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DEE BEE EXERCISE BOOK

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CLASS Competition

SUBJECT May Esther Bedford Prize.

RULED FEINT AND MARGIN

35. Ukundululwa Nokumiselwa.

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"Wena ke Mongameli!" Uqhube watsho Ongoka, "Ndiyavuyisana nawe ngokuba kwindawo ephakame kangaka phakathi kwabantu bakowenu, kanti ke kwayona iyeyona ndawo iphantsi kunene. Ndiva kusithiwa esi sizwe sikunyule ngoluvo olunye, ungekho nalapha, ukwilizwe lakowenu, emaXhoseni. Lonto ayithethi kuthi bayakuhlala benjalo naxa sekuphakathi kwamakhandilili omsebenzi, nobuqgagala benqubo ezinzima, ezisiya uninzi lwamasiko aqhelekileyo okuwela, kuthatyathwa uhlohlo lwamasiko amatsha angaziwayo bubuzwe obudala. Kodwa mayicace lendawo kuwe Mongameli, nakubaniwa omnye ondiphulaphulayo, okokuba apha kujongwe lilizwe lonke ukuba niziphumelelele ngokohlobo lobuzwe benu.

"Ndikhululekile ukuba impundo, izambatho, izityo, impilo, ndibala ntonina ndingathi yonke into mayibe ngokwemigca yekowenu; niwane nezinye iintlanga nezizwe, neelwimi, nisebenzisane nazo, niboleke

36. Ukundululwa Nokumiselwa.

ndiboleke kuzo izinto ezilunceda kwenu, nize kuphilisa ngazo ubuntu bwakowenu; nazo ziya kuboleka kakhulu kuni izinto ezizifumana zilunceda kwazo. Mazi ndibugcine ukunye benu, nenkuthalo, nemfundo, ne Lizwi, kuba kungenxa yezonto emithe namhla nafikelela kweli bakala lokuziqhubela ngezandla zenu lenqanawa yobuzwe benu.

"Egameni le Britani Enkulu na Pantsi kwe Tywina lo Mhlekazi u Kumkani wase Ngilane, kwa nezi Thanga zayo, — ngawo amandla namagunya anikelwe kum, ndiyawunikela lonzi nesisizwe, kwa nelilizwe lonke la Phakathi ~~ukuba~~ igunya lokuba liziphathele umBuso walo R ngokwalo Pantsi kwe Piko le Britani!"

"U Thixo makamsikelele u Kumkani!"

Isahluko V.

Imithetho Nezimiselo.

"Yona iwayini entsha ifanele ukuthiwa ezintsubeni ezintsha, zigcinakale ezonto zombini." Luka 5:38.

Kwa kwintlanganiso yokuqala yesizwe e-Mnandi, kudalwe imithetho nezimiselo ezilolu hlobo lulandelayo,- kwaye kusithiwa yomana ukuhlaziywa amaXesha ngamaxesha, ide igude isalungele abo baphantsi kwayo,- ikhwelelelisiwe exabileyo endleleni kwakanye.

I. Unqulo.— Kuyazeka kuye wonke ubani ukuba amaXhosa ngabanquli bo Menzi, u Ndikhoyo, u Qamatha Ophilileyo, nakuba ukumnqula kwawo embhlonipha ngokuya Kuye ngeminyanya yakomawawo, ngokobuzwe, nangokwezi duko.

Kuyo ke lemihla kutyhilekile okokuba u-Qamatha Lowo uzizifiki ezi Thathu ezingu-Thixo omnye. Esinye sezizi Ou singu-Nyana, oweza kuzenza I Nkulu yemi Nyanya; apho yonke idibene khona Kuye: Ngoko ke namhla kulilungelo ukuba kunqulwe

Ngaye

eNkundleni ka Thixo. UmBuso lo wonke
ngoko uphantsi kwe Nkolo yobuKresttu. Izi
Balo Ezi Ngcwele zili Lizwi no Mthetho wakhe.

