



Ama-Mpondo

Ibali ne-Ntlalo.

№ 28

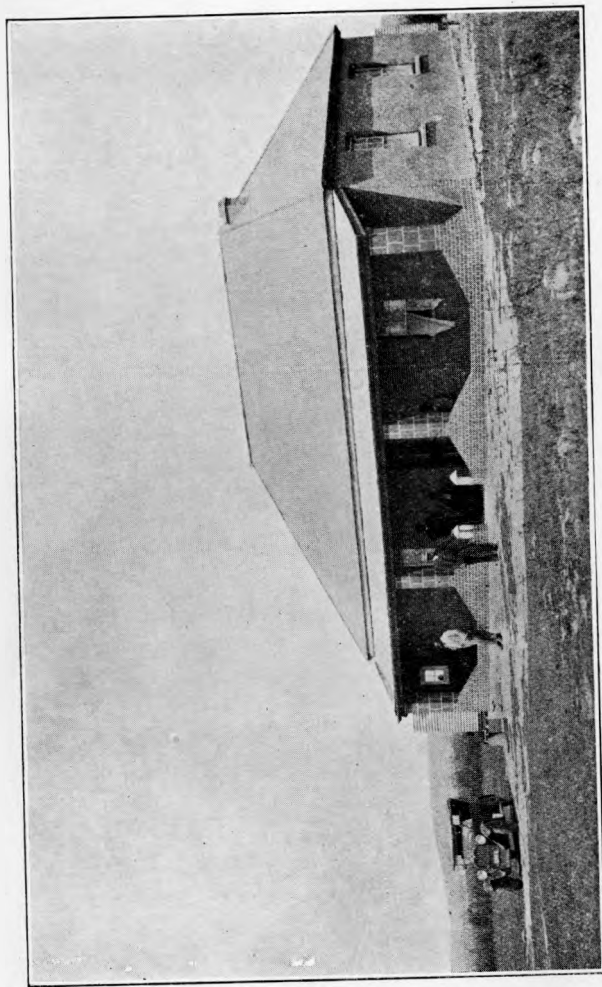
VICTOR POTO NDAMASE.

To The Rev. J. W. Househam
with compliments
from

Victor Poto

Paramount Chief
of Western Pondoland.

IBALI LAMA-MPONDO.



Iindlu yoku Hlala ka Nkosi Poto.

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NDA

AMA-MPONDO.

Ibali ne-Ntlalo.

Ngu

Victor Poto Ndamase.

Inemifanekiso.

ISHICILELWE E-LOVEDALE.

INTSHAYELELO.

INCWADI ye-Bali ne-Ntlalo yama-Mpondo ndiyibāle ngenjongo yokuba intlalo yakudala ingalibaleki, kuba xa ilityelwe ingazange iqwalaselwe mntu, ziqondwe izinto ezaziluncedo nezazingelulo uncdo, kungako umonakalo omkulu, kuba isizwe esi-Ntsundu singazilibala izitete zabadala, ize abantu babe njengama-Lau, bakule bengasuseli ntweni, ize ibe nkulu-ke ingozi yokutabata amasiko ezinye izizwe, nokuba alungile, nokuba awalunganga, kuba bona abantu bengasenalo elabo isiko naku-yipina into. Kwakona xa i-Bali nama-Siko ebāliwe bayakubanako abafundayo ukuba bazitelekise ezizinto kunye nezo bazaziyo, nokuba zezezinye izizwe, ize babenako nokuzixoxa ezincokweni nasezintlanganisweni.

Kodwa-ke ibali namasiko esizwe amnandi ukuwafunda nje, njengokuba kumnandi kakade ukufunda incwadi xa iteta ngezinto ezitsala ingqondo yomfundi.

Ewe, zikona indawo ezingafikelelwanga kwelibali, endingavuyayo bati aba fundi abanentliziyo bazitumele indawo abaziqondayo kum, ukuze zifakwe xa ibuye yashicilelwa incwadi le. Indawo endiyibonayo nendiyicelayo yeyemilibo ezeleyo yezizwe ezipuma kumlibo wama-Mpondo. Ndingavuya ukuba abantu bezozizwe, bangati ukuba bayiqokelele, bayitumele kum, ukuze kwincwadi

elandelayo ibonakaliswe njengomti, onamasebe awo ngokupeléléyo. Nditsho umlibo onje ngalo wama-Bála endawufumana ku-Bushula into ka-Nkumanda, no-Ziba ongumninawa ka-Nkumanda. U-Nkumanda yena ngumfo ka-Mqetengu, ka-Mbulawa, ka-Nozihamba, ka-Gwaqu, ka-Sibona, ka-Nombelimizila, ka-Meyisi, ka-Heleni ongu nyana ka-Bála, kodwa engomnye wabaninawa baka-Citwayo, eyona Nkosi.

Xa yonke imilibo yezizwe zama-Mpondo inokupelelela ngoluhlobo lalo wama-Bála, kuyakuba kwenzeke into eyakuba luvuyo nasezizukulwaneni zama-Mpondo, kuba ziyakubanako ukuwulanda umlibo wokuzalwa kwazo.

Inteto yesi-Mpondo neyesi-Xosa inye, nakuba zikona indawo ezahluke ngazo, ngakumbi emagameni ezinto: ama-Mpondo ati “ukugijima,” apo ama-Xosa ati “ukubaleka;” ama-Mpondo ati “ukucija,” apo ama-Xosa ati “ukuxoka;” ama-Mpondo ati “ibubesi,” apo ama-Xosa ati “ingonyama.” Kwizinto ezinjalo-ke kute kulencwadi kwasetyenziswa isi-Mpondo, konukuze bayive kakuhle into etetwayo abanini bali ama-Mpondo.

Kulencwadi ndenze ilinge lokutelela kumalinge anjengeli lika-Mr. Walter Cingo, wase-Mfundisweni. Ndingati anetamsanqa ama-Mpondo ukuti ngexesha elifutshane kuvele ama-Bali amabini abaNtsundu ababalisa nge-Báli ne-Ntlalo yama-Mpondo, bengama-Mpondo nabo aboba-Báli. Kanti zisafuneka nezinye ezininzi incwadi ezibalisa ngabantu abaNtsundu zibálwe kwangabo. Akuko kukupisana nganto kulama-Bali into nje kukunce-

disana ngenjongo yokuba vonke inyaniso mayivele, kwande ulwazi, ukuze kuzokuvela ubulumko.

Ekuyibáleni lencwadi ndincediswa ngu-Bawokazi u-Mangala. Ukuba ebengeko bekuyakuba nzima ukuba ibálwe le ncwadi: ezinye indawo bezingasayikufumaneka konke. Njengoyena mntu obeyintloko kubantu abandincedisileyo, ndiyawafakela amanqaku angaye, ukuze nabantu babone ukuba ufanele ukuba azazi izinto zasema-Mpondweni.

U-Mangala wazalwa ngonyaka olandela owokufa kuka-Faku, masiti-ke ngonyaka ongu-1868, wazalelwa e-Zinkumbini, umzi ka-Nqwiliso omkulu, engu nyana oza emva kuka-Bokleni, unyana ka-Nqwiliso omkulu. Ebuntwaneni bake ufunde e-Mhlangani-sweni kwisikolo esasakiwe ngu-Ndamase, waza emva koko waya e-Cumngce. I-Sinara yase-Cumngce yakiwa efunda kona, waza waka wafunda nakuyo, kunye nabanye abantwana benkosi, njengoko kucaziwe kumanqaku ango Nkosi Poto. Apa e-Cumngce ufunde wema ku-Std IV. ade wagqiba iminyaka elitoba efunda ku-St IV. lowo. Ngelixesha ubeselezekile enabafazi abasixenxe. Emva koko ubuyeke kwasesikolweni e-Mgwali. Apo ufunde u-Std V. waza wapuma esikolweni wanikwa ubukosi e-Zandukwana, apo apete kona nangoku.

Inkosi yokuqala ayikonkzileyo ngu-Nqwiliso uyise, engumtunywa wake ku-Rulumente, nase zi-Nkosini ezi-Ntsundu ehamba no-Nqeketo, ka-Pampa ka-Mado, ka-Nyauza, kuzo zonke ezindawo, ekwangumamkeli wemali zika-Nqwiliso zendlela ka-

Loliwe neyakwa-Rulumente, kude kwangenwa ngama-Mpondo ku-Rulumente esebenza lomsebenzi.

Kute kwakutshaba u-Nqwiliso kwapata unyana wake u-Bokleni, wapinda u-Mangala wamkonza naye kwangalandlela ebekonza ngayo kuyise. ngoku selehamba no-Jiyajiya unyana ka-Nqeketo. Uhambe kakulu kwinkundla yamatyala ezi-Bêno atetwa ngu-Mongameli i-Nkulu ye-Mantyi, nase Bûngeni, awaba lilungu lafo ukususela mhla lasekwa ngo-1911 ngu-Nkosi Bokleni kude kube nanamhla, engazange waputwa nalusuku olunye. I-Nkundla le yezi-Bêno yabako ukungena kwelizwe ku-Rulumente, ekuti-ke kubeko abameli besizwe abacebisa ngamasiko.

Ngempi yama-Konjwayo yesibini, uke wapuma naye, kwati kwixesha lesitatu wapata impi yase-Zinkumbini, mhla acitwa ama-Konjwayo ukuze lixole.

U-Nkosi Bokleni ubûbê ngo 1912. Mna ndifunda ndihlala kwamfundisi u-Barrett, iminyaka yam yobudala ilishumi elinantandatu. Kubambe yena u-Mangala kwada kwango 1918, ixesha lokubekwa kwam ebukosini.

Imfazwe yama-Ngesi nama-Jamani ihle ngexesha lokubamba kuka-Mangala, njengoko kucaziweyo kwinqaku lempi yama-Ngesi nama-Jamani ukupela kwe mfazwe upiwe umpu ngomsebenzi awenzele u-Rulumente, isipo eso sipume ngo-Mongameli u-W. T. Welsh, Esq. Nango 1925, ngo hambelo lo-Mntanom' Mhle, I-Prince of Wales e-Mtata, u-Mangala wanikwa intonga ezazinikwa onke amakosi apambili.

No-Mninawa wam u-Notsolo, no-Bawokazi

o-Maxaka, no-Gedeni, no-Vila, no-Jiyajiya nabanye abancedisileyo, abakankanyiweyo kwindawo nge-ndawo zebali ndiyababulela, kwa no-Nobâla wam u-Mr. Tennyson M. Makiwane, obe sisandla sokulibâla eli Bali nokulibeka kakuhle pantsi kwe-ntloko ngentloko zalo.

Ndiyawabulela kakulu nalamanene, W. G. Bennie, Esq., Umpatiswa we-Mfundo yaba-Ntsundu ye-Pondo le-Koloni, no-Prof. D. D. T. Jabavu, B.A. (Lond.), wase-Fort Hare. Lamanene ndawatumela eli bali lingekashicilelwa, alifunda, andicebisa nge-ndlela ezininzi ngalo.

Umfundi weli bali ndimnqwenelela ubumnandi ne ngenelo,

VICTOR POTO NDAMASE,

PARAMOUNT CHIEF OF
WESTERN PONDOLAND.

Ekuyibhaleni kwam lencwadi ndikumbule umhlobo wam omdala ongu bawo wam wesibini, u-Mfundisi E. J. Barrett, owandikulisayo wandondla ndada ndaya esikolweni ndihlala kuye. Ukuba ngaba ndibhale nokuba lilizwi linye aya-kuti alivuyele alicingele ukuba liyakuba luncedo kwi sizwe sama Mpondo awasikonza ngomxelo wake wonke, inxamleko endiyitatileyo eku bhaleni lencwadi andingeyibaleli ekutini yimbulaleko, koko ndingati luvuyo nobumandi kum. Lencwadi ndiyinikela kuye u-Mfundisi Barrett njengomzamo wam omncinane woku-konza isizwe sakowetu sama Mpondo.

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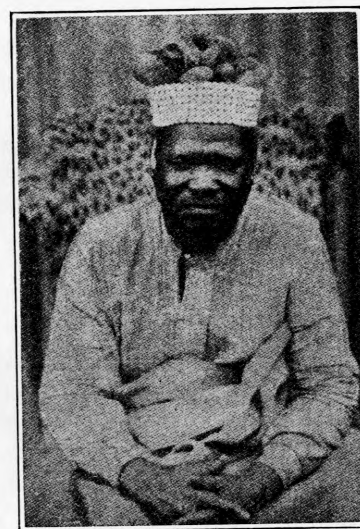
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*U-Nkosi Nqwiliso, u-Kumkani wama
Mpondo ase Nyandeni.*

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ISAHLUKO I.

U-NYAUZ' AKAD' AKILE.

UMLIBO WOKUZALWA KWAMA-MPONDO.

Ama-Mpondo la apuma kuma-Swazi. Kuko inteto eti avela pambili kakulu, kwizituba zama-Cibi awaziwa ngokuba ngawase-Nyasa, Elubhelu. Sekulituba elide kakulu ama-Mpondo awelayo e-Mzimkulu, ukuba eme kumhlaba wasema-Mpondweni e-Sipaqeni, kuba inkosi yama-Mpondo eyangcwatyelwa kumhlaba owaziwa ngoku ngokuba ngowasema-Mpondweni ngu-Cabe, ongcwaba lise-Bumazi e-Sipaqeni. Yena u-Cabe uyi-Nkosi yesibhozo ukuzakuma ngo-Faku, kanti yena u-Faku wafa ngo-1867, waza wangcwatywa e-Lusikisiki.

Izizwe ezisema-Mpondweni ngoku zikolise ukuba zezipuma kumlibo wama-Mpondo, nakuba zikona ziliqela izizwe ezifike bumini kona, ozakulandwa umkondo wazo kwizahluko ezilandelayo zelibali. Kwelituba kuyakufaneleka ukuba kulandwe umlibo wokuzalwa kwama-Mpondo, kunye nezizwe ezipuma kuwo.

Inkosi yama-Mpondo epambili esakunjulwayo ngu-Sibiside ozala u-Dlemini. Akwaziwa nokuba lo-Dlemini ngulo kupuma kuye ama-Zizi nama-Tolona. Yena uzala u-Luswazi, apo ahlangua kona ama-Mpondo nama-Swazi. Yena azale u-Njanya, apo kupuma kona ama-Mpondomise, nama-Xesibe, nama-Qwati la akwisitili sase-Ngcobo ngoku. U-Njanya uzala u-Mpondo aze yena azale u-Sihula; kuye kupuma ama-Ntusi nemi-Qwane. Yena u-

Sihula uzala u-Mtwa, apo ipuma kona imi-Twa, nama-Gingqi, nama-Kwalo, nama-Ngcwangule. Kulandela unyana ka-Sihula u-Santsabe, ozala u-Mkondwane, apo zipuma kona izizwe zama-Ntlane, nama-Valela nama-Gcuta. U-Mkondwane uzala u-Sukude, lo kupuma kuye ama-Same, nama-Nce-njane, aze yena u-Sukude ozala u-Hlambangobubende, ozala u-Ziqelekazi, ozala u-Hlamadana, ozala u-Tobe, ozala u-Msiza, ozala u-Ncindise, ozala u-Cabe, ekupuma kuye ama-Cabe, nama-Qiya, nama-Dwera, nama-Tshomane, nama-Njilo, nama-Gqwaru, nama-Nqanda. Kulandele u-Gangata, ozala ama-Gangata, nemi-Capati. Yena uzala u-Bhala apo kupuma kona ama-Bhala, nama-Jola, nama-Nyati, nama-Ngcoya. U-Bhala uzala u-Citwayo, ekupuma kuye ama-Citwayo nama-Konjwayo. Yena uzala u-Ndayini, apo kupuma kona ama-Ndayini nama-Diba. U-Ndayini uzala u-Tahle, apo kupuma kona ama-Tahle. U-Tahle azale u-Nyauza, lo abizwa ngaye onke ama-Mpondo. Yena uzala u-Ngqungqushu, ozala u-Faku. Imilibo emikulu emibini yama-Mpondo ipuma ku-Faku apa. Inkulu yake u-Mqikela ozala u-Sigcau, ozala u-Marelane, ngo wendlu vase-Qaukeni emikwizitili zase-Lusikisiki, nase-Mbizana, nase-Sipaqeni nase-Ntabankulu. Ubunene buka-Faku u-Ndamase, ozala u-Nqwiliso, ozala u-Bokleni, ozala u-Poto, wazidalela ubukosi obutsha base-Nyandeni, obumi kwizitili zase-Libode, nase-Ngqeleni nase-Port St John's, e-Mzimvubu.

ISAHLUKO II. IBALI LAMA-MPONDO.

ISIQENDU 1.

U-HLAMBANGOBUBENDE NAMA-SAME.

Ukuba sibuyela kumlibo wama-Mpondo, siyakupaula ukuba u-Sukude ulandelwe ngu-Hlambangobubende ebukosini. Ngokwezindlu zenkosi, indlu epambili ka-Sukude yileyo izala u-Same. Unina ka-Hlambangobubende owaye ngowendlu encinane, ube ngumfazi onesandla esihle ebantwini, waza umfazi wendlu enkulu akafana naye ngesandla esihle. Basuke abantu bangungela endlwini kanina ka-Hlambangobubende, bayishiya indlu yomfazi omkulu. Kute kwakutshaba i-Nkosi, umzi wabeka u-Hlambangobubende ebukosini.

ISIQENDU 2.

U-QIYA NO-GANGATA.

Kwakona masibuyele kwakumlibo wama-Mpondo. Siyakubona ukuba kutiwa u-Cabe uzala u-Gangata. Inyaniso yona kukuba u-Cabe waye nonyana abahlanu, u-Qiya no-Dwera no-Gangata endlu 'nkulu, no-Gqwaru no-Njilo ekunene. U-Gangata owaye ngunyana wesitatu wayetandwa kakulu nguyise nanga bantu. Kute ngenye imini engqina, abantu baka-Gangata babulala amaputi, waza u-Qiya wati makahlonyulelwe. U-Gangata walile waza u-Qiya wafuna ukuzahlutela. Kuliwe, waza woyiswa u-Qiya. Ute akufika ekaya wapinda wayikupa impi, yaza yabuya yahlangana

neka-Gangata. Impi yesizinde, ka-Cabe, itelele ngaku-Gangata, waza woyiswa kwakona u-Qiya, wancama ngoku, watabata konke okukokwake, abafazi nenkomo, waza, enomninawe wake u-Dwera namadoda ezindlu zabo, walishiva elakowabo. Kute kungekabi kude nekaya, inkosikazi enkulu ka-Qiya yala ukuhamba, yabuyela kwase-mva, apo u-Cabe wayinikezela ku-Gangata ukuba ibe ngumfazi wake. Lomfazi nguye lo uzala u-Bhala.

U-Qiya no-Dwera bawuwele u-Mzimvubu e-Tyeni, baza bemisa e-Matyengenkomo, e-Nquba, kwisitili esaziwa ngoku ngokuba sesase-Ngqeleni. Izizwe ezipuma kubo ngama-Tshomane nama-Qiya. Zizo ezo zise-Mqanduli kwelaba-Tembu. Esinye isizwe esipuma kubo ngama-Nqanda, la emikwisitili sase-Ngqeleni, nakwesase-Mtata.

ISIQENDU 3.

UKUFA KUKA-NGQUNGQUSHE.

Nge xesha lika-Ngqungqushe, ubukosi base-ma-Mpondweni babumi e-Mxotsheni e-Lusikisiki. U-Ngqungqushe wayeyinkosi enomsindo kakulu, engafuni kuboniswa mntu. Ubacitile abanye onyana bake, nabaninawe bake, noyisekazi, baza bemka bacitakalela kwamanye amazwe. U-Mtengwane, onyana wake owacitakalayo, wabalakela kwa-Gcaleka, baza abantu abaninzi baka-Ngqungqushe, abacitakalayo ngenxa yempato embi yenkosi, baya kuzifunela indawo kuma-Bomvana. Ngeloxesha ama-Bomvana ayemi e-Nquba, kwisitili esaziwa ngoku ngokuba sesase-



u-Mangel'zwe—u-Nina ka Nkosi u-Poto.

Ngqeleni. Ama-Bomvana la kutiwa apuma kuma-Mpondo, nakuba ingasaziwa mntu eyona ndlu apuma kuyo.

Ngeloxesha ubukosi bama-Bomvana babu-banjwe ngu-Langa, ebambele unyana womkuluwa wake, u-Nongodlo, eyona nkosi. Ukulile u-Nongodlo, wafikelela kwixabiso lokuba atabate isihlalo sake, koko u-Langa akavumanga ukumshenxela. Alwile odwa ama-Bomvana ngesizatu sesihlalo sobukosi, waza u-Ngqungqushe, i-nkosi yama-Mpondo, watelela u-Nongodlo. U-Nongodlo lo ubezeke u-Ngqabase, intombi ka-Ngqungqushe.

Impi ka-Nongodlo idibene neka-Ngqungqushe iqubisene neka-Langa e-Nquba aza oyiswa ama-Mpondo nempi ka-Nongodlo, ati ukubaleka kwawo asingisa ngelicala line qoqo lenkosi u-Ngqungqushe. I-Mpondo lakwa-Ngcoya elalingomnye wabantu ababecitwe ngu-Ngqungqushe laya labikela impi yama-Bomvana apo ikona inkosi, waza wafunyanwa u-Ngqungqushe, wabulawelwa e-Mtalala, apo abehleli kona e-Qoqweni. Ube nevuso u-Langa kuba ebulele inkosi yama-Mpondo enkulu, waza wabaleka wawela u-Mtata, wayakuma e-Xora kwisitili esaziwa ngoku ngokuba sesase Elliotdale, apo u-Langa waba yinkosi yeqela elo lake elaziwa ngoku ngokuba ngama-Bomvana ase-Xora. U-Langa ulandelwe ngu-Ngonyama ebukosini, waza yena walandelwa ngu-Gwebindlala.

ISAHLUKO III. U-TSHAKA.

U-Nggungqushe ulandelwe ngu-Faku ebukosini basema-Mpondweni. U-Faku ubufumene ubukosi ngokulungiselelwa ngunina. Indlu yobeko ka-Nggungqushe yayileyo yasesigodlweni, unyana wayo ingu-Pakani. Bekusiti xa kupekwe inyama isiwe ngabafazi bonke emadodeni, adle ke amadoda. U-Nina ka-Faku u-Nkulu ubekwazi ukuyipeka yena, ayipeke itambe kamnandi ibe ngumxafele, akwazi ukuyidla amaduna amadala. Eyabanye abafazi ibiye ize izizigaqa, ngati yinyama yenya-makazi, angabinakuyidla amaduna amadala. Kwakona u-Nkulu ubeti njengokuba epekile nje kanti wenze nentwana yotywala, ati amaduna akuti anxaniwe awakelele kubo, babe abanye abafazi aba bewakelela kumhluzi wenyama. Abungile amaduna ati kuzakutiwanina, kwabekwa kakubi, umfazi ofanele ubukosikazi ngu-Nkulu lo. Kubizwe imbizo kwatiwa kuzakuqinisekiswa ubeko oselenziwe.

Kugxunyekwe umsila wengwe enkundleni, aza amaduna aya kunina ka-Pakani ati makaye kuwo awupulule awubekise ezantsi, abe ke uyawuqinisa umzi, aza kwakona amaduna aya ku nina ka-Faku, ati aze yena awupulule awubekise pezulu, abulalise uboya, abe ke uyawubumba umzi. Ute unina ka-Pakana akuwuhlazulula umsila ngokuwubekisa ezantsi atula amaduna awateta nto, wati unina ka-Faku akuwubumba ngokuwubekisa pezulu ati amaduna nanku umfazi yena awubumbileyo umzi, aze ambeka ukuba abe yi-Nkosikazi.

U-Faku ute akuba mdala kwalandwa umfazi owayeziswe ngama-Bomvana pambi kwempi, u-Faku esemncinci. Kutunyelwe umfana, kwati ngenxa yempi le ibikona pakati kwama-Mpondo nama-Bomvana ala ama-Bomvana. Unina wentombi yena ute kuba ebeville ukuba intombi yake iyafunwa ema-Mpondweni, wanqwena ukuba intombi yake yendele kona. Ute ngasese wanika umfana lowo ihlala lentombi, wati intombi zise matanga, makaye kona aze intombi ayibonise ihlala layo ayixelele ukuba mayihambe. Okwene ne uvile umfana, wayifumana intombi, yaza nayo yavuma ukuhamba. Lentombi yafika ema-Mpondweni yangena endlini yobusoka buka-Faku, kwakutshwa intombi ebiseyifakwe kona, ngokuba ke efikile umninimzi obeqale weza u-Faku engekaluki. Lentombi yama-Bomvana ngu-Nokweya unina ka-Ndamase. Leyo intombi ebiseyifakwe ngapambili yakelwa eyayo indlu. Yiyo leyo yaba ngunina ka-Bekameva.

U-Faku akabuyanga salwa nama-Bomvana kuba wona ebeselewele Umtata kakade.

Ngelixesha izizwe beziyaluzela ngasentla ngenxa yamabuto ka-Tshaka.

Ngozi.

Kugaleleke ku-Faku u-Ngozi, um-Tembu obe-suka e-Qudeni e-Lutukela, eze kukupisa ema-Mpondweni, yaza yaqubisana impi yake neka-Faku kwindawo eyabizwa ngaye kwatiwa kukwa-Ngozi, e-Lusikisiki. Wabulawa u-Ngozi kunye neqela lake elikulu, yati impi esindileyo yatinjwa,

kwabuywa nayo, yaba ngabemi nabantu basema-Mpondweni.

Imfecane Yokuqala.

Ufikile-ke ngoku u-Tshaka ema-Mpondweni, ibuto lake lipetwe yinduna yake u-Bubulandaba. U-Bubulandaba uqubisene nama-Mpondo ku-Mkumbeni, emantla o-Mkata e-Lusikisiki. Ama-Mpondo epetwe yi-njojeli yawo u-Ndamase, iqaji elikulu. Ama-Mpondo alwa ngokalipo olukulu, enza ixadi elinzima. Awatshabalalisa kwati tu ama-buto amane empi ka-Bubulandaba, owada wangena ngecebo lokuti ayifake pakati kwenkomo impi yake, adudule kunye konke, wada wafika kumkosi wama-Mpondo.

Okwenyaniso lipumelele elicebo lake, wati ngalo waba nokufika kumkosi wama-Mpondo, kuba wona ama-Mpondo ayebinza ngemikonto yawo, kanti wona ama-Zulu ayegwaza ngezinqingqi ezifutshane zendini zawo. Oyisiwe ama-Mpondo, yaza inxenye yawo, ekwakuko kuyo nenkosi u-Faku, yazifihla kwihlathi elikulu lase-Goso, kufutshane nalendawo yaziwa ngoku ngokuba yi-St Andrews. Ate ama-Mpondo, ezama ukulahlekisa ama-Zulu, ezama kanjalo nokugquka umkondo wenkosi yawo, abaleka njalo pambi kwempi yama-Zulu, ade awelela kwa-Gcaleka pesheya ko-Mtata. Abuyele kwasekaya ama-Zulu emva kokuhlasela ama-Gcaleka naba-Tembu. U-Faku upumile ehlatini, wamana exwara kwindawo ngendawo wada wabuyela kwasendaweni yake e Qaukeni.

Imfecane yesi-Bini.

Akubanga kade, abuya apinda afika ama-Zulu. Ama-Mpondo abuye akokelwa yinjojeli u-Ndamase, yaza impi yaqubisana e-Xura e-Lusikisiki. Abuye oyiswa ama-Mpondo, aza asukeliswa aya kuwela u-Mgazi, apo enze inguqu, yabuya yahlangana impi. Atatyatiwe ama-Mpondo aya kuposwa e-Mtata, waza u-Faku nelinye iqela nenkomo zake, benyusa u-Mtata, baya kuma nge-Zinxagu, baza behlisa i-Tsitsa, baya kungena e-Mzimvubu, behla ngawo, bada bayakuti tinte ngo-Mgazi, apo wagxumeka kona u-Faku e-Ntsimbini. Ngelaxesha lokurola kwama-Mpondo ade awela u-Mtata, elandelwa njalo ngama-Zulu, ama-Zulu abuye angena kwa-Gcaleka, ahlasele, aza abuya agoduka. Ngawo omabini lamaxesha okuhlasela kuka-Tshaka, u-Faku ubaleke nenkomo zake, zaza azafunyanwa ngama-Zulu. Lento yayisisiqamo sobulumko bama-Mpondo kuba ebenga luvumeli ukuba utshaba luze kungena ekaya, koko ebesuka aluhlangabeze luku-de, aze ati akoyiswa abe netuba elihle lokwesaba nentsapo nenkomo.

Isipo senkomo sika-Tshaka.

Ute u-Tshaka akubon' ukuba akamfumani u-Faku wantumela inkabi zenkomo ezilikulu esiti udala ubuhlobo pakati kwabo kuba emvuma u-Faku ukuba yinkosi. Ezinkomo azizanga zifuywe ema-Mpondweni koko zahlinzwa zonke zatyiswa inyama ngamayeza, kuba kusitiwa zize zinyangiwe. No-Faku naye upindise esake isipo senkomo.

Ngeto.

Kwizizwe ezibaleke entla kulandele iqela lika-

Nqeto, induna yakwa-Zulu. Efikile ema-Mpondweni ufune ukukupisa. U-Tshaka utumele ku-Faku ukuti nalo iramncu lisiza kuwe, mhlabe lomntu, aka ndim, ndiyamazi ungumntu onenkatazo. Uyikupile u-Faku impi yake, ihamba kwano-Ndamase, yaza yaqubisana no-Nqeto e-Ngqontsini e-Mzimvubu e-Cwebeni. Uqutyiwe u-Nqeto waya kungeniswa kulompindo, apo labulawelwa kona iqela lake elikulu kodwa wasinda yena, wahlanjiswa zintlambi zake zamwezela ngapesheya, wesaba. Olunye usapo lutinjiwe ngama-Mpondo koko lenze izikalo lusiti maluyekwe luhambe, yaza inkosi yayalela ukuba luyekwe luhambe, kodwa zona inkomo zatinjwa.

Injojeli engu-Ndamase ifumene upau namhlanje, yatiwa qwenge empumlweni ngomkonto, yaseyiba sisiva londawo, zati ukufunga intombi zase ma-Mpondweni zati: Emqewu kwa-Nqeto.

Ama-Ntozake.

Kupinde kwafika enye impi yaba-Mbo enga ma-Ntozake, ize kukupisa nayo. Yona iqubisene no-Ndamase e-Silindini ku-Ntabankulu, pakati kwe-Tina no-Mzimvubu. Nayo lempi ibuye yoyiswa, yabuiawa kakulu, yati esindileyo yabanjwa, kwagodukwa nayo, yaza yaba ngabemi basema-Mpondweni.

U-Matiwane.

U-Faku ucelwe ngu-Ngubengcuka ukuba aye kunced sa kuduli luka-Matiwane e-Mbolompo. U-Matiwane waxinwa ngu-Tshaka entla kwa-Zulu apo wabemi kona, waza emva kokuhambahamba

wehla wema emantla e-Baziya kwintaba zase-Mbolompo. Umlungu ehamba nama-Mfengu no-Hintsa no-Ngubengcuka no-Faku, waqubisana no-Matiwane e-Mbolompo waza waxinwa wenyuselwa kasezweni lakwa-Zulu, apo ebevela kona. U-Faku uwamkele ama-Ngwane azinikele kuye, waza wawanika indawo ema-Mpondweni. Ngawo lawo kwisitili sase-Ngqeleni e-Hemha.

Ama-Baca.

Kufike ama-Baca ngoku ema-Mpondweni. Afike evela ngakwicala lase-Ngcobo apo ade alwa idabi nama-Qwati, yaza yabulawa inkosi yawo u-Madikane. Afike abeta inkabi ku-Faku, waza wawanika umhlaba e-Zulu e-Lusikisiki. Ngelixesha ama-Baca abepetwe ngu-Ncapayi, unyana omncinci ka-Madikane, naye ebambele u-Mditshane, unyana ka-Sonyangwe.

Mdingi.

Ngoku kufike i-Bhele u-Mdingi, laza lemisa e-Ngcolora, e-Lotana ku-Qumbu. Ama-Mpondomise aye amema u-Faku ese-Ntsimbini e-Mgazi, ukuba eze kuwancedisa. Ate ama-Mpondo akufika kuma-Mpondomise axelelwa ukuba ama-Mpondomise awapum' impi xa ifileyo inyanga. Asukile-ke aya odwa ama-Mpondo ku-Mdingi, koko ate akuqubisana naye ayuka ama-Mpondomise ngasemva ahlaba ama-Mpondo. Abalekile ama-Mpondo ngalomini, abuya ayikupa impi ahlasele u-Mdingi, amxina amweza u-Mzimvubu. Ama-Mpondo aye-ncediswa ngama-Baca, wona enesixhiba ku-Mdingi ngokuba wabulala inkosi yawo u-Sonyangwe ngeyelenqe lokumendisela intombi yake. U-Mdingi

ubulawelwe ekungeneni ko-Mtamvune selehamba nabantu abane; aza ama-Mpondo abuya ngama-Mpondomise.

Eka-Myeki : Eyokuqala yama-Mpondomise.

Ngelixesha ama-Mpondomise ayemi e-Mhlanga nase-Gungqwane e-Libode nase-Msintsini e-Ngqeleni. Atatyatwe ngama-Mpondo awezwa u-Mtata, aza ema e-Ngcwangusha e-Mqanduli. Asukile apo aya ema e-Hewu. Ngelixesha i-nkosi yama-Mpondomise yavi ngu-Myeki. U-Myeki ulwe nama-Qwati e-Hewu, waza wabulawa watinjwa inkomo zake; umninawe wake u-Diko uye waziputuma inkomo elutshabeni waza wala ukuzinikezela kubantu baka-Myeki, esiti uzitimbele, baza-ke bona bati u-Myeki ubulewe nguwe kanti. Kute kwakuba njalo wesaba u-Diko kunye neqela labalandeli bake, wabuyela ku-Faku, wataruzisa. Uxolelwe ngu-Faku, wanikwa umhlaba ku-Mlengana.

U-Faku utumele ukuba kulandwe ama-Mpondomise ka-Myeki, selepetwe ngu-Mbali ngoku unyana ka-Myeki, naye ebambele u-Mhlontlo unyana womkuluwa wake. U-Faku uwanike umhlaba e-Ngcolokini e-Tina ku-Qumbu.

ISAHLUKO IV.

ABAFUNDISI NO-MLUNGU.

Kufike abafundisi ku-Faku, waza u-Faku emva kwexesha bekona wabatuma ukuba baye kumbizela u-Mlungu e-Rini.



u-Marelane, i-Nkosi Enkulu yama Mpondo ase Qaukeni.

Wati u-Tshaka akutumela inkabi ku-Faku zokwenza ubuhlobo wati makabuyele kumanxiwa ake amadala, waza u-Faku wacinga ukuba wenza icebo lokuba apinde amhlasele kwakona, waza wabiza umlungu ngesosizatu. Umlungu uvumile ukuza, waza watumela u-Somtsewu (Sir Theophilus Shepstone) no-Nkumanda Smiti (Sir Harry Smith) nomkosi wamajoni. Bamfumene u-Faku e-Ntsimbini e-Mgazi apo abeke kona.

Ngeloxesha ilizwe lika-Faku lalimi ngo-Tukela ngasempumalanga, ingu-Mbashe ngasentshonalanga, ilulundi ngasentla, ize ibe lulwandle ngasentsi. Zonke izizwe ezazipakati kulomhlaba zizizwe ezazikonza ku-Faku, kodwa zinenkosi zazo kwindawo zazo. Izizwe zasema-Mpondweni ezazayame ngom-Bashe yayi ngama-Bomvana e-Xora, ingama-Tshezi e-Xora, ingama-Tshomane e-Xora, ingama-Xesibe e-Mqanduli. Ezazayame e-Lundini yayi ngama-Mpondomise ka-Mhlontlo pakati kwe-Tina ne-Tsitsa kude kuye kuma ngo-Lundi, kunye nabe-Sutu abebengene ngaku-Mhlontlo; nama-Mpondomise ka-Mditshwa pakati kwe-Tsitsa no-Mtata, kude kuye kuma ngo-Lundi. Ezaza yame ulwandle yayingama-Konjwayo, ize empumalanga ibe yimi-Zizi e-Mtamvuni nama-Jali, nama-Ngubo, nama-Chi, nama-Xolo, ne-Zilangwe ngapesheya ko-Mtamvune. Elinye lalingemiwanga kodwa ama-Mpondo elinikwe lonke ngu-Tshaka ukuya kuma ngo-Tukela.

U-Faku ubatabate abelungu wakubabeka pesheya ko-Mzimkulu, nganeno kolu-Tukela. Lonke elo-zwe lalimiwe ngaba-Mbo. Abelungu

bake bahlala ixesha elide e-Mgazi pambi kokuba baye kulondawo bababelwe kuyo pesheya ko-Mzimkulu. Ngelixesha babesenza indlela, leyo iqalela e-Ludalasi, kwisitili sase-Ngqeleni, ize iye kuwela u-Mgazi e-Tombo, iye kungena e-Mzimvubu, inqumle e-Ntafufu e-Lusikisiki, nantso iyakupumela e-Ntamvune, yandule ukuyakungena e-Mzimkulu. Bafike abelungu baka apo kwindawo ekutiwa kuse-Mgungundiovu (Pietermaritzburg).

Abelungu babize isitabataba kuma-Mpondo sombulelo wokuza kwabo kwelilizwe, aza ama-Mpondo abeta inkabi eziliwaka. Kubantu ababiziquba ezonkabi kwakuko no-Mbulawa no-Shecila.

Intlaulo ku-Faku no-Ndamase.

Kute kwakufika abelungu kwavunyelwana ukuba u-Faku no-Ndamase mabahlaulwe imali engummiselo ngu-Rulumente, eyakuba sesikundleni semali eyayiolwa zinqanawe ebezipuma ecwebeni lo-Mzimvubu.

ISAHLUKO V.

IZIMPI ZAMA-MPONDO NAMA-BACA.

U-Faku ngoku ufudukile e-Ntsimbini waya kuma e-Mzintlava e-Lusikisiki.

