

A! ZANZOLO!



*UKumkani wamaXhosa uHintsa, ezafika iinTlanga inguye owongamileyo kweli lasemaXhoseni. Unchwatyelwe eNqabaya, Gatyana-Dutywa.*

# ITYALA LAMA-WELE.

NgamaZwembe-zwembe akwaGxuluwe.

IBALWE NGU

S. E. KTUNE MQHAYI,

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

*Umbali wobom bomfi uJ. K. Bokhwe.  
Unguquli wo“ Limo,” no Agri umAfrika.*

(IMBONGI YESIZWE JIKELELE.)

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

“ Kuthe ke lakusibuyisa isandla salo, naanko kuphuma umzawlwana walo. Wathi, Yini na ukufa uzityhofozele? Wathiywa ke igama lokufa Peretse.” (Oko kukuthi uTyhofozayo.)

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## INTSAYELELO.

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

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

Intetho nemikhwa yesiXhosa iya itjhona ngokutjhona ngenxa yeliZwi nokhanyo olukhoyo, oluze nezizwe zase-nTjhona-langa.

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

La ke ngoko ngamazwembe-zwembe okuzama ukuxhathalaza kuloo msinga uza kutjhayela isizwe siphela. Zamani ukuwaxhasa nani ngelenu icala.

Ndingowenu emigudwini yesizwe.

S. E. KFUNI MQHAYI.

Berlin, C.P.

INTEAYELELO KUZICILELO LWESIBINI  
NOLWESIBOZO.

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

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

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

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

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

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

S. E. KFUNE MQHAYI.

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

INKUNDLA.

Eli tyala lalithethelwa eGcuwa, kule ndawo inedolophu, kanye ngenx' engasempuma-langa ezibukweni. Apho yayikhona iNkundla yaKomkhulu.

U-KUMKANI.

UKumkani owayelithetha yayinguHintsisa :

Umbeka-ntfijini bath' uqumbile,

Inkuz' abayikhuz' ukuhla6' ingekahla6i.

UHintsisa lowo ngunyana kaKhawuta, uKhawuta uzalwa nguGcaleka, uGcaleka uzalwa nguPhalo, a6e ke uPhalo eyinto kaTjhiwo, kaNgconde, kaTogu kaSikhomo, kaNgcwangu, kaTjhawe, kaNkosiyamntu, kaMalangana, kaXhosa.

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## ITYALA LAMAWELE.

### ISAHLUKO I.

### ISIMANGALO.

- “ Ndimange-e-le ! ”
- “ Hambisa ! ”
- “ Ndimangalel’ uBaBini ! ”
- “ Hambisa ! ”
- “ UBaBini undixhomile ! ”
- “ Hambisa ! ”
- “ Sithe ku6a singabantu bezalana, wathi kanti ehleli nje yena ukholosile, ndathi kanti ndihleli nje nam ndikholosile.”
- “ Hambisa ! ”
- “ Ke kaloku ngoku angekhoyo umnini-mzi, yinkohla ukuhambisa imicimbi yomzi, ku6a akukho uvumayo uku6uya ngomva, sobaBini sithi siziinkulu ! ”
- “ Hambisa ! ”
- “ Ndithe ke le nto ma ndiyizise kokweth’ apha size kuyiconjululelwa ! ”
- “ Hambisa ! ”
- “ Ndiya a6honela ke, nkosi ! ”
- “ Hambisa—Hambisa—mh . . . .
- Gxe6e ! Gxe6e ! uthi umangele ? ”
- “ Ndithi ndimangele.”
- “ Umangalele uBaBini ? ”
- “ Ewe.”
- “ UBaBini lowo ngokaBani ? ”
- “ NgokaVuyisile.”
- “ Uyinto ni kuwe uBaBini lowo ? ”
- “ Ngumkhuluwa wam.”

“ Uthi ke, uthi ke ukuxhomile ? ”

“ Nditsho.”

“ Utsho ngani ? ”

“ Nditsho kuBa engandivumeli ukuBa izinto zakowethu ndizilungise.”

“ Izinto ezinje nganto ni ? ”

“ Ndiya kuButhi ni ke uBucukubede bezinto zekhaya ? ”

“ Ndithi uBaBini ukuxhome kwizinto ezinje nganto ni na ? ”

“ Be ndithe kwa sentlandlolo, uthe kanti uBaBini ukholosile. Ndithe kanti nam ndikholosile, yaaziinkunzi zombini ke ezo, into ezingenakuBa buhlantini bunye kulungento.”

“ Liphume.”

“ Akuliva ? ”

“ Liweze.”

“ Lil' elo.”

“ Akukamangali; usahambisa ngezagwelo nje usancokol' iindaBa, usancokol' iindaBa.” Utshilo uNtentema etshikila emka.

“ Uthi ni na, mfana ? ” Ubuze watsho uFuzile umNqhosini obenqhenqhile mganyana ephula-phula, “ Uthi umangalel' uBaBini.”

“ Ndithi ndimangalel' uBaBini.”

“ Uthi uBaBini ngumkhuluwa wakho ? ”

“ NdiBe ndisitsho, nkosi.”

“ Ngoku uthi ni ? ”

“ Ndisatsho, mhle.”

“ Nguwuphi ke obangayo ukho wena, ekho umkhuluwa wakho lowo ? ”

“ Nguye.”

“ Uthi nguye obanga ubukhulu ? ”

“ Nditsho.”

“ Nxa yiphi kulo mlomo wakho uthi ngumkhuluwa wakho ? ”

“ Ngumlomo wabantu lowo, ongenguwo wam.”

“ Wenza ni na, mfana ? Wenza ni na ? Baphin' aabo bantu kuwe apha ? ”

“ Yiloo ndawo kanye endizele yona kokweth' apha, ukuBa ndiconjululelwe yona ; kuBa lo BaBini siliBone ngamhla mnye ilanga.”

“ Njani ? ”

“ Ngobuwele.”

“ O-o-o-mh-mh-mh ! Uliwele ? ”

“ Singamawele.”

“ Liliphi ke elithe thu tanci ? ”

“ NguBaBini.”

“ NguBaBini ? ”

“ NguBaBini.”

“ Eli gama lithetha uBuBini boBuwele ? ”

“ Kunjalo kanye.”

“ Wena unguBani igama ? ”

“ NdinguWele.”

“ Ningabafo bakaBani ? ”

“ Singabafo bakaVuyisile.”

“ Waphi ? ”

“ WaseThobosane.”

“ Into yasemani ni ? ”

“ UmNzothwa.”

“ KwesikaBani ? ”

“ KwesikaLu———.”

Uthe xa akwelo undimangele kwathi thu uKosani umVala noDlisa umGoja bekhwel' emaqegwini bephalisa begqitha, baBuza :

“ Kha utsho, ukho ngani na komkhul' apha ? ”

“ Hayi ndingundimangele.”

“Umangalele nto ni na?”

“Ndimangalel’ uBabini.”

“Thetha.”

“Uth’umzi kaVuyisil’ ulunge kuye.”

“Thetha.”

Ngeli xefa ke uDlisa noKosani baye kutshonela kuBaBengamisanga kakade.

“Kha utfho, mfana.” Ungcambazile watfho uFuzile.

“KwesikaBani na?”

“KwesikaLucangwana.”

“Uthe ni uLucangwana wakuyisa kuye le ndawo?”

“Esi siLimela sesesithathu, nkosi, ndiyisa le ndawo kuLucangwana.”

“Athi n’ uLucangwana?”

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

“Inkulu ke yiyiphi?”

“NguBabini.”

“‘Uth’ uLucangwana?”

“‘Uth’ uLucangwana.”

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

Ithe yakuba le ndawo ityetyefwe yeenjiwa nje enkosini ikunye namaFumi oMabini avayo amaphakathi, ityetyefwa nguFuzile noGqomo igqala lasemaBambeni; bathe bakutshonela wavakala uWisizwi umTshonyane iciko elikhulu lakwaKhawuta lisithi: “Ndaza ndakuva zwi ndini.” Watfho eqongqotha inqawa. Uthe uMancapha umQocwa inkonde yakhona: “Ndalihlala ndalihlala eli pha-

kade ndada ndeva neenyongo zalo.” Watfho eqola ivithi abelifake enxhoweni ngezolo.

Uthe uMfweqana iqhajana elikholisa ukuBa kha apha Komkhulu lithunywe nokuthunywa: “Kukaloku ixefa lelethu, siza kuzilungisa izint’ ezi.” Utfho ekhanda undyilo abelulungisela umdudo oza kuBa kwesikaSiko eNgxangxasini. Uthe xa atfho yowathiwa kwawu ngamehlo amaBi nguGoloma wasemaCeteni elinye lamagqala elaliqingqa induku yomSimbithi. Inkosi iphikele ukutshaya nje iqondele phantsi ayenzanga nelimdaka.

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

## ISAHLUKO II.

### UKUTHETHWA KWETYALA.

Kuthe emva komdudo wakwaSiko, inKosi uHintsayesusa uQavile noMdunywa umTipha amadoda afikisayonathembisayo, ukuBa ma baKe baye kwaLucangwana, bambize ukuBa akhe eze. Inkosi iBasuse se kuhiwile ukuBa baze se belala apho baBuye kusile, ukuze balizuze nethuBa lokucweya izinto ezimalunga neli tyala.

Kusoloko yathi yaliva eli tyala inkosi ayizange ibonakale yonwabile, yaye ke kakade ibingenkosi inabudlelane namaphakathi ngento engathi ilityala.

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

Lo gama baqhumisa iinqawa baBuziwe imvela-phi nalapho basinga khona, baxela. BaBuzwe ukuBa fona b'av,ela ngakomkhulu kuxa lithi ni na ityala lento kaVuyisile enci. Balandula nokuBa baKhe beva ityala elinjalo. BaBuzile ukuBa lityala lanto ni na? Kuphendule uNqwakuza esithi aBafana ngoku nje bathi baKuhl'utha basuke bathande ukuhamba ezinkundleni ngohaya. Kukho mfana apha iminyaka mithathu esiphethele ezandleni esithi ufuna ubukhulu phofu uzelwe esisinci. Loo nto siva se kusithiwa se iye nakomkhulu, be siba singayiva ngani, nina bavela ngakwelo cala.

Bavuthulula iinguBo zaBo abathunywa begqitha, baya



*UmBali walencwadana. ImBongi yeSixwe.*

*Ndiyakuhlala ndinam phina ndingumntu nje,—  
Ndingumntu nj' int' ehla' ihlal' ihambele?  
Ndingumntu nj' im' ehla' ihlal' ifuduke?  
Ndingumntu nj' int' ehla' ihlal' igoduke?  
Ncincilili!*

kugaleleka kwasibonda ngonchwalazi. Alungiselelwe kakuhle la madoda kwasibonda apha kuBa ayesaziwa apho avela khona. Zakuba zibuziwe iindaba encwina umfana baye bee tya. Ancokole la madoda emveni koku wada uLucangwana wa'avelisela nale nto ikhoyo yeli tyala, akpokpela ukuthi angaba ufunwa ngalo apho komkhulu; uwacukujele yonke into la madoda, ebuya ebuzi kuwo ukuba into enje ngale akhe ayive na khona ebalini.

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

Kuthe ngoms' obomvu banduluka abafu baseThobofana ukugoduka, kungabanga kho bani wazileyo ukuBa bebefunelwa ndawo ni na kanye-kanye yinkosi. Kuthe kaloku andululwa amadoda ukuBa ahambe esizweni ahambe exela ukuBa ngosuku lwesithathu yimbizo Komkhulu.

Kwalile okunene ngomhla lowo avela kwiinkalwana zonke amaphakathi, eqalele ekugqibeleni kokusa lada lee tyi ilanga ukufiya iintaba. Zithe ziya phuma iinkomo ukuya entlazaneni kwaBe se kufumane kwaayinto ebomvu Komkhul' apha. Sel' ethe ngcu njeya uWele ehleli nonina-lume uMgqaliso into yasemaMpandleni. Efikile uBabini ehamba nooyisekazi ababini bathe thande phaya kwelinye iphundu lenkundla.

Ngale ntsasa yonke ke uMhlekezi akaphumanga eBotwe; kodwa kuthe ngeli xefa waBonakala esiza umfana ethwele



ugaga lwemPofu, ufike walutsho daka esazulwini seziphakathi, uthe elwandlala wabe sel' ebonakala naye umNumzethu esiza ebonakala ngathi akachwayitile kanye. Idume yonke inkundla isithi. "A! Zanzolo!" akaphendula umnt' omkhulu, waya wathi vu elugageni lwakhe apho.

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

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

"Zinkosi nani manene akokwethu kwami! Andinanto ndiyaziyo kuba nam ndikwabiziwe. Ntwana ndinenakani layo yeyokuba ndizelwe ngubawo uVuyisile ngenkazana yasemaMpandleni ndiliwele, ndiliwele nomninawe wam lo undinkqangisayo namhla, baye besithi ke ababezalisa uma lowo ivela-tanci ndim, uWele sisiza-mva. Sikhula nje ke sikhula kuyiloo nto, sisaluka nje saluka kungekho ntetho, umntu wonke wazi loo nto; kude kuse ekufiyweni kwethu ngumfi ubawo akukho phike, ndiqala kutsho nje ukuba ukuba mna ma ndikhwelele uWele apha thele usapho lukaVuyisile kuba inguye inkulu, yaye ke naloo nto ithethwa kwa nguye" (ee gquzu amadoda ngentsini.)

"Ndikhe ndabizwa futhi nguLucangwana, kuthiwe kuthethwa into yale nto, kusontjwe kusontjwe kusuke kufumaneke ukuba le nto kuselehayeni, ndisuke ndigoduse phakathi kweso sintsompothi. Ukutsho kukuthi ke zidwefa umntu onento yokuhambisa ngumntu onento ekhetheke ivakale; ngako oko ke ndiya tshonela."

Usingise enkundleni kaloku uMbali esithi: "Atsho ke amawele, ziphakathi." Uwandulele ke uMxhuma umKhomanzi-Qhincbe wabekisa kuNdimangele, esithi: "Kanene uthi umangalele indawo yakho yobukhulu ongayinikwayo?" "Ewe, nkosi." "Uya yazi le ndawo yokuba wena uvele mva kuBabini noko nivele ngamini nye?" "Ewe, nkosi." "Uyazi ukuba lisiko ukuba umntu ovele tanci ibe nguye oyindla-lifa kwaTsho apha?" "Ewe, nkosi." "Ukuza apha ke mfana uzela ukuza kuthi umthetho lo ma ukwenzele nto ni?" Uthe cwaka uWele akaphendula. Uqokele uMxhuma wathi: "Ke kaloku ke, ke kaloku ke, mfo<sup>2</sup> kaVuyisile, uze kuthi inkundla le ma ikwenzele nto ni na?" Cwaka uWele akaphendula.

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

"Ayesitsho esithi makwenziwe ni ke amakhwenkwe lawo?" "Hayi, nkosi. Amakhwenkwe wona ngobuntwana ebesithi ma siguqulelane, mna ndibe ngomnci uWele afe yinkulu." "Heke, nide nakwenza ke oko?" "Kuphi, nkosi?" "Ukuququlelana oko?" "Andingetsho." "Liqavise, mfana, lenze liqave." "Asithethi nganto zeemfeketho zamakhwenkwe, nkosi." "Ewe, anditsho ukuthi thetha zona ndithi kodwa

gavisa le ndawana yokuba nada nakha nayenza na loo mfeketho yokuguqulana ?”

Kuthe kwesi sithuba kwee qhaphu uSiphendu into yasemaZangweni yathi: “Yini na le, liza kuthethwa nini na eli tyala? Kulityelwe zezobukhwenkwe nje ngoku zezona be zizezokuthi ni na enkundlen’ apha?”

“K<sub>1</sub>uhle, K<sub>1</sub>uhle, Siphendu, inkundla iSisaphula-phula.” Utjhilo uGqomo. Unge anganyakathisa noko uSiphendu; koko amthethisile amanye wathotha.

Ungcambazile uMxhuma wathi, “Be ndiselapho ke, mfo wam, be ndisathi qabelisa eli lizwi, nada nakha nayenza na ke loo mfeketho yokuguqulana nomninawe wakho lo?” “Ewe, ikho into eyelele kuleyo.” “Kha utjho. Sithe ngomnye umhla saya kugalela iintaka siligqiza lamakhwenkwe, abuye amanye eBethile, mna ndingenanto, ade athi ma ndabelwe nguWele; uthe nkqo uWele esithi kumhla ubukhulu bungalunga kwa kuye. Andenzile amanye ukuba loo nto ma ndingayinyamekeli akukho nto iya kuphelela kuyo; ndanikwa ke inKwili ndakukhova ukufunga ukuba nguWele oya kuba yinkulu.”

“Utjho ke, zitjhaba,” ubekise watjho uMxhuma, watjho wazithi wambu ngomnweba wakhe wezingwe awayewambulelwe apha komkhulu mini wezisa ulwanga lwempofu.

Kuthe nqadalala emva koku, wada wavakala uMancapha ngeliphantsi esithi: “Le nto iya kuba nento yayo.” Watjho ecola idoJa eqhwitha etjhaya. “ULucangwana ubegwengula; namhla awakulonkomo azeka ezantsi.” Utjhilo uMganu umDala evuthulula ingubo esithi vu ecaleni lothango.

Kwesi sithuba kuvele into yasemaNtakwendeni uNdlobose yathi: “Tapuni, Zidwesa, ma kuBe litapu, ma kungabi ntjyi-ntjyi, ma kungabi tyala. Aaba bantwana babambeneyo. bazalwa sithi, uyise akakho, ufile, ufele

kwa phakathi kwethu, le nto yeyethu ayizang’ iBe kho abantwan’ aaba ngabethu, abalamli sithi, ma kuFaliswe, ma kuyiw’ emva, ma kulungiswe.” Utjho waBuya wazithi luqe uNdlobose.

Kuvele uMaduma welali kaLucangwana wabekisa kuWele wathi: “Obu bukhulu ububangayo ke boBale mini ngenKwili?” “Se iziziqhamo, nezinqinisiso ezo ebu-khulwini endise ndinaBo.” “Obu bukhulu wena ke ngelakho uzuzene phi nabo?” “Kwa sekuzalweni.” “Hayi, mfana, ungenje njalo, ukuzalwa kuya yixela eyakho indawo, kuba nguBabini ivela-tanci ekuzalweni, le ixela wena yiyiphi?” Uthe cwaka umfana. Kwesi sithuba kubuye kwathi nzwanga.

Uthe qhaphu uZwini umKwayi wathi: “Ngubani umzalisi lo mhla nazalwa?” “Ngumakhulu uTeyase nodade boBawo uYiliwe kuba kuthiwa bade Bemka abantu ababeze kuzalisa ngenxa yokungade ifike imini kama.”

Uthe vumbululu uMxhuma wathi: “Lo mzi wawungakhuzwanga na? Uthiwe ni na ukukhuzwa kwawo?”

Kwesi sithuba kufumaneka ukuba ma kuye kubizwa uTeyase noYiliwe abazalisikazi.

### ISAHLUKO III.

#### UBUNQHINA BABAZALISIKAZI.

Befikile abazalisikazi, kungcambaze uDaliwe into yasemaHegebeni umThembu, wasingisa kuTeyase, wabuza ukuba nguye na owayezalisa umka-Vuyisile kula mawele. Uvumile omnye, uphendule imibuzo esenje njalo esithi wayenoYiliwe lo bofabinini, into ayithethayo yaloo mhla angayinqhina yonke uYiliwe. Ikakade lalo mfazi ngumfazi ozala nzima, abantu abafeccelelwe ukuza kumzalisa bakowabo bada bamfiya bemka ngokufona ukuba iinyanga ziya wufinca umvo wefumi umntu ekhantsula.

Uyive lo mfazi inimba ngolwesiBini ekuseni; lithe liphuma ilanga yabe inkonyana se ivelile ngesandla, sathi kumhla angaba ukhawulezile. Ide yajika imini yehlobo kuvele esi sandla salo mntana—Uthe thu apho uZwini wathi, “K<sub>1</sub>uhle ndingakukhawuli! Gxebe, gxebe, kukho inakani lokuba ngamawele la aza kuphuma kulo mfazi!” “Ewe,” utshilo uTeyase, “ezi nyanga (nkwezi) akhantsulayo lo mfazi be side sikhe siye kwaBananzandla, ngokoyikel’ ukuthi kanti akusekho nto ikulo mntu. Ade amafini amagqija esithi, ‘Akukho nento enesi sisu, nto ikhoyo ngabantu bafini baphilile, ’uya kubazala lakufika ilixa;’ omnye wada watsho ukutsh’ ukuthi ngamakhwenkwe (tyhagi) omafina (tyaya).”

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

A! N TABA!



*USarili into kaHintsu.  
Unchwatyelwe emGazana phefa komBafe. Elliotdale*

sithi lelikhulu.” “UBafini lo ke?” Ubuze watsho uMxhuma. “UBafini lo ke. Sibe kuqwalasela ingqithi, unotjhe.”

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

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

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

UDaliwe ngoku usingise kuYiliwe ebuza ukuBa ezi zinto zinje ngokuBa exela nje na unina. Uthe uYiliwe kunjalo kanye. Kubuzwe kuTeyase ukuBa ngubani na omnye umfazi omkhulu owayekho ekuzaliseni. Uthe ke ngu-

Singiswa. Uye wabizwa uSingiswa lowo. Ebuziwe okwakhe ukwazi ngale mihla yokuzalwa kwala mawele uthe yena ubizwe ekuseni ngolwesiBini. Kubuzwe ukuBa nxa yiphi na ekuveleni kwesandla. Uthe ke sivela nje sel' ekho, nguye umfazi wokuqala owafikayo kwaBomzi lo. Uhambisile ke nje ngoko sel' ehambise ngako uTeyase, waya wee tya. Kuthiwe ke abafazi bangakhe bakhwelele.

#### ISAHLUKO IV.

### LISASIWE KUBAHLELI.

Zithe ngoku iindlebe zamadoda zanga ziya vuleka. Kuvakele se kuyindumasi kaloku phakathi kwamadoda; kuqondakala ukuBa amanye athi okunene nguWele omkhulu, amanye athi loo nto ayithethi lutho. Kuthe kwakungathi kuya zola waphakama wema uXolilizwe umJwara wathi kukho elinye ilizwi, elivele kuMxhuma elithi lo mzi awukhu-zwanga na?"

Kuthe kwesi sithuba kwafumana kwee nzwanga; kuBonakala ukuBa amadoda abekisa ezantsi ukucinga. Kuthe thu uMagqaza into yasemaKhwemteni wathi: "Ukufa kwalo mphakathi kuya kuBa kwizithuba zelaa duli lemFecane. Ide yathiwa qhwi loo ndawo ngelokuba lo mzi awuzange ukhuzwe ngenxa yobuBi bamaxeJa; kodwa umphakathi lowo wayeze wabikwa Komkhulu apha."

Kwesi sithuba ibuzile inkosi kuWele ukuBa usunduzwe yinto ni na ukuze le ndawo athande ukuyizisa emthethweni nje?" Uthe ukuphendula uWele: "Kungokuba, Mhlekazi, ndithukuthezelwe kukungajongani kwam nomtakaBawo uBaBini, kuze kuthi kuloo nto kuBonakale ukuBa izinto ziza kuBa yindindi; ndanga ke ndingayizisa le nto kokwethu apha size kuyiconjululelwa."

Inkosi: "Ukhe wayithetha le nto kuBaBini apha, wamkhumbuza ngalaa mhla ngenKwili, wamBonisa ingqithi leyo wayifumana tanci wena kunaye?"

UWele: "Yonke loo nto, Mhlekazi, ndiyilingile, akwanceda lutho: ndide ndiye kwasibonda nje ndiphaliswa yiloo nto, nakhona ndingafumani ntlabiso."

Inkosi: "Isigwebo sikaLucangwana usidela nganto ni wena, mfo wam?"

UWele: "Le nto inje, nkosi yam, kokwam ukuthaba-thisa. Wena lo Mhlekezi, asinguwe umntu wokugabulela umphakathi izigcawu, ngumphakathi into yokukugabulela izigcawu. Kungani na ukuBa athi umphakathi wam akundigabulela izigcawu kuxakeke kangaka? Isandla ndisivelisile ukuBa ndamkele isiko tanci, endithe ndakulifumana ndaya kwa sendaweni yam zalunga izinto; ndithi, nkosi yam, kunani na ukuBa kuxakeke apha emthethweni? Mhla saluka umdlanga udle kum tanci, ukuxela kanjalo ukuBa ndiyinkulu."

Kusingiswe kuBaBini nguLucangwana ukufuna ukuqonda ukuBa kunjalo na ngale ndawo yomdlanga. Uvumile uBaBini esithi kwaphazama amakhankatha: "Yinile!" ukhuze watfho uLucangwana ebuya ezigqubuthela ngomnweba.

Aqhubene, aqhubana amaphakathi ukuthi buza bani, kha uhambise nantsi, hayi akwaba kho unambuzo. Kuthe tyhithithi kwa uNdlombose kwesi sigama wathi, "Elona xa lokubalisa leli, zidweja. Elona xa lifuna iinkonde naali akukho sifuna ukumona kwaaba bantwana ngabethu siya bazala, siya bazala, siya bazala."

Kuthe kuBa kwakuxa litfhonayo ilanga zanduluka izizwe ukuBa ziye ngamakhaya, zize zibuye kusile. Zithe iimpondo zamadoda ngoBo busuku azagoduka, zalala kwa lapha eBotwe, yaye le ndawo yaba bafana iscingxoxweni ngoku-fufu; yaye ingxoxo ityekele kwelikaNdlombose lokuba le nto ma ikhe ifunelwe inkonde, hleze ithi kanti yinto eyakha yaakho. Kuye kwaya kubekwa kwelokuba ma kususwe amadoda asinge eNqabara kwinto kaMajeke uKhulile umQwambi, amthabathe eze naye.

Amaphakathi lawo acinga ngoKhulile lowo kuBa uyise uMajeke owayekwalinyange, nguye owahlangulela i-Komkhulu nyakana kwavela ukunene ngoPhalo, oko waya

wazekwa kwa seNqabara apho engasaboni nangamehlo kukwaluphala.

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

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

Uyibeke ngokufutshane uSonti impi emkhondweni: uSonti ke ngumninawa kaMxhuma iinto zikaMatyeni umQhinebe. Akukhova uSonti, kubuzwe kubanini-tyala ukuBa kanene uVuyisile ufele phi na? Bavumelene ekuBeni uyise wafela eLuvulweni ngohlaselo lwemFecane. Emva kwemiBuzwana eyenziweyo zizidweja kufumaneke kungekho nto ingakanani ingenziwayo ngaloo mhla, ngaphandle kwale ndawo yakwaMajeke eyathethwayo emzini isingiswa nguMxhuma into kaMatyeni esithi:

"Kambe, mzi kaKhawuta, niyazi, kwaziwa nini ukuBa izinto zalo mzi azikwalaswa, aziqotyolwa kanjalo; ziya phandwa kude kuvele ingcambu, iphandwe ingcambu leyo, ide isuke ilandule ngokwayo, kwandule ke ukupajulwa ethafeni ngokuswela ukunceda. Afafo bakaVuyisile basivuse ngemivalo kwinto ekuthe kanti kuhleliwe ze ngakuyo, balivuselela ke iKomkhulu eli ukuBa likhe liyikhangele le ndawo ukuBa ingaba inabani na onokuyicombulula."

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

Kutyunjwe amadoda amathathu aya kuya apho eNqabara kwaMajeke (1) uMalinga Xhego umNzothwa; (2) uMxhuma Matyeni umQhinebe, no (3) Lucangwana Nyathi umKhwemte. Babotshelwe amaqegu, banikwa nabafana ababini,—uSigadi noVukufi.

Ngelo xefa kwakuxa inyanga isisonka, kuthiwe ke umzi ma ze ulindele wobizwa ukuthwasa kwenyanga ezayo, kwaye kulungelelaniswa nethuba angaba sel' eneentsuku zokuphumla noKhulile lowo, abe kanjalo sel' enethuba lokuyicinga le ndawo; kuBa kwakuvakala ukuBa yindoda eBise ikhulile.

Ithe xa ithi dungu impi ukuBa igoduke, wawakala uBukwana into kaLangeni umNtakwenda, umninawa kaNdlombose, imbongi, noko abengeyiyo eyaKomkhulu apha wathi :

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

Uthe akutsho lo mfo akwaba kho uhambayo emadodeni kwafumana kwee xhonxofolo kwatyisw' iindlebe. Kuthe kwakuBon' ukuBa kuphakathi, kwavakala isiwili-wili esikhi-

nindini samadoda ebesisacweya enkundleni, kanti nguNdlombose, akalwi sel' elugwali, ulwa nomninawa lo ngala magama awathethayo, sel' eligamlele ikwana, sel' enqanda amaputhu-puthu amadoda; se kuvakala xa athi :  
 “ Kunani n' ukuthi oku usapho lukaVuyisile luBambene, kuBe kukh' amagezana ami entabeni evuyelela? Nohaji, yinto yaphi yona ?” Utafuzisile uBukwana kumkhuluwa wakhe apho, hayi yaphela loo nto kwagodukwa.

## ISAHLUKO V.

### ABATHUNYWA E-NQABAGA.

Bandulukile abathunywa beenje njeya besuka Komkhulu. Imini yayizolile, kukhala iinyenzane, kunqanqaza noo-Nogqaza; aye amaNqilo ebatshayelela, benqula, beyincoma indlela yabo ukuba isikelelekile, zaye neenyamakazana zivuka zime emacaleni endlela zifajonge, baye nabo bengazenzi lutho.

Baye balalisa eQwaninga kumzi wenkosana ephethe isizwe esikhulu, bamkelwa kakuhle apha ngobubele obukhulu, baxhelelwa; yaye le ndawo bahamba ngayo se ivakele, kuncwinwe kufo neendaba, koko abazenzanga, besithi asikabi lithuba leendaba eli. Bamenyelwe nentlombe, koko abayixhentsanga besithi hleze iingqondo zabo ziphazame. Baxhelelwa apha ukuba eli tyala bahamba ngalo lithe lakuvakala yathi inkoliso yamadoda yema ngakwisigwebo sikaLucangwana.

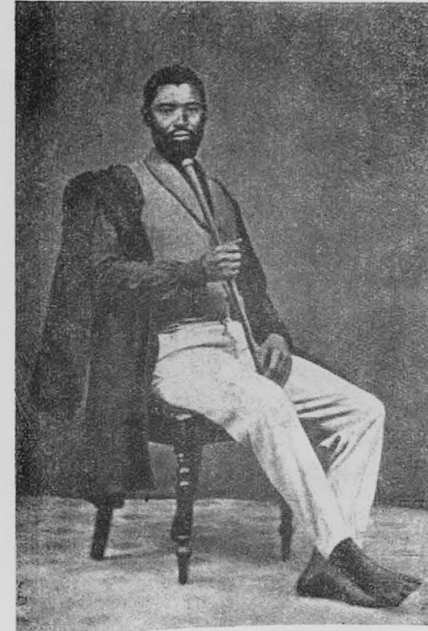
Balele iintsuku zaambini apho begqitha ekuseni ngolwesithathu usuku, bagaleleka eNqabaga, kwaMajeke ngonchwalazi lwemivundla, bakhwelelwe indlu balala. Ababuzwanga ndaba kwada kwaalusuku lwesibini; kodwa bayinikiwe ngokukhulu yona imbeko ebafaneleyo.

Bathe bakuzixela wabazi uKhulile nooyise nooyise mkhulu, wababalisela, kuba umfo ukhululekile, waye obu buxhego bakhe ungeze wabubona nganto, kuba umfo lo mhle, womelele, nokuva uyeva, nokufoona uya fona.

Inkathavu yona ngumninawe wakhe uGebenga; abathi ma kube ubangelwa kukuhlaba kunene iziduli ebudodaneni, kuba phofu ubekwa ngumfo okhangelekayo.

Kude ngolwesithathu usuku emini yakusasa zahlangani-sana iinto zikaMajeke noonyana bazo nabazukulwana abase bekwa ngamagqala nabo, ukuza kuncwina iindaba

A! MGOLOMBANE!



*U Sandile Ngqika. U So-Emma.  
Unchwatyelwe kwaHoho, Stutterheim.*



kuḡafo ḡaKomkhulu. Kuhanjiswe ukuḡuza imvela-phi nguThanguthangu unyana wokuphela kaMajeke. Kuqhubē uMxhuma Matyeni kwawaKomkhulu, emana ekhunjuzwa ngabalingane aabo bakhe apho afuna ukuphazama khona, baqhubene beenjana njalo ke bada baya kuthi tya.

Kuḡuzwe imibuzo engephi phofu kwayekwa. Baye aabo ḡafo ḡakaMajeke besitjho ukuthi phofu iimpawu zale nto zisinge ngacala nye nje ixaka ngokuthi ni na, ḡaḡe kodwa besitjhono kwa ḡodwa ukuthi, abantu ngale mihla ḡaḡa umntu lo udalwa kabini, kanti umntu lo udalwa kanye, lowo anguye ebuntwaneni, unguye ebukhulwini nasekwaluphaleni.

Kuḡuziwe kuḡafo aabo ḡaKomkhulu ukuḡa ḡangakhohwa na le ndawo ḡeze ngayo ukuḡa iye yafunyayelwa komkhulu, kwinkosana ebiphethe eso sizwe? Bavumile, besithi eyona nto ifunwayo emva yinyaniso yale nto, ukuthethwa kwayo kwiindawo ezipholileyo ezinje ngezi kokhona kungeza nenyaniso.

Ngeli xefa kwakuse kululwandile phakathi kwesizwe apha, kuvakala ukuḡa kukho amadoda avela kanye eziko; yaye le nto yeli tyala lalamawele ibise idale unxunguphalo nakongelilo iwele, lwaye olu daba lwaluseluvakele nalapha, lusezingxoxweni ezijufu macala omaḡbini. Sithe kanjako isizwe sakhupha iindlezana zeenkomo ukunqoma la maphakathi aKomkhulu, lo gama alapha, ukuḡa asenge.

Isizwe esi sifumene iyimfanelo yaso ukuyenza loo nto, kungengako ukuḡa uKhulile akanakutya kokutyisa iinkosi eziya, kwaḡe ke enyanisweni ibingēḡafo ḡafuye kwathi ni aabo ḡakaMajeke.

