

# ITyala LamaWele

IBALWE NGU-

S. E. KFUNE MQHAYI

UMBALI KA "SAMSON."

*New and Enlarged Edition*

THE LOVEDALE PRESS

A ! Zanzolo !



UKumkani wamaXhosa uHintsa, ezafika iinTlanga inguye owongameleyo kweli lasemaXhoseni. Unchwatyelwe eNqabara, Gaiyana-Dutyua.

## ITYALA LAMA-WELE.

NgamaZwembe-zwembe akwaGxuluwe.

IBALWE NGU

S. E. KFUNÉ MQHAYI,

*Umbali ka "Samson," no "Don Jadu,"  
nemi "Hobe" nemi "Bongo."*

*Umbali wobom bomfi uJ. K. Bokhwe.  
Umgquuli wo "Limo," no Agri umAfrika.*

(IMBONGI YESIZWE JIKELELE.)

"Kwathi, ekuzaleni kwakhe, kwavela isandla; wathabatha umzalisikazi, wabopha esandleni salo usinga olubomvu, esithi, Eli laphuma kuqala.

"Kuthe ke lakusi buyisa isandla salo, naanko kuphuma umzawana walo. Wathi, Yini na ukuba uzityhobozele? Wathiywa ke igama lokuaba Peretse." (Oko kukuthi uTyhobozele.)

*Gen. xxxviii, 28-29*

UVCICLELO LWESIBOZO.

THE LOVEDALE PRESS.

## INTSAYELELO.

Nangani ndingengcali kwathi ni yamthetho, ndinawo noko amanakani okuba umthetho wasemaXhoseni awahluke nakancinane kwezizwe ezikhanyiselweyo. Iintlanga eziMhlophe zithe zakufika kweli lizwe zafumana ukuba abantu beli lizwe baphantse ukuba ziincutjhe zomthetho bonke, namasiko abo asekwe phezu kwezibakala, baza ke bacuntsula nabo kanobomi kuloo masiko, nakuloo mithetho yesiXhosa.

Kweli balana ndizama ukubonisa imigudu, nenkxamleko, nexefa elithatyathwayo ngamaXhosa xa alanda umthetho, kuba kaloku kuzanyelwa ukuba uzekelwe kwisibakala esakhe saakho. Ndizama nokubonisa ukuba inkosi asinguyena mgqibi wezinto yedwa, nje ngoko izizwe ziba zona kunjalo kuthi.

Intetho nemikhwa yesiXhosa iya itjhona ngokutjhona ngenxa yeliZwi nokhanyo olukhoyo, oluze nezizwe zaseNtjhona-linga, oonyana bakaGogi noMagogi.

Yindawo yomlisela nomthinjana wasemaXhoseni, ukuba ukhangele ngokucokisekileyo ukuba iya kuthi, yakutjhonela iphele le ntetho nale mikhwa inesidima yakowawo, kutshonele nto ni na emveni koko.

La ke ngoko ngamazwembe-zwembe okuzama ukuxhathalaza kuloo msinga uza kutshayela isizwe siphela. Zama ni ukuwaxhasa nani ngelenu icala.

Ndingowenu emigudwini yesizwe,

S. E. Krune Mqhayi.

EmPongo,

KweyomSintsi, 1914.

## INTSAYELELO KUSICILELO LWESIBINI NOLWESIBOZO.

Taruni, mzi wenkosi ndiya taruzisa! Namhla nje le newadana ndiya phinda ukuyibeka phambi kwenu. Ndiyibeka namhla se inkudlwana kunokubela kwayo, enathi ke nina nathetha ngezenzo ukuba ma ibuye ificilelwe yandiswe nokwandiswa.

Ndiya wabulela amaphakathi athe abonisa iziphene kweyokuqala, anga nanamhla nje angabuya aqokele.

Ndiya wabulela amanenekazi namanene ancedisileyo ukuyisasaza eluntwini eyokuqala; kunga ke kungaba kabini kathathu ukuzama nam ndingabi saba madol' anzima.

Incwadi le ithe kolu ficilelo lwesibini yathabatha ngoku isimo sebali lasemaXhoseni, ekuBeni kolokuqala ufcilelo yayingumzekeliso wesiXhosa.

Iingxelo ezithile ezikwiziqendu zokugqibela, ezimalunga nomBuso waPhefeya nalo unganeno, ndibulela ngazo incwadi kaJustus ebale "Izoniwo zamaXhosa."

Kolu namhla ufcilelo, sithi incwadana le se indala ma izithethelele ngokwayo, kumakowayo, izenzele izihlobo ezizweni,—isenzele nathi indawo ebantwini bakowethu esibakhonzayo.

S. E. KGUNE MQHAYI.

ENta6'ozuko,  
Berlin, C.P., 1931.

## INKUNDLA.

Eli tyala lalithethelwa eGcuwa, kule ndawo inendlu yenkonzo yaBaNtsundu baseWesile ngoku, apho yayikhona iNkundla yaKomkhulu.

## UKUMKANI.

UKumkani owayelithetha yayinguHintsa:

Umbeka-ntfijini bath' uqumbile,  
Inkunz' abayikhuz' ukuhla6' ingekahlabi.

UHintsa lowo ngunyana kaKhawuta; uKhawuta uzalwa nguGcaleka, uGcaleka uzalwa nguPhalo, abe ke uPhalo eyinto kaTshiwo, kaNgconde, kaTogu, kaSikhomo, kaNgcwangu, kaTshawe, kaNkosiyamntu, kaMalangana, kaXhosa.

## ISALATHISO (INDEX).

InTjayeledo (Preface) .. .. .	iii
InTjayeledo kuZicileto lwesiEini nolwesiBozo .. .. .	iv
InKundla .. .. .	v
IsAlathiso (Index) .. .. .	vi
IsiMangalo (Isahluko I) .. .. .	1
UkuThethwa kweTyala (Isahluko II) .. .. .	5
UbuNqhina baBaZalisikazi (Isahluko III) .. .. .	11
Lisasiwe kuBaHluzi (Isahluko IV) .. .. .	13
AbaThunywa eNqabaqa (Isahluko V) .. .. .	17
UKhulile Komkhulu (Isahluko VI) .. .. .	22
AmaVa eNyange (Isahluko VII) .. .. .	25
IsiGwebo (Isahluko VIII) .. .. .	27
IziJungqe zokuGqibela (Isahluko IX) .. .. .	31
InGuquko kaBaBini (Isahluko X) .. .. .	34
UkuLungiswa komZi (Isahluko XI) .. .. .	39
UbuNye buxake nomThetho (Isahluko XII) .. .. .	42
UkuKhuza (Isahluko XIII) .. .. .	46
UkuBuba kukaKhulile, nemBali kaNompumza (XIV) .. .. .	51
UkuFika kweenTlanga (Isahluko XV) .. .. .	55
ImBongi (Isahluko XVI) .. .. .	59
InTlalo noPhumo lwamaMfengu (Isahluko XVII) .. .. .	63
UkuFa kukaHintsa (Isahluko XVIII) .. .. .	71
UkuGxothwa kukaSir Benj. Durban (Isahluko XIX) .. .. .	75
Ezinye iinKosi (Isahluko XX) .. .. .	77
InTaBa kaNdoda (Isahluko XXI) .. .. .	78
IFafu yamaKhanda .. .. .	82
UmKhosi wemiDaka (Isahluko XXII) .. .. .	85
UkuTjhona kukaMendi (Isahluko XXIII) .. .. .	89
UMaqoma (Isahluko XXIV) .. .. .	91
UbuKumkani bukaXhosa (Isahluko XXV) .. .. .	103
InkQubela Phambili (Isahluko XXVI) .. .. .	120
ImBacu .. .. .	124
InkCazelo yamaGama aNqabileyo .. .. .	144

## ITYALA LAMAWELE.

### ISAHLUKO I.

### ISIMANGALO.

- “ Ndimangele ! ”
- “ Hambisa ! ”
- “ Ndimangalel’ uBaBini ! ”
- “ Hambisa ! ”
- “ UBaBini undixhomile ! ”
- “ Hambisa ! ”
- “ Sithe, kuBa singabantu bezalana, wathi kanti ehleli nje yena ukholosile, ndathi kanti ndihleli nje nam ndikholosile. ”
- “ Hambisa ! ”
- “ Ke kaloku ngoku angekhoyo umnini-mzi, yinkohla ukuhambisa imicimbi yomzi, kuBa akukho uvumayo ukuBuya ngomva ; soBaBini sithi siziinkulu ! ”
- “ Hambisa ! ”
- “ Ndithi ke le nto ma ndiyizise kokweth’ apha, size kuyi-conjululelwa ! ”
- “ Hambisa ! ”
- “ Ndiya tshonela ke, nkosi ! ”
- “ Hambisa—hambisa ! Mh—m—m ! Gxebe ! gxebe ! uthi umangele ? ”
- “ Ndithi ndimangele. ”
- “ Umangalele uBaBini ? ”
- “ Ewe. ”
- “ UBaBini lowo ngokaBani ? ”
- “ NgokaVuyisile. ”
- “ Uyinto ni kuwe uBaBini lowo ? ”
- “ Ngumkhuluwa wam. ”
- “ Uthi ke—uthi ke ukuxhomile ? ”
- “ Nditsho. ”

"Utsho ngani?"

"Nditsho kuBa engandivumeli ukuBa izinto zakowethu ndizilungise."

"Izinto ezinje nganto ni?"

"Ndiya kubuthi ni ke ubucukubede bezinto zekhaya?"

"Ndithi, uBaBini ukuxhome kwizinto ezinje nganto ni na?"

"Be ndithe kwa sentlandlolo, uthe kanti uBaBini ukholosile; ndithe kanti nam ndikholosile. Yaaziinkunzi zombini ke ezo, iinto ezingenakuBa buhlantini bunye, kulunge nto."

"Liphume."

"Akuliva?"

"Liweze."

"Lil' elo."

"Akukamangali; usahambisa ngezagwelo nje; usancokol' iindaBa—usancokol' iindaBa." Utshilo uNtentema, etshikila esimka.

"Uthi ni na, mfana?" ubuze watsho uFuzile, umNqhosini obenqhenqhile mganyana ephulaphula; "uthi umangalel' uBaBini?"

"Ndithi ndimangalel' uBaBini."

"Uthi uBaBini ngumkhuluwa wakho?"

"NdiBe ndisitsho, nkosi."

"Ngoku uthi ni?"

"Ndisatsho, mhle."

"Nguwuphi ke obangayo, ukho wena, ekho umkhuluwa wakho lowo?"

"Nguye."

"Uthi nguye obanga ubukhulu?"

"Nditsho."

"Nxa yiphi kul'o mlomo wakho uthi ngumkhuluwa wakho?"

"Ngumlomo wabantu lowo, ungenguwo owam."

"Wenza ni na, mfana? Wenza ni na? Baphi n' aabo bantu kuwe apha?"

"Yiloo ndawo kanye endizele yona kokweth' apha, ukuBa ndiconjululelwe yona, kuBa lo BaBini silibone ngamhla mnye ilanga."

"Njani?"

"Ngobuwele."

"O-o-o! Mh-m-m! Uliwele?"

"Singamawele."

"Liliphi ke elithe thu tanci?"

"NguBaBini."

"NguBaBini?"

"NguBaBini."

"Eli gama lithetha uBuBini bobuwele?"

"Kunjalo kanye."

"Wena unguBani igama?"

"NdinguWele."

"Ningabafo bakaBani?"

"Singabafo bakaVuyisile."

"Waphi?"

"WaseThobofane."

"Into yasemanini?"

"UmNzothwa."

"KwesikaBani?"

"Kwesika L——"

Uthe xa akwelo undimangele, kwathi thu uKosani, umV\_ala, noDlisa, umGora, bekhwel' emaqegwini bephalisa begqitha, baBuza:

"Kha utsho! Ukho ngani na komkhul' apha?"

"Hayi, ndingundimangele."

"Umangalele nto ni na?"

"Ndimangalel' uBaBini."

"Thetha."

'Uth' umzi kaVuyisile ulunge kuye."

“Thetha.”

Ngeli xefa ke uDlisa noKosani baye kutshonela, kuBa babengamisanga kakade.

“Kha utsho, mfana,” ungcambazile watsho uFuzile; “kwesikabani na?”

“KwesikaLucangwana.”

“Uthe ni uLucangwana wakuyisa kuye le ndawo?”

“Esi silimela sessithathu, nkosi, ndiyisa le ndawo kuLucangwana.”

“Athi ni uLucangwana?”

“Ndingasuka, nkosi, ndithi, uthi uLucangwana ndidlala ngokuthetha, kuBa akukho sinci sakha sajola izinto zomzi, ikho inkulu.”

“Inkulu ke yiyiphi?”

“NguBaBini.”

“Utsh’ uLucangwana?”

“Utsh’ uLucangwana.”

Kuthe thu kwesi sithuba uQavile, isityefi sasemaMvulani, negqiza lamadoda, besiza komkhulu apha. Batsho kunene ngemibuzo apho kundimangele, akukhov’ ukuqhuba isimangalo sakhe. Bathe bakufika kwisigqibo sikaLucangwana, banqumama.

Ithe yakuba le ndawo ityetyefwe yeenjiwa nje enKosini, ikunye namafumi omabini evayo amaphakathi, ityetyefwa nguFuzile noGqomo, igqala lasemaBambeni, bathe bakutshonela, wvakala uWisizwi, umTshonyane, iciko elikhulu lakwaKhawuta, lisithi, “Ndaza ndakuva, zwi ndini!” Watsho eqongqotha inqawa. Uthe uMancapha, umQocwa, inkonde yakhona, “Ndaluhlala, ndaluhlala eli phakade, ndada ndeva neenyongo zalo.” Watsho eqola ivithi abelifake enxhoweni ngezolo.

Uthe uMkqweqana, iqhajana elikholisa ukuba kho apha komkhulu, lithunywe nokuthunywa, “Ke kaloku ixefa lelethu; siza kuzilungisa izint’ ezi.” Utsho ekhanda



*UmBali wale ncwadana. ImBongi yesizwe.*

*Ndiya kuhlala ndinami phi na ndingumntu nje,—  
 Ndingumntu nj' int' ehla' ihlal' ihambele ?  
 Ndingumntu nj' int' ehla' ihlal' ifuduke ?  
 Ndingumntu nj' int' ehla' ihlal' igoduke.*

*Ncincilili !*

undyilo abelulungisela umdudo oza kuBa kwesikaSiko eNgxangxasini. Uthe xa atshoyo, wathiwa rawu ngamehlo amaBi nguGoloma wasemaCeteni, elinye lamagqala, elalingqa induku yomsimbithi. InKosi iphikele ukutshaya nje, iqondele phantsi; ayenzanga nelimdaka.

Ngeli xesha ke uWele wayengasekho, kuBa kwakuthiwe ma kakhe agoduke; kusaviwe.

ISAHLUKO II.

UKUTHETHWA KWETYALA.

Kuthe emva komdudo wakwaSiko, inKosi uHintsayesusa uQavile noMdunywa, umThipha, amadoda afikisayo nathembisayo, ukuBa ma bakhe baye kwaLucangwana, bamBize ukuBa akhe eze. InKosi iBasuse se kuhlwile, ukuBa baze se belala apho babuye kusile, ukuze balizuze nethuBa lokucweya izinto ezimalunga neli tyala.

Kusoloko yathi yaliva eli tyala, inKosi ayizanga ibonakale yonwabile; yaye ke kakade ibingenkosi inabudlelane namaphakathi ngento engathi ilityala.

Uthe uQavile noMdunywa, xa bacanda kwesikaLucangwana, bengekathi thu kowakwasibonda umzi, begqitha kumzi kaNqwakuza, umNyele, kukho iqela lamadoda awayeqofelisa amanqina enkatyana yenkomo eyayiqethulwe sisifo somgqeku. Bajikile babulisa, laduma iqela elo; bathe guqaqa ngamadolo njeya, babiza ilahle enkwenkweni. Libaqhule kakhulu iqela elo ngokufika emva kokutshata kweLawokazi, lisithi iimfene zaBo se zindala, se zimana ukufika emva kwezithonga.

Lo gama baqhumisa iinqawa, babuziwe imvela-phi, nalapho basinga khona; baxela. Babuzwe ukuBa bona bavela ngakomkhulu kuxa lithi ni na ityala lento kaVuyisile enci. Balandula nokuBa bakha beva ityala elinjalo. Babuzile ukuBa lityala lanto ni na? Kuphendule uNqwakuza



esithi, "Abafana ngoku nje bathi bakuhlutha basuke bathande ukuhamba ezinkundleni ngohaya. Kukho mfana apha, iminyaka mithathu esiphethele ezandleni, esithi ufuna ubukhulu, phofu uzelwe esisinci. Loo nto siva se kusithiwa se iye nakomkhulu; se siba singayiva ngani, nina bavela ngakwelo cala."

Bavuthulula iinguqo zabo abathunywa begqitha, baya kugaleleka kwasibonda ngonchwalazi. Alungiselelwa kakuhle la madoda kwasibonda apha, kuza ayasaziwa apho avela khona. Zakuza zibuziwe iindaaba, encwina umfana, baye bee tyaa. Ancokole la madoda emveni koku, wada uLucangwana wabavelisela nale nto ikhoyo yeli tyala, akrokrela ukuthi angaba ufunwa ngalo apho komkhulu. Uwacukufele yonke into la madoda, ebuza ebuza kuwo, ukuba into enje ngale akhe ayiva na khona ebalini.

Kuthe ngengomso kwakukhovwa ukusengwa emini yakusasa, anduluka la madoda akomkhulu ukugoduka. Uthe kuwo uLucangwana ma ze athi uyeza; angafika mhlawumbi ngolwemivundla. Kwalile okunene ngonchwalazi, wagaleleka uLucangwana, ehamba noMadume wasemaHegebeni, elinye igqala, noSigadi, indodana yokuhamba ibabethela izinja. Ithe inKosi ma bandlalelwe ebotwe. Yaza nayo yabukhathula apho ebotwe ubusuku, ikunye noNqhokoma umMpemvu noMalinga umNgwevu, amadoda abesaziwa ngokugcina iilwimi zawo kulo lonke ikomkhulu.

Kuthe ngoms' obomvu banduluka abafu baseThobofane ukugoduka, kungabanga kho bani wazileyo ukuba se befanelwa ndawo ni na kanye-kanye yinKosi. Kuthe kaloku andululwa amadoda ukuba ahambe esizweni, ahambe exela ukuba ngosuku lwesithathu yimbizo komkhulu.

Kwalile okunene ngomhla lowo, avela kwiinkalwana zonke amaphakathi, eqalele ekugqibeleni kokusa, lada lee tyi ilanga ukufiya iintaba. Zithe ziya phuma iinkomo

ukuya entlazaneni, kwafe se kufumane kwaayinto ebomvu komkhul' apha. Sel' ethe ngcu njeya uWele, ehleli noninalume, uMgqaliso, into yasemaMpandleni. Efikile uBabini ehamba nooyisekazi ababini, bathe thande phaya kwelinye iphundu lenkundla.

Ngale ntsasa yonke ke, umHlekazi akaphumanga ebotwe; kodwa kuthe ngeli xefa wabonakala esiza umfana, ethwele ugaga lwempofu. Ufike walutsho daca esazulwini seziphakathi. Uthe elwandlala, wabesela' ebonakala naye umNumzethu esiza, ebonakala ngathi akachwayithile kanye. Idume yonke inkundla, isithi, "A! Zanzolo!" Akaphendula umnt' omkhulu, waya wathi vu elugageni lwakhe apho.

Akubanga xefa lingakanani ethe vu, usingise ngeliphantsi kuMbali, igora lasemaMpingeni, ebuza ukuba le ntsasa yonke kuthiwe nqwatya nje, kulindwe nto ni na? Akabanga sadenda uMbali: usuke wasela' esingisa kuWele (undimangele), ukuba aqhubele inkundla into ekungayo. Utsho, watsho, watsho, uWele, waya wee tyaa, eqhuba kwa ngale ndlela se ndiyixelile.

Kusingiswe kuBabini ukuba ma katsho okwakhe. Uhambise ke weenje nje:—

"Zinkosi, nani manene akokwethu kwami, andinanto ndiyaziyo, kuza nam ndikwabiziwe. Ntwana ndinenakani layo, yeyokuza ndizelwe nguabawo uVuyisile, ngenkazana yasemaMpandleni. Ndiliwele, ndiliwele nomninawa wam lo undinkqangisayo namhla. Baye besithi ke ababazalisa umaa lowo, ivela-tanci ndim; uWele sisiza-mva. Sikhula nje ke, sikhula kuyiloo nto. Sisaluka nje, saaluka kungekho ntetho; umntu wonke wazi loo nto. Kude kuse ekufiyweni kwethu ngumfi ubawo, akukho phike. Ndiqala kutsha nje ukuya ukuba mna ma ndikhwelele uWele, apha thele usapho lukaVuyisile, kuza inguye inkulu; yaye

ke naloo nto ithethwa kwa nguye." Ee gquzu amadoda ngentsini.

"Ndikhe ndabizwa futhi nguLucangwana, kuthiwe kuthethwa into yale nto, kusontfwe, kusontfwe, kusuke kufumaneke ukuba le nto kuseluhayeni; ndisuke ndigoduswe phakathi kweso sintsompothi. Ukutsho kukuthi ke, zidwefa, umntu onento yokuhambisa ngumntu onento ekhe ithetheke, ivakale; ngakho oko ke, ndiya tshonela."

Usingise enkundleni kaloku uMbali esithi, "Atsho ke amawele, ziphakathi." Uwandulele ke uMxhuma, umKhomanzi-Qhinebe, wabekisa kundimangele, esithi, "Kanene uthi umangalele indawo yakho yobukhulu ongayinikwayo?" "Ewe, nkosi." "Uya yazi le ndawo yokuba wena uvele mva kuBabini, noko nivele ngamini nye?" "Ewe, nkosi." "Uyazi ukuba lisiko, ukuba umntu ovele tanci ibe nguye oyindla-lifa kwaTshiwona apha?" "Ewe, nkosi." "Ukuza apha ke, mfana, uzela ukuza kuthi umthetho lo ma ukwenzele nto ni?" Uthe cwaka uWele, akaphendula. Uqokele uMxhuma wathi, "Ke kaloku ke—ke kaloku ke, mfo kaVuyisile, uze kuthi inkundla le ma ikwenzele nto ni na?" Cwaka uWele, akaphendula.

Ugqithile uMxhuma, wasingisa kuBabini wathi, "Kha wenzel' inkundla, mfo kaVuyisile, kha unced' abantu bakaKhawuta. Le nto kumhla iviwayo ngumzi kaGcaleka, ngakho oko inyongo yayo iya kuthandeka, kunye nobu-krakra bayo. Uthi uWele lo, nizelwe mfazi mnye, ngamhla mnye." "Nditsho, nkosi." "Nikhule kunye, naaluka kunye?" "Ewe, nkosi." "Ekukhuleni kwenu, le ndawo be nikhe niyithethe kusini na nina?" "Yiphi ke, nkosi?" "Le ndawo yokuba ningamawele?" "Ewe, nkosi, be siyithetha futhi; namanye amakhwenkwe eyithetha futhi, into yokuba mna ndibe ngaka ubuncinane, aBe umninawa wam elibongo-bongo elingaka, neendevu

kuye zingaka, ndibe mna ndinje ukuguda, nokukhangeleka mncinane."

"Ayesitsho, esithi ma kwenziwe ni ke amakhwenkwe lawo?" "Hayi, nkosi. Amakhwenkwe wona ngobuntwana ebesithi ma siguqulelane, mna ndibe ngomnci, uWele aBe yinkulu." "Hee! Ke nide nakwenza ke oko?" "Kuphi, nkosi?" "Ukuguqulelana oko?" "Andingetsho." "Liqavise, mfana, lenze liqave." "Asithethi nganto zeemfeketho zamakhwenkwe, nkosi." "Ewe, anditsho ukuthi thetha zona; ndithi kodwa, qavisa le ndawana, yokuba nada nakhe nayenza na loo mfeketho yokuguqulelana?"

Kuthe kwesi sithuba kwee qhaphu uSiphendu, into yasemaZangweni, yathi, "Yini na le? Liza kuthethwa nini na eli tyala? Kulityelwe zezobukhwenkwe nje ngoku, zezona be zizezokuthi ni na enkundleni apha?"

"Kuhle, kuhle, Siphendu, inkundla ibisaphulaphula," utshilo uGqomo. Unge anganyakathisa noko uSiphendu, koko amthethisile amanye, wathotha.

Ungcambazile uMxhuma wathi, "Be ndiselapho ke, mfo wam, be ndisathi qabelisa eli lizwi: nada nakhe nayenza na ke loo mfeketho yokuguqulelana nomninawa wakho lo?" "Ewe, ikho into eyelele kuleyo." "Kha utsho." "Sithe ngomnye umhla saya kugalela iintaka, siligqiza lamakhwenkwe; abuya amanye ebethile, mna ndingenanto, ada athi ma ndabelwe nguWele. Uthe nkqo uWele, esithi kumhla ubukhulu bungal'unga kwa kuye. Andenzile amanye ukuba loo nto ma ndingayinyamekeli, akukho nto iya kuphelela kuyo. Ndanikwa ke inkwili, ndakukhova ukufunga ukuba nguWele oya kuba yinkulu."

"Utsho ke, zitshaba," ubekise watsho uMxhuma; watsho wazithi wambu ngomnweba wakhe wezingwe, awayewambulelwe komkhulu, mini wezisa ulwanga lwe-mpofu.

Kuthe nqadalala emva koku, wada wawakala uMancapha esithi, "Le nto iya kuba nento yayo." Watfho efolaidofa, eqhwitha, etfhaya. "ULucangwana ubegwengula; namhla awakulonkomo azeka ezantsi," utfhilo uMganu, umDala, evuthulula ingubo, esithi vu ecaleni lothango.

Kwesi sithuba kuvele into yasemaNtakwendeni, uNdlo- mbose, yathi, "Tafuni, zidwefa, ma kube litafu, ma kungabi ntfsiyi-ntfsiyi, ma kungabi tyala. Aaba bantwana babambeneyo bazalwa sithi. Uyise akakho, ufile, ufele kwa phakathi kwethu. Le nto yeyethu; ayizang' ibe kho; abantwan' aaba ngabethu, abalamli s'ithi. Ma kubaliswe, ma kuyiwe emva, ma kulungiswe." Utfho wabuya wazithi luqe uNdlobose.

Kuvele, uMaduma, welali kaLucangwana, wabekisa kuWele wathi, "Obu bukhulu ububangayo ke bobale mini ngenkwili?" "Se iziziqhamo nezinqhinisiso ezo ebu- khulwini ese ndinabo." "Obu bukhulu wena ke ngelakho uzuzene phi nabo?" "Kwa sekuzalweni." "Hayi, mfana, ungenje njalo. Ukuzalwa kuya yixela eyakho indawo, kuba nguBabini ivela-tanci ekuzalweni; le ixela wena yiyiphi?" Uthe cwaka umfana. Kwesi sithuba kubuye kwathi nzwanga.

Uthe qhaphu uZwini wathi, "NguBani umzalisi loo mhla nazalwa?" "Ngumaa-khulu, uTeyase, nodade bobawo, uYiliwe."

Uthe vumbululu uMxhuma wathi, "Lo mzi wawunga- khuzwanga na? Uthiwe ni na ukukhuzwa kwawo?"

Kwesi sithuba kufumaneke ukuba ma kuye kubizwa uTeyase noYiliwe, abazalisikazi.

## ISAHLUKO III.

## UBUNQHINA BABAZALISIKAZI.

Befikile abazalisikazi, kungcambaze uDaliwe, into yasemaHegebene, umThembu, wasingisa kuTeyase, wabuza ukuba nguye na owayezalisa umkaVuyisile kula mawele. Uvumile omnye; uphendule imibuzo esenje njalo, esithi wayenoYiliwe lo bofabini; into ayithethayo yaloo mhla angayinqhina yonke uYiliwe. Ikakade lalo mfazi ngumfazi ozala nzima, abantu ababecelelwe ukuza kumzalisa bakowabo bada bamfiya bemka ngoku bona ukuba iinyanga ziya wufinca umvo wefumi umntu ekhantsula.

Uyive lo mfazi inimba ngolwesiBini ekuseni; lithe liphuma ilanga yabe inkonyana se ivelile ngesandla, sathi kumhla angafe ukhawulezile. Ide yajika imini yehlobo kuvele esi sandla salo mntana—Uthe thu apho uZwini wathi, “Kuhle ndingakuqhawuli! Gxebe, gxebe, kukho inakani lokuba ngamawele la aza kuphuma kulo mfazi!” “Ewe,” utshilo uTeyise, “ezi nyanga (nkwezi) akhantsulayo lo mfazi be side sikhe siye kwa banezandla, ngokoyikel’ ukuthi kanti akusekho nto ikulo mntu. Ade amabini amagqija esithi, ‘Akukho nento enesi sisu, nto ikhoyo ngabantu babini baphilile, luya kubazala lakufika ilixa; ‘omnye wada watsho ukutsh’ ukuthi ngamakhwenkwe (tyhagi) omabini (tyaya).”

Uthe uDaliwe, “Ee sisaphula-phula kambe.” Uhambisile uTeyase wathi: “Ithe yakujika imini esi sandla (sigamoto) senze esi sithukuthezi landiya, ndade ndafumana ndaqufula ingadla ndawutseca umnwe, ucikicane, suke ndathi ndakuyenza loo nto saphinda satshona isandla, sabuya sahlala kwa secimini. Yasixhoma inimba yalo mfazi, lada latshona elo langa, kwahlwa, kwade kwabuye kwasa, kuthe ekuphumeni kwelanga ngolwesiThathu lavela eli sithi lelikhulu.” “UBabini lo ke?” Ubuze watsho

A! NTABA!



USayili into kaHintsa.

Unchwatyelwe emGazana phefeya komBafe. Elliotdal.

uMxhuma. “UBabini lo ke. Sife kuqwalasela ingqithi, unotfhe.”

“Nise nobabini ke noYiliwe lo?” Ubuze watfho u-Daliwe. “Hayi, isikhinindi sesifazi se silapha kaloku. Obu busuku baphezolo andibanga nakuchopha-chopha ndedwa, kuBa uYiliwe lo ngumntana. Le nto yale ngqithi kukho abayaziyo, endayenza se bekho, koko yabahlekisa loo nto besithi lisiko lasemaNzothweni apha na ukunqunyulwa ingqithi umntu engekazalwa. Bakho nanamhl’ oku abafazi abayaziyo loo mini, ukuBa bangabi be bebiziwe andikwazi, ayikum loo ndawo.

“Bonke abafazi ababekho baya yazi le nto yale ngqithi elowo ufikayo uya xeletwa ukuBa esiya sandla side sanqanyulwa ingqithi ukuze sitfhone. Ezalwa nje uBabini lo se ikhangelwa sithi sonke le ngqithi sikunye. Kwalile emini enkulu xa kaloku ziphumayo iinkomo kwakukhov’ ukusengwa intlazane, lazalwa iwele lesifini, eli sithi lelinci.

“Undimangele lo ke?” “UWele lo ke. Livele okunene linale ngqithi.” “Bathe ni abafazi kule nto?” “Bathe ni ukuthi ni, bevuyele kuuphela ukuzala oko komntu nje?” “Hayi, ndithetha ngokuthi, liliphi elikhulu iwele; nokuba bayeke nje kodwa?” “Ewe, ikhe yaakho ingxumbungxumbu enjalo, besithi abanye ngulo omkhulu, besithi abanye ngulowa.” “Kude kwathi ni, ukuze bayiyeke abafazi aabo le ntetho?” “Hayi, kungxole kwa mna, ndisithi banyanga ni na, ukuthethisa abantwana bomntwan’am, ingekabi yimini yokuBa bazithethele; baJoba nto ni na?” “Kuuphel’ oko ke?” “Ewe, kokwam ukwazi.”

UDaliwe ngoku usingise kuYiliwe, ebuza ukuBa ezi zinto zinje ngokuBa exela nje na unina. Uthe uYiliwe, kunjalo kanye. Kubuzwe kuTeyase ukuBa ngubani na omnye umfazi omkhulu owayekho ekuzaliseni. Uthe ke nguSingiswa. Uye wabizwa uSingiswa lowo. Ebuziwe

okwakhe ukwazi ngale mihla yokuzalwa kwala mawele, uhambise nje ngoko sel’ ehambise ngakho uTeyase, waya wee tyaa. Kuthiwe ke abafazi bangakhe bakhwelele.

#### ISAHLUKO IV.

#### LISASIWE KUBAHLELI.

Zithe ngoku iindlebe zamadoda zanga ziya vuleka. Kuvakele se kuyindumasi kaloku phakathi kwamadoda, kuqondakala ukuBa amanye athi okunene nguWele omkhulu, amanye athi loo nto yengqithi ayithethi lutho. Kuthe kwakungathi kuya zola, waphakama wema uXolilizwe, umJwara, wathi, “Kukho elinye ilizwi elivela kuMxhuma, elithi, lo mzi awukhuzwanga na?”

Kuthe kwesi sithuba kwafumana kwee nzwanga, kuBonakala ukuBa amadoda abekisa ezantsi ukucinga. Kuthe thu uMagqaza, into yasemaKhwemteni, wathi, “Ukufa kwal’o mphakathi kuya kuBa kwizithuba zelaa duli leMfecane.” Ide yathiwa qhwi loo ndawo, ngelokuBa lo mzi awuzanga ukhuzwe, ngenxa yobuBi bamaxefa; kodwa umphakathi lowo wayeze wabikwa komkhulu apha.

Kwesi sithuba ibuzile inkosi kuWele, ukuBa usunduzwe yinto ni na, ukuze le ndawo athande ukuyizisa emthethweni nje? Uthe ukuphendula uWele, “KungokuBa, nkosi, ndithukuthezelwa kukungajongani kwam nomntwa’ kabawo, uBabini; ze kuthi kuloo nto kuBonakale ukuBa izinto ziza kuBa yindindi. Ndanga ke ndingayizisa le nto kokwethu apha, size kuyiconjululelwa.”

InKosi: “Ukhe wayithetha le nto kuBabini apha, wamkhumbuza ngalaa mhla ngenkwili, wambonisa ingqithi leyo wayifumana tanci wena kunaye?”

UWele: “Yonke le nto, nKosi, ndiyilingile, akwanceda lutho: ndide ndiye kwasibonda nje, ndiphaliswa yiloo nto, nakhona ndingafumani ntlabiso.”

InKosi: “Isigwebo sikaLucangwana usidela nganto ni wena, mfo wam?”

UWele: “Le nto inje, nKosi, kokwam ukuthabathisa. Wena lo, mHlekazi, asinguwe umntu wokugabulela umphakathi izigcawu; ngumphakathi into yokukugabulela izigcawu.”

Kunani na, ukuba athi umphakathi wam akundigabulela izigcawu, kuxakeke kangaka?

Isandla ndisivelisile ukuba ndamkele isiko tanci. Ndithi, nKosi, kunani na ukuba kuxakeke apha emthethweni? Mhla saaluka, ndaaluka tanci, ukuxela kanjalo ukuba ndiyinkulu.”

Kusingiswe kuBabini nguLucangwana, ukufuna ukuqonda ukuba kunjalo na ngale ndawo yokwaluka. Uvumile uBabini, esithi kwaphazama amakhankatha. “Yini le?” ukhuze watsho uLucangwana, ebuya ezigqubuthela ngomnweba.

Aqhubene, aqhubana amaphakathi ukuthi, “Buza, bani.” “Kha uhambise, Naantsi;” hayi, akwaba kho unambuzo. Kuthe tyithithi kwa uNdlombose kwesi sigama, wathi, “Elona xa lokubalisa leli, zidweja. Elona xa lifuna inkonde naali. Akukho sifuna ukumooni kwaaba bantwana; ngabethu, siya bazala—siya bazala—siya bazala.”

Kuthe, kuba kwakuxa litshonayo ilanga, zandululwa izizwe ukuba ziye ngamakhaya, zize zibuye kusile. Zithe iimpobole zamadoda ngobo busuku azagoduka; zalala kwa lapha ebotwe. Yaye le ndawo yaaba bafana isezingxoweni ngokufufu. Yaye ingxoxo ityekele kwelikaNdlombose. loku le nto ma ikhe ifunelwe inkonde, hleze ithi kanti yinto eyakha yaakho. Kuye kwaya, kubekwa kwelokuba

ma kususwe amadoda asinge eNqabara, kwinto kaMajeke, uKhulile, umQwambi, amthabathe eze naye.

Amaphakathi lawo acinga ngoKhulile lowo, kuba uyise uMajeke, owayekwalinyange, nguye owahlangulela ikomkhulu nyakana kwavela ukunene ngoPhalo, oko waya wazekwa kwa seNqabara apho, engasaboni nangamehlo kukwaluphala.

Kusile ngengomso, ufike ngokomqikela umzi komkhulu. Yafa, yafa inkundla, kwafumane kwaayinto ebomvu ngabantu, kubonakala ukuba elowo unga angazivela ngezakhe iindlebe ukuwa kwesigwebo, kuba le nto se ingundabamlonyeni kule mizana yonke.

Lithe ukuba lithi futhu ilanga, lwavela ugaga lomHlekazi nomfana, wabe naye sel' elandela. Ivakele inkundla, “A! Zanzolo!” Uvume kuhle umHlekazi, waya wahlala. Uthe ukuba athi vu, wabe uMbali sel' efudumeza, ebuza apho kujiywe khona ngezolo.

Uyibeke ngokufutshane uSonti impi emkhondweni; uSonti ke ngumninawa kaMxhuma, iinto zikaMatyeni, umQhinebe. Akukhova uSonti, kubuzwe kuBanini-tyala ukuba kanene uVuyisile ufele phi na. Bavumelene eku-beni uyise wafela eluVulweni, ngohlaselo lweMfecane. Emva kwemibuzwana eyenziweyo zizidweja, kufumaneka kungekho nto ingakanani ingenziwayo ngaloo mhla, ngaphandle kwale ndawo yakwaMajeke, eyathethwayo emzini, isingiswa nguMxhuma, into kaMatyeni, esithi,

“Kambe, mzi kaKhawuta, niyazi, kwaziwa n'ini, ukuba izinto zalo mzi azikwalaswa, aziqotyolwa kanjalo. Ziya phandwa, kude kuvele ingcambu, iphandwe ingcambu leyo, ide isuke ilandule, kwandule ke ukufajulwa ethafeni ngokuswela ukunceda. Abafo bakaVuyisile basivuse ngemivalo kwinto ekuthe kanti kuhleliwe ze ngakuyo, balivuselela ke ikomkhulu eli ukuba likhe liyikhangele le ndawo, ukuba ingaba inabani na onokuyicombulula.”

Uqokele uMbali kwa kuwo la mazwi, esingisa kwa semzini, ekhankanya uMajeke lowo, indoda eyaziwayo apha kwaPhalo, noko angasekhoyo yena ngokwakhe, se ingoonyana abakwaziinkonde.

Kutyunjwe amadoda amathathu aya kuya apho eNqabara kwaMajeke—uMalinga Xhego, umNzothwa ; uMxhuma Matyeni, umQhinebe; noLucangwana Nyathi, umKhwernte. Babotjhelwe amaqegu, banikwa nabafana abafini, uSigadi noVukubi.

Ngelo xefa kwakuxa inyanga isisonka. Kuthiwe ke umzi ma ze ulindele; wobizwa ukuthwasa kwenyanga ezayo. Kwaye kulungelelaniswa nethuba angaba sel'eneentsuku zokuphumla noKhulile lowo, abe kanjalo sel' enethuba lokuyicinga le ndawo; kuba kwakuvakala ukuaba yindoda ebise ikhulile.

Ithe xa ithi dungu impi ukuaba igoduke, wvakala uBukwana, into kaLangeni, umNtakwenda, umninawa kaNdlombose, imbongi, noko abengeyiyo eyaKomkhulu apha, wathi,

“Ndaza ndaluBon' uzwathi lwetyala!  
 Ndaza ndaluBon' uzwathi lwetyala!  
 Kwasa saxhinx, kwasa safak' ithwathwa.  
 Se zingaphi na ngok' iinkunzi zalo mzi kaPhalo?  
 Fuda sisithi nguHints, akukho yimbi.  
 Fuda sisithi sisirofo soNobutho sodw' inkunzi,—  
 Inkunz' ekhwel' eziny' iinkunzi.  
 Ndidane ndaayinko ndakuv' ukuaba izithenile  
 Yazinikela eNqabara kwabakaMajeke.  
 Ayikhweli kuthe ni na le nKunzi?  
 Lwaphel' usapho kukutjhisan, ngasemva.  
 Ngomziki-zikan' ogqitywe kwa ngabafazi,  
 NguTeyase noSingiswa kwa ngamazolo.  
 Xhwithan' inkunz' ikhwele lixefa.  
 Akukho nto iya kuvel' eNqabara.”

Uthe akutjho lo mfo, akwaba kho uhambayo emadodeni, kwafumana kwee xhonkxofolo, kwatyiwa iindlebe.

Kuthe kwakuBon' ukuaba kuphakathi, kwavakala isiwili-wili esikhinindini samadoda ebesisacweya enkundleni. Kanti nguNdlombose. Akalwi, sel' elugwali; ulwa nomni-nawa lo ngala magama awathethayo, sel' eligamlele ikwana, sel' enqanda amaphuthu-phuthu amadoda. Se kuvakala xa athi, “Kunani n' ukuthi, oku usapho lukaVuyisile lubambene, kube kho amagezana ami entabeni evuyelela? Nohaji, yinto yaphi yona?” Utapuzisile uBukwana kumkhuluwa wakhe apho; hayi, yaphela loo nto, kwagodukwa.

#### ISAHLUKO V.

#### ABATHUNYWA E-NQABARA.

Bandulukile abathunywa, beenje njeya besuka komkhulu. Imini yayizolile, kukhala inyenzane, kunkqankqaza noonogqaza; aye amanqilo ebatjhayelela, benqula, beyincoma indlela yabo ukuaba isikelelekile. Zaye neenyamakazana zivuka zime emacaleni endlela zibajonge, baye nabo bengazenzi lutho.