Eyokuqala yama-Mpondo nama-Baca.

U-Mpatsani uxabene nomkuluwa wake u-Ncapayi, waza u-Mpatsani wesuka waya e-Mzintlava, ecaleni

lika-Faku. Usukile u-Ncapayi wayakumdla waza u-Faku wamkalimela. Akapulapulanga u-Ncapayi, koko wesuka wakupa impi wafunza ku-Faku. Kuliwe, woyiswa u-Ncapayi, kwabe kwahlaliwa kwamelwana.

Eyama-Mpondo nama-Xesibe.

U-Faku ubeselekulile ngoku, baye nonyana bake sebefikelele ebudodeni. Ama-Xesibe abemi e-Ntlenzi e-Sipaqeni. Kwakutiwa mababuyele ngasenkosini, baza bala, kwaliwa ke. Izimpi zama-Mpondo zazipetwe ngu-Bekameva. Ezinye indlela zama-Mpondo zidle inkomo zabuya, kanti kwelinye icala, e-Matwebu, ama-Xesibe ambambile u-Bekameva, amsa e-nkosini yawo u-Jojo. Ama-Mpondo amhlengile u-Bekameva ngekulu lenkabi, abuyisa nezao abezidlile. Ama-Xesibe afune elinye ikulu lenkabi, koko omnye um-Xesibe ongu-Tshayindukwana, obe ngumgcini we-nkosi, uyenzele indlela yokuba ibaleke, wahamba nayo naye. Alibanga sarolwa—ke elinye eli ikulu, waza u-Tshayindukwana wanikwa inkomo ezininzi zokumbulela, waseleba ngumntu wasema-Mpondweni.

Eyesibini yama-Mpondo nama-Baca.

Ama-Baca wona abemie-Silindini nase-Mzintlava nawo ala ukubuyela kwakutiwa makabuyele. U-Ncapayi ukupe impi wadla inkomo zama-Mpondo wati xa agodukayo yamhlasela impi yama-Mpondo engama-Nyati nama-Ngcoya e-Lutshaya, yaza yameyamisa ngeliwa, kwati kuba ilizwe beliqamile yamtshisela ingca, weyela yena nenxenye yempi yake, waza wafela apo u-Ncapayi.

Aqabalakene kona apo ama-Baca, aza amakulu apantsi kuka-Mdutshana awela u-Mzimkulu esiti afunzele kwasekaya e-Lutukela, koko u-Faku uwanqandile wawanika indawo e-Mzimkulu ngeneno.

Eyesitatu yama-Mpondo nama-Baca.

Esukile ama-Baca amancinane e-Silindini aya kuma e-Kinira, epantsi kuka-Diko, eyintsizwa ngelixesha, naye epatele u-Makaula unyana ka-Ncapayi omkulu. Umfazi ka-Ncapayi omkulu waye ngu-Mamjucu, owaye nguye umntu omkulu kweloqela. Uyikupile u-Mqikela impi ukuba ilwe neliqela lama-Baca, waza wala u-Faku esiti, Yinina ukuba u-Mqikela ase impi kubahlolokazi, kuba ama-Baca amakulu emkile? Upikile yena u-Mqikela. U-Faku umshwabulele u-Mqikela esiti banga bangafa bonke abo bantu bako bapele.

Uyitetile u-Mqikela impi, wateta eyase-Vungeni ngecala langentla, eyase-Qaukeni u-Notintwa yapakati, yanga manye amabandla ngasezantsi. Ama-Baca ayihlabile impi yase-Vungeni yeza seyibaleka e-Kinira; ite impi ka-Notintwa isahleli ipumle yabona itole lenkomo lipuma ligqotsile ekaya Komkulu londe ngayo, langa lingangena empini laza labuyela kwasekaya. Impi icinge ukuba itole eli litunyelwe ngomlingo, yaza yajika yabaleka, kanti nenye leya impi yamanye amabandla nayo ixiniwe. Itatyatiwe yonke impi yama-Mpondo yaya kuposwa kwisiziba sakwa-Nopoyi e-Kinira apo kwabulawa impi eninzi yama-Mpondo.

Ukungena kwama-Baca ku-Mlungu.

Emva ko-Notintwa ama-Baca angene ku-Mlungu, akwabe saliwa mpi yimbi.

Ukungena kwama-Xesibe ku-Mlungu.

Ama-Mpondo abuye ayikupa kwakona kuma-Xesibe adla inkomo zawo, aza ama-Xesibe abulala onyana baka-Faku, u-Mpini no-Ntsika. Emva kwatempi angenile ama-Xesibe ku-Mlungu.

Abuye alwa ama-Mpondo nama-Xesibe, koko ilwe nje impi, kwafa abantu, akwadliwa zinkomo.

Impi yama-Ci.

U-Faku uke wakupa impi yalwa nama-Ci, aba-Mbo abapesheya ko-Mtamvune e-Ludeke. U-Faku ubendisele intombi yake enkulu u-Mqwabe ku-Madikizela, inkosi yama-Ngutyana, aba-Mbo, bona bake pesheya ko-Mtamvune pakati kwama-Ci. U-Madikizela ulwe nama-Ci kwaza kwabonakala ukuba uyoyiswa, waza-ke u-Faku wakupa impi yokuya kumlanda. Impi ilwile oyiswa ama-Ci, waza wabuya naye u-Madikizela nabantu bake wababeka e-Mzamba, apo bakona ngokupantsi ko-Langasiki, unyana ka-Mqwabe inkosazana.

ISAHLUKO VI.

UKUWELA KUKA-NDAMASE.

U-Ndamase uwele ukuza e-Nyandeni ngonyaka we-1845. Kwange xesha lokufa kuka-Ncapayi, ngapambili kweli dulilika-Notintwa, ube selewelile u-Ndamase ukuza kumhlaba wase-Nyandeni.

Kute ngenye imini ebusuku kwavakala isandi senkomo esibayeni sika-Dlanjwa ka-Gqwaru, umutu wendlu ka-Faku yakulo-Ndamase e-

Nyandeni. Upumile u-Dlanjwa waza wabona isitunzi sento wabinza ngomkonto, wayicana yaza yabaleka. Kute kwakusa wayakuqonda ukuba ibiyintonina, wafumana ibubesi lifile. Uhlabe umkosi u-Dlanjwa kwimpi yakowabo yase-Nyandeni, koko kufumaneka ingenako ukuya yona kuba inkosikazi u-Nokweya yase-Nyandeni yayitwase ngebubesi, lilityala layo. U-Dlanjwa nezinye izimpi uze nalo i-bubesi. Bate xa bezayo kwafika impi yase-Mhlanganisweni, yendlu ka-Ndamase. U-Ndamase ubesele bungile no-Bekameva, wase-Vungeni ukuba mabaze balahlute ibubesi kulempi ihamba nalo, litatyatwe ngabo. Ifikile impi yase-Mhlanganisweni yafuna ukulibona ibubesi, yati yakwala impi le yayibeta ngentonga yayihlaba nangemikonto yayixina. Lifikile neqela lase-Vungeni lakubo-Faku lafika lancedisa impi ka-Dlanjwa, lalwa no-Mhlanganiswo lawuxina, ukuze kwenzakale u-Mbangata, umninawe ka-Ndamase no-Nqeketo umzukulwana ka-Nyauza. Ite yakuxinwa impi yase-Mhlanganisweni ibubesi elo latatyatwa liqela la-Komkulu e-Vungeni. Bekufanelekile ngokwesiko lokusiwa kwebubesi Komkulu ukuba iti lempi ibimane ihlabana idibane iye yonke Komkulu, ize nayo ijonge engaba iyeza ukuzakubona ibubesi iyibete ize ibuye ihambe nayo. Kute kuba kwenzakele inkosi ayabe savuma impi yase-Nyandeni ukuya nebubesi Komkulu ihamba neyase-Vungeni. Utunyelwe u-Ndamase ukuba eze kubona ibubesi koko walile, esiti uyakutinina ene nkubele nje, akaya, koko wabiza yonke impi yase-Nyandeni ukuba iye kusina e-Mhlanganisweni. Ize yonke ipelele, yaza yaya Komkulu icula isiti:

Umfuya siwaz' ngan' siwaz' ngan' nje
Uyi ntshinga zi,
Ubuzan' na nje, ubuzan' sa qungequ na
Zi

(ibuye ipinde iqale ekuqaleni)

Ite yakufika Komkulu yabeta ngentonga kwimpi yase-Vungeni, icula isiti:

Ho-o bayamyoyisa azi
Bayamzonda azi

Bayamyoyisa azi

Uyilamle u-Faku ngokuyitabata eyase-Vungeni ayibeke entla komzi emtunzini. Ite impi yase-Nyandeni yakukolwa kukusina e-Nkundleni yesuka yaya kwakwimpi yase-Vungeni ebihleli kumtunzi obuqele ukuhlala impi yase-Nyandeni. Ifike nalapo impi yase-Nyandeni yabeta ngentonga kwimpi yase-Vungeni waza wabona u-Faku ukuba kona-kele, wayahlula kwakona, wayitoba yodwa impi yase-Vungeni ukuya kuhlamba emlanjeni. Ite yakubuya wayifaka esibayeni waza watoba impi yase-Nyandeni. Ite yakubuya eyase-Nyandeni yafika seyipumile esibayeni impi yase-Vungeni, kwangeniswa yona ngoku esibayeni, yati yakugqitywa ukunvangwa yapuma nayo yaza yaya-lezwa usuku lokuza kupotula. Ekubeni igqibile ukupotula, u-Ndamase uve ukuba u-Faku akasalali ekaya, ulala endle, kuba esiti uva ngati u-Ndamase ufuna ukumbulala. Uve kakubi yilento u-Ndamase, waza wafuna ukuziqondela lento ngokwake. Usukile ngenye imini ekuseni waya kulindela ngasesibayeni sa-Komkulu ehamba nomntu omnye. Okwenyaniso umbonile u-Faku epuma e-tyolweni

kusasa ehamba nomntu opete isicamba sake. Ute u-Faku xa engena endlini wapos a mehlo ngasesibayeni, wati eqondile ukuba ngu-Ndamase, watumela ukuba abizwe, waza wambuza imvelapi. Ute u-Ndamase akucaza, wati u-Faku, "Ewe, mntanam, ndiva ukuba uzakundibulala." Waza wati embizele endlini wamcebisa ukuba emke e-Qaukeni, esiti lento yenziwa ngabantu baka-Ndamase yokuhlambana neqela la-Komkulu iyakuba sisixiba ngakumbi u-Mqikela selefikelele kwixabiso lobudoda.

U-Ndamase ugodukile waza wayibiza yonke impi yase-Nyandeni, wayipatela ezindaba, waza wayixelela ukuba uzakufudukela kwa-Baca. Ubonisiwe ngamadoda ukuba ayinakulunga lonto, pezu kwesizatu sokuba yayibambene ngazo ngeloxesha impi ka-Faku neka-Ncapayi, kwabonkala ukuba u-Ndamase angange ngati uzakuhlaba kuyise xa afdukele kwa-Baca. Kwakona udade bo-Ndamase u-Dludla wayendele ku-Ncapayi kwaza akwatandeka ukuba u-Ndamase azibeke pantsi kwesituko sokuba ungu mgqungu kwadade wabo. Kubonakele ukuba u-Ndamase makawele u-Mzimvubu, abhekise kwa-Bomvana. Umzi wonke uvumelene ngalendawo. U-Ndamase uyixelele i-Nyanda yonke ukuba uyakutshisa indlu yake ize iti yakubona umsi iqonde ukuba uyanduluka. Indlukile ngamhla utile ke i-Nyanda, amadoda, abafazi, abantwana, inkomo nayo yonke impahla, yaza yawuwela u-Mzimvubu e-Lutengele, wemisa kona apo u-Ndamase, apo abone kufika u-Faku ehamba namadoda ambalwa. U-Faku umke ekaya besiti uyakunqanda u-Ndamase ukuba abuye. Wati akufika kuye wafuna ukuba badibane boba-

bini bucala. Ute u-Faku ku-Ndamase, kulungile oko ewele u-Mzimvubu, makake, ahlale, aze agcine abantu bake abapakati ko-Mzimvubu nom-Bashe. Ababantu yayingama-Konjwayo la, no-Mtwa, nama-Ngcwangule, nama-Kwalo, nama-Ntlane, nama-Mpinga, nama-Tolo, nama-Nci no-Jizo kunye nama-Mpondomise ka-Diko, nama-Bomvana nama-Qiya.

U-Ndamase.

U-Ndamase lo wave ngumfo oliqaji, exabise ukulwela ilizwe lakowabo ngapezu kwayo yonke into ekoyo emhlabeni. Zonke izimpi zika-Faku, ukususela kwibuto lika-Ngozi, ibe ngu-Tshaka, ibe ngu-Nqeto, ibe ngama-Ntozake, ide ibe ngamaduli okuqala empi ka-Ncapayi aliwe ngu-Ndamase, inguye inkokeli epambili ka-Faku, awade wafumana ukwenzakala ngempi ka-Ngozi njengoko sekucaziwe kwibali lika-Ngozi.

U-Faku ngenye imini ute ufuna ukuba ambeke u-Ndamase abe yinkosi, apate, njengokuba yena Faku selekulile. Koko u-Ndamase upendule ngelizwi le kalipa kakade, wati yena usemtsha, usafuna ukupuma impi, akafuni kuba abotshelelwe eqoqweni bubukosi, watsho waya ngokwake kwa-Manci wayakumtabatela umfazi u-Faku, wati, Nanku, bawo, umfazi ozakukuzalela inkosi.

Ngesitomo u-Ndamase ube yindoda esukileyo egadeni, engenasiqo sikulu, koko engosifuba sibanzi, nongalo zinde, zinkulu.

Kute kungekabi ntsuku zingapi ewelile u-Ndamase, u-Mahanjana, i-Bhele lakwa-Madiba, wabulala

ingwe engqina, waza wayisa enkosini u-Ndamase ngokwesiko. U-Ndamase utumele umninawe wake u-Bangani ukuba ase isikumba nomsila ku-Faku, koko u-Faku isikumba usipe u-Bangani wati umsila wona mawusiwe ku-Ndamase ukuze atimbe ngawo, wongezelela ngeliti yonke imisila yengwe ezibulawa e-Nyandeni mayibosiwa ku-Ndamase, ingabe sawezwa ukusiwa e-Qaukeni. Esisenzo yayi kumbeka u-Ndamase ebukosini obukulu bokuba abeyi-Kumkani kwelake ilizwe.

ISAHLUKO VII. U-FAKU, IKAYA LEZIZWE.

Adam Kok.

Emva ekaya e-Qaukeni kufike u-Adam Kok nempyi yake, waza wabeta inkabi ku-Faku. Unikwe umhlaba e-Mzintlava, leyo ingena e-Mzimvubu. Ngelixesha u-Faku ubemi e-Mtsila. U-Adam Kok uwuboniswe umhlaba lowo ngu-Fadane no-Mdlangazi. Lomhlaba ngulowo umi i-Kokstad ngoku.

Ama-Mpondomise.

Sesifundile kwizahluko zangambili ukuba ama-Mpondomise ngo-Mdingi alwe nama-Mpondo, aza acitwa abalekela e-Hewu. Ate xa alapo axabana odwa, waza u-Diko wabuyela ku-Faku, wacela uxolo. Uxolelwe, waza wanikwa umhlaba ku-Mlengana.

Upindile u-Faku wawaputuma lawo ebesasele ngasemva, waza wawanika umhlaba e-Tina e-Ngcokolini.

Ute u-Faku akubona ukuba u-Ndamase uyemka ema-Mpondweni wamlandela, wamnika umhlaba wase-Nyandeni.

Abe-Fundisi.

Abefundisi beze ema-Mpondweni ngokubizwa ngu-Faku, owatumela upondo lwendlovu ku-Rulu-mente ecela ngalo ukuba atunyelwe abefundisi. Bati bakufika wabamkela ngomoya oshushu wabanika umhlaba kwindawo ngendawo, e-Nquba, nase-Zalu nase-Mfundisweni.

Ama-Xolo.

U-Faku kwakona ulande abantu bake ama-Xolo kwa-Hala apo babebalekele kona nge-Mfecane. Inkosi yama-Xolo lawo yayingu-Kana. Uwatabate waya kuwabeka pesheya ko-Mtamvune, apo ebake kona ngapambili, nalapo asekona nanamhlanje.

U-Mtengwane.

Sesifundile kwakona kwizahluko zangapambili ukuba u-Mtengwane wave ngunyana ka-Ngqungqushwe owaye ngomnye wabantu abacitwa nguyise, waza yena wabalekela kwa-Gcaleka. Umlandile u-Faku waza wambeka e-Mzimkulu, kodwa unyana wake u-Mbolo wabuyela kwasema-Mpondweni ku-Ndamase, wanikwa indawo e-Ruze. Ngoku abantu bake base-Mdumbi kwisitili sase-Ngqeleni. U-Mbolo uzala u-Gxaba, ozala u-Lindi-nxiwa.

Ama-Baca.

Kubeko amaduli amakulu pakati kwama-Mpondo nama-Baca, aze ama-Baca ka-Ncapayi, ngelixesha selepetwe ngu-Tiba, unyana ka-Sonyangwe, oyiswa

afuna ukubuyela kwasemva e-Lutukela. U-Faku uwalandele, wawacenga ukuba eme e-Mzimkulu, angegqiteli pambili, aza nawo avuma. Lama-Baca ngalawo apetwe ngu-Rolobile ngoku. Ama-Baca ka-Diko nawo anikwe indawo e-Silindini ngu-Faku. Wona ngalawo apetwe ngu-Mngcisa ngoku.

Abe-Sutu.

Abantu abadala babalisa ukuti nabe-Sutu baka-Moshoeshoe babenikela isitabataba ku-Faku.

Aba-Mbo.

Izizwe ezininzi zaba-Mbo ezicitwe ngu-Tshaka e-Ntla kwelakowazo, zafika zabeta inkabi ku-Faku zaza zamkelwa zangabemi basema-Mpondweni. Ezozizwe zezi zama-Ngwane, nama-Zizi ka-Mfino, nama-Tolo ka-Ganyaza no-Ndlebe. Ama-Zizi emi ngoku kwindawo ngendawo zasema-Mpondweni. Ngawo lawo emi kwesika Moshi e-Mtakatve kwisitili sase-Ngqeleni, nalawo emi e-Cumgce, ekungeneni kwalo e-Mtata, nase-Mblahlane kwisitili saku-Tsolo. Lendawo ayeyinikwe ngu-Ndamase, aza awela ngaku-Tsolo ekusikweni kwemida.

U-Ganyaza wasalela kuma-Baca ukudlula kuka-Madikane ukuya pesheya ko-Mtata, waza yena wangena kuma-Mpondo wabeta inkabi ku-Fakueses-Ntsimbini, waza wabekwa e-Cibeni kwisitili esaziwa ngoku njenge sase-Libode. U-Ndlebe uxelwe ngu-Ganyaza, esiti makalandwe pesheya ko-Mtata kuma-Xongo, waza walandwa ngu-Faku. U-Ndlebe lo ngumntwana womkuluwa ka-Ganyaza. Babekwe bonke e-Cibeni, baza besuka apo bema e-Coza, baza besuka apo bema e-Ncembu nase-Ngcolora. La ka-Ganyaza ama-Tolo ngalawo

apetwe ngu-Singata e-Ngcolora. Aka-Ndlebe emi e-Ncembu pantsi kuka-Bikwe. Amanye apezu ko-Mzimvubu ku-Ntabankulu pantsi kuka-Mloko, eyona nkosi inkulu yama-Tolo,

Ude wafa u-Faku ngo-1867 selekulile kakulu, eguge engenawo namazinyo, sezite nenkope zamehlo ake zawagquma amehlo.

U-Faku ulandelwe ebukosini ngunyana wake u-Mqikela.

Ngelixesha lokupata kuka-Mqikela kufike u-Somfuyana wase-Ntlangwini ebaleka ityala lokubulala umfazi wake. Ulandwe ngu-Mlungu ongu-Madonela (Macdonald Strachan). Ama-Mpondo alile ukumkupa ati ubalekele ehlatini, atsho kwapela.

ISIAHLUKO VIII.

IMPI KA-NDAMASE NO-MDITSHWA.

Sekucatshazelwe ngapambi ukuba u-Faku uwalandile ama-Xolo kwelakwa-Hala. Ama-Xolo afike apumla e-Mzimvubu, waza u-Bangani, umninawe ka-Ndamase wadla inkomo zawo, wati u-Faku akuyiva lonto wati mazibuyiswe. U-Ndamase uzibuyisile, kwasala inkomo yanye abete u-Bangani wayinika u-Mpondomise ongu-Mapikwana, ongomnye wabantu baka-Diko. Ama-Mpondomise alile ukuyibuyisa lenkomo, waza u-Ndamase wayikupa impi, ama-Mpondomise ngeloxesha emi ku-Mle-ngana. Ama-Mpondomise acitakele, aza aya

kuma e-Cumgce, amanye apumela e-Mtata nase-Qweqwe.

Eyase-Mfabantu.

Upindile u-Ndamase wayikupa impi koko axiniwe ama-Mpondo, ayakupumela kwizibuko lo-Mtakatye elaziwa ngokuba kuse-Mfabantu, kutatelwa kuma-Mpondo amaninzi afela kona lomini ngenxa yokuxinana kwezibuko. Ama-Mpondo angene kwihlati lase-Libode, eli ibizwa ngalo idolopu nesitili sase-Libode. Akuseko hlati ngoku kulendawo, kodwa yona isentla kwedolopu kwindlela eya e-Ntlaza. Iqoqo lika-Ndamase lalikulendawo ngoku imi isikolo sase-Mtakatye, wati u-Ndamase akubona impi yake ibaleka, engasnakulwa ngokwake ngoku selevi nkosi, wayitetisa, kodwa ayeva wancama wayakungena ehlatini, apo ake wapuma wadubula ngombaxa wake, wabuya wangena ehlatini.

Upindile u-Ndamase wayikupa wateta i-Nyanda no-Mhlanganiso, ngoku ama-Mpondomise selemi e-Qweqwe waza wadla inkomo zawo e-Gxulu.

Ngelixesha ubeselefikile u-Ngubencuka uyise mkulu ka-Ngangelizwe, kwaza kwabamba u-Joyi emi e-Xwili, lo wayeke wema e-Tsitsa epiwe indawo kona ngu-Faku evela e-Hewu. Aba-Tembu nabo babesilwa nama-Mpondomise baza boyiswa babulawa kakulu e-Cibini kulendawo kutiwa vi-Springvale ngoku. Udade bo-Ndamase u-Nonesi ubendele ku-Ngubencuka, engunina ka-Mtirara. U-Nonesi ubengumfazi wokubekwa kwa-Hala, waza akazala. Kutatyatwe u-Mtirara weqadi lakona kwatiwa nguye unyana ka-Nonesi.

Bevisisene-ke u-Ndamase no-Joyi, baza bawawela ama-Mpondomise bawatabata bawenyusa u-Mtata bayakuwabeka e-Zinxako. Uncamile ngoku u-Mditshwa waza wabeta inkabi ku-Ndamase zesitabataba, ukuze ke lixole. U-Ndamase uwa-vumele ama-Mpondomise ukuba ake eme nge-Xokonxa.

U-Mditshwa ngu-nyana ka-Diko. U-Mditshwa uzala u-Mtshazi, ozala u-Lutshoto, lo use-Xokonxa ngoku.

Eka-Mlata.

Kute ngelaxesha u-Ndamase ebesilwa no-Mditshwa encedisana no-Joyi yati impi ka-Ndamase yama-Konjwayo kanti inyatele incwaba le-nkosi u-Nqanda, inkosi yama-Nqanda abemi pezu ko-Mtata. Lama-Nqanda ayinzala ka-Qiya, lowo wabaleka entla ngexesha lika-Cabe, waza wawela u-Mzimvubu. Ate ama-Konjwayo akulinyatela incwaba le-nkosi ahlaselwa ngama-Nqanda, encediswa wona ngu-Magupeni (Shaw) owaye ngu-mlungu we-venkile ngeloxesha, nowati emva koko waba yimantvi yase-St John's (Emzimvubu). Yakuxola eka-Mditshwa ama-Mpondo abuyele kuma-Nqanda, aza awacita awawezela ngapesheya ko-Mtata. Inkosi yama-Nqanda ngelixesha yayingu-Mlata. Uxolisile u-Mlata ngokubeta inkabi ku-Ndamase, waza wanikwa umhlaba e-Rwantsana, kwisitili esaziwa ngoku ngokuba sesase-Ngqeleni.

Ukufa ko-Mfundisi u-Tomose.

Kute ngexesha lokubaleka kwama-Mpondomise, esuka e-Qweqwe ukuze ayekuma e-Zinxaku, kwenzeka ishlo sengozi, asivela ububi onke

ama-Mpondo. Kute e-Ncambeke umfo ka-Kala, umntu weqela lama-Mpondo elalipetwe ngu-Mbolo, unyana ka-Matengwane ka-Ngqungqushu, wabona umntu esiza ngapambili. Kwakuse busuku kumnyama, waza wambinza. Ute akukangela lomntu wabona ngati asimntu mnyama lo ambuleleyo, yaza lonto yamkataza wavixela nakumawabo. Kufumaneka kusasa ingu mfundisi womlungu ogama lingu-J. S. Thomas. Lomcimbi uwutabatele ezandleni zake u-Rulumente waza wati makanikezelwe lomntu, nama-Mpondo amnikezela ngapandle kokuteta, waza waxonywa. U-Ndamase umhlaulise inkomo ezingamakulu amatatu u-Mbolo zaza zanikezelwa nazo ku-Rulumente.

U-Fubu.

Ngelaxesha ama-Mpondomise abemi e-Qweqwe, ukufuduka kwawo e-Cumgce, u-Ndamase uke wayikupa impi yaya kudla inkosi yom-Qwati u-Fubu e-Lukalweni le-Nyanga, kwisitili esaziwa ngoku ngokuba sesase-Ngcobo. Ake enza uxatso ama-Qwati, noko abuya oyiswa, laza iqaji elipambili lika-Ndamase u-Nombewula labulawa.

ISAHLUKO IX.

AMAHLUBI.

Ama-Hlubi afike ema-Mpondweni ngexesha u-Ndamase ebemi e-Nkanga ukusuka kwake e-Mgazi, aze abeta inkabi, waza wawanika indawo e-Dokodela. Lama-Hlubi ayefikele kwa-Hala, inkosi yawo ingu-Ludidi, aza apiwa umhlaba

e-Ngqungqu kumhlaba ka-Nkosiya umninawa ka-Mtirara. Ama-Hlubi ayekutiye kakulu ukutshaya, esebenzisa wona ukugwada kupela. Kute etywaleni u-Nohute, umfazi wenkosi u-Nkosiya, watshaya, laza lesuka i-Hlubi layohluta lonqawe layiroboza. Kuliwe, aba-Tembu bencediswa yi-Nkosi ye-Mpondo u-Nogemane, u-yise ka-Gwadiso, aza oyiswa ama-Hlubi atatyatwa aya kweyeliselwa kwiliwa elisekungeneni kwe-Ngqungqu e-Mtata, apo lafela kona iqela lawo elikulu, yaza nenxenye yenkomo zawo zatinjwa ngaba-Tembu. U-Ludidi undulukile neqela eliseleyo wayakubeta inkabi ku-Ndamase, ukuze ayekuma e-Dokodela. Ute xa alapo waxokiswa ngabantu abate kuve ama-Mpondo abunga ukumdlala inkomo zake. Usukile u-Ludidi wayakuma e-Ngcolora, kwakumhlaba ka-Ndamase, kodwa asala amanye ama-Hlubi ama-Reledwane, e-Dokodela apo asekoynanamhlanje. Apindile ama-Hlubi afuduka e-Ngcolora ayakuma e-Ntlabeni, pantsi kwenkosi yama-Baca u-Makaula, kwisitili esaziwa ngoku ngokuba sesase-Mt. Frere, kodwa kute emva koHopu ama-Baca anikwa umhlaba ngu-Mlungu kuQumbu. Koko wona awunikezele ku-Mtengwane, unyana omkulu ka-Ludidi, waza u-Mtengwane waka kona apo ku-Qumbu, kodwa asala amanye ama-Hlubi e-Ntlabeni, pantsi kwenkosi yawo engu-Mzondo.

ISAPHLUKO X.

IMPI KA-NDAMASE NO-MHLONTLO.

Kubeko i-Bhulu elingu-Lockenberga (Hanise) lihamba nama-Mfengu, elanikwa indawo ngu-Ndamase e-Tyara, apo kuko ihlati elibizwa ngaye ku-Hanise. Usukile apo wayakuma e-Ngcolora, waza wabuya wesuka wayakuma e-Mzamba e-Mbizana. Apa e-Ngcolora ushiye abantu bake bepantsi kwenduna yake u-Qakaza, kodwa bona inga bantu baka-Ndamase. Kwaba bantu bekuko ongu-Dyakopu (Jacob) ikumsha elalisuka e-Ngqontsini e-Mzimvubu. Usukile u-Mhlontlo waya kulidla elikumtsha ebuza ukuba libekwe ngubanina e-Lotana kumhlaba wake. U-Mhlontlo yena ubemi e-Tina ngelixesha apo wayebekwe kona ngu-Faku, ukuputunywa kwake kwela pakati ngu-Faku.

Eyakwa-Bele.

Akayekanga u-Mhlontlo ukumana esidla abantu baka-Ndamase e-Ngcolora. Ude u-Ndamase wayikupa impi yaza yaqubisana neka-Mhlontlo pesheva kwe-Xokonxa e-Ncembu pantsi ko-Bele. Ange anga baleka ama-Mpondomise, aza ama-Mpondo abuya etimbe ama-hashe, ne-gusha ne-bokwe, kodwa ate xa ewela emlanjeni e-Xokonxa yagaleleka impi yama-Mpondomise, yabambana ngazo kwizibuko le-Xokonxa. U-Qumbelo, umninawe ka-Nqwiliso, ubekona naye epete impi yase-Mhlanganisweni, waza wehla ehashini wadubula u-Nomfukwana inkosi ye-Mpondomise wayibulala. Onde ngo-Qumbelo ama-Mpondomise

kwabonakala ukuba uzakwenzakala ukuba amanye amadoda ebeselekwele emahashini emka. Kute xa kunjalo kwabuya u-Notshibi into ka-Gqoboka, no-Nomsuka into ka-Ngulwa, bawapekuza ama-Mpondomise bawabambezela kwada kwafika u-Mtunzana into ka-Maswazi, yamtabata u-Qumbelo yamposa ehashini. Upume emsulwa u-Qumbelo kunye namabini kulamadoda, kodwa yena u-Notshibi wenzakaliswe kakulu yimikonto, nakuba naye elifumene ituba lokubaleka asindise ubom bake. Ite xa impi yama-Mpondo ikulendawo ngoku iyifama ye-Bunga yase-Mbutu, abuya afika ama-Mpondomise, koko abuye acitwa, aza ancama ngoku agoduka.

U-Qanqiso no-Gqirana.

Kwiqela lase-Mhlanganisweni kwakuko no-Qanqiso no-Gqirana, onyana baka-Ndamase, amaqaji adumileyo emikosi ka-Ndamase. Babedume ngokukalipa nango kucana ngemipu, baye bezilwe zonke izimpi zika-Ndamase ukususela kweya ama-Mpondomise e-Cumgce.

Upindile u-Mhlontlo wadia abantu kwase-Ngcolora, kwasukelisa impi yase-Ngcolora kunye nenye yase-Ruze, ipetwe ngu-Qakaza no-Caba. U-Mhlontlo uyenzele inkongo impi yama-Mpondo ku-Cingco wabeka impi macala omabini, aza amadoda ambaiwa abaleka pambi kwempi, yada yafika kulendawo u-Mhlontlo afihle kuyo impi yake. Ivukile impi ka-Mhlontlo yawasika ama-Mpondo, yabulala into eninzi, kwafa no-Ngcwenga unyana ka-Qakaza. Kuvakele ukuba u-Mhlontlo uzungula u-Qanqiso no-Gqirana ngezizinto azenzayo kuba esiti ngabo abapambili kumaqaji ka-Ndamase.

Eyaku Nondzaba.

Upindile kwakona u-Mhlontlo wahlasela abantu e-Zandukwana, kwaputuma impi. Yahamba impi isilwa kwada kwaya pesheya kwe-Mbokotwana, kwaza kwavuka inkongo ka-Mhlontlo ku-Nondzaba, yonda ngeyama-Mpondo, aza ama-Mpondomise aliqipula elinye iqela lama-Mpondo alibhekisa nge-Lotana. Eloqela labulawa kakulu ngama-Mpondomise. Zafela kona apo into zika-Mbutu, u-Mhlahlane, no-Nkonzo, no-Sagabuka no-Maruluba. Ite impi ebipambili ebino-Qanqiso no-Gqirana no-Sitshungela yabuya seyihlabana impi, yatyooba kona apo ukupumela kwicala lakowayo.

U-Mbutu lo, uyise walamadoda akwigela elabulawa ngama-Mpondomise, wayeyeyona nduna ipambili ku-Ndamase. elitenjwa lika-Ndamase kuyo yonke into, engu mlomo wake nase zintetweni, ngesizalo eli-Nxwaru i-Xesibe. Onyana bake babe zinduna ezipambili zika-Nqwiliso, bexoba ngokufanayo no-Nqwiliso, nabanye onyana baka-Ndamase. Benxiba izindwe imigqoboka yentini, besikelwa nezihlangu ezipambili nemipu yabo ivileyo ipatwa ngonyana baka-Ndamase. Ukufa kwabo kube lusizi olukulu kuma-Mpondo.

Eyama-Zibuko.

U-Ndamase ngoku ukupe impi enkulu, eyase-Nyandeni neyase-Mhlanganisweni kunye nemi-funda yayo, i-Nkumbi, o-Majola, u-Mtwa ama-Gingqi, ama-Ntusi ne-Miqwane. Abantu baka-Mhlontlo bebemi koma-Cingco paya na-pesheya kwe-Tsitsa, yaza impi ka-Ndamase yonda ngama-zibuko isenzela ukuze izidle kakuhle inkomo zempi

ka-Mhlontlo. Kute kanti ama-Mpondomise sele-zibalekisile inkomo aziwezela ngapesheya kwe-Tsitsa, aza ama-Mpondo adla igusha ne-bokwe zodwa lomini, awacita ama-Mpondomise emazubukweni aza abuya.

Eve-Bukazi.

U-Mhlontlo ngoku ucele impi ku-Ndamase wati makeze bahlangane kuno-Matole ku-Qumbu, esiti ufuna ukubopa esisisu sake sikulu ngexonya kona apo. Londawo yile ngoku imi i-Ofisi yaku-Qumbu. Uyikupile u-Ndamase impi yaza yakutsho ku-Nomatole. U-Mhlontlo akezanga koko ukhuze akayeka, esiti ngu-Bukazi, "Yini ukuba u-Ndamase ade ayikupe kangaka impi?" Lompi ibizwa ngokuba ngu-Bukazi, abanye bati ngu-Nomatole, abanye bati vevase-Xonyeni, bambi bati yeye zibawu. Impi ka-Ndamase iye yabuya e-Mahlungulu.

Ibuye yapinda impi yama-Mpondo yaya kutshisa umzi ka-Mhlontlo e-Qanqu. Ike yaqubisana impi koko yabuya voyiswa eyama-Mpondomise, ama-Mpondo abuya etimbe inkomo, ewutshisile nomzi ka-Mhlontlo. Ama-Mpondo ngoku ebencediswa ngu-Mditshwa. U-Mditshwa uxabene no-Mhlontlo ngokusuka u-Mditshwa agule, aze u-Mhlontlo atumele ukuba uza kuzakumbona, kanti uteta ukuba eza kumbona ngempi. U-Mhlontlo wayesenziwa kukuba wayecinga ukuba u-Mditshwa unezinto azenzayo zokuncedisa ama-Mpondo kulemfazwe yake nama-Mpondo, esiti yinina ukuba angamncedi.

Upindile kwakona u-Ndamase wayi kupa impi yaya kutshisa umzi ka-Mhlontlo kwase-Qanqu.

Lelixesha eli u-Mqikela wati wakucelwa ngu-Mhlontlo watumela u-Mbambo no-Dlepu besiza ku-nqanda u-Ndamase ukuba amyeke u-Mhlontlo. Koko bona bafike impi ka-Ndamase seyipumile seyise-Ngcolora, waza akavuma ukuyibuyisa u-Ndamase. Ama-Mpondo awutshisile kwakona umzi ka-Mhlontlo e-Qanqu aza awatabata ama-Mpondomise ayakuwaposa e-Luzi kwisitili esaziwa ngoku ngokuba sesase-Mt-Fletcher.

Uvakele u-Mhlontlo esiti, "Ukuba kanti u-Mqikela akanakundinqandela njenge nkosi yam, ndizakulandela ikondo likabawo u-Faku, owati akukatazwa ngama-Zulu wabiza u-Mlungu, nam ndizakuzibizela imantyi."

I-Mantyi ka-Mhlontlo.

Itunyelwe i-Mantyi ngu-Rulumente e-Magupeni (M. B. Shaw,) waza u-Mhlontlo wayibeka ku-Tsolo, kulandawo ngoku imi isikolo (Somerville) kumhlaba ka-Mditshwa. Ute u-Mditshwa akuyikalimela lento wati u-Mhlontlo, nawe-Mditshwa ungumntu wam. U-Mhlontlo ube ngowendlu yase-Qaukeni, kanti yena u-Mditshwa ube ngowendlu yase-Nyandeni. Usukile u-Mditshwa wava ku-Ndamase waza wacetyiswa ngu-Ndamase ukuba naye makazibizele eyake imantyi, ize igxote eka-Mhlontlo.

Imantyi ka-Mditshwa.

Okwenyaniso u-Mditshwa uye wayifumana i-Mantyi yake engu-Wolobile (J. Orpen) waza wayibeka ku-Tsolo, ukuze-ke induluke eka-Mhlontlo iye kuma ku-Qumbu emhlabeni ka-Mhlontlo.

ISAPHLUKO XI.

