



UDON JADU

S. E. KRUNE MQHAYI



THE LOVEDALE PRESS



IMBONGI YESIZWE.

"Lo ngulo mXhosa ubethetha phambi komMhlekezazi iPrince of Wales"

—Cape Times, 29th May, 1925

UDON JADU

"Ukuhamba yimfundo"

Imbali yokukhuthaza uManyano neNkqubela-Phambili

IBHALWE NGU

S. E. KRUNE MQHAYI



THE LOVEDALE PRESS

1967

INTSHAYELELO.

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

Ukuyibalisa kwakhe imbali le uthi:—

“Ndiyekela kumntu ngamnye.
Akhohwe yiy' okholwayo;
Angakhohw' ongakhohwayo,—
Andibeki tyala namnye.”

Umnumzana lowo uvele ngeli xesha lokhanyo nenkqubela; kuloko ngumntwana wasezilalini zasemaXhoseni. Imfundo unayo kakuhle; ude wakhe wayizuzane neyaPhesheya kweeLwandle nekwicala laseMpumalanga.

Ndifanelwe kukupheza apho aziqhubele ngokwakhe imbali yakhe uDondolo.

Owenu umhla nezolo,
S. E. KRUNE MQHAYI.

Entab'ozuko,
Berlin, C.P.
KweyoMdumba (Feby.), 1929.

ISALATHISO

ISAHLUKO I.

Intsusa 5

ISAHLUKO II.

Ezinye izanzwili 7

ISAHLUKO III.

Ukujika kwelanga 13

ISAHLUKO IV.

Iintombi 17

ICANDELO LESIBINI.

ISAHLUKO V.

Ukunduluka 20

ISAHLUKO VI.

Esixekweni eZathuza 21

ISAHLUKO VIII.

Kwintsunguzi yezigebenga 23

ISAHLUKO VIII.

Kumzi weBhulu eZuba 27

ISAHLUKO IX.

EMnandi 31

ISAHLUKO X.

Emva koqhwithela 35

ISIAHLUKO XI.			
Ukungena emsebenzini	..	..	.. 40
ISIAHLUKO XII.			
Imvuselelo nomqumbelo	..	..	.. 46
ICANDELO LESITHATHU.			
ISIAHLUKO I.			
Izwekazi lomlingo	..	..	.. 49
ISIAHLUKO II.			
Ukuziphathela	..	..	.. 51
ISIAHLUKO III.			
UDondolo	..	..	.. 53
ISIAHLUKO IV.			
Ukunduluka nokumiselwa	..	..	.. 57
ISIAHLUKO V.			
Imithetho nezimiselo	..	..	.. 60
ISIAHLUKO VI.			
Inkqubela nomqumbelo	..	..	.. 64

ISIAHLUKO I.

INTSUSA.

Ndakha ndathi ndiseyindodana eminyaka imashumi mabini poqo, ndanduluka ekhaya emaXhoseni, ndasinga emLungwini, kwesinye sezixeko (dolophu) zakhona. Kuthe ngomnye umhla, xa kanye ndisedolophini, kwathi qatha kum into yokuba ndikhe ndiye kubona udade bobawo, intombi kabaw' omkhulu, eyayendele phofu kwasekhaya, yaza yathi ngeenkithakalo ezi yafudukela emaRanugeni. Isithuba phakathi kwedolophu leyo nomzi lowo wayo sasiziimayile ezikumashumi amathathu nanga-phezulwana kuhle.

Amapolisa.—Ithe yakuthi qatha loo ngqondo yokuba mandihambe, andadenda, ndase ndihlaba kanobom ukuya kuphuma edolophini,—koko ndithe ukuba ndithi ukuyinikela umva idolophu, ndabona amapolisa amabini, elandelelana esiza ngakum ekhwele kwiinkabi zamahashe, phambili ilipolisa elimhlophe emva ilipolisa elimnyama. Lithe elimhlophe lakufika kum lavakala libuza ipasi (incwadi) ngokwentetho yesiNgesi; ndiphe-ndule ngesiXhosa ndisithi “Andizange ndiyiphathe loo nto.” Ndithe ndakutsho, landiphanga-phanga ukundibuza lisithi: “Ngani? Ngokuba kutheni? Uyintoni? UliLawu?” Ndithe mna “NdingumJingqi.” Ndithe ukuba nditsho, langathi beliphantsi kade eli lakowethu limnyama, lakhumbula kum esiqwini lithetha lisithi “Yini le! Nicing' ukuba niza kwaphul' imithetho niman' ukuthi ningamaJingqi, Yintoni le nto!” Lithe ukuba lisondele seliphethe namakhonkco, ndalisunduza ngamandla ndisithi: “Khwelela phaya sukusihlambela!” Ndithe ukuba ndenje njalo lajika eli lomLungu (ndingazi ukuba lifunde ntoni na) lahlaba kwangendlela labhekisa kuwalo phaya lisithi: “Myek' ahambe!” Yenjenjeya into yakowethu ihamba

imbombozela; sendisiva xa ithi: “Nokhala mna andizange ndenjiwe njalo liXhontsana.”

Ndihlabile nam ndahamba indlel' am,—ndahamba ndiyicinga le nto yoku kungxanyelwa kwam kungaka ngoyena wakowethu umntu. Koko ndibuye ndakhumbula ukuba kanene, impilo yalo mfo wakowethu, neyentsapho yakhe ikuyo le nto, ngaphandle kokungqavula enjenje, akukho kunyuselwa nakuthembeka kungakanani kuye; ndahamba ndinosizi sisizwe endisiso; kuba namhlanje ndingumhambi nje, ikhaya lam ibingulo mfo unga ndingaya kulala kwindawo embi, kuba isisonka loo nto kuye. Wathi nokwenza lo mfo le nto, wayithathela kakhulu esiqwini sakhe, wathi nomthetho lowo waphukileyo, ngokungabi nancwadi kwam, wanga ngumthetho wakhe; yaye intsusa yaloo nto yonke isisonka sakhe sokuphila. Yacaca intetho ethi: “Akukho ukwayama ngomfo olambayo.” Ndakhumbula nokukhumbula ukuba lo mfo wakowethu asiqumbelene nganto, asilwi; kodwa ngomhla esibonanayo senjananje, kanye ngokwezinja.

Izigebenga.—Ngeli xesha ndandise ndiye ndavelela isitywakadi sentsunguzi ende kunene emke nentlambo; noko ke ibiyindawo ethethwayo le, nakuba mna ndandingathathelanga ngqalelo ingakanani ngayo loo nto. Ndithe ndingangenanga kuya phi entsunguzin' apha, ahle andixelela amanwele ukuba akulambathi phakathi apha. Kwalile ukuba ilingane ngemva nangaphambili, kwavakala “Tywalakaba-tywaba” etyholweni elikhulu,—ndiva: “Ncazela wethu!” Ndinge ndingadungudelisa yaqokela indoda, “Mfondini, ndithi ncazela yini! Usithulu?” Ndiphendule kamsinya ngoku ndisithi, “Andinacuba.” “Yini wenzan' ukwenje njal' ukuthetha mfondini? Uqhayise ngantoni?”

Ndithe xa nditshoyo ndathi phaka ngokukhangela ngaphambili—Yini le! Nazo iinto zombini sezimi kakuhle; enye kuzo iliLawu, ezi zingasemva bendithetha nazo ikwaziinto zombini. O! Ndithe ndakuqonda ukuba ndisengxingweni, ndavakala ndithetha, ndisingisa kumacala omabini ndisithi: “Niyabona ke

madoda, lo msebenzi siza kuwenza apha ubalulekile, kuba ikho indoda enye namabini endiza kusala apha ndiqamelisene nawo ngeengalo,—ngoko ke ndithi nani khanibhale eyenu imiyolelo, nam ndiza kubhala owam,—ndenze iwili netestamente.” Ndithe ndisitsho ndabe ndibubeka phantsi ubungxowana (*handbag*) endibe ndibuphethe, ndibuvula ndingathi ndirola buphetshana,—awu! yeka, ngesizathu endingasaziyo, ndiva ngeLawu selingathi lihla entungo, libaleka lisimbela isinqe, livakala lisithi: “Irol' pistol' bafondini! Irol' pistol' bafondini!” Tyhini le! Tyhini le! Yeka ke, kwathi hlwa, hlwa, hlwa, ralakatyu! Amadoda onke ayabaleka; ndithe noko sendimemeza ndisithi: “Liya-xoka andinapistoli!” Hayi ndanga amadoda ndiyawavuthela, aya kwela kwantsiza. Ndasala ndifumane ndema ndedwa kule ndawo, ndicinga ngesithetho esithi: “Abangendawo babaleka bengasukelwa nto.” Kuthe kwesi sithuba kwabonakala ukuba mandihlabane endleleni, kukude apho ndiya khona. Okwenene ndeenjenjeya, ndihamba ndiyicinga le nto yaba bafo bakowethu banxanelwe igazi labantu bakowabo bade bahambe begcwagcwala ezintsunguzini befuna lona—ndisuke ndaliyilo.

Ke kaloku ingqondo kum imke kakhulu nale nto yokuthi amadoda angaka alahlekiswe liLawu, liwaxokise akholwe nawo, apho ngezuzo kanobom. Ndandinganapistoli enyanisweni, ndingenantanto ibukhali mpela; nto ndandinayo yintonga engenasadlanga, nasiva; ndaye nam ndandikufundisiwe ukuyiphatha nokuyisebenzisa into leyo, naphakathi kweqela lamadoda. Ndithi la madoda ngezuzo kanobom kuba ezi zinto izigebenga ziinto ezifumane zixhamleke ukugebenga umntu zimbulale kanti ziza kwahlulelana ngesheleni enye, zabelane ngaloo majacu ebe ambethwe lixhoba elo lazo. Mna ke ndandingenjalo kuya phi, kuba ndandineerandi ezingamashumi amabini kum, zaye iingubo endandizambethe zifikile nazo emashumini amabini eeRandi, ixabiso lazo; ndaye ndandiqala ukuzambatha ngolo hambo; ndidibanisa nexabiso lengxowa leyo nempahlana eyayiphakathi kuyo, nesambuleli.

Indicingise le nto yaba bafo, yaya kundifikisa kwinto yokuba kanene abantu bakowethu banje kuzo zonke iindawo-ndawo zempilo yeli phakade; wobona amadoda edibana, ethethana, ade ange avene ngecebo lokuphila ema lenziwe—kwale xa kanye into ilungayo kuthi thu umcakacaka weLawu, ulichithe lonke elo bhunga, kumkiwe kuzinkcithakalo. Ukuba la madoda ayethe azimisela ukundibulala, akaphula-phula nto zininzi ndizithethayo, eza, andihlasela ngamandla awo onke, ngeba aphumelela nomnqweno wawo; kwakho into aya nayo entsatheni yawo noko ingephi; kodwa achithwe bubuxoki nobugwala beLawu. Yaye ikwayintoni na yona le nto kubantu bakowethu, ukuthi izolo nomhla xa benza into badle ngokuthi khatha umntu wezizwe, bangakhe bayenze bodwa into baphumelele nayo? Uyabona ke umfo wezizwe yinto esuka iluhlekeze umanyano ngokubona izinto ezingekhoyo, iwonele umzi uphela.

ISAHLUKO II.

EZINYE IZANZWILI.

Iinciniba.—Ndihambile ndaya kuyiphuma intsunguzi ndahlalela ngoku ummango endithe ukuya kuwuthi tya kwam, ndathi thu kwihafakazi elimcangalabe, koko lalizele ziinciniba, ezimdaka nezimnyama. Mawuqonde ke ukuba thina bantwana base-maXhoseni, asidlali ngenciniba, kuba asiyazi saye sisoyika nemazi, thina zaye nezi kuthiwa azikakwazi kukhaba azinga zingafundela kuthi; amacebo ekuthiwa ayenziwa okulwa inciniba asazi nto ngawo.

Ndibonakele ndinqumama, ndifunda indlela emandenze ngayo ukuphepha olu ghuba lweenciniba, ndagqiba ekubeni indlela le mandiyilahle ndiphume ngasekunene kuyo, buze ubuninzi bomhlambi ndibunike ikhohlo; ndifumene kanjalo ukuba ngapha-

ya koxhuba olu, kukho ucingo olunqamlezayo, olungathi lundilamlele xa kude kwenzeka ukuba ndiye kufika kulo; indlela yam ifike yaanesango kulo olo cingo, noko kungekhothemba lokuba ndingade ndiye kuphumela ngesango, noko ikwalelinye ityala elo.

Ndiyishiye apho okunene indlela, ndehla ekweneni kodobo nongana, ndada ndee gungxu ndafika entlanjaneni, ndawela apho kungekho zibuko, ndatsiba iindonga nemithana enqamlezileyo, hayi ndee kreqe ngaphaya, noko ndiqondayo ukuba ngekuba zindenzile iintsasa nameva ezinyaweni naseziquleni ukuba bendi-ngakhuselwe zizihlangu nezambatho. Ndilingene ngomsindo ithafa elo, ndihamba ndiphepha izicuku ezikhulu zeenciniba; okunene ezinye bezisanela ukukhamisa le milomo ndingayithandiyo, zithi zimbi zishukumise amaphiko, zindiyeke noko ndigqithe. Ngeli xesha ndihamba ngezitha, ndalame iinto zombini ezimnyama ngokukhazimlayo zona, iinto eziintungo zibomvu; 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,—undim. Amendu enciniba ke ngalawo axelwayo naziz' izibhalo zisithi: “Iyalihleka ihashe kunye nomkhweli walo.” Awu,—hayi, ndifumene nam ukuba icebo linye qha kulapha nje, lelokuba ndicele koxhongo. Amendu kum asinto yakha yaakho, kodwa kufuneke ndifincelele neso sichenenana, ndirole nemfihlo ngaphaya koko.

Into ebelithemba kum ibe yeyokuba noko ezi ntshaba zam zidiniwe kokuya kulwa bezisilwa, ngoko amendu akayi kuba ngangoko; ndithemba kanjalo into yokuba zindibone sendinethuba kuzo, sendisiya elucingweni oluya bendilubone lungaphaya komhlambi; athe kanti amathemba am akazi kuphatheka kuya phi.

Senditshilo kambe ukuba ngobuntanga ndikumashumi omabini eminyaka yokuvela; isithomo ke sikufuphi kwiinyawo ezintandathu, kuba siziinyawo zontlanu zineeintshi zosithoba (5ft. 9ins.). Ubunzima, bendizilinganisela ngayo loo ntsasa kanye, bungamakhulu omabini eeponti anaponti ntlanu (205 lbs.) wogonda ke ukuba obo bunzima asibubo obulingene intanga endiyiyo, baye bungebubo obunokunceda umntu ngamendu.

Linge liyadlala iphika ukuthi vingci kwalo; zaye iinciniba ziwuzuza umhlaba emva kwam, nditsho, ndatsho, ndatsho,—ndabona ngocingo seluziiyadi ezisekhulwini elinye phambi kwam, ndazama ndafonotelela ndalinga, ndabona ucingo seluziiyadi ezishumi nye, zaye iinciniba sendiziva imifutho, seziwathe na-a-a amaphiko emva kwam apha. Kuthe ekuyeni elucingweni yabe seyingamangxashi-ngxashi, ingekho mpela yona indlela yokuvula isango. Ndzigibisele njalo elucingweni, lwathi kuba lolwameva, lwandinika into leyo bendiyifuna;—ndithe ndingekaphumeli ndonke elucingweni lavakala igalelo lenkuz' enciniba yatsho “Xwa!” zahlokoma zatsho zaangathi ziqhawuke zonke izintlu zocingo. Ithe kanti ayigaleli ngaluthupha, ifike yazigibisela ngesifuba, lwayinqanda ucingo.

Ndithe ralakatyu mna, ndaya ndaziphosa kwisicithana esine-ngca, nezihlahlana zempepho, nenkanga, ndaalutywantsi apho. Zaye iinciniba zombini zimi zikhothana phambi kwam apha. Indicingise nzulu le nto yezi nciniba, ukuthi bezisilwa ngokoyikekayo kangakaya, zikwazi ukuthi zakubona utshaba lwasemzini zikhe ziziyeke 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 sifunyanwa ziintshaba zethu sizizisulu; kulwiswe omnye ngomnye, sichithane sibe ziimpanza. Ndive ndizithanda ezi nciniba ndizicingela ukuba zezona zine-ngqondo kunam, nesizwe sam.

Iramba.—Lo gama ndithe tywa kwesi sicithi, ndicinga ezi zintondiayiva le nto imana ukushukuma phantsi kwam, ifutha; koko andandulanga ndiyithathele ngqalelweni, ndicinga ukuba ingqondo ibisemke kakhulu neenciniba eziya. Kuthe ngelikade ndee khwaphuphu ndakhangela, “Awu! Iyawa yintoni na le? Nithe kukho ntsikelelo kodwa kule ndlela ndiyihambayo?” Ndithe kanti kwesi sicithana ndizigibisela phezu kwento enkulu yeramba, into egqolileyo yezixhobo. Olo hlobo ke lolu lubuhlungu bungangobukaqebeyi, kuba lutya ezo nto zorexe, atya zona naye. Ndithe ukulalama oku ngeliso, ndanga ndivuthelwa ngedamanete ukuphakama, kube okunene andingeze ndatsho ukuthi ndeenje nje ukuphakama kwam; ndaxhuma zatsho zabaleka iinciniba zanikelana imiva, zaligqiba elo thafa, ngoku zothuswa ndim, lowa bezimsukela, yini le! Yandifundisa loo nto ukuba akukho kroti lemihla ngemihla, ikroti liba ligwala ngenye imini; ikroti eliphikele ubukroti lemihla yonke lenzakala liluhlaza, lingabanga luncedo sizweni nakubani.

Ndibuye ngokuliqusha iramba elo, ndada ndaqondisisa ukuba isithetho ndisifezile esithi: “Inzala yomfazi iya kuyityumza intloko inzala yenyoka.” Ibuyile ngoku ezincinibeni ingqondo, ndacinga ngale nto yeli ramba, ndisithi lindiyeke ngokuthini na? Laye ngokufutha oku lingekandilumi belinyanga ntoni na? Ndinge ukuthi malibe belizibonga ngokufutha oku, koko ndixakwe kukuba inokuthini na ukuthi into ingekenzi nto ibe seyiqala ngokuzidumisa? Ndilifumene eli ramba lisisifede esifana nam, nabakowethu, thina nto zibongana ngehlazo, okanye zingenzanga nto. Ndinge mna ukuthi ngelithe cwaka lona, lafuna ngaphandle kwengxolo ithuba elilungileyo, lokundizuzwa, laza ke lazibonga kamva, ukuze life liwenzile umsebenzi wesizwe sakowalo, “wokutyumza isithende senzala yomfazi.”

AmaBhulu.—Ndithe ndisamana ndicamngca ezi zinto xa ndilungiselela ukuba mandihambe, ndeva emva kwam kufuphi—fu-fu-fu-fu! Ndithe ndiyathi ukubheka—ndabe sendihlangana

nothuli lugoduka! Ingxolo endingayiqhelanga! Intetho endingayaziyo! Iintshuntshuthe zezithuko! Iintyankam zezabhokhwe! Yini le,—yinto ni ngoku? Sendisiva mareshenga ngeendlebe xa kuthiwa: Usibhadam sesidalwa! Siyatha semfene! Sidenge soKafile!” Amaninzi ke ndingaweve kodwa ndiwaqonda ukuba akamnandi! Yintoni na ngoku? Likho na ixesha lokubuza,—sendixhaxhazeli swa nje ngathi ndiyinkom' eza kuhlinzwa,—yintoni na? NgamaBhulu, ngabanini bale fama ndiyinyatheleyo, ndisithi mna ndiphepha iinciniba, kanti ndiziphos' esitshwini!

Le nto ngamaBhulu mabini, akhwele kwiingqakamba zeenkabi zamahashe! Andithathe andalathisa umbindi wendlela,—indlela ebuyayo, eya etolongweni, kwakwesiya sixeko ndinduluke kuso kusasa! Ithuba lokuzithandazela linqabe ngaphezu kwayo yonke into yomhlaba. Ukuba ndikhe ndalinga ukuthetha ndothi ndisithi, “Baas!—” Yeka! Ndingabi nakuligqiba elo zwi, noko ngathi lifutshane kangako—ndiqonde ukuba isabhokhwe sesindityile.

Zithe kaloku ezi ngubo ndizambetheyo zajika zaalityala ngokwazo; yathi le ngxowana intlana ndiyiphethe ngesandla yaqala yangcola. Ndiqalile nam ngoku ndanga ngebendibanjwe ngalawa mapolisa akusasa, kuba apho bendisekufuphi edolophini. Buqalile obuya bungqakamba bam bale mini yonke baphela, ndafumana ngoku ndaangumbozwana. Ndibe kucinga ukungawoyiki kwam amapolisa akusasa, nokungawoyiki kwam amadoda amane azizigebenga; kanti ndinje ukuwoyika kwam, —ndibe phofu ndingaboni nazingalo ziphi komnye lo, nakuba omnye esisiqololwane kwaakanye, isixhomfula seBhulu,—hayi azindincedanga zonke ezo ngcinga, ndiwoyikile wona amadoda lawo!

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

Ndithe xa ndingenayo esangweni, ndafikelwa ngoku yenye ingqondo eyokuba ezi zinto mandingazikhathazi kangaka ngazo,—ukho uMnini wam, nam ngokwam andinguye wam; ithe yakufika loo ngcinga kwaakho into ethi gungxu esifubeni apha, kwathi qabu! Ndavakala ndithetha ndedwa ndisithi: “Ungowam yena, nam ndingowakhe!” Avakele ebuzana odwa ukuba ndithini na; aphenkulana kwa-odwa ngelokuthi akazi; aye esamana ukugitheka ehleka.

Kuthe kanye xa sikuloo ndawo, kwathi gqi elinye iBhulu! Lavela lihamba kangaka ihashe! Lize lagaleleka; lithe liya th' ukufika langa lingalingisa ngesabhokhwe—lithetha lingxola, lithuka kwanje ngala! Lithe kanti eli nguyise wala, ingwevu engekuba ibingaanabom ukuba bekungelapha, int' entshebe ibeth' elucabangeni,—kuthe kwaphakathi kwalo ngxashi-ngxashi, kwavakala ilizwi kule ngwevu xa ithi ngesiwayo “Ewe qabane uthi ni ke ngoku?” Yatsho imi ngaphambili ijonge kum, ngokungathi iza kuliphosa phezu kwam ihashe eli ilikhweleyo, ihle nangesabhokhwe!

Ngeli xesha sijongeneyo nantsi intsapho yeli Bhulu, eziindidi zonke, engamakhwenkwe neziintombazana, iintwana ezimngcolorana, ezineentongo, ezirixi-rixana neempumlwana ezi—iimpukane kuthi bhu-u-u! Izicaka zikwalapha nazo, ezo nto zambe the amaronya, zagqobhoza iingxowa zenza imikhono, ekungekho nto yimbi ke ngaphaya koko. Le mpi yonke iyavana ngam lo, iyakrukutheka, iyahleka, kumnandi!

