

MORHAY



Hyala Lama Wele

Mr. Bennie's first alteration

ITYALA LAMAWELE.

IS AHLUKO I.

ISIMANGALO.

“Ndimangele!!”

“Hambisa!”

“Ndimangalel’ u Babini!”

“Hambisa!”

“U Babini undixhómile!”

“Hambisa!”

“Sitē kuba singabantu bezalana, wati kanti ehleli nje yena ukōlosile, ndati kanti ndihleli nje nam ndikōlosilē!”

“Hambisa!”

“Kekaloku ngoku angekōyo umnini-mzi, yinkohla ukuhambisa imicimbi yomzi, kuba akukō uvumayo ukubuya ngomva; sobabini siti sizinkulu!”

“Hambisa!”

“Nditē ke lento mandiyizise kokwet’ apā size kuviconjululelwa!”

“Hambisa!”

“Ndiyatshonela ke, nkosi!”

“Hambisa — Hambisa — mh”

“Gxebe! Gxebe! uti umangele?”

“Nditī ndimangele.”

“Umangalele u-Babini?”

“Ewe.”

“U Babini lowo ngokabani?”

“Ngoka-Vuyisile.”

“Uyintoni kuwe u-Babini lowo?”

“Ngumkuluwa wam.”

“Uti ke, uti ke ukuxhómile?”

“Nditshō.”

“Utsho ngani?”

“Nditsho kuba engandivumeli ukuba izinto zakowetū ndizilungise.”

"Izinto ezinjengantoni?"

"Ndivakubutl'ni ke ubucukubéde bezinto zekāya?"

"Nditl' u Babini ukuxhōme kwizinto ezinje ngantonina?"

"Benditē kwase ntlandlolo, utē kanti u-Babini ukōlosile. Nditē kanti mna ndikōlosile, yazinkunzi zombini ke ezo, into ezingenakuba buhlantini bunye, kulunge nto."

"Lipūma."

"Akuliva?"

"Liweze."

"Lil' elo."

"Akukamangali; usahambisa ngezagwelo nje usancokol' indaba; usancokol' indaba." Utshilo u-Ntentema, etshikila emka.

"Utinina, mfana?" Ubuze watsho u-Fuzile um-Nqōsini obēnqēnqēbile mganyana efulapula, "Uti *l.a.* umangalel' u-Babini."

"Nditl' ndimangalel' u-Babini."

"Uti u-Babini ngumkūluwa wakō?"

"Ndibe ndisitsho, nkosi."

"Ngoku utini?"

"Ndisatsho mhle."

"Nguwupī ke obangayo, ukō wena, ekō umkuluwa wakō lowo?"

"Nguye."

"Uti nguye obanga ubukūlu?"

"Nditsho."

"Nxayipf kulomlomo wakō utf ngumkūluwa wakō?"

"Ngumlomo wabantu lowo, ongenguwo wam."

"Wenzanina, mfana? Wenzanina? Bapīn' abo bantu kuwe apā?"

"Yilondawo kanye ndizele yona kokwet' apā, ukuba ndiconjululelwe yona; kuba lo-Babini silibone ngamhla mnye ilanga."

"Njani?"

"Ngobuwele"

"O-o-o-o-mh-mh-mh! Uliwele?"

"Singamawele."

- “Lilipi ke elité tũ tanci?”
 “Ngu-Babini.”
 “Ngu-Babini?”
 “Ngu-Babini.”
 “Eligama litétá ububini bobuwele?”
 “Kunjalo kanye.”
 “Wena ungubani igama?”
 “Ndingu-Wele.”
 “Ningabafo bakabani?”
 “Singabafo baka-Vuyisile.”
 “Wapi?”
 “Wase-Toboshane.”
 “Into vasemanini?”
 “Um-Nzotwa.”
 “Kwesika bani?”
 “Kwesika L——”

Utéxa akwelo undimangele, kwatĩ tũ u-Kosani um-Vala, no-Dlisa um-Gora, bekwel’ emaqegwini bepálisha begqita babuza:

- “Káutsho, ukó nganina komkúl’ apá?”
 “Hayi, ndingu-ndimangele.”
 “Umangalele ntonina?”
 “Ndimangalel’ u-Babini.”
 “Tétá.”
 “Ut’umzi ka-Vuyisil’ ulunge kuye.”
 “Tétá.”

Ngelixesha ke u-Dlisa no-Kosani baye kutshonela, kuba babengamisanga kakade.

- “Káutsho, mfana,” Ungcambazile watsho u-Fuzile; *l.c.*
 “Kwesika banina?” *l.c.*
 “Kwesika-Lucangwana.”
 “Uténi u-Lucangwana wakuyisa kuye lendawo?”
 “Esi Silimela sesesitátũ, nkosi, ndiyisa lendawo ku-Lucangwana.”
 “Atin’ u-Lucangwana?”
 “Ndingasuka, nkosi, nditi, uti u-Lucangwana ndi-dlala ngokutétá, kuba akúkó sinci saká sajola iziinto zomzi ikó inkulu.”
 “Inkulu ke yivipi?”
 “Ngu-Babini.”

"Utsh' u-Lucangwana?"

"Utsh' u-Lucangwana."

Kute tú kwesi sitúba u-Qavile, isityebi sasema-Mvulaneni, negqiza lamadoda besiza komkúlu apá; batsho kunene ngemibuzo apó ku-Mdimangele, *l.c.* akukóv' ukuqúba isimangalo saké. Baté bakufika kwisigqibo sika-Lucangwana, banqumama.

Ité yakuba lendawo ityetyeshwe yenjiwanje enkosini, ikunye namashumi omabini evayo amapákati, ityetyeshwa ngu-Fuzile no-Gqomo, igqala lasema-Bambeni; baté baktshonela, wavakala u-Wisizwi un-Tshonvane, iciko elikulu lakwa-Kauta, lisiti: "Ndaza ndakuva, zwi-ndini!" Watsho eqongqotá ingwa. Uté u-Mancapa um-Qocwa, inkonde yakóna, "Ndalihlala ndalihlala elipakade, ndade ndeva nenyongo zalo." Watsho erola iviti abelifake enxhóweni ngezolo.

Uté u-Mrweqana, iqajana elikolisa ukubakó apá komkúlu litunywe nokutunywa, "Kukaloku ixesha leletú, sizakuzilungisa izintlezi." Utsho ekánda undyilo abelulungisela umdudo ozakuba kwesika-Siko e-Ngxangxasini. Uté xa atshoyo watiwa rawu ngamehlo amabi ngu-Raloma wasema-Ceteni, elinye lamagqala elaliqingqa induku yom-Bimbiti. Inkosi *l.c.* ipikele ukutshaya nje iqondele pantsi, ayenzanga nelimdaka.

Ngelixesha ke u-Wele wayengasekó kuba kwakutiwe makaké agoduke, kusaviwe.

ISAHLUKO II.

UKUTETWA KWETYALA.

Kuté emva komdudo wakwa-Siko, i-Nkosi u-Hintsa yesusa u-Qavile no-Mdunywa um-Tipa, amadoda afikisayo natémbisayo, ukuba mabaké baye kwa-Lucangwana, bambize ukuba aké eze. Inkosi ibasuse sekuhlwile, ukuba baze sebelala apó babuye kusile, ukuze balizuze netúba lokucweya izinto ezimalunga nelityala.

Kusoloko yati yaliva elityala, inkosi ayizange ibona-kale yonwabile; yaye ke kakade ibingenkosi inabudle-lane namapakati ngento engati ilityala.

Ute u-Qavile no-Mdunywa, xa bacanda kwesi ka-Lucangwana, bengekati tu kowakwa sibonda umzi, begqita kumzi ka-Nqwakuza um-Nyele, kuko iqela lamadoda, awayeqoshelisa amanqina enkatyana yenkomo eyayiqetfulwe sisifo somgqeku. Bajikile babulisa, laduma iqela elo; bate guqaqa ngamadolo njeya, babiza ilahle enkwenkweni. Libaqule kakulu iqela elo ngokufika emva kokutshata kwe-Lawokazi, lisiti imfene zabo sezindala, sezimana, ukufika emva kwezitonga.

Logama baqumisa inqawa, babuziwe imvelapi nalapo basinga kona; baxela. Babuzwe ukuba bona bavela ngakomkulu kuxa litinina ityala lento ka-Vuyisile enci. Balandula nokuba bake beva ityala elinjalo. Babuzile ukuba lityala lantonina? Kupendule u-Nqwakuza esiti, "Abafana ngokunje bati bakhlutá basuke batánde ukuhamba ezinkundleni ngohaya. Kukó mfana apa uminyaka mitátú esipétele ezandleni esiti ufuna ubukulu, pófu uzelwe esisinci. Lonto siva sekusitwa seyiye nakomkulu, besiba singayiva ngani, nina bavela ngakwelocala."

Bavutlula ingubo zabo abatunywa begqita, baya kugaleleka kwa sibonda ngongcwáhazi. Alungiselelwe kakuhle lamadoda kwasibonda apa, kuba ayesaziwa apó avela kona. Zakuba zibuziwe indaba encwina umfana, baye betya. Ancokole lamadoda emveni koku, wade u-Lucangwana wabavelisela nalento ikóyo yelityala, afofela ukuti angaba ufunwa ngalo apó komkulu; uwacukushele yonke into lamadoda, ebuya ebuza kuwo, ukuba into enje ngale aké ayive na kona ebalini.

Kuté ngengomso kwakukóvwa ukusengwa emini yakusasa, anduluka lamadoda akomkulu ukugoduka; uté kuwo u-Lucangwana maze ati uyeza, angafika mhlaumbi ngolwemivundla. Kwalile okunene ngo-ncwáhazi, wagaleleka u-Lucangwana, ehamba no-Madume wasema-Hegebeni, elinye igqala, no-Sigadi,

indodana yokuhamba ibabetela izinja. Ité inkosi mabandlalelwe e-Botwe. Yaza nayo yabukátula apó e-Botwe ubusuku, ikunye no-Nqobokoma um-Mpemvu, no Malinga um-Ngwevu, amadoda abesaziwa ngokugcina ilwimi zawo kulo lonke ikomkúlu.

Kuté ngoms' obomvu banduluka abafó base-Toboshana ukugoduka, kungabangako bani wazileyo ukuba bebefunelwa ndawonina kanyekanye yinkosi. Kuté kaloku andululwa amadoda ukuba ahambe esizweni, ahambe exela ukuba ngosuku lwesitátú yimbizo Komkulu.

Kwalile okunene ngomhla lowo, avela kwinkalwana zonke amapákati, eqalele ekugqibeleni kokusa, lade letyi ilanga ukushiya intaba. Zité ziyapuma inkomo ukuya entlazaneni, kwabe sekufumane kwayinto ebomvu komkúl' apá. Seleté ngcu njeya u-Wele, ehleli noninalume u-Mgqaliso, into yasema-Mpandleni. Efikile u-Babini, ehamba noyisekazi ababini, bate tande paya kwelinye ipúndu lenkundla.

Ngalentsasa yonke ke, u-Mhlekezazi akapúmanga e-Botwe; kodwa kuté ngelixesha wabonakala esiza umfana, etwéle ugaga lwé Mpofu, ufike walutsho daca esazulwini sezipákati. Uté elwandlala, wabe selebonakala naye u-Mnumzetu esiza, ebonakala ngati akacwáyitfile kanye. Idume yonke inkundla, isiti, "A! Zanzolo!" Akapéndula umnt' omkulu, waya wati vu elugageni lwaké apó.

Akubanga xesha lingakanani eté vu, usingise ngelipántsi ku-Mbali, igora lasema-Mpingeni, ebuza ukuba lentsasa yonke kufiwe nqwatya nje, kulindwe ntonina? Akabanga sadenda u-Mbali: usuke waselesingisa ku-Wele (undimangele) ukuba aqúbele inkundla into ekungayo. Utsho, watsho, watsho, watsho, u-Wele, waya wetya / eqúba kwangalendlela, sendiyixelile.

Kusingiswe ku-Babini ukuba makatsho okwaké. Uhambise ke wenjenje:—

"Zinkosi, nani manene akokwetú, kwami andinanto ndiyaziyo, kuba nam ndikwabiziwe. Ntwana ndinena-kani layo, yeyokuba ndizelwe nguCbawo u-Vuyisile

wam elibhōngqōhōngō elingaka; nendevu kuye zingaka, ndibe nina ndinje ukuguda, nokukāngeleka mncinane."

"Ayesitsho esiti amakwenzeni ke amakwēnkwe lawo?" "Hayi, nkosi. Amakwenkwe wona ngobuntwana ebesiti masiguqulelane, mna ndibe ngomnci u-Wele abe yinkulu." "Heke, nide nakwenza ke oko?" "Kupī, nkosi?" "Ukuguqulelana oko?" "Andingetsho." "Liqavise, mfana, lenze liqave." "Asitēti nganto zemfeketō zamakwēnkwe, nkosi." "Ewe, anditsho ukuti tētā zona, nditi kodwa, qavisa lendawana yokuba nade nakē nayenza na lomfeketō yokuguqulelana?"

"Kutē kwesi sitūba kwegapū u-Sipēndu, into yasema-Zangweni, yati, "Yinindle lizakutētāwā ninina elityala? Kulityelwe zezobukwēnkwe nje ngoku, zezona bezizezo kutiniya enkundlen' apā?"

"Kuhle, Kuhle, Sipēndu, inkundla ibisapūlapūla,"
l.c. Utshilo u-Gqomo. Unge anganyakatīsa noko u-Sipēndu; koko amtētīsile amanye watōtā.

Ungcāmbazile u-Mxūma wati, "Bendislapō ke, mfo wam, bendisati qabelisa eli lizwi; nade nakē nayenzana ke lomfeketō yokuguqulelana nomninawa wakō lo?" "Ewe, ikō into eyelele kuleyo." "Kautsho." "Sitē ngomnye umhla saya kugalela intaka, siligqiza lamakwēnkwe; abuye amanye ebētīle, mna ndingenantō, ade ati mandabelwe ngu-Wele, Utē ngo u-Wele, esiti kumhla ubukūlu bungalunga kwakuye." "Andenzile amanye ukuba lonto mandingayi nyamekeli, akukō nto iya kupēlela kuyo; ndanikwa ke i kwili, ndakukōva ukufunga ukuba ngu-Wele oyakuba yinkulu.

"Utsho ke, zitshaba," ubekise watsho u-Mxūma, watsho waziti wambu ngomnweba wakē wezingwe, awayewambulelwe komkūlu, mini wezisa ulwanga lwempofu.

Kutē nqadalala emva koku, wade wavakala u-Mancapa esiti, "Lento iyakuba nento yayo." Watsho erola idosha, eqwitā etshaya. "U-Lucangwana ubegwengula; namhla awakulonkomo azeka ezantsi," Utshilo u-Mganu um-Dala, evutulula ingubo esiti vu ecaleni lotāngo.

Kwesisituba kuvele into yasema-Ntakwendeni, u-Ndlombose, yati: "Taruni, Zidweshu, makube litaru, makungabi ntshiyintshiyi, makungabi tyala. Aba bantwana babambeneyo, bazalwa sifi, Uyise akakó, ufile, ufele kwapákati kwetu, Lento yeyetu, ayizang' ibeko; abantwan' aba ngabetu, abalamli sifi, makubaliswe, makuyiw' emva, makulungiswe." Utsho wabuza waziti luqe u-Ndlombose. l.c.

Kuvele u-Maduma welali ka-Lucangwana, wabhékisa ku-Wole wati: "Obubukulu ububangayo ke bobalemini nge-Nkwili?" "Seyiziziqámo nezinqínisiso ezo ebukúlwini esendinabo?" "Obubukúlu wena ke nge-lakó uzuzene pi nabo?" "Kwase kuzalweni?" "Hayi, mfanana, ungenjenjalo, Ukuzalwa kuyayixela eyakó indawo, kuba ngu-Babini ivela-tanci ekuzalweni; le ixela wena yiyipi?" Ute cwaka umfana. Kwesi situba kubuye kwati nzwanga.

Ute qápu u-Zwini wati, "Ngubani umzalisi lomhla nazalwa?" "Ngu-makúlu, u-Teyase, nodade bobawo u-Yiliwe, kuba kutiwa bade benka abantu ababeze kuzalisa ngenxa yokungade ifike imini ka ma," 81

Ute vumbululu u-Mxhúma wati: "Lomzi wawungakúzwanga na? Utiwenina ukukúzwana kwawo?"

Kwesi situba kufumaneka ukuba makuye kubizwa u-Teyase no-Yiliwe abazalisikazi.

ISAHLUKO III.

UBUNGQINA BABAZALISIKAZI.

Befikile abazalisikazi, kungcambaze u-Daliwe, into yasema Hegebeni um-Tembu, wasingisa ku-Teyase, wabuza ukuba nguyena owayezalisa umka-Vuyisile kulamawele Uvumile omnye; upendule imibuzo esenjenjalo, esiti wayeno-Yiliwe lo bobabini; into ayitétayo yalomhla angayingqina yonke u-Yiliwe. ~~Ukukade lalomfazi ngumfazi ozala nzima, abantu ababecelelwe ukuza kumzalisa bakowabo bade bamshiya bemka ngokubona ukuba inyanga zija wufinca umvo weshumi umntu ekantsula.]~~ 81

*watsho u-Teyase,**i-B**elinye iwabe*

"Uyive lomfazi inimba ngolwesi ~~ini~~ ekuseni." Ite lipuma ilanga ~~yabe inkonyana seivelile nesandla, sati kumbha angaba ukaulezile, I~~ Ide yajika imini yehlobo kuvele esi sandhla salomntana—Ute tu apo u Zwini wati, "Kuhle ndingakukauli!" "Gxebe, gxebe, kuko inakani lokuba ngamawele la aza kupuma kulomfazi!" "Ewe, utshilo u Teyase, ezinyanga (nkwezi) akaptsulayo lomfazi beside sike siye kwabanezandla, ngokoyikel' ukuti kanti akuseko nto ikulomntu. Ade amabini amagqira esiti "Akuko nento enesi sisu, nto ikoyo ngabantu babini bapilile, nyakubazala lakufika ilixa; omnye wada watsho ukutsh' ukuti ngamakwenkwe (tyagi) omabini (tyava)."

st

Ute u Daliwe besisapulapula kambe; uhambisile u Teyase wati, "Ite yakujika imini esi sandla (sigamoto) senze esi situkutezi landiva, ndade ndafumane ndaqubula ingadla, ndawutsheca umnwe ucikicane; suke ndati ndakuyenza lonto, sapinda satshona isandla. ~~Sabuva sahlala kwase emini. Yasixoma inimba, yalomfazi lada latshona elo langa, kwahlwa kwade kwabuye kwase~~ Kuté ekuphimeni kwelanga ngolwesi—Tátú lavela elf siti lelifikulu." "U Babini lo ke?" Ubuze watsho u-Mxhuma. "U Babini lo ke. Sibe kuqwalasela ingqiti, unotshe."

*st**bc.*

~~"Nise nobabini ke no Yiliwe lo," ubuze watsho u Daliwe. "Havi, isikinindi sesifazi sesilapa kaloku. Obu busuku bapezolo andibanga nakucopacopa nde-dwa, kuba u Yiliwe lo ngumntana. Lento yalengqiti kuko abayaziyo, endayenza sebeko, koko yabahlekisa lonto besiti lisiko lasema—Nzotweni apa na ukunqunvulwa ingqiti umnta engeka zalwa. Bako nanamhl' oku abafazi abavaziyo lomini, ukuba bangabi bebebiziwe andikwazi, ayikum londawo."~~

"Bonke abafazi ababeko bavayazi lento yale ngqiti elowo ofikayo uyaxelelwa ukuba esiyasandla side sanganyulwa ingqiti ukuze sitshone. Ezalwa nje u ~~Babini lo seyikangelwa siti sonke lengqiti sikunye~~ Kwalile emini enkulu, xa kaloku zipumayo inkomo

Ngqibela u-Teyase, wati,

kwakukov' ukusengwa intlazane, lazalwa iwele lesi-bini, eli sifi lelini.

"Undimangele lo ke?" "U-Wele lo ke. Livele okune-ne linale ngqiti." "Batani abafazi kulento?" "Baten' ukutini, bevuyele kupela ukuzala oko komntu nje?" "Hayi, nditeta ngokuti lilipi elikulu iwele, nokuba bayeke nje kodwa." "Ewe, iké yakó ingxumbungxumbu enjalo, besiti abanye ngulo omkulu, besiti, abanye ngulowa." "Kude kwatini ukuze bayiyeke abafazi abo lenteto?" "Hayi, kungxole kwamna, ndisiti, banyanga nina, ukutets' abantwana bomntanam, ingekabi yimini yokuba bazitetele, bashoba ntonina?" "Kupel' oko ke?" "Ewe kokwam ukwazi."

U-Daliwe ngoku usingise ku-Yiliwe, ebuza ukuba ezizinto zinje ngokuba exela nje na unina. Ute u-Yiliwe kunjalo kanye. Kubuzwe ku-Teyase ukuba ngubanina omnye umfazi omkulu owayeko ekuza-liseni. Ute ke ngu-Singiswa. Uye wabizwa u-Singiswa lowo. Ebuziwe okwake ukwazi ngalemihla yokuzalwa kwalamawele, ~~ute yena ubizwe~~ ekuseni ngolwesi-Bini. Kubuzwe ukuba ~~nxayipina~~ ekuveleni kwesandla. ~~Ute ke sivela nje seleko; ngayo umfazi wokuzala owafikayo kwabomzi lo.~~
 40. ~~Uhambisise ke~~ njengoko, selehambise ngako u-Teyase, waya wetya. Kutiwe ke abafazi bangaké bakwélele.

ISAHLUKO IV.

LISASIWE KUBAHLELI.

Zite ngoku indlebe zamadoda zanga ziyavuleka. Kuvakele sekuyindumasi kaloku pakati kwamadoda, kuqondakala ukuba amanye ati okunene ngu-Wele omkulu, amanye ati lonto ayiteti luto. Kute kwakungati kuyazola, wapakama wema u-Xolilizwe umJwara, wati, "Kukó elinve ilizwi, elivela ku Mxhuma, eliti lomzi awukhuzwanga na?"

Kute kwesi situba kwafumane kwenzwanga; kubonakala ukuba abhekisa ezantsi ukucinga. Kute tu u-Magqaza, into yasema-Kwemteni, wati, "Ukufa

kwalpompakati kuyakuba kwizituba zeladuli le-Mfecane. Ide yatiwa qwi londawo ngelokuba lomzi awuzange ukhuzwe, ngenxa yobubi bamaxesha; ko dwa umpakati lowo wayeze wabikwa-Komkulu apa."

Kwesi situba ibuzile inkosi ku-Wele ukuba usunduzwe yintonina, ukuze lendawo atande ukuyizisa emteweni nje? Ute ukupendula u Wele, "Kungokuba, nkosi, nditukutazelwe kukunga-jongani kwam nomntaka bawo, u-Babini; zekuti kulonto kubonakale ukuba izinto ziza kuba yindindi; ndanga ke ndingayizisa lento kokweti apa, sizokuyi-conjululelwa."

Inkosi: "Uke wayiteta lento ku-Babini apa, wamkumbuza ngalamhla nge-Nkwili, wambonisa ingqiti leyo wayifumana tanci wena kunaye?"

U-Wele: "Yonke lonto, nkosi, ndiyilingile, akwanceda lutfo: ndide ndiye kwa-sibonda nje, ndipaliswa yilonto, nakona ndingafumani ntlabiso."

Inkosi: "Isigwebo sika-Lucangwana usidela ngantoni wena, mfo wam?"

U Wele: "Lento inje, nkosi, kokwam ukutabatisa. Wena lo, Mhlekaazi, asinguwe umntu wokugabulela umpakati izigcawu; ngumpakati into yokukugabulela izigcawu. Kunanina ukuba ati umpakati wam akundigabulela izigcawu, kuxakeke kangaka? Isandla ndisivelisile ukuba ndamkele isiko tanci. ~~Endite ndakulifumana ndaya kwasondaweni yam zalunga izinto. Nditl, nkosi, kunanina ukuba kuxakeke apa emteweni? Mhla saluka umdlunga ude kam tanci, ukuxela kanjalo ukuba ndiyinkulu."~~

Kusingiswe ku Babini ngu Lucangwana ukufuna ukuqonda ukuba kunjalona ngalendawo yomantanga Uvumile u Babini esiti kwapazama amakankata: "Yinile!" ukhuze watsho u Lucangwana ebuya eziqbutela ngomnweba.

Aqhubene, aqhubana amapakati ukuti buza bani, kauhambise nantsi; hayi, akwabiko unambuzo. Kutetyititi kwa u-Ndlombose kwesi sigama wati, "Elona xa lokubalisa leli, zidweshu. Elona xa lifuna inkonde nali; akuko sifuna ukumona kwababantwana; ngabetu, siyabazala, siyabazala, siyabazala."

Kuté, kuba kwakuxa litshonayo ilanga, zandululwa izizwe, ukuba ziye ngamakaya, zize zibuye kusile. Zité impobole zamadoda ngobo busuku azagoduka; zalala kwalapá e Botwe, yaye lendawo yababafana isezingxoxweni ngokushushu. Yaye ingxoxo ityekele kwelika-Ndlombose, lokuba lento mayiké ifunelwe inkonde, hleze iti kanti yinto eyaké yakó. Kuye kwava, kubekwa kwelokuba makususwe amadoda asinge e-Nqabara, kwinto ka-Majeke. u-Kulile, u u-Qwambi, amtaté eze naye.

Amapákati lawo acinga ngo-Kulile lowo, kuba uyise u-Majeke cwavakwa linyange, nguye owahlangulela i-Komkúlu nyakana kwavela u-Kunene ngo-Pálo, oko waya wazekwa kwase-Nqabara, apó, engasaboni nangamehlo kukwalupála.

Kusile ngengomiso, ufike ngokomqikela umzi komkúlu; yafa, yafa, inkundla, kwafumane kwayinto ebomvu ngabantu, kubonakala ukuba elowo unga angazivela ngezake indlebe ukuwa kwesigwebo, kuba lento seyngundabamlonyeni kulemizana vonke.

Lité ukuba liti tutú ilanga, lwaveia ugaga lo-Mhlekazi nomifana, wabe naye selelandela. Ivakele inkundla, "A! Zanzolo!" Uyume kuhle u-Mhlekazi, wava wahlala. Uté ukuba ati vu, wabe u-Mbali selefudumeza, ebuza apó kushiywene kóna ngezolo.

Uyibeke ngokufutshane u-Sonti impi emkóndweni: u-Sonti ke ngumninawa ka-Mxhúma, into zika-Matyeni, um-Qinebe. Akukóva u-Sonti, kubuzwe kubaninivala ukuba kanene u-Vuyisile ufele pina. Bavumelene ekubeni uyise wafela e-Luvulweni, ngohlaselo lwe-Mfecane. Emva kwemibuzwana eyenziweyo zizidwisha, kutumaneke kungekó nto ingakanani ingenziwayo ngalomhla, ngapáindle kwalendawo yakwa-Majeke, eyatétwáyo emzini, isingiswa ngu-Mxhúma into ka-Matyeni, esiti:

"Kambe, mzi ka-Kauta, niyazi, kwaziwa nini, ukuba izinto zalomzi azirwalaswa, aziqotyolwa kanjalq? Ziyapándwa, kude kuvele ingcambu, ipándwe ingcambu leyo, ide isuke ilandule, kwandule ke ukurashulwa etáfeni ngokuswela ukunceda. Abafo baka-Vuyisile

basivuse ngemivalo kwinto ekutē kanti kuhleliwe ze ngakuyo, balivuselela ke i-Komkfulu eli ukuba likē liyikāngele lendawo, ukuba ingaba inabanina onokuyicombulula.”

Uqokele u-Mbali kwa kuwo lamazwi, esingisa kwasemzini, ekankanya u Majeke lowo, indoda eyaziwayo apā kwa-Pālo, noko angasekōyo yena ngokwakē, seyingonyana abakwazinkonde.

Kutyunjwe amadoda amatātū ayakuya apō e Nqabara kwa-Majeke, ~~(H)~~ u-Malinga Xēgo um-Nzotwa; ~~(Z)~~ u-Mxhūma Matyeni um-Qinebe; no-~~(H)~~ Lucangwana Nyati um-Kwente. Babotshelwe amaqegu, banikwa nabafana ababini, u-Sigadi no-Vukubi.

Ngeloxesha kwakuxa inyanga isisonka, Kutīwe ke umzi maze ulindele; wobizwa ukutwāsa kwenyanga ezayo, kwaye kulungelelaniswa netūba angaba selementsuku zokupūmla no-Kūlile lowo, abe kanjalo sele netūba lokuvicinga lendawo; kuba kwakuvakala ukuba yindoda ebiseyikūlile.

Itē xa iti dungu impi ukuba igoduke, wavakala u-Bukwana, into ka-Langeni um-Ntakwenda, umnina-wa ka-Ndlombose, imbongi, noko abengeyiyo eya-Komkūlu apā, wati.

“Ndaza ndalubon’ uzwati lwetyala!

Ndaza ndalubon’ uzwati lwetyala!

Kwasa saxhīxa, kwasa safak’ itwatwa.

Sezingapina ngok’ inkunzi zalomzi ka-Pālo?

Fuda sisiti ngu-Hintsa, akukō yimbi.

Fuda sisiti sisiroro so Nobuto sodw’ inkunzi, —
Inkunz’ ekwel’ eziny’ inkunzi.

Ndidane ndavi nko ndakuv’ ukuba izitenile

Yazinikela e Nqabara kwabaka Majeke.

Ayikweli kutenina Lenkunzi?

Lwapel’ usapo kukutshisana ngasemva.

Ngomzikizikan’ ogqitywe kwa ngabafazi,

Ngu Teyase no Singiswa kwa ngamazolo.

Xwitan’ inkunz’ ikwele lixesha,

Akuko rto iyakuvel’ e-Nqabara.”

Uté akutsho lonto akwabiko uhambayo emadodeni, kwafumane kwexhoxhosholo, kwatyisw' indlebe. Kuté kwakubon' ukuba kupakati, kwavakala isiwili-wi esikinindini samadoda ebesisacweya enkundleni. Kanti ngu-Ndlombose, Akalwi selegwali; ulwa nomnina nawa lo ngalamagama awatétávo, selegamlele irwana, selenqanda amapútúphútu amadoda. Sekuvakala xa atí: "Kunabin' ukut' oku usapo luka-Vuyisile lubambene, kubek' amagezana ami entabeni evuyelela? Nohaji, yinto yapi yona?" Utaruzisile u-Bukwana kumkúluwa waké apó, hayi, yapéla lonto kwagodukwa.

ISAHLUKO V.

ABATUNYWA E NQABARA.

Bandulukile abatunywa, benjenjeya besuka Komkúlu. Imini yayizolile, kukála invenzane, kunqanqana no Nogqaza; aye ama Nqilo ebatshayeleva, benqula, beyincoma indlela yabo ukuba isikelelekile, Zaye nenyamakazana zivuka zime emacaleni endlela zibajonge, baye nabo bengazenzi lutó.

Baye balalisa e-Qwaninga, kumzi wenkosana epété isizwe esikúlu. Bamkelwe kakuhle apá ngobubele obukúlu, baxhélélwa, Yave lendawo bahamba ngayo seyivakele, Kuncinwe kubo nendaba, koko abazenzanga, besiti asikabi nituba lendaba eli. Bamenyelwe nentlombe, koko abayixentsanga besiti hleze ingqondo zabo zipazame. Baxhélélwe apá ukuba elityala bahamba ngalo lité lakuvakala yati inkoliso yamado da yema ngak wisigwebo sika-Lucangwana.

Balele intsuku zambini apó, begqita ekuseni ngolwesitátú usuku; bagaleleka e-Nqabara, kwa-Majeke ngonchwálazi lwemivundla, bakwélélwe indlu balala. Ababuzwanga ndaba, kwade kwalusuku lwesibini; kodwa bayinikwe ngokukúlu yona imbeko efafaneleyo.

Baté bakuzixela, wabazi u-Kúlile noyise noyisemkúlu, wababalisela; kuba umfo ukúlulekile, waye obubu-

xégo baké ungeze wabubona nganto, kuba umfo lo mhe, womelele, nokuva uyeva, nokubona uyabona.)

• Ikatavu vona ngumina wé waké u-Gebenga [abati makube ubangelwa kukuhlaba kumene iziduli ebudodaneni, kuba pofu ubekwa ngumfo okangelekavo.]

