No I

16,337 (a)

IBALI LAMA HLUBI.

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HENRY MASILA NDAWO.

IƁALI LAMA HLUƁI.

NGU —

Henry Masila Ndawo.

Umbali wee "Ntsomi zase Zweni," wo "Hambo Luka Gqoɓoka;" ka "Noliʃwa," ka "Nomathamsanqa no Sigeɓenga," ka "Mʃweʃwe," Nezinye

ISINIKEZELO.

Lugada E.C. School,
P.O. Sigoga,
Matatiele

S.E. Krune Mqhayi Esq,
ENTab' Ozuko,
P.O. Berlin C.P.

Sihlobo sam: Esiyintanda

Le ncwadana engeni yani, elibali lamaHlubi ndiyinikele kuwe ngentliziyo ekhululekileyo.

Umgudu oyenzileyo nosayenzayo ekuphakamiseni uhlanga Lwakowethu ngokubala iincwadi uzibalela Lona aye ngangant. Ukunga khwelezeli abanye ~~abanye~~ ababali, kodwa usuke unqwenele ukunga bangaqhubela phambili, Lo nto yodwa ikunyusele okunye kwisiganga sokuba usoloko ubukwa Kambe ke ekusindweni kwal

Carry called his death

yimihla yokwa Luphala, xa ugquka ujonga umsebenzi wobutsha bakho wotsho uthi, "ILizwe Lakowethu ndiLikhonzé ngokwaneleyo. Ndiye andasigusa isiphiwo sam."

Mbangi yokuba ndide ndibe ndiphuma noku kuthetha ndenziwa yinto yokuba ungumzekelo owohLala phakathi kuhLanga LwakowethuL nakwisizukulwana esiLandeLayo.

Namhla baninzi ababa ziinewadi bebonela kuwe.

Yidl'ubomi obumyoLi
Esakho Isihlobo Ngenene
H. M. Ndawo.

Cancelled

INTSHAYELELO.

Ma wethu! naantso incwadana isiza phakathi kwenu, nakuba kungekho nto ityhulu iyiphetheyo.

Ibalwe ibali elifutshane kunene lesizwe samaHlubi endihambe ndilihlanganisa phakathi kwamaxhego nabanye.

Amaxhego la ke akathethanga nto idibeneyo kwezinye iindawo, kuba kaloku iindaba ezi bezinga zanga zabalwa; koko kubalekwehe ngazo ukuthabathela emva ngezwi lomlomo. Le nto yodwa yenze ukuba eli bali libe libali lempikiswano, ize emva koko lingavakali.

Owenu Umkhonzi Wemihla Nezolo
Henry. Masila. Ndawo

Lugada. E.C. School,
P. O. Sigoga,
Matatiele

Umhla we 18 Kweyom Sintsi
1945

ISAHLUKO

ISALATHISO V.

I INTSUSA MAБANDLA.

UmБuleLo. IziNdLu zoБuKhosi бamaHLuбi. InTetho. IsaKhiwo seHLuбi. IsAmbatho. ImFazwe noXoLo.

II IMVELAPHI YOHLANGA OLUNTSUNDU.

UNtu. AбeNguni—AбeNtungwa. AбaMbo.

III AMAMPEMBE EMHLANGENI.

IV UMTHIMKHULU WANGQANGI.

Imida. UStavenisse. UmZinyathi. UNcoбo noTadeбe. EyokuqaLa. Iqama LoбuHLuбi. EyesiБini. Uqxothiwe uNcoбo emaHLuбini. EyesiThathu. IkamVa LikaNcoбo.

V UTADEБE.

UTadeбe neqqugula. UTadeб'esiHlaLweni.

ISALATHISO VI

ISAHL UDLomo uNikwe ubuKhosi bakhe.
UTadebe uliZiyile ikomKhulu.

VI UDLOMO.

Idabi LaseNxokotyeni. Abakwa-
Maduna. UMagebe uHlasel'ema-
Hlubini. InZaLa kaDLomo noMasiyi.
UNtsele weNziwe inkuLu.
Izikhali zimNqhinel' uDLomo.

VII UMAZIYI.

VIII UNTSELE.

WoHLwayiwe uZingeLwakho.
InZaLa kaNtsele. AmaKhesa.

IX UMWALI ELUSUTHU.

X UBUNGANE.

UBungane uBulele uMafu
kaMatshaya. UkwALuka kuka-
MthimKhuLu. Abafaz' abaPhambiLi

ɓaka Mthimkhulu. UGodongwana kwa Bungane. UmLungu kwa Bungane. UkuFa kuka Bungane. WtLalo nombuso. AmaButho. Ezinye iziNto. IziBongo zika Bungane zesiBini.

XI UMTHIMKHULU WESIBINI.

EsiLilweni sika Bungane.
UBukumkani ɓama HLubi. ULuzipho noDLomo. UMthimkhulu namaSimi. UkuBadwa kuka Mthimkhulu. UmBuso ka Mthimkhulu.

XII UMATANQA.

UkuFa kuka Luzipho. UkuBuLawa kuka Mapanga. UkuBuLawa kuka DLomo.

XIII UMINI NODUBA.

XIV UMPANGAZITHA.

AmaNgwane aHLasele kwa Mpangazitha. UMpangazitha naba DLongwa.

ISALATHISO.

AmaHlubi namaNgwane eluSuthu. IsiPhelo sikaMpangazitha. AmaBal'engwe. AmaButho kaMpangazitha.
InZala kaMpangazitha.
IziBongo II.

XV USIDINANE NOSIPHAMBO.

IziBongo zikaSiphambo II.

XVI IMIYEMANE.

UMkhuzangwe uGxothiwe emaHlubini.

XVII AMATADEBE.

Indlu enkulu. UMjoli. UBikazi. IziBongo zikaNgwana. AmaTawule. AmaTeledwane. ImiHlanga. AmaZim.

XVIII UMEHLOMAKHULU.

KwaMzilikazi. UkuPhuma kwaMzilikazi. ELuSuthu. ENomansLand.
EMgwadleni. InZala kaMehlomakhulu.
IziBongo II.

ISAHL

XIX (1) AMAMFENGU.
(2) AMAHLUBI EMGWADLENI
(3) EHEXELE.

XX

XX ULANGALIBALELE.

AmaZulu noLangalibalele. UkwAlusa kuphelisiwe. AmaHlubi nombuso wamaNgesi. UkuDuma. IngXabano noTulumente. Izibongo II. USiyephu.

