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AMANQAKWANA
NGEMINOMBO YEZIZWE
ZASE-MBO

NGU

K. K. NCWANA.



THE LOVEDALE PRESS
1953

ISALATHISO.

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INQAKU LIKANOBALA.

Lusapho lomzi kaNtu, ndiya nifulisa nonke ndithi, Botani ! Ze ningakhathazeki kuba ndazinikela ukuba ndiße nguNobala kaBawo lo uNcwana kambe ke lo mzukulwana kaNgobizembe sel' edume ngelikaK. K. Ncwana. Mna ndakhathazwa ngumbo endawubona emathongweni ngonyaka ka1941 kweyoMnga, ndaboniswa umntwana omhle, lathi ilizwi kum, " Le Bayibile niyiphetheyo ayifezekanga, lo umbonayo liHlufi lakwaGadebe uliGogo elitsha (oko kukuthi ngumpolofiti omtsha) oza kuveliswa kuni nguThixo mzi kaNtu, nguye oya kunifundisa eyona ndlela yokunqula uThixo."

Ngeli xesa endawubona ngalo lo mbono ndandingummi waseGawutini ndinomzi eWillie Street, Sophiatown. Ndavuka ekuseni ndaya kuMnu. Willie Mehlomakhulu e-Western Native Township ndafuna ukuqonda kuye okokuba lo mliso wakwaGadebe umi njani na, ndafika esalele kuba wayengaphilanga kakuhle andaba nakufumana nkaczelo kuye. Iimeko zandindulula eGawutini ndeza eBayi, ndaßuya ndaya ekhaya eNcemera, ndaphinda kwa khona ndaßuyela eBayi.

Ndeva ngendumasi kaMlu. K. K. Ncwana yokokuuba unolwazi olukhulu ngezizwe. Ndathi ngokunyoluka ndafuna ukuqonda kuye ngalo mnombo wakwaGadebe. Okwenene wandichazela, kwathi kuba ndandingaqefswanga waasele enyuka nengalo, wandicela okokuba ndimncede ndiße nguNobala wakhe siqulunqe le ncwadana engomnombwo wezizwe nobukhosi. Ndavuma ke. Ngako oko ke ndithi zithwala-ndwe, zidwesa, nani zinkcuba-buchophozomzi kaNtu ningakhubeki okokuba ndihambe ndikhube-ka apha naphaya.

Ufawo uMlu. K. K. Ncwana sel' eyindoda ekuhlileyo ekuma 87 iminyaka ngoku akasaboni kakuhle, kwaye nempiilo yakhe ayisaginyisi mathe kodwa ingqondo yona ihleli. Ndabona ke okokuba nam ma ndifake isandla kulo msebenzi ngako oko ke mawethu ndithi Camagwini ! ma kuge Chosi kuge Hele, kakade umthetho womzi kaNtu utsho ukuthi, isandla sihlanjwa sesinye. Kodwa owam umsebenzi useza ngaphambili.

Esenu isicaka,

MONGAMELI KATSEWU

INTΣΑYELELO

AMABALA ENGWE NGOBOMI BOMBALI LO.

Ndazalwa ngonyaka we1864 ndaza ndathi ngowe1878 ndiseyinkwenkwe eyalusayo ndagqoboka ndangena isikolo sangokuhlwa ndifundiswa ngabanye abantwana abahamba isikolo sasemini kuthe ngonyaka 1879 kwafika ititshala uMnumzana Sigonyela umfo kaDumezweni kaMashiyi iBele lasemaJwařeni lakwaNdongeni waza wahlala kowethu ndaqala phantsi kwakhe ndangena isikolo sasemini wandinyamekela kakhulu endifundisa nangokuhlwa ekhaya nam ndazinikela ngomphefumlo wam wonke ekufundeni.

Kuthe ke ngezibele zomDali ndathi ekupheleni konyaka 1883 ndaphumelela ibanga lesithathu (Std. 3). Ekuqalekeni kuka 1884 ndaya esinalini eNgqamakhwe (Blythswood) isinala ngelo xesa yayiphethwe nguMnu. uJames McLaren, M.A. Ekupheleni kwaloo nyaka ndaphumelela ibanga lesine ndathi ekuqalekeni konyaka 1885 ndaayititshala ekhaya. Ndiqhube umsebenzi wobutitshala iminyaka emibini ndathi kweyoMnga ngo1887 ndatshata. Kuthe ekuqalekeni konyaka 1889 ndamsiya umfazi ekhaya enomntwana ndaphindela kwa seBlythswood ndaya kugqibezela imfundu yam yobutitshala ndagqiba iminyaka emibini kuthe ngo1891 kweyoMsintsi sangenela uviwo lokugqibela lobutitshala.

Ndandifunda nooT. B. Soga, J. Dingiswayo, S. Ntobongwana nabanye. Ukuphumelela kwam kolo viwo, ndaya kuthabatha isikolo eNyolula kwesikaDingiswayo kaLutshaba umninawa kaMatomela. Ndifundise apho kwada kwaasekupheleni kuka1894, ndaayindoda ehluthayo kuba ndandineenkomo ezingaphezulu kwamařumi amathathu, iigusa zingaphezulu kwamakhulu amabini, neebokhwe zi-

ngaphezulu kwekhulu elivayo, amahase esixhenxe. Ama-simi ke wona ndandilima awobutitshala nawobuzwe ekhaya eMhlahlane.

Ndithe ngonyaka we1895 ndathathwa nguMlu. William Shaw Caldecott waseWesile esithi uza kundingenis ebufundisini, wathi ma ndiqale ndibe ngumvangel phantsi kwakhe. Ndaasoloko ndisumayela nakumabanjwa entolo-longweni ngeCawa endiqeqesa efuna ukuqonda okokuwa ngaba ubufundisi bwindifanele na. Ndithe ndakugqiba unyaka ndingumvangel ndangenela uviwo lokuqala losufundisi ndaphumelela yandamkela inkomfa ngo1896 ndathunyelwa kuNdlovukazi (Lesseyton) kwisinala yabeFundisi ndaya kufunda. Ndiphume apha eLesseyton ngo-nyaka we1898 ndathunyelwa kwiSekethi yaseBensonvale iminyaka emine yobulingwa ndayigqiba apha ndafekwa izandla.

Ndihubse iminyaka engama47 ndingumfundisi ndaza ngonyaka we1943 ndaphumla ; ngoku ndibala le ncwadi se ndineminyaka esi 8 ndingumphumli. Ukuze ndibe nolu lwazana ndinalo ngeminombo yobukhosie bezizwe ndandifaliselwa ngubawo-mkhulu uNcwana, kuba ubawo ondzalayo uNkonzombi wabuba ngo1880 ndisahamba isikolo sasemini be ndityelela kubawo-mkhulu ngokuhlwa ndiyekulala kuye, athi kum, “ Mntwana womntwan’am mamela ndikutele ifali eli nam ndalifundiswa ngubasha ngemino-mbo yobukhosie bezizwe.

“Kuba nje ngokuba usumayela ungakanana nje uza kuba ngumfundisi oza kuhamba elizweni lonke, bathi ke abantu bakuva ukuba wena ungowakwaNcwana bathi ‘ Kha usityele okokuba uNcwana lo uzifiza ngaye wayezalwa ngubani.’ Uthi wakukhohlwa ukubatyla, bathi uqamba amanga akunguye owakwaNcwana ufunu nje ukutya izisulu ngegama eli lakwaNcwana.” Atsho ke abaxele ngamagma ookhokho ngokulandeletana kwabo abale izizukulwana ezimasumi mafini ukusuka kum ukubeka emva, athi ke

kum ma ndifunde ukuba ndilinganise yena, ndibazi ngentloko ndingaze ndibalibale.

Wandifundisa ke kwa ngolo hlobo nangeminombo yeenkosi nosukhosi bezinye izizwe awayezazi yena ngokuzisaliselwa nguyise uNdabazandile. Uyise kaNdabazandile nguMvelase enye yeenkosi ezinkulu kumaTeledwane, elinaye igama asialnikwayo lelamaKhabaludaka. UNdabazandile lo ke wakhathazana noyise ngeendawo ezithile, waza ke wathi ma kafulawe.

Inkosi uMvelase ngelo xesa ke wayesel' emdala aza ke amaphakathi athi ukuphendula, "O, Nkosi kuya sisinda okokuſa simbulale umntu omkhulu kangaka osel' ezakuſa sesihlalweni sakho," Wathi uMvelase ukuphendula, "Okokuſa niyaala ukuyenza le nto ndinixeleta yona ndiya kunisa imvula engasokuze iphele ukuze kufe ukutya kwenu, niphelelwе kukutya nife yindlala nide nitye abantwana ſenu." Kodwa amaphakathi awazange ayikhathalele loo nto eyayithethwa yinkosi ; yaza ke inkosi okunene yayinisa imvula ixesa elide nokutya kwaguquka kwaangqombo kwafa.

Kuthe ke kwakuſa njalo amaphakathi afakana imilomo aya kuye uMvelase athi, "Nkosi simgxothile uNdabazandile neqela lakhe elivumelana naye, akusokufе umbone kweli lizwe ; ngako oko nqumamisa imvula." Waphendula ngelithi "Be nditshilo okokuſa niya kudla abantwana ſenu ndifung' uMaswabada kaZulu. Kodwa ke ngoku ndiya kuyinqumamisa imvula." Okwenene yanqumama imvula. Emveni kwaloo mvula ke uNdabazandile nenxalenye yesizwe sikayise wafedula eMzinyathi wahamba waya kufika kumhlaba wamaMpondonise, waya enkosini wacela ukufaka intloko apho.

Ngelo xesa ke inkosi yamaMpondonise yayinguVelelo into kaMcambé owayebambele inkwenkwe yomfi umkhujuwa wakhe uMgabesi. Inkwenkwe leyo igama layo yayinguMyeki. NguVelelo lo ke owaxeleta uNdabazandile

ukuſa amaMpondonise uſukhosи бawo бuphuma ku-Njanya ozalwa nguMbulali, ozalwa nguZwide, owayeyinkosi yabo ukusuka entla ngephulo (ukuzingela) oko kutſho bona maMpondonise бaligatya lobukhosи бaba-Thembu. Lo Velelo ke ikwanguye owafundisa uNdabazandile ngokwalamana koſukhosи бamaMpondonise, бamaXhosa, nobamaMpondo; waza ke uNdabazandile yena wamfundisa unyana wakhe uNcwana uſawo-mkhulu wam.

UNdabazandile wanikwa umxawuka womhlaſa ngu-Velelo wada waza kuma ngeTsitsa kwezaa ntatyana zika-Bеле wabusa aphо uNdabazandile nendla-mafa yakhe u-Ncwana nesizwe sakhe amaГeledwane бahlala aphо iminyaka emininzi. Kwathi ngeliswa uNdabazandile akavisana neenkosi zakhe wachithwa ngezikhali waphindela ezweni lakowaſo eMzinyathi. Kodwa uNdabazandile waphelela endleleni waza unyana wakhe uNcwana waya kufika ekhaya neqela elasindayo ekubinzweni ngamaMpondonise.

Uthe ke akufika ekhaya uNcwana wayesel' ebubile uyise omkhulu uMvelase uſukhosи se бubanjwe nguMahlapahlapha. Kwathi ke kuba uNcwana wayengekalenzi isiko wasiwa ke esuthwini uthe ke ukusuya kwakhe eseliklwala kwehla imfecane база басабела ngeneno eKoloni.

Nam ke ndakuſa ngumfundisi ndazikhathaza kakhulu ngokufunda ngeziduko nemilišo yabantu kuba бe ndithi ndakuhlangana nendoda eyintanga kaњawo kule mijikelo бe ndiyenza nje ngoMfundisi, ndiyibuze ngolwayo ulwazi. Loo nto ke yaњangela okokuſa ndibe nolwazi ngoluntu ngako oko ke ndithi umzi ungakhathazeki kuba ndibale le ncwadi engamanqakwana ngeminombo yobukhosи бezizwana ezachithakala entla eluThukela nangala maqela aphuma ngephulo.

Ndikhathazwe ngabantu ngeli xesa бe ndinguMfundisi kuba бe ndithi xa ndithetha nomntu eгamenteni ndimbuze

okokuſa ungumni na athi akundixelela ndithi ngaxa limbi ndimxelele ndilande ndihlomele neziny' iziduko zakowaſo angazaziyo yena. Loo nto ke yaſangela okokuſa basondele kakuhulu abantu ſesithi ma ndibale incwadi engemino-mbo yeziwana zaſo, kuſa naaku iziduko zaſo ndizazi.

Andiyikhathalelanga loo nto ngelo xefu ſaſesathetha ngalo kuſa ingqondo yam yayisekuhambeni nolu daſa lwevangeli endandiphathiswe lona. Nje ngoko ſe se nditſhilo ndiqhube uſufundisi iminyaka engamasumi amane anesixhenxe, ndaphumla. Ke ngoku ndingumphumli kukhona bezayo ngokungaphezulu abantu ſesithi ma ndibale incwadi le ndingayi kutſhona nolu lwazana baluvayo naſalubonayo bona. Ndithe ke xa ndiliqokelelayo okokuſa ndilibale kwee qatha into yokokuſa aafu bantu aba-ngaseMbo ema ndibale ngabu, ſe ſachithakala emhlaſenii waſo abasenalizwe elilelaſo ekuchithakaleni kwaſo ſaqala bagaleleka kuſaThembu ſada bayakuma kuHintsu umfo kaKhawuta.

Ndacinga ukuthi abaThembu kuuphela koſukhosi obu-nagazange ſuchithwe oko ſesuka entla ſafumana izwe eliyintlango elafu lelaſo, ndabona ke okokuſa ma ndiqale ukuthetha ngomnombo woſukhosi ſaſanini-lizwe kungako oko ke ndabalela ephepheni iMvo ngomnombo waſa-Thembu ndicela izithwala-ndwe okokuſa zindiluleke ngo-mnombo lowo kuſa usuka kude kungako oko ndayibalayo le ncwadi elandelayo, ndayibekisa kwiMvo.

166 Durban Road,
Korsten, P.E.
15 Mqungu, 1951.

NGOMNOMBO WOBUKHOSI BABU-THEMBU

Mhleli,

Ndicela isithuſa kwelo phepha lakho lodumo okokuſa khe ndiphendule zonke izithwala-ndwe nezidweſa zaseba-Thenjini ngokundiſhangabeza kwiſicelo sam endasenzayo

ndicela ukulungiswa nokusckwa kumnombo wobukhosи букаHala. Okwenene izithwala-ndwe nezidwesa zazama ukundilungisa kakuhle. Elokuqala inene nguMnu. B. kaSizani, ke yena wasuka wakhwelisa umbuzo phezu komбузо wam wafuna ukuqonda imvela phi kaZwide.

Kulandele uMnu. R. H. Godlo esithi yena ubukhosи букаHala usazi bususela ku'Thembu, watsho esithi lama-Nyange angaphaya kuka'Thembu ukuya kuma kuZwide akawazi. Omnye owalandelayo nguMnu. L. P. Yali Manisi naye esithi akamazi, watsho esithi okokuba siya kufaka uZwide sofa siya wonakalisa umnombo wobukhosи бука'Thembu. Kulo mgamlele kuvele uMnu. Mc. Nkopho wathi, "Sibone ke ukuба ma silamle ngokuthi unyanisile uNcwana. Bakho abantu abangabаThembu abaziyo uk'iba аbaThembu yinzala kaZwide."

Kulo mcimbikazi ke zithwala-ndwe zidwesa zomzi ka-Tato nindanelisile naabo endingabабалуланга ngamagama. Ndiya nibulela nonke ndithi, Enkosi ! Mathole amaduna omzi ka'Toyi, nindincedile ngokundiluleka kwiindawo endithe ndaziphambanisa neendawo ezithe zasalela ekubale-ni kwam ephepheni ngomnombo wobukhosи букаHala. Ningadinwa nangomso manene akowethu.

K. K. NCWANA.

Niya kuphawula ke okokuba ngaphandle kolwazana endalufundiswa ngubawo-mkuhlu uNcwana ndizivelele zonke iinkalo ngalo mnombo wobukhosи букаThembu. Olu lwazana endinalo ndaphinda ndaluhlaziya kumkhozi wam uFalo kaMgudlwа owathi maxa ndicelela unyana wam intombi yakhe wathi kum abubutsha obu бuhлobo ndibucelayo kuва uбawo uNkonzombi noyise uMgudlwа ka-Jumba kaNdaba babelala nganguбо-nye, waza ke naye ekundilandiseni kwakhe ngobukhosи букаThembu wayelisa kwibali endabaliselwa ngubawo-mkhulu waxela okokuba naabo бavela entla eMbo.

Ezinye iincwadi ezindiqinisele kwibali endalifundiswa ngubawo-mkhulu zezi :— Ibali lakwaZulu ngokubalwa nguMnu. J. Y. Gibson, owayenguMantyi kwaZulu. Enye incwadi eyandincedayo yengamaSiko nemithetho yakwa-Ntu kuMneno nomPhefeya-Nciiba ngokubalwa nguCol. MacLean, C.B. Ezinye iincwadi endazifundayo zezingebali labaThembu kwa nebali lamaMpondo ngokubalwa nguMnu. W. D. Cingo nebali *Intlalo kaXhosa* ngokubalwa nguMnu. T. B. Soga.

Ndazifunda neencwadi ezingebali labantu baseMbo ngokubalwa nguMlu. John Ayliff noMlu. Joseph Whiteside noMn. Richard T. Kawa. Enye incwadi endayifundayo yiMibengo ngokubalwa nguMnu. W. B. Bennie ; nezinye iincwadi zikaMnu. H. Masila Ndawo, kwa nencwadi engethetho eyenziwa nguNkosi Mehlokakhulu kaMpangazitha kwa noWalaza wesizwe sikaDuma Mthombeni eyabalwa nguMajor Hook nomantyi waseHershel. Ezinye iziluleko ezibe luncedo olukhulu ndazi fumana ngokuzicetyiswa nguMnu. G. I. M. Mzamane, M.A. waseFort Hare.

Ukuze ube lo msebenzi ufezekile ndibulela uMlu. J. J. R. Jolobe, B.A. obengumhleli weli bali elibalwe kule ncwadi Umnumzethu lo nguKheswa uMnguni oluhlaza.

Ngabeza bevela emazantsi eMpfvana noThukela,
Beza bemakhazi-khazi nje ngokwindla,
Kona kuza kumacocobela.

Wathi akuyibona intombi yafo unkosi uGadebe wayixhamma. Ndimbulela kakhulu noMongameli kaTsewu u-Nobala wam oqhube ngocoselelo olukhulu ukuyibala ngesandla eyibizelwa ndim.

K. K. NCWANA.

Durban Road,
Korsten, P.E.
9th December, 1952.

AMANQAKWANA ATHILE KUBAFUNDI.

Igama likaK. K. Ncwana kudala lavakalayo kweli lo-Mzantsi-Afrika, kuloko nje lithe kanti lixhanywe kakhulu ngumKhosi wamaWesile. Apho kwelo bandla lidume iminyaka ngeminyaka kwiimbombo zone zeli lizwe.

Imiqela emikhulu wonixeleta ngokwakhe, ukusukela kwelabāThembu, apho atʃho kwanga kufike iNkanyamba, kanti akakenzi nto ; inamba enkulu iseza kuhamba ifutha isenza iziqwenga iqbūluze ukukhweza phantsi kwaloo mahlathi ooHoho. Bathe beyišuza kwelamaGqunukhwebe beva se išikwa eMxhelo apho ithe ihleli yayifuthela iNxukhwebe esapha. Be se ndithe ezinye iindawo noziva xa azichazayo ngokwakhe, singathi nje thina ufum' efutha sel' entloko-mbini. Eyokuqala iyeyemfundama kuba umfo lo ebesel' etyebe egugumile, kugusa bokhwe ntoni-ntoni. Eyesibini intloko ibe iyeyobutyebi bolwazi nokwakheka ngaphakathi.

Ithole lesilo ke asinto ihlala ndawo-nye. Lothi lihleli nje libe lichophise iindlebe ; yinto ethi ihleli nje ibe ibaze amehlo kade ; lihleli nje lise lisile utshongo kade. (Kambé ke mabandla, kuloKhali utshongo kubé kufudwa kusithiwa li "kotha.") Uhleli ke eyibazile ingqondo lo mfo kaNgofizembe, yiyo loo nto ubesakuthi akudywidwa, adywideke ngabemvaba yakowašo.

Kude ngelingeni amncama amaDyan-Wesile amnika umhlala-phantsi, kanti esenza loo nto nje akazi wona ukuba anceda inkubela nolwazi. Kulapho ke athe wabiza umfana kaTsewu ukuba ma kha eze kumnceda athululele isizwe kweyakhe imvaba yolwazi. (Nga ngathi bašebaninzi abafana nalo mfana kaTsewu). Lithe lizolula, lithimla, likhohlela iqamba wabe ebala yena unyana ka-Tsewu, kanti ulungiselela thina ukuba size sikhazi ukusela emthonjeni wamanyange akowethu.

Kungoku nje ngalo nyaka ka1952, ezi zidufse-dufse zifika ehleli phaya eKhostini eBayi uBawo. Uluhlobo apha lwamaxhengo ebesakuthi uMqhayi xa athetha ngawo athi, ‘ngamaxhego aguga kamnandi kuba aguga efundisa ; ade asuke umntu aye kusithela eyimfundu ngokwakhe kuba uyimfundu ekwafundisa. Unjalo ke uK. K. Ncwana kum wakhe atʃhatʃhele kuwo wamaʃali anxulumene neminombo yezizwe. Lo mfo xa uhleli naye kuyinyaniso ukuthi ixesa libe hle likhawuleze usasenga kanobom wena mntu upholapuleyo isagwasile (hlisile) intsengwanekazi le. Sesona sisele senyathi.