Zachwayita izikhulu zale ndawo, zathetha zasakasa, zaphalaza izimvo ngezimvo zazo ngeli tyala. Ide inkosana le yalapha yamema imbizo, yavisa isizwe ukuḡa okaMajeke uphuthunyiwe Komkhulu, ngale ndawo nale ndawo. Hayi akuḡanga kho mpendulo, kuviswe iindleḡe, kwaḡulelwa

kwaba kuuphela, waye umzi usithi ma kahambe kulungile. Kwesi sithuba kube kho umdudo kwa sesizweni apho. Kuthe kwakuba kuxheliwe namhla umlenze ongaphezulu wemka nala manene aKomkhulu, aye nasezifubeni inyama yawo iluvalo.

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

Intombi ephakathi eyalekela amawele (imfusi) yona imi ngoBabini, ithi, "Eyinkulu nje uyinkulu, noku se ingu-Majeke akayikude aqethule sigweba sikaLucangwana. Nangaphaya koko maninzi amahili-hili aziinkulu komawawo, unani na lo umta-kayise uhamba enqangiswa ewelelwa imilambo enamagama."

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

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

kuthiwe bose belala olu suku lodwa kuse benduluka nge-ngomso.

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

UKhulile ukhe wafuna ukuyinikela kwa abathunywa aaba intetho yakhe, koko onke amadoda akakhange ayelele. Okwenene ngentsasa axhobile amadoda aKomkhulu abopha amaqegu awo. Wanduluka uKhulile kunye nonyana ka-Gebenga umninawa wakhe, ogama linguMakhunzi, basuse-*lwa* indodana Komkhulu apho egama linguGqakpi.

Bathe xa bawufiyayo umzi bewufiya phakathi kwenyambalala yabantu eyayize kuba bulisa; wvakala uNgaye, unyana kaZekela; imbongi yaseNqabara esithi:—

Hamba nto kaMajeke uz' ubuye kakuhle!

Ufexhe waphuthunyw' uyihlo ngezolo akwaba kho gxeke, Wena ungunyana wakhe uz' unga bi nahlazo.

Lih' iqegu lakh' aliwagxekang' awaKomkhulu.

Ndithi hamba nto kaMajeke siya kuvumela.

Swazi olumaqhina-qhina lwakulo Tokazi.

Nkunz' ezek' ezaKomkhulu zaziindlezana,

Ndiyithanda ngokungaziyek' ezasekhaya zibe noqhonqa.

Hamb' ungene kulo mzi ngowakowenu,

Iintanga zakho kudala zakufiyayo,

Yiyo le nto se ulugag' oluman' ukuqongqothwa,

Yiyo loo nto se siyibuza kuw' invela-phi yohlanga,

Hamba nto kaMajeke!

Hamba nto kaMajeke!

Hamba noQamata lowo waseluhlangeni.

NCINCILILI.

Ahambile wona amadoda lawo anga akeva, aya alalisa kwa seQwaninga. Singe sibizwe ngexilongo isizwe ukuza

kubona la madoda aKomkhulu : wayi-wayi-wayi yabetha yaayinkungu nelanga kwangoku ; kwaxhelwa inkabi yenkomo, kwagwadlwana naloo nyama ubusuku obu. Aye onke amadoda echwayitile kusombelwa kuxhentswa bada bahamba ubusuku. Athe kuBa ayekhwelelwe indlu amadoda la aKomkhulu ahle azichwetha noko bakudlelana ubusuku. Ithe yona eyasekhay' apha impi yasisa ; yathi noko se kusile yabutha komkhulu apha.

Kuthe kwakusa ayakhe itjho impi yaseQwaninga ukuBa idlule le mpi yakomkhulu. Kwavuswa amavo iimini ezi enkundleni phaya, zaye izithebe zenze umqokozo waamnye, kuBa ilizwe lalilungile. Kwaye kuphathwa kuncwinwa kula madoda aKomkhulu izinto ezintja ezikhoyo. Kuphathwa kubuzwana nangamazwe asalunga iinkomo, neenkabi zasekuthini eziziimbaleki. Kubuye kucelwa namacebo okululekwa kwaBafazi neentsapho.

Ngengomso agqithile amakomkhulu noKhulile, yekoko ukuhamba behlangana nabantu ngendlela beBuzwa imvela-phi, bathi inkoliso ibazi ingabaBuzanga kuBa kaloku ilizwe lonke lalise lizaliswe lolu daba lweli tyala lamawele. Yekoko ukuya kugaleleka Komkhulu ngocolothi, afika ephilile, onwabile, ehlaziyekile lolu hambo.

## ISAHLUKO VI.

### U-KHULILE KOMKHULU.

Athe akuBa efikile la madoda akhwelelwa ndlwini nye onke abathunywa aaba, kunye neengwevu zaseNqabara. Ziye kakhulu izitya kuloo ndlu kuBa kwakuthelekelelwa ukuBa alambile. Abuthe khona amadoda athile aphambili inkoliso yoBusuku, wada wangxola uMxhuma, esithi, amadoda amakhulu la ayozela kuBa akazange abuthi cwe oko athi esuka eNqabara ; waye uMxhuma nala madoda asemzini kungasangeni moya phakathi kwaBo.

Kusile ngengomso singe isizwe sibizwe ngexilongo ukuza Komkhulu, phofu ingekafi yiyo imbizo, elowo kuuphela ethanda ukukhe eze nje ukuza kubona lo Khulile waseNqabara. Ithe iya betha imini kwaBe se kufumane kwaayinto eBomvu apha Komkhulu, kungekho nto ityhulu phofu, iBubuhaka-haka nje BaKomkhulu.

Waye lo mfo kaMajeke uze kubonwa ekhululekile kune-ne, emnandi nangokuthetha, nangokwazi abantu, abe lo mfo eyimvumi, eyimbongi, nobugqira bukwakho kanoBom, bemichiza ingeBubo obokuvumisa, nakukhwitsa nakuthi ni. Iinto afike wamangalisa abantu ngazo ezo lo Khulile, kuBa umzi ubulindele inkathavu engasaboniyo, engasevayo, engasathi ni, ese ikuuphela ikukulala nokuphupha.

Zithe iintokazi zafuna ukubenzisa aaba Bafo baseNqabara, koko akuBanga kho mvume. Kufunwe ukuqondwa Komkhulu apha ukuBa untanga ni na uKhulile lo ? Kuthe ekukhangelweni kwafumaneka ukuBa ungaphambili kuKhawuta uyise kaHintsisa zaye kodwa iintanga zikaKhawuta ziseninzi apha phakathi komzi. Uthe uKhulile vena waaluka noPhalo—izilimela zakhe zoBudoda zodwa zisekhu lwini elinelinci eliva kanoBom.

Zidubule zaantathu iintsuku elapha uKhulile Komkhulu kungamenywa mbizo; kodwa kube kho kwa kamsinya iqumfu la madoda elamtyhilela yonke into ngeli tyala, waye uMhlekezazi ekhe wadlana naye iindlebe.

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

Kuthe kwa ngolwesifini usuku yabe impi se isaphulana Komkhulu apha, se kungathi ngumsitho lo, kuba abavela kude beze namaqegu abo athwele iimvaba. Litha liya yi-jiya intaba ngomhla lowo, kwafe kungasekho u gekhoyo; —se kubomvu kusiqoqobela, aye amadoda engenamincili, nokujongana engajongani ngamehlo mahle; iimbongi zithe cwaka, into enkulu ibe kukutshaya, saqhuma isisi secuba kwanga kuya tsha.

Kuthe kuba umhlekezazi ubese lapha yena kwa kusasa, kwabonakala ukuba umthetho ma uhambe. Iphindiwe intetho yabuzwa kumawele omabini, aqhuba nje ngoko ayesel' eqhubile, kuphindwe kwabuzwa kwancinwa kwimibuzo ese ikhe yahanjiswa.

Waye undimangele esithi uyinkulu ngezi zifakala: Eso-kuqala, kakade inkosi igatyulelwa ngumphakathi izigcawu. Indawo yesifini, isiko lakowabo lengqithi yena ulamkele kuqala; indawo yesithathu, ubukhulu ubuthengile ngenkwili akuba yinkwenkwe. Indawo yesine, umdlanga udle kuye kuqala mini baluka. Indawo yesihlanu, umzi lo wakowabo ugcinwe nguye yonke into yawo.

Uthe ummangalelwa yonke le nto ithethwa ngulo mfo kayise ibubuvuvu nochuku, inkulu nguye, kuba uvele tanci, into elisiko lasemvelini kamveli.

Zithe iintombi zasekhay' apha namhla zabizwa, zanika ubunqhina malunga nokugcinwa kwazo ngabanakwazo aaba, nonina ufe kho, wabuzwa imibuzo. Uthe uPhakiwe, intombi ley' a ibisoloko iliselisa ngoBabini ibuza into ankqangiselwa yona umta kayise, kwakubuzwa ngokugcinwa kwabo, naye wadibanisa kwa kwezinye apha iintombi esithi bagcinwe ngundimangele lo, kuba uBabini akamntu unanto, akasivimbi zinto enazo.

Kubuziwe ngamatyala kundimangele ukuba lo Babini wenza zinto zini na ezixakanise inkqubo yezinto apha ekhaya? Undimangele ubale iinkomo ezintathu eziphumileyo kumaxefa ngamaxefa zisiya kubantu ngabantu, zingaziwa izici zazo. Ubale intonjane yodade wabo uNozici awathi uBabini akavuma ukuyikhupha inxaxheba yezizwe, kwema ngaye. Ubale ukugxotha kwakhe amadoda angooyisekazi awayeze ngeendawo zokulungiswa komzi nje ngokuba indoda enguyise yonakalayo, wawagxotha loo madoda unanamhl' oku.

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

Kwesi sithuba ke kuthiwe ma bakhe bakhwelele abaninetyala boBabini,—undimangele nommangalelwa. Bakhwelela okunene baya mgama.

## ISAHLUKO VII.

### AMAVA ENYANGE.

Ithe ngoku inkundla yasingisa kwingwevu yaseNqabaja, uKhulile isithi: "Kambe ke mfo kaMajeke nasi esi sijiqi siye kukuphuthumela sona eNqabaja. Se ukho nawe uya bona, uyeva, akuseva ngakuxelelwa sithi. Ayifumanga le nkundla yacinga ngawe, laye eli ilityala lokuqala elinje kwesi sizukulwana: ke kaloku asifanga nandawo yakufambelela, nakumisa iinyawo, kuba into isa nto ngokuzekelwa kwenye, nje ngoko waziyo nawe. Naantso ke!"

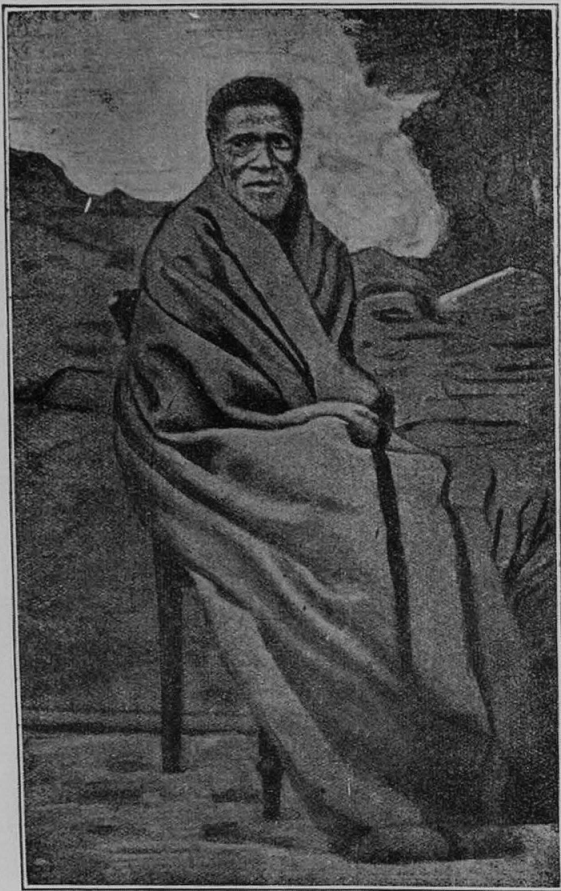
Kuthe nqadalala emveni koku umzuzu. Esukile uKhulile weenje nje:

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

"Ndazi nto ni na mina? Ndingubani na? Le nto yala makhwenkwe omntanam uVuyisile, andiyi kuyisombulula kwathi ni nam, nangani ndilinyange. Le nto ingamawele ngabantu afazelwe ngamini nye. Apha ke kulo mzi kaXhosa kuthi ukusonjululwa kwaabo bantu bavele ngalanga linye, kujongwe lowo uphume tanci ethangeni kunina.

"Loo nto se ide yamiseleka ingamiswe bani, yanga ngumthetho, ukuba ophume tanci ethangeni abe yinkulu lowo; kodwa ke nje ngokuba ndikhe ndabona ezi ntsukwana mbini ndisaphanyazayo, loo nto iya phikiswa iphikiseke kwamanye amawele.

"Olu hlobo lungamawele efantwini apha, luhlobo oluvela luqondile kwa sekuveleni, iingqondo yalo itsolo kune-yoluntu olu, kwa nje ngokuba iwele loza lixele into engeka-



UMhlekazi uMhala Ndlambe. (UValeni).  
Unchwatywe eKulusi, Qumra

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

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

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

“Ndiseka eli ke, zinkosi zam, ndipheze. Inkulu le inikelwa ukuba iphathe umzi nje kungenxa yokuba yona inamava okubela tanci kunolunye usapho lwakokwayo, maabantu fakowayo efaziyo kunafo, ineengcombolo ezivileyo yona ezingaviwanga ngabanye: obewele ubukhulu bufika bube phi na kunelinye bevele ngamini nye nje? Asizizenzo na into eyenza ubudala, kwa nje ngokuba nenkulu ethe qelele kwabanye iya hlukana nobukhulu bayo xa ifike yaangumntwana ngezenzo? Ndi jiya mfunumfumu njalo ke, zinkosi zam, ukuze nizifumanele ngokwenu apho eyona nto nifuna yona.”

Utjho wahlala phantsi uKhulile. Kubuye kwee nqadalala emveni koku, kwada kwesuka uLucangwana, wathi: “Itjho, itjho, zidweja, ingwevu yaseNqafara, ma kungathi nqadalala, ma kuphendulwe, kufezwe namhla nje, iinyewe kukade zimi leli tyala.”

Uthe uNdlombose, eyona nto kube kufunwa yona konk’

oku, libali, nali ke ifali ligqityiwe. Asukile namanye amaphakathi abuza imibuzo ethile kuKhulile apho, wayiphendula ngokuzolileyo encediswa ngunyana womkhuluwa lowo wakhe uMakhunzi.

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

## ISAHLUKO VIII.

### ISIGWEBO.

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

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

Kunqanqaza ooNongqaz' emathafeni.

Kukhenkeza iiNyenzane equndeni.

Usukile namhla unyana kaKhawuta, uHints, igqomo-gqomo lenkosi, efunzi lityhilekileyo, entlontlo zithe ukumka za siya usifa olutsolo, ukuphela kweenwele ngaphambili! Ngumfo osukileyo kanobom egadeni, omlomo unqhebeja, omabovu angqangula, othe rwe ngoburwanqa obungenqova phofu, olizwi licacileyo xa athethayo, phofu lingelikhulu, lingelincinane; ubengemfo unakuthetha kuninzi, nabugranganganga babuncoko kwathi ni; kodwa engenkosi ukoyikwa nokuhlonelwa ngamaphakathi.

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

He, isukile loo ndembebele (isengumfana kakhulu oko); yasingisa kuWele ongundimangele yeenje nje: “Phulaphula ke, nyana kaVuyisile, se kumasuku iinkosi zam ezi zemkayo emakhaya azo ngenxa yakho, kuba weza kuthi

ma ukhangeliswe umcimbi onqabileyo, owawungowakowenu oko, nakuba uphela namhla se ungowesizwe siphela; kukhangelwa wona ke ziqingqitha nje ezi ntsuku zide zibe ngaka. Wawuqale kuLucangwana isibonda sakho, u-Lucangwana walithetha elakhe elingaphikwanga nayile nkundla; ewe, le nkundla noko se ivela kooziNqaba[ra nje, ayiqabelanga kwelo.

“ Athi ke amakowenu la ayile nkundla : ‘Hamb’ ugoduke uye kukhangela kwa elo thole ubulikhangela kakade, ugcine olo sapho lukaVuyisile, uze kuyibika kokwen’ apha into engalungileyo oyibonayo.’”

Uphakame uWele eduma waya kwaanga unyawo lwe-nkosi leyo, wabuya ngokuthi vu kwesinye isikhundla; kwaye kuxa inkosi yona iguqukela kuBafini yathi kuye : “ Uyeva ke, mfo kaVuyisile omkhulu, uwavile amasuka-ndihlale ale nkundla ngenxa yenu, ulivile ilizwi eliphathiswe umninawa wakho yile nkundla, goduka ke ufike uncedisane naye ngokugcina usapho olo lwakowenu, nempahla, nento yonke, umkhangelise entweni efuna ukukhangelwa, sinibone nikunye nalapha Komkhulu, umthobe, umve.”

Ithe inkosi yakukhov’ ukuwasingisa la mazwi, yazithi luqe phantsi yazigquma ngomnweba wayo wengwe yezi-xhobo. Uthe lwasu uBafini noyisekazi bahlala kwezinye izikhundla.

Unge angafuna ukuqonda uPhekesa omnye uyisekazi kaBafini, ukuba namhla kuguqulwa iwele elikhulu na kulo mzi kaPhalo ukuba libe lelinci? Kuphendule uMbali esithi : “ Akukho nto iyileyo yenziweyo.” UBuzile uPhekesa bufudumala esithi : “ Phofu ndive kanjani na?” Uthe uMbali, “ Uve kakuhle, kuba intetho icacile.”

Bafonakele abamangali bethabatha iintonga besithi gwiqi ukuba bagoduke, beenje njalo nabamangalelwa.

Bavakele abafazi ngasesibayeni phaya abanye bengcikiva,

abanye bafonakele betshayelela; abonakele amadoda iyileyo iphuthuma elayo iqegu, ithi engenalo iphuthume umnqayi wayo ukuba icinge ngokugoduka. Zifonakele iintfayi ziqhwitha zitshaya; zatsho ngesisi abanye bemi abanye besachophile, inxenyethe guqaqa ngamadolo ilunyekelwa ngabanye ezinqaweni kufumane kwathi xonxofolo. Kwaye malunga nesi sigwebo inxenyethe ihumzela, idela, igxeka, ibona iindawo eziphosisiweyo; lwaye uninzi lungalilibali ityala elithetheke kakuhle, avelelwa onke amacala alo, sakhutshwa ngobuchule nesigwebo.

Kuthe kusafumane kwaayilo mpithi-mpithi, wavakala u-Dumisani unyana kaZolile, wasemaMpehleri, imbongi yaKomkhulu, esithi :

Hoyina ! Hoyina !! Hoyina !!!

Godukani zizwe liphelil’ ityala,

Godukani, bantu, iphelil’ int’ efithethwa.

Utsho ke yen’ uZanzolo,—

Lutsh’ uhlwathi lowokaGcaleka,

Uzigodlwana zemaz’ endala

Zingalal’ endleleni yazini kunyembelekile.

Itsh’ inkunz’ abayikhuz’ ukuhlab’ ingekahlabi,

Kazi foze bathi ni na min’ igwebayo;

Kuba yoz’ igweba ngolomkhombe ndakukhangela ?

Yivani zizwe sininik’ indyabo yentliziyo

Yivani zizwe sinibalisele :

Ngemihla yakudala mini kwavel’ iintaba.

Kwabekw’ umntu waamnye wokuphath’ abanye.

Kwathiwa ke lo mntu ngumntu wegazi,

Kwathiwa lo mntu yinkonyana yohlanga,

Kwathiwa lo mntu ma kathotyelwe luluntu;

Aze athi yen’ athobele uQamata;

Apho kuya kuvel’ imithetho nezimiselo,

Aya kuth’ akuzigwenxa kungalungelelani,



KuBe ziphithi-phithi nokuphambana koluntu  
 IFe nguqukulubode ukuphambana komhlabha.  
 ABakfokfayo bon' abazanga baphela,  
 ABakhalazayo basazalwa nanamhl' oku.  
 Bathe nqo ngesisu bathi ga ngomsimelelo,  
 Abazenzisi badaliwe kuloo nto ;  
 Silungisa nje phofu nabo baya nama-nama :  
 Sike sabanikela kungaf' isizwe siphela.  
 Nditsho lula kuba yaziwa ngaBo loo ndawo,  
 Izaphuselana se zide zakhe zaphukaneka  
 Zath' inkunzi namhla se iseNqabaqaba,  
 Lo mzi kaXhosa namhla ndiwuncamile,  
 Ndiwuncame ngokuxaka nabomgquba,  
 Kazi kobeka phi na kubangeneleli ?  
 Luthethil' uhlwath' olumadolo lukaKhala,  
 Uthethil' ujongwa ntjinyini bath' uqumbile  
 Inkunz' abayikhuz' ukuhlab' ingahlabanga.  
 Linxetyana linye namhla lelukaLucangwana :  
 Hambani zizwe liphelil' ityala lamawele.  
 Godukan' ude waphendul' uSoraqoba !  
 Godukan' ide yakhwel' inkunz' enkulu !!

NCINCILILI.

## ISAPHLUKO IX.

### IZIJUNGOE ZOKUGQIBELA.

Uthe xa atshoyo lo mfo wasemaMpehleri, kwafumane  
 kwee nzwanga, kuba ubengemfo ulizwi lifumane livakale ;  
 utsho khona namhla nje kwasika ngokunye, kuba iintliziyo  
 zazithambile, yatsho loo nto kwanga kumhla ngakwena ;  
 agixe amadoda kwa esakhalima, uthe uya qhuba zabe iimbiza  
 zisitsha esafazini phaya ; emadodeni kutsho akwaba kho  
 uhambayo, uthe obetshaya wayityumza iximheya ; kuBekho  
 abaphakame bema ze, bathi kanti abayiva loo nto ; kuBekho  
 abathe ukuzambatha iingubo bathi kanti bazitsale gqitha,  
 bengeva, bothuka ngeengubo se zidwengeka imithungo.  
 zihamba ngokuhamba.

Bathe abamaziyo lo mfo namhla nje akenzanga nto, kuba  
 uhle wayeka ; bathi ukuba eBekhe wahambisa se kuya kwe-  
 nzakala abantu se kungaka nje ; baye besitsho okunene  
 abantu se begqibele ukwenzakalisana ; kuba le mbongi  
 yingxilibela inde, umzi iwuqhelile ikhulele kuwo ; iphethe  
 amakheme masini ngesokhohlo, ithe qhiwu umnqayana  
 omnyama ngesokunene,—izimbo azinga nganto ; ithi yaku-  
 wisa ngezikhali iwise enye indoda kwenye ngenduku.

Omnye umfazi umka Phikisani wasemaZangweni uthe  
 eBepethe isikhuni eza kutyumatha, wayeka ngaso kumka  
 Zamani wasemaNtlotshani, ntlokothise phantsi kwence-  
 betha, uthe ukujika kwalowo, wamisa ngezinyo esidloleni.  
 Kuthe nakumadoda phaya akwalungelelana, kwaiwa ne-  
 zinja, zaqhubeka okaNtsema wasemaQadini ezikhondweni  
 zamahlahla obuhlanti, zaye zimtye waayiloo nto, kwanqa-  
 ndwa amahali-hali macalana onke.

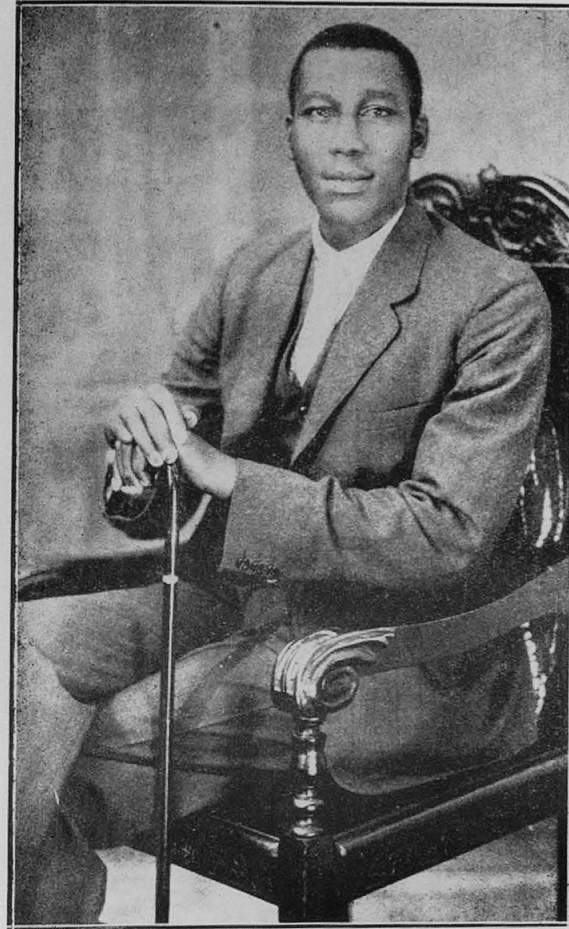
UPaki, enye intyewana yasemaVundleni, ebezingalila-  
 nga ncam kuyo, ehlala iBa kho nayo Komkhulu apha,  
 nakwezinye iindawo ezinezisusa, ithe yona ezi ziyinguma

yazithatha nje ngomyeyezelo, ilubinqe buphuthu-phuthu olo gagana lwethole iſilwambethe, yaluthatha nje ngomhlambi,—yadaſalala ke inkewu, ithe xa ithi iya wisa, yathi kanti isondele kakhulu emlilweni, yaya yamisa ngentloko eziko, luthe kuba nogagana olo ſe luſe lukhululekile lwehlela ezintungweni, suke lwambopha akaſa nakuphaka-ma kamsinya, yaayenye into leyo ukophulwa kwakhe, ekuthe kanti, kuba umlilo wawumkhulu, akayi kuſuya aſe ſaſizwa aſaſele, waphela ngokuhlwa loo mini.

UNdlombose ufune ukuvukwa yinto naye ; ithe imbongi yakukhankanya izaphuſelana, waqonda ukuſa ithetha ngoBukwana umninawa wakhe, uvakele ebuza ukuſa uBukwana uyeva na ke ngoku ſe kuſongiselwa ngaye nje, eſitſho eſithi : “ Uya qonda na ke ukuſa eli gama lakwa-Langeni liya kuvakala ngeſici eſibi eſizweni ? ” Athethe naye amaphakathi, hayi, wee gogololo.

UNopaka iſiyenye intokazi yaſemaNcotſhweni, eſikwangazele ngengqondo, nokuthetha iſingakunikwanga ; iſisoloko ilapha Komkhulu nayo le ntokazi, iqhulwa ngokuſa yona ingumka-Paki,—aſikuko nokuſa iſimthanda uPaki lowo, koko uPaki uſesuk' aſun' ukuhlaſ' aſantu, uſengayivumi nantwana eſithi ſiſimumu, akafuni ſimumu yena. Ithe ke le ntokazi yaſemaNcotſhweni akwenzakala uwayo lo, yaſitſho eſoſileyo kwa oko yaye ingeva kuthuthuzelwa, ityala iliſbeka kwimbongi leyo iſithi yiyo le intlokothiſe umntan' aſantu eziko. Iſe lelinye ityala elo.

UMfti, inkonde apha yaſemaKwayini eſihlala Komkhulu, ingaſaboni ngamehlo neendlebe ſe zindunyuya kakhulu, ithe yakuweva la maxoko-xoko, iweva ſunkente-nkente kakhulu, yagqiba kwelokuſa lifile, umzi ugxothe lutſhaba, nayo ſe iza kutſhiſwa nendlu ; kuſonwe ngayo iphuma ngokukhawuleza kanga ngoko imilenze yayo inokuyithwala : ithe ingayanga ndawo, yaziphakamisela phezulu izandla,



*Lo nguKumkani wawo onke amaXhosa. Ngunyana kaGwebi-inkumbi Sigawu Feli. Unchwatywe kwaGatyana, Willowdale*

nelizwi layo yavakala : “ Ameva luhlanga lwakwaluhlanga !!! Mna jangqela lenu ndiphantsi kweenyawo ! ” Ikhawuleze yaya intombi yakhe uBonawe yamzolisa, lwaphela ufufa, wangena kwa sendlwini.

Athe kanti amakhwenkwana nawo aya phula-phula ezantsi komzi phaya, suke enye intwana uNjeza ithi uyise naye uya kwazi ukutsho, uhlal' esitsho xa ababongayo ekhaya. Uthe uNtlanganiso, “ Uya xoka kwedini, uyihlo ukwazela phi ukutsho ? ” Uthe esathi uNjeza, “ Andixoki kwed— ” wabe sel' ekho uNdafa eyeka ngentonga yomnonono kuNjeza, sel' esithi, “ Andiyithandi le nt' inkwenkw' exokayo ! ” Suke ngoku amanye amakhwenkwe asel' eyithabatha loo nto, aahlulelana ngesiquphe, uyeva umntu uva se zinxakama ezantsi komzi phaya ; kugifime umfana, uGonyela kaNyaba wasemaJwajeni ukuya kuchitha loo nto ; koko uthe kanti uzilibele izisele ezidala ezisezantsi komzi apho, uva sel' ego ngxoka eya kuwa ngobuso ; athe amakhwenkwe akumbona esiwa athi : “ Heke, yiminyanya yakowethu leyo ! ”

Ube kulinga ukuvuka uGonyela waphikela ukuya kuwa kwa sezantsi, kude kweziwa, kanti umfana ugqibele, uthe fwaqe umlenze lo, kanye ethangeni, kufuphi ukufa lingena nje kusikrobana, yaayenye into leyo,—wathwalwa wasel' esiwa kwaGxavu into yasemaNtakwendeni eyinchifi yokulofa, waphila umfana ngeentsukwana ezingephi. Ubesel' emana ukuthi ngoku, akazi ukufa la makhwenkwe aya kuze alukele phi na,—ezulwini kusini na ? Atsho esithi angazama ukufika nasezulwini apho, ukuze la makhwenkwe ahlale eyazi into ayenzileyo, abe phofu nembongi engayenzi msulwa, esithi akazi ukufa ziinto ezahlala zihluthi yinto ni na ezi nto zahlala ziziinkenkelele ? Namawele ekwasola esithi akazi ukufa ziinto ezahlala zibambene nganto ni na ade enzakale nje ?

Ibe sisiphithi-phithi esinjalo ke akuthetha umfo kaZolile

uDumisani. Ithe yakugqiba yona imbongi leyo yencincilili yasinga endaweni yayo; aqala ke kaloku amadoda achithakala ukusinga ezindaweni zawo, ehamba eyihlalutya le ngcombolo yeli tyala.

Kunanamhla emaXhoseni apha, iwele elikhulu lelo liphume tanci, ide ibe yinto engaziwayo ke eya kwenza ukuba kume ngenye indlela. Ewe, phofu, bakho abathile endingaziyo ukuba benziwa yinto ni na, abahamba bona besithi isigwebo sathi iwele elivele tanci lelona lincinane, elikhulu lelo livele mva. Aabo batshoyo ke abanyanisi.

## ISAHLUKO X.

### INGUQUKO KABABINI.

Sithe sakuwa sisenje nje isigwebo, wonke ubani wajonga kuBabini, kuba abantu babecinga ukuba uya kusuka ajwaqeke ngumsindo, ade aphathelele nasekwenzeni into. Koko uBabini akenjanga njalo, wawuthwala ngokwendoda umva-ndedwa wakhe.

Uthe ukusuka kwakhe apho ebekhona wathabatha umnqayi wakhe nje ngamadoda onke, wawuthi tyu egxeni, upole inqawa walunyekelwa nguyisekazi uPhekesa, waqhumisa banduluka. Wabonakala kwa lapha uPhekesa yena ukuba uya jambajeka. Koko wayehamba nedombothi lomfo osuke le nto yonke wayibetha ngenzimba. Eyesithathu ke indoda yayingumfo ongathethiyo, uLalo, umninawa kaPhekesa, ooyisekazi bamawele.

Bathe ukuba sawufiye umzi lo waKomkhulu, bafika ekwahlukaneni kwendlela, eya kwaPekesa neya kwaVuyisile. Ubonakele uBabini ethatha le igodukayo. Uvakele uPhekesa ebuza jufu esithi: "Uya phi?" Uthe omnye "Ndiya goduka." UPhekesa: "Ugodukela phi? Unekhaya? Uya kwa kweliya gqwipakazi unyoko? Unani na?"

UBabini: "Hayi ndiya goduka."

UPhekesa: "Hi Lalo, hi Lalo, uya bon' ukuba se limgqibil' elaa gqwipakaz' unina? Ma simfiye, ma simfiye."

UBabini: "Hayi, sawokazi, uma akathakathi, ukuba kukho ubuthi kule nto bungaba bukuwe nakum."

Unge angabetha uPhekesa, koko unqandile uLalo, bee gwiqi bahamba kungekuko nokuba uxabene uPhekesa, esithi, "Ngoku eli hilihili ndithi ndakugqiba ukulenz' umntu ezizweni, lindivuze ngokundithuka. Lo mzi ka-

Vuyisile ungalungiswanga nje asikwa606u bunje balo, asilil' eli landigoxtha bume? Le nt' ifuz' unina!!"

Uthe ngqo wagoduka uBabini; efikile ekhaya ugqithe waya kukhangela iinkomo edlelweni, uBuye nazo kakuhle, ufike waphothula izandla wasenga, nje ngokungathi be kungabanga kho nto.

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

Kuthe ukuphuma kwelanga ngengomso, wathatha izembe uBabini waya kugawula, wamana evala amathufa ebuhlanti phaya nasesibayeni, sel' encediswa ngoku nguWele kulo msebenzi wonke. Bayigqiba kunye loo mini yonke: bada babuya bakhawulela impahla kunye ukumka komhla.

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

Kwalile ngomhla wefumi emva kwetyala zavakala iintokazi zisitsho sufu ngentfolo, ukutjhona kwelanga, kwaZuzani into kaMtana yasemaKwayini; kanti kukungenana endlwini kwentokazi yakhe uNompunzi esidlala noBabini lo. Ithe namhla isitsho le ntfolo wabe uBabini enqhenqha eya kulala. ABe kufika namanye amadodana esinga kwantonjane ukuphuthuma into kaVuyisile,—

UNgxang' engxangxasini

UMabetha ngephunga;

UHoyini bafazi bentsikizi

Intfolo niyiphosile,

Niyithathe ngokwesidoda

Ingom' ehlatyelwa ngokwabafazi

Umiz'i yalo mlambo niya yifona na

Ukutyityimba yakombelelwa yingxangxasi?

