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IBALI LAMA HLUBI

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DO II

N G U

HENRY MASILA NDAWO.

Gehumzela

Begonda mhlophe ukuba oko
kuthethiweyo nguKumkani akuyi
kujika ngayimbi indlela.

UMasiyi ukhe wabuzo
enKosini eyona nto abaxabanisela
yona abantwana aaba ngokuBeka
uNtsele ubukhosi engumntwana
wasendlwaneni.

Uphendule ngelithi, "Wena
kanye Masiyi waala ndakuthi
yiya uye kundizekela amanzi.

Ndali khupha litso lile elithi,
ubukhosi bavela ezingubeni
zakho. Namhla kuhle into
owawuyi thabathe nye ngencoko."

Eyi fezile Leyo, uye wabiza
unina lume ka Ntsele, wabiza
uZibaya kwa nomninawa wakhe
uMxhwele, wabaxelela ukuba
uNtsele sel' emenze eyona ntosi
inkulu yama Hluhlu. U'hambise
weenje nye, "Nawe kaLoku
Zibaya ubusakuba sewongeni,

namhla nye ma khe ubukhulu
obu ubuwezele kumninawa wakho
uMxhwele. Ndithi ma bahambe
noBukula baye eCikweni kwaGocwa
kwaGocwa ukuya kuhlola
inxowa Lakulo Ntsele.

Bayile ngokwelizwi Lokumkani,
Bathe ekubuyeni kwabo babika
ukuba baye bakholiseka yindawo
abayi bonileyo efanele ukuba
ingaba Linxowa Lakomkhulu
ngeendlelana ezininzi.

Kuye kwagunyayelwa ku-
Mxhwele ukuba aphindele
eCikweni ekunye noNtsele
noBukula kwa negela Lamadoda
azuke kunene aye kugxumeka
izindlu apho kuya kuba Likomkhulu
LikaNtsele.

Kwa kuba kwaakhiwe akuze
kubuye kuphind' umva, kuSiywe
loo minquba imi yodwa, kuye
kuhlaliwe, kulinywe, kuvunwe

kuzekwe, kwaluswe iinkomo neembuzi
 kwenziwe nezinye izinto.
UNtsele ke wemize 200 nto.

"IziKhali zimNqhinel' uDlomo."

Yinyaniso engenakuphikwa bani
 into yokuba uDlomo usibile isizwe
 sakhe ngokusuka alathele uNtsele
 kubukhulu GamaHLuGi.

Isenzo esi sona sihlē phakathi
 kwakhe nabazukulwana Gakhe. Uthe
 elapho ngenxeni yokusiindwa
 ngumsindo, suka wawubodlela
 kubo engabanga sabungisa noyedwa
 umntu. Le nguqulo aye nzileyo
 uyi goibe yedwa ngaphandle
 kokuwazisa umzi, kwaye nabazuku-
 lwana Gengayivumanga le nto.

Conina-Lume Gakhe ubazise
sel'enzile. Ithe Le nto yakuba
 ivakele emzini zabetha-Bethana
 iindlebe zawo, kuba wona ube

usazi uBukhosi Gendlu ka Masiyo
Gumi ngolu hlobo. Inkulu
ngu Ngwekazi, ikhohlo ngu Jozi ze
imButho ibe ngu Mafu.

Inggwaqwa, oko kukuthi
iinkomo ezipolwayo sisizwe
ekuloboleni umfazi owozala inkosi,
yapolwa mhla kuzetwa unina
ka Ngwekazi, kwaye kulapho iinkosi
ezi zombini zazi sibikele isizwe
ngaloo mhla, ngoku zenza izinto
zodwa zingasabungisi mntu, kanti
le nkosi inzulwayo iza kuphatha
isizwe. siphela, singaxelelwanga
nto ngayo.

Izinto ngoku zibe zimi
kumgangatho ekube kungelula
ukuziphethula.

Kambe ke uningi lolo
lwamgxekayo uDlomo Lusithi
waphule umthetho wesi sizwe,
ukuthi umfazi ozekwe ngeenkomo
zamadoda ibe namhla nguye

kanye lo usenxiswayo endaweni
yakhe ngesici esingeni ize esikhundleni
sakhe kwalathelwe umntu omnyama.

Uthe uDlomo, iinkomo zabo kuse
ntonye. nokuba zimke nomlambo,
ubukhosi asizizo nkomo, koko
yintliziyo. Ngako oko ke iintetho
zabo azimenzanga ukuba abe
nomcamango wokusola oko asel'
ekwenzile. Okukhona bamngcikivayo
kwaba kokukhona iGalukhuni
ngakumbi intliziyo yakhe.

Amadoda azingondi agqibe
kwelithi, "InKosi o libekwa
yenye inKosi, kuba iintsikelelo
neziswabulo zina loo nKosi
idalayo."

Kweli thuba kube kho Gathile
aGaye Gacebisa iinkosana ezi ukuba
yimfanelo yazo ukubunganga ubukhosi
ezabuzalelwayo kwase Guntwaneni,
Gaye Gethembisa noncedo
abangalwenzayo.

Ingekenzeki Le ngugulo ikhoyo
ngeli xesa, umzi lo ubuzinzile,
ubumbene kungekho kudiyidana
ngezombuso. Phofu elo xesa
lo konwaba ngathi Libuye Laphela.

Iinto zika Masiyi, uNgwekazi
no Jozi ziye zajambajeka ngumsindo
yinto yokuphakanyiswa okungaka
tuka Ntsele. Bathe ku Manyaza
ngaba uya yibona na Le nto
yokuba abantu se be pwebekile,
se be simka nalo mfana.

Uthe akundila-ndila, suka
Gayi hlanganisa bawa ezikhalini
be sithi zizo eziya kunyula
eyona nkosi. Ithe yakugqiba
ukuhloma yandul' ukusonga
eCikweni ngohlasele se ingasawu-
nyatheli umhlaba.

Kugaleleke eya magantsi-
gantsi iinto ezigazi Likhobayo
zonke. Yayi gqoloda, izisho kambe
nayo kuba iye yaba Ncedani.

Ifike eyakwa Ntsele ingemanga
kakuhle, amade abengawetyala.

Iye yayi gubungela yayi
chitha - chitha yadziimpanza.

Yayi gxothisa, yekoko
ukuphalalela kwa Dlomo, Ihamba
isophisa. Kubekho gela Lithile
Leenkomo eliyela Lathinjwa, nakuba
uningi lwazo zaphuncuka ngokusuka
zibalekiselwe komkhulu apho.

Uthe uDlomo ma ka buyele
enxoweni lakhe u Ntsele. Ubekho
ke apho izilimela ezingaba zifini
mhlawumbi zibe zithatshu Lizolile,
ekuthe emva kwazo wabona
sel' ebuya ehlaselwa ngu-
Ngwekazi. Nakolu uhlaselo
ayiGanga nakuma eka Ntsele
phambi kwamatsha-ntliziyo
kaNgwekazi ngenxeni yokuphambeka.

Nje nge sighele, impi yona
okokwayo iye yagqotsela kwingaba
yayo eyi qhelileyo, elixa kwenzeké

esamhla mnene ezinkomeni. Ngalo
Lonke eli xesa uDlomo uGe
ngayise so kangakho into
yokugqutyelwa ko Ntsele ngu Ngwekazi
ade awe ezikhalini amhlasele.