Afaphandi-lwazi, afafundi, iingcali, iintʃatʃheli nezinye iinchaphephe ziya kufumana lukhulu kule ncwadana, inoncedo, kuba isisiseko esingqingqwa nesisulungekileyo ngakumbi kwaabo ʃafuna ukufunda ngeminombo yezizwe eziNtsundu kwicala laseBunguni.

Nandawana zinokuthi ziphawuleke, singayaleza nje Sethu indawo kaZwide ngakumbi ngokuphathelele nokunxulumana nesinqe sasebaThenjini. Kuze kubuye kubef kho indawo kaMadiba. Eli gama livela ebaThenjini libuye livele nasemaBeleni. Kambe ke ngathi eli gama ekubizweni kwalo ngokuphelela nguMadibandlela, uze uthi wakudibana nalo kwiincwadi zesiVenda ufike linguMadzivhonzila.

Zolanda ke iimfundu, kukokwazo ; uKheyi-kheyi yena uhlahle nje indlela eheʃ' ibayi, ukwenzela ukuba amatʃha-ntliziyo ngolwazi nophando ahluphezeke, angalali, ahambe aye kugqoba-gqoba agoca-goce ezitheni nasemiqulwini yamanyangc kwiiAkhayivisi (archives) zesizwe, kananjalo aphumele naselizweni ukuya kubuzisa kumagqala nakwii-ngqondi ezinomdla.

Ukuqoselisa ndingathi uninzi lwethu lo mfo lumaze kwisithuba so1949. Phofu ke ndithetha ukumbona. Ukuva ngaye ndixeletwe nguJodani lowa useKapa, ndaza nda-

gqiba ekubeni ma ndikhe ndiyе kuzibonela, ndizivele ngezam iindlebe kuза kambe, ‘ indaba yotyelo ayikholi.’ Ndakha ndamyela lo mphakathi eKhostini. Ndapuma aphc, intloko inganelanga nje kukuncama, kuloko isindeka nokusindeka.

Nophawula ukuза ekuphetheni phaya, incwadana le ixube izibongo neziduko. Ibe ingathi ke le ndawo ingafundwa yongezelelwe ngamanqaku akwezinye iincwadi ezifana ne Mbumba ya Manyama ka Jabavu. Phofu iya yalezeku yona into yokuba nalo mba awukafezeki kakuhle, uphando lusadingeka malunga nawo.

Koko se ziya kuthi zifezeka ezi ndawo, бабе se balifuduka kade eliphakade oo Kheyi-kheyi ; kambe ke kuthiwa ebu-Nguni : “ Siva dela isambane sona simba umgodi singawuhlali.” Nabo ke ngokunjalo abasayi kuzivuna iziqhamo neminqweno yeentliziyo zabo.

U-K. K. kaNcwana ke :—

Libaku-baku lendlebe zendlovu,
Thole lesilo sakomkhulu kwaBungane,
Ng-a-a-thi Bungane, Mloja nibongiyeka,
Ng-o-бa angifungi kabini kokwethu kwa Ngobizembe ;
Kunjalo nje andihlaseli ndingaqlawanga,
Kodwa ondiqalile aze aqale afunge udade waбо phambi
kokuphethela,
Ngoba ithole leBufesi lilwa lingayeki,
Liyeka kuuphela mhla lidudulwa ziinkanyamba.
Nazо zilunga zife mbini, ukuze zililingane.

Yinto egquma, ibodle iјuluбе ukwehlis’ iGqili,
Abanye bathi yinkanyamba,
Abanye bathi yinamba,
Bambi bathi yinyathi yentsunguzi yamahlathi ka Sobuza,
Kodwa iimpondo ziphululwa naziintsana kukulunga.

Ngumabodl' eTsomo kuye kuhlokoma kuNontongwana
naseNkonkobe.

Bathe bakuNojoli bawuvela umgqumo wethole lesilo,
Wath' umntu iyiwelile iNxuba neNqweb' inkanyamba,
Kungoku nje ifunzele ukuza kufumbalal' eTsitsikama,
Kungoku nje iza kudedelwa ngoonoQhakanca baseThenikwa
naseThsolweni,

AbaThwa bona bothi beyitola ibe ibafundis' ubulumko,
ndifung' abakhwekazi.

Kuba yint' ehamb' idanyaz' imibane kant' ilumek' izibane
kwaBasemnyameni.

Hambani nibuza ukuba le mihlola ivela phi libalele nje.
Nina baseJozana niqabele phezu kweKhahlamba ulundi
lwamanyang' akowenu,
Niqabele ngaphaya kolundi mhlawumbi umkhondo ninga-
wuva,

Nihlis' iTsomo neTsojana niyokuma kwesikaNgwendu,
Nihambe nibuza ukuba ziphi na izikhundla zamaKhaba-
ludaka,

Ngoba mna ndiva kusithiwa sel' alahla imisiya akheth'
imithika,

Kungoku nje ooKhali se baba ngamahlungulu, oophambili-
ndisemva,

Balahl' imbol' akowaabo kuba ibalibazisa.

Bothi ni ukungandwebi ililizwe lolumka zilumkile nj' eli ?

Godukani nina bafayo niye kwelesithathu nokuba lele-
singaphi na,

Kodwa apho nodibana naye, nimxelele, ningalibali,
uNgobizembe.

Nithi akazizalanga uzigqibile ngobuciko nengqondo
eKhostini,

Kungoku nje ufuziswa nazintombi zakowaabo.

Mna ndithi hayi asilo fuzo lisulela, naliya qaphu gqi kwa-
Mqomo.

Naali ibubuluazana intwanazana endaphants' ukuyifunga
ngempazamo,

Ndithi ngumafungwase wamaΓeledwane kanti yintsobi
kaKhali.

Kanti yintsobi kaKhali uzizele, nangeendefeb zemilomo,
zon' iindlefe ?

Mqukuse mtʃhan' am uyiho ma kongeze ikhazi simendisele.
Kalok' emaHlubini inkosazana ikhutʃhelw' amathokazi ide
iyē kusithela,

Kuba kaloku ilahla amathokazi ekuseni igqibele ngamadun'
emalanga.

He maNgelengele, kha nibiz' ooSiphambo nooSiphamla
nithi baya fizwa komkhulu ;

UNombuyiselo umntwan' entombi uzenz' umlonji emini
lihlab' umhlabā, Mpangazitha.

Ngoobani makwedini emfundo abafun' ubuhlungu
benamba ?

Ningathi nibufuna ningawaseli amanz' eTsomo neGqili ?
Kungokuba wona awolwagcibe nechweba lweNqweba
ebenani ?

Ihlamba khona nje inkanyamba neenanaabulele zamaKha-
saludaka ?

Khawulezani makwedini naabio ubulumko equleni lenyange,
Gxabagxabisani zinto ndiri yod' icaphuk' intwenkulu
isiqhumisele ngothuli.

Ndithi hambani mathol' ezilo, noyika ni iwuhlahlile nje
umkhondo inamba ?

Inkwenkwe ephaΓhileyo yosela ngokweNchunchu ezadu-
neni zeNtabokhala.

Inkwenkwe engoyikiyo yozixel' ingwamza echibini ePhela-
ndaBa kwaMzilikazi.

Inkwenkwe eqavileyo, yobal' ingayeki, yofund' ingayeki,
yophand' ingayeki,

Kazi ukuba ziingqeqlana zaphi na ezi zifunda ukukhonko-tha ngomntan' enkosi ?

Kazi ukuba yimiqhagana yaphi na le ifund' ukukhonya enkundleni yakomkhulu ?

Kazi ukuba ngamagcokwana aphi na la azingeleta imicikwa-na esigqebeni nasebotwe ?

Xola thole lesilo nezaphuselana zingxoliswa ekhaya kwa-Bungane,

Xola mntan' enkosi be ndibe ndise kude nenkundla yakulo-Nyathikazi.

Fundani ! fundani ! fundani, ke mawaña akomkhulu
Litsho ithole lebusesi, eligquma kwiintsunguzi zase-Tsitsikama.

Into eguga ngamehlo kuuphela kuñ' ingafuni kuñona zigigaba.

Be ndisatsho ! Be ndisatsho ! —Ngobizembe !

G. I. M. MZAMANE.

Fort Hare.

December, 1952.

AMANQAKWANA NGEMINOMBO YEZIZWE.

ISAHLUKO I.

Ekusukeni kwethu embindini weAfrika sasingumntu omnye saza ke ekufikeni kwethu apha eMzantsi-Afrika saxibilikela eNatala inxalenye yasala ngapha eBetjhwana yaza enye yakhweza yaya ezintabeni ezi kuthiwa zezase-Lusuthu ngoku. Sakuba silapho eNatala ke inxalenye yethu yehlela ngezantsi yaya kuba sekungeneni kwemilambo elwandle. Kuloo milambo ke singabala uThukela, iMpofana noMzinyathi. Ngelo xesa ke sasingumntu omnye ngaphandle kweqela elasiyeka eBetjhwana nelasuka lakhweza ezintabeni ezi kuthiwa zezaseLusuthu ngoku.

Le mpi ke yafiyeka eNatala yasasazeka, yaza yathi ngo-kwanda yada yaazizizwana ngezizwana, zaza ke ezo zizwana zazimi phakathi koThukela noMzinyathi nasemantla alo milambo **zathi** ukuwubiza loo mmandla kuseMbo. ZakuBa zandile ke ezi zizwe zaba ziindidi ezintathu :— amaMPEMBE, amaBELE, namaZIZI. AmaMpembe la ngala ekuthe ekuhambeni kwexesa afumana igama lokuba ngamaHLUBI. Phambili kude lee kweMfecane kwavunyelwana zizo zonke izizwe okokuba ma kukhutjhwae iphulo. Kwelo phulo ke kwakhutjhwaa amadodana kwiinkosi zonke kwaza kwavunyelwana okokuba kukhethwe umntwana wegazi wokuphatha elo phulo. Loo mntwana wegazi yayingunyana kaZwide ; naye igama lakhe yayinguZwide. Kwakhutjhwaa namantombazana okuphekela iphulo elo, kwaza kwakhethwa nabafazi abakhulu fokugcina umthnjana. Elo phulo lakhethelwa neenkomu ezi kuthiwa yimiqelane yokubelesa imigodla yokudla.

Laphuma ke iphulo elo leza neno oko kukuthi labekisa amabombo ezantsi ebuNguni litsalwa ziinyamakazi. La-

hamba limisa amaphempe bagqiba iminyaka ngeminyaka Eli phulo lalifumana ilizwe liphangalele lichumile neenya-makazi zininzi, bada ababa sathanda ukubuyela emva. Kwathi ke kuba yayise ikho inkosana phakathi kwabo, baase bembathatha uZwide nje ngenkosi ukumkani waabo, kwaza kwathi ngokuya kusendiselwana kwadaleka ubukhosibukhulu obunezithaanga.

Ekuzeni kwabo neno badibene nezizwe zabaThwa ne-zooNoqhakanca. Phakathi kwezizwe zooNoqhakanca singabala amaGqonoqwa, amaNxukwa namaCorana, kambe ke aqhelekile amagama angala : Gqunukhwebe, Nxukhwebe, Mgqakhwebe nooNqaqwana. Kwakukho namaQwelane. Kwendiselwana kakhulu nezi ntlanga, yaza nentetho yagungxuka kulaa “ngithi” wakuqala yagungxukela ku ‘ndithi.”

Isiphawulo. Thelekisa igama elithi *Korana* ngokuñizwa ngabeLungu negama elifunyanwa kwindawo engase-Mthatha eli*Corana* ukhumbule ukuba isighakaco (*click*) esingu “c” abeLungu basinika isandi sika “k.”

Abona bantu bacacileyo bale ntlangano bafunyanwa kwizizwe zamaGqunukhwebe nezinye izizwana zikaXhosa.

ISAHLUKO 2.

Ma sikhe sibuye umva sibayeke aabaya abaphuma nephu-lo. Niya kukhumbula okokuña koluya uluNtu olwasiyeka eNatala ndibalule izizwe ezithathu amaMpembe, amaBele, amaZizi. Siya kuqala sithethe ngomnombo wobukhosikumaMpembe. Ekunakaneni kwam nangokufundiswa kwam ngubawo-mkhulu uNcwana umzukulwana kaNgo-bizembe, inkosi yokuqala yamaMpembe nguBuzi, ozele uFulathel'ilanga ozele uDiwu, ozele uMhuhu, ozele uSidwaba, ozele uMhlanga, ozele uMsi, ozele uNdlovu, ozele

uMalunga, ozele uDlamini wanqangi, ozele uMthimkhulu wanqangi (wokuqala).

Ilizwe ababem i kulo kuseMbo eseNatala.

UMthimkhulu wokuqala ke wazala oonyana ababini ; ebotwe uzele uNcobo ekunene wazala uGadebe. UNcobo ngokwesiko lakwaNtu nje ngonyana wendlu enkulu wazekelwa intombi yenkosи kubukhosи bamaBele, inkosi leyo igama linguHlubi. Ngelo xesa ke inkosikazi yayingathiywa gama lo mzi wayo yayibizwa ngoyise, nje ngokuba kusenjiwa njalo nanamhla oku eNtlangwini kwelaseMzimkhulu. Intombi kaThul'lempi kuthiwa nguMaThul'lempi eNtlangwini. Le nto ke yayisenzelwa ukuba intombazana le ikwazi ukulandeka. Ngoko ke inkosikazi kaNcobo kwathiwa ngu*LamaHlubi*. Lo *lama* uya fana no*labo* osetyenziswa ngabePhuthi, ongeva besithi ngelinye ixesa mhlawumbi, " ithfo le iyetiwe gu*Labo*Sidzumo," 6ethetha ukuthi, " le nto yensiwe ngu*Ma*Sidumo."

Kuthe kanti inkosi le ngendalo ayinamnqweno wabantu besifazana ;aza ke athi akuyiqonda le nto amaphakathi, athi ngokoyika okokuва hlezе inkosikazi le ide iSiwe ngumfokazana, adlana iindlebe, agqiba kwelokuва ma kucelwe uGadebe kobakhe ubukhosи ukuba aze kwenzela umkhuluwa wakhe inzala. Okunene ke ufikile uGadebe weenzelwa ithuba lokuba ayizalise le nkosikazi. Okunene ke u*LamaHlubi* wazala umntswana oyinkwenwe kwathiwa nguDlomo.

Le nkosi inguDlomo izele u*Masiyi*, ozele u*Ntsele*, ozele u*Bungane* ozele uMthimkhulu wesibini, ozele u*Langali*-*balele* (lo kuthiywe ngaye isixekwana sabaNtsundu eKapa ukususela ngexesa wathi wakhutshelwa khona ukukhulu-lwa kwakhe ebubanjweni), ozele u*Siyephу*, ozele u*Mthunu*, ozele u*Tatazela*, naanko ke yena emi eNatala ngasezi ntaseni zoLundi aphо abusa khona. Kwathiwa ke ukwahlulwa kwabantwana sendlu enkulu bona ngooGadebe sakwa*LamaHlubi*. Ukuthathela ngoko ke esi siduko so-

buHlubi saSwankathela yonke inzala kaGadebe ukubeka emva nokuya phambili.

Be se sitshilo ukuthi uMthimkhulu wokuqala kwindlu yakhe yasekunene wazala uGadebe, waza ke uGadebe kobakhe ubukhosи kwindlu enkulu wazala uNgwane ozele uMaqhubele, ozele uMjoli, ozele uZide, ozele uMsuthu, ozele uZulu noThyefu. UZulu uzele uMevana noSilo naabо eTsojana phejeya kweNciba. UTyhefu uzele uNkebeza, naanko ebusa eNgquswa.

Ke ngoku siza kuthetha ngokunene kukaNcobo. Lenlu nayo yangenwa kwa nguGadebe waza ke wazala unyana onguLudwala, uLudwala ke yena uzele uMaluleka ozele uZulu, ozele uNtini, ozele uMkhuzangwe, uMkhuzangwe wazala uManxeba, ozele uNkonko ebotwe, ekune-ne wazala uMxokozeli. UNkonko ke wazala uZakariya, naanko eHejele apho abusa khona.

UГадебе lo kobakhe ubukhosи kwindlu yasekunene uzele uZulu, ozele uMaswabada, ozele uNgobizembe, ozele uMvelase owayenisa imvula. UMvelase yena uzele uNdabazandile, ozele uNcwana, ozele uNkonzo, ozele uNkunka, ozele uSitwayi, naanko eMhlahlane eTsomo.

UNgobizembe lo uzele uMvelase kwenye indlu wazala uSibanya ozele uLutshaba, ozele uMatomela, ozele uDiba, ozele uMgwebо, ozele uSibanya wesibini, lo ubusayo e-Mgwalana. Kwaabа nyana bakaNgobizembe uMvelase noSibanya, kukho ifango kuba eyona nkosikazi yendlu enkulu kaNgobizembe ayibanga nabantwana. Le nkosikazi igama layo yayinguNgatshi, uNgatshi lo ke esengumtshakazi weza nempelesi intombi yomzala wakhe. Suke inkosi iyizalise le mpelesi kuvele umntswana onguSibanya.

Uthe akungazali uNgatshi lo waphinda umkhondo waya ekhaya wafika aphо wathabatha intombi yomnakwaabо e-gama linguDiza, ukuba izekuzala umntswana oyinkosi. Okunene uDiza uzele inkwenkwe uMvelase, igama elithi namhla uvelile onguyen-a-yena. Emveni kokuba emlumle

lo mntwana uDiza kwathiwa ma kamfisiye nodade-boyise, yena Diza wasuswa wakhelwa umzi wakhe othe qelete, kwathiwa inkosi iya kumhambela imzalise abantwana baloo ndlu kuba izibulo eli lelikadade-boyise.

UDiza lo ke akazange awugcine lo mthetho wamana ukubuyela kulo mzi kadade-boyise, udade-boyise amgxothe engeva, kwada kwathi ngenye imini inkosi uNgobizembe engekho faxabana uNgatshi noDiza, baza abantu bahlule-lana kubini kwaliwa. Yoyiswa impi kaDiza yasukelwa yaya kuwela umlambo onodaka kakhulu. Batha fakuba ngapheseya komlambo fayuthulula udaka ezinyaweni zabo. Ithe impi kaNgatshi yakubona besenza loo nto yathi : “ Khangelani fakhaba udaka kwaase kusithiya ngamaKha-baludaka.”

Kuthe yakuphindela ekhaya impi kaNgatshi yabona okokuba kuthe kanti ekufalekeni kwelaa qela likaDiza limthimbile uMvelase laza ke iqela lamaphakathi laya kuyibikela inkosi eyayisembuthweni ekuthiya kuseMhlangeni. Batha ke fakuyixeleta inkosi bathi inkosikazi uNgatshi uthathe uSibanya lowa wayezelwe yimpelesi endaweni ka-Mvelase. Ithe inkosi ukuphendula, “ Kulungile se be ziinkosi bobabini kodwa ze nindigcinele uMvelase ovele kuqala kwandule ukuvela abendlwana.”

ISAHLUKO 3.

Ukuze sime kakuhle kulo mnombo wamaHlubi ma sikhe sibuyele kwindlu enkulu. Kule ndlu ke uGadebe nokhumbula okokuba sithe inkosikazi uLamaHlubi uzele uDlomo, waza ke uDlomo kwindlu enkulu yakhe wazala uMafiyi, waza ke uMafiyi wazeka izindlu ezintathu zobukhosini ngaphandle kwezindlu ezincinane. Kwezo zindlu zobu-

khosi, kwindlu yasebotwe uMasiyi uzele uNgwekazi eku-nene wazala uManyaza embuthweni wazala uJozzi.

Ekubekweni kwabo ke oonyana bakaMasiyi kwafuneka ukuba baze kubekwa nguyise-mkhulu uDlomo kuba u-Masiyi wayesele ebubile. Isitshaba ke sobukhosи sasise-nziwa yinchibi ngobedu, ize imana isilinganisela kulo mntu senzelwa yena. UDlomo lo ke yayinguye eyona nchibi yokwenza izitshaba. Ubeyalela ukuba lowo amenzela isitshaba ma keze ngokuhlwa aze kulinganisela kuye isitshaba eso, aze amphathele amanzi okutshaya.

Aaba bafana bathathu ekwakufanele ukubekwa kubo ubukhosи abazange bavume ukuya ngokuhlwa nokumphaphethela amanzi uyise-mkhulu. Bazigabisa besithi uyise-mkhulu akafanele ukubahambisa se kuhlwile aze abaphathise amanzi kuba se ingabo ezona nkosi. Kwaza kwathi kanti omnye wabafazana abancinane kubafazi bakaMasiyi uMaMbambo uya yiqonda le nto, wathi kuba wayenenkwenkwe egama linguNtsele, wakhupha abantu kwaaba bawkhe okokuза bapheleke le nkwenkwe yakhe uNtsele bayiphathele namanzi bayise phaya kuyise-mkhulu u-Dlomo.

Okunene baphuma abantu aabo baamana ukumkhapha uNtsele lowo bathi bafufika egumeni beme ngaphandle ke bona ingene nawo inkwenkwe amanzi kuyise-mkhulu, ithi yakufika kuye, “ Tat’omkhulu ! Tat’omkhulu ! naanga amanzi okutshaya.”

Ibulele ke indod’ enkulu isithi, “ Sondela ke mntan’ omntan’ am ndilinganisele le nto ndikwenzela yona.” Iyilinganisele indod’ enkulu. Le nto ke yokulinganiselwa kwale nto nokusiwa kwamanzi yazinga ingaziwa ngabantu kuba yayisenziwa ngokuhlwa, yada yagqitywa.

Isakuba igqityiwe le nto kwaßizwa imbizo enkulu yesizwe kuba kuza kubekwa inkosi. Beza ke bonke oonyana bakaMasiyi naßezindlwana. Yathi kanti le nto ibisalukwa yinkosi uDlomo emana ukuyilinganisela kuNtsele sisitsha-

ba. Safakwa ke isitshaBa kubo bonke oonyana bakaMasiyi abakhulu asangena kwada kwafizwa nakwabezindlwana, ke ngoku sangena kulo mfana unguNtsele wakwaMaMbambmo laduma ibandla.

