umfazi wakhe esitsha intliziyo akabanakho ukuzibamba wavakala ethetha ebongisela esithi,

UNTSELE.

"Mqhathukazana wasemaHlubini!
"Sabuzazana sakoBungane,
Wena Gwaz' eqijima.
Akusavalwa ngamivalo
Kokwenu kwaBoBungane,
Se kuvalwa ngamakhand'amadoda.
Vimba ngamabel'ezibukweni
Gubela we Sigububudwini."

Uthe apho aya kuthi tya khona uMjoli, babe se bububi kade ubuso bamaTadebe. Yekoko ukuyi tsala uGubela eyomzi wakhe; se ihlome yaqqiba, sel'ethe qheké phambili, iyinqinqinya emva kwakhe.
Ngokufika oku kwakhe komkhulu ubuze uyise eyona ntō imandla amfunela yona kanye kanye. Umxelele okokuba uZingelwakho akavumi ukukhwelela okubukhosi asel'ebumisele uBungane. Uhambise wathi, ma

ze angabulawa nakuba kunjalo kuba ezalwa. Kothi ukuba kuya lunga abanjwe kuziwe naye kuye ephila.

Inkosazana ivakele isithi, umntu wokuqala ekudibaneni kwedabi wowiswa yiyo kunawo onke amadoda akwaNtsele, se kuqukwa nawomzi wayo. Aye amkhanyeza awomzi wakhe esithi nento, uthetha amampunge.

EkaZingelwakho yayi bona kakuhle eya komkhulu xa ithethelwayo, kuba yayi se mboniselweni.

Eyabancedani yayi phethwe nguGubela weSiqubudwini.

Emva komgqingo, eli ligama elixela ukwabiwa kwamabandla okufunza ngentetho yesiHlubi, kanti kwa lona eli gama esiXhoseni lithetha ukupawula umkhosi ungafumani ndlela yakuphuma.

Ukubizwa kwawo akufani

nakuba nge nkangeleko ngâthi kunjalo.

Kuvuthelwe isigodlo kwa oko yeyabancedani. Wabe umntu sel'ewuhlabe waamde umkhosi esithi, "Ii-i-wu! se konakele!"

Yafunzelana! Lacima emini ilanga. Yeenza iinto zamehlo inkosazana, kuba ithe ukufika oku kuyo yawisa indoda tanci kunawo onke amadoda. Athe awaselutshabeni xa ange angahlengeka yazuza ithuba lokungena; yayaahlula kubini, yaza yoonda ngomnakwabo, othe naye akuyithi tshe ngeliso, wasibeleka iinyawo. Iye yamfumana, yambamba. Eyotshabaa yaphalala imehlo amnyama, yada yaya kufakwa emakhaya, ingaphiwanga thuba, yeyabancedani. Zathinjwa ke iinkomo kweziwa nazo komkhulu kwa noLingelwakho.

UNTSELE.

Kwaabelwana ngazo. Azaziwa mntu ezaabelwa uGubela nempi yomzi wakhe ubungakho bazo.

Kuvele iTshawe uBungane lathi xa ngaba uLingelwako uya buvuma ubungendawo bakhe exolile, ma kathumele uZibindi wakwa Xaba waseTaladu, induna yakhe. Ubengumfo otyebileyo nonesiqu. Uthe engadanga wafika kuBungane suka wafa.

UZibindi uzala uNzamela yena azale uMbangamunyu nolunye uthotho.

Uxelelwe uLingelwakho okokuba angaze abuye aphinde enze uduse, isihlalo esi asifunayo silunge ku Bungane. Uthembise ngentobelo, wabe ewanqhinile namandla ka Mafungwase.

Ma kube uNtsele ufe ko bu buthuba.

Inzala ka Ntsele*

UDlakadla Lisoka ngqangi, yena uzala uNgalonkulu, yena uMabona no Makhanda.

UMabona uzala uMakokoma kwindlw' enkulu, yena azale uMtumni. Kweyesibini uzala uSkepe, yena uJoel, yena uBota eMatatiele. Kweyesithathu uzala uStom-Batyi ogama limbi Lingu-Mqhinyisane, yena azale uMkwedini eHeſele. UMakhanda uzala uHendrik, yena uMzimkhulu eNamahali. OoGoceni no-Mvundlela ba kwa phuma kuyo le ndlu kaDlakadla, bathi bangamaDladla ngokuthathela kuDlakadla. Bobabini aaba yayi ngababapwebi bepweba ~~ngedu~~ ngedimba lweempondo zeendlovu.