“Uvakele uMasiyi esithi kuyise,
Bawo, ihlile ke namhla laa nto
ndandikhe ndayi thetha kuwe
ndisithi uya baxabanisa abantwana
aaba, ngokunyula uNtsele utuba
abe yinkulu, sel' ekho uNgwekazi
owaziwayo ngumzi.”

Baza Gambi Gagokela
besithi, waye hlab' ekhangele unina
ka Matshengele okuya wathi, yena
akafuni kubulawelwa mintwana.

Lia mazwi asikuko nokuba
aye mcapshutisa uDlomo, kuba
naye ngoku uGe sel' enghinile
esithi le nto inxhamele
ukuvelisa oko aGe ngakulindele.

Ngokufutshane uye wazimisela
utimpi wuthisa iLangatye

Lingekade Lidle amagqabi.

Uthe wokha enze umgela
owoda uGaliswa nasi sizukulwana
esilandelayo.

Namhla walathele uMxhwele
ixhego LasemaBeleni elingunina—
Lumk wakhe nekhalipha, kubu
phathi Gempi kaNtsele, ukuthe
amBonise utuliwa kwedabi
nokusetyenziswa kwesikhali oko
ke kuse nguye, engetaluphali.

Amacebo kaDlomo ngeemfazwe
aye lilizwe. Kwahle kutabuya
kwavakala utuba uNgwenkazi
uzilungiselela donadabi liya
kuba lelikhulu kwasele ekhe
aakho.

Umzi uye wahlulelana,
kwacaca ngoku into yokuba ma
kungabikho ndoda ingathanga ngcu
phezu kwesikhali.

Eyase Cikhweni iye yemisa
komkhulu kwaDlomo ikhomi

yagqiba.

Limbukane eziluhlaza beziye
zifike kusasa, emini nasebusuku zizetuxela
usuku oselwalathiwe lokuya kweyabafana.

U D l o m o waye khe warika icebo
lokuba ma ze kutshi yakuba ikude
kufuphi impi yabo kwenziwe ikhwelo,
tungenjalo kuvuthelwe isigodlo,
kusinyayelwe udaba Lokuba
inKosi ifile.

Kuthe Kanye ngolo suku
ilindelwe ngalo, emini yakusasa, yee
thu kwiindawo ngeendawo inyakazela
ngokomhlwa, Intsingiselo yamatombo
layo aye thambekela ngase Cikhweni,
inge ayi wunanzē kangatsho
outakomkhulu.

Ithe xa isebugameni obulingene
utwatala kwetkhwelo elenziwayo
okanye kwesigodlo esivuthelwayo,
u Butula weenza ikhwelo. Iye
yanqumama, yee ngadalala, yabaza
iindlebe. Uvakele eyi khwaza

U D L O M O.

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u Bukula esithi, "InKosi ifile!"

Iye yee dedelele, kwathi kuba
amacebo ayo aye se lonakele kade
kukhula kwento engakanana, yabeka
phantsi ezona zixhobo zayo zizizo,
yazisiya, yekoko ukusinga
komkhulu se iphethe loo mikhontwana
kukholis' ukuphathwa yona
ngeemini zozo.

Xa isondelayo iBonē
isiLungulelana samaphakathi aye
eman' ukuhamba—hamba phakathi
phakathi komzi. Iye yawathabatha
ngokwamadoda aje kulunguza
umkhuhlane; yaza aya kophela
nto imbi engavelayo.

Kuthe xa Kanye intloko
ephambili isondela ngaseGuhlanti,
wee gqi uDlomo phandle esimelela
engabikwa hlab' a. Ithe ingekenzi
nowodwa umbuzo waba u Bukula
sel' esivuthele kade isigodlo.

Eka Ntsele ivumbuluke

Kwiindawana iGizinyeliswe kuzo,
yayiwela, saasisiphendu.

Iggokpoza eyase Cikhweni kuba
namhla umhlaba uyilungele.

Yapoxa ekaNgwetasi noJozi
izamela ngase zikhathini zayo. Ifite
kuzo se imehlo amnyama, yakhokhwa
nathukwenza inqunu, ngenxeni
yokufuthaniselwa yimikhonto. Iqhuba
kanobomi indyikitya. loo minin.

Uye akadunda ngaku namhla
umfo wasema Beleni uMxhwele,
inyathi iphela, weenze iinto zamehlo.

Ungene phakathi wenza izigede
kwiindlelo abe LiGambile. Kanti
koku kusa kuhla into embi, kuba
Gathe Gakungonda aGaseLutshabeni
ukuba uya Gaggiba bayi gxumeka
kuye ngoKumbunga, waba kutywantsi
olungathini phezu komhlaba.

Iye yasunduzwa ngamandla
eya batana kungetho kuxhathisa
kukukho. Iye kuthiwa ga

ngamak'haya ayo ngembubokazi
 eyoyikekayo; Ephilaayo yona ilijaja
 ligazi. Liye zathinjwa ke iinkomo
 zoo Tozi, no Matu no Matshengele,
 kwasiinda ezo zika Ngwetazi.

Xa iguyayo ise Kudula
 ku Mxhwele, imfumane embi
 enxhwelepuwe kunene, umzimba
 unamanxeba athile. Uye watyathwa
 kwagodukwa. Kuthe nakuba
 kulusizi ngecala lika Mxhwele
 kwaliwuyi ngenxeni yoboyiso.

Kulo eli thuba intlabeli
 iye yagamba, baba abempi
 balingqumselela elo gambo.
 Itshilo yathi,

"Konje yahlab' u Mxhwele nje!
 Bathi yahlab' u Mxhwele nje!
 Yahlab' izongwe lenyathi,
 Yiyona nyathi le."

Impi le iguya nje
 igingemsulwa yonke, kube kukho
 phakathi kwayo abaxhwelepiwe-
 -yo, Gambi ingababuleleyo. Ngoko
 ke be kungelungi ukuba ije
 kungenza emzini ingaqalanga
 yesiwa emigolombeni yalungiswa
 Aabo babulele abantu
 bakhutshwa igungo, oko kukuthi
 bahlanjwe basezwe amayezwa
 angaweso sici, ukwenzela ukuya
 igazi labo lingonakali,
 babuyiselwe kwimo yabo
 yangaphambili, kuba lowo
 osukuba ebulele umntu
 akaze abuye alunge ncam
 xa athe akakhawulezelwa
 wanyangwa ngokuthe nkqi.
 Lihxhwelepa zona
 zakhanyelwa ngamachiza
 emanxebeni, zapudiswa
 rogo akwayekelelwa
 ngale ndlela zibe

zimi ngayo ngoku izinto,
kuye kwacaca tokuba
izikhali ziye zamsekela
u D l o m o ngoku buya
zimenzele u Ntsele lo
owaye sel' alathe lwe
u bukhulu kade.

Ko bu bu thuba u buye
wa bu ba u Sibutshwana
sel' engeni bukwaluphala.

UMASIYI.

UMasiyi yeyona nkulu kaDlomo
nendla-mafa yasema Hlubini.