Isiphawulo. Fan' ukuba yiyo le nto kuthiwa xa kubongwa uDlomo kuthiwe nguDlomo "dlundlulula kwabendlwana."

Wavakala uyise-mkhulu uDlomo esithi, "Ndifung' amaHluSi ! Naantso ke eyona nkosi yenu enkulu maHluSi kuba inkunzi iya phuma nasesibayeni samatakane."

Kwaphinda kwaduma ebandleni, asuka amaHluSi agida athi, "Lo wakwaMaMbambmo uya busa naantsi inkosi enkulu !" Yiyo le nto uva kusithiwa kwamanye amaHluSi "Nkosinkulu," sisiteketiso kuba kwabekwa owakwa-MaMbambmo kwajiywa ezona nkosi.

UNtsele ke uzele UBungane owaba yinkosi enkulu edumileyo yamaHluSi. UBungane uzeke abafazi abaninzi, waza kwindlu enkulu yobukhosi wazala uMthimkhulu wesibini. Sibe se sitshilo ukuthi uMthimkhulu wesibini kwindlu enkulu yobukhosi uzele uLangalibalele, ekunene uzele uDubä, embuthweni wazala uNdungunya, kwenye indlu uzele uLudidi, kwenye uzele uMhlambiso, kwenye indlu wazala uLuthuli wazala noMagadla.

Kwaaba nyana bakaMthimkulu wesibini bahlalu, lo unguDuBa uzele uMakhiwa noSomcuBa noPhondlimpaka naabio bonke eHeSele kwaMehlomakhulu. UNdungunya uzele uSigebe noJani noLwelweni. ULudidi uzele uMtengwane ozele uXhaBadiya, ozele uJubele naanko e-Qhankqu. UMhlambiso yena kwindlu enkulu uzele uMthongana, ekunene wazala uMtyangisane, kwenye indlu wazala uSigonyela naanko kuMathole. ULuthuli uzele uMagadla naanko ebusa eMadadiyela, enye inzala yakhe ise-Nxu nasoNgxaza kummandla wakuTsolo. ULuthuli kwenye indlu uzele uHlomendlini, ozele uMokhi, ozele uViktha naanko kummandla waseHeSele. Kwenye indlu

uLuthuli uzele uMgubo, ozele uHans naanko eBlekana e-Heſelc.

Ekunene uBungane wazala uMpangazitha, embuthweni wazala uMonakali, kwenye indlu omakhulu-khulu u-Bungane; uzele uZingelwako.

UM pangazitha ke yena uzele uSidinana kwindlu enkulu, ekunene wazala uSiphambo, embuthweni wazala uMkhathane, kwenye indlu uMpangazitha uzele uMehlomakhulu. USidinana uzele uZibi noMqakanya noNtliziy. UZibi naanko eMt. Fletcher apho abusa khona. Bakho nabanye abazukulwana.

UNtliziy yena naanko kuNgqwařu kwelafāThembu unendawana ayibusayo apho. USiphambo uzele uMnari noNkonzo, uMnari ubusa eMt. Fletcher, uNkonzo yena naanko eBlekana eHeſele umlambo ami kuwo nguPhela-nadab. UMkhathane yena umi eMthwaku kummandla waseNgqamakhwe yena uzele uMlevu.

ISAHLUKO 4

UMehlomakhulu yena isinqe sakhe siseHeſele. Lenkosi yazeka abafazi abaninzi. Eyona nkosi inkulu kwa-Mehlomakhulu nguNtsindantsinda naanko kummandla waseMt. Frere, apho inzala yakhe ininzi khona kuseLuyengweni ngentla kwaseMandileni phezu komlambo iKiniřa. Ekunene uMehlomakhulu uzele uMilani yena ke umi ezingxingweni zeThina eKhubuse kummandla wakuQumbu. KwabaseHeſele oonyana bakaMehlomakhulu singabalula uSisusa oyena usesihlalweni, omnye ke nguNgesima, omnye nguMakhofeni kunye nezininawa zařo. Omnye koonyana bakaMehlomakhulu onomhlaba wakhe eHeſele nguSakhakude ; naanko eBlekana apho abusa khona, yena uzele uMahlungwana.

Omnye unyana kaMehlomakhulu nguMgobosana uyise kaMzondeki noMpiyakhe. Be se sitshilo ukuba uMkhatjhane lo useNgqamakhwe ngunyana kaMpangazitha unyana wakhe nguMlewu. Bakho abanye abazukulwana bakaMehlomakhulu abase benemizi esiLungwini eGawutini omnye naanko uMnu. Malangabi eKapa ulapho ngoku kanti isinqe sakhe sikwaZibi kummandla waseMadadiyela. Omnye nguPawuli naanko eKhimbili. UMthimkhulu II, unomninawa wakhe uMaṛawana. UMaṛawana ke uzele uMini ozele uJozana, okwanesiqendu somhlabā eGqili apha kukho indawo ebizwa ngaye ekuthiwa yiJozana's Hoek.

UMonakali uzele uZibī, ozele uFuṣa, ozele uNcanywa noShadrekhi. Uncanywa waya kuzifunela umhlabā e-Thoṛa ebaThenjini. Phaya eNchwazi kusiyekē isinci ku-Fuba. Omnye woonyana bakaZibī ogama linguShedrekhi wathatha isizwe waya kuma kweliphezulu kwaKhayakhulu kummandla waseRustenburg.

UZingelwako ke yena wazala uMaphaphu noNdondo. UMapaphu yena uzele uLophu ozele uMcandi naanko ebusa eNxhabangu kwelabāThembu. UNdondo uzele uMbulawa ozele uNzimende kwindlu enkulu ; waza u-Nzimende lowo wathabatha inxalenye yesizwe waya kuma eMbembesi eRhodesia. Obu basekhaya ubukhosī u-Mbulawa wañunikela kuMbelwana unyana womninawa wakhe, naanko eTsomo emaHluñini kwesikaNdondo.

Kulo mgamlele ke sokha sibuyele emva kulaa mnombo kaBuzi, kuloo mnombo ke kukho iziduko eziñini, esokuqala sithi Ndlovu, esesibini sithi Skhosana. Qondani ke okokuba uNdlovu lo uzalwa nguMsi abe ke uMsi yena ezalwa nguMlanga. UNdlovu ke waphakama kakhulu. Ebelala kude kufe yintlazana andule ukuba ahlambe atye, athi akugqiba ke aye ebandla, kodwa ngaphambili kokuba aye ebandla ebesandulelwā ngabaninawa bakhe.

Be zisithi ke nazo izininawa ezi zikaNdlovu xa zisiya ebandalia ziqale zidiqane kwindlu enye zisuke ke apho se zilinquma ukuya enkundleni ; be zisithi ke izininawa zikaNdlovu xa zikude kufutshane nenkundla lithi iphakathi elikhulu, " Ma liphakame ibandla libulise isiKhosana sika-Msi kaMhlanga ! " Lidume ibandla. Lavela apho ke eli gama lithi Skhosana, asililo gama lamntu, ligama eliqua oonyana benkosi aaba kuthiwa namhla nje ngamaTshawe aphantsi kwetyona nkosi inkulu.

Ngak'oko qonda le nyaniso yokokuBa yonke imizi inesi-khosana sayo, kodwa ke aaba bangamaHlubi ooSkhosana xa baBongwayo kuthiwa, Skhosana ! Linda ! kuba kaloku bangama 'linda-nkosi,' ngoonyana bakaMsi aabo. UNdlovu yena uzele uMalunga ngala maHlubi kuthiwa ngawakwaMalunga. UMalunga uzele uDlamini wanqangi ngabaa Dlamini kuthiwa Mtungwa kubo ingengawo ma-Dlamini Zizi Sijadu. UDlamini wanqangi uzele uMthimkhulu wokujala, lo ke kuvele ebantwaneni sakhe isiduko sobuHlubi. Be se sithethile ngaloo ndawo kaNcobo nomninawa wakhe uGadebe kwindlu yasekunene.

Ke kaloku nje ngoko naziyo okokuBa kuzo zonke izizwe kukho izizwe ezaye zithi zakuchithakala ziye kungena phantsi kwezinye ezikhulu zibuswe apho, ngako oko nakuma-Hlubi apha kwaBa njalo kwathi nangaphambili kweMfecane kwaakho izizwe ezichithakalayo ezantsi nasembindini weNatala zenyuka zaya kukhonza eMbo kumaHlubi ukuthabathela kuwo onke amantla oThukela noMzinyathi.

Ukuze silunge kakuhle kulo mgamlele, ma sikhe sibuye umva senze amabala engwe sithethe ngenkosi egama lingu-Godongwana okanye uDingiswayo unyana kaJobe ka-Mthethwa inkosi yaseZantsi.

UDingiswayo lo ke wahlasela inkosi yabeNguni egama linguZwide kaLanga. Ngoko ke uDingiswayo wayichitha inxenye yobukhosibakwaZwide, faza abeNguni benyukela ngasentla faza kubusa kumaHlubi, besuka emazantsi kwe-

Mpotane noThukela apha babesakuma khona, basabela eMzinyathi kokaGadebe umhlaba. Ekufikeni kwabo kwe-sikaMhle uGadebe umhlaba abeNguni sachaza imvela-phi yabo, kwathi kuba babeneentombi ezintle ezilubelu ezi-neetumo (izinxonxo) wasuka uGadebe wazeka intombi yabo. Kule ntombi ke uGadebe uzele inkwenkwe egama lingu-Zulu uyise kaMaJwabada. Inkosi uMaJwabada sibe se sithethile ngayo, sathi kwindlu enkulu yakhe uzele uMema, onke ke amaGawule yinzala yakhe. Ekunene uMaJwabada uzele uNgobizembe onke ke amaGeledwane azalwa nguye. Ke yona imihlanga izalwa nguVaphi oyimbutho kaNgobizembe.

AbeNguni aaba ke inkosi uGadebe yabanika umxawuka womhlaba lwaza ke olu luntu lwaba lukhulu abanye ke baba ngabakwaMchumane abanye baba ngabakwaKheswa, baza ke ngoko nabo abeNguni aaba babalelwa ngakuma-Hlubi, banikwa isiduko sokuva ngooNozulu kuba intombi yabebNguni yazala inkosi uZulu. Kwa khona kwathiwa ngooLuvuno kuba ifisithi inkosi uGadebe xa kuxabene owakwaGadebe nowasebuNguni isuke ivune (ithethelele) uMnguni. Esinye isizwe esachithwa nguDingiswayo saza kubusa emaHlubini ngabaThembu baseQhudeni baka-Ngoza kaMkhubukeli.

ISAHLUKO 5.

Esinye isizwe esadaleka apha emaHlubini sesakwaMaduna. Kwathi kusamiwe enye yeenkosi zaseMbo ikunye nenyenye kwezamaBele zavumelana okokuva zikhuphe iphulo lokuya kuzingela iinyamakazi. AbaMbo (amaHlubi) bakhupha iqela lamadodana, namaBele ngokunjalo. Phambi kokuba liphume eli phulo, inkosi uGadebe yabaxelela abafana bakowayo okokuva iphuphe iinyamakazi ezimbini-

zihamba ngeenyawo ezimbini, yatsho isithi baze sangazibulali beze nazo ekhaya.

Ekuzingeleni kwaabo ke aaba batana, ngokwesiko nje ngokuba iintaba zaseNatala zinde be beya bayijikeleze intaba benze isangqa, bandule ke ukuzingela besenzela ukuba zithi iinyamakazi zisakuvuka zibaleke zinyuke intaba zide ziye kufika encotsheni yayo bandule ukuzibulala. Bathe ke phaya encotsheni yentaba xa bazibulalayo iinyamakazi basona amakhwenkwana amabini esubele esitya intsenge, waza ke umphathi wephulo wawabuza la makhwenkwana esithi : “ Ningoobani basemaNini ? ” Yapendula enye inkwenkwana ikwiiza ukuthetha yathi : “ Nna ke Matuna,’ enye yathi : “ Nna ke Memela, re baSuthu.”

Abazingeli bathi, “ O-o-o- zeziya nyamakazi zenkosi ma singazibulali ma sigoduke nazo.” Okunene bagoduka nawo ke la makhwenkwana. Afika abiwa ekhaya komkhulu. Kwathi kuba iphulo yayilelamaBele namaHlubi, uMaduna wanikwa afiakwaGadebe waza uMemela wanikwa amaBele. Uthe ke uMaduna akufikelela ebudoden, wazekelwa umfazi apha komkhulu wanikwa umhlaba okokuwa abe yinkosana ephantsi kwekomkhulu.

UMaduna lo ke uzele unyana ogama linguGubevu, ozele uDsiyana (abathi nguJiyane abamchani xa batshoyo). UDsiyane yena uzele uNokhala ozele uKhali, ozele uNjenja. UNjenja kwindlu enkulu yakhe uzele uNgwabenzi ozele uFaleni naanko ebusa eTholeni pheseye kweNciba. Kwindlu yasekunene uNgwabenzi uzele uCimezile naanko ebusa kwaGaga eDikeni. Maninzi ke amanye amakhosana akwaMaduna asingewabali onke.

Esinye isizwe esachithakalayo sesakwaNkwali kaMkhwananzi ; inkosi yabo yayinguNdwandwa. Ekufikeni kwaabo kumaHlubi inkosi yazeka intombi yabo kwathiwa, “ Zii-nyoni zenkosi,” banikwa imbeko benziwa amaphakathi. Niya kukhumbula ukuba ngokwesiko le ntaka iyinkwali ayibulawa kuba yeyenkosi yodwa, kuba nalapha emLungwini

ungaba netyala elikhulu ukhe wayibulala inkwali.

Nje ngokuba be se sitshilo inkosi uGadebe yazeka intombi kubeneNguni yaza ke lo nkosikazi yazala inkosi egama linguZulu. Le nkosi ke yazekelwa inkosikazi kubukhosи bawaxaXaša kaMthethwa kaDingiswayo lowa owachitha abeNguni. Loo nkosikazi ke yiyo eyazala uMašwabada. Ekuzeni kwayo ke le ntombi yakwaXaša apha kwaGadebe yakhutshwa neempelesi zayo zingumlisela nomthinjana, loo mpi ke yakwaXaša yathi ekuhambeni kwexesa la madodana azeka apha kwaGadebe, nezi ntombi zakwaXaša zazekwa kwaGadebe. Le mpi yakwaXaša apha emaHlubini kuthiwa ngoonoMašwabada.

Nje ngoko naziyo okokuva mandulo inkosi zazimana ukulwa; ithi eyoyisiweyo, abantu bayo báchitheke baye kukhonza phantsi kwezinye iinkosi esinye isizwe esapelella wa báubukhosи baso ngamaBongwe aza ke asabela kumaHlubi. Afika apha aamkelwa kuša ayenamagqiqi amakhulu okunyanga umkhosi; esingathi ngokwale ntetho yabé-Lungu (*they were great scientists*). Zaza ke iinkosi zamahlubi zabélana ngabo. AmaBongwe la ayefuye nezimvu ezimnyama, kuthi ke ngamafutha czi zimvu kwensiwe uphondo lwenkosi.

AmaBongwe ke nangoku asengašafuyi abakhulu bempahlia phakathi kwamaHlubi, ngenxa yaloo nto akukho nkosi ingenawo amaBongwe emaHlubini. Kwaathi ke ngenxa yokufuya kwawo izimvu ezimnyama amaBongwe kwathiwa xa abongwayo, “Mvu mnyama, Phondo IweNkosi,” kubuye kuthiwe, “Mbuyisa,” kuša nokuša inkosi ibichithiwe bábeyithambisa ngamayeza bayibuyisele ngako oko ke amabongwe angašantu abakhulu apha emaHlubini kuša bengamašuyisela-nkosi esihlalweni sayo.

Kukho amanye amahlubi angašeSuthu. Le nto yenzeka ngolu hlobo. Inkosi uNtsele kwindlu enkulu yakhe wazala uBungane nomnina wakhe, waza ke umninawa kabungane wathi akufikelela ebudoden iwašelwa abantu

fakhe ngokwesiko lubuntu. Le mpi yamaHlubi yemka yaya kuqabela kuNinakhulu (uLundi). ELusuthu apho la maHlubi afikela kwabakwaMofokeng ababenobudlelwana nabakwaMokotedi. Athé ke amaHlubi akuchaza imvelaphi yawo aamkelwa anikwa inxowa.

Nje ngomntu obemkhulu phakathi kwamaHlubi umnina-
wa kaBungane uMwayile wabekwa embekweni ngaba-
Fokeng waza naye ngoku wazama ukupitiliza ngokuzama
ukuba kufe kho imvisiswano wamana ukuthi Peete, Peete,
njalo. Ngeli xesa ke kwakuphethe indlu yakwaMokotedi.
Kwathi ngeliswa yabuba indla-mata yasiya umhlolokazi
engekasi namntwana. UMokotedi uyise womfana lo
ububileyo wayesaphila waza walatha uThamaye umninawa
womfi omakangene umhlolokazi aze kufazalela uMutlwang
indla-mafa.

Kodwa ke umhlolokazi lo wamala mpela lowo wayala-
thwe nguMokotedi kwaphinda kwalathwa omnye waphi-
nda wamala nalowo, athi ke amaphakathi ma kukhe kubu-
zwe kuye umhlolokazi lo okokuña yena ebengathanda bani
na waphendula wathi ; " Mna be ndingathanda naankuya
umhlobo wam uMwayile (Mwalle) kanti lo Mwayile ngu-
mninawa kaBungane unyana kaNtsele iHlubi. UMokotedi
lo ke waña buhlungu kuba umhlolokazi esuke waala u-
Thamaye ngenxa yeHlubi kodwa ke wamvumela umhlolo-
kazi ukuba angenwe nguMwayile. Kodwa ke ubukhos
fathyathwa nguThamaye. UMwayile kulo mhlolokazi
wazala unyana waza lo nyana wathiywa igama elingu-
Peete uyise wayemana esithi peete-peete, ukufunda kwa-
khe isiSuthu.

Akufikelela ebudodení ke uPeete wazekelwa umfazi
owazala oonyana ababiní omkhulu yayinguDibe (Zibi) inci
inguMkhatshane (Mkhatshane). UThamaye lo owaye-
phathiswe ubukhosí wayemana ebaxeleta abazukulwana
bakaMwayile abanguDibe noMkhatshane okokuña ilifa
lelabo kuba uMwayile lo wayezalela umkhuluwa wakhe u-

Mutlwang lowa wabubayo aka siya ndla-mafa. Ngak' oko-ke uthé akububa uThamaye babanga oonyana bakaPeete ngabo iindla-mafa zakwaMokotedi bavunyelwa ngamaphakathi.

Kwaafsa nyana bakaPeete inkulu uLibe wayengahlakaniphanga nje ngenci uMkhatshane owayekwa sisityebi, waza ke uDibe wathi ubukhosí ma buthatyathwe ngu-Mkhatshane amvumela amaphakathi. UMkhatshane wa-zekelwa umfazi owazala umntwana oyinkwenkwe owani-kwa igama elinguLiphoqo. Eli gama alimchumanga lo mfo libehle lagqithwa lelikaMfsweswe.

Ibe njalo ke into yamaHlubi anganeleleyo eLusuthu.

Inkosi uNtsele wazeka kubukhosí basemaNgweni kwa-Mazibuko kumaDladla, yaza loo nkosana yasemaNgweni yeza neempelesi zayo ezingumlisela nomthnjana. Yiyo ke le nkosazana yasemaNgweni eyazala uBungane oma-khulu-khulu owába yinkosi enkulu yamaHlubi. Iimpelesi ezi ke zasemaNgweni, zathi ezingumlisela ekuhambeni kwexesa zazeka abafaazi apha kumaHlubi nezingumthnjana nazo zazekwa ngamaHlubi.

Le nto yeenzeka ngolu hlobo lokokuþa kakade ngokwesi-ko lesiNtu ibisithi intombi yenkosí xa iya kwenda emzini wayo yabelwe umlisela nomthnjana kuþe se kuþa ngaba-ntwana nabantu þakhe angenakuþangiswa bani ngabo, kuþa ubaphiwe nguyise. Ngoko ke umsebenzi waþo wa-wungulo wokusa intombi ezithombileyo ziye kuþlamba emlanjeni zihlambe udaka ezibe ziluqaba xa zithomble. Nakusiphi na isisusa sokuthomba nokwaluka þe kubungwa naþo, ize emva koko base iiintombi emlanjeni eziþukweni. þahlambe udaka kwathiwa Mdakana. Phambi kokuba eli qela leempelesi liphume ukuya emlanjeni neqela leentombi ebezithomble þe þebizelwa egumbini kuqala kubungiswana bandule ke ukuya kuyikhupha intonjane bayise emlanjeni kunye neenkom. Yiloo nto ke isiduko saþo kuthiwa

rigabakwaMlambo sakwaMazibuko sakwaMdakana sakwaGumbi.

Esinye isizwe esachithakala elizweni laso saza kungena kumaHlubi ngamaNdaña. Athé ke akwamkelwa aase eba ngamaphakathi akomkhulu okwamkela iindaba zakomkhulu. Babevela ngaseMprofane noThukela.

Abanye ke abantu ababa ngama Hlubi b'umini ngama-Bele akwaNtsangase kuba ngulaa mlisel nomthnjana c'wawuziimpelesi zikaLamaHlubi inkosikazi kaNeoso. La maBele ke aba ngamaHlubi kuba umlisela wazeka iintombi zaseMbo waza ke umthnjana wazekwa ngabaMbo, ngak'oko babalelwka k' maHlubi kuba basengabantu bakaLama-Hlubi.

Abanye ababa ngamaHlubi kude kuše ngoku ngama-Swazi kuba uBungane wazeka inkosazana yaseSwazini kwindlu enkulu ey. fika yazala uMthimkhulu wesiBini. Le nkosazana yayize neempelesi zay ezingamadoda ezingooTshabalala, Msimanga, Zengele, Cindi, Mdlulwa ncNdlela. Ngabo ke abazala la maHlubi ekuthiwa ngawkwaTshabalala, Msimanga, Zengele, Cindi, Mdlulwa.

