

JITYALA LAMA-WELE,

NgamaZwembe-zwembe akwaGxuluwe.

IBALWE NGU

S. E. KITUNE MQHAYI,
" "

*Umbali ka "Samson," no "Don Jadu,"
nemi "Hobe" nemu "Bongo."*

*Umbali wobom bomfi u J. K. Bokhwe.
Umguguli wo "Limo," no Agri um Afrika.*

(IMBONGI YESIZWE JIKELELE.)

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

"Kuthe ke Iakusibuyisa isandla salo, naanko kuphuma umzalwana walo. Wathi, Yini na ukuba uzityhobozole ? Wathiywa ke igama lokuba Peretse." (Oko kukuthi uTyhobozayo.)

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UEICILELO LWESIBOZO.

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UmBali wale ncwadana. ImBongi yesizwe.

*Ndiya kuhlala ndinani phi na ndingumntu nj'e,—
Ndingumntu nj' int' ehlal' ihlal' ihambele ?
Ndingumntu nj' int' ehlal' ihlal' ifudu ke ?
Ndingumntu nj' int' ehlal' ihlal' igoduke.
Ncincilili !*

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INTΣAYELELO.

Nangani ndingengcali kwathi ni yamthetho, ndinawo noko amanakani okuba umthetho wasemaXhoseni awahluke nakancinane kowezizwe ezikhanyiselweyo. Iintlanga eziMhlophe zithe zakufika kweli lizwe zafumana ukuba abantu beli lizwe baphantse ukuba ziinctshe zomthetho bonke, namasiko abo asekwe phezu kwezibakala, baza ke facuntsula naabo kanobomi kuloo masiko, nakuloo mithetho yesiXhosa.

Kweli balana ndizama ukubonisa imigudu, nenkxamleko, nexeja elithatyathwayo ngamaXhosa xa alanda umthetho, kuba kaloku kuzanyelwa ukuba uzelkelwe kwisisibaka esakhe saakho. Ndizama nokubonisa ukuba inkosi asingu-yena mgqibisi wezinto yedwa, nje ngoko izizwe ziba zona kunjalo kuthi.

Intetho nemikhwa yesiXhosa iya itshona ngokutshona ngenxa yelZwi nokhanyo olukhoyo, oluze nezizwe zase-Ntsona-langa, oonyana bakaGogi noMagogi.

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

La ke ngoko ngamazwembe-zwembe okuzama ukuxthalaza kuloo msinga uza kutshayela isizwe siphela. Zamanu ukuwaxhasa nani ngelenu icala.

Ndingowenu emigudwini yesizwe,

S. E. Kjune Mqhayi.

EmPongo,

KweyomSintsi, 1914.

1096 7

INTΣΑYELELO KUΣICILELO LWESIBINI NOLWESIBOZO.

Taʃuni, mzi wenkosi ndiya taʃuzisa ! Namhla nje le ncwadana ndiya phinda ukuyiſeka phambi kwenu. Ndiyiſeka namhla se inkudlwana kunokuvela kwayo, enathi ke nina natetha ngezenzo ukuba ma ibuye iſicilelwé yandiswe nokwandiswa.

Ndiya waɓulela amaphakathi athe abonisa iziphene kweyokuqala, anga nanamhla nje angasuya aqokele.

Ndiya waɓulela amanenekazi namanene ancedisileyo ukuyisasaza eluntwini eyokuqala ; kunga ke kungaba kaſini kathathu ukuze nam ndingabi saſa madol' anzima.

Incwadi le ithe kolu ſicilelo lwesibini yathabatha ngoku isimo sebali lasemaXhoseni, ekubeni kolokuqala uſicilelo yayingumzekeliso wesiXhosa.

Ingxelo ezithile ezikwiziqendu zokugqibela, ezimalunga nomBuſo waPheſeya nalo unganeno, ndibulela ngazo incwadi kaJustus ebale " IZONIWO ZAMA XHOSA."

Kolu namhla uſicilelo, sithi incwadana le se indala ma izithethelele ngokwayo, kumakowayo, izenzele izihlobo eziweni,—isenzele nathi indawo eſantwini bakhethu esibakhonzayo.

S. E. KFUNE MQHAYI.

ENtaɓ'ozuko,
Berlin, C.P., 1931.

INKUNDLA.

Eli tyala lalithethelwa eGcuwa, kule ndawo inendlu yenkonzo yaſaNtsundu baseWesile ngoku, aphoonayikhona iNkundla yaKomkhulu.

UKUMKANI.

UKumkani owayelithetha yayinguHintsa :

Umbeka-ntſiyini ɓath' uqumbile,
Inkunz' afayikhuz' ukuhlaɓ' ingekahlaſi.

UHintsa lowo ngunyana kaKhawuta; uKhawuta uzalwa nguGcaleka, uGcaleka uzalwa nguPhalo, aſe ke uPhalo eyinto kaTʃhiwo, kaNgconde, kaTogu, kaSikhomo, kaNgcwangu, kaTʃhawe, kaNkosiyamntu, kaMalangana, kaXhosa.

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ISAHLUKO I.

ISIMANGALO.

- “ Ndimangele ! ”
 “ Hambisa ! ”
 “ Ndimangalel uBañini ! ”
 “ Hambisa ! ”
 “ UBañini undixhomile ! ”
 “ Hambisa ! ”
 “ Sithe, kuba singabantu bezalana, wathi kanti ehleli nje
 yena ukholosile, ndathati kanti ndihleli nje nam ndikholosile.”
 “ Hambisa ! ”
 “ Ke kaloku ngoku angekhoyo umnini-mzi, yinkohla
 ukuhambisa imicimbi yomzi, kuba akukho uvumayo
 ukusuya ngomva ; soBañini sithi siziinkulu ! ”
 “ Hambisa ! ”
 “ Ndithi ke le nto ma ndiyizise kokweth’ apha, size kuyi-
 conjululelw ”
 “ Hambisa ! ”
 “ Ndiya tshonela ke, nkosi ! ”
 “ Hambisa—hambisa! Mh—m—m! Gxebe! gxebe!
 uthi umangele ? ”
 “ Ndithi ndimangele.”
 “ Umangalele uBañini ? ”
 “ Ewe.”
 “ UBañini lowo ngokabani ? ”
 “ NgokaVuyisile.”
 “ Uyinto ni kuwe uBañini lowo ? ”
 “ Ngumkhuluwa wam.”
 “ Uthi ke—uthi ke ukuxhomile ? ”
 “ Nditsho.”

“ Utsho ngani ? ”

“ Nditsho kuba engandivumeli ukuša izinto zakowethndizilungise.”

“ Izinto ezinje nganto ni ? ”

“ Ndiya kubuthi ni ke ubucukubede bezinto zekhaya ? ”

“ Ndithi, uBaſini ukuxhome kwizinto ezinje nganto na na ? ”

“ Be ndithe kwa sentlandlolo, uthe kanti uBaſin ukhilosile ; ndithe kanti nam ndikholosile. Yaaziinkunz zombini ke ezo, iinto ezingenakuſa buhlantini banye kulunge nto.”

“ Liphume.”

“ Akuliva ? ”

“ Liweze.”

“ Lil' elo.”

“ Akukamangali ; usahambisa ngezagwelo nje ; usancokol' iindaba—usancokol' iindaba.” Utshilo uNtentema etshikila esimka.

“ Uthi ni na, mfana ? ” ubuze watsho uFuzile, umNqhosini obenqhenqhile mganyana ephulaphula ; “uthi umangalel' uBaſini ? ”

“ Ndithi ndimangalel' uBaſini.”

“ Uthi uBaſini ngumkhuluwa wakho ? ”

“ Ndibe ndisitsho, nkosi.”

“ Ngoku uthi ni ? ”

“ Ndisatsho, mhle.”

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

“ Nguye.”

“ Uthi nguye obanga ubukhulu ? ”

“ Nditsho.”

“ Nxayiphi kul'o mlomo wakho uthi ngumkhuluwa wakho ? ”

“ Ngumlomo wabantu lowo, ungenguwo 'owam.' ”

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

“ Yiloo ndawo kanye endizele yonakokweth' apha, ukuſa pdiconjululelw yona, kuba lo Baſini silibone ngamhla mnye ilanga.”

“ Njani ? ”

“ Ngobuwele.”

“ O-o-o ! Mh-m-m ! Uliwele ? ”

“ Singamaweles.”

“ Liliphi ke elithe thu tanci ? ”

“ NguBaſini.”

“ NguBaſini ? ”

“ NguBaſini.”

“ Eli gama lithetha ububini bobuwele ? ”

“ Kunjalo kanye.”

“ Wena unguſani igama ? ”

“ NdinguWele.”

“ Ningabafu bakaſani ? ”

“ Singabafu bakaVuyisile.”

“ Waphi ? ”

“ WaseThobosane.”

“ Into yasemanini ? ”

“ UmNzothwa.”

“ Kwasikabani ? ”

“ Kwasika L——”

Uthe xa akwelo undimangele, kwathi thu uKosani, umVala, noDlisa, umGoja, sekhwel' emaqegwini bephalaſa begqitha, baſuza :

“ Kha utsho ! Ukho ngani na komkhul' apha ? ”

“ Hayi, ndingundimangele.”

“ Umangalele nto ni na ? ”

“ Ndimangalel' uBaſini.”

“ Thetha.”

“ Uth' umzi kaVuyisile ulunge kuye.”

" Thetha."

Ngeli xesa ke uDlisa noKosani baye kutshonela, ku bafengamisanga kakade.

" Kha utsho, mfana," ungcambazile watsho uFuzil " kwesikabani na ? "

" KwesikaLucangwana."

"! Utthe ni uLucangwana wakuyisa kuye le ndawo ? "

" Esi silimela sessithathu, nkosi, ndiyisa le ndawuLucangwana."

" Athi ni uLucangwana ? "

" Ndingasuka, nkosi, ndithi, uthi uLucangwana ndidla ngokuthetha, kuba akukho sinci sakha sajola izinto zomzikhoo inkulu."

" Inkulu ke yiypifi ? "

" NguBabin."

" Utsh' uLucangwana ? "

" Utsh' uLucangwana."

Kuthe thu kwesi sithuba uQavile, isityefi sasemaMvulneni, negqiza lamadoda, besiza komkhulu apha. Batsh kunene ngemibuzo aphi kundimangle, akukho ukuphuwa isimangalo sakhe. Batha fakufika kwisigqifikaLucangwana, sanqumama.

Ithe yakuba le ndawo ityetyeswe yeenjiwa nje enKosin ikunye nama sumi omafinsi evayo amaphakathi, ityetyeswenguFuzile noGqomo, igqala lasemaBambeni, batsh fakutshonela, wavakala uWisizwi, umTshonyane, icik elikhulu lakwaKhawuta, lisithi, " Ndaza ndakuva, zwndini ! " Watsho eqongqotha inqawa. Utthe uMancapha umQocwa, inkonde yakhona, " Ndalihlala, ndalihlala ephakade, ndada ndeva neenyongo zalo." Watsho epol ivithi abelifake enxhoweni ngezolo.

Utthe uMktpweqana, iqhajana elikhola ukuwa kho aph komkhulu, lithunywe nokuthunywa, " Ke kaloku ixeslelethu; siza kuzilungisa izint' ezi." Utsho ekhand

ndyilo abefulungisela umdudo oza kuba kwesikaSiko Ngangxasini. Uthe xa atshoyo, wathiwa rawu ngamehlo maifi nguToloma wasemaCeteni, elinye lamaggala, elali-qingqa induku yomsimbithi. InKosi iphikele ukutshaya aje, iqondele phantsi ; ayenzanga nelimdaka.

Ngeli xesa ke uWele wayengasekho, kuba kwakuthiwe ma kakhe agoduke ; kusaviwe.

ISAHLUKO II.

UKUTHETHWA KWETYALA.

Kuthe emva komdudo wakwaSiko, inKosi uHintsesusa uQavile noMdunywa, umThiph, amadoda afikiso natembisayo, ukuba ma bakhe baye kwaLucangwana, jambize ukuba akhe eze. InKosi ibasuse se kuhlwile, ikuwa baze se belala aphi bafuyue kusile, ukuze balizuze ethuba lokucweya izinto ezimalunga neli tyala.

Kusoloko yathi yaliva eli tyala, inKosi ayizanga ibonakale onwabile ; yaye ke kakade ibingenkosi inabudlelane amaphakathi ngento engathi ilityala.

Utthe uQavile noMdunywa, xa bacanda kwesikaLucangwana, bengekathi thu kowakwasibonda umzi, tegqitha kumzi kaNqwakuza, umNyele, kukho iqela amadoda awayeqoselisa amanqina enkatyana yenkomoyayiqethulwe sisifo somgqeku. Bajikile babulisa, laduma qela elo ; bathe guqaqa ngamadololo njeya, babiza ilahle nkwenkweni. Libaqhule kakhulu iqela elo ngokufika mva kokutshata kweLawokazi, lisithi iimfene zafo se indala, se zimana ukufika emva kwezithonga.

Lo gama baqhumisa iinqawa, bafuziwe imvela-phi, alapho basinga khona ; baxela. Babuzwe ukuba bona avela ngakomkhulu kuxa lithi ni na ityala lento kaVuyisile aei. Balandula nokuba bafka seva ityala elinjalo. Babuile ukuba lityala lanto ni na ? Kuphendule uNqwakuza

esithi, "Abafana ngoku nje bathi bakuhlutha basuk bathande ukuhamba ezinkundleni ngohaya. Kukho mfar apha, iminyaka mithathu esiphetheli ezandleni, esithi ufur ubukhulu, phofu uzelwe esisinci. Loo nto siva se kus thiwa se iye nakomkhulu; be siba singayiva ngani, nir bavela ngakwelo cala."

Bavuthulula iingubo zaabo abathunywa Seggitha, bay kugaleleka kwasibonda ngonchwalazi. Alungiselew kakuhle la madoda kwasibonda apha, kuba ayesaziwa aph avela khona. Zakuba zibuziwe iindaba, encwina umfan baye bee tyaa. Ancokole la madoda emveni koku, wac uLucangwana wabavelisela nale nto ikhoyo yeli tyal akrokqela ukuthi angaba ufunwa ngalo apho komkhulu. Uwacukufule yonke into la madoda, ebuya ebuza kuwu ukuba into enje ngale akhe ayiva na khona esalini.

Kuthe ngengomso kwakukhovwa ukusengwa emi yakusasa, anduluka la madoda akomkhulu ukugoduk. Uthe kuwo uLucangwana ma ze athi uyeza; angafik mhlawumbi ngolwemivundla. Kwalile okunene ngonchwalazi, wagaleleka uLucangwana, chamba noMadum wasemaHegebeni, elinye iqala, noSigadi, indodan yokuhamba ifabesthela izinja. Ithe inKosi ma bandlalelw ebotwe. Yaza nayo yabukhathula apho ebotwe ubusuki ikunye noNqhokoma umMpemvu noMalinga umNgwevi amadoda abesaziwa ngokugcina iilwimi zavo kulo lonk ikomkhulu.

Kuthe ngoms' obomvu banduluka abafo baseThobosar ukugoduka, kungabanga kho fani wazileyo ukuba be befi nelwa ndawo ni na kanye-kanye yinKosi. Kuthe kalok andululwa amadoda ukuba ahambe esizweni, ahamt exela ukuba ngosuku lwesthathu yimbizo komkhulu.

Kwalile okunene ngomhla lowo, avela kwiinkalwa zonke amaphakathi, eqalele ekugqibeleni kokusa, lada. Iyi ilanga ukusiya iintaba. Zithe ziya phuma iinkom

ukuya entlazaneni, kwa^{se} se kufumane kwaayinto ebomvu komkhul' apha. Sel' ethe ngcu njeya uWele, ehleli nonina jume, uMgqaliso, into yasemaMpandleni. Efikile uBafini chamba nooyisekazi abafini, bathe thande phaya kwelinye iphundu lenkundla.

Ngale ntsasa yonke ke, umHlekazi akaphumanga ebotwe; kodwa kuthe ngeli xesa wabonakala esiza umfana, ethwele ugaga lwempofu. Ufike walutsho daca esazulwini seziphakathi. Uthe elwandlala, wabesel' ebonakala naye umNumzethu esiza, ebonakala ngathi akachwayithile kanye. Idume yonke inkundla, isithi, "A! Zanzolo!" Akaphendula umnt' omkhulu, waya wathi vu elugageni lwakhe apho.

Akubanga xesa lingakanani ethe vu, usingise ngeliphantsi kuMbali, igoja lasemaMpingeni, ebuza ukuba le ntsasa yonke kuthiwe nqwatywa nje, kulindwe nto ni na? Akabanga sadenda uMbali: usuke wasel' esingisa kuWele (undimangele), ukuba aqhubele inkundla into ekungayo. Utsho, watsho, watsho, uWele, waya wee tyaa, eqhuba kwa ngale ndlela se ndiyixelile.

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

"Zinkosi, nani manene akokwethu kwami, andinanto ndiyaziyo, kuba nam ndikwafiziwe. Ntwana ndinenakanai layo, yeyokuba ndizelwe ngubawo uVuyisile, ngenkazana yasemaMpandleni. Ndiliwele, ndiliwele nomninawa wam lo undinkqangisayo namhla. Baye besithi ke abafzelisa umaa lowo, ivela-tanci ndim; uWele sisiza-mva. Sikhula nje ke, sikhula kuyiloo nto. Sisaluka nje, saaluka kungekho ntetho; umntu wonke wazi loo nto. Kude kuse ekufiyeweni kwethu ngumfi ubawo, akukho phike. Ndiquala kutsha nje ukuba ukuba mna ma ndikhwelele uWele, aphatheli usapho lukaVuyisile, kuba inguye inkulu; yaye

ke naloo nto ithethwa kwa nguye.” Ee gquzu amado ngentsini.

“ Ndilke ndafizwa futhi nguLucangwana, kuthiw kuthethwa into yale nto, kusontswe, kusontswe, kusui kufumaneku ukuba le nto kuseluhayeni ; ndisuke ndigduswe phakathi kweso sintsompothi. Ukutsho kukuti ke, zidwesa, umntu onento yokuhamisa ngumntu onent ekhe ithetheke, ivakale ; ngakho oko ke, ndiya tshonela.”

Usingise enkundleni kaloku uMbali esithi, “ Atsh ke amawele, ziphakathi.” Uwandulele ke uMxhumuKhomanzi-Qhinebe, wabekisa kundimangele, esith “ Kanene uthi umangalele indawo yakho yosukhul ongayinikwayo ? ” “ Ewe, nkosi.” “ Uya yazi le ndawo yokuuba wena uvele mva kuBaBini, noko nivele ngamin nye ? ” “ Ewe, nkosi.” “ Uyazi ukuba lisiko, ukub umntu ovele tanci ibe nguye oyindla-lifa kwaTshiwapha ? ” “ Ewe, nkosi.” “ Ukuza apha ke, mfana, uzeli ukuba kuthi umthetho lo ma ukwenzele nto ni ? ” Uthe cwaka uWele, akaphendula. Uqokele uMxhuma wathi “ Ke kaloku ke—ke kaloku ke, mfo kaVuyisile, uze kuth inkundla le ma ikwenzele nto ni na ? ” Cwaka uWele akaphendula.

Uggithile uMxhuma, wasingisa kuBaBini wathi, “ Kha wenzel’ inkundla, mfo kaVuyisile, kha unced’ abantu bakaKhawuta. Le nto kumhla iviwayo ngumzi kaGcaleka, ngakho oko inyongo yayo iya kuthandeka, kunye nobukrakra bayo. ‘Uthi uWele lo, nizelwe mfazi mnye, ngamhla mnye.’ ” “ Nditsho, nkosi.” “ Nikhule kunye, naaluka kunye ? ” “ Ewe, nkosi.” “ Ekukhuleni kwenu, le ndawo be nikhe niyithethi kusini na nina ? ” “ Yiphi ke, nkosi ? ” “ Le ndawo yokuuba ningamawele ? ” “ Ewe, nkosi, be siyithetha futhi ; namanye amakhwenkwe eyithetha futhi, into yokuuba mna ndise ngaka usuncinane, abe umninawa wam elibongo-bongo elingaka, neendevu

nguye zingaka, ndise mna ndinje ukuguda, nokukhangeleka mncinane.”

“ Ayesitsho, esithi ma kwensiwe ni ke amakhwenkwe lwo ? ” “ Hayi, nkosi. Amakhwenkwe wona ngosuntwana ebethi ma siguqulelane, mna ndise ngomnci, uWele abe yinkulu.” “ Hee ! Ke nide nakwenza ke oko ? ” “ Kuphi, nkosi ? ” “ Ukuguqulelana oko ? ” “ Andingetsho.” “ Liqvise, mfana, lenze liqave.” “ Asithethi nganto zeemfeketho zamakhwenkwe, nkosi.” “ Ewe, anditsho ukuthi thetha zona ; ndithi kodwa, qavisa le ndawana, yokuba nada nakhe nayenza na loo mfeketho yokuguqulelana ? ”

Kuthe kwesi sithusa kwee qaphu uSiphendu, into yasemaZangweni, yathi, “ Yini na le ? Liza kuthethwa nimi na eli tyala ? Kulityelwe zezobukhwenkwe nje ngoku, zeazona be zizezokuthi ni na enkundleni apha ? ”

“ Kuhle, kuhle, Siphendu, inkundla i6isaphulaphula,” utshilo uGqomo. Unge anganyakathisa nolo uSiphendu, koko amthethisile amanye, wathotha.

Ungcambazile uMxhuma wathi, “ Be ndiselapho ke, mfo wam, be ndisathi qabelisa eli lizwi : nada nakhe nayenza na ke loo mfeketho yokuguqulelana nomninawa wakho lo ? ” “ Ewe, ikho into eyelele kuleyo.” “ Kha utsho.” “ Sithe ngomnye umhla saya kugalela iintaka, siliqiza lamakhwenkwe ; abuya amanye ebethile, mná ndingenanto, ada athi ma ndafelwe nguWele. Uthe nkqo uWele, esithi kumhla ubukhulu fungal’unga kwa kuye. Andenzile amanye ukuba loo nto ma ndingayinyamekeli, akukho nto iya kuphelela kuyo. Ndanikwa ke inkwili, ndakukhova ukufunga ukuba nguWele oya kuba yinkulu.”

“ Utsho ke, zitshaba,” ubekise watsho uMxhuma ; watsho wazithi wambu ngomnweba wakhe wezingwe, awayewambulewe komkhulu, mini wezisa ulwanga lwe-mpofu.

Kuthe nqadalala emva koku, wada wavakala uMancaph; esithi, "Le nto iya kuba nento yayo." Watsho egora idosa eqhwisha, etshaya. "ULucangwana ubegwengula; namhla awakulonkomo azeka ezantsi," utshilo uMganu, umD,ala evuthulula ingubo, esithi vu ecaleni lothango.

Kwesi sithuba kuvele into yasemaNtakwendeni, uNdlobose, yathi, "Taŋuni, zidwesa, ma kubé litapu, ma kungabi ntſiyi-ntſiyi, ma kungabi tyala. Aaba bantwana babambeneyo bazalwa sithi. Uyise akakho, usfile, ufele kwa phakathi kwethu. Le nto yeylethu; ayizang' ibe kho; abantwan' aaba ngabeshu, abalamli s'ithi. Ma kubaliswe, ma kuyiwe emva, ma kulungiswe." Utsho wafuya wazithi luqe uNdlobose.

Kuvele, uMaduma, welali kaLucangwana, wabekisa kuWele wathi, "Obu bukhulu ububangayo ke bobale mini ngenkwili ?" "Se iziziqhamo nezinqhinisiso ezo ebu-khulwini ese ndinabo." "Obu bukhulu wena ke ngelakho uzuzene phi naabo ?" "Kwa sekuzalweni." "Hayi, mfana, ungerije njalo. Ukuzalwa kuya yixela eyakho indawo, kuba ngubabini ivela-tanci ekuzalweni ; le ixela wena yiypifi ?" Uthe cwaka umfana. Kwesi sithuba kubuye kwathi nzwanga.

Uthe qaphu uZwini wathi, "Ngubani umzalisi loo mhla nazalwa ?" "Ngumaa-khulu, uTeyase, nodade bobawo, uYiliwe."

Uthe vumbululu uMxhuma wathi, "Lo mzi wawunga-khuzwanga na ? Uthiwe ni na ukukhuzwa kwawo ?"

Kwesi sithuba kufumaneku kuba ma kuye kubizwa uTeyase noYiliwe, abazalisikazi.

ISAHLUKO III.

UBUNQHINA BABAZALISIKAZI.

A! NTAEA!



USarili into kaHintsa.

Unchwatyelwe emGazana phefeya komBafse. Elliotdal.

Befikile abazalisikazi, kungcambaze uDaliwe, into yasemaHegefensi, umThembu, wasingisa kuTeyase, waibusza ukuba nguye na owayezalisa umkaVuyisile kula mawele. Uvumile omnye; uphendule imibuzo esenje njalo, esithi wayenoYiliwe lo bocabini; into ayithethayo yaloo mhlanya angayinqhina yonke uYiliwe. Ikakade lalo mfazi ngumfazi ozala nzima, eBantu ababecelwelwe ukuza kumzalisa bako-wabo bada bamfiya bemka ngokubona ukuba iirnyanga ziya wufinca umvo wesumi umntu ekhantsula.

Uyive lo mfazi inimba ngolwesiBini ekuseni; litheliphuma ilanga yabe inkonyana se ivelile ngesandla, sathi kumhla angafie ukhawulezile. Ide yajika imini yehlobo kuvele esi sandla salo mntana—Uthe thu apho uZwini wathi, “Kuhle ndingakuqhawuli! Gxefe, gxebe, kukho inakan lokuba ngamawele la aza kuphuma kulo mfazi!” “Ewe,” utshilo uTeyise, “ezi nyanga (nkwezi) akhantsulayo lo mfazi be side sikhe siye kwabanezandla, ngokoyikel’ ukuthi kanti akusekho nto ikulo mintu. Ade amafini amaggija esithi, ‘Akukho nento enesi sisu, nto ikhoyo ngasantu basini baphilile, ‘uya kubazala lakufika ilixa; ‘omnye wada watsho ukutsh’ ukuthi ngamakhwenkwe (tyhagi) omafini (tyaya).”

Uthe uDaliwe, “Be sisaphula-phula kambe.” Uhambisile uTeyase wathi: “Ithe yakujika imini esi sandla (sigamato) senze esi sithukuthezi landiya, ndade ndafumana ndaqubula ingadla ndawutseca uminwe, ucikicane, suke ndathin dakuyenza loo nto saphinda satshona isandla, sabuya sahlala kwa secimini. Yasixhoma inimba yalo mfazi, lada latshona elo langa, kwahlwa, kwade kwaBuye kwasa, kuthe ekuphumeni kwelanga ngolwesiThathu lavela eli sithi lelikhulu.” “UBafini lo ke?” UBuze watsho

uMxhuma, " UBafini lo ke. Sibe kuqwalasela ingqithi, unotshe."

" Nise nobabini ke noYiliwe lo ? " Ubuze watsho u-Daliwe. " Hayi, isikhinindi sesifazi se silapha kaloku. Ogu busuku gaphezolo andisanga nakuchopha-chopha ndedwa, kuba uYiliwe lo ngumntana. Le nto yale ngqithi kukho abayaziyo, endayenza se biekho, koko yabahlekisa loo nto besithi lisiko lasemaNzothweni apha na ukunqunyulwa ingqithi umntu engekazalwa. Bakhc nanamhl' oku abafazi abayaziyo loo mini, ukuba bangabi be bëbiziwe andikwazi, ayikum loo ndawo.

" Sonke abafazi ababekho baya yazi le nto yale ngqithi elowo ufikayo uya xelewla ukuba esiya sandla side sanqanyulwa ingqithi ukuze sitjhone. Ezalwa nje uBañini lo se ikhangelwa sithi sonke le ngqithi sikunye. Kwalile emini enkulu xa kaloku ziphumayo iinkomo kwakukhov' ukusengwa intlazane, lazalwa iwele lesifini, eli sithi lelinci.

" Undimanglelo ke ? " " UWele lo ke. Livele okunene linale ngqithi." " Bathen ni abafazi kule nto ? " " Bathen ni ukuthini, benvyele kuuphela ukuzala oko komntu nje ? " " Hayi, ndithetha ngokuthi, liliphi elikhulu iwele; nokuba bayeke nje kodwa ? " " Ewe, ikhe yaakho ingxumbungxumbu enjalo, besithi abanye ngulo omkhulu, besithi abanye ngulowa." " Kude kwathi ni, ukuze bayiyeke abafazi aabo le ntetho ? " " Hayi, kungxole kwa mna, ndisithi banyanga ni na, ukuthethisa abantwana bomntwan' am, ingekabi yimini yokuba bazithethole; basoba nto ni na ? " " Kuuhel' oko ke ? " " Ewe, kokwam ukwazi."

UDaliwe ngoku usingise kuYiliwe, ebuzu ukuba ezi zinto zinje ngokuba exela nje na unina. Uthe uYiliwe, kunjalo kanye. Kubuzwe kuTeyase ukuba ngubani na omnye umfazi omkhulu owayekho ekuzaliseni. Uthe ke nguSingiswa. Uye wabizwa uSingiswa lowo. Ebuziwe

otwakhe ukwazi ngale mihra yokuzalwa kwala mawele, nhambise nje ngoko sel' ehambise ngakho uTeyase, waya wee tyaa. Kuthiwe ke abafazi bangakhe bakhwelele.

ISAHLUKO IV.

LISASIWE KUBAHLELI.

Zithe ngoku iindlebe zamadoda zanga ziya vuleka. Kuvakele se kuyindumasi kaloku phakathi kwamadoda, kuqondakala ukuba amanye athi okunene nguWele omkhulu, amanye athi loor nto yengqithi ayithethi lutho. Kuthe kwakungathi kuya zola, waphakarna wema uXolilizwe, umJwařa, wathi, " Kukho elinye ilizwi elivel akuMxhuma, elithi, lo mzi awukhuzwanga na ? "

Kuthe kwesi sithuba kwafumana kwee nzwanga, kufonakala ukuba amadoda abekisa ezantsi ukucinga. Kuthe thu uMagqaza, into yasemaKhwemteni, wathi, " Ukufa kwal' o mphakathi kuya kuba kwizithuba zelaa duli leMfecane." Ide yathiwa qhwiloo ndawo, ngelokuba lo mzi awuzanga ukhuzwe, ngenxa yobusi bamaxesa; kodwa umphakathi lowo wayeze wařikwa komkhulu apha.

Kwesi sithuba isuzile inkosi kuWele, ukuba usunduzwe yinto ni na, ukuze le ndawo athande ukuyizisa emthethweni nje ? Uthe ukuphendula uWele, " Kungokuba, nkosi, ndithukuthezelwa kukungajongani kwam nomntwa' kabawo, uBañini ; ze kuthi kuloo nto kufonakale ukuba izinto ziza kuba yindindi. Ndanga ke ndingayizisa le nto kokwethu apha, size kuyiconjululelw."

InKosi : " Ukhe wayithetha le nto kuBañini apha, wamkhumbuza ngalaa mhla ngenkwili, wamfonisa ingqithi leyo wayifumana tanci wena kunaye ? "

UWele : "Yonke le nto, nKosi, ndiyilingile, akwanceda lutho : ndide ndiye kwasisibonda nje, ndiphaliswa yiloo nto, nakhona ndingafumani ntlaabiso."

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

UWele : "Le nto inje, nKosi, kokwam ukuthabathisa. Wena lo, mHlekazi, asinguwe umntu wokugabulela umphakathi izigcawu ; ngumphakathi into yokukugabulela izigcawu.

Kunani na, ukuña athi umphakathi wam akundigabulela izigcawu, kuxakeke kangaka ?

Isandla ndisivelisile ukuba ndamkele isiko tanci. Ndithi, nKosi, kunani na ukuba kuxakeke apha emthethweni ? Mhla saaluka, ndaaluka tanci, ukuxela kanjalo ukuba ndiyinkulu."

Kusingiswe kuBaBini nguLucangwana, ukufuna ukuqonda ukuba kunjalo na ngale ndawo yokwaluka. Uvumile uBaBini, esithi kwaphazama amakhankatha. "Yini le ?" ukhuze watsho uLucangwana, ebuya ezigqubusuthela ngomnweba.

Aqhubene, aqhubana amaphakathi ukuthi, "Buza, bani." "Kha uhambise, Naantsi;" hayi, akwaba kho una-mbuzo. Kuthe tyithithi kwa uNdlobose kwesi sigama, wathi, "Elona xa lokubalisa leli, zidwesa. Elona xa lifuna inkonde naali. Akukho sifuna ukumoona kwaababantwana ; ngabesethu, siya bazala—siya bazala—siya bazala."

Kuthe, kuba kwakuxa litshonayo ilanga, zandululwa izizwe ukuba ziye ngamakhaya, zize zibuye kusile. Zithe iimpobole zamadoda ngoobo busuku ,azagoduka ; zalala kwa lapha ebotwe. Yaye le ndawo yaabsa bafana iseizingxoxweningokususu. Yaye ingxoxo ityekeli kwelikaNdlobose, lokuba le nto ma ikhe ifunelwe inkonde, hleze ithi kanti yinto eyakha yaakho. Kuye kwaya, kubekwa kwelokuba

mu kususwe amadoda asinge eNqabasa, kwinto kaMajeke, uKhulile, umQwambi, amthabathe eze naye.

Amaphakathi lawo acinga ngoKhulile lowo, kuba uyise uMajeke, owayekwalinyange, nguye owahlangulela ikomkhulu nyakana kwavela ukunene ngoPhalo, oko waya wazekwa kwa seNqabasa apho, engasaboni nangamehlo kukwaluphala.

Kusile ngengomso, ufile ngokomqikela umzi komkhulu. Yafa, yafa inkundla, kwafumane kwaayinto ebomvu ngabantu, kubonakala ukuba elowo unga angazivela ngezakhe inidlebe ukuwa kwesigwebo, kuba le nto se ingundabamlonyen i kule mizana yonke.

"Lithe ukuba lithi futhu ilanga, lwavela ugaga lomHlekazi nomfana, wase naye sel' elandela. Ivakele inkundla, "A ! Zanzolo !" Uvume kuhle umHlekazi, waya wahlala. Uthe ukuba athi vu, wase uMbali sel' efudumeza, ebuza apho kusiywene khona ngezolo.

Uyibeki ngokufutshane uSonti impi emkhondweni ; uSonti ke ngumninawa kaMxhuma, iinto zikaMatyeni, umQhinebe. Akukhova uSonti, kubuzwe kubanini-tyala ukuba kanene uVuyisile ufele phi na. Bavumelene ekuseni uyise wafela eluVulweni, ngohlaselo lweMfecane. Emva kwemisuzwana eyenziwego zizidwesa, kufumanekе kungekho nto ingakanani ingenziwayo ngaloo mhla, ngaphandle kwale ndawo yakwaMajeke, eyathethwayo emzini, isingiswa nguMxhuma, into kaMatyeni, esithi,

"Kambe, mzi kaKhawuta, niyazi, kwaziwa n'ini, ukuba izinto zalo mzi azikwaliaswa, azipotyolwa kanjalo. Ziya phandwa, kude kuvele ingcambu, iphandwe ingcambuleyo, ide isuke ilandule, kwandule ke ukurajulwa ethafenengokuswela ukunceda. Abaso bakaVuyisile basivuse ngemivalo kwinto ekuthe kanti kuhleliwe zé ngakuyo, salivuselela ke ikomkhulu eli ukuba likhe liyikhangele le ndawo, ukuba ingabisa inasani na onokuyicombulula."

ITYALA LAMAWELE

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

Kutyunjwe amadoda amathathu aya kuya aphi eNqabasa pa kwaMajeke—uMalinga Xhego, umNzothwa ; uMxhum Matyeni, umQhinebe ; noLucangwana Nyathi, u mKhwemnte. Babotjhelwe amaqgu, sanikwa naabafana ababini, uSigadi noVukubi.

Ngelo xesa kwakuxa inyanga isisonka. Kuthiwe ke umzi ma ze ulindele ; wobizwa ukuthwasa kwenyanga ezayo. Kwaye kulungelelaniswa nethuba angaba sel eneentsuku zokuphumla noKhulile lowo, afe kanjalo sel enethuba lokuyicinga le ndawo ; kuba kwakuvakala ukuba yindoda ebise ikhulile.

Ithe xa ithi dungu impi ukuba igoduke, wavakala uBukwana, into kaLangeni, umNtakwenda, umninanwa kaNdlobose, imbongi, noko abengetiyo eyaKomkhult apha, wathi,

“ Ndaza ndalubon’ uwzathi lwetyala !

Ndaza ndalubon’ uwzathi lwetyala !

Kwasa saxhinxaxa, kwasa safak’ ithwathwa.

Se zingaphi na ngok’ iinkunzi zalo mzi kaPhalo ?

Fuda sisithi nguHintsa, akukho yimbi.

Fuda sisithi sisitroto soNothutho sodw’ inkunzi,—

Inkunz’ ekhwel’ eziny’ iinkunzi.

Ndidane ndaayinko ndakuv’ ukuba izithenile

Yazinikela eNqabasa kwabakaMajeke.

Ayikhweli kuthe ni na le nKunzi ?

Lwaphel’ usapho kukutjhisana ngasemva.

Ngomzikizikan’ ogqitywe kwa ngabafazi,

NguTeyase noSingiswa kwa ngamazolo.

Xhwithan’ inkunz’ ikhwele lixeſa.

Akukho nto iya kuvel’ eNqabasa.”

Uthe akutjho lo mfo, akwaſa kho uhambayo emadoden, **kwafumana** kwee xhonkxoſolo, kwatyiswa iindlebe.

Kuthe kwakubon’ ukuba kuphakathi, kwavakala isiwili **wili** esikhinindini samadoda efesiacweya enkundleni. **Kanti** nguNdlobose. Akalwi, sel’ elugwali ; ulwa nomni **awa** lo ngala magama awathethayo, sel’ eligamlele ikpwana, sel’ enganda amaphuthu-phuthu amadoda. Se kuvakala xa **shi**, “ Kunani n’ ukuthi, oku usapho lukaVuyisile luba **mbene**, kube kho amagezana ami entabeni evuyeleta ? Nohaji, yinto yaphi yona ? ” Utaquzisile uBukwana **kumkhuluwa** wakhe aphi ; hayi, yaphela loo nto, kwagodu **kwa**.

ISAHLUKO V.

ABATHUNYWA E-NQABAGA.

Bandulukile abathunywa, beenje njeya besuka komkhulu. **Imini** yayizolile, kukhala inyenzane, kunkqankqaza noonogqaza ; aye amanqilo ebatshayelela, benqula, bseyincoma indlela yaſo ukuba isikelelekile. Zaye neenyamakazana **zivuka** zime emacaleni endlela zibajonge, baye naſo **fengazenzi** lutho.