Baye balalisa eQwaninga, kumzi wenkosana ephethe isizwe esikhulu. Bamkelwe kakuhle apha ngobubele obukhulu, baxhelelwa. Yaye le ndawo bahamba ngayo se ivakele. Kuncwinwe kubo neendaba, koko abazenzanga, besithi asikabi lithuba leendaba eli. Baxelelwe apha ukuaba eli tyala bahamba ngalo lithe lakuvakala, yathi inkoliso yamadoda yema ngakwisigwebo sikaLucangwana.

Balele iintsuku zaambini apho. Begqitha ekuseni ngolwesithathu usuku; bagaleleka eNqabara, kwaMajeke, ngonchwalazi lwemivundla, bakhwelelwa indlu, balala. Ababuzwanga ndaba, kwada kwaalusuku lwesibini; kodwa bayinikwa ngokukhulu yona imbeko ebafaneleyo.

Bathe bakuzixela, wabazi uKhulile, nooyise nooyise-mkhulu wabaBalisela; kuba umfo ukhululekile, waye obu buxhego bakhe ungeze wabubona nganto, kuba umfo lo mhle, womelele, nokuva uyeva, nokubona uya bona. Inkathavu yona ngumninawa wakhe, uGebenga.

Kude ngolwesithathu usuku emini yakusasa, zahlanganisana iinto zikaMajeke, noonyana bazo, nabazukulwana abase bekwangamagqala nabo, ukuza kuncwina iindaba kuBabo bakomkhulu. Kuhanjiswe ukubuza imvela-phi nguThanguthangu, unyana wokuphela kaMajeke. Kuqhuba uMxhuma Matyeni kwawakomkhulu, emana ekhunjuzwa ngabalingane aabo bakhe, apho afuna ukuphazama khona. Baqhubene beenjana njalo ke, bada baya kuthi tyaa.

Kubuzwe imibuzo engephi phofu, kwayekwa. Baye aabo babo bakaMajeke besitjho ukuthi, phofu iimpawu zale nto zisinge ngacala nye nje, ixaka ngokuthi ni na. Babe kodwa besitjhono kwa bodwa ukuthi, abantu ngale mihla babo umntu lo udalwa kabini, kanti umntu lo udalwa kanye: lowo anguye ebuntwaneni, unguye ebukhulwini nasekwaluphaleni.

Kubuziwe kuBabo aabo bakomkhulu ukuBa bangakhohlwa na, le ndawo beze ngayo ukuBa iye yafunyalwa komkhulu, kwinkosana ephethe eso sizwe? Bavumile, besithi eyona nto ifunwayo emva yinyaniso yale nto; ukuthethwa kwayo kwiindawo ezipholileyo ezinje ngezi, kokhona kungeza nenyano.

Ngeli xefa kwakuse kululwandile phakathi kwesizwe apha, kuvakala ukuBa kukho amadoda avela kanye eziko; yaye le nto yeli tyala lala mawele ise idale unxunguphalo nakongelilo iwele; lwaye olu daba luse luvakele nalapha lusezingxoxweni eziJufu macala omaBini. Sithe kanjako isizwe sakhupha iindlezana zeenkomo ukunqoma la ma-



## A ! MGOLOMBANE !



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phakathi akomkhulu, lo gama alpha, ukuba asengele iimvaba zawo.

Isizwe esi sifumene iyimfanelo yaso ukuyenza loo nto, kungengako ukuba uKhulile akanakutya kokutyisa iinkosi eziya ; kwaBe ke enyanisweni ibingebafo bafuye kwathi ni, aabo bakaMajeke.

Zachwayitha izikhulu zale ndawo, zathetha zasakasa, zaphalaza izimvo ngezimvo zazo ngeli tyala. Ide inkosana le yalapha yamema imbizo, yavisa isizwe ukuba okaMajeke uphuthunyiwe komkhulu ngale ndawo, nale ndawo. Hayi, akubanga kho mpendulo ; kuviswe iindlebe, kwabulelwa kwaba kuuphela, waye umzi usithi ma kahambe, kulungile. Kwesi sithuba kube kho umdudo kwa sesizweni apho. Kuthe kwakuba kuxheliwe namhla, umlenze ongaphezulu wemka nala manene akomkhulu, aye nasezifubeni inyama yawo iluvalo.

Lo gama abathunywa aabaya bangekhoyo, lisele lema ngeenyawo ityala ngasemva. Wathi lo wathetha okuya. wathi lowa wathetha oku, inxenye yahamba iligweba emimangweni apha, abanye bebuza ukuba kuye kufunwa nto ni na kwaMajeke. Nguyena sel' enguHintsa na ngoku, endaweni kaKhawuta ? Zaye iintombi zikaVuyisile nazo zenze eyazo inzwinini ; enkulu (ephambi kwamawele) nenci zililisela ngoWele, umntu ogcine abantu basekhay' apha, nonesandla ezintombini nakwiindwendwe, nokhathalele nempahla ya'lo mzi ehambayo. Zithi uBabini yinkxentsi yelizwe eli lonke, into esisukela sikude isisusa, ibe se ithwele isidabane sayo nesidanga ukuya kwelo zwe.

Intombi ephakathi eyalekela amawele (imfusi) yona imi ngoBabini ; ithi, "Eyinkulu nje uyinkulu ; nokuba se inguMajeke, akayi kuda aqethule sigwebo sikaLucangwana. Nangaphaya koko, maninzi amahilihili aziinkulu koomawawo. Unani na lo umnta' kayise uhamba enkqangiswa, ewelelwa imilambo enamagama ?"

Ebotwe phaya athi amadoda, xa azithethela odwa, athi akufika kule ndawo yomdlanga, asuke agwebef ngeentliziyo, noko angatshoyo ngamlomo. Athi kanjalo akufika kweli lizwi likaWele, lokuthi yinkosi into egatyulelwa izigcawu ngumphakathi, asuke aphelelwe ziinyaniso. Kwasala kunjalo ekhaya, lo gama abathunywa baseNqabana fangekhoyo.

Kuthe ngosuku lwefumi abathunywa banxuba, besithi se kuntsuku bemkile emakhaya, abazi ukuba kuyinto ni na emva, kungezi mini. Hayi, ababanga satsalwa nalapho; kuthiwe fose belala olu suku lodwa, kuse benduluka ngengomso.

Imbutho yamadoda esizwe kunye nenkosi le yalapha, kulapho ibiba khona kula madoda akomkhulu ezi ntsuku, kudliwa imbadu namavo; ayolisa la madoda, kwaakubi emzini kwakuvakala ukuba aya hamba kusile.

UKhulile ukhe wafuna ukuyinikela kwa abathunywa aaba intetho yakhe, koko onke amadoda akakhanga ayelele. Okwenene ngentsasa axhobile amadoda akomkhulu, abopha amaqegu awo, zazaliswa iimvaba zawo. Wanduluka uKhulile kunye nonyana kaGebenga, umninawa wakhe, ogama linguMakhunzi, basuselwa indodana komkhulu apho egama linguGqari.

Bathe xa bawufiyayo umzi, bewufiya phakathi kwenyambalala yabantu eyayize kubabulisa, wavakala uNgaye, unyana kaZekela, imbongi yaseNqabana, esithi:—

“Hamba, nto kaMajeke, uz’ ubuye kakuhle!  
Ubekhe waphuthunyw’ uyihlo ngezolo, akwaba kho gxeke.

Wena, ungunyana wakhe, uz’ ungaabi nahlazo.  
Lihl’ iqegu lakho, aliwagxekang’ awaKomkhulu.  
Ndithi hamba, nto kaMajeke, siya kuvumela,  
Swazi olumaqhina-qhina lwakuloTokazi.

Nkunz’ ezek’ ezaKomkhulu zaziindlezana,  
Ndiyithanda ngokungaziyeke’ ezasekhaya zibe noqhonqa.  
Hamb’ ungene kuloo mzi, ngowakowenu;  
Intanga zakho kudala zakufiyayo,  
Yiyo loo nto se ulugag’ oluman’ ukuqongqothwa,  
Yiyo loo nto se siyibuza kuw’ imvela-phi yohlanga.

Hamba nefolog’ elo lakowenu,  
Hamba noQamatha lowo waseluhlangeni. *Ncincilili.*”

Ahambile wona amadoda lawo anga akeva, aya alalisa kwa seQwaninga. Singe sibizwe ngexilongo isizwe, ukuza kubona la madoda akomkhulu, wayi-wayi-wayi, yabetha yaayinkungu nelanga kwa ngoku. Kwaxhelwa inkaabi yenkomo, kwagwadlwana naloo nyama ubusuku obu. Aye onke amadoda echwayithile, kusombelwa, kuxhentswa, bada bahamba ubusuku. Athe, kuba aye-khwelelwe indlu amadoda la akomkhulu, ahle azichwetha noko bakudlelana ubusuku. Ithe yona eyasekhay’ apha impi yasisa; yathi noko se kusile, yabutha komkhulu apha.

Kuthe kwakusa ayakha itsho impi yaseQwaninga, ukuba idlule le mpi yakomkhulu. Kwavuswa amavo iimini ezi enkundleni phaya, zaye izithebe zenze umqokoza waamnye, kuba ilizwe lalilungile. Kwaye kuphathwa kuncwinwa kula madoda akomkhulu izinto ezintsa ezikhoyo, kuphathwa kubuzwana nangamazwe asalunga iinkomo, neenkaabi zasekuthini eziziimbaleki; kubuye kucelwe namacebo okululekwa kwaabafazi neentsapho.

Ngengomso agqithile awakomkhulu noKhulile, yekoko ukuhamba behlangana nabantu ngendlela, befuzwa imvela-phi; yaye inkoliso ibazi ingababuzanga, kuba kaloku ilizwe lonke lalise lizaliswe lolu daba lweli tyala lamawele. Yekoko ukuya kugaleleka komkhulu ngocolothi; afika ephilile, onwabile, ehlaziyekile lolu hambo.

## ISAHLUKO VI.

## U-KHULILE KOMKHULU.

Athe akuba efikile la madoda, akhwelelwa ndlwini nye onke, abathunywa aaba kunye neengwevu zaseNqabaqa. Ziye kakhulu izitya kuloo ndlu, kuba kwakuthelekelelwa ukuba alambile. Abuthe khona amadoda athile aphambili inkoliso yobusuku, wada wangxola uMxhuma, esithi amadoda amakhulu la ayozela, kuba akazanga abuthi cwe oko athi esuka eNqabaqa; waye uMxhuma nala madoda asemzini kungasangeni moya phakathi kubo.

Kusile ngengomso, singe isizwe sibizwe ngexilongo ukuza komkhulu, phofu ingekabi yiyo imbizo, elowo kuuphela ethanda ukukha eze nje ukuza kubona lo Khulile waseNqabaqa. Ithe iya betha imini, kwaba se kufumane kwaayinto ebomvu apha komkhulu, kungekho nto ityhulu phofu, buhaka-haka nje bakomkhulu.

Waye loo mfo kaMajeke uze kubonwa ekhululekile kunene, emnandi nangokuthetha, nangokwazi abantu; abe lo mfo eyimvumi, eyimbongi, nobugqirha bukwakho kanobomi bemichiza, ingebufo obakuvumisa, nakukhwitsa, nakuthi ni—izinto afike wamangalisa abantu ngazo ezo lo Khulile, kuba umzi ubulindele inkathavu engasaboniyo, engasevayo, engasathi ni, ese ikukuphela kukulala noku-phupha.

Zithe iintokazi zafuna ukubenzisa aaba bafu baseNqabaqa, koko akubanga kho mvume. Kufunwe ukuqondwa Komkhulu apha ukuba untanga ni na uKhulile lo? Kuthe ekukhangelweni kwafumaneka ukuba ungaphambili ku-Khawuta uyise kaHintsu zaye kodwa iintanga zikaKkawuta ziseninzi apha phakathi komzi. Uthe uKhulile yena waaluka noPhalo—izilimela zakhe zobudoda zodwa zisekhu-lwini elinelinci eliva kanobom.

Zidubule zaantathu iintsuku elapha uKhulile komkhulu, kungamenywa mbizo; kodwa kube kho kwa kamsinya iqumru lamadoda elamtyhilela yonke into ngeli tyala, waye umHlekazi ekhe wadlana naye indlebe.

Ngolwesine usuku, kanye ngexesha elalimisiwe lokuqhekeka kwenyanga, zindululwe iinjolana zakomkhulu ukuba zifize umzi, uhlabelane ude use ezingqothweni zomhlaba. Okwenene kwaanjala; kuba bonke abantu babefuna ukusiva isiphelo seli tyala. Kwathiwa ngosuku lwesithathu ma ze amadoda abe kho.

Kuthe kwa ngolwesibini usuku, yabe impi se isaphulana komkhulu apha, se kungathi ngumsitho lo, kuba abavela kude beze namaqegu abo athwele iimvaba. Lithe liya yiya intaba ngomhla lowo, kwabe kungasekho ungekhoyo—se kubomvu kusisiqhoqhoqela. Aye amadoda engenamincili, nokujongana engajongani ngamehlo mahle; iimbongi zithe cwaka, into enkulu ibe ikukutshaya, saqhuma isis secuba kwanga kuya tsha.

Kuthe, kuba umHlekazi ubesel' elapha yena kwa kusasa, kwabonakala ukuba umthetho ma uhambe. Iphindiwe intetho, yabuzwa kumawele omahini, aqhuba nje ngoko ayesel' eqhubile; kuphindwe kwabuzwa, kwancinwa, kwimibuzo ese ikhe yahanjiswa.

Waye undimangele esithi uyinkulu ngezi zibakala: esokuqala, kakade inkosi igatyulelwa ngumphakathi izigcawu; indawo yesibini, isiko lakowabo lengqithi yena ulamkele kuqala; indawo yesithathu, ubukhulu ubuthengile ngenkwili akuba eyinkwenkwe; indawo yesine, waluke kuqala mini baaluka; indawo yesihlanu, umzi lo wakowabo ugcinwe nguye, yonke into yawo.

Uthe ummangalelwa yonke le nto ithethwa ngul' o mfo kayise ibubuvuvu nochuku; inkulu nguye, kuba uvele tanci, into elisiko leyo lasemvelini kamveli.

Zithe iintombi zasekhay' apha namhla zabizwa, zanika ubunqhina malunga nokugcinwa kwazo ngabanakwazo aaba; nonina ubekho, wabuzwa imibuzo. Uthe uPhakiwe, intombi leya ifisoloko ililisela ngoBabini, ifuza into ankqangiselwa yona umntwa' kayise, kwakubuzwa ngokugcinwa kwaabo, naye wadibanisa kwa kwezinye apha iintombi, esithi bagcinwe ngundimangele lo, kuBaBini "akamntu unanto, akasivimbi zinto enazo."

Kubuziwe ngamatyala kundimangele ukuBa lo Babini weenza zinto zini na, ezixakanise inkqubo yezinto apha ekhaya. Undimangele ubale iinkomo ezintathu eziphumi-leyo kumaxefa ngamaxefa, zisiya kubantu ngabantu, zingaziwa mntu izici zazo. Ubale intonjane yodade wabo uNozici, awathi uBabini akavuma ukuyikhupha inxaxheba yezizwe, kwema ngaye. Ubale ukugxotha kwakhe amadoda angoooyisekazi, awayeze ngeendawo zokulungiswa komzi, nje ngokuBa indoda enguyise yoonakalayo; wawagxotha loo madoda unanamhl' oku.

Unina uzinqhinile naye ezi ndawo. Ummangalelwa uzivumile naye, noko athe ezivuma waba esiza ngecala, ezama ukuzithethelela. Zithe zona iintombi eziya zimbini, wakusingiswa kuzo loo mbuzo, zachithela, zachukufa nezilanda neeximheya.

Kwesi sithuba ke kuthiwe ma bakhe bakhwelele abanini-tyala boBabini—undimangele nomangalelwa. Bakhwelele okunene, baya mgama.

## ISAHLUKO VII.

## AMAVA ENYANGE.

Ithe ngoku inkundla yasingisa kwingwevu yaseNqabaqa, uKhulile, isithi, "Kambe ke, mfo kaMajeke, naasi esi sifiqi siye kukuphuthumela sona eNqabaqa. Se ukho nawe; uya bona, uyeva, akuseva ngakuxelelwa sithi. Ayifumananga, le nkundla yacinga ngawe, laye eli ilityala lokuqala elinje kwesi sizukulwana. Ke kaloku asifanga nandawo yakubambelela, nakumisa iinyawo, kuBa into iba nto ngokuzekelwa kwenye, nje ngoko waziyo nawe. Naantso ke!"

Kuthe nqadalala emveni koku umzuzu. Esukile uKhulile weenje nje:

"Zinkosi, nani nonke sizwe!"—uthe xa atfhooyu uKhulile, azisusa buphuthu-phuthu amadoda iinqawa emilonyeni, kwathi cwaka. Uhambisile wathi, "Andazi ukuBa be kuthe ukuze kucingwe ngam kwaBe kungathuba lini na. Ewe, ubawo uMajeke walihlangulela ikokwabo eli ngoPhalo, oko ke izinto zazisalungile, imihlaba ingekonakali.

"Ndazi nto ni na mna? Ndingubani na? Le nto yala makhwenkwe omntwan' am uVuyisile, andiyi kuyisombulula kwathi ni nam, nangani ndilinyange. Le nto ingamawele ngabantu abazelwe ngamini nye. Apha ke kulo mzi kaXhosa, kuthi ukusonjululwa kwaabo bantu bavele ngalanga linye, kujongwe lowo uzalwe tanci.

"Loo nto ise ide yamiseleka ingamiswe bani, yanga ngumthetho, ukuBa ozalwe tanci aBe yinkulu lowo. Kodwa ke, nje ngokuBa ndikho, ndabona ezi ntsukwana mbini ndisaphanyazayo, loo nto iya phikiswa iphikiseke kwamanye amawele.

"Olu hlobo lungamawele, eBantwini apha luhlobo oluvela luqondile kwa sekuveleni; ingqondo yalo itsolo kuneyoluntu olu, kwa nje ngokuBa iwele loza lixele into

engekabi kho ; isuke loo nto ibe kho okunene. Kuthe ke ngenxa yobunje baaba bantu, akwaze kube kho ntetho ngafo, enje ngale ke ndibona kukuyo namhla.

“Enye into edla ngokuba kho kwaaba bantu kukuvisisana okugqithileyo, into kanjalo leyo edla ngokutsho kungangeni noyise nomthetho phakathi kwawo. Yaza loo nto kanjalo yenza ukuba kungabi kho mntu ukhathalele ukungena phakathi kwento yamawele ; kuba angumntu omnye.

“Nina ke namhla nindibizele ukuza kunamulula into yabantu abalolo hlobo ; nithi, ingaba amanyange anolwazi wona olugqithileyo kolwenu ngobuwele. UNkosiyamntu liwele kuyise, liwele elincinane ; ubukhulu bafunyanwa nguye, wabuthabatha ehleli umkhuluwa wakhe uLiwana, kuba wabanana ngecongwane. 'Athi wona amanyange ma kabuthabathe, ubananise kade ; aye ke nawo ezekela kwezingaphambili iindawo.

“Ndifeka eli ke, zinkosi zam, ndipheze. Inkulu le inikelwa ukuba iphathe umzi nje, kungenxa yokuba yona inamava okuvela tanci kunolunye usapho lwakowayo ; inabantu bakowayo ebaziyo kunafo, ineengcombolo ezivileyo yona ezingaviwanga ngabanye. Obewele ubukhulu bufika bube phi na kunelinye, bevele ngamini nye nje ? Asizizenzo na into eyenza ubudala, kwa nje ngokuba nenkulu ethe qelele kwabanye iya hlukana nobukhulu bayo, xa ifike yaangumntwana ngezenzo ? Ndiyiya mfungumfumu njalo ke, zinkosi zam, ukuze nizifumanele ngokwenu apho, eyona nto nifuna yona.”

Utsho wahlala phantsi uKhulile. Kubuye kwee nqadalala emveni koku, kwada kwesuka uLucangwana wathi, “Itsho, itsho, zidweja, ingwevu yaseNqabaqa. Ma kungathi nqadalala, ma kuphendulwe, kufezwe namhla nje ; iinyewe kukade zimi leli tyala.”



*UMhlekazi uMha'a Ndlambe. (UValeni).  
Unchwatywe eKubusi, Qumpa.*

Uthe uNdlombose eyona nto kube kufunwa yona konk'oku, libali; naali ke ibali, ligqityiwe. Asukile namanye amaphakathi, abuza imibuzo ethile kuKhulile apho, wayiphendula ngokuzolileyo, encediswa ngunyana womninawa lowo wakhe, uMakhunzi.

Abonakala kaloku awakulonkomo eguqukelana edlana iindlebe—b,u-u-u-u-u-u. Kwaye ebungeni apho kuvakala kukhankanywa neenkomo zikaVuyisile, ezimke zaya apho kungaziwa mntu; kwavakala kukhankanywa neentombi zikaVuyisile, nengqithi, nokuhamba komdlanga, nenkwili, nezenzo, noNkosiyamntu. Ibonakele impi ibambene kwelithi, "Namhla ingaba kukunikelwa kobukhulu kwiwele elivele mva, kusini na?" Athi ophendulayo, "Nakanye! Ubuwele bona busahleli endaweni yabo. Le nkundla ayisiqethuli isigwebho sikaLucangwana."

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#### ISAHLUKO VIII.

#### ISIGWEBO.

Kwesi sithuba inkundla isuse abafana ukuba baye kubiza abanini-tyala, abathi bafika ngaphandle kokulibazisa. Bafike bathabatha ezinye izikhundla ngakwezo ndawo be behleli kuzo kuqala. Laye ilanga liwuhlabile kanobomi umhlaba emini enkulu. Aye amadoda ethe tsi-i-i ukubila, ezithe xibilili iingufo, eqondele phantsi, kungekho uthethayo.

Kwakukho nabafazi kanobomi apha komkhulu, bethe nqadalala ngasesibayeni phaya, bengaphakamisi ukuthetha. Kwakungekho moya, kuzolile kuthe cwaka,

Kunkqankqaza oonogqaz' emathafeni,  
Kukhenkceza inenzane equndeni.

Usukile namhla unyana kaKhawuta, uHintsisa, igqomo-gqomo lenkosi, ebunzi lityhilekileyo, eentlontlo zithe ukumka zafiya usiba olutsolo, ukuphela kweenwele ngaphambili. Ngumfo osukileyo kanobomi egadeni, omlomo unqhebeja, othe rwe ngoburwanqa obungenqova phofu, olizwi licacileyo xa athethayo, phofu lingelikhulu, lingelincinane. Ubengemfo unakuthetha kuninzi, naburanga-ranga baBuncoko kwathi ni: kodwa engenkosi ukoyikwa nokuhlanelwa ngamaphakathi.

Ubengumdaka omnyama, amazinyo amhlophe, oliso ngathi ngumbane, ong'ade ulindele ukuthi gqi komlilo xa akhathazekileyo, ongalo zindembebele, omilenze mihle. Bathi ababekunye naye, ngumfo obesithi mhla ngogayi azihlalise phantsi izizwe ngomfaneleko; kodwa ehleli nje ekhaya, ubungaxakekayo.

Hee ! Isukile loo ndembebele (isengumfana kakhulu oko), yasingisa kuWele ongundimangele, yeenje nje, "Phulaphula ke, nyana kaVuyisile. Se kumasuku iinkosi zam ezi zemkayo emakhayeni azo ngenxa yakho, kuBa weza kuuthi ma ukhangeliswe umcimbi onqabileyo, owawungowakowenu oko, nakuBa uphela namhla se ungowesizwe siphela; kukhangelwa wona ke, ziqingqitha nje ezi ntsuku zide zibe ngaka. Wawuqale kuLucangwana, isibonda sakho, uLucangwana walithetha elakhe, elingaphikwanga nayile nkundla. Ewe, le nkundla noko se ivela kooziNqabaqa nje, ayiqabelanga kwelo.

"Athi ke amakowenu la ayile nkundla, 'Hamb' ugoduke, uye kukhangela kwa elo thole ubulikhangela kakade, ugcine olo sapho lukaVuyisile, uze kuyibika kokwenu apha into engalungileyo oyibonayo.'"

Uphakame uWele eduma, waya kwaanga unyawo lwe-nKosi leyo, wabuya ngokuthi vu kwesinye isikhundla. Kwaye kuxa inKosi yona iguqukelwa kuBabini, yathi kuye,

"Uyeva ke, mfo kaVuyisile omkhulu. Uwavile amasuka ndihlale ale nkundla ngenxa yenu; ulivile ilizwi eliphathiswe umninawa wakho yile nkundla. Goduka ke, ufike uncedisane naye ngokugcina usapho olo lwakowenu, nempahla, nento yonke, umkhangelise entweni efuna ukukhangelwa, sinibone nikunye nalapha komkhulu, umthobe, umve."

Ithe inKosi yakukhov' ukuwasingisa la mazwi, yazithi luqe phantsi, yazigquma ngomnweba wayo wengwe yezi-xhofo. Uthe lwasu uBabini noyisekazi, bahlala kwesinye isikhundla.

Ungangafuna ukuqonda uPhekesa, omnye uyisekazi kaBabini, ukuBa namhla kuguqulwa iwele elikhulu na kul'omzi kaPhalo, ukuBa libe lelinci. Kuphendule uMbali esithi, "Akukho nto iyileyo eyenziweyo." UBuzile uPhekesa bafudumala esithi, "Phofu ndive kanjani na?" Uthe uMbali, "Uve kakuhle, kuBa intetho icacile."

Babonakele abamangali bethabatha iintonga, besithi gwiqi ukuBa bagoduke, beenje njalo nabamangalelwa.

Bavakele abafazi ngasesibayeni phaya, abanye bengcikiva, abanye besonakele betshayelela; abonakele amadoda iyileyo iphuthuma elayo iqegu, ithi engenalo iphuthume umnqayi wayo ukuBa icinge ngokugoduka. Zibonakele iintfayi ziqhwitha zitshaya; zatsho ngesisi, abanye bemi, abanye besachophile, inxenye ithe guqaqa ngamadolo ilunyekelwa ngabanye ezinqaweni; kufumane kwathi xhonkxofolo. Kwaye malunga nesi sigweba inxenye ihumzela idela, igxeka, ibona iindawo eziphosisiweyo; lwaye uninzi lungalilibali ityala elithetheke kakuhle, avelelwa onke amacala alo, sakhutshwa ngobuchule nesigweba.

Kuthe kusafumane kwaayiloo mpithi-mpithi, wawakala uDumisani, unyana kaZolile, wasemaMpehleri, imbongi yakomkhulu, esithi,



“ Hoyina ! Hoyina !! Hoyina !!!  
 Godukani, zizwe, liphelil’ ityala ;  
 Godukani, bantu, iphelil’ int’ ebithethwa.  
 Utsho ke yen’ uZanzolo.  
 Lutsh’ uhlwathi lowo kaGcaleka,  
 Uzigidlwana zemaz’ endala,  
 Zingalal’ endleleni, yazini kunyembelekile.  
 Itsh’ inkunz’ abayikhuz’ ukuhla6’ ingekahla6i ;  
 Kazi boze bathi ni na min’ igwebayo ?  
 Kuba yoz’ igweba ngolomkhombe ndakukhangela !  
 Yivani, zizwe, sininik’ indye6o yentliziyo,  
 Yivani, zizwe, sinibalisele :  
 Ngemihla yakudala, mini kwavel’ iintaba,  
 Kwabekw’ umntu waamnye wokuphath’ abanye.  
 Kwathiwa ke loo mntu ngumntu wegazi,  
 Kwathiwa loo mntu yinkonyana yohlanga,  
 Kwathiwa loo mntu ma kathotyelwe luluntu ;  
 Aze athi yen’ atho6ele uQamatha ;  
 Apho kuya kuvel’ imithetho nezimiselo,  
 Aya kuth’ akuzigwenxa, kungalungelelani,  
 Ku6e ziziphithi-phithi nokuphambana koluntu,  
 I6e nguqukulubode ukuphambana komhla6a.  
 Abakrokrayo bon’ abazanga baphela,  
 Abakhalazayo basazalwa nanamhl’ oku.  
 Bathe ngo ngesisu, bathi ga ngomsimelelo.  
 Abazenzisi, badaliwe kuloo nto ;  
 Silungisa nje, phofu nabo baya nama-nama :  
 Sikhe safanikela, kungaf’ isizwe siphela.  
 Nditsho lula, kuba yaziwa nga6o loo ndawo,  
 Izaphuselana se zide zakha zaphukaneka,  
 Zath’ inkunzi namhla se iseNqaba6a.  
 Lo mzi kaXhosa namhla ndiwuncamile ;  
 Ndiwuncame ngokuxaka nabomgquba.  
 Kazi kobeka phi na kubangeneleli ?

Luthethil’ uhlwath’ olumadolo lukaKhala,  
 Uthethil’ ujongwa-ntshiyini, bath’ uqumbile,  
 Inkunz’ abayikhuz’ ukuhla6’ ingahla6anga.  
 Linxetyana linye namhla, lelukaLucangwana.  
 Hambani, zizwe, liphelil’ ityala lamawele.  
 Godukani, ude waphendul’ uSoga6o6a !  
 Godukan’ ide yakhel’ inkunz’ enkulu !!

*Ncincilili ! ! ! ”*

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#### ISAHLUKO IX.

#### IZIJUNGOE ZOKUGQIBELA.

Uthe xa atshoyo lo mfo wasemaMpehleri, kwafumana  
 kwee nzwanga, kuba ubengemfo ulizwi lifumana livakale.  
 Utsho khona namhla nje kwasika ngokunye, kuba iintliziyo  
 zazithambile, yatsho loo nto kwanga kumhla-ngakwena.  
 Agixe amadoda kwa esakhalima. Uthe uya qhuba, zabe  
 iimbiza zisitsha e6afazini phaya ; emadodeni kutsho  
 akwa6a kho uhambayo ; uthe obetshaya wayityumza  
 iximheya ; ku6e kho abaphakame bema z6, bathi kanti  
 abayiva loo nto ; ku6e kho abathe ukuzambatha iingu6o,  
 bathi kanti bazitsale gqitha, bengeva, boothuka ngeengu6o  
 se zidwengeka imithungo, zihamba ngokuhamba.

Bathe abamaziyo loo mfo, namhla nje akenzanga nto,  
 kuba uhle wayeka ; bathi ukuba ebekhe wahambisa, 6e  
 kuya kwenzakala abantu, se kungaka nje. Baye besitsho  
 okunene abantu, se begqibile ukwenzakalisana ; kuba le  
 mbongi yingxilimbela, inde, umzi iwuqhelile, ikhulele  
 kuwo. Iphethe amakheme ama6ini ngesokhohlo, ithe  
 qhiwu umnqayana omnyama ngesokunene—izimbo azinga  
 nganto, ithi yakuwisa ngezikhali, iwise enye indoda kwenye  
 ngenduku.



Omnye umfazi, umkaPhikisani wasemaZangweni, uthe eβepethe isikhuni eza kutyumatha, wayeka ngaso kumka-Zamani wasemaNtlotlhaneni, ntlokothise phantsi kwencebetha; uthe ukujika kwalowo, wamisa ngezinyo esidleleni. Kuthe nakumadoda phaya akwalungelelana; kwalwa nezinja, zaqhuJeka okaNtsema wasemaQadini ezikhondweni zamahlahla obuhlanti, zaye zimtye wayiloo nto, kwanqandwa amahali-hali macalana onke.

UPhaki, enye intyewana yasemaVundleni, eβe zingalilanga ncam kuyo, ehlala iba kho nayo komkhulu apha, nakwezinye iindawo ezinezisusa, ithe yona ezi ziyunguma yazithabatha nje ngomyeyezelo. Ilubinqe buphuthu-phuthu olo gagana lwethole iβilwambethe, yaluthabatha nje ngomhlambi, yadabalala ke inkewu. Ithe xa ithi iya wisa, yathi kanti isondele kakhulu emlilweni, yaya yamisa ngentloko eziko. Luthe, kuβa nogagana olo βe luse lukhululekile, lwehlela ezintungweni; 'suke lwambopha, akaβa nakuphakama kamsinya. Yaayenye into leyo ukophulwa kwakhe; ekuthe kanti, kuβa umlilo uβumkhulu, akayi kubuya abesabizwa asabele, waphela ngokuhlwa loo mini.

UNdlombose ufune ukuvukwa yinto naye. Ithe imbongi yakuhankanya izaphuselana, waqonda ukuβa ithetha ngoBukwana, umninawa wakhe. Uvakele eβuza ukuβa uBukwana uyeva na ke ngoku, se kubongiselwa ngaye nje, esitfho esithi, "Uya qonda na ke ukuβa eli gama lakwa-Langeni liya kuvakala ngesici esiβi esizweni?" Athethe naye amaphakathi; hayi, wee gogololo.

UNophaka iβiyenye intokazi yasemaNcotshweni eβikwangazele ngengqondo, nokuthetha iβingakunikwanga. Iβisoloko ilapha komkhulu nayo le ntokazi, iqhulwa ngokuβa yona ingumkaPhaki. Asikuko nokuβa iβimthanda uPhaki lowo, koko uPhaki uβesuk' afun' ukuhlaβ' abantu; uβengayivumi nantwana, esithi sisimumu, akafuni

simumu yena. Ithe ke le ntokazi yasemaNcotshweni, akwenzakala uwayo lo, yasitfho esofileyo kwa oko, yaye ingeva kuthuthuzelwa, ityala ilibeka kwimbongi leyo, isithi yiyo le intlokothise umntwan' abantu eziko. Iβe lelinye ityala elo.

UMfithi, inkonde apha yasemaKwayini, eβihlala komkhulu, ingasaboni ngamehlo, neendleβe se zindunyuya kakhulu, ithe yakuveva la maxoko-xoko, iweva bunkentenkente kakhulu, yaqqiβa kwelokuβa lifile, umzi ugxothiwe lutshaba, nayo se iza kutfhiswa nendlu. Kuβonwe ngayo iphuma ngokukhawuleza kanga ngoko imilenze yayo inokuyithwala. Ithe ingayanga ndawo, yaziphakamisela phezulu izandla, nelizwi layo, yavakala. "Ameva luhlanga lwakwaluhlanga!!! Mna, jangqela lenu, ndiphantsi kweenyawo!" Ikhawuleze yaya intombi yakhe uBonawe, yamzolisa, lwaphela ufuba, wangena kwa sendlwini.

Athe kanti amakhwenkwana nawo aya phulaphula ezantsi komzi phaya. Suke enye intwana, uNjeza, ithi, uyise naye uya kwazi ukutfho, uhlal' esitfho xa ababongayo ekhaya. Uthe uNtlanganiso, "Uya xoka, kwedini, uyihlo ukwazi phi ukutfho?" Uthe esathi uNjeza, "Andixoki kwed'—" wabesel' ekho uNdaβa, eyeka ngentonga yomnonono kuNjeza, sel' esithi, "Andiyithandi le nt' inkwenkw' exokayo!" Suke ngoku amanye amakhwenkwe asel' eyithabatha loo nto, aahlulelana ngesiqophe. 'Uyeva umntu, uva se zinxakama ezantsi komzi. Kugitfhome umfana, uGonyela kaNyaba, wasemaJwagani, ukuya kuchitha loo nto; koko uthe kanti uzilibele izisele ezidala ezisezantsi komzi apho. 'Uva sel' egongxeka, eya kuwa ngobuso; athe amakhwenkwe akumbona athi, "Hee ke, yiminyanya yakowethu leyo!" Uβe kulinga ukuvuka uGonyela, waphikela ukuya kuwa kwa sezantsi. Kude kweziwa, kanti umfana ugqibele. Uthe fwaqe umlenze lo, kanye ethang'eni, kufuphi nokuβa lingena nje kusikroβana; yaayenye into leyo. Wathwalwa,

wasel' esiwa kwaGxavu, into yasema Ntakwendeni, eyinchifi yokuloba, waphila umfana ngeentsukwana ezingephi. Ubesel' emana ukuthi, akazi ukuBa la makhwenkwe aya kuze afikelwe yinto ni na. ABe phofu nembongi engayenzi msulwa, esithi akazi ukuBa ziinto ezahlala zihluthi yinto ni na, ezi nto zahlala ziziinkenkelele ; namawele ekwasola, esithi akazi ukuBa ziinto ezahlala zibambene nganto ni na, ade enzakale nje.

Ibe sisiphithi-phithi esinjalo ke akuthetha umfo kaZolile, uDumisani. Ithe yakugqiba yona imbongi leyo, yee ncincilili, yasinga endaweni yayo. Aqala ke kaloku amadoda achithakala ukusinga ezindaweni zawo, ehamba eyihlalutya le ngcombolo yeli tyala.

Kunanamhla emaXhoseni apha, iwele elikhulu lelo lizelwe tanci, ide ibe yinto engaziwayo ke eya kwenza ukuBa kume ngenye indlela. Ewe, phofu, bakho abathile, endingaziyo ukuBa benziwa yinto ni na, abahamba bona besithi isigweBo sathi iwele elivele tanci lelona lincinane, elikhulu lelo livele mva. AaBo batfhoyo ke abanyanisi.

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## ISAHLUKO X.

### INGUQUKO KA-BABINI.

S'ithe sakuwa sisenje nje isigweBo, wonke ubani wajonga kuBaBini, kuBa abantu babecinga ukuBa uya kusuka ajwaqeke ngumsindo, ade aphathelele nasekwenzeni into. Koko uBaBini akenjanga njalo ; wawuthwala ngokwendoda umva-ndedwa wakhe.

Uthe ukusuka kwakhe apho eBekhona, wathabatha umnqayi wakhe nje ngamadoda onke, wawuthi tyu egxeni. Urole inqawa, walunyekelwa nguyisekazi, uPhekesa, waqhumisa, banduluka. Wabonakala kwa lapha uPhekesa



*Lo nguKumkani wawo onke amaXhosa. Ngunyana kaGwebinkumbi Sigcawu Tili. Unchwatywe kwaGatyana, Willowvale.*

yena ukuBa uya jambajeka. Koko wayehamba nedombothi lomfo, osuke le nto yonke wayibetha ngenzimba. Eyesithathu ke indoda yayingumfo ongathethiyo, uLalo, umninawa kaPhekesa, ooyisekazi bamawele.

Bathe ukuBa bawujiye umzi lo wakomkhulu, bafika ekwahlukaneni kweendlela, eya kwaPhekesa neya kwaVuyisile. UBonakele uBaBini ethabatha le igodukayo. Uvakele uPhekesa ebuza jufu esithi, " Uya phi ? " Uthe omnye, " Ndiya goduka. " UPhekesa : " Ugodukela phi ? Unekhaya ? Uya kwa kwelaa gqwirakaz' unyoko ? Unani na ? "

UBaBini : " Hayi, ndiya goduka. "

UPhekesa : " Hi, Lalo ! hi, Lalo ! uya bon' ukuBa se lingqibil' elaa gqwirakaz' unina ? Ma simjiye, ma simjiye. "

UBaBini : " Hayi, bawokazi, umaa akathakathi ; ukuBa kukho ubuthi kule nto, bungaba kuwe nakum. "

Unge angabetha uPhekesa, koko unqandile uLalo ; bee gwiqi bahamba, kungckuko nokuBa uxabene uPhekesa, esithi, " Ngoku eli hilihili ndithi ndakugqiba ukulenz' umntu ezizweni, lindivuze ngokundithuka. Lo mzi kaVuyisile, ungalungiswanga nje, asikwaboBu bunje balo, asilil' eli landigxotha bume ? Le nt' ifuz' unina ! "

Uthe ngqo wagoduka uBaBini. Efikile ekhaya, ugqithe waya kukhangela iinkomo edlelweni ; ubuye nazo kakuhle, wafika waphothula izandla wasenga, nje ngokungathi be kungabanga kho nto.

Kuphakiwe kwatywa ukutjhona kwelanga. Esamadoda isithebe sithiwe ntimfa phakathi kwamawele omaBini, nonina-lume uMgqaliso, namanye amadoda ambalwa. Ancokola amadoda la onke ngokufanayo, nje ngokungathi akukho nto isikhe yehla ingaka.

Kuthe ukuphuma kwelanga ngengomso, wathabatha izembe uBaBini, waya kugawula, wamana evala amathuBa

eBuhlanti phaya nasesibayeni, sel' encediswa ngoku ngu-Wele kuloo msebenzi wonke. Bayigqiba kunye loo mini yonke; bada babuya bakhawulela impahla kunye ukumka komhla.

Bathe abantu ababesiza befuna uWele ngeendawana ezithile, ababa sazithetha, ngokuxakwa nguBabini. Bathe ababefuna uBabini ngemicinja-cinjana yabo, ababa sayithetha, ngokuxakwa nguWele. Yaayinkathazo noko loo nto ebantwini, ayaba nkathazo noko kumawele wona.

Kwalile ngomhla wefumi emva kwetyala, zavakala iintokazi zisitsho fusu ngentjolo, ukutshona kwelanga, kwaZuzani, into kaMthana yasemaKwayini. Ithe namhla isitsho le ntjolo, wabe uBabini enqhenqha eya kulala. Ake kufika namanye amadodana ukuphuthuma into kaVuyisile,

UNgxang' engxangxasini,  
UMabetha ngephunga.  
UHoyini, hafazi beentsikizi,  
Intjolo niyiphosile.  
Niyithathe ngokwesidoda  
Ingom' ehlatyelwa ngesifazi.  
Imiz'i yalo mlambo niya yibona na,  
Ukutyityimba yakombelelwa yingxangxasi ?  
UHobe ngaphambili,  
UMPunzi ngasemva,  
Ntambo nethunga kwekw' asemaNzothweni.

Hayi, akaqhelisanga mpela namhla nj' u "Ngxangengxa"; usuke wathi uya nqena, watsho kwaphela.

Athe ukumka kwamakhaba, ahamba eyisompa le nto ka "Ngxanga," ukude ibe nguye ncakasana lo unqena ukuya kwantonjane.

Uthe uVuBubi, "Lo mfo wenziwa yile ntwana yakowaBo iziphakamise kangaka."

Uthe uGqirana, "Ewe, kunjalo nje ke, madoda, imngene lo mfana le nto; niyaz' ukuba asizanga simbone entlombeni oko kwathi kwathi ni?"

Uthe uJongisa, "Kunjalo nje ke, bafo ndini, le nto iya kuba nento yayo. UNgxanga uya senga ngoku phaya kowaBo; uphuma neenkomo, abuye nazo. Kunjalo nje kuthiwa ebebiya nobuhlanti ngeny' imin' apha."