Sithe sisajamelene sisenjenje nala maBhulu kwaakho into ethi kum 'Khawuphos' amehlo ngaphesheya; okunene ndenje njalo, ndibone umqokozo omde wemidaka emnyama ihamba ikrozile, ixhashe iingxowa zendlela, neebhekile ezimhlophe nezimnyama zokubilisa amanzi, iqokoze isiza nganeno. Kwa oko kufike kum ingqondo yokuba mandenze ulutho ngayo le nto hleze ndisinde,—kuba ukusinda oku umntu ukufumana ngamazwembe-zwembe; yaye le nto yale ndlela ke yona seyindiqondisile.

Ndithe ni ? Ndithe phafu kwa-oko ndathakazela,—ndamemeza—ndakhoba ! Ndahamba ndagxagxamisa,—ndawakhawulela la madoda,—ndisithi 'Metsho ! Nganeno maLawundini !' Avakala ephendula ndingeva ukuba athini na ; kodwa loo mpendulo yandenzela uncedokazi olungeluncinci, kuba athe ethetha abe esitsho wungu ejika esiza nganeno, athi nokuyenza le nto akayenza ngako ukucotha.

Uthi kwathini ? Ndive ngelinye iBhulu lisithi : ' *Jere Got !* ' Ibe ngawokugqibela ke lawo,—zaqhumis' uthuli iinkabi zamahashe, inguyise phambili ! Yekoko, ukuya kwela kwantsiza, apho ndingabuyanga ndikhathalele kuva ukuba kuphi na. Intsapho le kunye nezicaka ziza kuthini na zona ? Kunye nezinja yonke loo nto ? Ziza kuthini ukuthini, zingaceli koxhongo nazo zilandele oyise abaya neenkosi zazo ? Ibe nguloo dyulukudu ke lowo endingabuyarga ndikhathalele kusa mehlo am kuye.

Uthe kanti lo mqokozo womkhosi yimpi yejoyini, ivela eRawutini. Ithe ifika kum yabe isiwa ngazo, isinikisa. Andibanga nankcazelo nangxelo, ndisuke ndafumana ndamana ukuthi : ' Andazi bafondini, ngalawa maBhulu.' Ndithe ndisamana ukutsho akhuza akalibala kwawona la madoda, esthi : ' Awu ! Ehleli nje la maBhulu akwaNeli asenale ntloni ? ' Ayitsho kakhulu la madoda le ntloni yala maBhulu, kwaamhlophe ukuba ayazana nawo. Ndide ndabuza ukuba ayazana na nawo ? ' Sakhulela 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 mandithethe, ndenze umbulelo kula madoda, koko amazwi akabanga kho, lisuke nelizwi latsha loxe. Ndifumane ndeva intwana yelizwi ephumayo isithi : ' Obu bulungisa nindenzeleyo madoda niza kubuvuna kamsinya.'

Nditsho ndathi gwiqi kungekuko nokuba ndibirdekile, ndahamba indlela yam, asala wona la madoda engena emithunzini apho, ebaso ukuba azenzele izinto zokuhlaziya imizimba, kuloo ndawo ikufuphi namanzi,—ange angandicela nam ukuba mandifumane ulutho kuwo, kuloko ngelo xesha kwakungekavakali nto yimbi ngaphandle kwalo mva-ndedwa mbi kangaka. Kanti khona enyanisweni ndadise ndiphelile liphango.

Ndihlabe kanobom noko ndinjalo, ndakha ndathabatha ithuba elide ndiphindaphinda kwalawa mazwi akwingoma yazo iingoma, athi : ' Ungowam yena ; nam ndingowakhe.' Kuthe kusenjalo ngwakanqwa nesinye isixhothovu seBhulu,—lavakala : ' O, ubhungcile kweziya zirelemnqa.' 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 zirelemnqa bezindigxwagxusha.

Liqokele eli Bhulu lathi : ' Uyabona wena uphantse ukuze-nzakalisisa ngenxa yobudenge,—kukho indlu es' apha, indlela igqitha kanye ekhaya. Loo mzi ke ufika ukhuphe umntu woku- pheleka iindwendwe zide zigqithe kweli sango, zisinde ke ezincinibeneni, nakwizirelemnqa ezinjeya.' Andivulanga mlomo, kodwa ndicinge izinto ezininzi nangaye, yena lo, banga kum balihlo- kondiba elihamba kunye. Ndisuke ndee thwasu ndahamba indlela yam.

Ndithe kaloku ndakuba nokuziqonda ndayicinga le nto yala maBhulu onke. Koko iingcinga azivumanga ukutyhala zibhekele phambili,—zisuke azabi namhlaba ; ziphikele ukungqubeka kwelokuba : ' Sisini na ke esi simenjenje ukumphatha umntu wase- mzini ? ' Ndide ndapheza kwelokuba iNkosi yethu yayithetha ngokuyiqonda, nokuyazisisa into yobuntu basemzini, ayizange ifumane itsho ukuthi. " Ndadingowasemzini ; anandingenisa endlwini.'

Ngeli xesha ubushushu belanga babundikhulele, ndada ibhatyi ndayithukulula, ndayithi tyu egxeni, ndahlabela phambili,—ndibone kweso sithuba, yini ! Nali igozongo elikhulu lezinyo leramba ebhatyini, malunga egxalabeni, kumkhono wasekuncene. O ! Ndaqala ngoku ndaanaluvo lumbi ngeliya ramba ndaqonda ukuba owalo umsebenzi liwenzile, andingepiki nokuba lithe kanti alikabi nawo amava okuba linditsho enyamenti na, nokuba linditsho eboyeni ; kodwa ke nali igozongo lezinyo eliqondisa ukuba belikwenza okusemandleni alo ukulwela uhlanga lwakowalo lwasezinyokeni,—layenza loo nto lada laayinxaholo ngenxa yesizwe salo,—ndive ndinga ndingakhe ndibuye ndilibone eli ramba. Ndibe kufuna kwawakowethu amadoda namadodana, nakwabakowethu abafazi neentombi, ongaba uyinxaholo ede yaphuma nezinyo ngenxa yokulwela uhlanga lwakowabo, andafumana, andafumana nosuke uzwane, okanye uzipho lomnye, hayi andafumana nosuke unwele ngenxa yamakowabo. Ndafumana ndafuna ukuba siluhlobo luni na olu ludlulwa nangamaramba ngomanyano lobuzwe ? Ide le nto yeli ramba yaamandundu, ukuba liwenzile lo msebenzi lilodwa, entlango, kungekho nabani obelikhuthaza, kungekho nabani nobeya kulincoma alidumise ngomsebenzi eliwenzilwyo. Ndiwuqondile ngoku nalaa mfutho ukuba ibingekho ukuzibonga, koko ibikukuzililela kumanyange akowalo, ukuba alikhangele koku kulimala lilimele ngako namhla ngenxa yesizwe sakowalo ; ndaye ndisazi ukuba amakowalo lawo aya kulixolela.

UKUJIKI KWELANGA.

Izinja. Ngeli xesha kwakuxa lijikayo ilanga lemini yehlobo, ndisahamba ndicinga ngezi ziganeko 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 nokuba lityhimi elityiwa zizinja neehagu zakhe ; ndicinga nokuthi wothi ukuba unento angathi ayithengise ndoyithenga nangenani, kuba ke sendinje. Ndithe ndikucinga oko ndabe ndiphambuka ndisiya ; ndithe ndingayanga phi andibona amanqugwala amabini omLungu,—okunene ke izinja ezimbini noko sezizinto ezizizo, azinto ndinaluvalo ngazo kwelakowethu ; kodwa ezi ndiziqalileyo emhlabeni, nasemzini wakowazo ndiza kuzithini ?

Zize izinja zomLungu zingangxoli, zingakhonkothi zingathini, ndaye ndiqonda nam ukuba azizi kufika zidlale nam. Ngelo xesha ke kwamLungu phaya, ndakuphosa iliso, kuyaphithizela, kumiwe ngokumiwa, kuyamenyezwa, kuzanywa ukunqandwa ezi nduna zombini koko ngathi zizivalile iindlebe ; emva kwazo mgama ikho le ndoda ndiyibonayo ukuba iyasukela, iyamemeza iyathini,—koko intoni na ? Zide zeza kugateleka kum iinduna ezinqugwala, kuxa mna ndifumane ndee xhwenene landiya, apho kungekho nomthi wokuba ukhwele, kwaye ukujika ndibalekele kwasesangweni ndingakucinganga. Lo gama zizayo ndithe ndiya kusebenzisa le nduku ndiyiphetheyo yomthombothi, kuba andinandlela yimbi yokuzikhusela, sendoxolela ityala elothethwa ngemilomo, kunokuba ndijaculwe zizinja ezada neziBhalo zathi ngazo : ' Ndisindise ethupheni lenja.' Kwalile ukuba zithi bakatha phambi kwam ndirole isambuleli sam, endaweni yenduku,—ndasitsho vule ! Ngokukhawuleza, ndasiphakamisa sona ndathi vu phantsi mna ! Yeka ke ! Kuthe ukumka kweenduna zomLungu

zagilana, zakhawuleza ngaphezu kokuza kwazo, zisinga kwa-sekhaya sezihamba ngokuhamba ! Enye seyiqhwalela, kuba zithe zakuba malunga nomfo obezisukela, wema kuhle ngembokothwe kwenye, watsho enyongweni, watsho yanyela umlenze. Ndicinge apha ngesiBhalo 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 ndisededwa ; kuba nam ndibe nabo ubuganga bokuya ngqo kwa-mLungu kuba ndithe ndayibona intshukumo 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, seyiqungquluzile leya, ndikhawulezile ndataruzisa ndizama ukuthetha ngesiBhulu sakowabo noko ndisipitilizayo, ndisithi makasel' eyixolela leyainja azindenzakalisanga, lithe gwiqi iBhulu laya kungena endlwini lathi mandibizwe ; ndiyile ndangena endlwini, ndafika lo mfo eziphetha ngeenkophe iinyembezi, ebulela uSomandla ngokusinda kwam kweziya zikhohlakali zezinja namhlanje ; uthe ethetha wabe endibambe ngesandla sokunene, ethetha ngomzalwana. Iintlobo zezityo ezifanelekileyo ndibone ngazo sezidweliswe apha kule ndlu yokutyela yomLungu zilungiswa yintombi yasekhay' apha ; ndicelwe ngembeko ukuba mandikhe ndiziqabule kangangoko kokholeka kum. Okunene ndikwenzile oko, noko ingqondo iphala-phalayo, kuba andikuhelile ukutyela 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 kwaba bantu basekhay' apha ; ndancokola, ndatya, ndaphila ; ndada ndacela kwa-indlela ; hayi ndikhululwe kakuhle, ndakhatshwa ndihanjiswa ngendlela enqumlayo ukuya kungena kweyomendo.

Ndithe ngoku ndakuba ndedwa emendweni, yafika kakhulu ingcingane yezi zinto zihle kulo mzi uses' apha. Ndivisiwe nokuba intlalo yezi zinja ziyabotshelelwa, koko namhlanje uthe umntana uNiklasi, ngobuntwana wazikhulula kungekho mntu ubonayo ; ndifike yena sel' epena-pena efunyenwe kanobom ngoswazi.

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

Ngokumalunga nomzi lo wakokwazo ezi zinja, ngoweBhulu ; amaBhulu ke ngabona bantu banconywayo ngokungamfuni umntu omnyama, nokumcekisa ; kodwa kulapho umhambi womntu omnyama aphiliswe khona, akabizwa ntlawulo. Kwiintlanga ezimhlophe, ezingengawo amaBhulu ngelo xesha kwakukho intetho esetyenziswayo ethi : 'Ubom bomntu omnyama, bunganeno kobenciniba, noberja yomLungu.' Eli Bhulu lide layidubulainja yalo ngenxa yomntu omnyama, ingamtyanga nokumtya. Le nto ifundisa ukuba akukho sizwe sisisikhohlakali ngedalo ; bakho abangabantu nabangebantukuzo zonke iintlanga. Malunga nokubethwa kwale nja enyongweni ngembokotho nokudutyulwa kwaleya ngumniniyo, ewe, sifanelwe kukuba seso isohlwayo samagwala, into ezijika zibuye zingajikwa nto.

Isizathu esindenze ukuba ndiqiniseke ukuya kuloo mzi, ndithi ndiyibonile intshukumo ukuba ingecala lam, kwathi kanti kunjalo okunene. Loo nto ithetha ukuthini ? Ithetha ukuthi umhambi uyayibona intshukumo yomzi, nokuba ingakuye rokuba ayikho-

na ngakuye, kungathethwanga nelizwi elinye ; le nto kusakuthiwa umntu ufunde iintsebe zomnini-khaya, okanye umnikazi-khaya wemka ngesimathontsi abanzi. Umntu makangazingci ngokuthi akathethanga lizwi libi kumhambi, into yomhambi ziintsebe ezi, asikuko nokutya. Kukho emaXhoseni imizi eyasoloko ineen-dwendwe ; 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 xesha indlela yam yayise isekupheleni, sendikufuphi apho ndiya khona ; nelanga kwakuxa limkayo. Kulo mmangwana ndikuwo kwakukho iqela leenkomo zisedlelweni, phambi kwam ndabona isicukwana, kanti ngamakhwenkwe awalusa ezi nkomo,—ndithe ekuyeni ndisondele ndafumana ukuba zizicukwana zibini zamakhwenkwe, esinye singapha kwendlela, esinye singaphaya kwayo ; kukroziswe iintonga ngabadala, ziqalele kulawa, zaza zeza kula. Ndithe ekufikeni ndabulisa ndisithi : 'Yitshoni bafo bam !' Abulisile kumacala omabini, inxenye isithi : 'Ewe bawo !' Ndifike ndanyathela kwezi zisondleleni iintonga, ndema, ndabuza ukuba iintonga ezi zicwangciselwe ntoni na ? Impendulo ibe ziintlobo ngentlobo, athe amanye akazi, athe amanye azicwangciselwanga nto, athe amanye 'Ngala makhwenkwe la !' Amanye aphen-dule ngokungcachela, aya ee vu njeya ! ecamanga ukuthi ndiza kugqiba ngokwenza isaqunge ngenduku. Ndibuzile ukuba iinkomo ezi zezakowawo na ? Avumile. Ndibuze ukuba akafundi na ? Alandule. Ndibuze izizathu zokungafundi, awe ngokuwa apha, amanye esithi akavunyelwa emakhaya, amanye athe akasoze afunde wona akafuni. Ndibuyele kuloo mcwangciso weentonga ndithe makazithathe, ndatsho ndisithi le nto ndiyazela kumakhwenkwe amadala xa afuna ukubetha abahambi, ke nina nisengaka niya kubulawa ngabahambi, (nditsho noko ndiqonda ukuba akho anga ngamadoda). Ndibuyele kwakwinto yesikolo, kuba ndicinge ukuba kanene iyawa ngabantwana besi sizwe sam aba bangafundiyo,

abantwana bezizwe sebephambili. Ndithethe naba bantwana andabalinganisela, ndada ndangathi sendithetha noyise babo, —ndada nam ndaziva sendinesigquru entliziyweni, ndifudumala namehlo sel' efuna ukusulwa ; ndithe gwiqi kweso sithuba ndahlaba kwangendlela, 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 entsubeni yakho." Ndiphakamile kwakamsinya ndehla ndaya kutsho kwintlanjana yokugqibela.

ISAHLUKO IV.

IINTOMBI.

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 bendisiza umxhelo usabindekile kulaa makhwenkwe, ndeva kukho indawo ethe qabu ; ndayithanda le ntsholwana ibubula kamnandi ; ndazithanda ezi nyawana zilolwayo ; ndazithanda ezi ngacana zithiwe chu kwezi nwelana zichazwe zabhambathwa ; 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 yihi' emsibeni nank' umfana siza kumenzisa !' Ndithe ndakuthi jezu kwelocala, ndambona 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 mfanandini ungenzanga.' Ngelo xesha ndifumane ndathamba, ndema, ndazijonga ngokomfo oza kwenza kanye,—zaye zinobom ke wena! Andizazi apho zazivela khona ezi ntombi, kodwa zaziyivathele kakuhle loo ndawo nokuba yayiyindawo eyintoni na; zaye ngobuqela zaziwafincile amanci omabini ada anomvo ova kano-bom. Ngobuntanga naaphawula ukuba ziqalele kwilinci leminyaka, zaza zesa kwisiphohlango umvo ezinkulu. Zithe zakundi-nakana ngokungathi ndiyathingaza kwaba kokukhona zindiphanga-phangayo zasondela zisithi ezinye: 'Nqumla neramba mfana sikuyeke uhambe!' Ezinye zisithi: 'Zikhethele intombi eya kukukhelele 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.

Ndibonakele ndithotha ndisithi mandinikwe 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 nesiqhakrala sentsini emnandi, kusithiwa: 'Wenze kuTokazi!' 'Yini ntombindini ukusihlalisa phantsi kangaka?' Ithe le nto zakuyenjenje iintombi zam, ndaholwa, kuba enyanisweni, nangani ndandise ndide ndacela nezivula-mlomo, ndandingazimisele kude ndiqhube nje-ngomnqweno wazo; phofu ndandiza kuthetha khona ngesikolo, njengoko sendenzile kubanawo ngaphezulu.

Lo Tokazi ke yihlo yintwanazan' emboxwazana, emnyama ngokokhozo lomya, eqhamileyo, enomhlantla, ebuntangeni

ndimcingela kwiminyaka enci-nye linaminyaka mibini,—ukuba mahle kwalo mazinywana made! Izihombo wayengenayo nento, engenangcaca, engenankefane kuphela entanyeni ethe utyi umzi ophothiweyo, ekubonakala ukuba nawo ubungesiso sihomboko 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 zisitsho ngesiqhazolo zisithi: 'Sebesazana namagama mtaka-ma!'

Kuthe kwesi sithuba ndangena ngoku ndabuza ezifundayo ukuba ziziphi na; zibe kusuka zikiyakiyeka zisinasineka zibuza ukuba isikolo yinto yokwenzani na, zitsho zigxeka amayakayakana amagqobhokazana ndayishumayela mna le nto ndisithi: 'Kaloku kungam ngoku ukuthetha kuba nindivulile umlomo.' Ndibonise kunene ukufanelwa kwazo kukuya esikolweni xa nje sikhoyo, sinjalonje sikufuphi kangaka komawazo.

Ekhaya.—Ithe yakuphela ngoku ingxolo, ndee gwiqi ndahamba; ndiqabela loo mmango unamatyholo, ndingabhekanga 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, seyingumfo obekeke ngemfanelo ke ngoko, nowaziwayo kuloo ngingqi, kwada kwaphathelela nakwiziphaluka eziyirawuleyo.

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

asibhozo. Ndiqale oko ukuzincokola izinto endizibonileyo ne-ndizivileyo ngendlela, zamnandi zambi ndakuhangela koko mna ndazithetha ngendlelana apha ekhaphukhaphu.

Kuthe ngosuku lwesithathu ndikho kwavakala ukuba nanguya umzi obomvu wamaqaba ngasesikolweni, uze nabantwana ukuba baze kufunda; athi abhonyelwe ngamakhwenkwe namatombazana akalali nto zihlayo, athi afuna ukufunda. Inge imayana le nto kuqala, yaya ijiya ngokujiya, yathi kanti iza kuba yinto,—kuloo veku ndayenza apho ayesel' ekumanci omabini amakhwenkwe afundayo, angene kutsha yaye loo nto nasesintombazaneni ingene kakhulu sekukho esezifunda; sibonakele sisanda isikolo.

Ithokazi lam.—Kuthe kwangomhla 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 elishumi eyadlulayo? Ndithe mna bendiliphethe nalo engqondweni, kunye nenzala yalo ukuba lakha lazala. Kuthe gqada unyana wathi: 'Seyililo lodwa ezi nkomo uzibonayo.' Bathe besitsho babe bezalatha, elo xesha ke azikabi kho ezi ndevu, ndisuke ndafumana ndee nkamalala ndaasisonka, ndabambelela emlonyeni. Batsho ngeshumi linesihlanu leenkomo, besithi zithe kutshanje zafa, ngezi wafincile amanci omabini. Ezo ntsuku zonke ndandilapho ndandise ndihamba emva kweenkomo, ndiphume nazo, ndibuye nazo.

Ukwanda kwesikolo nogoduko. Ndithethiswe 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, kuba ndazithatha, ndashiya kwa-ithokazana khona. Ibe yihambo emnandi kunene le yanamhla, kuba emaXhoseni akukho luhambo luzuke njengokuhamba uphambuka uyindoda.

Ndithe mhla ndafika ekhaya emaXhoseni, kwanga kufika umfo owemka mzuzu waya kukhonza emaBhulwini, 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,—kuba yase iba ludiwu abazali ukulandela amathole,—kuthiwa ititshala yapheza ukubanye, ngoku zintlanu; kuthiwa amakhwenkwe ambulela ngokuzondayo umfo awayemkrozisele iintonga ukuba aze ambethe akuzitsiba. Kuthiwa amabini-mathathu kuwo aziititshala eziqiniskileyo. Kuthiwa iintombi kanjalo zona ziya mbulela 'umfana' ezaye zimenzisa; uTokazi ke yena andithethi nto ngaye, ndihlala naye, ngumfundisikazi waseWesile; abantu kwanam sithi Mfundisikazi kuye uzale umlomo; isundu lakhe walizuza kwada kwasala.

Naloo mizi yakomawawo yayiqaba, ngoku ziingxande zasisekolweni, unghlala ezitafileni, ulale kwezitofoto-tofo nezitamtam ufunde amaphepha, uncokole ngezombuso, nezolimo nemfuyo, nezemfundo, nezentlalo yamakhaya, ukhaziyeye engqondweni, wonwabe. Kuthiwa abantu belo zwe banomqweno ongemncinane wokuba ndikhe ndibuye ndifike kwelo zwe, kuba bona kubo ngathi konke oko kwenzeke ngenxa yam.

Ekubenikweni ke nam ndikwanawo umqweno wokukha ndiye kuvela kwelo zwe, koko ndisathiwe nkxi zizixingaxi nezixakeko, ndoze ndibuye ndibuye ndikwenzele ezamhla ndithe gxada. Okwakaloku, *Khawubhote mhlob' am.*

ICANDELO LESIBINI.

ISIAHLUKO V.

UKUNDULUKA.