Asisayi kwenza nto ingakanani
malungana na le nkosi, kwesi
sahluko; kuBa akukho ziganeko
zisakhunjulwayo zenzekayo ngoLauru-
-Lo lwakhe olufutshane kunene
okanye olungazanga lwacaca.

UDlomo yenye yeenKosi
ezaphila ixesha elide emhlabeni;
ukhankanyelwa ukuba ufe
uBungane sel'engumfana. Kule
ngxelo sifike sibe nobunyaniso
esibufumbathayo bokuba
akabusanga xesha Lingakanani
ngenxa yempi-lo-nde ka yise.

Akuba ezekelwe abafazi
wafenxa kowakomkhulu umzi,
waya wema elakhe inxowa.
Ngalaa mhla wathunywa

amanzi wamangala, inkosi yada
yanga ingamswabulela nakuba
ingacinezela ngamandla xa yathi,
"Ubukhosi bophuma ezingubeni
zakho."

Khona ekuzaleni uqhube
kakuhle, le nto iboniswa kukucwa-
ngciswa kwabantwana bakhe
kwizikhundla ababe zalathelwe.

Yindawo Leyo ekungabanga
kho uyil khazelayo nokuphathela
emzini iikelele, kuba imigago yonke
ibighutywa phambi kwawo,
wazisiwe, unqhina, kwaza ke
ngoko kwahlala kusaziwa ukuba
ngosuku uMasiyi abubayo
isihlalo sakhe sehlalwa ngu-
- Ngwekazi.

UDlomo wathatha uMasiyi
nje ngeyona inkosi inkulu, ngalaa mini
unina wazekwayo ngeentomo zesizwe,
itungekho mntu wumbi owaye
ngamalathela kwelo wonga ngaphandle

kwakhe. Yayi ngumthetho omiselekileyo
ukuba inKosi entulu yesizwe ma
yibe yiyo edala ubukhosi koonyana
bayo nje ngeenkosi zonke.

U Masiyi ube emlulamele uyise,
kanti nesizwe sibe sikwelo khondo,
into Leyo ethē namhlenikweni
aphosisayo akwabi Lula ukumkhalime
-La. AGakwaMasiyi Kanye ikwangabo
aaba Gaginisa intetho ethi,
Gaguhluthwa ubukhosi nguDlomo.

ELi Lizwi suke Litsho iindlebe
zibetha-Gethane, kuGa uNtsele
Lo uzalwa nguMasiyi. Xa athe
wakho obekwayo koonyana bakaMasiyi
akukho kuhluthwa kwabukhosi keulo
nto. Kothi inhlawumbi singakhumbulele
nto, iibe kanti yinzala yoo Ngwetkazi
noJozi noMafu ephuma oku Kuthetha

Nto ingade ingcacelele entweni
evakalayo yile ekungathiwa akazanga
wabusa uMasiyi, kunge njalo wafa
tanci kunyise; kaloku into yolu Hobo

ikhe ihle.

Umntu oneliso elijonga mgama
nelikwaziyo ukulanda umkhondo
wezinto, angafumana ukuba uningi
Lweziganeko ego zibekho, zibonisa
ukunxulumana kuka Dlobo noNtsele
kwezombuso ngokungathi akukho
msantsa [uMaziyi] phakathi kwabo.

Izwi eli Lodwa Lathethwayo
nguyise LalileliSwabulayo ebonisa
ukuba akasayi kuzo abuse kuyaphi,
koko kobusa umntwana amzeleyo
endaweni yakhe.

Ukuba uMaziyi wayekhe wabusa
emva kokuba uyise ebubile waye-
ngamfenxisayo uNtsele esihlalweni
sobukhosi, kuba waye ngazanga
wavumelana noyise nokosuku olunye
ngale nguqulo. Waye msolile kwase-
nitlandlolo esithi uxabanisa
abantwana. Kungoko kenathi sityekeli
kwelithi, ma kube waphatha ixesa
elifutshane emva kokuba kukayise

Kunge njalo abe ufe kuqala kuyise.

Siva ngathi kukho abathi,

"Izibongo ezi zimthethayo uzichole phina?" Singaba phendula aabo ngelithi, "UMasiyi waye nomzi ongowakhe, ikho imbongi, ingamfenxelanga kuba eyinkosi, nangani waye ngaphantsi kwamagunya kayise."

Inzala yakhe ise ikhankanyiwe kwisahluko sikaDlomo.

Na sikulo mmango sifanele ukukhe sijongane nento ethe yaba yeyona ngxaki kwinzala yakhe. Kaloku iinkosana ezi zontathu uNgwekazi, uJozi no Mafu zasingelwa phantsi izindlu zakomawazo, kwaphunyeleliswa eyakulo Ntsele. Naye ukuya abe womelele ebukhosini ma kabe nekhohlo (ukunene) nembutho (igadi) zingekho ezi zombini izindlu usengumnwe owodwa ongena kubulala nto.

Elaa zwi LaLikhe Lathiwa
 juwara ngu Dlomo ku Ntsele,
 Lokuba ma ze agcine uManyaza
 LaLiselitsha emzini; kukusuka
 kwa oko uManyaza enziwe
 ikhohlo Lakulo Ntsele.

Kumukwē - kusihliwa
 kufunwa imbutho, ingafumaneki
 kwasiywa kunyembele kile ke kwelocala,
 Ngathi uMatshengele
 watshabalala kunye nenzala yakhe
 yonke akwasala nampunde
 ilunge kweli gama.

Xa unokuthabatha uhambo
 uye kwa LangaLibalele ngoku,
 ncama ukuba ungabagana
 nowesiduko sakwa Masiyi
 apho. Igama kuthiwa
 akuyange kusale noyedwa
 eNtla ngezaa mini zentsithakalo.
 Gxebe soka simsiye
 apha uMasiyi.

UNTSELE.

UNtsele uzalwa ngu Mafiyi.
Usonqwe endlwaneni kwama-

- Mswazi phakathi kwabaninzi
abantwana bakayise weziswa
ebotwe ukuba aze kuba yintloko
nomgcini wabantu baka Mkhimkhulu
Gephela.

Akukho nqombolo sisaya
kuyilanda kuyaphi ngaye, kuGa
izinto zombuso zingamazingqi-ghiwu,
zimphuncuka eGa umntu uzibambile.

Ukuze abe uNtsele uyinkosi
nje uzuzene nabo ngalo majwembe-
- jwembe asel' ekhankanyiwu.
kulawulo Luka Dlomo.

Kukho umsontwana obunyaniso
okholisa kukufunyanwa unambuzela
ebotwe mhlawumbi emzini phaya
othi, "Inkosi ayenziwa koko
iyadalwa. okanye iya Guzalelwa."

Ithe inxenye isaman' ukuku-
-mzela, ukuthetha oku ikusingisa
ngapha nangapha, yavakala
imbongi idanduluka isithi,

"UNtsele myekeni maHlubi,
Uhlezi kahle ethala phezu,
Zonk' izizwe ziya mlengela
Kant' azimfikeli nēze."

