



ITYALA LAMAWELE

Namanye amaBali akwaXhosa

22

Ngamazwembe-zwembe akwaGxuluwe.

22

IBALWE NGU-

S. E. KFUNE MQHAYI,

UMBALI KA“SAMSON.”

22

[ABRIDGED EDITION.]
NEW ORTHOGRAPHY.

THE LOVEDALE PRESS

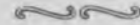
A ! Zanzolo !



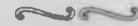
UKumkani wamaXhosa uHintsa, ezofika sinTlanga inguye owongameleyo kweli lasemaXhoseni. Unchwatyelwe eNgabaya, Gatyana-Dutywa.

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Namanye amaBali akwaXhosa



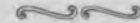
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1955

INTEAYELELO.

Nangani ndingencali 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 ziincutsho zomthetho bonke, namasiko abo asekwephezu 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 itshona ngokutshona ngenxa yeliZwi nokhanyo olukhoyo, oluze nezizwe zaseNtsona-langa, oonyana bakaGogi noMagogi.

Yindawo yomlisela nomthinjana wasemaXhoseni, ukuba ukhangele ngokucokisekileyo ukuba iya kuthi, yakutshonela 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. Kfune Mqhayi.

EmPongo,

KweyomSintsi, 1914.

ISINDULULO KUZICILELO LWESIBOZO.
(8th Edition.)

Namhla kolu ficilelo lwesibozo, le ncwadana izalisa iwaka lamaJumi omathathu analinye (31,000).

Abafundi bethu siya babulela ngaloo nkxaso ingako Simbulela ngokungazenzisiyo uBawo uTulumente ngebekokazi ayinike yona incwadana le—kwiSebe lemFundo, ngokwenza ukuba ifundiswe ezikolweni; kwiSebe lomThetho, ngokuvavanya ngayo iimantyi zesiXhosa.

Owenu umhla nezolo,
S. E. Kfune Mqhayi.

ENta6'ozuko,
Berlin, C.P.,
EyoKwindla, 1930.

INKUNDLA.

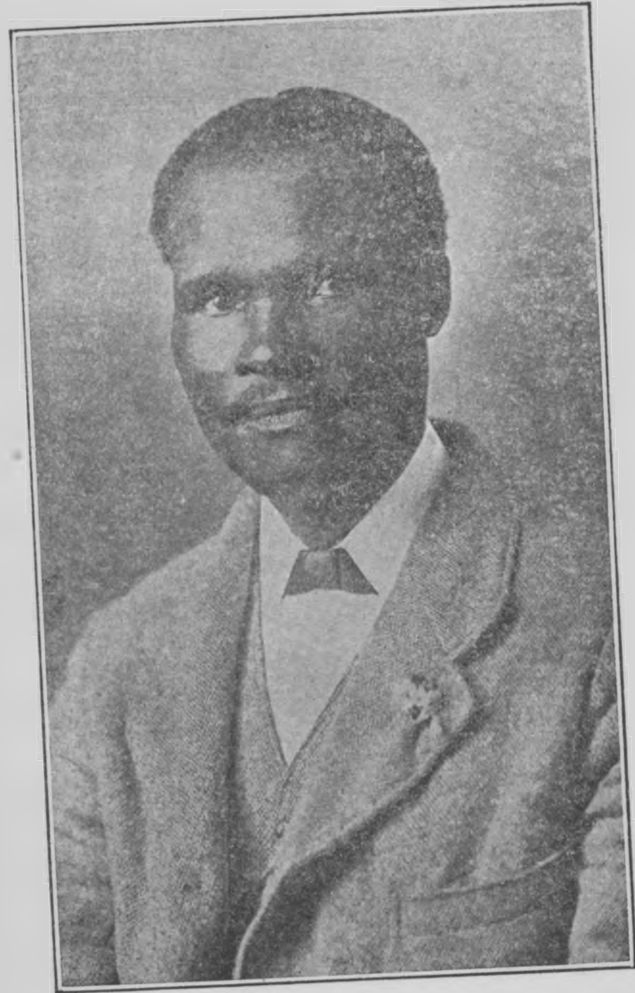
Eli tyala lalithethelwa eGcuwa, kule ndawo inendlu yenkonzo yaBanTsundu baseWesile ngoku, apho yayikhona iNkundla yaKomkhulu.

UKUMKANI.

UKumkani owayelithetha yayinguHintsa :

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

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



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ITYALA LAMAWELE.

ISAHLUKO I.

ISIMANGALO.

“ Ndimangele ! ”

“ Hambisa ! ”

“ Ndimangalel' uBaḡini ! ”

“ Hambisa ! ”

“ UBaḡini undixhomile ! ”

“ Hambisa ! ”

“ Sithe, kuḡa singabantu bezalana, wathi kanti ehleli nje yena ukhohosile, ndathi kanti ndihleli nje nam ndikhohosile. ”

“ Hambisa ! ”

“ Ke kaloku ngoku angekhoyo umnini-mzi, yinkohla ukuhambisa imicimbi yomzi, kuḡa akukho uvumayo ukubuya ngomva ; soḡabini sithi siziinkulu ! ”

“ Hambisa ! ”

“ Ndithi ke le nto ma ndiyizise kokweth' apha, size kuyi-conjululelwa ! ”

“ Hambisa ! ”

“ Ndiya tshonela ke, nkosi ! ”

“ Hambisa—hambisa! Mh—m—m! Gxeḡe! gxeḡe! uthi umangele ? ”

“ Ndithi ndimangele. ”

“ Umangalele uBaḡini ? ”

“ Ewe. ”

“ UBaḡini lowo ngokaḡani ? ”

“ NgokaVuyisile. ”

“ Uyinto ni kuwe uBaḡini 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 ndikhlosile. Yaaziinkunzi zombini ke czo, 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 obenghenqhile 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 ? ”

“ WaseThobosane.”

“ Into yasemanini ? ”

“ UmNzothwa.”

“ KwesikaBani ? ”

“ Kwesika L——”

Uthe xa akwelo undimangele, kwathi thu uKosani, umVala, noDlisa, umGoqa, 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 sesesithathu, 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, isityebi sasemaMvulaveni, 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, wawakala 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 eFola ivithi abelifake enxhoweni ngezolo.

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

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

Ngeli xefa 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 kusi-thiwa se iye nakomkhulu; be siba singayiva ngani, nina bavela ngakwelo cala."

Bavuthulula iinguSo zaBo abathunywa begqitha, baya kugaleleka kwasiBonda ngonchwalazi. Alungiselelwa kakuhle la madoda kwasibonda apha, kuBa ayesaziwa apho avela khona. ZakuBa zibuziwe iindaBa, encwina umfana, baye be 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, ebuya 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 ibafethela izinja. Ithe inKosi ma bandlalelwe ebotwe. Yaza nayo yabukhathula apho ebotwe ubusuku, ikunye noNqhokoma umMpemvu noMalinga umNgwevu, amadoda abesaziwa ngokugcina iilwimi zawo kulo lonke komkhulu.

Kuthe ngoms' obomvu banduluka abafu baseThobosane ukugoduka, kungabanga kho bani wazileyo ukuba be 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, kwabe 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, wabesel' 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, igqo lasemaMpingeni, ebuza ukuba le ntsasa yonke kuthiwe nqwatywa nje, kulindwe nto ni na? Akabanga sadenda uMbali: usuke wasel' 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, kuBa nam ndikwabiziwe. Ntwana ndinenakani layo, yeyokuBa ndizelwe nguBawo uVuyisile, ngenkazana yasemaMpandleni. Ndiliwele, ndiliwele nomninawa wam lo undinkqangisayo namhla. Baye besithi ke ababezalisa 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 ukuba ukuba mna ma ndikhwelele uWele, apha thele usapho lukaVuyisile, kuBa 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, zidweja, 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 kwaTshiwo 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 nobukrakra 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 theta 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 wavakala uMancapha esithi, “Le nto iya kuBa nento yayo.” Watsho efolo idofa, eqhwitha, etjhaya. “ULucangwana ubegwengula; namhla awakulonkomo azeka ezantsi,” utshilo uMganu, umD,ala, evuthulula ingufo, esithi vu ecaleni lothango.

Kwesi sithuba kuvele into yasema Ntakwendeni, uNdlo-mbose, yathi, “Tajuni, zidweja, ma kuBe litaru, 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.” Utsho wabuya wazithi luqe uNdlombose.

Kuvele, uMaduma, welali kaLucangwana, wabekisa kuWele wathi, “Obu bukhulu ububangayo ke bobale mini ngenkwili?” “Se iziziqhamo nezinqhinishiso ezo ebu-khulwini ese ndinafo.” “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 kubuyele 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 kufumaneka ukuba ma kuye kubizwa uTeyase noYiliwe, abazalisikazi.

ISAHLUKO III.

UBUNQHINA BABAZALISIKAZI.

Befikile abazalisikazi, kungcambaze uDaliwe, into yasema Hegebeni, umThembu, wasingisa kuTeyase, wabuza ukuba nguye na owayezalisa umkaVuyisile kula mawele. Uvumile omnye; uphendule imibuzo esenje njalo, esithi wayenoYiliwe lo bobabini; into ayithethayo yaloo mhla angayinqhina yonke uYiliwe.

“Uyive lo mfazi inimba ngolwesiBini ekuseni,” watsho uTeyase; “lithe liphuma ilanga, labe elinye iwele se livelise isandla. Ndafumana ndaqubula ingadla, ndawutjeca umnwe ucikicane; ’suke ndathi ndakuyenza loo nto, saphinda satshona isandla. Kuthe ekuphumeni kwelanga ngolwesiThathu lavela eli sithi lelikhulu.” “UBabini lo ke?” ubuze watsho uMxhuma. “UBabini lo ke. Sibele kuqwalasela ingqithi, unotshhe.”

Uqhube uVeyase, wathi, “Kwalile emini enkulu, xa kaloku ziphumayo iinkomo kwakukhov’ ukusengwa intlazane, lazalwa iwele lesibini, 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 ingxumbu-ngxumbu 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; bafoba nto ni na?” “Kuuphel’ oko ke?” “Ewe, kokwam ukwazi.”

UDaliwe ngoku usingise kuYiliwe, ebuza ukuba ezi zinto zanje 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'omphakathi 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: "Isigwebho sikaLucangwana usidela nganto ni wena, mfo wam?"

UWele: "Le nto inje, nKosi, kokwam ukuthabathisa, Wena lo, mHlekazi, asinguwe umntu wokugabulela umphakathi izigcawu; ngumphakathi into yokokugabulela 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 watfho 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 ukumoonna kwaaba bantwana; ngabethu, siya bazala—siya bazala—siya bazala."

Kuthe, kuBa kwakuxa litfhonayo ilanga, zandululwa izizwe ukuBa ziye ngamakhaya, zize zibuye kusile. Zithe iimpobole zamadoda ngobo busuku azagoduka; zalala kwa lapha ebotwe. Yaye le ndawo yaaba bafana isezingxoxweni ngokuJufu. Yaye ingxoxo ityekele kwelikaNdlombose, lokuBa le nto ma ikhe ifunelwe inkonde, hleze ithi kanti yinto cyakha yaakho. Kuye kwaya, kuBekwa kwelokuba

ma kususwe amadoda asinge eNqabaṛa, kwinto kaMajeke, uKhulile, umQwambi, amthaṛathe eze naye.

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

Kusile ngengomso, ufike ngokomqikela umzi komkhulu. Yafa, yafa inkundla, kwafumane kwaayinto ebomvu ngabantu, kubonakala ukuṛa elowo unga angazivela ngezakhe iindleṛe ukuwa kwesigweṛo, kuṛa le nto se ingundabamlonyeni kule mizana yonke.

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

Uyibeke ngokufutshane uSonti impi emkhondweni; uSonti ke ngumninawa kaMxhuma, iinto zikaMatyeni, umQhineṛe. Akukhova uSonti, kubuzwe kubanini-tyala ukuṛa kanene uVuyisile ufele phi na. Bavumelene eku-beni uyise wafela eluVulweni, ngohlaselo lweMfecane. Emva kwemibuzwana eyenziweyo zizidweṛa, 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, ukuṛa izinto zalo mzi azikṛwalaswa, aziqotyolwa kanjalo. Ziya phandwa, kude kuvele ingcambu, iphandwe ingcambu leyo, ide isuke ilandule, kwandule ke ukuṛafulwa ethafeni ngokuswela ukunceda. Abafo bakaVuyisile basivuse ngemivalo kwinto ekuthe kanti kuhleliwe ze ngakuyo, salivuselela ke ikomkhulu eli ukuṛa likhe liyikhangele le ndawo, ukuṛa 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 eNqabaṛa kwaMajeke—uMalinga Xhego, umNzothwa; uMxhuma Matyeni, umQhineṛe; noLucangwana Nyathi, umKhwemnte. Babotshelwe amaqegu, banikwa nabafana ababini, uSigadi noVukuṛi.

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

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

"Ndaza ndaluṛon' uzwathi lwetyala!

Ndaza ndaluṛon' uzwathi lwetyala!

Kwasa saxhinxax, kwasa safak' ithwathwa.

Se zingaphi na ngok' iinkunzi zalo mzi kaPhalo?

Fuda sisithi nguHintsax, akukho yimbi.

Akukho nto iya kuvel' eNqabaṛa."

Uthe akutfho lo mfo, akwaba kho uhambayo emadodeni, kwafumana kwee xhonkxofolo, kwatyiswa iindleṛe.

Kuthe kwakuṛon' ukuṛa kuphakathi, kwavakala isiwili-wili esikhinindini samadoda ebesisacweya enkundleni. Kanti nguNdlombose. Akalwi, sel' elugwali; ulwa nomninawa lo ngala magama awathethayo, sel' eligamlele ikṛwana, sel' enqanda amaphuthu-phuthu amadoda. Se kuvakala xa athi, "Kunani n' ukuthi, oku usapho lukaVuyisile lubambene, kuṛe kho amagezana ami entabeni evuyelela?"

Nohaji, yinto yaphi yona ? ” Utafuzisile uBukwana kumkhuluwa wakhe apho ; hayi, yaphela loo nto, kwagodukwa.

ISAHLUKO V.

ABATHUNYWA E-NQABAŦA.

Bandulukile abathunywa, beenje njeya besuka komkhulu. Imini yayizolile, kukhala inyenzane, kunkqankqaza noonogqaza ; aye amanqilo ebatshayeleda, benqula, beyincoma indlela yaŦo ukuba isikelelekile. Zaye neenyamakazana zivuka zime emacaleni endlela zifajonge, baye naŦo bengazenzi lutho.

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

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

Bathe bakuzixela, wabazi uKhulile, nooyise nooyisemkhulu wababalisela ; kuba umfo ukhululekile, waye oŦu buxhego bakhe ungeze wabuŦona nganto, kuba umfo lo mhle, womelele, nokuva uyeva, nokuŦona uya Ŧona. Inkathavu yona ngumninawa wakhe, uGebenga.

Kude ngolwesithathu usuku emini yakusasa, zahlanganisana iinto zikaMajeke, noonyana bazo, nabazukulwana abase bekwangamagqala naŦo, ukuza kuncwina iindaba kuŦaŦo bakomkhulu. Kujanjiswe ukubuza imvela-phi

A! Mbangobuso!