Kude kwathi kwithuba elithile, zaphela eziya iingxakeko rezixakaxezi bezimayhuyhuyhu kwabonakala ke ngoko ukuba mandikhe ndibuye ndihambele kwelo liphakathi endikade ndinqwenelwa ukuba mandikhe ndilihambele, ndibe nam ndikwanjalo ukulingqwenela. Udaba twelo zwe ke ngoku apha phakathi kwekhaya lwaluse lufumane lwangundaba-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 ndingenika nabantu bonke besixeko, ndenze ubunzima nalapho ndihambe khona; phofu abantu abo bona asikuko nokuba bebengakholwayo ndifike neqela labantu basemaXhoseni, kuba umntu wasemaXhoseni asikuko nokuba ucingelwa kakuhle kwelo zwe. Kuba onke amaRanuga luzuko kuwo ukusoloko ethetha ngelizwe lakowawo lasemaXhoseni, athi nokhe waya ngehambele kuxhontelwe kuye ukuza kuviwa iindaba, abe naye sel' exela izinto ezinkulu.

Emva kwamalungiselelo angephi, sithathene siziinto zontandathu, ndimshiya umfazana kunye nabantwana ndingababali bona, sabamba uloliwe oya kanye kweso sixeko ndaye ndisuka kuso ngeenyawo uku a kwamalume.

Mayibe 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 abhaliweyo ombuliso, nemiqweno emihle, kwaneentsikelelo zonke zezulu nomhlaba, besifundela, businika. Kwezi zinto konke mna ndikhathazwe yingqondo ethi azi aba bantu ndingaba ndandibenzele ntoni nanje ngokuba besenjenje nje kum? Ndaye enyanisweni ndingenayo nento endicinga ukuthi bacenga yona kum, kuba baphilile ngezinto, bafumile lee kunam, banemizi ezinzileyo, benjalo nje abanye kubo ngabantu abadala nabanamaworga. Ndithetha ke loo nto ayindikhathazanga kancinane ngaphakathi; waye umazi nawe umntwana womXhosa ukuba yinto enenzondo yempindezelo yobulungisa, ede ibuphindezelele nakonyana bonyana.

ISIAHLUKO VI.

ESIXEKWENI EZATHUZA.

Senze usuku lwalunye endleleni kwathi ngolu lwesibini ekumkeni komhla yagaleleka nathi esixekweni inqwelo yomlilo. Kuthe kwa-oko zabe sezibonakala izawukawu zabeze kusikhawulela. Wabe umzi sewusilungiselele inani elithile leekari zokusisa kwindawo elungiselelwe thina; kuba sifike thina sekugqitywe kwelokuba singadluli ngolo lusuku sidlule ngengomso, khona ukuze sikhe sibukwe ngobo busuku, senzewe imbutho entle, eneentetho ezibanzi, neengoma ezilungiselelwe olu suku.

Kube kho nalapha incwadi ebhaliweyo, yada yazotywa kakuhle, esathi sayifundelwa sayinikwa.

Phakathi kweentetho ezikuyo le ncwadi, kube kho amagama namazwi awathi andimangalisa, ndada ndacinga ukuthi le ncwadi ayifundelwa mna. Wathetha umntu nge 'Gora lohlanga,' 'Umhlobo wesizwe, 'Inkokeli.' Yaxisithi intetho yakuthi chapha kulawo mazwi anjalo kusuke kuthi mere kabuhlungu enkabeni, ndoyika ndibe neentloni, ndisuke ndifumane ndibe yinto engenamihlali, ndingavumi nokusifumana nesizathu abawathethela phezu kwaso aba bantu la mazwi angaka. Ndithe ukuwaphendula kwam andaba nakho ukufumana nelizwi elinye elingqinelana nale ntetho, nale mbutho ingam, ndasuka ndeva ukuba ndiya shwampalaza, kuze kusuke kuthi kunjalo kungxame kube kho isigquru esisentliziweni, into yona esuke itsho ndiphelelwe; ndibe kusuka ndisebenzisa iqhiya yokunceda ubuso, hayi, asuke amehlo enza ukuba ndibonwe nangumntwana ukuba ndaphukile.

Senditshilo ukuthi impendulo yam yaba ngamashwampalala endingenamkhondo wawo; kodwa intetho leyo yayingathi yenje nje: 'Zihlobo zam,—mzi wenkosi, la magama niwathethe ngam agqithile, andifanelwe nalelinye lawo; andililo gora, kuba andizange ndilwe nto, namfazwe kwathini. Andiyiyo nkokheli, ndingasayi kuze ndibe yiyo. Bantu bakowethu ayincedi nto into yokuba sibulalane ngezixwexwe zezibongo sintyontyelane amakhwelo apho kungekho nto, siyabulalana ngaloo nto, senzane izifombo emiphfumleni kuba, umntu yena uthi akuva la makhwelo abe kukho nto ithile ayenzileyo, ize loo nto imenze isilima ngengqondo,—ubulima obulusizi obo; kuba bungaphezu nako nokukhasa ngezandla. Ndikunqwenela kakhulu mna bantu benkosi yam ukuyekwa ndizihlalele, ndibe lilolo, ndingene nje emxukuxeleni womzi wakowethu mhla ngeduli.'

Andazi ukuba ngeyaba yimbutho enjani na leyo ukuba ayengekho amarolo-rola amadodana akowethu endasuka nawo ekhaya,

iinto zona ezayolisa apha kwatsho kwasitha,—zinto ezathi ukuphendula zisaleka umsundulo kumazwi am, zatsho zawahlamba loo mazwi am amfiliba, atsho aqaqamba ngokwekhwezi lomso, ndaqala ngoku nam ndanga ndingaphakama, ndimemeze ndisithi 'He—ke bendisitsho ke kanye!'

La manene mahlanu ke ndandihamba nawo, ngabafo abangenakumbi, ngabanumzana bakwaLizwi; kukho ababini abangabalimi abaqokozekileyo, beneefama zabo; lo wesithathu unemfundo enzulu ngengqondo yemvelo noko angenabuhlanti; omnye ngumfo oqhelene nedolophu nezawukawu zayo, naye akanasonka kwathini ngasemva, kodwa loo mfundo yakhe yasezidolophini isisonka siphellele. Owesihlanu yindoda engumVangeli webandla lakowethu, iLizwi ilamkele seyindoda nje, seyikade izathuza ezinkundleni zesiXhosa, iyinto ngobunto kwelo cala yabe nokuvumisa yayikhe yaanako. Nangokwezithomo amanene la ungathanda akungegxeke nto.

Sitsho kwada kwasa sikule mbutho inkulu kunene; sandula ukuya ngeendawo zethu, emveni kokuba ithiwe goxo kuthi yonke ingenelo yobo busuku, kusithiwa sinikwa amafutha ukuze singaxwebi endleleni, kuba uhambo lwethu luselude. Kuphindiwe kwarolozwa ukubulelwana.

Imini le asiyivanga yimindwakele esaze kumfifitha izinto ezingaba zisasalele zasemaXhoseni; kanti emva kwemini sisalindwe kukujikeleziswa siboniswa izinto ngezinto zesixeko esi. Into yona yokudlula ngolu suku, siye apho sisinga khona ayibhekanga nokubhekwa apha, phofu sebelapha nabaze kusikhawulela belo zwe siya kulo, nabo sebethethwanga ngulo mjikelezo wasedolophiri bengenaxhala langasemva, 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 sesingabantu balapha, sesiwabambe onke amasebe omsebenzi walapha; ndiqale ndabona

ngephepha eliphambili lalo mzi, eliphuma yonke imihla, seliphuma noxwebhu lwentetho ebhalwe ngomnye wethu, yaye ibonisa abanini balo mzi iindawo ezithile eziziziphene empathweni yayo ngakumzi oNtsundu, yatsho ibeka amacebo angalungayo nakubaphathi nakubaphathwa; ebonisa ngendlela yentlalo neendawo ekungahlangatyezwana kuviwane lula ngazo. Ndibone sesimelwe kukuseka uManyano lwamaDodana ngolondolozo lwemali, nolweentombi ngemfundo yokuphathwa kwamakhaya; ndibone ngathi esiphethe imvuselelo ngamandla, nozilo ngokunjalo.

Ndibone sesifikelwa yincwadi evela kwisibonda sedolophu (*mayor*) isicelo ngembeko ukuba sihlalane neBhunga ledolophu malunga nalaa ncwadi iphume ephepheni, kubonakala ukuba iBhunga likholiwe yiyo, lacinga ukuba lithuba elihle eli lokukhe liyisompe kunye nathi.

Okunene senjenjeya siliphahlothi lamadoda asixhenxe sibathathu thina abasenzini, isine ingaweli lizwe, kuba yonke into esiyenzayo yayise ingathi ihla phezulu. Sivene neBhunga kwade kwathi ncam, sanga kudala sisazana, amkeleka onke amacebo encwadi yomfo wasemaXhoseni. Salenza iBhunga ukuba likhuphe isiza esinobom, sakhe apho izindlu zomanyano esilusekileyo lomlisela nomthinjana, lenze amakhaya amahle okufikela abo beze kufuna umsebenzi, kube kho nee-ofisi zokufuna iinkosi nokufuna izicaka. Abaphathi bawo lo mzi ibe ziintokazi, nabafo 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 lalindingxamele lenziwa umgcini wempahla yolimo, ngomvuzo omhle kunene. Icala lemvuselelo nozilo latsho ngeziqwenga abatsho abemi belizwe elo bothuka, boyika 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 liBhunga ledolophu, kwavela imisebenzi emihle yamadoda nabafazi, yayintaphane, yazizigxina kanjalo.

ISALHUKO VII.

KWINTSUNGUZI YEZIGEBENGA.

EMGUDU.

Sesitshilo kambe ukuthi side saqhawula ke; oko kuqhawula sijike ngoku siphuma nerola apha phakathi komzi, inxenye ihlabe ngenyawo, abanye bakhwele amahashe eqolo, bekho aba bawanxibe ezinqwelaneni, nasezikarini; abanye ngawabo, abanye bewaqeshile. IBhunga leDolophu nalo lifake isandla esishushu kolu hambo, kuba likhuphe iikari ezimbini ezinkulu, kunye nabahubi hazo, zaye zinamahashe azo, akwabalwa nazintsuku zakubuya kwazo. Ibe yenye into endenze uvubukululo le yokuphuma kwabantu kangaka kunye nathi; saye sisazi ukuba abantu bakowethu bangafumane bashiye 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 senditshilo ukuthi ndibe novuyo lokubona siseka apho umzikazi omkhulu wemfundo yezinto ngezinto zosapho lwakowethu nosel' uthe waluncedo ngokuvula imisebenzi eliqela kwabo babengenandawo kakuhle zomsebenzi; sekusakhiwa nkqi, zibe ezinye izindlu ezazilapho sezithengiwe.

Uphumile ke lowo mtyululu wabantu ; into obungathi uyibonile ude uthi makube ingqonge umntu othile oyinto esizweni asiso. Sihambe sahamba sada saya kuthi thu kwintunguzi leya ndandiza kugetyengwa kuyo, kwintilikazi ebisaziwa ngegama lokuba kuseMgudu. Koko namhla ndibe kusuka ndisithi thalathala ndikhangela laa ntshinyela yentsunguzi hayi akwavumeleka ukucaca,—ndisuke ndaphikela ukuthi ntle kwizindlu ezakhiwe ngohlobo oluhle kweli xesha kukulo ; ndibe kuliphosa ngapha iliso ndathi ntle ngehlathikazi elihle kakhulu lemithi etyaliweyo, neendlela ezipahlwe kwa yimithi etyaliweyo,—ndize ndithi ndakuliphosa ngaphaya kube kwayiloo nto ; ndize ndithi ndakuhlisa intlambo isuke yonke loo ntili ibe sisithongothongo esimnyama esikhazimlayo sezilimo. Isuke le ndawo yantsha, yabukeka, ayaba yiyo leya ndiyaziyo.

Ithe kanti le ndawo ngoku seyiyindawo yemfundo. Lo mhlaba wathengwa libandla elithile lonqulo, laza lavula isikolo salo apho, kwakhiwa nendlu entle yenkonzo. Ngaphaya koko ibe zizindlu zabafundi, ababefundiswa ukulima imiqhaphu, nokuyisonta, nokuyoluka. Imithi yokwenza izitulo ezolukwayo yayilinywa kule ntili, zolukwa apha ezo zitulo, neengobozi, neminyazi. Kwakukho neentlobo zezingca ezilinywayo apha zifundiswe iintsapho ukusetyenziswa kwazo. Apha kwakuhlanjwa noboya begusha, nobebhokhwe, buchazwe busontwe buphothwe, kwenziwe izabhalala nemibhalo, nebhulankete. Izikhumba zazikho nazo zisetyenziswa ukwenza izibhangu. Ezi zinto ke zonke zazisetyenzwa nzima, kuba kwakungekho mashini wakuzenza zazisetyenzwa ngeminwe, nemashinana ezincinane.

Sithe kwasisaya kulo mzi sabe sesazisiwe ukuba asisayi kufumane sigqithe, siya kukhe senze nokuba lusuku. Kwalile ukuba siyiwele loo ntlambo iphantsi komzi, imanzi amnandi kunene, sahlngana noludwe lwabafundi olukrozisiweyo lwaqala apho, lwada lwaya kuthi nqo endlwini lusiphahle ngamacala omabini endleleni, umgama osisiqingatha sesine semayile, omnye emi isithuba seeyadi ezilishumi ukusuka komnye,—ingamakhwe-

nkwe namantombazana. Sakuba sifikile ezindlwini sisemi phandle, sifundelwe intetho yokusamkela, ese izele ziziganeko ezihle, esithe sazenza edolophini phaya ; abatsho besithi bayathemba ukuba asisayi kuba sema nganeno kwazo, siya kwenza umrugwane nomtyutyumezo ongasaqhawuke ndawo side siye kuma ngolwandle. Siphendule nathi ngamazwi okuncoma umsebenzi omhle owenziwa apha, esiwuvayo, noko singekawuboni kuya phi, saye kodwa sinqwenela ukuwazi ngokungaphezulwana.

Sakuba sikhulule, saya ezindlwini zomphungezelo, sajikeleziswa umzi lo siwubona, imijelo, amadama, izityalo, izilimo, izakhiwo namaxabiso azo, inkcitho nengenelo yonyaka. Sakuba kaloku siyivile yonke into, sithe saqonda singaxelelwanga ukuba la madoda athwele nzima kakhulu ; kude kwanzima nezinto zokuxhasa intsapho yawo, nezokunxiba kweziqu zawo. Amadoda amathathu kula apethe umzi lo, sifika eneenjombe (*summons*) zakomkhulu ngamatyala ; sisiza nje thina namhlanje, siza sekuzezincotsheni zokuba lo msebenzi uvalwe, uyekwe, kuba awunaluncedo luvela ndawo,—uRulumente akavumi ukuwunika inkxaso yakhe, nangani phofu wayekhe wada wathumela ichule lakhe lokuza kuwukhangakhangela inkqubo, nesimo sawo, lemka lingathi liyathembisa ; kwaba kukuphela oko.

Sixelelwe ukuba kuthe kwakubon' ukuba bekunzima kakade ukuxhaseka komzi lo, kwaqokela kwasweleka indoda ebilixhanti nomqolo wawo lo mzi nalo msebenzi, ngenkxaso yeemali zayo, ilifa layo labiwa phakathi kosapho lwayo ; ekuthe kanti nayo ibingathabathi ntabalaleni yalutho. Intsapho eNtsundu elapha kulo mzi siyixelelwe ukuba ikumakhulu omabini ; phofu ngekuba elo nani liphindwaphindwe kahlanu ukuba izinto zibe zilungile, kuloko kubi, akukho nokwandiswa kwegumbi elinye, nakwezo-kuhlala nakwezokufundela izindlu.

Senzelwe imbutho emnandi kunene ngoko kuhlwa. Ewe, yamnandi yalusizi kangangoko siyivileyo intlalo ngayo, engumngcipheko. Siqonde ngabo obo busuku ukuba abaphathi balo

mzi, abona bakhulu bobabini, yinxalenye yalawa makhwenkwe ayemkrozisele iintonga endleleni umfo wasemzini.

Ihle yaphuma imbutho emnandi kunene, sasala sisenza ingxoxo ngezinto zokuma kwawo lo mzi. Indawo yokuqala ethe yafunwa ukuqondwa ngabafo basemaXhoseni ibe yeyokuba, eli Bandla lingavuma na ukuwunikela umzi lo walo ukuba ube ngowentlanganisela, ungalungi nahlelo lithile? Ekubeni amadoda ephendule egameni lomzi wonke, esithi kudala ayivumayo loo ndawo, oko ungayi kuma umsebenzi lo. Nangoku ke umzi lo uyavuma uvuma ngothakazelo. Kubuziwe kuwo ukuba kungeziswa ntoni na ukuncedwa kwawo?

Athe ukuphendula, akanasigqibo namvumelwano yakuba kungathiwa kuthiwe, ukuze avume ukuwunikela kwezinye izandla umsebenzi lo. Kubuziwe ukuba ebengathanda ke wona kuthiweni na, kukho ukuthi kanti inkqubo le yawo ebesel' ethanda iphungulwe, okanye ihlonyelwe, okanye konke bekusalungile? Apendule ngokuthi yonke into ibisalungile, nabaphathi, nenkqu yentsebenzo,—into isenye embi, kukuhla oku kwezinto. Atsho esithi ebengakuthandayo nokuba kungaguzulwa namnye kubasebenzi ngaphandle kokuhlonyelwa abangathi babe banamandla kunabo, ebengakuthandayo ukuba nakwizinto ezifundiswazo kuhlonyelwe endaweni yokuba kuphungulwe.

Kungenwe ke ngoku ezigqibeni, emva kokuba unyhashiwe kakuhle umsebenzi lo, neengcanjana zawo, nebali lawo lamhla wasekwa, kwiminyaka elishumi eyadlulayo. Liphume elangomso ilanga kumi ezi zigqibo zilandelayo:—

- (1) Lo mzi uyapheza ukuba sisikolo sebandla lasekuthini.
- (2) Ukususela namhlanje uya kuba ngumzi wentlanganisela yabantu.
- (3) UManyano lwamaDodana olusekwayo edolophini luwamkelela kulo njengeSebe lawo.
- (4) Akukho zinguqulo ziya kwenziwa empathweni yomzi lo ngaphandle kwezo zokuchuma kwawo.

- (5) Kufumaneke kulungile kanye ukuba apha kube kho u-Gqira kumiswe nomzi wokunyangela abafayo (*Hospitale*) kuze ke ngoko:
- (6) Kuhlonyelwe kwakamsinya nje iSebe lemfundo yo-'Konga' (*Nursing*).
- (7) Makubhalelwe ngoku nje kuRulumente anike inkxaso yakhe kwezi zinto.

Siwushiye 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 sisimka kwabe kungathi bekufike abantu abathunyelwe phezulu, njengoko babesitsho bona ngokwabo.

Senjenjeya phakathi kwemikhwazo, nemigcobo, nokuduma kwempi yaloo ndawo, sada sathi tyi siphelkelwa ngemihlali no' Huntshu. Ewe, nam, mna kanye, mna ndoda izibona kade izinto ezilolu hlobo, ndivakele ndisitsho ukuthi: 'La madoda zinkankathela zamadoda, afaanelwe kukuyenza la mivuyo.' Ndakuba ndicinge njalo ndikunqenele kakhulu ukukhe ndibe ndedwa,—ndikhe ndikhuphe esi sigquru sisemphefumleni wam,—ndikhe ndilile kakhulu, ndithandaze. Koko nakuleyo andibanga nathuba.

ISAHLUKO VIII.

KUMZI WEBHULU EZUBA.

Siqhube kanobom namhlanje sifunzele ukuba siye kufika ekhaya singanqandanqandwanga lutho. Yaye nemizimba seyikufuna kakhulu ukukhe iphumle, ngokungakumbi umzimba

wam, womfo wangaphandle, ongaqhele zawukawu naziwem-wem. Kuthe kanti hayi, nanamhlanje asikayi kufika ekhaya.

Kwalile xa sikwanti-zitshile, kanye kummango ekwakuthiwa ngummango kaSiganga, loo mmango ke ngulowa ndabona kuwo iinkunzi zeenciniba zisilwa, ukuze zithi zakundithi mandla, ziyiyeke ingxabano yazo yezinto zekhaya zikhumbule kum. Wokhumbula umfundi ukuba apho ndaya kulanyulelwa lusingo olunameva, ndazigibisela tyhushu kulo, ndaya kuzilahla kwisicithi esathi kanti sineramba. Izithuko zamaBhulu, umfundi akayi kuzilibala kuyo le ndawo—nendlela endasinda ngayo. Yimihlaba mibini ke leyo; kukho isango apho, esithe sakungena kulo ndeva kusithiwa 'makukhululwe.'

Okunene kwakhululwa apha, phofu, andabona nento etyhulu ekukhululelwa yona, kufumane kwahakazwa nje kubonwa lo mhlaba nam ndimana ndisalatha olwam uhambo lwamhla mnene imixawuka endebla kuyo ngokoyika iinciniba, nalapho iramba landiluma ndifumane ndaziphosa khona. Le ndawo yayisenje ngoko yayinjalo oko; ixesha lalingekaguquli nento kuyo: eso sicithi ndandiziphose kuso sasisekho, saye singekude emendweni nenciniba zazisatya kuyo loo ndawo, koko namhlanje sasingazoyiki nganto, ndingade nditsho nokutsho ukutsh' ukuthi zizo endicinga ukuba zazisoyika thina, kuba sasingumkhosi.

Kuthe xa kubotshwayo ndeva ilizwi eliqinileyo elivela kwalapha emadodeni lokuba kungafaneleka kuthe kwamiswa indlu yeendwendwe (ihotele) apha, ibe yefanelekileyo kanarjalo, kube kho nevenkile njalonzalo. Ndithe ndakubuza abaxhasi bezi zinto ukuba bangaba phi na entlango apha? Kubuye impendulo eseyilungiswe yaciciyelwa, isithi le mihlaba inokuba ithatyathwe yomibini, kucandwe iziza apha, kumiwe, ibe ngumzana; kuthe kutshiwo wabe sel' esalathwa nonocanda ekunokuba kuyiwe kuye, acande iziza apha, nomphathi walo mzi weendwendwe ndibone ukuba sel' esaziwa kwaphakathi komndilili lo wethu. Kutshiwo kusithiwa le nto ke yonke inokuba ibe phantsi koManyano lolu-Tsha olusedolophini.

Siqhubile sahamba singulowo mndilili. Inxenye yayiphatha kujika iphuthume imisebenzi yayo kwasedolophini; ithi naloo nto ingaphunguli nto, kuba izimpi eziya zingenelela apha endleleni zazingaphezulu kwabajikayo. Kuthe kukuphi, ekumkeni komhla, ndabona umndilili obuphambili, usaphuka ngokunene, kanye kweliya thuba ndaphambuka kulo ukuze ndikhawulelwe ziinduna ezimbini zezinja ezinugwala zeBhulu.

