A! ZANZOLO !

*UKumkani wamaXhosa uHintsa, ezafika iinTlanga inguye owongamileyo*

*kweli lasemaXhoseni. Unchwatyelwe eNqabara, Gatyana-Dutywa.*

ITYALA LAMA-WELE.

NgamaZwembe-zwembe akwaGxuluwe.

IBALWE NGU

S. E. KRUNE MQHAYI,

*Umbali ka" Samson," no" Don Jadu,"*

*nemi" Hobe " nemi" Bongo."*

*Umbali wobom Bomfi uJ. K. Bokhwe.*

*Umguquli wo" Limo," noAgri umAfrika.*

(IMBONGI YESIZWE JIKELELE.)

" Kwathi, ekuzaleni kwakhe, kwavela isandla ; wathabatha umzalisikazi,

wabopha esandleni salo usinga olubomvu, esithi, eli

laphuma kuqala.

" Kuthe ke 1akusibuyisa isandla salo, naanko kuphuma umzalwana

walo. Wathi, Yini na ukuba uzityhobozele? Wathiywa

ke igama lokuba Peretse." (Oko kukuthi uTyhobozayo.)

*Gen. xxxviii, 28-29*

USHICILELO LWESIBOZO.

THE LOVEDALE PRESS

**INTSHAYELELO.**

Nangani ndingengcali kwathi ni yamthetho, ndinawo

noko amanakani okuba umthetho wasemaXhoseni awahluke

nakancinane kowezizwe ezikhanyiselweyo. lintlanga

ezimHlophe zithe zakufika kweli lizwe zafumana ukuba

abantu beli lizwe baphantse ukuba ziincutshe zomthetho

bonke, namasiko abo asekwe phezu kwezibakala, baza ke '

bacuntsula nabo kanobom kuloo masiko, nakuloo mithetho '

yesiXhosa.

Kweli balana ndizama ukubonisa imigudu, nenkxamleko,

nexesha elithatyathwayo ngamaXhosa xa alanda umthetho,

kuba kaloku kuzanyelwa ukuba uzekelwe kwisibakala

esakha saakho. Ndizama nokubonisa ukuba inkosi asinguyena

mgqibi wezinto yedwa, nje ngoko izizwe ziba zona

kunjalo kuthi.

Intetho nemikhwa yesiXhosa iya itshona ngokutshona

ngenxa yeliZwi nokhanyo olukhoyo, oluze nezizwe zasenTsona-

langa.

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 ukuxhathalaza kuloo msinga uza kutshayela isizwe siphela. Zamani ukuwaxhasa nani ngelenu icala.

Ndingowenu emigudwini yesizwe.

S. E. KRUNE MQHAYI.

Berlin, C.P.

INTSHAYELELO KUSHICILELO LWESI BINI

NOLWESIBOZO.

Taruni, mzi wenkosi ndiya taruzisa ! Namhla nje le

ncwadana ndiya phinda ukuyibeka phambi kwenu. Ndiyibeka

namhla se inkudlwana kunokuvela kwayo, enathi

ke nathetha ngezenzo ukuba ma ibuye ishicilelwe

yandiswe nokwandiswa.

Ndiya wabulela amaphakathi athe abonisa iziphene kweyokuqala,

anga nanamhla nje angabuye aqokele.

Ndiya wabulela amanenekazi namanene ancedisileyo

ukuyisasaza eluntwini eyokuqala ; kunga ke kungaba

kabini kathathu ukuze nam ndingabi saba madol' anzima.

Incwadi le ithe kolu shicilelo lwesibini yathabatha ngoku

Isimo sebali lasemaXhoseni, ekubeni kolokuqala ushicilelo

yayingumzekeliso wesiXhosa.

Iingxelo ezithile ezikwiziqendu zokugqibea, ezimalunga

nombuso waPhesheya nalo unganeno, ndibulela ngazo

incwadi kaJustus ebale " Izoniwo zamaXhosa."

Kolu namhla ushicilelo, sithi incwadana le se indala ma

izithethelele ngokwayo, kumakowayo, izenzele izihlobo

ezizweni,—isenzele nathi indawo ebantwini bakowethu

esibakhonzayo.

S. E. KRUNE MQHAYI.

ENtab'ozuko,

Berlin, C.P., 1931

INKUNDLA.

Eli tyala lalithethelwa eGcuwa, kule ndawo inedolophu,

kanye ngenx' engasempuma-langa ezibukweni. Apho

yayikhona iNkundla yaKomkhulu.

U-KUMKANI.

UKumkani owayelithetha yayinguHintsa :

Umbeka-ntshiyini bath' uqumbile,

Inkuz' asayikhuz' ukuhlab' ingekahlabi.

UHintsa lowo ngunyana kaKhawuta, uKhawuta uzalwa

nguGcaleka, uGcaleka uzalwa nguPhalo, abe ke uPhalo

eyinto kaTshiwo, kaNgconde, kaTogu kaSikhomo, ka-

Ngcwangu, kaTshawe, kaNkosiyamntu, kaMalangana,

kaXhosa.

ISALATHISO (INDEX)

InTshayelelo (Preface) : : : : : iii

InTshayelelo kushicelelo lwesiBini nolwesiBozo : : iv

InKundla : : : : : : : v

IsAlathiso (Index) : : : : : : vi

IsiMangalo (Isahluko I) : : : : : 1

UkuThethwa kweTyala (Isahluko II) : : : 6

UbuNqhina babaZalisikazi (Isahluko III) : : : 12

Lisasiwe kubaHluzi (Isahluko IV) : : : : 15

AbaThunywa eNqabara (Isahluko V) : : : 20

UKhulile Komkhulu (Isahluko VI) : : : : 25

AmaVa eNyange (Isahluko Vii) : : : : 28

IsiGwebo (Isahluko VIII) : : : : : 31

IziJungqe zokuGqibela (Isahluko IX) : : : 35

InGuquko kababini (Isahluko X) : : : : 39

UkuLungiswa komZi (Isahluko XI) : : : : 44

UbuNye buxake nomThetho (Isahluko XII) : : 48

UkuKhuza (Isahluko XIII) : : : : : 52

UkuBuba kukaKhulile, nemBali kaNompumza (XIV) : 58

UkuFika kweenTlanga (Isahluko XV) : : 63

Imbongi (Isahluko XVI) : : : : : 67

InTlalo noPhumo lwamaMfengu (Iahluko XVII) : : 71

UkuFa kukaHintsa (Isahluko XVIII) : : : 79

UkuGxothwa kukaSir Benj. Durban (Isahluko XIX) : 83

Ezinye iinKosi (IsahluKo XX) : : : : 85

InTaba kaNdoda (Isahluko XXI) : : : : 87

ITafu yamaKhanda : : : : : : 91

UmKhosi wemiDaka (Isahluko XXII) : : : 94

UkuTshona kukaMendi (Isahluko XXIII) : : : 99

UMaqoma (Isahluko XXIV) : : : : : 101

UbuKumkani bukaXhosa (Isahluko XXV) : : : 116

InkQube1a Phambili (Isahluko XXVI) : : : 134

ImBacu : : : : : : : 139

InkCazelo yarnaGama aNqabileyo : : : : 159

Iingoma neeNcwadi zesiXhosa : : : : Cover

ITYALA LAMAWELE.

ISAHLUKO I.

ISIMANGALO

" Ndimange-e-le ! "

" Hambisa ! "

" Ndimangalel' uBabini ! "

" Hambisa! "

" UBabini undixhomile ! "

" Hambisa ! "

" Sithe kuba singabantu bezalana, wathi kanti ehleli nje

yena ukholosile, ndathi kanti ndihleli nje nam ndikholosile."

" Hambisa ! "

"Ke kaloku ngoku angekhoyo umnini-mzi, yinkohla

ukuhambisa imicimbi yomzi, kuba akukho uvumayo

ukubuya ngomva, sobabini sithi siziinkulu! "

" Hambisa ! "

" Ndithe ke le nto ma ndiyizise kokweth' apha size

kuyiconjululelwa ! "

" Hambisa ! "

" Ndiya atshonela ke, nkosi ! "

" Hambitsa Hambisa mh . .

Gxebe ! Gxebe ! uthi umangele ? "

" Ndithi ndimangele."

" Umangalele uBabini ? "

" Ewe."

" UBabini lowo ngokabani ? "

" NgokaVuyisile."

" Uyinto ni kuwe uBabini lowo ? "

" Ngumkhuluwa wam."

" Uthi ke, uthi ke ukuxhomile ? "

" Nditsho."

" Utsho ngani ? "

" Nditsho kuba engandivumeli ukuba izinto zakowethu

ndizilungise."

" Izinto ezinje nganto ni ? "

" Ndiya kubuthi ni ke ubucukubede bezinto zekhaya ?"

" Ndithi uBabini ukuxhome kwizinto ezinje nganto ni na ?"

" Be ndithe kwa sentlandlolo, uthe kanti uBabini ukholisile

Ndithe kanti nam ndikholosile, yaaziinkunzi zombini

ke ezo, into ezingenakuba buhlantini bunye kulunge nto."

" Liphume."

" Akuliva ? "

" Liweze."

" I,i1' elo."

" Akukamangali ; usahambisa ngezagwelo nje usancokol'

iindaba, usancokol' iindaba." Utshilo uNtentema etshikila emka.

" Uthi ni na, mfana ? " Ubuze watsho uFuzile um-

Nqhosini obenqhenqhile mganyana ephula-phula, " Uthi umangalel' uBabini."

" Ndithi ndimangalel’ uBabini.”

" Uthi uBabini ngumkhuluwa wakho? "

" Ndibe ndisitsho, nkosi."

" Ngoku uthi ni ? "

" Ndisatsho, mhle."

" Nguwuphi ke obangayo ukho wena, ekho umkhuluwa wakho lowo ? "

" Nguye."

" Uthi nguye obanga ubukhulu ? "

" Nditsho."

" Nxa yiphi kulo mlomo wakho uthi ngumkhuluwa wakho ? "

" Ngumlomo wabantu lowo, ongenguwo wam."

"Wenza ni na, mfana ? Wenza ni na? Baphin' aabo

,bantu kuwe apha ? "

"Yiloo ndawo kanye endizele yona kokweth' apha, ukuba

ndiconjululelwe yona ; kuba lo Babini silibone ngamhla mnye ilanga."

" Njani ? "

" Ngobuwele."

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

" Singamawele."

" Liliphi ke elithe thu tanci ?

" NguBabini."

" NguBabini ? "

NguBabini."

" Eli gama lithetha ububini bobuwele ? "

." Kunjalo kanye."

Wena ungubani igama ? "

NdinguWele."

" Ningabafo bakabani ? "

" Singabafo bakaVuyisile."

" Waphi ? "

WaseThobotshane."

" Into yasemani ni ? "

" UmNzothwa."

Kwesikabani ? "

' Kwesika Lu -

Uthe xa akwelo undimangele kwathi thu uKosani umVala noDlisa umGora emaqegwini bephalisa begqitha, babuza:

" Kha utsho, ukho ngani na komkhul' apha ? "

" Hayi ndingundimangele."

" Umangalele nto ni na ? "

" Ndimangalel' uBabini."

" Thetha."

" Uth'umzi kaVuyisil' ulunge kuye."

" Thetha."

Ngeli xesha ke uDlisa noKosani baye kutshonela kuba

babengamisanga kakade.

" Kha utsho, mfana." Ungcambazile watsho uFuzile.

" Kwesikabani na ? "

" KwesikaLucangwana."

"Uthe ni uLucangwana wakuyisa kuye le ndawo ? "

" Esi siLimela sesesithathu, nkosi, ndiyisa le ndawo ku-

Lucangwana."

" Athi n' uLucangwana ? "

" Ndingasuka, nkosi, ndithi uthi uLucangwana ndidlala

ngokuthetha, kuba akukho sinci sakha sajola izinto zomzi

ikho inkulu."

" Inkulu ke yiyiphi ? "

" NguBabini."

" Utsh' uLucangwana ? "

"Utsh' uLucangwana."

Kuthe thu kwesi sithuba uQavile isityebi sasemaMvulaneni negqiza lamadoda besiza komkhulu apha ; batsho kunene ngemibuzo apho kundimangele, akukhov' ukuqhuba isimangalo sakhe. Bathe bakufika kwisigqibo sika-Lucangwana, banqumama.

Ithe yakuba le ndawo ityetyeshwe yeenjiwa nje enkosini ikunye namashumi omabini avayo amaphakathi, ityetyeshwa nguFuzile noGqomo igqala lasemaBambeni ; Bathe Bakutshonela wavakala uWisizwi umTshonyane iciko elikhulu lakwaKhawuta lisithi: " Ndaza ndakuva zwi ndini."

Watsho eqongqotha inqawa. Uthe uMancapha umQocwa inkonde yakhona : " Ndalihlala ndalihlala eli pha-

Kade ndada ndeva neenyongo zalo." Watsho erola ivithi

abelifake enxhoweni ngezolo.

Uthe uMrweqana iqhajana elikholisa ukuba kho apha

Komkhulu lithunywe nokuthunywa: " Kukaloku ixesha

lelethu, siza kuzilungisa izint' ezi." Utsho ekhanda

undyilo abelulungisela umdudo oza kuba kwesikaSiko

eNgxangxasini. Uthe xa atshoyo wathiwa krawu ngamehlo

amabi nguPoloma wasemaCeteni elinye lamagqala elaliqingqa

induku yomSimbithi. Inkosi iphikele ukutshaya

nje iqondele phantsi ayenzanga nelimdaka.

Ngeli xesha ke uWele wayengasekho, kuba kwakuthiwe

ma kakhe agoduke kusaviwe.

ISAHLUKO II

UKUTHETHWA KWETYALA.

Kuthe emva komdudo wakwaSiko, inKosi uHintsa\_

yesusa uQavile noMdunywa umTipha amadoda afikisayo.

nathembisayo, ukuba mabake baye kwaLucangwana,

bambize ukuba akhe eze. Inkosi ibasuse se kuhlwile ukuba

baze se belala apho babuye kusile, ukuze balizuze nethuba

lokucweya izinto ezimalunga neli tyala.

Kusoloko yathi yaliva eli tyala inkosi ayizange ibonakale

yonwabile, yaye ke kakade ibingenkosi inabudlelane namaphakathi

ngento engathi ilityala.

Uthe uQavile noMdunywa xa bacanda kwesikaLucangwana

bengekathi thu kowakwasibonda umzi, begqitha

kumzi kaNqwakuza umNyele, kukho iqela lamadoda,

awayeqo shelisa amanqina enkatyana yenkomo eyayiqethulwe

sisifo somgqeku. Bajikile babulisa, laduma iqela elo;

Bathe guqaqa ngamadolo njeya babiza ilahle enkwenkweni..

Libaqhule kakhulu iqela elo ngokufika emva kokutshata

kweLawokazi, lisithi iimfene zabo se zindala, se zimana ukufika emva kwezithonga.

Lo gama Baqhumisa iinqawa babuziwe imvela-phi nalapho

basinga khona, baxela. Babuzwe ukuba bona b'av,ela

ngakomkhulu kuxa lithi ni na ityala lento kaVuyisile enci.

Balandula nokuba bakhe beva ityala elinjalo. Babuzile

ukuba lityala lanto ni na ? Kuphendule uNqwakuza esithi

abafana ngoku nje bathi bakuhl’ utha basuke bathande

ukuhamba ezinkundleni ngohaya. Kukho mfana apha

iminyaka mithathu esiphethele ezandleni esithi ufuna

ubukhulu phofu uzelwe esisinci. Loo nto siva se kusithiwa se iye nakomkhulu, be siba singayiva ngani, nina bavela ngakwelo cala.

Bavuthulula iingubo zabo abathunywa Begqitha, baya

kugaleleka kwasibonda ngonchwalazi. Alungiselelwe

kakuhle la madoda kwasibonda apha kuba ayesaziwa apho

avela khona. Zakuba zibuziwe iindaba encwina umfana

baye bee tya. Ancokole la madoda emveni koku wada

uLucangwana wabavelisela nale nto ikhoyo yeli tyala,

akrokrela ukuthi angaba ufunwa ngalo apho komkhulu ;

uwacukutshele yonke into la madoda, ebuya ebuza kuwo

ukuba into enje ngale akhe ayive na khona ebalini.

Kuthe ngengomso kwakukhovwa ukusengwa emini

yakusasa anduluka la madoda akomkhulu ukugoduka ; uthe

kuwo uLucangwana ma ze athi uyeza, angafika mhlawumbi

ngolwemivundla. Kwalile okunene ngonchwalazi

wagaleleka uLucangwana ehamba noMadume wasema-

Hegebeni elinye igqala, noSigadi indodana yokuhamba

ibabethela izinja. Ithe inkosi ma bandlalelwe eBotwe.

Yaza nayo yabukhathula apho eBotwe ubusuku ikunye no-

Nqhokoma umMpemvu noMalinga umNgwevu, amadoda

abesaziwa ngokugcina iilwimi zawo kulo lonke ikomkhulu.

Kuthe ngoms' obomvu banduluka abafo baseThobotshana

ukugoduka, kungabanga kho bani wazileyo ukuba bebefunelwa

ndawo ni na kanye-kanye yinkosi. Kuthe kaloku

andululwa amadoda ukuba ahambe esizweni ahambe exela

ukuba ngosuku lwesithathu yimbizo Komkhulu.

Kwalile okunene ngomhla lowo avela kwiinkalwana zonke amaphakathi, eqalele ekugqibeleni kokusa lada lee tyi ilanga ukushiya iintaba. Zithe ziya phuma iinkomo ukuya entlazaneni kwabe se kufumane kwaayinto e bomvu Komkhul' apha. Sel’ ethe ngcu njeya uWele ehleli nonina-lume

uMgqaliso into yasemaMpandleni. Efikile uBabini ehamba nooyisekazi ababini Bathe thande phaya kwelinye iphundu lenkundla.

Ngale ntsasa yonke ke uMhlekazi akaphumanga eBotwe; kodwa kuthe ngeli xesha wabonakala esiza umfana ethwele

ugaga lwemPofu, ufike walutsho daca esazulwini seziphakathi,

uthe elwandlala wabe sel' ebonakala naye umNumzethu

esiza esonakala ngathi akachwayitile kanye. Idume

yonke inkundla isithi. " A ! Zanzolo ! " akaphendula

umnt' omkhulu, waya wathi vu elugageni lwakhe apho.

Akubanga xesha lingakanani ethe vu usingise ngeliphantsi

kuMbali, igora lasemaMpingeni, ebuza ukuba le ntsasa

yonke kuthiwe nqwatya nje kulindwe nto ni na? Akabanga

sadenda uMbali usuke wasel' esingisa kuWele (undimangele)

ukuba aqhubele inkundla into ekungayo. Utsho,

watsho, watsho, watsho, uWele waya wee tya ; eqhuba

kwa ngalaa ndlela se ndiyixelile.

Kusingiswe kuBabini ukuba ma katsho okwakhe.

Uhambise ke weenje nje :—

" Zinkosi nani manene akokwethu kwami ! Andinanto

ndiyaziyo kuba nam ndikwabiziwe. Ntwana ndinenakani

layo yeyokuba ndizelwe ngubawo uVuyisile ngenkazana

yasemaMpandleni ndiliwele, ndiliwele nomninawe wam

lo undinkqangisayo namhla, baye besithi ke ababezalisa

uma lowo ivela-tanci ndim, uWele sisiza-mva. Sikhula

nje ke sikhula kuyiloo nto, sisaluka nje saluka kungekho

ntetho, umntu wonke wazi loo nto; kude kuse ekufiyweni

kwethu ngumfi ubawo akukho phike, ndiqala kutsha nje

ukuva ukuba mna ma ndikhwelele uWele aphathele usapho

lukaVuyisile kuba inguye inkulu, yaye ke naloo nto ithethwa

kwa nguye " (ee gquzu amadoda ngentsini.)

" Ndikhe ndabizwa futhi nguLucangwana, kuthiwe kuthethwa into yale nto, kusontshwe kusontshwe kusuke kufumaneke ukuba le nto kuseluhayeni, ndisuke ndigoduswe

phakathi kweso sintsompothi. Ukutsho kukuthi ke zidwe tsha umntu onento yokuhambisa ngumntu onento ekhe ithetheke ivakale ; ngako oko ke ndiya tshonela."

Usingise enkundleni kaloku uMbali esithi : " Atsho

ke amawele, ziphakathi." Uwandulele ke uMxhuma

umKhomanzi-Qhinebe wabekisa kuNdimangele, esithi :

" Kanene uthi umangalele indawo yakho yobukhulu

ongayinikwayo ? " "Ewe, nkosi." " Uya yazi le ndawo yokuba

wena uvele mva kuBabini noko nivele ngamini nye ? "

"Ewe, nkosi." " Uyazi ukuba lisiko ukuba umntu ovele tanci

ibe nguye oyindla-lifa kwaTshiwo apha ?" "Ewe, nkosi."

" Ukuza apha ke mfana uzela ukuza kuthi umthetho lo ma

ukwenzele nto ni ? " Uthe cwaka uWele akaphendula.

Uqokele uMxhuma wathi : "Ke kaloku ke, ke kaloku ke, mfo’kaVuyisile

uze kuthi inkundla le ma ikwenzele nto ni

na ? " Cwaka uWele akaphendula.

Ugqithile uMxhuma wasingisa kuBabini wathi : " Kha

wenzel' inkundla mfo kaVuyisile, kha unced' abantu

bakaKhawuta, le nto kumhla iviwayo ngumzi kaGcaleka,

ngako oko inyongo yayo iya kuthandeka kunye nobukrakra

bayo. Uthi uWele lo nizelwe mfazi mnye ngamhla mnye ? "

" Nditsho, nkosi." " Nikhule kunye naluka kunye ? " "Ewe,

nkosi." " Ekukhuleni kwenu le ndawo Be nikhe niyithethe

kusini na ?" " Yiphi ke, nkosi ? " "Le ndawo yokuba ningamawele ?" "Ewe, nkosi, be siyithetha futhi, namanye amakhwenkwe eyithetha futhi, into yokuba mna ndibe ngaka ubuncinane abe umninawa wam elibongo-bongo elingaka, neendevu kuye ziingaka, ndibe mna ndinje ukuguda

nokukhangeleka mncinane."

"Ayesitsho esithi ma kwenziwe ni ke amakhwenkwe lawo? "

" Hayi, nkosi. Amakhwenkwe wona ngobuntwana ebesithi ma siguqulelane, mna ndibe ngomnci uWele abe yinkulu."

" Heke, nide nakwenza ke oko ? " " K,uphi, nkosi ? " " Ukuguqulelana

oko ? " " Andingetsho." " Liqavise, mfana, lenze liqave." " Asithethi nganto zeemfeketho zamakhwenkwe, nkosi." "Ewe, anditsho ukuthi thetha zona ndithi kodwa

qavisa le ndawana yokuba nada nakha nayenza na loo

mfeketho yokuguqulelana ? "

Kuthe kwesi sithuba kwee qhaphu uSiphendu into

yasemaZangweni yathi: "Yini na le, liza kuthethwa nini na

eli tyala ? Kulityelwe zezobukhwenkwe nje ngoku zezona

be zizezokuthi ni na enkundlen' apha ? "

" K,uhle, K,uhle, Siphendu, inkundla ibisaphula-phula."

Utshilo uGqomo. Unge anganyakathisa noko uSiphendu ;

koko amthethisile amanye wathotha.

Ungcambazile uMxhuma wathi, "be ndiselapho ke,

mfo wam, be ndisathi qabelisa eli lizwi, nada nakha nayenza

na ke loo mfeketho yokuguqulelana nomninawe wakho

lo ? " "Ewe, ikho into eyelele kuleyo." " Kha utsho. Sithe

ngomnye umhla saya kugalela iintaka siligqiza lamakhwenkwe,

abuye amanye ebethile, mna ndingenanto, ade athi

ma ndabelwe nguWele ; uthe nkqo uWele esithi kumhla

ubukhulu bungalunga kwa kuye. Andenzile amanye

ukuba loo nto ma ndingayinyamekeli akukho nto iya

kuphelela kuyo ; ndanikwa ke inKwili ndakukhova ukufunga

ukuba nguWele oya kuba yinkulu."

" Utsho ke, zitshaba," ubekise watsho uMxhuma, watsho wazithi wambu ngomnweba wakhe wezingwe awayewambulelwe apha komkhulu mini wezisa ulwanga lwempofu.

Kuthe nqadalala emva koku, wada wavakala uMancapha ngeliphantsi esithi: "Le nto iya kuba nento yayo." Watsho erola idosha eqhwitha etshaya. "ULucangwana ubegwengula ; namhla awakulonkomo azeka ezantsi." Utshilo uMganu umDala evuthulula ingubo esithi vu ecaleni lothango.

Kwesi sithuba kuvele into yasemaNtakwendeni uNdlombose yathi : " Taruni, Zidwesha, ma kube litaru, ma kungabi ntshiyi-ntshiyi, ma kungabi tyala. Aa ba bantwana babambeneyo, bazalwa sithi, uyise akakho, ufile, ufele

kwa phakathi kwethu, le nto yeyethu ayizang' ibe kho

abantwan' aaba ngabethu, aalamli sithi, ma kubaliswe,

ma kuyiw' emva, ma kulungiswe." Utsho wabuya wazithi

luqe uNdlombose.

Kuvele uMaduma welali kaLucangwana wabekisa ku-

Wele wathi: "Obu bukhulu ububangayo ke bobale mini

ngenKwili ? " " Se iziziqhamo, nezinqhinisiso ezo ebukhulwini

endise ndinabo." "Obu bukhulu wena ke ngelakho

uzuzene phi nabo ?" " Kwa sekuzalweni." " Hayi, mfana,

ungenje njalo, ukuzalwa kuya yixela eyakho indawo, kuba

nguBabini ivela-tanci ekuzalweni, le ixela wena yiyiphi ?"

Uthe cwaka umfana. Kwesi sithuba kubuye kwathi

nzwanga.

Uthe qhaphu uZwini umKwayi wathi: " Ngubani

umzafisi lo mhla nazalwa ?" " Ngumakhulu uTeyase nodade

bobawo uYiliwe kuba kuthiwa bade bemka abantu ababeze

kuzalisa ngenxa yokungade ifike imini kama."

Uthe vumbululu uMxhuma wathi: "Lo mzi wawungakhuzwanga

na? Uthiwe ni na ukukhuzwa kwawo ? "

Kwesi sithuba kufumaneke ukuba ma kuye kubizwa

uTeyase noYiliwe abazalisikazi

ISAHLUKO III.

UBUNQHINA BABAZALISIKAZI.

Befikile abazalisikazi, kungcambaze uDaliwe into

yasemaHegebeni umThembu, wasingisa kuTeyase, wabuza

ukuba nguye na owayezalisa umka-Vuyisile kula mawele.

Uvumile omnye, uphendule imibuzo esenje njalo esithi

wayenoYiliwe lo bobabini, into ayithethayo yaloo mhla

angayinqhina yonke uYiliwe. Ikakade lalo mfazi ngumfazi

ozala nzima, abantu abafecelelwe ukuza kumzalisa bakowabo

bada bamshiya bemka ngokubona ukuba iinyanga

ziya wufinca umvo weshumi umntu ekhantsula.

Uyive lo mfazi inimba ngolwesiBini ekuseni ; lithe

liphuma ilanga yabe inkonyana se ivelile ngesandla, sathi

kumhla angaba ukhawulezile. Ide yajika imini yehlobo

kuvele esi sandla salo mntana—Uthe thu apho uZwini

wathi, " K,uhle ndingakukhawuli ! Gxebe, gxebe,

kukho inakani lokuba ngamawele la aza kuphuma kulo

mfazi !" "Ewe," utshilo uTeyase, " ezi nyanga (nkwezi)

akhantsulayo lo mfazi be side sikhe siye kwaSanezandla,

ngokoyikel' ukuthi kanti akusekho nto ikulo mntu. Ade

amabini amagqira esithi, Akukho nento enesi sisu, nto

ikhoyo ngabantu babini baphilile, uya kubazala lakufika

ilixa ; ' omnye wada watsho ukutsh' ukuthi ngamakhwenkwe

(tyhagi) omabini (tyaya)."

Uthe uDaliwe, "Be sisaphula-phula kambe. Uhambisile

uTeyase wathi : " Ithe yakujika imini esi sandla (sigamato)

senze esi sithukuthezi landiya, ndade ndafumana ndaqubula

ingadla ndawutsheca umnwe, ucikicane, suke ndathi ndakuyenza loo nto saphinda satshona isandla, sabuya sahlila kwa secimini. Yasixhoma inimba yalo mfazi, lada latshona elo langa, kwahlwa, kwade kwabuye kwasa, kuthe ekuphumeni kwelanga ngolwesiThathu lavela eli

sithi lelikhulu." " UBabini lo ke ? " Ubuze watsho

uMxhuma. " UBabini lo ke. Sibe kuqwalasela ingqithi,

unotshe."

" Nise nobabini ke noYiliwe lo ? " Ubuze watsho u-Daliwe. "

Hayi, isikhinindi sesifazi se silapha kaloku. Obu

busuku baphezolo andibanga nakuchopha-chopha ndedwa,

kuba uYiliwe lo ngumntana. Le nto yale ngqithi kukho

abangayaziyo, endayenza se bekho, koko yabahlekisa loo nto

besithi lisiko lasemaNzothweni apha na ukunqunyulwa

ingqithi umntu engekazalwa. Bakho nanamhl’ oku

abafazi abayaziyo loo mini, ukuba bangabi be bebiziwe

andikwazi, ayikum loo ndawo.

" Bonke abafazi ababekho baya yazi le nto yale ngqithi

elowo ufikayo uya xelelwa ukusa esiya sandla side sanqanyulwa

ingqithi ukuze sitshone. Ezalwa nje uBabini lo

se ikhangelwa sithi sonke le ngqithi sikunye. Kwalile

emini enkulu xa kaloku ziphumayo iinkomo kwakukhov'

ukusengwa intlazane, lazalwa iwele lesibini, eli sithi lelinci.

" Undimangele lo ke ?" " UWele lo ke. Livele okunene

linale ngqithi." " Bathe ni abafazi ku le nto ? " " Bathe n'

ukuthi ni bavuyela kuuphela ukuzala oko komntu nje ?

" Hayi, ndithetha ngokuthi liliphi elikhulu iwele nokuba bayeke nje kodwa." "Ewe, ikhe yaakho ingxumbungxumbu enjalo besithi abanye ngulo omkhulu, besithi abanye ngulawa." " Kude kwathi ni ukuze bayiyeke abafazi aabo le ntetho ? " " Hayi kungxole kwa mna, ndisithi, banyanga nina ukuthethis' abantwana bomntan' am ingekabi yimini yokuba bazithethele, bashoba nto ni na?" " Kuuphel' oko ke?" "Ewe kokwam ukwazi."

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

Singiswa. Uye wabizwa uSingiswa lowo. Ebuziwe okwakhe ukwazi ngale mihla yokuzalwa kwala mawele uthe yena ubizwe ekuseni ngolwesiBini. Kubuzwe ukuba nxa yiphi na ekuveleni kwesandla. Uthe ke sivela nje sel' ekho, nguye umfazi wokuqala owafikayo kwabomzi lo.

Uhambisile ke nje ngoko sel' ehambise ngako uTeyase, waya wee tya. Kuthiwe ke abafazi bangakhe bakhwelele.

ISAHLUKO IV.

LISASIWE KUBAHLELI.

Zithe ngoku iindlebe zamadoda zanga ziya vuleka. Kuvakele

se kuyindumasi kaloku phakathi kwamadoda ; kuqondakala

ukuba amanye athi okunene nguWele omkhulu,

amanye athi loo nto ayithethi lutho. Kuthe kwakungathi

kuya zola waphakama wema uXolilizwe umJwara wathi

kukho elinye ilizwi, elivele kuMxhuma elithi lo mzi awukhuzwanga

na ? "

Kuthe kwesi sithuba kwafumana kwee nzwanga ; kubonakala

ukuba amadoda abekisa ezantsi ukucinga. Kuthe

thu uMagqaza into yasemaKhwemteni wathi : " Ukufa

kwalo mphakathi kuya kuba kwizithuba zelaa duli lemFecane.

Ide yathiwa qhwi loo ndawo ngelokuba lo mzi awuzange

ukhuzwe ngenxa yobubi bamaxesha ; kodwa umphakathi

lowo wayeze wabikwa Komkhulu apha."

Kwesi sithuba ibuzile inkosi kuWele ukusa usunduzwe

yinto ni na ukuze le ndawo athande ukuyizisa emthethweni

nje ? " Uthe ukuphendula uWele : " Kungokuba,

Mhlekazi, ndithukuthezelwe kukungajongani kwam nomtakabawo

uBabini, kuze kuthi kuloo nto kubonakale ukuba

izinto ziza kuba yindindi ; ndanga ke ndingayizisa be nto

kokwethu apha size kuyiconjululelwa."

Inkosi : " Ukhe wayithetha le nto kuBabini apha,

wamkhumbuza ngalaa mhla ngenKwili, wambonisa ingqithi

leyo wayifumana tanci wena kunaye ? "

UWele : " Yonke loo nto, Mhlekazi, ndiyilingile,

akwanceda lutho : ndide ndiye kwasibonda nje ndiphaliswa

yiloo nto, nakhona ndingafumani ntlabiso."

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

UWele : "Le nto inje, nkosi yam, kokwam ukuthabathisa.

Wena lo Mhlekazi, asinguwe umntu wokugabulela

umphakathi izigcawu, ngumphakathi into yokukugabulela

izigcawu. Kungani na ukuba athi umphakathi wam akundigabulela

izigcawu kuxakeke kangaka ? Isandla ndisivelisile

ukuba ndamkele isiko tanci, endithe ndakulifumana

ndaya kwa sendaweni yam zalunga izinto ; ndithi, nkosi

yam, kunani na ukuba kuxakeke apha emthethweni ? Mhla

saluka umdlanga udle kum tanci, ukuxela kanjalo ukuba

ndiyinkulu."

Kusingiswe kuBabini nguLucangwana ukufuna ukuqonda

ukuba kunjalo na ngale ndawo yomdlanga. Uvumile

uBabini esithi kwaphazama amakhankatha : " Yinile ! "

ukhuze watsho uLucangwana ebuya ezigqubuthela ngomnweba.

Aqhubene, aqhubana amaphakathi ukuthi buza bani,

kha uhambise nantsi, hayi akwaba kho unambuzo. Kuthe

tyhithithi kwa uNdlombose kwesi sigama wathi, "Elona xa

lokubalisa leli, zidwesha. Elona xa lifuna iinkonde naali

akukho sifuna ukumona kwaaba bantwana ngabethu siya bazala, siya bazala, siya bazala."

Kuthe kuba kwakuxa litshonayo ilanga zanduluka izizwe ukuba ziye ngamakhaya, zize zibuye kusile. Zithe iimpobole zamadoda ngobo busuku azagoduka, zalala kwa lapha eBotwe, yaye le ndawo yaaba bafana isezingxoxweni ngoku. fufu ; yaye ingxoxo ityekele kwelikaNdlombose lokuba le nto ma ikhe ifunelwe inkonde, hleze ithi kanti yinto eyakha yaakho. Kuye kwaya kubekwa kwelokuba ma kususwe amadoda asinge eNqabara kwinto kaMajeke uKhulile umQwambi, amthabathe eze naye.

Amaphakathi lawo acinga ngoKhulile lowo kuba uyise uMajeke owayekwalinyange, nguye owahlangulela iKomkhulu nyakana kwavela ukunene ngoPhalo, oko waya

wazekwa kwa seNqabara apho engasaboni nangamehlo

kukwaluphala.

Kusile ngengomso ufike ngokomqikela umzi komkhulu,

yafa, yafa inkundla kwafumana kwaayinto ebomvu nga-

bantu, kubonakala ukuba elowo unga angazivela ngezakhe

iindlebe ukuwa kwesigwebo, kuba le nto se ingundabamlonyeni

kule mizana yonke.

Lithe ububa lithi futhu ilanga lwavela ugaga loMhlekazi

nomfana, wabe naye sel' elandela. Ivakele inkundla " A !

Zanzolo ! " Uvume kuhle umhlekazi waya wahlala.

Uthe ukuba athi vu wabe uMbali sel' efudumeza ebuza apho

kushiywene khona ngezolo.

Uyibeke ngokufutshane uSonti impi emkhondweni :

uSonti ke ngumninawa kaMxhuma iinto zikaMatyeni

umQhinebe. Akukhova uSonti, kubuzwe kubanini-tyala

ukuba kanene uVuyisile ufele phi na ? Bavumelene

ekubeni uyise wafela eLuvulweni ngohlaselo lwemFecane.

Emva kwemibuzwana eyenziweyo zizidwesha kufumaneke

kungekho nto ingakanani ingenziwayo ngaloo mhla, ngaphandle

kwale ndawo yakwaMajeke eyathethwayo emzini

isingiswa nguMxhuma into kaMatyeni esithi :

" Kambe, mzi kaKhawuta, niyazi, kwaziwa nini ukuba

izinto zalo mzi azikrwalaswa, aziqotyolwa kanjalo ; ziya phandwa

kude kuvele ingcambu, iphandwe ingcambu leyo, ide isuke ilandule ngokwayo, kwandule ke ukurashulwa ethafeni ngokuswela ukunceda. Abafo bakaVuyisile basivuse ngemivalo kwinto ekuthe kanti kuhleliwe ze ngakuyo, balivuselela ke iKomkhulu eli ukuba likhe liyikhangele le ndawo ukuba ingasa inabani na onokuyicombulula."

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

Kutyunjwe amadoda amathathu aya kuya apho eNqabara

kwaMajeke (1) uMalinga Xhego umNzothwa ; (2) u-

Mxhuma Matyeni umQhinebe, no (3) Lucangwana Nyathi

umKhwemte. Babotshelwe amaqegu, banikwa nabafana

ababini,—uSigadi noVukubi.

Ngelo xesha kwakuxa inyanga isisonka, kuthiwe ke umzi

ma ze ulindele wobizwa ukuthwasa kwenyanga ezayo,

kwaye kulungelelaniswa nethuba angaba sel' eneentsuku

zokuphumla noKhulile lowo, ase kanjalo sel' enethuba

lokuyicinga le ndawo ; kuba kwakuvakala ukuba yindoda ebise ikhulile.

Ithe xa ithi dungu impi ukuba igoduke, wavakala u-Bukwana into kaLangeni umNtakwenda, umninawa ka-Ndlombose, imbongi, noko abengeyiyo eyaKomkhulu apha wathi :

" Ndaza adalubon' uzwathi lwetyala !

Ndaza ndalubon' uzwathi lwetyala !

Kwasa saxhinkxa, kwasa safak' ithwathwa.

Se zingaphi na ngok' iinkunzi zalo mzi kaPhalo ?

Fuda sisithi nguHintsa akukho yimbi

Fuda sisithi sisiroro soNobutho sodw' inkunzi,—

Inkunz' ekhwel' eziny' iinkunzi.

Ndidane ndaayinko ndakuv' ukuba izithenile

Yazinikela eNqabara kwabakaMajeke.

Ayikhweli kuthe ni na le nkunzi ?

Lwaphel' usapho kukutshisana ngasemva.

Ngomziki-zikan' ogqitywe kwa ngabafazi,

NguTeyase noSingiswa kwa ngamazolo.

Xhwithan' inkunz' ikhwele lixesha.