Inzala yakhe ayi zuze
uDlomo esadla uBomi, imi ngoku
hlobo: Isoka ngqangi lakhe nguDlakadla
amzuze ngentombi yakwa Ndumo;
Uzeke ikhohlo intombi yakwa
Khumalo, ngayo uzele uZingelwatho.
Uphindile wazeka intombi
yokuzala inKosi yasema Ngweni
akwa MaziBuko uMnxhanga
igama, ngayo uzele uBungane
eziwe nguGubela inkosazana.
Kuthe mhla le ntombi
uGubela yalibona ilanga uNtsele

wakha namhla wathumela ilizwi
~~h~~(kanti ngalo lonke eli xesha
 sebeziintfaba) ku Ngwana kaTadebe
 wesibini elithi, "Mfo kaBawo
 ndizele isabuzazana apha—
 intombi uGubela." U Ngwana
 ubuyise impendulo naye ethi,
 "O nam kaBawo ndizele
 impongwana apha—inkwenkwe
 uMfoli."

Aaba Bantwana babini
 bathe ekukhuleni kwabo bazekana.
 Kisisiganeko sokugala ke esi
 sokwendiselana phakathi kwenzala
 kaNcobo neka Tadebe.

Emva koku kwaba yinto
 elula ukubona izindlu
 zoBukhosi zisendiselana.
 Kukho oonyana bakaNtsele
 uMafayisi noMwali obasinga
 eluGuthu, soka siGuye siGalise
 ngabo.

UNTsele unike uZingelwako

indawo nye ngeGamba eGambela
u Bungane kuGa esemncinane.

Intetho ithi unina
kaZingelwakho waye Lidongo-dlongo
-Kazi, kuBe kungelula ukumsonga,
ude uKumkani walugugula
msinya uluvo lokuba uZingelwakho
angabi sathatha xesa Liphi nye
ngeGamba.

Ebungeni Legumpu Lamadoda
kuvunyelwene kwinto yokuba uBungane
ma Kazi thabathe indawo yakhe.

Umingi-mingi lwale nto aluphele-
-Langa ebungeni apho, Lude Lwaya
Lwafika nakuZingelwakho ngenkqo,
no nina waluva: Ukumkani
uyalele unyana wakhe ukuba
akhwelele esihlalweni. Uthe yena,
"Nakanye! Ndothini na
ukukhwelela se ndiyi nKosi engaka.
Ngubani na lowo oza Kuba Kwesi
sihlalo?"

Ngolunye usuku ukhe wabizwa

unyana lo ebizwa nguyise. Uye
wathobela nakuba ethobele ngendle
apha asuke waphakanyiselwa
amehlo, kuba nantk eze se
Leghuba impi ihlome yaggiba.

Ngoku kodwa uthe akuthi
cakatha entundleni, waqala waggakadula
wada wanga sel'ezilibele into
ayiyiyo, kwacaca okokuba uyimpi.

Ekudinweni kwakhe, uKumkani
uhambise wenyi nye, "Zingelwatho,
ndithi khowelela esihlalweni endibe
ndikubambise sona!" "Ndikhutshwa
ngubani na?" "Ifikile inKosi uBungane
ezalwa yintombi yasema Ngweni."

"Unotshe! ukuBa ndikhutshwe
ngumntwana endaweni yami."

Kuthe xa akula mayi
okugqibela bee swa ubuso
Gakhe, waza wafuya wavuselela
ukudala amagwevu ngokunye.

UKumkani akabanga sadenda,
uye wayi funya eGiphetshwe nguBungane.

Yeka ke! uZingelwakho
wabanemihlali, kuba kuhle into
abekade eyi zungula. Ithe
yakuvuma eyakomkhulu akayi
qothisa kuyaphi koto uye
wasumayela ngakumbi ngo bukhulu
Gakhe.

Wohlwayiwe uZingelwakho.

Mandulo, iGilungukelwe kakhulu
into yokuthi xa umntu asekela
umyana wakhe umfazi; agale
akholisise isimilo saloo mzi, kuba
kusaziwa into yokuba abantwana
basilandela lula isimo sakulonina.

Umfazi onengxolo nonenchwanqu
kukholisa ngokuthi abantwana
abazalayo balande ikhondo lakhe,
ize kuthi bakuba bengasilandelanga
abe namacego athile okwazi
ukuba funzela lona lide libangene,
kuba elona xesha lide nelixabisekileyo.

Lelo Salichitha Bengaphantsi
kwamagunya onina.

Be sise sitshilo sathi unina
kaZingelwakho asimntu waye
songwa lula kwinto asukuba anakane
ukuyenza. Lo mphunga wale
nkhokhokho yakhe yonke kube
lula ukuwufumbathisa unyana
wakhe, ekuyi loo nto ke athe
akaba samazi noyise, wadela
nelizwi lakhe, wada waphathelela
ezikhhalini waphalaza igazi; kulapho
kanye athe ukumkani akubona
ukuba obu budlongo-dlongo bakhe
namhla budubulel' entweni, suka
wathetha namahlubi ukuba kuye
kucelwa uncedo kwantombi.

Okwenene kuyise, waza
wacelwa umntwana lowo kunye
nempi yomzi wakhe amaTadebe
ize kunceda, kuba namku
uZingelwakho sel' ethimbisa
ngamandla esala nobukhosi

Guka Bungane. Igama Le ntombi
leyo kaloku nguGubela. Olu
daga Lufike alwaba Luncinane
kumaTadebe. Ahlanganiselana
apho komkhulu.

Kuthe kusisa uGubela
wanikwa isiGaba ngokwesicelo
sakhe wasibinga, wandula
ukuthaGatha amatshoba wahomba
wasifeza isinxibo esiye sinxitwe
LikhaliPha Letlubi xa sukuba
Likhusela izwe Lalo. Intlonipho
ukhe wayi senxisela bucala
ngaloo mihli.

Ngeli xefa akaBonga saba
nakuthetha kumizi, watshoba.

Kukulo eli thuba kanye
athe umyeni wakhe uMjoli
akuBona umfazi wakhe
esitsha intliziyo akaBanakho
ukuzigamba wavakala ethetha
eGongisela esithi,

UNTSELE.

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"Mghathukazana wasema Hlubini!
Sabuzazana sako Bungane,
Wena Gwaz' egijima.
Akusavalwa ngamivalo
Kokwenu kuwabo Bungane,
Se kuvalwa ngamakhanda' amadoda.
Vimba ngamabel' ezibukweni
Gubela we Sigubudwini."

Uthe apho aya kuthi tya khona
u Mjoli, Gabe se Gububi kade
ubuza GamaTadeGe. Yekoko
ukuyi tsala uGubela eyomzi
wakhe; se ihlome yagqiba,
sel'ethe qheké phambili;
iyinginginya emva kwakhe.
Ngokufika oku kwakhe
komkhulu ubuze uyise eyona
nto imandla amfunela yona
kanye kanye. Umxelele okokuba
uIngelwako akavumi ukukhwelela
Okubukhosi asel'ebumisele
uBungane. Uhambise wathi, ma

ze angabulawa nakuba kunjalo
kuba ezalwa. Kothi ukuba
kuya lunga abanjwe kuziwe
naye kuye ephila.

Inkosazana ivakele isithi,
umntu wokugala ekudibaneni
kwedagi woviswa yiyo kunawo
onke amadoda akwuntsele, se
kugukwa nawomzi wayo. Aye
amkhanyeya awomzi wakhe esithi
nento, uthetha amampungwe.