II. UmBuso. — Wonke ubani owaziyo
amaXhosa akanakho ukungazazi into
yokokuba ngabantu bomBuso impilo yabo,
ngaphandle kombuso umXhosa akanampilo.
Ngakho oko ke apha u Mongameli lo
usendaweni yabo bonke ubukhosi, — wonke
ubani makazigobe phantsi phambi kwakhe.
Nganeno ko Mongameli yoba ngoyi Ntloko
yomBuso, owongamela iBunga Eli Khulu, —
amalungu eBhunga elo li Khulu eza
iminyaka ngeminyaka, evela kuma Bunga
ezi Qingatha, zaye izi Qingatha ezo
Zimafumi mathathu [illegible] (30.). Izinantyi (amadoda
amnyama) zezi thili ezo zingamehlo
nendlebe zom Hlekazi u Mongameli
kwezo zithili zazo. Kanye ngokwesiXhosa
sona sithi sibe naba Phathi beminango,
nabe Ntlanjana, bephathele u Mhlekazi
u Kumkani, begweba amatyala; belungisa
intlalo yoluntu ukuba ibentle.

 Imithetho Nezimiselo.

III. Ithuba le Mongameli.— U Mongameli uya kunyulelwa okwe minyaka emihlanu; wothi ukuba usabakholisa abantu abonye aphindwe anyulwe,— aze ade abonye aphindwe okwesithathu ukuba usakholisile. Kodwa akanakuze aqqithiswe kwiminyaka elishumi linesihlanu (15), nokuba selemncinane kangakanani na, nokuba selekholise kangakanani na ebuzweni.

Kulepdawo kukho isimiselo sokuba ngoku umzi ungawela uye kucela ilungelo leminye iminyaka emihlanu Pefeya kwi Botwe lo Rumkani.

IV. Ugegefe.— Yonke into ejindoda engu Mnini-mzi inobutyala ngento yonke ehle emzini wayo embi, kwanje ngokuba uzuko lukuyo ngento yonke entle nelungileyo ethe yehla kuwo. Ngako oko uza kuyo umthetho ovela komkhulu, ukuze yona yenze usapho lonke lwayo luwulondoloze,— Abantwana bewe onina; onina bewe oyise; oyise bewe iinkosi; iinkosi ziwe u Thixo.

IV. Infundo. — Imfundo kuyakubambisana ngayo umBuso nabaFundisi bo Nqulo. Kwiindawo ezinama lungelo okuyinyanzela iyakuba lunyanzelo. Amalungu ama Bunga ezigingatha iyakuba ngumsebenzi wawo ukukhangela iintsapho ezingafumani mfundo kakuhle ngenxa yokusweta kwabazali; lonto ayenzele ingxelo eBungeni. AbaFundisi bakuwa phethe loo msebenzi kanjalo bona. Umfo owoyiswayo ngumntwana wakhe ngokungafuni kuya emfundweni makakhawulezise azivakalise lonto kumFundisi okanye kwi lungu le bunga.

VI. I-Nkundla. — Ayaziwa kakuhle ama Xhosa okokuba onke amatheko awo angewele awenzela eNkundleni, — i Nkundla kwenzelwa kuyo imi Tshato, nokuzalwa kwamakwenkwe aphuma eSuthwini; ama Dini nemi Bingelelo njalonjalo. Ikwa yindawo yokunchwabela aba nininzi.

Nambla ke ezonto zakhelwe iTempile ezizo, emazenzelwe kuyo, — i Nkundla ingabi saba yindawo eNgewele ngento.

41. Imithetho nezimiselo.

IV. Nasekubeni umBuso namhla ungowobu Kresttu, amadini awenzelwa iminyanya, kwa nemibingelelo engamagezi empahla, umBuso awusazi khathazi ngawo.