Akukho nto iya kuvel' eNqabara ! "

Uthe akutsho lo mfo akwaba kho uhambayo emadodeni

kwafumana kwee xhonxosholo kwatyisw' iindlebe. Kuthe

kwakubon' ukuba kuphakathi, kwavakala isiwili-wili esikhi

nindini samadoda ebesisacweya enkundleni, kanti ngu-

Ndlombose, akalwi sel' elugwali, ulwa nomninawa lo

ngala magama awathethayo, sel' eligamlele ikrwana, sel’ enqanda

amaputhu-puthu amadoda ; se kuvakala xa athi :

" Kunani n' ukuthi oku usapho lukaVuyisile 1ubambene,

kube kukh' amagezana ami entabeni evuyelela ? Nohaji,

yinto yaphi yona ? " Utaruzisile uBukwana kumkhuluwa

wakhe apho, hayi yaphela loo nto kwagodukwa.

ISAHLUKO V.

ABATHUNYWA E-NQABARA.

Bandulukile abathunywa beenje njeya besuka Komkhulu.

Imini yayizolile, kukhala iinyenzane, kunqanqaza noo-Nogqaza; aye amaNqilo ebatshayelela, benqula, beyincoma

indlela yabo ukuba isikelelekile, zaye neenyamakazana

zivuka zime emacaleni endlela zibajonge, baye nabo

bengazenzi lutho.

Baye balalisa eQwaninga kumzi wenkosana ephethe

isizwe esikhulu, bamkelwa kakuhle apha ngobubele obukhulu,

baxhelelwa ; yaye le ndawo bahamba ngayo se ivakele,

kuncwinwe kubo neendaba, koko abazenzanga, besithi

asika bi lithuba leendaba eli. Bamenyelwe nentlombe,

koko abayixhentsanga besithi hleze iingqondo zabo ziphazame.

Baxelelwa apha ukuba eli tyala bahamba ngalo lithe

lakuvakala yathi inkoliso yamadoda yema ngakwisigwebo

sikaLucangwana.

Balele iintsuku zaambini apho begqitha ekuseni ngolwesithathu

usuku, bagaleleka eNqabara, kwaMajeke ngonchwalazi

lwemivundla, bakhwelelwe indlu balala. Aba-

buzwanga ndaba kwada kwaalusuku lwesibini ; kodwa

Bayinikiwe ngokukhulu yona imbeko ebafaneleyo.

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

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

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

kubafo baKomkhulu. Kuhanjiswe ukubuza imvela-phi

nguThanguthangu unyana wokuphela kaMajeke. Kuqhube

uMxhuma Matyeni kwawaKomkhulu, emana ekhunjuzwa

ngabalingane aabo bakhe apho afuna ukuphazama

khona, baqhubene beenjana njalo ke bada baya kuthi tya.

Kubuzwe imibuzo engephi phofu kwayekwa. Baye aabo

bafo bakaMajeke besitsho ukuthi phofu iimpawu zale nto

zisinge ngacala nye nje ixaka ngokuthi ni na, babe kodwa besitshono

kwa bodwa ukuthi, abantu ngale mihla baba umntu

lo udalwa kabini, kanti umntu lo udalwa kanye, lowo anguye

ebuntwaneni, unguye esukhulwini nasekwaluphaleni.

Kubuziwe kubafo aabo baKomkhulu ukuba bangakholwa

na le ndawo beze ngayo ukuba iye yashunyayelwa komkhulu,

kwinkosana ebiphethe eso sizwe ? Bavumile,

besithi eyona nto ifunwayo emva yinyaniso yale nto, ukuthethwa

kwayo kwiindawo ezipholileyo ezinje ngezi kokhona

kungeza nenyaniso.

Ngeli xesha kwakuse kululwandile phakathi kwesizwe

apha, kuvakala ukuba kukho amadoda avela kanye eziko ;

yaye le nto yeli tyala lalamawele ibise idale unxunguphalo

nakongelilo iwele, lwaye olu daba lwaluseluvakele nalapha,

lusezingxoxweni ezishushu macala omabini. Sidle kanjako

isizwe sakhupha iindlezana zeenkomo ukunqoma la maphakathi

aKomkhulu, lo gama alapha, ukuba asenge.

Isizwe esi sifumene iyimfanelo yaso ukuyenza loo nto, kungengako ukuba uKhulile akanakutya kokutyisa iinkosi eziya, kwabe ke enyanisweni ibingebafo bafuye kwathi ni aabo bakaMajeke.

Zachwayita izikhulu zale ndawo, zathetha zasakasa, zaphalaza izimvo ngezimvo zazo ngeli tyala. Ide inkosana le yalapha yamema imbizo, yavisa isizwe ukuba okaMajeke uphuthunyiwe Komkhulu, ngale ndawo nale ndawo. Hayi akubanga kho mpendulo, kuviswe iindlebe, kwabulelwa

kwaba kuuphela, waye umzi usithi ma kahambe kulungile.

Kwesi sithuba kube kho umdudo kwa sesizweni apho.

Kuthe kwakuba kuxheliwe namhla umlenze ongaphezulu

wemka nala manene aKomkhulu, aye nasezifubeni inyama

yawo iluvalo.

Lo gama abathunywa aabaya bangekhoyo, lisele lema

ngeenyawo ityala ngasemva, wathi lo wathetha okuya,

wathi lowa wathetha oku, inxenye yahamba iligweba

emimangweni apha abanye bebuza ukuba kuye kufunwa

nto ni na kwaMajeke. Nguyena sel' enguHintsa na ngoku

endaweni kaKhawuta ? Zaye iintombi zikaVuyisile nazo

zenze eyazo inzwinini ; enkulu, (ephambi kwamaWele)

nenci zililisela ngoWele umntu ogcine abantu basekhay'

apha, nonesandla ezintombini nakwiindwendwe, nokhathalele

nempahla yalo mzi ehambayo. Zithi uBabini

yinkxentsi yelizw' eli lonke, into esisukela sikude isisusa,

ibe se ithwele isidabane sayo nesidanga ukuya kwelo zwe.

Intombi ephakathi eyalekela amawele (imfusi) yona imi

ngoBabini, ithi, " Eyinkulu nie uyinkulu, nokuba se ingu-

Majeke akayikude aqethule sigwebo sikaLucangwana.

Nangaphaya koko maninzi amahili-hili aziinkulu komawawo,

unani na lo umta-kayise uhamba enkqangiswa ewelelwa

imilambo enamagama."

EBotwe phaya ebesithi amadoda xa azithethela odwa, athi akufika kule ndawo yomdlanga asuke agwebe ngeentliziyo noko angatshoyo ngamlomo. Athi kanjalo akufika kweli lizwi likaWele lokuthi yinkosi into egatyulelwa izigcawu ngumphakathi asuke aphelelwe ziinyaniso. Kwasala kunjalo ekhaya lo gama abathunywa baseNqabara bangekhoyo. Kuthe ngosuku lweshumi abathunywa banxuba besithi se kuntsuku bemkile emakhaya, abazi ukuba kuyinto ni na emva, kungezi mini. Hayi, ababanga satsalwa nalapho

kuthiwe bose belala olu suku lodwa kuse benduluka ngengomso.

Imbutho yamadoda esizwe kunye nenkosi le yalapha,

kulapho ibiba khona kula madoda aKomkhulu ezi ntsuku,

kudliwa imbadu, namavo ; ayolisa la madoda, kwaakubi

emzini, kwakuvakala ukuba aya hamba kusile.

UKhulile ukhe wafuna ukuyinikela kwa abathunywa aaba

intetho yakhe, koko onke amadoda akakhange ayelele.

Okwenene ngentsasa axhobile amadoda aKomkhulu abopha

amaqegu awo. Wanduluka uKhulile kunye nonyana ka-

Gebenga umninawa wakhe, ogama linguMakhunzi, basuselwa

indodana Komkhulu apho egama linguGqakri.

Bathe xa bawushiyayo umzi bewushiya phakathi kwenyambalala

yabantu eyayize kubabulisa ; wavakala uNgaye,

unyana kaZekela ; imbongi yaseNqabara esithi :—

Hamba nto kaMajeke uz' ubuye kakuhle !

Ubekhe waphuthunyw' uyihlo ngezolo akwaba kho gxeke,

Wena ungunyana wakhe uz' ungabi nahlazo.

Lihl' iqegu lakh' aliwagxekang' awaKomkhulu.

Ndithi hamba nto kaMajeke siya kuvumela.

Swazi olumaqhina-qhina lwakuloTokazi.

Nkunz' ezek' ezaKomkhulu zaziindlezana,

Ndiyithanda ngokungaziyek' ezasekhaya zibe noqhonqa.

Hamb' ungene kulo mzi ngowakowenu, Iintanga zakho kudala zakushiyayo, Yiyo le nto se ulugag' oluman' ukuqongqothwa, Yiyo loo nto se siyibuza kuw' imvela-phi yohlanga,

Hamba nto kaMajeke!

Hamba nto kaMajeke!

Hamba noQamata lowo waseluhlangeni.

NCINCI LI LI.

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

kubona la madoda aKomkhulu : wayi-wayi-wayi yabetha

yaayinkungu nelanga kwangoku ; kwaxhelwa inkabi ye

nkomo, kwagwadlwana naloo nyama ubusuku obu. Aye

onke amadoda echwayitile kusombelwa kuxhentswa bada

bahamba ubusuku. Athe kuba ayekhwelelwe indlu

amadoda la aKomkhulu ahle azichwetha noko bakudlelana

ubusuku. Ithe yona eyasekhay' apha impi yasisa ; yathi

noko se kusile yabutha komkhulu apha.

Kuthe kwakusa ayakhe itsho impi yaseQwaninga ukuba

idlule le mpi yakomkhulu. Kwavuswa amavo iimini ezi

enkundleni phaya, zaye izithebe zenze umqokozo waamnye,

kuba ilizwe lahlungile. Kwaye kuphathwa kuncwinwa

kula madoda aKomkhulu izinto ezintsha ezikhoyo. Kuphathwa

kubuzwana nangamazwe asalunga iinkomo, neenkabi

zasekuthini eziziimbaleki. Kubuye kucelwa namacebo

okululekwa kwabafazi neentsapho.

Ngengomso agqithile amakomkhulu noKhulile, yekoko

ukuhamba sehlangana nabantu ngendlela bebuzwa

imvela-phi, bathi inkoliso ibazi ingababuzanga kuba kaloku

ilizwe lonke lalise lizaliswe lolu daba lweli tyala lamawele.

Yekoko ukuya kugaleleka Komkhulu ngocolothi, afika ephilile,

onwabile, ehlaziyekile lolu hambo.

ISAHLUKO VI.

U-KHULILE KOMKHULU.

Athe aku6a efikile la madoda akhwelelwa ndlwini nye

onke abathunywa aaba, kunye neengwevu zaseNqabara.

Ziye kakhulu izitya kuloo ndlu kuba kwakuthelekelelwa

ukuba alambile. Abuthe khona amadoda athile aphambili

inkoliso yobusuku, wada wangxola uMxhuma, esithi,

amadoda amakhulu la ayozela kuba akazange abuthi cwe

oko athi esuka eNqabara ; waye uMxhuma nala madoda

asemzini kungasangeni moya phakathi kwabo.

Kusile ngengomso singe isizwe sibizwe ngexilongo

ukuza Komkhulu, phofu ingekabi yiyo imbizo, elowo

kuuphela ethanda ukukhe eze nje ukuza kubona lo Khulile

waseNqabara. Ithe iya betha imini kwabe se kufumane

kwaayinto ebomvu apha Komkhulu, kungekho nto ityhulu

phofu, ibubuhaka-haka nje baKomkhulu.

Waye lo mfo kaMajeke uze kubonwa ekhululekile kunene,

emnandi nangokuthetha, nangokwazi abantu, abe lo mfo

eyimvumi, eyimbongi, nobugqira bukwakho kanobom,

bemichiza ingebubo obokuvumisa, nakukhwitsa nakuthi ni.

Iinto afike wamangalisa abantu ngazo ezo lo Khulile, kuba

umzi ubulindele inkathavu engasaboniyo, engasevayo,

engasathi ni, ese ikuuphela ikukulala nokuphupha.

Zithe iintokazi zafuna ukubenzisa aaba bafo baseNqabara,

koko akubanga kho mvume. Kufunwe ukuqondwa Komkhulu

apha ukuba untanga ni na uKhulile lo ? Kuthe

ekukhangelweni kwafumaneka ukuba ungaphambili ku-

Khawuta uyise kaHintsa zaye kodwa iintanga zikaKhawuta

ziseninzi apha phakathi komzi. Uthe uKhulile yena waaluka noPhalo—izilimela zakhe zobudoda zodwa zisekhu lwini elinelinci eliva kanobom.

Zidubule zaantathu iintsuku elapha uKhulile Komkhulu

kungamenywa mbizo ; kodwa kube kho kwa kamsinya

iqumru la madoda elamtyhilela yonke into ngeli tyala, waye

uMhlekazi ekhe wadlana naye iindlebe.

Ngolwesine usuku, kanye ngexesha elalimisiwe lokuqhekeka

kwenyanga, zindululwe iinjolana zaKomkhulu ukuba

zibize umzi, uhlabelane ude use ezingqothweni zomhlaba.

Okwenene kwaanjalo; kuba bonke abantu babefuna ukusiva

isiphelo seli tyala. Kwathiwa ngosuku lwesithathu ma ze

arnadoda abe kho.

Kuthe kwa ngolwesibini usuku yabe impi se isaphulana

Komkhulu apha, se kungathi ngumsitho lo, kuba abavela

kude beze namaqegu abo athwele iimvaba. Lithe liya yishiya

intaba ngomhla lowo, kwabe kungasekho ungekhoyo ;

se kubomvu kusiqoqobela, aye amadoda engenamincili,

nokujongana engajongani ngamehlo mahle ; iimbongi zithe

cwaka, into enkulu ibe kukutshaya, saqhuma isisi secuba

kwanga kuya tsha.

Kuthe kuba umHlekazi ubese lapha yena kwa kusasa,

kwabonakala ukuba umthetho ma uhambe. Iphindiwe

intetho yabuzwa kumawele emabini, aqhuba nje ngoko

ayesel' eqhubile, kuphindwe kwabuzwa kwancinwa kwimi-buzo ese ikhe yahanjiswa.

Waye undimangele esithi uyinkulu ngezi zibakala: Esokuqala, kakade inkosi igatyulelwa ngumphakathi izigcawu.

Indawo yesibini, isiko lakowabo lengqithi yena ulamkele kuqala ; indawo yesithathu, ubukhulu ubuthengile ngenkwili akuba yinkwenkwe. Indawo yesine, umdlanga udle kuye kuqala mini baluka. Indawo yesihlanu, umzi la wakowabo ugcinwe nguye yonke into yawo.

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

Zithe iintombi zasekhay' apha namhla zabizwa, zanika

ubunqhina inalunga nokugcinwa kwazo ngabanakwazo

aaba, nonina ube kho, wabuzwa imibuzo. Uthe uPhakiwe,

intombi ley’a ibisoloko ililisela ngoBabini ibuza into'ankqangiselwa

yona umta kayise, kwakubuzwa ngokugcinwa

kwabo, naye wadibanisa kwa kwezinye apha iintombi esithi

bagcinwe ngundimangele lo, kuba uBabini akamntu

unanto, akasivimbi 'into enazo.

Kubuziwe ngamatyala kundimangele ukuba lo Babini

wenza zinto zini na ezixakanise inkqubo yezinto apha ekhaya?

Undimangele ubale iinkomo ezintathu eziphumileyo

kumaxesha ngamaxesha zisiya kubantu ngabantu, zingaziwa

izici zazo. Ubale intonjane yodade wabo uNozici awathi

uBabini akavuma ukuyikhupha inxaxheba yezizwe, kwema

ngaye. Ubale ukugxotha kwakhe amadoda angooyisekazi

awayeze ngeendawo zokulungiswa komzi nje ngokuba

indoda enguyise yonakalayo, wawagxotha loo madoda unanamhl'

oku.

Unina uzinqhinile naye ezi ndawo. Ummangalelwa

uzivumile naye, noko athe ezivuma wabe esiza ngecala

ezama ukuzithethelela. Zithe zona iintombi eziya zimbini

wakusingiswa kuzo lo mbuzo zachithela, zachukusha nezilanda

neeximheya.

Kwesi sithuba ke kuthiwe ma bakhe bakhwelele abaninityala

bobabini,---undimangele nommangalelwa. Bakhwe

lela okunene baya mgama

ISAHLUKO VII.

AMAVA ENYANGE.

Ithe ngoku inkundla yasingisa kwingwevu yaseNqabara,

uKhulile isithi : "Kambe ke mfo kaMajeke nasi esi sishiqi

siye kukuphuthumela sona eNqabara. Se ukho nawe

uya bona, uyeva, akuseva ngakuxelelwa sithi. Ayifumananga

le nkundla yacinga ngawe, laye eli ilityala lokuqala

elinye kwesi sizukulwana : ke kaloku asibanga nandawo

yakubambelela, nakumisa iinyawo, kuba into iba nto ngokuzekelwa

kwenye, nje ngoko waziyo nawe. Naantso ke !"

Kuthe nqadalala emveni koku umzuzu. Esukile uKhulile weenje nje:

" Zinkosi, nani nonke sizwe,"—uthe xa atshoyo uKhulile azisusa buphuthu-phuthu amadoda iinqawa emilonyeni kwathi cwaka. Uhambisile wathi : " Andazi ukuba

be ekuthe ukuze kucingwe ngam kwabe kungathuba lini na.

Ewe ubawo uMajeke walihlangulela ikokwabo eli ngoPhalo,

oko ke izinto zazisalungile imihlaba ingekonakali.

" Ndazi nto ni na mina? Ndingubani na? Le nto

yala makhwenkwe omntanam uVuyisile, andiyi kuyisombulula

kwathi ni nam, nangani ndilinyange. Le nto ingamawele

ngabantu abazelwe ngamini nye. Apha ke kulo mzi

kaXhosa kuthi ukusonjululwa kwaabo bantu bavele ngalanga

linye, kujongwe lowo uphume tanci ethangeni kunina.

"Loo nto se ide yamiseleka ingamiswe bani, yanga

ngumthetho, ukuba ophume tanci ethangeni abe yinkulu

lowo ; kodwa ke nje ngokuba ndikhe ndabona ezi ntsukwana

mbini ndisaphanyazayo, loo nto iya phikiswa iphikiseke

kwamanye amawele.

" Olu hlobo lungamawele ebantwini apha, luhlobo oluvela luqondile kwa sekuveleni, iingqondo yalo itsolo kuneyoluntu olu, kwa nje ngokusa iwele loza lixele into engeka-

Bi kho, isuke loo nto ibe kho okunene. Kuthe ke ngenxa.

yobunje baaba bantu akwaze kube kho ntetho ngabo, enje

ngale ke ndibona kukuyo namhla.

" Enye into edla ngokuba kho lo,kwaaba bantu kukuvisisana..

okugqithileyo, into kanjalo leyo edla ngokutsho kungangeni

noyise nomthetho phakathi kwabo. Yaza loo nto?

kanjalo yeenza ukuba kungabi kho mntu ukhathalele uku-

ngena phakathi kwento yamawele ; kuba angumntu.omnye,

" Nina ke namhla nindibize1e ukuza kunamulula into

yabantu abalolo hloso ; nithi ingaba amanyange anolwazi

wona olugqithileyo kolwenu ngobuwele. UNkosiyamntu

liwele kuyise, liwele elincinane ; ubukhulu bafunyanwa

nguye wabuthatha ehleli umkhuluwa wakhe uLiwana,

kuba wabanana ngecongwane. Athi wona amanyange

ma kabuthathe ubananise kade, aye ke nawo ezekela kuvezingaphambili

iindawo.

" Ndibeka eli ke, zinkosi zam, ndipheze. Inkulu le

inikelwa ukuba iphathe umzi nje kungenxa yokuba yona

inemava okuvela tanci kunolunye usapho lwakokwayo,

inabantu bakowayo ebaziyo kunabo, ineengcombolo ezivileyo

yona ezingaviwanga ngamanye : obewele ubukhulu

bufika bube phi na kunelinye bevele ngamini nye nje?

Asizizenzo na into eyenza ubudala, kwa nje ngokuba

nenkulu ethe qelele kwabanye iya hlukana nobukhulu

bayo xa ifike yaangumntwana ngezenzo ? Ndishiya mfungumfungu

njalo ke, zinkosi zam, ukuze nizifumanele ngokwenu apho eyona nto nifuna yona."

Utsho wahlala phantsi uKhulile. Kubuye kwee nqadalala emveni koku, kwada kwesuka uLucangwana, wathi : " Itsho, itsho, zidwesha, ingwevu yaseNqabara, makungathi nqadalala, ma kuphendulwe, kufezwe namhla nje, iinyewe kukade zimi leli tyala."

Uthe uNdlombose, eyona nto kube kufunwa yona konk’

oku, libali, nali ke ibali ligqityiwe. Asukile namanye

amaphakathi abuza imibuzo ethile kuKhulile apho, wayiphendula-

ngokuzolileyo encediswa ngunyana womkhuluwa lowo wakhe uMakhunzi.

Abonakala kaloku awakulonkomo eguqukelana edlana indlebe, -bu-u-u-u-u-u-u-.

Kwaye ebungeni apho kuvakala kukhankanywa neenkomo zikaVuyisile ezimke

zaya apho kungaziwa mtu ; kwavakala kukhankanywa neentombi zikaVuyisile, nengqithi, nokuhamba komdlanga nenkwili, nezenzo noNkosiyamntu. lbonakele impi

ibambene kwelithi : " Namhla ingaba kukunikelwa kobukhulu

kwiwele elivele mva kusini na ?" Athi ophendulayo,

" Nakanye! Ubuwele bona busahleli endaweni yabo.

Le nkundla ayisiqethuli isigwebo sikaLucangwana."

ISAHLUKO VIII.

ISIGWEBO.

Kwesi sithuba inkundla isuse abafana ukuba baye kubiza

abanini-tyala, abathi bafika ngaphandle kokulibazisa. Bafike

bathatha ezinye izikhundla ngakwezo ndawo bebehleli

kuzo kuqala. Laye ilanga liwuhlabile kanobom umhlaba

emini enkulu. Aye amadoda ethe tsi-i-i- ukubila, ezithe

xibilili iingubo eqondele phantsi kungekho uthethayo.

Kwakukho nabafazi kanobom apha komkhulu bethe

nqandalala ngasesibayeni phaya bengaphakamisi ukuthetha.

Kwakungekho moya, kuzolile kuthe cwaka.

Kunqanqaza ooNongqaz' emathafeni.

Kukhenkceza iiNyenzane equndeni.

Usukile namhla unyana kaKhawuta, uHintsa, igqomogqomo

lenkosi, ebunzi lityhilekileyo, entlontlo zithe ukumka

zashiya usiba olutsolo, ukuphela kweenwele ngaphambili !

Ngumfo osukileyo kanobom egadeni, omlomo unqhebetsha,

omabovu angqangula, othe rwe ngoburwanqa obungenqova

phofu, olizwi licacileyo xa athethayo, phofu lingelikhulu,

lingelincinane ; ubengemfo unakuthetha kuninzi, nabugrangagranga,

babuncoko kwathi ni ; kodwa engenkosi ukoyikwa nokuhlonelwa ngamaphakathi.

Ubengumdaka omnyama, omazinyo amhlophe, oliso ngathi ngumbane, ongade ulindele ukuthi gqi komlilo xa akhathazekileyo, ongalo zindembelele, omilenze mihle.

Bathi ababekunye naye ngumfo obesithi mhla ngogayi azihlalise phantsi izizwe ngomfaneleko ; kodwa ehleli nje ekhaya usungaxakekayo.

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

ma ukhangeliswe umcimbi onqabileyo, owawungowakowenu

oko, nakuba uphela namhla se ungowesizwe siphela;

kukhangelwa wona ke ziqingqitha nje ezi ntsuku zide zibe

ngaka. Wawuqale kuLucangwana isibonda sakho, u-

Lucangwana walithetha elakhe elingaphikwanga nayile

nkundla; ewe, le nkundla noko se ivela kooziNqabara nje,

ayiqabelanga kwelo.

" Athi ke amakowenu la ayile nkundla: Hamb' ugoduke

uye kukhangela kwa elo thole ubulikhangela kakade, ugcine

olo sapho lukaVuyisile, uze kuyibika kokwen' apha into

engalungileyo oyibonayo."

Uphakame uWele eduma waya kwaanga unyawo lwenkosi

leyo, wabuya ngokuthi vu kwesinye isikhundla ;

kwaye kuxa inkosi yona iguqukela kuBabini yathi kuye

" Uyeva ke, mfo kaVuyisile omkhulu, uwavile amasukandihlale

ale nkundla ngenxa yenu, ulivile ilizwi eliphathiswe

umninawa wakho yile nkundla, goduka ke ufike uncedisane

naye ngokugcina usapho olo lwakokwenu, nempahla, nento

yonke, umkhangelise entweni efuna ukukhangelwa, sini-

bone nikunye nalapha Komkhulu, umthobele, umve."

Ithe inkosi yakukhov' ukuwasingisa la mazwi, yazithi

luqe phantsi yazigquma ngomnweba wayo wengwe yezi-

'xhobo. Uthe lwasu uBabini noyisekazi bahlala kwezinye izikhundla.

Unge angafuna ukuqonda uPhekesa omnye uyisekazi kaBabini, ukuba namlila kuguqulwa iwele elikhulu nakulo mzi kaPhalo ukuba libe lelinci ? Kuphendule uMbali esithi: " Akukho nto iyileyo yenziweyo." Ubuzile uPhekesa bufudumala esithi: "Phofu ndive kanjani na ?"

Uthe uMbali, " Uve kakuhle, kuba intetho icacile."

Babonakele abamangali bethabatha iintonga Besithi gwiqi ukuba bagoduke, beenje njalo nabamangalelwa.

Bavakele abafazi ngasesibayeni phaya abanye bengcikiva

abanye babonakele betshayelela ; abonakele amadoda

iyileyo iphuthuma elayo iqegu, ithi engenalo iphuthume

umnqayi wayo ukuba icinge ngokugoduka. Zibonakele

iintshayi ziqhwitha zitshaya ; zatsho ngesisi abanye bemi

abanye besachophile, inxenye ithe guqaqa ngamadolo

ilunyekelwa ngabanye ezinqaweni kufumane kwathi xhonxosholo.

Kwaye malunga nesi sigwebo inxenye ihumzela,

idela, igxeka, ibona iindawo eziphosisiweyo ; lwaye uninzi

lungalilibali ityala elithetheke kakuhle, avelelwa onke

amacala alo, sakhutshwa ngobuchule nesigwebo.

Kuthe kusafumane kwaayilo mpithi-mpithi, wavakala u–

Dumisani unyana kaZolile, wasemaMpehleni, imbongi

yaKomkhulu, esithi:

Hoyina! Hoyina ! ! Hoyina. ! ! !

Godukani zizwe liphelil' ityala,

Godukani, Bantu, iphelil’ int' ebithethwa.

Utsho ke yen' uZanzolo,—

Lutsh' uhlwathi lowokaGcaleka,

Uzigodlwana zemaz' endala

Zingalal' endleleni yazini kunyembelekile.

Itsh' inkunz' abayikhuz' ukuhlab' ingekahlabi,

Kazi boze bathi ni na min' igwebayo ;

Kuba yoz' igwebe ngolomkhombe ndakukhangela ?

Yivani zizwe sininik' indyebo yentliziyo

Yivani zizwe sinibalisele :

Ngemihla yakudala mini kwavel' iintaba.

Kwabekw' umntu waamnye wokuphath' abanye.

Kwathiwa ke lo mntu ngumntu wegazi, Kwathiwa lo mntu yinkonyana yohlanga, Kwithiwa lo mntu ma kathotyelwe luluntu ; Aze athi yen' athobele uQamata ; Apho kuya kuvel' imithetho nezimiselo, Aya kuth' akuzigwenxa kungalungelelani,

Kube ziphithi-phithi nokuphambana koluntu

Ibe nguqukulubode ukuphambana komhlaba.

Abakrokrayo bon' abazanga baphela,

Abakhalazayo basazalwa nanamhl' oku.

Bathe nqo ngesisu bathi ga ngomsimelelo,

Abazenzisi badaliwe kuloo nto ;

Silungisa nje phofu nabo baya nama-nama :

Sike sasanikela kungaf' isizwe siphela.

Nditsho lula kuba yaziwa ngabo loo ndawo,

Izaphuselana se zide zakhe zaphukaneka

Zath' inkunzi namhla se iseNqabara,

Lo mzi kaXhosa namhla ndiwuncamile,

Ndiwuncame ngokuxaka nabomgquba,

Kazi ko beka phi na kubangeneleli ?

Luthethil' uhlwath' olumadolo lukaKhala,

Uthethil' ujongwa ntshiyini bath' uqumbile

Inkunz' abayikhuz' ukuhlab' ingahlabanga.

Linxetyana linye namhla lelikaLucangwana :

Hambani zizwe liphelil’ ityala lamawele.

Godukan' ude waphendul' uSoraroba !

Godukan' ide yakhwel' inkunz' enkulu ! !

NCINCILILI.

ISAHLUKO IX.

IZIJUNGQE ZOKUGQIBELA.

Uthe xa atshoyo lo mfo wasemaMpehleni, kwafumane

kwee nzwanga, kuba ubengemfo ulizwi lifumane livakale ;

utsho khona namhla nje kwasika ngokunye, kuba iintliziyo

zazithambile, yatsho loo nto kwanga kumhla ngakwena ;

agixe amadoda kwa esakhalima, uthe uya qhuba zabe iimbiza

zisitsha ebafazini phaya ; emadodeni kutsho akwaba kho

uhambayo, uthe obetshaya wayityumza iximheya ; kube kho

abaphakame bema ze, bathi kanti abayiva loo nto ; kube kho

abathe ukuzambatha iingubo bathi kanti bazitsale gqitha,

bengeva, bothuka ngeengubo se zidwengeka imithungo.

zihamba ngokuhamba.

Bathe abamaziyo lo mfo namhla nje akenzanga nto, kuba

uhle wayeka ; bathi ukuba ebekhe wahambisa be kuya kwenzakala

abantu se kungaka nje; baye besitsho okunene

abantu se begqibele ukwenzakalisana ; kuba le mbongi

yingxilimbela inde, umzi iwuqhelile ikhulele kuwo ; iphethe

amakheme mabini ngesokhohlo, ithe qhiwu umnqayana

omyama ngesokunene,—izimbo azinga nganto ; ithi yakuwisa

ngezikhali iwise enye indoda kwenye ngenduku.

Omnye umfazi umka Phikisani wasemaZangweni uthe

esephethe isikhuni eza kutyumatha, wayeka ngaso kumka

Zamani wasemaNtlotshaneni, ntlokothise phantsi kwencebetha,

uthe ukujika kwalowo, wamisa ngezinyo esidleleni.

Kuthe nakumadoda phaya akwalungelelana, kwalwa nezinja, zaqhufeka okaNtsema wasemaQadini ezikhondweni zamahlahla obuhlanti, zaye zimtye waayiloo nto, kwanqandwa amahali-hali macalana onke.

UPaki, enye intyewana yasemaVundleni, ebezingalilanga ncam kuyo, ehlala iba kho nayo Komkhulu apha, .nakwezinye iindawo ezinezisusa, ithe yona ezi ziyinguma

yazithatha nje ngomyeyezelo, ilubinqe buphuthu-phuthu

olo gagana lwethole ibilwambethe, yaluthatha nje ngomhlambi,—

yadabalala ke inkewu, ithe xa ithi iya wisa,

yathi kanti isondele kakhulu emlilweni, yaya yamisa ngentloko

eziko, luthe kuba nogagana olo be luse lukhululekile

lwehlela ezintungweni, suke lwambopha akaba nakuphakama

kamsinya, yaayenye into leyo ukophulwa kwakhe,

ekuthe kanti, kuba umlilo wawumkhulu, akayi kubuva abe

sabizwa asabele, waphela ngokuhlwa loo mini.

UNdlombose ufune ukuvukwa yinto naye ; ithe imbongi

yakukhankanya izaphuselana, waqonda ukuba ithetha

ngoBukwana umninawa wakhe, uvakele ebuza ukuba

uBukwana uyeva na ke ngoku se kubongiselwa ngaye nje,

esitsho esithi : " Uya qonda na ke ukuba eli gama lakwa-

Langeni liya kuvakala ngesici esibi esizweni ? " Athethe

naye amaphakathi, hayi, wee gogololo.

UNopaka ibiyenye intokazi yasemaNcotshweni,

ebikwangazele ngengqondo, nokuthetha ibingakunikwanga

; ibisoloko ilapha Komkhulu nayo be ntokazi, iqhulwa

ngokuba yona ingumka-Paki,—asikuko nokuba ibilimthanda

uPaki lowo, koko uPaki ubosuk' afun' ukuhlab' abantu,

ubengayivumi nantwana esithi sisimumu, akafuni simumu

yena. Ithe ke be ntokazi yasemaNcotshweni akwenzakala

uwayo lo, yasitsho esofileyo kwa oko yaye ingeva kuthuthuzelwa, ityala ilibeka kwimbongi leyo isithi yiyo le intlokothise umntan' abantu eziko. Ibe lelinye ityala elo.

UMfiti, inkonde apha yasemaKwayini ebihlala Komkhulu, ingasaboni ngamehlo neendlebe se zindunyuva kakhulu, ithe yakuweva la maxoko-xoko, iweva bunkente-nkente kakhulu, yagqiba kwelokuba lifile, umzi ugxothiwe lutshaba, nayo se iza kutshiswa nendlu ; kubonwe ngayo iphuma ngokukhawuleza kanga ngoko imilenze yayo inokuyithwala: ithe ingayanga ndawo, yaziphakamisela phezulu izandla,

nelizwi layo yavakala : " Ameva luhlanga lwakwaluhlanga!!!

Mna jangqela lenu ndiphantsi kweenyawo ! " Ikhawuleze

yaya intombi yakhe uBoniwe yamzolisa, lwaphela ufuba,

wangena kwa sendlwini.

Athe kanti amakhwenkwana nawo aya phula-phula ezantsi

komzi phaya, suke enye intwana uNjeza ithi uyise naye

uya kwazi ukutsho, uhlal' esitsho xa ababongayo ekhaya.

Uthe uNtlanganiso, " Uya xoka kwedini, uyihlo ukwazela

phi ukutsho ? " Uthe esathi uNjeza, " Andixoki kwed—"

wabe sel' ekho uNdaba eyeka ngentonga yomnonono ku-

Njeza, sel' esithi, " Andiyithandi lent' inkwenkw' exokayo!"

Suke ngoku amanye amakhwenkwe asel' eyithabatha loo

nto, aahlulelana ngesiquphe, uyeva umntu uva se zinxakama

ezantsi komzi phaya ; kugijime umfana, uGonyela kaNyaba

wasemaJwareni ukuya kuchitha loo nto; koko uthe kanti

uzilibele izisele ezidala ezisezantsi 'komzi apho, uva sel' egongxoka

eya kuwa ngobuso ; athe amakhwenkwe akumbona

esiwa athi : " Heke, yiminyanya yakowethu leyo ! "

Ube kulinga ukuvuka uGonyela waphikela ukuya kuwa

kwa sezantsi, kude kweziwa, kanti umfana ugqibele, uthe

shwaqe umlenze lo, kanye ethangeni, kufuphi ukuba lingena

nje kusikrobana, yaayenye into leyo,—wathwalwa wasel’

esiwa kwaGxavu into yasemaNtakwendeni eyinchibi yokuloba,

waphila umfana ngeentsukwana ezingephi. Ubesel'

emana ukuthi ngoku, akazi ukuba la makhwenkwe aya kuze

alukele phi na,—ezulwini kusini na ? Atsho esithi angazama ukufika nasezulwini apho, ukuze la makhwenkwe ahlale eyazi into ayenzileyo, abe phofu nembongi engayenzi msulwa, esithi akazi ukuba ziinto ezahlala zihluthi yinto ni na ezi nto zahlala ziziinkenkelele? Namawele ekwawasola esithi akazi ukuba ziinto ezahlala zibambene nganto ni na ade enzakale nje ?

Ibe sisiphithi-phithi esinjalo ke akuthetha umfo kaZolile

uDumisani. Ithe yakugqiba yona imbongi leyo yencincilili yasinga

endaweni yayo ; aqala ke kaloku amadoda

achithakala ukusinga ezindaweni zawo, ehamba eyihlalutya

le ngcombolo yeli tyala.

Kunanamhla emaXhoseni apha, iwele elikhulu lelo

liphume tanci, ide ibe yinto engaziwayo ke eya kwenza.

ukuba kume ngenye indlela. Ewe, phofu, bakho abathile

endingaziyo ukuba benziwa yinto ni na, abahamba bona

besithi isigwebo sathi iwele elivele tanci lelona lincinane,

elikhulu lelo livele mva. Aabo batshoyo ke abanyanisi.

ISAHLUKO X.

INGUQUKO KABABINI.

Sithe sakuwa sisenje nje isigwebo, wonke ubani wajonga

kuBabini, kuba abantu babecinga ukuba uya kusuka

ajwaqeke ngumsindo, ade aphathelele nasekwenzeni into..

Koko uBabini akenjanga njalo, wawuthwala ngokwendoda

umva-ndedwa wakhe.

Uthe ukusuka kwakhe apho ebekhona wathabatha

umnqayi wakhe nje ngamadoda onke, wawuthi tyu egxeni,

urole inqawa walunyekelwa nguyisekazi uPhekesa, waqhumisa

banduluka. Wabonakala kwa lapha uPhekesa yena

ukuba uya jambajeka. Koko wayehamba nedombothi

lomfo osuke le nto yonke wayibetha ngenzimba. Eyesithathu

ke indoda yayingumfo ongathethiyo, uLalo, umninawa

kaPhekesa, ooyisekazi bamawele.

Bathe ukuba bawushiye umzi lo waKomkhulu, bafika

ekwahlukaneni kwendlela, eya kwaPekesa neya kwa-

Vuyisile. Ubonakele uBabini ethatha le igodukayo.

Uvakele uPhekesa ebuza shushu esithi " Uya phi ? " Uthe

omnye " Ndiya goduka." UPhekesa : " Ugodukela phi?

Unekhaya ? Uya kwa kweliya gqwirakazi unyoko ? Unani

na ? "

UBabini: " Hayi ndiya goduka."

UPhekesa : " Hi Lalo, hi Lalo, uya bon' ukuba se limgqibi1' elaa gqwirakaz' unina ? Ma simshiye, ma simshiye."

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

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

Vuyisile ungalungiswanga nje asikwabobu bunje balo,

asilil' eli landigxotha bume ? Le nt' ifuz' unina ! ! "

Uthe ngqo wagoduka uBabini ; efikile ekhaya ugqithe

waya kukhangela iinkomo edlelweni, ubuye nazo kakuhle,

ufike waphothula izandla wasenga, nje ngokungathi

be kungabanga kho nto.

Kuphakiwe kwatyiwa ukutshona kwelanga. Esamadoda

isithebe sithiwe ntimfa phakathi kwamawele omabini,

nonina-lume uMgqaliso, namanye amadoda ambalwa.

Ancokola amadoda la onke ngokufanayo, nje ngokungathi

akukho nto ibikhe yehla ingaka.

Kuthe ukuphuma kwelanga ngengomso, wathatha

izembe uBaBini waya kugawula, wamana evala amathuba

ebuhlanti phaya nasesibayeni, sel' encediswa ngoku ngu-

Wele kulo msebenzi wonke. Bayigqiba kunye loo mini

yonke : bada babuya bakhawulela impahla kunye ukumka

komhla.

Bathe abantu abebesiza befuna uWele ngeendawana

ezithile, ababa sazithetha ngokuxakwa nguBabini. Bathe

abebefuna uBabini ngemicinja-cinjana yabo, ababa

sayithetha ngokuxakwa nguWele. Yaayinkathazo noko loo

nto ebantwini, ayaba nkathazo noko kumawele wona.