Kude ngolwesitáti usuku emini yakusasa, zahlanganisana into zika-Majeke nonvana bazo nabazukulwana abasebekwa ngamagqala nabo, ukuza kuncwina indaba kubafo ba-Komkúlu. Kumanjise ukubuza imvelaphi ngu-Tangutangu, unvana wokupela ka Majeke. Kuqube u-Mxhúma Matveni kwawa-Komkúlu, emana ekunjuzwa ngabali gane abo baké, apó afuna ukupázuma kóna, Baqhubene bejananjilo, ke bada bayakutí tya.

Kubuzwe imbuzo engepi, pófu, kwavakwa. Baye abo bato baka-Majeke besitsho ukutí, pófu impawu zalento zisinge ngucananye nje, ixaka ngokutshina. Bane kodwa besitsho kwabodwa ukutí abantu ngalemhla baba umntu lo udalwa kabini, kanti umntu lo udalwa kanye; lowo anguye ebuntwaneni, unguve ebukúlwini nasekwalupáleni.

Kubuziwe kubato abo ba-Komkúlu ukuba bangakolwana lendawo beze ngayo, ukuba ive yashunyayelwa-Komkúlu, kwinkosana ebipéte esosizwe? Bavumile, besití exona nto ifunwayo emva yinyaniso yalento; ukutétwa kwayo kwindawo ezipólileyo ezinje ngezi, kokóna kungeza nenyaniso.

Ngelixesha kwakuse kululwandile pákatí kwesizwe apá, kuvakala ukuba kukó amadoda avela kanye eziko; yaye lento yelityala lalamawele ibiseyidale unxungupalo nakongelilo iwele; lwaye oludaba lwaluseluvakele nalapá, lusezingxoxweni ezishushu macala omabini. Sité kanjako isizwe sakupá indlezana zenkomo ukunqoma lamapákatí akomkúlu, logama alapá, ukuba asengele imvaba zawo.

Isizwe esi sifumene iyimfanelo yaso ukuyenza lonto, kungengakó ukuba u-Kulile akanakutya kokutyisa inkosi eziya; kwabe ke enyanisweni ibingebafu bafuye kwatini, abo baka-Majeke.

Zacwáyitá izikúlu zalendawo, zatétá zasakasa, zapá-laza izimvo ngezimvo zazo ngelityala. Ide inkosana le yalapá yamema imbizo, yavisa isizwe ukuba oka-Majeke upútúnyiwe Komkúlu, ngalendawo, nalendawo. Hayi, akubangakó mpendulo; kuviswe indlebe, kwabulelwa kwaba kupéla, waye umzi usití makahambe, kulungile. Kwesi sitúba kubeko umdudo kwasesizweni apó. Kuté kwakuba kuxhéliwe, namhla, umlenze ungapézulu wemka nala manene aKomkúlu, aye nasezifubeni inyama yawo iluvalo.

Logama abatúnywa abaya bangekóyo, lisele lema ngenyawo ityala ngasemva, Watí lo watétá okuya, watí lowa watétá oku, inxenye yahamba iligweba emimangweni apá; abanye bebuza ukuba kuye kufunwa ntonina kwa-Majeke. Nguyena selengu-Hintsa-na ngoku, endaweni ka-Kauta? Zaye intombi zika-Vuyisile nazo zenze eyazo inzwinini; enkulu, (epámbi kwama-Wele) nenci zililisela ngo-Wele, umntu ogcine abantu basekáy' apá, nonesandla ezintombini nakwindwendwe, nokátilele nempahla yalomzi ehambayo. Ziti u-Babini yinxentsi yelizw' eli lonke, into esisukela sikude isisusa, ibe seyitwéle isidabane sayo nesidanga ukuya kwelozwe.

Intombi epákati eyalekela amawele (imfusi) yona imi ngo-Babini; iti "Eyinkulu nje uyinkulu, nokuba seyingu-Majeke, akayikude aqetúle sigwebo sika-Lucangwana. Nangapaya koko, maninzi amahilihili azinkulu komawawo; unanina lo umtaka-yise, uhamba enqangiswa ewelelwa imilambo enamaqana?"

E-Botwe páya atí amadoda, xa azitétéla odwa, atí akufika kulendawo yomdlanga asuke agwebe ngentli-ziyo, noko angatshoyo ngamlomo. Atí kunjalo akufika kweli lizwi lika-Wele lokutí yinkosi into egatyulelwa izigcawu ngumpákati, asuke apélelwe zinyaniso. Kwasala kunjalo ekáya, logama abatúnywa base-Nqabara bangekóyo.

Kuté ngosuku lweshumi abatunywa banxuba, besití sekuntsuku bemkile emakáya, abazi ukuba kuyintonina emva, kungezimini. Hayi, ababanga satsalwa

nalapô; kutiwe bosebela olusuku lodwa, kuse benduluka ngengonso.

8/ Imbuto yamadoda esizwe kunye nenkosi le yalapâ, kulapô ibibakona kulamadoda aKomkulu ezintsuku, kudliwa imbadu, namavo; ayolisa lamadoda, kwakubi emzini, kwakuvakala ukuba ayahamba kusile.

U-Kulile uké wafuna ukuyinikela kwa abatunywa aba intetô yake, koko onke amadoda akakânge ayelele. Okwenene ngentsasa axôbile amadoda aKomkulu, abôpâ amaqegu awo, zazaliswa imvaba zawo. Wanduluka u-Kulile kunye nonyana ka-Gebenga umninawa waké, ogama lingu-Makunzi, basuselwa indodana Komkulu apô egama lingu-Gqari.

Batê xa bawushiwayo unzi, bewushiya pâkati kwe-nyambalala yabantu eyayize kubabulisa, wavakala u-Ngaye, unyana ka-Zekela, imbongi yase-Nqabara esiti:—

Hamba, nto ka-Majeke, uz'ubuye kakuhle!
 Ubeké wapûtunyw' uyihlo ngezolo, akwabiko gxeke,
 Wena ungunyana waké, uzungabi nahlazo.
 Lihl' iqegu lak' aliwagxekang' awâ Komkulu.
 Nditf hamba, nto ka-Majeke, siyakuvumela.
 Swazi olumaqina-qina lakulo-Tôkazi.

~~Nkuz' ezek' eza Komkulu zazi ndlezana,
 Ndiyi tanda ngokungaziyek' ezase kaya zibe noqongq~~
 Hamb' ungene kulonzi, ngowakowenu;
 Intanga zako kudala zakushiyayo,
 Yiyo lonto sewulugag' oluman' ukuqongqotwa,
 Yiyo lonto sesiyibuzakuw' imvelapi yohlanga,
 Hamba nesholog' elo lakowenu,
 Hamba no-Qamatâ lowo waseluhlangeni.

NCINCILILI.

2/ Ahambile wona amadoda lawo anga akeva, aya alalisa kwase-Qwininga. Singe sibiziwe ngexilongo isizwe, ukuza kubona lamadoda aKomkulu: wayiwayiwayi, yabetâ yayinkungu nelanga kwangoku; kwaxhelwa inkabi yenkomo, kwagwadlwana nalonyama ubusuku obu. Aye onke amadoda ecwayitile, kusombelwa kuxentswa, bade bahamba ubusuku. Até,

kuba ayekwélelwe indlu amadoda la aKomkúlu, ahle azicweta noko bakudlelana ubusuku. Ité yona eya-sekáy' apá impi yasisa; yati noko sekusile yabutá komkúlu apá.

Kuté kwakusa ayaké, itsho impi yase-Qwaninga ukuba idlule lempi yaKomkúlu. Kwavuswa amavo imini ezi enkundleni páya, zaye izitébe zenze umqokozi wamnye, kuba ilizwe lali lungile. Kwaye kupátwa kuncwinwa kulamadoda aKomkúlu izinto ezintsha ezikóyo, Kupátwa kubuzwana nangamazwe asalunga inkomo, nenkabi zaseKutúni ezizimbaleki. Kubúye kucelwa namacebo okululekwa kwabafazi nentsapo.

Ngengomso agqitile amakomkúlu no-Kúlile, yekoko ukuhamba behlangana nabantu ngendlela bebuswa imvelapi; batí inkoliso ibazi ingababuzanga, kuba kaloku nizwe lonke lalise lizaliswe loludaba lwe-lityala lamawele. Yekoko ukuya kugaleleka Komkúlu ngocoloti; afika epílile, onwabile, chlaziyekile loluhambo.

ISAHLUKO VI.

U-KULILE KOMKULU.

Até akuba efikile lamadoda, akwélelwa ndlwini-nye onke abatunywa aba, kunye nengwevu zase-Nqabara. Ziye kakúlu izitya kulondlu, kuba kwakutélekelelwa ukuba alambile. Abuté kóna amadoda atile apámbili inkoliso yobusuku, wada wangxola u-Mxhúma, esití, amadoda amakúlu la ayozela, kuba akazange abati cwe oko atí esuka e-Nqabara; waye u-Mxhúma nalamadoda asemzini kungasangeni moya pakatí kwabo.

Kusile ngengomso, singe isizwe sibizwe ngexilongo ukuza Komkúlu, pólu ingekabi yiyo imbizo, elowo kupéla etánda ukuké eze nje ukuzakubona lo-Kúlile wase-Nqabara. Ité ivabeta imini, kwabe sekufumane kwayinto ebomvu apá Komkúlu, kungeko nto ityúlu pófu, ibubuhakahaka nje baKomkúlu.

Waye lomfo ka-Majeke uze kubonwa ekúlulekile kunene, emnandi nangokutétá, nangokwazi abantu, abe lomfo eyimvumi, eyimbongi, nobugqira bukwakó-kanobom, bemiciza, ingebubo obakuvumisa, naku-kwitsa nakutini. Into afike wamangalisa abantu ngazo ezo lo-Kúlile, kuba umzi ubulindele inkatavu engasaboniyo, engasevayo, engasatini, eseyikukupéla kukulala nokupá.

~~Zite intokazi zafuna ukubenzisa ababafó base Nqabara, koko akubangako mvume.~~ Kufunwe ukuqondwa Komkúlu apá ukuba untanga nina u Kúlile lo. Kuté ekukángelweni kwafumaneka, ukuba unga-pámbili ku-Kauta, uyise ka-Hintsa, zaye kodwa intanga zika-Kauta ziseninzi apá pákatí komzi. Uté u-Kúlile yena waluka no Pálo—izilimela zaké zobudoda zodwa zisekulwini elinelinci eliva kanobom.

Zidubule zantatú intsuku elapá u-Kulile Komkúlu kungamenywa mbiza; kodwa kubeko kwa kamsinya iqumru lamadoda elamtyilela yonke into ngelityala waye u-Mhlekezzi eké wadlana naye indlebe.

Ngolwesine usuku, kanye ngexesha elalimisiwe lokuqékeka kwenyanga, zindululwe injolana za-Komkulu ukuba zibize umzi, uhlabelane ude use ezingqotwéni zomhlaba. Okwenene kwanjalo; kuba bonke abantu babefuna ukusiva isipélo selityala. Kwatíwa ngosuku lwesitátú maze amadoda abeko.

Kuté kwangolwesibini usuku yabe impi seyisapúla-na Komkulu apá, sekungatí ngumsitó lo, kuba abave-la kude beze namaqegu abo atwéle invaba. Lité liyayishiya intaba ngomhla lowo, kwabe kungasekó ungekóyo;—sekubomvu kusiqoqobela, aye amadoda engenamincili, nokujongana engajongani ngamehlo mahle; imbongi zité cwaka, into enkulu ibe kukutsha-ya, saqúma isisi secuba kwanga kuyatsha.

Kuté, kuba u-Mhlekezzi ubeselelapá yena kwaqusa, kwabonakala ukuba umtétó mawuhambe. Ipindiwe inteto yabuzwa kumawele omabini, aqúba njengoko ayeseleqúbile; kupíndwe kwabuzwa kwancinwa kwi-mibuzo eseyiké yahanjiswa.

Waye undimangele esiti uyinkulu ngezizibakala: e Esokuqala, kakade inkosi igatyulelwa ngumpakati izigcawu; i Indawo yesibini, isiko lakowabo lengqiti yena ulamkele kuqala; indawo yesitatu, ubukulu ubutengile ngenkwili akuba yinkwenkwe; i Indawo yesine, umdanga udle kuye kuqala mini baluka; i Indawo yesihlanu, umzi lo wakowabo ugcinwe nguye yonke into yawo.

Ute ummangalelwa yonke lento itetwa ngulomfo kayise ibubuvuvu nocuku; inkulu nguye, kuba uvele tanci, into elisiko leyo lase mvelini-ka-mveli.

Zite intombi zase kay' apá namhla zabizwa, zanika ubunqina malunga nokugcinwa kwazo ngabana-kwazo aba; nonina ubeko, wabuzwa imibuzo. Ute u-Pakiwe, intombi leva ibisoloko ililisela ngo-Babini, ibuza into anqangiselwa yona umtaka yise, kwakubuzwa ngokugcinwa kwabo, naye wadibanisa kwakwezinye apá intombi, esiti bagcinwe ngu-ndimangele lo, kuba u-Babini akamntu unanto, akasivimbi zinto enazo.

Kubuziwe ngamatyala ku-ndimangele ukuba lo Babini wenza zinto zinina ezixakanise inqubo yezinto apá ekáya. Undimangele ubale inkomo ezintatu ezipumileyo kumaxesha ngamaxesha, zisiya kubantu ngabantu, zingaziwa mtu izici zazo. Ubale intonjane yodade wabo u-Nozici, awati u-Babini akavuma ukuvikupa inxaxheba yezizwe, kwema ngaye. Ubale ukugxotá kwaké amadoda angoyisekazi awayeze ngendawo zokulungiswa komzi njengokuba indoda enguyise yonakalayo, wawagxotá lomadoda unanamhl' oku.

Unina uzingqinile naye ezindawo. Ummangalelwa uzivumile naye, noko ate ezivuma wabe esiza ngecala, ezama ukuzitetelela. Zite zona intombi eziya zimbini wakusingiswa kuzo lombuzo zacitela, zacukusha nezilanda neximheya.

Kwesi situba ke kutiwe mabaké bakwélele abaninintyala bobabini, — undimangele nommangalelwa. Bakwélele okunene, baya mgama.

u. aluka/

ISAPHLUKO VII. AMAVA ENYANGE.

Ité ngoku inkundla, yasingisa kwingwevu yase-Nqabara, u-Kúlile, isiti: "Kambe ke, mfo ka-Majeke, nasi esi sishiqi siye kukupútumela sona e-Nqabara. Sewukó nawe, uyabona, uyeva, akuseva ngakuxelelwa siti. Ayifumananga lenkundla yacinga ngawe, laye eli ilityala lokuqala elinje kwesisizukulwana: kekaloku asibanga nandawo yakubambelela, nakumisa inyawo, kuba into ibanto ngokuzekelwa kwenye, njengoko waziyo nawe. Nantso ke!"

Kuté nqadalala emveni koku umzuzu. Esukile u-Kúlile wenjenje:

"Zinkosi, nani nonke sizwe,"—ute xa atshóyo u-Kúlile, azisusa bupútúputú amadoda ingawa emilonyeni, kwati cwaka. Uhambisile wati, "Andazi ukuba bekuté ukuze kucingwe ngam kwabe kungatuba linina. Ewe ubawo u-Majeke walihlangulela ikokwabo eli ngo-Palo, oko ke izinto zazisalungile, imihlaba ingekonakali.

"Ndazi ntonina mina? Ndingubanina? Lento yalimakwénkwe omntanam u-Vuyisile, andiyi kuyisombulula kwatini nam, nangani ndilinyange. Lento ingamawele ngabantu abazelwe ngamininye. Apa ke kulomzi ka-Xósa kuti ukusonjululwa kwabo bantu bavele ngalanga linye, kujongwe lowo ~~umuntu~~ (tanci.

[etangeni linina]

"Lonto seyide yamiseleka, ingamiswe bani, yanga ngumtétó, ukuba ~~umuntu~~ (tanci etangeni) abe yinkulu lowo; kodwa ke njengokuba ndiké ndabona ezi-ntsukwana mbini ndisapanyazayo, lonto iyapikiswa ipikiseke kwamanye amawele.

"Oluhlobo lungamawele ebantwini apa, luhlobo oluvela luqondile kwasekuveleni; ingqondo yalo itsolo kuneyoluntu olu, kwanje ngokuba iwele loze lixele into engekabikó, isuke lonto ibeko okunene. Kuté ke ngenxa yobunje bababantu, akwaze kubekó ntetó ngabo, enjengale ke ndibona kukuyo namhla.

“Enye into edla ngokubakó kwababantu kukuvisisana okugqitileyo, into kanjalo leyo edla ngokutsho kungangeni noyise nomtétó pákatí kwawo.” Yaza lonto kanjalo yenza ukuba kungabikó mntu ukátálele ukungena pákatí kwento yamawele; kuba angumntu omnye.

“Nina ke namhla nindibizele ukuza kunamulula into yabantu abalolohlobo; niti ingaba amanyange anolwazi wona olugqitileyo kolwenu ngobuwele. U-Nkosivamntu liwele kuyise, liwele elincinane; ubukúlu bafunyanwa nguye, wabutátá ehleli umkúluwá waké u-Liwana, kuba wabanana ngecongwane. Ati wona amanyange makábutátá ubananise kade; aye ke nawo ezekela kwezingapámbili indawo.”

“Ndibeka eli ke zinkosi zam, ndipéze. Inkulu le inikelwa ukuba ipáté umzi nje, kungenxa yokuba yona inamava okuvela tanci kunolunye usapó lwa-kokwayo; iNabantu bakowayo ebaziyo kunabo, inengcombolo ezivileyo yona ezingaviwanga ngabanye. Obewele ubukúlu bufika bubepina kunelinye, bevele ngamininye nje? Asizizenzo na into eyenza ubudala, kwanje ngokuba nenkulu eté qelele kwabanye iyahlukana nobukúlu bayo xa ifike yangumntwana ngezenzo? Ndishiya nifungumfingu njalo ke, zinkosi zam, ukuze nizifumanele ngokwenu apó, eyona nto nifuna yona.”

Utsho wahlala pántsi u-Kúlile. Kubuye kwenqadalala emveni koku, kwade kwesuka u-Lucangwana wati: “Itsho, itsho, zidweshwa, ingwevu yase-Nqabara; makungati nqadalala, makupéndulwe, kufezwe namhlanje, inyewe kukade zimi lelityala.”

Uté u-Ndlombose eyona nto kube kufunwa yona konk’ oku, libali, nali ke ibali, ligqityiwe. Asukile namanye amapákatí abuza imibuzo etile ku-Kúlile apó, wayipéndula ngokuzolileyo, encediswa nguNyana womkuluwa lowo wake u Makunzi.

Abonakala kaloku awakulo nkomo eguqukelana edlana indlebe, —bhu-u-u-u-u-u—. Kwaye ebhungeni apó kuvakala kukánkanywa nenkomo zika-

Vuyisile, ezimke zaya apó kungaziwa mntu; kwavakala kukankanywa nentombi zika Vuyisile, nengqiti, nokuhamba komdlanga, nenkwili, nezenzo no-Nkosi-yamntu. Ibonakele impi ibambene kweliti, "Namhla ingaba kukunikelwa kobukúlu kwiwele elivele mva kusinina?" Atí opéndulayo, "Nakanye! Ubuwele bona busahleli endaweni yabo. Lenkundla ayisiqetúli isigwebo sika-Lucangwana."

ISAPHLUKO VIII. ISIGWEBO.

Kwesi situba inkundla isuse abafana ukuba baye kubiza abanintyala, abati bafika ngapandle kokulibazisa. Bafike batáta ezinye izikundla, ngakwezondawo bebehleli kuzo kuqala. Laye ilanga liwuhlabile kanobom umhlaba emini enkulo. Aye amadoda eté tsi-i-i ukubila, ezité xibilili ingubo, eqondele pántsi kungekó utétáyo.

Kwakukó nabafazi kanobom apá komkúlu, beté nqadalala ngasesibayeni páya, bengapákamisi ukutétá. Kwakungekó moya, kuzolile kuté cwaka.

Kunqanqaza ó'Nogqaz' ematafeni.

Kukénceza inxenzane equndeni.

Usukile namhla unyana ka-Kauta, u-Hintsa, igqomo-gqomo lenkosi, ebonzi lityilekileyo, entlontlo zité ukumka zashiya usiba olutsolo, ukupéla kwenwele ngapámbili. Mgumfo osukileyo kanobom egadeni, omlomo unqébesha, oté rwe ngoburwanqa obunge-nqova pófu, olzwi licacileyo xa atétáyo, pófu lingelikúlu, lingelincinane, Ubengemfo unakutétá kuninzi, nabuřangarřanga babuncoko kwatfni; kodwa engekosi, ukoyikwa nokuhlonelwa ngamapákatí.

Ubengumdaka omnyama, amazinyo amhlopé, oliso ngati ngumbane, ongade ulindele ukuti-gqi komlilo xa akátázekileyo, ongalo zindembebele, omilenze mihle. Bati ababekunye naye, ngumfo obesiti mhlá ngogavi azihlalise pántsi izizwe ngomfaneleko; kodwa ehleli nje ekáya ubungaxakekayo.

He¹ sukile londembelele (isengumfana kakulu oko), yasingisa ku-Wele ongundimangele yenjenje, "Pú-lapúla ke, nyana ka-Vuyisile, Sekumasuku inkosi zam ezi zemkayo emakáya azo ngenxa yakó, kuba weza kuti mawukangeliswe umcimbi onqabileyo, owawungowakowenu oko, nakuba upéla namhla sewungowesizwe sipéla; kukángelwa wona ke, ziqingqitá nje ezintsuku zide zibe ngaka. Wawuqale ku-Lucangwana isibonda sakó, u Lucangwana walitétá elake, elingapikwanga nayilenkundla; ewe, lenkundla noko seyivelelwa kozi-Nqabara nje, ayiqabelanga kwelo.

"Ati ke amakowenu la ayilenkundla, Hamb' ugoduke uye kukángela kwa elotóle ubulikángela kakade, ugcine olosapó luka-Vuyisile, uze kuyibika kokwen' apá into engalungileyo oyibonayo." " "

Upákame u-Wele eduma, waya kwanga unyawo lwenkosi leyo, wabuya ngokuti vu kwesinye isikúndla; kwaye kuxa inkosi yona iguqukelwa ku-Babini, yati kuye, "Uyeva ke, mfo ka-Vuyisile omkúlu; uwavile amasuka-ndihlale alenkundla ngenxa yenu; ulivile ilizwi elipátiswe umninawa wakó yilenkundla, goduka ke ufike uncedisane naye ngokugcina usapó olo lwakokwenu, nempahla, nento vonke, umkangelise entweni efuna ukukángelwa, sinibone ukunye nala pá komkúlu, umtóbele, umve."

Ité inkosi yakukóv' ukuwasingisa lamazwi, yaziti luqe pántsi yazigquma ngomnweba wayo wengwe yezixhóbo. Uté lwasu u-Babini noyisekazi, bahlala kwesinye isikúndla.

Unge angafuna ukuqonda u-Pekesa, omnye uyisekazi ka-Babini, ukuba namhla kuguqulwa iwele elikúlu na kulomzi ka-Palo ukuba libe lelinci Kupéndule u-Mbali esiti, "Akukó nto iyileyo eyenziweyo. Ubuzile u-Pekesa bufudumala esiti, "Pófu ndive kanjanina?" Uté u Mbali, "Uve kakuhle, kuba intetó icacile."

Babonakele abamangali betábatá intonga besiti gwiqi ukuba bagoduke, benjenjalo nabamangalelwa.

Bavakele abafazi ngasesibayeni páya abanye bengcikiva, abanye babonakele betshayelela; abonakele amadoda iyileyo ipútuma elayo iqegu, iti engena-

lo ipútúme umnqayi wayo ukuba icinge ngokugoduka. Zibonakele intshayi ziqwítá, zitshaya; zatsho ngesisi, abanye bemi, abanye besacópíle, inxenye ité guqaqa ngamadolo ilunyekelwa ngabanye ezinqaweni, kufumane kwati xhónxhósholo. Kwaye malunga nesi sigwebo inxenye ihumzela idela, igxeka, ibona indawo ezipbsisiweyo; lwaye uninzi lungalilibali itvala elité-téke kakuhle, avelelwa onke amacala alo, sakhutshwa ngobuchúle nesigwebo.

Kuté kusafumane kwayilo mpitímpití, wavakala u-Dumisani, unyana ka-Zolile, wasema Mpehleri, imbongi yáKomkulu, esiti.

Hoyina! Hoyina!! Hoyina!!!

Godukani zizwe, lipélil' ityala,

Godukani, bantu, ipelil' int' ebitétwá.

Utsho ke yen' u-Zanzolo, -

Lutsh' uhlwati lowka-Gcaleka,

Uzigodlwana zemaz' endala.

Zingalal' endleleni, yazini kunyembelekile.

Itsh' inkunz' abayikhúz' ukuhlab' ingekahlabi,

Kazi boze batfinina min' igwebayo,

Kuba yoz' igwebe ngolomkómbe ndakukángela?

Yivani, zizwe, sininik' indyebo yentliziyo,

Yivani zizwe sinibalisele:

Ngemihla yakudala mini kwavel' intaba,

Kwabekw' umntu wamnye wokupa' abanye.

Kwatiwa ke lomntu ngumntu wegazi,

Kwatiwa lomntu yinkonyana yohlanga,

Kwatiwa lomntu makotótyelwe luluntu;

Aze atí yen' atóbele u-Qamatá;

Apo kuyakuvel' imitétó nezimiselo,

Ayakut' akuzigwenxa kungalungelelani,

Kube zipitipití nokupámbana koluntu,

Ibe nguqukulubode ukupámbana konihlaba.

Abarorayo bon' abazanga bapela,

Abakálazayo basazalwa nanamhl' oku.

Baté nqo ngesisu, batí ga ngomsimelelo,

Abazenzisi, badaliwe kulonto;

Silungisa nje pofu nabo bayanamana :

Siké sabanikela, kungaf' isizwe sipéla.
 Nditsho lula, kuba yaziwa ngabo londawo,
 Izapúselana sezide zaké zapúkaneka
 Zat' inkunzi namhla seyise-Nqabara.
 Lomzi ka-Xósa namhla ndiwuncamile,
 Ndiwuncame ngokuxaka nabomgquba,
 Kazi kobeka pína kubangeneleli ?
 Lutétil' uhlwat' olumadolo luka-Kala,
 Utétil' ujongwa ntshiyini bat' uqumbile,
 Inkunz' abayikhúz' ukuhlab' ingahlabanga,
 Linxetyana linye namhla, lelika-Lucangwana :
 Hambani, zizwe, lipélil' ityala lamawele.
 Godukan', ude wapéndul' u-Sorarabe !
~~[Godukan' ide yakwel' inkunz' enkulu !!!]~~

NCINCILILI !!!

IS AHLUKO IX.

IZIJUNGQE ZOKUGQIBELA.

Uté xa atshoyo lomfo wasema-Mpehleni, kwa-
 fumane kwenzwanga, kuba ubengemfo ulizwi lifumane
 livakale. Utsho kóna namhlanje kwasika ngokunye,
 kuba intliziyo zazitámbile, yatsho lonto kwanga
 kumhla ngakwena. Agixe amadoda kwa esakalima,
 Ute uyaqúba, zabe imbiza zisitsha ebafazini páya;
 emadodeni kutsho akwabiko uhambayo; uté obetshaya
 wayityumza iximheya; kubeko abapakame bema ze,
 batí kanti abayiva lonto; kubeko abaté ukuzambatá
 ingubo, batí kanti bazitsale gqitá, bengeva, botúka
 ngengubo sezidwengeka imitúngo, zihamba ngoku-
 hamba.

Baté abamaziyo lomfo namhlanje akenzanga nto,
 kuba uhle wayeka; batí ukuba ebeké wahambisa
 bekuya kwenzakala abantu, sekungaka nje. Baye
 besitsho okunene abantu, sebegqibele ukwenzakalisa-
 na; kuba lembongi yingxilimbela inde, umzi iwuqélile,
 ikúlele kuwo; ipete amakeme mabini ngesokohlo, ité
 qiwu umnqayana omnyama ngesokunene,—izimbo

azinganganto, ití yakuwisa ngezikali iwise enye indoda kwenye ngenduku.

Omnye umfazi, umka-Pikisani wasema Zangweni, uté ebepété isikfuni eza kutyumata, wayeka ngaso kumka-Zamani wasema Ntlotshaneni, ntlokotise pantsi kwencebetá; ute ukujika kwalowo, wamisa ngezinyo esidleleni. Kuté nakumadoda páya akwalungelelana; kwalwa nezinja, zaqusheka oka-Ntsema wasema-Qadini ezikóndweni zamahlahla obuhlanti, zaye zimtye wayilonto, kwanqandwa amahali hali macalana onke.

U-Paki, enye intyewana yasema-Vundleni, ebezingalilanga nam kuyo, ehlala ibakó navo-Komkúlu apá, nakwezinye indawo ezinezisusa, ité yona ezi ziyunguma yazitátá njengomye ezelo, Ubinqe bu-pitúpitú ologagana lwetóle ibilwambéte, yalutátá njengomhlambi,—yadabalala ke inkewu, Ité xa ití iyawisa, vatí kanti isondele kakúlu emlilweni, yaya yamisa ngentloko eziko, Ute kuba nogagana olo beluse lukúllulekile, lwehlela ezintungweni; suke lwambopa, akabi nakupákama kamsinya, Yayenye into leyo ukopúlwá kwaké, ekute kanti, kuba umlilo ubumkúlu, akayi kubuya abe sabizwa asabele, wapéla ngokuhlwa lomini.

U-Ndlombose ufune ukuvukwa yinto naye, Ité imbongi yakukánkanya izapúselana, waqonda ukuba itétá ngo-Bhúkwana umninawa wake, Uvakele ebuza ukuba u-Bhúkwana uyevana ke ngoku, sekubongiselwa ngaye nje, esitsho esiti, "Uyaqonda-na ke ukuba eligama lakwa-Langeni liyakuvakala ngesici esibi ezizweni?" Atété naye amapákati; "Hayi," wegololo.

U-Nopaka ibiyenye intokazi yasema-Ncotshweni, ebikwa ngazele ngengqondo, nokutétá ibingakunikwanga; ibisoloko ilapá Komkulu nayo lentokazi, iqulwa ngokuba yona ingumka-Paki, Asikukó nokuba ibimtanda u-Paki lowo, koko u-Paki ubesuk' afun' ukuhlab' abantu; ubengayivumi nantwana, esití sisimumu, akafuni simumu yena. Ité ke lentokazi yasema-Ncotshweni, akwenzakala uwayo lo, yasitsho esofileyo kwa

oko, yaye ingeva kutútúzelwa, ityála ilibeka kwim-bongi leyo, isiti yiyo le intloko tise umntan' abantu eziko. Ibe leline yityala elo.

U-Mfiti, inkonde apá yase ma-Kwayini, ebihlala Komkulu ingasaboni ngamehlo, nendlebe sezindunyuva kakúlu, ité yakuweva lamaxokoxoko, iweva bunken-ntenkente kakúlu, yagqiba kwelokuba lifile, umzi ugxoúwe lutshába, nayo seyiza kutshiswa nendlu; kubonwe ngayo ipúma ngokukáuleza kangangoko imilenze yayo inokuyitwála. Ité ingayanga ndawo, yazipákamisela pèzulu izandla, nelizwi layo, yavakala, "Ameva, luhlanga lwakwa luhlanga!!! Mna jangqela lenu ndipantsi kwenyawo!" Ikáuleze yaya intombi yaké u-Boniwe yamzolisa, lwapela ufuba, wangena kwasendlwini.

Até kanti amakwénkwana nawo ayapúlapúla ezantsi komzi páya, Suke enye intwana u-Njeza ití, uyise naye uyakwazi ukutsho, uhlal' esitsho xa ababongayo ekáya. Uté u-Ntlanganiso, "Uyaxoka kwedini, uyihlo ukwazi pf ukutsho?" Uté esati u-Njeza, "Andixoki kwed—" wabe selekó u-Ndaba eyeka ngentonga yo-
 Mnonono ku-Njeza, selesiti, "Andiyitáandi lent' inkwenkw' exokayo!" Suke ngoku amanye amakwénkwe aseleyitábatá lonto, ahlulelana ngesiqupé, Uyeva umntu, uva sezinxakama ezantsi komzi; ku gishime umfana, u-Gonyela ka Nyaba, wasema-Jwareni, ukuya kucita lonto; koko uté kanti uzilibele izisele ezidala ezisezantsi komzi apó, uva selegongxoka eya kuwa ngobuso; até amakwenkwe esiwa ati, "He ke, yiminyanya yakowetú leyo!"

