

CO#  
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(a)

*Book I. Don Juan*  
E. H. & Co., Ltd. C. Tr.

**DEE BEE**  
**EXERCISE**  
**BOOK**

**SCHOOL** *Fort Hare*  
**NAME** *S. E. Krune Mqhan*  
**CLASS** *Competition*  
**SUBJECT** *May Esther Bedford*

**RULED FEINT AND MARGIN**

Ukuphakama Komzi Ontsundu  
Ngokwesoko Lakowawo.

Intflayelelo.



Eliphepha lilungiselelwe  
ukuba lize libe licandelo lesithathu  
lencwadana ekuthiwa ngu "Don Jedu"  
eseyifundwe kakhulu yona kumaca-  
ndelo ayo amabini, kuba seyinemi-  
nyaka emithandathu iphakathi  
kobuzwe.

Lona elicandelo  
ndilithumela kwi ukuphiswano  
yaba bali enge:

May Esther Bedford Prize.

Ibalwa ngesi Xhosa Esitha  
(New Orthography).

ngu.

S. O. Nyane Mqhayi,

S. Ntshozo,

Berlin, C.P.

August. 1935

2.  
Umngeni!

Kukho intetho enkulu ngeli  
xefa, ethi, umntu ontoundu  
makehle emhlaneni womlungu,  
azimele, aziphumelele ngokwesoko  
nezithethe zakowabo; angabi yinto  
emana ukulinganisa ana nomntu  
omhlophe, ompilo yahlukileyo  
kweyakhe.

Ontoundu ke umntu uyasam-  
kela eso sithetho, kua nomngeni  
lowo, - uwamkela esithi, -

"Sivulele ke umtyhi, ungabi  
luthango nomqonga omana ukusi-  
ngwamba sakufuna ukuziqhuba".

Kweli lizwe ke sizekelise  
ngalo lase Mzantsi, kwakugalwa  
elo linga.

Izwakazi  
~~Imvungu~~

Kahluko I. Lomlingo.

- "Ngokuba osukuba ethanda ukwusindisa  
 "umphefumlo wakhe wawulahla, kodwa  
 "otho wawulahla umphefumlo wakhe  
 "ngentxa yam wousindisa lowo."

Luka 9: 24.

Sithe nobo sei godukile saya ngamakhaya ethu, kwafana nokungathi sise kwelo lizwe lase Mrandi, ngenxa yokunonekwa kwethu khona, saye nathi sikwanjalo ukulinonelela kwethu elozwe litsha.

Okunene impi yakowethu eyayi-goduke kunye nathi, eyayise ifumene imisebenzi kwelozwe, ayibanga salibela seyifike ngokwezisa imizi yama komkhulu omhlophe nantsundu ukuba iyafuduka ifunwa kakhulu kwelase Mrandi.

Uhlalengene umzi ozi nkosi nezibonda nabantu kufumanoke ukuba mabakhululwe ngeentliziyo ezintle, ukuze nehambo yabo ibentle, nomsebenzi wabo ube nempumelelo kwelozwe.

P. 4. Izwekazi Lomlingo.

Ayalwe kakhulu amadoda lawo ngeendawo zokuba maze azibonakalalise okokuba angamadoda esizwe, anembeko nohloni, anesonti, nentelekelelo, ezibekileyo iinkosi zawo, ezidla ngezozo, kwa nango burwe bawo.

Ekuphenduleni kwawo nawo athembise kakhulu ukuba akayi kuzo alilibale ikhaya lawo eli, nento yonke ayakuthi ayenze kwelo, ayakusoloko ezamela ukuba ibe yevana nekhaya eli ngangoko amandla awo anokwawumela.

Simantyi zawo nazo ziwayele kakhulu ukuba maze angenzi zinto ngobutyhuthutyhuthu, maze awane; zitho ke zisithi, - "Sisenjenjalo nje ukuthetha senziwa ngamape, wakhaleyo okokuba obuzwe licingelwa ukuba libekwe emlingweni nokuziphathela izinto zalo, ngokwesoko nemithetho yakowenu, liphakame ngokwemigca yobuzwe balo, - uTulumente abe ngumnqotholi nomkhuseleli yekodwa; mina ke bafu beli lasema. Xhoseni nicelelwa

nicelelwa ukuya kuba ngabakhokeli  
nabacebisi kwizinto ezinjalo, - ubutyala  
ke buyakuba phezu kwamagqa enu.  
Hambani ndlela ntle!

Thambi kokuba andululwe kanye  
amadoda ka, kukhe kwenziwa izityo  
kwimizizi yama komkhulu, kwaxhelwa  
iinkomo nempahla emfutshane, kwa-  
ziziyolo, nezithetho zeziyalo, nezokuya-  
lezana. Isizwe sibe nemihlali, aba-  
khulu, nabatsha, nabancinane.