Bathe ngenxa yokuxunela inzuzo enkulu bada baya kugaleleka emaXhoseni, apho

bathe bakuba be bezwé imvelaphi bathi bayamfenguza.

Kuthelekelelwa ukuba ngabantu bokuqala abazibizayo ngeli gama emaXhoseni.

UBungane yinkulu nendlamafa yasema Hlubini, uziwa nguGubela yena eziwe nguMgidi.

UGubela yinkosazana noyena Mafungwase. Weendela kuMjoli kaNgwana. Inqgondo yakhe yoyibanzi.

Wakha waphatha isizwe somzi wakhe okuya umyeni wakhe wayesabelé eluSuthu.

Waye nebele elinye elide.

Ubethi xa sukuba ebeleke umntwana asuke aliphose ngasemva phezu kwamagxa aanye umntwana.

Abomzi wakhe bazuza uloyiso ezintsabeni zabo ngenxeni yokhalipho namacebo akhe emadabini.

UZingelwakho likhohlo. Kwindlu yakhe enkulu uzele uMethula,

yena uNdondo, yena uMbulawa, yena uNzimende, yena uMlahlwa eKoloni. Kweyesibini uzala uVetshe, yena uLibola, yena uMsontwana, yena uDabe, yena uPhanga ku Qumbu. Kweyesithathu uzele uMgobozi, yena uJantsi, yena uJankrosi, yena uValelo, yena uMtshoniswa ku Qumbu. Luninzi olunye usapho luka Ntsele olungofikelelanga ezindlebeni zethu, kuba lutke saa.

AmaKhesa

UKhesa no Mbangubo (Mbanguba) bazalwa ngu Kathini (Makhathini) ka Vilwana. Inkulu ngu Mbangubo, nakuba ngoku suka kwavelela eli likaKhesa. Apho aqebuka khona ku kuMnguni odade wabo waye ngu Mcumane uMafungwafe, asel' ecisa ukubongisela ngaye phi naphi apho

akhona. Ɓali lamaMfengu lithi abeNguni-Khesa achithakalela kumaHlubi ngexeʃa lenKosi uNdlovu. Ixeʃa eli likhankanywayo liɓali lamaMfengu lisibekisa emva ggitha; kanti abanye abaɓalisi nakuɓa ɓengadiɓani kakuhle ɓalenza likhangeleke litʃha kakhulu, kuɓa ɓathi amaKhesa afika emaHluɓini ngolawulo luka-Ntsele okanye ngolukaBungane.

Ma sikhe ʃe sinqumla seyinje nje. Aɓa ɓantu kuthiwa ngamaKhesa ɓe ɓesakuziɓiza ngokuthi ɓangamaMcumane ɓeyi-Ntlangwini ngoɓuzwe. Phambili phaya ɓaɓemi phakathi koMpofana noThukela. Ɓaxaɓana ɓodwa ngamaɓango. ULucuncu unyana kaLuboko waɓaɓona waza wafunza eyakhe impi waɓachitha.

Ɓafika emaHluɓini ɓesisizwe ngolawulo lukaNtsele yaza intombi

yawo yendela kunyana wakhe u Bungane. Oyena mntu kuvakala ukuba wafika ku Ntsele ekunye neqelana lamadoda athile akowabo ngu Gwabuza. Waye yalelwe ukuba aze kubika ku Jumkani lowo wama Hlubi ukuthi amanye amawabo abahlutha impahla, kungoko ke acela uncedo ʃuʃu.

UNtsele ukhawuleze wandulula impi yakwakhe se ihlome iphelele ukuba iye kuhlangula. Ifike ihlathi lifelene sisizwe engasazanga. Sithe sakuba sibuziwe imvelaphi nesizwe esiso sithe singama Khesa. Ɓachithana namawabo kwelase Mpofana.

Ɓangena ke ema Hlubini, baza ɓema indawo yabo bodwa.

UMWALI ELUSUTHU.