IMBIZO YASE-MAQINGQO

U-Nongxokozelo.

Ngonyaka we-1872 ama-Hala ebesilwa imfazwe ka-Nongxokozelo nama-Gcaleka, inkosi yama-Hala ingu-Ngangelizwe, eyama-Gcaleka ingu-Sarili. Inkosi yama-Hala u-Ngangelizwe uke watimba inkomo zama-Mpondo, aza ama-Mpondo, azipindezela ngokuhlaba ama-Hala. U-Ngangelizwe uye waputuma u-Mlungu e-Qonce, ukuze kuze u-Meji (Major Henry Elliott), owafika wema emlanjeni e-Mtata, kulendawo ngoku ine-dolophu yase-Mtata.

Imbizo yase-Maqingqo.

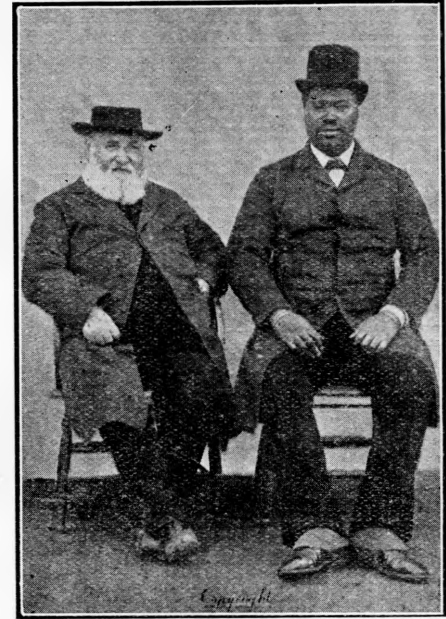
U-Rulumente umeme imbizo enkulu e-Maqingqo yokumisela imida yezizwe ngezizwe zelase-Mampondweni nelase-Mbo, (East Griqualand), ngakumbi eyezo besezingene kuye, zaza izizwe zamelwa zinkosi zazo. I-Qauka imelwe ngu-Mqikela, i-Nyanda imelwe ngu-Ndamase, ama-Xesibe ngu-Jojo, ama-Baca ngu-Makaula, ama-Mpondomise aku-Qumbu ngu-Mhlontlo, awaku-Tsolo ngu-Mditshwa, aza ama-Griqua amelwa ngu-Adam Kok. Ngalomini kwasikwa imida esukela e-Mtamvune yaya kungena e-Mtata yokwahlula ama-Xesibe nama-Baca, nama-Mpondomise kuma-Mpondo ase-Qaukeni nawase-Nyandeni.

ISIAHLUKO XII.

IMPI YAMA-KONJWAYO YOKUQALA

ISIQENDU I.

U-Ndamase ulandelwe ebukosini ngunyana wake u-Nqwiliso. Kuvakukunjulwa ukuba kwizizwe awafika ziko u-Ndamase e-Nyandeni kwakuko nesama-Konjwayo. Wona ebemi kulendawo akuyo ngoku kwisitili sase-Ngqeleni, kodwa ngeloxesha ayemi ngo-Mtakatya ne-Ngqeleni ngasentla, iyi-Gqebe ne-Ngcolora ngase-Mpumalanga, ingu-Mtata ngasentshonalanga no-Lwandle ngasezantsi. Inkosi yawo u-Gwadiso ute kwakufa u-Ndamase naye wafuna ukuba azimele kweyake indawo abe yinkosi epeleleyo. Uqale ngokwala ukuzirola izizi za-Komkulu, ehabeta abantu ba-Komkulu abatunyelweyo ukuba babize izizi. Kusuke onyana baka-Tyabule, umntu ka-Gwadiso, beba ama-hashe ama-Bhulu pesheva ko-Mtata, aza ama-Bhulu awafumana, azake ngesiko eza enkosini u-Nqwiliso ukuba ibaputumele. U-Gwadiso walile ukuba lamahashe mawabuyiswe, wala naxa sekusitsho inkosi yake u-Nqwiliso. Uyikupile u-Nqwiliso impi wakupa i-Nkumbi no-Mhlanganiso ne-Nyanda, waza wayitetela kulendawo ngoku imi idolopu yase-Ngqeleni. Inyanda uyitete e-Sika-Iweni, Inkumbi zatetwa kwa-Zuzani, Umhlanganiso watetwa kwa-Tyabule, Inyanda yayipetwe ngu-Nyangiwe, unyana ka-Ndamase. I-Nkumbi zipetwe ngu-Sikuza, i-Kwetshube, unyana ka-Hutu, owafa ngo-Mdingi e-Ngcolora. U-Sikuza wayepete no-Mayoli i-Ngwane. U-Mhlanganiso wawupetwe ngu-Waka i-Gangata no-Dwayi i-Nyati.



*u-Sigcau, u-Kumkani wama Mpondo ase Qaukeni.
Nomfu. Peter Hargreaves.*

Impi yase-Nyandeni neyase-Zinkumbini yaba nempumelelo yadla kwindawo eyayitunywe kuzo, kodwa eyase-Mhlanganisweni ibuye ingadlanga nto. Ite yakungena kwa-Tyabule kwapuma umfazi ka-Tyabule, unina wamasela, epete idliwa, wafika walisaraza linamasi pandle watsho ngezibongo. Isuke yotuka impi yase-Mhlanganisweni yedungu isiti, "Idliwa, idliwa, yaza yapuma impi ka-Tyabule yayidudula eyase-Mhlanganisweni, yayigxota." Akoyiswanga ngalomini ama-Konjwayo.

Upindile u-Nqwiliso wayikupa impi wazenza zantatu namhlanje indlela. Kute pakati embindini yayi-Nyanda ne-Nkumbi no-Mhlanganiswo, kwaza ngezantsi yangama-Jola no-Mtwa nama-Gingqi, nama-Ntusi, nemi-Qwane nama-Wotshe, kwaza ngentla yangu-Mqwangwo, nezi-Xolosi no-Jizo, nama-Nqanda, nama-Ndlovu, nama-Ntsaka, nama-Ngwane. Wacitwa lomini u-Gwadiso, wawezwa u-Mtata. Amahashe ama-Bhulu afunyenwe, aza anikezelwa kuwo.

ISIQENDU 2.

U-NGCAYECIBI.

Kwehla u-Ngcayecibi ngoku esiliwa ngama-Mfengu nama-Gcaleka, waza u-Miungu watelela ama-Mfengu.

Ziqubisene izimpi e-Bika, aza oyiswa ama-Gcaleka, u-Sarili nezinye inkosi zakwa-Gcaleka zabalekela ema-Mpondweni. Utumele umlungu esiti ama-Mpondo mawatintele u-Sarili nama-Gcaleka bangangeni ema-Mpondweni. Kwakupo-

swa amehlo kumapepa abalelisa izindlu zenkosi zama-Mpondo kuyakubonakala ukuba u-Sarili ube nelungelo lokubalekela kuma-Mpondo, kuba sifumana intombi yake enkulu yendele ku-Mqikela, inkosi yama-Mpondo e-Qaukeni, eyayipete ngelixesha, size sifumane kwakona ukuba enye yenkosana ezazino-Sarili engu-Ngubo yayine-ntombi evayendele kwa ku-Nqwiliso.

U-Sarili wangena kwihlati lase-Ceka kwa-Konjwayo, waza u-Nqwiliso ngesiqu nemikosi yake waya kumbamba u-Ngubo nenkomo zama-Gcaleka. U-Nqwiliso uze naye u-Ngubo kunye namanye ama-Gcaleka nenkomo zawo, wamnikela umlungu beno-Fetumani e-Luvulweni pezu ko-Mtata. U-Sarili yena ubalekile waya kungena kumahlati ase-Mgazana. Ihlati elo wayekulo kwa-Konjwayo laliraulwe ngama-Konjwayo, kuba kwati kwakuvela lempi ka-Ngcayecibi abuyelana ama-Mpondo nama-Konjwayo.

Naku-Gwadiso ibe nzima ngemfanelo into yokumbamba u-Sarili, kuba udade bo-Gwadiso u-Hlinzela wayendele kunyana omkulu ka-Sarili ongu-Sigcau.

Kupantse kwabako inkatazo pakati kwama-Mpondo no-Mlungu ngalendawo yama-Gcaleka, u-Mlungu efuna ukuba u-Nqwiliso makarole u-Sarili, ati amatshantliziyo asema-Mpondweni selete malife, wala u-Nqwiliso, wateta kakuhle yena akangxama, ecaza ukuba akafihlwanga nguyu u-Sarili. Wada wazigodukela ngokwake u-Sarili, epuma kumahlati ase-Mgazana apo abezifihle kona.

ISIQENDU 3.

U-HOPU.

U-Hopu uvele ngengxabano yenkosi yom-Sutu u-Morosi, wase-Matatiele, no-Mlungu, kwaza kwaliwa.

I-Mantyi yaku-Qumbu u-Hopu (Hope) ive ku-Mhlontlo yati makayekulwela u-Rulumente. Ngeloxesha bekusandukufa umfazi ka-Mhlontlo omkulu u-Masarili, ke ilizila ema-Mpondomiseni, kungenakupuma mpi. U-Mhlontlo uvinyanzele impi ukuba mayiye yaza endleleni vambulala u-Hope engazi nto yena u-Mhlontlo. Asuka avuka ngoku ama-Mpondomise aku-Tsolo yaza i-Mantyi yawo u-Welishi (A. R. Welsh) wazivalela entolongweni kunye nentsapo yake. U-Meji, i-Mantyi enkulu yase-Mtata, utumele ku-Nqwiliso ukuba aye kuyikulula imantyi, waza yena wacela u-Molose (Rev. J. S. Morris) umfundisi wase-Cumgce, ukuba ahambe naye kunye no-Billy Strachan (u-Somakwabe) no-Kogini (J. Harry Craig), nabanye abelungu.

Uyikupile u-Nqwiliso i-Mantyi, lati kanti icebo lake lokuba ahambe nabantu aba-Mhlope liyakuba noncedo, kuba yati ukuze ikolwe i-Mantyi ukuba u-Nqwiliso uze kuyinceda, yabona isandla sika-Molose esiveze ngentunja esiti singabahlobo, size kukulula wena, kangela ubone nasi isandla sam, ndim mna mfundisi wase-Cumgce.

Uze nayo-ke u-Nqwiliso i-Mantvi waza wahlangatyezwa ngu-Meji kulendawo ngoku ingumhlaba wokubonisa izinto zolimo e-Mtata, apo wayinikezela kona, waza watunywa ukuba adle abantu baka-

Mditshwa e-Ncambele nase-Mhla-kulo, ukuze ezo-
nkomo zibuyisele ivenkile ezipangiweyo ngama-
Mpondomise.

Ama-Mpondo, ehamba no-Molose, aye adla ama-
kumtsha ase-Bencuti, ngokuba amakumtsha lawo,
avefuna ukuvukela umfundisi wakona u-Debese
(Rev. W. S. Davis), nomfundisi lowo u-Debese uye
watatwa kwangu-Nqwiliso, kunye nabanye abe-
lungu, wababeka e-Sibangweni kwa-Qumbelo,
umninawe wake.

ISIQENDU 4.

IMPI YAMA-KONJWAYO YESI-BINI.

Lubuye lwavuka udushe lwama-Mpondo nama-
Konjwayo, kwange sizatu sika-Tyambule, nange-
sizatu sika-Gwadiso sokwala nezizi za-Komkulu.
U-Tyabule ujike umnyango wendlu yake wati engo-
wendlu ka-Gwadiso wazibiza ngoku nge-Nyanda.
Usukile u-Gwadiso waya kumdlu, yaza yaputuma
impi yase-Mqwangqwini, wayisika u-Gwadiso wayi-
gxota. Kwesuka u-Ndevu kwalandela ne-Nkumbi
nama-Ruba nezinye izimpi zayakutshisa umzi ka-
Gwadiso omkulu wase-Nkanunu. Yonke namhla-
nje impi yayilaulwa ngu-Bokleni, unyana omkulu
ka-Nqwiliso, waviteta e-Nquba, i-Nkumbi wazilaula
e-Nkanunu, i-Nyanda wayilaula e-Bovini, u-Mhla-
nganiso wawulaula e-Kwanyana, aza, atatyatwa
ama-Konjwayo ayakuposwa e-Qandu, yatshisa i-
Nkanunu, yabuvela kwasekaya impi yama-Mpondo.

Ekubeni u-Gwadiso emane esidla abantu ba-
Komkulu engayekanga u-Nqwiliso usimeme sonke
isizwe ngoku, waza wayiteta ngokwake ese-

Ludaka, wateta u-Mhlanganiso, no-Mtwa nama-
Jola ngezantsi, u-Mhlanganiso upetwe ngu-Waka;
wateta i-Nkumbi ngentla ko-Mhlanganiso, zipetwe
ngu-Bokleni; wateta i-Nvanda e-Mpoza Komkulu
ipetwe ngu-Ndevu; wateta izi-Xolosi no-Jizo no-
Nqwangqwo, nama-Nqanda, nama-Ntsaka kuno-
Madolo.

Atatyatiwe ama-Konjwayo ayakuwezwa u-Mtata,
watshiswa umzi we-Mpoza yi-Nyanda. Uwelile
u-Gwadiso wayakutsho e-Qaukeni apo wafika wa-
patwa kakubi ngu-Masarili inkosikazi ka-Mqikela,
imbuza isizatu sokuba ade acinge ukhlabana ne-
nkosi yake u-Nqwiliso.

Ubuyile u-Gwadiso wapinda wadla abantu base-
Nyandeni, waza wapinda u-Nqwiliso wayikupa
impi wayitetela kwa-Nomadolo ku-Nkunzimbini.
Ngalomhla ayilwanga enye impi, kwalwa i-Nkumbi
zodwa, zona zipetwe ngu-Mangala no-Gxaba no-
Madikizela, kwaza kwafa abantu abaninzi ngakwi-
cala lama-Konjwayo. Ngakwicala lama-Mpondo
zazi nkumbele ezintatu. Impi iqubisene ku-Nva-
ngweni e-Mtata, ama-Konjwayo awezwa u-Mtata,
yaza i-Mantyi yase-Mtata u-Menemene (T. R. Merri-
man) yeza nomkosi ukuza kutintela ama-Mpondo
ukuba angaweli e-Mtata. Agodukile ama-Mpondo.

Usukile u-Mandayi, umfazi womkuluwa ka-
Gwadiso, owayengena nyana ukuze nje ubukosi
bufunyanwe ngu-Gwadiso, weza kuxolisa ku-
Nqwiliso, wakupa isitabataba, inkabi ezilikulu.

Kute ukuxola kwalo u-Gwadiso wamiselwa ukuba
eme ngo-Mtakatya angegqiti, nokuba abete izizi
ku-Nqwiliso, namatyala ake abenele Komkulu

ezi-Nkumbini. Uzibetile izizi zaqokelelwa ngu-Bokleni ngesiqu.

ISIQENDU 5.

UNGENO LWAMA-MPONDO ASE-NYANDENI.

Ngo-nyaka ka-1894 angenile ama-Mpondo ase-Nyandeni ku-Rulumente. U-Meji unduluke waya-kutsho ku-Nqwiliso ezi-Nkumbini wamfumana ekona nonyana wake u-Bokleni, waza wayazisa inkosi ukuba u-Rhodes sefifikile e-Mtata ukuza kutabata umhlaba, watsho esiti umcebisa ukuba angene engalwanga ukuze awafumane kakuhle amalungelo ake. Izizatu zokuba u-Rulumente afune ukuwutabata umhlaba wama-Mpondo asaziwa ngama-Mpondo.

U-Meji umxelele u-Nqwiliso ukuba nya e-Qaukeni ku-Sigcau, ukuya kumcebisa ukuba naye avume ukungena. Akumka u-Meji kutunyelwe u-Bokleni ukuba aye e-Qaukeni ukuyakucebisa u-Sigcau ukuba angalwi. Kute esemkile u-Bokleni wabuya wafika u-Meji e-Zinkumbini ku-Nqwiliso ekunye nazo zonke inkosi zase-Nyandeni. U-Meji ubesele-vela e-Maqingqo apo ebemshiye kona u-Bokleni. Kulentlanganiso yase-Zinkumbini bekuko no-Hauzele (Rev. J. W. Househam) no-Billy Strachan (u-Somakwabe). U-Meji ute ufuna ukuva ilizwi lama-Mpondo, nokuba azakungena nokuba akazukungena na. Inkosi zibungile bekona e-Bungeni o-Hauzele no-Billy Strachan, zaqonda ukuba maku-ngenwe, zaza-ke zenza incwadi zezigqibo.

Kute engekafiki u-Bokleni wafika u-Rhodes e-Tyara nemikosi yama-Qakamba ezekubeka i-

Mantyi. U-Nqwiliso utumele u-Mangala no-Hauzele ukuba baye kumxelela u-Rhodes ukuba u-Bokleni akakafiki nokuba yena-Nqwiliso uyakufika kona ngemini elandelayo. Ufikile kwangalomini u-Bokleni, kwaza kwayiwa ngama-Mpondo onke e-Tyara ngemini elandelayo, wabamba usiba lomini u-Bokleni.

ISIQENDU 6.

U-BUNGE.

U-Nqwiliso utshabe ngo-1899 yaza indawo yake yatatyatwa ngunyana wake u-Bokleni.

Omnye wabaninawa baka-Gwadiso u-Bunge, wale irafu wabizwa yi-Mantyi e-Ngqeleni, wala ukuya, waza watunyelwa incwadi ngepolisa. Uyi-tabatile incwadi wayitshisa, walibeta ne-polisa. Kutunyelwe amanye amapolisa ukuba aye kumbamba, koko uwadubule seleneqela labalandeli bake. Kukutshwe amashumi amatatu ama-Qakamba atunyelwa ku-Bokleni wacelwa ukuba akhupe impi aye kubamba u-Bunge, waza yena wakupa u-Mangala, umninawe wake no-Madolo nezimpi, baza balala e-Nquba. U-Gwadiso utumele ko-Mangala e-Nquba ukubaxelela ukuba umbambile u-Bunge. U-Billy Strachan (u-Somakwabe) ubesele kwa-Gwadiso ngokutunywa yinkosi ukuba ambambe u-Bunge. Ama-Mpondo akabanga saxoba, kuba bekumiselwe ukuba axobe e-Nquba, apo u-Ndumiso, (.....) i-Mantyi yase-Ngqeleni, yayikona nemikosi yama-Qakamba. Ngemini elandelayo indlukile impi yaza yahlangana no-Gwadiso e-venkileni e-Bomvini, esiza naye u-Bunge embambile kunye neqela labalandeli bake. U-Bunge unikezelwe kuma-Qakamba,

abuya ama-Mpondo adibana nenkosi u-Bokleni e-Maqingeni emzini wake.

I-Bunga e-Nyandeni.

Ngo-1911 u-nkosi Bokleni ungenise i-Bunga kumhlaba wake wase-Nyandeni.

ISAHLUKO XIII.

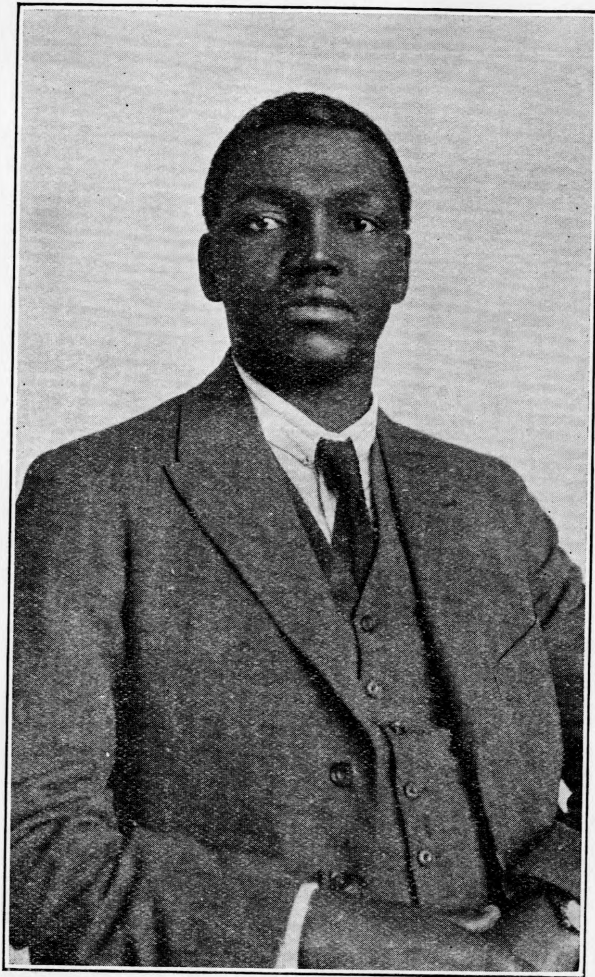
U-SIGCAU NO-MDLANGAZI.

ISIQENDU I.

U-Mqikela ulandelwe ngunyana wake u-Sigcau ebukosini base-Qaukeni ngo-1888.

Inkosikazi yobeko yayingu-Masarili koko akazalanga. Kutatwe u-Sigcau engowendlwana wabekwa kwa-Masarili kuba efelwe ngunina, waza wakulela kona. Ube ngumtunywa kayise, eyindoda yenkundia. U-Masarili utande yena, wati ufuna umntwana ongenanina, makanikwe yena abe ngunyana wake. Nama-Mpondo amtandile kuba eqavile, azake abeka yena.

Kute ngo-1891 kwehla isipitipiti esibanzi pakati kuka-Sigcau nomninawe wake u-Mdlangazi. U-Mdlangazi lo ngunyana ka-Stati, ongunyana ka-Faku kwiqadi lase-Mafini, lona eloqadi iliqadi leqadi lase-Nyandeni. Wafunda e-Dikeni (Lovedale) ngokufundiswa ngu-Faku no-Marwanqana (Rev. Thos. Jenkins) waza wati ukubuya kwake wangu-Nobhala nesi-Tunywa sika-Faku no-Mqikela.



u-Victor Poto, Inkosi enkulu yama Mpondo ase-Nyandeni.

Kuxatyenwe ngendlu vomntu ka-Ntlabati, inkosana yakwa-Ndela u-Mbo. Yena u-Ndela elunge e-Vungeni ebelipetwe ngu-Manundu. Lomntu ka-Ntlabati uye wakiswa kwa-Sigijimi, inkosana elunge e-Qaukeni, lona lipetwe ngu-Mdlangazi, baza bala abakwa-Sigijimi ukuba ake, kwaza kwaliwa ke ngu-Ntlabati no-Sigijimi. Kungene u-Manundu wancedisa icala lake, no-Mdlangazi naye wancedisa elake icala, baqala abantu bezizindlu baketana. baya ngezindlu zabo njengoko bekwakelwene. Ziputumile inkosana zalamacala zancedisa abecala lazo, woyiswa u-Manundu wawela u-Mtamvune, waza u-Mdlangazi wajikela ezonkosi bezincedisa u-Manundu. U-Mdlangazi utete ilizwi elicapukise i-Komkulu, lokuti ezinkosana uzakuzitshonisa e-Goso azigqitise Komkulu, kwabonakala-ke ukuba i-inkosi akasayazi nokuba ikona. Inkosi isuke yakupa impi, yaqubisana neka-Mdlangazi e-Ntlavukazi. U-Sigcau ulaule i-Vunga ne-Qauka nemifunda yayo. Ucitiwe u-Mdlangazi waya kungena e-Ntlamvukazi ehlatini. Kufiwe kakulu lomini macala omabini, wakhutshwa u-Mdlangazi ehlatini waya kutsho e-Maxesibeni. Bambambile abe-Lungu kodwa babuya bamyeka, wabuye wavusa udushe, wema e-Mtamvune wati ayingeke ize kona. Uyikupile u-Sigcau impi, waza u-Mdlangazi wayixina impi yesi-Zinde yase-Vungeni, wati ngemini elandelayo waqubisana nama-Nci. Uvele ngemva wahlabela umhobe wabo, abacingela nto ukuba nguye. Ufike bekulu-la amahashe, wababulala kakulu, kwade kwavela u-Sigcau ngezantsi nempi ye-Rini, wamoyisa

u-Mdlangazi wamwezela e-Natala, apo wabanjwa kona ngabe-Lungu. Zibuyile izimpi ebezimncedisa zanikwa umhlaba kwakona, zakuba zikuphe isitabataba.

Abe-Lungu bamtatile u-Mdlangazi bamsa e-Tyiweni e-Kokstad, wati ukubuya kona waya e-Mbizana waka pantsi kuka-Zulu inkosana eyayimncedisa, apo wafela kona. Wayeyinikwa indawo yokuba eme kuyo, kodwa yena wapikela i-Hewu, umhlaba wake, yaza yala i-Nkosi kuba ibiseyibeke indlu yayo kona, indlu yakulo-Marelane. U-Mdlangazi ubuye e-Tyiweni sekuko abelungu, selengene u-Sigcau.

ISIQENDU 2.

UNGENO LWAMA-MPONDO ASE-QAUKENI.

Ngonyaka ka-1894 angene ku-Rulumente ama-Mpondo ase-Qaukeni, inkosi yawo engu-Sigcau.

U-Meji (Sir Henry Elliott) wenze imbizo e-Maqingqo, aza avuma ama-Mpondo ukungena. Kulandele u-Rhodes (Hon. C. Rhodes) e-Zalu, ezokuqinisekisa, esiza ne-Mantyi.

ISIQENDU 3.

UKUBANJWA KUKA SIGCAU.

U-Rulumente utumele u-Sandla Gladwin (. . .) Komkulu ukuba abale abantu berafu. Inkosi yavuma ukuba babalwe, kodwa ama-Mpondo ayesala, aye eze exobile Komkulu. Ite i-Nkosi yakubona isipitipiti yamcela u-Sandla ukuba makabuyele e-Zalu. U-Sigcau ubone kufika u-Mfundisi Hagile (Rev. P. Hargreaves) wati abe-Lungu bati walile ukubala abantu bako, ke bazakukhupa impi, waza wamcebisa ukuba makahambe

naye amse e-Kokstad ayekwenza incazelo kona. Uyile u-Sigcau, wafika wabanjwa kona kwatetwa ityala, wagwetywa ukuba asiwe e-Sidutyini ku-Cofimvaba. U-Sigcau ubenele Pesheya, aza ama-Mpondo arola inkomo ezininzi zokuhlangabeza indleko zama-gqweta. Ugwetyelwe Pesheya yabuyiswa indleko yake.

ISIQENDU 4.

IMPI YAMA-NGESI NAMA-JAMANI. INXA-XEBA YAMA-MPONDO.

Ingxowa ye-Mfundo.

Ngexesha likankosi Marelane i-Qauka lenze ingxowa yokuxasa imfundo.

Ute akutshaba u-Nkosi Bokleni kwabamba umninawe wake u-Mangala, kwaza ngo 1914 kwavela impi yama-Ngesi nama-Jamani.

Ngo-1915 kufike u-General Botha, i-Nkulu-Mbuso yo-Manyano, kwabizwa imbizo ye-Nyanda yonke e-Libode. U-General Botha uwise inteto ahambe ngayo, esiti ucela ama-Mpondo ukuba aye kunceda kwimfazwe ese-Jamani ese-Ntshona nase-Mpumalanga e-Afrika. U-General Botha ute ufuna ama-Mpondo ancedise emsebenzini wokulayisha imbumbu, nokudla, nezinye izinto.

Kute kusalungiselelwa ukutunyelwa abantu kwavakala ukuba lomfazwe ipilele; kodwa kubeko ama-Mpondo aziyelayo, epuma kwindawo ngenyawo, e-Kapa nase-Goli.

Ngoku kufike u-Col. Pritchard kwabizwa imbizo yayo yonke i-Nyanda e-Libode, waza u-Col. Pritchard wenza isimemo sokuba makuyiwe

Pesheya. I-Bamba u-Nkosi Mangala, wenze imbizo ye-Nyanda Komkulu e-Marubeni. Imbizo leyo uyihlinzele inkabi ezimbini za-Komkulu e-Marubeni, washumayela ukuba makuhanjwe kuyiwe emfazweni Pesheya. Ama-Mpondo avumelene ukuba makuhanjwe, kwatiwa bonke abantu abahambayo mabeze Komkulu. Bezile abantu, kuko kubho onyana abane bakamfi u-Nkosi Bokleni, abango-Henry, no-Notsolo, no-Moshi no-Bokoda, nabaka-Mangala abango-Gangata, no-Tolikana, no-Bukosana no-Habana, kunye nabanye-benkosana zase-Nyandeni. Ite mhla yapuma impi Komkulu e-Marubeni, inani layo ilikulu nangapezulu, kwahlizwa inkunzi ve-nkomo ya-Komkulu ngokwesiko elidala lama-Mpondo lokukhupa impi. Impi leyo yayikokelwe ngu-Henry, unyana ka-Nkosi Bokleni. I-Bamba u-Mangala, ulandele impi wakutsho e-Kapa, ehamba namanye amadoda, o-Jiyajiya, no-Ngudle nabanye, waza wati ukubuya kwake waqokelela abanye abantu. U-Landele no-Henry Bokleni selebuya e-Kapa, naye eze kuncedisisa ukuqokelela abantu. Kushunyayelwe ngokubanzi kuzozonke izitili, ukuba abantu mabamhambe baye abantu bona behamba njalo.

Ama-Mpondo ahambayo ukuya Pesheya sekudibene nabavela e-Goli ngokuva ukuba kuvunyiwe ukuba makuhanjwe, angafikelela kumakulu amatatu.

Kute e-Lwandle kusayiwa Pesheya, kwaqekeka isitimela esiyi-Mendi, kwafa u-Henry Bokleni no-Dokoda Bokleni, no-Richard Dumezweni namanye ama-Mpondo amaninzi. Kute kwakuvakala ukuba isitimela siqekekile u-Mangala namanye amadoda baya e-Kapa ukuya kukuza lonto ku-Rulumente,

esiti noko makungabikubi ngokufa kwabantu abo, kuba kakade abantu bafela enkosini yabo, eteta u-Rulumente.

Ngo-1917, ibuyile impi, u-Nkosi Poto ekona ekaya e-Marubeni, eze e-Holideyini yake evela eskolweni. U-Nkosi Poto uyihlinzele impi inkabi ye-nkomo ukuyamkelela ekaya.

Kute ukupela kwemfazwe kwabizwa imbizo yayo yonke i-Nyanda Komkulu e-Marubeni, ekona no-Nkosi Poto, kodwa engekapati. Imbizo le ibizwe ngu-Mantyi, kwenziwa imidlalo, kwanikelwa nama-baso apuma ku-Rulumente. U-Rulumente uhlinze inkabi, no-Nkosi Poto wahlinza inkabi naye.

Ngo-1918 u-Nkosi Poto ubekiwe ebukosini. U-Rulumente wenze izipo zemipu kumakosi nezizwe ezincedisileyo, kwezinye izizwe yamibini, e-Nyandeni wamnye, owanikwa i-Bamba u-Mangala. Kwenziwe imbizo e-Mtata yazo zonke izizwe zom-pesheya kwe-Nciba, ukuyakuvula ilitye lesikumbuzo sabo bonke abantu abafele emfazweni. Onke amagama abo bafela emfazweni abaliwe kwelolitye.



INCWADI YESIBINI.

ISAHLUKO I.

ISIQENDU I.

INKOSI.

Inkosi iyabekwa e-Qaukeni. Inkosi iqale izeke abafazi babe baninzi, ize-ke ngoku kufunwe into-mbi ye-Nkosi ezakubekwa ubukosikazi ngamadoda, ezakulotyolwa sisizwe, izale inkosi. Ngamanye amaxesha inkosi ifa ingabekanga, ize kuketwe ngamadoda kubafazana bayo abanonyana oyena uzakubekwa ubukosikazi, ize unyana wake abe nguye oyakuba yinkosi; xa kuketwa akuze kuketwe intsoka ngqanji. Ngamanye amaxesha ifa inkosi ingazalanga inkosikazi ebibekiwe, kuti-ke xa kunjalo amadoda akete omnye wonyana bamaqadi oyakutatyatwa asiwe e-Ndlu' nkulu yobeko abe nguye inkosi nonyana walondlu.

Intsoka ngqanji ngumfazi ekuqalwe ngaye ukuzekwa, aze-ke yena atabate ubunene kwakubekwa inkosikazi. Nokuba kubekwe ngalupina uhlobo lomfazi oyintsoka ngqanji uya kusoloko etabata ubunene yena.

Injongo yolubeko seyizekile inkosi kukuba unyana angakuli inkosi ingekabuxamli ubukosi, kuba unyana ubeti akukula alingane noyise atande ukwenza ibango kuyise.

E-Nyandeni inkosi iba ngunyana wokuqala womfazi ekuqalwe ngaye ukuzekwa. Lomfazi ukubizwa kwake kutiwa yi-Nkosikazi, aze alotyolwe ngenkomo zesizwe.

ISIQENDU 2.

IZILA LE-NKOSI.

Iti i-Nkosi yakufa, ingcwaba layo loluswe ngamadoda aketiweyo okwesituba senyanga kanti ayakufumana inkomo ngalonto. Amasi ayazilwa okwentsuku ezimbini kuti-ke xa kuzakutyiwa amasi kuqale abafazi, ize bahlinzelwe inkomo yokubadlisa amasi. Ngosuku olulandelayo kula ndela amadoda, nawo abuye ahlinzelwe.

Izila lona litabata ixesha elide, elinga ngonyaka nangapezulu, ize ngeloxesha lezila kungalotyolwa kubetwe inkomo enye kupela yesinyaniso. Wonke umntu, indoda, umfazi, nomntwana, acébe inwele, kodwa wona umkaya uguye. Amagwija nengxwala ziyayekwa, imbola ihlanjwe, kungolukwa nokwaluka. Kuyakuti-ke emva kwexesha elitile, elingange nyanga ezintandatu nokuba ngunyaka, kuvulwe ihlahla, kugugulwe. Ngelixesha logugulo kusavulelwe kupela ikazi lodwa, zonke ezinye izinto zisavaliwe, ize amakwenkwe alukayo ahlaulise i-10/,-nokuba yibokwe, kude kube yinkomo ngokwewonga loyise. Umntu oyapulayo lemiteto ya-Komkulu uyamangalelwa enkundleni adliwe ngangobukulu betyala lake, kuqalela ebokweni kude kuye enkomeni.

Xa kuvulwa ngoku zonke izinto zihamba nje-nganga pambili, emva kokubonwa komzi wa-Komkulu.

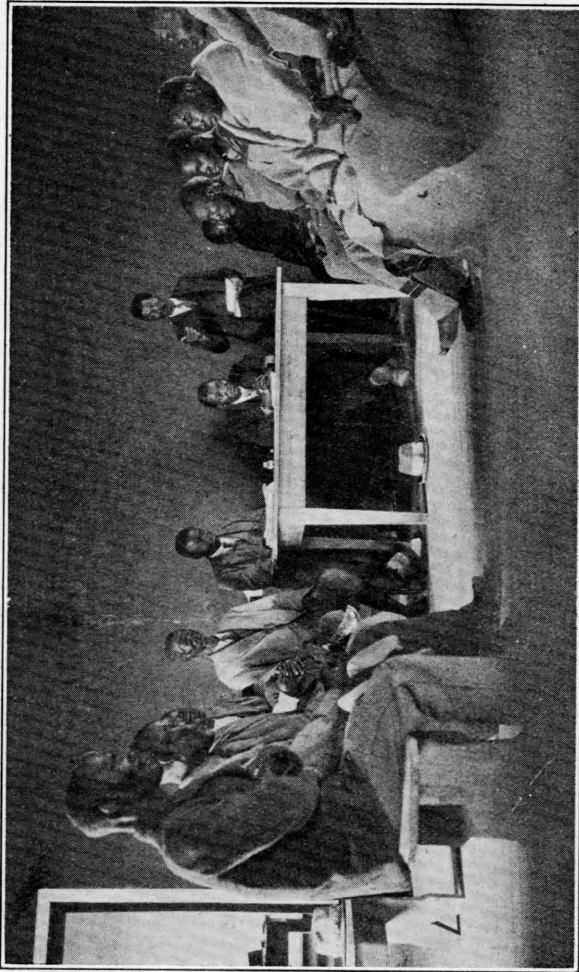
ISIQENDU 3.**INKUNDLA.**

Inkosi ibiti yakubazeka abafazi bayo ibabeke kwindawo ngendawo zomhlaba wayo, ilungelelise ukuba onyana bayo bapate kwezondawo zabo bakuba bekulile. Kodwa-ke ngokwesiko umfazi ubehota okonyaka nokuba lixesha elingapezulu kulondlu imloboleyo andule ukupuma owake umzi.

Inkundla enkulu yenkosi ibiba kumzi wayo omkulu, kanti-ke yonke imizi le yayo inenkundla zayo kwezondawo ikuzo. Umzi ngamnye wenkosi ububa negama lawo, ize amadoda enkundla ibe ngamadoda amelene nalomzi kulondawo akuyo.

Amadoda amele inkundla nganye ngawo apendula imicimbi yalondawo, ateta amatyala alondawo, acebise inkosi kulondawo yayo ngayo yonke into. Oyena mntu ulaulayo kwezinkundla yinkosi leyo ingunyana wenkosi enkulu, nokuba sisibonda esonyulwe yiyo ukuba siqube imicimbi okanye esibanjiswe yinkosi enkulu ukuba sipatele unyana osakulayo.

Amatyala enkosana ezincinane ezikwelotuba, ezinjengo yisekazi nezinye, aye abenele apo kulonkundla yomntwana wenkosi, awatete awagwebe. Imicimbi engaba ayinakutetwa igqitywe kulonkundla yomntwana wenkosi ibisiza Komkulu ekaya. Ngokunjalo nezibeno zamatyala enkundla ezingapantsi bezipelela Komkulu ekaya apo yonke into ibitetwa igqitywe kona, nalapo nemfazwe ibilaulwa kona.



I-Bandla lama Tyala e-Nyandeni, esihlatweni ngu Nkosi Poto.