Eka Zingelwakhó yayi bona
takuhle eya komkhulu xa ithethelwayo,
kuba yayi se mboniselweni.

Eyabancedani yayi phethwe
ngu Gubela we Sigu Budwini.

Emva komgcingo, eli ligama
elixela ukwabizwa kwama bandla
okufunza ngentetho yesithluzi, kanti
kwa lona eli gama esiXhoseni
lithetha ukupawula umkhosi
ungafumani ndlela yakuphuma.
Ukubizwa kwawo akufani

nakuba nge nkangeleko ngathi
kurjalo.

Kuvuthelwe isigodlo kwa
oko yeyabancedani. Wase umntu
sel' ewuhlabe waamde umkhosi
esithi, "li-i-wu! se konakele?"

Yafunzelana! Lacima emini
ilanga. Yeenza iinto zamehlo
inkosazana, kuba ithe ukufika
oku kuyo yawisa indoda tanci
kunawo onke amadoda. Athe
awaselutshabeni xa ange
angahlengeka yazuza ithuba
lokungena; yayaahlula kubini,
yaza yonnda ngomnakwabo, othe
naye akuyithi tshe ngeliso,
wasibeleka iinyawo. Iye yamfumana,
yambamba. Eydtshaba yaphalala
imehlo amnyama, yada yaya
kufakwa emakhaya, ingaphiwa
thuba, yeyabancedani. Lathinjwa
ke iinkomo kweziwa nazo
komkhulu kwa noLingelwakhlo.

Kwaabelwana ngazo. Azaziwa
mntu ezaabelwa uGubela nempi
yomzi wakhe uBungakho Gazo.
Kuvele iShawe uBungane
Lathi xa ngaba uLingelwako
uya kuvuma uBungendawo bakhe
exolile ma kotumele uLibindi
wakwa Xaba urase Taladu, induna
yakhe. UBengumfo otyebileyo
nonesiqu. Uthe engadanga wafika
kuBungane suka wafa.

ULibindi uzala uNzamela
yena azale uMbangamunyu nolunye
uthotho.

Uxelelwe uLingelwako
okokuba angaze abuye aphinde
enze uduse, isihlalo esi asifunayo
silunge kuBungane. Uthembise
ngento belo, wabe ewanghinile
namandla ka Mafungwase.

Ma kuSe uNtsele ufe
ko bu Guthu ba.

UNTSELE

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Inzala ka Ntsele

UDLakadla Lisoka
ngqangi, yena uzala uNgalontulu,
yena uMabona no Makhanda.

UMabona uzala uMakokoma
kwindlw' enkulu, yena azale
uMtumni. Kweyesibini uzala
uSkepe, yena uJoel, yena uBota
eMatatiele. Kweyesithathu uzala
uStom-Batyi ogama limbi Lingu-
Mqhinyizane, yena azale uMkwedini
eHejale. UMakhanda uzala

uHendrik, yena uMzimkhulu
eNamahali. Oo Goceni no-
Mvundlela ba kwa phuma kuyo
Le ndlu kaDLakadla, Bathi
SangamaDLadla ngokuthathela
kuDLakadla. Boba Sini aaba
yayi ngabarwebi bapweba ngedi
ngedimba Lweempondo zeendlovu.

Bathe ngenxa yokuxunela
inzuzo enkulu baba baya
kugaleleka emaXhoseni, apho

Satthe Gakuba Ge Guzwe imvelaphi
Gathi Gayamfenguza.

Kuthelekelelwa ukuba
ngabantu bokugala abazibizayo
ngeli gama emaxhoseni.

UBungane yinkulu nendla-
mafa yasema Hlubini, uziwa ngu-
Gubela yena eziwe nguMgidi.

UGubela yinkosazana noyena
Matungwase. Weendela kuMjoli
kaNgwana. Inggondo yakhe yayibanzi.

Wakha waphatha isizwe somzi
wakhe okuya umyeni wakhe
wayesabele eluSuthu.

Waye nebele elinye elide.

Ubethi xa sukuba ebeleke
umntwana asuke aliphose ngasemva
phezu kwamagxa aanye umntwana.

Abomzi wakhe Gazuza uloyiso
ezintsaBeni zabo ngenxeni
yokholipho namacebo akhe emadabini.

UZingelwakho Likhohlo. Kwindlu
yakhe enkulu uzele uMethula,

yena u Ndondo, yena u Mbulawa,
yena u Nzimende, yena u Mlahlwa
e Koloni. Kweyesi bini uzala u Vetshe,
yena u Libala, yena u Msontwana,
yena u Dabe, yena u Phanga ku
Qumbu. Kweyesithathu uzele
u Mgobozi, yena u Jantsi, yena
u Jantrosi, yena u Valelo, yena
u Mtshoniswa ku Qumbu. Luninzi
olunye usapho Luka Ntsele
olungofike LeLanga ezi ndlebeni
zethu, kuba Luthe saa.

Ama Khesa

UKhesa no Mbangu bo
(Mbangu ba) bazalwa ngu Makhathini
(Makhathini) ka Vilwana. Inkulu
ngu Mbangu bo, naku ba ngoku suka
kwavelela eli lika Khesa. Apho
aqebuka khona ku ku Mnguni odade
wabo waye ngu Mcumane
u Mafungwase, asel' ecisa
ukubongisela ngaye phi naphi apho

akhona. IBali LamaMfengu Lithi
aBeNguni-Khesa achithakaleLa
ku maHluBi ngexesha LenKosi
uNdlovu. Ixesha eli Likhankanywayo
LiBali LamaMfengu Lisibekisa emva
gqitha; kanti abanye ababalisi
nakuBa BengadiBani kakuhle
balenza Likhangeleke Litsha
kakhulu, kuBa bathi amaKhesa
afika ematHlubi ngolawulo luka-
Ntsele okanye ngolukaBungane.

Ma sikhe se singumla
seNye nje. Aaba Bantu kuthiwa
ngamaKhesa be besakuzigiza
ngokuthi bangamaMcumane beyi-
Ntlangwini ngobuzwe. Phambili
phaya babemi phakathi koMpfana
no Thukela. Baxabana bodwa
ngamabango. ULucuncu unyana
kaLuboko wababona waza
wafunza eyakhe impi wabachitha.
Bafika ematHlubi besisizwe
ngolawulo lukaNtsele yaza intombi

yawo yeMndela kunyana wakhe
uBungane. Oyena mntu kuvakala
ukuba wafika kuNtsele ekunye
negelana Lamadoda athile akawabo
nguGwabuza. Waye yalelwe
ukuba aze kubika kuKumkani
Lowo wamaHlubi ukuthi amanye
amawabo abahlutha impahla, kungoko
ke acela uncedo susu.

UNtsele ukhawuleze wandulula
impi yakwakhe se ihlome iphelele
ukuba iye kuhlanguka. Ifike
ihlathi lifelene sisizwe
engasazanga. Sithe sakuba
sienziwe imvelaphi nesizwe esiso
sithe singama Khesa. Eachithana
namawabo kwelaseMpofana.

Bangena ke ematshini, baya
bema indawo yabo bodwa.

UMWALI ELUSUTHU.