Ube kulinga ukuvuka u-Gonyela, wapíkela ukuya kuwa kwasezantsi, kude kweziwa, kanti umfana ugqibele, uté shwaqe umlenze lo, kanye etángeni, kufupf nokuba lingena nje kusirobana, yayenye into leyo, ~~Watwá~~wa waselesiwa kwa-Gxavu, into yase-
 ma-Ntakwedeni eyincibi yokuloba, wapíla umfana ngentsukwana ezingepi. Ubeselemana ukuti akazi ukuba lamakwénkwe ayakuze ~~alukele pima,~~
~~ezulwini kusinina? Atsho esiti angazama ukufika~~

*(afakelwe
yintoni)*

~~nasezulwini apo, ukuze lamakwenkwe ahlalo eyazi into ayenziweyo, abe pofu nembongi engayenzi msulwa, esiti akazi ukuba zinto ezahlala zihluti yintonina, ezinto zahlala zizinkenkelele; Mamawele ekwa wasola, esiti akazi ukuba zinto ezahlala zibambene ngantonina, ade enzakale nje.~~

Ibe sisipfipiti esinjalo ke akuteta umfo ka-Zolile, u-Dumisani. Ité yakugqiba yona imbongi leyo, yencencilili yasinga endaweni vayo; aqala kekaloku amadoda acitakala ukusinga ezindaweni zawo, ehamba eyihlalutya lengcombolo yelityala.

Kunanamhla ema-Xoseni apa, iwele elikulu lelo lipume tanci, ide ibe yinto engaziwayo ke eyakwenza ukuba kume ngenye indlela. Ewe, pofu, bakó abatile, endingaziyo ukuba benziwa yintonina, abahamba bona besiti isigwebo satf iwele elivele tanci lelona lincinane, elikulu lelo livele mva. Abo batshoyo ke abanyanisi.

ISAHLUKO X. INGUQUKO KA BABINI.

Site sakuwa sisenjenje isigwebo, wonke ubani wajonga ku-Babini, kuba abantu babcinga ukuba uyakusuka ajwaqeke ngumsindo, ade apatelele nasekwenzeni into. Koko u-Babini akenjanga njalo; wawutwala ngokwendoda umvandedwa waké.

Ute ukusuka kwake apo ebekona, watata umnqayi wake njengamadoda onke, wawutfyu egxeni, Mrole inqawa, walunyekelwa nguyisekazi u-Pekesa, waqumisa, banduluka. Wabonakala kwalapa u-Pekesa, yena ukuba uyajambajeka. Koko wayehamba nedomboti lomfo osuke lento yonke wayibeta ngenzimba. Eyesitatu ke indoda yayingumfo ongatetyo, u-Lalo, umninawa ka-Pekesa, oyisekazi bama-wele.

Bate ukuba bawushiye umzi lo waKomkulu, bafika ekwahlukaneni kwendlala, eya kwa-Pekesa neya kwa-Vuyisile. Ubonakele u-Babini etata le igodukayo. Uvakele u-Pekesa ebuza shushu esiti: "Uyapi?" Ute omnye, "Ndiyagoduka." U-Pekesa: "Ugodukela pi?"

Unekāya? Uya kwakwela gqwirakaz', unyoko? Unanina?"

U Babini: "Hayi, ndiyagoduka."

U Pekesa: "Hi, Lalo! hi, Lalo! uyabon'ukuba selimgqibil' elagqwirakaz' unina? Masimshiye, masimshiye."

U Babini: "Havi, bawokazi, uma akatākatī; ukuba kuko ubutā kuinto bungaba kuwe nakuni."

Unge angabeta u-Pekesa, koko unqandile u-Lalo; begwiqi bahamba, kungekukō nokuba uxabene u-Pekesa, esitī, "Ngoku elihil' hili nditī ndakugqiba ukulenz' umntu ezizweni, lindivuze ngoku nditūka. Lomzi ka-Vuyisile ungalungiswanga nje asikwa bubo bunje balo, asilil' eli landigxotā bume? Lent' ifuz' unina!!"

Utē ngqo wagoduka u-Babini, ^Efikile ekāya, ugqitē waya kukāngela inkomo edlelweni; ubuye nazo kakuhle, ufike wapōtūla izandla wasenga, njengokungatī bekungabangakō nto.

Kupākiwe kwatyiwa ukutshona kwelanga. Esamadoda isitēbe sitīwe ntinfa pākati kwamawele omabini, noninalume u-Mgqaliso, namanve an adoda ambalwa. Ancokola amadoda la onke ngokufanayo, njengokungatī akuko nto ibike yehla ingaka.

Kutē ukupūma kwelanga ngengomso, watātā izembe u-Babini waya kugaula, wamana evala amatūba ebuhlanti pāya nasesibayeni, selencediswa ngoku ngu-Wele kulomisebenzi wonke. Bayigqiba kunye lomiri yonke; bade babuye bakāulela impahla kunye ukumka komhla.

Batē abantu abebesiza befuna u-Wele ngendawana ezitlle, ababi sazitētā, ngokuxakwa ngu Babini. Batē abebefuna u-Babini ngemicinjācinjana vabo, ababi sayitētā, ngokuxakwa ngu-Wele. Yayinkatāzo noko lonto ebantwini, ayabi nkatāzo noko kumaWele wona.

Kwalile ngomhla weshumi emva kwetyala, zavakala intokazi zisitsho shushu ngentsholo, ukutshona kwelanga, kwa-Zuzani, irto ka-Mtana yasema-Kwayini, ~~Leanti kukungena endlwini kwentokazi yake~~ H

u-Nompunzi ebidlala no Babini lo, Ité namhla isitsho
 lentsholo, wabe u-Babini enqhenqha eya kulala. Abe
 kufika namanye amadodana [esinga kwantonjane]
 ukuputuma into ka Vuyisile,—

U-Ngxang' engxangxasini
 U-Mabeta ngephunga;
 U-Hoyini, bafazi bentsikizi,
 Intsholo niyipósile,
 Niyitáté ngokwesidoda
 Ingom' ehlatyelwa ngesifazi.

U-Mizi yalomlambo niyayibonana,
 Ukutyityimba yakombelelwa yingxangxasi,
 U-Hobe ngapambili,
 U-Mpunzi ngasemva,
 Ntambo netunga kwekw'asema-Nzotwéni.

Hayi, akaqhélisanga mpela namhlanj' u "Ngxange-
 ngxaxa;" usuke watf uyanqena, watsho kwapéla.

Até ukumka kwamaKába, ahamba ayisompa lento
 ka-"Ngxanga," ukude ibe nguye ncakasana lo, unqena
 ukuya kwaNtonjane.

Uté u-Vububi, "Lomfo wenziwa yile ntwana yako-
 kwabo izipákamise kangaka."

Uté u-Gqirana, "Ewe, kunjalonje ke, madoda,
 imngene lomfana lento; niyaz' ukuba asizange simbo-
 ne entlombeni oko kwatf kwatfni?"

Uté u-Jongisa: "Kunjalonje ke, bafondini, lento
 iyakuba nento yayo, U-"Ngxanga" uyasenga ngoku
 páya kokwabo; upúma nenkomo, abuye nazo; kunjalo-
 nje kutfwa ebebiya nobuhlanti ngeny' imin' apá."

~~Ibe mbi kakulu lentonjane ezintombini ngokung-
 biko kuka "Ngxalangile," kuba noko ebengasabonwa
 ezintlombeni bekungacingeki ukuba nakwantonjane
 akangeyi ngoluhlobo; ngakumbi kutombe u "Mpu-
 nzazana" wake opambili ngalondlela"~~

Ituté intsuku ezitfle intsholo engayibhékí nokuyi-
 bhéka u-Babini, U-ide lafika ixesha lomdudo, waya
 njengamadoda onke; waduda, watyuluba njengentyu-
 lubi zonke, zade zapéla intsuku zomdudo ehamba no-
 Wele lo, babuya kunye.

Ngenye imini kubeko imbizo Komkulu; hayi, zenjenjeya izimpi njengesiqêlo. Itê xa icitakalayo imbizo, ukujika kwelanga, weva u-Babini kusitwa uyabizwa yinkosikazi, unina ka-Sarili, ekwakusatiwa ngu-Zotana ngeloxesha, eseyinkwenkwana. Unina ka-Sarili lowo ke ngu-Nomsa, intombi ka-Gambushe, inkosi yama-Bomvana. Itê inkosikazi, "Kautat' itaml' elo, mntanam, utamlel' oyihlo paya!"

Uyilahle ngelopanyazo u-Babini ingubo, waqubula izembe, wacanda inkuni, wabasa, wakâ amanzi, wapêka kwayilonto. Latshona elo, kwasa wapâtêlela kwasenkonzweni, seleyingqinisha yalapâ, inzwan' enkulu eluwemesha lunye, efanelwe yibulukwe yayo pâkati kwamakosikazi.

Litê xa limkayo ilanga ngolwesihlanu usuku, inkosi yamatlisa usapôkazi oluwasakazi olukulu, ~~Selubona-kata~~ ukuba ~~luzekiwe;~~ yati makakê alugoduse. lhambe ipambuka namhla into ka-Vuyisile ukugoduka, yade yaya kufika ekâva sekutê ratya kakulu.

Ukususela kweloxesha ke u-Babini waba ngumfo waKomkulu; ekuba kancinci abizwe kube kancinci agoduke equba. Yaye inkosi ingasa mtandingakô, isiti, "ngumfan' ovayo," aye amakôsikazi ekwanjalo, esiti, "yena akakhêti utile, ubasebenzela bonke ngakunve." Atê amapâkati yi-"ngqitsimakwe," baye abasengi besiti "uyapâ."

Kute ngenye imini kwasa lizele irwanqakazi elinkonekazi elindwebileyo, elalitinjwe kuma-Qwati. Kwati kupitizela nje abasengi, kusengwa, labe likôtâ inkonyana kufupi nesango kwa ngapâkati kobuhlanti. Lemazi ke yayibonakala ukuba inengcwangu, ingawafuni amakwênkwe ukuba asondele.

Utê uyabhêka u-Babini ngomnye umzuzwana ubona ngenkwenkwe u-Zotana seleqhushhekwe pèzulu emahlahleni yilemazi, seyigxwala isitini. Ugishime wayiqâwula u-Babini, wasinda ngobudoda naye seyimfunu. Itulwe inkwenkwe elutângweni, yati kanti imazi imnxhâmele gqitâ, yampôsa ngempondo, yamtwâla ngempondo lè, ukumgibisela emahlahleni;

yati elapó yamfika kuhle esiswini, upóndo lwagxulusha, yaseyiba liqubu londawo; eli nanamhla kusatiwa ngalo, "Ngusaliwa ngaqub' elise siswini."

Wazenzela igama ngakumbi u-Babini Komkulu ngokusindis' umntana engozini engaka. Waseleyini-kwa lonkomo, wanikwa nefúba lokuba aze aké ayigcine, ayenze mbuna, hleze ide yenze ingozi ebantwini. Yasengwa ze lontsengwanekazi yenkomo kwakulonyanga.

gf Kwesi situba u Sibonda u Lucangwana ubeselele waqanana kwa ityala lika Babini. U Babini namhla umangalelwe ngamankazana, ngokusuke ati itombile intombi yake u Nompunzi, angayi nakwantonjane, angazenzi nemfanelo zokuba intombi yake isendlwini. Nentombi zazikunye namankazana kulento, zisiti ukuba ibiyintombi le venze oku, ibingayi kubizwa ngegama elibi na.

Latetwa elotyala, wafunyanwa eposisile u Babini, wadliwa inkomo; yaxhelwa apo kwa Sibonda, sadliwa eso sizi ngamadoda. Kwaye kusitiwa ukususela kwelxesha makati umfana akupelelwa lutando kungeko sizatu, makayitete lonto iviwe lolunye ulutsha yaziwe; ati ukuba unesizatu, asenze naso sivakale, angafumane intombi ayinye ngokwe mitombo. Nakwintombi eli lizwi labhekiswa ngokufanayo.

ISAHLUKO XI.

UKULUNGISWA KOMZI.

Umfundi uyakutánda ukuké eve ukuba kungaba kwade kwatf kupi, kwabe kupina ngamawele la noyisekazi u-Pekesa.

Maké ndiqale ngokuti, kaloku linganzingwa nje ityala eliya, u-Babini akasahlali kokwabo, sehlhala kwa-Pekesa uyisekazi; igama kutiwa u-Wele lowa, emangala nje, uxhókoxwa ngulamfazi unina, ngokucapúkela u-Babini lo, ke kubonakala nokuba maka-

ngapíndi u-Babini aye kuye, uyakumbulala; kuba nangoku akuqondeki, lentloko yalomfana isuke yanje, ngati yintloko epétwéyo. Izinto zazimi njalo ke pámbe kwesigwebo setyala.

Kanti noko kunjalo, u-Babini wayeqonda mhlopé vena ukuba akukó nto inonina; úmoni kulento yonke nguye, yena Babini, Abanye aboni, ngokuqonda kuka-Babini, ngoyisekazi aba, —u-Pekesa lo kanye, ngokuti oku emazi ukuba ulihilíhili, kanti akazange abe nalizwi lakumtétísa, nokúmbonisa izonakalo zezinto zakokwabo. Kwakóna, u-Babini ebehlala efuna ngapákati kwake ukuba okuya wayemgxofile loyisekazi u-Pekesa, waye funa ukulungisa umzi. Kwatinina lento lonto yapélela emoyeni, engazange abuye ayitété? Ukuba ubesoyiswa kukungeva kwaké, yena Babini, pófu yintonina lento angazange enze nomgudu omnye, wokuhlanganisa ama-Nantsi, atétíswé.

Ezizinto ke bezingazange zimsitéle u-Babini; yiyo lento até ukumpéndula uyisekazi lowo, ngalamhla wesigwebo: “Uma akatákati; ukuba kuko ubutá kulento bungaba bukuwe nakum.” Wayesele omqonde kangako u-Babini loyisekazi, esitsho nokutsho ukuti, “Yintonina lento aqogene nam, inguye lo nje u-Wele umntu onengqondo yobuntu obukulu?” Ubesiti ke u-Babini akufika kwezo ndawo apélelwe zinyaniso ngakuloyisekazi, inge kuye, nguyena mbulali walomzi ka-Vuyisile endaweni yokuwuxhása.

! He, Adibene njalo ke amawele ndawonye nonina, avumelana ukuba umzi mauhlanjwe. Até akuba evene njalo ke, ayisa lendawo kuyisekazi u-Pekesa into ka Gqabi yésema-Nzotweni, ayisa ku-Geju, omnye uyisekazi osondelevo, ayisa kanjalo ema-Mpandleni kulonina. Lwamiswa ke nosuku.

Wakufika umhla lowo, u-Pekesa, eyona njojeli yomsebenzi lo, ababanga kó, yatúmela umninawa wa u-Lalo, ukuba aseleba sendaweni yayo, ité yona tsukela umkuhlane wakwa ntombi yayo, obuhlala ubikwa futi ngakwele-Nyati.

Inkomo ekwenziwa nga yo inkonzo leyo yaba lilunga

elikúlu elimpikwane, lasekáy'apá, elité kwezintsuku kubhúngwa lenkonzo, lapíka nokuba kusisa nje ukuvulelwa oku kwazo, lití ngqo liye kuma pámbi kwendlu teya yakulo-Wele no-Babini, likónyá, litshéke, litunde, landule, ukulandela ezinye inkomo, lize libuye lenze lonto pámbi kokuba lingeni.

Ité lenkomo kwabonakala, ukuba iyayihlutá lendawo; kwakunga cingwanga ngayo mhla mnene, kuba wayekó

U-Gunguluza sigugude,
 U-Ngqobhise nqineni;
 U-Nkomo yabelek' impondo.
 Kub' inamtét' usenliziwéni.
 Uva kuma-Nzólo no-Nyeloni.

Leyo ke yingwevu enkulu, enje, ezigodlo isuke iziti bhu emhlana ngoko ngece, xa leqwayo.

Okwenene ke into ka-Gqabi, u-Lalo, isizotane esikhulu sayiquba inkonzo leyo pákati kwamanene, nezikúlu; waye eko u-Sibonda u-Licangwana pákati kwamadoda awatétáyo, no-Mbiko Qalo, into yasema Mfeneni um-Tembu, no-Gamá Shiqi into yasema Kwenteni, no Fuzile Nzuzo um-Khayi, namanye ke amapákati.

U-Mtétó wasingiswa ku-Wele, umninimzi; zatsho futi izitétí ukuti, "Nalo usapó, nyana ka-Vuyisile, maze lungapálali ukó; uzugcine intombi yasema Mpandleni ezala wena, ingabonakaleli bunto ibubo ngokusitela komfo ka-Golomi." Zazisitsho izitétí kanjalo zibhekisa kwinkazana ka-Lawule, zisiti, "Ewe kambe, ntombi ka-Lawule, eli lizwe lití, 'Alitshonanga lingenandaba' litétá imihla enje, uyabazi aba bantwana ukukuliswa kwabo nguyise, sitsho ulusapó nawé, Kodwa namhlanje akuselulo sapó, lento ihlileyo iti ungumntu omkulu namhla. Uz'uvane nonyana bakó, nabo bavane nawe."

Zigqube zatsho izipákati, zashiya apó ekutshoneni kwelanga, emva kokuyaleza okukhulu ugcinwano lwaba bafana. Enye indawo etétíweyo yeyokuba

umfana lo makabone intwazana ize kukélela unina amanzi; sele mdala ngoku, akaseyiyo ntanga yakupémba, nakuká amanzi.

Kute kwesi situba ~~iyatomba intombi yase kay' apa~~
~~wokugqibela u-Cishiwo. Ite ingekagqibi nenyanga~~
~~ipumile, wabe sewufika umnqayazana uvela kwa~~
 Sibonda; kanti umfo ka-Lucangwana, u-Zenze, ubonelweyona. Kuhanjiswe londaba ngamawele omabini. Lafika ishumi lenkomo pámbi komtsható, yesiwa intombi; ixheliwe inkabi yomguqo namasi, ekuté emva koko kwaxélwa eyomtsható, into leyo eyatátá intsuku ezitile, eko no-Mhlekazi u-Hintsa. Luté uduli ukubuya, lwabuya luqúba ishumi lenkomo, lwaluté ukuya kwendisa lwaya luqúba inkabi zombini ukwenza intsimbi.

Akubanga nyanga ngapi atétána amawele, kunye namanantsi, ngendawo yokuba kubeko ozekayo. U-Wele wenze ngakó konke anakó ukuba umkúluwa waké azeke kuqala, babe kusuka besitfni abanye, hayi, kwema ngaye. Intombi eyabonwayo yaba ngum-Jwarakazi, intokazi ka-Nyaba, udade bo-Gonyelo, lowa wapúka eziseleni mhla ngesigwebo, u-Noli igama lalontombi. Okwenene umsebenzi lowo uqútwe ngenkonzo ezuke kunene, into eyatábatá intsúku yomdudo ka-Babini. U-Ngxangengxa, watsho ngesidabane seChlosi asipiwe Komkúlu.

Uduli lwabuya luqúba inkomo ezintlanu pézu kwemazi enetóle yesivumo, kuba u-so^ontombi wafí maku-ngaqitiswa.

Zibe njalo ke izinto emva kokulungiswa komzi wasema-Nzotweni. Okwenene zahamba kakuhle izinto, yaye ikhúla imvisiswano, noxolo, nolonwabo kulomzi.

IS AHLUKO XII.

UBUNYE BUXAKE NOMTETO

Emva kweminyaka emibini isigwebo siwile, kufike ilizwi elivela Komkúlu, lisiza ku-Wele, lixela ukuba

*intombi yase kay' apa
 wokugqibela u-Cishiwo
 ipumile, wabe sewufika
 umnqayazana uvela kwa
 Sibonda*

awafika

inkosi ifuna ukuza kukhúza umzi. Litē lakufika elo lizwi ku-Wele, wamangaliswa kakúlu kukuba litúnyelwe kuye ilizwi elinje, ekó umkúluwa waké.

Ukáulezile ke u-Wele waxelela umkúluwa waké eli lizwi, watsho esifl yimpazamo ya-Komkulu ukuba lendawo isingiswe kuye; akazani yena nayo. Lentetó ke uyenze kwangoku, besekó abatunywa abo ba-Komkulu.

Upēndule u-Babini watf, i-Komkúlu alipāzamanga, kuba lilandela isigqibo senkundla. Upkile u-Wele watf nakanye, inkundla ayizange igqibe ngalondlela. Kungene ngoku abatunywa aba ba-Komkúlu bafuna ukuqonda ku-Wele ukuba utf vena yiyifna eyona ndlela kwagqitywa ngayo. Utē yena, "Mditf mna eli lizwi ngelitunyelwa ku mkuluwa wam lo." Bazamene bazamana aba bafó ngalendawo, kwade kwabonakala ukuba mabayishiye njengoko injalo.

Utē ngoku u-Wele wafuna ukuqonda kubatunywa apá ukuba usuku lokuza yayilwalatife-na inkosi. Batē abatunywa inkosi ayilwalatānga usuku, kuba ibisafuna ukuvakalisa indawo le kupēla. Utē u-Wele yenzeke kakuhle ke londawo.

Ilizwi alinikele abatunywa litē: "Noti ku-Mhlekezzi apó ndiyawubulela lomtētó; kodwa pāmbi kokuba inkonzo leyo iqúbeke, linga ilizwi lāKomkúlu lingeza ngendlela ecacileyo."

Benjenjeya ke abatunywa, bayinikela impendulo ka-Wele njengoko bayipātisiweyo.

Itē yakuviwa lependulo Komkúlu, kwakó ukushukuma okufife; inkosi ibize amapākatf asondeleyo ukuba ayivise lento. Eve eva amapākatf, asuke atsho ukwahlukana kubini; amanye atf unyanisile u-Wele, ukhúzo alunakó ukusingiswa kuye, engenkulu. Atē amanye yinkulu epēleleyo u-Wele, ngokomtētó owa-wutētiwe apā kule nkundla ya-Komkúlu.

Ibe yenye ingxoxo enkulu ngoku leyo, ede yasuke yagqiba umzi. U-Babini ngelake icala utf nakanye ukuba umtētó usingiswe kuye, engenkulu, kuba yena kwatētwa wagwetywa emini. Kunjalonje wagwetywa

ngezibakala ezibonwa nayimveku. Kude kwabona-kala ukuba u-Mhlekezazi lento makade ayibizele imbizo ete nqi, abeko amapákati awayetétá ityala.

Ngelixesha ke kwakuse kukó abatíle abati, "Upina kaloku u-Kulile, umntu walamawele?" Inxenye isiti: "Wayexelile yena u-Kulile ukuba makangafumane abizelwe indaba yamawele." Bambi babesiti, "Sasi-xela tina ukuba akukó nto iye kwenziwa e-Nqabara." Kwakukó nababeqonda ukuba akusayikuze konwatywe engadange lamawele ahlulahlutwe, elinye libe kwelinye ilizwe, elinye libe kwelinye.

Ide yahlatywa banzi okunene imbizo Komkúlu, abizwa namawele ka-Vuyisile. Ziqukuqele zenjenjeya okunene izipákati, zafika zetánde e-Mkundleni njenge zolo nezol' elinye. Lupúmile ugaga lo-Mhlekezazi, lwabekwa endaweni yalo; ihle yalandela nayo inkosi; yaduma yonke inkundla ukubulisa.

Kupákame into yasema—Ngwevini namhla u-Bangiwe, into ka Mjonga yati, "Ewe, zipákati, aniyi kudinwa yinto yenu, akukó mtu waké wadinwa kukulungisa ikáya laké." Intsusa yalembizo kukuxakama okukúyo kwapákati komtétó. Kupúme ilizwi kokwen' apá, lisiya kwa-Vuyisile, ngokuzama ukukúpá lontsapo ehlatini; suke kwavuka unawenawe ngenye indlela namhla, yangulo wati usisinci, yangulowo wati akankulu. Nibizelwe ukucacisa londawo ke namhla kokwen' apá."

Kupákame u-Ngxelo Gabisa um-Qocwa, wati, "Ukuba mayibe kucaciswa kungapáma lendawo, Bawo wam; andibi-na ababantu bebezalise lendawo izolo eli, beze kucacisa yona, bayilaula, bemka besiti bafezile?"

U-Bangiwe: "Ewe, mtan' akokwetú kwami, konke oko kuyinyaniso, Kodwa ke nantsi indawo: kuti wenina ukukhútshwa kolusapó ehlatini?"

Umtétó ngoku usingise kumawele ukufuna ukuva okwawo ukutétá. Uté u-Wele yena wayenqanda ihlahla elaliza kuwela intsapó ka-Vuyisile, kuba umnimzi wayedungudele; ngoku abuyileyo akazi

ngokuf
 ukuba usengubanina yena. Nangapáya koko i-Nkundu-
 ndla le yayitsho cacileyo ukuba, "Ayisiqetuli isigwebo
 sika-Lucangwana."

U Babini uté, akazi ukuba ingaba yilenkundla
 esenokulindela ukutétá kuye. Yena utóbele ilizwi
 elatétwá kuye, ilanga lihlabe umhlaba kuyo lendawo,
 ngoko ke akananto yakupendula.

Kwesi sitúba kutiwe amawele makagoduke, ayaku-
 buye abizwe. Asele amadoda eyigocagoca yonke
 lento yamawele, azivelela zonke inkalo zokutétá, aye
 ayame kakulu kwintetó ka-Kúlile etf, "Zizenzo into
 eyenza inkulu, kuba nenkulu, xa ingenazenzo, iyahlu-
 kana nobukúlu bayo." Iye yavelelwa nentetó yesi-
 gwebo etf: "Uyeva ke mfo ka-Vuyisile omkúlu." Kutíwe
 ke lontetó yodwa yayixela mhlopé ukuba u-Babini
 akenziwanga sinci.

Ibe iyapéla apó ingxoxo yamapákati, kwacítaka-
 lwa. Kuté emva kwentsuku ezitile abizwa amawele
 kanjalo Komkúlu. Aye amadoda apámbili esizwe
 ekó; ipíndiwe yakútyulwa yonke lentetó imalunga
 nawo; yakútyulwa intetó ka-Kulile; yahlalutywa ne-
 ntetó yesigwebo samhla mnene. Kupétwe ngokwe-
 nziwa kombulelo ku-Wele, ngazo zonke izenzo
 azenzileyo zokugcina usapó olungenabani, nokuti oku
 lento angoyiki ukuyizisa apá Komkúlu, ayibonelwe,
 ukuze indlela yaké ihlale icacile. Lamazwi ke
 asingiswe ngu-Mxhúma Matyeni, egameni **Zo-**
Mhlekazi, u-Kumkani.

Igqibe inkosi ngokumnika intshuntshe, yamkúpéla
 imaz' erwanqakaz' entusikazi, eyanyisa ngosatsha-
 zana olurwanqazana; yatí makagoduke, uyindoda.

Zenzenjeya ke into zika-Vuyisile ukugoduka,
 zihamba zipámbuka. Batsho bonke abantu ukuti
 lento, imvisiswano yovisa nomtétó, kunyanisiwe
 ukuba, "UMANYANO NGAMANDLA."

ISAHLUKO XIII.

UKU-KUZA.

Kuté emva kwenyanga enye efileyo, inkosi yesusa u-Fuzile Tinga, into yasema-Qadini, no Mdunywa Hela, into yasema-Nyeleni, ukuba baye kwa-Vuyisile, baye kuxela ukuba inkosi iyeza kwinyanga ezayo xa kanye isisonka, izela ukukhupha intsapho ka-Vuyisile ehlatini.

Até lamadoda, xa acanda emzini apá, ahamba ebuzwa imvelapi nalapho asinga kona, njengesiqelo baxele, kodwa bangavixeli into abayela yona. Babe-baninzi abati kuyawako uluto ke, nisiya ngakulomawele nje. Asibafu bevayo, kunjalonje isimanga kuku tandwa kangaka Komkulu; kuba kancinane ubone ngawo selequba, kube kancinane ubone ngawo selequba, evela nga-Komkulu.

Ahambile wona amadoda lawo a-Komkulu akazinanza nakancinane ezinteto zalamanene. Ade aya-kufika aphe atunywe kona ukumka komhla; alungiselwa kakuhle indawo yokuhlala nokulala. Zinzwiniwe indaba awe ngazo awa-Komkulu, atsho. atsho. aya etya. Waye umteto namhla ujonge ku-Babini, inkulu yalomzi; hayi ke yamkelwe ingxelo leyo ekay' apá, kwatwa nelo xesha lalatiweyo ngati liyakulunga.

Kusile ngengomso bagodukile abatunywa emini yakusasa. Befikile Komkulu bahambise njengoko babonileyo, bevileyo.

Bate abatunywa aba, xa hancokolayo ngoku ngezinto ezi zizimbi, bafika nakwindawo yokuba u-Babini waba nenkwenkwana eseyihamba, ngentombi ka-Nyaba yasema-Jwareni. Até kanti awa-Komkulu ayivile lonto. Kwesuswa amadodana amabini ukuya kutata inkomo ku-Babini, ngokungezi kumbika umntana akuzalwa.

Ube kuti u-Babini ubesaza kuza kumbika umntana, ayamtetelela lonto. Ubekuti lento wayeyixelile kuma-kosikazi ngoku ebandul' ukuya Komkulu; hayi, watsho pantsi ngayo yonke lonteto, a Amadodana

esiti, "Asitunywe kutétá tyala tína, size kuqúba." Oku-
nene wayikúpa inkatyana enkonana, itóle lalamazi
wayeyinikwe Komkulú, ivela kuma-Qwafi.

Uté unina xa ipúmayo lenkomo: "Kaloku tína
maxegokazi asisapulápulwa. Kunini ndiyitétá lento
ndiba mna yade venzeka nje ngezintsuku?" Utaruzi-
sile u-Babini, esiti lento ipíkele ukutí masi kubo no-
Wele, kunjalonje betétá ngayo qó apá ekáya."

Bayiqúbe abafana lenkomo baya kuyigalela kwa-
Ntshezi Langa, into vasema Zimeni, um-Témbu, into
ebi sisandla salapá komkúlu, (kaloku inkomo leyo
ibingenakuya Komkúlu, kuba ivela kumzi obungeka
khuúshwa ehlatini.) Abizene amapákati ukuza kudla
eso sizi, nakuba kwaxélwa xégokazi limbi endaweni
yayo; kuba kwatíwa yona iluhlobo lwenkomo ezi-
balekayo.

Lide lafika ixesha lokuba inkosi iye kwa-Vuyisile,
lwamiswa nosuku. Ngelixesha ke, yayise izixela
ingwevu enkulu.

U-Gunguluza sigugude,
U-Ngqob' isenqineni;
U-Nkomo yabelek' impondo;
Kub' inamtét' usentliziweni.

Le inkomo ayibanga namikwa mininzi, ngapánde
kokutí xa lijikayo ibuye yodwa edlelweni, ize ekáya,
ifike ibuté apá enkundleni, ingenzi nto yimbi. Ize
iti kusasa, xa zipúmayo, ime esangweni ijonge
emnyango kokwayo, itáté amatámo abe mabini-
matáti, yandule ukutí gwiqi ukuhamba, izité bhú
izigodlo, ngokwe nkunz' embabala.

Kuté ngosuku olungapámbi komhla lowo wala-
tíweyo, yabonakala imirozo eya kwa-Vuyisile
e-Toboshane, inxenye yalalisa kwizihlobo ezikufupi
abanye kwasa sebelele enkundleni namaqegu abo
bengabonwanga kufika.

Inkosi ifike yona ekumkeni komhla ngezolo; yafika
ihamba negqiza elinobom lamapákati. Ité ifika nje
inkosi leyo, wabe u-Gunguluza selemi esangweni

namhla iza kutétá umtétó omdala kulomzi; iyakuba kwam ngomso, ibe kowakó ngomso, sibe kowayo ngomso."