Kusenzeka ezi ziganeko zingakanana nje kwelama Hlubi, kukho oonyana bakaNtsele, ~~babe~~ abangekhoyo ekhaya, uMwali nabanye, babe singe eluSuthu.
Inzala ka Ntsele inje yee saa ngokwamathole eqqaza yasinga kuwo onke amacala.
UNkawu osisi zukulwana senye yezi nkosana, uhlile weza eMatatiele; umi esithendeni seentaba zolu Ndi, apho asisibonda.
Uzala uMohatla yena azale uPhuka.
Ngakho nje ukuba uMwali yena afike eluSuthu uye waqeşwa ngu Mmope uyise ka Makara.
UMmope ebe kwaqeşé isicakakazi esakha saanomntwana

nangani ngeli xesa wasel' ebubile; suka uMwali waqhelana naso.

Uthe ngoku akuzibona ukuba uyinto ethile wagabadela waqhelana nenkosikazi yenkosi yakhe. Ithe inkosi le yakuba iyiqondile le nto yawuthi jo-a umnyele. Uye wasisibekede ukusabela komnye umzi wenkosi leyo yakhe ayonileyo.

Esi sicakakazi kuthe kuba singenakho ukunyamezela ngenxa yokuphulukwa ngumhlobo waso onqaka, saka salanda ekhondweni lakhe ngokwenja yokuzingela; side saya kufika apho akhona.

Kuvakala ukuba indwebi uMwali uthe ese kwa kuwo lo mzi asabele kuwo, wahlanganisa iqela lamadoda asabumkhosana wandul' ukuyihlasela yona leyo nkosana ibisakumqhitsa uMmope.

Uye wayoyisa, wathimba

Kunene ezinkomeni, uye wazizisa enKosini yakhe nje ngexhoba.

Kuthiwa uMmope akavuyanga ngakho, ube sel' embeka ubuphathi kuloo mzi-lngwe idla ngamabala.

Kufuphi nalo mzi ka Mmope kube kumi uMgodeli (Mokoteli).

UMutLwang (MotLoang) oza ngomLibo ka Ngwenya (Kuena) oyise ingu Monaheng, ububele e Meribeng phaya esandul' ukuzeka engekabi namntwana. Umninawa ka MutLwang ngu Mgodeli, ungwenele ukunga angamngena umfazi Lo nje ngesiko, avelisele umkhuluwa wakhe inzala, koko usuke wavuthulula iingalo zakhe, akathanda nokukhe ayi phula-phule Le ntetho.

Kubonwe uMwali wamzuzu sel' ethe nca kule nkosikazi eyathi emva kwethuba elifanelekileyo yazala umntwana oyinkwenkwe, kuthiwa ngu Mutshwane (Motsoane)

igama layo, elinye laanguPeete.
Eli likaPeete yayi sisiqxeko kubateketisi, kuba kusithiwa uyise uMwali li Ndebele, okakwazi ukuthetha isiSuthu esingcwengekileyo, koko uya sipitiliza kuba uxuba isiSuthu nesiHlubi; kwema lona eli lesiteketiso.
UPeete lo ke woondliwa nguyise uMwali into kaNtsele, ude wambonela intombi yomNdawini (Motaung) ukuba ayizeke,* wakwa-Ramokhele. Emva komtshato uMwali unike unyana wakhe uPeete iinkomo waqoduka nazo ukusinga kuMgodeli eMeribeng.
Uminike ezophawu lwakhe kanye; ekuthe uMkhatshane (Mokhachane) unyana nendla-lifa ka Peete akukhula waphawula lona; into leyo ebonisa ngokuphandle okokuba ubukhosi bamaHlubi baphunguleka, bawela eluSuthu,

aza wona asala ebunyulekile.

Enye ingxelo ithi, uPeete ukhuliswe nguMgodeli, wamalusa, ude wamzekela umfazi intombi yomNdawini. Kuthiwa ekuzekeni kukaPeete ezekelwa nguyisekazi. Lowo, uMwali uye wafuduka eNkqetshane, wamisa umzi wakhe phezu komlambo, wasondezela kuma-Hlubi akowabo awayemi ngaphesheya kwaloo mlambo iSingumeni.