Wonke umntu, nowapina nowapina, welizwe lenkosi ulilungu lenkundla ya-Komkulu, eteta yonke imicimbi yelizwe enje ngezibéno zamatyala avela kwinkundla ezingapantsi, nemicimbi enzima yamasiko enikezelwe zinkundla ezingapantsi kwinkundla enkulu, ize ixoxe amasiko esizwe ngokubanzi, nolaulo lelizwe ngokubanzi, ize-ke kutetwe amatyala abantu besositili sa-Komkulu. Abekona-ke amadoda ekutiwa ngamaduna a-Komkulu, abehlala wona apo enkundleni lonke ixesha elindele ukupendula imicimbi ya-Komkulu nanokutunyelwa abizwe xa kufike imicimbi ya-Komkulu esengasemakaya.

Abantu nje abangezo nkosi hebeyibunga imicimbi yabo ngobukaya babo, imicimbi engengomatyala nemicimbi engamatyala embámbáni, ize iti ukuze iye enkundleni ibe yimicimbi engabanga nakugqitywa ngabo bodwa. Imicimbi emikulu yabantu ibibizelwa izizalwana zabo ezikude ngokobukulu bokuzalwa kwazo, ide eminye imiselwe ukuba igqitywe yinkulu yomlowo upela.

ISIQENDU 4.

AMA-BANDLA.

Imikosi yenkosi ibibizwa ngokuba ngamabandla ayo. Inkosi leyo ivela nebandla elinye layo, lendlu yayo, ize yakufa elobandla libe lilifa lonyana wayo, kanti naye uyakuba nebandla lake, ize lamabandla abe lilifa kunyana olandelayo.

Amabandla ase-Nyandeni apa mane : Zinkumbi, ngu-Mhlanganiso, yi-Nyanda nama-Ruba. Inyanda

yindlu ezala u-Ndamase ngokwake, waza-ke yena wazidalela ibandla lase-Mhlanganisweni. Omabini lamabandla abe lilifa lika-Nqwiliso, waza yena wazidalela i-Nkumbi, Unyana wake u-Bokleni uwafumene ilifa omatatu lamabandla, waza yena wazidalela elomzi wake omkulu elase-Marubeni. Lemizi-ke mikulu, ingamabandla a-Komkulu, ibizwa ngokuba sisizinde sa-Komkulu, nenkosi evelayo izekela kuyo abafazi bayo, apo bafike bondle onina noninakulu, ize bafuyiswe kwezondawo.

Wonke umntu oyindoda esizweni senkosi uzibiza ngelinye lalamabandla, ati kungenjalo azibize ngebandla lenye yenkosana, kanti-ke lonkosana ilelinye lalamabandla a-Komkulu yona. Zonke-ke inkosana ezi zinamabandla azo ezindlu zazo, eziti nazo kwezondawo zazo zizenze amafa konyana bazo.

Xa-ke kupunywa impi wonke umntu oyindoda uya kwelobandla azibiza ngalo, liti ukuba lelenkosana elobandla azibiza ngalo liyakungena kwi-bandla la-Komkulu ezibiza ngalo inkosana leyo. Ngokunjalo nabanumzana abazinkulu zamawabo, bayawanikwa amabandla abo, ekutiwa ukubizwa kwawo zizindlu zabo. Umntu ngamnye unendlu yakowabo, kanti lowo upete amawabo uzibiza ngendlu leyo yake nayo izibiza ngelinye lamabandla a-Komkulu.

Izindlu ezi ziyanceda ngexesha loxolo kuba kula-ulwa ngazo utywala nenyama, ize lonto ipelise izipitipiti ebeziyakubako xa umntu ebeyakusela

utywala adle inyama nabantu abangenga bakowabo.

Ubetl umntu xa apateke kakubi kwindlu yenkosi yake kwindawo akuyo aguqule umnyango wake, oko kukuti, azibize ngenye yezindlu za-Komkulu, kanti nakwizindlu za-Komkulu unako ukuziguqula kwenye azibize ngenye. Kodwa xa umntu aguqula umnyango wake waza wazibiza ngenye inkosana ibiye ibeyimpi kuliwe. Lenkosi ayilahlayo ibiye ikupe impi iyekumdlalomntu, ize iputume leyo azibiza ngayo, kuliwe-ke.

ISIQENDU 5.

INGENISO NE-NCITO YA-KOMKULU.

Indlela za-Komkulu zokungenisa yayizezi:

Imihlanga. Xa kuliweyo bebehlahliswa abantu abalwileyo, umntu ngamnye ibe yinkomo, kanti umntu ofileyo uyakuhlhlwa ngeshumi lenkomo lellocala limbuleleyo.

Izizi. Xa kufe umninimzi nokuba ngumnikazi mzi ubebikwa Komkulu ngenkomo. Umntu nje ibibayi nkomo enye ize umfazi ibe yi-bokwe, kanti kumnumzana obalulekileyo izizi bezide zifike nashumini lenkomo.

Umsila. Xa umsila wa-Komkulu ugxunekiweyo emzini ubuye utatyatwe ngumntu lowo ubizwayo aye nawo Komkulu equba ibokwe ngokuwuncotula

Imitetzlelo. Kumatyala atetwa yinkundla kubizwa umtetelelo kumntu ogwetyelweyo, oqalela ebokweni kude kuye enkomeni ngangexabiso lento ezuzwe ngumntu.

Izila. Xa kufe inkosi zonke izinto ziyema. Emva kwesituba esitile esingangonyaka nanga-pezulu, kuvulwe ihlahla, ati umntu olobolisayo agugule, arole ibokwe, nokuba ngumkonto ukuba ucelela pezu kwekazi elikoyo, ize ibe zimpahla ezimbini xa eyakuqalisa.

Ukunuka. Xa inkosi ifile kuye kuvunyiswe, kunukwe umntu, ati ukuba unenkomo adliwe, ize zabiwe ezonkomo, izinumzana zihlambe ngazo zizihlinze; abanye bazifuye, njalo. Naxa abantu benukene, bayebeze kuyibika lonto bayenzileyo Komkulu ngenkomo, ekude ngelinye ixesha zabiwe ngokulinganayo elinye icala liye Komkulu, elinye libe lelabantu abo basike umntu.

Amanyangaza. Ukuba kuko imfazwe pakati kwenkosi nesinye isizwe abantu bayo banokunyangaza kwesosizwe. Oko kukuti banokuzipangela inkomo nengalaulwanga mpi. Bakuza nazo babeta inkabi ya-Komkulu ize ezinye ibe zezabo.

Amaroma. Xa kupume impi ziti zonke inkosi ezinamabandla zikupe inkomo zompako wempi.

Ixoba. Xa kupume impi, amabandla ngamabandla abuya etimbile, ngaxa limbi, ize-ke ixoba elo libe lelamabandla, kodwa nawo anikwe yinkosi, emva kokuba iziketele ezayo.

Imihlakwe. Ngabantu abavela kwezinye izizwe ababeta inkabi xa becela indawo yokungena esizweni.

Isitabataba. Xa utshaba loyisiweyo belurola isitabataba ngangobukulu balo, ibe zinkabi zenkomo.

Incito. Makukunjulwe ukuba ngamaxesha akudala ibingaziwa into engumsebenzi ngapandle kwengcibi zenqawa, nemikonto, nenkuko, nezitebe, nowembiza nowamagqira. Wonke umntu ubekangele e-Nkosini ukuba imbusise imfuyise. Ukubusa oku bekubusa nabanumzana, iyinto enkulu ukufuya into ya-Komkulu, ize-ke kufuyiswe nama-pakati, nabagauli zibaya, njalo, njalo.

ISAHLUKO II.

UKWELAPA.

ISIQENDU I.

Xa kuzakupuma impi kuyelatshwa. Inkosi iye ibize amabandla ayo, eze-ke wona exobile, exobe imikonto, nezihlangu, namaquku. Lamabandla-ke xa abizwayo ngabapati bawo ayaxelelwa apo, elo nelo, liya kuqokelelana kona. Liyakuti-ke ngalinye ibandla lize kungena Komkulu livuma umhogo walo, lize elo ibandla liyekuma pambi kwe-Ndlu'nkulu ize inyanga ye-Nkosi ibatshize ngeyeza bonke, ize badlule-ke baye kuma e-Nkundleni apo-ke kuzakufundiswa kona intsizwa ukubinza ngemikonto, nokuvika ngezihlangu, kusinwe, ize kuhlinzwe inkunzi yenkomo, induluke impi iye kuhlambe emlanjeni, ize ngentla kwendawo ekuhlanjwa kuyo inyanga itele iyeza lentelezi. Kubuywe-ke impi ihamba amaviyo ngamaviyo, iti yakufika ingene esibayeni senkomo. Inkunzi le yenkomo ite yakugqitywa ukutalwa, yasikelelwa yaza ya-

raulwa emlilweni, yaqatywa intsizi. Izakungena-ke nayo inkosi esibayeni ilume kulenyama ize ipume ipelekwa ngamabandla ayo, iyicile inyama leyo ibékisa kwelocala linotshaba lwayo. Ibuye ingene kwasesibayeni inkosi, ifike ngoku iyidle inyama leyo, ize ngoku kubizwe amabandla anqakuliswe inyama leyo apume aye kucila kwanjengokuba inkosi ibenzile, yandule ukuba ibuye inqakuliswe inyama iyidle.

Lenyama ayidliwa ngabafazi ngapandle kwamaxegokazi amadala. Akugqiba amadoda ake umkumbi-ke ngoku enkundleni onamasango kumacala omabini, inkosi yona ihlale pakati esazulwini. Inyanga-ke ngoku izakuqumisa isisi icele yonke impi ngentelezi, emva koku kudlale amaqaji, axele nezinto azenzileyo, ize-ke impi icitakale, iyalelwe nosuku langomso mnye ukuza kupotula, ize ixelwe usuku eyakuhlangana ngalo-Komkulu, ize ipume iye kulaulwa yinkosi. Xa selepuma impi aye amabandla abótywe ngentelezi yinkosi nayi nyanga yempi kwicala lenene lobuso ukuwahlula elutshabeni.

ISIQENDU 2. INGOMA-ZEMPI.

Ingoma zempi kutiwa yimihogu namaruba. Lelo nelo ibandla, njengoko acaziweyo, linelalo iruba elicula lona xa lisiya Komkulu, naxa liyakubulisa enkosini.

AMAZWI ERUBA LA-MARUBA ATI.

Ha ! utshe, ziyingwini,
Ngobe yahlula makos' onke.
E heee ! sebehle zemdutyini.
Babuka, Nyanda, babukani.

Treble :

Okunjani ku-Mlengana,
Nkosi. (Bapinde baqale ekuqaleni)

Ele-Nkumbi :

Yindlu yemikonto,
Kwatshi zikali,
Umiii ! ho ! ho !
Umiii ! hlazeyaye,
Hi !

Treble :

Hai ! vundlasi, hai ! oka-Ntaba.
Hai ! oka-Ndabezita,
Wayezidlele oka-Ndaba, yehaye !
(Bapinde baqale ekuqaleni.)

Elo-Mhlanganiso.

Ha ! ha ! hai ! izikali zetu, kwintshi !
Ha ! ha ! hai ! izikali zetu, kwintshi !
Ha ! igodloza, hai ! izikali zetu.
Ohai ! hai ! bo ! hai ! izikali zetu,
kwintshi !
(Bapinde baqale ekuqaleni)

Ele-Nyanda.

Nawe Mswazi, uyamazi.
Hiniya ! nawe Sobhuza,
Uyambiza lapa, Zulu e-Mvumeni.
Ho ! yinganeya ! yi ! hayeyeye !

Treble.

Yi ! hayeyeye ! yi ! hayeyeye !
Yesakani u-Tshaka usele izweni,
Usele izweni. Hayeye !

(Bapinde baqale ekuqaleni.)

Akugqiba ukubulisa amabandla ati talala enkundleni, kusetyenzwe umsebenzi ekungawo nokuba li-Tende, nokuba yi-Ngxwala, nokuba kukupotula nokuba kukwelapa, ize kuti xa ecélwayo amabandla yinyanga, ezakugoduka, avume onke ati:

Ahaji! ahaji! ahaji!

Aheye! aheye! ahaji!

Pree! ha! (*Chorus*) Ha!

Ha! Indlu ka-Mtshinga iyatsha,

Iyatsha.

Wabonana amakulu, wati nxa!

Nje ngenja,

Nje ngenja.

Kwakona, xa kusinwa e-Mjadwini, lelo nelo ibandla lisina igwija lalo: ingoma yomdlalo enge yiyo eyempi.

ISIQENDU 3.

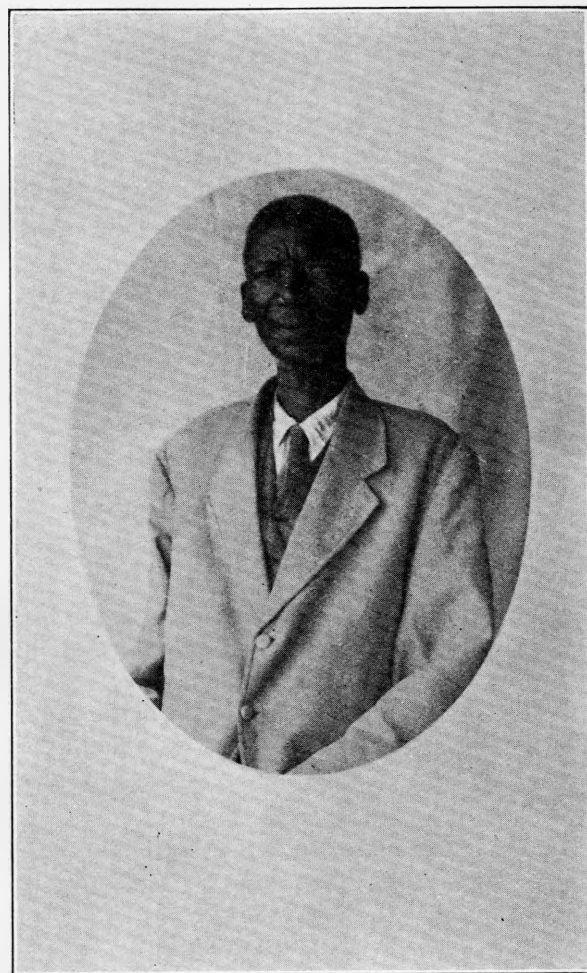
IZIBONGO ZAMA-BANDLA.

Xa inkosi iteta impi iye inqule, iqalelwe yindoda endala. (Xa kunqulwa kuqalelwa kuyisemkulu womntu, kuba yena seyelitongo.) Inkosi iye ihambe namabandla ayo, iti yakufika kwindawo ezakuwatetela kuyo, iwaxelele amabandla ukuba iwabizele ukuba alwe nenkosi etile, ize-ke inqule iqalele kuyisemkulu, yenjenje:

Nqwiliso.

Nditsho kuni, mabandla ka-Gungu wakwa-Tato,
U-Zul' alinampakato, yindindilili.

Mabandla ka-Ngwayikazi, ka-Latshukuma,



Kweli-taba—u-Mangala umninawe ka Nkos' u-Bokleni.

Usidywida yi-Nyati, ingwe yinal' ebomvu,
Ka-Ndinda, batandan' u-Mditshwa no-Mhlontlo,
Kude kupel' isizondes' sika-Matiwane.

Ndamase.

Mabandla ka-Gongqo, mashiya wakwa-Mngqosini
Ka-Lusiba gojela pantsi kwentaba,
Pantsi kwe-Nqadu;
Selakaz' eladl' izibon' zono-Nqabule.

Faku.

Mabandla ka:
Nzuka Mti ko shiyek' izipunzi ku-Sontswelane;
Bayadla, bayasola, uno-Ngingila,
Ka no-Matshob' Endlovu;
Ukalimel' ibango, lide libangazeke;
Mabandla ka-Nyauza, ka-Tahle, ka-Cabe, ka-
Ncindise, ka-Msiza, ka-Tobe, ka-Zitshetshe,
ka-Moy' ovel' e-Mbo. (Njalo, njalo.)

Ize iti-ke:

Nina Nyanda,
Batont' abamnyam' abazond' ilanga;
Isigudu somkonto, umbona mbi,
Tshay' inyonga, udong' olulalimpi,
Hambani ekutini nasekutini, nenze oku noku.
(Isukihambe iyaleziwe emntwini otile opete
elobandla.)

Nina Zinkumbi:

Koncoshe, ntsimb' edl' ezinye,
Vundlas' ngumnand' nentabeni.
(Njalo, njalo.)

Nina Maruba,
Bay' elimhlope,

Sidul' esingeva mvula,
 Ngu nokenk' umbobo we-Zulu.
 Silahla maduna nga esahleli,
 Mpele pele, u-moya weliwa.
 (Njalo, njalo.)

Nina Mhlanganiso,
 Godloza, matamb' entamo,
 Soji, umlom' emvaba.
 (Njalo, njalo.)

Izibongo zama-Bandla ase-Qaukeni.

Eze-Vunga :
 U-Gqori umbelebele !
 Indl' emnyama
 etandwa ngamapela.

Eze-Qauka :
 Ngu God' Kanana,
 Izimba lika-Mtshele.
 Intambo ende yokubabopa.

Eze-Tawu :
 Usut' oluminy' amanzi.
 Ezama-Kwetshube :
 Ukwetshube ka-Xanga !
 Umlamb' olalintaka !
 Az' utshile-nje zolalapi.

Eza-Manci :
 Amabandla ka-Maqolo ;
 Amaqol' engqel' ezintabeni,
 Ka-Tinti,' utshaba
 Ka-Wabane.

ISIQENDU 4.

IZIBONGO ZAMA-KOSI.

Bekungeko nanye inkosi kudala ebingena
 mbongi yayo, eyibonga yonke imihla, kusasa nase-
 malanga, iti xa inkosi ihamba ihambe nembongi
 yayo, iyibonge apo ikona. Eyona mbongi yaziwa-
 yo yenkosi ibibanye, nakuba bezikona nezinye
 ebeziti nazo zakufika zivibonge inkosi. Imbongi
 ngalomsebenzi wayo ibiye ipiwe inkomo Komkulu,
 amaxesha ngamaxesha. Kangangoko zikumbule-
 kayo izibongo zamakosi asema-Mpondweni zimi
 ngoluhlobo :

Izibongo zika-Bála.

U-Bála ka-Dududu !
 Inyok' ekohlwe ngumlindiway'
 Ed' ifan' ingene kowe ramba.

Izibongo zika-Faku.

Ngu-Nzuka mti kusal' izipunzi,
 Ukalimel' ibange libangazeke.

Izibongo zika-Ndamase.

U-Gongqo ma-Tshiyi akom-Ngqosini,
 Isel' eladl' izife zono-Gqabule,
 Uzimba ndleleni bonke badlula
 balikwebula abase-Mangwaneni,
 Usiba gojela pantsi kwe-Nqadu
 kufa madoda.

Izibongo zika-Nqwiliso.

U-Gungu ! Usidywidwa yinyati !
 U-Ngume yi nal' ebomvu !
 U-Ngcuka ngumdaka !

U-Ngwayikazi ! Umhlab' uyashukuma !
 U-Nkantunkantu olukul' olungadinwa kuxoxa !
 Kwasa waxox' u-Nqwiliso,
 U-Nqweme lemazi ka-Mlil' elinyanga mbini.
 Nalembil' isemkil' iwelele kwesa kwa-Bomvana.
 Elitokazi liyabuguqul' ubuso balo,
 Liza kuliw' elikulu lase-Macireni.
 U-Wongxingxi ingub' enkul' eyambes'
 ama-Mpondo,
 Oluzwati lwapehlw' enkundleni
 Komkul' e-Vungeni,
 Ngu-Dlanjwa wakwa-Gqwaru.
 Aqumb' amadun' emxotsheni ;
 Ahlek' amadun' akwa-Bâla.
 Pulapula, sikutyele,
 Akudumanga lunge namdumisi,
 Nabadala kade besitsho ;
 Nam ndiyaqal' ukutsho kule yam inkosi,
 Nditi hlala pants' apa, Novokoza, watsha lilanga.
 Nal' usiba luka-Mapamba lupamb' intaba,
 Lapamb' u-Jingela ngase-Matshaweni,
 Ingwevazan' ehlal' e-Ntshonalanga,
 Eyayihlolwa ngu-Ceba beno-Madolwana,
 Beti ngapezul' apa izwe lipangalele,
 Kuhlange 'nu-Mditshwa nama-Hala ;
 Eti ndikape Ngangezwe ndiy' e-Qonce,
 Ke sobon' inciniba zililisela,
 Eli Gumpukaz' elitetayo,
 Olubetw' ngu-Momoza beno-Mlata,
 Ovuke kusasa akabonanga nto,
 Novuk' emini akabonanga nto,
 Kub' akalibonang' icanti xa lizolula.

Inyokakaz' enkul' engabonway' intloko yayo,
 Inyokakaz' enkul' engabonwa sinqe sayo,
 Nditet' u-Mhlanganiso.
 Kwasa kwatiwa pangel' e-Mtata apa Nqwiliso,
 Wanga nguwen' uzalana nabelungu.
 Ezipuma ku-Cetywayo ziyafika,
 Nezipuma ku-Morosi ziyafika.

Izibongo zika-Bokleni.

- Zwelibanzi lasema-Mpondweni,
 Zalis' amehlo wase-Marubeni,
 Nzinzilil' enkul' engangeni mehlo,
 Ntsik' eyam' emhlaben' yatintel' izulu.
- 5 Ukala ka-Mlanjeni
 Owafik' emanzin' wandlal' ukuko,
 Owahlal' emanzini wabas' umlilo,
 Ukuz' ama-Gcalek' ahliz' inkomo.
 Sbal' wam, mlamb' ungazal' akubisawelwa,
- 10 Ngulawel' itole le-Mandleni,
 Owagqoboz' i-Tsitsa lingena ndlela
 Lemini sadl' ibokwe sashiy' inkomo.
 Lujalajal' elikul' utshangane luzivezile.
 Silo sam besifihl' ebantwini,
- 15 Ndlu yetyalike wayiguzula
 Owapumela ku-Bungu mhla wagoduka.
 Umsukuli we-zitshetshe,
 Umapasa no-Mviti,
 Int' ecel' intluzwano.
- 20 Kwa-Matanzima,
 Uzibhene zamahash' ayalila,
 e-Ngunduz' anenyembezi,
 Ku-Centan' anenyembezi,
 Alilel' umtsheko wenkomo zika-Rili.

- 25 U-Fetumani simnikile,
U-Rulument' uyatata,
Uyekan' ilizwe life silincamile.
Nditsho kuwe mlamli wamfazwe bayibizayo,
Kubi biziwe ngu-Mditshwa no-Mhlontlo.
- 30 U-Ngwewu ziyaquqana, u-Bilatye no-Moni.
Wesuk' u-Bilatye watshw' e-Mtata.
Ngumpu ka-Bilatye ulalemntwini,
Ngundl' iyemka xa kusengwayo, mvab'
isanduku ku-Matiwane,
- 35 Unkom' isengwa ngogaga.
Igwangqaza ka-Zulu lizongoma.
Umntaka Ndwanyaza no-Dalasile,
Bajik' isitshwapa bayanyelana.
U-Mbabal' iyatimba kuno-Madolo.
- 40 Intlala nkopeni koka-Mzam,
Umntan' enkos' uyaqal' ukugaqa,
Asingatwa ngu-Vava no-Nqeketo,
Eyangokudliswa ka-Ngqubhu no-Mbutu,
Ingweny' am iyaqal' ukusola,
- 45 Kub' i-sol' u-Magovu, i-sol' u-Mampene.
Unalutala tala lanina, Magovu no-Vava?
Utungulul' indlel' ezihambayo,
Zikumbul' e-Maqwara nase-Maqwaninge,
Kub' enxamel' ulwandl' olubomvu,
- 50 Unga nabadala zibatintele?
Utu' tu 'mdala, kad' upendula,
Kutiw' omdal' akabisaxoxa.
Lubhelukaz' olunjenge nyang' ukubalela,
Yinkanqol' enkul' egweb' amatyala.
- 55 Wenzanin' u-Siyoy' engu-Mnguni,
Abamtyeli banan' u-Bidla no-Mtika.

- Usekel' umyeni ngesindikolo,
Kude kus' umyen' esindikolo.
Silo sam, sentomb' akwa-Baca,
- 60 Ukalim' am abamb' engamqeli
Ngat' angamqel' angampendula.
Dedel' i-Ruze liyangenisa,
Kutwa kunamandl' ukungena komfula.
Ububula ngentliziyy' axel' ingonyama.
- 65 Umateta ngentliziyo kant' ugqibile;
Umbali yentliziyy' akakayigqibi,
Kub' akateng' ibash' nemipu.
Umbali yenz'wa ngabe-Nguni besigxeka
singamadoda,
Zwe lafa kwabalukayo.
- 70 Lifa nganina, Mapasa no-Ngcay'cibi,
Umlung' unamandla waka wenzani?
Umlung' unamandla ngokutelelwa,
Alwa ngetumb' amasel' aselwandle,
izikali zihleli.
- 75 Ramnco lehla ku-Nomcamba,
Ramnco lagqum' ezimpindweni,
Elatshw' e-Mtakatya kwaf' amadoda,
Kwalal' o-Mampanjwa no-Mazilana,
Wat' owakwa-Konjwayo wawel' amanzi.
- 80 Bakumka balil' o-Blekiwe,
Owakwa-Rulmen' welusizini,
Ukant' owakwa-Konjway' akaqalanga nto,
Saka sabulawa tina kwa-Mlata,
Nyakana samcit' u-Gqirana.
- 85 Makahlinz' inkom' ey' u-Ngonyama,
Anqul' u-Tixo wakowabo,

- U-Mlat' akabikanga mhla wawela,
Wawela ngesimatonts' abanzi,
Uwelepin' engcwabeni lenkosi.
- 90 Indlov' endlebe zisi bebèbè,
Eyakony' e-Ruze kwelakowayo.
Umanaba kuhamb' naxel' umlibo,
'Nt' efan' iwel' ingafuni zibuko,
Uxel' amabadi nama- Xama.
- 95 Owapuma ngentunja yokalana,
Mqokozwe nkunzi ka-Welishi,
Ujikel' i-Ncembu ne-Ndenxa,
Ngalemini waku tat' u-Welishi.
Waligangat' elasemlungwini.
- 100 U-Rulumente wenziwa ngomlomo.
U-Haniso yingxiwa yokutshaya,
U-Mfini yinxil' esengxoweni,
Kodwa boze babuye mhla ngomlungu.
Indembelel' enga ngumtwazi wolwandle.
- 105 U-Rolani nime ngono-Madolo,
Uwuyek' Umtakatywa ngowama-Mpondo,
Ngumtshisi wendlu zakwa-Nongodlo,
Owahlatywa liqumz' efun' inkomo zendlu
yakowabo;
Akazifumananga kwelesisele.
- 110 Sabona nqanaba ziblis' ulwandle.
Sabamb' amahashe sazisukela.
Ndlal' enkul' u-Nomgcana,
Ndada ndadla nesimanga sentaka,
Oko ndadl' uma-Kumzi yahlamb' intliziyo.
- 115 Unganga makwange namatokazi,
Umhlambi webokwe nowegusha,

- U-Gila, Mapasa no-Ngcay'cibi,
Avuk' u-Mapasa selenokwekwe.
Ndandit' i-Mantyi zilugqibile,
- 120 Ungangenduk' eyanik' u-Faku babelungu.
U-Hul' ukumka nama-Ndayini,
Wawashiy' ehleli won' ama-Citwayo,
U-Hlang' oluzama-Mpondo.
U-Cib' elinengcongolo nemizi.
- 125 Sipa kona tina basema-Mpondweni,
Imaz' embilin' uhlal' ukumeka,
Unjengo donga lusandukuneta,
Usabokwe yintonga sokubet' amadun'
akowabo.
Sokubet' o-Mkundlu no-Tungana.
- IZIBONGO ZIKA-POTO.
- Uyangxola ka-Banzi;
Ubanjwa ngazibin' uqaulumhleza.
Oyena qaula roliti,
Ububele bentaka. Unoligxa wegqira,
elona gqira.
- 5 U-Varoy' ka-Nkontsa,
U-Vinjw' inxaxeba ngoka no-Gqala.
Unja zashiywa lidolo zakwa-Mcotama,
Ugusha lika-Ziyokwana lilahlekile,
Unyanga zihlab' u-Mayingele,
- 10 U-Gwama ka-Mtika.
Ngu baxana ngegad' abasema-Mpingeni,
U-Mvakeni no-Hlahla.
U-Gqoboka nendywili,
Ingcwalisa zombini,

- 15 Ingcwalisa zenz' amahlazo,
U-Gqobok' etakata,
Ubalekel' eskolweni woyik' ukunukwa
ngamagqira,
Abuya atakate nasesikolweni.
Kutw' uyadlis' ekofini,
- 20 Pezul' apa kuseholoholweni,
Mhanahanisi ndin' ingelosi zikubékile.
Uno hai-ke bet' u-Bobo ndimangele,
Oko kukutshw' amadun' e-Búngeneni,
Abona bantu babependula.
- 25 U-Búnga ladi'wa ngama-Nqwiliso,
Ndancam' ibúng' ukunikwa abarwebi,
Umt'wa ka-Gangata nokwa-Nxwaru,
Inkom' ey' ayihlabi nok' iyapunga,
Inkom' eyo niy' hlozayo.
Ngumapung' umaluleka,
Owalulek' izibond' zase-Nyandeni,
Ize ziyek' ukurex' ziy' kukurala ;
Umtungati wendlu zokulaulwa
Wayefun' izibond' apo zisela kona,
- 35 Uzi' i' ndlu zama-Rundasi,
Kub' efun'uk'lala kwezama-Ngesi,
Undlov' ase-Mhlanga,
Ugalela zizale kude kuhlut'
I-Nyanda nama-Ruba,
- 40 Uz' bad' bapel' ungandela.
U-Sicopela sam sokulindel' indaba,
Umkangel' wepos' eziza nendaba.
Ngumtomb' otsaula sisele,
Umtomb' otsaula kwelika-Faku,

- 45 Kub' yi *bass boy* ka-Faku,
Yoku *basop* abantu base-Nyandeni,
Sicaka sika-Fak' we-Qaukeni,
Ungqakumba yelanga,
Ulanga puma sikote,
- 50 Tina bantu bangenangubo.
Ngqantsanqa ye-kehle,
Ukuguga kuhlal' emadolweni,
Umnt' omdala wafa sisinge,
Ukuguga kwaxakanisa,
- 55 Kwaqauk' amabamba, kwavel' amagengqe.
Wanga ngu-Ntengo no-Gedeni.
Nguyena memezi we-Búnga, lasabela,
U-Búnga liza ne-Molugwini,
U-Molugwen' uza *nondywili* ;
- 60 Kanyela ndikubambile,
Uyabele n'intsimi yomhlolokazi ?
Mfam, mfam enkul' ilobola ngenkomo
namadoda,
Buy'sa bantu kusal' inkomo.
I-Búnga libizw' e-Lusikisiki,
- 65 U-Nyoba ngomkot' abuy' awukete.
Sicobolonkondwane : 'mng' onenxoz' nentlaka,
S'dul' esipum' amakowa,
Mqatukaz' ongqung' esipunzini e-Marubeni,
O'wubopa ngowutini,
- 70 Siwukangel' ukukaba nokuhlaba,
Nditsho kuma-Ndamase nama-Nqwiliso ;
Nditsho kuma-Ngqungqusho nakuma-Faku.
Isapembe somoy' isota somlilo,
Uzwe lina gadi yinina ?

- 75 Zwe lina gadi ngamakumtsha.
Mhlab' uyoniswa ngama-Rundasi,
Zwe lina fama ngenxa yemali,
Zwe lafa ndingena nkos'
Zwe lifa kosiyaulela,
- 80 Kant' umhlab' umnandi ngenkosi yawo,
Zwe limnandi ngemaz' etshoyo,
Zwe limnandi ngamatsha kwindla.
Mefn' asencedana, mfen' ukuzal'
ingenankunzi,
Kant' unobu' olug' e-Mandileni,
- 85 Kuvimba kuka-Matototo,
Wada wavimba nenkos' umka-'Nomloto.
Uncwad' engapakat' emvulopini,
Kwabal' u-Mangal' emvulopini,
Wapum' u-Gqakosha lazol' izulu:
- 90 U-Gqakosh' uyagwada,
U-Qaga lika-Gqakoshe lisexambeni.
Ngxabanga yexala, ntlang' eyoniwey'
ubuso hayo,
Ngxam' eyakandwa yayekwa,
Yenza ngabom intomb' yom-Nguni,
- 95 Ibambel' inkomo zika-Fubu,
Eza'dliwa ngu-Ndamas' epet' isihlangu.
Mbincani wocuku,
Ngqin' ezingel' ebantwini,
Ifun' u-Hlamvana no-Mtshubandaba,
- 100 Zwe limi sondlo liya xinza
Ngawe lo mfumbati wetinzi lika-Dwera.
Ubulan' umhlab' uyagula,
Oko sikup' inkomo sateng' amanxiwa,
Sikup' imal' ukuteng' ukulima,

- 105 Watengisa ngembol' u-Siqitini,
Utengisa ngemiz' u-Ndevu,
Utengisa ngengcul' u-Madakana.
Sisu sam sokundizalel' intlanga,
'N' tweyazal' emini kwatshon' ilanga,
- 110 Kwada kwangomso nangoms' omnye.
U-Dunts' u-Mngun' apum' emdal' enondyulo
Apum' erexeza kwasesiswini,
U-Dunts' i-Mfengu lipume lilidala, seli-Kolona.
Lipume livimba kwasesiswini.
- 115 U-Dunts' imanty' ipum' indal' inentshebe,
Duntsumban' inkosi yomlung'
Inkubel' enkui' int' edla yodwa ngat'
i-hlatyiwe,
U-Dunts' i-Tshaka lipume lilidala litwal'
ingxowa,
Bukosi buhambayo basemlungwini,
- 120 Ndandit' u-Nodipu ngama-Kumtsha, kant'
U-Nodipa yeyona nkosi.
Ndlal' inamandla ngokwayo: mazi yehagu
yadal' amatole.
Zandla zimhlope nenyawo,
- 125 Ngalo yangiwayo, ngalo kukwangiwa, zihlobo.
U-Mancam' imbo yake ngo-Poyiyana,
U-Ngaz' ukub' u-Poyiyana uyemka ngomso.
U-Wil' uml' ebesiwubasela,
Yehem ngupani ndini, emva kwako liyehem,
- 130 Kangela ngemva nangapambili,
Umlamb' uyazala ngemva.

IZI-BONGO ZIKA-MQIKELA.

Ingcungcu! Ingcungcu ayiwasel'
amanz' endonga:

Yoyik' umlom' ukugoboka,
U-Sogobokashe!

Ukwalikwal' akafikeli pezulu!

- 5 U-Gaga oluhamba lugongqoza!
Yintw' enyawo limbaxula,
Oloza labonwa ngu-Noruxuza beno-Nama.
U-Zwelibanzi.

IZI-BONGO ZIKA-SIGCAU.

Nguzapum' e-Mbombeni bat' upumile!
Kwatshw' amakralikaz' omabini,
Umka-Mjali nomka-Ndimakwe.
Inkunzi ka-Makwebh' ayikwaz' ukuhlaba:

- 5 Ihlab' inkunzi zamagusha namabokwe,
Izixom' enyangweni kwa-Jonatana kwa-
Mfundisi.
Oyinandwisi ka-Mabaneka kama-Sandile.
U-Sita sika-Qamza nesika-Zongo!
- 10 U-Yawesab' ukungen' eplangeni kwa-Sprigi.
Oyena ngwayibanjwa kwesikwa-Gingqi,
Kolo-Mpikwa kolo-Nomvalo!
Ntambo zenqanawe ziyinxakaxaka,
Zibanjwa babazaziyo,
- 15 O Nongqayi nama-Qakamba!

IZIBONGO ZIKA-MARELANE.

U-Makwez' ayenyuka,
Ayenyuka nawaselwandle!
Ngu-Magabitshana wakwa-Jali,

Owahlinz' inkom' elanjeni,
Esiti-Qauka lingasipup' isizib' esabizindoda
siyinzonga.

Intambo zexonya ngu-Mazindaba;
Intambo ka-Rali yokubopa amageza,
Oyena sidwashu sefelan' ngu-Mndiyas'
U-Hoboz' ihobhohobho!

- 10 U-Nontombi yagugel' ekay'
ekad' isindis' ezikulayo.
Ukut' intliziyo yomnt' ayinjenga ntsimbi
Yon' iqatuk' ibipotulwe ngamadikazi.
Intsingenkom' icas' izulu xalizisay'
e-Mhlanganisweni.
Wawu! Yizekelan' intombi yegxagxa
ingentomb' ikutandayo.
- 15 U-Gaga mgenuk' usaliw' e-Konono,
Mbi nenja zake.
Indlu ka-Dawet' ihlatyiwe Sigidi
kwa-Bodozi.
Imaz' evame ngebele kwa-Gangata
ko-Mgidi no-Mtyongwana, abona Dwera!
Wena sabokwe kanuka-Madwera!
- 20 Wena ndaba ka-Vamanda no-Nomahleza,
Ababesit' i-Qauka bangalixina baliwez'
u-Mtsila.
Dabulamanzi!

ISAHLUKO III.

UZEKO, NO-LOBOLO, NAMAFa.

Isiko lokuzeka luzintlobo ngentlobo. Kuko ukucela. Umzali womfana uye atumele umntu kumntu afuna ukuhlobana naye, acele ubuhlobo, ayixele intombi afuna yona. Kuyenzeka ukuti kanti umfana intombi le akayazi, nentombi ayimazi naye, ize bona babonane mhla intombi yeziswa ekaya sekuzakutshatwa. Ngelinye ixesha umfana uye atunyelwe aye kuziketela intombi bakuba bevene abantu abakulu ngobuhlobo.

Kwakona kusuka uyise wentombi ayekucela ubuhlobo kumzi awutandayo. Ngelinye ixesha kuye kutiwe makeze nayo intombi leyo, ize yona ibonane nomfana seyifikile ekaya, kanti abanye bayamtumela umfana ukuba aye kuzibonela intombi leyo, akolwe mhlaumbi angakolwa. Intombi xa iceliwe kwaza kwavunyelwana ngabazali iye iziswe kulosoka ngabantu bakowayo, kwenziwe umtshato.