U-MXHUMA MATYENI, um-Komazi—Qinebe, upákame wenjenje, "Ukutétá okunamndla namhla, lusapó lwama-Nzotwa, akunati, Nani lusapó lwasema-Mpandleni, siyanibandakanya, kuba nabandakanywa kwamhla lenkazana ka-Lawule, yayicanda lenkundla. Sizokutí bonapani nazane ukuba niyazalana, lusapó luka-Gomomo; u-Gqabi lo no-Golomi asingawo manantsi, sisinge sinye, Xa sitshoyo ke, Pekesa, mfo ka Gqabi, sití olusapó siluyaleza kuwe, kuba u-Babini lo uyambona ngumntána, Nasebuntwaneni baké usakangelwa, kuba ubenxoliswa yilenkundla ngezolo, ukó, lungaviwanga ngawe uhlobo lwaké. Nawe, nkazana ka-Lawule, kutiwe tinca kwenjiwenjenje, kuze kukhútsywa wena pákatí kwezikóva, ukuba namhla ube ngumnikazi-káya, kwanje ngokwanga-pámbili. Maze kupánjukelwe ekáy'apá, kungabi sendle. Uz'umgcine umntaka - Nyaba, umfundise ubufazi, umxelele ukuba ubufazi kukulolong' imbelwana angazaziyo. Wena ke, Babini, kángela lomntaka yihlo, u-Wele, imigudu yaké yangapámbili yokukwenza umntu ungaze uyidele, Kángela lenkazana ka-Lawule, egcine lomzi leminyaka, Kángela lomntaka-Kauta; umbona etatamsha nje akufika kowen' apá, kukucinga ngabadala balomzi, bakowenu, basema-Nzotweni."

U-NTSHEZI LANGA, isandla senkosi, um-Zima, upákame wati: "Maninzi atétfweyo, mzi wama-Nzotwa, nezi ziyalo zenziweyo zininzi, kuba ezona ziyalo zinoncedo zezo ziyakuvela kuni ngapákati. Ukutsho siti, 'Taruni,' ize kutsho lenkosi kuni, aze kutsho lamapákati, 'Akuhlanga lungehliyo; namhla ke makube hele, mzi ka-Gomomo, nipúme ehlatíni, kwakunje kwakwabadala, kusaya kuba nje nakwabezayo.' Asize kuvusa lukóko kuni, size kulalisa lona; kuba, ewe, kumzuzu isenzo esi senzekile, kwade kwafuna nokulibaleka ukulungiswa kwalamasolotya,

ngomtétó, senide nani nanyatéla apó ngeningekanyatéli, ingenini ke kodwa iyilencitákalo ikóyo, namhla ke sifinyeza obobubi. Lamazwi ke Babini siwatsolisela kuwe, wena nkulu yolusapó, Mzulugcine ke lungapálali; uzigcine nawe ungabuyelwa yimbuyabatwá; uyigcin' inkazana ka-Laule ingahleleleki; uyigcine inkosi vakó umntaka-Kauta."

Usukile u MHLEKAZI ekugqibeleni, wati: "Zezingabetábetáni indlebe, mzi ka-Gcaleka, Lamapákatí atétíleyo akusingisa oku kutétá ku-Babini, unyana omkulu ka-Vuyisile, Agqibile ke; akukó wambi amazwi; nam ukupákama oku nditété, seyikukuba ndambeté eligama lalomnini welilizwe—u-Palo.

"Atsho ke amakowenu, Babini, Akotí ukuze kulunge ke, abe atsho nawe usitsho; ukuba wena akutsho, akuyi kulunga.

"Size kukukhúza ke, size kukukhúpa ehlatfni, Sítí akuhlanga lungehliyo, lento yadalwa kwasendalweni. Namba ke namhla pákatí kwabantu, ungabuye uhlekwe zintaka; uhambe uye na-Komkúlu; ungaze umdele umninawe wakó u-Wele, nenkazana ka-Laule, uhlale ubabeke pámbili ezingqondweni."

Ité dungu yacítákala intlanganiso emveni kwala mazwi, kwagodukwa.

ISAHLUKO XIV.

UKUBHUBHA KUKAKULILE NEMBALI KA NOMPUMZA.

Ité iyafika inkosi ekáya ukuvela kukhúza, ifika kukó into zontatú, ekutiwe ngamadoda avela e-Nqabara, aze kubika ukuba indoda enkulu u-Kúlile ayisekó.

Kekaloku pámbi kokuba singene kwingcombolo yomyolelo ka-Kúlile, kwa kunye nemibono yaké

enexabiso esizweni, siyakuké sitsibe bunkawu, senze ibalana ngo **NOMPUMZA, I-ZOTSHO.**

91 Kuké kwati, kwapāmbi kwetyala eli lamawele, kwabonwa kufika indoda itile yasezizweni, ebonakala ukuba yindoda enegama ezweni lakowayo, yaye ihamba negqiza lamadoda apāntsi kwayo. Kuté kwakubuzwa imvelapi yayo, yati ivela e-Mzimkulu, ihamba ifuna inyamakazi; ité isizwe sayo li-Zotsho, igama layo ngu-Nompumza.

Uté kanti u-Nompumza lo akanyanisile ukuti uhamba ezingela inyamakazi. Eyona nyaniso yaké yena yingwaqele yetutu, elinamapākatī alo, laye lipété isizwe sonke samatutu.

Kekaloku ukuza kuwa apā oku, ususwa yinkosi yaké kwelozwe lase-Ntla; kufike udaba kuyo lokuba kukó, "Uvuko Lwabafileyo" kwizwe lase-Xóseni. Lwafika oludaba alwabi luncinane, lwaya lusanezwa ngokwanezwa. Yada inkosi leyo yase-Ntla yazama ukufumana umntu onguye, onobulumko, nobuqócolo, nowomeleleyo, ukuba imtúme aké ayekuqonda ngalento yovuko lwabafileyo.

Ide ke inkosi yafumana u-Nompumza lo. Ama-Zotsho ke kakade ebengabantu abanxulumeneyo nelasebu-Nguni ngase-Ntshonalanga, aza anxulumana naba - Mbo kwelase - Mpumalanga; ngoko ke ama-Zotsho asoloko engabantu abapākatī kwezi zizwe unanamhlanje.

Yakuba inkosi imfumene u-Nompumza, indoda eyayisazi indawo ngendawo, nezizwe ngezizwe, imbizile, yamtúma ezantsi isiti, "Káwuye kusiká-ngelela lento siva kusitíwa abantu abafileyo bayapinda bavuke kwelase-Xóseni."

Uze wafika okunene u-Nompumza kwelase-Xóseni, koko akayibonanga lonto. Ude wegqitá weza kwelase-Kunene kwa-Rarabe; hayi, akayibona lento. Wafika kumhlaba omhle, omnandi, noneziyunguma zeziyolo, ati pófu umntu ofileyo angeva nento yokuba uzakube avuke. 44

Ude wajika wagoduka waya kulandula ukuba ayikó

lonto. Koko inkosi yaké ayikólwanga; ité makabuye apinde asinge kwase-Zantsi, itsho ngoku yamkúpela amadoda azukileyo kunalawa okuqala.

Upindile waluhamba u-Nompunza uhambo lwaké lwesibini lokuhlola "uvuko lwabafileyo," koko nangelixesha akubangako mpumelelo. Endaweni yokubuye agoduke ngoku, usuke wexongqo kwezi ziyolo zakwa-Ndlambe, akaba sacinga ngelakowabo; wapélela ekubeni ngummi walo, koma-Gqunube nama-Kwelerhá.

U-Nompunza ungene gongqo ngoku kwiziyolo zakwa-Ndlambe; yatí kuba into ibikwa yimvuni, yatátyatwá ngu-Nxele, into yasema-Cwereni, isihandiba esaziwayo sakwa-Ndlambe, yamana inhlabelela i-Tabu kulomá^h Alati akwa-Nkanga, angakwa-Gompo. Ude wabuya wanesitúkutézi u-Nompunza, wacela ukuba agoduke, koko inkosi yaké ayimvumelanga isití, "Ilizwe selonakele ngasemva, sekuyincitákaloj; Wayeke u-Nxele esitsho enyanisile, kuba yayilelixesha lesivondoviya sika-Tshaka.

Uhleli wahlala apá lomfo wase-Ntla, wade wazeke-lwa ezintombini zakwa-Ndlambe. Koko izikúlu zakwa-Ndlambe azikutándanga ukupákanyiswa okungaka komfo wasemzini; kuba ubesití xa azekayo u-Nompunza kukútshwe ikázi kwezi inkomo zom-tonyama, angaloboli ngezi zezizi.

Zide ke izikúlu zakwa-Ndlambe zambonela indawo yaké, ngasese ezinkosini zaké. Laba liyapéla apó elogora lase-Ntla, lingabuyelanga enkosini yalo ukuya kwenza ingxelo "NGOVUKO LWABAFILEYO." *l.e.*

Nanamhlu inzala ka-Nompunza isenokufunyanwa e-Rabula páya. Ayikapindeli ukuya e-Ntla, ukuya kunika ingxelo ngovuko lwabafileyo.

Ngalembálana ka-Nompunza ke, bendisenza ukutshayelela ingcombolo yomyolelo wendoda enkulu u-Kúlile, kwa^k kunye nemibono yake eyayibunkungu ngeloxesha.

Umlesi wonakana ukubu ukubhúba kuka-Kúlile lo,

kumalunga nexesha lokuqala kuka-Ntsikana ukubona imibono, kweli lakwa-Rarabe.

Bendisatsho ke ndisiti, inkosi ifike ekâya kukô abafu abatâtú abaze kubika ukuba u-Kûlile akasekô.

Amagama alamadoda ngu-Galada Sobi um-Zangwa, ngu-Dileka Fusini um-Qocwa, no-Moyikwa Siduli um-Qwambi; babenomfana wasema-Vundleni, u-Vula.

Ngelifutshane lamadoda afike abika ukuba atunywe ukuba aze kushumayela umpkanga ka-Kûlile. Pâmbi kokuba lompakati alishiye eli lizwe, uké wanembizo ezinkulu nentlanganiso, isituba senyanga yonke, pofu engaguli. Uqale ngokuyolela intsapo yaké yonke, wayabela ilifa, wagqiba ngakuyo. Uye ngoku kwakomkulu umzi, washumayela ukuba selezakuba nyanganye kupela kwelilizwe.

Uhambisile wati: "Indawo yokuqala: umzi mawulahle ubuti; kukô amaxesha amahle ezayo ngapâmbili, kodwa nawosizi akô ezayo. Ute kukô umfo oyakuvela kwelakwa-Rarabe atété izinto ezinkulu zokupila; kodwa ukuba akapûlapûlwanga intetô yake, iyakuba kukufa esizweni.

"Indawo yesibini: Ute L^L tanto yayitétwâ ngu-Nompuzma, yovuko lwabafileyo, ikô. Iyakuti ukuze icace, ibonwe ngomqulu oyakuza uvela e-Ntshonalanga, upétwe zintlanga ezingaziwayo, ezilya kupuma elwandle. Maze ke lomqulu niwucokise ukuwukângela, kuba kupézu kwawo ukunyuka nokutshona kwesizwe.

"Indawo yesitâtú: Yintetô yentombazana, labaya kuti abaninzi yintshabalalo yesizwe, nohlanga lupela, kuba kuyakubhûbhû inkomo kuti tu, nabantu bafele ezindle, linuke ilizwe libe yilonto. Lonto ke ayikuba yimbhûbhû, iyakuba lidini elenzelwe lomqulu uyakuza. Lontombazana ayikutétâ zinto zomqala wayo, iyakutétâ izinto ezitunyelweyo, Maze ningalili, kuba ezozinto ziya kwenzeka ekuhambeni kwamaxesha.

"Indawo yesine: Lixesha "Lomnyama," okanye ixesha "Lembondēmbonde." Eloxesha ke liyakuba

lixesha elifana nesifingo sokusa, lona liba mnyama ngokugqitileyo, kanti ukuti qwenge kwalo seyikukusa. Eloxesha kuyakukhula ukungevani, nokungeva kwabantwana; uhlanga luyakucitwa lubepantsi kwentlanga ezingaziwayo ezingwanyalala. Ubukosi buyakupêlelwa ngamandla, butshitshe, bube yinto nje yomlomo. Ngeloxesha abantu abayi kuzazi nalapho bapuma kona, nalapho basinga kona; kuyakufumane kube "ngumnyama" "ombondembonde" onjalo.

☞ **Kodwa ningazilahli nizincome nina, noko inxenye iyakuba seyitengisa nangabantwana bayo; maze nina nijonge kulamqulu, niwujonge nasemini nasebusuku; kuba uncedo luyakucitwa ngokwaziwa kwawo okukhulu.**

"Indawo yesihlanu ezayo: Kanye kweloxesha lomnyama kuyakudilika imfazwe engenganga mfazwe; kodwa ayikuza kuni ngobuso; iyakuba yeyentlanga zasemzini, eziyakuti, kuba ziyanilaula, ipatelele nakuni, noko nina iyakuniza bugungu. Emveni kwalomfazwe ke, ukuba niwujongile umqulu lowa, niyakuza isicwili sobuntu. Kodwa elona ndiliyalezayo, pèzu kwayo yonke longxoboshishi yezizwe, nentlanga, nempatsho ezimbi, leli lokuba zenigcinane, nazane, nibe ngumntu omnye. Ningaze nizilahle inkosi zenu."

Batsho ke abafu base-Nqabara: bagqiba ngelokuti, Indoda leyo inkulu ke yatf oku kuteta: "Maze kuze kushunyayelwa kokwayo apa."

Enza intsuku zantatu lomadoda asemzini apa Komkhulu, anduluka emva kokuba kwenziwe umbulelo kuwo, nakwinkosana leyo iwatumelelo. Kutwe bofika baxele umotoko wenkosi ngoyise lowo ubashivileyo.

ISAHLUKO XV.

UKUFIKA KWENTLANGA.

Kudlule inyanga zantatu emkile amadoda abeze kubika umpanga ka-Khulile, kwafika amanye amadoda amatatu evela kwase-Nqabara napesheya kwe-Shixini,

91
81
91
91
kwesika - Somlilo. Até akubuzwa imvelapí atí atúnywa yinkosi leyo ukuza kubika Komkúlu apá ukuba kukó uhlanga, olumnyama ngebala, [indebe ngati zingqoto ezi zesikumba.

Batsho bati ke olohlanga, lufike kubo apó lujaceke kakúlu yindlala, nayincitakalo, [luze lusidla kudaka, nemisingizane le.]

Kubuziwe ukuba olohlanga luti lungamanina?

Baté abatúnywa ababantu abazixeli ngokuté nqo; noko imfano yabo iyelele kwa-kuleya ka-Nompumza, ngati nokutéfá kunye noko. Babuziwe neminye imibuzo malunga noluhlanga, bayipéndula ngokwanelisayo. Ité ke inkosi, emyeni, kokuba amapákati enze imibulelo, yayaleza ukuti:

"Maze nibagcine abo bantu, ngabakokwetú, ngaba kokwenu nani, Bapéni into etyiwayo batye, nipóse amadlavu bambaté, nibapáté ngenceba, beve ukuba anisiso eso sibactúleyo, ningadlali ngabo."

Kube lixsha elinobom zimkile ezi zítúnywa zakwa-Somlilo. Kwagaleleka amadoda amahlanu evela e-Kunene, kwa-Ndlambe e-Mnyameni.

Kube ziyunguma zeziyolo akufika lamadoda atúnywe ngu-Ndlambe; kuba u-Ndlambe ubengeyiyo nenkosi ukutándwa kokwayo kwa-Gcaleka.

Até kanti lamadoda atúnywe ngu-Ndlambe ukuza kubika u-Nxele. Eloxesha ke u-Nxele wayebalasele ngokutiya ubutí, nangokuxela izinto ezizayo. Baté abatunywa aba bembika u Nxele, kwabe kukó nenye into abayibikayo, noko kwakutiwe yona boyincokola bundaba.

Leyo ke bati kukó olunye uhlanga oluboniweyo, olusingise amabombo ganeno, luti tú ngase-Ntshonalanga; ibala lalo limhlopé, inwele ziyakáyaka, ngoku kobulunga.

Kuté kwakubuzwa ezinye indawo malunga noluhlanga, ababi nakupúmelela abatúnywa, kuba nabo bavile, aluka bonwa kakúlu olohlanga. Enze umbulelo amapákati kubatúnywa bakwa-Ndlambe ngezindawo baze nazo.

Yaza inkosi yaqoshelisa ngokuti:

"Ewe, bantwana bakokwetú, ndiyabulela ngokumana nindenza umntu, nindivisa izinto ezihlayo. Maze kambe nimalungise kakuhle umntu, wakokwetú lowo, ahlambuluke into ayiyo, acace, angabi mbi."

"Malunga naleyo indawo yolohlanga niti luyeza, ndikwabulela. Nakuti kaloku nibe nobulumko; luti ukuba luhlanga oluza ngencitakalo nilunqake, nilwe-nze luyilibale incitakalo yalo. Kuti ukuba luhlanga oluqinileyo, niki nicweye kuqala, niqonde indawo oluqine ngazo, nizifunde. Maze ningalubalekeli, ninqande kupela ihlahla, xa ngaba luhlanga olunomsindo."

Akudlulanga zilimela zibini bemkile abatunywa bakwa-Ndlambe, agaleleka amaxokozela amakulu abatunywa bakwa-Ngqika, into zone ngomfana. Encwinile umfo wakomkulu, baté abatunywa basuswa yinkosi u-Ngqika, into ka-Mlawu. Iti mabeze kubika u-Ntsikana, into ka-Gaba. Batsho kakulu abatunywa abo ngo-Ntsikana lowo, nokuqalwa kwake yiyo lento imhlileyo, nezenzo zaké, nentetó zaké.

Indawo yesibini etunywe lamadoda, kukubika ukuba kukó uhlanga oluboniweyo, olumhlopé. Batsho bati, kupuma elwandle; luhlanga olungati luqéle ukuhlaselala ezintlangeni. Intetó yalo sisintsompoti, ayiviwa. Ukulwa, zingwanyalala ezilwa ngezulu; into leyo esingati sihleli kulendawo, kududume izulu kubekanye, kupume nemisi nemilifo, kuze kanti kuya kuwa into njengalamango."

Atsho kakulu amaroloxolo akwa-Ngqika, nangezinye indaba zezinye izinto. Axelelwa nawo ngohlanga oluvakeleyo ngase-Shixini, yaludaba lonto.

Enze umbulelo amapakati ngazo zonke indawo azivileyo, ngamadoda akwa-Ngqika. Yaza inkosi yaqoshelisa ngokuti, "Maze niti kumntakabawo apó, kambe mna ndiyinja yaké, akayi kudinwa kukumana esenjenje. Malunga no-Ntsikana lowo noti: 'Kaloku u-Menzi wezinto uhleli ekó; sizizinja kuye tina, Maze atantamisane kakuhle no-Ntsikana lowo, hleze

kubeko itaru kuti ngayo londoda, kuba ke yona itinywe e-Nyangwaneni kwikokwetú letú sonke. Malunga nohlanga olo luzayo, maze alwenzele ububele, lude luzibonise ngokwalo ukungabi bantu; Euti ukuba lungabantu abanobulumko, utóbe pántsi ufunde kulo ungakawulezi ukupákamisa isandla, side sive nga-Lowo use-Nyangwaneni, ukuba masitínina."

Ibe ngumndilili omkúlu ukundululwa kwamapákati akwa-Rarabe; kwazintlombe, kwaziziyunguma zeziyolo, apélekezelelwa, yekoko ukuhamba elalisa exélelwa, ukugoduka.

Kudlule isilimela sasinye bagaleleka abatúnywa abavela kwaku-Ndlambe; kwafika namhlanje isixenxe sonke samadoda abekékileyo, amakúlu, Aye esiti asuswa ngokukáuleza, kuba umcimbi eze ngawo ungobuhlungu kunene. Wancwina umfo waKomkúlu.

Até asuswa yinkosi u-Ndlambe; akayazi into ehlileyo, ubone ukuba selevukelwa ngunyana waké u-Ngqika, seletimba unina u-Tútúla, eba ngakuye; Uté ke akulinga ukuyitétá lento emmangweni, njengoko lenjenjalo ukutétwá kwalo ityala lenkosi, akwamlungela. Yiyo ke lento até makakáuleze ukuza kuyixela lento apá kokwabo, apó akona no-Mancedi.

Umlesi angaba uyazi ukuba u-Ngqika wayeke wambamba uyise lo u-Ndlambe, wamenza umbanjwa. No-Hintsa wayeke wambamba, eseYinkwenkwe.

Ité namhlanje into ka-Káuta ye ja umnye, ati lomehló azanzolo anga azakuti gqi umlilo, pófu eté zole tu, engatéti. Ahle anakana amapákati aseka' apá ukuba yinyaniso, namhlanje konakele.

Ngelifutshane, kuba andibalisi yona lemfazwe, kuté kwisitúba senyanga, yabe inqumbululu yama-Gcaleka seyinganeno apá kwe-Nciba, ize kohlwaya u-Ngqika ngenxa yokunchóla akwenzileyo. Waye u-Zanzolo ngenqu ekó, nangona umkhósi wawupétwé ngu-Bhuru, into ka-Káuta yase-Kunene.

Até namhla ama-Hleke nemi-Dange yagoduka yanga-kweya-Komkúlu, kunye nemi-Dushane nama-Gqunu-kwebe ka-Pato, yacim' ilanga kwelo Táfa le Debe.

4/

491/ Andikufika ke kumazwi ka-Ntsikana, okunqanda u-Ngqika ukuba angafunzi isadibene kangako eya-Komkulu, esitsho elixela icebo emayingenwe ngalo ukuze yoyiswe. Koko até esacebisa njalo u-Ntsikana, wabe u Mnyaluza selesitsho ngezixwexwe zamakwélo eyifunza, Baye o-Manxoyi no-Ntsadu sebesiti, Waqala ninina lomzi ukutétélwa ngamaZola? Pr-r-r-a-a-a! Okunene wacitwa u-Ngqika, ngembhubhokazi enkulu yaseMa-Linde. Kwaye kusitwa makaye kwa-Meva; ukuze ke aye kuhlabela oluhlanga luhlopé, aluvave nge-Ngqakayi.

ISAHLUKO XVI.

IMBONGI.

U-Kumkani u-Hintsa yena ujike wagoduka akukóva ukumohlwaya u-Ngqika, engazi ukuba u-Ngqika kanti uye kumhalela izizwe.

Okunene ke ubuye u-Ngqika e-Támbo ngase-Kóbo-nqaba, apó atéténe kona nezizwe ezimhlopé, wabuya seleyindlobongela; wafika wacumza u-Ndlambe yedwa, u-Kumkani selemkile.

.Ité xa ifikayo inkosi namabúto ayo ekáya, xa kuwasazelayo, xa kuté xhónxosholo kuzizawukawu, wawakala u-Dumisani, unyana ka-Zolili, wasema-Mpehleri, i-Mbongi ya-Komkulu, watf:

"Ho-o-o-o-o-yini! Ho-o-o-o-o-yini!
 Ati ke mna, mntu walibeletayo!
 Ati ke mna, mntu wat' uyakwaz' ukutétá!!
 Kazi ke nina nanisitf' ndisilo sinina,
 Esi sinokutétá nezint' ezingatétékiyo?
 Kunamhlanj' ilizwe liyazuza,
 Kunamhlanje lomhlab' uyalunywa,
 Int' esesiswini maze niyilumkela,
 Lont' isesizalweni maze niyindwebelo,
 Namhla ngati kúza kuzalw' u-Gilikanqo;
 Ngati kúza kuzalw' isit' esingaziwa mnxkúma.

87
 566

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

Latsh' izwi lesigodlo, mini kwandulukwa,
Kwakál' upondo lwenkom' ukusihlanganisa,
Mhla sayiwela le-Nciba siqule sagqiba ;
Mhla wesuk' u Zanzol' engenazwi lamlomo,
Sesibon' ukupúma kwamadangatye ngamehlo,
Sesibon' ukupókozeka kwemisi ngempumlo.
Sesisiv' inzwinini yamakwélo ngendlebe,

Wat' umntu namhlanj' isilo sijongolekile,
Int' abebehlala besit' ikó, namhlanje ihlile,
Kuba bebemjong' ezintshiyini bat' uqumbile,
Namhl' ezontshiyi zixel' amafu, mhla ngendudumo,
Namhla zitshauz' imibane, akukó kupíl' ebantwini.

Wat' umntu namhla kunyembelekile,
Kwelakwa-Rarabe umhlaba ubhúkuqekile,
Kwenzek' isikizi nenyal' ema-Xóseni,

~~Ubcingo nganin' umntan' ukuy' embekoni kunina?~~

Awu! Hay' ke bet' into zomhlaba !

Yafumb' indwe pézu kwe ndwe, kwelakwa-Hoho ;

Yadl' intsimb' egazini, kwelakwa-Hoho ;

Watshixiz' umtí komny' umtí, kwelakwa-Hoho ;

Satét' isikúmba senkomo, kwelakwa-Hoho ;

Satí golokongqo-gongqo-gongqo, kwelakwa-Hoho,

Wegqit' umnt' engayolelanga, kwelakwa-Hoho,

Waya kwabaninzi ngepanyazo, kwelakwa-Hoho ;

Sadl' isilwāngangubo nezinja zaso, kwelakwa-Hoho ;

Yadl' ingqanga yashiyel' ihlungulu, kwelakwa-Hoho.

Yadl' inchúka yahlomlel' ixwíli, kwelakwa-Hoho ;

Wadl' u chodoshe washiyel' impetú, kwelakwa-Hoho ;

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

Kanizibeke kamb' izikáli, mlisela ;

Kaniwabeke kamb' amakáka, káb' elintshongótshongo ;

Ngatí ngakwelakwa-Rarabe nisafezile,

Noko ndakupós' iso, ngatí kuhlepúkile.

Hambani kambe, zininz' izint' emazilungiswe,

Kub' amakáya beningawayaleze mntwini,

Beniyi shiy' intsapó kakad' itshisana.

Lurozo, lutoto, lungcelele,—

Azininzi ngak' izint' emaniye kuzilwa,

Aniyivanga n' imibono yenyange, u-Kūlile ?
 Anizivanga n' izint' eziza kuhla kulomhlaba ?
 Aniyivanga-n' imbalasane yom-Qulu ozayo ?
 Asiyi kutūma nina-n' ukuba nisikāngelele ?
 Kub' awet' amehl' oba selese-chlungulwini.
 Anivanga-na ngomfo wase-Kunene ozakutētā ?
 Kwakweli Duli ubeseleke wavakala.
 Bati yinto ka-Gaba yasema-Cireni ukumbiza.
 Anivanga-na ngentombazana ezakutētā nayo ?
 Kutīwa siyakuti yi-Umbūbō, kanti lidini.
~~Nike nevāna ngaba bandlebe zimahola bezayo;~~ 81
~~Azi notinina kutiwa beza nenkwitshi nje ?~~
 Nikē nevāna ngezi intlanga zimayepūyepu ?
 Kutīwa kāmbe zint' ezidlalisa ngezulu.
 Mna ke, nyana ka-Zolile, nditi kuni makāba :—
 Godukani ningalal' ilizwe liyazuza,—
 Ukuzala nditi mna lizakuzal' u-Gilikanqo ;
 Lizakuzal' isil' esingaziwa mnxhūma.
 Godukani ningalali, kuz' iziziba zegazi ;
 Godukani ningalali, kuz' ukupēla kobuntu ;
 Godukani ningalali, kuzakutēngiswa ngani ngoyihlo ;
 Godukani ningalali, nizakubatēngiswa nan' oyihlo ;
 Godukani ningalali, kuza kutshitsha nobukōsi ;
 Godukani ningalali, nizakusikāngelel' um-Qulu ;
 Godukani ningalali, nizakondel' ukubinza kwenkwe-
 nkwezi ;
 Godukani ningalali, nizakukāngelel' u-Zanzolo ;
 Godukani ningalali, ningamabNāx' esizwe ;
 Godukani ningalal' usapō lusezingozini ;
 Godukani ningalali, kuz' ixesha lo-Mnyama ;
 Godukani ningalali, asiyikuhlala sikō,
 Godukani ningalali, niye kuk'ōnz' isizukulwana ;
 Godukani ningalali, eyona mfazwe mna ndit' ifikile."

Utē xa akulomazwi u-Dumisani, wapēlelwa u-Mhle-
 kazi u-Hintsa, wavakala esitsho kakūlu ngokulila
 inyembezi. Waye esiti eloxesha lo-Mnyama litē ukuti
 tā kwalo kuye, kwanga kukuhlaba komtā we-Janga ;
 zaye ezozinto kuye zisuke zetyaba, zangati ziyakuhla
 kwakuzo ezimini zakē ; selevuyela kupēla ukuba yena

ngati uyakuba lidini lesizwe sikayise, pambi kokuba zifike imini zobubi. Utsho walila kakulu.

Ngeloxesha amadoda amakulu agqubutela intloko, asitsho nawo isikalo esibi; namadodana akabanga nakunyamezela.

Abafazi babepume beyinyambalala, ukuza kukulela umkosi, betyuluba, begqakadula, bevuma, beduda. Kuté kodwa kwesi situba ababi nakutini; basuka batwala izandla ngoku entloko, bawujikajika umzi ngesikalo nesijwili.

Imbongi ngokwayo ngelishesha yayise ifile kulila, seyifumane yazigibisela pantsi ngesisu, yayigxumeka pantsi imikonto yomibini ngokutya, yabambelela, kuyo, ikala ngeliti: "Bawo wam! Nkosi yam!! Nkosi yam, Nkosi yam!"

Ukusuka apó yacitakala yonke impi, yagoduka yava ngendawo zayo, kungekukó nokuba kubi, kulusizi, kubo bonke ababekó. Aye lamacápaza akankanywe yi-Mbongi ehlahutywa, elindelwe, siso sonke isizwe.

ISAHLUKO XVII.

INTLALO NO PUMO LWAMA MFENGU.

Ukufika ko Kumkani u-Hintsa ekaya evela kwimfazwe yama Linde pantsi kwama Hlati akwa Hoho, ufike sekuko pakati komzi intloko epambili yeziya ntlanga kwakutiwa ziyeza ngase Mpumalanga.

Okunene ke oluhlanga lide lwaqokelelana, lwaluninzi pakati komzi apa. Baye ababantu bejacekile kakulu yincitakalo, lite nebala labo alapumelela, nenyama idlekile.

Ide yeza kubikwa lento Komkulu, yoluhlanga lukoyo. Inkosi ifune ukuqonda ukuba ngamanina, evela pina? Ute umzi ababantu abazicacisi buni babo, kupela into abapendula ngayo yeyokuba baya Mfenguza.

Ikupe ummiselo inkosi wokuba ababantu mabagcinwe, ngabantu bakokwayo, bapatwe kakuhle kungabi

Ho m 5/6/68
X
Dmitri

J

ISAHLUKO XIX.

UKUGXOTWA KUKA SIR BENJAMIN DURBAN.

Esi sityikityiki ke senzeke ngomnyaka we 1834 nowe 1835 ; ngexesha lobu Ruluneli buka Sir Benjamin Durban e-Kapa ; zaye injojeli zake emikhosini ingu Colonel Smith (owabuye wangu Sir Harry Smith) no Colonel Somerset.

Ite ke i-Ruluneli leyo yayenza ingxelo yezizinto Pesheya. Ite iyenza lengxelo, kwabe kubonakala ukuba sekuko ezinye ingxelo ebezise ziye zafika ku Rulumente wa Pesheya, ngokungakumbi ku Lord Glenelg, owaye ngu Mbali wezi Ntlanga ngelo xesha. Indoda ekutiwa yayidibene ngegazi no Wilberforce umcasi onkulu wobukoboka. Ngeloxesha e-Kapa kwakuko umfundisi otile ongu Dr. Philip owaye ngu Mongameli we Mvaba zase Rabe kweli lizwe ; lomfundisi ke wayeyicase egazini impato egonyamelayo, eviwa kakulu li Pesheya.

Zite nendawo abelanga ukuzibeka ngecala u-Sir B. Durban engxelweni yake, wazipetula u-Lord Glenelg wazibeka ngomxolo wazo ; njengoko sezivile ngo Dr. Philip. Esiti akananto imanelisayo kuyo yonke lengxelo yoluhlaselo.

U-Rulumente wa Pesheya wayese nelizwi elivakalayo ngezomini kwelilizwe. Ugqibe ke ngezindawo :—

EYOKUQALA : “ Ama Xosa makayekwe abuyele kwasezweni lawo, elo ayegqogqwa kulo, nakwezo Ntaba zakwa Matole, umda wawo mayingabi yi Nciba mayibe li Xesi ; ibingeyiyo mfazwe le nibe niyenza ibiyimbubiso, niyenza kubantu boxolo, kuba ivenkile zenu zite sa pakati kwawo, zihleli kakuhle noko ; nakulosinga mfazwe kuvakala nina abantu abawapumele ipulo ama Xosa.”

Ate ama Bhulu akuba ukuba ama-Xosa ayekiwe abuyela kwa pakati kwe Qonce ne Xesi, aselegqiba

ekubeni emke kweli lizwe lingawakuseliyo, awelele pesha kwama Gqili ne Ligwa. Lento ke noko avehleli enayo kade, kuba ayengakutandi ukupatwa li Ngesi, ekulwela nokukululwa kwama koboka awo.