Kwalile ngomhla weshumi emva kwetyala zavakala iintokazi zisitsho shushu ngentsholo, ukutshona kwelanga, kwaZuzani into kaMtana yasemaKwayini ; kanti kukungena endlwini kwentokazi yakhe uNompunzi ebidlala noBabini lo. Ithe namhla isitsho le ntsholo wabe uBabini enqhenqha eya kulala. Abe kufika namanye amadodana esinga kwantonjane ukuphuthuma into kaVuyisile,-

UNgxang' engxangxasini

UMabetha ngephunga

UHoyini bafazi bentsikizi

Intsholo niyiphosile,

Niyithathe ngokwesidoda

Ingom' ehlatyelwa ngokwabafazi

Umiz’i yalo mlambo niya yibona na

Ukutyityimba yakombelelwa yingxangxasi ?

UHobe ngaphambili,

UMpunzi ngasemva,

Ntambo nethunga kwekw' asemaNzothweni.

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

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

Uthe uVububi, " Lo mfo wenziwa yile ntwana yakokwa bo iziphakamise kangaka."

Uthe uGqirana, "Ewe, kunjalo nje ke,madoda, imngene lo mfana le nto, niyaz' ukuba asizange sinibone entlombeni oko kwathi kwathi ni ? " Uthe uJongisa " Kunjalo nje ke, bafo ndini, le nto

iya kuba nento yayo, u" Ngxanga " uya senga ngoku phaya kokwabo, uphuma neenkomo, abuye nazo, kunjalo nje kuthiwa ebebiya nobuhlanti ngeny' imin' apha."

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

wakhe ophambili ngale ndlela."

Ithuthe iintsuku ezithile intsholo engayibeki nokuyibeka uBabini ; lide lafika ixesha lomdudo, waya nje ngamadoda onke ; waduda watyhuluba nje ngeentyulubi zonke. Wangqaqula nengqaqu nje ngamadodana onke, zada zaphela iintsuku zomdudo ehamba noWele lo, babuye kunye.

Ngenye imini kube kho imbizo Komkhulu ; hayi zeenje njeya izimpi nje ngesiqhelo.

Ithe xa ichithakalayo imbizo

ukujika kwelanga, weva uBabini kusithiwa uya bizwa

yinkosikazi, unina kaSarili, ekwakusathiwa nguZothana

ngelo xesha, eseyinkwenkwana. Unina kaSarili lowo ke

nguNomsa intombi kaGambutshe inkosi yama Bomvana.

Ithe inkosikazi : " Kha uthath' itaml' elo, mntanam,

utamlel' ooyihlo phaya ! "

Uyilahle ngelo phanyazo uBabini ingubo, waqubula

izembe, wacanda iinkuni, wabasa, wakha amanzi, wapheka

kwaayiloo nto. Latshona elo, kwasa waphathelela

kwa senkonzweni, sel' eyingqinini sha yalapha, inzwan' enkulu

elughwemesha lunye, efanelwe yibulukhwe yayo phakathi

kwamakhosikazi.

Lithe xa limkayo ilanga ngolwesihlanu usuku, inkosi

yamalathisa usaphokazi oluwasakazi olukhulu, se lubonakala

ukuba luzekiwe : yathi ma kakhe alugoduse. Ihambe

iphambuka namhla into kaVuyisile ukugoduka, yada yaya

kufika ekhaya se kuthe ratya kakhulu.

Ukususela kwelo xesha ke uBabini waba ngumfo waKomkhulu

; ekuba kancinci abizwe, kube kancinci agoduke

eqhuba. Yaye inkosi ingasamthandi ngako, isithi ngumfan'

ovayo, aye amakhosikazi ekwanjalo, esithi, yena

akakhethi uthile, ubasebenzela bonke ngakunye. Athe

amaphakathi yi" ngqitsimakwe," baye abasengi besithi

uya pha.

Kuthe ngenye imini kwasa lizele irwanqakazi elinkonekazi elindwebileyo, elalithinjwe kumaQwathi. Kwathi kuphithizela nje abasengi kusengwa, labe likhotha inkonyana

kufuphi nesango kwa ngaphakathi kobuhlanti. Le mazi ke yayibonakala ukuba ineenchwangu, ingawafuni amakhwenkwe ukuba asondele.

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

Babini, wasinda ngobudoda naye se imfuna. Ithulwe

inkwenkwe eluthangweni, yathi kanti imazi imnxhamele

gqitha, yamphosa ngeempondo, yamthwala ngempumlo

le ukumgibisela emahlahleni, yathi elapho yamfika kuhle

esiswini, uphondo lwagxulu tsha, yaase iba liqhubu loo ndawo ;

eli nanamhla kusathiwa ngalo, " Ngusaliwa ngaqhub' elisesiswini."

Wazenzela igama ngakumbi uBabini Komkhulu ngokusindis'

umntana engozini engaka. Wasel' eyinikwa loo

nkomo, wanikwa nethuba lokuba aze akhe ayigcine, ayenze

mbuna, hleze ide yenze ingozi ebantwini. Yasengwa ze

loo ntsengwanekazi yenkomo kwa kuloo nyanga.

Kwesi sithuba uSibonda uLucangwana wayesel' ekhe

waqanana kwa ityala likaBabini. UBabini namhla umangalelwe

ngamankazana, ngokusuke athi ithombile intombi

yakhe uNompunzi, angayi nakwantonjane, angazenzi

neemfanelo zokuba intombi yakhe isendlwini. Neentombi

zazikunye namankazana kule nto, zisithi ukuba ibiyintombi

le yenze oku, ibingayi kubizwa ngegama elibi na,

Lathethwa elo tyala, wafunyanwa ephosisile uBabini,

wadliwa inkomo ; yaxhelwa apho kwaSibonda, sadliwa eso

sizi ngamadoda. Kwaye kusithiwa ukususela kwelo xesha

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 XL

UKULUNGISWA KOMZI.

Umfundi uya kuthanda ukukhe eve ukuba kungaba

kwade kwathi kuuphi kwabe kuuphi na ngamawele la

noyisekazi uPhekesa.

Ma khe ndiqale ngokuthi, kaloku linganzingwa nje ityala

eliya, uBabini akasahlali kokwabo, sel' ehlala kwaPhekesa

uyisekazi, igama kuthiwa uWele lowa emangala nje nixhokonxwa

ngulaa mfazi unina, ngokucaphukela uBabini ;

ke kubonakala nokuba ma kangaphindi uBabini aye kuye

uya kumbulala, kuba nangoku akuqondeki, le ntloko yalo

mfana isuke yaanje, ngathi yintloko ephethweyo. Izinto

zazimi njalo ke phambi kwesigwebo setyala.

Kanti noko kunjalo, uBabini wayeqonda mhlophe yena

ukuba akukho nto inonina, umooni kule nto yonke nguye,

yena Babini, abanye abooni ngokuqonda kukaBabini,

ngooyisekazi aaba,--uPhekesa lo kanye, ngokuthi oku emazi

ukuba, ulihili-hili, kanti akazange abe nalizwi lakumthethisa,

nokumbonisa izonakalo zezinto zakokwabo. Kwakhona,

uBabini ebehlala efuna ngaphakathi kwakhe ukuba okuya

wayemgxothile lo yisekazi uPhekesa, wayefuna ukulungisa

umzi, kwathi ni na le nto loo nto yaphelela emoyeni, engazange

abuye ayithethe ? Ukusa ubesoyiswa kukungeva

kwakhe, yena Babini, phofu yinto ni na le nto angazange

enze nomgudu omnye, wokuhlanganisa amanantsi athethiswe?

Ezi zinto ke be zingazange zimsithele uBabini ; yiyo le nto athe ukumphendula uyisekazi lowo, ngalaa mhla wesigwebo: "Uma akathakathi, ukuba kukho ubuthi kule nto bungaba

bukuwe 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 ngakulo yisekazi, inge

kuye, nguyena mbulali walo mzi kaVuyisile endaweni

yokuwuxhasa.

He, adibene njalo ke amawele ndawo nye nonina, avumelana

ukuba umzi ma uhlanjwe. Athe akuba 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 njojeli yomsebenzi

lo ayibanga kho, yathumela umninawa wayo uLalo

ukuba asel' eba sendaweni yayo, ithe yona isukela umkhuhlane

wakwantombi yayo, obuhlala ubikwa futhi ngakwele-Nyathi.

Inkomo ekwenziwa ngayo inkonzo leyo yaba lilunga

elikhulu elimpikwane, lasekhay' apha, elithe kwezi ntsuku

kubungwa le nkonzo, laphika nokuba kusisa nje ukuvulelwa

oku kwazo, lithi ngqo liye kuma phambi kwendlu leya

yakuloWele noBabini, likhonye, litsheke, lithunde landule

ukulandela ezinye iinkomo, lize libuye lenze loo nto phambi kokuba lingene.

Ithe le nkomo kwabonakala ukuba iya yihlutha le ndawo kwakungacingwanga ngayo mhla mnene, kuba wayekho, UGunguluza sigugude,

UNgqob' ise nqineni ;

Unkomo yabelek' iimpondo

Kub' inamtheth' usentliziyweni,

Uphuma phakathi kosapho

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

sayiqhuba inkonzo leyo phakathi kwamanene, nezikhulu ;

waye ekho uSibonda uLucangwana phakathi kwamadoda

awathethayo, noMbiko Qalo into yasemaMfeneni um-

Thembu, noGama shiqi into yasemaKhwemteni, noFuzile

Nzuzo umKwayi, namanye ke amaphakathi.

UmThetho wasingiswakuWele, umnini-mzi ; zatsho futhi

izithethi ukuthi, " Naalo usapho, nyana kaVuyisile, ma ze

lungaphalali ukho ; uz'ugcine intombi yasemaMpandleni

ezala wena, ingabonakaleli bunto ibubo ngokusithela

komfo kaGolomi." Zazisitsho izithethi kanjalo zibekisa

kwinkazana kaLawule, zisithi : "Ewe kambe, ntombi

kaLawule, eli lizwi lithi, Alitshonanga lingenandaba

lithetha imihla enje, uya bazi aaba bantwana ukukhuliswa

kwabo nguyise, sitsho ulusapho nawe ; kodwa namhla nje

akuselulo sapho, le nto ihlileyo ithi ungumntu omkhulu

namhla. Uz' uvane noonyana bakho, nabo bavane

nawe."

Zigqube zatsho iziphakathi, zashiya apho ekutshoneni

kwelanga, emva kokuyaleza okukhulu ugcinwano lwaaba

bafana. Enye indawo ethethiweyo yeyokuba umfana lo

ma kabone intwazana ize kukhelela unina amanzi, sel' emdala

ngoku, akaseyiyo ntanga yakuphemba, nakukha amanzi.

Kuthe kwesi sithuba yathomba intombi yasekhay' apha yokugqibela, uCishiwe. Ithe ingekagqibi nenyanga iphumile, wabe se ufika umnqayazana uvela kwaSibonda ; kanti umfo kaLucangwana uZenze ubonelwe yona. Kuhanjiswe loo ndaba ngamawele omabini ; lafika ishumi leenkomo

phambi komtshato, yasiwa intombi; ixheliwe inkabi yomguqo namasi, ekuthe emva koko kwaxhelwa eyomtshato into leyo eyathatha iintsuku ezithile ekho noMhlekazi uHintsa. Luthe uduli ukubuya, lwabuya luqhuba ishumi

leenkomo, lwaluthe ukuya kwendisa lwaya luqhuba iinkabi

zombini ukwenza iintsimbi.

Akubanga nyanga ngaphi athethana amawele, kunye

namanantsi ngendawo yokuba kube kho ozekayo. UWele

wenze ngako konke anako ukuba umkhuluwa wakhe azeke

kuqala, babe kusuka besithi ni abanye, hayi kwema ngaye.

Intombi eyaBonwayo yaba ngumJwarakazi intokazi ka-

Nyaba udade boGonyela, lowa waphuka eziseleni mhla

ngesigwebo, uNoli igama laloo ntombi. Okwenene umse-

benzi lowo uqhutywe ngenkonzo ezuke kunene, into

eyathabatha iintsuku yomdudo kaBabini. UNgxangengxa,

watsho ngesidabane sehlosi awasiphiwa komkhulu.

Uduli lwabuya luqhuba ezintlanu phezu kwemazi

enethole eyayandulele uduli, kuba uso-ntombi wathi ma

kungagqithiswa.

Zibe njalo ke izinto emva kokulungiswa komzi wasema-

Nzothweni. Okwenene zahamba kakuhle izinto, yaye

ikhula imvisiswano, noxolo, nolonwabo kuloo mzi.

ISAHLUKO XII.

UBUNYE BUXAKE NOMTHETHO.

Emva kweminyaka emibini isigwebo siwile, kufike,

ilizwi elivela Komkhulu, lisiza kuWele, lixela ukuba inkosi

ifuna ukuza kukhuza umzi. Lithe lakufika elo lizwi

kuWele, wamangaliswa kakhulu kukuba lithunyelwe kuye

ilizwi elinje ekho umkhuluwa wakhe.

Ukhawulezile ke uWele waxelela umkhuluwa wakhe eli lizwi

watsho esithi yimpazamo yaKomkhulu ukuba le

ndawo isingiswe kuye; akazani yena nayo. Le ntetho ke

uyenze kwangoku, besekho abathunywa aabo baKomkhulu.

Uphendule uBabini wathi, iKomkhulu aliphazamanga

kuba lilandela isigqibo senkundla. Uphikile uWele wathi

nakanye, inkundla ayizange igqibe ngaloo ndlela. Kungene

ngoku abathunywa aaba baKomkhulu bafuna ukuqonda

kuWele ukuba uthi yena yiyiphi na eyona ndlela kwagqitywa

ngayo. Uthe yena, ndithi mna eli lizwi nge lithunyelwa

kumkhuluwa wam lo. Bazamene bazamana aaba bafo

ngale ndawo, kwada kwabonakala ukuba ma ayishiye nje

ngoko injalo.

Uthe ngoku uWele wafuna ukuqonda kubathunywa

apha ukuba usuku lokuza yayilwalathile na inkosi. Bathe

abathunywa inkosi ayilwalathanga usuku, kuba ibisafuna

ukuvakalisa indawo le kuuphela. Uthe uWele yenzeke

kakuhle ke le ndawo.

Ilizwi alinikele abathunywa lithe: " Nothi kuMhlekazi

apho ndiya wubulela lo mthetho ; kodwa phambi kokuba

inkonzo leyo iqhubeke, linga ilizwi laKomkhulu lingeza

ngendlela ecacileyo."

Beenje njeya ke abathunywa bayinikela impendulo ka-Wele nje ngoko bayiphathisiweyo.

Ithe yakuviwa le mpendulo Komkhulu, kwaakho ukushukuma

okuthile ; inkosi ibize amaphakathi asondeleyo

ukuba ayivise le nto. Eve eva amaphakathi, asuka atsho

ukwahlukana kubini ; amanye athi unyanisile uWele,

ukhuzo alunakho ukusingiswa kuye, engenkulu. Athe

amanye yinkulu epheleleyo uWele, ngokomthetho owawuthethiwe

apha kule nkundla yaKomkhulu.

Ibe yenye ingxoxo enkulu ngoku leyo, ede yasuka

yagqiba umzi. UBabini ngelakhe icala uthi nakanye

ukuba umthetho usingiswe kuye, engenkulu, kuba yena

wathethwa wagwetywa emini. Kunjalo nje wagwetywa

ngezibakala ezibonwa nayimveku. Kude kwabonakala

ukuba uMhlekazi le nto ma kade ayibizele imbizo ethe nkqi,

abe kho amaphakathi awayethetha ityala.

Ngeli xesha ke kwakuse kukho abathile abathi, " Uphi na

kaloku uKhulile umntu wala mawele ? " Inxenye isithi :

" Wayexelile yena uKhulile ukuba ma kangafumane abizelwe

indaba yamawele." Bambi babesithi, " Sasixela

thina ukuba akukho nto iya kwenziwa eNqabara." Kwakukho

nababeqonda bona ukuba akusayikuze konwatywe

engadanga la mawele ahlula-hlulwe elinye libe kwelinye

ilizwe, elinye libe kwelinye.

Ide yahlatywa banzi okunene imbizo Komkhulu, abizwa

namawele kaVuyisile. Ziqukuqele zeenje njeya okunene

iziphakathi, zafika zee thande enkundleni nje ngezolo nezol’

elinye. Luphumile ugaga lonaHlekazi lwabekwa

endaweni yalo ; ihle yalandela nayo inkosi; yaduma yonke inkundla ukubulisa.

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

lisiya kwaVuyisile, ngokuzama ukukhupha loo ntsapho

ehlathini ; suke kwavuka unawe-nawe ngenye indlela

namhla, yaangulo wathi usisinci, yaangulowa wathi akankulu.

Nibizelwe ukucacisa loo ndawo ke namhla kokwen' apha,"

Kuphakame uNgxelo Gabisa umQocwa, wathi: " Uku-

ba ma ibe kucaciswa kungaphi na le ndawo, Bawo wam,

andibi na aaba bantu bebezalise le ndawo izolo eli, babeze

kucacisa yona, bayilawula bemka besithi bafezile ? "

UBangiwe : "Ewe mntan' akokwethu kwami, konke oko

kuyinyaniso ; kodwa ke naantsi indawo, kuthiwe ni na

ukukhutshwa kolu sapho ehlathini ? "

Umthetho ngoku usingiswe kumawele ukufuna ukuva

okwawo ukuthetha. Uthe uWele yena wayenqanda ihlahla

elaliza kuwela intsapho kaVuyisile, kuba umnini-mzi wayedungudele

; ngoku abuyileyo akazi ukuba usengubani na

yena. Nangaphaya koko inKundla le yayitsho ngokucacileyo

ukuba, " Ayisiqethuli isigwebo sikaLucangwana."

Ubabini uthe, akazi ukuba ingaba yile nkundla esenokulindela

ukuthetha kuye. Yena uthobele ilizwi elathethwa kuye ilanga lihlabe umhlaba kuyo le ndawo, ngoko ke akananto yakuphendula.

Kwesi sithuba kuthiwe amawele ma kagoduke aya kubuye abizwe. Asele amadoda eyigoca-goca yonke le nto yamawele, azivelela zonke iinkalo zokuthetha, aye ayame kakhulu

kwintetho kaKhulile ethi, " Zizenzo into eyenza inkulu, kuba nenkulu xa ingenazenzo iya hlukana nobukhulu bayo." Iye yavelelwa nentetho yesigwebo ethi : " Uyeva ke mfo kaVuyisile omkhulu." Kuthiwe ke le ntetho yodwa yayixela mhlophe ukuba uBabini akenziwanga sinci.

Ibe iya phela apho ingxoxo yamaphakathi, kwachithakalwa.

Kuthe emva kweentsuku ezithile abizwa amawele kanjalo Komkhulu. Aye amadoda aphambili esizwe ekho ; iphindiwe yakhutyulwa yonke le ntetho imalunga nawo ;

..akhutyulwa intetho kaKhulile ; yahlalutywa nentetho

yesigwebo samhla mnene. Kuphethwe ngokwenziwa

kombulelo kuWele ngazo zonke izenzo azenzileyo zokugcina

usapho olungenabani ; nokuthi oku le nto angoyiki

ukuyizisa apha Komkhulu, ayibonelwe, ukuze indlela

yakhe ihlale icacile. La mazwi ke asingiswa nguMxhuma

Matyeni, egameni lomHlekazi uKumkani.

Igqibe inkosi ngokumnika uWele ikrwana, yamkhuphela

imaz' erwanqakaz' entusikazi, eyanyisa ngosatshazana

olurwanqazana ; yathi ma kagoduke uyindoda.

Zeenje njeya ke iinto zikaVuyisile ukugoduka, zihamba

ziphambuka. Batsho bonke abantu ukuthi le nto imvisiswano

yoyisa nomthetho, kunyanisiwe ukuba, " Umanyano

ngamandla**."**

ISAHLUKO XIII

UKUKHUZA.

Kuthe emva kwenyanga enye efileyo, inkosi yesusa u-

Zuzile 'Thinga into yasemaQadini, noMdunywa Hela into

yasemaNyeleni ukuba baye kwaVuyisile baye kuxela

ukuba inkosi iyeza kwinyanga ezayo xa kanye isisonka,

izela ukukhupha intsapho kaVuyisile ehlathini.

Athe la madoda xa acanda emzini apha ahamba ebuzwa

imvela-phi, nalapho asinga khona, nje ngesiqhelo baxele,

kodwa bangayixeli into abayela yona. Babebaninzi abathi

kuyawakho ulutho ke nisiya ngakuloo mawele nje, asibafo

bevayo, kunjalo nje isimanga kukuthandwa kangaka

Komkhulu ; kuba kancinane ubone ngawo sel' eqhuba,

kube kancinane ubone ngawo sel' eqhuba evela ngaKomkhulu

Ahambile wona amadoda lawo aKomkhulu akazinanza

nakancinane ezi ntetho zala manene. Ade aya kufika apho

athunywe khona ukumka komhla ; alungiselwa kakuhle

indawo yokuhlala nokulala. Zincwiniwe iindaba awe

ngazo awaKomkhulu, atsho, atsho, aya ee tya. Waye

umthetho namhla ujonge kuBabini, inkulu yalo mzi, hayi

ke yamkelwe ingxelo leyo ekhay' apha, kwathiwa nelo xesha

lalathiweyo ngathi liya kulunga.

Kusile ngengomso bagodukile abathunywa emini yakusasa

; befikile Komkhulu bahambise nje ngoko babonileyo,

bevileyo.

Bathe abathunywa aaba xa bancokolayo ngoku ngezinto

ezizizimbi ; bafika nakwindawo yokuba uBabini waba nenkwenkwana ese ihamba, ngentombi kaNyaba yasemarwareni. Athe kanti awaKomkhulu ayivile loo nto.

Kwesuswa amadoda amabini ukuya kuthatha inkomo kuBabini ngokungezi kumbika umntana akuzalwa.

Ube kuthi UBabini ubesaza kuza kumbika umtana,

ayamthethelela loo nto; ube kuthi le nto wayeyikelile

kumakhosikazi ngoku ebesandul' ukuya Komkhulu; hayi

watsho phantsi ngayo yonke loo ntetho. Amadodana esithi

asithunywe kuthetha tyala thina size kuqhuba. Okunene

wayikhupha inkatyana enkonana ithole lalaa imazi wayeyinikwe

Komkhulu, ivela kumaQwathi.

Uthe unina xa iphumayo le nkomo : " Kaloku thina

maxhegokazi asisaphula-phulwa, kunini ndiyithetha le nto

ndiba mna yade yeenzeka nje ngezi ntsuku." Utaruzisile

uBabini esithi le nto iphikele ukuthi masi kubo noWele,

kunjalo nje bathetha ngayo qho apha ekhaya.

bayiqhube abafana le nkomo baya kuyigalela kwa-

Ntshezi Langa into yasemaZimeni umThembu, into ebisisandla

salapha Komkhulu, (kaloku inkomo leyo ibingenakuya

Komkhulu, kuba ivela kumzi obungekakhutshwa

ehlathini). Abizene amaphakathi ukuza kudla eso sizi

nakuba kwaxhelwa xhegokazi limbi endaweni yayo ; kuba

kwathiwa yona iluhlobo lweenkomo ezibalekayo.

Lide lafika ixesha lokuba inkosi iye kwaVuyisile, lwamiswa

nosuku. Ngeli xesha ke, yayise izixela ingwevu enkulu.

UGunguluza sigugude,

UNgqob' isenqineni ;

UnKomo yabelek' impondo ;

Kub’ inamtheth' usentliziyweni.

Le inkomo ayibanga namikhwa mininzi, ngaphandle kokuthi xa lijikayo ibuye yodwa edlelweni, ize ekhaya, ifike ibuthe apha enkundleni, ingenzi ntö yimbi. Ize ithi kusasa xa ziphumayo ime esangweni ijonge emnyango kokwayo, ithathe amathamo abe mabini-mathathu yandule ukuthi gwigi ukuhamba, izithe b’ uu izigodlo ngokwenkunz' embabala.

Kuthe ngosuku olungaphambi komhla lowo walathiwe

yo, yabonakala imikrozo eya kwaVuyisile eThobotshane,

inxenye yalalisa kwizihlobo ezikufuphi, abanye kwasa

se belele enkundleni namaqegu abo bengabonwanga kufika.

Inkosi ifike yona ekumkeni komhla ngezolo ; yafika

ihamba negqiza elinobom lamaphakathi. Ithe ifika nje

inkosi leyo, wabe uGunguluza sel' emi esangweni engaguqulwanga

; kubonakele ukuba umsebenzi ma uqalwe kwa

ngaloo mhla. Okwenene ke uGunguluza uthethelwe amagama

ambalwa, warintyelwa ngentambo, wakhahlelwa—

wahlatywa esiswini nje ngesiko,—watsalwa umxhelo,—

uphuze amathamo ambalwa esikhalo, watsho, " Boh-ho-ho-ho-!”

watsho kwaband' umxhelo nakosendlwini, wandula ukufa, wahlinzwa. Litshone elo kusenziwa

amalungiselelo angomso.

Lithe liya yishiya intaba ilanga babe abantu se bephithizela bexela izintlwa ezi ; zabe izitya zamasi se zenze uludwe ; ibe nguxhaxhaxha ukulungisa izipheko, zaye iimbiza

se zingasenasiphelo ziphathelele ebuhlanti, zaya kuphathelela emva kwesibaya kubafazi.

Kwalile emva kokuba kutyiwe, yaphakama into ka-Mbokroma yasemaBambeni yathi : " Hoyini, mzi! Ndisuswa ngumthetho, kuthiwa ixesha lifikile, umthetho ma uhambe amaxoko-xoko ma kaph' ithuba ! "

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

Iqalile ke yaphakama into yasemaCireni : UMvaba Gxekisowathi, " Taruni, mzi wamaNzothwa, Taruni mzi wamaMpandla nani, andibani, andimninikuthi ni, ndigqusha kuuphela le ndlela, kuba namhla kuza kuhamba lo mfana kaKhawuta. Ilizwi aza kulithetha kuwe,

mfana kaVuyisile, lilizwi elidala, esavela nathi lithethwa,

laye lisaya kuthethwa nasisizukulwana. Aaba bantu benga-

ka nje baze kuva elo zwi, ukuze nakwiimini ezizayo bahlale

Sengamanqhina, benqhina ukuba unyana kaKhawuta

uthethile nawe, wathetha nonyoko, wathetha namaNzothwa

; ndiya bek' apho, se ndingathi ndigqithisile."

ULuhadi KongoumDala uphakame wathi : "Ewe,

ziphakathi, kuhle nilapha nje, kuhle nenje nje nje, kuba

apha nize kukhotha eli nxeba, lenzakalise lo mzi; abantu

baba bantu ngokukhothana, yinja into ezikhotha ngokwayo.

Lo mzi ngumzi omdala walapha, kungekabi kho bantu

izizwe zisembalwa zikaPhalo, lo mzi wawukho kwa oko.

Ukutsho ndithi bekan' iindlebe, inkosi yenu namhla iza

kuthetha umthetho omdala kulo mzi, iya kuba kowam

ngomso, ibe kowakho ngomso, sibe kowayo ngomso."

UMxhuma MatyeniumKomazi—Qhinebe, uphakame

weenje nje: " Ukuthetha okunamandla namhla lusapho

lwamaNzothwa, akunathi, nani lusapho lwasemaMpandleni,

siya nibandakanya, kuba nabandakanywa kwamhla

le nkazana kaLawule, yayicanda le nkundla. Size kuthi

bonanani nazane ukuba niya zalana lusapho lukaGomomo ;

uGqabi lo noGolomi asingawo manantsi, sisinqe sinye : xa

sitshoyo Phekesa, mfo kaGqabi, sithi olu sapho siluyaleza

kuwe, kuba uBabini lo uya mbona ngumntana, nasebuntwaneni

bakhe usakhangelwa kuba ubengxoliswa yile nkundla ngezolo, ukho ; lungaviwanga ngawe uhlobo lwakhe. Nawe nkazana kaLawule, kuthiwe thinca kwenjiwe nje nje kuze kukhutshwa wena phakathi kwezikhova, ukuba namhla ube ngumnikazi-khaya, kwa nje ngokwangaphambili.

Ma ze kuphanjukelwe ekhay' apha, kungabi sendle. Uz' umgcine umta' kaNyaba, umfundise ubufazi, umxelele ukuba ubufazi kukulolong' iimbelwana angazaziyo.

Wena ke Babini, khangela lo mnta' kayihlo uWele, imigudu yakhe yangaphambili yokukwenza umntu, ungaze uyidele ;

khangela le nkazana kaLawule igcine lo mzi le minyaka ;

khangela lo mnta' kaKhawuta umbona elitatamsha nje

akufika kowen' apha, kukucinga ngabadala balo mzi,

bakowenu, BasemaNzothweni."

UNtshezi Langa, isandla senkosi, umZima, uphakame

wathi : " Maninzi athethiweyo, mzi wamaNzothwa, nezi

ziyalo zenziweyo zininzi, kuba ezona ziyalo zinoncedo zezo

ziya kuvela kuni ngaphakathi. Ukutsho sithi, Taruni

ize kutsho le nkosi kuni, aze kutsho la maphakathi, Akuhlanga

lungehliyo ; ' namhla ke ma kube hele mzi kaGomomo,

niphume ehlathini, kwakunje kwa kwabadala, kusaya

kuba nje nakwabezayo. Asize kuvusa lukhokho kuni size

kulalisa lona; kuba ewe kumzuzu isenzo esi senzekile,

kwada kwafuna nokulibaleka ukulungiswa kwala masolotya

ngomthetho, se nide nani nanyathela apho nge ningekanyatheli,

ingenini ke kodwa iyile nkcithakalo ikhoyo, namhla ke

sifinyeza obo bubi. La mazwi ke Babini siwatsolisela

kuwe, wena nkulu yolu sapho, uz' ulugcine ke lungaphalali;

uzigcine nawe ungabuyelwa yimbuya-Bathwa ; uyigcin'

inkazana kaLawule ingahleleleki ; uyigcine inkosi yakho

umnta' kaKhawuta."

Usukile umHlekazi ekugqibeleni wathi : " Ze zinga betha-bethani iindlebe, mzi kaGcaleka, la maphakathi athethileyo akusingisa oku kuthetha kuBabini unyana omkhulu kaVuyisile ; agqibile ke akukho wambi amazwi; nam ukuphakama oku ndithethe, se ikukuba ndambethe

eli gama lalo mnini weli lizwe, uPhalo." .Atsho ke amakowenu, Babini ; kothi ukuze kulunge

abe atsho nawe usitsho, ukuba wena akutsho akuyi kulunga..

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

umninawe wakho uWele, nenkazana kaLawule, uhlale

ubabeke phambili ezingqondweni."

Ithe dungu yachithakala intlanganiso emveni kwala

mazwi, kwagodukwa.

ISAHLUKO XIV.

UKUBUBA KUKA-KHULILE NEMBALI

KANOMPUMZA**.**

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

Ke kaloku phambi kokuba singene kwingcombolo yomyolelo

kaKhulile, kwa kunye nemibono yakhe enexabiso

esizweni, siya kukhe sitsibe bunkawu senze ibalana ngo-

Nompumza iZotsho**.**

Kukhe kwathi kwa phambi kwetyala eli lamawele kwa-

bonwa kufika ndoda ithile yasezizweni, ebonakala ukuba

yindoda enegama ezweni lakowayo, yaye ihamba negqiza

lamadoda aphantsi kwayo. Kuthe kwakubuzwa imvela-phi

yayo yathi ivela eMzimkhulu, ihamba ifuna iinyamakazi ;

ithe isizwe sayo liZotsho, igama layo nguNompumza.

Uthe kanti uNompumza lo akanyanisile ukuthi uhamba

ezingela iinyamakazi. Eyona nyaniso yakhe yena yingwaqele

yetutu, elinamaphakathi alo, laye liphethe isizwe sonke

samatutu.

Ke kaloku ukuza kuwa apha oku ususwa yinkosi yakhe

kwelo zwe laseNtla ; kufike udaba kuyo lokuba kukho,

" uvuko lwabafileyo" kwizwe laseXhoseni. Lwafika

olu daba alwaba luncinane, lwaya lusanezwa ngokwanezwa.

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

Ide ke inkosi yafumana uNompumza lo. AmaZotsho

ke kakade ebengabantu abanxulumeneyo nelasebuNguni ngasenTshona-langa, aza anxulumana nabaMbo kwelasemPumalanga ; ngoko ke amaZotsho asoloko engabantu

abaphakathi kwezi zizwe unanamhla nje.

Yakuba inkosi imfumene uNompumza, indoda eyayisazi

iindawo ngeendawo, nezizwe ngezizwe, imbizile, yamthuma

'ezantsi isithi : " Kha uye kusikhangelela le nto siva

kusithiwa abantu abafileyo baya phinda bavuke kwelase-Xhoseni."

Uze wafika okunene uNompumza kwelaseXhoseni, koko

'akayibonanga loo nto, ude wegqitha weza kwelaseKunene

kwararabe, hayi akayibona le nto. Wafika kumhlaba

omhle omnandi, noneziyunguma zeziyolo, athi phofu

umntu ofileyo angeva nento yokuba uza kubuye avuke.

Ude wajika wagoduka waya kulandula ukuba ayikho loo

nto. Koko inkosi yakhe ayikholwanga ; ithe ma kabuye

aphinde asinge kwa seZantsi, itsho ngoku yamkhuphela

amadoda azukileyo kunalawa okuqala.

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

UNompumza ungene gongqo ngoku kwiziyolo zakwa-Ndlambe ; yathi kuba into ibikwayimvumi, yathatyathwa nguNxele into yasemaCwereni, isihandiba esaziwayo

sakwaNdlambe, yamana imhlabelela iTabu kuloo maHlathi akwaNkanga angakwaGompo. Ude wabuya waanesithuluthezi uNompumza, wacela ukuba agoduke, koko inkosi yakhe ayimvumelanga isithi: " Ilizwe se lonakele ngasemva se kuyinkcithakalo," waye ke uNxele esitsho enyanisile kuba yayileli xesha lesivondoviya sikaTshaka.

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, angaloboli

ngezi zezizi.

Zide ke izikhulu zakwaNdlambe zambonela indawo

yakhe, ngasese ezinkosini zakhe. Laba liya phela apho

elo gora laseNtla, lingaBuyelanga enkosini yalo ukuya

kwenza ingxelo " ngovuko lwabafileyo."

Nanamhla inzala kaNompumza isenokufunyanwa

eTabula phaya. Ayikaphindeli ukuya eNtla ukuya kunika

ingxelo ngovuko lwabafileyo. Kuvakele kutsha nje ukuba

kukho into kaNompumza eye kuba ngumVangeli e-Mzimkhulu ; sathi ke lowo uye kuvakalisa olona luvuko luyinene nenyaniso.

Ngale mbalana kaNompumza ke be ndisenza ukutshayelela

ingcombolo yomyolelo wendoda enkulu uKhulile,

kwakunye nemibono yakhe eyayibunkungu ngelo xesha.

Umlesi wonakana ukuba ukububa kukaKhulile lo,

kumalunga nexesha lokuqala kukaNtsikana ukubona

imibono, kweli lakwaRarabe.

Be ndisatsho ke ndisithi inkosi ifike ekhaya kukho abafo

abathathu abaze kubika ukuba uKhulile akasekho.

Amagama ala madoda nguGalada Sobi unaangwa,

nguDileka Fusini umQocwa, noMoyikwa Siduli umQwambi, babenomfana wasemaVundleni uVula.

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

Uhambisile wathi : "Indawo yokuqala : umzi ma ulahle ubuthi, kukho amaxesha amahle ezayo ngaphambili

kodwa nawosizi akho ezayo. Uthe kukho umfo oya kuvela

kwelakwaRarabe athethe izinto ezinkulu zokuphila ; kodwa

ukuba akaphula-phulwanga intetho yakhe iya kuba kukufa

esizweni.

" Indawo yesibini : Uthe laa nto yayithethwa ngu-

Nompumza, yovuko lwabafileyo, ikho ; iya kuthi ukuze

icace ibonwe ngomqulu oya kuza uvela enTshona-langa,

uphethwe ziintlanga ezingaziwayo eziya kuphuma elwandle.

Ma ze ke lo mqulu niwucokise ukuwukhangela kuba

kuphezu kwawo ukunyuka nokutshona kwesizwe.

"Indawo yesithathu : Yintetho yentombazana, abaya

kuthi abaninzi yintshabalalo yesizwe, nohlanga luphela,

kuba kuya kububa iinkomo kuthi tu, nabantu bafele ezindle

linuke ilizwe libe yiloo nto. Loo nto ke ayikuba yimbubo,

iya kuba lidini elenzelwe loo mqulu uya kuza. Loo ntombazana

ayikuthetha zinto zomqala wayo, iya kuthetha izinto

ezithunyelweyo, ma ze ningalili, kuba ezo zinto ziya kwenzeka

ekuhambeni kwamaxesha.

" Indawo yesine : Lixesha " lomny'ama," okanye ixesha

" lembonde-mbonde." Elo xesha ke iya kuba lixesha elifana

nesifingo sokusa, lona liba mnyama ngokugqithileyo, kanti

ukuthi qwenge kwalo se ikukusa. Ngelo xesha kuya kukhula

ukungevani, nokungeva kwabantwana ; uhlanga luya kuchithwa

lube phantsi kweentlanga ezingaziwayo ezingwanyalala.

Ubukhosi buya kuphelelwa ngamandla, butshitshe, bube yinto nje yomlomo. Ngelo xesha abantu abayi kuzazi nalapho baphuma khona, nalapho basinga khona ; kuya kufumane kube " ngumny’ ama " " ombonde-mbonde " onjalo, kodwa ningazilahli nizincame nina, noko inxenye

iya kuba se ithengisa nangabantwana bayo; ma ze nina nijonge kulaa mqulu, niwujonge nasemini nasebusuku ; kuba uncedo luya kuvela ngokwaziwa kwawo okukhulu.

"Indawo yesihlanu ezayo ; kanye kwelo xesha lomny’ ama

kuya kudilika imfazwe engenga ngamfazwe ; kodwa ayikuza

kuni ngobuso, iya kuba yeyeentlanga zasemzini, eziya kuthi

kuba ziya nilawula, iphathelele nakuni noko nina iya kuniza

bugungu. Emveni kwaloo mfazwe ke, ukuba niwujongile

umqulu lowa, niya kuzuza isicwili sobuntu. Kodwa elona

ndiliyalezayo, phezu kwayo yonke loo ngxoboshishi yezizwe,

neentlanga, neempatho ezimbi, leli lokuba ze nigcinane,

nazane nibe ngumntu omnye. Ningaze nizilahle iinkosi

zenu."

Batsho ke abafo baseNqabara ; bagqiba ngelokuthi :

" Indoda leyo inkulu ke, yathi oku kuthetha ma ze kuze

kushunyayelwa kokwayo apha."

Eenza iintsuku zaantathu loo madoda asemzini apha Komkhulu, anduluka emva kokuba kwenziwe umbulelo kuwo, nakwinkosana leyo iwathumileyo. Kuthiwe bofika

baxele umothuko wenkosi ngoyise lowo ubashiyileyo.

ISAHLUKO XV.

UKUFIKA KWEENTLANGA.

Kudlule iinyanga zaantathu emkile amadoda abeze kubika

umphanga kaKhulile, kwafika amanye amadoda amathathu

evela kwa seNqabara naphesheya kweShixini, kwesikaSomlilo.