Umqokumbelo way yonke lonto  
wenziwe ngabafundisi bamahlelo  
ngamahlelo ngeemvuselelelo kazi  
ezinkulu, nezithamsangeliso, kwaba  
kuyagqitywa ke apho, Azibopha impa-  
hla zawo azikwelisa, ayiqhuba impahla  
yawo ehambayo, ekhethiweyo, - anduluka  
enentsapho eninzi, nabantu abaphantsi  
kudawo.

Amagama elamadoda mathethu  
emkayo, afanelwe kukuba aziwe kweli  
icandelo:

b. Izwekazi Lomlingo.

1. U Jiya Sogoni, - Lendoda inempundo engulu, nakuba ingenabo buhlanti nasonka kwathini; noko ke isengumntu ontsha oseza ngobuso ebuzweni.
2. U Bell Zilo, - Lo ngumfo wasezidolophini, oqhelene kunene nezawukawu zayo, nonamava nangentlanganiso zakhona zabelungu nezabantsundu, - waye akananxhona ingulu kwathini.
3. U Gosa Sontonga, - Yena lo ke yindoda enezinto zayo kakuhle, ingumlimi ingumfuyi oqkozekileyo, unawo nomhlaba omkhulu, oyifama, ongenatyala: Sesitshilo kambe ukuthi, onke lama-doda angabafu abangasolekiyo ngasezimlweni, nangase dizwini.

Okunene athe efika amadoda lawo abe eziqhabatha indawo ezifanele wona, zokuninshubela phambili umzi lo, nesizwe eso silapho. Aseke ama So Omzi, kuwindawo ngeendawo, neentlanganiso zesizwe zeminyaka ngeminyaka, ezizelwa ngabathunywa

ngabathunywa bamazwe ngamazwe.  
 Aseke iintlanganis eziginisekileyo  
 zolino nemfuyo; bezikho phofu, koko  
 afike nona aziphambela phambili  
 ngokumangalisayo. Aseke iimanyano  
 zobu Kristu kubafazi, kumadoda, naku  
 lutsha, azivuselela zaphila ezibe  
 zisiwa. Amise iBodi Yomzi, emayijonge  
 intlalo, izakhiwo, nokuniwa komzi lo,  
 nemvuwano yawo, nezinye izizwe  
 nabantu, neelwimi.

Impundo ibambe ukuba yenza-  
 nzelwayo, kuba emzwe onke amalun-  
 giselelo okuba intoapho mayifunde.  
 Impundo yezinto zaselwandle, - ukwe-  
 nziwa kwemikhombe, nokutyalwa  
 kwemithi eyenza yona; kugalwe  
 nesebe lamadodana ohlala elwandle,  
 efunda lona, nokughuba imikhombe  
 luyo. Kuthi kungabanga mnyaka iphi  
 abe amajini selchambela phozulu.  
 Kwabe ukusukwa kwemfelo nezikhumba  
 ukuchazwa koboya, nokusontwa  
 nokulubwa



8. Izwekezi Lomlingo.

nokulukwa kwabo seqizinto ezo ezizi-  
nisekileyo. Umqhapu wenzelwe  
umhlaba onobomi, wasetyenziswa nabo  
kwizambatho, nakuba kwakwakala  
akuba akho omnye umsebenzi onga  
buye usetyenziselwe wona nyakana  
koze kufunyanwe imtume yomBuso  
Owongamele elilizwe.

Jicutjhe zamazwe ngamazwe,  
nezentlanga ngezentlanga ezithe zafunwa,  
zize neemafini zazo, zokukhawulezisa  
lemisebenzi. Iphepha lentaba alibanga  
linye ngoku, oye lawa ophambili ethe  
ngenta yentxaso yawo ebanzi aba  
selephuma yonke lemhla, andisiwe  
angamaphepha amakhulu, naluncedo  
ngeemfundiso, nenkuthazo zawo ozenza  
ebuzweni.

Ibe sisiseko esihle kunene  
othe masakeka phezu kwaso lomzi,  
kwanelizwe elo liphela. Bokuthala  
abemi balo, bawaphaphamela amalun-  
ngelo abo, nawesizwe esi basiso,  
barifuna

9. Izwekazi lombingo.

Bayifuna ingqondo, nobuhumko,  
nempilo entle yabantu, neyempahla  
ekambayo; babuthanda ubuzwe babo,  
nentetho yabo, nenkonzo ye Sizwi.  
Ngaphaya kwakho konke oku, batuze  
neyona nto idla ngokungabela  
neyona zizwe zinamandla, —  
"Umanyano nemvisiswano."

# Isahluko II

## Ukuziphathela.

"Andize kuchitha ndize kuzalisekisa."

Mat. 5: 17.