Ithuthe iintsuku ezithile intjolo, engayibeki nokuyibeka uBabini. Lide lafika ixefa lomdudo, waya nje ngamadoda onke; waduda, watyhuluBa nje ngeentyuluBi zonke, zada zaphela iintsuku zomdudo, ehamba noWele lo, babuya kunye.

Ngenye imini kuBe kho imbizo komkhulu; hayi, zeenje njeya izimpi nje ngesiqhelo. Ithe xa ichitakalayo imbizo ukujika kwelanga, weva uBabini kusithiwa uya bizwa yinkosikazi, unina kaSaqili, ekwakusathiwa nguZothana ngelo xefa, eseyinkwenkwana. Unina kaSaqili lowo ke nguNomsa, intombi kaGambufe, inkosi yamaBomvana. Ithe inkosikazi, "Kha uthabath' itaml' elo, mntwan' am, utamlel' ooyihlo phaya!"

Uyilahle ngelo phanyazo uBabini ingubo, waqugula izembe, wacanda iinkuni, wabasa, wakha amanzi, wapheka, kwaayiloo nto. Latshona elo, kwasa waphathelela kwa senkonzweni, sel' eyingqinifa yalapha, inzwan' enkulu eluqhwebemefa lunye, efanlewe yibulukhwe yayo phakathi kwamakhosikazi.

Lithe xa limkayo ilanga ngolwesihlanu usuku, inKosi yamalathisa usaphokazi oluwasakazi olukhulu, yathi ma kakhe alugoduse. Ihambe iphambuka namhla into ka-Vuyisile ukugoduka, yada yaya kufika ekhaya se kuthe gatyakakhulu.

Ukususela kwelo xefa ke uBabini waba ngumfo wako-mkhulu; be kuba kancinci abizwe, kuBe kancinci agoduke eqhuba. Yaye inkosi ingasamthandi ngako, isithi.

“ Ngumfan’ ovayo ;” aye amakhosikazi ekwanjalo, esithi, “ Yena akakhethi uthile, ubasebenzela bonke ngakunye.” Athe amaphakathi, “ Yingqitsimakhwe;” baye abasengi besithi, “ Uya pha.”

Kuthe ngenye imini kwasa lizele irwanqakazi elinkonekazi elindwebileyo, elalithinjwe kumaQwathi. Kwathi kuphithizela nje abasengi, kusengwa, lahe likhotha inkonyana kufuphi nesango kwa ngaphakathi kobuhlanti. Le mazi ke yayibonakala ukuba inenchwangu, ingawafuni amakhwenkwe ukuba asondele.

Uthe uya beka uBabini ngomnye umzuzwana, ubona ngenkwenkwe, uZothana, sel’ eqhufekwe phezulu emahlahleni yile mazi, se igxwala isithi ni. Ugitshime wayiqhawula uBabini, wasinda ngobudoda naye se imfuna. Ithulwe inkwenkwe eluthangweni, yathi kanti imazi imnxhamele gqitha, yamphosa ngeempondo, yamthwala ngempumlo le, ukumgibisela emahlahleni. Yathi elapho yamfika kuhle esiswini, uphondo lwagxulufa, yase iba liqhubu loo ndawo ; eli nanamhla kusathiwa ngalo, “ Ngu-saliwa ngaqhub’ elisiswini.”

Wazenzela igama ngakumbi uBabini komkhulu ngokusindis’ umntwana engozini engaka. Wasel’ eyinikwa loo nkomo, wanikwa nethuba lokuba aze akhe ayigcine, ayenze mbuna, hleze ide yenze ingozi ebantwini. Yasengwa ze loo ntsengwanekazi yenkomo kwa kuloo nyanga.

Kwesi sithuba uSibonda uLucangwana wayesel’ ekhe waqanana kwa ityala likaBabini. UBabini namhla umangalelwe ngamankazana, ngokusuke athi ithombile intombi yakhe uNompunzi, angayi nakwantonjane, angazenzi neemfanelo zokuba intombi yakhe isendlwini. Neentombi zazikunye namankazana kale nto, zisithi ukuba isiyintombi le yenze oku, ifingayi kubizwa ngegama elibi na.

Lathethwa elo tyala, wafunyanwa ephosisile uBabini, wadliwa inkomo ; yaxhelwa apho kwaSibonda, sadliwa eso

sizi ngamadoda. Kwaye kusithiwa ukususela kwelo xefa ma kathi umfana akuphelelwa luthando kungekho sizathu, ma kayithethe loo nto iviwe lolunye ulutsha yaziwe ; athi ukuba unesizathu, asenze naso sivakale, angafumane intombi ayinye ngokwemithombo. Nakwintombi eli lizwi labekiswa ngokufanayo.

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## IS AHLUKO XI.

### UKULUNGISWA KOMZI.

Umfundi uya kuthanda ukukha eve ukuba kungaba kwada kwathi kuphi, kwaye kuphi na, ngamawele la noyisekazi uPhekesa.

Ma khe ndiqale ngokuthi, kaloku linganzingwa nje ityala eliya, uBabini akasahlali kowabo, sel’ ehlala kwa-Phekesa uyisekazi ; igama kuthiwa uWele lowa, emangala nie, uxhokoxwa ngulaa mfazi unina, ngokucaphukela uBabini lo. Ke kubonakala nokuba ma kangaphindi uBabini aye kuye, uya kumbulala ; kuba nangoku akuqondeki, le ntloko yalo mfana isuke yaanje, ngathi yintloko ephethweyo. Izinto zazimi njalo ke phambi kwesigwebu setyala.

Kanti noko kunjalo, uBabini wayeqonda mhlophe yena ukuba akukho nto inonina ; umooni kule nto yonke nguye, yena Babini. Abanye abooni, ngokuqonda kuka-Babini, ngooyisekazi aaba—uPhekesa lo kanye, ngokuthi oku emazi ukuba ulihilihili, kanti akazanga ahe nalizwi lakumthethisa, nokumbonisa izonakalo zezinto zakowabo. Kwakhona, uBabini ebehlala efuna ngaphakathi kwakhe ukuba okuya wayemgxothile lo yisekazi uPhekesa, wayefuna ukulungisa umzi, kwathi ni na le nto loo nto yaphelala emoyeni, engazanga abuye ayithethe ? Ukuba ubesoyiswa kukungeva kwakhe, yena Babini, phofu yinto

ni na le nto angazanga enze nomgudu omnye wokuhlanganisa amaNaantsi, athethiswe.

Ezi zinto ke be zingazanga zimsithele uBafini ; yiyo le nto athe ukumphendula uyisekazi lowo, ngalaa mhla wesi-gwebo, "Uma akathakathi; ukuBa kukho ubuthi kule nto, bungaBa bukuwe nakum." Wayesel' emqonde kangako uBafini lo yisekazi, esitsho nokutsho ukuthi, "Yinto ni na le nto aqhogene nam, inguye lo nje uWele umntu onengqondo yobuntu obukhulu?" Ubesithi ke uBafini akufika kwezo ndawo aphelelwe ziinyaniso ngakul' o yisekazi, inge kuye nguyena mbulali wal' o mzi kaVuyisile, endaweni yokuwuxhasa.

Hee ! Adibene njalo ke amawele ndawo nye nonina, avumelana ukuBa umzi ma uhlanjwe. Athe akuba evene njalo ke, ayisa le ndawo kuyisekazi uPhekesa, into kaGqabi yasemaNzothweni, ayisa kuGeju, omnye uyisekazi osondeleyo, ayisa kanjalo emaMpandleni kulonina. Lwamiswa ke nosuku.

Wakufika umhla lowo, uPhekesa, eyona njoli yomsebenzi lo, akabanga kho; wathumela umninawa wakhe uLalo, ukuBa asel' eBa sendaweni yakhe. Uthe yena usukela umkhuhlane wakwantombi yakhe, obuhlala ubikwa futhi ngakweleNyathi.

Inkomo ekweenziwa ngayo inkonzo leyo yaBa lilunga elikhulu elimpikwane, lasekhay' apha, elithe kwezi ntsuku kubungwa le nkonzo, laphika nokuba kusisa nje ukuvulelwa oku kwazo, lithi ngqo liye kuma phambi kwendlu leya yakuloWele noBafini, likhonye, landule ukulandela ezinye iinkomo, lize libuye lenze loo nto phambi kokuba lingene.

Ithe le nkomo kwaBonakala ukuBa iya yihlutha le ndawo; kwakungacingwanga ngayo mhla mnene, kuba wayekho.

UGunguluza sigugude,

UNgqob' isenqineni ;

UNkomo yabelek' iimpondo

A! VELILE!

Mbi fimbifi! Mbi fimbifi!!  
Ngqifingqifi! Ndifindi fi!!



Le yiMbisimbifi uArchie kaFaku kaGonya Sandile. Yeyona ncam yomzi waseKunene kaGqabe. Wafunda eLovedale.

Ku6' inamtheth' usentliziweni.  
Uya kumaNzolo noNyelenzi.  
Abakwizwe lemimoya.

Leyo ke yingwevu enkulu, ende, ezigodlo isuke izithi b'uu emhlana ngokongece, xa ileqwayo.

Okwenene ke into kaGqabi, uLalo, isizothane esikhulu, sayiqhuba inkonzo leyo phakathi kwamanene nezikhulu. Waye ekho usibonda uLucangwana phakathi kwamadoda awathethayo, noMbiko Qalo, into yasemaMfeneni, umThembu, noGama Siqi, into yasemaKhwemteni, noFuzile Nzuzo, umKwayi, namanye ke amaphakathi.

Umthetho wasingiswa kuWele, umnini-mzi, zatfho futhi izithethi ukuthi, "Naalo usapho, nyana kaVuyisile; ma ze lungaphalali ukho. Uz' ugcine intombi yasemaMpandleni ezala wena, ingabonakaleli bunto ibubo ngokusithela komfo kaGolomi." Zazisitfho izithethi kanjalo zibekisa kwinkazana kaLawule, zisithi "Ewe, kambe, ntombi kaLawule, eli lizwi lithi, 'Alitshonanga lingenandaBa,' lithetha imihla enje. Uya bazi aaba bantwana ukukhuliswa kwaBo nguyise; sitfho ulusapho nawe. Kodwa namhla nje akuselulo sapho: le nto ihlileyo ithi ungumntu omkhulu namhla. Uz' uvane noonyana bakho, nabo bavane nawe."

Ziqhuba zatfho iziphakathi, zaziya apho ekutshoneni kwelanga, emva kokuyaleza okukhulu ugcinwano lwaaba bafana. Enye indawo ethethiweyo yeyokuba umfana lo ma kabone intwazana, ize kukhelela unina amanzi; sel' emdala ngoku, akaseyiyo ntanga yakuphemba, nakukha amanzi.

Kuthe kwesi sithuba kwafika umnqayazana uvela kwa-sibonda. Kanti umfo kaLucangwana, uZenze, ubonelwe intombi yasekhay' apha yokugqibela, uCisiwe. Kujanji-swe loo ndaba ngamawele omafani. Lafika ifumi leenkomo phambi komtshato, yasiwa intombi. Ixheliwe inkabi yomguqo namasi, ekuthe emva koko kwaxhelwa eyomtshato,

into leyo eyathabatha iintsuku ezithile, ekho nomHlekazi, uHints. Luthe uduli ukubuya lwabuya luqhuba ifumi leenkomo; lwaluthe ukuya kwendisela lwaya luqhuba iinkabi zombini ukwenza iintsimbi.

Akubanga nyanga ngaphi, athethana amawele kunye namaNaantsi, ngendawo yokuba kube kho ozekayo. UWele wenze ngakho konke anakho ukuba umkhuluwa wakhe azeke kuqala; babe kusuka besithi ni abanye, hayi, kwema ngaye. Intombi eyabonwayo yaba ngumJwajakazi, intokazi kaNyaba, udade boGonyela, lowa waphuka eziseleni mhla ngesigwebo, uNoli igama laloo ntombi. Okwenene umsebenzi lowo uqhutywe ngenkonzo ezuke kunene, into eyathabatha iintsuku zomdudo kaBafini. UNgxangengxa watsho ngesidabane sehlosi asiphiwe komkhulu.

Uduli lwabuya luqhuba iinkomo ezintlanu, phezu kwemazi enethole yesivumo, kuBa uso-ntombi wathi ma kungagqithiswa.

Zibe njalo ke izinto emva kokulungiswa komzi wasema-Nzothweni. Okwenene zahamba kakuhle izinto, yaye ikhula imvisiswano, noxolo, nolonwabo, kuloo mzi.

## ISAHLUKO XII.

### UBUNYE BUXAKE NOMTHETHO.

Emva kweminyaka emibini isigwebo siwile, kufike ilizwi elivela komkhulu, lisiza kuWele, lixela ukuba inKosi ifuna ukuza kukhuza umzi. Lithe lakufika elo lizwi kuWele, wamangaliswa kakhulu kukuBa lithunyelwe kuye ilizwi elinje, ekho umkhuluwa wakhe.

Ukhawulezile ke uWele waxelela umkhuluwa wakhe eli lizwi, watsho esithi yimpazamo yakomkhulu ukuba le ndawo isingiswe kuye; akazani yena nayo. Le ntetho ke uyenze kwa ngoko, besekho abathunywa aabo bakomkhulu.

Uphendule uBafini wathi, ikomkhulu aliphazamanga, kuBa lilandela isigqibo senkundla. Uphikile uWele wathi, nakanye, inkundla ayizanga igqibe ngaloo ndlela. Kungene ngoku abathunywa aaba bakomkhulu, bafuna ukuqonda kuWele ukuba uthi yena yiyiphi na eyona ndlela kwagqitywa ngayo. Uthe yena, "Ndithi mna eli lizwi nge lithunyelwa kumkhuluwa wam lo." Bazamene bazamana aaba bafo ngale ndawo, kwada kwaBonakala ukuba ma bayisiye nje ngoko injalo.

Uthe ngoku uWele wafuna ukuqonda kubathunywa apha, ukuba usuku lokuza yayilwalathile na inKosi. Bathe abathunywa, inKosi ayilwalathanga usuku, kuBa ibisafuna ukuvakalisa indawo le kuuphela. Uthe uWele, yenzeke kakuhle ke loo ndawo.

Ilizwi alinikele abathunywa lithe, "Nothi kumHlekazi apho, ndiya wubulela lo mthetho; kodwa phambi kokuba inkonzo leyo iqhubesheke, linga ilizwi lakomkhulu lingeza ngendlela ecacileyo."

Beenje njeya ke abathunywa, bayinikela impendulo kaWele nje ngoko bayiphathisiweyo.

Ithe yakuviwa le mpendulo komkhulu, kwaakho ukufukuma okuthile. InKosi ibize amaphakathi asondeleyo, ukuba ayivise le nto. Eve eva amaphakathi, asuke atsho ukwahlukana kubini. Amanye athi, unyanisile uWele; ukhuzo alunakho ukusingiswa kuye, engenkulu. Athe amanye, yinkulu epheleleyo uWele, ngokomthetho owawuthethiwe apha kule nkundla yakomkhulu.

Ibe yenye ingxoxo enkulu ngoku leyo, ede yasuka yagqiba umzi. UBafini ngelakhe icala uthe, nakanye ukuba umthetho usingiswe kuye, engenkulu, kuBa yena kwathethwa wagwetywa emini. Kunjalo nje wagwetywa ngeziBakala ezibonwa nayimveku. Kude kwaBonakala ukuba umHlekazi le nto ma kade ayibizele imbizo ethe nkqi, abe kho amaphakathi awayethetha ityala.



Ngeli xefa ke kwakuse kukho abathile abathi, " Uphi na kaloku uKhulile, umntu wala mawele ? " inxenye isithi, " Wayexelile yena uKhulile, ukuba ma kangafumane abizelwe indaba yamawele." Bambi babesithi, " Sasixela thina ukuba akukho nto iye kwenziwa eNqabaqara." Kwakukho nababeqonda ukuba akusayi kuze konwatywe, engadanga la mawele ahlula-hlulwe, elinye libe kwelinye ilizwe, elinye libe kwelinye.

Ide yahlatywa banzi okunene imbizo komkhulu, abizwa namawele kaVuyisile. Ziqukuqele zeenje njeya okunene iziphakathi, zafika zee thande enkundleni nje ngezolo nezol' elinye. Luphumile ugaga lomHlekazi, lwabekwa endaweni yalo ; ihle yalandela nayo inKosi, yaduma yonke inkundla ukubulisa.

Kuphakame into yasemaNgwevini namhla, uBangiwe, into kaMjonga, yathi, " Ewe, ziphakathi, aniyi kudinwa yinto yenu. Akukho mntu wakha wadinwa kukulungisa ikhaya lakhe. Intsusa yale mbizo kukuxakana okukhoyo kwa phakathi komthetho. Kuphume ilizwi kokwen' apha, lisiya kwaVuyisile, ngokuzama ukukhupha loo ntsapho ehlathini. 'Suke kwavuka unawe-nawe ngenye indlela namhla, yaangulo wathi usisinci, yaangulowa wathi akankulu. NiBizelwe ukucacisa loo ndawo ke namhla kokwen' apha."

Kuphakame uNgxelo Gabisa, umQocwa, wathi, "Ukuba ma ibe kucaciswa kangaphi na le ndawo, Bawo wam ? Andibi na aaba bantu be bezalise le ndawo izolo eli, beze kucacisa yona, bayilawula, bemka, besithi bafezile ? "

UBangiwe : " Ewe, mntwan' akokwethu kwami, konke oko kuyinyaniso. Kodwa ke naantsi indawo : kuthiwe ni na ukukhuthwa kolu sapho ehlathini ? "

Umthetho ngoku usingise kumawele, ukufuna ukuva okwawo ukuthetha. Uthe uWele, yena wayenqanda ihlahla elaliza kuwela intsapho kaVuyisile, kuba umnini-mzi

wayedungudele ; ngoku abuyileyo, akazi ukuba usengubani na yena. Nangaphaya koko, inkundla le yayitsho ngokucacileyo ukuba, " Ayisiqethuli isigwebo sikaLucangwana."

UBabini uthe, akazi ukuba ingaba yile nkundla esenokulindela ukuthetha kuye. Yena uthobeke ilizwi elathethwa kuye, ilanga lihlabhe umhlaba kuyo le ndawo ; ngoko ke akananto yakuphendula.

Kwesi sithuba kuthiwe amawele ma kagoduke, aya kubuya abizwe. Asele amadoda eyigoca-goca yonke le nto yamawele, azivelela zonke iinkalo zokuthetha. Aye ayame kakhulu kwintetho kaKhulile ethi, " Zizenzo into eyenza inkulu, kuba nenkulu, xa ingenazenzo, iya hlukana nobukhulu bayo." Iye yavelelwa nentetho yesigwebo ethi, " Uyeva ke, mfo kaVuyisile omkhulu." Kuthiwa ke, loo ntetho yodwa yayixela mhlophe ukuba uBabini akenziwanga sinci.

Ibe iya phela apho ingxoxo yamaphakathi, kwachitha-kalwa. Kuthe emva kweentsuku ezithile, abizwa amawele kanjalo komkhulu. Aye amadoda aphambili esizwe ekho. Iphindwe yakhutyulwa yonke le ntetho imalunga nawo ; yakhutyulwa intetho kaKhulile, yahlalutywa nentetho yesigwebo samhla mnene. Kuphethwe ngokwenziwa kombutelo kuWele, ngazo zonke izenzo azenzileyo zokugcina usapho olungenabani, nokuthi oku le nto angoyiki ukuyizisa apha komkhulu, ayibonelwe, ukuze indlela yakhe ihlale icacile. La mazwi ke asingiswe nguMxhuma Matyeni egameni lomHlekazi, uKumkani.

Igqibe inKosi ngokumnika intfuntfe, yamkhuphela imaz' erwanqakaz' entusikazi, eyanyisa ngosatshazana olufwanqazana ; yathi ma kagoduke, uyindoda.

Zeenje njeya ke iinto zikaVuyisile ukugoduka, zihamba ziphambuka. Batsho bonke abantu ukuthi, le nto imvisi-swano yoyisa nomthetho ; kunyanisiwe ukuthiwa, " *Umanvano ngamandla* "

## ISAHLUKO XIII.

## UKUKHUZA.

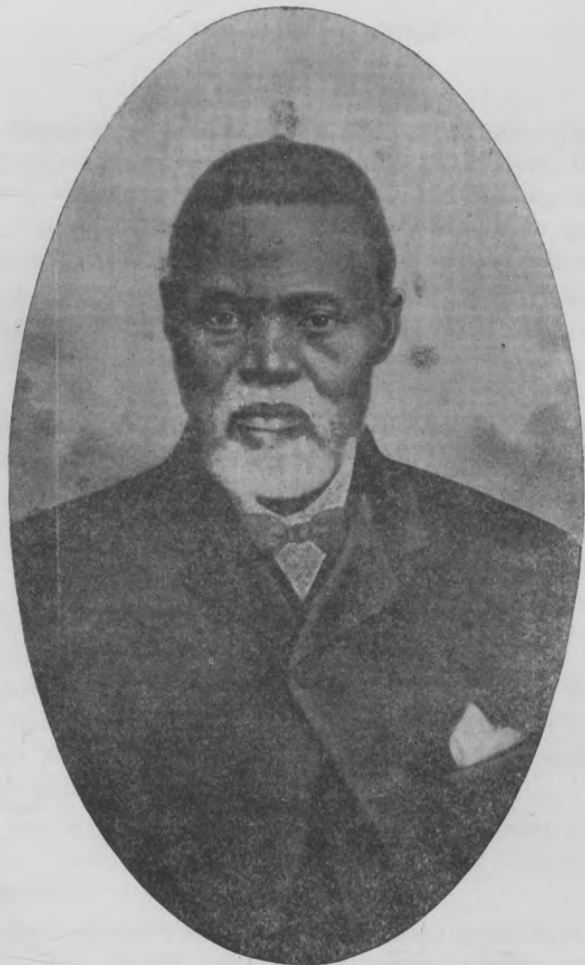
Kuthe emva kwenyanga enye efileyo, inKosi yesusa uFuzile Thinga, into yasemaQadini, noMdunywa Hela, into yasemaNyeleni, ukuba baye kwaVuyisile, baye kuxela ukuba inKosi iyeza kwinyanga ezayo, xa kanye isisonka, izela ukukhupha intsapho kaVuyisile ehlathini.

Athe la madoda, xa acanda emizini apha, ahamba ebuzwa imvela-phi nalapho asinga khona, nje ngesiqhelo, axele. kodwa angayixeli into ayela yona. Babebaninzi abathi, "Kuyawa kho ulutho ke, nisiya ngakuloo mawele nje. Asibafo bevayo, kunjalo nje isimanga kukuthandwa kangaka komkhulu; k'uba kancinane ubone ngawo sel' eqhuba, kube kancinane ubone ngawo sel' eqhuba, evela ngakomkhulu."

Ahambile wona amadoda lawo akomkhulu, akazianza nakancinane ezi ntetho zala manene. Ade aya kufika apho athunywe khona ukumka komhla; alungiselelwa kakuhle indawo yokuhlala nokulala. Zincwiniwe iindaba awe ngazo awakomkhulu, atjho, atjho, aya ee tyaa. Waye umthetho namhla ujonge kuBabini, inkulu yaloo mzi; hayi ke, yamkelwe ingxelo leyo ekhay' apha, kwathiwa nelo xefa lalathiweyo ngathi liya kulunga.

Kusile ngengomso, bagodukile abathunywa emini yaku-sasa. Befikile komkhulu bahambise nje ngoko babonileyo, bevileyo.

Bathe abathunywa aaba, xa bancokolayo ngoku ngezinto ezizizimbi, bafika nakwindawo yokuba uBabini waba nenkwenkwana ese ihamba, ngentombi kaNyaba yasema-Jwageni. Athe kanti awakomkhulu ayivile loo nto. Kwesuswa amadodana amabini ukuya kuthabatha inkomo kuBabini, ngokungezi kumbika umntwana akuzalwa.



*Edmund Gonya, eyona nto enkulu kaSandile. Yafunda eZonnebloem College. Yalwela uyise ngoNchayechibi. Unchwatyelwe eQombolo kwaCentane.*

Ube kuthi uBafini, ubesaza kuza kumbika umntwana, ayamthethelela loo nto. Ube kuthi, le nto wayeyixelile kumakhosikazi, ngoku ebesandul' ukuya komkhulu; hayi, watsho phantsi ngayo yonke le ntetho, amadodana esithi, "Asithunywe kuthetha tyala thina, size kuqhuba." Okunene wayikhupha inkatyana enkonana, ithole lalaa mazi wayeyinikwe komkhulu, ivela kumaQwathi.

Uthe unina xa iphumayo le nkomo, "Kaloku thina maxhegokazi asisaphulaphulwa. Kunini ndiyithetha le nto, ndiba mna yada yeenzeka nje ngezi ntsuku?" Utafuzisile uBafini, esithi le nto iphikele ukuthi masi kufo noWele, kunjalo nje bethetha ngayo qho apha ekhaya.

Bayiqhuba abafana le nkomo baya kuyigalela kwaNtjezi Langa, into yasemaZimeni, umThembu, into ebisandla salapha komkhulu; kuBa kaloku inkomo leyo ibingena-kuya komkhulu, kuBa ivela kumzi obungekakhutshwa ehlathini. Abizene amaphakathi ukuza kudla eso sizi nakuBa kwaxhelwa xhegokazi limbi endaweni yayo; kuBa kwathiwa yona iluhlobo lweenkomo ezibalekayo.

Lide lafika ixesha lokuba inKosi iye kwaVuyisile, lwami-swa nosuku. Ngeli xesha ke yayise izixela ingwevu enkulu,

UGunguluza sigugude,  
UNgqob' isenqineni;  
UNkomo yabelek' iimpondo,  
KuB' inamtheth' usentliziweni.

Le inkomo ayibanga namikhwa mininzi, ngaphandle kokuthi, xa lijikayo, ibuye yodwa edlelweni, ize ekhaya, ifike ifuthe apha enkundleni, ingenzi nto yimbi. Ize ithi kusasa, xa ziphumayo, ime esangweni ijonge emnyango kokwayo, ithathe amathamo aBe maBini-mathathu, yandule ukuthi gwiqi ukuhamba, izithe b'uu izigodlo, ngokwenkunz' embabala.

Kuthe ngosuku olungaphambi komhla lowo walathiweyo, yabonakala imikrozo eya kwaVuyisile eThobosfane, inxenye yalalisa kwizihlobo ezikufuphi, abanye kwasa se belele enkundleni namaqegu abo, bengabonwanga kufika.

InKosi ifike yona ekumkeni komhla ngezolo; yafika ihamba negqiza elinobomi lamaphakathi. Ithe ifika nje inKosi leyo, wabe uGunguluza sel' emi esangweni engaguqulwanga. Kubonakele ukuba umsebenzi ma uqalwe kwa ngaloo mhla. Okwenene ke uGunguluza uthethelwe amagama ambalwa, warintyelwa ngentambo, wakhahlelwa, wahlatywa esiswini nje ngesiko. watsalwa umxhelo. Uphuze amathamo ambalwa esikhalo, watsho, "Bo-ho-ho-ho - -!" watsho kwaband' umxhelo nakosendlwini; waandula ukufa, wahlinzwa. Litshone elo kusenziwa amalungiselelo angomso.

Lithe liya yifiya intaba ilanga, babe abantu se bephithizela, bexelisa izintlwa ezi. Zabe izitya zamasi se zenze uludwe; ibe nguxhaxhaxha ukulungisa izipheko; zaye iimbiza se zingasenasiphelo, ziphathelele ebuhlanti, zaya kuphathelela emva kwesiBaya kubafazi.

Kwalile emva kokuBa kutyiwe, yaphakama into kaMboroma yasemaBambeni, yathi, "Hoyini, mzi! Ndisuswa ngumthetho. Kuthiwa ixefa lifikile, umthetho ma uhambe, amaxoko-xoko ma kaph' ithuba!"

Kuthe nqadalala kwesi sithuba, zabekwa phantsi iinqawa. waya ngeendawo zawo umzi wamaNzothwa, bathi nabafazi bazifak' intlonze incinanana zaBo.

Iqalile ke yaphakama into yasemaCipeni, uMvaBa Gxekiso, wathi, "Taruni, mzi wamaNzothwa! Taruni, mzi wamaMpandla, nani! Andibani, andimnini-kuthini; ndigqufa kuuphela le ndlela, kuBa namhla kuza kuhamba lo mfana kaKhawuta. Ilizwi aza kulithetha kuwe, mfana kaVuyisile, lilizwi elidala, esavela nathi lithethwa; laye lisaya kuthethwa nasizukulwana. Aaba

bantu bengaka nje, baze kuva elo zwi, ukuze nakwiimini ezizayo bahlale bengamanqhina, benqhina ukuba unyana kaKhawuta uthethile nawe, wathetha nonyoko, wathetha namaNzothwa. Ndiya bek' apho, se ndingathi ndigqithisile."

ULuhadi Kongo, umDala, uphakame wathi, "Ewe, ziphakathi, kuhle nilapha nje, kuhle nenje nje nje, kuBa apha nize kukhotha eli nxeBa lenzakalise lo mzi. Abantu baBa ngabantu ngokukhothana; yinja into ezikhotha ngokwayo. Lo mzi ngumzi omdala walapha; kungekabi kho bantu, izizwe zisemalwa zikaPhalo, lo mzi wawukho kwa oko. Ukutsho ndithi, bekan' iindlebe. Inkosi yenu namhla iza kuthetha umthetho omdala kul'o mzi; iya kuBa kowam ngomso, ibe kowakho ngomso, siBe kowayo ngomso."

UMxhuma Matyeni, umKhomazi-QhineBe, uphakame weenje nje, "Ukuthetha okunamandla namhla, lusapho lwamaNzothwa, akunathi. Nani, lusapho lwasemaMpandleni, siya nibandakanya; kuBa nabandakanywa kwa mhla le nkazana kaLawule yayicanda le nkundla. Size kuthi, bonanani, nazane ukuba niya zalana, lusapho lukaGomomo; uGqabi lo noGolomi asingawo maNaantsi, sisinge sinye. Xa sitshoyo ke, Phekesa, mfo kaGqabi, sithi olu sapho siluyaleza kuwe, kuBa uBafini lo uya mbona, ngumntwana. Nasebuntwaneni bakhe usakhangelwa, kuBa ubengxoliswa yile nkundla ngezolo, 'ukho, lungaviwanga ngawe uhlobo lwakhe. Nawe, nkazana kaLawule, kuthiwe thinca, kwenjiwe nje nje, kuze kukhutshwa wena phakathi kwezikhova, ukuba namhla uBe ngumnikazi-khaya, kwa nje ngokwangaphambili. Ma ze kuphanjukulwe ekhay' apha, kungabi sendle. Uz' umgcine umntwa' kaNyaba, umfundise ubufazi, umxelele ukuba ubufazi kukulolong' iimbelwana angazaziyo. Wena ke, Bafini, khangela lo mntwa' kayihlo, uWele, imigudu

yakhe yangaphambili yokukwenza umntu ungaze uyidele. Khangela le nkazana kaLawule, egcine lo mzi le minyaka. Khangela lo mntwa' kaKhawuta; umbona etatamfa nje akufika kowenu apha, kukucinga ngaBadala bal'o mzi, bakowenu, BasemaNzothweni."

UNtjezi Langa, isandla senKosi, umZima, uphakame wathi, "Maninzi athethiweyo, mzi wamaNzothwa, nezi ziyalo zenziweyo zininzi, kuBa ezona ziyalo zinoncedo zezo ziya kuvela kuni ngaphakathi. Ukutsho sithi, 'Taruni; ' iz'e kutsho le nKosi kuni, az'e kutsho la maphakathi. Akuhlanga lungehliyo; namhla ke ma kuBe hele, mzi kaGomomo, niphume ehlathini. Kwakunje kwa kwaBadala, kusaya kuBa nje nakwaBezayo. Asize kuvusa lukhoko kuni, size kulalisa lona; kuBa, ewe, kumzuzu isenzo esi senzekile, kwada kwafuna nokulibaleka ukulungiswa kwala masoloty ngomthetho. Se nide nani nanyathela apho nge ningekanyatheli; ingenini ke kodwa, iyile nkcithakalo ikhoyo. Namhla ke sifinyeza oBo bufi. La mazwi ke, BaBini, siwatsolisela kuwe, wena nkulu yolu sapho. Uz' ulugcine ke lungaphalali; uzigcine nawe, ungaBuyelwa yimbuyaBathwa; uyigcin' inkazana kaLawule ingahleleki; uyigcine inKosi yakho, umntwa' kaKhawuta."

Usukile umHlekazi ekugqibeleni, wathi, "Ze zingabetha-bethani iindlebe, mzi kaGcaleka. La maphakathi athethileyo akusingisa oku kuthetha kuBaBini, unyana omkhulu kaVuyisile. Agqibile ke; akukho wambi amazwi. Nam ukuphakama oku nd'ithethe, se ikukuBa ndambethe eli gama lalo mnini weli lizwe—uPhalo.

"Atsho ke amakowenu, BaBini. Kothi ukuze kulunge ke, aBe atsho nawe usitsho; ukuba wena akutsho, akuyi kulunga.

"Size kukukhuza ke, size kukukhupha ehlathini. Sithi, akuhlanga lungehliyo; le nto yadalwa kwa sendalweni.

Hamba ke namhla phakathi kwaBantu, ungaBuye uhlekwe ziintaka; uhambe uye nakomkhulu. Ungaze umdele umninawa wakho uWele, nenkazana kaLawule, uhlale uBabeke phambili ezingqondweni."

Ithe dungu yachithakala intlanganiso emveni kwala mazwi, kwagodukwa.

#### ISAHLUKO XIV.

#### UKUBUBA KUKA-KHULILE, NEMBALI KA-NOMPUMZA.

Ithe iya fika inKosi ekhaya ukvela kukhuza, ifika kukho iinto zontathu, ekuthiwe ngamadoda avela eNqabaqa, aze kuBika ukuba indoda enkulu, uKhulile, ayisekho.

Ke kaloku phambi kokuBa singene kwingcombolo yomyolelo kaKhulile, kwa kunye nemibono yakhe enexabiso esizweni, siya kukhe sitsibe bunkawu, senze iBalana ngoNompumza iZotsho.

Kukhe kwathi, kwa phambi kwetyala eli lamawele, kwaBonwa kufika ndoda ithile yasezizweni, iBonakala ukuba yindoda enegama ezweni lakowayo; yaye ihamba negqiza lamadoda aphantsi kwayo. Kuthe kwakubuzwa imvela-phi, yathi ivela emZimkhulu, ihamba ifuna iinyamakazi; ithe isizwe sayo liZotsho, igama layo nguNompumza.

Uthe kanti uNompumza lo akanyanisile ukuthi uhamba ezingela iinyamakazi. Eyona nyaniso yakhe yena, yingwaqele yetutu, elinamaphakathi alo, laye liphethe isizwe sonke samatutu.

Ke kaloku ukuza kuwa apha oku, ususwa yinkosi yakhe kwelo zwe laseNtla. Kufike uDaBa kuyo lokuba kukho "uvuko lwaBafileyo" kwizwe laseXhoseni. Lwafika olu DaBa alwaBa luncinane, lwaya lusanezwa ngokwanezwa.

Yada inkosi leyo yaseNtla yazama ukufumana umntu onguye, onobulumko, nobuqhokolo, nowomeleleyo, ukuba imthume akhe aye kuqonda ngale nto yovuko lwabafileyo.

Ide ke inkosi yafumana uNompumza lo. AmaZotfho ke kakade ebengabantu abanxulumeneyo nelasebuNguni ngasentsona-linga, aza anxulumana nabaMbo kwelase-mpuma-linga; ngoko ke amaZotfho asoloko engabantu abaphakathi kwezi zizwe unanamhla nje.

Yakuba inkosi imfumene uNompumza, indoda eyayisazi iindawo ngeendawo, nezizwe ngezizwe, imbizile, yamthuma eZantsi isithi, "Kha uye kusikhangelela le nto; siva kusithiwa abantu abafileyo baya phinda bavuke kwelaseXhoseni."

Uze wafika okunene uNompumza kwelaseXhoseni, koko akayibonanga loo nto. Ude wegqitha weza kwelase-Kunene kwaGamma; hayi, akayibona le nto. Wafika kumhlaba omhle, omnandi, noneziyunguma zeziyolo. athi phofu umntu ofileyo angeva nento yokuba uza kubuya avuke.

Ude wajika wagoduka, waya kulandula ukuba ayikho loo nto. Koko inkosi yakhe ayikholwanga; ithe ma kabuye aphinde asinge kwa seZantsi. Itfho ngoku yamkhuphela amadoda azukileyo kunalawa okuqala.

Uphindile waluhamba uNompumza uhambo lwakhe lwesifini lokuhlola "uvuko lwabafileyo," koko nangeli xefa akubanga kho mpumelelo. Endaweni yokubuya agoduke, ngoku usuke wee gongqo kwezi ziyolo zakwa-Ndlambe, akaba sacinga ngelakowabo. Waphelela ekuBeni ngummi walo, koomaGqunuBe namaKweleru.

UNompumza ungene gongqo ngoku kwiziyolo zakwa-Ndlambe. Yathi, kuba into isikwayimvumi, yathatyathwa nguNxele, into yasemaCwezeni, isihandiba esaziwayo sakwaNdlambe, yamana imhlabelela iThabu kuloo mahlathi akwaNkanga, angakwaGompo. Ude wabuya

waanesithukuthezi uNompumza, wacela ukuba agoduke, koko inkosi yakhe ayimvumelanga, isithi, "Ilizwe se lonakele ngomva, se kuyinkcithakalo." Waye ke uNxele esitfho enyanisite, kuba yayileli xefa lesivondoviya sika-Tfha.

Uhleli wahlala apha lo mfo waseNtla, wada wazekelwa ezintombini zakwaNdlambe. Koko izikhulu zakwa-Ndlambe azikuthandanga ukuphakanyiswa okungaka komfo wasemzini; kuba ubesithi xa azekayo uNompumza, kukhutfhwe ikhazi kwezi iinkomo zomthonyama, angaloboli ngezi zezizi.

Zide ke izikhulu zakwaNdlambe zambonela indawo yakhe, ngasese ezinkosini zakhe. Laba liya phela apho elo goqa laseNtla, lingabuyelanga enkosini yalo, ukuya kwenza ingxelo "ngovuko lwabafileyo."

Nanamhla inzala kaNompumza isenokufunyanwa eGamma phaya. Ayikaphindeli ukuya eNtla, ukuya kunika ingxelo ngovuko lwabafileyo.

Ngale mbalana kaNompumza ke, be ndisenza ukutfhayelela ingcombolo yomyolelo wendoda enkulu uKhulile, kwa kunye nemibono yakhe eyayibunkungu ngelo xefa.

Umlisi wonakana ukuba ukububa kukaKhulile lo kumalunga nexefa lokuqala kukaNtsikana ukubona imibono, kweli lakwaGamma.

Be ndisatfho ke ndisithi, inKosi ifike ekhaya kukho abafu abathathu abaze kubika ukuba uKhulile akasekho.

Amagama ala madoda nguGalada Sobi, umZangwa, nguDileka Fusini, umQocwa, noMoyikwa Siduli, umQwambi; babenomfana wasemaVundleni, uVula.

Ngelifutfhane, la madoda afike abika ukuba athunywe ukuba aze kufumayela umphanga kaKhulile. Phambi kokuba lo mphakathi alifiye eli lizwe, ukhe waaneembizo ezinkulu neentlanganiso, isithuba senyanga yonke, phofu engaguli. Uqale ngokuyolela intsapho yakhe yonke,

wayabela ilifa, wagqiba ngakuyo. Uye ngoku kowakomkhulu umzi, wafumayela ukuba sel' eza kuba nyanga nye kuuphela kweli lizwe.

Uhambisile wathi, "Indawo yokuqala: Umzi ma ulahle ubuthi. Kukho amaxefa amahle azayo ngaphambili, kodwa nawosizi akho azayo. Uthe, kukho umfo oya kuvela kwelakwaGamma, athethe izinto ezinkulu zokuphila; kodwa ukuba akaphulaphulwanga intetho yakhe, iya kuba kukufa esizweni.

"Indawo yesibini: Laa nto yayithethwa nguNompumza, yovuko lwabafileyo, ikho. Iya kuthi ukuze icace, ibonwe ngomQulu oya kuza uvela entfona-langa, uphethwe ziintlanga ezingaziwayo, eziya kuphuma elwandle. Ma ze ke loo mQulu niwucokise ukuwukhangela, kuba kuphezu kwawo ukunyuka nokutjhona kwesizwe.

"Indawo yesithathu: Yintetho yentombazana, abaya kuthi abaninzi yintjafalalo yesizwe, nohlanga luphela, kuba kuya kububa iinkomo kuthi tu, nabantu bafele ezindle, linuke ilizwe, libe yiloo nto. Loo nto ke ayi kuba yimbubo; iya kuba lidini elenzelwe loo mQulu uya kuza. Loo ntombazana ayi kuthetha zinto zomqala wayo, iya kuthetha izinto ezithunyelweyo. Ma ze ningalili, kuba ezo zinto ziya kwenzeka ekuhambeni kwamaxefa.

"Indawo yesine: Lixefa 'lomny'ama,' okanye ixefa 'lembonde-mbonde.' Elo xefa ke liya kuba lixefa elifana nesifingo sokusa, lona liba mnyama ngokugqithileyo, kanti ukuthi qwenge kwalo se ikukusa. Elo xefa kuya kukhula ukungevani, nokungeva kwabantwana; uhlanga luya kuchithwa lube phantsi kweentlanga ezingaziwayo, ezingwanyalala. Ubukhosi buya kuphelelwa ngamandla, butjhithshe, bube yinto nje yomlomo. Ngelo xefa abantu abayi kuzazi nalapho baphuma khona, nalapho basinga khona; kuya kufumana kube 'ngumny'ama,' 'imbonde-mbonde' enjalo.

"Kodwa ningazilahli nizincame nina, noko inxenye iya kuba se ithengisa nangabantwana bayo; ma ze nina nijonge kulaa mQulu, niwujonge nasemini nasebusuku, kuba uncedo luya kuvela ngokwaziwa kwawo okukhulu.