UHobe ngaphambili,

UMpunzi ngasemva,

Ntambo nethunga kwekw' asemaNzothweni.

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

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

Uthe uVuBubi, "Lo mfo wenziwa yile ntwana yakokwa60 iziphakamise kangaka."

Uthe uGqifana, "Ewe, kunjalo nje ke, madoda, imngene lo mfana le nto, niyaz' ukuba asizange simfone entlombeni oko kwathi kwathi ni?"

Uthe uJongisa: "Kunjalo nje ke, bafu ndini, le nto iya kuba nento yayo, u"Ngxanga" uya senga ngoku phaya kokwa60, uphuma ncenkomo, abuye nazo, kunjalo nje kuthiwa ebebiya nobuhlanti ngeny' imin' apha."

Ibe mbi kakhulu le ntonjane ezintombini ngokungabi kho kuka"Ngxalangile," kuba noko ebengasabonwa ezintlombeni be kungacingeki ukuba nakwantonjane akangeyi ngolu hlobo; ngakumbi kuthombe u"Mpunzazana" wakhe ophambili ngale ndlela."

Ithuthe iintsuku ezithile intfolo engayibeki nokuyibeka uBabini; lide lafika ixefa lomdudo, waya nje ngamadoda onke; waduda watyhuluba nje ngeentyuluubi zonke. Wangqaqula nengqaqu nje ngamadodana onke, zaza zaphela iintsuku zomdudo chamba noWele lo, babuye kunye.

Ngenye imini kuBe kho imbizo Komkhulu; hayi zeenje njeya izimpi ne ngesiqhelo. Ithe xa ichithakalayo imbizo,

ukujika kwelanga, weva uBabini kusithiwa uya bizwa yinkosikazi, unina kaSapili, ekwakusathiwa nguZothana ngelo xefa, eseyinkwenkwana. Unina kaSapili lowo ke nguNomsa intombi kaGambuJe inkosi yamaBomvana. Ithe inkosikazi: "Kha uthath' itam! elo, mntanam, utamle! ooyihlo phaya!"

Uyilahle ngelo phanyazo uBabini ingubo, waqubula izembe, wacanda iinkuni, wabasa, wakha amanzi, wapheka kwaayiloo nto. Latjhona elo, kwasa waphathelela kwa senkonzweni, sel' eyingqinini fa yalapha, inzwan' enkulu eluqheweme fa lunye, efanlewe yibulukhwe yayo phakathi kwamakhosikazi.

Lithe xa limkayo ilanga ngolwesihlanu usuku, inkosi yamalathisa usaphokazi oluwasakazi olukhulu, se luBona-kala ukuba luzekiwe: yathi ma kakhe alugoduse. Ihambe iphambuka namhla into kaVuyisile ukugoduka, yada yaya kufika ekhaya se kuthe jatyakakhulu.

Ukususela kwelo xefa ke uBabini waba ngumfo waKomkhulu; ekuba kancinci abizwe, kube kancinci agoduke eqhuba. Yaye inkosi ingasamthandi ngako, isithi ngumfan' ovayo, aye amakhosikazi ekwanjalo, esithi, yena akakhethi uthile, ubasebenzela bonke ngakunye. Athe amaphakathi yi"ngqitsimakwe," baye abasengi besithi uya pha.

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

Uthe uya beka uBabini ngomnye umzuzwana ubona ngenkwenkwe uZothana sel' eqhusekwe phezulu emahlahleni yile mazi, se igxwala isithi ni. Ugifime wayiqhawula u-

Babini, wasinda ngobudoda naye se imfuna. Ithulwe inkwenkwe eluthangweni, yathi kanti imazi imnxhamele gqitha, yamphosa ngeempondo, yamthwala ngempumlo le ukumgibisela emahlahleni, yathi elapho yamfika kuhle esiswini, uphondo lwagxulufa, yaase iba liqhubu loo ndawo; eli nanamhla kusathiwa ngalo, "Ngusaliwa ngaqhub' elise-siswini."

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

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

Lathethwa elo tyala, wafunyanwa ephosisile uBabini, wadliwa inkomo; yaxhelwa apho kwaSifonda, sadliwa eso sizi ngamadoda. Kwaye kusithiwa ukususela kwelo xefa ma kathi umfana akuphelelwa luthando kungekho sizathu, ma kayithethe loo nto iviwe lolunye ulutjha yaziwe; athi ukuba unesizathu, asenze naso sivakale, angafumane intombi ayinye ngokwemithombo. Nakwintombi eli lizwi labekiswa ngokufanayo.

## ISAHLUKO XI.

### UKULUNGISWA KOMZI.

Umfundi uya kuthanda ukukhe eve ukuḁa kutigaba kwade kwathi kuuphi kwaḁe kuuphi na ngamawele la noyisekazi uPhekesa.

Ma khe ndiqale ngokuthi, kaloku linganzingwa nje ityala eliya, uBaḁini akasahlali kokwaḁo, sel' ehlala kwaPhekesa uyisekazi, igama kuthiwa uWele lowa emangala nje uxho-konxwa ngulaa mfazi unina, ngokucaphukela uBaḁini lo ; ke kuḁonakala nokuḁa ma kangaphindi uBaḁini aye kuye uya kumbulala, kuḁa nangoku akuqondeki, le ntloko yalo mfana isuke yaanje, ngathi yintloko ephethweyo. Izinto zazimi njalo ke phambi kwesigweḁo setyala.

Kanti noko kunjalo, uBaḁini wayeqonda mhlophe yena ukuḁa akukho nto inonina, umooni kule nto yonke nguye, yena Baḁini, aḁanye aḁooni ngokuqonda kukaBaḁini, ngooyisekazi aḁa,—uPhekesa lo kanye, ngokuthi oku emazi ukuḁa ulihili-hili, kanti akazange aḁe nalizwi lakumthethisa, nokumbonisa izonakalo zezinto zakokwaḁo. Kwakhona, uBaḁini eḁehlala efuna ngaphakathi kwakhe ukuḁa okuya wayemgxothile lo yisekazi uPhekesa, wayefuna ukulungisa umzi, kwathi ni na le nto loo nto yaphelela emoyeni, engazange aḁuye ayithethe ? Ukuḁa ubesoyiswa kukungeva kwakhe, yena Baḁini, phofu yinto ni na le nto angazange enze nomgudu omnye, wokuhlanganisa amanantsi athe-thiswe ?

Ezi zinto ke ḁe zingazange zimsithele uBaḁini ; yiyo le nto athe ukumphendula uyisekazi lowo, ngalaa mhla wesigweḁo: “ Uma akathakathi, ukuḁa kukho ubuthi kule nto bungaba bukuwe nakum.” Wayesel' emqonde kangako uBaḁini lo yisekazi, esitfho nokutfho ukuthi, “ Yinto ni na le nto aqhogene nam, inguye lo nje uWele umntu onengqondo

A! VELILE!  
 Mbifimbifi! Mbifibiifi!!  
 Ngqiingqi! Ndiifindiifi!!



CHIEF ARCHIBALD SANDILE  
 Paramount Chief  
 of the  
 GAIKAS.

*Le yeMbifimbifi u Archie kaFaku kaGonya Sandile. Yeyona ncam yom i waseKunens kaArabi. Wafunda eLovedale.*

yobuntu obukhulu?" UBesithi ke uBabini akufika kwezo ndawo aphelelwe ziinyaniso ngakulo yisekazi, inge kuye, nguyena mbulali walo mzi kaVuyisile endaweni yokuwuxhasa.

He, adibene njalo ke amawele ndawo nye nonina, avumelana ukuba umzi ma uhlanjwe. Athe akuba evenc njalo ke, ayisa le ndawo kuyisekazi uPhekesa into kaGqabi yasemaNzothweni, ayisa kuGeju omnye uyisekazi osondeleyo, ayisa kanjalo emaMpandleni kulonina. Lwamiswa ke nosuku.

Wakufika umhla lowo, uPhekesa, eyona njojeli yomsebenzi lo ayibanga kho, yathumela umninawa wayo uLalo ukuba asel' eba sendaweni yayo, ithe yona isukela umkhulane wakwantombi yayo, obuhlala ufikwa futhi ngakwele-Nyathi.

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

Ithe le nkomo kwaBonakala ukuba iya yihlutha le ndawo kwakungacingwanga ngayo mhla mnene, kuba wayekho,

UGunguluza sigugude,

UNgqob' ise nqineni;

UnKomo yabelek' iimpondo

Kub' inamtheth' usentliziyyeni,

Uphuma phakathi kosapho

Uya kumaNzolo noNyelenzi!

Abakwizwe lemimoya.

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



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

UmThetho wasingiswa kuWele, umnini-mzi; zatsho futhi izithethi ukuthi, "Naalo usapho, nyana kaVuyisile, ma ze lungaphalali ukho; uz'ugcine intombi yasemaMpandleni ezala wena, ingabonakaleli bunto ifubo ngokusithela komfo kaGolomi." Zazisitsho izithethi kanjalo zibekisa kwinkazana kaLawule, zisithi: "Ewe kambe, ntombi kaLawule, eli lizwi lithi, 'Alitshonanga lingenandaba' lithetha imihla enje, uya bazi aaba bantwana ukukhuliswa kwaabo nguyise, sitsho ulusapho nawe; kodwa namhla nje akuselulo sapho, le nto ihlileyo ithi ungumntu omkhulu namhla. Uz' uvane noonyana bakho, nabo bavane nawe."

Zigqube zatsho iziphakathi, zafiya apho ekutshoneni kwelanga, emva kokuyaleza okukhulu ugcinwano lwaaba bafana. Enye indawo ethethiweyo yeyokuba umfana lo ma kabone intwazana ize kukhelela unina amanzi, sel' emdala ngoku, akaseyiyo ntanga yakuphamba, nakukha amanzi.

Kuthe kwesi sithuba yathomba intombi yasekhay' apha yokugqibela, uCijiwe. Ithe ingekagqifi nenyanga iphumile, wabe se ufika umnqayazana uvela kwaSifonda; kanti umfo kaLucangwana uZenze ubonelwe yona. Kuhanjise loo ndaba ngamawele omafani; lafika ifumi leenkomo phambi komtshato, yasiwa intombi; ixheliwe inkabi yomguqo namasi, ekuthe emva koko kwaxhelwa eyomtshato into leyo cyathatha iintsuku ezithile: ekho noMhlelezi uHintsa. Luthe uduli ukubuya, lwaubuya luqhuba ifumi

leenkomo, lwaluthe ukuya kwendisa lwaya luqhuba iinkabi zombini ukwenza iintsimbi.

Akubanga nyanga ngaphi athethana amawele, kunye namanantsi ngendawo yokuba kuze kho ozekayo. UWele wenze ngako konke anako ukuba umkhuluwa wakhe azeke kuqala, babe kusuka besithi ni abanye, hayi kwema ngaye. Intombi eyabonwayo yaba ngumJwajakazi intokazi kaNyaba udade foGonyela, lowa waphuka eziseleni mhla ngesigwebo, uNoli igama laloo ntombi. Okwenene umsebenzi lowo uqhutywe ngenkonzo ezuke kunene, into cyathabatha iintsuku yomdudo kaBabini. UNgxangengxa, watsho ngesidabane sehlosi awasiphiwa komkhulu.

Uduli lwaubuya luqhuba ezintlanu phezu kwemazi enethole eyayandulele uduli, kuba uso-ntombi wathi ma kungagqithiswa.

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

## ISAHLUKO XII.

## UBUNYE BUXAKE NOMTHETHO.

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

Ukhawulezile ke uWele waxelela umkhuluwa wakhe eli lizwi, watfho esithi yimpazamo yaKomkhulu ukuBa le ndawo isingiswe kuye; akazani yena nayo. Le ntetho ke uyenze kwangoku, besekho abathunywa aabo baKomkhulu.

Uphendule uBabini wathi, iKomkhulu aliphazamanga kuBa lilandela isigqibo senkundla. Uphikile uWele wathi nakanye, inkundla ayizange igqibe ngaloo ndlela. Kungene ngoku abathunywa aaba baKomkhulu bafuna ukuqonda kuWele ukuBa uthi yena yiyiphi na eyona ndlela kwagqitywa ngayo. Uthe yena, ndithi mna eli lizwi nge lithunyelwa kumkhuluwa wam lo. Bazamene bazamana aaba bafu ngale ndawo, kwada kwaBonakala ukuBa ma bayisiye nje ngoko injalo.

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

Ilizwi alinikele abathunywa lithe: "Nothi kuMhlekezazi apho ndiya wubulela lo mthetho; kodwa phambi kokuba inkonzo leyo iqhubeke, linga ilizwi laKomkhulu lingenza ngendlela ecacileyo."

Beenje njeya ke abathunywa bayinikela impendulo kaWele nje ngoko bayiphathisiweyo.

Ithe yakuviwa le mpendulo Komkhulu, kwaakho ukufukuma okuthile; inkosi ibize amaphakathi asondeleyo ukuBa ayivise le nto. Eve eva amaphakathi, asuka atfho ukwahlukana kubini; amanye athi unyanisile uWele, ukhuzo alunakho ukusingiswa kuye, engenkulu. Athe amanye yinkulu epheleleyo uWele, ngokomthetho owawuthethiwe apha kule nkundla yaKomkhulu.

Ibe yenye ingxoxo enkulu ngoku leyo, ede yasuka yagqiba umzi. UBabini ngelakhe icala uthi nakanye ukuBa umthetho usingiswe kuye, engenkulu, kuBa yena wathethwa wagwetywa emini. Kunjalo nje wagwetywa ngeziBakala ezibonwa nayimveku. Kude kwaBonakala ukuBa uMhlekezazi le nto ma kade ayifizele imbizo ethe nkqi, aBe kho amaphakathi awayethetha ityala.

Ngeli xesha ke kwakuse kukho abathile abathi, "Uphi na kaloku uKhulile umntu wala mawele?" Inxenye isithi: "Wayexelile yena uKhulile ukuBa ma kangafumane abizelwe indaba yamawele." Bambi babesithi, "Sasixela thina ukuBa akukho nto iya kwenziwa eNqabara." Kwakukho nabaBaqonda bona ukuBa akusayikuze konwatywe engadanga la mawele ahlula-hlulwe elinye libe kwelinye ilizwe, elinye libe kwelinye.

Ide yahlatywa banzi okunene imbizo Komkhulu, abizwa namawele kaVuyisile. Ziqukuqele zeenje njeya okunene iziphakathi, zafika zee thande enkundleni nje ngezolo nezol' elinye. Lumphumile ugaga lomhlekezazi lwaBekwa endaweni yalo; ihle yalandela nayo inkosi; yaduma yonke inkundla ukuBulisa.

Kuphakame into yasemaNgwevini namhla uBangiwe into kaMjonga yathi: "Ewe, ziphakathi, aniyi kudinwa yinto yenu, akukho mntu wakha wadinwa kukulungisa ikhaya lakhe. Intsusa yale mbizo kukuxakama okukhoyo kwa phakathi komthetho. Kuphume ilizwi kokwen' apha,

lisiya kwaVuyisile, ngokuzama ukukhupha loo ntsapho ehlathini; suke kwavuka unawe-nawe ngenye indlela namhla, yaangulo wathi usisinci, yaangulowa wathi akankulu. Nibizelwe ukucacisa loo ndawo ke namhla kokwen' apha."

Kuphakame uNgxelo Gabisa umQocwa, wathi: "Ukuba ma ibe kucaciswa kungaphi na le ndawo, Bawo wam, andibi na aaba bantu bebezalise le ndawo izolo eli, babeze kucacisa yona, bayilawula bemka besithi bafezile?"

UBangiwe: "Ewe mantan' akokwethu kwami, konke oko kuyinyaniso; kodwa ke naantsi indawo, kuthiwe ni na ukukhutfwa kolu sapho ehlathini?"

Umthetho ngoku usingiswe kumawele ukufuna ukuva okwawo ukuthetha. Uthe uWele yena wayenqanda ihlahla elaliza kuwela intsapho kaVuyisile, kuBa umnini-mzi wayedungudele; ngoku abuyileyo akazi ukuBa usengubani na yena. Nangaphaya koko inKundla le yayitjho ngokucacileyo ukuBa, "Ayisiqethuli isigweBo sikaLucangwana."

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

Kwesi sithuba kuthiwe amawele ma kagoduke aya kuBuye abizwe. Asele amadoda eyigoca-goca yonke le nto yamawele, azivelela zonke iinkalo zokuthetha, aye ayame kakhulu kwintetho kaKhulile ethi, "Zizenzo into eyenza inkulu, kuBa nenkulu xa ingenazenzo iya hlukana nobukhulu bayo." Iye yavelelwa nentetho yesigweBo ethi: "Uyeva ke mfo kaVuyisile omkhulu." Kuthiwe ke le ntetho yodwa yayixela mhlophe ukuBa uBabini akenziwanga sinci.

Ibe iya phela apho ingxoxo yamaphakathi, kwachithakalwa. Kuthe emva kweentsuku ezithile abizwa amawele kanjalo Komkhulu. Aye amadoda aphambili esizwe ekho; iphindiwe yakhutyulwa yonke le ntetho imalunga nawo;

yakhutyulwa intetho kaKhulile; yahlalutywa nentetho yesigweBo samhla mnene. Kuphethwe ngokwenziwa kombulelo kuWele ngazo zonke izenzo azenzileyo zokucacina usapho olungenafani; nokuthi oku le nto angoyiki ukuyizisa apha Komkhulu, ayifonelwe, ukuze indlela yakhe ihlale icacile. La mazwi ke asingiswa nguMxhuma Matyeni, egameni lomHlekazi uKumkani.

Igqibe inkosi ngokumnika uWele ikwana, yamkhuphela imaz' eJwanqakaz' entusikazi, eyanyisa ngosatJhazana oluJwanqazana; yathi ma kagoduke uyindoda.

Zeenje njeya ke iinto zikaVuyisile ukugoduka, zihamba ziphambuka. Batjho bonke abantu ukuthi le nto imvisi-swano yoyisa nomthetho, kunyanisiwe ukuBa, "Umanya-no ngamandla."

### ISAHLUKO XIII.

### UKUKHUZA.

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

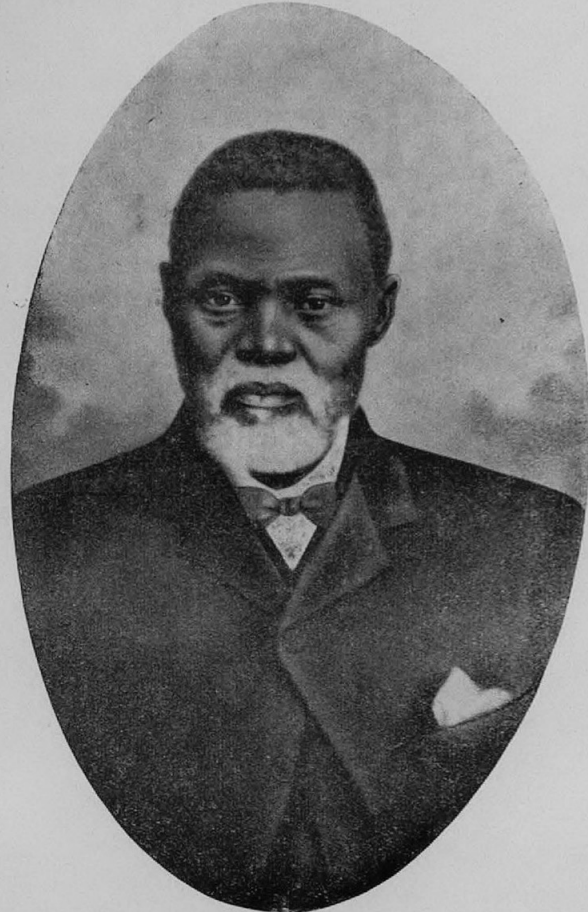
Athe la madoda xa acanda emzini apha ahamba ebuzwa imvela-phi, nalapho asinga khona, nje ngesiqhelo baxele, kodwa bangayixeli into abayela yona. Babebaninzi abathi kuyawakho ulutho ke nisiya ngakuloo mawele nje, asibafobeyo, kunjalo nje isimanga kukuthandwa kangaka Komkhulu; kuba kancinane ubone ngawo sel' eqhuba, kube kancinane ubone ngawo sel' eqhuba evela ngaKomkhulu.

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

Kusile ngengomso bagodukile abathunywa emini yakusasa; befikile Komkhulu bahambise nje ngoko babonileyo, bevileyo.

Bathe abathunywa aaba xa sancokolayo ngoku ngezinto ezizizimbi; bafika nakwindawo yokuba uBabini waba nenkwenkwana ese ihamba, ngentombi kaNyaba yasemaJwajeni. Athe kanti awaKomkhulu ayivile loo nto. Kwesuswa amadoda amabini ukuya kuthatha inkomo kuBabini ngokungezi kumbika umntana akuzalwa.

A! GONYA!



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

Ube kuthi uBabini uBesaza kuza kumbika umntana, ayamthethelela loo nto; ube kuthi le nto wayeyixelle kumakhosikazi ngoku ebesandul' ukuya Komkhulu; hayi watfho phantsi ngayo yonke loo ntetho. Amadodana esithi asithunywe kuthetha tyala thina size kuqhuba. Okunene wayikhupha inkatyana enkonana ithole lalaa mazi wayeyinikwe Komkhulu, ivela kumaQwathi.

Uthe unina xa iphumayo le nkomo: "Kaloku thina maxhegokazi asisaphula-phulwa, kunini ndiyithetha le nto ndiba mna yade yeenzeka nje ngezi ntsuku." Utajuzisile uBabini esithi le nto iphikele ukuthi masi kufo noWele, kunjalo nje bathetha ngayo qho apha ekhaya.

Bayiqhuba abafana le nkomo baya kuyigalela kwa-Ntfezi Langa into yasemaZimani umThembu, into ebi-sisandla salapha Komkhulu, (kaloku inkomo leyo ibingenkuya Komkhulu, kuBa ivela kumzi obungekakhutshwa ehlathini). Abizene amaphakathi ukuza kudla eso sizi, nakuba kwaxhelwa xhegokazi limbi endaweni yayo; kuba kwathiwa yona iluhlofo lveenkomo ezibalekayo.

Lide lafika ixefa lokuba inkosi iye kwaVuyisile, lwamiswa nosuku. Ngeli xefa ke, yayise izixela ingwevu enkulu.

UGunguluza sigugude,

UNgqob' isenqineni;

UnKomo yabelek' impondo;

KuB' inamtheth' usentliziweni.

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

Kuthe ngosuku olungaphambi kombala lowo walathiwe-

yo, yabonakala imikizo eya kwaVuyisile eThobofane, inxenye yalalisa kwizihlobo ezikufuphi, abanye kwasa se belele enkundleni namaqegu abo bengabonwanga kufika.

Inkosi ifike yona ekumkeni komhla ngezolo; yafika ihamba negqiza elinobom lamaphakathi. Ithe ifika nje inkosi leyo, wabe uGunguluza sel' emi esangweni engaguqulwanga; kubonakele ukuba umsebenzi ma uqalwe kwa ngaloo mhla. Okwenene ke uGunguluza uthethelwe amagama ambalwa, wajintyelwa ngentambo, wakhahlelwa—wahlatywa esiswini nje ngesiko,—watsalwa umxhelo,—uphuze amathamo ambalwa esikhalo, watsho, “Boh-ho-ho-ho —!” watsho kwa band' umxhelo nakosendlwini, wandula ukufa, wahlinzwa. Litshone elo kusenziwa amalungiselelo angomso.

Lithe liya yi fiya intaba ilanga babe abantu se bephithizela bexela izintwa ezi; zabe izitya zamasi se zenze uludwe; ibe nguxhaxhaxha ukulungisa izipeko, zaye iimbiza se zingasenasiphelo ziphathelele ebuhlanti, zaya kuphathelele emva kwesibaya kubafazi.

Kwalile emva kokuba kutyiwe, yaphakama into kaMbokoma yasemaBambeni yathi: “Hoyini, mzi! Ndisuswa ngumthetho, kuthiwa ixefa lifikile, umthetho ma uhambe amaxoko-xoko ma kaph' ithuba!”

Kuthe nqadalala kwesi sithuba zabekwa phantsi iinqawa, waya ngeendawo zawo umzi wamaNzothwa, bati nabafazi bazifak' intlonze iincinanana zabo.

Iqalile ke yaphakama into yasemaCifeni:

**UMvaba Gxekiso** wathi, “Tafuni, mzi wamaNzothwa, Tafuni mzi wamaMpandla nani, andifani, andimnini-kuthi ni, ndigqufa kuuphela le ndlela, kuza namhla kuza kuhamba lo mfana kaKhawuta. Ilizwi aza kulithetha kuwe, mfana kaVuyisile, lilizwi elidala, esavela nathi lithethwa, laye lisaya kuthethwa nasizukulwana. Aaba bantu benga-

ka nje baze kuva elo zwi, ukuze nakwiimini ezizayo bahlale bengamanqhina, benqhina ukuba unyana kaKhawuta uthethile nawe, wathetha nonyoko, wathetha namaNzothwa; ndiya bek' apho, se ndingathi ndigqithisile.”

**ULuhadi Kongo** umDala uphakame wathi: “Ewe, ziphakathi, kuhle nilapha nje, kuhle nenje nje nje, kuba apha nize kukhotha eli nxebe, lenzakalise lo mzi; abantu baba bantu ngokukhothana, yinja into ezikhotha ngokwayo. Lo mzi ngumzi omdala walapha, kungekabi kho bantu izizwe zisemalwa zikaPhalo, lo mzi wawukho kwa oko. Ukutsho ndithi bekan' iindlebe, inkosi yenu namhla iza kuthetha umthetho omdala kulo mzi, iya kuba kowam ngomso, ibe kowakho ngomso, sibe kowayo ngomso.”

**UMxhuma Matyeni** umKomazi—Qhinebe, uphakame weenje nje: “Ukuthetha okunamandla namhla lusapho lwamaNzothwa, akunathi, nani lusapho lwasemaMpandleni, siya nibandakanya, kuza nabandakanywa kwamhla le nkazana kaLawule, yayicanda le nkundla. Size kuthi bonanani nazane ukuba niya zalana lusapho lukaGomomo; uGqabi lo noGolomi asingawo manantsi, sisinqe sinye: xa sitshoyo Phekesa, mfo kaGqabi, sithi olu sapho siluyaleza kuwe, kuza uBafini lo uya mbona ngumntana, nasebutwaneni bakhe usakhangelwa kuza ubengxoliswa yile nkundla ngezolo, ukho; lungaviwanga ngawe uhlobo lwakhe. Nawe nkazana kaLawule, kuthiwe thinca kwenjiwe nje nje kuze kukhutshwa wena phakathi kwezikhova, ukuba namhla ube ngumnikazi-khaya, kwa nje ngokwanga-phambili. Ma ze kuphanjikelwe ekhay' apha, kungabi sendle. Uz' umgcine umta' kaNyaba, umfundise ubufazi, umxelele ukuba ubufazi kukulolong' iimbelwana angazaziyo. Wena ke Bafini, khangela lo mnta' kayihlo uWele, imigudu yakhe yangaphambili yokukwenza umntu, ungaze uyidele;

khangela le nkazana kaLawule igcine lo mzi le minyaka ; khangela lo mnta' kaKhawuta umbona elitatamfa nje akufika kowen' apha, kukucinga ngabadala balo mzi, bakowenu, basemaNzothweni."

**UNtfezi Langa**, isandla senkosi, umZima, uphakame wathi : " Maninzi athethiweyo, mzi wamaNzothwa, nezi ziyalo zenziweyo zininzi, kuBa ezona ziyalo zinoncedo zezo ziya kuvela kuni ngaphakathi. Ukutsho sithi, ' Taquni,' ize kutsho le nkosi kuni, aze kutsho la maphakathi, ' Akuhlanga lungehliyo ;' namhla ke ma kube hele mzi kaGomomo, niphume ehlathini, kwakunje kwa kwabadala, kusaya kuBa nje nakwabezayo. Asize kuvusa lukhokho kuni size kulalisa lona ; kuBa ewe kumzuzu isenzo esi senzekile, kwada kwafuna nokulibaleka ukulungiswa kwala masolotya ngomthetho, se nide nani nanyathela apho nge ningekanyatheli, ingenini ke kodwa iyile nkeithakalo ikhoyo, namhla ke sifinyeza oBo buBi. La mazwi ke BaBini siwatsolisela kuwe, wena ukulu yolu sapho, uz' ulugcine ke lungaphalali ; uzigcine nawe ungaBuyelwa yimbuya-Bathwa ; uyigcin' inkazana kaLawule ingahleleleki ; uyigciné inkosi yakho umnta' kaKhawuta."

Usukile **umHlekazi** ekugqibeleni wathi : " Ze zingabetha-bethani iindlebe, mzi kaGcaleka, la maphakathi athethileyo akusingisa oku kuthetha kuBaBini unyana omkhulu kaVuyisile ; agqibile ke akukho wambi amazwi ; nam ukuphakama oku ndithethe, se ikukuba ndambethe eli gama lalo mnini weli lizwe,—uPhalo.

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

" Size kukukhuza ke, size kukukhupha ehlathini, sithi akuhlanga lungehliyo, le nto yadalwa kwa sendalweni ; hamba ke namhla phakathi kwabantu, ungaBuye uhlekwe ziintaka ; uhambe uye naKomkhulu ; ungaze umdele

umninawe wakho uWele, nenkazana kaLawule, uhlale uBabeke phambili ezingqondweni."

Ithe dungu yachithakala intlanganiso emveni kwala mazwi, kwagodukwa.

ISAHLUKO XIV.

**UKUBUBA KUKA-KHULILE NEMBALI  
KANOMPUMZA.**

Ithe iya fika inkosi ekhaya ukuvela kukhuza, ifika kukho iinto zontathu, ekuthiwe ngamadoda avela eNqabaqa, aze kubika ukuba indoda enkulu uKhulile ayisekho.

Ke kaloku phambi kokuba singene kwingcombolo yomyolelo kaKhulile, kwa kunye nemibono yakhe enexabiso esizweni, siya kukhe sitsibe bunkawu senze ibalana ngo-Nompumza iZotjho.

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

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

Ke kaloku ukuza kuwa apha oku ususwa yinkosi yakhe kwelo zwe laseNtla; kufike udaba kuyo lokuba kukho, "uvuko lwabafileyo" kwizwe laseXhoseni. Lwafika olu daba alwaba luncinane, lwaya lusanezwa ngokwanezwa. Yada inkosi leyo yaseNtla yazama ukufumana umntu ongye, onobulumko nobuqhokolo, nowomeleleyo ukuba imthume akhe aye kuqonda ngale nto yovuko lwabafileyo.

Ide ke inkosi yafumana uNompumza lo. AmaZotjho ke kakade ebengabantu abanxulumeneyo nelasebuNguni ngasenTfona- langa, aza anxulumana nabaMbo kwelase- mPuma- langa; ngoko ke amaZotjho asoloko engabantu abaphakathi kwezi zizwe unanamhla nje.

Yakuba inkosi imfumene uNompumza, indoda eyayisazi iindawo ngeendawo, nezizwe ngezizwe, imbizile, yamthuma ezantsi isithi: "Kha uye kusikhangelela le nto siva kusithiwa abantu abafileyo baya phinda bavuke kwelase- Xhoseni."

Uze wafika okunene uNompumza kwelaseXhoseni, koko akayibonanga loo nto, ude wegqitha weza kwelaseKunene kwaGqaba, hayi akayibona le nto. Wafika kumhlaba omhle omnandi, noneziyunguma zeziyolo, athi phofu umntu ofileyo angeva nento yokuba uza kubuye avuke.

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

Uphindile waluhamba uNompumza uhambo lwakhe lwesibini lokuhlola "uvuko lwabafileyo," koko nangeli xefa akubanga kho mpumelelo. Endaweni yokubuye agoduke ngoku, usuke wee gongqo kwezi ziyolo zakwaNdlambe, akaba sacinga ngelakowabo, waphelela ekukeni ngummi walo, koomaGqunube namaKweleja namaTanqa.

UNompumza ungene gongqo ngoku kwiziyolo zakwa- Ndlambe; yathi kuza into ibikwayimvumi, yathatyathwa nguNxele into yasemaCwejeni, isihandisa esaziwayo sakwaNdlambe, yamana imhlabelela iTabu kuloo maHlathi akwaNkanga angakwaGompo. Ude wabuya waanesithu- kuthezi uNompumza, wacela ukuba agoduke, koko inkosi yakhe ayimvumelanga isithi: "Ilizwe se lonakele ngasemva se kuyinkcithakalo," waye ke uNxele esitjho enyanisile kuza yayileli xefa lesivondoviya sikaTjhaka.

Uhleli wahlala apha lo mfo waseNtla, wada wazekelwa ezintombini zakwaNdlambe. Koko izikhulu zakwa- Ndlambe azikuthandanga ukuphakanyiswa okungaka ko- mfo wasemzini; kuza uBesithi xa azekayo uNompumza



kukhutshwe ikhazi kwezi iinkomo zomthonyama, angaloGoli ngezi zezizi.

Zide ke izikhulu zakwaNdlambe zambonela indawo yakhe, ngasese ezinkosini zakhe. LaBa liya phela apho elo goja laseNtla, lingabuyelanga enkosini yalo ukuya kwenza ingxelo “ngovuko lwabafileyo.”

Nanamhla inzala kaNompumza isenokufunyanwa eTabula phaya. Ayikaphindeli ukuya eNtla ukuya kunika ingxelo ngovuko lwabafileyo. Kuvakele kutsha nje ukuba kukho into kaNompumza eye kuba ngumVangeli e-Mzimkhulu; sathi ke lowo uye kuvakalisa olona luvuko luyinene nenyano.

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

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

Be ndisatsho ke ndisithi inkosi ifike ekhaya kukho abafa abathathu abaze kubika ukuba uKhulile akasekho.

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

Ngelifutshane la madoda afike abika ukuba athunywe ukuba aze kufumayela umphanga kaKhulile. Phambi kokuba lo mphakathi alifiye eli lizwe ukhe waaneembizo ezinkulu neentlanganiso, isithuba senyanga yonke phofu engaguli. Uqale ngokuyolela intsapho yakhe yonke, wayabela ilifa, wagqiba ngakuyo. Uye ngoku kowakomkhulu umzi wafumayela ukuba sel' ezakuba nyanga nye kuuphela kweli lizwe.