U MHLEKAZI U-KAMA CHUNĞWA, WAMA-
GQUNUKHWEBE. INKOSI YOKUQALA
EYAMKELE ILIZWI LIKA-THIXO.

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 bafo bakaMajeke besitsho ukuthi, phofu iimpawu zale nto zisinge ngacala nye nje, ixaka ngokuthi ni na. Babe kodwa besitshono kwa bodwa ukuthi, abantu ngale mihla baba umntu lo udalwa kabini, kanti umntu lo udalwa kanye: lowo anguye ebuntwaneni, unguye ebukhulwini nasekwaluphaleni.

Kubuziwe kubafo aabo bakomkhulu ukuaba bangakhowa na, le ndawo beze ngayo ukuaba iye yafunyangelwa komkhulu, kwinkosana ephethe eso sizwe? Bavumile, besithi eyona nto ifunwayo emva yinyaniso yale nto; ukuthethwa kwayo kwiindawo ezipholileyo ezinje ngezi, kokhona kungeza nenyanyiso.

Ngeli xesha kwakuse kululwandile phakathi kwesizwe apha, kuvakala ukuaba kukho amadoda avela kanye eziko; yaye le nto yeli tyala lala mawele ise idale unxunguphalo nakongelilo iwele; lwaye olu daba luse luvakele nalapha lusezingxoxweni ezifufu macala omafini. Sithe kanjako isizwe sakhupha iindlezana zeenkomo ukunqoma la maphakathi akomkhulu, lo gama alapha, ukuaba asengele iimvaba zawo.

Isizwe esi sifumene iyimfanelo yaso ukuyenza loo nto, kungengako ukuaba uKhulile akanakutya kokutyisa iinkosi eziya; kwaBe ke enyanisweni isingebafu 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 ukuaba okaMajeke uphuthunyiwe komkhulu ngale ndawo, nale ndawo. Hayi,

akufanga 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 zililiselana ngoWele, umntu ogcine abantu basekhay' apha, nonesandla ezintombini nakwiindwendwe, nokhathalele nempahla yal' o 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 sigweba 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 agweba 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 baseNqabaqa bangekhoyo.

Kuthe ngosuku lweFumi abathunywa banxuba, besithi se kuntsuku bemkile emakhaya, abazi ukuBa kuyinto ni na emva, kungezi mini. Hayi, ababanga satsalwa nalapho;

kuthiwe bose 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 yaseNqabaqa, esithi:—

"Hamba, nto kaMajeke, uz' ubuye kakuhle!

Ufekte waphuthunyw' uyihlo ngezolo, akwaba kho gxeke.

Wena, ungunyana wakhe, uz' ungabi nahlazo.

Lihl' iqegu lakho, aliwagxekang' awaKomkhulu.

Ndithi hamba, nto kaMajeke, siya kuvumela,

Swazi olumaqhina-qhina lwakuloTokazi.

Hamb' ungene kuloo mzi, ngowakowenu;

Iintanga 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. *Ncincili.*"

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 inkabi 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 itjho impi yaseQwaninga, ukuBa idlule le mpi yakomkhulu. Kwavuswa amavo iimini ezi enkundleni phaya, zaye izithebe zenze umqokozo waamnye, kuBa ilizwe lalilungile. Kwaye kuphathwa kuncwinwa kula madoda akomkhulu izinto ezintja ezikhoyo, kuphathwa kubuzwana nangamazwe asalunga iinkomo, neenkabi zasekuthini eziziimbaleki; kubuye kucelwe namacebo okululekwa kwabafazi neentsapho.

Ngengomso agqithile awakomkhulu noKhulile, yekoko ukuhamba behlangana nabantu ngendlela, bebuswa imvela-phi; yaye inkoliso ibazi ingaba buzanga, 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. Ziyekakhulu 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 kwaBo.

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, buBuhaka-haka nje bakomkhulu.

Waye loo mfo kaMajeke uze kuBonwa ekhululekile kunene, emnandi nangokuthetha, nangokwazi abantu; aBe lo mfo eyimvumi, eyimbongi, nobugqira bukwakho kanobomi bemichiza, ingebuBo obakuvumisa, nakukhwitsa, nakuthi ni—izinto afike wamangalisa abantu ngazo ezo lo Khulile, kuBa umzi ubulindlele inkathavu engasaboniyo, engasevayo, engasathi ni, ese ikukuphela kukulala noku-phupha.

Kufunwe ukuqondwa ko-mkhulu apha ukuBa untanga ni na uKhulile lo? Kuthe ekukhangeiweni kwafumaneka ukuBa ungaphambili kuKhawuta, uyise kaHintsa, zaye kodwa iintanga zikaKhawuta ziseninzi apha phakathi komzi. Uthe uKhulile yena waaluka noPhalo—izilimela zakhe zobudoda zodwa zisekhulwini elinelinci eliva kanobom.

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

Ngolwesine usuku, kanye ngexefa elalimisiwe lokuqhekeka kwenyanga, zindululwe iinjolana zakomkhulu ukuBa zibize umzi, uhlabelane ude use ezingqothweni zomhlaba. Okwenene kwaanjalo; kuBa bonke abantu babefuna ukusiva isiphelo seli tyala. Kwathiwa ngosuku lwesithathu ma ze amadoda aBe kho.

Kuthe kwa ngolwesibini usuku, yafike impi se isaphulana komkhulu apha, se kungathi ngumsitho lo, kuBa abavela kude beze namaqegu abo athwele iimvaba. Lithe liya yifiya intaba ngomhla lowo, kwaBe kungasekho ungekhoyo—se kuBomvu kusisiquhoqobela. Aye amadoda engenamincili, nokujongana engajongani ngamehlo mahle; iimbongi

zithe cwaka, into enkulu ibe ikukutshaya, saqhuma isisi secuba kwanga kuya tsha.

Kuthe, kuBa umHlekazi ubesel' elapha yena kwa kusasa, kwaBonakala ukuBa umthetho ma uhambe. Iphindiwe intetho, yabuzwa kumawele omabini, 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 yesifini, 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 ibisoloko ililisela ngoBaBini, ibuza into ankqangiselwa yona umntwa' kayise, kwakubuzwa ngokugcinwa kwaBo, naye wadibanisa kwa kwezinye apha iintombi, esithi bagcinwe ngundimangele lo, kuBa uBaBini "akamntu unanto, akasivimbi zinto enazo."

Kubuziwe ngamatyala kundimangele ukuBa lo BaBini weenza zinto zini na, ezixakanise inkqubo yezinto apha ekhaya. Undimangele ubale iinkomo ezintathu eziphumileyo 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 angooyisekazi, 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 nommangalelwa. Bakhwelele okunene, baya mgama.

ISAHLUKO VII.

AMAVA ENYANGE.

Ithe ngoku inkundla yasingisa kwingwevu yaseNqabaBa, uKhulile, isithi, "Kambe ke, mfo kaMajeke, naasi esi sifiqi siye kukuphuthumela sona eNqabaBa. Se ukho nawe; uya bona, uyeva, akuseva ngakuxelelwa sithi. Ayifumananga le nkundla yacinga ngawe, laye eli ilityala lokuqala elinje kwesi sizukulwana. Ke kaloku asibanga 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 atshoyo 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 uzelwe 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 ngabo, 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 yeenza 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.

“Ndibeka eli ke, zinkosi zam, ndipheze. Inkulu le inikelwa ukuba iphathe umzi nje, kungenxa yokuba yona inamava okuvela tanci kunolunye usapho lwakowayo; inabantu bakowayo ebaziyo kuna, ineengcombolo ezivileyo yona ezingaviwanga ngabanye. Obewele ubukhulu bafika 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 mfungu-mfungu njalo ke, zinkosi zam, ukuze nizifumanele ngokwenu apho, eyona nto nifuna yona.”

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

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-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.”

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 umhlabo emini enkulu. Aye amadoda ethe tsi-i-i ukubila.

ezithe xiBilili iinguBo, eqondele phantsi, kungekho uthethayo.

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

Kunkqankqaza oonogqaz' emathafeni,
Kukhenkceza inyenzane equndeni.

Usukile namhla unyana kaKhawuta, uHintsa, igqomogqomo lenkosi, ebunzi lithihlekileyo, eentlontlo zithe ukumka zafiya usiba olutsolo, ukuphela kweenwele ngaphambili. Ngumfo osukileyo kanobomi egadeni, omlomo unqhebefa, othe rwe ngoburwanqa obungenqova phofu, olizwi licacileyo xa athethayo, phofu lingelikhulu, lingelincinane. Ubengemfo unakuthetha kuninzi, naburanga-ranga babuncoko kwathi ni: kodwa engenkosu ukoyikwa nokuhlonelwa ngamaphakathi.

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

Hee! Isukile loo ndembelele (isengumfana kakhulu oko), yasingisa kuWele ongundimangele, yeenje nje, "Phulaphula ke, nyana kaVuyisile. Se kumasuku iinkosi zam ezi zemkayo emakhayeni azo ngenxa yakho, kuBa weza kuthi 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 kooziNqabaza nje, ayiqabelanga kwelo.

"Athi ke amakowenu la ayile nkundla, 'Hamb' ugodu-

ke, uye kukhangelwa kwa elo thole ubulikhangelwa 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 iguqukela kuBafini, 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, umthoBele, umve."

Ithe inKosi yakukhov' ukuwasingisa la mazwi, yazithi luqe phantsi, yazigquma ngomnweba wayo wengwe yezixhoBo. Uthe lwasu uBafini noyisekazi, bahlala kwesinye isikhundla.

Unge angafuna ukuqonda uPhekesa, omnye uyisekazi kaBafini, ukuBa namhla kuguqulwa iwele elikhulu na kul'omzi kaPhalo, ukuBa libe lelinci. Kuphendule uMbali esithi, "Akukho nto iyileyo eyenziweyo." Ubuzile uPhekesa fufudumala 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 bebbonakele 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 guqqa ngamadolo ilunyekelwa ngabanye ezinqaweni; kufumane kwathi xhonkxofolo. Kwaye malunga nesi sigwebu inxenye ihumzela idela, igxeka, ibona iindawo eziphosisiweyo; lwaye

uninzi lungalilibali ityala elithetheke kakuhle, avelelwa onke amacala alo, sakhutjhwa ngobuchule nesigwebo.

Kuthe kusafumane kwaayiloo mpithi-mpithi, wavakala 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,
 Uzigodlwana zemaz' endala,
 Zingalal' endleleni, yazini kunyembelekile.
 Itsh' inkunz' abayikhuz' ukuhlab' ingekahlabi ;
 Kazi boze bathi ni na min' igwebayo ?
 Kuba yoz' igweba ngolomkhombe ndakukhangela !
 Yivani, zizwe, sininik' indyebho 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 kathotyclwe luluntu ;
 Aze athi yen' athobele uQamatha ;
 Apho kuya kuvel' imithetho nezimiselo,
 Aya kuth' akuzigwenxa, kungalungelelani,
 Kuwe ziziphithi-phithi nokuphambana koluntu,
 Ibe nguqukulubode ukuphambana komhlabi.
 Abakokrayo bon' abazanga baphela,
 Abakhalazayo basazalwa nanamhl' oku.
 Bathe nqo ngesisu, bathi ga ngomsimelelo.
 Abazenzisi, badaliwe kuloo nto ;
 Silungisa nje, phofu nabo baya nama-nama :
 Sikhe sabanikela, kungaf' isizwe siphela.
 Nditsho lula, kuba yaziwa ngabo loo ndawo,

Izaphuselana se zide zakha zaphukaneka,
 Zath' inkunzi namhla se iseNqabaqa.
 Lo mzi kaXhosa namhla ndiwuncamile ;
 Ndiwuncame ngokuxaka nabomgquba.
 Kazi kobeka phi na kubangeneleli ?
 Luthethil' uhlwath' olumadolo lukaKhala,
 Uthethil' ujongwa-ntsiyini, bath' uqumbile,
 Inkunz' abayikhuz' ukuhlab' ingahlabanga.
 Linxetyana linye namhla, lelukaLucangwana.
 Hambani, zizwe, liphelil' ityala lamawele.
 Godukani, ude waphendul' uSoqaroba !

Ncincilili !!!

ISAHLUKO IX.

IZIJUNQEQE 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 zisitsho ebafazini phaya ; emadodeni kutsho akwaba kho uhambayo ; uthe obetshaya wayityumza iximheya ; kuwe kho abaphakame bema ze, bathi kanti abayiva loo nto ; kuwe kho abathe ukuzambatha iingubo, bathi kanti bazitsale gqitha, bengeva, boothuka ngeengubo se zidwengeka imithungo, zihamba ngokuhamba.

Bathe abamaziyo loo mfo, namhla nje akenzanga nto, kuba uhle wayeka ; bathi ukuwa ebekhe wahambisa, be kuya kwenzakala abantu, se kungaka nje. Baye besitsho okunene abantu, se begqibile ukwenzakalisana ; kuba le mbongi yingxilimbela, inde, umzi iwuqhelile, ikhulele kuwo. Iphethe amakheme amaibini ngesokhohlo, ithe qhiwu umnqayana omnyama ngesokunene— izimbo azinga

nganto, ithi yakuwisa ngezikhali, iwise enye indoda kwenye ngenduku.

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

UPhaki, enye intyewana yasemaVundleni, ebe 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 ifilwambethe, yaluthabatha nje ngomhlambi, yadabalala ke inkewu. Ithe xa ithi iya wisa, yathi kanti isondele kakhulu emlilweni, yaya yamisa ngentloko eziko. Luthe, kuBa nogagana olo se luse lukhululekile, lwehlela ezitungweni; 'suke lwambopha, akaBa nakuphakama kamsinya. Yaayenye into leyo ukophulwa kwakhe; ekuthe kanti, kuBa umlilo ubumkhulu, akayi kubuya abesabizwa asabele, waphela ngokuhlwa loo mini.

UNdlombose ufune ukuvukwa yinto naye. Ithe imbongi yakukhankanya izaphuselana, waqonda ukuBa ithetha ngoBukwana, umninawa wakhe. Uvakele ebuza ukuBa uBukwana uyeva na ke ngoku, se kubongiselwa ngaye nje, esitsho esithi, "Uya qonda na ke ukuBa eli gama lakwaLangeni liya kuvakala ngesici esibi esizweni?" Athethe naye amaphakathi; hayi, wee gogololo.

UNophaka ibiyenye intokazi yasemaNcotshweni ebi-kwangazele ngengqondo, nokuthetha ibingakunikwanga. Ibisoloko ilapha komkhulu nayo le ntokazi, iqhulwa ngokuba yona ingumkaPhaki. Asikuko nokuba ibimtha-

A ! MGOLOMBANE !



*USandile Ngqika. USo-Emma.
Unchwatyelwe kwaHoho, Stutterheim.*

nda uPhaki lowo, koko uPhaki ubesuk' afun' ukuhlaB' abantu ; ubengayivumi nantwana, esithi sisimumu, akafuni simumu yena. Ithe ke le ntokazi yasemaNcotshweni, akwenzakala uwayo lo, yasitsho esofileyo kwa oko, yaye ingeva kuthuthuzelwa, ityala ilibeka kwimbongi leyo, isithi yiyo le intlokothise umntwan' abantu eziko. Ibe lelanye ityala elo.