"Indawo yesihlanu ezayo: Kanye kwelo xefa lomnyama kuya kudilika imfazwe engenga ngamfazwe. Kodwa ayi kuza kuni ngobuso; iya kuba yeyeentlanga zasemzini, eziya kuthi, kuba ziya nilawula, iphathelele nakuni, noko nina iya kuniza sugungu. Emveni kwaloo mfazwe ke, ukuba niwujongile umQulu lowa, niya kuzusa isicwili sobuntu. Kodwa elona ndiliyalezayo, phezu kwayo yonke loo ngxobofiji yezizwe, neentlanga, neemphatho ezimbi, leli lokuza 'ze nigcinane, nazane, nibe ngumntu omnye. Ningaze nizilahle iinkosi zenu."

Batsho ke abafu baseNqabara; bagqiba ngelokuthi, "Indoda leyo inkulu ke yathi, oku kuthetha ma ze kuze kufunyanelwa kokwayo apha."

Eenza iintsuku zaantathu loo madoda asemzini apha komkhulu, anduluka emva kokuba kwenziwe umbulelo kuwo, nakwinkosana leyo iwathumileyo. Kuthiwe bofika baxele umothuko wenKosi ngoyise lowo ubafiyileyo.

#### ISAHLUKO XV.

#### UKUFIKA KWEENTLANGA.

Kudlule iinyanga zaantathu, emkile amadoda abeze kubika umphanga kaKhulile, kwafika amanye amadoda amathathu evela kwa seNqabara naphefeya kweSizini, kwesikaSomlilo. Athe akubuzwa imvela-phi, athi athunywa yinkosi leyo, ukuza kubika komkhulu apha ukuba kukho uhlanga olumnyama ngebala, lufike kuho apho, lujaceke kakhulu yindlala, nayinkcithakalo.

Kubuziwe ukuba olo hlanga luthi lungamani na.

Bathe abathunywa, aaba bantu abazixeli ngokuthe nqo ; noko imfano yabo iyelele kwa kuleya kaNompumza, ngathi nokuthetha kunye noko. Babuziwe neminye imibuzo malunga nolu hlanga, bayiphendula ngokwanelisayo. Ithe ke inkosi emveni kokuaba amaphakathi enze imibulelo, yayaleza ukuthi :

“ Ma ze nibagcine aabo bantu ; ngabakokwethu, ngabakokwenu nani. Bapheni into etyiwayo batye, niphose amadlavu bambathe, nibaphathe ngenceba, beve ukuba anisiso eso sizwe sibachithileyo ; ningadlali ngabo.”

Kube lixeja elinobomi zimkile ezi zithunywa zakwa-Somlilo. Kwagaleleka amadoda amahlanu evela eKunene, kwaNdlambe eMnyameni.

Kube ziiyunguma zeziyolo akufika la madoda athunywe nguNdlambe ; kuba uNdlambe ubengeyiyo nenkosi ukuthandwa kokwayo kwaGcaleka.

Athe kanti la madoda athunywe nguNdlambe ukuza kubika uNxele. Elo xeja ke uNxele wayebalasele ngokuthiya ubuthi, nangokuxela izinto ezizayo. Bathe abathunywa aaba, bembika uNxele, kwaBe kukho nenye into abayibikayo, noko kwakuthiwe yona boyincokola bundaba.

Leyo ke bathi kukho olunye uhlanga oluboniweyo, olusingise amaBombo nganeno, luthi thu ngasentjolanganga. Ibala lalo limhlophe, iinwele ziyaka-yaka, ngoku kobulunga.

Kuthe kwakubuzwa ezinye iindawo malunga nolu hlanga, ababa nakuphumelela abathunywa, kuba nabo bavile, alukabonwa kakhulu olo hlanga. Enze umbulelo amaphakathi kubathunywa bakwaNdlambe ngezi ndawo baze ngazo.

Yaza inKosi yaqofelisa ngokuthi :

“ Ewe, bantwana bakokwethu, ndiya bulela ngokumana nindenza umntu, nindivisa izinto ezihlayo. Ma ze kambe

nimlungise kakuhle umntwana wakokwethu lowo, ahlabuluke into ayiyo, acace, angabi mbi.

“ Malunga naleyo indawo yolo hlanga nithi luyeza, ndikwabulela. N'akuthi kaloku nibe nobulumko ; luthi ukuaba luhlanga oluza ngenkcithakalo, nilunqake nilwenze luyilibale inkcithakalo yalo. Kuthi ukuaba luhlanga oluqinileyo, nikhe nicweye kuqala, niqonde iindawo oluqine ngazo, nizifunde. Ma ze ningalubalekeli, ninqande kuuphela ihlahla, xa ngaba luhlanga olunomsindo.”

Akudlulanga zilimela zifini bemkile abathunywa bakwa-Ndlambe, agaleleka amaxokozela amakhulu, abathunywa bakwaNgqika, into zoné ngomfana. Encwinile umfo wakomkhulu, bathe abathunywa basuswa yinkosi uNgqika, into kaMlawu. Ithi ma beze kubika uNtsikana, into kaGaba. Batfho kakhulu abathunywa aabo ngoNtsikana lowo, nokuqalwa kwakhe yiyo le nto imhlileyo, nezenzo zakhe, neentetho zakhe.

Indawo yesifini ethunywe la madoda, kukubika ukuaba kukho uhlanga oluboniweyo, olumhlophe. Batfho bathi, “ Lumphuma elwandle ; luhlanga olungathi luqhele ukuhlasela ezintlangeni. Intetho yalo sisintsoompothi, ayiviwa. Ukulwa, ziingwanyalala ezilwa ngezulu ; into leyo esing'athi sihleli kule ndawo, kududume izulu kube kanye, kuphume nemisi nemililo, kuze kanti kuya kuwa into nje ngalaa mmango.”

Atfho kakhulu amapolo-rola akwaNgqika, nangezinye iindaba zezinye izinto. Axelelwe nawo ngohlanga oluvalakeleyo ngaseSixini, yaaludaba loo nto.

Enz'e umbulelo amaphakathi ngazo zonke iindawo azivileyo, ngamadoda akwaNgqika. Yaza inKosi yaqofelisa ngokuthi, “ Ma ze nithi kumntwa'kabawo apho, kambe mna ndiyinja yakhe, akayi kudinwa kukumana esenje nje. Malunga noNtsikana lowo nothi, ' Kaloku umEnzi wezinto uhleli ekho ; sizizinja kuYe thina. Ma ze athanta-



misane kakuhle noNtsikana lowo, hleze kuBe kho itaru kuthi ngayo loo ndoda, kuBa ke yona ithunywe eNyangwaneni kwikokwethu lethu sonke.' Malunga nohlanga olo luzayo, ma ze alwenzele uBuBele, lude luziBonise ngokwalo ukungabi bantu; luthi ukuBa lungabantu abanoBulumko, uthoBe phantsi ufunde kulo, ungakhawulezi ukuphakamisa isandla, side sive ngaLowo useNyangwaneni, ukuBa ma sithi ni na."

Ibe ngumndilili omkhulu ukundululwa kwamaphakathi akwaTaraBe; kwaaziintombe, kwaaziziyunguma zeziyolo, aphelekezelelwa; yekoko ukuhamba elalisa, exhelelwa, ukugoduka.

Kudlule isilimela saasinye, bagaleleka abathunywa abavela kwa kuNdlambe; kwafika namhla nje isixhenxe sonke samadoda abekekeleyo, amakhulu. Aye esithi asuswe ngokukhawuleza, kuBa umcimbi aze ngawo ungoBuhlungu kunene. Wancwina umfo wakomkhulu.

Athe asuswa yinkosi uNdlambe. Akayazi into ehlileyo; ubone ukuBa sel' evukelwa ngunyana wakhe, uNgqika, sel' ethimba unina, uThuthula, eBa ngakuye. Uthe ke akulinga ukuyithetha le nto emmangweni, nje ngoko lenje njalo ukuthethwa kwalo ityala leenkosi, akwamlungela. Yiyo ke le nto athe ma kakhawuleze ukuza kuyixela le nto apha kokwaBo, apho akhona nomancedi.

Umlesi angaba uyazi ukuBa uNgqika wayekhe wamba- mba uyise lo uNdlambe, wamenza umbanjwa. NoHints a wayekhe wambamba, eseyinkwenkwe.

Ithe namhla nje into kaKhawuta yee ja umnye, athi loo mehlo azanzolo anga aza kuthi gqi umlilo, phofu ethe zole tu, engathethi. Ahle anakana amaphakathi asekhay' apha ukuBa yinyaniso, namhla nje konakele.

Ngelifutshane, kuBa andibalisi yona le mfazwe, kuthe kwisithuba senyanga, yaBe inqumbululu yamaGcaleka se inganeno apha kweNcifa, ize kohlwaya uNgqika

ngenxa yokunchola akwenzileyo. Waye uZanzolo ngenkqu ekho, nangona umkhosi wawuphethwe nguBuru, into kaKhawuta yaseKunene.

Athe namhla amaHleke nemiDange yagoduka yaanga- kweyakomkhulu, kunye nemiDufane namaGqunukhweBe kaPhatho, yacim' ilanga kwelo thafa leDeBe.

Andiyi kufika ke kumazwi kaNtsikana, okunqanda uNgqika ukuBa angafunzi, isadibene kangako eyakomkhulu, esitsho elixela icebo ema ingenwe ngalo ukuze yoyiswe. Koko uthe esacebisa njalo uNtsikana, waBe uMnyaluza sel' esitsho ngezixwexwe zamakhwelo eyifunza. Baye ooManxhoyi noNtsadu se besithi, " Waqala nini na lo mzi ukuthethelwa ngamatola? Pr-r-r-a-a-a!"

Okunene wachithwa uNgqika ngembubokazi enkulu yasemaLinde. Kwaye kusithwa ma kaye kwaMeva; ukuze ke aye kuhlabela olu hlanga luMhlophe, aluvave ngeNgqakayi.

## ISAHLUKO XVI.

### IMBONGI.

UKumkani uHints a yena ujike wagoduka akukhova ukumohlwaya uNgqika, engazi ukuBa uNgqika kanti uye kumhalela izizwe.

Okunene ke ubuye uNgqika eThambo ngaseKhubo- nqaba, apho athethene khona nezizwe eziMhlophe, wabuya sel' eyindlobongela. Wafika wacumza uNdlambe yedwa, uKumkani sel' emkile.

Ithe xa ifikayo inKosi namaButho ayo ekhaya, xa kuwa- sazelayo, xa kuthe xhonkxofolo kuzizawukawu, wawakala uDumisani, unyana kaZolile, wasemaMpehleri, imbongi yakomkhulu, wathi:

“ Ho-o-o-o-o-yini! Ho-o-o-o-yini!

Athi ke mna, mntu walifelethayo!

Athi ke mna, mntu wath' uya kwaz' ukuthetha!

Kazi ke nina nanisithi ndisisilo sini na,

Esi sinokuthetha nezint' ezingathethekiyo?

Kunamhla nj' ilizwe liya z, uza;

Kunamhla nje lo mhlaß' uya lunywa;

Int' esesiswini ma ze niyilumkele,

Loo nt' isesizalweni ma ze niyindwebele;

Namhla ngathi kuza kuzalw' uGilikankqo;

Ngathi kuza kuzalw' isil' esingaziwa mnxhuma.

Ho-o-o-o-yini! Ho-o-o-o-yini!

Latjh' izwi lesigodlo, mini kwandulukwa,

Kwakhal' uphondo lwenkom' ukusihlanganisa,

Mhla sayiwela le Nciba siqule sagqiba;

Mhla wesuk' uZanzol' engenazwi lamlomo,

Se sibon' ukuphuma kwamadangatye ngamehlo,

Se sibon' ukuphokozeka kwemisi ngenpumo,

Se sisiv' inzwinini yamakhwelo ngeendlebe.

Wath' umntu namhla nj' isilo sijongekile,

Int' abebehlala besith' ikho, namhla nje ihlile,

Kuba be bemjong' ezintfijini, bath' uqumbile;

Namhl' ezo nt'iyi zixel' amafu, mhla ngendudumo,

Namhla zit'hawuz' imibane, akukho kuphil' ebantwini.

Wath' umntu namhla kunyembelekile,

KwelakwaΓapaße umhlaßa ubukuqekile,

Kwenzek' isikizi nenyal' emaXhoseni.

Awu! Hay' ke beth' iinto zomhlaßa!

Ubecinge nganin' umntan' ukuy' embekeni kunina?

Yafumb' indwe phezu kwendwe, kwelakwaHoho;

Yadl' intsimb' egazini, kwelakwaHoho;

Watfixiz' umthi komny' umthi, kwelakwaHoho;

Satheth' isikhumba senkomo, kwelakwaHoho;

Sathi gologongqo-gongqo-gongqo, kwelakwaHoho;

Wegqith' umnt' engayolelanga, kwelakwaHoho;

Waya kwaBaninzi ngephanyazo, kwelakwaHoho;

Sadl' isilwangangußo nezinja zaso, kwelakwaHoho;

Yadl' ingqanga yafiyel' ihlungulu, kwelakwaHoho;

Yadl' inchuka yahlomlel' ixhwili, kwelakwaHoho;

Wadl' uhodofe wafiyel' impethu, kwelakwaHoho;

Ho-yi-i-i-i-i-i-i-ni!

Kha nizißeke kamb' izikhali, mlisela;

Kha niwaßeke kamb' amakhaka, khaß' elint'fongo-

nt'fongo;

Ngathi ngakwelakwaΓapaße nisafezile.

Noko ndakuphos' iso, ngathi kuhlephukile.

Hambani kambe, zininz' izint' ema zilungiswe,

Kuß' amakhaya be ningawayaleze mntwini,

Be niyifiy' intsapho kakad' it'hisana.

Lukqozo, luthotho, lungcelele.

Azininzi ngak' izint' ema niye kuzilwa—

Aniyivanga n' imißono yenyange, uKhulile?

Anizivanga n' izint' eziza kuhla kulo mhlaßa?

Aniyivanga n' imbalasane yomQulu ozayo?

Asiyi kuthuma nina n' ukußa nisikhangelele?

Kuß' aweth' amehl' oßa sel' esehlungulwini.

Anivanga na ngomfo waseKunene oza kuthetha?

Kwa kweli duli ußesel' ekhe wavakala.

Bathi yinto kaGaba yasemaCifeni ukumbiza.

Anivanga na ngentombazana eza kuthetha nayo?

Kuthiwa siya kuthi yimbubo, kanti lidini.

Nikke neva na ngezi iintlanga zimayephu-yephu!

Kuthiwa kambe ziint' ezidlalisa ngezulu.

Mna ke, nyana kaZolile, ndithi kuni makhaßa,

Godukani ningalali, ilizwe liya z, uza—

Ukuzala ndithi mna liza kuzal' uGilikankqo;

Liza kuzal' isil' esingaziwa mnxhuma.

Godukani ningalali, kuz' izizißa zegazi;

Godukani ningalali, kuz' ukuphela kobuntu ;  
 Godukani ningalali, kuza kuthengiswa ngani ngooyihlo;  
 Godukani ningalali, niza kubathengisa nan' ooyihlo ;  
 Godukani ningalali, kuza kutshitha nobukhosi ;  
 Godukani ningalali, niza kusikhangelel' umQulu ;  
 Godukani ningalali, niza kondel' ukubinza kwe-  
 nkwenkwezi ;  
 Godukani ningalali, niza kukhangelel' uZanzolo ;  
 Godukani ningalali, ningamabax' esizwe ;  
 Godukani ningalali, usapho lusezingozini ;  
 Godukani ningalali, kuz' ixefa loMny'ama ;  
 Godukani ningalali, asiyi kuhlala sikho ;  
 Godukani ningalali, niye kukhonz' isizukulwana ;  
 Godukani ningalali, eyona mfazwe mna ndith' ifikile."

Uthe xa akuloo mazwi uDumisani, waphelelwa umHle-  
 kazi uHintsa, wavakala esitsho kakhulu ngokulila iinye-  
 mbezi. Waye esithi, elo xefa loMny'ama lithe ukuthi  
 tha kwalo kuye, kwanga kukuhlaba komtha welanga ; zaye  
 ezo zinto kuye zisuke zee tyaba, zangathi ziya kuhla kwa  
 kuzo ezi mini zakhe ; sel' evuyela kuuphela ukuaba yena  
 ngathi uya kuba lidini lesizwe sikayise, phambi kokuaba  
 zifike iimini zobubi. Utsho walila kakhulu.

Ngelo xefa amadoda amakhulu agqubuthelela iintloko  
 asitsho nawo isikhalo esibi ; namadodana akabanga  
 nakunyamezela.

Abafazi babephume beyinyambalala, ukuza kukhawulela  
 umkhosi, betyhuluba, begqakadula, bevuma, beduda.  
 Kuthe kodwa kwesi sithuba ababa nakuthi ni ; basuka  
 bathwala izandla ngoku entloko, bawujika-jika umzi  
 ngesikhalo nesijwili.

Imbongi ngokwayo ngeli xefa yayise ifile kukulila, se  
 ifumane yazigibisela phantsi ngesisu, yayigxumeka phantsi  
 imikhonto yomibini ngokutya, yabambelela kuyo, ikhala

ngelithi, " Bawo wam ! Bawo wam ! NKosi yam ! NKosi  
 yam ! "

Ukusuka apho yachithakala yonke impi, yagoduka yaya  
 ngeendawo zayo, kungekuko nokuba kubi, kulusizi, kuBo  
 bonke ababekho. Aye la machaphaza akhankanywe  
 yimbongi ehlalutywa, elindelwe, siso sonke isizwe.

### ISIAHLUKO XVIII.

#### INTLALO NOPHUMO LWAMA-MFENGU.

Ukufika koKumkani uHintsa ekhaya evela kwimfazwe  
 yamaLinde phantsi kwamaHlathi akwaHoho, ufike se kukho  
 phakathi komzi intloko ephambili yeziya ntlanga kwathiwa  
 ziyeza ngasemPuma-linga.

Okunene ke olu hlanga lude lwaqokelelana, lwaaluninzi  
 phakathi komzi apha. Baye aaba bantu bejacekile kakhulu  
 yinkcithakalo, lithe nebala labo alaphumelela, nenyama  
 idlekile.

Ide yeza kubikwa le nto Komkhulu, yolu hlanga lukhoyo.  
 Inkosi ifune ukuqonda ukuaba ngamani na, evela phi na ?  
 Uthe umzi aaba bantu abazicacisi buni babo, kuuphela into  
 abaphendula ngayo yeyokuba baya mfenguza.

Ikhuphe ummiselo inkosi wokuaba aabo bantu bagci-  
 nwe, ngabantu bakokwayo, baphathwe kakuhle kungabi  
 kakuBi, bahlaliswe kwiindawo abaya kuthi babe bodwa,  
 bonwabe kuzo, benze iinto zabo, batye bahluthe, baqonde  
 ukuaba bafike ekhaya, kumawabo.

Okunene ke uthe oneqela leenkomo, walithi qebu phaka-  
 thi walisa emathaanga, elinye iqela, wathumela iMfengu  
 yakhe (kuaba kwatshiwu ukubizwa kolo hlanga, ngenxa  
 yokuphikela kwalo ukuthi luya mfenguza) kunye nosapho  
 lwayo ukuaba baye kwalusa elo thole. Athe amanye asebe-

nza emakhaya, izinto ezinje ngokulolela amakhosikazi awo imbola, nokuphehla izifozi, nokuphaala izikhumba, noku-  
lima njalo njalo.

Zithe iintokazi zakude kwa kwisithuba esingephi zahla zabanisa ukuuba zizikhuthalikasi kwaphela. Zifike imiz,i isaphulana emilanjani, kungekho bani uyenza nto kangakanani, zifike zona zayisika, zeenza ezikhulu izitya, nezithe-  
be neenkuko zokwandlala.

Zithe ezi ntokazi zakufika emidongweni, zeenza iimbiza ezinkulu, neenqhayi (iimpilinga) zokusela, nezokukha amanzi.

Kwaqala kwalinywa ngoku, amasinyana athe tyi, azandula ezi ntokazi ziibe nanto neziyolo zemihla ngemihla zakwaXhosa. Zaye ezi ntokazi zizala ngohlobo obelungasaziwa emaXhoseni.

USilwana Ntame wasemaNkabaneni ngomnye umhla ube nengxabano neMfengu yakhe, ngokusuka isiphaale kaku-  
kuBi isikhumba somkakhe. Uthe uMadliwa iMfengu leyo, "Hayi, nkosi, lizembe aliphaali liya tshithiza." Uthe uSilwana yiyo ife ingalo yilaa nto ibiyisela kusasa, watsho wayibetha uduma ngomnqayana. Loo nto ibiyisela ke ngumqombothi, koko amaXhosa ayengekawazi, ewoyika kanjalo.

Ithe le nto yakuviwa Komkhulu, ingasiwanga nje ngasimangalo, wathunyelwa wabizwa uSilwana lowo, usuke wagwenquza wadala amagwevu uSilwana, enxhamele ngoku ukubetha aaba bathunywa baKomkhulu. Bajike babuya bayixela le nto, ukuze ke inkosi ithumele iziphange zonke iinkomana zakhe yazabela amaMfengu zonke.

USifonda uSiko into yasemaKwavini, naye ukhe wathetha ityala. Kuthe kwesi sizwe sakhe, kwaPhike Zalu into yasemaQocweni, xa kuncunzwa ubisi ngemincunza, kubaswe umlilo onobom, kukho namaMfengu amathathu, engaphaya komlilo wona, uMahlasela, noMathodlana, noMakhubalo, wathi kanti uMahlasela utyabukile.

A! NDAMASE!



*Lo nguWilliam Shaw Kama, owaye bambele uLuthuli. Ufunde eNxukhwebe waba ngumFundisi eWesile. Amphuthuma eSekethini amaGqunukhwebe. Waba lukhanyiso lomzi kaChungwa. Unchwatyelwe ePhewuleni, Middle Drift.*

Kuthe kwaakuvakala kwaSibonda ukuBa kukho iMfengu etyabukileyo, kwaakho uloyiko, kucingelwa ukuBa le nto hleze iBe se ivakele Komkhulu. Sikhawulezile ke isibonda sambiza uPhike lowo, kunye noMahlasela neqela lamadoda, efuna ukuva ukwenzeka kwale nto.

Uhambisile uPhike nje ngokuBa se kuxeliwe nje, waha mbisa noMahlasela, bevumelana.

Ubuzile umthetho ukuBa ubenyanga ni na ke ngokuwafeka la madoda phezu komlilo?

Uthe uPhike ubesenza yena into awavela ikho, le yokuBa kuBe kho amadoda angaphaya kweziko.

Ubuzile umthetho ukuBa akalazi na ilizwi laKomkhulu, lokuba aaba bantu ma baphathwe kakuhle?

Uthe uPhike akaphathanga mntu kakuBi yena, into ayenzileyo yenziwa kwa semvelini; utsho wathi angawabiza ngamagama nangoku amaphakathi anezidluBu zaloo mihla ayengekabi namizi yawo imilileyo.

Ubuzile umthetho ukuBa ufesithi ke yena la madoda aphanzileyo ngel' ezithafathe phi na izinto zokumilisa imizi.

Uthe uPhike loo nto ke ayinaye, watsho wavuthulula ngumsindo, esithi, " Utshe phi na yena lo mntu ankqangiswa ngaye?"

Uthe umthetho wakuba ulikhangele eli dyungu-dyungu wafika linga ngenqina lexhwane lembuzi.

Emva kwebunga leziphakathi, ubiziwe uPhike, kwasingiswa kuye esi sigwebu: " Wena ke esi sizwe usihlisele intlekele, le nto ukuBa ibivakele Komkhulu kuqala, be siya kuBona ngomsila wengwe sonke apha, iBe kukuphanza kwethu oko. Umthetho unyanzelwe Komkhulu wokuBa aaba bantu baphathwe kakuhle, balizwe, bazive ukuBa basekhaya. Ngoko ke, le nkundla ithi kuwe, nyana kaZalu: " Tshayela obu buBi, ngokunika iinkomo kula madoda omathathu, uze ufole eyale nkundla, iBe ziinkomo ezine ezo."

Sithe sakuwa sisenje nje isigwebo, waphakama wema ngeenyawo uPhike, waanela ukuthi “ Ndiya bena !” watfho wee khwitfhi ngobutshantfathela obukhulu wagoduka.

AziBanga mbini-ntathu iintsuku emva kwesi sigwebo, kwaBonwa ngeengqakamba zamaqegu aKomkhulu egaleleka kwaSiko isiBonda, kuze kubizwa sona namadoda athile esizwe eso asiphetheyo, noPhike eze kubizwa !

AkuBanga senziwa luzenge-zenge lwakuthetha kude Komkhulu, kwaanela ukuviwa ingxelo yesiBonda, nesibono sikaPhike, aye amaphakathi engenaBucaluzi, kuba ayelugqonda uhlobo lwetyala, ayezibona neentfijyi zomHlekazi ukuba zifana neengqimba zamafa aneendudumo nemibane, —ngalinye ziyoyikeka kakhulu.

Uthe uPhike kuba uya qonda ukuba ezi ntfijyi zifingiza nje akukuhle ngakuye, wasel’ ezama indlela yokuzithoba.

Uthe uya zibona ukuba unetyala ; koko isigwebo sesibonda sibe qatha kakhulu, yiyo le nto imbangele ukuba abenele kokwabo apha.

Ithe yakudweliswa impendulo kaPhike awayenza kwaSiko, nokungaziboni tyala kwakhe, yakucwangciswa phambi kwakhe yonke loo nto, akaba namlomo,—lamkhohlala.

Inkundla yaKomkhulu ithe, ma kanike imazi enethole kuMahlasela, imazi enethole kuMathodlana, imazi enethole kuMakhuBalo. Ma kaqole laa nkomo yee ndleko zenkundla yakwaSiko, eyinkabi enenyama, aze aqole iinkabi zombini ezilungileyo iindleko zale inkundla yaKomkhulu, ibe ziinkomo zosithoba ezo.

Usuke waxhuma yimihlali uPhike, waya kwaanga unyawo kumHlekazi, wagoduka ngemihlali. Bathe bonke aBe bekho ufanelwe kukwenje njeya kuba usinde eBeye kuzifaka emlonyeni wengonyama.

USinqe Nzolo wasemaThipeni, ufike ngomnye umhla eze kubika into embi eyenziwe ngunyana wakhe ; uthi

eBesimba isisele kunye neMfengu yakhe uMagopheni. Akayazanga ukuba ingxabano ibe nganto ni na, ubone yena xa unyana wakhe lowo sel’ esithi khatha umnqayi endlebeni kaMagopheni, wasiqhawula isithinzi esi sendlebe. Ke kaloku uthe le nto ma kakhawuleze ayibike, hleze ide ithethwe ngenye indlela. Kuthe kwakufumaneka ukuba okunene le nto injalo, wadliwa iinkomo ezigudileyo zaambini uSinqe lowo ; enye iyeyokuvala isithinzi sendlebe kaMagopheni ; enye yaayeyendleko zaKomkhulu.

Abe liqela amatyala alolo hlobo, athethwa naziziBonda, wabe umthetho ubukhali wokuba ma kadliwe nzima umntu omangalelwe ngelo tyala. Kuthe ngenxa yalo mthetho unje, aqala nawo amaMfengu angenwa kukuzitfho, kuba ethembele ngeKomkhulu. Yaqala imizi ethile ayaba naluthando lungakanani ngakuwo.

Ithe le mpi ifikayo yakuguda ngoku, yakuba nezinto kancinane, yaBizwa Komkhulu, yaxelelwa ukuba apha ke ifike ekhaya, ma yonwabe, isebenze imisebenzi yayo. Kutfhiwo ke kwabuzwa nenkosi yayo ukuba yiyiphi na ? Kwaalathwa ke uNjokweni into yasemaZizini. Ithe inkosi yakumva yamBulisa ngesandla, yamkhuphela amadoda okumkhunga, yamnqoma iimazi ezithile ukuba asenge, umzi wakhe ube nzima ; yagqiba ngokumalathisa ummango angathi eme kuwo nesizwe sakhe. Waange unyawo uNjokweni, wee gwiqi weenje njeya nesizwe sakhe.

Kwesi sithuba kufike abathunywa abasuswa nguNdlambe eKuncene, Beze kubika inkcithakalo ekhoyo emzini, nembubiso eyenziwe nguNgqika, ngokuza nohlanga olumhlophe, luwuchithe umzi ngale mibobo lulwa ngayo. Babuzwe aaba bafo imifuzo emininzi ngendlela yokulwa kolo hlanga lumhlophe. Enye indawo abayibikileyo yimbubo eyenziwe nguNxele, ngokufunza isizwe eTini, esithi uya kuwisa into phezulu, ize loo mibobo izale amanzi. Inkosi ivakalise usizi lwayo ngokuthi oku kuba kho uthaanda

esizweni, eli xa kufika izizwe ezingaziwayo, zisiza noBukhali bazo.

Kwa kamsinya emva kwaabo bathunywa bakwaNdlambe kufike umntu ongaziwayo, omhlophe, Komkhulu, waye esithi uhamba efumayela iliZwi le nKosi ePhezulu. Utjho esithi lo mfo sel' evela ngakwelakwaNgqika, ukhe wamisa kumaGqunukhwebe efumayela eli liZwi; ke kaloku uvile elapho ukuBa oyena Kumkani wolu hlanga ulapha; yiyo ke le nto athande ukuza apha, ufuna ukuthetha kwiNtloko yohlanga. Uthe akuBuzwa lo mfo ukuBa ungubani na igama, wathi unguSo, umFundisi. Emveni kwakhe kufike uElefu.

Ive yeva inkosi ngolu daba luze noSo, yaluvuma ukuBa ludaba olulungileyo; yatjho yamthumela kuNjokweni ukuBa athethe kweso sizwe sakhe, iliZwi elo alizisileyo. Kwa kamsinya emva kokudlula kukaSo kufike uElefu chamba kwa ngawo lo mkhondo.

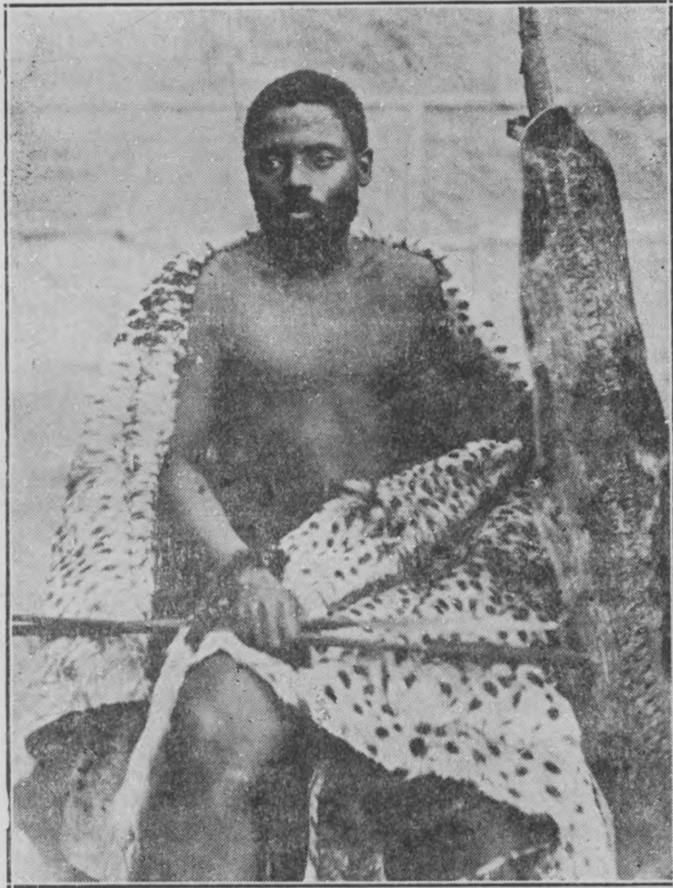
Ngeli xefa ke yayise ininzi inkathazo phakathi kwempi kaNdlambe nesizwe esimhlophe. NoNgqika inkosi eyeza nolo hlanga wayengasaqondani nalo, kuBa wahle walufunda, ukuze athi nje,

“ NgooQhina kaQhonono,  
Oomayizal' inkomo sidl' isigqokro.  
AmaBandl' akoNife.”

Kuthe kwesi sithuba kwafika ukhululo lwamakhoboka kulo lonke elasemaNgesini. Athengwa ngexabiso onke amakhoboka lawo kuBanini bawo. Athe amaBulu ayicaphukela kakhulu loo nto yenziwayo akhohlwa licebo kuBa aye oyisiwe.

Ngeli xefa babese bekho kanobom abantu abamhlophe kwelikaKhawuta; abanye beze ngoBwebo, abanye beze ngobuntlola, nangezinye iindlela. Ithe le mpi imhlophe ilapha, yafunda ukuBa kukho olu hlanga lungamaMfengu phakathi kwamaXhosa, zaye ezi ntlanga zombini zingeka-

## A ! MATH'ANZIMA !



*Eli liXhonti laseBolo, uSixaxa into kaSandile, umphathi wemikhosi yamaNgqika ngoNchayechibi. Unchwatyelwe eQonce kanye.*

qondani, wazama ke umfo omhlophe ukwenza ngobulumko bokuba azahlule, zingaze zibuye zibe sadibana, ukuze alwise zona ukuze abe nokuzoyisa lula, alawule.

Athe amaBulu ngokulilela amakhofoka awo, cenza ikronono lokuthi, ma kukhululwe nalawa amakhoboka akumaXhosa,—aye ke ethetha amaMfengu. Aye amaMfengu nawo ewuhlohlwe umoya wokuba angamakhoboka,—akholwa nawo, avuma ukuba akhululwe, eba wona asiwa kwiliZwe leDinga nje ngoko kwakusitshiwo.

Kanti enyanisweni izizathu zokuba kufunwe ukuba athatyathwe kuHintsisa, esokuqala: Kwakufunwa ukuba sahlulwe ukuze soyiswe lula, ngokulwa sedwa. Esesibini: Kuthe ngenxa yokunxila kwamaLawo, akaBa nako ukusebenza, kwaza kwacingwa ukuba ngamaMfengu la aya kuyithabatha loo ndawo, embe iindlela, namazibuko, agawule iinkuni akhe amanzi, aqhuba iikalityi asule amahaJe enze yonke imisebenzi efunekayo ngentlawulwana engephi, okanye ngaphandle kwayo.

Kuthe ukwenziwa kwawo lo msebenzi wenziwa bugungu, kwathiwa ziphelile iinkomo zaBantu abamhlophe kukubiwa ngamaXhosa; kwakhutshwa imikhosi yokuhamba phakathi kwesizwe; ihamba ihlanganisa ootsh' inyonga. Sithe isithetho naanzo zithwethwiswe zasingiswa kumaGcaleka! Atyhutyhe eenje njalo ke amaBandla aseNgqakayi koNife, ehamba edubula umXhosa ngamnye amfumene tanci. Ahlanganiswa kweso sithuba ke amaMfengu, akhuthwa ngamagunya amakhulu; emka elinani elinobom, ephethelwe ngulaa mfundisi wayeze kufumayela iliZwi—uElefu, ekunye nenkosana eyayiphethe umkhosi,—uSomaseti. USo wayesel' egqithele emaMpondweni ngeli xefa.

Weenje njeya ke lo mkhosi kuthiwa ukhuthwa ebukhobokeni; waya kuyiwela iNciba phantsi koNjamkhulu, kwelo zibuko leNyathi. Amakhoboka akhululwe kwelase-maNgesini ahlawulelwa ixabiso elikhulu kwiindawana



zonke ezazinawo! La angamaMfengu akakhutshelwanga nedobilityi, ukuqondisa ukuBa yayingengawo.

Athi ke ngoku amaMfengu lawo akuBa efunyenwe ukuBa angakumfo omhlophe ngomqolo wawo wonke, aya abekwa emdeni ophakathi kwamagwangqa namaXhosa, ukuze aBe kwa likhaka ngenxenye.

Ude ke ngelifutshane lo mkhosi waliwela iXesi, waya kuthi thinca kuloo miQwafu iseNqhufwa, kwesikaMpahla ngoku, apho kweenziwa izithembiso, neeMvumelwano ezinamandla macal' omaBini; nakuBa ndingenankolo ukuBa kusemi nje ngoko, ndingebi nakumalatha noyena uqalileyo ukuyaphula imvumelwano.

Imvumelwano leyo yayiyelele kolu hloBo: **Abantu aBaMhlophe** ngelaBo icala bathembisa: "Ukuwakhuse-la amaMfengu ezintjabe ni zawo zonke; bawanike iintloBo zonke zemfundo neliZwi; athi ukuBa akholisile anikwe lo mhlaBa waseNqhufwa wonke, namaDike, NxukhweBe, kude kuse kwiinTaBa zooNontongwane namaHewu."

**AmaMfengu** ngelawo icala athembisa: "Ukungaze aphakamise sandla sawo alwe noGulumente; ukuthobela iliZwi likaThixo: nokunyamekela imfundo."

Loo mihlaBa yonke ayethenjise ngayo yileyo yayithi-njwe kwisizwe samaXhosa, kwa wona la ayinzala enye namaMfengu lawo; koko ezo zinto oko zazingekacaci. EkuBeni ke ngoku zicacile, iAfrika iya funa ukuBa oko kuBoniswe ngezenzo; izenzo ke kukuBuyelana ngoBunye.

## ISAHLUKO XVIII.

## UKUFA KUKA-HINTSA

Ma sibuyele gxeBe kwaKomkhulu, siphantse ukumka kakhulu nalo mzi wakowethu wagqithayo.

Asibanga sincinane isivube-vube esenziwa ngabafo aBaMhlophe emva kuHuintsa, nabantu bakhe.

Isiqalo sale nto siqale ngeenkomo namahafe ekuthiwe abiwe ngamaXhosa kumafama amhlophe, waza ke umkhondo waza kuwezwa iTyhume, kuhanjwa kudutyulwa nawuphi na umXhosa ofunyenwe tanci; kude ke kweenza-kala noXhoxho unyana kaNgqika, wecala lakoNiBe, kwatshivo ngenkontyo yenxeBa entloko ekuvakala ukuBa loopha kakhulu, kwada kwaakaBini esiwa isiduli.

Athe amaXhosa akuyibona le nto akaBa nakho ukuyithwala, athi akunani kanye ukufa endle, kunokubulawelwa ezindlwini ngolu hloBo. Okunene ke uMaqoma noTyhali bathande ukuzihlanganisela; koko ilizwi laKomkhulu kwaHintsa alibavumelanga, ithe inKosi uHintsa ayilwi yona. Afumane ajuBalaza nje odwa amatsha-ntliziyo, kungekho mthetho waKomkhulu uwafunzayo.

Ngeli xeJa ke iGuluneli yayise ilapha eBayi ize kufunza imikhosi, kuBa kwakugqitywe kwelithi: "Ize le mfazwe iBe nkulu iBe yeyokugqibela." Apho ngekwathiwa ma ze obu bugeBenga benziwe bukhulu.

Ingxelo yeGuluneli ithe: Iinkomo ezihlaselwe ngamaXhosa kumafama zingaphezu kwama51,000; amahafe 2,000; iigufa neebokhwe 100,000; ngaphandle kwempahla yezindlu.

Ngelifutshane kuthe gqi ngoku into yokuBa, ezi nkomo zibiwayo naanzo zithwethwise zawezwa iNciBa; kwaqondakala ke ngoku kwiGuluneli ukuBa noHintsa uyingene le mfazwe, nakuBa phofu yayise ikhe yenza ingxelo Phejeya ethi: "UHintsa yena akalwi."

Ithe ke ngoko imikhosi yawezwa iNciba kwayiwa kuHints; ithe inkosi yakuyiva loo nto yafoxela ngakwa-Gatyana. Kuthunyelwe abathunywa kuyo kusithiwa ma ize kudibana neGuluneli kwisithuba seentsuku ezintlanu, ekothi ukuba zigqithile ibe ke se ingundiyalwa. Zide zagqitha apho iintsuku; kwaqala kwavakaliswa ke ukuba lifile ngakuyo, kwatsho kwathinjwa amawaka alifumi eenkomo (10,000).

Kuthe kungenini akuba ekholiwe uKumkani uHints akayikwenziwa nto, weza emikhosini yamaNgesi ehamba namaJumi omahlanu aamadoda.

Iindawo ezisingiswe kuHints akufika ibe zezi: Eyo-kuqala! Uxelelwe ukuba iGuluneli ifumene ukuba ma iwathabathele kuyo amaMfengu.

Eyesifini! UHints ma kapole ama50,000 eenkomo, ne1,000 lamahaje, nama600 eenkomo ezihlawula abeLungu ababini abaflelo beberweba kulo mhlabi kaHints. Kuloo nto ke yonke, isiqingatha ma sihlawulwe kwa ngoku, size esinye sihlawulwe kwisithuba seenyanga ezintandathu.

Phezu kwale mpahla ke kubizwe amanye ama50,000 eenkomo, kuthiwa ke wona ngawokuhlawula iindleko zonke. Eyesithathu! UHints nje ngoKumkani walo lonke elasemaXhoseni kuthiwe ma kakhuphe umthetho wokuba onke amaXhosa asemahlathini ma kabeke phantsi izikhali.

Kwezi zinto zonke ke uKumkani akabekisanga nelimda-ka lokumangala, usuke wazamkela lula. Emveni koko yena, noBuru soSajili ababanga semka ekampini apha, kwaye kukho amadoda asekhulwini akunye nabo. Enye indawo ethethiweyo kuKumkani apha koko wayimangala bukhali, yaba yeyokuaba yena ma kangene ngakuGulumente alwe nelicala laseKunene.

Andululwe kweso sithuba amaMfengu, ekuthe ekundululweni kwawo kunye neenkomo zeenkosi zawo engazibu-

yisanga, kwavela amatshantliziyo athile, acinge ukuba kulungile ukufa kunye neenkomo zakowawo, alinga ukuthimbisa.

Ithe iGuluneli yakuyiva le nto, yabekisa kuHints, yathi ma kakhuphe umthetho, onqanda isizwe ukuba siwayeke amaMfengu, yatsho yathi iGuluneli, "Ukuba ndikhe ndafumana ingalo engaphantsi kulo mthetho uwukhuphayo ngezithunywa, wena lo noBuru ndiya kunixhoma kuwo lo mthi niphantsi kwawo."

Kwesi sithuba ke zazise ziphelile intsuku ezintlanu ekwakuthiwe ma ze intlawulo yokuqala ifike kuzo; wangenwa lixhala ke ngoko uKumkani. Yaye nentlalo yakhe apha ekampini iyembi kunene,—ehleli esoyikiswa ngokuthunyelwa eKapa, esiQithini, esiya saya uNxele, nokudutyulwa njalo-njalo waqonda naye ukuba usebomini bomngcipheko.