Kuthe ngenxa yengubo entle yeli lizwe, izi Phatha-mandla zombuso zangwenela ukuba lendawo mayikhe ibekwe emlingweni, kukhangelwe okokuba ayingeze iphumelele na lento ihlala ithethwa yokuba umzi ontsundu unakho ukuziphathela izinto zawo kakuhle, - kuba kakade emvelweni yabo ibingabantu bombuso. Injongo ibe kukuba baziqhubele phambili ngokwezithethe, namasiko akowabo, bazame ukusiphungula isihungu esi sibambethe kangaka, yaza lento yadala izifo ezininzi ezingaziwa mkhondo, yabadalela lento iintswele neengxakeko ezininzi, nezibe zingafuneki nganto. Kwangaso eso sizathu kuthe kwakho amaxoki

## 11. Ukuziphathela

amaroki amaninzi ezweni; nama  
lilihili, neento ezilahla imizi yazo  
kunye nentsapho yazo, abafazi kwa  
nabantwana.

Iqale bento yamama ukwakala nje  
ngamaphe<sup>ze</sup>; ngokuba imantyi zakhe zatsho  
kuminyaka eyadlulayo. Kuye kwaya  
yathethwa ePalamente, yayingxoxo  
engenisiwayo ngesiko okokuba ilizwe  
lase Mlandi malinikwe ulawulo loku-  
ziphatha, nokuziphathela imicimbi  
yalo ngokobuzwe; baziqafise ngokwabo  
bazigcinele neemali zabo, nalho  
konke okwabo. Umbuso lo nyakubeka  
njekodwa iphiko lokukhusela nokukha-  
ngela izinto ezingaba yingozi yesizwe  
eso. Ifundiwe ePalamente bento njenge  
micimbi yonke engenisiweyo, yade  
yaphunyezwa lula kuba ayibanga  
nancaso iphi.

Uhlobo lolawulo kufumaneka  
nkuba lungaba njengohlobo lwabagwebi  
kwezinye Balo ezi Ngcwele, - oko kukuthi  
kunzulwe

kunzulwe, kumiselwe umntu othile  
iminyaka ethile, nokuba ikwa ngulowo  
wayenzulwe, akuye aphindwe emjulwe  
ukuba usakholisa, nokuba ngomnye.

U Mbuso lo noko awuqinganga zimisele,  
waye ke usithi isizwe soziqingqela  
ngokwaso imithetho yokuziphatha kwaso.

Ida lentetho ngoku iphumeleleyo  
kwabonakala ukuba mayisingiswe kumzi  
lowo kuthethwa ngawo wase Manti.  
Kugalwe ngokubizwa iinkokeli ezithile  
zakhona zibizwa nganye yi Komiti ye  
Palamente owawunikelwe kuyo uncimbi  
lo, kanti ke ngokwenjalo oko izama  
ukufumana izimvo zabemi bale ndawo  
ngalo eli linga lingazange libekho. Zithe  
kanti iinkokeli zikunye, ozawa ngakuwa,  
zathi kanti kanjalo zikunye nangolwvo  
lomzi, nangani kwakungekabiho  
simbantlanya sentlanganiso yomzi, zaye  
nceda kakhulu iKomiti emsebenzini wayo,  
zawenza hula kanjalo.

Kufumaneke kanjalo kumbhlophe kwi  
 Palamente yeli lizwe ukuba lomcimbi  
 wonke mawuthunyelwe Pefya, wumywe  
 khona, neli linga liqondwe khona.  
 Umzi wa Pefya uyithakazelele kakhulu  
 lemdawo, wade wenza nemvakahiso  
 yokuba unga ungaba neliso ngokwawo  
 kweli cebo lilingwayo, nakwawo lomzi.  
 Ezindawo zenzeke ngemisiswano entle  
 kwi Botwe elinga Pefya neli lingenend.

Ubukhulu beli  
 lizwe liza kumkwa ukuziphathela  
 bungangeli lizwe sithi ukulibiza lela  
 Pefya kwe Nciba (Transkeian Territories).  
 Uhlalo lungango lwe Bunga Eli Khulu, oko  
 kukuthi linezithili zobumantyi ezingako  
 ngenani. Abantu bona bathe bakubalwa  
 kwafumaneke okokuba lingaphindwa  
 kabini inani langa Pefya kwe Nciba,  
 neemali ezingenayo ngokunjalo.

Impikiswano e Palamente ibe  
 sezim alini apho kanye; laqina iqela elithi,  
 "Ingaba sisono ukubathemba abantu  
 abantsundu

abantsundu ngeentjunkula zeemali ezingaka." Ngakho oko bona bathi nokuba iinga eli lienziwa, noko khona ngase zimalini makubekho umda, - oko kukuthi, makubekho igqiza elithile labantu abamhlophe libaphathele, liba-  
 laulele, nokuba koba kokwe minyaka ethile, bade bafunde ukuziphathela bona ngokwabo. Eligela lalibona ngaloondlela loyiswa lawa pantsi sisininzi se Palamente.

Izizwe ezazilapho kwelo lizwe zaziligela elingange izizwe ezikwi Hoboni yase Kapa ngezi mini. Intetho yom Buso kube mhlophe ukuba ibe sisi Xhosa; zaye zimbalwa kakhulu nezizwe ezizezinye, ezibe zingathi zenze ibango lentetho zazo. Intetho yesi Ngesi, njengeyona ntetho yom Buso owongamileyo bonakele ukuba mize ifundiswe ngokuqinileyo, - kuba ibango layo yona kulo mbuso mtsha lidanda-  
 lazile.