UMfithi, inkonde apha yasemaKwayini, ebihlala komkhulu, ingasaboni ngamehlo, neendlebe se zindunyuva kakhulu, ithe yakuveva la maxoko-xoko, iweva bunkentente kakhulu, yagqiba kwelokuba lifile, umzi ugxothiwe lutshaba, nayo se iza kutshiswa nendlu. Kubonwe 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 uBoniwe, yamzolisa, lwaphela ufuba, wangena kwa sendlwini.

Athe kanti amakhwenkwana nawo aya phulaphula ezantsi komzi phaya. Suke enye intwana, uNjeza, ithi, uyise naye uya kwazi ukutsho, uhla' esitsho xa ababongayo ekhaya. Uthe uNtlanganiso, "Uya xoka, kwedini, uyihlo ukwazi phi ukutsho?" Uthe esathi uNjeza, "Andixoki kwed'—' wabesel' ekho uNdaba, eyeka ngentonga yomnonono kuNjeza, sel' esithi, "Andiyithandi le nt' inkwenkw' exokayo!" Suke ngoku amanye amakhwenkwe asel' eyithabatha loo nto, aahlulelana ngesiquphe. 'Uyeva umntu, uva se zinxakama ezantsi komzi. Kugitshime umfana, uGonyela kaNyaba, wasemaJwarani, 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!"

Ube kulinga ukuvuka uGonyela, waphikela ukuya kuwa kwa sezantsi. Kude kweziwa, kanti umfana ugqibele.

Uthe fwaqe umlenze lo, kanye ethang'eni, kufuphi nokuBa lingena nje kusikrobana; 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 ekwaswasa, 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 isigwebho sathi iwele elivele tanci lelona lincinane, elikhulu lelo livele mva. Aabo batshoyo ke abanyanisi.

ISAHLUKO X.

INGUQUKO KA-BABINI.

S'ithe sakuwa sisenje nje isigwebho, wonke ubani wajonga kuBabini, kuBa abantu babecinga ukuBa uya kusuka ajwaqeke ngumsindo, ade apha thelele 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

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 bawufiye umzi lo wakomkhulu, bafika ekwahlukaneni kweendlela, eya kwaPhekesa neya kwaVuyisile. Ubonakele uBabini ethabatha le igodukayo. Uvakele uPhekesa ebuza fuju esithi, "Uya phi?" Uthe omnye, "Ndiya goduka." UPhekesa: "Ugodukela phi? Unekhaya? Uya kwa kwelaa gqwifakaz' unyoko? Unani na?"

UBabini: "Hayi, ndiya goduka."

UPhekesa: "Hi, Lalo! hi, Lalo! uya bon' ukuBa se limngqibil' elaa gqwifakaz' unina? Ma simfiye, ma simfiye."

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

Unge angabetha uPhekesa, koko unqandile uLalo; bee gwiqi bahamba, kungekuko 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 kwatyiswa ukutshona kwelanga. Esamadoda isithebe sithiwe ntimfa phakathi kwamawele omabini, nonina-lume uMgqaliso, namanye amadoda ambalwa. Ancokola amadoda la onke ngokufanayo, nje ngokungathi akukho nto ibikhe 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 abadesiza 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 sufu ngentfolo, ukutshona kwelanga, kwaZuzani, into kaMthana yasemaKwayini. Ithe namhla isitsho le ntfolo, wabe uBabini enqhenqha eya kulala. ABe kufika namanye amadodana ukuphuthuma into kaVuyisile,

UNgxang' engxangxasini,
 UMabetha ngephunga.
 UHoyini, hafazi beentsikizi,
 Intfolo niyiphosile.
 Niyithabathe 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 uVuubi, " 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, bafu 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 intfolo, 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 ichtakalayo imbizo ukujika kwelanga, weva uBabini kusithiwa uya bizwa yinkosikazi, unina kaSaqili, ekwakusathiwa nguZothana ngelo xefa, eseyinkwenkwana. Unina kaSaqili lowo ke nguNomsa, intombi kaGambuse, inkosi yamaBomvana. Ithe inkosikazi, " Kha uthabath' itaml' elo, mntwan' am, utamlel' ooyihlo phaya ! "

Uyilahle ngelo phanyazo uBabini ingubo, waquBula izembe, wacanda iinkuni, wabasa, wakha amanzi, wapheka, kwaayiloo nto. Latjhona elo, kwasa waphathelela kwa senkonzweni, sel' eyingqinifa yalapha, inzwan' enkulu eluqhwe mefa lunye, epanelwe yibulukhwe yayo phakathi kwamakhosikazi.

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

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' eqhujekwe 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 liqhufu loo ndawo ; eli nanamhla kusathiwa ngalo, "Ngunjaliwa 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.

ISAHLUKO XI.

UKULUNGISWA KOMZI.

Umfundi uya kuthanda ukukha eve ukuBa kungaba kwada kwathi kuphi, kwaBe 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 nje, 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 kwesigwebosetyala.

Kanti noko kunjalo, uBaBini wayeqonda mhlophe yena ukuBa akukho nto inonina ; umooni kule nto yonke nguye, yena BaBini. Abanye abooni, ngokuqonda kukaBaBini, ngooyisekazi aaba—uPhekesa lo kanye, ngokuthi oku emazi ukuBa ulihilihili, kanti akazanga aBe 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 yaphelela 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 uBaBini ; yiyo le nto athe ukumphendula uyisekazi lowo, ngalaa mhla wesigwebos, "Uma akathakathi ; ukuBa kukho ubuthi kule nto, bungaba bukuwe nakum." Wayesel' emqonde kangako uBaBini lo yisekazi, esitsho nokutsho ukuthi, "Yinto ni na le nto aqhogene nam, inguye lo nje uWele umntu onengqondo yobuntu obukhulu ?" UBesithi ke uBaBini akufika kwezo ndawo aphelelwe ziinyaniso ngakulo 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 osonde-

leyo, 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, elite kwezi ntsuku kubungwa le nkonzo, laphika nokuBa kusisa nje ukuvulelwa oku kwazo, lithi ngqo liye kuma phambi kwendlu leya yakuloWele noBaBini, 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

KuB' inamtheth' usentliziweni.

Uya kumaNzolo noNyelenzi.

Leyo ke yingwevu enkulu, ende, ezigidlo isuke izithi bu'u 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 Ziqi, into yasemaKhwenteni, noFuzile Nzuzo, umKwayi, namanye ke amaphakathi.

Umthetho wasingiswa kuWele, umnini-mzi, zatsho futhi izithethi ukuthi, "Naalo usapho, nyana kaVuyisile; ma ze lungaphalali ukho. Uz' ugcine intombi yasemaMpandleni ezala wena, ingabonakaleli bunto ibubo ngokusithela komfo kaGolomi." Zazisitsho izithethi ikanjalo zibekisa kwinkazana kaLawule, zisithi "Ewe.

kambe, ntombi kaLawule, eli lizwi lithi, 'Alitshonanga lingenandaBa,' lithetha imihla enje. Uya bazi aaba bantwana ukukhuliswa kwaBo nguyise; sitsho ulusapho nawe. Kodwa namhla nje akuselulo sapho: le nto ihlileyo ithi ungumntu omkhulu namhla. Uz' uvane noonyana bakho, naBo bavane nawe."

Ziqhuba zatsho iziphakathi, zafiya 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 yakuphamba, nakukha amanzi.

Kuthe kwesi sithuba kwafika umnqayazana uvela kwa-sibonda. Kanti umfo kaLucangwana, uZenze, ubonelwe intombi yasekhay' apha yokugqibela, uCisjiwe. Kuanjisiwe loo ndaba ngamawele omaBini. Lafika iJumi leenkomo phambi komtshato, yasiwa intombi. Ixheliwe inkaBi yomguqo namasi, ekuthe emva koko kwaxhelwa eyomtshato, into leyo eyathabatha iintsuku ezithile, ekho nomHlekazi, uHintsisa. Luthe uduli ukubuya lwaBuya luqhuba iJumi leenkomo; lwaluthe ukuya kwendisisa 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 ngumJwafakazi, intokazi kaNyaba, udade boGonyela, lowa waphuka eziseleni mhla ngesigwebo, uNoli igama laloo ntombi. Okwenene umsebenzi lowo uqhutywe ngenkonzo ezuke kunene, into eyathabatha iintsuku zomdudo kaBaBini. UNgxangengxa watsho ngesidabane sehlosi asiphiwe komkhulu.

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

Ziŕe 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 ukuŕa inKosi ifuna ukuza kukhuza umzi. Lithe lakufika elo lizwi kuWele, wamangaliswa kakhulu kukuŕa lithunyelwe kuye ilizwi elinje, ekho umkhuluwa wakhe.

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

Uphendule uBabini wathi, ikomkhulu aliphazamanga, kuŕa lilandela isigqibo senkundla. Uphikile uWele wathi, nakanye, inkundla ayizanga igqibe ngaloo ndlela. Kungene ngoko abathunywa aaba ŕakomkhulu, bafuna ukuqonda kuWele ukuŕa 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 kwaŕonakala ukuŕa ma bayifiye nje ngoko injalo.

Uthe ngoko uWele wafuna ukuqonda kuŕathunywa apha, ukuŕa usuku lokuza yayilwalathile na inKosi. Bathe abathunywa, inKosi ayilwalathanga usuku, kuŕa ifisafuna ukuvakalisa indawo le kuuphela. Uthe uWele, yenzeke kakuhle ke loo ndawo.

Ilizwi alinikele abathunywa lithe, "Nothi kumHlekazi apho, ndiya wubulela lo mthetho; kodwa phambi kukuŕa inkonzo leyo iqhubekke, 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 ifize amaphakathi asondeleyo, ukuŕa ayivise le nto. Eve eva amaphakathi, asuke atŕho ukwahlukana kuŕini. Amanye athi, unyanisile uWele; ukhuzo alunakho ukusingiswa kuye, engenkulu. Athe amanye, yinkulu epheleleyo uWele, ngokomthetho owawuthethiwe apha kule nkundla yakomkhulu.

Ibe yenye ingxoxo enkulu ngoko leyo, ede yasuka yagqiba umzi. UBabini ngelakhe icala uthe, nakanye ukuŕa umthetho usingiswe kuye, engenkulu, kuŕa yena kwathethwa wagwetywa emini. Kunjalo nje wagwetywa ngeziŕakala ezibonwa nayimveku. Kude kwaŕonakala ukuŕa umHlekazi le nto ma kade ayiŕizele imbizo ethe nkqi, aŕe kho amaphakathi awayethetha ityala.

Ngeli xeŕa ke kwakuse kukho abathile abathi, "Uphi na kaloku uKhulile, umntu wala mawele?" inxenye isithi, "Wayexelile yena uKhulile, ukuŕa ma kangafumane abizelwe indaba yamawele." Bambi babesithi, "Sasixela thina ukuŕa akukho nto iye kwenziwa eNqabaŕa." Kwakukho naŕabeqonda ukuŕa 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. Lumphumile ugaga lomHlekazi, lwaŕbekwa endaweni yalo; ihle yalandela nayo inKosi, yaduma yonke inkundla ukubulisa.

Kuphakame into yasemaNgwevini namhla, uBangiwe, into kaMjonga, yathi, "Ewe, ziphakathi, aniya 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 ukukhutshwa 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 isigwebho sikaLucangwana."

UBabini utha, akazi ukuba ingaba yile nkundla esenokulindela ukuthetha kuye. Yena uthobele 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 yesigwebho ethi, "Uyeva ke, mfo kaVuyisile omkhulu." Kuthiwa ke, loo ntetho yodwa yayixela mhlophe ukuba uBabini akenziwanga sinci.

Ibe iya phela apho ingxoxo yamaphakathi, kwachithakalwa. 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 yesigwebho samhla mnene. Kuphethwe ngokwenziwa kombulelo 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 intsfuntse, yamkhuphela imaz' erwanqakaz' entusikazi, eyanyisa ngosatshazana olurwanqazana; yathi ma kagoduke, uyindoda.

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

ISIAHLUKO 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 ebuswa 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, akazinanza nakancinane ezi ntetho zala manene. Ade aya kufika apho athunywe khona ukumka komhla; alungiselelwa kakuhle indawo yokuhlala nokulala. Zincwiniwe iindaba awe ngazo awakomkhulu, atsho, atsho, 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 yakusasa. 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-Jwarieni. Athe kanti awakomkhulu ayivile loo nto. Kwesuswa amadodana amabini ukuya kuthabatha inkomo kuBabini, ngokungezi kumbika umntwana akuzalwa.

Ube kuthi uBabini, 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 uBabini, esithi le nto iphikele ukuthi masi kuBo noWele, kunjalo nje bethetha ngayo qho apha ekhaya.

Bayiqhuba abafana le nkomo baya kuyigalela kwaNtfezi Langa, into yasemaZimani, umThembu, into ebisandla salapha komkhulu; kuBa kaloku inkomo leyo ibingena-kuya komkhulu, kuBa ivela kumzi obungekakhutshwa ehlahini. Abizene amaphakathi ukuza kudla eso sizi,

nakuba kwaxhelwa xhegokazi limbi endaweni yayo; kuBa kwathiwa yona iluhlobo lweenkomo ezibalekayo.

Lide lafika ixefa lokuba inKosi iye kwaVuyisile, lwami-swa nosuku. Ngeli xefa 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, ngokwenkuz' embabala.

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

InKosi ifike yona ekumkeni komhla ngezoio; 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, watintyelwa 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 yifuya intaba ilanga, babe abantu se bephithizela, bixelisa 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 kaMbo-roma 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 yasemaCireni, uMvaba Gxekiso, wathi, "Taṛuni, mzi wamaNzothwa! Taṛuni, mzi wamaMpandla, nani! Andifani, andimnini-kuthini; ndigquja 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. Ukutjho 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 lwasema-

Mpandleni, siya nibandakanya; kuBa nabandakanywa kwa mhla le nkazana kaLawule yayicanda le nkundla. Size kuthi, bonanani, nazane ukuBa niya zalana, lusapho luka-Gomomo; uGqabi lo noGolomi asingawo maNaantsi, sisinge sinye. Xa sitshoyo ke, Phekesa, mfo kaGqabi, sithi olu sapho siluyaleza kuwe, kuBa uBabini lo uya mbona, ngumntwana. Nasebuntwaneni bakhe usakhangela, 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 kuphanjikelwe ekhay' apha, kungabi sendle. Uz' umgcine umntwa' kaNyaba, umfundise ubufazi, umxelele ukuBa ubufazi kukulolong' iimbelwana angazaziyo. Wena ke, Babini, 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 etatamja 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. Ukutjho sithi, 'Taṛuni;' iz'e kutjho le nKosi kuni, az'e kutjho la maphakathi. Akuhlanga lungehliyo; namhla ke ma kuBe hele, mzi kaGomomo, niphume ehlatini. Kwakunje kwa kwaBadala, kusaya kuBa nje nakwabezayo. Asize kuvusa lukhooko 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 ingahleleleki; 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.

"Atfho ke amakowenu, BaBini. Kothi ukuze kulunge ke, abe atfho nawe usitfho; ukuBa wena akutfho, 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.