Kusenzeka ezi ziganeko
zingakanana nje kwelama Hluhi,
kukho oonyana bakaNtsele, babe
abangekhoyo ekhaya, uMwali
nabanye, babe singe eluSuthu.

Inzala ka Ntsele iye yee saa
ngokwamathole egqaza yasinga
kuwo onke amacala.

UNkawu osisi zukulwana
senye yezi nkosana, uhlile weza
eMatatiele; umi esithendeni
seentaba zolu Ndi, apho asisibonda.
Uzola uMohatla yena azole
uPhuka.

Ngakho nje ukuba uMwali
yena afike eluSuthu uye waqeswa
ngu Mmope uyise ka Makara.

UMmope ebe kwagefe
isicakakazi esakha saanomntwana

nangani ngeli xefa wasel' ebubile;
 suka uMwali waghelana naso.

Uthe ngoku akuzibona
 ukuba uyinto ethile wagabadela
 waghelana nenkosikazi yentosi
 yakhe. Ithe inkosi le yakuba
 iyigondile le nto yawuthi ja
 umnye. Uye wasisibekede
 ukusabela komnye umzi wentosi
 Leyo yakhe ayonileyo.

Esi sicakazi kuthe kuba
 singena kho ukunyamezela ngenxa
 yo kuphulukwa ngumhlobo waso
 ongaka, saka salanda ekhondweni
 lakhe ngokwenja yokuzingela;
 side saya kufika apho akhona.

Kuvakola ukuba indwebi
 uMwali uthe ese kuwa kuwo
 Lo mzi asabele kuwo, wahlanga-
 -nisa igela lamadoda asabumkhosana
 wandul' ukuyi hlasela yona Leyo
 nkosana ibisakumghitsa uMmope.
 Uye wayoyisa, wathimba

UMWALI ELUSUTHU 151

Kunene eziinkomeni, uye wazizisa enkosini yakhe nje ngexhoba.

Kuthiwa uMmope akavuyanga ngakho, u be sel' embeka u buphathi Kuloo mzi - Inqwe idla ngamabala.

Kufuphi nalo mzi ka Mmope ku be kumi u Mgodeli (Mokoteli).

UMutlwang (Motloang) oza ngomliso ka Ngwenya (Kuena) oyise ingu Monaheng, ububele e Meribeng phaya esandul' ukuzeka engekabi namntwana. Umninawa ka Mutlwang ngu Mgodeli, ungwenel' ukunga angamngena umfazi lo nje ngesiko, ovelisele umkhuluwa wakhe inzala, koko usuke wavuthulula iingolo zakhe, akathanda nokukhe ayi phula-phule le ntetho.

Kubonwe uMwali wamzuzu sel' ethe nca kule nkosikazi eyathi emva kwethuba elifanelekileyo yazala umntwana oyinkwenkwe, kuthiwa ngu Mutshwane (Motsoane)

igama layo, elinye LaanguPeete.

Eli likaPeete yayi sisigxeko kubateketisi, kuba kusithiwa uyise uMwali liNdebele, okakwazi ukuthetha isiSuthu esingcwengekileyo, koko uya sipitiliza kuba uxuba isiSuthu nesithlubi; Kwema lona eli lesiteketiso.

UPeete lo ke woonelliwa nguyise uMwali into kaNtsele, ude wambonela intombi yomNdawini (Motaung) ukuba ayizeke, wakuwa-Ramokhele. Emva komtshato uMwali unike unyana wakhe uPeete iinkomo wagoduka nazo ukusinga kuMgodeli eMeribeng.

Umnike ezophawu lwakhe kanye; ekuthe uMkhatshane (Mokhachane) unyana nendla-Lifa kaPeete akukhula waphawula lona; into leyo eBonisa ngokuphandle, okokuba uBukhosi bomathlubi Gaphunguleka, Gawela eLuSuthu,

aza wona asala ebunyulekile.

Enye ingxelo ithi, uPeete
ukhuliswe nguMgodeli, wamaqalusa,
ude wamzekela umfazi intombi
yomNdawini. Kuthiwa ekuzekeni
kukaPeete ezekelewa nguyisekazi,
Lowo, uMwali uye wafudukela
eNkqetswane, wamisa umzi wakhe
phezu komlambo, wasondezela kuma-
Hlubi akowabo awayemi ngaphesya
kwaloo mlambo iSingumeni.

Ngalo Lonke eli xesa
uMgodeli ebengathanga cwaka,
ebe soloko ezingela ithuba
elimlungeleyo ukuze kuthi atuba
elizuzile amtshebalalise uMwali
kuba emhluthe umfazi obe se
lungelweni lakhe.

Ngamhla uthile imvula yeenza
kakhulu ukun'oku, waza umlambo
iSingumeni wakhawuleza wadla
izinti. UMgodeli ekunye namawabo
uze ngentlaselo, ecinga okokuba

wombulala esisulu, ku ba amathlubi
akowabo eya kuthintelwa ngumlambo.
Uboniwe ekuzeni kwakhe,
kwabe ke kuhlathelwa laa mathlubi
angaphesya umkhosi. Eze elega
iin'komo, afika azingenisa emanzini,
aza wona aphelela ematshoneni
azo awelela ku Mwali. Iye
yaqubisana, kuthe Kanye xa idabi
liqala ukufikelela ebusufwini, suka
yafulathela eka Mgodeli. Naye
ngenkqu, uthe akubona ukuba
akukho thuba lilelakusinda,
wasel' ezijula wonke engenangondo
yanto ayenzayo endlwini yamaxhwane
eembuuzi, eya yibiywe ngokwendlu
yeenkuku yokulala. Uye wabonjwa
uPeete waza uyise wamqama-gama
ngoswazi esithi, kutheni athi evile.
Okokuba abantu bakowabo bazungula
ukumbulala, suka angezi ukuya
kumthi mvi. Kodwa ibuye
yasika yona imfesane kuyise,

Kuba uthe akukhov' ukumohlwaya
wamnika iinkomo zaligela, ekuthe
kwa oko zaghutya ukusinga
kwaabo eMeribeng ephelakwa
ngabathile. Kuthe kuba uMgodeli
ethiyene noMwali ngenxeni Kanina
kaPeete bambasela kulo ndlwana
yamaxhwan' angene kuyo, ekubuyeni
kwaabo; ukwenje nje oku
yayi kukumbulala. Babuye bayijya
loo ndawo be yilindise omnye
umntu, naye loo ubuye wemka.

Mfazi uthile womzana ukhe
wafika kuye wathi, "Ndoda ndini!
Usekho na apha?" Uphendule wathi
uMgodeli, "Ewe ndisekho." Uthe
umfazi, "Phuma, ukhawuleze umke,
kuba akukho ukhoyo apha." Kwaba
ke kukusinda kwakhe oko uMgodeli
Bathe ekubuyeni kwaabo
abamfumana.

Le ndlu yakulo Mgodeli
ibingavelele kangakho kubukhosi

GaseluSuthu. Ize Kuzuzana noBuntloko
ngenxeni yobulumko bukaMfweswe.

UPete uzala uMkhatshane.