Uhambisile wathi: “Indawo yokuqala: umzi ma ulahle ubuthi, kukho amaxefa amahle ezayo ngaphambili;

kodwa nawosizi akho ezayo. Uthe kukho umfo oya kuvela kwelakwaTaraBe athethe izinto ezinkulu zokuphila; kodwa ukuba akaphula-phulwanga intetho yakhe iya kuba kukufa esizweni.

“Indawo yesibini: Uthe laa nto yayithethwa ngu-Nompumza, yovuko lwabafileyo, ikho; iya kuthi ukuze icace ibonwe ngomqulu oya kuza uvela eNtjona-langa, uphethwe ziintlanga ezingaziwayo eziya kuphuma elwandle. Ma ze ke lo mqulu niwucokise ukuwukhangela kuba kuphezu kwawo ukunyuka nokutshona kwesizwe.

“Indawo yesithathu: Yintetho yentombazana, abaya kuthi abaninzi yintjabaalalo yesizwe, nohlanga luphela, kuba kuya kububa iinkomo kuthi tu, nabantu bafele ezindle linuke ilizwe libe yiloo nto. Loo nto ke ayikufa yimbubo, iya kuba lidini elenzelwe loo mqulu uya kuza. Loo ntombazana ayikuthetha zinto zomqala wayo, iya kuthetha izinto ezithunyelweyo, ma ze ningalili, kuba ezo zinto ziya kwezeka ekuhambeni kwamaxefa.

“Indawo yesine: Lixefa “lomny'ama,” okanye ixefa “lebonde-mbonde.” Elo xefa ke iya kuba lixefa elifana nesifingo sokusa, lona liba mnyama ngokugqithileyo, kanti ukuthi qwenge kwalo se ikukusa. Ngelo xefa kuya kukhula ukungevani, nokungeva kwabantwana; uhlanga luya kuchithwa lube phantsi kweentlanga ezingaziwayo ezingwanyalala. Ufukhosi buya kuphelelwa ngamandla, butshitshhe, sufe yinto nje yomlomo. Ngelo xefa abantu abayi kuzazi nalapho baphuma khona, nalapho basinga khona; kuya kufumane kube “ngumny'ama” “ombonde-mbonde” onjalo, kodwa ningazilahli nizincome nina, noko inxenyane iya kuba se ithengisa nangabantwana bayo; ma ze nina nijonge kulaa mqulu, niwujonge nasemini nasebusuku; kuba uncedo luya kuvela ngokwaziwa kwawo okukhulu.

“Indawo yesihlanu ezayo; kanye kwelo xefa lomny'ama

kuya kudilika imfazwe engenga ngamfazwe; kodwa ayikuza kuni ngobuso, iya kuBa yeyeentlanga zasemzini, eziya kuthi kuBa ziya nilawula, iphathelele nakuni noko nina iya kuniza bugungu. Emveni kwaloo mfazwe ke, ukuBa niwujongile umqulu lowa, niya kuzuzisa isicwili sobuntu. Kodwa elona ndiliyalezayo, phezu kwayo yonke loo ngxobofifi yezizwe, neentlanga, neempatho ezimbi, leli lokuba ze nigcinane, nazane nibe ngumntu omnye. Ningaze nizilahle iinkosi zenu."

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

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

## ISAHLUKO XV.

## UKUFIKA KWEENTLANGA.

Kudlule iinyanga zaantathu emkile amadoda abeze kubika umphanga kaKhulile, kwafika amanye amadoda amathathu evela kwa seNqabara naphefeya kweSixini, kwesikaSomlilo. Athe akubuzwa imvela-phi athi athunywa yinkosi leyo ukuza kubika Komkhulu apha ukuBa kukho uhlanga, oluboniweyo olumnyama ngebala, iindlebe ngathi ziingqotho ezi zesikhumba.

Batjho bathi ke olo hlanga lufike kuBo apho lujaceke kakhulu yindlala, nayinkcithakalo, luze lusitya udaka nemisingizane le.

Kubuziwe ukuBa olo hlanga luthi lungamani na?

Bathe abathunywa aaba bantu abazixeli ngokuthe ngqo; noko imfano yabo iyelele kwa kuleya kaNompumza ngathi nokuthetha k'unye noko. Babuziwe neminye imifuzo malunga nolu hlanga, bayiphendula ngokwanelisayo. Ithe ke inkosi emveni kokuba amaphakathi enze imibulelo yayaleza ukuthi:

"Ma ze nibacine abo bantu, ngabakokwethu, ngaba kokwenu nani; bapheni into etyiwayo batye, niphose amadlavu bambathe, nibaphathe ngencebha, beve ukuBa anisiso eso sizwe sibachithileyo, ningadlali ngabo."

KuBe lixefa elinobom zimkile ezi zithunywa zakwa-Somlilo. Kwagaleleka amadoda amahlanu evela e-Kunene, kwaNdlambe eMnyameni.

KuBe ziyunguma zeziyolo akufika la madoda athunywe nguNdlambe; kuBa uNdlambe uBengeyiyo nenkosi ukuthandwa kokwayo kwaGcaleka.

Athe kanti la madoda athunywe nguNdlambe ukuza kubika uNxele. Elo xefa ke uNxele wayebalasele ngokuthiya ubuthi, nangokuxela izinto ezizayo. Bathe abathu-

nywa aaba fembika uNxele kwaBe kukho nenye into abayi-fikayo, noko kwakuthiwe yona boyincokola bundaba.

Leyo ke bathi kukho olunye uhlanga oluboniweyo, olusigise amaBombo nganeno, luthi thu ngasent'fona-langa; ibala lalo limhlophe, iinwele ziyaka-yaka ngoku kobulunga.

Kuthe kwakubuzwa ezinye iindawo malunga nolu hlanga ababa nakuphumelela abathunywa kuBa naBo bavile, alukabonwa kakuhle olo hlanga. Enze umbulelo amaphakathi kubathunywa bakwaNdlambe ngezi ndawo beze nazo.

Yaza inkosi yaqofelisa ngokuthi:

“Ewe, bantwana bakokwethu, ndiya bulela ngokumana nindenza umntu nindivisa izinto ezihlayo. Ma ze kambe nimplungise kakuhle umntana wakokwethu lowo, ahlambuluke into ayiyo; acace, angabi mbi.

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

Akudlulanga zilimela zibini bemkile abathunywa bakwaNdlambe, agaleleka amaxokozela amakhulu abathunywa bakwaNgqika, iinto zone ngomfana. Encwinile umfo wakomkhulu bathe abathunywa basuswa yinkosi uNgqika into kaMlawu. Ithi ma beze kubika uNtsikana into kaGaba. Batsho kakhulu abathunywa aabo ngoNtsikana lowo, nokuqalwa kwakhe yiyo le nto imhlileyo, nezenzo zakhe, neentetho zakhe.

Indawo yesibini ethunywe la madoda kukubika ukuBa kukho uhlanga oluboniweyo, olumhlophe. Batsho bathi luphuma elwandle; luhlanga olungathi luqhele ukuhlasela ezintlangeni. Intetho yalo sisintsothi ayiviwa: uku-

lwa zingwanyalala ezilwa ngezulu; into leyo esingathi sihleli kule ndawo, kududume izulu kuBe kanye, kuphume nemisi nemililo, kuze kanti kuya kuwa into nje ngalowa mmango!

Atsho kakhulu amaPolo-polo akwaNgqika, nangezinye iindaba zezinye izinto. Axelelwa nawo ngohlanga oluvalkeleyo ngaseSixini, yaaludaba loo nto.

Enze umbulelo amaphakathi ngazo zonke iindawo azivileyo ngamadoda akwaNgqika. Yaza inkosi yaqofelisa ngokuthi: “Ma ze nithi kumnta' kaBawo apho, kambe mna ndiyinja yakhe, akayi kudinwa kukumana esenje nje. Malunga noNtsikana lowo nothi kaloku umEnzi wezinto uhleli ekho, sizizinja kuye thina, ma ze athantamisane kakuhle noNtsikana lowo, hleze kuBe kho itaru kuthi ngayo loo ndoda, kuBa ke yona ithunywe eNyangwaneni kwikokwethu lethu sonke. Malunga nohlanga olo luzayo, ma ze alwenzele ububele lude luzibonise ngokwalo ukungabi bantu. Luthi ukuBa lungabantu abanobulumko, uthoBe phantsi, ufunde kulo ungakhawulezi ukuphakamisa isandla, side sive ngaLowo useNyangwaneni ukuBa ma sithi ni na.”

ISe ngumdilili omkhulu ukundululwa kwamaphakathi akwaTarabe; kwaazintlombe, kwaaziziyunguma zeziyolo, aphelekezelelwa, yekoko ukuhamba elalisa exhelelwa, ukugoduka.

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

Athe asuswa yinkosi uNdlambe; akayazi into ehileyo, ubone ukuBa sel' evukelwa ngunyana wakhe uNgqika, sel' ethimba unina uTutula, eBa ngakuye; uthe ke akulunga ukuyithetha le nto emmangweni nje ngoko lenje njalo uku-

thethwa kwalo ityala lenkosi, akwamlungela ; yiyo ke le nto athe ma kakhawuleze ukuza kuyixela le nto apha kokwabo, apho akhona noMancedi.

Umlesi angaba uyazi ukuba uNgqika wayekhe wambamba uyise lo uNdlambe wamenza umbanjwa. NoHintsawayekhe wambamba eseyinkwenkwe.

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

Ngelifutshane kuBa andifalisi yona le mfazwe, kuthe kwisithuba senyanga, yabe inqumbululu yamaGcaleka se inganeno apha kweNcifa, ize kohlwaya uNgqika ngenxa yokunchola akwenzileyo ; waye uZanzolo ngenkqu ekho, nangona umkhosi wawuphethwe nguBupu into kaKhawuta yaseKunene.

Athe namhla amaHleke nemiDange yagoduka yaangakweyaKomkhulu kunye nemiDufane namaGqunukhwebe kaPhato, yacim' ilanga kwelo Thafa leDebe.

Andikufika ke kumazwi kaNtsikana okunqanda uNgqika ukuba angafunzi isadibene kangako eyaKomkhulu esitsho elixela icebo ema ingenwe ngalo ukuze yoyiswe. Koko athe esacebisa njalo uNtsikana wabe uMnyaluzo sel' esitsho ngezixwexwe zamakhwelo eyifunza, baye ooManxoyi noNtsadu se besithi : "Waqala nini na lo mzi ukuthethelwa ngamaTola ?" Yekoko ukufunza !

Okunene wachithwa uNgqika ngembubokazi enkulu yasemaLinde. Kwaye kusithiwa ma kaye kwaMeva. Ukuze ke aye kuhlabela olwaa hlanga lumhlophe, aluvave ngeNgqakayi.

## ISAHLUKO XVI.

### IMBONGI.

UKumkani uHintsawena ujike wagoduka akukhova ukumohlwaya uNgqika engazi ukuba uNgqika kanti uye kumhalela izizwe.

Okunene ke ubuye uNgqika eThambo ngaseKhubonqaba, apho athethene khona nezizwe ezimhlophe, wabuya sel' eyindlobongela, wafika wacumza uNdlambe yedwa, uKumkani sel' emkile.

Ithe xa ifikayo inkosi namaButho ayo ekhaya, xa kuwasazelayo, xa kuthe xhonxofolo kuzizawukawu, wawakala uDumisani unyana kaZolile wasemaMpehleri imBongi yaKomkhulu wathi :

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

Athi ke mna mntu walibeletshayo !

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

Kazi ke nina nanisithi ndisilo sini na

Esi sinokuthetha nezint' ezingathethekiyo ?

Kunamhla nj' ilizwe liya zuza,

Kunamhla nje lo mhlab' uya lunywa,

Int' esesiswini ma ze niyilumkele,—

Loo nt' isesizalweni ma ze niyindwebele,—

Namhla ngathi kuza kuzalw' uGilikankqo ;

Ngathi kuza kuzalw' isil' esingaziwa mnxhuma.

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

Latsh' izwi lesigodlo mini kwandulukwa,

Kwakhal' uphondo lwenkom' ukusihlanganisa,

Mhla sayiwela le Ncifa siqule sagqiba ;

Mhla wesuk' uZanzol' engenazwi lamlomo,

Se sibon' ukuphuma kwamadangatye ngamehlo,

Se sibon' ukuphokozeka kwemisi ngeempumlo.

Se sisiv' inzwinini yamakhwelo ngeendlebe.

Wath' umntu namhla nj' isilo sijongolekile,  
 Int' abebhlala besith' ikho namhla nj' ihlile,  
 KuBa be bemjong' ezintsiyini bath' uqumbile,  
 Namhl' ezo nt'iyi zixel' amafu mhla ngendudumo,  
 Namhla zitshawuz' imibane akukho kuphil' ebantwini.  
 Wath' umntu namhla kunyembelekile,  
 KwelakwaGaraBe umhlaBa ubukuqekile,  
 Kwenzek' isikizi nenyal' emaXhoseni,  
 Ubecinge nganin' umntan' ukuy' embekeni kunina ?  
 Awu ! Hay' ke beth' iinto zomhlaBa !  
 Yafumb' indwe phezu kwendwe, kwelakwaHoho ;  
 Yadl' intsimb' egazini, kwelakwaHoho ;  
 Watfixiz' umthi komny' umthi, kwelakwaHoho ;  
 Satheth' isikhumba senkomo, kwelakwaHoho ;  
 Sathi golokongqo-gongqo-gongqo, kwelakwaHoho ;  
 Wegqith' umnt' engayolelanga, kwelakwaHoho ;  
 Waya kwaBaninzi ngephanyazo, kwelakwaHoho ;  
 Sadl' isilwanganuBo nezinja zaso, kwelakwaHoho ;  
 Yadl' ingqanga ya'iyel' ihlungulu, kwelakwaHoho.  
 Yadl' inchuka yahlomlel' ixhwili, kwelakwaHoho ;  
 Wadl' uhodose wa'iyel' impethu, kwelakwaHoho ;  
 Ho-yi-i-i-i-i-i-i-ni !  
 Kha niziBeke kamb' izikhali mlisela ;  
 KhaniwaBeke kamb' amakhaka khaB' elintfongo-ntfongo,  
 Ngathi ngakwelakwaGaraBe nisafezile,  
 Noko ndakuphos' iso ngathi kuhlephukile.  
 Hambani kambe zininz' izint' emazilungiswe,  
 KuB' amakhaya be ningawayaleze mntwini,  
 Be niyifiy' intsapho kakad' itshisana.  
 Lukrozo, luthotho, lungcelele,—  
 Azininzi ngak' izint' emaniye kuzilwa,  
 Aniyivanga n' imibono yenyange uKhulile ?  
 Anizivanga n' izint' eziza kuhla kulo mhlaBa ?

Aniyivanga n' imbalasane yomQulu ozayo ?  
 Asiyi kuthuma nina n' ukuBa nisikhangelele ?  
 KuB' aweth' ameh' oBa sel' ese hlungulwini.  
 Anivanga na ngomfo waseKunene oza kuthetha ?  
 Kwa kweli Duli uBesel' ekhe wavakala.  
 Bathi yinto kaGaba yasemaCigeni ukumbiza  
 Anivanga na ngentombazana eza kuthetha nayo ?  
 Kuthiwa siya kuthi yimbubo kanti lidini.  
 Nikhe nevana ngaaba bandlebe zimahola bezayo ;  
 Azi nothi ni na kuthiwa beza nenkwitshi nje ?  
 Nikhe nevana ngezi iintlanga zimayephu-yephu ?  
 Kuthiwa kambe ziint' ezidlalisa ngezulu.  
 Mna ke nyana kaZolile ndithi kuni makhafa :—  
 Godukani ningalal' ilizwe liya zuzwa,—  
 Ukuzala ndithi mna liza kuzal' uGilikankqo ;  
 Liza kuzal' isil' esingaziwa mnxhuma.  
 Godukani ningalali kuz' iziziba zegazi ;  
 Godukani ningalali kuz' ukuphela koBuntu ;  
 Godukani ningalali kuza kuthengiswa ngani ngooyihlo ;  
 Godukani ningalali niza kubathengisa nan' ooyihlo ;  
 Godukani ningalali kuza kutshitsha nobukhosi ;  
 Godukani ningalali niza kusikhangelel' umQulu ;  
 Godukani ningalali niza kondel' ukubizwa kweenkwenkwezi  
 Godukani ningalali niza kukhangelel' uZanzolo ;  
 Godukani ningalali ningamabax' esizwe ;  
 Godukani ningalali usapho lusezingozini ;  
 Godukani ningalali kuz' ixefa loMny'ama ;  
 Godukani ningalali asiyikulhala sikho,  
 Godukani ningalali niye kukh' onz' isizukulwana ;  
 Godukani ningalali eyona mfazwe mna ndith' ifikile."

Uthe xa akuloo mazwi uDumisani waphelwa umHlekazi  
 uHinta, wavakala esitsho kakhulu ngokulila iinyembezi ;  
 waye esithi clo xefa loMny'ama lithe ukuthi tha kwalo kuye,

kwanga kukuhlaba komtha welanga; zaye ezo zinto kuye zisuke zee tyaba zaangathi ziya kuhla kwa kuzo ezi mini zakhe; sel' evuyela kuuphela ukufa yena ngathi uya kuba lidini lesizwe sikayise, phambi kokuba zifike iimini zobufo. Utjho walila kakhulu.

Ngeli xefa amadoda amakhulu agqubuthela iintloko asitjho nawo isikhalo esifo; namadodana akabanga naku-nyamezela.

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

Imbongi ngokwayo ngeli xefa yayise ifile kulila, se ifu-maneyazigibisela phantsi ngesisu, yayixumeke phantsi imikhonto yomifini ngokutya yabambelela kuyo ikhala ngelithi: "Bawo wam! Bawo wam!! NKosi yam, nKosi yam!!!"

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

## ISAHLUKO XVII.

### INTLALO NOPHUMO LWAMA-MFENGU.

Ukufika koKumkani uHintsakhaya evela kwimfazwe yamaLinde phantsi kwamaHlathi akwaHoho, ufike se kukho phakathi komzi intloko ephambili yeziya ntlanga kwathiwa ziyeza ngasempuma-langa.

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

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

Ikhuphe ummiselo inkosi wokuba aabo bantu ma bagcinwe, ngabantu bakokwayo, baphathwe kakuhle kungabi kakubi, bahlaliswe kwiindawo abaya kuthi babe bodwa, bonwabe kuzo, benze iinto zabo, batye bahluthe, baqonde ukuba bafike ekhaya, kumawabo.

Okunene ke uthe oneqela lecnkomo, walithi qebu phakathi walisa emathaanga, elinye iqela, wathumela iMfengu yakhe (kuba kwatshiwo ukubizwa kolo hlanga, ngenxa yokuphikela kwalo ukuthi luya mfenguza) kunye nosapho lwayo ukuba baye kwalusa elo thole. Athe amanye asebenza emakhaya, izinto ezinje ngokulolela amakhosikazi awo imbola, nokuphehla izifozi, nokuphaala izikhumba, noku-lima njalo njalo.

Zithe iintokazi zakude kwa kwisithuba esingephi zahla zafonisa ukuba zizikhuthalikazi kwaphela. Zifike imiz'i isaphulana emilanjani, kungekho bani uyenza nto kanga-

kanani, zifike zona zayisika, zeenza ezikhulu izitya, nezithebe neenkuko zokwandlala.

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

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

USilwana Ntame wasemaNkabaneni ngomnye umhla ufe nengxabano neMfengu yakhe, ngokusuka isiphaale kakubi isikhumba somka-khe. Uthe uMadliwa iMfengu leyo, "Hayi, nkosi, lizembe aliphaali liya t'jhithiza." Uthe uSilwana yiyo ife ingalo yilaa nto ibiyisela kusasa, wat'jho wayibetha uduma ngomnqayana. Loo nto ibiyisela ke ngumqombothi, koko amaXhosa ayengekawazi, ewoyika kanjalo.

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

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

Kuthe kwakuvakala kwaSifonda ukuba kukho iMfengu etyabukileyo, kwaakho uloyiko, kucingelwa ukuba le nto hleze ibe se ivakele Komkhulu. Sikhawulezile ke isibonda sambiza uPhike lowo, kunye noMahlasela neqela lamadoda, efuna ukuba ukwenzeka kwale nto.

Uhambisile uPhike nje ngokuba se kuxeliwe nje, wambisa noMahlasela, bevumelana.

Ubuzile umthetho ukuba ubenyanga ni na ke ngokuwabeke la madoda phezu komlilo?

Uthe uPhike ufesenza yena into awavela ikho, le yokuba kube kho amadoda angaphaya kweziko.

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

Uthe uPhike akaphathanga mtu kakubi yena, into ayenzileyo yenziwa kwa semvelini; ut'jho wathi angawabiza ngamagama nangoku amaphakathi anezidlubu zaloo mihla ayengekabi namizi yawo imilileyo.

Ubuzile umthetho ukuba ubesithi ke yena la madoda aphanzileyo ngel' ezithabathe phi na izinto zokumilisa imizi?

Uthe uPhike loo nto ke ayinaye, wat'jho wavuthulula ngumsindo, esithi, "Ut'jhe phi na yena lo mntu ankqangiswa ngaye?"

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

Emva kwebunga leziphakathi, ubiziwe uPhike, kwasingiswa kuye esi sigwebo: "Wena ke esi sizwe usihlisele intlekele, le nto ukuba ibivakele Komkhulu kuqala, be siya kubona ngomsila wengwe sonke apha, ibe kukuphanza kwethu oko. Umthetho unyanzelwe Komkhulu wokuba aaba bantu baphathwe kakuhle, balizwe, bazive ukuba basekhaya. Ngoko ke, le nkundla ithi kuwe, nyana kaZalu; "T'jhayela obu sibi, ngokunika iinkomo kula madoda omathathu, uze urole eyale nkundla, ibe ziinkomo ezine ezo."

Sithe sakuwa sisenje nje isigwebo, waphakama wema ngeenyawo uPhike, waanela ukuthi "Ndiya bena!" wat'jho wee khwit'jhi ngobut'fhand'fathela obukhulu wagoduka.

Azibanga mbini-ntathu iintsuku emva kwesi sigwebo,

kwaBonwa ngeengqakamba zamaqegu aKomkhulu egaleleka kwaSiko isibonda, kuze kubizwa sona namadoda athile esizwe eso asiphetheyo, noPhike eze kubizwa!

AkuBanga senziwa luzenge-zenge lwakuthetha kude Komkhulu, kwaanela ukuviwa ingxelo yesibonda, nesibeno sikaPhike, aye amaphakathi engenabucaluzo, kuba ayelugonda uhlobo lwetyala, ayezibona neentfiyi zomHlekazi ukuBa zifana neengqimba zamafu aneendudumo nemibane, —ngalinye ziyoyikeka kakhulu.

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

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

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

Inkundla yaKomkhulu ithe, ma kanike imazi enethole kuMahlasela, imazi enethole kuMethodlana, imazi enethole kuMakhubalo. Ma kaqole laa nkomo yee ndleko zenkundla yakwaSiko, eyinkabi enenyama, aze aqole iinkabi zombini ezilungileyo iindleko zale inkundla yaKomkhulu, ife zinkomo zosithoba ezo.

Usuke waxhuma yimihlali uPhike, waya kwaanga unyawo kumHlekazi, wagoduka ngemihlali. Bathe bonke abe bekho ufanelwe kukwenje njeya kuba usinde ebeye kuzifaka emlonyen i wengonyama.

USinqe Nzolo wasemaThipeni, ufike ngomnye umhla eze kubika into embi eyenziwe ngunyana wakhe; uthi efesimba isisele kunye neMfengu yakhe uMagopheni. Akayazanga ukuba ingxabano ibe nganto ni na, ubone yena xa unyawo wakhe lowo sel' esithi khatha umnqayi endlefeni

kaMagopheni, wasiqhawula isithinzi esi sendlebe. Ke kaloku uthe le nto ma kakhawuleze ayibike, hleze ide ithethwe ngenye indlela. Kuthe kwakufumaneka ukuba okunene le nto injalo, wadliwa iinkomo ezigudileyo zaambini uSinqe lowo; enye iyeyokuvala isithinzi sendlebe kaMagopheni; enye yaayeendleko zaKomkhulu.

Abc liqela amatyala alolo hlobo, athethwa nazizibonda, wafe umthetho ufukhali wokuBa ma kadliwe nzima umntu omangalelwe ngelo tyala. Kuthe ngenxa yalo mthetho unje, aqala nawo amaMfengu angenwa kukuzitsho, kuba ethembele ngeKomkhulu. Yaqala imizi ethile ayaba naluthando lungakanani ngakuwo.

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

Kwesi sithuba kufike abathunywa abasuswa nguNdlambe eKunene, beze kubika inkcithakalo ekhoyo emzini, nembubiso eyenziwe nguNgqika, ngokuza nohlanga olumhlophe, luwuchithe umzi ngale mibobo lulwa ngayo. Babuzwe aaba bafu imibuzo emininzi ngendlela yokulwa kolo hlanga lumhlophe. Enye indawo abayibikileyo yimbubo eyenziwe nguNxele, ngokufunza isizwe eTini, esithi uya kuwisa into phezu, ize loo mibobo izale amanzi. Inkosi ivakalise usizi lwayo ngokuthi oku kuBe kho uthaanda esizweni, eli xa kufika izizwe ezingaziwayo, zisiza noBukhali bazo.



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

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

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

“ NgooQhina kaQhonono,

Oomayizal' inkomo sidl' isigqokfo.

AmaBandl' akoNibe.”

Kuthe kwesi sithuba kwafika ukhululo lwamakhoBoka kulo lonke elaseMaNgesini. Athengwa ngexabiso onke amakhoBoka lawo kubanini bawo. Athe amaBulu ayicaphukela kakhulu loo nto yenziwayo, akhohlwa licebo kuBa aye ovisiwe.

Ngeli xesha babese bekho kanobom abantu abamhlophe kwelikaKhawuta; abanye beze ngoRwebo, abanye beze ngobuntlola, nangezinye iindlela. Ithe le mpi imhlophe ilapha, yafunda ukuBa kukho olu hlanga lungamaMfengu phakathi kwamaXhosa, zaye ezi ntlanga zombini zingekaqondani, wazama ke umfo omhlophe ukwenza ngoBulu-

A! NDAMASE!



Lo nguWilliam Shaw Kama owoye bambele uLuthuli. Ufunde eNxukhwebe waba ngumFundisi eWesile. Amphuthuma eSekethini amaGqumkhwebe. Waba lukhanyiso lo mzi kaChungwa. Unchwatyelwe ePhewuleni Middle Drift.

mko bokuba azahlule, zingaze zibuye zibe sadifana, ukuze alwise zona ukuze abe nokuzoyisa lula, alawule.

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

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

Kuthe ukwenziwa kwawo lo msebenzi wenziwa fugungu, kwathiwa ziphelile iinkomo zabantu aSamhlophe kukufiwa ngamaXhosa ; kwakhutshwa imikhosi yokuhamba phakathi kwesizwe ; ihamba ihlanganisa ootsh' inyonga. Sithe isithetho naanzo zithwethwiswe zasingiswa kumaGcaleka ! Atyhutyhe eenje njalo ke amabandla aseNgqakayi koNise, ehamba eduBula umXhosa ngamnye amfumene tanci. Ahlanganiswa kweso sithuba ke amaMfengu, akhutshwa ngamagunya amakhulu ; emka elinani elinobom, ephethe-lwe ngulaa mfundisi wayeze kufumayela iliZwi—uElefu, ekunye nenkosana eyayiphethe umkhosi,—uSomaseti. USo wayesel' egqithele emaMpondweni ngeli xeJa.

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

zonke ezazinawo ! La angamaMfengu akakhutshelwanga nedoSilityi, ukuqondisa ukuba yayingengawo.

Athi ke ngoku amaMfengu lawo akuba efunyenwe ukuba angakumfo omhlophe ngomqolo wawo wonke, aya abekwa emdeni ophakathi kwamagwangqa namaXhosa, ukuze abe kwalikhaka ngenxeny.

Ude ke ngelifutshane lo mkhosi waliwela iXesi, waya kuthi thinca kuloo miQwafu iseNqhufwa, kwesikaMpahla ngoku, apho kweenziwa izithembiso, neemvumelwano ezinamandla macal' omabini; nakuza ndingenankolo ukuba kusemi nje ngoku, ndingebi nakumalatha noyena uqalileyo ukuyaphula imvumelwano.

Imvumelwano leyo yayiyelele kolu hlobo : **ASantu** abamaMhlophe ngelabo icala bathembisa : "Ukuwakhuse-la amaMfengu ezintsheni zawo zonke ; bawanike iintlobo. zonke zemfundo neliZwi ; athi ukuba akholisile anikwe. lo mhlabo waseNqhufwa wonke, namaDike, Nxukhwebe, kude kuse kwiinTaba zooNontongwane namaHewu."

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

Loo mhlabo yonke ayethenjiswa ngayo yileyo yayithi-njwe kwisizwe samaXhosa, kwa wona la ayinzala enye namaMfengu lawo ; koko ezo zinto oko zazingekacaci. Ekuheni ke ngoku zicacile, iAfrika iya funa ukuba oko kuboniswe ngezenzo ; izenzo ke kukubuyelana ngobunye.

## ISAHLUKO XVIII.

### UKUFA KUKAHINTSA.

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

Asibanga sincinane isivube-vube esenziwa ngabafo abamaMhlophe emva kuHintsa, nabantu bakhe.

Isiqalo sale nto siqale ngeenkomo namahafe ekuthiwe abibe ngamaXhosa kumafama amhlophe, waza ke umkhondo waza kuwezwa iTyhume, kuhanjwa kudutyulwa nawuphi na umXhosa ofunyenwe tanci ; kude ke kweenza-kala noXhoxho unyana kaNgqika, wecala lakoNibe, kwatshiwwo ngenkontyo yenxeba entloko ekuvakala ukuba loophakakhulu, kwada kwaakabini esiwa isiduli.

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

Ngeli xesha ke iFuluneli yayise ilapha eBayi ize kufunza imikhosi, kuba kwakugqitywe kwelithi : "Ize le mfazwe ibe nkulu ibe yeyokugqibela." Apho ngekwathiwa ma ze obo bugebenga benziwe bukhulu.

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

Ngelifutshane kuthe gqi ngoku into yokuba, ezi nkomo zibwayo naanzo zithwethwiswe zawezwa iNciba ; kwaqondakala ke ngoku kwiFuluneli ukuba noHintsa uyingenele mfazwe, nakuza phofu yayise ikhe yenza ingxelo Phejya ethi : "UHintsa yena akalwi."

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

Kuthe kungenini akuba ekholiwe uKumkani uHints akuba akayikwenziwa nto, weza emikhosini yamaNgesi ehamba namaFumi omahlanu amadoda.

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

**Eyesifini:** UHints ma kapole ama50,000 eenkomo, ne1,000 lamahafe, nama600 eenkomo ezihlawula aBeLungu ababini abafuleyo beBejweba kulo mhla6a kaHints. Kulo nto ke yonke, isiqingatha ma sihlawulwe kwangoku, size esinye sihlawulwe kwisithuba seenyanga ezintandathu.

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

Kwezi zinto zonke ke uKumkani akabekisanga nelimadaka lokumangala, usuke wazamkela lula. Emveni koko yena, noBuju noSapili ababanga semka ekampini apha, kwaye kukho amadoda asekhulwini akunye nabo. Enye indawo ethethiweyo kuKumkani apha koko wayimangala bukhali, yaba yeyokuba yena ma kangene ngakuFulumente alwe nelicala laseKunene.

Andululwe kweso sithuba amaMfengu, ekuthe ekundu-

lulweni kwawo kunye neenkomo zeenkosi zawo engazibuyisanga, kwavela amatsha-ntliziyo athile, acinge ukuba kulungile ukufa kunye neenkomo zakawawo, alinga ukuthimbisa.

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

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

Ude uKumkani wacela ukuba ma kakhutshwe neqiza elithile elingcinileyo, ahambe phakathi kwesizwe, ebiza ezi nkomo zifunekayo. Uthe akutsho kwase kusithiwa wenza iindlela zokuzimela, aze le mfazwe ayindulule ibe nzima ngaphezu kokuba injalo nje; kwa6a kukhona ke iFuluneli ifuna ukumsa esiQithini.

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

"Naank' uHints' ebaleka! Naank' uHints' ebaleka!!" Kwathi ke batala emva kwakhe; phambili yayinguColonel Smith (owathi kamva wanyuselwa eBuFulunelini waangu-Sir Harry Smith), owakhe wadubula kabini ngepistoli, koko yaphosa ipistoli: uye wagaleleka wagqitha kuHints ngokuhola nehafe; kodwa sel' ekhe wamkhahlela phantsi Ibaleke ngeenyawo ngoku inkosi, isinga emlanjeni kanye

eNqabaſa. Kwesi sithuſa yayise imanxeba mabini elinye lisemnlenzeni, elinye lisemhlana, idutyulwa ngumkhosi lo.

Ide yathi ngokuphelelwa inkosi, yaziphosa esiwaneni esiphezu kwesiziba eNqabaſa, yataruzisa, isithi: “Tafuni, maphakathi!” Koko yaba ngamaLawo nenxenye yamangwangqa ababa nalo elo tafu. Kuvele sityhuda sithile esinguSouthey esajolisa sona, salahla, satfho baphalala ubuchopho, wawa emanzini apho eNqabaſa.