Ude uKumkani wacela ukuba ma kakhutshwe negqiza elithile elimgcinileyo, ahambe phakathi kwesizwe, efiza ezi nkomo zifunekayo. Uthe akutsho kwase kusithiwa wenza iindlela zokuzimela, aze le mfazwe ayindulule ibe nzima ngaphezu kokuaba injalo nje; kwaba kukhona ke iGuluneli ifuna ukumsa esiQithini.

Kude kwathi ngenye imini, phakathi kweso sixholo-xholo nesityiki-tyiki, nohlalalo, nobulalo lwabantu bengalwi, kwavakala umemezo ekampini oluthi:—

"Naank' uHints' ebaleka! Naank' uHints' ebaleka!!" Kwathi ke batala emva kwakhe; phambili yayinguColonel Smith (owathi kamva wanyuselwa eGulunelini waangu-Sir Harry Smith), owakhe wadubula kabini ngepistoli, koko yaphosa ipistoli: uye wagaleleka wagqitha kuHints ngokuhola nehaje; kodwa sel' ekhe wamkhahleka phantsi. Ibaleke ngeenyawo ngoku inkosi, isinga emlanjeni kanye eNqabara. Kwesi sithuba yayise imanxeba mabini elinye lisemlenzeni, elinye lisemhlana, idutyulwa ngumkhosi lo.

Ide yathi ngokuphelelwa inkosi, yaziphosa esivaneni esiphezu kwesiziba eNqabaqa, yataruzisa, isithi : “ Taruni, maphakathi ! ” Koko yaba ngamaLawo nenxenye yamagwangqa ababa nalo elo taru. Kuvele sityhuda sithile esinguSouthey esajolisa sona, salahla, satjho baphalala ubuchopho, wawa emanzini apho eNqabaqa.

Kuvele othile omhlophe, wazifunula iindlebe zombini. Ezo ndlebe kuthiwa zathwalwa ngemihlali ukusiwa eFini. Apho kweenziwa iinkonzo ezinkulu zombulelo ezityalikeneni; weenziwa igora uSouthey lowo. Kuvele othile kanjalo wakfekfetha iintsini ezi kunye nala mazinyo angezantsi; esingaziyo ukuba yayikukuthi ni na oko. Intloko bathi abanye yanqunyulwa yasiwa eKapa, inxenye ithi kwaBonakala ukuba ihlekeke kakubi, yaza ke ngoko ayaba sasuswa.

Saba siya phela apho eso sinyewe-nyewe, kwathiwa ukubizwa kwaso, “ YimFazwe kaHintsu.” Into eyatjho umzi wamaXhosa waxolongeka awazazi ukuba uphi na, kuhle nto ni na ? Ngakumbi okwaGcaleka. Baye abantu abafayo kolo hlaselo bengenga nganto.

Waqala ngelo xefa ke uSajili ukungena ezinkathazweni zobuKumkani, awada naye wafa, elixhego, engumlwelwe, esezizingweni zokuchithwa ezweni lakowaBo. Ububele phefa komBafu ngowe1892, ekuma77 eminyaka ubudala, —esiya uSigcawu (Nonqane) endaweni yakhe, uyise kaGwebinkumbi, uyise kaNgangomhlabi, noZwelidumile.

## ISAHLUKO XIX.

## UKUGXOTHWA KUKA-SIR BENJAMIN D'URBAN.

Esi sityiki-tyiki ke senzeke ngomnyaka we1834 nowe-1835 ; ngexefa lobuTuluneli bukaSir Benjamin D'Urban eKapa ; zaye iinjojeli zakhe emikhosini inguColonel Smith (owaBuye waanguSir Harry Smith) noColonel Somerset.

Ithe ke iTuluneli leyo yayenza ingxelo yezi zinto Phefeya. Ithe iyenza le ngxelo, kwaBe kuBonakala ukuba se kukho ezinye iingxelo ebezise ziye zafika kuTulumente waPhefeya, ngokungakumbi kuLord Glenelg, owayengumBali weziThaanga zaseBritani ngelo xefa, indoda eku-thiwa yayidibene ngegazi noWilberforce umchasi omkhulu wobukhoboka. Ngelo xefa eKapa kwakukho umfundisi othile onguDr. John Philip owayengumOngameli weemVaba zaseGabe kweli lizwe ; lo mfundisi wayeyichase egazini impatho egonyamelayo, eviwa kakhulu liPhefeya.

Zithe neendawo abelinga ukuzibeka ngecala uSir B. D'Urban engxelweni yakhe, waziphethula uLord Glenelg wazibeka ngomxholo wazo ; nje ngoko sel' ezivile ngoDr. Philip. Esithi akananto imanelisayo kuyo yonke le ngxelo yolu hlaselo.

UTulumente waPhefeya wayesenelizwi elivakalayo ngezo mini kweli lizwe. Uqgibe ke ngezi ndawo :—

**Eyokuqala :** “ AmaXhosa ma kayekwe abuyele kwa se-zweni lawo, elo ayegqogqwa kulo, nakwezo Ntaba zakwaMathole, umda wawo ma ingabi yiNciba ma ibe liXesi ; ibingeyiyo mfazwe le nibe niyenza ibiyimbubiso, niyenza kubantu boxolo ; kuba iivenkile zenu zithe sa phakathi kwawo, zihleli kakuhle noko ; nakulo singa mfazwe kuvakala nina abantu abawaphumele iphulo amaXhosa.”

Athe amaBulu akuya ukuba amaXhosa ayekiwe abuyela kwaphakati kweQonce neXesi, asel' egqiba ekuBeni emke kweli lizwe lingawakhuseliyo, awelele phefa kwamaGqili neLigwa. Le nto ke noko ayehleli enayo kade, kuba ayengakuthandi ukuphathwa liNgesi, ekulwela nokukhululwa kwamakhoboka awo.

**Eyesibini :** Ngokubulawa kukaHints a uLord Glenelg uthe : “ Unokuthi ni na ukudutyulwa umntu omnye onxhwelelweyo ngumkhosi wonke, apho ngelebanjiwe, ngakumbi xa atazisayo ? Yena lo Hints a ulwe nini na ? Asinguye na lo be nisand' ukundenze-la ingxelo ethi akalwi yena ? Waye ebesenza nto ni na uKumkani uHints a ekampini yenu ? ”

**Eyesithathu :** Ngendawo yosinga kukhululwa kwama Mfengu uthe : “ Ayiqondakali into yokuba nithi amaMfengu niwakhulula ebukhobokeni, kuhlanga phofu olukwada, olungayaziyo into yobukhoboka ; nibe phofu nina ninenjongo yokuzenza awenu amakhoboka. Xa ke se niyenzile loo nto wawezeni iXesi elo, a be phantsi komBuso lo.”

**Eyesine :** “ USir Benjamin D'Urban, libone iPhefey a ukuba ma kazisiye iintambo zobuGuluneli. UmBuso wasemaNgesini uwubeke ibala.”

ULord Glenelg waba bukhali kanjalo kubafundisi baseWesile kuba bona bakhuthazene noSir Benjamin, kuso sonke esi sityiki-tyiki, waza naye uSir Benjamin wayikbanjanya loo nto, ukuzama ukuyenza ntle ingxelo yakhe.

Koko uLord Glenelg kwaba kokhona abebethayo, athi uyazi ukuba aabo bafundisi nguthile nothile, watjho wababiza ngamagama.

## ISAHLUKO XX.

## EZINYE IINKOSI ZAKWA-XHOSA.

Ngexesha lokufa kukaHints a, uNgqika naye wayengasekho, efele eXesi eMkhufiso, ngo1828 sisifo, eminyaka ima53. Kweli cala laseKunene, umbuso wawusezandleni zoonzana bakhe, uMaqoma, ukunene kwakhe, noTyhali, iXhifa, noAnta. USandile, inkulu, wayengekabi bani. USandile ke uzele uGonya, ozele uFaku.

AmaGqunukhwebe ayesel' elamkele iliZwi kwa oko, la kaKama asemJadwini. UKama uzele uMani, ozele uLuthuli, ozele uThamsanqa. ULuthuli wabanjelwa nguXhanti (Wm. Shaw) wada wafa. Ngokunjalo uThamsanqa ubanjelwe nguNgangelizwe. Indlu enkulu yaseMaGqunukhwebeni yayiphethwe nguPhatho, inkulu yawo. UPhatho uzele uDilima, ozele uNamba, ozele uMkhanya.

UNdlambe, into kaTaraabe, eza mva koMlawu ngonina omnye, uNojoli, oyena yisekazi kaNgqika owamondlayo wamaMusa, wayengasekho naye ekufeni kukaHints a, efele eXiniqa ngo1828 sisifo, xa aminyaka ima73. Yeyona nkosi yabuba se inkulu, yasiya uMdufane, unyana wayo ; noko inguMhala eyona nkulu. UMhala uzele uMakinana ozele uMsintsi (Mpondombini), noSolani Silimela lo uphethayo ngoku.

ImiDufane yinzala kaNdlambe. UMdufane uzele uSiwani, ozele uMenziwa, ozele uGuf'iphela. AmaGasela zizininawa kuye, kuba yinzala kaNukwa, oza mva koNdlambe ngonina omnye. UNukwa uzele uGasela, uTyatha, uCukudu, noPanana. UGasela uzele uToyise, ozele uDom, ozele uKadeni, ozele uNqabisile.

Ngelo xesha imiDange yoTjhiwo yayiphethwe nguBotomani, into kaMantla, eyaba yinkulu ngokwenzelelelwa ; kuba inkulu, into kaNginza Mahote, yagxothwa ngokungeva.

AmaMbalu ayephethwe nguNqeno ngelo xefa, owafiya inkulu yakhe, uStokhwe, ozalana noSonto. UNqeno uzalwa nguLanga, into kaTshiwu.

Ekufeni kukaHintsisa, amaHleke ayephethwe nguJwara, into kaBini, kaXhili, kaManxha, kaHleke, kaNgconde.

AmaNtinde yinzala kaTogu, into kaSikhomo, kaTshawe. Ukububa kukaHintsisa, eli ziko lalonganyelwe nguDyan, into kaTshatshu, kaCiko, kaMbage, kaNgatani, kaNtinde. Ngumzi owawuse uxubene namaLawo. UDyan uzele uMthikrakra, ozele uDuku, ozele uZiwengu. UMgcawezulu (Nonqane) uzalwa nguMthikrakra onguKote.

Se sitshilo ukuthi uHintsisa komkhulu ufa efiye unyana wakhe uSajili, ozele uSigcawu (Nonqane) ozele uGweb'-inkumbi (Salakuphathwa), ozele uNgangomhlaba Mpisekhaya. (Simon Sigcawu) noZwelidumile.

Zibe njalo ke izinto ekufikeni kweentlanga kweli lizwe, sibe njalo nesiphelo soKumkani wamaXhosa uHintsisa, ezafika iintlanga inguye umongameli.

## ISAHLUKO XXI.

### INTABA KA-NDODA.

(YIMBONGI YAKWAGOMPO).

*Oobawo bethu babequbuda kuyo le ntaba.—Yoh. iv, 20.*

Le yintatyana enesiphongwana esijonge entsona-langa. Ithe ngcu kumahlathi akwaHoho, ekuphuma kuwo iXesi neQonce.

La mahlathi, ukuze abe ngamahlathi alunge kumaXhosa, afunyanwa nguGarabe, into kaPhalo yasekunene, malunga nomnyaka we1750, owathi ukufiya kwakhe olo lwalwa luseGcuwa, ngakuNdotshanga, ngokuphetha iimfazwe zakhe nabaThwa, esuka eHohita, waqubisana nzima namaLawo. Athe amaLawo, akufika kula mahlathi,

axilinga, kwajikelisa iminyaka. Laphalala igazi laayimitya-didi, zadla zahlutha zaza zanqunguka "izikhali zikaGarabe," kwada kwaBonakala ukuBa ma kwenziwe invumelwano ngayimbi indlela. Indlela ke ekwavunyelwana ngayo nguHoho noGarabe, ibe yeyokuBa lithengwe lonke elo zwe ngemihlambi yeenkomo. UHoho lowo yinkosikazi ebise iphetha amaLawo; kuBa inkosi, indoda yakhe, yayingasekho, ifele ezimfazweni apho.

Ukususela kwelo xefa ke, yaba ngumhlaba wamaXhosa lowo. Siva ukuBa ooNgqika, noNdlambe, noNtsikana, noMakhanda (Nxele), nazo zonke ezinye izihandiba zaseKunene, be zisakuthi ukuthetha, zithethe zisalatha kuyo le ntaba, awada wathi uNtsikana isiphetho iya kuBa sisigqubo sentsapho yonke kaXhosa, nebise ichithakele yaya kuma ngomBafu. Ukwenje nje oku:

Mna ke, mBongi yakwaGompo,  
Andithethi, ndiyalatha  
Apho kwakudlulwa khona  
NgooNyongande-kukudlelana,  
Ngabanini beli lizwe,  
Izigqubo nemizila  
Yokugqitha kwamadoda:  
Abaseki bale ndawo  
Ngeziqwayi nezigweba,  
Ngemifisi namagazi,  
Ngezikhwili nezikhali;  
Ngozeko nangolwendiso,  
Ngemisitho nemidudo,  
Ngokudlela ndaweni nye,  
Kukhothwana zizitshaba,  
Izindlu ziphakelana,  
Kuphambana izithebe;  
Kusondliw' oozinkedama

Kunye nabahlolokazi ;  
Kukhangelelwa usapho  
Nokumiwa kwamakhaya ;  
Ukuz' intsaph' ive oonina,  
Oonina bev' amadoda,  
Amadoda ev' iinkosi,  
Iinkosi ziv' uQamatha.  
Apho ke ndalatha khona,  
Phef'a kweNtaba kaNdoda,  
Phef'a kweengqimba zamafu  
Kwelesithathu iZulu,  
Apho kuhlel' iΣologu  
Elathundez' amaXhosa,  
Kwiingqimba zasemnyameni,  
Kubunzulu bobudenge ;  
Kunangoku lisenathi—  
Lisigcin' ezimfazweni,  
Kwimilomo yeenkanunu.  
Lasigcin' ezilumkweni  
Ezazana namazulu,  
Ewe, phantsi naphezulu,  
Kude kwaangoku linathi,  
Kunye nosatshana lwethu.  
Thathani ke nang' umbindi,  
Nina mathol' ezi zilo,  
OoNyongande-kukudlelana ;  
Niphez' ukubeka-beka,  
Nilahl' izimilo-milo,  
Kwa kunye neentloni-ntlondi,  
Eziza neentlanga-ntlanga,  
Ezizel' amafwangufa.  
Ngokumqumbis' uQamatha,  
Onyawo ziseNtabeni,  
Kuyo le ntaba kaNdoda.



*Le yincam yamaNdlambe ephetheyo ngoku. Ngunyana ka-Makinana, kaMhala kaNdlambe. Umna nguNopasi intokazi kaMoni, umhlophe kaNtŋunqe, inkosi yamaBomvana. Ama-Ndlambe amphuthuma engumVangeli waseTabe.*

Hee! ukwenje njalo oko ke ndigqwaqwelela ukuŋa ndiza kuhlabela iThabu elisimilo senje nje:—

- 1 Le ntaba kaNdoda yisikeleleni!  
Le ntaba kaNdoda yithamsanqeleni!  
Nditŋho kuni, zizwe zasemaXhoseni,  
Kwa kuni, zintlanga zaseluHlangeni.
- 2 Yithamsanqeleni, nina nitŋhonayo!  
Yithamsanqeleni, nina nivelayo!  
Thethani ngoxolo xa nithetha ngayo,  
Nilawule ngoyolo nakuthonga ngayo.
- 3 Kwavel' uTabe ngasempuma-linga,  
Walwa nezo ntlanga zazisayiŋanga,  
Yathengwa ngegazi nomhlambi weenkomo,  
Kuloo nkosikazi, negama nguHoho.
- 4 Kwaqutyudwa kuyo ngoobawo neenkosi,  
Kwathenjelwa kuyo ngoxolo nomkhosi,  
Kusalelwe khona zezo ngangalala,  
NoSandil' ukhona, yena ncakasana.
- 5 Bovuka ngemini eyoyis' iimini,  
Banqule bekuyo nangayo loo mini,  
Le ntaba yoxolo lwasemaZulwini,  
Elal' imibethe evel' eNyangweni.
- 6 Isisimakade esakwananini,  
Izele ngamava, kuŋa imi-imi.  
Hlabelani ngayo, nina madodana.  
Nenze ngay' izango, nina muthinjana.
- 7 Madod' amakhulu, falisani ngayo,  
Bafazi bol'usu, hloniphani ngayo,  
Nina bafundisi, fundisani ngayo,  
Kwa nani, zinkosi, fungisani ngayo.
- 8 Ndiswel' imilomo, Ntaba yakowethu,  
Situlo seenyawo zoThix' akowethu,  
Buso bukhangele ngasentŋona-linga,  
Bubethwa yimitha yokumka kwelanga.

- 9 Nge ndicula ngawe phantsi kolu viko,  
Nge ndihamba kuwe kule nkcithakalo,  
Ndijonge ngakuwe xa ndiwa ngedolo,  
Ndiqale ngakuwe xa ndiya kuThixo.
- 10 Zisaya kukhwankqa izizwe neentlanga,  
Kuba ndithandaza ndibek' amaBanga,  
Ndinqola le Ntaba, ndiya kwaang' iinyawo  
ZomDal' oPhezulu—inKosi—uBawo.

IFAFU YAMAKHANDA !!!

(YIMBONGI YAKWAGOMPO).

“ *Usigobile isaphetha sakhe, wandimisa nday' itekeni yotolo  
lwakhe, Izililo, iii : 12.*”

Kaloku kufuthi ndisitjho ukuthi thina zimbongi silolo  
hlobo lwabantu.

Lulila naBalilayo  
Luhleke naBahlekayo  
Lumnik' imbek' umntu wayo  
Lumvise mhloph' oheukayo.

Ekupheleni kwalo mnyaka udluleyo we1905 ndithe xa  
ndenza iindlalo zam zokuphela komnyaka, ndakhankanya  
ilizwe lakwaZulu nditsalela ingqondo zomzi ngakhona  
ndisithi akukuhle.

Kuthe ke okwenene ekungeneni kwawo lo mnyaka kwaa-  
kho ingxwaba-ngxwaba ethile yentetho nokungavani  
phakathi kwamaZulu namagwangqa. Isiphumo saloo nto  
sibe kukudutyulwa kweenduna ezikufuphi kumawaka amane  
(4,000). Isoono esikhulu kakhulu eso. Kodwa ngama-  
gwangqa awaqalayo ukukhupha umphefumlo, ndilusizi  
ukuthi kugqibele kwa wona.

Le nto ngokufutjhane isizeka-bani sayo, kukusuka u-  
Gulumente waseNatala atjikitfise rafu ithile ngentloko

yendoda ; ithe le nto ukwenziwa kwayo yaphatha ubutjha-  
ntjathela obuthile bokuxhaya impi, ayacaciswa emzini,  
yenziwa nje ngesaphontjane sakwaSintenteni kumaNdlambe

Kuthe ke ngoku kuba iinkosi zakwaZulu zingavumanga  
ukulwa, kwaqala kwaBanjwa abantu, inxenye yathiwa nka  
ngeminyaka ngamininzi, inxenye ubom bayo bonke  
entolongweni, kwamiswa nemithetho yemfazwe (*Martial  
Law*) lixilole kwavunwa-hlaza kwenjiwa njalo, bathi abanye  
bagwetyelwa ukubulawa, phofu babese befe kade abanye  
emahlathini. UGulumente waPhefeya ukhe wathi ma  
kuthiwe xhaa akhe ayive le nto, uthe akwenje njalo lanyikima  
lonke eli, baphuma noGulumente ngokukhalala.

Lithe ke iKomkhulu elo laPhefeya ngokugcina uxolo  
lafumana layekelela. Ladutyulwa ke okwenene ifumi  
elinambini leentsizwa zakwaZulu, ngomVulo womhla we2  
kule nyanga imiyo uTjshazimpunzi.

Kwaw' iintsizwa kepha phela.  
KwezakwaSenzangakhona  
Ngelo gazi zandlalela  
Oko siza kukuBona.

Ndithe ke mna xa ndandikwinkonzo ethile yakowethu,  
ndinqola uThixo wakowethu, ngomhla ongowenKosi,  
ndithe xa ndibongayo ngengoma ethi :

NKosi, sibabika kuwe  
Abasebumnyameni  
Sibathandazela nabo  
Bonke abasebubini.

Kuthe xa ndikule migca yomiBini yokugqibela, ndakhu-  
mbula ukuBaba abasebubini namhla nje ndim, kwa kunye  
nabahlolokazi neenkedama zaloo madoda agwetyelwe uku-  
dutyulwa, nalawo sel' efile.

Ndikhe ndacinga ukuthi kukho okunjani na bethu ukufa,  
asiyile nkongolo ndiyiqhelileyo konke na? NdiBuye



ndazithiba ndisithi, into elungileyo lunyamezelo kwinto yonke.

Aziyekanga noko zona,

“ Iinyembezi zam ukuphalala ! ”

Engako oko :

- |  |   |
|--|---|
| 1 Se ndihlabela le ngoma<br>Ndakuba kule ngongoma<br>Iyingoma yokugula<br>Iyingoma yokulila            | 8 Taruni bafazazana<br>Kube chosi bantwanana,<br>Zisuleni iinyembezi<br>Kwa nani maninakazi.                |
| 2 Isaphetha sityediwe<br>Utole lujolisiwe<br>Namhla nje ndiyitekeni<br>Ezo ndaba zixeleni.             | 9 Ukwenje nje siya khuza<br>Sinikhuza sinxhenxheza.<br>Nto zakwaSenzangakhona<br>Eziphefa koThukela.        |
| 3 Ndikwingongoma ebanzi<br>Eyingongoma yegazi<br>Elidliweyo ngumhlaba<br>Laselelwa nalinchwaba.        | 10 Mntan' enkosi Dinizulu<br>Mthath' oqele wakwaZulu,<br>Sikubopha ngalo mnxeba,<br>Sisithi lala ngenxeba.  |
| 4 Mini ndini yangomVulo<br>Esazala zizigulo,<br>Ulinqhina laKomkhulu<br>Ngaloo minikaz'inkulu.         | 11 Uyzuzu ngoBuciko<br>Uwadlule namasiko ;<br>Uyinyathi ngonvamele<br>Hluthiswa ziintsikelelo.              |
| 5 Sel' efile amadoda<br>Ngale rafu yamakhandu ;<br>Igazi se liphalele<br>Uthuli lubuyelele.            | 12 Kambe thina sisisigqubo<br>Ez' ziphendu ziyinguBo,<br>Eyambathwa kwa ngooPha.<br>Kude kuze nakooMnyango. |
| 6 Asisiseko sozuko<br>Sezo mini zenguquko<br>Asekel' ubungcwalisa<br>Bemihla esaza kuza.               | 13 Camagu ke nkosi ndini<br>Wavelel' ezo nzwinini,<br>Bek' ithemba ndaweninye<br>Bek' ithemba nKosininye.   |
| 7 Taruni nto zakwaZulu !<br>Taruni nto zaKomkhulu !<br>Akwenzekanga simanga<br>Akuhlanga lungehlanga ! | 14 Sitfho nathi sikwalila<br>Sitfho nathi sinezila<br>KuB' utole lutyhuthyile<br>KuB' utole lubinzile.      |

- |  |   |
|--|---|
| 15 Bathethise ooBambatha<br>Babeke phants' iimbadada<br>Ufacenge nooMtshoveli<br>Uthi ukho umVeleli.         | 20 Zambathisana ngeengalo<br>Iinkedama zenje njalo<br>Nifona nje siphelile<br>Ningazi nje sigqityiwe.   |
| 16 Zehe ! Zehe ! maAfrika !<br>Naal' uluvo ndininika,<br>Ma sixolele ukuwa<br>Be sizama ukuphuma.            | 21 Nditf' izandla ndizithwele<br>Se ndiswele isihlewele<br>Ze sililele Phambili<br>Phefeya naseZulwini. |
| 17 Ukuphuma kwaaba bantu<br>Abampatho igadavu<br>Siphathwe ngokwaBeSutu<br>Abampatho iluncuthu.              | 22 Tafu ndini yamakhandu !<br>Tafu ndini yamakhandu !<br>Ma libalwe kwaSathana<br>Elona lakho igama.    |
| 18 Yizani ke sibambane<br>Yizani ke sihlangani<br>Kakade siziinkedama<br>Kakade siziintsizana.               | 23 Ungabi kh' ezincwadini<br>Zomz' omKhulu eZulwini<br>Ungaze wasikelelwa<br>Ulityalwe nalilanga.       |
| 19 Zifikil' iimbandezelo.<br>Zongamel' iingcinezelo.<br>Iphi na k' imvisiswano ?<br>Iphi na k' imbuyelwano ? | 24 Phakamani maAfrika !<br>Ezi zinto zisinika,<br>Intlabiso nengqiqiso<br>Yokuvela kosindiso.           |

25 O ! Yehova sikumbule  
Kunini n' usilibeke ?  
Namhla nje kha usilamlele  
Naal' igazi liphalele.

ISAHLUKO XXII.

UMKHOSI WEMIDAKA.

(YIMBONGI YESIZWE.)

“ Ndim ; musan' ukoyika.”

Le nto umntu ayifi kukwenzeka kwento engayithandi.  
Se ndifona se kuleli xhaphetfhu kulilo nje, lokuwelwa  
ukuyiwa eFransi, asikukho nokuBa be ndingazi ukuBa

kungaba nje. Kodwa xa ke iinkosi zigqibileyo zona—  
kuba abantu aaba ngabeenkosi—ngubani na ongabuya  
athi kwete-kwete, kwaza kwathi be kuthe ni, kwathi ni ?

Ndithe kanjalo, nje ngekhohwa likaKristu, ndakhumbula  
ukuba kanene, nokuba le nto ibise imnyama ngokwethunzi  
lokufa, Yena uya kuyiguqula ikhazimle nangaphezu  
kwelanga. Ngakho oko ke :

Awu ! Ewe, kambe siya bulela !

Lakuth' ikokwethu lisicinge,  
Ngokuya kusebenz' emazibukweni,  
Ngexel' lalo lokuxakeka.

Be singoobani na thina bomthina,  
Ukuba singanced' uKumkani weBritani,

Ingangalal' engatshonelwa langa,  
Int' elawul' umhlab' nolwandle—  
Kungoku nesibakabak' isinxhamele ?  
Niyeva ke, madodana, niphakamile !  
Isizwe senu sisemqulwini wezizwe.  
Ze niguye, ze niqambe ;

Nenje nje—nenje nje ! Nenje nje—nenje nje !  
Nenje nje—nenje nje ! Nenje nje—nenje nje !

Xa nithul' umthwalo wenqanawa,  
Ze nicace ninganqeni ;  
Aze omny' avele ngapha, omny' avele ngapha,  
Omny' athi khu ngapha, omnye ngapha,  
Ewe, *man*, nyisike ithi tyu.

Xa nithul' intsimbi, *man*,  
Ze niyibambe ngeengal' ezingenamkhinkqi,  
Nime ngemilenz' engenankantsi, *man*,  
Niyithi hlasi, niyenje nje ;  
Nithi, “ Ho-ha—heje-e-e !

*Le'mgo !* ”—wha-a-a ! !

Ma ze xa nithul' idamanete,  
Nokuba yifyose nequluwa,

Nokuba yigesi nesalfure,  
Nokuba yiyiphi n' int' enomlilo,  
Niyithi chu ngobunono,  
Ukuz' ingabi nangozi.

It' uku6' ithe omnye yamluma,  
Yamtshisa, yamthi ni na,  
Nisuke ninyaleze kooyise  
Ngenkonz' ephakame kunene :  
Nenje nje—nenje nje !  
Nenje nje—nenje njeya !

Ma ze nimbamb' uKeyizare nize naye,  
Iphele le mfazwe ngephanyazo ;  
Size kudla noKeyizare iindaba,  
Simbalisel' umhla waseSandlwana,  
Simbalisel' umhla waseThaba Nt'fu ;  
Simbalisel' umhla wasemThontsi ;  
Simbalisel' umhla waseGwadana.  
Nith' ukuya kumbamba niye ngobulumko ;  
Niqhel' ukubamb' ingonyam' ihleli.  
Nenje nje—nenje nje ! Nenje nje—nenje nje !  
Nenje nje—nenje nje ! Nenje nje—nenje njeya !

Ma ze nimgcin' uZepelin phezulu,  
Ath' akuphos' umlilo, nimphosele ngezulu ;  
Ath' akutho6' ityhefu, nitho6' umgu6o kaPhezulu !  
Ath' akwenza ngegesi, nenze ngeenyosi ;  
Ath' akuxakeka—akuxakeka !  
Akuxakeka—akuxakeka !

Nimvele ngapha, nimvele ngapha !  
Nenje nj' ukumqhawula—nimfaqe,  
Nenje nje—nenje nje—nenje njeya !

Kubizw'e nina nje, kubizw' abokugqibela.  
Ihlaz' enilenzileyo ze ningezi nalo ;  
Ubugwal' enibenzileyo ningabuyi nabo.  
Ze niyidumis' iAfrik' ezizweni,

Nizidumis' iinkosi zenu kanjalo ;  
 Azifananga zanikhupha, ziya zidla ngani.  
 Ze niwuthobel' umthetho nommiselo ;  
 Wakuw' umthetho ze nenje nje,  
 Nenje nje—nenje nje—nenje njeya !  
 Ze niyidumis' iAfrika ngobukpoti ;  
 Ze niyidumis' iAfrika ngamandla ;  
 Ze niyidumis' iAfrika ngokuvisisana,  
 Niyidumis' iAfrika ngempilo,  
 Ngobukhali beliso nobendlebe ;  
 Ngokuzinza kwengqondo nobuchopho,  
 Ngokuthetha, nokuhamba, nokwenza.  
 Tyhini le ! Nisuke nenje nje—nenje nje !  
 Nenje nje—nenje njeya !

Hambani ke, bafo ndini, niy' eFransi !  
 Nikhumbul' indlala eniyifyi' emakhaya.  
 Izihendo zOngendawo ze nizoyise,  
 KuBa nilapho nje namhla, nibingiwe ;  
 Sinenz' idini lesizwe sikaNtu.  
 Hambani, mathol' eemaz' ezimabele made ;  
 Hambani, mathol' oonyonga-nde kukudlelana  
 Hambani, kuBa le nto thina se siyibonile.  
 UThixo wakowethu sel' eyijikele ngaphambili.  
 Hambani ngeemilenz' engenamkhinkqi ;  
 Hambani ngeentlizi' ezingenadyudyu ;  
 Ngomzimb' okhaphukhaphu, ngomzimb' ongenanta-  
 ka,  
 Nithi gxanya, gxanya, gxanya !  
 Nithi ngxi-ngxi, ngxi-ngxi !  
 Nithi ngxi-ngxi-ngxi-ngxilili !

## UKUTSHONA KUKA-MENDI.

AkuBa ewelile okunene amadodana eli lizwe leAfrika  
 eseZantsi ukuya kuncedisa emsebenzini eFransi, lo gama  
 aMhlophe amadodana aye kulwa, akubanga ntsuku ngaphi,  
 lwavakala udaba olubuhlungu, lokuBa inqanawa ethile  
 egama linguMendi, eyayinemidaka eMnyama yeAfrika  
 eseZantsi, ingqubene nenye inqanawa, yaza ke iMendi  
 yeenzakala, yee zozololo, kunye namakhulu amathandathu  
 anefumi linye linesihlanu (615) emiphefumlo, kwasinda  
 baambalwa.

Kukuze ke imBongi yesiZwe yeenje nje :

Ewe ! Le nto kakade yinto yaloo nto !  
 Thina, nto zaziyo, asothukanga nto.  
 SiBona kamlhlophe, sithi be kumelwe ;  
 Sitheth' engqondweni, sithi kufanelwe ;  
 Xa be kungenjalo, be kungayi kulunga.  
 Ngoko ke, SoTase ! kwaqal' ukulunga !  
 Le nqanaw' uMendi namhla nje yendisile,  
 Naal' igazi lethu lisikhonzisile !

Asinithumanga ngazo izicengo ;  
 Asinithenganga ngayo imibengo ;  
 Be kungenganzuzo zimakhwezi-khwezi ;  
 Be kungengandyeBo zinga ngeenkwenkwezi—  
 SikwatJho nakuni bafel' eAfrika,  
 KwelaseJamani yasemPuma-langa—  
 Be kungembek' eninayo kuKumkani,  
 Be kungentobeko yenu kwiBritani.

Mhla najiy' ikhaya sithethile nani,  
 Mhla najiy' intsapho salathile kuni,  
 Mhla sabamb' izandla, mhla kwaamanz' amehlo  
 Mhla balil' oonyoko, banqhukrilek' ooyihlo,

Mhla nazifiy' ezi ntaba zakowenu,  
 Nayinikel' imiv' imilamb' ezwe lenu,  
 Asitshongo na kuni, midak' akowethu,  
 Ukuthi, " Kwelo zwe nilidini lethu ? "  
 Nge sibinge nganto ni na ke kade ?  
 Idini lomzi liyinto ni na kade ?  
 Asingamathol' amaduna omzi na ?  
 Asizizithandwa zesizwe kade na ?

Ngoku kuthetha ke siyendelisela,  
 Sibekis' ezantsi, sihlahla indlela.  
 AsinguHabeli na idini lomhlabha ?  
 AsinguMesiya na elaseZulwini ?

Thuthuzelekani ngoko, zinkedama  
 Thuthuzelekani ngoko, bafazana.  
 Kuf' omnye kakade, mini kwakhiw' omnye  
 Kukhonza mnye kade, ze kuphil' abanye.  
 Ngala mazwi sithi thuthuzelekani,  
 Ngokwenje nje kwethu sithi, yakhekani ;  
 Lithatheni eli qhalo labadala,  
 KuBa bathi, " Akuhlanga lungehlanga ! "

Awu ! Zaf' iint' ezinkulu zeAfrika.  
 Isindiwe le nqanawa yada yazika,  
 Kwaf' amakhalipha, amafa-nankosi,  
 Agazi lithetha kwinkosi yeenKosi.  
 Ukufa kwawo kunomvuzo nomvuka ;  
 Ndinga ndingema nawo ngomHla wokuVuka,  
 Ndingqambe nje ngomnye osebenzileyo,  
 Ndikhanye nje ngomSo oqaqambileyo.

Ma kuBe njalo !

## ISAHLUKO XXIV.

## U-MAQOMA

" Ngubani na onokuphikisana noThixo kaKama, uThixo odale bonke ubukhosi obukhoyo ? Mna Maqoma ndizalwa nguNgqika nje, andinamandla okuphikisana noThixo ka-Kama."—Maqoma.

UMaqoma ngunyana kaNgqika into kaMlawu, kaGamma, kaGamma, uKunene kukaPhalo. Unina nguNothonto ogama limbi linguMenyezwa, intombi yasemaNqhosinini kaNxiya. AmaNqhosini ke, nje ngale mpi yakwaMaduna nama-Vundle, bubukhosi obubodwa obuvela ngaseluSuthu.

Apho avelele khona uMaqoma sicinga ukuBa kuseXesi, kwizithuba zeNchwazi. Ixefa lokuzalwa kwakhe likumnyaka we1796, livela tanci kuNgqika uyise. Ewe ngezo mini wayesemncinane kakhulu uNgqika ngokwakhe.

UNothonto lowo uzele uMaqoma noNongwane oliwele nomkaNogcule kwaMdujane kwaBa kuuphela. UNongwane ke ngumkaKama Chungwa. Le nkosazana isiwe apho kwaChungwa se ilivile iliZwi, kuBa lo mzi kaNgqika waba sisigqubo saBafundisi kwa ngazo ezo mini, yiyo loo nto wathi uKama kwa sekufikeni kwaBafundisi eThwecu, wahla walamkela iliZwi, kungenxa yomkakhe intombi kaNgqika, nangani kungakhokelanga yona ukulamkela.

Imfundo yombuso uMaqoma uyifunde ngokuthana nca noyise uNgqika, waye uyise lowo wayethatyathelwe phezulu kakhulu ngamaphakathi, esenza ukumhlutha kuyisekazi uNdlambe, kuBa ayefuna ukumfundisa ngeyayo indlela. Zithe kanjalo iiGuluneli ezimhlophe zakufika, nabafundisi ngokunjalo, zamthabatha uNgqika nje ngoyena Kumkani mkhulu wasemaXhoseni, yaza loo nto yenza ukuBa uNgqika achunubeke kwezinye iinkosi zakowabo. UMaqoma waba nokulubona, kwa sebuncinaneni

bakhe ke ngoko lonke unyhwalazo, no buqhetsefa bezizwe ezimhlophe.

**NgeyamaLinde.**—Ngemfazwe yamaLinde eyayingo-mnyaka we1818 phakathi koNgqika noNdlambe, imikhosi kaNgqika yayiphethwe nguMaqoma lo eselikwala. Achithwa kwaamdaka amaNgqika, akhaliphe kunene, aye echithwa yinkungu nelanga yakwaNdlambe, kudi bene zonke izizwe zasemaXhoseni; wabungca elijaja ngamanxeba ezikhali noMaqoma lowo. Kukuze kufe uJotelo uyise kaSoga, noNteyi uyise kaTyhala, noNtlukwana uyise kaNeku, noQukwana uyise kaNxokwana, amagora kaNgqika. Kukuze ke uNgqika aye kuhlabela eyomLungu, ize kumnceda, ize ke yona izisikele ilizwekazi elikhulu ukuzivuzwa imise eNgqakayi isithi yenza ukumgcina uNgqika.

UNgqika waphila iminyaka elifumi qha emveni koko, wabulawa sisifo, wanchwatyelwa emKhubiso, eXesi. Kuthiwa iinkathazo ezaba phezu kwakhe, eziza kwa nezihlobo zakhe ezi, aka banga nakuzithwala,—waya ephela ngokuphela, uthe noko azayamanise kakhulu nabafundisi akaba nakusizakala ku uphi; nakula manzi abubisa isizwe asemLungwini, ukhe wanamathela kanobom, eba ucima iinzingo, hayi azacima. Kuthiwa ude wafa esalatha ezintabeni, apho kuphuma iKho bonqaba, ilizwe lakowabo, athi uzalalwe kulo, uqhele lona. Ubube ngowe1829 engegaphezulu kweminyaka ema53 ubudala.

**UMaqoma nabaFundisi.**—UNgqika wabayaleza abafundisi kuMaqoma ukuba ma ze abagcine; okunene uMaqoma uyilingile loo nto kanga ngoko abenako; uzinikele ku bo kakhulu; waye ngeli xefa ubukumkani buphethwe nguye, noTyhali uyise kaNgonyama noFeni, noAnta umGwelane uyise kaBobozayo bephathele uSandile owayesemncinane.

Indawo angayiqondanga uMaqoma kubafundisi ibe kukuthi umntu akukholwa liliZwi, ahluthwe lowo, angaba

sazana nenkosi yakhe; ufesitjho futhi ukuthi,—“Akwababa eli liZwi be lingezanga nani.” Waye ke ngelo xefa sel' enezinto ezithile abakrobileyo ngazo, waqonda ukuba balwela ikowabo.

Uthe uNgqika akufa, zaqala iziphatha-mandla zase-mLungwini zaphela uhloni zathanda ukuphatha gadalala. Ithe le mpatho irabaxa, ikhohlakeleyo, wayiviswa kanobom uMaqoma, kwa futhi efikelwa yimikhosi ngobusuku esizweni sakhe, kutjhiswe zindlu, kuthinjwe zinkomo, kufumane ku be sisaqunge; ngegama kuthiwe kufunwa iinkomo ezilahlekileyo. Kude kwathi ku phi—

**Wagxothwa eNchwena.**—Isizathu sokugxothwa kwale nkosi ezweni lakowayo kuthiwe naantsi yenze isaqunge sokulwa, kwatjhiwo ngento awasuka uMaqoma waya kunceda uBawana inkosi yomThembu eyayivukelwe ngumphakathi wayo, wayige benga, okunene ke uMaqoma ku ba wayehlathyelwe, wamchitha umphakathi lowo, akathimba nento ngaphandle kokuqhuba amakroma okutya kwamadodana. Ithe ke loo nto yaasisizathu sokugxothwa kwakhe kusithiwa ngumntu kaGulumente lowa amchithileyo. Inkosana yamajoni eyayiphethela loo msebenzi wokufaka uMaqoma uviko nguColonel Somerset, unyana kaLord C. Somerset. Yeenza imisebenzi engendawo inkosana leyo kakhulu, bada bathimla abafundisi iinto zooRoss umfo owakha wabalelana incwadi ezirabaxa noGulumente ngayo loo nto. **UDr. Philip** indoda ebimxhalise kunene uGulumente, yakha yeenza ukuba ku be kho ingxoxo enkulu ngayo le mpatho, isithi: “Aaba bantu ngabakaGulumente bobabini, ezi nkosi za baThembu, ke ukuba uGulumente ubefuna ukwenza ubulungisa, ngel' eyithabathele kuye le ngxabano isencinane, wohlwaya lo ubulele omnye, yaba loo nto iphele engekade ahlatyelwe uMaqoma.”

Le ngxoboJane ke ithathe ithuba elikhulu, iqale ngo1829. Lo mhlabane wonke, uphakathi kweKhoBonqaba neKatala kwadywidwana ngawo ngamaNgesi odwa, kwathiwa akufunwa Bulu; base besuka abafundisi ooNgcongolo nabanye becelela amaLawo isiqwengana,—kukuze ke kumiswe esi sikolo samaQheya siseGangqeni, eNchwenxa, saziwa ngokuba liKatala. Oku kugxothwa ke uMaqoma, uthi yena elona zwe lakowabo leliya lisinge kwezana Ntaba zoNojoli.

**Amatyala.**—Izizwe ezimaziyo uMaqoma, ezimhlophe nezintsundu, zivumelene ukuba ubenganele kuba likhalipha negoza emfazweni kodwa; koko ube kwa liciko elikhulu ekuthetheni, incutshane ngokuphengulula inyaniso, ayifumane phakathi kwemfungu-mfungu enkulu yenkohliso, nobuxoki, nogqwetho olukhulu lwenyaniso. Amazwi angamanye okukhalimela into embi ethe momfu, ubesoloko engathi uthe ehleli wabe sel' ewacwangcisile, nje ngoko se sikhe saziva impendulo zakhe kwiGuluneli ezikhe zathana ni naye.

