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# U-DON JADU

“ UkuHamba yimFundo ”

Imbali yokukhuthaza uManyano nenKqubela-Phambili

IBALWE NGU-

S. E. KFUNE MQHAYI



THE LOVEDALE PRESS

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**IMBONGI YESIZWE.**

*"Lo ngulo mXhosa ubethetha phambi komHlekazi iPrince of Wales."*

*—Cape Times, 29th May, 1925.*

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## INTSAYELELO.

Umbalisi wale mbalana ngumnumzana uDondolo into kaJadu, umZima; koko igama lakhe ukulifutshanisa uthi "Don Jadu."

Ukuyibalisa kwakhe imbali le uthi:—

"Ndiyekela kumntu ngamnye.  
Akholwe yiy' okholwayo;  
Angiakholw' ongiakholwayo,—  
Andibeki tyala namnye."

Umnumzana lowo uvele ngeli xefa lokhanyo nenkqubela; kuloko ngumntwana wasezilalini zasemaXhoseni. Imfundo unayo kakuhle; ude wakhe wayizuzana neyaPhefeya kweeLwandle, ngakwicala lase-mPuma-langa.

Ndifanelwe kukupheza apho aziqhubele ngokwakhe imbali yakhe uDondolo.

Owenu umhla nezolo,

S. E. KUNE MQHAYI.

Entab'ozuko,  
Berlin, C.P.

KweyomDumba (Feby.), 1929.

## ISAHLUKO I.

### INTSUSA.

Ndakha ndathi ndiseyindodana eminyaka imafumi mabini poqo, ndanduluka ekhaya emaXhoseni, ndasinga emLungwini, kwesinye sezixeko (dolophu) zakhona. Kuthe ngomnye umhla, xa kanye ndise-dolophini, kwathi qatha, kum into yokuba ndikhe ndiye kubona udade bobawo, intombi kabaw' omkhulu, eyayendele phofu kwa sekhaya, yaza yathi ngeenkcithakalo ezi yafudukela emaTanugeni. Isithuba phakathi kwedolophu leyo nomzi lowo wayo sasiziimayile ezikumafumi amathathu nangaphezulwana kuhle.

*Amapolisa.*—Ithe yakuthi qatha loo ngqondo yokuba ma ndihambe, andadenda, ndaase ndihlaba kanobom ukuya kuphuma edolophini,—koko ndithe ukuuba ndithi ukuyinikela umva idolophu, ndabona amapolisa amabini, elandelelana esiza ngakum, ekhwele kwiinkabi zamahafe, phambili ilipolisa elimhlophe emva ilipolisa elimnyama. Lithe elimhlophe lakufika kum lavakala libuza ipasi (incwadi) ngokwentetho yesiNgesi; ndiphendule ngesiXhosa ndisithi "Andizange ndiyiphathe loo nto." Ndithe ndakutsho, landiphanga-phanga ukundi buza lisithi: "Ngani? Ngokuba kuthe ni? Uyinto ni? UliLawu?" Ndithe mna "NdingumJinqhi." Ndithe ukuuba nditsho, laangathi be liphantsi kade eli lakowethu limnyama, lakhumbula kum esiqwini lithetha lisithi "Yini le! Nicing' ukuuba niza kwaphul' imithetho niman' ukuthi ningamaJinqhi, Yinto n' le nto!" Lithe ukuuba lisondele se liphethe namakhonkco, ndalisunduza ngamandla ndisithi: "Khwelela phaya sukusihlambela!" Ndithe ukuuba ndenje njalo lajika eli lomLungu (ndingazi ukuuba lifunde nto ni na) lahlafa kwa ngendlela labekisa kuwalo phaya lisithi: "Myek' ahambe!" Yeenje njeya into yakowethu ihamba imbombozela; se ndisiva xa ithi: "Nokhala mna andizange ndeenjiwe njalo liXhontsana."

Ndihlabile nam ndahamba indlel' am,—ndahamba ndiyicinga le nto yokukunxhanyelwa kwam kungaka ngoyena wakowethu umntu. Koko ndibuye ndakhumbula ukuuba kanene, impilo yalo mfo wakowethu, neyentsapho yakhe ikuyo le nto, ngaphandle kokunqavula enje nje, akukho kunyuselwa nakuthembeka kungakanani kuye; ndahamba ndinosizi sisizwe endisizo; kuuba namhla nje ndingumhambi nje, ikhaya lam ibingulo mfo unga ndingaya kulala kwindawo embi, kuuba isisonka loo nto kuye. Wathi nokwenza lo mfo le nto wayithathela kakhulu esiqwini sakhe, wathi nomthetho lowo waphukileyo, ngokungabi na-

ncwadi kwam, wanga ngumthetho wakhe ; yaye intsusa yaloo nto yonke isisonka sakhe sokuphila. Yacaca intetho ethi : “ Akukho ukwayama ngomfa olambayo.” Ndakhumbula nokukhumbula ukuba lo mfo wakowethu asiqumbelene nganto, asilwi ; kodwa ngomhla esifonanayo senjana nje, kanye ngokwezinja.

*Izigebenga.*—Ngeli xefa ndandise ndiye ndavelela isitywakadi se-ntsunguzi ende kunene emke nentlambo ; noko ke ibiyindawo ethe-thwayo le, nakuba mna ndandingathathelanga ngqalelo ingakanani ngayo loo nto. Ndithe ndingangenanga kuya phi entsunguzin’ apha, ahle andixelesa amanwele ukuba akulambathi phakathi apha. Kwalile ukuba ilingane ngemva nangaphambili, kwavakala “ Tywalakaba-tywaba ” etyholweni elikhulu,—ndiva : “ Ncazela wethu ! ” Ndinge ndingadungudelisa yaqokela indoda : “ Mfo ndini, ndithi ncazela yini ! Usithulu ? ” Ndiiphendule kamsinya ngoku ndisithi “ Andinacuba.” “ Yini, wenzan’ ukwenje njal’ ukuthetha mfo ndini ? Uqhayise nganto ni ? ” Litshilo ilizwi eliphuma etyholweni. Ndithe, “ O ! Hayi ke yi-za kulithatha kwa ngaloo ndlela uqhele ukulifumana ngayo ebantwini.”

Ndithe xa nditshoyo ndathi phaka ngokukhangela ngaphambili—Yini le ! Naanzo iinto zombini se zimi kakuhle ; enye kuzo iliLawu, ezi zingasemva be ndithetha nazo ikwaziinto zombini. O ! Ndithe ndakuqonda ukuba ndisengxingweni, ndavakala ndithetha, ndisingisa kumacala omahini ndisithi : “ Niya bona ke madoda, lo msebenzi siza kuwenza apha ubalulekile, kuza ikho indoda enye namahini endiza kusala apha ndiqamelisene nawo ngeengalo,—ngoko ke ndithi nani kha nibale eyenu imiyolelo, nam ndiza kubala owam,—ndenze iwili netestamente.” Ndithe ndisitsho ndabe ndibubeka phantsi ubu-nxhowana (*hand bag*) endibe ndibuphethe, ndibuvula ndingathi ndirola buphetshana,—awu ! yeka, ngesizathu endingasaziyo, ndiva ngeLawu se lingathi lihla entungo, libaleka lisimbela isinqe, livakala lisithi : “ Irol’ pistol’ bafo ndini ! Irol’ pistol’ bafo ndini ! ” Tyhini le ! Tyhini le ! Yeka ke, kwathi hlwa, hlwa, hlwa, palakatyu ! Amadoda onke ayabaleka ; ndithe noko se ndimemeza ndisithi : “ Liya xoka andinapistoli ! ” Hayi ndanga amadoda ndiya wavuthela, aya kwela kwantsiza. Ndasala ndifumane ndema ndedwa kule ndawo, ndicinga ngesithetho esithi : “ Abangendawo babaleka bengasukelwa nto.” Kuthe kwesi sithuba kwabonakala ukuba ma ndihlabe endleleni, kude apho ndiya khona. Okwenene ndeenje njeya, ndihamba ndiyicinga le nto yaaba bafo bakowethu banxanelwe igazi labantu bakowabo bade bahambe begcwagcwala ezintsunguzini befuna lona—ndisuke ndaalilyilo.

Ke kaloku ingqondo kum imke kakhulu nale nto yokuthi amadoda

angaka alahlekiswe liLawu, liwaxokise akholwe nawo, apho nge ezuze kanobom. Ndandingenapistoli enyanisweni, ndingenanto ibukhal’ mpela ; nto ndandinayo yintonga engenasidlanga, nasiva ; ndaye nam ndandikufundisiwe ukuyiphatha nokuyisebenzisa into leyo, naphakathi kweqela lamadoda. Ndithe la madoda nga ezuze kanobom kuba ezi zinto izigebenga ziinto ezifumane zixhamleke ukugebenga umntu zimbulale kanti ziza kwahlulelana ngefeleni enye, zabelane ngaloo majacu ebe ambethwe lixhoba elo lazo. Mna ke ndandingenjalo kuya phi, kuza ndandineponti ezilifumi kum, zaye iingufo endandizambethe zifikile nazo efumini leeponti, ixabiso lazo ; ndaye ndandiqala ukuza- mbatha ngoloo hambo ; ndidibanisa nexabiso lenxhowa leyo nempahlana eyayiphakathi kuyo, nesambuleli.

Indicingise le nto yaaba bafo, yaya kundifikisa kwinto yokuba kanene abantu bakowethu banje kuzo indawo-ndawo zempilo yeli phakade ; wobona amadoda edibana, ethethana, ade ange avene ngecebo lokuphila ema lenziwe—kwale xa kanye into ilungayo kuthi thu umcaka-caka weLawu, ulichithe lonke elo bunga, kumkiwe kuziincithakalo. Ukuba la madoda ayethe azimisela ukundi-bulala, akaphula-phula nto zininzi ndizithethayo, eza, andihlasela ngamandla awo onke, nge eba aphumelela nomnqweno wawo ; kwaakho into aya nayo entsatsheni yawo noko ingephi ; kodwa achithwe buxoki nobugwala beLawu. Yaye ikwayinto ni na yona le nto kubantu bakowethu, ukuthi izolo nomhla xa benza into badle ngokuthi khatha umntu weziwe, bangakhe bayenze bodwa into baphumelele nayo ? Uya bona ke umfo wezizwe yinto esuka iluhlekeze umanyano ngokubona izinto ezingekhoyo, iwonele umzi uphela.

## ISAHLUKO II.

### EZINYE IZANZWILI.

*Iinciniba.*—Ndihambele ndaya kuyiphuma intsunguzi ndahlalela ngoku ummango endithe ukuya kuwuthi tya kwam, ndathi thu kwitha-fakazi elimcangalabe, koko lalizele ziinciniba, ezimdaka nezimnyama. Ma uqonde ke ukuba thina bantwana basemaXhoseni, asidlali ngenci-niba, kuza asiyazi saye sisoyika nemazi, thina zaye nezi kuthiwa azika-kwazi kukhaba azingi zingafundela kuthi ; namacebo ekuthiwa ayenzi-wa okulwa inciniba asazi nto ngawo.

Ndibonakele ndinqumama, ndifunda indlela ema ndenze ngayo ukuphepha olu gxuba lweenciniba, ndagqiba ekuheni indlela le ma

ndiyilahle ndiphume ngokunene kuyo, buze ubuninzi bomhlambi ndibunikele ukhohlo; ndifumene kanjalo ukuba ngaphaya kogxuba olu, kukho ucingo olunqamlezayo, olungathi lundilamlele xa kude kwenzeka ukuba ndiye kufika kulo; indlela yam ifike yaanesango kulo olo lucingo, noko kungekho themba lokuba ndingade ndiye kuphumela ngesango, noko ikwalelinye ityala elo.

Ndiyifiye apho okunene indlela, ndehla ekweneni kwedobo nongana, ndada ndeegungxu ndafika entlanjaneni, ndawela apho kungekho zibuko, ndatsiba, iindonga nemithana enqamlezileyo, hayi ndeekreqe ngaphaya, noko ndiqondayo ukuba nge kuba zindenzile iintsasa nameva ezinyaweni naseziquleli ukuba be ndingakhuselwe zizihlangu nezambatho. Ndilingene ngomsindo ithafa elo, ndihamba ndiphepha izicuku ezikhulu zeenciniba; okunene ezinye be zisanela ukukhamisa le milomo ndingayithandiyo, zithi zimbi zifukumise amaphiko, zindiyeye noko ndigqithe. Ngeli xesha ndihamba ngezitha, ndalame iinto zombini ezimnyama ngokukhazimlayo zona, iinto eziintungo zifomvu; koko zazixakekile zisilwa; iinto ezikulwa kuBi, yinile! Kwasuka kwathi ukuvuthuluka koboya bazo kwanga kukuwa kwesichotho! Ndikhawulezile mna ndanyubela,—koko ndithe ndisanyubela njalo, andayazi into eyenze ukuba zindalame kunye zombini.

Zithe zakundithi mandla, zawulibala ngelo phanyazo umcimbi wazo ezibe zingavananga ngawo, zasukela lo wasemzini,—umdim. Amendu enciniba ke ngalanga axelwayo naziz' izibalo zisithi: "Iya lihleka ihafe kunye nomkhweli walo." Awu,—hayi, ndifumene nam ukuba icebo linye qha kulapha nje, lelokuBa ndicele kooxhongo. Amendu kum asinto yakha yaakho, kodwa kufuneke ndifincelele neso sichenenana, ndiqole nemfihlo ngaphaya koko.

Into ebelithemba kum ibe yeyokuBa noko ezi ntfaBa zam zidiniwe kokuya kulwa be zisilwa, ngoko amendu akayi kuBa nga ngoko; ndithembe kanjalo into yokuba zindibone se ndinethuBa kuzo, se ndisiya elucingweni oluya be ndilubone lungaphaya komhlambi; athe kanti amathemba am akazi kuphatheka kuya phi.

Se nditshilo kambe ukuba ngobuntanga ndikumafumi omaBini eminyaka yokuvela; isithomo ke sikufuphi kwiinyawo ezintandathu, kuBa siziinyawo zontlanu zineeintji zosithoBa (5ft. 9ins.). Ubunzima, be ndizilinganisela ngayo loo ntsasa kanye, bungamakhulu omaBini eeponti anaponti ntlanu (205 lbs.) woqonda ke ukuba oBo bunzima asibuBo obulingene intanga endiyiyo, baye fungebuBo obunokunceda umntu ngamendu.

Linge liya dlala iphika ukuthi vingci kwalo; zaye iinciniba ziwuzuza umhlaba emva kwam; nditsho, ndatsho, ndatsho,—ndaBona ngocingo

se luziyadi ezisekhulwini elinye phambi kwam, ndazama, ndafontelesa ndalinga, ndaBona ucingo se luziyadi ezifumi nye, zaye iinciniba se ndiziva imifutho, se ziwathe na-a-a amaphiko emva kwam apha. Kuthe ekuyeni elucingweni yaBe se ingamanxhafi-nxhafi, ingekho mpela yona indlela yokuvula isango. Ndizigibisele njalo elucingweni, lwathi kuBa lolwameva, lwandinika into leyo be ndiyifuna;—ndithe ndingekaphumeli ndonke elucingweni lavakala igalelo lenkunz'enciniba yatsho "Xwa!" zahlokoma zatsho zaangathi ziqhawuke zonke iz intlu zocingo. Ithe kanti ayigaleli ngaluthupha, ifike yazigibisela ngesifuba, lwayinqanda ucingo.

Ndithe palakatyu mna, ndaya ndaziphosa kwisicithana esinencha, nezihlahlana zempepho, nenkanga, ndaalutywantsi apho. Zaye iinciniba zombini zimi zikhothana phambi kwam apha. Indicingise nzulu le nto yezi nciniba, ukuthi be zisilwa ngokoyikekayo kangakaya, zikwazi ukuthi zakubona utshaba lwasemzini zikhe ziziyeye izahlukwano zaphakathi kwekhaya, zisukele le nto yasemzini. Ndiqondile ukuba zifundisa mna, mna kanye, nabantu bakowethu; thina singakwaziyo ukukhe sizibeke phantsi iingxabano zasemakhaya, ngenxa yotshaba lwasemzini oluthe lwafika. Isiphumo soko ke sihlala sifunywana ziintfaBa zethu sizizisulu; kulwiswe omnye ngomnye, sichithane sibe ziimpanza. Ndive ndizithanda ezi nciniba ndizicingela ukuba zezona zinengqondo kunam, nesizwe sam.

*Iyamba.*—Lo gama ndithe tywa kwesi cithi, ndicinga ezi zinto ndiya yiva le nto imana ukufukuma phantsi kwam, ifutha; koko andandulanga ndiyithathele ngqalelweni, ndicinga ukuba ingqondo ibisemke kakhulu neenciniba eziya. Kuthe ngelikade ndeekhwaphuphu ndakhangela, "Awu! Iyawa yinto ni nale? Nithe kukho ntsikelelo kodwa kule ndlela ndiyihambayo?" Ndithe kanti kwesi sicithana ndizigibisela phezu kwento enkulu yeramba, into egqolileyo yezixhoBo. Olo hlobo ke lolu lubuhlungu bunga ngobukaqebeyi, kuBa lutya ezo nto zorere, atya zona naye. Ndithe ukulalama oku ngeliso, ndanga ndivuthelwa ngedamanete ukuphakama, kuBa okunene andingeze ndatsho ukuthi ndeenje nje ukuphakama kwam; ndaxhuma zatsho zabaleka iinciniba zanelana imiva, zaligqiba elo thafa, ngoku zothuswa ndim, lowa be zimsukela, yinile! Yandifundisa loo nto ukuba akukho kpoti lemihla ngemihla, ikpoti liBa ligwala ngenye imini; ikpoti eliphikele ubukpoti le mihla yonke lenzakala liluhlaza, lingabanga luncedo sizweni nakubani.

Ndibuye ngokuliqufa iyamba elo, ndada ndaqondisisa ukuba isitheho ndisifezile esithi: "Inzala yomfazi iya kuyityumza intloko inzala yenyoka." Ibuyile ngoku ezincinibeni ingqondo, ndacinga ngale nto

yeli ramba, ndisithi lindiyeke ngokuthi ni na? Laye ngokufutha oku lingekandilumi be linyanga nto ni na? Ndicinge ukuthi ma libe be lizibonga ngokufutha oku, koko ndixakwe kukuba inokuthi ni na ukuthi into ingekenzi nto ibe se iqala ngokuzidumisa? Ndilifumene eli ramba lisisifede esifana nam, nabakowethu, thina nto zibongana ngehlazo, okanye zingenzanga nto. Ndicinge mna ukuthi nge litha cwaka lona, lafuna ngaphandle kwengxolo ithuba elilungileyo, lokundizuzza, laza ke lazibonga kamva, ukuze life liwenzile umsebenzi wesizwe sakowalo, "wokutyumza isithende senzala yomfazi."

*AmaBulu.*—Ndithe ndisamana ndicamnga ezi zinto xa ndilungiselelelele ukuba ma ndihambe, ndeva emva kwam kufuphi,—fu-fu-fu-fu! Ndithe ndiya thi ukuth' ukubeka—nda be se ndihlangana nothuli lugoduka! Ingxolo endingayiqhelanga! Intetho endingayaziyo! Iintsuntjuthe zezithuko! Iintyankam zezabokwe! Yini le,—yinto ni ngoku? Se ndisiva mafejenga ngeendlebe xa kuthiwa: "Sibadam sesidalwa! Siyatha semfene! Sidenge soKafile!" Amaninzi ke ndingaweve; kodwa ndiwaqonda ukuba akamnandi! Yinto ni na ngoku Likho na ixefa lokubuza,—se ndixhaxhazelelwa nje ngathi ndiyinkom' eza kuhlinzwa,—yinto ni na? NgamaBulu, ngabanini bale fama ndiyinyatheleyo, ndisithi mna ndiphepha iinciniba, kanti ndiziphos'esitshwini!

Le nto ngamaBulu maBini, akhwele kwiingqakamba zeenkabi zamahafe! Andithathe andalathisa umbindi wendlela,—indlela ebuyayo, eya etolongweni, kwa kwesiya sixeko ndinduluke kuso kusasa! Ithuba lokuzithandazela linqabe ngaphezu kwayo yonke into yomhlaba. Ukuba ndikhe ndalinga ukuthetha ndothi ndisathi, "Baas!—" Yeka! Ndingabi nakuligqiba elo zwi, noko ngathi lifutshane kangako—ndiqonde ukuba isabokhwe se sindityile.

Zithe kaloku ezi nguBo ndizambetho zajika zaalilyala ngokwazo; yathi le nxhowana intlana ndiyiphethe ngesandla yaqala yanchola. Ndiqalile nam ngoku ndanga nga nge be ndibanjwe ngalawa mapolisa akusasa, kuba apho be ndisekufuphi edolophini. Buqalile obuya bungqakamba bam bale mini yonke baphela, ndafumana ngoku ndaangumbozwana. Ndi be kucinga ukungawoyiki kwam amapolisa akusasa, nokungawoyiki kwam amadoda amane azizigebenga; kanti ndinje ukuwoyika kwam,—ndi be phofu ndingaboni nazingalo ziphi komnyelo, naku ba omnye esisiqololwane kwaakanye, isixhomfula seBulu,—hayi azindincedanga zonke ezo nginga, ndiwoyikile wona amadoda lawo!

Ndifonakele ndivuma ndihamba, yekoko ukuya kundingenisa ngesango, endiqhuba, endithuka, endigxwala, athi namahafe la aphantse ukundinyathela izithende!

Ndithe xa ndingenayo esangweni, ndafikelwa ngoku yenye ingqondo eyokuba ezi zinto ma ndingazikhathazi kangaka ngazo,—ukho umNini wam, nam ngokwam andinguye wam; ithe yakufika loo nginga kwaakho into ethi gungxu esifubeni apha, kwathi qabu! Ndavakala ndithetha ndedwa ndisithi: "Ungowam Yena, nam ndingowaKhe!" Avakele ebuzana odwa ukuba andithi ni na; aphendulana kwa odwa ngelokuthi akazi; aye esamana ukugigitheka ehleka.

Kuthe kanye xa sikuloo ndawo, kwathi gqi elinye iBulu! Lavela lihamba kangaka ihafe! Lize lagaleleka; litha liya th' ukufika langa lingalingisa ngesabokhwe—lithetha lingxola, lithuka kwa nje ngala! Litha kanti eli nguyise wala, ingwevu enge kuba ibingana bom ukuba be kungelapha, int' entfebe ibeth' elucabangeni,—kuthe kwaphakathi kwalo nxhafi-nxhafi, kwavakala ilizwi kule ngwevu xa ithi ngesiwayo "Ewe qabane uthi ni ke ngoku?" Yatsho imi ngaphambili ijonge kum, ngokungathi iza kuliphosa phezu kwam ihafe eli ilikhweleyo, ihle nangesabokhwe!

Ngeli xefa sijongeneyo naantsi intsapho yeli Bulu, eziindidi zonke, engamakhwenkwe neziintombazana, iintwana ezimncholorana, ezineentongo, ezixixi-xixana neempulwana ezi—iimpukane kuthi bu-u-u-u! Izicaka zikwalapha nazo, ezo nto zambethe amafonya, zagqoboza inxhova zeenza imikhono, ekungekho nto yimbi ke ngaphaya koko. Le mpi yonke iyavana ngam lo, iya krukrukutheka, iya hleka, kumnandi!

Sithe sisajamelene sisenje nje nala maBulu kwaakho into ethi kum "Kha uphos' amehlo ngaphefeya;" okunene ndenje njalo, ndibone umqokoze omde wemidaka emnyama ihamba ikrozile, ixhabase iinxhova zendlela, neebekile ezimhlophe nezimnyama zokubilisa amanzi, iqokoze isiza nganeno. Kwa oko kufike kum ingqondo yokuba ma ndenze ulutho ngayo le nto hleze ndisinde,—kuba ukusinda oku umntu ukufumana ngamazwembe-zwembe; yaye le into yale ndlela ke yona se indiqondisisile.

Ndithe ni? Ndithe phafu kwa oko ndathakazela,—ndamemeza,—ndakho ba! Ndahamba ndagxagxamisa,—ndawakhawulela la madoda,—ndisithi "Metsho! Nganeno maLawu ndini!" Avakala ephendula ndingeva ukuba athi ni na; kodwa loo mpendulo yandenzela uncedokazi olungeluncinci, kuba athe ethetha a be esitsho wungu ejika esiza nganeno, athi nokuyenza le nto akayenza ngako ukucutha.

Uthi kwathi ni? Ndive ngelinye iBulu lithi: "Jere Got!" Ibe ngawokugqibela ke lawo,—zaqhumis' utshuli iinkabi zamahafe, inguyise phambili! Yekoko, ukuya kwela kwantsiza, apho ndingabuyanga ndikhathalele kuva ukuba kuphi na. Intsapho le kunye nezicaka ziza kuthi ni na zona? Kunye nezinja yonke loo nto? Ziza kuthi ni

ukuthi ni, zingaceli kooxhongo nazo zilandele ooyise abaya neenkosi zazo? Ibe nguloo dyulukudu ke lowo, endingabuyanga ndikhathalele kusa mehlo am kuye.