VII. Intombi. — Ngumsebenzi omkhulu wabafazi, bekhokelwe ngumfazi womJu-ndisi nowe Mantyi yesi Thili, ukugcina nokugqegqa amantombazana kwase buncina-neni, kude kuse ekwendeni. EmaXhoseni kukho isiko loku Thomba kwentombi yakube ifike kwiXabiso elithile lobudala. Elisiko aliyi kuphelelwa ncam lixesa; kodwa umka Maneli nomka Mantyi wesi Thili ngumcimbi oyekelwe kubo lowo.

Isiko apha elithandwa kunene ngama Xhosa loku "Hlolwa" kweentombi, — aliyi kuba nathuba, ngaphandle kwentombi ethile ekuthe kwako ukuthandabuzeka kwesimilo sayo; nayo lonto iqondwe ligqiyakazi.

VIII. Ulwaluko. — Iyakuba ngumsebenzi womFundisi kunye ne Mantyi yesi Thili ukuqonda ukuba usana oluyinkwenkwe lwalusiwe phambi kokuba inyanga iphele luzelwe. U Babatizo nolwaluko ezonto mazihambe kunye. Kuze kuthi kwisithuba seminyaka eli 15 nama 20 lanto makwenkwe ahlanganiselwe eTempileni, enzelwe izidlo, neziyalo, nezipho; abekwe izandla ngabafundisi, ikho nemantyi njengeliso la Komkhulu. Emva koko, nabanina uyakwazi ukuba aba namhla bangamadoda.

IX. Isondlo. — UmFundisi we Lizwi kwanje nge Mantyi nabaFundisi bentsapho, isondlo sabo siphuma Komkhulu. Iminikelo ye Bandla iphuma kunye nee Rafu zakwa Tulumente. Ipolisa nom Dala nom Dikoni kwa nomFundisi wentsapho akukho mda phakathi kwabo.

X. Umtshato. — Ixabiso lomtshato emaXhoseni likhulu kakhulu. Kungade kube kukho nezinye iintlobo zemitshato, oomigugqo, ookutyis' amasi njalonjalo. Kungade kube kukho "namakhazi" esi Xhoseni, kodwa inye yona inyaniso, le yokuba inkonzo yomtshato ingaphezulu kwezonto zonke; zaye zingabambani nokubambana nawo.

UmFundisi no Mantyi bawugcinile kakuhle umtshato. Pambi kokuba umfana atshatiswe lamadoda makakhe ayigqonde into ayakuyenza ngayo umfazi wakhe lowo. Kuyo yonke imitshato engcwele, umtshatisi ngu Mantyi, umFundisi ngumthamsangelisi.

Yonke imitshato ineengxelo zayo ezibaliweyo eOfisini ye Mantyi nakwamFundisi; akukho iqgithiselwa ndawo. Asinto yakhe yaganulwa umtshato.

XI. Izohlwayo.— EmBusweni wesi-
Xhosa weemini zamzuzu, ayiwakali
itolongo phakathi kwezohlwayo. Na-
namhla ke apha [kwalilizwe] mncinane umsebenzi
wayo; kuba inikelwe kwinto esezi-
gcinwe kowkhulu ngokuncameka.

1. Intombi ephambe abafazi yabonwa
seyonakele, kakade mayitshatiswe naye
loomfana; kodwa phambi kokutshatiswa
intombi le iya kuya kwisohlwayo
ekuthiwa,- "Kukungqazelwa", nomfana
lowo uyakusiwa kwakuso.- Esi iso-
hlwayo sinje:- Kukho amadoda
amakhulu, abuso bungwanyalala,
akumashumi omabini iwani ayakubize-
lwa eTempileni ngelothimba
angene ahlale. Ingeniswe intombazana
leyo, imiswe pambi kwawo isithuba
esithile, eyijongile, ethe cwaka.
Umfana lo naye kwelinye igumbi
ejongwe zintokazi ezinkulu ezibuso
buthe shwaca, ezikumashumi omabini. [na]

45. <u>Imithetho Nezimiselo</u>.