Baye balalisa eQwaninga, kumzi wenkosana ephethe **isizwe** esikhulu. Samkelwe kakuhle apha ngobubele **obukhulu**, baxhelelwa. Yaye le ndawo bahamba ngayo **se ivakele**. Kuncwinwe kubo neendaſa, koko abazenzanga, **sesithi** asikabi lithuba leendaſa eli. Baxeſelwe apha ukuba eli tyala bahamba ngalo lithe lakuvakala, yathi inkoliso **yamadoda** yema ngakwisigwebo sikaLucangwana.

Balele iintsku zaambini aphi. Begqitha ekuseni ngo **hesithathu** usuku ; bagaleleka eNqabasa, kwaMajeke, **ngonchwalazi** lwemivundla, bakhwelelwa indlu, balala. **Ababuzwanga** ndaſa, kwada kwaalusuku lwesibini ; kodwa **gayinikwa** ngokukhulu yona imbeko eſafaneleyo.

Bathe bakuzixela, wabazi uKhulile, nooyise nooyise-mkhulu wababalisel ; kuba umfo ukhululekile, waye obu buxhego bakhe ungeze wa'bubona nganto, kuba umfo lo mhle, womelele, nokuva uyeva, nokubona uya bona. Inkathavu yona ngumninawa wakhe, uGesenga.

Kude ngolwesithathu usuku emini yakusasa, zahlanganisana iinto zikaMajeke, noonyana bazo, na'bazukulwana abase bekwangamaggala na'b, ukuza kuncwina iindabu kubafo bakomkhulu. Kuhanjiswe ukubuza imvela-phi n'g'uThanguthangu, unyana wokuphela kaMajeke. Kuqhube uMxhuma Matyen'i kwawakomkhulu, emana ekhunjuzwa ngabalingane aa'bakhe, apho afuna ukuphazama khona. Baqhubene beenjana njalo ke, bada baya kuthityaa.

Kubuzwe imisuzo engephi phofu, kwayekwa. Baye aa'bafakaMajeke besitsho ukuthi, phofu iimpawu zale nto zisinge ngacala nye nje, ixaka ngokuthi ni na. Bab'e kodwa besitshono kwa bodwa ukuthi, abantu ngale mihla baba umntu lo udalwa kabini, kanti umntu lo udalwa kanye : lowo anguye ebuntwaneni, unguye ebukhulwini nasekwaluphaleni.

Kubuziwe kubafo aa'bakomkhulu ukuba bangakholwa na, le ndawo seze ngayo ukuba iye yasunyayelwa komkhulu, kwinkosana ephethe eso sizwe ? Bavumile, besithi eyona nto ifunwayo emva yinyaniso yale nto, ukuthethwa kwayo kwiindawo ezipholileyo ezinje ngezi, kokhona kungeza nenyano.

Ngeli xesa kwakuse kululwandile phakathi kwesizwe apha, kuvakala ukuba kukho amadoda avela kanye eziko ; yaye le nto yeli tyala lala mawele ise idale unxunguphalo nakongellilo iwele ; lwave olu daba luse luvakele nalapha lusezingxoxweni ezisu macala oma'bini. Sithe kanjako isizwe sakupha iindlezana zeenkomo ukunqoma la ma-

A ! MGOLOMBANE !



USandile Nggika. USo-Emma.
Unchwatyelwe kwaHoho, Stutterheim.

phakathi akomkhulu, lo gama alapha, ukuba asengele iimvaba zawo.

Iiszwe esi sifumene iyimfanelo yaso ukuyenza loo nto, knngengako ukuba uKhulile akanakutya kokutyisa iinkosi enya; kwabe ke enyanisweni ibingebofa bafuye kwathi ni, sabo bakaMajeke.

Zachwayitha izikhulu zale ndawo, zathetha zasakasa, zaphalaza izimvo ngezimvo zazo ngeli tyala. Ide inkosana leyalapha yamema imbizo, yavisa isizwe ukuba okaMajeke upbuthunyiwe komkhulu ngale ndawo, nale ndawo. Hayi, akufianga kho mpendulo ; kuviswe iindlebe, kwabulelwa kwabfa kuuphela, waye umzi usithi ma kahambe, kulungile. Kwesi sithuba kubé kho umdudo kwa sesizweni apha. Kuthe kwakuba kuxheliwe namhla, umlenze ongaphezelu wemka nala manene akomkhulu, aye nasezifubeni inyama yawo iluvalo.

Lo gama abathunywa aabaya bangekhoyo, lisele lema ngeenyawo ityala ngasemva. Wathi lo wathetha okuya, wathi lowa wathetha oku, inxenyé yahamba iligweba emimangweni apha, abanye bebuza ukuba kuye kufunwa nto ni na kwaMajeke. Nguyena sel' enguHintsa na ngoku, endaweni kaKhawuta ? Zaye iintombi zikaVuyisile nazozenze eyazo inzwinini ; enkulu (ephambi kwamawele) nenci zililisela ngoWele, umntu ogcine abantu basekhay' apha, nonesandla ezintombini nakwiindwendwe, nokhatialele nempahla yal'o mzi ehambayo. Zithi uBaibini yinkxentsi yelizwe eli lonke, into esisukela sikude isisusa, ibe se ithwele isidabane sayo nesidanga ukuya kwelo zwe.

Intombi ephakathi eyalekela amawele (imfusi) yona imi ngoBaibini ; ithi, " Eyinkulu nje uyinkulu ; nokuba se inguMajeke, akayi kuda aqethule sigwebo sikaLucangwana. Nangaphaya koko, maninzi amahilihili aziinkulu koomawawo. Unani na lo umnta' kayise uhamba enkqangiswa, ewelelwa imilambo enamagama ? "

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

Kuthe ngosuku lwejumi abathunywa Sanxuba, sesithi se kuntsuku fempile emakhaya, abazi ukufa kuyinto ni na emva, kungezi mini. Hayi, ababanga satsalwa nalapho, kuthiwe bose belala olu suku lodwa, kuse benduluka ngengomso.

Imbutho yamadoda esizwe kunye nenkosi le yalapha, kulapho ibisa khona kula madoda akomkhulu ezi ntsuku, kudliwa imbadu namavo ; ayolisa la madoda, kwaakubemzini kwakuvakala ukufa aya hamba kusile.

UKhulile ukhe wafuna ukuyinikela kwa abathunywa afa intetho yakhe, koko onke amadoda akakhanga ayelele. Okwenene ngentsasa axhobile amadoda akomkhulu abopho amaqegu awo, zazaliswa iimvaša zavo. Wanduluka uKhulile kunye nonyana kaGebenga, umninawa wakhe, ogama linguMakhunzi, basuselwa indodana komkhulu apho egama linguGqari.

Bathe xa bawusiyayo umzi, bewusiya phakathi kwenyambalala yabantu eyayize kubafulisa, wavakala uNgayeyunyana kaZekela, imbongi yaseNqabafa, esithi :

“ Hamba, nto kaMajeke, uz’ ubuye kakuhle !

Ubekhe waphuthunyw’ uyihi lo ngezolo, akwaba khotxeke.

Wena ungunyana wakhe, uz’ ungaši nahlazo.

Lihl’ iqegu lakho, aliwagxekang’ awaKomkhulu.

Ndithi hamba, nto kaMajeke, siya kuvumela,

Swazi olumaqhina-qhina IwakuloTokazi.

Nkunz’ ezek’ ezaKomkhulu zaziindleza, Ndiyithanda ngokungaziyez’ ezasekhaya zife noqhonqa. Hamb’ ungene kuloo mzi, ngowakowenu ; Intanga zakho kudala zakusiyayo, Yiyo loo nto se ulugag’ oluman’ ukuqongqothwa, Yiyo loo nto se siyibusa kuw’ imvela-phi yohlanga. Hamba nesolog’ elo lakowenu, Hamba noQamatha lowo waseluhlangeni. *Ncincilili.*”

Ahambole wona amadoda lawo anga akeva, aya alalisa kwa seQwaninga. Singe sibizwe ngexilongo isizwe, ukuza kubona la madoda akomkhulu, wayi-wayi-wayi, yabetha yaayinkungu nelanga kwa ngoku. Kwaxhelwa inkabi yenkomu, kwagwadlwana naloo nyama ubusuku obu. Aye onke amadoda echwayithile, kusombelwa, kuxhentswa, bada bahamba ubusuku. Athe, kuba aye-khwelelwe indlu amadoda la akomkhulu, ahle azichwetha noko bakudlelana ubusuku. Ithe yona eyasekhay’ apha impi yasisa ; yathi noko se kusile, yaibutha komkhulu apha.

Kuthe kwakusa ayakha it’ho impi yaseQwaninga, ukuba idlule le mpi yakomkhulu. Kwavuswa amavo iimini ezi enkundleni phaya, zaye izithebe zenze umqokozo waamnye, kuba ilizwe lalilungle. Kwaye kuphathwa kuncinwa kula madoda akomkhulu izinto ezintsa ezikhoyo, kuphathwa kubuzwana nangamazwe asalunga iinkomo, neenkaši zasekuthini eziziimbaleki ; kubuye kucelwe namacebo okululekwa kwaſafazi neentsapho.

Ngengomso agqithile awakomkhulu noKhulile, yekoko ukuhamba behlangana nabantu ngendlela, biebuzwa imvela-phi ; yaye inkoliso ibazi ingababuzanga, kuba kaloku ilizwe lonke lalise lizaliswe lolu daſa lweli tyala lamawele. Yekoko ukuya kugaleleka komkhulu ngocolothi ; afika ephilile, onwabile, ehlaziye kile lolu hambo.

ISAHLUKO VI.

U-KHULILE KOMKHULU.

Athe akuba efikile la madoda, akhwelelwa ndlwini nye onke, abathunywa aabā kunye neengwevu zaseNqabāra. Ziye kakhulu izitya kuloo ndlu, kuba kwakuthelekelelwa ukuba alambile. Abuthe khona amadoda athile aphambili inkoliso yoibusuku, wada wangxola uMxhuma, esithi amadoda amakhulu la ayozela, kuba akazanga abuthi cwe oko athi esuka eNqabāra ; waye uMxhuma nala madoda asemzini kungasangeni moyā phakathi kwafo.

Kusile ngengomso, singe isizwe sisizwe ngexilongo ukuza komkhulu, phofu ingekabi yiyo imbizo, elowo kuuphela ethanda ukukha eze nje ukuza kubona lo Khulile waseNqabāra. Ithe iya betha imini, kwafo se kufumane kwaayinto ebomvu apha komkhulu, kungekho nto ityhulu phofu, buñuhaka-haka nje bakomkhulu.

Waye loo mfo kaMajeke uze kubonwa ekhululekile kunene, emnandi nangokuthetha, nangokwazi abantu ; afe lo mfo eyimvumi, eyimbongi, noßugqiña bukwakho kanobomi semichiza, ingebubo obakuvumisa, nakukhwitsa, nakuthi ni—izinto afike wamangalisa abantu ngazo ezo lo Khulile, kuba umzi ubulindele inkathavu engasaboniyo, engasevayo, engasathi ni, ese ikukuphela kukulala noku-phupha.

Zithe iintokazi zafuna ukubenzisa aabā bafo baseNqabāra, koko akubanga kho mvume. Kufunwe ukuqondwa Komkhulu apha ukuba untanga ni na uKhulile lo ? Kuthe ekukhangelweni kwafumaneka ukuba ungaphambili ku-Khawuta uyise kaHintsa zaye kodwa iintanga zikaKkawuta ziseninzi apha phakathi komzi. Uthe uKhulile yena waaluka noPhalo—izilimela zākhe zəbudoda zədwa zisekhulwini elinelinci eliva kanobom.

Zidubule zaantathu iintsuku elapha uKhulile komkhulu, kungamenywa mbizo ; kodwa kubē kho kwa kamsinya iqum̄u lamadoda elamtyhilela yonke into ngeli tyala, waye umHlekazi ekhe wadlana naye indlebe.

Ngolwesine usuku, kanye ngexeja elalimisiwe lokuqhe-kekā kwenyanga, zindululwe iinjolana zakomkhulu ukuba zifize umzi, uhlafelane ude use ezingqothweni zomhlafa. Okwenene kwaanjalo ; kuba bonke abantu bābefuna ukusiva isiphelo seli tyala. Kwathiwa ngosuku lwesthathu ma ze amadoda afe kho.

Kuthe kwa ngolwesibini usuku, yafe impi se isaphulana komkhulu apha, se kungathi ngumsitho lo, kuba abavela kude feze namaqegu afo athwele iimvafo. Lithe liya yisiya intaba ngomhla lowo, kwabe kungasekho ungekhoyo —se kubomvu kusisiqhoqbela. Aye amadoda engenamincili, nokujongana engajongani ngamehlo mahle ; iimbongi zithe cwaka, into enkulu ife ikukutshaya, saqhuma isis secuba kwanga kuya tʃha.

Kuthe, kuba umHlekazi ubesel' elapha yena kwa kusasa, kwañonakala ukuba umthetho ma uhambé. Iphindiwe intetho, yañuzwa kumawele omañini, aqhuña nje ngoko ayesel' eqhubile ; kuphindwe kwañuzwa, kwancinwa, kwimisuzo ese ikhe yahanjiswa.

Waye undimangele esithi uyinkulu ngezi zibakala : esokuqala, kakade inkosi igatyulelwa ngumphakathi izigcawu ; indawo yesibini, isiko lakowafo lengqithi yena ulamkele kuqala ; indawo yesithathu, ubukhulu ubuthengile ngenkwili akuba eyinkwenkwe ; indawo yesine, waluke kuqala mini baaluka ; indawo yesihlanu, umzi lo wakowafo ugciñwe nguye, yonke into yawo.

Uthe ummangalelwa yonke le nto ithethwa ngul'o mfo kayise ibuñuvu nochuku ; inkulu nguye, kuba uvele tanci, into elisiko leyo lasemvelini kamveli.

Zithe iintombi zasekhay' apha namhla zañizwa, zanika ubunqhina malunga nokugcinwa kwazo ngafasanakwazo añaña; nonina uþekho, wañuzwaimisuzo. Uthe uPhakiwe, iintombi leya iñisoloko illiselä ngoBañini, ibuza into ankqangiselwa yona umntwa' kayise, kwakuñuzwa ngokugcinwa kwaþo, naye wadisanisa kwa kwezinye apha iintombi, esithi ñagcinwe ngundimangele lo, kuba uBañini " akamntu unanto, akasivimbi zinto enazo."

Kubuziwe ngamatyala kundimangele ukuba lo Bañini weenza zinto zini na, ezixakanise inkquþo yezinto apha ekhaya. Undimangele ubale iinkomo ezintathu eziphumi-leyo kumaxesa ngamaxesa, zisiya kubantu ngabantu, zingaziwa mntu izici zazo. Ubale intonjane yodade waþo uNozici, awathi uBañini akavuma ukuyikhupha inxaxheþa yezizwe, kwema ngaye. Ubale ukugxotha kwakhe amadoda angooyisekazi, awayeze ngeendawo zokulungiswa komzi, nje ngokuba indoda enguyise yoonakalayo; wawagxotha loo madoda unanamhl' oku.

Unina uzinqhinile naye ezi ndawo. Ummangalelwauzivumile naye, noko athe ezivuma waþa esiza ngecala, ezama ukuzithetheleta. Zithe zona iintombi eziya zimbini, wakusingiswa kuzo loo mbuzo, zachithela, zachukusa neziñanda neeximheya.

Kwesi sithuba ke kuthiwe ma þakhwelele abaninitalyala bobañini—undimangele nommangalelw. Þakhwelela okunene, baya mgama.

ISAHLUKO VII.

AMAVA ENYANGE.

Ithe ngoku inkundla yasingisa kwingewu yaseNqaþara, uKhulile, isithi, " Kambe ke, mfo kaMajeke, naasi esi siþiqi siye kukuphuthumela sona eNqaþara. Se ukho nawe; uya bona, uyeva, akuseva ngakuxelelw sithi. Ayifumananga le nkundla yacinga ngawe, laye eli ilityala lokuqala elinje kwesi sizukulwana. Ke kaloku asibanga nandawo yakusbambelela, nakumisa iinyawo, kufa into iba nto ngokuzekelwa kwenye, nje ngoko waziyonaw. Naantso ke!"

Kuthe nqadalala emveni koku umzuzu. Esukile uKhulile weenje nje:

"Zinkosi, nani nonke sizwe!"—uthe xa atshoyo uKhulile, azisusa suphuthu-phuthu amadoda iinqawa emilonyen, kwathi cwaka. Uhambisile wathi, " Andazi ukuba þe kuthe ukuze kucingwe ngam kwafe kungathuþa lini na. Ewe, ubawo uMajeke walihlangulela ikokwabo eli ngoPhalo, oko ke izinto zazisalungile, imihlaþa ingekonakali.

"Ndazi nto ni na mna? Ndingubani na? Le nto yala makhwenkwe omntwan' am uVuyisile, andiyi kuyisombulula kwathi ni nam, nangani ndilinyange. Le nto ingamawele ngabantu abazelwe ngamini nye. Apha ke kulo mzi kaXhosa, kuthi ukusonjululwa kwaabó bantu bavele ngalanga linye, kujongwe lowo uzelwe tanci.

"Loo nto ise ide yamiseleka ingamiswe bani, yanga ngumthetho, ukuba ozalwe tanci abe yinkulu lowo. Kodwa ke, nje ngokuba ndikho, ndabona ezi ntsukwana mbini ndisaphanyazayo, loo nto iya phikiswa iphikiseke kwamanye amawele.

"Olu hloþo lungamawele, ebantwini apha luhloþo oluvela luqondile kwa sekuveleni; ingqondo yalo itsolo kuneyoluntu olu, kwa nje ngokuba iwele loza lixele into

A! MBODLA!



UMhlekazi uMhalala Ndlambe. (UVAleni).
Unchevatyw eKubusi, Qumra.

Uthe uNdlobose eyona nto kufse kufunwa yona konk'oku, libali; naali ke isali, ligqityiwe. Asukile namanyemaphakathi, abuza imibuzo ethile kuKhulile apha, wayiphendula ngokuzolileyo, encediswa ngunyana wominawa lowo wakhe, uMakhunzi.

Afonakala kaloku awakulonkomo eguqukelana edlana iindlebe—bu-u-u-u-u-u-u. Kwaye ebungeni apha kuvalaka kukhankanya neenkomozikaVuyisile, ezimke zaya apha kungaziwa mntu; kwavakala kukhankanya neentombi zikaVuyisile, nengqithi, nokuhamba komdlanga, nenkwili, nezenzo, noNkosiyamntu. Isonakele impi isambene kwelithi, "Namhla ingaba kukunikelwa koSukhulu kwiwele elivele mva, kusini na?" Athi ophendulayo, "Nakanye! Ubuwele bona busahleli endaweni yafo. Lenkundla ayisiqethuli isigwebo sikaLucangwana."

ISAHLUKO VIII.

ISIGWEBO.

Kwesi sithuba inkundla isuse abafana ukuba baye kuSiza abanini-tyala, abathi safika ngaphandle kokulifazisa. Safike bathabatha ezinye izikhundla ngakwezo ndawo be sehleli kuzo kuqala. Laye ilanga liuhlafile kanobomi umhlafya emini enkulu. Aye amadoda ethe tsi-i-i ukusila, ezithe xibilili iingufo, eqondele phantsi, kungekho uthethayo.

Kwakukho naSafazi kanobomi apha komkhulu, fethe nqadalala ngasesibayeni phaya, fengaphakamisi ukuthetha. Kwakungekho moyo, kuzolile kuthe cwaka,

Kunkqankqaza oonogqaz' emathafen,
Kukhenceza inyenzane equndeni.

Usukile namhla unyana kaKhawuta, uHintsa, igqom qgom lenkosi, eburzi lityhilekileyo, eentlontlo zit ukumka zasiya usiba olutsolo, ukuphela kweenwele ng phambili. Ngumfo osukileyo kanobomi egadeni, omlor unqhebesa, othe pwe ngobusqwanqa obungenqova phof olizwi licacileyo xa athethayo, phofu lingelikhulu, linge ncinane. Ubgengemfo unakuthetha kuninzi, naibusang panga babuncoko kwathi ni : kodwa engenkosi ukoyiki nokuhlonelwa ngamaphakathi.

Ubgengumdaka omnyama, omazinyo amhlophe, oli ngathi ngumbane, ong'ade ulindele ukuthi gqi komlilo akhathazekileyo, ongal o zindembelele, omilenze mi h Bathi abafekunye naye, ngumfo obesithi mhla ngog azihlalise phantsi izizwe ngomfaneleko ; kodwa ehleli r ekhaya, ubungaxakekayo.

Hee ! Isukile loo ndembelele (isengumfana kakhulu ok yasingisa kuWele ongundimangele, yeenje nje, " Phulaphu ke, nyana kaVuyisile. Se kumasuku iinkosi zam ezi zeml yo emakhayeni azo ngenxa yakho, kuba weza k,uthi ukhangeliswe umcimbi onqasileyo, owawungowakowe oko, nakuba uphela namhla se ungowesizwe siphe kukhangelwa wona ke, ziqingqitha nje ezi ntsuku zide z ngaka. Wawuqale kuLucangwana, isibonda saki uLucangwana walithetha elakhe, elingaphikwanga nay nkundla. Ewe, le nkundla noko se ivela kooziNqab nje, ayiqabelanga kwelo.

" Athi ke amakowenu la ayile nkundla, ' Hamb' ugo ke, uye kukhangel a kwa elo thole ubulikhangel a kaka ugcine olo sapho lukaVuyisile, uze kuyisika kokwe apha into engalungileyo oyibonayo.' "

Uphakame uWele eduma, waya kwaanga unyawo inKosi leyo, wasuya ngokuthi vu kwesinye isikhundla. Kwaye kuxa inKosi yona iguqukela kuBabini, yathi ku

" Uyeva ke, mfo kaVuyisile omkhulu. Uwavile amasuka ndihlale ale nkundla ngenxa yenu ; ulivile ilizwi eliphathiswe umninawa wakho yile nkundla. Goduka ke, ufile uncedisane naye ngokugcina usapho olo Iwakowenu, sempahla, nento yonke, umkhangelise entweni efuna ukukhangelwa, sinisone nikunye nalapha komkhulu, umthobele, umve."

Ithe inKosi yakukhov' ukuwasingisa la mazwi, yazithi luqe phantsi, yazigquma ngomnweba wayo wengwe yezi-xhobo. Uthe Iwasu uBabini noyisekazi, fahlala kwesinye isikhundla.

Unge angafuna ukuqonda uPhekesa, omnye uyisekazi kaBabini, ukuba namhla kuguqulwa iwele elikhulu na kul'o mzi kaPhalo, ukuba lise lelinci. Kuphendule uMbali esithi, " Akukho nto iyileyo eyenziweyo." Ubzuzile uPhekesa bafudumala esithi, " Phofu ndive kanjani na ? " Uthe uMbali, " Uve kakuhle, kuwa intetho icacile."

Babonakele abamangali bethabatha iintonga, besithi gwiqi ukuba bagoduke, beenje njalo nabamangalelw a.

Bavakele abafazi ngasesibayeni phaya, abanye bengcikiva, abanye bebonakele betshayelela ; abonakele amadoda iyileyo iphuthuma elayo iqegu, ithi engenalo iphuthume umnqayi wayo ukuba icinge ngokugoduka. Zibonakele iintsayi ziqhwita zitshaya ; zatsho ngesisi, abanye bemi, abanye besachophile, inxenyi ithe guqaqa ngamadolo ilunyekelwa ngasanye ezinqaweni ; kufumane kwathi xhonkxosolo. Kwaye malunga nesi sigwebo inxenyi ihumzela idela, igxeka, ibona iindawo eziphosisiwego ; Iwaye uninzi lungalilibali ityala elithetheke kakuhle, avelelwa onke amacala alo, sakutshwa ngobuchule nesigwebo.

Kuthe kusafumane kwaayiloo mpithi-mpithi, wavakala uDumisani, unyana kaZolile, wasemaMpehleni, impong yakomkhulu, esithi,

ITYALA LAMAWELE

“ Hoyina ! Hoyina !! Hoyina !!!
Godukani, zizwe, liphelil’ ityala ;
Godukani, bantu, iphelil’ int’ e6ithethwa.
Utsho ke yen’ uZanzolo.
Lutsh’ uhlwathi lowo kaGcaleka,
Uzigodlwana zemaz’ endala,
Zingalal’ endleleni, yazini kunyembelekile.
Itsh’ inkunz’ abayikhuz’ ukuhlaš’ ingekahlabi ;
Kazi boze bathi ni na min’ igwebayao ?
Kuba yoz’ igweše ngolomkhombe ndakukhangela !
Yivani, zizwe, sininik’ indyebo yentliziyo,
Yivani, zizwe, sinibalisele :
Ngemihla yakudala, mini kwavel’ iintaša,
Kwabekw’ umntu waamnye wokupath’ abanye.
Kwathiwa ke loo mntu ngumntu wegazi,
Kwathiwa loo mntu yinkonyana yohlanga,
Kwathiwa loo mntu ma kathotyelwe luluntu ;
Aze athi yen’ athobele uQamatha ;
Apho kuya kuvel’ imithetho nezimiselo,
Aya kuth’ akuzigwenxa, kungalungelelani,
Kube ziziphithi-phithi nokuphambana koluntu,
Ibe nguqukulubode ukuphambana komhlaba.
Afakqokayo bon’ abazanga baphela,
Afakhalazayo basazalwa nanamhl’ oku.
Bathe nqo ngesisu, bathi ga ngomsimelelo.
Abazenzisi, badaliwe kuloo nto ;
Silungisa nje, phofu našo baya nama-nama :
Sikhe sabanikela, kungaf’ isizwe siphela.
Nditsho lula, kuba yaziwa ngabo loo ndawo,
Izaphuselana se zide zakha zaphukaneka,
Zath’ inkunzi namhla se iseNqabara.
Lo mzi kaKhosa namhla ndiwuncamile ;
Ndiwuncame ngokuxaka našomgquba.
Kazi kobeka phi na kubangenele ?

IZIJUNGQE ZOKUGQIBELA

Luthethil’ uhlwath’ olumadolo lukaKhala,
Uthethil’ ujongwa-ntsiyini, bath’ uqumbile,
Inkunz’ abayikhuz’ ukuhlaš’ ingahlabanga.
Linxetyana linye namhla, lelikaLucangwana.
Hambani, zizwe, liphelil’ ityala lamawele.
Godukani, ude waphendul’ uSoqaroba !
Godukan’ ide yakhel’ inkunz’ enkulu !!

Ncincilili !!!

ISAHLUKO IX.

IZIJUNGQE ZOKUGQIBELA.

Uthe xa atshoyo lo mfo wasemaMpehleni, kwafumana kwee nzwanga, kuba usengemfo ulizwi lifumana livakale. Utsho khona namhla nje kwasika ngokunye, kuba iintliziyozazithambile, yatsho loo nto kwanga kumhla-ngakwena. Agixe amadoda kwa esakhalima. Uthe uya qhuba, zase iimbiza zisitsha ebafazini phaya ; emadodenitutsho akwaba kho uhambayo ; uthe obetshaya wayityumza iximheya ; kuba kho abaphakame bema zé, bathi kanti abayiva loo nto ; kuba kho abathe ukuzambatha iingušo, bathi kanti bazitsale gqitha, bengeva, boothuka ngeengubo se zidwengeka imithungo, zihamba ngokuhamba.

Bathe abamaziyo loo mfo, namhla nje akenzanga nto, kuba uhole wayeka ; bathi ukuba ebekhe wahambisa, be kuya kwenzakala abantu, se kungaka nje. Baye besitsho okunene abantu, se siqqibile ukwenzakalisana ; kuba le mbongi yingxilimbela, inde, umzi iwuqhelile, ikhulele kuwo. Iphethe amakheme amabini ngesokhohlo, ithe qhiwu umnqayana omnyama ngesokunene—izimbo azinga nganto, ithi yakuwisa ngezikhali, iwise enye indoda kwenye ngenduku.

Omnye umfazi, umkaPhikisani wasemaZangweni, uth eSephe the isikhuni eza kutyumatha, wayeka ngaso kumka. Zamani wasemaNtlotjhaneni, ntlokothise phantsi kwencebeta ; uth ukujika kwalowo, warnisa ngezinyo esidleleni. Kuthe nakumadoda phaya akwaluelelana ; kwalwa nezinja, zaqhuseka okaNtsema wasemaQadini ezikhondweni zamahlahla obuhlanti, zaye zimtye wayiloo nto, kwanqandwa amahali-hali macalana onke.

UPhaki, enye intyewana yasemaVundleni, ebe zingallanga ncum kuyo, ehlala isa kho nayo komkhulu apha, nakwezinye iindawo ezinezisusa, ithe yona ezi ziyunguma yazithabatha nje ngomyeyezele. Ilubinqe buphuthu-phuthu olo gagana lwethole ißilwambethe, yaluthabatha nje ngomhlambi, yadaabalala ke inkewu. Ithe xa ithi iya wisa, yathi kanti isondele kakhulu emililweni, yaya yamisa ngentloko eziko. Luthe, kuba nogagana olo be luse lukhululekile, lwehlela ezintungweni ; 'suke Iwambophi, akaña nakuphakama kamsinya. Yaayenye into leyo uko-phulwa kwakhe ; ekuthe kanti, kuba umlilo ubumkhulu, akayi kubuya abesabizwa asabele, waphela ngokuhila loo mini.

UNdlombose ufune ukuvukwa yinto naye. Ithe imbong yakukhankanya izaphuselana, waqonda ukuba ithe ngeBukwana, umninawa wakhe. Uvakele ebuza ukuba uBukwana uyeva na ke ngoku, se kusongiselwa ngaye nje esitjho esithi, " ,Uya qonda na ke ukuba eli gama lakwi Langeni liya kuvakala ngesici esibi esizweni ? " Athethi naye amaphakathi ; hayi, wee gogololo.

UNophaka ibiyenye intokazi yasemaNcotjhwени ebi-kwangazele ngengqondo, nokuthetha ibingakunikwangi. Ibisoloko ilapha komkhulu nayo le ntokazi, iqhulwa ngokuba yona ingumkaPhaki. Asikuko nokuña ifisimtha nda uPhaki lowo, koko uPhaki ubesuk' afun' ukuhla abantu ; ubengayivumi nantwana, esithi sisimumu, akafumi

simumu yena. Ithe ke le ntokazi yasemaNcotjhweni, akwenzakala uwayo lo, yasitjho esofileyo kwa oko, yaye ingeva kuthuthuzelwa, ityla iliseka kwimbongi leyo, isithi yiyo le intlokothise umntwan' abantu eziko. Ife ledinye ityla elo.

UMfithi, inkonde apha yasemaKwayini, esihlala komkhulu, ingasaboni ngamehlo, neendlefe se zindunyuva kakhulu, ithe yakuweva la maxoko-xoko, iweva bunkente-nkente kakhulu, yagqiba kwelokuba lifile, umzi ugxo thiwe lutshaba, nayo se iza kutjhiswa nendlu. Kubonwe ngayo iphuma ngokukhawuleza kanga ngoko imilenze yayo inokuyithwala. Ithe ingayanga ndawo, yaziphakamisela phezulu izandla, nelizwi layo, yavakala. " Ameva luuhlanga Iwakwaluhlanga !!! " Mna, jangqela lenu, ndiphantsi kweeneyawo ! " Ikhawuleze yaya intombi yakhe uBonewe, yamzolisa, Iwphela ufuba, wangena kwa sendlwini.

Athe kanti amakhwenkwana nawo aya phulaphula ezantsi komzi phaya. Suke enye intwana, uNjeza, ithi, uyise naye uya kwazi ukutjho, uhlal' esitjho xa ababongayo ekhaya. Uthe uNtlanganiso, " Uya xoka, kwedini, uyihlo ukwazi phi ukutjho ? " Uthe esathi uNjeza, " Andixoki kwed' — wabesel' ekho uNdaña, eyeka ngentonga yomnonono kuNjeza, sel' esithi, " Andiyithandi le nt' inkwenkw' exoka-yo ! " Suke ngoku amanye amakhwenkwae asel' eyithabatha loo nto, aahlulelana ngesiquphe. 'Uyeva umntu, uva se zinxakama ezantsi komzi. Kugitjime umfana, uGonyela kaNyaba, wasemaJwajeni, ukuya kuchitha loo nto ; koko uthe kanti uzilifele izisele ezidala ezisezantsi komzi apho. Uva sel' egongxeka, eya kuwa ngoibuso ; athe amakhwenkwae akumbona athi, " Hee ke, yiminyanya yakowethu leyo ! "

Ube kulinga ukuvuka uGonyela, waphikela ukuya kuwa kwa sezantsi. Kude kweziwa, kanti umfana ugqifele. Uthe swaqe umlenze lo, kanye ethang'eni, kufuphi nokuña lingena nje kusikjofana ; yaayenye into leyo. Wathwalwa,

wasel' esiwa kwaGxavu, into yasemaNtakwendeni, eyinchifi yokuloba, waphila umfana ngeentsukwana ezingephi Ubesel' emana ukuthi, akazi ukuba la makhwenkwe **aya** kuze afikelwe yinto ni na. Abe phofu nembongi engaynezi msulwa, esithi akazi ukuba ziinto ezahlala zihluthi yinto ni na, ezi nto zahlala ziziinkenkelele ; namawele ekwa-wasola, esithi akazi ukuba ziinto ezahlala zibambene nganto ni na, ade enzakale nje.

Ibe sisiphithi-phithi esinjalo ke akuthetha umfo kaZolik, uDumisani. Ithe yakuggiba yona imbongi leyo, **yee** ncincilili, yasinga endaweni yayo. Aqala ke kaloku amadoda achithakala ukusinga ezindaweni zawo, ehamba eyihlalutya le ngombolo yeli tyala.

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

ISAHLUKO X.

INGUQUKO KA-БАБИНИ.

S'ithe sakuwa sisenje nje isigwebo, wonke ubani wajongku Бабини, kuва abantu бабечинга ukuba uya kusukajwaqeke ngumsindo, ade aphanthelele nasekwenzeni into Koko uБабини akenjanga njalo ; wawuthwala ngokwendodumva-ndedwa wakhe.

Uthe ukusuka kwakhe apho ebekhona, wathabath umnqayi wakhe nje ngamadoda onke, wawuthi tyu egxen Ujole inqawa, walunyekelwa nguyisekazi, uPhekese waqhumisa, banduluka. Wafonakala kwa lapha uPhekese

A ! NGANGOMHLABA !



*Lo ngukumkani wavo onke amaxhosa. Ngunyana kaGwebini
nkumbi Sigcawu Tili. Unchwatywe kwaGatyana, Willowdale.*

yena ukuba uya jambajekwa. Koko wayehamba nedombo-thi lomfo, osuke le nto yonke wayisetha ngenzimba. Eyesithathu ke indoda yayingumfo ongathethiyo, uLalo, umninawa kaPhekesa, ooyisekazi samawele.

Bathe ukuba bawusiyenye umzi lo wakomkhulu, bafika ekwahlukeneni kweendlela, eya kwaPhekesa neya kwa-Vuyisile. Ubonakele uБабини ethabatha le igodukayo. Uvakele uPhekesa ebiza fusu esithi, " Uya phi ? " Uthe omnye, " Ndiya goduka." UPhekesa : " Ugodukela phi ? Unekhaya ? Uya kwa kwelaa gqwipakaz' unyoko ? Unani na ? "

УБабини : " Hayi, ndiya goduka."

UPhekesa : " Hi, Lalo ! hi, Lalo ! uya bon' ukuba se limggqibil' elaa gqwipakaz' unina ? Ma simsiye, ma simsiye."

УБабини : " Hayi, бавокази, уммаа ака thakathi ; ukuba kukho usuthi kule nto, бунгаа kuwe nakum."

Unge angabetha uPhekesa, koko unqandile uLalo ; bee gwipi bahamba, kungekuo nokuba uxabene uPhekesa, esithi, " Ngoku eli hilihili ndithi ndakugqiba ukulenz' umntu ezizweni, lindivuze ngokundithuka. Lo mzi kaVuyisile, ungalungiswanga nje, asikwaθobu бунje Salo, asilil' eli landigotha бume ? Le nt' ifuz' unina ! "

Uthe ngqo wagoduka uБабини. Efikile ekhaya, ugqithe waya kukhangela iinkomo edlelwensi ; ubuye nazo kakuhle, wafika waphothula izandla wasenga, nje ngokungathi be kungabanga kho nto.

Kuphakiwe kwaytiwa ukutshona kwelanga. Esamadoda isithabe sithiwe ntimfa phakathi; kwamawele omaθini, nonina-lume uMgqaliso, namanye amadoda ambalwa. Ancokola amadoda la onke ngokufanayo, nje ngokungathi ukhu nto iθikhe yehla ingaka.

Kuthe ukuphuma kwelanga ngengomso, wathabatha zembe uБабини, waya kugawula, wamana evala amathubusa

ebuhlanti phaya nasesibayeni, sel' encediswa ngoku ngu. Wele kuloo msebenzi wonke. Bayiqiba kunye loo min
yonke ; bada baabuya bakhawulela impahla kunye ukumka komhla.

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

Kwalile ngomhla wesumi emva kwetyala, zavaka iintokazi zisitjho fuju ngentjolo, ukutjhona kwelanga, kwaZuzani, into kaMthana yasemaKwayini. Ithe namhla isitjho le ntjolo, waabe uBabini enqhenqha eya kulala. Abe kufika namanye amadodana ukuphuthuma into kaVuyisile,

UNgxang' engxangxasini,

UMabetha ngephunga.

UHoyini, bafazi seentsikizi,

Intjolo niyiphosile.

Niyithabathe ngokwesidoda

Ingom' ehlatyelwa ngesifazi.

Imiz'i yalo mlambo niya yisoma na,

Ukutyityimba yakombelewa yingxangxasi ?

UHoibe ngaphambili,

UMPunzi ngasemva,

Ntambo nethunga kwekw' asemaNzothweni.

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

Athe ukumka kwamakhaba, ahamba eyisompa le nbo ka "Ngxanga," ukude ibe nguye ncakasana lo unqen ukuya kwantonjane.

Uthe uVuibusi, " Lo mfo wenziwa yile ntwana yakowabi zizipakamise kangaka."

Uthe uGqirana, " Ewe, kunjalo nje ke, madoda, imngene lo mfana le nto ; niyaz' ukuba asizanga simbone entlombeni oto kwathi kwathi ni ? "

Uthe uJongisa, " Kunjalo nje ke, bafo ndini, le nto iya kuba nento yayo. UNgxanga uya senga ngoku phaya kowabo ; uphuma neenkomo, abuye nazo. Kunjalo nje kuthiwa efebiya nobuhlanti ngeny' imin' apha."