Uthe kanti lo mqokozo womkhosi yimpi yejoyini, ivela eFawutini. Ithe ifika kum yabe isiwa ngazo, isinikisa. Andibanga nankcazelo nangxelo, ndisuke ndafumana ndamana ukuthi: "Andazi bafu ndini, ngalawa maBulu." Ndithe ndisamana ukutjho akhuza akalibala kwa wona la madoda, esithi: "Awu! Ehleli nje la maBulu akwaNeli asenale ntloni?" Ayitjho kakhulu la madoda le ntloni yala maBulu, kwaamhlophe ukuba ayazana nawo. Ndide ndabuza ukuba ayazana na nawo? "Sikhulela kuwo,—silusapho lwezi fama zisese phaya, kude kuye kuqabela kuleya imimango iphambili."

Andibanga safuna kubuza nto zininzi kula madoda; nawo akabanga sathanda kundibuza-buza zinto asuke anela koko akwaziyo. Kubonakele kukum ngoku ukuba ma ndithethe, ndenze umbulelo kula madoda, koko amazwi akabanga kho, lisuke nelizwi latjha loxe. Ndifumane ndeva intwana yelizwi ephumayo isithi: "Obu bulungisa nindezeleyo madoda niza kubuvuna kamsinya."

Nditjho ndathi gwiqi kungekoko nokuba ndibindekile, ndahamba indlela yam, asala wona la madoda engena emithunzini apho, ebasa ukuba azenzele izinto zokuhlaziya imizimba, kuloo ndawo ikufuphi namanzi,—ange angandicela nam ukuba ma ndifumane ulutho kuwo, kuloko ngelo xefa kwakungekavakali nto yimbi ngaphandle kwalo mva-ndedwa mbi kangaka. Kantikhona enyanisweni ndadise ndiphelele liphango.

Ndihlabe kanobom noko ndinjalo, ndakha ndathabatha ithuba elide ndiphinda-phinda kwa lawa mazwi akwiNgoma yazo iingoma, athi: "Ugowam Yena; nam ndingowaKhe." Kuthe kusenjalo nqwakanqwa nesinye isixhothovu seBulu,—lavakala: "O, ubungcile kweziya zizelemnqa." Ndithe tu ndalijonga, andaphendula; kungengakuba ndiyoyika ngoku, ndimangaliswe nje kukuva intetho yakowethu ithethwa ngumntu wasemzini ngolu hlobo; ndibe kwakhona ndingazi ukuba ubephi na yena xa ezo zizelemnqa be zindigxwagxufa.

Liqokele eli Bulu lathi: "Uya bona wena uphantse ukuzenzakalisisa ngenxa yobudenge,—kukho indlu es' apha, indlela igqitha kanye ekhaya. Loo mzi ke ufika ukhuphe umntu wokupheleka iindwendwe zide zigqithe kweli sango, zisinde ke ezincinibeni, nakwizizelemnqa ezinjeya." Andivulanga mlomo, kodwa ndicinge izinto ezininzi nangaye, yena lo, banga kum balihlokondiba elihamba kunye. Ndisuke ndeentwaju ndahamba indlela yam.

Ndithe kaloku ndakuba nokuziqonda ndayingca le nto yala maBulu

onke. Koko iingcinga azivumanga ukutyhala zibekele phambili,—zisuke aza bi namhla ba; ziphikele ukunqhubeka kwelokuba: "Sisini na ke esi simenje nje ukumphatha umntu wasemzini?" Ndide ndapheza kwelokuba inKosi yethu yayithetha ngokuyiqonda, nokuyazisisa into yobuntu basemzini, ayizange ifumane itjho ukuthi: "Ndandingowasemzini; anandingenisa endlwini."

Ngeli xefa ubufufu belanga babundikhulele, ndada ibatyi ndayithukulula, ndayithi tyu egxeni, ndahlabala phambili,—ndibone kweso sithuba, yini! Naali igozongo elikhulu lezinyo leramba ebayini, malunga egxalabeni, kumkhono wasekunene. O! Ndaqala ngoku ndaanaluvo lumbi ngeliya ramba ndaqonda ukuba owalo umsebenzi liwenzile, andingephi noku ba lithe kanti alika bi nawo amava okuba linditjho enyameni na, noku ba linditjho eboyeni; kodwa ke naali igozongo lezinyo eliqondisa ukuba be likwenza okusemandleni alo ukulwela uhlanga lwakowalo lwasezinyokeni,—layenza loo nto lada laayinxaholo ngenxa yesizwe salo,—ndive ndinga ndingakhe ndibuyele ndilibone eli ramba. Ndi be kufuna kwakowethu amadoda namadodana, nakwabakowethu abafazi neentombi, onga ba uyinxaholo ede yaphuma nezinyo ngenxa yokulwela uhlanga lwakowabo, andamfumana, andafumana nosuke uzwane, okanye uzipho lomnwe, hayi andafumana nosuke unwele ngenxa yamakowabo. Ndafumana ndafuna ukuba siluhlobo luni na olu ludlulwa nangama ramba ngomanyano lobuzwe? Ide le nto yeli ramba yaamandundu, ukuba liwenzile lo msebenzi lilodwa, entlango, kungekho nabani obelikhuthaza, kungekho nabani nobeya kulincoma alidumise ngomsebenzi eliwenzileyo. Ndiwuqondile ngoku nalaa mfutho ukuba ibingekoko ukuzibonga, koko ibikukuzililela kumanyange akowalo, ukuba alikhangele koku kulimala lilimele ngako namhla ngenxa yesizwe sakowalo; ndaye ndisazi ukuba amakowalo lawo aya kulixolela.

### ISAHLUKO III.

#### UKUJIKI KWE-LANGA.

*Izinja.* Ngeli xefa kwakuxa lijikayo ilanga lemini yehlobo, ndisahamba ndicinga ngezi ziganeke ndidibene nazo ngale ntsasa; kodwa kwakuse kuvakala emzimbeni ukuba oko kuthe kwasa andikomuli. Kuthe ke kwesi sithuba ndabona ngasekunene endleleni umzi womLungu, ndacinga ukuthi ndingakhe ndiphambuke, ndicele noku ba lityhimi elityiwa zizinja nechangu zakhe; ndicinga nokuthi wothi ukuba



unento angathi ayithengise ndoyithenga nangenani, kuBa ke se ndinje. Ndithe ndikucinga oko ndaBe ndiphambuka ndisiya; ndithe ndingayanga phi andibona amanqugwala amaBini omLungu,—okunene ke izinja ezimbini noko se ziziinto ezizizo, azinto ndinaluvalo ngazo kwelakowethu; kodwa ezi ndiziqalileyo emhlabeni, nasemzini wakowazo ndiza kuzithi ni?

Zize izinja zomLungu zingangxoli, zingakhonkothi zingathi ni, ndaye ndiqonda nam ukuba azizi kufika zidlale nam. Ngelo xesha ke kwamLungu phaya, ndakuphosa iliso, kuya phithizela, kumiwe ngokumiwa, kuya menyezwa, kuzanywa ukunqandwa ezi nduna zombini koko ngathi zizivalile iindlebe; emva kwazo mgama ikho le ndoda ndiyibonayo ukuba iya sukela, iya memeza iya thi ni,—koko into ni na? Zide zeza kugaleleka kum iinduna ezinqugwala, kuxa mna ndifumane ndeexhwenene landiya, apho kungekho nomthi wokuba ukhwele, kwaye ukujika ndibalekele kwa sesangweni ndingakucinganga. Lo gama zizayo ndithe ndiya kusebenzisa le nduku ndiyiphetheyo yomthombothi, kuBa andinandlela yimbi yokuzikhusela, se ndoxolela ityala elothethwa ngemilomo, kunokuba ndijaculwe zizinja ezada neziBalo zathi ngazo: “Ndisindise ethupheni lenja.” Kwalile ukuba zithi Ba-katha phambi kwam ndiqole isambuleli sam, endaweni yenduku,—ndasitjho vule! ngokukhawuleza, ndasiphakamisa sona ndathi vu phantsi mna! Yeka ke! Kuthe ukumka kweenduna zomLungu zagilana, zakhawuleza ngaphezu kokuza kwazo, zisinga kwa sekhaya se zihamba ngokuhamba! Enye se iqhwalela, kuBa zithe zakuba malunga nomfo obezisukela, wema kuhle ngembokothwe kwenye, watjho enyongweni, watjho yaanyela umlenze. Ndinge apha ngesibalo esithi “Baya kuza kuwe ngandlela nye, Bemke ngeendlela ezisixhenxe.” Ndikhawulezile nam ndalandela ndinga ndingade ndiye kufika eBantwini, kuBa ndicinga ukuthi hleze iinduna ezinkulu zibuye ziluguqule uluvo lwazo zize kum ndisendedwa; kuBa nam ndibe nabo ubuganga bokuya ngqo kwamLungu kuBa ndithe ndayibona intjukumo ukuba ingecala lam, kuBa nala mfo ubesel’ ekufuphi nam, usukele kwa izinja, ehamba ezixuluba zada zaya ekhaya; zithe ukuba zifike, savakala isithonga sompu, kanti ngumnini-zo ukhahlela enye, asikuko nokuBa uxabene sisenzo sazo. Ndifike mna xa ngoku afuna enye, se iqungqu-luzile leya, ndikhawulezile ndatuzisa ndizama ukuthetha ngesiBulu sakwabo noko ndisipitilizayo, ndisithi ma kasel’ eyixolela leyainja azindenzakalisanga, lithe gwiqi iBulu laya kungena endlwini lathi ma ndibizwe; ndiyile ndangena endlwini, ndafika lo mfo eziphethwe ngeenkophe iinyembezi, ebulela uSo-mandla ngokusinda kwam kweziya zikhohlakali zezinja namhla nje; uthe ethetha waBe endibambe nge-

sandla sokunene, ethetha ngomzalwana. Iintlobo zezityo ezifaneleki-leyo ndibone ngazo se zidweliswe apha kule ndlu yokutyla yomLungu, zilungiswa yintombi yasekhay’ apha; ndicelwe ngembeko ukuba ma ndikhe ndiziqabule kanga ngoko kokholeka kum. Okunene ndikwe-nzile oko, noko ingqondo iphala-phalayo, kuBa andikuqhelile ukutyla ezindlwini zaBeLungu, ndikhonzwa ziintombi zaBo, yaye ingqondo ingekazoli nayile nto ndingene ngayo ekhay’ apha. Bafike ngokufika abantwana basekhay’ apha, kunye nonina, intokazi esithetha kunene isiXhosa; ndibonakele ndisithi gabalala umzimba nam kukukhululeka kwaaba bantu basekhay’ apha; ndancokola, ndatya, ndaphila; ndada ndacela kwa indlela; hayi ndikhululwe kakuhle, ndakhatjiswa ndihanjiswa ngendlela enqumlayo ukuya kungena kweyomendo.

Ndithe ngoku ndakuBa ndedwa emendweni, yafika kakhulu ingc-ingane yezi zinto zihle kulo mzi uses’ apha. Ndivisiwe nokuBa intlalo yezi zinja ziya botjhelelwa, koko namhla nje uthe umntana uNiklasi, ngoBuntwana wazikhulula kungekho mntu uBonayo; ndifike yena sel’ epena-pena efunyenwe kanofoom ngoswazi.

Le nto yoku kuza kwezinja kum, ndiyifanise nezi zifede zakowethu zisakuthi zigqibe ekwenzeni into, zize zithi se kuphambili, se zibonwa lilizwe liphela, zichithwe kuloo njongo kukuvuka kwentuku le zithi kuvuke indlovu. Impi yakowethu ayikakufundi ukusuka yenze into, izimisele ukuyiqhuba nokuBa kuhla nto ni na. Kha ukhangele ke la magwala ezinja asuke ekhaya egqibe kwelokundenza ndibe liswili eli, anqandiwe, amenyezwa, akeva, akaphula-phula ngokwezinto eziya entweni kanye, kodwa kha ukhangele, ajikwa ngumcakacakana wesambuleli, into engakwazi kubetha, nakusika, nakuhlaba,—zjikwa bugwala nobu budenge.

Ngokumalunga nomzi lo wakokwazo ezi zinja, ngoweBulu; amaBulu ke ngabona bantu banconywayo ngokungamfuni umntu omnyama, nokumcekisa; kodwa kulapho umhambi womntu omnyama aphiliswe khona, akaBizwa ntlawulo. Kwiintlanga ezimhlophe, ezingengawo amaBulu ngelo xesha kwakukho intetho esetyenziswayo ethi: “UBoom bomntu omnyama, bunganeno kobenciniba, nobenja yomLungu.” Eli Bulu lide layidubulainja yalo ngenxa yomntu omnyama, ingamtyanga nokumtya. Le nto ifundisa ukuba akukho sizwe sisisikhohlakali ngendalo; bakho abangabantu nabangebantwano kuzo zonke iintlanga. Malunga nokubethwa kwale nja enyongeni ngembokothwe nokudutyulwa kwaleya ngumniniyo, ewe, sifanelwe kukuba seso isohlwayo samagwala, into ezijika zibuye zingajikwa nto.

Isizathu eshukume ukuba ndiqiniseke ukuya kuloo mzi, ndithi ndiyi-bonile intjukumo ukuba ingecala lam, kwathi kanti kunjalo okunene.

Loo nto ithetha ukuthi ni? Ithetha ukuthi umhambi uya yiBona intfukumo yomzi. nokuBa ingakuye nokuBa ayikhona ngakuye, kunga-thethwanga nelizwi elinye; le nto kusakuthiwa umntu ufunde iintsebe zomnini-khaya, okanye umnikazi-khaya wemka ngesimathontsi abanzi. Umntu ma kangazingci ngokuthi akathethanga lizwi libi kumhambi, into yomhambi ziintsebe ezi, asikuko nokutya. Kukho emaXhoseni imizi eyaasoloko ineendwendwe; kanti loo nto kukuxelelana kwazo uve omnye esithi: "Wakuphambuka kuloo mzi usekuthini-thini ngumzi onobuntu lowo." Qonda ke ukuBa akunconywa kutya kwawo, kunconywa ubuntu bawo.

*Amakhwenkwe.*—Ngeli xefa indlela yam yayise isekupheleni, se ndikufuphi apho ndiya khona; nelanga kwakuxa limkayo. Kulo mmangwana ndikuwo kwakukho iqela leenkomo zisedlelweni, phambi kwam ndabona isicukwana, kanti ngamakhwenkwe awalusa ezi nkomo,—ndithe ekuyeni ndisondelela ndafumana ukuBa zizicukwana ziBini zama-khwenkwe, esinye singapha kwendlela, esinye singaphaya kwayo; kukpoziswe iintonga ngabadala, ziqalele kulawa, zaza zeza kula. Ndithe ekufikeni ndabulisa ndisithi: "Yitshoni bafo bam!" Abulile kumacala omaBini, inxenywe isithi: "Ewe bawo!" Ndifike ndanyathela kwezi zisendleleni iintonga, ndema, ndabuza ukuBa iintonga ezi zicwangciselwe nto ni na? Impendulo iBe ziintlobo ngeentlobo, athe amanye akazi, athe amanye azicwangciselwanga nto, athe amanye, "Ngala makhwenkwe la!" Amanye aphendule ngokungacela, aya eevu njeya! ecamanga ukuthi ndiza kugqiba ngokwenza isaqunge ngenduku. Ndifuzile ukuBa iinkomo ezi zezakowawo na? Avumile Ndifuze ukuBa akafundi na? Alandule. Ndifuze izizathu zokungafundi, awe ngokuwa apha, amanye esithi akavunyelwa emakhaya, amanye athe akasoze afunde wona akafuni. Ndifuyele kuloo mcwangciso weentonga ndithe ma kazithathe, ndatsho ndisithi le nto ndiyazela kumakhwenkwe amadala xa afuna ukubetha abahambi, ke nina nisengaka niya kubulawa ngabahambi, (nditsho noko ndiqonda ukuBa akho anga ngamadoda). Ndifuyele kwa kwinto yesikolo, kuBa ndicunge ukuBa kanene iyawa ngabantwana besi sizwe sam aaba bangafundiyo, abantwana bezizwe se bophambili. Ndithehe naaba bantwana andabalinganisela, ndada ndaangathi se ndithetha nooyise baBo,—ndada nam ndaziva se ndinesigqupu entliziyweni, ndifudumala, namehlo sel' efuna ukusulwa; ndithe gwiqi kweso sithuba ndahlaBa kwa ngendlela. ndada ndaya kusithela emakhwenkweni, ndiqale apho ukujika phantsi kwetyholwana ndamisa ngamadolo omaBini, ndasingisa ubuso ngakwiNtaba kaNdoda; andibanga nantetho ndiyiqondayo, ndive kodwa xa ndithi: "Zithe iinyembezi zam entsufeni yaKho."

Ndiphakamile kwakamsinya ndehla ndaya kutsho kwintlanjana yokugqibela.

#### ISIAHLUKO IV.

*IiNtombi.*—Kwalile ukuBa ndiye kuyo loo ntlanjana, ndabona iqela leentombi eziqabayayo, zilapha entlanjeni, ezinye zidlala, ezinye zilola inkwali, ezinye zizoba ubuso, ezinye zincokola; yaye ikho ingoma le iphantsi, itsho ngolwandile oluncamisa umxhelo. Ndithe Be ndisiza umxhelo usabindekile kulaa makhwenkwe, ndeva kukho indawo ethe qabu; ndayithanda le ntfolwana iBubula kamnandi; ndazithanda ezi nyawana zilolwayo; ndazithanda ezi ngcacana zithiwe chu kwezi nwelana zichazwe zabambathwa; ndawathanda nala maso nezi zambalo zisemiqaleni, zaza zimbi zehla nezifutyana ezi. Ngalinye ndiBe kwesinye isimo kule ntlanjana.

Zithe ukuBa zindibone iintokazi zaBafo zaqala zafakana imilomo,—ivakele imemeza enye isithi: "Tokazi yihl' emSibeni naank' umfana siza kumenzisa!" Ndithe ndakuthi jezu kwelo cala, ndabona lo Tokazi owathi kamsinya weza kufika esiqhwini, ephethe iseBe lesundu, umlomo lo usemnyama ngulowa mSibe (mSwi) ebewutya. Ndiqonde kwa oko ukuBa lo Tokazi ndimthande ngaphezu kwezi mbelukazi zindithinteleyo apha, kwaye kuxa zithi: "Akugqithi nonyawo olunye apha mfana ndini ungenzanga." Ngelo xefa ndifumane ndathamba, ndema, ndazijonga ngokomfo oza kwenza kanye,—zaye zinoBom ke wena! Andizazi apho zazivela khona ezi ntombi, kodwa zaziivathele kakuhle loo ndawo nokuBa yayiyindawo eyinto ni na; zaye ngobuqela zaziwafincile amanci omaBini ada anomvo ova kanobom. Ngobuntanga ndaphawula ukuBa ziqalele kwilinci leminyaka, zaza zesa kwisiphohlongo umvo ezinkulu. Zithe zakundinakana ngokungathi ndiya thingaza kwaBa kokukhona zindiphanga-phangayo zasondelela zisithi ezinye: "Nqumla neramba mfana sikuyeke uhambe!" Ezinye zisithi: "Zikethele intombi eya kukukhelel' amanzi mhla unxaniweyo" zaye zikho ezi zithi: "Khangel' intomb' oyithandayo kwezi ntombi!"

Inxenywe ide igabadele ithi: "Zikhangelel' umfazi!" Ndide ndaphendula ngelithambileyo ndisithi: "Andizazi bantwana bam ezi zinto nizithethayo, ndiphen' umtyhi ndihambe." Ndithe ndisitsho ndaBe ndilinga ukutyhudisa, koko zazenze uqilima iintwanazana phambi kwam, kuqondakala ukuBa ziya kundiqaba ndide ndinge nam ndikwavela kuloo ndawo zivela kuyo.

Ndifonakele ndithotha ndisithi ma ndinikwe isitshixo ndize kuthetha

Zithe zisaphutha-phutha ukukhangela iinkunkumana zamacuba ezingaba zinazo ukuba zize kundivula umlomo ndaphanga ndathi hlasi isebe leSundu kuTokazi,—yeka ke, kwabethwa nezandla, kwatshiwo ngentswaha nesiqhakqala sentsini emnandi, kusithiwa: “Wenze kuTokazi!” “Yini ntombi ndini ukusihlalisa phantsi kangaka?” Ithe le nto zakuyenje nje iintombi zam, ndakholwa, kuaba enyanisweni, nangani ndandise ndide ndacela nezivula-mlomo, ndandingazimisele kude ndiqhuba nje ngomqweno wazo; phofu ndandiza kuthetha khona ngesikolo, nje ngoko se ndenzile kubanakwazo ngaphezulu.

Lo Tokazi ke yihlo yintwanazan' emboxwazana, emnyama ngokokhozo lomya, eqhamileyo, enomhlantla, ebuntangeni ndimcingela kwiminyaka enci nye linaminyaka mibini,—ukuba mahle kwaloo mazi-nywana made! Izihombo wayengenayo nento, engenangcaca, engenankefane kuuphela entanyeni ethe ntyi umzi ophothiweyo, ekubonakala ukuba nawo ubungesiso sihombo, koko uwuphothelwe kulonina ngenxa yomqala obuhlungu. Ukhe watsho uTokazi kum ukuthi: “Zisa isundu lam.” Ndithe mna “Ndiya kuze ndibe ndikunike isundu lakho Tokazi!” Zivakele ezinye kanjalo zisithfo ngesiqhazolo zisithi: “Se besazana namagama mtaka-ma!”

Kuthe kwesi sithuba ndangena ngoku ndabuza ezifundayo ukuba ziziphi na; zibe kusuka zikiyakiyeka zisinasineka zibuza ukuba isikolo yinto yokwenza ni na, zitsho zigxeka amayaka-yakana amagqobokazana ndayifumayela mna le nto ndisithi: “Kaloku kungam ngoku ukuthetha kuaba nindivulile umlomo.” Ndifonise kunene ukufanelwa kwazo kukuya esikolweni xa nje sikhoyo, sinjalo nje sikufuphi kangaka komawazo.

*EKhaya.*—Ithe yakuphela ngoku ingxolo, ndeegwiqi ndahamba; ndiqabela loo mmango unamatyholo, ndingabekanga ngasemva, ndinyathela ngamandla,—ndiphindile apho ndaphambuka ngasetyholweni, ndamisa ngamadolo omabini ndijonge ngakwiNtaba kaNdoda; ndiwenze amabini—mathathu ndithetha ngezi ntwanazana zezwe lam. Ukusuka apho ndiye kugaleleka kwaDad'obawo lingekatshoni ilanga. Umyeni wodade-bobawo yindoda eyaseka esi sikolwana kunye nabafundisi abadala, se ingumfo obekeke ngemfanelo ke ngoko, nowaziwayo kuloo ngingqi, kwada kwaphathelela nakwiziphaluka eziyifawuleyo.

Kuthe ngosuku olulandelayo weva umzi ukuba ndikho, nangani ubungandazi mna ubuso uninzi lwawo, kodwa belumazi kakhulu ubawo ngokumhambela apha kwadade wabo,—ibe yinto eninzi ke ngoko ethande ukukhe ize kundibona, kumadoda nakubafazi abakhulu; luthe ulutsho nalo lwaakho, yabonakala iyimbutho enkulu apha, enegazi lenkabi

yebokhwe emazinyo asibozo. Ndiqale oko ukuzincokola izinto endizifonileyo nendizivileyo ngendlela, zaamnandi zaambi ndakukhangela koko mna ndazithetha ngendledlana apha ekhaphukhaphu.

Kuthe ngosuku lwesithathu ndikho kwavakala ukuba naanguya umzi obomvu wamaqaba ngasesikolweni, uze nabantwana ukuba baze kufunda; athi abonyelwe ngamakhwenkwe namantombazana akalali nto zihlayo, athi afuna ukufunda. Inge imayana le nto kuqala, yaya ijiya ngokujiya, yathi kanti iza kuaba yinto,—kuloo vekhi ndayenza apho ayesel' ekumanci omabini amakhwenkwe afundayo, angene kutsho yaye loo nto nasezintombazaneni ingene kakhulu se kukho ese zifunda; sibonakele sisanda isikolo.

*IThokazi lam.*—Kuthe kwa ngomhla olandela lowo wokufika kwam, sisebuhlanti nobawo lo, umnini-khaya, enonyana wakhe omkhulu uThozamile, ndeva ebuza kum ukuba ndisalikhumbula na ithokazi lenkomo awayethe uya ndipha ngempumelelo yam, ezifundweni kwiminyaka elifumi eyadlulayo? Ndithe mna be ndiliphethe nalo engqondweni, kunye nenzala yalo ukuba lakha lazala. Kuthe gqada unyana wathi: “Se ililo lodwa ezi nkomo uzifonayo.” Bathe besitsho bafe bezalatha, elo xesha ke azikaabi kхо ezi ndevu, ndisuke ndafumana ndee nkamalala ndaasionka, ndabambelela emlonyeni. Batsho ngefumi linesihlanu leenkomo, besithi zithe kutsho nje zafa, ngeziwafancile amanci omabini. Ezo ntsuku zonke ndandilapho ndandise ndihamba emva kweenkomo, ndiphume nazo, ndibuye nazo.