XXI AMAHLUBI EGRIQUALAND EAST.

(1) ULudidi. (2) UMtengwane.
(3) UNtsinda-ntsinda. (4) ULuphindo izibongo II. (5) UMagadla
(6) UMathandela. (7) UJozana.
(8) UZibi, Izibongo II. (9) UMnyamana.
(10) UMbadu.

XXII. AMAHLUBI NOTULUMENTE.

(1) Phantsi komBuso wamaNgesi. (2) IimBazwe. (3) UNcedo. (4) ITafu. (5) AmaTyala. (6) UkuBuba kukaKumkanikazi uVitoLiya. (7) UGqoboko. (8) ImFundo nenkQubeLa-Phambili. (9) IziFozeeMpahLa. (10) UmGca ka HaLi (Halley's Comet.)

XXIII. IZIGANEKO EZAYAMÉ ABANTSUNDU.

(a) AmaGama EeNyanga.
(b) IziGaneko

XXIV. UMNOMBO WEENKOSI ZAMAHLUBI NEZINYE.

UMQUKUMBELO.

ISAHLUKO I

INTSUSA MABANDLA

"Umbulelo"

Mzi wakowethu! akukho nto intsa ilindelekileyo esenokufumaneka eliBali lamaHlubi.

Isizwe esi sibe neliŋwa elingelincinane lokungafikelelwa ngabeLungu, nge liya xefa looBungane no Mthimkhulu, sisemi elizweni laso, apho ababali abaMhlophe babe ngaanakho ukuchola-chola ibali elilila, nelidlekayo kumaxhego.

AmaHlubi adibene nomLungu emva kwenkcithakalo yawo emZimyathi. Aabo baye badibana nawo, bafike engasahlangene.

Ukubuza into enje ngeBali kubantu abalolu hlo-bo be kunge

fumaneki nto ibambekayo, kuba abantu be bahlanu be bona isiganeko sisenzeka ize emva koko bathi saa. Kwiindawo ngeendawo babalise nge siganeko eso, be benganika ingxelo engadibene kuba elowo nalowo ubalisa ngeemvo zengqondo nobuciko banabo, kuba abantu aaba abalingani ngeziphiwo; kukho nabongezelelayo.

Asikuko nokuba ndiya babulela aabo bathe bandixhasa ngamxhelo mnye ekundincedisoni ukuba eli bali lime.

Ndakha ndazi ncama ndaya eMtshezi kwaLangalibalele, ndiye kufuna ibali eli kuseloko ndifike abantu be ngazi nto. Bathe kum, ndifike emva kokweendaba ilizwe se liphelelwe ngamaxhego alo.

Ndibulela ababhali bezi ncwadi;— endiye ndacaphula

Kanobom iindawo ezithile kuzo, i History yase South Afrika, ngu Mnumzana u George Mc Call Theal, C.P. 1 Annals of Natal ngu Mnu-u John Bird, J. P. Natal. IBali Laba Mbo ngu Mfundisi u. J. Whiteside, C.P. IBali LabeSuthu ngu Mfundisi u Fred Ellenberger V.D.M eLuSuthu.

ITyala LamaWele ngu Mnu-u Samuel Edward Krune Mqhayi C.P. Zemk' iinkomo Magwalandini ngumfi uMfundisi u Dr. W. B. Tubusana C.P. IBali Lama Mfengu ngumfi uRichard Kawa noProfesa D.D.T. Jabavu. ~~B.A. C.P.~~ The Olden Times in Zululand and Natal ngu Mfundisi u A.T. Bryant, Natal. The Land and its Story ngu Mnu-u Robert Russel I.S.O Natal.

UMfundisi uW. Fintel nge M.S.S. kwaLangaliBalele Natal, no Mnu u S. E. K Mqhayi C.P.

ngokukhangela i M.S. yale ncwadi mayelana nesiXhosa sayo.
Phofu naloo maxhego abe endibaliselа, athe kum athetha inyaniso yodwa, akatshongo ukuba andinika into engeyiyo inene.

"IziNdlu zobuKhosi bamaHlubi."

UKumkani ubezeka umfazi wakhe wokuqala, kuthiwe uzihlamba umsizi ngaye, ukuze emva koko abenakho ukuzeka abanye.
Le ndlu ibisaziwa ngokuba liSoka-ngqangi. Umntwana ozelwe kule ndlu akanguye wakuphatha sizwe. Ezona zindlu zibalulekileyo, nezaziwayo emaHlubini zintathu.

Igama lesiHlubi	Igama lesiXhosa
(1) UNdlunkulu ...	(1) Ye Nkulu.
(2) IKhohlo ...	(2) YeyaseKunene
(3) IMbutho ...	(3) IQadi.

UKumkani ubekhe azeke olunye utho-tho Lwabafazi emva kokuba se zikho ezi zindlu zintathu.

Ubebika xa azeka umfazi owozala inkosi, abikele isizwe ukuze ibe siso esipola iinkomo (ingqwaqwa) zekhazi, kuba kaloku umntwana owozalwa kule ndlu uya kuphatha isizwe.

OoKumkani basemaHlubini babedla ngokunyula iintombi zabanye ooKumkani, mhlawumbi nokuba zezabantwana bobukhosi bolunye uhlanga. ESwazini kulapho ooKumkani basemaHlubini babezeka khona.

Intombi yomntu omnyama be kungenkankulu ukuba yenziwe inkosikazi. Xa sukuba ezeka iKhohlo ubebika, kule ndlu kozalwa inkosi eya kuziphatha ingenalifa kwindlu enkulu. Okokuba kwindlu enkulu kuthe akwabikho

nkwenkwe, isihlalo sobukumkani sibe singahlalwayo ngunyana waseMbuthweni ukuba uthe wakho.

Phofu le nto ayi zange yenzeke oko athi abaluhlanga amaHlubi.

IKhohlo be lidla ngokuphuma komkhulu liye kuma indawo yalo.

Eli gama lithi, 'Kumkani' lelentetho yesiXhosa. EmaHlubini intloko yesizwe be kusithiwa 'nKosi, Silo'. InKosikazi yayo be kusithiwa 'Ndlovukazi' njengase Swazini nakwaZulu.

Ngaxesha limbi, inKosi ibikhe yaabe izindlu zayo zobukhosi ngokuthanda kwentliziyo yayo.

