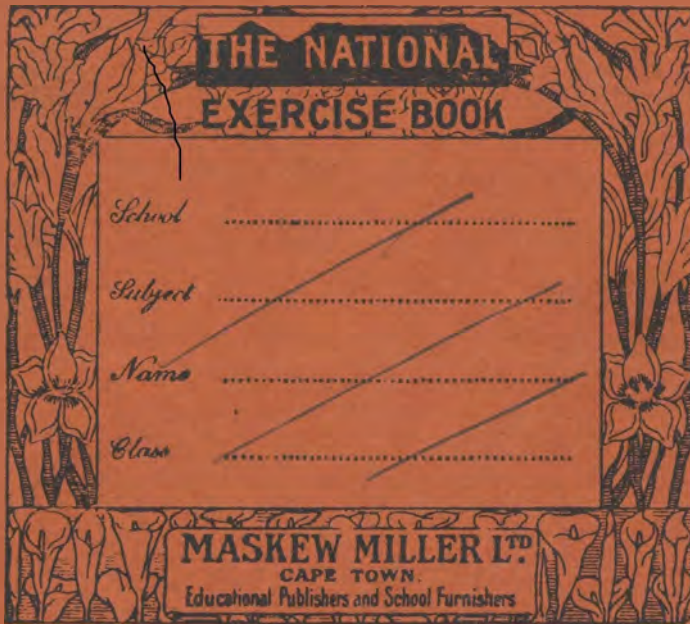


No 4



IBALI. LAMA HLUBI.



DON

NGU

HENRY. MASILA. NDAWO.

Umfazi wokuzala isoka
ngqangi wasel'ekho, ngaye uzele
uMapele. Owokuzala inKosi
uBe eyintombi kaTshoba.

Kuthiwa intombi kaNgxabani
iye yamxabisa kakhulu uyisezala.

Yayiba ngaphaka ntwana
inandiphekayo uBone ngayo se
iyithwele iyisa kuye, kwaBehle
kwaacaca okokuba yiyo egcine
isisu sakhe kunabanye oomolokazana.

Onquwumbi, oBe ebonela oku
uvakele ethetha esithi "Le nto
yoba nesiphumo sayo." UMhlekezi
ukhawuleze wayi thabathela phezulu
nakunentombi Le izetwe ngengqwagwa.

Ithe Le ntombi mhla yazala
yatsho amawele, intwenkwe nentombi

UMthimkhulu undulule
abathunywa ukuba baye kubikela
uKumkani ukuthi intombi ka-
Ngxabani izele amawele yaza emva
koko yabuba. Uvakele uKumkani

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esebushlungwini obuthulu esithi,
"NoGulela kambe apho ^{Kunyana} ^{uram}
ngokundibikela oku. Notshe kuye,
nithi, ndilusizi ngokububa kwakhe
Lo molokazana. Ma ze nithi ndithi,
namhla nje ke luzelwe "uLipho
Lokudweba—"Lokukpwempa' ama
HLubi." "Naantso ke namhla ivela
into endaye ndikade ndiyixela."

Uvele watsho lowa onguwumbi
Abathunywa Gona Gaye Gajika
Bafika Balithetha elo Kumtani, kuloko
unyana uwe ngeendlebe kwaatuphela,
akenza nelindaka.

Ayawathi amaphakathi ku Bungane,
"Uyabona nKosi, usaphinda
wenza laa nto yakha yeenziwa
ngu Dlomo, exabanisa abazuku-
-lwana bakhe. Umfazi owozala
inKosi uhlal' esaziwa sisizwe
siphela." UBungane uphendule
wathi, "Le ntombi ka Ngxabani
ibi ndixabise takhulu, ngoko

ke ndibe ndinqwenela ukunga
unyana lo wayo imzeleyo
angaba yintloko yohlango, utuze
ubunkedama bakhe Bungacaci.

Asingi singanaba ukuzingela
imfihlakalo ezi be zigusiwe; kodwa
sakujonga sifumana ngathi le
ntombi ka Ngxabani ma kube
yiyo eyayikhe yanakanelwa
ebukhulwini ngu Bungane, ama
kabe ke uthe unyana akunganeliswa
yiyo kwacinqwa ngale ka Tshoba.

Isizathu esi sixeliweyo
ngu Bungane asiwanelisanga umxhelo
wamaphakathi. Kulo olo Luhlu
Lwamaphakathi akhe kube kukho
isigcajolo sodidi oluphezulu, umfo
wakwa Xaba uMpophoma obeyinduna
enkulu nomcebisi wenKosi.

Ngathi noko yena umé ngaku
Kumkani ma Lungana nale ntetho.

Kuthe kungekabi thuba liphi,
yazola inkwenkwe intombi

kaTshoba. UMthimkhulu undulule
abathunywa nje ngezolo nayizolo
elinye. Namhla babekunye
nenduna yakhe uGenda into
yakuwa NtLapho, ukuba Gaye
kubikela uMhlekezi.

Bathe Gengetade batike
nasentkundleni, uGenda wabona
umhlatyana owenziwe isiganga,
wema phezu kwawo ngeenyawo
zombini, wandul' ukukhwaza
wathi, "Naludaba Kumkani!

Namhla size kukubikela
ututhi uDlom' ophezulu oyinKosi
yamaHlubi jikelele uzelwe
ngentombi kaTshoba." UBungane
uthe, "Ndi bikelwa okwesingaphina?
Andibi ndalithetha elam,
ndathi Lukho uZipho Lokudweba
amaHlubi? Phindani umva, nithi
apho kunyana wam, uLuzipho
Lowo kothiwa kuye ngu-
Masindilizwe ngoku."

UMthimkhulu uve engera,
esithi, inkosi nguDlomo, kuba unina
elotyolwe ngeenkomo zesizwe.

UMpangazitha uthelele ngaku-
Mthimkhulu kwa nento eninzi
yamaHlubi.

UMthimkhulu uthe akafanelé
uyise ukuba ma ibe nguye
ombekela inkosi, naye ixesa ngoku
Lelakhe, wobeka mnyakana kwaza
kwathini. Waye uMthimkhulu
newxalenye yesizwe ingamvumi
uLuzipho ngezi zibakala:-

- (1) Unina kaLuzipho akapolelwanga
nkomo zesizwe.
- (2) Unina kaLuzipho akantombi yanKosi.
- (3) Ema Hlubi akukho nkosi yakha
yaliwele, iwele linomsindo
alinge phathi sizwe.

Inkosikazi unina ka Bungane
ume ngakunyana wakhe.

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Kuthe Kanye kulo eli thuba
kwagondakala okoku ba lindlebe
zabantu zithanda ukubetha-bethana
ngoku Lwandile. Bakho aaba be
se bethabathekile Bemka Kanobom
nelizwi lo Kumkani, Gesenziwa
kukumoyika, kuba kaloku kwaye
kungeli xesa imigondiso yakhe
ngeento abe sakuzilawula naswabula
ngazo zibe zigala ukubonwa
zisenzeka, nesizwe siziphakamisele
amehlo.

Kwa kungafunekē nganto ukuba
uMthimkhulu azeke likhohlo, kuba
kaloku kwakusajongwe laa
makhosana mabini kuxhonywene
ngawo sisizwe. Ethe kuwo
yaphumelela yaba yintloko yohlanga,
enye yaba se yiba likhohlo.

Imbutho kaMthimkhulu
ngu Duba ozalwa yintombi ka -
Sibanya wakuwadebe uNjomose.
Mhlenikweni yeza kwendisa

Le ntombi ngamaTadebe, eza negela
LasemaVundleni, elathi ngokuBambe
zeLeka kwaBungane alaBa
sanakana ngokuBuyela kwa-
Ngobizembe.