Okunye ukuzeka kukutwala. Umntu ubona intombi ayitandayo napina, nokuba kusemjadwini, endleleni, njalo njalo, ayiqubule ayibambe ngamandla ayise kowabo, aze atumele kowayo, kungenjalo abantu bakowayo bayifune, bayifumane. Xa intombi ivuma ukuhlala nabantu bakowayo bevuma ukuba yendele kulomzi, iye icelwe intombi ngabazali bayo ukuba bayiqabe, okokutsho kukuti bayifunele izinto zokwambata, nenkuko, nezitebe nongxawo, njalo njalo, ize-ke bayizise, kwendise-lwane kakuhle.

Ngalimbi ixesha utwalo lwenziwa kuvunyelwene ngumfana nabazali bentombi, ize bamxelele umfana ukuba bazakuyituma endaweni etile, aze ayitwale endleleni. Lento yenziwa ngabantu xa intombi ingakolwayo lisoka elo liyifunayo, naxa abazali ingabantu abasweleyo abangasayikupumelela ukuyifunela zonke izinto kakuhle intombi yabo, ize-ke bona besuke ngokuyakulobolisa.

Enye indlela yozeko kukugcagca. Kuye kutadane abantwana ngapandle kwabazali, ize batatane baye kubekana ezihlotyeni, nokuba kusekaya. Kuya kutunyelwe-ke kulontombi kungenjalo ilandwe ngabantu bakowayo bayifumane. Banokucela ukuba bagoduke nayo bayiqabe, kungenjalo bayendise kwalapo. Ukuyendisa kwalapo emzini kuteta ukuba abantu bakowayo bazakuyitabata apa emzini bayizise kulendlu banikwe yona, ize-ke bayikupe ngokoduli, njengoko bekuyakuba njalo xa bebeyizise ngokwabo.

Enye indlela yozeko lu gano. Iye intombi izise emzini ewutandayo yona ngokwayo, iti ukuba ayifunwa ingemki yona koko iti ilukula lalomzi, kanti-ke iyakude izekwe nyani.

Ukuba intombi yomntu igcagcile, mhlaumbi yasiwa, mhlaumbi yazisa, yaza ayafunwa kulosoka, iyakugoduswa ngenkomo ekutiwa yinkomo yembopo.

Ngesiko yonke intombi iyalotyolwa. Ikazi lentombi alinammiselo, umntu ubiza into ayitandayo ngentombi yake Kodwa xakuko ingxabano ngekazi yaza longxabano yasondezwa pambi kwenkundla, uyenziwa ummiselo wekazi. Kubantu

nje abangezizo nkosi, ikazi limiselwa ukuba libe zinkomo ezilishumi, kanti ezinkosini liyafika ekulwini lenkomo ngokwewonga lazo, nakuba kungeko mmiselo ucacileyo, ingulowo afike azimisele inani alitandayo, ize xa sekutetwa enkundleni kukangelwe ukuba lifanelekilena elonani. Xa kukangelwa, kuye kukunjulwe kwizenzo zangapambili, kubantu abaliwonga lalomntu umangalayo.

Isiqelo kukuyisa intombi emzini lingekarolwa ikazi lize lona libizwe seyisemzini. Xa indoda ilibazisa ukulikupa ikazi uye atelekwe kowabo umfazi, ize indoda imputume ngenkomo, irole elonani lifunwayo. Kuyenzeka ngoteleko olu ukuba umfazi angabe sabuyela emzini wake, ati esesekaya atatyatwe mhlaumbi endiselwe kwenye indoda, iti yakufika leyo yokuqala inikwe inkomo zayo.

Intombi ngokwesiko ayinalifa kowayo kanti nasemzini wayo ayinalifa. Yona ililifa ngokwayo. Ziti zihleli-nje intombi zibe zabelwe abanakwazo, noyise, abayakuzidla amakazi azo, nabazigubelayo xa zitombayo, baziqabe xa zendayo, ize baziye izinto xa zize kucela zisuka emizini yazo.

Ekwendeni umfazi upantsi kolaulo lwendoda yake, ize yakufa abe pantsi kolaulo lonyana nokuba nguwapina omnye umntu oyindlamafa yomfi.

Ngesiko xa indoda idiniweyo ngumfazi wayo ibiye impume. Xa anukiweyo ngokutakata unyanzelekile ukuba agoduke, xa engagoduki abe uyakusikwa. Uti akufika ekaya abe yintombi ati xa emitu uyise azihlahlisele, xa efunwa yindoda

uyise azendisele. Xa ende okwesibini ngoluhlobo, indoda yake ayisenalungelo lakuketa.

Umfazi obenukiwe unokulandwa kwakona yindoda yake nokuba ngonyana bake, ize ati umfazi ukuba uyavuma ukubuyela emzini wake barole inkomo ekutiwa ye yesinuko.

Ukuba umfazi selendile, kuye kuhlabane abantwana bake, abomzi wokuqala nabomzi wesibini, ize ati ukuba uyavuma ukubuyela kwindawo yake yokuqala, kube kulungile, abuyele kona, ize abantu bakowabo baye kubiza inkomo yesinuko.

UMTSHATO WESIMPONDO UZEZIZINTO ZILANDELAYO.

1. Likazi. Kuyalotyolwa ngesi-Mpondo.
2. Sisi-Tembu. Indoda ivumelekile ukuba ibe nama-kosikazi amaninzi.
3. Ilifa lahlulwa isahleli indoda. Izindlu zine-mpahla yazo ngobundlu bazo, kwaye kusaziwa ukuba indlu etile iyakudla ilifa lezitile xa zingazalanga nkwenkwe.
4. Kuyangenwa. Ukuba indoda ifile abafazi bayo banokungenwa ngabakuluwa, nokuba ngabaninawe bayo, ize kuhlanjwe izitya. (a) Ukuba umfazi akangenwanga waza wagoduka, wala ukubuyela emzini wake, liyaketwa ikazi xa indoda ife engazalanga lomfazi kodwa kusale inkomo yezila neyendleko zomtshato nezamasu atshabileyo xa ngaba akona.

Ngelinye ixesha ikazi alibizwa; ati umfazike akumita eko wabo afane naxa amitele emzini

wake, kungabanjwa mntu, koko abantwana abazalayo ibengabantwana bomzi wake. Uku-ba ikazi liketiwe uyakufana nentombi umfazi, ahlahlelwe ngalolonke ixesha amitisiweyo, ende nokwenda. Xa-ke endile abantwana bake bomtshato wesibini ngabendoda le yesibini.

(b) Umntwana wongeno akanalifa kulomzi ngapandle kokuba unina ungenwe yindlamafa. Xa engangenwanga yindlamafa uba lipakati, abelwe kodwa ezintombini, afane-ke nomntwana wokuzifumanela komfazi ebantwini nje abangazalaniyo nendoda yake.

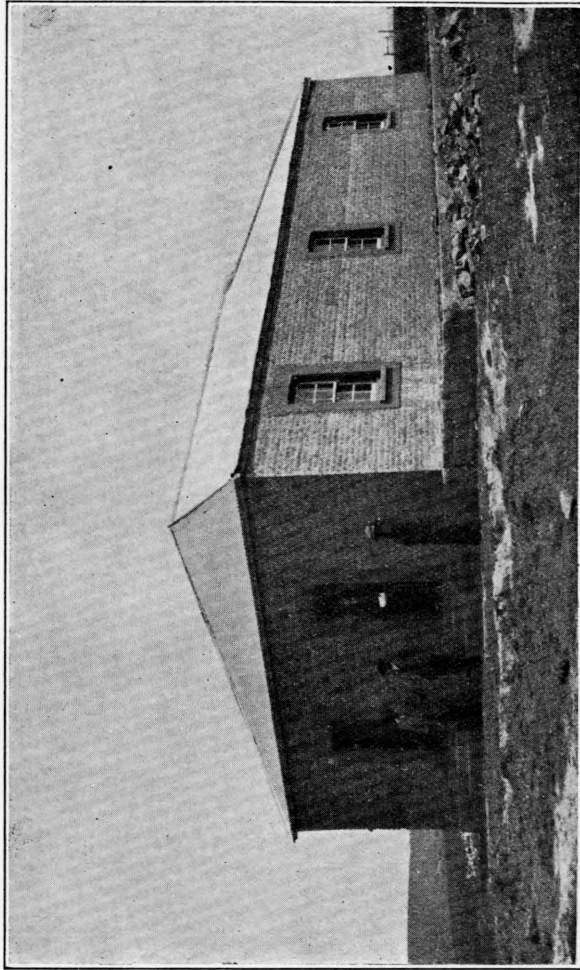
Umntu akabanjwa emfazini ofelwe vindoda nokuba akazalani nendoda. Unokubanjwa kupela xa umfazi angenwe yindlamafa.

5. Kuyafakwa ngoko mtshato wesi-Mpondo. Ukuba indoda ifelwe ngomnye wabafazi bayo inokuzeka omnye imngenise kulondlu.

(a) Ukuba umfazi ungeniswe endlini enonyana, lomfazi ungenisiweyo uba liqadi lalondlu, eliyakuti lakupuma linikwe inkomo yewaka. Ukufika kwake umfazi uye apaulelwe impahla yakwake akusekwanga nani emayibelilo.

(b) Ukuba umfazi ungenisiwe endlini enentombi zodwa, mhlaumbi engenamntwana konke, uba ngumfazi walondlu ngokupeleleyo, azale unyana oyakulidla ilifa lalondlu.

6. Umfazi orexezileyo akagxotwa ngenxa yalonto, koko kudliwa irexe elo. Lidliwa inkomo ezintatu kumfazi womntu omnyama, ize zibe ngapezulu koko kumfazi wenkosi.



I-Ofisi yase Nyandeni—ekwayi nkundla Yokutetela ama Tyala.

7. Umfazi akumita udlelwa inkomo ezintlanu ukuba ngowomntu omnyama, zibe ngapezulu koko kumfazi wenkosi. Ezinkomo zentlahlo yomito lomfazi ziyafuywa ngoku, kanti kudala bekusabelwana ngazo ngumlowo, ize zihlinzwe kutiwe kuvahlanjwa ngazo.

Xa umfazi enze isono nomzalwana wendoda kuye kutiwe wenze umbulo. Ngokwesiko bekufuneka indoda irole inkomo, ihlinzwe ityiwe ngumkaya nabamelwana, iti pambi kokuba ilaulwe ixelwe ukuba yeyokucima ishwangusha elenzekileyo.

Ngoku umntu udliwa inkomo njengokuba ebeyakudliwa xa ebengazalani nganto nendoda yomfazi.

Ukuba umfazi urexeze ekowabo ityala liye liposwe kuyise omzalayo, ukuba umfazi akavumi ukumxela umntu ammitisileyo, ize-ke uyise adliwe inkomo zesisu kakade. Ukuba uyise ulibambe ngokwake irexe mhlambi walixela, wancedisa nangayipina indlela ekulivezeni, kuko inkomo ayakuyifumana ekutiwa yinkomo yobuhlungulu, ize ezinye zinikezelwe endodeni yomfazi.

8. Ukuba umfazi wala indoda ipilile liyaketwa ikazi, kodwa kushiye inkomo yendleko zomtshato nenkomo zabantwana. Bonke abantwana iba ngabendoda, waye umntwana emnye esalelwa yinkomo enye.

9. Ukuba indoda imitise intombi nokuba lidekazi yaza yahlahla lomntwana uye abe ngowendlu nkulu, kodwa uba ngumninawe wabo bonke abantwana abanezindlu zonina, kodwa apiwe izinto. Ukuba uyintombazana uba lilifa lendlamafa yendlu nkulu. Ukuba indlu ayinazinto waza lomntwana

wahlaulwa ngenkomo zenye indlu uye abe ngumntwana walondlu imhlahlileyo, abe lilifa layo.

Ukuba indoda ayizalanga nyana kuzo zonke izindlu zayo umntwana wayo emfumene entombini nokuba kusedikazini uyalidla ilifa layo.

10. Ukuba umntwana ofunyenwe entombini nokuba kusedikazini akahlahlwanga uye abe ngowakulonina, abizwe kona ngokuba ngumntwana wentombi, abe lilifa lakona. Nokuba uzigodukele akana kudla lifa likayise engenakudliwa lifa naye engahlahlwanga. Nave umntwana lowo unalo ilungelo lokuba azihlahle.

11. Umfazi akanalifa. Ukuba indoda ifile ilifa lelonyana, kodwa kufuneka abungisane nonina ngezinto. Ukuba akuko nyana kulondlu ilifa lelendlamafa yalomzi, kodwa ibungisane nomfazi walondlu ngezinto.

Ukuba umfazi ufe engazalanga, mhlaumbi efelwe isiko ibikukuba kuketwe, kusale inkomo ezilingana nenani labantwana abafileyo, nendleko zomtshato. Elisiko loketo ngokufa lipelisiwe ngoku ngu-Rulumente ngesicelo sabantu ngokwabo.

Xa kucaciswa ubufazi ematyaleni kuye kubuzwe ukuba wenziwa-na umjadu, nokuba wendlalelwa ntonina wagqukulwa ngantonina, wadliswa-na amasi, okanye unayo-na indlu yake namasimi akwake? Xa umfazi esendlalelwa edliswa namasi uyahlinzelwa. Xa zingenziwanga ezizinto kuye kungacaci kakuhle ukuba ungumfazi.

ISAHLUKO IV. UNQULO NE-NKOLO.

ISIQENDU I.

AMATONGO. Kudala kwakubédeshwa amatongo. Lamatongo ngabantu abafayo, kwaye kwakucingelwa ukuba bahleli, beyibona beyazi yonke into eyenziweyo. Nakuba ino yabo ibicingelwa ukuba injengokuba yayinjalo besapilile kodwa babecingelwa ukuba banamandla kakulu okwenza izinto ezilungileyo, nokutumela amatamsanqa, nempilo, nokwandisa imfuyo, nokucumisa amasimi, nokwenza yonke into eyimpumelelo yomntu. Ubeti umntu ukuba ufele kude nekaya lake kufuneka ukuba atwalwe aye kungcwatywa ekaya, kuba ukumngcwaba endle kumbangela ukuba abe netongo elibi.

Bekuye kuti ukuba umntu uyagula enziwe ekaya, kuhlinzwe nokuba yinkunzana yebokwe, kutiwe uyacengelwa ematongweni amqumbeleyo ngokuba engalenzanga isiko. Ngelinye ixesha bekuya kuyiwe egqireni kubuzwe ukuba umntu ufa yintonina Igqira beliye lifumane ukuba umntu lo ubulawa ngomnye ngokumtakata, ize-ke lomntu kutiwe unukiwe, asikwe ukuba akabalekanga. Ubeti umntu akusikwa ngenxa yokunukwa ligqira atinjwe impahla yake.

Ngelinye ixesha belifike igqira lifumane ukuba umntu ubulawa litongo lakowabo elikaleleyo ngokuba into etile ingazange yenziwa kuye, ati ukuba ungumfazi umntu lowo, kanti uzondwa litongo lasemzini wake elikalele into engenziwanga kuye emzini wake.

Itongo belinokutumela isigulo xa umninimzi engasahlinzi, nangokunjalo xa kuko amasiko angasenziwayo abesenziwa ngoyise. Itongo linokumzonda umntu xa kuko into elisiko lakowabo enjengokuba angatombi xa lonto ilisiko lakowabo. Itongo linokumzonda umfazi xa angawenzelwanga amasiko obufazi emzini wake, anjengokuba kufuneka umfazi andlalelwe akufika ngempahla enjengebokwe negusha, ize adliswe amasi ngebokwe nokuba yigusha. Kwakona linokuti limzonde ngokuti limvimbe inzalo kungenjalo limbulalele abantwana bake, ukuba wayengazanga atombe, enziwe nezinye izinto ezingamasiko akowabo. Bayakuti-ke abantu ukubuya kwabo egqireni bafike babike ekaya into abayixelelwe ligqira, bengangenanga nasendlini. Kuye-ke kumiswe usuku lokuhlizwa kwenkomo yokuxolisa amatongo ize-ke kubeko umntu omdala walomzi oyakuti xa inkomo ihlatyiweyo eyame kuye lomntu ugulayo. Inkomo kufuneka igxwale kuba xa ingagxwalanga iba ludano, kungatembeki ukuba umntu uyakupila.

Umntu osinde engozini, nokuba kusempini, nokuba kusetyaleni, nokuba kusemlanjeni uye abulele amatongo akowabo ngokuti ahlinze ibokwe nokuba yintonina enye akufika ekaya, awabonge amatongo akowabo. Uye inyongo ayibopelele esihlahleni sake, apo ide yomele kona ngesituba sonyaka, ize ati ukuba ebegula waza wapila ngokuhlizelwa inkomo atabate ingqwamba ayinxibe emqaleni okwesituba sonyaka nokuba yiminyaka emibini.

Esixotyeni nakwindawo ezinobuwa, apo kuhamba indlela, ungafike ubone ingqumba zamatye. Lamatye abizwa ngokuba sisivivane, ati umntu ogqita kona, nokuba uyedwa nokuba baninzi batabate amatye bapose kona besiti, "Undipe amandla, sivivane."

UKUNIKELA.

Eminye imizi kwanezinye izizwe bezinikela kudala. Nasema-Mpondweni bekunikelwa. Bekunikelwa e-Mzintlava emanxiweni amadala ka-Faku. Esosiziba simelene neso ayenikela kuso ama-Konjwayo.

Bekuya kusiwe inkomo ngamadoda amadala emizi ya-Komkulu, ize bangalali mzini ukuya kwabo kwanokubuya, koko balale endle. Bebeya papate nempuzi, nombona namazimba, nezinye izinto ngesitya ezitsha. Bati-ke bakufika emlanjeni inkomo bayijongise ngasesizibeni, kunqule amadoda amabini, abonge izinyanya ezidala zalomzi. Siti-ke isiziba sizamazame, sikukumale, kuti ngaxa limbi kuvele inyoka enkulu idlale pezu kwesiziba; seyibanjiwe-ke ngoku inkomo yahlinzwa yatalwa, yakutshwa kakuhle inyama zayo, yabekwa esitebeni yatalaliswa kakuhle, nokudla oko bekuze nabantu. Abantu ke ngoku sebeye bayakuzifihla mgama. Isiziba siza kuyigubungela yonke lento, simke nayo, sishiyele abantu abo intwana yenyama. Bayakuyitabata-ke bona bayidlele mgama nesiziba, ize-ke babuye, bake imizi esizibeni nodongwe emanzini eludongeni lomlambo. Eminy eimizi bayinxibe emqaleni, udongwe balu-

botye engqotsheni nasebunzi, ize bagoduke neminye imizi nodongwe balunike abantu abasekaya ukuze nabo bayinxibe imizi, balubotye nodongwe. Kuzakwenziwa isidlo-ke ngoku kuxelwe inkomo, ibe butywala nezinye izinto. Udongwe nemizi zisetyenziswa ngumlowo kanti sona isidlo sesomntu wonke.

Ngelinye ixesha inyoka le ivela ibédule isisu sabéka pezulu. Lonto ibonisa ukuba amatongo aqumbile akawamkeli umnikelo. Xa kunje kuye kuyiwe egqireni, ize lona lizele into emayenziwe yokuxolisa. Isinyanya sinokuyilwela into yokusiwa kwenkomo enqinileyo kanti zikona ezilungileyo ekaya.

Xa abantu beyeka ukunikela baye baye esizibeni nenkomo kwa njengangapambili, bayihlinze ize siti sakukúkumala isiziba baposeinja esizibeni ize-ke isinyanya eso sikalale. Iye itatwe-ke inkomo leyo idlelwe emmangweni, nesikumba eso sayo singcwatywe kulondawo, kufunwe igqira litele amayeza esizibeni apo. Kuti kwakufikwa ekaya kufutwe zonke izindlu nezibava, nabantu bahlambe ngentelezi, baze nabo bafutwe. Kuti xa kufutwa, ukuba kuvele inyoka pandle nokuba kusendlini ibanjwe ibulawe, itshiswe emlilweni ngamayeza. Kuyakuti-ke ngoku kufutwe ngazo zonke intwasa hlobo, nokubuna kwengca, nokungena kobusika naxa kuko isifo.

Ngelaxesha bekusanikelwa bekuti kwakubonwa inyoka etile ngasesibayeni kunqandwe inkomo kuhlinzwe. Lonyoka ayotukwa koko ixelwa kumninimzi.

Lento yokunikela kutiwa yayinceda ngokubomeleza abantu bangafi msinya, okanye balungelwe ezimpini abazilwayo. Kwakona xa umzi ubolile kukufa yinto engaziwayo bekuye kuyiwe kunikela.

UKUKONGA IMVULA.

Imvula ngokwesiko yayikongwa ngendlela ezintatu. e-Nyandeni bebeye abantu batete nama-Tolo, nokuba ngama-Batshe, ama-Ngcwangule ukuba baye enkosini, ize e-Qaukeni ibe ngama-Kwetshube. Babeye-ke bona bati bakufika Komkulu bayikuze inkosi xa bengena esangweni, batete ngokuhlupeka kwelizwe ngenxa yokusweleka kwemvula, bati inkosi mayenze indlela yokuba ine imvula. Ibiti ngelinye ixesha ine kwangoko imvula.

Ukuba-ke imvula ayide ine inkosi ibide itumele inkomo emnyama kumnisi, obeba ngu-Tonga e-Nyandeni, umntu wase-Mayalweni, ingu-Daza e-Qaukeni kwa i-Yalo. Ubeti-ke yena bakufika abafo ba-Komkulu aye kuzivalele endlini, epiwa ukudla yintombi yake kupela. Ati-ke akupuma endlini, emva kwentsuku ezitile abaxelele abafo ba-Komkulu ukuba mabagoduke, esiti bayakufika ngemvula ekaya, kungenjalo iyakuna kwakwintsubu ezikufupi.

Bekuti ngelinye ixesha abantu bodwa ngapandle kwenkosi bazisukelele intsikizi, bayixeshe ngamahashe nangenyawo, beyivusa kumacala ngamacala ide idinwe, bayibambe ihleli baye kuyifaka esizibeni, ize ifele kona. Ine-ke imvula bati bakubona ukuba iyegqitisa bayonyule intsikizi leyo.

UKUGADISA AMASIMI.

Bekukolelwa ngabantu abadala ukuba inokunya-
ngwa intsini ngeyeza eliqushekwa pantsi kom-
hlaba; abanye bafune umntu ongumdaka omnyama
agadise amasimi abo. Ubeye-ke yena atabate
umti ekutiwa sisidungule, asigube, asidibanise
namanzi asigalele elupondweni, ize ahambe
emivikweni yamasimi awakwintse. Lento kwa-
kutatwa umntu omnyama kwakufunwa ukuba
ikaba lombona libemnyama njengaye.

ISIQENDU 2.

AMAGQIRA.

Amagqira akoyo azintlobo ntlobo. Elinye
si-Sanusi ngokunye ligqira. Eli-ke lelitwasileyo,
liba nemilozi elixelesa izinto, liyambulula, linyange,
liqubule, linyange izulu, livumise ngezinto zonke
ezibuzwa egqireni. Elinye liba zizo zonke ezizinto,
elinye litabate inxalenye yazo, kodwa onke la
enza ezizinto ngamagqira atwasileyo. Kukolisa
ngokuba ngabafazi nakuba namadoda ebako
kamnandi ebugqireni.

Ixwele ibiba ligqira elazi imiti kupela lingatwa-
sanga. Amanye ebesazi imiti emininzi nezifo
ezininzi, amanye esazi nganeno.

Invanga ibikwa lixwele, ingatwasanga nayo.
Yona ibinyanga impi nemishologu izinto ezinje
ngokupela kwabantu kukufa yinto engaziwayo.

Amagqira namaxwele aye afunwe ngabantu
abanezigulo.

UKUTWASA.

Xa umntu atwasayo uye agule nokuba yindawo-

nina, angavumi ukupila, ati akuya egqireni liti
lona unenkatazo makafunelwe igqira elitwasileyo
limelape, limnyange. Uye-ke ahlale endlini yake
kutiwe ngumkweta, apupe amatyala, namatongo.

Ityala liyinyamakazi ekufuneka umntu ade abe
ubone lona ukuze apume endlini. Ityala linokuba
yindlovu, libubesi, neputi nantonina eyenye.

Amatongo amxelela umntu amayeza. Amxelele
nesikino (umgqabo ifuta) samgqira, eliti lomhla
lipumayo esutwini lakugqiba ukuhlamba emva
komzi, liqabe sona.

Omnye umntu uti xa azakupuma, selebonisiwe
ngamatongo yonke into ekufuneka eyazile, abon-
swe inkomo ekufuneka eyihlinzile ukupuma
endlini. Lenkomo ngelinye ixesha iba yinkomo
yomnye umzi eye iyekutatyatwa kuba kusitiwa
uyakufa umkweta xa angayifumananga lonkomo
avibonileyo, ize abuye ayihlaule lowo utwasayo
ngentsebenzo yake.

Mhla wapuma umkweta endlini kwenziwa
umjadu wamagqira, axentse ingoma zamagqira
o-"Jikel' etshobeni," kuxelwe inkomo leyo iboniwe-
yo. Kulenkomo kuye kutatyatwe inyongo no-
mhlehlo kunye nengqwamba, esihlahleni, sokunene
senkomo, ize ezonto zinixitywe sisiguli eso emqaleni
waso, zomele kona, inyongo yona ifakwe engalweni.

ISIQENDU 3.

UKUTAKATA.

UKUBULA.

Ukubula kukuvumisi. Yonke into ibibulelwa,
ukugula komntu, nokwenkomo, nokutsheka kwetole,

ukuwa kwezulu, ukucama kwenja entsikeni ekutiwa kubanga ukuwa kwezulu, ukufa komntu empini, nokuwa ehashini, nokuwa kwentaka ezingaqeleka-nga ezinjengokuwa kwentsikizi ekaya, nengqanga, nokungena kwenyosi endlini, nezinye ezinjalo. Igqira-ke lidla ngokunuka umntu obangele ukuba zihle ezizinto, ize-ke yena abulawe, adliwe inkomo zake.

IMFENE.

Xa imibele yenkomo iqekekile kuye kutiwe isengwe yimfene yomntu, naxa inkomo kuse ifile yinto engaziwayo, kutiwe ibulewe yimfene yomntu. Nesidiya ezinkomeni bekusitiwa sibangwa yimfene. Imfene kutiwa ibifuywa ngabantu abatakatayo, bayigcine enyangweni, bamaue beyitumela ebusuku ukuba iyekonakalisa izinto zabantu ngalendlela icaziweyo. Amagqwira anemfene ebe-kwela yona ebusuku, ayikwele ngomlenze omnye, omnye uhamba pantsi, iti xa ipala ati :

Wopala kuhle, indaw' iyehla.

Wopala kuhle, indaw' iyehla.

Wogila bantwana.

UTIKOLOSHE.

Kutiwa utikoloshe ngumntu kwelinye icala, sisilo kwelinye. Mfutshane kakulu, kangangokuba ubeta emadolweni kubantu abadala. Uyatunywa ngabantu abanaye ukuba ase amakubalo ebantwini ukuze bagule. Unokutunywa ukuba aye kujola izinto zabantu, kuba uyakwazi ukuzenza angabonakali xa etanda.

Indlu yake kutiwa iseludongeni ecaleni lesiziba. Wambata izigaga zofele lukaxam apo endlini yake.

ICANTI.

Yinyoka engabonwayo, eti xa iboniwe enzakale lomntu uyibonileyo, kufuneke enyangiwe ukuze apile. Yiyo le ibangela abantu umkondo. Bati ngokunqumla indlela yayo, ngakumbi kusasa lingekapumi ilanga, bagule ngumkondo. Xa umntu etafa igazi kutiwa udliwa licanti. Xa ebuhlungu umqala, nokuba linxeba alipoli, kutiwa ukotwa licanti, namahlaba emntwini abangwa lilo. Nakuba lizihlalela emlanjeni kutiwa linabantu abalitungumayo, abalilaulayo.

UXAM.

Yena uxam usisitunywa secanti notikoloshe. Ungumsindi wendlu yabo, ize ombelele xa lixentsayo icanti.

IMPUNDULU.

Impundulu yintaka ekutiwa ibangela izulu. Umbane ngumtsheko wayo, ize ukududuma ibe kukubeta kwamapiko ayo. Inomlomo obomvu, kodwa umzimba wayo umhlope qwa. Ngelinye ixesha ibe namabala aluhlaza, ngelinye ixesha ibe namabala ngamabala. Xa ibete ngezulu kuye kutatyatwe inyela yayo ifakwe ekutyeni komntu ogula sisifuba, anyangwe ngayo. Xa umntu enesifo sokungcungcuteka kutiwa udliwa yimpundulu.

Kuko intaka ekutiwa yindlanyoni iti yakuwa ekaya ibe ixela ukuba kuzakubeta izulu. Notekwane ukwanjalo.

Impundulu ifuywa ngabantu, ngakumbi abafazi, abati bayitumele ukuba yenzakalise abanye abantu ngezindlela zicaziweyo, kodwa iyabakataza abanini bayo kuba isoloko ibacela amadoda abo,

ifuna ukufunxa igazi lawo, nabantwana nezizalwana, ati ukuba uyala umniniyo idle yena.

INYOKA NE-MPAKA.

Ezizinto zifuywa ngabafazi, zaye zisenza nto nye. Xa umntu abole umlomo, nomqala, nomva naxa angcokocileyo kutiwa udliwa yinyoka nempaka. Kutiwa azibonwa koko umntu zimfunxa igazi ngokwencukutu, zingadange zifike kuye.

INJA.

Yona iyatunyelwa ngumniniyo emzini ize ifike icame esibayeni nokuba kusendlini, kanti kuyakufa inkomo nokuba ngabantu. Xainja yasekaya yenze umkulungwane yaza yakwela endlini mhlaumbi yatshitshiliza, kuye kutiwe kuza kuhla into embi enje ngokufa nokuba lilishwa. Umntu oyitumelayo inja ngumntu otakatayo, onamayeza okuyenza ukuba iye.

ISIKOVA.

Xa sikwela pezu kwendlu sikala kuza kuhla into embi.

IKOWA.

Xa lipume endlini nasenkundleni kuzakubako into elilishwa. Izikova ezinamakowa anokuya kubulelwa, kunukwe umntu, kutiwe ezizinto zixela ukuba ubezakutumela izulu. Nesiduli sakupuma endlini kutiwa ngumhlola.

UMTI.

Ubulawu, nomsa neminye yimithi yokwenza intombazana imtande umntu.

UKUPOSELA.

Kusetyenziswa amayeza ngamayeza ukwenza intombazana ibe nombilini ikale, ide mhlaumbi itwase, mhlaumbi ingazali kakuhle. Nendoda iyaposelwa. Ngelinye ixesha umntu ubekelwa apo ebelele kona, nalapo azakugqita kona, kwa ngokunjalo nehashe, ize-ke umntu nokuba lihashe apuke umlenze kungenjalo afe.

Xa kunqandwa ukuza kwemfene nenyoka emzini kutshiselwa isikumba semfene.

ISIAHLUKO V.

IMI-HLALI NEMI-GCOBO.

ISIQENDU I.

ITENDE, NE-NGXWALA NOKUPOTULA.

Itende nengxwala ngamasiko okubekwa konyaka ayesenziwa yinkosi nesizwe sayo. Kuti ukungena kolibo aqokelelwe amabandla a-Komkulu, ize liqutywe itende njengokwelapa kwempi. Itende liqutywa yinkosi nemizi emelene nayo. Lenzelwa ukudlisa inkosi ulibo.

Kuti-ke ngesituba secawe nokuba zicawe ezimbini emva kwetende, ibe yingxwala yokudliwa kolibo. Yona iba yeyelizwe lonke lenkosi. Umbona omtsha wayo uye ukiwe esizweni sotshaba. Ingxwala iquywa ngokufana netende nokwelapa.

Ombini lamasiko enziwa ngo-Ntsinga. Itende lenziwa ukuhlangana kwenyanga, ingxwala ibe sekupeleni kwenyanga. Emva kosuku igqitile

ingxwala iba lusuku lokupotula. Ngolusuku le-
ngxwala amadoda ebecazwa ngomnemo emnwe-
ni, kunkomba, napantsi kweliso lenene esandundwi-
ni nasetundwini, ize ngosuku olulandelayo ama-
bandla aye kuzingela inyamakazi nentaka.

Abantu ukususela ngosuku lengxwala abavun-
lekile ukuba balale ebafazini nokuba ngamanye
amankazana, kude kube lusuku lokupotula. Ngo-
suku lokupotula, eze-ke amabandla ehlahle ama-
viyo ake umkumbi enkundleni, esiza nezikumba
zenyamakazi azibuleleyo, ize aqutyelwe imiteto
ebulawayo, neqiniselwayo. Ngokuya impi yake
umkumbi enkundleni ingekanikwa umteto iza
kucelwa ngentelezi yinyanga, iqunyiselwe ngesi-
tshiselo sempi, ivuma umhogu izeke inikwe imiteto.

Kwakugqitywa-ke igoduswe impi iyalelwe ukuba
ize ihambe ihlamba.

ISIQENDU 2.

IMIJADU.

Imidlalo nezisusa zizintlobo ngentlobo, nendidi
ngendidi. Uko umdlalo wamakwenkwe odla ngo-
kuba kukutshotsha, ngelinye ixesha ibe kukusina
nokutshikitsha. Adla ngokuhlatyelelwa ngama-
ntombazana, abeta izandla avume nengoma.

Omnye umdlalo kukungcweka ngentonga.

Ukudlala kwamantombazana iba kukutyityimba,
ezinye intombi zombelele nawo ngelinye ixesha
aye asine kodwa enze ngokuvana nengoma.

Umdlalo oqelekileyo wentsizwa nentombi kuku-
jeka. Omnye ubeta ifleyiti, nokuba yikostina,
nokuba sistolotolo, bahambe bengamaqela nga-
maqela, ilelo iqela lizibetela eyalo ingoma.

Umdlalo wamadoda oqelekileyo kukuqubula
nokusina kusombelela abafazi.

Xa kudlala amaqaji aye abizwe ngezibizo ezitile,
ombelelwe ngamanye amadoda ize-ke wona atsiba-
tsibe angqishe ngenyawo pantsi, alinganise uku-
hlaba ngomkonto, esenza nengxolo ngomlomo.
Yonke lento ayenza ngokuvana nokombelela.

Abafazi abanamdlalo wabo bodwa kodwa xa
amadoda esina igwija emjadwini nasetywaleni
baye bombelele bona, ize ngelinye ixesha beme
nabo badlale ngokutyityimba ngokuvana nengoma.

UMJADU, UKUGUBA, UKUTOMBA.

Lamagama ngawesiko elinye. Lenziwa ento-
mbini xa ifikileyo exabisweni lobuntombi, imi-
nyaka yayo iseshumini elinantlanu. Inkolelo
yesizwe ibikukuba ayinakuzala intombazana xa
yendile, iti nokuba izele ifelwe ngabantwana.
Ibiti intombazana nokuba seyisemzini xa inga-
zaliyo naxa ifelwa ngabantwana kutiwe yenziwa
kukuba ingazange itombe, iti ukuba yayitombile
kukalazelwe ukungeneli kwezinto eyatomba ngazo.

Xa intombazana ingenayo kuye kuhlinzwe
igusha nokuba yibokwe kutiwe ukubizwa kwayo
ngumhlonyane. Kutu kwintsuku ezilandelayo ku-
ngquzwe ngabafazi, bahlinzelwe. Ngelinye ixesha
beza amaqela ngamaqela, ngentsuku ngentsuku,
ize bahlinzelwe bonke. Kwintombi yenkosi
abafazi baye bazibambele nenkomo ngokwabo.
Ke ngoku kusilwe utywala, kugube abantu aba-
fakiweyo entombini, kwenziwe umjadu. Aba-
bantu bagubileyo ngabantu abayakwabelwa eka-
zini lentombi.

Uludwe belutabata icawe yonke nokuba yinya-nga. Ibiti intombazana yakungena ekusini, iqatywe ubuso ngembola, igungxe, ize lonke eloxesha lokungena ekusini libe lelembuto yentombi nentsizwa kulomzi, kusenziwa imidlalo ngemidlalo, ize ukutshona kwelanga kugodukwe. Kodwa abanye baye balale eludweni kwindlu leyo yentonjane, apo kuye kutshotshwe kungcutshwe kude kube kusasa.

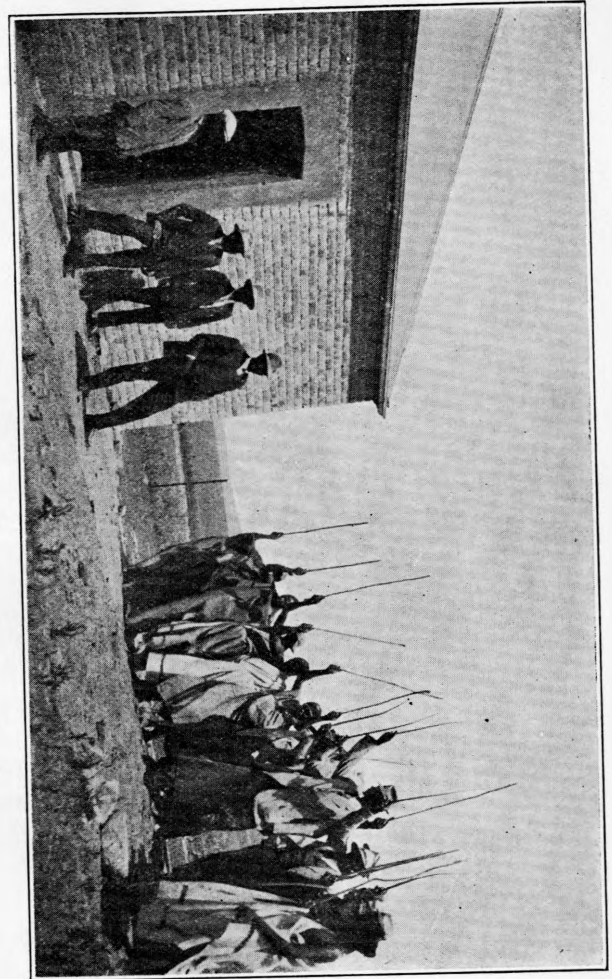
Intombi yomntu omkulu ibihlinzelwa inkomo ezininzi kakulu, zide zifike nasekulwini ngomjadu wayo.