Ngalo lonke eli xesha uMgodeli ebengathanga cwaka, ebe soloko ezingela ithuba elimlungeleyo ukuze kuthi akuba elizuzile amtshabalalise uMwali kuba emhluthe umfazi obe se lungelweni lakhe.

Ngamhla uthile imvula yeenza kakhulu ukun'oku, waza umlambo iSingumeni wakhawuleza wadla izinti. UMgodeli ekunye namawabo uze ngentlaselo, ecinga okokuba

wombulala esisulu, kuba amathlubi akowabo eya kuthintelwa ngumlambo.

Uboniwe ekuzeni kwakhe, kwabe ke kuhlatyelwa laa mathlubi angaapheʃeya umkhosi. Ezé eleqa iinkomo, afika azingenisa emanzini, aza wona aphelela ematʃhobeni ago awelela kuMwali. Iye yaqubisana, kuthe kanye xa idabi liqala ukufikelela ebuʃuʃwini, suka yafulathela ekaMgodeli. Nanje ngenkqu, uthe akubona ukuba akukho thuba lilelakusinda, wasel' ezijula wonke engenangqondo yanto ayenzayo endlwini yamaxhwane eembuuzi, eya yibiywe ngokwendlu yeenkuku yokulala. Uye wafunjwa uPeete waza uyise wamqama-qama ngoswazi esithi, kutheni athi evile okokuba abantu bakowabo bazungula ukumbulala, suka angezi ukuza kumthi mvi. Kodwa ibuye yasika yona imfesane kuyise,

kuba uthe akukhov' ukumohlwaya wamnika iinkomo zaliqela, ekuthe kwa oko zaqhutywa ukusinga kowabo e-Meribeng ephelekwa ngababathile. Kuthe kuba uMgodeli ethiyene noMwali ngenxeni kanina kafeete bambasela kulo ndlwana yamaxhwane angene kuyo, ekubuyeni kwabo; ukwenje nje oku yayi kukumbulala. Babuye bayifiya loo ndawo be yilindise omnye umntu, naye lowo ubuye wemka.

Mfazi uthile womzana ukhe wafika kuye wathi, "Ndoda ndini! Use kho na apha?" Uphendule wathi uMgodeli, "Ewe ndisekho." Uthe umfazi, "Phuma, ukhawuleze umke, kuba akukho ukhoyo apha." Kwaba ke kukusinda kwakhe oko uMgodeli.

Bathe ekubuyeni kwabo abamfumana.

Le ndlu yakulo Mgodeli ibingavelele kangakho kubukhosi

baseluSuthu. Ize kuzuzana nobuntloko ngenxeni yobulumko buka MShweshwe.

UPeete uzala uMkhatshane.

Kuthiwa uMkhatshane lo waye ngeyiyo inkulu nje ngoko thina sithi fan'ukuba kunjalo. Inkulu yayi ngu Libe, waye ngemntu unanto kwathini. Kwaye kuthi okuba umninawa wakhe uMkhatshane emhambele ekunye namadoda, suke amnike loo ntwana ilingene yena kuphela, ze amadoda lawo angafumani nto. Abantu bamthathe ngokwetshawe elingenasa-ndla sokupha, waba ke uyathenwa ekubeni yinkulu, kwabekwa umninawa wakhe uMkhatshane endaweni yakhe.

UMkhatshane uzala uMshweshwe wodumo lwaseluSuthu, owabu busela ubukhosi kuMhlomi, waza emva koko wabuthimba ngobulumko boonyana bakhe.

UBUNGANE

Emva kokufa kukaNtsele, kwahlala unyana wakhe uBungane esihlalweni sobukhosi.

Awona magama akhe ngu~~Busobe~~ Busobengwe no Mlotsha, eli likaBungane lelokubonga, phofu lilo ke elaveleleyo.

Ukhe wakhothazwa ngumntwana kayise, uZingelwakho, ngokusuke athimbise nesihlalo sakhe sobukhosi.

Abona bafazi bakhe baphambili ngaabo azekelwe bona nguyise.

Mhla kuzekwa uNgiyiwe kuphume ihlokondiba lamaHlubi ekoko ukusinga eSwazini; lifike lathimba iinkomo zakomkhulu leza nazo. Uthimbo lolu hlobo lolwalatha uzekho ebukhosini.