1. Asikukho nokuba esisohlwayo sesibu-
hlungu kubantu abatsha.
2. Umfazi obanjwe nomnye umfo
enendod'akhe, uyakuhlala apho
emzin'akhe nokuba indod'akhe ayi-
samfuni kangakanani. Ityeze elo
lihlaulisiwe. Kuze kwenziwe isidlo
kwindawo yembutho, kubekho ama-
doda amakhulu, nabafazi abakhulu.
Umntu wokuqala oyakutya kweso
sityo, atye yedwa ejongiwe ngabo
bantu yoba nguye lowo mfazi.
3. Indoda ebulele enye indoda kumkayo;
nendoda ebulele umntu emfumene
eyantaza ngokwenyangaza emzini
wayo ebusuku, - ayinatyala lokubulala;
kodwa ngoko mthetho iyakunxana
ukuya kuzibonakalalisa komkhulu
ngazo zonke iinyanga ezintathu ide
iphele iminyaka emithathu.
4. Umfana othe enomkakhe wonakalisa
intombi, ejiphinda nokuba uyayiqala
loontlondi, uyakufundiswa kunye
nosapho

46. Imithetho Nezimiselo.

4. nosapho lwakhe, asiwe kwilizwe elikude noololiwe, abe ngumgcini wezilo zakHomkhulu, nokuba ngama hlathi, ide iminyaka ibe sixhenxe, evuzwa kakuhle phofu; emva kwaleyo minyaka angabona apho angaya khona. Ephindile wonakalisa uyakubuyela kwase zindle ubomi bakhe bonke, enomvuzo olungileyo ngokomsebenzi wakhe.

5. Isela mafiyihlawule ngokuphindiweyo lonto liyibileyo, kunye neendleko zokusetyenzwa kwetyala lalo. Ukuba liphindile mafiyihlawule ngokuphindwe kane. Ngokwesithathu mafifuduswe kunye nosapho lwalo lisiwe kumsebenzi wakHomkhulu wokugcina amadama ezintabeni, livuzwe kakuhle; kodwa isiqingatha sefumi somvuzo walo, weminyaka elishumi, ulsalelwa ukwakha izindlu zebolongo.

47. <u>Imithetho Nezimiselo.</u>

6. Umntu ogebenge omnye ngenzondo nengqala, makagwetyelwe ukuphila iintonga ezilishumi ya. Obulele umntu besilwa, makafudunke kunye nentsapho yakhe aye kuba ngummgali wamahashe noondlebende sakomkhulu iminyaka emihlanu. Obulele umntu ngengozi makaye kusebenza unyaka wonke koomafini sokubula. Aba bonke bamkeliswa kakuhle kwezopidano bakuzo.

7. Indoda enentsimi engange akile enye, kulindeleke ukuba loo akile mayenze isivuno esizinkhowa zombini ngonyaka, okanye senze ingeniso yemali ethile. Ukuba indoda leyo ayivuni ukufikelela enanini, u Tulumente makayithathe ngokwakhe loo ntsimi okonyaka, ayinike isahluko indoda leyo, ayibuyisele kunye nentsimi yayo, ayilungiselele. Ukuba iphindile yenza ubufede, mayilingwe loontsimi kwa Tulumente ngesahluko, — yonke ke into eyintsimi iphethwe ngolohlobo.

 Imithetho Nezimiselo.

8. Utywala abuna mthetho; buselwa ngumntu ngokuzithandela, busenziwa emzini wakhe lusapho lwakhe; kodwa angaze acinge ukuthengisa ngabo. Nabevenkile mabangaze bacinge ukuthengisa imithombo. Obe silungu utywala abuvunyelwe ukungena kuyo lemida, kanti noko nyabenzela elowo ngediliya ajilime apha ezweni lakhe; azigcine ngasekuthengiseni.

9. Umntu ofunyenwe elele entilile makathwalelwe emzini wamageza kunye kade elilo naye. Ayiggibe iveki ephethwe ngokwegeza, entiba ngokufanayo nawo. Ephindile anikwe injanga. Onxile njekodwa, wangxola, waphazamisa, wathim, naye makafane nalo ucholwe elele. Xa banganyangekiyo mababe semagezeni apho ubom babo bonke; okanye intsebenzo nempilo yakhe mayibe semagezeni apho sevuzwa kakulu ngoncedo alwenzayo.