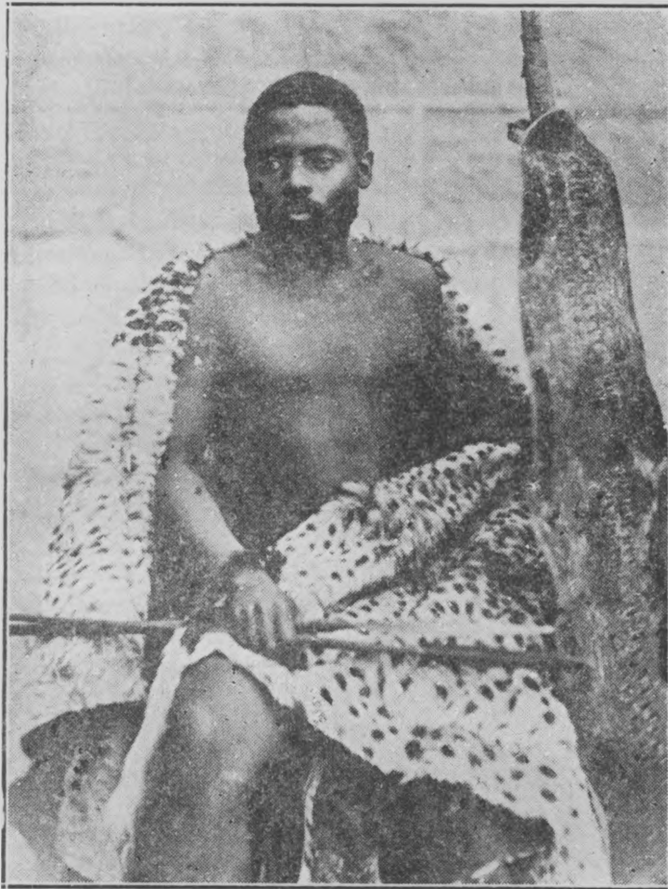
ISAHLUKO XIV.

UKUBUBA KUKA-KHULILE, NEMBALI KA-NOMPUMZA.

Ithe iya fika inKosi ekhaya ukuvela kukhuza, ifika kukho iinto zontathu, ekuthiwe ngamadoda avela eNqabara, aze kubika ukuBa indoda enkulu, uKhulile, ayisekho.

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

A ! MATH'ANZIMA !



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

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 liZotfho, igama layo nguNompumza.

Uthe kanti uNompumza lo akanyanisiile 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-langa, aza anxulumana nabaMbo kwelasempuma-langa ; 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 kwelaseKunene kwaGammaBe ; 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. Itsho 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 namaKweleja.

UNompumza ungene gongqo ngoku kwiziyolo zakwa-Ndlambe. Yathi, kuba into isikwayimvumi, yathatyathwa nguNxele, into yasemaCwezeni, isihandiba esaziwayo sakwaNdlambe, yamana imhlahelela iThabu kuloo mahlathi akwaNkanga, angakwaGompo. Ude wabuya waanesithukuthezi uNompumza, wacela ukuba agoduke, koko inkosi yakhe ayimvumelanga, isithi, "Ilizwe se lonakele ngasemva, se kuyinkcithakalo." Waye ke uNxele esitsho enyanisile, kuba yayileli xefa lesivondoviya sika-Tshaka.

Uhleli wahlala apha lo mfo waseNtla, wada wazekelwa ezintombini zakwaNdlambe. Koko izikhulu zakwa-Ndlambe azikuthandanga ukuphakanyiswa okungaka komfo wasemzini; kuba ubesithi xa azekayo uNompumza, kukhutshwe 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 e-Tabula phaya. Ayikaphindeli ukuya eNtla, ukuya kunika ingxelo ngovuko lwabafileyo.

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

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

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

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

Ngelifutshane, la madoda afike abika ukuba athunywe ukuba aze kufumayela umphanga kaKhulile. Phambi kokuqala lo mphakathi alifjiye eli lizwe, ukhe waaneembizo ezinkulu neentlanganiso, isithuba senyanga yonke, phofu engaguli. Uqale ngokuyolela intsapho yakhe yonke, wayabala 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 yesifini: Laa nto yayithethwa nguNompumza, yovuko lwabafileyo, ikho. Iya kuthi ukuze icace, ifonwe ngomQulu oya kuza uvela entsona-linga, uphethwe ziintlanga ezingaziwayo, eziya kuphuma elwandle. Ma ze ke loo mQulu niwucokise ukuwukhangela, kuba kuphezu kwawo ukunyuka nokutshona kwesizwe.

"Indawo yesithathu: Yintetho yentombazana, abaya kuthi abaninzi yintfabalalo 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 kwamaxeja.

“ 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, butshithhe, 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 inxenywe 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 bugungu. Emveni kwaloo mfazwe ke, ukuBa niwujongile umQulu lowa, niya kuzuza isicwili sobuntu. Kodwa elona ndiliyalezayo, phezu kwayo yonke loo ngxobofiji yezizwe, neentlanga, neemphatho ezimbi, leli lokuBa '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 kweZixini, kwesikaSomlilo. Athe akufuzwa imvela-phi, athi athunywa yinkosi leyo, ukuza kubika komkhulu apha ukuBa kukho uhlanga olumnyama ngebala, lufike kuBo apho, lujaceke kakhulu yindlala, nayinkcithakalo.

Kufuziwe 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 ngokwaneli-sayo. Ithe ke inkosi emveni kokuba amaphakathi enze imibulelo, yayaleza ukuthi:

“ Ma ze niBacine aabo bantu; ngabakokwethu, ngabakokwenu nani. Bapheni into etyiwayo batye, niphose amadlavu bambathe, niBaphathe ngencebha, beve ukuBa anisiso eso sizwe sifachithileyo; ningadlali ngabo.”

KuBe lixefa elinobomi zinkile 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 xefa ke uNxele wayebalasele ngoku-

thiya ubuthi, nangokuxela izinto ezizayo. Bathe abathunywa aaba, bembika uNxele, kwafe 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, aaba 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 luyezwa, ndikwabulela. N'akuthi kaloku nibe nobulumko; luthi ukuBa luhlanga oluza ngenkcithakalo, nilunqake nilwenze luyilibale inkcithakalo yalo. Kuthi ukuBa luhlanga oluqinileyo, nikhe nicweye kuqala, niqonde iindawo oluqine ngazo, nizifunde. Ma ze ningalubalekeli, ninqande kuuphela ihlahla, xa ngaba luhlanga olunomsindo.”

Akudlulanga zilimela zibini bemkile abathunywa bakwaNdlambe, agaleleka amaxokozela amakhulu, abathunywa bakwaNgqika, into zone 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 yesibini ethunywe la madoda, kukubika ukuBa kukho uhlanga oluboniweyo, olumhlophe. Batfho bathi,

“Luphuma elwandle; luhlanga olungathi luqhele ukuhlaselela ezintlangeni. Intetho yalo sisintsompothi, 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 amaqolo-qolo akwaNgqika, nangezinye iindaba zezinye izinto. Axelelwe nawo ngohlanga oluvala keleyo ngaseSizini, yaaludaba loo nto.

Enz'le 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 athantamisane 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 akwaGaba; kwaaziintombe, kwaaziziyunguma zeziyolo, aphelekezelelwa; yekoko ukuhamba elalisa, exhelelwa, ukugoduka.

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

Athe asuswa yinkosi uNdlambe. Akayazi into ehlayo; 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 wambamba uyise lo uNdlambe, wamenza umbanjwa. NoHintsisa 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.

Ngelifutjhane, kuba andibalisi yona le mfazwe, kuthe kwisithuba senyanga, yabe inqumbululu yamaGcaleka se inganeno apha kweNciba, ize kohlwaya uNgqika ngenxa yokunchola akwenzileyo. Waye uZanzolo ngenkqu ekho, nangona umkhosi wawuphethwe nguBuru, into kaKhawuta yaseKunene.

Athe namhla amaHleke nemiDange yagoduka yaangakweyakomkhulu, kunye nemiDufane namaGqunukhwebe kaPhatho, yacim' ilanga kwelo thafa leDebe.

Andiyi kufika ke kumazwi kaNtsikana, okunqanda uNgqika ukuba angafunzi, isadi bene 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 uHintsisa yena ujike wagoduka akukhova ukumohlwaya uNgqika, engazi ukuba uNgqika kanti uye kumhalela izizwe.

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

Ithe xa ifikayo inKosi namaButho ayo ekhaya, xa kuwasazelayo, xa kuthe xhonkxofolo kuzizawukawu, wavakala 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 mhlab' 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!
 Latsh' 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 ngempumlo,
 Se sisiv' inzwinini yamakhwelo ngeendlebe.

Wath' umntu namhla nj' isilo sijongolekile,
 Int' abebehhlala besith' ikho, namhla nje ihlile,
 KuBa fe bemjong' ezintsiyini, bath' uqumbile ;
 Namhl' ezo ntfsiyi zixel' amafu, mhla ngendudumo,
 Namhla zitshawuz' imibane, akukho kuphil' ebantwini.

Wath' umntu namhla kunyembelekile,
 KwelakwaGamma umhlaBa ubukuqekile,
 Kwenzek' isikizi nenyal' emaXhoseni.
 Awu ! Hay' ke beth' iinto zomhlaBa !
 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' isilwanganguBo nezinja zaso, kwelakwaHoho ;
 Yadl' ingqanga yafiyel' ihlungulu, kwelakwaHoho ;
 Yadl' inchuka yahlomlel' ixhwili, kwelakwaHoho ;
 Wadl' uhodoje wafiyel' impethu, kwelakwaHoho ;

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

Kha niziBeke kamb' izikhali, mlisela ;
 Kha niwaBeke kamb' amakhaka, khaB' elintfongo-
 ntfongo ;

Ngathi ngakwelakwaGamma nisafezile.
 Noko ndakuphos' iso, ngathi kuhlephukile.
 Hambani kambe, zininz' izint' ema zilungiswe,
 KuB' amakhaya fe ningawayaleze mntwini,
 Be niyifiy' intsapho kakad' itshisana.
 Lukrozo, luthotho, lungcelele.

Azininzi ngak' izint' ema niye kuzilwa—
 Aniyivanga n' imibono yenyange, uKhulile ?
 Anizivanga n' izint' eziza kuhla kulo mhlaBa ?
 Aniyivanga n' imbalasane yomQulu ozayo ?

Asiyi kuthuma nina n' ukuBa nisikhangelele ?
 KuB' aweth' amehl' oBa sel' esehlungulwini.
 Anivanga na ngomfo waseKunene oza kuthetha ?
 Kwa kweli duli uBesel' ekhe wawakala.
 Bathi yinto kaGaba yasemaCifeni ukumbiza.
 Anivanga na ngentombazana eza kuthetha nayo ?
 Kuthiwa siya kuthi yimbubo, kanti lidini.
 Nikhe neva na ngezi iintlanga zimayephu-yephu !
 Kuthiwa kambe ziint' ezidlalisa ngезulu.

Mna ke, nyana kaZolile, ndithi kuni makhaBa,
 Godukani ningalali, ilizwe liya zuza—
 Ukuzala ndithi mna liza kuzal' uGilikankqo ;
 Liza kuzal' isil' esingaziwa mnxhuma.
 Godukani ningalali, kuz' iziziba 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, waphelwa umHle-
 kazi uHintsа, wawakala 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 ukuBa yena

ngathi uya kuba lidini lesizwe sikayise, phambi kokuba zifike iimini zobufo. Utsho walila kakhulu.

Ngelo xefa amadoda amakhulu agqubuthela iintloko asitsho nawo isikhalo esibi; namadodana akaqanga 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, yayixumeka 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, kufo bonke ababekho. Aye la machaphaza akhankanywe yimbongi ehlatutywa, elindelwe, siso sonke isizwe.

ISAHLUKO XX.

EZINYE IINKOSI ZAKWA-XHOSA.

Ngexefa lokufa kukaHintsisa, uNgqika naye wayengasekho, efele eXesi eMkhubiso, ngo1828 sisifo, eminyaka ima53. Kweli cala laseKunene, umbuso wawusezandleni zoonyana fakhe, 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 yase-

maGqunukhwebeni yayiphethwe nguPhatho, inkulu yawo. UPhatho uzele uDilima, ozele uNamba, ozele uMkhanya.

UNdlambe, into kaGamma, eza mva koMlawu ngonina omnye, uNojoli, oyena yisekazi kaNgqika owamondlayo wamalusa, wayengasekho naye ekufeni kukaHintsisa, efele eXinifa ngo1828 sisifo, xa aminyaka ima73. Yeyona nkosi yabuba se inkulu, yafiya uMdufane, unyana wayo; yamfiya kodwa efakwe kwindlu kaCefo, yase ifa nguMhala eyona nkulu. UMhala uzele uMakinana, ozele uMsintsi.

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

Ngelo xefa imiDange yoTshiwo yayiphethwe nguBotomani, into kaMantla, eyaba yinkulu ngokwenzelelelwa; kuza inkulu, into kaNginza Mahote, yagxothwa ngokungeva.

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

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

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

INTABA KA-NDODA.

(YIMBONGI YAKWAGOMPO).

Oobawo bethu babebubuda kuyo le ntaba.—Yoh. iv, 20.

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

La mahlathi, ukuze abe ngamahlathi alunge kumaXhosa, afunyanwa nguΓaṛaḃe, 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 zada zanzunguka “izikhali zikaΓaṛaḃe,” kwada kwaḃonakala ukuba ma kwenziwe imvumelwano ngayimbi indlela. Indlela ke ekwavunyelwana ngayo nguHoho noΓaṛaḃe, ibe yeyokuba lithengwe lonke elo zwe ngemihlambi yeenkomo. UHoho lowo yinkosikazi ebise iphethe amaLawo; kuba inkosi, indoda yakhe, yayinga-sekho, ifele ezimfazweni apho.

Ukususela kwelo xefa ke, yaba ngumhlaḃa wamaXhosa lowo. Siva ukuba ooNgqika, noNdlambe, noNtsikana, noMakhanda (Nxele), nazo zonke ezinye izihandiba zase-Kunene, be zisakuthi ukuthetha, zithethe zisalatha kuyo le ntaba, awada wathi uNtsikana isiphetho iya kuba sisigquḃo sentsapho yonke kaXhosa, neḃise ichithakele yaya kuma ngomBafe. Ukwenje nje oku :

Mna ke, mBongi yakwaGompo,
Andithethi, ndiyalatha
Apho kwakudlulwa khona
NgooNyongande-kukudlelana,
Ngaḃanini beli lizwe,
Izigquḃo nemizila

Yokugqitha kwamadoda :
Abaseki bale ndawo
Ngeziqwayi nezigweḃa,
Ngemifisi namagazi,
Ngezikhwili nezikhali ;
Ngozeko nangolwendiso,
Ngemisitho nemidudo,
Ngokudlela ndaweni nye,
Kukhothwana zizitshaba,
Izindlu ziphakelana,
Kuphambana izitheḃe ;
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' iZologu
Elathundez' amaXhosa,
Kwiingqimba zasemnyameni,
Kufunzulu bobudenge ;
Kunangoku lisenathi—
Lisigcin' ezimfazweni,
Kwimilomo yeenkanunu.
Lasigcin' ezilumkweni
Ezazana namazulu,
Ewe, phantsi naphezulu,
Kude kwaangoku linathi,

Kunye nosatjhana lwethu.
 Thathani ke nang' umbindi,
 Nina mathol' ezi zilo,
 OoNyongande-kukudlelana ;
 Niphez' ukubeka-beka,
 Nilahl' izimilo-milo,
 Kwa kunye neentlondi-ntlondi,
 Eziza neentlanga-ntlanga,
 Ezizel' amaJwanguJa.
 Ngokumqumbis' uQamatha
 Onyawo ziseNtabeni,
 Kuyo le ntaba kaNdoda

Hee ! ukwenje njalo oko ke ndigqwagqwelela ukuba
 ndiza kuhlabela iThaba elisimilo senje nje :—

- 1 Le ntaba kaNdoda yisikeleleni !
 Le ntaba kaNdoda yithamsanqeleni !
 Nditjho kuni, zizwe zasemaXhoseni,
 Kwa kuni, zintlanga zaseluHlangeni.
- 2 Yithamsanqeleni, nina nitjhonayo !
 Yithamsanqeleni, nina nivelayo !
 Thethani ngoxolo xa nithetha ngayo,
 Nilawule ngoyolo nakuthonga ngayo.
- 3 Kwavel' uGagaBe ngasempuma-linga,
 Walwa nezo ntlanga zazisayibanga,
 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.