Kungekabi ntsuku zatywala

kubuye kwanduluka umkhosi oxhobileyo ubuyisela ezoo nkomo zibe zithinjiwe, koceLwa inkosazana uNgiyiwe.
Kuvunyiwe, Laqhutywa ikhazi.
Emva koko ize kwendiswa le nkosazana iphelekwa yinto eninzi yamaSwazi exhobile. Ifike aya hota kwaNtsele, koko ingeniswe komnye umzi omganyana.
Umntu owanikwa ingubo yengwe ukuba ayambathe ngumfo wakwaKhesa uNtsibongo lo ka-Msensane ukuze abe yinto ethile.
Le ndoda yayise ixolele ukuzenza idini le sizwe, kuba kube kunakanwa ukuthi amaSwazi ayeze ngohlaselo kunge ngakwendisa.
Uyile uNtsibongo eluduLini, akoyika. Wayi qhuba kakuhle intetho yakomkhulu nabo.
Ukumgobela umngqong'oku kukuba baye bamthabatha ngokwesikhulu nesihandiba

sakwaNtsele; Gagonda okokuGa Gangathi Gekhe Genza okuphambukileyo, Ganga Gulawa.

Emva komqidi wombaco-womtshato, iimpelesi ezi ziye zangena gonggo kwiziyolo zakwa-Ntsele, azaGa sacinga ngelakowazo. ZaphelеLa ekuGeni ngaGemi Gelo. Kuqxunyekwe izindlu ngaGafo, kwoLinywa, kwavunwa, kwazekwa, kwendiswa kwaLuzolo, Laphuma ezinggondweni mpela elaseSwazini kunye neziyolo zalo.

Xa amatHluGi athetha ngale nKosazana yaseSwazini aGesa kwenje nje,

"NguDaGuLa zinemikthaLa.
SingazaNge siGon' umfazi,
Esidl' iqhwapa Lamadoda.
Singazange siGon' umfazi
EqhuG' ikhulu Lamadoda

UBUNGANE.

"Az' alanyisisel' engaphefeya-
Komfuli' umZinyathi."

Ngale ntombi yaseSwazini uBungane uzele uThondose inkosazana; yiyo loo nto kube kusithiwa ngu So-Thondose ezibongweni zakhe.
Kutyeke ukubiza kwabantu ngendlela engaziwayo xa bathi ngu So-Thondofe.
Inkosazana le iziwa nguMthimkhulu ze yena eziwe nguMapanga (Mahanga). Umfazi wakhe wesibini (iKhohlo) yintombi kaSiwezi wakwa Khesa uMakhambehlala, ngayo uzele uMpangazitha, yena eziwe nguNongazi intombi.
Kambe kuthiwa ekuzekweni kwayo le ntombi, uBungane ebengajonge le kaSiwezi, kukho awaye sel' ethethe nayo kwalapho kwa Khesa, kuloko abathunywa basuke bee phithi yile kaSiwezi

uMakhambehlala base bemenzela kuyo. InKosi yoyike kunene ukuyi hlazisa; yaba sel' iyithababathela kuyo. Iinkomo ezalobola le ntombi zikhankanyelwa ekhulwini.

Mhla yeenda uduli luzé nento eninzi yamakhesa. UBungane uthe umzi wale ntombi ma wakhiwe mgama kokaNgiyiwe.

Laa makhesa aziimpelesi akabanga sabuyela kwindawo yawo; asel' emisa kwantombi.

UMthimkhulu noMpangazitha bantanga nye.

IMbutho kaBungane yindlu yakwaMavovokazi, izala uMonakali.

Ikomkhulu lika Bungane be lingaphefeya komZinyathi kwaGocwa. Kwaye kusalawula uDlomo, amaHlubi aye ezahlule amaqela amabini: akho ke la abe phantsi kwakhe uDlomo,

Kodwa iqela lamaTadebe be lingqamvumi ukuba uyinkosi yawo, kuba nalo lisithi liziinkosi.

Ezinye iindawo ezidumileyo ezazimiliwe ngamaHlubi kaBungane ngelo xesha zezi, eNdumeni kwaBunga, ePhungu-phungu naseMbumbisini, nakumlambo iNcadu. Enye indawo eyayi dumile ngumthombo womlanjana iNyanyadu, apho sivayo ukuba uBungane waye seza khona iinkabi zakhe zeenkomo ezazi bala limnyama zonke. Zazi hlala emathaanga, iimpondo zazo zixonxiwe.