Ngokwesiko elidala bekugqushwa, ati amabandla ngamabandla eze equba inkabi zawo eziqeqeshwe lonto, ize zigqite enkundleni yomzi kuvunywa ingoma, zize zijikele emva komzi, ize zibuye zibuyiswe ziranqwe ngamadoda nabafazi, kudlalwe ngamaqaji ize zipume-ke ngoku inkomo, amabandla avume amaruba awo aye kubulisa enkosini. Emva koku amabandla ngamabandla adlale enkundleni esina amagwija awo, ilelo ibandla lizidlalela lodwa kweyalo indawo. Intombi nentsizwa nazo zidlala eyazo imidlalo, ekutiwa kukujeka. Kwakulunga ukudla kuye kulaulwe amabandla ize emva koko acitakale agoduke. Mhla yapuma intonjane intombi ziya ziye kuteza ehlatini ize-ke ukutshona kwelanga ziyikupe intonjane endlini ziyise kokwayo zigoduka, ube upelile-ke umjadu.

IGWIJA.

Lo ngumdialo wamadoda nabafazi owenziwa emjadwini nakwezinye imbuto xa kudlalwa. Lelo

"Bekizulu"—ama Mpondo ekahlela enkosini yawo u-Poto.



nelo ibandla lisina igwija lalo. Igwija liyingoma yokusina.

IXASHOMBA.

Lisiko elenziwa zintombi xa ziyakudla ulibo. Kuye kutatyatwe umbona namatanga notywala zintombi kuyiwe entlakomzi apo ziye zidibane nentsizwa, kudlalwe imidlalo, kupekwe ukudla kudliwe. Pambi kwelixesha intombi bezingeka-kudli konke ukudla okutsha, ize lakwenziwa ixashombe zidle ngoku nabantu bonke.

UTYWALA.

Yeyona mbuto ipambili yomzi. Buyenziwa kuzo zonke izidlo nezisusa. Abantu bayabenza ngokutanda kwabo, ize kuye amadoda nabafazi. Ngokwesiko amakwenkwe nentombi awayi etywaleni. Abafazi kufuneka babuye ukutshona kwelanga, kulale amadoda namadikazi kupela.

Utywala obenziwe nje ngapandle kwesizatu kutiwa ngumtayi.

INDLAM.

Ingumdlalo wentombi namadodana. Iye yenziwe ezindaweni zembuto, ngelinye ixesha isiwe zintombi nododana emzini. Akulalwa kuyo, kubuywa ukutshona kwelanga.

UMTSHOTSHO.

Luhlobo lomdlalo owenziwa zintombi nabafana. Kuhlabela intombi ziqwabe nangezandla, abafana batshotshe. Umtshotsho wenziwa naninina, nase-mjadwini nasezimbutweni.

ISITSHOTSHO.

Lo ngumtshotsho wamakwenkwe namantombazana. Uye usiwe emzini ulale nokulala. Indlu

yawo ibolekwa emzini apo, ize kulalwe kona yilompi yonke.

ISIJADU.

Ngumdlalo wamantombazana odwa, oye ube semini ekayeni lenye intombazana. Aye amantombazana adlale akupisane kuze nentsizwa zize kubonela.

UKUJEKA.

Ngumdlalo wentombi nentsizwa, ekuya kubetwe ifleyiti nokuba yikostina.

IZINTO EZIBETWAYO OZINKINGE.

ISIQENDU 3.

INKINGE.

Yenziwa ngengcongolo nentambo yobulunga, nangosinga. Ibetwa ngomlomo nesandla. Ibetwa ngumntu omnye ebeta zonke ingoma azaziyo.

UMQANGE.

Kutatwa intonga igotywe ngokwesapeta sotolo, kusetyenziswe intambo yomzi, lubetwe ngomzi.

UGUMPU.

Lwenziwa ngeselwa, olubotshelwa entongeni eyenziwe ngokwesapeta sotolo, kwasetyenziswa ujiko nokuba bubulunga, lubetwa ngomcinga.

UGWALI.

Lwenziwa ngosiba nentambo yosinga nentonga. Luyafunxwa ukubetwa kwalo.

ISTOLOTOLO, NE FLEYITI NE KOSTINA.

Ezizinto zisetyenziswa kakulu lulutsha. Zona zizinto ezifika ngoku nomlungu.

INCWADI YESITATU.

ISAPHLUKO I.

INQUBELA.

UMSEBENZI WABEFUNDISI E-NYANDENI.

Ingxelo zomsebenzi wabe-Fundisi zifunyenwe kubo ngoluhlobo: Owama-Wesile ufunyenwe ku-Rev. J. G. Locke wase-Cumngce ote watumela incwadi ka-Whiteside ebalisa ngomsebenzi wama-Wesile e-Afrika ese-Zantsi. Amanqaku lake acatshulwe kulencwadi. Owama-Rabe ufunyenwe ku-Rev. W. Gavin; owama-Tshetshi ufunyenwe ku-Rev. A. P. F. Erskine; owama-Cape Mission wafunyanwa ku-Rev. C. S. Green. Umsebenzi wabe-Fundisi awubaliswanga ngokuzeleyo kwelibali, koko kutatwe indawo ezizintloko, ezanelele ukubonisa isiqalo nenqubo yomsebenzi welizwi. Kuqinisekile ukuba ngamaxesha ezayo uyakuvela umntu oyakuwubalisa ngokuzeleyo umsebenzi wabe-Fundisi, ayitate nganye indawo ayicule inqubela yayo elizwini, nendlela abantu abakeke ngayo ngase-Moyeni, ebalisa ngokupeleleyo inxaxeba etatwe ngabantu ekwakeni umsebenzi ka-Tixo.

ISIQENDU I.

UMSEBENZI WAMA-WESILE.

Umsebenzi wama-Wesile waqalwa ema-Mpondweni ngumfundisi William Shaw, oweza ku-Faku ngo-1829, waza wamfumana ese-Mgazi emva kwezimpi zika-Tshaka. U-Shaw uvunyiwe yi-Nkosi ukuba makawuqale umsebenzi we-Lizwi, kwaza ngonyaka olandelayo ka-1830 kwafika u-Mfu. W.

B. Boyce, ezokuqala umsebenzi. Unikwe indawo e-Nquba, kwati ngokungabinamanzi kakuhle kwalondawo wafuduswa umzi wabe-Fundisi wabe-kwa e-Cumngce. Lomzi wase-Cumngce ube ngo-wokugqibela kwimizi eyakiwa ngu-Mfu. U-Shaw, eqalela ema-Xoseni apo ake i-Wesleyville kuma-Ntinde, yayi-Mount Coke kuma-Ndlambe, yayi-Butterworth ku-Hintsa e-Gcuwa, yayi-Morley kwisizwana sama-Mpondo ecwebeni e-Mtata, yayi-Clarkebury kuba-Tembu, ize-ke ibesesi sama-Mpondo i-Buntingville. Isitete ema-Mpondweni siti u-Faku watumela upondo lwendlovu ku-Rulumente ecela ukuba atunyelwe abe-Fundisi. Nanamhlanje wonke umntu wasema-Mpondweni uteta ngokuba ilizwi lika-Tixo latengwa ngopondo lwendlovu ngu-Faku. Amakosikazi amadala xa etandaza awayishiyi into yokuba ilizwi liko nje apa ema-Mpondweni latengwa ngopondo lwendlovu ngu-Faku.

Ngo-1844 u-Faku ubuyele kumanxowa ake pesheya ko-Mzimvubu, apo umfundisi wake u-Marwanqana (Rev. T. Jenkins) ake umzi wabe-Fundisi e-Zalu (Palmerton).

Ngo-1862 u-Mfu Marwanqana wake umzi wase-Mfundisweni, esapila u-Faku.

Ukususela ngalomihla wandile wacuma umsebenzi we-Lizwi lika-Tixo ema-Mpondweni. Umfundisi W. B. Boyce, ebese-Cumngce ulandelwe ngu-Mfu. Charles White ngo-1853; yangu Mfu. John Longdon ngo-1858; yangu Mfu. William Hunter ngo-1865; yangu Mfu. H. B. Warner ngo-1870,

kwaza ngo-1875 kwafika u-Mfu. Molose (Rev. J. S. Morris) waza waka i-Sinara yase-Cumngce ngemvano no-Nkosi Nqwiliso, owati yena nabantu bake barola inkomo ezati intengiso yazo yaba ngama-£3,500, kodwa kute ngenxa yokungapumeleli kwenxaso eyayitenjiswe ngu-Rulumente wawa umsebenzi we-Sinari. Umkile u-Mfu. Molose, indawo yake yatatyatwa-ngu-Mfu. J. W. Househam. Ngo-1897 kufike u-Mfu. omtsha u-Rev. E. J. Barrett, opinde wasivula kwakona i-Sinara, njengoko sisaqubayo nangoku. U-Mfu. Barrett umkile ngo-1908, kwabuya u-Mfu. J. S. Morris, ngo-1919 kufika u-Mfu. J. G. Locke osekoyo nangoku.

Umsebenzi wonke wase-Wesile e-Nyandeni upantsi kwe-Cumngce, ne-Bencuti ne-Zalu. Abefundisi base-Cumngce bahlanu ngoku; mnye omhlope ose-Cumngce ekaya oncedisa ngo-Ntsundu ohlala kwakona; kuko aba-Ntsundu e-Marubeni nase-Nquba nase-Lwandile. Indawo ekuqutywa kuzo umsebenzi kwindawo yase-Cumngce zingamashumi amatatu; kwindawo yase-Marubeni ngamashumi amabini ananye; e-Nquba nase-Lwandile ngamashumi amatatu anantatu. Abavangeli bendawo zonke zase-Nyandeni lishumi; abashumayeli likulu elinamashumi amatatu; amalunga e-Cawe azeleyo liwaka elinamakulu amatatu anamashumi amabini ananye; amabuzwa amadala liwaka elinamakulu amabini anamashumi amatatu anantatu; abantwana liwaka elinamakulu amane aneshumi elinesibôzo; i-titshala zesikolo ngamashumi amatandatu anambini; abantwana besikolo ngamawaka amabini anamakulu amabini

anamashumi amatandatu anetoba; kubo amakwenkwe liwaka elinekulu elinamashumi amatandatu anesibózo; amantombazana liwaka elinekulu elinentombi enye.

Pantse ukuba zonke izikolo zibe zixaswa ngu-Rulumente nali-Bunga.

ISIQENDU 2.

AMA-RABE.

Umsebenzi wama-Rabe e-Enyandeni uqalwe ngo-1894. Okweminyaka elishumi elinambini ngapambili koko elasema-Mpondweni lalihanjelwe ngu-Rev. D. L. Erskine wase-Nxu e-Somerville. Ngo-1894 u-Nkosi Nqwiliso wakupa isiza ku-Mfu. Gaveni (Rev. W. Gavin) kwesika-Caba esingoku isesika-Nkosi Mangala e-Mgungundlovu. Kute emva koko u-Mfundisi wafudukela kwesase-Nyandeni kwindawo yase-Rainy.

Umsebenzi uqubele pambili kakulu ngokufika komfundisi owakileyo. Namhlanje umsebenzi wase-Rabe uqutywa kwindawo ezingamashumi amatatu ananye, kususela e-Tsitsa kuye kuma elwandle ecwebeni lo-Mtata.

Amanani abasebenzi ayemi ngoluhlobo ngo-1923: abefundisi babini, omhlope ohlala e-Rainy, umzi wabe-Fundisi, nontsundu ohlala e-Mabetshe. Abavangeli batandatu, abadala lishumi elinantandatu, abadikoni lishumi elinesibózo, ititshala zesikolo ngamashumi matatu ananye; amalungu e-Rámente azeleyo ngamakulu mahlanu anamashumi amatatu, amabuzwa ngamakulu amatatu anamashumi alitoba anesitatu. Inani labantwana besikolo ngamakulu

asibózo anamashumi asixenxe, kubo amakwenkwe ngamakulu amane anamashumi asixenxe anambini, intombi zibe ngamakulu amane anesihlanu.

Inkoliso yezikolo zixaswa ngu-Rulumente nali-Bunga.

ISIQENDU. 3.

UMSEBENZI WAMA-TSHETSHI.

Umsebenzi wama-Tshetshi uqalwe ngo-1890 e-Ntlanza, u-Nkosi Nqwiliso wakupa isiza kona kumfundisi omkulu u-Bishop Key. Umfundisi owakileyo kona ufike ngo-1893, wati kuba ekwaligqira wavula nesibédlele. Ngo-1898 kulandele u-Mfu. T. G. S. Presslie, ekubeni umfundisi wanga-pambili ehliwe kukugula wabuyela kwelakowabo Pesheya. U-Mfu. Presslie ube selenexesha naye apa e-Ntlaza, encedisa umfundisi lowo wangapambili. Ngo-1907 indawo ka-Mfu. Presslie itatwe ngu-Mfu. W. W. Cruikshank, u-Mfu. Presslie wabuyela kwasekaya e-Scotland. Inkosikazi ka-Mfu. Cruikshank ebi ligqirakazi iqube umsebenzi wesibédlele, njengoko wawuqalwe kwa ngu-Mfundisi wokuqala. Ngo-1912 kuze umfundisi omtsha u-Mfu. J. Cowan, kwaza ngo-1911 kwafika ugqira omtsha wesibédlele u-Dr Hannah Erving, oseko yonanguku. Ngo-1916 kungene u-Mfu. A. Erskine, otshabelekona ngo-1925, yaza indawo yake yatyatwa ngu-Mfu. A. N. Buckley. Babeko abancedisi babefundisi abamhlope nabantsundu amaxesha ngamaxesha, kwanamanenekazi ate ancedisa kwicala lesibédlele.

Umsebenzi uqubele pambili wacuma kakulu, kuwo onke amacala awo e-Cawe, nesikolo nesi-

bédlele. Ngoku abefundisi abamhlope babini, abahlala e-Ntlaza, ikaya labo, kulapo sikona nesi-bédlele; kuko nomfundisi ontsundu ohlala e-Mngamnye.

Ngo-1923 amanani amagqoboka ayeliwaka elinamakulu amatatu anamashumi amatatu anesine; amabuzwa engamashumi amatatu anambini, izikolo ilishumi elinanye; abantwana besikolo ngamakulu amahlanu anamashumi amabini anesine. Inkoliso yezikolo ixaswa ngu-Rulumente ne-Bunga.

UMSEBENZI WAMA—CAPE (S. A. GENERAL MISSION.)

ISIQENDU 4.

Umsebenzi we-Cape uqale e-Nyandeni ngo-1895, uqalwe ngu-Mfu. C. S. Green, owanikwa imvume yomsebenzi ngu-Nkosi Nqwiliso. Namhlanje umsebenzi uqutywa kwindawo ezisibózo. Abantwana besikolo likulu elinamashumi amahlanu anesitandatu; amalungu ecawe azeleyo likulu elinamashumi amabini anane. Inkoliso yezikolo ixaswa ngu-Rulumente ne-Bunga.

ISIAHLUKO II.

AMA-NQAKU ANGO-NKOSI VICTOR POTO.

Lamanqaku ange-Nkosi Enkulu yase-Nyandeni, ayenzelwe u-Mfu. J. W. Househam, ngesicelo sake. Atatyatwe kunina we-Nkosi u-Mangangelizwe, noyisekazi benkosi o-Nkosi Mangala, no-Nkosi

Maxaka, nomvangeli u-Nombida no-Jeremiah Maviti, aza ahlelwa ngu-T. M. Makiwane, u-Nobála we-Nkosi.

U-Victor Poto Madugula, i-Nkosi Enkulu yase-Nyandeni ngunyana ka-Nkosi Bokleni kwinkosikazi yake enkulu u-Mangangelizwe—oyintombi yenkosi eyaziwa kakulu yaba-Tembu u-Ngangelizwe. Ungudade bo-Nkosi Dalindyabo ongasekoyo. U-Nkosi Poto uminyaka emashumi mabini anesitandatu ubudala. Unina wenkosi waye ngomnye wamakosikazi alishumi elinane ka-Nkosi Bokleni, waza wazuza abantwana abasibózo kwapila babini kubo. Unyana wake wokuqala yayingu-Langalibalele, owalandelwa yintombi u-Nokibo, yaza yayinkwenkwe eyatshaba incinci, yaza yayintombi engu-Zanyiwe, eyalandelwa yinkwenkwe eyatshaba incinci nayo, yaza yangu Victor Poto, owalandelwa yenye inkwenkwe eyatshaba incinci, yaza yayintombi engu-Mtinise, owalandelwa yinkwenkwe eyatshaba isencinci.

U-Langalibalele wati xa alishumi linane leminyaka ehamba eskolweni e-Mtata wagula, wabuyela ekaya. Usiwe e-Cumngce, waza watshaba endloleni selegoduka. Intombi engu-Zanyiwe itshabe iminyaka ilishumi seyifunda nayo kwi-sikolo sase-Marubeni. Udade bo-Nkosi Victor Poto opilayo ongu-Mtinise Mafongose, okwishumi elinantatu leminyaka, ufunda e-Sinareni e-Nxukwebe ngoku.

Ute u-Nkosi Poto xa aqalayo ukuhamba wahliwa sisifo sezilonda ezamane zihlanjwa ngedipu ka-Madugula. Ute ngokupiliwa yiledipu uyise wamta

igama elingu "Madugula." Akuba minyaka mihlanu ubudala usiwe e-Cumngce ku Mfu. u-Barrett, eyakufihlwa kona kuba bengapumeleli abantwana bakokwabo. Babevana kakulu u-Mfu. Barrett lo no-Nkosi Bokleni, njenge siko kakade le-Nkosi zama-Mpondo ukuvana nabefundisi bazo, kuba inkosi zama-Mpondo azanele kuba kangela, njenga bahlobo abefundisi bazo, kodwa ziba kangele njengaba cebisi.

Ukule njalo kwa Mfu. Barrett u-Nkosi Poto emane ehanjelwa kona ngunina noyisekazi. Ute u-Mfu. Barrett akuya e-Mgwali wahamba naye u-Nkosi Poto, selefunda ku-Std II. ngelixesha. U-Mfu. Barrett uhleli iminyaka emibini e-Mgwali apo u-Nkosi wapasa kona ku-Std. III., waza-ke ngoku umfundisi waya kuhlala e-Komani, apo agqibe iminyaka emibini, waza waya kuhlala e-Leribe e-Lusuto ehamba nayo i-Nkosi kuzo zonke ezindawo.

Uyise we-Nkosi u-Nkosi Bokleni ugulile ngo-1910 kwati ngo-1913 kwaqubela pambili kakulu ukufa, kwabonakala ukuba makubizwe unyana. Kube nje ukuze nje kutatyatwe elinyatelo. Kute ngo-bunye ubusuku egula njalo u-Nkosi Bokleni wabona umbono. Wanga usezulwini nezihlwele ezikulu, kodwa akabona mtu amazivo kona. Kutiwe makakangele kwakona waza wabona u-Mfu. Molose (Rev. J. S. Morris) beno-Mvangeli u-Nombida besentla endlini no-Mvangeli u-Madikiza esemnyango. U-Mfu. Molose bahlabela iculo yaza i-Nkosi yazimisela ukuba izakulihlabela nayo xa no-Nombida ekwazi ukulihlabela. U-Mfu. Molose

uye e-Nkosini wange ngati kuko incwadi ayikupa esifubeni sake. Ute akufika ku-Nkosi Bokleni, werutu isibane esilunyekeiweyo wasinikela i-Nkosi isitabatile yapumela pandle naso, yati yakuba pandle yabona umzi wayo wase-Marubeni uzele yinto eninzi yama-Mpondo. Kusuke iqaji lamlala koko kubeko umntu utile oye kulo wati, Hai! musukudlala pambi kwale-Nkosi ipete isibane esilayitiweyo. Suka kwavutuzo unoya omkulu, otsho sapantsa sacima isibane, koko i-Nkosi ibaleke yangena endlini, saza sacima kwa oko isibane. U-Mfu. Molose beno-Nombida beze enkosini batandaza nayo, yaza ngeloxesha i-Nkosi yaqabuka kulombono yeva ziyipete kakulu intlungu nokugula kuqubela pambili. I-Nkosi iwuxelile lombono ku-Mvangeli Nombida yati makaye kubiza u-Mfu. Molose. U-Nombida uye e-Nquba ukuyakubiza u-Mfu. Kabane waza wegqitela e-Cumngce eputuma u-Mfu. Molose. Ute u-Mfu. Molose no-Nombida xa besondela e-Marubeni bambona u-Madikiza selekulula ihashe Komkulu, ebengakange axelelwe nto nangubani. U-Nkosi Bokleni wayebuye wapinda wabona kwa lombono wake ukwanjengangapambili ngayo yonke into. Inkosi impatele u-Mfu. Molose ipupa layo eli, waza u-Mfu. Molose no-Nombida batandaza ne-Nkosi bayicenga ukuba mayiznikele ku-Kristu. Inkosi ite into yokolo lwake yeyake no-Tixo, mayiyekelwe kubo, kodwa akanako ukulila ngokwesiko lokugqoboka. U-Nombida uyicebisile i-Nkosi ukuba mayitumele unyana wayo, waza-ke u-Nkosi Poto wafika nge-Cawe esuka e-Lusuto, kwati kwakusa ngu-Mvulo u-Nkosi Poto wahlangana noyise, owamnikezela izinto zake esiti

ungunyana wake omkulu nendlamafa yake. Umnike igama ayakubuliswa ngalo lokuba "Bekizulu," wati abanye bayakuti "Madugula," U-Nkosi Bokleni ute unyana wake uyakuba njengomlungu, azeke umfazi omnye, angabi njengaye abe nabafazi abaninzi. Ngo lwesi-Bini u-Nkosi Bokleni utumele ukuba kubizwe umninawe wake u-Mangala, nokunene kwake u-Henry, kwaza ngobobusuku, emva komtandazo, yatshaba i-Nkosi yangcwatywa ngomkoba Komkulu e-Marubeni, inkonzo iqutywa ngu-Mfu, Kabane ngenkonzo yobugqoboka.

U-Nkosi Poto ubuyele kwase-Lusutu, waza uyisekazi u-Nkosi Mangala, walibamba.

Ngesigqibo sika-Nkosi Mangala no-Nkosikazi Mangangelizwe, u-Nkosikazi beno-Mvangeli Nom-bida baye ku-Mfu. Barrett ukuyakumcela ukuba u-Nkosi Poto makatunyelwe eskolweni; uyile eskolweni e-Nxukwebe eyakungenela u Std V.

Ngenye ye-Holide, u-Nkosi Poto esekaya, u-Nkosi Marelane wase-Qaukeni uhambele e-Marubeni, eyakukúza usapo luka-Nkosi Bokleni. U-Nkosi Marelane umkutazile kakulu waze wamcebisa ukuba aye kungenela imfundo epakamileyo e-Lovedale. U-Nkosi Poto ubeselepase u-Std. VI. ngoku waza waya kwano-Koleji obeselevuliwe, injongo yake ikukufundela ulimo. Koko izifundo zolimo zazingeka yilwa kakuhle ngoko, yaza-ke i-Nkosi yaquba izifundo zayo nabafundela u *Matriculation*, kodwa yona yasiyeka isifundo sesi-*Latina*. I-Nkosi ite yakubuya ngeholidi, abantu bafuna ngokushushu ukuba itabate intambo zobukosi. Ngelixesha ngecala lobugqoboka i-Nkosi ibililungu le-*Klass* yabantwana.

Ngo-1918. pambi kokuba abekwe ebukosini u-Nkosi Poto utshate no-Nonesi Violet, intombi ka-Xabadiya, ka-Mtengwane, ka-Ludidi, i-Nkosi yama-Hlubi aku-Qumbu. U-Nonesi Violet lo weligqoboka kwanonina, umzali osapilayo. Umtshato ube ngowesiko lesi-Mpondo kuqala, kwaza ngo-December 1920, u-Nkosi Poto wagqoboka pantsi kwama-Wesile. Ngo-1921 uvakalise umnqweno wake wokutshata ubugqoboka, waza-ke watshatiswa ngu Mfu. Loko (Rev. J. G. Locke) wase-Cumngce, encediswa ngu Mgu. Gaveni (Rev. W. Gavin) wama-Rabe no Mfu. Green (Rev. C. S. Green) we-Cape, nabe-Fundisi R. L. November, Matyolo, Mboniswa no-Ndzamela.

Ngo-1918, yati i-Nkosi yakugqiba ukuzeke, yabekwa ubukosi, yongamela i-Nyanda ezizitili ze-Libode, ne-Ngqeleni ne-Port St John's Umhlaba wasema-Mpondweni zizo zona ezizitile, zidibene nezo zobukosi be-Qauka kwizitili ze-Lusikisiki, ne-Bizana ne-Flagstaff no-Tabankulu.

Ngoku-ke soke sikangele imeko awazalelwa pantsi kwazo u-Nkosi Poto. Ngexesha lokuzalwa kwake uyise nonina babenga gqobokanga, kwaye kungeko nanye inkosi egqobokileyo kwelase-Nyandeni, kanti-ke noko inkosi zaziinyamekele into yobugqoboka zinemvano nabefundisi njengoko abalisa ngako no-Whiteside kwincwadi yake yebali le-Cawe zama-Wesile e-Afrika ese-Zantsi.

U-Nkosi Ndamase, owadala ubukosi base-Nyandeni, nongu koko ka-Nkosi Poto, wayenza isiko into yokunikela ngenkabi yenkomo yonke iminyaka kwingxowa ka "Rona" kanti nomtandazo

ubusenziwa emzini wake zonke i-Cawe. Bati abafundisi bakufuduka e-Nquba bayakwaka e-Cumngce u-Ndamase warola amashumi amatatu enkabi zokuncedisa kwizakiwo zendlu ye-Cawe nomzi webefundisi. Wake nesikolo e-Mhlanganisweni apo kwakufunda kona abazukulwana bake o-Bokleni, no-Mangala, no-Mdevu, nabanye, befundiswa yititshala e-Ntsundu ebibatalwa yinkosi ngokwayo.

U-Nkosi Nqwiliso naye ngexesha lake uliqubile isiko le-Rona, warola inkabi yonke iminyaka, kwati pakati warola, i-£5 ziyimali. Nakuye inkonzo yange Cawe iqubile njalo Komkulu. U-Nkosi Nqwiliso unqwenele ukuba abantwana bake bafumane imfundo engapezulu, waza-ke wabatumela e-Cumngce eskolweni. Kute kuba bekungeko zindlu kakuhle wacela u-Mfu. Molose, ukuba makenze amalungiselelo okwakiwa kwendlu yesikolo kodwa kute ngeloxseha alwa ama-Mpondomise ngo-1880, yaza yaka yema indlu yesikolo. Emva kwemfazwe yama-Mpondomise uqutywe umsebenzi wendlu, aza ama-Mpondo arola amawaka amatatu enkomo ukuba kwakiwe i-Sinara sase-Cumngce. Abantwana be-Nkosi o-Bokleni, no-Mangala, no-Ndevu, no-Siqitini, no-Gedeni, no-Ndiumbini, no-Maxaka nabanye abantwana benkosi zama-Mpondo o-Matobela, no-Kwange, no-Samson, no-Watshuza, no-Lutoli nabanye babefunda kona apo eskolweni, kodwa kute ukuvela kwempi inkosana ezingo Bokleni, no-Ndevu no-Maxaka bemka eskolweni, baya kuncedisa izimpi zama-Mpondo ezazincedisa u-

Rulumente zisilwa nama-Mpondomise. Bona ababanga sabuya emva kwemfazwe. Abanye ababahlali njalo eskolweni sada sakiwa i-Sinara bafunda kuso.

U-Nkosi Nqwiliso ngexesha lika-Mfu. Hauzele ucele u-Mvangeli, kwaza kwatunyelwa u-Adonijah Mtintso. Inkosi incedisile enxasweni yake yaza yaka indlu ye-akonzo e-Mhlanganisweni ngendleko zayo. Ibalulekile nendawo yokuba u-Mongameli u-Meji (Major Elliot) warola izitulo zalendlu ye-Cawe.

Umzi wama-Rabe e-Nyandeni wakiwa ngu Mfu. Gaveni (Rev. W. Gavin) ngexesha lika-Nkosi Nqwiliso. Ne-Cawe yama-Tshetshi nayo inikwe isiza e-Ntlaza ngu-Nkosi u-Nqwiliso; ne yase-Cape e-Nkanga isekwa ngu-Mfu. C. S. Green; nama-Roma e-Cwele kwisitili sase-Ngqeleni, kodwa le yama-Roma yabuya yaroxa.

U-Nkosi Bokleni ngexesha lake uwuqubile umnikelo we-£5 we "Rona" yonke iminyaka, nenkonzo ye-Cawe Komkulu nge-Cawe. Wake indlu ye-Cawe e-Marubeni ngendleko zake, wabiza umshumayeli u-Jeremiah Maviti owayebatala i-£5 ngekota.

Ute akugqoboka umfazi wake u-Mangangelizwe wati kuye makazingenele ekaya Komkulu intlanganisano ze-Ramente akokelwa ngumfazi ka-Mvangeli u-Mtintso. U-Nkosi Bokleni, kwa engekagqoboki u-Nkosikazi, wabasebuhlungwini ngo-Mvangeli awayembizile owasuka wapuma e-Wesile wangena kwenye i-Cawe; i-Nkosi ibize abafazi ababini abagqobokileyo, oka-Bangani

uyisemkulu nomnye ka-Boyi, wati kufuneka banyaniseke ebu-Wesileni bangaze babulahle.

Ukugula kwake uke wabiza abafazi be-Ramente wabaxelela ukuba uyagula, kodwa akateta nto ngapandle koko. Kucacile ukuba wayefuna ukuba bamtandazele.

Ngokwanda kweli-Zwi emhlabeni wase-Nvandeni ubeye acelwe ukuba ancedise ezakiweni ze-Cawe; ubeti-ke arole inkomo nokuba yimali. Wayeyitanda imfundo, wada watumela onyana bake eskolweni, abango-Hendi, no-Notsolo, no-Parafini, no-Benson, no-Joji, no-Moshi no-Mafoni, nabanye abaninawe noyisekazi. Lamadodana aqala e-Ntlaza, aza aya e-Cumngce, aza amanye awo aya e-Mgwali, befuna imfundo epezulwana, abango-Notsolo no-Benson, naba baninawe bake o-Tolikana no-Bukozana Mangala, no-Spencer, no-Richard Dumezweni. Abafikelela kwi-Ncwadi yese-Bini yobutitshala (2nd Year Teachers' Examination.)

U-Nkosi Bokleni ubeyitanda inqubela pambili, engatandi ukuba abantu beze kuye ngengubo, efuna ukuba beze benxibile. Wanyanzela bonke abafazi bake ukuba baziyeke izinxibo zobuqaba banxibe.

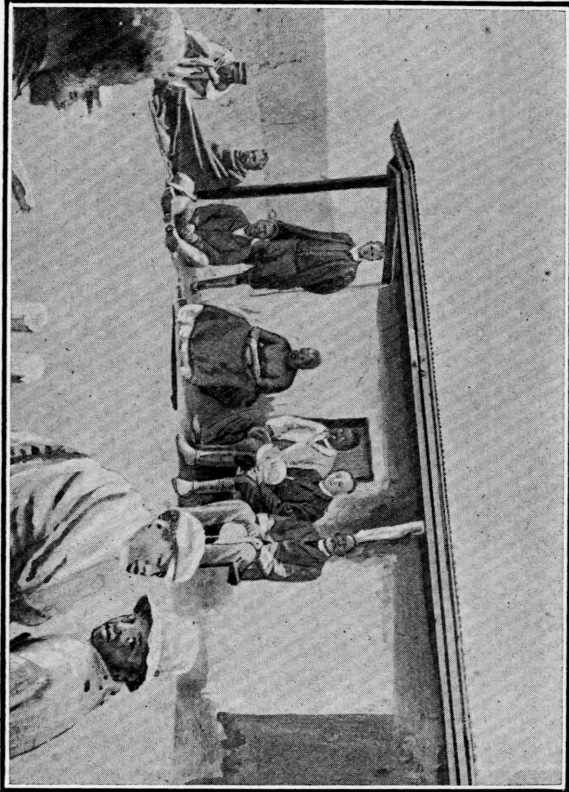
U-Mangangelizwe, i-Nkosikazi Enkulu ka-Nkosi Bokleni, yagqoboka ngo-1909, yati emva koko yalilungu lo-Manyano. Icele ukuba makuze intlanganiso yo-Manyano Komkulu e-Marubeni, waza u-Nkosi Bokleni wayivuyela kangangokuba wayihlinzela inkomo.

Sekukudala u-Mangangelizwe ekokela amaqela emvuselelo zisiya kwindawo ngendawo zomhlaba, e-Libode, nase-Nggeleni nase-St. John's, ehamba

eshumayela. Okoko wati wagqoboka, ulandelwe linani elikulu labafazi base-Nyandeni, kangangokuba amagqoboka angabafazi maninzi kude kwangamadoda. Iqela elitile ligqoboke ngenxa yefute lake. Ngoku uli-Gosa lendawo yase-Marubeni ekwa ngu-Mhlali Ngapambili wo "Manyano."

Ungqongwe zezo mpembelelo-ke u-Nkosi Poto. Njengabangapambili uyirolile imali ye-Rona eyi £5 ngonyaka, ate yena ngoku wayenza i-£10. Njengoko sekucatshazelwe kwindawo engapambili, uligqoboka yena. Uyitabatile inyameko yokufunda izifundo zobubuzwa, wazipumelela, wangu mshumayeli nompati we-Ramente. Uncedisa kakulu ezakiweni zezindlu ze-Cawe. Izindlu ze-Cawe zase-Nyandeni nase-Mhlanganisweni zakiwe ngempembelelo noncedo lwake, ngoku upezu kokwaka indlu enkulu yezitena ezitshisiweyo e-Marubeni.

Umsebenzi we-Lizwi uyanda ema-Mpondweni kwaye kungatandabuzeki ukuba lonke ilizwi eli liyakuti kwakamsinyane lizaliswe lilizwi. Zininzi i-Nkosi ezipambili ezigqobokileyo. Kuba ntwana baka-Ndamase lo waseka i-Nyanda, u-Qanqiso ubhubhe eligqoboka lase-Wesile, nonyana ka-Qanqiso u-Samson ligqoboka nomshumayeli wase-Wesile; konyana baka-Nqwiliso u-Nkosi u-Mangala ligqoboka lase-Rabe, no-Nkosi Gedeni ligqoboka, no-Nkosi Dumezweni, no-Ndevu, no-Ndlumbini no-Pass, ngamagqoboka asesebulngweni e-Wesile. Abanye onyana baka-Nkosi Bokleni abagqobokileyo ngo-Nkosi Notsolo, ogqoboke e-Cape, no-Nkosi Benson ogqoboke e-



u-Nkosi Bokleni, Inkosi enkulu yama Mpondo ase-Nyandeni, no-Bishop Williams wase St. John's Diocese.

Tshetshi, no-Nkosi Gibisela ogqoboke kwase-Tshetshi.

Kwangamaxesha angapambili i-Lwizi libe nempembelelo kwintlalo yama-Mpondo. Izimpi ngexesha lika-Nkosi Nqwiliso beziye zihambe nomtandazeli oligqoboka. Ngempi yama-Mpondomise ama-Mpondo ayakuputuma i-Mantyi yaku-Tsolo ehamba nom-Mfundisi Molose, owamane etandazela impumelelo yempi yama-Mpondo. Ngempi yama-Mpondo nama-Konjwayo umtandazeli wezimpi zika-Nqwiliso yayingu-Mvangeli Nombida.

Inkolelo nazo ziyeta ema-Mpondweni. Amasiko ayesenziwa xa kubete umbane ayayekwa ngoku; nokubula sekuyekwa ngenxa yempembelelo ze-Lizwi ne zo-Mbuso ka-Rulumente. Namanye amasiko ombuso omdala ayayekwa, abantu sebe-tembele emandleni ka-Tixo, ukubapumeza, kuzo zonke izinto. Kwakudala ngexesha lika-Nqwiliso imvula ibikongwa ezicaweni, i-Cumngce iyeyona ndawo yentlanganiso yayo yonke i-Nyanda.

ISAHLUKO I.

ISIHLOMELO.

UKWAKIWA KOMZI NEMPAHLA YAYO.

A. PAMBI KOKUFIKA KO-MLUNGU.

Izindlu.: Bezisakiwa zijonge e-Mpumalanga.

1. Indlu 'Nkulu ibijongana nesango lesibaya senkomo.

Le ibiyindlu ye-Nkosikazi.

2. Ekunene kwe-Ndlu 'Nkulu ibiba ngunyango bazo.
3. Ngapaya kwonyango we-Ndlu Nkulu ibiba ngamaqadi.
E-Ndlu 'Nkulu lilelo lino nyango walo.
4. Ngapaya kwezo ibiba zizindlu zamapakati nonyango bazo.
5. Kwingalo yekohlo kwe-Ndlu 'Nkulu ibiba yintanga ye-Nkosi, apo ibibuta kona nebatandileyo.
6. Ngapaya kwentanga le ibiba kunene, nenyango yakona.
7. Ngapaya kwawo ibiba zizindlu zamaqadi akona nonyango bazo.
8. Ngapaya kwezo ibiba zizindlu zamapakati.
Umzi ubusakiwa ngendlela yokuba uraqe isibaya. Emva koluhlu ibi zizindlu zamaqadi nezinye zamapakati, nentanga zabantwana.
Ubuti-ke umzi ube yingqili, kuti naxa kufika utshaba ube nokuzilwelwa.

Bekungacingwa ukuba indlu yokunene iba sekunene kwe-Ndlu 'Nkulu, kanti-ke akunjalo. Umfazi we-Ndlu 'Nkulu nguyekutiwa uyingalo yekunene endodeni yake, ize owasekunene abe yingalo yekohlo. Indlu yokunene inokushenxiswa isiwe nakuyipina indawo yomhlaba, kunye namaqadi ayo, namapakati ayo, ize ezozindlu ibizezakona zingene amaqadi namapakati ase-Ndlu 'Nkulu.