Izinto zikhe zema ngolu
hlobo ixesha elithile kungekho
ngququlo.

UGodongwana kwaBungane

UJobe inKosi yakwaMthethwa
yabo inoonzana ababini, uThana
noGodongwana. Kuthe ekwaluphaleni
kwale nKosi kwacaca okokuBa
ise iyimpahla nje engafiyo
nengasazenzi imfanelo zokulawula
abantu. Bada oonyana bayo bababini
baceba ukuyibulala.

UNodunga kaMakhanya
ukhe wayi Lima indlebe inKosi
ngolu mingi-mingi. InKosi ikhe
yawenza amalinga okumisela

uThana kuDuphakamo boBungiyana
(boKuphatha), kuBa eyinkulu. Uye
wamangala. InKosi iyalele ukuBa
baye kuBulawelwa kuwindu abalala
kuyo. Angakhe aphuluke yena
uGodongwana, kuBa enekratsi kakhulu
LoBuntu, nokundileka kobukhosi.

Kwafika kwabulawa yonk'into
ekwafikwa ilapho, wafa uThana,
wasinda emacebetshwini uGodongwana;
phofu waphuma kwa ngomnyango,
watsiba nasentendelezweni engaphandle
kwaloo ndlu, wemka nomkhonto
utyityimba emhlana, ethiwe khohle
ngenKonjane. Ufunyenwe ngamadoda
amabini awaye emsukela kwihlathi
lase Mawunzi elingekude nomzi
wakomkhulu. Ayi Tyanda loo
nKonjane. Athe ngokusikwa yimfesane
olandula utuba akhe amaLama.

Apho ehlathini wongiwe
ngudade wabo; uthe eselapho
wazama icebo. Undulukile waya

apho angaziyo. Ugqithe eNkandla
waya wafika emantloko omLinyathi
kuwaBungane emaHluBini.

Lo mzi afikela kuwo ngoka-
- Ngqwase. Ubaxelele ukuthi ungoka
- Jobe; uphuma kuwaBaningzi abantu
bakayise. Ubalise udaba olubuhlungu
malungana nokusinda kwakhe
ekubulaweni ngamawabo, uthe esitshe
wa babonisa inxeba elalisemhlana
awalifumana ngaloo mhlaba mbi kunene;
ebuya ezixela ukuthi igama lakhe
ngu Godongwana.

UNgqwase uye wafikela uBungane
ngaye lo mfo oza neendaba ezihlasimlisa
umzimba. Inkosi iyolele ukuba eziswe
kuyo, kodwa agale anyangwe phambi
kokuba adibane naye, kuba naantshu
esithi, ungunyana wenKosi.

Kuthiwa waxhelelwa inkabi
yenkomo eBala Limhlophe; weenziwa
umalusi weenkomo zakomkhulu.

Akukho mntu unasizathu

asaziyo esabangela amaHlubi
ukuba umntwana wenkosi amenze
isicaka.

ELamaHlubi ibala lithi
ngaye;- UTshaka uman' esithi, "Baba,
ndizokubusela ubukhosi!!"

Le nto ifike icace ukuba
uGodongwana akazanga walixela
igama Lakhe kuBungane, koko
athe ungumntwana wenkosi akathetha
nto yimbi. Ude athi uBungane
ngenxeni yokuthukuthezelelwa nguye,
"Mntwanam, nyuka Le ntaba,
ngaphezulu kwayo wofumana kukho
imazi yankomo, ma ze uyisenge, uluzise
kum ubisi Lwayo." Unyukile umntwana
lowo wenkosi, uye waqubisana
nengonyamakazi, waguba kukoyika.

Yek'oko isantya sokuyika! Ukhale
kuBungane ngelithi, "Nkosi, andibonanga
mazi yankomo, kodwa imazi yengonyama."
Uphindile uKumkani wathi,
"Mntwanam, nyuka Le ntaba

usenge loo mazi." EkuBeni ephindile
uphumelele wayisenga imazi yengonyama,
walunikela ku Kumkani uBisi
Lwayo. UKumkani uthe, "Mntwanam,
Lusele olu Bisi lwale ngonyamakazi
bubukhosi bakho obo." Emva koku
ubuyele kwelakwabo.

Kuthe emva kwexesha elide
kwavakala okokuba ikho inkosi
edumileyo kwaZulu egama Lingu-
Ishaka. AmaHlubi akhumbula
ukuba nguye Kanye Lowa waye
zokubusela ubukhosi kwaBungane
kanti hayi, yayi nguGodongwana Lowo.

Elo Mnumzana u. J. Stuart ibali
Lithi, wathi uKumkani uBungane
ukuba uGodongwana ungowe nkosi, ma
kaye aphuthume amathole engonyamakazi
amabini eze nawo ephila kuye,
agxothile unina uya kwandul' ukukholwa
ukuba ngokaJobe.
Waya wafika okunene

ingonyamakazi ikho namathole ayo.

Wawabamba, unina waquma ngumsindo, naye wavuka kangaka.

Weza nawo kuKumkani. Waye ngaxhobanga lutho, koko waye nyanqiwe ngeyeza 'Lamalthosi' utuze abe nesithunzi.

Uthe akubonwa nguKumkani efika nawo, wakholwa ukuba ungunyana wentkosi. Wanyangwa kwa ngalo elo yeza, wabuya wawabuyisel.

Uthe xa sel'ebuyile wand' ukuxhelelwa inkabi yenkomo emhlophe ese yaluphole, sel'entsuku ntathu ekomkhulu, kodwa exhalabile, kuba ngathi kukho abolande ekhondweni lakhe.

Ingetopheli njalo inyama yabo nkabi abeyixhelelwe wahamba, wahamba kwada kwathi ngelingeni waya kugaxeleka eTini-Grahamstown apho agqibe ixefa elide khona.

Uthe xa abuyela kuMthethwa, wabuyela se Lekhwele injomane-ihafe

ephethe nompu.

Ingxelo yasemaHlubini malungana nokusengwa kwengonyama-kazi ngathi iyintsomi. AmaHlubi aye ngenakho ukuyeka ipamncwa angali bulali lisenza umonakalo eBantwini nasemfuyweni, kanti alilindisele ukubusisa abo Gazelē utuza kubusela ubukhosi.

Eka Mnu. u J Stuart yona ayivakali kakuhle ngezi ndawo. -

(1) Into yokugqala uGondongwana akalixelanga igama lakhe. Ebe ngethi ezimele abe kanti usenakho ukuzihlakaza. Waye nexhala esithi fanel' ukuba uyafunwa emva (Dingiswayo ke ngoko).

(2) Akabanga ntsuku ntathu kwaBungane, akungethi kunjalo aye eTini aye abhale ixefa elide apho, kanti kuse nokuthi xa abuyela kwaMthethwa abe esolikhumbula igama likaNgqwafu. Kucace into yokuba

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wahlala ixefa elinobomi emaHlubini.

1) Xa ayayo eTini, kutheni angamveli
loyena mntu Mhlophe owaye naye
khona. Akukho nyaniso ingasitsalela
kwinto yokuba kwathi xa asuka
kwaBungane waya emaXhoseni.

Isithuba ukusuka emZinyathi
ukuya eTini side ngokungumngaliso;
Akukho mntu ungafezayo
uhambo olungako, eyedwa engazi apho
asinga khona.

Kuthelekelelwa ukuba uGodongwana
ufike emaHlubini ngomnyaka we 1805;
iTini yona ma kube isekuwe ngowe 1811.

Ingxelo yomfundisi uBryant
ithi, uDingiswayo ufike kwaBungane
waangumalusi weentkomo, fanel'ukuba
waye ngeyedwa.