Ithuthe iintsuku ezithile intjolo, engayibeki nokuyibeka uBabini. Lide lafika ixesa lomdudo, waya nje ngamadoda onke ; waduda, watyhuluba nje ngeentyulubi zonke, **zada zaphela** iintsuku zomdudo, ehamba noWele lo, baabuya kunye.

Ngene imini kufe kho imbizo komkhulu ; hayi, zeenie njeya izimpi nje ngesiqhelo. Ithe xa ichitakalayo imbizo ukujika kwelanga, weva uBabini kusithiwa uya Sizwa yinkosikazi, unina kaSañili, ekwakusathiwa nguZothana ngelo xesa, eseyinkwenkwana. Unina kaSañili lowo ke nguNomsa, intombi kaGambuse, inkosi yamaSomvana. **Ithe inkosikazi**, " Kha uthabath' itaml' elo, mntwan' am, utamlel' oooyihlo phaya ! "

Uyilahle ngelo phanyazo uBabini ingubo, waqubulu izembe, wacanda iinkuni, wabasa, wakha amanzi, wapheka, kwaayiloo nto. Latjhona elo, kwasa waphathelela kwa senkonzwensi, sel' eyingqinisa yalapha, inzwan' enku luqhjemesa lunye, efanelwe yibulukhwe yayo phakathi kwamakhosikazi.

Lithe xa limkayo ilanga ngolwesihlanu usuku, inKosi yamatathisa usaphokazi oluwasakazi olukhulu, yathi ma kakhe alugoduse. Ihambe iphambunga namhla into kaVuyisile ukugoduka, yada yaya kufika ekhaya se kuthe tattyakakhulu.

Ukususela kwelo xesa ke uBabini waba ngumfo wakomkhulu ; be kuba kancinci abizwe, kufe kancinci agoduke eqhuza. Yaye inkosi ingasamthandi ngako, isithi,

" Ngumfan' ovayo ; " aye amakhosikazi ekwanjalo, esithi, " Yena akakhethi uthile, ubasebenzela bonke ngakunye." Atha amaphakathi, " Yingqitsimakhwe ; " baye abasengi sesithi, " Uya pha."

Kuthe ngenye imini kwasa lizele ijwanqakazi elinkonekazi elindwebileyo, elalithinjwe kumaQwathi. Kwathi kuphithizela nje abasengi, kusengwa, lafe likhota inko. nyana kufuphi nesango kwa ngaphakathi ko bushlanti. Le mazi ke yayibonakala ukuba inenchwangu, ingawafundi amakhwenkwe ukuba asondele.

Uthe uya beka uBañini ngomnye umzuzwana, ubona ngenkwenkwe, uZothana, sel' eqhussekwe phezulu emahlahleni yile mazi, se igxwala isithi ni. Ugitshime wayiqhawula uBañini, wasinda ngobudoda naye se imfuna. Ithulwe inkwenkwe eluthangweni, yathi kanti imazi imnxhamele gqitha, yamphosa ngeempondo, yamthwala ngempumlo le, ukumgibisela emahlahleni. Yathi elapho yamfika kuhle esiswini, uphondo lwagxuluja, yase iba liqhuß loo ndawo ; eli nanamhla kusathiwa ngalo, " Ngu-saliwa ngaqhuß' elisesiswini."

Wazenzela igama ngakumbi uBañini komkhulu ngokusindis' umntswana engozini engaka. Wasel' eyinikwa loo nkomo, wanikwa-nethuba lokuba aze akhe ayigcine, ayenze mbuna, hlezide yenze ingozi ebantwini. Yasengwa ze loo ntsgengwanekazi yenkomo kwa kuloo nyanga.

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

Lathethwa elo tyala, wafunyanwa ephosisile uBañini, wadliwa inkomo ; yaxhelwa apho kwaSibonda, sadliwa eßo

sizi ngamadoda. Kwaye kusithiwa ukususela kwelo xefa ma kathi umfana akuphelelwa luthando kungekho sizathu, ma kayithethe loo nto iviwe lolunye ulutsha yaziwe ; athi ukuba unesizathu, asenze naso sivakale, angafumane intombi ayinye ngokwemithombo. Nakwintombi eli lizwi labekiswa ngokufanayo.

ISAHLUKO XI.

UKULUNGISWA KOMZI.

Umfundi uya kuthanda ukukha eve ukuba kungaba kwada kwathi kuphi, kwabe kuphi na, ngamawele ia noyisekazi uPhekesa.

Ma khe ndiqale ngokuthi, kaloku linganzingwa nje ityala eliya, uBañini akasahlali kowaßo, sel' ehlala kwa-Phekesa uyisekazi ; igama kuthiwa uWele lowa, emangala nie, uxhokonxwa ngulaa mfazi unina, ngokucaphukela uBañini lo. Ke kubonakala nokuña ma kangaphindi uBañini aye kuye, uya kumbulala ; kuba nangoku akuqundeki, le ntloko yal'o mfana isuke yaanje, ngathi yintloko ephethweyo. Izinto zazimi njalo ke phambi kwesigwebo setyala.

Kanti noko kunjalo, uBañini wayeqonda mhlophe yena ukuba akukho nto inonina ; umooni kule nto yonke nguye, yena Bañini. Abanye abooni, ngokuqonda kuka-Bañini, ngooyisekazi aabä—uPhekesa lo kanye, ngokuthi oku emazi ukuba ulihilihili, kanti akazanga abe nalizwi lakumthethisa, nokumfonisa izonakalo zezinto zakowabo. Kwakhona, uBañini ebehlahla efuna ngaphakathi kwakhe ukuba okuya wayemgxothile lo yisekazi uPhekesa, wayefuna ukulungisa umzi, kwathi ni na le nto loo nto yaphelela emoyeni, engazanga abuye ayithethe ? Ukuba ubesoyisawa kukungeva kwakhe, yena Bañini, phofu yinto

ni na le nto angazanga enze nomgudu omnye wokuhlanga-nisa amaNaantsi, athethiswe.

Ezi zinto ke ɓe zingazanga zimsithele uBABini ; yiyo le nto athe ukumphendula uyisekazi lowo, ngalaalaa mhla wesi-gwebo, "Umaa akathakathi ; ukuba kukho ubuthi kule nto, bungaba fukuwe nakum." Wayesel' emqonde kangako uBABini lo yisekazi, esitsho nokutsho ukuthi, "Yinto ni na le nto aqhogene nam, inguye lo nje uWele umntu onengqondo yobuntu obukhulu ?" Ubesithi ke uBABini akufika kwezo ndawo aphelelwe ziinyaniso ngakul' o yisekazi, inge kuye nguyena mbulali wal'o mzi kaVuyisile, endaweni yokuwuxhassa.

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

Wakufika umhla lowo, uPhekesa, eyona njoli yomsebenzi lo, akabanga kho ; wathumela umninawa wakhe uLalo, ukuba asel' eba sendaweni yakhe. Uthe yena usukela umkhuhlane wakwantombi yakhe, obuhlala ubikwa futhi ngakweleNyathi.

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

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

UGunguluza sigugude,

UNgqob' isenqineni ;

UNKomo yabelek' iimpondo

Mbi simbi si ! Mbi simbi si !!
Ngqi singqiji ! Ndi sindi si !!



Le yiMbisimbi si uArchie kaFaku kaGonya Sandile. Yeyona
ncam yomzi waseKunene kaGaRaše. Wafunda eLovedale.

KuS' inamtheth' usentliziyweni.

Uya kumaNzolo noNyelenzi.

Abakwizwe lemimoya.

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

Okwenene ke into kaGqabi, uLalo, isizothane esikhulu,
sayiqhusa inkonzo leyo phakathi kwamanene nezikhulu.
Waye ekho usibonda uLucangwana phakathi kwamadoda
awathethayo, noMfiko Qalo, into yasemaMfeneneni,
umThembu, noGama Ziqa, into yasemaKhwemteni,
noFuzile Nzuko, umKwayi, namanye ke amaphakathi.

Umthetho wasingiswa kuWele, ummini-mzi, zatsho
futhi izithethi ukuthi, "Naalo usapho, nyana kaVuyisile ;
ma ze lungaphalali ukho. Uz' ugcine intombi yasema-
Mpandleni ezala wena, ingabonakaleli funto ibubo
ngokusithela komfo kaGolomi." Zazisitsho izithethi
kanjalo zibekisa kwinkazana kaLawule, zisithi "Ewe,
kambe, ntombi kaLawule, eli lizwi lithi, 'Alitshonanga
lingenandaša,' lithetha imihla enje. Uya bazi aasa
abantwana ukukhuliswa kwašo nguyise ; sitsho ulusapho
nawe. Kodwa namhla nje akuselulo sapho : le nto ihlileyo
ithi ungumntu omkhulu namhla. Uz' uvane noonyana
šakho, našo šavane nave."

Ziqhube zatsho iziphakathi, zasiya apho ekutshoneni
kwelanga, emva kokuyaleza okukhulu ugcinwano lwaafsa
šafana. Enye indawo ethethiweyo yeyokuša umfana lo ma
kašone intwazana, ize kukhelela unina amanzi ; sel' emdala
ngoku, akaseyiyo ntanga yakuphemba, nakukha amanzi.

Kuthe kwesi sithuba kwafika umnqayazana uvela kwa-
sibonda. Kanti umfo kaLucangwana, uZenze, ubonelwe
intombi yasekhay' apha yokugqibela, uCisiwe. Kuhanji-
swe loo ndaba ngamawele omasifini. Lafika iſumi leenkomo
phambi komtshato, yasiwa intombi. Ixheliwe inkaši
yomguqo namasi, ekuthe emva koko kwaxhelwa eyomtshato,

into leyo eyathabatha iintsuku ezithile, ekho nomHlekazi, uHintsa. Luthe uduli ukubuya lwañuya luqhuña ifumi leenkomo; lwaluthe ukuya kwendisa lwaya luqhuña iinkabi zombini ukwenza iintsimbi.

Akubanga nyanga ngaphi, athethana amawele kunye namaNaantsi, ngendawo yokuba kubé kho ozekayo. UWele wenze ngakho konke anakho ukuba umkhuluwa wakhe azeke kuqala; bafe kusuka sesithi ni abanye, hayi, kwema mhla ngesigwebó, uNoli igama laloo ntombi. Okwenene umsebenzi lowo uqhutywe ngenkonzo ezuke kunene, into eyathabatha iintsuku zomdudo kababini. UNgxangengxa watsho ngesidañane seholosi asiphewe komkhulu.

Uduli lwañuya luqhuña iinkomo ezintlanu, phezu kwemazi enethole yesivumo, kuba uso-ntombi wathi ma kungagqithiswa.

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

ISAHLUKO XII.

UEUNYE BUXAKE NOMTHETHO.

Emva kweminyaka emisini isigwebo siwile, kufike ilizwi elvela komkhulu, lisiza kuWele, lixela ukuba inKosi ifuna ukaza kukhuza umzi. Lithe lakufika elo lizwi kuWele, wamangaliswa kakhulu kukuña lithunyelwe kuye ilizwi elinje, ekho umkhuluwa wakhe.

Ukhawulezile ke uWele waxeleta umkhuluwa wakhe eli lizwi, watsho esithi yimpazamo yakomkhulu ukuba le ndawo isingiswe kuye; akazani yena nayo. Le ntetho ke uyenze kwa ngoko, besekho abathunywa aabo bafomkhulu

Uphendule uBabini wathi, ikomkhulu aliphazamanga, kuba lilandela isiqqiba senkundla. Uphikile uWele wathi, nakanye, inkundla ayizanga igqibé ngaloo ndlela. Kungene ngoku abathunywa aabo bafomkhulu, bafuna ukuponda kuWele ukuba uthi yena yiypipi na eyona ndlela kwaggitywa ngayo. Uthe yena, "Ndithi mna eli lizwi nge lithunyelwa kumkhuluwa wam lo." Bazamene bazamana aabo bafo ngale ndawo, kwada kwabonakala ukuba ma fayisiye nje ngoko injalo.

Uthe ngoku uWele wafuna ukuponda kufathunywa apha, ukuba usuku lokuza yayilwalathile na inKosi. Bathe abathunywa, inKosi ayilwalathanga usuku, kuba ibisafuna ukuvakalisa indawo le kuuphela. Uthe uWele, yenzeke kakuhle ke loo ndawo.

Iizwi alinikele abathunywa lithe, "Nothi kumHlekazi apha, ndiya wubulela lo mthetho; kodwa phambi kokuba inkonzo leyo iqhubeké, linga ilizwi lakomkhulu lingiza ngendlela ecacileyo."

Seenje njeya ke abathunywa, bayinikela impendulo kaWele nje ngoko bayiphathisiweyo.

Ithe yakuviva le mpendulo komkhulu, kwaakho ukusu-kuma okuthile. InKosi ibize amaphakathi asondeleyo, ukuba ayivise le nto. Eve eva amaphakathi, asuke atsho ukwahlukana kubini. Amanye athi, unyanisile uWele; ukhuzo alunakho ukusingiswa kuye, engenkulu. Athemanye, yinkulu epheleleyo uWele, ngokomthetho owawuthethiwe apha kule nkundla yakomkhulu.

Ibe yenye ingxoxo enkuwa ngoku leyo, ede yasuka yagqiba umzi. U Babini ngelakhe icala uthe, nakanye ukuba umthetho usingiswe kuye, engenkulu, kuba yena kwathethwa wagwetywa emini. Kunjalo nje wagwetywa ngezifakala ezibonwa nayimveku. Kude kwabonakala ukuba umHlekazi le nto ma kade ayibizele imbizo ethenqí, afe kho amaphakathi awayethetha ityala.

Ngeli xesa ke kwakuse kukho abathile abathi, "Uphi na kaloku uKhulile, umntu wala mawele ?" inxenyi isithi, "Wayexelile yena uKhulile, ukuba ma kangafumane abiselwe indaba yamawele." Bambi bafesithi, "Sasixela thina ukuba akukho nto iye kwensiwa eNqabasa." Kwa. kukho nababeqonda ukuba akusayi kuze konwatwy, engadanga la mawele ahlula-hlulwe, elinye lise kwelinje ilizwe, elinye lise kwelinje.

Ide yahlatywa sanzi okunene imbizo komkhulu, abizwa namawele kaVuyisile. Ziqukuqezeenje njeya okunene iziphakathi, zafika zee thande enkundleni nje ngezolo nezol' elinye. Lumphumile ugaga lomHlekazi, lwafekwa endaweni yalo ; ihle yalandela nayo inKosi, yaduma yonke inkundla ukubulisa.

Kuphakame into yasema Ngwevini namhla, uBangiwe, into kaMjonga, yathi, "Ewe, ziphakathi, aniyi kudinwa yinto yenu. Akukho mntu wakha wadinwa kukulungisa ikhaya lakhe. Intusa yale mbizo kukuxakana okukhoyo kwa phakathi komthetho. Kuphume ilizwi kokwen' apha, lisiya kwaVuyisile, ngokuzama ukukhupha loo ntsapho ehlathini. 'Suke kwavuka unawe-nawe ngenye indlela namhla, yaangulo wathi usisinci, yaangulowa wathi akanhlu. NiBiselwe ukucacisa loo ndawo ke namhla kokwen' apha."

Kuphakame uNgxelo Gabisa, umQocwa, wathi, "Uku~~fa~~ ma ibe kucaciswa kangaphi na le ndawo, Bawo wam? Andib~~i~~ na aabsa bantu se bezalise le ndawo izolo eli, ~~beze~~ kucacisa yona, bayilawula, bempka, besithi bafezile ?"

UBangiwe : "Ewe, mntwan' akokwethu kwami, konke~~ko~~ kuyinyaniso. Kodwa ke naantsi indawo : kuthiwe ina ukukhutshwa kolu sapho ehlathini ?"

Umthetho ngoku usingise kumawele, ukufuna ukur~~ok~~ wawo ukuthetha. Uthe uWele, yena wayenqanda ihlahla elaliza kuwela intsapho kaVuyisiie, kuba umnini-m~~za~~

wayedungudele ; ngoku abuyileyo, akazi ukuba usenguba-ni na yena. Nangaphaya koko, inkundla le yayitsho ngoku-cacileyo ukuba, "Ayisiqethuli isigwebo sikaLucangwana."

UBafini uthe, akazi ukuba ingaba yile nkundla esenokulindela ukuthetha kuye. Yena uthobele ilizwi elathethwa kuye, ilanga lihlase umhlabu kuyo le ndawo ; ngoko ke akananto yakuphendula.

Kwesi situba kuthiwe amawele ma kagoduke, aya kubuya abizwe. Asele amadoda eyigoca-goca yonke le nto yamawele, azivelela zonke iinkalo zokuthetha. Aye ayame kakhulu kwintetho kaKhulile ethi, "Zizenzo into eyenza inkulu, kuba nenku~~lu~~, xa ingenazzenzo, iya hlukana nobukhulu bayo." Iye yavelelw~~a~~ nentetho yesigwebo ethi, "Uyeva ke, mfo kaVuyisile omkhulu." Kuthiwa ke, loo ntetho yodwa yayixela mhlophe ukuba uBa~~f~~ini akenzilingwa sinci.

Ibe iya phela apha ingxoxo yamaphakathi, kwachithakalwa. Kuthe emva kweentsuku ezithile, abizwa amawele kanjalo komkhulu. Aye amadoda aphambili esizwe ekho. Iphindwe yakhutulyulwa yonke le ntetho imalunga nawo ; yakhutulyulwa intetho kaKhulile, yahlalutywa nentetho yesigwebo samhla mnene. Kuphethwe ngokwenzewa kombsuelo kuWele, ngazo zonke izenzo azenzileyo zokugcina usapho olungenabani, nokuthi oku le nto angoyiki ukuyizisa apha komkhulu, ayisobelwe, ukuze indlela yakhe ihlale icacile. La mazwi ke asingiswe nguMxhuma Matyeni egameni lomHlekazi, uKumkani.

Igqise inKosi ngokumnika intufs~~te~~, yamkhuphela imaz' erwanqakaz' entusikazi, eyanyisa ngosatshazana olujwanqazana ; yathi ma kagoduke, uyindoda.

Zeenje njeya ke iinto zikaVuyisile ukugoduka, zihamba ziphambuka. Batsho bonke abantu ukuthi, le nto imvisi-swano yoyisa nomthetho ; kunyanisiwe ukuthiwa, "Umanyano ngamandla."



Edmund Gonya, eyona nto enkulu kaSandile. Yafunda eZonnebloem College. Yalwela uyise ngoNchayechibi. Unchwatyelwe eQombolo kwaCentane.

Uße kuthi uBañini, ubesaza kuza kumþika umntwana, ayamthethelela loo nto. Uße kuthi, le nto wayeyixelile **kumakhosikazi**, ngoku ebësandul' ukuya komkhulu ; hayi, **watʃo** phantsi ngayo yonke le ntetho, amadodana esithi, "Asithunywe kuthetha tyala thina, size kuqhuþa." Okunene wayikhupha inkatyana enkonana, ithole lalaa **mazi** wayeyinikwe komkhulu, ivela kumaQwathi.

Uthe unina xa iphumayo le nkomo, "Kaloku thina **maxhegokazi** asisaphulaphulwa. Kunini ndiyithetha le nto, ndiba mna yada yeenzeka nje ngezi ntsuku ?" Utaþuzisile uBañini, esithi le nto iphikele ukuthi masi kuþo noWele, kunjalo nje ðethetha ngayo qho apha ekhaya.

Bayiqhubë abafana le nkomo baya kuyigalela kwaNtJezi Langa, into yasemaZimeni, umThembu, into ebisisandla salapha komkhulu ; kuba kaloku inkomo leyo isingenakuya komkhulu, kuba ivela kumzi obungekakhutjhwa chlathini. Aßizene amaphakathi ukuza kudla eso sizi nakuba kwaxhelwa xhegokazi limbi endaweni yayo ; kuba **kwathiwa** yona iluhloþo Iweenkomo ezibalekayo.

Lide lafika ixesa lokuba inKosi iye kwaVuyisile, Iwamiswa nosuku. Ngeli xesa ke yayise izixela ingwevu enkulu,

UGunguluza sigugude,
UNGqob' isenqineni ;
UNkomo yafelek' iimpondo,
Kuþ' inamtheth' usentliziyweni.

Le inkomo ayibanga namikhwa mininzi, ngaphandle kokuthi, xa lijikayo, isuye yodwa edlelwani, ize ekhaya, ifike ifuthe apha enkundleni, ingenzi nto yimbi. Ize ithi **kusasa**, xa ziphumayo, ime esangweni ijonge emnyango kokwayo, ithathe amathamo aþe mafini-mathathu, yandule ukuthi gwiqi ukuhamba, izithe b'uui zigidol, ngokwenkunz' embaþala.

Kuthe ngosuku olungaphambi komhla lowo walathiyoy, yafonakala imik̄ozo eya kwaVuyisile eThobosan inxene yatalisa kwizihlobo ezikufuphi, abanye kwasa felele enkundleni namaqegu afo, Bengafonwanga kufik.

InKosi ifike yona ekumkeni komhla ngezolo ; yafihamba negqiza elinobomi lamaphakathi. Ithe ifika i inKosi leyo, wabe uGunguluza sel' emi esangweni engag qulwanga. Kubonakele ukuba umsebenzi ma uqal kwa ngaloo mhla. Okwenene ke uGunguluza uthethel amagama ambalwa, waqintyelwa ngentambo, wakhahlelu wahlatywa esiswini nje ngesiko, watsalwa umxhe Uphuze amathamo ambalwa esikhalo, watsho, "Bo-ho-ho - !" watsho kwaband' umxhelo nakosendlwia waandula ukufa, wahlinzwa. Litshone elo kusenzi amalungiselelo angomso.

Lithe liya yisiya intaba ilanga, bafeabantu se bephitzela, fsexelisa izintlwaezi. Zafe izitya zamasi se ze uludwe ; ife nguxhaxhaxha ukulungisa izipheko ; ziimbiza se zingasenasiphelo, ziphathelele ebuhlanti, zkuphathelela emva kwesiṣaya kuſafazi.

Kwalile emva kokuba kutyiwe, yaphakama into kaM̄roma yasemaBambeni, yathi, "Hoyini, mzi ! Ndisus ngumthetho. Kuthiwa ixesa lifikile, umthetho uhambe, amaxoko-xoko ma kaph' ithuba ! "

Kuthe nqadalala kwesi sithuba, zafekwa phai iinqawa. waya ngeendawo zawo umzi wamaNzothi fathi naſafazi ſazifak' intlonze incinanana zabo.

Iqalile ke yaphakama into yasemaC̄īeni, uM̄Gxekiso, wathi, "Tāuni, mzi wamaNzothwa ! Tā mzi wamaMpandla, nani ! ,Andifani, andimmini-kuthi ndigqua kuuphela le ndlela, kuſa namhla kkuhamba lo mfana kaKhawuta. Ilizwi aza kulithi kuwe, mfana kaVuyisile, lilizwi elidala, esavela nlithethwa ; laye lisaya kuthethwa nasisizukulwana. A

Bantu ſengaka nje, baze kuva elo zwi, ukuze nakwiimini ezipayao fahlale ſengamanqhina, benqhina ukuba unyana kaKhawuta uthethile nawe, watetha nonyoko, watetha namaNzothwa. Ndiya ſek' apha, se ndingathi ndigqithi-sile."

ULuhadi Kongo, umDala, uphakame wathi, "Ewe, ziphakathi, kuhle nilapha nje, kuhle nenje nje nje, kuſa apha nize kuhkotha eli nxesba lenzakalise lo mzi. Abantu ſafa ngabantu ngokukhethana ; yinja into ezikhotha ngokwayo. Lo mzi ngumzi omdala walapha ; kungekabi kho bantu, izizwe zisembalwa zikaPhalo, lo mzi wawukho kwa oko. Ukutsho ndithi, bekān' iindleſe. Inkosi yenu namhla iza kuthetha umthetho omdala ku'l'o mzi ; iya kuſa kowam ngomso, ife kowakho ngomso, ſife kowayo ngomso."

UMxhuma Matyen, umKhomazi-Qhineſe, uphakame weenje nje, "Ukuthetha okunamandla namhla, lusapho IwamaNzothwa, akunathi. Nani, lusapho Iwasema-Mpandleni, siya nibandakanya ; kuſa naſandakanya kwa mhla le nkazana kaLawule yayicanda le nkundla. Size kuthi, bonanani, nazane ukuba niya zalana, lusapho Luk-Gomomo ; uGqabi lo noGolomi asingawo maNaantsi, sisinqe sinye. Xa sitshoyo ke, Phekese, mfo kaGqabi, sitihi olu sapho siluyaleza kuwe, kuſa uBaſini lo uya mbona, ngumntwana. Nasebuntwaneni ſakhe usakhangelwa, kuſa ubengxoliswa yile nkundla ngezolo, 'ukho, lungaviwanga ngawe uhlolo Iwakhe. Nawe, nkazana kaLawule, kuthiwe thinca, kwenjiwe nje nje, kuze kukhutshwa wena phakathi kwezikhova, ukuba namhla uſe ngumnikazi-khaya, kwa nje ngokwangaphambili. Ma ze kuphanjukelwe ekhay' apha, kungabi sendle. Uz' umgcine umntwa' kaNyafa, umfundise ubufazi, umxelele ukuba ubufazi kukulolong' iimbelwana angazaziyo. Wena ke, Baſini, khangela lo mntwa' kayihlo, uWele, imigudu

yakhe yangaphambili yokukwenza umntu ungaze uyidele. Khangela le nkazana kaLawule, egcine lo mzi le minyaka. Khangela lo mntwa' kaKhawuta ; umbona etatamfa nje akufika kowenu apha, kukucinga ngabadala fal'o mzi, bakowenu, basemaNzothweni."

UNtsezi Langa, isandla senKosi, umZima, uphakame wathi, " Maninzi athethiweyo, mzi wamaNzothwa, nezi ziyalo zensiweyo zininzi, kuba ezona ziyalo zinoncedo zezo ziya kuvela kuni ngaphakathi. Ukutsho sithi, ' Tafuni ; ' iz'e kutsho le nKosi kuni, az'e kutsho la maphakathi. Akuhlanga lungehliyo ; namhla ke ma kuse hele, mzi kaGomomo, niphume ehlathini. Kwakunje kwa kwasadala, kusaya kuba nje nakwafbezayo. Asize kuvusa lukhooko kuni, size kulalisa lona ; kuba, ewe, kumzuzu isenzo esi senzekile, kwada kwafuna nokulibaleka ukulungiswa kwala masolotya ngomthetho. Se nide nani nanyathela apho nge ningekanyatheli ; ingenini ke kodwa, iyile nkcithakalo ikhoyo. Namhla ke sifinyeza obo bubi. La mazwi ke, Babini, siwatsolisela kuwe, wena nkulu yolu sapho. Uz' ulugcine ke lungaphalali ; uzigcine nawe, ungaBuyelwa yimbuyaBathwa ; uyigcin' inkazana kaLawule ingahleleki ; uyigcine inKosi yakho, umntwa kaKhawuta."

Usukile umHlekazi ekuggiseleni, wathi, " Ze zingafetha-Bethani iindlefe, mzi kaGcaleka. La maphakathi athethileyo akusingisa oku kuthetha kuBabini, unyan omkhulu kaVuyisile. Agqibile ke ; akukho wambi amazwi. Nam ukuphakama oku nd'lithethe, se ikukuba ndambetheli gama lalo mnini welli lizwe—uPhalo.

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

" Size kukukhuza ke, size kukukhupha ehlathini. Sithi, akuhlanga lungehliyo ; le nto yadalwa kwa sendalweni.

Hamba ke namhla phakathi kwabantu, ungaBuye uhlekwe ziintaka ; uhambe uye nakomkhulu. Ungaze umnde umninawa wakho uWele, nenkazana kaLawule, uhlale usafeke phambili ezingqondweni."

Ithe dungu yachithakala intlanganiso emveni kwala mazwi, kwagodukwa.

ISAHLUKO XIV.

UKUBUBA KUKA-KHULILE, NEMBALI KA-NOMPUMZA.

Ithe iya fika inKosi ekhaya ukuvela kukuza, ifika kukho iinto zontathu, ekuthiwe ngamadoda avela eNqabafa, aze kubika ukuba indoda enkulu, uKhulile, ayisekho.

Ke kaloku phambi kokuba singene kwingombolo yomyolelo kaKhulile, kwa kunye nemibono yakhe enexabiso esizweni, siya kukhe sitsibe bunkawu, senze isbalana ngoNompumza iZotsho.

Kukhe kwathi, kwa phambi kwetyala eli lamawele, kwabonwa kufika ndoda ithile yasezizweni, ifbonakala ukuba yindoda enegama ezweni lakowayo ; yaye ihamba negqiza lamadoda aphantsi kwayo. Kuthe kwakuBuzwa imvela-phi, yathi ivela emZimkhulu, ihamba ifuna iinyamakazi ; ithe isizwe sayo liZotsho, igama layo nguNompumza.

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

Ke kaloku ukuba kuwa apha oku, ususwa yinkosi yakhe kwelo zwe laseNtla. Kufike udaba kuyo lokufa kukho " uvuko Iwabafleyo " kwizwe laseXhoseni. Lwafika olu daba alwafa luncinane, Iwaya lusanezwu ngokwanezwu.

Yada inkosi leyo yaseNtla yazama ukufumana umntu onguye, onobulumko, nobuqhokolo, nowomeleleyo, ukuba imthume akhe aye kuqonda ngale nto yovuko Iwabafileyo.

Ide ke inkosi yafumana uNompumza lo. AmaZotsho ke kakade ebengabantu abanxulumeneyo nelasebuNguni ngasentsona-langa, aza anxulumanu nabuMbo kwelase-mpuma-langa ; ngoko ke amaZotsho asoloko engabantu abaphakathi kwezi zizwe unanamhla nje.

YakuBa inkosi imfumene uNompumza, indoda eya-sazi iindawo ngeendawo, nezizwe ngezizwe, imfibizile, yamthuma eZantsi isithi, "Kha uye kusikhangelela le nto ; siva kusithiwa abantu abafileyo baya phinda bavuke kwelaseXhoseni."

Uze wafika okunene uNompumza kwelaseXhoseni, koko akayibonanga loo nto. Ude wegqitha weza kwelase-Kunene kwaGaʃabe ; hayi, akayibona le nto. Wafika kumhlaʃa omhle, omnandi, noneziyunguma zeziyolo. athi phofu umntu ofileyo angeva nento yokuba uza kubuya avuke.

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

Uphindile waluhamba uNompumza uhambo Iwakhe Iwesiñini lokuhlol "uvuko Iwabafileyo," koko nangeli xesa akubanga kho mpumelelo. Endaweni yokubuya agoduke, ngoku usuke wee gongqo kwezi ziyolo zakwa-Ndlambe, akuba sacinga ngelakowabo. Waphelela ekubeni ngummi walo, koomaGqunuñe namaKwelepa.

UNompumza ungene gongqo ngoku kwiziyolo zakwa-Ndlambe. Yathi, kuba into ifikwayimvumi, yathatyathwa nguNxele, into yasemaCwejeni, isihandifa esaziwayo sakwaNdlambe, yamana imhlabelela iThabu kulo mahlathi akwaNkanga, angakwaGomo. Ude wañu

waanesithukuthezi uNompumza, wacela ukuba agoduke, koko inkosi yakhe ayimvumelanga, isithi, "Iizwe se lonakele ngemva, se kuyinkcithakalo." Waye ke uNxele esitsho enyanisile, kuba yayileli xesa lesivondoviya sika-Tshaka.

Uhleli wahlala apha lo mfo waseNtla, wada wazekelwa ezintombini zakwaNdlambe. Koko izikhulu zakwa-Ndlambe azikuthandanga ukuphakanyiswa okungaka komfo wasemzini ; kuba ubesithi xa azekayo uNompumza, kukhutshwe ikhazi kwezi iinkomo zomthonyama, angalo-foli ngezi zezizi.

Zide ke izikhulu zakwaNdlambe zamfonela indawo yakhe, ngasese ezinkosini zakhe. LaBa liya phela aphelo gopta laseNtla, lingabuyelanga enkosini yalo, ukuya kwenza ingxelo "ngovuko Iwabafileyo."

Nanamhla inzala kaNompumza isenokufunyanwa e-Tabula phaya. Ayikaphindeli ukuya eNtla, ukuya kunika ingxelo ngovuko Iwabafileyo.

Ngale mbalana kaNompumza ke, fe ndisenza ukutshayelela ingcombolo yomyolelo wendoda enkulu uKhulile, kwa kunye nemibono yakhe eyayibunkungu ngelo xesa.

Umlesi wonakana ukuba ukububa kukaKhulile lo kumalunga nexesa lokuqala kukaNtsikana ukubona imibono, kweli lakwaGaʃabe.

Be ndisatsho ke ndisithi, inKosi ifike ekhaya kukho abafo abathathu abaze kubika ukuba uKhulile akasckho.

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

Ngelifutshane, la madoda afike abika ukuba athunywe ukuba aze kusumayela umphanga kaKhulile. Phambi kokuBa lo mphakathi alisiye eli lizwe, ukhe waaneembizo ezinkulu neentlanganiso, isithuba senyanga yonke, phofu engaguli. Uqale ngokuyolela intsapho yakhe yonke,

wayabela ilifa, wagqiba ngakuyo. Uye ngoku kowako-mkhulu umzi, wafumayela ukuba sel' eza kuña nyanga nye kuuphela kweli lizwe.

Uhambisile wathi, "Indawo yokuqala: Umzi ma ulahle usuthi. Kukho amaxesa amahle azayo ngaphambil, kodwa nawosizi akho azayo. Utte, kukho umfo oya kuvela kwelakwaGařabe, athethe izinto ezinkulu zokuphila; kodwa ukuba akaphulaphulwanga intetho yakhe, iya kuña kuufa esizweni.

" Indawo yesibini : Laa nto yayithethwa nguNompumza, yovuko lwařafileyo, ikho. Iya kuthi ukuze icace, isonwe ngomQulu oya kuza uvela entsona-langa, uphethwe ziintlanga ezingaziwayo, eziya kuphuma elwandle. Ma ze ke loo mQulu niwucokise ukuwukhangela, kuña kuphezu kwavo ukunyuka nokutʃhona kwasizwe.

" Indawo yesithathu: Yintetho yentombazana, abaya kuthi abaninzi yintsabalalo yesizwe, nohlanga luhphela, kuña kuya kububa iinkomo kuthi tu, nařantu ſafele ezindle, linuke ilizwe, lieb yiloo nto. Loo nto ke ayi kuña yimbubo ; iya kuña lidini elenzelwe loo mQulu uya kuza. Loo ntombazana ayi kuthetha zinto zomqala wayo, iya kuthetha izinto ezithunyelweyo. Ma ze ningalili, kuña ezo zinto ziya kwenzeka ekuhambeni kwamaxesa.

" Indawo yesine : Lixesa 'lomny'ama,' okanye ixesa 'lembonde-mbonde.' Elo xesa ke liya kuña lixeselifana nesifingo sokusa, lona liba mnyama ngokugqithileyo, kanti ukuthi qwenge kwalo se ikukusa. Elo xesa kuya kukhula ukungevani, nokungeva kwabantwana ; uhlanya luya kuchithwa lube phantsi kweentlanga ezingaziwayo, ezingwanyalala. Usukhosie buya kuphelelwa ngamandla, butshitshe, bube yinto nje yomlomo. Ngelo xesa abantu abayi kuzazi nalapho baphuma khona, nalapho basinga khona ; kuya kufumana kufe 'ngumny'ama,' 'imbonde-mbonde' enjalo.

" Kodwa ningazilahli nizincame nina, noko inxene ye iya kuña se ithengisa nangabantwana bayo ; ma ze nina nijonge kulaa mQulu, niwujonge nasemini nasebusuku, kuña uncedo luya kuvela ngokwaziwa kwavo okukhulu.

" Indawo yesihlanu ezayo : Kanye kwelo xesa lomnya-ma kuya kudilika imfazwe engenga ngamfazwe. Kodwa ayi kuza kuni ngobuso ; iya kuña yeyeentlanga zasemzini, eziya kuthi, kuña ziya nilawula, iphathelele nakuni, noko nina iya kuniza bugungu. Emveni kwaloo mfazwe ke, kuña niwujongile umQulu lowa, niya kuzuza isicwili ſobuntu. Kodwa elona ndiliyalezayo, phezu kwayo yonke loo ngxobosi si yezizwe, neentlanga, neemphatho-ezimbi, leli lokuba 'ze nigcinane, nazane, niše ngumntu omnye. Ningaze nizilahle iinkosi zenu."

Batšho ke abafo baseNqabasa ; bagqiba ngelokuthi, "Indoda leyo inkulu ke yathi, oku kuthetha ma ze kuze kuſunyayelwa kokwayo apha."

Eenza iintsuku zaantathu loo madoda asemzini apha komkhulu, anduluka emva kokuba kwensiwe umbulelo kuwo, nakwinkosana leyo iwathomileyo. Kuthiwe ſofika faxele umothuko wenKosi nogoyise lowo ubafiyileyo.

ISAHLUKO XV.

UKUFIKA KWEENTLANGA.

Kudlule iinyanga zaantathu, emkile amadoda abeze kuñika umphanga kaKhulile, kwafika amanye amadoda amathathu evela kwa seNqabasa napheseyo kweSixin, kwesikaSomlilo. Atha akusuzwa imvela-phi, athi athunywa yinkosi leyo, ukuza kuñika komkhulu apha ukuba kukho uhlanya olumnyama ngebalu, lufike kuño apha, lujaceke kakhulu yindlala, nayinkcithakalo.

Kubuziwe ukuba olo hlanga luthi lungamani na.

Bathe abathunywa, aaBa bantu abazixeli ngokuthe nqo; noko imfano yaBo iyelele kwa kuleya kaNompumza, ngathi nokuthetha kunye noko. Babuziwe neminye imibuzo malunga nolu hlanga, bayiphendula ngokwaneli-sayo. Ithe ke inkosi emveni kokuba amaphakathi enze imibulelo, yayaleza ukuthi:

"Ma ze nibagcine aaBo bantu; ngabakokwethu, ngabakokwenu nani. Bapheni into etyiwayo batye, niphose amadlavu bampathe, niBaphathe ngenceba, seve ukuba anisiso eso sizwe sibachithileyo; ningadlali ngabo."

Kuse lixeJa elinobomi zimkile ezi zithunywa zakwa-Somlilo. Kwagaleka amadoda amahlanu evela eKunene, kwaNdlambe eMnyameni.

Kube ziiyunguma zeziyolo akufika la madoda athunywe nguNdlambe; kuba uNdlambe usengeyiyo nenkosi ukuthandwa kokwayo kwaGcaleka.