15. Ukuziphathela.

UmBuso lo wo Ngamileyo ulenze beca  
lagina izwi elithi, - "Kwa banikwa ilungelo  
lokuziphathela ulawo lwabo ngokwesoko  
nezithethe zakowabo, bozama ke ukukhula  
nokunyuka ngokawo zithethe zakowabo, -  
bazimisele amasiko, nemithetho ngokolohlobo  
bokholwa lulo lwasemvelini kamveli  
yakowabo; ibe lonto ingathethi kuthi mabelahle  
neyona nto ibancedayo, kuba isisilungu.

Djongo eth e yaphambili kukho konke  
oku, ibe yinjongo ethi, - "I Lizwi kwa ne -  
Nqubela phambili asizezona zinto zize  
kuchitha amasiko nezithethe zokuma kwe-  
sizwe, endaweni yoko ezonto zezona zize  
kuzalisekisa ukuba uhlanga lube nobomi,  
lube nobomi ngokuzalisekileyo, - oko kukuthi  
ekokubeni bezisenziwa ngokwemveli nje  
kodwa, namhla ezizinto ziya kuqha -  
tywa ngenjongo yento, - zifundiwe  
intsebenzo yazo egazini lomuntu, okanye  
entliziyweni, kwanase ngqondweni yomuntu."



16. Wkuziphathela -

Ibe nkulu kanjalo ingqondo ethi, - Asizizo zonke izinto zakowethu ezibe ziphilisa, ezinye zibe zisenziwa ngesiqhelo zingenayo konke impiliso eluntwini. Ngokunjalo emlungwini, zininzi izinto ezifike zasinceda, sahambufuka ngazo, saphakama, apho besisiya sitfona ngokutfona zizo emandleni omzimba, nawengqondo kwa nawomkhelo.

Ngenxa yezizibakala ke kube mhlophe ukuba ulawulo lobukhosi bakudala aluyi kuba salungekelana, ulawulo olungathi luncede loba loloku khululwana kwezidwangube ngezithuba ezithile. Nazo zibe nolwazi olunobom ngesi Xhosa sonke kangangokuba kunokwenzeka. Kwakhona zibe ngabantu abawuthandayo nabawuthobeleyo umbuso wase Britani.

Ngegama elinye abo Ngameli kube mhlophe ukuba yakuba ngamadoda avelile amacala omabini kakuhle, - isi Xhosa kwa nesi-Ngesi.

Isahluko III.

U-Dondolo.

"Yimina lento ulibuzayo igama lam libalulekile  
-nye?" Abaqwebi 13:18.

Kwesi sithuba u Mbuso owo Ngami-  
leyo uzame ngakho konke ukufumana  
indoda engathi iyifanele lendawo; ngakumbi  
xa iza kuseka isigalo esingazange sibekho.  
Zonke ke ngoko iinkokeli zale ndawo ezuya  
zazimana ukumenywa yi Komiti ye Palamente  
luceliwe ulwazi lwazo ngayo lendawo; kanti  
zonke zicife mntu mnye, ngokwezimvo zazo  
nganye, zingadibananga ngakuxora ngaye;  
lwazi mntu mnye zidibene ngaye ibe ngu  
Don Jada.

Zithe noko izi phatha-mandla azandule  
zibe nangqondo yakhe lomfo unyulwayo,  
kuba azimazi kangako; waye nalomntu  
ingenguye nowalapha kweli hize ingumntu  
wakude emaxhoseni. Zide ke ngoko zaza  
phakathi komzi ukuzo kugonda ku khomo-  
kazi

khomokazi ukuba lungaba luthinina lona;  
 koko zifike ukhomo kazi lulolona lungonde  
 lwade lwamqonda nengcambu zakhe lomfo.  
 Kwacaca ngoku ukuba makuzanywe uku-  
 celwa yena aze kugala nokuseka obubuzwe  
 butsha kunye neento zabo.

Abemi balamazwe balithethe baligavisa  
 ekomkhulwini izwi elithi: Lowo mntu  
 sithetha ngaye maringamcingeli nina  
 ngokuthi ungumntu wasemzini, okude,  
 ongazaziyo izinto zalendawo. Thina sithi  
 yena wazi nangaphesulu kwethu thina  
 silapha; yaye yonke into enisibona nina  
 ngathi siyiyo ikukwenza kwakhe, -ngako  
 oko sesimthabatha njengomseki walendawo,  
 nobubuzwe, kuba ngaphandle kwakhe sibe  
 singaziwa nokwaziwa lilizwe eliya lingapha-  
 ndle, singazinto nathi ngalo. Nangaphaya  
 koko ke usel'eyindoda ebekekileyo nehloni-  
 lekileyo kuso sonke esisizwe, waye ekwa-  
 nalo ulwazi olukhulu kumacala omabini  
 elase Mlungwini nelasima Xhoseni; esazi  
 intetho, nezithethe, namasiko.