Ukhe ngomnye umhla esendle
apho waanesigindi soku bulala
ingonyamatazi eyase yeenze
umonakalo obanzi ezintkomeni.

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Uze namathole ayo omabini.

Ube ke uya busiswa ngenxeni yesi senzo sobukroti. Lie yona ke into iyavakala.

Thina sithi uGodongwana oqama Limbi lokuphanza libe lingu Dingiswayo, walisiya elamaHlubi wasinga ngasentla - mPuma. Fanel' ukuba kolo hambo lwakhe wadibana nabahambi abamaMhlophe abangabarwebi okanye abahlola ilizwe. Wakhutuliseka, yekoto ukusinga ngapha nangapha ekunye nezizihlobo zakhe. Olu hambo lwahaniwayo yile nkosana, lwalungaziwa kowabo kwaMthethwa.

Wabalisa ngalo ekufikeni kwakhe kumawabo; kuloko lwabuya lwavakala ngokwentsomi kuba atukho owabala ulutho ngalo. Lo nalowa umbali, uGalise oko athande ukututhelekelela ngeyakhe imbono malungana nokubadula kwale nKosana.

Nathi qxebe sokha sigxube

okwethu ukuBona.

Phakathi kwaabo Gahambi
Ga Mhlophe asitsho ukuthi bonke baphelela
ekuBeni zizibadu-badu; Gambi kubo
ma kube Gabuyela apho bebevela khona.

Kwa kuse nokwenzeka ukuthi
u Godongwana apheletane nabo
ukusinga ekhayeni labo eDelagube.

Kuyo le ndawo wafika
kwaakhiwe umzi ngabantu ababe
nebala elalifana naabo waye kunye
nabo, elunxwemeni lolwandle
ngasentla kwelama Swazi. Kulapho
kanye wabonakayo kakuhle xa
amabutho aaba Mhlophe athambayo,
waza ngoko waanengqondo
yokuyigcina yonke into awayenzayo
loo madoda, kwade kwanga
kudlulisile kwiindawo eziphathelile
kwicola lomkhosi, ezo naye wayenga
angazazi. Kwaye kunjalo nje gayi
ngamsithelile kuyaphi into yokuba
unobukhosi anabo emva lee

kwelakowabo, ekwakufuneka ebuyele
ekhaya ukuya ku buBanga.

Wayedla ngokuphuma nabahlobo
aabo bakhe Gahamba-hambe phakathi
kwelizwe Gabuye Gabekise amabomb
ekhaya eDelagube kumanjwa
ndawo nye.

Kukhe kwathi ngelinye ixefa ese
Koku kubadula waqubisana nabanye
abahambi abamaMhlophe. Aba bona
be Gekhwele amahase Gevela
ngembonakalo kwelinye iphundu
Lelizwe. Bangaba mhlawumbi beGevela
ngaseKapa, kuba kaloku ngathi kube
kungelabo mahase apho eDelagube.

Le ndawo siyi cingela ukuba
kungasontsona-Langa kwelamaSwazi.

Mhlawumbi kumalunga nale ndawo
athe weva ampe okuba ixhego
elinguyise ufo be Labuba.

Zininzi izinto awaye se nakho
ukuzenza uGodongwana akuba elwile
udaba Lokonakala Kwendoda Leyo

enguyise; kukho ukubulala omnye Lowo
wabapwebi andul' athabathe ihafe
Lakhe kwa nezinxibo akhwele agodute
kukho nokuthi ngandlela yimbi aliise
ihafe kwa nezinxibo ngamacebo
athile azimele emte.

Phofu noko asingemthabathi
ngaloo ndlela imbi kangakho.

Mhlawumbi kufanele ukuba
wazixelela izihlobo ezo zakhe ngolu
mingi-mingi oluvileyo, zaza ke ngoko
ngokomhlobo zamnceda zamnika ihafe
nomfu; ukuze abenakho ukulufeza
msinya uhambo lwakhe xa agodutayo,
azihlangulele ngaloo mfu emapamncweni
nase zintfabenini zakhe. Kungenjalo
zibe ezimpahla zazise zilunge kuye
kwanini.

Okunene weenje njeya u Godongwana
utusinga kwelakowabo kwa Mthethwa

Ekufikeni kwakhe kowabo kwanga
kufika uduli Lusiza nomtshakazi.
Wayekhwele isilo esingenampondo

injomane (Ihase), abanye Gathi.
aye mabini, ephethe umpu, mhlawumbi
ne kpele ma kube Lolikho. Ngathi
waye ngeyedwa. Kufanele ukuba
nezinxibo zakhe zazi zezo zasenzini.

Sicinga ukuthi nasentethweni
yezo zihlobo zakhe waye khotshile
kakhulu ekuyazini, kuba waye
sondele kwisumi Linanthanu.
Leminyaka wemkayo kwelooxise,
ehamba kwesi singenantsika.

Mhlawumbi iminyaka emithathu
okanye emine wayiqqoba ekwa Bungane,
waza eyona mininzi wayichitha esekuhamba
hambeni naba Mhlophe.

Mhla watika kwelakowa ^{uye} ₁
wee ngqo wasingq kumzi wesihlobo
sakhe uMbangambi. Uthe
esemi njalo phezu kwesoo ntatyana
zezo zihlobo, wathetha izibongo zakhe
abesakwaziwa ngazo okuya waye
ngekemki. Bomazi okunye akuwelisa
inxeba lomkhonto awalifumana

ngolwaa suku Gabe yoku Bulawelwa
kwindlu abalala kuyo ngokomyalelo
kayise. Uthe igama lakhe ngoku
ngu Dingiswayo, kubo kade ehamba
phakathi kwezizwe engenokhaya.

Ngalo eli xesha Kanye uMawewe
Lo ka Jobe nguye awaye Lawula abantu
bakayise imi Thethwa. U Dingiswayo
wasithatha isihlolo sobukhosi kuye
ngezikhali. Yinto Leyo eyatsho uMawewe
wabangazeka.

Kuma Buthe akhe wafaka ijara
lika Senzangakhona uSikiti ogama
limbi Lingu Tshaka. Oboo Bunkungele
wayeze nabo uDingiswayo, wabufunzela
uNodumehlezi ka Menzi, othe kuwa
oko wa behle wazi bonakalisa okokuba
unethongo Lemfazwe. Eloo hase okanye
Loo mahase afa kuba okuwakali nto
ngenzala yawo. Naloo mpu ma kube
waphelelwa ziimbumbulu, waggola
kukusoloko uxhonywe emsini
ungasetyenziswa nje ngoko kube

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kufanele. Phofu ngendawo yokuba
uDingiswayo athe wathubeleza
phakathi kwezwe ezingaziwayo
koba; loo nto yabangela ukuba
kude kuvele ikpoba Lenkpwebi
phakathi kwaba kwaMthethwa
nama Delagube.

Kukho nto engazanga yagqola
mhlawumbi yabanga kuDingiswayo,
yile awayisonayo koloo hambo
lwakhe, yokwaakha ama buthe
okulwa ayisise ngawo.

Esaa sishamo semfazwe
sanchanyulwayo nguThaka ka Menzi
kwathi sakuba sidubulel'entweni,
lagala lee saa ngabantu lonke
ele Afrika eso Zantsi. Laphalala
igazi, kwamiwa iindawo ezingazanga
zamiwa ngaphambili, izizwe
zaaziintsohi. Bambi Gaphalala
baya kuzifunela imihlaba
nobikhonza kwiinkosi zamanye
amazwe angama nale ngozi.

Inguqulo eyabakhoyo kwa-
Mthethwa nakwaZulu yoomisa amathe.