Kuthe kwasekuphambukeni kweli thuba ndaphawula inkqubela-phambili enkulu kulowa mzana weBhulu; inkqu yesango eli lidibana nomendo, ndafika liyenye into, kunjalonje ukrozo lwemithi luphahle indlela kumacala omabini kwada kwesa ekhaya. Andibanga nakunceda ukungayicingi into yokuba, ukuba le mithi yayise ikho oko ngendasuka ndakhwela komnye umthi ndazingabisela izinja akwaba kho nkathazo. Sithe jikejike kambalwa sagaleleka kulowo mzi,—safika kumzikazi omkhulu, nozindlu zaguqulwayo, azisezizo eziya ndandizazi. Sifike kuphi-thizela abantu apha, bemhlambi wantaka, baye phofu bebonakala ukuba ngabantu baloo ndawo. Into ethe yaphawuleka apha ngobuninzi lisundu, wakho kakhulu lo mthi, wenziwe kakuhle, nathi njengokuba sifika nje, sifika umzi lo uphinyelwe ngamalaphu amahle anesundu.

Ngowantoni ngoku lo umzi? Uza kuphanga abuze atsho umfundi; kwanjengokuba nakuwo lo mndilili wethu baba baninzi ababuzayo ukuba 'Kusentwenini na ngoku?' 'Kuphi ke apha?' 'Ngumzi wantoni ngoku lo?'

Le fama yathengwa kweliya Bhulu lilungileyo,—nakuba seyithengwa kwintsapho yalo, ngumntu omnyama, ongumnakwabo boTokazi omkhulu, waza xa sivayo wazimisela ukuyihlaziya ayenze ntle, zithi nezindlu zenziwe ngokutsha; ingabi bubuhle obo bodwa, koko kubekho nomsebenzi oqhubekayo kuyo.

Into yokuqala ayenzileyo lo mfo akuba ewuthabathile lo mzi, kuthiwa ibe kukutyalwa kwemithi njengoko sasibona kunjalo, wenza namahlathi, emva koko ungene ekuyileni izitena, wayifundisa loo nto, kweza nophi, nophi ukuza kufunda ukwenziwa

kwazo, nokuqingqwa kwamatye nokwakha ngawo. Enye into efundwayo kulo mzi, kukoja izikhumba, nokuzisuka, nokwenza izihlangu ngokwalaa ndlela indala yamaBhulu yezihlangu zexhoshsha.

Inggokelela yabantu aba balapha ithe kuba ngabantu abakhutheleyo basemaBhulwini, bazama ukumisa izinto nje ezintle ngoko ubazi ngako. Inxenye apha yayitsho ngengubo zolusu iqalele elunyaweni, yaya kuphuma entloko; yaye ibonakala le mpi ukuba iyazithanda izibuka kanjalo izinto ezintsha. Inkoliso yabo bezenzela ezi ngubo, alusuke umntu ufele lube yingubo le yelaphu; kanti nezihlangu ezi bakholisile ukuzenzela,—yamininzi apha iminqwazi yeenyamakazi; athi namanenekazi akholisa ngemphuthi, njengokokuya kwasendulo. Sazithanda izinto zale ndawo zaluphawu olutsha kuthi,—sada sanqwenela ukunga zingaqhutyelwa phambili ezi zinto, zize kulungelelana neli xesha kukulo.

Sithe sakufika ekhay' apha, akhululwa amahashe afakwa ezitalini atyiswa; nathi sisiwe ngendawo zethu, sabelwa izindlu sanela noko siyiloo ndimbane. Sithe sakuphumla kuhle, sakukhova nokuzihlaziya malunga nokujika kwelanga, kwabotshwa awalapha amahashe, sajikeleziswa umzi, siwuboniswa,—amadama, imijelo, amasimi, amahlathi atyaliweyo, imiyezo, iinto-zini nanto-zini.

Siboniswe iindawo ekwenziwa kuzo izitena, nengca ezidityaniswa nayo ukuze ziqine; siboniswe iindawo ekumbiwa kuzo amatye apha aluhlobo oluthile oluhle kunene ekwakheni izindlu zamaxabiso. Zisanelise kakhulu izinto esizibonileyo ekhay' apha noko singeze sitsho ukuthi zezodidi oluphambili, nempahla yokulima yayisafuna ukuhlaziywa ibe yentsha,—umhlaba woku-
lima wawumbi kanye wona; ulurexe, ufuna ukusetyenzwa kakhulu. Inkoliso yezakhiwo yayizezohlobo oludala lwamaBhulu, nabantu bethetha sona ikakhulu labo: into yasezincwadini yona ibesemva kanye. Kuthe noko zikhoyo ezi ziphene, sazincoma

noko izinto esizibonileyo, sakucinga ukuba ngamalingana abantu abaNtsundu hebodwa, bengancediswa bari, benjalonje benge-nayo namfundo iphi, abe amalanga nokunqaba kwezinto, kwenze inzwinini enye, yokubuyisela emva nabo bekuse kusithiwa ngabaphumeleleyo.

Sithe sisazicingela sisedwa, sabona ukuba makuzanywe kwalelezolo, elokuba le fama mayithengwe kweli Tshawe (kuba wathi kanti ngumfo wasemaTshaweni umnumzana lo), yenziwe omnye umzana olisebe kwaloManyano loluTsha, o'usekwe edolophini; kuloko ngenxa yale imizi sesiyihlomele sibe nobuthovu, sanga sesenze kakhulu lungekazandeli ngokwalo nangentsebenzo yalo uManyano.

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

Asenzanga zindendeleza nathi ekuthetheni kwethu nawo, sithe sazama ukubonisa ukuba inkqubela le yinto ephuma ekhaya, iqale isebenze khona ngakumbi ke kulo mzi, kuba sewuqhubile kade; ngoko ke mayithi iyileyo indoda, incame into yayo, eyona iyinto, kuze kuthi kucingwa kube kucingelwa phezu kwento. Sithe ukuba sitsho basiva abafu baseZuba, (kuba yayilelo igama laloo ndawo), kunjalonje abasiva kakubi.

Buthe bungayanga phi ubusuku yabe indlela seyimqengqelezi, sekukhanya ngaphambili;—kuba kube shushu kwakwityeba 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, namahashe ayo omabini; esemva kwaleyo ising kwisiselana sayo semali, yeza nekhulu leerandi (R100).

Atsho, atsho la madoda, egilana bume, phofu ezolile, sothuka nathi sesenzakele, kuba kuhamba izivuthevuthe ezitshayo nazo; yini le! Imali seyikumawaka omane eerandi (R4,000! Sithe siyalahla ukwahlulelana kobusuku yabe imali ekhoyo ikumawaka amathandathu eerandi anamakhulu amabini ngaphandle (R6,200). Kwaye kusathiwa kukho amadoda angabangakho, asaya kuhlalatyelwa, kwaye kuthenjwe lukhulu kuwo. Siye ngeendawo zethu zokulala, ukuze sivukele entlanganisweni ngengomso.

Kwalile emini yakusasa, malunga nentsimbi yeshumi, yaphinda intlanganiso yadibana, yenza ezi zigqibo :—

- (1) Lo mhlaba uyathengwa luManyano loluTsha oluBhotwe lalo lusedolophini eZathuza, ukuba ube lisebe lwalo.
- (2) Kwingenelo yawo lo msebenzi indoda nganye ethe yarola ulutho apha mayibuyelwe lulutho olo lwayo, lube nenzala ukuba kuyavumeleka.
- (3) Abasebenzi nabaphathi bomsebenzi kangangoko kunokwenzeka maze banyulwe kuyo le ndawo, ngaphandle ke kweencutshe zona, eziya kufunwa phi na phi.
- (4) Injongo iya kuba kukuhambisela phambili le misetyenzana seyisenziwa, kuhlonyelwe eminye, ngokwanda komsebenzi.

Ithe ukuphuma kwayo le ntlanganiso intle kunene, imnandi, imfutshane, sabe sesinga singabopha kuba kwakuse mgama apho siya khona. Sithe ke ngoko siyasithi relekeqe isidlo sasemini, kwzbe sekubotshwe kade. Umnjini wale fama usivakalisele ukuba sel' ethethene nabanjini beziya iifama zaseSiganga, zihlangana kweliya nxowa leramba neenciniba kulaa ndawo yayibonelwe ubuhotele; utsho wathi sekufuneka nje ukuba benze izigqibo zentengiso nentengo ezibhaliweyo. Ithe impi yamkhuthaza kunene, isithi makangabi salibazisa, akukho mfundo yoba kulo mmango mhle kangako uyiphose.

EMNANDI.

Ithe ukuphuma kwempi namhlanje, yaphuma ininzi yada yaphithizela, kuba lusuku ekuvakeleyo ukuba siya kungena ngalo eMnandi. Imini ihle yabonakalisa ukuba noko ayizi kusoloko intle, abengade omnye alindele nendudumo nesichotho. Bathe abavela eMnandi apho sababona sebekwalapha nabo beze kusikhawulela, bekhwele iikari namahashe. Ithe impi evela eBhotwe yehla ingumkhosi okukokwayo,—yaye isithi akusahlaleki esixekweni oko sathi sadlula. Ithe impi esuka apha eZuba ayaba mbalwa nayo okukokwayo; sizishiya ke iinto esidibana nazo ngendlela esezimka nomkhukula wesihohela esiya eMnandi. Yaye le ndawo yaseMnandi siyiqonda ukuba ibalulekile kuloo mimandla kuba ubangadibana nalo uve esithi likhaya lakhe elo kanti nomnye kwanomnye.

Kwalile xa ilanga liphezu kwentaba, savela emzini,—sawubona ngamehlo 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, kwamnyama kwalungewalazi phambi kwexesha,—yayinkohla kaloku nokuhambela phambili! Kwafumana kwabophana iikari, namahashe, nabantu! baye bengakanani bona abo bantu! Imikrozo yabantwana bezikolo ebikroziselwe thina,—bebodwa abengoma nabaphathi babo! Iyodwa impi le ibisananzela ifuna ukutshayelela umfiko,—agilene enenjalo amahashe, eqhawula bume, aya kufika phakathi komzi, kwabonakala ukuba ngoku le yeyona ngozi!

Umfundi uya kuqonda ukuba side sabona ngathi sesifikile emzini, eMnandi. Njani? Ngandlela ni? Leyo ke imibuzo asiyiyo engaphendulwayo,—ibe yile nto kuthiwa ngamabonandenzile. Safikela phi? Entwenini? Ezindlwini? Nakanye.

Naleyo imibuzo kunganzima ukuyiphendula, kuba asifikelelanga ndawo, sifumane sazindlakadla ezithe saa ezingazaniyo nokwazana, eziphepha ihashe eliholayo, eziphepha into ewayo, eziphepha ukugilana.

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

Uya kuqonda umfundi ukuba iimbiza zaziluludwe phandle! Ngoku amahashe ehla enyuka engenabani,—iikari zizingceba, ezinye akukho nethemba lokuba zingaze zibuye zingcibeke! Nguqukulubhodwe womntu, neh Ashe, nembiza enokutya phakathi! Sikhawuleze ngoku sakhupha umthetho wokuba makuhlaliwe phantsi, athi okuloo ndawo abe kuloo ndawo, sakhupha amadodana okubafunqula abaphose kwizindlu ezingathi ziqinile. Kwakha kwenziwa leyo!

Iinkomo bekuxa zisondelayo emakhaya ukuba zigoduka. Uthi zathini ke? Ibe yenye leyo yenye into eyothusileyo, kuba zisuke zathi ngoku ukuza kungena emakhaya zeza ngent' embi! Ziwabhenqel' apha amatshoba! Zanga zonke zinosinga; zaye zigxwala zenze into embi! Ezinye zabambeka kweza ntambo sezinamahasho ngamanye! Yangomnye lowo uqukulubhodwe,—iinkomo, namahashe neentambo yini le!

Umhlob' am ofunda le ncwadana uya kuqonda ukuba aba bantu bakwesi saqunge abazani, bebengekabonani nangeliso, bekubonjiwe; kodwa ungabasatsho yini ngoku? Naphakade. Kuxa ngoku sesiziinkono-nkono ongeze uzazi,—iinjimbilili ngeenjimbilili; iintuthwasi ngeentuthwasi inxenye iyophisa, koko alikho nelo lokophisa ithuba,—kwazinduma, kwazingongoma,

kwamanxeba, yangamayeyeye, namankenkenke! Eliphambili umntu esithi, "Namhlanje kuyagwetywa!"

Kuthe kuselapho—Gqi! kwavela eyona ngozi ngoku etsho sonke sema ngezintya bekungeni kade! Yintoni na ngoku? Ngumlilo! Kuthe kanti kwesi siwunguwane ulityelwe umlilo! Zaphethuka izikhuni ngumoya,—zaqhuqumba iintlantsi! Zavutha izikhuni, ahamba anwenwezela amadangatye, abamba izibi, afumanana neentango! E! Uthe uyothuka umntu wothuka umlilo sewubambe iindawo ezingamandla. Yeyona ni kaloku le?

Uthe omnye ukothuka, wothuka wakhupha impahla endlwini, nanko eyijulela phandle! Omnye okwakhe ukothuka, wothuke wathabatha ebiphandle into, wayijulela endlwini ngaphakathi kuba emangal' ukuthi umlilo nangu ngaphandle! Waye okunene sewufumane walichweba phakathi kwekxhay' apha! Ube umoya ungekathembisi kudamba, nobusuku sebungxamise! Kufumane ke kaloku ngoku yanguphuthu-phuthu ongenacala! Yanguhiki-hiki. Yanguhintsi-hintsi! Silwa nolu tshaba lohlanga lonke lungumlilo! Arawuka iindevu namabhovu awo amahle amadoda. Atsha imisebe namashiyi afumana azintwabena! Iinyawo nezandla nezandundu, kwafumana kwayiloo nto! Akwemiwa noko, kwabhibhishwa, kwamiwa bume kwasetye-nzwa kwaliwa, yini le.

Kuthe kwaphakathi kobo banxanxa kwavakala ilizwi lomfo likhala libuza lisithi, "Ngabantu baphi n' aba!" Uvakele omnye wethu esothukela phantsi esithi: "Nkosi yam siza kubulawa!" Kwesi sithuba amadodana enziwe amikhosi mibini,—waakho lo ukrozileyo ukusinga emlanjeni ukuza namanzi! Wakho lo wenza udaka, umana ukutyabeka emalangatyeni apho ngodaka olo, nangengxowa neziziba ezimanzi. Athi kanti ayaphulwa njalo amandla omlilo; kuthe kungekudala litshonile ilanga wabe sewoyisiwe, nomoya sewuthabathe ukuthi bembe.

Iqalile ke kaloku ngoku impi yazama ukusa izinto ngeendawo zazo, ezo zibe zinokuswa kwesi sithuba. Kuzanywe nokulungiswa

iindawo zokuphumla kwabantu basemzini, kuba babevelwa 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, bekufunwa ukuba yonke le nto ilapha imonyane iwelwe zizindlu, itshe nayimililo, ifele ndaweninye. Kwakukho nabathi iShologu elikhulu lichitha ezi zawukawu, alizifuni; kuba abantu baqhele into embi, yokudumisana bodwa apha emhlabeni, bengalidumisi lona. Zazikho nezinye izazi ezazisithi zona ngamandla oNgendawo la, othiye okunene ukubukana koluntu, okholwa yena kukuba abantu mabasojoko besilwa, begrenyana ngokwezinja—uze ke ngoko ngengqumbo, njengoko wenjenjalo ukuwisela onyana nentombi zikaJobhu ngendlu!

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

Sithe kanti sibhula sisela nje kukho abathile abaphathke baya kulala emixawukeni, nasemahlathini; bathi kanti nabo abazani kwezo ndawo; benjalonje nabo babhula besela kwanjengathi: Inxenyane kubo ithi yimfazwe; umkhosi ongaziwayo uze ngamandla emakhaya, ukhwele emahasheni. Njengokuba amahashe ezintsali nje emimangweni phaya eqhawula ezikarini, kubo ke ngumkhosi osukela bona. Kokukhona ke baya bemka ngokunye emakhaya. Umzi usitsha nje ngumlilo, kubo ke lutshaba selutshisa emakhaya abo, yathi loo nto yenza ukuba kuwelwe imilambo enamagama. Okunene inxenyane yabonwa emva kwentsuku ezisixhenxe seyivela apho ingaziyo nayo ukuba kuphi na.

Kubekho abaphathekiswe yintsomi le yakwantsomi! Kwaba bantu bavela emaXhoseni, kukho amadoda amabini angamaZima. Ke kaloku ke ezi ntsuku asezingqongqo, umntu kukuphela ulilisela 'Ngomkhosi wamaZima;' athi wumbi akhankanye 'amagongqongqo.' Zibe zikho iinto ezi ziphikele ukuthi: 'Kuxa ziphi na namhla ezi zidla-bantu zenu? Zithe kanti ezi ziqhulo zibe nolutho olubi ezilwakhayo kwezinye iingqondwana,—kuba amaZima abawaziyo bona okunene zizidla-bantu eziya bahlala beziva ngonina-khulu ezintsomini. Luthe ke ngoku lwakuthi thu ukrozo lwempi yasemzini, akuthi umntu: 'Zavel' izidla-bantu!' ayandule ibe nto yako ni noko leyo; kodwa luthe lwakuthi gqi ngesambantlanya esilolu hlobo, yazaliseka into abebhlala beyiva ngonina-khulu,—laba liyaphela ke njalo ikhaya! Wathi elowo wemka ngesithwakumbe, wangcacela engaphethe lutho, esindisa lo-lo- lo untonga umphefumlo.

Uthe umoya wakuwisa imithi emikhulu endle phaya, kwokukhona le mpi iqondayo ngenyaniso ukuba nalo 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 botshuwa ngaba bemfazwe.

Phakathi kwaba bantu babaleke izidla-bantu kukho noyise kaZakade—indoda eliso linye, elinye lenzakaliswa yiruluwa eselula,—umsindo ke, yeka! Nakule into usuke afune ukuhlaba abantu kwakuthethwa ngoku kusaba kwakhe kungaka. Phofu imbali yokutyhutyha kwakhe amahlathi nemixawuka yayibaliswa nguye mhlamnene, ekubuyeni kwakhe, emva kweentsuku ezilishumi engekho; sel' enqandwa kwadade wabo eCeme, phesheya kweZitshangane.

ISAHLUKO X.

EMVA KOQHWITHELA.

Emva kwesaphontshane somoya, novuthuvuthu woqhwithe-la nokutyumka kweekari neeqwelana, nokuqhawuka kweenta-mbo zamahashe; ewe emva kokwenzakala kwabantu bewiswa ngamahashe, emva kwemililo nokurawuka nokutsha kwabantu nezindlu neentlanti,—kuye kusithi bembe, kwada kwakho ukuzola okukhulu. Ngelo xesha ke kwakuse kusebusuku. Ku-bonakele ke ngoko ukuba umzi, ngenxa yokudinwa, mawuye ngeendawo zokuphumla, iindwendwe kunye nabasekhaya, emva kokuba kwenziwe umbulelo oshushu kuNdikhoyo ngokuthi emva kwale nto ingaka kuthi kanti akukho mphefumlo ungekhoyo.

Into ethe yayingozi ibencinane kakhulu xa ithelekiswa nento ekube kuyiyo: Ngamahashe mane afileyo kanye, amahlanu enzakele ngokungabuye kunyangeke; amankonyana abebotshe-lelwe esibayeni emathathu afa omathathu engabonwanga mntu. UGXasheka, iBhele, uthe ngokukha amanzi okucima umlilo kufuphi nesiziba, wathi kanti ukhawuleze kakhulu, wagibiseleka esizibeni. Uthe kanti akakwazi ukudada, yaye idyasi awaye eya-mbethe inzima, yamxinzelela okunye ezantsi; lithi kanti ikhaba 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.

UBhozi wasemaThunzini ubethwe ngumqadi onedangatye emagxeni, waya wawa phantsi kwawo, wanqumleza wona phezu kwakhe,—yingozi ebonwe mva naleyo, wagalelwa amanzi, kuba waya waphola. UHletyiwe 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, ebiluphahla phofu waziletha! uthe esa-qhawula intambo, yakhawuleza yawa indlu yawuvala umnyango; uthe dyulukudu ngenx' engasemva endlwini,—emadangatyeni, yee phundlu inkonyana kwesinye isibhakabhaka sedangatye, yantinga yabaleka, yajukujeleka yawa yafa, entla komzi. Waphu-ma uPonoyi engenalo nedyungu-dyungu ngaphandle kokura-wuka.

Uyise kaSanityi, uOom Dirk (iQheya) uthe kanti ubeyotywe yinto abeyityile, walala ngasezimbizeni phaya, uvuke yena xa amahashe ahamba kangaka, egila iimbiza bhume,—akothukanga yiyo yonke loo mibhodamo, usuke wathatha inyama watya,—kusenzeka le nale naleya nje akananto nayo yonke loo nto uyatya, uyathetha yedwa, akathathi ngqalelo. Okhe wasondela kwelo cala uphulaphule xa athi. 'Ar mar mna ek es rona Kafir ek es mense' koko kolo dwayi lugilwe kakubi lihashe, lwalunyathela esigxabheni lwaphola kwa-oko; cinga, indoda imumethe inyama, eninzi iyiphethe ngezandla, ithi ke kunjalo ivuke ebusuku ikhu-pha igazi inento enkulu yoduma ebunzi, engalwaziyo nayo ukuba iluzuze ngayiphi na indlela, zibe zezo ke iingozi ezibekhoyo, esithe thina noko zilula kunento ekube kuyiyo; sabulela satsho kakhulu kuNdikhoyo.

Sitsho ke, sithi siye kulala kuzolile ngobo busuku; athe kanti awalapha amadoda nabafazi akulalwanga, ubusuku obu kulungis-wa eziya zinto bezimiswe zaza zonakaliswa ngumoya, ngama-bhentsu-bhentsu obu busuku ukuba kuze kuse sekulunge konke; okunene sivuke thina zindwendwe sekumbeje-mbeje sekufana noko bekunjalo phambi kokufika koqhwithela; imiqonga seyimi njeya; imithi seyingathi ikhule ngobusuku; amalaphu sel' ejinga njengoko,—yaye imini iqaqambile ifanele izinto ezintle kanye. Bonke ubuvithe-vithe beekari ezaphukileyo namahashe afileyo, sevisanganiswe loo nto yanga ibingabanga kho.

Iikari zombini zasedolophini zityumke zona ngokungeze kube saba nakwenziwa nto ngaze,—ihashe kwalakhona laphuke

umkhono lase lidutyulwa kwangephezolo, asala amathathu eyimiqaba-qaba. Yinto leyo ethe yakuya kubikwa edolophini, lasuka iBhunga ledolophu lase liyinika thina yonke loo nto, loo mahashe asindileyo, neentambo, nobugcwabalala obunokuzuzeka ezikarini, lisithi uhambelo lwethu lwenze ingenelo nokulunga emzini wabo, okungaphezulu lee kwezo kari namahashe.