49. Imithetho Nezimiselo.

10. Izincholo ezinye ngombulo fudula izinto echaseke kunene ebukumkanini buka Xhosa, - nanamhla ke isenjalo. Abantu abaphikele ukufumana bezigi ukuba baligazi elinye, indawo yabo kukuthathiswa umthato ongangcwaliswanga ngumfundisi, bemkiswe ke baye kuba ngabasebenzi kwiindawo ezikude, apho kuqingqwa imithi, kuhluzwe namayeza; bobe lapho iminyaka emashumi mabini, benomvuzo omhle.

Onetyala lokudlwengula uyakuba sezintabeni nentsapho yakhe (onentsapho) esimba amatye okwakha imizi yakomkhulu, ii Ofisi neetolongo.

Ezinye izincholo ezenziwa kwizilo ezizitho zine, zinezohlwayo ezikwa lolohlobo ngendlela eqatha.

Mayanele le ibaliweyo okwakaloku; imininzi yona imimiselo nemithetho yokuhlala uyengesizwe.

Isahluko VI.

Inqubela Nomqukumbelo.

"Konke okwenzayo kophumelela". Ndum. 1:3

Nakuba ezi zimiselo zinabaxa zinje, zingacocekanga nokucoceka; ngethamsanqa elikhulu ziziqhubile indima yazo kakuhle, — waphakama umzi wase Mnandi, ekubonenin kwezizwe ezikhulu eziphucukileyo, wade wayiyo kwanto ububekwa emtinqweni wayo. Ekucingeni kwam ndithi, —

(a) Lenqubo intle yenzeke ngenxa yabantu okuwuthobela kwabo umBuso, ingenguwo lo wabo wodwa, koko imimbeko abathe banayo kuBritani.

(b) Uncedo oluthe kwakho luenziwa nguRhulumente wo Manyano, owathe wanto yimbi, akabi nguye lowa nomgogwana kwakumana kuthiwa okangeze kapa mazwe abantsundu (Suthu, Swazi, Tswana) abe nokungena kuye, ngenxa

51. Inqubela Nomqukumbelo.

(b) ngenxa yokungayiqu[illegible] kwalo impumelelo yabantu abantsundu. Leba nobulilolo n Stanyono obubulelwa ngumntu wonke, — amacebo, amaxcedo, nenkxaso.

(c). Abantu ngokwabo bangene phantsi kwayo le mithetho bengaphucukanga kuyaphi bona ngokwabo, baza abali namqqalisela wanto ngobuntlakantlaka bayo.

(d) Zibe zininzi izizwe neentlanga ezilapha ezize ziwela ezindaweni zazo, zisiza apha ngemisebenzi; badt abanye bazo baba ngabemi ngokuzithandela kwabo; bathe abanomnyaka bekho, benawo namalungelo obuvoti, bavota, kungacalulwanga buzwe, nabuhlanga, nalunqulo.
Yonke loompi ayizange nemini enye iphakamise lizwi lasikhalazo. Yazithobela nezigwebo zeemantyi, nezezo Gaji zintsundu; noko bekzisakuthi ngamaxa wambi zibe nobuqatha obungaqheliyo.

52. Inkululeko Nomgqukumbelo.

Mna, Mongameli, mandivume okokuba yonke impumelelo yakundawo yenziwe zezi zibakala ndizibalileyo. Mandivume kanjalo okokuba inkalo yam apho ndandingazange ndiyithelekelele nokuyi thelekelela ubuhle boyo. Imbeko endaba nayo ebantwini yasuke yafana nembeko enikwa u Kumkani ongu Mntwana we Gazi, njengoKumkani bonke.