UDingiswayo waxhelelwa
inkabi emhlophe yeenkomo
emaHlubi mhleni kwezeni waye
zokubusela ubukhosi; kanti
ukwenge njalo oku yayi
kukubopha ighina lokuba
akusayi kuze kubekho sikhali
siya kuvela kwaMthethwa okanye
kwaZulu size kubulala amaHlubi.

Imisebenzi kaDingiswayo ubukhulu
gayo siyi yekela kwaba kowabo.

Ngoko ke siyamfisa apha:-

“UNgqwaba-ngqwaba, yemka naye,
Uyi yenga ngani na?”

UmLungu kwaBungane

Mayela nomnyaka we 1808,
embindini weweli LomTantsi Afrika,

Kwakholisa ukubonwa kuzula
abantu bolunye uhlanga. Le nto
yokuhanjwa kwelizwe ngabasem-
zini ngathi yeyoluntu lonke.

UNompumza, iZotsho, siva
okokuba wakha wathunywa
yinkosi yakhe emaXhoseni,
enduluka kwelakowabo
emZimkhulu, ukuya kunghina
kwelo ngoVukolwa bafileyo; kuba
kaloku Lwalukho lona ulwandile
olwaluman' ukuwakala kwezoo zizwe
zaseNtla Luwela ezantel ebuNguni
Lokuba abathe bafa kwelo bahlala
bahlale kwelabafileyo babuye bavute.

OoMvundlela noGocini bakha
bawunyathela umhlaba bada baya
kugaleleka emaXhoseni. UMwali
kaNtsele yena wabekisa amabombo
eluSuthu. Bonke aaba bontu babe
nabathile bomawabo aba bafhelekayo.

Uhlanga oluMhlophe nalo lube
Lungahluke kuyaphi kwelaba Ntandw

mayela nale ndawo. Boni babekhe
 behambe nangabodwa kungekho ngozi
 bayi phakamisel' amehlo. Mhlawumbi
 ikha ikakhulu bebesenziwa kukuba
 babavela kwelo lingenabuthaba
 nabugebenga, linozolo kuphela.

Amathlubi la, uje ngesinye
 segizwe zakwaNtu, ayekhe aphokele
 azole umntwana obala limhlophe
 kumzi othile, kuthiwe ukubizwa
 kwakhe yinkawu. Umntwana onalo
 nbala esikutkho nokuba ubcekiseta
 ebantwini.

Ngawo lo mnyaka use uxeliwe
 we 1808, kwabonwa kufika ngebago
 kwaBungane umntu obala lifana kakhulu
 neleenkawu ezi zazithe zibonwe
 zizolwa apha naphaya ngabathile
 kumathlubi. Bambi bathi babe babini,
 ingamadoda, behamba nengqenge
 emhlophe, benemipu kwa namahafe,
 sephethe into eyayitana namakhasi
 la ekhowa.

Lo mntu ube ahlukile
ngembonakalo kwezoo ~~nkawu~~
Gobemfanisa nazo ngezi ndawo.

Linwele ezi zokhe yena zazifam
kakhulu nobudembu obu Gombona
omifha, zinomkhitha zithe yamba
zingadl'achukanga, amehlo ebukhali,
impumlo itsolile, neendlebe zichophe
kakuhle. Wala lakhe licacile
Lingaxwelanga.

Le nkawu aya ziwanga mntu
apho yayiwela khona, kuba kaloku
ezaye zikho be besaziwa abazali bazo,
zithetha intetho yesithlebi.

Kwathi ekubeni Le ingadanga
yaziwa apho yayiwela khona yabuya
yaxakisa umzi ngokunye ngentetho
yayo eyayi sisintsompothi apha
ekungabangakho unakho ukuzigonda.

Le nto yedwa yaba sizetabani
sokuba indwetyelewe ngabathile. Yaba
ngu Mlekazi uBungane yedwa
owabonwa eqhogene nazo ngendlela

engaziwa Gani.

Side kambe sifumane sicinge
u kuthi 'mhlawumbi ngu Godongwana
owathi xa babe kwesika Bada bazi
nale ndoda wayi cebisa uku ba
iphambukele kwikomkhulu lama Hlubi;
apho iya kwamkelwa ngo bu bele;
ngokukhumbula imbeko awayi -
- nikuwayo okuya waya kubusela
u bukhosi khona.

Le ndoda yayi komkhulu apha
ke, yayinakho ukubulala inyamakazi
ingama ngalo mpu wayo. Yayiyi
ivule laa nto ifana nekhwa (incwadi)
iyiphetheyo iman' ukwalatha esibaka -
- bakeni ithethe loo ntetho yayo
isisintso mpothi.

Lo mfo wayethiwe jize ngezifo
ezininzi; no bugqipa batwabo babu -
- kwa lapha. Waba nakho ukuphilisa
idolo Le nkosi elalinethumba; no -
- Bungane ngokwakhe wazuya enye
ingqondo ngokuhlala nale ndoda

i Mhlophe.

AmaHlubi asikuko nokuba aphosana nesipho esikhulu kunene esasibalwe kulo newadi, ngokusuka angavani ngentetho nolo ndoda; ekucacile okokuba yayifiye amawabo izelē ukuya kufumayeza amaHlubi ngeze Zulu.

Emva kwethuba elithile kuthiwa le ndoda yagqithela kwa Maghubela.

Bakho kambe aaba kwakuthiwa ngabakwa Maghubela bakwa Masoka.

Phofu ke nokuba singena kuginisekisa sicinga ukuthi aaba kuthethwa bona ngamaTadebe. U Maghubela lo uzolwa ngu Mjoli ka Ngwana, unina ngu-Gubela we Sigubudwini intombi ka Ntsele. Laa maTadebe

ka Maghubela ayemi ngasele Ndini (Drakensberg). Amape wona avela kwela kwa Ntsele aye man' ukufika kumaTadebe phaya, okuba ukho umfo okhoyo kwikomkhulu lamaHlubi,

othetha ulwimi olungaziwayo emathubini;
nophikelele ukwenza izimanga ezi
zodwa nemigondiso. Bathi bakuwa
ukuba le ndoda yiyo kanye ayayi
kwaBungane, Goothuka, Gathi ngahle
ize kubona ubuze belizwe labo.

Kuthe zisaphithizela njalo iingondo
zabo, waya ukhula ngokunye wona
umoya wokuyipanela ngo buntlola. Koku
ke kuzakuhla intlekele.

Bayi ngqinga indlu ayayi lala
kuyo; Bayijikelezela ngezithungu
zencha, Gandul, ukuthungela umhlo.

Kwale ngokukodwa nje ukuba
ilangatye lidle amagqabi sika
kwaakho nto ibonakalayo inyuka
ivelela ngaphezulu kwalo, nalo ntsingela
yomsi, isimo sayo siyelele kwesomntu.

Kuthe xa esi siyelele siphezulu
siseso simanga, kwavuka uqhuthela
olungazanga lwabonwa olunjalo
ngaphambili. Kwatshayeletsa yonke
into kuloo mzi yalphiselwa tuwo

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Loo ndoda iLungileyo. Izindlu,
amadoda, abafazi, abantwana,
iinkuku, iinkomo, iimbuzi namatye
okusila akazanga abuya abonwa
apho aphoswa khona leghwithela.

Emva kwesi senzo sibi
kangakanana, ilizwe lonke lase Natala
labethwa ngendlalakazi enkulu kunene
uMadlathule. Phofu kukho abanye
ababalisi abanye ngoobryant
abothi le ndala yaandulela esi
siganeko kwiminyaka emihlanu
engaphambili.