Kambe ke angade abe ukho umfazi opolelwe iinkomo sisizwe, ukuba uthe akaziphatha ngentlonelo phambi kwenKosi ubeya afenxiswe esihlalweni, kunyulwe mfazi wumbi endaweni yakhe obengazelwe ntweni omakazale inKosi. Estere 1. 19.

'InTetho'

Intetho yesiHLubi ityekele kakhulu kweyesiSwazi neyesiZulu. Ngenxa yenkcithakalo yawo, loo nto yabangela ukuba intetho yawo ingabikho ebaliweyo. Isandi asikhupha ngamathatha, aya ngángáza.

Izizwe ezininzi zazithetha isiNguni ekuweleni kwazo umLambesi.

Ezona zizwe zisabambe intetho yesiNguni ngabaThembu namaXhosa. Ezasalayo emva, kwathi ngokudibana kwazo kungenjalo zisenza umxube entethweni, suka yadaka intetho yesiNguni.

AmaHLubi asemTshezi athetha isiHLubi esinganqxengeLeLwanga, kodwa asebenzisa iincwadi ezibalwe ngolwimi lwesiZulu.

INTSUSA-MAБANDLA.

Ukusuka emZimkhulu ukuya kwelaseБunguni eKoloni asebenzisa iincwadi ezingentetho yesiNguni (Xhosa.) Le nto yodwa yalatha okokuбa intetho yawo iya kutʃhitʃha.

Kwizibongo zeenKosi nezeziduko zamaHlubi ezineencwadana zazo ziyi chaphazele kanoбom intetho le kwiindawana ezithile nakuбa ise iyexubileyo.

Intetho yohlanga lonke oluNtsundu iyelelene, kungenjalo ifana kakhulu ngamazwi athile.

Kha uthelekise kula alandelayo.

Hlubi-Zulu	Xhosa	Suthu	Tʃhwana
inja	inja	ntja	nca
umntu	umntu	motho	motho
umame	uma	mme	me
inyama	inyama	nama	nama
imvula	imvula	pula	pula
indlela	indlela	tsela	tsela
indlu	indlu	ntlo	ntlo.

Ezi mpawu zalatha mhlophe okokuba uhlanga olu Ntsundu luphuma ndlwininye.

E "Isakhiwo seHlubi."

IHlubi line sosithomo sihle lidume ngaso; neentombi zibe zakhiwe kakuhle, kodwa eso sithomo be kusithi zakufikelela ebufazini sonakale nga ngokude ungabi satsho ukuba loo mizimba yeyabantu. Le nto mhlawumbi ibibangelwa yimbandezelo yokungazonwabisi ngezidlo ebifudula izitya kowabo.

Abantu besinye isizwe baqhlukile kwesinye ngesakhiwo, phofu amachule athile ayakwazi ukumgqalisisa umntu, abenakho ukumxela isizwe alunge kuso ethe tu, engazanga wathetha wamxela isizwe.

asiso.

"IsAmbatho."

AmaHLubi Lawo angamadoda abesubeLa ngokwabeSuthu. Abede atsho xa azithethayo athi,

'SingamaZubeL' esaveLa.'

Abengamenzi ungiyana okanye isicoco nje ngamaZuLu, kuLoko wona iinweLe ezi abeziphotha ngokwamaBacakazi, aze azidyobe ngamafutha kancinane, kuthiwe ke ukubizwa kwazo "ngumyeko."

AmaZuLu aye ewaqxeka esithi zizi Yendane ngenxa yeenweLe zawo ezaye zithe wambu ngokoouLembu bombona.

MhLa kuyi migcobo enje ngemigubo (umxhentso) nemitshato, abehomba amaHLubi ngendLeLa eyodwa.

Abatshakazi be besambatha izikhaka ezidana kanti bakuba

ngabafazi ziya kubetha emadolweni.
Ngenxa yobufufu beli lizwe imizimba le ibingakhathalelwa kangako, ibihonjiswa mhla kukho isizathu.

"ImFazwe noXoLo."

Phantse zonke izizwe eziNtsundu zaba zizithanda-mfazwe. Zimbi kuzo zibe zinoxolo, kodwa be kusithi zakuhlaselwa zizikhusele, liphalale ke igazi kwa-kuba kukwelo thuba.
Injongo yokuhlasela ibikukwenzela ukuzuza udumo xa zithe zoyisa.
Kuwakala ukuba uTshaka inkosi yakwaZulu wakha wahlasela waqubula izizwe nezizwana ezaye zimelene naye nezikude, kodwa loo mihlaba eya fiyiwayo ngaabo basabayo

akazange wamisa kuye, walawula, wazuza nobutyebi bomhlaba.

Uhlaselo lwakhe noloyiso alumbunjiselanga nto ingakanani, ngaphandle kwemihlambi ethile yeenkomo. Obona butyebi wabuzuzayo bobo boloyiso kuphela nobuya kusoloko buthethwa sizukulwana sakwa-Zulu sisithi, "Inkosi yethu yayi yinkunzi enophondo kweli lomhlaba Afrika."

UTshaka walizama-zamisa ngomkhonto, lema bume lonke eli; wasiya kulila ibungane lodwa apho akhe wanyathela khona, kodwa loo mkhonto-ndini wabuya wadla kuye ~~kwaakuku~~ phela kwentsomi — kuba kaloku waququka u-Dingane wawudlisa kuba kuye.

~~Kwa~~ Kwanqhineka oko kwathethwayo yinkosi yethu

xa yathi, "Бuyisela ikpele endaweni yalo, kuбa бonke aбalithaбathayo бaya kuбulawa lilo. Mateyu XXVI. 52.

Nakuбa wafayo uTshaka, wafiya umkhondo ongasayi kuze umke ngoku nangoku ezinggondweni zaбaNtsundu бeli.

Kwaбomgquбa kanye бakwaZulu wafiya umzi uбambene kwezokhalipho, ingcambu ke leyo ekungeбi lula ukuyi ncothula.

Kwizizwe zaseбumnyameni nakuzo kanye ezi zikhanyiselweyo, akukho ludaбa lube luhlwaбisa ngaphezu kolo lwemfazwe. Nangezi mini zoxolo nozolo kuthi kwakuchukunyiswa amaбali angeemfazwe uve igazi lihlōбa, kuze ke kuбe ngakumбi ukuyola xa ngaбa isizwe eso sithe safumana amandla oloyiso nje ngeso sakwaZulu.

LNTSUSA - MABANDLA.