A! Dinizulu!



LE YINTO KA-CETYWAYO KA-MPANDE. LO
MFANEKISO UTHATHWE KANYE PHAMBI
KOKUBA ABUBE, EPHUMA EBUBANJWENI.

- 6 Isisimakade esakwananini,
Izele ngamava, kuBa imi-imi.
Hlabelani ngayo, nina madodana.
Nenze ngay' izango, nina muthinjana.
- 7 Madod' amakhulu, balisani 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 ngasentfona-langa,
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.

UMKHOSI WEMIDAKA.

(YIMBONGI YESIZWE.)

“ Ndim ; musan' ukoyika.”

Le nto umntu ayifi kukwenzeka kwento engayithandi. Se ndibona se kuleli xhaphetshu 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 ngekhulwa 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,
Ngexefa lalo lokuxakeka.

Be singoobani na thina bomthina,
UkuBa singanced' uKumkani weBritani,
Ingangalal' engatjhonelwa langa,
Int' elawul' umhlaBa 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*, niyisike ithi tyu.
Xa nithul' intsimbi, *man*,
Ze niyibambe ngeengal' ezingenamkhinqi,
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 nepuluwa,
NokuBa yigesi nesalfure,
NokuBa yiyiphi n' int' enomlilo,
Niyithi chu ngobunono,
Ukuz' ingabi nangozi.
It' ukub' ithe omnye yamluma,
Yamtjhisa, yamthi ni na,
Nisuke nimyaleze 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 Ntsu;
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' akuthob' ityhefu, nithob' umguBo kaPhezulu!
Ath' akwenza ngegesi, nenze ngeenyosi;
Ath' akuxakeka—akuxakeka!
Akuxakeka—akuxakeka!
Nimvele ngapha, nimvele ngapha!
Nenje nj' ukumqhawula—nimraqe,
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 eniyifiy' emakhaya.
 Izihendo zOngendawo ze nizoyise,
 KuBa nilapho nje namhla, niBingiwe;
 Sinenz' idini lesizwe sikaNtu.
 Hambani, mathol' eamaz' ezimabele made;
 Hambani, mathol' oonyonga-nde kukudlelana
 Hambani, kuBa le nto thina se siyibonile.
 UThixo wakowethu sel' eyijikele ngaphambili.
 Hambani ngeemilenz' engenamkhinkqi;
 Hambani ngeentliziy' 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, eyayinamidaka 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 kamhlophe, 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—
 Sikwatfho nakuni bafel' eAfrika,
 KwelaseJamani yasemPuma-langa—
 Be kungembek' eninayo kuKumkani,
 Be kungentobeko yenu kwiBritani.

Mhla nafiy' ikhaya sithethile nani,
 Mhla nafiy' intsapho salathile kuni,
 Mhla sabamb' izandla, mhla kwaamanz' amehlo
 Mhla balil' oonyoko, banqhukrulek' ooyihlo,
 Mhla nazifiy' ezi ntaba zakowenu,
 Nayinikel' imiv' imilamb' ezwe lenu,
 Asitjhongo 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 lomhlab' ?

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 !

UBUKUMKANI BUKA-XHOSA.

Kuzo zonke ezi zizwe, uXhosa akafumanekanga engomncinane nakwisinye sazo. UTshaka ubusekile ubukumkani bakwaZulu ngekqele lakhe, nangobugora bakhe, namakhaba akowabo, ngexefa likaHintsa—ngomnyaka we1820. UHintsa lowo wayesel' enobukumkani obunezithaanga zabo, obuqalele emBaf' e, baya kuphathelela emaXelelwa, (*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 ; nomhlab' kaMfwefwe lowo ubungengaphezulu kokaMaqoma, ithaanga lasemaXhoseni.

UmBuso.—Ezintweni ezenza ubukumkani obubuso, 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 kubo bodwa, abanye besithi akukho mbuso kumaXhosa—into ekhoyo lulawulo nje lwenkosi, xa isenamandla okoyisa, esuke igweb' 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.

UTafabe 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. Nesigweb' etyaleni be sivala 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 ibinganyanzekile 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 lusitjho olu lutjha 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 luhloni, 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 yohloni lokuthi yoba lihlazo 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 ngokukhatazana nenkqubo entle yomthetho, bebusemva kakhulu oko.

UNgconde.—Phakathi kweekumkani zakwaXhosa, uNgconde lo yenye yeenkosi ezibe zinamandla ekumiseni imithetho; wabuseka ngokutjha ubuzwe obabuse busekuchithakaleni. Bema ubukumkani, abaze bubuye buxenga-xenge, naxa se buchithwa lukhanyo.

Ixefa awayephetha 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 kaTjhawe, kaNkosiyamntu, kaMalangana, kaXhosa. UNgconde yena uzele uGando, uyise wamaKwayi la; uzele uHleke noMdange. Kanti noko eyona nkulu kaNgconde nguTjhiwo, ozele uPhalo, waza yena

wazala uGcaleka inkulu, yaanguΓaraβe ukunene. Kulapho ukunene oku kuqaleke khona.

Ngexeja elingaphambili kuNgconde, uβesithi umfo othe waanamandla, iβe ngoyena uyinkosi enkulu; kodwa kuthe ngeli xefa le ndawo yeenzelwa umthetho. Kuthi kwa sekufunweni komfazi, kuβe se kusaziwa ukuβa ngoyena uya kuzala inkosi.

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

UXhosa noKhanyo.—Imithetho nemikhwa yesiXhosa, awayisekayo wayiqiniselela uNgconde, yema, yamila ngohlobo lokuβa ngoku, ngezi mini zokhanyo neliZwi, kuβuyelwa kwa kuyo; se ikwayiyo encedayo nephiliso. Phofu ekufikeni kwaβafundisi βeliZwi, neemantyi zikaGulumente, kukhe kwaakho ukulahlwa okuthile kwale mithetho nala masiko, kwathiwa ukuthethwa ngayo yeyobuhedeni. Kuthe kwakwenjiwa njalo, kwavela umonakalokazi omkhulu, kwakhula ukungeva, nobuboja, nobuβalaβume, nokuphela kohloni, nokungoyiki hlazo, nokunxila, nokungaβi nambeko. Kuthe kwakuβa nje, wahamba nzima umthetho kaGulumente; lanchola iliZwi lagxekeka, yaphela isidima imfundo. Zikhale futhi kaloku iimantyi naβafundisi, βesithi, “AmaXhosa akudala wona ayengenje; ngathe ni na la ezi mini?” Baye ke βesitsho nje, βengekaqondi ukuβa ngaβo βawuguzule umthetho kaXhosa, owawungajongiswe konakaliseni nawo—wawujongiswe ekwakheni nasekulungiseni.

Umntu lo uya fana nomthi; xa umthi uwususa kwindawo obukuyo, ufuna ukuwumiliselela kwenye indawo, ubulumko βusekuthini uwumbe neengcambu kakuhle uze ude uthi, ukuβa unakho, uthaβathe nomhlaβa 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 wakuβa utyalwe kwenye indawo, siya kukha sive ukumana sinqanuka, siβuza umbuzo ongenamphenduli, othi, “Azi lo mthi wathi ni na, le nto waβa yinto enje?” Yonke ke indalo injalo.

Ezinye iintlanga zithi, yakuguzulwa, yakwenjiwa nje imithetho neziseko ezazisekeke phezu kwazo, zingenwe kukufa, βaye βephela ngokuphela abantu, βade βaβe mβalwa ithi naloo mpundana iseleyo ingaβi nto. Le ndlela ke βaqhuba kakhulu ngayo abantu aβaMhlophe, bazigqiba izizwe ngokhanyo. Koko ebukumkanini bukaXhosa, sitsho ngombulelo novuyo ukuthi, ewe, βabulele, kodwa abatshayelanga.

Se sitshilo ukuthi, nje ngezilumko, uGulumente naβafundisi βaβonile ukuβa aβaqhubi nto ngaphandle kwemithetho kaXhosa, βaβonakele βethotha. Asiyi kuzigocagoca nganye izinto abathothe kuzo; kodwa uGulumente yena uqale ngokujikelezisa iikomifoni, enye emva kwenye, kanti njalo uphanda iingcambu zikaXhosa. Ngoku uGulumente, xa afuna ukuthetha into, ufuna ukuyithetha enkosini yeso sizwe, ekuβeni wayezonda yona kuqala, kunye namadoda aneempembelelo esizweni. KwiBunga eliKhulu leziphaluka zelaPhefeya kweNciβa, wofika iimantyi ziqondelene neenkosi eziMnyama. Kulapho kuphicothwa iindaβa zesithembu, zemiyeyezelo zeentontjane, 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 incutshhe yesixhosa, yokuthetha amatyala olu hlobo ngendlela yawo. Le nto iya kwa kwimantyi yesixhosa, enje ngeyaseQonce. Kwakhona ngezi mini uGulumente esiphantsi kwakhe uphethe umcimbi wokubuyisela ezinkosini ezintsundu, amandla namagunya awayewahluthile.

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 lingumBoni. 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.

Amanye amagqira ma kwanele ngeliya sithe, nawo anoncedo olukhulu ebukumkanini.

Abafazi.—Abantu nezizwe ezingabuqondiyo 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 bantwana bobu bukumkani, se kukho ukuphikisana kwezizwe zodwa. Ngoko ke asiyi 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. Umtshato kanjalo asinto yakha yaqhawulwa kwaXhosa; yinto eqiniseke nje ngeentaBa ezimiyo. Umtshato, ityalike, inkulu—ezo nto zontathu zimi, zimi.

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

Into esiyaziyo thina, ebefanelana umfazi ejiye umzi wakhe womtshato, waya kowaBo, wafika kowaBo waBonwa yenye indoda, wazala kuyo oonyana abasixhenxe, isenokufika indoda yakhe yokuqala, imthabathe kunye naabo nyana bosixhenxe, baBe ngaBayo, nokuba le yamva indoda ibinefumi leenkomo eyaziPolayo, ibe leya yokuqala yayikhuphe inkomo yaanye; nokuba umfazi lo akazalanga kuloo ndoda yakhe yokuqala.

Kwakhona, xa siya kubika abafazi komkhulu, siya siphathe (1) ukuzalwa—apho ezi ntombi zizalwa khona.

ubungakanani booyise bazo, ngokufiya-jiyana 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.

S'iya siyiselwa isityebi ngumfo osaqase izitho, engena-nyokulandula 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 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 buqondile 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 ibinqulwa; zitsho phofu izizwe zikhankanye iminyanya, zithi be kunqulwa yona.

Thina ke, lusapho lobu bukumkani, asitsho ukuthi be sinqula iminyanya; kuba be sikholelwe kuvuko lwabafileyo. Sithi thina, ekukeni obawo 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 ekukeni 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 esiye 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 aye ngumThetheleli; kuthiwa amaSilamsi anqula uMohamete, ngokusuka amcele nje ngomthetheleli. Ngokunjalo thina maXhosa, kuthiwa be sinqula iminyanya, kanti be siyinka imbeko nje kodwa,—siyixhelele namadini, sicenga ukuthethelelwa kuSomBawo, uNdikhofo.

InGoma.—Kubo bonke ubukumkani, ingoma ayizanga ibe yintwana encinane, koko umsebenzi wayo iwenza egazini, ichukumise igazi nomphfumlo. Ingoma asiyyo nto yokonwaba, nokuzigcobisa, noxolo, kuuphela; ingaphezulu koko. Zikho iingoma zemihla yokufunza, neyosizi, neyokufa. Ngelifutshane, 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 wayitsho iphe akuthi kpelekeqe kuLwandle oluBomvu, zakhungela iintokazi, ziphethelwe ngudade wabo uMiriyam, zatsholozisa zisithi, “Ihase nomkhweli walo ulinzulumbele elwandle!” UDebora kuthiwa wavakala eyihlabela, mhla kwabuywa emveni kokugxochwa kukaSisera, mhla impi yaseMeroze yanga ing'athi, “Vuleka mhlabala!”—xa kuthiwa, “Qalekisini iMeroze, sitsho isiThunywa sika-Yehova, kuba ingezanga kuwunceda umkhosi kaYehova!” Kuthiwa kanjalo zeza zingqungqa, ziqamba, iintokazi

zakwaSirayeli, ukuza kuhlangebeza umkhosi kaSawule, emveni kokuβa ebulewe uGoliyati, agxothwa amaFilistiya. Zazihamba ziβubula zisithi :

“ KuSawule ngamawaka.

KuDavide ngamafumi aamawaka.”

Ukumkani uDavide ubehleli enehlokondiβa labavumi, abamafumi-fumi, liphethelwe yimbongi, uAsafu, noonyana bakhe, kwa noonyana bakaKora.

Nasebukumkanini bukaXhosa, azibanga mβalwa ingoma zamaxeβa athile, awobumnandi nawosizi. Kuthe ngomhla waseMgwangqa eNqhuswa, lo mhla aphela amaNdlambe, afa kunye nenkosi uMxhamli, ngeyeZembe, wathi akulitsho umfo kaMakhiva *iGwatyu*, ingoma yomkhosi, wathi kanti umzi usaphilile, wakhungela phezu koMbodla, umfo kaNdlambe.

Emkhosini wamaNgesi kothi, nokuβa se kusele isihlanu esi, se siziqonda naso ukuβa se singabafi, sothi eso sandlana sinye sisaphula imipu, siβe siwutsho um“ Hofe woKumkani.” Kanti naxa umkhosi wonke utshona nenqanawa, yothi phambi kokuβa ithi zozololo, luβe se lukhe lwavakala uhlwahlwane lom“ Hofe woKumkani.”

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

EkaTaraβe	<i>umDudo.</i>
EkaNxele	<i>iThabu.</i>
EkaNtsikana	<i>uNgub' enkulu.</i>
EkaNdlambe	<i>uWankuntuza (ingoma kaMfi).</i>
EkaNgqika	<i>yiNjinana.</i>
EkaSapili	<i>umQolo weNamba.</i>
EkaMaqoma	<i>uGusawe.</i>
EyamaGqirā	<i>umHlahlo.</i>



UMhlelezi uMhala Ndlambe.