Yinto yaloo nto kakade
ukuthi oku kwakuba kuthe kwabulawa
umntu okanye abantu abansulwa
ngendlela ekhohlakeleyo, amazulu
avuse umnyele, ise emva koko
kukholise ukukhula izimanga
ngelophanyazo zophindezelo.

Lo mfo ke aye amakhubi
esithi yinkawu yayi ngumLungu
unwele nozwane. Eyona nto

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inyingxaki kukuba akukho namnye
tumawabo osalikhumbulayo igama
lakhe. Kaloku bonke abeLungu
ababe nduluka koomaKapa.
nakweminye imizi eyayimi elinxwemeni
loLwandle Gesimka ngendlela yokuya
kuzingela iinyamatyi nokuhlola
ilizwe Gabesaziwa. Lo yena
alifumaneki igama lakhe tolos
luhlul; nama Hubei akazanga
amazi ngethuba Lotungagondani
ngentetho. Mhlawumbi walixela
kuwo igama lezwe laKwabo.

UKuFa kuka Bungane.

Ukufa kwalo Kumkani Kokudanisa
kunene, nenkcazelo enikwayo ngako
suka itsho iindlebe zibetha - Bethane.
Ababalisi Geli Gali Gasuka Gawe
ngokuwaziye emva koko ungayazi
eyona ungabamba yona. Kukho abathi

elaa thumba lolisedolweni loKumkai
akazanga woliphilisa laa m^LLungu,
baye bengatsho nokutsho ukuthi
wayekhe waakho um^LLungu
emaHlubini. Eyona bathetha yona
bathi emva kwexesha elide nozolo
ebaphethe abantu bakayise, wehliwa
sisifo sethumba edolweni. Le nto
yatsho wasisigogo esingabanga nakho
nokundwendwela iindawo ezingama
ezazimfuna ngeenxaki zayo. ~~Kuk~~
Kukobu buthuba kanye ekuye
kwavela maHlubi athile akhi inkosi
ayizifeli igqityelwa ngunyana
oyindla-Lifa yayo.

Sitsho sithi yayi ngabalahlekisi
sabo batshoyo; yayi ngazanga yaziwa
ingqondo enjalo emaHlubini.

Gxebe kuthiwa le mfundiso
yada yamngena uMthimkhulu. Ukuba
ngaba kunjalo ma kabe wolukuhleka
kakubi.

Kuthiwa wanyangwa

uMthimkhulu Liggira lakwakhe.

UKunyangana inKosi oku sukuba
ikukuyenza ibe nesithunzi. Kuya
fumaneka utuba siso kanye
esidola ingazi. InKosi ezi ke zibe
ziBulalana ngokusithana ngayo.

Uthe ke Lakugqiba ukumlungisa,
wawusiya umzi wakhe eZimbutho,
yekoko ukusonga ekhaya komkhulu
ukuya kumlunguza Loo mkhuhlane.

Kuthiwa wafika waggitha
apho komkhulu waya walalisa
komnye umzi. Kuse kwakho ukuthetha
okuthi akaggithanga kuba kuthe
kanye xa kuse kumnyama kwaBonura
inja kaBungane uGaBangolunya
ingena kule ndlu agulela kuyo
uKumkani. Wafunda kuyo Le nja
oko kwenziweyo kuye ngumyana
wakhe nenxalenye yamaHlubi

ABatshoyo bathi uTshaka naye
ngexefa lakhe waye nayo induna
yenja yeli gama.

Kuviwe ngoKumkani sel' esithi,
— ekuloo ndlu wayequlela kuyo,
kuthiwe ngadolala sisikhinindi
samadoda, "Ingena nje le nja
asikukho ukuthi be ndisendaluphele
kangakho." Kuthiwa akabanga ~~saphaka~~
saphakama ukususela koloo suku.

Inkoliso yamaThubi athi Laa
mazwi ase Lulwandile nonamhla
oku, aweziswabulo, uBungane
wawawisa ngoku suku.

Umfundisi u Bryant unika
le ngxelo: — "Laa mLungu wafikayo
komkhulu kwaBungane wanika
uKumkani umpu kwanencwadi
leya. Wajikeleza imizi ethile engena
kwezindlu ngezindlu efumayela ngokwa
Laa mhlobo wakhe; ephatsha kwalatha
esibaka-Bakeni. Asikukho noku ba
saboothusa abantu esi senzo.

Uthe esawuphethe njalo loo mpu
wanakana ngotshaba lwakhe lwamzuzu
uMatiwana into ka Masumpa iNgwane.

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Ufike wabona ndawana ithile
ebundulana wazibeka khona
wazimela engekude nekomkhulu
Lama Ngwane. Uthe ebambile ke
wathetha la mazwi, "Matiwana!
zilungisele ukufika, kuba akuyi
kuli bona elangomso." Kuwa oko
wabamba isichukumiso, sukha
waduduma umpu. Athe amaNgwane
akusiva isandi sawo asiyiselana
esiya kulo ndawo esibe sivakala
khona isandi. Afike kukho
indoda efileyo kukho nompu ecaleni
kwayo. Afumana inguBungane
uKumkani wamaHlubi, ekucace
ukuthi umpu lowo wawujolisa kuye
eba wawujolisa kuMatiwana.

Le mbali exelwa ngumfo
kaBryant aya ziwa ngamaHlubi.
Aye ngazanga aphela amagezana
phakathi kwesizwe esi aye phatha
kuthi uMhlekezi lo ubulewe
ngamatakane emlabu, esitsho

mhlawumbi ngethuba lokuba wabaqwa
sel'ephelile esangweni lobuhlanti
awayevalelwa kubo.

Thina sithi yenye yeentsomi
le. Akukho mntu waye ngothi
enyathelwe ngamatakane aqhawuke
kwa oko; ngaphandle kokuba ma kabe
loo mangina awo aye dyojwe ngobuhlungu
obunamandla ngaphezulu kobo Gebufudu-
-la Gesetyenziswa ngabaThwa kwiintolo
zabo.

Eyona ndawo esingakhe siyitsolise
ngaphezu kobo buvilikitshane buwagiweyo
yile yokuba uMhlekezi lo wagula,
wabubaj nangani zikho zona
iimpawu ezalatha utyegelo
lokungongiwa kwakhe ngamaHlubi,
kuba naputhe afika sel'ephelile
kwindawo amfumana kuyo. Ekunji
loo nto ke neBangele ukuba
intetho ezi ezingokufa kwakhe
zingade zidibane. Eyona nkeazelo iyiyo
yofunyanwa kwi Ntlalo nombuso wakhe.

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INTLALO nomBuso.

Komkhulu kwaBungane izindlu
be zisindwa ngoBisi Lweenkomo
noLweembuuzi. Ukuthabathela esityebini
esibe simi phezu komlambo, kude kuye
kubelwana olube lumi entabeni,
ibiba yinto ephambili ukulungisa
izindlu. Ababe ngenalo ubisi bazilahlela
eludakeni. Yiyo le nto eyabanga
ukuba amathubi abe ngamagcisa
okwazi ukugudisa izindlu ngodaka.

Ehleli nje uBungane kwaGocwa
phaya, ebengenkosi ukoyikwa
nokuhlonelwa ngamaphakathi nangabantu.
Ebedume phi naphi, ngenxa
yempatho yakhe engenasisihla. Isizwe
sakhe be sihleli ngoxolo, sithamsange-
lekile kunene, phakathi kwezizwe
zase Natala. Owona msebenzi mkhulu
wabantu u be kukuwalusa impahla,
ukulima umhlaba, neminge imisebenzi

elungele elo xesha.

Izizwe ezibe zivela kwiindawo ngeendawo, zathontelana emZinyathi, zitsalwa lulonwabo nozolo kwelo.