UMʃweʃwe inKosi yabe Suthu wahLe wabona okokuba akanazixhobo ngokwaneleyo zokuxhobisa amabutho akhe, kungoko awathi walwa iintʃaba zakhe ngobuchule bokwazi ukulawula iimfazwe zalo maxefa.

Waye ngafeketheLi ekuxhayeni iimfazwe; kodwa be kusithi akuhlaselwa acinge ngacebo Limbi Lokusindisa abantu bakhe ekutʃhatyalaLisweni; yiyo Loo nto ebe khawuleza azenze izihLobo iintʃaba zakhe.

Wayeziqengqela ngamatye iintʃaba zakhe, aye engaphezulu kuloo nTaba yakhe eliqhayiya nesicamaguʃelo sabe Suthu.

Esi senzo satʃho zasaba.

UMʃweʃwe okwakhe ebenethongo elingabileyo kwa nelentaba yakhe.

Kuthe kuba Le nTaba isindisé imiphefumlo emininzi

enge yaya tshabalele yaangummiseli wokuba ihlonitshwe ngokuthi izidumbu zonke zabegazi lobukhosi baseluSuthu ezibhi naphi ma zithwalwe zize kunchwatyelwa kuyo.

Le nto imfazwe ingathi mhlawumbi isivela-mva sayo sibe sihle okanye sibe sibi.

Kuthelekelelwa ukuba uTshaka wachitha izizwe ezingaphezu kwamasumi alithoba kwelase Natala.

Akukho bani ongaxelayo into engaba liyiyo elo namhla okokuba izizwe ezo bezingazanga zachithwa-chithwa.

Ezo zizwe zasabayo zalizalisa lonke elibe lingamiwanga ngaphambili kumZantsi Afrika. Kuthe kanti ngalo elo xesa kukufika kweentlanga ezibe zifuna umhlaba zivela ngaphesheya kweelwandle, zatsho

zaxakwa, kanti ukuɓa ɓezinga zanga zathi sa-a nelizwe eli ngeziɓa iintlanga zazizuzela imihlaɓa. Esi sixondoviyo ngathi siɓe luncedo ngayimbi indlela.

Kuthe emva kwexeʃa xa se kuhlolisiswa kuthelekiswa ngamachule kwafumaneka okokuɓa eyona nkosi eyaye inengqondo kumZantsi Afrika yileyo yaseLuSuthu. Ɓe sise sitʃhilo kade sathi eyona nkosi engaqhele kuxhaya mfazwe yeyona iyiyo.

Xa ngoku siququkela kuma Hluɓi siwafumana esisizwe esiɓe sinoxolo, singenalo uchuku kwezinye. Phofu ukusunduzana phakathi kwawo odwa ɓe kungazanga kwaphela.

Into leyo etʃho sagxekeka isizwe esi asathembana ngamaxeʃa amaɓi

eemfaẓwe.

Iincwadi eẓinomdLa nakuLuphina uhLanga ẓeẓo ẓimaGaLi aẓo akhoLise ukuGaLisa ngeemfaẓwe noloyiso.

Le ncwadana ke ayi kuGa namtsalane kwaGaninẓi kunjalo unje ingabi naẓindaba ẓininẓi.

zabantu. ImiDakafolo yayimi eNtla-Ntfona, ~~Kulwandle oluBomvu~~ ezinye izizwe ezibala limthubi zazayame unxweme lolwandle lwe-Antilatiki. EZantsi-Ntfona kulwandle oluBomvu kwakumi amaAsiya. Elinga khankanywanga lalimiwe ngaBaThwa, kungenjalo bezula kulo.

Kwiincwadi zamaGrike ezabalwa mayelana nowe 100.A.D. zithi "AbaNtu Gabehlile bada bakude kufuphi nesiQithi saseZianziba.

Mayelana neminyaka engama 900 neli 1,000 bagaleleka eSofala ngaseZantsi kancinane komlambo umZambesi; kuthelekelelwa ukuba baqgiba iminyaka engama 200 bengehli.

Ezona ntlanga zawuwelayo umZambesi zezi, abaThonga basinge ezantsi kweDelagube, abeTshwana babemi phakathi eAfrika, basinge kwimida yentlango yaseKalahari;

Le nto yesithembu yayi ngekho nakwizilo; yinto edalwe ngumntu ngale nqgondo yakhe. Ezinye izilumko ziyi phuthuma apho ke inzala yomntu oNtsundu nekhaya lokuzalwa kwakhe.

Ezinye kuzo azikwekwi, zithi uhlanga oluNtsundu yinzala ka Hame. Lo Hame kuthethwa yena ngomnye woonyana baka-Nowa.

Kuthiwa kuye kuvelé uKuʃe obe ebala limnyama yena wazala uNimrode.

Kuye kwaya, kwaya kwathi se kungeni kwee thu kwa kuwo lo mlibo uNtu, uyise wendlu eNtsundu jikelele.

Inzala yakhe ithi ukuzibiza ingaBa Ntu.

Amadoda azikileya ngemfundo yehlabathi nango kunaba kweentlanga aqinisekisa ukuthi uhlanga

oluNtsundu. Luvela ngase Yiputa, abanye baya yiphikisa le ntetho, bathi luvela ngase Asiya.

Kukho abathi abaNtsundu bavela kunyana ka Abraham u Ismayeli awamzuza ngekhobokakazi. Xa batshoyo bathi oNtsundu umzi uzalana namaSilamsi, ama Arabu. Bambi bathi xa kulandwa esingqeni, kubonakala ukuba isizwe esi Ntsundu, saqhekeka e Yiputa, kuba imikhwa, amasiko, nemithetho yabaNtsundu yayamene kakhulu neyama Yuda nama Yiputa nje ngolwaluko, imithetho elishumi namanye amasiko amaninzi.

Umhambi u Vasco da Gama wadibana nabaNtu kumlambo i Quilimane entla kom Zambesi ababe bonakala ukuba banegazi lamaArab. Ilizwe lamaArab lelo lingasempuma-langa kulwandle

Lwemikhanzi.

Ekufeni kwenkosi yethu uYesu ebulawa ngamaYuda eYerusalem kucingelwa ukuba yayi ngumntu oNtsundu owayevela eKirene owathwala umNqamlezo emva kwakhe okuya ube umsiinda xa asinga eGologota.

ElamaArab neYerusalem limelene. Ma kube kwakusekho intsalela yabaNtu eArabiya apho, elixa abanye babe se bendulukile ukusinga ezantsi.