EyomKhosi *umHobe neGwatyu noSidyume.*

EyabaKhwetha *umYeyezelo.*

EyabaFazi *iNgongobala nomFululu.*

EyoMfu. uTiyo Soga *“Lizalise idinga laKho.”*

EyoMnum. uRichard Kawa *“Umhlaba weAfrika
uya lila.”*

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

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

Ndiya lufiya ke olunye ukuzo olwalukho ngemihla yangaphambili, nolusaya lufika ngokufika ngezi mini, kuBa iziganeko ezikhulu ziseluthotho ezizayo.

INKQUBELA PHAMBILI.

Le nto iyinkqubela-phambili yesizwe, yinto ephuma ngaphakathi kuso; asiyo nto inokuvela 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.

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

SingooBani na?—Thina, bantu baMnyama baleAfrika iseZantsi, sithe kule minyaka ikufuphi nje sazifumanela igama lokuBa “Silusapho lukaNtu.” ‘Uya buza ke omnye, uthi, “Ngubani na uNtu?” Impendulo ithi, “Zonke ezi ntlanga zikule Afrika iseZantsi, noko zingadibeneyo ngentetho, zidibene khona ngeli gama lokuBa umntu ngum ‘ntu.’ 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 wayesithi, ‘Ma senze umntu,’ wayethetha uNtu lowo na?”

Impendulo ithi, "Hayi, u'Ntu' akanguye uAdam; sizibiza ngo'Ntu' nje, kungokuba ilelona gama sisuke sadihana ngalo, saza ke salenza oyena 'khokho-wookhokho' bethu, thina luhlanga lumnyama."

KwelakwaZulu, naseSwazini, nakwezinye iintlanga ezithile eziMnyama, umntu oMhlophe, umYuropu, akabizwa ngokuba "ungumntu;" kung'athethwa ngo"mntu," se usazi ukuba akuthethwa ngaye umYuropu. Sithi, maXhosa, esifumane sabopha nomYuropu, sathi "ungumntu" naye. Leyo ke into ifana kanye nenkululeko yentliziyo yomXhosa, into ehleli ilindele ukupha, nokuba ayisenanto yona ngokwayo, ixolile ukuba omnye azuze, ahiale ze yena.

Eli gama ke lika"Ntu" lingasinceda kakhulu sikhe saliqhela, kuba nasezizweni ezizezinye eli gama lelona gama lithe lasifwankathela kakuhle. Singaphuma ngalo nakwinkcukaca yeenkcuku-nkcuku zobuhlanga, eziya zisidobelela, zisixinzelela ezantsi ngakumbi, sisezantsi kakade.

Omnye umbuzo obalulekileyo ema sizibuze ngulo :

Sivela Phi na?—Impendulo yalo mbuzo ma sikhe siyiyiye ngokwanamhla, ngakumbi kuba sidwalaze kakhulu kuwo kwincwadi ezayo. Kodwa asiveli khona eYuropu, noko se siwaxhome kangaka nje amehlo khona, silindele usindiso lwethu eYuropu. Umntu yinto eziphuthuma ngokwayo yakuba ngumntu onengqondo. Ixelise bani? Ixelise uMoses, 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 entjona-linga. Ngoko ke xa sithi thina simnyama, singathi ezo ntlanga zinjani na zona? Ngoko ke ma baqabele aaba bathi, "Siluhlanga oluntsundu."

AmaPhepha eenDaba.—Isinala yaseLovedale (eDikeni) ayijiyanga nto inokwenziwa ingayenziyo, ekuzameleni inkqubela yabantu abaNtsundu, ukususela kwa sekusekweni kwayo ngo1841. Phakathi kwezenzo ethe yazenza zemfundo, be kukho namaphepha eendaba, angentetho yesiXhosa. Umfundisi owafika nesificilelo ngomnyaka we1823 nguMfu. uJohn Ross, M.A., ozele uBlesi (Bryce) noRichard, uyise kaBrownlee J. oseTholeni ngoku.

Iphepha lokuqala eleenziwa ngabafundisi liphepha ekwathiwa li*Khwezi*, elaqalwa eGwali ngo1845, laza laalekelwa ziin*Daba*. Ngelo xefa oo" a " besiXhosa babese behluzwe balungiswa kwa ngaaba bafundisi baseTabe, bephethwe nguMfu. uJohn Bennie, uyise-mkhulu womhloli wezikolo obeseTini (Inspector W. G. Bennie), ongayenziyo naye ukuyithanda intetho yesiXhosa. Le ndoda ngoku yenziwe umOngameli wabaHloli beziKolo, iphathiswe nezikolo zonke zabaNtsundu.

Eli phepha lalinentetho emnandi, efundisayo; lihlala liba nemihlathi eyakhayo evela kwincutjhe yesiXhosa—

UMfu. uTiyo Soga.—Lo mfundisi ngunyana womphakathi omkhulu kaNgqika, nokaSandile, unyana wakhe. USoga lowo ngunyana kaJotelo, owafa ngemfazwe yamaLinde. UJotelo ngokaMthika, kaKhonwana, umJwara, awathi ngaye uNtsikana, "Lo mzi kaKhonwana siwubizile." Amakholwa kaNtsikana aya kuSoga lo eTyhume, ngomyolelo kaNtsikana. USoga ufa sel' elixhego nje; ufele emahlathini ngoNchayechifi.

Afika ke la makholwa athelela kubafundisi ababese-Tyhume apho, kwintlanjana ekuthiwa liGw'ali, eyabizwa ngoGwali kaTogu. Babelapho ooBuluneli, J. Brownlee waseGqubeni, noTshemese abadala, uyise woMfu. uJohn Aitken, owaseka isikolo sikaBacela eThunxe, kwimi-Ngcangatelo. Wathandwa ke loo nyana kaSoga, wacelwa kuye, wafundiswa ngabafundisi. Ixefa lokuzalwa kuka-Tiyo liku1829. Ufunde eLovedale, xa yona isisikolwana esiqalayo ukuvuthwa. Ude waya kuqulunqwa Phefeya, kwelamaSkotjhi. Kuthiwa yaba ngumhla omkhulu kumaSkotjhi, mhla loo mfo kaSoga wabekwa izandla Phefeya. KuBa ayekhumbula ubungqingqwa boBumnyama bakowaBo, baye beza kuya kubulwa ngaye; yaaluzuko olo kuwo, nento yokuzithethelela eThixweni.

Ufike lo kweli lizwe ngeNgqawule (1856), wafika sel' exhage intombi yelo zwe. uMiss Burnside (uNosantso); esithi ma kuBe amaSkotjhi acinga ukuBa iintombi zeli lizwe aziyi kulazi ixabiso laloo mfundisi, ziyichithe ke ngoko le nto intle ikuye. UKumkani, uSandile, wamnika umGw'ali ukuBa awuqale khona umsebenzi wakhe, ukuze kuBe kho esi sikolo sasemGw'ali kaNgqika. Uthe elapho, wacelwa nguKumkani omKhulu, uSaqili, ukuBa aqale umsebenzi kuye eThuthuza. Ngelo xefa uSaqili wayese-Qhora kwaHolela. Weenje njeya umfundisi lowo, esabela ubizo, esiya umsebenzi omkhulu awenzileyo emGw'ali.

Wabubela eThuthuza apho ngomnyaka we1871, xa aminyaka ima42. Oqonda ke amadodana avela ezimfundweni ukuBa, noko wayesemncinane kangako uTiyo lowo, wayesel' enemizi yezikolo eliqela ayisekileyo; waguqula uHambo lomHambi ngesiXhosa esingenagxa; wawuqhuba umsebenzi phakathi kweenkosi zakhe, nabantu bakowaBo. Oonyana bakhe boBané wabafundisa Phefeya, ebaxelela futhi ukuBa imfundo yabo yeyaseAfrika. Okwenene kukhulu okwenziwe ngaloo madodana phakathi kwesizwe

sawo; kukhulu nakwenzayo nangoku; kukhulu nesithembe ukuBa asaza kukwenza. Ewe, ngalo lonke ithuba asekhoyo uXhosa, sithembe ukuBa igama likaSoga aliya 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 Tyamzafe.—Lo ngumfo wasemaNgwevini, okanye emaGudulwini; ngumfo waseNcemeza, kwimi-Dange ngokweziko lobukhosi. Uvelele emDala, phakathi kweDike neBofolo. Ngomnye wabafundi baseLovedale ngexa lamzuzu, isekho kanobomi imfundo, isenezibaxa zayo. Uthe akugqiba ukuyibutha loo mfundo, wakha wamana efundisa nje ngetitshala kweli lizwe lakowaBo. AkuBa ebekiwe izandla nje ngomfundisi ngo1873, unyukele kweliphezulu eKimbili, ngemihla yayo yamzuzu, wavulela inKosi yakhe izidiliya, apho be kuluBoBo nohlololwane, ngenkuthalo enkulu nokuzincama. Kamva unyukele eTransvaal, kwelamaAwuwa, apho afike wayihlwayela imbewu yoXolo, entlango, ilizwe kusesemnyameni, aBe oMhlophe umntu engafuni kuva nto ngomfundisi oNtsundu, oze koono izicaka. Kuthiwa wawenza loo msebenzi wenKosi 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 ngo1896. Wafiya amadodana afunde kunene, kunye neentombi ezikwanjalo. Umninawa wakhe, uPeter, oseMnqhefa, yenye yamadoda akhonze uGulumente nesizwe ngobutitshala, ede yadla umhlala-phantsi (*pension*).

Intsapho kaP. Tyamzafe lowo izibalule kunene yonke ezifundweni eLovedale. EkaGwayi lo intsapho incedwe

kwa nguye, kuBa uyise uyisiye ingekabi bantu. UTyamza-
se yinto kaMejana kaOya.

Kwa seDikeni apho kuBe kho iphepha lesiXhosa eku-
thiwa sisi*Gidimi samaXhosa*, kuBa eliya leen*Daba* lalinga-
sekho nalo. Eli phepha liqalwe xa umzi uqalayo ukuthanda
ukufunda, usayibuka into esesificilelweni. Phakathi
kwaBasebenzi balo eli phepha kuBe kho iyolisa elikhulu,
umphakathi ongu—

Wm. Wellington Gqoba.—UMnu. Gqoba lo, uMbaBa
elinye igama, ngumfo wasemaCipeni, licaluza elikhulu
kwizinto nakwintetho yesiXhosa. Oogxa bakhe ingaba
nguMnu. uWm. Kobe wasePirie, umzukulwana kaNtsikana,
noMfu. uT. Soga. Uzalelwe kwaGaga ngo1840. Imfundo
yakhe ibingatyhalanga 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 isifini lakhe eQonce. Uthe
wakhonza kakhulu umzi wakowaBo ngobutitshala, kwii-
ndawo ngeendawo, nangeminye imisetyenzana yamandla
neyezandla; kuBa umsebenzi ubengawukhethi. Ubengu-
mbali omkhulu wephepha lesi*Gidimi*, apho iziqhazolo
zakhe nanamhla nje zisatsala ingqondo. EKimbili wakha
wakhonza uFulumente. Lifike ixesha lakhe lokugoduka
eseDikeni apho kowaBo, xa ahambela futhi amaGabe
aseTyhume kwaNomadolo, kukho injongo yokuba abekwe
izandla abe ngumfundisi wawo.

Ubube ngo1888, xa ayindodana ekwiminyaka ema48,
efiya unyana omnye, neentombi ezimbini ezikwimizi
emihle emaXhoseni. UGqoba ngunyana kaPeyi, iowa
waphuthuma inkomo emdaka kaNtsikana kuNxele.

Phambi koMnu. uGqoba lowo apho kwelo phepha lesi-
Gidimi saseDikeni, kwakukho enye indodana encinane.

eyaba yintsika ebalaseleyo kwizinto zenkQubela Phambili
yeli lizwe, kwada kwaphathelela ezintlangeni. Igama
lendodana icyo ngu—

John T. Jalavu.—Lo ngumfo waseNxukhweBe ngokuvela
nangemfundo yokuqala, ngowakwaJili ngokobuzwe. Ilanga
ulibone ngo1859. Uphume emfuthweni eNxukhweBe,
wakha waya kufundisa nje ngotitshala; uth eSekufundiseni
kwaSomaseti, waqonda ukuba akakazi nto, waza ke ngoko
wazimisela ukufunda, ukwandisa oBo buncinanana. Okwe-
nene waya eLovedale, wafundiswa ngaphandle kwesikolo,
ezama uviwo lweMatric, awada waluphumelela. Kwa
ngalo elo xesha wayancedisa ephepheni elo se likhankanyiwe,
lesi*Gidimi*—eyona nto wayeyibizelwe ngo1881.

Kuthe kuphi ngo1884, laphela ixesha awayelicelelwe
esi*Gidimini*, waza ke waya eQonce, nxa iminyaka ima25.
Uthi wayesiya kufuna ukufundiswa uBugqwetha; koko
uInise umtyhalele ukuba aqale iphepha, esithi bomxhasa
yena, ma kangaxhali.

Akuba uMnu. uJabavu eliqalile okunene iphepha elo,
alixhase kunene amanene lawo aMhlophe. Igama lalo
kuthiwe *ZiimVo zabaNtsundu bomZantsi weAfrika*. Lilo
eli lisaqhubayo nanamhla eQonce, nakuBa ngoku se
likwezinye izimeko ezingezizo ezo zamhla mnene.
UmHleli lo wazisebenza naye ngokwakhe ngokuzigcina
esimilweni esihle esemncinane. Kwathi kwizinto zombuso
wasemLungwini wasisitshatsheli nenkokeli, nakuBa ubu-
khalipha engabunikwanga. Wathi ngeso sikhwasilima
wazuza iintshaba kanobomi, ezambetha waasisigogo, akaba
nakho ukumelana nazo nasezintlanganisweni. Unoonnyana
abalnani, abafundisiweyo nabo kwa nje ngaye; kodwa
omkhulu, uMnu. uD. D. T. Jabavu, B.A. (Lond.), yena
waya kufundiswa Phefeya. Nguye lo waqalayo ukufundi-
sa kuleKoleji iseFort Hare yabaNtsundu, eyasungulwa
ngomnyaka we1916.

Umhleli lowo ulifiye eli ngomnyaka we1921, xa aminyaka ima62.

Omnye umlungisi wesizwe ngeli xefa sinalo, nokhule wada wavela ngamagxa kwaBangaphambi kwakhe, naba-khoyo, uphume eNcemeja (*Peelton*), kwisikolo somfundisi uBaliti (uMfu. uR. Birt). Lowo ke ngu—

Mfu. uDr. W. B. Fubusana.—Ilanga lo mfundisi walibona kwizwe lakwaSomaseti, eMandi, emva koNongqause—ma sithi ngo1858. Imfundo yokuqala uyifumene ePeelton ngo1874, apho ikowafo be lise likhona kwimiDange, phantsi koBaliti lowo. Uthandwe kakhulu ngumfundisi lowo, esicinga ukuba wabona ukuba umntwana lo mhle; wamthabathela kuye, wada wamsa eDikeni emfundweni. Wabuya ngokuba yititjhalo apho kowafo, wabekwa nezandla, wancedisa ebufundisini. Incwadana yaseLovedale, eyi*Past and Present*, ithetha kakhulu ngaye lo mfundisi.