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

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

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

## ISAHLUKO XIX.

### UKUGXOTHWA KUKASIR BENJAMIN D'URBAN.

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

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

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

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

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

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

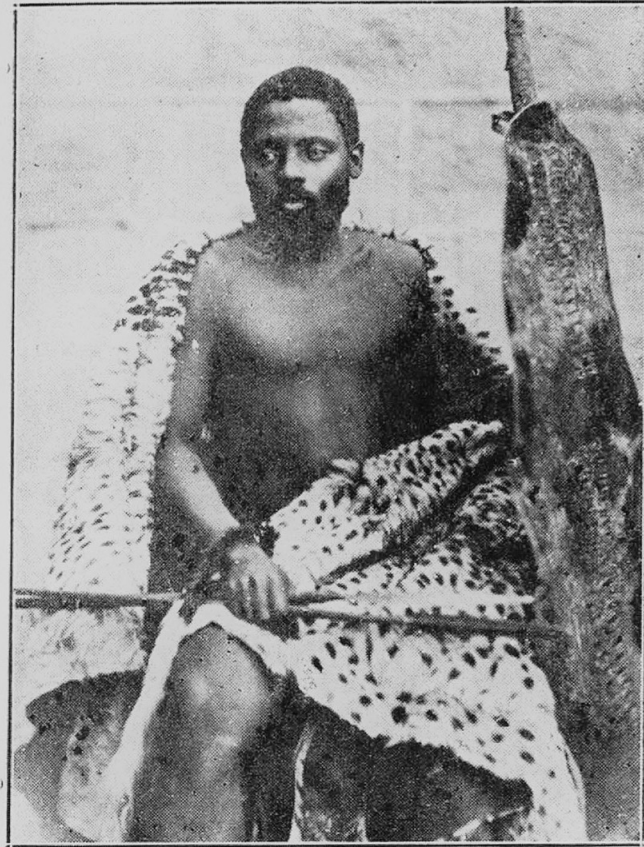
**Eyesibini :** "Ngokubulawa kukaHints a uLord Glenelg uth e: 'Unokuthi ni na ukudutyulwa umntu omnye onxhweleziweyo ngumkhosi wonke, apho nge- l' ebanjiwe, ngakumbi xa atazisayo? Yena lo Hints a ulwe nini na? Asinguye na lo be nisand' ukundenze- la ingxelo ethi akalwi yena? Waye ebesenza nto ni na uKumkani uHints a ekampini yenu?'"

**Eyesithathu :** "Ngendawo yosinga kukhululawa kwama Mfengu uth e: 'Ayiqondakali into yokuba nithi amaMfengu niwakhulula ebukhobokeni, kuhlanga phofu olukwada, olungayaziyo into yobukho- boka; nibe phofu nina ninenjongo yokuwenza awenu amakhoboka. Xa ke se niyenzile loo nto wawezeni iXesi elo, afe phantsi komBuso lo.'"

**Eyesine :** "USir Benjamin D'Urban, libone iPhefeya ukuba ma kazisiye iintambo zobuGuluneli. UmBuso wasemaNgesini uwubeke ifala."

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

Koko uLord Glenelg kwaba kokhona abebethayo, athi uyazi ukuba aabo bafundisi nguthile nothile, watsho waba- biza ngamagama.



Eli liXhonti laseBolo, uSxaxa into kaSandile, umphati wemkhosi amaNgqika ngoNchayecibi. Unchwatyelwe eQonce kanye.

## ISAHLUKO XX.

### EZINYE IINKOSI.

Ngeli xefa ke lokufa kukaHintsa uNgqika naye wayengasekho efele eXesi emKhubiso, ngomhla wesi3 kuNov. 1829, eminyaka ima53 ubudala. Kweli cala laseKunene umBuso wawusezandleni zoonyana bakhe uMaqoma uKunene kwakhe, noTyhali iXhifa noAnta, owafakwa endaweni kaNtimbo kuloGwelane. USandile inkulu wayengekabi bani eminyaka isixhenxe kuuphela. USandile ke uzele uGonya, ozele uFaku ozele uVelile (Archibald).

AmaGqunukhwebe ayesel' elamkele iliZwi kwa oko, ka kaKama asemJadwini, uKama into kaChungwa yasekunene, uzele uMani ozele uLuthuli ozele uThamsanqa. ULuthuli wabanjelwa nguXhanti (Wm. Shaw) wada wafa. Ngokunjalo uThamsanqa ubanjelwe nguNgangelizwe, ode wabuba ebambile. InDlu enKulu yasemaGqunukhwebeni yayiphethwe nguPhatho kaChungwa Inkulu yawo. UPhatho uzele uDilima, ozele uNamba, ozele uMkhanya ozele uSofuthe.

UNdlambe into kaTarafe, eza mva koMlawu ngonina omnye uNojoli, oyena yisekazi kaNgqika, owamondlayo wamalusa wayengasekho naye ekufeni kukaHintsa, efele eXiniya ngowe1828 sisifo, xa aminyaka ima73, yeyona nkosi yabuba se inkulu, yafiya uMdufane unyana wayo; noko inguMhala eyona nkulu. UMhala uzele uMakinana ozele uMsintsi (Mpondombini), no Solani Silimela lo uphethayo ngoku.

ImiDufane yinzala kaNdlambe, uMdufane uzele uSiwani ozele uMenziwa, ozele uGu'iphela; amaGasela zizininawa kuye, kuBa yinzala kaNukwa oza mva koNdlambe ngonina omnye. UNukwa uzele uGasela,

uTyatha, uCukudu noFanařana. UGasela uzele uToyise, ozele uDom, ozele uKadeni, ozele uNqabisile, (uDingizulu).

Ngelo xefa imiDange boTjhiwo yayiphethwe nguBoto-  
mani into kaMantla, eyaba yinkulu ngokwenzelelelwa ;  
kuba inKulu into kaNginza Mahote, yagxothwa ngoku-  
ngeva.

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

Ekufeni kukaHintsisa amaHleke ayephethwe nguJwafa  
into kaBini, kaXili, kaManxha, kaHleke, into kaNgconde.

AmaNtinde yinzala kaTogu, into kaSikomo, kaTjhawe.  
Ukububa kukaHintsisa eli ziko lalonganyelwe nguDyan, into  
kaTjhatjhu, kaCika, kaMbange, kaNgatani, kaNtinde.  
Ngumzi owawuse uxubene namaLawo. UDyan uzele  
uMthikrakra, ozele uDuku ozele uZiwengu. UMgca-  
wezulu (Nonqane) uzalwa nguMthikrakra onguKote.

Se sitjhilo ukuthi uHintsisa komkhulu ufa ejiya unyana  
wakhe uSapili, ozele uSigcawu (Nonqane) ozele uGweb'-  
inkumbi (Salakuphathwa), ozele uNgangomhlaba Mpise-  
khaya. (Simon Sigcawu) noZwelidumile.

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

## ISAHLUKO XXI.

### INTABA KA-NDODA

(YIMBONGI YAKWAGOMPO).

*Oobawo bethu babequbuda kuyo le nTaba.—Yoh. iv. 20.*

Le yintatyana enesiphongwana esijonge enTřona-  
langa, ithe ngcu kumahlathi akwaHoho, ekuphuma kuwo iXesi  
neQonce.

La mahlathi ukuze abe ngamahlathi alunge kumaXhosa  
nje afunyanwa nguřařabe into kaPhalo yaseKunene  
malunga nomnyaka we1750, owathi ukufiya kwakhe olo  
Lwalwa luseGcuwa, ngakuNdotřhanga, nokuphetha kwakhe  
iimfazwe zakhe nabaThwa, esuka eHohita, waqubisan  
nzima namaLawo. Athe amaLawo akufika kula maHlathi  
axilinga kwajikelisa iminyaka, laphalala igazi laayimityadidi,  
zadla zahlutha zada zangunguka "izikhali zikařařabe,"  
kwada kwařonakala ukuba ma kwenziwe imvumelwano  
ngayimbi indlela,—indlela ke ekwavunyelwana ngayo  
nguHoho nořařabe ibe yeyokuba lithengwe lonke elo zwe  
ngemihlambi yeenkomo. UHoho lowo yinKosikazi ebi-  
se iphethe amaLawo kuba inkosi indoda yakhe yabinga-  
sekho, ifele ezimfazweni apho.

Ukususela kwelo xefa ke yaba ngumhlaba wamaXhosa  
lowo. Siva ukuba ooNgqika, ooNdlambe, ooNtsikana  
nooMakhanda (Nxele) nazo zonke ezinye izihandiba zase-  
Kunene be zisakuthi ukuthetha zithethe zisalatha kuyo le  
nTaba, awada wathi uNtsikana isiphetho iya kuba sisigqubo  
sentsapho yonke kaXhosa neřise ichithakele yaya kuma  
ngomBafe. Ukwenje nje oku :

Mna ke mBongi yakwa-      Andithethi ndiya latha  
Gompo,                              Apho kwakudlulwa khona



Ngoo Nyonga-nde kudlelana	Kwelesithathu iZulu
NgaBanini beli lizwe,	Apho kuhlel' iZologu
Izigqubo nemizila	Elathundez' amaXhosa
Yokugqitha kwamadoda ;	Kwiingqimba zasemnyameni
Abaseki bale ndawo	KuBunzulu boBudenge,
Ngeziqwayi nezigweba,	Kunangoku lisenathi
Ngemifisi namagazi	Lisigcin' ezimfazweni.
Ngezikhwili nezikhali,	Kwimilomo yeenKanunu ;
Ngozeko nangolwendiso,	Lasigcin' ezilumkweni
Ngemisitho nemidudo,	Ezazana namazulu,
Ngokudlela ndaweni nye,	Ewe, phantsi naphezulu,
Kukhothwana zizitshaba	Kude kwangoku linathi
Izindlu ziphakelana,	Kunye nosatshana lwethu.
Kuphambana izithebe	Thathani ke naang' umbindi
Kusondliw' oozinkedama	Nina mathol' ezi zilo
Kunye nabahlolokazi,	OoNyonga-nde kudlelana,
Kukhangelelwa usapho	Niphez' ukubeka-beka
Nokumiwa kwamakhaya ;	Nilahl' izimilo-milo
Kuz' intsaph' ive oonina	Kwakunye neentloni-ntloni
Oonina bev' amadoda,	Eziza neentlanga-ntlanga
Amadoda ev' iinkosi,	Ezizel' amafwanguja.
Iinkosi ziv' uQamata	Ngokuqumbis' uQamata
Apho ke ndalatha khona	Onyawo zisenTabeni,
Phefa kwenTaba kaNdoda	Kuyo le nTaba kaNdoda.
Phefa kweengqimba zamafu	

He ! ukwenje njalo oko ke ndiqwagqwelela ukuBa ndiza  
kuhlabela iTabu elisimilo senje nje :

- 1 Le nTaba kaNdoda yisikeleleni !  
Le nTaba kaNdoda yithamsanqeleni !  
Nditsho kuni zizwe zasemaXhosani  
Kwa kuni zintlanga zaseluHlangeni.

A! SILIMELA!  
“Nkwenkwezi MazaSiwe.”



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

- 2 Yithamsanqeleni nina nitshonayo!  
Yithamsanqeleni nina nivelayo!  
Thethani ngoxolo xa nithetha ngayo,  
Nilawule ngoyolo nakuthonga ngayo,
- 3 Kwavel' uTarabe ngasemPuma-langa  
Walwa nezo ntlanga zazisayibanga,  
Yathengwa ngegazi nomhlambi weenkomo.  
Kuloo nkosikazi negama nguHoho.
- 4 Kwaqutyudwa kuyo ngoobawo ncenkosi  
Kwathenjelwa kuyo ngoxolo nomkhosi.  
Kusalelwe khona zezo ngangalala,  
NoSandil' ukhona yena ncakasana.
- 5 Bovuka ngemini eyoyis' iimini,  
Banqule bekuyo nangayo loo mini,  
Le n'Taba yoxolo lwasemaZulwini  
Elal' imibethe evel' eNyangweni.
- 6 Isisima-kade esakwananini,  
Izele ngamava kuba imi imi;  
Hlabelani ngayo, nina madodana,  
Nenze ngay' izango, nani muThinjana,
- 7 Madod' amakhulu balisani ngayo,  
Bafazi bolusu hloniphani ngayo,  
Nina bafundisi, fundisani ngayo,  
Kwa nani zinkosi, fungisani ngayo.
- 8 Ndiswel' imilomo n'Taba yakowethu  
Situlo seenyawo zoThix' akowethu,  
'Buso bukhangele ngasenTsona-langa.  
Bubethwa yimitha yokumka kwelanga.
- 9 Nge ndicula ngawe phantsi kolu viko,  
Nge ndihamba kuwe kule ncithakalo,  
Ndijonge ngakuwe xa ndiwa ngedolo  
Ndiqale ngakuwe xa ndiya kuThixo.

- 10 Zisaya kukhwankqa izizwe neentlanga  
 KuBa ndithandaza ndibek' amabanga,  
 Ndingola le n'Taba ndiya kwaang' iinyawo.  
 ZomDal' oPhezulu,—inKosi,—uBawo.

## IFAFU YAMAKHANDA !!!

(YIMBONGI YAKWAGOMPO).

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

Kaloku kufuthi ndisitsho ukuthi thina zimbongi silolo  
 hlobo lwabantu.

Lulila nabalilayo

Luhleke nabahlekayo

Lumnik' imbek' umntu wayo

Lumvise mhloph' oheukayo.

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

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

Le nto ngokufutshane isizeka-bani sayo, kukusuka u-  
 Fulumente waseNatala atfikitfise yafu ithile ngentloko  
 yendoda; ithe le nto ukwenziwa kwayo yaphatha ubutshana-  
 ntshathela obuthile bokuxhaya impi, ayacaciswa emzini,  
 yenziwa nje ngesaphontjane sakwaSintenteni kumaNdlambe.

Kuthe ke ngoku kuBa iinkosi zakwaZulu zingavumanga  
 ukulwa, kwaqala kwaBanjwa abantu, inxenye yathiwa nka  
 ngeminyaka ngamininzi, inxenye ubomi bayo bonke  
 entolongweni, kwamiswa nemithetho yemfazwe (*Martial  
 Law*) lixolile kwavunwa-hlaza kwenjiwa njalo, bathi abanye  
 bagwetyelwa ukubulawa, phofu babese befe kade abanye

emahlathini. UFulumente waPhefeya ukhe wathi ma kuthiwe xhaa akhe ayive le nto, uthe akwenje njalo lanyikima lonke eli, baphuma noFulumente ngokukhalala.

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

Kwaw' iintsizwa kepha phela.

KwezakwaSenzangakhona

Ngelo gazi zandlalela

Oko siza kukuBona.

Ndithe ke mna xa ndandikwinkonzo ethile yakowethu, ndinqula uThixo wakowethu, ngomhla ongowenKosi, ndithe xa ndifongayo ngenkomo ethi :

NKosi, siBabika kuwe

Abasebumnyameni

Sifathandazela naBo

Bonke abasebubini.

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

Ndikhe ndacinga ukuthi kukho okunjani na bethu ukufa, asiyile nkongolo ndiyiqhelileyo konke na? Ndifuye ndazithiba ndisithi, into elungileyo lunyamezelo kwinto yonke.

Aziyekanga noko zona,

"Iinyembezi zam ukuphalala!"

Engako oko :

- |                          |                        |
|--------------------------|------------------------|
| 1 Se ndihlabela le ngoma | 2 Isaphetha sityediwe  |
| NdakuBa kule ngongoma,   | Utolo lujolisiwe       |
| Iyingoma yokugula        | Namhla nje ndiyitekeni |
| Iyingoma yokulila        | Ezo ndaba zixeleni.    |

- |                            |                             |
|----------------------------|-----------------------------|
| 3 Ndikwingongoma ebanzi    | 11 Uyinzulu ngoBuciko       |
| Eyingongoma yegazi         | Uwadlule namasiko ;         |
| Elidliweyo ngumhlaba       | Uyinyathi ngonyamelo        |
| Laselelwa nalinchwaba.     | Iluthiswa ziintsikelelo.    |
| 4 Mini ndini yangomVulo    | 12 Kambe thina sisisigqubo  |
| Esazala zizigulo,          | Ez' ziphendu ziyinguBo,     |
| Ulinqhina laKomkhulu       | Eyambathwa kwa ngooPha-     |
| lo Ngaloo minikaz' inkulu. | Kude kuze nakooMnyango.     |
| 5 Sel' efile amadoda       | 13 Camagu ke nkosi ndini    |
| Ngale ifafu yamakhanda ;   | Wavelel' ezo nzwinini,      |
| Igazi se liphalele         | Bek' ithemba ndaweni nye    |
| Uthuli lubuyelele.         | Bek' ithemba nKosini nye    |
| 6 Asisiseko sozuko         | 14 Sit'fho nathi sikwalila  |
| Sezo mini zenguquko,       | Sit'fho nathi sinezila      |
| Asekel' ubungwalisa        | KuB' utolo lutyhutyhile     |
| Bemihla esaza kuza.        | KuB' utolo lubinzile.       |
| 7 Tapuni nto zakwaZulu !   | 15 Bathethise ooBambatha    |
| Tapuni nto zaKomkhulu !    | Babeke phants' iimbadada    |
| Akwenzekanga simanga       | Ufacenge nooMt'fhoveli      |
| Akuhlanga lungehlanga !    | <b>Uthi ukho umVeleli.</b>  |
| 8 Tapuni bafazazana        | 16 Sehe ! Sehe ! maAfrika ! |
| KuBe chosi bantwanana,     | Naal' uluvo ndininika,      |
| Zisuleni iinyembezi        | Ma sixolele ukuwa           |
| Kwa nani maninakazi.       | Be sizama ukuphuma.         |
| 9 Ukwenje nje siya khuza   | 17 Ukuphuma kwaaba bantu    |
| Sinikhuza sinxhenxheza.    | Abampatho igadavu           |
| Nto zakwaSenzangakhona     | Siphathwe ngokwaBeSutu      |
| Ezipheja koThukela.        | Abampatho iluncuthu.        |
| 10 Mntan' enkosi Dinizulu  | 18 Yizani ke siBambane      |
| Mthath' oqele wakwaZulu,   | Yizani ke sihlangane        |
| Sikubopha ngalo mnxeba,    | Kakade siziinkedama         |
| Sisithi lala ngenxeba.     | Kakade siziintsizana.       |

- 19 Zifikil' iibandezelo.      22 Tafu ndini yamakhanda !  
 Zongamel' iingcinezelo.      Tafu ndini yamakhanda !  
 Iphi na k' imvisiswano ?      Ma libalwe kwaSathana  
 Iphi na k' imbucelwano ?      Elona lakho igama.  
 20 Zambathisana ngeengalo    23 Ungabi kh' ezincwadini  
**Iinkedama** zenje njalo      Zomz'omKhulu eZulwini,  
 Nibona nje siphelile      Ungaze wasikelelwa  
 Ningazi nje sigqityiwe.      Ulityalwe nalilanga.  
 21 Nditsh'izandla ndizithwele    24 Phakamani maAfrika !  
 Se ndiswele isihlwele      Ezi zinto zisinika,  
 Ze sililele Phambili      Intlabiso nengqiqiso  
 Phefeya naseZulwini.      Yokuvela kosindiso.  
 25 O ! Yehova sikhumbule  
 Kunini n' usilibele ?  
 Namhla nje kha usilamlele  
 Naal' igazi liphalele.

## ISAHLUKO XXII.

## UMKHOSI WEMIDAKA.

(YimBongi yesiZwe).

“ Ndim, musan' ukoyika ”

Le nto umntu ayifi kukwenzeka kwento engayithandi. Se ndibona se kuleli xhaphetshu kulilo nje, lokuwelwa uku-yiwa eFransi asikuko nokuba be ndingazi ukuaba kungaba nje. Kodwa xa ke iinkosi zigqibileyo zona, kuaba abantu aaba ngabeenkosi, ngubani na ongabuye athi khwethe-khwethe kwaza kwathi be kuthe ni kwathi ni ?

Ndithe kanjalo nje ngekholwa likaKristu, ndakhumbula ukuaba kanene, nokuba le nto ibise imnyama ngokwethunzi lokufa, Yena uya kuyiguqula ikhazimle nangaphezu kwelanga.

Ngako oko ke :

Awu ; Ewe, kambe siya bulela !  
 Lakuth' ikokwethu lisicinge,  
 Ngokuya kusebenz' emazibukweni,  
 Ngexesha lalo lokuxakeka.  
 Be singoobani na thina boomthina  
 Ukuaba singanced' ukumkani weBritani ?  
 Ingalalal' engatshonelwa langa ;  
 Int' elawul' umhlaba nolwandle ;  
 Kungoku nesibaka-bak' isinxhamele.  
 Niyeva ke madodana, niphakamile !  
 Isizwe senu sisemqulwini wezizwe.  
 Ze niguye ze niqambe ;  
 Nenje nje nenje nje !    Nenje nje nenje nje !  
 Nenje nje nenje nje !    Nenje nje nenje njeyaa !

Xa nithul' umthwalo wenqanawa--

Ze nicace ninganqeni ;

Az' omny' avele ngapha, omny' avele ngapha,  
 Omny' athi khuu ngapha, omnye ngapha,  
 Ewe, *man*, niyisike ithi tyuu,  
 Xa nithul' intsimbi, *man*—  
 Ze niyibambe ngeengal' ezingenamkhinkqi,  
 Nime ngemilenz' engenankantsi, *man*,  
 Niyithi hlasi niyenje nje ;  
 Nithi ho-ha-heje-e-e !  
*Lemgo* — — wha-a-a- !

Ma ze xa nithul' idamanete,  
 Nokuba yifyose nepuluwa,  
 Nokuba yigesi nesalfure—  
 Nokuba yiyiphi n' int' enomlilo,  
 Niyithi chu ngobunono,  
 Ukuz' ingabi nangozi,  
 Ith' ukuš' ithe omnye yamluma  
 Yamtshékela, yamthi ni na,  
 Nisuke nimyaleze kooyise,  
 Ngenkonz' ephakame kunene :  
 Nenje nje nenje nje !  
 Nenje nje nenje njeyaa !

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

Ma ze nimgcin' uZepilin phezulu,—  
 Ath' akuphos' umlilo nimphosele ngezulu ;  
 Ath' akuthoš' ityhefu, nithoš' umgušo kaPhezulu !  
 Ath' akwenza ngegesi nenze ngeenyosi ;  
 Ath' akuxakeka—akuxakeka !  
 Akuxakeka—akuxakeka !  
 Nimvele ngapha, nimvele ngapha !  
 Nenje nj' ukumqhawula—nimjaqe  
 Nenje nje nenje nje nenje njeyaa !

Ma ze niše neliso kuVon Hindenbere :  
 Yimfene leyo ze nize niyikhwele.  
 Kubizwe nina nje kubizw' abokugqibela,  
 Ihlaz' enilenzileyo ze ningezi nalo ;  
 Ubugwal' enibenzileyo ningabuyi nabo ;  
 Ze niyidumis' iAfrika ezizweni ;  
 Nizidumis' iinkosi zenu kanjalo,  
 Azifananga zanikhupha ziya zidla ngani,  
 Ze niwuthošel' umthetho nommiselo.  
 Wakuw' umthetho ze nenje nje,—  
 Nenje nje nenje nje, nenje nje nenje njeyaa !

Ze niyidumis' iAfrika ngobukroti,  
 Ze niyidumis' iAfrika ngamandla,  
 Ze niyidumis' iAfrika ngokuvisisana,  
 Niyidumis' iAfrika ngempilo,  
 Ngobukhali beliso nobendleše.  
 Ngokuzinza kwengqondo nobuchopho  
 Ngokuthetha, nokuhamba, nokwenza,—  
 Tyhini le ! Nisuke nenje nje nenje nje !  
 Nenje nje nenje njeyaa !

Hambani ke šafo ndini niy' eFransi !  
 Nikhumbul' indlal' eniyijiy' emakhaya,  
 AmaFrentšikazi ze ningawajongi.—

Kuba nilapho nje namhla niBingiwe ;  
 Sinenz' idini lesizwe sikaNtu.  
 Hambani mathol' eemaz' ezimabele made  
 Hambani mathol' ooNyonga-nde kudlelana ;  
 Hambani kuba le nto thina se siyibonile :  
 UThixo wakowethu sel' eyijikele ngaphambili.  
 Hambani ngemilenz' engenamkhinkqi ;  
 Hambani ngeentlizi' ezingena dyudyu ;  
 Ngomzimb' okhaphu-khaphu, ngomzimb' ongena-  
 ntaka  
 Nithi gxanya, gxanya, gxanya gxanya !  
 Nithi ngxi-ngxi, ngxi-ngxi !  
 Nithi ngxi ngxi-ngxi-ngxilili !

## ISAHLUKO XXIII.

## UKUTSHONA KUKAMENDI.

Akuba ewelile okunene amadodana eli lizwe leAfrika  
 eseZantsi ukuya kuncedisa emsebenzini eFransi, lo gama  
 amhlophe amadodana, aye kulwa, akubanga ntsuku ngaphi  
 lwavakala udaba olubuhlungu, lokuba inqanawa ethile  
 egama linguMendi, eyayinemidaka emnyama yeAfrika  
 eseZantsi inqhubene nenye inqanawa, yaza ke iMendi  
 yeenzakala, yee zozololo kunye namakhulu omathandathu  
 anefumi linye linesihlanu (615) lemphefumlo, kwasinda  
 baambalwa.

Kukuze ke imBongi yeSizwe iphindelele yenje nje :

Ewe, le nto kakade yinto yaloo nto,—  
 Thina nto zaziyo asothukanga nto,  
 Sibona kamhlophe sithi be kumelwe ;  
 Sitheth' engqondweni sithi kufanelwe ;  
 Xa be kungenjalo be kungakulunga,  
 Ngoko ke, " So-Tase ! " kwaqal' ukulunga !  
 Le nqanaw' uMendi namhla yendisile,  
 Na! igazi lethu lisikhonzisile !

Asinithumanga ngazo izicongo ;  
 Asinithenganga ngayo imibengo ;  
 Be kungenganzuzo zimakhwezi-khwezi  
 Be kungengandyebo zinga ngeenkwenkwezi  
 Sikwatsho nakuni bafel' eAfrika  
 KwelaseJamani yasemPuma-langa,—  
 Be kungembek' eninayo kuKumkani,  
 Be kungentobeko yenu 'twiBritani.  
 Mhla nafiy' ikhaya sithethile nani.  
 Mhla nafiy' intsapho salathile kuni,  
 Mhla sabamb' izandla, mhla kwaamanz' amehlo—

Mhla balil' oonyoko, bangqukulek' ooyihlo,  
Mhla nazifiy' ezi ntaba zakowenu  
Nayinikel' imiv' imilamb' ezwe lenu,  
Asitshongo na kuni midak' akowethu—  
Ukuthi “Kwelo zwe nilidini lethu?”

Nge sibinge nganto ni na ke kade?  
Idini lomzi liyinto ni na kade?  
Asingamathol' amaduna omzi na?  
Asizizithandwa zesizwe kade na?  
Ngoku kuthetha ke siyendelisela,  
Sibekis' ezantsi sihlahla indlela.  
AsinguHabeli n' idini lomhlabi?  
AsinguMesiya n' elasezulwini?

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

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

Ma kube njalo.

## ISAHLUKO XXIV.

### U-MAQOMA.

“Ngubani na onokuphikisana noThixo kaKama, uThixo odale bonke ubukhosi obukhoyo? Mna Maqoma ndizalwa nguNgqika nje, andinamandla okuphikisana noThixo kaKama.”—Maqoma.

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

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

UNothonto lowo uzele uMaqoma noNongwane oliwele nomka-Nogcule kwaMdufane kwaba kuuphela. UNongwane ke ngumka-Kama Chungwa. Le nkosazana isive apho kwaChungwa se ilivile iliZwi, kuBa lo mzi kaNgqika waba sisigqubo sabafundisi kwa ngazo ezo mini, yiyo lo nto wathi uKama kwa sekufikeni kwabafundisi eThwecu, wahla walamkela iliZwi, kungenxa yomka-khe intombi kaNgqika, nangani kungakhokelanga yona ukulamkela.

Imfundo yombuso uMaqoma uyifunde ngokuthana nca noyise uNgqika, waye uyise lowo wayethayathelwe phezulu kakhulu ngamaphakathi, esenza ukumhlutha kuyisekazi uNdlambe, kuBa ayefuna ukumfundisa ngeyawo indlela. Zithe kanjalo iiFuluneli ezimhlophe zakufika, nabafundisi ngokunjalo, zamthabatha uNgqika nje ngoyena Kumkani mkhulu wasemaXhoseni, yaza loo nto yeenza ukuBa uNgqika achunubeke kwezinye iinkosi zako-



wabo. UMaqoma waba nokulubona, kwa sebuncinaneni bakhe ke ngoko lonke unyhwalazo, nobuqhetseba bezizwe ezimhlophe.

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

UNgqika waphula iminyaka elifumi qha emveni koko, wabulawa sisifo, wanchwatyelwa emKhubiso, eXesi. Kuthiwa iinkathazo ezaba phezu kwakhe, eziza kwa nezihlobo zakhe ezi, akabanga nakuzithwala,—waya ephela ngokuphela, uthe noko azayamanise kakhulu nabafundisi akaba nakusizakala kuphi; nakula manzi abubisa isizwe asemLungwini, ukhe wanamathela kanobom, eba ucima iinzingo, hayi azacima. Kuthiwa ude wafa esalatha ezintabeni, apho kuphuma iKhofoqaba, ilizwe lakowafo, athi uzalelwe kulo, uqhele lona. Ubube ngowe1829 enge-ngaphezulu kweminyaka ema53 ubudala.

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

Indawo angayiqondanga uMaqoma kubafundisi ibe kukuthi umntu akukholwa liliZwi, ahluthwe lowo, angaba sazana nenkosi yakhe; ubesitsho futhi ukuthi,—“Akwaaba eli liZwi be lingezanga nani.” Waye ke ngelo xefa sel' ene-zinto ezithile abakrobileyo ngazo, waqonda ukuaba balwela ikowafo.

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

**Wagxothwa eNchwena.**—Isizathu sokugxothwa kwale nkosi ezweni lakowayo kuthiwe naantsi yenze isaqunge sokulwa, kwatshiwo ngento awasuka uMaqoma waya kunceda uBawana inkosi yomThembu eyayivukelwe ngumphakathi wayo, wayigebenga, okunene ke uMaqoma kuba wayehlathyelwe, wamchitha umphakathi lowo, akathimba nento ngaphandle kokuqhuba amakroma okutya kwamadodana. Ithe ke loo nto yaasisizathu sokugxothwa kwakhe, kusithiwa ngumntu kaFulumente lowa amchithileyo. Inkosana yamajoni eyayiphethele loo msebenzi wokufaka uMaqoma uviko nguColonel Somerset, unyana kaLord C. Somerset. Yeenza imisebenzi engendawo inkosana leyo kakhulu, bada bathinla abafundisi iinto zooRoss umfo owakha wabalalana iinewadi ezijabaxa noFulumente ngayo loo nto. **UDr. Philip** indoda ebimxhalise kunene uFulumente, yakha yeenza ukuaba kuze kho ingxoxo enkulu ngayo le mpatho, isithi: “Aaba bantu ngabakaFulumente bobabini, ezi nkosi zabaThembu, ke ukuaba uFulumente ubefuna ukwenza ubulungisa, ngel' eyithabathele kuye le ngxabano isencinane, wohlwaya lo

uBulele omnye, yaba loo nto iphele engekade ahlatyelwe uMaqoma."

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

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

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

Omnye ummangalelwa phambi koNompondwana wakha waphikela ukuthi akubuzwa amanqhina akhe, angabi nawo, wema ngokuthi uyazi ukuba uThixo linqhina lakhe; ithe ke inkundla leyo ma keze nalo inqhina lakhe elo lize kunika ubunqhina balo enkundleni apho; koko indoda leyo ayibanga nako noko se inikwe ithuba elide lokukwe-



UNathaniel Cyril Mhala Ndlambe, ozalwa nguMtsekazi, intokazi kaMativana, udade boMhlontlo. Wafunda eZonnebloem naseSt. Augustine, Canterbury eNgilane. Unchwatyelwe emNcotjho, King William's Town.

nza oko; kakade yafunyanwa ingathethanga nto isekileyo.

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

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

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

Phambi kokuba lithethwe ityala umHlekazi uMaqoma uvakalise indawo ethi: “Ke apha emaXhoseni, asinto ikhoyo ikhuboka, ke ngoko wosel’ esithi eli tyala alijonge

nje ngetyala lamadoda amaBini amangalcleneyo." Utjho walivulela ikhoboka ukuBa liqhuba okwalo. Lithe ikhoboka lidlelwa indlala yinkosi yalo le, latjho lavelisa amanqhina okunqhina oko. Bakuba bendululwe abanini-tyala isele icweya inkundla. Befiziwe ummangali nommangalclwa, inkosi isingise le ntetho kundimangele :—

"Kucacile ukuBa wena ndimangele lo mfo umbethile, wamphatha kakubi, nje ngoko inKundla yonke ifonayo ; uBe wena ungenangozi, ungenawo nomda, obonisa ngawo ukuBa lo mfo uBeBufanele obu bucalaume umphethe ngabo, kwaye uBufanelwe kukumzisa apha phambi kokuba umenje nje ; ngako oko ke le nkundla ithi kuwe : Lo mfo iya mkhulula ukuBa ma kaye apho athande ukuya khona, iya yichitha loo nto ibinihlanganisile uthi wena buBukhoboka. Indawo yesifini, hlawula inkabi yenkomo, iindleko zale nkundla."

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

Ithe yakuzola indoda emhlophe wayifundisa uMaqoma esithi : "Kaloku into endiyihlaleleyo apha kwa sekuphumeni kwelanga kude kuBe sekutjhoneni kwalo, kukuba ndigwebe phakathi komntu nomntu, xa iimbambano zaBo zenza ukuBa bade bamfamekiske baswele inyaniso. Okokuba kanamanjalo abantu bathi ngasese phaya basebenzise amandla phezu kwaBanye, endaweni yokuza kusebenzisa iilwimi zaBo phambi komgwebi, namadoda

amakhulu enkundla, singaba sifumane sahlala kule nKundla.

"Malunga noSomaseti lowo, ndiya mazi ukuBa womelele,—ewe yindlovu ; kodwa andizange ndibizwe ngokuba ndilixhama, kwa ngokunjalo ubawo. Wena izingca ngokuba abantu bakowenu balumkile kunaBakowethu,—into yodwa yokuba ufiye ingxoxo naanko uBalekela ezintongeni ayixeli loo nto,—amandla omzimba afakwa yinto ni na kwiinto zamandla engqondo."

Itjho ke inkosi yagqiba ngokuthi : "Wothi wakuBuyela kwaPhakathi uBuye ulingenise eli tyala ; kodwa kaloku nje kuya kukulungela ukuBa ukhe uBe uyiqola inkomo leyo." Wayihlawula umLungu inkabi yenkomo,—aphuma amatyala.

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

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

Isela elo liye kumangalelwa komkhulu,—abantu abayibonayo le nto ukwenzeka kwayo yayingamaLawo amathathu, aBehlala kumhlaba wesikolo, aangamanqhina omfundisi ke ngoko. Umkhondo wesela eli ulandwe ngegazi fomsila lo, naango usiya kulaa mpi kamfundisi yesikolo, awagqitha apho. Uthe ke umHlekazi uMaqoma akandule

alithathele ngqalelweni eli tyala, wafumane waliyekelela, weenza uyaba; koko umfundisi waphikela ukulixhoxha ukuba ma lithethwe.