Liqale kaloku ilizwe lasemathubini lxinana, akwaba kho ndawo ingemiwanga. Imbongi yakomkhulu ebisolo ko yoluse amanyathelo enkosi, ibonela ukufika kwezizwe emZinyathi, neliso layo lingkhina umamkelo wazo bukhosi, ibona nokumiwa kweengingqi neenta ba ngabangeneleli, yada yavakala ityandiyuluka isithi,

"Ahu, hle, Bungane, phez' abantu!
Abant' aab' akuzi kubambatha!"

Phambi kokuba uBungane afe, ukhe waxela izinto azibonileyo ngokwemibono, ewabizele komkhulu onke amathubi. Ebizale mbizo nye, ebesel' ewafunde kakuhle, kunye

neengcamango zawo, kuba ibikukuphela kombothozi weempambano namatyala kulo lonke elo lakwaNtsele, neengqotho zalo.

Uhambise weenje nje, "Ndawo yokugala, nina maHlu bi niya kukhonza amanye amadoda. Eyesigini, iintloko zenu zozalela iintu bi kulo Lonke; noda nifike kwa Nganda-ngophondo."

Ngubani na onokuphikisana noThixo kaBungane? Ngubani na ongeco ongecacelwi Lilizwi lakhe?

Ma kavele lowo uliphikisayo awabuthe kwakhona amaHlu bi abe sisizwe esikhulu nesimanyanyo nje ngexefa lakhe.

Ngokwesiko looKumtani bakaNtu, ube sisinyanya ngamandla obugqi awayenawo. Ebenamandla okukhlisa imvula ngexefa lembalela, ahluthise isizwe sakhe ngexefa lendlala. Abede avakalise uvuyo lwawo amaHlu bi athi,

"UBungane wenza ngakuningi."

EBenegunya Lokudala uBukhosi
Bamatshawe. Be kusakuthi uBukhosi
Benkosi edalwe nguye SuhloneLwe
ngentlonelo engasoyi kuze ife. Ngenxa
yobuchule Bengqondo, nenkuthalo yakhe,
isizwe samaHlubi saba yinto
esaba yiyo.

Eku kubeni ngeemini zobomi
Bakhe waye khangeliwe nje ngonamandla
kaNkulu-nkulu ngenxa yokuba
kwiintetho zakhe bekuye kuzaliseke
izinto awaye zixelile.

Somnqula isizwe akuba sel'efile,
ebalelwa ngamanyange phakathi
kwamafologu. Phantsi kolawulo lwakhe
isizwe samaHlubi sathamsangoleka
ngokomwaba eluxolweni, sikhuselekile.

Ngenxa yobungangamfa Bakhe
isizwe ezazi lumelwana zaba
nesithozela.

AmaHlubi abekholelwe kutuba
iinkosi zawo zegazi zibusuba

uBukhosi obu ekhupheni lobutyebi
GoBukhosi. Yiyi le nto besithi
ngoku nje uBukhosi obu baphelayo
nje, ityola likwa sezintkosini,
zona zasuka zabubokoxela kwezinye
iintkosi uBukhosi bazo.

Saba sikhulu isililo sesizwe
mhla wafa. Wazilelwa ngokufezekileyo
ngokwezithethe zamanyange. Igela
Lamakhonza okumkani La Bulawa,
Lanchwatywa kunye nayo, oku kusenzelwa
ukuzelaa makhonza ayiphahle intkosi
yawo embusweni, kwilizwe elizayo.

Udaba lokufa kwale ntkosi
yodumo Lwahla Lwanwenwezela kuzo
zonke izizwe zika Ntu. Okumkani
neentkosi zezizwe zakhupha
izi dwanguke zazo ukuya kukhuya
usapho lomntwana omhle, olubujelwe
ngu Mangangefi. Oku kuhle malunga
nomnyaka we 1870.

Ngela xa zilamkelayo iliLwi
lika Thixo, iintokazi zasemahlubini zibe
zisenje nje ukuthetha, xa sukuba

zithandaza, "O, ewe kambe, umkhulu,
Nkulu-nkulu, nalle kwela kho ithuba,
Kodwa akungangobungane.

AmaButho.

Ookumkani Gasema Nhubini
Gabe nawo amaButho okulwa.

Engekazolwa uThaka aye
sel' ekho kade amaButho; nangani
kwakungekho nto inkulu injongo ngawo
ngaphandle kwegama elo.

NguDingiswayo kuphela owathi
ekubuyeni kwakhe ekubaduleni
wafika wawonyusela kusiganga
sodumo nobuphakamo Gokwenza izinto
ezinkulu ngawo, ephatha kuwoqeqela
ngeendledlana ezininzi zokulwa.

Mandulo, amaButho la aye
dalwa ngosuku amakhwenkwe
aphumay esuthwini. Elo qela okanye
elo Butho be Lithiywa igama elohlala
lisaziwa ngalo sisizwe. Namhlenikwezeni
izizwe zifunzeleneyo wodla ngokubona

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Laa magela ezahlula-hlula ngamagama
awo. UBungane ube nawo amabutho
alolu hlobo.

Ngexefa lakhe kuthiwa ngu Mathatba
owaye ngumbawuli nomphathi wawo.

Ngawo la ke amanye amagama
amabutho ka Bungane;

INgolamlomo. Eli Buto Laliphethwe
ke ngu Ngayisi.

INgwanyana. Eli laliphethwe
ngu Wezi lo uzala u Msensane
no Mathambehlala

INTangeni yayiphethwe ngu -
- Ntsibongo into. ka Msensane, unina
yintombi yakuwa Nkwali.

"Ngu Ntsibongo ka Msensane
U Swaz' olutshay' abantwana.
U Cilo wothango.
Mangula vuk' azibe ke
Magutswa yinsimb' ebulalayo.
Mathang' az' amahl' alunguzwe yinsimbi
Wena Goduka-bedelile."

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EziNye IziNto

UBunga ukhe akavisisana
no Mhlekezi uBungane ngale
ndawo naleya. Wakhlaselwa
uBunga. Thantse zatshayelwa
zonke izikhulu zakhona.
Ngathi waye lunge kwaba
kwa Olamini - angqangi.

Kubonwe Rutika emdeni
wama Mlubi uJabanga lo
ka Mpila esim'a. Kuba Lithuba
eli thile Gengevisisani no Bungane
ngezentlalo.

Ama Mpila amhlasele
uBungane amngqinga (amvimbela).
Ekumbeni kwawo u Mhlekezi
wathumela ibutho laalinye
elawadla kazelisa latshisa
nemizi yabo. Emva koko
wawakhonzisa.

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UMabosa into ka Sidlayi wakuwa Hlatywayo wangeluka kunye noBungane. Ubube ngeyom Nga Kowe 1917, ePhangweni phaya kwaLangalibalele. Okunye umbali wala mangaku waye hambele ePhangweni Kowe 1917 wafika kusithiwa se kuziveki ezimbini sinchwatywe isidumbu sakhe.

ABazalwa ngamnyaka mnye esadla ubomi uBungane nguLangalibalele into ka Mthintshu. uKukuthwayo into ka-Nkunjane iBele, eGesadla ubomi ngowe 1918, noMqakanya kaMpangazitha.

Ngolandelayo umnyaka kuzelwe uGqibithole wakuwa-Nkwali, uMdlandlamba wakuwa Ndlela into ka Siphofuna, uMabona kaNgolonkulu ka Ntsele no Ngogodo ka Mahanga (Mapanga).

IziBongo zikaBungane.

+ II

" NguNdLudu zaml' *entundelweni.

U So-Thondose ngokuthand' amadoda.