Kwalile emveni kwezidlo zakusasa, lakuqala ukufudumala ilanga, baqala abantu baphithizela kwindawo yembutho; kwaziinqwelo kwangamahashe kwelo bala lokwabela amaxhoba (imalike); zaye izimpi zivela phi naphi; inxenye yazo ifunyenwe lolu qhwithela isezindleleni, yalalisa, yavukela kwaseluhambeni. Kudlule phambi kwethu imikrozo ngemikrozo yamadodana, neyamakhwenkwe neyamakhwenkwana, ifalile inyathela kunye, ibetha amaxilongo namagubu, ilelo iqela litsho ngeengubo ezifanayo, nelinye likwanjalo, nelinye, kwanelinye. Kuthe kwakubon' ukuba kukhungele kwatsho kwathi cwaka, saqala ukuza kuthatyathwa,—yekoko ukuhamba sithubeleza phantsi kwemithi emiswe bumini, namawundu-wundu, namalenga-lenga. Waye umzi uzele imibhalo 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 ohuntshu no"watyaph' ufike." Sithe sakuba sihleli, kwaqala kwazola kwathi cwaka.

Sifundelwe kaloku iintetho ezibhaliweyo ezivele kwimibutho ngemibutho; wathi umntu ukuthetha wavumbulula, wathanda ukuzeke emva, kwisithuba seminyaka emashumi mabini eyadlulayo, oko le ndawo yayiyintlango, enabantu koko bengebantu, kuba babengenalwazi, behleli emnyameni beba bona bahleli ekukhanyeni,—oko kwanyathela ikrothi elalithunyelwe ngu-Menzi wezinto zonke, kula macala ethu,—lathi lakukrozeiselwa

iintonga ngamakhwenkwe, alabaleka limke, okanye lizicwezele, koko ikrotilisuke lazinyathela, lemaphezu kwazo layala, lafundisa.

Ikrothi elathi ukusuka apho labuthwala obo bumnyama bakowalo, laya kubunyusela ezulwini basisiqhumiso esinyukayo, ngakweliya tyholo,—latsho lalathwa, kanti le ndawo sikuyo ikufuphi okunene kwelo tyholwana; laye nalo ligcinwe ngumzi wonke njengendawo engcwele, apho umfo kabani wawathi gxume khona omabini amadolo, wayaleza iinyembezi zakhe ukuba zithiwe entsubeni,—zathiwa okunene. Wenjenjalo umfo wale ndawo, wachukusha, wagoca-goca; yathi indawana esalele komnye umbutho yachongwa ngomnye yafakelwa.

Kwathethwa ngegora elathi lakuthethelwa ngeentloni zobumnyama ziintombi zasebumnyameni, lavelisa isibane lona, lakhanyisa kwakhanya. Kuthe kwakufikwa kwizenzo zethu edolophini eZathuza, wakha umntu wacokisa, kwada kwasezindleleni ezi zokuza nganeno; ekude kwakho umqokumbelo obanzi wokuba apha ke kunqweneleka nezingaphezulu kwezo iziganeko.

Kwakuba kuyekelwe kuthi ukuba siphendule isuke landiya,—landikhohla; ndangathi ngoku bendingaziva zonke ezi ntetho bezithethwa baye abantu belindele, bejonge ngamehlo abazileyo nangeendlebe ezibukhali, belindele ukuva ilizwi elivela kum; njengomfo abebe izinto ezingaka ngaye, inxenye ihambe umgamma omde kunene, ukuza kundibona khona ngeliso. Ndithe ndakunditha ukusuka laphakama elinye lamarolo-rola akowethu, ngokuqonda ukuba akulunganga ngakum, lathi gqavu, gqavu, gqavu, kwiindawo eziziintloko lisithi litshayela izibi,—yatsho phofu indoda leyo yenza kamnandi kakhulu.

Ithe iyahlala leyo kwabe kuphakama olunye ukhombo-khombo into ethe yona leyo lo mntu nimkhungileyo apha udalelwe izinto ezinkulu; kodwa ahlale nazo zingaviwa mntu, njengale mbali niyibalisayo apha, asiyazi thina emaXhoseni, ezi zinto wazenza eyedwa, nizivumbulayo namhla, siyaqala ukuziva; naye ubethe kwazintloko, ndada nam ndaphila qete.

Uthe uyahlala ndabe ndiphakama,—ndibalise ihambo yam yokuqala, yeminyaka emashumi mabini eyadlulayo, ndaye nangoko ndandingaqali phofu ukuza apha; kungokuba olo uhambo lwaba nezihlo ezahlukeyo kweminye imihla. Ndibalise intlalo yam kwelakowethu; neziganeko ezingephi ezenzekayo kweliya lasemaXhoseni ndizichaphazele. Ndikhankanye izibakala ezithile ezithe zenzeka ukususela ekubeni ndandilapha nje. Kuthe kwesi sithuba ndaphawula ukuba sekukho izinto ezithi ndakwalatha zalathe, ndithi ndakujonga phantsi zijonge phantsi, ndaqonda ke ukuba umzi unam ke ngoku; nam ndomelela.

Ndingene ngoku ndabalisa ezokusuka ekhaya ukuza apha, nenjongo yokuza, nomnqweno wala manene ukuza kubona abantu bakowawo abakula mazwe,—andalibala ukuwaxela la manene ukuba angobani na azintoni na. Ndichukushe ibali lokungena kwethu esiXekweni saseZathuza nezenzo zethu, nenjongo zazo, nentsikelelo yethu khona ngokunjalo eMgudu, naseZuba, nencwadi esesizifumene zoncendo lukaRulumente ndizikhankanyile,—ndihleli phantsi ngelizwi elithi 'Eli shologu lihle belisilandela kuyo yonke le ndlela ngumnqweno wethu omkhulu ukuba lingabi sasishiya ngokungena kwethu eMnandi.

Ndithe ukuhlala phantsi kwam, ndakuva ukuthi gulukungxu kwezibilini zomzi lo bendithetha ndibhekisa kuwo—ndaye namhlanje ndithethe into endiyivayo ukuba ingena emxhelweni, emntwini onomxhelo, ndachwayita; ndakhululeka andanxhanyelwa nasisigquru sentliziyo; ndada ndaya ekuphetheni kunjalo ndiziphathele phezulu iingqondo neentliziyo zalo mzi ndithetha nawo; waye undilandela shushu. Kungako oko endithe ndiyahlala phantsi kwabe kuvakala ukuthi gungxu kwezibilini, kuba zazinyukile.

Ithe inxenye kanti ibise ijinga kum, yajuleka yaya kuwa nge-mihlana kubekho abafumane batsho ngemikhwazo namakhwelo abangawevanga nabo nokuba asinga ngaphi na. Abanye baphakame bema nje kodwa, bee nkamalala, balatha, bebhakisa kweli

cala ndingakulo, bengalathi nto. Kube kho umndilili omkhulu ovakeleyo usitsho ngendili ephantsi usithi: 'UTokazi nesundu lakhe!' yavakala yonke intlanganiso isenza kwaloo ntlokoma: 'UTokazi nesundu lake! Nesundu lakhe! Nesundu lakhe!'

Kuthe namhla andabona mfo wakowethu uphakamayo ukuwasula la mazwi njengesiqhelo; ndithe naxa sendikhangakhanga, hayi, ndafika enkqwilile amadoda, ejonge phantsi kubonakala ukuba kubi, kulusizi, abhekisa ezantsi ukucinga ndingazi kwada kwangumzuzu kuthe nqwatywa kungathethwa kungathiwani,—kude kwabuya kwabuya kwaphakama kwamna ndiphinda ndee shwala-shwala awokuhlekisa nawoburara ndisenza ukukhulula umzi ukuba ukhululeke; kuba ndithe kanti ndiwubophelele.

Kuqalile kwakho abathi qotho-qotho abathethayo, noko kungabanga kho ntetho iphi. Aye edlala amagubu kweso sithuba nango,—amadodana ecathula enyathela kunye, ethamba eyenza loo nto ngohlobo olubukeka isimanga, singazi ukuba le ke imfundo yeyanini na le, yenziwa nangamadodana asel' ephumile ezikolweni, ibe ingekho ngolu hlobo nakwizikolo zikaRulumente.

Kude ngelikade kwachithakalwa kwayiwa ngeendawo zokuhlala saye sithenjise ngokujikeleziswa umzi siwubonise emva kwemini, size senzewe imbutho enengoma nezifundo nemidlalo ngokuhlwa. Ngengomso sithenjise ngokusiwa elwandle, siye kuluboniswa, lwabe luzimayile eziseshumini ukusuka kulo mzana waseMnandi.

Kwalile ukujika kwelanga ngawo loo mhla, zabotshwa iinqwelanana zamahashe, yekoko ukujikeleza umzi lo siboniswa wona, namadlelo awo nemida yawo, nezenzo ezenziweyo ngabantu bawo, amadama, into ephambili kuloo mazwe; phofu kunge ngakuba ayikho imilanjana egcina amanzi xa libaleleyo. Sibonise imijelo yamanzi, namahlathi atyalweyo, nemiyezo eyenziweyo yagcinwa ngohlobo oluhle oluthi nasebusika libe nemithi emininzi eluhlaza. Sibonise amasimi omzi lo nezisele ekugale-

Iwa kuzo ukutya ukuze kugcinakale,—okunene nathi samfumana utiya wanyakenye engahlukile kowalo umnyaka; namazimba ekwanjalo; zithe kanti neemboty zikwazenzelwa izisele zilunge, zaye ezi zisele zahlukile kwezo thina sizaziyo zasemaXhoseni. Sihambe siboniswa iindawo ekutyalwe kuzo amaTyeleba, imiThombothi, iKhamanga, iNxina, iGusawe, iTsawe, neminye imithana eyaziwayo ukuba inoncedo. Siboniswe izikolo neetyalike neentlanti zempahla ethile yohlobo, ikakhulu iinkomo namahashe, sagqityeliswa ngokuboniswa ithafa lokwenza imidlalo yokuthamba.

Ngokuhlwa ibe ziimfidi ngeemfidi ukuza kwimbutho enengoma; bathi ubuninzi babantu baqitha, ababa nandlu yokubalingana baxola ke ngoko kukuba phandle abathile, noko ubuninzi babo babukwa ngangaba bangaphakathi; zenziwe iingoma ezibukekayo, ezisimangalisileyo 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 kwangalo olo hlobo. Bude bathi sebhambile ubusuku kwachithakalwa ngenjongo yokuba imini yangomso iya kugqityelwa elwandle.

ISAHLUKO XI.

UKUNGENA EMSEBENZINI.

Ngengomso kuthe kwakusasa yabe seyilixhaphetshu ngokungathi kuyafudukwa, kulungiselelwa ukuyiwa elwandle. Kube kho abanduluke kwangoms' obomvu ukuya kulungiselela indawo yokubutha nokuphumla apho. Eyenqwelo impi yezipani zeenkabi zeenkomo induluke kwangentsasa,—ibe yeyamashe,

neenqwelo zamahashe, neekari enduluke emva kwezityo zakusasa—wenjenjeya loo mtyululu uhamba kancinane, uhamba umisa, kude kube sithukuthezi kobonelayo, kube kuhanjwe, kwada kwayiwa kufikwa elwandle.

Kwakhululwa emva kokuba lukhe lwajikelezwa nalo ulwandle olo ngakumbi elo chweba loMnandi. Ibe yimini emnandi leyo yaselwandle; zakho kakhulu iimbutho, neengxoxo,—ahlangula apha amadoda kwanga kukuhlangula kweenyosi,—kwaye kwenziwe isimemo esikhulu sentlanganiso eya kuba ngengomso. Ubuye umzi sewumninzi ngoko ngakumbi elwandle, ngenxa yabavela phi naphi, abasebesuke base befikela apho umzi ubukhona. Ngoko kuhlwa akubanga kho nto ingumsebenzi, kuba kwakumiseleke ukuba wonke ubani aphumle, ukuba aze eze nolutho olucingiweyo kwi: gqungquthela yangomso.

Ukuphumla! Ewe, elo gama lokuphumla ndalizuzwa nam nje ngabanye; kodwa inkqu yokuphumla yona yanqaba ngoko kwezinyo lenkuku. Abafo bakadad' obawo balapha kaloku; iintombi ezingodade babo nazo zendele kwakweli lizwe, zinezazo iintombi ezisemizini kwalapha; loo nto ke yintuntanja yabatskana bam, nabatskana babatskana, emandibabone sithethe ezethu izinto; kwaye kubonakala kwabanye ukuba intlalo yasebuRanugeni inzima baye bebuzisa ngendawo kwelasemaXhoseni. Icebo lam kwabo banjalo ndandisithi mabafuna-fune kwakwilizwe abalaziyo abaliqhelileyo; into yokuya kuqala ilizwe elitsha kumaxesha anje ukuba nzima, yenza loo nto ukuba uzidele apho ubusiyi khona. Kubekho nabanqwenele ukundinika abantwana ukuba baye kukhulela kuni, bafunde intlalo yasemaXhoseni,—lowo ke seyingathi ngumsebenzi wam, ndibamkelele phezulu abo bantwana.

Kubekho ababuzisa ngeliya tshitshitshi leenkomo ndemka nalo apha lebhaso ukuba zathini na? Azifanga ziphele na buburawu kweliya lizwe? Ndibaphendule apho ngelithi: 'Andizange ndizibone iinkomo ezanda njengezo nkomo, nakweliya lizwe

zingundaba-mlonyeni emadodeni; azizange zife; into ezayenza-
 zingazala gqolo aphila loo mathole azala nawo okukokwawo.
 Inkunzi yazo le minyaka yahlala ingathi inyangiwe, ize yenze
 isimanga ngokungazijoji iinkomo zemizi. Ngelifutshane ndinga-
 thi zande zanda ezo nkomo zajika zandixaka ngoku ndaziqeshela
 ezifameni,—zaqhuba ngoku iinkomo zakwadad' obawo ukundi-
 ncamisa zatsho ngamaswalakahla eenkabi zesilara. Ndithe mhla
 ndathengisa izipani zazo ezibini kunye nenqwelo zazo zombini
 ndathenga ezi fama zimbini ndinazo ngoku,—zaye zisazele
 ziinkomo zombini ezo fama. Ndiyathemba ukuba ezo nkomo
 zifunzele ekubeni zindenze umntu. Ziyabonakala ukuba ndazi-
 nikwa ngentliziyo entle; kuba ndiva kusithiwa neliya ithokazana
 ndandilalisile lantuluza alayeka, kunye nawalo amathokazi.'

Yini na le mfondini ingawo nje kaloku nala ancede kulo mse-
 benzi wasemaTshaweni apha? Babe baninzi nabafuna ezinye
 iindawo neendaba; ababuza imbangi yokuba ndikhangeleke
 mncinane kangaka, kanti kudala ngolu hlobo besiva ngam na-
 ngezenzo zam. Kwabo ndithe kungokuba ndafakwa ndisemci-
 nane ezintweni zesizwe, ndalunga, kuba ndandiqavile oko,
 ndikhuthele. Kubekho abafuna ukuqonda ukuba ndandisiya
 phi na ukuze nje ndize kuthi tyhushu apha ngalowa mnyaka?
 Ndithe kaloku ndandisiza kwadad' obawo, ndingaqali nokuza.
 Wawungawoyiki na laa makhwenkwe ayekukrozisela iintonga,
 engathi azintanga zakho nje? Ewe, nditsho; ndandinalo iphaphu,
 kodwa kwamhlophe ukuba mandingalivumeli ukuze ndilunge-
 lwe ndalungelwa ke okunene.

UTokazi lo wamthathela ingqalelo kwangayo loo mini?
 Kakhulu, athi amehlo am akuthi ntle kuye, akwaba kho tyeneba
 namdintsi, phofu ke oko ndandithanda ukuba mntana nje ungu-
 mXhosazana.

Uze kuyifumana nini le ngqalelo ayiyo ngoku? Abuze atsho
 amancoko. Kaloku iindawo zemfundo zikulawa macala asema-
 Xhoseni, ndimbone apho oku kwesibini, ndingasamazi,—kwa-

buya kwalunga emehlweni, ndiva mva ukuba ikwangulaa Tokazi
 waseMsibeni, kuba ngoku sel' ethe hlambululu wanto yimbi.
 Ndithe kuba ndandisendihamba ndinentloko ebuhlungu kwaqo-
 ndakala ukuba namhla ifumenene nelona chiza.

'Utsho, mfondini?' Litshilo iRanuga. 'Nditsho ntoni na,
 mfondini inini nabakokwabo bale nto nje nabathethi bayo
 nabenzi bayo?' 'Nxa yiphi na sizezi ntsali sizizo nje? Ndibe
 nakwaba balapha ndingazange ndikhe ndive ukuba kukho
 abantu basemzini, abaze ngobulawu nangokucela sitya kwathini,
 apha komkhulu?'

Leyo ke, Mnumzana, yile nam yafuna ukundixaka, kuba
 kaloku sithe sakuthetha ngokuza kucela 'isitya eso' safumana
 impendulo eyasimangalisayo ethi, 'wonke lo msebenzi unikelwe
 ezandleni zabafundisi abo yayikubo intombazana, sathi ke thina
 ziinto zobuRanuga. Kodwa ke abafundisi abo asizange sifuma-
 ne sikrokro ngakubo, bawenza wonke loo msebenzi kakuhle nje-
 ngoko, kwada kwaya ekuphetheni. 'Ukutsho uthi akutsalwe
 kuqhama oku komzi lo wakomkhulu. Ndandiwubone phi na,
 Mnumzana? Kuba nokubazi oku nabantu seyikukubazi kuba
 abayekanga ukusihambela, baye aba bangamadoda babesoloko
 bekho kunye nabafundisi xa sisemthethweni wayo le 'Ndaba.'
 Isithetho sasisithi abafundisi abasavumi nokuba ashukume aye
 ekhaya loo mntana ngenxa yoncedo lwakhe kubo. 'Yayikusiphi
 na kanene isikolo le Nkosazana?' Libuze latsho iRanuga lichwa-
 yitile. 'KwesaseMthwaku (St. Matthew's), kaloku!'

Nditsho ke, ndithi mna ukuphumla yaba ligama, kuba kanjalo
 kaloku le yaba yimini yokuzazisa kwempi yasekuxakekeni, ebi-
 ngekaziwa kakade ubuninzi bayo. Babaninzi nangelo icala aba-
 ntwana ekubonakeleyo ukuba siya kubuya nabo; yaye iyinto
 yethu ke leyo kwindawana zonke esithe sahambela kuzo. Kube
 kho kanjalo nabamelwane abathile abamhlophe abangamafama
 abathe bazindwendwe zethu besithi beve ukuba kukho iinkosi
 ezithile zasemaXhoseni, ezihamba zikhangela intlalo yamaXhosa
 ebuRanugeni,—zihamba kanjalo ziwathengela imihlaba ziwe-

nzela nezikolo. Ke kaloku ke nabo bebenemihlaba abebengathi bayincame, ekufuphi apha, malunga ekuyeni elwandle. Athe la manene sawabeka ngethembiso lokuba intetho yawo sizimisele ukuyiphendula kwakuzo ezi ntsuku, siyivile. Saye siyivisisile okunene.

Kusile ngengomso; okunene kuhle kwaqondakala kwange-ntsasa ukuba kukho imbizo enkulu, eyayihlatywe yaya yema ngeziphelo zeloo zwe yada yaphuphumela kwimilambo engaphaya. Impi yasedolophini eZathuza elunge kuManyano lwamaDodana ibekho kakhulu, yaye izimisele ukuba nengxoxo nezigqibo. Kufike izikheme-kheme ngezikheme-kheme nezipheke-pheke ngezipeke-pheke ezibe zingalindelwe, zingaziwa nokuba imbizo le ziyayazi. Kwafumane kwazalisa eyamahashe neyeenyawo.

Kuthe emva kwezityo zakusasa yangena intlanganiso, yatsho yazala tu eyona ndlu kuthiwa yenkulu kwelo zwe. Kuthe kanti akuzi kubakho nto kuya kutsala-tsalwana ngayo, kuba umphunga ube mnye, ube kwangulowo siza ngawo kwezi ndlela, wokumisa izikolo, ukuthenga imihlaba, ukufundisa iintlobo ngeentlobo zemfundo yengqondo neyezandla.

Umcimbi wokuqala ibe ngowokuba kunganjani na le ndawo ingene nayo phantsi koManyano lwamaDodana, ibe nalo noManyano lwabaFazi. Kuxoxwe ngendawo yemihlaba kakhulu, ibe yileyo isekuyeni elwandle. Lifuneke kakhulu ichweba, nokuqhutyelwa phambili komdlalo wamadodana wokuthamba. Imfundo kufumaneke ukuba akukabikho nesiqalo sayo, nezakhiwo njalo-njalo. Kuthe kungabanga phi, kwavela ilizwi elithi: 'Siyakufana nabantu abenza amabhongo xa siphatha-phatha imicimbi engaka, sibe singenanto sibeke yona phambi kwethu, lithe lakutsho elo lizwi lasabeleka, kuba amadoda ayesel' esitsha ngamaqulo. Kubonakele ke ngoko ukuba makukhe kubekwe ulutho ekuya kuthi kuthethwa kube kuthethelwa phezu kwalo.

Hayi ke libe liyakrazuka njalo ibhayi! kwathi gqulukume,— indoda seyigalele ibuye iqonde ukuba ayikenzi nto, ibuye iphuthume kwasemva: Ithi ebirole iinkabi ezintandathu ibuye iqonde ukuba isafekethile, iphuthume ezinye ezimbini kunye needyokhwe zazo; zaye iinkomo ngelo xesha ziphakame kakhulu ngexabiso. Abethe amashumi-shumi eengxowa zengqolowa, nezombona nezeemboty amadoda; angabi nantloni umfo ukutsho kulile ibhungane ebuhlanti bakhe.

Ide yaphinda-phinda ukukhala intsimbi yesityo sasemini, amadoda esaqale umgqwetsha omnye, kukokhona ashushu alwayo, esithi alwa ubumnyama, afuna ukukhanya, ukuba ezi nkomo zawo zinokunceda kwelo dabi maziwancede ayazinikela. Kude walanyulwa nzima ukuba kuyiwe edinaleni, sel' exhwithekile amadoda. Kuthe kwangaphambi kokuba ingene eyokuphinda, yabe indlu seyizele, iyileyo indoda ifuna ukuwaqalela. Ithe iyath' ukuth' ukuvulwa wabesel' ekho umfo othile othe le malana uvela kuyiphuthuma kumLungu wakhe, ebeyigcinisa kuye, watsho egalela amakhulu amabini erandi; ithe esuke mva kwaleyo, amakhulwana ngamanye agciniswa kumaSatlani akayi kulingela amadoda azigcinela ngokwawo, yatsho igalela amakhulu omane eerandi; elandele leyo ithe ngathi iincenkana zasemzini azifanelene nabo, ingathi kokwento ephfumlayo ehamba ngenqina layo, itsho yashiya inqwelo nesipani sayo seenkabi ezilishumi linambini Kwabuye kwaphinda ke kwathi bhatala!