Ndinyulwe amaxesha amathatha (iminyaka emihlanu ngexesha), lonto yenza iminyaka elishumi Linesihlanu; ndaye ndinyulwa ngonyulo oluphantse lwavana ucam. Lonto ngoku yeenza okokuba kungingiswe lesheya e Botwe kucelwa olwesine unyulo, - lubarumela: Botwe. Ndaba ke ndihleli kweso sihlalo iminyaka emashumi mabini ngqungu.

Ndivuma nquwenelela impilo nempumelelo entle umzi wase Mnandi.

"U Thixo makamsindise u Kumkani!"

53. Ingubela Nomqukumbelo.

Ncamhla ke ebudaleni nase kwaluphaleni kwam ndigodukile ndabuyela kwaseMa-Xhoseni. Uyabuza ke omnye uthi, "Phofu yinina ukuba ulifiye ilizwe osebenze kangaka kulo, ungabi ubusel' usuke wabuyqibela kulo ubomi bakho!" Impendulo yam kwabo bathetho ithi: "Ukuba ndibuye ndigoduke ikwa kukunqwenelela kwam ingubo entle nesulungekileyo kwelo li Phakathi; kuba ukuba ndibe ndithe ndahlala kwakulo, ngathi kum bekuya kuba sisiwa esiya kudala impehla yalo, nangaphezu kwakho konke oku, yasoloko ingumnqweno wam ukuba sinshwabane mna nentsalela yeenkosi zam.

Ilinga elalisenziwa kweli "Phakathi" lokuba umntu ontsundu aziphumelelele ngokwakhe, nangokwe zithethe zakowabo, lincomywe kulo lonke ilizwe eliphucukileyo neline ntlambuluko. Kubekho nabade bathi lighube eli Phakathi ngaleminyaka imafumi mabini ngohloso elingazange lighube

lighubse ngalo nela Pefeya kwe Akiba noko lona ilizwe elikhokelwa ngabantu abamhlophe.

Lithe kanti ilizwe elo okunene lifyebile ngezinto ezilinywayo, balima ngemkuthalo nangenyameko abantu, - lazondla ngokwalo ilizwe, ezikulo; izighamo eziphuma khona kwelilizwe zibe zezimangalisayo, zathengiswa kumazwekazi amakhulu, azabi zizo nezohlobo oluphantsi, zazezo hlobo nodidi oluphambili.

Inqholowa yelizwe kude kwako abazi linganisela nenqholowa yase Rafiya neyase Jiphethe, kungasathethwa ngombe na yona namazimba; kwaye ngecala lomfuyo lingathetheki. Ihangu zakhona zaba ngumboniso phambili ezizweni. Lithe kanjalo ilizwe elo lavelisa ngamandla izinto ezi elalingacingelwe nangento ukuba linazo, - amalahle kugala, yayibekile kamuva, nekopolo. Zithe ezizinto zakwela zalibiza lonke elimintayo, njengesoko lazo kakade.

55. Ingubela Nomgukumbelo.

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Amalungelo okubunga be Palamente, njengoko intlanganiselo yama Bunga elitizwe kwakusiffhiwo ukubizwa kwayo, abe ngafanayo kumntu wonke ojindoda ofikileyo kumashumi omabini eminyaka yobudala. Izizwe ezifikayo bezimikwa nje unnyaka omnye, wokuba zikhe zifunde ingubo le yalapha, - ziwulelwe ke onke amalungelo emveni koko. Ithe kanti lonto izakuba luncedo olukhulu emzini apha ngokuwuzela namacebo eentlanga ezihumkileyo, nenkuthalo yazo, neendyebo zazo.

Abafazi abazange bona bawafumane lawo malungelo, kungengakho phofu ukuba ayabandezwa kubo; koko bona ngokwabo ababanga nawo lawo mnqweno ngenxa yobuninzi bomsebenzi wabo emakhaya. Bathe nabambalwa abakhe bawakhalela amalungelo abafazi embuaweni, ababi nabakhuthazi.