*Ukwanda kwesikolo nomgoduko.* Ndithehiswe kakhulu ngengozi yokuthanda ukuhamba ndedwa, ndihambe ngeenyawo nokwenza oku; waye udad' obawo esithi akazange alale, oko wathi wayiva ingcombolo nenjece yokuza kwam. Ekubuyeni hayi sabuya neqela lamadodana awayesiya ezidolophini, endiqhubisa iinkomo zam ezo, kuaba ndazithetha, ndafiya kwa ithokazana khona. Ibe yihambo emnandi kunene le yanamhla, kuaba emaXhoseni akukho luhambo luzuke nje ngokuhamba uphambuka uyindoda.

Ndithe mhla ndafika ekhaya emaXhoseni, kwanga kufika umfo owemka mzuzu waya kukhonza emaBulwini, kothukwa ngabantu bonke; baye bengasilibali neso senzo somyeni wodad' obawo, isenzo sobuntu!

Incwadi ezifikayo ukuvela apho kwadad' obawo ngezi mini zixela ukuba isikolo netyalike zaqhekezwa kwakhiwa simbi esikhulu,—kuaba yaase iba ludiwu abazali ukulandela mathole,—kuthiwa ititshala yapheza ukubanye, ngoku zintlanu; kuthiwa amakhwenkwe ambulela ngokuzondayo umfo awayemkqozisele iintonga ukuba aze ambethe akuzitsiba. Kuthiwa amabini-mathathu kuwo aziitshala eziqinisekileyo. Kuthiwa iintombi kanjalo zona ziya mbulela “umfana”

ezaye zimenzisa ; uTokazi ke yena andithethi nto ngaye, ndihlala naye, ngumfundisikazi waseWesile ; abantu kwa nam sithi Mfundisikazi kuye uzale umlomo ; iSundu lakhe walizuzwa kwada kwasala.

Naloo mizi yakomawawo yayiqaba, ngoku ziingxande zasesikolweni, unghlala ezitafileni, ulale kwezitofu-tofu nezitamtam, ufunde amaphepha, uncokole ngezombuso, nezolimo nemfuyo, nezemfundo, nezentlalo yamakhaya, uhlaziyeke engqondweni, wonwabe,. Kuthiwa abantu belo zwe fanomnqweno ongemncinane wokuba ndikhe ndibuye ndifike kwelo zwe, kuba bona kuho ngathi konke oko kwenzeka ngenxa yam.

Ekubeni kwani ke nam ndikwanawo umnqweno wokukhe ndiye kwela kwelo zwe, koko ndisathiwe nkxi zizixingaxi nezixakeko, ndoze ndibuye ndibuye ndikwenzele ezamhla ndithe gxada. Okwakaloku, —*Kha ubote mhlof' am.*

## ICANDELO LESIBINI.

### ISAHLUKO V.

#### UKUNDULUKA.

Kude kwathi kwithuba elithile, zaphela eziya iingxakeko nezixakaxezi be zimayhuyhuyu kwaBonakala ke ngoko ukuba ma ndikhe ndibuye ndihambele kwelo liPhakathi endikade ndinqwenelwa ukuba ma ndikhe ndilihambele, ndibe nam ndikwanjalo ukulinqwenela. Udafa lwelo zwe ke ngoko apha phakathi kwekhaya lwaluse lufumane lwaangundaBa-mlonyeni kuyo yonke le mizana, lada langa lilizwe apha elahlukileyo kwamanye amazwe. Akubanga mmangaliso ke ngoko ukuba ndithi ndakukhankanya ukuya khona ibe ngulowo umntu avakalise owakhe umnqweno wokuhamba kunye nam,—kwada kwaBonakala ukuba ndingathi ndikhe ndayivumela yonke loo minqweno ndingemka nabantu bonke besixeko, ndenze ubunzima nalapho ndihambe khona; phofu abantu aabo bona asikuko nokuba be bengakholwayo ndifike neqela labantu basemaXhoseni, kuba umntu wasemaXhoseni asikuko nokuba ucingelwa kakuhle kwelo zwe. Kuba onke amaTanuga luzuko kuwo ukusoloko ethetha ngelizwe lakowawo lasemaXhoseni, athi nokhe waya ngehambelo kuxhontelwe kuye ukuza kuviwa iindaba, abe naye sel' exela izinto ezinkulu.

Emva kwamalungiselelo angephi, sithathene siziinto zontandathu, ndimfiya umfazana kunye nabantwanana ndingababali bona, sabamba

uloliwe oya kanye kweso sixeko ndaye ndisuka kuso ngeenyawo ukuya kwamalume.

Ma ibe sezingqondweni indawo yokuba namhla anditsolele khona kwadad' obawo, ndijonge emzini; nalapho wofika uthande ukundisa khona ngokwawo.

Ububele babantu ezindleleni bubonise ukuba basaphila, noko iirafu zinje ubunzima, namalanga enje ukubalela, nezifo zenze indlakadla kangaka ebantwini,—kwahamba kuba zizigcume ezindleleni apha abeze kubulisa; inxenye iphethe imiphako, abanye bephethe amaphepha abaliweyo ombuliso, neminqweno emihle, kwa neentsikelelo zonke zezulu nomhlaBa, besifundela, businika. Kwezi zinto zonke mna ndikhathazwe yingqondo ethi azi aaba bantu ndingaba ndandibenzele nto ni na nje ngokuba besenje nje nje kum? Ndaye enyanisweni ndingenayo nento endicinga ukuthi bacenga yona kum, kuba baphilile ngezinto, bafumile lee kunam, fanemizi ezinzileyo, benjalo nje abanye kuho ngabantu abadala nabanamawonga. Ndithetha ke loo nto ayindikhathazanga kancinane ngaphakathi; waye umazi nawe umntwana womXhosa ukuba yinto enenzondo yempindezelo yobulungisa, ede ibuphindezelele nakoonyana boonyana.

### ISAHLUKO VI.

#### ESIXEKWENI E-ZATHUZA.

Senze usuku lwaalunye endleleni kwathi ngolu lwesifini ekumkeni komhla yagaleleka nathi esixekweni inqwelo yomlilo. Kuthe kwa oko zabe se zibonakala izawukawu zabeze kusikhawulela. Wabe umzi se usilungiselele inani elithile leekari zokusisa kwindawo elungiselelwe thina; kuba sifike thina se kugqitywe kwelokuba singadluli ngolu lusuku, sidlule ngengomso, khona ukuze sikhe sibukwe ngobo busuku, senzelve imbutho entle, eneentetho ezibanzi, neengoma ezilungiselelwe olu suku. KuBe kho nalapha incwadi ebaliweyo, yada yazotywa kakuhle, esathi sayifundelwa sayinikwa,

Phakathi kweentetho ezikuyo le ncwadi, kuBe kho amagama nama-zwi awathi andimangalisa, ndada ndacinga ukuthi le ncwadi ayifundelwa mna. Wathetha umntu nge "Goza lohlanga," "Umhlobo wesi-zwe," "Inkokeli." Yayisithi intetho yakuthi chapha kulawo mazwi anjalo kusuke kuthi mere kabuhlungu enkabeni, ndoyike ndibe neentloni, ndisuke ndifumane ndibe yinto engenamihlali, ndingavumi nokusi' imana nesizathu abawathethela phezu kwaso aaba bantu la

mazwi angaka. Ndithe ukuwaphendula kwam andaba nakho ukufu-  
mana nelizwi elinye eliqhinelana nale ntetho, nale mbutho ingam,  
ndasuka ndeva ukuaba ndiya fwampalaza, kuze kusuke kuthi kunjalo  
kunjame ku be kho isigqu ru esisentlizi yweni, into yona esuke itjho  
ndiphelelewe; ndibe kusuka ndisebenzisa iqhiya yokunceda ubuso,  
hayi, asuke amehlo eenza ukuaba ndibonwe nangumntwana ukuaba nda-  
phukile.

Se nditjho ukuthi impendulo yam yaba ngamafwampalala endinge-  
naimkhondo wawo; kodwa intetho leyo yayingathi yenje nje: "Zihlo-  
bo zam,—mzi wenkosi, la magama niwathethe ngam agqithile, andifa-  
nelwe nalelanye lawo; andililo goja, kuba andizange ndilwe nto, namfa-  
nze kwathi ni. Andiyiyo nkokeli, ndingasayi kuze ndibe yiyo. Bantu  
bakowethu ayincedi nto into yokuba sibulalane ngezixwexwe zezibongo  
sintyontyelane amakhwelo apho kungekho nto, siya bulalana ngaloo  
nto, senzana izifombo emiphefumleni, kuba umntu yena uti akuya  
la makhwelo a be kukho nto ithile ayenzileyo, ize loo nto imenze isilima  
ngengqondo,—ufulima obulusizi obo; kuba bungaphezu nako noku-  
khasa ngezandla. Ndikunqwenela kakhulu mna bantu benkosi yam  
ukuyekwa ndizihlalele, ndibe lilolo, ndingene nje emxukuxeleni womzi  
wakowethu mhla ngeduli."

Andazi ukuaba ngeyaba yimbutho enjani na leyo ukuaba ayengekho  
amaqolo-polo amadodana akowethu endasuka nawo ekhaya, iinto zona  
ezayolisa apha kwatjho kwasitha,—ziinto ezathi ukuphendula zisaleka  
umsundulo kumazwi am, zatjho zawahlamba loo mazwi am amfili ba,  
atjho aqaqamba ngokweKhwezi lomSo, ndaqala ngoku nam ndanga  
ndingaphakama, ndimemeze ndisithi "He—ke be ndisitjho ke kanye!"

La manene mahlanu ke ndandihamba nawo, ngabafo abangenaku-  
mbi, ngabanumzana bakwaliZwi; kukho ababini abangabalimi abaqo-  
kozekileyo, beneefama zafo; owesithathu unemfundo enzulu nengqo-  
ndo yemvelo noko angenabuhlanti; omnye ngumfo oqhelene nedolo-  
phu nezawukawu zayo, naye akanasonka kwathi ni ngasemva, kodwa  
loo mfundo yakhe yasezidolophini isisonka siphelele. Owesihlanu  
yindoda engumVangeli webandla lakowethu, iliZwi ilamkele se iyi-  
ndoda nje, se ikade izathuza ezinkundleni zesiXhosa, iyinto ngobunto  
kwelo cala yabe nokuvumisa yayikhe yaanako. Nangokwezithomo  
amanene la ungathanda akungegxeki nto.

Sitjho kwada kwasa sikule mbutho inkulu kunene; sandula ukuya  
ngeendawo zethu, emveni kokuaba ithiwe goxo kuthi yonke ingenelo  
yobo busuku, kusithiwa sinikwa amafutha ukuze singaxwebi endleleni,  
kuba uhambo lwethu luselude. Kuphindiwe kwaqolozwa ukubule-  
lwana.

Imini le asiyivanga yimindwakele esaze kumfifitha izinto ezingaba  
zisasalele zasemaXhoseni; kanti emva kwemini sisalindwe kukujikele-  
ziswa siboniswa izinto ngezinto zesixeko esi. Into yona yokudlula  
ngolu suku, siye apho sisinga khona ayibekwanga nokubekwa apha,  
phofu se belapha nabaze kusikhawulela belo zwe siya kulo, nabo se  
bethe thwanga ngulo mjikelezo wasedolophini bengenaxhala langase-  
mva, ngokwemvumelwano yedolophu le nekhaya labo; kuba le mpi  
ingabasebenzi apha kwesi sixeko inkoliso yeyelo zwe siya kulo.

Kwezi ntsuku zimbini silapha kwesi sixeko umfundi akayi kukholwa  
xa ndithi, ndibone mna se singabantu balapha, se siwabambe onke  
amasebe omsebenzi walapha; ma ndithi ndiqale ndabona ngephepha  
eliphambili lalo mzi, eliphuma yonke imihla, se liphuma noxwebu  
lwentetho ebalwe ngomnye wethu, yaye ibonisa abanini balo mzi  
iindawo ezithile eziziziphene empathweni yayo ngakumzi oNtsundu,  
yatjho ibeka amacebo angalungayo nakubaphathi nakubaphathwa;  
ebonisa ngendlela yentlalo neendawo ekungahlangatyezwana kuwiane  
lula ngazo. Ndidibone se simelwe kukuseka uManyano lwamaDodana  
ngolondolozo lwemali, nolweenTombi ngemfundo yokuphathwa  
kwamakhaya; ndidibone ngathi se siphethe imvuselelo ngamandla, nozilo  
ngokunjalo.

Ndidibone se sifikelwa yincwadi evela kwisibonda sedolophu (*mayor*)  
isicela ngembeko ukuaba sihlngane neBunga ledolophu, malunga nalaa  
ncwadi iphume ephepheni, kubonakala ukuaba iBunga likholiwe yiyo,  
lacinga ukuaba lithuba elihle eli lokukhe liyisompe kunye nathi.

Okuncne seenje njeja siliphahlothi lamadoda asixhenxe sibathathu  
thina abasemzini, isine ingaweli lizwe, kuba yonke into esiyenzayo ya-  
yise ingathi ihla phezulu. Sivene neBunga kwada kwathi ncam, sanga  
kudala sisazana, amkeleka onke amacebo encwadi yomfo wasema-  
Xhoseni. Salenza iBunga ukuaba likhuphe isiza esinobom, saakhe  
apho izindlu zomanyano esilusekileyo lomlisela nomthinjana, lenze  
amakhaya amahle okufikela aabo beze kufuna umsebenzi, ku be kho  
neeofisi zokufuna iinkosi, nokufuna izicaka. Abaphathi bawo lo mzi  
ibe ziintokazi, nababo abaNtsundu. Isiza siye salathwa kwindawo  
ekufuphi nempi eNtsundu, malunga ngaphandle edolophini, kuba  
kuthiwe nolimo luya kusetyenziswa kuyo le ndawo, lufundiswe. Into  
eyandinandiphisayo kukubona ngawam amehlo, isiza sendlu sisalathwa  
kanye kulaa ndawo ndandijingisana kuyo namapolisa. Lathi kanye  
eliya polisa liNtsundu lalindinxhamele lenziwa umgcini wempahla  
yolimo, ngomvuzo omhle kunene. Icala lemuselelo nozilo latjho  
ngeziqwenga abatjho abemi belizwe elo boothuka, booyika, kwasinda  
imiphefumlo emininzi.

Sidubule iintsuku zosixhenxe kwesi sixeko, nzima, kwanga kufike isaqhwithi somoya, zaphethuka izinto zalala ngandlela zimbi; zathi ezo ntsuku zisixhenxe zanga ziinyanga ezisixhenxe.

Kwaphunguka iirafu ezithile, kwangena iimali ezinkulu kumzi oNtsundu, zibuyiswa liBunga, ledolophu, kwavela imisebenzi emihle yamadoda nabafazi, yaayintaphane, yaazizigxina kanjalo.

## ISAHLUKO VII.

### KWINTSUNGUZI YEZI-GEBENGA.

#### EMGUDU.

Se sitfshilo kambe ukuthi side saqhawula ke; oko kuqhawula sijike ngoku siphuma neqola apha phakathi komzi, inxenye ihlabi ngeenyawo, abanye bakhwele amahafe eqolo, bekho aaba bawanxibe ezinqwelaneni, nasezikarini; abanye ngawabo, abanye bewaqefile. IBunga leDolophu nalo lifake isandla esifufu kolu hambu, kuBa likhuphe iikari ezimbini ezinkulu, kunye nabaqhubi bazo, zaye zinamahafe azo, akwabalwa nazintsuku zakubuya kwazo. Ibe yenye into endenze uvubukululo le yokuphuma kwabantu kangaka kunye nathi, saye sisazi ukuba abantu bakowethu bangafumane bafiyi bona nemisebenzi yabo, bemke negugu lemini enye. Baze babuye ngokuchithwa ezindaweni zabo abasebenza kuzo. Okunene loo nto ndide ndakha ndayivakalisa; kuloko sibe sincinci kakhulu isiqhamo soko kuthetha kwam, usuke umntu wakhona wanyanzela wahamba.

Kulaa ndawo ndandijingisana kuyo namapolisa, mhla mnene, kwintlanjana ekuthiwa kuseZimba se nditfshilo ukuthi ndibe novuyo lokubona siseka apha umzikazi omkhulu wemfundo yezinto ngezinto zosapho lwakowethu nosel' uthe waaluncedo ngokuvula imisebenzi eliqela kwaabo babengenandawo kakuhle zomsebenzi; se kusakhiwa nkqi, zibe ezinye izindlu ezazilapho se zithengiwe.

Uphumile ke lowo mtyululu wabantu; into obungathi uyibonile ude uthi ma kuBe ingqonge umntu othile oyinto esizweni asiso. Sihambe sahamba sada saya kuthi thu kwintsunguzi leya ndandiza kugetyengwa kuyo, kwintlikazi eBisaziwa ngegama lokuBa kuseMgudu. Koko namhla ndibe kusuka ndisithi thala-thala ndikhangela laa ntfinyela yentsunguzi, hayi akwavumeleka ukucaca,—ndisuke ndaphikela ukuthi ntle kwizindlu ezakhiwe ngohlobo oluhle kunene, lweli xefa kukulo; ndibe kuliphosa ngapha iliso ndathi ntle ngehlathikazi elihle kakhulu

lemithi etyaliweyo, neendlela ezipahlwe kwa yimithi etyaliweyo,—ndize ndithi ndakuliphosa ngaphaya kuBe kwa yiloo nto; ndize ndithi ndakuhlisa intlambo isuke yonke loo ntili iBe sisithongo-thongo esimnyama esikhazimlayo sezilimo. Isuke le ndawo yaantfa, yabukeka, ayaba yiyo leya ndiyaziyo.

Ithe kanti le ndawo ngoku se iyindawo yemfundo. Lo mhlabi wathengwa libandla elithile lonqulo, laza lavula isikolo salo apho, kwakhiwa nendlu entle yenkonzo. Ngaphaya koko iBe zizindlu zabafundi, ababefundiswa ukulima imiqhaphu, nokuyichaza, nokuyisonta, nokuyiluka. Imithi yokwenza izitulo ezilukwayo yayilinywa kule ntili, zilukwa apha ezo zitulo, neengobozi, neminyazi. Kwakukho neentlobo zezincha ezilinywayo apha zifundiswe iintsapho ukusetyenziswa kwazo. Apha kwakuhlanjwa noboya beegufa, nobeebokhwe, buchazwe busontwe buphothwe, kwenziwe izibalala nemibalo, nebulankete. Izikhumba zazikho nazo zisetyenziswa ukwenza izihlangu. Ezi zinto ke zonke zazisasetyenzwa nzima, kuBa kwakungekho majini wakuzenza zazisetyenzwa ngeminwe, neemafinana ezincinane.

Sithe kwa sisaya kulo mzi sibe se sazisiwe ukuba asisayi kufumane sigqithe, siya kukhe senze nokuBa lusuku. Kwalele ukuba siyiwele loo ntlambo iphantsi komzi, imanzi amnandi kunene, sahlangu nolutwe lwabafundi olukrozisiweyo lwaqala apho, lwada lwaya kuthi nqo endlwini lusiphahle ngamacala omabini endleleni, umgama osisiqingatha sesine semayile, omnye emi isithuba seeyadi ezilifumi ukusuka komnye,—ingamakhwenkwe neentombazana. SakuBa sifikile ezindlwini, sisemi phandle, sifundelwe intetho yokusamkela, ese izele ziziganeko ezihle, esithe sazenza edolophini phaya; abafjho besithi baya themba ukuba asisayi kuBa sema nganeno kwazo, siya kwenza umfugwane nomtyutyumezo ongasaqhawuke ndawo side siye kuma ngolwandle. Siphendule nathi ngamazwi okuncoma umsebenzi omhle owenziwa apha, esiwuvayo, noko singekawuboni kuya phi, saye kodwa siqwenela ukuwazi ngokungaphezulwana.

SakuBa sikhulule, saya ezindlwini zomphungezelo, sajikeleziswa umzi lo siwubona, imijelo, amadama, izityalo, izilimo, izakhiwo nama-xabiso azo, inkcitho nengenelo yonyaka. SakuBa kaloku siyivile yonke into, sithe saqonda singaxelelwanga ukuba la madoda athwele nzima kakhulu; kude kwaanzima nezinto zokuxhasa intsapho yawo, nezokunxiba kweziqu zawo. Amadoda amathathu kula apethe umzi lo, sifika eneenjombe (*summons*) zakomkhulu ngamatyala; sisiza nje thina namhla nje, siza se kusezincotsheni zokuBa lo msebenzi uvalwe, uye-kwe, kuBa awunaluncedo luvela ndawo,—ufulumente akavumi ukuwunika inkxaso yakhe, nangani phofu wayekhe wada wathumela ichule

lakhe lokuza kuwukhanga-khangela inkqubo, nesimo sawo, lemka lingathi liya thembisa; kwaBa kuuphela oko.

Sixelelwe ukuBa kuthe kwakuBon' ukuBa be kunzima kakade ukuxhaseka komzi lo, kwaqokela kwasweleka indoda eBilixhanti nomqolo wawo lo mzi nalo msebenzi, ngenkxaso yeemali zayo, ilifa layo laabiwa phakathi kosapho lwayo; ekuthe kanti nayo iBingathabathi ntabalaleni yalutho. Intsapho eNtsundu elapha kulo mzi siyixelelwe ukuBa ikumakhulu omaBini; phofu ngekuBa elo nani liphindwa-phindwe kahlanu ukuBa izinto zibe zilungile, kuloko kuBi, akukho nokwandiswa kwegumbi elinye, nakwezokuhlala nakwezokufundela izindlu.

Senzelwe imbutho emnandi kunene ngoko kuhlwa. Ewe, yaamnandi yaalusizi kanga ngoko siyivileyo intlalo ekumi ngayo, engumngcipheko. Siqonde ngabo obo busuku ukuBa aBaphathi balo mzi, aBona bakhulu boBabini, yinxalenye yalawa makhwenkwe ayemkpozisele iintonga endleleni umfo wasemzini.

Ihle yaphuma imbutho emnandi kunene, sasala sisenza ingxoxo ngezinto zokuma kwawo lo mzi. Indawo yokuqala ethe yafunwa ukunqondwa ngabafo basemaXhoseni iBe yeyokuBa, eli Bandle lingavuma na ukuwunikela umzi lo walo ukuBa uBe ngowentlanganisela, ungalungi nahlelo lithile? EkuBeni amadoda ephendule egameni lomzi wonke, esithi kudala ayivumayo loo ndawo, oko ngayi kuma umsebenzi lo. Nangoku ke umzi lo uya vuma uvuma ngothakazelo. Kubuziwe kuwo ukuBa kungenziwa nto ni na ukuncedwa kwawo?

Athe ukuphendula, akanasigqibo namvumelwano yakuBa kungathiwa kuthiwe, ukuze avume ukuwunikela kwezinye izandla umsebenzi lo. Kubuziwe ukuBa eBengathanda ke wona kuthiwe ni na, kukho ukuthi kanti inkqubo le yawo eBesel' ethanda iphungulwe, okanye ihlonyelwe, okanye konke be kusalungile? Aphendule ngokuthi yonke into iBisalungile, nabaphathi, nenkqu yentsebenzo,—into isenye embi, kukuhla oku kwezinto. Atjho esithi eBengakuthandayo nokuBa kungaguzulwa namnye kubasebenzi ngaphandle kokuhlonyelwa abangathi baBe banamandla kunaBo, eBengakuthandayo ukuBa nakwizinto ezifundiswayo kuhlonyelwe endaweni yokuBa kuphungulwe.

Kungenwe ke ngoku ezigqibeni, emva kokuBa unyhaziwe kakuhle umsebenzi lo, neenganjana zawo, neBali lawo laa mhla wasekwa, kwiminyaka elifumi eyadlulayo. Liphume elangomso ilanga kumi ezi zigqibo zilandelayo:—

- (1) Lo mzi uya pheza ukuBa sisikolo sebandla lasekuthini.
- (2) Ukususela namhla nje uya kuBa ngumzi wentlanganisela yabantu.

- (3) Umanyano lwamaDodana olusekwayo edolophini luwamkelela kulo nje ngeSeBe lawo.
- (4) Akukho zinguqulo ziya kwenziwa empathweni yomzi lo ngaphandle kwezo zokuchuma kwawo.
- (5) Kufumaneke kulungile kanye ukuBa apha kuBe kho uGqira kumiswe nomzi wokunyangela abafayo (*Hospitile*) kuze ke ngoko:
- (6) Kuhlonyelwe kwa kamsinya nje iSeBe lemfundo yo—"Konga" (*Nursing*).
- (7) Ma kubalelwe ngoku nje kuTulumente anike inkxaso yakhe kwezi zinto.

Siwufiye lo mzi ukoBo Bumnandi. Ngakumbi sakwenza ukuBa amadoda lawo apetheyo ayifumane ngelo phanyazo imivuzo yawo, ukususela koweenyanga ezidluleyo ekuBeni sel' enesiqingatha sonke somnyaka ephila ngamathe entamo iya kulandela intlawulo eseleyo. Sithe simka kwaBe kungathi be kufike abantu abathonyelwe phezu, nje ngoko Babesitjho bona ngokwabo.