Naantsi ke into ehalulekileyo apha kumaHlubi, inkosi uMsi wazeka kuqala intombi yomphakathi yaza ke yona yazala umntwana oyinkwenkwe ongasalelwanga ebukhosini kwathiwa ukubizwa kwakhe lisokaNqangi uMzimkhulu. Nguye ke lo wazala la maHlubi kuthiwa ngawakwaMasoka. Ee se sitshilo ukuthi inkosi uMsi kwindlu enkulu yobukhosini wazala uNdlovu ozele uMalunga, ozele uDlamini wanqangi, ozele uMthimkhulu wokuqala lo kwavela kubantwana b'akhe isiduko sobuHlubi. Sitshilo kananjalo ukuthi uTadefe kobakhe usukhosini kwindlu yasekunene uzele uNgwane. UNgwane ke use nezininawa ezingoo-Makhonza, Khwezi, Mzimba, Ngcaphe noMwaca, phofu asingeze sabaqiba bonke abantu abeza ngozelwano. Siya kuphela apho nomnombo wamaHlubi.

ISAHLUKO 6

Ke ngoku sinika amanqawkana ngomnombo wamaBele. UBele lo ukwamnombo-mnye naBaMbo nokwakhelana баbekwandawo-nye eLuthukela kude kuye eMzinyathi, kodwa elona komkhulu lamaBele likwiintaña zeLenge. U-Bele uzele uTukuta ozele uHlubi, waza uHlubi wazala u-Ndabezitha ozele uLanga, waza uLanga ebotwe wazala uKhuboni ekunene wazala uLutshaba embuthweni wazala uDlambulo. UKhuboni uzele uQunta.

UQunta uzele uMaßandla eyona nkosi inkulu yamaBele. UMabandla uzele uJamangile noMbovane. UJamangile naanko ebusa kwiingxingwa zeTsitsa kummandla waku-Tsolo. UMbovane ke yena naanko eTyhumé kummandla weDike apho abusa khona. Ekunene uLutshaba wazala la maBele kuthiwa ngamaBele akwaLutshaba. Inkosi ebusayo kula maBele nguMavuso naanko eToxeni eDiken. Kwindlu yakwaKhuboni kukho igatya elingala maBele akwaSonani.

Kwimbutho kaLanga inkulu nguDlambulo, ozele u-Dibandlela, ozele uHlathi noNgwanya. UHlathi wazala uKhawulela owazala uSigudu noSikit, бoбaни ke бoo-yswa eбukhosini база ke ngoko бanikelwa kumninawa waþo inkulu yasekunene egama linguSajini ozele uGqijana naanko eChisiж eNgquswa apho abusa khona. Zonke iintombi zamaBele asembuthweni zifunga uKhawulela.

Kwa khona kuDlambulo apha ikwangala mBele kuthiwa ukubongwa kwavo yimiNomane yakoVaphi, izizukulwana zikaNongalo zikaDibandlela intsimbi emnyima ka-Langa edik' amakhosi uKhuboni noLutshaba apho бадибана khona kuLanga embuthweni. NgamaBele anguZelekazi angadikiyo athi ma usoloko uwakhangele elithi nokuþa лиþi likutsale ngomkitha. Kwenye ke indlu uLanga uzele uBikane oliSoka-nqangi. Kwenye indlu wazala uSinda-

ne. Kwa khona uLanga wazala uDongwe kwa noJwara. AmaJwara angamaBele yile ndlu yakwaSobekwa nabakwa-Banya nabakwaKhakhaza. Uninzi lwaloo maBele naabo eNchisininde eNgqamakhwe ekuthiwa xa esongwa, “ Kha-thithi Ndongeni ! ” Kwenye indlu uLanga wazala uNyathi la maBele kuthiwa kuwo Madisa.

Amanye amaBele azalwa nguLanga ngawakwaZondi. La maBele ke kuthiwa yindlu emhlotshana kaLanga. Kwenye indlu uLanga wazala la maBele kuthiwa ngawa-kwaNtsimbi, naango eMkhwinti eTsomo. Enye inzala kaLanga ngala maBele kuthiwa ngawakwaGudu, amanye ngala kuthiwa Mkhothi ankosi yawo inguGcingca naanko eMkhwinti eTsomo apho abusa khona. Kukho ke nala maBele kuthiwa ngawakwaCancise naabo eGqogqora e-Tsomo. Kukho ke nala maBele kuthiwa ngawakwa-Ntšangase, ayeziimpelesi zikaLamaHlubi inkosikazi ka-Ncofo uMbo. Loo maBele ke ngoku sel' ebalelwu eku-beni ngamaHlubi.

Niya kukhumbula okokuſa sikhe saſalisa ngephulo elakhetshwa yenze yeenkosi zakwaGađeſe nenyenye yeenkosi zamaBele. Sithe kwelo phulo kwafunyanwa uMaduna noMemela, waza ke uMemela wanikelwa kwinkosi yama-Bele. Uthe ke uMemela akufikelela ebudodeni wazekelwa umfazi owazala inkwenkwe eyathiywa igama elinguGambu. Nguye ke lo owazala la maBele kuthiwa ngawakwaGambu emaBeleni ngawegazi labeSuthu.

Phaya kuKhuſoni kukho igatya elaphumayo lakwa-Mbangambi, ozele uMconi, obusayo ngoku kuloo ndlu nguNkwenkwezi naanko eGqogqora phefeya kweNciba. Kwa kwelo gatya kuphume uNgwekazi, naanko eNgquſwa apho abusa khona. Kuthiwa ke ukubizwa kwala maBele ngawakwaMbangambi amaNtetye inxalenye yawo naantso kwaGaga kummandla waseDikeni.

Naango ke amabala engwe esiwenzayo ngeminombo yamaBele akwaLanga.

ISAHLUKO 7.

AmaZizi nawo akwagazi linye nabaMbo namaBele no-kwakhelana aye akhelene kodwa elona komkhulu lamaZizi lalisemantla noThukela kwiintaba zeSandlwana. Ke inkosi yawo enkulu ngelo xesa yayinguDweba. UDweba lo ke uzalwa nguMtiti. Loo nto ke yeenziwa kukuba amaZizi la uhlobo lwato lokuthetha kudala ayetshefula ngoko ke lo Mtiti ngulo thina sithi Zizi xa simbizayo.

Onke amaZizi aphuma kuZizi ozele uDweba waza ke uDweba wazala uDlamini kwindlu enkulu. UDlamini kwindlu enkulu uzele uNdlovu ozele uZitha, ozele uMakhaluza, ozele uXhaSadiya, ozele uMkhone, ozele uWulana noMbolekwa noNombewu. UWulana ke yena uzele uNgcongolo, naanko ebusa eXolosé pheſeya kweNciba. UNgcongolo ngokaNdlovu kuba amaNdlovu yeyona ndlu inkulu kumaZizi.

Ekunene uDlamini uzele uLamyeni kumnombo wobukhos, waza uLamyeni wazala uXuza ozele uGenqwa ozele uMfawu. UMfawu yena uzele uNjokweni ozele uFundakubi, waza ke uFundakubi wazala uLiwani noMthiya noPhatho. ULiwani ke yena uzele uJaji ozele uMongameli owabuba engasiyanga ndla-lifa baza ke obakhe ubukhos ngokwezigwebo zamaphakathi bawela kokaPhatho ogama linguSamsoni naanko eMthathi eNgquſwa apha abusa khona.

Sithe kukho iinkosana zikaWulana eziphuma kuMakhaluza ezinguMbolekwa naanko ebusa eMbihli eHeſele; omnye nguNombewu naanko ebusa eLuqalo kwa seHeſele. Ezinye ke izindlu zikaZizi, ngamaZizi akwaGoqolo, nama-Miya namaNdlangisa. UMiya noNdlangisa ngamawele. Eyesithathu ke indlu kaZizi ngamaTolo ooDlangamandla, Zulu ngokuteketiswa. Indlu yesine ngamaZizi akwaJama “ ooJama kaSijadu amaZizi amahle kunye neenkomozawo.” Indlu yesihlanu ngamaNzasa. La kuphuma kuwo iinto

zoSigila iciko elikhulu laseNxukhweſe. Eyesithandathu indlu kaZizi ngamaTenza, ooFakathi, Tſhezi. Usakuſuza kula angaſePhuthi uya kuva esithi, “ Tſhine sigema-Tſhedza ” uTenza ke lowo.

Kwindlu yesixhenxe uZizi uzele amaDlangathi, waza ke kweyesibozo wazala amaZizi akwaMasango. Kweyesithofia uzele amaLimakhwe, ooΣweme, waza ke kweyesumi indlu wazala amaNtlwane, ooΖibula. Kwayesumi elinanye indlu uZizi uzele amaMbanjwa ; izibongo zawo zithi Nguta, Gebane, Mpethwane, Mabi izizukulwana zika-Mvelase, amaZizi asemvuleni abenisa imvula.

Kukho amanye amaZizi ekuthiwa ngamaMfene, ingengaſo abeSuthu aabha kuthiwa kuſo Mfene, Hlathi. Le nto yeenzeka ngolu hloſo, amaDlamini la afuduka pheſeya koThukela aqabel a kwiintaba zikaNinakhulu. Isizathu esaGangela okokuba afuduke kuqala kukungavisani kwa odwa, athe ke akufika eI.usuthu afumana ilizwe lihleli lodwa aza ke akhelana naieSuthu. Kwathi ke kuſa ukuvuma kwala maZizi ayenesimbo sokugxwala ngokwemfene kwaase kusithiwa ke ngoko ngamaMfenc ; laza laase libambatha ngolo hloſo ke elo gama. Esinye isiduko sala maMfene akwaDlamini ngesiSuthu kuthiwa ngamaPheendla (maPhetla), kuſa ſaphendla indlela eya eLusuthu. Inkosi yala maPhendla nguMoorosi, lowa walwa imfazwe naieSuthu ngo1878.

Ke udidi lwesiſini IwamaZizi olwandulukayo eLuthukela Iwaya eLusuthu ngamiaPulari. AmaPulani ikwa yinxalenye yamaZizi, azalwa nguLanga ongumninawa kaNdlovu noLamyeni oonyana ſakaDlamini kaDweſa. U-Langa lo indla-mafa yakhe nguMavu okanye uMafu. Mhla ke uMafu wafuduka kwelakowabo eLuthukela, elandela amaPhendla, wathabatha oonyana ſakhe ſobathathu kunye nobukhulu fesizwe sakhe. Inkulu koonyana ſakhe yayinguSkhunyana, ophakathi inguKhakheni inci inguMakhwelo.

AmaPulani awahambanga ngalaa ndlela eyahamba ama-Phendla. Athi wona akuqabelaa ulundi loNinakhulu ahlisa umlambo onguMakhaleni kwicala elingasekhohlo fawela umlambo baya kwaakha kwintatyana eMhlophe. Kwathi ke ekwandeni kwabo apho bada baya kudibana nalaa maPhendla ayenduluke kuqala. Basuka baxela imvela-phi ya o kwasuka kwa uliswana ngothando olukhulu kwendiselwana yaphela into esithethwa.

Kula madodara kaMatu amathathu, owathabatha ubukhosi nguMakhwelo, kwaza kwisizukulwana sakhe kwa-phuma uPulani owafa yinkosi enkulu, aza ke la maZizi amanye abizwa ngaye kwathiwa ngamaPulani. KuPulani kuphume uMweletsi ozele uTsekwa, waza u'Tsekwa wazala uNkutu naanko kuZinxondo kwisithili saseQuthing apho abusa khona, la maZizi kaLanga aba ngabeSuthu abanga-maPulani.

Olwesithathu udidi IwamaZizi olwafudukayo eLuthukela lwemka ngenya yokungevani kwamakhosi. Kwaphuma uDlamini nonyana wakhe baya kuzingela iinyamakazi baza bazibulala. UNjokweni wokuqala wazibanga wathi ma ziziswe kuye ku a uyise-mkhulu kaDlamini uyinci kuyise-mkhulu wakhe ; waza ke waala uDlamini wathi naye uyinkulu imfanele okoku a ayitye.

Emveni kwalo mpikiswano, wabuba unyana kaDlamini, kwaye ke ngexesa lokuhla komphanga kwakuza kuphatha unyana kaNjokweni kweli cala lakwaNjokweni. Lwabona ke uninzi IwakwaNjokweni ukuba ma lufuduke lusoyikela okoku a hleze kuthiwe unyana kaDlamini ubulewe ngu-Njokweni. Bafedula ke baya kuqabelaa kwiinta a zaku-Ninakhulu, baya kufika eLusuthu bafikela kwa a a beSuthu kuthiwa ngabaPhuthi abangayityiyo le nyamakazi kuthiwa liphuthi.

Athe ke akuxela imvela-phi yawo la maZizi anikwa umxawuka womhlaba yaza ke inkosi ya o yanikwa intombi yenkoski kwathiwa, “ Nifikile ekhaya se ningabaPhuthi,

kuba kakade niqhoboſa ulwimi lwenu xa nithethayo.” Loo maZizi aba ngabeSuthu nawo adibana ke ngoku nala-wa okuq̄la angamaPhendla kanye nala angamaPulani kwa-zekelwana.

UNjokweni uſe nezindlu ezintathu zoſukhosi, kwindlu enkuſu uzele uFundakuſi esesithethile ngaye. Ekunene uNjokweni wazala uMaxhwayana, uMaxhwayana wazala uDaſi ozele uAdam naanko ebusa kwa seNewtondale e-Ngquſwa, kwenye indlu uNjokweni wazala uMsutu naantso inzala yakhe ibusa eQetho kwa seNgquſwa.

ISAHLUKO 8.

Kulo mganilele ndiya kukhe ndenze amabala engwe nge-nxalenyeyezizwana zaſaMbo. Eli gama lithi Mbo ligama lawo wonke umhlaſa ekwakumi kuwo amaBele namaHluſi namaZizi ngokubanzi. Kodwa eli gama lobuMbo ladumela amaHluſi kuba ngawo ayemaninzi kunamaBele namaZizi kuloo mmandla. Be se sitſhilo ke ukuthi esona siduko sawo amaHluſi mandulo kwakuthiwa ngamaMpembe kuba ke esi siduko ſofuHluſi savela kubazukulwana ſakaMthimkhulu wokuqala sancipha ke isiduko ſofuMpembe.

Ke ngoku se bembalwa abantu abathi ukuwabiza ama-Hluſi ngamaMpembe. AmaNala nawo aphuma kulo mnombo wobukhosia ſamaMpembe. Izibongo zawo zithi Mpembe, Nala, Mandaluhlwini, Ndokosa, Nogqoza, Zalakulandelwa, Zibekuza.

Baphuma kuMhuhu, ſamiswa ſucala bathi feziinkosi nje phofu ababa sathathwa nje ngeenkosi ; kodwa wathi wakwanda umzi kaNala inkosi yaphinda yalwisa ngabo khona ze kuze kuvela ezi zibongo zithi Zibekuza, Zalakulandelwa ! AmaNala ke aba ngamaphakathi amakhulu kulo

mzi wasekunene kukaГadeбe, nangoku unokuwafumana kulo mzi kaNgwane kaMaqhubela. AmaMvemve ikwa ngamaHlubi aphuma kuDlamini waNqangi kuMtungwa kaGasela nawo angamaphakathi ngoku afuywe nguNgwane ekunene. Kwa naaša BakwaDontsa ikwa ngamaHlubi awayedibene našeSuthu abangaabaDlongwa Bachithakala ezweni labo kwinkosi enguTshotetsi baza kubusa phantsi kwamaHlubi.

AbakwaNkala, ooVumisa nabo ikwa ngamaHlubi ba-phuma kumnombo wošukhosи, koko umsebenzi wašo ya-yikukusa emlanjeni imikhaya yabantwana bonke abanga-bomnombo wošukhosи bakwaГadeбe. Bathi ke apho e-mlanjeni bayibuce imikhaya ityiwe ngoononkala, ngak' oko ke kwathiwa ngooNkala. AbakwaMkhwane ngamaHlusi okuzalwa akwaMvelase kaSigasa; "ngabangaweli ngazibuko ngazibuko koko bawela ngezihlengele (isikhitsthane) zomfula." Kwa namaNtambo la ngamaHlubi. Inxalenye yala maHlubi angamaNtambo yachitheka yabangazeka yaya kudibana namaNxasana phezu koMzimkhulu, inxalenye yehlisa umlambo yaya kudibana namaZotsho, kwa-thiwa ukubizwa kwawo ngabakwaNtethe kuba baya baba nje ngentethe ngenxa yokukhawuleza kwašo xa sahambayo. Esi siduko sošuNtambo la maHlubi asifumana ngenxa yokuba Sathi ekufudukeni kwašo imithwalo yašo bayisopha ngentambo.

NamaNkomo ngamaHlubi ngqe avindlu eyayigcina inkomo zenkosi uDlomo, bengamapi. athi amakhulu. Ukuba amaNkomo ayengehlanga ezintašen i uDlomo nge esahleli eXokotshaneni apho. AbaThembu baseQhudeni inkosi yašo yayinguNgoza kaMkhubukeli, esi sizwe sasimi phakathi kwemilambo eyiMpofane noThukela phofu ke ubukhosи bašo bachitheka baza bona safikela kumaHlubi awayesemanla noMzinyathi apho ke safumana esi siduko sithi Qhudeni kufia ngamadoda awayeziphandela ngokwe-qhude.

“ AñaThembu ahangawadliyo amathibane,
Bangadla amathibane indlala inkulu.”

Oko kukuthi añañadli ooboqo neenongwe zasendle.

AñaakwaMthombeni sisizwe esasimi ngaphaya ko'Thukela kufuphi nolwandle inkosi yaño nguDuma kaMthombeni. Sisizwe esasifunde ukubinza ngomkhonto sibuye siwukhuphe xa kuliwayo. Eli qela lakwaMthombeni lachithwa ngu'Tshaka ngexesa leMfecane. Inkosi yalo mnombo ngu-Walaza naanko ke aphetha khona ngakuNdofela phezu kweGqili eHe sele. Amanye amawaño naanko e-Musa eHewu kummandla wakuKomani, abanye ligela lakwaMdledle eNceja kwisithili saseDikeni. Icko nenye impi yakwaMayeza kwelamaMpondo, nooMaqenge eNtlangwini kummandla waseMzimkhulu.

ISAHLUKO 9.

Niya kukhumbula okokuña sithe ngexesa lamandulo kusahleliwe zizizwe zonke, “ kusekwaMpunzi idl’ emini ” konwatyiwe kakhulu, kwavunyelwana okokuña kukhutjhwe iphulo liye kuzingela iinyamakazi. Siše se sitjhilo ukuthi iphulo elo laliphethwe yinkosana yomnombo wakwaZwide ekuthe ke ngemvumelwano kwasekwa ubukhosí obutsha. Kolu diza lukaZwide kuphume amaseše obukhosí ade aamathathu abalulekileyo ngokokude angathi awaphumi kumntu omnye.

UZwide lo ubizwa ngegama likayise, yena ke uzele u-Mbiulali ozala uNjenye ozele uMalandela, aze ke uMalandela azale u'Thembu ozele uBomoyi, ke yena uBomoyi uzala uCedume ozala u'Toyi ozele uNtande ozele uGxekwa (Nxego) ozele uDunakazi ozele uHlanga noDlomo, ke yena uDlomo uzala uHala ozele uMadiba ozala uTato aze ke. uTato azale uZondwa.

UZondwa uzele uNdaša, ozala uVusani A ! Ngube-nchuka ! ozele uMthikfakfa waza ke uMthikfakfa wazala uNgangelizwe ozele uDalindyefio ozele uSampu A ! Jongilizwe ! ozele uSabiatha A ! Jonguhlanga !

Ekunene uNdaša uzele uJumba. UMthikfakfa yena uzele uMathanzima. Nje ngoko sinixelete umnombo wo-fukhosi uthé nqo ukusuka kuZwide ukuza kumisa kuJonguhlanga sisumana izizukulwana ezingamaſumi amabini anane.

Ke usukhosi ſaseſiaThenjini abuzange bukhe buchi-thwe ſobunye elizweni laſo nelizwe laſo lingazange likhe lophathwe zczinye izizwe. Kwakufika ſieLungu ſangena phantsi kombiuso wamaNgesi nokhuselo lwawo. Nto nje singayithethayo lo mzi kaTato uſe namafeſe aphume amanini noko ndingasayikuwaſala onke ndiya kwenza nje amabala engwe. KuJumba kuphume uMgudlwa, ku-Mathanzima kuphume uMhloſio ozele uDaliwonga yena ke usakhulisa intwana enguMthetho. Abanye ke abantwana ſegazi ekuthiwa ngafegazi ngamaNdungwana ka-Qweſa afankosi inguNdaſana, abanye ngamaGcina ankosi inguGecelo kaTyhopho, kukho namaQwathi ankosi ingu-Dalasile kaFusu.

AmaNzolo inkosi yawo nguMbambonduna kaMqanqeni. AmaQocwa nawo ikwa ngafiaThembu. Ke kucaca okokuſa kwafia kho ukungavisani kumaQocwa nendlamafa ngokwesiko mandulo. Ee kusithi ke ngezo mini kwakungafia kho ukuvisisana phakathi kwafantwana ſenkoski inci isuke ifuduken, ngako oko ibali lithi amaQocwa emka ekhaya aza kuſusa phantsi kukaNgconde ſathi kuſia ngafantwana ſegazi, ſabekwa ſayinxalenye yamaphakathi amakhulu. Asizi kuzigqifia zonke izizwe zaſiaThembu ma ſiphele apha. Kodwa ke ma kuphawulwe into yokokuba uſukhosi ſaſiaThembu ſuyiphepha mpela into yokulwa nomLungu ngaphandle nje kweenkosana, ngoko ke indlu enkulu yakhona isahleli kakuhle.