EYESIBINI: "Ngokubulawa kuka Hintsa u-Lord Glenelg ute: "Unokutinina ukudutyulwa umntu omnye, onxhweleriweyo, ngumkosi wonke, apo ngelebanjiwe, ngakumbi xa ataruzisayo? Yena Hintsa ulwe ninina? Asinguye na lo benisand' ukundenzela ingxelo eti akalwi yena? Waye ebesenza ntonina u-Kumkani u-Hintsa ekampini yenu?"

EYESITATU: Ngendawo yosinga kukululwa kwama Mfengu ute: Ayiqondakali into yokuba niti ama Mfengu niwakulula ebukobokeni, kuhlanga pofu olurwada, olungayaziyo into yobu koboka; nibe pofu nina ninenjongo yokuwenza awenu amakoboka. Xa ke seniyenzile lonto wawezeni i-Xesi elo, abe pantsi ko Mbuso lo.

EYESINE: U-Sir Benjamin Durban, libone i-Pesheya ukuba makazishiye intambo zobu Ruluneli. U-Mbuso wasema Ngesini uwubeke ibala.

U-Lord Glenelg waba bukali kanjalo kubafundisi base Wesile, kuba bona bakutazene no Sir Benjamin, kuso sonke esi sityikityiki, waze naye u-Sir Benjamin wayikankanya lonto, ukuzama ukuyenza ntle ingxelo yake.

Koko u-Lord Glenelg kwaba kokona abébétayo, ati uyazi ukuba abo bafundisi ngu tile notile, watsho wababiza ngamagama.

~~ISAILUKO XX.~~

EZINYE INKOSI, ZAKWA-XOSA.

NgeNxesha ke lokufa kuka-Hintsa, u-Ngqika naye wayengasekó, efele e-Xesi e-Mkúbisó, ngo-1828 sisifo, eminyaka ima-53. Kwelicala lase-Kunene u-Mbuso wawusezandleni zonyana baké, u-Maqoma u-Kunene

kwaké, no-Tyali, i-Xiba, no-Anta. U-Sandile, Inkulu, wayengekabani. U-Sandile ke uzele u-Gonya, ozele u-Faku.

Ama-Gqunukwebe ayesel' elamkele i-Lizwi kwa oko, la ka-Kama ase-Mjadwini, U-Kama uzele u-Mani, ozele u-Lutuli, ozele u-Tamsanqa. U-Lutuli wabanjelwa ngu-Xánti (Wm. Shaw) wade wafa. Ngokunjalo u-Tamsanqa ubanjelwe ngu-Ngangelizwe. Indlu e-Mkulu yasema-Gqunukwebeni yayipétwe ngu-Pato, Inkulu yawo. U-Pato uzele u-Dilima, ozele u-Namba, ozele u-Mkanya.

U-Ndlambe, into ka-Rarabe, eza mva ko-Mlawu ngonina omnye, u-Nojoli, oyena yisekazi ka-Ngqika, owamondlayo wamalusa, wayengasekó naye ekufeni kuka-Hintsa, efele e-Xinira ngo-1828 sisifo, xa aminyaka ima-73, Yeyona nkosi yabúbá seyinkulu, yashiya u-Mdushane, unyana wayo; wamshiya kodwa efakwe kwi-Ndlu ka-Cebo, yase iba ngu-Mhala eyona Nkulu. U-Mhala uzele u-Makinana, ozele u-Msintsi.

Imi-Dushane yinzala ka-Ndlambe, U-Mdushane uzele u-Siwani, ozele u-Menziwa, ozele u-Gush'ipêla, ama-Gasela zizininawa kuye, kuba yinzala ka-Nukwa, oza mva ko-Ndlambe ngonina omnye. U-Nukwa uzele u-Gasela, u-Tyata, u-Cukudu no-Ranarana. U-Gasela uzele u-Toyise, ozele u-Dom, ozele u-Kadeni, ozele u-Nqabisile.

Ngeloxesha imi-Dange bo-Tshiwo yayipétwe ngu-Botomani into ka-Mantla, eyaba yi-Nkulu ngokwenzelelelwa; kuba Inkulu, into ka-Ngiza Mahoté, yagxotwá ngokungeva.

Ama-Mbalu ayepétwe ngu-Nqeno ngeloxesha, owashiya inkulu yaké, u-Stokwe, ozalana no-Sonto. U-Nqeno uzalwa ngu-Langa, into ka-Tshiwo.

Ekufeni kuka-Hintsa ama-Hleke ayepétwe ngu Jwara, into ka-Bini, ka-Xili, ka-Manxa, ka-Hleke, into ka-Ngconde.

Ama-Ntinde yinzala ka-Togu, into ka-Sikomo, ka-Tshawe. Ukubúbá kuka Hintsa, eliziko lalonganye-lwe ngu-Dyan, into ka-Tshatshu, ka-Ciko, ka-Mbange,

ka-Ngatani, ka-Ntinde. Ngumzi owawuse uxubene nama-Lawo. U-Dyan uzele u-Mtirara, ozele u-Duku, ozele u-Ziwengu. U-Mgca-wezulu (Nonqane) uzalwa ngu-Mtirara ongu-Kote.

Zibe zinjalo ke izinto ekufikeni kwentlanga kwelilizwe, sibenjalo nesipêlo so-Kumkani wama-Xosa, u-Hintsa, ezafika intlanga inguye u-Mongameli. Koti ukuba imeko ziyavuma, sesiliquba ibali lezizinto ukususela kweloxesha ukuza kuti ga kwezimini sinazo.

~~ISAHLUKO XXI.~~

INTABA KA NDODA.

(IMBONGI YAKWA GOMPO).

Obawo betú babequbuda kuyo le-Ntaba.—Yoh. iv, 20.

Le yintatyana enesipôngwana esijonge e-Ntshonlanga, Ité ngcu kumahlati akwa-Hoho, ekupúma kuwo i-Xesi ne-Qonce.

Lamahlati, ukuze abe ngamahlati alunge kuma-Xósa, afunyanwa ngu-Rarabe, into ka-Palo yase Kunene, malunga nomnyaka we-1750, owati ukushiya kwaké oloLwalwa luse-Gcuwa, ngaku-Ndotshanga, nokupeta imfazwe zaké na-Batwá, esuka e-Hohfita, waqubisana nzima nama-Lawo. Até ama-Lawo, akufika kulama hlati, axilinga kwajikelisa iminyaka; lapálala igazi layimityadidi, zadla zahlutá zade zanzunguka "Izikáli zika-Rarabe," kwade kwabonakala ukuba makwenzuwe imvumelwano ngayimbi indlela. Indlela ke ekwavunyelwana ngayo ngu-Hoho no-Rarabe ibe yeyokuba liténgwe lonke elozwe ngemihlambi yenkomo. U-Hoho lowo yi-Nkosikazi ebiseyipéte ama-Lawo, kuba inkosi, indoda yaké, yapingasekó, ifele ezimfazweni apó.

Ukususela kweloxesha ke, yaba ngumhlaba wama-Xósa lowo. Siva ukuba o-Ngqika, o-Ndlambe, o-Ntsikona no-Makánda (Nxele), nazo zonke ezinye iziha-

ndiba zase-Kunene, bezisakutí ukutétá zitété zisalatá kuyo le Ntaba, awada wati u-Ntsikana isipeto iyakuba sisigqubo sentsapó yonke ka-Xósa, nebiseyicitákele yayakuma ngo-Mbashe. Ukwenjeje oku :

Mna ke, Mbongi yakwa Gompo,	Pesha kwe-Ntaba ka-Ndoda,
Andifétí, ndiyalatá	Pesha kweNgqimba zamafu,
Apó kwakudlulwa kóna	Kwelesitátú Izulu
Ngo-Nyongande-kudlelana,	Apó kuhlel' i-Shologu
Ngabanini belilizwe,	Elatúndez' ama-Xósa.
Izigqubo nemizila	Kwingqimba zasemnyameni
Yokugqitá kwamadoda ;	Kubunzulu bobudenge,
Abaseki balendawo	Kunangoku lisenatí,
Ngeziqwayi nezigweba,	Lisigcin' ezimfazweni,
Ngemifisi namagazi,	Kwimilomo yenkanunu ;
Ngezikwili nezikáli,	Lasigcin' ezilumkweni
Ngozeko nangolwendiso,	Ezazana namazulu,
Ngemisitó nemidudo,	Ewe, pãntsi napézulu,
Ngokudlela ndaweninye,	Kude kwangoku linatí
Kukótwána zizitshaba,	Kunye nosatshana lwetú.
Izindlu zipákelana,	Tátáni ke nang' umbindi,
Kupámbana izitébe	Nina matól' ezizilo,
Kusondliw' ozinkedama	O-Nyogande-kudlelana,
Kunye nabahlolokazi,	Nipéz' ukubékabéka,
Kukángelelwa usapó	Nilahl' izimilónilo
Nokumiwa kwamakáya ;	Kwakunye nentlondi-ntlondi,
Kuz' intsap' ive onina,	Eziza nentlanga-ntlanga
Onina bev' amadoda,	Ezizel' amashwangusha.
Amadoda ev' inkosi,	Ngokumqumbis' u-Qamatá
Inkosi ziv' u-Qamatá.	Onyawo; zise-Ntabeni,
Apó ke ndalatá kóna	Kuyo lentaba ka-Ndoda.

He! ukwenjenjalo oko ke ndigqawagqwelela ukuba ndiza kahlabela i-Tabu elisimilo senjenje :—

- 1 Lentaba ka-Ndoda yisikeleleni !
Lentaba ka-Ndoda yitamsangeleni !
Nditsho kuni, zizwe zasema-Xóseni,
Kwakuni, zintlanga zase-Luhlangeni.

- 2 Yitámsanqeleni, nina nitshonayo!
Yitámsanqeleni, nina nivelayo!
Tétáni ngoxolo xa nitétá ngayo,
Nilaule ngoyolo, nakutóngá ngayo.
- 3 Kwavel' u-Rarabe ngase-Mpumalanga,
Walwa nezontlanga zazisayibanga,
Yatêngwa ngegazi nomhlambi wenkomo,
Kulonkosikazi, negama, ngu-Hoho.
- 4 Kwaqutyudwa kuyo ngobawo nenkosi,
Kwaténjelwa kuyo ngoxolo nomkósi,
Kusalelwe kóna zezongangalala,
No-Sandil' ukóna, yena ncakasana.
- 5 Bovuka ngemini eyoyis' imini,
Banqule bekuyo nangayo lomini.
Lentaba yoxolo lwasema-Zulwini
Elal' imibeté evel' Enyangweni.
- 6 Isisimakade esakwananini,
Izele ngamava, kuba imi-imi;
Hlabelani, ngayo, nina madodana,
Nenze ngay' izango, nina Mutinjana,
- 7 Madod' amakúlu, balisani ngayo,
Bafazi bolusu, hlonipáni ngayo,
Nina bafundisi, fundisani ngayo,
Kwanani zinkosi, fungisani ngayo.
- 8 Ndiswel' imilomo, Ntaba yakowetú,
Situl' senyawo zo-Tix' akowetú,
Buso bukángele ngase-Ntshonalanga,
Bubetwá yimitá yokumka kweTjanga.
- 9 Ngendicula ngawe pántsi koluviko,
Ngendihamba kuwe kulencitákalo,
Ndijonge ngakuwe xa ndiwa ngedolo,
Ndiqale ngakuwe xa ndiya ku-Tixo.
- 10 Zisaya kukwanqa izizwe nentlanga
Kuba nditándaza ndibek' amabanga,
Ndingola le-Ntaba, ndiyakwang' inyawo
Zo-Mdal' o-Pézulu, —i-Nkosi, —u-Bawo.

- 5 Selefile amadoda
Ngalerafu yamakanda ;
Igazi selipalele
Utuli lubuyelele.
- 6 Asisiseko sozuko
Sezomini zenguquko,
Asekel' ubungwalisa
Bemihla esaza kuza.
- 7 Taruni nto zakwa²Zulu !
Taruni nto zako Mkulu
Akwenzekanga simanga
Akuhlanga lungehlanga !
- 8 Taruni bafazazana
Kube cosi bantwanana,
Zisuleni inyembezi
Kwa nani maninakazi.
- 9 Ukwenjenje siyakhuzo
Sinikhuza sinxhenxheza.
Nto zakwa Senzangakona
Ezipesha ko Tukela.
- 10 Mntan' enkosi Dinizulu
Mtat' oqele wakwa Zulu,
Sikubopa ngalomanxeba.
Sisiti lala ngenxeba.
- 11 Uyinzulu ngobuciko
Uwadhule namasiko ;
Uyinyati ngonyamelo
Hlutiswa zintsikelelo.
- 12 Kambé tina sisigqubo
Ezipendu ziyingubo,
Eyambatwa kwa ngo Palo
Kude kuze nako Mnyango.
- 13 Camagu ke nkosi ndini
Wavelel' ezonzwinini,
Bek' itemba ndaweni nye
Bek' itemba Nkosini nye.
- 14 Sitsho nati sikwafila
Sitsho nati sinezila
Kub' utolo lutyutyile
Kub' utolo lubinzile.
- 15 Batetise o-Bambata
Babeke pants' imbadada.
Ubacenge no Mtshoveli
Uti uko um-Veleli.
- 16 Shehe ! Shehe ! Ma-Afrika!
Mal' uluvo ndininika,
Masixolele ukuwa
Besizama ukupuma.
- 17 Ukupuma kwababantu
Abampato igadavu
Sipatwe ngokwabe-Sutu
Abampato iluncutu.
- 18 Yizani ke sibambane
Yizani ke sihlangane
Kakade sizinkedama
Kakade sizintsizana.
- 19 Zifikil' imbandezelo.
Zongamel' ingcinezelo.
Ipina k' imvisiswano ?
Ipina k' imbuyelwano ?
- 20 Zambatisana ngengalo
Inkedama zenjenjalo
Nibonanje sipelile
Ningazinje sigqityiwe

- 21 Nditsh' izandla ndizitwele 23 Ungabik' ezincwadini
 Sendiswele isihlwele Zomz' omkulu ezulwini,
 Ze sililele Pambili Ungaze wasikelelwa
 Pesheya nase Zulwini. Ulitya'lwe, nalilanga.
- 22 Rafu ndini yamakanda ! 24 Pakamani ma Afrika !
 Rafu ndini yamakanda ! Ezizinto zisinika,
 Malibhalwe kwa Satana Intlabiso nengqiqiso
 Elona lako igama. Yokuvela kosindiso.
- 25 O! Yehova sikumbule
 Kuninin' usilibele ?
 Namhlanje kausilamlele
 Na' igazi lipafele.

~~ISAHLUKO XXII.~~

UMKOSI WEMIDAKA.

(YIMBONGI YE-SIZWE).

“NDIM, MUSAN' UKOYIKA”

Lento umntu ayifi kukwenzeka kwento engayitandi Sendibona sekuleli xa^{na}sheshu kulilo nje, lokuwelwa ukuya e-France, asikuko nokuba bendigazi ukuba kungaba nje. Kodwa xa ke inkosi zigqibileyo zona kuba abantu aba ngabenkosi ngubanina ongabuye ati kwet^ekwete, kwaze kwati bekut^eni kwatini?

Ndit^e kanjalo njenge^ekolwa lika-Kristu, ndakumbula ukuba kanene, nokuba lento ibiseyimnyama ngokwetunzi lokufa, Yena uyakuyiguqula ikazimle nangap^ezu kwelanga.

Ngako oko ke :

Awu? Ewe, kambe siyabulela!
 Lakut' ikokwetú lisicinge.
 Ngokuya kusebenz' emazibukweni,
 Ngexesha lalo lokuxakeka.

Besingobanina tina bomtina,
 Ukuba singanced' ukumkani we-Britani?
 Ingangalal' engatshonelwa langa;
 Int' elaul' umhlaba nolwandle;
 Kungoku nesibakabak' isinxhalele.
 Niyeva, ke, madodana, nipakamile!
 Isizwe senu sisemqulwini wezizwe.
 Zeziguye zeqiqambe;

Nenjenje-nenjenje! Nenjenje-nenjenje!
 Nenjenje-nenjenje! Nenjenje-nenjenje!

Sp. — Xa nitul' umtalo wenqanawa—
 Zenicace ninganqeni;

Az' omny' avele ngapa, omnye avele ngapa,
 Omny' ati kuu ngapa, omnye ngapa,

Ewe, man, niyisike iti tyu.

Sp. — Xa nitul' intsimbi, man—

Zeniyibambe ngengal' ezingenamkinqi,

Nime ngemilenz' engenankantsi, man,

Niyiti hlasi, niyenjenje;

Niti ho-ha-heje-e-e!

Two mnd. sp. — Lemgo — — wha -a-a!

Sp. — Maze xa nitul' idamanete,
 Nokuba yifyose neruluwa,
 Nokuba yigesi nesalfure—
 Nokuba yiyipin' int' enomlilo;

Two mnd. sp. — Niyiti cu ngobunono,

Ukuz' ingabi nangozi,

It' ukub' ite omnye yamluma

Yamtshokole, yamtinina,

Nisuke nimyaleze koyise,

Two mnd. sp. — Ngenkonz' epakame kunene:

Nenjenje nenjenje!

Nenjenje nenjenjeya!

Sp. — Maze nimbamb' u-Keyizare nize naye,

Ipéle lemfazwe ngépanyazo;

Sizokudla no-Keyizare indaba,

Simbalisel' umhla wase-Sandlwana

Simbalisel' umhla wase-Thaba Ntshu ;
 Simbalisel' umhla wase-Mtontsi ;
 Simbalisel' umhla wase-Gwadana.
 Nit' ukuya kumbamba niye ngobulumko ;
 Niqêl' ukumbamb' ingonyam' ihleli ;
 Nenzenje-nenzenje! Nenzenje-nenzenje!
 Nenzenje-nenzenje! Nenzenje-nenzenjeya!
 Maze nimgcin' u-Zepilin p̄zulu,—
 At' akup̄s' umlilo nimp̄osele ngezulu ;
 At' akut̄b' ityêfu, nit̄b' umgubo ka-pezulu!
 At' akwenza ngegesi nenze ngenyosi ;
 At' akuxakeka—akuxakeka!
 Akuxakeka—akuxakeka!
 Nimvele ngap̄a, nimvele ngap̄a!
 Nenzenj' ukumq̄ula—nimraq̄e,
 Nenzenje-nenzenje-nenzenjeya!
 Maze nibe neliso ku-Von Hindonbere :
 Yimfene leyo, zenize niyikwêle.
 Kubizwe nina nje kubizw' abokugqibela,
 Ihlaz' enilenzileyo zeningezi nalo ;
 Ubugwal' enibenzileyo ningabuyi nabo ;
 Zeniyidumis' i-Afrik' ezizweni !,
 Nizidumis' inkosi zenu kanjalo ;
 Azifananga zanik̄pa, ziyazidla ngani,
 Zeniwutobel' umt̄t̄o nommiselo.
 Wakuw' umt̄t̄o zenenjenje,—
 Nenzenje-nenzenje, nenjenjeya !
 Zeniyidumis' i-Afrika ngoburoti,
 Zeniyidumis' i-Afrika ngamandla,
 Zeniyidumis' i-Afrika ngokuvisisana,
 Niyidumis' i-Afrika ngempilo,
 Ngobuk̄ali beliso nobendlebe ;
 Ngokuzinza kwengqondo nobuc̄p̄o
 Ngokut̄t̄a, nokuhamba. nokwenza,—
 Tyinile ! Nisuke nenzenje-nenzenje!
 Nenzenje-nenzenjeya !

*Too much 1/2**sp.**sp.**sp.**Too much 1/2**sp.**Too much 1/2*

Hambani ke bafondini, niy' e-France!
 Nihumbul' indlala eniyishiy' emakâya,
~~Ama-Frentshikazi zeningawajongi,~~
 Kuba nilapô nje namhla nibingiwe;
 Sinenz' idini lesizwe sika-Ntu.

*Hihendo zingendawo
zazingiyis,*

sp

Hambani, matôl' emaz' ezimabele made
 Hambani, matôl' o-Nyongade kudlelana;
 Hambani, kuba lento tina sesiyibonile:
 U-Tixo wakowetú seleyijikele ngapâmbili.
 Hambani ngemilenz' engenamkinqi;
 Hambani ngentliziy' ezingena dyudyu;
 Ngomzimb' okâpûkâpû, ngomzimb' ongenantaka,
 Niti gxanya, gxanya, gxanya, gxanya!
 Niti ngxi-ngxi, ngxi-ngxi, /
 Niti ngxi ngxi-ngxi-ngxilili!

~~ISAHLUKO XXIII~~

UKUTSHONA KUKA-MENDI.

Akuba ewelile okunene amadodana elilizwe le-
 Afrika ese-Zantsi ukuya kuncedisa emsebenzini e-
 France, logama amhlopé amadodana aye kulwa, aku-
 banga ntsuku ngapi, lwavakala udaba olubuhlungu,
 lokuba inqanawa etile egama lingu-Mendi, eyayi-
 nemidaka emnyama ye-Afrika ese-Zantsi, inqhubene
 nenye inqanawa, yaza ke i-Mendi yenzakala, yezo-
 zololo, kunye namakûlu omatândatú aneshumi linye
 linesihlanu (615) lemipéfumlo, kwasinda bambalwa.

Kukuze ke Imbongi ye Sizwe yenjenje:

Ewe, lento kakade yinto yalonto,—
 Tina, nto zaziyo, asotúkanga nto.
 Sibona kamhlopé, sifi bekumelwe;
 Sifét' engqondweni sifi kufanelwe;
 Xa bekungenjalo, bekungakulunga,

gi/

Ngoko ke, "So-Tase!" kw^agal' ukulunga!
 Lenqanaw' u-Mendi namhlanje yendisile,
 Nal' igazi letú lisikónzile!

Asinitúmanga ngazo izicengo;
 Asiniténganga ngayo imibengo;
 Bekungenganzuzo zimakwézikwézi
 Bekungengadyebo zingangenkwenkwezi

Sikwatsho nakuni bafel' e-Afrika,
 Kwelase-Jamani yase-Mpumalanga,—
 Bekungembek' eninayo ku-Kumkani,
 Bekungentobeko yenu kwi-Britani.

Sp — Mhla nashiy' ikáya sitétile nani,
 Mhla nashiy' intsapó salatfle kuni,
 Mhla sabamb' izandla, mhla kwamanz' amehlo,

two more sp
 Mhla balil' onyoko, banqúrulek' oyihlo,
 Mhla nazishiy' ezintaba zakowenu,
 Nayinikel' imiv' imilamb' ezwe lenu,

Asitshongo-na kuni, midak' akowetú—
 Ukuti "Kwelozwe nilidini letú?"

Sp — Ngesibinge ngantonina ke kade.
 Idini lomzi liyintonina kade?

two more sp
 Asingamatól' amaduna omzi na?
 Asizi zítándwa zesizwe kade na?
 Ngoku kutétá ke siyendelisela,
 Sibhékis' ezantsi, sihlahla indlela.

Asingu-Habeli n' idini lomhlaba?

Asingu-Mesiya n' elasezulwini?

Sp
two more sp
 Tútúzelekani ngoko, zinkedama;

Tútúzelekani ngokú, bafazana;
 Kuf'omnye kakade, mini kwakiw'omnye;

Kukwónza mnye kade, ze kupíl' abanye;
 Ngalamazwi siti, tútúzelekani,—

Ngokwenjenje kwetú siti, yakhékani.

Litáténi eliqálo labadala:

Kuba bati: "Akuhlanga lungehlanga!"

Awu! Zaf' int' ezinkulu ze-Afrika.

Isindiwe lenqanawe 'de yazika,
 Kwaf' amakālipa amafa-nankosi,
 Agazi litētā kwi-Nkosi ye-Nkosi;
 Ukufa kwawo konomvuzo nomvuka,
 Ndinga ngema nawo ngomhla wokuvuka,
 Ndingqambe njengomnye osebenzileyo,
 Ndikānye njengom̄—So oqaqambileyo.

Makubenjalo.

ISAHLUKO XXIV.

U-MAQOMA.

“Ngubanina onokupikisana no-Tixo ka-Kama, u-Tixo odale bonke ubukōsi obukōyo? Mna, Maqoma, ndizalwa ngu-Ngqika nje, andinamandla okupikisana no Tixo ka Kama.”—Maqoma.

U-Maqoma ngunyana ka Ngqika into ka Mlawa, ka Rarabe, u-Kunene kuka Palo. Unina ngu Notonto ogama limbi lingu Menyezwa, intombi yasema Nqhosinini ka-Nxiya. Ama-Nqhosini ke, njengalempi yakwa. Maduna, bubukosi obubodwa obuvela ngaselu-Sutu

Apo avelele kona u-Maqoma sicinga ukuba kuse Xesi, kwizituba ze Nchwazi. Ixsha lokuzalwa kwake likumnyaka we 1796, livela tanci ku Ngqika uyise. Ewe, ngezomini wayese mncinane kakulu u-Ngqika ngokwake.

U-Notonto lowo uzele u-Makoma no Nongwane oliwele nomka Nogeule kwa Mdushane kwaba kupela, u-Nongwane ke ngumka Kama Cungwa. Le nkosazana isiwe apo kwa Cungwa seyilivile i-Lizwi, kuba lomzi ka Ngqika waba sisigqubo sabafundisi kwagazo ezomini, yiyo lonto wati u-Kama kwasekufikeni kwabafundisi e-Twecu, wahle walamkela i-Lizwi, kungenxa yomkake intombi ka Ngqika, nangani kungakokelanga yona ukulamkela.

Imfundo yombuso u-Maqoma uyifunde ngokutana nca noyise u-Ngqika, waye uyise lowo wayetatyatelwe pezulu kakulu ngamapakati, esenza ukumhluta kuyise—

70 p 94
 omal
 X

kazi u-Ndlambe, kuba ayefuna ukumfundisa ngoyawo indlela. Zite kanjalo i-Ruluneli ezimhlope zakufika, nabafundisi ngokunjalo, zamtabata u-Ngqika njengoyena Kumkani mkulu wasema Xoseni, yaza lonto yenza ukuba u-Ngqika acunubeke kwezinye inkosi zakowabo. U-Maqoma waba nokulubona, kwasebuncinaneni bake ke ngoko lonke unyhwalazo, nobuqetseba bezizwe ezimhlope.

NGEYAMA LINDE.—Ngemfazwe yama Linde eyayingo 1818 pakati ko Ngqika no Ndlambe, imikhosi ka Ngqika yayipetwe ngu Maqoma lo ese lirwala. Acitwa kwandaka ama Ngqika, akalipe kunene, aye ecitwa yinkungu nelanga yalwa Ndlambe, kudibene zonke iziziwe zasema Xoseni; wabhungca elijaja ngamanxeba ezikhali no-Maqoma lowo. Kukuze kufe u-Jotelo uyise ka Soga, no-Nteyi uyise ka Tyala, no-Ntlukwana uyise ka Neku, amagora ka Ngqika. [Kukuze ke u-Ngqika aye kunlabela eyomlungu, ize kumnceda, ize ke yona izisikele ilizwekazi elikulu ukuzivuzwa, imise i-Ngqakayi isiti yenza ukumgcina u-Ngqika.]

U-Ngqika wapila iminyaka elishumi qa emveni koko, wabulawa sisifo, wanchwatyelwa e-Mkubiso, e-Xesi. [Kutiwa inkatazo ezaba pezu kwake, eziza kwanezihlobo zake ezi, akabanga nakuzitwala,—waya epela ngokupela, uye noko azayamanise kakulu nabafundisi akaba nakusizakala kupi; nakulamanzi abhuhisa isizwe asenlungwini, uke wanamatela kanobom, eba ucima inzingo, hayi azacima.] Kutiwa ude wafa esalata ezintabeni, apo kupuma i Kobongaba, ilizwe lakowabo, ati uzalelwe kulo, uqele lona. Ubhubhe ngo 1828 engengapezulu kweminyaka ema 53 ubudala.

U-MAQOMA NABAFUNDISI.—U-Ngqika wabayaleza abafundisi ku Maqoma ukuba abagcine; okunene u Maqoma uyilingile lonto kangangoko abenako; uzinikele kubo kakulu; waye ngeli xesha ubu Kumkani bupetwe nguye, no Tyali uyise ka Ngonyama no Feni no Anta uyise ka Bobozayo bepatele u Sandile owayese mncinane.

NGO NONGQAUSE.—Makwanele xa siti u-Maqoma waba likolwa elikulu lesi siyikili ngo 1857; ude wenza nabanye abanje ngo Sandile ukuba baxhele; waye ke etambele ilizwi lika Sarili. Emva kwesiyikili eso ubanjiwe yena wasiwa e-Kapa, kunye namanye ama-Tamba. Emva kweminyaka eseshumini elapo ukululwe; uze kufika kweli wafuna ukuya kuma kwakulamhlaba wake sewabiwe wazifama. Usenze eso sijingijane ade oyika ama Satlani, esiti uzakuphla kwa imfazwe u-Maqoma efikile nje. Apindile ke ngoko ambamba, wasiwa kwasesi Qitini e-Robben Island.

INZALA NOKUFA KWAKE.—U-Maqoma ufe ezele kakulu, nakuba engabanga sabuya e-Siqitini. Amazibulo ake yintombi, u-Tase lo sifunga ngayo xa siti: “So-Tase!” ukuze emva ko-Tase lowo kuze u-Kona,—unyana wake omhle, omvayo. Aba bazalwa ngum-Gqwashekazi intombi ka Ntlebi; babubele e-Gqunqe bobabini, u-Kona ngo 1907, u-Tase ngo 1910. U-Kona ke ku Kunene kulo Ngcweleshe. Wanqandwa ngum-Teto u-Maqoma efuna ukumenza i-Nkulu elixa akoyo u-Namba unyana wom-Tembukazi. Abanye ke ngo-Tini, Riliho (Ndesi), Guma, (Mhlontlo), Bizi Ludwangu, Nqabe Fokoxo; intombi ngu Mesi, Nomenteshe nolunye urozo lonyana nentombi.

Kute ngomnyaka we 1874, lazila elasema Xoseni, yema imiveyezelo, akwaluswa; zema iziyolo nezisusa, kuba kufike umphanga, uvela apo e-Siqitini, oti: “U-Maqoma akaseko.” Kwakuxa ayindoda enkulu ekwiminyaka ema 78.

Ngomnyaka olandelayo we 1875 kububé intanga yake u Mhala, wafela e Qangqalala emantloko e Tanqa, xa akwiminyaka ema 80 ubudala.

~~ISAHLUKO XXV.~~UBU^UKUMKANI BUKA-XOSA

~~Umfundi ngelixesha selewavile amasuka ndihlale ezizwe ezintsundu, zale Afrika ise Zantsi; nokuvela kwazo nezenzo zazo, nemikwa yazo. Selekuvile ukudibana kwazo nezizwe ezimhlope, nokukahliswa kwazo zonke ngazinye ngamagwangqa.~~

Kuzo zonke ezi zizwe, u-Xôsa akafumanekanga engomncinane nakwisinye sazo. U-Tshaka ubusekile ubu^UKumkani bakwa-Zulu ngefele laké, nangobugora baké, namakhaba akowabo, ngexesha lika-Hintsa, — ngomnyaka we-1820. U-Hintsa lowo wayeselenobu^Ukumkani obunezitanga zabo, obuqalele e-Mbashe, baya kupátélela, ema-Xelexwa, (Gamtoos R.), nakwezo Ntaba zika-Nojoli (Somerset E.).

U-Mshweshwe ubusekile ubu^UKumkani baselu-Sutu ngowe-1824. ngengqondo yaké, nangobulumko baké, nobamagqala akowabo, wabunqaka ngokomzalikazi enqaka usana lwaké; kodwa yena uyintanga no-Maqoma, ozelwe obuka-Xôsa ubu^UKumkani sebunezitanga (colonies) zabo; nomhlaba ka-Mshweshwe lowo, ubungengapézulu koka-Maqoma, itanga lasema-Xoseni.