Ityala kwinkundla kaMaqoma be lithabatha ithuba elinobom, likholisa ngokuvavanywa nje liyekwe, liphindwe ngomnye umhla, libuye liyekwe, zide iinyaniso zidandalaze amazwi aphinda-phindwe, ngokunjalo imibuzo kwa neempendulo zayo. Oku konke kwenzelwa ukuze athi ogwetywayo agwetywe ngamazwi akhe, okanye ngamazwi amanqhina akhe.

Omnaye ummangalelwa phambi koNompondwana wakha waphikela ukuthi akubuzwa amanqhina akhe, angabi nawo, wema ngokuthi uyazi ukuba uThixo linqhina lakhe; ithe ke inkundla leyo ma keze nalo inqhina lakhe elo lize kunika ubunqhina balo enkundleni apho; koko indoda leyo ayibanga nako noko se inikwe ithuba elide lokukwenza oko; kakade yafunyanwa ingathethanga nto isekileyo.

## A! MOTHAMELI!



UNathaniel Cyril Mhala Ndlambe, ozalwa nguMisekazi, intokazi kaMatiwana, udade boMhlontlo. Wafunda eZonnbloem naseSt. Augustine, Canterbury eNgilane. Unchwatyelwe emNcotsho, King William's Town.

Kwinkundla kaMaqoma akukho ludidi be kungafunwa luvo nalizwi lalo,—kulapho ke kanye ubuciko bakhe be bulele khona. Abantu abaphantsi uluvo lwaabo be luya lukhululwe, xa kukho umthetho, okanye ityala elinzima; abafazi be bexelelwa into ekukuyo, kufuneka banike uluvo; amakhwenkwe apho kudityenwe nawo khona ebeya abaliselwe imbali efana nalo mthetho kukuwo, alinganiselwe, kuthi kanti kuya kucuntsulwa ulutho nakuwo. Yothi ke loo ngqokelela yezimvo ngezimvo ayisebenzise yonke umfo kaNgqika mhla anika isigwebo sakhe,—aphume apho kungabanga kho ngqondi naciko likhe lathelakelela ngakhona; atsho inkundla yonke ikhamise imilomo.

**UmLungu neKhuboka.**—Ngelinye ixesha kwafika enkundleni kaNompondwana ityala lomfo omhlophe oliNgesi, elalimangalele ikhuboka lalo ngokungeva; umbali othile onguCharles William wenje nje ukulibalisa ngokufutshane elo tyala:—

Wathi umLungu othile oliNgesi, owayehamba efwaba kweli lasemaXhoseni, enenqwelo namakhuboka akhe, akaneliswa yinkqubo yekhuboka lakhe, awayeze nalo apha emaXhoseni, evela ngaseKapa (Phakathi); uthe emveni kokulityabula kanobom ngemvufo, waqokela ngokuya kulimangalela kwinkundla kaMaqoma. Afike la madoda ema ngazo enkundleni enika ingxelo: inkosi le (umLungu), ifike yabaqaba ukungeva kweli khoboka, inqeneya, into etyefileyo, eswele imbeko, ekude kwabonakala ukufo ma lenziwe kunene ngemvufo nje ngoko nenkundla le se ifo-na.

Phambi kokuba lithethwe ityala umHlekazi uMaqoma uvakalise indawo ethi: “Ke apha emaXhoseni, asinto ikhoyo ikhuboka, ke ngoko wosel' esithi eli tyala alijonge nje ngetyala lamadoda amabini amangaleleneyo.” Utsho walivulela ikhuboka ukufo liqhubo okwalo. Lithe ikhuboka lidlelwa indlala yinkosi yalo le, latsho lavelisa ama-

nqhina okunqhina oko. Bakuba bendululwe abanini-tyala isele icweya inkundla. Befiziwe ummangali nommanga-lelwa, inkosi isingise le ntetho kundimangele :—

“Kucacile ukuba wena ndimangele lo mfo umbethile, wamphatha kakubi, nje ngoko inKundla yonke ifonayo ; ube wena ungenangozi, ungenawo nomda, obonisa ngawo ukuba lo mfo ubebufanele obu bujalajume umphethe ngabo, kwaye ubufanelwe kukumzisa apha phambi kokuba umenje nje ; ngako oko ke le nkundla ithi kuwe : Lo mfo iya mkhulula ukuba ma kaye apho athande ukuya khona, iya yichitha loo nto ibinihlanganisile uthi wena bubukhoboka. Indawo yesibini, hlawula inkabi yenkomo, iindleko zale nkundla.”

Ibe ngumgqagqwane indoda emhlophe yakusiva esi sigwebo, yaphakama yalwa isithi, “Ayikuyigola naloo nkomo, kuba neli tyala layo alithethwanga ngandlela ; kwaye kunjalo nje izinto zokucaca (zempucuko), wena Maqoma, akuzazi kwa nezisingisele kwimpahla elilungelo lomntu, nje ngeli khoboka ulahlula nam. Kwaye kwakhona ndiya kukuxela kuSomerset (Col. Somerset) umOngameli wemikhosi yeli-Phakathi oya kukubonisa yena umahluko phakathi kwexhama nendlovu.”

Ithe yakuzola indoda emhlophe wayifundisa uMaqoma esithi : “Kaloku into endiyihlaleleyo apha kwa sekuphumeni kwelanga kude kube sekutshoneni kwalo, kukuba ndigwebi phakathi komntu nomntu, xa iimbambano zabo zenza ukuba bade bamfamekiseke baswele inyaniso. Okokuba kanamanjalo abantu bathi ngasese phaya basebenzise amandla phezu kwabanye, endaweni yokuza kusebenzisa iilwimi zabo phambi komgwebi, namadoda amakhulu enkundla, singaba sifumane sahlala kule nKundla.

“Malunga noSomaseti lowo, ndiya mazi ukuba womelele,—ewe yindlovu ; kodwa andizange ndibizwe ngokuba

ndilixhama, kwa ngokunjalo ufawo. Wena uzingca ngokuba abantu bakowenu balumkile kunaBakowethu,—into yodwa yokuba ufiye ingxoxo naanko ubalekela ezintongeni ayixeli loo nto,—amandla omzimba afakwa yinto ni na kwiinto zamandla engqondo.”

Itsho ke inkosi yagqiba ngokuthi : “Wothi waku-buyela kwaPhakathi ubuye ulingenise eli tyala ; kodwa kaloku nje kuya kukulungela ukuba ukhe ube uyigola inkomo leyo.” Wayihlawula umLungu inkabi yenkomo,—aphuma amatyala.

**Umfundisi neSela.**—Umfundisi kaMaqoma ekuthiwa nguKondile (Rev. H. Caldwerwood), nowabuya wathi kamva waba yimantyi yokuqala yaseDikeni, naye unetyala alibaliso kwincwadi yakhe, athi lalithethwa nguMaqoma enkundleni, ekho naye. Eli tyala linje :

Wathi umfundisi lo ngexefa awayephakathi kwempi kaMaqoma (amaJingqi), kwisiQingatha saseBofolo, wafuya iigufana zokuba amana ukuxhela kuzo, olo hlobo lweegufa loluya lumisila mikhulu ityebileyo be kuthiwa ngama-Fulukandile. Uthi wabona ezi gufa zakhe zimana ukuya ziphela engazi ukuba zinyunywa yinto ni na. Kude kwathi kungenini wabonwa omnye umfo, esika umsila lo wodwa wegufa waya kuwutya, wayiyeka igufa yahamba.

Isela elo liye kumangalelwa komkhulu,—abantu abayifonayo le nto ukwenzeka kwayo yayingamaLawo amathathu, abehlala kumhlaba wesikolo, aangamanqhina omfundisi ke ngoko. Umkhondo wesela eli ulandwe ngegazi lomsila lo, naango usiya kulaa mpi kamfundisi yesikolo, awagqitha apho. Uthe ke umHlekazi uMaqoma akandule alithathele ngqalelweni eli tyala, wafumane waliyeelelela, weenza uyaaba ; koko umfundisi waphikela ukulixhoxha ukuba ma lithethwe.

Ude uMaqoma wazikhupha izidyoli ukuba ziye kulo lonke ilizwe, zimeme imbizo komkhulu ngosuku oluthile,



lithe netyala eli lafunyayelwa kakhulu, laxelwa esizweni,—kwaqala kwaayindumasi kaloku kwaxokozelwa, kwathethwa ngeli tyala; yaangulowo wathanda ukuya kuzivela ngokwakhe komkhulu xa lithethwayo, ukuze angeva ngatyelo. Uthi umfundisi uthe naye wayihlanganisa futhi eyakhe impi yamaLawo wamana eyivavanya ngemiBuzo efuna ukuqonda ukuba iya kuma kakuhle na xa ixikixwa ngemiBuzo ziindwalutho zakomkhulu. AmaLawo ngelawo icala aye-nyoyiki nento, esithi akukho nto angaxakwa ngayo ngamaXhosa.

Lude lwafika usuku lwetyala; kwathi kwa ukuphuma kwelanga yabe imimango se ibomvu yimiqokozo eza komkhulu; lithe liya yifiya intaba zabe izithethi zakulo-Jingqi se zilapha zonke, waye uMaqoma namhla ezimisele ukulithetha eli tyala; waye umfundisi ekho kunye nahloko-ndiba lakhe lesikolo.

AmaLawo amathathu, angamanqhina omfundisi alingenisile ityala, akuxela ukubona kwawo. Athe iigufa zazi-kwindawo evulekileyo phakathi kwamatyholo, aye wona emi kwiindawo ngeendawo; omnye emi phantsi; omnye ekhwele elelini; omnye ephezu kwendlu.

Kuthe kwakufikwa kwithuba lemiBuzo, kwaya nje ngoko umfundisi ebesoyika ngako,—yachithwa impi yakhe yaalusali; wabonakala ngoko omnye ephika izwi lakhe, athi omnye aphikise intetho yowabo. Kweli thuba lonke u-Maqoma uyilandela juju ingxoxo, ade akhe amane ukwenzamazwi athile okubonisa apho kukhona. Uthi umfundisi uthe noko ayibonayo impi yakhe ukuba ilusali, ayinqhinelani, wothuka kakhulu akuva ngoMaqoma sel' esithi, ejonge kuye: "Iqela likamfundisi akubonakali ukuba lisiBalisela nto, kuba liwa ngokuwa."

Kweli tyala kubonakala ukuba kwakugxelefwene yimpi ebomvu neyesikolo. Koko eyesikolo engabamangali, ayibanga nako ukuliphumeza ityala. Silifiya kule ndawo

eli tyala, kuBa umfundisi uya xela ngokwakhe ukuba wathi akuyibona impi yakhe ilusali inje, wasel' ephakama yena ngomothuko, ethetha ebekisa kwiimbombo zone zomhlaba yathi kuBa inkundla imthobekele umfundisi, yamthomalalisa.

**ImiJadu.**—Uthe uKama, inkosi yamaGqunukhwebwe, aseKunene, la sithi yimiJadu, inkabi yakowawo, wafike-lwa luduli lwentombi kaMdusane, udade boSiwani. Isuke yamkhohla le nto uKama kuBa ubesel' elikhohla likaKristu engasenako ukuzeka omnye umfazi; waza ke wayibuyisa intombi leyo nesiphuphu seenkomo ukuyigodusa. Uthe akwenje njalo akaba msulwa noko etyaleni, laye ke ityala leenkosi ezimbini iyinto ethethelwa emmangweni. Amvukela nxa zonke amawabo, noPhatho umkhuluwa wakhe, se kundawo nye nezinye izizathu ezinje ngokuba abantu bakhe be bemanana ukubalekela kuKama, ngenxa yesiphatho ubuhle, ukuze ke asabe eXesi aye kutsho kuMaqoma kwezo Ntaba zomNqwazi, wawathetha ngelo xesha ke uMaqoma la mazwi athi: "Ngubani na onokuphikisana noThixo kaKama, uThixo odale bonke ubukhosi obukhoyo? Mna Maqoma ndizalwa nguNgqika nje, andinamandla okuphikisana noThixo kaKama." Uthe esitsho wabe emvulela indlela uKama, yekoko ukugqitha ukuya kutsho eTala—eli Tala lidumileyo lemiJadu.

**Imfazwe kaHintsisa.**—Umfundi uya kuqonda ukuba uHintsisa lo noMaqoma baziintanga. Ngoko ke uHintsisa ufe ngale mfazwe ibizwa ngaye, engumfana okuma40 eminyaka. Se sithethe futhi ngale mfazwe, ngoko ke apha se siza kukhankanya nje ukuba ihla kusekho loo ngxufu-ngxufu yokugxothwa kumaMaqoma ezweni lakhe. Ngoko usukelwa sel' eliwelile iTyhume eliya bekuthiwa ma kawele lona; kuya wafunwa iinkomo ezilahlekileyo, suke zithi zakungafunyanwa kuqutyulwe iimazi zakomkhulu kwaTyhali ziqhutywe. Kukuze kudutyulwe uXhoxho eSunzi. Noko ke zona azisengwanga, nje ngoko se sivile kwezinye izahluko.

Ngaloo mfazwe imikhosi yawela yaya kuhlasela uHints a engazi nto Phefeya kweNciba, yamfija uMaqoma ehleli. Ithe ukubuya kwemikhosi kuHints a, yahlanganiselwa eNgqakayi yonke, kwathunyelwa abafundisi baseWesile ukuya kunywelezela uMaqoma, ukuba eze kuzinikela, wayenza loo nto ethetha esithi eSengenzi nto kakade yena, ngabo abe bemphumele umkhosi ngento angayaziyo.

Emva kwale mfazwe kube kho iKomifoni ethunyelwe liPhefeya ukuza kuphanda ezi zonakalo. Kube kho naba-thunywa ababizelwe Phefeya, abangooDr. Philip noo-Stokenstroom, benooTjhatjhu, abathe bakuchaza khona, kwaBonakala ukuba amaXhosa ma kabuyele kwa sezindaweni zawo. UMaqoma akanqwanqwanga ukuya kwa semaGqagesi. Life ilizwe ekhona—

**Ngemfazwe yeZembe.**—Le mfazwe ke yona yeka-Sandile cace owayesengumfana ominyaka ingama26 oko. UMaqoma yamfika ngephiko le mfazwe; engayingenanga, weenza icebo lokuzigulisa ukuze asinde kwiinkathazo ezininzi zabeLungu, kukuze kudume ukuba “Naank’ uMaqoma ephambene!” Akayekwanga noko, wathathwa wasiwa eBayi, kuba kwakuthiwa hleze ayingene elusendweni. Uqubisene apho noSir H. Smith ukufika kwakhe, ukuza kuthatha ubuGuluneli ngo1847. USmiti lowo uthande ukukhe abeke unyawo lwakhe entanyeni kaMaqoma; ukuze uMaqoma athi: “Kuba uyinja wenza umsebenzi wobunja, akuthunywanga loo nto nguVitoliya, kuba endazi yena ukuba ndiyinkosi nje ngaye.” Asikuko nokuaba la mazwi amnyelisa uSmiti.

**Ukuqalwa kweMonti.**—Ngale mfazwe amafumi omahandathu eenqwelo zokutya zachithwa ngamaXhosa e-Ngxondweni, athimba izipani, atshisa oko angakwaziyo,—wabaleka uColonel Somerset, umphathi mikhosi yama-Ngesi waza kunqandwa zizindlu zenkonzo eDikeni (Love-dale), angewayephaphatheke waya kuwa eBofolo ukuba

zazingekho. EBUwa, ngaseNxuba, uPhatho kaChungwa watshisa iinqwelo ezikuma50, wathimba izipani kwa ngayo le mfazwe. Kukuze kuvulwe eli zibuko laseMonti, ukuze izidlo zemikhosi se ziphuma khona. Oko ke kungomnyaka we1847.

**UNgonyama Tyhali.**—Ukwaluka kwale nkwenkwe e-Tyhume ngowe1849, kukhe kwaanengxwaba-ngxwaba. Ithe yakuya kubikwa kuSandile ukuba aze kuyalusa, waphendula kakubi uSandile, wathi, “Inani na inkwenkwe yakuhlala khon’ ukuba ide yaangumaqandeka!” Ethetha elo zwi nje ke umHlekazi lowo, bubukhwele, kuba uNgonyama lo uza kufuna inxhanti lakowaBo laseXhibeni, abe uSandile engalifuni iXhibi esithi, limka nabantu bakomkhulu. UTyhali akasekho ke ngelo xeja, kuba wafa esemncinane.

Yeenje njeya ke imiNgcangathelo, yaya kuyibika le nto kuMaqoma isithi, “USandile akavumi ukuyalusa inkwenkwe,” Yeka ke isijora soNothonto kunye noonyana baso, uKona, uNamba, uNqabe noTini, nomkhosi omkhulu, ukuya kumalusa uOba ngamagunya amakhulu, namandla, ethetha esithi, “Unani uSandile ukuba athi inkwenkwe ma ibe ngumaqandeka?” Waqonda noSandile ukuba uwile, watazuzisa.

**Imfazwe kaMlanjeni.**—Le mfazwe yaliwa iminyaka emithathu—(1850-1853). Se siqhuba kakhulu ngayo le mfazwe kwezinye izahluko ngoko kolunga apha ukuthetha ezo ndawo zinoMaqoma lo sithetha ngaye.

Isiqalo sale nto yayingeyiyo mfazwe; uMlanjeni wafike-lwa ngumoya wokulungisa isizwe. AmaXhosa, nje ngama-Sirayeli kubaGwebi, ebehlala ahlele avukelwe litola lokulungisa isizwe. Kuthe ke kwesuka nophi umXhosa ukuya eTode, kwelo Chibi lakwaMqhayi (umBali lo akazani nganto neli gama), zonke izizwe zazichukunyisiwe leli gogo, ziliphongomele, namaMpondo, ewe nabeSuthu. Athe ke amagwangqa ngokubona le mikhoko, angenwa ligxuba, athi

“ Ilizwe liya fa.” Akhawuleza abiza iFuluneli uSmiti, eKapa. Uthe akufika uSmiti wamema imbizo enkulu eXesi, eze kakhulu amaNgqika kule mbizo, kodwa uSandile akabanga kho. Ixabene iFuluneli ngokungabi kho kukaSandile, kwaye kusithiwa ngomlomo woyika yona; imkhuphile nasebuKumkanini, yawunikela umthetho kunina uSuthu yathi woncedisana noTshalisi (C. Brownlee) owayeyimantyi enkulu yamaXhosa. Ijike yemka ingabonanga nto yamfazwe, yaya eKapa, yeenza nengxelo yokuba, “ Hayi lizole cwaka ngasemaXhoseni.” Kuthe kungabanga ntsuku-zatywala zafika izipeke-pheke zcencwadi ezivela kumagwangqa asemaXhoseni zisithi kwiFuluneli, “ Ilizwe liya fa.” Ibuye fuphuthu-phuthu iFuluneli ukuza eQonce igqithe yaya kutsho eXesi, eNgxondweni, yafika yabiza imbizo kaXhosa wonke, yada yanqonqothela ukumyaleza uSandile. Akabanga kho kanjalo uSandile,—saye isizwe sasinyule uMaqoma ukuba aze abe sithethi. Ibuzile iFuluneli ukuba “ Uphi na uSandile?” Uthe uMaqoma, “ USandile woyika wena yise wakhe, akezanga.”

IFuluneli: “ Wenze bubi buni na umntan’am le nto andoyikayo?”

Maqoma: “ Hayi, ukoyika kodwa kuba unguyise.”

IFuluneli (fuju): “ Hayi, mbizeni uSandile abe kho.”

Maqoma: “ Hayi uyoyika akayi kuza, uya koyika!”

IFuluneli (ngomsindo): “ Hlal’ uthi tu, nxila ndini, uthetha nabani wena!”

Maqoma: “ E: Wanga nguwen’ unxilileyo!”

Ithe ke iFuluneli leyo ebufufwini yahlokomisa esizweni ukuba uSandile ngumvukeli-mbuso ngoko iza kuya kumfuna.

Ithe ingwevu yomXhosa eyayilapho, (koba ngabom ingenguye uTaboi): “ Wakuhamba ngokulumka xa uya kufuna uSandile, unezinja zakhe, ziya khonkotha, ziya luma.” Ithe kanti ingwevu leyo inyanisile kuba umkhosi

kaMakinana (Col. McKinnon) owawundululwe ukuza naye, waqubisana naye kuloo ntsunguzi yeXesi, iphuma emKhubiso, isinga kwaQoboqobo, zamtya izinja zikaSandile zamchwisa waaliswili. Kwafa amafumi angaphezu kwama-hlanu (50). Yathi phihli ke imfazwe ngengomso, nge-Kresimesi 1850, yamxaka uSimiti, nje ngoko wobona umfundi kwisahluko esithetha ngale mfazwe.

Enye indawo esingathi simncede kuyo umfundi wale ncwadana, lolwaa loyiko lukaSandile, lokoyika ukuya embizweni yeFuluneli. Kuthe ngale mfazwe yeZembe, xa imikhosi yamaXhosa imi kakuhle, kwafika isicelo esivela kwiinkosi zamajoni, zifuna ukukhe zidibane nenkosi uSandile. Okunene uyile yena engalumkele lutho, eba kuya kuthethwa ngemilomo kuviwane. Suke inkosana leyo uBeseti (Col. Bisset), yambamba uSandile yamenza umbanjwa wemfazwe, ekunye noAnta, yekoko ukuthunyelwa eGini. Yinto leyo ade wafa uSandile, engamlibali umLungu, into engenanyaniso elixa ayinkosi, into ebifanele ukuthetha ngokungoyiki, kuba yinkosi. Nokufa kuka-Hintsa kwakusahleli ezingqondweni.

Esinye isizathu sesengxwaba-ngxwaba ebimana ukuthethwa, awathi uSandile wathimba imipu kumapolisa kaTulumente awayesemkhondweni weebokhwe ezilifumi linantathu (13).

Ngale mfazwe angaphezulu kwama500 amajoni abulewe yimikhosi kaMaqoma emThontsi, kungasabalwa nto ngezona kalo zeenqwelo nokutya njalo-njalo. Waye ngomlomo ethetha esithi, “ Ndifuna ukuqondisa lonke ilizwe ukuba uMaqoma akagezi kuba kaloku ngeyeZembe kwakuthiwa uMaqom’ uya geza!”

**Ngo-Nongqause.**—Ma kwanele xa sithi uMaqoma waba likholwa elikhulu lesi siyikili ngowe1857; ude wenza nabanye abanje ngoSandile ukuba baxhele; waye ke ethambele ilizwi likaSarili. Emva kwesiyikili eso ubanji-

we yena wasiwa eKapa, kunye namanye amaThamba. Emva kweminyaka esefumini elapho ukhululwe; uze kufika kweli wafuna ukuya kuma kwa kulaa mhlabha wakhe se wabiwe waazifama. Usenze eso sijingijane ada oyika amaSatlani, esithi uza kuphehla kwa imfazwe uMaqoma efikile nje. Aphindile ke ngoko amba ambamba, wasiwa kwa sesiQithini eRobben Island.

**Inzala Nokufa Kwakhe.**—UMaqoma ufe ezele ka-khulu, nakuBa engabanga sabuya esiQithini. Amazibulo akhe yintombi, uTaselo simfunga ngavo xa sithi: "So-Tase!" ukuze emva koTase lowo kuze uKona,—unyana wakhe, omhle omvayo. Aaba bazalwa ngumGqwafekazi intombi kaNtlebi; babubele eGqunqe boBabini, uKona ngo1907, uTase ngo1910, uKona ke kuKunene, kulo-Ngcwelefe. Wanqandwa ngumThetho uMaqoma efuna ukumenza inKulu elixa akhoyo uNamba unyana womThembukazi. Abanye ke ngooTini, Giliho (Ndesi), Guma, (Mhlontlo), Bizi, Ludwangu, Ngqabe, Fokoxo; iintombi nguMehisi, Nomentefe nolunye ukrozo loonyana neentombi.

Kuthe ngomnyaka we1874, lazila elasemaXhoseni yema iniyeyezelo, akwaluswa; zema iziyolo nezisusa, kuba kufike umphanga, uvela apho esiQithini, othi: "UMaqoma akasekho." Kwakuxa ayindoda enkulu ekwiminyaka ema-78.

Ngomnyaka olandelayo we1875 kubube intanga yakhe uMhala Ndlambe wafela eQangqalala emantloko eTanqa, xa akwiminyaka ema80 ubudala.

## ISIAHLUKO XXV.

## UBUKUMKANI BUKA-XHOSA.

Kuzo zonke ezi zizwe, uXhosa akafumanekanga engomncinane nakwisinye sazo. UTshaka ubusekile ubukumkani bakwaZulu ngekjele lakhe, nangobugora bakhe, namakhaba akowaBo, ngexefa likaHintsa—ngomnyaka we1820. UHintsa lowo wayesel' enobukumkani obunezithaanga zaBo, obuqalele emBafu, baya kuphathelela emaXelexwa, (*Gamtoos R.*) nakwezo ntaba zikaNojoli (*Somerset East*).

UMfwefwe ubusekile ubukumkani baseluSuthu ngowe-1824 ngengqondo yakhe, nangobulumko bakhe nobama-gqala akowaBo, wabunqaka ngokomzalikazi enqaka usana lwakhe. Kodwa yena uyintanga noMaqoma, ozelwe obukaXhosa ubukumkani se bunezithaanga (*colonies*) zaBo; nomhlabha kaMfwefwe lowo ubungengaphezulu kokaMaqoma, ithaanga lasemaXhoseni.

*UmBuso.*—Ezintweni ezenza ubukumkani obubobo, eyona nto ibuzinzisayo ngumbuso. Lingade ikhalipha negora loyise izizwe kwiimbombo zone, kanti umbuso lingenawo, alikaBi nabo ubukumkani. Ingade inkosi ibe namazwekazi amakhulu, aphefeya kwemilambo enamagama, kanti umbuso lo ingenawo, ayingendule izithembise ngokuthi inobukumkani. Le nto yenza ubukumkani yimpatho yokuphathwa kwesizwe ngemithetho—imithetho ebopha wonke ubani ukuba abe ngaphantsi kwayo. Umfundi angafuna ukuqonda ukuba uXhosa lo ubenaBo na ubukumkani. Abantu abamhlophe bathe bakufika phakathi kwethu, kwaakho ukubuzana nokuphikisana phakathi kwaBo bodwa, abanye besithi akukho mbuso kumaXhosa—into ekhoyo lulawulo nje lwenkosi, xa isenamandla okoyisa, esuke igwebe igqibe, kume ngayo, nokuBa uluntu luya kholwa, nokuBa alukholwa. Inxeny

yabaMhlophe ihle yabona, kuBa yona yayisondelelene nathi, yaqonda ukuBa obu buBukumkani, kuBa naabu bunezithaanga, bunezandla ezilawula iintlanjana, neziphethe imimango, nezizwana.

UTarabe uthe, sel' emkile kowaBo komkhulu kwa-Gcaleka, ngomnyaka we1730, wazimela yedwa kwilizwekazi elikhulu. Wathi kanti noko usayilindele kowaBo imithetho, aze naye ezinye iindawo angazigqibi, ziye kugqitywa emva, kwaKhawuta; yinkqu yombuso ke leyo.

Kwakhona, xa kuthethwa ityala naxa kuthethwa umthetho, ilizwi lenkosi be lingakholisi kuvakala; be lisithi naxa lithe nkente, lingabi lelikhokela umthetho othethwayo. Nesigwebo etyaleni be sivela kumaphakathi. Inkosi into eyiyo ingumlomo womzi, isikhuphe mhlawumbi isigwebo ilila, ingabi nakuthi ni, kuBa umthetho ugqibile, imelwe ke kukuBa ibe phantsi kwawo.

Kwityala lokufa, inkosi ibisaziwa ukuBa ayithandi kulahlekwa nangumntu omnye. Ngoko ke ibinganyanzelekile ukusikhupha ngomlomo isigwebo sokufa, kuBa ayi kuBa nawo amazwi okusithetha. Ibisithi ke ngoko isuke iwugqwethe umnweba wayo izigqume, umhlawumbi izifihle amehlo ngokujikela ngezantsi komzi. Ngazo ke ezi ndawo kuya caca ukuBa umbuso ubukho kwaXhosa.

*ImiThetho.*—UkuBa kuthiwa kukho isizwe sakwamthetho kamthetho, okanye (nje ngokuBa lusitsho olu lufjha uguqulo lweziBalo) “lakwa-mithetho inzima,” ndicinga ukuBa asingebi kude apho isizwe samaXhosa. Imithetho kaXhosa ibingeyiyo ebaliweyo, kuBa ukubala ubesekude kuko; le mithetho ubevela nayo umntu kwa sekuzalweni. Indlela yokugcinakala kwayo ke, ibigcinwa luhlani, nembeko eluntwini, nokoyika ihlazo.

Nje ngoko ubunjalo umthetho kaMosisi, ngokusingisele kumntwana nabazali bakhe, ubunjalo okaXhosa umthetho. Yindawo yomntwana ukuBeka bonke abantu abakhulu

kunaye, nokuBa uya bazi nokuBa akabazi. Ikwayindawo yomntu omkhulu ukuthi, nokuBa usekhaya nokuBa ungumhambi osendleleni, akhalimele, athethise, angxolise, ade ohlwaye, nawuphi na umntwana ambone esenza into engalungileyo. Yingozi kuye ukungathethi, kuBa amehlo akhe, okanye iindlebe zakhe, se zimzele netyala.

UkuBa umntwana ufiywe nguyise, ma kathobele umkhuluwa wakhe kwa ngayo loo ndlela ebemthobele ngayo uyise. Ubedla ngokuthi ke umninawa lowo akwenze oko, nokuBa akathandi, ngenxa yohlani lokuthi yoBa lihlahlo ukuvakala kwaloo nto eluntwini.

Umfazi ubemelwe kukuzithoba phantsi komkhuluwakazi wakhe, amve, kuBa wayeyalwe ngaye kwa sekufikeni kwakhe. Ukuwugqitha lo mthetho kukubeka igama lakowaBo ehlazweni—into leyo ebingenakunyanyezelwa nakowaBo.

Abafazi bendoda bebabini, lo mncinane ma kamthathe nje ngomkhuluwakazi wakhe lo mkhulu, okanye amthathe nje ngonina. Oonyana abakhulu bomfo ma bamthobele lo nina mncinane, eli xa alingana neentombi ezizalwa ngaBo. Othe akaba nakho ukuzithoba kulo nina mncinane, ufanelwe sisihanqa sentlanganiso yamathile (amakowaBo), athethiswe nje ngomntwana ochitha umzi. Ukugqitha kwakhe koko kuthethiswa, woBa sel' efanelwe kukuhlanjwa; oko kukuthi, kwaziswe esizweni ukuBa uncanyiwe, ngoko ke amahlazo akhe ma ze kungakhangelwa ooyise nabazalwana bakhe ngawo. Le mithetho ke ibinzima inje, kwa lapha ekhaya. Ubesithi ke ngoko umntu uya phumela kwezombuso izinto, aBe sel' esileke wacoleka yimithetho yasekhaya, neyasendlwini. UbuBele, into edla ngokukhathazana nenkqubo entle yomthetho, beBusemva kakhulu oko.

*UNgconde.*—Phakathi kweekumkani zakwaXhosa, uNgconde lo yenye yeenkosi ezibe zinamandla ekumiseni

imithetho; wabuseka ngokutsha ubuzwe obabuse busekuchithakaleni. Bema ubukumkani, abaze bubuye buxenga-xenge, naxa se buchithwa lukhanyo.

Ixefa awayephethe ngalo lo kumkani silicingela kwi1600—iminyaka emakhulu mathathu ukuza kuthi ga kwesi sithuba.

Uyise kaNgconde nguTogu; uTogu lowo ukwazala uNtinde noGwali. UTogu ke uzalwa nguSikhomo, unyana kaTshawe, kaNkosiyamntu, kaMalangana, kaXhosa. UNgconde yena uzele uGando, uyise wama-Kwayi la; uzele uHleke noMdange. Kanti noko eyona nkulu kaNgconde nguTshiwo, ozele uPhalo, waza yena wazala uGcaleka inkulu, yaanguGarabe ukunene. Kulapho ukunene oku kuqaleke khona.

Ngexefa elingaphambili kuNgconde, ubesithi umfo othe waanamandla, ibe ngoyena uyinkosi enkulu; kodwa kuthe ngeli xefa le ndawo yeenzelwa umthetho. Kuthi kwa sekufunweni komfazi, kube se kusaziwa ukuba ngoyena uya kuzala inkosi.

Ukuba lo mthetho wawungabanga kho, uqiniselwe nokwenziwa kwawo, uMaqoma ngel' engazanga abe phantsi koSandile; noNdlambe ngel' engazanga abe ngumntu kaNgqika. Kwaye, xa uNgconde wayengabusekanga ubukumkani ngendlela enzima kangaka, uNgqika nge wayiqhawula yaazizijungqe idyokhwe kaHintsa, owakha waangumbanjwa wakhe (yena Ngqika); abe uGcaleka ngokwakhe wayengento kuGarabe.

*UXhosa noKhanyo.*—Imithetho nemikhwa yesiXhosa, awayisekayo wayiqiniselela uNgconde, yema, yamila ngohlobo lokuba ngoku, ngezi mini zokhanyo neliZwi, kubuyelwa kwa kuyo; se ikwayiyo encedayo nephilisayo. Phofu ekufikeni kwaabafundisi beliZwi, neemantvi zikaFulumente, kukhe kwaakho ukulahlwa okuthile kwale mithetho nala masiko, kwathiwa ukuthethwa ngayo

yeyobuhedeni. Kuthe kwakwenjiwa njalo, kwavela umonakalokazi omkhulu, kwakhula ukungeva, nobuboja, nobufalafume, nokuphela kohloni, nokungoyiki hlazo, nokunxila, nokungabi nambeko. Kuthe kwakuba nje, wahamba nzima umthetho kaFulumente; lanchola iliZwi lagxekeka, yaphela isidima imfundo. Zikhale futhi kaloku iimantvi nabafundisi, besithi, "AmaXhosa akudala wona ayengenje; ngathe ni na la ezi mini?" Baye ke besitsho nje, bengekaqondi ukuba ngabo bawuguzule umthetho kaXhosa, owawungajongiswe konakaliseni nawo—wawujongiswe ekwakheni nasekulungiseni.

Umntu lo uya fana nomthi; xa umthi uwususa kwindawo obukuyo, ufuna ukuwumiliselela kwenye indawo, ubulumko busekuthini uwumbe neengcambu kakuhle uze ude uthi, ukuba unakho, uthathe nomhlafo lowo waloo ndawo ubukuyo; uye kuwutyala ke. 'Uqale ke ukwenzele into obukade uyifuna. Kodwa isiyatha, esisuke umthi siwugawule esiqwini, kanti sizimisele ukuzuza iziqhamo kwa kuwo wakuba utyalwe kwenye indawo, siya kukha sive ukumana sinqanuka, sibuzo umbuzo ongenamphenduli, othi, "Azi lo mthi wathi ni na, le nto waba yinto enje?" Yonke ke indalo injalo.

Ezinye iintlanga zithi, yakuguzulwa, yakwenjiwa nje imithetho neziseko ezazisekeke phezu kwazo, zingenwe kukufa, baye bephela ngokuphela abantu, fade babe mbalwa ithi naloo mpundana iseleyo ingabi nto. Le ndlela ke baqhuba kakhulu ngayo abantu afaMhlophe, bazigqiba izizwe ngokhanyo. Koko ebukumkanini bukaXhosa, sitsho ngombulelo novuyo ukuthi, ewe, babulele, kodwa abatshayelanga.

Se sitshilo ukuthi, nje ngezilumko, uFulumente nabafundisi babonile ukuba abaqhubi nto ngaphandle kwemithetho kaXhosa, babonakele bethotha. Asiyi kuzigocagoca nganye izinto abathothe kuzo; kodwa uFulumente

yena uqale ngokujikelezisa iikomifoni, enye emva kwenye, kanti njalo uphanda iingcambu zikaXhosa. Ngoku uTulumente, xa afuna ukuthetha into, ufuna ukuyithetha enkosini yeso sizwe, ekuBeni wayezonda yona kuqala, kunye namadoda aneempembelelo esizweni. KwiBunga eliKhulu leziphaluka zelaPhefeya kweNciba, wofika iimantyi ziqondelene neenkosi eziMnyama. Kulapho kuphicothwa iindaba zesithembu, zemiyeyezelo zeentanjane, namanye amasiko-siko esiXhosa. EQonce kukho imantyi yesiXhosa, ekufuneka isazile isiXhosa, iqhuba ngaso kumasiko awo.

EMonti amagqwetha adibene, aqondisisana ukuba isiXhosa asithetheki ematyaleni, eofisini engeyiyo yawo; ngoko ke ma kazifunele incutshye yesiXhosa, yokuthetha amatyala olu hlobo ngendlela yawo. Le nto iya kwa kwimantyi yesiXhosa, enje ngeyaseQonce. Kwakhona ngezi mini uTulumente esiphantsi kwakhe uphethe umcimbi wokuBuyisela ezinkosini ezintsundu, amandla nama-gunya awayewahluthiwe, noko angasewakoni kuya phi.

Ngecala labafundisi asisababoni abantu abakhutshwe-etyalikeneni ngezoono zokwaluka koonyana babo, nezoono zokumitha kweentombi zabo,—endaweni yoko laa mtana babesithi oko ngowesoono, ngoku baya mbabatiza, amelwe ngoonina-khulu, aabaya be bakhutshwa nabo eLamenteni.

Ewe asisababoni abakhutshwa ngezoono zokutya amadini nemibingelelo, nokusela iindywala (ngaphandle kothe wazihlaza ngokwakhe ngokunxila alale esitalatweni, abanjwe nguTulumente). Amakhazi ngoku ayekile ukuba zizoono; kwa nezinye ke izonwana ekwakuthiwa zizo, kuba ziphathelele ebuKumkanini bukaXhosa. Umntu otshate ngesiXhosa ngoku uya wafumana amalungelo obutyalike, ngaphambili loo nto ifingasiwe so.

**UXhosa namaMfengu.**—Ukuba kwakungaphanga-nga kufike umLungu, igama elithi “Mfengu,” ngezi mini



## A! GAWUŠ' IGQILI!



*Lo ngu Benjamin Mnyango Sandile wako Sutho.*

nge lingasahambisi mzimba, nge sise silitshabatha nje ngesi-duko, nje ngama "Ngwevu" la ese siyixelile imvela-phi yawo kwenye indawo. Koko uGulumente nabafundisi, balithabathela phezulu eli gama lithi "Mfengu," baye ke besenza into yokuqhuba ezizezabo izinto, zokubulala kwa lo Xhosa. Ndinovuyo ukuthi ngezi mini nabo baya nakana ukuba loo nto, nje ngomPopo owabonwa nguMbanyani ephupheni, (John Bunyan) se isisant'want'wa, sentsathantsatha, ese ifumane imana ukuziluma iminwe ngenxa yokuphelelwa yimihla,—ewe iphelile imihla yokutheleki-swa kwethu thina zizwe ezintsundu, kuba leyo yeyona ndlela satshatyalaliswa ngayo zizizwe ezimhlophe, nje ngoko icacisiweyo kwezinye izahluko, noko ke akakafi umthakathi lowo, usenamagalelo anzima akhe awenze esizweni sethu ngezi mini, endithi mna yiminzwi yokuphuma kwedemoni enkulu.

Ewe, amaMfengu wona nje ngabantwana kanye avuya kakhulu kukwahlulwa kwawo nguGulumente, nakukungciveka kwamaXhosa, ayeba ke wona uXhosa lo uya kufa, ayengazi nakancinane ukuba kuza kusuka kubuye kube kho ukuthotha okungaka kukaGulumente nabafundisi.

Kanti ke phezu kwayo yonke loo mincili yamaMfengu awuzange umke kuwo umsonto oqhumayo wokuba angabantu bakaHintsa. Ezo nkosi zawo emka nazo kwaHintsa azibanga namagama eminyakeni; aasoloko amaMfengu eyibiza iminyaka yawo, ngamagama eenkosi zakwaXhosa. Dibana nayo nayiphi na uyibuze ukuba intanga ni na, iya kuthi ndaluke noSixaxa, ndiyintanga kaSigcawu (Nonqane) kaJiba, kaMenziwa kaBobozayo; ndaaluka noOfisi noXhoxho, noSibozo, noGomna; ndiyintanga kaNombanjana, kaQhumayo, kaMongameli, kaQhwetha, kaSalakuphathwa (Gwešinkumbi), njalo-njalo. Yini; Baphi oonyana booMhlambiso, booMabandla, booNgwabeni, booNjokweni booMathomela, iinkosi ezingaka ukuba angazibizi ngazo



amaMfengu; Ziphi iiGuluneli, neemantyi, nabafundisi, iinkosi zakwaGulumente? Anani angathi ndaaluka ngobuguluneli bukazithile-thile nozithile-thile? Okanye ngexa lobufundisi bukazibanizefe; okanye ngexefa lobumantyi bukaFeletyeni, bukaGweb'ecimile njalo-njalo? Hayi,— ibingeze ibe lula loo nto kumaMfengu kuBa aphuma eBukumkanini, nangani engabanga nathuba lide kuBo.

Kanene amaMfengu la sel' ezixela ubuntanga bawo ngokwaluka nje, ayesaluka yini phambi kokuba afike eMaXhoseni? Ayeyeyezela esenje nje yini kakade? Ma sithi ewe, ezi zinto ayezenza amanye. Kodwa ke zithi ni izifungo zaseNqhuswa ngemiyeyezelo le, neentonjane, izinto awayekhuthwa kuzo ngokobuzwe bawo? Se sitshilo ukuthi uGulumente ujike wangumXhosa; umfundisi naye ujike wangumXhosa; be kungeze ke ngoko kucingwe ukufa iMfengu inokuxola kukuchathekiswa ngaphandle kokuXhosa yona yodwa.