Be sikhe sakankanya ukuba kuZwide kumphume ubukhosibuthathu obuzimeleyo obuse bungathi abuphumikuba Thembu.

Le nto ke yenzeke ngolu hlobo ; phaya emva kuNjenye ongukhokho kaThembu kumphume ubukhosibamaMpondomise ngonyana ogama linguZangwa kwaza kwakuloo mnombo kaNjenye ngonyana ogama linguMalangana kaphuma ubukhosibamaMpondo kwaza kuMalangana apha onguyise kaMpondo kwaphuma ubukhosibamaXhosa ngonyana ogama linguXhosa. Kucala lamaMpondomise, kuNjenye kumphume uZangwa wazala uCiça ozele uCwini ozele uMpondomise waza uMpondomise wazala uMajola ozele uSabe ozele uMtsi waza uMtsi wazala uQengebe ozele uNgwanya ozele uPhahlo ozele Ngcambe, ozele uMgañesi waza uMgañesi wazala uMyeki ozele uMatiwane ozele uMhlontlo.

Kwicala lamaMpondo kuNjenye kumphume uMalangana ozele uMpondo waza uMpondo wazala uMkhondwana, ozele uSukude, ozele uCafe, ozele uBala. UBala uzele uChithwayo waza uChithwayo wazala uNdayeni ozele uThahle ozele uNyawuza ozele uNgqunquse ozele uFaku ozele uMqikela noNdamase, waza uMqikela wazala uSigcawu ozele uMañelane ozele uMandlonke noBota noNelson. Ubukhosibanicelwa kuBota owayekukunene kukaMañelane.

UXhosa uzalwa nguMalangana ophuma kuNjenye waza uXhosa wazala uTshawe ozele uNgcwangu, ozele uSikhommo, ozele uTogu, ozele uNgconde ozele uTshiwo ozele uPhalo waza uPalo kwindlu enkulu wazala uGcaleka ngentombi yasemaMpondweni, ekunene wazala uGañabe ngentombi yamaNdungwana ebaThenjini. UGcaleka uzele uKhawuta, ozele uHintsa, ozele uSañili waza uSañili wazala uSigcawu ozele uNgangomhlaña ozele uMziyaduma.

Ekunene uPhalo uzele uGañabe ozele uMlawu waza uMlawu wazala uNgqika ozele uSandile waza uSandile wazala uGonya ozele uFaku ozele uVelile. Kubukhosib

fukaXhosa kukho isiganeko esithe sahluka ekuhambeni komgca wobukhosi, sañangelwa kukuzekelwa kuka Phalo abafazi ababini ngexeſa elinye ; kwakuthatyathwa iintombi zobukhosi obukhulu zombini, enye yayiyeyobukhosi base-
gaThenjini enye iyeyobukhosi basemaMpondweni.

Waxakwa ke umzi kaNgconde okokuba yiyiphi na kwezi ntombi ezimbini eya kuzala inkulu ngobukhosi. Kwadliwanwa iindleſe ngumzi kwagqitywa kwelokuba ma kuyiwe kulandwa inyange uMajeke uMqwambi umThembu othe akufika yaanekwa le nkohla kuye okokuba ayilungise. U-the nqumama umzuzwana waza wachopha waphakamisa iingalo zakhe zombini wathi :—

“ Niya bona phakathi kweengalo zam yintloko ezilawulo ngak'oko le ntombi yasemaMpondweni yintloko, oko kukuthi yindlu enkulu ezala inkosi le yasebaThenjini kukanene izala inkosi ekwankulu kodwa ephantsi kwale iyintloko. Sisema ke kule ndawo ngomnombo kaXhosa.

ISAHLUKO 10.

Niya kukhumbula ke okokuſa be sithe ekusukeni koo-khokho bethu embindini weAfrika babengumntu omnye baza ke bathi bakufika eNatala basasazeka baba zizizwana ngezizwana (*different tribes*) phofu besisizwe esinye. Ku-kwezo zizwana ke ekwahlanganiselwana kwakhutjhwa eli phulo esesithethile ngalo sathi laliphethwe ngumntwana wegazi ogama linguZwide.

Emveni kwelo phulo usapho lomzi kaNtu lwahlala njalo ke eNatala iminyaka emininzi luhleli ngokwezizwana zavo kwayc ke biehleli eluxolweni nasekonwabeni okukhulu. Kuthe kusenjalo kwavuka ingxabantu phakathi komzi wenkosi egama linguJobe yaxabantu noonyana bayo ababini,

omkhulu wayeng' uMawewe ogama limbi lingu Thana. inci ingu Godongwana.

Imbangi yengxabano yayiyeyoku ba inkosi uJobe wayessel' emdala kakhulu waza ke wanikela okoku ba aphathelwe ngoonyana bakhe kodwa ke ngokomthetho wesi Ntu kwakungavumelekanga okoku ba oonyana benkosi ma baphathe baphumelele uyise esadla ubomi. Ngoku ke kwavakala ezindlebeni zenkosi okoku ba oonyana bakhe babunga ukumbulala khona ukuze baphathe kakuhle waza uyise wa bo ngokuziphindezela wafunza owakhe umkhosi okoku ba uye kuba bülala kuloo ndlu bafehlala kuyo.

Okwenene uMawewe wa bülawa ngoko nangoko kunye nabanye abantu awayenabo aphi kuloo ndlu, kodwa uGodongwana yena waphuma phakathi kwemilenze ya bo emnyango wabaleka. Eku balekeni kwakhe wabinzwa ngomkhonto emhlana wabaleka nawo umkhonto lowo waya kuwela ehlathini wathi kanti udade wa bo umfonile uGodongwana aphi azifihle khona wahamba waya kufika kumnakwa bo esenzela ukuba angafonwa ngabantu.

Eku fikeni kwakhe ku Godongwana wawukhupha umkhonto wamkhamela ngamayeza wamongela aphi ehlathini, wamana emthumela ukutya kule ndawo uGodongwana azifihle kuyo wada waphila. Wazimela uGodongwana wahamba ngeenywo wada waza kufika kweli lase Koloni. Aphi wafika wa bona abe Lungu beqeqesa imikhosi yemfazwe wathi kanti uGodongwana lo uya funda wa qhelana na be Lungu waqala ukusona nale nyamakazi ilihase.

Wathi ngoku qhelana na be Lungu aabsa wada wafunda ukukhwela ihase, wahlala ixesa elide uGodongwana apha kwelase Koloni wada wakhumbula ekhaya. Wagoduka sel' ekhwele ihase cephthe nompu isikhali eso esasingaziwa emva ekhaya wafika uyise sel' ebubile ekhaya, usukhos se suphethwe ngomnye wabantakwa bo.

Walixe lela ibandla elo okoku ba nguye inkosi yena Godongwana bathe bempikisa wafabonisa inxe ba lakhe elise-

mhlana bakhola waza ke lowo obephetha wabunikela ubukhosu kuGodongwana kodwa wathi noko wayebunike-lwe nje ubukhosu uGodongwana wambulala umntakwaabo lowo. Akaphezanga ngaye, wababulala nabanye abantakwabo esithi bobuye bambangise ebukhosini.

Inkundla kaGodongwana yaliguqula igama lakhe yamnika elikaDingiswayo kuba bathi uhanjiswe kakhulu elizweni phambi kokuba aze kuba yinkosi. Uthe akuba sel' ephetha waseka amabutho akhe wawaqejesa ngokoluya hlobo walubona kuqejeswa amabutho abeLungu ngalo. Ngolo hlobo asuka aanamandla amabutho akhe ngaphezu kwawezinye izizwe.

Ilizwe lasentla ngelo xesa laliphithizela lonke lizele imvukelwano yamakhosi kubangiswana ngobukhulu.

Ngelo xesa ibisithi encinane inkosi ifunze imikhosi yayo kwenkulu, ithi leyo yoysisleyo ibuthabathe ubukhosu nomhlabu, ize ithimbe yonke into elapho ibe yeayo. Kuthe kanti kulaa maButho kaDingiswayo kukho umfana ongumtshana wakhe ogama linguTshaka owachithwa nonina nguyise onguSenzangakhona inkosana yakwaZulu.

Ngelo xesa ubukhosu bakhola babusebuncinane ; waza lo mfana onguTshaka wazibulala ngobugoja apha kwa-Dingiswayo inkosi yakwaMthethwa wada wanikwa elakhe ibutho. Eli butho likaTshaka latshabalala kakhulu emfazweni wada uTshaka nje ngomphathi wanikwa igama lokuba ngumawaka kuba ibutho lakhe lalibulala abantu abaninzi. Kuthe ke ngeli xesa kwavakala okokuza u-Senzangakhona ububile, kwaye ke oonyana bakhola bayo bangisana ngobukhosu.

Waza uTshaka apha kumalume wakhe uDingiswayo wailchaza elakhe ibango phaya kobaa bukhosi bakhola Senzangakhona. UDingiswayo walamkela eli bango likaTshaka waza wamnika iqela lamadoda amakahambe nawo ukuya kubanga isihlalo sakhe.

Lithe lisahleli ibandla lakwaSenzangakhona labona kufika umqambalala wendoda ihamba negqiza lamadoda avela kubukhos i obukhulu bakwaMthethwa kaJobe uyise kaDingiswayo ; le ndoda yafika yabanga ubukhos kwaza kwathi kulapho kwafsa kho abangakuye waza ke wasinikwa isihlalo sobukhos. Uthe ke akuba sesihlalweni uTshaka wababulala afantakwabo awayebacingela okokuha baya kumbangisa ebukhosini wathi ke emveni koko wamisela amabutho akhe ngokohlobo afundiswa ngalo nguDingiswayo.

Kuthe ngeli xeja kwaxabana iinkosi ezimbini ezinamandla, enye inguZwide kaMatshobana inkosi yamaNdwanwa, enye inguDingiswayo. Babesoloko bexabana ngaphambili ade abanjwe uZwide kodwa uDingiswayo abe amkhulule kuba kaloku uZwide lo wayezake udade boDingiswayo kodwa kwingxabano yafo le yokugqibela wabulawa uDingiswayo.

Le nto yeenzeka ngolu hlobo ; kuthe ngenye imini waxabana uDingiswayo noZwide waza uDingiswayo wathabatha inxalenye yomkhosi wakhe wahamba nawo phambili kuba omkhulu wawuza kulandela ngemva. Kwathi kanti iintlolola zakwaZwide ziyiqondile le nto zaya kubika komkhulu kuZwide. Waasel' eyifunza yonke impi yakhe, kwaliwa. Yooyiswa impi yakwaMthethwa wabanjwa uDingiswayo. Uthe uZwide akuba embambilile uDingiswayo wakhumbula ububele awayekade ebenzelwa nguDingiswayo xa ebanjiwe yena, waza wafuna ukumkhulula.

Uthe uThophazi umfazi kaZwide akuyiva le nto wathi kuZwide, " Ungathi ni ukumkhulula uDingiswayo ? " Okwenene uZwide wava ilizwi lomfazi wakhe wambulala uDingiswayo. Wabuchitha ubukhos i bakwaMthethwa walithimba ilizwe likaDingiswayo, wafaka abakhe abantu. Yathi ke inxalenye yabantu engamthandiyo uZwide yachithakala yaya kuzinikela kumbuso kaTshaka, baphela ubukhos i bakwaMthethwa.

Ngakho oko ke abantu bakwaMthethwa baase beba ngamaZulu, lathi igama lobukhosi babo laba sisiduko kuperha, ngako oko uTshaka wafumana abantu abaninzi. Bakhula ubukhosi bakwaZulu, waza ke uTshaka weenza amabutho amaninzi. Ie nkosi eyabulala uDingiswayo nguZwide kaMatshobana, abanye bathi nguZwide kaLanga abanye bathi nguZwide kaMlotya, inkosi yamaNdwandwa. Le nto kwakuthiwa nguZwide kaLanga kukuba kwathi kwakubinza inkwenkwezi izizwe zonke zafaleka, kodwa yena wathi waya kuloo ndawo, apho yatshekela khona wa-chola intwana yayo wayiginya esenzela ukuba angaze abula-we zizikhali zeentjaba zakhe.

Emveni koko wazimisela ukuginya ilanga ukuze azo-ngamele zonke izizwe aala ke amaphakathi athi, " Saku-khanyiselwa yinto ni na wakuginya ilanga ? " wawaphula-phula amaphakathi akhe wawulahla lo mcamango. Kungo-ko kwathiwa nguZwide kaLanga. Kweli likaMlotya asi-gama lalilelomntu ohamba ngeenyawo czimbini. Ligama elithetha umbuso jikelele (*government*). AmaNdwandwa la ayemi kuwo wonke ummandla ongentla komlambo onguMfolosi emnyama, ikomkhulu lawo likwintatyana eku-thiwa siSigwegwe.

Lo mhlabfa owathinjwa nguZwide wesizwe sakwaMthe-thwa esinkosi inguDingiswayo wawukummandla ogudle unxweme lolwandle phakathi kwemilambo emisini uMfolozi oMhlophe noMhlazi ngoku lo ndawo ibizwa ngokuba lelakwaZulu. USenzangakhona uyise kaTshaka yena wa-yemi kumlambo oyiMfolozi eMhlophe ozimbaxa zimbini, uMkumbane noMzolo. Lo Tshaka ke ubukhosi bakowabo bususela kuMalandela ozele uNtombela aze uNtombela azale uZulu ozele uNkosinkulu ozele uPhunga, aze uPhunga azale uMageba ozele uNdaba ozele uJama ozele u-Senzangakhona ozele uTshaka.

ISAHLUKO 11.

Ngeli xesa lokukhula kobukhosи бакваZulu kwakukho obunye ubukhosи обукхулу бамаNgwane ayemi kwicala elingentla ngaphaya koMzinyathi emantla noMfolozi бая kuthi xha ngoNtabankulu, inkosi yabo inguMatiwana ka-Masumpa osiduko singuHlongwana. Amanye ama-Ngwane ezindlwana iziduko zawo ngooKhoza, Zondi, Nduna, abakwaNduna izibongo ngoLuhlungu, Luhlaza. Ngeli xesa inkosi yamaHlubi yayinguMthimkhulu wesibini waye necala kubukhosи бакхе awayeliphathise umninawa wakhe uMpangazitha inkosi yasekunene kuBungane.

UMpangazitha wayekholisa ngokuba namadaši athile noMatiwana inkosi yamaNgwane phofu ayekholisa uku-gxothwa amaNgwane ngamaHlubi abulawe kude kufe ngathi akusalanga mntu koko uMatiwana wayenamabutho amaninzi athi amanye esilwa apha nje kanti amanye alwa kwezinye iindawo. Ebesithi ke akoyiswa amaNgwane ngamaHlubi athi lawa akude abizelwe ekhaya ngokuhlaša umkhosi нгелизви eliphakəmileyo elithi, “ I-i-i-wo ! I-i-i-wc-o-o ! ” Litsho liye kuvakala kude.

Yakutsho ke intlab-a-mkhosi abuyele ndawo-nye ama-Ngwane aphi abizelwa khona kukhutshwe elinye ibutho athi ebona ngengomso amaHlubi abe sel' enyakazela ama-Ngwane ngokungathi akuse mntu kodwa aphinde agxothwe amaNgwane. Kwathi ngenye imini uMatiwane wanqwenela iinkabi zeenkomо zikaMpangazitha, kuba u-Mhlekazi lo wayenamawaka ngamawaka eenkabi, uthango lweenkabi zeenkomо zizodwa lwalulilizwe elibanzi, amasa-njo alo esibozo kuba zazingenakho ukungena ngesango elinye.

Naxa zazisaluswa zihamba ngemihlambi ngemihlambi, ngokwemibala yazo, ezmnyama khaca zihamba zodwa ezibomvu zihamba zodwa, ezinco zihamba zodwa, ezilunga zizodwa, ezingwevu zizodwa, ezinkone zizodwa nezintuku

zizodwa. Wawahlanganisa amabutho akhe uMatiwane wawaunza komkhulu ekhaya kuMpangazitha okokuþa aye kuthimba iinkomo. Wayethembe okokuþa aya kuwaquþula amaHlubi engalindele.

Koko wafika iHlubi se lingathi þe limlindele kade kuþa kaloku uMpangazitha wayegcine ibutho elikhulu ekhaya elalihleli lilinde ikomkhulu eli kwakuthiwa ukubizwa kwalo yimiDletye. Lalwa elo þutho lada latshikitshela lawachitha amaNgwane. Emveni koko kukhe kwahlaleka iminya-ka. UMatiwane wathuma amadoda asibozo okokuþa ma kaye kumcelela uxolo kuMpangazitha kuþa wayelwe naye ngaphandle kwesizathu.

Ibali lithi athe akufika loo madoda kuMpangazitha wa-þulala aasixhenxe kwasiywa yaanye kwathiwa ma iye kuxelela uMatiwane. Uthe akuxelelwu umfo kaMasumpa ngokubulawa kwala madoda akhe waqumba kakhulu waa-þel' ewahlanganisa onke amabutho akhe wawafunza ku-Mpangazitha. Akufika amaNgwane aquþisana nama-Hlubi, agxothwa namhla amaHlubi, zathinjwa neenkomozikaMpangazitha, kwasala zaancinane. Kodwa ke wathi noþo ewoyisile nje amaHlubi uMatiwane akazange awaphanzise elizweni lawo.

Kwathi ngengomso akuba sel' emkile amaNgwane neenkomozavakala uMpangazitha esithi, " MaNgelengele ziyengane eziþla umntu zimyenga ngeendaba, niziyekele nto ni iinkomo okokuþa zimke namaNgwane ? " Avakala kwa ngoko amaHlubi esithi, " Hayi nkosi mus' ukuba sa-thetha azimkanga ziye kuphuthuma ezininzi." Kwahlatywa umkhosi kwa ngoko ahlangana amabutho afunza kwa-Matiwane.

Athe efika amaHlubi ayesel' ehlanganisene amaNgwane ezinginginya ngeenginginya. Kodwa amaHlubi afika agqoboza embindini wamabutho aamaNgwane ngomkhotonto ladla ijozi kwajuba ikhakha leNgwane kuuphela, achi-thwa amaNgwane, agwaza amaHlubi akabuya ngamva

abulala abafazi neentsana nezinja aqhekeza amatyē okusila nembokotho zawo, aya emasimini avuna onke amazimba nombona athimba neenkomō emveni koko atshisa izindlu nelizwe, aqhekeza namaseko embala.

Emveni kweli dabi abuyela ekhaya amaHlubi sel' esina evuma isiNdwandwa eqhuša iinkomo ezininzi ethwele nokutya. Athē ke akufika ekhaya uMpangazitha wawathutha amaHlubi wathi, " MaNgelengele anzipho zimnya-ma ngokuqhwayana iziyengane ezidla umntu zimyenga ngeendaña, hayi ke ngoku ningahlala ekhaya nonwaše." Kuthe emva koko akuba sel' onwabile, uMpangazitha, kwangena umoya om̄bi kwinxalenye yamaphakathi ka-Mthimkhulu wesibini anqwenela ukuba se inga nge ingu-Mpangazitha eyona nkulu yamaHlubi ngenxa yokuba u-Mpangazitha wayekhaliphile nangenxa yokuba unina uMa-Mnguni wayenesisa ngaphezu konina kaMthimkhulu owaye ngumaTjhabalala.

Genxa yesi sizathu inxalenye yamaphakathi kaMthimkhulu yadibana namaphakathi kaMpangazitha, enza iye-lenqe lokuba ngabusuku buthile aze eze amabutho ka-Mpangazitha aze kuchitha uMthimkhulu kwikomkhulu lakhe. Okwenene weeza ebusuku uMpangazitha nama-butho akhe wamhlasela uMthimkhulu yathi inxalenye yama-butho kaMthimkhulu ancedisana noMpangazitha bayigxotha inyathi ekhaya kuba isingazilungiselelanga mtazwe.

Wangena wabusa uMpangazitha waayinkosi enkulu. Ekubeni echithiwe uMthimkhulu waqokelela onke amabutho akhe awayemlandela. Kwathi kungekabi xesa lide layifunza ithole lakwaMswazi leenza impinda aqubisana amabutho achithwa amakhupha-nyathi kaMpangazitha. Wathi ke noko echithiwe uMpangazitha la maHlubi aphantsi kwakhe kwaasoloko kusithiwa ukubizwa kwawo ngamakhupha-nyathi, faza ke abafazi fakwaMthimkhulu basala besithi uMpangazitha undululwe yimpinda yethole lentombi kaMatshoba.

Ngenxa yeli dabi elaliphakathi koMpangazitha nomkhu-luwa wakhe uMthimkhulu, uMpangazitha nempi yakhe ababanga sonwaba, ngako oko ke basabela eLusuthu. Uthe akufika eLusuthu uMpangazitha walwa nafeSuthu wamoyisa uMsweſwe (Moshesh), kodwa uMpangazitha akazange ambulale uMsweſwe waphinda wamnika ubukhosi bakhe, kodwa wathimba imihlaſa yeenkosana zaseLusuthu wahlala kuyo. Nasemva ekhaya eMzinyathi wahlala woo-nwaba uMthimkhulu kumhlaſa wakhe.

Kwathi ngenye imini kungekho ngxaſano phakathi kwa-maNgwane namaHlubi, uMthimkhulu wesibini wasuka kwikomkhulu lakhe ehamba neqelana elincinci lamaphakathi akhe watyelela kwimizi ngemizi yabantu bakhe. Wahamba wada waya kufika kwimizi esemideni yowakhe umhlaſa nomhlaſa wamaNgwane. Weva ke uMatiwane okokuſa uMthimkhulu ulapha kufuphi emideni yakhe, waye chamba neqelana elincinane lamaphakathi akhe. U-Matiwana waasel' eyihlanganisa imikhosi yakhe wayifunza aphoonkuMthimkhulu.