U^UMBUSO.—Ezintweni ezenza ubu^Ukumkani obububo, eyona nto ibuzinzisayo ngu-Mbuso. Lingade ikálipá negora loyise izizwe kwimbombo zone, kanti umbuso lingenawo, alikabi nabo ubu^Ukumkani. Ingade inkosi ibe namazwekazi amakúlu, apésheya kwemilambo enamagama, kanti umbuso lo ingenawo, ayingendule izitémbise ngokutfinobukumkani. Lento yenza ubukumkani yimpató, yokupátwá kwesizwe ngemitéto,—imitéto ebopá wonke ubani ukuba abe ngapantsi kwayo. Umfundi angafuna ukuqonda ukuba u-Xosa lo ubenabo na ubu^UKumkani. Abantu abamhlopé baté bakufika pákati kwetu, kwakó ukubuzana nokupíkisana pákati kwabo bodwa, abanye besiti, akukó mbuso kuma-Xôsa, into ekóyo lulaulo nje lwenkosi, xa isenamandla okoyisa, esuke igwebe

igqibe kume ngayo, nokuba uluntu luyakdlwa nokuba alukdlwa, **I**nxenye yabamhlopé ihle yabona, kuba yona yayisondelelene nati, yaqonda ukuba obu bukumkani, kuba nabu bunezitanga, bunezandla ezilaula intlanjana, nezipété imimango, nezizwana.

U-Rarabe uté selemkile kowabo, Komkulu kwa-Gcaleka, ngomnyaka we-1730 wazimela yedwa kwilizwekazi elikulu, wati kanti noko, usayilindele kowabo imitétó, aze naye ezinye indawo angazigqibi, ziye kugqitywa emva kwa-Kauta; yinqu yombuso ke leyo.

Kwakóna, xa kutétwá ityala na **X**a kutétwá umtétó, ilizwi lenkosi belingakolisi kuvakala, **B**elisiti naxa lité nkente, lingabi lelikókela umtétó otétwáyo; nesigwebo etyaleni besivela kumapákati, **I**nkosi into eyiyo ingumlomo womzi; isikupé mhlaumbi isigwebo ilila, ingabi nakutini kuba umtétó ugqibile; imelwe ke kukuba ibe panti kwawo.

Kwityala lokufa, inkosi ibisaziwa ukuba ayitandi kulahleka nangumntu omnye,—ngoko ke ibinganyanzelekile ukusikupá ngomlomo isigwebo sokufa, kuba ayikuba nawo amazwi okusitétá. Ibisiti ke ngoko isuke iwugqweté umnweba wayo izigqume, umhlaumbi izifihle amehló ngokujikela ngezantsi komzi. Ngazo ke ezindawo kuyacaca ukuba umbuso ubukó kwa-Xósa.

IMITETO.—Ukuba kufiwa kukó isizwe sakwa “Mtétó ka Mtétó,” okanye [(njengokuba lusitsho olu lutsha uguqulo lwezi-Bhálo), lwakwa “Mitétó inzima,” ndicinga ukuba asingebi kude apo isizwe sama-Xósa. Imitétó ka-Xósa ibingeyiyo, ebháliweyo, ~~kuba~~ ²¹ ukubháliweyo, kuba ukubhála ubeselekude kukó; lemitétó ubevela nayo umntu kwasekuzalweni. Indlela yokugcinakala kwayo ke ibigcinwa luhloni, nembeke eluntwini, nokoyika ihlazo.

Njengoko ubunjalo umtétó ka-Mosisi, ngokusingisele kumtwana nabazali baké, ubunjalo oka-Xósa umtétó. Yindawo yomntwana ukubeka bonke abantu abakulu kunaye, nokuba uyamazi nokuba akamazi, **I**kwa yindawo yomntu omkulu ukuti, nokuba usekaya

nokuba ungumhambi osendleleni, akâlimele, atétise, angxolise, ade ohlwaye nawupina umntwana ambone esena into engalungileyo,—yingozi kuye ukungatéti, kuba amehlo aké, okanye indlebe zaké, sezimzele netyala.

Ukuba umntwana ushiywe nguyise, makatóbele umkúluwa waké kwangayo londlela ebetóbele ngayo uyise. Ubedla ngokutí ke umninawa lowo akwenze oko, nokuba akatáandi, ngenxa yohloni lokutí yoba lihlazo ukuvakala kwalonto eluntwini.

Umfazi ubemelwe kukuzitóba pántsi komkúluwakazi waké, amve, waye wayeyalwe ngaye kwasekufikeni kwaké. Ukuwugqitá lomtétó kukubeka igama lakowabo ehlazweni, into leyo ebingenakunyanyezelwa nakowabo.

Abafazi bendoda bebabini, lo mncinane makamtáté njengomkúluwakazi waké lo mkúlu, okanye amtáté njengonina. Onyana abakúlu bomfo, mabamtóbelelonina mncinane, elixa alingana nentombi ezizalwa ngabo; oté akabi nako ukuzitóba kulonina mncinane, ufanelwe sisihanqa sentlanganiso yamatile (amakowabo), atétiswe njengomtána ocítá umzi. Ukugqita kwaké koko kutétiswa, woba sefanelwe kukuhlanjwa; oko kukutí kwaziswe ezizweni ukuba uncanyiwe, ngoko ke amahlazo aké maze kungakángelwa oyise nabazalwana baké ngawo. Lemitétó ke ibinzima inje kwalapá ekáya; ubesiti ke ngoko umntu uyapúmela kwezo mbuso izinto, abeselesileke wacoleka yimitétó yasekáya, neyase ndlwini. Ubu-bele, into edla ngokukátázana nenqubo entle yomtétó, bebusemva kakúlu oko.

U-NGCONDE.—Pakati kwe Kumkani zakwa-Xósa, u-Ngconde lo yenye yenkosi ezibe namandla ekumiseni imitétó; wabuseka ngokutsha ubuzwe, babusebusekucítákaleni. Bema ubukumkani, abaze bubuye buxengaxenge, naxa sebucitwá lukanyo.

Ixesha awayepété ngalo lo-Kumkani silicingela ku-1600,—iminyaka emakúlu matátú ukuza kutí ga kwesisitúba.

Uyise ka-Ngconde ngu-Togu,—u Togu lowo ukwazala u-Ntinde no-Gwalji, u-Togu ke uzalwa ngu-Sikomo, unyana ka-Tshawe, ka-Nkosiyamntu, ka-Malangana, ka-Xósa. U-Ngconde yena uzele u-Gando, uyise wama-Kwayi; uzele u-Hleke no Mdange, kanti noko eyona nkulu ka-Ngconde ngu-Tshiwo, ozele u-Palo, waza yena wazala u-Gcaleka inkulu, yangu-Rarabe u-Kunene. Kulapó u-kunene oku kuqaleke kóna.

Ngexesha elingapambili ku-Ngconde, ubesiti umfo oté wanamandla, ibe nguyena uyinkosi enkulu; kodwa kute ngelixesha lendawo yenzelwa umtétó. Kutí kwasekufunweni komfazi, kube sekusaziwa ukuba ngoyena uyakuzala inkosi.

Ukuba lomtétó wawungabangakó, uqiniselwe nokwenziwa kwawo, u-Maqoma ngelengazange abe pántsi ko-Sandile; no-Ndlambe ngelengazange abe ngumntu ka-Ngqika, kwaye xa u-Ngconde wayengabusekanga ubukumkani ngendlela enzima kangaka, u-Ngqika ngewayiqála yazizijungqe idyokwe ka-Hintsa, owaké wangumbanjwa waké, (yena Ngqika); abe u-Gcaleka ngokwaké wayengento ku-Rarabe.

U-XOSA NOKANYO.—Imitétó nemikwá yesi-Xósa, awayisekayo wayiqinisela u-Ngconde, yema, yamila ngohlobo lokuba ngoku ngezimini zokanyo ne-Lizwi, kubuyelwa kwakuyo, seyikwayiyo encedayo nepilisa-yo. Pófu ekufikeni kwabafundisi be-Lizwi, nemantyi zika Rulumente, kuké kwakó ukulahlwa okutíle kwalemitétó, nalamasiko, kwatiwa ukutétwá ngayo yeyobuhedeni. Kuté kwakwenjiwanjalo, kwavela umonakalokazi omkúlu, kwakúla ukungeva, nobuboja, noburalarume nokupéla kohloni, nokungoyiki hlazo, nokunxila, nokungabi nambeko. Kuté kwakubanjwe wahamba nzima umtétó ka-Rulumente; lanchóla i-Lizwi lagxekeka, yapéla isidima imfundo; zikále futi kaloku imantyi, nabafundisi, besiti: “Ama-Xósa akudala wona ayengenje; ngaténina la ezimini.” Baye ke besitsho nje bengekaqondi ukuba ngabo bawuguzule umtétó ka-Xósa, owa wungajongiswe

konakaliseni nawo,—wawujongiswe ekwakéni nasekulungiseni.

Umntu lo uyafana nomti; xa umti, uwususa kwindawo obukuyo, ufuna ukuwumilisela kwenye indawo, ubulumko busekutini uwumbe nengcambu kakuhle, uze ude uti, ukuba unakó, utâbaté nomhlaba lowo walondawo ubukuyo; uye kuwutyala ke, uqale ke ukwenzele into obukade uyifuna. Kodwa isiyatá, esisuke umti siwugawule esiqwini, kanti sizimisele ukuzuza iziqamo kwakuwo, wakuba utyelwe kwenye indawo, siyakuké sive ukumana sinqanuka, sibuzo umbuzo ongenampenduli oti, "Azi lomti watinina, lento waba yinto enje?" Yonke ke indalo injalo.

Ezinye intlanga ziti, yakuguzulwa yakwenjiwajje imitétó neziseko, ezazisekeke pézu kwazo—zingenwe kukufa, baye bepéla ngokupéla abantu, bade babe mbalwa, iti nalompundana iseleyo ingabinto. Lendlela ke baqúbe kakúlu ngayo abantu abamhlopé,—bazi-gqiba izizwe ngokanyo. Koko ebuKumkanini buka-Xósa, sitsho ngombulelo nomvuyo ukuti, ewe, babulele, kodwa abatshéyelanga.

Sesitshilo ukuti, njengezilumko, u-Rulumente nabafundi, babonile ukuba abaqúbi nto ngapandle kwemitétó ka-Xósa babonakele betótá, Asivi kuzigocagoca nganye izinto abatóté kuzo; kodwa u-Rulumente yena uqale ngokujikelezisa i-Komishoni, enye emva kwenye, kanti njalo upánda ingcambu zika-Xósa. Ngoku u-Rulumente, xa afuna ukutéta into, ufuna ukuyitétá enkosini yesosizwe, ekubeni wayezonda yona kuqala, kunye namadoda anempembelelo esizweni. Kwi Bhúnga Elikúlu lezipáluka zela-Pésheya kwe-Nciba, wofika imantyi ziqondelene nenkosi ezimnyama, kukutshwa incwadi zeziqinisele zama Gqira antsundu, (into ezazingabagxotwa ke eso), onikelwa ukuba aqube, Kulapc kupfotwá indaba zesi-Témbu, zemi-Yeyezelo, ze-Ntonjane, namanye amasikósiko esi-Xósa. E-Qonce kukó imantyi yesi-Xósa, ekufuneka isazile isi-Xosa, iqube ngaso kumasiko awo.

E-Monti amagqweta adibene, aqondisisana ukuba ūsi-Xōsa asitētēki ematyaleni, e-Ofisini, engeyiyo yawo; ngoko ke makazifunele incutshe yesi-Xōsa, yokutētā amatyala oluhlobo ngendlela yawo. Lento iya kwa kwimantyi yesi-Xōsa, enjengeyase Qonce. Kwakōna ngezimini u-Rulumente esipāntsi kwakē upētē umcimbi wokubuyisela ezinkosini ezintsundu, amandla namagunya awayewahlutīwe.

~~Ngecala labafundisi, asisababoni abantu abakutshwe etyalikeni ngezono zokwaluka konyana babo, nezono zokumita kwentombi zabo,—endaweni yoko lamtana babesiti oko ngowesono, ngoku bayambabatiza, amelwe ngoninakulu, abaya bebekutshwa nabo eramenteni.~~

Ewe, asisababoni abakutshwa ngezono zokutya amadini nemibingelelo, nokusela indywala (ngapandle kote wazihlaza ngokwake ngokunxila alale esitalatweni, abanjwe ngo Rulumente). Amakazi ngoku ayekile ukuba zizono; kwa nezinye ke izonwana ekwakutiwa zizo, kuba zipatelele ebu Kumanini buka Xosa. Umntu otshate ngesi-Xosa ngoku uyawafumana amalungelo obutyalike, ngapambili lonto ibinigasiwe-so.

U-XOSA NAMA MFENGU.—Ukuba kwakungapanganga kufike umlungu, igama eliti: "Mfengu," ngezimini ngelingasa hambisi-mzimba. ngesise silitabata njengesi duko, njengama "Ngwevu" la esesiyixelile imvelapi yawo kwenye indawo. Koko u Rulumente nabafundisi, balitabatela pezulu eligama liti "Mfengu," baye ke besenza into yokuquba ezizezabo izinto, zokubulala kwa lo Xosa. Ndinovuyo ukuti ngezimini nabo bayanakana ukuba lonto, njengom-Popo owabonwa ngu Mbanyani epupeni, (John Bunyan) seyisisantshwantsiswa, sentsatantsata, eseyifumane imane ukuziluma iminwe, ngenxa yokupelelwa yimihla,—ewe ipelile imihla yokutelekiswa kwetu tina zizwe esintsundu, kuba leyo yeyona ndlela satshatyalaliswa ngayo zizizwe ezimblope, njengoko icacisiweyo kwezinye izahluko. Noko ke akakafi umtakati lowo, usenama-

galalo anzima ake aweze esizweni setu ngezimini, enditi mna yiminzwi yokupuma kwe demoni enkulu.

Ewe, ama-Mfengu wona njengabantwana kanye avuya kakulu kukwahlulwa kwawo ngu Rulumente, nakukungcikiveka kwama Xosa, ayeba ke wona u Xosa lo uyakufa, ayengazi nakancinane ukuba kuza kusuke kubuye kubeko ukutota okungaka kuka Rulumente nabafundisi.

Kanti ke pezu kwayo yonke lomincili yama Mfengu awuzange umke kuwo umsondo oqumayo wokuba angabantu baka Hintsa. Ezonkosi zawo emka nazo kwa Hintsa azibanga namagama eminyakeni; asoloko ama-Mfengu eyibiza iminyaka yawo, ngamagama enkosi zakwa Xosa. Dibana nayo nayipina uyibuze ukuba intanganina, iyakuti ndaluke no Sixaxa, ndiyintanga ka Sigcawu (Nongqane), ka Jiba, ka Menziwa, ka Bobozayo; ndaluka no Ofisi, no Xoxo, no Sibozo, no Gomna; ndiyintanga ka Nombanjana, ka Gqumayo, ka Mongameli, ka Qweta, ka Salakupatwa (Gwebinkumbi), njalo-njalo. Yini! Bapi onyana bo Mhlambiso, bo Mabandla, bo Ngwabeni, bo Njokweni, bo Matomela, inkosi ezingaka ukuba angazibizi ngazo ama-Mfengu? Zipi i-Ruluneli, nemantyi, nabafundisi, inkosi zakwa Rulumente? Anani angati ndaluka ngoburuluneli buka zitiletile nozitiletile? Okanye ngexa lobufundisi buka zibanizasho; okanye ngexesha lobumantyi buka Feletyeni, buka Gweb'ecimile njalo-njalo? Hayi, — Abingenze ibelula lonto kuma Mfengu; kuba apuma ebu Kumkanini, nangani angabanga natuba lide kubo.

Kanene ama-Mfengu la selezixela ubuntanga bawo ngokwaluka nje, ayesaluka yini pambi kokuba afike ema Xoseni? Aye yeyezela esenjenje yini kakade? masiti ewe, ezizinto ayezenza amanye. Kodwa ke zitini izifungo zase Nqhushwa, ngemiyeyezelo le, ne ntonjane, izinto awayekutshwa kuzo ngokobuzwe bawo? Sesitshilo ukuti u-Rulumente ujike wangum-Xosa; umfundisi naye ujike wangum-Xosa; bekungeze ke

ngoko kucinwe ukuba i-Mfengu inokuxola kukucacatekiswa ngapandle kobu Xosa yona yodwa.

Ndinetemba elikulu lokuba izihlobo zam, ezingabafundi bayo lencwadana, abayi kunditabata njengomntu ocukuceza ama Mfengu, nowagxotayo ukuti makaye kwezawo indawo kwatini; endaweni yoko kokukona ndolula isandla sobudlelane, pantsi kobukumkani esikubo, ndisiti, masiyikonze le Afrika, sibambene ngezandla, njengokuba izizwe ezimhlope sizibona zisoyisa izizwe ngobunye; zalikonza ke ngokuzeleyo ilizwe lazo lase Yuropu.

ISI-KUMBUZO SABA MBO.—Pambi kokuba sigqite ku Xosa nama-Mfengu, kuhle ukuke nditi capa ngalento isisi Kumbuzo sama Mfengu. Esihi Kumbuzo sisekwe ngomnyaka we 1907. Umseki waso ngu Captain Veldtman, i-Zizi, esesike sateta ngalo kwesinye isahluko; ebengenkosi yena ema Mfengwini, noko ebeyindoda eqondakeleyo, netanda ubu Mfengu bupumelele babubuzwe poqo; esisi Kumbuzo ke yayililinga lalowo mnqweno wake mkulu. Uyiyele lento e Kapa enamanye amadoda asema Mfengwini, yafika yaciciyelwa apo lento yi Ruluneli yase Kapa u Sir Francis Hely-Hutchinson, yabhalwa kumapepa a Komkulu (Gazette), kwatiwa igama NGUMHLA WOKUKULULWA KWA MA-MFENGU EBUKOBOKENI. (Fingo Emancipation Day).

Inkosi zama Mfengu, ezona zinkulu, zibe butuntu ngakwesisi Kumbuzo zisenzelweyo, azasingena. Izizatu zokungasingeni zibe zintlobo ngentlobo; ziko ezingangenanga ngenxa yokuba lento ize ngomntu omnyama u Captain lo, zibe ziko zona zizinkosi. Ezinye zicapukele ukuqinisekiswa kwegama lobukoboka, elalibubuxoki obeza kwa nabantu abamhlope. Kuko ezinye inkosi ezati zeva ukuba u Captain lo uyicinge okanye uyicingiswe ngabantu abatle abamhlope lento, zase zisuka ke zihelemisa, zibeta kude, ngokukumbula ukuti umntu omhlope lowo unenjongo ezizezake kulento.

UMHLA wesisi Kumbuzo ngowe 14 ku May,—umhla kanye lowo ekucingelwa ukuba wafa ngawo u Hintsango 1835, oyena wawenza amakoboka ama Mfengu; abake namhla ayakululeka ngokufa kwake. Yiyo lonto ke olusuku ilusuku lwemibulelo, nemigcobo,—kubulelwa ukuba u-Hintsango efile,—kwenziwa imihlali nemigcobo pezu kweso sidumbu, salo Faro wawenza amakoboka ama Mfengu. Zapepa lonto ke ezinye inkosi zama Mfengu, zabona ukuba azingeze zenze mihlali, pezu komziba ka Hintsango owazicolayo wawenza abantu. Yinjongo yomntu omhlope kanye le eyenzela ukuze kuhlale kuko ukungevani kom Xosa, ne Mfengu into leyo esendite ipeluleke yimihla. “Singabantu baka Hintsango nje, siqale ninina ukuba nobudlelane nawe ngokufa?” Ibuze yatsho enye inkosi ye Mfengu kumkonzi ko Rulumente nyakenye. Asikayiva nanonyaka impendulu ka Rulumente.

Malunga nolosuku lwe 14, kungaba mhlaumbi kwakuko enye injongo' leyo ke yeyepasika yama Silayeli. Lugcadiya lugcoba ke usapo lwase Mbolube lungayixelwa mhlaumbi nakakuhle injongo yomhla lo. Kuti ngomhla lowo we 14 kwenziwe amabali, amabali ateta kakuhle kakulu ngo Hintsango; ngapandle ke kwalowo nalowo abanokuteta nantoni na engeyiyo inyaniso.

Ndiyipeta lendawo ngeliti: Izifungo zase Mqwaschwini e Ngqushwa, nelinga lomhla we 14 ku May, ezonto zonke ziwe pantsi, azibanga nako ukuwana-mulula ama-Mfengu ebu Kumkanini buka Xosa.

ESIKA NTSIKANA.—Kuko abati isi Kumbuzo sika Ntsikana sigxota ama Mfengu; kokwam ukubona ngati solula isandla sokunene sobudlelane. Noko ke lendawo siyikankanye kakulu kwesinye isahluko sayo incwadana le. Kuko abati u Ntsikane lo akanguye u Mtyilelwa we Nkosi, bati likolwa labafundisi bokugala. Tina ke siti (1) Ngabafundisi na abaya benze ukuba ilanga lipume lihlabane kuye no Hulushe e Gqora? (2) Ngabafundisi na ababepete umoya, lomhla ngomdudo, ukuze u Ntsikane acame agoduke?

~~(3) Lomhla wazinikela u Velidyam ku Ntsikana kwa Sihota, mhla kwaqekeka isiteyiti, —sasiqekenza ngabafundisi na esosileyiti?~~ 2/

AMA-GQIRA.—Xa sikankanya amagqira kulombuso ka-Xósa, siwakankanya njengokuba ezintlobo ngentlobo. Aye ke onke engabancedi abakúlu embusweni nasebukumkanini bupéla. Isimo samagqira besinje:—

(1) Li-Gogo okanye Itola; (2) Éle-Mvula; (3) Éloku-Vumisa, okanye i-Sanuse; (4) Éloku-Qubula izidlanga, okanye uku-Pata izidlanga; (5) Élemi-Ciza; kuvelele ngalemihla; (6) ama-Xwéle.

Elona gqira lipámbili ke kunawo onke embusweni leli kufiwa li-Tola, okanyeli-Gogo. EbuKumkanini obu bekungekó nto inokwenziwa ngapandle kwalo, kuba beli ngum-Boni. Ngezimini singatf inkonzo yalo ibiyeyobu bingeleli; belinje ngo-Samuweli kwa-Sirayeli, mhlaumbi njengo-Ahitofele ku-Davide. U-Nxele no-Ntsikana no-Mlanjeni babe ngama-Gqira alolohlobo, —ama-Gogo. U-Bomela no-Nxhító no-Sigoxo ibikwa ngama-Tola. Elu-Sutu kufiwa kukó intokazi fengafyo Tecebisa ubuKumkani, ekungatf ukuba kunjalo ibe nayo ikwa koludidi lwama-Gqira. my

Enye inkonzo enkulu ye-Tola kukuhlamba umzi ekunchóleni, nokunyusa iziqúmiso, imibingelelo namadini. Lenkonzo ngezimini yilenkonzo yombingeleli—umfundisi. Njengokuba i-Atshibishopu inguUmnyusi weziqúmiso, eziyimitándazo yokucamagushela isizwe, njengonyana baka-Aroni, injalo inkonzo ye-Gogo ebuKumkanini buka-Xósa. “Kungeko Bishopo akuko Kumkani.” Sitsho isaci sasema Ngesini. Kanti nati sitsho ukuti, “Akuko bu Kumkani bungena Gqira labo.” Nati siyaqonda ukuba ngu Melkizedeki ne Nkosi yetu u Manyuweli kupela, inkosi ezapatiswa ubukosi nobu bingeleli. 2/

Amanye amagqira makwanele ngeliya sité, nawo anoncedo olukúlu ebuKumkanini. Ngezimini ayani kwa amapepa akomkulu okuba aqúbe, ekubeni ayeke azingelwa. 2/

ABAFAZI.—Abantu nezizwe ezingabuqondiyo obubukumkani ziyapulana, zixelelana amampunge amabi; ziti, "Umfazi ema-Xōseni utēngwa ngenkomo, ukuba aze abe likōbokā lakwa nanini endodeni yakē." Kwapāmbi kokuba siyipēndule lentetō, tina bantwana bobubukumkani, sekukō ukupfikisana kwezizwe zodwa. Ngoko ke asiyikuba sangena nzulu tina, kulendawo. Masiqale ngokuti, ikōbokā asinto yaziwayo tina; neli-gama liti "kōbokā" asililo eletū; leleboleko esiyifumana bumini nje ezizweni.

Akukō sizwe simnika umfazi amandla namagunya ngepēzu kwama-Xōsa. Nobukumkani buyapātwa ema-Xōseni ngumntu oyinkazana. Umtshatō kanjalo asinto yakē yaqāulwa kwa-Xōsa, yinto eqiniseke nje-ngentaba ezimiyo. Umtshatō, ityalike, inkulu, ezonto zontatū zimi zimi.

Izizwe ke zikubeka ezinkomeni apā; ziti inkomo ezi zivintonina? Aziti tina zakukētwa, ube upēlile umtshatō? Into yokētō lwenkomo yinto yakutsha nje, ibingekō pāmbili. Kanti nanamhlanje ayikabiko ezinkosini, zaye inkosi ezo ema-Xōseni zingengapēzulu emtētweni.

Into esiyaziyo tina, ebefanelana umfazi eshiye umzi wakē womtshatō, waya kowabo, wafika kowabo wabo nwa yenye indoda, wazala kuyo onyana abasixēnxē, isenokufika indoda yakē yokuqala, imtābatē kunye nabonyana bosixēnxē, ibe ngabayō, nokuba le yamva indoda ibineshumi lenkomo eyazirolayo, ibe leya yokuqala yayikūpe inkomo vanye; nokuba umfazi lo akazalanga kulondoda yakē yokuqala.

Kwakōna, xa siyakubika abafazi Komkulu, siya sipātē (1) ukuzalwa; apo ezintombi zizalwa kōna, ubungakanani boyise bazo, ngokushiyāshiyana kwabo; (2) sipātē isiko—umtshatō ke lowo, nokuba ziguqe nje kodwa, zitshatile kusinina? Nokuba abafazi aba abasekō nendoda yabo, onyana babo kupēla bavakubambana ngezindawo zombini, Akukō uyakoyisa ngakuba unina walotyolwa ngezona nkomo.

zininzi. Kanjalo Komkulu akukō mbuzo uyakuze ubuze inani lenkomo.

Siyashiyiselwa isityebi ngumfo osaqashwe izitō, engenayo neyokulandula inkomo.

Ziyabuza ke izizwe ziti, Pōfu ke, ziyintonina inkomo ezi, kanti nje zinje ukungabi naxabiso emfazini?"

Ke tīna kuti inkomo yinto yokubekwa apā, igcine-lwe inzala yalentombi yendayo, ukuze kuti ukuba kutē kwehla into embi ekwendeni kwayo, nokufa kwendo-da njalo, babe nento yokupīla abantwana bomfi lowo ngecala lakulonina. Ungakubona ukutefa komtshāna ema-Xōseni, kuba kaloku kukō isiqiniseko anaso apā kulonina, esizeziya nkomo. Yiyo kanye ke lanto uti umzi, ukuba uqondiwe ukuba unobuntu, ungabi sakā-tāzwa ngakubizwa kazi, kuba sewulikazi wona ngokwawo,—ngobuntu bawo. Kwakōna inkomo ezi bubunqīna obunje ngomsizi lo; kuba nasemlungwini kubālwa, imibālalo yokunqīna esi senzo.

UNQULO.—Izizwe zixelelana ukuba u-Xōsa ubengenalo unqulo ebukumkanini bakē. Okunene zitshō kuba zingaboni zigodo, namifanekiso iqingqiweyo ibinqlulwa; zitshō pōfu izizwe zikānkanye iminyanya, ziti bekunqulwa yona.

Tīna ke, lusapo lobubu kumkani, asitshō ukuti besinqula iminyanya; kuba besikōlelwe kuvuko lwabafileyo. Siti tīna, ekubeni obawo sebesandulele ukuya e-Nyangwaneni ebukumkanini bukā-Menzi, Pezu Konke, ngoko ngabo abangati basibuzele basitē-tēlele, siti nati xa sicela into ku-Menzi singena ngabo. Lonkolo ke siyitātēla ekubeni umntu ofikayo esigqebeni, uke angene ngotile owaziwayo apā kobu bukōsi basemhlabeni, Xa umntu acela umtētēleli, akatshō ukuti lomteteleli selenguyena mgwebi. Olu lupāwu olukulu lwembēko esibe sinayo ngaku-Mdali. Kutī u-Qamatā lo ubemkulu, kangangokuba singabi nabo ubunganga nobugagu bokuya ngokwetū ebusweni bakē. Njengo-Yohane um-Bāpatizi, besingaziva sinakō nokuwukūlula umtya wesihlangu Sakē.

Kutiwa ama-Roma anqula u-Mariya, ngokusuke acele yena ukuba abe ngum-Tétéleli; kutiwa ama-Silamsi anqula u-Mohamete, ngosuke amcele njengomtétéleli. Ngokunjalo tina ama-Xosa, kutiwa besinqula iminyanya, kanti besiyinika imbeko nje kodwa, — siyixhélele namadini, sicenga ukutétélelwa ku-Sombawo, u-Ndikoyo.

UBUGQWIRA.—Kobubu Kumkani idunyisiwe kakulu into yokuba bekubulawa abantu abamsulwa ngetyala lokuba bayatakata. Obu bukumkani, zihlobo zam, benziwe bacoceka njengamanzi olwandle. Ewe, amanzi olwandle angade acoceke angafuni nesibi kuwo; kodwa bapelile abantu kukuginywa lulo. Ukutsho ke siti asitsho ukuti obubu kumkani abunazo izibidi zabo.

Abafundisi bezi Bhalo bayayazi indlela awenza ngayo u-Yakobi ukuze impahla izale amaxwane anemzila; okwenene yancipa eka Laban uninjalume, yanda eyake. Ebu kumkanini buka Xosa, akuko bugqwira budlule obo, kungatiwa une Simangala, kube ke kuselungelweni ukuba aye kujingiswa kwi "Liwa lama Gqwira."

Umfundisi wakwa Midiyane u-Rehuweli, wazisindisa etyaleni, okuya wampitumayo u-Mosisi equleni. Ukuba wayengayenzanga lonto, waza u-Mosisi wahlelwa yinto, ngobobusuku, ityala lobugqwira lalingayi kubuye linamuluke kulomfundisi. Umntu eboniwe efele endle, nokuba ubulewe yingqele, nokuba lipango, kakade imizi ekufupi apo iyakuke ipenduliswe. Ngokulunkela elityala ke indoda nganye ema-Xoseni ibingenako ukumyeka umhambi agqite, ingambizi imbuzo imvelapi nentsingapi neminye imibuzo, innike nendawo yokulalisa, impe ukutya atye. Umzi olandula indawo, akuko bugqwira budlule obo, bokulalisa umhambi ezinchukeni.

U-Rebeka umka Isake, watakata yena emini, wakhulisa imfama, yasikelela u-Yakobi endaweni ka Esawu. Zagqweteka ke uze ngoko izinto zomzi ka Isake, ka Abraham, ka Tera, ka Hebere. Omnye uyakuti

~~ngu-Tixo owasenzayo esisenzo; mna ke nditetela ebu-
kumkanini buka Xosa.~~

~~“Uqalekisiwe olahlekanisa imfama pendlela.”
“Umkafulikazi uze ungamdlisi ubom.” “Nyawuka
entweni ebuxoki.” “Uz’ngasiqalekisi isikulu eba-
ntwini bakowenu.” Utsho oka Mosisi umteto.
U-Kumkani u-Davide wayezimisele ukumbulala afe
u-Nabali wase Mahon ngetyala lokuvimba, kuba
“Ukuvimba ngumnye nokutakata.” “Akuko umntu
unanto yake yedwa elizweni.” Butsho obuka Xosa
ubu-Kumkanani Ezizinto ke ngoku aziselilo ne-
lincinane ityala, ekubeni kobuka Xosa ubu Kumkani
zazibubu gqwira poqo. Kunjani ke okunene ngoku
ziyekiweyo? Ububi bandite pezu komhlaba!~~

INGOMA.—Kubo bonke ubukumkani ingoma ayi-
zange ibe yintwana encinane, koko umsebenzi wayo
iwenza egazini, icukumise igazi nompéfumlo. Ingoma
asiyiyo nto yokonwaba nokuzigcobisa, noxolo kupela;
ingapêzulu koko. Ziko ingoma zemihla yokufunza,
neyosizi, neyokufa. Ngelifutshane, angasuke umntu
agqibe ngeliti: “Lento ingoma andaz’ukuba isuke
inge yintonina nje!”