Ukusuka kwakhe ePeelton, waba ngumfundisi waseMonti. Ngo1905, iKomiti yabaguquli beziBalo ezi-Ngcwele yasusa yena ukuya kongamela uFicilelo lwe-Bayibile yesiXhosa Phefeya. Ekubuyeni kwakhe apho kwisithuba esikufuphi nomnyaka, ubuye enguGqira weento zobuChule (*Doctor of Philosophy*); kanti ke lo mjila uwuthiwe jize yikoleji ethile yaseMelika, eyi“McKinley Memorial University,” enamagunya okukwenza oko, kwaabo ibaqondileyo. Ubuye kanjalo ephethe incwadi enkulu edumileyo, u*Zemk' iinKomo, maGwala ndini*, ayisicilele kwelo zwe, phezu kwezinye iincwadi abemana eziguqulela esiXhoseni. Ngo1910 ubelilungu leBunga leZwana 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 wammema ukuba akhe aye kuye ambone; kudala esiva ngaye, nangokuthethelela kwakhe aBeSuthu Phefeya.

UGqira lo ngunyana kaFuBusana, into kaMbonjana, umCira; baliqela kuyise. Yena unonyana omnye, neentombi ezilnani ezendele kwimizi efanelekileyo emaXhoseni. Igama lakhe nguMpilo—uNophanyaza lo ligama lomLungu (uGilbert), awayekhonzwe kuye uFuBusana uyise eMfe, lasuka ladumela yena.

Igama lakhe, kwa nje ngoMnu. uJabavu, walenza lihle ngokuzithoba nokuziphatha kakuhle kwa seBuncinaneni, nangenkuthalo emsebenzini wakhe.

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

Mfu. uJ. M. Dwane.—Mhlawumbi emaXhoseni ngeli xefa, okanye kule minyaka, asikafumani ndoda icoleke ekuzoyiseni, nasekukwazini ukuzifamba eminqwenweni yamawonga, nje ngaye uJames Matha Dwane lo. Naye ukwalithole elikhulele phantsi komfundisi oMhlophe uLampulo (*Rev. R. Lamplough*) waseWesile. Ufundiswe nguye kwisikolo saseNxukhwebe, wada waphumelela waangumfundisi. Ubengomnye wamadoda aNtsundu ambalwa athembekileyo kwelo hlelo, ada ke ngoko anikwe ukongamela amaBandla (*Superintendent*). Kuthe kufuphi, ngo1895, wacinga ngokuya Phefeya, ukuya kucela izandla, ukuba kwakhiwe isikolo sokufundisa amadodana aNtsundu umsebenzi wezandla eBaThenjini, eNdwana. Ewelile ukuya eNgilane, kuthiwa ubuye nayo imali; apho into ize kuhla khona, kuBe sekubizweni kwayo imali leyo, ngabongameli beBandla elo. Wooyisakala yile ndawo, walifiya ibandla elo, waya kwelaseTiyopiya. Obo ke yayibubutyalikana obabuse buqaliwe eTransvaal nguMfu. uM. M.

Mokone ngo1890, babizwa ngelo gama. Uthe efika apho ngo1896, wabe egqithiswa esenziwa umthunywa wokuya kuBandakanya elo bandla neA.M.E. (*African Methodist Episcopal*) eMerika. Ufike eMerika wathathelwa phezulu kakhulu, wada weenziwa umVeleli (*Vicar Bishop*) wama-bandla elo hlelo akweli lizwe.

Ukususela kuloo mnyaka wawela ngawo ka1896, yaba yingqufu ngoku indlela eya eMerika, amadodana eli lizwe esiya kufuna imfundo kwelo zwe; aza afumana inkuthazo engencinane kwelo zwe. Kukho abathi akayifiyanga imali kumaWesile; kodwa incwadi yoMfu. uLamplough, eyayisiya kwiAtshibisopu, ithi wayifiya. Ubenamaxesa athile uMnu. uDwane ewela ukuya eMerika. Ude wakha wawela nomfundisi omkhulu weA.M.E., uBisopu H. M. Turner, ukuza kweli, wabeka iqela labafundisi izandla, ukuze ke noMnu. uDwane amenze ibisopu. Kuthiwa esi senzo sachaswa kakhulu eMerika, kodwa incwadi kaBisopu Turner ithi, "NguBisopu Gaines yedwa ondichasileyo ngesi senzo; indlu yeeBisopu yandibulela, nesininzi seKerike."

Ngeli xefa ke uMnu. uDwane kwakuxa ujonge kuye wonke umzi oMnyama, ungamjonge ngamsindo, ngaphandle kwaabo wathi wemka neeramente zabo. Kodwa kwalile kanye kweso sithuba, ngo1909, wothuswa umzi kukuva ukuba uphumile eMerika, naanko eye kuzinxulumanisa neTshetshi.

IiBisopu zaseTshetshi zatsho futhi ukuthi, "Le ntjukumo ivela kuThixo." Zaza ke zamamkela, zeenza iminqophiso eqatha; zadala isebe lobutyalike elabizwa ngokuba "ngumZi waseTiyopiya." Waza yena weenziwa umVeleli (*Provincial*) wawo.

UDwane yinkosana yakwaNtinde; uzalwa nguMcebula kaTshetshu Ntinde. Ubube ngo1916 eTini, xa akuma68 iminyaka; ufiya oonyana abathathu. Umsebenzi wakhe

uwufiye nompriste uMfu. uWm. Gcule, obesoloko ekunye naye kuwo onke amahla-ndinyuka al'lo msebenzi.

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, "UNAantsi lo uthengisa ngathi."

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

UMfu. uP. J. Mzimba.—Lo ngunyana kaNtibane Mzimba, ikholwa laseXesi eMkhubiso, elabuya lemka apho ebuncinaneni bomfundisi lo, laya kuBa ngummi waseDikeni eZefegu. Umfundisi lo uyifumene eDikeni apho kwa imfundo yakhe yokuqala. Ukhe wangena elucingweni lweendaba, wafunda nokuficilela. Igama lakhe nguMpambani Jeremiah. Injongo yakhe ibe isekubeni afundele ubufundisi. Waye ke enekholwane lakhe kwezo zifundo zobufundisi elinguMfu. uE. Makhiwane, abada baphumelela kunye emva kokunyathwa okukhulu eDikeni, kuBa oko ubufundisi baBungeyiyo "indlwana iya netha." Ibandla laseLovedale labiza yena ngo1875, ukumka kukaLose; waza uqabane wakhe wabizwa lelaseTyhume, eMacfarlan, kwa kamsinya 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 nqampu yinto ekwathiwa lithumba, kwananyekwa imiqanga nabeLungu, 'suke kwaa-kokukhona umntu agcumayo; ade umXhosa othile, eku-ngaba ngabomi ingenguye umkhokeli wakhe, uMavuso Khala, wathi, "Le nto yinyam' amakhwenkwe." Watsho walinga, kanti okunene umfundisi uya kuncedakala.

Kuthiwa kanjalo ubesithi akoyiswa ngengxoxo entlanganiweni, imhlale loo nto, ade abe nesinqhala.

Ngomnyaka we1893, weenziwa umthunywa weFritshatshi yeli lizwe, kwiJubili yaloo mvaaba eSkotilani. Uphathiswe nomcimbi wokuqokelela imali yokwaakha indlu, kuBa ibandla lakhe lalise lande ngohlobo lokuBa iBe ncinane loo ndlukazi yakhe eDikeni. Okunene ubuye nayo imali eyaneleyo; kodwa kuze kuhla isiqhiphu ngo1897, phakathi kwakhe naBafundisi abamaMhlophe, malunga nokwakhiwa kwendlu leyo. Uthe xa axela izizathu zokuphuma kwakhe ezilifumi linesithoba, kwaqondakala ukuBa ubesel' evuthe-lwe phakathi.

Uliqhuba ngamandlakazi amakhulu eli "Bandla loPhumo," koko abantu balijika bathi "yiTyalike kaMzimba." Lonke elikwiAfrika eseZantsi walihamba-hamba, eseka amaBandla. Uweze neqela lamakhwenkwe elo bandla, kunye nonyana wakhe, ukuya kuwafundisa eMerika. Naye, enoMfu. uR. Damane, wakha wathetha phambi koPresident Roosevelt waseU.S.A., ngo1901.

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

Ubenabafundisi abaliqela ababeke izandla, abamfundo ibadlileyo. Ulijiye eli lizwe ngo1911; uvukwe sisisu esentlanganisweni eNatala, wagoduka kungasekukho. Wabubela kumzi wakhe eNtabeni eDikeni. IBe iyinkungu nelanga emnchwabeni, namhla kubekwa ilitye lesikhumbuzo. Ujiye oonyana neentombi. Umsebenzi wakhe wonganyelwe nguMfu. uJonathan S. Mazwi, nonyana wakhe uLivingstone, nomhlokokazi wakhe, intombi kaBooy Khwatsha. Be kuxa akuma64 eminyaka ubudala.

Enye indoda ekhonze kunene isizwe sayo, yasikhonza kunye nokukhonza kwayo uGulumente, yazenzela igama

esizweni, ngaphandle kwemfundo, yaphala phambili ngezenzo zayo, ngu—

Captain Veldtman.—Le ndedeba sithetha ngayo ngumfo wasemaZizini, kwaDlamini; ngunyana kaBikitsha, kaMabidlili. UZizi be sithe kwesinye isahluko uzalana noXhosa ngoyise. UCaptain lo yenye yalaa maMfengu akha adlula aya kuBa seTsitsikama. Apho isizwe size kumnakana khona, kusebupoliseni eDebe likaMdodana. Uthe ngenkuthalo nangokuzithoba kuGulumente, waya eqhubela phambili. Kuthe ngo1865, emva kweNgqawule, ngexefa uSazili awayegxothelwe phefeya komBafe, uGulumente wathanda ukuBa eliya liPhefeya kweNciba alizalise ngamaMfengu, ngasentla kwendlela le iya emThatha. Abenamathidala amaMfengu ukuya kwelo zwe, ecinga ukuthi uGili usawabambele inqala ngendlela awemka ngayo kuHintsas. Phofu ayexinene kakhulu eDikeni naseNqhuswa. Uhle enyuka uCaptain, ezama umzi ukuBa uwele, ebonisa ukungabi nasiseko kolo loyiko, wada wayoyisa impi eninzi—ukuze ke kube kho le *Fingoland*. UCaptain yena uye wamisa eZazulwana ngaseGcuwa. UBelikholwane elingelincinane likaBulayi (*Captain Matthew Blyth*), imantyi elukhuni kunene yamaMfengu, eyayisesiXhonkxweni eNqhamakhwe, phambi kokuBa ithotyelwe eNtlambe ekuBeni yiMantyi eyOngamileyo.

UCaptain lo yindoda yokuqala eyaya eNgilane, yafika yaBambana ngezandla noKumkanikazi uVitoliya, eku-thiwa inKosazana leyo yathabatha umQulu (iBayibile) xa yayithetha naye, isithi, "Obu bukumkani baseBritani busekwe phezu kwawo lo mQulu." Wayehamba nonyana wakhe, uCharles, nomyeni wentombi yakhe, uMnu. uTheo. Ndwandwa.

Ukuqalwa kokuyilwa kweBunga eliKhulu laPhefeya kweNciba, elalizindlwe kunene, akaphumanga ephungule-

Iweni lafacebisi; watyatyekwa naye ngamagama amdaka, kuBa lalingafunwa.

Uthe ngoku ukuqofelisa waseka ngo1907 isiKhumbuzo saBaMbo. Yena wayezama ukwaakha ngaso ubuzwe bama-Mfengu.

Uliyiye eli ngo1909, engaphezu kwamafumi asibozo eminyaka ubudala; kuBa ngophumo lwamaMfengu wayeyinkwenkwana. Uyiye oonyana neentombi, neempembelelo ezinkulu zoBuMfengu esizweni. Ubelikholwa lakudala 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 ngokobuXhosa. Ubungafika ke intwana leyo yonwaba-nwabile, iphunguphunguza, incuma-ncuma, ikhuthele, ibaleka xa ihamba phandle. Landela ke wena, ude uyibone isiya kungena eofisini kaSomgxada; uqale wothuke wakuyibona le ntwana ihleli ibala kweziphambili iitafile, ibala zimali, kwaye kunjalo nje, uza kubuzwa yiyo imvela-phi. Mfutshane kanobomi umfo lo, akanasiqu; kodwa liparajolo ngeendevu. Lithemba laloo mzi elo—ngulo John Knox Bokhwe lowo!

Ngokuzalwa uevelele kwa lapha eDikeni, nyaka ngemofu, 1855. Uyise nguJacob Cholwephi Bokhwe, owakha wafunda, wada naye wafundisa apha eLovedale. Ubolekwe apho eLovedale nguGulumente ukuBa aye kuBa likhumfa lemantyi, ukuqalwa kweofisi yaseDikeni. Uthe kunjalo wancedisa ukuhlabela kwityalike yamaNgesi, ukuqalwa kwayo eAlice.

Lo mfo wathandwa nguDr. Stewart eseyinkwenkwana, wabona ukuBa le ntwana ingalunga ekuthunywani. Ayanela kuBa ngumthunywana; yafundiswa ukugcina imali neencwadi. Ngumfo osandla sikhe saayimbunguzulu ekubaleni, wada

wanqwenelwa kwiindawo ngeendawo, koko engasavumi ukwahlukana noyise, uSomgxada. Kuthiwa iGuluneli, uSir Bartle Frere, yakha yamqwenela kakhulu nayo ngo1878.

Kuthe kuphi, yaqandusela into ayiyo ngendalo—ubumbongi nobumvumi. Uneencwadi azibalileyo zeengoma, nezeembali, kwa neNdoda yamaDoda. Ukhe waangumphathi weposi nocingo eLovedale kwa ngo1874, kude kube ngu1898.