Athe kanti la madoda athunywe nguNdlambe ukuza kubika uNxele. Elo xeJa ke uNxele wayebalasele ngoku-thiya ubuthi, nangokuxela izinto ezizayo. Bathe abathunywa aaBa, bembika uNxele, kwabe kukho nenyi into abayibikayo, noko kwakuthiwe yona boyincokola fundafa.

Leyo ke bathi kukho olunye uhlanga oluboniweyo, olusingise amabombo nganeno, luthi thu ngasentsona-langa. Ibala lalo limhlophe, iinwele ziyaka-yaka, ngoku-kobulunga.

Kuthe kwakubuzwa ezinye iindawo malunga nolu hlanga, ababa nakuphumelela abathunywa, kuba naBo bavile, alukafonwa kakhulu olo hlanga. Enze umfulelo amaphakathi kubathunywa bawkaNdlambe ngezi ndawo baze ngazo.

Yaza inKosi yaqoselisa ngokuthi:

"Ewe, bantwana bokokwethu, ndiya bulela ngokumana nindenza umntu, nindivisa izinto ezihlayo. Ma ze kambe

nimlungise kakuhle umntwana wakokwethu lowo, ahlabuluke into ayiyo, acace, angasi mbi.

"Malunga naleyo indawo yolo hlanga nithi luyeza, ndikwabulela. N'akuthi kaloku nise nobulumko; luthi ukuba luuhlanga oluza ngenkcithakalo, nilunqake nilwenze tuyilisale inkcithakalo yalo. Kuthi ukuba luuhlanga oluqinileyo, nikhe nicweye kuqala, niqonde iindawo oluqine ngazo, nizifunde. Ma ze ningalubalekeli, ninqande kuuphela iahlala, xa ngaba luuhlanga olunomsindo."

Akudululanga zilimela zisini bemkile abathunywa bawka-Ndlambe, agaleleka amaxokozela amakhulu, abathunywa bawkaNgqika, into zoné ngomfana. Encwinile umfo wakomkhulu, bathe abathunywa basuswa yinkosi uNgqika, into kaMlawu. Ithi ma seze kubika uNtsikana, into kaGaba. Batsho kakhulu abathunywa aaBo ngoNtsikana lowo, nokuqalwa kwakhe yiyo le nto imhlileyo, nezenzo zakhe, neentetho zakhe.

Indawo yesibini ethunywe la madoda, kukuBika ukuba kukho uhlanga oluboniweyo, olumhlophe. Batsho bathi, "Luphuma elwandle; luuhlanga olungathi luqhelle ukuhlasela ezintlangeni. Intetho yalo sisintsompothi, ayiviwa. Ukulwa, ziingwanyalala ezilwa ngezulu; into leyo esing'athi sihleli kule ndawo, kududume izulu kuse kanye, kumphume nemisi nemililo, kuze kanti kuya kuwa into nje ngalaa mmango."

Atsho kakhulu amapolo-polo akwaNgqika, nangezinye iindabu zeziyene izinto. Axelwelwe nawo ngohlanga oluval-keleyo ngaseΣixini, yaaludafsa loo nto.

Enze umbulelo amaphakathi ngazo zonke iindawo azivileyo, ngamadoda akwaNgqika. Yaza inKosi yaqoselisa ngokuthi, "Ma ze nithi kumntwa' kabawo apho, kambe mna ndiyinja yakhe, akayi kudinwa kukumana esenje nje. Malunga noNtsikana lowo nothi, 'Kaloku umEnzi wezinto uhleli ekho; sizizinja kuYe thina. Ma ze athanta-

misane kakuhle noNtsikana lowo, hlezze kubé kho itapu kuthi ngayo loo ndoda, kuba ke yona ithunywe eNyakuthi ngwaneni kwikokwethu lethu sonke.' Malunga nohlanga ngokwalo ukungabi bantu ; luthi ukuba lungabantu abanoBulumko, uthobe phantsi ufunde kulo, ungakhawulezi ukuphakamisa isandla, side sive ngaLowo useNyanganen, ukuba ma sithi ni na.'

Ibe ngumndilili omkhulu ukundululwa kwamaphakathi akwaGaJaBe ; kwaaziintlombe, kwaaziziyunguma zeziyolo, aphelekezelelw ; yekoko ukuhamba elalisa, exhelelw, ukugoduka.

Kudlule isilimela saasinye, bagaleleka abathunywa abavela kwa kuNdlambe ; kwafika namhla nje isixhenxe sonke samadoda abekekileyo, amakhulu. Aye esithi asuswe ngokukhawuleza, kuba umcimbi aze ngawo ungoBuHlungu kunene. Wancwina umfo wakomkhulu. ungoBuHlungu kunene. Wancwina umfo wakomkhulu.

Athe asuswa yinkosi uNdlambe. Akayazi into ehlileyo, usone ukuba sel' evukelwa ngunyana wakhe, uNgqika, sel' ethimba unina, uThuthula, eba ngakuye. Uthe ke akulinga ukuyithetha le nto emmangweni, nje ngoko lenje njalo ukuthethwa kwalo ityala leenkosi, akwamlungela. Yiyo ke le nto athe ma kakhawuleze ukuza kuyixela le nto apha kokwaBo, apha akhona nomancedi.

Umlesi angasba uyazi ukuba uNgqika wayekhe wambamba uyise lo uNdlambe, wamenza umbanjwa. NoHintsa wayekhe wambamba, eseyinkwenkwe.

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

Ngelifutshane, kuba andibalisi yona le mfazwe, kuthi kwiSithuba senyanga, yabe inqumbulu yamaGcalek se inganeno apha kweNciba, ize kohlwaya uNgqika

ngenxa yokunchola akwenzileyo. Waye uZanzolo ngenkqu ekho, nangona umkhosi wawuphethwe nguBuFu, into kaKhawuta yaseKunene.

Athe namhla amaHleke nemidange yagoduka yaangakweyakomkhulu, kunye nemidusane namaGqunukhwebe kaPhatho, yacim' ilanga kwelo thafa leDebe.

Andiyi kufika ke kumazwi kaNtsikana, okunqanda uNgqika ukuba angafunzi, isadibene kangako eyakomkhulu, esitsho elixela icebo ema ingenwe ngalo ukuze yoyiswe. Koko uthesacefisa njalo uNtsikana, wabe uMnyaluza sel' esitsho ngezixwexwe zamakhwelo eyifunza. Baye ooManxhoyi noNtsadu se besithi, " Waqala nini na lo mzi ukuthethelwa ngamatola ? Pr-r-r-a-a-a ! "

Okunene wachithwa uNgqika ngembubokazi enkulu yasemaLinde. Kwaye kusithiwa ma kaye kwaMeva ; ukuze ke aye kuhlabela olu hlanga luMhlophe, aluvave ngeNgqakayi.

ISAHLUKO XVI.

IMBONGI.

UKumkani uHintsa yena ujike wagoduka akukhova ukumohlwaya uNgqika, engazi ukuba uNgqika kanti uye kumhalela izizwe.

Okunene ke usuye uNgqika eThambo ngaseKhoBonaqasa, apha athethene khona nezizwe eziMhlophe, wafuya sel' eyindlobongela. Wafika wacumza uNdlambe yedwa, uKumkani sel' emkile.

Ithe xa ifikayo inKosi namabutho ayo ekhaya, xa kuwasazelayo, xa kuthe xhonxoJolo kuzizawukawu, wavakala uDumisani, unyana kaZolile, wasemaMpohleni, imbongi yakomkhulu, wathi :

“ Ho-o-o-o-o-o-yini ! Ho-o-o-o-yini !
 Athi ke mna, mntu walifelethayo !
 Athi ke mna, mntu wath' uya kwaz' ukuthetha !
 Kazi ke nina nanisithi ndisisilo sini na,
 Esi sinokuthetha nezint' ezingathethekiyo ?
 Kunamhla nj' ilizwe liya z, uza ;
 Kunamhla nje lo mhlab' uya lunywa ;
 Int' esesiswini ma ze niyilumkele,
 Loo nt' isesizalweni ma ze niyindwebele ;
 Namhla ngathi kuza kuzalw' uGilikankqo ;
 Ngathi kuza kuzalw' isil' esingaziwa mnxhumma.
 Ho-o-o-o-yini ! Ho-o-o-o-yini !
 Latjh' izwi lesigodlo, mini kwandulukwa,
 Kwakhal' uphondo lwenkom' ukusihlanganisa,
 Mhla sayiwela le Nciba siqule sagqiba ;
 Mhla wesuk' uZanzol' engenazwi lamlomo,
 Se sibon' ukuphuma kwamadangatye ngamehlo,
 Se sibon' ukuphokozeka kwemisi ngempumlo,
 Se sisiv' inzwinini yamakhwelo ngeendlefe.
 Wath' umntu namhla nj' isilo sijongolekile,
 Int' asefahlala besith' ikho, namhla nje ihlile,
 KuBa be bermjeng' ezintjiyini, Bath' uqumbile ;
 Namhl' ezo ntjiyi zixel' amafu, mhla ngendudumo,
 Namhla zitsshawuz' imisane, akukho kuphil' esantw
 Wath' umntu namhla kunyembelekile,
 KwelakwaGařabe umhlaša ubukuqekile,
 Kwenzek' isikizi nenyal' emaXhoseni.
 Awu ! Hay' ke beth' iinto zomhlaša !
 Ubecinge nganin' umtan' ukuy' embekeni kunina
 Yafumb' indwe phezu kwendwe, kwelakwaHoho ;
 Yadl' intsimb' egazini, kwelakwaHoho ;
 Watfixiz' umthi komny' umthi, kwelakwaHoho ;
 Satheth' isikhumba senkomo, kwelakwaHoho ;
 Sathi gologongqo-gongqo-gongqo, kwelakwaHoho ;

Wegqith' umnt' engayolelanga, kwelakwaHoho ;
 Waya kwařaninzi ngephanyazo, kwelakwaHoho ;
 Sadl' isilwangangubo nezinja zaso, kwelakwaHoho ;
 Yadl' ingqanga yasiyel' ihlungulu, kwelakwaHoho ;
 Yadl' inchuka yahlomel' ixhwili, kwelakwaHoho ;
 Wadi' uhodoje wasiyel' impethu, kwelakwaHoho ;
 Ho- yi-i-i-i-i-i-ni !
 Kha nizibekе kamb' izikhali, mlisela ;
 Kha niwařeke kamb' amakhaka, khab' elintsonga-
 nt'songo ;
 Ngathi ngakwelakwaGařabe nisafezile.
 Noko ndakuphos' iso, ngathi kuhlephukile.
 Hambani kambe, zininz' izint' ema zilungiswe,
 Kuř' amakhaya be ningawayaleze mntwini,
 Be niyisiy' intsapho kakad' it'shisana.
 Luk̄ozo, luthotho, lungcelele.
 Azinanzi ngak' izint' ema niye kuzilwa—
 Aniyivanga n' imibono yenyange, uKhulile ?
 Anizivanga n' izint' eziza kuhla kulo mhlařa ?
 Aniyivanga n' imbalasane yomQulu ozayo ?
 Asiyi kuthuma nina n' ukuba nisikhangelele ?
 Kuř' aweth' armeħl' oħba sel' esehlungulwini.
 Anivanga na ngomfo waseKunene oza kuthetha ?
 Kwa kweli duli ubesel' ekhe wavakala.
 Bathi yinto kaGaba yasemaCiřeni ukumbiza.
 Anivanga na ngentombazana eza kuthetha nayo ?
 Kuthiwa siya kuthi yimbubo, kanti lidini.
 Nikhe neva na ngezi iintlanga zimayephu-yephu !
 Kuthiwa kambe ziint' ezidjalisa ngezulu.
 Mna ke, nyana kaZolile, ndithi kuni makhabsa,
 Godukani ningalali, ilizwe liya z, uza—
 Ukužala ndithi mna liza kuzal' uGilikankqo ;
 Liza kuzal' isil' esingaziwa mnxhumma.
 Godukani ningalali, kuz' iziziřa zegazi ;

Godukani ningalali, kuz' ukuphela kobuntu ;
 Godukani ningalali, kuza kuthengiswa ngani ngooyihlo ;
 Godukani ningalali, niza kubathengisa nan' ooyihlo ;
 Godukani ningalali, kuza kutshitsha nobukhos ;
 Godukani ningalali, niza kusikhangele' umQulu ;
 Godukani ningalali, niza kondel' ukubinza **kwe.**
 nkwenkwezi ;
 Godukani ningalali, niza kukhangele' uZanzolo ;
 Godukani ningalali, ningamabax' esizwe ;
 Godukani ningalali, usapho lusezingozini ;
 Godukani ningalali, kuz' ixesa loMny'ama ;
 Godukani ningalali, asiyi kuhlala sikho ;
 Godukani ningalali, niye kukhonz' isizukulwana ;
 Godukani ningalali, eyona mfazwe mna ndith' ifikile."

Uthe xa akuloo mazwi uDumisani, waphelelwa umHlez
 kazi uHintsa, wavakala esit'ho kakhulu ngokulila **iinye-**
 mbezi. Waye esithi, elo xesa loMny'ama lithe ukuthi
 tha kwalo kuye, kwanga kukuhsa komtha welanga ; **zaye**
 ezo zinto kuye zisuke zee tyaba, zangathi ziya kuhla **kwa**
 kuzo ezi mini zakhe ; sel' evuyela kuuphela ukuba **yena**
 ngathi uya kuwa lidini lesizwe sikayise, phambi **kokufa**
 zifike iimini zoibusi. Ut'ho walila kakhulu.

Ngelo xesa amadoda amakhulu agqubuthela **iintloko**
 asit'ho nawo isikhalo esibi ; namadodana **aka****bang**
 nakunyamezela.

Abafazi bapheume seyinyambalala, ukuza kukhawulela
 umkhosi, betyluluwa, begqakadula, bevuma, **seduda**.
 Kuthe kodwa kwesi sithuba ababa nakuthi ni ; **fasuka**
 bathwala izandla ngoku entloko, bawujika-jika **umzi**
 ngesikhalo nesijwili.

Imbongi ngokwayo ngeli xesa yayise ifile kukulila, **xe**
 ifumane yazigibisela phantsi ngesisu, yayigxumeka **phant**
 imikhonto yomibini ngokutya, yabambelela kuyo, **ikhala**

ngelithi, " Bawo wam ! Bawo wam ! NKosi yam ! NKosi
 yam ! "

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

ISAHLUKO XVIII.

INTLALO NOPHUMO LWAMA-MFENGU.

Ukfika koKumkani uHintsa ekhaya evela kwimfazwe
 yamaLinde phantsi kwamaHlathi akwaHoho, ufike se kukho
 phakathi komzi intloko ephambili yeziya ntlanga kwathiwa
 ziyeza ngasemPuma-langa.

Okunene ke olu hlanga lude lwaqokelelana, lwaaluninzi
 phakathi komzi apha. Baye aasa bantu bejacekile kakhu
 yinkcithakalo, lithe nebalala labo alaphumelela, nenyama
 idlekile.

Ide yeza kufikwa le nto Komkhulu, yolu hlanga lukhoyo.
 Inkosi ifune ukuqonda ukuba ngamani na, evela phi na ?
 Uthe umzi aasa bantu abazicacisi buni bafo, kuuphela into
 abaphendula ngayo yeysokuwa baya mfenguza.

Ikhuphe ummiselo inkosi wokuba aabo bantu bagci-
 nwe, ngasantu bakokwayo, baphathwe kakuhle kungabi
 kakufi, bahlaliswe kwiindawo abaya kuthi bafe bodwa,
 bonwabe kuzo, benze iinto zafo, batye bahluthe, baqonde
 ukuba bafike ekhaya, kumawaabo.

Okunene ke utha oneqela leenkombo, walithi qefu phaka-
 thi walisa emathaanga, elinye iqela, wathumela iMfengu
 yakhe (kusfa kwatshiwu ukubizwa kolo hlanga, ngenxa
 yokuphikela kwalo ukuthi luya mfenguza) kunye nosapho
 lwayo ukuba baye kwalusa elo thole. Atha amanye asebe-

nza emakhaya, izinto ezinje ngokulolela amakhosikazi awo imbola, nokuphehla izibozi, nokuphaala izikhumba, nokulima njalo njalo.

Zithe iintokazi zakude kwa kwisithuba esingephi **zahla** zabonisa ukuba zizikhuthalikazi kwaphela. Zifike imizi isaphulana emilanjeni, kungekho fani uyenza nto kanganani, zifike zona zayisika, zeenza ezikhulu izitya, nezithe-be neenkuko zokwandlala.

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

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

USilwana Ntame wasemaNkaabaneni ngomnye umhla ube nengxabano neMfengu yakhe, ngokusuka isiphaale **ka-kubi** isikhumba somkakhe. Uthe uMadliwa iMfengu leyo, “Hayi, nkosi, lizembe aliphaali liya tshithiza.” Uthe **uSilwana** yiyo ife ingalo yilaa nto ibiyisela kusasa, watsho **wayibetha** uduma ngomnqayana. Loo nto ibiyisela ke **ngum-qombothi**, koko amaXhosa ayengekawazi, ewoyika **kanjalo**.

Ithe le nto yakuviva Komkhulu, ingasiwanga nje **ngasi-mangalo**, wathunyelwa wabizwa uSilwana lowo, **usuke** wagwenqua wadala amagwevu uSilwana, enxhamele **ngoku** ukubetha aabsa bathunywa faKomkhulu. Bajike **babuya** bayixela le nto, ukuze ke inkosi ithumele iziphange **zonke** iinkomana zakhe yazabelo amaMfengu **zonke**.

USibonda uSiko into yasemaKwayini, naye ukhe **wa-thetha** ityala. Kuthe kwesi sizwe sakhe, kwaPhike **Zalu** into yasemaQocweni, xa kuncunzwa ubisi ngemincunzi, kubaswe umlilo onobom, kukho namaMfengu amathathu, engaphaya komlilo wona, uMahlasela, noMathodlana, noMakhubalo, wathi kanti uMahlasela utyafukile.

A ! NDAMASE !



Lo ngu William Shaw Kama, owaye bambele uLuthuli. Ufunde eNxukhwebe waba ngumFundisi eWesile. Amphi-thuma eSekethini amaGqunukhwebe. Waba lukhanyiso tomzi kaChungwa. Unchwatyelwe ePhewulemi, Middle Drift.

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

Uhabmisile uPhike nje ngokuza se kuxeliwe nje, wahambisa noMahlasela, fsevumelana.

Ubuzile umthetho ukuba usenya nja na ke ngokuwaseka la madoda phezu komlilo ?

Uthe uPhike ubesenza yena into awavela ikho, le yokuza kufe kho amadoda angaphaya kweziko.

Ubuzile umthetho ukuba akalazi na ilizwi laKomkhulu, lokuba aabsa bantu ma Baphathwe kakuhle ?

Uthe uPhike akaphathanga mntu kakusi yena, into ayenzileyo yenziwa kwa semvelini ; utsho wathi angawafiza ngamagama nangoku amaphakathi anezidlubu zaloo mihiya yengekabi namizi yaho imilileyo.

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

Uthe uPhike loo nto ke ayinaye, watsho wavuthulula ngumsindo, esithi, " Utsho phi na yena lo mntu ankqangiswa ngaye ? "

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

Emva kwebunga lezipbakathi, ubiziwe uPhike, kwasingiswa kuye esi sigwebo : " Wena ke esi sizwe usihlisile intlekele, le nto ukuba isivakele Komkhulu kuqala, be siya kubona ngomsila wengwe sonke apha, ibe kukuphanza kwethu oko. Umthetho unyanzelwe Komkhulu wokuba aabsa bantu Baphathwe kakuhle, galizwe, bazine ukuba basakhaya. Ngoko ke, le nkundla ithi kuwe, nyana kaZalu : " Tshayela obu busi, ngokunika iinkomo kula madoda omathathu, uze uqole eyale nkundla, ibe ziinkomo ezine ezo. "

Sithe sakuwa sisenje nje isigwebo, waphakama **wema** ngeenyawo uPhike, waanelu ukuthi " Ndiya bena ! " watsho wee khwitshi ngobutshantsathela obukhulu wagoduka.

Azibanga mbini-ntathu iintsuku emva kwesi sigwebo, kwasonwa ngeengqakamba zamaqegu aKomkhulu egaleleka kwaSiko isibonda, kuze kubizwa sona namadoda athile esizwe eso asiphethayo, noPhike eze kubizwa !

Akubanga senziwa luzenge-zenge Iwakuthetha kude Komkhulu, kwaanelu ukuvia ingxelo yesibonda, nesibeno sikaPhike, aye amaphakathi engenabucaluza, kuba ayelugonda uhlobo lwetyala, ayezibona neentsiyi zomHlekazi ukuba zifana neengqimba zamafu aneendudumo nemisane, —ngalinye ziyoijkeka kakhulu.

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

Uthe uya zibona ukuba unetyala ; koko isigwebo sesibonda sibe qatha kakhulu, yiyo le nto imbangale ukuba abenele kokwaabo apha.

Ithe yakudwelisa impendulo kaPhike awayenza **kwa-** Siko, nokungaziboni tyala kwakhe, yakucwangciswa phambi kwakhe yonke loo nto, akafa namlomo,—lamkholha.

Inkundla yaKomkhulu ithe, ma kanike imazi enethole kuMahlasela, imazi enethole kuMathodlana, imazi enethole kuMakhusalo. Ma karole laa nkomo yee ndleko zenkundla yakwaSiko, eyinkabi enenyama, aze arole iinkabi zombini ezelungileyo iindleko zale inkundla yaKomkhulu, ibe **zii-** nkomo zosithoba ezo.

Usuke waxhuma yimihlali uPhike, waya kwaanga **uny-** wo kumHlekazi, wagoduka ngemihlali. Bathe bonke **abe** sekho ufanelwe kukwenje njeya kufa usinde ebeye kuzifaka emlonyen i wengonyama.

USinque Nzolo wasemaThipeni, ufile ngomnye **umhla** eze kufika into embi eyenziwe ngunyana wakhe ; **uthi**

efesimba isisele kunye neMfengu yakhe uMagopheni. **Akayazanga** ukuba ingxabano ife nganto ni na, ubone yena **za** unyana wakhe lowo sel' esithi khatha umnqayi endlebeni **ka** Magopheni, wasiqhawula isithinzi esi sendlefe. Ke **kaloku** uthé le nto ma kakhawuleze ayisike, hleze ide ithethwe **ngenyé** indlela. Kuthe kwakufumaneka ukuba okunene **le** **nto** injalo, wadliwa iinkomo ezigudileyo zaambini uSinque **lowo** ; enye iyeyokuvala isithinzi sendlefe kaMagopheni ; **enye** yaayeyeendaleko zaKomkhulu.

Abe liqela amatyala alolo hlobo, athethwa nazizibonda, **wafe** umthetho ubukhali wokuba ma kadliwe nzima umntu omangalelwé ngelo tyala. Kuthe ngenxa yalo mthetho **unje**, aqala nawo amaMfengu angenwa kukuzitsho, kuba **ethembele** ngeKomkhulu. Yaqala imizi ethile ayasa naluthando lungakanani ngakuwo.

Ithe le mpi ifikayo yakuguda ngoku, yakuba nezinto kancinane, yafizwa Komkhulu, yaxeelwa ukuba apha ke ifike ekhaya, ma yonwafe, isebenze imisefbeni yayo. **Kutjhiwo** ke kwaBuzwa nenkosí yayo ukuba yiyiphi na ? **Kwaalathwa** ke uNjokweni into yasemaZizini. Ithe inkosi yakumva yambulisa ngesandla, yamkhuphela amadoda okumkhunga, yamnqoma iimazi ezithile ukuba asenge, umzi wakhe ubé nzima ; yaggifa ngokumalathisa ummango angathi eme kuwo nesizwe sakhe. Waange unyawo uNjokweni, wee gwiqi weenje njeya nesizwe sakhe.

Kwesi sithufa kufike abathunywa abasuswa nguNdlambe **eKunene**, sieze kufika inkcithakalo ekhoyo emzini, nembusiso eyenziwe nguNgqika, ngokuza nohlanga olumhlophe, luwuchithe umzi ngale mibobo lulwa ngayo. **Babuzwe** aaba bafo imisuzo emininzi ngendlela yokulwa kolo hlanga lumhlophe. Enye indawo abayisikileyo yimbubo eyenziwe nguNxele, ngokufunza isizwe eGini, esithi uya kuwisa into phezulu, ize loo mibobo izale amanzi. Inkosi ivakalise usizi lwayo ngokuthi oku kufe kho uthaanda

esizweni, eli xa kufika izizwe ezingaziwayo, zisiza nobukhali bazo.

Kwa kamsinya emva kwaabso bathunywa sakwaNdlambe kufike umntu ongaziwayo, omhlophe, Komkhulu, waye esithi uhamba ejumayela iliZwi le nKosi ePhezulu. Utsho esithi lo mfo sel' evela ngakwelakwaNgqika, ukhe wamisa kumaGqunukhwebe ejumayela eli liZwi ; ke kaloku uvile elapho ukuña oyena Kumkani wolu hlanga ulapha ; yiyo ke le nto athande ukuza apha, ufunu ukuthetha kwiNtloko yohlanga. Uthe akubuzwa lo mfo ukuña unguñani na igama, wathi unguñoo, umFundisi. Emveni kwakhe kufike uElefu.

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

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

“ NgooQhina kaQhonono,
Oomayizal’ inkomo sidl’ isigqokfo.
Amabandl’ akeniße.”

Kuthe kwesi sithuba kwafika ukhululo Iwamakhoboka kulo lonke elasemaNgesini. Athengwa ngexabiso onke amakhoboka lawo kubanini fawo. Athe amabulu ayica-phukela kakhulu loo nto yenziwayo akhohlwa licebo kuba aye oyisiwe.

Ngeli xesa babese bekho kanobom abantu abamhlophe kwelikaKhawuta ; abanye beze ngoñwebo, abanye beze ngobuntlola, nangezinye iindlela. Ithe le mpi imhlophe ilapha, yafunda ukuña kukho olu hlanga lungamaMfengu phakathi kwamaXhosa, zaye ezi ntlanga zombini zingeka-

A ! MATH'ANZIMA !



Eli liXhonti laseBolo, uSixaxa into kaSandile, umphathi wemikhox
yamaNgqika ngoNchayechibi. Unchwatyelwe eQonce kanye.

gondani, wazama ke umfo omhlophe ukwenza ngoßulu-mko fokuba azahlule, zingaze zibuye zibe sadisana, ukuze alwise zona ukuze abe nokuzoyisa lula, alawule.

Athe amaBulu ngokulilela amakhosioka awo, eenza ikponono lokuthi, ma kukhululwe nalawa amakhosioka akumaXhosa,—aye ke ethetha amaMfengu. Aye ama-Mfengu nawo ewuhlohlwe umoya wokuba angamakhoboka,—akholwa nawo, avuma ukuba akhululwe, eba wona asixa kwiliZwe leDinga nje ngoko kwakusitshiwo.

Kanti enyanisweni izizathu zokuza kufunwe ukusa athayathwe kuHintsa, esokuqala : Kwakufunwa ukusa sahlulwe ukuze soyiswe lula, ngokulwa sedwa. Esesibini : Kuthe ngenxa yokunxila kwamaLawo, akasa nako ukusebenza, kwaza kwacingwa ukuba ngamaMfengu la aya kuyithaßatha loo ndawo, embe iindlela, namazibuko, agawule iinkuni akhe amanzi, aqhube iikalityi asule amahase enze yonke imisebenzi efunekayo ngentlawulwana engephi, okanye ngaphandle kwayo.

Kuthe ukwenziwa kwawo lo msebenzi wenziwa bugungu, kwathiwa ziphelile iinkomo zaßantu abamhlophe kukubiwa ngamaXhosa ; kwakhutshwa imikhosi yokuhamba phakathi kwesizwe ; ihamba ihlanganisa ootjh' inyonga. Sithe isithetho naanzo zithwethwiswe zasingiswa kumaGcaleka ! Atyhutyhe eenje njalo ke amabandla aseNgqakayi koNiße, chamba edubula umXhosa ngamnye amsumene tanci. Ahlanganiswa kweso sithusa ke amaMfengu, akhutshwa ngamagunya amakhulu ; emka elinani elinobom, ephethe-lwe ngulaa mfundisi wayeze kusumayela iliZwi—uElefu, ekunye nenkosana eyayiphethe umkhosi,—uSomaseti. UΣο wayesel' egqithele emaMpondweni ngeli xesa.

Weenje njeya ke lo mkhosi kuthiwa ukhutshwa ebukhoskeni ; waya kuyiwela iNciba phantsi koNjamkhulu, kwelo zibuko leNyathi. Amakhosioka akhululwe kwelase-maNggesini ahlawulelwa ixafiso elikhulu kwiindawana

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

Athi ke ngoku amaMfengu lawo akuſa efunyenwe ukuba angakumfo omhlophe ngomqolo wawo wonke, **aya** abekwa emdeni ophakathi kwamagwangqa namaXhosa, ukuze aſe kwa likhaka ngenxene.

Ude ke ngelifutshane lo mkhosi waliwela iXesi, **waya** kuthi thinca kuloo miQwasu iseNqhuswa, kwasikaMpahla ngoku, apha kweenziwa izithembiso, **neeMvumelwano** ezinamandla macal' omaſini; nakuba ndingenankolo ukuba kusemi nje ngoko, ndingefsi nakumalatha noyena uqalileyo ukuyaphula imvumelwano.

Imvumelwano leyo yayiyelele kolu hlobo : **Aſantu abamhlophe** ngelabò icala bathembisa : " Ukuwakhuse-la amaMfengu ezintſabeni zavo zonke ; ſawanike iintlobô zonke zemfundo neliZwi ; athi ukuba akholisile **anikwê**, lo mhlaba waseNqhuswa wonke, namaDike, Nxukhweſe, kude kuse kwiintaba zooNontongwane namaHewu."

AmaMfengu ngelawo icala athembisa : " **Ukungaze** aphakamise sandla sawo alwe noTulumente ; ukuthobela iliZwi likaThixo : nokunyamekela imfundu."

Loo mihlabà yonke ayethenjiswe ngayo yileyo **yayithi** njwe kwisizwe samaXhosa, kwa wona la ayinzala **enye** namaMfengu lawo ; koko ezo zinto oko zazingekacati. Ekufeni ke ngoku zicacile, iAfrika iya funa ukuba **oko** kuboniswe negezenzo ; izenzo ke kukubuyelana ngoſunye.

ISAHLUKO XVIII.

UKUFA KUKA-HINTSA

Ma sibuye kwaKomkhulu, siphantse ukumka **kakhulu** nalo mzi wakowethu wagqithayo.

Asifanga sincinane isivube-vube esenziwa ngabafu **abamhlophe** emva kuHuintsia, nabantu bakhe.

Isiqalo sale nto siqale ngeenkomo namahaje ekuthiwe **abiwe** ngamaXhosa kumafama amhlophe, waza ke umkhondo waza kuwezwa iTyhume, kuhanjwa kudutyulwa nawuphi na umXhosa ofunyenwe tanci ; kude ke kweenza-kala noXhoxho unyana kaNgqika, wecalalakoNiſe, kwatshiwo ngenkontyo yenxeſa entloko ekuvakala ukuba loopha kakhulu, kwada kwaakaſini esiwa isiduli.

Athe amaXhosa akuyifona le nto akafa nakho ukuyithwala, athi akunani kanye ukufa endle, kunokubulawelwa **ezindlwini** ngolu hlobo. Okunene ke uMaqoma noTyali bathande ukuzihlanganisela ; koko ilizwi laKomkhulu kwaHintsa alisavumelanga, ithe inKosi uHintsa ayilwi yona. Afumane ajusbalaza nje odwa amatsha-ntliziyo, kungekho mthetho waKomkhulu uwafunzayo.

Ngeli xesa ke iGuluneli yayise ilapha eBayi ize kufunza imkhosi, kuba kwakugqitywe kwelithi : " Ize le mfazwe ibe nkulu ibe yeyokugqisela." Apha ngekwathiwa ma ze obu bugeſenga benzive bukhulu.

Ingxelo yeGuluneli ithe : Iinkomo ezihiſelwe ngamaXhosa kumafama zingaphezu kwama51,000 ; amahaje 2,000 ; iigusa neebokhwe 100,000 ; ngaphandle kwempahlha **yezindlu**.

Ngelifutshane kuthe gqi ngoku into yokuſa, ezi nkomo zibiwayo naanzo zithwethwiswe zawezwa iNciba ; kwaqo-ndakala ke ngoku kwiGuluneli ukuba noHintsa uyingene le mfazwe, nakuba phofu yayise ikhe yenza ingxelo Pheſeya ethi : " UHintsa yena akalwi."

Ithe ke ngoko imikhosi yawezwa iNcisa kwayiwa ku-Hintsa; ithe inkosi yakuyiva loo nto yafoxela ngakwa-Gatyan. Kuthunyelwe abathunywa kuyo kusithiwa mize kudibana neGuluneli kwisithuba seentsuku ezintlanu, ekothi ukuba zigqithile iße ke se ingundiyalwa. Zide zagqitha apha iintsuku; kwaqala kwavakaliswa ke ukuba lifle ngakuyo, kwtsho kwathinjwa amawaka alisumi eenkomo (10,000).

Kuthe kungenini ukuba ekholiwe uKumkani uHintsa ukuba akayikwenziwa nto, weza emikhosini yamaNgesi ehamba namañsumi omahlanu aamadoda.

Iindawo ezsisingiswe kuHintsa akufika iße zezi: Eyo-kuqala! Uxelelwe ukuba iGuluneli ifumene ukuba ma iwathafathele kuyo amaMfengu.

Eyesibini! UHintsa ma kaçole ama50,000 eenkomo, ne1,000 lamahaje, nama600 eenkomo ezihlawula abeLungu abafini abafileyo bebeñwesa kulo mhlaba kaHintsa. Ku-loo nto ke yonke, isiqingatha ma sihlawulwe kwa ngoku, size esinye sihlawulwe kwisithuba seenyanga ezintandathu.

Phezu kwale mpahla ke kubizwe amanye ama50,000 eenkomo, kuthiwa ke wona ngawokuhlawula iindlek zonke. Eyesithathu! UHintsa nje ngoKumkani walo lonke elasemaXhoseni kuthiwe ma kakhuphe umthetho wokuba onke amaXhosa asemahlathini ma kafeke phantsi izikhali.

Kwezi zinto zonke ke uKumkani akabekisanga nelimda-ka lokumangala, usuke wazamkela lula. Emveni koko yena, noBuñu soSañili ababanga semka ekampini apha kwaye kukho amadoda asekhlwini akunye nafo. Enye indawo ethethiweyo kuKumkani apha koko wayimangala bukhali, yasa' yeyokuña yena ma kangene ngakuGulumente alwe nelicala laseKunene.

Andululwe sithuba amaMefngu, ekuthe ekundulweni kwavo kunye neenkomo zeenkosi zavo engazifor-

yisanga, kwavela amatsha-ntliziyo athile, acinge ukuba kulungile ukufa kunye neenkomu zakowawo, alinga ukuthimbisa.

Ithe iGuluneli yakuyiva le nto, yabekisa kuHintsa, yathi ma kakhuphe umthetho, onqanda isizwe ukuba siwayeke amaMfengu, yatsho yathi iGuluneli, "Ukufa ndikhe ndafumana ingalo engaphantsi kulo mthetho uwukhuphayo ngezithunywa, wena lo noBuñu ndiya kunixhoma kuwo lo nthi niphantsi kwawo."

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

Ude uKumkani wacela ukuba ma kakhutshwe negqiza elithile elimgcinleyo, ahambé phakathi kwesizwe, eñiza ezi nkomo zifunekayo. Uthe akutsho kwase kusithiwa wenza iindlela zokuzimela, aze le mfazwe ayindulule iße nzima ngaphezu kokuba injalo nje; kwaña kukhonha ke iGuluneli ifuna ukumsa esiQithini.

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

"Naank' uHints' ebaleka! Naank' uHints' ebaleka!!" Kwathi ke batala emva kwakhe; phambili yayinguColonel Smith (owathi kamva wanyuselwa ebuGulunelini waangu-Sir Harry Smith), owakhe wadubula kabini ngepistoli, koko yaphosa ipistoli: uye wagaleleka wagqitha kuHintsa ngokuhola nehañe; kodwa scl' ekhe wamkhahleka phantsi. Ebaleke ngeenyawo ngoku inkosi, isinga emlanjeni kanye eNqabaña. Kwesi sithuba yayise imanxeña mañini elinye lisemlenzeni, elinye lisemhlana, idutyulwa ngumkhosi lo.

Ide yathi ngokuphelelwa inkosi, yaziphosa esiwani esiphezu kwasiziña eNqabara, yataruzisa, isithi : “ Taquni maphakathi ! ” Koko yaba ngamaLawo nenxenyenamagwangqa abasa nalo elo tařu. Kuvele sityhuda sithile esinguSouthey esajolisa sona, salahla, satjho Baphalala ubuchopho, wawa emanzini apha eNqabara.

Kuvele othile omhlophe, wazifunuja iindlebe zombini. Ezo ndlebe kuthiwa zathwalwa ngemihlali ukusiwa eFin. Apha kweenziwa iinkonzo ezinkulu zomfulelo ezitalikeni; weenziwa igora uSouthey lowo. Kuvele othile kanjalo wakrekretha iintsini ezi kunye nala mazinyo angezantsi; esingaziyo ukuba yayikukuthi ni na oko. Intloko Bathi abanye yanqunyulwa yasiwa eKapa, inxenyenithi kwafo-nakala ukuba ihlekeke kakubi, yaza ke ngoko ayaba sasuswa.

Sařa siya phela apha eso sinyewe-nyewe, kwathiwa ukubizwa kwaso, “ YimFazwe kaHintsa.” Into eyatjho umzi wamaXhosa waxolongeka awazazi ukuba uphi na, kubeknto ni na ? Ngakumbi okwaGcaleka. Baye abantu abafayo kořo hlaselo bengenga nganto.

Waqala ngelo xesa ke uSafili ukungena ezinkathazweni zobuKumkani, awada naye wafa, elixhego, engumlwelwe, esezinzingweni zokuchithwa ezweni lakowařo. Ububek phefa komBase ngowe1892, ekuma77 eminyaka ubudala —eſiya uSigcawu (Nonqane) endaweni yakhe, uyise kaGwebinkumbi, uyise kaNgangomhlařa, noZwelidumile.

ISAHLUKO XIX.

UKUGXOTHWA KUKA-SIR BENJAMIN D'URBAN.

Esi sityiki-tyiki ke senzeke ngomnyaka we1834 nowe-1835 ; ngexesa lobuGuluneli ſukaSir Benjamin D'Urban eKapa ; zaye iinjojeli zakhe emikhosini inguColonel Smith (waſbuye waanguSir Harry Smith) noColonel Somerset.