Ude uMqoma wazikhupha izidyoli ukuba ziye kulo lonke ilizwe, zimeme imbizo komkhulu ngosuku oluthile, lithe netyala eli lafunyayelwa kakhulu, laxelwa esizweni,—kwaqala kwaayindumasi kaloku kwaxokozelwa, kwathethwa ngeli tyala; yaangulowo wathanda ukuya kuzivela ngokwakhe komkhulu xa lithethwayo, ukuze angeva ngatyelo. Uthi umfundisi uthe naye wayihlanganisa futhi eyakhe impi yamaLawo wamana eyivavanya ngemibuzo efuna ukuqonda ukuba iya kuma kakuhle na xa ixikixwa ngemibuzo ziindwalutho zakomkhulu. AmaLawo ngelawo icala aye-ngoyiki nento, esithi akukho nto angaxakwa ngayo ngama-Xhosa.

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

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

Kuthe kwakufikwa kwithuba lemiBuzo, kwaya nje ngoko umfundisi ebesoyika ngako,—yachithwa impi yakhe yaalusali; wabonakala ngoko omnye ephika izwi lakhe, athi omnye aphikise intetho yowaBo. Kweli thuba lonke uMqoma uyilandela jufu ingxoxo, ade akhe amane ukwenzama zamzi athile okubonisa apho kukhona. Uthi umfundisi uthe noko ayibonayo impi yakhe ukuba ilusali,

ayinqhinelani, wothuka kakhulu akuva ngoMqoma sel' esithi, ejonge kuye: "Iqela likamfundisi akubonakali ukuba lisibalisele nto, kuba liwa ngokuwa."

Kweli tyala kubonakala ukuba kwakugxelelwene yimpi ebomvu neyesikolo. Koko eyesikolo engabamangali, ayibanga nako ukuliphumeza ityala. Silifiya kule ndawo eli tyala, kuba umfundisi uya xela ngokwakhe ukuba wathi akuyibona impi yakhe ilusali inje, wasel' ephakama yena ngomothuko, ethetha ebekisa kwiimbombo zone zomhlaba yathi kuba inkundla imthofele umfundisi, yamthomalalisa.

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

**Imfazwe kaHintsisa.**—Umfundi uya kuqonda ukuba uHintsisa lo noMqoma baziintanga. Ngoko ke uHintsisa ufe ngale mfazwe isizwa ngaye, engumfana okuma40 eminyaka. Se sithethe futhi ngale mfazwe, ngoko ke apha se siza

kukhankanya nje ukuba ihla kusekho loo ngxufu-ngxufu yokugxothwa kukaMaqoma ezweni lakhe. Ngoku usukelwa sel' eliwelile iTyhume eliya be kuthiwa ma kawele lona; kuya-wafunwa iinkomo ezilahlekileyo, suke zithi zakungafunya-nwa kuqutyulwe iimazi zakomkhulu kwaTyhali ziqhutywe. Kukuze kudutyulwe uXhoxho efunzi. Noko ke zona azisengwanga, nje ngoko se sivile kwezinye izahluko.

Ngaloo mfazwe imikhosi yawela yaya kuhlasela uHintsa engazi nto Phefeya kweNciba, yamfiya uMaqoma ehleli. Ithe ukubuya kwemikhosi kuHintsa, yahlanganiselwa eNgqakayi yonke, kwathunyelwa abafundisi baseWesile ukuya kunywelezela uMaqoma, ukuba eze kuzinikela, wayenza loo nto ethetha esithi ebengenzi nto kakade yena, ngafo afe bemphumele umkhosi ngento angayaziyo.

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

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

yena ukuba ndiyinkosi nje ngaye.” Asikuko nokuba la mazwi amnyelisa uSmiti.

**Ukuqalwa kweMonti.**—Ngale mfazwe amafumi omathandathu eenqwelo zokutya zachithwa ngamaXhosa e-Ngxondorjeni, athimba izipani, atshisa oko angakwaziyo,—wabaleka uColonel Somerset, umphathi mikhosi yama-Ngesi waza kunqandwa zizindlu zenkonzo eDikeni (Love-dale), angewayephaphatheke waya kuwa eBofolo ukuba zazingekho. EBUwa, ngaseNxuba, uPhatho kaChungwa watshisa iinqwelo ezikuma50, wathimba izipani kwa ngayo le mfazwe. Kukuze kuvulwe eli zibuko laseMonti, ukuze izidlo zemikhosi se ziphuma khona. Oko ke kungomnyaka we1847.

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

Yeenje njeya ke imiNgcangathelo, yaya kuyibika le nto kuMaqoma isithi, “USandile akavumi ukuyalusa inkwenkwe,” Yeka ke isijoja soNothonto kunye noonyana baso, uKona, uNamba, uNqabe noTini, nomkhosi omkhulu, ukuya kumalusa uO6a ngamagunya amakhulu, namandla, ethetha esithi, “Unani uSandile ukuba athi inkwenkwe ma ife ngumaqandeka?” Waqonda noSandile ukuba uwile, wataquzisa.

**Imfazwe kaMlanjeni.**—Le mfazwe yaliwa iminyaka emithathu—(1850-1853). Se siqhuba kakhulu ngayo le

mfazwe kwezinye izahluko ngoko kolunga apha ukuthatha ezo ndawo zinoMaqoma lo sithetha ngaye.

Isiqalo sale nto yayingeyiyo mfazwe; uMlanjeni wafike-lwa ngumoya wokulungisa isizwe. AmaXhosa, nje ngama-Sirayeli kuBaGwebi, ebehlala ahlale avukelwe litola lokulungisa isizwe. Kuthe ke kwesuka nophi umXhosa ukuya eTode, kwelo Chibi lakwaMqhayi (umBali lo akazani ngantaneli gama), zonke izizwe zazichukunyisiwe leli gogo, ziliphongomele, namaMpondo, ewe nabeSuthu. Athe ke amagwangqa ngokubona le mikhoko, angenwa ligxuba, athi "Ilizwe liya fa." Akhawuleza abiza iFuluneli uSmiti, eKapa. Uthe akufika uSmiti wamema imbizo enkulu eXesi, eze kakhulu amaNgqika kule mbizo, kodwa uSandile akabanga kho. Ixabene iFuluneli ngokungabi kho kukaSandile, kwaye kusithiwa ngomlomo woyika yona; imkhuphile nasebuKumkanini, yawunikela umthetho kunina uSuthu yathi woncedisana noT'fhalisi (C. Brownlee) owayeyimantyi enkulu yamaXhosa. Ijike yemka ingabonanga nto yamfazwe, yaya eKapa, yenza nengxelo yokuba, "Hayi lizole cwaka ngasemaXhoseni." Kuthe kungabanga ntsuku-zatywala zafika izipheke-pheke zeencwadi ezivela kumagwangqa asemaXhoseni zisithi kwiFuluneli, "Ilizwe liya fa." Ibuye buphuthu-phuthu iFuluneli ukuza eQonce, igqithe yaya kutfho eXesi, eNgxondoreni, yafika yabiza imbizo kaXhosa wonke, yada yanqonqothela ukumyaleza uSandile. Akabanga kho kanjalo uSandile,—saye isizwe sasinyule uMaqoma ukuBa aze abe sithethi. Ibizile iFuluneli ukuBa "Uphi na uSandile?" Uthe uMaqoma, "USandile woyika wena yise wakhe, akezanga."

IFuluneli: "Wenze bubi buni na umntan'am le nto andoyikayo?"

Maqoma: "Hayi, ukoyika kodwa kuBa unguyise."

IFuluneli (jufu): "Hayi, mbizeni uSandile abe kho."

Maqoma: "Hayi uyoyika akayi kuza, uya koyika!"  
IFuluneli (ngomsindo): "Hlal' uthi tu, nxila ndini, uthetha nabani wena!"

Maqoma: "E: Wanga nguwen' unxilileyo?"

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

Ithe ingwevu yomXhosa eyayilapho, (koba ngaBom ingenguye uTaboi): "Wakuhamba ngokulumka xa uya kufuna uSandile, unezinja zakhe, ziya khonkotha, ziya luma." Ithe kanti ingwevu leyo inyanisile kuBa umkhosi kaMakinana (Col. McKinnon) owawundululwe ukuza naye, waqubisana naye kuloo ntsunguzi yeXesi, iphuma emKhubiso, isinga kwaQoboqobo, zamtya izinja zikaSandile zamchwifa waaliswili. Kwafa amaJumi angaphezu kwama-hlanu (50). Yathi phihli ke imfazwe ngengomso, nge-Kresimesi 1850, yamxaka uSimiti, nje ngoko wobona umfundi kwisahluko esithetha ngale mfazwe.

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

Esinye isizathu sesengxwaba-ngxwaba eBimana ukuthethwa, awathi uSandile wathimba imipu kumapolisa

kaGulumente awayesemkhondweni weebokhwe ezilijumi linantathu (13).

Ngale mfazwe angaphezulu kwama500 amajoni abulewe yimikhosi kaMaqoma emThontsi, kungasabalwa nto ngezozakalo zeenqwelo nokutya njalo-njalo. Waye ngomlomo ethetha esithi, "Ndifuna ukuqondisa lonke ilizwe ukuBa uMaqoma akagezi kuBa kaloku ngeyeZembe kwakuthiw' uMaqom' uya geza!"

**NgoNongqause.**—Ma kwanele xa sithi uMaqoma waba likholwa elikhulu lesi siyikili ngowe1857; ude wenza nabanye abanje ngoSandile ukuBa faxhele; waye ke ethambele ilizwi likaSapili. Emva kwesiyikili eso ubanjilwe yena wasiwa eKapa, kunye namanye amaThamba. Emva kweminyaka esefumini elapho ukhululwe; uze kufika kweli wafuna ukuya kuma kwa kulaa mhlaba wakhe se wabiwe waaziifama. Usenze eso sijingijane ada oyika amaSatlani, esithi uza kuphehla kwa imfazwe uMaqoma efikile nje. Aphindile ke ngoko amba amBamba, wasiwa kwa sesiQithini eRobben Island.

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

Kuthe ngomnyaka we1874, lazila elasemaXhoseni, yema

imiyeyezelo, akwaluswa; zema iziyolo nezisusa, kuBa kufike umphanga, uvela apho esiQithini, othi: "UMaqoma akasekho." Kwakuxa ayindoda enkulu ekwiminyaka ema-78.

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



## ISIAHLUKO XXV.

## UBUKUMKANI BUKAXHOSA.

Umfundi ngeli xefa sel' ewavile amasuka-ndihlale ezizwe ezintsundu, zale Afrika iseZantsi ; nokubela kwazo nezendo zazo, nemikhwa yazo. Sel' ekuvile ukudibana kwazo nezizwe ezimhlophe, nokukhahlelwa kwazo zonke ngazine ngamagwangqa.

Kuzo zonke ezi zizwe, uXhosa akafumanekanga engomncinane nakwesinye sazo. UTshaka ubusekile ubuKumkani bakwaZulu ngekqele lakhe, nangobugoga bakhe, namakhaba akowabo, ngexefa likaHintsa,—ngomnyaka we1820. UHintsa lowo wayesel' enobukumkani obunzithaanga zabo, obuqalele emBafu, baya kuphathelela emaxela, (Gamtoos R.), nakwezo nTaba zikaNojoli (Somerset E.).

UMjwefwe ubusekile ubuKumkani baselSuthu ngowe-1824 ngengqondo yakhe, nangobulumko bakhe, nobamaqala akowabo, wabunqaka ngokomzalikazi enqaka usana lwakhe ; kodwa yena uyintanga noMaqoma ozelwe obukaXhosa ubuKumkani se bunzithaanga (colonies) zabo ; nomhlaba kaMjwefwe lowo, ubungengaphezulu kokaMaqoma ithaanga lasemaXhoseni.

**Umbuso.**—Ezintweni ezenza ubukumkani obubobo eyona nto ibuzinzisayo ngumbuso. Lingade ikhalipha negora loyise izizwe kwiimbombo zone, kanti umbuso lingenawo, alikabi nabo ubukumkani. Ingade inkosi ibe namazwekazi amakhulu, aphefeya kwemilambo enamagama, kanti umbuso lo ingenawo, ayingendule izithembise ngokuti inobukumkani. Le nto yenza ubukumkani yimpetho yokuphathwa kwesizwe ngemithetho,—imithetho ebopha wonke ubani ukuba abe ngaphantsi kwayo. Umfundi angafuna ukuqonda ukuba uXhosa lo ubena

na ubuKumkani? Abantu abamhlophe bathe bakufika phakathi kwethu, kwaakho ukubuzana nokuphikisana phakathi kubo bodwa, abanye besithi : akukho mbuso kumaXhosa, into ekhoyo lulawulo nje lwenkosi, xa isenamandla okoyisa, esuke igwebu igqibe kume ngayo, nokuba uluntu luya kholwa nokuba alukholwa ; inxeny yabaMhlophe ihle yabona, kuba yona yayisondelelene nathi, yaqonda ukuba obu bubukumkani, kuba naabu bunzithaanga ; bunzandla ezilawula iintlanjana, neziphethe imimango, nezizwana.

UTarabe uthe sel' emkile kowabo, Komkhulu kwaGcaleka, ngomnyaka we1730 wazimela yedwa kwilizwekazi elikhulu, wathi kanti noko, usayilindele kowabo imithetho, aze naye ezinye iindawo angazigqibi, ziye kugqitywa emva kwaKhawuta : yinkqu yombuso ke leyo.

Kwakhona, xa kuthethwa ityala naxa kuthethwa umthetho, ilizwi lenkosi be lingakholisi kuvakala ; be lisithi naxa lithe nkente, lingabi lelikhokela umthetho othethwayo ; nesigwebu etyaleni be sivela kumaphakathi, inkosi into eyiyo ingumlomo womzi ; isikhuphe mhlawumbi isigwebu ilila, ingabi nakuthi ni kuba umthetho ugqibile, imelwe ke kukuba ibe phantsi kwawo.

Kwityala lokufa, inkosi ibisaziwa ukuba ayithandi kulahleleka nangumntu omnye,—ngoko ke ibinganyanzelekile ukusikhupha ngomlomo isigwebu sokufa, kuba ayikuba nawo amazwi okusithetha. Ibisithi ke ngoko isuke iwuqqwethe umnwebu wayo izigqume, umhlawumbi izifihle amehlo ngokujikela ngezantsi komzi. Ngazo ke ezi ndawo kuya caca ukuba umbuso ubukho kwaXhosa.

**Imithetho.**—Ukuba kuthiwa kukho isizwe sakwa—"mThetho kamThetho" okanye (nje ngokuba lusitsho olu lutshu uguqulo lweziBalo), lwakwa "miThetho iNzima," ndicinga ukuba asingabi kude apho isizwe samaXhosa.

Imithetho kaXhosa ifingeyiyo ebaliweyo, kuba ukubala ubesekude kuko; le mithetho ubevela nayo umntu kwa sekuzalweni. Indlela yokugcinakala kwayo ke ifigcinwa hloni, nembeko eluntwini, nokoyika ihlazo.

Nje ngoko ubunjalo umthetho kaMosisi ngokusingisele kumtwana nabazali bakhe, ubunjalo okaXhosa umthetho. Yindawo yomntwana ukubeka fonke abantu abakhulu kunaye, nokuba uya mazi nokuba akamazi, ikwayindawo yomntu omkhulu ukuthi nokuba usekhaya nokuba ungu-mhambi osendleleni akhalimele, athethise, angxolise, ade ohlwaye nawuphi na umntwana ambone esenza into engalungileyo,—yingozi kuye ukungathethi, kuba amehlo akhe, okanye iindlebe zakhe se zimzele netyala.

Ukuba umntwana ufiywe nguyise, ma kathobele umkhuluwa wakhe kwa ngayo loo ndlela ebethobele ngayo uyise; ubedla ngokuthi ke umninawa lowo akwenze oko nokuba akathandi, ngenxa yohloni lokuthi yoba lihlazo ukuvakala kwaloo nto eluntwini.

Umfazi ubemelwe kukuzithoba phantsi komkhuluwakazi wakhe, amve, waye wayeyalwe ngaye kwa sekufikeni kwakhe—ukuwugqitha lo mthetho kukubeka igama lakowabo ehlazweni, into leyo ebingenakunyanyezelwa nakowabo.

Abafazi bendoda bebabini, lo mncinane ma kamthathe nje ngomkhuluwakazi wakhe lo mkhulu, okanye amthathe nje ngonina. Oonyana abakhulu bomfo, ma bamthobele lo nina mncinane, elixa alingana neentombi ezizalwa ngabo; othe akaba nako ukuzithoba kulo nina mncinane, ufanelwe sisihanqa sentlanganiso yamathile (amakowabo), athethiswe nje ngomntwana ochitha umzi. Ukugqitha kwakhe koko kuthethiswa, woba sel' efanelwe kukuhlanjwa; oko kukuthi kwaziswe esizweni ukuba uncanyiwe, ngoko ke amahlazo akhe ma ze kungakhangelwa ooyise nabazalwana bakhe

ngawo. Le mithetho ke ibinzima inje kwa lapha ekhaya, ubesithi ke ngoko umntu uya phumela kwezo mbuso izinto, abesel' esileke wacoleka yimithetho yasekhaya, neyase-ndlwini. Ubufole, into edla ngokukhathazana nenkqubo entle yomthetho, be busemva kakhulu oko.

**UNgconde.**—Phakathi kweeKumkani zakwaXhosa, u-Ngconde lo yenye yeenkosi ezibe namandla ekumiseni imithetho, wabuseka ngokutjha ubuzwe, babuse busekuchi-thakaleni; bema ubukumkani, abaze bubuye buxengaxenge, naxa se buchithwa lukhanyo.

Ixeja awayephethe ngalo lo Kumkani silicingela kumnyaka we1600,—iminyaka emakhulu mathathu ukuza kuthi ga kwesi sithuba.

Uyise kaNgconde nguTogu,—uTogu lowo ukwazala uNtinde, uTogu ke uzalwa nguSikomo, unyana kaTjshawe, kaNkosiyamntu, kaMalangana, kaXhosa. UNgconde yena uzele uGando, uyise wamaKwayi la; uzele uHleke noMdange; kanti noko eyona nkulu kaNgconde ngu-Tfshiwo, ozele uGwali noPhalo, waza yena wazala uGcaleka inkulu, yaanguGafabe uKunene. Kulapho ukunene oku kuqaleke khona.

Ngexefa elingaphambili kuNgconde, ubesithi umfo othe waanamandla, ife nguyena uyinkosi enkulu; kodwa kuthe ngeli xeja le ndawo yenzelwa umthetho. Kuthi kwa sekufunweni komfazi kube se kusaziwa ukuba nguyena uya kuzala inkosi.

Ukuba lo mthetho wawungabanga kho, uqiniselwe nokwenziwa kwawo, uMaqoma ngel' engazange abe phantsi koSandile; noNdlambe ngele' ngazange abe ngumntu kaNgqika; kwaye xa uNgconde wayengabusekanga ubukumkani ngendlela enzima kangaka, uNgqika nge wayiqhawula yaazizijungqe idyokhwe kaHintsa, owakha waangu-

mBanjwa wakhe, (yena Ngqika); aBe uGcaleka ngokwakhe wayengento kuFaraBe.

**UXhosa noKhanyo.**—Imithetho nemikhwa yesiXhosa, awayisekayo wayiqiniseka uNgonde, yema, yamila ngohlobo lokuBa ngoku ngezi mini zokhanyo neliZwi, kuBuyelwa kwa kuyo, se ikwayiyo encedayo nephilisayo. Phofu ekufikeni kwaBafundisi beliZwi neemantyi zikaGulumente, kukhe kwaakho ukulahlwa okuthile kwale mithetho, nala masiko, kwathiwa ukuthethwa ngayo yeyoBuhedeni. Kuthe kwakwenjiwa njalo, kwavela umonakalokazi omkhulu kwakhula ukungeva, noBuboja, noBuralarume nokuphela kohloni, nokungoyiki hlazo, nokunxila, nokungabi nambeko. Kuthe kwakuba nje wahamba nzima umthetho kaGulumente; lanchola iliZwi lagxekeka, yaphela isidima imfundo; zikhale futhi kaloku iimantyi, nabafundisi besithi: “AmaXhosa akudala wona ayengenje, ngathe ni na la ezi mini!” Baye ke besitsho nje bengekaqondi ukuba ngabo bawuguzule umthetho kaXhosa, owawungajongiswe konakaliseni nawo, wawujongiswe ekwakheni nasekulungiseni. Zithathu iziganga zenkqubela-phambili yohlanga (1) sisiganga sobuzingeli (2) sesolimo nemfuyo (3) sesomsebenzi wezandla. Nditsho lula ukuthi izizwe ezimhlophe zisifikele se sinazo zozithathu ezo ziganga. Se simkile kanye kwisiganga semvelo.

Umntu lo uya fana nomthi, xa umthi uwususa kwindawo obukuyo, ufuna ukuwumiliseka kwenye indawo, ubulumko busekuthini uwumbe neengcambu kakuhle, uze ude uthi ukuba unako uthabathe nomhlaBa lowo waloo ndawo ubukuyo uye kuwutyala, uqale ke ukwenzele into obukade uyifuna. Kodwa isiyatha esisuka umthi siwugawule esi qwini, kanti sizimisele ukuzuza iziqhamo kwa kuwo, wakuBa utyelwe kwenye indawo, siya kukhe sive ukumana siqnanuka sibuza umbuzo ongenamphenduli othi: “Azi

lo mthi wathi ni na le nto waba yinto enje?” Yonke ke indalo injalo.

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

Se sitshilo ukuthi nje ngezilumko uGulumente nabafundisi babonile ukuba abaqhubi nto ngaphandle kwemithetho kaXhosa, babonakeleke bethotha. Asiyi kuzigoca-goca nganye izinto abathotho kuzo; kodwa uGulumente yena uqale ngokujikelezisa iiKomifoni, enye emva kwenye, kanti ngokwenje njalo uphanda iingcambu zikaXhosa. Ngoku uGulumente xa afuna ukuthetha into, ufuna ukuyithetha enkosini yeso sizwe, ekuBeni wayezonda yona kuqala, kunye namadoda anempembelelo esizweni. KwiBunga eliKhulu leziphaluka zelaPhefeya kweNciba, wofika iimantyi ziqondelene neenkosi ezimnyama, kukhutshwa iincwadi zeqiniseko zamaGqira antsundu, (into ezazingabagxothwa ke ezo,) enikelwa ukuba aqhuba. Kulapho kuphicothwa iindaba zesiThembu, zemiYeyezelo, zeenTonjane, namanye amasiko-siko esiXhosa. EQonce kukho imantyi yesiXhosa, ekufuneka isazile isiXhosa iqhuba ngaso kumasiko awo.

EMonti amagqwetha adibene, aqondisisana ukuba isiXhosa asithetheki ematyaleni, eOfisini, engeyiyo yawo, ngoko ke ma kazifunele incutsho yesiXhosa, yokuthetha amatyala olu hlobo ngendlela yawo. Le nto iya kwa kwimantyi yesiXhosa enje ngeyaseQonce. Kwakhona ngezi mini uGulumente esiphantsi kwakhe uphethe umci-

mbi wokubuyisela ezinkosini ezintsundu, amandla nama-gunya awayewahluthiwe, noko angasewakoni kuya phi.

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

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

**UXhosa namaMfengu.**—UkuBa kwakungaphanga ngakufike umLungu, igama elithi “Mfengu,” ngezi mini nge lingasahambisi mzimba, nge sise silithabatha nje ngesiduko, nje ngama “Ngwevu” la ese siyixelile imvela-phi yawo kwenye indawo. Koko uFulumente nabafundisi, balithabathela phezulu eli gama lithi “Mfengu,” baye ke besenza into yokuqhuba ezizezabo izinto, zokubulala kwa lo Xhosa. Ndinovuyo ukuthi ngezi mini nabo baya nakana ukuba loo nto, nje ngomPopo owaBonwa nguMbanyani eplupheni, (John Bunyan) se isisantshantshwa, sentsathantsatha, ese ifumane imana ukuziluma iminwe ngenxa yokuphelelwa yimihla,—ewe iphelile imihla yokutheleki-swa kwethu thina zizwe ezintsundu, kuba leyo yeyona ndlela satshatyalaliswa ngayo zizwe ezimhlophe, nje ngoko icacisiweyo kwezinye izahluko, noko ke akakafi umthakathi lowo, usenamagalelo anzima akhe awenze esizweni sethu ngezi mini, endithi mna yiminzwi yokuphuma kwe-demoni enkulu.

Ewe, amaMfengu wona nje ngabantwana kanye avuya kakhulu kukwahlulwa kwawo nguFulumente, nakukungcikeka kwamaXhosa, ayeba ke wona uXhosa lo uya kufa, ayengazi nakancinane ukuba kuza kusuka kubuye kubekho ukuthotha okungaka kukaFulumente nabafundisi.

Kanti ke phezu kwayo yonke loo mincili yamaMfengu awuzange umke kuwo umsondo oqhumayo wokuba angabantu bakaHintsa. Ezo nkosi zawo emka nazo kwaHintsa azibanga namagama eminyakeni; asoloko amaMfengu eyibiza iminyaka yawo, ngamagama cenkosi zakwaXhosa. Dibana nayo nayiphi na uyibuze ukuba intanga ni na, iya kuthi ndaluke noSixaxa, ndiyintanga kaSigcawu (Nonqane) kaJifa, kaMenziwa kaBobozayo; ndaaluka noOfisi, noXhoxho, noSibozo, noGomna; ndiyintanga kaNombanjana, kaQhumayo, kaMongameli, kaQhwetha, kaSalakuphathwa (Gwebinkumbi), njalo-njalo. Yini; Baphi oonyana booMhlambiso, booMaBandla, booNgwabeni, booNjokweni, booMathomela, iinkosi ezingaka ukuba angazibizi ngazo amaMfengu; Ziphi iiFuluneli, neemantyi, nabafundisi, iinkosi zakwaFulumente? Anani angathi ndaaluka ngobufuluneli bukazithile-thile nozithile-thile? Okanye ngexa lobufundisi bukazibanizefe; okanye ngexefa lobumantyi bukaFeletyeni, bukaGweb'ecimile njalo-njalo? Hayi,—ibingezise ibe lula loo nto kumaMfengu kuba aphuma ebuKumkanini, nangani engabanga nathuba lide kuBo.

Kanene amaMfengu la sel' ezixela ubuntanga bawo ngokwaluka nje, ayesaluka yini phambi kokuba afike emaXhoseni? Ayeyeyezela esenje nje yini kakade? Ma sithi ewe, ezi zinto ayezenza amanye. Kodwa ke zithi ni izifungo zaseNqhuJwa ngemiyeyezelo le, neentonjane, izinto awayekhutshwa kuzo ngokobuzwe bawo? Se sitshilo ukuthi uFulumente ujike waangumXhosa; umfundisi naye ujike waangumXhosa; be kungeze ke ngoko kucingwe

ukuba iMfengu inokuxola kukuchachathekiswa ngaphandle koBuXhosa yona yodwa.

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

**IsiKhumbuzo sabaMbo.**—Phambi kokuba sigqithe kuXhosa namaMfengu kuhle ukukhe ndithi chapha ngale nto isisiKhumbuzo samaMfengu. Esi siKhumbuzo sisekwe ngomnyaka we1907. Umseki waso nguCaptain Veldman, iZizi, esesikhe sathetha ngalo kwesinye isahluko, ebengenkosi yena emaMfengwini, noko ebeyindoda eqondakeleyo, nethanda uBuMfengu buphumelele baabubuzwe poqo; esi siKhumbuzo ke yayililinga lalowo mnqweno wakhe mkhulu. Uyiyele le nto eKapa enamanye amadoda asemaMfengwini, yafika yaciciyelwa apho loo nto yiTuluneli yaseKapa uSir Francis Hely-Hutchinson, yabalwa kumaphepha aKomkhulu (*Gazette*), kwathiwa igama **ngumhla wokukhululwa kwamaMfengu ebukhobokeni.** (Fingo Emancipation Day).

Iinkosi zamaMfengu, ezona zinkulu, zibe buthuntu ngakwesi siKhumbuzo zisenzelwayo, azasingena. Izizathu zokungasingeni zibe ziintlobo ngeentlobo; zikho ezingangenanga ngenxa yokuba le nto ize ngomntu omnyama uCaptain lo, zibe zikho zona ziziinkosi. Ezinye zicaphukele ukuqinisekiswa kwegama lobukhoboka, elalibubuxoki obenziwa kwa ngabantu abamhlophe bathi lithetha ukuthi “nja.” Kukho ezinye iinkosi ezathi zeva uCaptain lo



*Lo ngu Benjamin Mryango Sandile wako Sutho.*

ukuba uyicinge okanye uyicingiswe ngabantu abathile aba-Mhlophe le nto, zase zisuka ke zihlelisa, zibetha kude, ngokukhumbula ukuthi umntu oMhlophe lowo unenjongo ezizezakhe kule nto.

**Umhla** wesi siKhumbuzo ngowe14 kuMay,—umhla kanye lowo ekucingelwa ukuba wafa ngawo uHints a ngowe1835, oyena wawenza amakhoboka amaMfengu; aba ke namhla aya khululeka ngokufa kwakhe. Yiyo loo nto ke olu suku ilusuku lwemibulelo, nemigcobo,—kufulelwa ukuba uHints a efile,—kwenziwa imihlali, phezu komzimba kaHints a owawacholayo wawenza abantu. Yinjongo yomntu omhlophe kanye le, eyenzela ukuze kuhlale kukho ukungevani komXhosa neMfengu into leyo esendithe iphelelwe yimihla. “Singabantu bakaHints a nje, siqale nini na ukuba nobudlelane nawe ngokufa?” Ibuze yatjho enye inkosi yeMfengu kumkhonzi kaFulumente ngenye imini. Asikayiva nanonyaka impendulo kaFulumente.

Malunga nolu suku lwe14, kungaba mhlawumbi kwakukho enye injongo, leyo ke yeyepasika yamaSilayeli. Lugeadiya lugcoba ke usapho lwaseMbo lube lungayixelelwa mhlawumbi nakakuhle injongo yomhla lo. Kuthi ngomhla lowo we14 kwenziwe amafali, amafali athetha kakhulu ngoHints a; ngaphandle ke kwalowo nalowo abanokuthetha nanto ni na engeyiyo inyaniso.

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

**EsikaNtsikana.**—Kukho abathi isiKhumbuzo sikaNtsikana sigxotha amaMfengu; kokwam ukubona ngathi solula isandla sokunene sobudlelane. Noko ke le ndawo siyikhankanye kakhulu kwesinye isahluko sayo incwadana

le. Kukho abathi uNtsikana lo akanguye umTyhilelwa wenKosi, bathi likholwa lafafundisi bokuqala. Thina ke sithi (1) Ngabafundisi na aabaya benze ukuba ilanga liphume lihlabhe kuye noHuluje eGqoqa? (2) Ngabafundisi na ababephethe umoya, lo mhla ngomdudo, ukuze uNtsikana ancame agoduke? (3) Lo mhla wazinikela uVelidyam kuNtsikana kwaSihota, mhla kwaqhekeka isileyiti,—sasiqhekezwa ngabafundisi na eso sileyiti?

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

(1) LiGogo okanye iTola; (2) ElemVula; (3) ElokuVumisa okanye iSanuse; (4) Elokuqubula izidlanga, okanye ukuphatha izidlanga; (5) ElemiChiza; kuvelele ngale mihla, (6) amaXhwele.

Elona gqira liphambili ke kunawo onke embusweni leli kuthiwa liTola okanye iGogo. EbuKumkanini obu be kungekho nto inokwenziwa ngaphandle kwalo, kuba be lingumBoni. Ngezi mini singathi inkonzo yalo ibiyeyobufingeleli; be linje ngoSamuweli kwaSirayeli, mhlawumbi nje ngoAhitofele kuDavide. UNxele noNtsikana noMlanjeni babengamaGqira alolo hlobo,—amaGogo. U-Bomela noNxito noSigoxo ibikwangamaTola. EluSuthu kuthiwa kukho intokazi ecebisa ubuKumkani, ekungathi ukuba kunjalo ibe nayo ikwakolu didi lwamaGqira.

Enye inkonzo enkulu yeTola kukuhlamba umzi ekuncholeni, nokunyusa iziqhumiso, imifingelelo namadini. Le nkonzo ngezi mini yile nkonzo yomfingeleli—umfundisi. Nje ngokuba iAtshibifopu ingumnyusi weziqhumiso, eziyimithandazo yokucamagufela isizwe, nje ngoonyana baka Aroni; injalo inkonzo yeGogo ebuKumkanini bukaXhosa. “Kungekho Bifopu akukho Kumkani.” Sitfho isaci

sasemaNgesini. Kanti nathi sitfho ukuthi, “Akukho buKumkani bungenaGqira labo.” Nathi siya qonda ukuba nguMelkizedeki nenKosi yethu uManyuweli kuuphela, iinkosi ezaphathiswa ubukhosi nobufingeleli.

Amanye amagqira ma kwanele ngeliya sithe, nawo ancedo olukhulu ebuKumkanini. Ngezi mini aya nikwa amaphepha akomkhulu okuba aqhube, ekuBeni ayekhe azingelwa, ezanywa ukupheliswa.

**Abafazi.**—Abantu nezizwe ezingabuqondiyo obu buKumkani ziya phulana, zixelelana amampunge amabi. Zithi, “Umfazi emaXhoseni uthengwa ngeenkomo ukuba aze abe likhoboka lakwananini endodeni yakhe.” Kwa phambi kokuba siyiphendule le ntetho thina bantwana bo bu buKumkani, se kukho ukuphikisana kwezizwe zodwa. Ngoko ke asiyikubasangena nzulu thina, kule ndawo. Ma siqale ngokuthi ikhoboka asinto yaziwayo thina, neli gama lithi “khoboka” asililo lethu leleboleko esiyifumana fumini nje ezizweni.

Akukho sizwe simnika umfazi amandla namagunya ngaphezu kwamaXhosa. Nobukumkani buya phathwa emaXhoseni ngumntu oyinkazana. Umtfhatu kanjalo asinto yakha yaqhawulwa kwaXhosa, yinto eqiniseke nje ngeentaba ezimiyo. Umtfhatu, unqulo, inkulu, ezo nto zontathu zimi zimi.