Athe akubuzwa imvela-phi athi athunywa yinkosi leyo

ukuza kubika Komkhulu apha ukuba kukho uhlanga,

oluboniweyo olumnyama ngebala, iindlebe ngathi ziingqotho

ezi zesikhumba.

Batsho bathi ke olo hlanga lufike kubo apho lujaceke

kakhulu yindlala, nayinkcithakalo, luze lusitya udaka nemisingizane le.

Kubuziwe ukuba olo hlanga luthi lungamani na?

Bathe abathunywa aaba bantu abazixeli ngokuthe ngqo ;

noko imfano yabo iyelele kwa kuleya kaNompumza ngathi

nokuthetha k’unye noko. Babuziwe neminye imibuzo

malunga nolu hlanga, bayiphendula ngokwanelisayo. Ithe

ke inkosi emveni kokuba amaphakathi enze imibulelo

yayaleza ukuthi :

"Ma ze nibagcine aabo bantu, ngabakokwethu, ngaba

kokwenu nani ; bapheni into etyiwayo batye, niphose

amadlavu bambathe, nibaphathe ngenceba, beve ukuba

anisiso eso sizwe sibachithileyo, ningadlali ngabo."

Kube lixesha elinobom zimkile ezi zithunywa zakwa-

Somlilo. Kwagaleleka amadoda amahlanu evela e-

Kunene, kwaNdlambe eMnyameni.

Kube ziyunguma zeziyolo akufika la madoda athunywe nguNdlambe ; kuba uNdlambe ubengeyiyo nenkosi ukuthandwa kokwayo kwaGcaleka.

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

nywaaaba bembika uNxele kwabe kukho nenye into abayi-

bikayo, noko kwakuthiwe yona boyincokola bundaba.

Leyo ke bathi kukho olunye uhlanga oluboniweyo, olusingise

amasombo nganeno, luthi thu ngasenTshona-langa ;

ibala lalo limhlophe, iinwele ziyaka-yaka ngoku kobulunga.

Kuthe kwakubuzwa ezinye iindawo malunga nolu hlanga

abeba nakuphumelela abathunywa kuba nabo bavile, aluka-

bonwa kakuhle olo hlanga. Enze umbulelo amaphakathi

kubathunywa bakwaNdlambe ngezi ndawo beze nazo.

Yaza inkosi yaqoshelisa ngokuthi

" Ewe, bantwana bakokwethu, ndiya bulela ngokumana

nindenza umntu nindivisa izinto ezihlayo. Ma ze kambe

nimlungise kakuhle umntana wakokwethu lowo, ahlambuluke

into ayiyo ; acace, angabi mbi.

" Malunga naleyo indawo yolo hlanga nithi luyeza ndikwa-

bulela. Nakuthi kaloku nibe nobulumko ; luthi ukuba

luhlanga oluza ngenkcithakalo nilunqake, nilwenze luyili-

bale inkcithakalo yalo. Kuthi ukuba luhlanga oluqinileyo,

nikhe nicweye kuqala, niqonde iindawo oluqine ngazo,

nizifunde. Ma ze ningalubalekeli, ninqande kuuphela

ihlahla xa ngaba luhlanga olunomsindo."

Akudlulanga zilimela zibini bemkile abathunywa bakwa-

Ndlambe, agaleleka amaxokozela amakhulu abathunywa

BakwaNgqika, iinto zone ngomfana. Encwinile umfo

wakomkhulu bathe abathunywa basuswa yinkosi uNgqika

into kaMlawu. Ithi ma beze kubika uNtsikana into ka-Gaba. Batsho kakhulu abathunywa aabo ngoNtsikana lowo, nokuqalwa kwakhe yiyo le nto imhlileyo, nezenzo zakhe, neentetho zakhe.

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

lwa ezilwa ngezulu ; into leyo esingathi sihleli

kule ndawo, kududume izulu kube kanye, kuphume nemisi

nemililo, kuze kanti kuya kuwa into nje ngalowa mmango!

Atsho kakhulu amarolo-rolo akwaNgqika, nangezinye

iindaba zezinye izinto. Axelelwa nawo ngohlanga oluvakeleyo

ngaseShixini, yaaludaba loo nto.

Enze umbulelo amaphakathi ngazo zonke iindawo azivileyo

ngamadoda akwaNgqika. Yaza inkosi yaqoshelisa

ngokuthi: "Ma ze nithi kumnta' kabawo apho, kambe mna

ndiyinja yakhe, akayi kudinwa kukumana esenje nje. Malunga

noNtsikana lowo nothi kaloku umEnzi wezinto

uhleli ekho, sizizinja kuye thina, ma ze athantamisane

kakuhle noNtsikana lowo, hleze kube kho itaru kuthi ngayo

loo ndoda, kuba ke yona ithunywe eNyangwaneni kwikokwethu

lethu sonke. Malunga nohlanga olo luzayo, ma

ze alwenzele ububele lude luzibonise ngokwalo ukungabi

bantu. Luthi ukuba lungabantu abanobulumko, uthobe

phantsi, ufunde kulo ungakhawulezi ukuphakamisa isandla,

side sive ngaLowo useNyangwaneni ukuba ma sithi ni

na."

Ibe ngumndilili omkhulu ukundululwa kwamaphakathi

akwaRarabe ; kwaaziintlombe, kwaaziziyunguma zeziyolo,

aphelekezelelwa, yekoko ukuhamba elalisa exhelelwa,

nkugoduka.

Kudlule isilimela saasinye bagaleleka abathunywa abavela kwakuNdlambe ; kwafika namhla nje isixhenxe sonke samadoda abekekileyo, amakhulu, aye esithi asuswe ngokukhawuleza,

kuba umcimbi eze ngawo ungobuhlungu kunene. Wancwina umfo wakomkhulu.

Athe asuswa yinkosi uNdlambe ; akayazi into ehlileyo, ubone ukuba sel' evukelwa ngunyana wakhe uNgqika, sel' ethimba unina uTutula, eba ngakuye ; uthe ke akulinga ukuyithetha le nto emmangweni nje ngoko lenje njalo uku -

thethwa kwalo ityala lenkosi, akwamlungela ; yiyo ke lento

athe ma kakhawuleze ukuza kuyixela le nto apha kokwabo,

apho akhona noMancedi.

Umlesi angaba 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 kazanzolo anga aza kuthi gqi umlilo, phofu ethe

zole tu engathethi. Ahle anakana amaphakathi asekhay'

apha ukuba yinyaniso namhla nje konakele.

Ngelifutshane kuba andibalisi yona le mfazwe, kuthe

kwisithuba senyanga, yabe inqumbululu yamaGcaleka

se inganeno apha kweNciba, ize kohlwaya uNgqika ngenxa

yokunchola akwenzileyo ; waye uZanzolo ngenkqu ekho,

nangona umkhosi wawuphethwe nguBuru into kaKhawuta

yaseKunene.

Athe namhla amaHleke nemiDange yagoduka yaangakweyaKomkhulu

kunye nemiDutshane namaGqunukhwebe

kaPhato, yacim' ilanga kwelo Thafa leDebe.

Andikufika ke kumazwi kaNtsikana okunqanda uNgqika

ukuba angafunzi isadibene kangako eyaKomkhulu esitsho

elixela icebo ema ingenwe ngalo ukuze yoyiswe. Koko

athe esacebisa njalo uNtsikana wabe uMnyaluza sel' esitsho

ngezixwexwe zamakhwelo eyifunza, baye ooManxoyi

noNtsadu se besithi: "Waqala nini na lo mzi ukuthethelwa

ngamaTola ? " Yekoko ukufunza !

Okunene wachithwa uNgqika ngembubokazi enkulu

yasemaLinde. Kwaye kusithiwa ma kaye kwaMeva.

Ukuze ke aye kuhlabela olwaa hlanga lumhlophe, aluvave

ngeNgqakayi.

ISAHLUKO XVI.

IMBONGI.

UKumkani uHintsa yena ujike wagoduka akukhova

ukumohlwaya uNgqika engazi ukuba uNgqika kanti uye

kumhalela izizwe.

Okunene ke ubuye uNgqika eThambo ngaseKhobonqaba,

apho athethene khona nezizwe ezimhlophe, wabuya

sel' eyindlobongela, wafika wacumza uNdlambe yedwa,

uKumkani sel' emkile.

Ithe xa ifikayo inkosi namabutho ayo ekhaya, xa kuwasazelayo,

xa kuthe xhonxosholo kuzizawukawu, wavakala

uDumisani unyana kaZolile wasemaMpehleni imBongi

yaKomkhulu wathi :

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

Athi ke mna mntu walibelethayo !

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

Kazi ke nina nanisithi ndisilo sini na

Esi sinokuthetha nezint' ezingathethekiyo ?

Kunamhla nj' ilizwe liya zuza,

Kunamhla nje lo mhlab' uya lunywa,

Int' esesiswini ma ze niyilumkele,—

Loo nt' isesizalweni ma ze niyindwebele,—

Namhla ngathi kuza kuzalw' uGilikankqo ;

Ngathi kuza kuzalw' isil' esingaziwa mnxhuma.

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

Latsh' 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 ngeempumlo.

Se sisiv' inzwinini yamakhwelo ngeendlebe.

Wath' umntu namhla nj' isilo sijongolekile,

Int' abebehlala besith ' ikho namhla nj' ihlile,

Kuba be bemjong' ezintsiyini bath' uqumbile,

Namhl' ezo ntsiyi zixel' amafu mhla ngendudumo,

Namhla zitshawuz' imibane akukho kuphil' ebantwini.

Wath' umntu namhla kunyembelekile,

KwelakwaRarabe umhlaba ubukuqekile,

Kwenzek' isikizi nenyal' emaXhoseni,

Ubecinge nganin' umntan' ukuy' embekeni kunina ?

Awu ! Hay' ke beth' iinto zomhlaba !

Yafumb' indwe phezu kwendwe, kwelakwaHoho ;

Yadl' intsimb' egazini, kwelakwaHoho ;

Watsixiz' umthi komny' umthi, kwelakwaHoho ;

Satheth' isikhumba senkomo, kwelakwaHoho ;

Sathi golokongqo-gongqo-gongqo, kwelakwaHoho ;

Wegqith' umnt' engayolelanga, kwelakwaHoho ;

Waya kwabaninzi ngephanyazo, kwelakwaHoho ;

Sadl' isilwangangubo nezinja zaso, kwelakwaHoho ;

Yadl' ingqanga yashiyel' ihlungulu, kwelakwaHoho.

Yadl' inchuka yahlomlel' ixhwili, kwelakwaHoho ;

Wadl' uhodoshe washiyel' impethu, kwelakwaHoho ; Hoyi-i-i-i-i-i-i-ni!

Kha nizibeke kamb’ izikhali mlisela ;

Khaniwabeke kamb' amakhaka khab' elintshongo-ntshongo,

Ngathi ngakwelakwaRarabe nisafezile,

Noko ndakuphos' iso ngathi kuhlephukile.

Hambani kambe zininz' izint' emazilungiswe,

Kub' amakhaya be ningawayaleze mntwini, be niyishiy' intsapho kakad' itshisana.

Lukrozo, luthotho, lungcelele,--Azininzi ngak' izint' emaniye kuzilwa,

Aniyivanga n' imibono yenyange uKhulile ?

Anizivanga n' izint' eziza kuhla kulo mhlaba ?

Aniyivanga n’ imbalasane yomQulu ozayo ?

Asiyi kuthuma nina n' ukuba nisikhangelele ?

Kub' aweth' amehl' oba sel' ese hlungulwini.

Anivanga na ngomfo waseKunene oza kuthetha ?

Kwa kweli Duli ubesel’ ekhe wavakala.

Bathi yinto kaGaba yasemaCireni ukumbiza

Anivanga na ngentombazana eza kuthetha nayo ?

Kuthiwa siya kuthi yimbubo kanti lidini.

Nikhe nevana ngaaba bandlebe zimahola bezayo ;

Azi nothi ni na kuthiwa beza nenkwitshi nje ?

Nikhe nevana ngezi iintlanga zimayephu-yephu ?

Kuthiwa kambe ziint' ezidlalisa ngezulu.

Mna ke nyana kaZolile ndithi kuni makhaba

Godukani ningalal' ilizwe liya zuza,—

Ukuzala ndithi mna liza kuzal' uGilikankqo ;

Liza kuzal' isil' esingaziwa mnxhuma.

Godukani ningalali kuz' iziziba zegazi

Godukani ningalali kuz' ukuphela kobuntu ;

Godukani ningalali kuza kuthengiswa ngani ngooyihlo ;

Godukani ningalali niza kubathengisa nan' ooyihlo ;

Godukani ningalali kuza kutshitsha nobukhosi ;

Godukani ningalali niza kusikhangelel' umQulu ;

Godukani ningalali niza kondel' ukubizwa kweenkwenkwezi

Godukani ningalali niza kukhangelel' uZanzolo ; Godukani ningalali ningamabax' esizwe ;

Godukani ningalali usapho lusezingozini ; Godukani ningalali kuz' ixesha loMny'ama ;

Godukani ningalali asiyikuhlala sikho, Godukani ningalali niye kukh' onz' isizukulwana ;

Godukani ningalali eyona mfazwe mna ndith' ifikile."

Uthe xa akuloo mazwi uDumisani waphelelwa umHlekazi uHintsa, wavakala esitsho kakhulu ngokulila iinyembezi ; waye esithi elo xesha loMny’ama lithe ukuthi tha kwalo kuye,

kwanga kukuhlaba komtha welanga ; zaye ezo zinto kuye

zisuke zee tya ba zaangathi ziya kuhla kwa kuzo ezi mini zakhe;

sel' evuyela kuuphela ukuba yena ngathi uya kuba lidini

lesizwe sikayise, phambi kokuba zifike iimini zobubi.

Utsho walila kakhulu.

Ngeli xesha amadoda amakhulu agqubuthela iintloko

asitsho nawo isikhalo esibi ; namadodana akabanga nakunyamezela.

Abafazi babephume beyinyambalala ukuza kukhawulela

umkhosi, betyhuluba, begqakadula, bevuma, beduda.

Kuthe kodwa kwesi sithuba ababa nakuthi ni, basuka bathwala

izandla ngoku entloko, bawujika-jika umzi ngesikhalo

nesijwili.

Imbongi ngokwayo ngeli xesha yayise ifile kulila, se ifumane

yazigibisela phantsi ngesisu, yayigxumeka phantsi

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 kubi, kulusizi, kubo

Sonke ababekho. Aye la machaphaza akhankanywe

yimbongi ehlalutywa, elindelwe, siso sonke isizwe.

ISAHLUKO XVII.

INTLALONOPHUMOLWAMAMFENGU**.**

Ukufika 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 aaba bantu bejacekile kakhulu

yinkcithakalo, lithe nebala labo alaphumelela, nenyama

idlekile.

Ide yeza kubikwa le nto Komkhulu, yolu hlanga lukhoyo.

Inkosi ifune ukuqonda ukuba ngamani na, evela phi na?

Uthe umzi aaba bantu abazicacisi buni babo, kuuphela into

abaphendula ngayo yeyokuba baya mfenguza.

Ikhuphe ummiselo inkosi wokuba aabo bantu ma bagcinwe,

ngaabantu bakokwayo, baphathwe kakuhle kungabi

kakubi,bahlaliswe kwiindawo abaya kuthi babe bodwa,

bonwabe kuzo, benze iinto zabo, batye bahluthe, baqonde

ukuba bafike ekhaya, kumawabo.

Okunene ke uthe oneqela leenkomo, walithi qebu phakathi

walisa emathaanga, elinye iqela, wathumela iMfengu

yakhe (kuba kwatshiwo ukusizwa kolo hlanga, ngenxa

yokuphikela kwalo ukuthi luya mfenguza) kunye nosapho

lwayo ukuba baye kwalusa elo thole. Athe amanye asebenza

emakhaya, izinto ezinje ngokulolela amakhosikazi awo

imbola, nokuphehla izibozi, nokuphaala izikhumba, nokulima

njalo njalo.

Zithe iintokazi zakude kwa kwisithuba esingephi zahla

zabonisa ukuba zizikhuthalikazi kwaphela. Zifike imiz’i

isaphulana emilanjeni, kungekho bani uyenza nto kanga

kanani, zifike zona zayisika, zeenza ezikhulu izitya, nezithebe

neenkuko zokwandlala.

Zithe ezi ntokazi zakufika emidongweni, zeenza iimbiza

ezinkulu, neenqhayi (iimpilinga) zokusela, nezokukha

amanzi.

Kwaqala kwalinywa ngoku, amasinyana athe tyi, azandula

ezi ntokazi zibe nanto neziyolo zemihla ngemihla

zakwaXhosa. Zaye ezi ntokazi zizala ngohlobo obelungasaziwa

emaXhoseni.

USilwana Ntame wasemaNkabaneni ngomnye umhla

ube nengxabano neMfengu yakhe, ngokusuka isiphaale kakubi

isikhumba somkakhe. Uthe uMadliwa iMfengu leyo,

" Hayi, nkosi, lizembe aliphaali liya tshithiza." lithe uSilwana

yiyo ife ingalo yilaa nto ibiyisela kusasa, watsho wayibetha

uduma ngomnqayana. Loo nto ibiyisela ke ngumqombothi,

koko amaXhosa ayengekawazi, ewoyika kanjalo.

Ithe le nto yakuviwa Komkhulu, ingasiwanga nje ngasimangalo,

wathunyelwa wasizwa uSilwana lowo, usuke

wagwenquza wadala amagwevu uSilwana, enxhamele ngoku

ukubetha aaba bathunywa baKomkhulu. Bajike babuya

bayixela le nto, ukuze ke inkosi ithumele iziphange zonke

iinkomana zakhe yazabela amaMfengu zonke.

USibonda uSiko into yasemaKwayini, naye ukhe wathetha

ityala. Kuthe kwesi sizwe sakhe, kwaPhike Zalu

into yasemaQocweni, xa kuncunzwa ubisi ngemincunza,

kubaswe umlilo onobom, kukho namaMfengu amathathu, engaphaya komlilo wona, uMahlasela, noMathodlana, noMakhubalo, wathi kanti uMahlasela utyabukile.

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

Uhambisile uPhike nje ngokaa se kuxeliwe nje, wahambisa

noMahlasela, bevumelana.

Ubuzile umthetho ukuba ubenyanga ni na ke ngokuwabeka

la madoda phezu komlilo ?

Uthe uPhike ubesenza yena into awavela ikho, le yokuba

kube kho amadoda angaphaya kweziko.

Ubuzile umthetho ukuba akalazi na ilizwi laKomkhulu,

lokuba aaba bantu ma baphathwe kakuhle ?

Uthe uPhike akaphathanga mntu kakubi yena, into

ayenzileyo yenziwa kwa semvelini ; utsho wathi angawabiza

ngamagama nangoku amaphakathi anezidlubu zaloo mihla

ayengekabi namizi yawo imilileyo.

Ubuzile umthetho ukuba ubesithi ke yena la madoda

aphanzileyo ngel' ezithabathe phi na izinto zokumilisa imizi?

Uthe uPhike loo nto ke ayinaye, watsho wavuthulula

ngumsindo, esithi, " Utshe phi na yena lo mntu ankqangiswa

ngaye ? "

Uthe umthetho wakuba ulikhangele eli dyungu-dyungu

wafika linga ngenqina lexhwane lembuuzi.

Emva kwebunga leziphakathi, ubiziwe uPhike, kwasingiswa kuye esi sigwebo : " Wena ke esi sizwe usihlisele intlekele, le nto ukuba ibivakele Komkhulu kuqala, be siya kubona ngomsila wengwe sonke apha, ibe kukuphanza kwethu oko. Umthetho unyanzelwe Komkhulu wokuba

aaba bantu baphathwe kakuhle, balizwe, bazive ukuba basekhaya. Ngoko ke, le nkundla ithi kuwe, nyana kaZalu: Tshayela obu bubi, ngokunika iinkomo kula madoda omathathu, uze urole eyale nkundla, ibe ziinkomo ezine ezo Sithe sakuwa sisenje nje isigwebo, waphakama wema ngeenyawo uPhike, waanela ukuthi "Ndiya bena " watsho wee khwitshi ngobutshantsathela obukhulu wagoduka.

Azibanga mbini-ntathu iintsuku emva kwesi sigwebo,

kwabonwa ngeengqakamba zamaqegu aKomkhulu egaleleka

kwaSiko isibonda, kuze kubizwa sona namadoda athile

esizwe eso asiphetheyo, noPhike eze kubizwa!

Akubanga senziwa luzenge-zenge lwakuthetha kude

Komkhulu, kwaanela ukuviwa ingxelo yesibonda, nesibeno

sikaPhike, aye amaphakathi engenabucaluza, kuba ayeluqonda

uhlobo lwetyala, ayezibona neentsiyi zomHlekazi

ukuba zifana neengqimba zamafu aneendudumo nemibane.

—ngalinye ziyoyikeka kakhulu.

Uthe uPhike kuba uya qonda ukuba ezi ntsiyi zifingiza

nje akukuhle ngakuye, wasel' ezama indlela yokuzithoba.

Uthe uya zibona ukuba unetyala ; koko isigwebo sesibonda

sibe qatha kakhulu, yiyo le nto imbangele ukuba

a benele kokwabo apha.

Ithe yakudweliswa impendulo kaPhike awayenza kwanokungaziboni

tyala kwakhe, yakucwangciswa

phambi kwakhe yonke loo nto, aka ba namlomo,—lamkhohla.

Inkundla yaKomkhulu ithe, ma kanike imazi enethole

kuMahlasela, imazi enethole kuMathodlana, imazi enethole

kuMakhubalo. Makarole laa nkomo yee ndleko zenkundla

yakwaSiko,. eyinkabi enenyama, aze arole iinkabi zombini

ezilungileyo iindleko zale inkundla yaKomkhulu, ibe ziinkomo

zosithoba ezo.

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

USinqe Nzolo wasemaThipeni, ufike ngomnye umhla .eze kubika into embi eyenziwe ngunyana wakhe; uthi ebesimba isisele kunye neMfengu yakhe uMagopheni.

Akayazanga ukuba ingxabano ibe nganto ni na, ubone yena xa unyana wakhe lawo sel' esithi khatha umnqayi endlebeni

kaMagopheni, wasiqhawula isithinzi esi sendlebe. Ke kalokuuthe le nto ma kakhawuleze ayibike, hleze ide ithethwe

ngenye indlela. Kuthe kwakufumaneka ukuba okunene

nto injalo, wadliwa iinkomo ezigudileyo zaambini uSinqe

lowo ; enye iyeyokuvala isithinzi sendlebe kaMagopheni ;

enye yaayeyeendleko zaKomkhulu.

Abe liqela amatyala alolo hlobo, athethwa nazizibonda,

wabe umthetho ubukhali wokuba ma kadliwe nzima umntu

omangalelwe ngelo tyala. Kuthe ngenxa yalo mthetho

unje, aqala nawo amaMfengu angenwa kukuzitsho, kuba

ethembele ngeKomkhulu. Yaqala imizi ethile ayaba

naluthando lungakanani ngakuwo.

Ithe le mpi ifikayo yakuguda ngoku, yakuba nezinto

kancinane, yabizwa Komkhulu, yaxelelwa ukuba apha ke

ifike ekhaya, ma yonwabe, isebenze imisebenzi yayo. Kutshiwo

ke kwabuzwa nenkosi yayo ukuba yiyiphi na?

Kwaalathwa ke uNjokweni into yasemaZizini. Ithe inkosi

yakumva yambulisa ngesandla, yamkhuphela amadoda okumkhunga,

yamnqoma iimazi ezithile ukuba asenge, umzi

wakhe ube nzima ; yagqiba ngokumalathisa ummango

angathi eme kuwo nesizwe sakhe. Waange unyawo u-

Njokweni, wee gwiqi weenje njeya nesizwe sakhe.

Kwesi sithuba kufike abathunywa abasuswa nguNdlambe

eKunene, beze kubika inkcithakalo ekhoyo emzini, nembubiso

eyenziwe nguNgqika, ngokuza nohlanga olumhlophe,

luwuchithe umzi ngale mibobo lulwa ngayo. Babuzwe aaba bafo imibuzo emininzi ngendlela yokulwa kolo hlanga lumhlophe. Enye indawo abayibikileyo yimbubo eyenziwe

nguNxele, ngokufunza isizwe eRini, esithi uya kuwisa into phezulu, ize loo mibobo izale amanzi. Inkosi ivakalise usizi lwayo ngokuthi oku kube kho uthaanda esizweni

eli xa kufika izizwe ezingaziwayo, zisiza nobukhali bazo.

Kwa kamsinya emva kwaabo bathunywa bakwaNdlambe,

kufike umntu ongaziwayo, omhlophe, Komkhulu, waye

esithi uhamba eshumayela iliZwi le nKosi ePhezulu. Utsho

esithi lo mfo sel' evela ngakwelakwaNgqika, ukhe wamisa

kumaGgunukhwebe eshumayela eli liZwi ; ke kaloku uvile

elapho ukuba oyena Kumkani wolu hlanga ulapha ; yiyo

ke le nto athande ukuza apha, ufuna ukuthetha kwinTloko

yohlanga. Uthe akubuzwa lo mfo ukuba ungubani na

igama, wathi unguSho, umFundisi. Emveni kwakhe kufike

uElefu.

Ive yeva inkosi ngolu daba luze noSho, yaluvuma ukuba

ludaba olulungileyo ; yatsho yamthumela kuNjokweni

ukuba athethe kweso sizwe sakhe, iliZwi elo alizisileyo.

Kwa kamsinya emva kokudlula kukaSho kufike uElefu

ehamba kwa ngawo lo mkhondo.

Ngeli xesha ke yayise ininzi inkathazo phakathi kwempi

kaNdlambe nesizwe esimhlophe. NoNgqika inkosi eyeza

nolo hlanga wayengasaqondani nalo, kuba wahle walufunda,

ukuze athi nje,

" NgooQhina kaQhonono,

Oomayizal' inkomo sidl' isigqokro.

Amabandl' akoNibe."

Kuthe kwesi sithuba kwafika ukhululo lwamakhoboka

kulo bake elasemaNgesini. Athengwa ngexabiso onke

amakhoboka lawo kubanini bawo. Athe amaBulu ayicaphukela

kakhulu loo nto yenziwayo, akhohlwa licebo kuba aye oyisiwe.

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

mko boku ba azahlule, zingaze zibuye zibe sadibana, ukuze

alwise zona ukuze abe nokuzoyisa lula, alawule.

Athe amaBulu ngokulilela amakhoboka awo, eenza

ikronono lokuthi, ma kukhululwe nalawa amakhoboka

akumaXhosa,—aye ke ethetha amaMfengu. Aye ama-

Mfengu nawo ewuhlohliwe umoya wokuba angamakhoboka,—

akholwa nawo, avuma ukuba akhululwe, eba wona

asiwa kwilizwe leDinga nje ngoko kwakusitshiwo.

Kanti enyanisweni izizathu zokuba kufunwe ukuba

athatyathwe kuHintsa, esokuqala : Kwakufunwa ukuba

sahlulwe ukuze soyiswe lula, ngokulwa sodwa Esesibini

Kuthe ngenxa yokunxila kwamaLawo, akaba nako

ukusebenza, kwaza kwacingwa ukuba ngamaMfengu la

aya kuyithabatha loo ndawo, embe iindlela, namazibuko,

agawule iinkuni akhe amanzi, aqhube iikalityi asule amahashe

enze yonke imisebenzi efunekayo ngentlawulwana engephi, okanye ngaphandle kwayo.

Kuthe ukwenziwa kwawo lo msebenzi wenziwa bugungu, kwathiwa ziphelile iinkomo zabantu abamhlophe kukubiwa ngamaXhosa ; kwakhutshwa imikhosi yokuhamba phakathi

kwesizwe ; ihamba ihlanganisa ootsh' inyonga. Sithe isithetho naanzo zithwethwiswe zasingiswa kumaGcaleka Atyhutyhe eenje njalo ke amabandla aseNgqakayi koNibe, ehamba edubula umXhosa ngamnye amfumene tanci.

Ahlanganiswa kweso sithuba ke amaMfengu, akhutshwa ngamagunya amakhulu ; emka elinani elinobom, ephethelwe ngulaa mfundisi wayeze kushumayela iliZwi—uElefu, ekunye nenkosana eyayiphethe umkhosi,—uSomaseti.

USho wayesel' egqithele emaMpondweni ngeli xesha.

Weenje njeya ke lo mkhosi kuthiwa ukhutshwa ebukhobokeni ; waya kuyiwela iNciba phantsi koNjamkhulu, kwelo zibuko leNyathi. Amakhoboka akhululwe kwelasemaNgesini

ahlawulelwa ixabiso elikhulu kwiindawana

zonke ezazinawo ! La angamaMfengu akakhutshelwanga

nedobilityi, ukuqondisa ukuba yayingengawo.

Athi ke ngoku amaMfengu lawo akuba efunyenwe

ukuba angakumfo omhlophe ngomqolo wawo wonke, aye

abekwa emdeni ophakathi kwamagwangqa namaXhosa,.

ukuze abe kwalikhaka ngenxenye.

Ude ke ngelifutshane lo mkhosi waliwela iXesi, waya

kuthi thinca kuloo miQwafu iseNqhushwa, kwesikaMpahla

ngoku, apho kweenziwa izithembiso, neemvumelwano

ezinamandla macal' omabini ; nakuba ndingenankolo

ukuba kusemi nje ngoko, ndingebi nakumalatha noyena

uqalileyo ukuyaphula imvumelwano.

Imvumelwano leyo yayiyelele kolu hlobo : Abantu

abaMhlophe ngelabo icala bathembisa " Ukuwakhusela

amaMfengu ezintshabeni zawo zonke ; bawanike iintlobo.

zonke zemfundo neliZwi ; athi ukuba akholisile anikwe.

lo mhlaba waseNqhushwa wonke, namaDike, Nxukhwebe,

kude kuse kwiinTaba zooNontongwane namaHewu."

AmaMfengu ngelawo icala athembisa " Ukungaze

aphakamise sandla sawo alwe noRulumente ; ukuthobela

iliZwi likaThixo : nokunyamekela imfundo.

Loo mihlaba yonke ayethenjiswa ngayo .yileyo yayithinjwe

kwisizwe samaXhosa, kwa wona la ayinzala enye .

namaMfengu lawo ; koko ezo zinto oko zazingekacaci.

Ekubeni ke ngoku zicacile, iAfrika iya funa ukuba oko.

kuboniswe ngezenzo ; izenzo ke kukubuyelana ngobunye...

ISAHLUKO XVIIII.

UKUFA KUKAHINTSA.

Ma sibuyele gxebe kwaKomkhulu, siphantse ukumka

kakhulu nalo mzi wakowethu wagqithayo.

Asibanga sincinane isivube--vube eseenziwa ngabafo

abaMhlophe emva kuHintsa, nabantu bakhe.

Isiqalo sale nto siqale ngeenkomo namahashe ekuthiwe

abiwe ngamaXhosa kumafama amhlophe, waza ke

umkhondo waza kuwezwa iTyhume, kuhanjwa kudutyulwa

nawuphi na umXhosa ofunyenwe tanci ; kude ke kweenzakala

noXhoxho unyana kaNgqika, wecala lakoNibe, kwatshiwo

ngenkontyo yenxeba entloko ekuvakala ukuba loopha

kakhulu, kwada kwaakabini esiwa isiduli.

Athe amaXhosa akuyibona le nto akaba nakho ukuyithwala,

athi akunani kanye ukufa endle, kunokubulawelwa

ezindlwini ngolu hlobo. Okunene ke uMaqoma noTyhali

bathande ukuzihlanganisela ; koko ilizwi laKomkhulu

kwaHintsa alibavumelanga, ithe inKosi uHintsa ayilwi

yona. Afumane ajubalaza nje odwa amatsha-ntliziyo,

kungekho mthetho waKomkhulu uwafunzayo.

Ngeli xesha ke iRuluneli yayise ilapha eBayi ize kufunza

imikhosi, kuba kwakugqitywe kwelithi : " Ize le mfazwe

ibe nkulu ibe yeyokugqibela." Apho ngekwathiwa ma ze'

obu bugebenga benziwe bukhulu.

Ingxelo yeRuluneli ithe Iinkomo ezihlaselwe ngama—

Xhosa kumafama zingaphezu kwama51,000 ; amahashe

2,000; iigusha neebokhwe 100,000; ngaphandle kwempahla yezindlu.

Ngelifutshane kuthe gqi ngoku into yokuba, ezi nkomo zibiwayo naanzo zithwethwiswe zawezwa iNciba ; kwaqondakala ke ngoku kwiRuluneli ukuba noHintsa uyingene, le mfazwe, nakuba phofu yayise ikhe yenza ingxelo Phesheya ethi “UHintsa yena akalwi."

Ithe ke ngoko imikhosi yawezwa iNciba kwayiwa ku-

Hintsa ; ithe inkosi yakuyiva loo nto yaroxela ngakwa-

Gatyana. Kuthunyelwe abathunywa kuyo kusithiwa ma

ize kudibana neRuluneli kwisithuba seentsuku ezintlanu,

ekothi ukuba zigqithile ibe ke se ingundiyalwa. Zide

zagqitha apho iintsuku ; kwaqala kwavakaliswa ke ukuba

lifile ngakuyo, kwatsho kwathinjwa amawaka alishumi

eenkomo (10,000).

Kuthe kungenini akuba ekholiwe uKumkani uHintsa

ukuba akayikwenziwa nto, weza emikhosini yamaNgesi

ehamba namashumi omahlanu amadoda.

Iindawo ezisingiswe kuHintsa akufika ibe zezi : Eyokuqala

Uxelelwe ukuba iRuluneli ifumene ukuba

ma iwathabathele kuyo amaMfengu.

EyesiBini **:** UHintsa ma karole ama50,000 eenkomo,

ne1,000 lamahashe, nama600 eenkomo ezihlawula abeLungu

ababini abafileyo beberweba kulo mhlaba kaHintsa. Kuloo

nto ke yonke, isiqingatha ma sihlawulwe kwangoku,

size esinye sihlawulwe kwisithuba seenyanga ezintandathu.

Phezu kwale mpahla ke kubizwe amanye ama50,000

eenkomo, kuthiwa ke wona ngawokuhlawula iindleko

zonke. Eyesithathu **:** UHintsa nje ngoKumkani walo

lonke elasemaXhoseni kuthiwe ma kakhuphe umthetho

wokuba onke amaXhosa asemahlathini ma kabeke phantsi izikhali.

Kwezi zinto zonke ke uKumkani akabekisanga nelimdaka lokumangala, usuke wazamkela lula. Emveni koko yena, noBuru noSarili ababanga semka ekampini apha, kwaye kukho amadoda asekhulwini akunye nabo. Enye indawo ethethiweyo kuKumkani apha koko wayimangala

bukhali, yaba yeyokuba yena ma kangene ngakuRulumente alwe nelicala laseKunene.

Andululwe kweso sithuba amaMfengu, ekuthe ekundu

lulweni kwawo kunyeneenkomo zeenkosi zawo engazibuyisanga,

kwavela amatsha-ntliziyoathile, acinge ukuba

kulungile ukufa kunye neenkomo zakowawo, alinga ukuthimbisa.

Ithe iRuluneli yakuyiva le nto, yabekisa kuHintsa, yathi

ma kakhuphe umthetho, onqanda isizwe ukuba siwayeke

amaMfengu, yatsho yathi iRuluneli ; " Ukuba ndikhe

ndafumana ingalo engaphantsi kulo mthetho uwukhuphayo

ngezithunywa, wena lo noBuru ndiya kunixhoma kuwo

lo mthi niphantsi kwawo."

Kwesi sithuba ke zazise ziphelile iintsuku ezintlanu

ekwakuthiwe ma ze intlawulo yokuqala ifike kuzo ; wangenwa

lixhala ke ngoko uKumkani. Yaye nentlalo yakhe apha ekampini iyembi kunene,- --ehleli esoyikiswa ngokuthunyelwa eKapa, esiQithini, esiya saya uNxele, nokudutyulwa

njalo-njalo waqonda naye ukuba usebomini bomngcipheko.

Ude uKumkani wacela ukuba ma kakhutshwe negqiza elithile elimgcinileyo, ahambe phakathi kwesizwe, ebiza ezi nkomo zifunekayo. Uthe akutsho kwase kusithiwa

wenza iindlela zokuzimela, aze le mfazwe ayindulule ibe nzimangaphezu kokuba injalo nje ; kwaba kukhona ke iRuluneli 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 ebuRulunelini waangu-Sir Harry Smith), owakhe wadubula kabini ngepistoli, koko yaphosa ipistoli : uye wagaleleka wagqitha kuHintsa ngokuhola nehashe ; kodwa sel’ ekhe wamkhahlela phantsi Ibaleke ngeenyawo ngoku inkosi, isinga emlanjeni kanye

eNqabara. Kwesi sithuba yayise imanxeba mabini elinye

lisemlenzeni, elinye lisemhlana, idutyulwa ngumkhosi lo.

Ide yathi ngokuphelelwa inkosi, yaziphosa esiwaneni

esiphezu kwesiziba eNqabara, yataruzisa, isithi ": Taruni,

maphakathi ! " Koko yaba ngamaLawo nenxenye yamagwangqa

ababa nalo elo taru. Kuvele sityhuda sithile

esinguSouthey esajolisa sona, salahla, satsho baphalala

ubuchopho, wawa emanzini apho eNqabara.

Kuvele othile oMhlophe, wazirunula iindlebe zombini

Ezo ndlebe kuthiwa zathwalwa ngemihlali ukusiwa eRini.

Apho kweenziwa iinkonzo ezinkulu zombulelo ezityalikeni ;

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, inxenye ithi kwabonakala

ukuba ihlekeke kakubi, yaza ke ngoko ayaba sasuswa.

Saba siya phela apho eso sinyewe-nyewe, kwathiwa ukubizwa

kwaso, " YimFazwe kaHintsa." Into eyatsho umzi

wamaXhosa waxolongeka awazazi ukuba uphi na, kuhle

nto ni na? Ngakumbi okwaGcaleka. Baye abantu' abafayo

kolo hlaselo bengenga nganto.

Waqala ngelo xesha ke uSarili ukungena ezinkathazweni

zobuKumkani, awada naye wafa, elixhego, engumlwelwe,

esezinzingweni zokuchithwa ezweni lakowabo. Ububele

phesha komBashe ngowe l892, ekuma77 eminyaka ubudala,

eshiya uSigcawu (Nonqane) endaweni yakhe, uyise ka-

GweBinkumbi, uyise kaNgangomhlaba, noZwelidumile.

ISAHLUKO XIX.

UKUGXOTHWA KUKA.SIR BENJAMIN

D'URBAN.

Esi sityiki-tyiki ke senzeke ngomnyaka we1834 nowe-

1835 ; ngexesha lobuRuluneli buka Sir Benjamin D'Urban

eKapa ; zaye iinjojeli zakhe emikhosini ingu Colonel Smith

(owabuye waanguSir Harry Smith) noColonel Somerset.

Ithe ke iRuluneli leyo yayenza ingxelo yezi zinto Phesheya.

Ithe iyenza le ngxelo, kwabe kubonakala ukuba

se kukho ezinye iingxelo ebezise ziye zafika kuRulumente

waPhesheya, ngokungakumbi kuLord Glenelg, owayengumBali

weziThaanga zaseBritani ngelo xesha, indoda ekuthiwa

yayidibene ngegazi noWilberforce umchasi omkhulu

wobukhoboka. Ngelo xesha eKapa kwakukho umfundisi

othile onguDr. John Philip owayengumongameli weemVaba zaseTabe kweli lizwe ; lo mfundisi ke wayeyichase egazini impatho egonyamelayo, eviwa kakhulu liPhesheya.

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.