Seenje njeya phakathi kwemikhwazo, nokuduma kweempi yaloo ndawo, sada sathi tyi siphelekelwa ngemihlali noo"Huntfu Ewe, nam, mna kanye, mna ndoda izibona kade izinto ezilolu hlobo, ndivakele ndisitjho ukuthi: "La madoda ziinkankathela zamadoda, afanelwe kukuyenza laa mivuyo." NdakuBa ndicinge njalo ndikunqwenele kakhulu ukukhe ndibe ndedwa,—ndikhe ndikhuphe esi sigquru sisemphefumleni wam,—ndikhe ndilile kakhulu, ndithandaze. Koko nakuleyo andibanga nathuba.

## ISAHLUKO VIII.

### KUMZI WEBULU E-ZUBA.

Siqhuba kanobom namhla nje sifunzele ukuBa siye kufika ekhaya singanqanda-nqandwanga lutho. Yaye nemizimba se ikufuna kakhulu ukukhe iphumle, ngokungakumbi umzimba wam, womfo wangaphandle, ongaqhele zawukawu, naziwem-wem. Kuthe kanti hayi, nana-mhla nje asikayi kufika ekhaya.

Kwalile xa sikwanti-zitjhile, kanye kummango ekwakuthiwa ngummango kaSiganga, loo mmango ke ngulowa ndabona kuwo iinkunzi zeencinifa zisilwa, ukuze zithi zakundithi mandla, ziyiyeke ingxabano yazo yezinto zekhaya zikhumbule kum. Wokhumbula umfundi ukuBa aPho ndaya kulanyulelwa lucingo olunameva, ndazigibisela

tyhufu kulo, ndaya kuzilahla kwisicithi esathi kanti sinefamba. Izi-thuko zamaBulu, umfundi akayi kuzilibala kuyo le ndawo—nendlela endasinda ngayo. Yimihlaba mihini ke leyo; kukho isango apho, esithe sakungena kulo ndeva kusithiwa “ma kukhululwe.”

Okunene kwakhululwa apha, phofu, anda bona nento etyhulu eku-khululelwa yona, kufumane kwahakazwa nje ku bona lo mhlaba nam ndimana ndisalatha olwam uhambo lwamhla mnene, imixawuka ende-hla kuyo ngokoyika iinciniba, nalapho iramba landiluma ndifumane ndaziphosa khona. Le ndawo yayisenje ngoko yayinjalo oko; ixefa lalengekaguquli nento kuyo: eso sicithi ndandiziphose kuso sasisekho, saye singekude emendweni; neenciniba zazisatya kuyo loo ndawo, koko namhla nje sasingazoyiki nganto, ndingade nditsho nokutsho ukutsh' ukuthi zizo endicinga ukuba zazisoyika thina, ku ba sasingu-mkhosi.

Kuthe xa kubotshwayo ndeva ilizwi eliqinileyo elivela kwa lapha emadodeni loku ba kungafaneleka kuthe kwamiswa indlu yeendwendwe (ihotele) apha, ibe yefanelekileyo kananjalo, ku be kho nevenkile njalo-njalo. Ndithe ndaku buza abaxhasi bezi zinto ukuba bangaba phi na entlango apha? Kubuye impendulo eseyilungiswe yaciciyelwa, isithi le mihlaba inoku ba ithatyathwe yomihini, kucandwe iziza apha, ku-miwe, ibe ngumzana; kuthe kutshiwo wabe sel' esalathwa nonocanda ekunoku ba kuyiwe kuye, acande iziza apha, nomphathi walo mzi weendwendwe ndifone ukuba sel' esaziwa kwa phakathi komndilili lo wethu. Kutshiwo kusithiwa le nto ke yonke inoku ba ibe phantsi ko Manyano loluTsho olusedolophini.

Siqhubile sahamba singulowo mndilili. Inxenye yayiphatha kujika iphuthume imisebenzi yayo kwa sedolophini; ithi naloo nto ingaphu-nguli nto, ku ba izimpi eziya zingenelela apha endleleni zazingaphezulu kwabajikayo. Kuthe ku phi, ekumkeni komhla, ndabona umndilili obuphambili, usaphuka ngokunene, kanye kweliya thuba ndaphambu-ka kulo ukuze ndikhawulelwe ziinduna ezimbini zezinja ezinqugwala zeBulu.

Kuthe kwa sekuphambukeni kweli thuba ndaphawula inkqubela-phambili enkulu kulowa mzana weBulu; inkqu yesango eli lidifana nomendo, ndafika liyenye into, kunjalo nje ukuzo lwemithi luphahle indlela kumacala omafina kwada kwesa ekhaya. Andifanga naku-nceda ukungayicingi into yokuba, ukuba le mithi yayise ikho oko nge-ndasuka ndakhwela komnye umthi ndazingabisela izinja akwaba kho nkathazo. Sithe jike-jike kambalwa sagaleleka kulowo mzi,—safika kumzikazi omkhulu, nozindlu zaguqulwayo, azisezizo eziya ndandizazi. Sifike kuphithizela abantu apha, bemhlambi wantaka, baye phofu

bebonakala ukuba ngabantu baloo ndawo. Into ethe yaphawuleka apha ngobuninzi lisundu, waakho kakhulu lo mthi, wenziwe kakuhle, nathi nje ngoku ba sifika nje, sifika umzi lo uphinyelwe ngamalaphu amahle anesundu.

Ngowanto ni ngoku lo umzi? Uza kuphanga abuze atsho umfundi; kwa nje ngoku ba nakuwo lo mndilili wethu baba baninzi ababuzayo ukuba “Kusentweni ni na ngoku?” “Kuphi ke apha?” “Ngumzi wanto ni ngoku lo?”

Le fama yathengwa kweliya Bulu lilungileyo,—naku ba se ithengwa kwintsapho yalo, ngumntu omnyama, ongumnakwabo boTokazi omkhulu, waza xa sivayo wazimisela ukuyihlaziya ayenze ntle, zithi nezindlu zenziwe ngokutsho; ingabi bu buhle obo bodwa, koko ku be kho nomsebenzi oqhubekayo kuyo.

Into yokuqala ayenzileyo lo mfo akuba ewuthabathile lo mzi, kuthi-wa ibe kukutyalwa kwemithi nje ngoko sasibona kunjalo, weenza nama-hlathi, emva koko ungene ekuyileni izitena, wayifundisa loo nto, kweza nophi, nophi ukuza kufunda ukwenziwa kwazo, nokuqingqwa kwama-tye nokwaakha ngawo. Enye into efundwayo kulo mzi, kukoja izikhumba, nokuzisuka, nokwenza izihlangu ngokwalaa ndlela indala yama-Bulu yezihlangu zexhosa.

Ingqokelela yabantu aaba balapha ithe ku ba ngabantu abakhuthe-leyo basemaBulwini, bazama ukumisa izinto ezintle nje ngoko ubazi ngako. Inxenye apha yayitsho ngeengufo zolu-usu iqalele elunyaweni, yaya kuphuma entloko; yaye ibonakala le mpi ukuba iya zithanda izibuka kanjalo izinto ezintsha. Inkoliso yabo bezenzela ezi ngufo, alusuke umntu ufele lu be yingufo le yelaphu; kanti nezihlangu ezi bakholisile ukuzenzela,—yaamininzi apha iminqwazi yeenyamakazi; athi namanenekazi akholisa ngeemputhi, nje ngokokuya kwa sendulo. Sazithanda izinto zale ndawo zaaluphawu olutsho kuthi,—sada sa-nqwenela ukunga zingaqhutyelwa phambili ezi zinto, zize kulungelelana neli xefa kukulo.

Sithe sakufika ekhay' apha, akhululwa amahafe afakwa ezitalini atyiswa; nathi sisiwe ngeendawo zethu, sabelwa izindlu saanela noko siyiloo ndimbane. Sithe sakuphumla kuhle, sakukhova nokuzihlaziya malunga nokujika kwelanga, kwabotshwa awalapha amahafe, sajikele-ziswa umzi, siwuboniswa,—amadama, imijelo, amasimi, amahlathi atyelweyo, imiyezo, iinto-zini nanto-zini.

Sibonisewe iindawo ekwenziwa kuzo izitena, nencha ezidityaniswa nayo ukuze ziqine; sibonisewe iindawo ekumbiwa kuzo amatye apha aluhlobo oluthile oluhle kunene ekwakheni izindlu zamaxabiso. Zisa-nelise kakhulu izinto esizibonileyo ekhay' apha, noko singeze sitsho



ukuthi zezodidi oluphambili, nempahla yokulima yayisafuna ukuhla-ziywa ibe yentja,—umhlaba wokulima wawumbi kanye wona; uluphaxa, ufuna ukusetyenzwa kakhulu. Inkoliso yezakhiwo yayiyehlobo oludala lwamaBulu, nabantu bethetha sona ikakhulu labo: into yasezin-cwadini yona ibe semva kanye. Kuthe noko zikhoyo ezi ziphene, sazincoma noko izinto esizifonileyo, sakucinga ukuba ngamalingana aabantu abaNtsundu bebodwa, bengancediswa bani, benjalo nje bengena-nayo namfundo iphi, abe amalanga nokunqaba kwezinto, kwenze inzwinini enye, yokubuyisela emva naabo be kuse kusithiwa ngabaphu-meleleyo.

Sithe sisazicingela sisedwa, sabona ukuba ma kuzanywe kwa elezolo, elokuba le fama ma ithengwe kweliTjhawe (kuba wathi kanti ngumfo wasemaTjhaweni umnumzana lo), yenziwe omnye umzana olisebe kwa loManyano loluTjha, olusekwe edolophini; kuloko ngenxa yale imizi se siyihlomele sibe nobuthovu, sanga se senze kakhulu lungekazandeli ngokwalo nangentsebenzo yalo uManyano.

Kuthe ngobo busuku, endaweni yembutho enengoma nemidlalo safakwa engxoxweni, kanye malunga nezi ndawo be sisazicinga zokuwuqhubela phambili umzi lo, saye nathi siyithanda, kuba la madoda ale ndawo ayekho kakhulu, ephume ngendlu kwada kwaphuma nasezingqothweni,—yaye eyona nto yasitsala ngaphezu kweento zonke kuwo, kukuBonakala ukuba aphile qete, ngemixhelo yawo akanasidlanga salutho kulo elo cala, aye ebufuma-fuma sakujonga.

Asenzanga zindendeleza nathi ekuthetheni kwethu nawo, sithe saza-ma ukubonisa ukuba inkqubela le yinto ephuma ekhaya, iqale isebenze khona ngakumbi ke kulo mzi, kuba se uqhufuile kade; ngoko ke ma ithi iyileyo indoda, incame into yayo, eyona iyinto, kuze kuthi kucingwa kube kucingelwa phezu kwento. Sithe ukuba sitsho basiva ababo baseZuba, (kuba yayilelo igama laloo ndawo), kunjalo nje abasiva kakubi.

Buthe bungayanga phi ubusuku yabe indlela se imqengqelezi, se kukhanya ngaphambili;—kuba kube sufu kwa kwityeβa lokuqala, ngokusuka eyokuqala indoda incame iinkabi zayo zombini ezibotshwa emva (*astros*). Elandele leyo indoda incame iinkabi zayo ezibotshwa phambili (*foros*) zombini; elandele leyo incame ikari yayo, namahafe ayo omaβini; esemva kwaleyo isinge kwisiselana sayo semali, yeza namaβumi amahlanu eeponti (£50). Atsho, atsho lamadoda, egilana bume, phofu ezolile, sothuka nathi se senzakele, kuba kuhamba izivuthu-vuthu ezitshayo nazo; yini le! Imali se ikumawaka omaβini eeponti (£2,000)! Sithe siya lahla ukwahlulelana kobusuku yabe imali ekhoyo ikumawaka amathathu eeponti anekhulu leeponti ngapha-

ndle (£3,100). Kwaye kusathiwa kukho amadoda angabanga kho, asaya kuhlatyelwa, kwaye kuthenjwe lukhulu kuwo. Siye ngeendawo zethu zokulala, ukuze sivukele entlanganisweni ngengomso.

Kwalile emini yakusasa, malunga nentsimbi yefumi, yaphinda intlanganisano yadibana, yenza ezi zigqibo:—

- (1) Lo mhlaba uya thengwa luManyano loluTjha oluBotwe lalolusedolophini eZathuza, ukuba uβe lisebe lwalo.
- (2) Kwingenelo yawo lo msebenzi indoda nganye ethe yaβola ulutho apha ma ibuyelwe lulutho olo lwayo, luβe nenzala ukuba kuya vumeleka.
- (3) Abasebenzi nabaphathi bomsebenzi kanga ngoko kunokwenzeka ma ze banyulwe kuyo le ndawo, ngaphandle ke kweencutshane zona, eziya kufunwa phi na phi.
- (4) Injongo iya kuba kukuhambisela phambili le misetyenzana se isenziwa, kuhlonyelwe eminye, ngokwanda komsebenzi.

Ithe ukuphuma kwayo le ntlanganiso intle kunene, imfundishane, safe se singa singabopha kuba kwakuse mgama apho siya khona. Sithe ke ngoko siya sithi telekeqe isidlo sasemini, kwaβe se kubotshwe kade. Umnini wale fama usivakalisele ukuba sel' ethethene nabanini beziya iifama zaseSiganga, zihlangana kweliya nxowa lefamba neenciniba kulaa ndawo yayibonelwe ubuhotele; utsho wathi se kufuneka nje ukuba benze izigqibo zentengiso nentengiso ezibaliweyo. Ithe impi yamkhuthaza kunene, isithi ma kangabi salibazisa, akukho mfuneko yokuβa lo mmango mhle kangako uyiphose.

## ISAHLUKO IX.

### E-MNANDI.

Ithe ukuphuma kwempi namhla nje, yaphuma ininzi yada yaphithizela, kuba lusuku ekuvakeleyo ukuba siya kungena ngalo eMnandi. Imini ihle yaβonakalisa ukuba noko ayizi kusoloko intle, abengade omnye alindele neendudumo nesichotho. Bathe abavela eMnandi apho sabaβona se bekwalapha naβo beze kusikhawulela, bekhwele iikari namahafe. Ithe impi evela eBotwe yehla ingumkhosi okokwayo,—yaye isithi akusahlaleki esixekweni oko sathi sadlula. Ithe impi esuka apha eZuba ayaba mβalwa nayo okukokwayo; sizifiya ke iinto esidibana nazo ngendlela esezimka nomkhukula wesihohela esiya eMnandi. Yaye le ndawo yaseMnandi siyiqonda ukuba ibalulekile kuloo mimandla kuba uba ngadibana nalo uve esithi likhaya lakhe elo kanti nomnye kwa nomnye.

Kwalile xa ilanga liphezu kwentaba, savela emzini,—sawubona ngamhlo ukude kufuphi,—isithuba singaba yimayile nangaphantsi. Kuloko wenna! Izulu alibanga savuma nantwana ukuba sifike kakuhle. Kusuke gqi! isiphotshongela sesaqhwithi,—yatsho loo nto ngesivondoviya esingenacala, kwaqhuma uthuli, kwaamnyama kwaalunchwazi phambi kwexefa,—yayinkohla kaloku nokuhambela phambili! Kwafumana kwaqophana iikari, namahafe, nabantu! Baye bengakanani bona aabo bantu! Imikrozo yabantwana bezikolo ebikrozelwe thina,—bebodwa abengoma nabaphathi babo! Iyodwa impi le ibisananazela ifuna ukutshayelela umfiko,—agilene eenje njalo amahafe, eqhawula bume, aya kufika phakathi komzi, kwaqonakala ukuba ngoku le yeyona ngozi!

Umfundi uya kuqonda ukuba side sabona ngathi se sifikile emzini, eMnandi. Njani? Ngandlela ni? Leyo ke imibuzo asiyiyo engaphendulwayo,—ibe yile nto kuthiwa ngamaqonga-ndenzile. Safikela phi? Entweni ni? Ezindlwini? Nakanye. Naleyo imibuzo kunganzima ukuyiphendula, kuba asifikelelanga ndawo, sifumane saazindlakadla ezithe saa ezingazaniyo nokwazana, eziphepha ihafe eliholayo eziphepha into ewayo, eziphepha ukugilana.

Kaloku umzi lo wawumiswe amaqonga ngamaqonga ezihombiso; zawohlaka zajuza kude ezo nto; kwakumiswe neziganga eziya kuthi izithethi namaphahlothi azo zime kuzo; kwakumiswe neziganga zabavumi,—yonke loo nto yajulelwa phaya ngumoya, yajika ngoku yaayingozi. Kuthe kuloo ntlavubele avakala amazwi abafazi belilela abantwana babo! Zithe izindlu zamacangci ezibe zisathiwe gabu ukwakhiwa nokufulelwa, zaayingozi embi! Amacangci adlula kabukhali ebetheka ngamandla phantsi!

Uya kuqonda umfundi ukuba iimbiza zaziluludwe phandle! Ngoku amahafe ehla enyuka engenabani,—iikari zizingceba, ezinye akukho nethemba lokuza zingaze zibuye zinchiheke! Nguqukulubodwe womntu, nehafe, nembiza enokutya phakathi! Sikhawuleze ngoku sakhupha umthetho wokuba ma kuhlaliwe phantsi, athi okuloo ndawo abe kuloo ndawo, sakhupha amadodana okubafunqula abaphose kwizindlu ezingathi ziqinile. Kwakha kwenziwa leyo!

Iinkomo be kuxa zisondelayo emakhaya ukuba zigoduka. Uthi zathi ni ke? Ibe yenye leyo yenye into eyothusileyo, kuba zisuke zathi ngoku ukuza kungena emakhaya zeza ngent'emi! Ziwabengqel' apha amatshoba! Zanga zonke zinosinga; zaye zigxwala zenze into embi! Ezinye zabambeka kwezoo ntambo se zinamahafe ngamanye! Yaangomnye lowo uqukulubodwe,—iinkomo, namahafe neentambo yini le!

Umhlof' am ofunda le newadana uya kuqonda ukuba aaba bantu bakwesi saqunge abazani, be bengekabonani nangeliso, be kuhonjiwe; kodwa ungaba satsho yini ngoku? Naphakade. Kuxa ngoku se sizii-nkono-nkono ongeze uzazi,—iinjimbilili ngeenjimbilili; iintuthwasi ngeentuthwasi, inxenye iyophisa, koko alikho nelo lokophisa ithuba,—kwaazinduma, kwaazingongoma, kwaamanxeba, yaangamayeyeye, namankenke! Eliphambili umntu esithi, "Namhla nje kuya gwetywa!"

Kuthe kuselapho—Gqi! kwavela eyona ngozi ngoku etsho sonke sema ngezintya be kungeni kade! Yinto ni na ngoku? Ngumlilo! Kuthe kanti kwesi siwunguwane ulityelwe umlilo! Zaphethuka izikhuni ngumoya,—zaqhuqhumba iintlantsi! Zavutha izikhuni, ahamba anwenwezela amadangatye, abamba izibi, afumanana neentango! E! Uthe uyothuka umntu woothuka umlilo se ufambe iindawo ezingamandla. Yeyona ni kaloku le?

Uthe omnye ukothuka, woothuka wakhupha impahla endlwini, naanko eyijulela phandle! Omnye okwakhe ukothuka, wothuke wathabatha ebiphandle into, wayijulela endlwini ngaphakathi kuba emangal' ukuthi umlilo naangu ngaphandle! Waye okunene se ufumane waalichweba phakathi kwekhay' apha! Ube umoya ungeka-thembisi kudamba, nobusuku se bunxhamile!

Kufumane ke kaloku ngoku yaanguphuthu-phuthu ongenacala! Yaanguhiki-hiki. Yaanguhintsi-hintsi! Silwa nolu tshaba lohlanga lonke lungumlilo! Arawuka iindevu namabovu awo amahle amadoda. Atsho imisebe namafiyi afumana aziintwabane! Adyunguka iinyawo nezandla nezandundu, kwafumana kwaayiloo nto! Akwemiwa noko, kwabilibifwa, kwamiwa bume kwasetyenzwa kwaliwa, yini le!

Kuthe kwa phakathi kobo banxanxa kwavakala ilizwi lomfo likhala libuza lisithi, "Ngabantu baphi n' aaba!" Uvakele omnye wethu esothukela phantsi esithi: "nKosi yam siza kubulawa!" Kwesi sithuba amadodana enziwe aamikhosi mibini,—waakho lo ukpozileyo ukusinga emlanjeni ukuza namanzi! Waakho lo weenza udaka, umana ukutyabeka emalangatyeni apho ngodaka olo, nangeenxhova neziziba ezimanzi. Athe kanti aya phulwa njalo amandla omlilo; kuthe kungekudala litshonile ilanga wabe se woyisiwe, nomoya se uthabathe ukuthi bembe.

Iqalile ke kaloku ngoku impi yazama ukusa izinto ngeendawo zazo, ezo zibe zinokusiwa kwesi sithuba. Kuzanywe nokulungiswa iindawo zokuphumla kwaqantu basemzini, kuba baqavelwa kakhulu ngesi siwili-wili bagxilelene naso; baye abantu basemzini nabo bewuvela umzi lo ngokusebenza kangaka ngenxa yabo.

Zawa ngokuwa ke iintetho zabantu emva kwale nto! Wathi lowo wakhupha olwakhe uluvo, wathi omnye wabeka eyakhe ingcinga! Kukho abathi le nto ngumhlola,—ihlola into eza kuhla! Bekho abathi le nto lithumelo, be kufunwa ukuba yonke le nto ilapha imonyane iwelwe zizindlu, itshhe nayimililo, ifele ndaweni nye. Kwakukho nabathi iSologu eliKhulu lichitha ezi zawukawu, alizifuni; kuba abantu baqhele into embi, yokudumisana bodwa apha emhlabeni, bengalidumisi lona. Zazikho nezinye izazi ezazisithi zona ngamandla oNge-dawo la, othiye kunene ukubukana koluntu, okholwa yena kukuba abantu ma basoloko besilwa, begqenyana ngokwezinja—uze ke ngoko ngengqumbo, nje ngoko weenje njalo ukuwisela oonyana neentombi zikaJobu ngendlu!

Zibe ninzi zaanjalo ke izimvo neentetho zabantu ngayo le nto. Waye umothuko ophambili ingowokuba, “Kuya gwetywa namhla.” Nathi sibe nolwethu uluvo kule nto: Sithe thina, “Hayi sifumene owona mamkelo mkhulu kweli lizwe, into etsho zazama-zama iziseko zale ndawo!”

Sithe kanti sibula sisela nje kukho abathile abaphaphatheke baya kulala emixawukeni, nasemahlathini; bathi kanti nabo abazani kwezo ndawo; benjalonje nabo sabula besela kwa njengathi: Inxenyeko kubo ithi yimfazwe; umkhosi ongaziwayo uze ngamandla emakhaya, ukhwele emahafeni. Nje ngokuba amahafe ezintsali nje emimangweni phaya eqhawula ezikarini, kubo ke ngumkhosi osukela bona. Koku-khona ke baya bemka ngokunye emakhaya. Umzi usitshha nje ngum-lilo, kubo ke lutshaba se lutshisa emakhaya abo, yathi loo nto yenza ukuba kuwelwe imilambo enamagama. Okunene inxenyeko yabonwa emva kweentsuku ezisixhenxe se ivela apho ingaziyo nayo ukuba kuphi na.

Kube kho abaphaphathekiswe yintsomi le yakwantsomi! Kwaaba bantu bavela emaXhoseni, kukho amadoda amabini angamaZima. Ke kaloku ke ezi ntsoke asezingelani, umntu kuuphela ulilisele “Ngomkhosi wamaZima;” athi wumbi akhankanye “amagongqongqo.” Zibe zikho iinto ezi ziphikele ukuthi: “Kuxa ziphi na namhla ezi zidla-bantu zenu?” Zithe kanti ezi ziphulo zibe nolutho olubi ezilwakhayo kwezinye iingqondwana,—kuba amaZima abawaziyo bona okunene zizidla-bantu eziya bahlala beziva ngoonina-khulu ezintsomini. Luthe ke ngoku lwakuthi thu ukuzo lwempi yasenzini, akuthi umntu: “Zavel’ izidla-bantu!” ayandule ibe nto yako ni noko leyo; kodwa luthe lwakuthi gqi ngesambantlanya esilolu hlobo, yazaliseka into abebehlala beyiva ngoonina-khulu,—laba liya phela ke njalo ikhaya! Wathi elowo wemka ngesithwakumbe, wangacela engaphe-the lutho, esindisa lo-lo-lo untonga umphefumlo!

Uthe umoya wakuwisa imithi emikhulu endle phaya, kwakokukhona le mpi iqondayo ngenyaniso ukuba naalo olo thuli luhlala luxelwa lokuza kwamagongqongqo. Ithe yakubona imisi, nemililo, yaqiniseka ukuba okunene akukho kuyithandabuza le nto, umzi uvingcelwe zizidla-bantu. Kuthe kulapho ezindle yabulalana le mpi ngokothusana, kuba kaloku ayazani, ibingandulukanga kunye,—abaya babaleke imfazwe, ngoku bothuswa ngaba babaleke amaZima. Abaya babaleke amaZima bothuswa ngaba bemfazwe.