Ithe ke iGuluneli leyo yayenza ingxelo yezi zinto Pheſe-ya. Ithe iyenza le ngxelo, kwaře kubonakala ukuba ~~xe~~ kukho ezinye iingxelo ebezise ziye zafika kuGulumente waPheſeya, ngokungakumbi kuLord Glenelg, owayengumBali weziThaanga zaseBritani ngelo xesa, indoda ekuthiwa yayidibene ngegazi noWilberforce umchasi omkhulu wořukhoboka. Ngelo xesa eKapa kwakukho umfundisi othile onguDr. John Philip owayengumOngameli weemVařa zaseTaře kweli lizwe ; lo mfundisi wayeyichase egazini impatho egonyamelayo, eviwa kakhulu liPheſeya.

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

UГulumente waPheſeya wayesenelizwi elivakalayo agezo mini kweli lizwe. Ugqibe ke ngezi ndawo :—

Eyokuqala : “ AmaXhosa ma kayekwe afuye kwa szweni lawo, elo ayegqogqwa kulo, nakwezo Ntaba zakwaMathole, umda waho ma ingabi yiNciřa ma ife liXesi ; ifingeiyiyo mfazwe le nife niyenza ifiyyimbubiso, niyenza kubantu boxolo ; kuba iivenkile zenu zithe sa phakathi kwawo, zihleli kakuhle noko ; nakulo singa mfazwe kuvakala nina abantu abawaphumele iphulo amaXhosa.”

Athe amaBulu akuva ukuba amaXhosa ayekiwe abuyela kwaphakati kweQonce neXesi, asel' egqisá ekusbeni emko kweli lizwe lingawakhuseliyo, awelele phefa kwamaGqili neLigwa. Le nto ke noko ayehleli enayo kade, kuþa ayengakuthandi ukuphathwa liNgesi, ekulwela nokukhululwa kwamakhosoka awo.

Eyesibini : Ngokubulawa kukaHintsa uLord Glenelg uthé : " Unokuthi ni na ukudutulywa umntu omnye onxhwelepiweyo ngumkhosi wonke, aþho nge-lëbanjiwe, ngakumbi xa ataquzisayo ? Yena lo Hintsa ulwe nini na ? Asinguye na lo 6e nisand' ukundenzela ingxelo ethi akalwi yena ? Waye efesenzo nto ni na uKumkani uHintsa ekampini yenu ? "

Eyesithathu : Ngendawo yosinga kukhululwa kwama Mfengu uthé : " Ayiqondakali into yokuþa nithi amaMfengu niwakhulula ebukhobokeni, kuhlanga phofu olukwada, olungayaziyo into yoþukhoboka ; niþe phofu nina ninenjongo yokuwenza awenu amakhoþboka. Xa ke se niyenzile loo nto wawezeni iXesi elo, aþe phantsi komþuso lo. "

Eyesine : " USir Benjamin D'Urban, libone iPheseyi ukuba ma kazisiye iintambo zoþuGuluneli. Umþuso wasemaNgésini uwuþeke iþala."

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

Koko uLord Glenelg kwaþa kokhona abebethayo, athi uyazi ukuba aabso bafundisi nguthile nothile, watjho waþa-biza ngamagama.

ISAHLUKO XX.

EZINYE IINKOSI ZAKWA-XHOSA.

Ngexesá lokufa kukaHintsa, uNgqika naye wayengase-tho, efele eXesi eMkhubiso, ngo1828 sisifo, eminyaka ima53. Kweli cala laseKunene, umbuso wawusezandleni zoonyana bakh, uMaqoma, ukunene kwakhe, noTyhali, iXhisa, noAnta. USandile, inkulu, wayengekabi bani. USandile ke uzele uGonya, ozele uFaku.

AmaGqunukhwebe ayesel' elamkele iliZwi kwa oko, la kaKama asemJadwini. UKama uzele uMani, ozele uLuthuli, ozele uThamsanqa. ULuthuli wabanjelwa nguXhanti (Wm. Shaw) wada wafa. Ngokunjalo uThamsanqa ubanjelwe nguNgangelizwe. Indlu enkuþu yase-maGqunukhwebeni yayiphethwe nguPhatho, inkulu yawo. UPatho uzele uDilima, ozele uNamba, ozele uMkhanya.

UNdlambe, into kaGaþabe, eza mva koMlawu ngonina omnye, uNojoli, oyena yisekazi kaNgqika owamondlayo wamalusa, wayengasekho naye ekufeni kukaHintsa, efele eXiniþa ngo1828 sisifo, xa aminyaka ima73. Yeyona nkosi yabuba se inkulu, yaþiya uMdusane, unyana wayo ; noko inguMhala eyona nkulu. UMhala uzele uMakinana ozele uMsintsi (Mpondombini), noSolani Silimela lo uphetheyo ngoku.

ImiDuþane yinzala kaNdlambe. UMduþane uzele uSiwani, ozele uMenziwa, ozele uGuþiphele. Ama-Gasela zizininawa kuye, kuba yinzala kaNukwa, oza mva koNdlambe ngonina omnye. UNukwa uzele uGasela, uTyatha, uCukudu, noGammaqana. UGasela uzele uToyise, ozele uDom, ozele uKadeni, ozele uNqafisile.

Ngelo xesa imiDange yoTshivo yayiphethwe ngu-Botomani, into kaMantla, eyaþa yinkulu ngokwenzelele-lwa ; kuba inkulu, into kaNginza Mahote, yagxothwa ngokungeva.

AmaMbalu ayephethwe nguNqeno ngelo xesa, owaſija inkulu yakhe, uStokhwé, ozalana noSonto. UNqeno uzalwa nguLangá, into kaTſhiwo.

Ekufeni kukaHintsa, amaHleke ayephethwe nguJwara, into kaBini, kaXhili, kaManxha, kaHleke, kaNgconde.

AmaNtinde yinzala kaTogu, into kaSikhomo, kaTſhawe. Ukububa kukaHintsa, eli ziko lalonganyelwe nguDyan, into kaTſhatshu, kaCiko, kaMbange, kaNgatani, kaNtinde. Ngumzi owawuse uxubene namaLawo. UDyan uzele uMthikrakra, ozele uDuku, ozele uZiwengu. UMgacawezulu (Nonqane) uzalwa nguMthikrakra onguKote.

Se sitſhilo ukuthi uHintsa komkhulu ufa eſiye unyana wakhe uSaſili, ozele uSigcawu (Nonqane) ozele uGweb'inkumbi (Salakuphathwa), ozele uNgangomhlaba Mpisekhaya. (Simon Sigmawu) noZwelidumile.

Ziſe njalo ke izinto ekufikeni kweentlanga kweli lizwe, siſe njalo nesiphelo soKumkani wamaXhosa uHintsa, ezafika iintlanga inguye umongameli.

ISAHLUKO XXI.

INTABA KA-NDODA.

(YIMBONGI YAKWAGOMPO).

Oobawo bethu baθequbuda kuyo le ntaba.—Yoh. iv, 20.

Le yintatyana enesiphongwana esijonge entſona-langa. Ithe ngcu kumahlathi akwaHoho, ekuphuma kuwo iXesi neQonce.

La mahlathi, ukuze abe ngamahlathi alunge kumaXhosa, afunyanwa nguGaſabe, into kaPhalo yasekunene, malungu nomnyaka we1750, owathi ukuſiya kwakhe olo lwalwa luseGcuwa, ngakuNdotshang, ngokuphetha iimfazwe zakhe naſaThwa, esuka eHohita, waqubisana nzima namaLawo. Athe amaLawo, akufika kula mahlathi,

axilinga, kwajikelisa iminyaka. Laphalala igazi laayimityadidi, zadla zahlutha zada zanqunguka "izikhali zikaGaſabe," kwada kwafonakala ukuba ma kwensiwe imvumelwano ngayimbi indlela. Indlela ke ekwavunyelwana ngayo nguHoho noGaſabe, iſe yeysokuſa lithengwe lonke elo zwe ngemihlambi yeenkomo. UHoho lowo yinkosikazi ebise iphethe amaLawo ; kuba inkosi, indoda yakhe, yayingasekho, ifele ezmifazweni aphoono.

Ukususela kwelo xesa ke, yaſa ngumhlaba wamaXhosa lowo. Siva ukuba ooNgqika, noNdlambe, noNtsikana, noMakhanda (Nxele), nazo zonke ezinye izihandisa zase-Kunene, ſe zisakuthi ukuthetha, zithethe zisalatha kuyo lentaſa, awada wathi uNtsikana isiphethe iya kuba sisigqubo sentsapho yonke kaXhosa, nebise ichithakele yaya kuma ngomBaje. Ukwjenje nje oku :

Mna ke, mBongi yakwaGompo,
Andithethi, ndiyalatha
Apho kwakudlulwa khona
NgooNyongande-kukudlelana,
Ngaſanini ſeli lizwe,
Izigqubo nemizila
Yokugqitha kwamadoda :
Abaseki ſale ndawo
Ngeziqwayi nezigwesa,
Ngemifisi namagazi,
Ngezikhwili nezikhalu ;
Ngozeko nangolwendiso,
Ngemisitho nemidudo,
Ngokudlela ndaweni nye,
Kukhothwana zizitſhaba,
Izindlu ziphakelana,
Kuphambana izithebe ;
Kusondliw' oozinkedama

Kunye nabahlolokazi ;
 Kukhangelelwa usapho
 Nokumiwa kwamakhaya ;
 Ukuz' intsaph' ive oonina,
 Oonina bev' amadoda,
 Amadoda ev' iinkosi,
 Iinkosi ziv' uQamatha.
 Apho ke ndalatha khona,
 Pheſ'a kweNtaba kaNdoda,
 Pheſ'a kweengqimba zamafu
 Kwelesithathu iZulu,
 Apho kuhlel' iΣologu
 Elathundez' amaXhosa,
 Kwiingqimba zasemnyameni,
 Kubunzulu bobudenge ;
 Kunangoku lisenathi—
 Lisigcin' ezimfazweni,
 Kwimilomo yeenkanunu.
 Lasigcin' ezilumkweni
 Ezazana namazulu,
 Ewe, phantsi naphezulu,
 Kude kwaangoku linathi,
 Kunye nosatʃhana lwethu.
 Thathani ke nang' umbindi,
 Nina mathol' ezi zilo,
 OoNyongande-kukudlelana ;
 Niphez' ukubeka-beka,
 Nilahl' izimilo-milo,
 Kwa kunye neentlondi-ntlondi,
 Eziza neentlanga-ntlanga,
 Ezizel' amaʃwanguʃa.
 Ngokumqumbis' uQamatha,
 Onyawo ziseNtabeni,
 Kuyo le ntaba kaNdoda.

“ Nkwenkwezi Ma zaBiwe.”



Le yincam yamaNdlambe ephetheyo ngoku. Ngunyana ka-Makinana, kaMhala kaNdlambe. Unina nguNopasi intokazi kaMoni, umhlophe kaNtunge, inkosi yamaBomvana. Ama-Ndlambe amphuthuma engumVangeli waseGaBe.

Hee ! ukwenje njalo oko ke ndigqwaggwelela ukuba
ndiza kuhlabela iThabu elisimilo senje nje :—

- 1 Le ntaba kaNdoda yiskeleleni !
Le ntaba kaNdoda yithamsanqeleni !
Nditsho kuni, zizwe zasemaXhoseni,
Kwa kuni, zintlanga zaseluHlangeni.
- 2 Yithamsanqeleni, nina nitshonayo !
Yithamsanqeleni, nina nivelayo !
Thethani ngoxolo xa nitetha ngayo,
Nilawule ngoyolo nakuthonga ngayo.
- 3 Kwavel' uGařabe ngasempuma-langa,
Walwa nezo ntlanga zazisayibanga,
Yathengwa ngegazi nomhlambi weenkomo,
Kuloo nkosikazi, negama nguHoho.
- 4 Kwaqutyudwa kuyo ngoobawo neenkosi,
Kwathenjelwa kuyo ngoxolo nomkhosi,
Kusalelwé khona zezo ngangalala,
NoSandil' ukhona, yena ncakasana.
- 5 Bovuka ngemini eyoyis' iimini,
Banqule bekuyo nangayo loo mini,
Le ntaba yoxolo lwasemaZulwini,
Elal' imibethe evel' eNyangweni.
- 6 Isisimakade esakwananini,
Izele ngamava, kuba imi-im.
Hlařbelani ngayo, nina madodana.
Nenze ngay' izango, nina muthinjana.
- 7 Madod' amakhulu, balisani ngayo,
Bafazi bol'usu, hloniphani ngayo,
Nina bafundisi, fundisani ngayo,
Kwa nani, zinkosi, fungisani ngayo.
- 8 Ndiswel' imilomo, Ntaba yakowethu,
Situlo seenyawo zoThix' akowethu,
Buso bukhangele ngasentsona-langa,
Bubethwa yimitha yokumka kwelanga.

- 9 Nge ndicula ngawe phantsi kolu viko,
Nge ndihamba kuwe kule nkcithakalo,
Ndijonge ngakuwe xa ndiwa ngedolo,
Ndiqale ngakuwe xa ndiya kuThixo.
- 10 Zisaya kukhwankqa izizwe neentlanga,
Kuba ndithandaza ndibek' amabanga,
Ndinqola le Ntaba, ndiya kwaang' iinyawo
ZomDal' oPhezulu—inKosi—uBawo.

ITAFU YAMAKHANDA !!!

(YIMBONGI YAKWAGOMPO).

*“ Usigobile isaphetha sakhe, wandumisa nday’ itekeni yotolo
lwakhe, Izililo, iii : 12.”*

Kaloku kufuthi ndisitjho ukuthi thina zimbongi silolo hlobo lwabantu.

Lulila naßalilayo
Luhleke naßahlekayo
Lumnik' imbek' umntu wayo
Lumvise mhloph' oheukayo.

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

Kuthe ke okwenene ekungeneni kwavo lo mnyaka kwaakhko ingxwaba-ngxwaba ethile yentetho nokungavani phakathi kwamaZulu namagwangqa. Isiphumo saloo nto sibekukudutyulwa kweenduna ezikufuphikumawaka amane (4,000). Isoono esikhulu kakhulu eso. Kodwa ngamagwangqa awaqaalayo ukukhupha umphefumlo, ndilusizi ukuthi kuggqibele kwa wona.

Le nto ngokufutjhane isizeka-fani sayo, kukusuka **u**-Fulumente waseNatala atsikitsise **f**afu ithile ngentloko

yendoda ; ithe le nto ukwenziwa kwayo yaphatha ubutjhantsathela obuthile bokuxhaya impi, ayacaciswa emzini, yenziwa nje ngesaphontsane sakwaSintenteni kumaNdlambe

Kuthe ke ngoku kuba iinkosi zakwaZulu zingavumanga ukulwa, kwaqala kwabanjwa abantu, inxenyenye yathiwa nka ngeminyaka ngamininzi, inxenyenye usom bayo bonke entolongweni, kwamiswa nemithetho yemfazwe (*Martial Law*) lioxolile kwavunwa-hlaza kwenjiwa njalo, bathi abanye sagwetyelwa ukubulawa, phofu baßese befe kade abanye emahlathini. UIkulumente waPheseyawukhe wathi ma kuthiwe xhaa akhe ayive le nto, uthetkwenje njalo lanyikima lonke eli, baphuma nooFulumente ngokukhalala.

Lithe ke iKomkhulu elo laPheseyawukhe ayive le nto, uthetkwenje njalo lanyikima lonke eli, baphuma nooFulumente ngokukhalala.

Kwaw' iiintsizwa kepha phela.

KwezakwaSenzangakhona

Ngelo gazi zandlalela

Oko siza kukußona.

Ndithe ke mna xa ndandikwinkonzo ethile yakowethu, ndinqla uThixo wakowethu, ngomhla ongovenKosi, ndithe xa ndibongayo ngengoma ethi :

NKosi, sibabika kuwe

Abasebumnyameni

Sibathandazela naßo

Bonke abasebubini.

Kuthe xa ndikule migca yomisini yokugqibela, ndakhubula ukuba abasebubini namhla nje ndim, kwa kunyenaßahlolokazi neenkedama zaloo madoda agwetyelwe ukudutyulwa, nalawo sel' efile.

Ndikhe ndacinga ukuthi kukho okunjani na bethu ukufa, asiyile nkongolo ndiyiqheliye konke na ? Ndisuye

ndazithiba ndisithi, into elungileyo lunyamezelo kwinto
yonke.

Aziyekanga noko zona,
“ Iinyembezi zam ukuphalala ! ”
Engako oko :

- | | |
|--------------------------|----------------------------|
| 1 Se ndihlasela le ngoma | 8 Taŋuni ɓafazazana |
| Ndakusa kule ngongoma | Kube chosi ɓantwanana, |
| Iyingoma yokugula | Zisulen iinyembezi |
| Iyingoma yokulila. | Kwa nani maninakazi. |
| 2 Isaphetha sityediwe | 9 Ukwenje nje siya khuza |
| Utolu lujolisiwe | Sinikuza sinxhenxheza. |
| Namhla nje ndiyitekeni | Nto zakwaSenzangakhona |
| Ezo ndaba zixeleni. | Ezipheja koThukela. |
| 3 Ndikwingongoma efanzi | 10 Mntan' enkosi Dinizulu. |
| Eyingongoma yegazi | Mthath' oqelete wakwaZulu, |
| Elidliwego ngumhlaſa | Sikuɓophpha ngalo mnxeſa, |
| Laselelwa nalinchwasa. | Sisithi lala ngenxeſa. |
| 4 Mini ndini yangomVulo | 11 Uyinzuiu ngobuciko |
| Esazala zizigulo, | Uwadlule namasiko ; |
| Ulinqhina laKomkhulu | Uyinyathi ngonyamelو |
| Ngaloo minikaz'inkulu. | Hluthiswa ziintiskelelo. |
| 5 Sel' efile amadoda | 12 Kambe thina sisisigquɓo |
| Ngale ƙafu yamakhanda ; | Ez' ziphendu ziyinguɓo, |
| Igazi se liphalele | Eyambathwa kwa ngooPha. |
| Uthuli luɓuyelete. | Kude kuze nakooMnyango. |
| 6 Asisiseko sozuko | 13 Camagu ke nkosi ndini |
| Sezo mini zenguquko | Wavelel' ezo nzwinini, |
| Asekel' ubungcwalisa | Bek' ithemba ndaweninye |
| Bemihla esaza kuza. | Bek' ithemba nKosininye. |
| 7 Taŋuni nto zakwaZulu ! | 14 Sitʃho nathi sikwalila |
| Taŋuni nto zaKomkhulu ! | Sitʃho nathi sinezila |
| Akwenzekanga simanga | Kub' utolo lutyhuthyile |
| Akuhlanga lungehlanga ! | Kub' utolo luɓinzile. |

- | | |
|-----------------------------|-------------------------------|
| 15 Bathethise ooBambatha | 20 Zambathisana ngeengalo |
| Ɓaɓeke phants' iimbada | Linkedama zenje njalo |
| Ufsacenge nooMtʃhoveli | Nibona nje siphelile |
| Uthi ukho umVeleti. | Ningazi nje sigqityiwe. |
| 16 Σehe ! Σehe ! maAfrika ! | 21 Nditsh'izandla ndizithwele |
| Naal' ulovo ndininika, | Se ndiswele isihlwewe |
| Ma sixolele ukuwa | Ze sililele Phambilili |
| Be sizama ukuphuma. | Phejeya naseZulwini. |
| 17 Ukuphuma kwaſa bantu | 22 Fafu ndini yamakhanda ! |
| Abampatho igadavu | Fafu ndini yamakhanda ! |
| Siphathwe ngokwasieSutu | Ma libalwe kwaSathana |
| Abampatho iluncuthu. | Elona lakho igama. |
| 18 Yizani ke sibambane | 23 Ungaſi kh' ezincwadini |
| Yizani ke sihlangane | Zomz' omKhulu eZulwini |
| Kakade siziinkedama | Ungaze wasikelelwa |
| Kakade siziintsziana. | Ulityalwe nalilanga. |
| 19 Zifkil' iimbandezelo. | 24 Phakamani maAfrika ! |
| Zongamel' iingcinezelo. | Ezi zinto zisinika, |
| Iphi na k' imvisiwano ? | Intlaſiso nengqiqiso |
| Iphi na k' imbuelwano ? | Yokuvela kosindiso. |

- 25 O ! Yehova sikumbule
Kunini n' usilifele ?
Namhla nje kha usilamlele
Naal' igazi liphalele.

ISAHLUKO XXII.

UMKHOSI WEMIDAKA.

(YIMBONGI YESIZWE.)

“ Ndim ; musan' ukoyika.”

Le nto umntu ayifi kukwenzeka kwento engayithandi.
Se ndibona se kuleli xhaphetshu kulilo nje, lokuwelwa
ukuyiwa eFransi, asikukho nokuſa be ndingazi ukuba

kungaba nje. Kodwa xa ke iinkosi zigqibileyo zona—
kuſa abantu aaba ngabseenkosi—ngubani na ongabuyu
athi kwete-kwete, kwaza kwathi be kuthe ni, kwathi ni?

Ndithe kanjalo, nje ngekholwa likaKristu, ndakhumbula
ukuſa kanene, nokuſa le nto ibise imnyama ngokwethunzi
lokufa, Yena uya kuyiguqula ikhazimle nangaphezu
kwelanga. Ngakho oko ke:

Awu! Ewe, kambe siya bulela!

Lakuth' ikokwethu lisicinge,
Ngokuya kusebenz' emazibukweni,
Ngexeſa lalo lokuxakeka.

Be singoobani na thina 6omthina,
Ukuba singanced' uKumkani weBritani,
Ingandal' engatʃhonetwa langa,
Int' elawul' umhlaſa nolwandle—
Kungoku nesibakabak' isinxamele?
Niyeva ke, madodana, niphakamile!
Isizwe senu sisemqulwini wezizwe.

Ze niguye, ze niqambe;
Nenje nje—nenje nje! Nenje nje—nenje nje!
Nenje nje—nenje nje! Nenje nje—nenje nje!

Xa nithul' umthwalo wenqanawa,
Ze nicace ninganqeni;
Aze omny' avele ngapha, omny' avele ngapha,
Omny' athi khu ngapha, omnye ngapha,
Ewe, man, niyisike ithi tyu.

Xa nithul' intsimbi, man,
Ze niyibambe ngeengal' ezingenamkhinkqi,
Nime ngemilenz' engenankantsi, man,
Niyithi hiasi, niyenje nje;
Nithi, "Ho-ha—heje-e-e!
Le'mgo!"—wha-a-a!!

Ma ze xa nithul' idamanete,
Nokuſa yifiyose nequluwa,

Nokuſa yigesi nesalfure,
Nokuſa yiypih n' int' enomlilo,
Niyithi chu ngobunono,
Ukuſ' ingabi nangozi.
It' ukub' ithe omnye yamluma,
Yamtʃhisa, yamthi ni na,
Nisuke nimyaleze kooyise
Ngenkonz' ephakame kunene:
Nenje nje—nenje nje!
Nenje nje—nenje njeya!

Ma ze nimfamb' uKeyizare nize naye,
Iphele le mfazwe ngephanyazo;
Size kudla noKeyizare iindaſa,
Simbalisel' umhla waseSandlwana,
Simbalisel' umhla waseThaba Ntsu;
Simbalisel' umhla wasemThontsi;
Simbalisel' umhla waseGwadana.
Nith' ukuya kumbamba niye ngobulumko;
Niqhel' ukubamb' ingonyam' ihleli.
Nenje nje—nenje nje! Nenje nje—nenje nje!
Nenje nje—nenje nje! Nenje nje—nenje njeya!

Ma ze nimgcin' uZepelin phezulu,
Ath' akuphos' umlilo, nimphosele ngezulu;
Ath' akuthob' ityhefu, nithob' umguſo kaPhezulu!
Ath' akwenza ngegesi, nenze ngeenyosi;
Ath' akuxakeka—akuxakeka!
Akuxakeka—akuxakeka!
Nimvele ngapha, nimvele ngapha!
Nenje nj' ukumqhawula—nimqaqe,
Nenje nje—nenje nje—nenje njeya!
Kubizw'e nina nje, kubizw' abokugqisela.
Ihlaz' enilenzileyo ze ningezi nalo;
Ubugwal' enibenzileyo ningabuyi naſo.
Ze niyidumis' iAfrik' ezizweni,

Nizidumis' iinkosi zenu kanjalo ;
 Azifananga zanikhupha, ziya zidla ngani.
 Ze niwuthobel' umthetho nommiselo ;
 Wakuw' umthetho ze nenje nje,
 Nenje nje—nenje nje—nenje njeya !
 Ze niyidumis' iAfrika ngoþukþoti ;
 Ze niyidumis' iAfrika ngamandla ;
 Ze niyidumis' iAfrika ngokuvisisana,
 Niyidumis' iAfrika ngempilo,
 Ngofukhali fieliso nobendleþe ;
 Ngokuzinza kwengqondo nobuchopho,
 Ngokuthetha, nokuhamba, nokwenza.
 Tyhini le ! Nisuke nenje nje—nenje nje !
 Nenje nje—nenje njeya !

Hambani ke, bafo ndini, niy' eFransi !
 Nikhumbul' indlala eniyisiy' emakhaya.
 Izihendo zOngendawo ze nizoyise,
 Kubu nilapho nje namhla, nisbingiwe ;
 Sinenz' idini lesizwe sikaNtu.
 Hambani, mathol' eemaz' ezimabеле made ;
 Hambani, mathol' oonyonga-nde kukudlelana
 Hambani, kuba le nto thina se siyibonile.
 UThixo wakowethu sel' eyijkele ngaphambili.
 Hambani ngeemilenz' engenamkhinkqi ;
 Hambani ngeentliziy' ezingenadyudyu ;
 Ngomzimb' okhaphukhaphu, ngomzimb' ongehanta-
 ka,
 Nithi gxanya, gxanya, gxanya !
 Nithi ngxi-ngxi, ngxi-ngxi !
 Nithi ngxi-ngxi-ngxi-ngxilili !

UKUTΣHONA KUKA-MENDI.

Akuþa ewelile okunene amadodana eli lizwe leAfrika
 seZantsi ukuya kuncedisa emseþenzini eFransi, lo gama
 Mhlophe amadodana aye kulwa, akubanga ntsuku ngaphi,
 wavakala uðaba olubuhlungu, lokuba inqanawa ethile
 gama linguMendi, eyayinemidaka eMnyama yeAfrika
 seZantsi, ingquþene nenyé inqanawa, yaza ke iMendi
 eenzakala, yee zozololo, kunye namakhulu amathandathu
 neðumi linye linesihlanu (615) emiphefumlo, kwasinda
 þaamþalwa.

Kukuze ke imBongi yesiZwe yeenje nje :

Ewe ! Le nto kakade yinto yaloo nto !
 Thina, nto zaziyo, asothukanga nto.
 Sibona kamhlophe, sithi ðe kumelwe ;
 Sitheth' engqondweni, sithi kufanelwe ;
 Xa ðe kungenjalo, ðe kungayi kulunga.
 Ngoko ke, SoTase ! kwaqal' ukulunga !
 Le nqanaw' uMendi namhla nje yendisile,
 Naal' igazi lethu lisikhonzisile !

Asinithumanga ngazo izicengo ;
 Asinithenganga ngayo imiþengo ;
 ðe kungenganzozo zimakhwezi-khwezi ;
 ðe kungengandyeo zinga ngeenkwenkwezi—
 Sikwatþho nakuni 6afel' eAfrika,
 KwelaseJamani yasemPuma-langa—
 ðe kungembek' eninayo kuKumkani,
 ðe kungentobeko yenu kwiBritani.

Mhla nasiy' ikhaya sithethile nani,
 Mhla nasiy' intsapho salathile kuni,
 Mhla saþamb' izandla, mhla kwaamanz' amehlo
 Mhla falil' oonyoko, þanqhukþulek' ooyihlo,

Mhla naziijy' ezi ntaba zakowenu,
 Nayinikel' imiv' imilamb' ezwe lenu,
 Asitshongo na kuni, midak' akowethu,
 Ukuthi, "Kwelo zwe nilidini lethu ?"
 Nge sibinge nganto ni na ke kade ?
 Idini lomzi liyinto ni na kade ?
 Asingamathol' amaduna omzi na ?
 Asizizithandwa zesizwe kade na ?

Ngoku kuthetha ke siyendelisela,
 Sibekis' ezantsi, sihlahlah indlela.
 AsinguHabeli na idini lomhlafa ?
 AsinguMesiya na elaseZulwini ?

Thuthuzelekani ngoko, zinkedama
 Thuthuzelekani ngoko, bafazana.
 Kuf' omnye kakade, mini kwakhiw' omnye
 Kukhonza mnye kade, ze kophil' abanye.
 Ngala mazwi sithi thuthuzelekani,
 Ngokwenje nje kwethu sithi, yakhekani ;
 Lithatheni eli qhalo labadala,
 Kuña bathi, "Akuhlanga lungelhlanga ! "

Awu ! Zaf' iint' ezinkulu zeAfrika.
 Isindiwe le nqanawa yada yazika,
 Kwaf' amakhalipha, amafa-nankosi,
 Agazi lithetha kwinKosi yeenKosi.
 Ukufa kwavo kunomvuzo nomvuka ;
 Ndinga ndingema nawo ngomHla wokuVuka,
 Ndingqambe nje ngomnye osebenzileyo,
 Ndikhanye nje ngomSo oqaqambileyo.

Ma kubé njalo !

ISAHLUKO XXIV.

U-MAQOMA

"*Ngubani na onokuphikisana noThixo kaKama, uThixo odale bonke ubukhosí obukhoyo ? Mna Maqoma ndizalwa nguNgqika njœ, andinamandla okuphikisana noThixo kaKama.*"—Maqoma.

UMaqoma ngunyana kaNgqika into kaMlawu, kaGařabé, uKunene kukaPhalo. Unina nguNothonto ogama limbi linguMenyezwa, intombi yasemaNqhosinini kaNxiya. AmaNqhosini ke, nje ngale mpi yakwaMaduna nama-Vundle, bhubukhosí obusobodwa obuvela ngaselusuthu.

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

UNothonto lowo uzele uMaqoma noNongwane oliwele nomkaNogcule kwaMdusane kwabá kuuphela. UNongwane ke ngumkaKama Chungwa. Le nkosazana isiwe apho kwaChungwa se ilivile iliZwi, kuña lo mzi kaNgqika wabá sisigqubo sabafundisi kwa ngazo ezo mini, yiyo loo nto wathi uKama kwa sekufikeni kwaSabafundisi eThwecu, wahla walamkela iliZwi, kungenxa yomkakhe intombi kaNgqika, nangani kungakhokelanga yona ukulamkela.

Imfundu yombuso uMaqoma uyifunde ngokuthana nca noyise uNgqika, waye uyise lowo wayethatyathelwe phezulu kakhulu ngamaphakathi, esenza ukumhlutha kuyisekazi uNdlambe, kuña ayefuna ukumfundisa ngeyawo indlela. Zithe kanjalo iiFuluneli ezimhlophe zakufika, nabafundisi ngokunjalo, zamthaſatha uNgqika nje ngoyena Kumkani mkhulu wasemaXhoseni, yaza loo nto yeenza ukuba uNgqika achunuſeke kwezinye iinkosi zako-wabo. UMaqoma waſa nokulufona, kwa sefuncinaneni

bakhe ke ngoko lonke unyhwalazo, nobuqhetseba beziwe ezimhlophe.

NgeyamaLinde.—Ngemsazwe yamaLinde eyayingomnyaka we1818 phakathi koNgqika noNdlambe, imikhosi kaNgqika yayiphethwe nguMaqoma lo eselikwala. Achi-thwa kwaamda ka amaNqika, akhaliphe kunene, aye echithwa yinkungu nelanga yakwaNdlambe, kudisene zonke izizwe zasemaXhoseni ; wabungca elijaja ngamanxesha ezhkhali noMaqoma lowo. Kukuze kufe uJotelo uyise kaSoga, noNteyi uyise kaTyhala, noNtlukwana uyise kaNku, noQukwana uyise kaNxokwana, amagoja kaNgqika. Kukuze ke uNgqika aye kuhlabel aeyomLungu, ize kmnceda, ize ke yona iziskele ilizwekazi elikhulu ukuzivuza imise eNgqakayi isithi yenza ukumgcina uNgqika.

UNgqika waphila iminyaka elisumi qha emveni koko, wafulawa sisifo, wanchwatyelwa emKhubiso, eXesi. Kuthiwa iinkathazo ezafha phezu kwakhe, eziza kwa nezihlobo zakhe ezi, akaBanga nakuzithwala,—waya ephela ngoku-phela, uthe noko azayamanise kakhulu nabafundisi **akaba** nakusizakala kuphi ; nakula manzi abubisa isizwe asemLungwini, ukhe wanamatheka kanobom, eba ucima iinzingo, hayi azacima. Kuthiwa ude wafa esalatha ezintabeni, aphi kuphuma iKhobonqaBa, ilizwe lakowaBo, **athi** uzalelw kulo, uqhele lona. Ubube ngowe1829 **engengaphezulu** kweminyaka ema53 ubudala.

UMaqoma naBaFundisi.—UNgqika wabayaleza abafundisi kuMaqoma ukuba ma ze abagcine ; okunene uMaqoma uyilingile loo nto kanga ngoko **abena** ; uzinikele kubo kakhulu ; waye ngeli xesa ubukumkani suphethwe nguye, noTyhali uyise kaNgonyama noFeni, noAnta umGwelane uyise kaBobozayo **sephathete** uSandile owayesemncinane.

Indawo angayiqondanga uMaqoma kusafundisi **ife** kukuthi umntu akukholwa liliZwi, ahluthwe lowo, **angaba**

azana nenkosi yakhe ; ubesitsho futhi ukuthi,—“ AkwaBa li liZwi se lingezanga nani.” Waye ke ngelo xesa sel’ ene-into ezithile abakrobileyo ngazo, waqonda ukuba balwela kowaBo.

Uthe uNgqika akufa, zaqala iziphatha-mandla zase-nLungwini zaphela uhloni zathanda ukuphatha gadalala. Ithe le mpatho iqbaxa, ikhohlakeleyo, wayiviswa kanobom iMaqoma, kwa futhi efikelwa yimikhosi ngobusuku esiveni sakhe, kutshiswe zindlu, kuthinjwe zinkomo, kufunate kufe sisauunge ; ngegama kuthiwe kufunwa iinkomo zilahlekileyo. Kude kwathi kuuphi—

Wagxothwa eNchwenxa.—Isizathu sokugxothwa kwa-le nkosi ezweni lakowayo kuthiwe naantsi yenze isaqunge sokulwa, kwtshivo ngento awasuka uMaqoma waya kunceda uBawana inkosi yomThembu eyayivukelwe ngumphakathi wayo, wayigebenga, okunene ke uMaqoma kuba wayehlatyelwe, wamchitha umphakathi lowo, aka-thimba nento ngaphandle kokuqhuba amakjoma okutya kwamadodana. Ithe ke loo nto yaasisizathu sokugxothwa kwakhe kusithiwa ngumntu kaTulumente lowa amchithileyo. Inkosana yamajoni eyayiphethle loo msebenzi wokufaka uMaqoma uviko nguColonel Somerset, unyanakaLord C. Somerset. Yeenza imisebenzi engendawo inkosana leyo kakhulu, bada bathimla abafundisi iinto **zooRoss** umfo owakha wabalelana incwadi ezipabaxa noTulumente ngayo loo nto. **UDr. Philip** indoda ebi-mxhalise kunene uTulumente, yakha yeenza ukuba kubekho ingxoxo enkulu ngayo le mpatho, isithi : “ Aasa bantu ngabakaTulumente bobabini, ezi nkosi zabaThembu, ke ukuba uTulumente usbefuna ukwenza ubulungisa, ngel’ eyithabatthele kuye le ngxabano isencinane, wohlwaya lo ubulele omnye, yaba loo nto iphele engekade ahlatyelwe uMaqoma.”



UNathaniel Cyril Mhala Ndlambe, ozalwa nguMtsekazi, intokazi kaMatiwana, udade boMhlontlo. Wafunda eZonnebloem naseSt. Augustine, Canterbury eNgilane. Unchwaytelwe emNcotofho, King William's Town.

Kwinkundla kaMaqoma akukho ludidi 6e kungafunwa luvo'nalizwi lalo,—kulapho ke kanye ubuciko bakhé be bu-lele khona. Abantu abaphantsi uluvo lwafo be luya lukhu-tshululwe, xa kukho umthetho, okanye ityala elinzima; abafazi be bexelelwia into ekukuyo, kufuneke banike uluvo; amakhwenkwe apho kuditienwe nawo khona ebeya abali-selwe imbalu efana nalo mthetho kukuwo, alinganiselwe, kuthi kanti kuya kucuntsulwa ulutho nakuwo. Yothi ke loo ngqokelela yezimvo ngezimvo ayisebenzise yonke umfo kaNgqika mhla anika isigwebo sakhe,—aphume apho kungafanga kho ngqondi naciko likhe lathelekelela ngakhona; atjho inkundla yonke ikhamise imilomo.

UmLungu neKhosoka.—Ngelinye ixesa kwafika enkundleni kaNompondwana ityala lomfo omhlophe oliNgesi, elalimangalele ikhosoka lalo ngokungeva; umbali othile ongu Charles William wenje nje ukulibalisa ngokufutshane elo tyala:

Wathi umLungu othile oliNgesi, owayehamba erweba kweli lasemaXhoseni, enenqwelo namakhosoka akhe, akaneliswa yinkqubo yekhosoka lakhe, awayeze nalo apha emaXhoseni, evela ngaseKapa (Phakathi); uthe emveni kokulityabula kanobom ngemvusu, waqokela ngokuya kulimangalela kwinKundla kaMaqoma. Afike la madoda ema ngazo enKundleni enika ingxelo: inkosi le (umLungu), ifike yababaza ukungeva kweli khosoka, inqeneja, into etyesileyo, eswele imbeko, ekude kwabonakala ukuba ma lenziwe kunene ngemvusu nje ngoko nenkundla le se ibona.