URulumente waPhesheya wayesenelizwi elivakalayo

ngezo mini kweli lizwe. Ugqibe ke ngezi ndawo :—Eyokugala : " AmaXhosa ma kayekwe abuyele kwa sezweni lawo, elo ayegqogqwa kulo, nakwezo nTaba zakwaMathole, umda wawo ma ingabi yiNciba ma ibe liXesi ; ibingeyiyo mfazwe le nibe niyenza ibiyimbubiso, 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

kwaphakathi kweQonce neXesi, asel' egqiba ekubeni emke

kweli lizwe lingawakhuseliyo, awelele phesha kwamaGqili

neLigwa. Le nto ke noko ayehleli enayo kade, kuba

ayengakuthandi ukuphathwa liNgesi, ekulwela nokukhululwa

kwamakhoboka awo.

Eyesibini : " Ngokubulawa kukaHintsa uLord

Glenelg uthe: Unokuthi ni na ukudutyulwa umntu

omnye onxhweleriweyo ngumkhosi wonke, apho nge-

l' ebanjiwe, ngakumbi xa ataruzisayo ? Yena lo Hintsa

ulwe nini na? Asinguye na lo be nisand' ukundenzela

ingxelo ethi akalwi yena ? Waye esesenza nto ni na

uKumkani uHintsa ekampini yenu ?"

Eyesithathu : " Ngendawo yosinga kukhululawa

kwama Mfengu uthe : Ayiqondakali into yokuba

nithi amaMfengu niwakhulula esukhobokeni,

kuhlanga phofu olukrwada, olungayaziyo into yobukho-

boka ; nibe phofu nina ninenjongo yokuwenza awenu

amakhoboka. Xa ke se niyenzile loo nto wawezeni

iXesi elo, abe phantsi komBuso lo."

Eyesine : " USir Benjamin D'Urban, libone iPhesheya

ukuba ma kazishiye iintambo zobuRuluneli. UmBuso

wasemaNgesini uwubeke ibala."

ULord Glenelg waba bukhali kanjalo kubafundisi base-

Wesile, kuba bona bakhuthazene noSir Benjamin, kuso

sonke esi sityiki-tyiki, waza naye uSir Benjamin wayikhankanya

loo nto, ukuzama ukuyenza ntle ingxelo yakhe.

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

ISAHLUKO XX.

EZINYE IINKOSI.

Ngeli xesha ke lokufa kukaHintsa uNgqika naye wayengasekho efele eXesi emKhubiso, ngomhla wesi3 kuNov.

1829, eminyaka ima53 ubudala. Kweli cala laseKunene umbuso wawusezandleni zoonyana bakhe uMaqoma uKunene kwakhe, noTyhali iXhiba noAnta, owafakwa endaweni kaNtimbo kuloGwelane. USandile inkulu wayengekabi bani eminyaka isixhenxe kuuphela. USandile

ke uzele uGonya, ozele uFaku ozele uVelile (Archibald).

AmaGqunukhwebe ayesel' elamkele iliZwi kwa oko, la kaKama asemJadwini, uKama into kaChungwa yasekunene, uzele uMani ozele uLuthuli ozele uThamsanqa.

ULuthuli wabanjelwa nguXhanti (Wm. Shaw) wada wafa.

Ngokunjalo uThamsanqa ubanjelwe nguNgangelizwe,

ode wabuba ebambile. InDlu enKulu yasemaGqunukhwebeni

yayiphethwe nguPhatho kaChungwa Inkulu

yawo. UPhatho uzele uDilima, ozele uNamba, ozele

uMkhanya ozele uSofuthe.

UNdlambe into kaRarabe, eza mva koMlawu ngonina

omnye uNojoli, oyena yisekazi kaNgqika, owamondlayo

wamalusa wayengasekho naye ekufeni kukaHintsa, efele

eXinira ngowel828 sisifo, xa aminyaka ima73, yeyona

nkosi yabuba se inkulu, yashiya uMdutshane unyana wayo ;

noko inguMhala eyona nkulu. UMhala uzele uMakinana

ozele uMsintsi (Mpondombini), no Solani Silimela lo

uphetheyo ngoku.

ImiDutshane yinzala kaNdlambe, uMdutshane uzele u-

Siwani ozele uMenziwa, ozele uGuftsh'iphela ; amaGasela

zizininawa kuye, kuba yinzala kaNukwa oza mva ko-

Ndlambe ngonina omnye. UNukwa uzele uGasela,

uTyatha, uCukudu noTanarana. UGasela uzele uToyise,

ozele uDom, ozele uKadeni, ozele uNqabisile, (uDingizulu).

Ngelo xesha imiDange boTshiwo yayiphethwe nguBotomani

into kaMantla, eyaba yinkulu ngokwenzelelelwa ;

kuba inKulu into kaNginza Mahote, yagxothwa ngokungeva.

AmaMbalu ayephethwe nguNqeno ngelo xesha, owashiya

inkulu yakhe uStokhwe ozalana noSonto. UNqeno

uzalwa nguLanga into kaTshiwo.

Ekufeni kukaHintsa amaHleke ayephethwe nguJwara

into kaBini, kaXili, kaManxha, kaHleke, into kaNgconde.

AmaNtinde yinzala kaTogu, into kaSikomo, kaTshawe.

Ukububa kukaHintsa eli ziko lalonganyelwe nguDyan, into

kaTshatshu, kaCika, kaMbange, kaNgatani, kaNtinde.

Ngumzi owawuse uxubene namaLawo. UDyan uzele

UMthikrakra, ozele uDuku ozele uZiwengu. UMgcawezulu

(Nonqane) uzalwa nguMthikrakra onguKote.

Se sitshilo ukuthi uHintsa komkhulu ufa eshiya unyana

wakhe uSarili, ozele uSigcawu (Nonqane) ozele uGweb'-

inkumbi (Salakuphathwa), ozele uNgangomhlaba Mpisekhaya.

(Simon Sigcawu) noZwelidumile.

Zibe zinjalo ke izinto ekufikeni kweentlanga kweli lizwe,

sibe njalo nesiphelo soKumkani wamaXhosa uHintsa,

ezafika iintlanga inguye umongameli.

ISAHLUKO XXI.

INTABA KA-NDODA

(YIMBONGI YAKWAGOMPO).

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

Le yintatyana enesiphongwana esijonge enTshona-langa,

ithe ngcu kumahlathi akwaHoho, ekuphuma kuwo iXesi

neQonce.

La mahlathi ukuze abe ngamahlathi alunge kumaXhosa

inje afunyanwa nguRarabe into kaPhalo yaseKunene

malunga nomnyaka we1750, owathi ukushiya kwakhe olo

Lwalwa luseGcuwa, ngakuNdotshanga, nokuphetha kwakhe

iimfazwe zakhe nabaThwa, esuka eHohita, waqubisana

nzima namaLawo. Athe amaLawo akufika kula maHlathi

axilinga kwajikelisa iminyaka, laphalala igazi laayimityadidi,

zadla zahlutha zada zanqunguka " izikhali zikaRarabe,"

kwada kwabonakala ukuba ma kwenziwe imvumelwano

ngayimbi indlela, indlela ke ekwavunyelwana ngayo

nguHoho noRarabe ibe yeyokuba lithengwe lonke elo zwe

ngemihlambi yeenkomo. UHoho lowo yinKosikazi ebise

iphethe amaLawo kuba inkosi indoda yakhe yabingasekho,

ifele ezimfazweni apho.

Ukususela kwelo xesha ke yaba ngumhlaba wamaXhosa

lowo. Siva ukuba ooNgqika, ooNdlambe, ooNtsikana

nooMakhanda (Nxele) nazo zonke ezinye izihandiba zase-

Kunene be zisakuthi ukuthetha zithethe zisalatha kuyo le

nTaba, awada wathi uNtsikana isiphetho iya kuba sisigqubo

sentsapho yonke kaXhosa nebise ichithakele yaya kuma

ngomBashe. Ukwenje nje oku :

Mna ke mBongi yakwa-Gompo, Andithethi ndiya latha

Apho kwakudlulwa khona

Ngoo Nyonga-ade kudlelana Kwelesithathu iZulu

Ngabanini beli lizwe, Apho kuhlel' iShologu

Izigqubo nemizila Elathundez' amaXhosa

Yokugqitha kwamadoda ; Kwiingqimba zasemnyameni

Abaseki bale ndawo Kubunzulu bobudenge,

Ngeziqwayi nezigweba, Kunangoku lisenathi

Ngemifisi namagazi Lisigcin' ezimfazweni.

Ngezikhwili nezikhali, Kwimilomo yeenKanunu ;

Ngozeko nangolwendiso, Lasigcin' ezilumkweni

Ngemisitho nemidudo, Ezazana namazulu,

Ngokudlela ndaweni nye, Ewe, phantsi naphezulu,

Kukhothwana zizitshaba Kude kwangoku linathi

Izindlu ziphakelana, Kunye nosatshana lwethu.

Kuphambana izithebe Thathani ke naang' umbindi

Kusondliw' oozinkedama Nina mathol' ezi zilo

Kunye nabahlolokazi, OoNyonga-nde kudlelana,

Kukhangelelwa usapho Niphez' ukubeka-beka

Nokumiwa kwamakhaya ; Nilahl' izimilo-milo

Kuz' intsaph' ive oonina Kwakunye neentlondi-ntlondi

Oonina bev' amadoda,

Amadoda ev' iinkosi, Eziza neentlanga-ntlanga

Iinkosi ziv' uQamata Ezizel' amashwangusha.

Apho ke ndalatha khona Ngokuqumbis' uQamata

Phesha kwenTaba kaNdoda Onyawo zisenTabeni,

Phesha kweengqimba zamafu Kuyo le nTaba kaNdoda.

He! : ukwenje njalo oko ke ndigqwagqwelela ukuba ndiza kuhlabela iTabu elisimilo senje nje:

Le nTaba kaNdoda yisikeleleni!

Le nTaba kaNdoda yithamsanqeleni!

Nditsho kuni zizwe zasemaXhosani

Kwa kuni zintlanga zaseluHlangeni

2 Yithainsangeleni nina nitshonayo !

Yithamsangeleni nina nivelayo !

Thethani ngoxolo xa nithetha ngayo,

Nilawule ngoyolo nakuthonga ngayo,

3 Kwavel' uRarabe ngasemPuma-langa

Walwa nezo ntlanga zazisayibanga,

Yathengwa ngegazi nomhlambi weenkomo.

Kuloo nkosikazi negama nguHoho.

4 Kwaqutyudwa kuyo ngoobawo neenkosi

Kwathenjelwa kuyo ngoxolo nomkhosi.

Kusalelwe khona zezo ngangalala,

NoSandil' ukhona yena ncakasana.

5 Bovuka ngemini eyoyis' iimini,

Banqule bekuyo nangayo loo mini,

Le nTaba yoxolo lwasemaZulwini evel' eNyangweni.

6 Isisima-kade esakwananini,

Izele ngamava kuba imi imi ;

Hlabelani ngayo, nina madodana,

Nenze ngay' izango, nani muThinjana,

7 Madod' amakhulu balisani ngayo,

bafazi bolusu hloniphani ngayo,

Nina bafundisi, fundisani ngayo,

Kwa nani zinkosi, fungisani ngayo.

8 Ndiswel' imilomo nTaba yakowethu

Situlo seenyawo zoThix' akowethu,

'Buso bukhangele ngasenTshona-langa.

Bubethwa yimitha yokumka kwelanga.

9 Nge ndicula ngawe phantsi kolu viko,

Nge ndihamba kuwe kule ncithakalo,

Ndijonge ngakuwe xa ndiwa ngedolo

Ndiqale ngakuwe xa ndiya kuThixo.

10 Zisaya kukhwankqa izizwe neentlanga

Kuba ndithandaza ndibek' amabanga,

Ndinqola le nTaba ndiya kwaang' iinyawo,

ZomDal' oPhezulu,—inKosi,--uBawo,

IRAFU YAMAKHANDA!!!

(YIMBONGI YAKWAGOMPO).

*" Usigobile isaphetha sakhe, wandimisa ngay itekeni yotolo*

*kwakhe, Izililo, iii: 72."*

Kaloku kufuthi ndisitsho ukuthi thina zimbongi silolo

hlobo lwabantu.

Lulila nabalilayo

Luhleke nabahlekayo

Lumnike’ imbek' umntu wayo

Lumvise mhloph’ oheukayo.

Ekupheleni kwalo mnyaka udluleyo we1905 ndithe xa

ndenza iindlalo zam zokuphela komnyaka, ndakhankanya

ilizwe lakwaZulu nditsalela iingqondo zomzi ngakhona

ndisithi akukuhle.

Kuthe ke okwenene ekungeneni kwawo lo mnyaka kwaakho

ingxwaba-ngxwaba ethile yentetho nokungavani

phakathi kwamaZulu namagwangqa. Isiphumo saloo nto

sibe kukudutyulwa kweenduna ezikufuphi kumawaka amane

(4,000). Isoono esikhulu kakhulu eso. Kodwa ngamagwangqa

awaqalayo ukukhupha umphefumlo, andilusizi ukuthi kugqibele kwa wona.

Le nto ngokufutshane isizeka-bani sayo, kukusuka uRulumente waseNatala atshikitshise rafu ithile ngentloko yendoda ; ithe le nto ukwenziwa kwayo yaphatha ubutshantsathela

obuthile bokuxhaya impi, ayacaciswa emzini, yenziwa nje ngesaphontshane sakwaSintentenikumaNdlambe.

Kuthe ke ngoku kuba iinkosi zakwaZulu zingavumanga ukulwa, kwaqala kwabanjwa abantu, inxenye yathiwa nka ngeminyaka ngamininzi, inxenye ubom bayo bonke

entolongweni, kwamiswa nemithetho yemfazwe *(Martial Law)* lixolile kwavunwa-hlaza kwenjiwa njalo, bathi abanye bagwetyelwa ukubulawa, phofu babese befe kade abanye

emahlathini. URulumente waPhesheya ukhe wathi ma

kuthiwe xhaa akhe ayive lento, uthe akwenje njalo lanyikima

lonke eli, baphuma nooRulumente ngokukhalala.

Lithe ke iKomkhulu elo laPhesheya ngokugcina uxolo

lafumana layekelela. Ladutyulwa ke okwenene ishumi

elinambini leentsizwa zakwaZulu, ngomVulo womhla we2

kule nyanga imiyo uTshazimpunzi.

Kwaw' iintsizwa kepha phela.

KwezakwaSenzangakhona

Ngelo gazi zandlalela

Oko siza kukubona.

Ndithe ke mna xa ndandikwinkonzo ethile yakowethu,

ndinqula uThixo wakowethu, ngomhla ongowenKosi,

ndithe xa ndibongayo ngengoma ethi :

NKosi, sibabika kuwe

Abasebumnyameni

Sibathandazela nabo

Bonke abasebubini.

Kuthe xa ndikule migca yomibini yokugqibela, ndakhumbula

ukuba abasebubini namhla nje ndim, kwa kunye

nabahlolokazi neenkedama zaloo madoda agwetyelwe ukudutyulwa,

nalawo sel' efile.

Ndikhe ndacinga ukuthi kukho okunjani na bethu ukufa,

asiyile nkongolo ndiyiqhelileyo konke na? Ndibuye

ndazithiba ndisithi, into elungileyo lunyamezelo kwinto yonke.

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

1 Se ndihlabela le ngoma 2 Isaphetha sityediwe

Ndakuba kule ngongoma, Utolo lujolisiwe

Iyingoma yokugula Namhla nje ndiyitekeni

Iyingoma yokulila Ezo ndaba zixeleni.

3 Ndikwingongoma ebanzi 11 Uyinzulu ngobuciko

Eyingongoma yegazi Uwadlule namasiko ;

Elidliweyo ngumhlaba Uyinyathi ngonyamelo

Laselelwa nalinchwaba. Hluthiswa ziintsikelelo.

4 Mini ndini yangomVulo 12 Kambe thina sisisigqubo

Esazala zizigulo, Ez' ziphendu ziyingubo,

Ulinqhina laKomkhulu Eyambathwa kwa ngooPhalo

Ngaloo minikaz' inkulu. Kude kuze nakooMnyango-

5 Sel' efile amadoda 13 Camagu ke nkosi ndini

Ngale rafu yamakhanda ; Wavelel' ezo nzwinin

Igazi se liphalele Bek' ithemba ndaweni nye

Uthuli 1ubuyelele. Bek' ithemba nKosini nye

6 Asisiseko sozuko 14 Sitsho nathi sikwalila

Sezo mini zenguquko, Sitsho nathi sinezila

Asekel' ubungcwalisa Kub' utolo lutyhutyhile

Bemihla esaza kuza. Kub' utolo lubinzile.

7 Taruni nto zakwaZulu ! 15 Bathethise ooBambatha

Taruni nto zaKomkhulu ! Babeke phants' iimbadada

Akwenzekanga simanga Ubacenge nooMtshoveli

Akuhlanga lungehlangaUthi ukho umVeleli.

8 Taruni bafazana 16 Shehe ! Shehe ! maAfrika !

Kube chosi bantwanana Naal' uluvo ndininika,

Zisuleni iinyembezi Ma sixolele ukuwa

Kwa nani maninakazi Be sizama ukuphuma.

9 Ukwenje nje siya khuza 17 Ukuphuma kwaaba bantu

Sinikhuza sinxhenxheza. Abampatho igadavu

Nto zakwaSenzangakhona Siphathwe ngokwabeSutu

Eziphesha koThukela. Abampatho iluncuthu.

10 Mntan' enkosi Dinizulu 18 Yizani ke sibambane

Mthath' oqele wakwaZulu, Yizani ke sihlangane

Sikubopha ngalo mnxeba, Kakade siziinkedama

Sisithi lala ngenxeba. Kakade siziintsizana.

19 Zifikil' iimbandezelo. 22 Fafu ndini yamakhanda !

Zongamel' iingcinezelo. Rafu ndini yamakhanda !

lphi na k' imvisiswano? Ma libalwe kwaSathana

lphi na k' imbuyelwano ? Elona lakho igama.

20 Zambathisana ngeengalo 23 Ungabi kh' ezincwadini

Iinkedama zenje njalo Zomz' omKhulu eZulwini,

Nibona nje siphehle Ungaze wasikelelwa

Ningazi nje sigqityiwe. Ulityalwe nalilanga.

21 Nditsh'izandla ndizithwele 24 Phakamani maAfrika !

Se ndiswele isihlwele Ezi zinto zisinika,

Ze sililele Phambili Intlabiso nengqiqiso

Phesheya naseZulwini. Yokuvela kosindiso.

25 O ! Yehova sikhumbule

Kunini n' usilibele ?

Namhla nje kha usilamlele

Naal' igazi liphalele.

ISAHLUKO XXII.

UMKHOSI WEMIDAKA.

(YimBongi yesiZwe).

*" Ndim, musan' ukoyika "*

Le nto umntu ayifi kukwenzeka kwento engayithandi.

Se ndibona se kuleli xhaphetshu kulilo nje, lokuwelwa ukuyiwa

eFransi asikuko nokuba be ndingazi ukuba kungaba

nje. Kodwa xa ke iinkosi zigqibileyo zona, kuba abantu

aaba ngabeenkosi, ngubani na ongabuye athi khwethekhwethe

kwaza kwathi be kuthe ni kwathi ni?

Ndithe kanjalo nje ngekholwa likaKristu, ndakhumbula

ukuba kanene, nokuba le nto ibise imnyama ngokwethunzi

lokufa, Yena uya kuyiguqula ikhazimle nangaphezu

kwelanga.

Ngako oko ke -

Awu ; Ewe, kambe siya bulela !

Lakuth' ikokwethu lisicinge,

Ngokuya: kusebenz' emazibukweni,

Ngexesha lalo lokuxakeka.

Be singoobani na thina Boomthina

Ukuba singanced' ukumkani weBritani ?

Ingangalal’ engatshonelwa langa

Int' elawul' umh1aba nolwandle ;

Kungoku nesibaka-bak' isinxhamele.

Niyeva ke madodana, niphakamile !

Isizwe senu sisemqulwini wezizwe.

Ze niguye ze niqambe ;

Nenje nje nenje nje! Nenje nje nenje nje!

Nenje nje nenje nie! Nenje nje nenje njeyaa !

-Xa nithul' umthwalo wenqanawa ze nicace ninganqeni ;

Az' omny' avele ngapha, omny' avele ngapha,

Omny' athi khuu ngapha, omnye ngapha,

Ewe, man, niyisike ithi tyuu,

Xa nithul' intsimbi, man—

Ze niyibambe.ngeengal’ ezingenamkhinkqi,

Nime ngemilenz' engenankantsi, man*,*

Niyithi hlasi niyenje nje;

Nithi ho-ha-heje-e-e !

*Lemgo — wha-a-a- !*

Maze xa nithul' idamanete,

Nokuba yifiyose neruluwa,

Nokuba yigesi nesalfure—

Nokuba yiyiphi n' int' enomlilo,

Niyithi chu ngobunono,

Ukuz' ingabi nangozi,

Ith' ukub' ithe omnye yamluma

Yamtshekela, yamthi ni na,

Nisuke nimyaleze kooyise,

Ngenkonz' ephakame kunene :

Nenje nje nenje nje!

Nenje nje nenje njeyaa!

Ma ze nimsamb' uKeyizare nize naye,

Iphele le mfazwe ngephanyazo.

Size kudla noKeyizare iindaba.

Simbalisel’ umhla waseSandlwana

Simbalisel’ umhla waseThaba Ntshu ;

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 njeyaa!

Ma ze nimgcin' uZepilin phezulu,—

Ath' akuphos' umlilo nimphosele ngezulu ;

Ath' akuthob' ityhefu, nithob' umgubo kaPhezutu !

Ath' akwenza ngegesi nenze ngeenyosi ;

Ath' akuxakeka—akuxakeka !

Akuxakeka—akuxakeka !

Nimvele ngapha, nimvele ngapha!

Nenje nj' ukumqhawula—nimraqe

Nenje nje nenje nje nenje njeyaa!

Ma ze nibe neliso kuVon Hindenbere

Yimfene leyo ze nize niyikhwele.

Kubizwe nina nje kubizw' abokugqibela,

Ihlaz' enilenzileyo ze ningezi nalo;

Ubugwal' enibenzileyo ningabuyi nabo ;

Ze niyidumis' iAfrika ezizweni ;

Nizidumis' iinkosi zenu kanjalo,

Azifananga zanikhupha ziya zidla ngani,

Ze niwuthobel’ umthetho nommiselo.

Wakuw' umthetho ze nenje nje,—

Nenje nje nenje nje, nenje nje nenje njeyaa !

Ze niyidumis' iAfrika ngobukroti,

Ze niyidumis' iAfrika ngamandla,

Ze niyidumis' iAfrika ngokuvisisana,

Niyidumis' iAfrika ngempilo,

Ngobukhali beliso nobendlebe.

Ngokuzinza kwengqondo nobuchopho

Ngokuthetha, nokuhamba, nokwenza,—Tyhini le! Nisuke nenje nje nenje nje!

Nenje nje nenje njeyaa!

Hambani ke bafo ndini niy' eFransi !

Nikhumbul' indlal' eniyishiy' emakhaya, AmaFrentsikazi ze ningawajongi.—

Kuba nilapho nje namhla nibingiwe ;

Sinenz' idini lesizwe sikaNtu.

Hambani mathol’ eemaz' ezimabele made

Ilambani mathol' ooNyonga-nde kudlelana ;

Hambani kuba le nto thina se siyibonile :

UThixo wakowethu sel' eyijikele ngaphambili.

Hambani ngemilenz' engenamkhinkqi ;

Hambani ngeentliziy' ezingena dyudyu ;

Ngomzimb' okhaphu-khaphu, ngomzimb' ongenantaka

Nithi gxanya, gxanya, gxanya gxanya !

Nithi ngxi-ngxi, ngxi-ngxi!

Nithi ngxi ! ngxi-ngxi-ngxilili!

ISAHLUKO XXIII.

UKUTSHONA KUKAMENDI.

Akuba ewelile okunene amadodana eli lizwe leAfrika

eseZantsi ukuya kuncedisa emsebenzini eFransi, lo gama

amhlophe amadodana, aye kulwa, akubanga ntsuku ngaphi

iwavakala udaba olubuhlungu, lokuba inqanawa ethile

egama linguMendi, eyayinemidaka emnyama yeAfrika

eseZantsi inghubene nenye inqanawa, yaza ke iMendi

yeenzakala, yee zozololo kunye namakhulu omathandathu

aneshumi linye linesihlanu (615) lemiphefumlo, kwasinda

bambalwa.

Kukuze ke imBongi yeSizwe iphindelele yenje nje :

Ewe, le nto kakade yinto yaloo nto,---

Thina nto zaziyo asothukanga nto,

Sibona kamhlophe sithi be kumelwe

Sitheth' engqondweni sithi kufanelwe ;

Xa be kungenjalo be kungakulunga,

Ngoko ke, " So-Tase ! " kwaqal' ukulunga!

Le Uganaw' uMendi namhla yendisile,

Nal' igazi lethu lisikhonzisile!

Asinithumanga ngazo izicengo ;

Asinithenganga ngayo imibengo ; be kungenganzuzo zimakhwezi-khwezi

Be kungengandyebo zinga ngeenkwenkwezi

Sikwatsho nakuni ba fel' eAfrika

Kwelasejamani yasemPuma-langa,—

be kungembek' eninayo kuKumkani,

be kungentobeko yenu 'KwiBritani.

Mhla nashiy' ikhaya sithethile nani.

Mhla nashiy’ intsapho salathile kuni,

Mhla sabamb' izandla, mhla kwaamanz' amehlo—

Mhla balil' oonyoko, bangqukrulek' ooyihlo,

Mhla nazishiy' ezi ntaba zakowenu

Nayinikel' imiv' imilamb' ezwe lenu,

Asitshongo na kuni midak' akowethu—

Ukuthi " Kwelo zwe nilidini lethu ? "

Nge sibinge nganto ni na ke kade?

Idini lomzi liyinto ni na kade ?

Asingamathol' amaduna omzi na?

Asizizithandwa zesizwe kade na ?

Ngoku kuthetha ke siyendelisela,

Sibekis' ezantsi sihlahla indlela.

AsinguHabeli n' idini lomblaba ?

Asing,uMesiya n elasezulwini ?

Thuthuzelekani ngoko, zinkedama ;

Thuthuzelekani ngoko, bafazana ;

Kuf' omnye kakade mini kwakhiw' omnye

Kukhonza mnye kade ze kuphil' abanye ;

Ngala mazwi sithi, thuthuzelekani, —

Ngokwenje nje kwethu sithi, yakhekani.

Lithatheni eli qhalo labadala :

Kuba bathi : " Akuhlanga lungehlanga !

Awu ! Zaf' iint' ezinkulu zeAfrika !

Isindiwe le nqanawa 'de yazika,

Kwaf' amakhalipha amafa-nankosi,

Agazi lithetha kwinKosi yeenKosi ;

Ukufa kwawo kunomvuzo nomvuka,

Ndinga ngema nawo ngomhla wokuvuka,

Ndingqambe nje ngomnye osebenzileyo,

Ndikhanye nje ngomso oqaqambileyo.

Ma kube njalo.

ISAHLUKO XXIV.

U-MAQOMA.

*" Ngubani na onokuphikisana noThixo kaKama, uThixo*

*-odale bonke ubukhosi obukhayo? Mna Maqoma ndizalwa*

*nguNgqika nje, andinamandla okuphikisana noThixo ka-*

*Kama."—Maqoma.*

UMaqoma ngunyana kaNgqika into kaMlawu, kaRarabe,

uKunene kukaPhalo. Unina nguNothonto ogama limbi

linguMenyezwa, intombi yasemaNqhosinini kaNxiya.

AmaNqhosini ke, nje ngale mpi yakwaMaduna nama-

Vundle, bubukhosi obubodwa obuvela ngaseluSuthu.

Apho avelele khona uMaqoma sicinga ukuba kuseXesi,

kwizithuba zoNchwazi. Ixesha lokuzalwa kwakhe likuminyaka

we1796, livela tanci kuNgqika uyise. Ewe

ngezo mini wayesemncinane kakhulu uNgqika ngokwakhe.

UNothonto lowo uzele uMaqoma noNongwane oliwele

nomka-Nogcule kwaMdujane kwaba kuuphela. UNongwane

ke ngumka-Kama Chungwa. Le nkosazana isiwe

apho kwaChungwa se ilivile iliZwi, kuba lo mzi kaNgqika

waba sisigqubo sabafundisi kwa ngazo ezo mini, yiyo loo

nto wathi uKama kwa sekufikeni kwabafundisi eThwecu,

wahla walamkela iliZwi, kungenxa yomka-khe intombi

kaNgqika, nangani kungakhokelanga yona ukulamkela.

Imfundo yombuso uMaqoma uyifunde ngokuthana nca

noyise uNgqika, waye uyise lowo wayethatyathelwe

phezulu kakhulu ngamaphakathi, esenza ukumhlutha

kuyisekazi uNdlambe, kuba ayefuna ukumfundisa ngeyawo

indlela. Zithe kanjalo iiRuluneli ezimhlophe zakufika, nabafundisi ngokunjalo, zamthabatha uNgqika nje ngoyena Kumkani inkhulu wasemaXhoseni, yaza loo nto yeenza ukuba uNgqika achunubeke kwezinye iinkosi zako-

wabo. UMaqoma waba nokulubona, kwa sebuncinaneni

bakhe ke ngoko lonke unyhwalazo, nobuqhetseba bezizwe

ezimhlophe.

NgeyamaLinde.—Ngemfazwe yamaLinde eyayingomnyaka

We1818 phakathi koNgqika noNdlambe, imikhosi

kaNgqika yayiphethwe nguMaqoma lo eselikrwala. Achithwa

kwaamdaka amaNgqika, akhaliphe kunene, aye

echithwa yinkungu nelanga yakwaNdlambe, kudibene

zonke izizwe zasemaXhoseni ; wabungca elijaja ngamanxeba

ezikhali noMaqona lowo. Kukuze kufe ujotelo uyise

kaSoga, noNteyi uyise kaTyhala, noNtlukwana uyise ka-

Neku, noQukwana uyise kaNxokwana, amagora kaNgqika.

Kukuze ke uNgqika aye kuhlabela eyonaLungu, ize kumnceda,

ize ke yona izisikele ilizwekazi elikhulu ukuzivuza

imise eNgqakayi isithliyenza ukumgcina uNgqika.

UNgqika waphila iminyaka elishumi qha emveni koko,

wabulawa sisifo, wanchwatyelwa emKhubiso, eXesi. Kuthiwa

inkathazo ezaba phezu kwakhe, eziza kwa nezihlobo

zakhe ezi, akabanga nakuzithwala,--waya ephela ngokuphela,

lithe noko azayamanise kakhulu nabafundisi akaba

nakusizakala kuphi ; nakula manzi abubisa isizwe asemLungwini,

ukhe wanamathela kanobom, eba ucima iinzingo,

hayi azacima. Kuthiwa ude wafa esalatha ezintabeni.

apho kuphuma iKhobonqa ba, ilizwe lakowabo, athi

uzalelwe kulo, uqhele lona. Ubube ngowe1829 engengaphezulu

kweminyaka ema53 ubudala.

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

Indawo angayiqondanga uMaqoma kubafundisi ibe

kukuthi umntu akukholwa liliZwi, ahluthwe lowo, angaba

sazana nenkosi yakhe ; ubesitsho futhi ukuthi,--" Akwaba

eli liZwi be lingezanga nani." Waye ke ngelo xesha sel' enezinto

ezithile abakrobileyo ngazo, waqonda ukuba balwela

ikowabo.

Uthe uNgqika akufa, zaqala iziphatha-mandla zasenaLungwini

zaphela uhloni zathanda ukuphatha gadalala.

Ithe le mpatho iratiaxa, ikhohlakeleyo, wayiviswa kanobom

uMaqoma, kava futhi efikelwa yimikhosi ngobusuku esizweni

sakhe, kutshiswe zindlu, kuthinjwe zinkomo, kufumane

kube sisaqunge ; ngegama kuthiwe kufunwa iinkomo

ezilahlekileyo. Kude kwathi kuuphi—

Wagxothwa eNchwenxa.--Isizathu sokugxothwa kwale

nkosi ezweni lakowayo kuthiwe naantsi yenze isaqunge

sokulwa, kwatshiwo ngento awasuka uMaqoma waya

kunceda uBawana inkosi yomThembu eyavivukelwe

ngumphakathi wayo, wayigebenga, okunene ke uMaqoma

kuba wayehlatyelwe, wamchitha umphakathi lowo, akathimba

nento ngaphandle kokuqhuba amakroma okutya

kwamadodana. Ithe ke loo nto yaasisizathu sokugxothwa

kwakhe, kusithiwa ngumntu kaRulumente lowa amchithileyo.

Inkosana yamajoni. eyayiphethele loo msebenzi wokufaka uMaqoma uviko nguColonel Somerset, unyana kaLord C. Somerset. Yeenza imisebenzi engendawo inkosana leyo kakhulu, Bala bathimla abafundisi iinto zooRoss umfo owakha wabalelana iincwadi ezirbaxa noRulumente ngayo loo nto. UDr. Philip indoda ebimxhalise kunene uRulumente, yakha yeenza ukuba kube kho ingxoxo enkulu ngayo le mpatho, isithi : " Aaba bantu ngabakaRulumente bobabini, ezi nkosi zabaThembu, ke ukuba uRulumente ubefuna ukwenza ubulungisa, ngel' eyi thahathele kuye le ngxabano isencinane, wohlwaya lo

ubulele omnye, yaba loo nto iphele engekade ahlatyelwe

uMaqoma."

Le ngxobo shane ke ithathe ithuba elikhulu, iqale ngo1829.

Lo mhlaba wonke, uphakathi kweKhobonqaba neKatala

kwadywidwana ngawo ngamaNgesi odwa, kwathiwa akufunwa

Bulu ; base besuka abafundisi ooNgcongolo nabanye

becelela amaLawo isiqwengana,—kukuze ke kumiswe esi

sikolo samaQheya siseGangqeni, eNchwenxa, saziwa ngokuba

liKatala. Oku kugxothwa ke uMaqoma, uthi yena

elona zwe lakowabo leliya lisinge kwezaa Ntaba zoNojoli.

Amatyala.— Izizwe ezimaziyo uMagoma, ezimhlophe

nezintsundu, zivumelene ukuba ubenganele kuba likhalipha

negora emfazweni kodwa ; koko ube kwa liciko elikhulu

ekuthetheni, incutshe ngokuphengulula inyaniso, ayifumane

phakathi kwemfungu-mfungu enkulu yenkohliso,

nobuxoki, nogqwetho olukhulu lwenyaniso. Amazwi

angamanye okukhalimela into embi ethe momfu, ubesoloko

engathi uthe ehleli wabe sel' ewacwangcisile, nje ngoko

se sikhe saziva iimpendulo zakhe kwiRuluneli ezikhe

zathana ni naye.

Ityala kwinkundla kaMaqoma be lithabatha ithuba

elinobom, likholisa ngokuvavanywa nje liyekwe, liphindwe

ngomnye umhla, liBuye liyekwe, zide iinyaniso zidandalaze

amazwi aphinda-phindwe, ngokunjalo imibuzo kwa neempendulo zayo. Oku konke kwenzelwa ukuze athi ogwetywayo agwetywe ngamazwi akhe, okanye ngamazwi amanqhina akhe.

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

nza oko ; kakade yafunyanwa ingathethanga nto isekekileyo.

Kwinkundla kaMaqoma akukho ludidi Se kungafunwa

luvo nalizwi lalo,—kulapho ke kanye ubuciko bakhe be bulele

khona. Abantu abaphantsi uluvo lwabo be luya lukhutshululwe, xa kukho umthetho, okanye ityala elinzima ; abafazi be bexelelwa into ekukuyo, kufuneke banike uluvo ;

makhwenkwe apho kudityenwe nawo khona ebeya abaliselwe

imbali efana nalo mthetho kukuwo, alinganiselwe,

kuthi kanti kuya kucuntsulwa ulutho nakuwo. Yothi ke

loo ngqokelela yezimvo ngezimvo ayisebenzise yonke umfo

kaNgqika mhla anika isigwebo sakhe,—aphume apho

kungabanga kho ngqondi naciko likhe lathelekelela ngakhona

atsho inkundla yonke ikhamise imilomo.

UmLungu neKhoboka**.—**Ngelinyeixesha kwafika enkundleni

kaNompondwana ityala lomfo omhlophe oliNgesi,

elalimangalele ikhoboka lalo ngokungeva ; umbali othile

onguCharles Williams wenje nje ukulibalisa ngokufutshane

elo tyala :— Wathi umLungu othile oliNgesi, owayehamba erweba

kweli lasemaXhoseni, enenqwelo namakhoboka akhe,

akaneliswa yinkqubo yekhoboka lakhe, awayeze nalo apha

emaXhoseni, evela ngaseKapa (Phakathi) ; uthe emveni

kokulityabula kanobom ngemvubu, waqokela ngokuya

kulimangalela kwinKundla kaMaqoma. Afike la madoda

ema ngazo enKundleni enika ingxelo :inkosi le (umLungu),

ifike yababaza ukungeva kweli khoboka, inqenera, into

etyeshileyo, eswele imbeko, ekude kwabonakala ukuba ma

lenziwe kunene ngemvubu nje ngoko nenkundla le se ibona.

Phambi kokuba lithethwe ityala umHlekazi uMaqoma

uvakalise indawo ethi : " Ke apha emaXhoseni, asinto

ikhoyo ikhoboka, ke ngoko wosel' esithi eli tyala alijonge

nje ngetyala lamadoda amabini amangaleleneyo." Utsho

walivulela ikhoboka ukuba liqhube okwalo. Lithe ikho-

boka lidlelwaindlala yinkosi yalo le, latsho lavelisa amanqhina

okunqhina oko. Bakuba bendululwe abaninityala

isele icweya inkundla. Bebiziwe ummangali nommangalelwa,

inkosi isingise le ntetho kundimangele :—

" Kucacile ukuba wena ndimangele lo mfo umbethile,

wamphatha kakubi, nje ngoko inKundla yonke ibonayo ;

ube wena ungenangozi, ungenawo nomda, obonisa ngawo

ukuba lo mfo ubebufanele obu buralarume umphethe ngabo, kwaye ubufanelwe kukumzisa apha phambi kokuba

umenje nje ; ngako oko ke le nkundla ithi kuwe : Lo mfo

iya mkhulula ukuba ma kaye apho athande ukuya khona,

iya yichitha loo nto ibinihlanganisile uthi wena bubukho-

boka. Indawo yesibini, hlawula inkabi yenkomo, iindleko

zale nkundla."

Ibe ngumgqwagqwane indoda emhlophe yakusiva esi sigwebo,

yaphakama yalwa isithi, "Ayikuyirola naloo nkomo,

kuba neli tyala layo alithethwanga ngandlela ; kwaye kunjalo

nje izinto zokucaca (zempucuko), wena Maqoma, akuzazi

kwa nezisingisele kwimpahla elilungelo lomntu, nje ngeli

khoboka ulahlula nam. Kwaye kwakhona ndiya kukuxela

kuSomerset (Col. Somerset) umongameli wemikhosi yeli-

Phakathi oya kukubonisa yena umahluko phakathi kwexhama

nendlovu."

Ithe yakuzola indoda emhlophe wayifundisa uMaqoma esithi : " Kaloku into endiyihlaleleyo apha kwa sekuphumeni kwelanga kude kube sekutshoneni kwalo, kukuba ndigwebe phakathi komntu nomntu, xa iimbambano zabo zenza ukuba bade bamfamekiseke baswele inyaniso.