Bonke ababali abathe bachukumisa ibali labaNtsundu baqinisekisa ukuba bavela ngendlela yaseYiputa.

Kha uphula-phule naantsi enye inqxelo enikwa zezinye iingcaphephe zithi, abakwaNtu balamana nabaseziQithini entla kwe Ostreliya. Amasiko-siko nethambo nombuso kuya fana.

Batsho, be sithi amachule

afunde ngokuzama-zama kwamanzi nokuma kwehlabathi. Athi ihlabathi eli kumaxesha akudala lali ngeyiyo le nto sazi yona thina, kumaxesha okunaba kweentlanga.

Kwakukho ilizwe elibanzi elidibanise iAfrika eseZantsi nezoo ziqithi zePolinesiya.

Latshona elo phantsi kolwandle,
Latshona be kuhanjelwana
poqo naaba bakwaNtu nabe ziqithi ezo.

Ma lunga nale ntetho, inkonde yasemaBeleni uXukuthwayo kaNkunjane waye sitsho futhi esithi, "Ookhokho bathi olu hlanga silulo lwaphuma emanzini."

Ude wabuba ethetha lentetho engajiki. Iya kpokpisa nale ndawo yokuthi abahambi abaMhlophe bakholise ukuqubisana nolu hlanga elunxwemeni lolwandle lwasemPuma-langa kumZantsi Afrika.

Ma kube lwehla kwelama-Arab lweza ezantsi kweIndiya ise ngumhlaba apho, kuthe ekuzikeni kwawo lwapoxela ngapheno kwiAfrika eseZantsi.

Kuse kukho nokuthetha okuthi oNtsundu ungomnye wezizukulwana eziphuma kwezinya zizwe zilishumi zalahlekayo zakwaSirayeli. Umkhondo wazo awukacaci nanamhla.

Phezu kwabo bonke obu buciko, ndithi mna imvelaphi kaNtu' akukho bani uyaziyo; kwaye neli gama lithi Ntu andithsho ukuba lixela ukuba uyise wendlu eNtsundu nguye.

Ngathi ligama nje elisingise kuyo yonke into engumntu, umLungu, iLawu, umThwa engeyiyo iqusa, inkomo inhlawumbi inja; kodwa kwinto ethethayo enengqondo, nenomphefumlo

ongafiyo.

'Eli gama lithi 'ngabantu' lelibahlulayo kwezinye izidalwa, kuba nazo zinamagama azo.

Ummntu wokuqala waye ngu Adam, waye ngeyiyo nyamakazi.

Ngenxa yokuba eli gama se liqhelekile kwindlu eNtsundu, ngathi se singaba senza isidelo xa singalilandeli-yo. Into ethethwa ngabaphambili yibambe uyenze into nakuba iyintsomi.

'AbeNguni – AbeNtungwa.'

Ngathi ubukhulu bohlanga lonke oluNtsundu lube luzibiza ngokuthi lungabeNguni. Ingathi kube selwandle, kungenjalo eYiputa mhlawumbi eAsiya nokuba kuphi-phi-phi apho

Luphuma khona, kodwa lube lusithi lungabeNguni. Iphandle into yokuba luvela entla, kuba umntu wokuqala owadalwayo libe lisentla ikhaya lakhe, kwa nenqanawa kaNowa yaphumla kwezoo ntaba zasentla.

Ingcambu yohlanga olu ifike iye kuthi qa apho. Wonke umntu angatsho athi, luvela kulo ndlela.

Kunomsantsa owodwa ongenakho ukudityaniswa mntu. Izilumko se zikhe zantywila kwesi siziba, ziba zobuya nentlonze suka zibuye noboya bentenetya kungekho siganeko siphathelele kweli qama lobuNguni.

Kuthelekelelwa ukuba olu hlanga luhle ngalo ndlela lube luyiqhelile, yokumana lusima iindawo lulime, luvune, luzale abantwana, lubuse, lubeke iinkosi

imizi ide ingqingqwe nguqaqaqa, kudaleke iindonga, amathemba beka abe yimikhuthuka, izilimela zithwase zibuye ziqenggqeleke ukuya kwaNti.

Kuthi kuuphi lubuye lunakane ngemfuduka. Le nto ithetha iminyaka engaphezu kwekhulu kude kuye kwamabini nakwamathathu — ngakumbi xa iindawo ezo zimiweyo zibe zinempilo nempahla efuyiweyo ihambela phambili.

Ma kube ke luthe xa lufika kumlambo umZambesi, lwangqatyelwa ukuwela ngenxa yobubanzi bawo obungummangaliso, nokuswela kwawo amazibuko.

Luye lwawu khweza lwada lwaya kufika eliswenl lwawo.

Amanye amasebe alo aye akhangelisa amabombo kumthombo womlambo iNayile, ayityhutyha iAfrika ada anga angayama kunxweme lweAfrika eseNtla.

ngenxa' engaseNtsonalanga.

Uhlanga olu lwabuya lwafuduka xa lube lukufuphi nengxangxasi yomZambesi. Inxenye ikhweze umlambo lowo ngenx' engasekunene yasinga apho iwelela khona kulwandle lwase Indiya. Kule ndawo kanye kulapho luye lwaqubisana namaArab ngase Sofala.

AmaArab aye anqwenela ukuba lukhonze uMahomete owaye esisithixo sawo, ekuthe lwakuba lungavumi aluthi qhaa ngeganyana lokuba zi'Kiafar' igama elixela ukuba ziinqgola — abangavumiyo ukunqula uMahomete.

Soka sifiye kancinane malunga negama loBuNguni khe saneke ingxelo kaDr. Theal othi,

"AbaNtu abafika tanci emaNta-mPuma eAfrika babevela kwelaseAsiya. Nge xa abafika ngalo kwakukho iintlobo ezininzi

zabantu. ImiDakasolo yayimi eNtla-Ntsona, ~~Kulwandle oluBomvu~~ ezinye izizwe ezibala limthubi zazayame unxweme lolwandle lwe-Antilatiki. EZantsi-Ntsona kulwandle oluBomvu kwakumi amaAsiya. Elinga khankanywanga lalimiwe ngabaThwa, kungenjalo bezula kulo.

Kwiincwadi zamaGrike ezabalwa mayelana nowe 100.A.D. zithi "AbaNtu babehlile bada bakude kufuphi nesiQithi saseZanziba.

Mayelana neminyaka engama 900 neli 1000 bagaleleka eSofala ngaseZantsi kancinane komlambo umZambesi; kuthelekelelwa ukuba bagqiba iminyaka engama 200 bengehli.