Emva kwesiganeko esibalulekileyo, ngakumbi eso-
loyiso, idla ngokulindeleka ingoma. Kutiwa u-Mosisi
wayitsho riye akuti relekeqe ku-Lwandle Olubomvu,
zakungela intokazi zipêtelwe ngudade wabo u-
Mairiyam; zatshôloza zisiti, “Ihashe nomkwêli walo
ulinzulumbel’ elwandle!” U-Debora kutiwa wa-
vakala eyihlabela, mhla kwabuywa emveni koku-
gxotwa kuka-Sisera, mhla impi yase-Meroze yanga
ingati, “Vuleka Mhlaba!” Xa kutiwa “Qalekisini
i-Meroze, sitsho isi-Tunywa sika-Yehova, kuba
ingezange kuwunceda umkôsi ka-Yehova!” Kutiwa
kanjalo zeza zingqungqa, ziqamba, intokazi zakwa-
Sirayeli, ukuza kuhlangabeza umkôsi ka-Saule,
emveni kokuba ebulewe u-Goliyati, agxotwâ ama-
Filistiya. Zazihamba zibubula zisitf:

Ku Saule ngamawaka.

Ku Davide lishumi lamawaka.

Ukumkani u-Davide ubehleli enehlokondiba labavumi, abamashumi shumi; lipētélwe yimbongi, u-Asafu, nonyana baké, kwa nonyana baka-Kora.

Nasebukumkanini buka-Xósa, azibanga mbalwa ingoma zamaxesha atile, awobumnandi nawosizi. Kuté ngomhla wase-Mgwangqa e-Nqhushwa, lomhla apéla ama-Ndlambe, afa kunye nenkosi u-Mxhámli, ngeye-Zembé, wati akulitshó umfo ka-Makiva, i-Gwatyu, Ingoma yo-Mkósi, wati kanti umzi usapilile, wakungela pézu ko-Mbodla, umfo ka-Ndlambe. Emkósini wama-Ngesi koti, nokuba sekusele isihlano esi, sesiziqonda naso ukuba sesingabafi,—soti esosandlana sinye sisapúla imipu, sibe siwutshó um-“Hobe wo-Kumkani;” kanti naxa umkósi wonke utshóna nenqanawa, yoti pámbi kokuba itf zozololo, lube seluké lwavakala uhlwahlwane lom-“Hobe wo-Kumkani.”

Nditi ke ubukumkani buka-Xósa, njengobukumkani bembongi nemvumi—bembongikazi nemvumikazi,—/ abubanga semva nakulo elicala. Zaza ezetu ingoma zakólisa ukuhamba nabantu abaté bazihlabela, okanye abaté babaluleka malunga nazo, njengezi:—

Eka-Rarabe	...	...	Ngu Mdudo.
Eka-Nxele	...	...	Li-Tabu.
Eka-Ntsikana	...	...	Ngu-Ngub'enkulu.
Eka Ndlambe	...	...	Ngu-Wankuntuza (Ingoma ka-Mfi)
Eka Ngqira	...	...	Yi-Njinana.
Eka-Sarili	...	...	Ngu-Mqolo-Wenamba.
Eka Maqoma	...	...	Ngu-Gusawe.
Eyama-Gqira	...	...	Ngu-Mhlahlo.
Eyom-Kósi	...	...	Ngum-Hobene-Gwatyu no-Sidyume
Eyaba-Kwetá	...	...	Ngum-Yeyezelo.
Eyaba-Fazi	...	...	Yi-Ngongobala nom-Rululu.
Eka-Rev. Tiyo Soga	...	...	Ngu Lizalise idinga Lakó.
Eka-Mr. Richard Kawa	...	...	Ngu-Umhlabane-Afrika Uyalila.
Eka-Rev. J. K. Bokwe	...	...	Ngu-Vuka Debora.
Eka-Rev. John Bennie	...	...	Ngu-Nkosi, Sihlangene.

Ndiyalushiya ke olunye urozo olwalukó ngemihla yangapámbili, nolusaya lufika ngokufika ngezimini; kuba iziganeko ezikúlu ziselutoto ezizayo.

ISAHLUKO XXVI.

INQUBELA PAMBILI.

Lento iyinqubela-pambili yesizwe, yinto epuma ngapakati kuso, aziyonto inokucela ngapandle. Nditsho ke ngoko ngombulelo ukufi ngaleminyaka isekulwini lufikile ukanyo pakati kwetu, lusiza nezizwe ezimhlophe, sekuko uluto olubonisayo ukuba inqubela-pambili ingene eluhlangeni.

Pambi kokuba ke siye kweze-Nqubela, umfundi uyakuke asivumele sizibuze imibuzwana ibe mibini-mitatu. Owokuqala ke umbuzo nangu:

SINGOBANINA?—Tina, bantu bamnyama bale-Afrika isezantsi, site kuleminyaka ikufuphi nje sazifumanela igama lokuba "Silusapo luka-Ntu." Uyabuza ke omnye uti: "Ngubanina u-Ntu?" Impendulo ithe ezintlanga zikule-Afrika isezantsi, noko zingadibeneyo ngentetho, zidibene kona ngeligama lokuba umntu ngumntu. Lonto ke yenza ukuba ingqondo zetu ziye ekutini, makube sasiluhlanga olunye apo sasipuma kona, sizokwahlukahluka apo, ku-Ntu."

Uyabuza ke kwakona omnye uti, "Xa u-Tixo wayesithi, Masenze umntu, wayetetha u-Ntu lowo na?" Impendulo ithe yayi, u-Ntu akanguye u-Adam; sizibiza ngo-Ntu nje, kungokuba ilelona gama sisuke sadibana ngalo, saza ke salenza oyena Koko-wo-Koko betu, tina Luhlanga lumnyama."

Kwelakwa-Zulu, nase-Swazini, nakwezinye intlanga ezitile ezimnyama, umntu omhlophe, um-Yurophu, akabizwa ngokuba "ungumntu," kungatethwa ngo-"mntu," sewusazi ukuba akutethwa ngaye um-Yurophu. Sithi, ma-Xosa, esifumane sabopha nom-Yurophu, safi "ungumntu naye." Leyo ke into ifana kanye nenkululeko yentliziyo yom-Xosa, into ehleli ilindele ukuba, nokuba ayisenanto yona ngokwayo, ixolile ukuba omnye azuze, ahlale ze yena.

Eligama ke lika-"Ntu" lingasinceda kakúlu síkē saliqhēla, kuba nasezizweni ezizezinye eligama lelona gama litē lasishwankatela kakuhle. Singapūma ngalo nakwi ncukaca yencukūncuku zobuhlanga, eziya zisidobelela zisixinzelelela ezantsi ngakumbi, sisezantsi kakade. Omnye umbuzo obalulekileyo emasizibuze wona ngulo.

SIVELA PINA? Impendulo yalombuzo masikē siyishiye ngokwanamhla, ngakumbi kuba sidwalaze kakúlu kuwo kwincwadi ezayo. Kodwa asiveli kōna e-Yuropu, noko sesiwaXhōme kangaka nje amehlo kōna, silindele usindiso lwetū e-Yuropu. Umntu yinto ezipūtūma ngokwayo yakuba ngumntu one-ngqondo; ixele bani? Ixele u-Mosisi, yena kutiwa "Wati akuba mkúlu, wamangala ukuba abizwe ngokuba ngunyana wentombi ka Faro."

Umbuzo wesitatu ngulo:

SINJANINA IBALA LETU?—Bati abanye siluhlanga oluntsundu. Inxenye iti siluhlanga olumnyama. Aba bati sintsundu banengqondo yokuba asifani nankomo, yona nto imnyama tsu. Aba bati simnyama, nabo bati asizizo nkomo ukuba kutiwa sintsundu. Okunene inkomo entsundu yesakuba ibambe ubugwangqa nobumnyama. Tina ke asimnyama ngokwenkomo okunene; sibambe ukukanya. Zikō zona intlanga ezimnyama e-Mantla e-Afrika namalunga e-Ntshonalanga. Ngoko ke xa sithi tina simnyama, singati ezontlanga zinjani zona? Ngoko ke mabaqabele aba bati "Siluhlanga Oluntsundu."

Umbuzo wesine emasizibuze nangu:

NGUBANINA U-KAFLE, (KAFFIR)? Eligama tafika nentlanga ezimhlope, zati singo Kafite sonke tina luhlanga luka "Ntu" Site ke nati ngobuntwana sayitatela pezulu lonto yokuba tina singo Kafile.

Eligama lithi: "Kafir," ligama lesi Arabu; ngelogama ama Arabu kutiwa ateta ukuti: "NQHOLA." Aye ke wona ayelisingisa kumntu wonke, omhlope nonjani; ongelilo ikolwa lompolofiti wawo u-Mohamete. Kekaloku aba-Putukezi batanda bona ukulambulela

ndawo kulusizi ukuti nabantsundu abafundisi bafike bangena kwakuyo.

Bate ke aba bagxotwa, bafika/benza umsebenzi omhle wemfundo ne Lizwi kwezodolopu bapanzele kuzo, njengoko ixelayo lemigcana/ingezantsi:—

IMBACU.

YIMBONGI YAKWA GOMPO.

“Ngokuba Unyana Womntu weza kufuna nokusindisa abalahlekileyo.”

Kwezinyanga zikufupi nje, zalomnyaka udluleyo, (1905) ndibe ndimi namadoda amabini angaba shumayeli kwi mvaba ngemvaba, sisalatisana ngandlukazi itile yenkonzo, sibonisana ngobuhle bayo ngapakati nangapandle. Ndide ndabuza ndisiti kwenziwa yintonina lento izindlu zenkonzo ezisezidolopini zinkulu, zintle, ngapezu koninzi kwezangapandle kanti ngapandle kulapo kuko abantu abakulu, izityebi, namanene? Undipendule kamsinya omnye wabo esiti: “Ezizindlu zilandele abaninizo.” Ndifune ukwazi ukuba ukutsho oko uteta ukutinina? Uq'ube wati: “Ezizindlu zakiwe ludodana lwase sikolweni, oluya lwagxotwa ngabafundisi emakaya ngenxa yezimilo zalo, lwaza ke lwab'acela apa ezidolopini; u-Tixo uyabonisa ukuba akawalahlanga Yena.” Ute akutsho lomfo ndeva ukuba lamazwi ake andigene nzulu (noko ndingatandanga kutsho) ndafumane ndati “Utsho, mfondini?” Ute yena, Ewe, nditsho. Site sisahlukana ndaye ndipetwe yingcingane yokuba kanene ngokwabafundisi, umfana owenze isono, makagxotwe kuyo yonke leminyango yakowabo, angabuliswa, kunga tetwa naye njalonjalo. Bayaty'utula ke apo, kuba umoni lowo akabi salifumana netuba lokugquka.

~~Lemigcana yeyokuzililela kwabo bagxotwa :~~

Sizimbacu siboneni	Xa sitshoyo asizingci
Bemi balomhlaba :	Tina balahleki,
Beseyele ezonweni	Indlebe asizivingci
Kwezi zalomhlaba.	Ngakubaluleki.
Abafundisi bobawo	Salandelwa ngu Mesiya
Basisunduzile	Ekumkeni kwetu,
Iramente engobawo	Akazanga wasishiya
Ibancedisile.	U-Mkululi wetu.
Izwi lo Msindisi lona	Kude kwakwesi situba
Silifundisiwe,	Sisanqakwa Nguye
Izibhalo zonke zona	Agnike igxalaba
Sikwazazisiwe.	Sakubiza kuye.
Asiseva ngakutyelwa	Yena wayeze kufuna
Kona ngokwanamhla,	Abo banjengati,
Ngokwetu sazibonela	Wafika wasiputuma
Wona lawo Mandla.	Wapalaz' igazi.
Eli namhla lifa letu	Ixa liso lompefumlo
Elingab'ub'iyu,	Uyalazi Yena,
Lishiywe ngobawo betu	Ngokò umsont' oq'umayo
Lelingagugiyu.	Akaucimi Yena.
Ezizindlu siyazakha,	Sizandazeleni ngoko
Ezidolopini	Mabandl' Omhlelaki,
Sibhedesh' u Tixo apa	Sibikeni futi ngoko,
Owase Zulwini.	Nani Bandlakazi.
Abashumayeli bazo	Singa singambon' u-Yesu
Ngabavela kuti,	Noko sizimfama,
Nengqingqwa zebandla lazo	Singa singanay' u-Yesu
Zipuma kwakuti.	Noko siziq'wala.

AMAPEPA ENDABA.—Isinala yase-Lovedale (Dikeni) ayishiyanga nto inokwenziwa ingayenziyo, ekuzameleni inqubela yabantu abantsundu ukususela kwase-kusekweni kwayo ngo-1841. Pakati kwezenzo eté yazenza zemfundo, kubekó namapépá endaba, ange-

Xmtetó yesi-Xósa. Umfundisi owafika nesishicilelo ngomnyaka we-1823 ngu-Rev. John Ross, M.A., ozele u-Blesi (Bryce) no-Richard, uyise ka-Brownlee J. ose-Tóleni ngoku.

Ipépá lokuqala elenziwa ngabafundisi, lipépá ekwafíwa li-"Kwézi," elaqalwa e-Gwali ngo 1845, laza lalekelwa "Zindaba." Ngeloxesha o-"a" besi-Xósa babese behluzwe balungiswa kwaNgaba bafundisi base-Rabe, bepétwe ngu REV. JOHN BENNIE, uyisemkulu wo-Mhloli wezikolo ose-Rini, (Inspector W. G. Bennie) ongazenziyo naye ukuyitánda intétó yesi-Xósa. Lendoda ngoku yenziwe u-Mongameli waba-Hloli bezikolo, ipátiswe nezikolo zonke zabantsundu.

Elipépá lalinentetó emnandi efundisayo; lihlala liba nemihlati eyakaya evela kwincutshe yesi-Xósa.

U-REV. TIYO SOGA.—Lomfundisi ngunyana wompákati omkúlu ka-Ngqika, no-Sandile unyana wake. U Soga lowo ngunyana ka-Jotelo, owafa ngemfazwe yama-Linde, U-Jotelo ngoka-Mtíka, ka-Konwana umJwara, owati ngaye u-Ntsikana, "Lomzi ka-Konwana siwubizile." Amakólwa ka-Ntsikana aya ku-Soga lo e-Tyume, ngomyolelo ka-Ntsikana, —u-Soga ufa selelixégo nje, ufele emahlatini ngo-Ncayecibi.

Afika ke lomakólwa atélela kubafundisi ababese Tyúme apo, kwintlanjana ekutiwa li-Gwali, eyabizwa ngo-Gwali ka-Togu. Babelapó o-Bhúlungeli, J. Brownlee wase-Gqubeni, no-Tshemese abadala, uyise ka-REV. JOHN AITKIN owaseka isikolo sika-Bacela e-Tunxe. kwimi-Ngcangatelo, Watándwa ke lonyana ka-Soga, wacelwa kuye, wafundiswa ngabafundisi. Uxresha lokuzalwa kuka-Tiyo liku-1829. Ufunde e-Lovedale, xa yona isisikolwana esiqalayo ukuvutwá; ude waya kuqulunqwa Pesheya, kwelama-Skótshi. Kutíwa yaba ngumhla omkúlu kuma-Skótshi, mhla lomfo ka-Soga wabekwa izandla Pesheya. Kuba emkumbula ubungqingqwa bobumnyama bakowabo, aye ezakuya kubulwa ngaye, yaluzukó olo kuwo, nento yokuzitétélela e-Tixweni.

Ufike lomfo kweli lizwe nge-Ngqaule (1856), wafika selexage intombi yelozwe, u-Miss Burnside (u-Nosantso); esiti makube ama-Skótshi acinga ukuba into-mbi zelilizwe azikulazi ixabiso lalomfundisi ziyicite ke ngoko lento intle ikuye. U-Kumkani, u-Sandile, wamnika u-Mgwali ukuba awuqale kona umsebenzi, wake, akuze kubekõ esisikolo sase-Mgwali ka-Ngqika. Uté elapo wacelwa ngu-Kumkani Omkulu, u-Sarili, ukuba aqale umsebenzi kuye e-Tútura. Ngeloxesha u-Sarili wayese-Qora kwa-Holela. Wenjenjeya umfundisi lowo, esabele ubizo, eshiya umsebenzi omkulu a wenzileyo e-Mgwali.

Wabhúhúela e-Tútura apõ ngomnyaka we-1871, xa aminyaka ima-42. Oqonda ke amadodana avela ezimfundweni ukuba noko wayese mncinane kangako. u-Tiyo lowo, wayeselenemizi yezikolo eliqela ayisekeleyo, —waguqula u-“Hambo Lomhambi” ngesi-Xõsa esingenagxa; wawuquba umsebenzi pakati kwenkosi zaké, nabantu bakowabo. Onyana baké bobane wabafundisa Pesheya, ebaxelela futi ukuba imfundo yabo veyase-Afrika. Okwenene kukulu okwenziwe ngalo madodana pakati kwéizizwe sawo; kukulu nakwenzayo nangoku, kukulu nesitembe ukuba asaza kukwenza, kwe, ngalo lonke ituba asekyo u-Xõsa, sitembe ukuba igama lika-Soga aliyi kuba sawa pantsi, ngezenzo ezihle.

Pakati kwamadoda akowetu atwéle ubunzima besizwe, anyamezele konke ukucukuzeka kwemfundo, njengoko oluluhlu lulandelayo luyakubonisa, ayikõ eké yatwála njengo, —

GWAYI TYAMZAT SHE.—Lo ngumfo wasema-Ngwevini, okanye ema-Rudulwini; ngumfo wase-Ncemera, kwimi-Dange ngokwe-Ziko lobukõsi. Uvelele e-Mdala, pakati kwe-Dike ne-Bofolo. Ngomnye wabafundi base-Lovedale, ngexa lamzuzu, isekõ kanobom imfundo, ise nezibhaxa zayo. Uté akugqiba ukuyibutá lomfundo, waké wamana efundisa njenge-titshala kweli lizwe lakowabo. Akuba ebekiwe izandla nje-ngomfundisi ngo-1873, unyukele kwelipézulu e-

Kimbili, ngemihla yayo yamzuzu, wavulela i-Nkosi yaké izidiliya, apó bekulubobo nohlololwane, ngenkualo enkulu nokuzincama. Kamva unyukele e-Transvali, kwelama-Awuwa, apó afike wayihlwâyela imbewu yo-Xolo, entlango, ilizwe kusesemnyameni, abe omhlopé umntu engafuni kuya nto ngomfundisi ontsundu, oze kona izicaka. Kutíwa wawenza lomsebenzi we-Nkosi yaké ebopé ibánti yindlala, engenamhlobo. Zipézu kwaké izitúkutézi nentlungu Namhlanje kwe-loze waliqandulayo, abafundisi abahlanu abaneli, ngenxa yobubanzi bomsebenzi e-Zoutpansberg. Ide i-Nkosi yaké yatánda ukumpúmza, ngo-1896. Washiya amadodana afunde kunene, kunye neTombi ezikwanjalo. Umninawa waké, u-PETER, ose-Mnqhesha, yenye yamadoda akónze u-Rulumente nezizwe ngobuTishala, ede yadla umhlala-pantsi (Pension).

Intsapó ka-P. Tyamzashe lowo izibalule kunene yonke ezifundweni, e-Lovedale; eka-Gwayi lo intsapo incedwe kwanguye, kuba uyise uyishiye ingekabi bantu. U-Tyamzashe yinto ka-Mejana ka-Oya.

Kwase-Dikeni apó kubekó ipépá lesi-Xósa ekutíwa "Sisi-Gidimi sama-Xósa," kuba eliya le-"Ndaba" lalingasekó nalo. Elipépá liqalwe xa umzi uqalayo ukutánda ukufunda, usavibuka into esesishicilelweni; pákatí kwabasebenzi balo elipépá kubekó iyolisa elikúlu, umpakati ongu—

WM. WELLINGTON GQOBA.—U-Mr. Gqoba lo, u-Mbába elinye igama, ngumfo wasema-Cireni, licaluza elikúlu, kwizinto nakwintétó yesi-Xósa, ogxa baké ingaba ngu-Mr. Wm. Kobe wase-Pirie, umzukulwana ka-Ntsikana, no-Rev. T. Soga. Uzalelwe kwa-Gaga ngo-1840. Imfundo yaké ibingatyalanga iye pí; kodwa ngalontwana ebenayo, isekwe pézu kwengqondo enzulu yemvelo, nokutánda isizwe, wazenzela igama pákatí kwamadoda afundileyo. Amava aké amnika izifundo ezingazuzwanga ngabanye. Wafundela ukukánda inqwelo e-Dikeni, watí akufeza, wazenzela ishishini laké e-Qonce. Uté wakónza ka-

kǎlu umzi wakowabo ngobutitshala, kwindawo ngendawo, nangeminye imisetyenzana yamandla neyezandla, kuba umsebenzi ubengawukéti. Uben-gumbhali omkǎlu wepépá lesi-“Gidimi,” apó iziqazolo zaké nanamhlanje zisatsala ingqondo. E-Kimbjli waké wakónza u-Rulumente. Lifike ixesha laké lokugoduka ese-Dikeni apó kowabo, xa ahambela futi ama-Rabe ase-Tyume kwa-Nomadolo, kukó injongo yokuba abekwe izandla abe ngumfundisi wayo.

Ubhúbe ngo 1888, xa ayindodana ekwiminyaka ema-48, eshiye unyana omnye, nentombi ezimbini ezikwimizi emihle ema-Xóseni. U-Gqoba ngunyana ka-Peyi, lowa wapútúma inkomo emdaka ka-Ntsikana ku-Nxele.

Pámbi ko-Mr. Gqoba lowo apó kwelopépá lesi-“Gidimi” sase-Dikeni, kwakukó enye indodana encinane, eyaba yintsika ebalaseleyo kwizinto ze-Nqubela Pámbili yeli lizwe, kwade kwapátélela ezintlangeni. Igama lendodana leyo ngu-

JOHN T. JABAVU.—Lo ngumfo wase-Nxukwebe ngokubela nangemfundo yokuqala; ngowakwa-Jili ngo-kobuzwe. Ilanga ulibone ngo-1859. Upúme emfutwéni e-Nxukwebe, waké waya kufundisa njenge-titshala; uté esekufundiseni kwa-Somaseti, waqonda ukuba akakazi nto, waza ke ngoko wazimisela ukufunda ukwandisa obo buncinanana. Okwenene waya e-Lovedale wafundiswa ngapándle kwesikolo, ezama uviwo lwe-Matric, awade walupumelela; kwangaloxesha wayencedisa epépéni elo selikankanyiwe, lesi-“Gidimi,” e-Eyona nto wayeyi-bizelwe ngo-1881.

Kuté kupí ngo-1884, lapéla ixesha awayelicelelwe e-Sigidimini, waza ke waya e-Qonce, xa iminyaka ima-25. Uti wayesiya kufuna ukufundiswa ubuqwetá; koko u-Inise umtyálele ukuba aqale ipépá, esiti bom-xhása yena, makangaxháli. Ngalomihla iqela lama-Bhúlu le-Bondi, umzi ongama-Ngesi lalingawumisanga kamnandi, aza ke ama-Ngesi azama ukusondeza ngakawo ivoti yontsundu, eyayinesigxeko sokuba yi-

~~"Voti ye bfulankete," kuba oko kwakusa vota neqaba xa linempahla eyaneleyo. Akuba u-Mr. Jabavu eliqalile okunene ipépá elo, alixhase kunene amanene lawo amhlopé, ezama imvisiswano yontsundu ne-Ngesi ekuciseni ama-Bhulu. Igama lalo kutfwe zi-"Mvo Zabantsundu bo-Mzantsi we-Afrika."~~ Lilo eli lisaqhubayo nanamhla e-Qonce, nakuba ngoku selikwezinye izimeko ezingezizo ezo zamhla mnene. U-Mhleli lo wazisebenza naye ngokwaké ngokuzigcina esimilweni esihle esemncinane. Kwatf kwizinto zombuso wase-mlungwini wasisiTshatsheli nenkokeli, nakuba ubukálipa engabunikwanga,—watf ngeso sikwasilima wazuza intshaba kanobom, ezambetá wasisigogo, akabi nakó ukumelana nazo nasezintlanganisweni. Unonyana abalinani, abafundisiweyo nabo kwanjengaye, kodwa omkúlu u-Mr. D. D. T. Jabavu, B.A. (Lond.) yena waya kufundiswa Pésheya; nguye lo waqalayo ukufundisa kule-Koleji ise-Fort Hare yabantsundu, eyasungulwa ngomnyaka we-1916.

U-Mhleli lowo ulishiye eli ngomnyaka we-1921, xa aminyakana ima-62.

Omnye umlungisi wesizwe ngelixesha sinalo, nokhúle wada wavela ngamagxa kwabangapámbi kwaké, nabakóyo, upúme e-Ncemera (Peelton), kwisikolo somfundisi u-Bálití (Rev. R. Birt). Lowo ke ngu!—

REV. DR. W. B. RUBUSANA.—Ilanga lomfundisi walibona kwizwe lakwa-Somaseti, e-Mmandi, emva ko-Nongqause, masiti ngo-1858. Imfundo yokuqala uyifumene e-Peelton, ngo-1874, apó ikowabo belise likóna kwimi-Dange, pántsi ko Bálití lowo, utándwe kakúlu ngumfundisi lowo, esicinga ukuba wabona ukuba umntána lo mhle; wamtábatéla kuye, wade wamsa e-Dikeni emfundweni, wabuya ngokuba witi-tshala apó kowabo, wabekwa nezandla, wancedisa ebufundisini. Incwadana yase-Lovedale, eyi—"Past and Present" itétá kákúlu ngaye lomfundisi.

~~Ekufeni kuka Bálití ngo-1892, ushiye yena endaweni yaké, esiti ngunyana amzeleyo. Kutiwa usingise e-~~

*Ukhusuka
kwanakhi e-
waba*
octo

~~Bandloni lake esiti, ukuba liyamamkela lonyana wake, uyakuxola kukuba anchwatyelwe kweli lizwe, e-Nc-
mera apo; kodwa ukuba alimamkeli, uyakugoduka aye
kunchwatyelwa Pesheya kwelakowabo. I Bandla ku-
tiwa latembisa ukuba liyakumamkela; ukuze ke u-
Baliti anchwatyelwe e-Ncmera. Kodwa kulusizi
ukuti i-Bandla elo ladungwadungwa zinchuka, alabi
wakuma ezwini lalo. Ukuze ke abangumfundisi wase-
Monti. Ngo-1905 i-Komiti yabaguquli bezi-Bháló
Ezingcwele, yasusa yena ukuya kongamela ushicilelo
lwe-Bâyibile yesi-Xósa Pésheya. Ekubuyeni kwaké
apó, kwisi-túba esikufupi nomnyaka, ubuye engu-
Gqira Wentó zobu-Chúle (Dr. of Philosophy); kanti
ke lomjila uwutiwe jize yi-Koleji eTle yase-Melika,
eyi-“McKinley Memorial University,” enamagunya
okukwenza oko, kwabo ibaqondileyo. Ubuye kanjalo
epété incwadi enkulu edumileyo, u-“Zem’inkomo,
Magwalandini,” ayishicilele kwelózwe, pézu kwezinye
incwadi abemana eziguqulela esi-Xóseni. Ngo-1910
úbe li-Lungu le Palamente, ye-Zwana lase-Koloni
(Member of Provincial Council), emele elaba-Témbu,
wangumntu omnyama wokuqala ukuba kwelo wonga.
Asingeziti nqa iziganeko zomfundisi lo kulencwa-
dana, iziganeko zenqubela yokwenene, makwanele
oko sekumana ukuvakala ngaye kwezinye izahlukó.~~

U-Kumkani welabe-Sutu, u-Letsea II., wade waké
wammema ukuba aké aye kuye ambane; kudala esiva
ngaye nangokuDétélela kwaké abe-Sutú Pésheya.

Biing

U-Gqira lo ngunyana ka-Rubusana, into ka-
Mbonjana, um-Cira, baliqela kuyise, yena unonyana
omnye, nentombi ezilinani ezendele kwimizi efanele-
kileyo ema-Xóseni. Igama laké ngu-Mpilo,—u-Nopá-
nyaza lo ligama lomlungu (u-Gilbert) awayekónze
kuye u-Rubusana uyise, e-Mfe, lasuke ladumela yena.

Igama laké, kwanje ngo-Mr. Jabavu, walenza lihle
ngokuzitóba nokuzipátá kakuhle kwaseCuncinaneni,
nangenkutálo emsebenzini waké.

Enve intsika entle, eyomelelevo, yelizizwe, nede
yaya yavela nangapáya kwelwandle, ngumfundisi

A! Mbodla!



U-MHLEKAZI U-MHALA NDLAMBE.

owaye ngowase-Wesile, koko ufe ngo-1916 selekude lé nelohlelo. Igama ngu / —

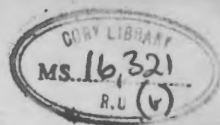
REV. J. M. DWANE.—Mhlaumbi ema-Xōseni ngeli-xesha, okanye kuleminyaka, asikafumani ndoda icoleke ekuzoyiseni, nasekukwazini ukuzibamba eminqwenweni yamawonga njengaye u-James Matá Dwane lo. Naye ukwa litóle elikfulele pántsi komfundisi omhlopé, u-Lampulo (Rev. Lamplough) wase-Wesile, ~~Ufundiswe~~ nguye kwisikolo sase-Nxukwébe, ~~oko imfundo ibiseko~~, wade wapúmelela wangumfundisi: ube ngomnye wamadoda antsundu ambalwa atēmbekileyo kwelohlelo, ade ke ngoko wanikwa ukongamela amabandla (Superintendent), ~~isiganga esinqabileyo eso ukuba sinikwe umfundisi antsundu.~~ Kuté kufupí ngo-1895 wacinga ngokuya Pēsheya, ukuya kucela izandla, ukuba kwakíwe isikolo sokufundisa amadodana antsundu umsebenzi wezandla, eba-Tenjini, e-Ndwana. Ewelile ukuya e-Ngilane, kutiwa ubuye nayo imali; apó into ize kuhla kona kube sekubizweni kwayo imali leyo, ngabo ngameli be-Bandla elo, ~~lingabizelwa kwenza lomsebenzi yayicelwe wona~~, Woyisakála vilendawo, walishiva ibandla elo, waya kwelase-TIYOPIYA. Obo ke yayibutbutvalikana obabuse buqaliwe e-Transvaal ngu-Rev. M. M. Mokone, ngo-1894, babizwa ngeologama. Uté efika apó ngo-1896, wabe egqitfswa esenziwa umtūnywa wokuya kubandakanya elo Bandla ne-A. M. E. (African Methodist Episcopal), e-Merika, ~~lute noko lumboxo utuli lwamakowabo ase Wesile,~~ ukumtintela, nokwenza ukuba aze angamkeleki kwelozwe; watyudisa yena, kuba ubengumfo ohlaba ngempondo zombini. Ufike e-Melika watátelwa pēzulu kakulu, wade wenziwa u-Mveleli (Vicar Bishop) wamaBandla elohlelo akweli lizwe.

Ukususela kulomnyaka wawela ngawo ka-1896, yaba yingqushu ngoku indlela eya e-Melika, amadodana elilizwe esiya kufuna imfundo, ~~angayinikwayo kweli~~, kwelozwe; aze afumana inkutazo engencinane kwelozwe. Kukó abati akayishiyanga imali kuma-

Wesile; kodwa incwadi ka-Rev. Lamplough eyayisiya kwi-Atshibishopu itf wayishiya. Ube namaxesha atfle u-Mr. Dwane ewela ukuya e-Merika, Ude waké wawela nomfundisi omkúlu we-A. M. E., u-Bishop H. M. Turner ukuza kweli, wabeka iqela labafundisi izandla, ukuze ke no-Mr. Dwane amenze i-Bishopu, Kutíwa esi senzo sacáswa kakúlu e-Merika; kodwa incwadi ka-Bishop Turner ití; "Ngu-Bishop Gaines yedwa ondicásileyo ngesisenzo; indlu ye-Bishopu yandibulela nesininzi se Kerike."