Lalwa ke elo qela namaHlubi lamaNgwane kuba ayeli-qelana elincinane weenzakala uMthimkhulu waſulawa ngamaNgwane. Sathi isizwe samaHlubi sisiva kwaakuse konakele, amaNgwane sel' ewuzalisile umhlaſa kaMthimkhulu, waza ekothukeni kwakhe uMaŋwanqa umnininawa kaMthimkhulu wathaňatha umfana oyindla-mafa kaMthimkhulu ogama lalinguLangalibalele nentsalela yosapho lukaMthimkhulu wasabela eLusuthu kuMpangazitha.

Zaza intathamba zamahlubi zaya kubikela uTshaka okokuba inkosi yamaNgwane uMatiwan : umbulele ngokumbada uMthimkhulu ngaphandle kwesizathu. Uthe akuva u-Tshaka umfo kaSenzangakhona waqumba kunene wahlanganisa iindidi ngeendidi zamabutho akhe wawafunza ku-Matiwana wawanika umthetho othi aze abulale yonke into angasiyi netshengele. Okwenene athe akuqubisana ama-

6utho kaTshaka nakaMatiwane akazange abe nokuma amaNgwane achithakala elizweni lawo.

Nje ngoko amaNgwane ayesukelwa nguTshaka afika kumaKhafaludaka, amaHlubi angamaTeledwana engazi nto okokuwa kuza imikhosi yotshaba olungamaNgwane. Lithi ibali kwathi emini komkhulu kwaMahlaphahlapha kwafika indoda embatshileyo ebusweni bayo yabuzwa nge-mvela-phi yayo ngamaphakathi, yaaphendula yathi, “Kufi okuza kuhla namhla nje apha kulo mzi,” Yatsho isithi, “Niya yibona laa ntatyana ekolaa qolo ? Yinyaka-nyaka yomkhosi ongathi ungaphezu kweenkwenkwezi zezulu, loo mkhosi uza kutshabalalisa ekhaya apha namhla nje.”

Kuthe kwakuvakala olu daba inkosi yakhupha amadoda aamañini-mathathu okokuwa aye kuhlola okokuwa le nto ithethwa ngulo mntu yinene na. Atha ebuya ukuza kuxela into ayibonileyo nawo la madoda ubuso bawo babumba-tshile abuya esithi, “Sithe sakvela salibona lonke elo thafa lizele izisi, imikhosi elapho ingen.kubalwa.” Ithe yakuva inkosi yaase ihlanganisa imikhosi yaphathwa ngunyana wayo ogama linguDibo, wabafunza kwaquabisana amaNgwane namaKhafaludaka kwaliwa imini yonke nobusuku bonke.

Kwathi ngemini yesibini yadinwa inkosana uDibo yahala phantsi yathi, “Hayi maKhafaludaka hambani niye ekhaya nindisiye se ndifile kade.” Aala amaKhafaludaka ukusiya inkosana kodwa uDibo wawancekelela amaKhafaludaka okokuwa amsiye kuba wathi, “Akukho nto endino-kuyenza ndidiniwe.” Ada okwenene ayisiya inkosana amaKhafaludaka asabela ekhaya aze ke amaNgwane ambulala unyana wenkosi aduma asina amemeza esithi, “Simfumene lowo be sikade simfuna ! ”

Atha esasina njalo evuyela esi senzo asenzileyo sokubula-la inkosi kwavela ndodana ithile kwaphakathi kwavo amaNgwane egama linguMafongolwana, le ndoda yayifudula ingumntu kaMahlaphahlapha ngaphambili yaza yasaba

ngenxa yeziphoso eyazenzayo yaya kwaMatiwane, yathi ke le ndoda kumaNgwane, " Hayi asinguye uMahlaphahlapha lo, ngunyana wakhe omkhulu ogama linguDibo !" A-a-a ! yeka ke anduluka kwa ngoko amaNgwane afunzela komkhulu kuMahlaphahlapha afuna yena ngenqu.

Ngeli xesa izayo imikhosi yamaNgwane iphangelwe ngo-kufika komkhulu ngamasalela laa maKhabaludaka abesabé emfazweni, kuba afika matshona-langa ekhaya abika udaba lokusiyeka kukaDibo. Kuthe kusenjalo kwavakala udaba oluthi, " Naango esiza amaNgwane !" kuthe kofiu buphi-thi-phithi bokuba esiza amaNgwane, intombi yenkosy yaseleka uyise yaya kutshona naye emasimini yaza yazimela khona ubusuku bonke kuba kwa ngobo busuku yacholana nezinye iindwadube ezazikwazinyelisa nazo.

Afika amaNgwane ngobo busuku afika amaTeledwane sel' elindele noko ayengazilungiselelanga mfazwe. Alwa amaKhabaludaka namaNgwane ubusuku bonke. Kuthe kuba be kusiliwa ubusuku bonke, yathi kanti iqelevlene imikhosi yamaTeledwane ; amabutho amathathu ama-Dongwe namaMbangube kwa namaNtong'ayivikwa. Kuthe xa ehlanganisana, athi kanti ngethamsanqa adifana kule ndawo uMahlaphahlapha afihlwe kuyo yintombi yakhe ; athe akudlana iindlebe amadoda abekisa elithi ku-Mahlaphahlapha " Mhlekazi, sichithakele ! sichithakele ! ma siye kukhonza emaBeleni kwaKhuboni."

Bathe abafazi bakuva esi sigqibo samadoda baase bewela emithwalweni yabo bayibeka entloko, kodwa inkosi yaqondela phantsi yaphendula ngelithi, " Ndisaya kwenza nto ni kwaKhuboni se sifile nje kade ? " Bathe abafazi bakuva okokuba inkosi ayivumi bayibeka phantsi imithwalo yabo basitsho isijwili. Lithi ibali into eyaba ngummangaliso bathi bokusitsho isililo abafazi, iinkomo namathole azo, ezazilapho zabonga zaangathi zinengqondo nezinja ezazilapho zeenza umkhulungwane.

ISAHLUKO 12.

Lithi ifali emveni kweso sijwili esavakala macala onke, amakhakha akwaNgwane ayesel' eviwa ndawo zonke kuba ayesel' eyiqonda inkosi apho ingakhona. Eza sel' esina evuya evuma isiNdwandwa kuba esoyisa qho. Kwesi si-thuba uMahlaphahlapha wavakala esithi, " Ndinchwabeni se ndifile kade ! " Athe akuyiva sitjho inkosi amaГedwane axubayela onke azincama alwa namaNgwane awachitha yaqala ke inkosi ukuthi, " Hayi ke ngoku singahamba siye emaBeleni kwaKhuboni."

Bathe ke бакуvela emaBeleni, amaBele akaBa salinda ukuva okokuBa amaKhafhaludaka eze kuБо ngokuBa kuthe ni na, koko Bathi бакубона amaГedwane esiza баase бе-hlaBa umkhosi kwakhala isigodlo. Kuthe kwaLunte abonakala esiza amabutho амаBele eSongana. Kuthe kwakuBa njalo, wathi uMahlaphahlapha, ifandla likaNtong'ayivikwa ma lihambe phambili amanye amabutho aрawule usapho neenkomо. Akubang: kudala yadibana imikhosi yamaГedwane neyamaBele yangunqu-nqu-nqu yanyathelana ngoobontsi agxothwa amaBele, asantsuliswa achithakala elizweni lawo zathinjwa neenkomо zawo lafa ilizwe yaangutym-tyum kwaqhuma uthuli.

Nje ngoko amaNgwane achithwa nguTshaka aza aza kuwela phezu kwamaГedwane, amaГedwane aza kuwela phezu kwamaBele awagila, aamaBele ke nawo athabatha loo ndlela yokusaBa aza ke namaZizi wona ayemi ngezantsi kwamaBele, athi akubona uthuli olu oluyiMfecane aasel' enduluka nawo engalwanga asafela neno. Ezinye izizwe ezazimelene namaГedwane, namaBele, namaZizi ezachithakalayo elizweni lazo ngenya yeMfecane ngamaKhuze, : maNgwe (abakwaMlambo kwaMazibuko), amaNxasana (amaZotsho), amaDuma (abakwaMthombeni), amaWuse akw: ngamaBaca. Yaayimikozo ke ukuza eKoloni ezi-

nyaweni zikaXhosa nezinye izizwe ezandulela ezasebu-Nguni.

Inxalenyeyezi zizwe yakufika kweli yaya kufaka iinltoko kumaMpondonise, inxalenyeye kumaMpondonise; inxalenyeye kubaThembu; yaza intloko ephambili yaza kufikelela kumfo kaKhawuta uHintsa :

“ Uhlwathi lowakwaGcaleka,
Uhlwathi olumadolo lukaKhala,
Umjonga-ntsiyini bath' uqumbile,
Inkunz' abayikhuz' ukuhlabu ingekahlaSi
Uzigodlwana zemaz' endala,
Zingalala endleleni yazini kunyembelekile.”

Apha ke abafanga sagqithela phambili ngaphandle nje kokuba inxalenyeye yangena kumLungu. Inxenye kumaHlubi yayingamaTeledwane enkosi inguLutshaba kaSibenza kaNgobizembe onguyise kaMatomela; wona ke aya kubaThembu baseQhudeni abankosi yayinguNgoza kaMkhubukeli.

Athe akufika amateledwane kuNgoza, wasuka uNgoza wambulala uLutshaba ngenxa yeso siganeko; aqala ke la maHlubi ukuba achithakalele nganeno nonyana wenkosi ogama linguMatomela aza kufaka intloko kuHintsa. Kwe-likamthimkhulu wesibini icala, unyana wakhe oweza kwaHintsa nguMhlambiso; kwaza kwaBakaMonakali imbutho kaBungane kweza uZibi; kwaza kwaBakaZingelwako kweza uNdondo. UMapaphu umkhuluwa kaNdondo, no-Ntliziyo kaMpangazitha noNcanywa kaZibi kaMonakali baphiwa imixawuka ebaThenjini.

Niya kuphawula ke okokuBa inkosi enkuluyamaHlubi uLangalibalele akazange eze nesizwe sikaBungane apha eKoloni kwa nomntwana wakhe uMpangazitha akazange eze. Kweziya nkosi zaziseMqwafini, eyayimele icala lakaNgwane inkulu kaGadebe kobakhe ubukhosiyayingu-Mpahla owayebambele uMsuthu uyise kaZulu noTyhefu.

Kwicala lamaFeledwane yayinguMatomela kaLutshaba. EzamaBele zazintathu : inguMaBandla, noNkwenkwezi, noKhawulela. KwezamaZizi inguNjokweni ; kumaKhuze inguJama.

Lithi ibali ekuhambeni kwayo isiza neno le mpi echithwa yimfecane yakhulelwa yndlala yaphelelwa nazizinto zokwambatha kuba kwakungasalinywa kungasafuywa nempahla ende nemfutshane kwanyanzeleka okokuþa baphile kukutya iinongwe zasendle, ooboqo ; ooquwe ; iintsenge, bada batya nodaka ngenxa yendlala. Banyanzeleka okokuþa baluke inkondlwane nenjica nezinye izinchazasendle ukwenza izinto zolwambatha. Batha befika nakwezi ndawo baamkelwa kuzo bafika se bezimbityo.

Nje ngokuba þe se sitshilo ukuthi intloko ephambili yenkithakalo yaphelela kuHintsa umfo kaKhawuta, phakathi kwabo kwakukho inxenyeyamaNgwane lawo ayebasukela, angabanga saphindela mva wona. Batha ke bakuþuwa okokuþa baphuma phi na bengamani na baphendula ngelithi, " SingamaMfengu siya mfenguza ! " Loo ntetho ekuyisefenziseni kwabo aabha bantu babetetha ukuthi þa-chithakele ezweni labo abasaziboni okokuþa basekwisimo sobuntu ngenxa yemeko ababekuyo yokuthobeka.

Ibali lithi uKumkani wamaXhosa uHintsa waþamkela kakuhle aabha bantu, abaziinkosi kubo waþanika imixawuka yemihlabia okokuþa bæbeziinkosi phezu kwabantu þabo, abanje ngoNjokweni noMatomela waþapha neenkomowabayaleza esizweni sakhe okokuþa sibaphathe kakuhle kude kuzekelwane naþo. UNcwana yena wayefikele kuBuþu ukunene kukaHintsa, yena wazifihla mpela okokuþa unguþntwana wenkosi kuba wayesoyika ukubulawa.

Ekufikeni kwakhe kuBuþu isisu sakhe sasinamanya, yaza ke inkosi yamnyamekela yathi ngalo lonke ixesa anikwa ukutya ma kanikwe intloya entle ize kuhlamba isisu sakhe. Kuthe ngexesa elingephi wathi thimbilili waangumbombo-solo wendoda. Wasuka waphawula okokuþa ngenxa ye-

mbeko ayinikwa ngabantu bakhе inkosi iya kude iqonde okokuза naye uyinkosi, ngako oko wacela kuBuџu okokuза amvumele okokuза aye kufuna umsebenzi kumaBulu, ngako oko ke wemka uNcwana kuBuџu waya kuziqefisa eKoloni eNqweba wazifhla khona.

Kwaba yiminyaka eliqela uNcwana elapho emaBulwini, kwathi ngenye imini engalindelanga nto wašona kufika igqiza lamadoda liphethwe nguMaþele unyana kaMhlomi. UMhlomi yena uza emhlana kuNdabazandile eyona nkosi inkulu kumaKhaþaludaka. Uthe akubuza uNcwana okokuза uMhlcmi uphuma phi na waphendula ngelithi, bathe beseMxhelo 6eva apho azifihle khona yena Ncwana, ke ngoku faze kumphuthuma kuba uGammalemente uwanike umhlaþa amaKhaþaludaka, kwaye ke nguye inkulu kufuneka aye kuphatha isizwe sakowaþo.

Wathetha neBulu elo lalimqeþile uNcwana walikelela okokuза abantakwaþo faze kumphuthuma uya funeka kowaþo ; okunene lamkhulula iBulu, waqokelela imfuyo yakhe awayesel' enayo apho eNqweba waya eMxhelo. Uthe ke sel' elapho eMxhelo uNcwana wahlala kabuhlungu kuba wayenemfuyo eninzi laye idlelo lilincinane, waye emelene neNxukhweþe indawo ekwakusithiwa yeyamaNgwane ke ebeyibamba impahla emfutjhane nende kaNcwana yakugqithela emideni yaþo bayithumele esikit eBotolo.

Kuthe ke esahleli kulo ntlalo eßuhlungu yokufsanjwa kwemfuyo yakhe uNcwana, kwehla esaa siganeko sokufa kwabantu sikaNongqawuse kwavuleka umhlaþa omkhulu pheþeya kweNciba. Lo mhlafha uGammalemente wawunika abantu abangabachithakali eMbo. Kuthe ke ngelo xesa wafuduka uNcwana eMxhelo nenxalenye yesizwe sakowaþo waya kuma eMhlahlane eTsomo wahluelana nabatThembu ngomda. Phaya eMxhelo wasiya umninawa wakhe uMaþele kaMhlomi kaMvelase.

ISAHLUKO 13.

Emveni kokuba uMatiwana ezichithile izizwe wazisukela wada waza kufika eMbolombo wajika ngokuthintelwa ngabaThembu. Ekuphindeleni kwakhe emva uMatiwane waya eLusuthu kuMpangazitha ; efikile kumfo kaBungane aquēisana amabutho ooyiswa amaNgwane ; waphinda igalelo lesibini wooyiswa kwa khona. Uthe akoyiswa oku kwesibini uMatiwane wakhumbula okokuba ukho umzalwana kaMpangazitha okwa ngowakwaGadebe ongavisasi- niyo noMpangazitha, ogama lakhe lalinguZulu kaMafu.

UMatiwane waya kuye wambuza ngelithi, " Le nto nili-khuni kangaka ningoyiswa nina bawkaGadebe umntu angathi ni ukuze anoyise ? " Wapendula uZulu kaMafu nge- lithi, " Asoyiswa thina maGadebe xa uyifunza emini impi kuthi kuba siya bonana kanti xa uyifunza ebusuku kuthi, asibonani kakuhle sisuke sixakeke ngako oko soyisakale ke." Okunene walithabatha elo cebo uMatiwana wawafunza ebusuku amabutho akhe kuMpangazitha ooyiswa amaHlubi ngamaNgwane, yabanjwa inkosi uMpangazitha, abizana amaNgwane amthwala uMpangazitha enza isangqa esikhulu amemeza esithi, " Simfumene lowo be sikade simfuna ! "

Asina amaNgwane avuma ingoma yolo yoso yaaseyihleli phantsi into kaBungane iqondele phantsi ilindele oko okuza kwenzeka. Ayibiza inkosi yawo uMatiwane amaNgwane okokuba ize kubulala ngokwayo inkosi yamaHlubi kuba inkosi ayibulawa ngabafokazi, ibulawa yenze inkosi. Yasondela ke into kaMasumpa uMatiwane yambulala uMpangazitha. AmaNgwane ke asithabatha isidumbu sikaMpangazitha baya kusingchwaña eludongweni lomlambo, besenzela okokuba uz' uthi wakuzala umlambo isidumbu eso simke namanzi.

Oko babekwenzela ukuba amaHlubi angaze abe ngabantu abahlala ndawo-nye. Sabə njalo ke isiphelo sikaMp-

ngazitha kaJobe ithole lakwamaMnguni, imbabala yolwantunge, umagweb' egijima. Emveni kokufa kwakh: isizwe sakhe sachitheka sawela iLigwa se siphethwe ngunyana wakhe omkhulu uSidinane, enoMehlomakhulu eseyinkwenkwana engunyana wezinye izindlu zikaMpangazitha. Kodwa uMajwanqa noLangalibalele indla-lifa kaMthimkhulu wesibini babuyela eMzinyathi pheseyo koThukela nenxalenye yesizwe samaHlubi facela indawo kuTshaka owafanika inxenye yelizwe lakowafo eli uLangalibalele wachithwa kulo ngabeLungu.

USidinane nesakhe isizwe ekuweleni kwafo iLigwa baya kukhonza kuMzilikazi, apha ke amaHlubi ahlala ixesa elithile azifalula okokufo aziinkosi. UMehlomakhulu yena akukhula wazifalula ngokusina wabegqitha bonke apha kweso sizwe sakwaMzilikazi, waqala ngoku uMzilikazi waba nekhwele ngamaHlubi waza ke uSidinane wachitheka waya kwa seMzinyathi nenxenye yesizwe, waya kucela indawo kuTshaka waza uTshaka wamaala wabuyela e-Lusuthu, wathi ke akubuyela eLusuthu uSidinane wabulawa nguMatiwane. Kodwa wasinda uZibi amfihla amaHlub.

UMehlomakhulu yena nenxenye yesizwe samaHlubi bathi ukusuka kwafo kuMzilikazi banyukela ezintabeni ezikufuphi noSuthu kubaDlongwa inkosi yabaDlongwa ngelo xesa inguMgolojo kaMthonoso kaMolefe. Wahlala apha ke uMehlomakhulu nenxenye yesizwe samaHlubi. Kulapho ke uMehlomakhulu abonana noMlu. Theophilus Shepstone ogama limbi linguSonjica. WayenguMfundisi waseWesile kubaDlongwa, abeSuthu bemkhothela. Emveni kwexesa elithile uMsweiswe wacela imvume kuSonjica okokufa azifunele owakhe uMfundisi wabeSuthu, waze uMsweiswe wamnika lo mhlaba waseHerschel. U-Sonjica wathi bonke abantu abakwelo cala ngaBhelelo lakhe laseWesile, ezama ukuxolisa.

Kuthe ke akuphiwa lo mhlaba uSonjica wathi kuMehlomakhulu, " Nje ngokuba ukhonza kubaDlongwa ungenawo owakho umhlaba thabatha lo mhlaba waseHesele ndiwunikela kuwe, ufudukele khona nesizwe sakho ube yinkosi ezimeleyo." Wawubekisa ke loo mlomo kumaphakathi akhe, aza aphendula wona ngelithi, " Hayi nkosi uya kusibulalisa nave uya kufi, sisafihle intloko aphi ma sihlale." UMehlomakhulu walithetha elo lizwi kumfundisi wa-phendula yena ngelithi, " Kulungile ke xa ungavumi, ko-dwa iseza imini oya kuyikhumbula le nto."

Emveni koko umfundisi wehla waya enkomfeni el'ini apha wabonana noMhlambiso kaMthimkhulu, baza bathi ke ngokuthetha waqonda uSonjica okokuba uMhlambiso lo noMehlomakhulu baya zalana. Wathi uSonjica ku-Mhlambiso, " Umntakwenu uMehlomakhulu be ndimnika la mhlaba waseHesele waala yena namaphakathi akhe hamba ke wena uye kuma khona," Wavuma ke uMhlambiso wenyuka nenxalenyen yesizwe samaHlubi sel' ehamba nenxenye yabeSuthu ababelapha eKoloni. Uthe sel' elapho eHesele uMhlambiso abaDlongwa aabaya uMehlomakhulu wayefake intloko kubo sachithwa ngabeSuthu wachithakala ke naye uMehlomakhulu.

Ngeli xesa lokuchithakala kwabo abaDlongwa babepethwe nguSigonyela unyana kaMgojo. Kuthe kanti ngeli xesa lokuchithakala kwabaDlongwa uSonjica uvile naye ngesi siganeko wathumela kuMehlomakhulu wathi ma kaye eHesele, wamxelela okokuba nomzalwana wakhe uMhlambiso ukwalapho eHesele baya kuhlalisana kakuhle. Wathi ke uMehlomakhulu akufumana loo mlomo waxelela iinkosi zakhe abaDlongwa. Yaphendula inkosi yabaDlongwa ngelithi, " O ! Nathi mntakaMpangazitha be sikukhonzisile ke, sithabathe nathi siye kukhonza phantsi kwakho kuloo ndawo uya kuyo."