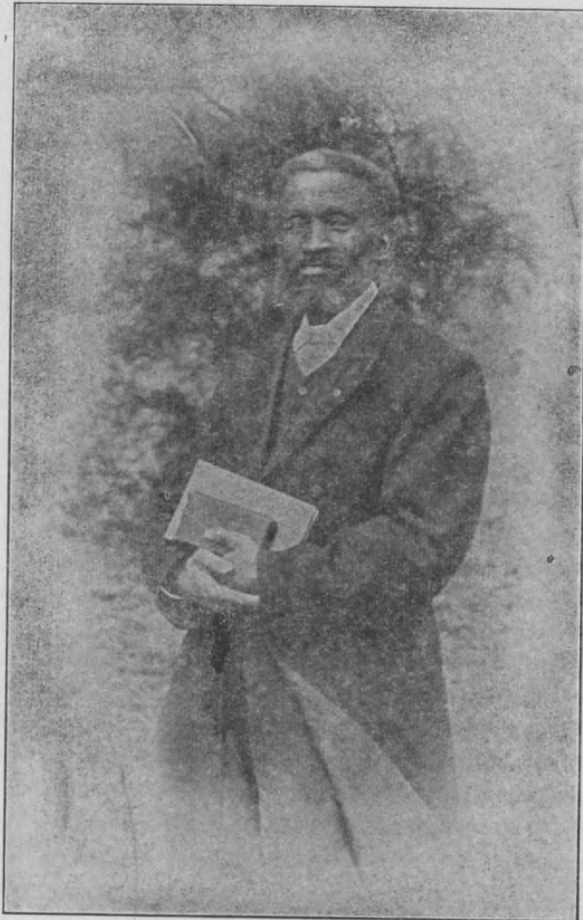
Kuthe ngomnyaka we1898, yafika into eyamxobululayo eLovedale, nakuBa yayingenguwo umnqweno kaDr. Stewart—wacelwa nguMnu. uJ. T. Jabavu ukuBa aye kuBa yikomponi naye kwImVo. Bathi abanye uMnu. uJabavu lowo woothuswa kukuqalwa kwelinye iphepha eMonti, waza wathanda ukuzimanya nendoda engumXhosa, ukuhlanganisa ubuzwe. UMnu. uBokhwe eli cebo ulithabathe nje ngo“fizo” lomsebenzi wesizwe; koko akabanga nathuba liphi kulo. Ephumile apho, ungene eBuvangelini bemvaba yakowabo eFritshatshi, eNdenxa (*Ugie*). Kwa kamsinya weenziwa umfundisi apho eGriqualand East—olona lubizo wayelucife esengumntwana. Unoonyana abaqeqeqeke kunene, neentombi. Ngoku ungumfo omde kunene kwimicimbi yesiKhumbuzo sikaNtsikana. Ebu-Tempileni uyenyeye yeentsika, nomseki wabo kwelasama-Xhoseni. Ngokuvela uevelele eDikeni, apho inzala eninzi yakowabo ikhona.

Ngo1892 ukhe wawela ukuya kuBona iPhefeya. Ngo-1916 wenziwe umbali womButho weemFundi neeTitshala ezingamaKristu. Wasweleka ngowe1922, xa aminyaka ima67 ubudala.

IZwi laBantu.—Eli ligama lephepha leendaBa elaqalwa ngo1897, latshona ngo1909. Ithe inkqubela phambili yakunwenwezela phakathi kwesizwe, kwaqala kwaBonakala ukuBa umzi awaneli liphepha elinye; nakuBa ndiluzisi

ukuthi, inkxaso yona yephepha elo linye iBe yembi kakhulu, ebonisa ingqeqesho empasalala kuabantu abafundileyo. Uthe ke lo mzi unolunye uluvo, wayila ikomponi ethile yephepha. Ke kaloku kwa nje ngakw*ImVo*, ikomponi leyo iBenaBafukumisi abangabantu abamHlophe, baye bejunge ezizezabo izinto zombuso. Yakuba yonke into iyiliwe, kucelwe u*Chief N. C. Umhala* ukuBa aBe ngumhleli walo. U*Chief Umhala* lowo ngunyana womHlekazi uMbodla kaNdlambe, owathunyelwa emfundweni kunye nezinye iinkosana emva koNongqawuse. Yena ke ude waya kufika naseCanterbury eNgilane; waanemfundo ethe tyi ke ngoko. Inkosi le ekuhloleni iphepha incediswe ngu*Mnu. uGeo Tyamzase*, owayekhe wancedisa kw*ImVo*. Le ndodana ngoku ilikhumfa kwiofisi yamatyala eQonce; nangemfundo ijuBile. Ayibanga nathuba lingakanani inkosi ephepheni; ihle yaliJiya, ukuze ke kaloku liBe no—

UMnu. uA. K. Soga.—Lo ngunyana ophakathi womfundisi uTiyo Soga nomSkotJhikazi, intombi kaBurnside. Imfundo wayizuza kwelo lakulonina, waye nolwimi ilolona akhawulezayo ngalo, ngaphezu kolwakowaBo. Uthe 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, ade ke ngoko wasiJiya eso sihlalo, waangumkhangeleli waBantu imisebenzi okwethutyana (*labour agent*) emVane. Ucelwe xa alapho ukucelelwa ephepheni eli le*Zwi*. Asizimisele kuncoma moko 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 esisisulu seentloBo



MFU. J. K. BOKHWE

ngeentlobo zamatshivela—waye umfo ekhululekile uku-pha. Imfundo yakhe yeyeAfrika kanye, nje ngomnqweno kayise. UnguSokadala—“yiNgqombo-yoNosantso.”

Olunye Uhlohlo.—Ewe, singaphelelwa lixeja sikhe salinga ukuwachola-chola ngamanye amadoda akowethu ancedisileyo nasancedisisayo efunzimeni obukhulu ukuliquhubela phambili eli lizwe. Singa se sikhankanya ooMfu. uIsaac Motaung, ikhalipha lomSuthu, owadl wakhaliapha phakathi kwamakroti asemaXhoseni, walinga amaphepha eendaba, weenza incwadana, wada wafa engumfundisi; iinto zooGadebe, uMark, kwaZulu, umfundi waseLovedale, owafika kowafo wazama ififini, wazama iPhepha loHlanga, kunye nabanye; uJohn L. Dube (uMafukuzela), umfo ofumene imfundo eMetika, waseka isikolo esikhulu eOhlange eNatala, ephethe nephepha leendaba, iLanga, engumfundisi weenDaba zoXolo; iinto zooKhambula, ooDambuza, nezooMzamo, ezafunda eLovedale ngemihla yaphambili, zafika kwaZulu zaazizithathi, zakhanyisa, zaangamakhonkco okudibanisa abakwaXhosa nabakwaZulu ekuthe kule imihla kwangenelela iinto zooMangena noSeme, iinto ezifunde umthetho phejeya; nezooMsimang, amadodana azama ukukhonza lonke uhlanga oluNtsundu ngaphandle kocalulo lobuzwe; iinto zooPhoswayo, noMontsioa kuBaTshwana. La ngamathemba, asafika; akukabi kholo nto yaziwayo ngawo, kusaqajwe izitho kuuphela. EluSuthu sinamagama avakalayo: ooCranmer Sebata, amadoda enkqubela nafundisileyo kakhulu intsapho yawo; ooMnu. Mobbille, abafu abakhonze isizwe futhi nafuthi; uSimon Phamotse, okhe waphatha iphepha ekuthiwa yiNkwenkwezi, ode wakha wasezinkathazweni zokugxothwa kwelakowafo, ngokubuzela isizwe sakowafo; iinto zooMolapo, noMakgothe, iimfundi ezithembisayo. Singaphelelwa lixeja, zihlobo zam, sidakasa kwelabaTshwana, kubafu bakaMolema, amathanda-mfundo aziinkosi zesizwe;

ooSol. T. *Platyi*, okwangumhleli wephepha, i*Tsala*, nowayekwangumthunywa Phefeya ngexefa lokwahlulwa komhlabano1914.

Aliyi kuBa kхо ixefa lokuthetha ngabafo baKa*Mgudlwa*, iinkosi zaBaThembu eNgojini, ezikuthabathele kuzo uku-sikhokela isizwe ngokhanyo; nje ngomfo ka*Sigcawu*, u*Maqelane*, inkosi enkulu yamaMpondo, efunde eDikeni, yaphuma yaseka isikolo esikhulu sakwaFaku, kunye nabafundisi Bayo; nje ngomfo ka*Ngangelizwe*, u*Dalinyebo*, uKumkani waBaThembu, umfo olikhaya kwiimpanza ezifundileyo zingenandawo.

Esi sahluko ma sisivale, sibafiyе singathethanga ngabanye, kwa neenzala ezithe zazilahlela emsebenzini, ukuze le Afrika ibe netyuwa, ezinje ngoo*Mazwi*, *Msikinya*, *Masiza*, *Sihlali*, *Mpinda*, *Makhiwane*, *Tyamzase*, *Kobe*, *Mvambo*, *Gezani*, *Sivet/she*, *Falathi*, *Vimbe*, *Khakhaza*, *Gaza*, *Makgatho*, *Makepe*, *Maphikela*, *Kunene*, *Wauchope* (Dyoba), *Mqoboli*, *Ndwanya*, *Koti*, no*William Koyi*, owaya kufela ezintlangeni eNyasa, ehambisa ukhanyo nenkqubela phambili.

Umfundi angakhe athande ukuqonda ukuba kodwa kula magama abaliweyo, likhona kodwa igama elinye, elikhe lavelisa into entsha ebingekabi kхо?

Ukhanyo noko luse lutfsha; 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 nje, int’ ehlal’ ihlal’ ihambele?

Ndingumntu nje, int’ ehlal’ ihlal’ ifuduke?

Ndingumntu nje, int’ ehlal’ ihlal’ igoduke?”

—:o:—

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, u*June*, yinyanga yokuqala emnyakeni ngesiXhosa. Naxa kubalwa iminyaka ke ngoko, ibalwa isusela kweyesiLimela, inyanga yokulima utiya wokuqala.

Undyilo.

Yincam yenxhifa, ebihonjiswa ngamaqhofana, namacangcana akhandwe adweliswa kakuhle.

ENgxangxasini.

Yingxangxasi eseCefu, intlanjana engena kwa seGcuwa.

Amagqala.

Ngamadoda amakhulu; kutshiwo 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 bebenzenzi zintsuku bona xa batshatayo. Livele apho ke elo qhalo, kuBa ubesithi ofike mva, kanti uphosiwe.

- Imfene.* Imfene sisilo abethanda ukuhlupheza abantwana ngaso amaXhosa, kuBa eBesithi sisilo esindwebileyo. Kodwa ke xa se indala, se imana ukuphoswa zizisulu, kuBa ubungqakamba buphelile; athi nomntu oyikhweleyo ahlale elahlekelwa.
- Ngohaya.* Ngelizé; umbaba.
- Ngolwemivundla.* Imivundla ivuka ezikhundleni zayo ukuya kutya, xa kuthi ratya, 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. Ummangalwa nawakhe amanqhina be besithi ngcu kwelinye icala bodwa, ize ke indikinda le yeziphakathi, ingqonge inkosi yona esazulwini senkundla.
- Sadenda.* Ukunqwanqwa; ukulibazisa.
- 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 angayenza nga 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 olufiyileyo.

ISIAHLUKO III.

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

ISIAHLUKO IV.

- Mfecane.* IMfecane yimpi kaMatiwana, iNgwane. Le mpi iBizixhalisile izizwe ngokuthanda kwayo ukhulasela. IBe yona yayixhaliswe nguTshaka.
- Iimpobole 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 ngexefa likaPhalo. Kwakunqabile ukufumaneka kwelo gama, yada loo nto yaconjululwa nguMajeke, uyise kaKhulile.
- Ebomvu.* Yimbola.

<i>Elu Vulweni.</i>	Lizibuko elisemBafe.
<i>Uzswathi.</i>	Ngumthi ; yinto engafiyo.
<i>Ithwathwa.</i>	Zizihlangu.

ISAHLUKO V.

<i>INqilo.</i>	Kukho inkolo yokuBa indlela yakho isikelelekile kwakuvuka le ntaka, indande ecaleni lakho.
<i>Qwaninga.</i>	Ngumlambo okwaGatyana, ongena eQhora.
<i>Unxunguphalo.</i>	Ukuphongoma ; ukundweba.
<i>Umdlanga.</i>	Umkhonto wokwal ₁ usa.
<i>Imbadu.</i>	Izincoko ; amavo.

ISAHLUKO VI.

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

ISAHLUKO VII.

<i>Ezinye izikhundla.</i>	Akukhona sikweni ukuhlala kwa kuloo ndawo.
<i>Ngogayi.</i>	Ngomhla omkhulu ekufunzelweneyo ngawo.
<i>Amakowenu la.</i>	Inkosi ingumlomo wamaphakathi.
<i>Bathe ngo ngesisu.</i>	Abakazalwa.

ISAHLUKO IX.

<i>Mhla-ngakwena.</i>	Mhla yaqala ukuviwa imbunguzulu.
<i>Kwencebetha.</i>	Isigubungelo samabele aabafazi.
<i>Umyeyezelo.</i>	Yintfolo eyenzelwa abakhwetha.
<i>Ndiphantsi kweenyawo.</i>	Kukungayingeni imfazwe ; ndilele.
<i>Yiminyanya.</i>	Ngooyise-mkhulu abaf'ayo.

ISAHLUKO X.

<i>Ubuthi.</i>	Ubugqwira ; ukuthakatha.
<i>Waphothula.</i>	Ukuhlamba ngobulongo.
<i>Ngephunga.</i>	Iphunga sisivatho sesandla somkhwetha.
<i>Ncakasana.</i>	Kanye ; nqo.
<i>Saqili.</i>	Eli gama kuthiwa walithiywa nge-Bulu elafika apho lathi igama lalo lingu“ Sarel.”
<i>Itamla.</i>	Lizembe ; inqamla.
<i>Yibulukhwe.</i>	Iibulukhwe oko zazingekabi kho ; sihlonipha kambe igama laleyo yelo xeJa, ebijongwa kakhulu, ukumfanela umfo.
<i>Ngumfan' owayo.</i>	Itsho kuBa waguqukayo.

ISAHLUKO XI.

<i>Ma uhlanjwe.</i>	Le nkonzo inganeno kweyokhuzo. Yona yenziwa ngamaThile, kamsinya emveni kokufa komnini-mzi. Kuthiwa lizila, okanye yintlaza-mzi.
<i>Likhonye.</i>	Inkomo yesizathu ibikhe izixele ngokwayo ngaphambili ngezibakala.
<i>Ngece.</i>	Yinkunzi yemabala.
<i>Unguqo.</i>	Kukuya kuguqa ngamadolo komntwenyana phakathi ebuhlanti, umzimba ongasentla utyhiliwe, ubonwe ngamadoda ; aze abuye aye kwenje njalo kubafazi.
<i>Namasi.</i>	Le nkonzo inye nale yomguqo. Umntwenyana utyiswa namasi, ukuze aqonde ukuba uya zekwa ngamaNaantsi.

Eyomtshato. Umtshato yinkonzo ezuke ngaphezu kweyomguqo. Umntwenyana ubinqa isidabane seula, apha the nomkhonto. Umfazi otshatiweyo akanakumelana nowomguqo. Ii-Zwi noGulumente lo bafike bayinqhina le nkonzo.

ISAHLUKO XIII.

Ukukhuza. Le nkonzo yokhuzo yenziwa yinkosi emva komnyaka, umnini-mzi efle. Intetho ke isingiswa ikakhulu koyintloko kuloo mzi, inkulu. Injongo yayo kukuvelana nomzi lowo uxhwalekileyo, nokumisela inkulu leyo endaweni yoyise.

Ngokungambiki umntwana. Umntwana oyinkwenkwe ibingumthetho uku ba afikwe 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.

BuNgunt. Izizwe zasempuma-langa zitsho xa zithetha ngeli lasemaXhoseni.

Umfo. UNtsikana.

NgomQulu. IBayibile.

Yentombazana. UNongqawuse.

Lomnyama. Ngathi sikwelo xefa kanye ngoko.

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.

Lidini lesizwe. Okwenene kwa ba njalo. Wafa uHintsu engalwanga, engenzanga ni, engenatyala.