Kwaye be kusakuthi xa zighutywayo zisiya kusela zihlokomise ezi mpondo zazo zixonxiweyo. Be ziwabengel'apha amatshoba, ziphala, zinga zonke zinosinga. Kuthiwe ukubizwa kwala mageza eenkabi ngama "Ngele-ngele." Eli gama lide lambulelwa amaHlubi kaBungane,

UBUNGANE

Kukuze kuhlonyelwe ezi zibongo zithi kuwo,

"AmaHlub' amahl' amaNgele-ngele!
Awamivan' ibukway' ukung' ingangiwa.
Anzipho zimnyama ngokughwayana,
Ngaw' amaLandul' ephethe,
Adl' umnt' emyenga ngeendaba.
AMaqubel' esavela."

UBungane uBulele uMafu kaMatshaya.

Isizekabani seli Lizwa sesi.
Kuthiwa kube kubangwa intombi yakwaKhesa. Akukho sici sicacileyo eyayi funelwa sona, kukho ukuyi zeka okanye ukufeketha nje; kodwa uBungane wayifuna, kanti noMafu uyayifuna. Kuthe kusenjalo suke uBungane wasiyiselwa liTawule.
Hayi ke, ubuhlungu obaviwayo komkhulu ngaloo mhla bobungazanga baviwa obungako ngaphambili. Kwaye

kulapho amaTawule La ikakade Lawo abe soloko engxabalazile, efuna obawo ububukhosi, esitsho futhi ukuthi akananto yokwenza nobukhosi bamaHlubi.

Esi senzo siye saLihLaLa kakubi ikomkhulu, alonwa ba, yaaLudano Lodwa neentLoni. Siye satyetyeswa ke isenzo eso Likomkhulu elo Likunye namaphakathi aLigela; kude kwathi kuuphi Laya Lamisa kwelithi, ma kohlwaye uMafu, kakhon' ukuze ngomso aqqibeLise ukwenza isidelo solu hLobo.

Kungekabi kade, kuye kwenziwa umgidi omkhuLu kwaBungane ebukhosini ungenguwo wasizathu, aye amenywa namaTawule. Athe akuLamkeLa iLizwi eLivela kwikomkhuLu Lama-Hlubi, ahLanganisana buphuthu-phuthu "AmaTawuL' ancokazi kunye neenkomo zawo."

Emveni kokuhomba, aye asinga komkhuLu echwayitile, ebuKeka

Ale ngokukodwa nje ukuba asondezele ekhaya, ahlala phantsi nje ya, baye abamenywa beendidi zonke behleli ngokuhlala. Kuthe kungekavakali nelizwi elisingiswe kuwo, abona uNgqelu owecala lakomkhulu esiza. Uthe esemganyana wamemeza esithi uMafu ma kamhlangabeze ngolu daba noluya.

UMafu usuke wema ngeenyawo engenasazela sento embi engamhlelayo; wandulo ukusifiya isikhinindi samadoda akowabo, wahlangabezana noNgqelu, othe apho badibana khona, suka wee puthu umkhonto owaye ewugufe ezingubeni — oluthi lwawo lwalwaphulwe, wamhlaba.

Umkhonto uye wee zwaaba entliziyweni, waza waya kukhahleleka emhlabeni, wafa uMafu ka Matshaya.

Kumhla ke emaHlubini kuvavela iqhalo elithi, "Undigufele umkhonto ezingubeni — kuthethwa umntu oza kuwe ngokwesihlobo, kanti nguye kanye olutshaba

lwakho."

AmaTawule kaMaſwababa aye asithwala isidumbu senKosi yawo agoduka naso ukuya kusinchwaba emanchwabeni odyise. Akukho kulwa akhe akwenza kuba ayeze emgidini engaxhobanga, elixa yona eya komkhulu yayi zilungiselele nayiphina into engehlayo.

AmaTawule — nje ngoko kube kufanel' ukuba njalo, aye alibeka phezu kukaBungane ityala, athe nguye oyalele uNgqelu ukuba abulale inkosi yawo ngeyelenqe.