UMadolo-thiyani ngokuthiy' ezind' iintaba.

UMqubel' onje ngolwandle,
Lona kuse kuse Luqubela.

Toro sako Mbikazi.

Qongq' akahlabani kuhlaban' uMlandakazi.

Mlotja wabo fikijela.

Iinkomo zehl' emehlwen' amadoda,

Zehla ngendlela yenamba.

UMadLikivan' dal' izikha li ngomlomo.

+ Oko kukuthi ezi zibongo zezisibini;
zikh' ezokugala ezibalwe
kwincwadana yezibongo zeenkosi
zama Ntshona.

* Apho kuchanyelwa khona.

UMTHIMKHULU WESIINI.

Emva kokufa kukaBungane,
uBukhosi basala nonyana wakhe
uMthimkhulu, owabekwa eBotwe
ngokwezithethe. Elinye iqama lakhe
ngu Lobe. Ubeyenye yeeKumkani
ezide zintle kunene. Ubuhle
bukaMthimkhulu be buwamangalisile
amaHlubi.

Imizi yakhe ebalulekileyo kube
kuseZimbutho, eMhlwaneni, kwa
Bekizulu nakuwa Qili.

Iindawo ezidumileyo ngolawulo
lwakhe zezi, iNtaba yaseBusi
eDundee, eyaseKhuphe neyaseNdimeni.
Ingxelo ithi, mhla uBungane
wafa uMpangazitha akabikelwanga,
side sanchwatywa isidumbu
engaziswanga nto ngaye.

UKumkani omtsha ukhe

wabiza imbizo. Ubabize bonke abanye
abantu ngaphandle kwamadoda
angooyise kazi, athe ma ze
bangaxelelwa.

Izimpi ziye zagaleleka
ekhaya komkhulu phaya ngoLoo
suku Lube Lwalathiwe ngokomlambo
uzalisa. Omnye uyisekazi wokumkani
unyebelezele wangena phakathi
kweso sinyaka-nyaka engabonwanga
nguKumkani.

Kuthe xa base bephelile
abantu, wahambisa wanye nje,
“Bantu bami, nini kambe enaziyo
ukuBa ngoku se yindim ukumkani,
ngoko ke ndiziva ndinyanzelekile
ukuwisa le ntetho phakathi kwenu.

Ndithi andithandi ukunga
ndingahamba ngekondo abehamba
ngalo ubawo. Ndithi bonke
obawokazi ma bathenwe ebukhosini.
„ AmaHlubi asukuma onke
eduma esithi, “E, Ntsele!”

AkuBangakho noko amnye okhe wabuya isizathu sale ntetko. Otsheyo uthi amathlubi la kumhlana aphulukana nobuciko; kuba xa into se yigqitywe yinkosi, akakwazi kuyibonisa, endaweni yoko uya kuweva ebulela, kanti kuphela njalo.

Ngexxa imbizo ichithakalayo, kuBonwe uZingelwakho ethi gqi esima phambi kwaloo ndimbane, naye wathi, "E, NtseLe!"

UMthimkhulu ubuzile apho avela khona, kuba ebengamlindelanga; kuphendule wumbi wathi ebesoloko ekunye nabo apho embizweni.

Ebuba nje uBungane, uZingelwakho unendawo yakhe ayiphetheyo. Eli xhego liye lagoduka ngexa onke amanye amadoda asinga emakhaya. Into yokugala ayenzileyo awayenzayo akuba efikile ekhaya, uButhe bonke abato Gakowabo, wandul'ukubatyela okusunyayelwe nguKumkani omtsha.

UMhleKazi uMthimkhulu
ubengazanga wathuma mntu ukuya
kubikela uMpangazitha ngokububa
kwenKosi. Sicinga ukuba uMpangazitha
waluva ngamape olu daba, kodwa
wahlala elindele ilizwi eloda libe
lelivelela kumntwa' Kayise, lokumazisa
ngawo lo mphanga.

Emva kozoLo uMthimkhulu
weenza umgidi omkhulu, ekwathi
emva kwawo wabonwa ebutsha zonke
iinkomo ezazise mathaanga nezingonywe
abantu. NguZingelwa'kho yedwa
othe akubona oku wakhawuleza
wandulula izigqishimi ezifikisayo;
ukuba ziye kubikela uMpangazitha
cwayemi eluSuthu kwaNgogodo
uMhlakwana ukuthi ma kakhe
ehle eze ekhaya aze kulungisa,
umzi wonakele. Bamcenga,
engavumi, ude wathi kuyphi,
ma kuze oonina-Lume Gakhe, ibe
ngabo abazakumvisa. Kukuze

ke kunyuke u Ntsibongo ka Msensane
no Sidiya abato bakuwaKhesa.

Bafika bathetha naye, baman'
ukumbonisa ngengozi eyenziwa ngu Jobe.

Phambi kokuba enze nayiphi
na enye into, ukhe okokugala
wabikela inkosi Leyo awayegobe
phantsi kwayo. Iye yavuma yathi
ma Kehle akhe aye kulungisa umzi
wakowabo.

Esi Lilweni sika Bungane.

Azinganga nto izixakaniso eziye
zafika ku Mpangazitha esekwa Ngogodo
phaya, zivela kowabo em Zinyathi.

EBengenakho ukuhlangabezana
nazo zonke. Simfumana ejongene
nasinye kuphela kuzo.

Ekuhlени kwakhe esiya ekhaya,
imvula zazi sina ngamandla;
imisingana nemilambo yaphuphuma.
Impi yakhe yalē ngokukodwa

nje ukuba ithi thu Kowakomkhulu
umzi, yavuthela imbande isazisa
okokuba se ingene.

Ngu Mgidi umninawa ka Bungane
ayibonileyo xa izayo, waba ke uthuma
u Ndola induna yakhe esithi ma
kakhawuleze aye kuhlabele u Jobe
umkhosi ukuthi se yigolelekile
eya kwamaKhesa.

Kwa kuse kusasa ka khulu ekufikeni
kwayo eka Mkhathamb' onje ngeliphezulu.

Ekufikeni kwakhe aka banga
salanda bucukubede bazinto zininzi
azivileyo malungana nekhaya Lakwabo
kwathini, koko aye wabuya kumntwana
kayise esona sizathu sibe mandla esiye
sambamba ukuba angambikeli ukububa
noKumkani. U Jobe usuke watshon'apha,
watshon'apha, kwacaca okokuba le
nto ibuzwayo akayi khatholele kuyaphi.

Kwa akade ukuthetha, wayifunza
kwa oko u Mpangazitha. Yahlabana
apho eyabantwana baka Bungane

Kwatsho kwaakubi, ide itshikilelane
ma xa wambi.

Esililweni apho sokumkani kufe
into eninzi kwimpi yakomkhulu. Amakha-
lipha anje ngoo Mbovane umto wakuwa
Khambule, afela esangweni loGuhlanti
bakomkhulu emveni kokuba umzimba
wakhe wawuzele amaxeba macalana
onke. Eka Mpongazitha yayi ma luse
ngeliso elidukhali, kuba imazi oko
anjalo.

“UNgwetazi ka Lujwana,
UQabas u Masiya nja.
Ngowasekhaya, ngowase zitheni.
Ngu Sihlohla ngomsila.
Ngu Sibusane sabahlolokazi
Ngu Cil' onamathatha.”

Yandululwa eya komkhulu
ngembubokazi eyoyikeka kunene.