Phakathi kwaaba bantu babaleke izidla-bantu kukho noyise kaZakade—indoda eliso linye, elinye lenzakaliswa yipuluwa eselula,—umsindo ke, veka! Nakule into usuke afune ukuhlaba abantu kwakuthethwa ngoku kusaaba kwakhe kungaka. Phofu imbali yokutyhutyha kwakhe amahlathi nemixawuka yayifaliswa nguye mhla mnene, ekubuyeni kwakhe, emva kweentsuku ezilijumi engekho; sel’ enqandwa kwadade wabo eCeme, phefa kweZitshangane.

## ISAHLUKO X.

### EMVA KO-QHWITHELA.

Emva kwesaphontjane somoya, novuthu-vuthu woqhwithela, noku-tyumka kweekari neenqwelana, nokuqhawuka kweentambo zamahafe; ewe emva kokwenzakala kwaabantu bewiswa ngamahafe emva kwemililo nokuqawuka nokutshha kwaabantu nezindlu neentlanti,—kuye kusithi bembe, kwada kwaakho ukuzola okukhulu. Ngelo xefa ke kwakuse kusebusuku. Kubonakele ke ngoko ukuba umzi, ngenxa yokudinwa, ma uye ngeendawo zokuphumla, iindwendwe kunye nabasekhaya, emva kokuba kwenziwe umbulelo ofufu kuNdikhoyo ngokuthi emva kwale nto ingaka kuthi kanti akukho mphefumlo ungekhoyo.

Into ethe yaayingozi ibe ncinane kakhulu xa ithelekiswa nento eku-be kuyiyo: Ngamahafe mane afileyo kanye, amahlanu enzakele ngokun-gabuye kunyangeke; amankonyana abebotshelwe esibayeni emathathu afa omathathu engabonwanga mntu. UGxafeka, iBele uthe ngokukha amanzi okucima umlilo kufuphi nesiziiba, wathi kanti ukhawu-leze kakhulu. wagibiseleka esizibeni. Uthe kanti akakwazi ukudada, yaye idyasi awaye eyambethe inzima, yamxinzelela okunye ezantsi; lithe kanti ikhafa alisathathi ngqalelo, lamqonda umntu sel’ ehluthi ngamanzi, wanyulwa walaliswa ngesisu, intloko yasingiswa ezantsi, ithe kanti loo nto iya kumnceda kwa oko, aphume ngomlomo amanzi, noko angomelelanga kamsinya.

UBozi wasemaTunzini ubethwe ngumqadi onedangatye emagxeni, waya wawa phantsi kwawo, wanqumleza wona phezu kwakhe,—yingozi ebonwe mva naleyo, wagalelwa amanzi, kuba waya waphola. UHle-tyiwe umVundlekazi, phofu lo mntu sel' engumntu omkhulu, usukelwe eqinisa enyuka ummango, eligqange ngumlilo, kusitsha iilokhwe zakhe, wacinywa umlilo, wathwalwa; kanti icala elo lokhohlo lihambe liba neendawo ezidyinguke kakubi. UPonoyi umNtakwenda uve inkonyana yenkomo ikhala endlwini, efiluphahla phofu waziletha! Uthe esaqhawula intambo, yakhawuleza yawa indlu yawuvala umnyango; uthe dyulukudu ngenx' engasemva endlwini,—emadangatyeni, yee-phundlu inkonyana kwesinye isibakabaka sedangatye. yantinga yabaleka, yajukujeleka yawa yafa, entla komzi. Waphuma uPonoyi enge-nalo nedyingu-dyungu ngaphandle kokujawuka.

Uyise kaSanityi, uOom Dirk (iQheya) uthe kanti ubeyotywe yinto abeyityile, walala ngasezimbizeni phaya, uvuke yena xa amahafe ahamba kangaka, egila iimbiza bume,—akothukanga yiyo yonke loo mibodamo, usuke wathatha inyama watya,—kusenzeka le nale naleya nje akananto nayo yonke loo nto uya tya, uya thetha yedwa, akathathi ngqalelo. Okhe wasondela kwelo cala uphulaphule xa athi. “*Ar mar mna ek es rona Kafir ek es mense*” koko olo dwayi lugilwe kakubi lihase. Iwalunyathela esigxabeni lwaphola kwa oko; cinga, indoda imumethe inyama, eninzi iyiphethe ngezandla, ithi ke kunjalo ivuke ebusuku ikhupha igazi inento enkulu yoduma efunzi, engalwaziyo nayo ukuaba iluzuze ngayiphi na indlela, zibe zezo ke iingozi ezibe khoyo, esithe thina noko zilula kunento ekuaba kuyiyo; sabulela satfho kakhulu kuNdikhoyo.

Sitfho ke, sithi siye kulala kuzolile ngoobo busuku; athe kanti awalapha amadoda nabafazi akulalwanga, ubusuku obu kulungiswa eziya zinto be zimiswe zaza zonakaliswa ngumoya, ngamabenu-bentsu obu busuku ukuaba kuze kuse se kulunge konke; okunene sivuke thina zindwendwe se kumbeje-mbeje se kufana noko be kunjalo phambi kokufika koqhwithela; imiqonga se imi njeya; imithi se ingathi ikhule ngobusuku; amalaphu sel' ejinga nje ngoko,—yaye imini iqaqambile ifanele izinto ezintle kanye. Bonke ubuvithe-vithe beekari ezaphukileyo namahafe afileyo, se isanganiswe loo nto yanga ibingabanga kho.

Iikari zombini zasedolophini zityumke zona ngokungeze kube saba nakwenziwa nto ngazo,—ihase kwa lakhona laphuke umkhono laase lidutyulwa kwa ngephezolo, asala amathathu eyimiqaba-qaba. Yinto leyo ethe yakuya kubikwa edolophini, lasuka iBunga ledolophu laase liyinika thina yonke loo nto, loo mahafe asindileyo, neentambo, nobucwabalala obunokuzuzeka ezikarini, lisithi uhambelo lwethu lwenze

ingenelo nokulunga emzini wabo, okungaphezulu lee kwezo kari namahafe.

Kwalile emveni kwezidlo zakusasa, lakuqala ukufudumala ilanga, baqala abantu baphithizela kwindawo yembutho; kwaaziinqwelo kwaa-ngamahafe kwelo bala lokwabela amaxhoba (imalike); zaye izimpi zivela phi naphi; inxenyeyazo ifunyenwe lolu qhwithela isezindloleni, yalalisa, yavukela kwa seluhambeni. Kudlule phambi kwethu imi-krozo ngemikrozo yamadodana, neyamakhwenkwe neyamakhwenkwa-na, ifalile inyathela kunye, ibetha amaxilongo namagubu, ilelo iqela litfho ngeengubo ezifanayo, nelinye likwanjalo, nelinye, kwa nelinye. Kuthe kwakubon' ukuaba kukhungele kwatfho kwathi cwaka, saqala ukuza kuthatyathwa,—yekoko ukuhamba sithubeleza phantsi kwemithi emiswe bumini, namawundu-wundu, namalenga-lenga. Waye umzi uzele yimibalo endithe ndayikhumbula kakuhle into ethetha yona, ethi, “Zisa isundu lam;” eminye isithi: “Isundu likaTokazi!” ikho nale ithi: “UTokazi nesundu lakhe.” Sabe sikho isixwexwe esi sona sisesazulwini sale ndawo yembutho sithi: “Wobe ulifuman' isundu lakho, Tokazi!” Sifike saya kubekwa esazulwini sesikhinindi, kwaye kubethwa amagubu, kuvuthelwa amaxilongo, kusenziwa ooHuntsu no “watyaph' ufike!” Sithe sakuaba sihleli, kwaqala kwazola kwathi cwaka.

Sifundelwe kaloku iintetho ezibaliweyo ezivele kwimibutho ngemibutho; wathi umntu ukuthetha wavumbulula, wathanda ukuzeka emva, kwisithuba seminyaka emafumi mabini eyadlulayo, oko le ndawo yayiyintlango, enabantu koko bengebantw, kuba babengenalwazi, behleli emnyameni beba bona bahleli ekukhanyeni,—oko kwanyathela ikroti elalithunyelwe ngumEnzi wezinto zonke, kula macala ethu,—lathi lakukroziselwa iintonga ngamakhwenkwe, alabaleka limke, okanye lizicwezele, koko ikroti lisuke lazinyathela, lema phezu kwazo layala, lafundisa.

Ikroti elathi ukusuka apho labuthwala obo bumnyama bakowalo, laya kubunyusela ezulwini basisiqhumiso esinyukayo, ngakweliya tyholo,—latfho laalathwa, kanti le ndawo sikuyo ikufuphi okunene kwelo tyholwana; laye nalo ligcinwe ngumzi wonke nje ngendawo engcwele, apho umfo kabani wawathi gxume khona omabini amadolo, wayaleza iinyembezi zakhe ukuaba zithiwe entsufeni,—zathiwa okunene. Weenje njalo umfo wale ndawo, wachukufa, wagoca-goca; yathi indawana esalele komnye umbutho yachongwa ngomnye yafakelwa.

Kwathethwa ngegoga elathi lakuthethelwa ngeentloni zobumnyama ziintombi zasebumnyameni, lavelisa isibane lona, lakhanyisa kwakhanya. Kuthe kwakufikwa kwizenzo zethu edolophini eZathuza,



zaye ezi zisele zahlukile kwezo thina sizaziyo zasemaXhoseni. Sihambe siboniswa iindawo ekutyelwe kuzo amaTyeleba, imiThombothi, iKhamanga, iNxina, iGusawe iTsawe, neminye imithana eyaziwayo uku ba inoncedo. Siboniswe izikolo neetyalike, neentlanti zemphala ethile yohlobo, ikakhulu iinkomo namahafe, sagqityeliswa ngokuboniswa ithafa lokwenza imidlalo yokuthamba.

Ngokuhlwa ibe ziimfidi ngeemfidi ukuza kwimbutho enengoma; bathi ubuninzi babantu bagqitha, ababa nandlu yokubalingana baxola ke ngoko kukuba phandle abathile, noko ubuninzi babo babukwa nga ngaaba bangaphakathi; zenziwe iingoma ezibukekayo, ezisimangalisi-leyo kwesi sithuba sikude kangaka neendawo zemfundo nenkqubela ngokwethu ukucinga; yathi yona imidlalo yokuthamba yasimangalisa kanye. Iintetho zenziwe kunene ngabanini bale ndawo zokusamkela nokusinqwenelela ihambo entle yonke, nasemakhayeni ethu; sabe nathi siphendula kwa ngalo olo hlobo. Bude bathi se buhambile ubusuku kwachithakalwa ngenjongo yoku ba imini yangomso iya kugqityelwa elwandle.

## ISAHLUKO XI.

### UKUNGENA EMSEBENZINI.

Ngengomso kuthe kwa kusasa yabe se ilixhaphetshu ngokunagthi kuya fudukwa, kulungiselelwa ukuyiwa elwandle. Ku be kho abanduluke kwa ngoms' obomvu ukuya kulungiselela indawo yokubutha nokuphumla apho. Eyeenqwelo impi yezipani zeenkaabi zeenkomo induluke kwa ngentsasa,—ibe yeyamahafe, neenqwelo zamahafe, neekari enduluke emva kwezityo zakusasa,—weenje njeya loo mtyululu uhamba kancinane, uhamba umisa, kude ku be sithukuthezi kobonelayo, ku be kuhanjwe, kwada kwayiwa kufikwa elwandle.

Kwakhululwa emva koku ba lukhe lwajikelezwa nalo ulwandle olo ngakumbi elo chweba loMnandi. Ibe yimini emnandi leyo yaselwandle; zaakho kakhulu iimbutho, neengxoxo,—ahlangu la apha amadoda kwanga kukuhlangula kweenyosi,—kwaye kwenziwe isimemo esikhulu sentlanganiso eya ku ba ngengomso. Ubuye umzi se umninzi ngoku ngakumbi elwandle, ngenxa yabavela phi naphi, abase besuke base befikela apho umzi ubukhona. Ngoko kuhlwa akubanga kho nto ingumsebenzi, ku ba kwakumiseleke uku ba wonke ufani aphumle, uku ba aze eze nolutho olucingiweyo kwingqungquthela yangomso.

Ukuphumla! Ewe, elo gama lokuphumla ndalizuzwa nam nje nga-

banye; kodwa inkqu yokuphumla yona yanqaba ngoku kwezinyo lenkuku. Abafo bakadad' obawo balapha kaloku; iintombi ezingodade babo nazo zendele kwa kweli lizwe, zinezazo iintombi ezisemizini kwa lapha; loo nto ke yintuntanja yabafshana bam, nabafshana babafshana, ema ndibabone. sithethe ezethu izinto; kwaye kubonakala kwabanye uku ba intlalo yasebuTanugeni inzima baye bebuzisa ngendawo kwelasemaXhoseni. Icefo lam kwaabo banjalo ndandisithi ma bafuna-fune kwa kwilizwe abalaziyo abaliqhelileyo; into yokuya kuqala ilizwe elitsha kumaxefa anje uku ba nzima, yenza loo nto uku ba uzidele apho ubusiya khona. Ku be kho nabangwenele ukundinika abantwana uku ba baye kukhulela kum, bafunde intlalo yasemaXhoseni,—lowo ke se ingathi ngumsebenzi wam, ndibamkelele phezu laabo bantwana.

Ku be kho ababuzisa ngeliya tshitshitshi leenkomo ndemka nalo apha lebaso uku ba zathi ni na? Azifanga ziphele na buburawu kweliya lizwe? Ndi baphendule apho ngelithi: "Andizange ndizibone iinkomo ezanda nje ngezo nkomo, nakweliya lizwe zingundaaba-mlo-nyeni emadodeni; azizange zife; into ezayenzayo zazala gqolo aphila loo mathole azala nawo okukokwawo. Inkunzi yazo le minyaka yahlala ingathi inyangiwe, ize yenze isimanga ngokungazijoji iinkomo zemizi. Ngelifutshane ndingathi zande zaanda ezo nkomo zaiika zandixaka ngoku, ndaziqefela ezifameni,—zaqhuba ngoku iinkomo zakwadad' obawo ukundincamisa zatsho ngamaswalakahla eenkaabi zesilaha. Ndithe mhla ndathengisa izipani zazo ezibini kunye neenqwelo zazo zombini ndathenga ezi fama zimbini ndinazo ngoku,—zaye zisazele ziinkomo zombini ezo fama. Ndiya themba uku ba ezo nkomo zifunzele eku be ni zindenze umntu. Ziya bonakala uku ba ndazinikwa ngentliziyo entle; ku ba ndiva kusithiwa neliya ithokazana ndandilisa-lisile lantuluza alayeka, kunye nawalo amathokazi."

Yini na le mfo ndini ingawo nje kaloku nala ancede kulo msebenzi wasemaTshaweni apha? Babe baninzi nabafuna ezinye iindawo neendaba; ababuza imbangi yoku ba ndikhangeleke mncinane kangaka, kanti kudala ngolu hlobo besiva ngam nangezeno zam. Kwaabo ndithe kungoku ba ndafakwa ndisemcinane ezintweni zesizwe, ndalunga, ku ba ndandiqavile oko, ndikhuthele. Ku be kho abafuna ukuqonda uku ba ndandisiya phi na ukuze nje ndize kuthi tyhufu apha ngalowa mnyaka? Ndithe kaloku ndandisiza kwadad' obawo, ndingaqali nokuza. Wawungawoyiki na laa makhwenkwe ayekukrozisele iintonga, engathi azintanga zakho nje? Ewe, nditshilo; ndandinalo iphaphu, kodwa kwaamhlophe uku ba ma ndingalivumeli ukuze ndilunge-lwe ndalungelwa ke okunene.

UTokazi lo wamthathela ingqalelo kwa ngayo loo mini? Kakhulu, athi amehlo am akuthi ntle kuye, akwaba kho tyheneba namdintsi, phofu ke oko ndandithanda ukuba mntana nje ungumXhosazana.

Uze kuyifumana nini le ngqalelo ayiyo ngoku? Abuze atsho amancoko. Kaloku iindawo zemfundo zikulawa macala asemaXhoseni, ndimbone apho oku kwesibini, ndingasamazi,—kwabuya kwalunga emehlweni, ndiva mva ukuba ikwa ngulaa Tokazi wasemSibeni, kuba ngoku sel' ethe hlambululu waanto yimbi. Ndithe kuba ndandise ndihamba ndinentloko ebuhlungu kwaqondakala ukuba namhla ifumenene nelona chiza.

“Utsfo, mfo ndini?” Litshilo iTanuga. “Nditsho nto ni na, mfo ndini inini nabakokwabo bale nto nie nabathethi bayo nabenzi bayo?” “Nxaxi yiphi na sizezi ntsali sizizo nje? Ndithe nakwaaba balapha ndingazange ndikhe ndive ukuba kukho abantu basemzini, abaze ngobulawu nangokucela sitya kwathi ni, apha komkhulu?”

Leyo ke, Mnumzana, yile nam yafuna ukundixaka, kuba kaloku sithe sakuthetha ngokuza kucela “isitya esc” safumana impendulo eyasimangalisayo ethi, “wonke lo msebenzi unikelwe ezandleni zabafundisi aabo yayikubo intombazana, sathi ke thina ziinto zobuTanuga. Kodwa ke abafundisi aabo asizange sifumane sikjokjo ngakubo, bawenza wonke loo msebenzi kakuhle nje ngoko, kwada kwaya ekuphetheni. “Ukutsho uthi akut. alwe kuqhama oku komzi lo wakomkhulu. Ndandiwubone phi na, Mnumzana? Kuba nokubazi oku nabantu se ikukubazi kuba abayekanga ukusihambela, baye aaba bangamadoda babesoloko bekho kunye nabafundisi xa sisemthethweni wayo le “Ndaaba.” Isithetho sasisithi abatundisi abasavumi nokuba afukume aye ekhaya loo mntana ngenxa yoncedo lwakhe kubo. “Yayikusiphi na kanene isikolo le nKosazana?” Libuze latsho iTanuga lichwayitile. “KwesasemThwaku (St. Matthew's), kaloku!”

Nditsho ke, ndithi mna ukuphumla yaba ligama, kuba kanjalo kaloku le yaba yimini yokuzazisa kwempi yasekuxakkeni, ebingekaziwa kakade ubuninzi bayo. Babaninzi nangelo icala abantwana ekubonakeleyo ukuba siya kubuya nabo; yaye iyinto yethu ke leyo kwiindawana zonke esithe sahambela kuzo. Kube kho kanjalo nabamelwane abathile abamhlophe abangamafama abathe baziindwendwe zethu besithi beve ukuba kukho iinkosi ezithile zasemaXhoseni, ezihamba zikhangelela intlalo yamaXhosa ebuTanugeni,—zihamba kanjalo ziwa-thengela imihlaba ziwenzela nezikolo. Ke kaloku ke nabo besibenimihlaba abebengathi bayincame, ekufuphi apha, malunga ekuyeni elwandle. Athe lamanene sawabeka ngethembiso lokuba intetho yawo

sizimisele ukuyiphendula kwa kuzo ezi ntsuku, siyivile. Saye siyivisi-sile okunene.

Kusile ngengomso; okunene kuhle kwaqondakala kwa ngentsasa ukuba kukho imbizo erkulu, eyayihlatywe yaya yema ngeziphelo zeloo zwe yada yaphuphumela kwimilambo engaphaya. Impi yasedolophini eZachuza elunge kuManyano lwamaDodana ibe kho kakhulu, yaye izimisele ukuba nengoxo nezigqibo. Kufike izikheme-kheme ngezikheme-kheme nezipheke-pheke ngezipeke-pheke ezife zingalindlelwe, zingaziwa nokuba imbizo le ziya yazi. Kwafumane kwazalisa eyamahaje neyeenyawo.

Kuthe emva kwezityo zakusasa, yangena intlanganiso, yatsho yazala tu eyona ndlu kuthiwa yenkulu kweloo zwe. Kuthe kanti akuzi kuba kho nto kuya kutsala-stsalwana ngayo, kuba umphunga ube mnyc, ube kwa ngulowo siza ngawo kwezi ndlela, wokumisa izikolo, ukuthenga imihlaba, ukufundisa iirtlobo ngeentlobo zemfundo yengqondo neyenzandla.

Umcimbi wokuqala ibe ngowokuba kungaanjani na le ndawo ingene nayo phantsi koManyano lwamaDodana, ibe nalo noManyano lwabaFazi. Kuxoxwe ngendawo yemihlaba kakhulu, ibe yileyo isekuyeni elwandle. Lifuneka kakhulu ichweba, nokuqhutyelwa phambili komdlalo wamadodana wokuthamba. Imfundo kufumaneka ukuba akukabi kho nesiqalo sayo, nezakhiwo njalo-njalo. Kuthe kungabanga phi, kwavela ilizwi elithi: “Siya kufana nabantu abenza amabongo xa siphatha-phatha imicimbi engaka, sibe singenanto sibeke yona phambikwethu, lithe lakutsho elo lizwi lasabeleka, kuba amadoda ayesel' esitsha ngamaqulo. Kubonakele ke ngoko ukuba ma kukhe kubekwe ulutho ekuya kuthi kuthcthwa kube kuthethelwa phezu kwalo.

Hayi ke libe liya krazuka njalo ibayi! Kwathi gqulukume,—ithi indoda se igalele ibuye iqonde ukuba ayikenzi nto, ibuye iphuthume kwa semva: Ithi ebipole iinkabi ezintandathu ibuye iqonde ukuba isafekethile, iphuthume ezinye ezimbini kunye needyokwe zazo; zaye iinkomo ngelo xefa ziphakame kakhulu ngezabiso. Abethe amafumi-fumi eenxhova zenqholowa, nezombona nezemhotyeni amadoda; angabi nantloni umfo ukutsho kulile ibungane ebuhlanti bakhe.

Ide yaphinda-phinda ukukhala intsimbi yesityo sasemini, amadoda esaaale umgqweteja omnye, kukokhona afusu alwayo, esithi alwa ubumnyama, afuna uki khanya, ukuba ezi nkomo zawo zinokunceda kwelo dabi ma ziwancede aya zinikela. Kucac walanyulwa nzima ukuba kuyiwe edinaleni, sel' exhwithekile amadoda. Kuthe kwa ngaphambi kokuba ingene eyokuphinda, yabe indlu se izele, iyileyo indoda

ifuna ukuwaqalela. Ithe iya th' ukuth' ukuvulwa wabe sel' ekho umfo othile othe le malana uvula kuyiphuthuma kumLungu wakhe, ebeyi-gcinisa kuye, watsho egalela ikhulu leeponti; ithe esuke mva kwaleyo, amakhulwana ngamanye agciniswa kumaSatlani akayi kulungela amadoda azigcinela ngokwawo, yatsho igalela amakhulu omabini eeponti; elandele leyo ithe ngathi iinkcenkana zasemzini azifanelene nabo, ingathi kokwento ephefumlayo ehamba ngenqina layo, itsho yafiya inqwelo nesipani sayo seenkabi ezilifumi linambini. Kwabuye kwa-phinda ke kwathi batala!

Ithe imini se ihambile, zanxapha kaloku iinkabi zaphelwa, waqala behleli ngaphambili iTshawe uyise kaTokazi, wavakalisa ukuba imali esetafileni ngale mini ikumawaka alifumi elinamakhulu amahlanu eeponti (£10,500). Intlanganiso kubonakele ukuba ma ikhe ivalwe ukuze idibane ngentsasa yangomso; kwenziwe imibulelo efusu kumEnzi wezinto zonke ngamadoda amathathu, yachithakala intlanganiso.

Ngengomso uphindile umzi wadibana, kube kho abathile ababengekho ngezolo, nabanye abasabula uboya bexhowa, ithe kanti loo nto iya kweziz amanye amakhulu amahlanu, ukuba ke ngoku kuthethelwe phezu kwamawaka alifumi linamnye poqo. Kufumaneka ukuba ngoku iifama ezimbini ezingaselwandle zinokuzuzeka lula, kuze kude kubuye kube kho umncono onobom. Kuthe noko kunjalo intlanganiso yathanda ukuboleka kumTshawe, inkosi ekule ndawo, uyise kaTokazi, intwana yokwenza ukuba kuthethwe noManyano lwamaDodana, noGulumente, neBuruga ledolophu kuphethwe yona. Okunene inkosi leyo iwuthe gidli umzi ngokuwuboleka amanye ama-£11,000; ukuba ke ngoku into eyenziwe nguMnandi wodwa ibe ngama£22,000.

Ngomhla olandelayo idilingwe kwa ngemini yakusasa intlanganiso. Kuqalwe ngokufundwa kwencwadi yakwaGulumente evumelana noku-nika uncedo kwisikolo saseMgudu nesaseZuba, anike yena kwa nga ngoko nomzi lowo unikelelo. Kufundwe kanjalo incwadi yeBunga ledolophu yaseZathuza elithi liziva kamnandi izenzo zethu, oko sithe sesuka kulo, laye lizimisele ukuncedisa kuwo wonke umsebenzi, likhu-phe kwa kanga ngoko umzi unikelelo. Isigqibo esenziweyo kwavunyelwana ngaso ibe sesi sokuiba lo mzi nawo uzimanya kuManyano lwamaDodana, olusekiweyo edolophini; ubeka lemali ingama £22,000 ukuze uManyano olo lubone, xa luthe lwahlangana, imisebenzi nezakhiwo ezifanelwe kukwenziwa.