Kubuye kwavakala kungekabi kade okokuba wenziwe kwa eso naye uNgqelu apho komkhulu, igama kuthiwe ebengafanele ukolula isandla sakhe abulale inkosi.

Akubanga kho mbuyekezo yenziwe-yo likomkhulu ngokubulala le nKosi, ingakanana. AmaTawule nawo ngelawo icala aye akabiza ntlawulo

ngale Lahleko, kuba ikomkhulu Liyenze ngabom Le nto, kuba Lingumnini mhlaba. Nangani ngade kube kunjalo, kodwa esi siphako seenziwayo ngu Bungane sawuhleba umbuso wakhe.

Kambe, Le nto imbongi ngelinye ixesha ifuman'ihLe ndapho kungafaneleKile; ingumxabanisi omkhulu.

Akuthi ngolunye usuku apha kusahLeliwe kuthethwa ngaso esi sihelegu kuviwe ngayo se yisitsho kakhulu ibonga inkosi isithi,

"UBungan' ubulel' uMafu kwabe khabo
Nanamhl' akwaba ndaba zalutho."

Ithe kanti isitsho nje ayi Lawulanga. Kuman'ukuvakala ukuba nayo inkosi ithe poqo ukuggoloda komkhulu phaya. ELi hLombe enalo Lelivuselelwe kukubada kwayo umnta kayise.

Ububumkani obuzayamisa nobubi

abudli ngakuma kakuhle, isiphelo sabo kukubukuqeka.

UZulu lo ka Mafu owaye ngumfana oko, uthe akububumana ubunyaniso bokuba inkosi yenje nje ngenene ukuhlekisa ngoyise embade ngabom, waqqiba ekubeni azinike amathafa. Usinge kwa Zulu esiya kufunda amayeza obuqqi esithi ngawo aya kumnceda ekulweni iintsaba zikayise. Usiye umzi wakowabo uzinzile eluNdini.

Ukwaluka kuka Mthimkhulu.

Yayi lisiko eliqhelekileyo emaHlubini ukuthi mhla inkwenkwe yenkosi yalukayo kuqale kuye kuzekwa amanzi okwenza isithundu (ubulawu) elwandle.

Isithundu liyeza athi umntu azihlambe ngalo. Lisetyenziswa kwimicimbi ezintlobo-ntlobo.

UBUNGANE

Ngosuku Lomgubo onke Loo makhwenkwe azakwaluka abehlamba ngesithundu ahlambele ebuhlanti, ukwenzela ukuba ma ze eme kakuhle esuthwini. Lo mcimbi ikakhulu ububuxhomekeke phezu kwamagqira eggira Lakomkhulu. Kanti namhlenikweni intombi yendayo ibihlamba ngaso ebuhlanti phaya xa indulukayo, ukuze ilungelwe emzini wayo. Amayeza okwenza isithundu abe ziintlobo-ntlobo, esaziwa nangabanye abantu abangengawo amagqira.

Ma kuthi ke xa uMthimkhulu aza kwaluka, uMhekazi uBungane athume bathile kumaHlubi ukuba baye kumzekela loo manzi olwandle.

Bayile beza nawo, kuloko uMhlekazi uye ~~wang~~ wamanqala esithi asingawo awolwandle.

Kukuze ke kuthunywe uNgcosi umfo kaLunyangwe

UBUNGANE.

ka Luvuno wakwa Ntlapho iSigegede ukuba aye kuwazeka. Uyile, weza nawo engawo kanye.

Aaba bakwa Ntlapho babemi kudala phakathi ko Sotshangana nama-Swazi. Bachithana ngamabango kwelo, inxenye yabo ize kuwa emaHlubini kusalawula uDlomo.

Elinye isebe labo lisinge eluSuthu, apho kuthiwe ngama-Hlapho (Ntlapho) ankosi yabo kwelo yayingu Mofeli (Mveli) unyana ka-Mafohla, nase Freyistati bakho, nakuba apho kuthiwa ziZigegede.

Ukwaluka kuka Mthimkhulu kwenze ukuba baziwe ngokunye, basondezwa nakwizihlalo zobuphakamo.

Abafazi abaPhambili baka Mthimkhulu.

UBungane uzekele unyana wakhe uMthimkhulu intombi ka Ngxabani wasemaNgweni.