Yawusiya umzi yada yaya kuwezwa
umlambo umZinyathi uzele,

no Mthimkhulu ngokwakhe wawela kuse
 Kuhlani ngezihlenga. Kubekho enye
 inkosikazi ka Jobe eya fikelwa yinimba
 yaze yazala umntwana oyinkwenkwe
 emva kwesi siganeko, kuthiwe igama
 losana olu nge Mhlambiso, uyise
 ka Mtongwana. Wanikwa eli gama,
 kuba impi yakomkhulu yahlanjiswa
 ngezihlenga ukuze iwuwele umZinyathi.
 Ithe yakuthi catatha
 ngaphesya, yahlabela igxeta isithi,

“Ulilelani na So-Mpange?

Kant' u Makhambehlala

Uz' emva ku Ngigiwe nje?”

Batsho kuba uMpangazitha
 nangani wamoyisayo u Mthimkhulu,
 ubukhosi babungena kхо ukuwela
 ezandleni zakhe. Kumbha ke
 uMpangazitha wanikwa igama Lokuba
 “Likhupha-nyathi,” kuba ekhuphe
 inyathi (uMthimkhulu) ekhaya. Emva

Koku inzala yakhe kuthiwe ngama
Khupha-nyathi.

Ngalo mhlal uMpongazitha
uthimbe abantu abangamaHlubi,
kuba wayesoloko enamaKhese odwa,
waThimba neenkabi zeenkomo
ezazibala Limhlophe zonke, kuthiwa
ukubizwa kwazo 'Liliguwa'.

Wabulawelw' apho uMflathelwa
uyise ka Mangamane into yakwaDontsa
owaye ngomnye wabalusi Gazo.

Inqhayi awayehlambela kuyo
uBungane wala nayo uMpongazitha;
yayisoloko ikuye uKumkani esadla
uBomi.

Uthe akukhov' ukumohlwaya
umntwa' kayise, wa buyela kwa-
Ngogodo, ezuze abantu neenkomo.

UbuKumkani GamaHlubi.

Bugale kulawulo lwale
Kumkani ukuxenga-xenga uBuKumkani
GamaHlubi. Kwase kugaleni kolawulo

Lwakhe uMthimkhulu, zaqala ukuvukelana izizwe. Kwaphalala amagazi.

Lavuka iphakathi Labubanga ubukhosi kwaliwa. Nakubeni uMhlekezi uMthimkhulu waboyisayo wasamela ezintfakeni zakhe; esi siphendu sokuvukela umbuso yaba sesona sizathu soku sinya kwamandla esona sizwe sasongamile phezu kwazo zonke izizwe zika Ntu.

UbuKumkani GamaHlubi baya businya ngokusinya, kangangokuba bungabi nakuma ngexesha Lendyikitya yeemfazwe ezolandelayo. Nakuba batha bathi khetu ngomnyaka we 1812, yaluxolo, yaba yinto nje yexesha elifutshane

ULuzipho noDlomo.

UMapele isoka ngqangi likaMthimkhulu, nomnye unyana wakhe uLuzipho Gebe solo ko

Gekwa Bungane ukububa kwakhe.

Be kuse kucace kakuhle okokuba uLuzipho nguye oselenziwe eyona nkosi inkulu yamathlubi. Emva kokububa kuka Bungane, avakele amanye amathlubi esithi, "Tshotsho, Marele no Luzipho, ufile Lowo ubenibangela uBukhulu."

Okwenene ke, uthe uLuzipho akuba esiywe nguyisemkhulu akananzwa nguyise.

KuBekho ukuphikisana okuthile phakathi kwesizwe; kodwa ngeli xesha Gaye bebaninzi abemiyo ngaku Mthimkhulu kuba na nkunse beimbona eyinkosi.

Akukho mntu unasizathu asaziyo esabanga ukuba uBungane anamathele kuLuzipho ngale ndlela, kanti ukho uDlomo onina walotyolwayo ngeentkomo zesizwe. UBungane waye negunya lokulawula izinto zesizwe asiphetheyo.

Kuphethe ngaye; Kodwa Le kaDlomo
no Luzipho into yayi ngeyinyo yakhe
yedwa, isizwe sasekho kuzo.

NakuBa ilizwi lakhe
laLongamile noko lalingafanele
ukongama phezu kwale into. Kuthe
ngokusoloko kukho iingxoxwona
ezingade ziGenasiphelo zempikiswano
suka uBungane waligala sici
ukumsikelela uMthimkhulu.

AkuBanga kho ziintsikelelo
zophelekana nolawulo lwakhe, ~~etade~~
ekude kwathi kuuphi kwaphathelela
ekuweni kwesona sizwe sikhulu
kulo lonke elaseNatala.

Ngalo lonke eli xefa uMapanga
waye mangala esithi, eyona nkosi
yanyulwayo nguBungane nguLuzipho
akukho yimbi. Kulusizi ukuthi
eli lizwi walithethayo - ~~kwathi~~
emva kwexefa elithile, lamhalela
isiphelo sakhe.

AmaBango alolu hlobo

ayedla ngokubakho kwaGendlu
kaNku; Kodwa be kusakuthi
akuvela kuyiwe ezikholini kwa
oko, zibe zizo ezinyula intkosi
efanelekileyo; umthetho okanye
isiko ~~to~~ Lemvelo beLikhe
Lisenxiselwe Gucala okwelo thuba.

UMthimkhulu namaSimi.

Amathlubi yayi nga bantu
abathanda kunene umsebenzi
wokulima amasimi; nenkosi ngokwayo
yayiba neliso elibanzi ngakawo,
kuba ibiswama ngemveliso
yawo, kanti iya gqibela njalo,
yoda ibuye iqubisane nokutya
kawo se kutshazile.

Yaye iyintso ezole kunene,
ilanga liwuhlabo kanobom umhlaba,
kungekho nempepho le ephazamisayo.

Indalo nayo ibonakala
iphumle, iseluxolweni. Uphumile
umntwana Omhle uMthimkhulu

ephahlwe LihloKondiba Lep^{ka}hathi Lathe
Kw-anamakhonza akomkhulu eya
kuhlola, achume Kunene amasimi
akhe. Isizwe sichwayitile
sonwabile. Ngenxeni yantoni?

Kambe ke Se kungekho nto
yimbi icingwayo ngabo ngaphandle
kobom beli phakade kuphela.

Izizwe zazityebile ifuyiwe
inkomo, ukuc huma kwamasimi.
Kusa Latha indyebo. Izizwe zomwabile
phantsi kweenkosi zazo, ezazi
ngamacamagu nabakhuseleli.

Inkosi le yayi sandul'ukuba
nomthendeleko wokusungula ulibo,
esakuthi ngokuwesiko izibonakalise
esizweni, itho ngezihombo zaseBotwe,
isumayele imithetho emitsha,
ibingelele eminyanyeni, iguye phambi
kweisizwe, ize ithi yakuba
ilunchamle ulibo, sityaphe isizwe
ukutya, ukutya okutsha kwave -
kwindla nokughuba imigcobo

yomgidi weso sisusa. Yinto ke Lego
aya kuthi wonke ubani
u kusukela eBoti eBotwe
kude kube kubelwana
obusentabeni azonwabise
kongango ko anakho.

Yancumeza inkosi
u Mthimkhulu xa yayi khangela
ukuchuma kwamasimi
ngumbona nangamazimba.

Phaya naphaya kweso
sisimi kumana kusithi
lwi-i-i ilifana lomsi libeka
esibaka-bakeni. Ithe kanti le
nto yokuchuma kwamasimi
inento eyihlodayo, ayi yodwa.

UkuBadwa kuka Mthimkhulu.

Kuthe ngenye intsasa ngawo
lo mnyaka libe linconywa ubuhle
ikhaba emasimini, igqipa Lavuka
kwanini latshisa amayeza ukunyangana
laa masimi ukuze ukutya kuvuthwe.