Phambi kokuba lithethwe ityala umHlekazi uMaqoma uvakalise indawo ethi: "Ke apha emaXhoseni, asinto ikhoyo ikhosoka, ke ngoko wosel' esithi eli tyala alijonge nje ngetyala lamadoda amabini amangaleleneyo." Utjho walivulela ikhosoka ukuba liqhube okwalo. Lithe ikhosoka lidlelwa indlala yinkosi yalo le, latjho lavelisa ama-

nqhina okunqhina oko. Bakuba bendumulwe abanini-tyala isele icweya inkundla. Bebziziwe ummangali nommangalwelwa, inkosi isingise le ntetho kundimangele :—

“ Kucacile ukuba wena ndimangele lo mfo umbethile, wamphatha kakubi, nje ngoko inKundla yonke ibonayo ; ufe wena ungenangozi, ungenawo nomda, obonisa ngawo ukuba lo mfo ubefufanele obu bujalaqume umphethe ngaboo, kwaye ubufanelwe kukumzisa apha phambi kokuba umenje nje ; ngako oko ke le nkundla ithi kuwe : Lo mfo iya mkhulula ukuba ma kaye apho athande ukuya khona, iya yichitha loo nto ibinihlanganisile uthi wena buBukhoboka. Indawo yesifini, hlawula inkabi yenkommo, iidleko zale nkundla.”

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

Ithe yakuzola indoda emhlophe wayifundisa uMaqoma esithi : “ Kaloku into endiyihlaleleyo apha kwa sekuphumeni kwelanga kude kubé sekutjhoneni kwalo, kukuba ndigwebe phakathi komntu nomntu, xa ii**m**bambano zabo zenza ukuba bade bamfamekiseke baswele inyaniso. Okokuba kanamanjalo abantu bathi ngasese phaya basebenzise amandla phezu kwa**ban**ye, endaweni yokuza kusebenzisa iilwimi zabo phambi komgwebi, namadoda amakhulu enkundla, singaba sifumane sahlala kule nKundla.

“ Malunga noSomaseti lowo, ndiya mazi ukuba wome-lele,—ewe yindlovu ; kodwa andizange ndibizwe ngokuba

ndilixhama, kwa ngokunjalo usawo. Wena uzingca ngokuba abantu bakiwenu balumkile kunabakowethu,—into yodwa yokuba usiye ingxoxo naanko ubalekela ezintogeni ayixeli loo pto,—amandla omzimba afakwa yinto ni na kwiinto zamandla engqondo.”

Itsho ke inkosi yagqiba ngokuthi : “ Wothi waku-buyela kwaPhakathi ubuye ulingenise eli tyala ; kodwa kaloku nje kuya kukulungela ukuba ukhe ufe uyijola inkomo leyo.” Wayihlawula umLungu inka*bi* yenkommo,—aphuma amatayala.

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

Wathi umfundisi lo ngexesa awayephakathi kwempi kaMaqoma (amaJingqi), kwisiQingatha saseBofolo, wafuya iugusana zokuba amana ukuxhela kuzo, olo hlobo lweegusa loluya lumisila mikhulu ityebileyo be kuthiwa ngama-Fulukandile. Uthi wabona ezi gufa zakhe zimana ukuya ziphela engazi ukuba zinyunywa yinto ni na. Kude kwathi kungenini wabonwa omnye umfo, esika umsila lo wodwa wegusa waya kuwutya, wayiyeka igusa yahamba.

Isela elo liye kumangalelwa komkhulu,—abantu asayisonayo le nto ukwenzeka kwayo yayingamaLawo amathathu, abehlala kumhlaba wesikolo, aangamanqhina omfundisi ke ngoko. Umkhondo wesela eli ulandwe ngegazi lomsila lo, naango usiya kulaa mpi kamfundisi yesikolo, awagqitha apha. Uthe ke umHlekazi uMaqoma akandule alithathele ngqalelwi eli tyala, wafumane waliyekelela, weenza uyaba ; koko umfundisi waphikela ukulixhoxha ukuba ma lithethwe.

Ude uMaqoma wazikhupha izidyloli ukuba ziye kulo lonke ilizwe, zimeme imbizo komkhulu ngosuku oluthile,

lithe netyala eli lajunyayelwa kakhulu, laxelwa esizweni,—kwaqala kwaayindumasi kaloku kwaxokozelwa, kwathethwa ngeli tyala ; yaangulowo wathanda ukuya kuzivela ngokwakhe komkhulu xa lithethwayo, ukuze angeva ngatyelo. Uthi umfundisi uthe naye wayihlanganisa futhi eyakhe impi yamaLawo wamana eyivavanya ngemisuzo efuna ukuqonda ukuba iya kuma kakuhle na xa ixikixwa ngemisuzo ziindwalutho zakomkhulu. AmaLawo ngelawo icala aye-ngoyiki nento, esithi akukho nto angaxakwa ngayo ngama-Xosa.

Lude Iwafika usuku lwetyala ; kwathi kwa ukuphuma kwelanga yaše imimango se ibomvu yimiqokozo eza komkhulu ; lithe liya yišiya intaba zaše izithethi zakulolo Jingqi se zilapha zonke, waye uMaqoma namhla ezimisele ukulithetha eli tyala ; waye umfundisi ekho kunye nahlokondiba lakhe lesikolo.

AmaLawo amathathu, angamanqhina omfundisi alingenisile ityala, akuxela ukubona kwavo. Athi iiguša zazi-kwindawo evulekileyo phakathi kwamatyholo, aye wona emi kwiindawo ngeendawo ; omnye emi phantsi ; omnye ekhwеле elelini ; omnye ephezu kwendlu.

Kuthe kwakufikwa kwithuba lemibuzo, kwaya nje ngoko umfundisi ebesoyika ngako,—yachithwa impi yakhe yaalusalı ; wafonakala ngoku omnye ephika izwi lakhe, athi omnye aphikise intetho yowabo. Kweli thuba lonke u-Maqoma uyilandela fuſu ingxoxo, ade akhe amane ukwenza amazwi athile okubonisa aphoona kukhona. Uthi umfundisi uthe noko ayibonayo impi yakhe ukuba ilusalı, ayinqlinelani, wothuka kakhulu akuba ngoMaqoma sel' e-sithi, ejonge kuye : “ Iqela likamfundisi akubonakali ukuba lisibalisele nto, kuba liwa ngokuwa.”

Kweli tyala kubonakala ukuba kwakugxelejwene yimpi ebomvu neyesikolo. Koko eyesikolo engabamangali, ayibanga nako ukuliphumeza ityala. Silisiya kule ndawo

eli tyala, kuba umfundisi uya xela ngokwakhe ukuba wathi akuyibona impi yakhe ilusalı inje, wasel' ephakama yena ngomothuko, ethetha ebekisa kwiimbombo zone zomhlaba yathi kuba inkundla imthobele umfundisi, yamthomalalisa.

ImiJadu.—Uthe uKama, inkosi yamaGqunukhweſe, aseKunene, la sithi yimiJadu, inkabi yakowawo, wafike-lwa luduli lwentombi kaMdusane, udade foSiwani. Isuke yamkhohla le nto uKama kuba ubesel' elikhola likeKristu engasenako ukuzeka omnye umfazi ; waza ke wayifuyisa intombi leyo nesiphuphu seenkomo ukuyigodusa. Uthe akwenje njalo akaba msulwa noko etyaleni, laye ke ityala leenkosi ezimbini iyinto ethethelwa emmangweni. Amvukela nxa zonke amawaſo, noPhatho umkhuluwa wakhe, se kundawo nye nezinye izizathu ezinje ngokuba abantu bakhе бе fesmana ukubalekela kuKama, ngenxa yesiphatho ubuhle, ukuze ke asaſe eXesi aye kutſho kuMaqoma kwezo Ntaſa zomNqwazi, wawathetha ngelo xeſa ke uMaqoma la mazwi athi : “ Ngubani na onokuphikisana noThixo kaKama, uThixo odale bonke ubukhosи obukhoyo ? Mna Maqoma ndizalwa nguNgqika nje, andinamandla okuphikisana noThixo kaKama.” Uthe esitſho waſe emvulela inidlela uKama, yekoko ukugqitha ukuya kutſho eTala—eli Tala lidumileyo lemjadu.

Imfazwe kaHintsa.—Umfundi uya kuqonda ukuba uHintsa lo noMaqoma faziintanga. Ngoko ke uHintsa ufe ngale mfazwe ibizwa ngaye, engumfana okuma40 eminyaka. Se sithethe futhi ngale mfazwe, ngoko ke apha se siza kukhankanya nje ukuba ihla kusekho loo ngxusu-ngxusu yokugxothwa kukaMaqoma ezweni lakhe. Ngoko usukelwa sel' eliwellile iTyhume eliya sekuthiwa ma kawelelona ; kuya wafunwa iinkomo ezelahlekileyo, suke zithi zakungafunya-nwa kuqutyulwe iimazi zakomkhulu kwaTyhali ziqhutywe. Kukuze kudutyulwe uXhoxho ebuŋzi. Noko ke zona azisengwanga, nje ngoko se sivile kwezinye izahluko.

Ngaloo mfazwe imikhosi yawela yaya kuhlasela uHintsa engazi nto Phefeya kweNciba, yam siya uMaqoma eholeli. Ithe ukubuya kwemikhosi kuHintsa, yahlanganiselwa eNgqakayi yonke, kwathunyelwa abafundisi baseWesile ukuya kunywelezela uMaqoma, ukuba eze kuzinikela, wayenza loo nto ethetha esithi ebengenzi nto kakade yena, ngabo abe bempumele umkhosi ngento angayaziyo.

Emva kwale mfazwe kubē kho iKomisjoni ethunyelwe liPhefeya ukuza kuphanda ezi zonakalo. Kubē kho nabathunywa ababizelwe Phefeya, afangooDr. Philip nooStokenstroom, benooTshatshu, abathe fakuchaza khona, kwabonakala ukuba amaXhosa ma kaßuyele kwa sezindaweni zavo. UMaqoma akanqwanqwanga ukuya kwa semaGqugesi. Life ilizwe ekhona—

Ngempazwe yeZembe.—Le mfazwe ke yona yekSandile cace owayesengumfana ominyaka ingama26 oko. UMaqoma yamfika ngephiko le mfazwe ; engayingenanga, weenza icebo lokuzigulisa ukuze asinde kwiinkathazo ezinni zafeLungu, kukuze kudume ukuba “ Naank’ uMaqoma ephambene ! ” Akayekwanga noko, wathathwa wasiwa eBayi, kuba kwakuthiwa hleze ayingene elusendweni. Uqubisene apho noSir H. Smith ukufika kwakhe, ukuba kuthatha ubuFuluneli ngo1847. USmiti lowo uthande ukukhe abeke unyawo lwakhe entanyeni kaMaqoma ; ukuze uMaqoma athi : “ Kuba uyinja wenza umsebenzi wobunja, akuthunywanga loo nto nguVitoliya, kuba endazi yena ukuba ndiyinkosi nje ngaye.” Asikuko nokuña la mazwi amnyelisa uSmiti.

Ukuqalwa kweMonti.—Ngale mfazwe amaßumi oma-thandathu eenqwelo zokutya zachithwa ngamaXhosa e-Ngxondoren, athimba izipani, atshisa oko angakwaziyo, —wafaleka uColonel Somerset, umphathi mikhosi yama-Ngesi waza kunqandwa zizindlu zenkonzo eDikeni (Love-dale), angewayephaphatheke waya kuwa eBofolo ukuba

zazingekho. EBuwa, ngaseNxuba, uPhatho kaChungwa watshisa iinqwelo ezikuma50, wathimba izipani kwa ngayo le mfazwe. Kukuze kuvulwe eli zibuko laseMonti, ukuze izidlo zemikhosi se ziphuma khona. Oko ke kungomnyaka we1847.

UNgonyama Tyhali.—Ukwaluka kwale nkwenkwe e-Tyhume ngowe1849, kukhe kwaanengxwaba-ngxwaba. Ithe yakuya kußikwa kuSandile ukuba aze kuyalusa, wap-hendula kakubi uSandile, wathi, “ Inani na inkwenkwe yaku-blala khon’ ukuba ide yaangumaqandeka ! ” Ethetha elo zwine ke umHlekazi lowo, buBukhwele, kuba uNgonyama lo uza kufuna inxhanti lakowafo laseXhibeni, abe uSandile engalifuni iXhiba esithi, limka naßantu fakomkhulu. UTyhali akasekho ke ngelo xesa, kuba wafa esemnincinane.

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

Imfazwe kaMlanjeni.—Le mfazwe yaliwa iminyaka emithathu—(1850-1853). Se siqhuse kakhulu ngayo le mfazwe kwezinye izahluko ngoko kolunga apha ukuthetha ezo ndawo zinoMaqoma lo sithetha ngaye.

Isiqalo sale nto yayingeyiyo mfazwe ; uMlanjeni wafike-lwa ngumoya wokulungisa isizwe. AmaXhosa, nje ngama-Sirayeli kubaGwesi, ebehla ahiale avukelwe litola lokulungisa isizwe. Kuthe ke kwsuka nophi umXhosa ukuya eGode, kwelo ChiBi lakwaMqhayi (umBalilo akazani nganto neligama), zonke izizwe zazichukunyisiwelelighogo, ziliphongomele, namaMpando, ewe naßeSuthu. Atha ke amagwangqa ngokubona le mikhoko, angenwa ligxuba, athi

" Ilizwe liya fa." Akhawuleza afiza iFuluneli uSmiti, eKapa. Uthe akufika uSmiti wamema imbizo enkulu eXesi, eze kakhulu amaNgqika kule mbizo, kodwa uSandile akaBanga kho. Ixabene iFuluneli ngokungabi kho kuka-Sandile, kwaye kusithiwa ngomlomo woyika yona; imkhuphile nasebuKumkanini, yawunikela umthetho ku-nina uSuthu yathi woncedisana noTshali (C. Brownlee) owayeyimantyi enkulu yamaXhosa. Ijike yemka ingabonanga nto yamfazwe, yaya eKapa, yenza nengxelo yokuba, " Hayi lizole cwaka ngasemaXhoseni." Kuthe kungabanga ntsuku-zatywala zafika izipheke-pheke zeenewadi ezivela kumagwangqa asemaXhoseni zisithi kwiFuluneli, " Ilizwe liya fa." Ibuye suphuthu-phuthu iFuluneli ukuza eQonce igqithe yaya kutsho eXesi, eNgxondojeni, yafika yafiza imbizo kaXhosa wonke, yada yanqonqothela ukumyaleza uSandile. AkaBanga kho kanjalo uSandile,—saye isizwe sasinyule uMaqoma ukuba aze abe sitethi. Ibuzile iFuluneli ukuba " Uphi na uSandile ? " Uthe uMaqoma, " USandile woyika wena yise wakhe, akezanga."

I¹Fuluneli : " Wenze bubi buni na umntan'am le nto andoyikayo ? "

Maqoma : " Hayi, ukoyika kodwa kuba unguyise."

I¹Fuluneli (juju) : " Hayi, mbizeni uSandile abe kho."

Maqoma : " Hayi uyoyika akayi kuza, uya koyika ! "

I¹Fuluneli (ngomsindo) : " Hla' uthi tu, nxila ndini, uthetha nabani wena ! "

Maqoma : " E : Wanga nguwen' unxilileyo ! "

Ithe ke iFuluneli leyo ebusuSwini yahlokomisa esizweni ukuba uSandile ngumvukeli-mbuso ngoko izi kuya kumfuna.

Ithe ingwevu yomXhosa eyayilapho, (koba ngabom ingenguye uTaboi) : " Wakuhamba ngokulumka xa wy kufuna uSandile, unezinja zakhe, ziya khonkotha, ziya lu-ma." Ithe kanti ingwevu leyo inyanisile kuba umkhosi

kaMakinana (Col. McKinnon) owawundululwe ukuza naye, waqubisana naye kuloo ntsunguzi yeXesi, iphuma emKhusiso, isinga kwaQoboqobo, zamtya izinja zikaSandile zamchwiJa waaliswili. Kwafa amasumi angaphezu kwamahanu (50). Yathi phihli ke imfazwe ngengomso, nge-Kresimesi 1850, yamxaka uSimiti, nje ngoko woSona umfundu kwisahluko esithetha ngale mfazwe.

Enye indawo esingathi simncede kuyo umfundu wale ncwadana, lolwaa loyiko lukaSandile, lokoyika ukuya embizweni yeFuluneli. Kuthe ngale mfazwe yeZembe, xa imikhosi yamaXhosa imi kakuhle, kwafika isicelo esivela kwiinkosi zamajoni, zifuna ukukhe zidiBane nenkosi uSandile. Okunene uyile yena engalumkele lutho, eba kuya kuthethwa ngemilomo kuviwane. Suke inkosana Icyo uBesi (Col. Bisset), yambamba uSandile yamenza umbanjwa wemfazwe, ekunye noAnta, yekoko ukuthu-nyelwa eFini. Yinto leyo ade wafa uSandile, engamlisali umLungu, into engenanyaniso elixa ayinkosi, into ebifanele ukuthetha ngokungoyiki, kuba yinkosi. Nokufa kuka-Hintsa kwakusahleli ezingqondweni.

Esinye isizathu sesengxwaba-ngxwaba eSimana ukuthe-thwa, awathi uSandile wathimba imipu kumapolisa kaFulumente awayesemkhondweni weebokhwe ezilisumi linantathu (13).

Ngale mfazwe angaphezulu kwama500 amajoni abulewe yimkhosi kaMaqoma emThontsi, kungasabalwa nto ngezonakalo zeenqwelo nokutya njalo-njalo. Waye ngomlomo ethetha esithi, " Ndifuna ukuqondisa lonke ilizwe ukuba uMaqoma akagezi kuba kaloku ngeyeZembe kwakuthi' uMaqom' uya geza ! "

Ngo-Nongqause.—Ma kwanele xa sithi uMaqoma waSa likholwa elikhulu lesi siyikili ngowei1857; ude wenza nabanye abanje ngoSandile ukuba baxhele; waye ke ethambele ilizwi likaSaJili. Emva kwesiykili eso usanji-

we yena wasiwa eKapa, kunye namanye amaThamba. Emva kweminyaka esejumini elapho ukhululwe; uze kufika kweli wafuna ukuya kuma kwa kulaa mhlaba wakhe se waſiwe waaſifama. Usenze eso sijingijane ada oyika amaSatlani, esithi uza kuphehla kwa imfazwe uMaqoma efikile nje. Aphindile ke ngoko amba ambamba, wasiwa kwa sesiQithini eRobben Island.

Inzala Nokufa Kwakhe.—UMaqoma ufe ezele kakhulu, nakuba engabanga sabuya esiQithini. Amazibulo akhe yintombi, uTaselo simfunga ngayo xa sithi: "So-Tase!" ukuze emva koTase lowo kuze uKona,—unyana wakhe, omhle omvayo. Aaba bazalwa ngumGqwaſekazi intombi kaNtleſi; babubele eGqunqe boſabini, uKona ngo1907, uTase ngo1910, uKona ke kuKunene, kulo-Ngeweleſe. Wanqandwa ngumThetho uMaqoma efuna ukumenza inKulu elixa akhoyo uNamba unyana womThembukazi. Abanye ke ngooTini, Gilihi (Ndesi), Guma, (Mhlontlo), Bizi, Ludwangu, Ngqabe, Fokoxo; iintombi nguMesisi, Nomenteſe nolunye ukpozo loonyana neentombi.

Kuthe ngomnyaka we1874, lazila elasemaXhoseni yema imiyeyezelo, akwaluswa; zema iziyolo nezisusa, kuba kufike umphanga, uvela apho esiQithini, othi: "UMaqoma akasekho." Kwakuxa ayindoda enkulu ekwiminyaka ema-78.

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

ISAHLUKO XXV.

UEUKUMKANI EUKA-XHOSA.

Kuzo zonke ezi zizwe, uXhosa akafumanekanga engomncinane nakwisinye sazo. UTshaka ubusekile ubukumkani bakwaZulu ngekrele lakhe, nangobugoſa bakhе, namakhaſa akowaſo, ngexesa likaHintsa—ngomnyaka we1820. UHintsa lowo wayesel' enosukumkani obunezithaanga zaſo, obuqalele emBasa, baya kuphathelela emaXelexwa, (*Gamtoos R.*) nakwezo ntaba zikaNojoli (*Somerset East*).

UMſweswe ubusekile ubukumkani baseluSuthu ngowen 1824 ngengqondo yakhe, nangobulumko bakhе nobamaqala akowaſo, waſunqaka ngokomzalikazi enqaka usana lwakhe. Kodwa yena uyintanga noMaqoma, ozelwe obukaXhosa ubukumkani se bunezithaanga (*colonies*) zaſo; nomhlaba kaMſweswe lowo ubungengaphezulu kokaMaqoma, ithaanga lasemaXhoseni.

UmEuso.—Ezintweni ezenza ubukumkani obuſuſo, eyona nto ibuzinzisayo ngumbuso. Lingade ikhalipha negoſa loyise izizwe kwiimbombo zoné, kanti umbuso lingenawo, alikabi naſo ubukumkani. Ingade inkosi ibenamazwekazi amakhulu, apheseya kwemilambo enamagama, kanti umbuso lo ingenawo, ayingendule izithembise ngokuthi inobukumkani. Le nto yenza ubukumkani yimpatho yokupathwa kwesizwe ngemithetho—imithetho eſopha wonke ubani ukuba abe ngaphantsi kwayo. Umfundsi angafuna ukuqonda ukuba uXhosa lo ubenabo na ubukumkani. Abantu abaMhlophe bathe bakufika phakathi kwethu, kwaakho ukubuzana nokuphikisana phakathi kwaſo bodwa, abanye besithi akukho mbuso kumaXhosa—into ekhoyo lulawulo nje lwenkosi, xa isenamandla okoyisa, esuke igweſe igqibe, kume ngayo, nokuſa uluntu luya kholwa, nokuſa alukholwa. Inxenye

yabafhlophe ihle yabona, kuba yona yayisondelelene nathi, yaqonda ukuba obu bñbukumkani, kuba naabsu bñnezithaanga, bñnezandla ezilawula iintlanjana, neziphethe imimango, nezizwana.

Ufagaþe uthe, sel' emkile kowaþo komkhulu **kwa**. Gcaleka, ngomnyaka we1730, waziméla yedwa kwilizwekazi elikhulu. Wathi kanti noko usayilindele kowaþo imithetho, aze naye ezinye iindawo angazigqibî, ziye kugqitywa emva, kwaKhawuta ; yinkqu yombuso ke leyo.

Kwakhona, xa kuthethwa ityala naxa kuthethwa umthetho, ilizwi lenkosi be lingakholisi kuvakala ; be lisithi naxa lithe nkente, lingabî lelikhokela umthetho othethwayo. Nesigweþo etyaleni be sivela kumaphakathi. Inkosi into eyiyo ingumlomo womzi, isikhuphe mhlawumbi isigweþo illa, ingabî nakuthi ni, kuba umthetho ugqibîle, imelwe ke kukuba ife phantsi kwavo.

Kwityala lokufa, inkosi ibisaziwa ukuba ayithandi kulahlekwa nangumntu omnye. Ngoko ke ifinganyanzekile ukusikhupha ngomlomo isigweþo sokufa, kuba ayi kuba nawo amazwi okusithetha. Ibisithi ke ngoko isuke iwugqwetha umnweþa wayo iziqqume, umhlawumbi izifhile amehlo ngokujikela ngezantsi komzi. Ngazo **ke** ezi ndawo kuya caca ukuba umbuso ubukho kwaXhosa.

ImiThetho.—Ukuba kuthiwa kukho isizwe sakwa-mthetho kamthetho, okanye (nje ngokuba lusitsho olu lutsha uguqulo IweziBalo) "lakwa-mithetho inzima," ndicinga ukuba asingeþi kude apho isizwe samaXhosa. Imithetho kaXhosa ifingeyiyo ebaliweyo, kuba ukubala ubesekude kuko ; le mitetho ubevela nayo umntu **kwa** sekuzalweni. Indlela yokugcinakala kwayo ke, ifigcinwa luhloni, nembeko eluntwini, nokoyika ihlazo.

Nje ngoko ubunjalo umthetho kaMosisi, ngokusingisele kumntwana nabazali fakhe, ubunjalo okaXhosa umthetho. Yindawo yomntwana ukubeka bonke abantu abakhulu

kunaye, nokuba uya bazi nokuba akabazi. Ikwayindawo yomntu omkhulu ukuthi, nokuba usekhaya nokuba ungumhambi osendleleni, akhalimele, athethise, angxolise, **ade** ohlwaye, nawuphi na umntwana ambone esenza into engalungileyo. Yingizi kuye ukungathethi, kuba amehlo **akhe**, okanye iindleþe zakhe, se zimzele netyala.

Ukuþa umntwana usiywe nguyise, ma kathobele umkhuluwa wakhe kwa ngayo loo ndlela ebemthobele ngayo uyise. Ubedla ngokuthi ke umninawa lowo akwenze oko, nokuba akathandi, ngenxa yohloni lokuthi yoba lihlazo ukuvakala kwaloo nto eluntwini.

Umfazi usemelwe kukuzithoþa phantsi komkhuluwakazi wakhe, amve, kuba wayeyalwe ngaye kwa sekufikeni kwakhe. Ukuwugqitha lo mthetho kukubeka igama lakowaþo ehlazweni—into leyo ebingenakunyanyezelwa nakowabo.

Aþafazi bendoda þebabini, lo mncinane ma kamthathe nje ngomkhuluwakazi wakhe lo mkhulu, okanye amthathe nje ngonina. Oonyana abakhulu bomfo ma bamthobele lo nina mncinane, eli xa alingana neentombi ezizalwa ngabo. Othe akafa nakho ukuzithoþa kulo nina mncinane, ufanelwe sisihanqa sentlanganiso yamathile (amakowabo), athethiswe nje ngomntwana ochitha umzi. Ukugqitha kwakhe koko kuthethiswa, wofa sel' efanelwe kukuhanjwa ; oko kukuthi, kwaziswe esizweni ukuba uncanyiwe, ngoko ke amahlazo akhe ma ze kungakhangelwa oyise nabazalwana fakhe ngawo. Le mitetho ke ibinzima inje, kwa lapha ekhaya. Ubesithi ke ngoko umntu uya phumela kwezombuso izinto, abe sel' esileke wacoleka yimithetho yasekhaya, neyasendlwini. Ububele, into edla ngokukhathazana nenkqubo entle yomthetho, þefusemvu kakhulu oko.

UNgconde.—Phakathi kweekumkani zakwaXhosa, uNgconde lo yenze yeenkosi ezibé zinamandla ekumiseni

imithetho; wañuseka ngokutsha ubuzwe obabuse busekuchithakaleni. Bema ubukumkani, abaze buñuye buxenga-xenge, naxa se buchithwa lukhanyo.

Ixeja awayephethe ngalo lo kumkani silicingela kw1600 —iminyaka emakhulu mathathu ukuza kuthi ga kwesi sithuba.

Uyise kaNgconde nguTogu; uTogu lowo ukwazala uNtinde noGwali. UTogu ke uzalwa nguSikhomo, unyana kaTjhawe, kaNkosiyamtu, kaMalangana, ka-Xhosa. UNGconde yena uzele uGando, uyise wama-Kwayi la; uzele uHleke noMdange. Kanti noko eyona nkulu kaNgconde nguTshivo, ozele uPhalo, waza yena wazala uGcaleka inkulu, yaanguGařabe ukunene. Kulapho ukunene oku kuqaleke khona.

Ngexesa elingaphambili kuNgconde, ubesithi umfo othe waanamandla, iſe ngoyena uyinkosi enku; kodwa kuthe ngeli xesa le ndawo yeenzelwa umthetho. Kuthi kwa sekufunweni komfazi, kuse se kusaziwa ukuba ngoyena uya kuzala inkosi.

Ukuba lo mthetho wawungabanga kho, uqinisewe nokwenziwa kwavo, uMaqoma ngel' engazanga abe phantsi koSandile; noNdlambe ngel' engazanga abe ngumntu kaNgqika. Kwaye, xa uNgconde wayengabusekanga ubukumkani ngendlela enzima kangaka, uNgqika nge wayiqhawula yaazizijungqe idyokhwe kaHintsa, owakha waangumbanjwa wakhe (yena Ngqika); abe uGcaleka ngokwakhe wayengento kuGařabe.

UXhosa noKhanyo.—Imithetho nemikhwa yesiXhosa, awayisekayo wayiqinisela uNgconde, yema, yamila ngo-hlobo lokuba ngoku, ngezi mini zokhanyo nelizwi, kubuyelwa kwa kuyo; se ikwayiyo encedayo nephilisayo. Phofu ekufikeni kwañafundisi belizwi, neemantyi zika-Gulumente, kukhe kwaakho ukulahlwa okuthile kwale mithetho nala masiko, kwathiwa ukuthethwa *ngayo*

yejobuhedeni. Kuthe kwakwenjiwa njalo, kwavela umonakalokazi omkhulu, kwakhula ukungeva, noñubojo, noñuñalaqume, nokuphela kohloni, nokungoyiki hlazo, nokunxila, nokungabi nambeko. Kuthe kwakuba nje, wahamba nzima umthetho kaGulumente; lanchola iliZwi lagxekeka, yaphela isidima imfundu. Zikhale futhi kaloku iimantyi nabafundisi, besithi, "AmaXhosa akudala wona ayengenje; ngathe ni na la ezi mini?" Baye ke besitsho nje, bengekaqondi ukuba ngabo sawuguzule umthetho kaXhosa, owawungajongiswe konakaliseni nawo—wawu-jongiswe ekwakheni nasekulungiseni.

Umuntu lo uya fana nomthi; xa umthi uwususa kwindawo obukuyo, ufuna ukuwumilisela kwenye indawo, ubulumko busekuthini uwumbe neengambu kakuhle uze ude uthi, ukuba ñunakho, uthabathe nomhlaba lowo waloo ndawo obukuyo; uye kuwutyala ke. 'Uqale ke ukwenzele into obukade uyifuna. Kodwa isiyatha, esisuke umthi siwugawule esiqwini, kanti sizimisele ukuzuza iziqhamo kwa kuwo wakufia utsyalwe kwenye indawo, siya kukha sive ukumana sinqanuka, sibuza umbuzo ongenamphenduli, othi, "Azi lo mthi wathi ni na, le nto waſa yinto enje?" Yonke ke indalo injalo.

Ezinye iintlanga zithi, yakuguzulwa, yakwenjiwa nje imithetho neziseko ezazisekeke phezu kwazo, zingenwe kukufa, baye biephela ngokuphela abantu, bade baſe mbañalwa ithi naloo mpundana iseleyo ingabi nto. Lenidlela ke baqhube kakhulu ngayo abantu abaMhlophe, bažiqiba izizwe ngokhanyo. Koko ebukumkanini buka-Xhosa, sitsho ngombulelo novuyo ukuthi, ewe, bañulele, kodwa abatshayelanga.

Se sitshilo ukuthi, nje ngezilumko, uGulumente nabafundisi bañonile ukuba, abaqhubi nto ngaphandle kwemithetho kaXhosa, bañonakele bethotha. Asiyi kuzigocaga nganye izinto abathotho kuzo; kodwa uGulumente

yena uqale ngokujikelezisa iikomisoni, enye emva kwenye, kanti njalo uphanda iingcambu zikaXhosa. Ngoku uFulumente, xa afuna ukuthetha into, ufunu ukuyithetha enkosini yeso sizwe, ekubeni wayezonda yona kuqala, kunye namadoda aneempembelelo esizweni. KwiBunga eliKhulu leziphaluka zelaPheSeya kweNciba, wofika iimantyi ziqondelene neenkosi eziMnyama. Kulapho kuphicothwa iindaba zesithembu, zemiyeyezele zeentonjane, namanye amasiko-siko esiXhosa. EQonce kukho imantyi yesiXhosa, ekufuneka isazile isiXhosa, iqhube ngaso kumasiko awo.

EMonti amagqwetha adibene, aqondisisana ukuba isiXhosa asithetheki ematyaleni, eofisini engeyiyo yawo; ngoko ke ma kazifunele incutshe yesiXhosa, yokuthetha amatyala olu hlobo ngendlela yawo. Le nto iya kwa kwimantyi yesiXhosa, enje ngeyaseQonce. Kwakhona ngezi mini uFulumente esiphantsi kwakhe uphethe umcimbni wokubuyisela ezinkosini ezintsundu, amandla namagunya awayewahluthiwe, noko angasewakoni kuya phi.

Ngecala labafundisi asisababoni abantu abakhutshwetetyalikeni ngezoono zokwaluka koonyana babo, nezoono zokumitha kweentombi zafo,—endaweni yoko laa mtana babesithi oko ngowesoono, ngoku baya mbabatiza, amelwe ngoonina-khulu, aabaya bebekhutshwa nafo ejamenteni.

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

UXhosa namaMfengu.—Ukuba kwakungaphanga; nga kufike umLungu, igama elithi “Mfengu,” ngezi mini

A ! GAWUΣ' IGQILI i



Lo ngu Benjamin Mnyango Sandile wakoSutho.

nge lingasahambisi mzimba, nge sise silithabatha nje ngesiduko, nje ngama "Ngewvu" la ese siyixelile imvela-phi yawo kwenye indawo. Koko uGulumente naßafundisi, falithabathela phezulu eli gama lithi "Mfengu," baye ke fesenza into yokuquhuſa ezizezaſo izinto, zokubulala kwa lo Xhosa. Ndinovuyo ukuthi ngezi mini naſo baya nakana ukuba loo nto, nje ngomPopo owaſonwa nguMbanyani ephupheni, (John Bunyan) se isisantʃwantʃwa, sentsathantsatha, ese ifumane imana ukuziluma iminwe ngenxa yokuphelelwa yimihla,—ewe iphelile imihla yokutheleki-swa kwethu thina zizwe ezintsundi, kuſa leyo yejona ndlela satʃhatyalaliswa ngayo zizizwe ezimhlophe, nje ngo-ko icacisiweyo kwezinye izahluko, noko ke akakafi umthakathi lowo, usenamagalelo anzima akhe awenze esizweni sethu ngezi mini, endithi mna yiminzwu yokuphuma kwe-demoni enkulu.

Ewe, amaMfengu wona nje ngabantwana kanye avuya kakhulu kukwahlulwa kwavo nguGulumente, nakukungci-kiveka kwamaXhosa, ayeſa ke wona uXhosa lo uya kufa, ayengazi nakancinane ukuba kuza kusuka kuſuye kufe kho ukuthotha okungaka kukaGulumente naßafundisi.

Kanti ke phezu kwayo yonke loo mincili yamaMfengu awuzange umke kuwo umsonto oqhumayo wokuba angabantu bakaHintsa. Ezo nkosi zawo emka nazo kwaHintsa azibanga namagama eminyakeni; aasoloko amaMfengu eyibiza iminyaka yawc, ngamagama eenkosi zakwaXhosa. Dibana nayo nayiphi na uyiſuze ukuba intanga ni na, iya kuthi ndaluke noSixaxa, ndiyintanga kaSigcawu (Nonqane) kaJiba, kaMenziwa kaBobozayo; ndaaluka noOfisi noXhoxho, noSibozo, noGomna; ndiyintanga kaNombanjan-a, kaQhumayo, kaMongameli, kaQhwetha, kaSalakuputhwa (Gwefinkumbi), njalo-njalo. Yini; Baphi oonyana 6ooMhlambiso, 6ooMasandla, 6ooNgwabeneni, 6ooNjokweni 6ooMathomela, iinkosi ezingaka ukuba angazibizi ngazo

amaMfengu ; Ziph iifuluneli, neemantyi, naßafundisi, iinkosi zakwaFulumente ? Anani angathi ndaaluka ngoBu-
fuluneli bukazithile-thile nozithile-thile ? Okanye ngexa
lobufundisi bukazisianize ; okanye ngexesa lobumantyi
bukaFeletyeni, bukaGweb'ecimile njalo-njalo ? Hayi,—
ibingeze ife lula loo nto kumaMfengu kußaphuma ebu-
Kumkanini, nangani engabanga nathuba lide kußo.

Kanene amaMfengu la sel' ezixela ubuntanga bawo
ngokwaluka nje, ayesaluka yini phambi kokuba afike ema-
Xhoseni ? Ayeleyezela esenje nje yini kakade ? Ma sithi
ewe, ezi zinto ayezenza amanye. Kodwa ke zithi ni izifun-
go zaseNqhuwa ngemiyeyezel le, neentonjane, izinto
awayekhutjhwa kuzo ngokobuzwe bawo ? Se sitjhilo
ukuthi uFulumente ujike wangumXhosa ; umfundisi
naye ujike wangumXhosa ; se kungeze ke ngoko kucingwe
ukußia iMfengu inokuxola kukuchachathekiswa ngaphandle
koßuXhosa yona yodwa.

Ndinethembu elikhulu lokusa izihlobo zam, ezingabaf-
fundi bayo le ncwadana, abayi kundithabatha nje ngomntu
ocukuceza amaMfengu, nowagxothayo ukuthi ma **kaye**
kwezawo iindawo kwathi ni ; endaweni yoko kokukhon-
ndlula isandla sobudlelane, phantsi koßukumkani esikubo
ndisithi, ma siyikhonze le Afrika, sibambene ngezandla, **nje**
ngokußia izizwe ezimhlophe sizibona zisoyisa izizwe ngoBu-
nye ; zalikhonza ke ngokuzeleyo ilizwe lazo laseYuropu.

IsiKhumbuzo sabuMbo.—Phamibi kokuba sigqithe
kuXhosa namaMgenfu kuhle ukukhe ndithi chapha **ngale**
nto isisiKhumbuzo samaMfengu. Esi siKhumbuzo
sisekwe ngomnyaka we1907. Umseki waso nguCaptain
Veldman, iZizi, cesikhe sathetha ngalo kwesinye isahluko,
ebengenkosi yena emaMfengwini, noko ebeyindoda **eqo-**
ndakeleyo, nethanda ubuMfengu buphumelele baabufuzwe
poqo ; esi siKhumbuzo ke yayililinga lalowo mnqweno
wakhe mkhulu. Uyiyele le nto eKapa enamanye **amadoda**

asemaMfengwini, yafika yaciciyelwa apho loo nto yiFulu-
neli yaseKapa uSir Francis Hely-Hutchinson, yabalwa
kumaphepha aKomkhulu (*Gazette*), kwathiwa igama
ngumhla wokukhululwa kwamaMfengu ebukhobokeni.
(Ingo Emancipation Day).

Inkosi zamaMfengu, ezona zinkulu, zife bouthuntu
ngakwesi siKhumbuzo zisenzelwayo, azasingena. Iziza-
thu zokungasingeni zife ziintlobo ngeentlobo ; zikho ezinga
ngenanga ngenxa yokuba le nto ize ngomntu omnyama
uCaptain lo, zife zikho zona ziziinkosi. Ezinye zicaphu-
kele ukuquinisekiswa kwegama lobukhosioka, elalibusuxoki
obenziwa kwa ngabantu abaMhlophe bathi lithetha ukuthi
“nja.” Kukho ezinye iinkosi czathi zeva uCaptain lo
ukußia uyinge okanye uyingiswe ngabantu abathile aba-
Mhlophe le nto, zase zisuka ke zihelemisa, zifetha kude,
ngokukhumbula ukuthi umntu oMhlophe lcwo unenjongo
ezizezakhe kule nto.