Iye yabekwa apho ke intetho; waba uyanyulwa ngakunye nangemvumelwano entle unyana ka Jadu u Dondolo, ukuba aze kuba ngu Mongameli wokuqala welozwe lase Mrandi.

Lendawo yase Mrandi ligama lomzi ngowona uphambili kweli lizwe. Waye ke ingumzi ose lwandle, ecwebeni lomlambo lowo ungu Mrandi. Igama lelizwe elo ngokudibeneyo linikwe igama lokuba kukweli "Phakathi;" kuba umzi awubanga nakwumelana ngegama elithi, emaNanugeni". Abanye bacinge ukuba sisithuko nesinyeliso ukubizwa ngobu "Tanuga," kuba ilizwe elo lali lelooyise neenkosi zabo kudala, abangethi ke ngoko banyelise ingabona baligcinileyo ilizwe.

Inxenye yayisithi neligama lithi "Tanuga" asililo igama lesiXhosa ligama nje lemboleko, ngakoko abanakho ukubiza ilizwe labo ngento enjalo. Ukuthi ke lilizwe eli "Phakathi" okanye e "Mbindini" okanye e "Sazulwini, kungokuba liphakathi kwelase Mpumalanga nelase Ntsonalanga. Intetho yabantu bakhona yabise iyintetho  
elubene

exubene kanobom neentetho zabantu balawo mazwe, - ama Lawo, ama Qwelane, ama Bulu, kava nentsalela yaba Twa; kodwa bathi kuso esi sithuba bayikhumbula ngamandla intetho yakorabo yesi Xhosa; bafuna ngocoselelo ukuba ukuba mayihlanjulukwe, icocoke, kwa ngokunjalo amasiko nezithethe. Yiyo into kubo angasawiphantsi umntu ovela emaxhoseni kanye, - apho imxalenye yabo yayise isithi kuse "Kafile" okanye e "Kaffrani".

Uthi u Dondolo unentloni ngokukuba ade afikelele kwiindawo amakathethe ngesiqu sakhe; kuloko njengo Nehemiya wasezi Balweni, kwa nabanye aba bali, uthe wanyanzeleka ukwenjenjalo, engenzi ngelo ku zincoma, koko esenza intetho njengoko yaba njalo.

Uthi, into yokugala kuye kumane ukufika iincwadi zezihlobo zakhe, enye emva kwenye zimxelela ukuba kukho into onje ngale ethethekayo; waye phofu naye eyibona emaphapheni endaba, engazi kodwa ukuba umzi lo ubunga yena ukuba ibe nguye oya

oya kuba ngumqali nomseki wobo buzwe.  
Incwadi ezi zifikayo zona akaphendulanga  
namye yazo, akazisa naso ngayo kendawo  
ziyithethayo.

Kude kwathi kungenini kwafika  
incwadi evela e Qumpwini eliphethe izinto  
zomzi lo, yaye incwadi leyo ibalwe ngum-  
Bali nom. Hali ngaphambili we Qumpwelo.  
Incwadi leyo yayingamceli, yayifana ne-  
saziso sokumazisa ukuba kukho into enje  
emzelayo, emaze ngoko angothuki.

"Elozeja ke kufika eso saziso kuxa  
ndithe gongqo kwizinto zobukhosi ema-  
Xhoseni," utsho u Dondolo. "Ngelothuba  
kwakuphetwe ngamandla imicimbi eala-  
uuzi emaXhoseni; iindaba zobukhosi zazi-  
vuthe zema ngeenyawo, nemihlo yokuzalana  
kwazo, neziganga zazo ngoko bukhosi,  
nemihlaba yayikwalapha kuba umBuso  
wawuthanda ukuzikhululela iinkosi amazwe  
athile akomawazo. Kwakuvunjululwa ne-  
nkulu ezithile ezazise zigutyungelwa zizinci  
zakomawazo. Abanye bathi ngobu  
Indiyalwa

Udiyalwa batloniswa kwaphakanyiswa  
 ooNdilele babo, inxenge yayithe yangama  
 Gogotya ngo Nongqawuse, yaza ke ngoko  
 yanyuswa yanikwa iindawo zeenkulu  
 zazo ezayithe yangama Thamba. Lonto  
 ke ilixhifini, ndithetha kungalalwa, mna  
 ke njengo cingelwa ukuba uyindoda eya-  
 ziyo ngezindawo, nangoko kholo lwase  
 Mlungwini, ndandingasaphumi ephungu-  
 lelweni. Zaye zonke iinkosi neenkosana  
 eziphantsi kwazo zihfuna ilizwi lam  
 ngazo ezindawo. Ithuba ke ngoko loku-  
 qwalasela izinto ezivela ngapandle nda-  
 ndingenalo kanye.