Ezona ntlanga zawuwelayo umZambesi zezi, abaThonga basinge ezantsi kweDelagube, abeTshwana babemi phakathi eAfrika, basinge kwimida yentlango yaseKalahari;

zazikho ezinye izizwe ezazi nduluke kumlambo iKongo, zahamba zada zaya kuthi ga ngomZimvubu.

Ezinye zonke izizwe zazinge kawuweli umlambo Lowo phakathi kowe 1500 nowe 1000."

Malungana neSofala inxenye yohlanga olu iqhawule yasinga eZantsi. Isizwe esi sibe sisaziwa ngokuba ngabeNguni.

ELi sebe Laqhawulayo leLi ngoku kuthiwa ngabaThembu namaXhosa.

Ingxelo ityekele kwelithi abona batshayeli bendlela ngabaThembu abathe behlisa ulwandle bawela uThukela nomZimvubu ezantsi.

AmaXhosa wona aye anqhetha ngoluNdi acanda kule ndawo kuthiwa yi Nomansland (Griqualand East ngoku) ada aya kuthi ga ngeNciba.

Kwaabo basalayo ayimkanga enkumbulweni into yokuba kukho abeNguni abaghawulayo behla.

Amasiko, intetho, intlalo yabeNguni iya fumaneka kwezi zizwe zibini, kuba zemka nayo yonke into yaseNtla yaloo mihla; nakuba ukuqubisana kwabo nabaThwa namaLawu kwakusengenzayo ukuba bachole mhlawumbi baphulukane namagama athile entethweni kungenjalo emasikweni nje ngezizwe zonke.

'AbaMbo'

Eli gama lithi 'Mbo' lingu qaʃi-qaʃi, nje ngamanye amagama amaninzi.

Ababali abathile bathi abaMbo bathiywa ngelitye

ekwakuthiwa yimbo, elalimbiwa, kuthengiswa ngalo ngamaHlubi.

Abaziyo bathi elo litye lalingabe kakhulu, linexabiso; yiyo loo nto ekwadala kwathi ekuhambeni kwamaxesha kwavela iqhalo elithi, "Ungathengisi nge mbo yakho ngenxa kaPhonjiyana."

Siqhibelise xa sithi isizwe esiNtsundu saziwa ngokuba ngabeNguni nge xa singentla komlambo umZambesi. E Sofala phaya akuvakali ukuba lalisekho igama lobu Mbo.

Be sise sikhankanyile sathi abanye abeNguni, bâbe se behlile, igama lenKosi yabo yayi ngu Xhosa.

Isizwe ngasinye sazinyulela igama lenKosi yaso ukuba saziwe ngalo; kungenjalo amagama eendawo esakha saba ngabemi kuzo. Kuye kwavumbuluka

intlaphane yeenkosi neziduko.

Kube kuthiwa ngamaZulu, amaCwabe, amaGumedze, amaKhuze, amaPhumulo, amaMbomvane, amaNtsangase, ama Cekwana, amaZelemu(Use), amaTshobeni, amaNyuswa, amaNgwane, ama Mpembe(Hlubi), ama Zizi, amaBele, amaNgcobo, amaNcholosi, amaLangeni, amaKhanya, Intlangwini, abakwaMkhulise, amaKhambule, Memela, Ngongoma, Gwayi, Vundle, Thembu, base Qhudeni, Ngwe, Mpondo, Mpondomise, Futhi, Khumalo, Cele, Xesibe nolunye uthotho. Kube kukho ezinye izizwana emacaleni nangasemva.

AbaNtu aaba babuye babekisa amabombo ezantsi se besiya-siyana, kuba namku se bephethwe ziinkosi zabo.

Intloko ephambili igaleleke kwiinTaba zaseLubombo.

Izizwana ezibe zisema caleni zithe ukuba biza, ngaba seLubombo-ngamaБombo — aba Mbo.

ELona gama LenTaba Leyo kube kuthiwa nguБombo, Loo nto ibingenzekayo ukuba kuthiwe abemi bayo ngamaБombo okanye abaMbo. Lajungu-JunguLwa eLi gama LikaБombo Lada Laya kumisa kweLithi "Mbo," yaseLiba Ligama Labemi baLoo nTaba.

Azinga nganto ke izizwe ekube kuthiwa kuzo zingabaMbo. Zikhe zabuya zayama unxweme LwasemPuma-Langa, zada zaya zafika ezantsi kweDeLagube. Kobu buthuba ziye zaqubisana nabaPhuthukezi abaye bezingeLa imihLaba abathe ukuzibiza izizwana ezo ngama-Va-Mbe — abaMbo — amaMpembe bethatheLa kuzo.

Emva kwexeʃa elide elingaziwa mntu ziye zehla zadlula kule ndawo kuthiwa lelamaSwazi ngoku. Zimbi kuzo ziye zema emantloko kweli kuthiwa lela kwaZulu ngoku; ezinye zadlula zaya kuma kuNtabankulu naseJalenyathi. Ezinye zabijela ngasezantsi, zawela umlambo umZinyathi zema ngasentʃona-langa kuwo, zimbi zada zaya kuchukumisa uThukela. Eli lizwe lityhutyhwa zezi zizwe kube kuthiwa kuseMbo kunye nabemi balo. Phofu eli gama lokuthi banga ba Mbo libe lingaziwa phakathi kwabo, mhlawumbi kube kusitʃho ezinye izizwana ezibe zisemacaleni; bona baye beziziza ngamagama eenkosi ezibe zibalawula.

UVasko da Gama umPhuthukezi ufike kunxweme lwasemPuma-Langa

Lwalo mhlaba ngowe 1497 ngosuku lokuzalwa kwenKosi yethu uYesu.
Ilizwe eli ulithiye igama lokuba yiNatal, igama ke elo elixela umhla azalwe ngawo uYesu ngentetho yesiPhuthukezi.
Kuthe xa amaxesha aman' ukuhambela phambili laya litshitsha ngokutshitsha igama lobuMbo kwilizwe nakubemi, kwema eli litsha.
Kwezo zizwe zadlulayo eluBombo kuthiwe kuzo ngabeNguni baseMbo nakwezo zehlayo ukusinga kwelaseZantsi kuthiwe ngabeNguni basebaThenjini naGasemaXhoseni.
Elinye igama labeNguni ngabe Ntungwa.