Okokuba kanamanjalo abantu bathi ngasese phaya basebenzise amandla phezu kwabanye, endaweni yokuza kusebenzisa iilwimi zabo phambi komgwebi, namadoda

amakhulu enkundla, singaba sifumane sahlala kule

nKundla.

" Malunga noSomaseti lowo, ndiya mazi ukuba womelele,—

ewe yindlovu ; kodwa andizange ndibizwe ngokuba

ndilixhama, kwa ngokunjalo ubawo. Wena uzingca

ngokuba abantu bakowenu balumkile kunabakowethu,—

into yodwa yokuba ushiye ingxoxo naanko ubalekela ezintongeni

ayixeli loo nto,—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 ube uyirola

inkomo leyo." Wayihlawula umLungu inkabi yenkomo,—

aphuma amatyala.

Umfundisi neSela.—UmfundisikaMagoma ekuthiwa

nguKondile (Rev. H. Caldwerwood), nowabuya wathi

kamva waba yimantyi yokuqala yaseDikeni, naye unetyala

alibalisayo kwincwadi yakhe, athi lalithethwa nguMaqoma

enkundleni, ekho naye. Eli tyala linje :

Wathi umfundisi lo ngexesha awayephakathi kwempi

kaMaqoma (amajingqi), kwisiQingatha saseBofolo, wafuya

iigushana zokuba amana ukuxhela kuzo, olo hlobo lweegusha

loluya lumisila mikhulu ityebileyo be kuthiwa ngama-Fulukandile. Uthi wabona ezi gusha zakhe zimana ukuya ziphela engazi ukuba zinyunywa yinto ni na. Kude kwathi kungenini wabonwa omnye umfo, esika umsila lo wodwa wegusha waya kuwutya, wayiyeka igusha yahamba.

Isela elo liye kumangalelwa komkhulu,—abantu abayibonayo le nto ukwenzeka kwayo yayingamaLawo amathathu**,** abehlala kumhlaba wesikolo, aangamanqhina omfundisi ke

ngoko. Umkhondo wesela eli ulandwe ngegazi lomsila lo**,** naango usiya kulaa mpi kamfundisi yesikolo, awagqitha apho. Uthe ke umHlekazi uMaqoma akandule

alithathele ngqalelweni eli tyala, wafumane waliyekelela,

weenza uyaba ; koko umfundisi waphikela ukulixhoxha

ukuba ma lithethwe.

Ude uMaqoma wazikhupha izidyoli ukuba ziye kulo

lonke ilizwe, zimeme imbizo komkhulu ngosuku oluthile,

lithe netyala eli lashunyayelwa kakhulu, laxelwa esizweni,—

kwaqala kwaayindumasi kaloku kwaxokozelwa, kwathethwa

ngeli tyala; yaangulowo wathanda ukuya kuzivela ngokwakhe

komkhulu xa lithethwayo, ukuze angeva ngatyelo.

Uthi umfundisi uthe naye wayihlanganisa futhi eyakhe impi

yamaLawo wamana eyivavanya ngemibuzo efuna ukuqonda

ukuba iya kuma kakuhle na xa ixikixwa ngemibuza

ziindwalutho zakomkhulu. AmaLawo ngelawo icala aye:-

ngoyiki nento, esithi akukho nto angaxakwa ngayo ngama-

Xhosa.

Lude lwafika usuku lwetyala ; kwathi kwa ukuphuma

kwelanga yabe imimango se ibomvu yimiqokozo eza

komkhulu ; lithe liya yishiya intaba zabe izithethi zakulo-

Jingqi se zilapha zonke, waye uMaqoma namhla ezimisele

ukulithetha eli tyala ; waye umfundisi ekho kunye nehlokondiba

lakhe lesikolo.

AmaLawo amathathu, angamanqhina omfundisi alingenisile

ityala, akuxela ukubona kwawo. Athe iigusha zazikwindawo

evulekileyo phakathi kwamatyholo, aye wona emi kwiindawo ngeendawo ; omnye emi phantsi ; omnye ekhwele elelini ; omnye ephezu kwendlu.

Kuthe kwakufikwa kwithuba lemibuzo, kwaya nje ngoko umfundisi ebesoyika ngako,—yachithwa impi yakhe yaalusali; wabonakala ngoku omnye ephika izwi lakhe, athi omnye aphikise intetho yowabo. Kweli thuba lonke u-Maqoma uyilandela shushu ingxoxo, ade akhe amane ukwenza amazwi athile okubonisa apho kukhona. Uthi umfundisi

uthe noko ayibonayo impi yakhe ukuba ilusali

ayinqhinelani, wothuka kakhulu akuva ngoMaqoma sel’ esithi,

ejonge kuye " Iqela likamfundisi akubonakali

ukuba lisibalisela nto, kuba liwa ngokuwa."

Kweli tyala kubonakala ukuba kwakugxeleshwene yimpi

ebomvu neyesikolo. Koko eyesikolo engabamangali,

ayibanga nako ukuliphumeza ityala. Silishiya kule ndawo

eli tyala, kuba umfundisi uya xela ngokwakhe ukuba wathi

-akuyibona impi yakhe ilusali inje, wasel' ephakama yena

ngomothuko, ethetha ebekisa kwiimbombo zone zomhlaba

yathi kuba inkundla imthobele umfundisi, yamthomalalisa.

ImiJadu – Ithe uKama, inkosi yamaGqunukhwebe,

aseKunene, la sithi yimiJadu, inkabi yakowawo, wafikelwa

luduli lwentombi kaMdutshane, udade boSiwani. Isuke

yamkhohla le nto uKama kuba ubesel' elikholwa likaKristu

engasenako ukuzeka omnye umfazi ; waza ke wayibuyisa

intombi leyo nesiphuphu seenkomo ukuyigodusa. Uthe

akwenje njalo akaba msulwa noko etyaleni, laye ke ityala

leenkosi ezimbini iyinto ethethelwa emmangweni. Amvukela

nxa zonke amawabo, noPhatho umkhuluwa wakhe,

se kundawo nye nezinye izizathu ezinje ngokuba abantu

bakhe be bemana ukubalekela kuKama, ngenxa yesiphatho

ubuhle, ukuze ke asabe eXesi aye kutsho kuMaqoma kwezo

nTaba zomNqwazi, wawathetha ngelo xesha ke uMaqoma la mazwi athi : " Ngubani na onokuphikisana noThixo kaKama, uThixo odale bonke ubukhosi obukhoyo? Mna Maqoma ndizalwa nguNgqika nje, andinamandla okuphikisana noThixo kaKama." Uthe esitsho wabe emvulela indlela uKama, yekoko ukugqitha ukuya kutsho eTala—eli Tala lidumileyo lemiJadu.

Imfazwe kaHintsa**.—**Umfundiuya kuqonda ukuba uHintsa lo noMaqoma baziintanga. 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 ngxushu-ngxushu

yokugxothwa kukaMaqoma ezweni lakhe. Ngoku usukelwa

sel' eliwelile iTyhume eliya be kuthiwa ma kawele lona ; kuyawafunwa

iinkomo ezilahlekileyo, suke zithi zakungafunyanwa

kuqutyulwe iimazi zakomkhulu kwaTyhali ziqhutywe.

Kukuze kudutyulwe uXhoxho ebunzi. Noko ke zona

azisengwanga, nje ngoko se sivile kwezinye izahluko.

Ngaloo mfazwe imikhosi yawela yaya kuhlasela uHintsa

engazi nto Phesheya kweNciba, yamshiya uMaqoma ehleli.

Ithe ukubuya kwemikhosi kuHintsa, yahlanganiselwa

eNgqakayi yonke, kwathunyelwa abafundisi baseWesile

ukuya kunywelezela uMaqoma, ukuba eze kuzinikela,

wayenza loo nto ethetha esithi ebengenzi nto kakade yena,

ngabo abe bemphumele umkhosi ngento angayaziyo.

Emva kwale mfazwe kube kho iKomishoni ethunyelwe

liPhesheya ukuza kuphanda ezi zonakalo. Kube kho nabathunywa

ababizelwe Phesheya, abangooDr. Philip noo-

Stokenstroom, benooTshatshu, abathe bakuchaza khona,

kwabonakala ukuba amaXhosa ma kabuyele kwa sezindaweni

zawo. UMaqoma akanqwanqwanga ukuya kwa semaGqugesi.

Life ilizwe ekhona—

Ngemfazwe yeZembe.—Le mfazwe ke yona yeka-

Sandile cace owayesengumfana ominyaka ingama26 oko.

UMaqoma yamfika ngephiko le mfazwe; engayingenanga,

weenza icebo lokuzigulisa ukuze asinde kwiinkathazo ezininzi

zabeLungu, kukuze kudume ukuba" Naank' uMaqoma ephambene ! " Akayekwanga noko, wathathwa wasiwa eBayi, kuba kwakuthiwa hleze ayingene elusendweni.

Uqubisene apho noSir H. Smith ukufika kwakhe, ukuza kuthatha ubuRuluneli 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 nokuba

la mazwi amnyelisa uSmiti.

Ukuqalwa kweMonti.—Ngalemfazwe amashumi omathandathu

eenqwelo zokutya zachithwa ngamaXhosa e-

Ngxondoreni, athimba izipani, atshisa oko angakwaziyo,—

wabaleka uColonel Somerset, umphathi mikhosi yama-

Ngesi waza kunqandwa zizindlu zenkonzo eDikeni (Lovedale),

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

wel847.

UNgonyama Tyhali.—Ukwalukakwale nkwenkwe e-

Tyhume ngowel849, kukhe kwaanengxwaba-ngxwaba.

Ithe yakuya kubikwa kuSandile ukuba aze kuyalusa, waphendula

kakubi uSandile, wathi, " Inani na inkwenkwe yakuhlala

khon' ukuba ide yaangumaqandeka ! " Ethetha elo zwi

nje ke umHlekazi lowo, bubukhwele, kuba uNgonyama lo

uza kufuna ixhanti lakowabo laseXhibeni, abe uSandile

engalifuni iXhiba esithi, limka nabantu bakomkhulu.

UTyhali akasekho ke ngelo xesha, kuba wafa esemncinane.

Yeenje njeya ke imiNgcangathelo, yaya kuyibika le nto

kuMaqoma isithi, " USandile akavumi ukuyalusa inkwenkwe,"

Yeka ke isijora soNothonto kunye noonyana baso,

uKona, uNamba, uNqabe noTini, nomkhosi omkhulu,

ukuya kumalusa 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 siqhube kakhulu ngayo le

mfazwe kwezinye izahluko ngoko kolunga apha ukuthatha

ezo ndawo zinoMaqoma lo sithetha ngaye.

Isiqalo sale nto yayingeyiyo mfazwe; uMlanjeni wafikelwa

ngumoya wokulungisa isizwe. AmaXhosa, nje ngama-

Sirayeli kubaGwebi, ebehlala ahlale avukelwe litola lokulungisa

isizwe. Kuthe ke kwesuka nophi umXhosa ukuya

eRode, kwelo Chibi lakwaMqhayi (umBali lo akazani nganto

neli gama), zonke izizwe zazichukunyisiwe leli gogo, ziliphongomele,

namaMpondo, ewe nabeSuthu. Athe ke amagwangqa

ngokubona le mikhoko, angenwa ligxuba, athi

" Ilizwe liya fa." Akhawuleza abiza iRuluneli uSmiti,

eKapa. Uthe akufika uSmiti wamema imbizo enkulu

eXesi, eze kakhulu amaNgqika kule mbizo, kodwa uSandile

akabanga kho. Ixabene iRuluneli ngokungabi kho kuka-

Sandile, kwaye kusithiwa ngomlomo woyika yona ;

imkhuphile nasebuKumkanini, yawunikela umthetho kunina

uSuthu yathi woncedisana noTshalisi (C. Brownlee)

owayeyimantyi enkulu yamaXhosa. Ijike yemka ingabonanga

nto yamfazwe, yaya eKapa, yeenza nengxelo yokuba,

" Hayi lizole cwaka ngasemaXhoseni." Kuthe kungabanga

ntsuku-zatywala zafika izipheke-pheke zeencwadi ezivela

kumagwangqa asemaXhoseni zisithi kwiRuluneli, " Ilizwe

liya fa." Ibuye buphuthu-phuthu iRuluneli ukuza eQonce,

igqithe yaya kutsho eXesi, eNgxondoreni, yafika yabiza

imbizo kaXhosa wonke, yada yanqonqothela ukumyaleza uSandile. AkaBanga kho kanjalo uSandile,—saye isizwe sasinyule uMaqoma ukuba aze abe sithethi. Ibuzile iRuluneli ukuba " Uphi na uSandile ? " Uthe uMaqoma, " USandile woyika wena yise wakhe, akezanga."

iRruluneli : " Wenze bubi buni na umntan'am le nto.

andoyikayo ? " Maqoma : " Hayi, ukoyika kodwa kuba unguyise."

IRuluneli ( shushu) : " Hayi, mbizeni uSandile abe kho."

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

IRuluneli (ngomsindo) : Hlal' uthi tu, nxila ndini,

uthetha nabani wena ! "

Maqoma : " E : Wanga nguwen' unxilileyo ? "

Ithe ke iRuluneli leyo ebushushwini yahlokomisa esizweni

ukuba uSandile ngumvukeli-mbuso ngoko iza kuya

kumfuna.

Ithe ingwevu yomXhosa eyayilapho, (koba ngabom

ingenguye uTaboi) : " Wakuhamba ngokulumka xa uya

kufuna uSandile, unezinja zakhe, ziya khonkotha, ziya luma."

Ithe kanti ingwevu leyo inyanisile kuba umkhosi

kaMakinana (Col. McKinnon) owawundululwe ukuza

naye, waqubisana naye kuloo ntsunguzi yeXesi, iphuma

emKhubiso, isinga kwaQoboqobo, zamtya izinja zikaSandile

zamchwitsha waaliswili. Kwafa amashumi angaphezu kwamahlanu

(50). Yathi phihli ke imfazwe ngengomso, nge-

Kresimesi 1850, yamxaka uSimiti, nje ngoko wobona

umfundi kwisahluko esithetha ngale mfazwe.

Enye indawo esingathi simncede kuyo umfundi wale

ncwadana, lolwaa loyiko lukaSandile, lokoyika ukuya

embizweni yeRuluneli. Kuthe ngale mfazwe yeZembe,

xa imikhosi yamaXhosa imi kakuhle, kwafika isicelo esivela

kwiinkosi zamajoni, zisithi zifuna ukukhe zidibane nenkosi

uSandile. Okunene uyile yena engalumkele lutho, eba

kuya kuthethwa ngemilomo kuviwane. Suke inkosana leyo uBeseti (Col. Bisset), yambamba uSandile yamenza umbanjwa wemfazwe, ekunye noAnta, yekoko ukuthunyelwa eRini. Yinto leyo ade wafa uSandile, engamlibali umLungu, into engenanyaniso elixa ayinkosi, into ebifanele ukuthetha ngokungoyiki, kuba yinkosi. Nokufa kuka-Hintsa kwakusahleli ezingqondweni.

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

kaRulumente awayesemkhondweni weebokhwe ezilishumi linantathu (13).

Ngale mfazwe angaphezulu kwama500 amajoni abulewe

yimikhosi kaMaqoma emThontsi, kungasabalwa nto ngezonakalo

zeenqwelo nokutya njalo-njalo. Waye ngomlomo

ethetha esithi, " Ndifuna ukuqondisa bake ilizwe ukusa

uMaqoma akagezi kuba kaloku ngeyeZembe kwakuthiw'

uMaqom' uya geza ! "

NgoNongqause.—Ma kwanele xa sithi uMaqoma waba

likholwa elikhulu lesi siyikili ngowel857 ; ude wenza

nabanye abanje ngoSandile ukuba baxhele ; waye ke

ethambele ilizwi likaSarili. Emva kwesiyikili eso ubanjiwe

yena wasiwa eKapa, kunye namanye amaThamba.

Emva kweminyaka esefumini elapho ukhululwe ; uze

kufika kweli wafuna ukuya kuma kwa kulaa mhlaba wakhe

se wabiwe waaziifama. Usenze eso sijingijane ada oyika

amaSatlani, esithi uza kuphehla kwa imfazwe uMaqoma

efikile nje. Aphindile ke ngoko amba ambamba, wasiwa

kwa sesiQithini eRobben Island.

Inzala Nokufa Kwakhe.—UMaqoma ufe ezele kakhulu,

nakuba engabanga sabuya esiQithini. Amazibulo

akhe yintombi, uTase lo simfunga ngayo xa sithi : " So-

Tase ! " ukuze emva koTase lowo kuze uKona,—unyana

wakhe omhle, omvayo. Aaba bazalwa ngumGqwashekasi

intombi kaNtlebi ; Babubele eGqunqe bobabini, uKona ngo1907, uTase ngo1910, uKona ke kuKunene, kulo-Ngcweleshe. Wanqandwa ngumThetho uMaqoma efuna ukumenza inKulu elixa akhoyo uNamba unyana womThembukazi.

Abanye ke ngooTini, Shiliho (Ndesi), Guma, (Mhlontlo) bizi, Ludwangu, Nqabe, Fokoxo ; iintombi nguMesisi, Nomenteshee nolunye ukrozo 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.

UBUKUMKANI BUKAXHOSA.

Umfundi ngeli xesha sel' ewavile amasuka-ndihlale ezizwe

ezintsundu, zale Afrika iseZantsi ; nokuvela kwazo nezenzo

zazo, nemikhwa yazo. Sel' ekuvile ukudibana kwazo nezizwe

ezimhlophe, nokukhahlelwa kwazo zonke ngazinye

ngamagwangqa.

Kuzo zonke ezi zizwe, uXhosa akafumanekanga engomncinane

nakwesinye sazo. UTshaka ubusekile ubu-

Kumkani bakwaZulu ngekrele lakhe, nangobugora bakhe,

namakhaba akowabo, ngexesha likaHintsa,—ngomnyaka

we1820. UHintsa lowo wayesel' enobukumkani obunezithaanga

zabo, obuqalele emBatshe, baya kuphathelela

emaXelexwa, (Gamtoos R.), nakwezo nTaba zikaNojoli

(Somerset E.).

UMfwefwe ubusekile u buKumkani baseluSuthu ngowe-

1824ngengqondo yakhe, nangobulumko bakhe, nobamagqala

akowabo, wabunqaka ngokomzalikazi enqaka

usana lwakhe ; kodwa yena uyintanga noMaqoma ozelwe

obukaXhosa ubuKumkani se bunezithaanga (colonies) zabo ;

nomhlaba kaMshweshwe lowo, ubungengaphezulu koka-

Maqoma ithaanga lasemaXhoseni.

UmBuso**.—**Ezintweniezenza ubukumkani obububo

eyona nto ibuzinzisayo ngumBuso. Lingade ikhalipha

negora loyise izizwe kwiimbombo zone, kanti umbuso lingenawo, alikabi nabo ubukumkani. Ingade inkosi ibe namazwekazi amakhulu, aphesheya kwemilambo enamagama, kanti umbuso lo ingenawo, ayingendule izithembise ngokuti inobukumkani. Le nto yenza ubukumkani yimpatho

yokuphathwa kwesizwe ngemithetho,—imithetho ebopha wonke ubani ukuba abe ngaphantsi kwayo.

Umfundi angafuna ukuqonda ukuba uXhosa lo ubenabo

na ubuKumkani ? Abantu abamhlophe bathe bakufika

phakathi kwethu, kwaakho ukubuzana nokuphikisana

phakathi kwabo bodwa, abanye besithi : akukho mbuso

kumaXhosa, into ekhoyo lulawulo nje lwenkosi, xa ise

namandla okoyisa, esuke igwebe igqibe kume ngayo, nokuba

uluntu luya kholwa nokuba alukholwa ; inxenye yabaMhlophe

ihle yabona, kuba yona yayisondelelene nathi, yaqonda

ukuba obu bubukumkani, kuba naabu bunezithaanga;

bunezandla ezilawula iintlanjana, neziphethe imimango,

nezizwana.

URarabe uthe sel' emkile kowabo, Komkhulu kwaGcaleka,

ngomnyaka we1730 wazimela yedwa kwilizwekazi

elikhulu, wathi kanti noko, usayilindele kowabo imithetho,

aze naye ezinye iindawo angazigqibi, ziye kugqitywa emva

kwaKhawuta : yinkqu yombuso ke leyo.

Kwakhona, xa kuthethwa ityala naxa kuthethwa umthetho,

ilizwi lenkosi be lingakholisi kuvakala ; be lisithi naxa

lithe nkente, lingabi lelikhokela umthetho othethwayo ;

nesigwebo etyaleni be sivela kumaphakathi, inkosi into

eyiyo ingumlomo womzi ; isikhuphe mhlawumbi isigwebo ilila

ingabi nakuthini kuba umthetho uggibile, imelwe ke

kukuba ibe phantsi kwawo.

Kwityala lokufa, inkosi ibisaziwa ukuba ayithandi kulahlekwa nangumntu omnye,—ngoko ke ibinganyanzelekile

ukusikhupha ngomlomo isigwebo sokufa, kuba ayikuba nawo amazwi okusithetha. Ibisithi ke ngoko isuke iwugqwethe umnweba wayo izigqume, umhlawumbi izifihle amehlo ngokujikela ngezantsi komzi. Ngazo ke ezi ndawo kuya caca ukuba umbuso ubukho kwaXhosa.

Imithetho**.—**ukubakuthiwa kukho isizwe sakwa- " mThetho kamThetho " okanye (nje ngokuba lusitsho ola lutsha uguqulo lweziBalo), lwakwa" miThetho iNzima,!!'

ndicinga ukuba asingebi kude apho isizwe samaXhosa.

Irnithetho kaXhosa ibingeyiyo ebaliweyo, kuba ukubala

ubesekude kuko ; le mithetho ubevela nayo umntu kwa

sekuzalweni. Indlela yokugcinakala kwayo ke ibigcinwa

luhloni, nembeko eluntwini, nokoyika ihlazo.

Nje ngoko ubunjalo umthetho kaMosisi ngokusingisele

kumtwana nabazali bakhe, ubunjalo okaXhosa umthetho.

Yindawo yomntwana ukubeka bonke abantu abakhulu

kunaye, nokuba uya mazi nokuba akamazi, ikwayindawo

yomntu omkhulu ukuthi nokuba usekhaya nokuba ungumhambi

osendleleni akhalimele, athethise, angxolise, ade

ohlwaye nawuphi na umntwana ambone esenza into engalungileyo,—

yingozi kuye ukungathethi, kuba amehlo akhe,

okanye iindlebe zakhe se zimzele netyala.

Ukuba umntwana ushiywe nguyise, ma kathobele umkhuluwa

wakhe kwa ngayo loo ndlela ebethobele ngayo uyise ;

ubedla ngokuthi ke umninawa lowo akwenze oko nokuba

akathandi, ngenxa yohloni lokuthi yoba lihlazo ukuvakala

kwaloo nto eluntwini.

Umfazi ubemelwe kukuzithoba phantsi komkhuluwakazi

wakhe, amve, waye wayeyalwe ngaye kwa sekufikeni

kwakhe--ukuwugqitha lo mthetho kuku beka igama lakowaBo

ehlazweni, into leyo ebingenakunyanyezelwa nakowabo.

Abafazi'bendoda bebabini, lo mncinane ma kamthathe

nje ngomkhuluwakazi wakhe lo mkhulu, okanye amthathe

nje ngonina. Oonyana abakhulu bomfo, mabamthobele

lo nina mncinane, elixa alingana neentombi ezizalwa ngabo ; othe akaba nako ukuzithoba kulo nina mncinane, ufanelwe sisihanqa sentlanganiso yamathile (amakowabo), athethiswe

nje ngomntwana ochitha umzi. Ukugqitha kwakhe koko kuthethiswa, woba sel' efanelwe kukuhlanjwa ; oko kukuthi kwaziswe esizweni ukuba uncanyiwe, ngoko ke amahlazo

akhe ma ze kungakhangelwa ooyise nabazalwana bakhe

ngawo. Le mithetho ke ibinzima inje kwa lapha ekhaya,

ubesithi ke ngoko umntu uya phumela kwezo mbuso izinto,

aSesel' esileke wacoleka yimithetho yasekhaya, neyasendlwini.

Ububele, into edla ngokukhathazana nenkqubo

entle yomthetho, be busemva kakhulu oko.

UNgconde**.—**PhakathikweeKumkani zakwaXhosa, u-

Ngconde lo yenye yeenkosi ezibe namandla ekumiseni

imithetho, wabuseka ngokutsha ubuzwe, babuse busekuchithakaleni

; bema ubukumkani, abaze bubuye buxengaxenge,

naxa se buchithwa lukhanyo.

Ixesha awayephethe ngalo lo Kumkani silicingela kwimnyaka

wel600,—iminyaka emakhulu mathathu ukuza

kuthi ga kwesi sithuba.

Uyise kaNgconde nguTogu,—uTogu lowo ukwazala

uNtinde, uTogu ke uzalwa nguSikomo, unyana kaTshawe,

kaNkosiyamntu, kaMalangana, kaXhosa. UNgconde

yena uzele uGando, uyise wamaKwayi la ; uzele uHleke

noMdange ; kanti noko eyona nkulu kaNgconde ngu-

Tshiwo, ozele uGwali noPhalo, waza yena wazala

uGcaleka inkulu, yaanguRarabe uKunene. Kulapho

ukunene oku kuqaleke khona.

Ngexela elingaphambili kuNgconde, ubesithi umfo othe

waanamandla, ibe nguyena uyinkosi enkulu ; kodwa kuthe

ngeli xesha le ndawo yenzelwa umthetho. Kuthi kwa sekufunweni

komfazi kube se kusaziwa ukuba nguyena uya kuzala inkosi.

Ukuba lo mthetho wawungabanga kho, uqiniselwe nokwenziwa

kwawo, uMaqoma ngel' engazange abe phantsi

koSandile ; noNdlambe ngele' ngazange abe ngumntu kaNgqika ; kwaye xa uNgconde wayengabusekanga ubukumkani ngendlela enzima kangaka, uNgqika nge wayiqhawula

yaazizijungqe idyokhwe kaHintsa, owakha waangu

mbanjwa wakhe, (yena Ngqika) ; abe uGcaleka ngokwakhe

wayengento kuRarabe.

UXhosa noKhanyo.—Imithetho nemikhwa yesiXhosa,

awayisekayo wayiqinisela uNgconde, yema, yamila ngohlobo

lokuba ngoku ngezi mini zokhanyo neliZwi, kubuyelwa

kwa kuyo, se ikwayiyo encedayo nephilisayo. Phofu

ekufikeni kwabafundisi beliZwi neemantyi zikaRulumente,

kukhe kwaakho ukulahlwa okuthile kwale mithetho, nala

masiko, kwathiwa ukuthethwa ngayo yeyobuhedeni:

Kuthe kwakwenjiwa njalo, kwavela umonakalokazi omkhulu

kwakhula ukungeva, nobuboja, noburalarume nokuphela

kohloni, nokungoyiki hlazo, nokunxila, nokungabi nambeko.

Kuthe kwakuba nje wahamba nzima umthetho

kaRulumente ; lanchola iliZwi lagxekeka, yaphela isidima

imfundo ; zikhale futhi kaloku iimantyi, nabafundisi

Sesithi " AmaXhosa akudala wona ayengenje, ngathe ni

mala ezi mini " baye ke besitsho nje bengekaqondi

ukuba ngabo bawuguzule umthetho kaXhosa, owawungajongiswe

konakaliseni nawo, wawujongiswe ekwakheni

nasekulungiseni. Zithathu iziganga zenkqubela-phambili

yohlanga (1) sisiganga sobuzingeli (2) sesolimo nemfuyo

(3) sesomsebenzi wezandla. Nditsho lula ukuthi izizwe

ezimhlophe zisifikele se sinazo zozithathu ezo ziganga.

Se simkile kanye kwisiganga semvelo.

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

lo mthi wathi ni na le nto waba yinto enje ? " Yonke ke

indalo injalo.

Ezinye iintlanga zithi yakuguzulwa yakwenjiwa nje imithetho

neziseko, ezazisekeke phezu kwazo—zingenwe

kukufa, baye bephela ngokuphela abantu, bade babe

mbalwa, ithi naloo mpundana iseleyo ingabi nto. Le ndlela

ke baqhube kakhulu ngayo abantu abaMhlophe,--bazigqiba

izizwe ngokhanyo. Koko ebuKumkanini buka-

Xhosa, sitsho ngombulelo nomvuyo ukuthi, ewe, babulele,

kodwa abatshayelanga.

Se sitshilo ukuthi nje ngezilumko uRulumente nabafundisi

babonile ukuba abaqhubi nto ngaphandle kwemithetho

kaXhosa, babonakeleke bethotha. Asiyi kuzigoca-goca

nganye izinto abathothe kuzo ; kodwa urulumente yena

uqale ngokujikelezisa iiKomishoni, enye emva kwenye,

kanti ngokwenje njalo uphanda iingcambu zikaXhosa.

Ngoku uRulumente xa afuna ukuthetha into, ufuna ukuyithetha

enkosini yeso sizwe, ekubeni wayezonda yona kuqala,

kunye namadoda anempembelelo esizweni. KwiBunga

eliKhulu leziphaluka zelaPhesheya kweNciba, wofika

iimantyi ziqondelene neenkosi ezimnyama, kukhutshwa

iincwadi zeziqiniselo zamaGqira antsundu, (into ezazinga-

bagxothwa ke ezo,) enikelwa ukuba aqhube. Kulapho kuphicothwa iindaba zesiThembu, zemiYeyezelo, zeenTonjane, namanye amasiko-siko esiXhosa. EQonce kukho imantyi yesiXhosa, ekufuneka isazile isiXhosa iqhube ngaso kumasiko awo.

EMonti amagqwetha adibene, aqondisisana ukuba isi-Xhosa 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 uRulumente esiphantsi kwakhe uphethe umci-

mbi wokubuyisela ezinkosini ezintsundu, amandla namagunya

awayewahluthiwe, noko angasewakoni kuya phi.

Ngecala labafundisi asisababoni abantu abakhutshwe

etyalikeni ngezoono zokwaluka koonyana babo, nezoono

zokumitha kweentombi zabo,—endaweni yoko laa mtana

babesithi oko ngowesoono, ngoku baya mbabatiza, amelwe

ngooninakhulu, aabaya be bekhutshwa nabo eramenteni..

Ewe asisababoni abakhutshwa ngezoono zokutya amadini

nemibingelelo, nokusela iindywala (ngaphandle kothe

wazihlaza ngokwakhe ngokunxila alale esitalatweni, abanjwe

nguRulumente). Amakhazi ngoku ayekile ukuba

zizoono ; kwa nezinye ke izonwana ekwakuthiwa zizo,

kuba ziphathelele ebuKumkanini bukaXhosa. Umntu

otshate ngesiXhosa ngoku uya wafumana amalungela

obutyalike, ngaphambili loo nto ibingasiwe so.

UXhosa namaMfengu.—Ukubakwakungaphanganga

kufike umLungu, igama elithi " Mfengu," ngezi mini

nge lingasahambisi mzimba, nge sise silithabatha nje ngesiduko,

nje ngama" Ngwevu " la ese siyixelile imvela-phi

yawo kwenye indawo. Koko uRulumente nabafundisi,

balitabathela phezulu eli gama lithi " Mfengu," baye ke

besenza into yokuqhuba ezizezabo izinto, zokubulala kwa

lo Xhosa. Ndinovuyo ukuthi ngezi mini nabo baya nakana

ukuba loo nto, nje ngomPopo owabonwa nguMbanyani

ephupheni, (John Bunyan) se isisantswantshwa, sentsathantsatha, ese ifumane imana ukuziluma iminwe ngenxa yokuphelelwa yimihla,—ewe iphelile imihla yokuthelekiswa kwethu thina zizwe ezintsundu, kuba leyo yeyona ndlela satshatyalaliswa ngayo zizizwe ezimhlophe, nje ngoko

icacisiweyo kwezinye izahluko, noko ke akakafi umthakathi lowo, usenamagalelo anzima akhe awenze esizweni sethu ngezi mini, endithi mna yiminzwi yokuphuma kwedemoni enkulu.

Ewe, amaMfengu wona nje ngaBantwana kanye avuya

kakhulu kukwahlulwa kwawo nguRulumente, nakukungcikiveka

kwamaXhosa, ayeba ke wona uXhosa lo uya kufa,

ayengazi nakancinane ukuba kuza kusuka kubuye kube kho

ukuthotha okungaka kukaRulumente nabafundisi.

Kanti ke phezu kwayo yonke loo mincili yamaMfengu

awuzange umke kuwo umsonto oqhumayo wokuba anga-

bantu bakaHintsa. Ezo nkosi zawo emka nazo kwaHintsa

azibanga namagama eminyakeni ; asoloko amaMfengu

eyibiza iminyaka yawo, ngamagama eenkosi zakwaXhosa.

Dibana nayo nayiphi na uyibuze ukuba intanga ni na,

iya kuthi ndaluke noSixaxa, ndiyintanga kaSigcawu (Nonqane)

kaJiba, kaMenziwa kaBobozayo ; ndaaluka noOfisi,

noXhoxho, noSibozo, noGomna ; ndiyintanga kaNombanjana,

kaQhumayo, kaMongameli, kaQhwetha, kaSalakuphathwa

(Gwebinkumbi), njalo-njalo. Yini ; Baphi oonyana

booMhlambiso, booMabandla, booNgwabeni, booNjokweni,

booMathomela, iinkosi ezingaka ukuba angazibizi ngazo

amaMfengu; Ziphi iiRuluneli, neemantyi, nabafundisi,

iinkosi zakwaRulumente ? Anani angathi ndaaluka ngobuRuluneli

bukazithile-thile nozithile-thile ? Okanye ngexa

lobufundisi bukazibanizeshe ; okanye ngexesha lobumantyi

bukaFeletyeni, bukaGweb'ecimile njalo-njalo ? Hayi,—

ibingeze ibe lula loo nto kumaMfengu kuba aphuma ebu-

Kumkanini, nangani engabanga nathuba lide kubo.

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

ukuba iMfengu inokuxola kukuchachathekiswa ngaphandle

kobuXhosa yona yodwa.

Ndinethemba elikhulu lokuba izihlobo zam, ezingabafundi

bayo le ncwadana, abayi kundithabatha nje ngomntu

ocukuceza amaMfengu, nowagxothayo ukuthi ma kaye

kwezawo iindawo kwathi ni ; endaweni yoko kokukhona

ndolula isandla sobudlelane, phantsi kobukumkani esikubo

ndisithi, ma siyikhonze le Afrika, sibambene ngezandla,

nje ngokuba izizwe ezimhlophe sizibona zisoyisa izizwe

ngobunye ; zalikhonza ke ngokuzeleyo ilizwe lazo lase-

Yuropu.

IsiKhumbuzo sabaMbo.--Phambikokuba sigqithe

kuXhosa namaMfengu kuhle ukukhe ndithi chapha ngale

nto isisiKhumbuzo samaMfengu. Esi siKhumbuzo

sisekwe ngomnyaka we1907. Umseki waso ngu Captain

Veldman, iZizi, esesikhe sathetha ngalo kwesinye isahluko,

ebengenkosi yena emaMfengwini, noko ebeyindoda eqondakeleyo,

nethanda ubuMfengu buphumelele baabubuzwe

poqo; esi siKhumbuzo ke yayililinga lalowo mnqweno

wakhe mkhulu. Uyiyele le nto eKapa enamanye amadoda

asemaMfengwini, yafika yaciciyelwa apho loo nto yiRuluneli

yaseKapa uSir Francis Hely-Hutchinson, yabalwa

kumaphepha aKomkhulu *(Gazette),* kwathiwa igama

ngumhla wokukhululwa kwamaMfengu ebukhobokeni**.**

(Fingo Emancipation Day).

Iinkosi zamaMfengu, ezona zinkulu, zibe Buthuntu ngakwesi siKhumbuzo zisenzelwayo, a zasingena. Izizathuzokungasingeni zibe ziintlobo ngeentlobo ; zikho ezingangenanga

ngenxa yokuba le nto ize ngomntu omnyama uCaptain lo, zibe zikho zona ziziinkosi. Ezinye zicaphukele ukuqinisekiswa kwegama lobukhoboka, elalibubuxoki obenziwa kwa ngabantu abaMhlophe bathi lithetha ukuthi " nja." Kukho ezinye iinkosi ezathi zeva uCaptain lo

ukuba uyicinge okanye uyicingiswe ngabantu abathile aba-

Mhlophe le nto, zase zisuka ke zihelemisa, zibetha kude,

ngokukhumbula ukuthi umntu oMhlophe lowo unenjongo

ezizezakhe kule nto.

Umhla wesi siKhumbuzo ngowel4 kuMay,—umhla

kanye lowo ekucingelwa ukuba wafa ngawo uHintsa

ngowe1835, oyena wawenza amakhoboka amaMfengu

aba ke namhla aya khululeka ngokufa kwakhe. Yiyo loo

nto ke olu suku ilusuku lwemibulelo, nemigcobo,—kubulelwa

ukuba uHintsa efile,— kwenziwa imihlali, phezu

komzimba kaHintsa owawacholayo wawenza abantu. Yinjongo

yomntu omhlophe kanye le, eyenzela ukuze kuhlale

kukho ukungevani komXhosa neMfengu into leyo esendithe

iphelelwe yimihla. " Singaba ntu bakaHintsa nje, siqale

nini na ukuba nobudlelane nawe ngokufa ? " Ibuze yatsho

enye inkosi yeMfengu kumkhonzi kaRulumente

ngenye imini. Asikayiva nanonyaka impendulo kaRulumente.

Malunga nolu suku lwel4, kungaba mhlawumbi kwakukho

enye injongo, leyo ke yeyepasika yamaSilayeli. Lugcadiya

lugcoba ke usapho lwaseMbo lube lungayixelelwa

mhlawumbi nakakuhle injongo yomhla lo. Kuthi ngomhla

lowo wel4 kwenziwe amabali, amabali athetha kakuhle

kakhulu ngoHintsa ; ngaphandle ke kwalowo nalowo

abanokuthetha nanto ni na engeyiyo inyaniso.

Ndiyiphetha le ndawo ngelithi : Izifungo zasemQwashwini

eNqhushwa, nelingalomhla wel4 kuMay, ezonto zonke ziwe phantsi, azibanga nako ukuwanamulula amaMfengu ebu-Kumkanini bukaXhosa. AngamaXhosa ke ngenene.

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

le. Kukho abathi uNtsikana lo akanguye umTyhilelwa

wenKosi, bathi likholwa labafundisi bokuqala. Thina ke

sithi (1) Ngabafundisi na aabaya benze ukuba ilanga liphume

lihlabe kuye noHulushe eGqora ? (2) Ngabafundisi na

ababephethe umoya, lo mhla ngomdudo, ukuze uNtsikana

ancame agoduke ? (3) Lo mhla wazinikela uVelidyam

kuNtsikana kwaSihota, mhla kwaqhekeka isileyiti, — sasiqhekezwa

ngabafundisi na eso sileyiti ?

AmaGqira**.—**Xasikhankanya amagqira kulo mbuso

kaXhosa, siwakhankanya nje ngoku ba eziintlobo ngeentlobo.

Aye ke onke engabancedi abakhulu embusweni nasebukumkanini

buphela. Isimo samagqira be sinje

(1) LiGogo okanye ITola ; (2) ElemVula ; (3) Eloku-

Vumisa okanye iSanuse ; (4) Elokuqubula izidlanga, okanye

ukuphatha izidlanga ; (5) ElemiChiza ; kuvelele ngale

mihla, (6) amaXhwele.

Elona gqira liphambili ke kunawo onke embusweni leli

kuthiwa liTola okanye iGogo. EbuKumkanini obu be kungekho

nto inokwenziwa ngaphandle kwalo, kuba be lingumBoni.