Umhla wesi siKhumbuzo ngowe14 kuMay,—umhla
kanye lowo ekucingelwa ukuba wafa ngawo uHintsa
ngowe1835, oyena wawenza amakhosoka emaMfengu ;
aba ke namhla aya khululeka ngokußia kwakhe. Yiyo loo
nto ke olu suku ilusuku lwemisulelo, nemigcofo,—kubule-
lwa ukuba uHintsa efile,—kwensiwa imihlali, phezu
komziniba kaHintsa owawacholayo wawenza afantu. Yi-
njongo yomntu omhlophe kanye le, eyenzela ukuze kuhlale
kukho ukungevani komXhosa neMfengu into leyo esendithe
iphelelw yimihla. “Singabantu bakaHintsa nje, siqale
nini na ukuba nobudlelane nawe ngokußia ?” Ifuze ya-
tsho enye inkosi yeMfengu kumkhonzi kaFulumente
ngenye imini. Asikayiva nanonyaka impendulo ka-
Fulumente.

Malunga nolu suku lwe14, kungasa mhlawumbi kwaku-
kho enye injongo, leyo ke yeypasika yamaSilayeli. Lu-
gcadiya lugcoba ke usapho lwaseMbo luße lungayixeletwa

mhlawumbi nakakuhle injongo yomhla le. Kuthi ngomhla lowo we14 kwensiwe amabali, amabali athetha kakhule kakhulu ngoHintsa ; ngaphandle ke kwalowo nalowo abanokuthetha nanto ni na engeyiyo inyaniso.

Ndiyiphetha le ndawo ngelithi : Izifungo zasemQwaswini eNqhuJwa. nelinga lombla we14 kuMay, ezo nto zonke ziwe phantsi, azibanga nako ukuwanamulula amaMiengu ebukumkanini bukaXhosa. AngamaXhosa ke ngene.

EsikaNtsikana.—Kukho abathi isiKhumbuzo sika-Ntsikana sigxotha amaMfengu ; kokwam ukubona ngathi solula isandla sokunene sofudlelane. Noko ke le ndawo siyikhankanye kakhulu kwesinye isahluko sayo incwadana ie. Kukho abathi uNtsikana lo akanguye umTyhilelwawenKosi, bathi likholwa labafundisi bokujala. Thina ke sithi (1) Ngabafundisi na abaya benze ukuba ilanga liphume lihlabe kuye noHulu eGqora ? (2) Ngabafundisi na ababephethi umoya, lo mhla ngomdudo, ukuze uNtsikana aname agoduke ? (3) Lo mhla wazinikela uVelidiyamkuNtsikana kwaSihota, mhla kwaqhekeka isileyiti,—sasi-qhekezwa ngabafundisi na eso sileyiti ?

AmaGqira.—Xa sikhankanya amaggira kulo mbuso kaXhosa, siwakhankanya nje ngokuba eziintlobo ngeentlobo. Aye ke onke engabancedi abakhulu embusweni nasebukumkanini buphela. Isimo samaggira be sinje :—
 (1) LiGogo, okanye iTola ; (2) eleMyula ; (3) eloku-Vumisa, okanye iSanuse ; (4) elokuQubulu izidlanga, okanye kuPhatha izidlanga ; (5) elemiChiza ; kuvelele ngale mihla (6) amaXhwele.

Elona gqira liphambili ke kunawo onke embusweni leli kuthiwa liTola, okanye liGogo. Ebukumkanini obu be kungekho nto inokwenziwa ngaphandle kwalo, kuba be lingumBoni. Ngezi mini singathi inkonzo yalo ibiyeyofubingeleli ; be linje ngoSamuweli kwaSirayeli, mhlawumbi nje ngoAhitofele kuDavide. UNxele noNtsikana

noMlanjeni babengamaggira alolo hlobo—amagogo. UBomela noNxhitho noSigoxo ibikwangamatola. Elu-Suthu kuthiwa kukho intokazi ecebiswa ubukumkani, ekungathi ukuba kunjalo ibe nayo ikwakolu didi lwamaggira.

Enye inkonzo enkulu yetola kukuhlamba umzi ekuncholeni, nokunyusa iziqhumiso, imibingelelo, namadini. Le inkonzo ngezi mini yile nkonzoyombingeleli—umfundisi. Nje ngokuba iAtshibisopu ingumnyusi weziqhumiso, eziyimithandazo yokucamagu sela isizwe, nje ngoonyana fakaAroni, injalo inkonzo yegogo ebukumkanini bukaXhosa. “Kungekho BiJopu akukho Kumkani.” Sitshoisaci sasemaNgésini. Kanti nathi sitsho ukuthi, “Akukho fuKumkani bungenaGqira labo” Nathi siya qonda ukuba nguMelkizedeki nenKosiyethu uManyuweli kuuphela, iinkosi ezaphathiswa ubukhosini nobubingeleli.

Amanye amaggira ma kwanele ngeliya sithe, nawo anouncedo olukhulu ebukumkanini. Ngezi mini aya nikwa amaphepha akomkhulu okuba aqhuse, ekußeni ayekhe azingelwa, ezanywa ukuphelisa.

Abafazi.—Abantu nezizwe ezingabuqondiyo obu bukumkani ziya phulana, zixevelana amampunge amabi. Zithi, “Umfazi emaXhoseni uthengwa ngeenkomu, ukuba aze abe likhoboka lakwananini endodeniyakhe.” Kwa phambi kokuba siyiphendule le ntetho, thina bantwana bošu bukumkani, se kukho ukuphikisana kwezizwe zodwa. Ngoko ke asiyi kuba sangena nzulu thina kule ndawo. Ma siqale ngokuthi, ikhoboka asinto yaziwayo thina ; neli gama lithi “khoboka” asililo elethu—leleboleko esiyifumanu buminji nje ezizweni.

Akukho sizwe simnika umfazi amandla namagunya ngaphezu kwamaXhosa. Nobukumkani buya phathwa emaXhoseni ngumntu oyinkazana. Umtshato kanjalo asinto yakha yaqhawulwa kwaXhosa ; yinto eqiniseke nje

ngeentaba ezimiyo. Umtshato, ityalike, inkulu—ezo nto zontathu zimi, zimi.

Izizwe ke zikhubeka ezinkomeni apha; zithi, iinkomo ezi ziyinto ni na? Azithi na zakukhethwa, uſe uphelile umtshato? Into yokhetho lweenkomo yinto yakutsha nje; ibingekho phambili. Kanti nanamhla nje ayikabi kho ezinkosini, zaye iinkosi ezo emaXhoseni zingenga-phezulu emthethweni.

Into esiyaziyo thina, ebefanelana umfazi esiyeye umzi wakhe womtshato, waya kowaſo, wafika kowaſo waſonwa yenye indoda, wazala kuyo oonyana abasixhenxe, isenoku-fika indoda yakhe yokuqala, imthaſathe kunye naaſo nyana bosixhenxe, baſe ngabayo, nokuba le yamva indoda ibineſumi leenkomo eyaziſolayo, ibe leya yokuqala yayi-khuphe inkomo yaanye; nokuba umfazi lo akazalanga kuloo ndoda yakhe yokuqala. Enjalo nje umXosa akazange atſhatise ntombi yakhe ivela emzini, kuſa uhleli esithi “ngumkamntu.”

Kwakhona, xa siya kubika abafazi komkhulu, siya siphathe (1) ukuzalwa—apho ezi ntombi zizalwa khona, ubungakanani booyise bazo, ngokusiya-siyana kwabo; (2) siphathe isiko—umtshato ke lowo, nokuba ziguge nje kodwa, zitſhatile kusini na. Nokuba abafazi aaba, abasekho nendoda yaſo, oonyana baſo kuuphela baya kubambana ngezi ndawo zombini. Akukho uya koyisa ngakuſa unina walotyolwa ngezona nkomo zininzi. Kanjalo komkhulu akukho mbuzo uya kuze ubuze inani leenkomo.

S'iya siyiselwa isityebi ngumfo osaqafe izitho, engenayoye neyokulandula inkomo.

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

Ke thina, kuthi inkomo yinto yokubekwa apha, igcine-lwe inzala yale ntombi yendayo, ukuze kuthi, ukuuba kuthe kwehla into embi ekwendeni kwayo, nokufa kwendoda



UMfu. James Matha Dwane ofunde eNxukhwebe. Umseki womZi waseTiyopiya. UDwane ngokaMebuka kaTjhatjhukaNtinde. Unchwatyelwe eGini.

njalo, baba nento yokuphila abantwana bomfi lowo ngecal a lakulonina. Ungakusona ukutefa komtshana emaXhoseni, kuba kaloku kukho isiqiniseko anaso apha kulonina, esizezaa nkomo. Yiyo kanye ke le nto uthi umzi, ukuba uqondiwe ukuba unoabantu, ungabi sakhatazwa ngakubizwa khazi, kuba use ulikhazi wona ngo-kwawo—ngobantu bawo. Kwakhona iinkomo ezi busunqhina obunje ngomsizi lo ; kuba nasemLungwini kabalwa imibalo yokunqhina esi senzo.

UNqulo.—Izizwe zixevelana ukuba uXhosa ubengenalo unqulo ebukumkanini bakhe. Okunene zitsho kuba zingaboni zigodo, namifanekiso iqingqiweyo ibinqlwa ; zitsho phofu izizwe zikhankanye iminyanya, zithi be kunqulwa yona.

Thina ke, lusapho lobu bukumkani, asitsho ukuthi be sinqula iminyanya ; kuba be sikholelw kuvuko lwabafleyo. Sithi thina, ekubeni oobawo se besandulele ukuya eNyangwaneni ebuKumkanini bukamEnzi, oPhezu Konke, ngoko ngabo abang'athi basibuzele, basithethelele, sithi nathi xa sicela into kumEnzi singene ngabo. Loo nkolo ke siyithabathela ekubeni umntu ofikayo esigqebeni, ukhe angene ngothile, owaziwayo apha kobu bukhosi basemhlabeni. Xa umntu acela umthetheli, akatsho ukuthi loo mthetheli sel' engoyena mgwefi. Olu luphawu olukhulu lwembeko esife sinayo ngakumDali. Kuthi uQamatha lo ubemkhulu, kanga ngokuba singabi nafo ubunganga nobugagu bokuya ngokwethu ebusweni baKhe. Nje ngoYohane umBapatizi, fe singaziva sinakho nokuwukhulula umtya wesihlangu saKhe.

Kuthiwa amaRoma anqula uMariya, ngokusuka acele yena ukuba afe ngumThetheli ; kuthiwa amaSilamsi anqula uMohamete, ngokusuka amcele nje ngomthetheli. Ngokunjalo thina maXhosa, kuthiwa be sinqula iminyanya, kanti be siyinika imbeko nje kodwa,—siyixhelele namadini,

sicenga ukuthethelelwa kuSomBawo, uNdikhoyo. Le nciam yeminyanya noYesu Krestu, kuuphela kwencam engebathi abafundisi bahlala kuyo yodwa ukuba babethe baqonda; babeka uKrestn endaweni yeminyanya; kuba zonke ezinye iincam zonqulo loThixo ophilileyo sasise sinazo.

In Goma.—Kubo bonke ubukumkani, ingoma ayizanga ibe yintwana encinane, koko umsebenzi wayo iwenza egazini, ichukumise igazi nomphefumlo. Ingoma asiyiyo nto yokonwaba, nokuzigcobsisa, noxolo, kuuphela; ingaphewulu koko. Zikho iingoma zemihla yokufunza, neyosizi, neyokufa. Ngelutjhane, angasuka umntu agqibe ngelithi, “Le nto ingoma andaz’ ukuba isuka inge yinto ni na nje.”

Emva kwesiganeko esibalulekileyo, ngakumbi esoloyiso, idla ngokulindeleka ingoma. Kuthiwa uMoses wayitsho iphe akuthi kqelekeqe kuLwandle oluBomvu, zakhungela iintokazi, ziphethelwe ngudade wabo uMiriayam, zatsholozza zisithi, “Ihase nomkhweli walo ulinzulumbele elwandle!” UDebora kuthiwa wavakala eyihlabela, mhla kwabuywa emveni kokugxothwa kukaSisera, mhla impi yaseMeroze yanga ing’athi, “Vuleka mhlabo!”—xa kuthiwa, “Qalekisan iMeroze, sitsho isiThunywa sikaYehova, kuba ingezanga kuwunceda umkhosi kaYehova!” Kuthiwa kanjalo zeza zingqungqa, ziqamba, iintokazi zakwaSirayeli, ukuza kuhlangabeza umkhosi kaSawule, emveni kokuba ebulewe uGoliyati, agxothwa amaFilistiya. Zazihamba zibufubula zisithi:

“ KuSawule ngamawaka.

KuDavide ngama sumi aamawaka.”

Ukumkani uDavide ubehleli enhlokondiba labavumi, abama sumi-sumi, liphethelwe yimbongi, uAsafu, noonvana bakhe, kwa noonyana SakaKora.

Nasebukumkanini bukaXhosa, azibanga mbalwa ingoma zamaxesa athile, awobumnandi nawosizi. Kuthe ngomhlawaSeMgwangqa eNqhuwa, lo mhla aphela amaNdlambe, afa kunye nenkosi uMxhamli, ngeyeZembe, wathi akultsho umfo kaMakhiva *iGwatyu*, ingoma yomkhosi, wathi kanti umzi usaphilile, wakhungela phezu koMbodla, umfo kaNdlambe.

Emkhosini wamaNgesi kothi, nokuña se kusele isihlanu esi, se siziqonda naso ukuba se singabafi, sothi eso sandlana sinye sisaphula imipu, sibe siwutsho um“ Hobo woKumkani.” Kanti naxa umkhosi wonke utshona nenqanawa, yothi phambi kokuba ithi zozololo, lube se lukhe lwavakala uhlwahlwane lom“ Hobo woKumkani.”

Ndithi ke ubukumkani bukaXhosa, nje ngobuchumkani beembongi neemvumi—beembongikazi neemvumikazi—abubanga semva nakulo eli cala. Zaza ezethu iingoma zakholisa ukuhamba nabantu abathe basihlabela, okanye abathe basaluleka malunga nazo, nje ngezi :—

EkaGaſabe *umDudo.*

EkaNxele *iThabu.*

EkaNtsikana *uNgub’ enkulu.*

EkaNdlambe *uWankuntuza* (ingoma kaMfi).

EkaNgqika *yiNjinana.*

EkaSaſili *umQolo weNamba.*

EkaMaqoma *uGusawe.*

EyamaGqira *umHlahlo.*

EyomKhosi *umHobe neGwatyu noSidzyme.*

EyafaKhwetha *umYeyezelo.*

EyafaFazi *iNgongobala nomFululu.*

EyoMfu. uTiyo Soga “ *Lizalise idinga laKho.*”

EyoMnum. uRichard Kawa “ *Umhlaba weAfrika uya lila.*”

EyoMfu. uJ. K. Bokhwe “ *Vuka, Debora!*”

EyoMfu. uJohn Bennie “ *NKosi, sihangene.*”

Ndiya lufiya ke olunye ukpozo olwalukho ngemihla yangaphambili, nolusaya lufika ngokufika ngezi mini, kuba iziganeko ezikhulu ziseluthotho ezizayo.

ISAHLUKO XXVI.

INKQUEBELA PHAMBILI.

Le nto iyinkqubela phambili yesizwe, ilunga kukuthi iphume ngaphakathi kuso, asiyonto ilunge ngokuvela ngaphandle. Nditsho ke ngoko ngomfulelo ukuthi **ngale** minyaka isekhulwini lufikile ukhanyo phakathi kwethu, lusiza nezizwe ezimhlophe, se kukho ulutho olufonisayo ukuba inkqubela phambili ingene eluhlangeni; yaye iibihleli ikho kakade.

Phambi kokuba ke siye kwezenkQubela, umfundsi uya kukhe asivumele sizisbuze imisuzwana ife misini-mithathu Owokuqala ke umfuzo naangu :

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

Uya buza ke kwakhona omnye uthi, "Xa uThixo **waye**-sithi 'Ma senze umntu,' wayethetha uNtu lowo **na?**" Impendulo ithi hayi, u "Ntu" akanguye uAdam; **sizibiza** ngo "Ntu" nje kungokuba ilelona gama sisuke sadibana ngalo, saza ke salenza oyena "Khokho-wooKhokho" bethu, thina luhlanga lumnyama.

KwelakwaZulu, naseSwazini, nakwezinye iintlanga ezithile ezimnyama, umntu omhlophe, umYuropu akabiswa ngokuba "ungumntu," kungathethwa ngo "muntu" se usazi ukuba akuthethwa ngaye umYuropu. Sithi, maXhosa, esifumane sabopha nomYuropu, sathi "ungumntu naye." Leyo ke into ifana kanye nenkululeko yentliziyo yomXhosa, into ehleli ilindele ukupha, nokuba ayisenanto yona ngokwayo, ixolile kukuza omnye azuze, ahlale zé yena.

Eli gama ke lika "Ntu" lingasinceda kakhulu sikhe saliqhela, kuba nasezizweni ezizezinye eli gama lelona gama lithe lasi swankathela kakuhle. Singaphuma ngalo nakwincukacha yeenkuku-nkuku zosuhlanga, eziye zisido belela zisixinzelela ezantsi ngakumbi, sisezantsi kakade. Omnye umbuzo ofalulekileyo ema sizibuze wona ngulo :

Sivela Phi na ?—Impendulo yalo mbuzo ma sikhe siyiye ngokwanamhla ngakumbi kuba sidwalaze kakhulu kuwo kwincwadi ezayo. Kodwa asiveli khona eYuropu, noko se siwaxhome kangaka nje amehlo khona, silindele usindiso lwethu eYuropu. Kumhlophe ukuba sihla sivele emantla eAfrika. Umntu yinto eziphuthuma ngokwayo yakuba ngumntu onengqondo : ixele bani ? Ixele uMosisi, yena kuthiwa "Wathi akuba mkhulu, wamangala ukuba afizwe ngokuba ngunyana wentombi kaFaro."

Umfuzo wesithathu ngulo :

Sinjani na ibala lethu ?—Bathi abanye siluhlanga oluntsundu. Inxenyi ithi siluhlanga olumnyama. Aaba bathi sintsundu banengqondo yokuza asifani nankomo, yona nto imnyama tshu. Aaba bathi simnyama, nafo bathi asizizo nkomo ukuba kuthiwe sintsundu. Okunene inkomo entsundu yesakuba ibambe ubugwangqa nobumnyama. Thina ke asimnyama ngokwenkomo okunene, sibambe ukukhanya. Zikho zona iintlanga ezimnyama emaNtla eAfrika namalunga enTsona-langa. Ngoko ke xa

sithi thina simnyama singathi ezo ntlanga zinjani na zona ? Ngoko ke ma baqafele aaba bathi "Siluhlanga oluntsundu."

Umbuzo wesine ema sizibuze wona naangu :

Ngubani na uKafire, (Kaffir) ? Eli gama lafika nee-ntlanga ezimhlophe, zathi singoo Kafire sonke thina luhlanga luka "Ntu." Sithe ke nathi ngobuntwana sayithathela phezulu loo nto yokufa thina singoo Kafire.

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

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

Iimfazwe.—Phambi kokuba sibuyele kwindawo yethu yenqubela, kuhle ukuba sikhe siyixele ukuba ayihambanga kakuhle, ngenxa yorozzi lweemfazwe esizilwe namagwangqa, zasisixakaniso ke phambi kwenkubela phambili. Kwincwadi ezayo sichukuse kakhulu izizathu zeemfazwe kwa neemfazwe ezife khoyo kumaXhosa, kubēSuthu, kwaZulu, kumaNdebele, nakwiAfrika eseZantsi iphela. Ngoku ke apha azikuña nandawo.

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

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

A ! PHAKAMILE !



Lo nguKadeni Kona Magoma, ozalwa nguNofosi, intokazi kaMatu iMpondokazi. Ngowakulo Ngcwelese.

Malunga nobusela sempahla :—Ukufika kwaabantu abamhlophe kweli lizwe, babengamahlwempu kakhulu, bengenankomo, bengenanto. Ezi nkomo zaɓo siziginyela amathe kangaka asifumani ukuba yayiziziphi na yayisithi nje abaneenkomo ? IIkuluneli yokuqala uVan Ribeke uya zixela yena ukuziginyela kwakhe amathe iinkomo zama-Lawo koko iimeko za zisamxakile, kuba baɓesembalwa.

Ekubeni abantu abaNstundu abakwiKoloni yaseKapa ; amaXhosa ke kanye, ingaɓo abafikelwa tanci lukhanyo, ibiyimfanelo yodwa ukuba iɓe ngaɓo abakhokela ezinye izizwe kwizinto zokhanyo, nezenqubela phambili. Okwennene kuɓe njalo kancinane, nakuɓa ihambelo phambili yaseKoloni inqhutywa-nqhutywe kakhulu ziimfazwe ezi zingaka zamaXhosa, ayakhawuleza ke ngoko. Ithe kanjalo yantlithwa-ntlithwa buɓukhwele bamagwangqa, ahlala emgxelesile umntu omnyama oyika nokuɓa azenzele nefsini,—amgcina ngomvuzo ophantsi kakhulu, kwathi elixa aqondayo ukuba awumlingene nakancinane, kwaba kokukhona bawuphungulayo nawo ngeefafu ezinzanza zochuku, nangokumthelekisa ukuba alwe yedwa.

Isinala.—Izikolo zabafundisi, nje ngoko se sikhe satʃho kwizahluko ezingemfundu, zenze lukhulu ukuwukhanyisela umzi ontsundu ngemfundu, zayenza loo nto ebuñzimeni, kuba umndilili omhlophe wawusithi bayoniwa abaNtsundu ngokufundiswa ; waye nomndilili waabantu abamnyama usithi “ Le nto imfundu iya hilizisa.” Kuthe ke ngoncedwana lwemfundu yasezisinaleni, nakuɓa nazozaziphelisa amandla ngokukhweletelana ngoɓuhlelo, waqhusa wona umzi, waswela izinto nje kodwa, zaɓe iintloko zona zihlambulukile, zintle, ngohlobo oluse lusakuba-mangalisa naɓafundisi.

Idolophu.—Eli gama lithi “ Dolophu ” sisiBulu esithi Dorp. Thina yonke into eyelele edolophini be sisithi “ sisixeko.” Nangani ke iidolphu ezi se zizindawo ezi-

nyembenyek kangaka ; noko ziwenzile kakhulu umsebenzi wokuhlamba ubumnyama phakathi kwethu,—be zifanelwe ngumbulelo. Abe maninzi kakhulu amadodana awasiya amakhaya, aya kufuna imisefenzi ezidolphini, aye khona engazi nto ngamfundo nangaliZwi, abuye sel' efunda amaculo noozibayibile sel' engabafumayeli beenDaba zoXolo, bafuye kanjalo se bekwazi ukuphatha amakhaya abo ngendlela yokhanyo. Babe baninzi ke abanjalo nasezintombini.

Enye inkonzo entle kunene eyenziwe ziidolphu ife kukhongozela amadodana neentombi ezigxothwa ngafafundisi kwimizi yezikolo. Se sitshilo ukuthi abafundisi be selawula fiengakhathazwa nto kuloo mizi yafo bayinkwayo ziinkosi zamaXhosa ; ebigxothwa umntu nangesiwo esingakanani, umhlawumbi engawanga, ngokusuka angazigobis ngokwaneleyo, okanye ngokusuke abe nomfuzzo kwinto abayigqibileyo. Le ndawo kulusizi ukuthi nabsantsundi abafundisi bafike sangena kwa kuyo.

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

IIMBACU

YimBongi YakwaGomo

“ Ngokuba uNyana womNtu weza kufuna nokusindisa oko kulahlekileyo.”

Kwezi nyanga zikufuphi nje, zalo mynaka udlulileyo, ndibe ndimi namadoda amafini angabafumayeli kwimvaBa ngeemvaBa, sisalathisana ngandlukazi ithile yenkonzo, sibonisana ngoBuHle bayo ngaphakathi nangaphandle. Ndide ndafusa ndisithi kwensiwa yinto ni na le nto izindlu

zeenkonzo ezisezidolphini zinkulu, zintle, ngapezu koni-nzi kwezangaphandle, kanti ngaphandle kulapho kukho abantu abakhulu, izityebi, namanene ? Undiphendule kamsinya omnye wafo esithi : “ Ezi zindlu zilandele abanini-zo.” Ndifune ukwazi ukuba ukutsho oko uthetha ukuthi ni na ? Uqhube wathi : “ Ezi zindlu zakhiwe ludodana lwasesikolweni, oluya lwagxothwa ngafafundisi emakhaya ngenxa yezimilo zalo, lwaza ke Iwabacela apha ezidolphini ; uThixo uya bonisa ukuba akawalahlanga Yena.” Uthe akutsho lo mfo ndeva ukuba la mazwi akhe andingene nzulu (noko ndingathandanga kutsho) ndafumanu ndathi “ Utsho, mfo ndini ? ” Uthe yena, “ Ewe, nditsho.” Sithe sisahlukana ndaye ndiphethwe yingcingane yokuBa kanene ngokwafundisi, umfana owenze isoono, ma kagxothwe kuyo yonke le minyango yakowaBo, angafuliswa, kungathethwa naye njalo-njalo. Baya tyuthula ke apho, kuba umooni lowo akaBa salifumana nethuba lokuguquka.

Le migcana yeyokuzililela kwaabo bagxothwayo :

Siziimbacu siboneni

Bemi balo mhlaBa :

Fe seyele ezonweni

Kwezi zalo mhlaBa.

Asiseva ngakutyelwa

Khona ngokwanamhla,

Ngokwethu sizibonela

Wona lawo Mandla,

Abafundisi boobawo

Basisunduzile

Iramente engoobawo

Ibancedisile.

Eli namhla lifa lethu

Elingabubiyo,

Lifiywe ngoobawo fethu

Lelingagugiyio.

Izwi lomSindisi lona

Silifundisiwe,

Izibalo zonke zona

Sikwazazisiwe.

Ezi zindlu siya zaakha

Ezidolphini

Sinquel' uThixo apha

OwaseZulwini.

Abañumayeli bazo	Yena wayeze kufuna
Ngañavela kuthi,	Aabo ñanje ngathi,
Neengqingqwa zefandalo lazo	Wafika wasiphuthuma
Ziphuma kwa kuthi.	Waphalaz' igazi.
Xa sitshoyo asizingci	Ixabiso lomphefumlo
Thina ñalahleki,	Uya lazi Yena,
Iindlebe asizivingci	Ngoko umson' oqhumayo
Ngakubaluleki.	Akawucimi Yena
Salandelwa nguMesiya	Sithandazeleni ngoko
Ekumkeni kwethu,	Mañbandl' omHlekazi,
Akazange wasijsiya	Sibikeni futhi ngoko,
UmKhululi wethu.	Nani Bandlakazi,
Kude kwakwesi sithusa	Singa singamboñ' uYesu
Sisanqakwa nguYe	Noko siziimfama,
Asinike igxalafa	Singa singanay' uYesu
Sakuñiza kuYe.	Noko siziqhvala.

Amaphepha eenDaña.—Isinala yaseLovedale (Diken). ayijiyanga nto inokwensiwa ingayenziyo, ekuzameleni inkquñela yañantu abantsundu ukususela kwa sekusekweni kwayo ngowe1841. Phakathi kwezenzo ethe yazenza zemfundu kubé kho -namaphepha-eendaña, angentetho yesiXhosa. Umfundisi owafika nesicilelo ngomnyaka we-1823 nguRev. John Ross, M.A., ozele uBlesi (Dr. Bryce) noRichard, uyise kaBrownlee J. oseTholeni ngoku.

Iphepha lokuqala elenziwa ngabafundisi, liphepha ekwakuthiwa li“ Khwezi,” elaqlwa eGwali ngowe1845, laza lalekelwa elo 6é kuthiwa : “ Indaba.” Ngelo xesa oo“ a ” besiXhosa ñabese behluzwe ñalungiswa kwa ngañaña bafundisi baseGabe, bephethwe nguRev. John Bennie uyise-mkhulu womOngamelia wañaHoli bezikolo nemfundyo yasaNtsundu, uW. G. Bennie.

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

URev. Tiyo Soga.—Lo mfundisi ngunyana womphakuthi omkhulu kaNgqika noSandile unyana wakhe kulo-Mbombo. USoga lowo ngunyana kaJotelo owafa nge-mfazwe yamaLinde, uJotelo ngokaMtika, kaKhonwana umJwaña, awathi ngaye uNtsikana : “ Lo mzi kaKhonwana siwubizile.” Amakholwa kaNtsikana aya kuSoga lo eTyhu-me, ngomyolelo kaNtsikana,—uSoga ufa sel' elixhego nje, ufele emahlathini ngoNchayechiñi, (1877).

Afika ke loo makholwa athelela kufafundisi ababese-Tyhume apho, kwintlanjana ekuthiwa liGwali, eyabizwa ngoGwali kaTshivo. Babelapho ooBuluneli (J. Brownlee waseGquñeni, nooTshemese abadala, uyise kaRev. John Aitkin owaseka isikolo sikaBacela eThunxe, kwimiNgcangathelo, wathandwa ke lo nyana kaSoga, wacelwa kuye, wafundiswa ngabafundisi,—ixeja lokuzalwa kukaTiyo likwi1829. Ufunde eLovedale, xa yona isisikolwana esiqalayo ukuvuthwa ; ude waya kuqulunqwa Phefeya kwelamaSkhotshi ; kuthiwa yasha ngumhla omkhulu kuma-Skhotshi mhla lo mfo kaSoga wabekwa izandla Phefeya. Kubo ekhumbula usungqingqwa ñobumnyama ñakowaño, aye eza kuya kubulwa ngaye, yaaluzuko olo kuwo, nento yokuzithethelela eThixweni.

Ufike lo mfo kweli lizwe ngeNgqawule (1850) wafika sel' exhage intombi yelo zwe eyayinguMiss Burnside (u-Nosantso); esithi ma kufse amaSkhotshi acinga ukuba üntombi zeli lizwe azikulazi ixabiso lalo mfundisi, ziychithe ke ngoko le nto intle ikuye. UKumkani uSandile wamnika umGwali ukuba awuqale khona umseñenzi wakhe ukuze kubé kho esi sikolo sasemGwali kaNgqika. Uthe elapho wacelwa nguKumkani omKhulu uSañili, ukuba aqale umseñenzi kuye eThuthuña. Ngelo xesa uSañili wayeseQhoja kwaHolela. Weenje njeya umfundisi lowo, esabela ubizo, esiya umseñenzi omkhulu awenzileyo e-Mguali.

Wabubela eThuthuqa apho ngomnyaka we1871, xa aminyakana ima42. Oqonda ke amadodana avela ezimfundweni ukuba noko wayesemncinane kangako uTiyo lowo, wayeselenemizi yezikolo eliqela ayisekileyo,—waguqula u“ Hambo lomHambi ” ngesiXhosa esingenagxa ; wawuqhuba umsebenzi phakathi kweenkosi zakhe, nabantu fakowabo. Oonyana bakhe bobane waſafundisa Pheſeya, ebaxelela futhi ukuba imfundu yabo yeſayeAfrika. Okwenene kukhulu okwenziwe ngaloo madodana phakathi kwesizwe sawo, kukhulu nakwenzayo nangoku, kukhulu nesithembe ukuba asaza kukwenza ; ewe, ngalo lonke ithuba asekhojo uXhosa, sithembe ukuba igama likaSoga aliyi kuſa sawa phantsi ngezenzo ezihe.

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

Gwayi Tyhamzaſe.—Lo ngumfo wasemaNgwevini okanye emaGudulwini ; ngumfo waseNcemeja kwimi-Dange ngokweZiko lobukhos. Uvele emDala phakathi kweDike neBofolo. Ngomnye waſafundi baseLovedale, ngexa lamzuzu, isekho kanobom imfundu, ise nezibaxa zayo. Uthe akugqiba ukuyibutha loo mfundo, wakha wamana efundisa nje getitjhala kweli lizwe lakowaſo. Akuba ebekeiwe izandla nje ngomfundisi ngowe1873, unyukele kweliphezelu eKhimbili, ngemihla yayo yamzuzu wavulela inKosi yakhe izidiliya, apho be kulubobo nohlololwane, ngenkuthalo enkuſu nokuzincama. Kamva unyukele eTransvaal, kwelamaAwuwa, apho afike wayihlwayela imbewu yoXolo, entlango, ilizwe kusesemnyameni, abe omhlophe umntu engafuni kuč nto ngomfundisi ontsundu oze koona izicaka. Kuthiwa wawenza loo mſebenzi wenKosi yakhe eſophe ibanti yndlala, engenamhlobo, ziphezu kwakhe izithukuthezi neentlungu. Namhla nje

kwelo zwe waliqandulayo, abafundisi abahlanu abaneli, ngenxa yoſubanzi bomſebenzi eZoutpansberg. Ide inKosi yakhe yathanda ukumphumza, ngowe1896. Waſiya amadoda afunde kunene kune neentombi ezikwanjalo. Umninawa wakhe uPeter oſemNqheſa, yenyē yamadoda akhonze uGulumente nesizwe ngoſutitjhala, ede yadla umhlala-phantsi (*Pension*).

Intsapho kaP. Tyhamzaſe lowo izibalule kunene yonke ezifundweni, eLovedale ; ekaGwayi lo intsapho incedwe kwa nguye, kuſa uyise uyifiye ingekabi bantu. UTya-mzaſe yinto kaMejana kaQya.

Kwa seDikeni apho kuſe kho iphepha lesiXhosa ekuthiwa “ SisiGidimi samaXhosa,” kuſa eliya le “ Ndaba ” lalingasekho nalo. Eli phepha liqalwe xa umzi uqalayo ukuthanda ukufunda, usayibuka into esesiſicilelweni ; phakathi kwabasebenzi halo eli phepha kuſe kho iyolisa elikhulu, umphakathi ongu—

Wm. Wellington Gqoſa.—UMn. Gqoſa lo, uMbabal elinye igama, ngumfo wasemaCiſeni, lichaluza elikhulu, kwizinto nakwintetho yesiXhosa, ogxa bakhe ingaſa nguMn. Wm. Kobe wasePirie, umzukulwana kaNtsikana, noRev. T. Soga. Uzalelwé kwaGaga ngowe1840. Imfundu yakhe iſingatyhalanga iye phi ; kodwa ngaloo ntwana eſenayo isekwe phezu kwengqondo enzulu yemvelo, noku-thanda isizwe, wazenzela igama phakathi kwamadoda afundileyo. Amava akhe amnika izifundo ezingazuwanga ngafanye. Wafundela ukukhanda iinqwelo eDikeni, wathi akufeza, wazenzela iſifini lakhe eQonce. Uthe wakhonza kakhulu umzi wakowaſo ngoſutitjhala, kwiindawo ngeendawo, nangeminye imisetyenzana yamandla neyzandla, kuſa umſebenzi uſengawukhethi. Ubengumbali omkhulu wephepha lesi“ Gidimi,” apho iziqhazolo zakhe nanamhla nje zisatsala ingqondo. EKhimbili wakha wakhonza uGulumente. Lifike ixesa lakhe lokugoduka

eseDikeni apho, kowaabo, xa ahambela futhi amaГабе ase-Tyhume kwaNomadolo, kukho injongo yokuса abekwe izandla абе ngumfundisi wawo.

Ubube ngowe1888, xa ayindodana ekwiminyaka ema48, efiya unyana omnye, neentombi ezimbini. UGqoба ngunyana kaPheyi, lowa waphuthuma inkomo emdaka ka-Ntsikana kuNxele.

Phambi koMn. Gqoфа lowo aphо kwelo phephа lesi-“ Gidimi ” saseDikeni kwakukho enye indodana encinane eyaса yintsika ebalaseleyo kwizinto zenkQubela Phambili yeli lizwe, kwada kwaphathelela ezintlangeni. Igama lendodana leyo ngu—

John T. Jаbavu.—Lo ngumfo waseNxukhwebe ngo-kuvela nangemfundo yokuqala ; ngowakwaJili ngokobuzwe. Ilanga ulibone ngowe1860, uphume emfuthweni eNxukhwebe, wakha waya kufundisa nje ngetitjhala ; uthe esekufundiseni kwaSomaseti, waqonda ukuba akakazi nto, waza ke ngoko wazimisela ukufunda ukwandisa obo бuncinanana. Okwenene waya eLovedale wafundiswa ngaphandle kjesikolo, ezama uviwo lweMatriki, awada waluphumelela ; kwa ngalo elo xesa wayencedisa ephepheni elo se likhankanyiwe, lesi “ Gidimi,” eyona nto wayeyi-
bzelwe ngowe1881 nguSomgxada.

Kuthe kuuphi ngowe1884, laphela ixesa awayelicelelwе eSigidimini, waza ke waya eQonce, xa aminyaka ima25 uthi wayesiya kufuna ukufundiswa ubuGqwetha ; koko uInise umtyhalele ukuba aqale iphepha esithi somxhasa yena ma kangaxhali. Ngaloo mihla iqela lamaBulu leBondi, umzi ongamaNgesi lalingawumisanga kamnandi, aza ke amaNgesi azama ukusondeza ngakuwo ivoti yoNtsundu, eyayinesigxeko sokuса yi“ Voti yebulankete,” kuba oko kwakusavota neqabо xa linempahla eyaneleyo. Akuba uMnu. Jаbavu eliqalile okunene iphepha elo, alixhase kune-ne amanene lawo amhlophe, ezama imvisiswano yoNtsundu

neNgesi ekuchaseni amaBulu embusweni. Igama lalo ku-thiwe zii“ Mvo zabaNtsundu somZantsi weAfrika.” Lilo eli lisaqhubayо nanamhla eQonce, nakuba ngoku se likwe-zinye iimeko ezingezizo ezo zamhla mnene. UmHleli lo wazisebenza naye ngokwakhe ngokuzigcina esimilweni esihle esemncinane. Kwathi kwizinto zombuso wase-mLungwini waasisitjhatsjeli nenkokeli. Ubenazo iintfaba kanobom, ezinga ngaye ngeempembelelо namandla, eza-mbeta waasisigogo, akasa nako ukumelana nazо ezintla-nganisweni. Unoonyana abalinani, abafundisiweyo naбо kwanje ngaye, kodwa omkhulu uMn. D. D. T. Jаbavu, B.A. (Lond.) yena waya kufundiswa Pheseye ; nguye lo waqalayo ukufundisa kule Koleji ise Fort Hare yabantsu-ndu, eyasungulwa ngomnyaka we1916. Umninawa wakhe uAlex Macaulay (Meke) uSambe indawo kayise yena ephepheni.

UMhleli lowo ulisiye eli ngomnyaka we1921, xa aminyaka ima61.