Kuthiwa uMkhatshane Lo waye
ngeyiyo inkulu nje ngoko thina
sithi fan'ukuBa kunjalo. Inkulu
yayi ngu Libe, waye ngemntu
unanto kwathini. Kwaye kuthi
okuBa umninawa wakhe
uMkhatshane emhambele ekunye
namadoda, suke amnike Leo ntwana
ilingene yena kuphela, ze amadoda
Lawo angafumani nto. Abantu
Gamthathe ngokwelshawe elingenasa-
-ndla sokupha, waba ke uyathenwa
ekubeni yinkulu, kwaBekwa
umninawa wakhe uMkhatshane
endaweni yakhe.

UMkhatshane uzala uMfweswe
wodumo lwaseLuSuthu, owaba busela
uButhosi kuMhlomi, waza emva
koko waButhimba ngobulumko
Koonzana bakhe.

UBUNGANE

Emva kokufa kukaNtsele,
kwahlala unyana wakhe uBungane
esihlalweni sobukhosi.

Awona magama akhe nguBuso-
Busobengwe noMlotsha, eli Lika-
Bungane Lelokubonga, phofu Lilo
ke elavelelayo.

Ukhe wakhathazwa ngumntwa
kayise, uZingelwakh, ngokusuke
athimbise nesihlalo sakhe sobukhosi.

Abona bafazi bakhe baphambili
ngaabo azekelwe bona nguyise.

Mhla kuzekwa uNgiyiwe
kuphumē ihlokondiva lamaHlu-
ekoto ukusanga eSwazini; Lifike
Lathimba iinkomo zakomkhulu leza
nazo. Uthimbo lolu hlobo lolwolatha
uzekho ebukhosini.

Kungekabi ntsuku zatywala

Kubuye kwanduluka umkhosi oxhobileyo
ubuyisela ezoo ntomo zibe zithinjiwe,
kocelwa intosazana uNginyiwe.

Kuvunyiwe, Laghutya ikhazi.

Emva koko ize kwendiswa
Le nKosazana iphelele kwa yinto eninzi
yamaSwazi exhobile. Ifike aya
hota kwaNtsele, koko ingeniswe
komnye umzi omganyana.

Umntu owanikwa ingubo
yenqwe ukuba ayambathe ngumfo
wakwaKhesa uNtsibongo lo ka -
- Msensane ukuzi ake yinto ethile.

Le ndoda yayise ixolele
ukuzenza idini le sizwe, kuBa kuse
kunakanwa ukuthi amaSwazi ayeze
ngohlaselo kunge ngakwendisa.

Uyile uNtsibongo eludulini,
akoyika. Wayi ghuba kakuhle
intetho yakomkhulu naBo.

Ukumgobela umngong'oku
kukuBa Gaye bamthabatha
ngokwesikhulu nesihandiba

sakwa Ntsele; Gagonda okokuba
 Gangathi Bekhe Genza okupham-
 -bukeleyo, Ganga bulawa.

Emva komqidi wombaco
 - womtshato, iimpelisi ezi ziye
 zangena gongqo kwizinyolo zakwa-
 . Ntsele, azaba sacinga
 ngelakowazo. Laphelela etubeni
 ngabemi belo. Kugxunyekwe
 izindlu ngabato, kwalingwa,
 kwavunwa, kwazekwa, kwendiswa
 kwaluzolo, Laphuma ezingondweni
 mpela elaseSwazini kunye
 nezinyolo zalo.

Na amathlubi athetha
 ngale nKosazana yaseSwazini
 abesa kwenye nje,

“NguDabula zinemikhala.
 Singazange sibon' umfazi,
 Esidl' ighwapa Lamadoda.
 Singazange sibon' umfazi
 Eghu' ikhulu Lamadoda

Az' alanyisisel' engapheseya-
Komful' umZinyat'hi."

Ngale ntombi yaseSwazini
 uBungane uzele uThondose inkosazana;
 yiyo Loo nto kube kusithiwa
 ngu So-Thondose ezibongweni zakhe.
 Kutyekē uku siza kwabantu
 ngendlela engaziwayo xa bathi
 ngu So-Thondose.

Inkosazana le iziwa ngu Mthimkhulu
 ze yena eziwe ngu Mapanga
 (Mahanga). Umfazi wakhe
 wesibini (iKhohlo) yintombi ka Siwezi
 wakwa Khesa u Makhambehlala,
 ngayo uzele uMpangazitha, yena
 eziwe ngu Nongazi intombi.

Kambe kuthiwa ekuzekweni
 kwayo le ntombi, uBungane
 ebengajonge le ka Siwezi, kukho
 awaye sel' ethethe nayo kwalapho,
 kuwa Khesa, kuloko abathunywa
 basuke bee phithi yile ka Siwezi

uMakhambehlala Base Semenzela
kuyo. InKosi yoyike kunene
ukuyi hlazisa, yase selo
iyithabathela kuyo. Inkomo
ezalobola le ntombi zikhanka-
nyelwa ekhulwini.

Mhla yeenda uduli lize
nento eninzi yamaKhesa. UBungane
uthe umzi wale ntombi ma
wakhiwe mgama koka Ngiyiwe.

Laa maKhesa aziimpelesi
akaBanga sabuyela kwindawo
yawo; asel' emisa kwanntombi.
UMthimkhulu noMpangazitha
bantanga nye.

IMbutho kaBungane yindlu
yakwa Mavovokazi, izala uMonakali.

Ikomkhulu lika Bungane
be Lingaphefeya komZinyathi kwa-
Gocwa. Kwaye kusalawula
uDlomo, amaHlubi aye ezahlule,
amagela amagini: akho ke la
abe phantsi kwakhe uDlomo,

Kodwa igela LamaTadebe **6e**
Lingamvumi ukuba uyinkosi yawo,
kuba nalo Lisithi Liziinkosi.

Ezinye iindawo ezikumileyo
ezazimiwe ngamaHlubi kaBungane
ngelo xesha zezi, eNdumeni kwaBunga,
ePhungu-phungu naseMbumbisini,
nakumlambo iNcadu. Enye indawo
eyayi dumile ngumthombo womlanjana
iNyanyadu, apho sivayo ukuba
uBungane waye seza khona
iinkabi zakhe zeenkomo ezazi bala
Limnyama zonke. Lazi hlala
emathaanga, iimpondo zazo zixonxiwe.
Kwaye **6e** kusakuthi xa
zighutywayo zisiya kusela
zihlokomise ezi mpondo zazo
zixonxiweyo. **6e** ziwabengel'apha
amatshoba, ziphala, zingq zonke
zinosinga. Kuthiwe ukubizwa
kwala mageza eenkabi ngama
"Ngele-ngele." Eli gama lide
lambulelwa amaHlubi kaBungane,

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kukuze kuhlonyelwe ezi zibongo
zithi kuwo,

“AmaHluB' amahl' ama Ngele-ngele!
Awamivan' ibukway' ukung' ingangyiwa.
Angipho zimnyama ngokugqwawana,
Ngaw' amaLilandul' ephethe,
Adl' umnt' emyenga ngeenda ba.
A Mafu bel' esavela.”

UBungane uBulele uMafu kaMatshaya.

Isizeka bani seli liSwa sesi.

Kuthiwa kube kubangwa intombi
ya kwaKhesa. Akukho sici sicacileyo
eyayi funelwa sona, kukho ukuyi zeka
okanye ukufeketha nje; Kodwa
uBungane wayifuna, kanti noMafu
uyayifuna. Kuthe kusenjalo suke
uBungane wasiyiselwa liTawule.