Izizwe ke zikhubeka ezinkomeni apha, zithi iinkomo ezi ziyinto ni na? Azithi na zakukhethwa, uBe uphelile umtfhatu? Into yokhetho lweenkomo yinto yakutshha nje, ibingekho phambili. Kanti nanamhla nje ayikabi kхо ezinkosini, zaye iinkosi ezo emaXhoseni zingengaphezulu emthethweni.

Into esiyaziyo thina ebefanelana umfazi efiye umzi wakhe womtfhatu, waya kowaBo, wafika kowaBo waBonwa yenye indoda, wazala kuyo oonyana abasixhenxe, isenoku-

fika indoda yakhe yokuqala, imthabathe kunye naboonyana bosixhenxe, iBe ngabayayo, nokuBa le yamva indoda iBine ju-mi leenkomo eyaziqolayo, iBe leya yokuqala yayikhuphe inkomo yaanye; nokuBa umfazi lo akazalanga kuloo ndoda yakhe yokuqala. Enjalo nje umXhosa akazange atshatise ntombi yakhe ivela emzini, kuBa uhleli esithi “ngumkamntu.”

Kwakhona xa siya kubika abafazi Komkhulu siya siphathe (1) ukuzalwa; apho ezi ntombi zizalwa khona, ubungakanani booyise bazo, ngokujiya-jiyana kwaBo; (2) siphathe isiko—umthato ke lowo, nokuBa ziguqe nje kodwa, zitshatile kusini na? NokuBa abafazi aaba abasekho nendoda yaBo, oonyana baBo kuuphela baya kubambana ngezi ndawo zombini; akukho uya koyisa ngakuBa unina walotyolwa ngezona nkomo zininzi. Kanjalo Komkhulu akukho mfuza uya kuze ubuze inani leenkomo.

Siya jiyiselwa isityebi ngumfo osaqafwe izitho engenayo neyokulandula inkomo.

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

Ke thina kuthi sithi iinkomo ezi yinto yokubekwa apha, igcinelwe inzala yale ntombi yendayo, ukuze kuthi ukuBa kuthe kwchla into embi kwendeni kwayo, nokuBa kwendoda njalo, baBe nento yokuphila abantwana bomfi lowo ngecala lakulonina. Ungakufona ukutefa komthana emaXhoseni kuBa kaloku kukho isiqiniseko anaso apha kulonina esizeziya nkomo. Yiyo kanye ke laa nto uthi umzi ukuBa uqon-diwe ukuBa unobuntu, ungaBa sakhathazwa ngakuBizwa khazi, kuBa se ulikhazi wona ngokwawo,—ngobuntu bawo. Kwakhona iinkomo ezi bufunqhina obunje ngomsizi lo; kuBa nasemLungwini kubalwa imibalo yokunqhina esi senzo; amaBala eenkomo abalulekile ekhazini. Intombi eyendileyo isenolawulo kwikhazi layo.

**Unqulo.**—Izizwe zixelelana ukuBa uXhosa ubengenalo unqulo ebukumkanini bakhe; okunene zitsho kuBa zingaboni zigodo, namifanekiso iqingqiweyo ibinqulwa; zitsho phofu izizwe zikhankanye iminyanya zithi, Be kunqulwa yona.

Thina ke lusapho lobu bukumkani asitsho ukuthi Be si-nqula iminyanya; kuBa Be sikholelwe kuvuko lwabafileyo. Sithi thina ekuBeni oobawo se besandulele ukuya eNyan-gwaneni ebuKumkanini bukamEnzi, oPhezu Konke; ngoko ngaBo abangathi basibuzele basithethelele, sithi nathi xa sicela into kumEnzi singene ngaBo. Loo nkolo ke siyithathela ekuBeni umntu ofikayo esigqebeni, ukhe angene ngothile owaziwayo apha koku bukhosi basemhlabeni. Xa umntu acela umthetheleli, akatsho ukuthi loo mthetheleli sel' enguyena mgwebi. Olu luphawu olukhulu lwembeko esiBe sinayo ngakumDali,—kuthi uQamata lo ubemkhulu kanga ngokuBa singabi naBo ubuganga nobugagu bokuya ngokwethu ebusweni baKhe. Nje ngo-Yohane umBapatizi, Be singaziva sinako nokuwukhulula umtya wesihlangu saKhe.

Kuthiwa amaRoma anqula uMariya, ngokusuka acele yena ukuBa aBe ngumThetheleli; kuthiwa amaSilamsi anqula uMohamete ngokusuka amcele nje ngomthetheleli; ngokunjalo thina maXhosa kuthiwa Be si-nqula iminyanya, kanti Be siyinika imbeko nje kodwa,—siyixhelela namadini, sicenga ukuthethelelwa kuSobawo, uNdikhoyo. Le ncam yeminyanya noYesu Krestu, kuuphela kwencam engebathi abafundisi bahlala kuyo yodwa ukuBa baBethe baqonda; baBeka uKrestu endaweni yeminyanya; kuBa zonke ezinye iincam zonqulo loThixo ophilileyo sasise sinazo.

**Ubugqwira.**—Koku buKumkani idunyisiwe kakhulu into yokuBa Be kubulawa abantu abamsulwa ngetyala lokuba baya thakatha. Obu bukumkani, zihloBo zam,



benziwe bacoceka nje ngamanzi olwandle. Ewe, amanzi olwandle angade acoceke angafuni nesibi kuwo; kodwa baphelile abantu kukuginywa lulo. Ukutsho ke sithi asitsho ukuthi obu bukumkani abunazo izibidi zabo.

Abafundi beziBalo baya yazi indlela awenza ngayo uYakobi ukuze impahla izale amaxhwane anemizila okwene nene yancipha ekaLaban unina-lume, yaanda eyakhe. Ebukumkanini bukaXhosa, akukho bugqwira budlule obo, kungathiwa unesimangala, kube ke kuselungelweni ukuba aye kujingiswa kwi "liWa lamaGqwira."

Umfundisi wakwaMidiyane uRehuweli, wazisindisa etyaleni, okuya wamphuthumayo uMosisi equleni. Ukuba wayengayenzanga loo nto, waza uMosisi wahlulewa yinto, ngobo busuku ityala lobugwira lalingayi kubuye linamuluke kuloo mfundisi. Umntu eboniwe efele endle, nokuba ufulewe yingqele, nokuba liphango, kakade imizi ekufuphi apho iya kukhe iphenduliswe. Ngokulumkela eli tyala ke indoda nganye emaXhoseni ibingenako ukumyeka umhambi agqithe, ingambizi imbuzo imvela-phi nentsingaphi neminye imibuzo, imnike nendawo yokulalisa, imphe ukutya atye. Umzi olandula indawo, akukho bugqwira budlule obo, bokulalisa umhambi ezinchukeni.

Le mibuzo-buzo ibisakwenziwa kumhambi wendlela ifiba luncedo xa ahlelwe yinto embi esithubeni,—inceda nokuze abe nako nokulandwa. Ngaloo mhla ilizwe lalineengozi ezininzi, namaJamnawa. Le mibuzo ke inje ngepasi kuye. Le pasi yasemLungwini ingazelwe nto ngoku nje.

URebeka umka Isake, wathakatha yena emini, wakohlisa imfama, yasikelela uYakobi endaweni kaEsawu. Zagqwetheka ke ngoko izinto zomzi kaIsake, kaAbraham, kaTera, kaHebere. Omnye uya kuthi nguThixo owasenzayo esi senzo; mna ke ndithethela ebukumkanini bukaXhosa.

"Uqalekisiwe olahlekanisa imfama nendlela." "Umkhafulikazi uze ungamdliisi ubom." "Nyawuka entweni ebuxoki." Uz' ungasiqalekisi isikhulu ebantwini bakowenu." Utsho okaMosisi umthetho. UKumkani uDavide wayezimisele ukumbulala afe uNabali waseMahoni ngetyala lokuvimba, kuba "Ukuvimba ngumnye nokuthakatha." "Akukho mntu unanto yakhe yedwa elizweni." Butsho obukaXhosa ubuKumkani. Ezi zinto ke ngoku aziselilo nelincinane ityala, ekuBeni kobukaXhosa ubuKumkani zaziubugqwira poqo. Kunjani ke okunene ngoku ziyekiweyo? UbuBi bandile phezu komhlaba!

**Ingoma.**—Kubo bonke ubukumkani ingoma ayizange ibe yintwana encinane, koko umsebenzi wayo iwenza egazini, ichukumise igazi nomphefumlo. Ingoma asiyiyo nto yokonwaba nokuzigcobisa, noxolo kuuphela, ingapheluzulu koko. Zikho iingoma zemihla yokufunza, neyosizi, neyokufa. Ngelifutshane angasuka umntu agqibe ngelithi "Le nto ingoma andaz' ukuba isuke inge yinto ni na nje?"

Emva kwesiganeko esibalulekileyo, ngakumbi esoloyiso idla ngokulindeleka ingoma. Kuthiwa uMosisi wayitsho iphe akuthi kpelekeqe kuLwandle oluBomvu, zakhungela iintokazi ziphethelwe ngudade wabo uMiriya; zatsholozisa zisithi, "Ihaje nomkhweli walo ulinzulumbel' elwandle!" UDebora kuthiwa wavakala eyihlabela mhla kwaBuywa emveni kokugxothwa kukaSisera, mhla impi yaseMeroze yanga ingathi "Vuleka mHlabi!" Xa kuthiwa "Qalekisanani iMeroze, sitsho isiThunywa sikaYehova, kuba ingezanga kuwunceda umkhosi kaYehova!" Kuthiwa kanjalo zeza zingqungqa, ziqamba iintokazi zakwaSirayeli ukuza kuhlanga-beza umkhosi kaSaule, emveni kokuba ebulewe uGoliyati, agxothwa amaFilistiya. Zahamba zibubula zisithi:

KuSaule ngamawaka.

KuDavide lifumi lamawaka.

Ukumkani uDavide ubehleli enehlokondiba labavumi, abamaJumi-Jumi; liphethelwe yimbongi uAsafu noonyana bakhe, kwa noonyana bakaKora.

Nasebukumkanini bukaXhosa, azibanga mbalwa iingoma zamaxefa athile, awobumnandi nawosizi. Kuthe ngomhla waseMgwangqa eNqhubwa, lo mhla aphela amaNdlambe, afa kunye nenkosi uMxhamli, ngeyeZembe, wathi akulifho umfo kaDyan Ndlambe uMakiva iGwatyu— inGoma yomKhosi, wathi kanti umzi usaphilile, wakhungela phezu koMbodla umfo kaNdlambe.

Emkhosini wamaNgesi kothi nokuba se kusele isihlanu esi, se siziqonda naso ukuba se singabafi,—sothi eso sandlana sinye sisaphula imipu, sibe siwufho um“Hobe woKumkani;” kanti naxa umkhosi wonke utjhona nenqanawa, yothi phambi kokuaba ithi zozololo, lube se lukhe lwavakala uhlwahlwane lom“Hobe woKumkani.”

Ndithi ke ubukumkanini bukaXhosa, nje ngobukumkanini beebongi neemvumi—be.mbongikazi neemvumikazi; abubanga semva nakulo eli cala. Zaza ezethu iingoma zakholisa ukuhamba nabantu abathe bazihlabela, okanye abathe babaluleka malunga nazo nje ngezi:—

EkaTarafe	..	..	NgumDudo.
EkaNxele	..	..	LiTabu.
EkaNtsikana	..	..	NguNgub'enkulu.
EkaNdlambe	..	..	NguWakuntuza (Ingoma kamFi).
EkaNgqika	..	..	YiNjinana.
EkaSajili	..	..	NguMqolo-Wenamba.
EkaMaqoma	..	..	NguGusawe.
EyamaGqipa	..	..	NgumHlahlo.
EyomKhosi	..	..	NgumHobe neGwatyu no-Sidyume.



UMfu. James Matha Dwane ofunde eNxukhwebe. Umseki womZi waseTiyopiya. UDwane ngokaMcebuka kaTshatshu kaNtindo. Unchwatyelwe e'ini.

EyaBaKhwetha . . . NgumYeyezelo.  
EyaBaFazi . . . YiNgongobala nomFululu.  
EkaRev. Tiyo Soga . . . NguLizalise idinga laKho.  
EkaMr. Richard Kawa . . . NguUmhlaBa weAfrika uya lila.  
EkaRev. J. K. Bokhwe . . . NguVuka Debora.  
EkaRev. John Bennie . . . NgunKosi, Sihlangene.  
EkaDr. W. B. Tubusana . . . NguBek' iindle6' uphulaphule.

Ndiya lujiya ke olunye ukpzo olwalukho ngemihla yangaphambili, nolusaya lufika ngokufika ngezi mini; kuba iziganeko ezikhulu ziseluthotho ezizayo.

## ISAHLUKO XXVI.

## INKQUBELA PHAMBILI.

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

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

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

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

KwelakwaZulu, naseSwazini, nakwezinye iintlanga ezithile ezimnyama, umntu omhlophe, umYurophu akabizwa ngokuBa “ ungumntu,” kungathethwa ngo “ muntu ” se usazi ukuBa akuthethwa ngaye umYurophu. Sithi, maXhosa, esifumane sabopha nomYurophu, sathi “ ungu-

mntu naye.” Leyo ke into ifana kanye nenkululeko yentliziyo yomXhosa, into ehleli ilindele ukupha, nokuba ayisenanto yona ngokwayo, ixolile kukuBa omnye azuze, ahlale ze yena.

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

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

Umbuzo wesithathu ngulo :

**Sinjani na ibala lethu ?**—Bathi abanye siluhlanga oluntsundu. Inxenye ithi siluhlanga olumnyama. Aaba bathi sintsundu banengqondo yokuba asifani nankomo, yona nto imnyama tshu. Aaba bathi simnyama, nabo bathi asizizo nkomo ukuBa kuthiwe sintsundu. Okunene inkomo entsundu yesakuBa ibambe ubugwangqa nobumnyama. Thina ke asimnyama ngokwenkomo okunene, sibambe ukukhanya. Zikho zona iintlanga ezimnyama emaNtla eAfrika namalunga enTJona-langa. Ngoko ke xa sithi thina simnyama singathi ezo ntlanga zinjani na zona? Ngoko ke ma faqabele aaba bathi “ Siluhlanga oluntsundu.”

Umbuzo wesine ema sizibuze wona naangu :

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

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

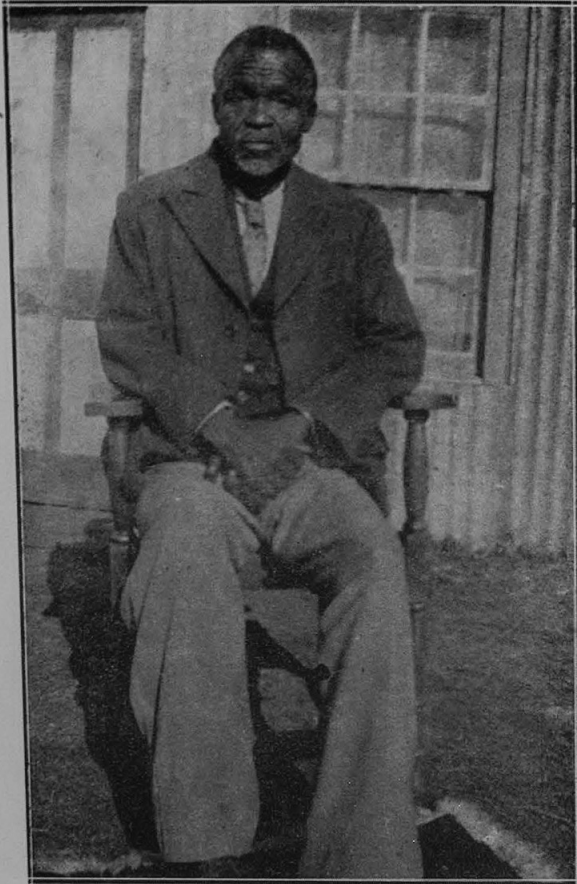
Ngoko ke, nge kulungile ukuba elo gama libi lisiSwankathele kangako ibiligama elihle, elinje ngeliya lithi a“ Bantu.” Ngoko ke kukuthi ukuyiphelisa into esayivuma singayazi, samkele into esayichasa kwa ngokungaqondi.

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

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

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

**Malunga nobusela bempahla :**—Ukufika kwabantu abamhlophe kweli lizwe, babengamahlwempu kakhulu.



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

bengenankomo, bengenanto. Ezi nkomo zaBo be siziginye-la amathe kangaka asifumani ukuBa yayiziziphi na yayisithi nje abaneenkomo? Ifuluneli yokuqala uVan Ribeke uya zixela yena ukuziginyela kwakhe amathe iinkomo zamaLawo; koko iimeko zazisamxakile, kuBa babesembalwa.

Ekubeni abantu abaNtsundu abakwiKoloni yaseKapa; amaXhosa ke kanye, ingabo abafikelwa tanci lukhanyo, ibiyimfanelo yodwa ukuBa iBe ngabo abakhokela ezinye izizwe kwizinto zokhanyo, nezenkqubela phambili. Okwene-ne kuBe njalo kancinane, nakuBa ihambelo phambili yaseKoloni inqhutywa-nqhutywe kakhulu ziimfazwe ezi zingaka zamaXhosa, ayakhawuleza ke ngoko. Ithe kanjalo yantlithwa-ntlithwa bubukhwele bamagwangqa, ahlala emgxelefile umntu omnyama oyika nokuBa azenzele nefjini,—amgcina ngomvuzo ophantsi kakhulu, kwathi elixa aqondayo ukuBa awumlingene nakancinane, kuBa koku-khona bawuphungulayo nawo ngeerafu ezininzana zochuku, nangokumthelekisa ukuBa alwe yedwa.

**Isinala.**—Izikolo zaBafundisi, nje ngoko se sikhe satfho kwizahluko ezingemfundo, zenze lukhulu ukuwukhanyisela umzi ontsundu ngemfundo, zayenza loo nto eBunzimeni, kuBa umdilili omhlophe wawusithi bayoniwa abaNtsundu ngokufundiswa; waye nomdilili wabantu abamnyama usithi “Le nto imfundo iya hilizisa.” Kuthe ke ngoncedwana lwemfundo yasezisinaleni, nakuBa nazo zaziphelisa amandla ngokukhweletelana ngobuhlelo, waqhuba wona umzi, waswela izinto nje kodwa, zaBe iintloko zona zihlambulukile, zintle, ngohlobo oluBe lusakuBamangalisa naBafundisi.

**Idolophu.**—Eli gama lithi “Dolophu” sisiBulu esithi Dorp. Thina yonke into eyelele edolophini Be sisithi “sisixeko.” Nangani ke iidolophu ezi se zizindawo ezinyembenyeke kangaka; noko ziwenzile kakhulu umsebenzi

wokuhlamba uFumnyama phakathi kwethu,—be zifanelwe ngumbulelo. ABe maninzi kakhulu amadodana awajiya amakhaya, aya kufuna imisebenzi ezidolophini, aye khona engazi nto ngamfundo nangaliZwi, abuye sel' efunda amaculo noozibayibile sel' engabafumayeli beenDaba zoXolo, babuye kanjalo se bekwazi ukuphatha amakhaya abo ngendlela yokhanyo. BaBe baninzi ke abanjalo nasezintombini.

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

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

## IIMBACU.

### YimBongi yakwaGompo.

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

Kwezi nyanga zikufuphi nje, zalo mnyaka udluleyo, ndibe ndimi namadoda amabini angabafumayeli kwimvaba ngeemvaba, sisalathisana ngandlukazi ithile yenkonzo, sibonisana ngobuhle bayo ngaphakathi nangaphandle. Ndide ndabuza ndisithi kwenziwa yinto ni na le nto izindlu zeenkono ezisezidolophini zinkulu, zintle, ngaphezu koni-

nzi kwezangaphandle, kanti ngaphandle kulapho kukho abantu abakhulu, izityeBi, namanene? Undiphendule kamsinya omnye wabo esithi: “Ezi zindlu zilandele abanini-zo.” Ndifune ukwazi ukuBa ukutjho oko uthetha ukuthi ni na? Uqhuba wathi: “Ezi zindlu zakhiwe ludodana lwasesikolweni, oluya lwagxothwa ngabafundisi emakhaya ngenxa yezimilo zalo, lwaza ke lwabacela apha ezidolophini; uThixo uya bonisa ukuBa akawalahlanga Yena.” Uthe akutjho lo mfo ndeva ukuBa la mazwi akhe andingene nzulu (noko ndingathandanga kutjho) ndafumana ndathi “Utjho, mfo ndini?” Uthe yena, “Ewe, nditjho.” Sithe sisahlukana ndaye ndiphethwe yingcingane yokuBa kanene ngokwabafundisi, umfana owenze isoona, ma kagxothwe kuyo yonke le minyango yakowaBo, angabuliswa, kungathethwa naye njalo-njalo. Baya tyhuthula ke apho, kuBa umooni lowo akaba salifumana nethuBa lokugquka.

Le migcana yeyokuzililela kwaabo bagxothwayo:

Siziimbacu siboneni	Asiseva ngakutyelwa
Bemi balo mhlaBa:	Khona ngokwanamhla,
Be seyele ezonweni	Ngokwethu siziBonela
Kwezi zalo mhlaBa.	Wona lawo Mandla.
Abafundisi boobawo	Eli namhla lifa lethu
Basisunduzile	Elingabubiyoy,
Iramente engoobawo	Lisiywe ngoobawo bethu
Ibancedisile.	Lelingagugiyoy.
Izwi lomSindisi lona	Ezi zindlu siya zaakha
Silifundisiwe,	Ezidolophini
Izibalo zonke zona	Sinqulel' uThixo apha
Sikwazazisiwe.	OwaseZulwini.

AbaJumayeli bazo	Yena wayeze kufuna
NgaBavela kuthi,	Aabo banje ngathi,
Neengqingqwa zebandla lazo	Wafika wasiphuthuma
Ziphuma kwa kuthi.	Waphalaz' igazi.
Xa sit[hoyo asizingci	Ixabiso lomphefumlo
Thina balahleki,	Uya lazi Yena,
Iindlebe asizivingci	Ngoko umsont' oqhumayo
Ngakubaluleki.	Akawucimi Yena
Salandelwa nguMesiya	Sithandazeleni ngoko
Ekumkeni kwethu,	MaBandl' omHlekazi,
Akazange wasijiya	Sibikeni futhi ngoko,
UmKhululi wethu.	Nani Bandlakazi.
Kude kwakwesi sithuba	Singa singamBon' uYesu
Sisanqakwa nguYe	Noko siziimfama,
Asinike igxalaba	Singa singanay' uYesu
Sakubiza kuYe.	Noko siziqhwalu.

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

Iphepha lokuqala elenziwa ngabafundisi, liphepha ekwakuthiwa li“Khwezi,” elaqalwa eGwali ngowe1845, laza lalikelwa lelo be kuthiwa: “Indaba.” Ngelo xefa oo“a” besixhosa babese behluzwe balungiswa kwa ngaaba bafundisi baseGabe, bephethwe nguRev. **John Bennie**

uyise-mkhulu womOngameli wabaHloli bezikolo nemfundo yabaNtsundu, uW. G. Bennie.

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

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

Afika ke loo makholwa athelela kubafundisi ababese-Tyhume apho, kwintlanjana ekuthiwa liGwali, eyabizwa ngoGwali kaTshiwu. Babelapho ooBuluneli (J. Brownlee) waseGqubeni, noTshemese abadala, uyise kaRev. **John Aitkin** owaseka isikolo sikaBacela eThunxe, kwimiNgcangathelo, wathandwa ke lo nyana kaSoga, wacelwa kuye, wafundiswa ngabafundisi,—ixefa lokuzalwa kukaTiyo likwi1829. Ufunde eLovedale, xa yona isisikolwana esiqalayo ukuvuthwa; ude waya kuqulunqwa Phefeya kwelamaSkhotshu; kuthiwa yaba ngumhla omkhulu kuma-Skhotshu mhla lo mfo kaSoga wabekwa izandla Phefeya. Kuba ekhumbula ubungqingqwa bobumnyama bakowaBo, aye eza kuya kubulwa ngaye, yaaluzuko olo kuwo, nento yokuzithethelela eThixweni.

Ufike lo mfo kweli lizwe ngeNgqawule (1856) wafika sel' exhage intombi yelo zwe eyayinguMiss Burnside (u-Nosanto); esithi ma kube amaSkhotshu acinga ukuba iintombi zeli lizwe azikulazi ixabiso lalo mfundisi, ziyichithe ke ngoko le nto intle ikuye. UKumkani uSandile wamnika umGwali ukuba awuqale khona umsebenzi wakhe, ukuze kube kho esi sikolo sasemGwali kaNgqika. Uthe



elapho wacelwa nguKumkani omKhulu uSapili, ukuBa aqale umsebenzi kuye eThuthuqa. Ngelo xeja uSapili wayeseQhoqa kwaHolela. Weenje njeya umfundisi lowo, esabela ubizo, ejiya umsebenzi omkhulu awenzileyo e-mGwali.

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

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

**Gwayi Tyhamzaje.**—Lo ngumfo wasemaNgwevini okanye emaGudulwini; ngumfo waseNcemefa kwimidange ngokweZiko lobukhosi. Uvelele emDala phakathi kweDike neBofolo. Ngomnye wabafundi baseLovedale, ngexa lamzuzu, isekho kanobom imfundo, ise nezibaxa zayo. Uthe akugqiba ukuyibutha loo mfundo, wakha wamana efundisa nje ngetitjhala kweli lizwe lakowabo. Akuba ebekiwe izandla nje ngomfundisi ngowe1873, unyukele kweliphezulu eKhimbili, ngemihla yayo yamzuzu, wavulela inKosi yakhe izidiliya, apho be kulubobo nohlolwane. ngenkuthalo enkulu nokuzincama. Kamva unyu-

kele eTransvali, kwelamaAwuwa, apho afike wayihlwayela imbewu yoXolo, entlango, ilizwe kusesemnyameni, abe omhlophe umntu engafuni kuva nto ngomfundisi ontsundu, oze koono izicaka. Kuthiwa wawenza loo msebenzi we-nKosi yakhe ebophe ibanti yindlala, engenamhlobo, ziphezu kwakhe izithukuthezi neentlungu. Namhla nje kwelo zwe waliqandulayo, abafundisi abahlanu abaneli, ngenxa yobubanzi bomsebenzi eZoutpansberg. Ide inKosi yakhe yathanda ukumphumza, ngowe1896. Wajiya amadoda afunde kunene kunye neentombi ezikwanjalo. Umninawa wakhe uPeter osemNqheja, yenye yamadoda akhonze ufulumente nesizwe ngobutitjhala, ede yadla umhlala-phantsi (*Pension*).

Intsapho kaP. Tyhamzaje lowo izibalule kunene yonke ezifundweni, eLovedale; ekaGwayi lo intsapho incedwe kwa nguye, kuba uyise uyijiyi ingekabi bantu. UTyhamzaje yinto kaMejana kaOya.

Kwa seDikeni apho kuBe kho iphepha lesiXhosa ekuthiwa “ SisiGidimi samaXhosa,” kuba eliya le “ Ndaba ” lalingasekho nalo. Eli phepha liqalwe xa umzi uqalayo ukuthanda ukufunda, usayibuka into esesificilelweni; phakathi kwaabasebenzi balo eli phepha kuBe kho iyolisa elikhulu, umphakathi ongu—

**Wm. Wellington Gqoba.**—UMn. Gqoba lo, uMbaba elinye igama, ngumfo wasemaCifeni, lichaluza elikhulu, kwizinto nakwintetho yesiXhosa, ogxa bakhe ingaba nguMn. Wm. Kofe wasePirie, umzukulwana kaNtsikana, noRev. T. Soga. Uzalelwe kwaGaga ngowe1840. Imfundo yakhe ibingatyhalanga iye phi; kodwa ngaloo ntwana eBenayo isekwe phezu kwengqondo enzulu yemvelo, nokuthanda isizwe, wazenzela igama phakathi kwamadoda afundileyo. Amava akhe amnika izifundo ezingazuzwanga ngabanye. Wafundela ukukhanda iinqwelo eDikeni,

wathi akufeza, wazenzela ififini lakhe eQonce. Uthe wakhonza kakhulu umzi wakowabo ngobutitjhala, kwindawo ngeendawo, nangeminye imisetyenzana yamandla neyezandla, kufa umsebenzi ubengawukhethi. Ubengumbali omkhulu wephepha lesi“Gidimi,” apho iziqhazolo zakhe nanamhla nje zisatsala ingqondo. EKhimbili wakha wakhonza uGulumente. Lifike ixefa lakhe lokugoduka eseDikeni apho, kowabo, xa ahambela futhi amaGamma aseTyhume kwaNomadolo, kukho injongo yokuba afekwe izandla abe ngumfundisi wawo.

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

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

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

Kuthe kuuphi ngowe1884, laphela ixefa awayelicelelwe eSigidimini, waza ke waya eQonce, xa aminyaka ima25 uthi wayesiya kufuna ukufundiswa ufuGqwetha; koko

uInise umtyhalele ukuba aqale iphepha esithi bomxhasa yena ma kangaxhali. Ngaloo mihla iqela lamaBulu leBondi, umzi ongamaNgesi lalingawumisanga kamnandi, aza ke amaNgesi azama ukusondeza ngakuwo ivoti yoNtsundu, eyayinesigxeko sokuba yi“Voti yebulankete,” kuBa oko kwakusavota neqaba xa linempahla eyaneleyo. Akuba uMnu. Jabavu eliqalile okunene iphepha elo, alixhase kunene amanene lawo amhlophe, ezama imvisiswano yoNtsundu neNgesi ekuchaseni amaBulu embusweni. Igama lalo kuthiwe zii “Mvo zabaNtsundu bomZantsi weAfrika.” Lilo eli lisaqhubayo nanamhla eQonce, nakuba ngoku se likwezinye iimeko ezingezizo ezo zamhla mnene. Umhleli lo wazisebenza naye ngokwakhe ngokuzigcina esimilweni esihle esemncinane. Kwathi kwizinto zombuso wase-mLungwini waasisitshatsheli nenkokeli. UBenazo iintjaba kanobom, ezinga ngaye ngeempembelelo namandla, ezamibetha waasisigogo, akaba nako ukumelana nazo ezintlanganisweni. Unoonyana abalinani, abafundisiweyo nabo kwanje ngaye, kodwa omkhulu uMn. D. D. T. Jabavu, B.A. (Lond.) yena waya kufundiswa Phefeya; nguye lo waqalayo ukufundisa kule Koleji ise Fort Hare yabantsundu, eyasungulwa ngomnyaka we1916. Umninawa wakhe uAlex Macaulay (Meke) ufambe indawo kayise yena ephepheni.

UMhleli lowo ulifiye eli ngomnyaka we1921, xa aminyakanana ima61.

Omnyc umlungisi wesizwe ngeli xefa sinalo, nokhule wada wavela ngamagxa kwabangaphambi kwakhe, naba-khoyo, uphume eNcemeja (Peelton), kwisikolo somfundisi uBaliti (Rev. R. Birt). Lowo ke ngu—

**Rev. Dr. W. B. Gubusana.**—Ilanga lo mfundisi walibona kwizwe lakwaSomaseti, eMandi, emva koNongqause, ma sithi ngowe1858. Imfundo yokuqala uyifumene e-

Peelton, ngowe1874, apho ikowafo be lise likhona kwimi-Dange, phantsi koBaliti lowo; uthandwe kakhulu ngumfundisi lowo, esicinga ukuba wafona ukuba umntana lo mhle wamthabathela kuye, wada wamsa eDikeni emfundweni, wabuya ngokuba yititjhala apho kowafo, wabekwa nezandla wancedisa ebufundisini. Incwadana yase-Lovedale eyi“ Past and Present ” ithetha kakhulu ngaye lo mfundisi.

Ekufeni kukaBaliti ngowe1892, ufiye yena endaweni yakhe, esithi ngunyana amzeleyo. Kuthiwa usingise eBandleni lakhe esithi, ukuba liya mamkela lo nyana wakhe, uya kuxola kukuba anchwatyelwe kweli lizwe, eNcemeja apho; kodwa ukuba alimamkeli, uya kugoduka aye kunchwatyelwa Phefeya kwelakowafo. IBandla kuthiwa lathembisa ukuba liya kumamkela; ukuze ke uBaliti anchwatyelwe eNcemeja. Kodwa kulusizi ukuthi iBandla elo ladungwa-dungwa zinchuka, alaba nakuma ezwini lalo. Kukuze ke uGqija lowo afe ngumfundisi waseMonti. Ngowe1905 iKomiti yabaguquli feziBalo eziNgewe, yasusa yena ukuya kongamela ufcilelo lweBayibile yesi-Xhosa Phefeya. Ekubuyeni kwakhe apho, kwisithuba esikufuphi nomnyaka, ubuye enguGqija Weento zobu-Chule (Dr. of Philosophy) kanti ke lo mjila uwuthiwe jize yiKoleji ethile yaseMelika, eyi“ McKinley Memorial University ” enamagunya okukwenza oko, kwaabo ifaquadileyo. Ubuye kanjalo ephethe incwadi enkulu edumileyo u“ Zem' inkomo Magwalandini,” ayificilele kwelo zwe, phezu kwezinye iincwadi abemana eziguqulela esi-Xhoseni. Ngowe1910 ufe liLungu lePalamente, ye-Zwana laseKoloni (Member of Provincial Council), emele elabaThembu, waangumntu omnyama wokuqala ukuba kwelo wonga. Asingezithi nqa iziganeko zomfundisi lo kule ncwadana, iziganeko zenkqubela yo'wenene,

ma kwanele oko se kumana ukuvakala ngaye kwezinye izahluko.

UKumkani welafeSuthu uLetsea II, wada wakha wamemama ukuba akhe aye kuye ambone kudala esiva ngaye nangokuthethelela kwakhe afeSuthu Phefeya.

Ugqija lo ngunyana kaTubusana into kaMbonjana, ka-Ngxakiya, umCija, baliqela kuyise, yena unoonyana ababini neentombi ezilini. Igama lakhe nguMpilo,—uNophanyaza lo ligama lomLungu (uGilbert) awayekhonzwe kuye uTubusana uyise, eMfe, lasuka ladumela yena; wabongwa ngaloo mhla weza nexhoba elininzi ngemFazwe kaMlanjeni.

Igama lakhe, kwanje ngoMnu. Jafavu walenza lihle ngokuzithoba nokuziphatha kakuhle kwa sebuncinani, nangenkuthalo emsebenzini wakhe.

Ulijiye ilizwe ngomnyaka we1936 iminyaka yokuvela ima78.