Ngezi mini singathi inkonzo yalo ibiyeyobu-

bingeleli ; be linje ngoSamuweli kwaSirayeli, mhlawumbi nje ngoAhitofele kuDavide. UNxele noNtsikana noMlanjeni babengamaGqira alolo hlobo,—amaGogo. UBomela noNxito noSigoxo ibikwangamaTola. EluSuthu kuthiwa kukho intokazi ecebisa ubuKumkani, ekungathi ukuba kunjalo ibe nayo ikwakolu didi lwamaGqira.

Enye inkonzo enkulu yeTola kukuhlamba umzi ekuncholeni, nokunyusa iziqhumiso, imibingelelo namadini.

Le nkonzo ngezi mini yile nkonzo yombingeleli—umfundisi.

Nje ngokuba iAtshibishopu ingumnyusi weziqhumiso, eziyimithandazo yokucamagufela isizwe, nje ngoonyana Baka Aroni ; injalo inkonzo yeGogo ebuKumkanini bukaXhosa.

" Kungekho Bishopu akukho Kumkani." Sitsho isaci

sasemaNgesini. Kanti nathi sitsho ukuthi, " Akukho

BuKumkani bungenaGqira labo." Nathi siya qonda

ukuba nguMelkizedeki nenKosi yethu uManyuweli kuuphela,

iinkosi ezaphathiswa ubukhosi nobubingeleli.

Amanye amagqira ma kwanele ngeliya sithe, nawo anoncedo

olukhulu ebuKumkanini. Ngezi mini aya nikwa

amaphepha akomkhulu okuba aqhube, ekubeni ayekhe

azingelwa, ezanywa ukupheliswa.

Abafazi.**—**Abantunezizwe ezingabuqondiyo obu bu-

Kumkani ziya phulana, zixelelana amampunge amabi.

Zithi, " Umfazi emaXhoseni uthengwa ngeenkomo ukuba

aze abe likhoboka lakwananini endodeni yakhe." Kwa

phambi kokuba siyiphendule be ntetho thina bantwana

babo bukumkani, se kukho ukuphikisana kwezizwe zodwa.

Ngoko ke asiyikubasangena nzulu thina, kule ndawo. Ma

siqale ngokuthi ikhoboka asinto yaziwayo thina, neli gama

lithi " khoboka " asililo lethu lelemboleko esiyifumana

bumini 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, unqulo, inkulu, ezo nto zontathu zimi zimi.

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

Into esiyaziyo thina ebefanelana umfazi eshiye umzi wakhe womtshato, waya kowabo, wafika kowabo wabonwa yenye indoda, wazala kuyo oonyana abasixhenxe, isenoku

fika indoda yakhe yokuqala, imthabathe kunye naboonyana

bosixhenxe, ibe ngabayo, nokuba le yamva indoda ibineshumi leenkomo eyazirolayo, ibe leya yokuqala yayikhuphe

inkomo yaanye ; nokuba umfazi lo akazalanga kuloo ndoda

yakhe yokuqala. Enjalo nje umXhosa akazange atshatise

ntombi yakhe ivela emzini, kuba uhleli esithi " ngumkamntu."

Kwakhona xa siya kubika abafazi Komkhulu siya siphathe

(1) ukuzalwa ; apho ezi ntombi zizalwa khona, ubungakanani

booyise bazo, ngoku shiya-shiyana'kwabo ; (2) siphathe

isiko—umtshato ke lowo, nokuba ziguqe nje kodwa.

zitshatile kusini na ? Nokuba abafazi aaba abasekho

nendoda yabo, oonyana babo kuuphela baya kubambana

ngezi ndawo zombini ; akukho uya koyisa ngakuba unina

walotyolwa ngezona nkomo zininzi. Kanjalo Komkhulu

akukho mbuzo uya kuze ubuze inani leenkomo.

Siya shiyiselwa isityebi ngumfo osaqashwe izitho engenayo

neyokulandula inkomo.

Ziya buza ke izizwe zithi : Phofu ke ziyinto ni na iinkomo

ezi kanti nje zinje ukungabi naxabiso emfazini ?

Ke thina kuthi sithi iinkomo ezi yinto yokubekwa apha, igcinelwe inzala yale ntombi yendayo, ukuze kuthi ukuba kuthe kwehla into embi ekwendeni kwayo, nokufa kwendoda njalo, babe nento yokuphila abantwana bomfi lowo ngecala lakulonina. Ungakubona ukutefa komtshana emaXhoseni kuba kaloku kukho isiqiniseko anaso apha kulonina esizeziya nkomo. Yiyo kanye ke laa nto uthi umzi ukuba uqondiwe ukuba unobuntu, ungaba sakhathazwa ngakubizwa khazi, kuba se ulikhazi wona ngokwawo,—ngobuntu Bawo. Kwakhona iinkomo ezi bubunqhina obunje ngomsizi lo; kuba nasemLungwini kubalwa imibalo yokunqhina esi senzo ; amabala eenkomo abalulekile ekhazini.

Intombi eyendileyo isenolawulo kwikhazi layo.

Unqulo.—Izizwezixelelana ukuba uXhosa ubengenalo

unqulo ebukumkanini bakhe ; okunene zitsho kuba zinga-

Boni zigodo, namifanekiso iqingqiweyo ibinqulwa ; zitsho

phofu izizwe zikhankanye iminyanya zithi, be kunqulwa

yona.

Thina ke lusapho lobu bukumkani asitsho ukuthi be sinqula

iminyanya; kuba be sikholelwe kuvuko lwabafileyo.

Sithi thina ekubeni oobawo se besandulele ukuya eNyangwaneni

ebuKumkanini bukamEnzi, oPhezu konke ;

ngoko ngabo abangathi basibuzele basithethelele, sithi

nathi xa sicela into kumEnzi singene ngabo. Loo nkolo ke

siyithathela ekubeni umntu ofikayo esigqebeni, ukhe

angene ngothile owaziwayo apha kobu bukhosi basemhla-

Beni. Xa umntu acela umthetheleli, akatsho ukuthi

loo mthetheleli sel' enguyena mgwebi. Olu luphawu olukhulu

lwembeko esibe sinayo ngakumDali,—kuthi uQamata

lo ubemkhulu kanga ngokuba singabi nabo ubuganga

nobugagu bokuya ngokwethu ebusweni baKhe. Njengo-Yohane umBapatizi, be singaziva sinako nokuwukhulula umtya wesihlangu saKhe.

Kuthiwa amaRoma anqula uMariya, ngokusuka acele yena ukuba abe ngumThetheleli ; kuthiwa amaSilamsi anqula uMohamete ngokusuka amcele nje ngomthetheleli; ngokunjalo thina maXhosa kuthiwa Be sinqula iminyanya, kanti be siyinika imbeko nje kodwa,--siyixhelela namadini, sicenga ukuthethelelwa kuSobawo, uNdikhoyo. Le ncam yeminyanya noYesu Krestu, kuuphela kwencam engebathi abafundisi bahlala kuyo yodwa ukuba babethe baqonda

babeka uKrestu endaweni yeminyanya ; kuba zonke ezinye iincam zonqulo loThixo ophilileyo sasise sinazo..Ubugqwira.**—**kobubuKumkani idunyisiwe kakhulu into yokuba be kubulawa abantu abamsulwa ngetyala lokuba baya thakatha. Obu bukumkani, zihlobo zam,

benziwe bacoceka nje ngamanzi olwandle. Ewe, amanzi

olwandle angade acoceke angafuni nesibi kuwo ; kodwa

baphelile abantu kukuginywa lulo. Ukutsho ke sithi

asitsho ukuthi obu bukumkani abunazo izibidi zabo.

Abafundi BeziBalo baya yazi indlela awenza ngayo u-

Yakobi ukuze impahla izale amaxhwane anemizila okwenene

yancipha ekaLaban unina-lume, yaanda eyakhe. Ebukumkanini

bukaXhosa, akukho bugqwira budlule obo,

kungathiwa unesimangala, kube ke kuselungelweni ukuba

aye kujingiswa kwi " liWa lamaGqwira."

Umfundisi wakwaMidiyane uRehuweli, wazisindisa

etyaleni, okuya wamphuthumayo uMosisi equleni. Ukuba

wayengayenzanga loo nto, waza uMosisi wahlelwa yinto,

ngobo busuku ityala 1obugqwira lalingayi kanye linamuluke

kuloo mfundisi. Umntu eboniwe efele endle, nokuba

ubulewe yingqele, nokuba liphango, kakade imizi ekufuphi

apho iya kukhe iphenduliswe. Ngokulumkela eli tyala ke

indoda nganye emaXhoseni ibingenako ukumyeka

umhambi agqithe, ingambizi imbuze imvelaphi nentsingaphi

neminye imibuzo, imnike nendawo yokulalisa, imphe

ukutya atye. Umzi olandula indawo, akukho bugqwira

budlule obo, bokulalisa umhambi ezinchukeni.

Le mibuzo-buzo ibisakwenziwa kumhambi wendlela ibiba

luncedo xa ahlelwe yinto embi esithubeni,—inceda nokuze abenako nokulandwa. Ngaloo mihla ilizwe lalineengozi ezininzi, namaramncwa. Le mibuzo ke inje ngepasi kuye. Le pasi yasemLungwini ingazelwe nto ngoku nje.

URebeka umka Isake, wathakatha yena emini, wakhohlisa imfama, yasikelela uYakobi endaweni kaEsawu.

Zagqwetheka ke ngoko izinto zomzi kaIsake, kaAbraham, kaTera, kaHebere. Omnye uya kuthi nguThixo owasenzayo esi senzo ; mna ke ndithethela ebukumkanini buka-Xhosa.

" Uqalekisiwe olahlekanisa imfama nendlela." " Umkhafulikazi

uze ungamdlisi ubom." " Nyawuka entweni

ebuxoki." Uz' ungasiqalekisi isikhulu ebantwini bakowenu."

Utsho okaMosisi umthetho. UKumkani u-

Davide wayezimisele ukumbulala afe uNabali waseMahoni

ngetyala lokuvimba, kuba " Ukuvimba ngumnye nokuthakatha."

" Akukho mntu unanto yakhe yedwa elizweni."

Butsho obukaXhosa ubuKumkani. Ezi zinto ke ngoku

aziselilo nelincinane ityala, ekubeni kobukaXhosa ubu-

Kumkani zazibubugqwira poqo. Kunjani ke okunene

ngoku ziyekiweyo ? Ububi bandile phezu komhlaba !

Ingoma.—Kubo bonke ubukumkani ingoma ayizange

ibe yintwana encinane, koko umsebenzi wayo iwenza

egazini, ichukumise igazi nomphefumlo. Ingoma asiyiyo

nto yokonwaba nokuzigcobisa, noxolo kuuphela, ingaphezulu

koko. Zikho iingoma zemihla yokufunza, neyosizi,

neyokufa. Ngelifutshane angasuka umntu agqibe ngelithi

" Le nto ingoma andaz' ukuba isuke inge yinto ni na

nje ? "

Emva kwesiganeko esibalulekileyo, ngakumbi esoloyiso

idla ngokulindeleka ingoma. Kuthiwa uMosisi wayitsho

riphe akuthi krelekeqe kuLwandle oluBomvu, zakhungela

iintokazi ziphethelwe ngudade wabo uMiriyam ; zatsholoza

zisithi, " Ihashe nomkhweli walo ulinzulumbel' elwandle !"

UDebora kuthiwa wavakala eyihlabela mhla kwabuywa

,emveni kokugxothwa kukaSisera, mhla impi yaseMeroze

yanga ingathi " Vuleka mHlaba ! " Xa kuthiwa " Qalekisani

iMeroze, sitsho isiThunywa sikaYehova, kuba ingezanga kuwunceda umkhosi kaYehova ! " Kuthiwa kanjalo zeza zingqungqa, ziqamba iintokazi zakwaSirayeli ukuza kuhlangabeza umkhosi kaSaule, emveni kokuba ebulewe uGoliyati, agxothwa amaFilistiya. Zahamba zibubula zisithi:

KuSaule ngamawaka.

KuDavide lishumi lamawaka.

Ukumkani uDavide ubehleli enehlokondiba labavumi,

abamashumi-shumi ; liphethelwe yimbongi uAsafu noonyana

bakhe, kwa noonyana bakaKora.

Nasebukumkanini bukaXhosa, azibanga mbalwa iingoma

zamaxesha athile, awobumnandi nawosizi. Kuthe ngomhla

waseMgwangqa eNqhushwa, lo mhla aphela ama-

Ndlambe, afa kunye nenkosi uMxhamli, ngeyeZembe,

wathi akulitsho umfo kaDyan Ndlambe uMakiva iGwatyu—

inGoma yomKhosi, wathi kanti umzi usaphilile, wakhungela

phezu koMbodla umfo kaNdlambe.

Emkhosini wamaNgesi kothi nokuba se kusele isihlanu

esi, se siziqonda naso ukuba se singabafi,—sothi eso sandlana

sinye sisaphula imipu, sibe siwutsho um" Hobe wo-

Kumkani ; " kanti naxa umkhosi wonke utshona nenqanawa,

yothi phambi kokuba ithi zozololo, lube se lukhe

lwavakala uhlwahlwane lom" Hobe woKumkani."

Ndithi ke ubukumkani bukaXhosa, nje ngobukumkani

beembongi neemvumi bembongikazi neemvumikazi ;

abubanga semva nakulo eli cala. Zaza ezethu iingoma

zakholisa ukuhamba nabantu abathe bazihlabela, okanye

abathe babaluleka malunga nazo nje ngezi :—

EkaRarabe : : NgumDudo.

EkaNxele : : LiTabu.

EkaNtsikana : : Ngu Ngu b' enkulu

EkaNdlambe : : NguWakuntuza (Ingoma kamFi).

EkaNgqika : . : : YiNjinana.

EkaSarili . . : : NguMqolo-Wenamba.

EkaMaqoma : : NguGusawe.

EyamaGqira : : NgumHlahlo.

EyomKhosi : : NgumHobe neGwatyu no-Sidyume

EyabaKhwetha : : NgumYeyezelo.

EyabaFazi : : : YiNgongobala nomRululu.

EkaRev. Tiyo Soga : : NguLizalise idinga laKho.

EkaMr. Richard Kawa : : NguUmhlaba weAfrika uya lila.

EkaRev. J. K. Bokhwe : : NguVuka Debora.

EkaRev. John Bennie : : NgunKosi, Sihlangene.

EkaDr. W. B. Rubusana: : NguBek' iindleb' uphulaphule.

Ndiya lushiya ke olunye ukrozo olwalukho ngemihla yangaphambili,

nolusaya lufika ngokufika ngezi mini; kuba

iziganeko ezikhulu ziseluthotho ezizayo.

ISAHLUKO XXVI.

INKQUBELA PHAMBILI.

Le nto iyinkqubela phambili yesizwe, ilunga kukuthi

iphume ngaphakathi kuso, asiyonto ilunge ngokuvela

ngaphandle. Nditsho ke ngoko ngombulelo ukuthi ngale

minyaka isekhulwini lufikile ukhanyo phakathi kwethu,

lusiza nezizwe ezimhlophe, se kukho ulutho olubonisayo

ukuba inkqubela phambili ingene eluhlangeni ; yaye

ibihleli ikho kakade.

Phambi kokuba ke siye kwezenkQubela, umfundi uya

kukhe asivumele sizibuze imibuzwana ibe mibini-mithathu.

Owokuqala ke umbuzo naangu :

Singoobani na ?—Thinabantu bamnyama bale Afrika

iseZantsi sithe kule minyaka ikufuphi nje sazifumanela

igama lokuba " Silusapho lukaNtu." Uya buza ke omnye

uthi : " Ngubani na uNtu ? " Impendulo ithi: Zonke

ezi ntlanga zikule Afrika iseZantsi, noko zingadibeneyo

ngentetho zidibene khona ngeli gama lokuba umntu ngumntu."

Loo nto ke yenza ukuba iingqondo zethu ziye

ekuthini, ma kube sasiluhlanga olunye apho sasiphuma

khona, size kwahluka-hluka apho ku" Ntu."

Uya buza ke kwakhona omnye uthi, " Xa uThixo wayesithi

Ma senze umntu,' wayethetha uNtu lowo na ?"

Impendulo ithi hayi, u" Ntu" akanguye uAdam ; sizibiza

ngo" Ntu" nje kungokuba ilelona gama sisuke sadibana

ngalo, saza ke salenza oyena " Khokho-wooKhokho " bethu, thina luhlanga lumnyama.

KwelakwaZulu, naseSwazini, nakwezinye iintlanga ezithile ezimnyama, umntu omhlophe, umYuropu akabizwa ngokuba " ungumntu," kungathethwa ngo" muntu "

se usazi ukuba akuthethwa ngaye umYuropu. Sithi, maXhosa, esifumane sabopha nomYuropu, sathi " ungu-

mntu naye." Leyo ke into ifana kanye nenkululeko

yentliziyo yomXhosa, into ehleli ilindele ukupha, nokuba

ayisenanto yona ngokwayo, ixolile kukuba omnye azuze,

ahlale ze yena.

Eli gama ke lika" Ntu " lingasinceda kakhulu sikhe saliqhela,

kuba nasezizweni ezizezinye eli gama lelona gama

lithe lasishwankathela kakuhle. Singaphuma ngalo nakwincukacha

yeenkcuku-nkcuku zobuhlanga, eziye zisidobelela

zisixinzelela ezantsi ngakumbi, sisezantsi kakade. Omnye

umbuzo obalulekileyo ema sizibuze wona ngulo :

Sivela Phi na ?—Impenduloyalo mbuzo ma sikhe siyishiye

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 sivela

emantla eAfrika. Umntu yinto eziphuthuma ngokwayo

yakuba ngumntu onengqondo ixele bani ? Ixele

uMosisi, yena kuthiwa " Wathi akuba mkhulu, wamangala

ukuba abizwe ngokuba ngunyana wentombi kaFaro."

Umbuzo wesithathu ngulo :

Sinjani na ibala Iethu?—Bathiabanye siluhlanga

oluntsundu. Inxenye ithi siluhlanga olumnyama. Aaba

bathi sintsundu banengqondo yokuba asifani nankomo,

yona nto imnyama tshu. Aaba bathi simnyama, nabo bathi asizizo nkomo ukuba kuthiwe sintsundu. Okunene inkomo entsundu yesakuba ibambe ubugwangqa nobumnyama.

Thina ke asimnyama ngokwenkomo okunene, sibambe ukukhanya. Zikho zona iintlanga ezimnyama emaNtla eAfrika namalunga enTshona-langa. Ngoko ke xa sithi thina simnyama singathi ezo ntlanga zinjani na zona?

Ngoko ke ma baqabele aaba " bathi Siluhlanga oluntsundu."

Umbuzo wesine ema sizibuze wona naangu:

Ngubani na uKafile, (Kaffir) ? Eli gama lafika neentlanga

ezimhlophe, zathi singoo Kafile sonke thina luhlanga

luka" Ntu." Sithe ke nathi ngobuntwana sayithathela

phezulu loo nto yokuba thina singooKafile.

Eli gama lithi " Kaffir," ligama lesiArabu ; ngelo gama

amaArabu kuthiwa athetha ukuthi " Nqhola."

Aye ke wona ayelisingisa kumntu wonke, omhlophe

nonjani, ongelilo ikholwa lompolofiti wawo uMohamete.

Ke kaloku abaPhuthukezi bathanda bona ukulambulela

thina bakungalifuni ; zase zisuka nezinye iintlanga ezimhlophe

zisibiza ngalo zakuqonda ukuba nathi siya thanda ukuba ngoo" Nqhola."

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

Iimfazwe.--Phambi kokuba sibuyele kwindawo yethu yenkqubela, kuhle ukuba sikhe siyixele ukuba ayihambanga kakuhle, ngenxa yororozi lweemfazwe esizilwe namagwangqa, zasisixakaniso ke phambi kwenkqubela phambili.

Kwincwadi ezayo sichukushe kakhulu izizathu zeemfazwe kwa neemfazwe ezibe khoyo kumaXhosa, kubeSuthu, kubaZulu, kumaNdeBele, nakwiAfrika eseZantsi iphela.

Ngoko ke apha azikuba nandawo.

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

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

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

bengenankomo, bengenanto. Ezi nkomo zabo be siziginyela

amathe kangaka asifumani ukuba yayiziziphi na yayisithi

nje abaneenkomo ? IRuluneli yokuqala uVan Ribeke

uya zixela yena ukuziginyela kwakhe amathe iinkomo zama-

Lawo ; koko iimeko zazisamxakile, kuba babesembalwa.

Ekubeni abantu abaNtsundu abakwiKoloni yaseKapa ;

amaXhosa ke kanye, ingabo abafikelwa tanci lukhanyo,

ibiyimfanelo yodwa ukuba ibe ngabo abakhokela ezinye

izizwe kwizinto zokhanyo, nezenkqubela phambili. Okwenene

kube njalo kancinane, nakuba ihambelo phambili

yaseKoloni inqhutywa-nqhutywe kakhulu ziimfazwe ezi

zingaka zamaXhosa, ayakhawuleza ke ngoko. Ithe kanjalo

yantlithwa-ntlithwa bubukhwele bamagwangqa, ahlala

emgxeleshile umntu omnyama oyika nokuba azenzele nefifini,—

amgcina ngomvuzo ophantsi kakhulu, kwathi elixa

aqondayo ukuba awumlingene nakancinane, kwaba kokukhona

bawuphungulayo nawo ngeerafu ezininzana zochuku,

nangokumthelekisa ukuba alwe yedwa.

Isinala.—Izikolo zabafundisi, nje ngoko se sikhe satsho

kwizahluko ezingemfundo, zenze lukhulu ukuwukhanyisela

umzi ontsundu ngemfundo, zayenza loo nto ebunzimeni,

kuba umndilili omhlophe wawusithi bayoniwa

abaNtsundu ngokufundiswa ; waye nomndilili wabantu

abamnyama usithi "Le nto imfundo iya hilizisa." Kuthe

ke ngoncedwana lwemfundo yasezisinaleni, nakuba nazo zaziphelisa amandla ngokukhweletelana ngobuhlelo, waqhuba wona umzi, waswela izinto nje kodwa, zabe iintloko zona zihlambulukile, zintle, ngohlobo olube lusakubamangalisa nabafundisi.

Idolophu**.—**Eligama lithi " Dolophu " sisiBulu esithi Dorp. Thina yonke into eyelele edolophini be sisithi " sisixeko." Nangani ke iidolophu ezi se zizindawo ezinyembenyeke kangaka ; noko ziwenzile kakhulu umsebenzi

wokuhlamba ubumnyama phakathi kwethu,—be zifanelwe

ngumbulelo. Abe maninzi kakhulu amadodana awashiya

amakhaya, aya kufuna imisebenzi ezidolophini, aye khona

engazi nto ngamfundo nangaliZwi, abuye sel' efunda

amaculo noozibayibile sel' engahashumayeli beenDaba

zoXolo, babuye kanjalo se bekwazi ukuphatha amakhaya

abo ngendlela yokhanyo. Babe baninzi ke abanjalo,

nasezintombini.

Enye inkonzo entle kunene eyenziwe ziidolophu the kukukhongozela

amadodana neentombi ezigxothwa ngabafundisi

kwimizi yezikolo. Se sitshilo ukuthi abafundisi

Be belawula Bengakhathazwa nto kuloo mizi yabo bayinikwayo

ziinkosi zamaXhosa ebegxothwa umntu nangesiwo

esingakanani, umhlawumbi engawanga, ngokusuka angazigobi

ngokwaneleyo, okanye ngokusuke abe nombuzo

kwinto abayigqibileyo. Le ndawo kulusizi ukuthi nabantsundu

abafundisi bafike bangena kwa kuyo.

Bathe ke aaba bagxothwa, bafika beenza umsebenzi

omhle wemfundo neliZwi kwezo dolophu baphanzele kuzo,

nje ngoko ixelayo le migana ingezantsi

IIMBACU.

YimBongi yakwaGompo.

*"Ngokuba uNyana womNtu weza kufuna nokusindisa*

*oko kulahlekileyo."*

Kwezi nyanga zikufuphi nje, zalo mnyaka udluleyo, ndibe ndimi namadoda amabini angabashumayeli kwiimvaba ngeemvaba, sisalathisana ngandlukazi ithile yenkonzo, sibonisana ngobuhle bayo ngaphakathi nangaphandle.

Ndide ndabuza ndisithi kwenziwa yinto ni na le nto izindlu zeenkonzo ezisezidolophini zinkulu, zintle, ngaphezu koni-

nzi kwezangaphandle, kanti ngaphandle kulapho kukho

abantu abakhulu, izityebi, namanene ? Undiphendule

kamsinya omnye wabo esithi : " Ezi zindlu zilandele

abaninizo." Ndifune ukwazi ukuba ukutsho oko uthetha

ukuthi ni na ? Uqhube wathi : " Ezi zindlu zakhiwe

ludodana lwasesikolweni, oluya lwagxothwa ngabafundisi

emakhaya ngenxa yezimilo zalo, lwaza ke lwabacela apha

ezidolophini ; u'I'hixo uyabonisa ukuba akawalahlanga

Yena." Uthe akutsho lo mfo ndeva ukuba la mazwi akhe

andingene nzulu (noko ndingathandanga kutsho) ndafumana

ndathi " Utsho, mfo ndini ? " Uthe yena, "Ewe,

nditsho." Sithe sisahlukana ndaye ndiphethwe yingcingane

yokuba kanene ngokwabafundisi, umfana owenze

isoono, ma kagxothwe kuyo yonke le minyango yakowabo,

angabuliswa, kungathethwa naye njalo-njalo. Baya tyhuthula

ke apho, kuba umooni lowo akaba salifumana nethuha

lokuguquka.

Le migcana yeyokuzililela kwaabo Bagxothwayo :

Siziimbacu siboneni Asiseva ngakutyelwa

Bemi balo mhlaba : Khona ngokwanamhla,

Be seyele ezonweni Ngokwethu sizibonela

Kwezi zalo mhlaba. Wona lawo Mandla.

Abafundisi boobawo Eli namhla lifa lethu

Basisunduzile Elingabubiyo,

Iramente engoobawo Lishiywe ngoobawo bethu

Ibancedisile. Lelingagugiyo.

Izwi lomSindisi lona Ezi zindlu siya zaakha

Silifundisiwe, Ezidolophini

Izibalo zonke zona Sinqulel' uThixo apha

Sikwazazisiwe. OwaseZulwini.

Abashumayeli bazo Yena wayeze kufuna

Ngabavela kuthi, Aabo banje ngathi,

Neengqingqwazebandla lazo Wafika wasiphuthuma

Ziphuma kwa kuthi. Waphalaz' igazi.

Xa sitshoyo asizingci Ixabiso lomphefumlo

Thina balahleki, Uya lazi Yena,

Iindlebe asizivingci Ngoko umsont' oqhumayo

Ngakubaluleki. Akawucimi Yena

Salandelwa nguMesiya Sithandazeleni ngoko

Ekumkeni kwethu, Mabandl' omHlekazi,

Akazange wasishiya Sibikeni futhi ngoko,

UmKhululi wethu. Nani Bandlakazi

Kude kwakwesi sithuba Singa singambon' uYesu

Sisanqakwa nguYe Noko siziimfama,

Asinike igxalaba Singa singanay' uYesu

Sakubiza kuYe. Noko siziqhwala.

Amaphepha eenDaba.—Isinala yaseLovedale (Dikeni)

ayishiyanga nto inokwenziwa ingayenziyo, ekuzameleni

inkqubela yabantu abantsundu ukususela kwa sekusekweni

kwayo ngowel841. Phakathi kwezenzo ethe yazenza

zemfundo kubekho namaphepha eendaba, angentetho

yesiXhosa. Umfundisi owafika nesishicilelo ngomnyaka we-

1823 nguRev. John Ross, M.A., ozele uBlesi (Dr.

Bryce) noRichard, uyise kaBrownlee J. oseTholeni ngoku.

Iphepha lokuqala elenziwa ngabafundisi, liphepha ekwakuthiwa

li" Khwezi," elaqalwa eGwali ngowe1845, laza

lalekelwa lelo be kuthiwa : " Indaba." Ngelo xesha

on" a" besiXhosa babese sehluzwe balungiswa kwa ngaaba

bafundisi baseTabe, Bephethwe nguRev. John Bennie

uyise-mkhulu womOngameli wabaHloli bezikolo nemfundo

yabaNtsundu, uW. G. Bennie.

Eli phepha lalinentetho emnandi efundisayo ; lihlala

liba nemihlathi eyakhayo evela kwincutshe yesiXhosa,—

URev. Tiyo Soga.—Lo mfundisi ngunyana womphakathi

omkhulu kaNgqika noSandile unyana wakhe kulo-

Mbombo. USoga lowo ngunyana kaJotelo owafa ngemfazwe

yamaLinde, uJotelo ngokaMtika, kaKhonwana

umJwara, awathi ngaye uNtsikana : " Lo mzi kaKhonwana

siwubizile." Amakholwa kaNtsikana aya kuSoga lo eTyhume,

ngomyolelo kaNtsikana,—uSoga ufa sel' elixhego nje,

ufele emahlathini ngoNchayechibi, (1877).

Afika ke loo makholwa athelela kubafundisi ababese-

Tyhume apho, kwintlanjana ekuthiwa liGwali, eyabizwa

ngoGwali kaTshiwo. Babelapho ooRuluneli (J. Brownlee)

waseGqubeni, nooTshemese abadala, uyise kaRev. John

Aitkin owaseka isikolo sikaBacela eThunxe, kwimiNgcangathelo,

wathandwa ke lo nyana kaSoga, wacelwa kuye,

wafundiswa ngabafundisi,— ixesha lokuzalwa kukaTiyo

likwil829. Ufunde eLovedale, xa yona isisikolwana

esiqalayo ukuvuthwa ; ude waya kuqulunqwa Phesheya

kwelamaSkhotshi ; kuthiwa yaba ngumhla omkhulu kuma-

Skhotshi mhla lo mfo kaSoga wabekwa izandla Phesheya.

Kuba ekhumbula ubungqingqwa bobumnyama bakowabo,

aye eza kuya kubulwa ngaye, yaaluzuko olo kuwo, nento yokuzithethelela eThixweni.

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

ukuze kube kho esi sikolo sasemGwali kaNgqika. Lithe

elapho wacelwa nguKumkani omKhulu uSarili ukuba

aqale umsebenzi kuye eThuthura. Ngelo xesha uSarili

wayeseQhora kwaHolela. Weenje njeya umfundisi lowo,

esabela ubizo, eshiya umsebenzi omkhulu awenzileyo emGwali.

Wabubela eThuthura apho ngomnyaka we1871, xa ami-.

nyakana 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

bakowabo. Oonyana bakhe bobane wabafundisa Phesheya,

ebaxelela futhi ukuba imfundo yabo yeyaseAfrika. 0-

kwenene kukhulu okwenziwe ngaloo madodana phakathi

kwesizwe sawo, kukhulu nakwenzayo nangoku, kukhulu

nesithembe ukuba asaza kukwenza ; ewe, ngalo lonke

ithuba asekhoyo uXhosa, sithembe ukuba igama likaSoga

aliyi kuba sawa phantsi, ngezenzo ezihle.

Phakathi kwamadoda akowethu athwele ubunzima besizwe,

anyamezele konke ukucukucezeka kwemfundo,

nje ngoko olu luhlu lulandelayo luya kubonisa, ayikho

ekhe yathwala nje ngo—

GwayiTyhamzashe**.—**Lo ngumfo wasemaNgwevini

okanye emaRudulwini ; ngumfo waseNcemera kwimi-

Dange ngokweZiko lobukhosi. Uvelele emDala phakathi

kweDike neBofolo. Ngomnye wabafundi baseLovedale,,

ngexa lamzuzu, isekho kanobom imfundo, ise nezibaxa zayo. Uthe akugqiba ukuyibutha loo mfundo, wakha wamana efundisa nje ngetitshala kweli lizwe lakowabo.

Akuba ebekiwe izandla nje ngomfundisi ngowel873, unyukele kweliphezulu eKhimbili, ngemihla yayo yamzuzu, wavulela inKosi yakhe izidiliya, apho be kulubobo nohlololwane.

ngenkuthalo enkulu nokuzincama. Kamva unyu

kele eTransvali, kwelamaAwuwa, apho afike wayihlwayela

imbewu yoXolo, entlango, ilizwe kusesemnyameni, abe

omhlophe umntu engafuni kuva nto ngomfundisi ontsundu,

oze koona izicaka. Kuthiwa wawenza loo msebenzi wenKosi

yakhe ebophe ibanti yindlala, engenamhlobo,

ziphezu kwakhe izithukuthezi neentlungu. Namhla nje

kwelo zwe waliqandulayo, abafundisi abahlanu abaneli,

ngenxa yobubanzi bomsebenzi eZoutpansberg. Ide

inKosi yakhe yathanda ukumphumza, ngowel896. Washiya

amadoda afunde kunene kunye neentombi ezikwanjalo.

Umninawa wakhe uPeterosemNqhesha, yenye yamadoda

akhonze uRulumente nesizwe ngobutitshala, ede yadla

umhlala-phantsi *(Pension).*

Intsapho kaP. Tyhamzashe lowo izibalule kunene yonke

ezifundweni, eLovedale ; ekaGwayi lo intsapho incedwe

kwa nguye, kuba uyise uyishiye ingekabi Bantu. UTyhamzashe

yinto kaMejana kaOya.

Kwa seDikeni apho kube kho iphepha lesiXhosa ekuthiwa

" SisiGidimi samaXhosa," kuba eliya le " Ndaba "

lalingasekho nalo. Eli phepha liqalwe xa umzi uqalayo

ukuthanda ukufunda, usayibuka into esesishicilelweni ;

phakathi kwabasebenzi balo eli phepha kube kho iyolisa elikhulu umphakathi ongu—

Wm.WellingtonGqoba**.—**uMn.Gqoba lo, uMbaba

elinye igama, ngumfo wasemaCireni, lichaluza elikhulu, kwizinto nakwintetho yesiXhosa, ogxa bakhe ingaba nguMn. 'Wm. Kobe wasePirie, umzukulwana kaNtsikana, noRev. T. Soga. Uzalelwe kwaGaga ngowel840. Imfundo yakhe ibingatyhalanga iye phi; kodwa ngaloo ntwana ebenayo isekwe phezu kwengqondo enzulu yemvelo, nokuthanda isizwe, wazenzela igama phakathi kwamadoda afundileyo. Amava akhe amnika izifundo ezingazuzwanga ngabanye. Wafundela ukukhanda iinqwelo eDikeni,

wathi akufeza, wazenzela ishishini lakhe eQonce. Uthe

wakhonza kakhulu umzi wakowabo ngobutitshala, kwiindawo

ngeendawo, nangeminye imisetyenzana yamandla

neyezandla, kuba umsebenzi ubengawukhethi. Ubengumbali

omkhulu wephepha lesi" Gidimi," apho iziqhazolo

zakhe nanamhla nje zisatsala ingqondo. EKhimbili wakha

wakhonza uRulumente. Lifike ixesha lakhe lokugoduka

eseDikeni apho, kowabo, xa ahambela futhi amaRabe ase-

Tyhume kwaNomadolo, kukho injongo yokuba abekwe

izandla abe ngumfundisi wawo.

Ubube ngowel888, xa ayindodana ekwiminyaka ema48,

eshiya unyana omnye, neentombi ezimbini. UGqoba

ngunyana kaPheyi, lowa waphuthuma inkomo emdaka ka-

Ntsikana kuNxele.

Phambi koMn. Gqoba lowo apho kwelo phepha lesi-

" Gidimi " saseDikeni kwakukho enye indodana encinane

eyaba yintsika ebalaseleyo kwizinto zenkQu Bela Phambili

yeli lizwe, kwada kwaphathelela ezintlangeni. Igama lendodana

leyo ngu—

John T. Jabavu.—Longumfo waseNxukhwebe ngokuvela

nangemfundo yokuqala ; ngowakwaJili ngokobuzwe.

Ilanga ulibone ngowel860, uphume emfuthweni eNxukhwebe,

wakha waya kufundisa nje ngetitshala ; uthe

esekufundiseni kwaSomaseti, waqonda ukuba akakazi nto, waza ke ngoko wazimisela ukufunda ukwandisa obo buncinanana. Okwenene waya eLovedale wafundiswa ngaphandle kwesikolo, ezama uviwo lweMatriki, awada waluphumelela ; kwa ngalo elo xesha wayencedisa ephepheni elo se likhankanyiwe, lesi" Gidimi," eyona nto wayeyibizelwe ngowe1881 nguSomgxada.

Kuthe kuuphi ngowel884, laphela ixesha awayelicelelwe eSigidimini, waza ke waya eQonce, xa aminyaka ima25 uthi wayesiya kufuna ukufundiswa ubuGqwetha ; koko

uInise umtyhalele ukuba aqale iphepha esithi bomxhasa

yena ma kangaxhali. Ngaloo mihla iqela lamaBulu leBondi,

umzi ongamaNgesi lalingawumisanga kamnandi, aza ke

amaNgesi azama ukusondeza ngakuwo ivoti yoNtsundu,

eyayinesigxeko sokuba yi" Voti yebulankete," kuba oko

kwakusavota neqaba xa linempahla eyaneleyo. Akuba

uMnu. Jabavu eliqalile okunene iphepha elo, alixhase kunene

amanene lawo amhlophe, ezama imvisiswano yoNtsundu

neNgesi ekuchaseni amaBulu embusweni. Igama lalo kuthiwe

zu" Mvo zabaNtsundu bomZantsi weAfrika." Lilo

eli lisaqhubayo nanamhla eQonce, nakuba ngoku se likwezinye

iimeko ezingezizo ezo zamhla mnene. UmHleli lo

wazisebenza naye ngokwakhe ngokuzigcina esimilweni

esihle esemncinane. Kwathi kwizinto zombuso wasemLungwini

waasisitshatsheli nenkokeli. Ubenazo iintsaba

kanobom, ezinga ngaye ngeempembelelo namandla, ezambetha

waasisigogo, akaba nako ukumelana nazo ezintlanganisweni.

Unoonyana abalinani, abafundisiweyo nabo

kwanje ngaye, kodwa omkhulu uMn. D. D.T. Jabavu,

B.A. (Lond.) yena waya kufundiswa Phesheya ; nguye lo

waqalayo ukufundisa kale Koleji ise Fort Hare yabantsundu,

eyasungulwa ngomnyaka we1916. Umninawa wakhe

uAlex Macaulay (Meke) ubambe indawo kayise yena ephepheni.

UMhleli lowo ulishiye eli ngomnyaka we1921, xa aminyakana ima61.

Omnye umlungisi wesizwe ngeli xesha sinalo, nokhule wada wavela ngamagxa kwabangaphambi kwakhe, nabakhoyo, uphume eNcemera (Peelton), kwisikolo somfundisi uBaliti (Rev. R. Birt). Lowo ke ngu—Rev. Dr. W. B. RuBusana.—Ilanga lo mfundisi walibona kwizwe lakwaSomaseti, eMandi, emva koNongqause, ma sithi ngowe1858. Imfundo yokuqala uyifumene e

Peelton, ngowel874, apho ikowabo be use likhona kwimi-

Dange, phantsi kuBaliti lowo; uthandwe kakhulu ngumfundisi

lowo, esicinga ukuba wabona ukuba umntana lo

mhle wamthabathela kuye, wada wamsa eDikeni emfundweni,

wabuya ngokuba yititshala apho kowabo, wabekwa

nezandla wancedisa ebufundisini. Incwadana yase-

Lovedale eyi" Past and Present" ithetha kakhulu ngaye

lo mfundisi.