AMAMPEMBE EMHLANGENI

Kambe ke sokha sisiye mfungu—mfungu kwicala lezinye izizwe, khe siphuthume amaMpembe la sicinga ukuba lulo uhlanga esingalo nolwabe lunzima.

Uhlanga olu luhlé se lulawulwa ziinkosi zalo. Nje ngoko se sivile kumanyange okokuba phambili phaya. Xa uhlanga olu kube kusathiwa ngabeNguni, kuye kwazalwa uChibi, akwazeki apho azalelwe khona; ingathi mhlawumbi kube ngaselwandle lee entla komZambesi kungenjalo kube kulaa machibi kuphuma kuwo umlambo iNayile. Yena uzele uLubelo, yena wazala

u Buso, kwathiwa ke kubo:—

"Ngabakwa Mngunikazi,
Ngabakwa Chibi,
Abakwa Lubelo bakwa Buso."

UBuso uzele uFulathel'iLanga, yena wazala uBele lo kuphuma kuye amaBele; yena uzele uLufelelwenja, yena wazala uSidwaba-senkomo, yena uzele uMhuhu yena wazala uMpembe kwandul' ukugaleleka eMhlangeni.

Asikuko nokuba ladúma igama likaMhuhu. Bambi bathi yayi ngelilo gama lakhe elo, yayi sithuko, ethukwa zezinye izizwe, ezaye ziman' ukuvela phezu kwentaba zithi, "Twaba-ba phu-u-phu-u-u," zixelisa ukukhala kwezhlungulu. Kuthiwe uhlanga olu ngama Mpembe ka Mhuhu.

Le ndawo yaseMhLangeni ayi nabani uya ziyo apho yayi khona, phofu ukuthetha ngayo akupheli. MhLawumbi ingathi Le ndawo ibe ngaNeno kweenTaba zoBombo. Akukho gama Limbi ezabe isaziwa ngaLo, ngaphendLe kwelo.

Nje ngokuba Le ndawo ingacacile, iindaba ezingayo ziya kuthanda ukuphelekana nezibuntsomi.

Akuqiniseki ukuthi amaMpembe aye ewodwa apho, mhLawumbi zikho ezinye izizwana eza zikho zikunye nawo.

Kukuyo Le ndawo ekuye kwadalwa into eninzi yamasiko ngamaMpembe.

UnKosi uMpembe uzeLe uMhLanga, igama eLalingumzekelo kuba kumiwe kwelengcongolo.

Kusemiwe njalo kwelo,

kubonwe kufika abaThwa abaye bamisa kwiindawo ezinemiqolomba namawa. Olu hlanga sithi lolwa kwaMsimanga ngoku, lube lukunye nabo.

Nje ngesizwe esibe sivela kwenye indawo kuye kwancedwana ukufundisana amasiko.

Ukudala umlilo zayi ngento ilula. Ngolunye usuku kwabonwa intsinyela yomsi — into leyo eyatsho, zothuka ezinye izizwe — zada zabikelana zathi, zibone umsi uphuma esihlanjeni sengcongolo.

Akuba uMhlanga ebuziwe apho awuzeke khona lo mlilo, uthe uwubonisiwe ngabaThwa beziduli.

Kube kuphakathi kwezi ziganeko apho kuye kwazalwa umntwana ebukhosini; kwathiwa ngu Msi igama lakhe.

Kula masiko akhoyo ngoku

emaHlubini ûninzi lwawo lolo oludála eMhlangeni.

Eyona ncwadi yawo inkulu ibiyi ngcongolo. Ukubika umphanga komkhulu nokulazisa usuku ekufuneka abafelwa bekhutshiwe entsunguzini yozilo kube kusakuphathwa le ngcongolo ndini, ze umthunywa yena — akusondela kowakomkhulu umzi, eme athi tu. Akubonwa, koyiwa nggo kuye ngulowo uthunywe bubukhosi afike ayi kwile andule ukuya phula.

Ingcongolo sukuba izigqibile iindaba.

UMhlanga uzele uBuzi kwenye yezindlu zakhe ezisemva, lo kuphuma kuye le nzala kuthiwa yeya kwaNkwali.

UMsi uzele uMasoka. Le nkosi uMasoka ibingaziwa sandla sakupha ebantwini bayo. Abatshoyo bathi kwakukho

umthi owawumi enkundleni apho komkhulu. Waye kholisa ngokuthi xa asela utywala encokolela abantu bakowabo, "Akukho ndoda ingawubukuqayo laa mthi." Okunene be kudla ngokuthi kungabikho ndoda inobuganga bokwenza loo nto.

Ngolunye usuku uthe ekwakuyo le ncoko, suka kwe gqi ndoda ithile se ibufudumala yasinga kuwo phaya. Ifike yawuxikixa yada yawubukuqa. Le ndoda ilizwe ngegqela leenkomo yafumana nendawo ephambili komkhulu.

Indla-lifa ka Masoka ngu Ndlovu, yena uzele u Dlamini no Malunga. Bakhó abathandabuzela ukuba ngu Malunga inkulu, u Ndlovu usuke wathanda u Dlamini. Inkoliso ithi u Dlamini uvele eyinkulu kwase buntwaneni, ngoko ke uthe akufika kwixabiso

eLiLiLo kwavakaLiswa esizweni okokuba yeyona inkosi.

Aaba bakwaNdaba baphuma kwa kuNdLovu Lo, Lingengawo amaNdaba akumaNgwane.

Kukho ibaLi eLibuntsomi eLiyeLeLe kwinto ethi, uDLamini waNggangi uzibuLe ngentombi yaza yona yaLekeLwa nguMthimkhuLu waNggangi, fanel' ukuba ngeLi xesa intloko ephambiLi yohLanga yayi kufuphi nomLambo umZinyathi.

Intombi kaDLamini uMatungwase yeendeLa kuMtiti kaNgubonze.

AbasemaTitini (Zizini) babe ngasayi thandi ngakko Le ntombi yasemaMpembeni, bethanda kwa eLi gama Lithi "Ma-DLamini."

Be sitsho xa bebodwa ukuthi, eLi gama LivakaLa kamnandi xa sukuba kutshayeLeLwa.

Bathe ukuba Le ntombi ibingazaLa unyana ubengathiywa

ngeqama LikaDLamini—isiduko šikanina. Kucingelwa ukuba kungoko esifumana kukho amaZizi akwaDLamini apho Le ntombi yeendeLa khona.

Uye wafa ke uDLamini waNgqanqi.