Ndinethemba elikhulu lokuBa izihlobo zam, ezingabafundi bayo le ncwadana, abayi kundithabatha nje ngomntu ocukuceza amaMfengu, nowagxothayo ukuthi ma kaye kwezawo iindawo kwathi ni; endaweni yoko kokukhona ndolula isandla sobudlelane, phantsi kobukumkani esikubo ndisithi, ma siyikhonze le Afrika, sibambene ngezandla, nje ngokuBa izizwe ezimhlophe sizibona zisoyisa izizwe ngobunye; zalikhonza ke ngokuzelelo ilizwe lazo laseYurophu.

**IsiKhumbuzo saBaMbo.**—Phambi kokuba sigqithe kuXhosa namaMfengu kuhle ukukhe ndithi chapha ngale nto isisiKhumbuzo samaMfengu. Esi siKhumbuzo sisekwe ngomnyaka we1907. Umseki waso nguCaptain Veldman, iZizi, esesikhe sathetha ngalo kwesinye isahluko, ebengenkosi yena amaMfengwini, noko ebeyindoda eqondakeleyo, nethanda ubuMfengu buphumelele baabubuzwe poqo; esi siKhumbuzo ke yayililinga lalowo mnqweno wakhe mkhulu. Uyiyele le nto eKapa enamanye amadoda

aseamaMfengwini. yafika yaciciyelwa apho loo nto yiGuluneli yaseKapa uSir Francis Hely-Hutchinson, yabalwa kumaphepha aKomkhulu (*Gazette*), kwathiwa igama **ngumhla wokukhululwa kwamaMfengu ebukhobokeni.** (Fingo Emancipation Day).

Iinkosi zamaMfengu, ezona zinkulu, zibe buthuntu ngakwesi siKhumbuzo zisenzelwawo, azasingena. Izizathu zokungasingeni zibe ziintlobo ngeentlobo; zikho ezinga ngenanga ngenxa yokuba le nto ize ngomntu omnyama uCaptain lo, zibe zikho zona ziziinkosi. Ezinye zicaphulekele ukuqinisekiswa kwegama lobukhoboka, elalibubuxoki obenziwa kwa ngabantu aBaMhlophe bathi lithetha ukuthi "nja." Kukho ezinye iinkosi ezathi zeva uCaptain lo ukuba uyicinge okanye uyicingiswe ngabantu afathile aBaMhlophe le nto, zase zisuka ke zihlelisa, zibetha kude, ngokukhumbula ukuthi umntu oMhlophe lewo unenjongo ezizezakhe kule nto.

**Umhla wesi siKhumbuzo ngowe14 kuMay,**—umhla kanye lowo ekucingelwa ukuba wafa ngawo uHintsa ngowe1835, oyena wawenza amakhoboka amaMfengu; aBa ke namhla aya khululeka ngokufa kwakhe. Yiyo loo nto ke olu suku ilusuku lwemibulelo, nemigcoba,—kubulelwa ukuba uHintsa efile,—kwenziwa imihlali, phezu komzimba kaHintsa owawacholayo wawenza abantu. Yinjongo yomntu omhlophe kanye le, eyenzela ukuze kuhlale kukho ukungevani komXhosa neMfengu into levo esendithe iphelelwe yimihla. "Singabantu bakaHintsa nje, siqale nini na ukuba nobudlelane nawe ngokufa?" Ifuze yatsho enye inkosi yeMfengu kumkhonzi kaGulumente ngenye imini. Asikayiva nanonyaka impendulo kaGulumente.

Malunga nolu suku lwe14, kungaba mhlawumbi kwakho enye injongo, leyo ke yeyepasika yamaSilayeli. Lugcadiya lugcoba ke usapho lwaseMbo luBe lungayixelelwa

mhlawumbi nakakuhle injongo yomhla le. Kuthi ngomhla lowo we14 kwenziwe amabali, amabali athetha kakhulu ngoHintsisa; ngaphandle ke kwalowo nalowo abanokuthetha nanto ni na engeyiyo inyaniso.

Ndiyiphetha le ndawo ngelithi: Izifungo zasemQwaJwini eNqhuJwa, nelinga lomhla we14 kuMay, ezo nto zonke ziwe phantsi, azibanga nako ukuwanamulula amaMtiengu ebukumkanini bukaXhosa. AngamaXhosa ke ngenene.

**EsikaNtsikana.**—Kukho abathi isiKbumbuzo sikaNtsikana sigxotha amaMfengu; kekwam ukubona ngathi solula isandla sokunene sobudlelane. Noko ke le ndawo siyikhantanye kakhulu kwesinye isahluko saye incwadana le. Kukho abathi uNtsikana lo akanguye umTyhilelwa wenKosi, bathi likholwa labafundisi bokuqala. Thina ke sithi (1) Ngabafundisi na abaya benze ukuba ilanga liphume lihlabhe kuye noHuluje eGqoqa? (2) Ngabafundisi na ababephethe umoya, lo mhla ngomdudo, ukuze uNtsikana ancame agoduke? (3) Lo mhla wazinikela uVelidyam kuNtsikana kwaSihota, mhla kwaqhekeka isileyiti,—sasiqhekezwa ngabafundisi na eso sileviti?

**AmaGqira.**—Xa sikhankanya amagqira kulo mbuso kaXhosa, siwakhankanya nje ngokuba eziintlobo ngeentlobo. Aye ke onke engabancedi abakhulu embusweni nasebukumkanini buphela. Isimo samagqira be sinje:—

(1) LiGogo, okanye iTola; (2) eleMvula; (3) elokuVumisa, okanye iSanuse; (4) elokuQubula izidlanga, okanye kuPhatha izidlanga; (5) elemiChiza; kuvelele ngale mihla (6) amaXhwele.

Elona gqira liphambili ke kunawo onke embusweni leli kuthiwa liTola, okanye liGogo. Ebukumkanini obu be kungekho nto inokwenziwa ngaphandle kwalo, kuBa be lingamBoni. Ngezi mini singathi inkonzo yalo ibiyeyobubingeleli; be linje ngoSamuweli kwaSirayeli, mhlawumbi nje ngoAhitofele kuDavide. UNxele noNtsikana

noMlanjeni babengamagqira alolo hlobo—amagogo. UBomela noNxhitho noSigoxo ibikwangamatola. EluSuthu kuthiwa kukho intokazi ecebisa ubukumkani, ekungathi ukuba kunjalo ibe nayo ikwakolu didi lwamagqira.

Enye inkonzo enkulu yetola kukuhlamba umzi ekuncholeni, nokunyusa iziqhumiso, imibingelelo, namadini. Le nkonzo ngezi mini yile nkonzo yombingeleli—umfundisi. Nje ngokuba iAtshibifopu ingumnyusi weziqhumiso, eziyimithandazo yokucamagufela isizwe, nje ngoonyana bakaAroni, injalo inkonzo yegogo ebukumkanini bukaXhosa. “Kungekho Bifopu akukho Kumkani.” Sitsho isaci sasemaNgesini. Kanti nathi sitsho ukuthi, “Akukho buKumkani bungenaGqira labo.” Nathi siya qonda ukuba nguMelkizedeki nenKosi yethu uManyuweli kuuphela, iinkosi ezaphathiswa ubukhosi nobubingeleli.

Amanye amagqira ma kwanele ngeliya sithe, nawo anoncedo olukhulu ebukumkanini. Ngezi mini aya nikwa amaphepha akomkhulu okuba aqhube, ekubeni ayekhe azingelwa, ezanywa ukuphelisa.

**Abafazi.**—Abantu nezizwe ezingabuqondiyi obu bukumkani ziya phulana, zixelelana amampunge amabi. Zithi, “Umfazi emaXhoseni uthengwa ngeenkomo, ukuba aze abe likhoboka lakwananini endodeni yakhe.” Kwa phambi kokuba siyiphendule le ntetho, thina fantwana bobu bukumkani, se kukho ukuphikisana kwezizwe zodwa. Ngoko ke asiya kuBa sangena nzulu thina kule ndawo. Ma siqale ngokuthi, ikhoboka asinto yaziwayo thina; neli gama lithi “khoboka” asililo elethu—leleboleko esiyifumana bumini nje ezizweni.

Akukho sizwe simnika umfazi amandla namagunya ngaphezu kwamaXhosa. Nobukumkani buya phathwa emaXhoseni ngumntu oyinkazana. Umthato kanjalo asinto yakha yaqhawulwa kwaXhosa; yinto eqiniseke nje

ngeentaba ezimiyo. Umtshato, ityalike, inkulu—ezo nto zontathu zimi, zimi.

Izizwe ke zikhubeka ezinkomeni apha; zithi, iinkomo ezi ziyinto ni na? Azithi na zakukhethwa, ufe uphelile umtshato? Into yokhetho lweenkomo yinto yakutsha nje; ibingekho phambili. Kanti nanamhla nje ayikabi kho ezinkosini, zaye iinkosi ezo emaXhoseni zingengaphezulu emthethweni.

Into esiyaziyo thina, ebefanelana umfazi esiye umzi wakhe womtshato, waya kowaBo, wafika kowaBo waBonwa yenye indoda, wazala kuyo oonyana abasixhenxe, isenokufika indoda yakhe yokuqala, imthabathe kunye naabo nyana basixhenxe, baBe ngabayo, nokuba le yamva indoda abinefumi leenkomo eyaziqolayo, ibe leya yokuqala yayikhuphe inkomo yaanye; nokuba umfazi lo akazalanga kuloo ndoda yakhe yokuqala. Enjalo nje umXhosa akazange atshatise ntombi yakhe ivela emzini, kuBa uhleli esithi “ngumkamntu.”

Kwakhona, xa siya kubika abafazi komkhulu, siya siphathe (1) ukuzalwa—apho ezi ntombi zizalwa khona, ubungakanani booyise bazo, ngokufiya-siyana kwaBo; (2) siphathe isiko—umtshato ke lowo, nokuba ziguqe nje kodwa, zitshatile kusini na. Nokuba abafazi aaba abasekho nendoda yaBo, oonyana baBo kuuphela baya kubambana ngezi ndawo zombini. Akukho uya koyisa ngakuba unina walotyolwa ngezona nkomo zininzi. Kanjalo komkhulu akukho mbuzo uya kuze ubuze inani leenkomo.

Siya fuyiselwa isityebi ngumfo osaqase izitho, engenayo neyokulandula inkomo.

Ziya buza ke izizwe zithi, “Phofu ke, ziyinto ni na iinkomo ezi, kanti nje zinje ukungabi naxabiso emfazini?”

Ke thina, kuthi inkomo yinto yokubekwa apha, igcine-lwe inzala yale ntombi yendayo, ukuze kuthi, ukuba kuthe kwehla into embi ekwendeni kwayo, nokufa kwendoda



UMfu. James Matha Dwane ofunde eNxukhwebe. Umsiki womZi waseTiyopiya. UDwane ngokaMcebuka kaTshatshu kaNtinde. Unchwatyelwe eGini.

njalo, babe nento yokuphila abantwana bomfi lowo ngecala lakulonina. Ungakubona ukutefa komtshana emaXhoseni, kuba kaloku kukho isiqiniseko anaso apha kulonina, esizeza nkomo. Yiyo kanye ke le nto uthi umzi, ukuba uqondiwe ukuba unobuntu, ungabi sakhatzwa ngakubizwa khazi, kuba use ulikhazi wona ngokwawo—ngobuntu bawo. Kwakhona iinkomo ezi bubunqhina obunje ngomsizi lo; kuba nasemLungwini kubalwa imibalo yokunqhina esi senzo.

*UNqulo.*—Izizwe zixelelana ukuba uXhosa ubengenalo unqulo ebukumkanini bakhe. Okunene zitsho kuba zingaboni zigodo, namifanekiso iqingqiweyo ibinqlwa; zitsho phofu izizwe zikhankanye iminyanya, zithi be kunqlwa yona.

Thina ke, lusapho lobu bukumkani, asitsho ukuthi be sinqula iminyanya; kuba be sikholelwe kuvuko lwabafileyo. Sithi thina, ekuveni oobawo se besandulele ukuya eNyangwaneni ebuKumkanini bukamEnzi, oPhezu Konke, ngoko ngabo abang'athi basibuzele, basithethelele, sithi nathi xa sicela into kumEnzi singene ngabo. Loo nkolo ke siyithabathela ekuveni umntu ofikayo esigqebeni, ukhe angene ngothile, owaziwayo apha kobu bukhosi basemhlabeni. Xa umntu acela umthetheleli, akatsho ukuthi loo mthetheleli sel' engoyena mgwebi. Olu luphawu olukhulu lwembeko esibe sinayo ngakumDali. Kuthi uQamatha lo ubemkhulu, kanga ngokuba singabi nabo ubunganga nobugagu bokuya ngokwethu ebusweni baKhe. Nje ngoYohane umBapatizi, be singaziva sinakho nokuwukhulula umtya wesihlangu saKhe.

Kuthiwa amaRoma anqula uMariya, ngokusuka acele yena ukuba abe ngumThetheleli; kuthiwa amaSilamsi anqula uMohamete, ngokusuka amcele nje ngomthetheleli. Ngokunjalo thina maXhosa, kuthiwa be sinqula iminyanya, kanti be siyinika imbeko nje kodwa,—siyixhelele namadini,

sicenga ukuthethelelwa kuSomBawo, uNdikhoyo. Le ncam yeminyanya noYesu Krestu, kuuphela kwencam engebathi abafundisi bahlala kuyo yodwa ukuba babethe baqonda; babeka uKrestu endaweni yeminyanya; kuba zonke ezinye iincam zonqulo loThixo ophilileyo sasise sinazo.

*InGoma.*—Kubo bonke ubukumkani, ingoma ayizanga ibe yintwana encinane, koko umsebenzi wayo iwenza egazini, ichukumise igazi nomphumlo. Ingoma asiyiyo nto yokonwaba, nokuzigcobisa, noxolo, kuuphela; ingaphezulu koko. Zikho iingoma zemihla yokufunza, neyosizi, neyokufa. Ngelifutjhane, angasuka umntu agqibe ngelithi, “Le nto ingoma andaz’ ukuba isuka inge yinto ni na nje.”

Emva kwesiganeko esibalulekileyo, ngakumbi esoloyiso, idla ngokulindeleka ingoma. Kuthiwa uMoses wayitfho piphe akuthi kpelekeqe kuLwandle oluBomvu, zakhungela iintokazi, ziphethelwe ngudade wabo uMiryam, zatfholoza zisithi, “Ihaje nomkhweli walo ulinzulumele elwandle!” UDeborah kuthiwa wavakala eyihlabela, mhla kwabuywa emveni kokugxothwa kukaSisera, mhla impi yaseMeroze yanga ing’athi, “Vuleka mhlab’!”—xa kuthiwa, “Qalekisani iMeroze, sitfho isiThunywa sika-Yehova, kuba ingezanga kuwunceda umkhosi kaYehova!” Kuthiwa kanjalo zeza zingqungqa, ziqamba, iintokazi zakwaSirayeli, ukuza kuhlangebeza umkhosi kaSawule, emveni kokuba ebulewe uGoliyati, agxothwa amaFilistiya. Zazihamba zibubula zisithi:

“KuSawule ngamawaka.

KuDavide ngamafumi aamawaka.”

Ukumkani uDavide ubheleli enehlokondisa labavumi, abamafumi-fumi, liphethelwe yimbongi, uAsafu, noonvana bakhe, kwa noonyana bakaKora.

Nasebukumkani bukaXhosa, azibanga mbalwa ingoma zamaxeja athile, awobumnandi nawosizi. Kuthe ngomhla waseMgwangqa eNqunhwa, lo mhla aphela amaNdlambe, afa kunye nenkosi uMxhamli, ngeyeZembe, wathi akulitfho umfo kaMakhiva *iGwatyu*, ingoma yomkhosi, wathi kanti umzi usaphilile, wakhungela phezu koMbodla, umfo kaNdlambe.

Emkhosini wamaNgesi kothi, nokuba se kusele isihlanu esi, se siziqonda naso ukuba se singabafi, sothi eso sandlana sinye sisaphula imipu, sibe siwutfho um“Hobe woKumkani.” Kanti naxa umkhosi wonke utfhona nenqanawa, yothi phambi kokuba ithi zozololo, lube se lukhe lwavakala uhlwahlwane lom“Hobe woKumkani.”

Ndithi ke ubukumkani bukaXhosa, nje ngobukumkani beembongi neemvumi—beembongikazi neemvumikazi—abubanga semva nakulo eli cala. Zaza ezethu iingoma zakholisa ukuhamba nabantu abathe bazihlabela, okanye abathe babaluleka malunga nazo, nje ngezi:—

EkaGarabe	<i>umDudo.</i>
EkaNxele	<i>iThabu.</i>
EkaNtsikana	<i>uNgub’ enkulu.</i>
EkaNdlambe	<i>uWankuntuza (ingoma kaMfi).</i>
EkaNgqika	<i>yiNjinana.</i>
EkaSaqili	<i>umQolo weNamba.</i>
EkaMaqoma	<i>uGusawe.</i>
EyamaGqira	<i>umHlahlo.</i>
EyomKhosi	<i>umHobe neGwatyu noSidyume.</i>
EyabaKhwetha	<i>umYeyezelo.</i>
EyabaFazi	<i>iNgongobala nomGululu.</i>
EyoMfu. uTiyo Soga	<i>“Lizalise idinga laKho.”</i>
EyoMnum. uRichard Kawa	<i>“Umhlaba weAfrika uya lila.”</i>

EyoMfu. uJ. K. Bokhwe *“Vuka, Debora!”*

EyoMfu. uJohn Bennie *“NKosi, sihlange.”*

Ndiya lufiya ke olunye ukrozo olwalukho ngemihla y. ngaphambili, nolusaya lufika ngokufika ngezi mini, kuba iziganeko ezikhulu ziseluthotho ezizayo.

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ISAHLUKO XXVI.

INKQUBELA PHAMBILI.

Le nto iyinkqubela phambili yesizwe, ilunga kukuthi iphume ngaphakathi kuso, asiyonto ilunge ngokuvela ngaphandle. Nditsho ke ngoko ngombulelo ukuthi ngale minyaka isekhulwini lufikile ukhanyo phakathi kwethu, lusiza nezizwe ezimhlophe, se kukho ulutho olubonisayo ukuba inkqubela phambili ingene eluhlangeni; yaye ibihleli ikho kakade.

Phambi kokuba ke siye kwezenkqubela, umfundi uya kukhe asivumele sizibuze imibuzwana ibe mibini-mithathu Owokuqala ke umbuzo naangu :

**Singoobani na ?**—Thina bantu bamnyama bale Afrika iseZantsi sithe kule minyaka ikufuphi nje sazifumanela igama lokuBa “Silusapho lukaNtu.” Uya buza ke omnye uthi : “Ngubani na uNtu ?” Impendul ithi : Zonke ezi ntlanga zikule Afrika iseZantsi, noko zingadibeneyo ngentetho zidibene khona ngeli gama lokuBa umntu “ngumntu.” Loo nto ke yenza ukuba iingqondo zethu ziye ekuthini, ma kuBe sasiluhlanga olunye apho sasiphuma khona, size kwahluka-hluka apho ku“Ntu.”

Uya buza ke kwakhona omnye uthi, “Xa uThixo waye-sithi ‘Ma senze umntu,’ wayethetha uNtu lowo na ?” Impendulo ithi hayi, u“Ntu” akanguye uAdam; sizibiza ngo“Ntu” nje kungokuBa ilelona gama sisuke sadibana ngalo, saza ke salenza oyena “Khokho-wooKhokho” bethu, thina luhlanga lumnyama.

KwelakwaZulu, naseSwazini, nakwezinye iintlanga ezithile ezimnyama, umntu omhlophe, umYurophu akabizwa ngokuBa “ungumntu,” kungathethwa ngo “mntu” se usazi ukuba akuthethwa ngaye umYurophu. Sithi, maXhosa, esifumane sabopha nomYurophu, sathi “ungumntu naye.” Leyo ke into ifana kanye nenkululeko yentliziyo yomXhosa, into ehleli ilindele ukupha, nokuBa ayisenanto yona ngokwayo, ixolile kukuba omnye azuze, ahlale ze yena.

Eli gama ke lika“Ntu” lingasinceda kakhulu sikhe saliqhela, kuBa nasezizweni ezizezinye eli gama lelona gama lithe lasifwankathela kakuhle. Singaphuma ngalo nakwincukacha yeenkcuku-nkcuku zobuhlanga, eziye zisidofelela zisixinzelela ezantsi ngakumbi, sisezantsi kakade. Omnye umbuzo obalulekileyo ema sizibuze wona ngulo :

**Sivela Phi na ?**—Impendulo yalo mbuzo ma sikhe siyi-fiye ngokwanamhla ngakumbi kuBa sidwalaze kakhulu kuwo kwincwadi ezayo. Kodwa asiveli khona eYurophu, noko se siwaxhome kangaka nje amehlo khona, silindele usindiso lwethu eYurophu. Kumhlophe ukuba sihla sivela emantla eAfrika. Umntu yinto eziphuthuma ngokwayo yakuba ngumntu onengqondo; ixele bani? Ixele uMosisi, yena kuthiwa “Wathi akuba mkhulu, wamangala ukuba abizwe ngokuBa ngunyana wentombi kaFaro.”

Umbuzo wesithathu ngulo :

**Sinjani na ibala lethu ?**—Bathi abanye siluhlanga oluntsundu. Inxenye ithi siluhlanga olumnyama. Aaba bathi sintsundu banengqondo yokuba asifani nankomo, yona nto imnyama tshu. Aaba bathi simnyama, nabo bathi asizizo nkomo ukuba kuthiwe sintsundu. Okunene inkomo entsundu yesakuba ibambe ubugwangqa nobumnyama. Thina ke asimnyama ngokwenkomo okunene, sibambe ukukhanya. Zikho zona iintlanga ezimnyama emaNtla eAfrika namalunga enTfona-linga. Ngoko ke xa

sithi thina simnyama singathi ezo ntlanga zinjani na zona ? Ngoko ke ma baqabele aaba bathi "Siluhlanga oluntsundu."

Umbuzo wesine ema sizibuze wona naangu :

**Ngubani na uKafile, (Kaffir) ?** Eli gama lafika neentlanga ezimhlophe, zathi singooKafile sonke thina luhlanga luka "Ntu." Sithe ke nathi ngobuntwana sayithathela phezulu loo nto yokuba thina singooKafile.

Eli gama lithi " Kaffir," ligama lesiArabu ; ngelo gama amaArabu kuthiwa athetha ukuthi " **Nqholo.**" Aye ke wona ayelisingisa kumntu wonke, omhlophe nonjani, ongelilo ikholwa lompolofiti wawo uMohamete. Ke kaloku abaPhuthukezi bathanda bona ukulambulela thina bakungalifuni ; zase zisuka nezinye iintlanga ezimhlophe zisibiza ngalo zakuqonda ukuba nathi siya thanda ukuba ngoo- " Nqholo."

Ngoko ke, nge kulungile ukuba elo gama libi lisiwankathele kangako iBiligama elihle, elinje ngeliya lithi a " Bantu." Ngoko ke kukuthi ukuyiphelisa into esayivuma singayazi, samkele into esayichasa kwa ngokungaqondi.

**Iimfazwe.**—Phambi kokuaba sibuyele kwindawo yethu yenkqubela, kuhle ukuba sikhe siyixele ukuba ayihambanga kakuhle, ngenxa yoropozi lweemfazwe esizilwe nama-gwangqa, zasisixakaniso ke phambi kwenkqubela phambili. Kwincwadi ezayo sichukufe kakhulu izizathu zeemfazwe kwa neemfazwe ezibe khoyo kumaXhosa, kuBeSuthu, kwaZulu, kumaNdebele, nakwiAfrika eseZantsi iphela. Ngoko ke apha azikuba nandawo.

Ezi mfazwe ziluthotho, kuthiwa xa kuthethwayo ziqalwa sithi bantsundu : (1) ngokugqitha imida ekuvunyelweneyo ngayo. (2) Ngobusela beenkomo zamagwangqa.

**Malunga nemida :**—Umntu omhlophe weenza izigqibo nomntu wokuqala adibene naye,—engento. Baze babe se benetyala ke ngoko nabanye, elixa bangazi nento ngezo zigqibo. Axhobe alwe, umLungu, esilwa nomntu omsulwa.



*Lo nguKadeni Kona Maqoma, ozalwa nguNofosi, intokazi kaMatu iMpondokazi. Ngowakulo Ngcwelefe.*

**Malunga nobusela bempahla :—**Ukufika kwa bantu abamhlophe kweli lizwe, babengamahlwempu kakhulu, bengenankomo, bengenanto. Ezi nkomo zabo siziginyela amathe kangaka asifumani ukuaba yayiziziphi na yayisithi nje abancenkomo? Iluluneli yokuqala uVan Ribeke uya zixela yena ukuziginyela kwakhe amathe iinkomo zamaLawo koko iimeko za zisamxakile, kuaba babesembalwa.

Ekuheni abantu abaNstundu abakwiKoloni yaseKapa; amaXhosa ke kanye, ingabo abafikelwa tanci lukhanyo, ibiyimfanelo yodwa ukuaba ibe ngabo abakhokela ezinye izizwe kwizinto zokhanyo, nezenkqubela phambili. Okwene kube njalo kancinane, nakuaba ihambelo phambili yaseKoloni inqhutywa-nqhutywe kakhulu ziimfazwe ezi zingaka zamaXhosa, ayakhawuleza ke ngoko. Ithe kanjalo yantlithwa-ntlithwa bubukhwele bamagwangqa, ahlala emgxelefile umntu omnyama oyika nokuba azenzele nejifini,—amgcina ngomvuzo ophantsi kakhulu, kwathi elixa aqondayo ukuaba awumlingene nakancinane, kuaba kokukhona bawuphungulayo nawo ngeerafu ezininzana zochuku. nangokumthelekisa ukuaba alwe yedwa.

**Isinala.**—Izikolo zabafundisi, nje ngoko se sikhe satfho kwizahluko ezingemfundo, zenze lukhulu ukuwukhanyisela umzi ontsundu ngemfundo, zayenza loo nto ebunzimeni, kuaba umndilili omhlophe wawusithi bayoniwa abaNtsundu ngokufundiswa; waye nomndilili wabantu abamnyama usithi “Le nto imfundo iya hilizisa.” Kuthe ke ngoncedwana lwemfundo yasezisinaleni, nakuaba nazo zaziphelisa amandla ngokukhweletelana ngobuhlelo, waphuaba wona umzi, waswela izinto nje kodwa, zabe iintloko zona zihlambulukile, zintle, ngohlobo olufe lusakuabamangalisa nabafundisi.

**Idolophu.**—Eli gama lithi “Dolophu” sisiBulu esithi Dorp. Thina yonke into eyelele edolophini be sisithi “sisixeko.” Nangani ke iidolophu ezi se zizindawo ezi-



nyembenyekenkanga ; noko ziwenzile kakhulu umsebenzi wokuhlamba ubumnyama phakathi kwethu,—Ge zifanelwe ngumbulelo. AGe maninzi kakhulu amadodana awafjiya amakhaya, aya kufuna imisebenzi ezidolophini, aye khona engazi nto ngamfundo nangaliZwi, abuye sel' efunda amaculo noozibayibile sel' engabafumayeli beenDaba zoXolo, babuye kanjalo se bekwazi ukuphatha amakhaya abo ngendlela yokhanyo. Babe baninzi ke abanjalo nasezintombini.

Enye inkonzo entle kunene eyenziwe ziidolophu ife kukuhongozela amadodana neentombi ezigxothwa ngabafundisi kwimizi yezikolo. Se sitjhilo ukuthi abafundisi be belawula bengakhathazwa nto kuloo mizi yabo bayini-kwayo ziinkosi zamaXhosa ; ebegxothwa umntu nangesiwo esingakanani, umhlawumbi engawanga, ngokusuka angazigobi ngokwaneleyo, okanye ngokusuke abe nomfuza kwinto abayigqibileyo. Le ndawo kulusizi ukuthi nabantsundu abafundisi bafike bangena kwa kuyo.

Bathe ke aaba bagxothwa, bafika beenza umsebenzi omhle wemfundo neliZwi kwezo dolophu baphanzele kuzo nje ngoko ixelayo le migcana ingezantsi :—

### IIMBACU

#### YimBongi YakwaGompo

*“ Ngokuba uNyana womNtu weza kufuna nokusindisa oko kulahlekileyo.”*

Kwezi nyanga zikufuphi nje, zalo mnyaka udlulileyo, ndibe ndimi nemadoda amaSini angabafumayeli kwimvaba ngeemvaba, sisalathisana ngandlukazi ithile yenkonzo, sibonisana ngobuhle bayo ngaphakathi nangaphandle. Ndide ndabuzisa ndisithi kwenziwa yinto ni na le nto izindlu

zeenkonzelo ezisezidolophini zinkulu, zintle, ngaphezu koninzi kwezangaphandle, kanti ngaphandle kulapho kukho abantu abakhulu, izityebi, namanene? Undiphendule kamsinya omnye wabo esithi: “Ezi zindlu zilandele abanini-zo.” Ndifune ukwazi ukuba ukutjho oko uthetha ukuthi ni na?. Uqhuba wathi: “Ezi zindlu zakhiwe ludodana lwasesikolweni, oluya lwagxothwa ngabafundisi emakhaya ngenxa yezimilo zalo, lwaza ke lwabacela apha ezidolophini; uThixo uya bonisa ukuba akawalahlanga Yena.” Uthe akutjho lo mfo ndeva ukuba la mazwi akhe andingene nzulu (noko ndingathandanga kutjho) ndafumana ndathi “Utjho, mfo ndini?” Uthe yena, “Ewe, nditjho.” Sithe sisahlukana ndaye ndiphethwe yingcingane yokuba kanene ngokwabafundisi, umfana owenze isoono, ma kagxothwe kuyo yonke le minyango yakwabo, angabuliswa, kungathethwa naye njalo-njalo. Baya tyhutlula ke apho, kuba umooni lowo akaaba salifumana nethuba lokuguquka.

Le migcana yeyokuzililela kwaabo bagxothwayo :

Siziimbacu sifoneni	Asiseva ngakutyelwa
Bemi balo mhlaŋa :	Khona ngokwanamhla,
Be seyele ezonweni	Ngokwethu sizibonela
Kwezi zalo mhlaŋa.	Wona lawo Mandla.

Abafundisi boobawo	Eli namhla lifa lethu
Basisunduzile	Elingabubiyo,
Iqamante engoobawo	Lifuywe ngoobawo bethu
Ibancedisile.	Lelingagugiyi.

Izwi lomSindisi lona	Ezi zindlu siya zaakha
Silifundisiwe,	Ezidolophini
Izibalo zonke zona	Singulel' uThixo apha
Sikwazazisiwe.	OwaseZulwini.

Abaſumayeli bazo	Yena wayeze kufuna
Ngabavela kuthi,	Aabo banje ngathi,
Neengqingqwa zebandla lazo	Wafika wasiphuthuma
Ziphuma kwa kuthi.	Waphalaz' igazi.
Xa sitshoyo asizingci	Ixabiso lomphfumlo
Thina balahleki,	Uya lazi Yena,
Iindlebe asizivingci	Ngoko umsont' oqhumayo
Ngakubaluleki.	Akawucimi Yena
Salandelwa nguMesiya	Sithandazeleni ngoko
Ekumkeni kwethu,	Maſandl' omHlekazi,
Akazange wasifiya	Sibikeni futhi ngoko,
UmKhululi wethu.	Nani Bandlakazi,
Kude kwakwesi sithuba	Singa singambon' uYesu
Sisanqakwa nguYe	Noko siziimfama,
Asinike igxalaba	Singa singanay' uYesu
Sakubiza kuYe.	Noko siziqhwala.

**Amaphepha eenDaſa.**—Isinala yaseLovedale (Dikeni) ayijiyanga nto inokwenziwa ingayenziyo, ekuzameleni inkqubela yaſantu aſantsundu ukususela kwa sekusekweni kwayo ngowe1841. Phakathi kwezenzo ethe yazenza zemfundo kube kho namaphepha eendaſa, angentetho yesiXhosa. Umfundisi owafika nesificilelo ngomnyaka we-1823 nguRev. John Ross, M.A., ozele uBlesi (Dr. Bryce) noRichard, uyise kaBrownlee J. oseTholeni ngoku.

Iphepha lokuqala elenziwa ngabafundisi, liphepha ekwakuthiwa li“ Khwezi,” elaqalwa eGwali ngowe1845, laza lalikelwa elo be kuthiwa: “Indaſa.” Ngelo xefa oo“ a ” besiXhosa babese behluzwe balungiswa kwa ngaaba bafundisi baseTaſe, bephethwe nguRev. John Bennie uyise-mkhulu womOngameli waſaHloli bezikolo nemfundo yaſaNtsundu, uW. G. Bennie.

Eli phepha lalinentetho emnandi efundisayo; lihlala liſa nemihlathi eyakhayo evela kwincutſhe yesiXhosa,—

**URev. Tiyo Soga.**—Lo mfundisi ngunyana womphakathi omkhulu kaNgqika noSandile unyana wakhe kuloMbombo. USoga lowo ngunyana kaJotelo owafa ngefazwe yamaLinde, uJotelo ngokaMtika, kaKhonwana umJwaja, awathi ngaye uNtsikana: “Lo mzi kaKhonwana siwubizile.” Amakholwa kaNtsikana aya kuSoga lo eTyhume, ngomyolelo kaNtsikana,—uSoga ufa sel' elixhego nje, ufele emahlathini ngoNchayechibi, (1877).

Afika ke loo makholwa athelela kubafundisi ababeseTyhume apho, kwintlanjana ekuthiwa liGwali, eyabizwa ngoGwali kaTſhiwo. Babelapho ooBuluneli (J. Brownlee waseGqubeni, noTſhemese aſadala, uyise kaRev. John Aitkin owaseka isikolo sikaBacela eThunxe, kwimiNgcanathelo, wathandwa ke lo nyana kaSoga, wacelwa kuye, wafundiswa ngabafundisi,—ixefa lokuzalwa kukaTiyo likwi1829. Ufunde eLovedale, xa yona isisikolwana esiqalayo ukuvuthwa; ude waya kuqulunqwa Phefeya kwelamaSkhotſhi; kuthiwa yaſa ngumhla omkhulu kumaSkhotſhi mhla lo mfo kaSoga waſekwa izandla Phefeya. Kuſa ekhumbula ubungqingqwa bofumnyama bakowabo, aye eza kuya kubulwa ngaye, yaaluzuko olo kuwo, nento yokuzithethelela eThixweni.

Ufike lo mfo kweli lizwe ngeNgqawule (1856) wafika sel' exhage intombi yelo zwe eyayinguMiss Burnside (uNosantso); esithi ma kube amaSkhotſhi acinga ukuba iintombi zeli lizwe azikulazi ixabiso lalo mfundisi, ziyichithe ke ngoko le nto intle ikuye. UKumkani uSandile wamnika umGwali ukuba awuqale khona umsebenzi wakhe ukuze kube kho esi sikolo sasemGwali kaNgqika. Uthe elapho wacelwa nguKumkani omKhulu uSapili, ukuba aqale umsebenzi kuye eThuthuſa. Ngelo xefa uSapili wayeseQhoſa kwaHolela. Weenje njeya umfundisi lowo, esabela ubizo, eſiya umsebenzi omkhulu awenzileyo emGwali.

Wabubela eThuthuza apho ngomnyaka we1871, xa aminyakana ima42. Oqonda ke amadodana avela ezimfundweni ukuuba noko wayesemncinane kangako uTiyo lowo, wayeselenemizi vezikolo eliqela ayisekileyo,—waguqula u“ Hambo lomHambi ” ngesiXhosa esingenagxa; wawuqhuba umsebenzi phakathi kweenkosi zakhe, nabantu bakowaBo. Oonyana bakhe bobane wabafundisa Phefeya, ebaxelela futhi ukuuba imfundo yabo yeyaseAfrika. Okwenene kukhulu okwenziwe ngaloo madodana phakathi kwesizwe sawo, kukhulu nakwenzayo nangoku, kukhulu nesithembe ukuuba asaza kukwenza; ewe, ngalo lonke ithuba asekhoyo uXhosa, sithembe ukuuba igama likaSoga aliyi kuBa sawa phantsi ngezenzo ezihle.

Phakathi kwamadoda akowethu athwele ubunzima besizwe, anyamezele konke ukucukucezeka kwemfundo, nje ngoko olu luhlu lulandelayo luya kubonisa, ayikho ekhe yathwala nje ngo—

**Gwayi Tyhamzafe.**—Lo ngumfo wasemaNgwevini okanye emaGudulwini; ngumfo waseNcemeza kwimi-Dange ngokweZiko lobukhosi. Uvelele emDala phakathi kweDike neBofolo. Ngomnye wabafundi baseLovedale, ngexa lamzuzu, isekho kanobom imfundo, ise nezibaxa zayo. Uthe akugqiba ukuyibutha loo mfundo, wakha wamana efundisa nje ngetitjhala kweli lizwe lakowaBo. Akuba ebekiwe izandla nje ngomfundisi ngowe1873, unyukele kweliphezulu eKhimbili, ngemihla yayo yamzuzu wavulela inKosi yakhe izidiliya, apho be kulubobo nohlololwane, ngenkuthalo enkulu nokuzincama. Kamva unyukele eTransvaal, kwelamaAuwu, apho afike wayihlwayela imbewu yoXolo, entlango, ilizwe kusesemnyameni, abe omhlophe umntu engafuni kuvanto ngomfundisi ontsundu oze koono izicaka. Kuthiwa wawenza loo msebenzi we-nKosi yakhe ebophe ibanti yindlala, engenamhlobo, ziphezu kwakhe izithukuthezi neentlungu. Namhla nje

kwelo zwe waliqandulayo, abafundisi abahlanu abaneli, ngenxa yobubanzi bomsebenzi eZoutpansberg. Ide inKosi yakhe yathanda ukumphumza, ngowe1896. Wasiya amadoda afunde kunene kunye neentombi ezikwanjalo. Umninawa wakhe uPeter osemNqhefa, yenye yamadoda akhonze uFulumente nesizwe ngoButitjhala, ede yadla umhlala-phantsi (*Pension*).

Intsapho kaP. Tyhamzafe lowo izibalule kunene yonke ezifundweni, eLovedale; ekaGwayi lo intsapho incedwe kwa nguye, kuBa uyise uyifiye ingekabi bantu. **UTyhamzafe** yinto kaMejana kaOya.

Kwa seDikeni apho kube kho iphepha lesiXhosa ekuthiwa “ SisiGidimi samaXhosa,” kuBa eliya le “ NdaBa ” lalingasekho nalo. Eli phepha liqalwe xa umzi uqalayo ukuthanda ukufunda, usayibuka into esesificilelweni; phakathi kwabasebenzi falo eli phepha kube kho iyolisa elikhulu, umphakathi ongu—

**Wm. Wellington Gqoba.**—UMn. Gqoba lo, uMbaba elinye igama, ngumfo wasemaCipeni, lichaluza elikhulu, kwizinto nakwintetho yesiXhosa, ogxa bakhe ingaba nguMn. Wm. Kobe wasePirie, umzukulwana kaNtsikana, noRev. T. Soga. Uzalelwe kwaGaga ngowe1840. Imfundo yakhe ibingatyalanga iye phi; kodwa ngaloo ntwana eBenayo isekwe phezu kwengqondo enzulu yemvelo, nokuthanda isizwe, wazenzela igama phakathi kwamadoda afundileyo. Amava akhe amnika izifundo ezingazuzwanga ngabanye. Wafundela ukukhanda iinqwelo eDikeni, wathi akufeza, wazenzela ififini lakhe eQonce. Uthe wakhonza kakhulu umzi wakowaBo ngoButitjhala, kwii-ndawo ngeendawo, nangeminye imisetyenzana yamandla neyehandla, kuBa umsebenzi ubengawukhethi. Ubengumbali omkhulu wephhepha lesi“ Gidimi,” apho iziqhazolo zakhe nanamhla nje zisatsala ingqondo. EKhimbili wakha wakhonza uFulumente. Lifike ixefa lakhe lokugoduka

eseDikeni apho, kowafo, xa ahambela futhi amaTabe ase-Tyhume kwaNomadolo, kukho injongo yokuba abekwe izandla abe ngumfundisi wawo.

Ubube ngowe1888, xa ayindodana ekwiminyaka ema48, ejiya unyana omnye, neentombi ezimbini. UGqoba ngunyana kaPheyi, lowa waphuthuma inkomo emdaka kaNtsikana kuNxele.

Phambi koMn. Gqoba lowo apho kwelo phepha lesi-“Gidimi” saseDikeni kwakukho enye indodana encinane eyaba yintsika ebalaseleyo kwizinto zenkQubela Phambili yeli lizwe, kwada kwaphathelela ezintlangeni. Igama lendodana leyo ngu—

**John T. Jabavu.**—Lo ngumfo waseNxukhwebe ngokuvela nangemfundo yokuqala; ngowakwaJili ngokobuzwe. Ilanga ulibone ngowe1860, uphume emfuthweni eNxukhwebe, wakha waya kufundisa nje ngetitshala; uthe esekufundiseni kwaSomaseti, waqonda ukuba akakazi nto, waza ke ngoko wazimisela ukufunda ukwandisa obo buncinanana. Okwenene waya eLovedale wafundiswa ngaphandle kwesikolo, ezama uviwo lweMatriki, awada waluphumelela; kwa ngalo elo xefa wayancedisa ephepheni elo se likhankanyiwe, lesi “Gidimi,” eyona nto wayeyibizelwe ngowe1881 nguSomgxada.