Ithe imini seyihambile, zanaxapha kaloku iinkabi zaphelwa, waqala obehleli ngaphambili iTshawe uyise kaTokazi, wavakalisa ukuba imali esetafileni ngale mini ikumawaka angamashumi mabini ananye eerandi (R21,000). Intlanganiso kubonakele ukuba mayikhe ivalwe ukuze idibane ngentsasa yangomso; kwenziwe imibulelo eshushu kuMenzi wezinto zonke ngamadoda amathathu, yachithakala intlanganiso.

Ngengomso uphindile umzi wadibana, kubekho abathile ababengekho ngezolo, nabanye abasabhula uboya bengxowa,

ithe kanti loo nto iya kwenza elinye iwaka leerandi, ukuba ke ngoku kuthethelwe phezu kwamawaka angamashumi amabini poqo. Kufumaneka ukuba ngoku iifama ezimbini ezingaselwandle zinokuzuzeka lula, kuze kude kubuye kubekho umncono onobom. Kuthe noko kunjalo intlanganiso yathanda ukuboleka kumTshawe, inkosi ekule ndawo, uyise kaTokazi, intwana yokwenza ukuba kuthethwe noManyano lwamaDodana, noRulumente, neBhunga ledolophu kuphethwe yona. Okunene inkosi leyo iwuthe gidli umzi ngokuwuboleka amanye ama-R22,000; ukuba ke ngoku into eyenziwe nguMnandi wodwa ibe ngamaR44,000.

Ngomhla olandelayo idilingwe kwangemini yakusasa intlanganiso. Kuqalwe ngokufundwa kwencwadi yakwaRulumente evumelana nokunika uncedo kwisikolo saseMgudu nesaseZuba, anjike yena kwangangoko nomzi lowo unikeleyo. Kufundwe kanjalo incwadi yeBhunga ledolophu yaseZathuza elithi liziva kamnandi izenzo zethu, oko sithe sesuka kulo, laye lizimisele ukuncedisa kuwo wonke umsebenzi, likhuphe kwakangangoko umzi unikeleyo. Isigqibo esenziweyo kwavunyelwana ngaso ibe sesi sokuba lo mzi nawo uzimanya kuManyano lwamaDodana, olusekiweyo edolophini; ubeka le mali ingamaR44,000 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 kwaba bafo basemaXhoseni, ngako oko akuyi kulunga yakuthi le ndawo ithethwe sebemile bona. Intlanganiso leyo idibene eMnandi yaza yenza ezi zigqibo.

1. Lukwamkela ngemihlali uManyano ukuba lube neSebe apha ekhayeni lalo; nokuthi luqalele elwandle lude luye kuphuma esixekweni esikhulu njengeZathuza.

2. Yonke imali eyenziwe apha iya kusebenza izinto zalapha;

kwanje ngawo onke amaSebe ukuba eya kwenjenjalo. Aze athi elowo abuyekwezwe kwakanga ngokunikela kwakhe.

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

4. Isakhiwo semfundo ephakamileyo kubonakele ukuba masiqalwe kwanomzi wokwenzela imidlalo yokuthamba ekubonakeleyo ukuba mawuqhutywe kanobom, zibekho neentonga ezinkone ukuba kunokwenzeka.

5. Imfundo yemithi yamayeza, kufumaneka ukuba ifuneka ngamandla; yaza ke ngoku yatyalwa kunene kwiimokolo ezithile ezisikelwe loo msebenzi. Amadoda anamayeza eenkomo eza nawo; awokuloba into eyaphukileyo eza nawo, aweentlobo ngeentlobo zezikhuhlane zabantu, eza nawo. Kwakhiwe izindlu zokuwacoca la mayeza, nokuwaxuba, ade abe njengokuba sizibona iivenkile zamayeza (*chemists*) emLungwini.

6. Abenzi bamaphenyane, nodokolwana bokuhamba echwebeni kude kube selwandle bakhangelwa kwasentloko. Kwafunwa nabembi bezisele ezigudiswe ngesamente, zokuze kugcinwe amawaka ngamawaka eengxowa zokutya, okuya kuthi kanjalo kuhlale iminyaka-nyaka kukhangeleka, kuvakala kukutsha.

7. Amagcisa okulima; amachule okuzoba imifanekiso yeziindlu afuniwe; abakhandi besinyithi nabakwaziyo ukusirola ematyi; abenzi bezitya zomdongwe; abahlambi boboya beegusha, nokubuchaza, nokubusonta, nokubuphatha nokuboluka, babekho; ngokunjalo abalimi bomqhaphu, nefulakisi, r.eline ne nesilika. Izihlangu zisetyenzwe apha; imashini zezi ntlobo zonke zifuniwe zafundwa ukwenziwa kwazo ngabafundi ngabafundi balapha. Uluzi lufunyanelwe, kunye nozwathi umsebenzi walo omdala, wokwenza umlilo, ngendlela namhla entsha. Imizi ne-njica neentswazi akusathethwa ngazo ubuhle bazo izinto ezenziwe apha ngazo.

8. Kuqaliwe kwacandwa umzana oseSiganga, kwakhiwa; yabe ihotele leya yona seyiphambili. Intengiso yeziza iye kwingxowa yoManyano lwamaDodana; nenkxaso yomzi lowa wendwendwe iphuma kwakulo. Kucandwe iziza kanjalo kwiinxaxa zombini zeChweba loMnandi kwakhiwa.

9. Enye into ekuthe kwamhlophe ukuba mayiqalwe eZathuza ibe liliTye lesishicilelo; kuthe idolophu yawambulela iliTye layo umzi langaphambili, ukuba mawube uqala logama usaphuthume ilitye elikhulu.

10. Enye into ekubonakele mhlophe ukuba mayingasali ngasemva ibe sisitora ekubonakeleyo ukuba masivulwe kwa-oko eZathuza sibe neSebe eMnandi kwa-oko, size ngokwanda kwaso sibe namasebe kulo lonke. Yenze ezo zigqibo ke intlanganiso ebiseMnandi, yoManyano loluTsha, zaza zasingiswa kwiBhunga leDolophu ukuze lona lixhase ezo linokuzixhasa iindawo, liziyekele kuManyano, ezo lingenako ukuzikhuthaza, kube kwangokunjalo kuRulumente. Kunyulwe neKomiti eveneyo yokuba ezi zigqibo iziqhube, kungawi nasinye phantsi; kunjalo nje zenzeke ngokukhawuleza.

ISAHLUKO XII.

IMVUSELELO NOMQUKUMBELO.

Kuthe emveni koku zakha zema iintlanganiso, kwahamba iimvuselelo ezinkulu zeLizwi. Ibe ngumjikelo omnye ukususela edolophini kude kuse eZuba naseMgudu, kude kuze eMnandi; baye beguquka abantu, bezixela izono zabo; yaye impi yasemaXhoseni ithe saa ukuhamba kwayo ingabi ndaweninye. Kuthe ngomnye umhla kwimvuselelo enkulu eyayingomhla weNkosi, eMgudu, kwaphakama indoda enkulu, yaliphakamisa izwi layo izixela ukuba ingumbulali wabantu, bonke ubom bayo,—ixele

nokuba yayikho mini kwadutyulwa ezinye izihange ezibini ngumLungu ababezama ukumbada kuyo le ntsungusi yaseMgudu. Inqike indoda leyo nezinye izehlo eyayikade ibaphakathi kwazo,—abade abanye bayo babanjwa baxhonywa; yaphikela ukusinda yona. Iwuchukushe kakuhle umhla ababeza kubhada undwendwe ngohambelo lwalo lokuqala, basuke bonelwa liLawo, elathi kwakuzo ezo ntsuku lagula sisisu lasweleka. Ithe le ndoda iyandiqonda kakuhle; namhlanje iyabulahla ubume bayo obudala, ngobabalo lweNkosi uYesu ifuna ukuphilela yena, noko sezihambile iintsuku zayo.

Kwesi sithuba iindwendwe zifumene kuyimfanelo ukuba mazijike zisinge emakhaya azo. Kodwa kube mhlophe ukuba aziyi kugoduka zonke ngenxa yomsebenzi othe wakho kweli lizwe. Isithathu sonke sethu kubonakele ukuba sifaneleke emisebenzini le iqaliweyo apha, ngohlobo lokuba akungabisalunga ukuyishiya. Bathe ke ngoko ukugoduka kwabo bona yasel' iba kukuya kulungisa impahla yabo, nokumisa izinto zasemakhaya ngendlela, baze bajike beze kuba ngabantu basemaRanugeni. Ibe ngemvumelwano entle le ndawo; sathi nathi noko silusizi ukuphoswa ngabantu abanje ngaba, sayiqonda noko imfuneko yabo kweliya liphakathi.

Lube njalo ke uhambelo lwam lwesibini kwelo zwe lakwadad' obawo, eMnandi. Lwamnandi nakuthi, lwaneziganeko ezikhulu, ezitsho yalelona zwe lide langathi linezikolo ezikhulu zabafundisi, kanti hayi kukuphaphamela izinto eziluncedo lwesizwe kwabemi balo; kukuzincama kwabantu balo njengoko isibhalo 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, injalonje iphakamile. Woqonda umfundi xa ndithe ziphaya ngoku iincutshe ezivela kwelamaJapani, kwelama-

Skotshi, kwelamaNgesi; eMelika, eJamani, kwelamaTaliyane, naseAbhisiniya, nezeli lizwe kakade. Iinqanawa zorwebo sezihamba kula akufuphi amazibuko. Kuthiwa indlala kwelo yalityalwa ukuba iynto ebikhe ibekho. Kuthiwa abantu bayaphulana apho, kuba kaloku umntu wacimba ngakunye ukuya kwelo zwe; ubutyebi obulapho abunakuxelwa, ade athi lawa madoda abetha kwalila ibhungane ukuyiyila kwawo le misebenzi ebuphantsini, yangawona atsho azilibaia ezo ntswelo zaloo mihla. Iingubo zokunxiba ezivela kwelo zwe andisenakuthetha ngazo, kuba sezi-bonwa nguye wonke ubani. Lingandiphelela ixesha ndikhe ndalinga ukuchukusha izinto ngezinto neziganeko zamandla nobuchule, ezivakala nasemaphepheni eendaba ezivela kuloo macala.

Ndifanelwe kukukhe ndiyekelele ngokwanamhla, ndothi mhla ndize ndazuza ithutyana lokuya kuloo macala ndibuye 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,

KHAWUSALE KAMNANDI!

UDON JADU

Icandela lesithathu

**UKUPHAKAMA KOMZI ONTSUNDU NGOKWESIKO
LAKOWAWO**

INTSHAYELELO.

Eli phepha lilungiselelwe ukuba lize libe licandelo lesithathu lencwadana ekuthiwa ngu*Don Jadu*, ese ifundwe kakhulu yona kumacandelo ayo amabini, kuba seyineminyaka emithathu iphakathi kobuzwe.

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

Libhalwe ngesiXhosa esitsha.
ngu-

S. E. KRUNE MQHAYI.

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

UMNGENI!

Kukho intetho enkulu ngeli xesha, ethi, umntu oNtsundu makehle emhlaneni womLungu, azimele, aziphumelelele ngokwesiko nezithethe zakowabo; angabi yinto emana ukulinganisana nomntu oMhlophe, ompilo yahlukileyo kweyakhe.

ONtsundu ke umntu uyasamkela eso sithetho, kwanomngeni lowo,—uwamkela esithi,—

‘Sivulele ke umtyhi, ungabi luthango nomqonga omana ukusingqamba sakufuna ukuziqhuba.’

Kweli lizwe ke sizekelise ngalo laseMnandi, kwakuqalwa elo linga.

ISAHLUKO I.

IZWEKAZI LOMLINGO.

'Ngokuba osukuba ethanda ukuwusindisa umphefumlo wakhe wowulahla; kodwa othe wawulahla umphefumlo wakhe ngenxa yam wowusindisa louo.' Luka 9: 24.

Sithe noko sesigodukile saya ngamakhaya ethu, kwafana noku-ngathi sisekwelo lizwe laseMnandi, ngenxa yokunonelelwa kwe-thu khona saye nathi sikwanjalo ukulinonelela kwethu elo zwe litsha.

Okunene impi yakowethu eyayigoduke kunye nathi, eyayise ifumene imisebenzi kweloo zwe, ayibanga salibala, seyifike ngo-kwazisa imizi yamaKomkhulu aMhlophe naNtsundu ukuba iya-fuduka ifunwa kakhulu kwelaseMnandi.

Uhlangele umzi ozinkosi nezibonda nabantu kufumaneke ukuba mabakhululwe ngeentliziyo ezintle, ukuze nehambo yabo ibe ntle nomsebenzi wabo ube nempumelelo kwelo zwe.

Ayalwe kakhulu amadoda lawo ngeendawo zokuba maze azibonakalalise okokuba angamadoda esizwe, anembeko nohloni, aneesonti, nentelekelelo, azibekileyo iinkosi zawo, ezidla ngazo, kwanangobuzwe bawo.

Ekuphenduleni kwawo nawo athembise kakhulu ukuba akayi kuze alilibale ikhaya lawo eli, nento yonke aya kuthi ayenze kwelo, aya kusoloko ezamela ukuba ibe yevana nekhaya eli nga-ngoko amandla awo anokuwavumela.

Iimantyi zawo nazo ziwayale kakhulu ukuba maze angenzi zinto ngobutyhuthu-tyhuthu, maze avane; zitsho ke zisithi,— 'Sisenjenjalo nje ukuthetha senziwa ngamare avakalayo okoku-ba elo zwe licingelwa ukuba libekwe emlingweni wokuziphathela

izinto zalo, ngokwesiko nemithetho yakowenu, liphakame ngo-kwemigca yobuzwe balo,—uRulumente abe ngumnqotholi nomkhuseli nje kodwa. Nina ke bafo beli lasemaXhoseni nicele-lwa ukuya kuba ngabakhokeli nabacebisi kwizinto ezinjalo,— ubutyala ke buya kuba phezu kwamagxa enu. Hambani ndlela ntle!'

Phambi kokuba andululwe kanye amadoda la, kukhe kwenziwa izityo kwimizi yamaKomkhulu; kwaxhelwa iinkomo nemphahla emfutshane, kwaaziziyolo, nezithetho zeziyalo, nezokuyalezana. Isizwe sibe nemihlali, abakhulu, nabatsha nabancinane.

Umqokumbelo wayo yonke loo nto wenziwe ngabafundisi bamahlelo ngamahlelo ngeemvuselelokazi ezinkulu, nezithamsa-ngeliso; kwaba kuya gqitywa ke apho. Azibopha iimpahla zawo azikhwelisa; ayiqhuba impahla yawo ehambayo, ekhethiweyo,— anduluka enentaspho eninzi, nabantu abaphantsi kwawo.

Amagama ala madoda mathathu emkayo, afanelewe kukuba aziwe kweli icandelo:

1. *UJiya Sogoni*.—Le ndoda inemfundo enzulu, nakuba ingenabo ubuhlanti nasonka kwathi ni, noko ke isengumntu omtsha oseza ngobuso ebuzweni.

2. *UBell Zilo*.—Lo ngumfo wasezidolophini, oqhelene ku-nene nezawukawu zazo, nonamava nangentlanganiso zakhona zabeLungu nezabaNtsundu,—naye akanangxowa inzulu kwathi-ni.

3. *UGosa Sontonga*.—Yena lo ke yindoda enezinto zayo kakuhle, ingumlimi ingumfuyi oqokozekileyo, unawo nomhlaba omkhulu, oyifama, ongenatyala.

Sesitshilo kambe ukuthi, onke la madoda angabafo abangaso-lekiyo ngasezimilweni, nangaseLizwini.

Okunene athe efika amadoda abe ezithabathâ iindawo ezifanele wona, zokuwuqhubela phambili umzi lo, nesizwe eso silapho. Aseke amaSo oMzi, kwiindawo ngeendawo, neentlanganiso zesi-

zwe zeminyaka ngeminyaka ezizelwa ngabathunywa bamazwe ngamazwe. Aseke intlanganiso eziqinisekileyo zolimo nemfuyo ; bezikho phofu, koko afike wona aziqhubela phambili ngokumangalisayo. Aseke iimanyano zobuKristu kubafazi, kumadoda nakulutsha, azivuselela zaphila ezibe zisiwa. Amise iBhodi yoMzi, emayijonge intlalo, izakhiwo, nokumiwa komzi lo, nemvisiswano yawo, nezinye izizwe nabantu, neelwimi.

Imfundo ibambe ukuba yenyanzelwayo, kuba enziwe onke amalungiselelo okuba intsapho mayifunde. Imfundo yezinto zase-lwandle,—ukwenziwa kwemikhombe, nokutyalwa kwemithi eyenza yona ; kuqalwe nesebe lamadodana ahlala elwandle, efunda lona, nokuqhuba imikhombe leyo. Kuthe kungabanga minyaka iphi abe amashishini sel' ehambela phezulu. Kwabe ukusukwa kweemfele nezikhumba ukuchazwa koboya, nokusontwa nokolukwa kwabo seyizizinto ezo eziqinisekileyo. Umqhaphu wenzelwe umhlaba onobomi, wasetyenziwa nawo kwizambatho, nakuba kwakuvakala ukuba ukho omnye umsebenzi ongabuye usetyenziselwe wona nyakana koze kufunyanwe imvume yo-Mbuso owongamele eli lizwe.

Iincutshe zamazwe ngamazwe, nezeentlanga ngeentlanga ezithe zafunwa, zize neemashini zazo, zokukhawulezisa le misebenzi. Iphepha lendaba alibanga linye ngoku, aye lawa aphantsi ethengisa yenkxaso yawo ebanzi aba sel' ephuma yonke le mihla, andisiwe angamaphepha amakhulu naluncedo ngeemfundiso, neenkuthazo zawo azenza ebuzweni.

Ibe sisiseko esihle kunene othe wasekeka phezu kwaso lo mzi, kwanelizwe elo liphela. Bakhuthala abemi balo, bawaphaphame-la amalungelo abo, nawesizwe esi basiso, bayifuna ingqondo, nobulumko, nempilo entle yabantu, neyempahla ehambayo ; babuthanda ubuzwe babo, nentetho yabo, nenkonzo yeLizwi.

Ngaphaya kwako konke oku, bazuze neyona nto idla ngokunqabela nezona zizwe zinamandla,—‘ Umanyano nemvisiswano.’

ISAHLUKO II.

UKUZIPHATHELA.

‘ *Andize kuchitha ndize kuzalisekisa.*’ Mat. 5 : 17.

Kuthe ngenxa yenkqubo entle yeli lizwe, iziphatha-mandla zombuso zanzwenela ukuba le ndawo mayikhe ibekwe emlingweni, kukhangelwe okokuba ayingeze iphumelele na le nto ihlala ithethwa yokuba umzi oNtsundu unakho ukuziphathela izinto zawo kakuhle,—kuba kakade emvelweni yabo ibingabantu bombuso. Injongo ibe kukuba baziqhubele phambili ngokwezithethe, namasiko akowabo ; bazame ukusiphungula isiLungu esi sibambethe kangaka, yaza loo nto yadala izifo ezininzi ezingaziwa mkhondo ; yabadalela loo nto iintswelo neengxakeko ezininzi, nezibe zingafuneki nganto. Kwangaso eso sizathu kuthe kwakho amaxoki amaninzi ezweni ; namahili-hili, neento ezilahla imizi yazo kunye nentsapho yazo, abafazi kwanabantwana.

Iqale le nto yamana ukuvakala njengamare ; njengokuba iimantyi zakha zatsho kwiminyaka eyadlulayo. Kuye kwaya yathethwa ePalamente, yayingxoxo engeniswayo ngesiko okokuba ilizwe laseMnandi malinikwe ulawulo lokuziphatha, nokuziphathela imicimbi yalo ngokobuzwe, bazirafise ngokwabo bazigcinele neemali zabo, nako konke okwabo. Umbuso lo uya kubeka nje kodwa iphiko lokukhusela nokukhangela izinto ezingaba yingozi yesizwe eso. Ifundwe ePalamente le nto njengemicimbi yonke engenisiweyo, yada yaphunyezwa lula kuba ayibanga nankcaso iphi.

Uhlobo lolawulo kufumaneka ukuba lungaba njengohlobo lwabaGwebi kwiziBhalo eziNgcwele,—oko kukuthi kunyulwe, kuniselwe umntu othile iminyaka ethile, nokuba ikwangulowo wayenyuliwe, abuye aphindwe anyulwe ukuba usakholisa, nokuba ngomnye. UmBuso lo noko awuqingqanga zimiselo, waye ke usithi isizwe soziqingqela ngokwaso imithetho yokuziphatha kwaso.

Ide le ntetho ngoku iphumeleleyo kwabonakala ukuba mayisisingiswe kumzi lowo kuthethwa ngawo waseMnandi. Kuqalwe ngokubizwa iinkokeli ezithile zakhona zibizwa nganye yiKomiti yePalamente ewawunikelwe kuyo umcimbi lo, kanti ke ngokwenjenjalo oko, izama ukufumana izimvo zabemi bale ndawo ngalo eli linga lingazanga libekho. Zithe kanti iinkokeli zikunye, azawa ngakuwa, zathi kanti kanjalo zikunye nangoluvo lomzi, nangani kwakungekabikho simbantlanya sentlanganiso yomzi, zayinceda kakhulu iKomiti emsebenzini wayo, zawenza lula kanjalo.

Kufumaneke kanjalo kumhlophe kwiPalamente yeli lizwe ukuba lo mcimbi wonke mawuthunyelwe Phesheya, uvunywe khona, neli linga liqondwe khona. Umzi waPhesheya uyithakazelele kakhulu le ndawo, wada wenza nemvakaliso yokuba unga ungaba neliso ngokwawo kweli cebo lilingwayo, nakuwo lo mzi. Ezi ndawo zenzeke ngemvisiswano entle kwiBhotwe elinga-Phesheya neli lingaNeno.

Ubukhulu beli lizwe liza kunikwa ukuziphathela bunga ngeli lizwe sithi ukulibiza lelaPhesheya kweNciba (*Transkeian Territories*). Ulawulo lungangolweBhunga eliKhulu, oko kukuthi linezithili zobumantyi ezingako ngenani. Abantu bona bathe bakubalwa kwafumaneka okokuba lingaphindwa kabini inani langaPhesheya kweNciba, neemali ezingenayo ngokunjalo.

Impikiswano ePalamente ibe sezimalini apho kanye, laqina iqela elithi,—“Ingaba sisono ukubathemba abantu abaNtsundu ngeetyunkula zeemali ezingaka.’ Ngako oko bona bathi nokuba ilinga eli liyenziwa, noko khona ngasezimalini makube kho umda,—oko kukuthi makube kho igqiza elithile labantu abamhlophe libaphathele, libalawulele, nokuba koba kokweminyaka ethile, bade bafunde ukuziphathela bona ngokwabo. Eli qela lalibona ngaloo ndlela loyiswa lawa phantsi sisininzi sePalamente.