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

**Rev. J. M. Dwane.**—Mhlawumbi emaXhoseni ngeli xefa okanye kule minyaka, asikafumani ndoda icoleke ekuzoyiseni, nasekukwazini ukuzifamba eminqwenweni yamawonga nje ngaye uJames Mata Dwane lo. Naye ukwalithole elikhulele phantsi komfundisi omhlophe uLampulo (Rev. Lamplough) waseWesile, ufundiswe nguye kwisikolo saseNxukhwebe, oko imfundo ibisekho, wada waphumelela waangumfundisi: ufe ngomnye wamadoda antsundu ambalwa athembekileyo, ade ke ngoko wanikwa ukongamela amaBandla (*Superintendent*) isiganga esinqabileyo eso ukuba sinikwe umfundisi ontsundu. Kuthe kufuphi ngowe1895 wacinga ngokuya Phefeya ukuya kucela izandla, ukuba kwakhiwe isikolo sokufundisa ama-

dodana antsundu umsebenzi wezandla, ebaThenjini, e-Ndwana. Ewelile ukuya eNgilane kuthiwa ubuye nayo imali; apho into ize kuhla khona kube sekubizweni kwayo imali leyo ngabongameli beBandla elo, ingabizelwa kwenza lo msebenzi yayicelelwe wona. Woyisakala yile ndawo, walifiya ibandla elo, waya kwelaseTiyopiya. Obo ke yayifubutyalikana obabuse buqaliwe eTransvaal nguRev. M. M. Mokone, ngowe1894, babizwa ngelo gama. Uthe efika apho ngowe1896 wabe egqithiswa esenziwa umthunyuwa wokuya kubandakanya elo Bandla neA.M.E. (African Methodist Episcopal), eMerika; lutho noko lumboxo uthuli lwamakowabo aseWesile, ukumthintela, nokwenza ukuba aze angamkeleki kwelo zwe, watyhudisa yena, kuiba ubengumfo ohlaba ngeempondo zombini. Ufike eMelika wathathelwa phezulu kakhulu, wada weenziwa umVeleli (Vicar Bishop) wamaBandla elo hlelo akweli lizwe.

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

Ngeli xefa ke umFu. Dwane kwakuxa ujonge kuye wonke umzi omnyama, ungamjonge ngamsindo, ngaphandle kwawabo wathi wemka neepamente zafo. Kodwa kwalile

kanye kweso sithuba, ngowe1909 wothuswa umzi kukuva ukuba uphumile eMelika naanko eye kuzinxulumanisa neTJhetJhi. Yaqala apho into eninzi yabalandeli bakhe yamphalala. Waye yena esithi: "Nda bona ukuba xa sifuna iTyalika sifanelwe kukuyicela eTyalikeni." WatJho eyingqwaqwa iMelika ngelithi: "Yathi kanti ifubukhatJhakhatJhana obungeze bunike mntu nto iyinto; kuiba nayo ithe kanti isajonge izinto kwaseTyalikeni."

IiBifopu zaseTJhetJhi zatJho futhi ukuthi: "Le ntjukumo ivela kuThixo;" zaza ke zamamkela zinenjongo yokuba uya kuza nabantu eTJhetJhi, zeenza iminqophiso eqatha; zadala isebe lobuTyalike elabizwa ngokuba "NgumZi waseTiyopiya." Waza yena wenziwa umVeleli (Provincial) wawo. Azibanga ncinane phezu kwakhe iinkathazo zokusekwa kwalo mZi, se kukho nonkwini-nkwini wezikhhalazo zokuba iiBifopu aziyifambanga iminqophiso. Kuibe kho ke ngoko elinye iqela eliphumayo kuye, eliphethe lixhatha lakhe, isithethi esikhulu, uRev. J. Gqamana. Kwaza ngowe1915,—emva kweminyaka eli15 elindele ukungewaliswa kweBifopu yelo hlelo, ababezenzile zonke izinto ebezifuneka,—iSinodi yaseTJhetJhi yenza esi sigqibo,—"Akunako ukungewaliswa iBifopu yaseTiyopiya eyahlukileyo kweyaseTJhetJhi." Le ntetho iwa emva kokuba uRev. Dwane lowo wavumayo ukuzithoba abe ngumDikoni, ade wabuphumelela nobuPriste, iziganga ekwakuthiwe, ongaiba yiBifopu yaseTiyopiya angake aphumelele zona. Ithe yakungxwabaza impi yaseTiyopiya yile nto, wayizolisa uProvincial ngezwi lakhe elifuthi elithi: "Yithi ni tu, nina bantu bakowethu, ezi zinto anikazazi." UDwane yinkosana yakwaNtinde, uzalwa nguMcebuka kaTJhatJhu kaNtinde. Ubube ngowe1916 eGini; xa akuma68 iminyaka; ufiye oonyana abathathu. Umsebenzi wakhe ewufiya nomPriste uRev. Wm. Gcule, obesoloko ekunye

naye kuwo onke amahla-ndinyuka aloo msebenzi. UGcule naye ulifiye eli ngowe1926 indawo yakhe inokaDakada, ohle naye wabuba wayifiya loo ndawo noJames Antoni, kule minyaka kuBambe okaNgxwana.

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

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

**URev. P. J. Mzimba.**—Lo ngunyana kaNtibanca Mzimba, ikholwa laseXesi emKhubiso, eLabuye lemka apho ebuncinaneni bomfundisi lo laya kuBa ngummi wase-Dikeni, eSejegu. Umfundisi lo uyifumene eDikeni apho kwa imfundo yakhe yokuqala. Ukhe wangena elucingweni lweendaba, wafunda nokuJicilela. Igama lakhe ngu-Mpambani Jeremiah. Injongo yakhe iBe sekuBeni afunde ubufundisi, waye ke enekholwane lakhe kwezo zifundo zobufundisi elinguRev. E. Makhiwane abade baphumelela kunye emva kokunyathwa okukhulu eDikeni, kuBa oko ubufundisi baBungeyiyo "indlwani yia netha." IBandla laseLovedale labiza yena, ngowe1875, ukumka kukaLose, waza uqabane wakhe wafizwa lelaseTyhume, eMacfarlan, kwakamsinya emva koko—bamelana kufuphi bawakha umsebenzi ngobunye. Baba ngabafundisi bo-kuqala baseFree Church, oko umfundisi esoyikeka.

Ngokwempilo yomzimba umfundisi lo ubengancomeki nganto, ekhathazwa sisusu, nesifuba singomelele. Ngelinye ixefa kuthiwa wakha wathiwa nqampu yinto ekwathiwa lithumba, kwananyekwa imiqangaLungu, suke kwakokukhona umntu agcumayo, awada umXhosa othile, ekungaba ngabom ingenguye umkhokeli wakhe uMavuso Kala,

wathi, "le nto yinyam' amakhwenkwe," watJho walinga, kanti okunene umfundisi uya kuncedakala. Kuthiwa kanjalo ubesithi akoyiswa ngengxoxo entlanganisweni, imhlale loo nto, ade aBe nesinqhala.

Ngomnyaka we1893 weenziwa umthunywa weFritshatJhi yeli lizwe, kwiJubili yaloo mVaba eSkotilani; uphathiswe nomcimbi wokuqokelela imali yokwaakha indlu, kuBa iBandla lakhe lalise lande ngohlobo lokuBa iBencinane loo ndlukazi yakhe eDikeni. Okunene ubuye nayo imali eyaneleyo; kodwa kuze kuhla isiqhiphu ngowe1897, phakathi kwakhe nabafundisi abamhlophe, malunga nokwakhiwa kwendlu leyo. Uthe xa axela izzathu zokuphuma kwakhe ezilifumi linesithoba kwaqondakala ukuba ubesel' evuthe-lwe phakathi.

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

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

UBe nabafundisi abaliqela ababeke izandla, abamfundo ibadlileyo. Ulifiye eli lizwe ngowe1911; uvukwe sisusu esentlanganisweni eNatala wagoduka kungasekuko; wabubela kumzi wakhe eNtabeni, eDikeni. IBe yinkungu nelanga emnchwabeni, namhla kwabekwa ilitye lesikhumbuzo. Ufiye oonyana neentombi,—umsebenzi wakhe wonganyelwe nguRev. Jonathan S. Mazwi, nonyana wakhe uLivingstone,—nomhlokokazi wakhe intombi kaBooy KhwatJha. Be kuxa akuma62 eminyaka ubudala.

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

**Captain Veldtman.**—Le ndedefe sithetha ngayo ngumfo wasemaZizini, kwaDlamini, ngunyana kaBikitjha, kaMabidlili. UCaptain lo yenye yalaa maMfengu akha adlula aya kuBa seTsitsikama. Apho isizwe size kumnakana khona, kusebupoliseni eDebe likaMdodana. Uthe ngenkuthalo nangokuzithoba kuFulumente waya eqhubela phambili. Kuthe ngowe1865, emva kweNgqawule, ngexefa uSapili awayexothelwe phefeya komBafe, uFulumente wathanda ukuBa eliya liPhefeya kweNcifa alizalise ngamaMfengu, ngasentla kwendlela le iya eMthatha. Abe namathidala amaMfengu ukuya kwelo zwe, ecinga ukuthi uFili usawabambele inqala ngendlela awemka ngayo kuHintsu. Phofu ayexinene kakhulu eDikeni naseNqhubu neBofolo. Uhle enyuka uCaptain ezama umzi ukuBa uwele, ebonisa ukungabi nasiseko kolo loyiko, wada wayoyisa impi eninzi. Kukuze ke kuBe kho le Fingoland. UCaptain yena uye wamisa eZazulwana ngaseGcuwa. UBe likholwane elingelincinane likaBulayi (Captain Matthew Blyth), imantyi elukhuni kunene yamaMfengu, eyayisesiXhonxweni eNqhamakhwe, phambi kokuBa ithotyelwe eNtlambe ekuBeni yiMantyi eyOngamileyo.

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

Ukuqalwa kokuyilwa kweBunga eliKhulu laPhefeya



*Lo nguMakhanda Nzele kaGwala!  
UQweqweda phezulu, uMkont'awungeni!  
Iquthu likaTayi.— Iquth' elimxafe.  
Waafel' esiQithini, eKapa.*

kweNciba elalizindlwe kunene, akaphumanga ephungulelweni lafacebisi, watyatyekwa naye ngamagama amdaka kuBa lalingafunwa.

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

Ulijiye eli ngowe1909, engaphezu kwamaJumi osibozo eminyaka ubudala; kuBa ngophumo lwamaMfengu wayeyinkwenkwana; ujiye oonyana neentombi; neempembelelo ezinkulu zobuMfengu esizweni. Ubelikholwa lawakudala eWesile. Unyana wakhe u'lfhali umyaleze kakhulu esizweni.

**J. K. Bokhwe.**—Phaya esinaleni eLovedale kwa kwimihla yamzuzu ubungathi uyile, ufike ubone ntwana imnyamana ibala, uze phofu ungabi nasigqibo ngokobuXhosa; ubungafika ke intwana leyo yonwaba-nwabile, iphungu-phunguza, incuma-ncuma, ikhuthela, ibaleka xa ihamba phandle. Landela ke wena ude uyibone isiya kungena eOfisini kaSomgxada. Uqale wothuke wakuyibona le ntwana ihleli ibala, kweziphambili iitafile; ibala zimali, kwaye kunjalo nje uza kubuzwa yiyo imvela-phi. Mfutshane kanobom umfo lo, akanasiqu; kodwa liqajafolo ngeendevu,—lithemba laloo mzi elo,—ngulo John Knox Bokhwe lowo!

Ngokuzalwa uvelele kwa lapha eDikeni, nyaka ngemofu 1855. Uyise nguJacob Cholwephi Bokhwe, owakha wafunda, wada naye wafundisa apha eLovedale. Ubolekwe apho eLovedale nguTulumente ukuBa aye kuBa likhumisa lemantyi ukuqalwa kweofisi yaseDikeni; uthe kunjalo wancedisa ukuhlafela kwityalike yamaNgesi, ukuqalwa kwayo eAlice, iihadi zingekabi ngaka.

Lo mfo wathandwa nguDr. Stewart eseyinkwenkwana,

wabona ukuba le ntwana ingalunga ekuthunweni. Ayaane-la kuba ngumthunywa, yafundiswa ukugcina iimali, neencwadi. Umfo osandla sikhe sayimbunguzulu ekubaleni, wada wanqwenelwa kwiindawo ngeendawo, koko engasavumi ukwahlukana noyise uSomgxada. Kuthiwa iGuluneli uSir Bartle Frere, yakha yamqwenela kakhulu nayo ngowe1878.

Kuthe kuuphi yaqandusela into ayiyo ngendalo,—ubumbongi nobumvumi. Uneencwadi azibalileyo zee“ Ngoma,” nezeemBali, kwa ne “Ndoda yaMadoda.” Ukhe waangu mphathi wePosi noCingo eLovedale kwa ngowe1874 kude kube ngowe1898.

Kuthe ngomnyaka we1898 yafika into eyamxobululayo eLovedale, nakuba yayingenguwo umnqweno kaDr. Stewart,—wacelwa nguMnu. J. T. Jabavu ukuba aye kuba yiKomponi naye kwi“ Mvo ;” bathi abanye uMnu. Jabavu lowo wothuswa kukuqalwa kwelinye iphepha eMonti waza wathanda ukuzimanya nendoda engumXhosa, ukhlanganisa ubuzwe. UMnu. Bokhwe eli cebo ulithabathe nje ngo“ Bizo” lomsebenzi wesizwe; koko akabanga nathuba liphikulo. Ephumile apho ngempilo ungene eBuVangelini bemvaba yakowafo eFritshatshi,—eNdenxa (Ugie). Kwakamsinya weenziwa umfundisi apho eGriqualand East; olona lubizo wayelucise esengumntwana. Unoonyana abaqeqeqe ke kunene kwa neentombi. Ngoku ungunfo omde kunene kwimicimbi yesiKhumbuzo sikaNtsikana. EbuTempileni uyenyeye yeeNtsika, nomseki wafo kwelasemaXhoseni. Ngokucela uvelele eDikeni, apho inzala eninzi yakowafo ikhona.

Ngowe1892 ukhe wawela ukuya kubona iPhefeyi. Ngowe1916 wenziwe umBali womButho weemFundi neeTitshala ezingamaKristu. Wasweleka ngowe1922, xa aminyaka ima67 ubudala.

**IZwi laBantu.**—Eli ligama lephepha leendaba elaqalwa ngowe1897, latjhona ngowe1909. Ithe inkqubela phambili yakunwenwezela phakathi kwesizwe, kwaqala kwabonakala ukuba umzi awaneli liphepha elinye; nakuba ndilusizi ukuthi inkxaso yona yephepha elo linye ibe yembi kakhulu, ebonisa ingqeqeso emphasalala kubantu abafundileyo ngakwintetho nobuzwe babo. Uthe ke lo mzi unolunye uluvo wayila iKomponi ethile yephepha. Ke kaloku kwa nje ngakwi“ Mvo,” iKomponi leyo ibe nabafukumisi abangabantu abamhlophe, baye bejonge ezizezabo izinto zombuso. Yakuba yonke into iyiliwe, kucelwe uChief N. C. uMhala ukuba abe ngumHleli walo. UChief uMhala lowo ngunyana womHlekazi uMbodla kaNdlambe, owathunyelwa emfundisweni kunye nezinye iinkosana emva koNongqause; yena ke ude waya kufika naseCanterbury eNgilane; wanemfundo ethe tyi ke ngoko. Inkosi le ekuhleleni iphepha incediswe nguMnu. Geo. Tyhamzaje, owayekhe wancedisa kwi“ Mvo.” Le ndodana ngoku ilikhumfa kwiOfisi yamatyala eQonce; nangemfundo ijubile. Ayibanga nathuba lingakanani inkosi ephepheni, ihle yalifiya, ukuze ke kaloku libe no—

**Mnu. A. K. Soga.**—Lo ngunyana ophakathi womfundisi uTiyo Soga nomSkotshikazi intombi kaBurnside. Imfundo wayizuzwa kwelo lakulonina, waye nolwimi ilolona akhawulezayo ngalo, ngaphezu kolwakowafo. Ukhe wathi chu ebugqwetheni, wabamba nasekubeni yimantyi encedisayo kuCofimvaba ebaThenjini. Uthe elapho weenza isigwebho esiqatha kumntu omhlophe ekuthiwa wathengisela umntu omnyama utywala besiLungu, kwaye oko kungavumelekile kwelo zwe. Ithe le nto yenza ukuthetha okuzungulezayo kwiziphatha-mandla, athe ke ngoko wasifiya eso sihlalo, waangumkhangeleli wabantu imisebenzi okwethutyana (Labour Agent) eMvane. Ucelwe xa alapho ukucelelwa



ephepheni eli le“ Zwi.” Asizimisele kuncoma noko kule ncwadana,—kodwa sinokutsho khona ukuthi, wathi kanti uza kowona msebenzi wakhe. Loo minyaka ilijumi ayenze ephepheni, ayibanga yiminyaka yemfeketho, ibe yiminyaka evule amehlo esizweni. Ngenxa yokungabi nakumbi kwentliziyo yakhe, ube sisisulu seentlobo ngeentlobo zamats’hivela,—waye umfo ekhululekile ukupha. Imfundo yakhe yeyeAfrika kanye nje ngomnqweno kayise.—Yi “Ngqombo-yoNosantso.” Ulijiye ilizwe ekwaCentane ngomnyaka we1938 ubudala bukuma76.

**Olunye Uhlohlo.**—Ewe, singaphelelwa lixeja sikhe salinga ukuwachola-chola ngamanye amadoda akowethu ancedisileyo nasancedisayo eBunzimeni obukhulu ukuliqubela phambili eli lizwe. Xa se sikhankanya oo**Rev. Isaac Motaung**, ikhalipha lomSuthu, owada wakhalipha phakathi kwamakpoti asemaXhoseni, walinga amaphepha eendaba, weenza iincwadana, wada wafa engumfundisi. Iinto zoo**Gadebe** oo**Mark** kwaZulu, umfundi waseLovedale owafika kowafo wazama ififini wazama “**Iphepha loHlanga**” kunye nabanye, iphepha elavalwa ziziphathamandla ngomona, ngenxa yokuba liphakamisa isizwe, kwaye uhlanga lufunwa lungaphakamanga. **UDr. John L. Dube** (uMafukuzela), umfo ofumene imfundo eMelika, waseka isikolo esikhulu, eOhlange, eNatala, ephethe nephepha leendaba i“Langa,” engumfundisi wee“Ndaba zoXolo.” Iinto zoo**Khambule**, **Dambuza**, nezoo**Mzamo** iinto ezafunda eLovedale ngemihla yaphambili, zafika kwaZulu zaazizithatha,—zakhanyisa, zaangamakhonkco okudibanisa abakwaXhosa nabakwaZulu. Ekuthe kule imihla kwangenelela iinto zoo**Mangena** nezoo**Seme**, iinto ezifunde umThetho Phefeya; nezoo**Msimanga** amadodana azama ukukhonza lonke uhlanga oluntsundu ngaphandle kocalulo lobuzwe. Iinto zoo**Poswayo**, zoo**Montsioa**, kubaTjwana;

la ngamathemba, asafika akukabi kho nto yaziwayo ngawo, kusaqajwe izitho kuuphela. EluSuthu sinamagama avakalayo oo**Cranmer Sebeta** amadoda enkqubela nayifundisileyo kakhulu intsapho yawo; oo**Simon Phamotse** okhe waphatha iphepha ekuthiwa yi“Nkwenkwezi” ode wakha waasezinkathazweni zokugxothwa kwelakowabo, ngokubuzela isizwe sakowabo. Iinto zoo**Molapo** zoo**Makgothe** iimfundi ezithembisayo. Singaphelelwa lixeja, zihlobo zam, sidakasa kwelabaTjwana kubabo baka**Molema** amathanda-mfundo aziinkosi zesizwe, o**Sol. T. Plaatyi** owayengumHleli wephepha i“Tsala,” nowayekwan gumthunywa Phefeya, ngexeja “Lokwahlulwa komHlaba,” ngowe1914.

Alikuba kho ixefa lokuthetha ngabafo baka**Mgudlwa**, iinkosi zabaThembu, eNjoni, ezikuthathele kuzo ukusikhokela isizwe ngokhanyo. Nje ngomfo ka**Sigcau u-Majelane** eQawukeni, inkosi enkulu yamaMpondo, efunde eDikeni, yaphuma yaseka isikolo esikhulu sakwaFaku kunye nabafundisi bayo. No**Victor Poto** ka**Ndamase** enye inkosi enenkqubela, yaseNyandeni. Nje ngomfo ka**Ngangelizwe uDalindyebo** uKumkani wabaThembu, umfo olikhaya kwiimpanza ezifundileyo zingenandawo. Ofiye namhla unyana wakhe u**Jong’ilizwe (Sampu)** okwanje ngaye.

Esi sahluko ma sisivale, sibafiyi singathethanga ngabanye, kwa neenzala ezithe zazilahlela emsebenzini, ukuze le Afrika ibe netyuwa, ezinje ngoo**Mazwi**, **Msikinya**, **Masiza**, **Sihlali**, **Mpinda**, **Ntjona**, **Pelem**, **Kobe**, **Mvambo**, **Gezani**, **Sivetjhe**, **Falati**, **Vimbe**, **Khakhaza**, **Gasa**, **Makgatho**, **Makepe**, **Thema**, **Mahabane**, **Maphikela**, **Kunene**, **Wauchope (Dyoba)**, **Mqoboli**, **Ndwanya**, **Koti**, no**William Koyi** owaya kufela ezintlangeni eNyasa, ehambisa ukhanyo nenkqubela phambili.

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

Ukhanyo noko luselutjha, lo mbuzo ngathi ungaba ukhawulezile; kodwa ke "ma singayithetheli emsini hleze inkisele."

"Vukani kusile magwala ndini!

Nibantu bani n' aaba banj' iinkani zabo?

Ndiya kuhlala ndinani phi na, ndingumntu nje,

Ndingumntu nj' int' ehlah' ihlah' ihambele?

Ndingumntu nj' int' ehlah' ihlah' ifuduke?

Ndingumntu nj' int' ehlah' ihlah' igoduke?"

## INKCAZELO YAMAGAMA ATHILE ANQABILEYO.

### ISAHLUKO I.

*Ndimange-e-e-le.*

Eli gama lithethwa ngumntu ngokumemeza, ngako kodwa ukuBa athi thu Komkhulu, libe nokuvakala ilizwi lakhe.

*Ufucukubede.*

Iintwana-ntwana.

*Ntlandlolo.*

Ekuqaleni; entloko.

*Ngezagwelo.*

Ukuthetha okungathe gca; ukuqakatha.

*Thobojane.*

Yintlanjana engena kwa seGcuwa.

*SiLimela.*

Inyanga yesiLimela, uJune, yinyanga yokuqala emnyakeni ngesiXhosa; naxa kubalwa iminyaka ke ngoko, ibalwa isusela kweyesiLimela, inyanga yokulima utiya wokuqala. Isilimela sisicuku esithile seenkwenkwezi.

*Undyilo.*

Yincam yenxhiba, ebihonjiswa ngamaqhofana, namacangcana akhandwe adweliswa kakuhle.

*ENgxangxasini.*

Yingxangxasi eseCepu intlanjana engena kwa seGcuwa.

*Amagqala.*

Ngamadoda amakhulu; kutjhiwo ngokuBa ngabantu abakhe bayigqalisise into phambi kokuba bayenze, okanye bayiphendule.

### ISAHLUKO II.

*Isifo somgqeku.*

Isidiya; isifo somkhono; esi sifo ngaphambili be sikholisa ukuBulala umgqeku lo.

- Kokutshata kwe-Lawokazi.* Aaba bantu be bengenzi zintsuku bona xa batshatayo, livele apho ke elo qhalo ; kuba uBesithi ofike mva **kanti uphosiwe uphosiwe.**
- Imfene.* Imfene sisilo abethanda ukuhlupheza abantwana ngaso amaXhosa, kuba eBesithi sisilo esindwebileyo ; kodwa ke xa se indala, se imana ukuphoswa zizisulu kuba ubungqakamba buphelile ; athi nomntu oyikhweleyo ahlale elahlekelwa.
- Ngohaya.* Ngelize ; umfaba.
- Ngolwemivundla.* Imivundla ivuka ezikhundleni zayo ukuya kutya, xa kuthi jaty, ukutshona kwelanga.
- EBotwe.* IBotwe yindlu yomfazi omKhulu wenkosi ; umfazi omkhulu ke ngulowo kulindeleke ukuba azale eyona nkosi.
- Njeya.* Enkundeni yamatyala esiXhosa undimangele neqela lakhe be behlala bodwa mgama, ummangalelwa nawakhe amanqhina, be besithi ngcu kwelinye icala bodwa, ize ke indikinda le yeziphakathi, ingqonge inkosi yona esazulwini senkundla, kumenyezwe xa kuthethwayo.
- Sadenda.* Ukunqwanqwa ; ukulifazisa.
- Inkwili.* Yintaka enqabileyo yehlathi, ebala libugwangqa-mthubi.
- Ulwanga.* Ulwanga sisisu sempofu, mhlawumbi senyathi ; uBesithi umphakathi

akubulala enye yezi nyamakazi, inxheba le, isisu eso ke, asise Komkhulu. Adliwe xa angayenzanga loo nto.

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

### ISAHLUKO III.

*Kwabanezandla.*  
*Ingadla.*

Kumagqija.  
Licangci, nanto ni na enye enokulolwa ibe bukhali, kuze kunqunyulwe into ngayo.

*Bafoba.*

Ukufoba kukuthetha, mhlawumbi sisenzo esixela into embi eza kuhla.

### ISAHLUKO IV.

*Mfecane.*

Imfecane yimpi kaMatiwana into kaMasumpa iNgwane ; le mpi ibizixhalisile izizwe ngokuthanda kwayo ukuhlasela. Ibe yona yayixhaliswe nguTshaka.

*Iimpobole zamadoda.*

Amadoda aziintloko. Impobole sisi-nxibo sasentloko esinxitywa ngamakpoti alandela inDwe.

*Nqabaja.*  
*Kunene.*

Ngumlambo okwaGatyana.  
Izindlu zenkosi kukho ekuthiwa yenKulu, neyaseKunene ; le yasekunene yalifumana elo gama nge-xefa likaPhalo. Kwakunqabile

- ukufumaneka kwelo gama, yada loo nto yaconjululwa nguMajeke uyise kaKhulile.
- Ebomvu.* Yimbola.
- ELuwukweni.* Lizibuko elisemBafje.
- Uzwathi.* Ngumthi; yinto engafiyo.
- Ithwathwa.* Zizihlangu.
- Xhwithani.* AmaXhosa anesiko lokuBa inkunzi yenkomo inyangwe xa ingakhwe-liyo ezimazini; ukuxhwitha ke yenye indlela yokuyinyanga.
- ISIAHLUKO V.
- INqilo.* Kukho inkolo yokuba indlela yakho isikelelekile kwakuvuka le ntaka indande ecaleni lakho.
- Qwaninga.* Ngumlanibo okwaGatyana ongena eQhoka.
- Kukuhlaba iziduli.* Kukuthi swii ngamabinqa.
- Unxunguphalo.* Ukuphongoma; ukundweba.
- Umdlanga.* Umkhonto wokwalusa.
- Imbadu.* Izincoko; amavo.
- ISIAHLUKO VI.
- Umdlanga udle kuye kuqala.* Ukwaluswa kwamawele kuqalwa ngelikhulu.
- Inxaxheba.* Isabelo.
- Bakhwelele.* EmaXhoseni akuphumi yona iJuri, kukhwelela abanini-tyala, isale inkundla ibunga, kuBa yonke inkundla le iyiJuri.
- ISIAHLUKO VII.
- Ezinye izikhundla.* Akukhona sikweni ukuhlala kwa kuloo ndawo.

- Ngogayi.* Ngomhla omkhulu; ekufunzelwene-yo.
- Amakowenu la.* Inkosi ingumlomo wamaphakathi.
- Bathe ngo ngesisu.* Abakazalwa.
- ISIAHLUKO IX.
- Mhla-ngakwena.* Mhla yaqala ukuviwa, imbunguzulu.
- Kwencebetha.* Isigubungelo samabele safafazi.
- Umyeyezelo.* Yintjolo eyenzelwa abakhwetha.
- Ndiphantsi kweenyawo.* Kukungayingeni imfazwe; ndilele.
- Yiminyanya.* Ngooyise mkhulu abafayo.
- Alukele phi na.* Indoda ibisihlawulisa ngeli xesha isilandu enaso enkwenkweni, ngokuyiphatha kakubi xa isezintlungwini.
- ISIAHLUKO X.
- Ubuthi.* Ubugqwira; ukuthakatha.
- Waphothula.* Ukuhlamba ngoBulongo.
- Ukungena endlwini.* Ukuthomba.
- Ngephunga.* Iphunga sisivatho sesandla somkhwetha.
- Ncakasana.* Kanye, nqo.
- Sajili.* Eli gama kuthiwa walithiywa ngeBulu elafika apho lathi igama lalo lingu-“Sarel.”
- Itamla.* Lizenibe; inqamla.
- Yibulukhwe.* Ibulukhwe oko zazingekabi kho, sihlonipha kambe igama lalayo yelo xesha eBijongwa kakhulu, ukumfanela umfo.
- Ngumfan'ovayo.* Itjho kuBa waguqakayo.
- Nemfanelo.* Umfana ontombi ithombileyo unezinto ama kazinike amankazana ejaka nje ngeziphoo.

## ISAHLUKO XI.

- Ma uhlanjwe.* Le nkonzo inganeno kweyokhuzo ; yona yenziwa ngamathile, kamsinya emveni kokufa komnini-mzi. Kuthiwa lizila, okanye intlanzami.
- Elimpikwane.* Elimpondo zibeke emva.
- Likhonye, lithunde.* Inkomo yesizathu iFikhe izixele ngokwayo ngaphambili ngezi zifakala. Yinkunzi yembabala.
- Ngece.* Yinkunzi yembabala.
- Unguqo.* Kukuya kuguqa ngamadolo komntwenyana phakathi ebuhlanti, umzimba ongasentla utyhiliwe, ubonwe ngamadoda aze abuye aye kwenje njalo kubafazi.
- Namasi.* Le nkonzo inye nale yomguqo, umntwenyana utyiswa inyama namasi, ukuze aqonde ukuba uya zekwa ngamaNantsi.
- Eyomtshato.* Umtshato yinkonzo ezuke ngaphezu kweyomguqo. Umntwenyana ubinqa isidabane se-ula, apha the nomkhonto asimelele ngawo aye ebuhlanti, awuhlabe emaxhantini awujiye. Umfazi otshatiweyo akanakumelana nowomguqo. IliZwi noTulumente lo bafike bayinqhina le nkonzo.

## ISAHLUKO XIII.

- Ukukhuza.* Le nkonzo yokhuzo yenziwa yinkosi emva komnyaka umnini-mzi efile. Intetho ke isingiswa ikakhulu ko-

- yintloko kulo mzi, inkulu. Injongo yayo kukovelana nomzi lowo uxhwalekileyo, nokumisela inkulu leyo endaweni yoyise.
- Ngokungambiki umntwana.* Umntwana oyinkwenkwe ibingumthetho ukuba abikwe komkhulu akuzalwa, okanye uyise adliwe.
- Uthethelwe amagama.* Amazwi anje ngokuthi : " Sikhangele, bawo, siya nqula."
- Watsakwa umxelo.* EmaXhoseni akukho ndlela yimbi yokuxhela inkomo yesizathu. Umxhelo uhle nomqolo, ngoko ke kufakwa ingalo kwelo nxebe lisesiswini, ude uqhawulwe umxhelo ukuze ide ife. Isikhalo ikwayinto efunekayo.

## ISAHLUKO XIV.

- BuNguni.* Izizwe zasemPuma-linga zitjho xa zithetha ngeli lasemaXhoseni.
- Umfo.* UNTsikana.
- NgomQulu.* I Bayibile.
- Yentombazana.* UNongqause.
- Lomny'ama.* Ngathi sikwelo xeja kanye ngoku.

## ISAHLUKO XV.

- Uhlanga olubonileyo.* AmaMfengu.
- Olunye uhlanga olubonileyo.* AmaYuropu.
- Kududume izulu kuphume nemisi nemililo.* Ngumpu, nesithonga sawo.
- Thafa leDebe.* ImFazwe yamaLinde.

## ISIAHLUKO XVI.

- Nesizwe ezimhlophe.* Ngelo xefa iFuluneli yayinguLord C. Somerset. Inkosana eyayiphethe umkhosi inguColonel Brereton.
- Uphondo lwenkomo.* AmaXhosa, nje ngoko be besakwenza ooJowabi, ebevuthela uphondo, isigidlo ixilongo lawo.
- UHodofe.* Yimpukane enkulu ekuthiwa yiyo ezala iimpethu.
- Lidini lesizwe.* Okwenene kwaBa njalo. Wafa u-Hintsa engalwanga, engenzanga ni, engenatyala.

## ISIAHLUKO XVII.

- Ngumqombothi.* Utywala obu sithi ngoku boBesixhosa yinto yabumini nje.
- Njokweni.* Kuthiwa kambe ngoku uNjokweni lowo wayengenkosi kwathi ni, kwakufihlwa eyona nkosi inkulu ngokuthiwa hleze ifulawe.
- Inkathazo.* Imfazwe ; kuba nguNdlambe owaqalayo ukulwa nolu hlanga lumhlophe, kwa seMnyameni.
- Kwilizwe leDinga.* Ukukhutjhwa kwamaMfengu emaxhoseni kwenziwa umzekelo wokukhutjhwa koSirayeli eJiphethe, uHintsa enguFaro. INciBa ilulwandle olubomvu, iXesi liyi-Yoredane.
- Ootsh'inyonga* Iinkomo ezinomtshiso ezinyongeni.
- Elinani elinobom.* Kuthiwa ayemawaka alifumi linesithandathu (16,000).

## ISIAHLUKO XVIII.

*Ingalo engaphantsi.* Ubuqhinga ; iyelenqe.

## ISIAHLUKO XXI.

- Imfazwe zakhe nabaThwa.* ABaThwa bada baphela bengazanga bamxolele uHahabe nabantu bakhe ngenxa yezo mfazwe.
- Isoono esikhulu.* Imfazwana kaBambatha yeentsukwana ezingephi kodwa kwabulawa abantu abama4,000.

## ISIAHLUKO XXIII.

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

## ISIAHLUKO XXIV.

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