ISAHLUKO. IV

UMTHIMKHULU WANGQANGI

"ImiDa"

UDlamini waNgqangi usiye unyana wakhe uMthimkhulu waNgqangi esikhundleni sakhe.

"AmaMpembe ka Mthimkhulu awumé nxa zombini umZinyathi

Imida yomhlaba wamaMpembe ibe isaziwa imi ngolu hlobo:

NgaseNtla-mPuma yayi ngumlambo iNcome, nguwo lowo ude uye kungena emZinyathi.

NgaseNtla ngqe yayi ngabaHlakwana bakwa Ratsebe, kule ndawo kuthiwa ngoku yi Standerton district kwelase-Transvaal, ude uye kuphathelela kwiliso lomZinyathi. Ukutyekela ngaseNtla-mPuma kwakhona

ukusinga ngaseLisweni LeNcome yayi ngamaNgwane akhaya Lawo Libe LikuNtabankulu.

NgaseNtla-Ntʃona yayi ngabeSuthu eVilge-'Ntshwana-tsatsi' phakathi kwezi ndawo kuthiwa ngoku yiFrankfort neVrede.

NgaseZantsi-Ntʃona yayi LiLiso LomLambo iNgângâne nenTaba oБusi, isizwe ingamaBeLe. Ukusuka kuLwandle Lwase~~ntʃona~~ mPumaLanga ukuya kwela maMpembe iGiziimayiLe ~~e~~ eziLi 120.

ELiphahLwe yiLe mida ikhankanyiweyo kulapho kube kugquba, kukhonya inkunzi yasemaMpembeni uMthimkhulu.

AmaMpembe La ebephahLwe zezinye izizwe ~~ebe~~ zikwadumiLe, ezizezi. AmaQwabe ayemi nxazombini zomLambo uThukeLa ese zantsi. AmaKhuze ayemi phakathi kweMpafana nomTʃhezi, amaThuLi ayemi phakathi komNgeni

nomKhomanzi ukusinga ngaseThekwini.
AbakwaMachibise babemi kule ndawo ingumGungundlovu ngoku. AmaFunze ayemi emGungundlovana, amaNgwane aye kuNtabankulu.
ENtsona-Langa eLenge yayi ngamaBele, ize eluThukela ibe ngamaZizi.

"UStavenisse."

Inqanawa yamaBulu uStavenisse wakha wehlelwa yingozi yokwenzakala kunxweme lolwandle lwaseNatala ngowe 1686. Ingxelo enikwa ngoomatiloshe bale nqanawa yiyo le.
Bathi olona hlanga lube luluninzi lunamandla ngembonakalo ngelo xesha yayi ngabaMbo. Babe ziindidi ezininzi, kodwa olona luphambili yayi ngamaHlubi.
[Anditsho okokuba beli gama lithi 'Hlubi' lalise likho- umbali]

"UmZinyathi."

UmZinyathi ngumlambo oliso lawo liseluNdini, welela eluThukela. Aye amaMpembe elibiza izwe lawo ngokuthi "umZinyathi."
Eli lizwe lali lihle, noko lingakhabanga kangako, phofu lisaqonele isizukulwana salo esasisanda ngamandla. Nga xa limbi lali ngoyikelwa nto nakuba ngeneleli.

"Lali nkcenkcez'amanz' angcwengileyo
Emilanjan' ephum' ezintabeni,
Ihluthuh' amahlathi ngonxhamo
"De iye kwelel' emZinyathi."

ILizwe eli libe lithiwe sinyi-sinyi ngamahlathi amakhulu namahle kwiindawo ezinamagama.
Be linenkungu eninzi, ngokukodwa nge xa lasehlotyeni.

Umbethe wakhona ubulala lide lithi tyi ilanga ukufiya ezo ntaba zasemPuma-langa; kube kukwakho nento eninzi yeenyamakazi, izilo namaramncwa afunyanwa kula mahlathi, ezixhotyeni, ezintilini nase zintabeni.

Iintaka zeendidi ngeendidi be zikwafunyanwa emahlathini nasemachibini phaya.

Yayilisiko kwizizwe eziNtsundu ukuba zibe nezinto eziqhayisa ngazo ezisemhlabeni wazo. Esinye isizwe sibe sicitsha intaba, simbi ihlathi, esi nesiya ingxingwa edumileyo kungenjalo nokuba yenye nje into. Iqhayiya lamaMpembe ibingumlambo wawo odume kunene umZinyathi; ubungade uthi fan' ukuba yonke into eliMpembe igama elithi 'mZinyathi libalwe ebunzini lalo nga ngendlela ekubonwa belixabise ngayo.

"UNcobo noTadebe."

Awona maxhego asenamanakani, athi eyona mbalana ~~mbo~~ yamaMpembe esenofifana olungeni yani, yile yenzeke xa kulawula uMthimkhulu.

UMthimkhulu uzeke umfazi ogama lingafikelelanga ezindlebeni zethu, wokuzala inkosi. Ubuye wazeka omnye, naye ogama lilityelweyo, wokuzala inkosi yesibini (iKhohlo).

Ngomfazi omkhulu uzeleu Ncobo, ngowesibini uzele uTadebe.

Gxebe kuthiwa aye akhula la makhwenkwe kungaphawuleki nto iligxeke empilweni yawo, aye dlamkile omabini. Ngathi nangobuntanga abekunye kuba noonina babe bace (tshate) ngamnyaka mnye.

Athe xa oqalayo ukomelela aluswa, isuthu laalinye.

lingxelo zintathu esinga

abalesi ɓanganekelwa zona, ezayame la makhwenkwe; eyona iyiyo kuzo aya ziwa ɓani.

'Eyokuqala'

Kuthiwa ngela xesa asesuthwini laa makhwenkwe kuvumbuluke umoya ombi ekhaya phaya. Unina kaTadeɓe umé ngkenyawo ezama ngazo zonke iindlela ukucima uɓomi ɓuka-Ncoɓo. Waye nomnqweno wokuɓa ma ze kuthi mhla kunyulwa inkosi kunyulwe lo nyana wakhe.

Eɓe soloko konk'oku ezama ukufumana iceɓo lokumɓulala omnye lo, kodwa amathuɓa okuɓenje njalo akawafumana.

Le nkosikazi ide yafumana yazincama yaya kwikhankatha lamakhwenkwe yalicenga ukuɓa limfumanise intsila kaNcoɓo, uye akafihla walityhilela isici