Wavuma ke uMehlomakhulu ; uthe akuva uMhlambiso okokuba uMehlomakhulu uyeza nesizwe sakhe wacinga

ukuthi yena Mhlambiso akayi kuvana noMehlomakhulu kuba uMehlomakhulu usenamayeza okuchintsa xa liphumayo ilanga, alichintse liphindele phantsi, ngako oko wacela kuSonjica okokuha yena ma kakhululeke eKoloni kwa-Mathole. Wavuma ke umfundisi. Uthe akufika eHesele uMehlomakhulu ncsizwe sakhe kunye nabaDlongwa wayesel' efudukile uMhlambiso, kodwa noko wafika lisekho iqedlana elivakalayo lamaHlubi nabaThembu naheSuthu negqiza lamaTirikwa ngako oko ke abaDlongwa ababasanikwa mxawuka wamhlaBa baase benikwa amanxowa kuu-phela.

Kuthe kungekabi kudala uMehlomakhulu nabaDlongwa biefikile eHesele, uGulumente wathimba la mhlaba wase-Griqualand East wamaTirikwa waza wathanda okokuha le mpi yaseHesele ixineneyo ayiphungulele kulo mhlaba. Uthe ke uGulumente akuyiphakamisa loo ndawo avumela phezulu amakhosi awayelapho. Kwaqala kwavela uZibi oyindla-mafa kaSidinane inkulu kaMpangazitha ; emveni kwakhe kwavela uLihana inkosi yabaDlongwa uLihana ke ngunyana kaSigonyela. Emveni kwaabha kulandele u-Mnare kaSiphambo ukunene kukaMpangazitha.

Kwa khona kwavela uMagadla ongowecala likaMthimkhulu wesibini kwallandela nenkulu yakwaMehlomakhulu uNtsindantsinda kwa nokunene kukaMehlomakhulu u-Milani noMenyo kaMdletye wecala likaMthimkhulu kwa nezinye izindlu zikaTadebe ezinje ngooMgubo naanko ayamene noLuphindo oyinzala kaDubu kwa lapha kwa-Mthimkhulu. IHesele lasala lisaanda ngenxa yokulwa kwenkosi yamaVundle noGulumente owathi wawuthimbä umhlaBa kaTyhali imkosi yavo. UTyhali yinto kaMgobzi into kaMkhupheni ozalwa nguGwaca into kaKhetshe ozwala nguZembe kaMdwayi.

AkuBa ewuthimbile ke uGulumente umhlaBa wamaVu-ndle ummandla waseBlekana wawongezelela kumhlaBa waselHesle, baza ke abantwana beenkosi ezazilapho e-

Hesel- ababengenamihlaša wabasikela eBlekana. KwašakaMehlomakhulu wasikela uSakhakude ; kwabakaSiphambbo wasikela uNkonzo ; kwabakaManxesa wasikela uMxokozeli ; kumaBongwe wasikela uMakhumſa kaSicwebu. Kwiinkosana zabaDlongwa wasikela uMahedi kaMgojo kunye noThlaku kaMapunupunu.

Enye inkosi eyasikelwa umhlaša eBlekana yeyamaBele uMsindo kaMeyi. UTulumente akazange awuthabathe wonke umhlaša wamaVundle kuša elona cala likhulu laseBlekana libuswa nguMavela kaBebeza umninawa kaTyhali inkosi yamaVundle. Zikho ke nezinye izifonda uTulumente awazinika umhlaša kwa lapho eBlekana, kanti kuko nelinye icala lasePalmietfontein uTulumente alinika abaThembu abaphantsi koPlaatyi Eland, uMaya ngesiduko. Kukho nezinye izibonda ezithathu ezanikwa umhlaša kuNdofela ; ezišini zezamaBele uMayisela noBikizana ; esethathu nguMbombo iHlubi lakwaXaša.

Abatundi baya kuphawula okokuba ngexesa leMfecane izizwe zonke ezazingazange zichitheke eNatala zazinikela ku'Tshaka zaaseziša ngafakwaZulu. Kungoko ke umntu ovela eNatala kusithiwa ngumZulu. UTshaka wafa engenanyana baza ubukhosи bathathwa ngumninawa wakhe uDingana. Naye wafa engenanyana baza ubukhosи bathathwa ngumninawa wakhe uMpande othe yena akububa ubukhosи bathathwa ngunyana wakhe uCetywayo, ozele uDinizulu, ozele uSolomon, ozele uBekuzulu lo obekade ebanjelwe nguMsiyeni.

Nje ngoko uMatiwane inkosi yamNgwane yachithwa ngu'Tshaka, yaza yadinga ingenandawo, umhlaša wayo osisigxina, yathi yakuva okokuba uTshaka ufile yašuyela kwaZulu yaya kuzinikela kuDingana kodwa uDingana akazange amamkele ; wasuka wašulala wathimba afantu ſakhe aza amaNgwane asel' eba ngamaZulu nawo. Lithi ibali wathi phambi kokuba abube uTshaka ebadwa ngabantakwašo wayolela ngelithi, “ Ningišulala nje ngeke nili-

6use bayeza abazindlebe zikhany' ilanga, abaakha izindlu ngodaka nje ngezinkonjane, izinyoni zezulu ; lobuswa nga-bo, *kini lobuswa ngaabantwana babantwana benu.*"

Abafundi saya kuphawula okokuuba ngokweli fali, eli gama lobuMfengu asililo gama lamntu okanye gama lanya-nge nakwisiphi na isizwe kwizizwe ezachithakala ngexeja leMfecane ; le ntetho, " singamaMfengu siya mfenguza." iya fana nale ntetho siyisebenzisayo namhla nje ithi, " Uyinkosi wena mna ndiyinja yakho," Kanti noko umntu eyise-benzisa nje le ntetho engathethi okokuuba uyinja okunene, kuba umntu akanga nganja nto nje yintetho yokuzithoba kuba umntu ecela uncedo.

Ngako oko ke eli gama lithi, " singamaMfengu " yayili-gama lokuzithoba, phawula ngale nto yokokuuba intombi yaseMbo akusoze uyive ikuza isithi, " amaMfengu ! " Uya kuva isithi, " amaBele ! " " maZizi amahle ! " Ngako ke eli gama akufuneki kunanyathelwe kulo ngokungathi amaBele, namaHlubi namaZizi nezizwana ezathi zabusa phantsi kwawo zizalwa linyange eligama linguMfengu, kufe ngathi se isisiduko safo eso. Yaye asingawo onke amaBele namaHlubi namaZizi amfenguzayo ; nangaphezu koko kwezi ntsuku ucalulwano-buhlanga yinto eseyipheli-swa ngaphandle kweziduko nezithakazelo zokubingeleta nokubusa okanye ukubonga.

Be kufanelwe ke ukuba kuthi xa kuthethwa ngamaBele-Hlubi-Zizi nezizwana ezabe zibusa phantsi kwawo kuthiwe ngabaMbo kuba bengabantu ababavela eMbo bonke i-Mbo eseNatala. (Phofu ngoku eMbo se iyile ndawo kuthiwa nguMzimkhulu ngoku.) Xa sisoloko silisebenzisa eli gama likaMfengu liya kusuke lizinze kwizizukulwana ezizayo, libe ngathi ligama lenyange elalizala izizwe ezachithakala yimfecane, kanti ke ngokusenyanisweni intsingiselo yalo, lithetha umntu osel' ehlile kwisimo sobuntu wafikelela kwisimo sobunja.

Isizinzo safa bantu baseMbo apha eKoloni safa se-Ngquiswa inxalenye yaakummandla waseBofolo kude kuze eDikeni kuye kuqabela eHewu. Kanti napheṣeya kwe-Nciba izithili zaseGcuwa, Gatyana, Ngqamakhwe, Tsomo, nenxalenye yakuCofimvafia kukholise lona eli qela laseMbo. Ngentla kufo ngabaThembu kuze kuthi ngezantsi ukuya kuthi ga ngolwandle ife ngamaGcaleka.

ISAHLUKO 14.

Ngoku ke siza kukhe senze amabala engwe ngemilibo ye-zindlu zoþukhosи bamaGcaleka namaNgqika kuba fe se siyichazile iminombo yaþo yezindlu zoþukhosи. Ke kwicala lendlu enkulu kaGcaleka kukho omnye unyana ogama linguVelelo ekuphume kuye unyana ogama linguGxaba. La maGcaleka ukubizwa kwawo kuthiwa ngamaVelelo, okanye ngasiduko simbi kuthiwa ngamaGxaba. Kwindlu yasekunene uKhawuta uzele uBuþu waza uBuþu wazala uMaphasa isibongo sale nzala kuthiwa ngamaTsonyana. UHintsa ke yena ekunene unyana wakhe nguMthikakra.

Ke ngoku siza kuthetha ngemilibo yoþukhosи bukaGaþabe okukunene kukaPhalo. UGaþabe endlu-nkulu uzele u-Mlawu noNdlambe ngomfazi omnye. Kwezinye izindlu wazala uCeþo noNukwa. UCeþo ke wabuba engekaþi namntwana kwaza ke kwathathwa uDufane unyana ka-Ndlambe okokuba abe ngunyana waloo ndlu kaCeþo. U-Mlawu ke yena endlu-nkulu uzele uNgqika ekunene wazala uNtimbo waza ke uNtimbo wabuba engekaþi namntwana, kwaza ke kwathathwa uAnta unyana wenye yeziindlu zika-Ngqika waya kuba ngunyana kwindlu kaNtimbo.

UNgqika ke yena endlu-nkulu wazala uSandile kwezinye izindlu wazala uMaqoma noTyhali (noAnta lo owaþelwa kwindlu kaNtimbo). UNdlambe ke yena endlu-nkulu

wazala uMqhayi ekunene, wazala uMhala kwenye indlu wazala uDusane (lo owabelwa kwindlu kaCebo). UNukwa ke yena wazala uGasela waza uGasela endlu-nkulu wazala uNcanca owaBanjelwa nguToyise isoka-nqangi. UMaqoma ke yena uzele uTini noYaphi noMapolisa. UTyhali ke yena uzele uFini noOba isiduko sale nzala ngamaNgqika.

Koonyana fiakaNdlambe uMqhayi wazala uJali noTabayi. UMqhayi kodwa waphulukana nobukhosи kuja wasuka wancedisa abeLungu ngemfazwe yezembe Gaza ke abantu Samsiya бaya kungena kuMhala. Kungoko ukuze uMhala athabathe isihlalo sobukhosи bakwaNdlambe. UMhala ke uzele uMakinana oliwele noMtshatsheni. UMakinana ke yena uzele uSilimela (noFanele ekuthiwa ukubuliswa kwakhe "A ! Jongichanti.") UDusane ke yena uzele uSwazini noSiyolo. Le nzala kaDusane isiduko sayo kuthiwa yimiDusane, isiduko senye inzala kaNdlambe kuthiwa ngamaNdlambe.

Bakho ke nabanye oonyana bezinye izindlu zikaTshiwo. Amagama abo nguGwali noMdange. UGwali ke lelona soka-nqangi likaTshiwo ; uGwali wazala uTiti ozele uKhobela, waza ke uKhobela wazala uMhade endlu-nkulu, ekunene wazala uHanisi. UMhade ke yena uzele uZweni waza ke uHanisi wazala uHlini. Abazukulwana bale nzala ke isiduko sabo kuthiwa yimiGwali kaTshiwo. UMdange ke yena uzele uMahote endlu-nkulu, ekunene wazala uMantla.

UMahote ke yena uzele uFuno ; uFuno ke yena endlu-nkulu uzele uCeya ozele uMadolo, waza ekunene wazala uTola. UMantla ke yena wazala uBotomani. Bonke ke abazukulwana bale nzala isiduko sabo kuthiwa yimiDange kaTshiwo. Phaya kuPhalo kuphuma omnye unyana ogamma lingLanga ozele uNqeno waza uNqeno wazala uStokhwe kwenye indlu. UNqeno lo uzele uSonto. Isiduko sale nzala kuthiwa ngamaMbalu, phofu kukwatshiwo nokuthiwa ngamaLanga.

UNgconde ke naye ukwa naøo abanye oonyana bezinye izindlu. Igama lomnye unyana nguNtinde ozele uNgethani ; waza uNgethani wazala uBange ozele uCika ; waza uCika wazala uTʃhatʃhu ozele uDyani Tʃhatʃhu. Isiduko sale nzala kuthiwa ngamaNtinde. Omnye unyana ka-Ngconde nguHleke. Yonke ke inzala yakhe kuthiwa isiduko sayo ngamaHleke. Kanti ke isiduko esifwankathela yonke inzala kaXhosa ephuma kuTʃhawe kuthiwa nga-maTʃhawe abalulwe ngeziduko zawo.

Ngoku ke siza kukhe senze amabala engwe ngobukhosibamiselwa nguKumkani uPhalo kumntu obengenguye wamnombo wobukhosib, nto nje owayeliphakathi elithembe-kileyo elalisalusa iinkomo zenkosi emathaanga. Ngokomthetho wesiNtu ngelo xesa be kusithi xa kukho umntu onukwayo ngobugqwiqa ngamagqiqa avumisayo, isigwebosithi ma kabulawe. Loo mntu ebésuke anikelwe kwimisila yenkundla ukuba imse kwelo phakathi lalusa iinkomo zenkosi emathaanga okokuþa limbulale. Igama lalo mphakathi yayinguKhwane. Ebésithi kwakuziswa umntu kuye ogwetylwe ukufa athi kwabha fiamzisileyo, " Hambani nigoduke ndineyam imini endiza kumbulala ngayo lo mntu." Be besithi fakumka afathunywa aaf'o, athi endaweni yokuba ambulale amjikelise ngaphaya kwehlathi amnike imvume yokuba azakhele ungquphantsi amnike nokutya. Bonke ke abafiegwetylwe ukufa wayefasindisa ngolo hloþo, fada ke fiaanda fiaaneentsapho ezinkulu.

Kuthe ekuhambeni kwexesa kwaxabana uKumkani uPhalo nendlamafa yakhe uGcaleka sahlulelana isizwe kwaliwa yaza impi kaGcaleka yayikhulela ekayise, waza ke ukumkani wathumela izigidimi okokuþa ziye kubiza nabasemathaanga okokuþa baze kumnceda uya fulawa ngunya-na wakhe. Sakufika kuKhwane afathunywa, fakumxella okokuþa inkosi iya mfuna aye iuyinceda nəngomntu angaba unaye, wafuna ukuqonda okokuþa kulwelwa malunga phi na.

Bathi fakumxelela ke abathunywa waphendula ngelithi, "Hambani nigoduke niye kuyixelela inkosi ukuba ndiya kufika ngomso naloo mntu ndiya kuba ndihamba naye, ndaye ndiya kungena ngenkalo ethile ; ze niyiqinisekise inkosi ngelithi kuloo nkalo ndiya kungena ngayo kuya kugabuka inkungu emnyama ndakufika." Bathe fakuthi qe-lele abathunywa aabo uKhwane wakhupha intlaiba-mkhosi ngezigidimi zakhe wathi ma zibize amadoda awayewasindisile okoku ba eze kuye ngentsasa ngomso ephethe izikweqe zawo exhobe aphelela.

Kuthe ke ngentsasa yengomso yakuphelela impi yakhe uKhwane wayinika ilizwi elithi, "Namhla nje ke ndinicela okoku ba niye kuzibonakalisa kuKumkani uPhalo okoku ba nivukile kwabafleyo ngokuya kulwa nenku lu yakhe niyo-yise." Anduluka ke amabutho kaKhwane ahamba sel' edloba ebinza umoya. Bathe kwinkalo abangene ngayo adla amahlanza izidumbu zaaluthotho phambi kwabo, yadungeka yaqoxa impi kaGcaleka ayikhupha inyathi ekhaya amabutho kaKhwane kuba laba nzima igalelo labo.

Emveni kokuba ichithiwe impi kaGcaleka uKumkani uPhalo wachanguza waya kuKhwane nempi yakhe. Uthe xa ekude kufuphi kuyo kwavakaliswa ilizwi elithi, "Yonke imikhosi ma inyukele enkundleni komkhulu !" Okwenene yeenje njalo, yathi yakufika enkundleni yahlala iziqhu nge-ziqhu ngokwamabutho ayo, yaza ekaKhwane impi yahlalela bucala. Waandula ke uKumkani uPhalo wangena endlwini.

Kufse mzuzu inkosi ingene endlwini kwaphuma umfana ephethe ugaga lwenkosi waluthi thaca phakathi kwemikhosi yakomkhulu nempi kaKhwane. Emveni koko yaphuma inkosi endlwini, yathi kanti iguse usiba lwendwe phantsi kwengu bo yayo, yaya kuhlala elugageni layo. Yavakala ibekisa umbuzo kuKhwane othi, "Yini le ! Uyithathe phi le mpi ininzi kangaka ?" Waphendula uKhwane ngelithi, "Ngalaa magqwi ra nkosi wawuthumela kum usithi



ma ndiwañulale, Mhlekazi Omhle ! Imfoñe yandikhulela kwaala okokuña ndiwañulale.”

“ Ngoko ke ndawathatha ndaya kuwasithelisa ngaphaya kwehlathi ndawavumela ukuña aakhe oongquphantsi, ba-lale kusio, ndañapha nokutya, basuka ñaaneentsapho, ñaa-nada nkosi yam. Ngawo ke loo magqwiña akuncedayo namhla nkosi yam.” Ithe ukuqokela inkosi yathi, “ Khwane ! mfo kaTheñe ! Sizukulwana sikaGqunukhwe-ñe ! Imikhwa yakho ikudalile okokuña ubé yinkosi. Se uyinkosi ke enga ngam’ ubukhulu nesiduko sakho ke se siya kuña sesi sam, se uliTshawe ! ”

Yatsho ke inkosi yaphakama yañhola oluya siba lwendwe ibilifhle kuyo yaluhloma entloko kuKhwane yathi, “ Tshawe likaGqunukhwe-ñe ! ” Laduma ibandla, yaqokela kwa khona ngelithi inkosi, “ Khwane thatha yonke le mpi yakho nentsapho yayo uye kuNgqika uthi ndithi kuye ma kakunike umhlaña ubé ngowakho nabantu ñakho, koda-wa ungañi kho phantsi kwakhe. Wena uya kuña yinkosi eñusa apha kweli iKomkhulu. Yatsho inkosi yamkhuphe-la amadoda angamaphakathi akhe uKhwane okokuña aye kumisa ofio ñukhosí.

Kwasukela apho ke okokuña inzala kaGqunukhwe-ñe ifie ngamaTshawe. Naña ke oookhokho nooyise-mkhulu ñakaKhwane :— Uyise kaKhwane nguTheñe umfo ka-Lungana, uLungana ke uzalwa nguNtimbana aþe yena uNtimbana ezalwa nguSisude. USisude ke yena yinto kaGqunukhwe-ñe. UKhwane yena wazala Tyakha ozele uTshaka, waza ke uTshaka wazala uCungwa. UCungwa ke yena endlu-nkulu wazala uPhatho, ekunene wazala u-Kama, eqadini wazala uKhoba.

Kuthe ke ngeli xesa ubukhosi ñaþuphethwe nguPhatho noKama kwafika abaNfundisi ñamaNglesi neliZwi likaThixo waza ke uKama neNkosikazi yakhe ñalamkela iliZwi nzulu. Waza wazimisela ukulifiya lonke isiko lakowaño lesiXhosa alandele ubuKristu. Kwathi ngamini ithile wabonwa

yena nenkosikazi yakhe bephakathi koluhlu lwabantu aba-za kuphehlelwa, baphehlelwa ke kunye nenkosikazi yakhe.

Wathi uKama noko ayinkosi nje wazimisela ukunyanise-ka nga ngokuſa omnye woonyana bakhе omncinane ogama linguXhanti (William Shaw) wada waſa ngumfundisi. Ke kwaſa kho ukungavisansi phakathi kukaKama nomkhulu-wa wakhe uPhatho. Baza ke boohlukana, kwaſa kho inxalenye yabantu abalandela uKama, kodwa uninzi loluntu Iwafiyeka kuPhatho. UKama ke wema mganyana kumkhuluwa wakhe waſuya wasuka apha waya kuma kule ndawo ngoku kuthiwa yiKamastone eyathiywa ngegama lakhe noMlu. W. Shepstone.

UPhatho ke yena wahlala kumhlaba kaChungwa owawuphantse ukuba liNgquſwa lonke. Kwimfazwe eyayiphakathi koHintsa namaNgesi ngo1835, uPhatho wayengu “ndilele” wazihlalela emhlabeni wakhe; kodwa kwathi ngemfazwe yeZembe ngo1846 kusilwa uNgqika nama-Ngesi, wesuka uPhatho kumhlaba wakhe waya kunceda amaNgqika aze ke ooyiswa amaNgqika.

Waſonisa ubukhalipha obukhulu uPhatho kuloo mfazwe kuba naxa sel’ ezinikele amaNgqika walwa encediswa ngumninawa wakhe uKhoba waſa ngowokugqibela ukuzinikela, ngako oko ke amaNgesi ambiamba amthumela kwisiqithi ekuthiwa yiRobben Island ngaseKapa. Waſuya apha esiqithini sel’ ekhulile wanikwa inxowa eNdevana (Fort Murray).

Naasi ke isizukulwana sikaPhatho:— NguDilima no-Namba noMkhanya. Inkosikazi kaKama yayiyintombi ka-Ngqika udade boMaqoma. Kule mfazwe yeZembe u-Kama nabaMbo bancedisa amaNgesi ekuthe ke akoyiswa amaNgqika kunye nempi kaPhatho wathinjwa umhlaba kaPhatho waza ke umbuso wamaNgesi lo mhlababawuni-ka abachithakali abaMbo; nguwo ke lo mhlababawuwo

abaMbo eNgquſwa owabelwa iinkosi zabo ngokwemino-mbo yazo.

Kwathi ke ngemfazwe kaMlanjeni ngo1850 uKama wa-lwa ngobugoſa obukhulu nabantu bakhe bencedisa ama-Ngesi, wawagqogqa amaXhosa nakwiinqaſa ayezifihle kuzo zamahlathi. Emva kwaloo mfazwe akuba oyisiwe ama-Xhosa umbuso wamaNgesi wampha uKama kunye nabantu bakhe isiqingatha somhlaſa ukusukela kulo mlambo uliXesi ukuya kuma ngoQoboqobo. UKama wayenoo-nyana ababini, uMani inkulu (Samuel) noXhanti.