Lakuba uManyano lusivile esi sigqibo saseMnandi, kuba amalungu alo ayekho kakhulu apha, lukhawulezise lwamema intlanganiso yalo esisikhawu kuba lwalusithi uncedo olunamandla kwezi zinto luvela kwaaba bafu basemaXhoseni, ngako oko akuyi kulunga yakuthi le

ndawo ithethwe se bemkile bona. Intlanganiso leyo idibene eMnandi yaza yeenza ezi zigqibo.

1. Lukwamkela ngemihlali uManyano ukuba lube neSefe apha ekhayeni lalo; nokuthi luqalele elwandle lude luye kuphuma esixekweni esikhulu nje ngeZathuza.

2. Yonke imali eyenziwe apha iya kusebenza izinto zalapha; kwa nje ngawo onke amaSefe ukuba eya kwenje njalo. Aze athi elowo abuyekezwe kwa kanga ngokunikela kwakhe.

3. Iifama zombini eziphahle ichweba loMnandi zithatyathiwe; iifama zombini kanjalo eziseSiganga zithatyathiwe.

4. Isakhiwo semfundo ephakamileyo kubonakele ukuba ma siqalwe, kwa nomzi wokwenzela imidlalo yokuthamba, ekubonakeleyo ukuba ma uqhutywe kanobom, zibe kho neentonga ezinkone ukuba kunokwenzeka.

5. Imfundo yemithi yamayeza, kufumaneka ukuba ifuneka ngamandla; yaza ke ngoko yatyatwa kunene kwiimckolo ezithile ezisikelwe loo msebenzi. Amadoda anamayeza eenkomo eza nawo; awokuloba into eyaphukileyo eza nawo; aweentlobo ngeentlobo zezikhulane zabantu, eza nawo. Kwakhiwe izinalu zokuwacoca la mayeza, nokuwawuba, ade abe nje ngokuba sizibona iivenkile zamayeza (*chemists*) emLungwini.

6. Abenzi bamaphenyane, noodokolwana bokuhamba echwebeni kude kube selwandle bakhangelwa kwase ntloko. Kwafunwa nabemi bezisele ezigudiswe ngesamente, zo kuze kugcinwe amawaka ngamawaka eenxhowa zokutya, okuya kuthi kanjalo kuhlale iminyaka-nyaka kukhangeleka, kuvakala kukutsha.

7. Amagcisa okulima; amachule okuzoba imifanekiso yezindlu afuniwe; abakhandi besinyithi nabakwaziyo ukusipola ematweni; abenzi bezitya zomdongwe; abahlambi boboya beeguja, nokubuchaza, nokubusonta, nokubuphatha, nokubuluka, nabekho; ngokunjalo abalimi bomqhaphu, nefulakisi, nelirere, nesilika. Izihlangu zisetyenzwe apha; imalini zezi ntlobo zonke zezinto zifuniwe zafundwa ukwenziwa kwazo ngabafundi ngabafundi balapha. Uluzi lufunyanelwe, kunye nozwathi umsebenzi walo omdala, wokwenza umlilo, ngendlela namhla entsa. Imizi nenjica neentswazi akusathethwa ngazo ubuhle bazo izinto ezenziwe apha ngazo.

8. Kuqaliwe kwacandwa umzana oseSiganga, kwakhiwa; yabe ihotele leya yona se iphambili. Intengiso yeziza iye kwinxhowa yoManyano lwamaDodana; nenkxaso yomzi lowo weendwendwe iphuma kwa kulo. Kucandwe iziza kanjalo kwiinxo zombini zeChweba loMnandi kwakhiwa.



9. Enye into ekuthe kwaamhlophe ukuBa ma iqalwe eZathuza iBe liliTye lesiSicilelo ; ithe idolophu yawambulela iliTye layo umzi langaphambili, ukuBa ma uBe uqala lo gama usaphuthume ilitye elikhulu.

10. Enye into ekuBonakele mhlophe ukuBa ma ingasali ngasemva iBe sisitora ekuBonakeleyo ukuBa ma sivulwe kwa oko eZathuza, siBe neSeBe eMnandi kwa oko, size ngokwanda kwaso siBe namaseBe kulo lonke. Yenze ezo zigqibo ke intlanganiso eBeMnandi, yoManyano loluTsha, zaza zasingiswa kwiBunga leDolophu ukuze lona lixhase ezo linokuzixhasa iindawo, liziyekele kuManyano, ezo lingenako ukuzikhuthaza, kuBe kwa ngokunjalo kuTulumente. Kunyulwe neKomiti evenevo yokuBa ezi zigqibo iziqhuba, kungawi nasinye phantsi : kunjalo nje zenzeke ngokukhawuleza

## ISAHLUKO XII.

### IMVUSELELO NOM-QUKUMBELO.

Kuthe emveni koku zakha zema iintlanganiso, kwahamba iimvuselelo ezinkulu zeliZwi. IBe ngumjikelelo omnye ukususela edolophini kude kuse eZuba naseMgudu, kude kuze eMnandi ; baye beguquka abantu, bezixela izoono zabo ; yaye impi yasemaXhoseni ithe saa ukuhamba kwayo ngabi ndaweni nye. Kuthe ngomnye umhla kwimvuselelo enkulu eyayingomhla wenKosi, eMgudu, kwaphakama indoda enkuli, yaliphakamisa izwi layo izixela ukuBa ingumbulali waBantu, bonke ubom bayo,—ixele nokuBa yayikho mini kwadutyulwa ezinye izihange ezibini ngumLungu afaBezama ukumbada kuyo lentsunguzi vaseMgudu. Inqike indoda leyo nezinye izihlo eyayikade iBa phakathi kwazo.—aBade aBanye bayo baBanjwa baXhonywa ; yaphikela ukusinda yona. Iwuchukufe kakuhle umhla afaBeza kubada undwendwe ngohambelo lwalo lokuqala, basuke bonelwa liLawo, elathi kwakuzo ezo ntsuku lagula sisisu lasweleka. Ithe le ndoda iya ndiqonda kakuhle ; namhla nje iya buihla ubume bayo obudala, ngobabalo lwenKosi uYesu ifuna ukuphilela yena, noko se zihambile iintsuku zayo.

Kwesi sithuba iindwendwe zifumene kuyimanelo ukuBa ma zijike zisinge emakhaya azo. Kodwa kuBe mhlophe ukuBa aziyi kugoduka zonke ngenxa yomsebenzi othe waakho kweli izwe. Isithathu sonke sethu kuBonakele ukuBa siBaneleke emisebenzini le iqaliweyo apha, ngohlobo lokuBa akungebi salunga ukuyijiya. Bathe ke ngoko ukugoduka kwaBo bona vasi' iBa kukuya kulungisa impahla yabo, nokumisa izinto zasemakhaya ngendlela, baze bajike beze kuBa ngabantu base-

maTanugeni. IBe ngemvumelwano entle le ndawo ; sathi nathi noko silusizi ukuphoswa ngabantu abanje ngaaba, sayiqonda noko imfuneko yabo kweliya liphakathi.

Lube njalo ke uhambelo lwam lwesibini kwelo zwe lakwada' obawo, eMnandi. Lwamandi nakuthi, lwaaneziganeko ezikhulu, ezitsho yaalolona zwe lide laangathi linezikolo ezikhulu zaBafundisi, kanti hayi kukuphaphamela izinto eziluncedo lwesizwe kwaBemi balo ; kukuzincama kwaBantu balo nje ngoko isibalo sitshoyo ukuthi ' NgokuBa osukuBa ethanda ukuwusindisa umphefumlo wakhe wowulahla ; kodwa othe wawulahla umphefumlo wakhe ngenxa yam wowusindisa lowo ' ' Luka 9 : 24.

Iindaba eziza zivela kuloo macala ngoku zifika futhi, zaye zimnandi, kwaye kuBonakala ukuBa inkqubela-phambili iqinile, imfundo inzulu, injalo nje iphakamile. Woqonda umfundi xa ndithe ziphaya ngoku iincutsho ezivela kwelamaJapani, kwelamaSkotshi, kwelamaNgesi ; eMelika, eJamani, kwelamaTaliyane, naseAbisiniya, nezeli lizwe kakade. Iinqanawa zorwebo se zihamba kula akufuphi amazibuko. Kuthiwa indlala kwelo yalitalwa ukuBa yinto eBike iBe kbo. Kuthiwa abantu baya phulana apho, kuBa kaloku umntu wacimba ngakunye ukuya kwelo zwe ; ubutyebi obulapho abunakuxelwa, ade athi lawa madoda abetha kwalila ibungane ukuyiyila kwawo le misebenzi eBuphantsini, yaangawona atsho azilibala ezo ntswelo zaloo mhla. Iingubo zokunxiba ezivela kwelo zwe andisenakuthetha ngazo, kuBa se zibonwa nguye wonke ubani. Lingandiphelela ixefa ndikhe ndalinga ukuchukufa izinto ngezinto neziganeko zamandla nobuchule, ezivakala nasemaphetheni eendaba ezivela kuloo macala.

Ndifanelwe kukukhe ndiyekelele ngokwanamhla, ndothi mhla ndize ndazuza ithutyana lokuya kuloo macala ndifuye ndikwenzele kwakhona endizibonileyo nendizivileyo. KuBa kuthiwa kwamiswa kwelo zwe ubukumkani obuthile obuziphetheyo, noko buphantsi kokongama komBuso lo sikuwo,—izinto zalawo mazwe ngoku azithetheki. Okwa kaloku,

KHA USALE KAMNANDI !

# U-DON JADU

*Icandelo lesithathu*

UKUPHAKAMA KOMZI ONTSUNDU NGOKWESIKO  
LAKOWAWO

INTSAYELELO.

Eli phepha lilungiselelwe uku<sup>ba</sup> lize libe licandelo lesithathu le-ncwadana ekuthiwa ngu *Don Jadu*, ese ifundwe kakhulu yona kumacandelo ayo ama<sup>bini</sup>, ku<sup>ba</sup> se ineminyaka emithathu iphakathi kobuzwe.

Lona eli candelo ndilithumela kwinkuphiswano yababali enge: *May Esther Bedford Prize*.

Libalwe ngesiXhosa esiTjha (*New Orthography*).

ngu-  
S. E. KFUNE MQHAYI.

ENTabozuko,  
Berlin, C.P.  
August, 1935.

UMNGENI!

Kukho intetho enkulu ngeli xeja, ethi, umntu oNtsundu ma kehle emhlaneni womLungu, azimele, aziphumelelele ngokwesiko nezithethe zakowa<sup>bo</sup>; angabi yinto emana ukulinganisana nomntu oMhlophe, ompilo yahlukileyo kweyakhe.

ONtsundu ke umntu uya samkela eso sithetho, kwa nomngeni lowo, —uwamkela esithi,—

“Sivulele ke umtyhi, ungabi luthango nomqonga omana ukusi-nqwamba sakufuna ukuziqhuba.”

Kweli lizwe ke sizekelise ngalo laseMnandi, kwakuqalwa elo linga.

ISAHLUKO 1.

IZWEKAZI LOMLINGO.

“Ngokuba osukuba ethanda ukuwusindisa umphefumli wakhe wawulahlala; kodwa othe wawulahlala umphefumli wakhe ngenxa yam worwusindisa iwo.” Luka 9: 24.

Sithe noko se sigodukile saya ngamakhaya ethu, kwafana nokungathi sisekwelo lizwe laseMnandi, ngenxa yokunonelelwa kwethu khona, saye nathi sikwanjalo ukulinonelela kwethu elozwe litsha.

Okunene impi yakowethu eyayigoduke kunye nathi, eyayise ifumene imisebenzi kweloo zwe, ayibanga salibala, se ifike ngokwazisa imizi yamaKomkhulu aMhlophe naNtsundu uku<sup>ba</sup> iya fuduka ifunwa kakhulu kwelaseMnandi.

Uhlange umzi oziinkosi nezi<sup>bonda</sup> nabantu kumaneneke uku<sup>ba</sup> ma bakhululwe ngeentliziyo ezintle, ukuze nehambo ya<sup>bo</sup> ibe ntle nomsebenzi wa<sup>bo</sup> ube nempumelelo kweloo zwe.

Ayalwe kakhulu amadoda lawo ngeendawo zoku<sup>ba</sup> ma ze azibonakalalise okoku<sup>ba</sup> angamadoda esizwe, anembeko nohloni, aneesonti, nentelekelelo, azibekileyo iinkosi zawo, ezidla ngazo, kwa nangobuzwe bawo.

Ekuphenduleni kwawo nawo athembise kakhulu uku<sup>ba</sup> akayi kuze alilibale ikhaya lawo eli, nento yonke aya kuthi ayenze kwelo, aya kuso-loko ezamela uku<sup>ba</sup> ibe yevana nekhaya eli nga ngoko amandla awo anokuwawumela.

Iimantyi zawo nazo ziyayale kakhulu uku<sup>ba</sup> ma ze angenzi zinto ngo<sup>buty</sup>huthu-tyhuthu, ma ze avane; zitjho ke zisithi,—“Sisenje njalo nje ukuthetha senziwa ngama<sup>re</sup> avakalayo okoku<sup>ba</sup> elo zwe licingelwa uku<sup>ba</sup> libekwe emlingweni wokuziphathela izinto zalo, ngokwesiko nemithetho yakowenu, liphakame ngokwemigca yobuzwe balo,—uGulumente a<sup>se</sup> ngumnqotholi nomkhuseli nje kodwa. Nina ke bafo beli lasemaXhoseni nicelelwa ukuya ku<sup>ba</sup> ngabakhokeli nabacebisi kwizinto ezinjalo,—ubutyala ke buya ku<sup>ba</sup> phezu kwamagxa enu. Hamhani ndlela ntle!”

Phambi koku<sup>ba</sup> andululwe kanye amadoda la, kukhe kwenziwa izitvo kwimizi yamaKomkhulu; kwaxhelwa iinkomo nempahla em utjhane, kwaaziziyolo, nezithetho zeziyalo, nezokuyalezana. Isizwe sibe nemihlali, abakhulu, nabatjha nabancinane.

Umqokumbelo wayo yonke loo nto wenziwe ngaba, undisi bamahlelo ngamahlelo ngecmvuselelokazi ezinkulu, nezithamsanqeliso; kwa<sup>ba</sup> kuya gqiywa ke apho. Azibopha iimpahla zawo azikhwe'isa; ayiqhu-

6a impanla yawo ehambayo. ekhethiweyo,—anduluka enentsapho eninzi, nabantu abaphantsi kwawo.

Amagama ala madoda mathathu emkayo, a:anelwe kukuba aziwe kweli icandelo :

1. *UJiya Sogoni*.—Le ndoda inemlundo enzulu, nakuBa ingenabo ubuhlanti nasonka kwathi ni, noko ke isengumntu omifha oseza ngobuso ebuzweni.

2. *UBell Zilo*.—Lo ngumfo wasezidolophini, oqhelene kunene nezawukawu zazo, nonamava nangeentlanganiso zakhona zaBeLungu nezabaNtsundu,—naye akananxhowa inzulu kwathi ni.

3. *UGosa Sontenga*.—Yena lo ke yindoda enezinto zayo kakuhle, ingumlimi ingumiuyi oqokozekileyo, unawo nomhlabo omkhulu, oyifama, ongenayala.

Se sitihilo kambe ukuthi, onke la madoda angabalo abangasolekiyo ngasezimilweni, nangaseliZwini.

Okunene athe efika amadoda lawo abe ezithabatha tindawo ezitanele wona, zokuwuqhubela phambili umzi lo, nesizwe eso siapho. Aseke amaSo omZi, kwiindawo ngeendawo, neentlanganiso zesizwe zeminyaka ngeminyaka ezizelwa ngabathunywa bamazwe ngamazwe. Aseke iintlanganiso eziqinisekileyo zolimo remfuyo; be zikho phofu, koko afike wona aziqhubela phambili ngokumangalisayo. Aseke iimanyano zobuKristu kubafazi, kumadoda nakulufha, azivuselela zaphila ezibe zisiwa. Amise iBodi yomZi, ema ijonge inhlalo, izakhiwo, nokumiwa komzi lo, nemvisiswano yawo, nezinye izizwe nabantu, neelwimi.

Imfundo ibambe ukuba yenyanzelwayo, kuba enziwe onke amalungiselelo okuba intsapho ma ifunde. Imfundo yezinto zaselwandle,—ukwenziwa kwemikhombe, nokutyalwa kwemithi eyenza yona; kuqalwe nesebe lamadodana ahlala elwandle, e unda lona, nokuqhuba imikhombe leyo. Kuthe kungabanga minyaka iphi abe amafijini sel' ehambela phezulu. KwaBe ukusukwa kweemfele nezikhumba ukuchazwa koboya, nokusontwa nokulukwa kwaBe se iziinto ezo eziqinisekileyo. Umqhaphu wenzelwe umhlabo onobomi, wesityenziswa nawo kwizambatho, nakuBa kwakuvakala ukuba ukho omnye umsebenzi ongabuye usetyenziselwe wona nyakana koze kufunyanwe imvume yomBuso owongamele eli lizwe.

Iincutsho zamazwe ngamazwe, nezeentlanga ngeentlanga ezithe zatunwa, zize ncema ini zazo, zokukhawulezisa le msebenzi. Iphepha lendaBa alibanga linye ngoku, aye lawa aphambili ethe ngenxa yenkxaso yawo efanzi abafazi sel' ephuma yonke le mihla, andisiwe angamaphepha amakhulu naluncedo ngeemrundo, neenkuthazo zawo azenza ebu-zweni.

Ibe sisiseko esihle kunene othe wasekeka phezu kwaso lo mzi, kwa netizwe elo liphela. Bakhutha!a abemi bato, bawaphaphamela amalungelo abo, nawesizwe esi basiso, bayifuna ingqondo, nobulumko, nempilo entle yabantu, nemyaphahla chambayo; babuhanda ubuzwe babo, nentetho yabo, nenkonzo yeliZwi. Ngaphaya kwako konke oku, bazuze nevona nto idla ngokunqabela nezona zizwe zinamandla,—“Umanyano nemvisiswano.”

## ISAPHLUKO II

### UKUZIPHATHELA.

“Andize kuchitha ndize kuzalisekisa.” *Mat. 5 : 17.*

Kuthe ngenxa yenkqubo entle yeli lizwe, iziphatha-mandla zombuso zanqwenela ukuba le ndawo ma ikhe ibekwe emingweni, kukhangelwe okokuba ayingeze iphumelele na le nto ihlala ithethwa yokuba umzi oNtsundu unakho ukuziphathela izinto zawo kakuhle,—kuba kakade emvelweni yabo ibingabantu bombuso. Inqondo ibe kukuba bazi qhubele phambili ngokwezithethe, namasiko akowaBo; bazame ukusiphungula isiLungu esi sibambethe kangaka, yaza loo nto yadala izifo ezininzi ezingaziwa mkhondo; yabadalela loo nto iintswele neengxakeko ezininzi, nezibe zingafuneki nganto. Kwa ngaso eso sizathu kuthe kwaakho amaxoki amaninzi ezweni; namahili-hili, neento ezilahla imizi yazo kunye nentsapho yazo, abatazi kwa nabantwana.

Iqale le nto yamana ukuvakala nje ngamazwe; nje ngokuba iimantyi zakha zatsho kwiminyaka eyadlulayo. Kuye kwaya yathethwa ePalamente, vaayingxoxo engenisiwayo ngesiko okokuba ilizwe laseMnandi ma iinikwe ulawulo lokuziphatha, nokuziphathela imicimbi yalo ngokobuzwe; bazifafise ngokwaBo bazigcinele neemali zaBo, nako konke okwaBo. UmBuso lo uya kubeka nje kodwa iphiko lokukhusela nokukhangela izinto ezingaba yingozi yesizwe eso. Ifundiwe ePalamente le nto nje ngemicimbi yonke engenisiweyo, yada vaphunyezwa iula kuba ayibanga nankcaso iphi.

Uhlobo lolawulo kutumaneke ukuba lungaba nje ngohlobo lwaba-Gwebi kwiziBalo eziNgcwele,—oko kukuthi kunyulwe, kumiselwe umntu othile iminyaka ethile, nokuba ikwangulowo wayenyuliwe, abuye aphindwe anyulwe ukuba usakholisa, nokuba ngomnye. UmBuso lo noko awuqigqanga zimiselo, waye ke usithi isizwe soziqinngqela ngokwaso imithetho yokuziphatha kwaso.

Ide le ntecho ngoku iphumeleleyo kwaBonakala ukuba ma isingiswe

kumzi lowo kuthethwa ngawo waseMnandi. Kuqalwe ngokubizwa iinkokelel ezithile zakhona zibizwa nganye yiKomiti yePalamente ewawunikelwe kuyo umcimbi lo, kanti ke ngokwenje njalo oko, izama ukufumana izimvo zaBemi bale ndawo ngalo eli iinga lingazanga libe kho. Zithe kanti iinkokeli zikunye, azawa ngakuwa, zathi kanti kanjalo zikunye nangoluvo lomzi, nangani kwakungekabi kho simbantlanya sentlanganiso yomzi, zayinceda kakhulu iKomiti emsebenzini wayo, zawenza lula kanjalo.

Kufumaneka kanjalo kumhlophe kwiPalamente yeli lizwe ukuBa lo mcimbi wonke ma uthunyelwe Phefeya, uvunywe khona, neli linga liqondwe khona. Umzi waPhefeya uyithakazelele kakhulu le ndawo, wada weenza nemvakaliso vokuBa unga ungaba neliso ngokwawo kweli cebo lilingwayo, nakuwo lo mzi. Ezi ndawo zenzeke ngemvisiswano entle kwiBotwe elingaPhefeya neli lingaNeno.

UBukhulu beli lizwe liza kunikwa ukuziphathela bunga ngeli lizwe sithi ukulibiza lelaPhefeya kweNciba *Transkeian Territories*. Uluwulo lunga ngolweBunga eliKhulu, oko kukuthi linezithili zobumantyi ezingako ngenani. Abantu bona bahe bakubalwa kwaiumaneka okokuBa lingaphindwa kabini inani langaPhefeya kweNciba, neemali ezingenayo ngokunjalo.

Impikiswano ePalamente ibe sezimalini apho kanye, laqina iqela elithi,—“IngaBa sisoono ukubathemba abantu abaNtsundu ngeenyunkula zemali ezingaka.” Ngako oko bona ba hi nokuBa iinga eli liyenziwa, noko khona ngasezimalini ma kuBe kho umda,—oko kukuthi ma kuBe kho igqiza elithile labantu abamhlophe lifaphathele, libalawulele, nokuBa koba kokweminyaka ethile, bade bawunde ukuziphathela bona ngokwabo. Eli qela lalibona ngaloo ndlela looyiswa rawa phantsi sisininzi sePalamente.

Izizwe ezazilapho kweloo lizwe zazliqela elinga ngezizwe ezikwi-Koloni yaseKapa ngezi mini. Intetho yomBuso kuBe mhlophe ukuBa ibe sisiXhosa; zaye zimbilwa kakhulu nezizwe ezizezinye, ezibe zingathi zenze ibango leentetho zazo. Intetho yesiNgesi, nje ngeyona ntetho yomBuso owongamileyo ibcnakele ukuBa ma ze i undiswe ngokuginileyo,—kuBa ibango layo yona kulo mBuso mtsha lidandalazile.

UmBuso lo wongamileyo ulenze lacaca laqina izwi elithi,—“Aaba banikwa iingelo lokuziphathela ulawulo lwabo ngokwesiko nezithethe zakowabo, bozama ke ukukhula nokunyuka ngokwezo zithethe zakowabo,—bazimisele amasiko, nemithetho ngokoloo hlobo bokhoiwa lulo lwasemvelini kamveli yakowabo; ibe loo nto ingathethi kuthi ma balahle neyona nto ibancedayo, kuBa isisiLungu.

Injongo ethe yaaphambili ku ko konke oku, ibe yinjongo e.hi,—

“IliZwi kwa nenkuqBELA-phambili asizezona zinto zize kuchitha amasiko nezithethe zokuma kwesizwe, endaweni yoko ezo nto zezona zize kuzalisekisa ukuBa uhlanga luBe noBomi, luBe noBomi ngokuzalisekileyo,—oko kukuthi ekuBeni be zisenziwa ngokwemveli nje kodwa namhla ezi zinto ziya kuqhutywa ngenjongo yento,—zirundiwe intsebenzo yazo egazini lomntu, okanye entliziyweni kwa nasengqondweni yomntu.” Ibe nkulu kanjalo ingqonde ethi,—“Asizizo zonke izinto zakowethu ezibe ziphilisa, ezinye zibe zisenziwa ngesichelo zingenayo konke impiliso eluntwini. Ngokunjalo emLungwini, zininzi izinto, ezifike zayinceda, sahlambuluka ngazo, saphakama, apho be sisiya sitjhona ngokutjhona emandleni omzimba, nawengqondo kwa nawomxhelo.