Omnye umlungisi wesizwe ngeli xesa sinalo, nokhule wada wavela ngamagxa kwabangaphambi kwakhe, nafakhoyo, uphume eNcemera (Peelton), kwisikolo somfundisi uBaliti (Rev. R. Birt). Lowo ke ngu—

Rev. Dr. W. B. Tibusana.—Ilanga lo mfundisi wali-
bona kwizwe lakwaSomaseti, eMandi, emva koNongqause,
ma sithi ngowe1858. Imfundo yokuqala uyifumene e-Peelton, phantsi koBaliti lowo ; uthandwe kakhulu ngu-
mfundisi lowo, esicinga ukuba wabona ukuba umntana lo
mhle warthabathela kuye, wada wamsa eDikeni emfu-
ndweni, wabuya ngokuba yititjhala aphо kowabo, wabekwa
nezandla wancedisa ebfundisini. Incwadana yase-
Lovedale eyi“ Past and Present ” ithetha kakhulu ngaye
lo mfundisi.

Ekufeni kukaBaliti ngowe1892, usiye yena endaweni
yakhe, esithi ngunyana amzeleyo. Kuthiwa usingise

eBandleni lakhe esithi, ukuña liya mamkela lo nyana wakhe, uya kuxola kukuña anchwatyalwe kweli lizwe, eNcemera aphi ; kodwa ukuña alimamkeli, uya kugoduka aye kunciatyelwa Pheseyal kwelakowaabo. IBandla kuthiwa lathembisa ukuña liya kumamkela ; ukuze ke uBaliti anchwatyalwe eNcemera. Kodwa kulusizi ukuthi iBandla elo ladungwa-dungwa ziinchuka, alaba nakuma ezwini lalo. Kukuze ke uGqipa lowo abe ngumfundisi waseMonti. Ngowe1905 iKomiti yabaguquli feziBalo eziNgewe, yasusa yena ukuya kongamele usicilelo lweBayibile yesi-Xhosa Pheseyal. Ekubuyeni kwakhe aphi, kwisithuba esikufuphi nomnyaka, usuye enguGqipa Weento zobu-Chule (Dr. of Philosophy) kanti ke lo mjila uwuthiwe jize yiKoleji ethile yaseMelika, eyi“ McKinley Memorial University ” enamagunya okukwenza oko, kwaabo ibaqondileyo. Ubuye kanjalo ephethe incwadi enkulu edumileyo u“ Zemk’ inkomo Magwalandini,” ayisicilele kwelo zwe, phezu kwezinye iincwadi abemana eziguqulela esi-Xhoseni. Ngowe1910 ubi liLungu lePalamente, ye-Zwana laseKoloni (Member of Provincial Council), emele elabaThembu, waangumntu omnyama wokuqaña ukuba kwelo wonga. Asingezithi nqa iziganeko zomfundisi lo kule ncwadana, iziganeko zenkqubela yokwenene, ma kwanele oko se kumana ukuvakala ngaye kwezinye izahluko.

UKumkani welaßeSuthu uLetsea II, wada wakha wamma ukuba akhe aye kuye ambone kudala esiva ngaye nangokuthethela kwakhe aßeSuthu Pheseyal.

Ugqipa lo ngunyana kaGubusana into kaMbonjana, ka-Ngaxakiya, umCira, baliqela kuyise, yena unoonyana abafini neentombi ezilinani. Igama lakhe nguMpilo,—uNophanyaza lo ligama lomLungu (uGilbert) awayekhonze kuye ngaloo mhla weza nexhoba elininzi ngemFazwe kaMlanjeni.

Igama lakhe, kwanje ngoMnu. Jašavu walenza lihle ngo-kuzithoña nokuziphatha kakuhle kwa sebuncinaneni, nangenkuthalo emsebenzini wakhe.

Ulijiye ilizwe ngomnyaka we1936 iminyaka yokuvela ima78.

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

Rev. J. M. Dwane.—Mhlawumbi emaXhoseni ngeli xeſa okanye kule minyaka, asikafumanı ndoda icoleke ekuzoyiseni, nasekukwazini ukuzibamba eminqweneni yamawonga nje ngaye uJames Mata Dwane lo. Naye ukwalithole elikhulele phantsi komfundisi omhlophe uLampulo (Rev. Lamprough) waseWesile, ufundiswe nguye kwisikolo saseNxukhwesé, oko imfundo ibisekho, wada waphumelela waangumfundisi : ubi ngomnye wamadoda antsundu amsalwa athembekileyo, ade ke ngoko wanikwa ukongamelá amabandla (*Superintendent*) isiganga esinqabileyo eso ukuba sinikwe umfundisi ontsundu. Kuthe kufuphi ngowe1895 wacinga ngokuya Pheseyal ukuya kucela izandla, ukuba kwakhiwe isikolo sokufundisa amadodana antsundu umsebenzi wezandla, ebaThenjini, e-Ndwana. Ewelile ukuya eNgilane kuthiwa ubuye nayo imali ; aphi into ize kuhla khona kuse sekubizweni kwayo imali leyo ngabongameli feBandla elo, ingabizelwa kwenza lo msebenzi yayicelelwe wona. Woyisakala yile ndawo, walifiya ibandla elo, waya kwelaseTiyopiya Obo ke yayisubutyalikana obabuse buqaliwe eTransvaal nguRev. M. M. Mokone, ngowe1894, basizwa ngelo gama. Utthe cfika aphi ngowe1896 wabe egqithiswa esenziwa umthunywa wokuya kusandakanya elo Bandla neA.M.E. (African Methodist Episcopal), eMerika ; luthe noko lumboxo uthuli lwamakowaabo aseWesile, ukumthintela, nokwenza

ukuba aze angamkeleki kwelo zwe, watyhudisa yena, kuba ubengumfo ohlaña ngeempondo zombini. Ufike eMelika wathathelwa phezulu kakhulu, wada weenziwa umVeleli (Vicar Bishop) wamaBandla elo hlelo akweli lizwe.

Ukususela kuloo mnyaka wawela ngawo we1896 yaba yingqusu ngoku indlela eya eMelika, amadodana eli lizwe esiya kufuna imfundu angayinikwayo kweli, kwelo zwe ; aze afumana inkuthazo engencinane kwelo zwe. Kukho abathi akayisiyanga imali kumaWesile ; kodwa incwadi kaRev. Lamplough eyayisiya kwiAtshibisopu ithi wayisiya. Ube namaxeja athile uMnu. Dwane ewela ukuya eMelika ; ude wakha wawela nomfundisi omkhulu weA.M.E. u-Bishop H. M. Turner ukuza kweli, waþeka iqela laþafundisi izandla, ukuze ke noMn. Dwane amenze iBisopu ; kuthiwa esi senzo sachaswa kakhulu eMelika ; kodwa incwadi kaBishop Turner ithi : " NguBishop Gaines yedwa ondichasileyo ngesi senzo, indlu yeeBisopu yandibulela nesininzi seKerike."

Ngelixesake umFu. Dwane kwakuxa ujunge kuye wonke umzi omnyama, ungam jonge ngamsindo, ngaphandle kwaabo-wathi-wemka neefamente zaþo. Kodwa kwalile kanye kweso sithuba, ngowe1909 wothuswa umzi kukuva ukuba uphumile eMelika naanko eye kuzinxulumanisa neTshetshi. Yaqala apho into eninzi yaþalandeli bakhayamphalala. Waye yena esithi : " Ndabona ukuba xa si-funa iTyalike sifanelwe kukuyicela eTyaliken." Watþo eyingqwaqwa iMelika ngelithi : " Yathi kanti iþubukhatshakan obungeze þunike mntu nto iyinto : kuba nayo ithe kanti isajonge izinto kwa seTyaliken."

iBisopu zaseTshetshi zatþho futhi ukuthi : " Le ntukumo ivela kuThixo ;" zaza ke zamamkela zinenjongo yokuba uya kuza nabantu eTshetshi, zeenza iminqophiso eqatha ; zadala iseþe loþuTyalike elabizwa ngokuba " NgumZi waseTiyopiya." Waza yena wenziwa umVeleli

(Provincial) wawo. Azibanga ncinane phezu kwakhe iiinkathazo zokusekwakalo mZi, se kukho nonkwini-nkwini wezikhalazo zokuba iiBisopu azyibambanga iminqophiso. Kuþe kho ke ngoko elinye iqela eliphumayo kuye, eliphethe lixhatha lakhe, isithethi esikhulu, uRev. J. Gqamana. Kwaza ngowe1915,—emva kweminyaka eli15 elindele ukungcwaliswa kweBisopu yelo hlelo, abafezenzile zonke izinto eþezifuneka,—iSinodi yaseTshetshi yeenza esi sigqibô — " Akunako ukungewaliswa iBisopu yaseTiyopiya eyahlukileyo kweyaseTshetshi." Le ntetho iwa emya kokuba uRev. Dwane lowo wavumayo ukuzithofia aþe ngumDikoni ade waþuphumeleta nobuPriste, iziganga ekwakuthiwe, ongaþa yiBisopu yaseTiyopiya angake aphumelele zona. Ithe yakungxwabaza impi yaseTiyopiya yile nto, wayizolisa uProvincial ngezwi lakhe elifuthi elithi : " Yithini tu, nina bantu bakhethu, ezi zinto anikazazi." UDwane yinkosana yakwaNtinde, uzalwa nguMceþuka kaTshatshu kaNtinde. Ubube ngowe1916 eFini ; xa akuma68 iminyaka ; usiye oonyana abathathu. Umsebenzi wakhe ewusiya nomPriste uRev. Wm. Gcule, obesoloko ekunye naye kuwo onke amahla-ndinyuka aloo msebenzi. UGcule naye ulisiye eli ngowe1926 indawo yakhe inokaDakada, ohle naye wabuba wayisiya loo ndawo noJames Antoni, kule minyaka kubambe okaNgxwana.

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

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

UREV. P. J. Mzimba.—Lo ngunyana kaNtibane Mzimba, ikholwa laseXesi emKhufiso, elabuyue lemka apho ebuncinaneni bomfundisi lo laya kuba ngummi wase-

Dikeni, eΣeſegu. Umfundisi lo uyifumene eDikeni apho kwa imfundo yakhe yokuqala. Ukhe wangena elucingweni lweendaſa, wafunda nokusicilela. Igama lakhe ngu-Mpambani Jeremiah. Injongo yakhe iſe sekubeni afundele ubufundisi, waye ke enekholwane lakhe kwezo zifundo zobufundisi elinguRev. E. Makhiwane abade baphumelela kunye emva kokunyinathwa okukhulu e-Dikeni, kuba oko ubufundisi babungeyiyo “indlwan’ iya netha.” IBandla laseLovedale labiza yena, ngowe1875, ukumka kukaLose, waza uqabane wakhe wabizwa lelaseTyhume, eMacfarlan, kwakamsinya emva koko—bamelana kufuphi bawaakha umsebenzi ngobunye. Baba ngabafundisi bo-kuqala baseFree Church, oko umfundisi esoyikeka.

Ngokwempilo yomzimba umfundisi lo ubengancomeki nganto, ekhathazwa sisisu, nesifuſa singomelele. Ngelinye ixesa kuthiwa wakha wathiwa nkqampu yinto ekwathiwa lithumba, kwananyekwa imiqa ngabeLungu, suke kwakokukhona umntu agcumayo, awada umXhosa othile, ekungabfa ngabom ingenguye umkhokeli wakhe uMavuso Kala, wathi, “le nto yinyam’ amakhwenkwe,” watſho walinga, kanti okunene umfundisi uya kuncedakala. Kuthiwa kanjalo ubesithi akoyiswa ngengxoxo entlanganisweni, imhlale loo nto, ade abe nesinqhala.

Ngomnyaka we1893 weenziwa umthunywa weFritſhatſhi yeli lizwe, kwijibili yaloo mVaſa eSkotilani ; uphathiswe nomcimbi wokuqokelela imali yokwaakha indlu, kuba iBandla lakhe lalise lande ngohlobo lokuſa ibencinane loondlukazi yakhe eDikeni. Okunene ubuye nayo imali eyaneleyo ; kodwa kuze kuhla isiqhiphu ngowe1897, phakathi kwakhe naſafundisi abamhlophe, malunga nokwakhiwa kwendlu leyo. Uthe xa axela izizathu zokuphuma kwakhe ezilisumi linesithoſa kwaqondakala ukuſa ubesel’ evuthe-lwe phakathi.



Lo nguMakhanda Nxele kaGwala !
 UQwegweda phezulu, uMkhont'awungeni !
 Iquthu likaTayi,— Iquth' elimgxafe.
 Wafel' esiQithini, eKapa.

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

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

Ube nabafundisi abaliqela ababekе izandla, abamfundu ibadlileyo. Ulijiye eli lizwe ngowe1911; uvukwe sisisu esentlanganisweni eNatala wagoduka kungasekuko; wabubela kumzi wakhe eNtabeni, eDikeni. Ibe yinkungu nelanga emnchwabeni, namhla kwabekwa ilitye lesikhumbuzo. Usiye oonyana neentombi,—umsebenzi wakhe wonganyelwe nguRev. Jonathan S. Mazwi, nonyana wakhe uLivingstone,—nomhlolokazi wakhe intombi kaBooy Khwatsha. Be kuxa akuma62 eminyaka usudala.

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

Captain Veldtman.—Le ndedebе sithetha ngayo ngumfo wasemaZizini, kwaDlamini, ngunyana kaBikitsha, kaMabidlili. UCaptain lo yenyе yala maMfengu akha adlula aya kuba seTsitsikama. Aphо isizwe size kumnakanha khona, kusefupoliseni eDebe likaMdodana. Uthe ngenkuthalo nangokuzithoса kuGulumente waya eqhusela phambili. Kuthe ngowe1865, emva kweNgqawule, ngexesa uSajili awayegxothelwe phefeya komBase, u-Gulumente wathanda ukuba eliya liPhefeya kweNciba alazilise ngamaMfengu, ngasentla kwendlela le iya eMthatha. Abe namathidala amaMfengu ukuya kwelo zwe,

ecinga ukuthi uGili usawabambele inqala ngendlela awemka ngayo kuHintsa. Phofu ayexinene kakhulu eDikeni naseNqhuswa neBofolo. Uhle enyuka uCaptain ezama umzi ukuba uwele, efonisa ukungabi nasiseko kolo loyiko, wada wayoyisa impi eninzi. Kukuze ke kuße kho le Fingoland. UCaptain yena uye wamisa eZazulwana ngaseGcuwa. Uße likholwane elingelincinane likaBulayi (Captain Matthew Blyth), imantyi elukhuni kunene yama-Mfengu, eyayisesiXhonxweni eNqhamakhwe, phambi kookbaithotyelwe eNtlambe ekusenii yiMantyi eyOngamileyo.

UCaptain lo yindoda yokuqala eyaya eNgilane, yafika yabambana ngezandla noKumkanikazi uViktoria, ekuthiwa inkosazana leyo yathabatha umQulu (iBayibile) xa yayithetha naye isithi: "Obu bukumkani baseBritani busekwe phezu kwavo lo mQulu;" wayehamba nonyana kuba lalingafunwa.

Ukuqalwa kokuyilwa kweBunga eliKhulu laPhejeya kweNciba elalizndlwe kunene, akaphumanga ephungulelwensi labacefisi, watyat�ekwa naye ngamagama amdaka kuba lalingafunwa.

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

Ulijiye eli ngowe1909, engaphezu kwamasumi osibozo eminyaka ubudala; kuba ngophumo lwamaMfengu wayeyi-nkwenkwana; usiye oonyana neentombi; neempembelelo ezinkulu zobuMfengu esizweni. Ubelikhola lawakudala eWesile. Unyana wakhe uTshali umyaleze kakhulu esizweni.

J. K. Bokhwe.—Phaya esinaleni eLovedale kwa kwi-mihla yamzuzu ubungathi uyile, ufile ubone ntswana imnyamana ibala, uze phofu ungabi nasigqiso ngokobu-

Xhosa; ubungafka ke intwana leyo yonwafa-nwasibile, iphungu-phunguza, incuma-ncuma, ikuhuthele, ibaleka xa ihamba phandle. Landela ke wena ude uyisone isiya kungena eOfi-ini kaSomgxada. Uqale wothuke wakuyisona le ntvana ihleli ibala, kweziphambili iitafile; isala zimali, kwaye kunjalo nje uza kubuzwa yiyo imvela phi. Mfutshane kanosom umfo lo, akanasiqu; kodwa liraqasolo ngeendevu,—lithembala looo mzi elo,—ngulo John Knox Bokhwe lowo!

Ngokuzalwa uvelele kwa lapha eDikeni, nyaka ngemofu 1855. Uyise :guJacob Cholwephi Bokhwe, owakha wafunda, wada naye wfundisa apha eLovedale. Ubolekwe aphi eLovedale nguTulumente ukuba aye kuße likhumfa lemantyi ukuqalwa kweofisi yaseDikeni; uthe kanjalo wancedisa ukulafela kwityalike yamaNgesi, ukuqalwa kwayo eAlice, iihadi zingekabi ngaka.

Lo mfo wathandwa nguDr. Stewart esevingwenkwanu, wafcna ukuba le ntvana ingalunga ekuthunyweni. Ayaanela kuba ngumthunywa, yafundiswa ukugcina iimali, neencwadi. Umio osandla sikhe sayimbunguzulu ekubalen, wada wanqwenelwa kwiindawo ngeendawo, koko engasavumi ukwahlukana noyise uSomgxada. Kuthiwa iFuluneli uSir Bartle Frere, yakha yamnqwenela kakhulu nayo ngowe1878.

Kuthe kuuphi yaqandusela into ayiyo ngendalo,—ubumbongi nobumvumi. Uneencwadi azibalileyo zee "Ngo-ma," nezeemBali, kwa ne "Ndoda yaMadoda." Ukhe waangumphathi wePosi noCingo eLovedale kwa ngowe1874 kude kube ngowe1898.

Kuthe ngomnyaka we1898 yafika into eyamxoßululayo eLovedale, nakufa yayingenguwo umnqweno kaDr. Stewart,—wacelwa nguMnu. J. T. Jabavu ukufa aye kuße yiKomponi naye kwi "Mvo;" bathi abanye uMnu. Jabavu lowo wothuswa kukuqalwa kwelinye iphepha eMonti

waza wathanda ukuzimanya nendoda engumXhosa, uku-hlanganisa ubuzwe. UMnu. Bokhwe eli cebo ulithabathe nje ngo“ Eizo ” lomsebenzi wesizwe ; koko akaabanga nathuba liph iku. Ephumile apho ngempilo ungene ebuVangelini bermvaba yakowabo eFritshatshi,—eNdenxa (Ugie). Kwakamsinya weenziwa umfundisi apho eGriqualand East ; olona lusbizo wayelucise esengumntwana. Unoonyana abaqeqe seke kunene kwa neentombi. Ngoku ungu mfo omde kunene kwimicimbi yesiKhumbuzo sika-Ntsikana. EbuTempileni uyeny eyeNtsika, nomseki waabo kwelasemaXhoseni. Ngokuvela uvelele eDikeni, apho inzala eninzi yakowabo ikhona.

Ngowe1892 ukhe wawela ukuya kubona iPheseya. Ngowe1916 wenziwe umBali womButho weemFundis nee-Titshala ezingamaKristu. Wasweleka ngowe1922, xa aminyaka ima67 ubudala.

Izwi laBantu.—Eli ligama lephepha leenda ba elaqalwa ngowe1897, latshona ngowe1909. Ithe inkqubela phambili yakunwenwezel phakathi kwsizwe, kwaqala kwa-Bonakala ukuba umzi awaneli liphepha elinye ; nakuba ndilusizi ukuthi inkxaso yona yephepha elo linye ibe yembi kakhulu, ebonisa ingqegeo emphasalala kubantu abafundi-leyo ngakwintetho nobuzwe bafo. Uthe ke lo mzi uno-lunye uluwo wayila iKomponi ethile yephepha. Ke kaloku kwa nje ngakvi“ Mvo,” iKomponi leyo ibe naBaSukumisi abangabantu abamkloph, saye bejunge ezizezabo izinto zombuso. Yakuba yonke into iyiliwe, kucelwe **uChief N. C. uMhala** ukufa abe ngumHleli walo. **uChief uMhala** lowo ngunyana womHlekazi **uMbodla ka-Ndlambe**, owathunyelwa emfundisweni kunye **nezinve iinkosana emva koNongqause** ; yena ke ude waya kufika naseCanterbury eNgilane ; wanemfundis ethe tyi ke **ngoko**. Inkosi le ekuheleni iphepha incediswe **nguMnu. Geo. TyhamzaJe**, owayekhe wancedisa kwi“ Mvo.” Le ndo-

dana ngoku ilikhumsa kwiOfisi yamatyal eQonce ; nangemfundis ijuibile. Ayibanga nathuba lingakanani inkosi ephepheni, ihle yalisija, ukuze ke kaloku libe no—

Mnu. A. K. Soga.—Lo ngunyana ophakathi womfundis uTiyo Soga nomSkotshikazi intombi kaBurnside. Imfundis wayizuza kwelo lakulonina, waye nolwimi ilolona akhawulezayo ngalo, ngaphezu kolwakowafo. Ukhe wathi chu ebugqwetheni, wabamba nasekubeni yimantyi encedisayo kuCofimvaba ebaThenjini. Uthe elapho weenza isigwebo esiqatha kumntu omhlophe ekuthiwa wathengisela umntu omnyama utywala besiLungu, kwaye oko kungavumelekle kwelo zwe. Ithe le nto yeenza ukuthetha okuzungulezayo kwiziphattha-mandla, athe ke ngoko wasisiya eso sihlalo, waangumkhangeleli wabantu imisebenzi okwethutu yana (Labour Agent) eMvane. Ucelwe xa alapho ukucelelw ephepheni eli le“ Zwi.” Asizimisele kuncoma noko kule ncwadana,—kodwa sinokutsho khona ukuthi, wathi kanti uza kowona msebenzi wakhe. Loo minyaka ilisumi ayenze ephepheni, ayibanga yiminyaka yemfeketho, ibe yiminyaka evule amehlo esizweni. Ngenxa yokungabi nakumbi kwentliziyoyakhe, ufe sisulu seentlobo ngeentlobo zamattshivela,—waye umfo ekhululekile ukupha. Imfundis yakhe yeyeAfrika kanye nje ngomnqweno kayise.—Yi “ Ngqombo-yoNosantso.” Ulisiye ilizwe ekwaCentane ngomnyaka we1938 ubudala bukuma76.

Olunye Uhloholo.—Ewe, singaphelelw lixesia sikhe salinga ukuwachola-chola ngamanye amadoda akowethu ancedisileyo nasancedisayo ebunzimeni obukhulu ukuliquhubela phambili eli lizwe. Xa se sikhankanya ooRev. **Isaac Motaung**, ikhalipha lomSuthu, owada wakhalipha phakathi kwamakroti asemaXhoseni, walinga amaphephah eenda ba, weenza iincwadana, wada wafa engumfundisi. Iinto zoodefie ooMark kwaZulu, umfundis waseLove-dale owarfika kowafo wazama ifisini wazama “ **Iphepha** ”

loHlanga ” kunye nabanye, iphepha elavalwa ziziphathamandla ngomona, ngenxa yokuſa liphakamisa isizwe, kwaye uhlanga lufunwa lungaphakamanga. UDr. John L. Dube (uMafukuzela), umfo ofumene imfundu eMelika, waseka isikolo esikhulu, eOhlange, eNatala, ephethe nephepha leendaſa i“ Langa,” engumfundisi wee“ Ndafa zoXolo.” Iinto zooKhambule, Dambuza, nezooMzamo iinto ezafunda eLovedale ngemihla yaphambili, zafika kwa-Zulu zaazizithatha,—zakhanyisa, zaangamakhonco okudisanisa afsakwaXhosa nabakwaZulu. Ekuſe kule imihla kwangenelela iinto zooMangena nezooSeme, iinto ezifurde umThetho Pheſeya ; nezooMsimanga amadodana azama ukukhonza lonke uhlanga oluntsundu ngaphandle kocalulo loſuzwe. Iinto zooPoswayo, zooMontsioa, kuba-Tswana la ngamathemba, asafika akukaſi kho nto yaziwayo ngawo, kusaqaſwe izitho kuuphela. EluSuthu sinamagama avakalayo ooCranmer Sebeta amadoda enkqubela nayifundisileyo kakhulu intsapho yawo ; ooSimon Phamotse okhe waphatha iphepha ekuthiwa yi“ Nkwenkwezi ” ode wakha waasezinkathazweni zokugxothwa kwelakowaſo, ngokuſuzela isizwe sakowaſo. Iinto zooMolapo zooMakgothe iimfundu ezithembisayo. Singaphelelwa lixeſa, zihlobo zam, sidakasa kweſaTswana kubaſo baka-Molema amathanda-mfundu aziinkosi zesizwe, oSol. T. Plaatjyi owayengumHeli wephepha i “ Tsala,” nowa yekwa ngumthunywa Pheſeya, ngexesa “ Lokwahlulwa komHlaſa,” ngowe1914.

Alikuſa kho ixeſa lokuthetha ngabaſo bakaMgudiwa, iinkosi zabaThembu, eNgojini, ezikuthathiele kuzo ukusikhokela isizwe ngokhanyo. Nje ngomfo kaSigcau u-Marelane eQawukeni, inkosi enkuſu yamaMpondo, efunde eDikeni, yaphuma yaseka isikolo esikhulu sakwaFaku kunye nabafundisi bayo. NoVictor Poto kaNdamase enye inkosi enenqubela, yaseNyandeni. Nje ngomfo kaNgangeli-

zwe uDalindyebu uKumkani waſaThembu, umfo olkhaya kwiimpanza ezifundileyo zingenandawo, oſiye namhla unyana wakhe uJong’ilizwe (Sampu) okwanje ngaye.

Esi sahluko ma sisivale, sibaſiye singathethanga ngabanye, kwa neenzala ezithe zazilahlela emſebenzini, ukuze le Afrika ibe netyuwa, ezinje ngooMazwi, Msikinya, Masiza, Sihlali, Mpinda, Ntſona, Pelem, Kobe, Mvambo, Gezani, Sivetſhe, Falati, Vimbe, Khakha-za, Gasa, Makgatho, Makepe, Thema, Mahabane, Maphikela, Kunene, Wauchope (Dyoba), Mqoboli, Ndwanya, Koti, noWilliam Koyi owaya kufela ezintlangeni eNyasa, ehambisa ukhanyo nenqabela phambili.

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

Ukhanyo noko luselutsha, lo mbuzo ngathi ungaba ukhawulezile ; kodwa ke “ ma singayithetheli emsini hleze imkisele.”

“ Vukani kusile magwala ndini !

Niſantu ſani n’ aabā ſanj’ iinkani zaſo ?

Ndiya kuhlala ndinani phi na, ndingumntu nje,

Ndingumntu nj’ int’ ehlal’ ihlal’ ihamble ?

Ndingumntu nj’ int’ ehlal’ ihlal’ ifuduuke ?

Ndingumntu nj’ int’ ehlal’ ihlal’ igoduuke ? ”

INKCAZELO YAMAGAMA ANQABILEYO.

ISAHLUKO I.

Ndimangele.

Eli gama lithethwa ngumntu ngokumeze, ngakho kodwa ukuba athi thu komkhulu, lise nokuvalala ilizwi lakhe.

Ubucukubede.

Iintwana-ntwana.

Nilandlolo.

Ekuqaleni ; entloko.

Ngezagwelo.

Ukuthetha okungathe gca ; ukuqakatha.

Thobosane.

Yintlanjana engena kwa seGcuwa.

siLimela.

Inyanga yesiLimela, uJune, yinyanga yokuqala emnyakeni ngesiXhosa.

Undyilo.

Naxa kufalwa iminyaka ke ngoko, isbalwa isusela kweyesiLimela, inyanga yokulima utiya wokuqala.

ENgxangxasini.

Yincam yenxhiša, ebihonjiswa ngamaqhosana, namacangcana akhannwe adweliswa kakuhle.

Amaggala.

Yingxangxasi eseCeju, intlanjana engena kwa seGcuwa.

Isifo somgqeku.

Ngamadoda amakhulu ; kutshiwo ngokuba ngabantu abakha bayiqalisise into phambi kokuſa bayenze, okanye bayiphendule.

ISAHLUKO II.

Isidiya ; isifo somkhono. Esi sifo ngaphambili be sikholisa ukubulala umgqeku lo.

Kokutshata kwe-Lavokazi.

Aasa bantu bebengenzi zintsuku bona xa batshatayo. Livele apho ke elo qhalo, kuba ubesithi ofike mva, kanti uphosive.

Imfene.

Imfene sisilo abethanda ukuhlupheza abantwana ngaso amaXhosa, kuba ebesithi sisilo esindwebileyo. Kodwa ke xa se indala, se imana ukuphoswa zizisulu, kufa ubuningqakamba suphelile ; athi nomntu oyikhweleyo ahlale elahlekelwa.

Ngohaya.

Ngolwemivundla.

Ngelizé ; umbaba.

Imivundla ivuka ezikhundleni zayo ukuya kutya, xa kuthi patya, ukutshona kwelanga.

Ebotwe.

Ibotwe yindlu yomFazi omKhulu wenkosi. Umfazi omkhulu ke ngulowo kulindeleke ukuba azale eyona nkosi.

Njeya.

Enkundleni yamatyalala esiXhosa undimangele neqela lakhe be behlala bodwa mgama. Ummangalwelwa nawakhe amanqhina be besithi ngcu kwelinje icala bodwa, ize ke indikinda le yeziphakathi, ingqonge inkosi yona esazulwini senkundla.

Sadenda.

Ukunqwanqwa ; ukulibazisa.

Inkwili.

Yintaka enqabileyo yehlathi, ebala libugwangqa-mthusi.

Ulwanga.

Ulwanga sisusu sempofu, umhlawumbi senyathi. Ubesithi umphakathi akubulala enye yezi nyamakazi, inxheba le, isisu eso ke, asise komkhulu, adliwe xa angayenza-nga loo nto.

Wawungakhuzwanga Ukukhuza yinkonzo ezukileyo eyenziwa yinkosi kwisithuña somnya-ka, umzi ufelwe ngumnini-wo. Le nkondo ke yeyokuvvelana nolo sapho, nokulumisela oyena mntu mkhulu walo, endaweni yo yise olusiyileyo.

ISAHLUKO III.

Kwabanezandla.
Ingadla.

Kumagqipa. Licangci, nanto ni na enye enokulolwa iße bukhali, kuze kunqunyulwe into ngayo.
Ukuſoba kukuthetha, mhlawumbi sisenzzo, esixela into embi eza kuhla.

ISAHLUKO IV.

Mfecane.

IMfecane yimpi kaMatiwana, iNgwane. Le mpi ifizixhalisile izizwe ngokuthanda kwayo ukublasela. Iße yona yayixhaliswe nguTshaka.

Impobole zamadoda. Amadoda aziintloko. Impobole sisinxibo sasentloko esinxitywa ngamakroti alandela iNdwe.

Nqabara.
Kunene.

Ngumlambo okwaGatyana. Kwidindlu zenkosi, kukho ekuthiwa yenKulu, neyaseKunene. Le yasekunene yalifumana elo gama ngexesa likaPhalo. Kwakunqabile ukufumaneka kwelo gama, yada loo nto yaconjululwa nguMajeke, uyise kaKhulile.

Ebomvu.

Yimbola.

*EluVulweni.**Uzwathi.**Ithwathwa.**INqilo.**Qwaninga.**Unxunguphalo.**Umdlanya.**Imbadu.**Inxaxheba.**Bakhwelele.**Ezinye izikhundla.**Ngogayi.**Amakowenu la.**Bathe ngo ngesisu.**Mhla-ngakwena.**Kwencebeha.**Umyeyezelo.**Ndiphantsi kweenyawo.**Yiminnyanya.*

Lizibuko elisemBase.

Ngumthi ; yinto engafiy.

Zizihlangu.

ISAHLUKO V.

Kukho inkolo yokuba indlela yakho isikelelekile kwakuvuka le ntaka, indande ecaleni lakho.

Ngumlambo okwaGatyana, ongena eQhopa.

Ukuphongoma ; ukundweba.

Umkhonto wokwalusa.

Izincoko ; amavo.

ISAHLUKO VI.

Isabelo.

EmaXhoseni akuphumi yona ijuri ; kukhwelela abanini-tyala, isale inkundla ibunga, kuba yonke inkundla le iyijuri.

ISAHLUKO VII.

Akukhona sikweni ukuhlala kwa kuloo ndawo.

Ngomhla omkhulu ekufunzelweneyo ngawo.

Inkosi ingumlomo wamaphakathi.

Afakazalwa.

ISAHLUKO IX.

Mhla yaqala ukuviwa imbunguzulu. Isigubungelo samafele aabafazi.

Yintjolo eyenzelwa afakhwetha.

Kukungayingeni imfazwe ; ndilele. Ngooyise-mkhulu afaf'ayo.

Ubuthi.
Waphothula.
Ngephunga.

Ncakasana.
Sarili.

Itamla.
Yibulukhwe.

Ngumfan' ovayo.

Ma uhlanjwe.

Likhonye.

Ngee.
Umgquo.

Namasi.

ISAHLUKO X.
Ubugwipa ; ukuthakatha.
Ukuhlamba ngobulongo.
Iphunga sisivatho sesandla somkhwetha.
Kanye ; nqo.
Eli gama kuthiwa walithiywa nge-
Bulu elafika apho lathi igama lalo
lingu "Sarel."
Lizembe ; inqamla.
Ibulukhwe oko zazingekabi kho ;
sihlonipha kambe igama laleyo
yelo xesa, ebijongwa kakhulu, uku-
mfanelia umfo.
Itsho kuba waguqukayo.

ISAHLUKO XI.
Le nkondo inganeno kweyokhuzo.
Yona yensiwa ngamaThile, ka-
msinya emveni kokufa komnini-
mzi. Kuthiwa lizila, okanye
yintlanza-mzi.

Inkomo yesizathu ibikhe izixele
ngokwayo ngaphambili ngeziba-
kala.

Yinkunzi yembabala.

Kukuya kuguqa ngamadolo ko-
mntwenyana phakathi ebuhlanti,
umzimba ongasentla utyhiliwe,
ubonwe ngamadoda ; aze abuye
aye kwenje njalo kubafazi.

Le nkondo inye nale yomguquo.
Umntwenyana utyiswa namasi,
ukuze aqonde ukuba uya zekwa
ngamaNaantsi.

Eyomishato.
Umtshato yinkonzo ezuke ngaphezu
kweyomguqo. Umntwenyana
ubinqa isidabane seula, apha the
nomkhonto. Umfazi otshatiweyo
akanakumelana nowomguqo. Ili-
Zwi noGulumente lo bafike
sayinqhina le nkondo.

ISAHLUKO XIII.
Ukukhuza.
Le nkondo yokhuzo yensiwa yinkosi
emva komnyaka, umnini-mzi efile.
Intetho ke isingiswa ikakhulu ko-
yintloko kuloo mzi, inkulu.
Injongo yayo kukuvelana nomzi
lowo uxhwalekileyo, nokumisela
inkulu leyo endaweni oyise.

Ngokungambiki umntwana.
Umntwana oyinkwenkwe ibingu-
mthetho ukuba abikwe akuzalwa,
okanye uyise adliwe.

Uthethelwa amagama. Amazwi anje ngokuthi, "Sikhangele,
bawo, siya nqula."

Watsalwa umxhelo.
EmaXhoseni akukho ndlela yimbi
yakuxhela inkomo yesizathu. Um-
xhelo uhle nomqolo, ngoko ke
kufakwa ingalo kwelo nxeba lise-
siswini, ude uqhawulwe umxhelo,
ukuze ide ife. Isikhalo ikwayinto
efunekayo.

ISAHLUKO XIV.
EuNgumi.
Izizwe zasempuma-langa zitsho xa
zithetha ngeli lasemaXhoseni.

Umfo.
NgomQulu.
Yentombazana.
UNtsikana.
IBayibile.
UNongqawuse.

Lomnyama. Ngathi sikwelo xesa kanye ngoku.

ISAHLUKO XV.

Uhlanga oluboniweyo AmaMfengu.

Olunye uhlanga olu- AmaYuropu.
boniweyo.

Kududume izulu, Ngumpu, nesithonga sawo.
kuphume nemisi
nemililo.

Thafa leDebe. Imfazwe yamaLinde.

ISAHLUKO XVI.

Nezizwe eziMhlophe. Ngelo xesa iGuluneli yayinguLord
C. Somerset. Inkosana eyayi-
phethe umkhosi nguCol. Brereton.

Uphondo lwenkomo. AmaXhosa, nje ngoko be besakwe-
nza ooYowabi, ebevuthela uphondo,
isigodlo, ixilongo lawo.

Uhodoze. Yimpukane enkuIuIu ekuthiwa yiyo
ezala iimpethu.

Lwini lesizwe. Okwenene kwabfa njalo. Wafa
uHintsa engalwanga, engenzanga
ni, engenatyala.

ISAHLUKO XVII.

Ngumqombothi. Utywala ofu sithi ngoku bofesi-
Xhosa yinto yabumini nje.

Njokweni. Kuthiwa kambe ngoku uNjokweni
lowo wayengenkosu kwathi ni,
kwakufihlu eyona nkosi inkulu
ngokuthiwa bleze isbulawe.

Inkathazo. Imfazwe, kuba nguNdlambe owa-
qalayo ukulwa nolu hlanga lu-
mhlophe, kwa seMnyameni.

Kwiliwe leDinga. Ukukhutshwa kwamaMfengu ema-
Xhoseni kwensiwa umzekelo wo-
kukhutshwa koSirayeli ejiphethe,
uHintsa enguFaro. INCiba ilu-
lwandle olubomvu, iXesi liyi-
Yoredane.

Ootjh'inyonga
Elinani clinobom. Inkomo ezinomtshiso ezinyongeni.
Kuthiwa ayemawaka alisumi linesi-
thandathu (16,000).

ISAHLUKO XVIII.

Ingalo engaphantsi. Ubuqhingga ; iyelenqe.

ISAHLUKO XXI.

Imfazwe zakhe na- AbaThwa bada baphela Bengazanga
bamxolele uHahabe nabantu
bakhe ngenxa yezo mfazwe.

Isoono esikhulu. Imfazwana kaBambatha yecentsukw-
na ezingephi kodwa kwaBulawa
abantu abama4,000.

ISAHLUKO XXIII.

So-Tase. Yise kaTase ; lowo ke ngunkosi u-
Maqoma.

ISAHLUKO XXIV.

NgeyamaLinde. Abantu banempazamo enkuIuIu yoku-
thi le mfazwe yekaThuthula ; abe
uThuthula engazanga abe namfa-
zwe phakathi koNgqika noNdla-
mbe. Yimfazwe le yokusa uNgqika
endaweni yakhe, abengasayazi nge-
nxa yoloyiso Iwezizwe, abenalo