Hude kwathi kuphi kwafika  
 incwadi evela kwase Mnandi apho,  
 ibalwe kwa ngap' Baya babebale leya  
 yokugala; yafika ke igavisa, isisicelo  
 kanye sokundicelela kwelozwe njengoko  
 sendiqhubile. Nayo ke ayindinikanga  
 nto yokuba maze ndiphendule, kuba the  
 indicela yabe isithi kuyenziwa ngeziqu  
 ukuya kuthethwa kwayo lendawo.

Ndinge udingayifaka, ntlo, ntlo, ntlo,  
 emzini nasezi nkosini lentetho yale  
 ncwadi, ibe ngulowo wahlasimla! Abanye  
 bedo baphendule besithi: "Kuk'umntu na  
 ongaze ajiye ikhaya hixakeke ngoluhlobo,  
 naanko esiya ema tanugeni?" Yakhe  
 yankulu ke loompendulo yangu ndaba-  
 mlonjeni, emaziko nasemizini, nasesi-  
 zweni siphela. Ithe xa itulwandile  
 olukhoyo lento, kubanjwene ngayo luluntu  
 abanye besithi, bayazi ukuba andiyi kuvuma  
 kufiya iinkosi nobuzwe apha. Inxenye  
 isithi: Ananina wona hawa matanuga  
 angasuke afuduke agoduke, xa nje adimwey  
 kukufanuga, akhumbula ubuzwe bawo.  
 Kuvakuxa abanye bathetha le, babe abanye  
 bethetha leya kungekho upha omnye  
 ithuba.

Kwahlile kanye xa kuxhonywene  
 ngoluhlobo zagaleleka iinto zosixhenxe  
 eziza ngeengwelo zamabafu, ezinaba  
 berezi bazo. Akhe lamadoda afuna  
 imbizo yomzi, neenkosi ngokunjalo.



Lude lwamiswa usuku lwendibano; zakho kakhulu iinkosi namaphakathi; nokhomo-kazi, nomxukuxela wabantu; kubekho neemantyi ezimbini nantathu ezithegeza kwisa iindlebe zingacelwanga phofu, zive nye kuba into le seyiluhwandile olukhoyo ke phakathi kwabantu baka Tuhumente, zabe ke nazo zivisiwe kakuhle ngomcimbi lo, nangoku kurza kwamadoda.

Abaso aba basenzini abafikelanga kum, bafikele kwi Komkhulu elo ndiphantsi kwalo. Athe kunjalo kuba engazi ukuba ophatheka njanina kweli, ngenta yawo lomcimbi eze ngawo, aziphathela kanobom imiphako. Imiphako leyo eyaphela kade kakhulu, kuba emaxhoseni asinto angakhe umhambi ezityele ukutya kwakhe selephakathi kwesixeko. I-Komkhulu lixhela enye emwa kwenye impahla emfutshane ukulandelisa umkhomangela wenkabi yenkomo.

Lufikile usuku lokuthetha amadoda eli "phakathi" athethe akwamila ncha

ncha; eze kuzililela ngokwawo ngaye  
bonnumzana; atfho ebeka izizathu  
nembangeli zokuba acele yena kanye  
esazi nokwazi ukuba uxakile. Ama  
Tshawe ayibambele kufuphi intetho,  
akaziwuma iintetho ezinxaxhayo, nezi-  
holayo, - ayithatha wona yonke lento  
njengendaba yobulawu.

Kgaphandle kokubekiswa nelindaka  
kum, ndaye ndandinga Enzwanga lwo  
lwam, nakule utlanganiso ndinga  
nanzwanga nokuba ndiyile nokuba  
andiyanga, zimelene iinkosi kwelithi, -  
"Lemadoda makasenzelwe isicelo sawo,  
makakhululwe u Dondolo." Inke mna  
ndanga ndiyintombi yakwendiswa.

Baphubile aba Hlekozi besithi, -  
"Lilizwe lakowethu shiya, ngabantu bakowethu  
aboya, ngumntu wakowethu lo uelwayo  
wabe naye eelwa kwakuthi; ngakho oko  
iphina ilahleko kulento? Asiyi njezo  
nengenelo, nelungelo kwakuthi na yonke  
lento yalento?"

26. Ndondolo.

Ise ngawokungqibela ke lawo. Bandedulwa  
abafu basenzini ngalolo, nangobubele  
obunga qhelekileyo, kusithiwa kubo, —  
"Indoda leyo noyijonga ukubhlangana  
kwenyanga ezayo."

Mandifutphanise ke ndithi, ise  
zinkonzo ezizukileyo zaba Hlekezi kunye  
nowzi-woke, ukundululwa kwam;  
saye isifundisi sikwalapha, umntu encoma  
thamsanga endinabo ngakho konke oku.  
Iziyalo, izithetho, imibuliso, zenzake ezonto  
kunye namalizo kwakude phambi  
kokuba iintonku ezimafume mathathu  
ezazi misiwu ziphele.