Izindlu bezisakiwa ngezinti nangodaka nobulongwe, ize upahla ibe lolwemiti, indlu ibe nentsika

zide zibe ninzi. Izindlu zazisafulelwa ngengca, zingongqupantsi abaneminyango emincinane, nangona zona izindlu zinkulu.

Impahla Yendlu.

Izindlu ezizona zipambili beziba mbini, iyindlu yokuhlala nonyango. Bekulalwa kulendlu yokuhlala, kupekelwe kuyo, kudlelwe kuyo, kwenziwe zonke izinto kuyo. Unyango ubeyindlu yokudla nezinye izinto ezinjalo.

Indlu yokuhlala.

Indlu le ibingaqatywa nganto ukuyihombisa, koko ezinye bezihlonywa intsiba zentaka zokuyihombisa ngamakwenkwe.

Njengokuba bekulalwa kwakuyo, ibibane zicamba zokulala, esendoda nonfazi nabantwana abancinci, bona abadala belala entangeni yabo, nokuba kwindlu yomzalwana.

Bekuqanyelwa ngemiqonga. Ingubo zokulala ibiba zizikumba ezisukiweyo zenkomo nenyamakazi.

Njengokuba bekupekelwa kwakulendlu ibiba nezimpahla.

1. Umpanda wokuka amanzi: ububa ludongwe olutshisiweyo.
2. Umcepe wokukelelela nokusela.
3. Bekupekwa ngembiza yodongwe. Ibifana nompanda, ingenamilenzi nayo, ibekwa emasekweni xa kupekwa. Isiciko sayo ibikwa ludongwe olutshisiweyo, ebesiye sisetyenziswe xa kutyiwa sibe sisitya.

4. Umlilo ubusenziwa ngozwati. Lendlu beku kwadlelwa kwakuyo ize-ke ibe nezizinto zokudlela.

1. Inkamba ezenziwe ngodongwe olutshisiweyo zokundlela.
2. Izitebe zokudlela.
3. Imicepe yokudlela.
4. Imvaba zamasi.
5. Amatiniko, amacepe enziwe ngomti.
6. Imbiza zotywala.

Umbona namazimba ayesilwa ngamatye, utywala buhluzwa ngentluzo, ezalukwe kakuhle ngoluzi, ize buselwe ngamalala, izitya ezenziwe ngorasi. Izitya zotywala bezihlala kulendlu yokuhlala, kuba notywala bekuselelwa kona apo. Kulendlu bekuhlalwa ezigageni zenkomo, nezebokwe, nezegusha, nasemiqongeni nasematyeni. Njengokuba bekugcinwa kulendlu zonke izinto ibiba netala elakelwe eludongweni. Amadliwa ayebekwa kulo, nenyama ezipekiweyo nezirwada. Ezizinto bezingahlulwanga nganto apa endlini, bezibekwa nje zonke zixubene.

Unyango.

Kunyango bekugcinwa umbona namazimba notywala nezinxibo zenkosikazi ezixabisekileyo, ekufuneka zingalali mle namsi.

Isibaya senkomo.

Isibaya senkomo ibiyinto enkulu. Besiba mganyana nje e-Ndlu Nkulu, ize isango lijongane nomnyango we-Ndlu Nkulu.

Isibaya segusha besiba sekohlo lendlu, sisondeziwe ngapezu kwesenkomo. Izibaya ezi bezisakiwa ngamahlahla zifudumale.

Impahla yokulima.

Izilimo ezipambili ibingu mbona, namazimba, nemfe namatanga. Bekulinywa ngesikuba somtati obaziweyo, kunge kuyemiwa xa kulinywa umntu ehleli pantsi. Isikuba besiba nyawo mbini ubude, ize ubukali bubengangesandla ubukulu. Kwakuhlakulwa kwangesikuba esi, wonke umsebenzi, owokulima nowokuhlakula, usenziwa ngabafazi.

Imbewu ibitwalwa ngeziximba, ingobozi eyenziwe ngamakasi ombona.

Izixobo.

1. Umkonto wokuqala ngowomti ekutiwa yinkanji. Ububinzwa.

2. Emva kwalo kungene umkonto wesinyiti. Isinyiti esi besinyityilikiswa elityeni ebeliye ligutywe libe ngumgubo. Lomgubo-ke ubugalelwa emalahleni omlokoti, ize ngapezulu ibe ngamalahle ibuye ibe ngumgubo welitye, njalo njalo. Lento-ke ibisenziwa kwisigingqana emhlabeni, ize umlilo uvutelwe ngemfuto eyenziwe ngesikumba senkomo. Ubuti-ke wakunyibilika umgubo sivuze isinyiti singamanzi, sibe zintambo. Ezintambo-ke bekusenziwa ngazo imikonto namazembe.

Imikonto ibigcinwa enkohlombeni endlini ngasemqamelweni wendoda. Indoda ibiba nayo imikonto nokuba ilishumi elinesihlanu, nenyama ibityiwa ngemikonto le.

Isihlangu besisenziwa ngesikumba, isipato iyintonga. Izihlangu bezigcinwa kweyazo indlu ekutiwa yintanga. Lendlu ibingabaswa kuba abantu bebefuna zihlale zizihle izihlangu zabo, kuba besisenziwa ngesikumba ezimhlope.

Bekuxotywa ngamaquku nentonga; amadoda ebepata zona nokuba aya pina, azibeke endlini kodwa kungafuneki ukuba zitsitywe ngabafazi. Ngesosizatu bezisayanyiswa eludongeni.

Amayeza. Indlu yenkosi ibiba nobilo, lube sentla endlini kwicala lamadoda, apo bekugcinwa kona amayeza okuzinqandela ezintshabeni, nawokwenza ukuba inkosi yoyikwe ngabantu. Zonke inkosi ezinkulu beziba nobilo ezindlini zazo. Ibiba yi-Nkosi Enkulu yodwa ebiba nobilo endlini yayo kuso sonke isizwe. Ibingati inkosana ike yanalo ikutshelwe impi Komkulu.

Izinxibo. Amadoda ngexesha loxolo ebembata imigqweto esisikumba senkomo esisukiweyo, kodwa ebengahleli eyembete, ebedla ngokubinca ipaca lodwa. Abafazi bona bebebina isikaka sesikumba senkomo, sibe side sifike emaqateni. Ngaxa limbi ibiba sisikumba senyamakazi kutiwe lixotsha.

Amankazanyana wona ebebinca izikaka ezibeta emadolweni. Abantwana bebengabinci nto.

Ngempi amadoda ebebinca amapaca afake nemitika yawo.

B. Ngoku selekona Umlungu.

Impembelelo zobugqoboka nempucuko.

Izindlu. Akusakiwa ngqili ndaweninye ngoku, kuba akuseko koyika kuqutyulwa lutshaba. Ngoku ngulowo nalowo selezakela umzi wake ote qelele

kweminye. Nabafazi bendoda enye sebesakelwa kwindawo ngendawo.

Izindlu zegqoboka zitatela esitatwini ziye esihlanwini, ngoluhlobo.

1. Indlu yokulala.
2. Ikitshi.
3. Unyango.
4. Intanga yentombi ezilaliswa namakehlekazi azigcinileyo.
5. Indlu yokulala indoda nomfazi.

1. Indlu yokulala kukwadelwa kuyo, yaye iba netafile, nezitulo, namalapu etafile, nekabati, nekomityi nesosi, neplati, nemela, nefolokwe, nama-cepe, netyesi yencwadi, ezizi Bayibile, namaculo, nencwadi zabantwana besikolo, nezinye incwadi zesintu namapepa endaba, namapepa okubala, nomsizi wokubala, nosiba, nenkuko ezihlala abafazi emtandazweni nelampu namakandlela nemitshayelo.

2. Ikitshi liba nongxawo neketile, ne tipoti, nezikotile, nebekile zokuka amanzi, nemigqomo etengwa evenkileni, izempe nemitshayelo igcinwa kwakulendlu. Kodwa noko akukabiko tshimbili yokupuma umsi, na *pantri* yokugcina iswekile nemigubo, ezonto zisagcinwa kulendlu kuhlaliwa kuyo, nasekitshini nasenyangweni nakule kulalwa kuvo.

3. Unyango ugcina izinto ezilinywayo, namakuba. Imigangxo yenziwa apo enyangweni.

4. Intanga yamantombazana iba no *matrasi*, nebedi, nengubo, nemiqamelo, netyesi yempahla,

nenkuko zamakehlekazi. Kuye kuvaselwe kulendlu yokulala umninimzi.

Abafana badla ngokulala entangeni yabo, iti ukuba ayiko balale ekitshini, nokuba kukwindlu yomhlobo wabo.

5. Indlu yokulala ibane *matrasi*, nebedi, nengubo, nemiqamelo, ivaskom nejoko, kwezinye nomti wayo, nesepa netawuli, netyesi yempahla, netafile, nesipili, nekama, ne *vaselina*, nobuqolo ngelinye ixesha.

Ezizinto zizimpahla zendlu zenziwa ngabelungu, zize zitengwe evenkileni. Ngelinye ixesha zitengwa ezikolweni zabe-Fundisi apo zenziwa kona ngabefundi aba-Ntsundu; ngaxa limbi zenziwa ngumcweni ohlala elalini. Ezinye izinto zaba-Ntsundu azisase-tyenziswa mntu.

Izindlu zikolisa ukuba ngo-*rontabile* besoyi. Upahla luba lolwe zinti, ize indlu itungwe. Ucango nomgubasi ngowomkoba, ize ifestile ibe zeze *plange*. Ngoku baqalile abantu ukufaka ifestile ze *glasi*. Izindlu ezi ziba nkulu kanye ize zingabinantsika. Indlu iqatywa mhlope ngapakati, mhlaumbi ngamanye amabala omhlaba, ize ihonjiswe ngemifane-kiso. Apa pantsi igangatwa yome nka ngabafazi.

Izixobo zokulima.

Kusetyenziswa amakuba entsimbi, afolo nye nambini, neere, namakuba okuhlakula, namagaba, nemihlakulo, nedyokwe, nemiqokozo, ize ukudla kututwe ngezileji nangenqwelo emasimini.

Intonga yokusimelela.

Endaweni yemikonto namaquku ebepatwa nga-

pambili, ngoku kusetyenziswa intonga zokusimelela, zomsimbiti nezitengwa evenkileni.

Ingubo.

Amadoda anxiba ibulukwe zesilungu, nebatyi, nehempe, nondolobaty, neminqwazi, nezihlangu, nekausi, nekolo, namaqina, nedyasi.

Amakwenkwana aya ngehemphe eskolweni, ambate ingubo ekaya.

Abafazi banxiba isilungu, iblauzi, nelokwe, batwale iqiya, banxibe izihlangu nekausi.

Intombi zinxiba ezonto zinxitywa ngabafazi, kodwa ezabo ilokwe zimfutshane, awatwali nto wona entloko. Izihlangu zona zinxitywa nge-Cawe kupela.

Amantombazana anxiba into ebunondolokwe xa esekaya. Xa eya eskolweni anxibisa okwaba-ntwana babelungu, kodwa-ke angafaki zihlangu.

Izinto ngezinto.

Bonke abantu badla ngokubanazo isali nemikala. Abafazi bamagqoboka abahamba imigama emide ukuya kushumayela emaqabeni nokuba baya ezintlanganisweni ezimiselwe amaxesha, baba nekari nokuba zinqwelo apa ema-Mpondweni.

Izibaya ngoku azisanonelelwe kangako ngokuti mazime kwindawo etile zingaposisi.

Pakati kwezindidi zimbini zentlalo, leya indala ecazwe pantsi ko-section A nale intsha ecazwe pantsi ko-section B kuko intlobo ntlobo zokuhluma. Banibalwa ngoku abantu abahamba ze, apa ema-Mpondweni. Amaqaba ambata ingubo, abince amatshali. Abafazi babinca imibaco, ngokwe lo-

kwe zabelungu, kanti-ke noko yahlukile ngendawo ezitile ezilokweni. Abafazi batwala iqiya. Namaqaba ngoku alima ngalawo makuba alima amagqoboka.

Indlu kudala yayingena zifestile nohlango yayilolwe mbambo zenja. Laluxaswa ngomvalo ize luvalwe ngentambo yorasi.

Itunga lokusengela yayingumtomboti, oti xa womile ube kapukapu. Kusasengelwa kuwo nangoku.

Imitshayelo yakudala ibiba yeyorasi. Isasetyenziswa nangoku.

Bekutwalwa ngengobozi ezalukiweyo, ekusasetyenziswa zona nangoku.

Imigqweto kudala ibitungwa ngosinga nenyatshoba. Namhlanje kuxaxazwa ngo *Singer* nenaliti nerali.

Bekusetyenziswa amafuta ephela kudala. Xa esenziwa bekutatwa intusi ihlukuhlwe edliweni, ize izigaqa ezi zayo zihlanjwe emanzini kakuhle, ize zipekwe zibile, iti lonto yakupola yongulwe. Lonto-ke ibifakwa ehlaleni, kutanjiswe ngayo.

Iqaka lokugwada belisetyenziswa kakulu kudala. Belisenziwa ngamanyama, ebeti asilwe abe yintlama, aze enziwe ihlala elihle. Into ehamba neqaka yintshazi yokugwada.

Amaxego namaxegokazi ayenxiba amatshazi ezindlebeni. Ngoku kusetyenziswa amacici egolide nesilivere ngamantombazana nabafazi.

Ukudla ngoko kwakugcinwa esiseleni. Kusenjalo nangoku. Izisele zenziwa esibayeni nase-nkundleni.

ISIAHLUKO II.

INCAZELO YEZIBONGO ZAMAKOSI.

INCAZELO YEZIBONGO ZIKA-NKOSI BOKLENI.

5 Lo ngu-Mlanjeni owati ubona abantu emanzini kwa-Gcaleka ngo-Nongqause.

9 Sbal' wam. U-Nqwiliso wayezeke intombi ka-Mditshwa u-Mamditshwa. Lomlambo uzalayo li-Tsitsa elabangela ukuba igusha nebokwe zisale ngeneno kumke inkomo zodwa, inkomo ezo emka nazo ama-Mpondomise.

12 Impi yawela vava kudla ezinye ngapesheya, ezinye zadliwa esiqitini zingekapumeli.

12 Inkomo zasezibalekisiwe. Lempi kungo-Hopu, 1880.

13 Lujalajala : Into eziguqulayo. Ngelinye ixesha ilunge, ngelinye ingalungi. Tshangane : Kwa into eguqukayo.

14 U-Banzi wayefunda e-Cumngce, waza ngefazwe ka-Hopu waya kutintela ama-Mpondo, eteta amakumtsha no-Morris eko, ukuze angadli abelungu e-Mtata, nako Billy Strachan apo ibingu Dawuse, no-White nabanye ngeloxesha.

18 Babengama pakati. Baya nempi bahlangana no-Bokleni e-Mtata baza e-Mhlakulo badla ama-Mpondo awayetate impahla yabelungu. "Ukusukula" ayembaza, emgcamlisa u-Bokleni ngempi.

19 Ukucela umngeni. U-Matanzima ngu-Mhala. Ama-Hala ayedle inkomo zama-Mpondo, ati xa apindayo ama-Mpondo wanqanda u-Mlungu.

21 Imfazwe ka-Ngcayicibi. Ngamahashe abelungu ayebilile ngokungxamela inkomo zika-Rili ezisukela ukususela u-Ngunduzi naku-Centani. Zatinjwa ema-Mpondweni zaza zanikelwa u-Fetumani.

26 Uyatefa. Wabuza buza, epicota enganeli zinkomo kodwa abize nabantu, ade anikwe u-Ngubo.

27 U-Rulumente abize le anikwe, abize enye. Kwabonakala ukuba malife, abantu besitsho nenkosana, kodwa kwala inkosi Nqwiliso,

28 Yimfazwe ka-Hopu. Kungokuba wabizwa ngabelungu, ukuba ancedise, wabe-ke ungumlamli.

30 U-Bilatye, oli-Mpondo u-Qeya, liduna lakwa-Hala; u-Moni ongu-Mbomvana liduna lakwa-Gcaleka. Ngu-Moni owatela impi ku-Bilatye etetwa ngu-Rili ngo-Nongxokozelo.

Ukuwela kwama-Nqanda u-Mtata. Nango ngoku ngapaya kuka-Nqeketo ema-Mpondweni.

32 Ukulala kompu emntwini kukuba ehleli engaqondi soloko elinde into engenzekayo.

34 Kukuzala kwemvaba. U-Matiwane nguyise-mkulu ka-Mgcotyelwa. Lento yayenzekile ibe ikangelwa ukuba ayifanelekanga.

36 Ikwa yinkosi le. Kucazwa kwayona.

37 Yinto ayibonayo yabantwana abalambayo, ati-ke enze isigxeko ngalento. Isi tshwampa: amanya. Ukwanyelana. Ukwanyelana okwamatole xa emaninzi esanya mazini nye angahluti.

39 Ngu-Gwadiso. Owayegquma ku-Nomadolo.

40-45 Mgwebi Mzamo i-Ngwane. Uliduna eliputumanayo no-Magovu. Watelela u-Mampene elona

sela elalibi mpahla. U-Banzi wayikupa esesikolweni e-Cumngce, wakupa impi yama-Kumtsha eyakuvingcela amasela kwa-Nombali. Walwa u-Nombali o-Magovu baputuma bancedisa u-Nombali. Yabaleka e-Nkulu ukuze kufe u-Mkolwane, i-Kumtsha lase-Cumngce. U-Nqwiliso waya kulamla wahlaulisa umhlanga.

46 Bazikataza nganina u-Magovu no-Vava. U-Magovu ngunyana ka-Vava. Bangenwe yintonina kodwa ababantu ukude babhekise umkonto ngenkosini.

47-49 I-Qwara ne-Qwaninge yimilambo engekoyo. Lonto isingisele emfundweni yake kuba evula indlela ezingaziwayo. Babecinga ukuba uyakuwela imilambo ade awele nolwandle olubomvu ukuya Pesheya.

50 Ucinga ukuba wofikana kuba nabadala zibaintele abafika. Le yimpendulo kulomgca ungapambili. Kutiwa abantu abadala abasoloko betandabuza mabatule ixesha labo ligqitile. Ewe, zikona izinto ezingalunganga ezenziwayo ngabatsha amagqoboka, kanti into le yona bayitetayo ilungile.

55 U-Siyoyo use-Silindini. Ngomnye wabantu abatatwa ngu-Faku e-Bungeni. Ke ngoku usuke abe ekatazana no-Valelo lo. U-Bidla no-Mtika ngabaninawe baka-Valelo abamelene no-Siyoyo.

57 Kutetwa nawupina umyeni. Isindikolo yimbeko. Kutetwa imbeko eyenzelwa umyeni, ukuxatyiswa kwake, ade abebububele yena ngowake.

59 Unina ngu-Mancapayi.

Kutetwa amaduna. Wakalimela o-Qumbelo no-Nqeketo e-Mhlanganisweni, wabasukela ngentonga, bona beqeliswe ngu-Qwiliso.

62-63 Kuxelelwa amaduna ukuba mawabuyele, kuba inkosi entsha iza ngamandla, iza kuwushenxisa ezihlalweni zawo.

64 Ukububula: ukucinga. Njengengonyama yona yenza ingatetanga.

65-67 Koko akakapumeleli kuba akatengi mahashe nemipu ide ibonakale ngamehlo lonto acinga yona.

68 Kuba besiti singamakwenkwe kuba singoluki.

71-72 Kuba umlungu uye abize abantu aba bonke xa elwayo ameme.

73 Abakalipanga kuba balwa ngobuti becasele.

75 Mhla kwayiwa kuma-Konjwayo.

79 Kuba bona babaleka bawele u-Mtata.

80 Ukukumka: ukuquzuka. U-Blekiwe yimantyi yase-Mqanduli.

78 U-Mapanjwa ngoka-Diko i-Gingqi. Yilemini kwafa u-Mazilina Sitelo. Inyanda yayise-Mpozo lomini.

Ukulila ko-Blekiwe lufefe lwabelungu ababemelele u-Mtata benqanda ama-Mpondo ukuba angaweli kuba u-Gwadiso ewele u-Mtata kumhlaba wabelungu.

81 Isaquba le yengapambili yosizi.

82-84 U-Gqirana nguyise ka-Mditshwa. Lonto iteta mhla kwakuliwa nama-Mpondomise esuswa

peshesheya ko-Mtata. Ate ama-Konjwayo uku-buya kwawo ahlaselwa ngama-Nqanda kuba esiti yinina ukuba anyatele ingcwaba lenkosi ngezihlangu. U-Mtata wayeyinkosi yama-Nqanda. U-Magupeni waye ngumlungu wevenkile. Waba yimantyi e-Port St. John's emva koko, wayence-disa ama-Nqanda.

85 U-Ngonyana ngunyana ka-Bilatye oka-Mlata. Makabulele kuba waxolelwayo ngama-Mpondo.

89. Wena ukubaleka kwako uwele pina engcwabeni lenkosi okuya ubusiti ama-Konjwayo anyatele ingcwaba lenkosi.

91 Kuba kukowabo e-Ruze.

92 Kuba wahamba wawela imilambo emininzi.

95 Ukalana yindawo yomhlaba ema-Mpondweni. Intunja yokalana kungomnye umhla ezindlela nje inkomo, ingeyiyo lomini ka-Welishi.

99 Ukuligangata: ukulixolisa.

100 U-Rulumente akako. Soloko kwatetwa ngomlomo kusitiwa u-Rulumente uti engazange abonwe.

101 Yena mncinci kangangokuba uyingxawe nje kupela yecuba.

102 Mfini i-Zizi. Ngumntu wasema-Mpondweni owasikelwa ngasema-Mpondomiseni ngocando. U-Hanise yena wayese-Mjika engumntu wasema-Mpondweni wasikelwa kwasema-Mpondomiseni.

104 Umtwazi ngumntu waselwandle onaba kakulu.

105 Kutshiwo kuma-Konjwayo.

107 Ngeyama-Konjwayo u-Magwa waye ngakuwo waza-ke u-Madolo unyana ka-Nyangiwe kwatunywa yena ukuba azitshise izindlu zabo.

108 Inkomo ezazifunwa ngama-Mpondo zawo zilahlekile, ehamba ekubeka ehlatywa ngameva.

109 Elesisele lilivo kubafuni xa besiti saya sawela kwele-Sisele.

110-11 Kucingwa ukuba impahla le ilahlekayo ifakwa ezitalini ize ifakwe ezitimeleni ezihamba ecaleni lolwandle.

112 Indlala eyayiko emva kwemfazwe yama-Gcaleka.

113-114 Lento kukunyemba nje (mhlaumbi uku-nyemba yonke into eyindlala). U-Makunzi liduna lakwa-Bomvana zekelisa ngalo kuba lilincinane, lideliwe, mhlaumbi iteta xa kunokude kudliwe intwana encinci kuba ingeko enkulu nefanelekileyo ngenxa yendlala,

115-116 Kulinganiswa ubuntanga bake newonga lake. Ungange ngca ubukulu bake. Ungange ntlabati yolwandle. Uteta izinto azidibanisileyo.

117-118 Intsingiselo yeyo citakalo lwama-Gcaleka. Sisituko nentlekisa kuba wona ama-Gcaleka esiti angamadoda kuba olukile.

120 Yona yinyaniso. Wanikwa induku yentsimbi ngabelungu ukufika kwabo.

121-123 Wayexabisa o-Ngwatyu induna eli-Ndayini, eshiya o-Godo no-Mqwayo amaduna angama-Citywayo.

124-125 Kuba sifumana kuye yonke into, izibam, mbumbulu, izinxibo, bokwe, nkomo, njalo njalo.

126-127 Kuba into epuma kuye idala ufeke nosizi, ati xa eteta into ebonisa umntu ongaqondiyo angengati uyahlupeka, nawe ude uve ukukumeka embilinini wake. Udonga olu luti xa kunete likumeke, naye unjalo ukuhlupeka kwake xa ecacisa into emtwini.

128-129 Intsingiselo kukululeka amaduna nabantu bake. U-Mkundlu no-Tungana ngamaduna akwa-Konjwayo, abaninawe baka-Gwadiso.

INCAZELO YEZI-BONGO ZIKA-NKOSI POTO.

4 Kuba igqira lemiti lilelona lililo, Amanye la ngabarwebi kupela. Ufana nalo-ke yena. Kute-mbeka ukuba kobanjalo.

6 Inxaxeba kukuti umntu abize isabelo enyameni emgidini nokuba yeyantonina. Ke bona ababa-Nguni bakwa-Nqanda bayavimbana.

7 I-Dolo. Xa into isexesheni. Umcotama ka-Godo.

10 Akuvumiswanga nyani, kokou-Gwama Matika ligqira elaziwayo ekubulwa kulo,

Iti-ke imbongi ukupa abafuni (*agents*) bati igusha liku-Mcotama batsho nje kuba naku yena ekanyela kubonakala ukuba libeke pezulu igusha elo. Ke abafuni bafaniswa no-Gwana elahlekile.

11 Baxabana ngenyamakazi balwa bodwa. Babe-zingela e-Nkanga.

28 Ibekisa e-Nkosini. O-Barnabas, induna, baye bati naxa ipiwa into mayingade isolule gqita isandla sayo, bemane bebayala abantu ukuba bangazenzi izinto ezitile enkosini. Kanti ngokwenjenjalo bayayibaza, izakwenzakalisa kwabona.

41 Kulapo indaba zamacala onke zihlangana kona, apo-ke zifunyanwa kona.

52 Ukuguga. Kuba kupuma izinyo ibamba, ize-ke kuvele isigingqi njengoko kunjalo ku-Ntengo no-Gedeni.

57 O-Mangala no-Vila beza bapatela inkosi ukulunga kwe-Bunga laza labizwa. Indywili: *Jury* ezi ze-Jaji.

61 Zizinto zonke ezize nendywili. Yinina ukuba bayabe intsimi yomhlolokazi oyena mutu woku-bonelelwa kuba indoda yake ifile.

62 Mfamfam, kuba mde. U-Mangala Nqwiliso.

66 Kuba abantu bapila kuye.

69 Kuba uyavela akakabotshelelwa emtini nje-ngemazi yenkomo. Akakaveli owubopayo: induna ekuyakuti xa ufuna into ungene ngayo.

70 Kuba pambi kokuba agqoboqe kwakulindleke ukuba avutuze njengomoya, ngelinye atshise njengomlilo. (Inkosi ngumnandi onesikwa, kuba ngelinye ixesha ilungile, kanti ngelinye ixesha ingalungi. Imbongi u-Mbayimbayi Mkosana wasikwa ngu-Gwadiso esiti uyabulala.)

76 Kuba etenga into enkulu yomhlaba ezibondeni abuye awutengise emlungwini.

77 Ifama zase-Mzimvubu nase-Ncambedlana.

80 Ngexesha awayesesikolweni ezizinto zenzeka, amasiko erunka. Imbongi-ke leyo yona yenza izihlabo.

82 Amahlungu. Kuti kwindawo ezinendlelo kutshiswe elinye icala ehlotyeni kusale elinye

kanti ekwindla kuyakutshiswa elinye ize kuti ebusika ipile impahla.

83 Sisimanga esikoyo elizweni ekubaliswa sona.

85 Isimanga, ukuti u-Matototo umka-Nomlota avimbe u-Makosonke inkosi nomkuluwa wake. Bobabini zizinto zika-Nyangiwe. Wamvimba u-tywala. Kwafika u-Magadlelana Mqulwa u-Nomlota wamcelela wala umfazi, indoda yati iya-kuvula enyangweni wavuma unifazi weza nabo u-tywala.

87 Yena usafihlakele ngu-Mangala ongapandle obonakalayo i-Bamba.

90 U-Gqakoshe yintwana ka-Singqengqane encinci kakulu eyabonwa ikupa, iqaga exambeni lemizi igwada. Kwatatyatela apo-ke. Ke apa eligama libekiswa enkosini kuba ipuma encwadini, zati izinto ebezipitizelisa umhlaba zazola.

92 Inxala nentlangu zinyamakazi ezintle ngomzimba kodwa zoniwe ubuso zimpondo. Ngxabanga, into emise ngokuxabangela kakubi.

93. Inqawe. Izikali eziti xa zisatiwe fahlafahla kupela zingekacolwa, kutiwe yingxam.

97 Uyangxoliswa, kuba kulendawo ka-Mtshubandaba kwakusisiwa u-Ntlanganiso.

100 Umsondlo kukumfumza. Kuba kudala inkosi ibingapiwa abantu, ibizenzela ngesandla sayo yona ngokwayo. Ewe, amaduna a-Komkulu xa ehpetene odwa angaselwa umntwana wenkosi, kodwa zona inkosi ebezizelapela, zizityela inkomo, ziteta amatyala, azinakwenjiwa njalo.

108 Kuba intlanga zafika njalo apa ema-Mpondweni zingumtya zingazanga ziyeke.

116 Kutetwa imantyi yase-Ngqeleni u-Armstrong yona icotshileyo ingenasiqu. Inkubele ngumntu ohlatywe empini, ati-ke ahambe yedwa, ahlale yedwa.

118 Amaxwele avela kwa-Zulu.

119 Benditi inkosi yi-Mantyi kanti yitoliki ye-gqweta, kuba liti lakuteta igqweta i-Mantyi ingabisa-teta.

122 Iti ihangu xa inganikwa nto iwatye amatole iwati tu.

125 Ngalo yangiwa zihlobo. Ulungisela abakowabo bodwa.

126-127 Itsho ngezinto ezininzi, Ngenkosana ezincinci, u-Gedeni wayakudla umntu kwimi-Qwane waza waxinwa wangena ehlatini, kuba kaloku abantu bake bambalwa, yaza lompi yemi-Qwane yapindiswa ngu-Dumezweni no-Ndevu ukuze apume ehlatini u-Gedeni. No-Masumpa unyana ka-Gedeni owayitshutshisayo imbongi le (u-Sifuba) epata kuyifaka entolongweni, vada yemka.

128-131 Kuba umti ebesiwubasela, u-Mlungu (siwotile, siwugcakamele njenge langa) kuvakala ukuba uyemka, kuza ama-Melika. Upoyiyana ngu-Mlungu, imbo ngabantu benkosi. I-Ngupani yintaka edinwa mayeye kuba iti yakuposwa ngenduku ibe seyihamba pantsi. Uyakuti uqubela pambili njalo suke abantu benke kuwe, uyaqala ukubuya akuseko tuba. Inkosi yinkosi ngabantu kuba bayakuti bakupela ngenxa yokuba ibapata

kakubi ingayifumani nalo mali yobubonda ibiyi-fumana kwa-Rulumente, kutiwe bapina abantu bako; kungenjalo kunokuhla nempi ingenabantu bokulwisa ngabo.

INCAZELO YEZI-BONGO ZIKA-MQIKELA.

1-3 Inkosi mayingahlaseli intwana ezincinane, mayikupe impi iye kwezinye inkosi ezinkulu.

4 U-Kwalikwali kutetwa inkosi ezincinci ezifuna ukufikelela kuye (inkosi) kodwa azifikeleli.

5-8 Wati ebeyakudla impi encinci wagqitela kweminye imizi, le-ke ibaliweyo.

INCAZELO YEZI-BONGO ZIKA-NKOSI SIGCAU.

1 Yimpi ka-Mdlangazi e-Ngxotweni (Mbobe). Kwatsho abafazi ukuti wavela (beteta impi ya-Komkulu).

5 U-Mdlangazi ligusha kuba mcinci. Ke inkosi uyirweba (uyibaza) impondo ngoludushana lake.

8 Lo ngumfazi ka-Mdlangazi, ehamba nomkosi egijima.

9 Zizita ezatshiswa ngama-Mpondo kuba abanizo babalekayo.

10 Babantu baka-Manundu abaxinwa ngu-Mdlangazi babalekela kwa-Sprigi, i-mantyi.

11 Ingwe abayilamlanga o-Mpikwa no-Nomvalo, ukuti, hai! zintsapo zakuni ezi ziyeke.

13-15 Ama-Ginqgi axakwe kuba zingxakangxaka, kwade kweza o-Nongqai ukuze iyeke ilamleke.

INCAZELO YEZI-BONGO ZIKA-MARELANE.

1-2 Ukuvela kwake njenge-Nkosi, esenza umfuziselo wamakwezi wona kuye kutshone elinye, kuvele elinye.

3 U-Magabitshana waye ngaku-Mdlangazi, baza-ke bafuna igqira lokwenza i-Qauka lipupe isiziba loyike.

6 Isiziba esikulu. Lakupupa liyakwetuka, libaleke, ize impi ka-Mdlangazi yoyikeke inge sisiziba esi, njengoko kusitiwa siyabiza.

7-8 Izindaba ilushica. Uyilontambo ka-Rali elukuni, eyabopa igeza u-Mdlangazi.

8 Lifelani (ingubo) elukuni, ekutiwa-ke ulilo.

10 Zintombi ezikoyo, apa emhlabeni wenkosi.

11 Xa umntu umenze into embi, intliziyo yake ayipoli, njenge ntsimbi yona iti ukuba iqaukile ibuye ibotshwe.

13 Zizibongo zokudumisa Inkosi. Intsingizi yintaka enewongo eti xa inqumle ekaya kutiwe kuza izulu.

14 Kutshiwo ngonina ka-Marelane, owazekwa nguyise ngokuzitandela ukuyizeka ingakange ilale naye.

15 Kutshiwo nakuwupina umntu owaliwa yintombi. Xa kubongwa inkosi kufakelelwa nezinto ezingazange zibeko, ezicingwe yimbongi, ukwenzela ukuba izibongo zibe zide okanye zibe mnandi.

18 Yinkomo yababantu eyabonwa yimbongi inebele elikulu kodwa ingenantusi.

20-21 Abantu babenqalana bodwa, abanye besiti bangabaxina abanye.

ISAHLUKO III.

IZINDLU ZAMA-KOSI.

Amagama ati: N ateta Ndlu Nkulu; K liteta Kunene; Q liteta i-Qadi; Q-N liteta i-Qadi le-Ndlu Nkulu; Q-K liteta i-Qadi lase-Kunene; Q 1, 2, 3.; bateta inani lama-Qadi; u-Q ka-Q uteta i-Qadi le-Qadi.

<i>Igama le Inani. Nkosikazi</i>	<i>Isiduko.</i>	<i>Iwonga layo.</i>	<i>Igama lendlu yayo nesitili ekuso</i>	<i>Igama lo Nyana.</i>
BOKLENI.				
1. Mangangelizwe	Tembu	N	e-Marubeni, Libode	Poto
2. Manxazonke	Pondo	K	ema-Mpondomiseni, Libode	Henry Notsolo
3. Mamtshongwana	Hlubi	Q1-N	e-Mbobeleni, Libode	Akako
4. Malubuzo	Pondo	Q2-N	e-Mvumbini, Libode	Benson or Nqoyide
5. Mabobo	Tembu	Q3-N	Kwa-Zitatole, Libode	Akako
6. Majoyi	Xesibe	Q4-N	e-Maqingeni, Libode	Palafini
7. Mangongoma or Makiki	Bele or Mbo	Q1-K	e-Tekwini, Ngqeleni	Mafioni
8. Mababani	Mbo	Q5-N	e-Mtontsi, Libode	Gibisela
9. Magingqi	Pondo	Q2-K	e-Njiveni, Ngqeleni	Akako
10. Magebani	Mbo	Q6-N	e-Sitatwini, Libode	

<i>Igama le Inani. Nkosikazi.</i>	<i>Isiduko</i>	<i>Iwonga layo.</i>	<i>Igama lendlu yayo nesitili ekuso</i>	<i>Igama lo-Nyana</i>
11. Makwaza	Msutu	Q7-N	e-Delanina, Libode	Akako
12. Mamkitsi	Pondo	Q1-Q1-N	e-Delanina, Libode	Msimbithi
13. Majoyi	Tolo: Mbo	Q3-K	e-Ngidini, Ngqeleni	Akako
14. Mabasile	Pondo	Q8-N	e-Ntimba, Libode	Akako

NQWILISO.

1. Mancapayi	Baca	N	e-Zinkumbini, Libode	Bokleni
2. Mamguni	Pondo	K	e-Zinduneni, Ngqeleni	Dumezwani
3. Mangubo	Gcaleka	Q1-N	e-Nkungwini, Port St. John's	Ndevu
4. Mataku	Pondo	Q2-K	e-Moyeni, Libode	Akako
5. Maganyaza	Tolo: Mbo	Q3-N	e-Tende, Libode	Akako
6. Matshenqo	Baca	Q4-N	e-Lusizeni, Ngqeleni	Gedeni
7. Masukude	Pondo	Q5-N	e-Lujecweni, St. John's	Ndlumbini
8. Mankaba	"	Q1-K	e-Dangeni, Ngqeleni	Akako
9. Mamkolo	"	Q6-N	e-Tshatsheni, Libode	Akako
10. Maputuma	"	Q7-N	e-Lupapeni, Libode	Mbekedana
11. Matongwana	"	Q8-N	e-Mjobeni, Libode	Jivaza
12. Malanga	Tembu	Q9-N		Akako
13. Mamditshwa	Pondomise	Q10-N	e-Mpindweni, Libode	Akako
14. Manyati	Pondo	Q11-N	e-Cumngce, Libode	Mpayipeli
15. Masukude	"	Q12-N	e-Sihlaheni, Libode	Akako
16. Mamtirara	Tembu	Q13-N	e-Mamfengwini, "	Akako

<i>Igama le Inani. Nkosikazi</i>	<i>Isiduko</i>	<i>Iwonga layo</i>	<i>Igama lendlu yayo nesitili ekuso</i>	<i>Igama lo-Nyana</i>
17. Magebane	Mbo	Q14-N	e-Nqabeni, Libode	Akako
18. Mamreko	Xesibe	Q15-N		Akako
19. Maqayi	Mbo	Q16-N	e-Ngqakaqeni, Libode	Akako
20. Masidiki	Xesibe	Q17-N		Pasi
21. Magqetywa	Hlubi	Q1-Q3-N		Akako

NDAMASE.