Ekufeni kukaBaliti ngowel892, ushiye yena endaweni

yakhe, esithi ngunyana amzeleyo. Kuthiwa usingise

eBandleni lakhe esithi, ukuba liya mamkela lo nyana wakhe,

uya kuxola kukuba anchwatyelwe kweli lizwe, eNcemera

apho kodwa ukuba alimamkeli, uya kugoduka aye kunchwatyelwa

Phesheya kwelakowabo. IBandla kuthiwa

lathembisa ukuba liya kumamkela ; ukuze ke uBaliti

anchwatyelwe eNcemera. Kodwa kulusizi ukuthi iBandla

elo ladungwa-dungwa ziinchuka, alaba nakuma ezwini lalo.

Kukuze ke uGqira lowo abe ngumfundisi waseMonti.

Ngowel905 iKomiti yabaguquli beziBalo eziNgcwele,

yasusa yena ukuya kongamela ushicilelo lweBayibile yesi-

Xhosa Phesheya. EkuBuyeni kwakhe apho, kwisithuba

esikufuphi nomnyaka, ubuye enguGqira 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' inkorno Magwalandini," ayishicilele kwelo zwe, phezu kwezinye iincwadi abemana eziguqulela esi-Xhoseni. Ngowel910 ube liLungu lePalamente, ye-Zwana laseKoloni (Member of Provincial Council), emele elabaThembu, waangumntu omnyama wokuqala ukuba kwelo wonga. Asingezithi nqa iziganeko zomfundisi lo kule ncwadana, iziganeko zenkqubela yokwenene,

ma kwanele oko se kumana ukuvakala ngaye kwezinye

izahluko.

UKumkani welabeSuthu uLetsea II, wada wakha wammema

ukuba akhe aye kuye ambone kudala esiva ngaye

nangokuthethelela kwakhe abeSuthu Phesheya.

Ugqira lo ngunyana kaRubusana into kaMbonjana, ka-

Ngxakiya, umCira, baliqela kuyise, yena unoonyana ababini

neentombi ezilinani. Igama lakhe nguMpilo,—uNophanyaza

lo ligama lomLungu (uGilbert) awayekhonze kuye

uRubusana uyise, eMfe, lasuka ladumela yena ; wabongwa

ngaloo mhla weza nexhoba elininzi ngemFazwe kaMlanjeni.

Igama lakhe, kwanje ngoMnu. Jabavu walenza lihle ngokuzithoba

nokuziphatha kakuhle kwa sebuncinaneni,

nangenkuthalo emsebenzini wakhe.

Ulishiye ilizwe ngomnyaka we1936 iminyaka yokuvela

ima78.

Enye intsika entle, eyomeleleyo yeli lizwe, nede yaya

yavela nangaphaya kweelwandle, ngumfundisi owayengowaseWesile,

koko ufe ngo1916 sel' ekude lee nelo hlelo.

Igama nguRev. J. M. Dwane.—Mhlawumbi emaXhoseni ngeli xesha okanye kule minyaka, asikafumani ndoda icoleke ekuzoviseni, nasekukwazini ukuzibamba eminqwenweni yamawonga

nje ngaye uJames Mata Dwane lo. Naye ukwalithole elikhulele phantsi komfundisi omhlophe

uLampulo (Rev. Lamplough) waseWesile, ufundiswe nguye kwisikolo saseNxukhwebe, oko imfundo ibisekho, wada waphumelela waangumfundisi ube ngomnye wamadoda antsundu ambalwa athembekileyo, ade ke ngoko wanikwa ukongamela amabandla *(Superintendent)* isiganga esinqabileyo eso ukuba sinikwe umfundisi ontsundu.

Kuthe kufuphi ngowel895 wacinga ngokuya Phesheya ukuya kucela izandla, ukuba kwakhiwe isikolo sokufundisa ama

dodana antsundu umsebenzi wezandla, ebaThenjini, e-

Ndwana. Ewelile ukuya eNgilane kuthiwa ubuye naya

imali; apho into ize kuhla khona kube sekubizweni kwayo

imali leyo ngabongameli beBandla elo, ingabizelwa kwenza

lo msebenzi yayicelelwe wona. Woyisakala yile ndawo,

walishiya ibandla elo, waya kwelaseTiyopiya. Obo ke

yayibubutyalikana obabuse buqaliwe eTransvaal ngu Rev.

M. M. Mokone, ngowe1894, babizwa ngelo gama. Uthe

efika apho ngowe1896 wabe egqithiswa esenziwa umthunywa

wokuya kubandakanya elo Bandla neA.M.E. (African

Methodist Episcopal), eMerika ; luthe noko lumboxo

uthuli lwamakowabo aseWesile, ukumthintela, nokwenza

ukuba aze angamkeleki kwelo zwe, watyhudisa yena, kuba

ubengumfo ohlaba ngeempondo zombini. Ufike eMelika

wathathelwa phezulu kakhulu, wada weenziwa umVeleli

(Vicar Bishop) wamaBandla elo hlelo akweli lizwe.

Ukususela kuloo mnyaka wawela ngawo we1896 yaba

yingqushu ngoku indlela eya eMelika, amadodana eli lizwe

esiya kufuna imfundo, angayinikwayo kweli, kwelo zwe ;

aze afumana inkuthazo engencinane kwelo zwe. Kukho

abathi akayishiyanga imali kumaWeSile ; kodwa incwadi

kaRev. Lamplough eyayisiya kwiAtshibishopu ithi wayishiya.

Ube namaxesha athile uMn. Dwane ewela ukuya eMelika ;.

ude wakha wawela nomfundisi omkhulu weA.M.E. u-Bishop H. M. Turner ukuza kweli, wabeka iqela labafundisi izandla, ukuze ke noMn. Dwane amenze iBishopu kuthiwa esi senzo sachaswa kakhulu- eMelika ; kodwa incwadi kaBishop Turner ithi : " NguBishop Gaines yedwa ondichasileyo ngesi senzo, indlu yeeBishopu yandibulela nesininzi seKerike."

Ngeli xesha ke umFu. Dwane kwakuxa ujonge kuye wonke umzi omnyama, ungamjonge ngamsindo, ngaphandle kwaabo wathi wemka neeRamente zabo. Kodwa kwalile

kanye kweso sithuba, ngowel909 wothuswa umzi kukuva

ukuba uphumile eMelika naanko eye kuzinxulumanisa

neTshetshi. Yaqala apho into eninzi yabalandeli bakhe

yamphalala. Waye yena esithi : " Ndabona ukuba xa sifuna

iTyalika sifanelwe kukuyicela eTyalikeni." Watsho

eyingqwaqwa iMelika ngelithi " Yathi kanti ibubukhatshakhatshana

obungeze bunike mntu nto iyinto ; kuba nayo

ithe kanti isajonge izinto kwaseTyalikeni."

IiBishopu zaseTshetshi zatsho futhi ukuthi: "Le ntsukumo

ivela kuThixo ; " zaza ke zamamkela zinenjongo

yokuba uya kuza nabantu eTshetshi, zeenza iminqophiso

eqatha ; zadala isebe lobuTyalike elaBizwa ngokuba

" NgumZi waseTiyopiya." Waza yena wenziwa umVeleli

(Provincial) wawo. Azibanga ncinane phezu kwakhe

iinkathazo zokusekwa kwalo mZi, se kukho nonkwini-nkwini

wezikhalazo zokuba iiBishopu aziyibambanga iminqophiso.

Kube kho ke ngoko elinye iqela eliphumayo kuye, eliphethwe

lixhatha lakhe, isithethi esikhulu, uRev. J. Gqamana.

Kwaza ngowel915,—emva kweminyaka eli15 elindele

ukungcwaliswa kweBishopu yelo hlelo, ababezenzile zonke

izinto esezifuneka,— iSinodi yaseTshetshi yeenza esi sigqibo ,

—"Akunako ukungcwaliswa iBishopu yaseTiyopiya eyahlukileyo

kweyaseTshetshi." Le ntetho iwa emva kokuba uRev. Dwane lowo wavumayo ukuzithoba abe ngumDikoni, ade wabuphumelela nobuPriste, iziganga ekwakuthiwe, ongaba yiBishopu yaseTiyopiya angake aphumelele zona.

Ithe yakungxwabaza impi yaseTiyopiya yile nto, wayizolisa uProvnicial ngezwi lakhe elifuthi elithi : " Yithi ni tu, nina bantu bakowethu, ezi zinto anikazazi." UDwane yinkosana yakwaNtinde, uzalwa nguMcebuka kaTshatshu kaNtinde. Ubube ngowel916 eRini ; xa akuma68 iminyaka ; ushiye oonyana abathathu. UmseBenzi wakhe ewushiya nomPriste uRev. Wm. Gcule, obesoloko ekunye

naye kuwo onke amahla ndinyuka aloo msebenzi. UGcule

naye ulishiye eli ngowe1926 indawo yakhe inokaDakada,,

ohle naye wabuba wayishiya loo ndawo noJames Antoni,

kule minyaka kubambe okaNgxwana.

La madoda ke ayenze le misebenzi ebunzimeni obukhulu,

kuba avenzela 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 wakwaRadebe.

URev. P. J. Mzimba.—Lo ngunyana kaNtibane

Mzimba, ikholwa laseXesi emKhubiso, elabuye lemka apho

ebuncinaneni bomfundisi lo laya kuba ngummi wase-

Dikeni, eSheshegu. Umfundisi lo uyifumene eDikeni apho

kwa imfundo yakhe yokuqala. Ukhe wangena elucingweni

lweendaba, wafunda nokushicilela. Igama lakhe ngu-

Mpambani Jeremiah. Injongo yakhe ibe 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, ngowel875, ukumka

kukaLose, waza uqabane wakhe wabizwa lelaseTyhume, eMacfarlan, kwakamsinya emva koko-bamelana kufuphi bawaakha umsebenzi ngobunye. Baba ngabafundisi bokuqala baseFree Church, oko umfundisi esoyikeka.

Ngokwempilo yomzimba umfundisi lo ubengancomeki nganto, ekhathazwa sisisu, nesifuba singomelele. Ngelinye ixesha kuthiwa wakha wathiwa nkqampu yinto ekwathiwa lithumba, kwananyekwa imiqa ngabeLungu, suke kwakokukhona umntu agcumayo, awada umXhosa othile, ekungaba 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 we Fritshatshi

yeli lizwe, kwiJubili yaloo mVaba eSkotilani ; uphathiswe

nomcimbi wokuqokelela imali yokwaakha indlu, kuba

iBandla lakhe lalise lande ngohlobo lokuba ibencinane

loo ndlukazi yakhe eDikeni. Okunene ubuye nayo imali

eyaneleyo ; kodwa kuze kuhla isighiphu ngowel897, phakathi

kwakhe nabafundisi abamhlophe, malunga nokwakhiwa

kwendlu leyo. Uthe xa axela izizathu zokuphuma kwakhe

ezilishumi linesithoba kwaqondakala ukuba ubesel' evuthelwe

phakathi.

Uliqhube ngamandlakazi amakhulu eli " Bandla lo-

Phumo," koko abantu balijika bathi "Yityalike kaMzimba,"

lonke elikwiAfrika eseZantsi walihamba-hamba eseka ama-

Bandla. Uweze neqela lamakhwenkwe elo bandla, kunye

nonyana wakhe uLivingstone, ukuya kuwafundisa e-

Melika, naye enoRev. R. Damane, wakha wathetha phambi

koPresident Rooseveldt waseU.S.A. ngowel901.

Malunga nezinto zemali zaseFritshatshi ekuphumeni

kwakhe, wakha waya kuthetha kwinkundla ePhakamileyo eKapa.

Ube nabafundisi abaliqela ababeke izandla, abamfundo ibadlileyo. Ulishiye eli lizwe ngowel911 ; uvukwe sisisu esentlanganisweni eNatala wagoduka kungasekuko ; wabubela kumzi wakhe eNtabeni, eDikeni. Ibe yinkungu nelanga emnchwabeni, namhla kwabekwa ilitye lesikhumbuzo.

Ushiye oonyana neentombi,—umsebenzi wakhe wonganyelwe nguRev. Jonathan S. Mazwi, nonyana wakhe uLivingstone,—nomhlolokazi wakhe intombi kaBooy Khwatsha. be kuxa akuma62 eminyaka ubudala.

Enye indoda ekhonze kunene isizwe sayo, yasikhonza

kunye nokukhonza kwayo uRulumente, yazenzela igama

esizweni, ngaphandle kwemfundo,

ngezenzo zayo, ngu--

Captain Veldtman.—Le ndedebe sithetha ngayo ngumfo

wasemaZizini, kwaDlamini, ngunyana kaBikitsha,

kaMabidlili. UCaptain lo yenye yalaa maMfengu akha

adlula aya kuba seTsitsikama. Apho isizwe size kumnakana

khona, kusebupoliseni eDebe likaMdodana. Uthe

ngenkuthalo nangokuzithoba kuRulumente waya eqhubela

phambili. Kuthe ngowel865, emva kweNgqawule,

ngexesha uSarili awayegxothelwe phesheya komBashe, u-

Rulumente wathanda ukuba eliya liPhesheya kweNciba

alizalise ngamaMfengu, ngasentla kwendlela le iya eMthatha.

Abe namathidala amaMfengu ukuya kwelo zwe,

ecinga ukuthi uRili usawabambele inqala ngendlela awemka

ngayo kuHintsa. Phofu ayexinene kakhulu eDikeni

naseNqhushwa neBofolo. Uhle enyuka uCaptain ezama

umzi ukuba uwele, ebonisa ukungabi nasiseko kolo loyiko,

wada wayoyisa impi eninzi. Kukuze ke kube kho le

Fingoland. UCaptain yena uye wamisa eZazulwana

ngaseGcuwa. Ube likholwane elingelincinane likaBulayi

(Captain Matthew Blyth), imantyi elukhuni kunene yama-

Mfengu, eyavisesiXhonxweni eNqhamakhwe, phambi kokuba

ithotyelwe eNtlambe ekubeni yiMantyi eyOngamileyo.

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

Ndwandwa. Ukuqalwa kokuyilwa kweBunga eliKhulu laPhesheya

kweNciba elalizindlwe kunene, akaphumanga ephungulelweni

labacebisi, watyatyekwa naye ngamagama amdaka

kuba lalingafunwa.

Uthe ngoku ukuqoshelisa waseka ngowel907, isiKhumbuzo

sabaMbo esesithethile ngaso, yena wayezama

ukwaakha ngaso ubuzwe bamaMfengu ; koko izinto zasemLungwini

ziya mphamba noziqhelileyo.

Ulishiye eli ngowel909, engaphezu kwamashumi osibozo

eminyaka ubudala ; kuba ngophumo lwamaMfengu wayeyinkwenkwana

; ushiye oonyana neentombi ; neempembelelo

ezinkulu zobuMfengu esizweni. Ubelikholwa lawakudala

eWesile. Unyana wakhe uTshali umyaleze kakhulu

esizweni.

J. K Bokhwe.—Phaya esinaleni eLovedale kwa kwimihla

yamzuzu ubungathi uyile, ufike ubone ntwana

imnyamana ibala, uze phofu ungabi nasigqibo ngokobu-

Xhosa ; usungafika ke intwana leyo yonwaba-nwabile,

iphungu-phunguza, incuma-ncuma, ikhuthele, ibaleka xa

ihamba phandle. Landela ke wena ude uyibone isiya

kungena eOfisini kaSomgxada. Uqale wothuke wakuyi-

bona le ntwana ihleli ibala, kweziphambili iitafile ; ibala

zimali, kwaye kunjalo nje uza kubuzwa yiyo imvelaphi.

Mfutshane kanobom umfo lo, akanasiqu ; kodwa lirarasholo

ngeendevu,—lithemba laloo mzi elo,—ngulo John Knox

Bokhwe lowo

Ngokuzalwa uvelele kwa lapha eDikeni, nyaka ngemofu 1855. Uyise nguJacob Cholwephi Bokhwe, owakha wafunda, wada naye wafundisa apha eLovedale. Ubolekwe apho eLovedale nguRulumente ukuba aye kuba likhumsha lemantyi ukuqalwa kweofisi yaseDikeni ; uthe kanjalo

wancedisa ukuhlabela kwityalike yamaNgesi, ukuqalwa kwayo eAlice, iihadi zingekabi ngaka.

Lo mfo wathandwa nguDr. Stewart eseyinkwenkwana,

wabona ukuba le ntwana ingalunga ekuthunyweni Ayaanela

kuba ngumthunywa, yafundiswa ukugcina iimali, neencwadi.

Umfo osandla sikhe sayimbunguzulu ekubaleni,

wada wanqwenelwa kwiindawo ngeendawo, koko engasavumi

ukwahlukana noyise uSomgxada. Kuthiwa iRuluneli

uSir Bartle Frere, yakha yamnqwenela kakhulu nayo

ngowel878.

Kuthe kuuphi yaqandusela into ayiyo ngendalo,— ubu-

mbongi nobumvumi. Uneencwadi azibalileyo zee" Ngoma,"

nezeemBali, kwa ne " Ndoda yaMadoda." Ukhe waangu

mphathi weposi noCingo eLovedale kwa ngowel 874

kude kube ngowe1898.

Kuthe ngomnyaka we1898 yafika into eyamxobululayo.

eLovedale, nakuba yayingenguwo. umnqweno kaDr..

Stewart,—wacelwa nguMnu. J. T**.** Jabavu ukuba aye kuba

yiKomponi naye kwi" Mvo ; " bathi abanye uMnu. Jabavu

lowo wothuswa kukuqalwa kwelinye iphepha eMonti

waza wathanda ukuzimanya nendoda engumXhosa, uku

hlanganisa ubuzwe. UMnu. Bokhwe eli cebo ulithabathe

nje ngo" Bizo " lomsebenzi wesizwe ; koko akabanga

nathuba liphi kulo. Ephumile apho ngempilo ungene

ebuVangelini bemvaba yakowabo eFritshatshi,— eNdenxa

(Ugie). Kwakamsinya weenziwa umfundisi apho eGriqualand

East; olona 1ubizo wayelucishe esengumntwana.

Unoonyana abaqeqesheke kunene kwa neentombi. Ngoku ungumfo omde kunene kwimicimbi yesiKhumbuzo sika-Ntsikana. EbuTempileni uyenye yeeNtsika, nomseki wabo kwelasemaXhoseni. Ngokuvela uvelele eDikeni, apho inzala eninzi yakowabo ikhona.

Ngowel 892 ukhe wawela ukuya kubona iPhesheya Ngowel916 wenziwe umBali womButho weemFundi nee-Titshala ezingamaKristu. Wasweleka ngowel922, xa aminyakaima67ubudala**.**

IZwilaBantu**.—** Eli ligama lephepha leendaba elaqalwa

ngowel897, latshona ngowel909. Ithe inkqubela phambili

yakunwenwezela phakathi kwesizwe, kwaqala kwabonakala

ukuba umzi awaneli liphepha elinye ; nakuba

ndilusizi ukuthi inkxaso yona yephepha elo linye ibe yembi

kakhulu, ebonisa ingqeqesho emphasalala kubantu abafundileyo

ngakwintetho nobuzwe babo uthe ke lo mzi unolunye

uluvo wayila iKomponi ethile yephepha. Ke kaloku

kwa nje ngakwi" Mvo," iKomponi leyo ibe nabashukumisi

abangabantu abamhlophe, baye bejonge ezizezabo izinto

zombuso. Yakuba yonke into iyiliwe, kucelwe uChief

N. C. uMhalaukuba abe ngumHleli walo. uChief

uMhala lowo ngunyana womHlekazi uMbodla ka-

Ndlambe, owathunyelwa emfundisweni kunye nezinye

iinkosana emva koNongqause ; yena ke ude waya kufika

naseCanterbury eNgilane ; wanemfundo ethe tyi ke ngoko.

Inkosi le ekuhleleni iphepha incediswe nguMnu. Geo.

Tyhamzafe**,** owayekhe wancedisa kwi" Mvo." Le ndodana

ngoku ilikhumsha kwiOfisi yamatyala eQonce ;

nangemfundo ijubile. Ayibanga nathuba lingakanani

inkosi ephepheni, ihle yalishiya, ukuze ke kaloku libe no—

Mnu. A. K. Soga.—Longunyana ophakathi womfundisi

uTiyo Soga nomSkotshikazi intombi kaBurnside. Imfundo

wayizuza kwelo lakulonina, waye nolwimi ilolona akhawulezayo

ngalo, ngaphezu kolwakowabo. Ukhe wathi chu ebugqwetheni, wabamba nasekubeni yimantyi encedisayo kuCofimvaba. ebaThenjini Uthe elapho weenza isigwebo esiqatha kumntu omhlophe ekuthiwa wathengisela umntuomnyama utywala besiLungu, kwaye oko kungavumelekile

kwelo zwe. Ithe le nto yeenza ukuthetha okuzungulezayo kwiziphatha-mandla, athe ke ngoko wasishiya eso sihlalo, waangumkhangeleli wabantu imisebenzi okwethutyana (Labour Agent)eMvane.Ucelwexa alapho ukucelelwa

ephepheni eli le" Zwi." Asizimisele kuncoma noko kule

ncwadana,—kodwa sinokutsho khona ukuthi, wathi kanti

uza kowona msebenzi wakhe. Loo minyaka ilishumi ayenze

ephepheni, ayibanga yiminyaka yemfeketho, ibe yiminyaka

evule amehlo esizweni. Ngenxa yokungabi nakumbi

kwentliziyo yakhe, ube sisisulu seentlobo ngeentlobo zamatshivela,—

waye umfo ekhululekile ukupha imfundo

yakhe yeyeAfrika kanye nje ngomnqweno kayise.--Yi

" Ngqombo-yoNosantso." Ulishiye ilizwe ekwaCentane

ngomnyaka wel 938 ubudala bukuma76.

OlunyeUhlohlo.— Ewe, singaphelelwa lixesha sikhe

salinga ukuwachola-chola ngamanye amadoda akowethu

ancedisileyo nasancedisayo ebunzimeni obukhulu ukuliqhubela

phambili eli lizwe. Xa se sikhankanya ooRev.

Isaac Motaung, ikhalipha lomSuthu, owada wakhalipha

phakathi kwamakroti asemaXhoseni, walinga amaphepha

eendaba, weenza iincwadana, wada wafa engumfundisi.

iinto zooRadebe ooMark kwaZulu, umfundi waseLovedale

owafika kowabo wazama ishishini wazama " Iphepha

loHlanga " kunye nabanye, iphepha elavalwa ziziphathamandla

ngomona, ngenxa yokuba liphakamisa isizwe,

kwaye uhlanga lufunwa lungaphakamanga. UDr. John L.

Dube (uMafukuzela), umfo ofumene imfundo eMelika, waseka isikolo esikhulu, eOhlange, eNatala, ephethe nephepha leendaba i" Langa," engumfundisi wee" Ndaba zoXolo." Iinto zooKhambule, Dambuza, nezooMzamo iinto ezafunda eLovedale ngemihla yaphambili, zafika kwa-Zulu zaazizithatha,— zakhanyisa, zaangamakhonkco okudibanisa abakwaXhosa nabakwaZulu. Ekuthe kule imihla kwangenelela iinto zooMangena nezooSeme, unto ezifunde umThetho Phesheya ; nezooMsimanga amadodana azama ukukhonza lonke uhlanga oluntsundu ngaphandle kocalulo lobuzwe. unto zooPoswayo, zooMontsioa, kubaTswana ;

la ngamathemba, asafika akukabi kho nto yaziwayo ngawo,

kusaqashwe izitho kuuphela. EluSuthu sinamagama avaka-.

layo ooCranmerSebeta amadoda enkqubela nayifundisileyo

kakhulu intsapho yawo ; ooSimonPhamotse

okhe waphatha iphepha ekuthiwa yi" Nkwenkwezi " ode

wakha waasezinkathazweni zokugxothwa kwelakowabo ,

ngokubuzela isizwe sakowabo. Iinto zooMolapo zooMakgothe

iimfundi ezithembisayo. Singaphelelwa lixesha,

zihlobo zam, sidakasa kwelabaTswana kubafo baka-

Molema amathanda-mfundo aziinkosi zesizwe, oSol. T..

Plaatyi owayengumHleli wephepha i" Tsala," nowayekwangumthunywa

Phesheya, ngexesha " Lokwahlulwa komHlaba,"

ngowel914.

Alikuba kho ixesha lokuthetha ngabafo bakaMgudlwa,

iinkosi zabaThembu, eNgojini, ezikuthathele kuzo ukusikhokela

isizwe ngokhanyo. Nje ngomfo kaSigcau u-

Marelane eQawukeni, inkosi enkulu yamaMpondo, efunde

eDikeni, yaphuma yaseka isikolo esikhulu sakwa Faku kunye

nabafundisi bayo. NoVictor Poto kaNdamaseenye inkosi

enenkqube1a, yaseNyandeni. Nje ngomfo kaNgangelizwe

uDalindyebouKumkani wabaThembu, umfo olikhaya

kwiimpanza ezifundileyo zingenandawo. Oshiye namhla

unyana wakhe uJong'ilizwe(Sampu)okwanje ngaye.

Esi sahluko ma sisivale, sibashiye singathethanga ngabanye, kwa neenzala ezithe zazilahlela emsebenzini, ukuze le Afrika ibe netyuwa, ezinje ngooMazwi, Msikinya, Masiza, Sihlali, Mpinda, Ntshona, Pelem, KoBe, Mvambo, Gezani, Sivetshe, Falati, Vimbe, Khakhaza, Casa, Makgatho, Makepe, Thema, Mahabane, Maphikela, Kunene, Wauchope (Dyoba), MgoBoli,

Ndwanya, Koti, noWilliam Koyi owaya kufela ezintlangeni eNyasa, ehambisa ukhanyo nenkqubela phambili.

Umfundi angakhe athande ukuqonda ukuba kula magama

abaliweyo, likho na kodwa igama elinye, elikhe lavelisa into

entsa ebingekabi kho *(invent)?*

Ukhanyo noko luselutsha, lo mbuzo ngathi ungaba

ukhawulezile ; kodwa ke " ma singayithetheli emsini

hleze imkisele."

" Vukani kusile magwala ndini !

Nibantu bani n' aaba banj' iinkani zabo ?

Ndiya kuhlala ndinani phi na, ndingumntu nje,

Ndingumntu nj' int' ehlal’ ihlal’ ihambele ?

Ndingumntu nj' int' ehlal’ ihlal' ifuduke ?

Ndingumntu nj' int' ehlal’ ihlal' igoduke ? "

INKCAZELO YAMAGAMA ATHILE

ANQABILEYO.

ISAHLUKO I.

*Ndimange-e-e-le.* Eli gama lithethwa ngumntu ngokumemeza,

ngako kodwa ukuba athi

thu Komkhulu, libe nokuvakala

ilizwi lakhe.

*Ubucakubede.*  lintwana-ntwana.

*Ntlandlolo.* Ekuqaleni ; entloko.

*Ngezagwelo.* Ukuthetha okungathe gca ; ukuqakatha.

*Thobotshane.* Yintlanjana engena kwa seGcuwa.

*SiLimela* Inyanga yesiLimela, uJune, yinyanga

yokuqala emnyakeni ngesiXhosa ;

naxa kubalwa iminyaka ke ngoko,

ibalwa isusela kweyesiLimela,

inyanga yokulima utiya wokugala.

Isilimela sisicuku esithile

seenkwenkwezi.

*Undyilo* Yincam yenxhiba, ebihonjiswa ngamaqholana,

namacangcana akhandwe

adweliswa kakuhle.

*ENgxangxasini.* Yingxangxasi eseCeru intlanjana

engena kwa seGcuwa.

*Amagqala.* Ngamadoda amakhulu ; kutshiwo

ngokuba ngabantu abakhe bayigqalisise

into phambi kokuba bayenze,

okanye bayiphendule.

ISAHLUKO II.

*Isifo somgqeku.* Isidiya ; isifo somkhono ; esi sifo

ngaphambili be sikholisa ukubulala

umgqeku lo.

*Kokutshata kwe-* Aaba bantu be bengenzi zintsuku

*Lawokazi.* bona xa batshatayo, livele apho ke

elo qhalo ; kuba ubesithi ofike mva

kanti uphosiwe uphosiwe.

*Imfene.* Imfene sisilo abethanda ukuhlupheza

abantwana ngaso amaXhosa, kuba

ebesithi sisilo esindwebileyo ; kodwa

ke xa se indala, se imana

ukuphoswa zizisulu kuba ubungqakamba

buphelile; athi nonmtu

oyikhweleyo ahlale elahlekelwa.

*Ngohaya.* Ngelize ; umbaba.

*Ngolwemivundla.* Imivundla ivuka ezikhundleni zayo

ukuya kutya, xa kuthi ratya, ukutshona

kwelanga.

*EBotwe.* IBotwe yindlu yomfazi omKhulu

wenkosi ; umfazi omkhulu ke ngulowo

kulindeleke ukuba azale eyona

nkosi.

*Njeya.* Enkundleni yamatyala esiXhosa

undimangele neqela lakhe be behlala

bodwa mgama, ummangalelwa

nawakhe amanqhina, be besithi

ngcu kwelinye icala bodwa, ize ke

indikinda le yeziphakathi, ingqonge

inkosi yona esazulwini senkundla,

kumenyezwe xa kuthethwayo.

*Sadenda.* Ukunqwanqwa ; ukulibazisa.

*Inkwili* Yintaka enqabileyo yehlathi, ebala

libugwangqa-mthubi.

*Ulwanga.* Ulwanga sisisu sempofu, mhlawumbi

senyathi ; ubesithi umphakathi

akubulala enye yezi nyamakazi,

inxheba ke, isisu eso ke, asise

Komkhulu. Adliwe xa angayenzanga

loo nto.

*Wawungakhuzwanga na?* Ukukhuza yinkonzo ezukileyo eye

nziwa yinkosi kwisithuba somnyaka

umzi ufelwe ngumniniwo.

Le nkonzo ke yeyokuvelana nolo

sapho, nokulumisela oyena mntu

mkhulu walo endaweni yoyise olushiyileyo.

ISAHLUKO III.

*Kwabanezandla* Kumagqira.

*Ingadla*  Licangci, nanto ni na enye enokulolwa

ibe bukhali, kuze kunqunyulwe into ngayo.

*Batshoba* Ukutshoba kukuthetha, mhlawumbi

sisenzo esixela into embi eza kuhla.

ISAHLUKO IV.

*Mfecane.* Imfecane yimpi kaMatiwana into

kaMasumpa iNgwane ; le mpi ibizixhalisile

izizwe ngokuthanda

kwayo ukuhlasela. Ibe yona yayixhaliswe

nguTshaka.

*Iimpobole mmadoda.* Amadoda aziintloko. Impobole sisinxibo

sasentloko esinxitywa ngamakroti

alandela inDwe.

*Nqabara.* Ngumlambo okwaGatyana.

*Kunene.* Izindlu zenkosi kukho ekuthiwa yenKulu,

neyaseKunene ; le yasekunene

yalifumana elo gama ngexesha

likaPhalo. Kwakunqabile

ukufumaneka kwelo gama, yada loo

nto yaconjululwa nguMajeke uyise

kaKhulile.

*Ebomvu.* Yimbola.

*ELuvulweni.* Lizibuko elisemBashe.

*Uzwathi.* Ngumthi ; yinto engatshiyo.

*Ithwathwa.* Zizihlangu.

*Xhwithani.* AmaXhosa anesiko lokuba inkunzi

yenkomo inyangwe xa ingakhweliyo

ezimazini ; ukuxhwitha ke ye

nye indlela yokuyinyanga.

ISAHLUKO V.

*Inqilo*  Kukho inkolo yokuba indlela yakho

isikelelekile kwakuvuka le ntaka

indande ecaleni lakho.

*Qwaninga* Ngumlambo okwaGatyana ongena

eQhora.

*Kukuhlaba iziduli* Kukuthi swii ngamabinqa.

*Unxunguphalo.* Ukuphongoma ; ukundweba.

*Umdlanga.* Umkhonto wokwal,usa.

*Imbadu.* Izincoko ; amavo.

ISAHLUKO VI.

*Umdlanga udle kuye* Ukwaluswa kwamawele kuqalwa

*Kuqala* ngelikhulu.

*Inxaxheba.* Isabelo

*Bakhwelele.* EmaXhoseni akuphumi yona iJuri,

kukhwelela abanini-tyala, isale

inkundla ibunga, kuba yonke

inkundla le iyiJuri.

ISAHLUKO VII.

*Ezinye izikhundla.* Akukhona sikweni ukuhlala kwa kuloo ndawo

*Ngogayi.* Ngomhla omkhulu ; ekufunzelweneyo

*Amakowenu la* Inkosi ingumlomo wamaphakathi.

*Bathe nqo ngesisu.* Abakazalwa.

ISAHLUKO IX.

*Mhla-ngakwena* Mhla yaqala ukuviwa, imbunguzulu.

*Kwencebetha*  Isigubungelo samabele sabafazi.

*Umyeyezelo* Yintsholo eyenzelwa abakhwetha.

*Ndiphantsi kweenyawo* Kukungayingeni imfazwe ; ndilele.

*Yiminyanya.* Ngooyise mkhulu abafayo.

*A1ukele phi na.* Indoda ibisihlawulisa ngeli xesha

isilandu enaso enkwenkweni, ngokuyiphatha

kakubi xa isezintlungwini.

ISAHLUKO X.

*Ubuthi. Ub*ugqwira ; ukuthakatha.

*Waphothula.* . Ukuhlamba ngobulongo.

*Ukungena endlwini".* Ukuthomba.

*Ngephunga.* Iphunga sisivatho sesandla somkhwe-

'tha.

*Ncakasana.* Kanye, nqo.

*Sarili* Eli gama kuthiwa walithiywa ngeBulu

elafika apho lathi igama lalo lingu-

" Sarel."

*Itamla* Lizembe ; inqamla.

*Yibulukhwe.* Ibulukhwe oko zazingekabi kho, sihlonipha

kambe igama laleyo yelo

xesha ebijongwa kakhulu, ukumfanela

umfo.

*Ngumfan'ovayo.* Itsho kuba waguqukayo.

*Nemfanelo.* Umfana ontombi ithombileyo unezinto

ama kazinike amankazana

ejaka nje ngezipho.

ISAHLUKO XI.

*Ma uhlanjwe.* Le nkonzo inganeno kweyokhuzo ;

yona yenziwa ngamathile, kamsinya

emveni kokufa komnini-mzi.

Kuthiwa lizila, okanye intlanzamzi.

*Elimpikwane.* Elimpondo zibeke emva.

*Likhonye, lithunde.* Inkomo yesizathu ibikhe izixele ngokwayo

ngaphambili ngezi zibakala.

*Ngece.* Yinkunzi yembabala.

*Umguqo.* Kukuya kuguqa ngamadolo komntwenyana

phakathi ebuhlanti, umzimba

ongasentla utyhiliwe, ubonwe

ngamadoda aze abuye aye

kwenje njalo kubafazi.

*Namasi.* Le nkonzo inye nale yomguqo, umntwenyana

utyiswa inyama namasi,

ukuze aqonde ukuba uya

zekwa ngamaNantsi.

*Eyomtshato.* Limtshato yinkonzo ezuke ngaphezu

kweyomguqo. Umntwenyana

ubinqa isidabane se-ula, aphathe

nomkhonto asimelele ngawo aye

ebuhlanti, awuhlabe emaxhantini

awush iye. Umfazi otshatiweyo'

akanakumelana nowomguqo. IliZwi

noRulumente lo bafike bayinqhina le nkonzo.

ISAHLUKO XIII.

*Ukukhuza.* Le nkonzo yokhuzo yenziwa yinkosi

emva komnyaka umnini-mzi efile.

Intetho ke isingiswa ikakhulu ko

yintloko kulo mzi, inkulu. lnjongo

yayo kukuvelana nomzi lowo uxhwalekileyo,

nokumisela inkulu

leyo endaweni yoyise.

*Ngokungambiki* Umntwana oyinkwenkwe ibingu

*umntwana.* mthetho ukuba abikwe komkhulu

akuzalwa, okanye uyise adliwe.

*Uthethelwe amagama.* Amazwi anje ngokuthi " Sikhangele,

bawo, siya nqula."

*Watsalwa umxelo.* EmaXhoseni akukho ndlela yimbi

yokuxhela inkomo yesizathu. Umxhelo

uhle nomqolo, ngoko ke

kufakwa ingalo kwelo nxeba lisesiswini,

ude uqhawulwe umxhelo

ukuze ide ife. Isikhalo ikwayinto

efunekayo.

ISAHLUKO XIV.

*Bu Nguni* Izizwe zasemPuma-langa zitsho xa

zithetha ngeli lasemaXhoseni.

*Umfo* UNtsikana.

*NgomQulu* IBayibile.

*Yentombazana* UNongqause.

*Lomnyama* Ngathi sikwelo xesha kanye ngoku.

ISAHLUKO XV.

*Uhlanga oluboniweyo.* AmaMfengu.

*Olunye uhlanga*

*oluboniweyo.* AmaYuropu.

*Kududume izulu* Ngumpu, nesithonga sawo.

*kuphume nemisi*

*nemililo*

*Thafa leDebe.* ImFazwe yamaLinde

ISAHLUKO XVI.

*Nezizue ezimhlophe* Ngelo xesha iRuluneli yayinguLord

C. Somerset. Inkosana eyayiphethe

umkhosi inguColonel Brereton.

*Uphondo Iwenkomo* AmaXhosa, nje ngoko be besakwenza

ooJowabi, ebevuthela uphondo,

isigodlo ixilongo lawo.

*UHodoshe* Yimpukane enkulu ekuthiwa yiyo

ezala iimpethu.

*Lidini lesizwe.* Okwenene kwaba njalo. Wafa u-

Hintsa engalwanga, engenzangani

engenatyala.

ISAHLUKO XVII.

*Ngumqombothi.* Utywala obu sithi ngoku bobesi-

Xhosa yinto yabumini nje.

*Njokweni.* Kuthiwa kambe ngoku uNjokweni

lowo wayengenkosi kwathi ni,

kwakufihlwa eyona nkosi inkulu

ngokuthiwa hleze iBulawe.

*lnkathazo.* Imfazwe ; kuba nguNdlambe owaqalayo

ukulwa nolu hlanga lumhlophe,

kwa seMnyameni.

*Kwilizwe leDinga.* Ukukhutshwa kwamaMfengu ema-

Xhoseni kwenziwa umzekelo wokukhutshwa

koSirayeli eJiphethe,

uHintsa enguFaro. INciba ilulwandle

olubomvu, iXesi liyi-

Yoredane.

*Ootsh'inyonga* Iinkomo ezinomtshiso ezinyongeni.

*Elimani elinobom.* Kuthiwa ayemawaka alishumi linesithandathu

(16,090).

ISAHLUKO XVIII.

*Ingalo engaphantsi.*Ubuqhinga iyelenqe.

ISAHLUKO XXI,

*limfazwe zakhe na-* AbaThwa bada baphela

*baThwa.* Ba xolele uHahabe nabantu

bakhe ngenxa yezo mfazwe.

Isoono esikhulu Imfazwana ka Bambatha yeentsukwana

ezingephi kodwa kwabulawa

abantu abama4,000.

ISAHLUKO XXIII.

So-Tase Yise kaTase ; lowo *ke* ngunkosi u-

Maqoma.

ISAHLUKO XXIV.

*NgeyamaLinde.* Abantubanempazamo enkulu yokuthi

le mfazwe yekaThuthula ; abe

uThuthula engazanga abe namfazwe

phakathi koNgqika noNdlambe.

Yimfazwe le yokusa uNgqika

endaweni yakhe, abengasayazi ngenxa

yoloyiso lwezizwe, abenalo.