UMani wazala uLuthuli noNgangelizwe noLwandile. Waza wabuba uMani uyise uKama esaphethe. Kwathi ngenxa yokuba amakhwenkwe kaMani ayesemancinane ubukhosи baphathwa nguXhanti. Yena ke uXhanti wabuba engenamntwana, baza ubukhosи baphathwa nguNgangelizwe kuba uThamsanqa unyana womkhuluwa wakhe wayesemncinane. UMani wayenomnye umfazi intombi yasebaThenjini eyazala uSongo lo owabelwa ilifa likaXhanti

Uthe engekabubi wayolela uNgangelizwe ngelithi ubukhosи buze bubuyele kumnini-bo uThamsanqa unyana womkhuluwa wakhe uLuthuli. Abafundi baya kuphawula into yokokuſa umbuso wamaNgesi wamnika uKama lo mhlaba kuba wawululamela umbuso wawo, okwesibini wanceda **kwiimfazwe** okokuſa oyise amaNgesi.

ISAHLUKO 15.

Ngoku ke siza kukhe senze amabal' engwe ngeziduko zezi-zwe zoluNtu olukumNeno nomPheſeya-Nciba nenxalenye yowlaseNatala. Phawula into yokuſa iziduko ezi ngamaga-ma ooyise nooyise-mkhulu, nookhoko ſabantu abasuke bazi-bize ngawo, kuba ſengumnombo abaphuma kuwo, ngolu hlobo :— abaphuma kuMhlomi bazibiza ngoMhlomi isiduko sabo ; abaphuma kuMajola bazibiza ngoMajola, njalo-njalo. Zavela njalo ke iziduko ezi, zahluka-hlukene no-kwahluka-hlukana nje.

Naazi ke :—

Ezabat Thembu.

1. Dlomo, Ntande, Hala, Tato, Bomoyi, Toyi.
2. Gcina, Nokwindla, Zingel' iinyamakazi, Gaſul'ukhula.
3. Hegebe.
4. Maya, Ntande, Cedume,
5. Mdlane.
6. Mgiquwa, Jikijwa, Mvaba.
7. Mkhuma, Matjhaya.
8. Mpandla.
9. Mpemvu.
10. Mqoma, Dlomo.
11. Mvala.
12. Mzima.
13. Ncotsho.
14. Ndungwana, Qhweſa, Diya.
15. Ngxongo, Ntsundu, (amaQwathi).
16. Ntlotshane, Ngantumbe.
17. Ntsilibe, Banquo.
18. Qadi.
19. Qocwa, Telu, sihlobo ſikaJojo, ſikaThiyeka, Zikhali, Mbizana.

20. Qwambi.
21. Qwathi.
22. Xandese, Mdiya, Mpakala yañantu.
23. Yifa. 24. Mdala.

Naazi ke iziduko zamaXhosa.

- Ciŋa, Qhankqolo, Tswetswe, Mhlantlu. (ngokukaJabavu :— Ciŋa, Qhankqolo, Nciñane, Mhlantl' endlovu, Nye-mbezana, Ntswentswe, Mhlomlalidala-linempondo, Butsolo bentonga).
- Cethe, Chizama. (ngokukaJabavu :— Cethe, Chizama,, Ngcoko, Nkcenkceza, Buñuma).
- Jwaŋa, Mazaleni, Matika. (ngokuka Jabavu :— Jwaŋa, Mtika, Mazaleni, Songcangcaſe, Butsolo bentonga).
- Khwemte. (ngokukaJabavu :— Khwemnta, Gqabaza, Sigadi, Meka, Mhlantla, Bulana).
- Kwayi. (ngokukaJabavu :— Kwayi, ooJama, Gando-wentſaňa, Maňandla kaNobethelkile, kaNtsuntſ' ihamba isimba, kaMntwan' enkosi waliwa yintombi uwuqabele ni na umthoba umhle kade nje kaGcini-swa, kaPhazima, Ngconde, Togu, Nkomo zika-Butsolo bentonga).
- Mpehla, Caňase, Nkom' ebomvu. (ngokukaJabavu :— Mpehle, Caňatſhe, Nyawo-zibomvu, Denjiwo).
- Chisana, Sithathu. (ngokukaJabavu :— Sithathu, Chisana, Ndebe, Khophoyi, Hase, Malwana, Sitsumo).
- Gqwaſu. (ngokukaJabavu :— Gqwaſu, maGořa ka-Manzini, kaYařiase, amaGqwaſu amnyama neenkommo zawo, ooNkomo zenxele, zikaKhamlana, zika-Nohiñane, zikaNuse, ooXhelithanga, maňandla ka-Siyaphi.)
- Khomazi, Qhinebe, Gqugqu. (ngokukaJabavu :— Kho-mazi, Qhinebe, Gqugqugqu, Haha, Dukanamahla-thi).

- Mbamba, K̄ila, Thangana. (ngokukaJabavu :— Bamba (Zotʃho), K̄ila, Thangana, Bodlinja, Hayeni, Dzana, Mañandl' akuloYono, ooFit̄hi, ooMfecane).
- Ntakwenda, Letha. (ngokukaJabavu :— Ntakwenda, Letha, Lišela, Khwangeſe, Nkomo zimnyama, Dloboyi, Mbityana, Msilandela, Gqusegqubeni, Ngcuwa, Sukul' izembe).
- Mfene, Hlathi. (ngokukaJabavu :— Mfene, Hlathi, Lise, Jambase, Nonoše, Zantsi, Magwentſu).
- Nqañwane. (ngokukaJabavu :— Nqañwane, Hintsabe, Geje, Ziduli, Hlañilawu).
- Nkañane. (ngokukaJabavu :— Nkañane, Majeke, Ndluntſa, Noqaza, Buqa, Mayeye, Ntſinga, Mthi-wembotyi, Mfaz' obole-nye, Mañandl' angalal' endleleni.)
- Ntlane. (ngokukaJabavu :— Ntlane, Hlamba-ngoñu-fende-ndayek' amanz' ekho, Ziçelekazi, Mfusana, Ndendela, Gxididi, Nqañane, Dingi, Madikizela, Nkomo zikaNqañale, zikaPhaphani, zikaVulendlini, Makhaful' inyama k̄wada.)
- Nzothwa, Nyelenzi. (ngokukaJabavu :— Nzotho, Nye-lezi).
- Thunzi. (ngokukaJabavu :— Thunzi, Ngcombolo, Ntibane, Ntſufile, Nyukwana, Homba.)
- T̄shonyane. (ngokukaJabavu :— T̄shonyane, Dikiza, Sawa).
- Zangwa, Khwalo. (ngokukaJabavu :— Zangwa, Khwalo, Mlanjana, Ncuthu, Nanto, Nyikila, Qetse, Hofiese, Mseše, Mqhaqhaço-wentlanjana).
- Mngwevu, T̄shangisa, Sikomo, Gudulu, Zulu. (ngokukaJabavu :— Mngwevu, Zulu, Mhlatyana, Sikhomo, T̄shangisa, Sinuka, Bodlinyama, kaSogoni, Lamankuzi, Laleqhingeni, Vinyama, Gudulu).
- Ngqosini, Gaña, Thithiba, Cihose, Abantu somlambo. (ngokukaJabavu :— Ngqosini, Gaña, Ndoko, Lalase,

Cihose, Titiba, Mjosi, Mmntu-womlambo, Msuthu,
Mjweswe).

Nywabe, Mamali, Ndondela, Gatyeni. (ngokukaJabavu :
Nywabe, Gatyeni, Ndondela, Mamali, Msengana).

Sukwini. (ngokukaJabavu :— Sukwini, Nkomo, zika-
Chwama, Zembe libewula, Sonka nguBoroto,
Nyama nguFleyisi, Mela nguNayitu, Trongo yi-
venkile, Ngqongqo yam yikatara, Mvaña yam yike-
tile, Mnqayi wam linqindi, Ndingu-tiki-ayivuman
napokoto).

Tipha, Bayeni, Manzimade. (ngokukaJabavu :— Tipha,
Bayeni, Yiwa, Manzimade).

Tshawe, Tshiwu, Ngconde.

Zangwe, Chayi. (ngokukaJabavu :— Zangwe, Nyinata,
Chaya, Junata, Ntelela, Sijaku).

Naazi ezamaMpondomise iziDuko.

Cwera. (ngokukaJabavu :— Cwera, Gxara, Siyoyo,
Mahlahlana, Vambana, Potwana).

Gcaga. Dosini.

Nqabase. Kancolo.

Mlungwana. Majola.

Ngxabani. Mpinga.

Xesibe. Njuza.

Ngcangane. Ndila.

Naazi ke ezamaBele, onke amaBele anqula uLanga.

Bikani.

Dlambulo, Dibandlela, Vaphi, Mnomana, Nongalo.

Gudu.

Khuboni, Tukuta, Qunta, Sonani, Mbangambi, Mconi,
Ntetye.

Memela, Gambu, Msuthu.

Ntsangase.

Nyathi, Madiba.

Zondi, Ndlwana, Mhlotshana.

Canziše.	Dongwe.
Jwaŋa, Ndongeni,	
Khathithi.	Iutſhaſa.
Mkhothi.	Ntsimbi.
Sindane, Phakathi.	

Naazi ezamaZizi.

Dlamini.	Dlangathi.
Gogolo.	Lamyeni, Sijadu, Sikhalo, Jama.
Limakho, Zweme.	Mbanjwa, Maſi, Gebane, Muleni, Mpetwane, Nguta.
Masango, Nzitha.	Mfonni.
Miya, Gcwanini, Biyasi.	Mntlwane, Zibula.
M pangela.	Ndlangisa, Thole, Mwelani.
Ndlovu, Zitha, Makhaluza.	Ntsweleſa.
Nzaba, Kranza.	Tolo, Dlangamandla, Zulu Ngwenya- nkomo.
Tshezi, Tenza, Fakathi.	Mfene, Malukazi, Hlathi.

EzamaMpembe zezi. amaMpembe ke ngamaHlubi.

Cide, Swazi.
Dlamini wanqangi, Mtungwa, Malunga, Lokothwayo.
Dontsa, Mtungwa.
Hlangeſi, Dladla.
Jali, Khambule.
Khambule, Mncuſe, Mzilankatha, Dſiyane.
Khasiſe.
Khesa, Mbanguſa, Nozulu, Luvuno, Mantsayi, Ntsibongo, Mtsetsane, Mnguni, Mchumane, abanye fathi ngu-

Kheswa.

Khoza.
Khumalo, Difandikla, Langa, Vezi, Mdletye.
Luſelo.

Mabaso.
Maduna, Gubevu, Khali, Nokhala, Msuthu, Dsiyane.
Makhunga.
Masingila.
Masimla.
Maseko, Mzimkhulu, Goyi.
Maphisia.
Maya, Gadebe.
Mayafia.
Mbambo.
Mabetha, Mbongwe, Mbuyisa, Mv' emnygma.
Mdulwa.
Mkhwane, Sigasa, Gasa, Mvelase.
Mkqasieklu.
Mlambo, Mazibuko, Mdakana, Gumbi, Mngwe, Dladla.
Mpila.
Msimanga, Nonkosi, noDlomo, noThabizolo, noKhuko
lomhlanganisa, lahlanganisa indlu yoDlomo naba-
Thwa, Mthw' ol' thuli, Songo, ngingamfung' u-
Nonkosi ngingamangala. Sizukulu sikaMaswabada.
Mtambo, Ntethe.
Mthembu, Ngoza, Qhuden, Mvelase, Mkhubukeli.
Mvemve, Gasela, Ndlovu.
Nala, Nzima, Mpembe, Sibekuza.
Ndaba.
Ndlela, Sibekuza esabekuz' enkundleni kwadade-boyis'
eMtambose.
Ndlovu, Mntungwa, Malunga, Msi, Mhlanga.
Ndumo.
Nduna, Mhlungu.
Nkala, Mphandana, Vumisa.
Nkomo, Ngubeni, Mpembe.
Nkwali Mkhwananzi, Maphela.
Ntsenge, Lamula.
Ntsingila.

Tadeſe, Mthimkhulu, Bungane, yiſe wamaHluſi.
Sikhosana, Linda, Msi, Mhlanga.
Thuse, Ncamase, Mvulane, Ncilaje.
Tſhalalala, Mtſengu, Ludonga, Mavuso, Swazi.
Xaba, Nyambose, Jobe, Gumede, Mthethwa, Mjoli.
Zengele, Thiyanę, Zulu, Mahlangaſeza, Linda, Sigolana,
Dloyi, Makhala, Mahlangaſeza, inkosi iza ngobuso
ekhaya, Mathund' enkundleni kuvel' ithokazi.

EzamaZotſho.

Candlovu.	Mhlophe.
Deyi, Nyawo.	Mthwane.
Mbotho.	Cekwane.
Ngutyanę.	Gadluma, Tſhutſhe.
Machi.	Dlula, Ntozakhe.
Mziphazi, Mancu.	Manci, Waſana.
Mdluli.	Ntunzele.
Nxasana, Mkhiwa.	Xolo.

EzamaKhuze.

Dlamini lusiba-lukhulu.
Zondi, Dlamini.
Jili, Masingawothi, Maseng' asileke.

Naazi esamaVundle iziDuko .—

AmaVundle la ngabieSuthu ngemvela asesinye sezizwe
zobukhosи fiokuqala eLusuthu, achithwa ſubukhosи баба-
Kwena bachithakalela kwaNgubenchuka, inkosi yaBa-
Thembu eyayinguVusani kaNdaſa apho ke kwaNgube-
ngcuka bafika basiqhawula isisuba esasinxitywa ngabie-
Suthu bathabatha undyulo noqwemſa. Inkosi yawo ngu-
Vova, naanko wachithakalela eLusuthu, ubukhosи ſakhe
ſakuchithwa nguГulumente eHerschel, uVova ke uzalwa
nguTyali, uTyali uzalwa nguGobozi ozalwa nguMkhu-
pheni, ozalwa nguGwaca into kaKhetſhe. UKhetſhe ka-
Zembe, uZembe kaMdwayi.

Nuazi ezinye iziduko zama Vundle.

Bebeza. Dudube.

Mnyele, Nune.

Naazi ezama Baca iziduko.

Chiñise. Dzana.

Gamada. Gema.

Hlanyawo, Majiya. Madzikane.

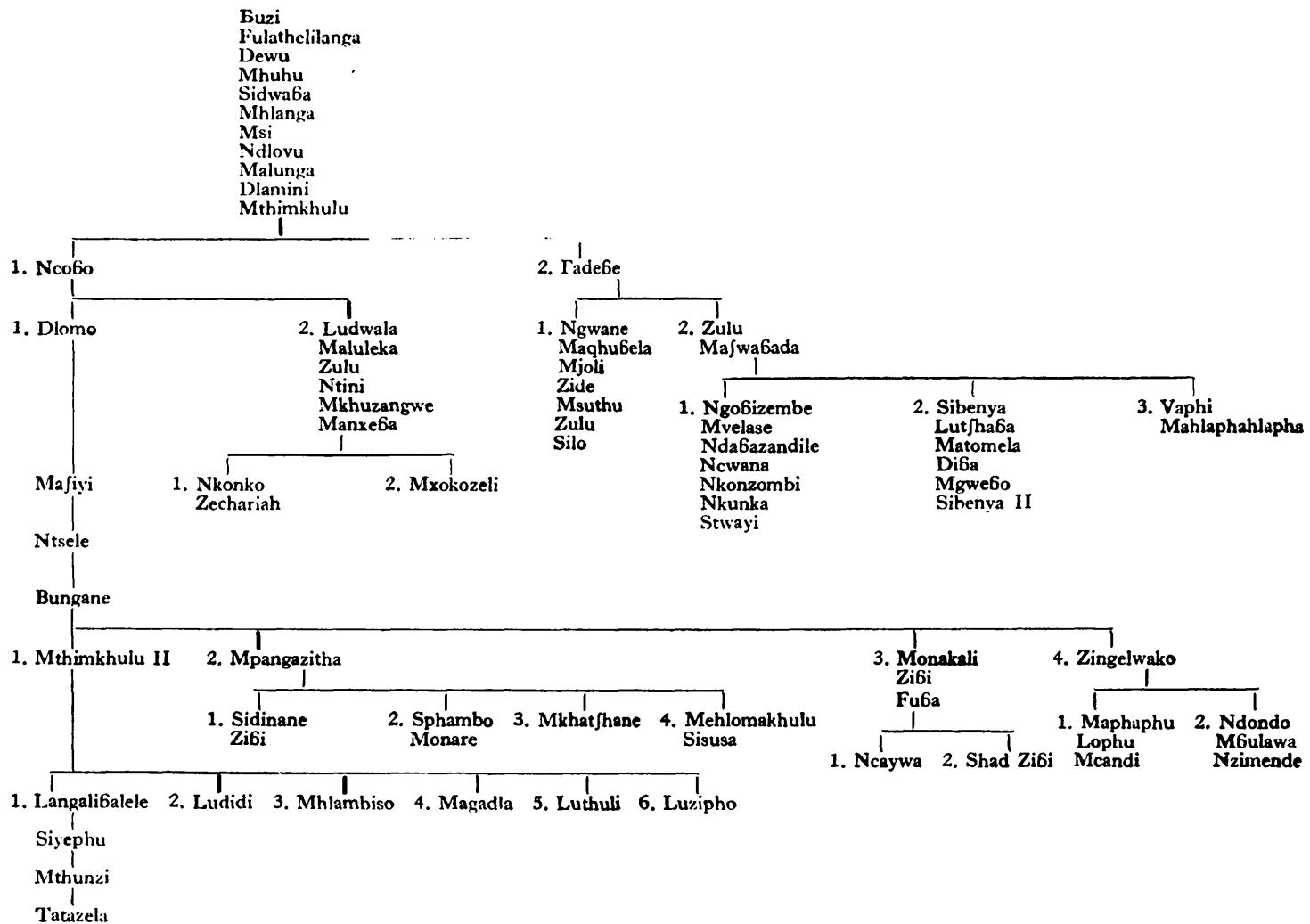
Masiko. Mbonyana.

Nguza. Nomganga.

(Ntlumayo). Wuſe.

Jali.

IMILIBO YAMA-HLUBI



PHAWULA : Umlibo ukuya ekunene yindlu yasekunene.

ULangalibalele uzalwa noLudidi noMhlambiso. UBungane uzalwa noMwayile owaya eLusuthu. Kuye ke kwaphuma ooyise-mkhulu kaMfweſwe inkosi enkulu ye-laseLusuthu.

Kwindlu enkulu yamaΓawule umnombo umi ngolu hlobo :

Maſwafada

Mema

Mafu

Zulu

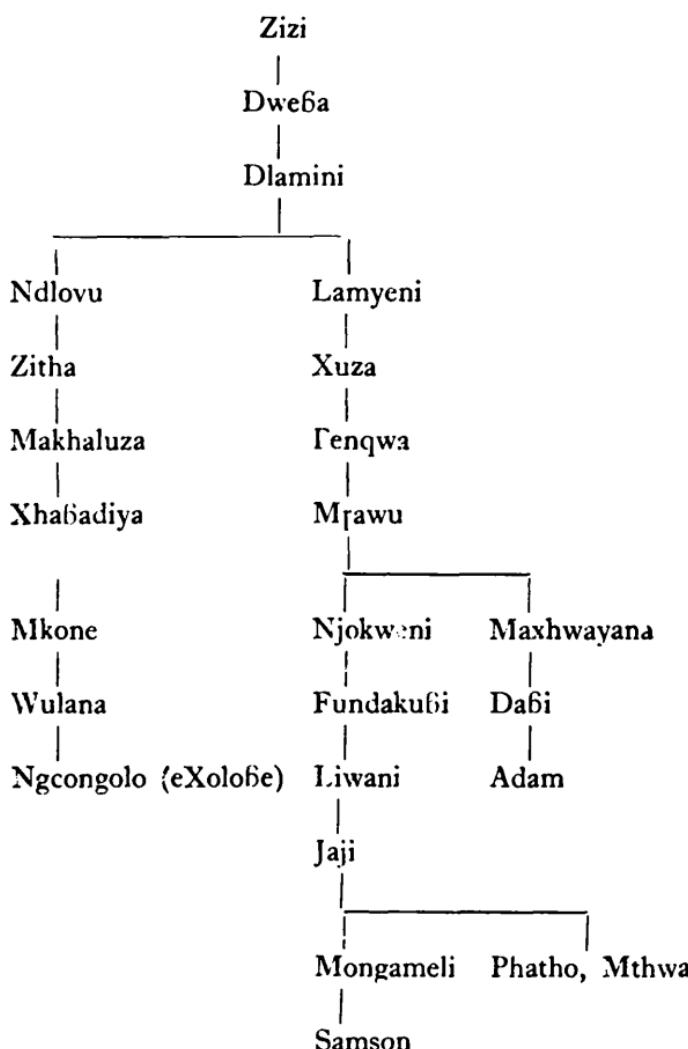
Msithi (naanko emhlaſeni wakhe wefama eMadadiyela)

Mlizane (lo yena nguyise wenkosikazi kaMasila Ndawo umbali weencwadi).

Owakulo K. K. Ncwana umnombo umi ngolu hlobo :

Khali	Buzi
Nkonzombi	Fulathelilanga
Ncwana	Dewu
Ndabazandile	Mhuhu
Mvelase	Sidwaſa
Ngobizembe	Mhlanga
Maſwafada	Msi
Zulu	Ndlovu
Γadebe	Malunga
Mthimkhulu I	Dlamini I
Malunga	Γadebe
Ndlovu	Zulu
Msi	Maſwafada
Mhlanga	Ngobizembe
Sidwaſa	Mvelase
Mhuhu	Ndabazandile
Dewu	Ncwana
Fulathelilanga	Nkonzombi
Buzi	Khali

IMILIBO YAMA-ZIZI



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