56. Inqubela Nomqukumbelo.

Kwesi sithutyana ngathi sifutshane sokusekwa kobu buzwe, kube kho abantu abaninzi ngokumangalisayo.
Amadodana omkhosi oselwandle odwa, abe kumawaka angamashumi amahlanu,— lonto inkxaso yawo yonke iphantse ukuba ibe semagxeni omzi wase Britani; kuba iyenza lonto ngembukokazi enkulu, ibuka ithole layo elizeleyo, eliqhuba kakuhle kangaka.
Umkhosi oselizweni apha ube kumawaka akumashumi osixhenxe, owenyawo nowamahashe,— izinto ezo ezibe zezintsha kumaXhosa. Kodwa ezenza zonke ezonto engabufiyanga ubuXhosa, into leyo ebifuneka kudala.

Impilo yesizwe ibe yentle kunene xa ithelekiswa nempilo yeelokishi zezidolophu zamanye amazwe, kwakunye namaphandle ezinye iindawo. Ibe ngumboniso obukekayo ngece lwentsapho ekhulayo esezikolweni, nengaphantsi kwaleyo, kude kuye kumlisela nomthinjana osel'ikhulile. Izityo ekondliwa ngazo intsapho zibe zeze mvelo kakuhle, nezambatho zosapho zibe zezi

57. Inqubela Nomgukumbelo.

zezithelekelelweyo kanye, nezingenzi nkathazo ekuhambeni kwegazi emithanjeni, zaye zingayo imvume yoogqirha.
Amazinyo ibe livamhla ukuba abe nenkathazo kubantu abancinane, ngokukwanjalo amehlo neendlebe. Yathi lento yayelela kanye kwesiya sidala isiXhosa. Isifo sephepha nemiphunga (Konsamfoni) siphantse saba sigxothiwe kanye sona.
Iimfele, izikhumba, noboya beegusha nobebokwe, yonke lonto iqondakele ukuba ngoku iphethwe ngabanini bayo; yangenisa ngokukhulu, yathandeka kunene kulawo mazwe ithengiswa kuwo. Zadyuridana ngamanani izizwe ngenxa yokunxhamela kwazo iimfele, noboya beli Phakathi.
Um Qhaphu ulinywe ngamandla, uchazwa, usontwa, ulukwa, usetyenzisiwe kunene kwiingubo zehlobo. Iintlobo ngeentlobo zoomafini, nokuphathwa kweentsimbi zifunelwe kumazwe a-Phesheya kweLwandle, zade nalapha zakho izikolo zokufundisela ukunyityilikiswa kweentsimbi

58. Inqubela Nomqukumbelo.

kweentsimbi nokutyhidwa kwazo. Iimfele zenziwe zaba zizambatho ezihle kunene, kungasathethwa nto ngezihlangu.

Akabanga mbalwa amadodana awelele ukuya kufundela imithi yeenqanawa, nezitemele,— abuye ezityala, ezisebenzisa enze amaphenyane, oodokolwana, iinqanawa, nezitemele. Kube kwalelo xhifini ngoololiwe. Ngezizi bakala abonakele amaXhosa eba sisizwe esaziwayo zezinye izizwe, yathandeka nentetho yawo (Intyeba), yaqhuba ekupuweleni nasekuhambiseni amafifini.

Kuthe ngenxa yemvisisiwano yomzi lo, kwa nomBuso wa Manyano, aya amaXhosa evisisana nazo nezinye izizwe eziPhesheya, kwathi ngokupuwebelana nezizwe ezikhulu, nangemfundo, abonakala ezipuhuthuma indawo yooyise bawo, yesidima sobuntu, nobuhle, nokomelela, ingqondo, inyaniso, nokhalipho, nokuzoyisa.

59. Inqubela Nomqukumbelo.

Kuthe kuphi lakonakala elasema-
Ngesini liwudibanisa umkhosi weli
Phakathi oselwandle, kunye nowawo umkhosi
oselwandle, laye lisithi, imfundiso iyafana,-
zaye ziniazi izinto eziya kufundwa ngama-
dodana abo kula antsundu, kwanje ngokuba
antsundu eya kufunda lukhulu kwamhlophe.
Konakele iyimvisiswano enye lento, yathi
kanti iyakuba neenqubela ezinkulu, ezintle.