1. Makawuta	Pondomise	N	e-Mhlanganisweni, Libode	Nqwiliso
2. Mangwayi	Xesibe	K	e-Ndungunyeni, Ngqeleni	Nyangiwe
3. Mantaka		Q1-N	e-Mfolosi, Libode	Akako
4. Mandlalo	Pondomise	Q2-N	e-Majareni, Libode	Akako
5. Mamagwa	Pondo	Q3-N	e-Ngwengweni, Libode	Sitshungela
6. Mandongwana	Zizi : Mbo	Q4-N	e-Mxinweni, Libode	Qanqiso
7. Mantlube	Pondo	Q1-K	e-Mvotshozweni, Ngqeleni	Jijelo
8. Mamqandi	Hlubi	Q1-Q1-N		Akako
9. Mampongwana		Q1-Q2-N		"
10. Mamcolo		Q2-Q3-N		"

MARELANE.

1. Mankosinani	Xesibe	N	e-Mzindlovu Lusikisiki	Akako
2. Mapakati	Yalo (Mbo)	K	e-Zinambeni, Lusikisiki,	Botha

<i>Igama le Inani. Nkosikazi</i>	<i>Isiduko</i>	<i>Iwonga layo</i>	<i>Igama lendlu yayo nesitili ekuso</i>	<i>Igama lo-Nyana.</i>
3. Mamtshibeni	Pondo	Q1-N	e-Kimbili, Flagstaff	Maneli
4. Maqineba	Baca	Q2-N	e-Kubeni, Lusikisiki	Mandlonke
5. Mabekinkosi	Gcaleka	Q3-N	e-Rini, Lusikisiki	Akako
6. Mamanci			e-Vungeni, Lusikisiki	Akako

SIGCAU.

1. Majali	Jali (Mbo)	N	e-Hewu, Flagstaff	Marelane
2. Maramza	Pondo	K	e-Zimpungutyeni, Lusikisiki	Toli
3. Mamampemvu	Hlongwe (Mbo)	Q1-N	e-Mdumazulu, Lusikisiki	Mswakeli
4. Mandasana	Pondo	Q2-N	e-Gunyeni, Lusikisiki	Dumalisile
5. Mabaruza	Miya (Fingo)	Q3-N	e-Qaukeni, Lusikisiki	Akako
6. Mamrapu	Pondo	Q1-K	e-Zimpungutyeni, Lusikisiki	"
7. Mankomfeni	Zizi (Mbo)	Q2-K	e-Gqubeni, Lusikisiki	"
8. Mantusi	Pondo	Q4-N	e-Kimbili, Flagstaff	"
9. Mamomo			e-Ntlamvukazi, Lusikisiki	"
10. Madinde		Q1-Q1-N	e-Gunyeni, Lusikisiki	"

<i>Igama le Imuni. Nkosikazi</i>	<i>Isiduko</i>	<i>Iwonga layo.</i>	<i>Igama lendlu yayo nesitili ekuso</i>	<i>Igama lo-Nyana.</i>
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MQIKELA.

1. Masarili	Gcaleka	N	e-Rini, Lusikisiki	Akako
2. Mabála	Pondo	K	e-Tawuni, Lusikisiki	Cetywayo
3. Mancele	Ncele (Mbo)			Mhlanga (ofakwe e-Kunene)
4. Mabáqo	Pondomise	Q1-N	e-Zinqasuleni, Tabankulu	Mdibaniso
5. Mabála	Pondo	Q2-N	e-Zigodlweni, Flagstaff	Masipula
6. Mabála	"	Q3-N	e-Mpanjeni, Lusikisiki	Akako
7. Magingqi	"	Q4-N	e-Mtamvune, Lusikisiki	Mongameli
8. Mamlazi	"	Q5-N	e-Vungeni, Lusikisiki	Ham
9.			" "	Batshu
10. Maquvana	Pondo	Q6-N	e-Siqabeni, Lusikisiki	Mzonyo
11. Manyati	"	Q1-K	e-Zimpungutyeni, Lusikisiki	Sigcau (ofakwe e-Ndlu 'Nkulu)
12. Mangxito	Gcaleka	Q7-N	e-Simahleni, Lusikisiki	Akako
13. Mamgeyi	Xesibe	Q8-N	e-Gunyeni, Lusikisiki	Akako

<i>Igama le Imuni. Nkosikazi.</i>	<i>Isiduko.</i>	<i>Iwonga layo</i>	<i>Igama lendlu yayo nesitili ekuso.</i>	<i>Igama lo-Nyana.</i>
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FAKU.

1. Mamanci	Mbo	N	e-Qaukeni, Lusikisiki	Mqikela
2. Manqaviya	Bomvana	K	e-Nyandeni, Libode	Ndamase
3. Mazilangwe	Mbo	Q1 K	e-Mafini, Ngqeleni	Koyana
4.		Q1-N	e-Mdikisweni, Bizana	Nonkobe
5. Makanywayo	Mbo	Q2-N	e-Sikelweni, Bizana	Bekameva
6.		Q1 Q2-N	e-Tshinweni, Flagstaff	Ndabeni
7. Mabaneka		Q1-Q1-K	e-Sihlonyaneni, Flagstaff	Stata, uyise ka-Mdlangazi
8.		Q2-K	e-Ntsonyini, Ngqeleni	Mkungekwana
9.				Makwabasa
10.		Q3-K	e-Mawuleni, Flagstaff	Simayi
11. Manobinda	Mbo	Q3-N	e-Mpoza, Lusikisiki	Mbambe
12.				Mtsika

NGQUNGQUSHE.

1. Mamgcambe	Pondomise	N	e-Vungeni, Lusikisiki	Faku
2.		K	e-Mxotsheni	Kanya

<i>Igama le Inani Nkosikazi.</i>	<i>Isiduko.</i>	<i>Iwonga layo.</i>	<i>Igama lendlu vayo nestitile ekuso.</i>	<i>Igama lo-Nyana.</i>
3.		Q1-N	e-Mtonyameni, Ngqeleni, St. John's & Flagstaff	Mahlumba Mtengwane
4.		Q1-K	e-Lujizweni, Ngqeleni	Manciya
5.	Pondo	Q2-N	e-Luqoqweni, Flagstaff & Ngqeleni	Akako Mviti
6.		Q1-Q1-K	e-Mawuleni, Flagstaff	
7.		Q2-Q1-K	e-Langeni	
8.			e-Skalweni, Libode	

NYAUZA.

1.	N	e-Vungeni, Lusikisiki	Ngqungqushe
2.	K	e-Mqwangqwini, Flagstaff, Lusikisiki, Ngqeleni & Bizana	Somacala Mgcwengi
3.		e-Msukeni, Tabankulu	

TAHLE.

Ingcwaba lake lise-Mzamba, Bizana.

Ama-Tahle ako kulo lonke elasema-Mpondweni nase-Batenjini

NDAYINI.

Ingcwaba lake lise-Mzamba, Bizana.

Ama-Ndayini nama-Diba ako nase-Batenjini e-Mgwali (Clarkbury), apo acitakalela kona ngo-Tshaka.

CITWAYO.

Ingcwaba lake lise-Ngquza, Lusikisiki.

B'ALA

Ingcwaba lake likwa-Ngcoya, Lusikisiki.

GANGATA.

Ingcwaba lake lise-Bumazi, Flagstaff.

NCINDISE.

Ingcwaba lake lipakati ko-Mtamvune no-Mzimkulu.

Inzala yake ingafunyanwa e-Natala, nakuba kungeko bazibiza ngegama lake ema-Mpondweni.

MSIZA.

Ingcwaba lake linganeno ko-Lutukela. Ibali liti wayepuma e-Swazini ehamba neqela labazingeli.

ISAHLUKO IV.
 AMA-BANDLA.
 AWASE-NYANDENI.
 NEMI-FUNDA YAWO.
 ISIQENDU I.

I-Bandla lase-Nyandeni lendlu ka-Faku yakulo-Ndamase.

Imifunda ye-Nyanda. Inkungu epetwe ngu-Ndevu; ama-Same apetwe ngu-Maxaka; i-Dumasi elipetwe ngu-Poni; ama-Ndlovu apetwe ngu-Mlengana; u-Jeco olupetwe ngu-Ntapane; i-Ndungunya epetwe ngu-Madolo; i-Godeni epetwe ngo-Makosonke; elase-Butongweni elipetwe ngu-Mfilimfili; u-Tshiyi olupetwe ngu-Dlitamba; ngama-Mbange apetwe ngu-Boyisi; ama-Ngwane apetwe ngu-Mgwebi; ama-Goza apetwe ngu-Mpikheleli; ama-Konjwayo nemifunda yawo apetwe ngu-Gqadiso; ama-Bonxoti apetwe ngu-Maqwe-lane; ama-Fu apetwe ngu-Koyana; ama-Same apetwe ngo-Mgcotyelwa; u-Moya opetwe ngu-Situpa; ama-Gingqi (u-Tato) olupetwe ngu-Diko.

I-Bandla lase-Mhlanganisweni lendlu ka-Ndamase yakulo-Nqwiliso.

Imifunda yo-Mhlanganiso. I-Sibango esipetwe ngu-Qumbelo; i-Ngqwengqwe epetwe ngu-Siqitini; i-Cumngce elipetwe ngu-Mpayipeli; ama-Ngcwangule apetwe ngu-Siboniwe; i-Sikelo elipetwe ngu-Manyangaza; ama-Jola (u-Tato) olupetwe ngu-Bokoda; i-Dumasi elipetwe ngu-Mvinjelwa; ama-Gingqi (u-Swazi) olupetwe ngu-Zintonga;

um-Kanzi (ama-Gingqi) apetwe ngu-Siposo; u-Mtwa opetwe ngu-Hlamvana; imi-Qwane epetwe ngu-Mqakama; ama-Ntusi apetwe ngu-Nomandi; ama-Ntusi (ama-Woshe) apetwe ngu-Manqina; u-Jeco olupetwe ngu-Ndlumbini; i-Zixolosi ezipetwe ngu-Kulakade; u-Mqwangqwo opetwe ngu-Fulela; ama-Ntsaka apetwe ngu-Ntulizempi; ama-Mpinge apetwe ngu-Mdedelwa; i-Ngoji epetwe ngu-Mditshane.

I-Bandla lase-Zinkumbini lendlu ka-Nqwiliso yakulo-Bokleni.

Imifunda ye-Nkumbi u-Mgungundlovu opetwe ngu-Mangala; um-Jobe opetwe ngu-Jivaza; i-Mbaliso epetwe ngu-Wellen; u-Jizo olupetwe ngu-Lindinxiswa; ama-Nqanda apetwe ngu-Malahle; i-Nduna ezipetwe ngu-Dumezweni; ama-Lunga apetwe ngu-Madikizela; ama-Zizi apetwe ngu-Moshi; i-Cumngce elipetwe ngu-Tshali Ngcai; u-Zenzele opetwe ngu-Dabe; i-Mfolosi epetwe ngu-Mbekedana; u-Mdungandaba opetwe ngu-Ladada;

Ibandla lase-Marubeni lendlu ka-Bokleni yakulo-Poto

Imifunda yama-Ruba. Ama-Mpondomise apetwe ngu-Hendi; ama-Ndile apetwe ngu-Msolo; i-Buku epetwe ngu-Joji; i-Njiva epetwe ngu-Gibisela; ama-Joli apetwe ngu-Macikazi; i-Ntshongwe epetwe ngu-Tolikana; u-Mhobo opetwe ngu-Notsolo; u-Mxino opetwe ngu-Qanqiso; ama-Tolo apetwe ngu-Singata; um-Tontsi opetwe ngu-Mafioni; Isiqabê esipetwe ngu-Notanaza; u-Mhlotsheni opetwe ngu-Buje; i-Ntengu epetwe

ngu-Nobowana; u-Sizi olupetwe ngu-Gedeni; u-Zitatele opetwe ngu-Benson; i-Teku elipetwe ngu-Palafini; ama-Nqanda apetwe ngu-Mzingelwa; ama-Bomvana apetwe ngu-Magwa.

AMA-BANDLA ASE-QAUKENI:

I-Bandla lase-Vungeni lendlu ka-Ngqungqushe yakulo-Faku.

Imifunda ye-Vunga. Ama-Bâla esi-Rama apetwe ngu-Jiya; ama-Kanyayo (aba-Mbo) apetwe ngu-Mtono; ama-Kwalo apetwe ngu-Mlambawuselwa; Isikelo elipetwe ngu-Hlamandana; u-Mfinizo opetwe ngu-Tanifodi; ama-Heleni (ama-Bâla) apetwe ngu-Mazojiwe; ama-Diba apetwe ngu-Baleni; ama-Ngutyana apetwe ngu-Langasiki; ama-Gingqi apetwe ngu-Mditshwa; ama-Nduvelana apetwe ngu-Malindini.

I-Bandla lase-Qaukeni lendlu ka-Faku yakulo-Mqikela.

Imifunda ye-Qaukeni. Ama-Kwetshube apetwe ngu-Sicwe; u-Msuka opetwe ngu-Vumani; ama-Ntlane apetwe ngu-Dinwayo; ama-Ngamza apetwe ngu-Matobela; ama-Tolo ka-Mloko apetwe ngu-Jubele; ama-Ramza apetwe ngu-Ndunu; ama-Bâla (Ukulamba) apetwe ngu-Semu; ama-Nyati apetwe ngu-Myolwa; u-Mgcangatelo opetwe ngu-Turani; ama-Gangata apetwe ngu-Mjibâ; ama-Gora (u-Mtwa) ngu-Nobuhlali; Isibeqa esipetwe ngu-Sigixana.

Ama-Cele (aba-Mbo) apetwe ngu-Zibula; ama-Tahle epetwe ngu-Gebuza; u-Mqwangqwo opetwe ngu-Maliwa; u-Qoqo olupetwe ngu-Ntanta; ama-

Ndayini apetwe ngu-Maqwanya; imi-Zizi epetwe ngu-Nomagqatekana; ama-Ntshangase apetwe ngu-Situkutezi; ama-Mpise (aba-Mbo) apetwe ngu-Mlindazwe; ama-Nikwe apetwe ngu-Majavu; abe-Tshwawu abapetwe ngu-Nkwane; i-Sigodlo esipetwe ngu-Nobulongwe; ama-Cwera apetwe ngu-Jikinteto; ama-Ngcwangule apetwe ngu-Cetywayo; ama-Kwalo apetwe ngu-Mtyolwa; i-Tawu elipetwe ngu-Ndaliso.

I-Bandla lase-Rini lendlu ka-Mqikela yakulo-Sigcau.

Imifunda ye-Rini. Ama-Nci apetwe ngu-Sigidi; ama-Ntlane apetwe ngu-Nomtshetshe; ama-Nyati apetwe ngu-Mkutukeni; abe-Sutu abapetwe ngu-Ndlebe no-Zalabe; i-Kwetshube abapetwe ngu-Nobulongwe.

I-Bandla lase-Hewu lendlu ka-Sigcau yakulo-Marelani.

Imifunda ye-Hewu. Li-Tekwini elipetwe ngu-Seketwayo; ama-Ramza apetwe ngu-Wayo; ama-Bipa apetwe ngu-Ndlepu; ne-Galatye elipetwe ngu-Mtirara.

I-Bandla lase-Mzindlovu lendlu ka-Marelane yakulo-Mandlonke.

Imifunda yo-Mzindlovu. Yi-Ntlamvukazi epetwe ngu-Ngcweleni.

ISIAHLUKO V.

IZIZWE.

ISIQENDU 1.

IZIWE ZASE-NYANDENI.

Izizwe ze-Nyanda yonke ipela zezi : Ama-Gangata, inkosi yawo ngu-Majarana ose-Ngqeleni; ama-Same, inkosi yawo ngu-Mgcotyelwa ose-Libode; ama-Ndlovu (aba-Mbo,) inkosi yawo ngu-Mlengana ose-Ngqeleni; ama-Ngwane. inkosi yawo ngu-Mgwebi ose-Ngqeleni; ama-Goza, kwa ama-Ngwane, inkosi yawo ngu-Mpako ose-Libode; ama-Konjwayo, inkosi yawo ngu-Gwadiso ose-Ngqeleni; ama-Gingqi, inkosi yawo ngu-Zintonga ose-Mzimvubu; ama-Ngcwangule, inkosi yawo ngu-Siboniwe ose-Libode; um-Twa, inkosi yawo ngu-Hlamvana ose-Mzimvubu; ama-Jola, inkosi yawo ngu-Bokoda ose-Mzimvubu; imi-Qwane, inkosi yawo ngu-Mqakama ose-Mzimvubu; ama-Ntusi, inkosi yawo ngu-Nomandi ose-Mzimvubu; ama-Ntsaka, inkosi yawo ngu-Ntulizempi ose-Ngqeleni; ama-Mpinge, inkosi yawo ngu-Mdedelwa ose-Libode; ama-Nqanda, inkosi yawo ngu-Malahle ose-Ngqeleni; ama-Lunga, inkosi yawo ngu-Gqira ose-Ngqeleni; ama-Tolo, inkosi yawo ngu-Singata ose-Libode; ama-Bomvana, inkosi yawo ngu-Magwa ose-Ngqeleni.

ISIQENDU 2.

IZIZWE ZASE-QAUKENI.

Izizwe ze-Qauka yonke ipela zezi : Ama-Gingqi, inkosi yawo ngu-Mditshwa ose-Lusikisiki; ama-

Ntusi, inkosi yawo ngu-Mantyi ose-Lusikisiki; ama-Gangata, inkosi yawo ngu-Lálu ose-Lusikisiki; ama-Nyati, inkosi yawo ngu-Myolwa ose-Lusikisiki; ama-Bála, inkosi yawo ngu-Sem ose-Lusikisiki; ama-Kwetshube (aba-Mbo,) inkosi yawo ngu-Sicwe ose-Lusikisiki; ama-Ncele (aba-Mbo), inkosi yawo ngu-Zibula ose-Lusikisiki; ama-Nduvelana, inkosi yawo ngu-Nobála ose-Lusikisiki; ama-Kanyayo (aba-Mbo), inkosi yawo ngu-Jama ose-Mbizana; ama-Mpise (aba-Mbo), inkosi yawo ngu-Mlindazwe ose-Mbizana; ama-Ngutyana (aba-Mbo,) inkosi yawo ngu-Langasiki ose-Mbizana; ama-Diba (aba-Mbo), inkosi yawo ngu-Baleni ose-Mbizana; imi-Zizi (aba-Mbo), inkosi yawo ngu-Nomagqwatekana ose-Mbizana; ama-Nikwe, inkosi yawo ngu-Mpikwa ose-Mbizana; abe-Tswawu (aba-Mbo), inkosi yawo ngu-Mjanyelwa ose-Mbizana; ama-Ndela (aba-Mbo), inkosi yabo ngu-Sigijimi ose-Flagstaff; ama-Jali (aba-Mbo), inkosi yawo ngu-Xakamfula ose-Mbizana; ama-Ntsha-ngase (aba-Mbo), inkosi yawo ngu-Situkutezi ose-Flagstaff; izi-Langwe (aba-Mbo), inkosi yawo ngu-Magqzumane ose-Mbizana; ama-Nci (aba-Mbo), inkosi yawo ngu-Sigidi ose-Ntabankulu; nama-Tolo (aba-Mbo), inkosi yawo ngu-Mloko ose-Ntabankulu ama-Zulu akwa-Bála, inkosi yawo ngu-Sitandatu, ose-Ntabankulu; ama-Cwara (ama-Mpondomise), inkosi yawo ngu-Jikinteto ose-Ntabankulu; ama-Ntlane, inkosi yawo ngu-Dinwayo ose-Ntabankulu; ama-Ngcwangule, inkosi yawo ngu-Dweba ose-Ntabankulu; ama-Kwalo, inkosi yawo ngu-Mlambawuselwa ose-Lusikisiki; ama-

Ramza, inkosi yawo ngu-Nduna ose-Lusikisiki; ama-Tahle, inkosi yawo ngu-Gebuza ose-Lusikisiki; ama-Ndayini, inkosi yawo ngu-Magwanya ose-Flagstaff; abe-Sutu, (Msutu,) inkosi yawo ngu-Sita ose-Ntabankulu; ama-Ngcoya, inkosi yawo ngu-Walter Maheneza ose-Lusikisiki; ama-Heleni, inkosi yawo ngu-Gxumeka ose-Lusikisiki.

Zonke ezinye izizwe ezinga balulwanga kuluhlu lwase-Nyandeni nolwase-Qaukeni zizizwe zama-Mpondo.

ISAHLUKO VI. U-MANCAPAYI.

U-Mancapayi uzele ilisu lokuqala eliyintombi latshaba; kulandele u-Bokleni, kwalandela intombi ebuve yatshaba, waza wazala intombi u-Vumani lo wendela kwa-Gingqi wazala u-Kwezi, nonyana ababini emva kuka-Kwezi. Wapinda u-Mancapayi ngelisu eliyintombazana egama lingu-Nozipandla yaza yatshaba xa ihambayo ingekalunyulwa, waza u-Mancapayi wamangala enkundleni ku-Ndamase esiti, "Yinina, bawo, ukuba ndifelwe ngabantwana abangamantombazana, kanti namakwenkwe andiwazali? Make ndifunelwe igqira lokuba ndizale amakwenkwe, kuba nale ikona andiyitembanga ukuba inempilo." Kwaza kwafunwa u-Nxele igqira lase-Mbo ukuze kuzalwe u-Mangala, kuba kumangelwe, waza walandelwa ngamawele azintombi aze afa. U-Mancapayi wayefelwa yiminqakati. Wayemncinci kakulu ngesiqu engange

nkazanyana kodwa elumke kakulu. Ibiti inkundla ipelele ngamadoda, kubuzwe nakuye ilizwi xa into inqabile.

Amehlo ake abebukali njengawe nyushu. Emncinane esiqingqi ebuqozana ukumila kwake.

ISAHLUKO VII. IZINTO NGE-ZINTO.

INQUBO YOMNTWANA: ISIHLAMBEZO.

Uti umfazi akuba nyanga ne emiti asele isihlambeso esiye sipume kulondoda nokuba umfazi ukowabo. Isihlambeso esi singumti oya upekwe ingcambu, ize kugalelwe amanzi kuzo engqayini. Ngalo lonke ixesha afuna ukusela umfazi usela isihlambeso esi endaweni yokusela amanzi, waye esisela ade akululeke. Uti-ke akukululeka asiyeke ngoku, sisetyenziswe ngumntwana wake, kodwa esomntwana senziwa sodwa.

Xa umntwana anikwa ibele okokuqala kutiwa uyamuliswa, ize anikwe intsuku nomle, andule ukwenzelwa isihlambeso sake.

Uye ati akuzalwa umntwana avaswe ngamanzi adikidiki, ize anikezelwe kunina ukuba amenzele isifuto. Isifuto singumti okiwa ehlatini uqunyiswe uluhlaza ukuze-ke unina amfute kuso esenzelwa ukuba angangenwa zizinto eziyakumkataza impilo yake. Ngomhla olandela owokuzalwa, nokuba sekuzintsuku, mhla kuzolileyo kungeko nelifu aphelelelwe umntwana.

Umntwana akule-ke ati akuba lishumi elinesihlanu, atonjiswe ukuba uyintombazana, abe ke ngoko selekwixabiso lokwenda. Ukuba uyinkwenkwe, uyakuti akuba mdala asikelwe isihlangu ahambe emadodeni, apume impi, angene kwibandla likayise ukuba uyatanda, ati ukuba uyatanda angene kwibandla lenkosi yake.

UPEHLELELO.

Uti umntwana akuba ezelwe usuku nokuba zintsuku ezimbini apehlelelwe, kodwa kukangelwe imini ecwengileyo engenamafu. Kuye kutatyatwe amanzi amatsha acwengileyo, akiwe emfuleni oncencezayo ngengqayi, ize kutatyatwe imicinga yomqungu idityaniswe inqunqwe kakuhle yalingana, ize-ke unina ambeke pantsi umntwana emhlabeni, ayiti nxu imicinga emanzini, amqoqozele ebusweni nase-mzimbeni, ize otuke umntwana, aintabate amhlabambe, kutatyatwe amalahle omlilo, ngento eyakuwaka eliqelana, ize-ke kutatwe amahlamvu omfuto atshiswe emalahleni, ati xa epuma umsi afutwe kuwo umntwana, unina esiti:

H-o-t-s-h-i! H-o-t-s-h-i!
 Malipume, isela,
 Lingamjoli umntwana,
 Isela lipume ngomnyango,
 Lingamjoli umntwana.

Elisela-ke bati abantu abadala ngumoya ongcolileyo ka-Satana. Izitya zabantwana ibiba zinkumba mdoda nopupu lwenkomo.

UMFAZI OXATYELWEYO.

Xa umfazi exatyelwe bekuya kuqutywe inkomo ziye kuma pambi kwendlu leyo akuyo, ide enye ingene imkote umfazi, ize-ke akululeke. Leyo ingeneyo nete yacita emnyango waza wakululeka umfazi, seyibalelwa kwezobulunga.

UMNTU OBIZIWEYO.

Umntu xa etshone emlanjeni, mhlaumbi elahlekile uye afunwe ngenkomo; isiziba-ke simkupe, sitabate inkomo leyo. Naxa elahlekile uti xa ezakubonakala inkomo leyo ilahleke yona iye kungena enzonzobileni apo akona, ize-ke yena abuyiswe, inkomo leyo itabate indawo yake.

UMTSHATO.

Indlela ndlela zokuzeka sezicaziwe kumapepa angapambili. Intombazana xa yendisiwe iye ilotyolwe nokuba ayikatshati, ize-ke abantu base-mzini wayo bacele umtshato, kuye abantu abangamadoda namankazana, abafazi nentombi, ababizwa ngokuba luduli. Ngelinye ixesha iti intombazana ukuba ibitwelwe nokuba ibigcagcile bayicele abantu bakowayo ukuba bagoduke nayo, ize bayizise ngomtshato beviqabile, Ukuyiqaba kukuyihlinzela inkomo ebeziye zibembini nokuyenzela izikaka nomgqweto (ingubo yokulala) nokuyifunela imipanda, nezitya, nomxosa (izembe). Uduli emzini lukolisa ukufika xa kuhlwayo ngongcwalasi, lufike luhlale enkundleni luzivakalise ngokukohlala, ize-ke kupume abantu, babuze imvelapi, baqakatiswe, kuxelwe enye indawo kutiwe kucelwa indawo nje

kodwa yokulala. Sebesaziwa abantu aba kuba baxelelwe usuku amabafike ngalo. Bazakutatwa ke banikwe indlu yabo ekutiwa sisaquva, ize banikwe inkuko. Abanakuzitata ezinkuko bengandlalelwanga. Ukwandlalelwa kukuhlinzelwa. Lakufika uduli luzakwaziswa kubamelwane baxelelwe usuku lomtshato. Ngomhla womtshato bayakuya kulomzi abantu ize kuhlinzwe. Abantu bakulontombi baye beze nengubo abaye bazinikele u-Sontombi, kutike ngomhla womtshato azandlale enkundleni zihlale amawabo azakubeta inkomo. Ipume-ke intombi endlini yayo, ihamba nezinye intombi nomntu oyindoda ohamba nazo, iye enkundleni yasesibayeni emadodeni, ati akugqiba ukuzibona zigqitele ebafazini, ize zibuyele kwasendlini yazo.

Umtshakazi lo ngokuya ebesandlalelwa ukufika kwake, ugalelwe inyongo entloko ngowakulomyeni, emxelela ukuba makalunge azi ukuba ungumfazi ekayapa, uyazekwa namhlanje.

Kuzakudliwa-ke ngoku izidlo ebezilungiselelwe, zona intombi nentsizwa zidlala imidlalo yazo enkundleni. Ukumka kwelanga intombi zoduli ziyakuka amanzi, ize zifike ziwabeke etubeni lomzi aputunywe ngabantu bomzi, zona ziye kungena kwasendlini yazo, ize zigoduke, zimshiye apo umtshakazi, ngosuku ezigoduka ngalo, emveni kokuba zike zateza mhlaumbi zasila.

AMASI ENKOMO ZOKUNUKWA.

Inkosi azikolisi ngokuwadla amasi enkomo zonke, zidla amasi enkomo ezikululekileyo ezidliwe ngezimpi, ingezizo zokudliwa kwabanukwe ngoku-

takata, kuba kusitiwa inkosi ayinakudla amasi enkomo zobubedengu.

UKUDLA.

Ukudla kwabantu okuqelekileyo yinyama, nombona, nenkobe, nomqa, nemifino etyiwa ngamabinqa odwa, namasi notywala.

UBEDESHO LWEZILO.

Bekungabedeshwa zilo kodwa xa kutwasa umntu ngento etile, lonto ayinakutyiwa kuba iya kubolisa umzi. Ukuba yindlovu intshaza yayo ayinakusetyenziswa ngabantu balomzi.

AMAXESHA ONYAKA.

Makukunjulwe ukuba ama-Mpondo ayake ngaselwandle. Ixesha nonyaka iyakuba lelo lokuhluma kwezinto ngaselwandle.

JANUARY: Ntlolanja, ngexesha eziti izinja zakuya emasimini zinyekeze umbona zimtye.

FEBRUARY: Ndaza *or* Ndazosela: Mninzi umbona ngelixesha, wonke umntu. uyazosela.

MARCH: Mbasa: Umoje umbona uhlute umlibale atshe ngenxa yomnye osamtyayo.

APRIL: Mgudlula: Ukulungiswa kwezandla kuba kuzakuvunwa.

MAY: Ntlangula. Ukuvutuluka kwamagqabi emiti.

JUNE: Ntulikazi, ngenxa yokugquta nentuli.

JULY: Ncwabakazi. Ukubonakala kohlaza.

AUGUST: Mfumfu. Ukutwasa kwamahlungu.
 SEPTEMBER: Mpanda. Inyanga yokulima.
 OCTOBER: Uzibandlela. Iziqiti zengca xa ku-tshiswa.
 NOVEMBER: Lwezi. Lento iti tswi xa kubalele.
 DECEMBER: Ntsinga. Ukusinga ukuqina kwa-matanga.
 WINTER: Ubusika.
 SUMMER: Ihlobo.
 AUTUMN: Ukwindla.
 SPRING: Ntlakohlaza.

FIRST MONTH OF YEAR: Ukuvela kwesi-Limela ngunyaka omtsha ngo-Ntulikazi.

TO-DAY: Namhlanje.

YESTERDAY: Pezolo.

DAY BEFORE YESTERDAY: Izolo

TWO DAYS BEFORE YESTERDAY: Izolo elinye.

THREE DAYS BEFORE YESTERDAY: Izolo elinye elingapaya.

Amaxesha emini: Kusasa, emini emaqanda, emini emalanga, empakankobe, olwamagqaza, ngoratya, ukuhlwa, empondo zenkomo (day-break).

IMINYAKA YOKWENZEKA KWEZINTO.

(Leminyaka icatshulwe kuluhlu lwase-ofisini yase-Libode nakwincwadi ezindala.)

1819. Imfecane yokuqala ema-Mpondweni.

1820; Ukufika kwama-Baca, inkosi yawo ingu-Madikane.

1820. Imfecane yesibini ema-Mpondweni.

1828. Ukufa kuka-Tshaka.

1829. Ukufika kwama-Bulu e-Natala.

1842. Ukufika kwe-Nkumanda no-Captain Smith ema-Mpondweni, besuka e-Kapa besiya e-Natala.

1844. Isibalo semvumelwano pakati ko-Faku no-Rulumente (*Treaty*.)

1844. U-Faku wabuyela e-Qaukeni.

1845. Ukuwela kuka-Ndamse eze e-Nyandeni.

1845. Ukufa kuka-Ncapayi.

1857. U-Nongqause e-Bunguni.

1863. Ukufika kuka-Adam Kok ema-Mpondweni.

1866. Impi yama-Mpondo nama-Baca.

1867. Ukufa kuka-Faku.

1870. Impi yama-Mpondo no-Mhlontlo.

1872. Ukwenziwa kwemida eyahlula i-Zizwe zelase-Mbo.

1873. U-Meli ka-Rulumente (British Resident) e-Mzimvubu.

1875. U-Nongxokozelo. Impi ka-Rili no-Ngangelizwe.

1877. U-Ngcayicibi.

1878. Ukungena kwama-Xesibe ku-Rulumente.

1880. U-Hopu. Impi yama-Mpondomise no-Mlungu.

1884. Ukufa ko-Mfundisi u-Tomose (Rev. J. S. Thomas.)

1885. Impi yama-Mpondo nama-Xesibe.

1887. Ukufa kuka-Nkosi Mqikela.
 1888. Ukupata kuka-Nkosi Sigcau.
 1888. Impi yesibini yama-Mpondo nama-Konjwayo.
 1891. Impi ka-Mdlangazi yokuqala.
 1892. Ukufa kuka-Marwanqana (Rev. Thos. Jenkins.)
 1893. Impi ka-Mdlangazi yesibini.
 1894. Ungeno lwama-Mpondo ku-Rulumente.
 1897. U-Landipasi (*Rinderpest*.)
 1898. Impi yama-Krikwa.
 1899. Ukufa kuka-Nkosi Nqwiliso.
 1901. Ukufa ko-Kumkanikazi u-Fitoliya.
 1904. Ukufa kuka-Nkosi Sigcau.
 1909. Ukufa kuka-Mhlanga.
 1911. Ukupata kuka-Nkosi Marelane.
 1911. Ukungena kuka-Rwengxe e-Nyandeni.
 1912. Ukufa kuka-Nkosi Bokleni.
 1912. Indlala ka-Kemane.
 1912. Uhambelo lwe-Ruluneli (Lord Gladstone.)
 1914. Impi yama-Ngesi nama-Jamani.
 1918. Ukupata kuka-Nkosi Poto.
 1921. Ukufa kuka-Nkosi Marelane.
 1925. Uhambelo lo Mtan' Omhle (Prince of Wales.)

ULUHLU LAMAGAMA APOSISIWEYO NGABASHICILELI.

Ipepa.

- 2, Umgca 7, "ozala," yiti, "azale."
 4, Isiqendu 3, umgca 7, "onyana," yiti, "unyana."
 6, Umgca 4, "yasesigodlweni," yiti, "yase-Sigodlweni."
 12, Eka Myeki, umgca 4, "Ngcwangusha," yiti Ngcwanguba."
 13, Umgca 9, "abeke," yiti, "abake."
 14, Umgca 7, "Ntamvune," yiti, "Mtamvune."
 14, Umgca 14, "Shecila," yiti, "Shicila."
 20, Umgca 21, "mgqungu," yiti, "mngqungu."
 22, U-Faku, umgca 7, "zangambili," yiti "zangapambili."
 25 Isahluko VIII, Umgca 1, "ngapambi," yiti, "ngapambili."
 26, Eyase Mfabantu, umgca 14, "ngumbaxa," yiti, "ngompaxa."
 26, Umgca 18, "ubeselefikile," yiti, "ubeselefile."
 28, Umgca 1, "Ncambeke," yiti, "Ncambele."
 28, Umgca 3, "Matengwane," yiti, Mtengwane."
 34, Imantyi ka-Mhlontlo, umgca 1, "e-Magupeni," yiti, "u-Magupeni."
 35, Imbizo yase-Maqingqo umgca, 5, "imelwe," yiti, "limelwe."
 37, Umgca 8, i " , " zipela emva kwedliwa lesibini.
 37, Umgca 16, "Mqwangwo," yiti, "Mqwangqwo."
 39, Umgca 17, "Harry," yiti, "Henry."
 40, Isiqendu 4, Umgca 2, "Tyambule," yiti, "Tyabule."
 41, Umgca 20, "nkumbele," yiti, "nkubele."
 43, Isiqendu 6, umgca 18, "Ndumiso," (Morris).
 47, Isiqendu 4, Inqaku lokuqala elinge Ngxowa ye Mfundo malibengapambili kwesiqendu 4.
 48, Umgca 9, "Bokoda," yiti, "Dokoda."

- 56, Amanyangaza, umgca 4, "nengaulwanga," yiti,
"bengaulwanga."
- 69, Umgca 123, "oluzama," yiti, "oluzala."
- 72, Umgca 83, "mefn," yiti, "mfen."
- 75, Umgca 11, "isindis," yiti, "isendis."
- 75, Umgca 14, "Intsingenkoni," yiti, "Intsingizekone."
- 81, Umgca wokugqibela, "Indlu," yiti, "Indlu Nkulu."
- 83, Umgca 4, "eyenziweyo," yiti, "eyenziwayo."
- 86, Umgca 11, "lizele," yiti, "lixele."
- 96, Umgca 27, "zigoduka," yiti, "zigoduke."
- 101, Umgca 12, "Kufika," yiti "kufike."
- 101, Umgca 17, "Oncedisa," yiti, "oncediswa."
- 101, Umgca 25, "amalunga," yiti, "amalungu"
- 103, Isiqendu 3, umgca 2, "Ntlanza," yiti, "Ntlaza"
- 109, „ „ 5, "weligqoboka," yiti, "wayeli-
gqoboka."
- 110, „ „ 7, "Mdevu," yiti, "Ndevu."
- 111, „ „ 21, "owayibatala," yiti, "owaye-
mbhatala."
- 112, „ „ 11, "abaninawe," yiti, "babaninawe."
- 126, Inqaku 55, e-Bungeni," yiti, "e-Bunguni."
- 128, Umgca 4, "u-Mtata," yiti, "u-Mlata."
- 128, Inqaku 95, "ezindlela," yiti, "Ezidela."
- 128, Inqaku 104, "ngumntu," yiti, "ngumti."
- 144, Ibandla lase Mhlanganisweni, "I-Ngqwengqwe,"
yiti, "Ngqweqwe."
- 145, Umgca 18, "Ladada," yiti, "Ludada."
- 145, Umgca 23, "Ama-Jali," yiti, "Ama-Jola."
- 146, Ibandla lase-Qaukeni, "Ama-Ngamza," yiti, "Ama-
Ngqamza."
- 147, Ibandla lase-Rini, "no Zalabe i-Kwetshube," yisuse i.
- 149, Umgca 27, "Ama-Cwara," yiti, "Ama-Cwera."
- 151, Isahluko VII. umgca 11, "Intsuku," yiti, "intuku."
- 155, Amaxesha onyaka, April, "Kwezandla," yiti,
"Kwezanda."

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