Ngenxa yezi zibakala ke kuBe mhlophe ukuBa ulawulo lobukhosi bakudala aluyi kuBa salungelelana; ulawulo olungathi luncede loBa lolokukhululisa kwezidwangube ngezithuba ezithile. Nazo zibe nolwazi olunobom ngesiXhosa sonke kanga ngoko kunokwenzeka. Kwakhona zibe ngabantu abawuthandayo nabawuthobeleyo umBuso waseBritani.

Ngegama elinye abongameli kuBe mhlophe ukuBa iya kuBa ngamadoda avelele amacala omabini kakuhle,—siXhosa kwa nesiNgesi.

### ISAHLUKO III.

#### U-DONDOLO.

“Yini na le nto ulibuzayo igama lam libalulekile nje?” *AbaGwevi* 12. 18.

Kwesi sithuba umBuso owOngamileyo uzame ngako konke ukufumana indoda engathi iyiranele le ndawo; ngakumbi xa iza kuseka isiqalo esingazange sibe kho. Zonke ke ngoko iinkokeleli zale ndawo eziya zazimana ukumenywa yiKomiti yePalamente luceliwe uluvo lwazo ngayo le ndawo; kanti zonke zicijye mntu mnye, ngokwezimvo zazo nganye, zingadibananga ngakuxoxa ngaye; loo mntu mnye zidibene ngaye ibe nguDon Jadu.

Zithe noko ziphatha-mandla azandule zibe nangqondo yakhe lo mfo unyulwayo kuBa azimazi kangako; waye nalo mntu ingenguye nowalapha kweli lizwe ingumntu wakude emaXhoseni. Zide ke ngoko zeza phakathi komzi ukuza kuqonda kukhomokazi ukuBa lungaba luthi ni na lona; koko zifike ukhomokazi lulolona iumqonde lwada lwamqonda neengcambu zakhe lo mfo. Kwacaca ngoku ukuBa ma kuzanywe

ukucelwa vena aze kuqala nokuscka obu buzwe butjha kunye neento zabo.

Abemi bala mazwe balithethe baliqavisa eKomkhulwini izwi elithi : Loo mntu sithetha ngaye ma ningamcingeli nina ngokuthi ungumntu wasemzini, okude, ongazaziyo izinto zale ndawo. Thina sithi yena wazi nangaphezulu kwethu thina silapha ; yaye yonke into enisibona nina ngathi siyiyo ikukwenza kwakhe,—ngako oko se simthabatha nje ngomseki wale ndawo, nobu buzwe, kuBa ngaphandle kwakhe sibe singaziwa nokwaziwa lilizwe eliya lingaphandle, singazi nto nathi ngalo. Nangaphaya koko ke usel' eyindoda ebekekileyo neh'onekekileyo kuso sonke esi sizwe, waye ekwanalo ulwazi olukhulu kumacala omabini elaseMlungwini nelaseMxhoseni, esazi intetho, nezithethe, namasiko.

Iye yabekwa apho ke intetho ; waba uya nyulwa ngakunye nangenemvelwano enile unyana kaJadu uDondolo, ukuba aze kuBa nguMongameli wokuqala weloo zwe laseMnandi.

Le ndawo yaseMnandi ligama lomzi ongowona uphambili kweli lizwe. Waye ke ingumzi oselwandle, echwebeni lomlambo lowo unguMnandi. Igama lelizwe elo ngokudibeneyo linikwe igama lokuba kukweli "Phakathi," kuBa umzi awubanga nakuvumelana ngegama elithi, "emaTanugeni." Abanye bacinge ukuba sisithuko nesinyeliso ukubizwa ngobu "Tanuga," kuBa ilizwe elo lalilelooyise neenkosi zabo kudala, abangethi ke ngoko banyeliswe ingabona baligcinileyo ilizwe.

Inxenyeyayisithi neli gama lihi 'Tanuga' asililo igama lesiXhosa ligama nje temboleko, ngako oko abanakho ukubiza ilizwe labo ngenanto enjalo. Ukuthi ke ililizwe eli "Phakathi" okanye "emBindini" okanye "esAzulwini," kungokuBa liphakathi kwelaseMpuma-linga nelaseNTsona-linga. Intetho yabantu bakhona yabe iseyintetho exubene kanobom neentetho zabanu baloo mazwe,—amaLawu, amaQwelane, amaBulu, kwa nentsalela yaSaThwa ; kodwa bathe kuso esi sithuba bayikhumbula ngamandla intetho yakowabo yesiXhosa ; bafuna ngocoselelo ukuba ma ihlanjululwe, icoceke ; kwa ngokunjalo amasiko nezithethe. Yivo loo nto kuBo angasaw phantsi umntu ovela emaXhoseni kanye,—pho inxalenye yabo yayise isithi kuse "Kafile" okanye "cKaffrlani."

Uthi uDondolo uneentloni ngoku ukuba ade afikelele kwindawo ama kathethe ngesiqu sakhe , kuloko nje ngoNehemiya waseziBalweni, kwa nabanye ababali uthe wanyanzeleka ukwenje njalo engenzi ngelokuzincoma, koko esenza intetho nje ngoko yaba njalo.

Uthi, into yokuqala kuye kumane ukufika iincwadi zezihlobo zakhe, enye emva kwenye zimxelela ukuba kukho into en,e ngale ethethakayo, waye pho.u naye eyibona emaphepheni eendaba, engazi kodwa ukuba

umzi lo ubunga yena ukuba ibe nguye oya kuBa ngumqali nomseki wobo buzwe. Incwadi ezi zifikayo zona akaphendulanga nanye yazo, akazisa naso ngayo le ndawo ziyithethayo.

Kude kwathi kungenini kwafika incwadi evela eQum<sub>1</sub>wini eliphethe izinto zomzi lo, yave incwadi leyo ibalwe ngumBali nomHlali ngaphambili weQum<sub>1</sub>u elo. Incwadi leyo yayingamceli, yayiana nesaziso sokumazisa ukuba kukho into en,e emzelavo, aze ke ngoko angothuki.

"Elo xeja ke kufika eso saziyo kuxa ndithe gongqo kwizinto zobukhosi emaXhoseni," utjho uDondolo. Ngelo ihuba kwakuphethwe ngamandla imicimbi edla umzi emaXhoseni, iindaba zobukhosi zazi vuke zema ngeenyawo, nemilibo yokuzalana kwazo, neziganga zazo ngokobukhosi, nemihlaba yayikwalapha kuBa umBuso wawuthanda ukuzikhululela iinkosi amazwe athile akomawazo. Kwakuvunjululwa neenkulu ezihile ezazise zigutyungelwa zizinci zakomawazo. Abanye bathi ngobu 'Ndiyilwa' bat,honiswa kwaphakanyiswa ooNdilele babo ; inxenyeyayithe yaangamaGogotya ngoNongqawuse, yaza ke ngoko yanyuswa yanikwa iindawo zeenkulu zazo ezazithe zaangamaThamba. Loo nto ke lixhijini, ndithetha kungalalwa,—mna ke nje ngocingelwa ukuba uyindoda cyaziyo ngezi ndawo, nangokohlobo lwaseMlungwini, ndandingasaphumi ephungulelweni. Zaye zonke iinkosi neenkosana eziphantsi kwazo zilifuna ilizwi lam ngazo ezi ndawo. Ithuba ke ngoko iokuqwalasela izinto ezivela ngaphandle ndandingenalo kanye.

Kude kwathi kuuphi kwafika incwadi evela kwaseMnandi apho, ibalwe kwa ngaabaya babebale leya yokuqala, yafika le iqavisa, isisicelo kanye sokundicela kweloo zwe nje ngoko se ndiqhubile. Nayo le ayindinikanga nto yokuBa ma ze ndiphendule, kuBa ithe indicela yabe isithi kuyeziwa ngeziqo ukuza kuthethwa kwayo le ndawo.

Ndinge ndingayilaka, ntlo, ntlo, ntlo, emzini nasezinkosini te ntetho yale ncwadi, ibe ngulowo wahlasimla : Abanye bedo baphendule besithi "Kukh' umntu na ongaze afiye ikhaya lixakeke ngoiu hlobo, naanko esiya emaTanugeni?" Yakha yaankulu ke loo mpendu'o yaangu-ndaba-mlonyeni, emaziko nasemizini, nasesizweni siphela. Ithe xa ilulwandile olukhoyo te nto, kubanjwene ngayo luuntu, abanye besithi bayazi ukuba andiyi kuvuma ku'ya inkosi nobuzwe apha. Inxenyeyayisithi : Anazi na wona la maTanuga angasuke a'nduke agoduke xa nje adiniweyo kukuTanuga, akhumbula ubuzwe bawo ! Kwakuxa abanye bathetha le, babe abanye bethetha leya kungekho upha omnye ithuba.

Kwalile kanye xa kuxhonywene ngoloo hlobo zagaleleka iinto zosixhenxe eziza ngeenqwelo zamahafe, ezinababexefi bazo. Afike la madoda afuna imbizo yomzi, neenkosi ngokunjalo.

Lude iwamiswa usuku lwendibano; zaakho kakhulu iinkosi nama-phakathi, nokhomokazi, nomxukuxela wabantu, kuBe kho neemantvi ezimbini nantathu ezithe zeza kuvisa iindlebe zingacebwanga photu, zive nje kuBa into le se ilulwandile olukhoyo ke phakathi kwabantu bakaTulumente; zaBe ke nazo zivisiwe kakuhle ngomcimbi lo nangoku kuza kwaia madoda.

Abato aaba basemzini abafikelanga kum, bafikele kwiKomkhulu elo ndiphantsi kwalo. Athe kanjalo kuBa engazi ukuba ophatheka njani na kweli, ngenxa yawo lo mcimbi eze ngawo, aziphathela kanobom imiphako. Imiphako leyo eyaphela kade kakhulu, kuBa emaXhoseni asinto angakhe umhambi azityele ukutya kwakhe sel' ephakathi kwesixeko. IKomkhulu lixhele enye emva kwenye impahla emtutjane ukulandela umkhamangela wenkabi yenkomo.

Lu tikile usuku lokuthetha amadoda eliPhakathi athethe akwamila ncha, eze kuzililela ngokwawo ngaye lo mnumzana; atjho beka izizathu neembangeli zokuba acele yena kanye esazi nokwazi ukuba uxakakile. AmaTjhawe ayibambeke kutuphi intetho akazivuma iintetho ezinxaxhayo, nezihorayo,—ayithabatha wona yonke le nto nje ngendaba yobulawu.

Ngaphandle kokubekiswa nelimdaka kum, ndaye ndandingabuzwanga luvo lwam, nakule ntlanganiso ndingananzwanga nokuba ndiyile nokuba andiyanga zivumelene iinkosi kwelithi,—“La madoda ma kasenzilwe isicelo sawo, ma kakhululwe uDondolo” ‘Suka mna ndanga ndiyintombi iya kwendiswa.

Baqhubile abahlekazi besithi,—“Lilizwe lakowethu eliya, ngabantu bakowethu aabaya, ngumntu wakowethu lo ucelwayo wabe naye ecelelwa kwa kuthi; oko iphi na ilahleko kule nto? Ayinzuzo nengenelo nelungelo kwa kuthi na yonke le nto yale nto?”

Ibe ngawokugqibela ke lawo. Bandululwa abato basemzini ngoxolo nangobubele obungaqhelekileyo, kusithiwa kuBo,—“Indoda leyo noyilonga ukuhlangana kwenyanga ezayo.”

Ma nditjhanise ke ndiubi. Ibe ziinkonzo ezizukileyo zabaHlekazi kunye nomzi wonke, ukundululwa kwam; saye isifundisi sikwalapha, umntu encoma ithamsanqa endinalo ngako konke oku. Izivalo, isithetho, imibuliso, zenzeke ezo nto kunye namalizo kwa kude phambi kokuba iintsuku ezimafumi mathathu ezazimisiwe ziphele.

Ngakwelam icala, ma nditjho ukuthi,—andivanga buhlungu nabumnandi; andibanga naluchwayito naludano; ndifumane ndadideka, ndadibeke ndaangumntu nje! Ndaye kodwa ndilungiselela; ibotjhwa impahla imka; ndada nam ndabonakala ndisombuluka ndinduluka.

## ISAHLUKO IV.

## UKUNDULUKA NOKUMISELWA.

“Wandinika ke ukumkani ngokwesandla sikaThixo esilungileyo.”  
Neh. 2 : 8.

Andithandi ukumdinisa umfundi weli phepha ngokumenzela amatile-tile okunduluka kwam ekhaya emaXhoseni, unga angasel' ezandisela ngokwakhe. Kwisahluko esidluleyo se ndizikhankanyile izawukawu zesizwe neenkosi, nabafundisi, kwakunye namakhosikazi, neentsapho zezikolo, zokwenza imibuliso neziyalezwano.

Ubukhosi bundinikele imizi emihlanu, ema ibe kunye nam ukuya kweloo zwe, ingamadoda angenakumbi, nahleli kakuhle netsapho yawo, nemizi yawo. Imizi emibini yaye iyimizi yabafo bakwaliZwi; abafa ababukhali ngakwelo cala, baye bekwangabalwi abafufu neziselo ezomeleleyo,—intsapho yabo ifundiswa kakuhle, kwizikolo ezikhulu, yabe inengqeqesho entle yasemakhaya.

Imizi emithathu ibe yimizi yabafo ababomvu, nangani bengasaqabi mbola. Bobathathu bekwayifundisa intsapho, bezilawula kakuhle nezindlu zabo.

Abantu aaba abakunqeni ukuthetha izinto ezisakuba zikude nabo, banqena ezikufuphi nabo, nezisemagxeni abo kuuphela. Ithe le nto yokukhutshelwa kwam le mizi mihlanu, yakha yaba ngundaba-mlonyeneni,—abantu bebuzana ukuba kwenziwa nto ni na? Ndihlonywa ubukhosi na? Khona ke ukuba ndihlonywa ubukhosi bobungakanani na obu bude bukhutshelwe imizi yomihlanu! Ingani neencam zesizwe zinikwa bantu babini,—isekela, nomsuli?

Abahlekazi abananzanga nanye kwezi ntetho, baqibela kodwa eku-beni baya yiqonda le nto bayenzayo, kuBa kukuya kuxula isikhuni kwelinye iziko baye kuphamba elinye. Aye amadoda la mahlanu ekhutshwe ngamaziko ngamaziko, ukuze iyileyo indoda ibe liliso lekwawo,—aze amakowayo lawo, izinto azifumana ziyimpilo aye kuzigalela kwawo amakomkhulu.

Ngaphandle kwayo le mizi mihlanu kuBe kho omnye umndilili othande ukulandela, koko ayibanga kho imvumelo yayo loo mfuduka. Se isuke ke inxalenye leyo yazanelisa ngokuphelekezelela, nokuyaleza ukuthi yobuyele ikhangele.

Uhambo luBe luncinane lwaye lucotha; kuBa imfuduka le ivakele kakhulu emazweni la asezingqeleni. Yatjho loo nto ngomtywabulo wezisele, eside sikhe sibanjelwe iveki yonke kwezinye iindawo. Baye bengena ngokungena abantu ezindleleni, sada sathi okukhona sisonde-

layo eMnandi, kwaba kokukhona kuphuma naabo bakhona, ukuza kusikhawulela nokusifungezela. Side saya kugaleleka apho eMnandi siyinto eninzi yabantu. Wazama-zama umzi ngemfanelo; siye sabekwa kwiindawo zethu, kwalungiselelwa umamkelo ngabantu bonke balapho, ngochwayito, nemihlali, nemivuyo engenga nganto, ekude kweza naba-kude, ukuza kuzibonela ngawabo amehlo ukuaba yinene iviwe na imithandazo yabo, wafika na umOngameli,—kuaba kwatshiwo ukubizwa kwaso eso sihlalo.

Ekundulukeni kwethu ekhaya kube kho iimantyi ezithile ezithe zatsaleka yiyo yonke le nquleqhu yoku kuya kwam eMnandi kweliPhakathi, zaye zingatsaleke ngabuthaba,—into ekhoyo kuzo ingumnqweno omhle wempumelelo kulo lonke eli theko. Yaye loo nto, nje ngoko zazisitjho iimantyi ezo, iya kuthetha okuhle ngazo, neemfundiso zazo kubantu abantsundu; zineqhayiya ke ngoko ezinga lingewi phantsi.

Le ntetho ziyenze kwintlanganiso ezaye ziyifizile yeenkosi nomzi; zide zafikelela nakwiindawo ezithi,—“Namhla eli lilinga eliya kuthi ukuaba liphumelele uGulumente eze kuliquhaba nakweli lenu ilizwe” zitjho zazicebisa iinkosi ukuaba ma ithi iyileyo, ikhuphe umntu emqondileyo aye kuaba liliso neendlebe zayo kwelo zwe, kanjalo iinkosi ma zingafekethi ngemfundo koonyana neentombi zazo.

UGulumente woManyano naye wolule isandla sobuhlobo nemvisi-swano neli theko, ezimisele ukulixhasa ngamandla akhe onke nje ngonyana amzeleyo wamazibulo, kuaba ibiyinto le ebihleli izingqondweni zakhe naye ukuaba ayenze. Namhla ke kulunge ngakumbi xa invume nolongamelo luza kuaba lolweBritani enKulu.

Utjho uGulumente ethumela izipho kum ngesiqu; kanti naseMnandi sel' ethumele ezona zipho zingaphezulu, nezithamsanqeliso, neminqweno emihle. Ibe yinto enkulu le kulo lonke ilizwe, yaxoxwa, yathethwa emaphepheni eendaba, nasezindaweni zeembutho, nakwamanye amazwe ezinye iintlanga igxekwe inconywa nje ngento yonke eqalayo ukuvela. Kuaba kho ababone kakhulu iindawo ezoniweyo, abanye bebona ukuaba isisonakalo yonke le nto; bade bathi ngebengathi nto ukuaba eli lungelo be linikelwa kwezinye iintlanga, kungabi kuma-Xhosa.

Lude lwafika ke usuku olwalwalathelwe ukwamkelwa komOngameli,—yaazizawukawu ezo ezithabathele emini yakusasa kwada kwahlwa, kwabuya kwasa, kusenziwa iziyolo zabemi belizwe elo, neengoma, nezityo. Umsebenzi lo wona uvulwe yiGuluneli-Jikelele, emini yakusasa, yawenza onke amatile-tile aloo nto, neziyalo, ngegama loKumkani, nobuKumkani baseBritani. Ibekise kakhulu emzini, iwuyala isithi,—“Eli linga impumelelo yalo ayixhomekeke kumOngameli lo,

ko ko isekuthini elowo nalowo ngamnye awuthobele umbuso lo eyedwa, kumnyama kumhlophe kunjani, enabanye, bevuya, begcoba bebuhlungu bexakekile, bethe ni; kodwa imithetho ma ithotyelwe, ingabi kho indelo, nasezimantyi, nasemapoliseni, nakwinto ni ephantsi kwegunya lombuso lo. Niqonde ukuaba lo niya wonakalisa noba se nisonela noninzi lwakowenu.”

Siqhubile isicaka seKomkhulu sathi, “Naangu umhlaba ma ze niwenze univelisele izinto ezintle, ningaphili kukutya kwamanye amazwe, kanti ninlizwe elikhulu kangaka, lilihle linemilambo, namanzi. Naanga amahlathi anemithikazi emkhulu, naye nisenalo nethuba lokuzityalela amanye amahlathi anemithi eniya kuyisebenzisa ekwakheni izinto enizakhayo,—noqonda ukuaba ilizwe alilihle lakuxozwa libe ngumkhuthuka, ziya nqaba neemvula kwilizwe elinjalo. Ndiyikhankanya nie le ndawo, ndiva kusithiwa abantu bakowenu ngabantu abangamachule ekuphatheni izembe, baze baqhitale ngasekutyaleni. Yazini ukuaba iimali zokugcina, nokunqaka umbuso wenu ziza kuphuma kuni, ngaphandle kwemali incinane kakhulu ihambelo phambili, lwaye uluntu luyithiyile into yokuqola iimali zokulondoloza umbuso walo,—loo nto ke ma ze niyilumkele, isisifo, ewe, isisifo esibi. Ma ze niyinkele ngochwayito iminikelo yenu, ungawi lo mzi neli linga, kuaba lilinga eliphumelele phakathi kweentshaba, ma ze ke ningazivuleli kproba lakugxeka, nakuvuyelela, nakusola, nakuthi ni.

“Ukuaba nithe nanda, naxinana, nawufumana ukuaba umhlaba mncinane kunani. musan' ukukhala, kuaba zonke izizwe zinaloo ngxaki,—into ema niyenze xa kunjalo bizani umhlaba kulowo ninawo. Ma icace kuni mzi waseMnandi into yokuaba, ilizwe eli akuthethwa mphezulu lo wodwa,—ubukhulu belizwe, nendyebo yelizwe, nobuhle belizwe naabu phantsi kweenyawo zenu,—yikhangeleni ke loo ndawo.

“Wena ke mOngameli!” Uqhuba watjho Ongaka, “Ndiya vuyisana nawe ngokuaba kwindawo ephakame kangaka phakathi kwabantu bakowenu, kanti ke kwa yona iyeyona ndawo iphantsi kunene. Ndiva kusithiwa esi sizwe sikunyule ngoluvo olunye, ungekho nalapha, ukwilizwe lakowenu, emaXhoseni. Loo nto ayithethi kuthi baya kuhlala benjalo naxa se kuphakathi kwamakhandilili omsebenzi, nobugqagala beenkqubo ezinzima, ezisiya uninzi lwamasiko aqhelekileyo okuvela, kuthatyathwa uhloho lwamasiko amatjha angaziwayo bubuzwe obudala. Kodwa ma icace le ndawo kuwe mOngameli, nakubani na omnye ondiphulaphulayo, okokuaba apha kujongwe lilizwe lonke ukuaba niziphumelele ngokohlobo lobuzwe benu.

“Nikhululekile ukuaba imfundo, izambatho, izityo, impilo—ndibala nto ni na—ndingathi yonke into ma ibe ngokwemigca yakowenu;

nivane nezinye iintlanga nezizwe neelwimi nisebenzisane nazo nifoleke kuzo izinto eziluncedo lwenu, niye kuphilisa ngazo uluntu lwakowenu; nazo ziya kuboleka kakhulu kuni izinto ezizifumana ziluncedo. Ma ze nifugcine ubunye benu, nenkuthalo, nemfundo, neliZwi, kuBa kungenxa yezo nto enithe namhla nafikelela kweli bakala lokuziqhubela ngezandla zenu le nqanawa yobuzwe benu.

“Egameni leBritani enKulu naphantsi kweTywina lomHlekazi uKumkani waseNgilane, kwa neziThaanga zayo,—ngawo amandla namagunya anikelelwe kum, ndiya wunikela lo mzi nesi sizwe, kwa neli lizwe lonke laPhakathi igunya lokuBa liziphathele umBuso walo ngokwalo phantsi kwePhiko leBritani !”

“UThixo ma kamsikelele uKumkani.”

## ISAHLUKO V.

### IMITHETHO NEZIMISELO.

“Yona iwayini entsa ifanel’ ukuthiwa ezintsubeni ezintsa, zigcinakale ezo nto zombini.” Luka 5 : 38.

Kwa kwintlanganiso yokuqala yesizwe eMnandi, kudalwe imithetho nezimisele ezilolu hlobo lulandelayo,—kwaye kusithiwa yomana ukulaziywa amaxefa ngamaxefa ide igude ibalungele aabo baphantsi kwayo,—ikhweleliswe exafileyo endloleni kwakanye.

1. *Unqulo*.—Kuya zeka kuye wonke ubani ukuBa amaXhosa ngabanquli bomEnzi, uNdikhoyo, uQamata Ophilileyo, nakuba ukumnqula kwawo emhlonipha ngokuya kuYe ngeminyanya yakomawawo, ngobuzwe, nangokweziduko.

Kuyo ke le mihla kutyhilekile okokuBa uQamata Lowo uziziQu eziThathu ezinguThixo Omnye. Esinye sezi ziQu singuNyana, Oweza kuzenza iNkulu yemiNyanya. apho yonke idibene khona kuYe. Ngoko ke namhla kulilungelo ukuBa kungenwe enKundleni kaThixo. UmBuso lo wonke ngoko uphantsi kwenKolo yobuKristu. IziBalo eziNgcwele zililiZwi nomThetho waKhe.

2. *UmBuso*.—Wonke ubani owaziyo amaXhosa akanakho ukungayazi into yokokuBa ngabantu bombuso impilo yabo; ngaphandle kombuso umXhosa akanampilo. Ngako oko ke apha umOngameli lo usendaweni yabo bonke ubukhosi, wonke ubani ma kazigobe phantsi phambi kwakhe. Nganeno komOngameli yoba ngoyiNtloko yomBuso owongamela iBunga eliKhulu,—amalungu eBunga elo liKhulu eza iminyaka ngeminyaka, evela kumaBunga eziQingatha, zaye iziQingatha

ezo zimafumi mathathu (30). Imantyi (amadoda amnyama) zezithili ezo zingamehlo neendlebe zomHlekazi umOngameli kwezo zithili zazo. Kanye ngokwesiXhosa sona sithi sibe nabaPhathi bemimango nabeenTlanjana, bephathele umHlekazi uKumkani, begweba amatyala belungisa intlalo yoluntu ukuBa ibe ntle.