Ngakwelam icala, ~~mandithi~~ ukuthi, —  
andivanga buhlungu nabumnandi;  
andibanga naluchwayito naludano;  
ndifumane ndadideka, ndadibeka nda-  
ngumntu nje! Ndaye kodwa ndilungise  
bela; ibotshwa impahla inka, ndade  
nam ndabonakala ndisombuluka,  
ndinduluka.

## Isahluko IV.

### Ukonduluka nokumisela.

"Wandinika ke u kumkani ngokwe sanda sika Thixo esilungileyo." Neh. 2:8.

Andithandi ukundinisa umfundi weli-phapha ngokumenzela amatilatile oku-nduluka kwam ekhaya emakhoseni, unga-angasel'ezandisela ngokwakhe. Kwi sahluko esidluleyo sendizi khankanyile izawukawu zesizwe neenkosi, nabafundisi, kwakunye nama khosikazi, neentsapho zezikolo, zokwenza imibuliso nezizalezwano.

Uku khosi bandinikele imizizi emihlathu, emajibe kunye nam ukuya kwelozwe, ingamadoda angenakumbi, nabheli kakuhle nentsapho yawo, nemizizi yawo. Imizizi emibini yayi yimizizi yabafu bakwa Lizwi; abafu ababukhali ngakwelocala, baye bakwa ngabalwi abafu neziselo ezomeleleyo, - intsapho yawo ifundiswa kakuhle, kwizikolo ezikhulu, yabe inengqeqesho entle yasemakhaya.

28. Ukundululawa  
Nokumiselwa.

Imizi emithathu ibe yimizi yaba bomvu,  
nangani bengasagabi mbola. Omathathu  
ekwayigundisa intsapho, ezilaula kakuhle  
nezindlu zawo.

Abantu ababhungeni ukuthetha  
izinto ezisakuba zikude nabo, bangena ezi-  
kuphhi nabo, nezise magxeni abo kuphela.  
Ithe lento yokukhuthelwa kwam leimizi  
mihlanni, yakhe yaba ngu ndabambonyeni,  
abantu bebuzana ukuba kwenzuwa nto-  
nina? Ndihlonywa ukukhosi na? Khona  
ke ukuba ndihlonywa ukukhosi bobungu-  
kananina abu bude bukhuthelwe  
imizi yomihlanni! Ingani neencam zesizwe  
zinikwa bantu bakini, isekela nomsuli?

Abu Hlekazi abanawzanga  
nanje kwezintetho, bagqibe kodwa ekubeni  
bayazigonda lento bayenzayo, kuba kukuya  
kuxela isikhuni kwelinye iziko baye  
kuphamba elinye. Aye amadoda la-  
mahlanu ekhuthelwe ngamaziko ngama-  
ziko, ukuzi ijileyo indoda ibe liliso leko-  
kwayo, - eze amakwayo lawo, izinto  
azi fumana

29. Ukhandululana  
Nokumiselwa

azifumana zizimpilo aye kuzigalela  
kwawawo amakomkhulu.

Ngaphandle kwayo lenzi mihlana  
kubekho omnye umndilili othande ukh-  
andela, koko azibangakho imimelo yayo  
loomfuduka. Sejisuke ke inxalenye leyo  
yazanelisa ngokuphelekezelela, nokuyaleza  
ukuthi yokuze ikhangele.

Uhambo lube luncinane kwaye lincitha;  
kuba imfuduka ke iwakhe kakulu emazweni  
la asenzindleleni. Yafho lonto ngontywabulo  
wezibele, eside sibhe sibanjazelwe iweki  
yonke kwezinye iindawo. Baye bengena  
ngokungena abantu ezindleleni, sade sathi  
okukhona sisondeleyo eMnandi, kwaba  
kokukhona kuphuma nabo bakhona,  
ukwazi kwokhantela nokusi bungezela.  
Side saya kugaleleka apho eMnandi  
siyinto eninzi yabantu. Wazamazama  
umzi ngemfanelo; siye sabekwa kwindawo  
zethu, kwabungiselelwa umankelo  
ngabantu bonke balapho, ngocwayito, nemi-  
hlali, nemiduyo enge njanganto,  
ekude

ekude kweza nabakude, ukuzo kuzibonela ngawabo amehlo ukuba yinene yinene iwe na imithandazo yabo, wafika na u Mongameli, - kuba kwatshiswa ukubizwa kwaso esohlalo.

Ekhumdulukeni kwethu ekhaya kubekho iimantyi ezithile ezithe za-tsaleka yizo yonke lenquleqhu yoku kuya kwam e Mmandi kweli Anakathi; zaye zingatsaleke ngabutshaba, - into ekhoyo kuzo ingumqweno omhle we-mpumelelo kulo lonke elithoko. Yaye lonto, njengoko zazitsho iimantyi ezo, iyakuthetha okuhle ngazo, neemfundiso zazo kubantu abantu, zineqhaya ke ngoko ezingangi lingawa phantsi.