Izizwe ezazilapho kwelo lizwe zaziliqela elingangezizwe ezi-kwiKoloni yaseKapa ngezi mini. Intetho yoMbuso kube mhlophe ukuba ibe sisiXhosa; zaye zimbalwa kakhulu nezizwe ezizezinye,

ezibe zingathi zenze ibango leentetho zazo. Intetho yesiNgesi, njenje yona ntetho yoMbuso owongamileyo libonakele ukuba maze ifundiswe ngokuqinileyo,—kuba ibango layo yona kulo mbuso mtsha lidandalazile.

UMbuso lo wongamileyo ulenze lacaca laqina izwi elithi,—‘Aba banikwa ilungelo lokuziphathela ulawulo lwabo ngokwesiko nezithethe zakowabo, bozama ke ukukhula nokunyuka ngokwezo zithethe zakowabo,—bazimisele amasiko, nemithetho ngokolo hlobo bokholwa lulo lwasemvelini kamveli yakowabo; ibe loo nto ingathethi kuthi mabalahle neyona nto ibancedayo, kuba isisiLungu.

Injongo ethe yaphambili kuko konke oku, ibe yinjongo ethi,—‘Ilizwi kwanenkqubela-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 bezisenziwa ngokwemveli nje kwanamhla ezi zinto ziya kuqhutywa ngenjongo yento,—zifundiwe intsebenzo yazo egazini lomntu, okanye entliziyweni kwanasengqondweni yomntu.’ Ibe nkulu kanjalo ingqondo ethi,—‘Asizizo zonke izinto zakowethu ezibe ziphilisa, ezinye zibe zisenziwa ngesiqhelo, zingenayo konke impilo eluntwini. Ngokunjalo emLungwini, zininzi izinto, ezifike zasince-da, sahlambuluka ngazo, saphakama, apho besisiya sitshona ngokutshona emandleni omzimba, nawengqondo kwanawo-mxhelo.

Ngenxa yezi zibakala ke kube mhlophe ukuba ulawulo lobukhosi bakudala aluyi kuba salungelelana; ulawulo olungathi luncede loba lolokukhulululana kwezidwangube ngezithuba ezithile. Nazo zibe nolwazi olunobom ngesiXhosa sonke kangangoko kunokwenzeka. Kwakhona zibe ngabantu abawuthandayo nabawuthobeleyo uMbuso waseBhritani.

Ngegama elinye abongameli kube mhlophe ukuba iya kuba ngamadoda avelele amacala omabini kakuhle,—isiXhosa kwanesiNgesi.

ISAHLUKO III.

UDONDOLO.

'Yini na le nto ulibuzayo igama lam libalulekile nje?' AbaGwebi 12. 18.

Kwesi sithuba uMbuso oWongamileyo uzame ngako konke ukuumfana indoda engathi iyifanele le ndawo; ngakumbi xa iza kuseka isiqalo esingazange sibekho. Zonke ke ngoko iinkokeli zale ndawo eziya zazimana ukumenywa yiKomiti yePalamente luceliwe uluvo lwazo ngayo le ndawo; kanti zonke zicije mntu mnye, ngokwezimvo zazo nganye, zingadibananga ngakuxoxa ngaye; loo mntu mnye zidibene ngaye ibe nguDon Jadu.

Zithe noko iziphatha-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 luthini na lona; koko zifike ukhomokazi lulolona lumqonde lwada lwamqonda nengcambu zakhe lo mfo. Kwacaca ngoku ukuba makuzanywe ukucelwa yena aze kuqala nokuseka obu buzwe butsha kunye nento zabo.

Abemi bala mazwe balithethe baliqavisa eKomkhulwini izwi elithi: Loo mntu sithetha ngaye maningamcingeli 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 sesimthabatha njengomseki wale ndawo, nobu buzwe, kuba ngaphandle kwakhe sibe singaziwa nokwaziwa lilizwe eliya lingaphandle, singazi nto nathi ngalo. Nangaphaya koko ke use! eyindoda ebekekileyo nehlonelileyo kuso sonke esi sizwe, waye ekwanalo ulwazi olukhulu kumacala omabini elasemLungwini nelasemaXhoseni, esazi intetho, nezithethe, namasiko.

Iye yabekwa apho ke intetho; waba uyanyulwa ngokunye nangemvumelwano entle unyana kaJadu uDondolo, ukuba aze kuba nguMongameli wokuqala welo 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, 'emaRanugen.' Abanye bacinge ukuba sisithuko nesinyeliso ukubizwa ngobu "Ranuga," kuba ilizwe elo lalileloyise neenkosi zabo kudala, abangethi ke ngoko banyeliswa ingabona baligcinileyo ilizwe.

Inxenye yayisithi neli gama lithi 'Ranuga' asililo igama lesiXhosa ligama nje lemboleko, ngako oko abanakho ukubiza ilizwe labo ngento enjalo. Ukuthi ke ililizwe eli 'Phakathi' okanye 'eMbindini' okanye 'eSazulwini,' kungokuba liphakathi kwelaseMpuma-langa nelaseNtshonalanga. Intetho yabantu bakhona yabe iseyintetho exubene kanobom neentetho zabantu baloo mazwe,—amaLawu, amaQwelane, amaBhulu, kwanentsalela yaBathwa; kodwa bathe kuso esi sithuba bayikhumbula ngamandla intetho yakowabo yesiXhosa; bafuna ngocoselelo ukuba mayihlanjululwe icoceke; kwangokunjalo amasiko nezithethe. Yiyo loo nto kubo angasawi phantsi umntu ovela emaXhoseni kanye,—pho inxalenye yabo yayise isithi kuse 'Kafile' okanye 'eKaffrlani.'

Uthi uDondolo uneentloni ngoku ukuba ade afikelele kwindawo amakathethe ngesiqu sakhe; kuloko njengoNehemiya waseziBhalweni, kwanabanye ababhali, uthe wanyanzeleka ukwenjengalo engenzi ngelokuzincoma, koko esenza intetho njengoko yaba njalo.

Uthi, into yokuqala kuye kumane ukufika iincwadi zezihlobo zakhe, enye emva kwenye zimxelela ukuba kukho into enje ngale ethethekayo, waye phofu eyibona emaphepheni eendaba, engazi kodwa ukuba umzi lo ubhunga 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 eQumrwini eliphethe izinto zomzi lo, yaye incwadi leyo ibhalwe nguMbhali noMhlali-ngaphambili weQumru elo. Incwadi leyo yayingamceli, yayifana nesaziso sokumazisa ukuba kukho into enje emzelayo, aze ke ngoko angothuki.

'Elo xesha ke kufika eso saziso kuxa ndithe ngongqo kwizinto zobukhosi emaXhoseni,' utsho uDondolo. Ngelo thuba kwakuphethwe ngamandla imicimbi edla umzi emaXhoseni, iindaba zobukhosi zazivuke zema ngeenyawo, nemilibo yokuzalana kwazo, neziganga zazo ngokobukhosi, nemihlaba yayikwalapha kuba uMbuso wawuthanda ukuzikhululela iinkosi amazwe athite akomawazo. Kwakuvunjululwa neenkulu ezithile ezazise zigutyungelwa zizinci zakomawazo. Abanye bathi ngobu 'Ndiyilwa' batshoniswa kwaphakanyiswa oNdilele babo; inxenyeyayithe yangamaGogotyangoNongqawuse, yaza ke ngokoyanyuswa yanikwa iindawo zeenkulu zazo ezazithe zangamaThamba. Loo nto ke ilixhishini, ndithetha kungalalwa,—mna ke njengocingelwa ukuba uyindoda eyaziyo ngezi ndawo nangokohlobo lwasemLungwini, ndandingasaphumi ephungulelweni. Zaye zonke iinkosi neenkosana eziphantsi kwazo zilifuna ilizwili lam ngazo ezi ndawo. Ithuba ke ngoko lokuqwalasela izinto ezivele ngaphandle ndandingenalo kanye.

Kude kwathi kukuphi kwafika incwadi evela kwaseMnandi apho, ibhalwe kwangabaya babebhale leya yokuqala, yafika le iqavisa isisicelo kanye sokundicelela kweloo zwe njengoko sendiqhubile. Nayole ayindinjanga nto yokuba maze ndiphendule, kuba ithe indicela yabe isithi kuyeziwa ngeziqu ukuza kuthethwa kwayo le ndawo.

Ndinge ndingayifaka, ntlo, ntlo, ntlo, emzini nasezinkosini le ntetho yale ncwadi, ibe ngulowo wahlasimla! Abanye bedebaphendule besithi 'Kukh' umntu na ongaze ashiye ikhaya lixakeke ngolu hlobo, nanko esiya emaRanugeni?' Yakha yankulu ke loo mpendulo yangundaba-mlonyeni, amaziko nasemizini, nasesizweni siphela. Ithe xa ilulwandile olukhoyo le nto, kubanjwene

ngayo luluntu, abanye besithi bayazi ukuba andiyi kuvuma ukushiya inkosi nobuzwe apha. Inxenyeyisithi: Anazi na wona la maRanuga angasuke afuduke agoduke xa nje adiniweyo kukurana, akhumbula ubuzwe bawo! Kwakuxa abanye bathetha le, babe abanye bethetha leya kungekho upha omnye ithuba.

Kwalile kanye xa kuxhonywene ngolo hlobo zagaleleka into zosixhenxe eziza ngeenqwelo zamahashe, ezinababheshi bazo. Afike la madoda afuna imbizo yomzi, neenkosi ngokunjalo.

Lude lwamiswa usuku lwendibano; zakho kakhulu iinkosi namaphakathi, nokhomokazi, nomxukuxela wabantu, kubekho nemantyi ezimbini nantathu ezithe zeza kuvisa iindlebe zingacelwanga phofu, zive nje kuba into le seyilulwandle olukhoyo ke phakathi kwabantu bakaRulumente; zabe ke nazo zivisiwe kakuhle ngomcimbi lo nangoku kuza kwala madoda.

Abalo aba 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 emfutshane ukulandelisa umkhamangela wenkabi yenkomo.

Lufikile usuku lokuthetha amadoda eliPhakathi athethe akwamila ngca, eze kuzililela ngokwawo ngaye lo mnumzana; atsho ebeka izizathu neembangeli zokuba acele yena kanye esazi nokwazi ukuba uxakekile. AmaTshawe ayibambeke kufuphi intetho akazivuma iintetho ezinxaxhayo, neziholayo,—ayithabatha wona yonke le nto njengendaba yobulawu.

Ngaphandle kokubhekiswa nelimdaka kum, ndaye ndandingabuzwanga luvo lwam, nakule ntlanganiso ndingananzwanga nokuba ndiyile nokuba andiyanga zivumelene iinkosi kwelithi,— 'La madoda makasenzelwe isicelo sawo, makakhululwe uDondolo.' 'Suka mna ndanga ndiyintombi iya kwendiswa.

Baqhubile abaHlekazi besithi,—‘Lilizwe lakowethu eliya, ngabantu bakowethu abaya, ngumntu wakowethu lo ucelwayo wabe naye ecelwa kwakuthi; oko iphi na ilahleko kule nto? Asiyinzuzo nengenelo nelungelo kwakuthi na yonke le nto yale nto?’

Ibe ngawokugqibela ke lawo. Bandululwa abafu basemzini ngoxolo nangobubele obungaqhelekileyo, kusithiwa kubo,—‘Indoda leyo noyijonga ukuhlangana kwenyanga ezayo.

Mandifutshanise ke ndithi ibe zinkonzo ezizukileyo zabaHlekazi kunye nomzi wonke, ukundululwa kwam; saye isifundisi sikwalapha, umntu oncoma ithamsanqa endinalo ngako konke oku. Iziyalo, isithetho, imibuliso, zenzeke ezo nto kunye namalizo kwakude phambi kokuba iintsuku ezimashumi mathathu ezazimisiwe ziphele.

Ngakwelam icala, manditsho ukuthi,—andivanga buhlungu nabumnandi; andibanga naluchwayito naludano; ndifumane ndadideka, ndadibeka ndangumntu nje! Ndaye kodwa ndilungiselela; ibotshwa 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 esidlulileyo sendizikhankanyile izawukawu zesizwe neenkosi, nabafundisi, kwakunye nama-khosikazi, neentsapho zezikolo zokwenza imibuliso neziyalezwano.

Ubukhosi bundinikele imizi emihlanu, ema ibe kunye nam ukuya kweloo zwe, ingamadoda angenakumbi, nahleli kakuhle nentsapho yawo, nemizi yawo. Imizi emibini yaye iyimizi yabafo bakwaLizwi; abafu ababukhali ngakwelo cala, baye bekwangabalwi abashushu 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 abafundisi ukuthetha izinto ezisakuba zikude nabo, banqena ezikufuphi nabo, nezisemagxeni abo kukuphela. Ithe le nto yokukhutshelwa kwam le mizi mihlanu, yakha yaba ngundaba-mlonyeni,—abantu bebuzana ukuba kwenziwa nto ni na? Ndihlonywa ubukhosi na? Khona ke ukuba ndihlonywa ubukhosi bobungakanani na obu bude bukhutshelwe imizi yomihlanu! Ingani nencam zesizwe zinikwa bantu babini,—isekela, nomsuli?

AbaHlekazi abananzanga nanye kwezi ntetho, baqgibe kodwa ekubeni bayayiqonda le nto bayenzayo, kuba kukuya kuxula isikhuni kwelinye iziko baye kuphemba elinye. Aye amadoda la mahlanu ekhutshwe ngamaziko ngamaziko, ukuze iyileyo indoda ibe liliso lekokwayo,—aze amakowayo lawo, izinto azifumana ziyimpilo aye kuzigalela kwawawo amakomkhulu.

Ngaphandle kwayo le mizi mihlanu kubekho omnye umndilili othande ukulandela, koko ayibangakho imvumelo yayo loo mfuduka. Seyisuke ke inxalenye leyo yazanelisa ngokuphelekezelela, nokuyaleza ukuthi yobuye ikhangele.

Uhambo lube luncinane lwaye lucotha; kuba imfuduka le ivakele kakhulu emazweni la asezindleleni. Yatsho loo nto ngomtywabulo wezibele, eside sikhe sibanjelwe iveki yonke kwezinye iindawo. Baye bengena ngokungena abantu ezindleleni, sada sathi okukhona sisondelayo eMnandi, kwaba kokukhona kuphu-

ma nabo bakhona, ukuza kusikhawulela nokusibungezela. Side saya kugaleleka apho eMnandi siyinto eninzi yabantu. Wazama-zama umzi ngemfanelo ; siye sabekwa kwiindawo zethu, kwalungiselelwa umamkelo ngabantu bonke balapho, ngochwayito, nemihlali, nemivuyo engenganganto, ekude kweza nabakude, ukuza kuzibonela ngawabo amehlo ukuba yinene iviwe na imithandazo yabo, wafika na uMongameli,—kuba 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 ngabutshaba,—into ekhoyo kuzo ingumnqweno omhle wempumelelo kulo lonke eli theko. Yaye loo nto, ke ngoko zazisitsho iimantyi ezo, iya kuthetha okuhle ngazo, neemfundiso zazo kubantu abaNtsundu ; zineqhayiya ke ngoko ezinga lingewi phantsi.

Le ntetho ziyenze kwintlanganiso ezaye ziyibizile yeenkosi nomzi ; zide zafikelela nakwiindawo ezithi,—‘ Namhla eli lilinga’ eliya kuthi ukuba liphumelele uRulumente eze kuliqhuba nakweli lenu ilizwe zitsho zazicebisa iinkosi ukuba mayithi iyileyo, ikhuphe umntu emqondileyo aye kuba liliso neendlebe zayo kwelo zwe, kanjalo iinkosi mazingafekethi ngemfundo konyana nentombi zazo.

URulumente woManyano naye wolule isandla sobuhlobo nemvisiswano neli theko, ezimisele ukulixhasa ngamandla akhe onke njengonyana amzeleyo wamazibulo, kuba ibiyinto le ebihle isezingqondweni zakhe naye ukuba ayenze. Namhla ke kulunge ngakumbi xa imvume nolongamelo luza kuba lolweBhritani eNkulu.

Utsho uRulumente ethumela izipho kum ngesiqu ; kanti naseMnandi s’ ethumele ezona zipho zingaphezulu, nezithamsanqeliso, nemiqweno emihle. Ibe yinto enkulu le kulo lonke ilizwe, yaxoxwa, yathethwa emaphepheni endaba, nasezindaweni zembutho, nakwamanye amazwe ezinye iintlanga igxekwe

inconywa njengento yonke eqalayo ukuvela. Kubekho ababone kakhulu iindawo ezoniweyo, abanye bebona ukuba isisonakalo yonke le nto ; bade bathi ngebengathi nto ukuba eli lungelo belinikelwa kwezinye iintlanga, kungabi kumaXhosa.

Lude lwafika usuku olwalathelwe ukwamkelwa koMongameli,—yazizawukawu ezo ezithabathele emini yakusasa kwada kwahlwa, kwabuya kwasa, kusenziwa iziyolo zabemi belizwe elo, nengoma, nezityo. Umsebenzi lo wona uvulwe yiRuluneli-Jikelele, emini yakusasa, yawenza onke amatile-tile alo nto, neziyalo, ngegama loKumkani, nobuKumkani baseBhritani. Ibhekise kakhulu emzini, iwuyala isithi,—‘ Eli linga impumelelo yalo ayixhomekeke kuMongameli lo, koko isekuthini elowo nalowo ungamnye awuthobeke umbuso lo eyedwa kumnyama kumhlophe kunjani enabanye, bevuya, begcoba, bebuhlungu, bexakakile, betheni ; kodwa imithetho mayithotyelwe, ingabi kholo indelo, nasezimantyi, nasemapoliseni, nakwintoni ephantsi kwegunya lombuso lo. Niqonde ukuba lo niyawonakalisa noba senisonela noninzi lwakowenu.’

Siqhubile isicaka seKomkhulu sathi, ‘ Nangu umhlaba maze niwenze univelisele izinto ezintle, ningaphili kukutya kwamanye amazwe, kanti ninelizwe elikhulu kangaka, lilihle linemilambo, namanzi. Narga amahlathi anemithikazi emikhulu, naye nisenalo nethuba lokuzityalela amanye amahlathi anemithi eniya kuyisebenzisa ekwakheni izinto enizakhayo,—noqonda ukuba ilizwe alilihle lakuxozwa libe ngumkhuthuka, ziyanqaba neemvula kwilizwe elinjalo. Ndiyikhankanya nje le ndawo, ndiva kusithiwa abantu bakowenu ngabantu abangamachule ekuphatheni izembe, baze baqhitala ngasekutyaleni. Yazini ukuba imali zokugcina, nokunqaka umbuso wenu ziza kuphuma kuni, ngaphandle kwemali incinane kakhulu ihambelo phambili, lwaye uluntu luyithiyile into yokurola imali zokulondoloza umbuso walo,—loo nto ke maze nyilumkele, isisifo, ewe, isisifo esibi. Maze niyinikele ngochwayito iminikelo yenu, ungawi lo mzi neli

linga, kuba lilinga eliphumelele phakathi kwentshaba, maze ke ningazivuleli kroba lakugxeka, nakuvuyelela, nakusola, nakuthini.

' Ukuba nithe nanda, naxinana, nawufumana ukuba umhlaba mncinane kunani, musan' ukukhala, kuba zonke izizwe zinaloo ngxaki,—into emaniyenze xa kunjalo bizani umhlaba kulowo ninawo. Mayicace kuni mzi waseMnandi into yokuba, ilizwe eli akuthethwa mphezulu lo wodwa,—ubukhulu belizwe, nendyebo yelizwe, nobuhle belizwe nabu phantsi kweenyawo zenu,—yikhangeleni ke loo ndawo.

' Wena ke Mongameli!' Uqhube watsho *Ontaka*, ' Ndiya-vuyisana nawe ngokuba kwindawo ephakame kangaka phakathi kwabantu bakowenu, kanti ke kwayona iyeyona ndawo iphantsi kunene. Ndiva kusithiwa esi sizwe sikunyule ngoluvo olunye, ungekho nalapha, ukwilizwe lakowenu, emaXhoseni. Loo nto ayithethi kuthi baya kuhlala benjalo naxa sekuphakathi kwama-khandilili omsebenzi, nobugqagala benkqubo ezinzima, ezishiya uninzi lwamasiko aqhelekileyo okuvela, kuthatyathwa uhloho lwamasiko amatsha angaziwayo bubuzwe obudala. Kodwa mayicace le ndawo kuwe Mongameli, nakubani na omnye ondiphulaphulayo, okokuba apha kujongwe lilizwe lonke ukuba niziphumelele ngokhlobo lobuzwe benu.

' Nikhululekile ukuba imfundo, izambatho, izityo, impilo—ndibala ntoni na—ndingathi yonke into mayibe ngokwemigca yakowenu; nivane nezinye iintlanga nezizwe nelwimi nisebenzisane nazo niboleke kuzo izinto eziluncedo lwenu, niye kuphilisa ngazo uluntu lwakowenu; nazo ziya kuboleka kakhulu kuni izinto ezizifumana ziluncedo. Maze nibugcine ubunye benu, nenkuthalo, nemfundo, neLizwi, kuba kungenxa yezo nto enithe namhla nafikelela kweli bakala lokuziqhubela ngezandla zenu le nqanawa yobuzwe benu.

' Egameni leBhritani eNkulu naphantsi kweTywina loMhlekezi uKumkani waseNgilane, kwaneZithanga zayo,—ngawo amandla namagunya anikelelwe kum, ndiyawunikela lo mzi nesi sizwe,

kwaneli lizwe lonke laPhakathi igunya lokuba liziphathele uMbuso walo ngokwalo phantsi kwePhiko leBhritani!'

' *UThixo makamsikelele uKumkani.*'

IS AHLUKO V.

IMITHETHO NEZIMISELO.

' *Yona iwayini entsha ifanel' ukuthiwa ezintsubeni ezintsha, zigcinakale ezo nto zombini.*' Luka 5 : 38.

Kwakwintlanganiso yokuqala yesizwe eMnandi, kudalwe imithetho nezimisele ezilolu hlobo lulandelayo,—kwaye kusithiwa yomana ukuhlaziywa amaxesha ngamaxesha ide igude ibalungele abo baphantsi kwayo,—ikhweleliswe exabileyo endleleni kwakanye.

1. *Unqulo.*—Kuyazeka kuye wonke ubani ukuba amaXhosa ngabanquli boMenzi, uNdikhoyo, uQamata ophilileyo, nakuba ukumnqula kwawo emhlonipha ngokuya kuye ngeminyanya yakomawawo, ngobuzwe, nangokweziduko.