Ngelixesha ke u-Mr. Dwane kwakuxa ujonge kuye wonke umzi omnyama, ungamjonge ngamsindo, ngapánde kwabo watí wemka neramente zabo. Kodwa kwalile kanye kweso sitúba, ngo-1819 wotúsua umzi kukuva ukuba upúmíle e-Merika nanko eye kuzinxulumanisa ne-Tshetshi. ~~Yaqala apo into eninzi yabalandeli bake yampafala. Waye yena esiti: "Ndabona ukuba xa sifuna i-Tyalika sifanelwe kukuyicela e-Tyalikeni." Watsho eyingqwaqwa i-Merika ngeliti: "Yati kanti ibubukatshakatshana obungeze bunike mntu nto iyinto, kuba nayo ite kanti isajonge izinto kwase Tyalikeni."~~

I-Bishopu zase-Tshetshi, zatsho futí ukutí: "Lentshukumo ivela ku Tixo;" zaza ke zamamkela, ~~zinenjongo yakuba uyakuza nabantu e-Tshetshi,~~ zenza iminqopiso eqata; zadala isebe lobuTyalike elabizwa ngokuba "Ngu-Mzi wase Tiyopiya." Waza yena wenziwa um-Veleli (Provincial) wawo. Azibanga ncinane pezu kwake inkatazo zokusekwa kwalo-Mzi, sekuko nonkwininkwini wezikalazo zokuba i-Bishopu aziyibambanga iminqopiso. Kubeko ke ngoko elinye iqela elipumayo kuye, elipetwe li xáta lake, isiteti esikulu, u-Rev. J. Gqamana. Kwaze ngo 1915,—emva kweminyaka eli 15 elindele ukungcwaliswa kwe Bishopu yelo hlelo, ababezenzile zonke izinto ebezifuneka,—i-Sinodi yase Tshetshi yenza esi sigqibo: "Akunako ukungcwaliswa i-Bishopu yase Tiyopiya, eyahlukilevo kweyase Tshetshi." ~~Le-nteto iwa emva kokuba u-Rev. Dwane lowo wavumayo~~



~~ukuzitoba abe ngum-Dikoni, ade wabupumelela nobu Priste, iziganga ekwakutiwe, ongaba yi Bishopu yase Tiyopiya angake apumelele zona. Ite yakungxwabaza impi yase Tiyopiya yilento, wayizolisa u-Provincial ngezwi lake elifuti eliti: "Yitini tu, nina bantu bakowetu, ezizinto anikazazi."~~ U-Dwane yinkosana yakwa-Ntinde; uzalwa ngu-Mcebula ka-Tshatshu ka-Ntinde. Ubhubhe ngo-1916 e-Rini, xa akuma-68 iminyaka; ushiya onyana abatatu. Umsebenzi waké wushiyá nom-Priste u-Rev. Wm. Gcule, obesoloko ekunye naye kuwo onke amahlāndinyuka alomsebenzi.

Lamadoda ke ayenze lemisebenzi ebunzimeni obukulu, kuba ayenzela isizwe esicitakeleyo, esizimfama ezizele luzindlo, nalucuku, nomona, ekuti kuyo yonke into eyenziwayo, kuhlale kuko ilizwana elimdakana elitf: "U-Nantsi lo utengisa ngati."

Elinye ixhata lesizwe kule-Koloni, kwade kwesa nakwamanye amazwe, ngumfo olulame kunene wakwa-Radebe,

U-REV. P. J. MZIMBA.—Lo ngunyana ka-Ntshane Mzimba, ikolwa lase-Xesi e-Mkubiso, elabuye lenika apó ebuncinaneni bomfundisi lo, laya kuba ngummi wase-Dikeni e-Sheshegu. Umfundisi lo uyifumene e-Dikeni apó kwa imfundo yaké yokuqala. Uké wangena elucingweni lwendaba, wafunda nokushicilela. Igama laké ngu-Mpambani Jeremiah. Injongo yaké ibe sekubeni afundele ubufundisi. Waye ke enekolwane laké kwezozifundo zobufundisi, elingu-Rev. E. Makiwane, abade bapumelela kunye emva kokunyinatwa okukulu e-Dikeni, kuba oko ubufundisi babungeyiyo "indlwan' iyaneta." I-Bandla lase-Lovedale labiza yena, ngo-1875, ukumka kuka-Lose; waza uqabane waké wabizwa lelase-Tyume, e-Macfarlan, kwakamsinya emva koko—bamelana kufupf bawaká umsebenzi ngobunye. Baba ngabafundisi bokuqala base-Free Church, oko umfundisi esoyikeka.

Ngokwempilo yomzimba umfundisi lo ubenganco-meki nganto, ekátázwa sisisu, nesifuba singomelele. Ngelinye ixesha kutiwa waké watiwa nqampu yinto ekwatiwa litumba, kwananyekwa imiqa ngabelungu, suke kwakokukóna umntu agcumayo; ade um-Xósa otile, ekungaba ngabom ingenguye umkókeli waké, u-Mavuso Kala, wati "Zinto yinyam' amakwenkwe." Watsho walinga, kanti okunene umfundisi uyakuncedakala. Kutiva kanjalo ubesiti akoyiswa ngengxoxo entlanganisweni, imhlale lonto, ade abe nesinqhala.

Ngomnyaka we-1893 wenziwa umtúnywa we-Fritshatshi yeli lizwe, kwi-Jubili yalo-Mvaba e-Skotilani; upátiswe nomcimbi wokuqokelela imali yokwaká indlu, kuba ibandla laké lalise Jande ngohlobo lokuba ibencinane londlukazi yake e-Dikeni. Okunene ubuye nayo imali eyaneleyo; kodwa kuze kuhla isiqipú ngo-1897, pákatí kwaké nabafundisi abamhlopé, malunga nokwakiwa kwendlu leyo. Uté xa axela izizatú zokupúma kwaké, ezilishumi linesitóba, kwaqondakala ukuba ubesele vutélwe pákatí.

Uliqúbe ngamandlakazi amakúlu eli- "Bandla lo Pámo;" koko abantu balijika bati, "Yityalike ka-Mzimba," Zlonke elikwi-Afrika ese-Zantsi walihambahamba eseka ama-Bandla. Uweze neqela lamakwé-nkwe elobandla, kunye nonvana waké, ukuya kuwafundisa e-Merika, naye eno-Rev. R. Damane, waké watétá pámbi ko-President Roosevelt, ngo-1901, wase U.S.A.

Malunga nezinto zemali zase Fritshatshi ekupúmeni kwaké, waké waya kutétá kwi-Nkundla Epákamileyo e-Kapa.

Ube nabafundisi abaliqela ababeke izandla, abamfundo ibhádílileyo. Ulishiye eli lizwe ngo-1911; uvukwe sisisu esentlanganisweni e-Natala, wagoduka kungasekukó, Wabúbéla kumzi waké e-Ntabeni e-Dikeni. Ibe yinkungu nelanga emncwábeni, namhla kwabekwa ilitye lesikúmbuzo. Ushiye onyana nentombi, Umsebenzi waké wonganyelwe ngu-Rev. Jonathan S. Mazwi, nonyana waké u-Livingstone,

—nomhlokokazi waké intombi ka-Booy Kwátsha. Bekuxa akuma-64 eminyaka ubudala.

Enye indoda ekónze kunene isizwe sayo, yasikónza kunye nokukónza kwayo u-Rulumente, yazenzela igama esizweni, ngapandle kwemfundo, yapála pambili ngezenzo zayo, ngu-

ey CAPTAIN VELDTMAN.—Lendedebe sitétá ngayo ngumfo wasema-Zizini, kwa-Dlamini; ngunyana ka-Bikitsha, ka-Mabidlili. U-Zizi besité kwesinye isahluko uzalana no-Xosa ngoyise. U-Captain lo yenye yalama-Mfengu aké adlula aya kuba se-Tsitsikama. Apó isizwe size kumnakana kona, kusebupoliseni e-Debelika-Mdodana. Uté ngenkutálo nangokuzitóba ku-Rulumente waya eqúbela pambili. Kuté ngo-1865, emva kwe-Ngqaule, ngexesha u-Sarili awayegxotélwe pésha ko-Mbashe, u-Rulumente utánde ukuba eliya li-Pesheya kwe-Nciba alizalise ngama-Mfengu, ngasentla kwendlela le iya e-Mtátá. Abe namatidala ama-Mfengu ukuya kwelozwe, ecinga ukuti u-Rili usawabambele inqala ngendlela awemka ngayo ku-Hintsa. Pofu ayexinene kakúlu e-Dikeni nase-Nqúshwa. Uhle enyuka u-Captain ezama umzi ukuba uwele, ebonisa ukungábi nasiseko kolo loyiko, wada wayoyisa impi eninzi,—ukuze ke kubekó le Fingoland. U-Captain yena uye wamisa e-Zazulwana ngase-Gcuwa. Ube likólwane elinge lincinane lika-Bulayi (Captain Matthew Blyth), imátyi elukúni kunene yama-Mfengu, eyayise-Sixonxweni e-Nqúmakwe, pambi kokuba atótyelwe e-Ntlambe ekubeni yi-Mantyi Eyongamileyo.

U-Captain lo yindoda yokuqala eyaya e-Ngilane, yafika yabambana ngezandla no-Kumkanikazi u-Viktoriya, ekutiwa inkosazana leyo yatábatá um-Qulu (i-Bayibile) xa yayitétá naye isiti, “Obu bukumkani base-Britani busekwe pézu kwawó lom-Qulu.” Wayehamba nonyana waké, u-Charles, nomyeni wentombi yaké, u-Mr. Theo. Ndwandwa.

Ukuqalwa kokuyilwa kwe-Bhúnga Elikúlu la-Pesheya kwe-Nciba elalizindlwe kunene, akapámanga

opungulelweni labacebisi; watyatyekwa naye ngamagama amdaka, kuba lalingafunwa.

Ute ngoku ukuqoshelisa waseka ngo-1907, isiKumbuzo saba-Mbolesitile ngaso, yena wayezama ukwaka ngaso ubuzwe bama-Mfengu, koko izinto zasemlungwini ziyampamba noziqelileyo.

Ulishiye eli ngo-1909, engapēzu kwama-shumi osibozo eminyaka ubudala; kuba ngopūmo lwama-Mfengu wayeyi-inkwenkwana; ushiye onyana nentombi, nempembelelo ezinkulu zobu-Mfengu esizweni. Ubeli kōlwa lawakudala e-Wesile. Unyana wakē u-Tshali umayaleze kakūlu esizweni.

J. K. BOKWE.—Pāya ešinaleni e-Lovedale kwa kwimihla yanzuzu, ubungati uyile, ufike ubone ntwana imnyamana ibala, uze pōfu ungabi nasigqibo ngokobu-Xosa; ubungafika ke intwana leyo yonwabanwabile, ipungupunguza, incumancuma, ikūtele, ibaleka xa ihamba pandle. Landela ke wena ude uyibone isiya kungena e-Ofisini ka-Somgxada. Uqale wotūke wakuyibona lentwana ihleli ibhāla, kwezipāmbili itafile; ibala zimali, kwaye kunjalonje uza kubuzwa yiyo imvelapi. Mfutshane kanobom umfo lo, akana-siqu; kodwa lirarasholo ngendevu, —litēmba lalomzi elo, —ngulo John Knox Bokwe lowo!

Ngokuzalwa uvelele kwalapā e-Dikeni, nyaka ngefomu, 1855. Uyise ngu-Jacob Colwepi Bokwe, owakē wafunda, wadē naye wafundisa apā e-Lovedale. Ubolekwe apō e-Lovedale ngu-Rulumente ukuba aye kuba likumsha lemantyi, ukuqalwa kwe ofisi yase Dikeni; utē kanjalo wancedisa ukuhlabela kwityalike yama-Ngesi, ukuqalwa kwayo e-Alice.

Lomfo watandwa ngu-Dr. Stewart eseyinkwenkwana, wabona ukuba lentwana ingalunga ekutūnyweni. Ayanela kuba ngumtūnywa, yafundiswa ukugcina imali, nencwadi. Umfo osandla sikē sayimbunguzulu ekubhāleni, wade wanqwenelwa kwindawo ngendawo, koko engasavumi ukwahlukana noyise u-Somgxada. Kutlwa i-Ruluneli, u-Sir Bartle Frere, yakē yamnqwemela kakūlu nayo ngo-1878.

Kuté kupi, yaqandusela into ayiyo ngendalo,—ubum-bongi nobu mvumi. Unencwadi azibhalileyo ze-“Ngoma,” neze-Mbali, kwane-“Ndoda Yamadoda.” Uké wangumpati we-Posi nocingo e-Lovedale kwan-go-1874 kude kube ngu-1898.

Kuté ngomnyaka we-1898 yafika into eyamxobululayo e-Lovedale, nakuba yayingenguwo umnqweno ka-Dr. Stewart,—wacelwa ngu-Mr. J. T. Jabavu ukuba aye kuba yiKomponi naye kwi-“Mvo;” bati abanye u-Mr. Jabavu lowo wotuswa kukuqalwa kwelinye ipépa e-Monti, waze watanda ukuzimanya nendoda engum-Xosa, ukuhlanganisa ubuzwe. U-Mr. Bokwe elicebo ulitabaté njengo-“Bizo” lomsebenzi wesizwe; koko akabanga natuba lipi kulo. Epumile apo ungene ebuVangelini bemvaba yakowabo e-Fritshatshi,—e-Ndenxa (Ugie). Kwakamsinya wenziwa umfundisi apo e-Griqualand East; olona lubizo wayelucishe esengumntwana. Unonyana abaqeqesheke kunene nentombi. Ngoku ungumfo omde kunene kwimicimbi yesi-Kumbuzo sika-Ntsikana. Ebu-Tempileni uyenye yeNtsika, nomseki wabo kwelasema-Xoseni. Ngokuvela uvelele e-Dikeni, apo inzala eninzi yakowabo ikona.

Ngo-1892 uké wawela ukuya kubona i-Pesheya. Ngo-1916 wenziwe um-Bali wom-Buto we-Mfundi ne-Titshala ezingama-Kristu. Wasweleka ngowe-1922, xa aminyaka ima-67 ubudala.

IZWI LABANTU.—Eli ligama lepépa lendaba elaqalwa ngo-1897, latshona ngo-1909. Ité inqubela-pambili yakunwenwezela pakati kwesizwe; kwaqala kwabakala ukuba umzi awaneli lipépa elinye; nakuba ndilusizi ukufi inxaso yona yepépa elo linye ibe yembi kakulu, ebonisa ingqeqesho empasalala kubantu abafundileyo. Uté ke lomzi unolunye uluvo wayila i-Komponi etile yepépa. Kekaloku kwanje ngakwi-“Mvo,” i-Komponi leyo ibe nabashukumisi abangabantu abamhlopé, baye bejonge ezizezabo izinto zombuso. Yakuba yonke into iyiliwe, kucelwe u-CHIEF N. C. UMHALA ukuba abe nguMhleli walo.

U-Chief Umhala lowo ngunyana wom-Hlekazi u-Mbodla ka-Ndlambe, owatunyelwa emfundweni kunye nezinye inkosana emva ko-Nongqause; yena ke ude waya kufika nase-Canterbury e-Ngilane; wanemfundo eté tyi ke ngoko. Inkosi le ekuhleleni ipépá incediswe ngu-Mr. GEO. TYAMZASHE, owayeké wancedisa kwi-"Mvo." Lendodana ngoku ilikúmsha kwi-Ofisi yamatyala e-Qonce; nangemfundo ijubile. Ayibanga natúba lingakanani inkosi epépéni, ihle yalishiya, ukuze kekaloku libe no-

MR. A. K. SOGA.—Lo ngunyana opákati womfundisi u-Tiyo Soga nom-Skótshikazi, intombi ka-Burnside. Imfundo wayizuzwa kwelo lakulonina, waye nolwimi ilolona akáulezayo ngalo, ngapézu kolwakowabo. Uké wati cu ebugqweténi, wabamba nasekubeni yimantyi encedisayo ku-Cofimvaba eba-Tenjini. Uté elapó wenza isigwebo esiqatá kumntu omhlopé ekutiwa waténgisela umntu omnyama utywala besilungu, kwaye oko kungavumelekile kwelozwe. Ité lento yenza ukutétá okuzungulezayo kwizipátá-mandla, ade ke ngoko wasis/hiya eso sihlalo, wangumkängeleli wabantu imisebenzi okwetútyana (Labour Agent) e-Mvane. Ucelwe xa alapó ukucelelwa epépéni eli le-"Zwi." Asizimisele kuncoma noko kulencwadana,—kodwa sinokutsho kóna ukutí, wati kanti uza kowona msebenzi waké. Lominyaka ilishumi ayenze epépéni, ayibanga yiminyaka yemfeketó; ibe yiminyaka evule amehlo esizweni. Ngenxa yokungabi nakumbi kwentliziyo yaké, ube sisisulu sentlobo ngentlobo zama-tshivela,—waye umfo ekúlulekile ukupá. Imfundo yaké yeye-Afrika kanye njengomnqweno kayise. Ungu-Sokadala,—yi "Ngqombo-yo-Nosantso."

OLUNYE UHLOHLO.—Ewe, singapélelwa lixesha siké salinga ukuwacólacóla ngamanye amadoda akowetú ancedisileyo nasancedisisayo ebunzimeni obukúlu ukuliqúbela pámbili eli lizwe. Xa sesiká-nkanya o-REV. ISAAC MOTAUNG, ikálipá lom-Sutú, owade wakálipá pákati kwamaroti asema-Xóseni,

walinga amapépá endaba, wenza incwadana, wade wafa engumfundisi. Into zo-RADEBE o-MARK, kwa Zulu, umfundi wase-Lovedale, owafika kowabo wazama ishishini wazama "IPEPA LOHLANGA" kunye nabanye, ipépá elavalwa zizipátá mandla ngomona, ngenxa yokuba lipákamisa isizwe, kwaye uhlanga lufunwa lungapakamanga. U-JOHN L. DUBE (u-Mafukuzela), umfo ofumene imfundo e-Melika, waseka isikolo esikúlu, e-Ohlange e-Natala, epèté nepépá lendaba i-"Langa," engumfundi we-"Ndaba zo Xolo." Into zo-KAMBULA, DAMBUZA, nezo MZAMO, into ezafunda e-Lovedale ngenihla yapámbili, zafika kwa-Zulu zazizitáti,—zakanyisa, zangamakóncu okudibanisa abakwa-Xosa nabakwa-Zulu. Ekuté kule imihla kwangenelela into zo-MANGENA nezo-SEME, into ezifunde uMtétó Pésheya; nezo-MSIMANGA, amadodana azama ukukónza lonke uhlanga oluntsundu ngapáindle kocalulo lobuzwe. Into zo POSWAYO, zo-MONTSIOA, kuba-Tshwana; la ngamatémba, asafika akukabikó nto yaziwayo ngawo, kusaqashwe izitó kupéla. E-~~Lasuta~~ sinamagama avakalayo: o-CRANMER SEBETA, amadoda enqabela nafundisileyo kakúlu intsapó yawo; o-Mr. MOBILLE, abafu abakónze isizwe kwafuti-nafuti; SIMON PHAMOTSE, oké wapáta ipépá ekutíwa yi—"Nkwenkwezi," ode waké waseziNkatázweni zokugxotwá kwelakowabo, ngokubuzela isizwe sakowabo; i-Into zo-MOLAPO, zo MAKGOTHE, imfundi ezitémbisayo. Singapélélwa lixesha, zihlobo zam, sidakasa kwelaba-Tshwana, kubafo baka-MOLEMA, amatánda-mfundo azinkosi zesizwe, o-SOL. T. PLATYI, okwa nguMhleli wepépá, i-"Tsala," nowaye kwa ngumtúnywa Pésheya, ngexesha "Lokwahlulwa Komhlaba," ngo 1914.

Alikubakó ixesha lokutétá ngabafo baka-MGUDLWA, inkosi zaba-Tembu e-Ngojini, ezikútátéle kuzo ukusikókela isizwe ngokanyo; nMjengomfo ka-SIGCAU, u-MARELANE, inkosi enkulu yama-Mpondo, efunde e-Dikeni, yapúma yaseka isikolo esikúlu sakwa-Faku, kunye nabafundisi bayo; nMjengomfo ka-NGANGE-

LIZWE, u-DALINDYEBO u-Kumkani waba- Tembú, umfo olikáya kwimpanza ezifundileyo zingenandawo.

Esi sahluko masisivale, sibashiye singatétánga abanye, kwa nenzala ezité zazilahlela emsebenzini, ukuze le Afrika ibe netyuwa, ezinje ngo- MAZWI, MSIKINYA, MASIZA, SIHLALI, MPINDA, MAKIWANE, TYAMZASHE, KOBE, MVAMBO, GEZANI, SIVETSHE, FALATI, VIMBE, KAKAZA, GASA, MAKGATHO, MAKEPE, MAPIKELA, KUNENE, WAUCHOPE (Dyoba), MQOBOLI, NDWANYA, KOTI, no WILLIAM KOYI, owaya kufela ezintlangeni e-Nyasa, ehambisa uká-nyo nenqubela pámbili.

Umfundi angaké atánde ukuqonda ukuba kodwa kulamagama abhálíweyo, líkó na kodwa igama elinye, eliké lavelisa into entsha ebingekabiko ()?

Ukányo noko luseclutsha, lombuzo ngati ungaba ukáulezile, kodwa ke “ masingayitétéli emsini hleze imkisele.”

“ Vukani, kusile, magwalandini!

Nibantu banin' aba, banj' inkani zabo?

Ndiyakuhlala ndinani pina, ndingumntu nje,

Ndingumntu nj' int' ehlal' ihlal' ihambéle?

Ndingumntu nj' int' ehlal' ihlal' ifuduke?

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

INCAZELO YAMAGAMA ANQABILEYO.

ISAHLUKO I.

- Ndimangele* Eligama litétwá ngumntu ngokumemeza, ngako kodwa ukuba afi tu Komkúlu, libe nokuvakala ilizwi laké.
- Ubucukubede.* Intwanantwana.
- Ntlandlolo.* Ekuqaleni; entloko.
- Ngezagwelo.* Ukutétá okungafé gca; ukuqákata.
- Toboshane.* Yintlanjana engena kwase-Gcuwa.
- Silimela.* Inyanga ye-Sihimelá, u June, yinyanga yokuqala emnyakeni ngesi-Xósa; naxa kubalwa iminyaka ke ngoko, ibalwa isusela kweye-Silimela, inyanga yoku-
lima utiya wokuqala.
- Undyilo.* Yincam yenxiba, ebihonjiswa ngamaqo-
shana, namacangcana akándwe adwe-
liswa kakuhle.
- E-Ngxangxasini.* Yingxangxasi ese-Ceru, intlanjana engena kwase-Gcuwa.
- Amagqala.* Ngamadoda amakúlu; kutshiwo ngokuba ngabantu abaké bayigqalisise into pámbe kokuba bayenza, okanye bayi-
péndule.

ISAHLUKO II.

- Isifo Somgqeku.* Isidiya; isifo somkóno; esi sifo ngapá-
mbili besikólisa ukubulala umgqeku lo.
- Kokutshata kwe
Lawokasi.* Ababantu bebengenzi zintsuku bona xa batshatayo, fivele apó ke eloqálo, kuba ubesiti ofike mva, kanti upósiwe upósiwe.
- Imfene.* Imfene sisilo abetánda ukuhlupéza abantwana ngaso ama-Xósa, kuba ebesiti sisilo esindwebileyo; kodwa ke xa seyindala, seyimana ukupóswa zizisulu kuba ubungqakamba bupelile; afi nomntu oyikwéleyo ahlale elahle-
kelwa.
- Ngohaya.* Ngelizé; umbaba.

- Ngolwemivundla.* Imivundla ivuka ezinkundleni zayo ukuya kutya, xa kuti ratya, ukutshona kwelanga.
- E-Botwe* I-Botwe yimdlu yomfazi Omkulu wenkosi; umfazi omkulu ke ngulowo kulindeleke ukuba azale eyona nkosi.
- Njeya.* Enkundleni yamatyala esi-Xosa undimangele neqela laké bebehhlala bodwa mgama, ummangalelwa nawaké amangama, bebesiti ngcu kwelinye icala bodwa, ize ke indikinda le yezipakati, ingqonge inkosi yona esazulwini senkundla.
- Sadenda.* Ukunqwanqwa; ukulibazisa.
- Inkwili.* Yintaka enqabileyo yehlati, ebala libugwanqa-mtubi.
- Ulwanga.* Ulwanga sisisu sempofu, mhlaumbi senyati, Ubesiti umpakati akubulala enye yezinyamakazi, inxuba le, isisu eso ke, asise Komkulu, aAdliwe xa angayenzanga lonto.
- Wawungakhuzwanga na?* Ukukhuzwa yinkonzo ezukileyo eyenziwa yinkosi kwisituba somnyaka, umzi ufelwe ngumniniwo. Lenkonzo ke yeyokuvelana nolosapo, nokulumisela oyena mntu mkulu walo endaweni yoyise olushiyileyo.

ISAHLUKO III.

- Kwabanezandla.* Kumagqira.
- Ingadla.* Licangci, nantonina enye enokulolwa ibe bukali, kuze kunqunyulwe into ngayo.
- Bashoba.* Ukushoba kukuteta mhlaumbi sisenzo esixela into embi ezakuhla.

ISAHLUKO IV.

- Mfecane.* Imfecane yimpi ka-Matiwana, i-Ngwane; lempi ibizixalisile izizwe ngokutanda kwayo ukuhlasela. Ibe yona yayixaliswe ngu-Tshaka.
- Impobole Zamadoda* Amadoda azintloko. Impobole sisinxibo

- sase \subset ntloko esinxitywa ngamařoti
alandela i-Ndwe
- Nqabara.* Ngumlambo okwa-Gatyana.
Kunene. Izindlu zenkosi, kuko ekutiwa ye-Nkulu,
neyase-Kunene; le yase \subset kunene
yalifumana elogama ngexesha lika-
Palo. Kwakunqabile ukufumaneka
kwelogama, yade lonto yaconjululwa
ngu-Majeke, uyise ka-Kulile.
- Ebomvu.* Yimbola.
E Luvulweni. Lizibuko elise-Mbashe.
Uzwati. Ngumtŕ; yinto engafiyo.
Itwatwa. Zizihlangu.
~~*Xwitani.* Ama-Xosa anesiko lokuba inkunzi ye-
nkomo inyangwe xa ingakweliyo
ezimazini; ukuxwita ke yenye
indlela yokuyinyanga.~~
- ISIAHLUKO V.
- I-Nqilo.* Kukõ inkolo yokuba indlela yakõ isikele-
lekile kwakuvuka lentaka, indande
ecaleni lakõ.
- Qwaninga.* Ngumlambo okwa-Gatyana, ongena e-
Qora.
- ~~*Kukuhlaba iziduli.* Kukuti swi ngamobinqa.~~
Unxungupalo. Ukupõngoma; ukundweba.
Umdlanga. Umkonto wokwalusa.
Imbadu. Izincoko; amavo.
- ISIAHLUKO VI.
- ~~*Umdlanga utŕ
kuye kuqala*~~ Ukwalusa kwama-wele kuqalwa ngelikula.
Inxaxheba. Isabelo.
Bakwèlele. Ema-Xoseni akufumi yona i Juri; ku-
kwèlela abanini-tyala, isale inkundla
ibkunga, kuba yonke inkundla le iyi
i Juri.
- ISIAHLUKO VII.
- Esinye isikundla.* Akukõna sikweni ukuhlala kwakulonda-
wo.
Ngogayi. Ngomhla omkulu; ekufunzelweneyo.

<i>Amakowenu la.</i>	Inkosi ingumlomo wamapákati.
<i>Bate nqo ngesisu.</i>	Abakazalwa.
ISIAHLUKO IX.	
<i>Mhla-ngakwena.</i>	Mhlayyaqala ukuviwa, imbunguzulu.
<i>Kwencebeta.</i>	Isigubungelo samabele sabafazi.
<i>Umyeyezelo.</i>	Yintsholo eyenzelwa abakwétá.
<i>Ndipantsi kwenyawo.</i>	Kukungayingeni imfazwe; ndilele.
<i>Yiminyanya.</i>	Ngoyise-mkúlu abafayo.
<i>Alukele pina.</i>	Indoda ibisihlauhisa ngelixesha isilandu enaso enkwenkweni, ngokuyipata kakubi xa isezintlungwini.

ISIAHLUKO X.

<i>Ubuti.</i>	Ubugqwira; ukutákata.
<i>Wapotula.</i>	Ukuhlamba ngobulongo.
<i>Ukungena endlwini.</i>	Ukutomba.
<i>Ngephunga.</i>	Iphunga sisivato sesandla somkweta.
<i>Ncakasana.</i>	Kanye; nqo.
<i>Sarili.</i>	Eligama kutiwa walitiywa nge-Bhulu elafika apo lati igama lalo lingu "Sarel."
<i>Itamla.</i>	Lizembe; inqamla.
<i>Yibulukwe.</i>	Ibulukwe oko zazingekabikó; sihlonipa kambe igama laleyo yeloxesha ebijongwa kakúlu, ukumfanela umfo.
<i>Ngumfan'ovayo.</i>	Itsho kuba waguqukayo.
<i>Nemfanelo.</i>	Umfana ontombi itombileyo uncsinto amakazinike amankazana ejaka njengezipo.

ISIAHLUKO. XI.

<i>Mauhlanjwe.</i>	Lenkonzo inganengo kweyokuzo; yona yenziwa ngamatile, kamsinya emveni kokufa komnini-mzi. Kutíwa lizila, okanye intlanza-mzi.
<i>Lisikonye, litunde.</i>	Inkomo yesizatu ibiké izixele ngokwayo ngapambili ngezizibakala.
<i>Ngece.</i>	Yinkunzi yembábala.
<i>Umgogo.</i>	Kukuya kugoga ngamadolo konitwenyana pakati ebuhlanti, umzimba onga-

sentla utyiliwe, ubonwe ngamadoda;
aze abuye ayekwenjenjalo kubafazi.

Namasi.

Lenkonzo inye nale yomguqo; umntwenyana utyiswa namasi, ukuze aqonde ukuba uyazekwa ngama-Nantsi.

Eyomtshato.

Umtshatō yinkonzo ezuke ngapēzu kweyomguqo. Umntwenyana ubhinqa isidabane se-ula, apātē nomkōnto. Umfazi otshatīweyo akanakumelana nowomguqo. I-Lizwi no Rulumente lo bafike bayinqina lenkonzo.

ISAHLUKO. XIII.

Ukukhuza.

Lenkonzo yokhuzo yenziwe yinkosi emva komnyaka umnini-mzi efile. Intetō ke isingiswa ikakulu koyintloko kulomzi, inkulu. Injongo yayo kukuvelana nomzi lowo uxwālekileyo, nokumisela inkulu leyo endaweni yoyise.

*Ngokungambiki
umntwana.*

Umntāna oyinkwenkwe ibingumtētō ukuba abikwe akuzalwa, okanye uyise adliwe.

Utetelwa amagama.

Amazwi anje ngokufi: "Sikāngele, bawo, siyanqula."

Watsalwa umxhelo.

Ema-Xōseni akuko mdlela yimbi yokuxhela inkomo yesizatū. Umxhelo uhle nomqolo, ngoko ke kufakwa ingalo, kwelonxeba lisiswini, ude uqadīwe umxhelo, ukuze ide ife. Isikālo ikwa yinto efunekayo.

ISAHLUKO XIV.

Bu-Nguni.

Izizwe zase-Mpumalanga zitsho xa zitēta ngeli lasema-Xōseni.

Umfo.

U-Ntsikana.

Ngomqulu.

I-Bāyibile.

Yentombazana.

U-Nongqause.

Lomnyama.

Ngati sikweloxesha kanyo ngoku.

ISAHLUKO XV.

- Uhlanga oluboni-
weyo.* Ama-Mfengu.
- Olunye uhlanga
olubontweyo.* Ama-Yerepe.
- Kududume izulu
kupume nemisi
nemililo.* Ngumpu, nesitonga sawo.
- Tafa le Debe.* Imfazwe yama-Linde.

ISAHLUKO XVI.

- Nezizwe ezimhlope.* Ngeloxesha i-Ruluneli yayingu - Lord C. Somerset. Inkosana eyayipêté umkhosi ngu-Colonel Brereton.
- Upondo lwenkomo.* Ama-Xôsa, njengoko bebesakwenza o-Jowabi, ebevutêla upondo, isigodlo, ixilongo lawo.
- U-Hodoshe.* Yimpukane enkulu ekutiwa yiyo ezala impetú.
- Lidini lesizwe.* Okwenene kwabanjalo. Wafa u-Hintsa engalwanga, engenzanga ni, engenatyala.

~~ISAHLUKO XVII~~

- Ngumqomboti.* Utywala obu siti ngoku bobesi Xosa yinto yabumini nje.
- Njokweni.* Kutiwa kambe ngoku u Njokweni lowo wayengenkosi kwatini, kwakufihlwa eyona nkosi inkulu ngokutiwa hleze ibulawe.
- Inkatazo.* Imfazwe; kuba ngu Ndlambe owaqalayo ukulwa noluhlanga lumhlope, kwase Mnyameni.
- k.wilizwe le Dinga.* Ukukutshwa kwama Mfengu ema Xoseni kwenziwa umzekelo wokukutshwa ko Sirayeli e Jipete.
- Otsh' inyonga.* Inkomo ezinomtshiso ezinyongeni.
- Elinani elinobom.* Kutiwa ayemawaka alishumi linesitandatu (16,000).