Kuthe kuuphi ngowe1884, laphela ixefa awayelicelelwe eSigidimini, waza ke waya eQonce, xa aminyaka ima25 uthi wayesiya kufuna ukufundiswa uBuGqwetha; koko uInise umtyhalele ukuba aqale iphepha esithi bomxhasa yena ma kangaxhali. Ngaloo mihla iqela lamaBulu leBondi, umzi ongamaNgesi lalingawumisanga kamnandi, aza ke amaNgesi azama ukusondeza ngakuwo ivoti yoNtsundu, eyayinesigxeko sokuba yi“Voti yebulankete,” kuba oko kwakusavota neqaba xa linempahla eyaneleyo. Akuba uMnu. Jabavu eliqalile okunene iphepha elo, alixhase kunene amanene lawo amhlophe, ezama imvisiswano yoNtsundu

neNgesi ekuchaseni amaBulu embusweni. Igama lalo kuthiwe zii“Mvo zabaNtsundu bomZantsi weAfrika.” Lilo eli lisaqhubayo nanamhla eQonce, nakuaba ngoku se likwezinye iimeko ezingezizo ezo zamhla mnene. UmHleli lo wazisebenza naye ngokwakhe ngokuzigcina esimilweni esihle esemncinane. Kwathi kwizinto zombuso wase-mLungwini waasisitshatsheli nenkokeli. Ubenazo iintjaba kanofo, ezinga ngaye ngeempembelelo namandla, ezambetha waasisigogo, akaba nako ukumelana nazo ezintlanganisweni. Unoonyana abalinani, abafundisiweyo nabo kwanje ngaye, kodwa omkhulu uMn. D. D. T. Jabavu, B.A. (Lond.) yena waya kufundiswa Phefeya; nguye lo waqalayo ukufundisa kule Koleji ise Fort Hare yabantsundu, eyasungulwa ngomnyaka we1916. Umninawa wakhe uAlex Macaulay (Meke) ubambe indawo kayise yena ephepheni.

UMhleli lowo ulifiye eli ngomnyaka we1921. xa aminyakanana ima61.

Omnye umlungisi wesizwe ngeli xefa sinalo, nokhule wada wavela ngamagxa kwabangaphambi kwakhe, nabakhoyo, uphume eNcemera (Peelton), kwisikolo somfundisi uBaliti (Rev. R. Birt). Lowo ke ngu—

**Rev. Dr. W. B. Tubusana.**—Ilanga lo mfundisi walibona kwizwe lakwaSomaseti, eMandi, emva koNongqause, ma sithi ngowe1858. Imfundo yokuqala uyifumene ePeelton, phantsi koBaliti lowo; uthandwe kakhulu ngumfundisi lowo, esicinga ukuba wabona ukuba umntana lo mhle wamthabathela kuye, wada wamsa eDikeni emfundweni, wabuya ngokuba yititshala apho kowafo, wabekwa nezandla wancedisa ebufundisini. Incwadana yaseLovedale eyi“Past and Present” ithetha kakhulu ngaye lo mfundisi.

Ekufeni kukaBaliti ngowe1892, ufiye yena endaweni yakhe, esithi ngunyana amzeleyo. Kuthiwa usingise

eBandleni lakhe esithi, ukuba liya mamkela lo nyana wakhe, uya kuxola kukuba anchwatyelwe kweli lizwe, eNcemeza apho; kodwa ukuba alimamkeli, uya kugoduka aye kunchwatyelwa Phefeya kwelakowafo. IBandla kuthiwa lathembisa ukuba liya kumamkela; ukuze ke uBaliti anchwatyelwe eNcemeza. Kodwa kulusizi ukuthi iBandla elo ladungwa-dungwa ziinchuka, alaba nakuma ezwini lalo. Kukuze ke uGqira lowo abe ngumfundisi waseMonti. Ngowe1905 iKomiti yabaguquli beziBalo eziNgcwele, yasusa yena ukuya kongamela uficilelo lweBayibile yesi-Xhosa Phefeya. Ekubuyeni kwakhe apho, kwisithuba esikufuphi nomnyaka, ubuye enguGqira Weento zobu-Chule (Dr. of Philosophy) kanti ke lo mjila uwuthiwe jize yiKoleji ethile yaseMelika, eyi“McKinley Memorial University” enamagunya okukwenza oko, kwaabo ibaquadileyo. Ubuye kanjalo ephethe incwadi enkulu edumileyo u“Zemk’ inkomo Magwalandini,” ayificilele kwelo zwe, phezu kwezinye iincwadi abemana eziguqulela esi-Xhoseni. Ngowe1910 uBe liLungu lePalamente, ye-Zwana laseKoloni (Member of Provincial Council), emele elabaThembu, waangumntu omnyama wokuqala ukuba kwelo wonga. Asingezithi nqa iziganeko zomfundisi lo kule ncwadana, iziganeko zenkqubela yokwenene, ma kwanele oko se kumana ukuvakala ngaye kwezinye izahluko.

UKumkani welaBeSuthu uLetsea II, wada wakha wam-mema ukuba akhe aye kuye ambone kudala esiva ngaye nangokuthethelela kwakhe aBeSuthu Phefeya.

Ugqira lo ngunyana kaFuBusana into kaMbonjana, ka-Ngxakiya, umCifa, baliqela kuyise, yena unoonyana ababini neentombi ezilinani. Igama lakhe nguMpilo,—uNophanyaza lo ligama lomLungu (uGilbert) awayekhonze kuye ngaloo mhla weza nexhoba elininzi ngemFazwe kaMlanjeni.

Igama lakhe, kwanje ngoMnu. JaBavu walenza lihle ngokuzithoba nokuziphatha kakuhle kwa sebuncinaneni, nangenkuthalo emsebenzini wakhe.

Ulijiye ilizwe ngomnyaka we1936 iminyaka yokubela ima78.

Enye intsika entle, eyomeleleyo yeli lizwe, nede yaya yavela nangaphaya kweelwandle, ngumfundisi owayengowaseWesile, koko ufe ngo1916 sel’ ekude lee nelo hlelo. Igama ngu—

**Rev. J. M. Dwane.**—Mhlawumbi emaXhoseni ngeli xesha okanye kule minyaka, asikafumani ndoda icoleke ekuzoyiseni, nasekukwazini ukuzibamba eminqwenweni yamawonga nje ngaye uJames Mata Dwane lo. Naye ukwalithole elikhulele phantsi komfundisi omhlophe uLampulo (Rev. Lamplough) waseWesile, ufundiswe nguye kwisikolo saseNxukhwebe, oko imfundo ibisekho, wada waphumelela waangumfundisi: uBe ngomnye wamadoda antsundu ambalwa athembekileyo, ade ke ngoko wanikwa ukongamela amaBandla (*Superintendent*) isiganga esinqabileyo eso ukuba sinikwe umfundisi ontsundu. Kuthe kufuphi ngowe1895 wacinga ngokuya Phefeya ukuya kucela izandla, ukuba kwakhiwe isikolo sokufundisa amadodana antsundu umsebenzi wezandla, eBaThenjini, e-Ndwana. Ewelile ukuya eNgilane kuthiwa ubuye nayo imali; apho into ize kuhla khona kube sekubizweni kwayo imali leyo ngabongameli BeBandla elo, ingabizelwa kwenza lo msebenzi yayicelelwe wona. Woyisakala yile ndawo, walifiya iBandla elo, waya kwelaseTiyopiya Obo ke yayibubutyalikana obabuse buqaliwe eTransvaal nguRev. M. M. Mokone, ngowe1894, babizwa ngelo gama. Uthe efika apho ngowe1896 wabe egqithiswa esenziwa umthunywa wokuya kubandakanya elo Bandla neA.M.E. (African Methodist Episcopal), eMerika; lutho noko lumboxo utshuli lwamakowafo aseWesile, ukumthintela, nokwenza

ukuBa aze angamkeleki kwelo zwe, watyhudisa yena, kuBa ubengumfo ohlaba ngeempondo zombini. Ufike eMelika wathathelwa phezulu kakhulu, wada weenziwa umVeleli (Vicar Bishop) wamaBandla elo hlelo akweli lizwe.

Ukususela kuloo mnyaka wawela ngawo we1896 yaba yingqufu ngoku indlela eya eMelika, amadodana eli lizwe esiya kufuna imfundo angayinikwayo kweli, kwelo zwe; aze afumana inkuthazo engencinane kwelo zwe. Kukho abathi akayisiyanga imali kumaWesile; kodwa incwadi kaRev. Lamplough eyayisiya kwiAtshibifopu ithi wayisiya. UBe namaxefa athile uMnu. Dwane ewela ukuya eMelika; ude wakha wawela nomfundisi omkhulu weA.M.E. u-Bishop H. M. Turner ukuza kweli, wabeka iqela labafundisi izandla, ukuze ke noMn. Dwane amenze iBifopu; kuthiwa esi senzo sachaswa kakhulu eMelika; kodwa incwadi kaBishop Turner ithi: “NguBishop Gaines yedwa ondichasileyo ngesi senzo, indlu yeeBifopu yandibulela nesininzi seKerike.”

Ngeli xesha ke umFu. Dwane kwakuxa ujonge kuye wonke umzi omnyama, ungamjonge ngamsindo, ngaphandle kwaabo wathi wemka neqamente zabo. Kodwa kwalile kanye kweso sithuba, ngowe1909 wothuswa umzi kukuva ukuba uphumile eMelika naanko eye kuzinxulumanisa neTshetshi. Yaqala apho into eninzi yabalandeli bakhe yamphalala. Waye yena esithi: “NdaBona ukuba xa sifuna iTyalike sifanelwe kukuyicela eTyalikeni.” Watsho eyingqwaqwa iMelika ngelithi: “Yathi kanti iBubukhatshakhatshana obungeze bunike mntu nto iyinto: kuBa nayo ithe kanti isajonge izinto kwa seTyalikeni.”

IiBifopu zaseTshetshi zatsho futhi ukuthi: “Le ntsukumo ivela kuThixo;” zaza ke zamamkela zinenjongo yokuba uya kuza nabantu eTshetshi, zeenza iminqophiso eqatha; zadala isebe lobuTyalike elabizwa ngokuba “NgumZi waseTiyopiya.” Waza yena wenziwa umVeleli

(Provincial) wawo. Azibanga ncinane phezu kwakhe iinkathazo zokusekwa kwalo mZi, se kukho nonkwini-nkwini wezikhhalazo zokuba iiBifopu aziyibambanga iminqophiso. KuBe kho ke ngoko elinye iqela eliphumayo kuye, eliphethe lixhatha lakhe, isithethi esikhulu, uRev. J. Gqamana. Kwaza ngowe1915,—emva kweminyaka eli15 elindele ukungcwaliswa kweBifopu yelo hlelo, ababezenzile zonke izinto ebezifuneka,—iSinodi yaseTshetshi yeenza esi sigqibo —“Akunako ukungcwaliswa iBifopu yaseTiyopiya eyahlukileyo kweyaseTshetshi.” Le ntetho iwa emva kokuba uRev. Dwane lowo wavumayo ukuzithoba abe ngumDikoni ade wabuphumelela nobuPriste, iziganga ekwakuthiwe, ongaba yiBifopu yaseTiyopiya angake aphumelele zona. Ithe yakungwabaza impi yaseTiyopiya yile nto, wayizolisa uProvincial ngezwi lakhe elifuthi elithi: “Yithini tu, nina bantu bakowethu, ezi zinto anikazazi.” UDwane yinkosana yakwaNtinde, uzalwa nguMcebuka kaTshatshu kaNtinde. Ubube ngowe1916 eTini; xa akuma68 iminyaka; ufiye oonyana abathathu. Umsebenzi wakhe ewusiyi nomPriste uRev. Wm. Gcule, obesoloko ekunye naye kuwo onke amahla-ndinyuka aloo msebenzi. UGcule naye ulifiye eli ngowe1926 indawo yakhe inokaDakada, ohle naye wabuba wayisiya loo ndawo noJames Antoni, kule minyaka kuBambe okaNgxwana.

La madoda ke ayenze le misebenzi ebunzimeni obukhulu kuBa ayenzela isizwe esichithakeleyo, esiziimfama esizele luzindlo, naluchuku, nomona, ekuthi kuyo yonke into eyenziwayo, kuhlale kukho ilizwana elimdakana elithi: “UNantsi lo uthengisa ngathi.”

Elinye ixhatha lesizwe kule Koloni, kwada kwesa nakwamanye amazwe, ngumfo olulame kunene wakwaGadebe.

**URev. P. J. Mzimba.**—Lo ngunyana kaNtibane Mzimba, ikholwa laseXesi emKhubiso, elabuye lemka apho ebuncinaneni bomfundisi lo laya kuBa ngummi wase-

Dikeni, eSejegu. Umfundisi lo uyifumene eDikeni apho kwa imfundo yakhe yokuqala. Ukhe wangena elucingweni lweendaba, wafunda nokuficilela. Igama lakhe ngu-Mpambani Jeremiah. Injongo yakhe ibe sekuBeni afundele ubufundisi, waye ke enekholwane lakhe kwezo zifundo zobufundisi elinguRev. E. Makhiwane abade baphumelela kunye emva kokunyanathwa okukhulu e-Dikeni, kuba oko ubufundisi baBungeyiyo "indlwani yia netha." IBandla laseLovedale labiza vena, ngowe1875, ukumka kukaLose, waza uqabane wakhe wabizwa lelaseTyhume, eMacfarlan, kwakamsinya emva koko—bamelana kufuphi bawakha umsebenzi ngobunye. Baba ngabafundisi bokuqala baseFree Church, oko umfundisi esoyikeka.

Ngokwempilo yomzimba umfundisi lo ubengancomeki nganto, ekhathazwa sisisu, nesifuba singomelele. Ngelinye ixefa kuthiwa wakha wathiwa nkqampu yinto ekwathiwa lithumba, kwananyekwa imiqo ngabeLungu, suke kwakokukhona umntu agcumayo, awada umXhosa othile, ekungaba ngabom ingenguye umkhokeli wakhe uMavuso Kala, wathi, "le nto yinyam' amakhwenkwe," watsho walinga, kanti okunene umfundisi uya kuncedakala. Kuthiwa kanjalo ubesithi akoyiswa ngengxoxo entlanganisweni, imhlale loo nto, ade abe nesinqhala.

Ngomnyaka we1893 weenziwa umthunywa weFritshatshi yeli lizwe, kwiJubili yaloo mVaba eSkotilani; uphathiswe nomcimbi wokuqokelela imali yokwakha indlu, kuba iBandla lakhe lalise lande ngohlobo lokuaba ibencinane loondlukazi yakhe eDikeni. Okunene ufuye nayo imali eyaneleyo; kodwa kuze kuhla isiqhiphu ngowe1897, phakathi kwakhe nabafundisi abamblophe, malunga nokwakhiwa kwendlu leyo. Uthe xa axela izizathu zokuphuma kwakhe ezilifumi linesithoba kwaqondakala ukuaba ubesel' evuthe-lwe phakathi.





*Lo nguMakhanda Nxele kaGwala !  
UQweqweda phezulu, uMkhont'awungeni !  
Iquthu likaTayi,— Iquth' elingxafe.  
Wafel' esiQithini, eKapa.*

Uliqhubé ngamandlakazi amakhulu eli “Bandla lo-Phumo,” koko abantu balijika bathi “Yityalike kaMizmba,” lonke elikwiAfrika eseZantsi walihamba-hamba eseka ama-Bandla. Uweze neqela lamakhwenkwe elo bandla, kunye nonyana wakhe uLivingstone, ukuya kuwafundisa e-Melika, naye enoRev. R. Damane, wakha wathetha phambi koPresident Roosevelt waseU.S.A. ngowe1901.

Malunga nezinto zemali zaseFritshatshi ekuphumeni kwakhe, wakha waya kuthetha kwinkundla ePhakamileyo eKapa.

U6e nabafundisi abaliqela ababeke izandla, abamfundo ibadlileyo. Ulijiye eli lizwe ngowe1911; uvukwe sisisu esentlanganisweni eNatala wagoduka kungasekuko; wabubela kumzi wakhe eNtafeni, eDikeni. I6e yinkungu nelanga emnchwabeni, namhla kwa6ekwa ilitye lesikhumbuzo. Ujiye oonyana neentombi,—umsebenzi wakhe wonganyelwe nguRev. Jonathan S. Mazwi, nonyana wakhe uLivingstone,—nomhlolokazi wakhe intombi kaBooy Khwatsha. Be kuxa akuma62 eminyaka ubudala.

Enye indoda ekhonze kunene isizwe sayo, yasikhonza kunye nokukhonza kwayo uFulumente, yazenze igama esizweni, ngaphandle kwemfundo, yaphala phambili ngezendo zayo, ngu—

**Captain Veldtman.**—Le ndede6e sithetha ngayo ngumfo wasemaZizini, kwaDlamini, ngunyana kaBikitsha, kaMabidlili. UCaptain lo yenye yalaa maMfengu akha adlula aya ku6a seTsitsikama. Apho isizwe size kumnakana khona, kusebupoliseni eDe6e likaMdodana. Uthe ngenkuthalo nangokuzitho6a kuFulumente waya eqhubela phambili. Kuthe ngowe1865, emva kweNgqawule, ngexefa uSapili awayegxothelwe phefeya komBafe, uFulumente wathanda uku6a eliya liPhefeya kweNci6a alizalise ngamaMfengu, ngasentla kwendlela le iya eMthatha. A6e namathidala amaMfengu ukuya kwelo zwe,



encinga ukuthi uGili usawabambe inqala ngendlela awe-mka ngayo kuHintsisa. Phofu ayexinene kakhulu eDikeni naseNqhubu neBofolo. Uhle enyuka uCaptain ezama umzi ukuaba uwele, ebonisa ukungabi nasiseko kolo loyiko, wada wayoyisa impi eninzi. Kukuze ke kube kho le Fingoland. UCaptain yena uye wamisa eZazulwana ngaseGcuwa. Ube likholwane elingelincinane likaBulayi (Captain Matthew Blyth), imantyi elukhuni kunene yama-Mfengu, eyayisesiXhonxweni eNqhamakhwe, phambi kokuba ithotyelwe eNtlambe ekuBeni yiMantyi eyOngamileyo.

UCaptain lo yindoda yokuqala eyaya eNgilane, yafika yabambana ngezandla noKumkanikazi uViktoria, ekuthiwa inkosazana leyo yathabatha umQulu (iBayibile) xa yayithetha naye isithi: "Obu bukumkani baseBritani busekwe phezu kwawo lo mQulu;" wayehamba nonyana wakhe uCharles, nomyeni wentombi yakhe, uMn. Theo. Ndwandwa.

Ukuqalwa kokuyilwa kweBunga eliKhulu laPhefeya kweNciba elalizindlwe kunene, akaphumanga ephungulelweni lafacebisi, watyatyekwa naye ngamagama amdaka kuaba lalingafunwa.

Uthe ngoku ukuqofelisa waseka ngowe1907, isiKhumbuzo sabaMbo esesithethile ngaso, yena wayezama ukwaakha ngaso ubuzwe bamaMfengu; koko izinto zase-mLungwini ziya mphamba noziqhelileyo.

Ulijiye eli ngowe1909, engaphezu kwamafumi osibozo eminyaka ubudala; kuaba ngophumo lwamaMfengu wayeyinkwenkwana; usjiye oonyana neentombi; neempembelelo ezinkulu zobuMfengu esizweni. Ubelikholwa lawakudala eWesile. Unyana wakhe uTshali umyaleze kakhulu esizweni.

**J. K. Bokhwe.**—Phaya esinaleni eLovedale kwa kwimihla yamzuzu ubungathi uyile, ufike ubone ntwana imnyamana ibala, uze phofu ungabi nasigqibo ngokobu-

Xhosa; ubungafika ke intwana leyo yonwaba-nwabile, iphungu-phunguza, incuma-ncuma, ikhuthela, ibaleka xa ihamba phandle. Landela ke wena ude uyibone isiya kungena eOfi-ini kaSomgxada. Uqale wothuke wakuyibona le ntwana ihleli ibala, kweziphambili iitafile; ibala zimali, kwaye kunjalo nje uza kubuzwa yiyo imve'a phi. Mfutshane kanobom umfo lo, akanasiqu; kodwa lifarafolo ngeendevu,—lithemba laloo mzi elo,—ngulo John Knox Bokhwe lowo!

Ngokuzalwa uvelele kwa lapha eDikeni, nyaka ngemofu 1855. Uyise nguJacob Cholwephi Bokhwe, owakha wafunda, wada naye watundisa apha eLovedale. Ubolekwe apho eLovedale nguTulumente ukuaba aye kuaba likhumla lemantyi ukuqalwa kweofisi vaseDikeni; uthe kunjalo wancedisa ukulafela kwityalike yamaNgesi, ukuqalwa kwayo eAlice, iihadi zingekabi ngaka.

Lo mfo wathandwa nguDr. Stewart eseyinkwenkwana, wabona ukuaba le ntwana ingalunga ekuthunyweni. Ayaanela kuaba ngumthunywa, yatundiswa ukugcina iimali, neencwadi. Umto osandla sikhe sayibunguzulu ekubaleni, wada wanqwenelwa kwiindawo ngeendawo, koko engasavumi ukwahlukana noyise uSomgxada. Kuthiwa iGuluneli uSir Bartle Frere, yakha yamqwenela kakhulu nayo ngowe1878.

Kuthe kuuphi yaqandusela into ayiyo ngendalo,—ubumbongi nobumvumi. Uneencwadi azibalileyo zee "Ngoma," nezeemBali, kwa ne "Ndoda yaMadoda." Ukhe waa-ngumphathi wePosi noCingo eLovedale kwa ngowe1874 kude kube ngowe1898.

Kuthe ngomnyaka we1898 yafika into eyamxobululayo eLovedale, nakuba yayingenguwo umnqweno kaDr. Stewart,—wacelwa nguMnu. J. T. Jabavu ukufika aye kuaba yiKomponi naye kwi "Mvu;" bathi abanye uMnu. Jabavu lowo wothuswa kukuqalwa kwelinye iphepha eMonti

waza wathanda ukuzimanya nendoda engumXhosa, ukulhanganisa ufuzwe. UMnu. Bokhwe eli cebo ulithathe nje ngo "Bizo" lomsebenzi wesizwe; koko akabanga nathuba liphikulo. Ephumile apho ngempilo ungene ebuVangelini bemvaba yakowafo eFritshatshi, —eNdenxa (Ugie). Kwakamsinya weenziwa umfundisi apho eGriqualand East; olona lubizo wayelucise esengumtwana. Unoonyana afaqeqejeke kunene kwa neentombi. Ngoku ungumfo omde kunene kwimicimbi yesiKhumbuzo sika-Ntsikana. EbuFempileni uyenyeye yeeNtsika, nomseki wabo kwelasemaXhoseni. Ngokuvela uvelele eDikeni, apho inzala eninzi yakowafo ikhona.

Ngowe1892 ukhe wawela ukuya kuBona iPhefeya. Ngowe1916 wenziwe umBali womButho weemFundi neeTitjhala ezingamaKristu. Wasweleka ngowe1922, xa aminyaka ima67 ubudala.

**Izwi laBantu.**—Eli ligama lephepha leendaba elaqalwa ngowe1897, latjhona ngowe1909. Ithe inkqubela phambili yakunwenwezela phakathi kwesizwe, kwaqala kwabonakala ukuBona umzi awaneli liphepha elinye; nakuba ndilusizi ukuthi inkxaso yona yephepha elo linye ibe yembi kakhulu, ebonisa ingqeqefo emphasalala kuBantu abafundileyo ngakwintetho nobuzwe babo. Uthe ke lo mzi unolunye uluvo wayila iKomponi ethile yephepha. Ke kaloku kwa nje ngakwi "Mvo," iKomponi leyo ibe nabafukumisi abangabantu abamklophe, baye bejonge ezizezabo izinto zombuso. Yakuba yonke into iyiliwe, kucelwe uChief N. C. uMhala ukuBona aBe ngumHleli walo. UChief uMhala lowo ngunyana womHlekazi uMbodla kaNdlambe, owathunyelwa emfundisweni kunye nezinye iinkosana emva koNongqause; yena ke ude waya kufika naseCanterbury eNgilane; wanemfundo ethe tyi ke ngoko. Inkosi le ekubheleni iphepha incediswe nguMnu. Geo. Tyhamza fe. owayekhe wancedisa kwi "Mvo." Le ndo-

dana ngoku ilikhumfa kwiOfisi yamatyala eQonce; nangemfundo ijubile. Ayibanga nathuba lingakanani inkosi ephepheni, ihle yalifiya, ukuze ke kaloku libe no—

**Mnu. A. K. Soga.**—Lo ngunyana ophakathi womfundisi uTiyo Soga nomSkotJhikazi intombi kaBurnside. Imfundo wayizuzwa kwelo lakulonina, waye nolwimi ilolona akhawulezayo ngalo, ngaphezu kolwakowafo. Ukhe wathi chu ebugqwetheni, wabamba nasekuBeni yimantyi encedisayo kuCofimvaba eBaThenjini. Uthe elapho weenza isigwebo esiqatha kumntu omhlophe ekuthiwa wathengisela umntu omnyama utywala besiLungu, kwaye oko kungavumelekile kwelo zwe. Ithe le nto yeenza ukuthetha okuzungulezayo kwiziphatha-mandla, athe ke ngoko wasifiya eso sihlalo, waangumkhangeleli wabantu imisebenzi okwethutyana (Labour Agent) eMvane. Ucelwe xa alapho ukucelelwa ephepheni eli le "Zwi." Asizimisele kuncoma noko kule ncwadana,—kodwa sinokutjho khona ukuthi, wathi kanti uza kowona msebenzi wakhe. Loo minyaka ilifumi ayenze ephepheni, ayibanga yiminyaka yemfeketho, ibe yiminyaka evule amehlo esizweni. Ngenxa yokungabi nakumbi kwentliziyo yakhe, uBe sisisulu seentlobo ngeentlobo zamatjhivela,—waye umfo ekhululekile ukupha. Imfundo yakhe yeyeAfrika kanye nje ngomnqweno kayise.—Yi "Ngqombo-yoNosantso." Ulifiye ilizwe ekwaCentane ngomnyaka we1938 ubudala bukuma76.

**Olunye Uhloho.**—Ewe, singaphelelwa lixefa sikhe salinga ukuwachola-chola ngamanye amadoda akowethu ancedisileyo nasancedisayo ebunzimeni obukhulu ukuliqhubela phambili eli lizwe. Xa se sikhankanya ooRev. Isaac Motaung, ikhalipha lomSuthu, owada wakhali phakathi kwamakpoti asemaXhoseni, walinga amaphepha eendaba, weenza iincwadana, wada wafa engumfundisi. Linto zooTadebe ooMark kwaZulu, umfundi waseLove-dale owafika kowafo wazama ififini wazama "Iphepha

IoHlanga ” kunye nabanye, iphepha elavalwa ziziphatha-  
mandla ngomona, ngenxa yokuba liphakamisa isizwe,  
kwaye uhlanga lufunwa lungaphakamanga. **UDr. John L. DuBe** (uMafukuzela), umfo ofumene imfundo eMelika,  
waseka isikolo esikhulu, eOhlange, eNatala, ephethe ne-  
phepha leendaBa i“Langa,” engumfundisi wee“NdaBa  
zoXolo.” Iinto zoo**Khambule, Dambuza, nezooMzamo**  
iinto ezafunda eLovedale ngemihla yaphambili, zafika kwa-  
Zulu zaazizithatha,—zakhanyisa, zaangamakhonkco oku-  
dibanisa abakwaXhosa nabakwaZulu. Ekuthe kule imihla  
kwangenelela iinto zoo**Mangena nezooSeme**, iinto ezi-  
funde umThetho Phefeya; nezoo**Msimanga** amadodana  
azama ukukhonza lonke uhlanga oluntsundu ngaphandle  
kocalulo lobuzwe. Iinto zoo**Poswayo, zooMontsioa**, kuBa-  
Tswana la ngamathemba, asafika akukabi kho nto yaziwayo  
ngawo, kusaqafwe izitho kuuphela. EluSuthu sinamagama  
avakalayo oo**Cranmer Sebeta** amadoda enkqubela nayifu-  
ndisileyo kakhulu intsapho yawo; oo**Simon Phamotse**  
okhe waphatha iphepha ekuthiwa yi“Nkwenkwezi” ode  
wakha waasezinkathazweni zokugxothwa kwelakowaBo,  
ngokubuzela isizwe sakowaBo. Iinto zoo**Molapo zooMa-  
kgothe** iimfundi ezithembisayo. Singaphelelwa lixeJa,  
zihlobo zam, sidakasa kwelaBaTswana kuBafo baka-  
**Molema** amathanda-mfundo aziinkosi zesizwe, o**Sol. T. Plaatiyi**  
owayengumHleli wephepha i“Tsala,” nowa  
yekwa ngumthunywa Phefeya, ngexeJa “Lokwahlulwa ko-  
mHlaBa,” ngowe1914.

Alikuba kho ixefa lokuthetha ngabafo baka**Mgudlwa**,  
iinkosi zaBaThembu, eNgojini, ezikuthathele kuzo ukusi-  
khokela isizwe ngokhanyo. Nje ngomfo ka**Sigcau u-  
Marelane** eQawukeni, inkosi enkulu yamaMpondo, efunde  
eDikeni, yaphuma yaseka isikolo esikhulu sakwaFaku kunye  
nabafundisi bayo. No**Victor Poto** ka**Ndamase** enye inkosi  
enenkqubela, yaseNyandeni. Nje ngomfo ka**Ngangeli-**

zwe u**DalindyeBo** uKumkani waBaThembu, umfo olikha-  
ya kwiimpanza ezifundileyo zingenandawo, ofiye namhla  
unyana wakhe u**Jong'ilizwe (Sampu)** okwanje ngaye.

Esi sahluko ma sisivale, sifaSiye singathethanga ngaba-  
nye, kwa neenzala ezithe zazilahlela emsebenzini, ukuze le  
Afrika iBe netyuwa, ezinje ngoo**Mazwi., Msikinya,  
Masiza, Sihlali, Mpinda, Ntsona, Pelem, KoBe,  
Mvambo, Gezani, Sivet Jhe, Falati, Vimbe, Khakha-  
za, Gasa, Makgatho, Makepe, Thema, Mahabane,  
Maphikela, Kunene, Wauchope (Dyoba), MqoBoli,  
Ndwanya, Koti, noWilliam Koyi** owaya kufela  
ezintlangeni eNyasa, ehambisa ukhanyo nenkqubela  
phambili.

Umfundi angakhe athande ukuqonda ukuBa kula magama  
abaliweyo, likho na kodwa igama elinye, elikhe lavelisa into  
entJa ebingekabi kho (*invent*) ?

Ukhanyo noko luselutJha, lo mbuzo ngathi ungaBa  
ukhawulezile; kodwa ke “ma singayithetheli emsini  
hleze imkisele.”

“Vukani kusile magwala ndini !

NiBantu bani n' aaba banj' iinkani zaBo ?

Ndiya kuhlala ndinani phi na, ndingumntu nje,

Ndingumntu nj' int' ehla' ihlal' ihambele ?

Ndingumntu nj' int' ehla' ihlal' ifuduke ?

Ndingumntu nj' int' ehla' ihlal' igoduke ?”

## INKCAZELO YAMAGAMA ANQABILEYO.

## ISAHLUKO I.

- Ndimangele.* Eli gama lithethwa ngumntu ngokumemeza, ngakho kodwa ukuba athi thu komkhulu, libe nokuvakala ilizwi lakhe.
- Ubucukubede.* Iintwana-ntwana.
- Ntlandlolo.* Ekuqaleni; entloko.
- Ngezagwelo.* Ukuthetha okungathe gca; ukuqakatha.
- Thobofane.* Yintlanjana engena kwa seGcuwa.
- siLimela.* Inyanga yesiLimela, uJune, yinyanga yokuqala emnyakeni ngesiXhosa. Naxa kubalwa iminyaka ke ngoko, ibalwa isusela kweyesiLimela, inyanga yokulima utiya wokuqala.
- Undyilo.* Yincam yenxhiba, esihonjiswa ngamaqhofana, namacangcana akhandwe adweliswa kakuhle.
- ENgxangxasini.* Yingxangxasi eseCepu, intlanjana engena kwa seGcuwa.
- Amagqala.* Ngamadoda amakhulu; kutfhiwo ngokuba ngabantu abakha bayigqalisise into phambi kokuba bayenze, okanye bayiphendule.

## ISAHLUKO II.

- Isifo somgqeku.* Isidiya; isifo somkhono. Esi sifo ngaphambili be sikholisa ukubulala umgqeku lo.
- Kokutshata kwe-Lawokazi.* Aaba bantu bebengenzi zintsuku bona xa batshatayo. Livele apho ke elo qhalo, kuza ubesithi ofike mva, kanti uphosiwe.

- Imfene.* Imfene sisilo abethanda ukuhlupheza abantwana ngaso amaXhosa, kuza ebesithi sisilo esindwebileyo. Kodwa ke xa se indala, se imana ukuphoswa zizisulu, kuza ubungqakamba buphelile; athi nomntu oyikhweleyo ahlale elahlekelwa.
- Ngohaya.* Ngelizé; umbaba.
- Ngolwemivundla.* Imivundla ivuka ezikhundleni zayo ukuya kutya, xa kuthi jaty, ukutshona kwelanga.
- Ebotwe.* Ibotwe yindlu yomFazi omKhulu wenkosi. Umfazi omkhulu ke ngulowo kulindeleke ukuba azale eyona nkosi.
- Njeya.* Enkundleni yamatyala esiXhosa undimangele neqela lakhe be behlala bodwa mgama. Ummangalelwa nawakhe amanqhina be besithi ngcu kwelinye icala bodwa, ize ke indikinda le yeziphakathi, ingqonge inkosi yona esazulwini senkundla.
- Sadenda.* Ukunqwanqwa; ukulifazisa.
- Inkwili.* Yintaka enqabileyo yehlathi, ebala libugwangqa-mthubi.
- Ulwanga.* Ulwanga sisisu sempofu, umhlawumbi senyathi. Ubesithi umphakathi akubulala enye yezi nyamakazi, inxheba le, isisu eso ke, asise komkhulu, adliwe xa angayenzanga loo nto.

*Wawungakhuzwanga* Ukukhuza yinkonzo ezukileyo eyena?  
 nziwa yinkosi kwisithuba somnyaka, umzi ufelwe ngumnini-wo. Le nkonzo ke yeyokuvelana nolo sapho, nokulumisela oyena mntu mkhulu walo, endaweni yoyise oluJiyileyo.

## ISIAHLUKO III.

*Kwabanezandla.* Kumagqira.  
*Ingadla.* Licangci, nanto ni na enye enokulolwa iBe bukhali, kuze kunqunyulwe into ngayo.  
*Eafoba.* UkufoBa kukuthetha, mhlawumbi sisenzo, esixela into embi eza kuhla.

## ISIAHLUKO IV.

*Mfecane.* IMfecane yimpi kaMatiwana, iNgwane. Le mpi ibizixhalisile izizwe ngokuthanda kwayo ukuhlasela. IBe yona yayixhaliswe nguTshaka.  
*Impobole zamadoda.* Amadoda aziintloko. Impobole sisi-nxibo sasentloko esinxitywa ngamakpoti alandela iNdwe.  
*Nqabara.* Ngumlambo okwaGatyana.  
*Kunene.* Kwizindlu zenkosi, kukho ekuthiwa yenKulu, neyaseKunene. Le yasekunene yalifumana elo gama ngexesha likaPhalo. Kwakunqabile ukufumaneka kwelo gama, yada loo nto yaconjululwa nguMajeke, uyise kaKhulile.  
*Ebomvu.* Yimbola.

*EluVulweni.* LiziBuko elisemBafe.  
*Uzwathi.* Ngumthi; yinto engafiyiyo.  
*Ithwathwa.* Zizihlangu.

## ISIAHLUKO V.

*INqilo.* Kukho inkolo yokuba indlela yakho isikelelekile kwakuvuka le ntaka, indande ecaleni lakho.  
*Qwaninga.* Ngumlambo okwaGatyana, ongena eQhoba.  
*Unxunguphalo.* Ukuphongoma; ukundweba.  
*Umdlanga.* Umkhonto wokwal'usa.  
*Imbadu.* Izincoko; amavo.

## ISIAHLUKO VI.

*Inxaxheba.* Isabelo.  
*Bakhwelele.* EmaXhoseni akuphumi yona ijuri; kukhwelela abanini-tyala, isale inkundla ibunga, kuBa yonke inkundla le iyijuri.

## ISIAHLUKO VII.

*Ezinye izikhundla.* Akukhona sikweni ukuhlala kwa kuloo ndawo.  
*Ngogayi.* Ngomhla omkhulu ekufunzelweneyo ngawo.  
*Amakowenu la.* Inkosi ingumlomo wamaphakathi.  
*Bathe nqo ngesisu.* Abakazalwa.

## ISIAHLUKO IX.

*Mhla-ngakwena.* Mhla yaqala ukuviwa imbunguzulu.  
*Kwencebetha.* Isigubungelo samabele aabafazi.  
*Umyeyezelo.* Yint'jolo eyenzelwa abakhwetha.  
*Ndiphantsi kweenyawo.* Kukungayingeni imfazwe; ndilele.  
*Yiminyanya.* Ngooyise-mkhulu abaf'ayo.

## ISAHLUKO X.

- Ubuthi.* Ubugqwira ; ukuthakatha.  
*Waphothula.* Ukuhlamba ngo bulongo.  
*Ngephunga.* Iphunga sisivatho sesandla somkhwetha.  
*Ncakasana.* Kanye ; nqo.  
*Sajili.* Eli gama kuthiwa walithiywa nge-Bulu elafika apho lathi igama lalo lingu " Sarel."  
*Itamla.* Lizembe ; inqamla.  
*Yibulukhwe.* Iibulukhwe oko zazingekabi kho ; sihlonipha kambe igama laleyo yelo xefa, ebijongwa kakhulu, ukumfanela umfo.  
*Ngumfan' ovayo.* Itfho kuba waguqkayo.

## ISAHLUKO XI.

- Ma uhlanjwe.* Le nkonzo inganeno kweyokhuzo. Yona yenziwa ngamaThile, kamsinya emveni kokufa komnini-mzi. Kuthiwa lizila, okanye yintlanza-mzi.  
*Likhonye.* Inkomo yesizathu ifikhe izixele ngokwayo ngaphambili ngezi bakala.  
*Ngece.* Yinkunzi yemabala.  
*Umguqo.* Kukuya kuguqa ngamadolo komntwenyana phakathi ebuhlanti, umzimba ongasentla utyhiliwe, ubonwe ngamadoda ; aze abuye aye kwenje njalo ku bafazi.  
*Namasi.* Le nkonzo inye nale yomguqo. Umntwenyana utyiswa namasi, ukuze aqonde uku ba uya zekwa ngamaNaantsi.

- Eyomtshato.* Umtshato yinkonzo ezuke ngaphezu kweyomguqo. Umntwenyana ubinqa isidabane seula, apathe nomkhonto. Umfazi otshatiweyo akanakumelana nowomguqo. Ili-Zwi noGulumente lo safike bayinqhina le nkonzo.

## ISAHLUKO XIII.

- Ukukhuza.* Le nkonzo yokhuzo yenziwa yinkosi emva komnyaka, umnini-mzi efile. Intetho ke isingiswa ikakhulu koyintloko kuloo mzi, inkulu. Injongo yayo kukovelana nomzi lowo uxhwalekileyo, nokumisela inkulu leyo endaweni yoyise.  
*Ngokungambiki umntwana.* Umntwana oyinkwenkwe ibingumthetho uku ba abikwe akuzalwa, okanye uyise adliwe.  
*Uthethelwa amagama.* Amazwi anje ngokuthi, " Sikhangele, bawo, siya nqula."  
*Watsalwa umxhelo.* EmaXhoseni akukho ndlela yimbi yakuxhela inkomo yesizathu. Umxhelo uhle nomqolo, ngoko ke kufakwa ingalo kwelo nxeba lisesiswini, ude uqhawulwe umxhelo, ukuze ide ife. Isikhalo ikwayinto efunekayo.

## ISAHLUKO XIV.

- BuNguni.* Izizwe zasempuma-linga zitfho xa zithetha ngeli lasemaXhoseni.  
*Umfo.* UNtsikana.  
*NgomOulu.* I Bayibile.  
*Yentombazana.* UNongqawuse.

*Lomnyama.* Ngathi sikwelo xefa kanye ngoku.

#### ISAHLUKO XV.

*Uhlanga oluboniweyo* AmaMfengu.

*Olunye uhlanga oluboniweyo.* AmaYuropu.

*Kududume izulu,* Ngumpu, nesithonga sawo.

*kuphume nemisi nemililo.*

*Thafa leDebe.* Imfazwe yamaLinde.

#### ISAHLUKO XVI.

*Nezizwe eziMhlophe.* Ngelo xefa iGuluneli yayinguLord C. Somerset. Inkosana eyayiphethe umkhosi nguCol. Brereton.

*Uphondo lwenkomo.* AmaXhosa, nje ngoko be besakwenzana ooYowabi, ebevuthela uphondo, isigodlo, ixilongo lawo.

*Uhodofe.* Yimpukane enkulu ekuthiwa yiyo ezala iimpethu.

*Lusini lesizwe.* Okwenene kwaba njalo. Wafa uHintsisa engalwanga, engenzanga ni, engenatyala.

#### ISAHLUKO XVII.

*Ngumqombothi.* Utywala ofu sithi ngoku bofesi-Xhosa yinto yabumini nje.

*Njokweni.* Kuthiwa kambe ngoku uNjokweni lowo wayengenkosi kwathi ni, kwakufihlwa eyona nkosi inkulu ngokuthiwa hleze ibulawe.

*Inkathazo.* Imfazwe, kuba nguNdlambe owaqalayo ukulwa nolu hlanga lumhlophe, kwa seMnyameni.

*Kwilizwe leDinga.* Ukukhuthwa kwamaMfengu emaxhoseni kwenziwa umzekelo wokukhuthwa koSirayeli eJiphethe, uHintsisa enguFaro. INcifa iluwandle olubomvu, iXesi livi-Yoredane.

*Ootsh'inyonga* Inkomo ezinomtshiso ezinyoageni.  
*Elinani elinobom.* Kuthiwa ayemawaka alifumi linesithandathu (16,000).

#### ISAHLUKO XVIII.

*Ingalo engaphantsi.* Ubuqhinga; iyelenqe.

#### ISAHLUKO XXI.

*Iintazwe zakhe naBaThwa.* ABaThwa bada baphela bengazanga bamxolele uHabaBe nabantu baakhe ngenxa vezo mfazwe.

*Isoono esikhulu.* Imfazwana kaBambatha yecntsukwana ezingephi kodwa kwa bulawa abantu abama4,000.

#### ISAHLUKO XXIII.

*So-Tase.* Yise kaTase; lowo ke ngunkosi uMaqoma.

#### ISAHLUKO XXIV.

*NgeyamaLinde.* Abantu banempazamo enkulu yokuthi le mfazwe yekaThuthula; abe uThuthula engazanga abe namfazwe phakathi koNgqika noNdlambe. Yimfazwe le yokusa uNgqika endaweni yakhe, abengasayazi ngenxa yoloyiso lwezizwe, abenalo