Kuyo ke le nihla kutyhilekile okokuba uQamata lowo uzi-Ziqu ezithathu ezinguThixo omnye. Esinye sezi Ziqu singu-Nyana, oweza kuzenza iNkulu yeMinyanya, apho yonke idibene khona kuye. Ngoko ke namhla kulilungelo ukuba kungenwe eNkundleni kaThixo. UMbuso lo wonke ngoko uphantsi kweNkolo yobuKristu. IziBhalo 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 makazigobe phantsi phambi kwakhe. Nganeno koMongameli

yoba ngoyiNtloko yoMbuso owongamela iBhunga eLikhulu,—amalungu eBhunga elo Likhulu eza iminyaka ngeminyaka, evela kumaBhunga eziQingatha, zaye iziQingatha ezo zimashumi mathathu (30). Iimantyi (amadoda amnyama) zezithili ezo zingamehlo neendlebe zoMhlekezi uMongameli kwezo zithili zazo. Kanye ngokwesiXhosa sona sithi sibe nabaPhathi bemimango nabeeNtlanjana, bephathele uMhlekezi uKumkani, begweba amatyala belungisa intlalo yoluntu ukuba ibe ntle.

3. *IthunbaloMongameli*.—UMongameli uya kunyulelwa okweminyaka emihlanu; wothi ukuba usabakholisa abantu abuye aphindwe anyulwe,—aze ade abuye aphindwe okwesithathu ukuba usakholisile. Kodwa akanakuze agqithiswe kwiminyaka elishumi linesihlanu (15), nokuba sel' emncinane kangakanani na, nokuba sel' ekholise kangakanani na ebuzweni.

Kule ndawo kukho isimiselo sokuba ngoku umzi ungawela uye kuceta ilungelo leminyaka emihlanu phesheya kweBhotwe loKumkani.

4. *Uqeqesho*.—Yonke into eyindoda engumnini-mzi inobutyala ngento yonke ehle emzini wayo embi, kwanjengokuba uzuko lukuyo ngento yonke entle nelungileyo ethe yehla kuwo. Ngako oko uza kuyo umthetho ovela komkhulu ukuze yona yenze usapho lonke lwayo luwuthobe, —Abantwana beve onina; onina beve oyise; oyise beve iinkosi; iinkosi zive kuThixo.

5. *Imfundo*.—Imfundo kuya kubambisana ngayo uMbuso nabaFundisi boNqulo. Kwiindawo ezinamalungelo okuyinyanzela iya kuba lunyanzelo. Amalungu amaBhunga eziqingatha iya kuba ngumsebenzi wawo ukukhangela iintsapho ezingafumani mfundo kakuhle ngenxa yokuswela kwabazali; loo nto ayenzele ingxelo eBhungeni. AbaFundisi bakwaphethe loo msebenzi kanjalo bona. Umfo owoyiswayo ngumntwana wakhe ngokungafuni kuya emfundweni makakhawulezise ayivakalise loo nto kuMfundisi okanye kwilungu teBhunga.

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 yokungcwabela abaninimzi.

Namhla ke ezo nto zakhelwe iTempile eyiyo, emazenzelwe kuyo,—iNkundla ingabisaba yindawo engcwele nganto.

Nasekubeni uMbuso namhla ungowobuKristu, amadini awenzelwa iminyanya, kwanemibingelelo engamagazi empahla, uMbuso awusazikhathazi ngawo.

7. *Iintombi*.—Ngumsebenzi omkhulu wabafazi, bekhokelwe ngumfazi woMfundisi noweMantyi yesiThili, ukugcina nokuqeqesha amantombazana kwasebuncinaneni, kude kuse ekwendeni. EmaXhoseni kukho isiko lokuThomba kwentombi yakuba ifike kwixabiso elithile lobudala. Eli siko aliyi kuphelelwa ncam lixesha, kodwa umkaManeli nomkaMantyi weSithili ngumcimbi oyekelwe kubo lowo.

Isiko apha elithandwa kunene ngamaXhosa loku' Hlolwa' kweentombi,—aliyi kuba nathuba, ngaphandle kwentombi ethile ekuthe kwakho ukuthandabuzeka kwesimilo sayo; nayo loo nto iqondwe ligqirakazi.

8. *Ulwaluko*.—Iya kuba ngumsebenzi woMfundisi kunye neMantyi yeSithili ukuqonda ukuba usana otuyinkwenkwe lwalusiwe phambi kokuba inyanga iphele luzelwe. UBhapatizo nolwalo ezo nto mazihambe kunye. Kuze kuthi kwisithuba seminyaka eli15 nama20 loo makhwenkwe ahlanganiselwe eTempileni, enzelwe izidlo, neziyalo, nezipho; abekwe izandla ngabafundisi, ikho nemantyi njengeliso laKomkhulu. Emva koko, nabani na uya kwazi ukuba aba namhla bangamadoda.

9. *Isondlo*.—UMfundisi weLizwi kwanjengeMantyi naba-fundisi bentsapho, isondlo sabo siphuma Komkhulu. Iminikelo yeBandla iphuma kunye neeRafu zakwaRulumente. Ipolisa

noMdala, noMdikoni kwanoMfundisi wentsapho akukho mda phakathi kwabo.

10. *Umtshato*.—Ixabiso lomtshato emaXhoseni likhulu kakhulu. Kungade kube kukho nezinye iintlobo zemitshato, omiguqo, okutyis' 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 bawugcinile kakuhle umtshato. Phambi kokuba umfana atshatiswe la madoda makakhe ayiqonde into aya kondla ngayo umfazi wakhe lowo. Kuyo yonke imitshato engcwele, umtshatise nguMantyi, uMfundisi ngumthamsanqelisi.

Yonke imitshato inengxelo zayo ezibhaliweyo eOfisini yeMantyi nakwaMfundisi; akukho igqithiselwa ndawo. Asinto yakha yaqhawulwa umtshato.

11. *Izohlwayo*.—EMbusweni wesiXhosa wemini zamzuzu, ayivakali itolongo phakathi kwezohlwayo. Nanamhla ke, apha kweli lizwe litsha mncinane umsebenzi wayo; kuba inikelwe kwinto esezigcinwe Komkhulu ngokuncameka.

1. Intombi ephambe abafazi yabonwa seyonakele, kakade mayitshatiswe naye loo mfana; kodwa phambi kokutshatiswa intombi le iya kuya kwisohlwayo ekuthiwa, —'Kukunqazelwa, nomfana lowo uya kusiwa kwakuso. Esi sohlwayo sinje:—Kukho amadoda amakhulu, abuso bugwanyalala, akumashumi omabini inani aya kubizelwa eTempileni ngelo thuba angene ahlale. Ingeniswe intombazana leyo, imiswe phambi kwawo isithuba esithile, eyijongile, ethe cwaka.

Umfana lo naye kwelinye igumbi ejongwe ziintokazi ezinkulu ezibuso buthe shwaca, ezikumashumi omabini.

Asikuko nokuba esi sohlwayo besibuhlungu kubantu abatsha.

2. Umfazi obanjwe nomnye umfo enendod' akhe, uya kulhala apho emzin' akhe nokuba indod' akhe ayisamfuni kangaka-

nani. Ikrexo elo lihlawuliswe. Kuze kwenziwe isidlo kwindawo yembutho, kubekho amadoda amakhulu, nabafazi abakhulu. Umntu wokuqala oya kutya kweso sityo atye yedwa ejongiwe ngabo bantu yoba nguye loo mfazi.

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

4. Umfana othe enomka-khe wonakalisa intombi, eyiphinda nokuba uyayiqala loo ntlondi, uya kufuduswa kunye nosapho lwakhe, asiwe kwilizwe elikude, nololiwe, abe ngumgcini wezilo zaKomkhulu, nokuba ngamahlathi, ide iminyaka ibe sixhenxe, evuzwa kakuhle phofu, eniva kwaloo minyaka angabona apho angaya khona. Ephindile wonakalisa uya kubuyela kwasezindle ubomi bakhe bonke enomvuzo olungileyo ngokomsebenzi wakhe.

5. Isela maliyihlawule ngokuphindiweyo loo nto liyibiteyo, kunye neendleko zokusetyenzwa kwetyala lalo. Ukuba liphindile maliyihlawule ngokuphindwe kane. Ngokwesithathu malifuduswe kunye nosapho lwalo lisiwe kumsebenzi waKomkhulu wokugcina amadama ezintabeni, livuzwe kakuhle; kodwa isiqingatha seshumi somvuzo walo weminyaka elishumi, utsalelwa ukwakha izindlu zetolongo.

6. Umntu ogebenge omnye ngenzondo nenqala, makagweyielwe ukuphila iintsuku ezitishumi qha. Obulele umntu besilwa makafuduke kunye nentsapho yakhe aye kuba ngumqali wama-hashe nondlebe-nde baKomkhulu iminyaka emihlanu. Obulele umntu ngengozi makaye kusebenza unyaka wonke komashini bokubhula. Aba bonke bamkeliswa kakuhle kwezo ndawo bakuzo.

7. Indoda enentsimi engange akile enye, kulindeleke ukuba loo akile mayenze isivuno esizingxowa zombini ngomnyaka; okanye senze ingeniso yemali ethile. Ukuba indoda leyo ayivumi

ukufikelela enanini uRulumente makayithathe ngokwakhe loo ntsimi okomnyaka, ayinike isahlulo indoda leyo, ayibuyisele kunye nentsimi yayo, ayilungiselele. Ukuba iphindile yenza ubufede, mayilinywe loo ntsimi kwanguRulumente ngesahlulo, yonke ke into eyintsimi iphethwe ngolo hlobo.

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

9. Umntu ofunyenwe elele enxilile makathwalelwe emzini wamageza kunye kade elilo naye. Ayigqibe iveki ephethwe ngokwegeza, enxibe ngokufanayo nawo. Ephindile anikwe inyanga. Onxile nje kodwa, wangxola, waphazamisa, wathini, naye makafane nalo ucholwe elele. Xa banganyangekiyo mababe semagezeni apho ubom babo bonke ; okanye intsebenzo nempilo yakhe mayibe semagezeni apho, evuzwa kakuhle ngoncedo alwenzayo.

10. Izingcolo ezinjengombulo, fudula iyinto echaseke kunene ebukumkanini bukaXhosa,—nanamhla ke isenjalo. Abantu abaphikele ukufunana bezazi ukuba baligazi elinye, indawo yabo kukutshatiswa umtshato ongangwaliswanga ngumfundisi, bemkiswa ke baye kuba ngabasebenzi kwiindawo ezikude, apho kuqingqwa imithi, kuhluzwe namayeza, boba lapho iminyaka emashumi mabini, benomvuzo omhle.

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

Ezinye izingcolo ezenziwa kwizilo ezizitho zine, zinezohlwayo ezikwalolo hlobo ngendlela eqatha.

Mayanele le ibhaliweyo okwakaloku ; imininzi yona imimiselo nemithetho yokuhlala njengesizwe.

ISAHLUKO VI.

INKQUBELA NOMQUKUMBELO.

‘Konke akwenzayo kophumelela.’ Ndum. 1 : 3.

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

(a) Le nkqubo intle yenzeke ngenxa yabantu ukuwuthobela kwabo uMbuso, ingenguwo lo wabo wodwa, koko iyimbeko abathe banayo kwiBhritani.

(b) Uncedo oluthe lwakho lusenziwa nguRulumente woManyano ; owatsho wanto yimbi, akaba nguye lowa nomgogwana kwakumana kuthiwa akangeze lamazwe abaNtsundu (Suthu, Swazi, Tshwana) abe nokungena kuye, ngenxa yokungayifuni kwalo impumelelo yabantu abaNtsundu. Laba nobuhlobo uManyano obubulelwa ngumntu wonke,—amacebo, amancedo, nenkxaso.

(c) Abantu ngokwabo bangene phantsi kwayo le mithetho bengaphucuke kuyaphi bona ngokwabo, baza ababanamgqalise-la wanto ngobuntlaka-ntlaka bayo.

(d) Zibe zininzi izizwe neentlanga ezilapha ezize zivela ezindaweni zazo, zisiza apha ngemisebenzi ; bada abanye bazo baba ngabemi ngokuzithandela kwabo ; 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 bezisakuthi ngamaxesha wambi zibe nobuqatha obungaqhelisiyo.

Mna, mongameli, mandivume okokuba yonke impumelelo yale ndawo yenziwe zezi zibakala ndizibalileyo. Mandivume

kanjalo okokuba intlalo yam apho ndandingazange ndiyithelekelele nokuyithelekelela ubuhle bayo. Imbeko endaba nayo ebantwini yasuka yafana nembeko enikwa uKumkani onguMntwana weGazi, njengoKumkani bonke.

Ndinyulwe amaxesha amathathu (iminyaka emihlanu ngexesha), loo nto yenza iminyaka elishumi linesihlanu; ndaye ndinyulwa ngonyulo oluphantse lwavana ncam. Loo nto ngoku yenza okokuba kusingiswe Pshesheya eBhotwe kucelwa olwesine unyulo,—labavumela iBhotwe. Ndaba ke ndihleli kweso sihlalo iminyaka emashumi mabini ngqungu.

Ndiwunqwenelela impilo nempumelelo entle umzi wase-Mnandi.

' UThixo makamsindise uKumkani ! '

Namhla ebudaleni nasekwaluphaleni kwam ndigodukile ndabuyela kwa emaXhoseni. Uyabuza ke omnye uthi,—‘ Phofu yini na ukuba ulishiye ilizwe osebenze kangaka kulo, ungabi ubuse usuke wabugqibela kulo ubomi bakho ? ’ Impendulo yam kwabo batshoyo ithi: ‘ Ukuba ndibuye ndigoduke ikwakukunqwenelela kwam inkqubo entle nesulungekileyo kwelo liPhakathi; kuba ukuba ndibe ndithe ndahlala kwakulo, ngathi kum kuya kuba sisiva esiya kudala impehla yalo; nangaphezu kwako konke oku, yasoloko ingumnqweno wam ukuba singewabane mna nentsalela yeenkosi zam.

Ilinga elalisenziwa kweli ‘ Phakathi ’ lokuba umntu oNtsundu aziphumelele ngokwakhe, nangokwezithethe zakowabo, linconywe kulo lonke ilizwe eliphucukileyo nelinentlambuluko. Kubekho nabade bathi liqhube eliPhakathi ngale minyaka imashumi mabini ngohlobo elingazange liqhube ngalo nelaPshesheya kweNciba noko lona ililizwe elikhokelwa ngabantu abamhlophe.

Lithe kanti ilizwe elo okunene lityebile ngezinto ezilinywayo, balima ngenkuthalo nangenyameko abantu,—lazondla ngokwalo izizwe ezikulo; iziqhamo eziphume khona kweli lizwe zibe zezi-

mangalisayo; zathengiswa kumazwekazi amakhulu, azaba zizo nezohlobo oluphantsi, zazezohlobo nodidi oluphambili.

Inggolowa yelo zwe kude kwakho abayilinganisela nengqolowa yaseRashiya neyaseJiphethe, kungasathethwa ngombona yena namazimba, kwaye ngecala lemfuyo lingathetheki. Iihagu zakhona zaba ngumboniso ophambili ezizweni. Lithe kanjalo ilizwe elo lavelisa ngamandla izinto elalingacingelwe nangento ukuba linazo,—amalahle kuqala, yayibhekile kamva, nekopolo. Zithe ezi zinto zakavela zalibiza lonke elimiweyo, njengesiko lazo kakade.

Amaiungelo obulungu bePalamente, njengoko intlanganisela yamaBhunga eli lizwe kwakusitshiwo ukubizwa kwayo, abe ngafanayo kumntu wonke oyindoda ofikileyo kumashumi omabini eminyaka yobudala. Izizwe ezifikayo bezinikwa nje umnyaka omnye, wokuba zikhe zifunde inkqubo le yalapha,—zivulelwe ke onke amalungelo emveni koko. Ithe kanti loo nto iza kuba luncedo olukhulu emzini apha ngokuwuzela namacebo eentlanga ezilumkileyo, nenkuthalo yazo, nendyebo zazo.

Abafazi abazange bona bawafumane loo malungelo, kungengako phofu ukuba ayabandezwa kubo, koko bona ngokwabo ababanga nawo loo mnqweno ngenxa yobuninzi wabomsebenzi wabo emakhaya. Bathe nabambalwa abakhe bawakhalela amalungelo abafazi embusweni ababa nabakhuthazi.

Kwesi sithutyana ngathi sifutshane sokusekwa kobu buzwe, kubekho abantu abaninzi ngokumangalisayo.

Amadodana omkhosi oselwandle odwa, abe kumawaka angamashumi amahlanu,—loo nto inkxaso yawo yonke iphantse ukuba ibe semagxeni omzi waseBhritani; kuba iyenza loo nto ngembekokazi enkulu, ibuka ithole layo elizeleyo, eliqhuba kakuhle kangaka. Umkhosi oselizweni apha ube kumawaka akumashumi osixhenxe, owenyawo nowamahashe,—izinto ezo ezibe zezintsha kumaXhosa. Kodwa ezenza zonke ezo nto engabushiyanga ubuXhosa,—into leyo ebifuneka kubo.

Impilo yesizwe ibe yentle kunene xa ithelekiswa nempilo yelokishi zedolophu zamanye amazwe, kwakunye namaphandle ezinye iindawo. Ibe ngumbono obukekayo ugece lwentsapho ekhulayo esezikolweni, nengaphantsi kwaleyo, kude kuye kumli-sela nomthinjana osel' ukhulile. Izityo ekondliwa ngazo intsapho zibe zezemvelo kakuhle; nezambatho zosapho zibe zezithelekele-lweyo kanye, nezingenzi nkathazo ekuhambeni kwegazi emitha-njeni zaye zingayo imvume yogqira.

Amazinyo ibe liva-mhla ukuba abenenkathazo kubantu aban-cinane, ngokukwanjalo amehlo neendlebe. Yathi loo nto yayele-lala kanye kwesiya sidala isiXhosa. Isifo sephepha nemiphunga (Konsamshoni) siphantse saba sigxothiwe kanye sona.

Iimfele, izikhumba, noboya begusha nobebhokhwe, yonke loo nto iqondakele ukuba ngoku iphethwe ngabanini bayo, ya-ngenisa ngokukhulu, yathandeka kunene kuloo mazwe ithengi-swa kuwo. Zadywidana ngamanani izizwe ngenxa yokungxamela kwazo imfele, noboya beliPhakathi.

Umqhaphu ulinywe ngamandla, uchazwa, usontwa, usolukwa, usetyenziswe kunene kwiingubo zohtobo. Intlobo ngentlobo zomashini, nokuphathwa kwentsimbi zifundwe kumazwe a-Phesheya kwelwandle, zada nalapha zakho izikclo zokufundisela ukunyityilikiswa kwentsimbi nokutyhidwa kwazo. Iimfele ze-nziwe zaba zizambatho ezihle kunene, kungasathethwa nto ngezihlangu.

Akabanga mbalwa amadodana awelele ukuya kufundela imithi yenqanawa, nezitemele,—abuye eyityala, eyisebenzisa enze amaphenyane, odokolwana, iinqanawa, nezitemele. Kube kwa-elo xhishini ngololiwe. Ngezi zibakala abonakele amaXhosa eba sisizwe esaziwayo zezinye izizwe, yathandeka nentetho yawo yaryeba, yaqhuba ekuwebeni nasekuhambiseni amashishini.

Kuthe ngenxa yemvisiswano yomzi lo, kwanoMbuso wo-Manyano, aya amaXhosa evisisana nazo nezinye izizwe eziPhe-sheya, kwathi ngokurwebelana nezizwe ezikhulu, nangemfundo,

abonakala eyiphuthuma indawo ycyise bawo, yesidima sobuntu, nobuhle, nokomelela, ingqondo, inyaniso, ukhalipho nokuzo-yisa.

Kuthe kukuphi labonakala elasemaNgesini liwudibanisa u-mkhosi weliPhakathi oselwandle, kunye nowawo umkhosi ose-lwandle, laye lisithi, imfundiso iyafana, —zaye zininzi izinto eziya kufundwa ngamadodana abo kula aNtsundu, kwanje ngokuba aNtsundu eya kufunda lukhulu kwaMhlophe. Ibonakele iyimvisiswano enye loo nto, yathi kanti iya kuba nenkqubela ezinkulu, ezintle.

Ekuhambeni kwemihla udodana oluNtsundu lube nakho, lukhokelwa loluMhlophe, ukulijikeleza ihlabathi ngezitemele enenqanawa ezenziwe lulo; lwambethe iingubo ezenziwe e-Mnandi kweliPhakathi.

Eyona nto ide yaqwela ukuba ntle ibe kukuthi eziya zizwe zimnyama zizeziqithini zibe zilukhuni ekwamkeleni iLizwi ne-mfundo, ziqale ngoku zibona abanye abafu abakwamnyama ziyiqonde ukuba kanti le nto yinto, —kwaba kukuzuzeka kwazo nazo ezo zizwe.

Kambe yonke into esemlingweni phambi kokuba ivunywe, iqondwe ingqinwe ukuba okunene liphumelele kukhe kubekho ithuba lokuvavanywa kwayo. Eli linga nalo libenethuba lokuxi-kixwa lafumaneka liqinile. Umfundi uya kuthanda ukuqonda ukuba laxikixeka njani na, ngantoni na? Kulowo ke umbuze umfundi uya kusixolela xa simphendula ngelizwi elinye, kuba ithuba selidlelelekile, —sithi:—

Kulaa mfazwe iBhritani yayivukelwe zizizwe eziliqela, akusalu-khumbuli 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 zilishu-mi lineenyanga ezintlanu? Kanti noko indlala ayizange ibulale bantu, akutyiwanga mahashe nazinja kanjalo indyikitya yomkhu-

hlane eyabakhoyo ngelo xesha yawusindisa ngohlobo olumangalisayo uMnandi,—ancoma amagqira, esithi, 'Lo mzi usindiswe luhlobo lokuziphatha kwawo.'

IBhritani yazoyisa ezo ntshaba zayo, ngoncedo loMnandi.

UKumkani wasemaNgesini wathuma iRuluneli Jikelele ukuba ize kuba ngumlomo wakhe wokubulela esi sizwe, esithe noko sisizwe 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 woMhlekezi uKumkani ebuzweni obu. Okunene ibe ngumhla omkhulu lowo,—ziwuncoma ziwukhuthaza umzi lo zona ngokwazo, ziwuvuma ukuba ukususela ngokunje, liya kuso- loko iKomkhulu liwujonge njengelona xhatha nentonga esekhosi kulo.

Akukho nto singayithethayo ke khona ngabahambi abasuka kwiindawo ezikude nakumazwe aPhesheya, besiza kubona lo mmangaliso wesizwe esikhule kamsinya ngolu hlobo. Bemke bemangaliswe ngokungakumbi,—bexelisa uKumkanikazi wase- Shebha, besithi:—'Besingaxelelwanga nesiqingatha!'

'*UTHixo makamsikelele uKumkani!*'