Hayi ke, uBuhlungu obaviway,
komkhulu ngaloo mhla obungazanga
baviwa obungako ngaphambili. Kwaye

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kulapho amaTawule La ikakade
Lawo abe soloko engxabalazile,
efuna obawo ubukhosi, esitsho futhi
ukuthi akananto yokwenza nobukhosi
bamaHlubi.

Esi senzo siye salihlala katubi
ikomkhulu, alonwaba, yaaludano
lodwa neentloni. Siye satyetyeswa ke
isenzo eso likomkhulu elo likunye
namaphakathi aligela; kude kwathi
kuuphi Laya Lamisa kwelithi, ma
kohlwaye uMafu, ~~to~~ khon' ukuze
ngomso agqibalise ukwenza isi-delu
solu hlobo.

Kungekabi kade, kunye kwenziwa
umgidi omkhulu kwaBungane ebukhosini
ungenguwo wasizathu; aye amenywa
namaTawule. Athe akulamkela
ilizwi elivela kwikomkhulu Lama-
Hlubi, ahlanganisana Guphuthu-phuthu
"Amatawul'ancotazi kunye neentlomo zawo."
Emveni kokuhomba, aye asinga
komkhulu echwayitile, ebukaka

Ale ngokukodwa nje ukuba asondezele ekhaya, ahlala phantsi nje ya, baye abamenywa beendidi zonke behleli ngokukhlala. Kuthe kungekavakali nelizwi elisingiswe kuwo, abona uNggelu owecala lakomkhulu esiza. Uthe esemganyana wamemeza esithi uMafu ma Kamhlanga beze ngolu daba noluya.

UMafu usuke wema ngeenyawo engenasazela sento embi engamhlelayo; wandul' ukusisiya isikhinindi samadoda akowabo, wahlangabezana noNggelu, othe apho badibana khona, suka wee puthu umkhonto owaye ewuguse ezingubeni - oluthi lwawo lwalwaphulwe, wamhlaba.

Umkhonto uye wee zwaaba entliziyweni, waza waya kukhahleleka emhlabeni, wafa uMafu ka Matshaya.

Kumhla ke ematshini kwavela iqhalo elithi, "Undigusele umkhonto ezingubeni - kuthethwa umntu oza kuwe ngokwesihlobo, kanti nguye kanye olutshaba

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luatho."

AnaTavule ka Majwabatada aye asithwala isidumbu sentosi yawo agoduka naso uluya kusinchwabha emanchwaben i odigise. Athukho kulwa akhe akwenza kuba ayeye emqidini engaxhobanga, elixa yona eya komkhulu yayi zilingiselele nayiphina into engehlange.

AnaTavule—nye ngoto kude kufanel' utuba nyalo, aye alibeka phezu kutaBungane ifyala, akhe nguye oyalele uNgeli utuba abulala inkosi yawo ngeyelenge.

Kudunge kuvakala kungekasi kade okotuba weNgwe kua eso naye uNgeli apho komkhulu, igama kuthiwe eBengafanele ukolula isandla sakhe abulale inkosi.

Akubanga kho mbugetogo yeNgwe ingakanana. AnaTavule nawo ngelawo icala aye akabisa nlawulo

ngale Lahleko, kuba ikomkhulu liyenze ngabom le nto, kuba Lingumnini mhlaba. Nangani ngade kube kunjalo, kodwa esi siphato seenziwayo nguBungane sawuhleba umbuso wakhe.

Kambe, le nto imbongi ngelinye ixefa ifuman'ihle nolapho kungafanelekile; ingumxabanisi omkhulu.

Akuthi ngolunye usuku apha kusahleliwe kuthethwa ngaso esi sihelele kuviwe ngayo se yisitsho kakhulu iBonga inkosi isithi,

“UBungan' ubulel' uMafu kwabe khexo
Nanamhl' akwaba ndaba zalutho.”

Ithe kanti isitsho nye ayi lawulanga. Kuman' ukuvakala ukuba nayo inkosi ithe poqo ukugqoloda komkhulu phaya. Eli hlombe enalo lelivuselelwe kukubada kwayo umnta kayise.

UBukumkani obuzayamisa nobubi

abudli ngakuma takuhle, isiphelo
sa bo kukubukugeta.

UZulu lo ka Mafu owaye
ngumfana oko, uthe aku bufumana
uBunyaniso bokuBa inkosi yenje nje
ngenene ukuhle kisa ngoyise embade
nga bom, waggiba ekubeni azinike
amabhafa. Usinge kuwa Zulu
esiya kufunda amayeza obugqi
esiithi ngawo aya kumnceda
ekulweni iintfaba zikayise. Usiye
umzi wakowabo uzinzile eluNdini.

UkuwAluka kuKaMthimkhulu.

Yayi Lisiko eliqheleki Leyo
emaHlubini ukuthi mhla inkwentkwe
yenKosi yalukayo kugale kuye
kuzekwa amanzi okwenza
isithundu (ubulawu) elwandle.

Isithundu liyeza athi
umntu azihlambe ngalo. Lisetyen-
ziswa kwimicimbi eziintlobo-ntlobo.

Ngosuku Lomgubo onke Loo
makhwenkwe azakwaluka abehlamba
ngesithundu ahlambe eBuhlanti,
ukwenzela ukuba ma ze eme
kokuhle esuthwini. Lo mcimbi
ikakhulu uBuxhornekeke phezu
kwamagxa egqira Lakomkhulu. Kanti
namhlenikweni intombi yendayo
ibihlamba ngaso eBuhlanti phaya
xa indulukayo, ukuze ilungelwe
emzini wayo. Amayeza okwenza
isithundu abe ziintlobo-ntlobo,
esaziwa nangobanye abantu
abangengawo amagqira.

Ma kuthi ke xa uMthimkhulu
aza kwaluka, uMhlekezi uBungane
athume bathile kumaHluvi ukuba
baye kumzekela Loo manzi olwandle.

Bayile beza nawo, kulo ko
uMhlekezi uye wangwamangala
esithi asingawo awolwandle.

Kukuze ke kuthunywe
uNgcosi umfo kaLunyangwe

Ka Luvuno wakwa Ntlapo iSigege
ukuba aye kuwazeka. Uyile, weza
nawo engawo kanye.

Aba Bakwa Ntlapo babemi
Kudala phakathi ko Sotshangana nama
-Swazi. Bachithana ngamaBango
kwelo, inxenye yabo ize kuwa
emaHluthini kuselawula uDlomo.

Elinye isebhe labo Lisinge
elusuthu, apho kuthiwe ngama
-Hlapo (Ntlapo) antosi yabo kwelo
yayingu Mofeli (Mueli) unyana ka-
Mafohla; nase Freyistati batho,
nakuba apho kuthiwa ziZigege.

Ukwaluka kuka Mthimkhulu
kwenze ukuba baziwe ngokunye,
basondezwa nakwizihlalo zobuphakamo.

Abafaz' abaphambili baka Mthimkhulu.

UBungane uzekele unyana
wakhe uMthimkhulu intombi
ka Ngxabani wasema Ngweni.