Lentetho ziyenze kwintlanganiso ezaye ziyibizile yeenkosi nomzi; zide zafikelela nakwiindawo ezithi, - "Namhla eli lilinga eliyakuthi ukuba liphumelele u Tulumente eze kuliqhuba nakweli lena ilizwe;" zitsho zaficebisa iinkosi ukuba mayithi ijileyo, ikhuphe umntu emqondileyo.

emqondileyo aye kuba liliso nendlebe  
zayo kweloozwe; kunjalo iinkosi mazinga-  
fekethi ngempundo koomyana neentombi zayo.

U Tulumente wo Manyano  
naye wolule isandla sobuhlobo nemvisi-  
swano neli theko, ezimisele ukulichasa  
ngamandla akhe onke, njengomyana  
amzeleyo wamazibulo; kuba ibizinto le  
ebinileli isazi ngqondweni zakhe naye  
ukuba ayenze. Namhla ke kubunge  
ngakumbi xa imume nolongamelo  
luzakuba lolwe Bintani Enkulun.

Utho u Tulumente ethumela izipho  
kum ngesiqu; kanti nase Mvandi  
selethumela ezona zipho zingaphozulu,  
nezithamsangeliso, neminqwano emihle.  
Ibe yinto enkulu le kulo lonke ilizwe,  
yaxotwa, yathethwa emaphapheni endaba,  
nasezindaweni zembutho; nakwamanye  
amazwe ezinye iintlanga igxekwe inonywa  
njengento yonke eplayo ukwela. Kubekho  
ababone kakhulu iindawo ezoniweyo,  
abanye babona ukuba isisonakalo  
yonke



32. Ukungqululwa  
Nokumiselwa,

yanke lento; bade bathi ngebengathi nto  
ukuba eli lungelo behinikelwa kwezinye  
iintlanga, kungabi kuma Xhosa.

Lude lwafika ke usuku  
oluchwa lethelwe ukwamkelwa ko  
Mongameli, - yazi zawnkawn ero ezitha -  
bathela emini yakusasa kwade kwahlwa,  
kwade kwabuye kwasa, kusenziwa iziyolo  
zabemi belizwe elo, neengoma, nezityo.  
Umsebenzi lo wona wulwe yiTulumeli -  
Jikelele, emini yakusasa, yawenza onke  
amatilatile abantu, nezizalo, ngegama  
lo kumkani, nobu kumkani base Britani.  
Ibekise kakhulu emzini, iwayala isithi, -  
"Ali linga impumelelo yalo ayixomekeke  
ku Mongameli lo, koko isekuthini elowo  
nalowo ngamnye awuthobele umbuso  
lo eyedwa, kumnyama kumbhlophe  
kunyani; enabanye, bewya, begcoba  
bebuhlangu, bexakakile, betheni; kodwa  
imithetho mayithotyelwe, ingabikho indelo,  
nasezi mantjini, nasemapoliseni, nakwi  
atoni ephantzi kwegunya lombuso lo.  
Nironde

Niqonde ukuba, ukuba lo niyawonakalisa  
noba semisonela nooninzi lwakowenu.

Siqhubile isicaka se Komkhulu  
sathi, nangu umhlaba maza niwenze  
univelisele izinto ezintle, ningaphili  
kukutya kwamanye amazwe, kanti  
ninelizwe elikhulu kangaka, libhile  
linemilambo, namanzi. Kanga amabhathi  
anemithikazi emikhulu, naye nisenalo  
nethuba lokuzityalela amanye amabhathi  
anemithi eniya kujisebenzisa ekwakheni  
izinto ezizakho, - noqonda ukuba izizwe  
alibhile lokuzozwa libe ngumkhuthuka, u  
zizangaba neemvula kwilizwe elinjalo.  
Ndiyikhankanya nje lendawo, ndiva  
kucithiwa abantu bakowenu ngabantu  
abangamachule ekuphatheni izembe, baze  
baqhitala ngasekutyaleni. Iqazini ukuba  
iimali zokugcina, nokungaka umbuso  
wenu zizakuphuma kuni; ngaphandle  
kuremali incinane kakhulu ihambelo  
phambili, kwaye uluntu luyithiyile into  
yokuyola iimali zokulondoloza umbuso  
walo.

walo, - lonto ke maze niyihumkele, isisifo,  
cwe, isisifo esibi. Maze niyinikele ngocwa-  
yito iminikelo yenu, ungawi lomzi noli  
linga, kuba lilinga eliphumebele phakathi  
kweentjaba, maze ke ningazivuleli  
kyoba lakugxeka, nakuvuyelela, nakusola,  
nakuthini.

Ukuba nithe nanda, naxinana, nawufu-  
mana ukuba umhlaba uncinane kumani,  
musanukukhala, kuba zonke izizwe zinalo  
ngxeki, - into emaninyenze xa kunjalo  
bizani umhlaba kutowo ninawo.

Obayicace kuni mzi wase Mmandi into  
yokuba, izizwe eli akuthethwa mpezulu  
lo rodwa, - ubukhulu belizwe, nendyabo  
yelizwe, nobuhle belizwe nabu phantsi  
kweenyawo zenu, - yikhangeleni ke  
londawo.