Ekuhambeni kwemihla
udodana oluntsundu lube nakho, lukhoke-
lwa lolumhlophe, ukulijikeleza ihla-
bathi ngeezitemele neengqanawa eze-
nziwe lulo; lwambethe iingubo
ezenziwe eMnandi kweli Phakathi.

Eyona nto ide yaqwela
ukuba ntle ibe kukuthi eziya zizwe
zimnyama zise ziqithini zibe zilukhuni
ekwamheleni: Lizwi ne Mfundo,
zigale ngoku zibona abanye abafo
abakwa-mnyama zijiqonde ukuba
kanti lento iyinto,- kwaba kukuze-
zeka kwazo nazo ezozizwe.

69. Intsumbela Nomqukumbelo.

Kambe yonke into esemhlingweni pambi kokuba iwunyuwe, iqondwe, inqhinwe ukuba okunene iphumelele kukhe kubekho ithuba lokuvavanywa kwayo. Eli linga nalo libe nethuba lokuxikixwa lafumaneka ligqinile.

Umfundi uyakuthanda ukuqonda ukuba laxikixeka njanina, ngantonina? Kulowo ke umbuzo umfundi uyakusixolela xa simphendula ngelizwi elinye, kuba ithuba selidlelelekile, — sithi :—

Kutaa mfazwe i Bilitani yayivukelwe zizizwe ezilingela, akusalu khumbuli na uncedo lwezitipo, lwezambatho, nemithi, olweza nomkhosi wase Mnandi? Akusakhumbuli na ukuba ezozizwe zathi zakuyisingisa e Mnandi imikhosi yazo, ngenxa yalonto, umzi wase Mnandi wema ngokomntu omnye ezonyanga zilifumi linenyanga ezintlanu? Kanti noko indlala ayizange ibulale bantu, akutyiwanga mahashe nazinja; kanjalo indyikitya yomkhuhlane ezaba

61. ~~Ingubela~~ Nomqukumbelo.

eyabakhoyo ngeloxesha yawusindisa ngohlobo olumangalisayo u Mnandi,— ancoma amaqgira, esithi, "Lomzi usindiswe luhlobo lokuziphatha kwawo."

I Bilitani yazoyisa ezontshaba zayo, ngoncedo lo Mnandi.

U Kumkani wasema Ngesini wathumela i Tuluneli Jikelele ukuba ize kuba ngumlomo wakhe wokubulela esisizwe, esithe noko sisi sizwe esitsha kangaka, sema kakuhle kangaka ukunceda nyise ese ngtakekweni,— wakhululeka.

Kolutyelelo lwezi Thunywa Zobu Kumkani (Empire Delegates) lokuqgibela nje, ziyalezwe kakhulu ngum Buso omtsha, okokuba zingaphosisi ukuyi tyelelela lendawo, zize zigokele ukuwukhambisa umbulelo wom Hekazi u Kumkani ebuzweni obu. Okunene ibe ngumhla omkhulu lowo,— ziwuncoma ziwukhuthaza umzi lo zona ngokwazo; ziwuvuma ukuba ukususela ngokunje, liyakusoloko i Komkhulu liwujonge njenge

62. Inqubela Nomqukumbelo.

njengelona xhatha nentonga ese-
khosi kulo.

Akukhonto singayi thethayo ke
khona ngaba hambi abasuka kwii
ndawo ezikude, nakumazwe a Pejeya,
besiza kubona lommangaliso wesizwe
esikhule kamsinya ngoluhlobo. bemke
bemangaliswe ngokungakumbi,—
beXelisa u Kumkanikazi wase
Zeba ~~Ninevé~~, besithi:— "Besingaxelelwanga
nesiqingatha!"

"U Thixo Makamsikelele u Kumkani !!!"