3. *Ithuba lomOngameli*.—UmOngameli uya kunyulelwa okweminyaka emihlanu; wothi ukuBa usabakholisa abantu abuye aphindwe anyulwe,—aze ade abuye aphindwe okwesithathu ukuBa usakholisile. Kodwa akanakuzwe agqithiswe kwiminyaka elifumi linesihlanu (15), nokuba sel’ emncinane kangakanani na, nokuba sel’ ekholise kangakanani na ebuzweni.

Kule ndawo kukho isimisele sokuBa ngoku umzi ungawela uye kuclala ilungelo leminyaka emihlanu phefeya kwiBotwe loKumkani.

4. *Uqegefo*.—Yonke into eyindoda engumnini-mzi inobutyala ngento yonke ehle emzini wayo embi, kwa nje ngokuBa uzuko lukuyo ngento yonke entle nelungileyo ethe yehla kuwo. Ngako oko uza kuyo umthetho ovela komkhulu ukuze yona yenze usapho lonke lwayo luwuthobeke,—Abantwana beve oonina; oonina beve ooyise; ooyise beve iinkosi; iinkosi zive uThixo.

5. *Imfundo*.—Imfundo kuya kuBambisana ngayo umBuso nabaFundisi boNqulo. Kwiindawo ezinamalungelo okuyinyanzela iya kuBa lunyanzelo. Amalungu amaBunga eziqingatha iya kuBa ngumsebenzi wawo ukukhangela iintsapho ezingafumani mfundo kakuhle ngenxa yokuswela kwabazali; loo nto ayenzele ingxelo eBungeni. ABAFundisi bakwaphethe loo msebenzi kanjalo bona. Umfo owoyi-swayo ngumntwana wakhe ngokungafuni kuya emfundweni ma kakhawulezise ayivakalise loo nto kumFundisi okanye kwilungu leBunga.

6. *InKundla*.—Ayaziwa kakuhle amaXhosa okokuBa onke amatheko awo angcwele awenzela enKundleni,—inKundla kwenzelwa kuyo imiTshato, nokuyalwa, kwamakhwenkwe aphuma eSuthwini, amaDini nemiBingelelo njalo-njalo. Ikwayindawo yokunchwabela abaninimzi.

Namhla ke ezo nto zakhelwe iTempile eyiyo, ema zenzelwe kuyo,—inKundla ingabi saba yindawo engcwele nganto.

Nasekubeni umBuso namhla ungowobuKristu, amadini awenzelwa iminyanya, kwa nemiBingelelo engamagazi empahla, umBuso awusazikhathazi ngawo.

7. *Iintombi*.—Ngumsebenzi omkhulu wabafazi, bekhokelwe ngumfazi womFundisi noweMantyi yesiThili, ukugcina nokuqeqesha amantombazana kwa sebuncinaneni, kude kuse ekwendeni. Ema-



Xhoseni kukho isiko lokuThomba kwentombi yakuBa ifike kwixabiso elithile lobudala. Eli siko aliyi kuphelelwa ncam lixefa, kodwa umka-Maneli nomka Mantyi wesiThili ngumcimbi oyekelwe kuBo lowo.

Isiko apha elithandwa kunene ngamaXhosa loku—"Hlolwa" kweentombi,—aliyi kuBa nathuba, ngaphandle kwentombi ethile ekuthe kwaakho ukuthanda buzeka kwesimilo sayo; nayo loo nto iqondwe ligqirakazi.

8. *Ukwaluko*.—Iya kuBa ngumsebenzi womFundisi kunye ne-Mantyi wesiThili ukuqonda ukuba usana oluyinkwenkwe lwalusiwe phambi kokuba inyanga iphele luzelwe. UBapatizo nolwaluko ezo nto ma zihambe kunye. Kuze kuthi kwisithuba seminyaka eli15 nama20 loo makhwenkwe ahlanganiselwe eTempileni, enzelwe izidlo, neziyalo, neziphoo; abekwe izandla ngabafundisi, ikho nemantyi nje ngeliso laKomkhulu. Emva koko, nabani na uya kwazi ukuba aaba namhla bangamadoda.

9. *Isondlo*.—UmFundisi weliZwi kwa nje ngeMantyi nabafundisi bentsapho, isondlo sabo siphuma Komkhulu. Iminikelo yeBandla iphuma kunye neLafu zakwaGulumente. Ipolisa nomDala, nomDikoni kwa nomFundisi wentsapho akukho mda phakathi kubo.

10. *Umtshato*.—Ixabiso lomtshato emaXhoseni likhulu kakhulu. Kungade kuBe kukho nezinye iintlobo zemtshato, oomiguqo, ookutyis' amasi njalo-njalo. Kungade kuBe kukho namakhazi esiXhoseni, kodwa inye yona inyaniso, le yokuBa inkonzo yomtshato ingaphezulu kwezo nto zonke; zaye zingabambani nokubambana nawo.

UmFundisi noMantyi bawuginile kakuhle umtshato. Phambi kokuba umfana atshatiswe la madoda ma kakhe ayiqonde into aya kondla ngayo umfazi wakhe lowo. Kuyo yonke imitshato engcwele, umtshatisi nguMantyi, umFundisi ngumthamsanqelisi.

Yonke imitshato incengxelo zayo ezibaliweyo eOfisini yeMantyi nakwamFundisi; akukho igqithiselwa ndawo. Asinto yakha yaqhawulwa umtshato.

11. *Izohlwayo*.—EmBusweni wesiXhosa weemini zamzuzu, ayiva kali itolongo phakathi kwezohlwayo. Nanamhla ke, apha kweli lizwe litsha mncinane umsebenzi wayo; kuBa inikelwe kwiinto esezigcinwe Komkhulu ngokuncameka.

1. Intombi ephambe abafazi yabonwa se yonakele, kakade ma itshatiswe naye loo mfana; kodwa phambi kokutshatiswa intombi le iya kuya kwisohlwayo ekuthiwa,—“Kukunqazelwa,” nomfana lowo uya kusiwa kwa kuso. Esi sohlwayo sinje:—Kukho amadoda amakhulu, abuso bugwanyalala, akumafumi omabini inani aya kubizelwa

eTempileni ngeloo thuba angene ahlale. Ingeniswe intombazana leyo, imiswe phambi kwawo isithuba esithile, eyijongile, ethe cwaka.

Umfana lo naye kwelinye igumbi ejongwe ziintokazi ezinkulu ezibuso buthe swaca, ezikumafumi omabini.

Asikuko nokuBa esi sohlwayo be sibuhlungu kubantu abatsha.

2. Umfazi obanjwe nomnye umfo enendod' akhe, uya kuhlala apho emzin' akhe nokuBa indod' akhe ayisamfuni kangakanani. Ikruxe elo lihlawuliswe. Kuze kwenziwe isidlo kwindawo yembutho, kuBe kho amadoda amakhulu, nabafazi abakhulu. Umntu wokuqala oya kutya kwesoo sityo atye yedwa ejongiwe ngaabo bantu yoba nguye loo mfazi.

3. Indoda ebulele enye indoda kumka-yo; nendoda ebulele umntu emfumene eyantaza ngokwenyangaza emzini wayo ebusuku,—ayinatyalala lakubulala, kodwa ngokomthetho iya kumana ukuya kuzibonakalalisa Komkhulu ngazo zonke iinyanga ezintathu iphele iminyaka emithathu.

4. Umfana othe enomka-khe wonakalisa intombi, eyiphinda nokuBa uya yiqala loo ntloni, uya kufuduswa kunye nosapho lwakhe, asiwe kwilizwe elikude noololiwe, aBe ngumgcini wezilo zaKomkhulu, nokuBa ngamahlathi, ide iminyaka iBe sixhenxe, evuzwa kakuhle phofu, emva kwaloo minyaka angabona apho angaya khona. Ephindile wonakalisa uya kubuyela kwa sezindle ubomi bakhe bonke enomvuzo olungileyo ngokomsebenzi wakhe.

5. Isela ma liyihlawule ngokuphindiweyo loo nto liyibileyo, kunye neendleko zokusetyenzwa kwetyala lalo. Ukuba liphindile ma liyihlawule ngokuphindwe kane. Ngokwesithathu ma lifuduswe kunye nosapho lwalo lisiwe kumsebenzi waKomkhulu wokucina amadama ezintabeni, livuzwe kakuhle; kodwa isiqingatha sefumi somvuzo walo, weminyaka elifumi, utsalelwa ukwaakha izindlu zetolongo.

6. Umntu ogebenge omnye ngenzondo nenqala, ma kagwetyelwe ukuphila iintsuku ezilifumi qha. Obulele umntu besilwa, ma kafuduke kunye nentsapho yakhe aye kuBa ngumqali wamahafe noondlebe-nde baKomkhulu iminyaka emihlanu. Obulele umntu ngengozi ma kaye kusebenza unyaka wonke koomafini bokubula. Aaba bonke bamkeliswa kakuhle kwezo ndawo bakuzo.

7. Indoda enentsimi enga ngeakile enye, kulindeleke ukuba loo akile ma yenze isivuno esizinxhwa zombini ngomnyaka; okanye senze ingeniso yemali ethile. Ukuba indoda leyo ayivumi ukufikelela enanini, uGulumente ma kayithathe ngokwakhe loo ntsimi okomnyaka, ayinike isahluko indoda leyo, ayibuyisele kunye nentsimi yayo, ayilungiselele. Ukuba iphindile yenza ubufede, ma ilinywe loo ntsimi kwa nguGulumente ngesahluko,—yonke ke into eyintsimi iphethwe ngoloo hlobo.

8. Utywala abunamthetho; buselwa ngumntu ngokuzithandela, busenziwa emzini wakhe lusapho lwakhe; kodwa angaze acinge ukuthengisa ngabo. Nabeevenkile ma bangaze bacinge ukuthengisa imithombo. ObesiLungu utywala abuvunyelwe ukungena kuyo le mida; kanti noko uya zenzela elowo ngediliya ayilime apha ezweni lakhe; azigcine ngasekuthengiseni.

9. Umntu ofunyenwe elele enxilile ma kathwalelwe emzini wama-geza kunye kade elilo naye. Ayigqibe iveki ephethwe ngokwegeza, enxibe ngokufanayo nawo. Ephindile anikwe inyanga. Onxile nje kodwa, wanxhola, waphazamisa, wathi ni, naye ma kafane nalo ucholwe elele. Xa banganyangekiyo ma babe semagezeni apho ubom babo bonke; okanye intsebenzo nempilo yakhe ma ibe semagezeni apho, evuzwa kakuhle ngoncedo alwenzayo.

10. Izincholo ezinje ngombulo, fudula iyinto echaseke kunene ebukumkanini bukaXhosa,—nanamhla ke isenjalo. Abantu abaphikelele ukufunana bezazi ukuaba baligazi elinye, indawo yabo kukutjhatiswa umtshato ongangwaliswanga ngumfundisi, bemkiswe ke baye kuaba ngabasebenzi kwiindawo ezikude, apho kuqingqwa imithi, kuhlu-zwe namayeza, boba lapho iminyaka emafumi maбини, benomvuzo omhle.

Onetyala lokudlwengula uya kuaba sezintabeni nentsapho yakhe (onentsapho) esimba amatye okwaakha imizi yaKomkhulu, iiOfisi neetolongo.

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

Ma yanele le ibaliweyo okwakaloku; imininzi yona imimiselo nemithetho yokuhlala nje ngesizwe.

## ISAHLUKO VI.

### INKQUBELA NOMQUKUMBELO.

“Konke akwenzayo kophumelela.” *Ndum. 1 : 3.*

Nakuaba ezi zimiselo ziyabaxa zinje, zingacocekanga nokucoceka; ngethamsanqa elikhulu ziyiqhubile indima yazo kakuhle,—waphakama umzi waseMnandi, ekuboneni kwezizwe ezikhulu eziphucukileyo, wada waayiyi laa nto ububekwa emlingweni wayo. Ekucingeni kwam ndithi,—

(a) Le nkqubo intle yenzeke ngenxa yabantu ukuwuthobela kwaabo umBuso, ingenguwo lo wabo wodwa, koko iyimbeko abathe banayo kwiBritani.

(b) Uncedo oluthe lwaakho lusenziwa nguTulumente woManyano; owatsho waanto yimbi, akaba nguye lowa nomgogwana kwakumana kuthiwa akangeze laa mazwe aabaNtsundu (Suthu, Swazi, Tjwana) abe nokungena kuye, ngenxa yokungayifuni kwaloo impumelelo yabantu abaNtsundu. Laba nobuhlobo uManyano obubulelwa ngumntu wonke,—amacebo, amancedo, nenkxaso.

(c) Abantu ngokwabo bangene phantsi kwayo le mithetho bengaphucuke kuya phi bona ngokwabo, baza ababa namgqalisela wanto ngobuntlaka-ntlaka bayo.

(d) Zibe zininzi izizwe neentlanga ezilapha ezize zivela ezindaweni zazo, zisiza apha ngemisebenzi; bada abanye bazo baba ngabemi ngokuzithandela kwaabo; bathe abanomnyaka bekho, benawo namalungelo obuvoti, bavota kungacalulwanga buzwe, nabuhlanga, nalunqulo. Yonke loo mpi ayizange nemini enye iphakamise lizwi lasikhalazo. Yazithobela nezigwebo zeemantyi, nezezo Jaji ziNtsundu; noko be zisakuthi ngamaxesha wambi zibe nobuqatha obungaqhelisiyo.

Mna, mongameli, ma ndivume okokuaba yonke impumelelo yale ndawo yenziwe zezi zibakala ndizibalileyo. Ma ndivume kanjalo okokuaba intlalo yam apho ndandingazange ndiyithelekelele nokuyithelekelela ubuhle bayo. Imbeko endaba nayo ebantwini yasuka yafana nembeko enikwa uKumkani ongumNtwana weGazi, nje ngooKumkani bonke.

Ndinyulwe amaxesha amathathu (iminyaka emihlanu ngexesha), loo nto yenza iminyaka elifumi linesihlanu; ndaye ndinyulwa ngonyulo oluphantse lwavana ncam. Loo nto ngoku yenza okokuaba kusingiswe Phefeya eBotwe kuolwa olwesine unyulo,—labavumela iBotwe. Ndaba ke ndihleli kweso sihlalo iminyaka emafumi maбини ngqungu.

Ndiwunqwenelela impilo nempumelelo entle umzi waseMnandi.

“*UThixo ma kamsindise uKumkani!*”

Namhla ke ebudaleni nasekwaluphaleni kwam ndigodukile ndabuyela kwa semaXhoseni. “Uya buza ke omnye uthi,—“Phofu yini na ukuaba ulisiye ilizwe osebenze kangaka kulo, ungabi ubuse usuke wabugqibela kulo ubomi bakho?” Impendulo yam kwaabo batshoyo ithi: “Ukuaba ndibuyele ndigoduke ikwakukuqwenelela kwam inqubo entle nesilungekileyo kweloo liPhakathi; kuaba ukuaba ndibe ndithe ndahlala kwa kulo, ngathi kum be kuya kuaba sisiva esiya kudala impehla yalo; nangaphezu kwako konke oku, yaasoloko ingumnqweno wam ukuaba sinqwabane mna nentsalela yeenkosi zam.

Ilinga calisenziwa kweli “Phakathi” lokuaba umntu oNtsundu aziphumelele ngokwakhe, nangokwezithethe zakowaabo, linconywe kulo lonke ilizwe eliphucukileyo nelinentlambuluko. Kuaba kho nabade

Bathi liqhubé eliPhakathi ngale minyaka imafumi mabini ngohlobo elingazange liqhubé ngalo nelaPhefeya kweNciba noko lona ililizwe elikhokelwa ngabantu abaMhlophe.

Lithe kanti ilizwe elo okunene lityebile ngczinto ezilinywayo, bali-ma ngenkuthalo nangenyameko abantu,—lazondla ngokwalo izizwe ezikulo; iziqhamo eziphume khona kweli lizwe zibe zezimangalisayo; zathengiswa kumazwekazi amakhulu, azaba zizo nezohlobo oluphantsi, zaazezohlobo nodidi oluphambili.

Inqholowa yeloo zwe kude kwaakho abayilinganisela nenqholowa yaseRafiya neyaseJiphethe, kungasathethwa ngombona yena namazimba, kwaye ngecala lemfuyo lingathetheki. Iihangu zakhona zaba ngumboniso ophambili ezizweni. Lithe kanjalo ilizwe elo lavelisa ngamandla izinto elalingacingelwe nangento ukuba linazo,—amalahle kuqala, yayibekile kamva, nekopolu. Zithe ezi zinto zakubela zalibiza lonke elimiweyo, nje ngesiko lazo kakade.

Amalungelo obulungu bePalamente, nje ngoko intlanganisela yama-Bunga eli lizwe kwakusitshiwo ukubizwa kwayo, abe ngafanayo kumntu wonke oyindoda ofikileyo kumafumi omabini eminyaka yobudala. Izizwe ezifikayo be zinikwa nje umnyaka omnye, wokuba zikhe zifunde inqubo le yalapha,—zivulelwe ke onke amalungelo emveni koko. Ithe kanti loo nto iza kuba luncedo olukhulu emzini apha ngokuwuzela namacebo centlanga ezilumkileyo, nenkuthalo yazo, neendyebo zazo.

Abafazi abazange bona bawafumane loo malungelo, kungengako phofu ukuba aya bandezwa kuBo, koko bona ngokwabo ababanga nawo loo mqweno ngenxa yobuninzi bomsebenzi wabo emakhaya. Bathe nabambalwa abakhe bawakhalela amalungelo aabafazi embusweni ababa nabakhuthazi.

Kwesi sithutyana ngathi sifutshane sokusekwa koku buzwe, kuBe kho abantu abaninzi ngokumangalisayo.

Amadodana omkhosi oselwandle odwa, abe kumawaka angamafumi amahlanu,—loo nto inkxaso yawo yonke iphantse ukuba ibe semagxeni omzi waseBritani; kuba iyenza loo nto ngembukokazi enkulu, ifuka ithole layo elizeleyo, eliqhuba kakuhle kangaka. Umkhosi oselizweni apha uBe kumawaka akumafumi osixhenxe, oweenyawo nowamahafe,—izinto ezo ezibe zezintsa kumaXhosa. Kodwa ezenza zonke ezo nto engabufiyanga uBuXhosa,—into leyo ebifuneka kuBo.

Impilo yesizwe ibe yentle kunene xa ithelekiswa nempilo yeelokifi zeedolophu zamanwe amazwe, kwakunye namaphandle ezinye iindawo. Ibe ngumbono obukekayo ugece lwentsapho ekhulayo esezikolweni, nengaphantsi kwaleyo, kude kuye kumlisela nomthinjana osel' ukhulile. Izityo ekondliwa ngazo intsapho zibe zezemvelo kakuhle; neza-

mbatho zosapho zibe zezithekelelweyo kanye, nezizingeni nkathazo ekuhambeni kwegazi emithanjeni, zaye zingayo imvume yoogqira.

Amazinyo ibe liva-mhla ukuba abe nenkathazo kubantu abancinane, ngokukwanjalo amehlo neendlebe. Yathi loo nto yayeleda kanye kwe-siya sidala isiXhosa. Isifo sephepha nemiphunga (Konsamfoni) siphantse saba sigxothiwe kanye sona.

Iimfele, izikhumba, noboya beegufa nobeebokhwe, yonke loo nto iqondakele ukuba ngoku iphethwe ngabanini bayo, yangenisa ngokukhulu, yathandeka kunene kuloo mazwe ithengiswa kuwo. Zadywidana ngamanani izizwe ngenxa yokunxhamela kwazo iimfele, noboya beliPhakathi.

Umqhaphu ulinywe ngamandla, uchazwa, usontwa, ulukwa, use-tyenziswe kunene kwiinguBo zehlobo. Iintlobo ngeentlobo zoomafini, nokuphathwa kweentsimbi zifundwe kumazwe aPhefeya kweelwandle, zada nalapha zaakho izikolo zokufundisela ukunyityilikiswa kweentsimbi nokutyhidwa kwazo. Iimfele zenziwe zaba zizambatho ezihle kunene, kungasathethwa nto ngezihlangu.

Akabanga mbalwa amadodana awelele ukuya kufundela imithi yee-nqanawa, nezitemele,—abuye eyityala, eyisebenzisa enze amaphenyane, oodokolwana, iinqanawa, nezitemele. KuBe kwa elo xhifini ngoo-loliwe. Ngezi zibakala abonakele amaXhosa eba sisizwe esaziwayo zezinye izizwe, yathandeka nentetho yawo, yatyeba, yaqhuba ekuqwebeni nasekuhambiseni amafifini.

Kuthe ngenxa yemvisiswano yomzi lo, kwa nomBuso woManyano, aya amaXhosa evisisana nazo nezinye izizwe eziPhefeya. kwathi ngokuqwebelana nezizwe ezikhulu, nangemfundo, abonakala eyiphuthuma indawo yooyise bawo, yesidima sobuntu, nobuhle, nokomelela, ingqondo, inyaniso, ukhalipho, nokuzoyisa.

Kuthe kuuphi labonakala elasemaNgesini liwudifanisa umkhosi weliPhakathi oselwandle, kunye nowawo umkhosi oselwandle, laye lisithi, imfundiso iya fana,—zaye zininzi izinto eziya kufundwa ngamadodana abo kula aNtsundu, kwa nje ngokuba aNtsundu eya kufunda lukhulu kwaMhlophe. Ibonakele iyimvisiswano enye loo nto, yathi kanti iya kuba neenkqubela ezinkulu, ezintle.

Ekuhambeni kwemihla udodana oluNtsundu luBe nakho, lukhoke-lwa loluMhlophe, ukulijikeleza ihlabathi ngezitemele enenqanawa ezenziwe lulo; lwambethe iinguBo ezenziwe eMnandi kweliPhakathi.

Eyona nto ide yaqwela ukuba ntle ibe kukuthi eziya zizwe zimnyama zizeziqithini zibe zilukhuni ekwamkeleni iliZwi nemfundo, ziqale ngoku zibona abanye ababo abakwamnyama ziyiqonde ukuba kanti le nto iyinto,—kwaBa kukuzuzeka kwazo nazo ezo zizwe.

Kambe yonke into esemlingweni phambi kokuBa ivunywe, iqondwe inqhinwe ukuBa okunene iphumelele kukhe kuBe kho ithuBa lokuvavanywa kwayo. Eli linga nalo liBe nethuBa lokuxikixwa lafumaneka liqinile. Umfundi uya kuthanda ukuqonda ukuBa laxikixeka njani na, nganto ni na? Kulowo ke umbuzo umfundi uya kusixolela xa simphendula ngelizwi elinye, kuBa ithuBa se lidlelelekile,—sithi:—

Kulaa mfazwe iBilitani yayivukelwe zizizwe eziliqela, akusalukhumbuli na uncedo lwezityo, lwezambatho, nemithi, olweza nomkhosi waseMnandi? Akusakhumbuli na ukuBa ezo zizwe zathi zakuyisingisa eMnandi imikhosi yazo, ngenxa yaloo nto, umzi waseMnandi wema ngokomntu omnye ezo nyanga zilifumi lineenyanga ezintlanu? Kanti noko indlala ayizange iBulale bantu, akutyiwanga mahafe nazinga kanjalo indykitya yomkhuhlane eyabakhoyo ngelo xefa yawusindisa ngohloBo olumangalisayo uMnandi,—ancoma amagqira, esithi, “Lo mzi usindiswe luhloBo lokuziphatha kwawo.”

IBilitani yazoyisa ezo ntfaba zayo, ngoncedo loMnandi.

UKumkani wasemaNgesini wathuma iGuluneli Jikelele ukuBa ize kuBa ngumlomo wakhe wokufulela esi sizwe, esithe noko sisisizwe esitsha kangaka, sema kakuhle kangaka ukunceda uyise esengxakekweni —wakhululeka.

Kolu tyelelo lweziThunywa zobuKumkani (*Empire Delegates*) lokugqibela nje, ziyalezwe kakhulu ngumBuso emva okokuBa, zingaphosisi ukuyityelelela le ndawo, zize ziqokele ukuwuhambisa umbulelo womHlekazi uKumkani ebuzweni oBu. Okunene iBe ngumhla omkhulu lowo,—ziwuncoma ziwukhuthaza umzi lo zona ngokwazo, ziwuvuma ukuBa ukususela ngokunje, liya kusoloko iKomkhulu liwujonge nje ngelona xhatha nentonga esekhosi kulo.

Akukho nto singayithethayo ke khona ngabahambi abasuka kwii-ndawo ezikude nakumazwe aPhefeya, besiza kuBona lomangalisano wesizwe esikhule kamsinya ngolu hloBo. Bemke bemangaliswe ngokungakumbi,—bexelisa uKumkanikazi waseZeba, besithi:—“Be si-ngxaxelwanga nesiqingatha!”

“*UThixo ma kamsikelele uKumkani!*”